



לסוכות

הושענות

When the first day falls on שבת, begin on page 202.

On weekdays:

We stand as the ארון הקודש is opened.
A ספר תורה is removed, and held on the bimah.
All who have a lulav and etrog form a procession
behind the Hazzan, who chants הושע נא — echoed
by the congregation — and the piyyut for that day.

Hazzan, then congregation:

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

Piyyut for first day

(second day when the first day is שבת):

לְמַעַן אֲמַתְּךָ. לְמַעַן בְּרִיתְךָ. לְמַעַן גְּדֻלַּת וְתַפְאֲרֹתְךָ. לְמַעַן
דָּתְךָ. לְמַעַן הוֹדְךָ. לְמַעַן וְעוֹדְךָ. לְמַעַן זְכוּרְךָ. לְמַעַן חֲסִדְךָ.
לְמַעַן טוֹבְךָ. לְמַעַן יְחִוּדְךָ. לְמַעַן פְּבוּדְךָ. לְמַעַן לְמוֹדְךָ.
לְמַעַן מְלֻכוּתְךָ. לְמַעַן נְצַחְךָ. לְמַעַן סוּדְךָ. לְמַעַן עֲזֹר.
לְמַעַן פְּאֲרָךָ. לְמַעַן צְדָקֹתְךָ. לְמַעַן קְדוּשַׁתְךָ. לְמַעַן רַחֲמֵיךָ
הַרְבִּים. לְמַעַן שְׂכִינַתְךָ. לְמַעַן תְּהִלַּתְךָ. הוֹשֵׁעַ נָא.

Piyyut for second day

(on Sunday, the preceding passage is recited):

אֲבֵן שְׁתִּיָּה. בֵּית הַבְּחִירָה. גֶּרֶן אֲרָנָן. דְּבִיר הַמְצַנֵּעַ. הַר
הַמְזוּרִיָּה. וְהַר יִרְאָה. זְבוּל תַּפְאֲרֹתְךָ. חֲנֹה דָּוִד. טוֹב
הַלְבָּנוֹן. יִפְהַ נוֹף מְשׁוֹשׁ כָּל הָאָרֶץ. כְּלִילַת יָפִי. לִינַת
הַצֶּדֶק. מִכּוֹן לְשִׁבְתְּךָ. נְהַ שְׁאֲנָן. סַפַּת שְׁלֹם. עֲלִית
שְׁבֻטִים. פְּנַת יְקָרְתָּ. צִיּוֹן הַמְצִינָתָּ. קֹדֶשׁ הַקְּדוּשִׁים.
רְצוּף אֶהְבָּה. שְׂכִינַת כְּבוֹדְךָ. תַּל תְּלַפְיוֹת. הוֹשֵׁעַ נָא.

Hoshanot

הושענות

The Festival of Sukkot is undoubtedly the most colorful holiday of the Jewish year. It is referred to as “the season of our joy” since it celebrates an abundant harvest. Throughout the ages, different ways have been found to celebrate and concretize this happiness. Simhat Torah, for example, which was added to the celebration of Sh’mini Atzeret (the day following Sukkot), expresses the joy of reading and studying the Torah through exuberant song and dance. In the days of the Temple (prior to 70 C.E.) Sukkot was the most widely observed of the three Pilgrimage Festivals and the ceremonies in the Temple were the most variegated and colorful. The Mishnah describes the “Water-Drawing Ceremony” that was held in the Women’s Court during the intermediate days of the Festival. So many lights were kindled there that “there was no courtyard in Jerusalem that was not illuminated by the light of the Festival” (Sukkah 5:3). Pious people, including great sages, would dance with lit torches, while the Levites played songs of joy on a variety of instruments. All this led to the drawing of water from the Shiloah brook, which was poured on the altar as a symbol of the rain that would begin to fall during the coming winter season. (See Mishnah Sukkah chapter 5 [part of which is reproduced on page 204] and the Talmud’s discussion in Sukkah 50b–53a.)

A major feature of each day’s Temple ceremony during Sukkot was a procession in which the Kohanim would walk around the altar holding lulavim and willows, chanting phrases calling upon God to save and deliver them (Sukkah 4:5). It is possible that the people joined in the procession. If not, they joined in the singing that accompanied it.

הושע נא — Hoshana, please help us. Or: “save, deliver.” The English word “hosanna” is derived from this. Note that in this prayer, which is always chanted before the individual poems, four different appellations for God are used in alphabetical order.

The songs chanted during the processions came to be known as Hoshanot, from the words *hosha na*, save us. Our synagogue service derives from this ancient celebration. We too form a procession with the *lulav* and *etrog* and walk around the synagogue chanting special Hoshanot prayers.

Most of the Hoshanot are very ancient. If they are not those composed to accompany the Temple processions, they were composed not long thereafter following an ancient pattern. Some of them were written by early liturgical poets who also followed the simple pattern of the early hymns. All of them are litanies — brief, simple, repetitive, alphabetical songs that enable the congregation to join in a chorus. They all repeat the same theme: salvation. This type of chant was probably also recited on special days of crisis, when the people would hold fasts and appeal to God for help.

Since Sukkot is a time of great rejoicing, not of crisis, the question arises: what help and salvation are we talking about here? One possibility is that we are praying for a year in which we will be saved from any possible troubles or disasters. However, in view of the fact that the Mishnah states that “On the Festival (Sukkot) the world is judged concerning water” (Rosh Hashanah 1:2), it seems more probable that the concern is drought, and the need is for rain that will enable crops to grow and furnish us with food for the year.

FOR SUKKOT

HOSHANOT

When the first day falls on Shabbat, begin on page 202.

On weekdays:

We stand as the Ark is opened.

A Sefer Torah is removed, and held on the bimah.

All who have a lulav and etrog form a procession behind the Reader, who chants the first four lines — echoed by the congregation — and the piyyut for that day.

Reader, then congregation:

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.

Piyyut for first day

(second day when the first day is Shabbat):

For the sake of Your truth and Your covenant, Your greatness and Your glory, Your Torah and Your majesty, Your meeting-place and Your fame; for the sake of Your mercy and Your goodness, Your unity, Your honor, and Your wisdom; for the sake of Your sovereignty, Your eternity, Your counsel, Your strength and Your splendor; for the sake of Your righteousness, Your holiness, and Your abundant mercies; for the sake of Your divine presence and Your praise, help us now.

Piyyut for second day

(on Sunday, the preceding passage is recited):

Send help for the Temple Mount: the foundation-stone, the House of Your choice, the granary of Ornan the Jebusite, the sacred shrine, Mount Moriah, the hill of revelation and abode of Your splendor, where David resided. Send help for the goodliest of Lebanon, lovely height and joy of the earth, perfection of beauty, home of righteousness. Send help for the dwelling prepared for You, the tranquil habitation, the tabernacle of Jerusalem, the goal of the pilgrim tribes, the precious cornerstone; magnificent Zion, place of the Holy of Holies, object of our love, the home of Your glory. Send help for Zion, the hill to which the world turns.

