

HALACHICALLY SPEAKING

Volume 9 Issue 2



{ TOPIC }

Purim Costumes



SPONSORED BY:



KOF-K KOSHER SUPERVISION

Compiled by
Rabbi Moishe Dovid Lebovits

Reviewed by
Rabbi Benzion Schiffenbauer Shlita

All Piskei Harav Yisroel Belsky Shlita are
reviewed by Harav Yisroel Belsky Shlita

SPONSORED:

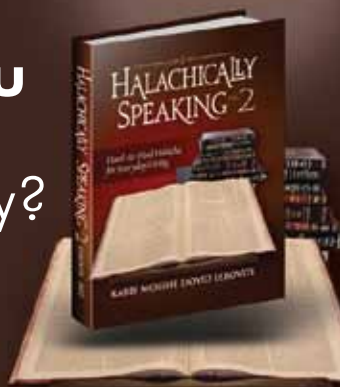
לרפואה שלמה
מרת רחל בת פעסיל

SPONSORED:

לרפואה שלמה
חיים צבי בן אסתר

Halachically Speaking
volume 2.

Do **you**
have it
already?



*Hard-to-Find Halacha
for Everyday Living*

**SUBSCRIBE
FOR FREE**

and view archives @

www.thehalacha.com



HALACHICALLY SPEAKING

HALACHICALLY SPEAKING

► Halachically Speaking is a monthly publication compiled by Rabbi Moishe Dovid Lebovits, a former *chaver kollel* of *Yeshiva Torah Vodaath* and a *musmach* of *Harav Yisroel Belsky Shlita*. Rabbi Lebovits currently works as the Rabbinical Administrator for the KOF-K Kosher Supervision.

► Each issue reviews a different area of contemporary *halacha* with an emphasis on practical applications of the principles discussed. Significant time is spent ensuring the inclusion of all relevant *shittos* on each topic, as well as the *psak* of *Harav Yisroel Belsky, Shlita* on current issues.

WHERE TO SEE HALACHICALLY SPEAKING

► Halachically Speaking is distributed to many shuls in Flatbush, Lakewood, Five Towns, Far Rockaway, and Queens. It is sent via email to subscribers across the world.

To sponsor an issue please call

718-744-4360

© Copyright 2013
by Halachically Speaking

Purim Costumes

Purim is a very exciting time, and some people spend a lot of time planning their costumes. What is the source of this custom? What are some of the reasons for this practice? Is it permitted to *daven* in a costume? Can a man wear women's clothing and vice versa? Is there a difference for a child? All these and other questions will be addressed in this issue.

The Source

The custom to get dressed on *Purim* is not mentioned in the *Gemorah*, *medrash*, or the *Geonim*.¹ It is not clear when this custom started, although some state that it originated in Italy around 500 years ago. Some say that this idea of dressing up on *Purim* originated from the non-Jews.² However, this is not accurate. Therefore, there is no *issur* of “following in their ways” when dressing up on *Purim*.³

Reasons

There are many reasons offered for the custom to wear costumes on Purim.⁴ The author once heard a nice reason based on a *shiur* given by *Rabbi Yosef Ber Soleveitchik zt”l*.⁵

Throughout the ages, figureheads wore garments to represent their station. *Yosef* received a *kesones passim* from his father, and the brothers were jealous of this. This

1. Toras Hamoadim Purim page 267:footnote 5. Refer to Minhag Avoseinu B'Yudeinu Moadim 1:pages 292, Moadim Lsimcha 3:pages 443-458, Meoros Nossan Purim 75.

2. Refer to Toras Hamoadim Purim page 267:footnote 5 who brings such an opinion. See Keser Shem Tov 2:page 545.

3. See Orchos Rabbeinu 3:page 60:104.

4. See Rotz Katzvi Chanukah/Purim 36.

5. http://www.yutorah.org/lectures/lecture.cfm/732686/Rabbi_Eliakim_Koenigsberg/Sichos_Mussar_The_Connection_Between_Costumes_and_Drinking_on_Purim.

