

סדר הושענות

Each day's Hoshana service begins with this introductory stanza chanted responsively.

הוֹשַׁעֲנָא, לְמַעַן אֵלֵהֵינוּ,
הוֹשַׁעֲנָא, לְמַעַן בּוֹרְאֵנוּ,
הוֹשַׁעֲנָא, לְמַעַן גּוֹאֲלֵנוּ,
הוֹשַׁעֲנָא, לְמַעַן דּוֹרְשָׁנוּ.

לְמַעַן אֵמֻנָה.

לְמַעַן הוֹדָה. לְמַעַן וַעֲדָה. לְמַעַן זִכְרוֹה. לְמַעַן חֲסִדוֹה.

The Hoshana Service

On each day of Succos, immediately after the chazzan's repetition of the Shemoneh Esrei of Mussaf, special prayers called Hoshanos are recited. The Ark is opened and a Torah scroll is removed and carried to the bimah where one member of the congregation holds it. The Ark remains open and the Torah is held at the bimah until the conclusion of the Hoshana service. The lulav and esrog are held during the entire service.

Four introductory stiches are recited responsively — chazzan then congregation — each day. Upon completing the introductory verses the chazzan leads all males who are carrying lulav and esrog around the bimah as he reads the day's Hoshana (see below) responsively with the congregation. He should time his steps to complete the circuit as he recites the last verse of the Hoshana.

Two factors determine which Hoshana is recited: (a) the day of the week; and (b) the day of the month. The accompanying diagrams record the four calendrical possibilities for the Festival of Succos, and the Hoshana recited in each case.

On the Sabbath three changes are made in the service: (a) Although the Ark is opened, a Torah is not removed; (b) the bimah is not circled; and (c) the lulav and esrog are omitted.

Hoshana Rabbah: On Hoshana Rabbah, the seventh day of Succos, all the Torah scrolls in the Ark are brought to the bimah, held by a member of the congregation. On this day the bimah is circled seven times, as seven Hoshana prayers are recited. After each Hoshana, a Scriptural verse related to the Sefirah-emanation [see commentary p. 728] of that hakafah-circuit is recited. When the seven circuits have been completed, additional prayers, beginning on page 740, are recited.

First Day Succos on Monday

S	M	T	W	T	F	S
14	15 p. 726 לְמַעַן אֵמֻנָה FOR THE SAKE OF YOUR TRUTH	16 p. 726 לְמַעַן אֵמֻנָה FOR THE SAKE OF YOUR TRUTH	17 p. 728 אֵבֶן שֹׁהֵד FOUNDATION STONE	18 p. 734 אֵבֶן שֹׁהֵד FOUNDATION STONE	19 p. 734 אֵל לְמוֹשָׁעוֹת O GOD! BRING ABOUT SALVATIONS	20 p. 736 אוֹם נִצְרָה NATION PROTECTED
21	22 הוֹשַׁעֲנָא רַבָּה HOSHANA RABBAH	23	24	25	26	27

First Day Succos on Tuesday

S	M	T	W	T	F	S
13	14	15 p. 726 לְמַעַן אֵמֻנָה FOR THE SAKE OF YOUR TRUTH	16 p. 728 אֵבֶן שֹׁהֵד FOUNDATION STONE	17 p. 734 אֵבֶן שֹׁהֵד FOUNDATION STONE	18 p. 734 אֵל לְמוֹשָׁעוֹת O GOD! BRING ABOUT SALVATIONS	19 p. 736 אוֹם נִצְרָה NATION PROTECTED
20	21 הוֹשַׁעֲנָא רַבָּה HOSHANA RABBAH	22	23	24	25	26

HOSHANOS

Each day's Hoshana service begins with this introductory stanza chanted responsively.

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הוֹשַׁעֲנָא, לְמַעַן בּוֹרְאֵנוּ,
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הוֹשַׁעֲנָא, לְמַעַן דּוֹרְשָׁנוּ.

