The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
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סימן תצ"ג סעיף ג'-ד'

Overview

Siman 493 Seif 3:

Some have the custom to cut hair on Rosh Chodesh Iyar but the custom is erroneous. However, in many places they have the custom to cut hair until Rosh Chodesh Iyar and in those places they may not cut hair after Lag BaOmer even though it is permitted to cut hair on Lag BaOmer. In those places where they cut hair after Lag BaOmer, they may not cut hair from Pesach until Lag BaOmer. In one city it is not permitted for some residents to follow one custom and others to follow another custom due to the prohibition of לא תתגודדו and it is certainly not allowed to adopt the leniencies of both customs.

- All opinions agree that there is a prohibition for 33 days but there are differing customs regarding which days are part of that calculation. Some people count the days from the second day of Pesach until Lag BaOmer and afterwards there are no restrictions. Some subtract the 16 days from the second day of Pesach until the 2nd day of Rosh Chodesh Iyar and the prohibition applies to the next 33 days. (M.B. 14)
- In our country the custom is to marry and cut hair during the *sheloshes yimei hagbala* and thus Magen Avrohom writes that one should not marry or cut hair on the two days of Rosh Chodesh Iyar. The leniency begins on the morning of the 1st of the *sheloshes yimei hagbala* since once the morning arrives one is credited with the entire day. In some places they are lenient only on Rosh Chodesh Iyar, Lag BaOmer, and from Rosh Chodesh Sivan until Shavuos. Everyone should follow their custom regarding these matters. (M.B. 15)
- One may combine the stringencies of both customs and is not considered a fool for doing so since it is done because one does not know which custom is correct. (M.B. 17)

Siman 493 Seif 4:

Women have the custom not to perform *melacha* from Pesach until Shavuos from *shekiah* and onwards.

- The custom is also followed by men. (M.B. 18)
- The deceased were buried after *shekiah* so no one was performing work. Tur suggests that the custom is rooted in the fact that after *shekiah* is the time to count the *omer* and thus after counting one may perform *melacha*. (M.B. 19)

Halacha Highlight

Performing *melacha* after *shekiah* during *sefirah*

Shulchan Aruch Siman 493 Seif 4

נהגו הנשים שלא לעשות מלאכה

Women have the custom to refrain from performing *melacha*

Shulchan Aruch (סע' ד') reports that women have the custom to refrain from performing *melacha* after *shekiah* between Pesach and Shavuos. Mishnah Berurah (ס"ק י"ח) writes that the custom includes men as well. Two reasons are provided to explain the custom. One explanation is that during the era in which R' Akiva's students were dying they were buried after *shekiah* and the *halacha* is that when there are bodies to bury one may not perform *melacha*. Tur suggests a second reason, namely, that after *shekiah* is the time to count the *omer* and based on an exposition of the *pasuk* one should refrain from performing *melacha* during that time. Mishnah Berurah (ס"ק י"ט) notes that according to the second explanation once one counted the *omer* that night, it is permitted to perform *melacha*. Rav Yaakov Emden (מור וקציעה) based on Ramban suggests another explanation. Ramban writes that the period between Pesach and Shavuos is comparable to *chol hamoed* and this is observed by refraining from *melacha* after *shekiah*.

Shulchan Aruch HaRav and others cite the reason that the restriction is related to the obligation to count and thus concludes that it is possible that women who do not count the *omer* may not perform *melacha* the entire night. It is important to explain that those who observe the custom only refrain from those *melachos* that take an extended period of time to perform. Simple *melachos* such as cooking, baking and cleaning the house are not prohibited. Some authorities explain that there is no reason for one to be stringent regarding any of the *melachos* that are permitted during *chol hamoed*. Many other authorities, however, note that they have not observed people who follow this custom and thus it only need be observed in places where it is known that this is their custom (פסקי תשובות אות ט"ז).