

Dressing up on Purim

Adapted from a shiur by Rav Avrohom

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Is it permitted for

a boy to dress as a girl on Purim or does this violate *lo yilbash*?

The Mahari Mintz allows for two reasons:

- Purim dress-up is done by both males and females, and is not done to appear like the other gender.

- We're lenient for *simchas Purim*, just as *gezel*

on Purim is not obligated to be returned.

The Darkei Moshe

then cites the Mahari Brin who argues with the second reason. If *gezel* relates

to *beis din*, who

is allowed to waive the obligation to return it; *lo yilbash* is *issur v'heter*, which

is not permitted just because of *simchas Purim*.

The first *hetter* is

not clear-cut either.

- Cross-dressing on Purim is often with intent to look like the opposite gender.
- *Yad Haketana*: Mahari Mintz himself may have been discussing masks, not clothing.
- Even if one's intent is not to look like the other gender, many sources still indicate that it is *assur*:

- *Shulchan*

Aruch never mentions that intent matters.

- *Bach* - Can't cross-dress for *simchas chassan* either. The only *hetter* is

if his intent has nothing to do with gender (e.g., he is cold).

- *Shach* - Any *hetter* of intent applies only to a single article of clothing, but not total cross-dressing.

The practical

halacha is follows:

- *Chayei Adam*, *Taz*, *Birkei Yosef*, *Shlah*, etc. - *Assur*.
- *Aruch HaShulchan* - the *minhag* has been abolished.
- *Pri Megadim*/*Mishna Berura* — *Efshar ein limchos* (perhaps don't need to protest) if only one *begged* is used, but not a whole outfit.
- Children
- *Sefer Purim Vchodesh Adar*/ *Minchas Yitzchak* — *Chazon Ish* forbids kids also.
- *Igros Moshe* (4:62) might allow in certain cases.