

One should not do מלאכה on ערב פסח after חצות. This refers to מלאכות that are not done for יום טוב (such as polishing shoes or cutting nails, though לכתחילה, these should be done before חצות). Also, one should not conduct business, unless there will be a loss. The משנה ברורה says that the same הלכות regarding מלאכה on חול המעוד are in effect for ערב יום טוב after חצות. Communities that accepted these הלכות from נץ, conduct themselves accordingly.

One who brings פירות שביעית from a place that has no פירות to a place that does not have, to a place that does, or vice versa, must do ביעור--(there is a מחלוקת if this means to destroy the food, or to remove it from his home and declare it מפקיר).

One who does work after מנחה on ערב שבת or ערב יום טוב will not see ברכה. The מחבר says some מפרשים learn מנחה קטנה and some מנחה גדולה. Furthermore, the רמ"א learns this only if it is a set job, but a temporary situation is fine (see above for the type of מלאכה this is referring to).

It is אסור to do מלאכה on מוצאי שבת before הבדלה. Which type of מלאכה is this referring to? מלאכות such as sewing or weaving, but to light a candle, or to go from רשות to רשות is מותר, provided one says ברוך המבדיל בין קודש לחול (ideally, one should make הבדלה as soon as possible).

A person should not work on תעניות צבור that are made due to

lack of rain, or other צרות in the community.

A person should involve himself in תורה and מצות even if it is not לשמה, לשמה בא לשמה, לשמה (the חינוך explains by the מצוה of not breaking the bones of the קרבן פסח, that a person is molded by his actions, and the purpose of this מצוה is for us to act like בני מלכים, even if we do not feel as such, as a person is defined by his actions; this idea of לא לשמה leading to לשמה is based on the same יסוד).

A person who does a מנהג even if he never formally accepted it (for example, someone who fasts till midday on ערב ראש השנה), needs to do התרת נדרים if he wishes to no longer observe the מנהג. However, if a person wants to accept something upon himself that is not מעיקר הדין, he may say beforehand that he accepts upon himself this act בלי נדר, in which case he would not need to perform התרת נדרים in order to perform the act.