



FOR HOSHANA RABBAH

להושענא רבה

Hoshana Rabbah

הושענא רבה

Hoshana Rabbah is not observed as a full Festival day, but since Jewish tradition considers it the final day of the Season of Repentance, it shares many of the characteristics of Yom Tov, especially the content of the Shaḥarit service. In Siddur Sim Shalom, the order of prayers for Hoshana Rabbah is as follows:

The service begins as does Shaḥarit for Shabbat, pages 61-86,

Psalm 100, "מְזִמּוֹר לַתּוֹדָה" (below), then pp. 87-103, and 106-114.

The weekday Amidah is recited, including שִׁים שְׁלוֹם, pages 3-9.

This is followed by הַלֵּל, pages 131-138.

The Torah Service begins on page 139 with "אין בְּקוֹרֵךְ,"

and includes the selection for Festivals on page 140.

After the Torah reading and the return of the Sefer Torah,

continue with וּבֵא לְצִיּוֹן וְאָשֶׁר, pages 226-228.

Musaf follows with וְחָצִי קָרִישׁ on page 155,

and the Festival Amidah, pages 166-178.

Hoshanot follow, pages 206-212; Kaddish Shalem, page 181;

עֲלִינָה אֵין בְּאַלְהֵינוּ, and Mourner's Kaddish, pages 182-184;

and Psalm 27, page 80.

תהלים ק'

מְזִמּוֹר לַתּוֹדָה.

הָרִיעוּ לַיהוָה בְּלִהְיֶתֶם אֶרְצָא.

עֲבָדוּ אֶת יְהוָה בְּשִׂמְחָה, בְּאָזְנוֹ לִפְנֵי בְּרִנָּה.

דָּעוּ כִּי יְהוָה הוּא אֱלֹהֵינוּ, הוּא עֲשָׂנוּ, וְלֹא אֲנַחְנוּ.

עֲמוּ וְצִאֲנוּ מִרְעִיתוֹ.

בְּאֵזְרֵי תּוֹדָה, חֲצִרְתִּי בְּתִהְלָה, הוֹדוּ לוֹ בְּרִכּוֹ שְׁמוֹ.

כִּי טוֹב יְהוָה לְעוֹלָם חֶסֶד, וְעַד דֹּר וָדֹר אֲמֹנָתוֹ.

PSALM 100

A Psalm of Praise.

Acclaim Adonai, all people on earth.

Worship Adonai in gladness;

come before God with joyous song.

Know that Adonai is God.

God fashioned us and we are His,

God's people, the flock God shepherds.

Enter God's gates with thanksgiving, His courts with praise.

Extol God and exalt Him.

For Adonai is good; God's love is eternal.

God's faithfulness endures for all generations.

The seventh day of Sukkot is called Hoshana Rabbah — the Great Hoshana — because of the great number of Hoshana prayers and processions (seven in all) that are held on that day. The uniqueness of this day goes back at least to the days of the Second Temple, when the altar was encircled seven times while Hoshanot prayers were chanted. The custom of beating branches against the altar was also observed (Sukkah 4:5–6). The uniqueness of the day can be attributed to the fact that it is the last day of Sukkot. The next day, Sh'mini Atzeret, is considered a different holiday. At that time Sukkot was held in such high esteem mainly because it was identified as the time when the world was judged in regard to water. The Talmud records: "On the night after the last day of [Sukkot] all would scrutinize the smoke arising from the wood [of the altar]. If it went to the north, the poor rejoiced and the rich were sad because it meant that the rains that year would be abundant so that fruits would rot quickly (i.e., prices would go down). If it went to the south ... [the opposite would occur]" (Yoma 21b).

At a later period, however, Hoshana Rabbah also became the end of the High Holy Day period, the last day of judgment of human beings, an extension of Yom Kippur. The thirteenth-century kabbalist Bahya ben Asher of Saragossa called it the "day of great sealing on high, aside from the first sealing of Yom Kippur." The cry "Hoshana" — "save us" — took on the meaning of "Save us from severe judgment." The Zohar (Vayehi 12a) indicates that the heavenly decree is sealed only on Hoshana Rabbah. For this reason the leader of the service dresses in white, as on Yom Kippur, and some of the prayers are chanted with the melodies of the High Holy Days. Furthermore, as happened with many customs influenced by the Kabbalah, messianic overtones were added, as we see in the prayers on pages 211–212 which accompany the beating of willow twigs.

מְזִמּוֹר לַתּוֹדָה — **A Psalm of Praise.** Literally, "A psalm of thanksgiving." This beautiful psalm is recited on weekdays but not on Shabbat or Festivals. It was recited when one was saved from danger and a sacrifice of thanksgiving was brought to the Temple. This psalm is recited on Hoshana Rabbah, which is not a full Festival.

 HOSHANOT

הושענות 

We stand with lulav and etrog in hand, as the Ark is opened. All of the Sifrei Torah are removed, to be held on the bimah. The Hazzan chants the first four lines and then chants one piyyut while leading each of the seven processions, in which all who have a lulav and an etrog participate. The words “hoshana na” are repeated by the congregation as a refrain after each phrase chanted by the Hazzan.

הושע נא, למענה אלהינו, הושע נא, למענה בוראנו, הושע נא, למענה גואלנו, הושע נא, למענה דורשנו.

Hosha na. For Your sake, our God, please help us.

Hosha na. For Your sake, our Creator, please help us.

Hosha na. For Your sake, our Redeemer, please help us.