איז ער און אונזערע קינדער זאלן זיך אפדעקן מיט קלעידער וואס זיי האבן געמאכט און געקויפט פון אונזערע קינדער (ברכות ח)

SPONSORED BY:



כל השנה הלכות בכל יום מובטח לו שהוא בן עולם הבא... (מדה עב)

garment was fit for a king. The brothers took the *kesones passim* in order to forestall the dream of them bowing to him. In the end, the *kesones passim* was fit for *Yosef*, as he became a ruler in *Mitzrayim* and the brothers bowed to him. On the other hand, *Achashveirosh* wore *bigdei kehunah* at his party, although he did not deserve to wear such garments. In addition, when *Achashveirosh* asked *Haman* how to honor someone, he replied that the person should be dressed in royal clothing. *Haman* thought he would be that man, and that he would wear garments which he did not deserve.

We wear costumes on *Purim* to poke fun at both *Achashveirosh* and *Haman* who aspired to clothing which was above their station. We wear costumes that do not befit us, but throughout the year we only wear clothing that befits us.

Additional Reasons⁶

The miracle of *Purim* was a series of hidden miracles and hidden identities. *Esther* concealed her Jewish identity. *Mordechai's* identity as the one who saved the king's life remained hidden from the king until the right time. *Hashem*, too, is hidden, as His name is not mentioned in the *megillah*. Therefore, we hide our identity by getting dressed up on *Purim*.⁷

When *Haman's* decree of genocide was issued, many Jews dressed up as gentiles to conceal their identity. When the decree was reversed and the Jews were permitted to attack their enemies, the non-Jews dressed as Jews to save

6. For other reasons on this custom see Elya Rabbah 696, Bnei Yisoschor Chodesh Elul 9:2, Sefas Emes Vayigash 45:22 (5739), Me'am Loez Esther page 267, Minhag Yisroel Torah 3:696:1, Minhag Avoseinu B'yudeinu Moadim 1:pages 297-300.

7. Refer to Otzer Kol Minhagei Yeshurin 50:3:pages 123-124.

SPONSORED BY:



themselves. In remembrance of this miracle we change our clothes on *Purim*.⁸

Mordechai wore different kinds of clothing (*bigdei malchus*) when he paraded through the streets of *Shushan*.⁹ We change our clothing to commemorate this miracle. Others say that this is not a reason for wearing costumes; rather it is a reason to wear *Shabbos* clothing on *Purim*¹⁰ (see below).

Although the Jews bowed to *Nevuchanetzer's* idol, it was just for show. So too, *Hashem* only appeared to allow for the destruction of the *Yidden*.¹¹ Therefore, we cover our faces on *Purim*.¹²

Some wealthy people lost their fortunes, and needed to accept *Purim* donations. In order to avoid the shame of publicizing their financial woes, they wore masks and changed their clothing to hide their identity.¹³ (The non-Jews started taking advantage of this system. Therefore, the Jews declared that if one wishes to collect money he has to say *Purim Torah*. This started the concept of *Purim Torah*).¹⁴

The *halacha* is that “whoever stretches out their hand is given” money on *Purim*. We dress up (even as a non-Jew) to fulfill this and give money to all, no matter what they look like and who they are.¹⁵

8. Ibid.

9. Matamim page 143 (new print), Lekutei Maharich 3:page 727 (new print).

10. Toras Hamoadim Purim page 267:footnote 5.

11. Meseches Megillah 12a.

12. Lekutei Maharich 3:page 727 (new print), Matamim page 143 (new print).

13. Natei Gavriel Teshuva 30 (Purim) page 587. Refer to Shibuley Haleket 202.

14. Natei Gavriel Teshuva 30 (Purim) page 587.

15. Rivevos Ephraim 6:386.

איך ללמוד להלכה של אמות של הלכה בלבד... (ברכות ח')



כל השנה הלכות בכל יום מובטח לו שהוא בן עולם הבא... (מדה עב)

Children or Adults

The custom to get dressed up on *Purim* is not limited to children. Therefore, an adult may get dressed up on *Purim*.

