



*Halachos of*  
PURIM &  
ROSH CHODESH

# *Halachos of* PURIM AND ROSH CHODESH

Please note that the material presented is not meant to be a comprehensive guide to the halachos of Purim and Rosh Chodesh. In any case of question or doubt a Rabbi should be consulted.

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*Introduction - Here we go!*

This month we will learn  
about two separate topics.

Leading up to Purim (days 1 - 18) we will  
learn halachos relevant to Purim. After Purim  
(days 19 - 31) we will turn our attention to  
the halachos of Rosh Chodesh.



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# Day 1

There is a difference of opinion whether or not women are obligated to hear the special *leining* of *parshas zachor*. The prevalent minhag is for women to try to hear *parshas zachor* if they can do so without too much difficulty.

הליכות בת ישראל פכ"ב סק"א והערה ד



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## Day 2

On Taanis Esther after mincha, it is the minhag of men to give three half dollars/shekalim to tzedaka, as a remembrance for the mitzvah of *machatzis hashekel* (the annual donation of half a shekel to the Beis Hamikdash). Women are exempt from this minhag. A woman who wishes to perform this minhag may do so. A woman who performs this minhag once should continue to do so every year.

ערוה"ש ס' תרצד ס"ח



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## Day 3

Although women are usually exempt from time-bound mitzvos, the mitzvah of megillah is an exception. Because women were involved in the miracle of Purim, they are obligated in the mitzvah of megillah. A girl who is of the age of *chinuch* is required to hear the megillah.

שו"ע ס' תרפט ס"א מ"ב סק"ג



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## Day 4

Beginning half an hour before nightfall, one may not eat until fulfilling the mitzvah of megillah. This halacha applies whether or not one fasted on *ta'anis Esther*. Additionally, on the morning of Purim, even one who has already davened may not eat before fulfilling the mitzvah of megillah. This halacha will be qualified below.

רמ"א ס' תרצב ס"ד, מ"ב סקט"ו



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## Day 5

It was previously mentioned that generally speaking one may not eat prior to hearing megillah. Nonetheless, one who finds it difficult to wait, may eat/drink:

- 1) Less than an egg's worth of *mezonos* food (57 grams, according to some; 100 grams, according to others).
- 2) An unlimited amount of non-*mezonos* foods.
- 3) Non-alcoholic beverages.

One who does not find it difficult to wait should ideally refrain from eating or drinking anything until after hearing megillah (to be continued).

מ"ב ס' תרצב סקי"ד, פסקי תשובות שם סק"ח



## Day 6

One who is concerned that if they do not eat or drink properly, they may get sick (i.e. a pregnant woman etc.), is permitted to eat and drink prior to hearing megillah without any of the aforementioned limitations. In such an instance, the individual eating should appoint someone else to “remind” them at the appropriate time to go and hear the megillah. Some say that one’s husband need not be “appointed”; when he will return from shul, his wife will naturally be reminded to hear the megillah.

מ"ב ס' תרצב סקט"ז, פסקי תשובות שם סק"ח



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# Day 7

It is proper practice to wear Shabbos attire on Purim (if not wearing a costume...).

מ"ב ס' תרצה סק"ג



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## Day 8

In order to properly fulfill the mitzvah of megillah, one must **hear** and **pay attention** to every single word\*. For this reason, one should not bring to shul children who will require attention or who will distract one from focusing on the *leining*.

Oftentimes, it can be quite difficult to hear every single word when listening to the megillah in a shul, particularly so in the women's section.

**Under such conditions, it is better to forgo hearing the megillah in shul and attend a private women's *leining* so that one will hear every word** (to be continued).

\* It is worthwhile for one to keep their finger on the place. By doing so, one can be sure that their mind did not wander during the *leining*.

עין מ"ב ס' תרפט סק"א



## Day 9

It was previously mentioned that in order to fulfill the mitzvah of megillah, one must hear every single word. If one **did** miss a word or was distracted and not paying attention to the *leining*, they should immediately read from a megillah/chumash what they missed until they catch up to the *ba'al korei*.

