The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
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סימן תפ"ט סעיף ב'-ג'

# Overview

Siman 489 Seif 2:

**If on a cloudy day they erred and recited the beracha and counted too early they are required to count again. Those who are meticulous do not count until after the emergence of stars and that is the correct practice to follow.**

- When one counts again at night (after erring and counting too early) the *beracha* should be recited. (M.B. 13)
- Technically, one may count when it is dark before the emergence of stars but it is preferred to avoid issues of doubt and that is why those who are meticulous wait until after the emergence of stars. (M.B. 14)
- If one recited the *beracha* after sunset the *mitzvah* is fulfilled but Elya Rabba recommends that one recount after the emergence of stars. (M.B. 15)

Siman 489 Seif 3:

**One who davens with a *tzibbur* during the day should count together with them without reciting the *beracha* and if he remembers at night he should recite the *beracha* and count again.** Even if one answered אמן to the *beracha* recited by the *tzibbur* if he had intent to not fulfill the *mitzvah* he should recite the *beracha* and count at night.

- Some authorities explain that Shulchan Aruch refers to *bein hashemashos* and he is teaching that although one prefers to count later he should count together with the *tzibbur* if he is concerned that he will forget later. Before counting he should have in mind that if he remembers to count later this early counting will not discharge his obligation and then he may count later with a *beracha*. (M.B. 16)
- A person must have specific intent to not to fulfill the *mitzvah* because otherwise the *mitzvah* may be fulfilled according to the opinion that *mitzvos* do not require intent. (M.B. 17)
- Even on Erev Shabbos when one davened *ma'ariv* early he should nevertheless, recite the beracha and count at night since he does not want to discharge his obligation with an early counting. (M.B. 18)
- Later authorities write that after nightfall one may count the *Omer* even though he has not yet *davened maariv*. (M.B. 18)

# Halacha Highlight

## Waiting until nightfall to count the *Omer*

Shulchan Aruch Siman 489 Seif 2

**והמדקדקים אינם סופרים עד צאת הכוכבים**

**Those who are meticulous do not count until it is *tzais hakochavim***

Shulchan Aruch (סעי' ב') writes that those who are meticulous in their *mitzvah* observance do not count the *Omer* until after *tzais hakochavim*. The reason that only those who are meticulous wait until after *tzais hakochavim* is that since most Poskim maintain that counting the *Omer* nowadays is a Rabbinic enactment, one could be lenient and adopt the position that night begins after sunset. However, those who are meticulous do not fulfill even Rabbinic *mitzvos* in a way that involves a dispute and they wait until after *tzais hakochavim*. Shulchan Aruch concludes that the practice of those who are meticulous is the preferred practice to follow. Minchas Yitzchok (שו"ת מנחת יצחק ח"ט סי' נ"ה וח"י סי' מ"ב) addresses the question of whether one should wait until *tzais hakochavim* according to Rabbeinu Tam. He writes that those who always follow Rabbeinu Tam's calculation, meaning even for Rabbinic matters, should wait until Rabbeinu Tam's *tzais hakochavim* before counting the *Omer*. However, those who follow Rabbeinu Tam only when it comes to Biblical matters like Shabbos and Yom Kippur should count together with the *tzibbur* even though it is not yet time for Rabbeinu Tam's *tzais hakochavim*. The reason is that counting the *Omer* with the *tzibbur* is a higher value then waiting until Rabbeinu Tam's *tzais hakochavim*.

Sefer She'arim Metzuyanim B'Halacha (סי' קי"ב סק"ג) notes that although Shulchan Aruch and Mishnah Berurah do not differentiate between counting during the week or on *erev* Shabbos, nevertheless, Teshuvas Maharshal does draw a distinction and asserts that it is permitted to count during *bein hashemashos* on *erev* Shabbos and it is unnecessary to wait until *tzais hakochavim*. Aruch HaShulchan (סעי' ז') also notes that on *erev* Shabbos people will often count during *bein heshemashos*. Teshuvas Sheraga HaMeir (ח"ו סי' מ"א) traces this practice of counting during *bein hashemashos* to the time of the Rishonim.