Hosha na. Because you seek our welfare, please help us.

למען אמתך. למען בריתך. למען גדלך ותפארתך. למען דתך. למען הודך. למען ועודך. למען זכרך. למען חסדך. למען טובך. למען יחודך. למען כבודך. למען למודך. למען מלכותך. למען נצחך. למען סודך. למען שנה. למען פארה. למען צדקתך. למען קדשך. למען רחמיך הרבים. למען שכינתך. למען תהלתך.

כי אמרתי עולם חסד יבנה.

For the sake of Your truth and Your covenant, Your greatness and Your glory, for the sake of Your goodness and Your holiness, help us now.

אבן שתיה. בית הבחירה. גרן ארנו. דביר המצנע. הר המורה. והר יראה. זבול תפארתך. חנה דוד. טוב הלגנון. יפה נוף משוש כל הארץ. בקילת יפי. לינת הצדק. מכון לשבתך. נוה שאגנו. ספת שלם. עלית שבטים. פנת יקרת. ציון המציגת. קדש הקדשים. רצוף אהבה. שכינת כבודך. תל תלפיות.

לך זרוע עם גבורה, תעוז ידך תרום ימינה.

Send help for Moriah, the site of Your Temple, joy of the earth, perfection of beauty — Zion, place of the Holy of Holies. Help us now.

One who has not seen Jerusalem in her glory has never seen a beautiful city.
One who has not seen the Temple when it was standing has never seen a magnificent building.
We are speaking of Herod’s Temple. Of what did he build it? Rabbah said: Yellow and white marble. Alternate rows projected out in order to leave room for the plaster. He intended to cover it with gold, but the Sages told him not to, since it was more beautiful as it was, resembling the waves of the ocean.
Sukkah 51b

Rabbi Shimon bar Yohai expounded: “He stands and measures the earth; He glances and makes nations tremble” (Habakkuk 3:6). The Holy One measured all the nations and found none worthy to receive the Torah except Israel. The Holy One measured all the generations and found none worthy to receive the Torah except the generation of the wilderness. The Holy One measured all the mountains and found none worthy of having His Presence rest thereon except Mount Moriah. The Holy One measured all cities and found none worthy of having the Holy Temple built therein except Jerusalem.
Leviticus Rabbah 13:2

There is no beauty like the beauty of Jerusalem. *Avot D’Rabbi Natan 28*

אום אַני חומה. בְּרַח פְּחֻמָּה. גּוֹלָה וְסוּרָה. דְּמִתָּה לְתַמָּר. הַהֲרוּגָה עֲלֶיךָ. וְנִחְשָׁבֶת כְּצֵאן טְבַחָה. זְרוּיָה בֵּין מְכַעֲיִסְיָה. חֲבוּקָה וְדְבוּקָה בָּךְ. טוֹעֲנַת עֲלֶיךָ. יַחֲדֵידָה לְיַחֲדָךְ. כְּבוּשָׁה בְּגוֹלָה. לוֹמְדָת יְרָאתָךְ. מְרוּטֶת לְחֵי. נְתוּנָה לְמַבְּיָם. סוּבְלַת סְבֻלָּךְ. עֲנִיָּה סַעֲרָה. פְּדוּיַת טוֹבִיָּה. צֵאן קְדָשִׁים. קְהֵלוֹת יַעֲקֹב. רְשׁוּמִים בְּשִׁמְךָ. שׂוֹאֲגִים הוֹשְׁעָנָא. תְּמוּכִים עֲלֶיךָ, הוֹשַׁע נָא.

תתן אמת ליעקב, חסד לאברהם.

This faithful nation, bright as the sun, still endures oppressors. Though often tormented, she continues to proclaim that You are One. Tossed in the storm of suffering, they who bear Your name beseech You: Help us now.

אֲדוֹן הַמוֹשִׁיעַ. בְּלַתָּךְ אֵין לְהוֹשִׁיעַ. גְּבוּר וְרַב לְהוֹשִׁיעַ. דְּלוּתֵי וְלִי הוֹשִׁיעַ. הָאֵל הַמוֹשִׁיעַ. וּמְצִיל וּמוֹשִׁיעַ. זוֹעֲקִיךָ תוֹשִׁיעַ. חוֹכְיָךְ הוֹשִׁיעַ. טְלָאִיךָ תִּשְׁבִּיעַ. וְבוֹל לְהַשְׁפִּיעַ. כָּל שֵׁיחַ תִּדְשָׂא וְתוֹשִׁיעַ. לְגֵיא בַל תִּרְשִׁיעַ. מְגֵדִים תִּמְתִּיק וְתוֹשִׁיעַ. נְשִׂאִים לְהַסִּיעַ. שְׁעִירִים לְהַנִּיעַ. עֲנָנִים מִלְּהַמְנִיעַ. פּוֹתַח יָד וּמִשְׁבִּיעַ. צְמִיאָךְ תִּשְׁבִּיעַ. קוֹרְאִיךָ תוֹשִׁיעַ. רְחוּמִיךָ תוֹשִׁיעַ. שׁוֹחֲרִיךָ הוֹשִׁיעַ. תְּמִימִיךָ תוֹשִׁיעַ, הוֹשַׁע נָא.

נעמות בימינוך נצח.

Adonai, my sole *source of salvation*, I was brought low but You have delivered me. Help those who hope in You. Provide water for every shrub. Condemn not the earth to infertility; withhold not Your blessing of rain. Satisfy Your thirsting creatures, all those who call upon You. Help us now.