מ"ב ס' תרצ סקי"ט



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## Day 10

Women are obligated in the mitzvos of *mishloach manos* and *matanos l'evyonim*. A married woman may have her husband give *mishloach manos* and *matanos l'evyonim* on her behalf.

רמ"א ס' תרצ"ה ס"ד, קובץ הלכות פי"ד סק"ח



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# Day 11

One does not need to give cash to fulfill the mitzvah of *matanos l'evyonim*; a check (or credit card) may also be used.

קובץ הלכות פי"ד סק"ז



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# Day 12

One may not use *ma'aser* money to fulfill their obligation of *matanos l'evyonim*.

However, one may increase their gift of *matanos l'evyonim* with *ma'aser* money.

ח"ב ס' תרצד סק"ג



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# Day 13

It is better to spend more money on *matanos l'evyonim* than on the mitzvos of *mishloach manos* and the Purim seudah.\*

The Rambam writes that there is no greater joy than bringing happiness to the lives of the poor and that one who does so is similar to Hashem who uplifts the downtrodden.

\* This means that if one spends a total of \$200 on *mishloach manos* and the seudah, they should give more than \$200 towards *matanos l'evyonim*.

מ"ב ס' תרצד סק"ג



# Day 14

To fulfill the mitzvah of *mishloach manos*, one must give two slightly different foods (or drinks). There is no basis for the widespread misconception that the two items must require different berachos.

ערוה"ש ס' תרצ"ד סי"ד קובץ הלכות פט"ו ס"ב



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# Day 15

The Torah commands us **ואהבת לרעך כמוך**, *love your friend like yourself*. Chazal interpret this to mean that one should treat their fellow in the same manner that they themselves wish to be treated. This mitzvah informs the proper way to give *mishloach manos*; one should not give to their friend something that they themselves would not wish to receive.

For example, if one feels that they would not appreciate receiving coconut halvah or mini bottles of schnapps etc. for *mishloach manos*, then they should not give these items and the like to others for *mishloach manos*.

עיין רמב"ן פרשת קדושים י"ט י"ח



## Day 16

The mitzvah of *mishloach manos* is meant to increase friendship and goodwill among Jews. As such, the guiding consideration when deciding to whom to give *mishloach manos* is not the closeness of the relationship, but rather who will appreciate it the most.

To illustrate: Sarah is very close friends with her neighbor, Ahuva, but is only somewhat friendly with Malka, who recently moved to town. Sarah happens to know that Ahuva will barely notice if she gives her *mishloach manos*. Malka, on the other hand, would be very touched to receive *mishloach manos* from Sarah. Of course, Sarah may fulfill the mitzvah of *mishloach manos* by giving to Ahuva. However, giving *mishloach manos* to Malka is considered a more ideal way of fulfilling the mitzvah.



# Day 17

There is a longstanding minhag to bring gifts etc. to one's Rov/Rebbe/Morah on Purim. This practice is a beautiful minhag but does not constitute a fulfillment of the mitzvah of *matanos l'evyonim*. If the particular recipient is in fact considered a halachic *evyon* (poor person), it is questionable if one fulfills the mitzvah by giving such gifts to them.

ערוה"ש ס' תרצד ס"ד



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# Day 18

Women are obligated in the mitzvah of seudas purim. It is common to begin the Purim seudah before sunset and conclude after nightfall\*. In such an instance, one **should** recite על הניסים in bentsching, even though they are bentsching after nightfall. If Motzaei Purim is Friday night and one is bentsching after nightfall, על הניסים is not recited in bentsching, and the Shabbos insertion of רצה is recited.

\* Note: Although the seudah may extend past sunset, it should primarily be eaten during the daytime.