FOR THE SAKE OF YOUR TRUTH

לְמַעַן אֵמֻנָה. לְמַעַן הוֹדָה. לְמַעַן וַעֲדָה. לְמַעַן זִכְרוֹה. לְמַעַן חֲסִדוֹה.

First Day Succos on Thursday

S	M	T	W	T	F	S
11	12	13	14	15 p. 726 לְמַעַן אֵמֻנָה FOR THE SAKE OF YOUR TRUTH	16 p. 728 אֵבֶן שֹׁהֵד FOUNDATION STONE	17 p. 736 אוֹם נִצְרָה NATION PROTECTED
18	19 p. 734 אֵל לְמוֹשָׁעוֹת O GOD! BRING ABOUT SALVATIONS	20 p. 734 אֵל לְמוֹשָׁעוֹת O GOD! BRING ABOUT SALVATIONS	21 הוֹשַׁעֲנָא רַבָּה HOSHANA RABBAH	22	23	24

First Day Succos on the Sabbath

S	M	T	W	T	F	S
9	10	11	12	13	14	15 p. 736 אוֹם נִצְרָה NATION PROTECTED
16	17 p. 726 לְמַעַן אֵמֻנָה FOR THE SAKE OF YOUR TRUTH	18 p. 734 אֵל לְמוֹשָׁעוֹת O GOD! BRING ABOUT SALVATIONS	19 p. 728 אֵבֶן שֹׁהֵד FOUNDATION STONE	20 p. 728 אֵבֶן שֹׁהֵד FOUNDATION STONE	21 הוֹשַׁעֲנָא רַבָּה HOSHANA RABBAH	22

HOSHANOS

For the Sake of Your Truth

Each of the Hoshanos comprises twenty-two verses or stanzas which follow an alphabetical pattern. In this first Hoshana, each verse begins with the word *lemaan*, for the sake of, followed by one of many attributes of God; accordingly, it may be considered an extension of the introductory stanza which directly precedes it (*Rashi*). It is recited on the first day of the festival (unless that day is a Sabbath). It is recited again during the first hakafah-circuit of Hoshana Rabbah, when the final verdict which was written on Rosh Hashanah and sealed on Yom Kippur is given its final seal. Since the seal of God is *Truth* (*Shabbos* 55a), it is fitting that the hakafah-circuits on the day of the final

[The commentary below is abridged from the ArtScroll Hoshanos, by Rabbi Avie Gold, which contains commentary to every phrase of the Hoshana prayers.]

הוֹשַׁעֲנָא — Please save. This word is compounded of the words *hoshan*, save, and *an*, please. Indeed, many *siddurim* give it as two words, *an* may also be translated now; thus, *hoshan* would mean save now.

In the introductory stanza each verse begins and ends with the word *lemaan*. Although it does not appear in the *siddurim*, most congregations add the word *lemaan*, please save, to each verse of each Hoshana, either:

You — save; those who yearn for You — save. Satisfy Your lambs, cause an abundance of crops, of trees, of vegetation — save. Do not condemn the ground, but sweeten the luscious fruits — save. Let the wind bring the soaring clouds, let the stormy rains be employed, let the clouds not be withheld, He Who opens a hand and satisfies Your thirsty ones — satisfy; Your callers — save; Your beloved — save; Your seekers — save; Your wholesome ones — save.

During the first six days of Succos continue Ani Vaho (p. 735). On Hoshana Rabbah continue:

There is delight at Your right hand for triumph.¹

MAN AND BEAST

אָדָם וּבְהֵמָה Man and beast: Flesh, spirit and soul; sinew, bone and skin; likeness and image — a tapestry; splendor resembling futility, compared to the likeness of beasts — luster, figure and stature. Renew the face of the earth — planting trees in desolate lands, winepresses and stands of grain, vineyards and sycamores. To the demarcated land — to heal with powerful rains, to give life to forsaken wastes, to sustain with vegetation, to enhance with sweet fruits, to invigorate with flowers. To rain on the sproutings — to pour a stream of cool waters, to cloak with droplets, to elevate the thirsty earth which is suspended upon silence.