אָדָם וּבְהֵמָה. בְּשָׂר וְרוּחַ וּנְשָׁמָה. גִּיד וְעֶצֶם וְקַרְמָה. דְּמוּת וְצֶלֶם וְרַקְמָה. הוֹד לְהַבִּיל דְּמָה. וְנִמְשָׁל כְּבְהֵמוֹת נְדָמָה. זִיו וְהָאָר וְקוּמָה. חֲדוּשׁ פְּנֵי אֲדָמָה. טִיעַת עֲצֵי נִשְׁמָה. יַקְבִּים וְקָמָה. כְּרָמִים וְשִׁקְמָה. לְתַבֵּל הַמְסִימָה. מְטָרוֹת עוֹ לְסַמְמָה. נִשְׂיָה לְקִימָה. שִׁיחִים לְקוּמָמָה. עֲדָנִים לְעֶצְמָה. פְּרָחִים לְהַעֲצִימָה. צְמָחִים לְגִשְׁמָה. קָרִים לְזָרְמָה. רְבִיבִים לְשִׁלְמָה. שְׁתַּיָּה לְרוּמָמָה. תְּלוּיָה עַל בְּלִימָה, הוֹשַׁע נָא.

יהוה אדנינו, מה אדיר שמך בכל הארץ, אשר תננה הודך על השמים.

This faithful nation. Each of these Hoshana poems is alphabetical and has a single theme. This one centers upon the people Israel. Each phrase is a different name or description of Israel. Many are based upon biblical references. The first one, חומה אַני (ani homah), “I am a wall,” comes from Song of Songs 8:10, where the maiden describes herself as being a wall. The Sages interpreted Song of Songs as an allegory in which the maiden is Israel whose beloved is God; hence, the “wall” is Israel. ענייה סערה (aniyah so-arah), tossed in the storm, is found in Isaiah 54:11: “Unhappy, storm-tossed one.” Many of the other phrases, summarized but not completely translated here, come from Isaiah’s description of the suffering servant in chapter 53: “He was maltreated, yet he was submissive; he did not open his mouth, like a sheep being led to slaughter . . .” (53:7). The suffering servant represents the people Israel. Thus Isaiah explains the suffering of Israel not as a deserved punishment, but as suffering in which the servant sacrifices himself for others and will, in the end, be vindicated.

אֲדוֹן הַמוֹשִׁיעַ — source of salvation. The central theme is God, the Savior. Most of the stanzas end in some form of the word *hoshia* — from the same root as *hoshanot*, to save or deliver. God is asked to save and help, with an emphasis upon agricultural prosperity in the year ahead.

אָדָם וּבְהֵמָה — Save man and beast. This poem also stresses agricultural prosperity. It begins with a phrase from Psalm 36:7 — “man and beast You deliver, Adonai.” It has been ascribed to the early poet Eleazer ben Kallir who lived in the Land of Israel sometime in the early part of the first millennium, but it may be even earlier.

אֲדָמָה מֵאָרֶר — **Save the soil.** A poem asking God to save the earth, its animals, and its products from disaster. Each two-word phrase begins with the item to be saved: earth, beast, wheat, olives, wine, etc. The second word names the disaster from which it should be saved: curses, barrenness, hunger, thirst, etc. This *piyyut* has also been ascribed to Eleazer ben Kallir.

לְמַעַן אֵיתָן הַנְּזֹרֶק בְּלֶהֱבֵ אֵשׁ — **For the sake of our ancestors.** In this prayer we ask God to help us for the sake of, or because of the merit of, a list of great individuals in the history of our people. The list begins with Abraham, Isaac, and Jacob. Also included are Moses, Aaron, Phinehas, Joshua, Samuel, David, Solomon, Elijah, Hananiah, Mishael, Azariah, and Daniel. Also mentioned are inanimate objects of importance connected to the Tabernacle, the Temple, and Mount Sinai. Each phrase ends with the word “fire.” Thus: “the son bound upon wood and fire (Isaac).” Or: “the ceremony at Sinai, upon which You descended in fire.”

לֵךְ יְהוָה הַגְּדֹלָה — Not translated. Not an original poem, but a collection of verses from I Chronicles 29:11, Zechariah 14:9, and Deuteronomy 6:4. The last is the first verse of the Sh'ma and is followed by the liturgical response to that verse, “Blessed is God’s glorious Name for ever and ever.”

Save man and beast; renew the earth and bless its produce. Send rain to nurture greenery; let cool waters flow. Sustain the world, our earth, suspended in space. Help us now.

אֲדָמָה מֵאָרֶר. בְּהֵמָה מִמִּשְׁכַּלְתָּ. גֶּרֶן מִגֶּזֶם. דְּגָן מִדִּלְקָתָ. הוֹן מִמֵּאֲרָה. וְאֶכֶל מִמְהוּמָה. זֵית מִנְשֵׁל. חֹשֶׁה מִחֶזֶב. טֶרֶף מִגּוּבֵי. יֶקֶב מִיֵּלֶק. כֶּרֶם מִתּוֹלְעָת. לֶקֶשׁ מֵאֲרָבָה. מִגֵּד מִצְלִצֵל. נֶפֶשׁ מִבְּהֵלָה. שֶׁבַע מִסְלָעִים. עֲדָרִים מִדְּלוּת. פְּרוֹת מִשְׁדָּפוֹן. צֶאֱן מִצְמִיתוּת. קֶצִיר מִקְלָלָה. רֵב מִרְזוּן. שְׂבָלֶת מִצְנֻמוֹן. תְּבוּאָה מִחֶסֶל, הוֹשֵׁעַ נָא.

