

The Shaare Rahamim

הושענות

Hoshanot

Dedicated to
the Sephardic Community by:
Ralph S. Sutton & Family
Ezra A. Grazi & Family
Charles R. Sarway & Family

- Kiddush & Birkat Hamazon for Sukkot
- Hoshanot with English Translation & Commentary

COMPILED & PUBLISHED BY CONG. SHAARE RAHAMIM

This Hoshanot Book is Dedicated

*In Memory of Our Parents
Selim & Adele Menashe Sutton A"H
Morris & Frieda Beyda A"H*

*by
Ralph and Sondra Sutton and Family*



*In Memory of
Albert Grazi A"H*

*by
Ezra and Audrey Grazi and Family*

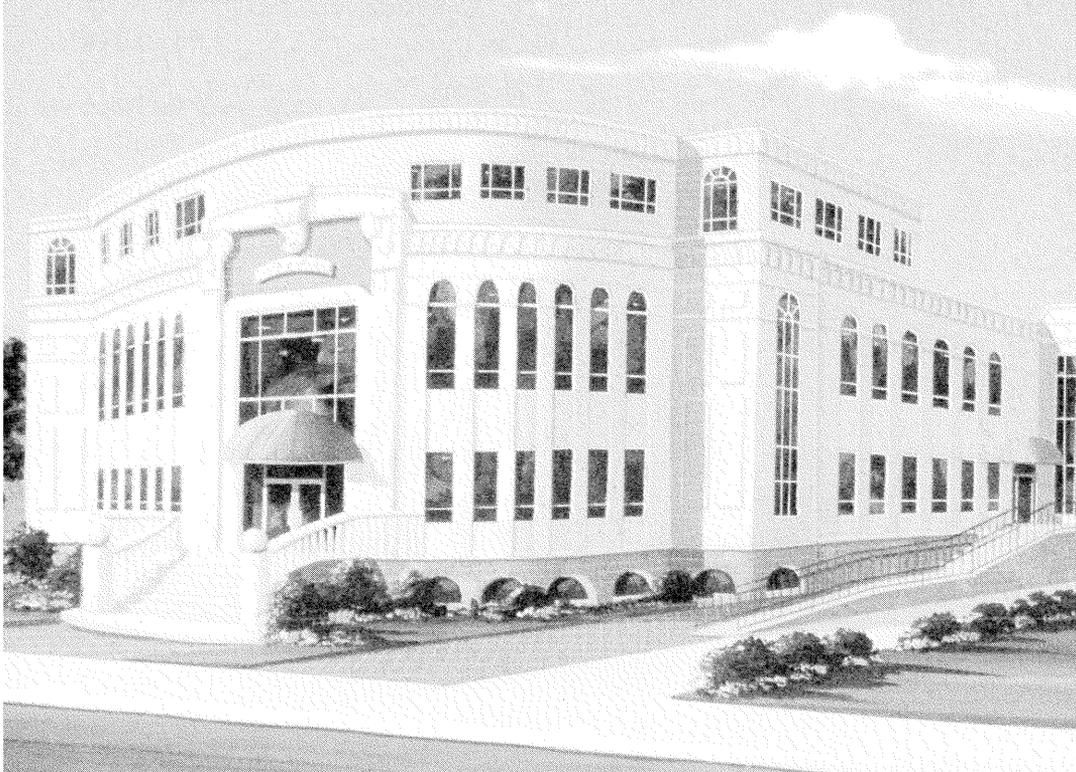


*In Memory of
Grace Gindi A"H*

*by
Charles and Barbara Sarway and Family*

The Shaare Rahamim

Hoshanot



Hoshanot

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Foreword

Congregation Shaare Rahamim is proud to present the latest volume in its series of publications, an annotated translation of the Hoshanot.

This unique work is geared to helping English speakers appreciate the beauty and power of the Hoshanot prayers, which are translated into a fluid, readily accessible English. Comprehensive notes beneath the text explain the Scriptural sources of the words and phrases employed in the Hoshanot, and clarify the more difficult passages, such that even those unacquainted with liturgical poetry can understand and be captivated by these soul-stirring prayers. This is but the latest of Shaare Rahamim's ongoing efforts to bring the richness of the Syrian heritage to the English-speaking public, and to enable Jews on all levels to learn about and experience our ancient traditions and customs.

We would like to express our heartfelt gratitude and appreciation to Rabbi Aaron Churba for his tireless work in the preparation of this volume, which bears the imprint of his scholarship, erudition and devotion. His masterful skill, extensive knowledge and extraordinary diligence combined to form a precise, annotated translation that will prove useful to both experienced worshippers and those who recite Hoshanot for the first time. We are indebted as well to Rabbi Rahamim Churba for the countless hours of work he invested in this special project. The quality and standard of this volume are due in large measure to his expertise, scholarship, and commitment to the dissemination of Torah.

We pray that in the merit of their hard work and effort, the special joy and sanctity of Sukkot will remain with them and their families throughout the coming year and beyond, and that they will soon be

privileged to see the rebuilding of the *Sukkat David*, together with all of *Kelal Yisrael*.

Also would we like to express our heartfelt gratitude to Mr. Sam Catton for granting us permission to use the hebrew text of his Mahazor “Shelom Yerushalayim”.

Rabbi Shlomo Churba-Cohen

Eruv Tavshilin

When Yom Tob falls on Thursday or Friday, one must prepare an *Eruv Tavshilin*, before the holiday. One takes two ounces of bread and one ounce of cooked food, and recites the following *Berachah*, while holding the two foods in his hand.

כָּרוּךְ אַתָּה יְיָהוָה, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ
בְּמִצְוֹתָיו, וְצִוָּנוּ עַל מִצְוַת עֵרוּב:

כִּדְיִן עֵרוּבָא, יְהֵא שָׂרָא לָנָא, לְאַפּוּיָי, וּלְבִשּׁוּלֵי, וּלְתַקּוּיָי,
וּלְאַטְמוּיָי, וּלְאַדְלוּקֵי שְׂרָנָא, וּלְמַעַבְדַּד כָּל-צְרָכָנָא מִיּוֹם טוֹב
לְשַׁבָּת:

Candle Lighting

When lighting candles Ereb Yom Tob, recite the following Berachah.

Blessed are You Hashem, our God, King of the Universe, Who sanctified us with His commandments, and has commanded us to kindle the light of (Shabbat and) Yom Tob.

בָּרוּךְ אַתָּה יְהוָה, אֱלֹהֵינוּ
מְלֶכֶךְ הָעוֹלָם, אֲשֶׁר
קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ
לְהַדְלִיק נֵר שָׁל (שַׁבָּת
(ו) יוֹם טוֹב:

A prayer said after lighting the candles

יְהי רָצוֹן מִלְּפָנֶיךָ, יְהוָה אֱלֹהֵי וְאֱלֹהֵי אֲבוֹתַי, שֶׁתְּחַוֶּס וְתַרְחֵם
עָלַי, וְתַגְדִּיל חֲסֶדְךָ עִמָּדִי לְתַת־לִי זֶרַע אֲנָשִׁים עוֹשֵׂי רְצוֹנְךָ
וְעוֹסְקִים בְּתוֹרָתְךָ לְשִׁמְחָה, וַיְהִי מְאִירִים בַּתּוֹרָה בְּזִכּוֹת גְּרוֹת
(הַשַּׁבָּת) הַלָּלוּ, כְּמוֹ שֶׁכָּתוּב, כִּי גַר מִצְוָה וְתוֹרָה אֹר. וְגַם
תְּחַוֶּס וְתַרְחֵם עָלַי בְּעָלַי, (פְּלוֹנִי) בֶּן (פְּלוֹנִי), וְתַתֶּן-לוֹ אֶרֶךְ
יָמִים וּשְׁנוֹת חַיִּים עִם בְּרָכָה וְהַצְלָחָה, וְתַסִּיעֵהוּ לַעֲשׂוֹת רְצוֹנְךָ
בְּשְׁלִימוֹת, כֵּן יְהי רָצוֹן, אָמֵן. וַיְהִי | נַעַם אֲדֹנָי אֱלֹהֵינוּ עָלֵינוּ,
וּמַעֲשֵׂה יְדֵינוּ כּוֹנְנָה עָלֵינוּ, וּמַעֲשֵׂה יְדֵינוּ כּוֹנְנָהוּ: יְהי-וְלְרָצוֹן
אֲמָרֵי-פִי וְהַגִּיזוֹן לְבִי לְפָנֶיךָ, יְהוָה צוּרִי וְגֹאֲלִי:

Kiddush for Sukkot that falls on a Weekday Night

אַלֶּה מוֹעֲדֵי יְהוָה, מִקְרָאֵי קֹדֶשׁ, אֲשֶׁר-תִּקְרְאוּ אֹתָם
בְּמוֹעֲדָם:

סְבִרֵי מִרְנֹה, וְעוֹנִין לְחַיִּים.

בְּרוּךְ אַתָּה יְהוָה, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְרֵי הַגֶּפֶן:

בְּרוּךְ אַתָּה יְהוָה, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר בְּנוֹ
מִכָּל-עַם, וְרוֹמַמְנוּ מִכָּל-לְשׁוֹן, וְקִדְּשָׁנוּ בְּמִצְוֹתָיו. וְתַתֵּן-
לָנוּ, יְהוָה אֱלֹהֵינוּ, בְּאַהֲבָה, מוֹעֲדִים לְשִׂמְחָה, חַגִּים וְזִמְנִים
לְשִׂשׁוֹן, אֶת-יּוֹם חַג הַסֻּפּוֹת הַזֶּה, אֶת-יּוֹם טוֹב מִקְרָא קֹדֶשׁ
הַזֶּה, זְמַן שִׂמְחָתָנוּ, בְּאַהֲבָה מִקְרָא קֹדֶשׁ, זָכַר לְיִצְיָאת
מִצְרָיִם, כִּי בָנוּ בְּחֵרֶת וְאוֹתָנוּ קִדְּשָׁתָּ מִכָּל-הָעַמִּים, וּמוֹעֲדֵי
קֹדֶשׁךָ בְּשִׂמְחָה וּבְשִׂשׁוֹן הִנַּחֲלָתָנוּ: בְּרוּךְ אַתָּה יְהוָה,
מִקְדֵּשׁ יִשְׂרָאֵל וְהַזִּמְנִים:

On the second night of Sukkot, the order of the following two berachot is reversed

בְּרוּךְ אַתָּה יְהוָה, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ
בְּמִצְוֹתָיו, וְצִוָּנוּ לֵישֵׁב בַּסֻּפָּה:

בְּרוּךְ אַתָּה יְהוָה, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁחֲחִינוּ וְקִיַּמְנוּ
וְהִגִּיעָנוּ לְזְמַן הַזֶּה:

Kiddush for Sukkot that falls on a Friday Night

יום הששי: ויכלו השמים והארץ וכל צבאם: ויכל אלהים
ביום השביעי, מלאכתו אשר עשה, וישבת ביום השביעי,
מכל מלאכתו אשר עשה: ויברך אלהים את-יום השביעי,
ויקדש אתו, כי בו שבת מכל מלאכתו אשר-ברא אלהים
לעשות:

אלה מועדי יהוה, מקראי קדש, אשר תקראו אתם
במועדם:

סברי מרנן, ועונין לחיים.

ברוך אתה יהוה, אלהינו מלך העולם, בורא פרי הנפן:
ברוך אתה יהוה, אלהינו מלך העולם, אשר בחר בנו
מכל עם, ורוממנו מכל לשון, וקדשנו במצותיו. ופתן לנו,
יהוה אלהינו, באהבה, שבתות למנוחה ומועדים לשמחה,
חגים וזמנים לששון, את-יום השבת הזה ואת-יום חג
הספות הזה, את-יום טוב מקרא קדש הזה, ומן שמחתנו,
באהבה מקרא קדש, וזכר ליציאת מצרים, כי בנו בחרת
ואתנו קדשת מכל העמים, ושבתות ומועדי קדשך
באהבה וברצון בשמחה ובששון הנחלתנו: ברוך אתה
יהוה, מקדש השבת וישראל והזמנים:

ברוך אתה יהוה, אלהינו מלך העולם, אשר קדשנו
במצותיו, וצונו לישב בספה:

ברוך אתה יהוה, אלהינו מלך העולם, שהחיינו וקיימנו
והגיענו לזמן הזה:

Kiddush for Sukkot that falls on a Saturday Night

אָלֶּה מוֹעֲדֵי יְהוָה, מִקְרָאֵי קֹדֶשׁ, אֲשֶׁר-תִּקְרָאוּ אֹתָם
בְּמוֹעֲדָם:

סִבְרֵי מִרְנָן, וְעוֹנִין לְחַיִּים.

בְּרוּךְ אַתָּה יְהוָה, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְרֵי הַגֶּפֶן:

בְּרוּךְ אַתָּה יְהוָה, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר בְּנוּ מִכָּל-
עַם, וְרוֹמַמְנוּ מִכָּל-לְשׁוֹן, וְקִדְּשָׁנוּ בְּמִצְוֹתָיו. וְתַתֵּן-לָנוּ, יְהוָה
אֱלֹהֵינוּ, בְּאַהֲבָה, מוֹעֲדִים לְשִׂמְחָה, חַגִּים וְזִמְנִים לְשִׂשׁוֹן, אֶת-
יוֹם חַג הַסּוּפּוֹת הַזֶּה, אֶת-יוֹם טוֹב מִקְרָא קֹדֶשׁ הַזֶּה, זְמַן
לְשִׂמְחָתָנוּ, בְּאַהֲבָה מִקְרָא קֹדֶשׁ, וְזָכַר לִיציאת מצרים, כִּי בְנוּ
בַחֲרָת וְאוֹתָנוּ קִדְּשָׁתָּ מִכָּל-הָעַמִּים, וּמוֹעֲדֵי קֹדֶשׁךָ בְּשִׂמְחָה
וּבְשִׂשׁוֹן הַנֶּחֱלַתָּנוּ: בְּרוּךְ אַתָּה יְהוָה, מִקְרָאֵי יִשְׂרָאֵל וְהַזִּמְנִים:

בְּרוּךְ אַתָּה יְהוָה, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא מְאוּרֵי הָאֵשׁ:

בְּרוּךְ אַתָּה יְהוָה, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמְבַדִּיל בֵּין קֹדֶשׁ
לְחָל, וּבֵין אֹר לְחֹשֶׁךְ, וּבֵין יִשְׂרָאֵל לְעַמִּים, וּבֵין יוֹם
הַשְּׂבִיעִי לְשִׁשִּׁת יְמֵי הַמַּעֲשֶׂה. בֵּין קִדְּשָׁתָּ שְׁבֵת לְקִדְּשָׁת
יוֹם טוֹב הַבְּבִלְתָּ, וְאֶת-יוֹם הַשְּׂבִיעִי מִשִּׁשִּׁת יְמֵי הַמַּעֲשֶׂה
הַקִּדְּשָׁתָּ וְהַבְּבִלְתָּ וְהַקִּדְּשָׁתָּ אֶת-עַמְּךָ יִשְׂרָאֵל בְּקִדְּשָׁתְךָ:
בְּרוּךְ אַתָּה יְהוָה, הַמְבַדִּיל בֵּין קֹדֶשׁ לְקֹדֶשׁ:

בְּרוּךְ אַתָּה יְהוָה, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁחֲחִינּוּ וְקִיַּמְנוּ
וְהִגִּיעְנוּ לְזִמְן הַזֶּה:

בְּרוּךְ אַתָּה יְהוָה, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ
בְּמִצְוֹתָיו, וְצִוָּנוּ לֵישֵׁב בַּסּוּכָה:

Kiddush for Shemini Atzeret and Simhat Torah that falls on a Weekday Night

אֵלֶּה מוֹעֲדֵי יְהוָה, מִקְרָאֵי קֹדֶשׁ, אֲשֶׁר-תִּקְרְאוּ אֹתָם
בְּמוֹעֲדָם:

סִבְרֵי מִרְגָּנוּ, וְעוֹנִין לְחַיִּים.

בְּרוּךְ אַתָּה יְהוָה, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְרֵי הַגֶּפֶן:

בְּרוּךְ אַתָּה יְהוָה, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר בְּנוֹ
מִכָּל-עַם, וְרוֹמַמְנוּ מִכָּל-לְשׁוֹן, וְקוֹדְשָׁנוּ בְּמִצְוֹתָיו. וְתִתֶּן-
לָנוּ, יְהוָה אֱלֹהֵינוּ, בְּאַהֲבָה, מוֹעֲדִים לְשִׂמְחָה, חַגִּים וְזִמְנִים
לְשִׂשׁוֹן, אֶת-יּוֹם שְׁמִינִי חַג עֲצֻרַת הַזֶּה, אֶת-יּוֹם טוֹב
מִקְרָא קֹדֶשׁ הַזֶּה, וְזִמן שִׂמְחָתֵנוּ, בְּאַהֲבָה מִקְרָא קֹדֶשׁ, וְכִר
לִיצִיאַת מִצְרַיִם, כִּי בָנוּ בְּחֵרֶת וְאוֹתָנוּ קִדְשָׁתָּ מִכָּל-
הָעַמִּים, וּמוֹעֲדֵי קֹדֶשׁ בְּשִׂמְחָה וּבְשִׂשׁוֹן הִגַּחְלָתָנוּ: בְּרוּךְ
אַתָּה יְהוָה, מִקְדֵּשׁ יִשְׂרָאֵל וְהַזִּמְנִים:

בְּרוּךְ אַתָּה יְהוָה, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁחֲחִינּוּ וְקִיַּמְנוּ
וְהִצִּיעָנוּ לְזִמְן הַזֶּה:

Kiddush for Shemini Atzeret that falls on a Friday Night

יום הששי: ויכלו השמים והארץ וכל-צבאם: ויכל אלהים
ביום השביעי, מלאכתו אשר עשה, וישבת ביום השביעי,
מכל-מלאכתו אשר עשה: ויברך אלהים את-יום
השביעי, ויקדש אתו, כי בו שבת מכל-מלאכתו אשר-
ברא אלהים לעשות:

אלה מועדי יהוה, מקראי קדש, אשר-תקראו אותם
במועדם:

סברי מרגז, וענין לחיים.

ברוך אתה יהוה, אלהינו מלך העולם, בורא פרי הנפז:

ברוך אתה יהוה, אלהינו מלך העולם, אשר בחר בנו
מכל-עם, ורוממנו מכל-לשון, וקדשנו במצותיו. ופתן-לנו,
יהוה אלהינו, באהבה, שבתות למנוחה ומועדים לשמחה,
חגים וזמנים לששון, את-יום השבת הזה ואת-יום שמיני חג
עצרת הזה, את-יום טוב מקרא קדש הזה, זמן לשמחתנו,
באהבה מקרא קדש, זכר ליציאת מצרים, כי בנו בחרת
ואתנו קדשת מכל-העמים, וישבתות ומועדי קדש
באהבה ובכבודן בשמחה ובששון הנחלתנו: ברוך אתה יהוה,
מקדש השבת וישראל והזמנים:

ברוך אתה יהוה, אלהינו מלך העולם, שחתנו וקימנו
והגיענו לזמן הזה:

Kiddush for Simhat Torah that falls on a Saturday Night

אֱלֹהֵי מוֹעֲדֵי יְהוָה, מְקַרְאֵי קֹדֶשׁ, אֲשֶׁר-תִּקְרְאוּ אֹתָם
בְּמוֹעֲדָם:

סְבָרֵי מְרֻנָּה, וְעוֹנִין לְחַיִּים.

בְּרוּךְ אַתָּה יְהוָה, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְרֵי הַגֶּפֶן:

בְּרוּךְ אַתָּה יְהוָה, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר בְּנוֹ
מִכָּל-עַם, וְרוֹמְמָנוּ מִכָּל-לְשׁוֹן, וְקִדְּשָׁנוּ בְּמִצְוֹתָיו. וְתַתֵּן-
לָנוּ, יְהוָה אֱלֹהֵינוּ, בְּאַהֲבָה, מוֹעֲדִים לְשִׂמְחָה, חַגִּים וְזִמְנִים
לְשִׂשׁוֹן, אֶת-יוֹם שְׁמִינִי חַג עֲצֻרַת הַזֶּה, אֶת-יוֹם טוֹב
מְקַרְאֵי קֹדֶשׁ הַזֶּה, זְמַן שִׂמְחָתָנוּ, בְּאַהֲבָה מְקַרְאֵי קֹדֶשׁ, וְזָכַר
לְיִצְיָאת מִצְרָיִם, כִּי בָנוּ בְּחַרְתָּ וְאוֹתָנוּ קִדְּשָׁתָּ מִכָּל-
הָעַמִּים, וּמוֹעֲדֵי קֹדֶשׁךָ בְּשִׂמְחָה וּבְשִׂשׁוֹן הִנְחַלְתָּנוּ: בְּרוּךְ
אַתָּה יְהוָה, מְקַדְּשׁ יִשְׂרָאֵל וְהַזְּמִינִים:

בְּרוּךְ אַתָּה יְהוָה, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא מְאוּרֵי הָאֵשׁ:

בְּרוּךְ אַתָּה יְהוָה, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמְּבַדִּיל בֵּין קֹדֶשׁ
לְחָל, וּבֵין אֹר לְחֹשֶׁךְ, וּבֵין יִשְׂרָאֵל לְעַמִּים, וּבֵין יוֹם
הַשְּׁבִיעִי לְשִׁשֶּׁת יְמֵי הַמַּעֲשֵׂה. בֵּין קִדְּשָׁתָּ שַׁבַּת לְקִדְּשָׁתָּ
יוֹם טוֹב הַבְּבִלְתָּ, וְאֶת-יוֹם הַשְּׁבִיעִי מִשִּׁשֶּׁת יְמֵי הַמַּעֲשֵׂה
הַקִּבְּשָׁתָּ וְהַבְּבִלְתָּ וְהַקִּבְּשָׁתָּ אֶת-עַמּוּךָ יִשְׂרָאֵל בְּקִדְּשָׁתְךָ:
בְּרוּךְ אַתָּה יְהוָה, הַמְּבַדִּיל בֵּין קֹדֶשׁ לְקֹדֶשׁ:

בְּרוּךְ אַתָּה יְהוָה, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁחֲחִינוּ וְקִיַּמְנוּ
וְהִגִּיעָנוּ לְזְמַן הַזֶּה:

Kiddush for Yom-Tob Day

On Shabbat add:

מִזְמוֹר לְדָוִד, יְהוָה רָעִי לֹא אֶחָסֶר: בְּנֵאוֹת דָּשָׂא יִרְבִּיצְנִי, עַל-מֵי
מִנְחוֹת יִנְחֵלֵנִי: נַפְשִׁי יִשׁוּבָב, יִנְחֵנִי כַמַּעְגָלִי-צֶדֶק לְמַעַן שְׁמוֹ: גַּם
כִּי-אֵלֶּךָ בָּגִיא צַלְמוֹת לֹא-אֵירָא רָע כִּי-אֵתָה עִפְרִי, שִׁבְמָדָה
וּמִשְׁעֲנִתָּה הַמָּדָה יִנְחַמְנִי: תַּעֲרֹף לְפָנַי שְׁלֹחַן נֶגֶד צַרְרֵי דַעְשׁוֹת בְּשִׁמּוֹן
רֹאשֵׁי כּוֹסֵי רְוִיחָה: אֵף טוֹב וְחָסֵד יִרְדְּפוּנִי כָּל-יְמֵי חַיָּי, וְשִׁבְתִּי
בְּבֵית-יְהוָה לְאָרְךָ יָמִים:

אִם-תָּשִׁיב מִשְׁבֶּת רִגְלֶךָ, עֲשׂוֹת חַפְצֶיךָ בַּיּוֹם קִדְשִׁי, וְקִרְאתָ לְשִׁבְתְּ
עָנִי, לְקַדוֹשׁ יְהוָה מִכְבֵּד, וּכְבֹדְתוֹ מַעֲשׂוֹת דְּרָכֶיךָ, מִמִּצּוֹא חַפְצֶךָ,
וְדַבֵּר דְּבָר: אֲזוּ תִתְעַנֵּג עַל-יְהוָה, וְהִרְפַּכְתִּיךָ עַל-כַּפְתֵּי אֶרֶץ,
וְהִאֲבִלְתִּיךָ נַחֲלַת יַעֲקֹב אֲבִיךָ, כִּי פִי יְהוָה דִּבֶּר:

וְשִׁמְרוּ כְּנִי-יִשְׂרָאֵל אֶת-הַשְּׁבֶת, לַעֲשׂוֹת אֶת-הַשְּׁבֶת לְדֹרֹתֵם בְּרִית
עוֹלָם: בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אוֹת הוּא לְעַלְמ, כִּי-שִׁשְׁתַּי יָמִים עָשָׂה
יְהוָה אֶת-הַשְּׁמַיִם וְאֶת-הָאָרֶץ, וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנְפַשׁ: עַל-כֵּן
בֵּרַךְ יְהוָה אֶת-יּוֹם הַשְּׁבֶת וַיְקַדְּשֵׁהוּ:

Until here on Shabbat

Start here on a weekday:

אֵלֶּה מוֹעֲדֵי יְהוָה, מִקְרָאֵי קִדְשׁ, אֲשֶׁר-תִּקְרָאוּ אֹתָם
בְּמוֹעֲדָם:

שְׁלוֹשׁ פְּעָמִים בַּשָּׁנָה יִרְאֶה כָּל-זְכוּרָךְ אֶת-פָּנָי יְהוָה אֱלֹהֶיךָ
בְּמָקוֹם אֲשֶׁר יִבְחָר, בְּחַג הַמִּצּוֹת, וּבְחַג הַשִּׁבְעוֹת, וּבְחַג
הַסִּפּוֹת, וְלֹא יִרְאֶה אֶת-פָּנָי יְהוָה רִיקָם: אִישׁ כַּמִּתְנַת יָדוֹ,
בְּכַרְפַּת יְהוָה אֱלֹהֶיךָ אֲשֶׁר נָתַן-לְךָ:

סִבְרֵי מֶרְנָן, וְעוֹנִין לְחַיִּים.

בְּרוּךְ אַתָּה יְהוָה, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְרֵי הַגֶּפֶן:

Birkat Hamazon

אֲבָרְכָה אֶת־יְהוָה בְּכָל־עֵצ תָּמִיד תִּהְלְתוּ בְּפִי: סוּף דְּבַר הַכֹּל
נִשְׁמָע אֶת־הַאֱלֹהִים יִרְא וְאֶת־מַצּוֹתָיו שְׁמור כִּי־נָה כָּל־הָאָדָם:
תִּהְלֵת יְהוָה יִדְבֵּר פִּי, וַיְבָרֵךְ כָּל־בָּשָׂר שֵׁם קִדְשׁוֹ לְעוֹלָם וָעֶד:
וְאִנְחֵנו נִבְרָךְ יְהִי מַעֲשֵׂה וְעַד־עוֹלָם הַלְלוּיָהּ: וַיְדַבֵּר אֵלַי, זֶה הַשְּׁלֵחָן
אֲשֶׁר לִפְנֵי יְהוָה:

הַב לָן וְנִבְרָךְ לְמִלְכָּא עֲלָאָה קִדִּישָׁא, בְּרָשׁוֹת מִלְכָּא עֲלָאָה
קִדִּישָׁא וּבְרָשׁוֹת יוֹמָא טָבָא קִדִּישָׁא וּבְרָשׁוֹתְכֶם, וְעוֹנִין שְׂמִימִם.

נִבְרָךְ (אֱלֹהֵינוּ) שְׂאֲכִלְנוּ מִשְׁלֹ:

בְּרוּךְ (אֱלֹהֵינוּ) שְׂאֲכִלְנוּ מִשְׁלֹ וּבְטוּבוֹ חֲיִינוּ:

בְּרוּךְ (אֱלֹהֵינוּ) שְׂאֲכִלְנוּ מִשְׁלֹ וּבְטוּבוֹ חֲיִינוּ:

בְּרוּךְ אַתָּה, יְהוָה, אֱלֹהֵינוּ מִלְכֵּךְ הַעוֹלָם, הָאֵל, תִּזְן אוֹתָנוּ
וְאֶת־הַעוֹלָם כֹּל בְּטוּבוֹ בְּחֵן בְּחֶסֶד בְּרוּחַ וּבְרַחֲמִים רַבִּים, נָתַן לָחֶם
לְכָל־בָּשָׂר, כִּי לְעוֹלָם חֶסֶד. וּבְטוּבוֹ הַגָּדוֹל תָּמִיד לֹא חָסַרְלָנוּ וְאֵל
יְחָסַרְלָנוּ מִזֶּזֶן תָּמִיד לְעוֹלָם וָעֶד, כִּי הוּא אֵל זָן וּמַפְרִיגִים לְכָל
וְשִׁלְחָנוּ עֲרוּךְ לְכָל וְהִתְקִין מַחְיָה וּמִזֶּזֶן לְכָל־בְּרִיּוֹתָיו אֲשֶׁר בְּרָא
בְּרַחֲמָיו וּבְרַב חֶסְדָּיו, בְּאִמּוֹר, פּוֹתַח אֶת־יַדְּךָ, וּמִשְׁפִּיעַ לְכָל־חַי
רְצוֹן. בְּרוּךְ אַתָּה, יְהוָה, תִּזְן אֶת־הַכֹּל:

נִזְדָּה לָךְ, יְהוָה אֱלֹהֵינוּ, עַל שֶׁהִנְחַלְתָּ לְאַבּוֹתֵינוּ אֶרֶץ חֲמֻדָּה טוֹבָה
וּרְחֻבָּה, בְּרִית וְתוֹרָה, חַיִּים וּמִזֶּזֶן, עַל שֶׁהוֹצֵאתָנוּ מֵאֶרֶץ מִצְרַיִם
וּפְדִיתָנוּ מִבֵּית עַבְדִּים, וְעַל בְּרִיתְךָ שֶׁחֲתַמְתָּ בְּבִשְׁרָנוּ, וְעַל תּוֹרָתְךָ
שֶׁלְּפָדְתָנוּ, וְעַל חֲקֵי רְצוֹנְךָ שֶׁהוֹדַעְתָּנוּ, וְעַל חַיִּים וּמִזֶּזֶן שֶׁאַתָּה זָן

ומפרנס אותנו. ועל הכל, יהוה אלהינו, אנחנו מודים לך ומברכים את-שמך, באמור, ואכלת ושבעת, וברכת את-יהוה אלהיך על-הארץ הטובה אשר נתת-לך. ברוך אתה, יהוה, על הארץ ועל המזון:

רחם, יהוה אלהינו, עלינו, ועל ישראל עמך, ועל-ירושלים עירך, ועל הר ציון משכן כבודך, ועל היכלך, ועל מעונך, ועל דבירך, ועל הבית הגדול והקדוש שנקרא שמך עליו. אבינו, רענו, זוננו, פרנסנו, בלבבנו, הרויחנו, הרוח-לנו מהרה מכל-צרותינו. ונא אל-תצריבנו, יהוה אלהינו, לידי מתנות בשר ודם, ולא לידי הלואתם, אלא לידך המלאה והרחבה, העשירה והפתוחה. יהי רצון שלא נבוש בעולם הזה, ולא נפלם לעולם הבא, ומלכות בית דוד משיחך תחזירנה למקומה במהרה בימינו:

On Shabbat add:

רצה ותחליצנו, יהוה אלהינו, במצותיך, ובמצות יום השביעי, השבת הגדול והקדוש הזה, כי יום גדול וקדוש הוא מלפניך. נשבות בו וננוח בו ונתענג בו במצות חקי רצונך. ואל תהי צרה ויגון ביום מנוחתנו, ונראנו בנחמת ציון במהרה בימינו, כי אתה הוא בעל הנחמות. ואף על פי (והגם) שאכלנו ושתינו, חרפן בידך הגדול והקדוש לא שבתנו, אל תשבתנו לנצח ואל תזנחנו לעד, כי אל סלך גדול וקדוש אתה:

Until here on Shabbat

אלהינו גאלינו ואלהי אבותינו, יעלה ויבא יגיע יראה וירצה ישמע ויפקד ויזכר וזכרוננו וזכרון אבותינו, וזכרון ירושלים עירך, וזכרון משים בן-דוד עבדך, וזכרון כל-עמך בית ישראל, לפניך, לפליטה למוכה, לחן לחסד ולרחמים, ביום בסוכות: חג הסוכות הזה, בשמע"צ וש"ת: שמייני חג עצרת הזה, ביום טוב מקרא קדש הזה. לרחם בו עלינו

וְהוֹשִׁיעֵנוּ. וְכָרְנוּ, יְהוָה אֱלֹהֵינוּ, בּוֹ לְטוֹבָה וּפְקָדְנוּ בּוֹ לְכַרְכָּה,
וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים טוֹבִים. בְּדַבַּר יְשׁוּעָה וּרְחֻמִּים, חוּס וְחַנּוּן וְחַמּוּל
וְרַחֵם עָלֵינוּ, וְהוֹשִׁיעֵנוּ, כִּי אֵל מְלֶךְ חַנּוּן וְרַחוּם אַתָּה:

וְתַכְנֶה יְרוּשָׁלַיִם עִירךָ בְּמַהֲרָה בְיָמֵינוּ. כְּרוּךְ אַתָּה, יְהוָה, בּוֹנֵה
יְרוּשָׁלַיִם. (בלחש: אָמֵן):

כְּרוּךְ אַתָּה, יְהוָה, אֱלֹהֵינוּ מְלֶךְ הָעוֹלָם הָאֵל, אָבִינוּ, מְלַכְנוּ,
אֲדִירְנוּ, בּוֹרְאֵנוּ, גּוֹאֲלֵנוּ, קְדוֹשֵׁנוּ, קְדוּשׁ יַעֲקֹב, רוֹעֵנוּ רוֹעֵה
יִשְׂרָאֵל, הַמְּלֶךְ הַטּוֹב וְהַמְּטִיב לְכָל, שֶׁפְּכַל-יוֹם וַיּוֹם הוּא הַטֵּיב
לָנוּ, הוּא מְטִיב לָנוּ, הוּא יִיטֵיב לָנוּ, הוּא גִמְלָנוּ, הוּא גּוֹמְלָנוּ, הוּא
יְגַמְלָנוּ לְעַד חַן וְחֶסֶד וּרְחֻמִּים וְרוּחַ וְהַצְלָה וְכַל-טוֹב: הֶרְחַמְן הוּא
יִשְׁתַּבַּח עַל-כֶּסֶף כְּבוֹדוֹ: הֶרְחַמְן הוּא יִשְׁתַּבַּח בְּשָׁמַיִם וּבָאָרֶץ:
הֶרְחַמְן הוּא יִשְׁתַּבַּח בְּנוֹ לְדוֹר דוֹרִים: הֶרְחַמְן הוּא קָרֵן לְעַמּוֹ
יְרִים: הֶרְחַמְן הוּא יִתְפָּאֵר בְּנוֹ לְנֶצַח נְצָחִים: הֶרְחַמְן הוּא יִפְרֹסֵנוּ
בְּכַבּוֹד וְלֹא כְבוֹזִי, בְּהִתַּר וְלֹא בְּאִסּוּר, בְּנִחַת וְלֹא בְּצַעַר: הֶרְחַמְן
הוּא יִתֵּן שְׁלוֹם בְּיָמֵינוּ: הֶרְחַמְן הוּא יִשְׁלַח בְּרָכָה רַחֲמָה וְהַצְלָחָה
בְּכָל-מַעֲשֵׂי יְדֵינוּ: הֶרְחַמְן הוּא יַצְלִיחַ אֶת-דְּרָכֵינוּ: הֶרְחַמְן הוּא
יִשְׁפֹּר עַל גְּלוּת מַהֲרָה מֵעַל צְוֹאֲרֵנוּ: הֶרְחַמְן הוּא יוֹלִיכֵנוּ מִהֲרָה
קוּמְמִיּוֹת לְאָרְצֵנוּ: הֶרְחַמְן הוּא יִרְפָּאֵנוּ רְפוּאָה שְׁלֵמָה, רְפוּאָת
הַנֶּפֶשׁ וּרְפוּאָת הַגּוּף: הֶרְחַמְן הוּא יִפְתַּח לָנוּ אֶת-יְדוֹ הֶרְחַבְהָ:
הֶרְחַמְן הוּא יְכַרֵּךְ בְּלֹא-אֶחָד וְאֶחָד מִמֶּנּוּ בְּשִׁמּוֹ הַגָּדוֹל כְּמוֹ
שְׁנַת-כְּרֹכּוֹ אֲבוֹתֵינוּ אֲבָרְהָם יִצְחָק וַיַּעֲקֹב, בְּכָל, מַכּוֹל, כָּל. בֵּן יְכַרֵּךְ
אוֹתָנוּ יַחַד בְּרָכָה שְׁלֵמָה. וְכֵן יְהִי רְצוֹן, וְנֹאמַר אָמֵן: הֶרְחַמְן הוּא
יִפְרֹשׁ עָלֵינוּ סֶפֶת שְׁלוֹמוֹ:

On Shabbat add:

הַרְחֵמֵנוּ הוּא יִנְחֵלְנוּ עוֹלָם שְׁפֵלוֹ שַׁבָּת וּמְנוּחָה לְחַיֵּי הָעוֹלָמִים:

Until here on Shabbat

הַרְחֵמֵנוּ הוּא יִצְעָנֵנוּ לְמוֹעָדִים אַחֲרַיִם הַבָּאִים לְקִרְאָתֵנוּ לְשָׁלוֹם:

הַרְחֵמֵנוּ הוּא יִנְחֵלְנוּ יוֹם שְׁפֵלוֹ טוֹב:

On Sukkot add:

הַרְחֵמֵנוּ הוּא יִנְכְּנֵנוּ לִישֵׁב בְּסֻפַּת עוֹרוֹ שֶׁל לְוַיָּתָן:

הַרְחֵמֵנוּ הוּא יִשְׁפִיעַ עָלֵינוּ שְׁפַע קְדוּשָׁה וּמְתָרָה מִשִּׁבְעָה אוֹשְׁפִיזִין עֲלֵאִין קַדִּישִׁין. וְכוּתָם תְּהֵא מִגֵּן וְצָנָה עָלֵינוּ:

Until here on Sukkot

הַרְחֵמֵנוּ הוּא יִטַע תּוֹרְתוֹ וְאַהֲבָתוֹ בְּלִבֵּנוּ, וְתִהְיֶה יִרְאָתוֹ עַל פְּנֵינוּ לְבִלְתִּי נַחֲטָא, וְיִהְיֶה כָּל-מַעֲשֵׂינוּ לְשֵׁם שְׁמַיִם:

A guest adds:

הַרְחֵמֵנוּ הוּא יִבְרַךְ אֶת-הַשְּׁלֶחַן הַזֶּה שְׂאֵבְלֵנוּ עָלָיו, וַיְסַדֵּר בּוֹ כָּל-מַעֲדָנֵי עוֹלָם וַיְהִי כְּשֶׁלְּחָנוּ שֶׁל אֲבֹרָהִם אָבִינוּ כְּלִרְעֵב, מִמֵּנוּ יֹאכֵל, וְכִל-צָמָא, מִמֵּנוּ יִשְׁתֶּה. וְאֵל יִחַסֵּר מִמֵּנוּ כָּל-טוֹב לְעַד וּלְעוֹלָמֵי עוֹלָמִים. אָמֵן: הַרְחֵמֵנוּ הוּא יִבְרַךְ בְּעַל תְּבִית הַזֶּה וּבְעַל הַסַּעֲוֵדָה הַזֹּאת, הוּא וּבְנָיו וְאִשְׁתּוֹ וְכָל-אֲשֶׁר לוֹ, בְּבָנִים שִׁחִיו וּבְנִכְסִים שִׁיֵּרְבוּ. בָּרַךְ יְהוָה חֵילוֹ וּפְעָל יָדָיו תִּרְצָה. וַיְהִי נִכְסֵיוּ וּנְכַסֵּינוּ מוֹצֵלְחִים וְקָרוֹבִים לְעִיר. וְאֵל-יִדְרֹק לְפָנָיו וְלֹא לְפָנֵינוּ שׁוֹם דְּבַר חֲטָא וְהַרְהוֹר עוֹן. שִׁשׁ וְשִׁמְחַת כָּל-הַיָּמִים בְּעֶשֶׂר וּבְכוּד מַעֲתָה וְעַד עוֹלָם. לֹא יִבוֹשׁ בְּעוֹלָם הַזֶּה וְלֹא יִכָּלֵם לְעוֹלָם הַבָּא. אָמֵן, בֵּן יְהִי רְצוֹן:

For guest until here

הַרְחֵמֵנוּ הוּא יַחֲיֵינוּ וַיִּזְכְּנוּ וַיְקַרְּבֵנוּ לַיּוֹמוֹת הַמְּשִׁיחַ וּלְכַנּוֹן בֵּית
הַמִּקְדָּשׁ וְלַחַיֵּי הָעוֹלָם הַבָּא: מְגִדּוֹל יִשׁוּעוֹת מִלְּפִי, וְעֲשֵׂה-חֶסֶד
לְמַשִּׁיחוֹ לְדָוִד וּלְזֶרְעוֹ עַד-עוֹלָם: כְּפִירִים רָשׁוּ וְרַעְבוּ, וְדַרְשֵׁי יְהוָה
לֹא-יִחָסְרוּ כָּל-טוֹב: נֶעַר הָיִיתִי גַם-זַקְנָתִי, וְלֹא-רָאִיתִי צָדִיק נֶעְזֵב
וְזָרְעוֹ מִבְּקֶשׁ-לֶחֶם: כָּל-הַיּוֹם חוֹנֵן וּמְלֹנֵה, וְזָרְעוֹ לְבָרָכָה: מַה-
שָּׂאֲכָלְנוּ יְהִיָּה לְשִׂבְעָה, וּמַה-שִּׁשְׁתִּינוּ יְהִיָּה לְרַפּוּאָה, וּמַה-שִּׁהוּתְרָנוּ
יְהִיָּה לְבָרָכָה, כְּדָכְתִּיב, וַיִּתֵּן לְפָנֵיהֶם וַיֹּאכְלוּ וַיִּזְתְּרוּ כְּדָבָר יְהוָה:
בְּרוּכִים אַתֶּם לַיהוָה, עֹשֵׂה שָׁמַיִם וָאָרֶץ: כְּרוּךְ הַגִּבּוֹר אֲשֶׁר יִבְטַח
בַּיהוָה, וְהָיָה יְהוָה מִבְּטָחוֹ: יְהוָה עֹז לְעַמּוֹ יִתֵּן, יְהוָה יְבָרֵךְ אֶת-עַמּוֹ
בְּשָׁלוֹם: עֹשֵׂה שָׁלוֹם בְּמִרוֹמָיו הוּא בְּרַחֲמָיו יַעֲשֵׂה שָׁלוֹם עָלֵינוּ,
וְעַל כָּל-עַמּוֹ יִשְׂרָאֵל, וְאָמְרוּ אָמֵן:

When reciting Birkat Hamazon on a cup of wine:

כּוֹס-יִשׁוּעוֹת אֲשָׂא, וּבְשֵׁם יְהוָה אֶקְרָא: סִבְרֵי מִרְגָּנוּ: וְעֵינַי לְחַיִּים.

כְּרוּךְ אַתָּה, יְהוָה, אֱלֹהֵינוּ מִלֶּךְ הָעוֹלָם, בּוֹרֵא פְרֵי הַגִּבּוֹן:

Introduction

I. The Source of the Practice of *Hakafot*

The Mishnah in Masechet Sukkah¹ records that during the time of the *Bet Hamikdash*, the people in the *Mikdash* would encircle the Altar each day of Sukkot as they declared, “*Ana Hashem hoshi’a na; ana Hashem hoshi’a na*” (“Please, Hashem, save [us] now; please, Hashem, save [us] now”). Rabbi Yehudah claims that they recited a slightly different text — “*Ani vahu hoshi’a na*” (“*Ani vahu* [a reference to Hashem] — please save [us]”). On the seventh day of Sukkot, the Mishnah adds, the people would encircle the Altar seven times.

Today, in the absence of the *Bet Hamikdash*, we commemorate this practice by removing the Sefer Torah from the *aron*, placing it on the *bimah*, and encircling the *bimah*² while holding our lulav and etrog.³ We petition the Almighty, praying for a successful and bountiful year, with the same text used during the times of the *Mikdash* — “*Ana*

¹45a.

²The *bimah* represents the Altar because, as the *Bach* explains, after the Temple’s destruction our prayer services take the place of the sacrifices offered in the *Mikdash*. It follows, then, that the *bimah* from which the congregation’s prayers are offered to God corresponds to the Altar upon which sacrifices were offered. In a similar vein, the Gaon of Vilna, in his glosses to the *Shulhan Aruch*, explains that our reading of the sections of the Torah dealing with the sacrifices earns us atonement as if we actually brought the sacrifices. Therefore, the *bimah*, where we read the Torah, indeed replaces the Altar in the absence of the *Bet Hamikdash*. This approach of the Gaon also explains why we place the Sefer Torah on the *bimah* for *Hoshanot* — because it is the Torah reading conducted on the *bimah* that renders it comparable to the Altar. The *Bach* gives another reason for encircling the Sefer Torah, namely, that in the times of the *Mikdash* the people would invoke the merit of God’s Names in their prayers as they encircled the altar. We commemorate this prayer by encircling the Sefer Torah, which contains many Names of God.

³*Shulhan Aruch*, 660:1.

Hashem hoshi'a na" and "*Ani vahu hoshi'a na.*"⁴

II. The Unique Role of Prayer on Sukkot

As we see from the Hoshanot service, prayer plays a central role in the celebration of Sukkot. Throughout the festival, and particularly on Hoshanah Rabba, we plead to Hashem and beg for mercy and salvation. Why does prayer play such a critical role on Sukkot? What is it about this festival that warrants this emphasis on prayer and supplication?

The simplest answer is that on Sukkot Hashem judges the world with respect to rainfall.⁵ When we exclaim on Sukkot, "*Ana Hashem hoshi'a na,*" we ask the Almighty to provide sufficient rainwater for our agricultural needs. Although the overall judgment of the world takes place on Rosh Hashanah and Yom Kippur, the precise amount of rainfall is determined on Sukkot and finalized on Hoshanah Rabba.

⁴As mentioned, the Mishnah records a dispute between the majority view and that of Rabbi Yehudah as to which text was recited. Since *Halachah* generally follows the majority view, we should, at first glance, accept the first position and recite only, "*Ana Hashem*." Nevertheless, tradition has incorporated Rabbi Yehudah's text into our Hoshanot service, as well. This is likely due to the particularly beautiful meaning of the expression that was used according to Rabbi Yehudah — "*Ani vahu hoshi'a na.*" Tosefot explain that "*ani*" and "*hu*" refer to the two instances in *Tanach* where the Almighty is described as accompanying *Kelal Yisrael* in exile, as it were. The first verse of Sefer Yehezkel says, "*va'ani be'toch ha'golah*" — "I was in the midst of the exile" — an allusion to God's presence among *Kelal Yisrael* in exile. And we read in Sefer Yirmiyahu, "*ve'hu asur ba'zikim be'toch kol galut Yerushalayim ve'Yehudah*" — "And He was bound in chains among all the exiles of Jerusalem and Yehudah." Rabbi Yehudah therefore maintains that as we appeal to God for salvation, we invoke "*ani vahu*" — the fact that He, too, suffers as a result of our exile and should therefore redeem us. This beautiful concept is perhaps the reason why we do not disregard Rabbi Yehudah's view, despite the fact that it represents the minority position.

⁵Rosh Hashanah 16a.

We therefore pray to Hashem on Sukkot for a rainy winter and successful crop, and we add much lengthier prayers on Hoshanah Rabba, the day on which the final judgment concerning rainfall is rendered.

The Zohar, however, adds a further dimension to the judgment of Sukkot, one which places us in a far more critical situation on this festival. The Zohar writes that although Hashem generally issues our sentence on Rosh Hashanah and finalizes His decision on Yom Kippur, He does not put the sentence into effect until after Sukkot. This is analogous⁶ to a king who issued a guilty verdict against a servant charged with treason, but when his officers came to the defendant's home to execute the sentence, they found him rejoicing in the loyal and faithful service of the king. The officers immediately returned to the king and advised him to revoke his sentence in light of the obvious change of heart the defendant has undergone. Similarly, when Hashem observes how we perform His mitzvot with immense joy and festivity on Sukkot, He repeals the harsh decrees issued on Rosh Hashanah and Yom Kippur. Sukkot, then, is the very last opportunity we have to demonstrate our loyalty to Hashem and thereby escape harsh judgment. Needless to say, we naturally take advantage of this final opportunity and allocate a considerable amount of time on this festival to pray for mercy and compassion.

Others⁷ suggest a different explanation for the unique role of prayer during Sukkot. A servant who disobeys his master will naturally feel too ashamed to appear before him, let alone to approach him to ask for his needs. Eventually, however, when the master forgives his servant, he will request that he appear before him and serve him as he had done before his act of disobedience. Naturally, when the servant returns to the master and their relationship resumes as usual, he will once again feel comfortable enough to submit his requests. Similarly,

⁶Sefer Ha'toda'ah.

⁷Yesha Elokim.

throughout the year, our sinful conduct makes it difficult for us to indulge in prayer and spend too much time begging for compassion and for the fulfillment of all our many wishes. But once we earn forgiveness on Yom Kippur and Hashem asks us to appear before Him on Sukkot and serve Him by holding the *arba minim*, we now feel confident in our relationship with the Almighty and can bring Him our requests. We take advantage of this special opportunity, when Hashem invites us back into His service, to engage in lengthy prayer and supplication. We might add that, as mentioned earlier, the divine judgment finalized on Yom Kippur is not carried out until after Sukkot. This gracious measure by the Almighty allows us to take advantage of this special time of return and reconciliation to appeal for compassion and ask for the revocation of any harsh decrees issued against us.

III. Holding the Four Species During the *Hakafot*

A person who has the *arba minim* must encircle the *bimah* while holding them in his hand. Wherein lies the connection between the *arba minim* and the practice of *hakafot*?

The Midrash in Vayikra Rabba⁸ presents a number of different symbolic meanings of the four species we take on Sukkot. By uncovering the deeper significance of this *mitzvah* and what the *arba minim* represent⁹, we can perhaps gain a clearer understanding of its relationship to the *hakafot*. One approach in the Midrash claims that the four species correspond to the four Patriarchs. The etrog represents Abraham; the lulav parallels Yitzhak; the hadas symbolizes Yaakov; and the aravah corresponds to Yosef. Accordingly, we might suggest that we take the *arba minim* with us as we encircle the *bimah* in prayer in order to invoke the merit of these spiritual giants. We ask that Hashem

⁸Parashat Emor, 30.

⁹See passages 10, 12, and 14 in the Midrash Parashat Emor, 30, for explanation.

remember *zechut avot* (the merit of our ancestors) and thus grant our wishes even should He find us unworthy of His kindness.

We may arrive at a different explanation based on yet another approach of the Midrash, as understood and elaborated upon by Rabbenu Behaye, in his commentary to Parashat Emor. He writes as follows:

These four species allude to the four [primary] limbs in the human body, which perform the bulk of one's activity, for both all mitzvot and all transgressions. These include the eyes and the heart, as our Sages z"l teach, "The heart and the eye are the two agents of sin, as it says: *You shall not stray after your heart and your eyes*' (Bamidbar 15:39)." Regarding the lips, too, there are many sins — and, correspondingly, many mitzvot — that depend on them. And the spine [is included], as well, because it comprises the main part of the body, and because of the force that is generated through it from the brain. This is what the Midrash means when it says, "The etrog resembles the heart, the lulav [resembles] the spinal cord, the hadas [resembles] the eyes, and the aravah [resembles] the lips." This means that when a person stumbles upon sins involving these four limbs, he in effect denies these four species which correspond to them and resemble them.

According to this symbolic structure, the inclusion of the four species in our prayers on Sukkot perhaps serves to represent the purification of our bodies and limbs achieved over the course of the Days of Awe. On Sukkot we come before Hashem and proclaim that we have purified our hearts — our wishes, desires and priorities are now more refined and Godly. We have used our bodies — controlled by the spinal cord — for sublime, rather than sinful, purposes. We set our eyes only upon appropriate sights and use our lips for Torah and prayer, rather than for gossip and frivolity. In the merit of our having purified our thoughts, actions, sight and speech, we ask Hashem to lovingly accept our prayers and grant our requests.

Rabbenu Bahyei continues with yet another symbolic analysis of

the four species:

It further says in the Midrash: The citron fruit [etrog] possesses food, fragrance and taste. The palm branch [lulav] possesses food but has no fragrance. The myrtle [hadas] possesses fragrance but has no food. The willow [aravah] possesses neither food, nor fragrance nor taste. The etrog thus alludes to the righteous, who possess both Torah and good deeds. The lulav alludes to those who possess Torah but have no good deeds. The hadas alludes to those who possess good deeds but have no Torah. And the aravah alludes to a person without Torah or good deeds. The Almighty declares: "Let them all come in a single bundle before Me, and I will forgive them for their misdeeds."

This symbolic meaning of the *arba minim* yields a different approach to their role in our prayers on Sukkot. We take the *arba minim* to represent our national unity, the joining together of all members of the Jewish people — from the most righteous to the non-observant — in asking the Almighty to bless us in the merit of our Patriarchs and *tzadikim*.¹⁰

IV. Hoshanah Rabba and the Fall of Jericho

On the seventh and final day of Sukkot, Hoshanah Rabba, we observe the practice followed during the times of the *Mikdash* of encircling the *bimah* (representing the Altar) seven times. The Gemara

¹⁰The work *Yesha Elokim*, in his commentary to the beginning of the Hoshanot, suggests a similar approach to explain the four expressions with which we open the Hoshanot each day: "For Your sake, our God"; "For Your sake, our Creator"; "For Your sake, our Redeemer"; "For Your sake, our Seeker." These four expressions perhaps correspond to the four species, in whose merit we beseech God for compassion, or to the three Patriarchs and Yosef, whose merit we invoke in our prayers. Finally, these four phrases might correspond to the four groups of Jews, as discussed, as we pray for salvation on behalf of the entire Nation of Israel, including all its various segments and groups.

in Masechet Sukkah explains that this custom commemorates *Benei Yisrael's* battle against the city of Jericho, the first battle waged after the nation's entry into Canaan. As we read in Sefer Yehoshua, *Benei Yisrael's* army captured the city by encircling its wall seven times. When they finished encircling, the wall miraculously collapsed, allowing them to enter and capture the city. In commemoration of this miracle, we walk around the Sefer Torah seven times, just as *Benei Yisrael* marched around the city of Jericho seven times.