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לְמַעַן אֱמוּנָתְךָ — For the sake of Your truth. We appeal to God to grant our request because of God’s qualities, and not for our sake or because of our merits. The alphabetical order is followed in listing God’s qualities. In a litany such as this, the congregation chants the refrain *Hosha na* either after every phrase or after every few phrases.

אֶבֶן שְׂהִיָּדָה — the foundation-stone. Rabbinic legend has it that the stone on which the Holy of Holies of the Temple was built was the stone that God used as the basis for Creation. It is the same stone, according to tradition, on which Abraham bound Isaac. All the references here are to different names for the Temple, following the order of the Hebrew alphabet. The writer is asking God to help Israel because of the merit of the Temple.

Conclude each day with the following:

אָנִי וְהוּ הוֹשִׁיעָה נָא.

- בְּהוֹשַׁעְתָּ אֱלִים בְּלוֹד עַמָּךְ,
בְּצִאתְךָ לַיָּשַׁע עַמָּךְ,
בְּהוֹשַׁעְתָּ גּוֹי וְאֱלֹהִים,
דְּרוּשִׁים לַיָּשַׁע אֱלֹהִים,
בְּהוֹשַׁעְתָּ הַמּוֹן צְבָאוֹת,
וְעַמָּם מִלְּאֲכֵי צְבָאוֹת,
בְּהוֹשַׁעְתָּ זָכִים מִבֵּית עַבְדִּים,
חֲנוּן בִּידָם מִעַבְדִּים,
בְּהוֹשַׁעְתָּ טְבוּעִים בְּצוּל גְּזָרִים,
יִקְרָה עַמָּם מִעַבְרִים,
בְּהוֹשַׁעְתָּ כְּנָה מְשׁוֹרְרֵת וַיִּשַׁע,
לְגוֹחָה מִצִּיּוֹנָה וַיִּשַׁע,
בְּהוֹשַׁעְתָּ מְאֹמֵר וְהוֹצֵאתִי אֶתְכֶם,
נְקוּב וְהוֹצֵאתִי אֶתְכֶם,
בְּהוֹשַׁעְתָּ סוֹבְבֵי מִזְבְּחַי,
עוֹמְסֵי עֲרֵבָה לְהַקִּיף מִזְבְּחַי,
בְּהוֹשַׁעְתָּ פְּלִאֵי אֲרוֹן כְּהַפְשַׁע,
צִעַר פְּלִשְׁתַּת בְּחֲרוֹן אִף וְנוֹשַׁע,
בְּהוֹשַׁעְתָּ קְהֵלוֹת בְּבִלְהָ שְׁלַחַת,
רְחוּם לְמַעַנְם שְׁלַחַת,
בְּהוֹשַׁעְתָּ שְׁבוֹת שְׁבִטֵי יַעֲקֹב,
תָּשׁוּב וְתָשִׁיב שְׁבוֹת אֲהֵלֵי יַעֲקֹב,
בְּהוֹשַׁעְתָּ שׁוֹמְרֵי מִצְוֹת, וְחוֹכֵי יְשׁוּעוֹת,
אֶל לְמוֹשְׁעוֹת, וְהוֹשִׁיעָה נָא.

אָנִי וְהוּ הוֹשִׁיעָה נָא.

**הוֹשִׁיעָה אֶת עַמָּךְ, וּבִרְךָ אֶת נַחֲלֹתְךָ, וְרַעַם וְנִשְׂאָם עַד
הָעוֹלָם. וַיְהִי דְבַר אֱלֹהִים אֲשֶׁר הִתְחַנְּנֵתִי לְפָנֵי יְהוָה,
קְרָבִים אֶל יְהוָה אֱלֹהֵינוּ יוֹמָם וְלַיְלָה, לַעֲשׂוֹת מִשְׁפַּט
עֲבָדוֹ וּמִשְׁפַּט עַמּוֹ יִשְׂרָאֵל, דְּבַר יוֹם בְּיוֹמוֹ. לְמַעַן דַּעַת
כָּל עַמֵּי הָאָרֶץ, כִּי יְהוָה הוּא הָאֱלֹהִים, אִין עוֹד.**

The service continues with *ספר תורה* is returned, and the *ארון הקודש* is closed.
The service continues with *קדיש שלם*, page 181.

אָנִי וְהוּ הוֹשִׁיעָה נָא — Save Yourself and us!

אָנִי וְהוּ (ani va-ho) is another way of pronouncing the words we now say as *ana Adonai*, “Please, Adonai” (Albeck). Maimonides sees this as a reference to Deuteronomy 32:39, *אָנִי אָנִי הוּא (ani ani hu)*, “I, even I, am He.” Others point out that *ani va-ho* is the numerical equivalent of *ana Adonai*, thus reminding us of the divine Name. However, it was interpreted in mystic thought as if it meant *ani v’hu* (I and He), thus including God in the process of salvation, as if God too needed rescue. This thought is found in many midrashim that picture God as enslaved, if that were possible, along with the Israelites in Egypt. Only when they went free was God also free. Similarly, the midrash speaks of God accompanying the Israelites into exile — first in Egypt, then in Babylonia, and finally in Rome. When they return, God’s Presence also returns. These bold interpretations are a way of saying that when there is suffering in the world, God is not to be found on the side of the oppressors. Rather, God is with the oppressed and suffers with them. (See, for example, *Mekhilta Shirata* 3.)

בְּהוֹשַׁעְתָּ אֱלִים — As You redeemed our ancestors.

This poem, somewhat more elaborate than those on the previous page, recalls the times in Israel’s history when God’s salvation was experienced. Each couplet begins with the same Hebrew word meaning “as You saved” and is followed by phrases according to an alphabetical listing. The English translation uses a variety of different verbs to express the concept of salvation in each specific incident. The lines from the beginning through the letter *nun* are all concerned with the splitting of the Sea (Exodus 14–15). The later ones refer to the story of the miraculous deliverance of the Ark of the Covenant from the Philistines (1 Samuel 5) and the return from the Babylonian Exile (Ezra 1).

גוי ואלהים כְּהוֹשַׁעְתָּ — As You saved our nation and its leaders. Literally, “a nation and its God.” This is probably a reference to the midrash on the verse “From before You people, whom You redeemed for Yourself out of Egypt, a nation and its God” (II Samuel 7:23). Said Rabbi Akiva, “Were this not written explicitly in the verse one would not dare to say it. Israel said to God, as it were, ‘You have redeemed Yourself!’” (Mekhilta Pisha 14). The translation is based upon the fact that *elohim* is often used in the Bible to refer to human judges and leaders.

כְּהוֹשַׁעְתָּ סוֹבְבֵי מִזְבֵּחַ — As You aided those who ringed the altar. A reference to the practice in the Temple of walking around the altar each day during Sukkot with willows and *lulavim*, chanting prayers for salvation. See the commentary on page 200.