צְדִיק יְהוָה בְּכַל־דְּרָכָיו, וְחָסִיד בְּכַל־מַעֲשָׂיו.

Save the soil from curses, our substance from catastrophe. Protect our crops from destruction, our flocks from disease, our souls from terror. Help us now.

לְמַעַן אֵיתָן הַנְּזֹרֶק בְּלֶהֱבֵ אֵשׁ. לְמַעַן בּוֹן הַנֶּעֱקָד עַל עֵצִים וְאֵשׁ. לְמַעַן גְּבוֹר הַנֶּאֱבָק עִם שָׂר אֵשׁ. לְמַעַן דְּגָלִים נְחִיִּית בְּאוֹר וְעֵנָן אֵשׁ. לְמַעַן הַעֲלָה לְמָרוֹם וְנִתְעַלָּה כְּמִלְאֲכֵי אֵשׁ. לְמַעַן הוּא לֵךְ כְּסִגְן בְּאֲרָאֵלֵי אֵשׁ. לְמַעַן זָבַד דְּבָרוֹת הַנְּתוּנוֹת מֵאֵשׁ. לְמַעַן חֲפוּי יְרִיעוֹת וְעֵנָן אֵשׁ. לְמַעַן טָכַס הַר יִרְדֶּתָ עָלָיו בְּאֵשׁ. לְמַעַן יִדְרוֹת בֵּית אֲשֶׁר אֶהְבֶּתָ מִשְׁמֵי אֵשׁ. לְמַעַן כְּמָה עַד שְׁקָעָה הָאֵשׁ. לְמַעַן לָקַח מִחֶתֶת אֵשׁ וְהִסִּיר חֲרוֹן אֵשׁ. לְמַעַן מִקְנֵא קִנְיָה גְדוֹלָה בְּאֵשׁ. לְמַעַן נָח יְדוֹ וְיִרְדוּ אֲבֵנֵי אֵשׁ. לְמַעַן שֵׁם טָלָה חֶלֶב כְּלִיל אֵשׁ. לְמַעַן עָמַד בְּגֶזֶן וְנִתְרַצָּה בְּאֵשׁ. לְמַעַן פָּלַל בְּעֲזָרָה וְיִרְדָּה הָאֵשׁ. לְמַעַן צִיר עָלָה וְנִתְעַלָּה בְּרֶכֶב וְסוּסֵי אֵשׁ. לְמַעַן קְדוּשִׁים מִשְׁלָבִים בְּאֵשׁ. לְמַעַן רְבוּ רַבְּבוּ חֵז וְנִהְרֵי אֵשׁ. לְמַעַן שְׁמֹמוֹת עִירָךְ הַשְּׂרוּפָה בְּאֵשׁ. לְמַעַן תּוֹלְדוֹת אֶלּוּפֵי יְהוּדָה תִּשָּׂים בְּכִיּוֹר אֵשׁ, הוֹשֵׁעַ נָא.

For the sake of our ancestors who were tested by fire, help us. For the sake of Temple offerings consumed by fire, for the sake of Your city once made desolate by fire, help us now.

לֵךְ יְהוָה הַגְּדֹלָה וְהַגְּבוּרָה וְהַתְּפָאֶרֶת וְהַנְּצִיחַ וְהַהוֹד כִּי כָל בְּשָׂמִים וּבְאֲרָץ, לֵךְ יְהוָה הַמְּמַלְכָה וְהַמְּתַנְשֵׂא לְכָל לְרֵאשׁ. וְהִיָּה יְהוָה לְמַלְךְ עַל כָּל־הָאָרֶץ, בְּיוֹם הַהוּא יְהִיָּה יְהוָה אֶחָד וְשִׁמּוֹ אֶחָד. וּבִתְוֹרָתְךָ כְּתוּב לֵאמֹר: שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד. בְּרוּךְ שֵׁם כְּבוֹד מְלַכּוֹתָ לְעוֹלָם וָעֶד.

אָנִי וְהוּ הוֹשִׁיעָה נָא.