The obvious question arises, of what relevance is the fall of Jericho to this day of Hoshanah Rabba? Why do we commemorate this miracle specifically on the seventh day of Sukkot?

The answer lies¹¹ in the symbolic significance of the circle in Jewish thought. All of creation, the entire natural order, operates in a circular fashion. Day is followed by night, which is then followed by day; winter follows summer, only to give way to summer once again. Trees lose their leaves in autumn, but grow them again in the springtime. And so on. Hashem created the world in this manner to demonstrate that as much as one distances himself from the origin, he also moves closer to the origin. When one moves in a circle, he simultaneously moves away from and closer to his point of origin. The cyclical quality of the natural world teaches us that the world operates in a similar fashion. The Hebrew word for "world," "*olam*," evolves from Hebrew root "a.l.m." which means mystery, or concealment. The natural world appears, at first glance, to conceal Hashem's hand and even His very existence behind the veil of nature. The consistency and perfection of natural laws give the appearance of an independent, self-sufficient system that does not depend upon any higher, supreme being. Nature thus seemingly moves us away from divine revelation, and conceals the *Shechinah* within the framework of natural laws.

As mentioned, however, the further we move away from the origin, the closer we are drawn towards it. As much as the natural

¹¹Taken from a lecture by Rabbi Aron Rapps.

order camouflages the hand of Hashem, it also reveals it. The precision, intricacy, and sheer vastness of the natural world testify loudly and clearly to the existence of an omnipotent Creator, the only being possibly capable of producing such a perfectly coordinated world. Thus, although creation might appear to disguise the hand of Hashem, in truth, it serves as the most compelling expression possible of the Almighty's existence and limitless might.

Am Yisrael experienced this duality, this "circular" aspect of the natural order, firsthand, when they entered the Land of Israel after forty years of wandering in the wilderness. Throughout these forty years, they were sustained supernaturally, directly by Hashem, who fed them miraculous manna from the heavens and protected them from the elements with the divine "clouds of glory." There was nothing natural about their existence; their material and physical needs were cared for by Hashem, enabling them to focus exclusively on spirituality. When they entered the land, the nation's entire existence underwent a drastic transformation. They would now have to fight wars with artillery and weapons, they would have to build cities and develop an agricultural and economic infrastructure. Now they must pave roads and highways, erect lookout towers, draft and train an army, and till the land. On one level, this process meant moving away from divine revelation, as Hashem's influence became far less direct and obvious. But in truth, the nation's natural existence in the Land of Israel was intended to foster an ever clearer and self-evident revelation of divine power. Through building and maintaining a country, *Benei Yisrael* would demonstrate to the world that Hashem exists everywhere, that He can be detected in the growth of every plant and in the construction of every home. "Behold, He stands behind our wall, looking out from the windows, peering through the cracks" (Shir Hashirim 2:9). As much as the nation moved away from the divine presence, in effect, they drew even nearer to the divine presence.

Appropriately, then, their initial confrontation upon entering the land was conducted by encircling the city of Jericho. The circular

motion served as a subtle but critical reminder that though it might appear that they now move away from a direct relationship with the *Shechinah*, in truth, they now embark on a new stage in the nation's history where they can feel the *Shechinah* even more deeply and profoundly.

This perhaps explains the connection between the battle of Jericho and Hoshanah Rabba. The process we undergo over the course of the High Holidays and Sukkot reflects the circular nature of religious life. During the previous year, we may have indeed distanced ourselves from Hashem, by failing to properly observe His commandments and live according to Torah values. But through this season of repentance of prayer, we have demonstrated that in the end, we can, and hopefully do, find our way back to Hashem. Through sincere *teshuvah*, our misconduct over the course of the year becomes just part of the circle, a leg in our journey that seemingly leads us away from the Almighty, but in truth brings us closer to Him. Our Sages teach that when a person repents sincerely, out of love, his sins are transformed into merit. This means that a person can retroactively transform his wrongs of the past into catalysts for further growth and closeness to Hashem, by genuinely repenting for those mistakes. It thus turns out that what initially appears to be a process of distance from Hashem has actually become part of the person's *avodat Hashem* and has in fact brought him closer to the Almighty. As this special season of prayer and *teshuvah* comes to a close, we encircle the Torah and proclaim that even when we may have moved away from Hashem, in truth, we were moving closer towards Him.

V. "The Great Evening"

The seventh day of Sukkot, as mentioned, is called "Hoshanah Rabba." On one level, this title means simply, "the great *hoshanah*," referring to the *aravah* (which in Aramaic is called "*hoshanah*") that we are required to take on this day, in addition to the *aravot* taken as part of the *arba minim*. Additionally, however, the name "Hoshanah

Rabba” might allude to the culmination of Hashem’s judgment which began on Rosh Hashanah. “Hoshana” is the Aramaic word for “*aravah*,” the willow branch included among the four species we take on Sukkot. But the word *aravah* also relates to the Hebrew word “*erev*” (evening). Quite possibly, then, the term “Hoshanah Rabba” may be interpreted to mean, “the Great Evening.” The name of this day reminds us that the sun is now setting, our opportunity to appeal to Hashem for compassion before He seals our sentence will soon come to a close. On Hoshanah Rabba, as “evening” sets in, we submit one final petition in the hope of earning a favorable sentence for the coming year.¹²

¹²*Bate Avot*.

Hoshanot for the First Day of Sukkot

הושענות ליום הראשון

I shall wash my hands in purity
and encircle Your Altar, Hashem,
to sound the voice of thanksgiving
and tell of all Your wonders.¹

אֶרְחֵץ בְּנִקְיוֹן פְּיָי וְאֶסְבְּבָה
אֶת־מִזְבֵּיחַךְ יְהוָה: לְשִׁמְעַת בְּקוֹל
תְּזוּדָה וּלְסַפֵּר כָּל־נִפְלְאוֹתֶיךָ:

Please save [us]; please save [us].

הוֹשִׁיעֵנָּא: הוֹשִׁיעֵנָּא:

¹. We begin the *Hoshanot* service each day with the verse, “*Erhatz be’nikayon kapai*” (“I shall wash my hands in purity and encircle Your Altar, Hashem” — Tehillim 26:6). Of what relevance is this verse to the *Hoshanot*, and why does it assume such a prominent place, right at the beginning of each day’s *Hoshanot* service?

In his commentary on this verse, the *Malbim* explains the significance of the word “*be’nikayon*” (“purity”), and to what kind of washing King David refers. He explains that although the Torah requires a *kohen* to wash his hands from the *kiyor* (basin) before entering the Temple to perform the *avodah* (service), this washing does not suffice. What is required is washing one’s hands “pure” — referring to the internal, spiritual cleansing of one’s being. The verse continues, “to sound the voice of thanksgiving and tell of all Your wonders.” The *Malbim* explains that David emphasizes his intention to express praise and thanksgiving rather than bring offerings to the Almighty. The ultimate service of Hashem, he proclaims, is not to bring sacrifices in the Temple, but rather to cleanse ‘one’s soul from sin, and then come before Hashem in song and praise.

According to the *Malbim*’s interpretation of the verse, we can easily explain its significance at the beginning of the *Hoshanot* service. After having undergone the process of repentance and atonement during the Days of Awe, we now approach Hashem precisely as King David describes. We come with our “hands washed in purity,” so-to-speak, with our souls cleansed and purified, and proceed to give praise to the Almighty.

After this introduction, we exclaim the word “*Hoshana*” — the word that resonates throughout our Sukkot prayers and on account of which we call this

For Your sake, ² our God.	לְמַעַן אֱלֹהֵינוּ:
For Your sake, our Creator. ³	לְמַעַן בּוֹרְאֵנוּ:
For Your sake, our Redeemer.	לְמַעַן גּוֹאֲלֵנוּ:
For Your sake, our Seeker. ⁴	לְמַעַן דּוֹרְשָׁנוּ:

service “*Hoshanot*.” The word “*Hoshana*” is actually a contraction of two words: “*hosha*” and “*na*.” The word “*hosha*” means “save” (see, for example, Tehillim 86:2), and “*na*” means either “please” (as Rashi explains) or “now” (as understood by the Targum).

2. We ask Hashem to save us so that we may continue serving Him, such that He should redeem us for His sake, so-to-speak.

3. The description of Hashem as “our Creator” emphasizes His singularity and the fact that He can have no equal. No being on earth can create even a tiny insect, whereas the Almighty created heaven and earth. The prophets likewise often speak of Hashem as “Creator of heaven and earth,” underscoring the fact that His strength and capabilities extend well beyond those of any other being in the universe. (*Derashot Shevet Musar*)

4. The description “*Dorshenu*” (“our Seeker”) means that Hashem constantly looks after us to determine our needs and provide them, regardless of our worthiness. A parent always pays close attention to the child to see what the child needs, and spares no effort to fill those needs, even if the child misbehaves. Similarly, Hashem treats us as His own children and at all times assesses our condition and determines what we need. (*Yeshu Elokim*)

“*Dorshenu*” also refers to the fact that Hashem “seeks out” our sins and punishes us for them. These punishments earn us atonement without our having to suffer the more severe measures of persecution and Gehinnom. We thus mention “*Dorshenu*” immediately following the word “*Go’alenu*” — “our Redeemer.” He redeems us from harsh punishment by “seeking out” our sins and punishing us accordingly.

In this context we refer to Hashem with four different expressions, corresponding to the four expressions of redemption that Hashem Himself proclaimed to Moshe in Egypt, as recorded in the beginning of Parashat Vaera

For Your sake, Mightiest of the mighty.⁵ לְמַעַן אֲדִיר אֲדִירִים:

For Your sake, He Who creates wind and fashions mountains.⁶ לְמַעַן אֲדִיר בּוֹרֵא רוּחַ וְיוֹצֵר הָרִים:

(Shemot 6:6-7). We pray that Hashem will deliver us from the current exile just as He rescued our ancestors from the Egyptian bondage, and the same four types of redemption with which He saved us then shall occur now, as well. (*Yeshu Elokim*)

⁵. From here we continue to beseech the Almighty to save us for His sake, and in so doing we refer to Him with numerous descriptions of greatness, which follow alphabetically from *alef* through *lamed*. Some of these descriptions relate to ‘Hashem’s power as manifest in creation, while others involve *hashgahah peratit* — divine providence and omniscience, Hashem’s knowledge of everything that occurs in His world, even in secrecy and unknown to any person. Hashem’s singular power and knowledge, which infinitely exceeds that of any other being, is reason for Him to overlook our misdeeds and forgive us. After the sin of the golden calf, Moshe intercedes on Israel’s behalf and pleads to Hashem, “*Why shall Hashem be angry with Your people*” (Shemot 32:11). Rashi explains that Moshe here argues, “Is not a wise man jealous only of other wise men, and a powerful man of other powerful men?” Similarly, we, in our prayers, emphasize the fact that Hashem’s power and greatness can never be matched or challenged, and thus He has no reason to prove His might by punishing us.

In addition, these praises are meant as a form of self-effacing confession. We acknowledge the fact that we sinned before the Creator of the world Who sees, hears and knows everything we do. We cannot hide our wrongdoing from Hashem, and we are fully aware of the gravity of our sins and their potential consequences.

⁶. These two natural phenomena — wind and mountains — serve as particularly compelling demonstrations of divine power. Mountains are the strongest and most majestic forms of land, and wind, though invisible, has the capacity to destroy even the sturdiest objects. (*Radak*)

For Your sake, He Who is great in counsel, Who humbles and raises high.⁷ לְמַעַן גְּדוֹלַת הַעֲצָה, מִשְׁפִּיל וְיַמְרִים:

Additionally, Hashem's power is manifest by the interplay between wind and mountains. Initially, wind gusts have the strength and force to destroy the entire world. Were it not for the mountains, which break the wind and diminish its velocity, nothing on earth could withstand the blowing of wind. (*Derashot Shevet Musar*)

⁷ The phrase "Who humbles and raises high" is based on a verse in Tehillim (75:8): "*For Hashem is judge — this one He humbles, the other He raises high.*" Rashi explains this verse as referring to 'Hashem's ability to suddenly reverse a person's fortune; He can cast low those of noble and prominent stature, just as He can uplift and raise the poor and downtrodden to positions of power and prominence.

The *Me'am Lo'ez* (Tehillim, *ibid.*) notes that this concept, of Hashem's exclusive power to determine a person's stature, denies a person the right to pride himself for his achievements. He writes: He makes them low and He makes them high. How, then, can a person pride himself for something regarding which he is subject to His influence? This is similar to what the verse says, "*and you will say in your heart: 'My power and the strength of my hand won me this fortune.'* Remember Hashem your God, for it is He Who gives you strength to win fortune" (Devarim 8:17-18). What does the Almighty do? He takes property from one and gives it to the other. This is why property is called "*nechasim*" [which is related to the Hebrew word for "cover" or "conceal"] — because they become concealed from one person and revealed to another person. And why are coins called "*zuzim*" [which is related to the Hebrew word for "move"]? Because they move from one person and are given to another person. The Hebrew word "*mamon*" (money) means — "*mah atah moneh*" ("What are you counting?"), and the Hebrew word "*ma'ot*" (money) means "*mah la'et*" ["something only temporary"].

This verse might also mean that Hashem "raises high" even as He "humbles." Though at times He must punish a person for his wrongdoing, and thus casts him low, He will nevertheless raise him high and reward him for his good deeds. Hashem never denies a person the reward he deserves,

For Your sake, He Who speaks righteousness⁸ and transmits just [laws].⁹

לְמַעַן דַּבֵּר צְדָקָה, וּמַגִּיד
מִישָׁרִים:

For Your sake, He Who knows and testifies, even if a man would hide in a concealed location.

לְמַעַן הַיֹּדֵעַ וְעֵד, אִם יִסְתֵּר
אִישׁ בְּמַסְתָּרִים:

For Your sake, He Who is One, whom no one can dissuade with words.¹⁰

לְמַעַן וְהוּא בְּאֶחָד, וְיִמִּי
יִשְׁכַּנּוּ אֲמָרִים:

even when He must punish him for the wrongs he committed. (*Derashot Shevet Musar*)

8. According to one view, “He Who speaks righteousness” means that all of Hashem’s promises come true, even those made on condition. For example, Hashem warned Moshe after the sin of the calf that He would destroy *Benei Yisrael* and make a large nation from Moshe (Shemot 32:10). Even though He ultimately rescinded the decree of annihilation, His promise to Moshe was nevertheless fulfilled — Moshe’s descendents later numbered over 600,000. (*Yesha Elokim*)

Others (Rashi, Yeshayahu 55:19) explain Hashem’s “speaking of righteousness” as a reference to the reward Hashem grants those who observe His *mitzvot*. He “spoke,” or informed us, of this “righteous” reward before He proceeded to “transmit just [laws]” — to give us His Torah.

9. Hashem gave us the Torah, whose laws are just and upright (Rashi). Others, however, translate “*maggid mesharim*” as, “speaks in an upright manner.” The Torah makes a point of employing *lashon nekiyah* — “clean” expressions, avoiding negative terms even if this necessitates adding extra words. For example, the Torah at times refers to something as “*lo tehorah*” (“not pure”) rather than the more negative expression of “*temeh*” (“impure”). (*Yesha Elokim*)

10. Rashi (Iyyov 23:12) explains this to mean that since Hashem is the only divine being, He knows the thoughts and intentions of all people on earth. Therefore, no one can challenge the justness of His judgments.

For Your sake, He Who is pristine and pure, Who acts purely with the pure.

לְמַעַנְךָ יְיָ וְנָקִי, וּמִתְפַּרֵּר עִם
בָּרִים:

For Your sake, He Who discloses that which is concealed and searches through all chambers.

לְמַעַנְךָ חִפְשׁ מִצְפּוֹן, וְחֹקֵר
בְּלִתְחַדְרִים:

For Your sake, He Whose right hand spread out the sky¹¹ and fashioned the luminaries.

לְמַעַנְךָ מִטְּפַחַה יְמִינוֹ שָׁמַיִם,
וְעָשָׂה מְאוֹרִים:

For Your sake, He Who established the earth, Who carved rivers through rocks.

לְמַעַנְךָ יָסַד אֶרֶץ, בְּצוּרוֹת בְּקָע
יְאֲרִים:

For Your sake, He Who is mighty in strength, glorified with lights.¹²

לְמַעַנְךָ כְּבִיר בְּחַ, מְכַבֵּד
בְּאוֹרִים:

11. The phrase “He Whose right hand spread out the sky” is taken from the verse, “My [left] hand established the earth; My right hand spread out the sky” (Yeshayahu 48:13). This distinction between Hashem’s “right hand” and “left hand” refers to relative importance: the right arm is generally the stronger and thus more significant of the two arms. The heaven is described as having been created by Hashem’s “right hand,” as opposed to the earth, which is said to have been fashioned by His “left hand,” because the heavens are of a more remarkable nature than the earth. (*Me’am Lo’ez*)

12. When the redemption will arrive, we will light large bonfires to announce the redemption to those in distant lands, so that they, too, will glorify and give praise to the Almighty (*Me’am Lo’ez*, Yeshayahu 24:15).

Alternatively, this phrase speaks of the time when the sun and moon will cease to function, but Hashem will continue to exist and provide His own light, so-to-speak. He will thus be “glorified with lights” — His outlasting the luminaries will bring Him glory and prove to the world His eternity. This clause is therefore immediately followed by the description, “He Whose years

For Your sake, He Whose years never end, for all generations.¹³ לְמַעַן־לֹא יִתְּמוּ שָׁנוֹתָיו לְדוֹר דּוֹרִים:

Please save [us]; please save [us]. הוֹשִׁיעֵנָא: הוֹשִׁיעֵנָא:

never end, for all generations.” Even when the sun and moon will no longer illuminate the earth, the Almighty will continue to exist and govern the world. (*Derashot Shevet Musar*)

A different approach to this verse translates the word “*urim*” as “valleys,” rather than “lights.” Particularly in the ancient world, the major population centers were situated in the valleys. This verse thus speaks of the time when all the major metropolises on earth will recognize and give praise to Hashem. (*Radak*)

13. Some writers have asked why this section of Hoshanot, which, as mentioned, is a series of alphabetically arranged praises of Hashem, concludes with the letter *lamed* (“*lo yitamu shenotav*”) rather than proceeding through the rest of the Hebrew alphabet. The answer might be that the author decided to arrange these praises from *alef* through *lamed* because these two letters — *alef* and *lamed* — spell the divine Name of “*Kel*,” which signifies the divine attribute of kindness. When we beseech Hashem to save us “for Your sake,” we ask for salvation not in our merit, and not even for the purpose of avoiding the desecration of Hashem’s Name which results when others see from our suffering. Rather, we base our plea solely on the divine attribute of kindness, by which Hashem bestows blessing and delivers salvation even when we are unworthy. (*Yasha Elokim*)

Furthermore, the author perhaps wished to draw a subtle association between this prayer and the Torah, which also ends with the letter *lamed* (“*le’enei kol Yisrael*”). We ask the Almighty to save us for the sake of the preservation of His Torah. Thirdly, this section may have ended with a *lamed* in order to contain a total of twelve praises, corresponding to the twelve tribes of Israel. We thereby invoke the merit of our ancestors — the Patriarchs and the twelve sons of Yaakov — as we ask Hashem for mercy and salvation. (*Bate Avot*)

Please,¹⁴ Hashem Who is One, Whose Name is One, whom no one can dissuade and Who is the only one, Who declared [the creation of] heaven and earth and they stood as one¹⁵ - save us on this celebration of the first day [of Sukkot].

אֵל אֶחָד וְשֵׁמוֹ אֶחָד. וּמִי
יְשִׁיבֵנוּ וְהוּא בְּאֶחָד. קָרָא
שָׁמַיִם וָאָרֶץ וַיַּעֲמְדוּ בְּאֶחָד.
הוֹשִׁיעֵנוּ, בְּחַגֵּינֵת יוֹם אֶחָד:

Please, remember the Patriarch [Abraham] who inherited the land and was but one man,¹⁶ who molded within the rebels a single

אֵל אֶחָד זְכוֹר אֵב יִרְשׁ אֶת־הָאָרֶץ,
וְהָיָה אֶחָד. הִכִּין לְפוֹרְדִים, לֵב

¹⁴. At this point, we recite a series of petitions involving the number of that day of Sukkot. We begin with references to the creation of the world, emphasizing specifically that which Hashem created on the given day of the six days of creation. Thereafter, we invoke *zechut avot* by mentioning different aspects of the Patriarchs, starting with Abraham and then proceeding to Yitzhak and Yaakov, again stressing the number of that day. On most days, we continue with references to *Matan Torah* involving the given number. In these prayers we talk of the unique *segulah* of that number in the hope that it will arouse divine compassion as we appeal to Hashem for salvation.

¹⁵. This follows the majority view in the Gemara (*Megillah* 12b), that Hashem created heaven and earth simultaneously.

¹⁶. This phrase is based upon a verse in Sefer Yehezkel (33:24) which describes Abraham as “one.” Rashi there explains that “one” actually refers not to Abraham himself, but rather to the single *mitzvah* which Hashem commanded him — *brit milah*. Despite the fact that Abraham received only a single commandment, the fulfillment of this *mitzvah* provided sufficient merit for him to receive the promise of all of *Eretz Yisrael*. We thus ask that the *mitzvot* we have performed, however few in number, will earn us a favorable judgment.

heart and a single path¹⁷ — that they shall all call out in the Name of Hashem and serve Him with one accord.¹⁸ Save us on this celebration of the first day [of Sukkot].

Please, remember the single son¹⁹ [Yitzhak] who was but one before his father, the two of them proceeded together to the test [of the *akedah*] as one,²⁰ and You allowed a ransom in his stead — a single

אֶחָד וְדֶרֶךְ אֶחָד. לְקֹרֵא בְּלִים
בְּשֵׁם יְהוָה וּלְעֲבֹדוֹ שְׁכֶם אֶחָד.
הוֹשִׁיעֵנו בְּחֻגֵינַת יוֹם אֶחָד:

אֶנָּה זָכַר בֶּן יִצְחָק, הָיָה לְפָנַי
אָבִיו אֶחָד. שְׁנֵיהֶם בְּנִסְיוֹן הִלְכוּ
בְּאֶחָד. נָתַתָּ כֶּפֶר תַּחֲתָיו אֵיל.

¹⁷. Abraham had a profound influence on his contemporaries and taught them to recognize Hashem and follow His laws. People are created with “two hearts” — the two conflicting inclinations, towards good and evil. Abraham managed to “mold within the rebels” of his time “a single heart” — he persuaded them to follow their inclination towards morality and Godliness, and overcome their tendency to lustful and corrupt behavior. Similarly, he led them along “a single path.” People often have both proper and improper habits; Abraham taught the people of his time to continue following the path of appropriate conduct and keep away from the other path, of improper conduct. (*Malbim*, Yirmiyahu 32:39)

¹⁸. Abraham corrected his contemporaries’ theological misconceptions and taught them the proper approach in the belief in, and understanding of, Hashem. (See *Malbim*, Tzephaniah 3:9.)

¹⁹. When Hashem instructs Abraham with regard to the *akedah* (the binding of Yitzhak upon the altar), he refers to Yitzhak as “your single son” (Bereishit 22:2).

²⁰. Both Abraham and Yitzhak went to the *akedah* with equal determination and enthusiasm; Abraham was fully prepared to slaughter his son, and Yitzhak was fully prepared to be slaughtered in fulfillment of the divine command (Midrash, *Bereishit Rabbah* 56:4).

ram.²¹ Save us on this celebration of the first day [of Sukkot].

Please, remember the Patriarch [Yaakob] who added one additional portion,²² who hoped to spare one of the camps,²³ and who assembled his sons to accept the Kingship of Heaven²⁴ with a single voice. Save us on this celebration of the first day [of Sukkot].

אָחַד. הוֹשִׁיעֵנוּ, בְּחִגִּינַת יוֹם
אָחַד:

אָנָּה זְכוֹר אֲב הוֹסִיף חֵלֶק שְׂכָם
אָחַד. קָוָה לְהַפְּלִיט הַפְּחָתָה
הָאָחַד. אָסַף בְּנָיו לְקַבֵּל מַלְכוּת
שָׁמַיִם פֶּה אָחַד. הוֹשִׁיעֵנוּ,
בְּחִגִּינַת יוֹם אָחַד:

21. Hashem looked upon Abraham's offering of a ram upon the altar in Yitzhak's stead as though it was Yitzhak himself. As he performed every stage of the sacrificial process, Abraham declared, "This should be considered as if I had done this to Yitzhak." (See Midrash, *Bereishit Rabbah* 56:9.)

22. This refers to a verse in Sefer Bereishit (48:22), where Yaakob grants his son Yosef "*shechem ehad*." Some explain this to mean simply "an additional portion," while others claim that it refers to the city of Shechem. In any event, Yaakob gives Yosef an extra portion because he took responsibility for Yaakob's burial (Rashi). According to the Midrash, Yaakob here confers upon Yosef the *bechorah* — the birthright he had purchased from his brother Esav.

23. The Torah tells (Bereishit 32:8-9) that when Yaakob heard that Esav was approaching with an army, he divided his family and possessions into two camps, hoping that if Esav would attack one camp, at least the second would be spared. Although Hashem had promised to return Yaakob safely to his homeland, he nevertheless feared that he may have sinned in the interim and thus forfeited this guarantee. (See Midrash, *Bereishit Rabbah* 76:2.)

24. Just prior to his death, Yaakob assembled his sons with the intention of revealing to them "*aharit ha'yamim*" — what will happen at the end of time (Bereishit 49:1). But Hashem withheld this information from Yaakob, and he suspected that this perhaps occurred because one or several of his sons failed to serve Hashem properly. His sons therefore all declared in unison the verse of "*Shema Yisrael*," avowing their unwavering loyalty to Hashem.

Please, He Who had us hear two [Commandments] with thunder and lightening as if they were one,²⁵ Who bequeathed to us a single Torah and a single Law — save us on this celebration of the first day [of Sukkot].

אָנָּא הַפְּשִׁיעָנוּ שְׁתִּים,
בְּקוֹלוֹת וּבְרָקִים בְּאַחַד.
הַמְּנַחֵלְנוּ תּוֹרָה אַחַת וּמִשְׁפָּט
אַחַד. הוֹשִׁיעָנוּ, בְּחִגִּינַת יוֹם
אַחַד:

Please save [us], please save [us].

הוֹשִׁיעָנוּ: הוֹשִׁיעָנוּ:

I thirst for Your salvation and I will conduct [my prayer service] before You. Bring joy to Your servant's soul.

אֵל יִשְׁעֶךָ צְמֵאתִי וְאֶעְרֹךְ
נַגְדְךָ. שִׂמְחַ נַפְשׁ עַבְדְּךָ:

You are radiant, mighty²⁶ — be for us a source of salvation. Bring us joy for as long as You have afflicted us, [as long as] the years in which we experienced sorrow.²⁷

נָאוֹר אַתָּה אֲדִיר, הִיְהִי־לָנוּ
לִישׁוּעָה. שִׂמְחָנוּ כִּימוֹת
עֲנִיתָנוּ, שָׁנוֹת רָאִינוּ רָעָה:

²⁵. Twice the Torah records the Ten Commandments, and the two accounts differ in their formulation of the commandment to observe Shabbat: one employs the term “*zachor*,” whereas the other uses the word “*shamor*.” The Sages (see Rashi, Shemot 20:8) teach that the Almighty declared these two terms — “*zachor*” and “*shamor*” — simultaneously, and this is what we mean when we say that Hashem “had us hear two [Commandments] as if they were one.” Alternatively, we refer here to the first two Commandments — “I am Hashem your God” and “You shall have no other gods besides Me” — which Hashem uttered together in a single instant. (*Bate Avot*)

²⁶. This description of Hashem as “radiant” and “mighty” refers specifically to His ability to fight and defeat our enemies.

²⁷. In this verse we ask that Hashem grant us joy and happiness that equals — in both magnitude and duration — the sorrow and despair that our nation has suffered for so many years (Rashi, Tehillim 90:15).

Grant salvation of the tall and small walls²⁸ [of Jerusalem] for she who is alone and abandoned.²⁹ May Mount Zion rejoice; let the Daughters of Judah exult.

יְשׁוּעוֹת חוֹמוֹת וְחָל, שְׂמֵיחַ
לְסוּדָה וְגַלְמוּדָה. יְשׁוּעוֹת הַר-
צִיּוֹן, תִּגְלְלֵנָה בְּנוֹת יְהוּדָה:

Apply Your hand once again;³⁰ hurry [the rebuilding] of Ariel [the Altar] for the inheritors of the Law [Torah].³¹ May Yaakob exult and Israel rejoice.³²

יְדֵךָ תוֹסִיף שְׁנִית, חֵישׁ לְגוֹחֲלֵי
דַת אֲרִיאֵל. יִגַּל יַעֲקֹב, יְשׁוּעוֹת
יִשְׂרָאֵל:

28. The city of Jerusalem was surrounded by two protective walls, one taller than the other (Rashi, Yeshayahu 26:1).

29. Rashi (Yeshayahu 49:21) understands “*surah*” (“alone”) as related to the Hebrew word for “removed.” It thus denotes a person removed and isolated from all other people. And “*galmudah*,” according to *Mahari Kara*, means a woman who lives alone, without her husband. This verse thus refers to the city of Jerusalem after the destruction, which lay alone and isolated, abandoned by all her inhabitants.

30. We ask Hashem to deliver us “once again,” just as He had in Egypt (Rashi, Yeshayahu 11:11).

31. The word “*Ariel*” literally means, “the lion of Hashem” and is used by the prophet Yeshayahu as a reference to the Altar, because the fire that burned on the Altar miraculously assumed the shape of a lion (Rashi, Yeshayahu 29:1). Furthermore, it was through the Altar that *Benei Yisrael* were able to behold Hashem’s power. It is therefore called “*Ariel*” — the strength of Hashem. (*Me’am Lo’ez*)

32. These two phrases — “May Yaakob exult”; “Israel rejoice” — refer to two different groups among *Benei Yisrael*, who will experience two very different forms of joy. “Yaakob” refers to those of a lower spiritual level, whereas “Israel” describes the particularly righteous Jews. The word “*yagel*” (“exult”) denotes the experience of sudden, unexpected joy, such as when a person hears some good news he had not anticipated. “*Yismah*” (“rejoice”), by contrast,

Decree the salvations of Yaakob, who yearn for Your salvation. And the righteous shall rejoice and jubilate before Hashem.

צִוָּה יְשׁוּעוֹת יַעֲקֹב, אֲשֶׁר
לִישׁוּעָה בְּמַהִים. וְצַדִּיקִים
יִשְׂמְחוּ, יַעֲלְצוּ, לִפְנֵי אֱלֹהִים:

Bring salvation to Your own allotment,³³ and they shall retell Your righteousness. All who seek refuge with You shall rejoice, forever they shall sing jubilantly.

חָבַל נַחֲלָתְךָ תוֹשִׁיעַ, וְצַדִּיקְךָ
יִשְׁנְנוּ. וְיִשְׂמְחוּ כָּל-חֹסֵי בְּךָ,
לְעוֹלָם יִרְנְנוּ:

Those who call out in Your Name — return them to the house of [Your] resting-place [the Temple].³⁴ May they achieve celebration and joy; may anguish and sighing flee.³⁵

קוֹרְאִים בְּשִׁמְךָ, תִּשׁוּבָב לְבֵית
מְנוּחָה. שְׂשׂוֹן וְשִׂמְחָה יִשְׁיִגּוּ,
וְנָסוּ יָגוֹן וְאַנְחָה:

means a constant state of happiness and contentment. “Israel” — the righteous people among the nation who anticipated and prepared themselves for the redemption — will experience continuous joy once the redemption unfolds. “Yaakob,” however, those who did not anxiously await the redemption, will experience a sudden, unexpected feeling of joy, but not the permanent state of contentment that will be felt by the *tzadikim*. (*Malbim*, *Tehillim* 14:7)

33. The word “hevel,” used here to mean “allotment,” also means “rope.” Just as a rope is produced by intertwining three stings together, so is our nation formed from the merits of our three Patriarchs — Abraham, Yitzhak and Yaakob. (Rashi, *Devarim* 32:9)

34. “House of [Your] resting-place” refers to the Temple, as in *Devarim* 12:9 and *Divrei Hayamim* I 28:2.

35. These two terms — “*sasson*” and “*simbah*” (translated here as “joy” and “celebration”) — refer to two different types of joy: *sasson* denotes external expressions of joy, whereas *simbah* means internal happiness. Correspondingly, “*yagon*” and “*anabah*” (translated here as “anguish” and “sighing”)

They shall sing jubilantly at Your salvation; the joyous shouts of deliverance shall be upon their palate. Israel shall rejoice in its Maker; the sons of Zion shall exult in their King.³⁶

בְּיִשׁוּעַתְּךָ יִרְנְנוּ, וְרַנִּי פִלְט
בְּחֶפְזָם. יִשְׂמַח יִשְׂרָאֵל בְּעֵשְׂיוֹ,
בְּנֵי-צִיּוֹן יִגְּלוּ בְּמַלְכָּם:

The One abundant in salvation shall wage their battle and oppress their oppressors. The righteous man shall rejoice for he will have beheld vengeance.

רַב לְהוֹשִׁיעַ יָרִיב וְיִצִּיק
לְמַצִּיקָם. יִשְׂמַח צַדִּיק, בִּי-חָזָה
נָקָם:

They will know that this was Your hand,³⁷ [warranting] the retelling of Your deliverance. You have gladdened me with Your deeds;³⁸ I sing for joy at Your handiwork.³⁹

וַיֵּדְעוּ כִּי יָדְךָ זֹאת, תְּשׁוּעַתְּךָ
לְשִׁינִי. כִּי שִׂמְחֵתְנִי יְהוָה
בְּמַעֲשֵׂי יָדֶיךָ אֲרַנֶּנּוּ:

denote, respectively, internal grief and external expression of grief. This verse thus anticipates the time when internal anguish will be replaced by an internal sense of happiness, and our outward expressions of sorrow will give way to open festivity and celebration. (*Malbim*, Yeshayahu 35:10)

³⁶. Hashem is called Israel's "Maker" because it was He Who raised them to their stature of greatness. Alternatively, it was Hashem Who made them His nation. Here, too, "Israel" — the righteous among the nation — are promised "*simhah*" — a constant state of happiness and satisfaction, as we saw earlier. There is, however, an even greater level of joy reserved for those on the highest spiritual level — the "sons of Zion," as the verse continues — "*the sons of Zion shall exult in their King.*" These unique individuals continue rising to greater heights, and with each level they experience yet a more intense degree of genuine joy in their service of Hashem. (*Malbim*)

³⁷. The final redemption will unfold in miraculous fashion, such that all will acknowledge that it came about through the hand of Hashem (*Me'am Lo'ez*, Tehillim 109:27).

Fulfill Your word to hasten salvation to those [whom You have] redeemed. Sing out in joy for Yaakov;⁴⁰ sing aloud from the high places of the nations.⁴¹

אִמְרָתְךָ תַּקִּים יֵשַׁע, לְהַחִישׁ
לְפָדוּיִם. רְנֵנוּ לְיַעֲקֹב שְׂמֹחֵה,
וְצַהֲלוּ בְּרֵאשׁ הַגּוֹיִם:

Those wearing embroidered garments⁴² shall sing for joy in all places of settlement. Rejoice in Hashem⁴³ and exult, O righteous!

לֹאֲבָשִׁי בְּגָדֵי רִקְמָה, יָרְנֵנוּ בְּכָל-
אֲפִיקִים. שְׂמֹחוּ בִיהוָה, וְגִילוּ
צַדִּיקִים:

38. “Your deeds” refers to *hashgahah* — divine providence, the concept that Hashem governs the world. The knowledge that the world does not run randomly, but is rather under the watchful eye of the Almighty, is a cause for immense joy.

39. “Your handiwork” refers to creation, the natural world. We rejoice upon seeing the marvels of nature and the wonders of creation, which only the Almighty Himself could have brought into existence.

40. According to one interpretation, the phrase, “*Ranu le’Yaakov simbah*” (translated here as, “Sing out in joy for Yaakov”) means that Hashem will Himself proclaim to “Yaakov” (*Kelal Yisrael*), “Sing out in joy!” (Radak, Yirmiyahu 31:6).

41. *Benei Yisrael* will have no need to hide their joy; they will “sing aloud from the high places of the nations,” celebrating redemption proudly and openly, in full view of all other peoples (*Mahari Kara*).

42. The prophet Yehezkel (16:10) foresees that at the time of the final redemption, Hashem will dress *Benei Yisrael* in special garments. The *Malbim* claims that this refers to the *bigdei kehunah* (priestly vestments), but the simplest understanding is that it refers generally to royal garb.

43. Those who trust in Hashem will always rejoice over the goodness Hashem has bestowed upon them. Rather than worrying over that which they still lack, they feel content over what they have received. (*Radak*, Tehillim 32:11)

May the humble behold and rejoice when You bring salvation to my poor. The hearts of those who seek Hashem shall rejoice.⁴⁴

יִרְאוּ עֲנוּיִם וַיִּשְׂמְחוּ, בְּהוֹשִׁיעֶךָ
אֲבוֹנֵי. יִשְׂמַח לֵב, מִבְּקִשֵׁי
יְהוָה:

Those who proclaim the sacred occasions⁴⁵ shall declare salvation in a burst of song. [Grant them] complete satiation with joy in Your presence, the pleasantness in Your right [hand] for all eternity.⁴⁶

קוֹרְאֵי מִקְרָא-קֹדֶשׁ, יִשַׁע
יִקְרְאוּ בְּפִצְחָה. שְׂבַע שְׂמֻחוֹת
אֶת-פְּנֵיךָ, נְעֻמוֹת בִּימִינְךָ נִצְחָה:

Today, on the first day of their festival, bring salvation, O Rock,⁴⁷ by uttering: This is the day that Hashem made; we shall exult and rejoice on it!⁴⁸

בְּרֵאשׁוֹן בְּחֲנָם כְּהַיּוֹם, הוֹשַׁע
צוּר בְּנִיבּוֹ. זֶה-הַיּוֹם עָשָׂה
יְהוָה, נְגִילָה וְנִשְׂמָחָה בּוֹ:

Please save [us]; please save [us].

הוֹשַׁעֲנָא : הוֹשַׁעֲנָא :

⁴⁴. Those who seek Hashem genuinely are answered, and will therefore have reason to rejoice (*Malbim*, Tehillim 105:3).

⁴⁵. Through the institution of *kiddush ha'hodesh*, whereby the *Sanhedrin* declares the beginning of new months based on the sighting of the new moon, *Benei Yisrael* (represented by the *Sanhedrin*) establish and proclaim when the festivals will occur (*Yesha Elokim*).

⁴⁶. “Complete satiation” refers to the purely spiritual existence of the World to Come, where the *tzadikim* experience ultimate joy and pleasure (Rashi, Tehillim 16:11). There, in Hashem’s presence and in His “right hand,” they will achieve ultimate closeness with the Almighty and thus enjoy eternal happiness (Radak). Unlike in this world, where any experience of happiness is always tainted with some degree of sadness or discontentment, in the World to Come the righteous experience unbridled joy. Furthermore, joy in this world is always temporary, whereas the pleasure of the World to Come is everlasting. (*Malbim*)

Please save [us] now; please save [us] now.

אָנָּא הוֹשִׁיעָה נָּא : אָנָּא
הוֹשִׁיעָה נָּא :

Please, Almighty, Who is the last and the first,⁴⁹ embolden the nation guarded like the pupil of the eye⁵⁰ when they cry out, “Please save [us]!” in silent prayer. Today, on the first day [of Sukkot] please save [us].

אָנָּא אֵל אַחֲרוֹן וְרֵאשׁוֹן, אֶמְצֵן
עִם נְצוּרִים כְּאִישׁוֹן. בְּצַעֲקוֹתֵם
הוֹשִׁיעָנָא בְּלַחֲשׁוֹן, הַיּוֹם כִּיּוֹם
רֵאשׁוֹן. הוֹשִׁיעָה נָּא :

Please save [us] now.

אָנָּא הוֹשִׁיעָה נָּא :

⁴⁷. Hashem is often called the “Rock” of Israel, referring to His being our source of strength and security. (See, for example, Devarim 32:4.)

⁴⁸. The day of redemption will be “made” by Hashem; He Himself will come to save us, rather than sending an angel or other messenger. Therefore, because of His personal involvement and intervention in bringing redemption, “we shall exult and rejoice.” Hashem’s personal involvement in redemption guarantees that it will endure for all time. (*Me’am Lo’ez, Metzudat David, Tehillim 118:24*)

⁴⁹. Hashem was the only God even before the world was created, and will continue to be the only God even after the world ceases to exist as we know it (*Metzudat David, Yeshayahu 44:6*). Alternatively, “last” and “first” refer to the current and previous exiles, respectively. Just as Hashem redeemed us after the destruction of the First Temple, so will He save us from the current exile. (*Me’am Lo’ez*)

⁵⁰. This translation — “the nation guarded like the pupil of the eye” — follows Rashi’s view that the Hebrew word “*ishon*” means “pupil.” Others, however, interpret “*ishon*” to mean “darkness,” and thus explain it in this context as a reference to the eyelid, which covers the eye, causing the person to see nothing but darkness. (*Me’am Lo’ez, Devarim 32:10*)

Please, smash the descendants of Dishon;⁵¹ redeem those who verbally (silently) proclaim Your Oneness.⁵² Extend for us peace like the waters of Pishon.⁵³ Today, on the first day [of Sukkot] please save [us]

אָנָא גָדַע נִינֵי דִישׁוֹן, גָּאָל
מִיַּחַדְיָךְ בְּרַחֲשׁוֹן (בְּלִחְשׁוֹן).
וְנַטְה לָנוּ שְׁלוֹם כְּמֵימֵי פִישׁוֹן,
הַיּוֹם בְּיוֹם רֵאשִׁיטוֹן. הוֹשִׁיעָה
נָא:

Please save [us] now.

אָנָא הוֹשִׁיעָה נָא:

Ani vahu — please save [us];
Ani vahu — please save [us].⁵⁴

אֲנִי וְהוּ הוֹשִׁיעָה נָא:
אֲנִי וְהוּ הוֹשִׁיעָה נָא:

⁵¹ In Sefer Bereishit (36:20), the Torah lists Dishon as one of the descendants of Se'ir.

⁵² We proclaim Hashem's oneness when we recite the *Shema* prayer each morning and evening. Some translations interpret "*rahashon*" as "whisper." However, nowhere is it mentioned that one should recite *Shema* quietly. More likely, therefore, "*rahashon*" refers to the act of articulation, of moving one's lips.

⁵³ "*Pishon*" is another name for the Nile River (Rashi, Bereishit 2:11). The Nile would annually overflow its banks and water the surrounding agricultural lands. We pray here that Hashem should grant us peace that flows naturally and in abundance, just like the waters of the Nile River. We ask that this peace should be "extended" or turned in our direction, rather than pass us by.

⁵⁴ The term "*ani vahu*" literally means, "I and Him," and thus describes the shared destiny, so-to-speak, of *Benei Yisrael* and the Almighty. This concept, which is based on the verse, "*Imo Anochi be'tzarah*" ("I [Hashem] am with him in distress" — Tehillim 91:15), establishes that Hashem accompanies us, as it were, throughout our tribulations in exile. We invoke this concept in our prayers as if to tell the Almighty that He, too, in a certain sense, requires salvation and deliverance.

As you brought salvation to those cast into the river⁵⁵ with Your resplendent might, and as You shone light upon those enveloped by darkness [sorrow] — similarly, now, too, the Almighty Who dwells in the skies, prepare redemption for Your people — we who praise You on the first day [of Sukkot] — so, too, please save [us].

כְּהוֹשַׁעְתָּ יְרוּיִי הַיָּאֹר, בְּעֹזְךָ
הַיָּאֹר. וְתִכְרִיק מְאֹד,
לְעֹלֹמַיִם בְּאִישׁוֹן. גַּם עֲתָה כְּמוֹ
כֵּן, אֵל שְׁחַק שׁוֹכֵן, פְּדוּת
לְעַמְּךָ הַכֵּן. נְהַלְלְךָ בְּיוֹם
רֵאשִׁוֹן, בֵּן הַיּוֹשְׁעָנָא:

Ani vahu — please save [us];
Ani vahu — please save [us].

אֲנִי וְהוּ הוֹשִׁיעָה נָא:
אֲנִי וְהוּ הוֹשִׁיעָה נָא:

As You brought salvation to the treasured nation⁵⁶ [who encamped in the wilderness] banner

כְּהוֹשַׁעְתָּ סִגְל, הֶגְל מוֹל הֶגְל.

Alternatively, “*ani vahu*” alludes to the verse, “*Ani ani hu*” (“I — I am He” — Devarim 32:39). This verse speaks of Hashem’s redemption of His people after having punished them, and we therefore recall this promise as we petition Hashem for salvation. (Rambam, commentary to the Mishnah — Sukkah 45)

Additionally, “*ani vahu*” has the same numerical value as the phrase “*Ana Hashem*” (“Please, Hashem”) and also contains an allusion to the seventy two-letter Name of Hashem (as explained by Rashi in Masechet Sukkah 45a).

⁵⁵. The Midrash tells that when Pharaoh decreed that all newborn Israelite boys be cast into the river, Hashem ordered the waves to carry the infants into the desert, where He prepared for them two rocks, one with milk and the other with honey. We ask the Almighty to rescue us from our foes in a similarly miraculous fashion.

⁵⁶. When *Benei Yisrael* encamped at Mount Sinai, Hashem promised to make them His “*am segulah*” — “treasured nation” (Shemot 19:5).

by banner,⁵⁷ and greatly emboldened the ones with the least steady footing [Israel]⁵⁸ so, too, please save [us, who were] redeemed in the springtime,⁵⁹ who were singled out as the beloved nation⁶⁰ and now completely encircle the Law [Torah scroll]⁶¹ — we, who praise You on the first day [of Sukkot].

וְרֵאשׁ מְזַעְרֵי רֶגֶל, דִּשְׁנָתָהּ
 דִּישׁוֹן. פְּדוּיֵי אָבִיב, נְקוּבֵי עַם
 תְּבִיב, סוּבְבֵי דַת סְבִיב. נְהַלְלֶךָ
 בְּיוֹם רֵאשׁוֹן, בֵּין הוֹשָׁעָנָא:

Ani vahu — please save [us];

אָנִי וְהוּ הוֹשִׁיעָה נָא:

Ani vahu — please save [us].

אָנִי וְהוּ הוֹשִׁיעָה נָא:

57. Throughout the forty years of wandering in the wilderness, *Benei Yisrael* were arranged according to tribe, each tribe designated by its own banner, such that everyone could easily find where his tribe encamped or traveled. See Rashi, Bamidbar 2:2.

58. Others interpret “*rosh mo’adei regel*”, to mean “the first of the pilgrimage festivals,” referring to Pesah, the first festival observed by *Benei Yisrael*. According to this interpretation, we speak here of the Exodus, which we commemorate on Pesah, when the Almighty rescued *Benei Yisrael* and defeated the Egyptians. (*Bate Avot*)

59. The redemption from Egypt occurred during the month of Nissan, in the springtime, as the Torah emphasizes several times (Shemot 13:4; Devarim 16:1).

60. Others interpret “*nekuvei*” to mean “treasured” (*Yesha Elokim*).

61. This refers to the *Hakafot*, when we walk around the *bimah* as the Sefer Torah rests upon it.

He Who brings salvation to those who take refuge [in Him] — please save the believers, the people who expound Your Law, offspring of the mighty ones [the Patriarchs]. This time I shall give thanks to the Hashem.

מוֹשִׁיעַ חוֹסִים, הוֹשִׁיעַ נָא
אֲמוּנֵי. עִם בְּרַתְךָ דְּוֹרְשִׁים, וְרַע
אֵתְנִי, הַפְּעֵם הַזֹּאת אוֹדָה
אֶת־יְהוָה:

Please accept their cry, please heed their prayer at this first time. Please be a source of strength for them. The nation whom You have redeemed from sin⁶² on the Day of Atonement, now give praise and declare: “There is none as sacred the Hashem!” This time shall I give thanks to Hashem.

שׁוֹעֲתָם רְצֵה־נָא, שְׁעֵה־נָא
תְּפִלָּתָם. בְּפַעַם רְאִשׁוֹנָה, הִיְהִי־
נָא אֵילוּתָם. עִם אֲשֶׁר בְּיָוִם
בְּפוּרִים, מִפְּשַׁע פְּדִיתָם.
מִתְּהִלִּים וְאוֹמְרִים, אֵין קְדוֹשׁ
כִּיהוָה: הַפְּעֵם הַזֹּאת אוֹדָה
אֶת־יְהוָה:

As You brought salvation long ago to Your congregation, so shall You save Your nation and bless Your allotment. We praise You on the first day [of Sukkot] — so please save [us].

כְּהוֹשִׁעַתָּ מֵאִזְ עֲדַתְךָ, כֵּן
הוֹשִׁיעָה אֶת־עַמְּךָ, וּבְרַךְ אֶת־
נַחֲלָתְךָ. נְהַלְלֶךָ בְּיָוִם רְאִשׁוֹן,
כֵּן הוֹשִׁעֲנָא:

Ani vahu — please save [us]; *Ani vahu* — please save [us].

אֲנִי וְהוּ הוֹשִׁיעָה נָא: אֲנִי וְהוּ
הוֹשִׁיעָה נָא:

⁶². The verse in Tehillim (130:8) employs the term “redeem” in reference to atonement for sin. (See *Metzudat David*.)

As it is written: “Save Your people and bless Your allotment;⁶³ tend them and raise them forever.”⁶⁴

פְּתוּב. הוֹשִׁיעָה, אֶת-עַמְּךָ,
וּבְרַךְ אֶת-נַחֲלָתְךָ. וְרַעַם וְנִשְׂאֵם
עַד-הָעוֹלָם:

May Hashem’s Name be blessed from now until eternity. From the rising of the sun to its setting, Hashem’s Name is praised. Hashem, our Master — how majestic is Your Name throughout the earth!

יְהִי שֵׁם יְהוָה מְבֹרָךְ, מִעֲתָה וְעַד-
עוֹלָם: מִמְּזֶרֶח-שֶׁמֶשׁ עַד-
מְבֹאוֹ, מְהֵלֵל שֵׁם יְהוָה: יְהוָה,
אֲדֹנָינוּ, מְהֵאֲדִיר שְׁמֶךָ, בְּכָל-
הָאָרֶץ:

החזן אומר קדיש תתקבל

63. “Save” refers to salvation from our enemies; “Your allotment” (or “Your inheritance”) refers either to *Kelal Yisrael* (*Metzudat David*, Tehillim 28:9), or to the city of Jerusalem (*Me’am Lo’ez*).

64. With this phrase we ask Hashem to see to it that all nations of the world will recognize *Kelal Yisrael’s* unique, elevated stature, not only in this world, but “forever” — in the World to Come, as well.

We conclude each Hoshanot service with this verse because it employs the word “*hoshi’a*” — which relates to the word “*hoshana*” that runs throughout this prayer. Both these terms refer to salvation from enemies — both enemy nations as well as the prosecuting angels who oppose our appeals for mercy and compassion.

Hoshanot for the Second Day of Sukkot

הושענות ליום השני

I shall wash my hands in purity
and encircle Your Altar, Hashem,
to sound the voice of thanks-
giving and tell of all Your won-
ders.

אֶרְחֵץ בְּנִקְיוֹן בְּפִי-וַאֲסַבֶּכֶה
אֶת-מִזְבְּחֶךָ יְהוָה: לְשִׁמְעֵךְ בְּקוֹל
תּוֹדָה וּלְסַפֵּר כָּל-נִפְלְאוֹתֶיךָ:

Please save [us]; please save [us].

הוֹשִׁעֵנָּה: הוֹשִׁעֵנָּה:

For Your sake, our God.

לְמַעַנְךָ אֱלֹהֵינוּ:

For Your sake, our Creator.

לְמַעַנְךָ בּוֹרְאֵנוּ:

For Your sake, our Redeemer.

לְמַעַנְךָ גּוֹאֲלֵנוּ:

For Your sake, our Seeker.

לְמַעַנְךָ דּוֹרְשָׁנוּ:

For Your sake, Mightiest of the
mighty.

לְמַעַנְךָ אֲדִיר אֲדִירִים:

For Your sake, He Who creates
wind and fashions mountains.

לְמַעַנְךָ בּוֹרֵא רוּחַ וְיוֹצֵר הָרִים:

For Your sake, He Who is great in
counsel, Who humbles and raises
high.

לְמַעַנְךָ גְּדוֹל הַעֲצָה, מְשַׁפֵּיל
וּמַרְיָם:

For Your sake, He Who speaks
righteousness and transmits just
[laws].

לְמַעַנְךָ דּוֹבֵר צְדָקָה וּמְנַיֵד
מִיִּשְׂרָאֵל:

For Your sake, He Who knows
and testifies, even if a man would
hide in a concealed location.

לְמַעַנְךָ הַיּוֹדֵעַ וְעֵד, אִם יִסְתֵּר
אִישׁ בְּמִסְתָּרִים:

For Your sake, He Who is One,
whom no one can dissuade with
words.

