The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
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סימן תרס"ד סעיף א'-ד'

Overview

Siman 664 Seif 1:

On the seventh day which is Hoshana Rabba the custom is to increase the number of mizmorim as one does on Yom Tov. We do not recite נשמת but we do recite מזמור לתודה. We say אין כמוך, שמע ישראל וכו' as we do on Yom Tov. The kaddish after mussaf is recited with the Yom Tov tune. The custom is that we do not perform melacha until after leaving the Bais HaKnesses. The pizmon זכר ברית should be recited when there is a bris milah on Hoshana Rabba and it is read before אזן חין וכו'. Rishonim z"l write that the shade of the moon generates a siman of what will happen to a person and his relatives the night of Hoshana Rabba. One authority writes that one should not be attentive to this siman so that one does not damage his mazel since many people do not understand the concept clearly and it is better for a person to trust Hashem rather than inquire about the future and in my opinion this is correct. We increase the number of lights similar to Yom Kippur. Those who are meticulous are accustomed to immerse themselves before alos hashachar similar to erev Yom Kippur. Some have the custom to wear a kitel as is done on Yom Kippur. This is done since we are judged about water on Sukkos. The custom is to untie the ring of the lulav and we encircle seven times and recite an abundance of supplications regarding water.

- There is a custom to stay awake the night of Hoshana Rabba. (M.B. 1)
- We add the paragraphs normally added on Shabbos and Yom Tov and in mussaf we say נעריצךas we do on Yom Tov. (M.B.2)
- We say yishtabach right away since in reality it is a weekday. (M.B. 3)
- Meaning, we use the Yom Tov tune. (M.B. 4)
- Some people even remove their wallets. (M.B. 5)
- It is correct to immerse the night before so that one could study all night in kedusha. Regarding relations it is the same as Shavuos and if it is mikvah night it is permitted. (M.B. 8)
- In our countries the custom is to wear Shabbos clothing except for the shaliach tzibbur who wears a kitel. (M.B. 9)

Siman 664 Seif 2:

We take aravos on this day besides the aravah that is in the lulav but we do not recite a beracha. The custom is for the shamash to bring aravos to the Bais HaKnesses to sell similar to the custom in the Bais HaMikdash.

- This commemorates the practice in the Bais HaMikdash which was to bring an aravah into the Bais HaMikdash every day and stand it next to the altar and then they would come and shake it. (M.B. 11)

Siman 664 Seif 3:

There is an opinion that maintains that even on this day the custom is to encircle with the lulav rather than the aravah but that is not the custom, rather we encircle also with the aravah.

Siman 664 Seif 4:

The measure of the aravah must be at least one branch with one leaf however it is unbecoming to have only one leaf on one branch, therefore, the custom is to have beautiful hoshanos as a fulfillment of the pasuk זה ק-לי ואנוהו. **Its length is the same of the aravah in one's lulav** and what invalidates the aravah in one's lulav invalidates this aravah as well. **We strike it on the ground or a utensil two or three times.** Some maintain that one must shake it and the custom is to do both, shake it and then strike it on the ground.

- L'chatchila it is correct to have three branches and in the name of Arizal it is written that one should have five. (M.B. 16)
- Meaning they should be at least three tefachim. Some write that the branches should not be tied together but הרב משה זכותא disagrees and maintains that they should be tied together and this is our custom. (M.B. 17)
- If the leaves are withered rather than dried it is acceptable but it is preferred to have branches with leaves that are moist. (M.B. 18)
- Arizal writes that one should strike the ground five times. It is preferred to strike the ground five times and then a utensil five times to remove the leaves but all the leaves need not be removed. (M.B. 19)

Halacha Highlight

Binding together one's hoshanos

Shulchan Aruch Siman 664 Seif 1

אפילו עלה אחד בבד אחד

Even one leaf on one branch

Shulchan Aruch (סעי' ד') rules that for hoshanos it is sufficient if one obtains even a single branch that contains a single leaf. Although it is sufficient for that branch to have a single leaf, it must be the same length as the aravah that one uses with his lulav, i.e. three tefachim. Rema writes that it is disrespectful (מכוער הדבר) to take a single branch that contains a single leaf; therefore, the custom is to obtain beautiful hoshanos in accordance with the charge to beautify mitzvos, as derived from the phrase זה ק-לי ואנוהו. Mishnah Berurah (ס"ק ט"ז), writes that l'chatchila one should obtain three aravos and in the name of Arizal it is written that one should obtain five aravos.

Mishnah Berurah (ס"ק י"ז) presents a disagreement whether one should bind together the aravos in his hoshana bundle. The first opinion he cites maintains that one should take his hoshanos without tying them together but then cites HaRav Moshe Zakusa who disagrees and contends that the hoshanos should be tied together and Mishnah Berurah confirms that the custom is in accordance with HaRav Moshe Zakusa. Magen Avrohom (סק"ז) relates that there are authorities who refrain from binding together their hoshanos with a lulav leaf out of concern that it constitutes an interposition between the person's hand and the hoshanos. He then suggests that perhaps using a lulav leaf does not pose an issue of interposition since anything that is added to beautify the mitzvah object does not constitute an interposition. Pri Megadim suggests that it is only concerning one's lulav do we maintain that anything that is to beautify the mitzvah is not an interposition since there is a mitzvah to bind together one's lulav but since there is no mitzvah to bind together one's hoshanos perhaps a lulav leaf would constitute an interposition. Therefore, he writes that it is preferable to use the stem of an aravah to bind together the hoshanos. Bikurei Yaakov writes that one should make sure to leave room beneath the aravah stem that one uses to bind together his aravos so that he can grasp the hoshanos directly. Certainly when using string or a rubber-band to hold together one's hoshanos one should leave room for one to be able to grasp the hoshanos without the string or rubber-band constituting an interposition.