Women Dressing up

There has been talk about the *tznius* aspect of women getting dressed up on *Purim*. It would seem that if the outfits are in the spirit of *tznius* then it is permitted. Nonetheless, some people feel that women should not get dressed up at all.

Davening in a Costume

The *Gemorah*¹⁶ states that different *chachamim* prepared themselves in various ways for *davening*. This is based on the *posuk*, “prepare to greet your G-D, *Yisroel*.”¹⁷ Many preparations are required before one can properly *daven* to *Hashem*. If one has a special meeting with the President, he would surely make sure he was properly dressed. Certainly, one must dress properly before *davening*. Furthermore, *tefilla* is in place of a *korbon*. Just like the *kohanim* wore nice clothing while doing the *avodah*, we too must wear nice clothing while we *daven*.¹⁸

Although it would seem that a *Purim* costume is not an honorable way to *daven*, some *poskim* permit it as long as one does not stoop to levity.¹⁹

16. Shabbos 10a, see Rashi Berochos 25a “avol”, Rambam Hilchos Tefilla 5:5, Bal Haturim Bereishis 25:1-2, Shulchan Aruch 91:2,5. Refer to Pela Yoetz “levisha” page 365.

17. Amos 4:12.

18. Based on Shulchan Aruch 98:4.

19. Shevet Ha’Levi 10:18:1, M’Bais Levi 15:page 95. See Alei Siach page 214:15.

SPONSORED BY:



Wearing *Shabbos* Clothes

There are many *poskim* who maintain that one should wear *Shabbos* clothing on *Purim*.²⁰

Wearing Clothing of the Opposite Gender

Some men dress in women's clothing on *Purim*. Is this permitted? We will discuss the opinions below.

Background

The *Torah* states,²¹ “Male articles should not be worn by a woman and a man should not wear a garment worn by a female. Anyone who does this has performed an abomination.” The prohibitions apply both to men and women.²² Two reasons are offered for this. One is to maintain the sanctity of the Jewish people, and prevent any conduct that may lead to immoral behavior.²³ The *Rambam*²⁴ says this was the practice of some idol worshippers, and the *Torah* requires us to distance ourselves from such activities.

The Opinions

There are some *poskim* who relax the prohibition on *Purim*. One reason is that it is only done for amusement and no other intention is involved.²⁵ In addition, garments of the

20. Maharil Hilchos Purim 9, Darchei Moshe 695:1, Rama 695:2, Mishnah Berurah 3. This was the custom of the Steipler zt”l (Orchos Rabbeinu 3:page 61:109:2). This applies even at night (Moed Lechol Chaim 31:18, Mishnah Berurah ibid). Refer to Nemukei Orach Chaim 695:2 who says the custom is not like the Rama in this regard.

21. Devarim 22:5.

22. See Chuchmas Adom 90:1.

23. Chinuch 542-543, see Eben Ezra Devarim 22:5.

24. Moreh Nevuchim 3:37. Refer to Chinuch ibid.

25. Rama 696:8, Mahari Mintz 17, Matei Moshe 1014, see Pri Megadim M.Z. 4, Be'er Moshe 8:7:8.

איננו להקציף הבעולמו אלפי אמות של הלכה בלבד... (ברכות ה)



opposite gender are considered normal clothing on *Purim*.²⁶ This is a special *heter* in regard to *Purim*.²⁷

However, most *poskim* maintain that the *issur* cannot be relaxed just because of the joy of *Purim*.²⁸ In addition, one who dresses up as the opposite gender is certainly trying to attract attention.²⁹

Some *poskim* permit the use of a garment if it is so badly worn that nobody would wear it in public. In this situation, the person obviously has no intention of dressing up to look like a member of the opposite gender.³⁰ For example, a man may wear a worn-out *sheitel* while acting in a play since no woman would wear such an article in public.³¹