לְמַעַנְךָ וְהוּא בְּאֶחָד, וְמִי
יְשִׁיבֵנו אֲמָרִים:

For Your sake, He Who is pristine
and pure, Who acts purely with
the pure.

לְמַעַנְךָ זָךְ וְנָקִי, וּמִתְבָּרַר עִם
בָּרִים:

For Your sake, He Who discloses
that which is concealed and
searches through all chambers.

לְמַעַנְךָ חִפֵּשׂ מִצְפוֹן, וְחֹקֵר
כָּל-חֲדָרִים:

For Your sake, He Whose right
hand spread out the sky and fash-
ioned the luminaries.

לְמַעַנְךָ טִפְחָה יְמִינוֹ שָׁמַיִם,
וַעֲשָׂה מְאֹרִים:

For Your sake, He Who estab-
lished the earth, Who carved riv-
ers through rocks.

לְמַעַנְךָ יָסַד אֶרֶץ, בַּצּוּרוֹת בְּקָע
יְאֹרִים:

For Your sake, He Who is mighty
in strength, glorified with lights.

לְמַעַנְךָ כִּבְיֹר כֶּחֶל, מְכַבֵּד
בְּאֹרִים:

For Your sake, He Whose years
never end, for all generations.

לְמַעַנְךָ לֹא יִתְמוּ שָׁנוֹתָיו לְדוֹר
דוֹרִים:

Please save [us]; please save [us].

הוֹשַׁעֲנָא: הוֹשַׁעֲנָא:

Please, the Almighty Who is One
and puts to shame those who say
there are two [deities],¹ Who cre-
ated worlds with half His Name,
with two letters,² Who created

אֵל אֶחָד, וּמְבִישׂ אֲמָרִים
שָׁנַיִם. בְּחֲצֵי הַשֵּׁם, בְּרֵא
עוֹלָמוֹת, בְּאֹתֵיזוֹת שָׁנַיִם. יָצַר

¹ In a general sense, this refers to those who believe in more than one God.

More specifically, however, it perhaps speaks of those who worship the sun and the moon — see Yeshayahu 24:23 and Targum. (*Bate Avot*)

everything for man and his helpmate — the two of them — save us on this second day of celebration.³

הַכֹּל בְּעֵבֹר אָדָם וְעֵזְרוֹ, שְׁנַיִם.
הוֹשִׁיעֵנוּ, בְּחַגֵּינַת יָמִים שְׁנַיִם:

Please, remember the Patriarch [Abraham] who constructed two altars in Bet-El,⁴ who walked to

אֲנֵא זְכוֹר אָב בְּנֵה בְּבֵית-אֵל,
מִזְבְּחוֹת שְׁנַיִם. בְּנַסְיוֹן, הֵלֵךְ:

² The verse in Sefer Yeshayahu (26:4) — “For with “Y-H,” Hashem, the Rock, [created] worlds” — implies that Hashem created the two worlds — this world and the next — with the two letters, “yud” and “hei” — the first two of the four letters in Hashem’s Name. With the “yud” Hashem created the World to Come, whereas the “hei” was used to fashion this world. (See Rashi, Bereishit 2:4.) Thus, Hashem created two worlds with “half His Name” — with two of the four letters of His Name.

³ Some interpret the word “*hagigat*” to mean “circling,” rather than “celebration.” The word “*hag*” can mean to move about in a circle, as in Tehillim 107:27. (See *Bet Yosef, Orah Hayyim* 662.)

⁴ In the Humash we read of Abraham building four altars: one in Shechem (Bereishit 12:7), another in Bet-El (ibid. 12:8), a third in Hebron (ibid. 13:18), and a fourth on Mount Moriah (ibid. 22:9). And yet, in this passage we make reference to two altars that Abraham constructs in Bet-El. Several different explanations have been offered. Firstly, one might infer from Rashi’s commentary to Bereishit 13:4 that Abraham in fact built a second altar in Bet-El. Secondly, Mount Moriah is also called “Bet-El” (as Yaakov names it, in Bereishit 28:19), and thus the second altar spoken of here perhaps refers to the altar Abraham built on Moriah. Finally, we might reinterpret this line to read “who constructed [his] second altar in Bet-El,” rather than “two altars in Bet-El.”

In any event, this passage places particular emphasis on the altar constructed in Bet-El, and distinguishes it from the other altars built by Abraham. The reason perhaps lies in the special prayer Abraham offered when he built this altar. Rashi writes (Bereishit 12:8) that in Bet-El Abraham foresaw the sin of Achan, who took for himself some of the forbidden spoils of Jericho.

the test [of the *akedah*] with two lads,⁵ and to whom you twice called from the heavens.⁶ Save us on this second day of celebration.

Please, remember the son [Yitzhak, Abraham's son] who aroused his father's compassion [while being led to the *akedah*] with two statements,⁷ whom You graced with two peoples and two nations,⁸ and who twice blessed [his son], "You shall be a lord [to your brother]."⁹ Save us on this second day of celebration.

עַם-נְעָרִים שְׁנַיִם. וּקְרָאתוּ מִן-
הַשָּׁמַיִם, פְּעָמִים שְׁנַיִם.
הוֹשִׁיעֵנו, בַּחֲגִיגַת יָמִים שְׁנַיִם:
אָנָּה זָכַר בֶּן, הַכְּמִיר רַחֲמֵי אָב,
בְּאִמְרוֹת שְׁנַיִם. חֲנַנְתָּו גּוֹיִם
שְׁנַיִם, וְלֵאמִים שְׁנַיִם. וַיְבָרֶךְ
הָוָה גְּבִיר, פְּעָמִים שְׁנַיִם.
הוֹשִׁיעֵנו, בַּחֲגִיגַת יָמִים שְׁנַיִם:

Abraham prayed on behalf of his descendants, that they should be successful in their conquest of Canaan despite this grave transgression. We ask Hashem that the merit of this altar and Abraham's prayer should earn us forgiveness, as well. (*Yeshu Elokim*)

5. Yishmael — Abraham's son from Hagar — and Eliezer — Abraham's faithful servant — accompanied him and Yitzhak as they made their way to the *akedah*. The Midrash (*Bereishit Rabbah* 55:8) lauds Abraham for his proper *derech eretz* in following the standard practice of bringing along attendants to help him as he traveled.

6. At the *akedah* Hashem called to Abraham first to order him not to slaughter Yitzhak, and then a second time to grant him a special blessing (*Yeshu Elokim*).

7. In the narrative of the *akedah*, we read, "Yitzhak said to his father Abraham, he said, 'My father!'" This verse mentions twice that Yitzhak spoke to his father, indicating that he called to him twice. When he called to Abraham, "My father, My father," Abraham, who at that point prepared to kill him to fulfill Hashem's command, was overcome by emotion. See *Bereishit Rabbah*, 56:4.

Please, He Who made us hear the Torah through the two shepherds,¹³ Who bequeathed to us the ten pronouncements on two tablets, Who called upon two witnesses to testify for us¹⁴ — save us on this second day of celebration.

אָנָּא הַמְשַׁמְעֵנוּ תּוֹרָה, עַל-יְדֵי
רוּעִים שְׁנָיִם. הַמְנַחֵלְנוּ עֲשׂוֹת
דְּבָרִים, עַל-לְחוֹת שְׁנָיִם.
הַמְאַזְזֵן, וּמַעִיר בְּנוּ עֵדִים
שְׁנָיִם. הוֹשִׁיעֵנוּ, בַּחֲגִיגַת יָמִים
שְׁנָיִם:

Please save [us], please save [us].

הוֹשִׁיעֵנָּא: הוֹשִׁיעֵנָּא:

Hashem, you are My God — I shall [therefore] beseech You from the land of my captivity and dispersion. I raise my eyes to the mountains¹⁵ — from where shall my assistance come?

אֱלֹהִים אֱלֵי אַתָּה אֲשַׁחֲרֶךָ,
מֵאָרֶץ שְׁבִי וּפְזוּרֵי. אִשָּׂא עֵינַי
אֶל-הַהָרִים, מֵאֵין יָבֵא עֲזָרִי:

I have sought you with all my heart — avail [Yourself] to me from [Your] lofty abode. My assistance comes from Hashem, maker of heaven and earth.¹⁶

בְּכָל-לְבִי דָרַשְׁתִּידָּ, הַקָּדֹשׁ-לִי
מֵעַרְץ. עֲזָרִי מֵעַם יְהוָה, עֲשֵׂה
שָׁמַיִם וָאָרֶץ:

¹³. Hashem gave the Torah to *Benei Yisrael* through two agents — Moshe and Aharon. Moshe taught the people the written Torah, conveying to them precisely what he received from the Almighty, word for word, whereas Aharon was the transmitter of the oral law, showing the people how to determine *halachot* based on deductive reasoning and logic. See *Or Gedalyahu* (Hanukah).

¹⁴. Hashem summoned the heavens and earth to serve as witnesses to His warning to *Benei Yisrael* that they will be punished for violating the Torah. See Devarim 31:28.

¹⁵. A person in distress looks around far and wide in search of someone who can come to his assistance (*Radak*, Tehillim 121:1).

Please, remember the younger one [Yaakob, the younger of Yitzhak's two sons] who received a double inheritance,¹⁰ prepared delicacies from two kids,¹¹ and who crossed the Jordan with [only] his staff, and became two full camps.¹² Save us on this second day of celebration.

אָנָּא זְכוֹר הָיָה צְעִיר, וְנָחַל פִּי
שְׁנָיִם. וְעָשָׂה מִטְעָמִים, גְּדִיִּים
שְׁנָיִם. עָבַר בְּמַקְלוֹ אֶת-הַיַּרְדֵּן,
וְהָיָה לְמַחֲנֹת שְׁנָיִם. הוֹשִׁיעֵנו,
בַּחֲגִיגַת יָמִים שְׁנָיִם:

⁸. Yitzhak's wife, Rivkah, conceived with twins and was informed during pregnancy that two powerful nations would emerge from her womb (Bereishit 25:23).

⁹. This refers to the double blessing with which Yitzhak blessed Yaakob: "You shall be a lord to your brother, and your mother's sons shall prostrate themselves before you" — Bereishit 27:29 (*Yesha Elokim*).

¹⁰. Yaakob purchased the birthright from Esav and thus inherited the extra portion of the firstborn. (See Bereishit 25:29-34.)

¹¹. Yitzhak had planned to grant the blessing to Esav, and instructed him to prepare and bring him delicacies in order to receive the blessing. Rivkah wished for Yaakob to receive the blessing and thus had him bring her two goats which she prepared for Yitzhak to eat. The Sages explained that the first goat was simply for eating, whereas the second was needed for the *korban pesach* (paschal offering). See Rashi, Bereishit 27:9.

¹². When Yaakob departed from Canaan to flee from Esav's vengeance, Esav sent his son, Elifaz, to pursue Yaakob and kill him. But Yaakob persuaded Elifaz to let him live and fulfill his father's command by taking all his money rather than killing him. Since "a poor man is considered dead," his seizure of Yaakob's money amounted to killing him. Yaakob thus crossed the Jordan with no possessions, with only a walking stick, but by the time he returned to Canaan he had with him two enormous camps of children, servants and wealth. See Bereishit 32:11, and Rashi, Bereishit 29:10.

Rouse Your might on behalf of those groaning under the hand of their tyrants. Bring for us help against the enemy, for the help of man is futile.¹⁷

גְּבוֹרַתְךָ עֲזֹרָה, לְנֹאֲנָקִים בְּיַד
רוֹדֵם. הִבֵּה-לָנוּ עֲזָרַת מִצָּר,
וְשׂוּא תִשׁוּעַת אָדָם:

Be kind to Your servant so that I may live;¹⁸ bandage my mortally wounded soul. Favor me, Hashem, to save me; Hashem, rush to my assistance.

גָּמַל עַל-עַבְדְּךָ אֶחְיֶה, חֲבֹשׁ
לְנַפְשִׁי הָאֲנוּשָׁה. רַצֵּה יְהוָה
לְהַצִּילָנִי, יְהוָה לְעֲזָרְתִּי חוֹשָׁה:

Our soul has clung to the earth¹⁹ because of the fury of those who rise against You.²⁰ Arise and help us, and redeem us for the sake of Your kindness.

דָּבַקָה לְעֶפְר נַפְשָׁנוּ, בְּתַגֵּרַת
קֹמִיךָ לְנִגְדֶּךָ. קוּמָה עֲזָרְתָה
לָנוּ, וּפְדָנוּ לְמַעַן חַסְדֶּךָ:

16. “Maker of heaven” refers to Hashem’s supernatural powers, events that occur outside the boundaries of the natural order. “Maker of earth” describes Hashem’s power over natural events; even that which appears perfectly “normal” and “natural” is, in truth, the Hand of God. (*Malbim*, Tehillim 121:2)

17. Assistance received from only a human being is, in the long run, meaningless; it will have no lasting effect. We depend solely on Hashem’s assistance, Whose effects are permanent are everlasting. (See *Metzudat David*, Tehillim 60:13.)

18. “*Gemol*” literally means “repay.” We ask the Almighty to grant us life in the form of a payment, as a favorable gesture. For those who misuse their time for vanity and sin, longevity is, in effect, a punishment rather than blessing. Here we pray that Hashem lengthen our days in the positive sense, that we use our years constructively and turn them into a blessing. (*Me’am Lo’ez*, Tehillim 119:17)

19. This describes the lowest possible point a person can reach, as if he becomes attached to and part of the ground. We cry to Hashem that our

Be available for me when I call,
the Rock of my salvation and My
redeemer. Hear, Hashem, and
deal graciously with me;
Hashem, be my help!

הַפָּצֵא לִי בְקִרְאִי, צוֹר יִשְׁעֵי
וְגֹאֲלִי. שְׁמַע יְהוָה וְתַגְּנֵנִי, יְהוָה
הֲיֵה עֲזָר לִי:

I shall then respond to those who
taunt me, through Your strength,
the helpful God; You were the
helper of the orphan.²¹

וְאֶעֱנֶה חֲרָפֵי דָבָר, בְּעֹזְךָ אֵל
עֲזָר. יְתוֹם, אַתָּה הָיִיתָ עֲזָר:

They are dispersed to the edges of
the earth,²² those who yearn for
the Sanctuary of Your abode. Our
soul awaits Hashem — He is our
help and our protection.²³

זְרוּיִים בְּקַצְוֵי אֶרֶץ, אֲשֶׁר
בְּתֵיבֵל דְּבִירְךָ יִגְהוּ. נַפְשֵׁנוּ
חִפְתָּה לַיהוָה, עֲזָרְנוּ וּמִגְנָנוּ
הוּא:

condition has deteriorated to the point where it can get no worse, and the time has thus come for Him to raise us from the earth and improve our situation. (*Me'am Lo'ez*, Tehillim 44:26)

²⁰. Those who rise against the Nation of Israel in effect rise up against the Almighty Himself. (Rashi, Shemot 15:7)

²¹. The poor and underprivileged can rely on no one else other than the Almighty for support and protection. The Jewish people, too, are like orphans — we have no source of sustenance and defense other than Hashem. We thus ask that just as He helps the orphan, so shall He come to our assistance, as well.

²². Over the many centuries of exile, *Benei Yisrael* have been dispersed throughout the four corners of the earth.

²³. We acknowledge the fact that only Hashem can provide the assistance we need and guarantee our protection (*Me'am Lo'ez*, Tehillim 33:20).

Those who tremble at the edges of the earth — their throats are sore from wailing. You are my help and my rescuer; my God, do not delay.

He Who knows and probes thoughts, people's actions and deeds,²⁴ indeed He saves the destitute man who cries out, and the poor man who has no one to help him.

My eyes fail as I yearn;²⁵ heed my cry and rush to my assistance, O God of my salvation.²⁶

I am Yours; save me,²⁷ my refuge, who raises my head.²⁸ Behold, Hashem helps me; may Hashem be with my supporters.

תַּרְדִּים בְּקַצְוֵי אֶרֶץ, מִהַגְּוֹת
גְּרוֹנָם נָחַר. עֲזַרְתִּי וּמַפְלְטִי
אִתָּה, אֱלֹהֵי אֱלֹהֵי-תְאֵחֶר:

יֹדֵעַ וְחוֹקֵר כְּלִיּוֹת, וּמַעֲשֵׂי
אָדָם וּמַעֲלָלוֹ. כִּי-יִצְיִל אֶבְיוֹן
מִשֹּׁנֵעַ, וְעָנִי וְאִין-עֶזֶר לוֹ:

כָּלוּ עֵינַי מִיַּחַל, שְׁעָה אֶת-
שׁוֹעָתִי. חֲרָשָׁה לְעֲזַרְתִּי, אֲדַנִּי
תְּשׁוּעָתִי:

לָךְ אָנִי הוֹשִׁיעֵנִי, מִשֹּׁנְבֵי וּמְרִים
רֵאשִׁי. הִנֵּה אֱלֹהִים עֶזֶר לִי,
אֲדַנִּי בְּסִמְכֵי נַפְשִׁי:

²⁴. An “*alilah*” (translated here as “deed”), as opposed to a “*ma’aseh*” (translated here as “action”), denotes an action that results from an inherent characteristic of the person’s inner being (*Malbim*, Tehillim 28:4).

²⁵. We have looked in every direction for so long in search of help that our eyes have grown tired and can look no more (*Me’am Lo’ez*, Tehillim 69:4).

²⁶. An alternate translation is, “rush to my assistance and my salvation, Hashem” (*Radak*, Tehillim 38:23).

²⁷. We see ourselves as the Almighty’s servants. Just as one cow cannot possibly pull two ploughs, so are we, servants of Hashem, unable to serve any other master. Our loyalty is to Hashem alone, and in this merit we ask Him to save us.

²⁸. Often, a person who saves the life of another will then act towards him with pride and arrogance and exert a degree of control and authority over

Visit the remnants of Yehudah,
and we shall live in the shade of
Your wings. While his hands shall
wage battle for him, You shall be
[his] savior from his foes.

שְׂרִידֵי יְהוּדָה תִּבְקַר, וּבְצִל
כַּנְפֶיךָ נִחְיָה. יָדָיו רָב לוֹ, וְעֵזֶר
מִצָּרָיו תִּהְיֶה:

May sustenance blossom abun-
dantly and exult when they raise
their voice, for You have forever
been a source of assistance for our
forefathers.

פְּרוּחַ תִּפְרַח וְתִגַּל מִחַיָּה,
בְּתַתֶּם קוֹלְם. כִּי עֵזֶר
אֲבוֹתֵינוּ, אַתָּה הוּא מִעוֹלָם:

Please save [us]; please save [us].

הוֹשִׁיעֵנָּה: הוֹשִׁיעֵנָּה:

Please save [us] now;
please save [us] now.

אֲנָּה הוֹשִׁיעָה נָּא:

אֲנָּה הוֹשִׁיעָה נָּא:

Please, my Creator, look after Me,
and emancipate me as in days of
old.²⁹ Dress me with Your vest-
ments of majesty, today, on the
second day [of Sukkot].

אֲנָּה יוֹצְרֵי דְרִשְׁנֵי, וְכִימֵי עוֹלָם
חִפְּשֵׁנִי. וּמַדֵּי הוֹדָה תִּלְבִּישֵׁנִי,
הַיּוֹם בְּיוֹם שְׁנֵי.

Please save [us];
please save [us] now.

הוֹשִׁיעָה נָּא:

אֲנָּה הוֹשִׁיעָה נָּא:

him. But the Almighty not only saves us, but also “raises our head” — He treats us with respect and dignity despite our owing our very lives to Him. (*Me'am Lo'ez*, Tehillim 3:4)

²⁹ Grant us freedom from our current state of bondage, just as You released us from slavery in Egypt.

Please, please turn [to me] and grant me respite; draw me from the deep waters. Turn to me and do not humiliate me, today, on the second day [of Sukkot].

אָנָּא סב־נָּא וְהַנְּפִישָׁנִי, וּמִיָּמִי
מְצוּלָה הַמַּשְׁנִי. פְּנֵה אֵלַי וְאַל-
תְּבִישָׁנִי, הַיּוֹם בְּיוֹם שְׁנִי.

Please save [us];
please save [us] now.

Ani vahu — please save [us];
Ani vahu — please save [us].

As You saved those who performed [slave] labor with beaten backs and bodies,³⁰ as they who rushed to entrap me incurred guilt³¹ — so, too, please save those who utter prayers, who open [their mouths] to You in praise and approach You repeatedly with words — we, who praise You on the second day [of Sukkot].

הוֹשִׁיעָה נָּא:
אָנָּא הוֹשִׁיעָה נָּא:
אָנִי וְהוּ הוֹשִׁיעָה נָּא:
אָנִי וְהוּ הוֹשִׁיעָה נָּא:

כְּהוֹשִׁיעַתָּ יְיָעֵי נַפְשָׁם, וּמִכִּי גּוּ
וּנְשָׁם. וַיֵּאשְׁמוּ אֲשָׁם, אֲצִים
לְנַקְשָׁנִי. סוֹחְחֵי פְלוּל, פְּצוֹת לָךְ
הַלּוּל, לְסִלְסֵלָךְ בְּמַלּוּל. נְהַלְלָךְ
בְּיוֹם שְׁנִי, בֵּן הוֹשִׁיעָנָּא:

³⁰. The word “*neshem*” might also relate to the word “*neshamah*” (soul). In Egypt *Benei Yisrael* suffered not only physical slavery, but spiritual subjugation, as well, as they became deeply entrenched in the idolatry and religious impurities of Egypt. “With beaten backs and bodies,” of course, refers to the physical suffering they endured. (*Yeshu Elokim*)

³¹. An alternate reading translates this clause as, “they were totally decimated,” referring to the suffering of the Hebrew slaves. According to this reading, the word “*ashem*” relates to the word “*shemamah*” — desolation. (*Yeshu Elokim*)

Ani vahu — please save [us].

אָנִי וְהוּ הוֹשִׁיעָה נָא:

As You saved those who left Hannes [Egypt³²] amidst wonders and miracles, and You lowered the tormentor [Pharaoh] who longed to keep me captive – so, too, please save the remnants of Your congregation who encircle Your Testament³³ and open wide [their mouths to speak of] Your Ephod [Torah³⁴] – we, who praise You on the second day [of Sukkot].

כְּהוֹשִׁיעַתָּ יוֹצֵאֵי חָנָם, בְּמוֹפֶת וּנְסִים. וְשַׁחַתְתָּ אוֹנֵם, הוֹשִׁיק לְכַבְּשָׁנִי. שְׂרִירֵי עֲדֻתְךָ, סוֹכְבֵי תְעוּדֹתְךָ, פּוֹצְחֵי אֶפֹֻדְךָ, נִהְלָלְךָ בְּיוֹם שְׁנֵי, בֵּן הוֹשִׁיעָנָא:

Ani vahu — please save [us];

אָנִי וְהוּ הוֹשִׁיעָה נָא:

Ani vahu — please save [us].

אָנִי וְהוּ הוֹשִׁיעָה נָא:

The nation of the Rock beseeches her Master fearfully. And twice, with a single heart,³⁵ she has walked in a circle in the House of

חֲלָתָה פָּנֵי אֲדוֹנֶיהָ, עִם עֲצוּר בְּרַב פֶּחַד. וְסוֹכְבָה בְּבֵית אֱלֹהֶיהָ, שְׁתֵּי פְעָמִים בְּלֵב יְחָד.

³². Egypt is referred to as “Hannes” in Sefer Yeshayahu (30:4). (See *Yasha Elokim*.)

³³. This refers to the Jewish people who on Sukkot encircle the *bimah* containing the “Testament” — the Sefer Torah (*Bate Avot*).

³⁴. *Targum Onkelos* (Shemot 28:8) translates the Hebrew word “*ephod*” as “*tikun*,” which literally means “fix.” Torah is therefore referred to as “*Ephod*,” as it is the tool Hashem uses to fix and perfect the world. “*Potzhei Afudatecha*” thus refers to the Jewish people, who study and discuss Hashem’s Torah. (*Yasha Elokim*)

³⁵. As we discussed in the Introduction, the four species symbolize the unity of all segments of the Jewish people, who come together in peace and harmony to celebrate and pray “with a single heart.”

her God, proclaiming: “Two are better than one.”³⁶

וְעִנְתָּהּ כִּי טוֹבִים הַשְּׁנַיִם מִן־
הָאֶחָד:

Accept from him [his] good [deeds];³⁷ Your hand shall strengthen us. Revive us from the two days [two periods of calamity], and establish it for the third³⁸ — Hashem from whom nothing is concealed! She shall then respond: Two are better than one!

טוֹב תִּקַּח מִמֶּנּוּ, יְדָךְ תִּעְצָמֵנוּ.
מִיּוֹמַיִם תְּחַיֵּנוּ, וּבְשִׁלְיֵשִׁי
תְּקִימֵנוּ. הָאֵל אֲשֶׁר מִמֶּנּוּ, כָּל־
דְּבָר לֹא נִכְבָּד: וְעִנְתָּהּ כִּי
טוֹבִים הַשְּׁנַיִם מִן־הָאֶחָד:

As You brought salvation long ago to Your congregation, so shall You save Your nation and bless Your allotment. We praise You on the second day [of Sukkot] — so please save [us].

כְּהוֹשַׁעְתָּ מֵאִז עַדְתְּךָ, כֵּן
הוֹשִׁיעָה אֶת־עַמְּךָ, וּבְרַךְ אֶת־
נַחֲלָתְךָ, נְהַלְלֶךָ בְּיוֹם שְׁנִי, כֵּן
הוֹשַׁעְנָא:

³⁶. An alternate reading translates this phrase as, “The two are good [because they originate] from the One.” The lulav and etrog that we hold on Sukkot possess a unique spiritual quality because the Almighty Himself ordained that we hold them. (*Bigdei Yesha*)

³⁷. Accept our good deeds, few as they may be, and take them into account when judging us. Alternatively, we ask here that the Almighty accept our praises. The word “*tov*” alludes to praise and thanksgiving, as in the verse, “*It is good to give thanks to Hashem*” (“*Tov le’hodot le’Hashem*” — Tehillim 92:2). (Rashi, Hoshea 14:3)

³⁸. Cure us from the effects of the two previous exiles — in Egypt and in Babylonia (*Metzudat David*, Hoshea 6:2), or from the destruction of the two Temples (Rashi), “and establish it for the third” — our third redemption will mark our final return, from which we will never be exiled again (*Metzudat David*).

Ani vahu — please save [us];
 Ani vahu — please save [us].

אָנִי וְהוּ הוֹשִׁיעָה נָא:
 אָנִי וְהוּ הוֹשִׁיעָה נָא:

As it is written: “Save Your people and bless Your allotment; tend them and raise them forever.”

בְּפִתּוּב. הוֹשִׁיעָה, אֶת-עַמְּךָ,
 וּבְרַךְ אֶת-נַחֲלָתְךָ. וְרַעַם וְנִשְׂאֵם
 עַד-הָעוֹלָם:

May Hashem’s Name be blessed from now until eternity. From the rising of the sun to its setting, Hashem’s Name is praised. Hashem, our Master — how majestic is Your Name throughout the earth!

יְהִי שֵׁם יְהוָה מְבֹרָךְ, מִעֲתָה וְעַד-
 עוֹלָם: מִמִּזְרַח-שֶׁמֶשׁ עַד-
 מְבֹאוֹ, מְהֵלֵל שֵׁם יְהוָה: יְהוָה
 אֲדַנְיָנוּ, מִה-אֲדִיר שְׁמֶךָ, בְּכָל-
 הָאָרֶץ:

החזן אומר קדיש תתקבל

Hoshanot for the Third Day of Sukkot

הושענות ליום השלישי

I shall wash my hands in purity
and encircle Your Altar, Hashem,
to sound the voice of thanksgiv-
ing and tell of all Your wonders.

אֶרְחֹץ בְּנִקְיוֹן בְּפִי וְאֶסְבְּבָה
אֶת-מִזְבְּחֶךָ יְהוָה: לְשִׁמְעַע בְּקוֹל
תּוֹדָה וּלְסַפֵּר כָּל-נִפְלְאוֹתֶיךָ:

Please save [us]; please save [us].

הוֹשִׁיעֵנָּה: הוֹשִׁיעֵנָּה:

For Your sake, our God.

לְמַעַנְךָ אֱלֹהֵינוּ:

For Your sake, our Creator.

לְמַעַנְךָ בּוֹרְאֵנוּ:

For Your sake, our Redeemer.

לְמַעַנְךָ גּוֹאֲלֵנוּ:

For Your sake, our Seeker.

לְמַעַנְךָ דּוֹרְשָׁנוּ:

For Your sake, Mightiest of the
mighty.

לְמַעַנְךָ אֲדִיר אֲדִירִים:

For Your sake, He Who creates
wind and fashions mountains.

לְמַעַנְךָ בּוֹרֵא רוּחַ וַיּוֹצֵר הָרִים:

For Your sake, He Who is great in
counsel, Who humbles and raises
high.

לְמַעַנְךָ גְּדוֹל הַעֲצָה, מְשַׁפִּיל
וּמְרִים:

For Your sake, He Who speaks
righteousness and transmits just
[laws].

לְמַעַנְךָ דּוֹבֵר צְדָק וּמִצְוֵי
מִיִּשְׂרָאֵל:

For Your sake, He Who knows
and testifies, even if a man would
hide in a concealed location.

לְמַעַנְךָ הַיּוֹדֵעַ וְעֵד, אִם יִסְתֵּר
אִישׁ בְּמַסְתָּרִים:

For Your sake, He Who is One,
whom no one can dissuade with
words.

לְמַעַנְךָ וְהוּא בְּאֶחָד, וּמִי
יְשִׁיבֵנוּ אֲמָרִים:

For Your sake, He Who is pristine
and pure, Who acts purely with
the pure.

לְמַעַנְךָ זָךְ וְנָקִי, וּמִתְפָּרֵר עִם
בָּרִים:

For Your sake, He Who discloses
that which is concealed and
searches through all chambers.

לְמַעַנְךָ חִפְשׁ מִצְפוֹן, וְחוֹקֵר
כָּל-חֲדָרִים:

For Your sake, He Whose right
hand spread out the sky and fash-
ioned the luminaries.

לְמַעַנְךָ טִפְחָה יְמִינוֹ שָׁמַיִם,
וַעֲשָׂה מְאוֹרִים:

For Your sake, He Who estab-
lished the earth, Who carved riv-
ers through rocks.

לְמַעַנְךָ יָסַד אֶרֶץ, בְּצוּרוֹת בְּקָע
יְאֹרִים:

For Your sake, He Who is mighty
in strength, glorified with lights.

לְמַעַנְךָ כְּבִיר כֹּחַ, מְכֻבָּד
בְּאוֹרִים:

For Your sake, He Whose years
never end, for all generations.

לְמַעַנְךָ לֹא יִתְמוּ שָׁנוֹתָיו לְדוֹר
דוֹרִים:

Please save [us]; please save [us].

הוֹשַׁעֲנָא: הוֹשַׁעֲנָא:

Please, the Almighty God sanctified with a triple sanctification,¹ Who brought into being during [the six days of] creation three [creations] every day,² and three [creations] on the sixth and seventh days [respectively]³ — save us on this third day of celebration.

אָנָּא הָאֵל הַנְּקַדְּשׁ בְּקַדְּשׁוֹת
 שְׁלֹשָׁה, בְּרָא בְּמַעֲשֵׂה
 בְּרֵאשִׁית בְּכָל-יוֹם שְׁלֹשָׁה,
 וּבְשֵׁשִׁי וּבְשִׁבְעִי שְׁלֹשָׁה
 שְׁלֹשָׁה: הוֹשִׁיעֵנו בְּחַגִּיגַת יָמִים
 שְׁלֹשָׁה:

1. The angels in heaven declare Hashem's sanctity by exclaiming the triple formula of "*Kadosh, kadosh, kadosh*" (Yeshayahu 6:3). The repetition serves to emphasize that no being is holier than the Almighty (Vilna Gaon). According to the Targum, the three declarations of "*kadosh*" indicate that Hashem is the holiest being in the heavens, the holiest being on earth, and the holiest being for all eternity.

2. On each of the six days of creation, Hashem performed three acts of creation. On the first day He created the heavens, the earth and light; on the second — the firmament, Gehinnom and angels; the third — trees, plants and the Garden of Eden; fourth — the sun, moon and constellations; fifth — birds, fish and the *leviathan*; sixth — Adam, Havah and insects. On the sixth day Hashem performed an additional three acts of creation, creating that which was supposed to come into existence on Shabbat — domesticated animals, non-domesticated animals, and the evil spirits. (*Bereishit Rabbah*, 11:9)

3. As mentioned, Hashem performed six creations on the sixth day, but three were essentially the creations of Shabbat. Since God designated Shabbat as a day when no creative activity was to take place, He completed these three creations on the sixth day, rather than waiting until Shabbat.

Please, remember the Patriarch [Abraham] who beheld three angels and rushed to feed them⁴ [bread made from] three *se'ah* [of flour],⁵ and who was joined [in war] by three allies.⁶ Save us on this third day of celebration.

אָנָּא זְכוֹר אָב רָאָה מַלְאָכִים
שְׁלֹשָׁה, וַיִּמְהַר לְהַסְעִידָם סָאִים
שְׁלֹשָׁה, הִלְכוּ אֵתוֹ בְּעֲלֵי בְרִית
שְׁלֹשָׁה: הוֹשִׁיעֵנו בַּחֲגִיגַת יָמִים
שְׁלֹשָׁה:

Please, remember the Patriarch [Yitzhak] who was prepared to be bound [upon the altar as a sacrifice] on the third day,⁷ who made a treaty with the king [Avimelech] and his advisor and general — three [men], and in whose merit his descendents earned three crowns.⁸ Save us on this third day of celebration.

אָנָּא זְכוֹר בֶּן הַיּוֹבֵן לְעִקְדָה
לְיָמִים שְׁלֹשָׁה, כָּרַת בְּרִית עִם-
מֶלֶךְ: וַיִּמְרְעֵהוּ וַיֵּשֶׁר צָבָאוֹ
שְׁלֹשָׁה, בְּזִכּוֹתוֹ נִחְלוּ בָּנָיו
כְּתָרִים שְׁלֹשָׁה: הוֹשִׁיעֵנו
בַּחֲגִיגַת יָמִים שְׁלֹשָׁה:

4. Abraham mistook the three angels for human beings and therefore hurried to prepare and serve them food. (See Rashi, Bereishit 18:16.)

5. Abraham instructed his wife, Sarah, to bake three *se'ah* [or eighteen pounds] of flour for the guests (Bereishit 18:6).

6. Aner, Eshkol and Mamrei assisted Abraham in his battle against the four kings by guarding his provisions while he and servants went to fight. Although they did not actively participate in the conflict, Abraham nevertheless speaks of them as having joined him in the war. (Rashi, Bereishit 14:24)

The Torah (*ibid.*) refers to Aner, Eshkol and Mamrei as *ba'alei brit* (“allies”; literally, “partners in a covenant”) because they entered into a formal alliance with Abraham, or because Abraham sought their advice before performing *brit milah* (see Rashi, Bereishit 14:13).

7. After Abraham heard the divine command concerning the *akedah*, he and Yitzhak set out to the chosen site of the *akedah*, Mount Moriah, and arrived there on their third day of travel (Bereishit 22:4).

Please, remember the Patriarch [Yaakob] who beheld a ladder upon which three [angels] ascended and descended,⁹ who peeled three sticks at the troughs,¹⁰ and who sent his sons to Tzo'an [a city in Egypt] three times.¹¹ Save us on this third day of celebration.

אָנָּא זְכוֹר אָב הָזֶה סָלָם בְּעוֹלָיִם
וַיִּזְרְדִים שְׁלֹשָׁה, וּפָצַל בְּרֵהָטִים
מִקְלוֹת שְׁלֹשָׁה, וַיִּשְׁלַח בְּנָיו
לְצוֹעַן פְּעָמִים שְׁלֹשָׁה:
הוֹשִׁיעֵנו בַּחֲנִינֵי יָמִים שְׁלֹשָׁה:

⁸. In the merit of the *akedah*, *Benei Yisrael* earned three special crowns: the crown of priesthood, the crown of Torah, and the crown of kingship.

⁹. Along his journey away from his father's home, Yaakob slept and dreamt of a ladder extending from the ground to the heavens, with angels of Hashem ascending and descending the ladder. God stood near the ladder and guaranteed to protect him and return him safely to his father's home. (Bereishit 28:12-13)

This passage speaks of "three angels," perhaps referring to the Midrash's comment that Yaakob beheld in this dream the heavenly angels of the four nations that would oppress and exile his descendants. The first three angels ascended and descended, alluding to the rise and eventual collapse of each of these empires, but the fourth angel, representing the Roman Empire, went up the ladder and never came down, foreshadowing the seemingly endless duration of the current exile. Hashem guaranteed Yaakob, however, that even this fourth exile would ultimately come to an end. According to this Midrash, then, Yaakob saw in his dream three angels ascending and then descending the ladder. (*Bate Avot*)

Alternatively, this passage refers not to three angels, but rather to two angels plus the Almighty (*Yésha Elokim*).

¹⁰. When Yaakob was working as a shepherd for his father-in-law, Laban, they arranged that Yaakob would receive as his salary all the spotted and striped sheep. But the initial flock that came under his charge consisted of no spotted or striped sheep to produce more such sheep. In fact, the sheep were infertile and could not conceive at all. Yaakob, however, managed to cure the sheep of their infertility and have them give birth to spotted and striped sheep

Please, He Who redeemed us through three siblings [Moshe, Aharon and Miriam],¹² Who established among us the three classes of *Kohanim*, *Levi'im* and *Yisrael*, Who bequeathed to us the three [sections of the Bible] — Torah, Prophets and Writings — save us on this third day of celebration.

אָנָּא הַגּוֹאֲלָנוּ עַל-יְדֵי אֲחִים
 שְׁלֹשָׁה, הַשָּׁם בָּנוּ מִעֲלוֹת
 בְּהַנִּים וְלוֹיִם וְיִשְׂרָאֵל שְׁלֹשָׁה,
 הַמְּנַחֲלָנוּ תּוֹרָה נְבִיאִים
 וְכְתוּבִים שְׁלֹשָׁה: הוֹשִׁיעֵנו
 בְּחַגִּינַת יָמִים שְׁלֹשָׁה:

Please save [us]; please save [us].

הוֹשִׁיעֵנָּא: הוֹשִׁיעֵנָּא:

by peeling stripes in three wooden sticks and placing them by the troughs where the sheep would drink and mate. We make mention of this miracle here as a prayer to Hashem that just as He helped Yaakob cure the infertile sheep, so shall He come to the assistance of *Kelal Yisrael*, who are called “*akarrah*” (barren — Yeshayahu 54:1). (Based on Bereishit, end of chapter 30, and *Bate Avot*)

11. Yaakob twice sent his sons to Egypt to purchase food while he remained in Canaan, and then he and his entire family moved to Egypt to see Joseph.

12. Moshe, Aharon and Miriam are all considered participants in the process of redemption. Moshe and Aharon confronted Pharaoh and brought the plagues upon Egypt, and Miriam, though not directly involved in the redemption, prophetically foresaw and spoke of the redemption and is thus listed here together with her brothers. Additionally, when Moshe was an infant and his mother placed him in a basket in the river, Miriam stood nearby to observe, hopeful that somehow he would be saved (Shemot 2:4). Her involvement in her brother’s rescue from the river renders her an important participant in the redemption process. (*Yasha Elokim*)

Strengthen me, my God, on my festival and celebration. Hashem, listen to my words and consider my thoughts;¹³

אֲמַצְנֵי אֱלֹהִי בְּמוֹעֲדֵי וְחַגֵּינִי,
אֲמַרִי הִאֲזִינָה יְהוָה, בְּיָנָה
הַגִּינִי:

As I stand before You as an impoverished man begging to beseech You, as I lift my hands towards Your sacred abode.¹⁴

בְּהִתְיַצְבִּי לְפָנֶיךָ, כְּדָל שׂוֹאֵל
לְדַרְשׁוֹךְ, בְּנִשְׂאֵי יָדַי, אֶל-הַבַּיִת
קִדְשֶׁךָ:

Protect the inheritors of Your Law of judgment, He Who is great in counsel and doer of numerous deeds.¹⁵

גְּנוֹן גְּזֻחֵי דָת פְּלִילִיָּה, גְּדוֹל
הַעֲצָה, וְרַב הַעֲלִילָּה:

Keep Your word for those who long for Your favor — the generation who seeks Him, who searches for Your presence.

דְּבַרְךָ הַקָּם, לְמִיחְלֵי רְצוֹנָךְ,
דוֹר דְּרִשְׁיוֹ, מִבְּקָשֵׁי פְּגִיָּה:

The moan of those who call to You, who arise early to beseech You — listen, and do [what they ask], do not delay.

הַמֵּיַת קוֹרְאֶיךָ, לְשׁוֹחֲרֶיךָ שְׂחַר,
הַקְּשִׁיבָה וַעֲשֵׂה, אֶל-תְּאֵחֶר:

¹³. We ask Hashem to probe and take into account our thoughts and emotions when we lack the strength to verbally express them through prayer.

¹⁴. Hand raising is an expression of prayer, as evidenced by Moshe's raising his hands when petitioning Hashem to end the plague of hail in Egypt (Shemot 9:29,33). Since we face the site of the Temple when we pray, our prayers are referred to as "lifting our hands towards Your sacred abode."

¹⁵. As mentioned earlier, the word "*alilah*" denotes specifically an action whose performance results from an inherent characteristic within the person's (or, in this case, Hashem's) inner being.

Hashem treats each person individually, in accordance with his worthiness

Their mouths will never cease proclaiming the Oneness of Your Name, and You, Hashem, will not withhold Your compassion.¹⁶

וּפְיָהֶם לֹא יִכָּלוּ, מִיַּחֲדוּד שְׁמֶךָ,
וְאַתָּה יְהוָה, לֹא-תִכְלֵא
רַחֲמֶיךָ:

Remember Your word to Your servant(s), through which You have given us hope;¹⁷ remember and do not violate Your covenant with us.¹⁸

זְכַר-דְּבָר לְעַבְדְּךָ, עַל-אֲשֶׁר
יְחַלְתָּנוּ, זְכוֹר אֶל-תְּפִיר בְּרִיתְךָ
אֲתָנוּ:

and needs. He thus does “numerous deeds” — He performs many different actions, as He must relate to and act towards each person differently.

16. The straightforward reading of this phrase is that we pray that Hashem bestow upon us His mercy and compassion, rather than withholding it from us. Additionally, however, it might mean that Hashem should implant within our hearts the quality of compassion and sensitivity towards others, as in the verse, “*and He shall give you compassion and be compassionate towards you*” (Devarim 13:18). “*He shall give you compassion*” means that He will bless us with a merciful and compassionate soul, whereas “*and be compassionate towards you*” refers to His merciful and kind treatment of us. As the Sages comment, “Whoever has compassion for people is treated with compassion from the heavens.” We therefore ask Hashem to bless us with this characteristic of compassion so that we will be deserving of Divine mercy and grace. (*Me’am Lo’ez*, Tehillim 40:12)

17. This refers to Hashem’s promise of redemption, which has been our source of hope and solace throughout the centuries of exile and oppression (*Yeshu Elokim*).

18. Hashem made with us an eternal covenant by which He will always keep us as His special nation and never allow us to be destroyed. See Devarim 26:18; *Metzudat David*, Yirmiyahu 14:21.

Be gracious to those who spread their hands out to You;¹⁹ Hashem is gracious and compassionate, and slow to anger.²⁰

חַן שׁוֹטְחִים אֵלֶיךָ בְּפָיִם, חַנּוּן
וְרַחוּם יְהוָה, אַרְךְּ אַפָּיִם:

They await Your benevolence²¹ — grant it to them speedily. Hashem is benevolent to those who place their hope in Him, to the soul that seeks Him.

טוֹבָה מִיְחָלִים, לָמוּ תְחִישָׁנוּ,
טוֹב יְהוָה, לְקַוֵּי, לְנַפְשׁ
תְּדַרְשָׁנוּ:

My poor and impoverished shall rejoice and jubilate in You,²² and they shall always declare: Extolled be Hashem!²³

יְשִׁישׁוּ וַיְשִׂמְחוּ בְךָ, יְדָלִי
וְאֶבְיוֹנִי, וַיֹּאמְרוּ תָמִיד, יִגְדַל
יְהוָה:

¹⁹. Spreading hands expresses a sense of confidence and trust (*Bate Avot*), and people would customarily spread out their hands while praying (*Metzudat David*, Tehillim 88:10). Spreading out one's hands to Hashem demonstrates his awareness that his own hands, his own efforts, cannot help him, and he depends entirely on Hashem for assistance. (*Me'am Lo'ez*, Tehillim 88:10)

²⁰. "Gracious" ("*hanun*") means that Hashem provides people with their needs, whereas "compassionate" ("*rahum*") refers to His granting protection from harm (*Radak*, Tehillim 145:8). "Slow to anger" — Hashem does not punish sinners immediately, but rather delays punishment in the hope that they will repent. Hashem delays punishment for all, both the righteous and the wicked (Rashi, Bamidbar 14:18).

²¹. "Benevolence" here refers specifically to Hashem's bringing *Mashiah*.

²². Meaning, in Your salvation.

²³. Those who behold the redemption will experience such awe and jubilation that forever more they will constantly declare the praises of Hashem.

Establish the treasure [Israel, the treasured nation] that You have made for the sake of Your Name,²⁴ for You are their strength in which they glory.²⁵

כִּוְנֵן סִגְלָה, אֲשֶׁר לְשִׁמְךָ שְׁתָּה,
כִּי תִפְאֶרֶת עֲוָמוֹ אַתָּה:

Destroy Your nation's enemies who have constantly made us desolate,²⁶ He Who rescues the poor from the one stronger than he.²⁷

מִגֵּר צֹדְרֵי עַמְּךָ, אֲשֶׁר תָּמִיד
יִשְׁמְנוּ, מִצִּיל עָנִי מִחֹזֶק מְכַנְנוֹ:

Please save [us]; please save [us].

הוֹשִׁיעֵנָא: הוֹשִׁיעֵנָא:

Please save [us] now;
please save [us] now.

אָנָּא הוֹשִׁיעָה נָּא:
אָנָּא הוֹשִׁיעָה נָּא:

Please, set the foundations of my Temple to make there the pleasant aroma of my fire-offerings, and shine the light of my sun today,²⁸ on the third day [of Sukkot].

אָנָּא יִסַּד יְסוּדוֹת מְקֻדְשֵׁי,
לְעָרֹב בּוֹ נִיחוּחֵי אֲשֵׁי, וְתוֹרֵיחַ
אוֹר שְׁמֵשֵׁי, הַיּוֹם בְּיוֹם שְׁלִישֵׁי:

²⁴. Hashem made Israel His treasured nation for His Name's sake (*Yesha Elokim*).

²⁵. When Hashem will bring the redemption, *Kelal Yisrael* will attribute all the glory and splendor to the Almighty, rather than glorify themselves (*Me'am Lo'ez*, Tehillim 89:18).

²⁶. "Yeshimenu" is derived from the word "shemamah" — desolation (*Bate Avot*).

²⁷. Hashem saves *Benei Yisrael* when they live in exile among powerful, hostile nations.

²⁸. This refers to the rebuilding of the Temple, the "light of the world" which shines its spiritual light upon all mankind. (See Masechet Baba Batra 4a.)

Please save [us];
please save [us] now.

הוֹשִׁיעָה נָא:

אָנָּה הוֹשִׁיעָה נָא:

Please, sweep away those who ensnare me,²⁹ and restore my Temple, [God's] abode. Redeem my soul in peace today,³⁰ on the third day [of Sukkot].

אָנָּה סָחָה נָא מוֹקְשֵׁי, וְשׁוֹבֵב
מְעוֹן מִקְדָּשִׁי, פְּדֵה בְּשָׁלוֹם
נַפְשִׁי, הַיּוֹם בְּיוֹם שְׁלִישִׁי:

Please save [us];
please save [us] now.

הוֹשִׁיעָה נָא:

אָנָּה הוֹשִׁיעָה נָא:

Ani vahu — please save [us];
Ani vahu — please save us.

אָנִי וְהוּ הוֹשִׁיעָה נָא:

אָנִי וְהוּ הוֹשִׁיעָה נָא:

As You saved [Your] beloved ones [Am Yisrael] from the hands of the enslavers [Egypt] and crushed Ludim³¹ when my whisper [quiet prayers] ascended to You³² — so, too, please save the fortunate treasure [Israel] who awaits You,

כַּהוֹשִׁיעָתָּ יְדִידִים, מִכַּף
מַעֲבִידִים, וּתְמַחֵן לֹדִים,
בְּעֵלוֹת לְךָ רְחִישִׁי: סְגֵלָה
מֵאֲשֶׁרֶת, אֲשֶׁר לְךָ סוֹכְרֵת,

²⁹. This perhaps refers to the sinful tendencies within us that often lead us to stumble and err. We beseech Hashem to forgive our mistakes and help us overcome and eliminate these dangerous spiritual traps. (*Bate Avot*)

³⁰. We ask Hashem to redeem us in the merit of our “peace” — the harmonious, peaceful cooperation between all members of *Benei Yisrael* who leave aside their differences and come together in prayer (*Me’am Lo’ez*, Tehillim 55:19).

³¹. This is the name of one of the sons of Mitzrayim, the progenitor of the Egyptian nation (Bereishit 10:13).

³². Hashem freed *Benei Yisrael* from Egypt after hearing their prayers. See Shemot 2:23-25.

who bursts forth in prayer before
You - we, who praise You on the
third day [of Sukkot].

Ani vahu — please save [us].

As You saved the “beautiful landscape”³³ from the prisons of Nof [Egypt],³⁴ and You cast Your vengeance³⁵ until I went free — so, too, please save the remnants of the flock,³⁶ who tightly hold “*Eder*” [the Torah]³⁷ and open their mouths before You with majesty and glory — we, who praise You on the third day [of Sukkot].

Ani vahu — please save [us];

Ani vahu — please save [us].

פּוֹצֵחַת לָךְ עֲתָרָת: נְהַלְלֶךָ בְּיוֹם
שְׁלִישִׁי, בֵּין הוֹשָׁעָנָא:

אָנִי וְהוּ הוֹשִׁיעָה נָא:

בְּהוֹשָׁעָתָ יִפֶּה נוֹף, מִמִּבְּלָאֵי
נוֹף, וְתִאֲנַף אָנוּף, עַד-צִאֲתֵי
חֲפָשִׁי: שְׂרִידֵי הָעֶדְרָה, מְאֲדָרִים
אֲדָרָה, פְּצוֹת לָךְ הוֹד וְהֶדְרָה:
נְהַלְלֶךָ בְּיוֹם שְׁלִישִׁי, בֵּין
הוֹשָׁעָנָא:

אָנִי וְהוּ הוֹשִׁיעָה נָא:

אָנִי וְהוּ הוֹשִׁיעָה נָא:

³³. “*Yefeh nof*” may also mean “beautiful bride” (Rashi, Tehillim 48:3). The term refers to either the People of Israel or the Land of Israel (*Bate Avot*).

³⁴. Egypt is sometimes referred to as “*Nof*,” as in Yirmeyahu 2:16 (*Bate Avot*).

³⁵. A reference to the ten plagues that Hashem brought upon Egypt (*Bate Avot*).

³⁶. *Kelal Yisrael* are often likened to sheep, as we are shepherded by the Almighty.

³⁷. The Jewish people display remarkable strength in their firm and determined observance of *mitzvot* even under the most trying circumstances.

They proclaim the Oneness of the Almighty's Name today with an arranged song — bring us healing with the arrival of the redeemer. The nation for whom kingship is fitting now sing, "There is none like the Almighty!" — may Israel receive a threefold blessing.

Those who encircle Your Testament — illuminate their darkness today, in Your House. Listen to their prayer as You sit in judgment. Eliminate their sin, return them to their previous state of [power, when they could fight as] one army opposite the other.³⁸ May Israel receive a threefold blessing.

As You brought salvation long ago to Your congregation, so shall You save Your nation and bless Your allotment. We praise You on the third day [of Sukkot] — so please save [us].

Ani vahu — please save [us];

Ani vahu — please save [us].

מִיְחָדִים שֵׁם הָאֵל, הַיּוֹם
בְּשִׁירָה עָרוּכָה, וּבְכִיאת
הַנוֹאֵל, הַעֲלֵה לָנוּ אֲרוּכָה,
מְשׁוֹרְרִים אֵין כָּאֵל, עִם לֹ
תֵאוֹת מְלוּכָה, יִהְיֶה לְיִשְׂרָאֵל
שְׁלִישִׁיהַ בְּרָכָה:

סוֹבְכֵי תְעוּדְתְךָ, הָאֵר אֶפְלָתָם,
הַיּוֹם בְּכִיֶּתֶךָ, תִּקְשִׁיב תְּחִנָּתָם,
לְדִין בְּשִׁבְתְּךָ, הַעֲבֵר חַטָּאתָם,
הַשִּׁיבֵם לְקִדְמוֹתָם, מֵעַרְכָּה
לְקִרְאֵת מֵעַרְכָּה: יִהְיֶה
לְיִשְׂרָאֵל שְׁלִישִׁיהַ בְּרָכָה:

כְּהוֹשִׁיעַתָּ מֵאִזְ עַדְתְּךָ, כֵּן
הוֹשִׁיעָה אֶת-עַמֶּךָ, וּבְרַךְ אֶת-
נַחְלָתְךָ, נִהְלָלְךָ בַּיּוֹם שְׁלִישִׁי,
כֵּן הוֹשִׁיעָנָא:

אֲנִי וְהוּ הוֹשִׁיעָה נָא:

אֲנִי וְהוּ הוֹשִׁיעָה נָא:

³⁸. This refers to the times of Kings Saul and David, when *Benei Yisrael* successfully defeated their enemies at war. This phrase is based on the verse in Sefer Shemuel I 17:21.