During the first six days of Succos continue Ani Vaho (p. 735). On Hoshana Rabbah continue:

HASHEM, our Lord, how mighty is Your Name throughout the earth; for it were fit that You place Your splendor above the heavens.²

GROUND FROM ACCURSEDNESS

אֲדָמָה מֵאָרָר Ground from accursedness; beast from aborting; granary from gazami; grain from scorch; wealth from affliction; food from confusion; olives from dropping; wheat from chagav; nourishment from gouvai; wine-press from yelek; vineyard from worms; late crop from arbeh; fruit from tzatzatz; soul from panic; satiety from salam; flocks from leanness; fruits from the east wind; sheep from extermination; harvest from curse; abundance from emaciation; grain spikes from withering; crops from chasil.

During the first six days of Succos continue Ani Vaho (p. 735). On Hoshana Rabbah continue:

HASHEM is righteous in all His ways; virtuous in all His deeds.³

IN THE MERIT OF THE COURAGEOUS ONE

לִמְעַן אִיִּתּוֹ In the merit of the courageous one (Abraham)*

who was hurled into flaming

fire.
In the merit of the son [Isaac] who was bound upon the wood near the fire.

(1) Psalms 16:11. (2) 8:2. (3) 145:17.

creation in the fulfillment of mitzvos, but he needs guidance to use them wisely.

In the next three Hoshanos we invoke Divine protection for all of these realms, and we pray for our own welfare — Lord Who saves ... save now man and beast ... the ground [and its produce] from accursedness.

Who planted the seeds of superhuman fortitude and dignity with which millennia of

of four kingdoms or categories of existence. In ascending spiritual order they are: *mineral* [lit. silent], *vegetable* [lit. sprouting], *animal* [lit. living], and *human* [lit. speaking].

In the Divine plan for the world, each member of one realm is capable of becoming elevated to a higher one. Indeed, this is the purpose of its existence. The minerals in the soil, water, and air are absorbed by plants, which in turn, serve as food for the animals. Finally, these become the fare of Man. Scripture alludes to this system of elevation: *And I shall give grass [vegetable] in*

you [Man] shall eat and be sated (Deuteronomy 11:15).

But does this process of uplifting end with man? Is man the perfect being? Certainly not. Man must raise himself from the evil which fills his heart. The last words of the above verse, *and you shall eat and be sated*, tell how. This same phrase also appears as the opening of another verse which continues: *and you shall bless HASHEM, your God.* Recitation of a blessing is the fulfillment of a mitzvah, and, as Kabbalah teaches, while study of Torah provides the soul's sustenance, the performance of mitzvos supplies

הושע. חובֵּר הוֹשִׁיעַ. טְלֹאֵי תְשׁוּבָה. יוֹכֵל לְהַשְׁפִּיעַ. כָּל שׁוֹי תְּרֵשָׁא וְתוֹשִׁיעַ. לֵוִיָּא כָּל תְּרֵשָׁא. מְגִידִים תְּמַתִּיק וְתוֹשִׁיעַ. נְשִׂאִים לְהַפִּיעַ. שְׁעִירִים לְהַנִּיעַ. עֲנִיִּים מְלָהֲמִיעַ. פּוֹתֵחַ יָד וּמַשְׁפִּיעַ. צִמְאֵי תְשׁוּבָה. קוֹרְאֵי הוֹשִׁיעַ. רַחוּמֵיךְ הוֹשִׁיעַ. שׁוֹחֲרֵיךְ הוֹשִׁיעַ. תְּמִימִיךְ הוֹשִׁיעַ.

During the first six days of Succos continue Ani Vaho (p. 734). On Hoshana Rabbah continue:

נַעֲמֻת בִּימֵיךָ נַחֲו.