Children

Some *poskim* say that children of any age should not dress up as the opposite gender.³² Some *poskim* hold that it is dependent on the age of *chinuch*.³³ Others say that *chinuch* for children in this *inyan* begins at three years,³⁴

26. Mahari Mintz 17. Refer to Levusha Shel Torah 2:pages 605-606.

27. See Malbushei Kavod V'siferes 6:14, Am Hatorah 2:13, pages 91-92.

28. Bais Yosef O.C. 695, Taz Y.D. 182:4, Bach Y.D. 182:5 (end), Be'er Hagolah Y.D. 182:5, Darchei Teshuva 9, Bach Y.D., Chochmas Adom 89:6, Mishnah Berurah 696:30, Aruch Ha'shulchan 696:12, Yechaveh Da'as 5:50, Yalkut Yosef page 343, Minhag Yisroel Torah 3:pages 261-262, Natei Gavriel Purim (old print) page 161, Be'er Moshe 8:7- 8:5, Halichos Bas Yisroel 7:footnote 1, Yabea Omer 6:14:5, Avnei Yushpei 1:135, V'ein Lumo Michshal 2:pages 183-184, Malbushei Kavod V'siferes pages 68-69, Toras Hamoadim Purim pages 267-269, Kerem Shlomo 16:6, Chazon Ovadia Purim pages 199-200, Otzer Dinim 36:4, opinion of the Steipler zt"l as quoted in Orchos Rabbeinu 3:page 60:106, Teshuvos Ha'Grach (Harav Chaim Kanievesky Shlita) page 168:260.

29. Refer to Levusha Shel Torah 2:page 607.

30. Levusha Shel Torah 2:pages 607-608.

31. Harav Yisroel Belsky Shlita said this is the *minhag*. However, deciding which *sheitel* is usable and which is not is very subjective. See Am Hatorah *ibid*, pages 93-94. Refer to Shevet Ha'Levi 2:63.

32. Yechaveh Da'as 5:50.

33. Orchos Rabbeinu 3:page 60:105.

34. See Biur Halacha 72 "tefach," Mishnah Berurah 343:3, Chinuch Yisroel page 146, Halichos Bas Yisroel 4:3. Refer to Halichos V'hanugos (Purim) page 30.

while others hold at six years.³⁵ Other *poskim* maintain that even prior to this age a parent should not dress a child in clothing of the opposite gender,³⁶ while others permit it.³⁷ However, it is proper that children should not get dressed up like the opposite gender.³⁸ Nonetheless, children under *bar* or *bas mitzvah* who wish to get dressed up as the opposite gender for *Purim* may do so.³⁹ In order to adhere with the opinion of most *poskim*, only one article of clothing of the opposite gender should be permitted.⁴⁰ This way, the child's true gender is readily apparent.⁴¹

Clothes made for children less than three years old are usually not gender specific.⁴²

Lack of *Tznius*

Regardless of which opinion one follows, one may not wear clothing without proper *tznius*. There is no *heter* to lower our standards of *tznius* on *Purim*.⁴³

Wearing Costumes Before *Purim*

Some people wear their costumes before *Purim*, such as attending a school party. One may not wear clothing of the opposite gender before *Purim*.⁴⁴

Shatnez

35. Halichos Bas Yisroel 4:4. Refer to Orchos Rabbeinu 1:page 226:6, Chut Shuni 2:page 314.

36. Refer to Shulchan Aruch O.C. 343, Minchas Yitchok 2:108:2.

37. Opinion of Harav Shmuel Felder Shlita quoted in Sharei Halacha (Purim) pages 56-57.

38. Refer to Shevet Ha'Levi 6:118:4, Yechaveh Da'as 5:50, Natei Gavriel Purim page 410 (new print), Chazon Ovadia Purim page 201.

39. Opinion of Harav Elyashiv zt"l as quoted in Sharei Halacha (Purim) page 57, Hakotton V'hilchosuv 34:10. Refer to Piskei Shmuos (Purim) page 174.