שׁוֹמְרֵי מִצְוֹת — those devoted to mitzvot. This concluding line contains an acrostic of the name Shemuel, the author of the poem.

הוֹשִׁיעָה אֶת עַמְּךָ — deliver Your people. Psalm 28:9. As the conclusion of the Hoshanot, we recite appropriate verses from the Bible. The first one begins with the Hebrew word *hoshia*, save, which is the theme of the entire section. This is from a psalm in which an individual asks for deliverance from his enemies. It concludes, however, with this plea for the people of Israel. Since the psalm is labeled “Of David,” it is as if the leader of the people prays first for himself but then includes the people that he governs in his plea. A ruler, or anyone in authority, must never be so self-centered as to forget the common good. The role of the ruler is not to attain personal wealth and glory, but to benefit the people he or she leads.

וַיְהִי דְבַרִי אֱלֹהִים — May my words. I Kings 8:59–60. The selection continues with the verses that conclude Solomon’s lengthy prayer at the dedication of the First Temple. The final two Hebrew words, *ein od*, “there is no other,” are found in the Aleinu as well, where they serve the same purpose: the complete denial of the existence of any gods other than the God of Israel.

Conclude each day with the following:

Save Yourself and us!

As You redeemed our ancestors from Egypt,
releasing Your people from bondage, *hosha na!*

As You saved our nation and its leaders,
singled out for God’s salvation, *help us now.*

As You delivered the hosts of our people,
accompanied by hosts of angels, *hosha na!*

As You guided the innocent from exile,
freeing them from their oppressors’ bonds, *help us now.*

As You rescued those sinking in the depths of the sea,
Your light enabling them to cross over, *hosha na!*

As You saved the chorus who sang out: “God saved!”
and You who gave birth to them
were saved with them, *help us now.*

As You freed them, declaring: “I will bring you out,”
which our sages interpreted:
“I went out with you,” *hosha na!*

As You aided those who ringed the altar,
carrying willow branches to encircle it, *help us now.*

As You redeemed the captured Ark from our foes,
punishing the Philistines with Your wrath, *hosha na!*

As You treasured the people You sent into Babylon,
accompanying them into exile, *help us now.*

As You eased the lot of the captive tribes of Jacob,
return and restore us,
who dwell still in the tents of Jacob, *and save us.*

As You have always fulfilled the hopes of those
devoted to mitzvot, who wait for redemption,
O God of redemption, *help us now.*

Eternal, we beseech You: Help us now.

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.

*The Sefer Torah is returned, and the Ark is closed.
The service continues with Kaddish Shalem, page 181.*

Wherever Israel went into exile, the Presence of God went into exile with them — if such a thing is possible. They were exiled to Egypt and the Presence of God was exiled with them. They were exiled to Babylonia and the Presence of God was exiled with them. They were exiled to Edom (Rome) and the Presence of God was exiled with them. And when they return in the future, the Presence of God will return with them!

Mekhilta Pisha 14

On Shabbat:

The ספר תורה is opened, but no ספר תורה are removed. Lulav and etrog are not held, and there is no procession.

Hazzan, then congregation:

הושע נא.	הושע נא, לְמַעַן אֵלֶּהֵינוּ,
הושע נא.	הושע נא, לְמַעַן בּוֹרְאֵנוּ,
הושע נא.	הושע נא, לְמַעַן גּוֹאֲלֵנוּ,
הושע נא.	הושע נא, לְמַעַן דּוֹרְשֵׁנוּ,

אום נצורה כבבת. בּוֹנֵנַת בְּדַת נִפְשׁ מְשִׁיבַת. גּוֹמְרֵת הַלְכוֹת שַׁבָּת. דּוֹרְשֵׁת מִשְׁאֵת שַׁבָּת. הַקּוֹבְעַת אֶלְפִים תַּחֲוִים שַׁבָּת. וּמְשִׁיבַת הַגֶּל מִשַׁבָּת. זְכוֹר וְשִׁמּוֹר מְקִימַת בְּשַׁבָּת. חֲשָׂה לְמַהֵר בִּיאַת שַׁבָּת. טוֹרְחַת כָּל מִשְׁשָׂה לְשַׁבָּת. יוֹשְׁבַת וּמְמַתְנֵת עַד כְּלוֹת שַׁבָּת. כְּבוֹד וְעִנּוּ קוֹרְאָה לְשַׁבָּת. לְבוּשׁ וּכְסוּת מַחְלֶפֶת בְּשַׁבָּת. מְאֵכֵל וּמְשִׁתָּה מְכִינָה לְשַׁבָּת. נְעַם מְגִדִים מוֹעֲמַת לְשַׁבָּת. סְעוּדוֹת שְׁלֹשׁ מְקִימַת בְּשַׁבָּת. עַל שְׁתֵּי כְּבוֹד בּוֹצְעַת בְּשַׁבָּת. פּוֹרְטַת אַרְבַּע רְשִׁיּוֹת בְּשַׁבָּת. צוּי הַדְּלָקַת נֵר מְדַלְקַת בְּשַׁבָּת. קְדוּשׁ הַיּוֹם מְקַדְּשֵׁת בְּשַׁבָּת. רְנֵן שְׁבַע מְפַלְלַת בְּשַׁבָּת. שׁוֹבְעָה בְּדַת קוֹרְאָה בְּשַׁבָּת. תַּנְחִילֶנָּה לַיּוֹם שְׁבָלוֹ שַׁבָּת, הוֹשַׁע נָא.

אני יהוה הושיעה נא

בהושעת אדם יציר כפיה לגוננה,
בשבת קדש המצאתו לפר וחנינה, בן הושע נא.
 בהושעת גוי מצין מקוים חפשו,
 דעה כונו לבור שביעי לחפשו, בן הושע נא.
 בהושעת העם נהגת בצאן להנחות,
 וחק שמת במרה על מי מנחות, בן הושע נא.

The observance of Sukkot on Shabbat is different from that on the rest of the week. The *lulav* and *etrog* are not used on Shabbat, even if the first day of Sukkot is Shabbat. This was decreed in order to avoid the desecration of Shabbat by carrying these objects from one place or property to another, since carrying in a public place is not permitted on Shabbat. There is no procession at all on Shabbat. Some authorities prohibited even the recitation of the Hoshanot on Shabbat, lest people have the mistaken impression that it was permissible to use the *lulav* and *etrog* on Shabbat. The prevailing opinion was that they could be recited as long as no procession was held.

אום נצורה כבבת — **Deliver Your people.** The hymns recited on Shabbat concentrate on the subject of Shabbat. This one is another acrostic. Each Hebrew stanza (except the first two) concludes with the word “Shabbat.” The description of Shabbat given here is of a day of rest and contemplation on which people refrain from carrying, observe limitations on how far they go, wear special clothes, and eat special foods. The “four domains” that are mentioned are four different areas that are differentiated for purposes of carrying: one is not to carry from one domain (such as one’s home) to another (such as the public domain). Three meals a day are served. In ancient times there were only two meals, one in the morning and one in the evening. On Shabbat, however, in order to increase our joy and delight, a third meal was added. This was accomplished by moving the evening meal on Saturday from nighttime to late afternoon so that it too would be eaten on Shabbat. The recitation of Kiddush, the special Shabbat prayers, the lighting of lights — all of these are mentioned. The poem ends by asking that as a reward we be granted a day that is entirely Shabbat — namely, the messianic age.