אָדָם וּבְהֵמָה

אָדָם וּבְהֵמָה. בֶּשֶׂר וְרוּחַ וְנִשְׁמָה. גִּיד וְעֶצֶם וְקוֹרְמָה. דְּמוּת וְנֶאֱלָם וְרִקְמָה. הוֹד לְהִבֵּל דְּמָה. וְנִמְשָׁל בְּבִהְמוֹת נְדָמָה. זִיו וְחֶאֱר וְקוֹמָה. חֲדוּשׁ פָּנֵי אֲדָמָה. שִׁיעַת עֵצִי נִשְׁמָה. וְקָבִים וְקָמָה. כְּרָמִים וְשִׁקְמָה. לְחֵבֵל הַמִּטְעִמָה. מִטְרוֹת עוֹ לְסִפְמָה. נִשִּׂיָּה לְקִרְמָה. שִׁיחִים לְקוֹמְמָה. עֲדִינִים לְעֶצְמָה. פְּרוֹחִים לְהַעֲצִימָה. צִמְחוּם לְנִשְׁמָה. קָרִים לְקוֹרְמָה. רִבִּיכִים לְשִׁלְמָה. שְׁתִּיָּה לְרוֹמְמָה. תְּלוּיָה עַל כְּלִימָה.

During the first six days of Succos continue Ani Vaho (p. 734). On Hoshana Rabbah continue:

יְהוּה אֲדִנִּינוּ מִה אֲדִיר שְׁמֶךָ כָּכָל הָאָרֶץ. אֲשֶׁר תִּהְיֶה הוֹדֶךָ עַל הַשְׁמָמִים.²

אֲדָמָה מֵאָרָר

אֲדָמָה מֵאָרָר. בִּהְמָה מִפְּשָׁפֶשֶׁת. גֶּרֶן מְגוֹם. דָּגוֹן מְדַלְקָת. הוֹן מִפְּאָרָה. וְאֵכָל מִפְּהוּמָה. זֵית מִנְשָׁל. חֹטֶה מִחֹבֵב. סֶרֶף מְגוֹבֵי. יָקָב מִיָּלָן. בָּרָם מְתוֹלְעָת. לָקָשׁ מֵאֲרָבָה. מְגֹד מֵצִלְצֵל. נֶפֶשׁ מִבְּהֵלָה. שֹׁבַע מִסְלָעִם. עֲדָרִים מְדִלּוֹת. פְּרוֹת מִשְׁדָּפוֹן. צֶאֱן מִצְמִיחוֹת. קִצִּיר מִקְלָלָה. רֵב מְרוֹן. שְׁבֹלֶת מִצְמָחוֹן. תְּבוּאָה מִחִסִּיל.

During the first six days of Succos continue Ani Vaho (p. 734). On Hoshana Rabbah continue:

צִדִּיק יְהוּה כָּכָל וְדָכִיו וְחֹסֶד כָּכָל מַעֲשָׁיו.³

לִמְעַן אִיִּתּוֹ

לִמְעַן אִיִּתּוֹ* הַנּוֹרֵק בְּלֶבֶת אֵשׁ.

לִמְעַן בֶּן הַנֶּעֱקָר עַל עֲצִים נֹאֵשׁ.

In the merit of the strong one [Jacob] who wrestled with a prince of fire.
 In the merit of the tribal banners which You guided with a light — and a cloud — of fire.
 In the merit of him [Moses] who was raised to the heavens and became as exalted as angels of fire.
 In the merit of him [Aaron] who was to You like a deputy at the Altars of fire.
 In the merit of the gift of Commandments presented from a fire.
 In the merit of the canopy of curtains — a cloud of fire.
 In the merit of the array at the mountain upon which You descended in fire.
 In the merit of the love of the Temple which You adored beyond heavens made of fire.
 In the merit of him [Moses] who yearned until the sinking of the fire.
 In the merit of him [Aaron] who took a fire pan and removed an anger burning like fire.
 In the merit of him [Elijah] who zealously took great vengeance with fire.
 In the merit of him [Joshua] who raised his hand in prayer — and down came stones of fire.
 In the merit of him [Samuel] who offered a nursing ewe to be completely consumed by fire.
 In the merit of him [David] who stood in the granary and was shown favor with fire.
 In the merit of him [Solomon] who prayed in the Courtyard and down came fire.
 In the merit of the agent [Elijah] who ascended to heaven and was exalted, through a chariot and horses of fire.
 In the merit of holy ones [Chananiah, Mishael, and Azariah] who were cast into the fire.
 In the merit of him [Daniel] who saw myriad myriads and streams of fire.
 In the merit of the ruins of Your city which was devoured in fire.
 In the merit of the descendants of Judah's princes whom You will set as a flaming fire.