40. Refer to Pri Megadim O.C. 696 M.Z. 5, V'ein Lumo Michshal 2:pages 185-186.

41. Levusha Shel Torah 2:page 609, V'ein Lumo Michshal 2:pages 186-187.

42. Refer to Tosfas Meseches Avodah Zarah 29a "hamistaper".

43. Piskei Shmuos (Purim) page 174, Chut Shuni Shabbos 4:page 279.

44. Mekor Chaim 696:8, Sharei Yemey HaPurim pages 77-78.

איזן עיל להקצי"ה בעולמו אלא יי אמות של הלכה בלבד... (ברכות ח')



כל השנה הלכות בכל יום מובטח לי שהוא בן עולם הזה... (תדה עב)

The opinion of some *poskim* is that the joy on Purim permits clothing which contains *shatnez*.⁴⁵ However, most *poskim* do not agree with this.⁴⁶ Therefore, costumes must be checked for *shatnez* prior to wearing them.

Scary Costumes

There are some *poskim* who say that one should not wear costumes which scare people.⁴⁷

Dressing as a non-Jew

It is not advisable to dress up on *Purim* as a non-Jewish person, although it is not forbidden to do so.⁴⁸

Dressing up as a *Rasha*

It is not advisable to dress up on *Purim* as a *rasha*, although it is not forbidden to do so.⁴⁹

Clown

Some people took issue with dressing up as a clown; however, the custom is to permit this kind of costume on *Purim*.⁵⁰

Soldier

Some *poskim* maintain that dressing up as a soldier is not forbidden, but is not a good idea.⁵¹

45. Rama 696:8, Matei Moshe 1014.

46. Be'er Heitiv 13, Mishnah Berurah 31, Aruch Ha'shulchan 12, Lekutei Maharich 3:page 727 (new print), Yabea Omer Y.D. 5:14:3.

47. Opinion of Harav Nissin Korelitz Shlita quoted in Piskei Shmuos (Purim) page 175.

48. Opinion of Harav Chaim Kanievesky Shlita as quoted in Piskei Shmuos (Purim) page 175, Shulchan Aruch Hamekutzar 3:page 291. Refer to Rivevos Ephraim 6:386 who is lenient.

49. Shulchan Aruch Hamekutzar 3:page 291.

50. Orchos Rabbeinu 3:page 60:104.

51. Teshuvos Ha'Grach (Harav Chaim Kanievesky Shlita) page 168:260. Refer to Moadim L'simcha 3:page 457.

Non-Kosher Animal

Some *poskim* maintain that dressing up as a non-kosher animal is not forbidden, but it is not a good idea.⁵²

Embarrassing a *Rebbi* on *Purim*

Many *Yeshivos* produce skits on *Purim*. Sometimes, a *Rebbi* or *Rosh Yeshiva* is shamed, and in many cases *loshon hara* is involved. In addition it is a disgrace to the Torah, for which *mehilah* does not help. The *Rambam*⁵³ says that it is a great sin to disgrace a *talmid chacham*, and one who does so has no part in *Olom Haba*. Many *poskim* say that this practice should be stopped, as there are many *issurim* involved with this behavior.⁵⁴

This cannot be compared to the *heter* of wearing clothing of the opposite gender. Firstly, many *poskim* are strict in this regard. In addition, even the *Rama* was only lenient with an *issur d'rabbanan* of wearing clothing, but shaming a *Rebbi* is an *issur d'oraisa* of embarrassing someone and *loshon hara*.

52. Teshuvos Ha'Grach (Harav Chaim Kanievesky Shlita) page 168:260.

53. Hilchos Talmid Torah 6:11, Shulchan Aruch Y.D. 243:6.

54. Yechaveh Daas 5:50, Avnei Yushpei 1:135, Kinyan Torah 2:125, Oz Nedberu 9:49, Toras Hayeshiva pages 207-208, Moadim V'zemanim 191:footnote 2, Halichos Shlomo Moadim 19:footnote 77, Pischei Choshen Nezikin 1:10:footnote 29.