The recitation of Hoshanot each day of Sukkot is a colorful remembrance of the ceremonies in the Temple. Our worship must be no less enthusiastic than that of our ancestors, who expressed their feelings with all their being.

בְּהוֹשֵׁעַתָּה — **As You shielded.** This alphabetical poem follows the format of the one recited on other days (*Ani va-ho*, page 201), but emphasizes matters connected with Shabbat and rest. At the conclusion, the same line with the acrostic Shemuel appears as in the poem on page 201.

בְּשַׁבַּת קָדַשׁ הַמְצַאֲתוֹ כְּפָר וְחֵינִיחָה — **granting him mercy and atonement on the holy Shabbat.** The reference is to a midrash that the creation of Adam and Eve took place on Friday. On that same day they were created, they sinned and they were banished from Eden. The banishment took place so quickly in order that they would immediately enter into Shabbat and enjoy Shabbat, thus mitigating the severity of their punishment (Avot D'Rabbi Natan 1). Another midrash states explicitly that the day of their creation was the first of Tishrei — the date of Rosh Hashanah — and that on that date Adam and Eve were forgiven for their sin. “The Holy One said to [Adam]: Adam, you are a precedent for your progeny. Just as you came before Me for judgment and I absolved you, so shall your progeny come before Me for judgment and I will absolve them. When? On Rosh Hashanah.” The following day — indeed, that very evening — was Shabbat, and on it Adam and Eve found forgiveness, joy, and rest (Leviticus Rabbah 29:1). None of this, of course, is found in the Torah, but represents later Judaism’s attitude toward the story of the first sin: it was forgiven immediately, upon appropriate atonement. According to these interpretations, Psalm 92, which is called “A Song for Shabbat,” is a song of thanksgiving uttered by Adam on Shabbat after he was forgiven, thanking God for God’s goodness and forgiveness.

On Shabbat:

*The Ark is opened, but no Sifrei Torah are removed.
Lulav and etrog are not held, and there is no procession.*

Reader, then congregation:

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.

Deliver Your people whom You guard like the apple of Your eye, Your children who contemplate Your Torah, solace of the soul. They learn the precepts of Shabbat, derive the laws of carrying burdens and the regulations of the limitations on Shabbat journeys, and keep from profaning Shabbat, fulfilling Your command to “remember” and “observe” Shabbat. They hasten to welcome its arrival, and provide for its needs from their six days of work. They rest and wait until Shabbat has ended, calling it a glory and a delight. They wear new clothes for Shabbat, and prepare special foods, honoring Shabbat with tasty dishes. They arrange three meals for Shabbat, and recite blessings over two loaves of bread. They enumerate the “four domains” of Shabbat, obey the mitzvah of kindling Shabbat lights, and recite Kiddush. They recite the Shabbat Amidah with its seven blessings, and call seven people to the reading of the Torah. Grant them deliverance — the immortality that will be a complete Shabbat.

Eternal, we beseech You: Help us now.

As You shielded the first mortal, granting him mercy and atonement on the holy Shabbat, *hosha na!*

*As You cared for the distinguished nation
that longed for freedom and intentionally chose
the seventh day for rest,* *help us now.*

**As You delivered the people You led
like a flock of sheep to their rest,
and set a statute for them
beside the tranquil waters at Marah,** *hosha na!*

וְחָק שְׁמִיטָה בְּמַרְהָ — **and set a statute for them . . . at Marah.** Marah was the first stop of the Israelites after crossing through the Sea of Reeds. They found no sweet water there until Moses threw wood into the water, sweetening it. After that the verse states: “There He made for them a statute” (Exodus 15:25). There is no explanation of this in the Torah. The midrash, however, states that God gave them certain commandments at that time, prior to Mount Sinai. Among them were the observance of Shabbat and honoring parents (Yalkut Shimoni B’sallah 257).

כְּהוֹשֵׁעַת זְבוּדִיךָ בְּמִדְבַר סִין בְּמַחְנֶה,
 חֲכָמוֹ וְלִקְטוּ בְּשֵׁשֶׁי לֶחֶם מִשְׁנֶה כֵּן הוֹשֵׁעַ נָא.
 כְּהוֹשֵׁעַת טְפוּלֶיךָ הוֹרוּ הֶכְנֶה בְּמִדְעָם,
 יִשְׂרָאֵל כְּחֶם וְהוֹדֶה לָּמוֹ רוּעָם, כֵּן הוֹשֵׁעַ נָא.
 כְּהוֹשֵׁעַת בְּלַבְלוּ בְעֵנְג מִן הַמִּשְׁמֵר,
 לֹא הִפָּךְ עֵינֵינוּ וְרִיחוֹ לֹא נָמַר, כֵּן הוֹשֵׁעַ נָא.
 כְּהוֹשֵׁעַת מִשְׁפָּטֵי מִשְׁאוֹת שַׁבַּת גָּמְרוּ,
 נָחֻ וְשָׁבְתוּ רְשִׁיאוֹת וְיִתְחַוְּמִים שְׁמָרוּ, כֵּן הוֹשֵׁעַ נָא.
 כְּהוֹשֵׁעַת סִינֵי הִשְׁמַעוּ בְּדָבוּר רַבִּיעִי,
 עֲנִין זְכוֹר וְשָׁמֹר לְקֹדֶשׁ שְׁבִיעִי, כֵּן הוֹשֵׁעַ נָא.
 כְּהוֹשֵׁעַת פָּקְדוֹ יִרְחוּ שִׁבְעַ לְהִקָּף,
 צָרוּ עַד רִדְתָּהּ בְּשַׁבַּת לְתַקָּף, כֵּן הוֹשֵׁעַ נָא.
 כְּהוֹשֵׁעַת קִהְלַת וְעִמּוֹ בְּבֵית עוֹלָמִים,
 רִצְוֶה בְּחַגְגֵם שִׁבְעָה וְשִׁבְעָה יָמִים, כֵּן הוֹשֵׁעַ נָא.
 כְּהוֹשֵׁעַת שְׂבִיבִים עוֹלֵי גוֹלָה לְפִדְיוֹם,
 תּוֹרְתֶךָ בְּקִרְאָם בְּחַג יוֹם יוֹם, כֵּן הוֹשֵׁעַ נָא.
 כְּהוֹשֵׁעַת מִשְׁמַחֶיךָ בְּבִגְנֵן שְׁנֵי הַמַּחְדָּשׁ,
 נוֹטְלִין לֹלֶבֶת כָּל שִׁבְעָה בְּמַקְדָּשׁ, כֵּן הוֹשֵׁעַ נָא.
 כְּהוֹשֵׁעַת חֲבוּט עֲרָבָה שַׁבַּת מִדְּחִים,
 מְרַבִּיאוֹת מוֹצָא לִיסוּד מְזַבְּחַ מִנְיָחִים, כֵּן הוֹשֵׁעַ נָא.
 כְּהוֹשֵׁעַת בְּרֻכּוֹת וְאֲרוּכוֹת וּגְבוּהוֹת מְעֻלָּסִים,
 בְּפִטְרֵתָן יָפִי לָךְ מְזַבְּחַ מְקַלְסִים, כֵּן הוֹשֵׁעַ נָא.

