



No Work Erev Pesach – What about Sukkot?

The beginning of the fourth chapter discusses how one should behave if they travel away from home and the custom in that place differs from his own. The first example is the difference in *minhag* regarding whether *melacha* is allowed prior to midday on *erev Pesach*. After *chatzot* however, the *mefarshim* explains that everyone agrees that the work is prohibited. Why is *melacha* prohibited on *erev Pesach* earlier than the eve of all other festivals?

The *Yerushalmi* explains that from midday onwards was the time for the slaughtering of the *korban Pesach*. That being the case, it would not be proper for one to have his *korban* slaughtered for him while he carries on about his own business. It would appear that the different *minagim* relate to whether this prohibition stretches to morning as well. The *Tosfot* (*Pesachim* 50a) explains that even though there is no *korban Pesach* today, once that *gezeira* was put in place, it continues today.¹

The *Maggid Mishnah* (*Yom Tov* 8) however has a difficulty with this explanation of *Rashi*, who he cites as explaining that the reason for the prohibition is that one should be busy with sorting out his *matza* and *marror* needs.² If that was the reason, then on *erev Sukkot melacha* should be prohibited early as well he should be busy with his *sukkah*.

The *Tosfot Yom Tov* defends *Rashi* by explaining that the *mitzvah* of *sukkah* is different to the *mitzvah* of *matzah*. When it comes to *sukkah* people are accustomed to building their *sukkot* on *motzei yom kippur* (readers take note!). Therefore people would not be busy with their *sukkot*, on *erev Sukkot*. With *matzah* however, they were accustomed to making them on *erev Pesach* (see *Tur* 457).

The *Mahariach* suggests that since the prohibition after *chatzot* is not mentioned explicitly, then perhaps it is prohibited after *chatzot* on *erev Sukkot* as well. The reason there are differing *minhagim* from the morning on *erev Pesach* but not on *erev Sukkot* is because the *chametz* must be removed during the morning, whereas the *lulav* and *sukkah* can be prepared all day. This answer would not align with the *Rambam* who rules that the work on the eve of other festivals (including *sukkot*) is prohibited from *mincha* onward.

The *Rashash* cites a different understanding that explains that *Rashi* was only providing a reason for those that had the custom of prohibiting work prior to *chatzot*. When it comes to the prohibition of working after *chatzot*, *Rashi* agrees with the explanation of the *Yerushalmi* cited above.

Yisrael Yitzchak Bankier

¹ See the *Tifferet Yisrael* for more details regarding why the *gezeira* still applies today.

² *Rashi* printed in our *Gemara* explains that the reason for prohibiting work is that the *Chachamim* were concerned that people would forget to remove *chametz*, slaughter the *korban Pesach* and prepare *matzah*.

Revision Questions

פסחים ג' – ה' – ב'

- Explain the debate regarding when *biur chametz* must be performed if *erev Pesach* fall son *Shabbat*. (ג' ר')
- Give one example provided by the *Mishnah* for when one goes to do a particular activity on *erev Pesach* and has not yet perform *biur chametz* and the *halacha* is that he: (ג' ר')
 - Must return if he has time to come back and complete the activity, otherwise can he can simply perform *bitul chametz*.
 - Must only perform *bitul chametz*.
 - Must return home.
- If someone leaves *Yerushalaim* with *kodshim* in his hand, after which point is he not required to return to the *Beit Ha'Mikdash* and can simply burn it where he is? (ח' ט')
- Regarding the previous two questions, list the opinions regarding the minimum measure of the *chametz* or *kodshim* for which one must return? (ח' ט')
- Whether one performs *melacha* in the morning of *erev Pesach* depends on the custom of the place. What if a person, coming from a place that does not do *melacha* travels on the morning of *erev Pesach* to a place that does do *melacha*? (ח' ט')
- What law regarding *Shmittah* shares a similar ruling to that of the previous question? (ד' ב')
- What law regarding animal trade shares a similar ruling to that of the previous question? (ג' ד')
- Some places have the custom of not eating meat on the night of *Pesach* prepared in which manner? (ד' ט')
- During which festival is lighting candles dependant on local custom? (ד' ט')
- Even though whether or not people work on *Tisha B'Av* is dependent on local custom, which people do not work, regardless of their location? (ה' ד')
- From when does *Beit Shammai* prohibit work on *erev Pesach*? (ה' ד')
- What is *R' Meir's* opinion regarding the previous question? (ה' ד')
- Which three professions do the *Chachamim* permit to work till *chatzot* on *erev Pesach* regardless of local custom? (ה' ד')
- In what manner can one clean an animal's waste from its pen on *erev Pesach*? During *Chol Ha'moed*? (ה' ד')
- Can one take his utensils to be mended on *erev Pesach* if they are not required for the festival? (ה' ד')
- What were the three customs of the people of *Yericho* that the *Chachamim* objected to? Accepted? (ח' ד')
- What were the three things *Chizkiyah HaMelech* did that the *Chachamim* objected to? Accepted? (ט' ד')
- During the year, when was the afternoon *tamid* offering slaughtered and offered? (ה' א')
- On *erev Pesach*, when was the afternoon *tamid* offering slaughtered and offered? (ה' א')
- Regarding the previous question, when was the *tamid* offered even earlier? (ה' א')
- What are the four processes that must be performed for the purpose of the *korban Pesach*, otherwise it would invalidate the *korban*? (ה' ב')

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10 minutes before *Mincha*

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613.org/mishnah.html

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Next Week's Mishnayot...

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	שבת קודש
9 th October י"א תשרי	10 th October י"ב תשרי	11 th October י"ג תשרי	12 th October י"ד תשרי	13 th October ט"ו תשרי	14 th October ט"ז תשרי	15 th October י"ז תשרי
Pesachim 5:3-4	Pesachim 5:5-6	Pesachim 5:7-8	Pesachim 5:9-10	Pesachim 6:1-2	Pesachim 6:3-4	Pesachim 6:5-6