בְּהוֹשַׁעַתְּ אֱלִים בְּלוֹד עַמָּךְ,
בְּצִאתְךָ לִישַׁע עַמָּךְ,
גּוֹי וְאֱלֹהִים,
בְּהוֹשַׁעַתְּ דְּרוּשִׁים לִישַׁע אֱלֹהִים,
הַמּוֹן צְבָאוֹת,
וְעַמָּם מִלְּאֲבֵי צְבָאוֹת,
בְּהוֹשַׁעַתְּ זָכִים מִבֵּית עֶבְדִּים,
חֲנוּן בְּיָדָם מִעֲבֻדִּים,
בְּהוֹשַׁעַתְּ טְבוּעִים בְּצוֹל גְּזָרִים,
יִקְרָךְ עַמָּם מִעֲבֻרִים,
בְּהוֹשַׁעַתְּ כְּנָה מְשׁוֹרָרֵת וַיִּוָּשַׁע,
לְגוֹחָה מִצִּיּוֹנֵת וַיִּוָּשַׁע,
בְּהוֹשַׁעַתְּ מֵאֲמֹר וְהוֹצֵאתִי אֶתְכֶם,
בְּהוֹשַׁעַתְּ נָקוֹב וְהוֹצֵאתִי אֶתְכֶם,
סוֹכְבֵי מִזְבַּח,
בְּהוֹשַׁעַתְּ עוֹמְסֵי עֲרֵבָה לְהַקִּיף מִזְבַּח,
פְּלֵאֵי אֲרוֹן כְּהַפְשַׁע,
בְּהוֹשַׁעַתְּ צִעַר פְּלִשֵׁת בְּחָרוֹן אֶף וַנּוֹשַׁע,
קְהֵלוֹת בְּכֹלָה שְׁלֹחַת,
בְּהוֹשַׁעַתְּ רַחוּם לְמַעַנָם שְׁלֹחַת,
בְּהוֹשַׁעַתְּ שְׁבוֹת שְׁבִטֵי יַעֲקֹב,
בְּהוֹשַׁעַתְּ תָּשׁוּב וְתָשִׁיב שְׁבוֹת אֶהְיֶה יַעֲקֹב, וְהוֹשִׁיעָה נָא.
שׁוֹמְרֵי מִצְוֹת, וְחוֹכְבֵי יְשׁוּעוֹת,
בְּהוֹשַׁעַתְּ אֵל לְמוֹשִׁיעוֹת,
וְהוֹשִׁיעָה נָא.

אָנִי וְהוּ הוֹשִׁיעָה נָא.

As You redeemed our ancestors from Egypt, releasing them from bondage, help us now. As You guided Your people in exile with Your light, which accompanied them in their grief, help us now. As Your presence, journeying into exile with Your people, gave them cause to sing, although banished and forlorn, help us now.

הוֹשַׁע נָא, אֵל נָא, אָנָּה הוֹשִׁיעָה נָא.

הוֹשַׁע נָא, סֵלַח נָא, וְהַצְּלִיחָה נָא, וְהוֹשִׁיעֵנו אֵל מַעֲגָנוּ.

Save us, God; please save us. Save us, God; please forgive us. Let us prosper. Save us, God, our stronghold.

הוֹשַׁעַתְּ אֱלִים — As you redeemed. Those saved by God are mentioned, followed by the plea, “help us now.” The alphabetical order is followed, while at the conclusion there is an acrostic spelling the name Shemuel, the author of the poem. The list of those whom God helped begins with Israel taken out of Egypt and continues with other versions of the name of the people Israel, recalling their salvation as they

were brought through the Sea. Toward the end the poem refers to those who performed these ceremonies at the Temple while circling the altar, mentions the Babylonian exiles, and concludes with a plea to save those of Israel who are exiled and return them from captivity.

See commentary on page 201.

The lulav . . . is the symbol of gratitude to God and rejoicing in His goodness for the bounty He bestows in the form of harvested crops and gathered-in vintage . . . The lulav emphasizes the need of making our economic life such that it will contribute to our joy in God . . . Only when God’s justice is manifest in our midst, can the gifts of nature be appreciated in a religious spirit.

Mordecai M. Kaplan

Ribbono shel olam — Master of the universe!

In ancient days, our ancestors circled the altar, the symbol of their closeness to You.

We encompass the synagogue, the house created so that we too might feel that You are near.

Thus we repeat the ancient cry: Hoshana-na — save us, help us, deliver us.

How often we say these words when we are troubled, when we are frightened or in despair, and turn to You for help. From the depths we cry unto You.

But today we are not fearful. The very opposite! These are the days of our joy, the season of rejoicing.

These are days when we sense the bounty of Your world, the richness of harvest, the wealth of resources we have been given.

We shout Hoshana-na! out of joy and not out of fear.

We express our confidence that indeed You are with us and will be with us throughout the year ahead. We call Ani va-ho hoshia na. Ani va-ho — as our Sages taught: I together with God, together we will save and deliver.

For we are Your partners in the work of creation.

You have given us a world of wonder; now we must preserve it.

You have given us the forces of nature; now we must learn to live with them, to harness them for our good.

You have given us abundance; now we must find the way to share it.

You have given us a precious heritage and have preserved our people; may we be worthy of it and recreate it anew in each generation.

Ani va-ho hoshia na!

תַּעֲנֵה אֲמוּנִים — **Bless with rain.** As the ceremony progresses, the theme changes from help and salvation generally to the specific need for water. Sukkot is the beginning of the rainy season in the Land of Israel and the time when “the world is judged regarding water.” Therefore each stanza of this poem concludes with the word **מים** (*mayim*), water. In a few places we find the word **שמים** (*shamayim*), heaven, the last part of which is *mayim*, water. Popular etymology has it that this is a compound word: *sham mayim*, “water is there.” We list those for whose sake we ask God to save us, beginning with Abraham who, according to the midrash, was tested in both fire and water. The legend states that when he was a child Abraham was cast into a fire by Nimrod because of his refusal to acknowledge idolatry. Miraculously he emerged alive (Genesis Rabbah 44:13). Abraham was tested by water when Satan transformed himself into a stream of water which he and Isaac would have to cross to reach Mount Moriah (Tanḥuma Vayera 22; see also Genesis Rabbah 56:4).

Lulav and etrog are set aside, and willow twigs are taken.