As it is written: "Save Your people and bless Your allotment; tend them and raise them forever."

May Hashem's Name be blessed from now until eternity. From the rising of the sun to its setting, Hashem's Name is praised. Hashem, our Master — how majestic is Your Name throughout the earth!

בְּכַתּוּב. הוֹשִׁיעָה, אֶת-עַמֶּךָ,
וּבְרַךְ אֶת-נַחְלָתְךָ. וְרַעַם וְנִשְׂאֵם
עַד-הָעוֹלָם:

יְהִי שֵׁם יְהוָה מְבֹרָךְ, מֵעַתָּה וְעַד-
עוֹלָם: מִמִּזְרַח-שֶׁמֶשׁ עַד-
מְבֹאוֹ, מִהֶלֶל שֵׁם יְהוָה: יְהוָה
אֲדַנִּינוּ, מִה-אֲדִיר שְׁמֶךָ, בְּכָל-
הָאָרֶץ:

החזן אומר קדיש תתקבל

Hoshanot for the Fourth Day of Sukkot

הושענות ליום הרביעי

I shall wash my hands in purity
and encircle Your Altar, Hashem,
to sound the voice of thanksgiving
and tell of all Your wonders.

אֶרְחֵץ בְּנִקְיוֹן כַּפֵּי וְאֶסְבְּבָה
אֶת-מִזְבְּחֶךָ יְהוָה: לְשִׁמְעַע בְּקוֹל
תּוֹדָה וּלְסַפֵּר כָּל-נִפְלְאוֹתֶיךָ:

Please save [us]; please save [us].

הוֹשִׁיעֵנָּה: הוֹשִׁיעֵנָּה:

For Your sake, our God.

לְמַעַנְךָ אֱלֹהֵינוּ:

For Your sake, our Creator.

לְמַעַנְךָ בּוֹרְאֵנוּ:

For Your sake, our Redeemer.

לְמַעַנְךָ גּוֹאֲלֵנוּ:

For Your sake, our Seeker.

לְמַעַנְךָ דוֹרְשֵׁנוּ:

For Your sake, Mightiest of the
mighty.

לְמַעַנְךָ אֱדִיר אֱדִירִים:

For Your sake, He Who creates
wind and fashions mountains.

לְמַעַנְךָ בּוֹרֵא רוּחַ וַיּוֹצֵר הָרִים:

For Your sake, He Who is great in
counsel, Who humbles and raises
high.

לְמַעַנְךָ גְּדוֹל הַעֲצָה, מַשְׁפִּיל
וּמְרִים:

For Your sake, He Who speaks
righteousness and transmits just
[laws].

לְמַעַנְךָ הוֹבֵר צְדָק וּמִגִּיד
מִישְׁרִים:

For Your sake, He Who knows
and testifies, even if a man would
hide in a concealed location.

לְמַעַנְךָ הַיּוֹדֵעַ וְעֵד, אִם יִסְתֵּר
אִישׁ בְּמִסְתָּרִים:

For Your sake, He Who is One, whom no one can dissuade with words.

לְמַעַנְךָ וְהוּא בְּאֶחָד, וְמִי יְשִׁיבֵנוּ אֲמָרִים:

For Your sake, He Who is pristine and pure, Who acts purely with the pure.

לְמַעַנְךָ יָדָּ וְנִקְיָ, וּמִתְפַּרֵּר עִם-פָּרִים:

For Your sake, He Who discloses that which is concealed and searches through all chambers.

לְמַעַנְךָ חִפְשׁ מִצְפּוֹן, וְחוֹקֵר כָּל-חֲדָרִים:

For Your sake, He Whose right hand spread out the sky and fashioned the luminaries.

לְמַעַנְךָ טִפְחָה יְמִינוֹ שָׁמַיִם, וַעֲשֵׂה מְאוֹרִים:

For Your sake, He Who established the earth, Who carved rivers through rocks.

לְמַעַנְךָ יָסַד אֶרֶץ, בַּעֲזָרוֹת בְּקַע יְאֲרִים:

For Your sake, He Who is mighty in strength, glorified with lights.

לְמַעַנְךָ כִּפִּיר כְּתָה, מְכַבֵּד בְּאוֹרִים:

For Your sake, He Whose years never end, for all generations.

לְמַעַנְךָ לֹא יִתְמוּ שָׁנוֹתָיו לְדוֹר דּוֹרִים:

Please save [us]; please save [us].

הוֹשִׁעֵנָּה: הוֹשִׁעֵנָּה:

Please, He Who created His world from the four basic elements,¹ Who assigned four *hayyot* [angelic creatures] as bearers of His Throne,² and Who set

אֲנָה הַבּוֹרָא עוֹלָמוֹ בְּיִסּוּדוֹת אַרְבָּעָה, הַנּוֹתֵן נוֹשְׂאֵי כִסֵּאוֹ חַיּוֹת אַרְבָּעָה, הַמְצִיב פְּנוֹת

¹ Earth, water, wind and fire (*Yesha Elokim*).

² The prophet Yehezkel (1:6) describes the angelic creature carrying the Divine Throne as a figure with four different faces on its four sides, of a human, an ox, a lion and an eagle.

the four directions [of the earth] and four seasons — save us on this fourth day of celebration.

אֲרֶבְעָה וּתְקוּפוֹת אֲרֶבְעָה:
הוֹשִׁיעֵנו בְּחַגִּיגַת יָמִים
אֲרֶבְעָה:

Please, remember the Patriarch [Abraham] who was awakened from the east [Aram] like the light [created] on the fourth day [of creation],³ who pursued and divided [his army] against the four kings⁴ and whom You informed that his descendents would return [from the Egyptian exile] after four generations.⁵ Save us on this fourth day of celebration.

אָנָּה זָכוֹר אֶב הָעִיר מִמְּזֶרַח
כְּאוֹר לְיָמִים אֲרֶבְעָה, רְדָף
וַיַּחְלֶק עַל-מְלָכִים אֲרֶבְעָה,
בְּשָׂרְתּוֹ לָשׁוּב וַרְעוּ לְדוֹרוֹת
אֲרֶבְעָה: הוֹשִׁיעֵנו בְּחַגִּיגַת
יָמִים אֲרֶבְעָה:

³ Abraham “shone his light” upon the earth by disseminating the belief in one God throughout the world, or by demonstrating absolute faithfulness to Hashem when he prepared to kill his son to obey Hashem’s command. His influence “shone” as brightly as the sun when it was first created, on the fourth day of creation. (*Bate Avot*)

⁴ The Torah tells (Bereishit, chapter 14) that Abraham went to battle against four kings who had captured the people and property of the region of Sedom, including Abraham’s nephew, Lot. The four kings fled in different directions, and so Abraham divided his small army into several battalions who pursued and defeated the kings. (See Bereishit 14:15.)

⁵ Hashem informed Abraham that his great-grandchildren would go into exile and be enslaved for three generations, and the fourth would return to Canaan. Thus, for example, Yehudah, one of Yaakov’s sons and a great-grandchild of Abraham, went to Egypt. The generations of his son and grandson — Peretz and Hetzron — lived and died in exile, but the fourth generation, Yehudah’s great-grandson Kalev, left Egypt and entered *Eretz Yisrael*. (Rashi, Bereishit 15:16)

Please, remember the son [Yitzhak] who was brought to be bound upon [an altar with] four corners, who dug four wells in Philistia,⁶ and who resettled in Hebron, the city of the four [giants].⁷ Save us on this fourth day of celebration.

Please, remember the upright one [Yaakob⁸] who had four Matriarchs as helpmates,⁹ who begged to be spared from four punishments,¹⁰ and through whose prayer You supported his descen-

אָנָּא זְכוֹר בֶּן הַנֶּשֶׁח לְעִקְדָה עַל-
 קַרְנוֹת אֲרֻבָּעָה, וְחִפְר בְּפַלְשֶׁת
 בְּאַרוֹת אֲרֻבָּעָה, וַיַּעֲתֵק
 לְחֶבְרוֹן קִרְיַת אֲרֻבָּעָה:
 הוֹשִׁיעֵנו בַּחֲנִינֵי יָמִים
 אֲרֻבָּעָה:

אָנָּא זְכוֹר תָּם נְעִיז בְּאַמָּהוֹת
 אֲרֻבָּעָה, חֲנִין לְהַנְצִיל מִשְׁפָּטִים
 אֲרֻבָּעָה, בְּתַפְלָתוֹ בְּלִפְלֵת בְּנָיו

6. Yitzhak dug wells in the valley of Gerar, which at the time was owned by the Philistines. The Torah records that Yitzhak's servants dug wells four times: first they reopened Abraham's wells, which the Philistines had filled with earth, and then later dug wells in Esek, Sitnah and Rehovot. See Bereishit 26:17-22.

7. Hebron was called "Kiryat-Arba" — "city of the four" — because of the four giants who lived in the city, or because of the four couples buried there in the Cave of Machpelah: Adam and Havah; Abraham and Sarah; Yitzhak and Rivkah; Yaakob and Leah (Rashi, Bereishit 23:2).

8. The Torah (Bereishit 25:27) describes Yaakob as "tam," which means "perfect" or "upright."

9. "Helper" here means wife, as in the expression employed in Sefer Bereishit (2:18), "ezer ke'negdo" (*Yēsha Elokim*). Yaakob married four women: Rachel, Leah, Bilhah and Zilpah.

10. The "four punishments" refer to four different types of death: by the sword, plague, captivity and starvation. Yaakob's prayer when fleeing Canaan (Bereishit 28:20-21) alludes to his request that God save him from all four deaths. "If Hashem will be with me" refers to protection from plague;

dants [in the wilderness] with four things.¹¹ Save us on this fourth day of celebration.

בְּדָבָרִים אַרְבָּעָה: הוֹשִׁיעֵנו
בְּחַגֵּיגַת יָמִים אַרְבָּעָה:

Please, He Who led us in the wilderness with four banners,¹² Who commanded to set four rows [of precious stones] in the [high priest's] breastplate,¹³ and Who commands us to give Him praise on the festival [of Sukkot] with four species. Save us on this fourth day of celebration.

אָנָּה הַמּוֹלִיכֵנוּ בְּדָבָר בְּדָגְלִים
אַרְבָּעָה, צִוָּה לְמִלְאֵת בְּחֹשֶׁן
טוֹרִים אַרְבָּעָה, תְּמַצְוֵנוּ לְהַלְלוֹ
בְּחַג בְּמִינִים אַרְבָּעָה: הוֹשִׁיעֵנו
בְּחַגֵּיגַת יָמִים אַרְבָּעָה:

“and guard me along this journey” alludes to protection from captivity at the hands of Esav; “and provide me with bread to eat” obviously means protection from starvation; “and I will return in peace to my father’s home” refers to escaping Esav’s sword. (*Yasha Elokim*)

11. Yaakob’s prayer that Hashem should protect him and his family earned sufficient merit not only for his wives and children, but also for his descendants. In the merit of his prayer, Hashem provided *Benei Yisrael* with four miraculous phenomena to sustain them in the wilderness: the manna, the quail, a well that traveled with them, and the clouds of glory.

From the Midrashim it appears that *Benei Yisrael* received these provisions in the merit of other *tzadikim*, not Yaakob. Nevertheless, it was Yaakob’s prayer that protected them from destruction, thus enabling them to receive these provisions. (*Yasha Elokim*)

12. During their years in the wilderness, *Benei Yisrael* were arranged in in four camps, which consisted of three tribes each and were positioned around the Mishkan, which stood at the center. Each group of three tribes carried its own banner, just as the heavenly angels surround the Almighty carrying banners. (*Yasha Elokim*)

13. Twelve precious stones, corresponding to the twelve tribes of Israel, were set in the *hoshen* (breastplate) worn by the *Kohen Gadol* (high priest). The

Please save [us]; please save [us].

הוֹשִׁיעָנָא : הוֹשִׁיעָנָא :

Towards Your doorstep [the Bet Hamikdash]¹⁴ the sheep lost in Your footstool [the world]¹⁵ sings aloud: “Hashem, our Master, how majestic is Your Name!”¹⁶

אֶל פֶּתַחְךָ יְרוּן, שֶׁה אֹבֵד
בְּהַדְוָמָה, יְהוָה אֲדַנְנוּ, מָה-
אֲדִיר שְׁמֶךָ:

In a forest in the wilderness [it sings] with a mighty voice: “Hashem, when You were pleased You made me stand like a mighty mountain!”

בַּיַּעַר בְּעֵרְבָה, בְּקוֹל יְעוּז, יְהוָה
בְּרָצוֹנָה, הִעֲמַדְתָּה לְהַרְרֵי עוֹז:

Give them to drink, they who thirst for Your salvation, who open their mouths wide for the

נָמַא צָמֵא לְיִשְׁעֶךָ, פּוֹעֵר פִּיּו

names of the twelve tribes were engraved on the twelve stones. (Shemot 28:17-21)

14. The Temple is called Hashem’s “doorstep” because the *Mikdash shel malah* (Heavenly Temple) is situated in the heavens opposite the Temple in Jerusalem, such that the Temple in Jerusalem serves as the entranceway to Hashem’s heavenly abode. By praying towards Jerusalem, then, we in effect pray towards the Almighty’s doorstep. (*Bate Avot*)

15. The metaphoric description of the earth as Hashem’s “footstool” originates from the verse towards the end of Sefer Yeshayahu (66:1): “Thus said Hashem: The heaven is My Throne; the earth, the footstool for My feet.” *Kelal Yisrael* wanders about in “Hashem’s footstool,” scattered throughout the four corners of the earth, like lost sheep.

16. Despite being lost and disheartened, the Jewish people continue to praise Hashem with joy and love. Similarly, as the passage continues, even as we wander through “forests in the wilderness,” we raise our voices in jubilant praise of the Almighty.

late rain,¹⁷ Hashem, Redeemer of Israel and its Holy One.

He Who spoke and declared [the creation of] the earth,¹⁸ draw Your imprisoned [nation] out from their straits — Hashem Who speaks righteousness¹⁹ and transmits just [laws].

Bring a year of retribution upon those who were fattened with wealth;²⁰ Hashem, bend Your heavens downward and descend,²¹ touch the mountains so they smolder.²²

לְמַלְקוֹשׁוֹ, יְהוָה גֹּאֵל יִשְׂרָאֵל
קְדוֹשׁוֹ:

דִּבֶּר וַיִּקְרָא אֶרֶץ, דִּלְהָ אֲסִירֶיהָ
מִמְצָרִים, יְהוָה דִּבֶּר צְדָקָה
וּמִגִּיד מִיִּשְׂרָאֵל:

הֵבֵא שָׁנַת שְׁלוֹמִים, לְאִשָּׁר
בְּרִשׁוֹן נְדָשְׁנוּ, יְהוָה תִּטְשֵׁמִידָהּ
וְתִרְדּוּ, גַּע בְּהָרִים וַיִּעֲשְׁנוּ:

17. The long-awaited redemption, which has tarried for so many years, is compared to the late rains for which the farmers have so desperately waited for so long.

18. Hashem brought all of creation into existence through the mere utterance of His “mouth,” so-to-speak.

19. Meaning, Who always keeps His word; we ask that He likewise keep His promise of redemption.

20. We ask that this year mark the period of retribution for the nations who utilized their wealth and power to oppress us.

21. Hashem resides in the heavens; we ask that He lower the heavens to the earth so that He may come and wage war against His foes.

22. “Mountains” here metaphorically symbolize the enemy nations who appear as mighty and sturdy as mountains. We pray that Hashem not only consume them with fire, but also make them “smolder.” Fire cannot be seen at a distance, but the rising smoke is visible even from afar. In this verse we

Draw Your spear and deny passage to the pursuers of those who yearn²³ — “there is none besides Hashem; there is no God besides Me.”²⁴

וְהִרְק חֲנִית וּסְגוֹר, לְקִרְאֵת
רוֹדְפֵי בְּמַהֲיִם, יְהוָה וְאֵין עוֹד,
וְזִלְתִי אֵין אֱלֹהִים:

[Quickly fulfill Your promise of] “the offspring of men and beast”²⁵ for those exiled from *Ariel*.²⁶ Hashem is [always] mindful of us; He shall bless — He shall bless the House of Israel.²⁷

וְרַע אָדָם וְרַע בְּהֵמָה, חֵישׁ
לְגוֹלֵת אֲרִיאֵל, יְהוָה וְקָרְנוּ
יְבָרֶךְ, יְבָרֶךְ אֶת-בַּיִת יִשְׂרָאֵל:

ask that Hashem destroy His enemies in full view of the rest of the world, so that they may all come to recognize His power and authority. (*Radak*, Tehillim 144:5)

23. Should Hashem deem it improper to wage a vengeful battle against the enemy nations, we ask that at very least He prevent them from continuing to oppress us. “Those who yearn” refers to the Jewish people who long for closeness with Hashem.

24. Hashem Himself declared that “there is no God besides Me,” as recorded by the prophet Yeshayahu (45:5). In the merit of our belief in this fundamental precept, that no being or nation can possibly rival the Almighty’s power, we pray that Hashem save us.

25. We ask Hashem to soon fulfill the prophecy of Yirmeyahu (31:26), “I shall plant the offspring of man and beast.” “Offspring of men” refers to the dignified members of the nation, whereas “offspring of beast” speaks of the lower elements of society — on behalf of both of whom we appeal to Hashem for salvation (*Rashi*).

A different reading of this verse interprets the word “zera” to mean “seed” in the agricultural sense. We ask Hashem to provide sufficient food for both man and beast. (*Bate Avot*)

26. “*Ariel*,” as mentioned earlier, refers either to the Temple or specifically to the Altar (*Bate Avot*).

27. Translation based on *Metzudat David*, Tehillim 115:12.

Please save [us]; please save [us].

הוֹשִׁיעָנָא : הוֹשִׁיעָנָא :

Please save [us] now; please save [us] now.

אָנָּא הוֹשִׁיעָה נָּא : אָנָּא
הוֹשִׁיעָה נָּא :

Please, may my appeal be pleasant to You as I wave with my lulav. And please bring my ultimate salvation closer today, on the fourth day [of Sukkot]. Please save [us]; please save [us] now.

אָנָּא יַעֲרֵב לְךָ שׁוֹעֵי, בְּלוּלָבִי
בְּנִעְנְעֵי, וְקָרַב נָּא קוֹץ יִשְׁעֵי,
הַיּוֹם בְּיוֹם רְבִיעִי: הוֹשִׁיעָה נָּא:
אָנָּא הוֹשִׁיעָה נָּא :

Please turn now to grant me tranquility and set straight both my daytime travel and nighttime rest.²⁸ Accept my actions in which I delight,²⁹ lead [me] to my dwelling of tranquility³⁰ today, on the fourth day [of Sukkot]. Please save [us]; please save [us] now.

אָנָּא סוּב לְתַרְבִּיעֵי, וְכוּנֵן אֲרָחִי
וְרַבְעֵי, פְּעָלֵי שְׁעָה בְּהַשְׁתַּעֲשְׂעֵי,
נִהַל לְנוֹה מְרֻצָּעֵי: הַיּוֹם בְּיוֹם
רְבִיעִי, הוֹשִׁיעָה נָּא : אָנָּא
הוֹשִׁיעָה נָּא :

Ani vahu — please save [us];

אָנִי וְהוּ הוֹשִׁיעָה נָּא :

Ani vahu — please save [us].

אָנִי וְהוּ הוֹשִׁיעָה נָּא :

As You saved the endeared one [Mordechai] from the pillaging of he who [attempted to] batter the

בְּהוֹשַׁעְתָּ יְקִיר, מִשָּׂד מְקַרְקַר-

²⁸. Translation based on *Radak*, Tehillim 139:3.

²⁹. Referring to the mitzvot of Sukkot, which we perform with joy and enthusiasm.

³⁰. Referring to the Temple; phraseology taken from Shemot 15:13 — “you have led [this nation] with Your strength to Your dwelling of sanctity” (*Bate Avot*).

wall,³¹ and smote and made powerless he who desired my decline — now, too, rescue the oppressed from the oppressor and bring joy to the heartsick — we, who praise You on the fourth day — so, too, please save [us].

Ani vahu — please save [us];

As You saved the noble vines [the Jews³²] from the hand of the whistling foe [Haman] who gritted his teeth [planning] to cut my stem in an instant,³³ and You made a declaration that he would cease to be a nation,³⁴ so, too, please save us, Who praise You on the fourth day.

Ani vahu — please save [us]; *Ani vahu* — please save [us].

קִיר, וּתְפָדָה וּתְעַקֵּר, שׁוֹקֵק
שְׁקוּעֵי: גַּם עֵתָה עֵתָה חֲלֵץ,
אֲלוֹץ מְמַאֲלֵץ, וּמְדוּי לֵב תְּעַלֵּץ
נְהַלְלֶךָ בְּיוֹם רְבִיעֵי: בֵּין
הוֹשְׁעָנָא:

אֲנִי וְהוּ הוֹשִׁיעָה נָא:

בְּהוֹשְׁעָתָ שׁוֹרֵק, מִכַּף צַר
שׁוֹרֵק, אֲשֶׁר שָׁנִיו חוֹרֵק, לְקַצֵּץ
אֶת־גְּזוּעֵי: פִּתַּע פְּתָאוֹם, נֶאֱמַתָּ
נָאוֹם, לְהַשְׁבִּיתוֹ מִלְּאוֹם:
נְהַלְלֶךָ בְּיוֹם רְבִיעֵי, בֵּין
הוֹשְׁעָנָא:

אֲנִי וְהוּ הוֹשִׁיעָה נָא: אֲנִי
וְהוּ הוֹשִׁיעָה נָא:

³¹. This refers to Haman, who tried to destroy Mordechai, the “wall,” or protector, of the Jewish people (as we recite in the *Anshei Emunah* prayer on Mondays, “*hayu lanu le’homah*”- the righteous serve as a protective wall, shielding us from danger).

³². The Jewish people are likened to vines, which spread and expand over vast distances but remain firmly attached to their roots. *Kelal Yisrael* have similarly spread throughout the earth, yet remain firmly attached to their roots — Abraham, Yitzhak and Yaakob.

³³. Haman sought to destroy the entirety of the Jewish people in an instant, as if cutting the stem of a tree and thereby destroying the entire tree in a single blow.

Hashem, show Your salvation — the Almighty of immense knowledge. Quickly bring the final salvation to the redeemed nation, who encircle Your Torah for the fourth time.

Redeemer of Israel, please be their savior.³⁵ At times such as these, be their source of calm. Reveal their final salvation and come to save³⁶ those who encircle Your Torah for the fourth time.

As You brought salvation long ago to Your congregation, so shall You save Your nation and bless Your allotment. We praise You on the fourth day [of Sukkot] — so please save [us].

Ani vahu — please save [us]; *Ani vahu* — please save [us].

As it is written: “Save Your people and bless Your allotment; tend them and raise them forever.”

יְשַׁעֲךָ הַרְאֵה יְהוָה, הָאֵל גָּדוֹל
דְּרָעָה, מְהֵרָה בְּקִץ יְשׁוּעָה, לְאוֹם
נִגְשָׁעָה, סוֹבְבֵי תוֹרַתְךָ פְּעָמִים
אַרְבָּעָה:

גּוֹאֵל יִשְׂרָאֵל, הֲיִיָּה נָא מוֹשִׁיעֵם,
וּבְעֵתוֹת פְּאֵל, הֲיִיָּה נָא מְרַגְּזֵם,
גִּילָה בְּקִץ יְשׁוּעָה, וּלְכָה לְיְשׁוּעָה:
סוֹבְבֵי תוֹרַתְךָ פְּעָמִים אַרְבָּעָה:

בְּהוֹשִׁיעֲךָ מֵאִזְ עֲדַתְךָ, בֵּן
הוֹשִׁיעָה אֶת־עַמְּךָ, וּבִרְךָ אֶת־
נַחְלָתְךָ, נְהַלְלֶךָ בְּיוֹם רְבִיעִי, בֵּן
הוֹשִׁיעָנָא:

אֲנִי וְהוּ הוֹשִׁיעָה נָא: אֲנִי וְהוּ
הוֹשִׁיעָה נָא:

בְּפָתוּב. הוֹשִׁיעָה, אֶת־עַמְּךָ,
וּבִרְךָ אֶת־נַחְלָתְךָ. וְרַעַם וְנִשְׂאֵם
עַד־הָעוֹלָם:

³⁴. Haman descended from the nation of Amalek, which Hashem commanded us to eradicate from memory. To that end, He destroyed Haman along with his sons.

³⁵. Hashem consistently saves us from calamity, and we thus ask that He bring us the final redemption, as well.

³⁶. This translation follows the interpretation of *Radak* (Tehillim 80:3). Rashi, however, translates this phrase us, “it is up to You to save us.”

May Hashem's Name be blessed from now until eternity. From the rising of the sun to its setting, Hashem's Name is praised. Hashem, our Master — how majestic is Your Name throughout the earth!

יְהִי שֵׁם יְהוָה מְבֹרָךְ, מֵעַתָּה וְעַד—
 עוֹלָם: מִמְּזֶרֶח־שֶׁמֶשׁ עַד—
 מְבֹאֵהוּ, מִהֶלֶל שֵׁם יְהוָה: יְהוָה
 אֲדַגִּינוּ, מִהֲאֲדִיר שְׁמֶךָ, בְּכֹל־
 הָאָרֶץ:

החזן אומר קדיש תתקבל

Hoshanot for the Fifth Day of Sukkot

הושענות ליום החמישי

I shall wash my hands in purity
and encircle Your Altar, Hashem,
to sound the voice of thanksgiv-
ing and tell of all Your wonders.

אֶרְחֹץ בְּנִקְיוֹן כַּפָּי וְאֶסְבְּבָה
אֶת־מִזְבְּחֶךָ יְהוָה: לְשִׁמְעַע בְּקוֹל
תְּוֹדָה וּלְסַפֵּר כָּל־נִפְלְאוֹתֶיךָ:

Please save [us]; please save [us].

הוֹשִׁיעֵנָּא: הוֹשִׁיעֵנָּא:

For Your sake, our God.

לְמַעַנְךָ אֱלֹהֵינוּ:

For Your sake, our Creator.

לְמַעַנְךָ בּוֹרְאֵנוּ:

For Your sake, our Redeemer.

לְמַעַנְךָ גּוֹאֲלֵנוּ:

For Your sake, our Seeker.

לְמַעַנְךָ דוֹרְשָׁנוּ:

For Your sake, Mightiest of the
mighty.

לְמַעַנְךָ אֲדִיר אֲדִירִים:

For Your sake, He Who creates
wind and fashions mountains.

לְמַעַנְךָ בּוֹרֵא רוּחַ וַיּוֹצֵר הָרִים:

For Your sake, He Who is great in
counsel, Who humbles and raises
high.

לְמַעַנְךָ גְּדוֹל הַעֲצָה, מְשַׁפִּיל
וּמְרִים:

For Your sake, He Who speaks
righteousness and transmits just
[laws].

לְמַעַנְךָ דוֹבֵר צְדָק וּמְגִיד
מִיִּשְׂרָאֵל:

For Your sake, He Who knows
and testifies, even if a man would
hide in a concealed location.

לְמַעַנְךָ הַיּוֹדֵעַ וְעֵד, אִם יִסְתֵּר
אִישׁ בְּמִסְתָּרִים:

For Your sake, He Who is One,
whom no one can dissuade with
words.

לְמַעַנְךָ וְהוּא בְּאַחַד, וּמִי
יִשְׁכַּנּוּ אֲמָרִים:

For Your sake, He Who is pristine and pure, Who acts purely with the pure.

לְמַעַן זָךְ וְנָקִי, וּמִתְקַרֵּר עִם-
בָּרִים:

For Your sake, He Who discloses that which is concealed and searches through all chambers.

לְמַעַן חִפֵּשׂ מִצְפוֹן, וְחֹקֵר
כָּל-חֲדָרִים:

For Your sake, He Whose right hand spread out the sky and fashioned the luminaries.

לְמַעַן טִפְחָה יְמִינוֹ שָׁמַיִם,
וַעֲשָׂה מְאוֹרִים:

For Your sake, He Who established the earth, Who carved rivers through rocks.

לְמַעַן יָסַד אֶרֶץ, בַּצּוּרוֹת בִּקְעָה
יְאֲרִים:

For Your sake, He Who is mighty in strength, glorified with lights.

לְמַעַן כְּבִיר כֹּחַ, מְכַבֵּד
בְּאוֹרִים:

For Your sake, He Whose years never end, for all generations.

לְמַעַן לֹא יִתְמוּ שָׁנוֹתָיו לְדוֹר
דוֹרִים:

Please save [us]; please save [us].

הוֹשִׁיעֵנָּה: הוֹשִׁיעֵנָּה:

Please, He Who designated for His honor five Names,¹ Who acquired five possessions in His world,² and

אָנָּה הַמְּיַחֵד לְכְבוֹדוֹ שְׁמוֹת
חֲמִשָּׁה, הַקּוֹנֶה בְּעוֹלָמוֹ קַנְיָנִים

1. "Elokim"; "Y-H-V-H"; "Ado-nai"; "Sha-dai"; and "Eh-yeh." We do not include the Name "Y-H," as it is simply half the Name of "Y-H-V-H." Nor do we include the Name "Tzeva-ot," since there is a debate among the Sages whether or not it constitutes a sacred Name of Hashem. (*Bate Avot*)

2. This refers to the Mishnah in Pirkei Avot (6:10) that lists Hashem's five "acquisitions" in His world: Torah, heaven and earth, Abraham, *Kelal Yisrael*, and the *Bet Hamikdash* (*Bate Avot*).

Who created five mighty beings³ among His creatures. Save us on this fifth day of celebration.

חַמְשָׁה, הַיּוֹצֵר בְּבְרִיּוֹתָיו
גְּבוּרִים חַמְשָׁה: הוֹשִׁיעֵנו
בְּחַגִּיגַת יָמִים חַמְשָׁה:

Please, remember the Patriarch [Abraham] who made a treaty through the five pieces,⁴ restored the property of the five kings⁵ and pleaded against the destruction of the five cities.⁶ Save us on this fifth day of celebration.

אָנָּה זָכַר אָב פָּרַת בְּרִית
בְּבִתְרִים חַמְשָׁה, וְהָשִׁיב רְכוּשׁ
לְמַלְכִים חַמְשָׁה, וְחָנַן עַל-
הַפֶּכֶת עָרִים חַמְשָׁה: הוֹשִׁיעֵנו
בְּחַגִּיגַת יָמִים חַמְשָׁה:

3. This refers to the human being, lion, ox and eagle — the four creatures whose images appear on the Heavenly Throne — and the leviathan. Alternatively, the fifth “mighty one” is cedar wood — the strongest species of wood. (*Bate Avot*)

4. As recorded in Sefer Bereishit (chapter 15), Hashem made a covenant with Abraham, promising that a great nation would emerge from him and inherit the Land of Israel. The covenant was formally established by Abraham’s taking five creatures — a calf, goat, ram, turtledove and young bird — and splitting each into two pieces. He aligned the pieces in two rows opposite one another, and a flaming torch — representing Hashem’s presence — passed in between the two rows, a sign of the formal establishment of a covenant.

5. The Torah (Bereishit, chapter 14) tells that Abraham went to battle against the four kingdoms of the east and retrieved the spoils they had taken from the five cities of the Jordan River Valley — Sedom, Amorah, Admah, Tzevo’im and Tzoar.

6. Upon hearing the decree of destruction against the five cities of Sedom, Abraham petitioned Hashem on their behalf, asking that He spare the cities should He find ten righteous men living there (Bereishit 18:23-32).

Please, remember the one [Yitzhak] who was bound⁷ on Mount Mor [Moriah, which has] five gates,⁸ who inherited five blessings from his father⁹ and perfected the soul which is described by five names.¹⁰ Save us on this fifth day of celebration.

אָנָּא זְכוֹר הַנֶּעֱקָד בְּהַר מוֹר
שְׁעָרִים חֲמִשָּׁה, יְרֵשׁ מְהוֹרוֹ
בְּרֻכּוֹת חֲמִשָּׁה, וְהַשְּׁלִים נַפְשׁ
נְקוּבָה בְּשִׁמּוֹת חֲמִשָּׁה:
הוֹשִׁיעֵנו בְּחִגִּינַת יָמִים חֲמִשָּׁה:

Please, remember the upright one [Yaakob] for whom five miracles

אָנָּא זְכוֹר תָּם נַעֲשׂוּ לוֹ נִסִּים

We make mention of these events in Abraham's life — the covenant with Hashem, his heroism in rescuing the spoils of Sodom, and his appeal on behalf of that city — in the hope that the merit of his piety will assist us in our prayers.

7. Abraham bound Yitzhak upon the altar, prepared to fulfill Hashem's command to slaughter him (Bereishit 22:9).

8. Mount Moriah, upon which Abraham bound Yitzhak, later became the site of the *Bet Hamikdash* and was known as *Har Ha'bayit*, or the Temple Mount. The Temple Mount had five entrance gates — two to the south, and one in each of the other three directions. See Mishnah, Masechet Middot 1:3.

9. This refers to the five properties that a child inherits from his father: appearance, physical strength, wealth, longevity and wisdom (Yerushalmi, Kiddushin 1:7). (*Bate Avot*)

10. Five different terms are used to describe the soul — *nefesh*, *ru'ah*, *neshamah*, *hayyah* and *yehidah* — and they refer to its five distinct functions. Through his involvement in Torah and *mitzvot*, Yitzhak perfected all five dimensions of his soul. (*Bate Avot*)

were performed,¹¹ who presented five brothers from among his sons¹² and sent his gift to the nazirite [Yosef],¹³ who gave five outfits of clothing [to his brother Binyamin].¹⁴ Save us on this fifth day of celebration.

תְּמַשָּׁה, וַיֵּצֵג מִבְּנָיו אֲחִים
 תְּמַשָּׁה, כָּפְרוּ אֶת לְנָזִיר
 הַמְּחֻלֵּף תְּמַשָּׁה: הוֹשִׁיעֵנו
 בַּחֲגִיגַת יָמִים תְּמַשָּׁה:

11. When Rivkah sent Yaakov to deceptively seize his father's blessing from Esav, five miracles occurred:

1) Hashem delayed Esav's arrival by interfering with his hunt. Each time Esav captured an animal to prepare its meat for Yitzhak, God dispatched an angel to set the animal free.

2) Yitzhak did not recognize Yaakov.

3) When Yitzhak suspected that it was Yaakov and asked to feel his skin, Yaakov became so frightened that he could not even stand. Hashem therefore sent two angels to hold him upright. (*Bereishit Rabbah*, 65:19)

4) As part of Yaakov's disguise, his mother covered his arms with goatskin so that they would feel like Esav's arms. Goatskins generally emit a very foul odor, but Hashem miraculously transformed the odor into the fragrant scent of *Gan Eden*.

5) Esav entered just as Yaakov left, so that the two would not confront each other face-to-face. Others maintain that the fifth miracle was that the smell of Gehinnom filled the room upon Esav's entry, thus revealing to Yitzhak that Esav was not deserving of his blessing. This ensured that Yitzhak would not retract the blessing he bestowed upon Yaakov. (*Yesha Elokim*)

12. When Yaakov and his family arrived in Egypt, five of his sons were brought before Pharaoh (*Bereishit* 47:2).

13. Yaakov granted the *bechorah* (birthright) to Yosef, as recorded in *Sefer Divrei Hayamim* I 5:1 (*Yesha Elokim*). Yosef was called a "nazirite" (*Bereishit* 49:26), which literally means "separate," because he was separated from his brothers.

14. When Binyamin came to Egypt, Yosef gave him a special gift of five changes of clothing (*Bereishit* 45:22).

Please, He Who bequeathed to us the Law consisting of five books, Who had us hear through five sounds His commandments¹⁵ which are inscribed five on each tablet¹⁶ Save us on this fifth day of celebration.

אַנָּא הַמְּנַחֵלְנוּ דַת סְפָרַיִם
חֲמִשָּׁה, הַמְּשָׁמְעֵנוּ דְּבְרֹתָיו
בְּקוֹלוֹת חֲמִשָּׁה, הַפְּתוּבִים עַל-
הַלְּחֹת חֲמִשָּׁה חֲמִשָּׁה:
הוֹשִׁיעֵנוּ בְּחִגִּיגַת יָמִים חֲמִשָּׁה:

Please save [us]; please save [us].

הוֹשִׁיעֵנָּא : הוֹשִׁיעֵנָּא :

Those who believe in you¹⁷ plead [to You] to heal their wounds just as You healed [their wounds] long ago.¹⁸ Hashem, my God, You are very great, You are clothed in glory and majesty.¹⁹

אַמּוֹנֵיךָ מִתְחַנְּנִים לְחַבֵּשׁ
מִחַצָּם, כִּמְאֹז חֲבֵשֶׁת, יְהוָה
אֱלֹהֵי נִדְרֶתָּ מְאֹד, הוֹד וְתִדְרָר
לְבָשֶׁת:

15. The Torah's account of the Revelation at Sinai alludes to five different sounds that *Benei Yisrael* heard over the course of this event. The Torah makes reference to "kolot" ("sounds" — Shemot 19:16), in the plural form, alluding to two sounds, and in three other instances (later in 19:16 and twice in Shemot 19:19) it mentions the sounding of a "kol," in the singular form, for a total of five sounds. (*Bate Avot*)

16. The Ten Commandments were written on two tablets, five Commandments on each.

17. *Benei Yisrael*, who believe in the Almighty. Alternatively, "emunecha" might mean "those whom You have nurtured," as in the description of Mordechai in Megillat Ester (2:7) — "Vayehi omen et Hadasah" — "He was bringing up Hadasah."

18. Referring to the time of the Exodus as well as other periods in our history when Hashem saved us from crisis and "healed our wounds."

19. When He saves *Kelal Yisrael*, the entire world beholds His greatness. Particularly, when *Benei Yisrael* sin and are nevertheless rescued by

Guide me according to Your statutes for the sake of my three forefathers [Abraham, Yitzhak and Yaakob]. Hashem, lead me according to Your righteous [ways] because of those who watch me closely.²⁰

Those who fight against You²¹ will be destroyed, those to whose hatred You have subjected us. Hashem, shine Your countenance upon us.²²

Hashem Who cannot be fathomed, send the herald [of our redemption] — O Rock of secrecy. Hashem shall give His nation strength; Hashem shall bless His nation with peace.²³

נְהַלְנִי בְּחֻקֹתֶיךָ, לְמַעַן שְׁלֹשֶׁת
הוֹרֵי, יְהוָה נִחְנִי בְּצַדִּיקוֹתֶיךָ,
לְמַעַן שׁוֹרְרֵי:

יְרִיבֶיךָ יֵאבְדוּ, אֲשֶׁר בְּתִגְרָתָם
סִנְרַתְנוּ, יְהוָה הָאֵל פְּנִיךָ אֶתְנוּ:

יְהִי אֲשֶׁר אֵין לוֹ חֶקֶר, שְׁלַח
מְבַשֵּׂר צוֹר עֵילוֹם, יְהוָה עִז
לְעַמּוֹ יִתֵּן, יְהוָה יְבָרֵךְ אֶת-עַמּוֹ
בְּשָׁלוֹם:

Hashem, He demonstrates even a higher level of glory and majesty to all nations on earth. (*Bate Avot*)

²⁰. My enemies keep a watchful eye, anxiously anticipating my downfall. I therefore pray that God show me the proper path to follow, so as not to allow the enemies to rejoice when I err. Alternatively, many people look to me as an example and will learn from my conduct, so help me follow the proper path and act correctly. (*Me'am Lo'ez*, Tehillim 5:9).

²¹. Those who wage war against *Am Yisrael* are considered as fighting against the Almighty Himself (Rashi, Shemot 15:7).

²². God's "countenance" will "shine" when the redemption arrives and His Name will be universally acknowledged and extolled (*Me'am Lo'ez*, Tehillim 67:2).

²³. "Strength" here refers to the stamina and tenacity needed to survive the turbulent exile. We can survive only when Hashem bestows upon us His blessing of peace and tranquility. (*Me'am Lo'ez*, Tehillim 29:11)

Look upon my exile and my poverty, God Who makes Himself available to every petitioner, Hashem of Hosts, God of Israel.²⁴

צַיִּה גְלוּתִי וְעִנְיִי, אֵל נְדָרָשׁ
לְכָל־שׂוֹאֵל, יְהוָה צְבָאוֹת,
אֱלֹהֵי יִשְׂרָאֵל:

Gracious One Who has compassion²⁵ — who ever challenged Him and remained intact?²⁶ Hashem, Your kindness is endless.

חַנּוּן הַמְרַחֵם, מִי הִקְשָׁה אֵלָיו
וַיִּשְׁלָם, יְהוָה חֲסִדָּךְ לְעוֹלָם:

Accept my appeal, my King and Redeemer. Hashem, I have called unto you — hasten to me.²⁷

קַבֵּל שׁוֹעֵי, מַלְכִי וְנִגְאָלִי, יְהוָה
קְרָאתִיךָ, הוֹשָׁה לִי:

Please save [us]; please save [us].

הוֹשַׁעֲנָא: הוֹשַׁעֲנָא:

²⁴. Hashem responds favorably to all who seek Him, but for Israel He is the “God of Israel,” He governs them with a unique level of closeness and interest, such that their prayers are accepted with greater love and receive a more immediate response.

²⁵. God deals graciously and compassionately with those who subject themselves to His authority and rule.

²⁶. “*Hikshah*” (translated here as “challenged”) literally means, “hardened.” Anyone who hardens his heart and refuses to subject Himself to Hashem’s authority will not live in peace and tranquility. Pharaoh continuously hardened his heart, stubbornly refusing to surrender to the Almighty, and was severely punished. (*Bate Avot*)

²⁷. We ask Hashem to answer us in the merit of our having called to Him in prayer. Our conduct perhaps does not render us worthy of Hashem’s benevolence, but we can appeal to Him in the merit of *tefilah*.

Please save [us] now;
please save [us] now.

אָנָּא הוֹשִׁיעָה נָּא:

אָנָּא הוֹשִׁיעָה נָּא:

Please, my Creator and Holy One,
heed my whisper [quiet prayer] and
stirring of the lips, and erase and
eliminate my trap,²⁸ today, on the
fifth day [of Sukkot].

אָנָּא יוֹצְרִי וְקדוֹשִׁי, שְׁעָה
לְחַשִּׁי וְרַחֲשִׁי, וּמַחֵה וְהַעֲבֵר
יִוָּקְשִׁי, הַיּוֹם בְּיוֹם חֲמִישִׁי:

Please save [us];

הוֹשִׁיעָה נָּא:

please save [us] now.

אָנָּא הוֹשִׁיעָה נָּא:

Please, sweep away those who en-
snare me²⁹ and do not recall my pun-
ishment [that I rightfully deserve].
Turn to me, He Who seeks me,³⁰ to-
day, on the fifth day [of Sukkot].

אָנָּא סָחָה נָּא מוֹקְשִׁי, וְאַל-
תִּזְכֹּר עֲנָשִׁי, פְּנֵה אֵלַי דְּוִרְשִׁי,
הַיּוֹם בְּיוֹם חֲמִישִׁי:

Please save [us];

הוֹשִׁיעָה נָּא:

please save [us] now.

אָנָּא הוֹשִׁיעָה נָּא:

Ani vahu — please save [us];

אֲנִי וְהוּ הוֹשִׁיעָה נָּא:

Ani vahu — please save [us].

אֲנִי וְהוּ הוֹשִׁיעָה נָּא:

As You saved those trapped [in
bondage, working with] brick
molds,³¹ trampled by [slave labor
involving] straw,³² and as straw is

כְּהוֹשָׁעַת יְקוֹשִׁי מִלְּבָן, מִרְמָסַת
הַתְּבָן, וּכְהַדוֹשׁ מִתְּבָן, דִּשְׁשָׁתָּה

28. "Trap" here refers to our sins (*Bate Avot*).

29. Translation based on *Yesha Elokim*.

30. Hashem constantly looks after us and sees what our needs are at every moment.

31. The Egyptians forced *Benei Yisrael* to perform brickwork. See Shemot 1:14.

crushed You trampled those who trampled me, so, too, those who were counted ten times³³ and came out of imprisonment — please deliver them from want; please save us, who praise You on the fifth day [of Sukkot].

רוֹשְׁשֵׁי: סְפוּרֵי עֲשׂוּר, יִצְאוּ
 מִמְּאָסֶר, פְּצִים נָא מִחֶסֶר:
 נְהַלְלֶךָ בְּיוֹם חֲמִישִׁי, כִּן
 הוֹשַׁעְנָא:

Ani vahu — please save [us].

אֲנִי וְהוּ הוֹשִׁיעָה נָא:

³². In response to Moshe's demand that he release *Benei Yisrael*, Pharaoh announced that he would no longer provide the slaves with straw from which to produce cement for bricks. *Benei Yisrael* suffered terribly from this decree, as they were forced to find their own straw and still produce the same number of bricks as they had before the decree. See Shemot 5:10-14.

³³. We read in Tanach of nine instances where *Benei Yisrael* were counted, and the tenth will occur with the onset of the Messianic era. A different translation of this sentence reads it as "those who counted ten," referring to the ten days from Rosh Hodesh Nissan until the tenth of Nissan. Just prior to the Exodus from Egypt, on Rosh Hodesh Nissan, *Benei Yisrael* were commanded to prepare a sheep on the tenth of the month for the *korban pesah* (paschal offering), and they anxiously waited for ten days to perform this *mitzvah*. Their designation of a sheep — the Egyptian deity — as a sacrifice to Hashem marked a critical point in their rejection of Egyptian paganism, thereby rendering them worthy of redemption. This is the connection between this phrase and the clause that immediately follows - "and came out of imprisonment." Their performance of this *mitzvah* on the tenth of Nissan enabled them to leave the prison of Egypt on the fifteenth.

Yet another approach understands this sentence as a reference to the ten plagues, after which *Benei Yisrael* left Egypt to freedom (*Bate Avot*).

As You saved Yeshurun [the Jewish people]³⁴ from the nation who tormented them,³⁵ and they sung to You, the God Who raises my head — so, too, please save [those whose joyful] lips burst forth before You in melody, with thanksgiving and supplication — we, who praise You on the fifth day.

Ani vahu — please save [us];

Ani vahu — please save [us].

O exalted One Who dwells forever, revered in sanctity, may the high and lofty Name be blessed forever. They sing and praise in new song — those who encircle Your Torah for the fifth time.³⁶

Save Your remnants, Hashem Who keeps faith.³⁷ Merciful One, please quickly bestow Your kind-

בְּהוֹשִׁיעֶתָ יִשְׁרָרוּן, מִגּוֹי יִצְרָרוּן,
וְלָךְ יִשְׁוֹרְרוּן, אֵל מַרְיָם רֵאשִׁי:
שִׁפְתֵי רִנָּנוֹת, פָּצוּ לָךְ נְגִינּוֹת,
בְּתוֹרָה וּבְתַחֲנוּנוֹת: נְהַלְלֶךָ בְּיוֹם
חֲמִישִׁי, בֵּן הוֹשִׁיעָנָא:

אֲנִי וְהוּ הוֹשִׁיעָה נָא:

אֲנִי וְהוּ הוֹשִׁיעָה נָא:

מָרוֹם שׁוֹכֵן עַד, נִעְרָץ
בְּקִדְשָׁהּ, תִּתְפַּרֵּךְ לְעַד, שֵׁם אֵל
רַם וְנִשְׂא, מְשׁוֹרְרִים וּמְהַלְלִים,
בְּשִׁירָה חֲדָשָׁה, סוּבְכֵי תוֹרַתְךָ
פְּעָמִים חֲמִשָּׁה:

הוֹשֵׁעַ שְׂרִידֶךָ, אֵל שׁוֹמֵר
אֲמוּנִים, רַחוּם חֲסִדֶיךָ, חֵישׁ נָא

34. “Yeshurun” stems from the word “yashar,” which means “upright” or “straight.” This word is used as a reference to *Benei Yisrael*, who are characterized by these qualities. (See, for example, Devarim 32:15 and 33:26.)

35. Egypt (*Bate Avot*).

36. Today, on the fifth day of Sukkot, we walk around the Torah for *Hakafot* for the fifth time during the festival, singing to and praising the Almighty.

37. “Shomer” may also denote anxious anticipation, as in the term “*leil shimurim*” (“the night of anticipation”), which refers to Hashem’s having anxiously awaited the moment of the Exodus (Rashi, Shemot 12:42). Simi-

ness upon the resolute ones,³⁸ and remember Your covenant for us and [our] descendants,³⁹ to save and bring tranquility to the “foundation stone” — those who encircle Your Torah for the fifth time.

As You brought salvation long ago to Your congregation, so shall You save Your nation and bless Your allotment. We praise You on the fifth day [of Sukkot] — so too, please save [us].

Ani vahu — please save [us]; *Ani vahu* — please save [us].

As it is written: “Save Your people and bless Your allotment; tend them and raise them forever.”

May Hashem’s Name be blessed from now until eternity. From the rising of the sun to its setting, Hashem’s Name is praised. Hashem, our Master — how majestic is Your Name throughout the earth!

לְאִיתָנִים, וּזְכֹר בְּרִיתְךָ, לָנוּ
וּלְבְנֵי בָנִים, לְהוֹשִׁיעָה לְהַרְגִּיעָה,
אָבֶן הַרְאֵשָׁה: סוּבְבֵי תוֹרְתְךָ
פְּעָמִים חֲמִשָּׁה:

כְּהוֹשִׁיעַתָּ מֵאֵז עֲדַתְךָ, כֵּן
הוֹשִׁיעָה אֶת-עַמְּךָ, וּבְרַךְ אֶת-
נַחְלָתְךָ, נִתְלַלֵּךְ בְּיוֹם חֲמִישִׁי,
כֵּן הוֹשִׁיעָנָא:

אֲנִי וְהוּ הוֹשִׁיעָה נָא: אֲנִי
וְהוּ הוֹשִׁיעָה נָא:

כְּבַתּוֹב. הוֹשִׁיעָה, אֶת-עַמְּךָ,
וּבְרַךְ אֶת-נַחְלָתְךָ. וְרַעַם וְנִשְׂאִים
עַד-הָעוֹלָם:

יְהִי שֵׁם יְהוָה מְבֹרָךְ, מִעֲתָה וְעַד-
עוֹלָם: מִמְּזוֹרַח שֶׁמֶשׁ עַד-מְבֹאוֹ,
מִתְלַל שֵׁם יְהוָה: יְהוָה אֲרֻנִּיעַ, מִדָּ-
אֲדִיר שֶׁמָּה, בְּכָל-הָאָרֶץ:

החזן אומר קדיש תתקבל

larly, Hashem longingly anticipates the time when He can bring the final redemption.

³⁸. This refers to *Benei Yisrael*, who are firm and resolute in their faith.

³⁹. This clause perhaps alludes to two covenants we implore Hashem to remember: His covenant to us as a nation, and His personal covenant to the Patriarchs. As their descendants, we ask that He fulfill that personal covenant for us, as well.

Hoshanot for the Sixth Day of Sukkot

הושענות ליום הששי

I shall wash my hands in purity
and encircle Your Altar, Hashem,
to sound the voice of thanksgiv-
ing and tell of all Your wonders.

אֶרְחֵץ בְּנִקְיוֹן כַּפָּי וְאֶסְבְּבָה
אֶת-מִזְבְּחֶךָ יְהוָה: לְשִׁמְעַע בְּקוֹל
תּוֹדָה וּלְסַפֵּר כָּל-נִפְלְאוֹתֶיךָ:

Please save [us]; please save [us].

הוֹשִׁיעֵנָּה: הוֹשִׁיעֵנָּה:

For Your sake, our God.

לְמַעַנְךָ אֱלֹהֵינוּ:

For Your sake, our Creator.

לְמַעַנְךָ בּוֹרְאֵנוּ:

For Your sake, our Redeemer.

לְמַעַנְךָ גּוֹאֲלֵנוּ:

For Your sake, our Seeker.

לְמַעַנְךָ דּוֹרְשָׁנוּ:

For Your sake, Mightiest of the
mighty.

לְמַעַנְךָ אֲדִיר אֲדִירִים:

For Your sake, He Who creates
wind and fashions mountains.

לְמַעַנְךָ בּוֹרֵא רוּחַ וַיּוֹצֵר הָרִים:

For Your sake, He Who is great in
counsel, Who humbles and raises
high.

לְמַעַנְךָ גְּדוֹל הַעֲצָה, מִשְׁפִּיל
וּמְרִים:

For Your sake, He Who speaks
righteousness and transmits just
[laws].

לְמַעַנְךָ דּוֹבֵר צְדָקָה וּמְגִיד
מִישְׁרִים:

For Your sake, He Who knows
and testifies, even if a man would
hide in a concealed location.

לְמַעַנְךָ הַיּוֹדֵעַ וְעֵד, אִם יִסְתֵּר
אִישׁ בְּמִסְתָּרִים:

For Your sake, He Who is One, whom no one can dissuade with words.

לְמַעַנְךָ וְהוּא בְּאֶחָד, וְיָמִי
יְשִׁיבֵנוּ אֲמָרִים:

For Your sake, He Who is pristine and pure, Who acts purely with the pure.

לְמַעַנְךָ זָךְ וְנָקִי, וּמִתְפָּרֵר עִם-
בָּרִים:

For Your sake, He Who discloses that which is concealed and searches through all chambers.

לְמַעַנְךָ חִפְשׁ מִצְפּוֹן, וְחוֹקֵר
כָּל-חֲדָרִים:

For Your sake, He Whose right hand spread out the sky and fashioned the luminaries.

לְמַעַנְךָ טִפְחָה יְמִינוֹ שָׁמַיִם,
וַעֲשָׂה מְאוֹרִים:

For Your sake, He Who established the earth, Who carved rivers through rocks.