לֶחֶם מִשְׁנֶה — a double portion of bread. The special bread called manna was found on the ground during the time of wandering in the wilderness. Each day the Israelites gathered only enough for that day. On Friday, however, they gathered “double the amount of food” in order to avoid desecration of the Sabbath (Exodus 16:22). In remembrance of this we use two loaves of bread at our Shabbat meals. The loaves are covered during the recitation of the Kiddush and uncovered when saying the blessing over bread. The covering also reminds us of the manna, which was covered by dew (Exodus 16:13).

לֹא הִפָּךְ עֵינֵינוּ — which neither soured. One of the miracles associated with the manna was that although ordinarily it rotted if kept longer than a day, the double portion gathered for Shabbat remained fresh (Exodus 16:24). Many attempts have been made to identify the manna. Sarna believes that the tradition is based upon tiny globules of a sweet and sticky nature that are excreted by certain insects onto the branches of tamarisk bushes.

עֲנִין זְכוֹר וְשָׁמֹר — “remember” and “observe.” The commandment to observe Shabbat is found in two different versions of the Ten Commandments. In Exodus it says “Remember the sabbath day” (20:8) while in Deuteronomy we read “Observe the sabbath day” (5:12). The midrash explains this by saying that these two words were uttered together, something that only God could do (Mekhilta Bahodesh 7). There are those who say that the two loaves of bread on Shabbat also symbolize these two words. Note that the poem proceeds in chronological order, from Adam through the Exile.

צָרוּ עַד רִדְתָּהּ בְּשַׁבַּת לְתַקָּף — besieging the city until it fell on Shabbat. The description in the Book of Joshua is that the Israelites encircled Jericho each day for six days. On the seventh day they circled it seven times and it fell. Although the expression “the seventh day” (Joshua 6:15) seems to indicate the seventh day of the siege, the poet here interprets it to mean the seventh day of the week: Shabbat.

בְּחַגְגֵּם שְׁבַעַה וְשִׁבְעָה יָמִים — **to their seven-day feast of dedication.** This verse does not specifically refer to Shabbat, but mentions the number seven several times. The period of the dedication of the Temple by Solomon included the seven days of Sukkot and “again seven days, fourteen days in all” (I Kings 8:65). The rededication of the Temple by the Maccabees also included a Sukkot-like celebration. Hānukkah’s original name was “the Sukkot of the month of Kislev.”

מְשִׁמְחִיהָ בְּבִנְיַן שְׁנֵי הַמִּקְדָּשׁ — **Your delight, restored to Your Temple.** The conclusion of the poem has an entirely different theme, describing the Sukkot rituals in the Second Temple. It does not refer to Shabbat and is not part of the acrostic. It could stand alone as a separate composition.

נוֹטְלִין לְיֹלָב כָּל שְׁבַעַה בְּמִקְדָּשׁ — **bearing the lulav each day of this Festival.** Although we do not use the *lulav* and *etrog* on Shabbat, in the days of the Second Temple, they were used on Shabbat in the Temple itself. The Mishnah states:

At first the *lulav* was used seven days in the Temple and one day elsewhere. After the destruction of the Temple, Rabban Yohanan ben Zakkai decreed that the *lulav* be used seven days elsewhere as well, in remembrance of the Temple. (Sukkah 3:12)

The Torah says: “On the first day you shall take the product of the *hadar* trees, branches of palm trees, boughs of leafy trees, and willows of the brook . . .” (Leviticus 23:40). Therefore the command to take the *lulav* applied only to the first day. The rest of the verse, however, says “and you shall rejoice before Adonai your God seven days.” Therefore in the Temple — i.e., *before Adonai* — it was carried all seven days.

מוֹצָא — **from Moza.** According to the Mishnah, willows were brought from Moza, a small town in the foothills of Jerusalem, for use in the Hoshanot ceremony (Sukkah 4:5).

As You provided for Your chosen ones,
encamped in the Wilderness of Sin,
where they wisely gathered
a double portion of bread on the sixth day, help us now.

As You upheld Your faithful ones,
who thoughtfully taught the laws of Shabbat preparation
and earned their Shepherd’s praise, *hosha na!*

As You provided manna,
which neither soured nor deteriorated on Shabbat,
to sustain Your people in the wilderness, help us now.

As You strengthened those who studied the laws
of carrying on Shabbat, and, by their rest,
preserved its boundaries and limits, *hosha na!*

As You transformed at Sinai those who learned,
in the fourth commandment, to “remember” and “observe”
the holiness of Shabbat, help us now.

As You protected those who were commanded
to encircle Jericho seven times,
besieging the city until it fell on Shabbat, *hosha na!*

As You energized, in the Temple, Solomon and his people,
who added seven days of Sukkot
to their seven-day feast of dedication, help us now.

As You shielded the exiled masses
returning to their homeland, who read from Your Torah
on each day of this Festival, *hosha na!*

As You heartened Your people, Your delight,
restored to Your Temple,
bearing the lulav each day of this Festival, help us now.

As You fortified those who, in reverence, beat willow leaves
even on Shabbat, and who, at the base of the altar,
placed branches from Moza, *hosha na!*

As You inspired those who praised You
with tall, slender willow branches as they left the altar,
chanting hymns to its beauty, help us now.

יְפֵי לָךְ מְזִבְּחָה — **its beauty.** Literally, “Beauty is yours, O altar!” These are the words that were uttered in the Temple at the conclusion of the ceremony of Hoshanot (Sukkah 4:5).

בְּהוֹשֵׁעַת מוֹדִים וּמִנְחָלִים וְלֹא מְשֻׁנִים,
בְּלָנוּ אָנוּ לְיָהּ וְעֵינֵינוּ לְיָהּ שׁוֹנִים, בֶּן הוֹשַׁע נָא.

בְּהוֹשֵׁעַת יִקָּב מִחְצְבֵיךָ סוֹבְבִים בְּרַעֲנָה,
רוֹנְנִים אָנִי וְהוּ הוֹשִׁיעָה נָא, בֶּן הוֹשַׁע נָא.

בְּהוֹשֵׁעַת חֵיל זְרִיזִים מְשֻׁרְהִים בְּמִנוּחָה,
קָרְבָן שְׁבַת כְּפוֹל עוֹלָה וּמִנְחָה, בֶּן הוֹשַׁע נָא.