שו"ע ורמ"א ס' תרצה ס"ג, מ"ב סקט"ו



# Day 19

We will now turn our attention to the halachos of Rosh Chodesh. Rosh Chodesh is considered a special day for women and is like a quasi yom-tov. Chazal tell us that because the women did not participate in the sin of the עגל הזהב (the golden calf), Rosh Chodesh was "given to them" as a reward. Consequently, there are halachos of Rosh Chodesh which apply to women but not to men, as will be discussed below.

טור ס' תיז



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## Day 20

Strictly speaking, doing *melacho* is not prohibited outright on Rosh Chodesh. Nonetheless, Chazal tell us that women accepted upon themselves not to perform certain *melachos* on Rosh Chodesh and that Chazal approved of this virtuous minhag. The minhag is that women refrain from sewing, knitting and laundering\* on Rosh Chodesh (to be continued).

\* Laundering an item for use on Rosh Chodesh itself is not included and is permitted.

שו"ע ס' תיז ס"א, הליכות בת ישראל פט"ז ס"ב



# Day 21

It was previously mentioned that it is the minhag of women to refrain from laundering on Rosh Chodesh. Laundering is only prohibited during the daytime of Rosh Chodesh; one is permitted to do a load at night. Additionally, if Rosh Chodesh is two days, one may be lenient to do laundry on the first day of Rosh Chodesh.

מ"ב ס' תיז סק"ד, בה"ל ד"ה הוא



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## Day 22

It was previously mentioned that women have the minhag not to launder clothing on Rosh Chodesh. Many maintain that machine washing is included in this minhag, while others say that because machine washing does not require as much exertion as does laundering by hand, it is permitted. Drying clothing in a dryer is certainly permitted (to be continued).

הליכות שלמה ראש חדש דבר הלכה סקל"ד,  
שו"ת אור לציון ח"ג ס"א



## Day 23

It was previously mentioned that it is questionable if a woman may do laundry with a washing machine on Rosh Chodesh. Even one who refrains from doing so, is permitted to prepare the load of laundry, fill the machine, and have her husband/son etc. turn on the machine.

שו"ת אור לציון ח"ג ס' א



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# Day 24

A woman may perform *melacho* on Rosh Chodesh to prevent a loss or for the sake of earning a livelihood.

For example, although sewing is generally prohibited on Rosh Chodesh (as mentioned above), a professional seamstress may sew on Rosh Chodesh as part of her occupation.

ערוה"ש ס' תיז ס"י



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## Day 25

It is a mitzvah to add to one's meal on Rosh Chodesh. One who eats a bread meal is considered worthy of praise, but one is not required to do so (to be continued).

שו"ע ס' תיט ס"א, מ"ב סק"א



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## Day 26

It was previously mentioned that it is a mitzvah to add to one's meal on Rosh Chodesh. It is sufficient to add to one's meal by daytime; one does not need to add to their meal by night as well.

מ"ב ס' תיט סק"ב



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# Day 27

On Rosh Chodesh, **יעלה ויבוא** is inserted into bentsching. One who forgot to recite **יעלה ויבוא** in bentsching on Rosh Chodesh does not repeat bentsching.

שו"ע ס' תכד ס"א



# Day 28

Women are not obligated to recite *hallel* on Rosh Chodesh. A woman who wishes to recite *hallel* may do so. Ashkenazi women may recite *hallel* with its berachos (before and after), but Sefardi women may not.

בה"ל ס' תכב ד"ה הלל



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# Day 29

*Hallel* should be recited standing. One who does not feel well may recite *hallel* while sitting. A healthy person who recited *hallel* sitting should not say it again.

שו"ע ס' תכב ס"ז, ערוה"ש סי"ג, מ"ב סקכ"ח



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# Day 30

*Hallel* may be recited the entire day (i.e. sunrise to sunset).

רמב"ם הל' חנוכה פ"ג ה"ט, אשי ישראל פל"ט סל"ד



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# Day 31

It is prohibited to talk while one is in the middle of reciting *hallel*.

שו"ע ס' תכב ס"ד



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PURIM AND ROSH CHODESH



Mazel Tov  
on completing a month  
of Halacha Yomi!