לְמַעַנְךָ יָסַד אֶרֶץ, בְּצוּרוֹת בְּקַעַ
יְאֲרִים:

For Your sake, He Who is mighty in strength, glorified with lights.

לְמַעַנְךָ כִּבְיָר כְּחָ, מְכַבֵּד
בְּאוֹרִים:

For Your sake, He Whose years never end, for all generations.

לְמַעַנְךָ לֹא יִתְמוּ שָׁנוֹתָיו לְדוֹר
דְּוָרִים:

Please save [us]; please save [us].

הוֹשִׁעֵנָּה: הוֹשִׁעֵנָּה:

Please, He Who created His world in six days, Who designed [in the world] six sides in six directions,¹ Who fashioned *serafim*² with six wings Save us on this sixth day of celebration.

אֲנָּה הַבּוֹרֵא עוֹלָמוֹ בְּיָמִים
שֵׁשׁ, הַבּוֹנֶה שֵׁשׁ צְלָעוֹת
לְצַדְדִים שֵׁשׁ, הַיוֹצֵר שֶׁרָפִים
בְּכַנְפֵימָם שֵׁשׁ: הוֹשִׁיעֵנוּ
בַּחֲגִיגַת יָמִים שֵׁשׁ:

1. Up, down, front, back, right and left (*Bate Avot*).

2. A type of angel.

Please, remember the Patriarch [Abraham] who rejected six abominations,³ to whom six children were born after he reached old age,⁴ who planted a tamarisk⁵ and was blessed towards the end of [his] years with six [children].⁶ Save us on this sixth day of celebration.

אָנָּא זְכוֹר אָב זְנַח תּוֹעֵבוֹת
שְׁשָׁה, אַחֲרֵי זְקֵנּוֹ נוֹלְדוּ לוֹ
בָּנִים שְׁשָׁה, נִטַּע אֶשְׁל וּבְרַךְ
בְּקֵץ שָׁנָיִם שְׁשָׁה: הוֹשִׁיעֵנו
בְּחַגֵּינַת יָמִים שְׁשָׁה:

³ Abraham left his father's home and did not follow the corrupt practices of his family. The poet here refers to the six categories of inappropriate conduct that, as the verse in Mishle (6:16) informs us, Hashem despises. They are: "haughty eyes" (arrogance), false speech, spilling innocent blood, a mind that devises evil plots, legs that run quickly to do evil, and false testimony. Although the poet speaks specifically of these six forms of misconduct, Abraham clearly refrained from many more types of sins, as well. (*Bate Avot*)

⁴ After Sarah's death, Abraham married Keturah, with whom he fathered six sons (Bereishit 25:1-2).

⁵ Abraham planted a special tree for the purpose of feeding guests (Bereishit 21:33).

⁶ Although this is the straightforward reading of the phrase "*u'vorach be'ketz shanim shisha*," it is difficult to explain why the poet would mention Abraham's six children twice in the same sentence. Some have therefore suggested that the word "*shanim*" ("years") was erroneously inserted into this clause, and it should actually read, "*u'birech be'ketz shisha*" — "in the end, he recited six blessings." By the time Abraham's guests would leave, they would have recited six blessings — one when they washed their hands, a second before eating bread, and the four *berachot* of *Birkat Hamazon*. (*Bate Avot*)

Please, remember the one [Yitzhak] who was bound on the future site of the rows of six [loaves of show-bread, on the table in the Temple],⁷ whom You protected and rescued from six crises,⁸ and who dug *mikva'ot* [ritual baths] — those who expound upon them [identified] six categories.⁹ Save us on this sixth day of celebration.

אָנָּא זָכֵר הַנֶּעֱקֵד בְּמָקוֹם
מִעֲרֹכּוֹת שְׁשָׁה, גְּזֻנְתּוֹ וּמְלֻטּוֹ
מִצָּרוֹת שְׁשָׁה, כָּרָה מִקְוֹאוֹת
לְדוֹרְשֵׁי כֶּם מִעֲלוֹת שְׁשָׁה:
הוֹשִׁיעֵנוּ בַּחֲגִיגַת יָמִים שְׁשָׁה:

⁷ The *shulhan* (table) in the Temple held the twelve loaves of *lehem ha'panim* ("show-bread"), which were arranged in two columns, each consisting of six loaves. (See *Bate Avot*, who interprets this phrase much differently, as a reference to the Altar.)

⁸ The poet here refers to the six categories of crises listed in Sefer Iyyov (5:19-22 — "*He will deliver you from six troubles*"): famine, war, slander, thieves, starvation and wild beasts. Indeed, Yitzhak was threatened by all six forms of calamity, and Hashem rescued him from all of them. When famine struck Canaan and Yitzhak planned to resettle in Egypt, Hashem commanded him to remain in Canaan and promised He would sustain him there. Sure enough, Yitzhak settled in Gerar and prospered. His hostile brother, Yishmael, posed a military threat but never caused him any harm. Yitzhak also survived the slanderous accusations of the Philistines, and they were unsuccessful in their attempts to confiscate his property. Hashem sustained him and provided him with an abundance of food, and, finally, He did not allow the "beast," Esav, to kill his son Yaakob. (*Yeshu Elokim*)

⁹ The Mishnayot in Masechet Mikva'ot identify and discuss six types of *mikva'ot*. (Translation based on *Bate Avot*.)

Please, remember the upright one [Yaakob] who fathered six [sons] from the older daughter [Leah],¹⁰ and ordered that a gift be taken from six species,¹¹ the father of six who assigned [to one of his sons] authority [over the others],¹² and who received a sixfold blessing.¹³ Save us on this sixth day of celebration.

אָנָּא זְכוֹר תָּם הוֹלִיד מִן־
הַבְּכִירָה בָּנִים שֵׁשׁ, וְצָוָה
קַחַת מִנְחָה מִמִּינִים שֵׁשׁ,
וְהִגְבִּיר אָבִי שֵׁשׁ וְהַמְּכוֹרְכִים
בְּשֵׁשׁהּ: הוֹשִׁיעֵנו בְּחִגִּית יָמִים
שֵׁשׁהּ:

10. Leah, who was older than Yaakob's other wife, Rachel, bore Yaakob six sons: Reuven, Shimon, Levi, Yehudah, Yissachar and Zevulun.

11. When Yaakob's sons had to return to Egypt and appear before the viceroy (who was actually their brother Yosef), he advised them to bring a gift of appeasement consisting of six items: balm, honey, gum, ladanum, pistachios and almonds (Bereishit 43:11). (*Yesha Elokim*)

12. This refers either to Yaakob's designation of Yosef as the legal firstborn, or to his conferral of royalty upon the tribe of Yehudah. Others translate this sentence to read, "He assigned authority to the father of six." This would refer to Yaakob's having assigned the kingship to Yehudah, the progenitor of six great men — David, Hizkiyahu, Daniel, Hananiah, Mishael and Azariah. (*Bate Avot*)

13. According to this version of the text, which includes the conjunction "and" (with the letter "vav" — "VE'hamemorachim"), this phrase refers to Yaakob and Yosef, who each received six blessings. Yaakob was blessed by his father with six blessings: "the dew of the heavens"; "the fat of the earth"; "abundance of grain and wine"; "nations shall serve you"; "you shall be an overlord to your brother"; "those who curse you shall be cursed, and those who bless you shall be blessed" (Bereishit 27:28-29). The tribes of Yosef likewise received six blessings from Moshe: "the bounty of dew from heaven"; "[the bounty] of the deep that couches below"; "the bounteous yield of the sun"; "the bounteous crop of the moon"; "the bounty of the hills of the world"; "the bounty of the earth and its fullness" (Devarim 33:13-16).

Please, He Who [ordered] that the names of the six [tribes] be placed onto the *efod*¹⁴ and that lives [of inadvertent killers] should be saved in the six cities of refuge,¹⁵ and Who bequeathed to us the wisdom of the six sections [of the Mishnah]¹⁶ Save us on this sixth day of celebration.

Please save [us]; please save [us].

For the sake of the Patriarch [Abraham] who rushed to enter into [the belief in] the Oneness of Hashem,¹⁷ and the King's order

אָנָּא הַמְּחַבֵּר לְאַפּוֹד שְׁמוֹת
שְׁשֵׁה, הַמְּצִיל נַפְשׁוֹת בְּעָרֵי
מִקְלָט שְׁשֵׁה, הַמְּוֹרִישֵׁנו חֻכְמַת
סְדָרִים שְׁשֵׁה: הוֹשִׁיעֵנו בַּחֲגִיגַת
יָמִים שְׁשֵׁה:

הוֹשִׁיעֵנָּא : הוֹשִׁיעֵנָּא :

לְמַעַן אָב אֵין לְבֵא בְּיַחֲוֹד
הַשֵּׁם, וּדְבַר הַמֶּלֶךְ הָיָה נְחוּץ,

Other versions, however, omit “and” from this phrase, such that it modifies the previous clause regarding the one to whom Yaakob assigned authority. As mentioned, this could refer to either Yosef, who, as we saw, received six blessings, or Yehudah, in which case it refers to his descendants, who were blessed with six unique attributes, as listed in Masechet Sanhedrin 93b. (*Bate Avot*)

14. Two precious stones were set onto the *efod* (apron) worn by the *Kohen Gadol*, and upon each stone, the names of six of the twelve tribes of Israel were engraved.

15. The Torah required that six cities be designated as *arei miklat* (cities of refuge) to protect unintentional killers from the victim's vengeful relatives. See Bamidbar 35:13.

16. The Mishnah consists of six sections, known as *sedarim*: *Zera'im*, *Mo'ed*, *Nashim*, *Nezikin*, *Kodashim* and *Toharot*.

17. According to one view, Abraham acknowledged the existence of a single Creator already at the age of three (*Bate Avot*).

was urgent¹⁸: “Come [to live in the Holy Land], he whom Hashem has blessed; why should you stand outside?”¹⁹

בוא בְּרוּךְ יְהוָה, לָמָּה תִּעַמַד
בַּחוּץ:

[Save us] for the sake of the one [Yitzhak] who wailed due to the bitterness of the sacrifice²⁰ and who was informed by “I will be Whom I will be” [Hashem] that Hashem’s promise will bring peace.²¹

לְמַעַן גָּעַה לְמַרְיָרוֹת מִטְּבַח,
וּבִשְׂרָא בְּאַהֲיָה אֲשֶׁר אָהֲיָה,
דְּבַר יְהוָה שְׁלוֹם יִהְיֶה:

[Save us] for the sake of the covenant with the upright one [Yaakob] who sat in his tents, [and regarding whom it is written,] “Behold, Hashem was standing over him.”²²

לְמַעַן אֲשֶׁר הִבְרִית בְּרַת,
לְאִישׁ תָּם יוֹשֵׁב אֹהֲלָיו, וְהִנֵּה
יְהוָה נֹצֵב עָלָיו:

¹⁸. Hashem commanded Abraham to relocate in Canaan (“*lech lecha*” — Bereishit 12:1) immediately, without delay.

¹⁹. As if to say, “I have given this land to your offspring — why, then, should you not settle there and possess it already now?” (*Bate Avot*)

²⁰. In our High Holiday prayers we say, “The eye cried bitterly, but the heart rejoiced.” As he lay bound upon the altar, Yitzhak cried externally, but internally he felt immense joy over his fulfillment of the divine command. Even as he “wailed due to the bitterness of the sacrifice,” he experienced genuine happiness and joy. (*Yesha Elokim*)

²¹. After Hashem appeared to Abraham to command him not to slaughter Yitzhak, He appeared again to grant him a special blessing (Bereishit 22:15-18).

²². This citation is from Bereishit 28:13, the description of Yaakob’s famous dream as he fled Canaan.

[Save us] for the sake of the pure one [Moshe] to whom You appeared²³ [and instructed], “Announce to My masses: Your hearts shall be strong and courageous — all who await Hashem!”

לְמַעַן זֶה נִרְאִיתָ לוֹ, בְּשָׂר
לְהַמוֹנֵי, חֲזָקוּ וַיֵּאֱמֵן לְבַבְכֶם,
כָּל־הַמְיַחֲלִים לַיהוָה:

[Save us] for the sake of those who called out to You on the tenth [of Tishrei, Yom Kippur]²⁴ — men, women and children, hungry and thirsty [from fasting], their soul praying within them.²⁵

לְמַעַן קוֹרְאֶיךָ בְּעָשׂוֹר, אֲנָשִׁים
וְנָשִׁים וְטַף, רָעֵבִים גַּם צְמֵאִים,
נַפְשָׁם בָּהֶם תִּתְעַטֵּף:

For the sake of Your sacred Name, may You still the raging seas,²⁶ open the ground so that salvation may blossom, and make righteousness sprout forth.²⁷

לְמַעַן שֵׁם קְדוֹשְׁךָ, שָׁאֵן יַמִּים
תִּשְׁבִּיחַ, תִּפְתַּח אָרֶץ וַיִּפְרוּ־
יִשְׁעוֹ, וַצְדָקָה תִצְמִיחַ:

Please save [us]; please save [us].

הוֹשִׁיעֵנָּה: הוֹשִׁיעֵנָּה:

23. Referring to Hashem’s revelation to Moshe in the burning bush, as recorded in Shemot, chapter 3 (*Yesha Elokim*).

24. Translation based on *Yesha Elokim*.

25. According to this translation, “*titataf*” means prayer. A person prays with more emotion and sincerity when he experiences hunger and thirst, and thus his prayer is said to emanate directly from the soul (*Radak*, Tehillim 107:5). Others, however, interpret “*titataf*” to mean “enveloped.” People in discomfort and distress, such as those experiencing hunger, often crouch, as if they envelop themselves. (*Metzudat David*, Tehillim 107:5; see also *Ibn Ezra*)

26. A metaphoric reference to the powerful nations who roar and invade like the raging sea, but will ultimately be overpowered by Hashem.

27. Referring to the redemption, the ultimate expression of Hashem’s righteousness and benevolence.

Please save [us] now; please save [us] now.

אָנָּא הוֹשִׁיעָה נָּא: אָנָּא
הוֹשִׁיעָה נָּא:

Please, straighten my thoughts and straighten my ways,²⁸ direct my path towards my sacred mountain.²⁹ And please proclaim liberty to those satiated with bitterness.³⁰ Their words [of prayer] shall be as pleasant as flowing myrrh,³¹ today, on the sixth day [of Sukkot]. Please save [us]; please save [us] now.

אָנָּא יִשָּׂר מַעַרְכִי, וְהִיִּשָּׂר
מַהְלָכִי, וְכוֹנְנָה אֶת-דְּרָכִי,
לְלֶכֶת אֶל-הַר קְדוֹשֵׁי: וְקִרְא נָּא
דְּרוֹר, לְרוֹוֵי מִמְרוֹר, וְשִׂיחָם
יַעֲרֹב כְּמוֹ מֵר-דְּרוֹר, הַיּוֹם
בְּיוֹם שְׁשִׁי: הוֹשִׁיעָה נָּא: אָנָּא
הוֹשִׁיעָה נָּא:

Please take possession of Your treasure [Israel] and gather Your congregation to Your allotted mountain,³² the place of my Temple. Gather the dispersed to the site of [Your] resting-place [Jerusalem], and clothe them [the *Kohanim*] in knitted tunics,³³ today, on the sixth day [of Sukkot]. Please save [us]; please save [us] now.

אָנָּא סִגְל סִגְלָתְךָ, וְקַבֵּץ
קְהֵלְתְּךָ, לְהַר נְחֻלְתְּךָ, מְקוֹם
מִקְדָּשֵׁי: פְּזוּרִים תִּקְבֹּץ, לְנֹוֹה
מִרְבֵּץ, וְתִלְבִּישֵׁם תְּשֻׁבָּץ, הַיּוֹם
בְּיוֹם שְׁשִׁי: הוֹשִׁיעָה נָּא: אָנָּא
הוֹשִׁיעָה נָּא:

28. Help me serve You wholeheartedly, with total sincerity (*Yesha Elokim*).

29. Help me overcome bad habits and sinful conduct so that I may be deserving of frequenting the *Bet Hamikdash*. (See *Radak*, Tehillim 119:5.)

30. Referring to the bitterness of exile and persecution.

31. *Mor deror* (flowing myrrh) is listed among the ingredients of the *shemen ha'mishbah* — the anointing oil through which the Mishkan, the Altar and its utensils were consecrated. (See Shemot 30:23.)

32. Referring to *Har Ha'bayit* (the Temple Mount), upon which the Temple stood. (See Shemot 15:17.)

Ani vahu — please save [us];
Ani vahu — please save [us].

אָנִי וְהוּ הוֹשִׁיעָה נָא:
 אָנִי וְהוּ הוֹשִׁיעָה נָא:

As You saved the children of Your beloved [Abraham] from the fiery flame,³⁴ You smote the sea monster [Egypt,³⁵ who sought] to eradicate my sacred nation, and You opened a paved path in the depths [of the sea]³⁶ for the all-encompassing nation³⁷ to pass through — so, too, please save us, who praise You on the sixth day [of Sukkot].

בְּהוֹשִׁיעֶתָ יְלִידֵי אֲהַב, מֵאוּר
 הַלְהַב, וּמִחֲצַתָּ רֶהַב, לְבִלּוֹת
 אֶת־קַדְשִׁי: סָלֹל וּמִסְלֹל,
 פֶּתַחַתָּ בְּמִצְלֹל, לְעֵבֵר עִם
 כָּלֹל, נְהַלְלֶךָ בְּיוֹם שִׁשִּׁי, בֵּן
 הוֹשִׁיעָנָא:

33. *Tashbetz* refers to the Torah's description of the *Kohanim's* tunics in Shemot 28:39.

34. According to this translation, "the fiery flame" refers to the crucible of the Egyptian exile, from which Hashem rescued *Benei Yisrael*. Others, however, explain that "from the fiery flame" modifies "Your beloved." Abraham became Hashem's "beloved" when he allowed himself to be cast into a furnace by Nimrod rather than agree to worship idols. (*Bate Avot*)

35. Some explain "sea monster" as referring not to the Egyptians themselves, but rather to the *sar*, or Heavenly angel, of Egypt. The Torah tells (Shemot 14:30) that *Benei Yisrael* "saw Egypt dead on the seashore," and the Sages explain that Hashem showed them the *sar* of Egypt lying lifeless by the sea. (*Bate Avot*)

36. The repetitious expression "*salul u'maslul*" refers to the twelve paths Hashem opened for *Benei Yisrael* through the sea, one for each tribe (*Yasha Elokim*).

37. *Benei Yisrael* encompass within them all the good qualities and include many different groups — the Sanhedrin, *Kohanim*, *Levi'im* and *Yisraelim*. An alternate reading translates *kalul* to mean "crowned," a metaphoric de-

Ani vahu — please save [us].

As you saved those longing for [the sound of] the turtledove [the symbol of redemption,³⁸ to lead them] from the land of *Kaftor* [Egypt], You placed a protective cover over them,³⁹ my Sacred One, and You afflicted *Put* [the Egyptians]⁴⁰ with the plague of *nafut* [boils]⁴¹ in order to rescue the condemned nation⁴² — so, too, please save us, who praise You on the sixth day [of Sukkot]].

אָנִי וְהוּ הוֹשִׁיעָה נָא:
 בְּהוֹשִׁיעֶת יְחִילֵי תוֹר, מֵאֶרֶץ
 כַּפְתּוֹר, וּתְשֵׁם מִסְתּוֹר, עָלֵינוּ
 קְדוֹשֵׁי: סַבְּפַת פּוּט, פִּגְעַת נַפּוּט,
 לְחַלֵּץ עִם שְׁפוּט, נְהַלְלֶךָ בְּיוֹם
 שִׁשִּׁי: בֵּן הוֹשִׁיעָנָא:

scription of *Benei Yisrael*'s immense love for the Almighty which they wear with pride and joy, just as a king wears a crown upon his head. (*Bate Avot*)

³⁸. Alternatively, *tor* here means *tayar* — a “scout,” referring to the Almighty who is called “*Ha’tayar ha’gadol*” — the “great Scout.” (See Rashi, Shir Hashirim 2:12.)

³⁹. As *Benei Yisrael* traveled through the wilderness, Hashem’s *ananei ha’kavod* (“clouds of glory”) encircled them and protected them from animals, thieves, heat and frost.

⁴⁰. *Put* was a brother of Mitzrayim (Bereishit 10:6), and together the two brothers founded the nation of Egypt.

⁴¹. *Nafut* means “sap,” and refers here either to the way the boils stuck to the bodies of the Egyptians like a thick sap, or to the herbal substance needed to cure the boils (*Bate Avot*).

⁴². Referring to *Benei Yisrael*, whom the Egyptians condemned to bondage and oppression.

Ani vahu — please save [us]; *Ani vahu* — please save [us].

אָנִי וְהוּ הוֹשִׁיעָה נָא : אָנִי
וְהוּ הוֹשִׁיעָה נָא :

Heed my whisper, O Supreme One, Who is revered in sanctity. Today, as I approach You with a new song,⁴³ restrain those who restrain me, heal the excruciating wound⁴⁴ [of] those who encircle Your Torah for the sixth time.

שָׁעָה עֲלִיּוֹן לְחַשִּׁי, נִעְרָץ
בְּקַדְשָׁהּ, הַיּוֹם לְךָ בְּדַרְשֵׁי,
בְּשִׁירָה חֲדָשָׁה, כְּבוֹשׁ נָא אֶת-
כּוֹבְשֵׁי, רַפָּא מַכָּה אֲנוּשָׁה:
סוּבְבֵי תוֹרְתְךָ זֹאת הַפְּעַם
שֵׁשָׁה:

Please listen to the voice of the impoverished one as he calls out from his distress. The nation groans in the wilderness, [as they are] subjugated by [other] peoples and oppressors. Quickly bring salvation and redemption to the nation sold for no fortune,⁴⁵ and very soon hurry their redemption from captivity — those who encircle Your Torah for the sixth time.

הִקְשַׁב-נָא קוֹל אֲבִיּוֹן, בְּקִרְאוֹ
מִן-מִצְרַיִם, עִם הוֹמָה בְּצִיּוֹן,
בְּיַד עַמִּים וְצָרִים, וְחִישׁ יִשַׁע
וּפְדִיּוֹן, לְעַם בְּלֹא הוֹן נִמְכָּרִים,
וְשָׁבוֹת נִאֲלָתָם, תִּמְהַר
תְּחִישָׁה: סוּבְבֵי תוֹרְתְךָ זֹאת
הַפְּעַם שֵׁשָׁה:

⁴³ Each day of Sukkot we perform the *Hoshanot* with “a new song” — with a special liturgical text for that day.

⁴⁴ Translation based on *Metzudat David*, Yirmeyahu 15:18.

⁴⁵ Haman offered King Ahashverosh ten thousand silver talents in exchange for permission to kill the Jews, but the king told Haman he could keep the money. This demonstrates just how worthless the lives of the Jewish people were in the eyes of our foes, as if we were lost, ownerless sheep. (*Me'am Lo'ez*, Tehillim 44:13)

As You brought salvation long ago to Your congregation, so shall You save Your nation and bless Your allotment. We praise You on the sixth day [of Sukkot] — so please save [us].

כְּהוֹשִׁיעַתָּ מָאֵז עֲדַתְךָ, בֵּן
הוֹשִׁיעָה אֶת-עַמְּךָ, וּבָרַךְ אֶת-
נַחֲלֹתֶיךָ, נְהַלְלֶךָ בְּיוֹם שֵׁשִׁי, בֵּן
הוֹשִׁיעָנָא:

Ani vahu — please save [us]; *Ani vahu* — please save [us].

אֲנִי וְהוּ הוֹשִׁיעָה נָא: אֲנִי
וְהוּ הוֹשִׁיעָה נָא:

As it is written: “Save Your people and bless Your allotment; tend them and raise them forever.”

בְּכַתוּב. הוֹשִׁיעָה, אֶת-עַמְּךָ,
וּבָרַךְ אֶת-נַחֲלֹתֶיךָ. וְרַעַם וְנִשְׂאֵם
עַד-הָעוֹלָם:

May Hashem’s Name be blessed from now until eternity. From the rising of the sun to its setting, Hashem’s Name is praised. Hashem, our Master — how majestic is Your Name throughout the earth!

יְהִי שֵׁם יְהוָה מְבֹרָךְ, מֵעַתָּה וְעַד-
עוֹלָם: מִמִּזְרַח-שֶׁמֶשׁ עַד-
מְבֹאוֹ, מְהֻלָּל שֵׁם יְהוָה: יְהוָה
אֲדֹנָינוּ, מְהֻאֲדָר שְׁמֵךְ, בְּכָל-
הָאָרֶץ:

החזן אומר קדיש תתקבל

Hoshanot for Shabbat

הושענות לשבת

I shall wash my hands in purity
and encircle Your Altar, Hashem,
to sound the voice of thanksgiving
and tell of all Your wonders.

אֶרְחִץ בְּנִקְיוֹן בְּפִי וְאֶסְבָּךְ
אֶת-מִזְבְּחֶךָ יְהוָה: לְשִׁמְעַע בְּקוֹל
תּוֹרָה וּלְסַפֵּר כָּל-נִמְלֵאוֹתֶיךָ:

Please save [us]; please save [us].

הוֹשִׁיעֵנָּה: הוֹשִׁיעֵנָּה:

For Your sake, our God.

לְמַעַנְךָ אֱלֹהֵינוּ:

For Your sake, our Creator.

לְמַעַנְךָ בּוֹרְאֵנוּ:

For Your sake, our Redeemer.

לְמַעַנְךָ גּוֹאֲלֵנוּ:

For Your sake, our Seeker.

לְמַעַנְךָ דּוֹרְשָׁנוּ:

For Your sake, Mightiest of the
mighty.

לְמַעַנְךָ אֱדִיר אֱדִירִים:

For Your sake, He Who creates
wind and fashions mountains.

לְמַעַנְךָ בּוֹרֵא רוּחַ וַיּוֹצֵר הָרִים:

For Your sake, He Who is great in
counsel, Who humbles and raises
high.

לְמַעַנְךָ גְּדוֹל הַעֲצָה, מְשַׁפִּיל
וּמְרִים:

For Your sake, He Who speaks
righteousness and transmits just
[laws].

לְמַעַנְךָ דּוֹבֵר צְדָקָה וּמִגִּיד
מִישָׁרִים:

For Your sake, He Who knows
and testifies, even if a man would
hide in a concealed location.

לְמַעַנְךָ הַיּוֹדֵעַ וְעֵד, אִם יִסְתֵּר
אִישׁ בְּמִסְתָּרִים:

For Your sake, He Who is One,
whom no one can dissuade with
words.

לְמַעַנְךָ וְהוּא בְּאֶחָד, וּמִי
יִשְׁיבֵנו אֲמָרִים:

For Your sake, He Who is pristine
and pure, Who acts purely with
the pure.

לְמַעַנְךָ יְדָ וְנָקִי, וּמִתְבָּרַר עִם-
בָּרִים:

For Your sake, He Who discloses
that which is concealed and
searches through all chambers.

לְמַעַנְךָ חִפֵּשׂ מִצְפוּן, וְחֹקֵר
כָּל-חֲדָרִים:

For Your sake, He Whose right
hand spread out the sky and fash-
ioned the luminaries.

לְמַעַנְךָ טִפְחָה יְמִינוֹ שָׁמַיִם,
וַעֲשָׂה מְאוֹרִים:

For Your sake, He Who estab-
lished the earth, Who carved riv-
ers through rocks.

לְמַעַנְךָ יָסַד אֶרֶץ, בַּצּוּרוֹת בְּקָע
יְאֲרִים:

For Your sake, He Who is mighty
in strength, glorified with lights.

לְמַעַנְךָ כְּבִיר כֶּחֶל, מְכַבֵּד
בְּאוֹרִים:

For Your sake, He Whose years
never end, for all generations.

לְמַעַנְךָ לֹא יִתְמוּ שְׁנוֹתָיו לְדוֹר
דוֹרִים:

Please save [us]; please save [us].

הוֹשִׁעֵנָּא: הוֹשִׁעֵנָּא:

The nation guarded like the pupil
of the eye¹

אִם נִצּוּרָה כְּבֵבֶת.

probes the laws of Shabbat,

בְּנִיחָה בְּהִלְכוֹת שַׁבָּת.

studies the Law that restores the
soul;²

גּוֹמֶרֶת דֵּת נַפְשׁ מְשִׁיבָת.

1. Hashem watches over and protects *Kelal Yisrael* as carefully as one guards and protects the pupil of his eye. Just as the eye immediately blinks whenever any object threatens to penetrate it, so is Hashem's protection automatically triggered the moment the Jewish people face the threat of destruction.

2. The word used here for "studies" — "*gomeret*" — also means "completes." It thus refers to the obligation to study the weekly Torah portion ("*shenayim*

expounds upon [the laws concerning] carrying on Shabbat,³

הוֹרֵשֶׁת יֵצִיאֹת שַׁבָּת.

Who establish the distance of two thousand [cubits] as the boundary of Shabbat,

הַקּוֹבְעֵת אֶלְפִים תְּחוּם שַׁבָּת.

and break bread over two loaves on Shabbat⁴—

וְעַל-שְׁתֵּי כֶּבֶדֹת בּוֹצֵעֵת בְּשַׁבָּת.

they observe on Shabbat *zachor* and *shamor* [the commandments to proclaim and keep the Shabbat].⁵

זְכוֹר וְשָׁמֹר מִקִּיּוֹמֵת בְּשַׁבָּת.

They contemplate and toil in the laws of Shabbat⁶

חֹזְשֶׁת וְטוֹרַחַת בְּהִלְכוֹת שַׁבָּת.

mikra ve'ehad targum") such that one completes the entire Torah each year. (*Bate Avot*) Torah is described as "restoring the soul" because it helps bring a person off the path of death, leading him to the path of eternal life (Rashi, Tehillim 19:8).

3. "*Yetzi'ot ha'Shabbat*" is the name of the first chapter of Masechet Shabbat, which discusses mainly the laws of carrying on Shabbat.
4. The two loaves used on Shabbat commemorate the double portion of manna that fell each week on Erev Shabbat when *Benei Yisrael* wandered in the wilderness. Since no manna fell on Shabbat, they received a double portion on Friday.
5. "*Zachor*" is the obligation to recite *kiddush* on Shabbat, declaring its sanctity, whereas "*shamor*" refers to the activities from which we must refrain on Shabbat (*Yesha Elokim*).
6. "Contemplate" might refer not to the study of the *halachot* of Shabbat, but rather to thoughts concerning mundane, weekday matters. *Halachah* for-

and eat three meals on Shabbat.

טוֹעֲמֵת שְׁלֹשׁ סְעוּדוֹת בְּשַׁבָּת.

They conduct [a prayer service consisting of] seven upright blessings on Shabbat,⁷

וְיֹשֵׁר שִׁבְעַת בְּרָכוֹת עוֹרְכֵת בְּשַׁבָּת.

and recite complete hymns and praises on Shabbat.

כּוֹלֵלֵת שִׁיר מְזֻמּוֹר וְשֹׁבַח בְּשַׁבָּת.

They constantly give praise to Your Name on Shabbat

לְהִלֵּל לְשִׁמְךָ מִתְמַדֵּת בְּשַׁבָּת.

and turn away from all [mundane] matters on the Shabbat day.⁸

מוֹאָסֵת כָּל-חֲפִיץ בְּיוֹם הַשַּׁבָּת.

They speak out against desecrating the Shabbat day,

נֹאֲמֵת מְלַחֵל אֶת-יוֹם הַשַּׁבָּת.

and bear a weighty burden because of the Shabbat day.⁹

סוֹבֵלֵת עַל כְּבֵד בְּעִבּוֹר יוֹם הַשַּׁבָּת.

_____ bids speaking about weekday matters on Shabbat but allows one to think of such matters on Shabbat. Alternatively, “*hoshevet*” refers to verbal calculation, even of weekday matters, which is permissible on Shabbat for purposes of a *mitzvah*. “Toil in the laws of Shabbat” obviously refers to the in-depth study of the complex and intricate laws of Shabbat. (*Yesha Elokim*)

7. This refers to the *shemoneh esreh* prayer on Shabbat, which consists of seven *berachot* (*Bate Avot*).

8. *Halachah* forbids involving oneself in mundane affairs (such as one’s financial or professional concerns) on Shabbat.

9. This refers to the many difficult restrictions that apply on Shabbat, such as the prohibitions against carrying and handling *muktzah* (*Bate Avot*).

They conduct [the recitation of] the Psalm for the Shabbat day,

עֹרְכֵת מְזֹמֵר שִׁיר לְיוֹם הַשַּׁבָּת.

and open their hand to those who set aside [food for the poor] for Shabbat.¹⁰

פּוֹתַחַת יָד לְמִנְחָדִים בְּשַׁבָּת.

They push aside weeping and crying on Shabbat,

צָעֵקָה וּבְכִיָּה מְרַחֶקֶת בְּשַׁבָּת.

and withhold their hands from conducting commerce on Shabbat.

קוֹפְצֵת כַּף מִלְסָחוֹר בְּשַׁבָּת.

They take note of the Written and Oral [law] on Shabbat,¹¹

רוֹשְׁמֵת בְּכֹתֵב וְעַל-פֶּה בְּשַׁבָּת.

and observe the delight of the sanctity of Shabbat.

שׂוֹמְרֵת עֲנֵג קִדְשֵׁי שַׁבָּת.

So may You always bequeath to them the world that is entirely Shabbat.¹²

תָּמִיד בֵּין תִּנְחַלְלֶנָּה עוֹלָם שְׂכָלוֹ שַׁבָּת:

Please save [us]; please save [us].

הוֹשִׁיעֵנָּה: הוֹשִׁיעֵנָּה:

10. The Jewish people give generously to the charity collectors who raise money to provide food for the needy for Shabbat.

11. The prohibition against performing work on Shabbat allows time for the study of Torah — of both the written law (*Tanach*) and the oral law (*Mishnah*, *Gemara* and *Halachah*).

12. In the World to Come, souls experience complete rest and need not work for their livelihood; it is thus referred to as a “world that is entirely Shabbat” (Rashi, Masechet Rosh Hashanah 31a).

Hashem¹³ revered in the great session of holy [angels] — a psalm, a song, for the Shabbat day.

אל נַעֲרָץ, בְּסוֹד קְדוּשִׁים רַבָּת.
מִזְמוֹר שִׁיר לְיוֹם הַשַּׁבָּת:

Creator of the utterance of lips,¹⁴ Who conceals Himself in [His] secret pavilion¹⁵ — it is good to give thanks to Hashem and to sing to Your Name, He Who is Most High.¹⁶

בּוֹרֵא נִיב שְׁפָתַיִם, מְסֻתֵתָר
בְּשַׁפְרִיר חִבּוּן. טוֹב לְהַדוֹת
לְיְהוָה, וּלְזַמֵּר לְשִׁמְךָ עֲלִיוֹן:

Hashem [Who] is great and very much acclaimed, a Rock, awesome in deed¹⁷— [and] to tell of Your kindness in the morning and of Your faithfulness in the evenings.¹⁸

גְּדוֹל יְהוָה וּמְהֻלָּל מְאֹד, צוֹר
נוֹרָא עֲלִילוֹת. לְהַגִּיד בְּבֹקֶר
חַסְדְּךָ, וְאַמוּנָתְךָ בְּלֵילוֹת:

13. The following paragraph is poetically composed based on the first six verses of Tehillim 92 — the special Psalm for Shabbat (“*Mizmor shir l’yom ha’Shabbat*”), incorporating within each stanza selected phrases from this Psalm.

14. Another interpretation of this phrase reads it as, “Creator through the utterance of lips” — referring to Hashem’s having created the world by simply declaring that it should come into being (*Malbim*, Yeshayahu 57:19).

15. The Almighty “hides,” as it were, so as not to look upon *Benei Yisrael*’s misdeeds (Rashi, Yeshayahu 45:15). “*Shafrir*” — translated here as “pavilion” — means a decorative tent (*Metzudat Tziyon*, Yirmiyahu 44:10).

16. On Shabbat, when a person must refrain from his weekday activity, he should use the time to sing to Hashem in praise and thanksgiving. The purpose of Shabbat is not to just eat and drink, but rather to thank the Almighty for His kindness and study Torah. The Psalm for Shabbat therefore begins, “It is good [on the day of Shabbat] to give thanks to the Lord” (*Me’am Lo’ez*)

17. Through His actions, the Almighty earns the awe and fear of all people (*Malbim*, Tehillim 66:5).

18. “Morning” here symbolically refers to times of peace and prosperity, whereas “evening” represents periods of gloom and hardship. One must

He Who speaks righteousness and transmits just [laws] is praised at Nikanor Gate,¹⁹ upon a ten-stringed harp and upon a lyre, upon a voice of song and harp.

דוֹכַר צְדָקָה וּמִגִּיד מִיִּשְׂרָאֵל,
מִהַלֵּל בְּשֵׁעַר נִיקָנוֹר. עָלֶי-
עָשׂוֹר וְעָלֶי-נָבֶל, עָלֶי הַגִּיּוֹן
בְּכִנּוֹר:

Teach me, Hashem, Your way, and I shall study Your righteousness.²⁰ You have gladdened me with Your deeds; I sing for joy at Your handiwork.

הוֹרֵנִי יְהוָה דְרָכֶךָ, וְצִדְקֹתֶיךָ
אֲשַׁנֵּן. כִּי שִׂמְחַתְנִי יְהוָה
בְּפַעְלֶיךָ בְּמַעֲשֵׂי יְדֶיךָ אֲרַנֵּן:

As for me — my prayer is [directed] towards You, Hashem,²¹ for Your secrets are lofty. How great are Your deeds, Hashem²² — how profound are Your thoughts.²³

וְאֲנִי תַפְלְתִי לָךְ יְהוָה, כִּי גְבוּהוֹ
סוּדוֹתֶיךָ. מִה־גָּדְלוֹ מַעֲשֵׂיךָ
יְהוָה, מְאֹד עָמְקוֹ מַחְשְׁבֹתֶיךָ:

tell of Hashem's kindness in times of "daylight," when blessing and prosperity abound, but must also retain his faith and trust in Hashem during the darker periods of life. (Rashi)

¹⁹. This was one of the gates to the Temple. The Levites would sing the praises of Hashem in the Temple as the sacrifices were offered upon the Altar.

²⁰. "Ashanen" means "study," as in the verse in the *Shema* prayer, "ve'shinantam le'vanecha" ("you shall teach them to your children" — Devarim 6:7). Rashi there explains that "shinun" denotes constant review of the material to the point where the individual has achieved complete mastery and fluency.

²¹. We have no one else to whom to direct our prayer, other than Hashem (*Me'am Lo'ez*, Tehillim 69:14).

²². Hashem created innumerable people and animals, and yet no two are identically similar in appearance or voice. *Tana D'Bei Eliyahu* explains that this verse marvels over the way Hashem concealed His handiwork behind the veil of nature. The wonders of creation and vastness of the universe appear to us as perfectly normal, natural phenomena, when in actuality they are nothing short of extraordinary and miraculous creations.

²³. Hashem's decision to conceal His greatness behind the veil of the natural

Remember Your compassion, Hashem,²⁴ for there is none besides You. Arise and help us, and redeem us for the sake of Your kindness.

זְכוֹר רַחֲמֶיךָ יְהוָה, כִּי אֵין עוֹד
מִלְבַּבְּךָ. קוּמָה עֲזֹרְתָהּ לָנוּ,
וּפְדֵנוּ לְמַעַן חַסְדְּךָ:

Be gracious to us, for the enemy has devoured us. Show us, Hashem, Your kindness, and grant us Your salvation.²⁵

חַנּוּנֵנוּ כִּי צָר אֲכַלְנוּ. הֲרַאֲנוּ יְהוָה
חַסְדְּךָ, וַיִּשְׁעֶךָ תִּתֵּן-לָנוּ:

“Hashem is benevolent to all,”²⁶ my thoughts urge me to respond.

טוֹב יְהוָה לְכָל, יִשְׁכּוֹנֵי רַעֲיוֹנַי.

order demonstrates the profundity of His plan for the world and mankind. Were the miracle of creation not to be concealed by nature, man would be so overwhelmed by Hashem’s power that he would have no *behirah* (free choice); he would have no inclination whatsoever to disobey Hashem’s laws. In His infinite wisdom, Hashem ensured our ability to choose between good and evil by concealing His power and greatness, thereby allowing us the option of sin. (*Malbim*, Tehillim 92:6)

²⁴ We ask Hashem to remember the compassion He showed Adam after his sin, granting him one thousand years of life despite his transgression, and to forgive us for our wrongdoing, as well (Rashi Tehillim 25:6).

²⁵ Everything the Almighty does to us is, ultimately, to our benefit, even when it appears detrimental. But we ask Hashem to show us His kindness, to act towards us in a manner that allows us to see how it is in our best interest. Additionally, we ask Hashem to give us a glimpse of the signs of redemption, to give us hope and encouragement during this long and bitter exile. And then, after we take note of the initial signs, He shall grant us His salvation. (*Malbim*, Tehillim 85:8)

²⁶ Hashem deals kindly even with the wicked. Rather than destroying them immediately, He first tries to lead them to repentance and thereby earn forgiveness. (*Malbim*, Tehillim 145:9)

May the words of my mouth be acceptable, and the thoughts of my heart [shall come] before You²⁷ — Hashem.

יְהִיוּ לְרָצוֹן אִמְרֵי-פִי וְהַגִּיזוֹן לְפִי
לְפָנֶיךָ יְהוָה:

Please save [us]; please save [us].

הוֹשִׁעֵנָּא: הוֹשִׁעֵנָּא:

On the sacred day of Shabbat, restore the treasured people to the resting-place and inheritance.²⁸

בְּיוֹם שַׁבָּת קֹדֶשׁ, הָשִׁב עִם
סִגְלָה. אֶל-הַמְנוּחָה וְאֶל-
הַנַּחֲלָה:

On the sacred day of Shabbat, fulfill, Hashem, the declaration of Your seer: “Arise, Hashem, to Your resting-place, You and the Ark of Your strength.”²⁹

בְּיוֹם שַׁבָּת קֹדֶשׁ, קוּמָה יְהוָה
מֵאֵמַר חוֹזֵף. קוּמָה יְהוָה
לְמְנוּחָתְךָ, אֶתְּךָ וְאֶרֶז עֲזָדְךָ:

On the sacred day of Shabbat, may You proclaim [to] the scattered, banished congregation: “May Hashem grant you [the ability] to find tranquility.”

בְּיוֹם שַׁבָּת קֹדֶשׁ, תַּעֲנֶה עֲדָה
פְּזוּרָה וְנִדְחָה. יִתֵּן יְהוָה לְכֶם,
וּמְצֵאןָ מְנוּחָה:

²⁷. At times a person is unable to verbally express his thoughts and emotions.

We therefore ask Hashem to take into account not only our words of prayer, but also the unarticulated feelings of remorse and repentance deep within our hearts. (*Metzudat David*, Tehillim 19:15)

²⁸. “Resting place” refers to the Temple, and “inheritance” refers to Jerusalem (*Bate Avot*).

²⁹. The Ark is called “Ark of Your strength” because it demonstrated and proved Hashem’s power. After the Philistines captured the Ark from *Benei Yisrael*, as recorded in Sefer Shemuel, Hashem smote the Philistines with a number of supernatural plagues. The verse therefore refers to the Ark as “the Ark of Your strength.” (*Metzudat David*, Tehillim 132:8)

On the sacred day of Shabbat, provide respite for Your nation,³⁰ and there shall the weary of spirit rest.

בְּיוֹם שַׁבַּת קִדְשׁ, הַמְצִיא לְעַמּוֹ
מְנוּחַת. וְשֵׁם יְנוּחוּ יְגִיעֵי כַחַת:

On the sacred day of Shabbat, call unto the oppressor and pursuer, “Here is the resting place — let the weary rest.”

בְּיוֹם שַׁבַּת קִדְשׁ, תִּקְרָא
לְצוֹרֵר וְרוֹדֵף. זֹאת הַמְנוּחָה,
הַנִּיחוּ לְעֵינַי:

On the sacred day of Shabbat, I shall bless the Rock, Redeemer and Deliverer. Blessed is Hashem Who granted rest to His nation Israel.

בְּיוֹם שַׁבַּת קִדְשׁ, אֲבָרֵךְ צוֹר
פְּדוּתָהּ וְגוֹאֵל. בָּרוּךְ יְהוָה, אֲשֶׁר
נָתַן מְנוּחָה לְעַמּוֹ יִשְׂרָאֵל:

Please save [us]; please save [us].

הוֹשִׁיעֵנָּא: הוֹשִׁיעֵנָּא:

Please save [us] now;
please save [us] now.

אֲנֵּא הוֹשִׁיעָה נָּא:

אֲנֵּא הוֹשִׁיעָה נָּא:

Please, hurry my salvation on the seventh day and heed my cry as a pan meal-offering. Be gracious to those who ensure to recite³¹ *zachor* and *shamor*, who sing the song of praise of the Shabbat day,³² (today, on the day of Shabbat,) please save [us].

אֲנֵּא חִישׁ נָּא יִשְׁעֵי, בְּיוֹם
הַשְּׁבִיעִי. וְשִׁיעָה נָּא שְׁוֹעֵי,
כְּמִנְחַת מִתְּחֵבֶת. וְחֵן שְׁוֹקְרֵי
אֲמוֹר, זְכוֹר וְשָׁמוֹר. הַמְזַמְּרִים
מִזְמוֹר, שִׁיר לְיוֹם הַשַּׁבָּת. (הַיּוֹם
בְּיוֹם שַׁבַּת,) הוֹשִׁיעָה נָּא:

³⁰. As the verse states in Megillat Eichah (1:3), once *Benei Yisrael* were driven into exile, they could find no rest. Only when the redemption arrives will we be able to experience true peace and tranquility.

³¹. The word, “*shokedei*” may also mean, “those who rush” (see Yirmeyahu 1:11-12). This sentence would thus refer to the fact that each week we accept Shabbat early, at least several minutes before sundown, in fulfillment of the obligation of *tosefet Shabbat* (adding some time onto Shabbat). (*Yesha Elokim*)

³². This refers to Tehillim 92, which, as mentioned earlier, is the Psalm

Please save [us] now;
please save [us] now.

אָנָּא הוֹשִׁיעָה נָּא:
אָנָּא הוֹשִׁיעָה נָּא:

Please, He Who turns the seventh cycle,³³ may Your goodness be my [topic of] conversation and fill my cup, as an irreversible law [for all time].³⁴ Pull Your dispersed ones³⁵ through — the sacred from the mundane³⁶ — to approach You repeatedly in song, today, on the day of Shabbat, please save [us].

אָנָּא סוֹבֵב הַשְּׁבִיעִי, מוֹבֵךְ מִבִּיעִי. וּמֵלֵא גְבִיעִי, חֵק בְּלִישָׁבֶת. פְּזוּרֵיךָ שְׁחַל, קִדְשׁ מֵחַל, לְסִלְסֹלֵךְ עָלַי מְחוּל. הַיּוֹם בְּיוֹם שַׁבָּת, הוֹשִׁיעָה נָּא:

Please save [us];
please save [us] now.

אָנָּא הוֹשִׁיעָה נָּא:
אָנָּא הוֹשִׁיעָה נָּא:

composed especially for the day of Shabbat. It deals with the concept of divine providence, particularly the notion that Hashem controls and governs the world even when evil abounds and the wicked prosper, thus giving the impression that the Almighty has withdrawn His providence. This Psalm is to be recited on Shabbat, when we testify to Hashem's having created the world and His ongoing involvement in world events. (*Malbim*)

³³. This refers to the highest point in the heavens, where the Almighty sits, as it were, on His Throne of Glory. The natural cycle at this level is controlled directly by the Almighty Himself, rather than through an angel or some other intermediary force. (*Bate Avot*)

³⁴. We ask that Hashem always provide our needs, so that we will be able to fulfill all the mitzvot, including the mitzvah of kiddush, for which we ask that Hashem “fill our cup.” We add that Hashem should provide for us “as an irreversible law” — forever. (*Bate Avot*)

³⁵. The Jewish people, who are scattered among the nations of the world.

³⁶. The Jewish people were singled out from the rest of the nations to become Hashem's sacred people (*Bate Avot*). This status of sanctity renders us comparable to *hekdesh* — sacrificial meat or other property of the Temple. Just

Ani vahu — please save [us];

אָנִי וְהוּ הוֹשִׁיעָה נָא:

Ani vahu — please save [us].

אָנִי וְהוּ הוֹשִׁיעָה נָא:

As You saved those who departed from Patros [Egypt], and completely crushed and utterly destroyed the dignitaries of Rabbat³⁷— so, too, please save those who sing to You songs and offer songs of praise, [songs of] pure words³⁸ — we, who praise You on the day of Shabbat.

בְּהוֹשִׁיעֶתָ יוֹצְאֵי פַתְרוֹם,
וְרַעְצַתָּ עָרוֹץ. וּתְהַרֵם הָרוֹם,
לְסָרִיסֵי רַבַּת. שְׁוֹרְרֵי לֶךְ
נְשִׁירוֹת, וְנוֹתְנֵי זְמִירוֹת, אֲמָרוֹת
טְהוֹרוֹת. נְהַלְלֶךָ בְּיוֹם שַׁבָּת, בְּיוֹם
הוֹשִׁיעֶנָּא:

Ani vahu — please save [us].

אָנִי וְהוּ הוֹשִׁיעָה נָא:

Ani vahu — please save [us].

אָנִי וְהוּ הוֹשִׁיעָה נָא:

As You saved those who were swept away³⁹ and treasured the

בְּהוֹשִׁיעֶתָ סְחוּפֵי סוּחָף, וְתַסְגִּיל

as a non-*kohen* who misuses *hekdedsh* for his personal benefit is punished, so will Hashem punish the nations of the world for “consuming” the Jewish people, His “*hekdedsh*.” (*Yeshu Elokim*)

³⁷. The term, “*ra’atzta*” is taken from Shemot 15:6 (“*tir’atz oyev*”); “*Rabbat*” is a reference to Egypt (*Yeshu Elokim*).

³⁸. When we praise other human beings, our praise will invariably contain some element of exaggeration or inaccuracy. Our praise of the Almighty, by contrast, is pure and pristine; every word we recite is genuine and precise.

³⁹. The Egyptians “dragged” *Benei Yisrael*, forcing them to perform back-breaking labor. Alternatively, “*sehufei sohef*” means “those who were drowned” — referring to Pharaoh’s decree to cast *Benei Yisrael*’s newborns into the river. (*Bate Avot*)

wanderer,⁴⁰ O Beloved, Who dwells and hovers,⁴¹ and guarded [him] like the pupil of the eye — so, too, please save those who burst forth with songs of praise and play melodies in prayer and supplication — we, who praise You on the day of Shabbat.

Ani vahu — please save [us];

Ani vahu — please save [us].

רוחַף. יָדִיד שׁוֹכֵן וְחוֹפֵף,
וְתַצּוֹר כְּכַבֵּת. פּוֹצְחֵי רְנָנוֹת,
וּמְנַנְנֵי נְגִינּוֹת, בְּתַפְלָה
וּבְתַחֲנוּנֹת. נְהַלְלֶךָ בְּיוֹם שַׁבָּת,
כִּן הוֹשִׁיעֲנָא:

אָנִי וְהוּ הוֹשִׁיעָה נָא:

אָנִי וְהוּ הוֹשִׁיעָה נָא:

We have come today to declare the Oneness of the Name of Hashem with praise and acclaim, [though] we are unable to praise with the four species. The Rock, Redeemer and Deliverer will bring us relief. May Hashem grant you [the ability] to find tranquility.

בָּאֵנוּ לְיַחַד שֵׁם הָאֵל, הַיּוֹם
בְּהִלָּל וּשְׁבַחָהּ. אֵין לָנוּ לְהַלְלוֹ,
כְּמִינִים אַרְבָּעָה. צוֹר פּוֹדֶה
וְגוֹאֵל, יוֹצִיאֵנוּ לְרוּחָהּ. יִתֵּן
יְהוָה לָכֶם וּמִצְאוֹ מְנוּחָה:

He bequeathed a sacred, awe-some day, distinguished from all other days, to the sacred nation, a delight for both worlds,⁴² on the

יּוֹם קָדוֹשׁ וְנוֹרָא, נִכְבָּד מְכַל-
יָמִים. הַנְּחִילוֹ לְעַם קָדְשׁ עֲנֹג
לְשָׁנֵי עוֹלָמִים. בּוֹ שַׁבָּת

⁴⁰. Hashem designated *Benei Yisrael* as His chosen people as they wandered in the wilderness, before they settled in their land and developed a proper country. "*Rohef*" literally means "floating," referring to a period of instability and transition. Alternatively, "*rohef*" here refers to the Almighty, who would — and still does — hover over us to view and assess our conduct. (*Bate Avot*)

⁴¹. Hashem has His *Shechinah* dwell in the Temple and hovers over *Benei Yisrael* to protect them from harm.

⁴². If we observe Shabbat in this world as a day of delight and enjoyment, we will earn enjoyment and delight in the World to Come, as well, as the

[day] on which He Who spread the earth over the waters rested from work, [for them] to experience on it calm and a joyous soul. May Hashem grant you [the ability] to find tranquility.

As You brought salvation long ago to Your congregation, so shall You save Your nation and bless Your allotment. We praise You on the day of Shabbat — so please save [us].

Ani vahu — please save [us]; *Ani vahu* — please save [us].

As it is written: “Save Your people and bless Your allotment; tend them and raise them forever.”

May Hashem’s Name be blessed from now until eternity. From the rising of the sun to its setting, Hashem’s Name is praised. Hashem, our Master — how majestic is Your Name throughout the earth!