בְּהוֹשֵׁעַת לוֹוִיךָ עַל דּוֹכְנֶם לְהִרְבֵּת,
אוֹמְרִים מִזְמוֹר שִׁיר לַיּוֹם הַשְּׁבַת, בֶּן הוֹשַׁע נָא.

בְּהוֹשֵׁעַת נְחוּמִיךָ בְּמִצּוֹתֶיךָ תַּמִּיד יִשְׁתַּעֲשְׂעוּן,
וְרָצִים וְהִחְלִיצֶם בְּשׁוּבָה וּבְנַחַת יוֹשְׁעוּן, בֶּן הוֹשַׁע נָא.

בְּהוֹשֵׁעַת שְׁבוֹת שְׁבָטֵי יַעֲקֹב,
תְּשׁוּב וּתְשִׁיב שְׁבוֹת אֲדֹלֵי יַעֲקֹב, וְהוֹשִׁיעָה נָא.

בְּהוֹשֵׁעַת שׁוֹמְרֵי מִצּוֹת, וְחוֹכֵי יְשׁוּעוֹת,
אֵל לְמוֹשְׁעוֹת, וְהוֹשִׁיעָה נָא.

אָנִי וְהוּ הוֹשִׁיעָה נָא.

הוֹשִׁיעָה אֶת עַמְּךָ, וּבִרְךָ אֶת נַחֲלָתְךָ, וְרַעַם וְנִשְׁאַם עַד
הָעוֹלָם. וַיְהִי דְבַרִּי אֲלֶיךָ אֲשֶׁר הִתְחַנַּנְתִּי לְפָנֶי יְהוָה,
קְרוֹבִים אֵל יְהוָה אֲלֶהְיֶנּוּ יוֹמָם וְלַיְלָה, לַעֲשׂוֹת מְשֻׁפֵּט
עֲבָדוֹ וּמְשֻׁפֵּט עַמּוֹ יִשְׂרָאֵל, דְּבַר יוֹם בְּיוֹמוֹ. לְמַעַן דַּעַת
כָּל עַמֵּי הָאָרֶץ, כִּי יְהוָה הוּא הָאֱלֹהִים, אִין עוֹד.

The ark הקודש is closed, and the service continues with קריש שלם on page 181.

In congregations that add הושענות after הלל, the service continues with קריש שלם on page 138.

אָנוּ לְיָהּ וְעֵינֵינוּ לְיָהּ — We are God’s, and to God our eyes are turned. Another quotation from the Mishnah, which describes the Water-Drawing Ceremony held following the first day of Sukkot. The rejoicing went on all night. When the dawn broke, as the ceremony was concluding, all present would turn their faces westward and say:

When our ancestors were in this place, “their backs were to the Shrine of Adonai and their faces were turned eastward. They would bow eastward toward the sun” (Ezekiel 8:16). But . . . we are God’s and to God our eyes are turned! (Sukkah 5:4)

The prophet Ezekiel was referring to sun-worship, which took place during the First Temple period at the very site of the Temple. In this ceremony, then, during the Second Temple period, Israel affirms that it has given up all such idolatry and is loyal to God alone.

יִקָּב מִחְצְבֵיךָ — Your excavated winepress. A poetic reference to the altar, upon which libations were poured. The altar was surrounded daily during this ceremony by the *Kohanim* chanting: “Eternal, we beseech You; deliver us.”

אֲדֹלֵי יַעֲקֹב — the tents of Jacob. Those who are part of the people Israel. The poem has described various aspects of the Temple service for Sukkot, specifically quoting the words that were used in the Temple during the various ceremonies. Now, at the conclusion, it asks for the salvation and redemption of the Jewish people and the end of the Exile.

הוֹשִׁיעָה אֶת עַמְּךָ — deliver Your people. This prayer, consisting of Psalm 28:9 and I Kings 8:59–60, concludes each day’s recitation of Hoshanot.

For additional commentary on this prayer, see page 201.

They (the Sages) said: Whoever has not seen the rejoicing at the Water-Drawing Ceremony has never seen rejoicing!

At the conclusion of the first day of the Festival (Sukkot) they would descend to the Women's Court, which had been changed greatly for the occasion. Great candlesticks of gold were set up there, with four golden bowls on top of each of them and four ladders leading to each of them. Four young priests held jars of oil containing one hundred and twenty *log*, which they poured into the bowls. Worn-out trousers and sashes belonging to the *Kohanim* were made into wicks to kindle the lamps. There was no courtyard in all Jerusalem that was not illuminated by the light of the Water-Drawing Festival.

Pious men and wonder-workers would dance before [the people] with lighted torches in their hands and would chant praises. Levites sang, accompanying themselves upon innumerable harps, lyres, cymbals, trumpets, and other instruments, standing upon the fifteen steps that descend from the Court of Israel to the Women's Court — representing the fifteen “Songs of Ascents (Steps)” in the Book of Psalms.

Two *Kohanim*, holding two trumpets, stood at the upper gate leading down from the Court of Israel to the Women's Court.

When the cock crowed [at dawn], they sounded a *t'kiah*, a *t'ruah*, and another *t'kiah*. They sounded these notes again when they arrived at the tenth step and when they reached the floor of the Women's Court. They continued sounding the trumpets until they reached the gate leading to the East.

Sukkah 5:1–4

As You encouraged all whose thanks and hope have remained constant, who declare:
“We are God's, and to God our eyes are turned,” *hosha na*.

As You emboldened those who surrounded
Your excavated winepress, singing:
“Eternal, we beseech You — deliver us,” *so help us now*.

As You moved the host of Your zealous *Kohanim*,
who ministered on Shabbat
with double offering and sacrifice, *hosha na!*

As You inspired Your Levites, who,
assembled on their sacred platform,
sang “A Psalm, a Song for Shabbat,” *Help us now*.

As You have preserved Your comforted children,
whose constant joy is to do mitzvot,
so in Your grace grant them redemption
and bring them home in peace, *hosha na!*

As You eased the lot of the captive tribes of Jacob,
return and restore us,
who dwell still in *the tents of Jacob*, *Help us now*.

As You have always fulfilled the hopes of those
devoted to mitzvot, who wait for redemption,
O God of redemption, *v'hoshia na!*

Eternal, we beseech You: Help us now.

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.

The Ark is closed, and the service continues with Kaddish Shalem on page 181.

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

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 "אֵין בְּקוֹרֵךְ," and includes the selection for Festivals on page 140. After the Torah reading and the return of the Sefer Torah, continue with וְבָא 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; and Mourner's Kaddish, pages 182-184; and Psalm 27, page 80.

תהלים ק'

מְזִמּוֹר לַתּוֹדָה.

הִרְיֵעוּ לַיהוָה בְּלִהְיֶה אֶרֶץ.

עֲבְדוּ אֶת יְהוָה בְּשִׂמְחָה, בְּאֵן לִפְנֵי בְּרִנָּה.

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

עֲמוּ וְצִאֲנוּ מִרְעִיתוֹ.