תַּעֲנֵה אֲמוּנִים שׁוֹפְכִים לְךָ לֵב בְּפָנֶיךָ, וְהוֹשִׁיעָה נָא, לְמַעַן בָּא בָּאֵשׁ וּבַמַּיִם, וְהִצְלִיחָה נָא, וְהוֹשִׁיעָנוּ אֵל מַעֲנֵנוּ. גִּזְרֵנוּ וְנָם יִקַּח נָא מַעַט מַיִם, וְהוֹשִׁיעָנוּ אֵל מַעֲנֵנוּ. תַּעֲנֵה דְגָלִים גְּזוּ גְזְרֵי מַיִם, וְהוֹשִׁיעָה נָא, לְמַעַן הַנִּעְקָד בְּשַׁעַר הַשָּׁמַיִם, וְהִצְלִיחָה נָא, וְהוֹשִׁיעָנוּ אֵל מַעֲנֵנוּ. תַּעֲנֵה וְשָׁב וְחָפַר בְּאֵרוֹת מַיִם, וְהוֹשִׁיעָנוּ אֵל מַעֲנֵנוּ. תַּעֲנֵה זָכִים חוֹנִים עָלֵי מַיִם, וְהוֹשִׁיעָה נָא, לְמַעַן חָלַק מַפְצֵל מַקְלוֹת בְּשִׁקְלוֹת הַמַּיִם, וְהִצְלִיחָה נָא, וְשַׁעַן וְגַל אֲבֹן מִבְּאֵר מַיִם, וְהוֹשִׁיעָנוּ אֵל מַעֲנֵנוּ. תַּעֲנֵה יְדִידִים נוֹחֲלֵי דַת מְשׁוֹלֵת מַיִם, וְהוֹשִׁיעָה נָא, לְמַעַן כָּרוּ בַּמְשָׁעֲנֵיהֶם מַיִם, וְהִצְלִיחָה נָא, וְהִצְלִיחָנוּ אֵל מַעֲנֵנוּ. תַּעֲנֵה לְהַכִּיז לָמוֹ וּלְצַאֲצְאֵמוֹ מַיִם, וְהוֹשִׁיעָנוּ אֵל מַעֲנֵנוּ. תַּעֲנֵה מִתְחַנְּנִים כְּבִישִׁמוֹן עָלֵי מַיִם, וְהוֹשִׁיעָה נָא, לְמַעַן גָּאֲמֵן בֵּית מִסְפִּיק לְעַם מַיִם, וְהִצְלִיחָה נָא, וְהוֹשִׁיעָנוּ אֵל מַעֲנֵנוּ. תַּעֲנֵה סָלַע הָרַךְ וְיִזְוֵבוּ מַיִם, וְהוֹשִׁיעָנוּ אֵל מַעֲנֵנוּ. תַּעֲנֵה עוֹנִים עָלֵי בְּאֵר מַיִם, וְהוֹשִׁיעָה נָא, לְמַעַן פָּקַד בְּמֵי מְהִיבַת מַיִם, וְהִצְלִיחָה נָא, וְהוֹשִׁיעָנוּ אֵל מַעֲנֵנוּ. תַּעֲנֵה צְמֵאִים לְהַשְׁקוֹתָם מַיִם, וְהוֹשִׁיעָנוּ אֵל מַעֲנֵנוּ. תַּעֲנֵה קְדוּשִׁים מְנַסְכִּים לְךָ מַיִם, וְהוֹשִׁיעָה נָא, לְמַעַן רֵאשׁ מְשׁוֹרְרִים כְּתָאֵב שְׁתוֹת מַיִם, וְהִצְלִיחָה נָא, וְהוֹשִׁיעָנוּ אֵל מַעֲנֵנוּ. תַּעֲנֵה שָׁב וְנָסַף לְךָ מַיִם, וְהוֹשִׁיעָנוּ אֵל מַעֲנֵנוּ. תַּעֲנֵה שׁוֹאֲלִים בְּרַבּוּעַ אֲשֶׁלִי מַיִם, וְהוֹשִׁיעָה נָא, לְמַעַן תַּל תִּלְפִיּוֹת מוֹצֵא מַיִם, וְהִצְלִיחָה נָא, וְהוֹשִׁיעָנוּ אֵל מַעֲנֵנוּ. תַּפְתַּח אֶרֶץ וְתַרְעִף שָׁמַיִם, וְהוֹשִׁיעָנוּ אֵל מַעֲנֵנוּ.

רַחֵם נָא קְהַל עַדְתֵּי יִשְׂרָאֵל, סֶלַח וּמַחֵל עִוְנוֹנֵינוּ,
וְהוֹשִׁיעָנוּ אֱלֹהֵי יִשְׂרָאֵל.

Bless with rain those who pour their hearts out like water. Help us for the sake of Abraham, who went through fire and water. Bless those who have inherited the Torah, as life-giving as water. For the sake of Your servants who served You with libations of water, for the sake of Moses who, with Your help, gave his people water, let us prosper. Open the earth to Your blessing of water. Save us, God, our stronghold.

Have compassion, forgive our sin, save us.

Rain comes down because of the power of God. . . . Rabbi Yohanan said: The Holy One retains three keys in His own hands and has not entrusted them to any messenger — the key to fertility, the key to rain, and the key to the resurrection of the dead. Taanit 2a

קול מבשר מבשר ואומר. קול מבשר מבשר ואומר.

The voice of the prophet rings out, proclaiming good news of peace and deliverance.