איך על להקצי"ה בעולמו אלאי די אמות של הלכה בלביד... (ברכות ח)





All Slurpees, Fountain Soda,
and Ice Coffee
at



**2800 Coney Island Avenue
Brooklyn N.Y.**

are monitored
KOSHER by KOF-K.

**Additional Stores
Will be Added
to this Program!**

Any questions please call
Rabbi Moishe Dovid Lebovits
Rabbinical Administrator KOF-K Kosher Supervision
at 718-744-4360
email: mlebovits@kof-k.org

The KOF-K App for iPhones



Enjoy convenient and direct access on your iPhone, iPad and iPod Touch

- Ask a Kashrus question to the KOF-K Kosher information hotline
- Get Kosher alerts
- Newly certified product updates


FREE DOWNLOAD



Newly revised
Vegetable inspection guide
by **Rabbi Shlomo Gissinger, *shlit'a***
Chaver Bais Din
Vaad L'Mishmeres Kashrus
KOF-K Kosher Supervision

- Halachic overview
- How to prepare vegetable wash solution
- How to clean over 100 items

Available on the iPhone
App Store

For more information call
 KOF-K Kosher Supervision
201-837-0500



FUNDING RESOURCES
MORTGAGE CORP.

— We put the truth in lending —

RATES ARE AT HISTORIC LOWS.



Evan (Ephraim) Tempelman
NMLS ID #28392
Loan Officer
917-291-1951
et@fundingrnc.com

Licensed by the NY, NJ, CT, IL, MD & FL Dept. of Banking & Ins. NMLS ID 24675

Business Accounting
Financial and Tax Planning
Business Management and Consulting

Mutty Lebovits, CPA
Of Saul N. Friedman and Company

Having a team with over 35 years of experience makes a difference..

347-268-8085
Email me at - mlebovits@snfco.com

*Exciting
News!*



located at 4502 18th Avenue

**is now certified
Cholov Yisroel**

under

KOF-K

Kosher Supervision



*Stay tuned for
KOF-K certification on
Yogurt 18 Ice Cream
Trucks this Spring!!!*

30% off the entire winter!!



BJ's
WHOLESALE CLUB

New in BJ's!



**Now, Decorated
Cakes Certified
Kosher by
KOF-K**



BJ's

Any questions please call
Rabbi Moishe Dovid Lebovits
Rabbinical Administrator KOF-K Kosher Supervision
at 718-744-4360 • email: mlebovits@kof-k.org

**711 Stewart Avenue
Garden City N.Y.**

flam^ous



Falafel Chips



Original 8 oz



Original 1.6 oz



Spicy 1.6 oz



Spicy 8 oz



Call Today! (626) 551-3201

www.falafelchips.com

A SMALL SAMPLING OF COMPANIES UNDER KOF-K KOSHER SUPERVISION



DANA'S BAKERY™

Dana's Bakery brings you a unique experience by revolutionizing the traditional French Macaron with an authentic American twist.

Flavors include Peanut Butter & Jelly, Red Velvet, Key Lime Pie, Birthday Cake, Thin Mint, S'mores, Coffee, Cookie Dough, Orange Creamsicle, Fruity Cereal, and Molten Chocolate Mac!

NOT YOUR ORDINARY MACARON



ONLINE ORDERING · NATIONWIDE SHIPPING · SPECIAL OCCASIONS
EVENTS · CORPORATE GIFTS · PARTY FAVORS · CUSTOM COLORS & FLAVORS
MACARON OF THE MONTH CLUB



WWW.DANASBAKERY.COM

800.477.1816



@DANASBAKERY

**Transform Your
Next Simcha Into An
EG PRODUCTION**

ישורש

Eli Gerstner's
YOSIS
ORCHESTRA
& Singers

WEDDINGS • BAR / BAT MITZVAHS • DINNERS • A CAPPELLA SINGERS

718-853-9403

www.yosisorchestra.com