The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
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סימן תס"ח סעיף א'-ג'

Overview

Siman 468 Seif 1:

One who performs *melacha* on *erev* Pesach after midday should be excommunicated and it is prohibited even if he does the *melacha* for free. Some prohibit it even if the *melacha* is performed by a gentile whereas others permit it (and this is the custom)**.**

- It is Rabbinically prohibited to perform *melacha* even nowadays when we do not have a Bais HaMikdash. (M.B. 1)
- He will also not see any blessing from that *melacha*. (M.B. 2)
- Many authorities permit someone to have a gentile cut his hair even though he will tilt his head to assist the barber but a Jew may not cut his hair even if he does so for free since it is full-fledged *melacha*. If one forgot to cut his nails before midday he may be lenient to cut them in the afternoon. (M.B. 5)

Siman 468 Seif 2:

When is this true, when he performs *melacha* for a profit (or for free but is a full-fledged *melacha* like sewing a garment) **but it is permitted to mend a garment for Yom Tov. Similarly, it is permitted for one to write a *sefer* for himself in the course of his learning.**

- When earning a salary it is prohibited even if it is not a full-fledged *melacha* and even if it is needed for Yom Tov. Authorities write that a worker who cannot afford food may work to earn money. (M.B. 6)
- It is prohibited even if it is necessary for Yom Tov. It is permitted to give clothing to a gentile launderer even after midday. Authorities write that anything that is permitted on *chol hamoed* is permitted on *erev* Pesach after midday. (M.B. 7)
- It is also permitted for one to do so for his friend as long as he does not receive remuneration. Authorities write that one may even perform craftsman's work. (M.B. 8)
- It does not appear as though he is performing full-fledged work. (M.B. 9)

Siman 468 Seif 3:

Before midday, in those places where the custom is perform *melacha*, it is permitted and in those places where the custom is not to perform *melacha*, it is prohibited. Our custom is to refrain from performing *melacha* but this applies to full-fledged *melacha* but there is no custom regarding other *melachos*.

- It may be performed even for remuneration. (M.B. 10)
- *Melacha* is permitted at night. Children may not abandon such a custom and is not even subject to annulment. (M.B. 11)
- Authorities write that Rema's position is not so clear since there are many locations that have the custom to perform *melacha* and thus it is subject to the custom of each location. (M.B. 12)

Halacha Highlight

Cutting one's hair *erev* Pesach in the afternoon

Shulchan Aruch Siman 468 Seif 1
העושה מלאכה בערב פסח מחצות ולמעלה

One who performs *melacha* on *erev* Pesach in the afternoon

Shulchan Aruch (סע' א') rules that on *erev* Pesach after midday, one who performs *melacha* deserves to be excommunicated. Even if the one performing the *melacha* is not paid for his work it is prohibited. There is a dispute whether it is permitted to have a gentile perform *melacha* on *erev* Pesach and Rema confirms that our custom is to permit a gentile to perform *melacha*. The reason for the prohibition is that the afternoon of *erev* Pesach was the time for offering the Korban Pesach and a day on which one offers a *korban* is a Yom Tov, therefore it is Rabbincially prohibited to perform *melacha* (מ"ב סק"א). Alternatively, Chazal prohibited *melacha erev* Pesach in the afternoon to assure that people will attend to all of the activities that must be done on *erev* Pesach (פסקי תשובות אות א').

Mishnah Berurah (סק"ה) writes that although there is a dispute whether it is permitted to ask a gentile to perform *melacha* on *erev* Pesach in the afternoon, all authorities agree that one could have a gentile cut his hair. Even though in the course of the haircut the Jew will tilt his head and thereby assist the gentile in cutting the hair, it is permitted. However, it is prohibited to have a Jew cut one's hair, even if he is not paid for the job since haircutting is considered a full-fledged *melacha*. Rema (יו"ד סי' שצ"ט סע' ג') rules that it is permitted for one to cut his own hair and Shach (שם ס"ק י"ב) explains that the restriction is in force only when one has another person cut his hair but does not apply if a person cuts his own hair. Shulchan Aruch HaRav (סע' ד') contends that it is even prohibited for a person to cut his own hair. Rav Shmuel HaLevi Wosner (קובץ מבית לוי קובץ בעניני ניסן עמ' ל"ו הע' ג') maintains that one should adopt a stringent position concerning this matter and notes that it seems that Mishnah Berurah is also stringent since he does not cite Rema's lenient position.