During the first six days of Succos continue Ani Vaho (p. 735). On Hoshana Rabbah continue:

לך Yours, HASHEM, is the greatness, the strength, the splendor, the triumph, and the glory, even everything in heaven and earth: Yours, HASHEM, is the kingdom, and the sovereignty over every leader.¹ HASHEM will be King over all the earth, on that day HASHEM will be One and His Name will be One.² And in Your Torah is written as follows: Hear, O Israel, HASHEM is our God, HASHEM is the One and Only.³ Blessed is the Name of His glorious kingdom for all eternity.

On Hoshana Rabbah continue Ani Vaho (p. 735).

(1) II Chronicles 29:11. (2) Zechariah 14:9. (3) Deuteronomy 6:4.

maintain and display the unwavering faith of spiritual models as they were tested with fire, Daniel and his companions, we are able to pray and appeals for salvation in the merit of their indelible imprint upon Israel's national character.

This Hoshana traces the achievements of our forefathers, the Patriarchs, the Prophets, and the Kings, and the great deeds of the righteous, which have brought us to this day.

למען גבור הנאבק עם שר אש.
 למען דגלים נחית באור וענן אש.
 למען העלה למרום ונתעלה כמלאכי אש.
 למען והוא לך פסון בארצלי אש.
 למען זכר דפירות הנתונות מאש.
 למען חפוי יריעות ענן אש.
 למען טכם הר גדרת עליו באש.
 למען וידיות בית אשר אהבת משממי אש.
 למען פמה עד שקעה האש.
 למען לקח מחתת אש והסיר חרון אש.
 למען מקנא קנאה גדולה באש.
 למען נף ידו ויגדו אבני אש.
 למען שם טלה חלב כליל אש.
 למען עמד בגרן ונתרצה באש.
 למען פלל בעורה ויגדה האש.
 למען ציר עלה ונתעלה ברכב וסוסי אש.
 למען קדושים משלכים באש.
 למען רבו רבבן חז ונהרי אש.
 למען שממות עירך השרופה באש.
 למען תולדות אלופי יהודה תשים בכיור אש.

During the first six days of Succos continue Ani Vaho (p. 734). On Hoshana Rabbah continue:

לך יהוה הגדלה והעבירה והתפארת והנצח וההוד כי כל בשמים ובארץ, לך יהוה הממלכה והממשל לכל לראשי ונהיה יהוה למלך על כל הארץ, ביום ההוא יהוה יהוה אחד ושמו אחד.² ובתורתך כתוב לאמור: שמע ישראל יהוה אחד.³ ברוך שם כבוד מלכותו לעולם ועד.

On Hoshana Rabbah continue Ani Vaho (p. 734).

whom did Israel inherit the ability to remain holy even amid holocaust? Ramban provides the answer: כל מה שאמר לאבות סקן לבנים: happened to the Patriarchs is of prophetic significance to their descendants. For this reason, too, the Torah often relates seemingly unimportant events in the lives of our forebears. Not only did the deeds of the Patriarchs insure the posterity of Israel, but they also inculcated the Jewish character, the Jewish spirit, which is the essence of the Jewish people.

engendered those deeds. A Talmudic dictum teaches: תקה וזכו אבות: the merits of the Patriarchs have expired (Shabbos 55a); nevertheless, the qualities of character with which their merits have imbued their offspring have not expired. Because we still exhibit Abraham's kindness, Isaac's courage, and Jacob's adherence to truth, because we follow the trails blazed by Moses and Aaron, Joshua and Samuel, David and Solomon, because we