מִמְּלֵאכָה רָקַע אֲרֶץ עַל-הַמַּיִם.
לְמִצְוֵא-בוֹ מִרְגֹזַע וְנִפְשׁ
שְׁמִיחָה: יִתֵּן יְהוָה לְכֶם וּמִצְאוֹ.
מִנְחָה:

כְּהוֹשִׁיעַתָּ מֵאֵז עֲדָתְךָ, בֵּן
הוֹשִׁיעָה אֶת-עַמְּךָ. וּבִרְךָ אֶת-
נַחְלָתְךָ נְהַלְלֶךָ בְּיוֹם שַׁבָּת, בֵּן
הוֹשִׁיעָנָא:

אֲנִי וְהוּ הוֹשִׁיעָה נָא: אֲנִי וְהוּ
הוֹשִׁיעָה נָא:

בְּכַתּוּב. הוֹשִׁיעָה, אֶת-עַמְּךָ,
וּבִרְךָ אֶת-נַחְלָתְךָ. וּרְעֵם וְנִשְׂאֵם
עַד-הָעוֹלָם:

יְהִי שֵׁם יְהוָה מְבֹרָךְ, מֵעַתָּה וְעַד-
עוֹלָם: מִמְּזֶרַח-שֶׁמֶשׁ עַד-
מְבוֹאוֹ, מִהַלְלֵי שֵׁם יְהוָה: יְהוָה
אֲדַנִּינוּ, מִה-אֲדִיר שְׁמֶךָ, בְּכָל-
הָאָרֶץ:

החזן אומר קדיש תתקבל

prophet Yeshayahu proclaims (59:13-14), “If you treat the Shabbat as a delightà I will set you astride the heights of the earth and feed you the heritage of your father Jacob.” (*Me’am Lo’ez*)

Hoshanot

for Hoshanah Rabba

הושענות

להושענא רבה

I shall wash my hands in purity
and encircle Your Altar, Hashem,
to sound the voice of thanksgiving
and tell of all Your wonders.

אֶרְחֵץ בְּנִקְיוֹן פִּי וְאֶסְבְּךָ
אֶת־מִזְבְּחֶךָ יְהוָה: לְשִׁמְעַת בְּקוֹל
תּוֹדָה וְלִסְפֹּר כָּל־נִפְלְאוֹתֶיךָ:

Please save [us]; please save [us].

הוֹשִׁיעֵנָּה הוֹשִׁיעֵנָּה:

For Your sake, our God.

לְמַעַנְךָ אֱלֹהֵינוּ:

For Your sake, our Creator.

לְמַעַנְךָ בּוֹרְאֵנוּ:

For Your sake, our Redeemer.

לְמַעַנְךָ גּוֹאֲלֵנוּ:

For Your sake, our Seeker.

לְמַעַנְךָ דוֹרְשָׁנוּ:

For Your sake, Mightiest of the
mighty.

לְמַעַנְךָ אֲדִיר אֲדִירִים:

For Your sake, He Who creates
wind and fashions mountains.

לְמַעַנְךָ בּוֹרֵא רוּחַ, וְיוֹצֵר הָרִים:

For Your sake, He Who is great in
counsel, Who humbles and raises
high.

לְמַעַנְךָ גְּדוֹל הָעֵצָה, מְשַׁפִּיל
וּמְרִים:

For Your sake, He Who speaks
righteousness and transmits just
[laws].

לְמַעַנְךָ דוֹבֵר צְדָקָה, וּמְגִיד
מִשְׁרִים:

For Your sake, He Who knows
and testifies, even if a man would
hide in a concealed location.

לְמַעַנְךָ תּוֹדֵעַ וְעֵד, אִם יִסְתֵּר
אִישׁ בְּמִסְתָּרִים:

For Your sake, He Who is One,
whom no one can dissuade with
words.

לְמַעַנְךָ וְהוּא בְּאֶחָד, וּמִי
יְשִׁיבֵנוּ אֲמָרִים:

For Your sake, He Who is pristine
and pure, Who acts purely with
the pure.

לְמַעַנְךָ יְדֵי וְנִקְיָי, וּמִתְפָּרֵר עִם-
בָּרִים:

For Your sake, He Who discloses
that which is concealed and
searches through all chambers.

לְמַעַנְךָ חִפֵּשׂ מִצְפוֹן, וְחוֹקֵר
כָּל-חֲדָרִים:

For Your sake, He Whose right
hand spread out the sky and fash-
ioned the luminaries.

לְמַעַנְךָ טִפְחָה יְמִינוֹ שָׁמַיִם,
וַעֲשָׂה מְאוֹרִים:

For Your sake, He Who estab-
lished the earth, Who carved riv-
ers through rocks.

לְמַעַנְךָ יָסַד אֶרֶץ, בְּצוּרוֹת בְּקַעַ
יְאֹרִים:

For Your sake, He Who is mighty
in strength, glorified with lights.

לְמַעַנְךָ כְּבִיר כֶּחֶם, מְכַבֵּד
בְּאוֹרִים:

For Your sake, He Whose years
never end, for all generations.

לְמַעַנְךָ לֹא יִתְמוּ שָׁנוֹתָיו לְדוֹר
דוֹרִים:

Please save [us]; please save [us].

הוֹשִׁיעֵנָא: הוֹשִׁיעֵנָא:

First Hakafah — Abraham

Please,¹ Hashem Who is One, Whose Name is One, whom no one can dissuade and Who is the only one, Who declared [the creation of] heaven and earth and they stood as one — save us in this first *hakafah*.

Please, remember the Patriarch [Abraham] who inherited the land and was but one man, who molded within the rebels a single heart and a single path — that they shall all call out in the Name of Hashem and serve Him with one accord. Save us in this first *hakafah*.

Please, remember the single son [Yitzhak] who was but one before his father, the two of them proceeded together to the test [of the *akedah*] as one, and You allowed a ransom in his stead — a single ram. Save us in this first *hakafah*.

Please, remember the Patriarch [Yaakob] who added one additional portion, who hoped to spare one of the camps, and who assembled his sons to accept the Kingship of Heaven with a single voice. Save us in this first *hakafah*.

הקפה ראשונה — אברהם

אָנָּא אֵל אֶחָד, וַשְּׁמוֹ אֶחָד, וּמִי
יִשְׁכַּנּוּ וְהוּא בְּאֶחָד, קָרָא
שָׁמַיִם וָאָרֶץ וַיַּעֲמֵדוּ בְּאֶחָד
הוֹשִׁיעֵנו בְּהַקְפַת פְּעַם אֶחָת:

אָנָּא זְכוֹר אָב יִרְשׁ אֶת־הָאָרֶץ
וְהָיָה אֶחָד, הַכִּיִּן לְמוֹרְדִים לִב
אֶחָד וְהָרַךְ אֶחָד, לְקוֹרֵא בְּלִם
בְּשֵׁם יְהוָה, וּלְעַבְדוֹ שָׁכַם אֶחָד
הוֹשִׁיעֵנו בְּהַקְפַת פְּעַם אֶחָת:

אָנָּא זְכוֹר בֶּן יַחִיד הָיָה לְפָנַי
אָבִיו אֶחָד, שְׁנֵיהֶם בְּנִסְיוֹן הָלְכוּ
בְּאֶחָד, נָתַתָּ בְּכֹר תַּחֲתָיו אֵיל
אֶחָד הוֹשִׁיעֵנו בְּהַקְפַת פְּעַם
אֶחָת:

אָנָּא זְכוֹר אָב הוֹסִיף חֵלֶק שָׁכַם
אֶחָד, קָוָה לְהַפְלִיט הַמַּחֲנֶה
הָאֶחָד, אָסַף בָּנָיו לְקַבֵּל מַלְכוּת
שָׁמַיִם פֶּה אֶחָד, הוֹשִׁיעֵנו
בְּהַקְפַת פְּעַם אֶחָת:

¹ For commentary on the next five paragraphs, please see Hoshanot for the First Day, on page 38.

Please, He Who had us hear two [Commandments] with thunder and lightening as if they were one, Who bequeathed to us a single Torah and a single Law — save us in this first *hakafah*.

Please save [us]; please save [us].

Awesome God, remember today the covenant made with Your seven upright ones,² the covenant with the “citizen” [Abraham]³ who walked⁴ in accordance with the statutes of the Law You presented.⁵ Compassionate Father, in Your mercy, bring close the time of our redemption. Be mindful of us, Hashem, when You favor Your nation.

אָנָּא הַמְשָׁמִיעֵנוּ שְׁתֵּים בְּקוֹלוֹת
וּבְרָקִים בְּאֶחָד, הַמְנַחֵלֵנוּ
תּוֹרָה אַחַת וּמִשְׁפָּט אֶחָד,
הוֹשִׁיעֵנוּ בְּהִקְפַּת פְּעַם אֶחָד:

הוֹשִׁיעֵנָּא: הוֹשִׁיעֵנָּא:

יְהִי אֵימ, זְכוֹר הַיּוֹם, בְּרִית
שְׁבַעַת תְּמִימִיךָ. בְּרִית אַזְרָח,
אֲשֶׁר אָרַח, בְּחֻקֹּת דֵּת
נְאוּמִיךָ. אָב רַחֲמָן קָרֵב זְמַן,
בְּדוֹתֵנוּ בְּרַחֲמֶיךָ: זְכַרְנוּ יְהוָה
בְּרִצּוֹן עַמֶּךָ:

². This refers to the seven righteous men whose merit we invoke over the course of the *hakafot* on Hoshanah Rabbah: Abraham, Yitzhak, Yaakov, Moshe, Aharon, Yosef and David.

³. Abraham is sometimes referred to with the word *ezrah*, which literally means “citizen,” because *ezrah* also relates to the word, “*zarah*,” or “shine.” Abraham shone the light of monotheism upon the world, and thus earned this title of “*ezrah*.” (*Yesha Elokim*)

⁴. Translation based on *Yesha Elokim*.

⁵. Translation based on *Yesha Elokim*.

He Who produces everything and is all-mighty,⁶ be accessible to those who seek You, be available and grant favor to the nation that knocks on Your doors invoking the merit of Abraham and the righteousness of all Your pious ones. Heed their speech as they approach with their lulavim to beseech You. Be mindful of us, Hashem, when You favor Your nation.

מְחוּלָל כָּל, וְכֹל יָכוֹל, הִיָּה
נִדְרָשׁ לְדוֹרְשָׁיו. וְהַמְצֵא,
וְהַתְּרַצֵּה, לְעַם דּוֹפְקֵי דְלַתְיָךְ.
בְּהוֹפְיָרָם, וְכוֹת אַבְרָם, וְצַדִּיקַת
כָּל חַסִּידֶיךָ. שְׁעֵה נִיכָם,
בְּהַתְּקַרְבָּם, בְּלוּלָכֶם לְשַׁחֲרֶה;
זְכְּרֵנוּ יְהוָה בְּרַצוֹן עִמָּךְ;

Compassionate One, remember for us the covenant with Abraham, [Your] beloved. Amen.

רַחֲמָנָא אֲדַכֵּר לָךְ קִיְמָה
דְּאַבְרָהָם רַחֲמָא אָמֵן;

Compassionate One, raise Your right hand and let Your redemption sprout forth. Amen.

רַחֲמָנָא אֲרִים יְמִינְךָ וְאַצְמַח
פְּרֻקְנֶךָ אָמֵן;

Compassionate One, seal us in the book of life. Amen.

רַחֲמָנָא חַתְּמִינָן בְּסֵפֶרֶא דְחַיִּי
אָמֵן;

Compassionate One, seal us in the book of mercy. Amen.

רַחֲמָנָא חַתְּמִינָן בְּסֵפֶרֶא דְרַחֲמֵי
אָמֵן;

Compassionate One, seal us in the book of the righteous and pious. Amen.

רַחֲמָנָא חַתְּמִינָן בְּסֵפֶרֶא
דְּצַדִּיקֵי וְחַסִּידֵי אָמֵן;

Compassionate One, seal us in the book of the honest and upright. Amen.

רַחֲמָנָא חַתְּמִינָן בְּסֵפֶרֶא דִּישְׁרֵי
וְתַמִּימֵי אָמֵן;

⁶ Hashem's capabilities are unlimited (*Yesha Elokim*).

Compassionate One, seal us in the book of adequate sustenance and livelihood. Amen.

רַחֲמָנָא חַתְּמִינָן בְּסִפְרָא
דְּפִרְנָסָא טַבְּתָא וּמְזוּנֵי טַבִּי
אָמֵן:

Compassionate One, open the heavens for our prayers. Amen.

רַחֲמָנָא פִּתַּח שְׁמַיָא לְצְלוֹתֵינוּ
אָמֵן:

Compassionate One, turn back from Your anger. Amen.

רַחֲמָנָא תּוּב מִרְגֵזְךָ אָמֵן:

Compassionate One, let us not return from You empty-handed. Amen.

רַחֲמָנָא וְלֹא נִהְדַר רִיקָם מִן־
קַפְךָ אָמֵן:

Hear, O Israel, Hashem our God — Hashem is One.

שְׁמַע יִשְׂרָאֵל, יְהוָה אֱלֹהֵינוּ,
יְהוָה אֶחָד:

Hashem is God, Hashem is God.

יְהוָה הוּא הָאֱלֹהִים, יְהוָה הוּא
הָאֱלֹהִים:

Hashem is God, Hashem is God.

יְהוָה הוּא הָאֱלֹהִים, יְהוָה הוּא
הָאֱלֹהִים:

Hashem reigns, Hashem has reigned, Hashem shall reign forever and ever.

יְהוָה מַלְכָּה, יְהוָה מַלְכָּה, יְהוָה
יְמַלְכֵנוּ לְעֵלָם וָעַד:

Hashem reigns, Hashem has reigned, Hashem shall reign forever and ever.

יְהוָה מַלְכָּה, יְהוָה מַלְכָּה, יְהוָה
יְמַלְכֵנוּ לְעֵלָם וָעַד:

Our God in heaven, hear our voice and willingly accept our prayer. Amen.

אֱלֹהֵינוּ שְׁבַשְׁמִים שְׁמַע קוֹלְנוּ
וְקַבֵּל תַּפְּלִתְנוּ בְּרָצוֹן אָמֵן:

Our God in heaven, do not destroy us over the course of our long exile. Amen.

אֱלֹהֵינוּ שְׁבַשְׁמִים אֶל תְּאַבְּרֵנוּ
בְּאֶרְךָ גְּלוּתֵנוּ אָמֵן:

Destroy all those who rise against us to do us harm. Amen.

אֲבָד כָּל-הַקָּמִים עָלֵינוּ לְרָעָה
אָמֵן:

Our God in heaven, seal us in the book of good life. Amen.

אֱלֹהֵינוּ שְׁבַשְׁמִים חַתְּמֵנוּ בְּסֵפֶר
חַיִּים טוֹבִים אָמֵן:

Seal us in the book of the righteous. Amen.

חַתְּמֵנוּ בְּסֵפֶר צַדִּיקִים אָמֵן:

Seal us in the book of merit. Amen.

חַתְּמֵנוּ בְּסֵפֶר זְכוֹת אָמֵן:

Seal us in the book of the honest and upright. Amen.

חַתְּמֵנוּ בְּסֵפֶר יִשְׂרָאֵל וְתַמִּימִים
אָמֵן:

Seal us in the book of livelihood and adequate sustenance. Amen.

חַתְּמֵנוּ בְּסֵפֶר מְזוֹנוֹת וּפְרֻנְסָה
טוֹבָה אָמֵן:

Our God in heaven, bring us closer to Your service. Amen.

אֱלֹהֵינוּ שְׁבַשְׁמִים קָרְבָנוּ
לְעִבְדָתְךָ אָמֵן:

Our God in heaven, cure all the sick among Your nation, Israel. Amen.

אֱלֹהֵינוּ שְׁבַשְׁמִים רְפָא כָּל חוֹלֵי
עַמְּךָ יִשְׂרָאֵל אָמֵן:

Answer us, God of Abraham, answer us.

עֲנֵנו אֱלֹהֵי אַבְרָהָם, עֲנֵנו:

Answer us, He Who answers in times of distress, answer us.

עֲנֵנו הָעוֹנֶה בְּעֵת רָצוֹן, עֲנֵנו:

Answer us, compassionate and gracious One, answer us.

עֲנֵנו רַחוּם וְחַנוּן, עֲנֵנו:

Hashem, be gracious to us and raise us — and remember and seal us in the book of life.

יְהוָה חַנּוּן וְחַקִּימָנוּ, וּבְסֵפֶר חַיִּים זְכָרְנוּ וְחַתְּמָנוּ:

Hashem, raise the light of Your countenance upon us today — and remember and seal us in the book of life.

יְהוָה אֹר פְּנֵיךָ הַיּוֹם נֹסֶה עָלֵינוּ, וּבְסֵפֶר חַיִּים זְכָרְנוּ וְחַתְּמָנוּ:

Hashem, act for Your Name's sake — and have mercy upon Your nation, Israel.

יְהוָה עֲשֵׂה לְמַעַן שְׁמֶךָ וְחוּסָה עַל־יִשְׂרָאֵל עַמְּךָ:

Hashem, act for the sake of [Abraham,] Your upright citizen — and have mercy upon Your nation, Israel.

יְהוָה עֲשֵׂה לְמַעַן אַבְרָחַת תְּמִימָךָ וְחוּסָה עַל־יִשְׂרָאֵל עַמְּךָ:

Hashem, act for the sake of those killed and burned for the Oneness of Your holy Name — and have mercy upon Your nation, Israel.

יְהוָה עֲשֵׂה לְמַעַן הַרוּגִים וְשָׂרוּפִים עַל־יְחֹוד קְדוּשַׁת שְׁמֶךָ וְחוּסָה עַל־יִשְׂרָאֵל עַמְּךָ:

He Who answered Abraham our Patriarch on Mount Moriah —

דְּעָנִי לְאַבְרָהָם אָבִינוּ בְּהַר הַמּוֹרִיָּה, עֲנִינָן:

answered the righteous, pious and upright ones in every generation — answer us!

Teach me the path of life,⁷ [grant me] ultimate joy in Your presence, the pleasantness in Your right [hand] for all eternity.⁸

דְּעָנִי לְצַדִּיקִי וְחַסִּידֵי וְתַמִּימֵי דִי בְּכָל־דָּר וְדָר, עֲנִינָן: תְּוֹדֵיעָנִי אֶרְחַח חַיִּים, שְׂבַע שְׂמֻחוֹת אֶת־פְּנֵיךָ, נְעֻמוֹת בִּימִינְךָ נָצַח:

⁷ Teach me the path that earns one a share in the World to Come.

Second Hakafah — Yitzhak

הקפה שניה — יצחק

Please save [us]; please save [us].

הושענא: הושענא:

Please, the Almighty Who is One and puts to shame those who say there are two [deities],⁹ Who created worlds with half His Name, with two letters, who created everything for man and his helper — the two of them.

אָנָּא אֵל אֶחָד וּמְבִישׁ אֲוֹמְרִים
שְׁנַיִם, פְּחָצִי הַשֵּׁם פָּרָא
עוֹלָמוֹת פְּאוֹתֵיזוֹת שְׁנַיִם, יָצַר
הַכֹּל בְּעֵבוֹר אָדָם וְעִזְרוֹ שְׁנַיִם:

Save us in this second *hakafah*.

הוֹשִׁיעֵנו בְּהַקְפַת פְּעָמִים שְׁנַיִם:

Please, remember the Patriarch [Abraham] who constructed two altars in Bet-El, who walked to the test [of the *akedah*] with two lads, and to whom you twice called from the heavens.

אָנָּא זְכוֹר אָב בְּנֵה בְּבֵית-אֵל
מִזְבְּחוֹת שְׁנַיִם, בְּנִסְיוֹן הַלֵּךְ
עִם-נְעָרִים שְׁנַיִם, וּקְרָאתוֹ מִן-
הַשָּׁמַיִם פְּעָמִים שְׁנַיִם:

Save us in this second *hakafah*.

הוֹשִׁיעֵנו בְּהַקְפַת פְּעָמִים שְׁנַיִם:

Please, remember the son [Yitzhak, Abraham's son] who aroused his father's compassion [while being led to the *akedah*] with two statements, whom You graced with two peoples and two

אָנָּא זְכוֹר בֶּן הַכְּמִיר רַחֲמֵי אָב
בְּאֲמִירוֹת שְׁנַיִם, חֲנַנְתּוֹ גּוֹיִם

⁸ See Hoshanot for the First Day, note 46, where we explained, based on the *Malbim* (Tehillim 16:11), that this verse refers to the two basic differences between our physical existence in this world and the purely spiritual existence in the World to Come.

⁹ For commentary on the next five paragraphs, please see Hoshanot for the Second Day, on page 54.

nations, and who twice blessed [his son], “You shall be a lord [to your brother].”

Save us in this second *hakafah*.

Please, remember the younger one [Yaakob, the younger of Yitzhak’s two sons] who received a double inheritance, prepared delicacies from two kids, and who crossed the Jordan with [only] his staff, and became two full camps. Save us in this second *hakafah*.

Please, He Who made us hear the Torah through the two shepherds, Who bequeathed to us the ten pronouncements on two tablets, Who called upon two witnesses to testify for us.

Save us in this second *hakafah*.

Please save [us]; please save [us].

May the covenant [made to Yitzhak] who was bound as an offering before You, who was chained like a sheep and was also entirely devoted to do what was pleasing in Your eyes, be remembered. Grant favor to his pedigree and be gracious to his offspring at

שָׁנִים וּלְאָמִים שָׁנִים, וַיְבָרֶךְ
הוּא גְבוּר פְּעָמִים שָׁנִים:
הוֹשִׁיעֵנוּ בְּהַקְפַת פְּעָמִים שָׁנִים:

אָנָּה זָכַר הָיָה צָעִיר וְנָחַל פִּי
שָׁנִים, וַעֲשָׂה מִטְעָמִים גְּדִיִּים
שָׁנִים, עָבַר בְּמַקְלוֹ אֶת-הַיַּרְדֵּן
וְהָיָה לְמַחֲנֹת שָׁנִים:

הוֹשִׁיעֵנוּ בְּהַקְפַת פְּעָמִים שָׁנִים:

אָנָּה הַמְשַׁמְעֵנוּ תוֹרָה עַל-יְדֵי
רוֹעִים שָׁנִים, הַמְנַחֵלְנוּ עֲשֻׁרֹת
דְּבָרִים עַל-לְחוֹת שָׁנִים,
הַמְאִיִּזִין וְיַמְעִיד בָּנוּ עֲדִים שָׁנִים:
הוֹשִׁיעֵנוּ בְּהַקְפַת פְּעָמִים שָׁנִים:

הוֹשִׁיעֵנוּ: הוֹשִׁיעֵנוּ:

בְּרִית נִבְקָדָה, אֲשֶׁר נִעְקָדָה,
לְהַעֲלוֹת לְפָנֶיךָ. בְּשָׂה נֶאֱסָרָה,
וְגַם נִמְסָרָה, עֲשׂוֹת הַטּוֹב
בְּעֵינֶיךָ. רַצְחָה גְזֻעוּ, וְחֵן זְרַעוּ,

the moment they come before You. And should their guilt testify against them,¹⁰ please act for Your Name's sake.¹¹ Be mindful of us, Hashem, when You favor Your nation.

The merit of Yitzhak is stamped in the heavens with the attribute of *gevurah* (power).¹² Recall [his merit], my God, my Rock and Redeemer, for the nation that requests Your assistance. Extend [the merit of] his having been bound [upon the altar] and his righteousness to the nation called

בַּעַת בּוֹאֵם לְפָנֶיךָ. וְאִם חוֹבָם,
עֲנֶה-בָּם, עֲשֵׂה נָא לְמַעַן שְׁמִי:
וְכַרְנוּ יְהוָה בְּרִצּוֹן עֲמֶךָ:

זְכוּת יִצְחָק, בְּשִׁחָק, חֲתוּם
בְּמִדַּת הַגְּבוּרָה. תִּזְכֹּר אֱלֹהֵי,
צוּר גּוֹאֲלֵי, לְעַם שׂוֹאֵל מִמֶּךָ
עֲזָרָה. עֲקֹדְתוֹ, וְצִדְקָתוֹ, מִשׁוֹךְ
לְעַם בְּשִׁמְךָ נִקְרָא. חֲתָמִים

¹⁰. Meaning, if their sins warrant harsh punishment and decrees.

¹¹. Spare us calamity so that the other nations will not question Your power to protect us and make us prosper (*Metzudat David*, Yirmiyahu 14:7).

¹². Yitzhak's quality of *gevurah* expressed itself in two ways. First, he excelled in self-restraint, the ability to overcome natural impulses and inclination, as evidenced by his readiness to allow himself to be killed in fulfillment of the divine command. The Sages teach us, "Who is powerful? He who controls his inclination." Yitzhak's ability to exert maximum control over his emotions thus embodied the concept of *gevurah*. Furthermore, *gevurah* signifies *middat ha'din* — strict and unyielding justice. He took it upon himself to receive from the Almighty only what he rightfully deserved through his conduct, rather than depending on divine compassion and kindness. This, too, is an expression of *gevurah*, of enormous strength of character and power of the spirit. We pray that in this merit the divine attribute of mercy should overcome the divine attribute of justice, and we will earn atonement even if we are undeserving.

by Your Name.¹³ Generously seal them [their fate] for goodness,¹⁴ O God girded with might. Do not withhold Your compassion from Your allotment and Your treasure [Israel]. Be mindful of us, Hashem, when You favor Your nation.

לְטוֹבָה, בְּנִדְבָה, אֵל נְאֻזָר
בְּנִבְוָה. מִנְחַלְתֶּךָ, וּסְגֻלְתֶּךָ, לֹא
תִכְלֹא רַחֲמֶיךָ: זְכַרְנוּ יְהוָה
בְּרִצּוֹן עַמֶּךָ:

Compassionate One, remember for us the covenant with Yitzhak, the one who was bound. Amen.

רַחֲמָנָא אֲדַפֵּר לָן קְיָמָה דִּי צַחֲקָא
עֲקִידָא אָמֵן:

Compassionate One, we have come shamefaced to call out to You; have compassion on us. Amen.

רַחֲמָנָא בְּכַסּוּפֵי אַפִּינְךָ אֲתִינָא
לְמַקְרֵי קַמְךָ רַחֵם עָלָן אָמֵן:

Compassionate One, seal us in the book of life. Amen.

רַחֲמָנָא חֲתַמֵּינֵן בְּסֵפֶרֶא דְחַיֵּי
אָמֵן:

Compassionate One, seal us in the book of mercy. Amen.

רַחֲמָנָא חֲתַמֵּינֵן בְּסֵפֶרֶא דְרַחֲמֵי
אָמֵן:

Compassionate One, seal us in the book of the righteous and pious. Amen.

רַחֲמָנָא חֲתַמֵּינֵן בְּסֵפֶרֶא
דְּצַדִּיקֵי וְחַסִּידֵי אָמֵן:

13. The Jewish people are referred to as “*Am Hashem*” — the “Nation of Hashem,” such that we are called by Hashem’s Name. Alternatively, this refers to the name “*Yisrael*,” the last two letters of which (“E-I”) spell one of Hashem’s Names. (*Bate Avot*)

14. As mentioned in the introduction, Hoshanah Rabbah marks the final seal on the sentence determined on Rosh Hashanah and Yom Kippur.

Compassionate One, seal us in the book of the honest and upright. Amen.

רַחֲמָנָא חַתְּמִינָן בְּסִפְרָא דִּישְׂרֵי
וּתְמִימֵי אָמֵן:

Compassionate One, seal us in the book of adequate sustenance and livelihood. Amen.

רַחֲמָנָא חַתְּמִינָן בְּסִפְרָא
דְּפִרְנָסָא טַבְּתָא וּמְזוּנֵי טְבִי
אָמֵן:

Compassionate One, open the heavens for our prayers. Amen.

רַחֲמָנָא פְּתַח שְׁמַיָּא לְצְלוֹתֵינוּ
אָמֵן:

Compassionate One, turn back from Your anger. Amen.

רַחֲמָנָא תּוּב מִרְגִזְךָ אָמֵן:

Compassionate One, let us not return from You empty-handed. Amen.

רַחֲמָנָא וְלֹא נִתְדַר רִיקָם מִן־
קַבְּלֵךְ אָמֵן:

Hear, O Israel, Hashem our God — Hashem is One.

שְׁמַע יִשְׂרָאֵל, יְהוָה אֱלֹהֵינוּ,
יְהוָה אֶחָד:

Hashem is God, Hashem is God.

יְהוָה הוּא הָאֱלֹהִים, יְהוָה הוּא
הָאֱלֹהִים:

Hashem is God, Hashem is God.

יְהוָה הוּא הָאֱלֹהִים, יְהוָה הוּא
הָאֱלֹהִים:

Hashem reigns, Hashem has reigned, Hashem shall reign forever and ever.

יְהוָה מְלָךְ, יְהוָה מְלָךְ, יְהוָה
מְלָךְ, לְעֹלָם וָעֶד:

Hashem reigns, Hashem has reigned, Hashem shall reign forever and ever.

יְהוָה מְלָךְ, יְהוָה מְלָךְ, יְהוָה
מְלָךְ, לְעֹלָם וָעֶד:

Our God in heaven, hear our voice and willingly accept our prayer. Amen.

אֱלֹהֵינוּ שְׁבַשְׁמִים שְׁמַע קוֹלְנוּ
וְקַבַּל תְּפִלָּתֵנוּ בְּרַצוֹן אָמֵן:

Our God in heaven, remember Your covenant and do not forget us. Amen.

אֱלֹהֵינוּ שְׁבַשְׁמִים בְּרִיתְךָ זְכוֹר
וְאַל תִּשְׁכַּחֵנוּ אָמֵן:

Bless our bread and our water. Amen.

בְּרַךְ אֶת-לֶחְמֵנוּ וְאֶת-מִיִּיֵנוּ
אָמֵן:

Our God in heaven, seal us in the book of good life. Amen.

אֱלֹהֵינוּ שְׁבַשְׁמִים חֲתֹמֵנוּ בְּסֵפֶר
חַיִּים טוֹבִים אָמֵן:

Seal us in the book of the righteous. Amen.

חֲתֹמֵנוּ בְּסֵפֶר צְדִיקִים אָמֵן:

Seal us in the book of merit. Amen.

חֲתֹמֵנוּ בְּסֵפֶר זְכוֹת אָמֵן:

Seal us in the book of the honest and upright. Amen.

חֲתֹמֵנוּ בְּסֵפֶר יִשְׁרִים וְתַמִּימִים
אָמֵן:

Seal us in the book of livelihood and adequate sustenance. Amen.

חֲתֹמֵנוּ בְּסֵפֶר מְזֻזוֹת וּפְרָנְסָה
טוֹבָה אָמֵן:

Our God in heaven, bring us closer to Your service. Amen.

אֱלֹהֵינוּ שְׁבַשְׁמִים קְרַבְנוּ
לְעִבְדְּתְךָ אָמֵן:

Our God in heaven, cure all the sick among Your nation, Israel. Amen.

אֱלֹהֵינוּ שְׁבַשְׁמִים רַפֵּא כָּל חוֹלֵי
עַמֶּךָ יִשְׂרָאֵל אָמֵן:

Answer us, Fear of Yitzhak, answer us.

עֲנֵנוּ וּפְחַד יִצְחָק, עֲנֵנוּ:

Answer us, He Who answers in times of distress, answer us.

עֲנֵנוּ הָעוֹנֶה בְּעֵת צָרָה, עֲנֵנוּ:

Answer us, compassionate and gracious One, answer us.

עֲנֵנוּ רַחוּם וְחַנוּן, עֲנֵנוּ:

Hashem, be gracious to us and raise us — and remember and seal us in the book of life.

יְהוָה חַנּוּן וְהַקִּימָנוּ, וּבְסֵפֶר חַיִּים וְזָכְרָנוּ וְחַתְּמָנוּ:

Hashem, herald for us the day of salvation and have compassion on us — and remember and seal us in the book of life.

יְהוָה בְּיוֹם יְשׁוּעָתָהּ בְּשָׁרְנוּ וְרַחֲמָנוּ, וּבְסֵפֶר חַיִּים וְזָכְרָנוּ וְחַתְּמָנוּ:

Hashem, act for Your Name's sake — and have mercy upon Your nation, Israel.

יְהוָה עֲשֵׂה לְמַעַן שְׁמֶךָ וְחַוְסָהּ עַל-יִשְׂרָאֵל עַמְּךָ:

Hashem, act for the sake of (Yitzhak) the one bound at [the site of] Your Sanctuary¹⁵ and have mercy upon Your nation, Israel.

יְהוָה עֲשֵׂה לְמַעַן נִעְקַד בְּאוֹלָמְךָ וְחַוְסָהּ עַל-יִשְׂרָאֵל עַמְּךָ:

Hashem, act for the sake of those killed and burned for the Oneness of Your holy Name — and have mercy upon Your nation, Israel.

יְהוָה עֲשֵׂה לְמַעַן הַרוּגִים וְשָׂרוּפִים עַל-יְחִוֵּד קַדְשֶׁךָ וְחַוְסָהּ עַל-יִשְׂרָאֵל עַמְּךָ:

He Who answered Yitzhak upon the altar¹⁶ — answer us.

דַּעֲנֵי לִי צָחֵק עַל גְּבִי מִדְּבַחָא, עֲנִינָן:

¹⁵. The binding of Yitzhak took place on Mount Moriah in Jerusalem, the future site of the Temple (*Yesha Elokim*).

¹⁶. Before Yitzhak was taken down from the altar, he offered a prayer that Hashem should always save his descendants in the merit of the *akedah*. Hashem accepted the prayer and promised that the merit of the *akedah* will

He Who answered the righteous,
pious and upright ones in every
generation — answer us!

דַּעֲנֵי לְצַדִּיקֵי וְתַמִּימֵי
דִּי בְּכָל־דָּר וְדָר, עֲנִינָן:

Teach me the path of life, [grant
me] ultimate joy in Your pres-
ence, the pleasantness in Your
right [hand] for all eternity.

תּוֹדִיעֵנִי אֶרְח חַיִּים, שְׂבַע
שְׂמֹחוֹת אֶת־פְּנִיךָ, נְעֻמוֹת
בְּיַמִּיךָ נָצַח:

be before Him at all times to be taken into account when He judges *Am Yisrael*. (*Yasha Elokim*)

Third Hakafah — Yaakov

הקפה שלישית — יעקב

Please save [us]; please save [us].

הוֹשִׁיעֵנָא: הוֹשִׁיעֵנָא:

Please, the Almighty God sanctified with a triple sanctification,¹⁷ Who brought into being during [the six days of] creation three [creations] every day, and three [creations] on the sixth and seventh days [respectively]. Save us in this third *hakafah*.

אָנָּא הָאֵל הַנְּקֻדָּשׁ בְּקֻדְשׁוֹת
שְׁלֹשָׁה, בְּרָא בְּמַעֲשֵׂה
בְּרֵאשִׁית בְּכָל-יוֹם שְׁלֹשָׁה,
וּבְשֵׁנִי וּבְשִׁבְעִי שְׁלֹשָׁה
שְׁלֹשָׁה: הוֹשִׁיעֵנוּ בְּהַקְפַּת
פְּעָמִים שְׁלֹשָׁה:

Please, remember the Patriarch [Abraham] who beheld three angels and rushed to feed them [bread made from] three *se'ah* [of flour], and who was joined [in war] by three allies. Save us in this third *hakafah*.

אָנָּא זָכַר אָב רָאָה מַלְאָכִים
שְׁלֹשָׁה, וַיִּמְהַר לְהַסְעִידָם סְאִים
שְׁלֹשָׁה, הִלְכּוּ אִתּוֹ בְּעַלְי בְּרִית
שְׁלֹשָׁה: הוֹשִׁיעֵנוּ בְּהַקְפַּת
פְּעָמִים שְׁלֹשָׁה:

Please, remember the Patriarch [Yitzhak] who was prepared to be bound [upon the altar as a sacrifice] on the third day, who made a treaty with the king [Avimelech] and his advisor and general — three [men], and in whose merit his descendents earned three crowns. Save us in this third *hakafah*.

אָנָּא זָכַר בֶּן הוּכַן לְעֻקְדָּה
לְיָמִים שְׁלֹשָׁה, פָּרַת בְּרִית עִם-
מֶלֶךְ וּמְרַעְהוּ וְיִשָּׂר צָבָאוֹ
שְׁלֹשָׁה, בְּזִכּוֹתוֹ נִחְלוּ בְּנָיו
בְּתָרִים שְׁלֹשָׁה: הוֹשִׁיעֵנוּ
בְּהַקְפַּת פְּעָמִים שְׁלֹשָׁה:

¹⁷ For commentary on the next five paragraphs, please see Hoshanot for the Third Day, on page 69.

Please, remember the Patriarch [Yaakob] who beheld a ladder upon which three [angels] ascended and descended, who peeled three sticks at the troughs, and who sent his sons to Tzoan [a city in Egypt] three times. Save us in this third *hakafah*.

Please, He Who redeemed us through three siblings [Moshe, Aharon and Miriam], Who established among us the three classes of *Kohanim*, *Levi'im* and *Yisrael*, Who bequeathed to us the three [sections of the Bible] — Torah, Prophets and Writings. Save us in this third *hakafah*.

Please save [us]; please save [us].

Your disciple¹⁸ and also Your beloved [Yaakob] whom You called “Israel,”¹⁹ who dreamt and behold there was a ladder in the heavens which caused him great fright, who feared You — the One

אָנָּא זְכוֹר אָב תְּזוּה סִלָּם בְּעוֹלָיִם
וַיִּזְרְדִים שְׁלֹשָׁה, וּפָצַל בְּרֵהֱטִים
מִקְלוֹת שְׁלֹשָׁה, וַיִּשְׁלַח בְּנָיו
לְצוֹעַן פְּעָמִים שְׁלֹשָׁה: הוֹשִׁיעֵנו
בְּהִקְפַת פְּעָמִים שְׁלֹשָׁה:

אָנָּא הַגּוֹאֲלָנוּ עַל-יְרֵי אֲחִים
שְׁלֹשָׁה, הַשָּׁם בָּנוּ מִפְּעוֹלוֹת
בְּהַנִּים וּלְוִיִּם וַיִּשְׂרָאֵל שְׁלֹשָׁה,
הַמְנַחֵילָנוּ תוֹרָה נְבִיאִים
וּכְתוּבִים שְׁלֹשָׁה: הוֹשִׁיעֵנו
בְּהִקְפַת פְּעָמִים שְׁלֹשָׁה:
הוֹשִׁיעֵנָּא: הוֹשִׁיעֵנָּא:

לְמוֹדָהּ, וְגַם יְדִידָהּ, יִשְׂרָאֵל לָהּ
מִקּוֹרָא. אֲשֶׁר חָלַם, וְהֵן סִלָּם,
בְּמָרוֹם לוֹ מוֹרָא. אֵל אֶחָד, לָהּ

18. The Torah (Bereishit 25:27) describes Yaakob as a “dweller of tents,” referring to the “tents” of Torah study. His diligent study of Torah earned him the title of Hashem’s “disciple.” (*Yasha Elokim*)

19. Alternatively, “*Yisrael lecha mekora*” means, “Yisrael, who is invited by You.” When *Am Yisrael* enjoys prosperity, Hashem invites Yaakob to a special meal in Gan Eden. (*Me’am Lo’ez*, Yeshayahu 48:12)

God — and exclaimed, “How awesome [is this place]!” — remember his righteousness as well as his cry for the spared remnant that was banished and has for so long borne Your fearsome [punishments]. Be mindful of us, Hashem, when You favor Your nation.

Remember the one who grabbed hold [to his brother’s heel] and also made himself like a receptacle,²⁰ stamped with the attribute of *tif’eret* (splendor), for whom the attribute of truth is truly an inheritance and crown. His splendor, in his uprightness, is always tied to him, and his image and form are engraved upon the [heavenly] crown [the moon].²¹ He was an upright man, stamped with Your Name²² — You placed Him upon Your throne of mercy.²³ Be mindful of us, Hashem, when You favor Your nation.

פַּחַד, וַיֹּאמֶר מֵה־נֹּרָא. זְכוֹר
צְדִיקוֹ, וְגַם־נְאֻקוֹ, לְשֹׂאֲרֵית
נִשְׁאָרָה. נִהְלָאתָ, אֲשֶׁר נִשְׁאָה,
וְהִפְמָה אֵימִידָה: זְכַרְנוּ יְהוָה
בְּרִצּוֹן עֲפָדָה:

זְכוֹר אָחוֹז, וְגַם שְׂבוּיָן, חֲתוּם
בְּמִדַּת תְּפָאֲרָת, מִדַּת אֱמֶת,
בְּאֱמֶת, יִרְשָׁה לוֹ וְכוֹתֶרֶת,
תְּפָאֲרָתוֹ, בְּתִמְתּוֹ, תְּמִיד בּוֹ
נִקְשָׁרֶת, וּדְמוּתוֹ, וְצוֹרָתוֹ,
חֲקֻקָה בְּעִטְרָת. הוּא אִישׁ תָּם,
בְּשִׁמְךָ נִחַתָּם, שִׁמְתּוֹ עַל־כֶּסֶם
רְחִמִידָה: זְכַרְנוּ יְהוָה בְּרִצּוֹן
עֲפָדָה:

²⁰. The word *shavutz* is related to the word *mishbetzot*, the settings in the priestly garments for the precious stones worn by the *Kohen Gadol*. *Shavutz* therefore means “receptacle.” Yaakob made himself like a “receptacle” to receive the spiritual bounty associated with the attribute of *tif’eret*.

²¹. The splendor of Yaakob’s descendants is represented by the lunar cycle. Just as the moon’s light gradually increases until the fifteenth of the lunar month, and then begins to decline until the end of the month only to once

Compassionate One, remember for us the covenant with Yaakob, the perfect one. Amen.

רְחֻמָּנָא אֲדַפְרָ לָן קְיָמָה דִּיעֲקֹב
שְׁלָמָא אָמֵן:

Compassionate One, display Your power and redeem us. Amen.

רְחֻמָּנָא גְלִי גְבֻרְתְּךָ וּפְרֹק לָן
אָמֵן:

Compassionate One, seal us in the book of life. Amen.

רְחֻמָּנָא חֲתֻמֵּינָן בְּסִפְרָא דְחַיֵּי
אָמֵן:

Compassionate One, seal us in the book of mercy. Amen.

רְחֻמָּנָא חֲתֻמֵּינָן בְּסִפְרָא דְרַחֲמֵי
אָמֵן:

Compassionate One, seal us in the book of the righteous and pious. Amen.

רְחֻמָּנָא חֲתֻמֵּינָן בְּסִפְרָא
דְּצַדִּיקֵי וְחַסִּידֵי אָמֵן:

Compassionate One, seal us in the book of the honest and upright. Amen.

רְחֻמָּנָא חֲתֻמֵּינָן בְּסִפְרָא דִּישְׂרֵי
וְתַמִּימֵי אָמֵן:

Compassionate One, seal us in the book of adequate sustenance and livelihood. Amen.

רְחֻמָּנָא חֲתֻמֵּינָן בְּסִפְרָא
דְּפֻרְגָּנָא וּמְזוּנֵי טָבִי
אָמֵן:

again begin to grow, so does *Am Yisrael* undergo a constant cycle of growth and decline. Although at times it appears as though our light is diminishing, we know that ultimately our light will begin to shine brighter and increase. (Based on *Yesha Elokim*)

22. As mentioned earlier, the name *Yisrael* concludes with “E-L” — one of the Names of Hashem, and in this manner Yaakob is “stamped” with Hashem’s Name.

23. According to tradition, Yaakob’s image appears on one of the “legs” of the Heavenly Throne (Rashi Yehezkel 1:5).

Compassionate One, open the heavens for our prayers. Amen.

רַחֲמָנָא פִּתַח שְׁמַיָא לְצְלוֹתֵינוּ
אָמֵן:

Compassionate One, turn back from Your anger. Amen.

רַחֲמָנָא תִּיב מִרְגִזְךָ אָמֵן:

Compassionate One, let us not return from You empty-handed. Amen.

רַחֲמָנָא וְלֹא נִהְיֶה רִיקִים מִן־
קַפְךָ אָמֵן:

Hear, O Israel, Hashem our God — Hashem is One.

שְׁמַע יִשְׂרָאֵל, יְהוָה אֱלֹהֵינוּ,
יְהוָה אֶחָד:

Hashem is God, Hashem is God.

יְהוָה הוּא הָאֱלֹהִים, יְהוָה הוּא
הָאֱלֹהִים:

Hashem is God, Hashem is God.

יְהוָה הוּא הָאֱלֹהִים, יְהוָה הוּא
הָאֱלֹהִים:

Hashem reigns, Hashem has reigned, Hashem shall reign forever and ever.

יְהוָה מֶלֶךְ, יְהוָה מֶלֶךְ, יְהוָה
מֶלֶךְ, לְעֵלָם וָעַד:

Hashem reigns, Hashem has reigned, Hashem shall reign forever and ever.

יְהוָה מֶלֶךְ, יְהוָה מֶלֶךְ, יְהוָה
מֶלֶךְ, לְעֵלָם וָעַד:

Our God in heaven, hear our voice and willingly accept our prayer. Amen.

אֱלֹהֵינוּ שְׁבִשְׁמַיִם שְׁמַע קוֹלֵנוּ
וְקַבֵּל תְּפִלָּתֵנוּ בְּרָצוֹן אָמֵן:

Our God in heaven, soon reveal to us the glory of Your kingship. Amen.

אֱלֹהֵינוּ שְׁבִשְׁמַיִם גְּלֵה כְבוֹד
מַלְכוּתֶךָ עָלֵינוּ מִהֲרָה אָמֵן:

Issue for us favorable decrees. Amen.

גְּזוֹר עָלֵינוּ גְּזֵרוֹת טוֹבוֹת אָמֵן:

Our God in heaven, seal us in the book of good life. Amen.

אֱלֹהֵינוּ שְׁבִשְׁמַיִם חֲתַמְנוּ בְּסֵפֶר חַיִּים טוֹבִים אָמֵן:

Seal us in the book of the righteous. Amen.

חֲתַמְנוּ בְּסֵפֶר צְדִיקִים אָמֵן:

Seal us in the book of merit. Amen.

חֲתַמְנוּ בְּסֵפֶר זְכוֹת אָמֵן:

Seal us in the book of the honest and upright. Amen.

חֲתַמְנוּ בְּסֵפֶר יְשָׁרִים וְתַמִּימִים אָמֵן:

Seal us in the book of livelihood and adequate sustenance. Amen.

חֲתַמְנוּ בְּסֵפֶר מְזֻנּוֹת וּפְרֻנָּה טוֹבָה אָמֵן:

Our God in heaven, bring us closer to Your service. Amen.

אֱלֹהֵינוּ שְׁבִשְׁמַיִם קַרְבְּנוּ לְעַבְדְּתֶךָ אָמֵן:

Our God in heaven, cure all the sick among Your nation, Israel. Amen.

אֱלֹהֵינוּ שְׁבִשְׁמַיִם רְפֵא כָּל חוֹלֵי עַמְּךָ יִשְׂרָאֵל אָמֵן:

Answer us, O Mighty One of Yaakob, answer us.

עֲנֵנוּ אֲבִיר יַעֲקֹב, עֲנֵנוּ:

Answer us, He Who answers in times of compassion, answer us.

עֲנֵנוּ הַעֲזֹנָה בְּעֵת רַחֲמִים, עֲנֵנוּ:

Answer us, compassionate and gracious One, answer us.

עֲנֵנוּ רַחוּם וְחַנוּן, עֲנֵנוּ:

Hashem, be gracious to us and raise us — and remember and seal us in the book of life.

יְהוָה חַנּוּן וְהַקִּימָנוּ, וּבְסֵפֶר חַיִּים זְכַרְנוּ וְחֲתַמְנוּ:

Hashem, bestow upon us Your abundant compassion — and remember us and seal us in the book of life.

יְהוָה גִּלְגַּל הַמִּזִּין רַחֲמֶיךָ עָלֵינוּ, וּבְסֵפֶר חַיִּים זְכַרְנוּ וְחֲתַמְנוּ:

Hashem — act for Your Name's sake — and have mercy upon Your nation, Israel.

יְהוָה עֲשֵׂה לְמַעַן שְׁמֶךָ וְחַוְסָה
עַל-יִשְׂרָאֵל עַמְּךָ:

Hashem, act for the sake of the one [Yaakob] who was answered by the ladder from Your great heights — and have mercy upon Your nation, Israel.

יְהוָה עֲשֵׂה לְמַעַן נִעֲנָה בְּסֻלָּם
מִמְרוֹמֶיךָ וְחַוְסָה עַל-יִשְׂרָאֵל
עַמְּךָ:

Hashem, act for the sake of those killed and burned for the Oneness of Your holy Name — and have mercy upon Your nation, Israel.

יְהוָה עֲשֵׂה לְמַעַן הַרוּגִים
וְשָׂרוּפִים עַל-יְחִוּד קְדְשֶׁךָ
שְׁמֶךָ וְחַוְסָה עַל-יִשְׂרָאֵל עַמְּךָ:

He Who answered Yaakob in Bet-El²⁴— answer us!

דַּעֲנֵי לִי-עֲקֹב בְּבֵית אֵל, עֲנִינָן:

He Who answered the righteous, pious and upright ones in every generation — answer us!

דַּעֲנֵי לְצַדִּיקֵי וְתַמִּימֵי
דִּי בְּכָל-דָּר וְדָר, עֲנִינָן:

Teach me the path of life, [grant me] ultimate joy in Your presence, the pleasantness in Your right [hand] for all eternity.

תּוֹדִיעֵנִי אֶרֶח חַיִּים, שְׂבַע
שְׂמֹחוֹת אֶת-פְּנֵיךָ, נְעֻמוֹת
בְּיָמֶיךָ נְצַח:

²⁴ After awaking from his famous dream, Yaakob offered a prayer asking Hashem to protect him on his journey outside Canaan and to bring him home safely. See Bereishit 28:20.

Fourth Hakafah — Moshe

הקפה רביעית — משה

Please save [us]; please save [us].

הוֹשִׁיעֵנָא: הוֹשִׁיעֵנָא:

Please, He Who created His world from the four basic elements,²⁵ Who assigned four *hayyot* [angelic creatures] as bearers of His Throne, and Who set the four directions [of the earth] and four seasons. Save us in this fourth *hakafah*.

אָנָּא הַבּוֹרָא עוֹלָמוֹ בְּיְסוּדוֹת
אֲרָבְעָה, הַנּוֹתֵן נוֹשְׂאֵי כְסֵאוֹ
חַיּוֹת אֲרָבְעָה, הַמַּצִּיב פְּנוֹת
אֲרָבְעָה וְתַקּוּפוֹת אֲרָבְעָה:
הוֹשִׁיעֵנוּ בְּהַקְפַּת פְּעָמִים אֲרָבְעָה:

Please, remember the Patriarch [Abraham] who was awakened from the east [Aram] like the light [created] on the fourth day [of creation], who pursued and divided [his army] against the four kings and whom You informed that his descendents would return [from the Egyptian exile] after four generations. Save us in this fourth *hakafah*.

אָנָּא זְכוֹר אָב הָעִיר מִמְּזֶרֶח
פְּאוּר לְיָמִים אֲרָבְעָה, רָדַף
וַיַּחֲלַק עַל-מְלָכִים אֲרָבְעָה,
בְּשִׁרְתּוֹ לָשׁוּב זָרְעוֹ לְדוֹרוֹת
אֲרָבְעָה: הוֹשִׁיעֵנוּ בְּהַקְפַּת פְּעָמִים
אֲרָבְעָה:

Please, remember the son [Yitzhak] who was brought to be bound upon [an altar with] four corners, who dug four wells in Philistia, and who resettled in Hebron, the city of the four [giants]. Save us in this fourth *hakafah*.

אָנָּא זְכוֹר בֶּן הַנֶּשֶׁל לְעִקְרָה עַל-
קַרְנוֹת אֲרָבְעָה, וַחֲפַר בְּפִלְשֵׁת
בְּאַרוֹת אֲרָבְעָה, וַיַּעֲתֵק
לְחֶבְרוֹן קְרִית אֲרָבְעָה: הוֹשִׁיעֵנוּ
בְּהַקְפַּת פְּעָמִים אֲרָבְעָה:

²⁵ For commentary on the next five paragraphs, please see Hoshanot for the Fourth Day, on page 82.

Please, remember the upright one [Yaakob] who had four Matriarchs as helpmates, who begged to be spared from four punishments, and through whose prayer You supported his descendants [in the wilderness] with four things. Save us in this fourth *hakafah*.

אָנָּא זְכוֹר תָּם נְעוּזָר בְּאַמָּהוֹת
אֶרְבָּעָה, חַיֵּינָן לְהַנְצִיל מִשְׁפָּטִים
אֶרְבָּעָה, בְּתַפְּלוֹתָו בְּלַפְּלוֹתָ בְּנֵיו
בְּדַבָּרִים אֶרְבָּעָה: הוֹשִׁיעֵנו
בְּהַקְפַּת פְּעָמִים אֶרְבָּעָה:

Please, He Who led us in the wilderness with four banners, Who commanded to set four rows [of precious stones] in the [high priest's] breastplate, and Who commands us to give Him praise on the festival [of Sukkot] with four species. Save us on this fourth *hakafah*.

אָנָּא הַמּוֹלִיכֵנוּ בְּמַדְבָּר בְּדִגְלִים
אֶרְבָּעָה, צִוָּה לְמַלְאֲכַת בְּחֻשָּׁן
טוּרִים אֶרְבָּעָה, הִמְצִינֵנוּ לְהַלְלוֹ
בַּחַג בְּמִינִים אֶרְבָּעָה: הוֹשִׁיעֵנו
בְּהַקְפַּת פְּעָמִים אֶרְבָּעָה:

Please save [us]; please save [us].

