What exactly is the source of dressing up on Purim, and are there boundaries regarding which costumes are appropriate?

The Rema mentions this minhag and writes that the custom of wearing masks on Purim, and for men to dress up as women and women to dress up as men, contains no prohibition, since the intention is only for the purpose of merriment (Shulchan Aruch, Orach Chaim 5296:67).

The Bach discusses the kashrut of this minhag, but concludes do not admonish the Jews for this custom, for it is better they sin inadvertently than purposefully. However, anyone with should caution his household and those who will listen to him not to violate a prohibition on Purim (Yoreh Deah, end of 182).

Olelot Ephraim (309), writes sharply about those who behave in an inappropriate way, and concludes, “is this how a day of feasting and a day of should look? Where is the source for these destructive customs?” (See also Mishna Berura, 5296:8)

If one knows the proper boundaries, this day can be a day of true joy.

How can a person in quarantine perform the mitzvah of mishloach manot and matanot la’evyonim?

According to the halacha, one can appoint an emissary to perform a mitzvah for oneself.

Therefore, when a person’s emissary gives the mishloach manot, it is as if the sender himself performed that action. The emissary can also receive mishloach manot on behalf of the person who appointed him, and can also perform the mitzvah of gifts to the poor on behalf of his sender.

The emissary can be a family member, a man, woman or even a child, a neighbor or a friend. The important thing is the outcome – the moment he gives the mishloach manot or the money to the poor person in the name of the sender, the sender has performed the mitzvah.

What should people who are in quarantine and who live on a high floor do if there is no one to read the Megillah for them?

In such a case it is possible to bring the Megillah to a person in quarantine, wrapped in plastic, so that he can read it himself, even without the cantillation.

As opposed to Torah reading, Megillah can be read when there is a separation of plastic between the reader and the scroll. In such a way, after the Megillah is removed from the quarantine room, the plastic can be sterilized without harming the parchment.

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