

KITZUR HALACHOS

SEFIRAS HAOMER

R' TZVI YAAKOV STEIN

THE AVEILUS OF SEFIRAH

- The minhag is to keep some form of mourning for thirty-three days between Pesach and Shavuos for the students of R' Akiva who died during this time¹.
- There are two basic minhagim regarding the time frame of aveilus: 1) Beginning on the second day of Pesach and ending on Lag Ba'omer. 2) Beginning on Rosh Chodesh Iyar and ending on the third day of Sivan².
- There are slight variations to the above opinions.
- One can change his custom from year to year³.
- There are no restrictions on buying new clothes⁴.
- There are no restrictions on cutting nails⁵.
- Some have a minhag not to buy anything that would require reciting the brachah of Shehecheyanu⁶.

HAIRCUTS

- Haircuts are prohibited for men⁷ and women⁸.
- Shaving and trimming beards are prohibited⁹.
- Electrolysis, waxing, etc., is permitted¹⁰.
- If one is risking financial loss by not appearing groomed properly, he may shave or take a haircut¹¹.
- Mustache hairs that create difficulty in eating may be cut¹².
- Wigs may be cut since they are not one's own hair¹³.

MUSIC

- Music¹⁴ and dancing are prohibited even at a seudas mitzvah¹⁵. Singing is allowed¹⁶.
- Recorded music is prohibited¹⁷.
- Music lessons are permitted¹⁸.

- If necessary, slow inspirational or classical music is permitted¹⁹.
- Music while exercising is permitted²⁰.
- Music to stay awake while driving is permitted²¹.
- Accapela is not recommended, but is permitted.
- Any music is better than listening to the radio.

COUNTING THE OMER

- Sefirah should be counted as early in the night as possible,²² but one should not count earlier if that will cause him to count without a minyan.
- Although sefirah can be counted starting after sunset, it is preferable to wait until nightfall²³.
- The preferable calculation of nightfall for counting sefirah is forty minutes after shkiah.
- If one counted before nightfall, it is best to count again after nightfall without a brachah²⁴.
- Sefirah may be counted the entire night²⁵.
- If one forgot to count at night, he should count during the day without a brachah²⁶ and continue counting that night with a brachah²⁷.
- If one completely missed a day of counting, he can no longer count with a brachah. However, he is still required to count every night without a brachah²⁸.
- In this situation, it's best to have someone that is counting with a brachah say the brachah out loud and have him in mind²⁹.
- If one remembered to count the previous night's counting during bein hashmashos, he can continue to count with a brachah³⁰.
- If one isn't sure if he counted the previous night at all, or if he counted correctly, he can continue counting with a brachah³¹.
- One must understand what he's counting

- otherwise he is not yotzei. Therefore, one can count in any language³².
- Sefirah should be counted standing up³³. If it was counted sitting down it's acceptable³⁴.
 - After the first week, both days and weeks are counted³⁵.
 - If only the days were counted and not the weeks it's acceptable³⁶.
 - If the weeks were counted and not the days, it's invalid and he cannot continue counting with a brachah³⁷.
 - After sefirah the "Yehi Ratzon" is said³⁸.
 - Before counting sefirah at night with a brachah, one should not say "Tonight is the _ night," because that is considered counting and can no longer count with a brachah that night³⁹.
 - This applies to counting in any language⁴⁰.
 - If all one said was a number, that's not considered counting, and he can still count that night with a brachah. For example, if one is asked "What night

is tonight?" He can answer "Three"⁴¹.

- Asking a question, such as "Is tonight the third night?" is not considered counting.⁴²
- If one must speak out clearly the exact night of sefirah, but he hasn't yet counted with a brachah, he can say it while having in mind not to be yotzei⁴³.
- If one mistakenly said that night's sefirah, although he can no longer count that night with a brachah, since the earlier counting wasn't done intentionally, he must still count that night without a brachah⁴⁴.
- Make sure to know the correct night before starting the brachah.
- It is prohibited to start eating a half-hour before the proper time to count⁴⁵, unless someone is appointed to remind you to count or you set an alarm⁴⁶.
- If one has a set time to daven Ma'ariv he may start eating even though he hasn't yet counted⁴⁷.

שולחן ערוך (סימן תפס סעיף א)	.25	שולחן ערוך (סימן תצג סעיף א)	.1
שולחן ערוך (סימן תפס סעיף ז)	.26	רמ"א (סימן תצג סעיף ג)	.2
משנה ברורה (סימן תפס סעיף קטן לד)	.27	שו"ת אגרות משה (אורח חיים חלק א סימן קנט)	.3
שולחן ערוך (סימן תפס סעיף ח)	.28	משנה ברורה (סימן תצג סעיף קטן ב)	.4
משנה ברורה (סימן תפס סעיף קטן לז)	.29	כף החיים (סימן תצג סעיף קטן טז)	.5
חיי אדם (כלל קלא סעיף ג)	.30	ליקוטי מהרי"ח	.6
שולחן ערוך (סימן תפס סעיף ח)	.31	שולחן ערוך (סימן תצג סעיף ב)	.7
משנה ברורה (סימן תפס סעיף קטן ה)	.32	שו"ת אגרות משה (יורה דעה חלק ב סימן קלז)	.8
שולחן ערוך (סימן תפס סעיף א)	.33	שולחן ערוך (סימן תקנא סעיף יב)	.9
משנה ברורה (סימן תפס סעיף קטן ו)	.34	שיעורי הלכה (פרק יא סעיף ג)	.10
שולחן ערוך (סימן תפס סעיף א)	.35	קובץ הלכות (פרק י סעיף ד)	.11
משנה ברורה (סימן תפס סעיף קטן ז)	.36	שולחן ערוך (סימן תקנא סעיף י)	.12
משנה ברורה (סימן תפס סעיף קטן ז)	.37	שיעורי הלכה (פרק יא סעיף ג)	.13
משנה ברורה (סימן תפס סעיף קטן י')	.38	ערוך השלחן (סימן תצג סעיף ב)	.14
שולחן ערוך (סימן תפס סעיף י')	.39	משנה ברורה (סימן תצג סעיף קטן ג)	.15
משנה ברורה (סימן תפס סעיף קטן כ)	.40	הליכות שלמה (פרק יא סעיף יד)	.16
משנה ברורה (סימן תפס סעיף קטן כ)	.41	שו"ת אגרות משה (אורח חיים חלק א סימן קסו)	.17
קובץ הלכות (פרק ה סעיף י')	.42	שו"ת זכר שמחה (סימן סז)	.18
משנה ברורה (סימן תפס סעיף קטן כב)	.43	הליכות שלמה (פרק יא דבר הלכה אות כב)	.19
משנה ברורה (סימן תפס סעיף קטן כב)	.44	קובץ הלכות (פרק ט סעיף יג)	.20
משנה ברורה (סימן תפס סעיף קטן כג)	.45	קובץ הלכות (פרק ט סעיף יד)	.21
קובץ הלכות (פרק ג סעיף ג)	.46	שולחן ערוך (סימן תפס סעיף א)	.22
קובץ הלכות (פרק ג סעיף ד)	.47	שולחן ערוך (סימן תפס סעיף ב)	.23
		משנה ברורה (סימן תפס סעיף קטן טו)	.24