הוֹשִׁיעֵנָּא: הוֹשִׁיעֵנָּא:

Do not forget²⁶ the merit of Moshe, who is stamped with the attribute of *netzah*.²⁷ In his merit and [the merit of] his humility,²⁸

זְכוֹת מוֹשֶׁה, אֱלֹ-תִנְשֶׁה, חֲתוּם
בְּמַדְתַּת הַנְּצַח. בְּזְכוֹתוֹ, וְעֲנוּתוֹ,

²⁶. Alternatively, "*al tinsheb*" may be translated as, "do not move aside" the merit of Moshe (*Yesha Elokim*).

²⁷. Moshe represents the *sefirah* (Kabbalistic "emanation") of *netzah*.

²⁸. The Torah testifies to Moshe's being the most humble person on earth (Bamidbar 12:3).

defeat our enemies. And then we will sing on Mount Mor [Moriah, site of the Temple] songs of praise and *Lamenatze'ah* (Psalms). Eternal God, forever have compassion upon the nation that exalts You. Be mindful of us, Hashem, when You favor Your nation.

The humble one [Moshe] inherited on Mount Sinai a perfect, pleasant Torah. He stood there with the awesome God for forty days — with Hashem — to receive the pure and pristine Torah from the heavenly abode. The true God bequeathed a true Torah to the faithful nation. Please remember from Your heavens his [Moshe's] righteousness and Torah. Be mindful of us, Hashem, when You favor Your nation.

Compassionate One, remember for us the covenant with Moshe the prophet. Amen.

Compassionate One, bestow Your glory upon us. Amen.

Compassionate One, seal us in the book of life. Amen.

Compassionate One, seal us in the book of mercy. Amen.

אֹיְבֵינוּ תִנְצַחַת. וּבְהַר הַמֹּזֶר,
שִׁיר בְּמֹזֶר, נְשִׁיר וְלִמְנַצַּחַת. אֵל
נְצַחַת, לְנִצַּחַת, רַחֵם עִם רְוֹמְקֵיךָ;
זְכֵרְנוּ יְהוָה בְּרִצּוֹן עֲמֶיךָ;

תּוֹרַה תְּמִימָה, וּנְעִימָה, יְרֵשׁ
עָנוּ בְּהַר סִינַי. עִם-אֵל אֵיוֹם,
אַרְבָּעִים יוֹם, עָמַד שָׁם עִם-
יְהוָה. לְקַבֵּל תּוֹרַה, וּפָה וּבָרָה,
מִשְׁמֵי מְעוֹנַי. אֵל אֱמֶת, תּוֹרַת
אֱמֶת, הַנְּחִיל לְעַם נְאֻמָּנִי.
צִדְקָתוֹ, וְתוֹרָתוֹ, זְכֹר נָא
מִשְׁמֵיךָ: זְכֵרְנוּ יְהוָה בְּרִצּוֹן
עֲמֶיךָ;

רְחַמְנָא אֲדַרְבֵּר לְךָ קְרִימָה דְּמֹשֶׁה
נְבִיאָה אָמֵן;

רְחַמְנָא הִדְרֵךְ שְׂוֵי עֲלֵן אָמֵן;

רְחַמְנָא חֲתַמֵּינֵן בְּסִפְרָא דְּחַיִּי
אָמֵן;

רְחַמְנָא חֲתַמֵּינֵן בְּסִפְרָא דְּרַחֲמֵי
אָמֵן;

Compassionate One, seal us in the book of the righteous and pious. Amen.

רְחֻמָּנָא חֲתָמִינָן בְּסִפְרָא
דְּצַדִּיקֵי וְנְחֻסֵי דִי אָמֵן:

Compassionate One, seal us in the book of the honest and upright. Amen.

רְחֻמָּנָא חֲתָמִינָן בְּסִפְרָא דִּישְׁרֵי
וְתַמִּימֵי אָמֵן:

Compassionate One, seal us in the book of adequate sustenance and livelihood. Amen.

רְחֻמָּנָא חֲתָמִינָן בְּסִפְרָא
דְּפִרְנָסָא טַבְתָּא וּמְזוּנֵי טָבִי אָמֵן:

Compassionate One, open the heavens for our prayers. Amen.

רְחֻמָּנָא פְּתַח שְׁמַיָּא לְצִלוֹתֵין
אָמֵן:

Compassionate One, turn back from Your anger. Amen.

רְחֻמָּנָא תּוּב מִרְגִזְךָ אָמֵן:

Compassionate One, let us not return from You empty-handed. Amen.

רְחֻמָּנָא וְלֹא נִהְיֵר רִיקָם מִן-
קַמְךָ אָמֵן:

Hear, O Israel, Hashem our God — Hashem is One.

שְׁמַע יִשְׂרָאֵל, יְהוָה אֱלֹהֵינוּ,
יְהוָה אֶחָד:

Hashem is God, Hashem is God.

יְהוָה הוּא הָאֱלֹהִים, יְהוָה הוּא
הָאֱלֹהִים:

Hashem is God, Hashem is God.

יְהוָה הוּא הָאֱלֹהִים, יְהוָה הוּא
הָאֱלֹהִים:

Hashem reigns, Hashem has reigned, Hashem shall reign forever and ever.

יְהוָה מְלֻךְ, יְהוָה מְלֻךְ, יְהוָה
יְמֻלְךָ, לְעֵלָם וָעַד:

Hashem reigns, Hashem has reigned, Hashem shall reign forever and ever.

יְהוָה מְלֻךְ, יְהוָה מְלֻךְ, יְהוָה
יְמֻלְךָ, לְעֵלָם וָעַד:

Our God in heaven, hear our voice and willingly accept our prayer. Amen.

אֱלֹהֵינוּ שְׁבַשְׁמִים שְׁמַע קוֹלֵנוּ
וְקַבֵּל תְּפִלָּתֵנוּ בְּרִצּוֹן אָמֵן:

Our God in heaven, be responsive today, and every day, to our prayer. Amen.

אֱלֹהֵינוּ שְׁבַשְׁמִים הִעֲתֵר־לָנוּ הַיּוֹם
וּבְכָל־יּוֹם יוֹם בְּתִפְלָתֵנוּ אָמֵן:

Our God in heaven, seal us in the book of good life. Amen.

אֱלֹהֵינוּ שְׁבַשְׁמִים חֲתֹמֵנוּ בְּסֵפֶר
חַיִּים טוֹבִים אָמֵן:

Seal us in the book of the righteous. Amen.

חֲתֹמֵנוּ בְּסֵפֶר צְדִיקִים אָמֵן:

Seal us in the book of merit. Amen.

חֲתֹמֵנוּ בְּסֵפֶר זְכוֹת אָמֵן:

Seal us in the book of the honest and upright. Amen.

חֲתֹמֵנוּ בְּסֵפֶר יִשְׁרִים וְתַמִּימִים
אָמֵן:

Seal us in the book of livelihood and adequate sustenance. Amen.

חֲתֹמֵנוּ בְּסֵפֶר מְזוֹנוֹת וּפְרִנָּה
טוֹבָה אָמֵן:

Our God in heaven, bring us closer to Your service. Amen.

אֱלֹהֵינוּ שְׁבַשְׁמִים קַרְבְּנוּ
לְעִבְדְּתֶךָ אָמֵן:

Our God in heaven, cure all the sick among Your nation, Israel. Amen.

אֱלֹהֵינוּ שְׁבַשְׁמִים רְפֵא כָּל חוֹלֵי
עַמֶּךָ יִשְׂרָאֵל אָמֵן:

Answer us, He Who answers in times of distress, answer us.

עֲנֵנוּ הָעוֹנֶה בְּעֵת צָרָה, עֲנֵנוּ:

Answer us, He Who answers in times of compassion, answer us.

עֲנֵנוּ הָעוֹנֶה בְּעֵת רַחֲמִים, עֲנֵנוּ:

Answer us, compassionate and gracious One, answer us.

עֲנֵנוּ רַחוּם וְחַנוּן, עֲנֵנוּ:

Hashem, be gracious to us and raise us — and remember and seal us in the book of life.

יְהוָה חַנּוּן וְהַקִּימוֹן, וּבִסְפָר
חַיִּים וְזָכְרָנוּ וְחִתְּמָנוּ:

Hashem, may Your kindness come swiftly towards us, and have compassion upon us — and remember and seal us in the book of life.

יְהוָה חֶסְדִּיךָ יִקְדְּמוּנוּ וְרַחֲמָנוּ,
וּבִסְפָר חַיִּים וְזָכְרָנוּ וְחִתְּמָנוּ:

Hashem, act for Your Name's sake — and have mercy upon Your nation, Israel.

יְהוָה עֲשֵׂה לְמַעַן שְׁמֶךָ וְחוּסָה
עַל-יִשְׂרָאֵל עַמֶּךָ:

Hashem, act for the sake of [Moshe,] the most trusted in all Your household — and have mercy upon Your nation, Israel.

יְהוָה עֲשֵׂה לְמַעַן נְאֻמְךָ בְּכָל-
בֵּיתֶךָ וְחוּסָה עַל-יִשְׂרָאֵל עַמֶּךָ:

Hashem, act for the sake of those killed and burned for the Oneness of Your holy Name — and have mercy upon Your nation, Israel.

יְהוָה עֲשֵׂה לְמַעַן הַרוּגִים
וְשָׂרוּפִים עַל-יְחִוּד קְדְּשֶׁת
שְׁמֶךָ וְחוּסָה עַל-יִשְׂרָאֵל עַמֶּךָ:

He Who answered Moshe and our ancestors at the *Yam Suf*²⁹ — answer us!

דַּעֲנֵי לְמֹשֶׁה וְאֲבוֹתֵינוּ עַל-יָם-
סוּף, עֲנֵינוּ:

²⁹. After *Benei Yisrael* left Egypt, Pharaoh and his army pursued them and trapped them against the *Yam Suf*. Moshe and the nation prayed to Hashem for help, and Hashem split the sea, allowing them to cross, and then cast the water down on the Egyptians, killing the entire army. (Shemot, chapter 14)

He Who answered the righteous,
pious and upright ones in every
generation — answer us!

דַּעֲנֵי לְצַדִּיקֵי וְתַמִּימֵי
דִּי בְּכָל־דָּר וְדָר, עֲנִינָן:

Teach me the path of life, [grant
me] ultimate joy in Your pres-
ence, the pleasantness in Your
right [hand] for all eternity.

תּוֹדִיעֵנִי אֶרְח חַיִּים, שְׂבַע
שְׂמֹחוֹת אֶת־פְּנִיךָ, נְעֻמוֹת
בְּימִינְךָ נֶצַח:

Fifth Hakafah — Aharon

הקפה חמישית — אהרן

Please save [us]; please save [us].

הוֹשִׁיעֵנָא : הוֹשִׁיעֵנָא :

Please, He Who designated for His honor five Names,³⁰ Who acquired five possessions in His world, and Who created five mighty beings among His creatures.

אָנָּא תְּמַיְחַד לְכְבוֹדוֹ שְׁמוֹת
תְּמַשָּׁה, תְּקוּנָה בְּעוֹלָמוֹ קְנִינִים
תְּמַשָּׁה, תְּיוֹצֵר בְּבְרִיּוֹתָיו
גְּבוּרִים תְּמַשָּׁה:

Save us in this fifth *hakafah*.

הוֹשִׁיעֵנוּ בְּתַקִּיפַת פְּעֻמִּים תְּמַשָּׁה:

Please, remember the Patriarch [Abraham] who made a treaty through the five pieces, restored the property of the five kings and pleaded against the destruction of the five cities.

אָנָּא זְכוֹר אָב פְּרַת בְּרִית
בְּבְתָרִים תְּמַשָּׁה, וְהִשִּׁיב רְכוּשׁ
לְמַלְכִים תְּמַשָּׁה, וְתַנֵּן עַל-
תְּפִכַת עָרִים תְּמַשָּׁה:

Save us in this fifth *hakafah*.

הוֹשִׁיעֵנוּ בְּתַקִּיפַת פְּעֻמִּים תְּמַשָּׁה:

Please, remember the one [Yitzhak] who was bound on Mount Mor [Moriah, which has] five gates, who inherited five blessings from his father and perfected the soul which is described by five names.

אָנָּא זְכוֹר תְּנַעֲקֵד בְּהַר מוֹר
שְׁעָרִים תְּמַשָּׁה, יָרַשׁ מֵהוֹרוֹ
בְּרָכוֹת תְּמַשָּׁה, וְהִשְׁלִים נַפְשׁ
נְקוּבָה בְּשְׁמוֹת תְּמַשָּׁה:

Save us in this fifth *hakafah*.

הוֹשִׁיעֵנוּ בְּתַקִּיפַת פְּעֻמִּים תְּמַשָּׁה:

³⁰. For commentary on the next five paragraphs, please see Hoshanot for the Fifth Day, on page 94.

Please, remember the upright one [Yaakob] for whom five miracles were performed, who presented five brothers from among his sons and sent his gift to the nazirite [Yosef], who gave five outfits of clothing [to his brother Binyamin].

Save us in this fifth *hakafah*.

Please, He Who bequeathed to us the Law consisting of five books, Who had us hear through five sounds His commandments which are inscribed five on each tablet.

Save us in this fifth *hakafah*.

Please save [us]; please save [us].

In the merit of Aharon, Your nation shall sing with joy as they exclaim, "Save us!" He was stamped with honor with a majestic turban³¹ to serve as a *kohen*. He faithfully donned the vestments of glory to glorify Your Name. Show his grandeur to the despondent nation, O exalted One Who resides in the [heav-

אָנָּא זְכוֹר תָּם נִעְשׂוּ לּוֹ נִסִּים
חַמֻּשָּׁה, וַיִּצַּג מִבְּנָיו אַחִים
חַמֻּשָּׁה, כָּפְרוּ שָׁת לְנָזִיר
הַמַּחְלִיף חַמֻּשָּׁה:

הוֹשִׁיעֵנו בְּהַקְפַת פְּעֻמִּים חַמֻּשָּׁה:
אָנָּא הַמְנַחֵלְנוּ דַת סְפָרִים
חַמֻּשָּׁה, הַמְשִׁמְעֵנוּ דְדִבְרוֹתָיו
בְּקוֹלוֹת חַמֻּשָּׁה, הַבְּתוֹבִים עַל-
הַלְּחֹת חַמֻּשָּׁה חַמֻּשָּׁה:

הוֹשִׁיעֵנו בְּהַקְפַת פְּעֻמִּים חַמֻּשָּׁה:

הוֹשִׁיעֵנָּא: הוֹשִׁיעֵנָּא:

בְּזִכּוֹת אַהֲרֹן, רוֹן יְרוֹן, עֲמִדָּה
בְּאוֹמְרָם הוֹשִׁיעֵנָּא. נִחְתָּם
בְּכְבוֹד, בְּמִצְנֶפֶת הוֹד, לְשִׁמְשׁ
בְּהִנָּה. בְּגָדֵי פָּאָר, שִׁמְדָּה
לְפָּאָר, לְבַשׁ כְּאַמּוֹנָה. הוֹדוּ
הִרְאֵה, לְעַם נִבְאָה, רָם שׁוֹכֵן

³¹ The *mitznefet* was one of the eight special vestments worn by the *Kohen Gadol* (and Aharon was the first *Kohen Gadol*). *Hod* is the name of the *sefirah* which Aharon embodied.

enly] abode. And in his merit and [the merit of] his prayer, bring salvation to those You have condemned.³² Be mindful of us, Hashem, when You favor Your nation.

He took sacred vestments to be consecrated and to serve with them in the innermost chamber.³³ He wore them when he entered there and resembled a holy being — an angel of God.³⁴ He would atone for my transgressions through his sacrifices and burnt-offerings. Remember today his prayers and supplications for the faithful nation. Plant them and grant them tranquility in the Temple that is Your footstool.³⁵ Be mindful of us, Hashem, when You favor Your nation.

בְּמַעֲוֹנָהּ. וּבְזִכּוֹתָיו, וּתְפִלָּתוֹ,
תּוֹשִׁיעַ לְעוֹמְיָדָה: זְכַרְנוּ יְהוָה
בְּרַצוֹן עֲמָךְ:

בְּגָדֵי קֹדֶשׁ, לְקַח לְקֹדֶשׁ,
לְשֵׁרֵת בָּם לְפָנִים לְפָנָי.
וּלְבָשָׁם, בָּבוֹאוּ שָׁם, בְּקֹדֶשׁ
בְּמִלְאָד יְהוָה. בְּקִרְבָּנוֹתָיו,
וְעוֹלוֹתָיו, הָיָה מְכַפֵּר עַל-עוֹנָי.
תְּפִלוֹתָיו, וּתְהַנּוֹתָיו, זְכַר הַיּוֹם
לְעַם אֲמוֹנָי. וְתַטְעֵם, וְתַנְיֵעֵם,
בְּמִקְדָּשׁ הַדּוֹמָה: זְכַרְנוּ יְהוָה
בְּרַצוֹן עֲמָךְ:

³². Hashem condemned the Jewish people to suffering in exile.

³³. The *Kohen Gadol* was the only person ever allowed to enter the innermost chamber of the Temple (the *kodesh ha'kodashim*), which he did once a year, on Yom Kippur, as part of the day's special atonement ritual.

³⁴. The *Kohen Gadol* on Yom Kippur is compared to an angel, or messenger of Hashem, as Hashem sends him to enter the sacred chamber to achieve atonement on behalf of *Kelal Yisrael*.

³⁵. The Temple is called Hashem's "footstool," His earthly abode situated directly opposite His heavenly abode, the Mikdash of the heavens. See Tehillim 89:5.

Compassionate One, remember for us the covenant with Aharon the *kohen*. Amen.

רְחַמְנָא אֲדַפְרֵי לָן קְיָמָה דְּאַהֲרֹן
בְּהֵנָּא אָמֵן:

Compassionate One, do not punish us in accordance with our evil deeds. Amen.

רְחַמְנָא וְלֹא תַתְּפָרַע בְּעֹבְדֵינָא
בִּישֵׁין מִנְּךָ אָמֵן:

Compassionate One, seal us in the book of life. Amen.

רְחַמְנָא חַתְּמִינֵן בְּסֵפֶרֶא דְּחַיִּי
אָמֵן:

Compassionate One, seal us in the book of mercy. Amen.

רְחַמְנָא חַתְּמִינֵן בְּסֵפֶרֶא דְּרַחֲמֵי
אָמֵן:

Compassionate One, seal us in the book of the righteous and pious. Amen.

רְחַמְנָא חַתְּמִינֵן בְּסֵפֶרֶא
דְּצַדִּיקֵי וְנְחִסִּידֵי אָמֵן:

Compassionate One, seal us in the book of the honest and upright. Amen.

רְחַמְנָא חַתְּמִינֵן בְּסֵפֶרֶא דְּיִשְׁרֵי
וְתַמִּימֵי אָמֵן:

Compassionate One, seal us in the book of adequate sustenance and livelihood. Amen.

רְחַמְנָא חַתְּמִינֵן בְּסֵפֶרֶא
דְּפִרְנָסָא טַבְתָּא וּמְזוּנֵי מְכֵי
אָמֵן:

Compassionate One, open the heavens for our prayers. Amen.

רְחַמְנָא פְּתַח שְׁמַיָּא לְצְלוֹתֵינוּ
אָמֵן:

Compassionate One, turn back from Your anger. Amen.

רְחַמְנָא תִּיב מִרְגִזְךָ אָמֵן:

Compassionate One, let us not return from You empty-handed. Amen.

רְחַמְנָא וְלֹא נִהְדַּר רִיקָם מִן-
קִפְּךָ אָמֵן:

Hear, O Israel, Hashem our God
— Hashem is One.

שְׁמַע יִשְׂרָאֵל, יְהוָה אֱלֹהֵינוּ,
יְהוָה אֶחָד:

Hashem is God, Hashem is God.

יְהוָה הוּא הָאֱלֹהִים, יְהוָה הוּא
הָאֱלֹהִים:

Hashem is God, Hashem is God.

יְהוָה הוּא הָאֱלֹהִים, יְהוָה הוּא
הָאֱלֹהִים:

Hashem reigns, Hashem has
reigned, Hashem shall reign for-
ever and ever.

יְהוָה מְלֶכֶּךָ, יְהוָה מְלֶכֶּךָ, יְהוָה
יְמֶלֶךְ, לְעֹלָם וָעֶד:

Hashem reigns, Hashem has
reigned, Hashem shall reign for-
ever and ever.

יְהוָה מְלֶכֶּךָ, יְהוָה מְלֶכֶּךָ, יְהוָה
יְמֶלֶךְ, לְעֹלָם וָעֶד:

Our God in heaven, hear our
voice and willingly accept our
prayer. Amen.

אֱלֹהֵינוּ שְׁבַשְׁמִים שְׁמַע קוֹלֵנוּ
וְקַבֵּל תְּפִלָּתֵנוּ בְּרָצוֹן אָמֵן:

Our God in heaven, let us suffer no
shame from our expectations. Amen.

אֱלֹהֵינוּ שְׁבַשְׁמִים וְאַל תְּבִישְׁנוּ
מִשְׁבָּרֵנוּ אָמֵן:

When we call, You shall answer
us. Amen.

וְנִקְרָא וְאַתָּה תַעֲנֵנוּ אָמֵן:

Our God in heaven, seal us in the
book of good life. Amen.

אֱלֹהֵינוּ שְׁבַשְׁמִים חַתְּמֵנוּ בְּסֵפֶר
חַיִּים טוֹבִים אָמֵן:

Seal us in the book of the right-
eous. Amen.

חַתְּמֵנוּ בְּסֵפֶר צְדִיקִים אָמֵן:

Seal us in the book of merit. Amen.

חַתְּמֵנוּ בְּסֵפֶר זְכוֹת אָמֵן:

Seal us in the book of the honest
and upright. Amen.

חַתְּמֵנוּ בְּסֵפֶר יְשָׁרִים וְתַמִּימִים
אָמֵן:

Seal us in the book of livelihood and adequate sustenance. Amen.

חַתְּמֵנוּ בְּסֵפֶר מְזֻזוֹת וּפְרֻזָּה
מִזְבַּח אָמֵן:

Our God in heaven, bring us closer to Your service. Amen.

אֱלֹהֵינוּ שְׂבִשְׂמִים קָרְבָנוּ
לְעִבְדְּתֶךָ אָמֵן:

Our God in heaven, cure all the sick among Your nation, Israel. Amen.

אֱלֹהֵינוּ שְׂבִשְׂמִים רְפֵא כָּל חוֹלֵי
עַמֶּךָ יִשְׂרָאֵל אָמֵן:

Answer us, He Who answers in times of favor, answer us.

עֲנֵנוּ הָעֲזוּזָה בְּעֵת רְצוֹן, עֲנֵנוּ:

Answer us, He Who answers in times of distress, answer us.

עֲנֵנוּ הָעֲזוּזָה בְּעֵת צָרָה, עֲנֵנוּ:

Answer us, compassionate and gracious One, answer us.

עֲנֵנוּ רַחוּם וְחַנוּן, עֲנֵנוּ:

Hashem, be gracious to us and raise us — and remember and seal us in the book of life.

יְהוָה חַנּוּן וְהַקִּימָנוּ, וּבְסֵפֶר
חַיִּים זְכָרְנוּ וְחַתְּמֵנוּ:

Hashem, may Your compassion be aroused upon us — and remember and seal us in the book of life.

יְהוָה יִתְמוּז נָא רַחֲמֶיךָ עָלֵינוּ,
וּבְסֵפֶר חַיִּים זְכָרְנוּ וְחַתְּמֵנוּ:

Hashem, act for Your Name's sake — and have mercy upon Your nation, Israel.

יְהוָה עֲשֵׂה לְמַעַן שְׁמֶךָ וְחוּסָה
עַל-יִשְׂרָאֵל עַמֶּךָ:

Hashem, act for the sake of Aharon who ministered with

יְהוָה עֲשֵׂה לְמַעַן אַהֲרֹן בְּהֵן

Your *Urim V'tumim* — and have mercy upon Your nation, Israel.

Hashem, act for the sake of those killed and burned for the Oneness of Your holy Name — and have mercy upon Your nation, Israel.

He Who answered Aharon when [he took] the firepan — answer us!

He Who answered the righteous, pious and upright ones in every generation — answer us!

Teach me the path of life, [grant me] ultimate joy in Your presence, the pleasantness in Your right [hand] for all eternity.

בְּאוּרֵיךָ וְתַמִּיךָ וְחוּסָה עַל-
יִשְׂרָאֵל עַמֶּךָ:

יְהוָה עֲשֵׂה לְמַעַן הַרוּגִים
וְשָׂרוּפִים עַל-יְחִוּד קְדֻשַׁת
שִׁמְךָ וְחוּסָה עַל-יִשְׂרָאֵל עַמֶּךָ:

דְּעָנֵי לְאַהֲרֹן בַּמַּחְתֶּה, עֲנִינָן:

דְּעָנֵי לְצַדִּיקֵי וְחַסִּידֵי וְתַמִּימֵי
דִּי בְּכָל-דָּר וְדָר, עֲנִינָן:

תּוֹדִיעֵנִי אֲרַח חַיִּים, שְׂבַע
שְׂמֵחוֹת אֶת-פְּנֵיךָ, נְעִמּוֹת
בְּימִינְךָ נֹצֵחַ:

Sixth Hakafah — Yosef and Pinhas

Please save [us]; please save [us].

Please, He Who created His world in six days,³⁶ Who designed [in the world] six sides in six directions, Who fashioned *serafim* with six wings. Save us in this sixth *hakafah*.

Please, remember the Patriarch [Abraham] who rejected six abominations, to whom six children were born after he reached old age, who planted a tamarisk and was blessed towards the end of [his] years with six [children]. Save us in this sixth *hakafah*.

Please, remember the one [Yitzhak] who was bound on the future site of the rows of six [loaves of show-bread, on the table in the Temple], whom You protected and rescued from six crises, and who dug *mikva'ot* [ritual baths] — those who expound upon them [identified] six categories. Save us in this sixth *hakafah*.

הקפה ששית — יוסף ופינחס

הוֹשִׁיעֵנָא: הוֹשִׁיעֵנָא:

אָנָּא הַבּוֹרָא עוֹלָמוֹ בְּיָמִים
שֵׁשׁ, הַבּוֹנֵה שֵׁשׁ צְלָעוֹת
לְצַדִּידִים שֵׁשׁ, הַיוֹצֵר שְׂרָפִים
בְּכַנְפֵי־שֵׁשׁ: הוֹשִׁיעֵנּוּ
בְּהַקְפַת פְּעָמִים שֵׁשׁ:

אָנָּא זְכוֹר אָב וְנַח תּוֹעֵבוֹת
שֵׁשׁ, אַחֲרֵי יִקְנוּ נוֹלָדוֹ לּוֹ
בָּנִים שֵׁשׁ, נָטַע אֶשְׁל וּבְכָרָךְ
בְּקֶץ שָׁנִים שֵׁשׁ: הוֹשִׁיעֵנּוּ
בְּהַקְפַת פְּעָמִים שֵׁשׁ:

אָנָּא זְכוֹר הַנִּצְעָק בְּמָקוֹם
מַעֲרְכוֹת שֵׁשׁ, גּוֹנְנָתוֹ וּמַלְטָתוֹ
מִצָּרוֹת שֵׁשׁ, כָּרָה מִקְוֹאוֹת
לְדוֹרָשָׁי בָּם מַעֲלוֹת שֵׁשׁ:
הוֹשִׁיעֵנּוּ בְּהַקְפַת פְּעָמִים שֵׁשׁ:

³⁶ For commentary on the next five paragraphs, please see Hoshanot for the Sixth Day, on page 106.

Please, remember the upright one [Yaakob] who fathered six [sons] from the older daughter [Leah], ordered that a gift be taken from six species, the father of six who assigned [to one of his sons] authority [over the others], and who received a sixfold blessing. Save us in this sixth *hakafah*.

אָנָּא זְכוֹר תָּם הוֹלִיד מִן־
הַבְּכִירָה בָּנִים שְׁשָׁה, וְצָוָה
קַחַת מִנְחָה מִמִּינִים שְׁשָׁה,
וְהִגְבִּיר אָבִי שְׁשָׁה וְהִמְכוֹרְכִים
בְּשִׁשָּׁה: הוֹשִׁיעֵנו בְּהַקְפַּת
פְּעָמִים שְׁשָׁה:

Please, He Who [ordered] that the names of the six [tribes] be placed onto the *efod* and that lives [of inadvertent killers] should be saved in the six cities of refuge, and Who bequeathed to us the wisdom of the six sections [of the Mishnah]. Save us in this sixth *hakafah*.

אָנָּא הַמְּחַבֵּר לְאֵפוֹד שְׁמוֹת
שְׁשָׁה, הַמְּצִיל נַפְשוֹת בְּעָרֵי
מִקְלָט שְׁשָׁה, הַמְּוֹרֵשֵׁנו חֲכָמַת
סְדָרִים שְׁשָׁה: הוֹשִׁיעֵנו בְּהַקְפַּת
פְּעָמִים שְׁשָׁה:

Please save [us]; please save [us].

הוֹשִׁיעֵנָּא: הוֹשִׁיעֵנָּא:

[Please remember] the merit of the protected one [Yosef] who protected the covenant³⁷ and is stamped with the attribute of *yesod*.³⁸ He earned the merit to be

זְכוֹת נְשָׂמָר, בְּרִית שְׂמָר,
בְּמַדַּת הַיְסוּד חֲתוּם. לְמַלְךְ

³⁷. Yosef resisted the advances of Potifar's wife, who attempted to seduce him, thereby protecting the sanctity of his *berit milah*.

³⁸. Yosef excelled and distinguished himself particularly with regard to the attribute of "yesod."

king,³⁹ and as he reigned, everything concealed was revealed to him.⁴⁰ In his merit, reveal the concealed end [of days] to his people,⁴¹ and pursue and also drive away the wicked who lure them [to sin].⁴² He Who rides the heavens,⁴³ remember today the merit of the Patriarchs for those who exalt You [Israel]. Be mindful of us, Hashem, when You favor Your nation.

זָכָה, וּבְמַלּוּכָה, לוֹ נִגְלָה כָּל-
 סְתוּמִים. וּבְזִכּוּתוֹ, לְאַפְתּוֹ, נִגְלָה
 קֵץ הַחַתּוּמִים. וְתַרְדֵּף, וְגַם
 תַּהַרְדֵּף, לְרָשָׁעִים יְסִיתוּם. זִכּוּת
 אֲבוֹת, רוֹכֵב עַרְבּוֹת, זְכַר הַיּוֹם
 לְרוֹמְמֵיךְ; וְכִרְנוּ יְהוָה בְּרִצּוֹן
 עַמֶּךָ:

³⁹. As reward for his self-control, Yosef became the Egyptian viceroy, exerting control and authority over the entire country of Egypt (*Yesha Elokim*).

⁴⁰. Yosef was able to interpret dreams that no one else could decipher. Alternatively, this refers to the seventy languages that an angel taught him so that Pharaoh would consider him eligible to rule over Egypt. (*Yesha Elokim*)

⁴¹. All the information concerning the final redemption is concealed from us; we therefore ask that Hashem once and for all reveal this information and bring the redemption.

⁴². Based on *Yesha Elokim*. See Rashi, Shir Hashirim 7:1.

⁴³. *Aravot* refers to the place in the heavens where Hashem's Heavenly Throne stands.

In the merit of Yoseph, gather Your allotment [Israel] in Your sacred House. And accept, O Living God, my pleasant offerings — the prayer of the nation You have sanctified.⁴⁴ Remember his covenant and merit for the nation You sent away.⁴⁵ Seal them for jubilation and exuberance, and gather them to Your designated territory. Please save and have compassion upon Your nation in his merit. Be mindful of us, Hashem, when You favor Your nation.

[Remember] the merit of Pinhas, whose lineage was traced,⁴⁶ [who is associated with the attribute of] “*tzadik yesod olam*” (“the righteous one, foundation of the world”).⁴⁷ He was zealous for the

בְּזִכּוֹת יוֹסֵף, הֲיִיה מְאִסְתָּ, נְחַלְתֶּךָ בְּבֵית קִדְשֶׁךָ. וּרְצֵה אֵל חַי, בְּנִיחוּחִי, תְּפַלֵּת עַם מְקִדְשֶׁךָ. וּבְרִיתוֹ, וּזְכוּתוֹ, זָכֵר לְעַם מְגוֹרְשֶׁךָ. חֲתִמֶם לְגִילָה, וַצְהֵלָה, וְקִבְצֵם לְמִגְרָשֶׁךָ. הוֹשַׁעֲנָא, וְרַחֵם נָא, בְּזִכּוֹתוֹ לְאוֹמִיָּה: זְכַרְנוּ יְהוָה בְּרַצוֹן עִפְיָךָ:

זְכוֹת פִּינְחָס, הַמְיֻחָס, לְמַדַּת צַדִּיק יְסוֹד עוֹלָם. לְבְרִית קִנְיָא,

⁴⁴. In the Temple's absence, our prayers are the “offerings” we bring to Hashem (*Yesha Elokim*).

⁴⁵. *Benei Yisrael* were driven from their homeland, from their rightful inheritance, into exile (*Yesha Elokim*).

⁴⁶. The Torah tells that Zimri, the leader of the tribe of Shimon, took a Midianite woman, Kozbi, into a tent in the presence of all of *Am Yisrael*. Pinhas zealously arose to defend Hashem's honor and killed Zimri and Kozbi (Bamidbar 25:8). The people criticized Pinhas for his act of violence and questioned his family background. Hashem therefore explicitly affirmed Pinhas' piety and traced his lineage: “Pinhas, son of Elazar, son of Aharon the *kohen*” (Bamidbar, 25:11; see Rashi).

⁴⁷. Hashem tells Moshe that were it not for Pinhas' act of zealotry, He would have annihilated *Benei Yisrael* for their idolatry and immorality with Moav

covenant⁴⁸ and prayed to the Creator,⁴⁹ Who calls [people] into account for everything, [even the] unknown. The mission of the enemy [the destroying angel] was brought to a stop, and he [Pinhas] was granted a fortified place in the heights of the world.⁵⁰ Even here, there is a covenant of peace, life and eternity, everlasting priesthood.⁵¹ In his merit, bring near to his congregation Your end of days.⁵² Be mind-

וַיִּפְלֵל עִם-קוֹנֵהוּ, הַמְּבִיא
בְּמִשְׁפָּט עַל-כָּל-נַעֲלָם. וַתִּעָצֵר,
מִשְׁלַחַת צָר, וְהוּא נְתִיבָצָר בְּרוּם
עוֹלָם. הַגֵּם הַלּוּם, בְּרִית שְׁלוֹם,
חַיִּים וְעֵילוּם לְכַהֲנַת עוֹלָם.
וּבִזְכוּתוֹ, לְעֶדְתוֹ, קָרֵב קוֹץ

and Midian. Pinhas is therefore the “foundation of the world,” credited with the continued survival of *Am Yisrael*, the nation which sustains the world.

48. Pinhas acted zealously for the sake of our covenant with Hashem, by which we promised not to worship idols or engage in relations with gentiles.

49. Although the narrative in the Torah makes no mention of Pinhas praying during this incident, there was a tradition⁷ as mentioned in Tehillim 106:30, that as he killed the two violators he prayed that the plague should come to an end. Others, however, translate “*vayfalet*” to mean “executed judgment.” Pinhas executed judgment on Hashem’s behalf by slaying those who desecrated His Name. (*Me’am Lo’ez*, Tehillim 106:30)

50. Hashem rewarded Pinhas by granting him the status of *kohen*, allowing him to serve in the Temple, referred to here as the “heights of the world.” Alternatively, this passage refers to the tradition that Pinhas is Elijah the Prophet, who was taken from this world alive and lives in the heavens forever.

51. Hashem promised Pinhas as reward for his zealotry a “*berit kehunat olam*” — an everlasting covenant of priesthood, that he and his descendants for all eternity would earn the privilege of serving as *kohanim* in the Temple.

52. Meaning, the “end of days” which Hashem promises in the final verse of Sefer Daniel (12:13; see Rashi). Another view interprets the word

ful of us, Hashem, when You favor Your nation.

In merit of the zealous one [Pinhas], answer the plea of the nation You sanctified. Accept, O Living God, my pleasant offering [prayer, which I offer] in place of my sacrificial food upon Your fires. The scattered sheep⁵³ shall then bring a gift for the Fearsome One to Your sacred abode. Seal them for jubilation and exuberance, and gather them to Your designated territory. Please save and have compassion upon the shoot planted by Your right hand.⁵⁴ Be mindful of us, Hashem, when You favor Your nation.

Compassionate One, remember for us the merit of Yosef, the righteous one. Amen.

יְמִינֶךָ: וְכָרְנוּ יְהוָה בְּרִצּוֹן עֲמֶךָ:

בְּזִכּוֹת מִקְנָא, הִיָּה עֲוֹנָה,
לְשׁוֹעַת עִם מְקַדְּשֶׁךָ. רְצֵה אֵל
חַי, בְּנִיחוּחַי, חֲלָף קַרְפְּנֵי לְחֻמֵי
לְאַשִׁיךָ. וְשֵׁה פְּזוּרָה, שֵׁי
לְמוֹרָא, יוֹבִילוּ אֶל-גְּוִה קֹדֶשְׁךָ.
חֲתִמֵם לְגִילָה וְצַהֲלָה, וְקַבְּצֵם
לְמִגְדְּשֶׁךָ. הוֹשִׁעֵנָא, וְרַחֵם-נָא,
לְכַנֵּה אֲשֶׁר נִטְעָה יְמִינֶךָ: וְכָרְנוּ
יְהוָה בְּרִצּוֹן עֲמֶךָ:

רַחֲמָנָא אֲדַפְרֵ לָן זְכוּתָה דְיֹסֵף
צְדִיקָא אָמֵן:

yeminecha to mean “Your right [hand],” and translates this clause as, “the end of the period of withholding Your right hand from waging battle on our behalf” (Rashi, Pesachim 56a).

⁵³. *Benei Yisrael* were driven from their homeland much like a sheep that was separated from its flock (*Metzudat David*, Yirmiyahu 50:17).

⁵⁴. “The shoot planted by Your right hand” refers to either the Land of Israel or the *Bet Hamikdash*. Just as a farmer exerts himself in planting and cultivating a tree, and then leaves it to develop on its own, so did the Almighty care for *Am Yisrael* but ultimately abandon them because of their wrongdoing. (*Me’am Lo’ez*, Tehillim 80:16)

Compassionate One, remember for us the covenant with Pinhas, the zealot. Amen.

רַחֲמָנָא אֲדַכֵּר לָן קְיָמָה
דְּפִינְחָם קִנְיָאָה אָמֵן:

Compassionate One, do not punish us in accordance with our evil deeds. Amen.

רַחֲמָנָא וְלֹא תִתְפָּרַע בְּעוֹבְדָנָא
בִּישׁוֹן מִנָּן אָמֵן:

Compassionate One, seal us in the book of life. Amen.

רַחֲמָנָא חֲתִמֵּנּוּ בְּסֵפֶרֶא דְחַיִּי
אָמֵן:

Compassionate One, seal us in the book of mercy. Amen.

רַחֲמָנָא חֲתִמֵּנּוּ בְּסֵפֶרֶא דְרַחֲמֵי
אָמֵן:

Compassionate One, seal us in the book of the righteous and pious. Amen.

רַחֲמָנָא חֲתִמֵּנּוּ בְּסֵפֶרֶא
דְּצַדִּיקֵי וְחַסִּידֵי אָמֵן:

Compassionate One, seal us in the book of the honest and upright. Amen.

רַחֲמָנָא חֲתִמֵּנּוּ בְּסֵפֶרֶא דִּישְׁרֵי
וְתַמִּימֵי אָמֵן:

Compassionate One, seal us in the book of adequate sustenance and livelihood. Amen.

רַחֲמָנָא חֲתִמֵּנּוּ בְּסֵפֶרֶא
דְּפִרְנָסָתָא טַבְתָּא וּמְזוּנֵי טַבֵּי
אָמֵן:

Compassionate One, open the heavens for our prayers. Amen.

רַחֲמָנָא פִּתַּח שְׁמַיָא לְצְלוֹתֵין
אָמֵן:

Compassionate One, turn back from Your anger. Amen.

רַחֲמָנָא תּוּב מִרְגָזְךָ אָמֵן:

Compassionate One, let us not return from You empty-handed. Amen.

רַחֲמָנָא וְלֹא נִהְדֵר רִיקָם מִן־
קִפְךָ אָמֵן:

Hear, O Israel, Hashem our God
— Hashem is One.

שְׁמַע יִשְׂרָאֵל, יְהוָה אֱלֹהֵינוּ,
יְהוָה אֶחָד:

Hashem is God, Hashem is God.

יְהוָה הוּא הָאֱלֹהִים, יְהוָה הוּא
הָאֱלֹהִים:

Hashem is God, Hashem is God.

יְהוָה הוּא הָאֱלֹהִים, יְהוָה הוּא
הָאֱלֹהִים:

Hashem reigns, Hashem has
reigned, Hashem shall reign for-
ever and ever.

יְהוָה מַלְךְ, יְהוָה מַלְךְ, יְהוָה
יְמַלְךְ, לְעֹלָם וָעֶד:

Hashem reigns, Hashem has
reigned, Hashem shall reign for-
ever and ever.

יְהוָה מַלְךְ, יְהוָה מַלְךְ, יְהוָה
יְמַלְךְ, לְעֹלָם וָעֶד:

Our God in heaven, hear our
voice and willingly accept our
prayer. Amen.

אֱלֹהֵינוּ שְׂבַשְׁמִים שָׁמַע קוֹלֵנוּ
וְקַבַּל תְּפִלָּתֵנוּ בְּרִצּוֹן אָמֵן:

Our God in heaven, let us suffer
no shame from our expectations.
Amen.

אֱלֹהֵינוּ שְׂבַשְׁמִים וְאֵל תְּבִישְׁנוּ
מִשְׁבָּרֵנוּ אָמֵן:

When we call, You shall answer
us. Amen.

וּנְקָרָא וְאַתָּה תַעֲנֵנוּ אָמֵן:

Our God in heaven, seal us in the
book of good life. Amen.

אֱלֹהֵינוּ שְׂבַשְׁמִים חֲתֹמֵנוּ בְּסֵפֶר
חַיִּים טוֹבִים אָמֵן:

Seal us in the book of the right-
eous. Amen.

חֲתֹמֵנוּ בְּסֵפֶר צְדִיקִים אָמֵן:

Seal us in the book of merit.
Amen.

חֲתֹמֵנוּ בְּסֵפֶר זְכוֹת אָמֵן:

Seal us in the book of the honest and upright. Amen. חֲתַמְנוּ בְּסֵפֶר יִשְׁרִים וּתְמִימִים
אָמֵן:

Seal us in the book of livelihood and adequate sustenance. Amen. חֲתַמְנוּ בְּסֵפֶר מְזֻנּוֹת וּפְרֻנָּה
טוֹבָה אָמֵן:

Our God in heaven, bring us closer to Your service. Amen. אֱלֹהֵינוּ שְׁבִשְׁמַיִם קָרְבָנוּ
לְעִבְדֶּךָ אָמֵן:

Our God in heaven, cure all the sick among Your nation, Israel. Amen. אֱלֹהֵינוּ שְׁבִשְׁמַיִם רְפֵא כָּל חוֹלֵי
עַמֶּךָ יִשְׂרָאֵל אָמֵן:

Answer us, He Who answers in times of favor, answer us. עֲנֵנוּ הָעוֹנֶה בְּעֵת רְצוֹן, עֲנֵנוּ:

Answer us, He Who answers in times of distress, answer us. עֲנֵנוּ הָעוֹנֶה בְּעֵת צָרָה, עֲנֵנוּ:

Answer us, compassionate and gracious One, answer us. עֲנֵנוּ רַחוּם וְחַנוּן, עֲנֵנוּ:

Hashem, be gracious to us and raise us — and remember and seal us in the book of life. יְהוָה חַנּוּן וְהַקִּימוּנוּ, וּבְסֵפֶר
חַיִּים זְכַרְנוּ וְחֲתַמְנוּ:

Hashem, may Your compassion be aroused upon us — and remember and seal us in the book of life. יְהוָה יִהְיוּ יְהוּמוּ נָא רַחֲמֶיךָ עָלֵינוּ,
וּבְסֵפֶר חַיִּים זְכַרְנוּ וְחֲתַמְנוּ:

Hashem, place us today upon [Your] heart like a seal — and remember and seal us in the book of life. יְהוָה כְּחֹתֶם עַל לֵב הַיּוֹם
שְׁיַמְנוּ, וּבְסֵפֶר חַיִּים זְכַרְנוּ וְחֲתַמְנוּ:

Hashem, wage our battles and fight our wars — and remember and seal us in the book of life.

יְהוָה רִיבָה רִיבָנוּ וְלָחֵם
לְחַמְּנוּ,

Hashem, bless our bread and our water — and remember and seal us in the book of life.

יְהוָה בְּרַךְ אֶת לַחְמֵנוּ וְאֶת
מִיַּמֵּינוּ, וּבְסֵפֶר חַיִּים וְכָרְנוּ
וְחַתְּמֵנוּ:

Hashem, act for Your Name's sake — and have mercy upon Your nation, Israel.

יְהוָה עֲשֵׂה לְמַעַן שְׁמֶךָ וְחוֹסֶה
עַל-יִשְׂרָאֵל עַמְּךָ:

Hashem, act for the sake of Your prisoner of hope [Yosef] — and have mercy upon Your nation, Israel.

יְהוָה עֲשֵׂה לְמַעַן אֲסִיר תִּקְוָתְךָ.
וְחוֹסֶה עַל-יִשְׂרָאֵל עַמְּךָ:

Hashem, act for the sake of Pinhas the pure one who acted zealously for Your Name — and have mercy upon Your nation, Israel.

יְהוָה עֲשֵׂה לְמַעַן פִּינְחָס וְךָ קַיָּא
לְשִׁמְךָ. וְחוֹסֶה עַל-יִשְׂרָאֵל
עַמְּךָ:

Hashem, act for the sake of those killed and burned for the Oneness of Your holy Name — and have mercy upon Your nation, Israel.

יְהוָה עֲשֵׂה לְמַעַן הַרוּגִים
וְשָׂרוּפִים עַל-יְחִוּד קְדָשְׁתְּךָ
שְׁמֶךָ. וְחוֹסֶה עַל-יִשְׂרָאֵל עַמְּךָ:

He Who answered Yosef in the prison cell — answer us!

הָעֲנֵי לְיוֹסֵף בְּבֵית אֲסִירֵי,
עֲנִינוּ:

He Who answered Pinhas in Shittim — answer us!

הָעֲנֵי לְפִינְחָס בְּשִׁטִּים, עֲנִינוּ:

He Who answered the righteous,
pious and upright ones in every
generation — answer us!

דַּעֲנֵי לְצַדִּיקֵי וְתַמִּימֵי
דִּי בְּכָל־דָּר וְדָר, עֲנִינוּ:

Teach me the path of life, [grant
me] ultimate joy in Your pres-
ence, the pleasantness in Your
right [hand] for all eternity.

תּוֹדִיעֵנִי אֶרְחַח חַיִּים, שְׂבַע
שְׂמֹחוֹת אֶת־פְּנֶיךָ, נְעֻמּוֹת
בְּיַמֶּיךָ נְצַח:

Seventh Hakafah — David

הקפה שביעית — דויד

Please save [us]; please save [us].

הוֹשִׁיעֵנָא: הוֹשִׁיעֵנָא:

Please, He Who made seven things before creating the world,⁵⁵ Who arranged the creation over the course of seven days,⁵⁶ Who stretched the seven heavens⁵⁷ and spread out the seven continents.

אָנָּא הַמְּקַדִּים לְעוֹלָם דְּכָרִים
שְׁבַעָה, הַסּוֹדֵר בְּרֵאשִׁית
לְיָמִים שְׁבַעָה, הַנּוֹטֵה שָׁמַיִם
שְׁבַעָה וְרוֹקַע אֲרָצוֹת שְׁבַעָה:

Save us, in this seventh day of celebration, and in this seventh *hakafah*.

הוֹשִׁיעֵנוּ בַּחֲגִיגַת יָמִים שְׁבַעָה,
וּבַחֲקַפַּת פְּעָמַיִם שְׁבַעָה:

Please remember the Patriarch [Abraham] whom You promised would inherit the lands of seven nations,⁵⁸

אָנָּא זְכוֹר אֲב הַבְּטַחְתָּנוּ לְרֵשֶׁת
אֲרָצוֹת עַמִּמִּים שְׁבַעָה, בְּנֵה

⁵⁵. The Midrash lists seven things that the Almighty brought into being before creation: Torah, the Heavenly Throne, Yisrael, the name of *Mashiah*, repentance, and *Gebinnom* (*Yasha Elokim*).

⁵⁶. Hashem divided all the stages of creation among seven days, but since He did not want to perform creative work on the seventh day, He completed on the sixth day the work designated for both the sixth and seventh days. Alternatively, Hashem may have actually performed some type of creative work on the seventh day. See *Malbim*, Mishle 9:1.

⁵⁷. The Gemara in Masechet Hagigah (12b) lists the seven levels of the heavens: *vilon*, *shehakim*, *raki'a*, *zevul*, *ma'on*, *machon*, and *aravot* (*Yasha Elokim*).

⁵⁸. The Torah (Bereishit 15:19-21) records Hashem's promise to give to Abraham's descendants the lands of ten nations: Keni, Kenizi, Kadmoni,

who built a house of wisdom and hewed its seven pillars,⁵⁹ and who struck a treaty with the monarch [Avimelech⁶⁰] through seven sheep.⁶¹

בֵּית לְחָכְמָה וְחָצַב עַמּוּדָיָהּ
שֶׁבַעָה, וְכָרַת בְּרִית לְנֹגִיד
בְּכַבְשׁוֹת שֶׁבַעָה:

Save us on this seventh day of celebration, and in this seventh *hakafah*.

הוֹשִׁיעֵנו בַּחֲגִיגַת יָמִים שֶׁבַעָה,
וּבְהַקְפַת פְּעָמִים שֶׁבַעָה:

Please, remember the only [son — Yitzhak] about whom You informed [Abraham] after seven miracles,⁶² who was brought onto the seventh of the seven

אֶנָּה זָכַר יְחִיד בְּשִׁרְתּוֹ לְקַיֵּץ
נְסִים שֶׁבַעָה, הֶעֱלָה עַל-הָר
שְׁבִיעֵי לְהָרִים שֶׁבַעָה, שָׁמַח

Hitti, Perizi, Refaim, Emori, Canaani, Girgashi and Yevusi. This promise, however, referred to the Messianic era, when *Benei Yisrael* will indeed take possession of the territory of all ten nations. The immediate promise, however, included only seven of these nations (all but Keni, Kenizi and Kadmoni).

^{59.} Abraham established an educational facility for teaching Torah, which consists of seven *sefarim* (Bamidbar is considered a combination of three *sefarim*). See Rashi, Mishle 9:1.

^{60.} Based on *Yesha Elokim*.

^{61.} As part of his treaty with Avimelech, Abraham gave him lots of sheep and cattle, but he set aside seven sheep in particular to serve as testimony to his having dug the well in Be'er Sheva. See Bereishit 21:30.

^{62.} It was after Abraham experienced seven miracles that Hashem informed him that he would have a son. According to *Yesha Elokim*, however, this passage should read "*le'yamim shivah*" — "after seven days" — rather than "*nissim shivah*" — "after seven miracles." It would then refer to Hashem's informing Abraham of Rivkah's birth seven days after commanding him with regard to the *akedah*. Abraham traveled three days to the *akedah* (Bereishit 22:4) and three days home from the *akedah*, and on the following day he learned of Rivkah's birth.

mountains [surrounding Jerusalem]⁶³ and who rejoiced upon discovering water and called [that place] “Shivah.”⁶⁴

Save us on this seventh day of celebration, and in this seventh *hakafah*.

Please, remember the upright one [Yaakob] who bowed on the ground seven times⁶⁵ — in fulfillment of [the verse,] “seven times will a righteous man fall and then arise seven times” — You cleansed him through seven years of plenty [followed by] seven years of famine.⁶⁶

Save us on this seventh day of celebration, and in this seventh *hakafah*.

בְּמַצְאוֹ מַיִם וַיִּקְרָא אוֹתָהּ
שִׁבְעָה:

הוֹשִׁיעֵנו בַּחֲנִינֵת יָמִים שִׁבְעָה,
וּבַהֲקַפַּת פְּעָמַיִם שִׁבְעָה:

אָנָּה זָכַר תָּם הַמְשִׁתַּחֲוֶה אֶרְצָה
פְּעָמַיִם שִׁבְעָה, עַל-שֵׁם שִׁבְעַת
יְפוֹל צַדִּיק וְקָם שִׁבְעָה, צָרְפָתוֹ
בְּשָׁנֵי שִׁבְעַת שִׁבְעָה וְרָעַב
שִׁבְעָה:

הוֹשִׁיעֵנו בַּחֲנִינֵת יָמִים שִׁבְעָה,
וּבַהֲקַפַּת פְּעָמַיִם שִׁבְעָה:

⁶³. Mount Moriah, where the *akedah* took place, is the seventh mountain surrounding Jerusalem (*Yasha Elokim*).

⁶⁴. After Yitzhak’s treaty with Avimelech, Yitzhak’s servants discovered a well of water, the seventh discovered in the area. They therefore named that site “Shivah” (“Seven”), and it ultimately became the city of Be’er Sheva. See Bereishit 26:32-33.

⁶⁵. When Yaakob confronted Esav and feared Esav would kill him, he bowed before Esav seven times for the purpose of appeasement.

⁶⁶. During both the years of famine and years of plenty, when Yosef ruled as viceroy over Egypt and distributed grain, Yaakob continued to suffer the emotional agony of his beloved son’s absence.

Please, He Who bequeathed to us the Shabbat every seven days, and the Sabbatical Year every seven years,⁶⁷ and the Jubilee Year after seven sets of seven [years]⁶⁸

Save us on this seventh day of celebration, and in this seventh *hakafah*.