מְבַשֵּׂר וְאוֹמֵר. אֶמְצֵן יִשְׁעָךְ בָּא, קוֹל דְּוָדִי הִנֵּה זֶה בָּא,
 מְבַשֵּׂר וְאוֹמֵר. בָּא בְּרַבְבוֹת בְּתִימִים, לְעַמּוּד עַל הַר הַיְיִתִּים,
 מְבַשֵּׂר וְאוֹמֵר. גָּשְׁתוּ בְּשׁוֹפָר לְהִקְעֵ, תַחְתִּי הַר יִבְקַע,
 מְבַשֵּׂר וְאוֹמֵר. דִּפְק וְהִצִּיץ וְזָרַח, וּמִשׁ חֲצֵי הַהָר מִמְּזוּרָה,
 מְבַשֵּׂר וְאוֹמֵר. הַקִּיּוֹם מְלוּל נֶאֱמָו, וּבָא הוּא וְכָל קְדוּשָׁיו עִמּוֹ,
 מְבַשֵּׂר וְאוֹמֵר. וְלִכְלַל בְּאֵי הָעוֹלָם, בֵּת קוֹל יִשְׁמַע בְּעוֹלָם,
 מְבַשֵּׂר וְאוֹמֵר. זָרַע עֲמוּסֵי רַחֲמוֹ, נוֹלְדוּ בְּיֶלֶד מִמְּעֵי אִמּוֹ,
 מְבַשֵּׂר וְאוֹמֵר. חָלָה וְיִלְדָה מִי זֹאת, מִי שָׁמַע בְּזֹאת,
 מְבַשֵּׂר וְאוֹמֵר. טְהוֹר פֶּעַל כָּל אֵלֶּה, וּמִי רָאָה כְּאֵלֶּה,
 מְבַשֵּׂר וְאוֹמֵר. יִשַׁע וְזִמְן הוֹחֵד, הַיּוֹחֵל אֶרְץ בְּיוֹם אֶחָד,
 מְבַשֵּׂר וְאוֹמֵר. כַּבִּיר רוּם וְתַחַת, אִם יוֹלֵד גּוֹי פְּעַם אֶחָד,
 מְבַשֵּׂר וְאוֹמֵר. לַעֲת יִגְאֵל עִמּוֹ נְאוֹר, וְהִיא לַעֲת עֶרֶב יִהְיֶה אוֹר,
 מְבַשֵּׂר וְאוֹמֵר. מוֹשִׁיעִים יַעֲלוּ לְהָר צִיּוֹן, כִּי חָלָה גַם יִלְדָה צִיּוֹן,
 מְבַשֵּׂר וְאוֹמֵר. וְשָׁמַע בְּכָל גְּבוּלָהּ, הַרְחִיבִי מְקוֹם אֶזְרָהּ,
 מְבַשֵּׂר וְאוֹמֵר. שִׁימֵי עַד דְּמָשָׁק מְשֻׁכְּנֹתֶיךָ, קִבְּלִי בְּנִיךָ וּבְנוֹתֶיךָ,
 מְבַשֵּׂר וְאוֹמֵר. עֲלוּי חֲבֻצֹת הַשָּׁרוֹן, כִּי קָמוּ יִשְׁנֵי חֲבָרוֹן,
 מְבַשֵּׂר וְאוֹמֵר. פָּנוּ אֵלַי וְהוֹשְׁעוּ, הַיּוֹם אִם בְּקוֹלִי תִשְׁמָעוּ,
 מְבַשֵּׂר וְאוֹמֵר. צָמַח אִישׁ צִמַח שְׁמוֹ, הוּא דָוִד בְּעֶצְמוֹ,
 מְבַשֵּׂר וְאוֹמֵר. קוֹמוּ כְּפוּשֵׁי עֶפְרָי, הַקִּיצוּ וְרַנְּנוּ שׁוֹכְנֵי עֶפְרָי,
 מְבַשֵּׂר וְאוֹמֵר. רַבְתִּי עִם בְּהֵמְלִיכוֹ, מִגְּדוֹל יְשׁוּעוֹת מַלְכוֹ,
 מְבַשֵּׂר וְאוֹמֵר. יֵשׁ רְשָׁעִים לְהֵאָבִיד, עֲשֵׂה חֶסֶד לְמַשִּׁיחוֹ לְדָוִד,
 מְבַשֵּׂר וְאוֹמֵר. תִּנְהַ יְשׁוּעוֹת לְעַם עוֹלָם, לְדָוִד וּלְזַרְעוֹ עַד עוֹלָם.

The shofar is sounded, and the echo of a heavenly voice resounds throughout the world. Exult and be joyful; redemption is real. Return to God, the source of salvation; listen to God today. Rejoice in the redemption of Zion. Be grateful for God's lovingkindness and the promise of the messiah. May the eternal people be delivered — David and his descendants — forevermore.

Hazzan and congregation declare:

קוֹל מְבַשֵּׂר מְבַשֵּׂר וְאוֹמֵר.
 קוֹל מְבַשֵּׂר מְבַשֵּׂר וְאוֹמֵר.
 קוֹל מְבַשֵּׂר מְבַשֵּׂר וְאוֹמֵר.

Kol m'vaser, m'vaser v'omer.

