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Digest
Mishna Berura
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סימן תרנ"ט סעיף א' תר"ס סעיף א'

Halacha Highlight

When to recite *hoshanos*

Shulchan Aruch Siman 660 Seif 1
נוהגים להעלות ספר תורה על (בימה) ולהקיפה

The custom is to take the *sefer* Torah (to the *bimah*) **and make a circuit around it**

Shulchan Aruch (סי' תר"ס סע' א') relates that the custom is to take out a *sefer* Torah and hold it next to the *bimah* and go around it with one's *lulav* and *esrog* each day (*hoshanos*) and on Hoshana Rabba we go around the *bimah* seven times. The reason we go around the *bimah* specifically is that it is reminiscent of the altar as the Gemara (Megilla 31b) teaches that Hashem assured Avrohom that when the Jewish People read about *korbanos* from the Torah He will consider it as though they actually offered those *korbanos*.

There are different customs concerning the timing of the recitation of *hoshanos*. Tur indicates that the circuit and the associated *hoshanos* are recited after *mussaf* whereas Sha'arei Teshuvah (סי' תרנ"א סק"כ) writes that the custom in Yerushalayim is to recite *hoshanos* after *hallel*. Bikurei Yaakov (סק"א) proves that in the *bais hamikdash* the *hoshanos* were recited before *mussaf* but, nevertheless, we do not have the authority to change the custom to recite it after *mussaf*. Aruch HaShulchan (סי' תרנ"ט סע' ב') relays that Ashkenazim typically recite *hoshanos* after *mussaf* whereas Sephardim recite it after *hallel*. Rav Moshe Feinstein (אג"מ או"ח ח"ג סי' צ"ט) wrote that technically *hoshanos* should be recited after *krias hatorah* and *mussaf* since those rituals are obligatory whereas the recitation of *hoshanos* is only customary. On the other hand, there is a strong rationale to recite *hoshanos* after *hallel*. Once one has his *lulav* and *esrog* in hand it is logical that one should complete all of the rituals that are performed with the *lulav* and *esrog*. Furthermore, if one places down his *lulav* and *esrog* before *hoshanos* it appears as though one is passing a *mitzvah* opportunity. Chazon Ish (דינים והנהגות פכ"ב סע' ט"ז) would recite *hoshanos* after *hallel* except on Shabbos and Hoshana Rabba when he would recite it after *mussaf*.

Overview

Siman 659 Seif 1:

We take out two *sifrei* Torah and from the 1st we read שור או כשב from *parshas* Emor and from the 2nd we read about the Korban Mussaf, ובחמשה עשר לחדש השביעי. The *haftorah* is from Zechariah beginning הנה יום בא וכו'.

- This is read on the 1st and 2nd day. (M.B. 1)
- During the week we read 5 *aliyos and* on Shabbos 7. At *mincha* we read 3 from וזאת הברכה. (M.B. 2)
- This is the *haftorah* for the 1st day since it mentions *sukkah*. On the 2nd day we read from Melachim from ויקהלו until בהוציאו אתם מארץ מצרים since it describes the dedication of the *bais hamikdash* which was held on Sukkos. (M.B. 5)

Siman 660 Seif 1:

The custom is to bring a *sefer* Torah (to the *bimah*) **and walk around it once each day and on the 7th day we walk around it 7 times to commemorate the practice of the *bais hamikdash*** and we bring 7 *sifrei* Torah to the *bimah* and in some places they remove all of their *sifrei* Torah they have in the *aron* (and this is the custom in these countries) **where they would make circuits around the altar. The circuit begins on the right.** (On Shabbos they do not make a circuit nor do they take *sifrei* Torah to the *bimah*.)

- The *bimah* is what remains from the altar. (M.B. 1)
- The order of the *hakafos* is north, west, south and east and the *shaliach tzibbur* who stands opposite the *aron* should not turn his back to the *aron* but nevertheless begins by turning to the north even though for him he is turning to his left. (M.B. 3)
- We open the *aron* and recite the *hoshanos*. (M.B. 6)