בְּאֵן שְׁעָרֵינוּ בְּתוֹדָה, חֲצִרְתֵּינוּ בְּתִהְלָה, הוֹדוּ לוֹ בְּרִכּוֹ שְׁמוֹ.

כִּי טוֹב יְהוָה לְעוֹלָם חַסְדּוֹ, וְעַד דָּר וָדָר 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” 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 המצינת. 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 חוּמָה. בְּרַח פְּחֻמָּה. גּוֹלָה וְסוּרָה. דְּמִתָּה לְתַמָּר. הִהְרֵגָה עֲלֵיךָ. וְנִחְשָׁבֶת כְּצֵאן טְבַחָה. זְרוּיָה בֵּין מְכַעֲיִסְיָה. חֲבוּקָה וְדְבוּקָה בָּךְ. טוֹעֲנַת עֲלֶיךָ. יַחֲדָה לְיַחְדָּךְ. כְּבוּשָׁה בְּגוֹלָה. לוֹמְדַת יְרֵאתָךְ. מְרוּטַת לְחֵי. נְתוּנָה לְמַבְּיָם. סוּבְלַת סְבִלָּךְ. עֲנִיָּה סַעְרָה. פְּדוּיַת טוֹבִיָּה. צֵאן קְדָשִׁים. קְהֵלוֹת יַעֲקֹב. רְשׁוּמִים בְּשִׁמְךָ. שׂוֹאֲגִים הוֹשְׁעָנָא. תְּמוּכִים עֲלֵיךָ, 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. טְלֵאִיךָ תִּשְׁבִּיעַ. וְבוֹל לְהַשְׁפִּיעַ. כָּל שֵׁיחַ תִּדְשֵׂא וְתוֹשִׁיעַ. לְגֵיא בַל תִּרְשִׁיעַ. מְגִדִים תִּמְתִּיק וְתוֹשִׁיעַ. נְשִׂאִים לְהַסִּיעַ. שְׁעִירִים לְהִנִּיעַ. עֲנִיִּים מִלְּהַמְנִיעַ. פּוֹתַח יָד וּמִשְׁבִּיעַ. צְמֵאִיךָ 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. וְנִמְשַׁל כְּבִהְמוֹת נְדָמָה. זִיו וְהָאֵר וְקוּמָה. חֲדוּשׁ פְּנֵי אֲדָמָה. טִיעַת עֲצֵי נִשְׁמָה. יַקְבִּים וְקָמָה. כְּרָמִים וְשִׁקְמָה. לְתַבֵּל הַמְסִימָה. מְטֻרוֹת עוֹ לְסַמְמָה. נִשְׂיָה לְקִימָה. שִׁיחִים לְקוּמָמָה. עֲדָנִים לְעֶצְמָה. פְּרָחִים לְהַעֲצִימָה. צְמָחִים לְגִשְׁמָה. קָרִים לְזֶרְמָה. רְבִיבִים לְשִׁלְמָה. שְׁתֵּיָה 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.”

לֵף 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. גֶרֶן מִגֹּזֵם. דָּגָן מִדִּלְקָתָ. הוֹן מִמֵּאֲרָה. וְאֶכָּל מִמַּהוּמָה. זֵית מִנְשֵׁל. חֹשֶׁה מִחֹבֵב. טֶרֶף מִגּוֹבֵי. יֶקֶב מִיֵּלֶק. כֶּרֶם מִתּוֹלְעָת. לֶקֶשׁ מֵאֲרָבָה. מִגֵּד מִצְלִצֵּל. נֶפֶשׁ מִבְּהֵלָה. שֶׁבַע מִסַּלְעָם. עֲדָרִים מִדְּלוּת. פְּרוֹת מִשְׁדָּפוֹן. צֶאֱן מִצְמִיתוּת. קֶצִיר מִקְלָלָה. רֵב מִרְזוּן. שְׂבָלֶת מִצְנָמוֹן. תְּבוּאָה מִחֶסֶל, הוֹשֵׁעַ נָא.

צְדִיק יְהוָה בְּכָל-דְּרָכָיו, וְחָסִיד בְּכָל-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 בֶּן הַנֶּעֱקָד עַל עֵצִים וְאֵשׁ. לְמַעַן גְּבוֹר הַנֶּאֱבָק עִם שָׂר אֵשׁ. לְמַעַן דְּגָלִים נְחִיִּית בְּאוֹר וְעֵנָן אֵשׁ. לְמַעַן הַעֲלָה לְמָרוֹם וְנִתְעַלָּה כְּמִלְאֲכֵי אֵשׁ. לְמַעַן וְהוּא לֵף כֶּסֶגַן בְּאֲרָאֵלֵי אֵשׁ. לְמַעַן זָבַד דְּבָרוֹת הַנְּתוּנוֹת מֵאֵשׁ. לְמַעַן חֲפוּי יְרִיעוֹת וְעֵנָן אֵשׁ. לְמַעַן טָכַס הַר יִרְדֶּתָ עָלָיו בְּאֵשׁ. לְמַעַן יְרִידוֹת בֵּית אֲשֶׁר אֶהְבֶּתָ מִשְׁמֵי אֵשׁ. לְמַעַן כְּמָה עַד שְׁקָעָה הָאֵשׁ. לְמַעַן לָקַח מִחֶתֶת אֵשׁ וְהִסִּיר חֲרוֹן אֵשׁ. לְמַעַן מִקְנֵא קִנְאָה גְדוֹלָה בְּאֵשׁ. לְמַעַן נָח יְדו וְיִרְדוּ אֲבֵנֵי אֵשׁ. לְמַעַן שֵׁם טָלָה חֶלֶב כָּלִיל אֵשׁ. לְמַעַן עָמַד בְּגֹן וְנִתְרַצָּה בְּאֵשׁ. לְמַעַן פֶּלֶל בְּעֲזָרָה וְיִרְדָּה הָאֵשׁ. לְמַעַן צִיר עָלָה וְנִתְעַלָּה בְּרֶכֶב וְסוּסֵי אֵשׁ. לְמַעַן קְדוּשִׁים מִשְׁלָבִים בְּאֵשׁ. לְמַעַן רְבוּ רַבְּבוּ חֵז וְנִהְרִי אֵשׁ. לְמַעַן שְׁמֹמוֹת עִירָךְ הַשְּׂרוּפָה בְּאֵשׁ. לְמַעַן תּוֹלְדוֹת אֶלּוּפֵי יְהוּדָה תִּשָּׁמִים 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.