A voice proclaims, proclaiming and declaring —

The herald of salvation comes; the voice of my Beloved, behold He comes —

proclaiming and declaring —

He comes with myriad angels; to stand on the Mount of Olives —

proclaiming and declaring —

He approaches to sound the shofar. Under Him the mount will split —

proclaiming and declaring —

He knocks, He looks, He shines forth. Half the mount moves from the East —

proclaiming and declaring —

His words are fulfilled; He comes with all His holy ones —

proclaiming and declaring —

And unto all the creatures of the world, a heavenly voice sounds throughout —

proclaiming and declaring —

The seed He begot is born; a child from his mother's womb —

proclaiming and declaring —

Who has travailed and given birth? Who has heard the like?

proclaiming and declaring —

The Pure One has done this. Who has seen the like?

proclaiming and declaring —

Salvation and time are one. Shall the earth bring it forth in one day?

proclaiming and declaring —

Mighty above and beneath. Can a nation be born at once?

proclaiming and declaring —

The Radiant One will redeem His people at this time; there shall be light at evening —

proclaiming and declaring —

(continued on opposite page)

קול מבשר — The voice of the prophet rings out. The ceremony reaches its climax with this messianic acrostic poem, proclaiming the time of redemption. The repeated chorus is based upon Isaiah 52:7: "How welcome on the mountain are the footsteps of the herald — announcing happiness, proclaiming good fortune, announcing victory, telling Zion: 'Your God is King!'" Ascribed to the poet Eleazer ben Kallir, the poem draws on various prophetic descriptions of apocalyptic events in the end of days. See, for example, Ezekiel 38–39 which is read as the Haftarah on the Shabbat of the intermediate days of Sukkot.

Redeemers shall ascend Mount Zion. Zion
 has labored and given birth —
proclaiming and declaring —
 It shall be heard throughout your borders;
 enlarge your tent!
proclaiming and declaring —
 Expand your dwelling place unto Damascus;
 receive your sons and daughters!
proclaiming and declaring —
 Rejoice, O rose of Sharon! Those who sleep
 in Hebron have arisen —
proclaiming and declaring —
 Turn to Me and be saved! Today — if you
 will hearken to My voice!
proclaiming and declaring —
 A man has sprung up; *tzemah* (shoot) is his
 name; it is David himself!
proclaiming and declaring —
 Arise, those buried in the dust; awake and
 rejoice, sleepers in the earth —
proclaiming and declaring —
 The multitude of the people proclaims him
 king; He is a tower of salvation to His
 king —
proclaiming and declaring —
 The wicked shall perish; He is loyal to His
 Messiah, to David —
proclaiming and declaring —
 Grant salvation to the eternal people; to David
 and his seed forever!
proclaiming and declaring —
A voice proclaims, proclaiming and declaring!

The voice of the prophet rings out, proclaiming good news of peace and deliverance.

We symbolize our determination to separate sin from our lives by beating the willow twigs five times against the floor or other hard surface, causing leaves to fall.

הוֹשִׁיעָה אֶת־עַמְּךָ וּבְרַךְ אֶת־נַחֲלָתְךָ, וְרַעַם וְנִשְׂאָם עַד הָעוֹלָם.
 וַיְהִי דְבַר אֱלֹהִים אֲשֶׁר הִתְחַנְּנֵתִי לִפְנֵי יְהוָה, קְרוּבִים אֶל
 יְהוָה אֱלֹהֵינוּ יוֹמָם וְלַיְלָה, לְעֲשׂוֹת מִשְׁפָּט עִבְדוֹ וּמִשְׁפָּט
 עַמּוֹ יִשְׂרָאֵל, דְּבַר יוֹם בְּיוֹמוֹ. לְמַעַן הֵעֵת כָּל־עַמֵּי הָאָרֶץ,
 כִּי יְהוָה הוּא הָאֱלֹהִים, אֵין עוֹד.

Bless and deliver Your people, Your heritage; shelter and sustain them forever. May my words of supplication be near Adonai our God, day and night. May God uphold the cause of His servant, the cause of His people Israel, as each day requires. Thus shall all on earth know that Adonai is God; there is no other.

There is a tradition that the Days of Judgment, which begin on Rosh Hashanah and continue through Yom Kippur, end on Hoshana Rabbah, when the decree is sealed.

יְהִי רָצוֹן מִלְּפָנֶיךָ יְהוָה אֱלֹהֵינוּ וְאֵלֹהֵי אֲבוֹתֵינוּ, שֶׁתִּקְבַּל
 בְּרַחֲמִים וּבְרַצוֹן אֶת־הַפְּלִתָנוּ וְהַקְּפוּתֵינוּ, וְתַסִּיר מִחֵיצַת
 הַבְּרִזָּל הַמַּפְסִיקֶת בֵּינֵינוּ וּבֵינֶיךָ, וְתֹאזִין שׁוֹעֲתֵינוּ, וְהַתְּמַנּוּ
 בְּסֵפֶר חַיִּים טוֹבִים.

May it be Your will, Adonai our God and God of our ancestors, to accept our prayers and our ritual of this morning with compassion. Remove the barriers that separate us from You. Hear our plea. And seal us in the Book of a good life. Amen.

The Sifrei Torah are returned to the Ark, and the Ark is closed.

The service continues with Kaddish Shalem, page 181.

In congregations that add Hoshanot after Hallel, the service continues with Kaddish Shalem, page 138.

Modernists hold [that] the Messiah is not one man. Rather are all good men messiahs, since by laboring together they cause the Kingdom to come. Nor will it arise all at once. It will be achieved slowly, cumulatively, "precept by precept, line by line, here a little, there a little." . . . When then the Kingdom has come at last, when the final evil has been broken and the remotest good achieved, the glory of that moment will belong to all the men past and present who have dreamed of it and striven toward it. But the deeper glory will belong to Him who through the ages has spurred mankind, often against its will, to the greater good and beyond that to the greatest.

Milton Steinberg