The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
Shabbos, Apr 11, 2026 ■ כ"ד ניסן, תשפ"ו
סימן תפ"ט סעיף ו'-ח'

Overview

Siman 489 Seif 7:

If one forgot and did not count one night he should count the following day with a *beracha*.

- After counting during the day he may count the subsequent nights with the *beracha*. (M.B. 34)

Siman 489 Seif 8:

If one missed counting an entire day, whether the first day or any of the other days, he should continue to count without the *beracha*. If he is uncertain whether he counted one night he may continue to count the subsequent nights with a *beracha*.

- The same halacha applies to one who realizes that the night before he counted the wrong number. (M.B. 35)
- It is preferred for one to listen to the *shaliach tzibbur* or someone else recite the *beracha* and have in mind to fulfill his obligation. (M.B. 37)
- The same *halacha* applies for all cases in which one should have recounted due to a doubt that if he did not recount he may, nevertheless, count on the subsequent nights with a *beracha*. (M.B. 38)

Siman 489 Seif 9:

On the night of Shabbos or Yom Tov the counting is done after *kiddush* is recited in the *Bais HaKnesses* and after Shabbos and Yom Tov it should be done before *havdalah* after the *kaddish "tiskabel."* When the last day of Yom Tov falls after Shabbos and *kiddush* and *havdalah* are recited together one should count before the beracha is made on the cup of wine. If one does not have wine and is required to recite the berachos of יין, קידוש, נר, הבדלה וזמן he should look at Siman 296.

- If one counts at home he should count before reciting *kiddush*. (M.B. 39)
- ויתן לך is said after counting. (M.B. 41)

Halacha Highlight

Shaliach tzibbur who missed counting one day

Shulchan Aruch Siman 489 Seif 8
אם שכח לברך באחד מהימים
If he forgot to count one of the days

Shulchan Aruch (סעי' ח') writes that one who missed counting an entire day should count the remaining days but may not recite the *beracha*. He must continue to count since there are authorities who maintain that each day's count is a separate and independent *mitzvah* but he may not recite the *beracha* since there are authorities who maintain that the counting of the *Omer* is one *mitzvah* and once a night was skipped the *mitzvah* can no longer be fulfilled (ע' מ"ב ס"ק ל"ו ול"ז).

Poskim debate the *halacha* of someone who is no longer counting the *Omer* with a *beracha* but will serve as the *shalich tzibbur* who recites the *beracha* and counts out loud for the congregation. According to some authorities he should tell someone in the *tzibbur* that he will recite the *beracha* on his behalf and in that way he may recite the *beracha* to discharge his friend's obligation. Others disagree and contend that one who is not obligated in a *mitzvah* may not recite the *beracha* on behalf of someone who is obligated to fulfill the *mitzvah*. Rav Shlomo Zalman Auerbach (הליכות שלמה פי"א סע' ז'ודבר הלכה אות י') subscribed to the first opinion and offered the following response to the stringent position. Although it is true that one who is not obligated in a *mitzvah* may not recite the *beracha* on behalf of someone who is obligated in the *mitzvah,* in this case he is obligated in the *mitzvah;* it is just that he is prevented from fulfilling the *mitzvah*. Someone who is obligated to perform a *mitzvah* but is prevented from doing so, even if the cause is *halachic*, remains in the category of one who has a relationship with the *mitzvah* and may serve as a guarantor of the *mitzvah* to discharge someone else's obligation. Mahari Engel expressed a similar approach when he ruled that a child who becomes bar-mitzvah in the middle of *Sefirah* may recite the beracha on behalf of an adult even if one maintains that he cannot recite the *beracha* for himself since he did not count the previous days as an adult.

Stories to Share

When Does Night Begin?

ש"ע ס' תפ"ט, ח' "..."

A certain man was unable to daven maariv with a minyan one night. He forgot to count sefirah, only remembering well after sunset on the following day. The moment he recalled his slip, he immediately made up the missed day and then looked at his watch. A quick calculation revealed that he had said the sefirah of the day more than twenty-five minutes after sunset. Of course the question that was on his mind was whether he could count that night with a brochah. As we find on today's amud, if one forgot to count and remembered the next day he counts with a brochah for the rest of the count. But had he counted so late as to render himself unable to count with a blessing for the remainder of sefirah?

When this question reached the author of Teshuvos V'Dibarta Bam, he ruled that the man could certainly continue to count with a brochah. "In America, if one remembered to count within forty minutes after the sunset he may continue counting with a brochah for the remainder of sefirah. Rav Moshe Feinstein, zt"l, ruled that nightfall is fifty minutes after the sunset. According to Rabbeinu Tam, twilight lasts for the nine minutes before actual nightfall.

He concluded, "In my opinion, one who forgot to count but counted without a brochah until the tzeis hakochavim of Rabbeinu Tam may count the rest of the sefirah with a blessing."