לֵף יְהוָה הַגְּדֹלָה וְהַגְּבוּרָה וְהַתְּפָאֶרֶת וְהַנְּצִיחַ וְהַהוֹד כִּי כָל בְּשָׂמִים וּבְאֲרָץ, לֵף יְהוָה הַמְּמַלְכָה וְהַמְּתַנְשֵׂא לְכָל לְרֵאשׁ. וְהִיָּה יְהוָה לְמִלְךָ 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 בְּלֹד עַמָּךְ,
בְּצִאתְךָ לִישַׁע עַמָּךְ,
גּוֹי וְאֱלֹהִים,
בְּהוֹשַׁעַתְּ דְרוּשִׁים לִישַׁע אֱלֹהִים,
הַמּוֹן צְבָאוֹת,
וְעַמָּם מִלְאֲכֵי צְבָאוֹת,
בְּהוֹשַׁעַתְּ זָכִים מִבַּיִת עֲבָדִים,
חֲנוּן בְּיָדָם מִעֲבֻדִים,
בְּהוֹשַׁעַתְּ טְבוּעִים בְּצוֹל גְּזָרִים,
יִקְרָךְ עַמָּם מִעֲבֻרִים,
בְּהוֹשַׁעַתְּ כְּנָה מְשׁוֹרָרֵת וַיִּוָּשַׁע,
לְגוֹחָה מִצִּיּוֹן וַיִּוָּשַׁע,
בְּהוֹשַׁעַתְּ מֵאֲמֹר וְהוֹצֵאתִי אֶתְכֶם,
בְּהוֹשַׁעַתְּ נָקוֹב וְהוֹצֵאתִי אֶתְכֶם,
סוֹכְבֵי מִזְבַּח,
בְּהוֹשַׁעַתְּ עוֹמְסֵי עֲרֵבָה לְהַקִּיף מִזְבַּח,
פְּלֵאֵי אֲרוֹן כְּהַפְשַׁע,
בְּהוֹשַׁעַתְּ צִעַר פְּלִשְׁתִּים בְּחָרוֹן אַף וְנוֹשַׁע,
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 אֵשׁ וּבַמַּיִם,
 גִּזְרֵנוּ וְנָם יִקַּח נָא מַעַט מַיִם, וְהוֹשִׁיעֵנו אֵל מַעֲנֵנוּ.
 דְּגָלִים גִּזְרוּ גִזְרֵי מַיִם, וְהוֹשִׁיעָה נָא, לְמַעַן הַנִּעְקָד בְּשַׁעַר הַשָּׁמַיִם,
 וְשָׁב וְחָפַר בְּאֵרוֹת מַיִם, וְהוֹשִׁיעֵנו אֵל מַעֲנֵנוּ.
 זָכִים חוֹנִים עָלֵי מַיִם, וְהוֹשִׁיעָה נָא, לְמַעַן חָלַק מַפְצֵל מַקְלוֹת בְּשִׁקְלוֹת הַמַּיִם,
 טָעַן וְגַל אָבֹן מִבְּאֵר מַיִם, וְהוֹשִׁיעֵנו אֵל מַעֲנֵנוּ.
 יְדִידִים נוֹחֲלֵי דַת מְשׁוֹלֵת מַיִם, וְהוֹשִׁיעָה נָא, לְמַעַן כְּרוּ בְּמִשְׁעָנֵיךָ מַיִם,
 לְהַכִּיז לָמוֹ וּלְצַאֲצְאֵמוֹ מַיִם, וְהוֹשִׁיעֵנו אֵל מַעֲנֵנוּ.
 מִתְחַנְּנִים כְּבִישִׁמוֹן עָלֵי מַיִם, וְהוֹשִׁיעָה נָא, לְמַעַן גָּאֲמֵן בֵּית מִסְפִּיק לְעַם מַיִם,
 סָלַע הָרַךְ וְיִזְוֹבוּ מַיִם, וְהוֹשִׁיעֵנו אֵל מַעֲנֵנוּ.
 עוֹנִים עָלֵי בְּאֵר מַיִם, וְהוֹשִׁיעָה נָא, לְמַעַן פָּקַד בְּמֵי מְהִיבַת מַיִם,
 צְמֵאִים לְהַשְׁקוֹתָם מַיִם, וְהוֹשִׁיעֵנו אֵל מַעֲנֵנוּ.
 קְדוּשִׁים מְנַסְכִּים לְךָ מַיִם, וְהוֹשִׁיעָה נָא, לְמַעַן רֵאשׁ מְשׁוֹרְרִים כְּתָאֵב שְׁתוֹת מַיִם,
 שָׁב וְנָסַף לְךָ מַיִם, וְהוֹשִׁיעֵנו אֵל מַעֲנֵנוּ.
 שׁוֹאֲלִים בְּרַבּוֹעַ אֲשֶׁלִּי מַיִם, וְהוֹשִׁיעָה נָא, לְמַעַן תֵּל תִּלְפִּיּוֹת מוֹצֵא מַיִם,
 תַּפְתַּח אֶרֶץ וְתַרְעִף שָׁמַיִם, וְהוֹשִׁיעֵנו אֵל מַעֲנֵנוּ.
 רַחֵם נָא קְהַל עַדַת יִשְׂרָאֵל, סֶלַח וּמַחֵל עִוְנֵנוּ,
 וְהוֹשִׁיעֵנו 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 יִשְׁעָהּ בָּא, קוֹל דְּוָדִי הִנֵּה זֶה בָּא,
 מְבַשֵּׂר וְאוֹמֵר. בָּא בְּרַבְבוֹת בְּתַיִם, לְעַמּוּד עַל הַר הַיְיִתִּים,
 מְבַשֵּׂר וְאוֹמֵר. גָּשְׁתוּ בְּשׁוֹפָר לְהִקְעוּ, תַּחֲתֵי הַר יִבְקְעוּ,
 מְבַשֵּׂר וְאוֹמֵר. דִּפְקוּ וְהִצִּיץ וְזָרַח, וּמִשׁ חֲצֵי הַהָר מִמְּזוּחַ,
 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 עֵרֵב יִהְיֶה אוֹר,
 מְבַשֵּׂר וְאוֹמֵר. מוֹשִׁיעִים יַעֲלוּ לְהָר צִיּוֹן, כִּי חָלָה גַם יִלְדָה צִיּוֹן,
 מְבַשֵּׂר וְאוֹמֵר. וְשִׁמְעוּ בְּכָל גְּבוּלָהּ, הַרְחִיבִי מְקוֹם אֶזְרָהּ,
 מְבַשֵּׂר וְאוֹמֵר. שִׁימִי עַד דְּמִשְׁק מִשְׁכַּנּוֹתַי, קִבְּלִי בְּנִיךָ וּבְנוֹתַי,
 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 עֶפְרַי, הַקִּיצוּ וְרַנְּנוּ שׁוֹכְנֵי עֶפְרַי,
 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 יִהְיֶה הוּא הָאֱלֹהִים, אִין 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 וְאֵלֵהֵי אֲבוֹתֵינוּ, שֶׁתִּקְבַּל
 בְּרַחֲמִים וּבְרַצוֹן אֶת־הַפְּלִתָנוּ וְהַקְּפוּתֵינוּ, וְתִסְרֵי מַחֲיַצַּת
 הַבְּרִזָּל הַמַּפְסִיקָת בֵּינֵינוּ וּבֵינֵיךָ, וְתִאֲזִין שׁוֹעֲתֵינוּ, וְהַתְּמַנּוּ
 בְּסִפְּר 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