Please, He Who ordered the celebration of the Festival of Freedom (Pesah) for seven days, the Festival of First-Fruits (Shavuot) after seven weeks,⁶⁹ and the [mitzvot of] lulav,⁷⁰ the festival offering,⁷¹ sukkah and water libations⁷² for the seven days [of Sukkot].

אָנָּא הַפְּנַחֲלֵנוּ שִׁבְתַּת לְיָמִים
שְׁבָעָה, וְשָׁנַת הַשְּׁמִטָּה לְשָׁנִים
שְׁבָעָה, וְשָׁנַת הַיּוֹבֵל לְקוֹץ
שְׁבָעִים שְׁבָעָה:

הוֹשִׁיעֵנוּ בַּחֲגִיגַת יָמִים שְׁבָעָה,
וּבַהֲקַפַּת פְּעָמִים שְׁבָעָה:

אָנָּא הַחֹזֵק זְמַן חֲרוּתֵנוּ יָמִים
שְׁבָעָה, וְחַג הַפְּסוּחִים לְשָׁבָעִים
שְׁבָעָה, וְלוּלָב וְחַג וְסִפָּה וְנִסּוּךְ
הַיָּמִים שְׁבָעָה:

67. The Torah commanded that every seven years we observe *Shemittah* (the “Sabbatical Year”) in the Land of Israel, during which we refrain from all agricultural work. See Vayikra 25:1-7.

68. Every fifty years we observe the *Yovel* (“Jubilee”), during which we refrain from agricultural work, indentured servants are released from servitude, and all property returns to its original owner.

69. Shabuot is observed seven weeks after the first day of Pesah.

70. The seven-day *mitzvah* of lulav mentioned here refers specifically to the *Bet Hamikdash*, where the Torah obligation of *arba minim* applies throughout the festival of Sukkot. Everywhere else, the Torah obligation applies only on the first day; it was the Sages who ordained that we take the *arba minim* every day of Sukkot even outside the *Bet Hamikdash*.

71. The word *hag* (“celebration”) refers specifically to the *korban hagigah*, the festival offering required every Pesah, Shabuot and Sukkot. One who did not bring his *korban hagigah* on the first day of Sukkot was permitted to bring it anytime throughout the seven days. See Rashi, Vayikra 23:39.

72. An oral tradition dating back to Sinai (*halacha le’Moshe mi’Sinai*) requires

Save us on this seventh day of celebration, and in this seventh *hakafah*.

הוֹשִׁיעֵנוּ בַּחֲגִיגַת יָמִים שִׁבְעָה,
וּבַהֲקַפַּת פְּעָמִים שִׁבְעָה:

Please save [us]; please save [us].

הוֹשִׁיעֵנָא: הוֹשִׁיעֵנָא:

Remember the monarch [David] Who played music on the ten-stringed harp as well as on the lyre.⁷³ Throughout the world, people give thanks to You with his songs and hymns.⁷⁴ He was anointed for You and bowed opposite You, bearing Your yoke⁷⁵ and burden.⁷⁶ Redeem the dependent one [Israel], who is referred to as Your allotment and

זְכוֹר סֶגֶן, אֲשֶׁר נָגַן, עַל־יַד-עֲשׂוֹר
וְגַם נָבֵל. בְּנִשְׁרֹוֹתָיו, וּזְמִירוֹתָיו,
יְהוּדוֹן לָךְ בְּכָל-תֵּבֵל. לָךְ
נִמְשַׁח, וְנִגְדָּךְ שָׁח, נִשְׂוֵא לָךְ עַל
וְגַם סָבֵל. פִּדְהָ נִבְאָה, מְקוֹרְאָה,
לָךְ נַחֲלָה וְגַם חֶבֶל. לְהוֹשִׁיעָה,

conducting water libations on each day of Sukkot. Water was drawn from a spring outside Jerusalem and poured into small holes on the Altar.

⁷³ The Gemara (Berachot 3b) tells that before he went to sleep, King David would place his harp near a window facing north, and at midnight, when the northern wind blew, it would make music on the strings of the lyre, waking the king. David would arise and study Torah until morning. (See *Yeshu Elokim*.)

⁷⁴ Many of the praises recited in our prayer services are taken from Sefer Tehillim, the book of prayers and praises composed by King David.

⁷⁵ The yoke of Torah and *mitzvot*.

⁷⁶ The burden of judging the people and addressing their petty concerns and demands. See Berachot 3b-4a.

portion; reveal Yourself from Your high place to save her and bring her calm. Be mindful of us, Hashem, when You favor Your nation.

In the merit of David, the beloved man, stamped with the crown of Your kingship,⁷⁷ have compassion upon and console Your nation and allotment. In his merit, show the rebuilding of Your home and abode to the despondent nation. Please remember from the heavens the merit of the Patriarchs for Your congregation. Raise them and exalt them⁷⁸ in the merit of Your seven upright ones. Be mindful of us, Hashem, when You favor Your nation.

Remember for us, our God, the merit of David the son of Yishai, and order his royal tribe from his stem⁷⁹ to gather my banished ones. And in his merit, gather his

לְהַרְגִיעָהּ, תִּנְלָה מִמְרוֹמְיָהּ:
 וְכַרְנוּ יְהוָה בְּרִצּוֹן עֲמָךְ:

בְּזִכּוֹת דָּוִד, אִישׁ יָדִיד, נְחַתֵּם
 בְּכֶתֶר מַלְכוּתְךָ. תִּרְחַם, וְגַם
 תִּנְחַם, עֲמָךְ וְנַחֲלָתְךָ. בְּזִכּוֹתוֹ
 הִרְאֵה, לְעַם נִכְאָה, בְּנִין בֵּיתְךָ
 וְנִוְתָךְ. וְזִכּוֹת אֲבוֹת, מְעַרְבוֹת,
 זְכַר נָא לְעֵדְתְךָ. וְנִטְלֵם,
 וְנִשְׂאֵם, בְּזִכּוֹת שְׁבַעַה
 תְּמִימִיךָ: וְכַרְנוּ יְהוָה בְּרִצּוֹן
 עֲמָךְ:

זְכַר לָנוּ, אֱלֹהֵינוּ, זְכוֹת דָּוִד בְּנוֹ
 יִשָּׁי. וּמִנְזֵעוֹ, תִּצְוּ חֲטָרוֹ, לְקַבֵּץ
 אֶת-מְגוֹרְשָׁיו. וּבְזִכּוֹתוֹ, אֶסְפֵּה

⁷⁷. This description refers to the Kabbalistic emanation of *malchut*, which King David embodied.

⁷⁸. *Natlem* refers to raising and extricating the nation from its troubles, and *nas'em* means raising them to a position of honor and distinction (*Malbim*, Yeshayahu 63:9).

⁷⁹. Translation based on Rashi and *Metzudat David*, Yeshayahu 11:1.

exiles, my children and women, and we shall rejoice in Your kingship and in the talk of Your wonders. Be mindful of us, Hashem, when You favor Your nation.

גְּדַחוּ, וְאֶת-בְּנֵי וְאֶת-נָשָׁי.
וְנִגִּילָהּ, בְּמַלְכוּתְךָ, וּבְדַבְּרֵי
נִפְלְאוֹתֶיךָ: זְכַרְנוּ יְהוָה בְּרִצּוֹן
עַמֶּךָ:

Compassionate One, remember for us the covenant with David, the anointed one. Amen.

רַחֲמָנָא אֲדַכְּר לָן קִיּוּמָה דְּדָוִד
מְשִׁיחָא אָמֵן:

Compassionate One, remember for us the prayer of King Shelomo. Amen.

רַחֲמָנָא אֲדַכְּר לָן צְלוּתֵיה
דְּשְׁלֹמֹה מַלְכָּא אָמֵן:

Compassionate One, bestow Your radiance upon us. Amen.

רַחֲמָנָא זִיוָךְ אֲשָׁרֵי עָלָן אָמֵן:

Compassionate One, find for us our merits. Amen.

רַחֲמָנָא זְכוּן חַפְּשׁ לָן אָמֵן:

Compassionate One, think positively of us. Amen.

רַחֲמָנָא חֲשׁוֹב עָלָן טַבּוֹן אָמֵן:

Compassionate One, seal us in the book of life. Amen.

רַחֲמָנָא חֲתַמִּינָן בְּסֵפֶרֶא דְּחַיִּי
אָמֵן:

Compassionate One, seal us in the book of mercy. Amen.

רַחֲמָנָא חֲתַמִּינָן בְּסֵפֶרֶא דְּרַחֲמֵי
אָמֵן:

Compassionate One, seal us in the book of the righteous and pious. Amen.

רַחֲמָנָא חֲתַמִּינָן בְּסֵפֶרֶא
דְּצַדִּיקֵי וְחַסִּידֵי אָמֵן:

Compassionate One, seal us in the book of the honest and upright. Amen.

רַחֲמָנָא חֲתַמִּינָן בְּסֵפֶרֶא דְּיֶשְׁרֵי
וְתַמִּימֵי אָמֵן:

Compassionate One, seal us in the book of adequate sustenance and livelihood. Amen.

רַחֲמָנָא חֲתִמֵּנּוּ בְּסִפְרָא
דְּפִרְנָסְתָּא טַבְתָּא וּמְזוּנֵי טַבֵּי
אָמֵן:

Compassionate One, open the heavens for our prayers. Amen.

רַחֲמָנָא פִּתַח שָׁמַיָא לְצִלוֹתֵינוּ
אָמֵן:

Compassionate One, turn back from Your anger. Amen.

רַחֲמָנָא תּוּב מִרְגֵזְךָ אָמֵן:

Compassionate One, let us not return from You empty-handed. Amen.

רַחֲמָנָא וְלֹא נִהְיֵר רִיקָם מִן־
קַפְדְּךָ אָמֵן:

Hear, O Israel, Hashem our God — Hashem is One.

שְׁמַע יִשְׂרָאֵל, יְהוָה אֱלֹהֵינוּ,
יְהוָה אֶחָד:

Hashem is God, Hashem is God.

יְהוָה הוּא הָאֱלֹהִים, יְהוָה הוּא
הָאֱלֹהִים:

Hashem is God, Hashem is God.

יְהוָה הוּא הָאֱלֹהִים, יְהוָה הוּא
הָאֱלֹהִים:

Hashem reigns, Hashem has reigned, Hashem shall reign forever and ever.

יְהוָה מַלְכָּה, יְהוָה מַלְכָּה, יְהוָה
יְמַלְכָּה, לְעֵלָם וָעַד:

Hashem reigns, Hashem has reigned, Hashem shall reign forever and ever.

יְהוָה מַלְכָּה, יְהוָה מַלְכָּה, יְהוָה
יְמַלְכָּה, לְעֵלָם וָעַד:

Our God in heaven, hear our voice and willingly accept our prayer. Amen.

אֱלֹהֵינוּ שְׁבַשְׁמִים שְׁמַע קוֹלְנוּ
וְקַבַּל תְּפִלָּתֵנוּ בְּרָצוֹן אָמֵן:

Our God in heaven, remember us favorably before You. Amen.

אֱלֹהֵינוּ שְׁבַשְׁמִים זְכָרְנוּ בְּזִכְרוֹן
טוֹב מִלְּפָנֶיךָ אָמֵן:

Our God in heaven, seal us in the book of good life. Amen.

אֱלֹהֵינוּ שְׁבַשְׁמִים חֲתַמְנוּ בְּסֵפֶר
חַיִּים טוֹבִים אָמֵן:

Seal us in the book of the righteous. Amen.

חֲתַמְנוּ בְּסֵפֶר צְדִיקִים אָמֵן:

Seal us in the book of merit. Amen.

חֲתַמְנוּ בְּסֵפֶר זְכוֹת אָמֵן:

Seal us in the book of the honest and upright. Amen.

חֲתַמְנוּ בְּסֵפֶר יִשְׁרִים וְתַמִּימִים
אָמֵן:

Seal us in the book of livelihood and adequate sustenance. Amen.

חֲתַמְנוּ בְּסֵפֶר מְזוֹנוֹת וּפְרֻנְסָה
טוֹבָה אָמֵן:

Our God in heaven, have pity on us, our children and our infants. Amen.

אֱלֹהֵינוּ שְׁבַשְׁמִים חַמֵּל עָלֵינוּ
וְעַל טַפְּנוּ וְעַל עוֹלָלֵינוּ אָמֵן:

Our God in heaven, purify us from our sins. Amen.

אֱלֹהֵינוּ שְׁבַשְׁמִים טַהַרְנוּ
מִטְּמְאוֹת עוֹנֵינוּ אָמֵן:

Our God in heaven, may Your compassion be aroused upon us. Amen.

אֱלֹהֵינוּ שְׁבַשְׁמִים יְהַמּוּ נָא
רַחֲמֶיךָ עָלֵינוּ אָמֵן:

Conquer those who conquer us. Amen.

כָּבֵשׂ אֶת כּוֹבְשֵׁינוּ אָמֵן:

Do not let us be annihilated. Amen.

כְּלֵה אֶל תַּעֲשׂ עִמָּנוּ אָמֵן:

Our God in heaven, act for Your sake, if not for our sake. Amen.

אֱלֹהֵינוּ שְׁבַשְׁמִים לְמַעַנְךָ עֲשֵׂה
אִם לֹא לְמַעַנְנוּ אָמֵן:

Oppress our oppressors. Amen

לַחֵץ אֶת לֹחֲצֵינוּ אָמֵן:

Fight our wars. Amen.

לַחֵם אֶת-לֹחְמֵינוּ אָמֵן:

Our God in heaven, fulfill the wishes of our heart favorably for Your service. Amen.

אֱלֹהֵינוּ שְׂבִשְׁמַיִם מְלֵא מִשְׁאֵלוֹת
לִבֵּנוּ לְמוֹכָה לְעִבּוֹדְתֶךָ אָמֵן:

Our God in heaven, take vengeance for us. Amen.

אֱלֹהֵינוּ שְׂבִשְׁמַיִם נָקָם אֶת
נִקְמַתְנוּ אָמֵן:

Our God in heaven, support us as we fall. Amen.

אֱלֹהֵינוּ שְׂבִשְׁמַיִם סִמּוּךְ אֶת
נְפִילַתְנוּ אָמֵן:

Support the falling Sukkah of David. Amen.

סִמּוּךְ אֶת-סִכַּת דָּוִד הַנוֹפֶלֶת
אָמֵן:

Our God in heaven, respond to our prayers. Amen.

אֱלֹהֵינוּ שְׂבִשְׁמַיִם עֲנֵה אֶת
עֲתִירַתְנוּ אָמֵן:

Answer us on the day we call out. Amen.

עֲנֵנוּ בְּיוֹם קִרְאָנוּ אָמֵן:

Our God in heaven, redeem us from the hands of all our foes. Amen.

אֱלֹהֵינוּ שְׂבִשְׁמַיִם פְּדָנוּ מִיַּדֵּי
כָּל אוֹיְבֵינוּ אָמֵן:

Redeem us from the hands of our evil inclination. Amen.

פְּדָנוּ מִיַּדֵּי יִצְרָנוּ הָרַע אָמֵן:

Our God in heaven, ordain for us Your blessings. Amen.

אֱלֹהֵינוּ שְׂבִשְׁמַיִם צִוֵּה אֶתְנוּ
בְּבְרוּכֹתֶיךָ אָמֵן:

Ordain for us Your salvation. Amen.

צִוֵּה אֶתְנוּ יְשׁוּעוֹתֶיךָ אָמֵן:

Vindicate us in Your judgment. Amen.

צַדִּיקְנוּ בְּמִשְׁפָּטֶיךָ אָמֵן:

Our God in heaven, bring the final redemption near to us. Amen.

אֱלֹהֵינוּ שְׂבַשְׁמִים קָרֵב לָנוּ קוֹץ
הַנְּאֻלָּה אָמֵן:

Bring the day of salvation near to us. Amen.

קָרֵב לָנוּ יוֹם הַיְשׁוּעָה אָמֵן:

Bring us near to Your service. Amen.

קָרְבָנוּ לְעִבּוֹדְתֶךָ אָמֵן:

Our God in heaven, wage our battles and redeem us. Amen.

אֱלֹהֵינוּ שְׂבַשְׁמִים רִיבָה רִיבָנוּ
וּנְאָלְנוּ אָמֵן:

Take note of the suffering of Your nation, Israel. Amen.

רֵאֵה בְּעֵינֵי עַמְּךָ יִשְׂרָאֵל אָמֵן:

Cure all the sick among Your nation, Israel. Amen.

רְפֵא כָּל חוֹלֵי עַמְּךָ יִשְׂרָאֵל
אָמֵן:

Take note of the urgency of the situation. Amen.

רֵאֵה בְּדַחֲקֵי הַיְשָׁעָה אָמֵן:

Our God in heaven, hear our plea. Amen.

אֱלֹהֵינוּ שְׂבַשְׁמִים שְׁעֵה אֶת־
שׁוֹעֲתֵנוּ אָמֵן:

Instill peace among us. Amen.

שְׁוֵית שְׁלוֹם בֵּינֵינוּ אָמֵן:

Instill tranquility in our palaces. Amen.

שְׁוֵית שְׁלוֹהַּ בְּאַרְמְנוֹתֵינוּ אָמֵן:

Our God in heaven, grant life and peace to the people of our government. Amen.

אֱלֹהֵינוּ שְׂבַשְׁמִים תֵּן חַיִּים
וְשְׁלוֹם לְאַנְשֵׁי מְמַשְׁלֵתֵנוּ אָמֵן:

Inspire them to act favorably towards us. Amen.

תֵּן בְּלִבָּם לְהִיטִיב אֵלֵינוּ אָמֵן:

Grant peace in the land. Amen.

תֵּן שְׁלוֹם בְּאַרְצֵנוּ אָמֵן:

Grant satiety in the world. Amen.

תַּן שָׂבַע בְּעוֹלָם אָמֵן:

Grant peace in the government.
Amen.

תַּן שְׁלוֹם בַּמְּלָכוֹת אָמֵן:

Grant blessed dew and rain, in
their proper times, in the land.
Amen.

תַּן טַל וּמָטָר לְבִרְכָה בְּעֵתָם
בְּאָרְץ אָמֵן:

Grant seed for sowing and bread
for eating. Amen.

תַּן זֵרַע לְזֹרַע וְלֶחֶם לְאוֹכֵל
אָמֵן:

Grant bread according to the chil-
dren's needs for satiation. Amen.

תַּן לֶחֶם לְפִי הַתָּף לְשִׁבְעֵי אָמֵן:

Our God in heaven, take our
prayer as an incense offering be-
fore You. Amen.

אֱלֹהֵינוּ שִׁבְשִׁמִּים תִּבּוֹן
תַּפְּלֵתֵנוּ קִטְרֵת לְפָנֶיךָ אָמֵן:

Answer us, Shield of David, an-
swer us.

עֲנֵנוּ מָגֵן דָּוִד, עֲנֵנוּ:

Answer us, God of the Chariot,
answer us.

עֲנֵנוּ אֱלֹהֵי הַמְּרִכָּבָה, עֲנֵנוּ:

Answer us, compassionate and
gracious One, answer us.

עֲנֵנוּ רַחוּם וְחַנוּן, עֲנֵנוּ:

Hashem, be gracious to us and
raise us — and remember and seal
us in the book of life.

יְהוָה חַנּוּן וְהַקִּימָנוּ, וּבְסֵפֶר
חַיִּים זְכָרְנוּ וְחִתְּמָנוּ:

Hashem, place us today upon
[Your] heart like a seal — and
remember and seal us in the book
of life.

יְהוָה פָּחוֹתֵם עַל לֵב הַיּוֹם
שִׁימָנוּ, וּבְסֵפֶר חַיִּים זְכָרְנוּ
וְחִתְּמָנוּ:

Hashem, wage our battles and fight our wars — and remember and seal us in the book of life.

יְהוָה רִיבָה רִיבָנוּ וְלָחֶם
לוֹחְמֵינוּ, וּבְסֵפֶר חַיִּים זְכָרְנוּ
וְחַתְּמֵנוּ:

Hashem, bless our bread and our water — and remember and seal us in the book of life.

יְהוָה בְּרַךְ אֶת לֶחְמֵנוּ וְאֶת
מֵימֵינוּ, וּבְסֵפֶר חַיִּים זְכָרְנוּ
וְחַתְּמֵנוּ:

Hashem, act for Your Name's sake — and have mercy upon Your nation, Israel.

יְהוָה עֲשֵׂה לְמַעַן שְׁמֹךָ, וְחוֹסֶה
עַל-יִשְׂרָאֵל עַמֶּךָ:

Hashem, act for the sake of David, singer of Your sweet praises — and have mercy upon Your nation, Israel.

יְהוָה עֲשֵׂה לְמַעַן דָּוִד נְעִים
זְמִירוֹתֶיךָ, וְחוֹסֶה עַל-יִשְׂרָאֵל
עַמֶּךָ:

Hashem, act for the sake of King Shelomo, who built a house for Your Name — and have mercy upon Your nation, Israel.

יְהוָה עֲשֵׂה לְמַעַן מֶלֶךְ שְׁלֹמֹה
בְּנֵה בַּיִת לְשִׁמְךָ, וְחוֹסֶה עַל-
יִשְׂרָאֵל עַמֶּךָ:

Hashem, act for the sake of those killed and burned for the Oneness of Your holy Name — and have mercy upon Your nation, Israel.

יְהוָה עֲשֵׂה לְמַעַן הַרְוּגִים
וְשָׂרוּפִים עַל-יְחִוּד קְדֻשַׁת
שְׁמֹךָ וְחוֹסֶה עַל-יִשְׂרָאֵל עַמֶּךָ:

He Who answered David and his son Shelomo in Jerusalem — answer us!

הָעֲנֵי לְדָוִד וְלְשְׁלֹמֹה בְּנוֹ
בִּירוּשָׁלַיִם, עֲנִינָנוּ:

He Who answered the righteous, pious and upright ones in every generation — answer us!

הָעֲנֵי לְצַדִּיקֵי וְחַסִּידֵי וְתַמִּימֵי
דִּי בְּכָל-דָּר וְדָר, עֲנִינָנוּ:

Teach me the path of life, [grant me] ultimate joy in Your presence, the pleasantness in Your right [hand] for all eternity.

תּוֹדִיעֵנִי אֶרְחַח חַיִּים, שְׂבַע
שְׂמֵחוֹת אֶת-פְּנֵיךָ, נְעֻמּוֹת
בְּיַמֵּינְךָ נִצְחָה:



Please save [us].

הוֹשִׁיעֵנָּא:

Please save [us] now;
please save [us] now.

אֲנָּא הוֹשִׁיעָה נָּא:

אֲנָּא הוֹשִׁיעָה נָּא:

Please, straighten the nation that comes on Hoshanah Rabbah to approach You repeatedly with love, my God of salvation, quickly bring redemption, O awesome and fearsome God. As of this day, we will praise You in Jerusalem on the seventh day [of Sukkot].

אֲנָּא יִשְׂרָעֵל עִם כָּא, בְּהוֹשִׁיעֵנָּא
רַבָּה, לְסִלְסֻלָּךְ בְּחַבָּה, אֵל
מוֹשִׁיעֵי. וְחַיֵּשׁ נָּא פְּדִיּוֹם, אֵל
נִזְרָא וְאִיּוֹם, וּבִירוּשָׁלַיִם כְּהַיּוֹם,
נִתְלַלָּךְ בְּיוֹם שְׁבִיעִי:

Please save [us]; please save [us] now.

הוֹשִׁיעָה נָּא: אֲנָּא הוֹשִׁיעָה נָּא:

Please, uproot⁸⁰ completely the pagan kingdoms,⁸¹ and I will sing jubilantly with a flute on the festival of my delight,⁸² [just as when] He saw to my redemption

אֲנָּא סָחָה נָּא כְּלִיל, מִמְּלְכוֹת
הַאֲלִיל, וְאָרוֹן עֲלֵי-חֲלִיל, בְּחַג
שְׁעִשׂוּעֵי. פְּדוּתִי רָאָה, וְגַם

⁸⁰. Translation based on *Yeshua Elokim*.

⁸¹. Alternatively, “*kalil mamlechat ha’elil*” may be translated as, “the crown of the pagan kingdoms.”

⁸². We refer to Sukkot as “the festival of my delight” because during this

[from Egypt] and triumphed gloriously [at the *Yam Suf*]. So, too, next year in Jerusalem we will praise You on the seventh day [of Sukkot].

Please save [us]; please save [us] now.

Please, rebuild the Gate of Song⁸³ and there I will sing to You and also offer to You a tribute,⁸⁴ O God of my tranquility. When You gather from the distant lands those who groan and You erect Your sukkah [the Temple],⁸⁵ we will praise You [in the Temple] on the seventh day [of Sukkot].

Please save [us]; please save [us] now.

Please — please be appeased and redevelop the desolate mountain,⁸⁶ raise high Your tower⁸⁷ and reveal the time of my final salvation. Show Your loftiness to

נָאֵה נָאֵה, וּבִירוּשָׁלַיִם לְשָׁנָה
הַבָּאָה, נְהַלְלֶךָ בְּיוֹם שְׁבִיעִי;

הוֹשִׁיעָה נָא: אָנָּה הוֹשִׁיעָה נָא:

אָנָּה בְּנֵה שַׁעַר הַשִּׁיר, וְשָׂם לְךָ
אֲשִׁיר, וְגַם שִׂי לְךָ אֶת־שִׁיר, אֵל
מִרְגְּזֵי. בְּקַפְצֶךָ נִצְּנְקִים,
מִמְּרַחֲקִים, וְסִפְתֶּךָ תִּקִּים,
נְהַלְלֶךָ בְּיוֹם שְׁבִיעִי;

הוֹשִׁיעָה נָא: אָנָּה הוֹשִׁיעָה נָא:

אָנָּה רִצֵּה נָא וְקוֹמֶם, הַר
הַשָּׁמַיִם, וּמִגְדֶּלְךָ תְּרוֹמֶם, וְגִלְהֵ
קֶץ יִשְׁעֵי. רוֹמְמוֹתֶךָ הִרְאֵה,

festival the special *Simhat Bet Ha'sho'evah* celebration was held in the Temple with musical instruments, singing and dancing.

⁸³. Referring to the *Bet Hamikdash*, where the *Levi'im* would sing songs of praise (*Yasha Elokim*).

⁸⁴. Sacrifices (*Yasha Elokim*).

⁸⁵. Translation taken from *Mahzor Kol Yehudah*.

⁸⁶. Referring to either the Temple Mount or Jerusalem in general (*Yasha Elokim*).

⁸⁷. Referring to the *heichal* — the main chamber of the *Mikdash* (*Yasha Elokim*).

the despondent nation, who will appear before You,⁸⁸ and we will praise You [in the Temple] on the seventh day [of Sukkot].

לְעַם הַנִּכְאָה, וּמִוֶּלֶךְ יִרְאֶה,
נִחְלָלְךָ בְּיוֹם שְׁבִיעִי:

Please save [us]; please save [us] now.

הוֹשִׁיעָה נָא: אֲנָּא הוֹשִׁיעָה נָא:

Please, satiate the beloved ones [Yisrael] with Your benevolence and place upon him Your majesty,⁸⁹ and I will express Your benevolence among my saved nation.⁹⁰ Fill Zion [with people] from this nation, and there we will petition You, and we will praise You on the seventh day [of Sukkot].

אֲנָּא יְדִידִים בְּטוֹבָךְ רִוֶּה,
וְהוֹדֶךָ עָלָיו תִּשְׁוֶה, טוֹבָךְ
אֲתוֹה, בְּתוֹךְ עַם נוֹשְׁעֵי. צִיּוֹן
מִלֵּא, מֵעַם אֱלֹהֵי, וְשֵׁם לְךָ
נִחְלָה, נִחְלָלְךָ בְּיוֹם שְׁבִיעִי:

Please save [us]; please save [us] now.

הוֹשִׁיעָה נָא: אֲנָּא הוֹשִׁיעָה נָא:

Please, bequeath to Your army the inner and outer walls [of the

אֲנָּא חֵילְךָ הַנִּחַל, חוֹמוֹת וְחֵל,

⁸⁸. When Hashem reveals Himself with the arrival of *Mashiah*, we will appear before Him. Alternatively, this refers to *aliyah le'regel* — the pilgrimages to the *Mikdash* required on the three festivals of Pesah, Shabuot and Sukkot, when, as the verse states, we must come and appear before Hashem. (See Shemot 23:17.)

⁸⁹. This refers to the royal majesty of the *Melech Ha'mashiah* (Messianic King), through whom Hashem will save *Am Yisrael*, and upon whom all peoples on earth will then confer honor and glory (*Radak*, Tehillim 21:6).

⁹⁰. Meaning, my nation whom Hashem will save by bringing *Mashiah* (*Yesha Elokim*).

Temple], singe⁹¹ those who rise [against us] and let my salvation sprout forth. Reestablish my congregation and I shall tell of Your benevolence and jubilantly sing to Your Name — we will praise You [in the Temple] on the seventh day [of Sukkot]. Please save [us]. Please save [us]; please save us now.

וְקָמִים בְּחַל, וְהִצַּמַּח יִשְׁעֵי.
 קִהְלֵי כּוֹנֵן, וְטוֹבְדָה אֲשַׁנֵּן,
 וְלִשְׁמֹדָה אֲרַנֵּן, נִתְלַלֵּךְ בְּיוֹם
 שְׁבִיעֵי: הוֹשִׁיעָה נָא:

אָנָּה הוֹשִׁיעָה נָא:

אָנָּה הוֹשִׁיעָה נָא:

Ani vahu — please save [us];
 Ani vahu — please save [us].

אָנִי וְהוּ הוֹשִׁיעָה נָא:

אָנִי וְהוּ הוֹשִׁיעָה נָא:

As You saved [Your] beloved ones [Israel] from the hands of the enslavers [Egypt], and crushed the Ludim⁹² who were insistent on subduing me and consistently humiliated [the Hebrew slaves],⁹³ so, too, please save those who praise [You] with all [their] heart⁹⁴ with the etrog, which re-

בְּהוֹשִׁיעֶתָ יְדִידִים, מִכַּף
 מַעֲבִידִים, וְתַמְחֵץ לוֹדִים,
 אֲנִים לְהַכְנִיעֵי. עַל־וִי עוֹלָב,
 הַמְהַלְלִים בְּכָל-לֵב, בְּאַתְרוֹג

⁹¹. *Gabel* is the verb form of the Hebrew word *gafelet* (coal). We ask that the Almighty destroy His foes as if burning them with fiery coals.

⁹². As explained earlier (*Hoshanot* for the Third Day, note 31), “Ludim” is a reference to the Egyptians.

⁹³. The Egyptians subjected *Benei Yisrael* to not only backbreaking labor, but also humiliation and degradation. (Based on *Yesha Elokim*)

⁹⁴. We approach Hashem and pray with both aspects of our spirit: the *yetzer tov* — the good inclination — and the *yetzer ha’ra* — the evil inclination (*Yesha Elokim*).

sembles a heart⁹⁵ — we, who praise You on the seventh day [of Sukkot].

Ani vahu — please save [us].

As You saved and assisted those with no remedy, and You girded Yourself to judge those who mistreated me,⁹⁶ so, too, please save the remnant of the scattered [people],⁹⁷ who encircle the Torah with the lulav,⁹⁸ which resembles a spine⁹⁹ — we, who praise You on the seventh day.

Ani vahu — please save [us].

As You saved those locked in a cell¹⁰⁰ and groaning terribly, and You showered them abundantly with gifts¹⁰¹ and sank those who

הַדּוֹמָה לֵלֵב, נְהַלְלֶךָ בְּיוֹם
שְׁבִיעִי. בֵּין הוֹשַׁעְנָא:

אֲנִי וְהוּ הוֹשִׁיעָה נָא:

בְּהוֹשַׁעְתָּ וּתְעֹזֵר, אֲנוּשֵׁי מְזוֹר,
וּתְאַזְזֹר אֶזְזוֹר, לְשִׁפּוֹט מְרַשְׁעֵי.
יִתֵּר פְּזוֹרָה, סוֹבְבֵי תוֹרָה,
בְּלוּלָב הַדּוֹמָה לְשִׁדְרָה, נְהַלְלֶךָ
בְּיוֹם שְׁבִיעִי: בֵּין הוֹשַׁעְנָא:

אֲנִי וְהוּ הוֹשִׁיעָה נָא:

בְּהוֹשַׁעְתָּ סְגוּרֵי צִיֵּנֶק, נוֹאֲקִים
אֲנוּק, וּתְעַנִּיק עֲנוּק, וְהִשְׁקַעְתָּ

⁹⁵. As we explained in the introduction, the four species resemble and correspond to four parts of the body, the etrog corresponding to the heart.

⁹⁶. Translation based on *Bate Avot*.

⁹⁷. The Jews that have survived the centuries of exile and persecution are dispersed throughout the globe (*Yesha Elokim*).

⁹⁸. We recite the *Hoshanot* while encircling the Sefer Torah on the *bimah*.

⁹⁹. See introduction.

¹⁰⁰. Referring to the “prison cell” of Egyptian bondage.

¹⁰¹. When *Benei Yisrael* left Egypt, they took all the country’s wealth with them (Shemot 12:36; see Rashi). The phrase, “*va’ta’anik anok*” is taken from the

sank me,¹⁰² so, too, please save those who encircle in the camps¹⁰³ during the constellation of Libra¹⁰⁴ with a myrtle branch, which resembles the eyes¹⁰⁵ — we, who praise You on the seventh day [of Sukkot] .

Ani vahu — please save [us].

As You saved the redeemed of this nation through the prophet [Moshe] and the sprinkler [Aharon],¹⁰⁶ and You put to shame the one who planned to drown me,¹⁰⁷ so, too, please save those who open the doors [of

מִשְׁקִיעֵי. סוֹבְבִים בְּמַחְנֵי, בְּמִזְלֵ מְאֻנִּים, בְּהֶרֶם הַדּוֹמָה לְעֵינַיִם, נִתְלַלָּךְ בַּיּוֹם שְׁבִיעִי: כֵּן הוֹשַׁעְנָא:

אֲנִי וְהוּ הוֹשִׁיעָה נָא:

כְּהוֹשַׁעְתָּ פְּרוּיֵי עַם זֶה, בְּיַד חוֹזֶה וּמְזֶה, וְתַשֵּׁת נִמְכָּוָה, חוֹשֵׁב לְהַטְפִּיעֵי. פּוֹתְחֵי דְלְתַיִם,

Torah's formulation in Devarim (15:14) regarding the obligation to give gifts to one's indentured servants when releasing them from servitude.

¹⁰². The Egyptians drowned *Benei Yisrael's* infants in the Nile River and sank them in the cement used in construction. They were thus punished by being drowned by Hashem at sea.

¹⁰³. In the "*Mahaneh Shechinah*" — the "Camp of the *Shechinah*," referring to the Temple, Jews encircle the Altar; elsewhere, in the "*Mahaneh Yisrael*," Jews take the four species and encircle the Sefer Torah (*Yasha Elokim*).

¹⁰⁴. Libra is the constellation of the month of Tishrei, when the festival of Sukkot is observed (*Yasha Elokim*).

¹⁰⁵. See introduction.

¹⁰⁶. Aharon, the *Kohen Gadol*, would sprinkle the sacrificial blood on the Altar and sprinkle the purification water on *tamei'im* — people who had become ritually impure and required purification, such as a *metzora* (someone with a leprous infection) and *tamei l'met* (person who had come in contact with a dead body).

¹⁰⁷. "To drown me" is a metaphoric expression referring to the Egyptians'

synagogues]¹⁰⁸ to play cymbals with a willow, which resembles the lips — we, who praise You on the seventh.

Ani vahu — please save [us].

Please — please God, save [us] please and save [us] now.

Please — please God, save [us] please and save [us] now.

Please, God, open Your treasury of benevolence from its heavenly abode, so that the land gives forth its yield. Please save [us] and save [us] now.

Please, God, generous rain-drops¹⁰⁹ shall quench [the thirst of] the grassy lawns — “your threshing shall continue until your vintage.”¹¹⁰ Please save [us] and save [us] now.

לְצַלְצֵל בְּמִצְלָתֵיךָ, בְּעֶרְבָה
הַדּוֹמָה לְשִׁפְתֶיךָ, נְהַלֵּךְ בַּיּוֹם
שְׁבִיעִי: בֵּן הוֹשַׁעְנָא:
אֲנִי וְהוּ הוֹשִׁיעָה נָא:

אָנָּה. אֵל נָא. הוֹשַׁעְנָא.
וְהוֹשִׁיעָה נָא:
אָנָּה. אֵל נָא. הוֹשַׁעְנָא.
וְהוֹשִׁיעָה נָא:

אֵל נָא, אֲזַנְרֵךְ הַטּוֹב פֶּתַח
מִזְבוֹלָה, וְהֶאֱרִץ פִּתְוֹן יְבוּלָה:
הוֹשַׁעְנָא, וְהוֹשִׁיעָה נָא:

אֵל נָא, נְטִפֵי נְדָבוֹת יִרְוּ דְשִׂאי
חֲצִיר, וְהַשִּׁיג לָכֶם הַיֵּשׁ אֶת-
בְּצִיר: הוֹשַׁעְנָא, וְהוֹשִׁיעָה נָא:

subjugation of *Benei Yisrael* and attempt to confiscate all their property and deny them basic rights and freedoms.

¹⁰⁸. Translation based on *Mahzor Kol Yehudah*.

¹⁰⁹. We acknowledge our unworthiness and ask that Hashem bless us with abundant rainfall out of generosity, rather than as payment for what we have earned (*Metzudat David*, Tehillim 68:10).

¹¹⁰. This verse, which appears towards the end of Sefer Vayikra (26:5), blesses *Am Yisrael* that the land will produce so much grain that the threshing,

Please, God, answer our prayers to bless the land's produce, so that we may eat, be satiated and leave over. Please, save [us] and save [us] now.

Please, God, stamp on this day the final seal and bless the wheat, barley and spelt. Please save [us] and save [us] now.

Please, God, let the north wind bring generous rain¹¹¹ and bless the oats and the rye. Please save [us] and save [us] now.

Please, God, provide [for us] adequately each month and bless the rice, millet, beans and lentils. Please save [us] and save [us] now.

Please, God, rescue this year from thorns and thistles¹¹² and bless the *shemen* trees¹¹³ and olive trees. Please save [us] and save [us] now.

אל נא, יבול הארץ לְכַרְךָ
הַעֲתֵר, אֲכֹל וְשָׂבֹעַ וְהוֹתֵר:
הוֹשִׁיעָנָא, וְהוֹשִׁיעָה נָא:

אל נא, יום זה חתם־נא חותמת,
וּבְרַךְ חֲטָה וְשַׁעֲוִיָּה וּכְפֻמָּת:
הוֹשִׁיעָנָא, וְהוֹשִׁיעָה נָא:

אל נא, וּגְשָׁם נְדָבוֹת תְּחַלֵּל רוּחַ
צָפוֹן, וּבְרַךְ שְׂפֵלֶת־שׂוּעֵל
וְשִׁיפוֹן: הוֹשִׁיעָנָא, וְהוֹשִׁיעָה נָא:

אל נא, סֶפֶק סֶפֶק בְּכָל־חֹדֶשׁ
וְחֹדֶשׁ, וּבְרַךְ אֲוָרוֹ וְרוּחַן וּפּוֹל
וְעָדָשׁ: הוֹשִׁיעָנָא, וְהוֹשִׁיעָה נָא:

אל נא, פְּצֵה שָׁנָה זוֹ מִשָּׁמִיר
וְשִׁית, וּבְרַךְ עֵץ שָׁמֶן וְזֵית:
הוֹשִׁיעָנָא, וְהוֹשִׁיעָה נָא:

which begins in the early spring, after the grain harvest (the harvest begins in Nissan), will continue until the vintage season, when grapes are harvested, in Tamuz.

¹¹¹. It is the north wind that blows through the rain cloud and causes the rain to fall. Without the gusts from the north, the cloud remains lighter than air and thus continues to float. (*Malbim*, Mishle 25:23)

¹¹². Shamir and *shayit* refer to different types of thorns (*Yeshu Elokim*).

¹¹³. *Shemen* trees are a type of fruitless tree (*Metzudat David*, Nehemiah 8:15).

Please, God, quench with rain-showers the desert drought and bless the vines, figs and cumin. Please save [us] and save [us] now.

אֵל נָא, בְּמָטָר רַוֵּה חֲרֻבוֹנֵי
יְשִׁימוֹן, וּבְרֵךְ גִּפְנֵי וּתְאֵנָה
וְכַמּוֹן: הוֹשִׁיעָנָא, וְהוֹשִׁיעָה נָא:

Please, God, raise high the assembly of newborn babes [Israel]¹¹⁴ and bless the nuts, dates and apples. Please save [us] and save [us] now.

אֵל נָא, רוּמֵם עֲצַרְת עוֹלָלֵי טַפְּחִים,
וּבְרֵךְ אֲנָזִי וְתָמָר וְתַפְּחִים:
הוֹשִׁיעָנָא, וְהוֹשִׁיעָה נָא:

Please, God, open Your hand wide and make many thunder-clouds in the sky, and bless the pistachios, almonds and pomegranates. Please save [us] and save [us] now.

אֵל נָא, יָדְךָ תִּרְחַב וְרַבֵּה חֲזוּזֵי
מְעוּזִים, וּבְרֵךְ כַּמְנִים וְשִׁקְדִים
וְרַמּוֹנִים: הוֹשִׁיעָנָא, וְהוֹשִׁיעָה נָא:

Please, God, may Your righteousness towards Your nation never cease, and bless the carobs, melons and peaches. Please save [us] and save [us] now.

אֵל נָא, צְדִיקָךָ מְעַמְּךָ בְּלִי-יִפְסָק,
וּבְרֵךְ חֲרוּב וּקְרָסְטָמֶל וְאַפְרִסְק:
הוֹשִׁיעָנָא, וְהוֹשִׁיעָה נָא:

Please, God, rescue the congregation that yearns all around You, and bless the berries, pears and citrons. Please save [us] and save [us] now.

אֵל נָא, חַלְצֵ קְהֵלָה אֲשֶׁר
סְבִיבֵיךָ תַּעֲרֹג, וּבְרֵךְ תְּתוֹת
וְהָאֲנָס וְהָאֲתָרוּג: הוֹשִׁיעָנָא,
וְהוֹשִׁיעָה נָא:

Please, God, please proclaim plenteousness through the rain showered from the skies, and bless all types of vegetables and

אֵל נָא, קְרֵא-נָא שְׁבַע בְּמַטְרוֹת
רְקִיעִים, וּבְרֵךְ כָּל-מִינֵי יִרְקוֹת

¹¹⁴. Grant us the capability to raise and support our small children despite the hardships of exile.

seeds. Please save [us] and save [us] now. וְזָרְעִים: הוֹשִׁעַנָּא, וְהוֹשִׁיעָה נָא:

Please — please God, please save [us] and please bring [us] success. אָנָּא. אֵל נָא. הוֹשִׁעַנָּא. וְהַצְלִיחָה נָא:

Please — please God, please save [us] and please bring [us] success. אָנָּא. אֵל נָא. הוֹשִׁעַנָּא. וְהַצְלִיחָה נָא:

Please, God, may You take on this day a long stride towards the final redemption and rescue the one torn apart [Israel] from the beast of prey — You, who transported the vine [Israel]¹¹⁵ from Egypt. אֵל נָא, יוֹם זֶה עַל-קֶזֶז תִּפְסִיעַ, וְחַלְץ שְׂסוּעָה מִכַּף מַשְׁסִיעַ, בְּפֶן מִמְצָרִים תִּפְסִיעַ: הוֹשִׁעַנָּא. וְהַצְלִיחָה נָא:

Please save [us] and please bring [us] success.

¹¹⁵. Here, as well as in the next several paragraphs, the poet compares *Benei Yisrael* to a vine, a comparison drawn already in the Tanach. (This particular passage is taken from Tehillim 80:9.) This analogy perhaps stems from the unique stature of wine-producing grapes, which are considered more important and significant than other fruits. The *Me'am Lo'ez* (in Tehillim) suggests several other points of similarity between *Am Yisrael* and the vine. Firstly, vines generally grow in neatly arranged, parallel rows that never intersect. This symbolizes the distribution of *Eretz Yisrael* among the various tribes, each tribe settling its own territory without infringing upon the area allotted to the others. And just as the vine, despite its singular importance, is much lower than other trees, so do *Benei Yisrael* appear downtrodden in this world, but in the World to Come will rise to the greatest heights of honor and glory. Additionally, just as the vine's leaves cover and sustain its fruit, so do the laymen among the Jewish people support the "fruit" — the Torah scholars. Furthermore, when a vine bears fruit, it brings joy to both man and Hashem, as it is drunk by people and used as *nesachim* (libations) on the Altar.

Please, God, He Who led her stem out from Nof [Egypt]¹¹⁶ and made her planted branches blossom, Who banished the nations [from Canaan] and planted her [Israel]¹¹⁷ — please save [us] and please bring [us] success.

אֵל נָא, וּמִנּוֹף נִהְלֵתָּ גְזֵעֶיהָ,
וּתְפָרִיחַ זְמוּרֵי זְרוּעֶיהָ, תִּגְרַשׁ
גּוֹיִם וּתְטַעֶהָ: הוֹשַׁעֲנָא.
וְהַצְלִיחָהּ נָא:

Please, God, He Who made her buds quickly bloom, You cleared away seven nations before her with terror and planted her roots

אֵל נָא, סְמֻדְרֶיהָ הִנְיֹצוֹת
בְּמֶרְץ, וּפְנִיתָ לְפָנֶיהָ שְׁבָעָה
גּוֹיִם בְּעֶרְץ, וּתְשַׂרְשׁ אֶרְצֶיהָ

Conversely, however, if a vine does not have fruit, it is considered useless and trampled upon. Similarly, when *Benei Yisrael* “bear fruit,” when they remain faithful to their tradition and observe the *mitzvot*, they are the pride of the world and beloved by Hashem. When, however, they are bereft of *mitzvot*, they lose their beauty and find favor neither in the eyes of the other nations, nor in the eyes of the Almighty. Finally, the *Me’am Lo’ez* writes, a vine does not lend itself to grafting, symbolic of *Benei Yisrael’s* preservation of their ethnic isolation from other nations. They were redeemed from Egypt in the merit of their having refrained from illicit relationships with the Egyptians, thereby avoiding the mixing of other nationalities among *Am Yisrael*. The nations of Canaan exercised no restraint in this regard and engaged in all types of immoral behavior, on account of which they were expelled from the land (Vayikra 18:27-28, 20:23-24). *Benei Yisrael*, by contrast, demonstrated great restraint and thereby maintained their separate ethnic identity, just like a vine.

The Zohar adds another quality shared by the vine and *Am Yisrael*, namely, that the Jewish people have been crushed and decimated in exile just as grapes and vines are crushed in the manufacture of wine.

¹¹⁶. Based on *Yesha Elokim*.

¹¹⁷. A different version of the text punctuates this passage differently, in the future tense. According to this version, we ask the Almighty to make *Am Yisrael* blossom, banish the nations dwelling in our land, and plant our nation in our ancient soil. (*Yesha Elokim*)

such that she filled the earth — please save [us] and please bring [us] success.

וּתְמַלֵּא אֶרֶץ: הוֹשִׁיעָנָא. וְהַצְלִיחָה
נָא:

Please, God, You made their branches blossom fruit,¹¹⁸ You satisfied them in old age with good things, and her branches reached the sea.¹¹⁹ Please save [us] and please bring [us] success.

אֵל נָא, פִּאֲרַת הַפְּרֻחַת פְּרִים,
וּבְטוֹב הַשְּׂפָעֶת עֵדִים, תִּשְׁלַח
קְצִירָהּ עֲדִים: הוֹשִׁיעָנָא.
וְהַצְלִיחָה נָא:

Please, God, is it not You Who planted her and protected her, and since days of old¹²⁰ You protected her and watched her? Why, then, have You breached her fences?¹²¹ Please save [us] and please bring [us] success.

אֵל נָא, הֲלֹא אָתָּה נִטְעַתָּה
וּתְצַרְתָּהּ, וּמֵאִזּוּ נִצְרַתָּה
וּתְשַׁמְרָתָהּ, לָמָּה פְּרַצְתָּ גְדְרֶיהָ:
הוֹשִׁיעָנָא. וְהַצְלִיחָה נָא:

Please, God, the Sacred One with abundant power, look from the

אֵל נָא, קְדוֹשׁ רַב עֲזָזוֹת, הִבֵּט

¹¹⁸. This refers to *Benei Yisrael*'s rapid population growth in Egypt; see Shemot 1:7.

¹¹⁹. *Benei Yisrael* settled the entire land until its western border — the Mediterranean Sea (Rashi, Tehillim 80:12). Alternatively, *ketzireha* (which evolves from the root “k.tz.r.,” or “cutting”) refers to the Egyptians, who “cut down” *Benei Yisrael*, and were ultimately cast into the sea (*Yesha Elokim*).

¹²⁰. Based on *Yesha Elokim*.

¹²¹. *Benei Yisrael* are likened to a vineyard diligently guarded and protected by its owner. When they dwelt in *Eretz Yisrael*, Hashem carefully watched over them and shielded them from harm, until He removed His *hashgahah* (providence) from the nation, allowing others to trample upon and seize the country.

heavens to behold,¹²² take note of this vine.¹²³ Please save [us] and please bring [us] success.

מְשָׁמַיִם לְחִזּוֹת, וּפְקֹד נִפְּן זֹאת:
הוֹשִׁיעֵנָּא. וְהַצְלִיחָה נָּא:

Please, God, reveal Your benevolence to those [whom You] carried since birth.¹²⁴ May those who inherited the Law of two days¹²⁵ be satiated from Your benevolence and draw water from the fountains of salvation.¹²⁶ Please save [us] and please bring [us] success.

אֵל נָּא, טוֹבֵבָךְ גִּלְהַ לְעַמּוּסֵי
מַעֲיָם, יִשְׁבְּעוּ טוֹבֵבָךְ נוֹחְלֵי דַת
יוֹמִים, וּמִמַּעַיְנֵי הַיְשׁוּעָה
יִשְׂאֲבוּן מַיִם: הוֹשִׁיעֵנָּא.
וְהַצְלִיחָה נָּא:

Please — please, God, please save [us] and please bring [us] relief — You are our Father!

אָנָּא. אֵל נָּא. הוֹשִׁיעֵנָּא וְהַרְוִיחָה
נָּא. אָבִינוּ אָתָּה:

¹²². To behold *Benei Yisrael's* pain and suffering (*Yesha Elokim*).

¹²³. Take note of *Benei Yisrael* and redeem them (*Yesha Elokim*).

¹²⁴. Hashem carried, supported and sustained *Benei Yisrael* from the time they were first conceived, when Yaakov's children were born in the inhospitable environment of Lavan's home (Rashi, Yeshayahu 46:3).

¹²⁵. The Midrash (*Bereishit Rabbah* 8) comments that Hashem made the Torah two "days" — meaning, two millennia — before the world's creation. As the verse states in Tehillim (90:4), Hashem's "day," so-to-speak, spans a full one thousand years. (*Yesha Elokim*)

¹²⁶. Once we find respite from the turbulent exile, we will have the opportunity to "draw water" — to apply ourselves to the study of Torah to restore the knowledge lost over the course of the long and bitter exile (Rashi, Yeshayahu 12:3).

Please — please, God, please save [us] and please bring [us] relief — You are our Father!

Please, God, for the sake of our forefather [Noah]¹²⁷ who was strengthened over those who devised a scheme regarding the water,¹²⁸ You shielded him in Your shade and saved him from the flood of water, and on his behalf¹²⁹ You swore on oath never to bring a deluge of water — for his sake, do not withhold water. Please save [us] and please bring [us] relief.

Please, God, for the sake of the Patriarch [Abraham] who said [to his guests], “Let some water be brought,”¹³⁰ he drew the rebel-

אָנָּא. אֵל נָּא. הוֹשַׁעֲנָא וְהַרְוִיחָהּ
נָּא. אָבִינוּ אָתָּה:

אֵל נָּא, לְמַעַן אָב אֲמִין מִמּוֹצְאֵי
עֲלִילָה עַל-מַיִם, בְּצִלְךָ גּוֹנְנֵתוֹ
וְהַצֵּלְתוֹ מִשְׁטִיפַת מַיִם, בְּגִלְלוֹ
נִשְׁבַּעְתָּ שְׁלֵא לְהִבִּיא מִבּוֹל
מַיִם, בְּעֶבְרוֹ לֹא תִמְנַע מַיִם:
הוֹשַׁעֲנָא וְהַרְוִיחָהּ נָּא.

אֵל נָּא, לְמַעַן אָב נָּאִם יִקְחֵנָּא
מַעַט מַיִם, בּוֹגְרִים הַמְשִׁיךְ

¹²⁷. Based on *Yesha Elokim*.

¹²⁸. The Midrash relates that Noah’s contemporaries scoffed at his warnings about the flood and threatened to kill him if he entered the ark. Hashem miraculously protected Noah by having the animals surround the ark as he entered, warding off any potential assailants. See Rashi, Bereishit 7:13. (*Yesha Elokim*)

¹²⁹. In the merit of the sacrifices Noah offered upon exiting the ark. See Bereishit 8:21.

¹³⁰. When the three angels — disguised as wayfarers — passed near Abraham’s tent, he graciously invited them in and offered them water to wash their feet. We ask Hashem to recall on our behalf the merit of our Patriarch’s kindness and generosity. In addition, as Rashi comments (Bereishit 18:4),

lions people towards You,¹³¹ the God Who measures water with the hollow of His hand,¹³² Who speared the foreigners who worshipped fire and water¹³³ — for his sake, do not withhold water. Please save [us] and please bring [us] relief.

Please, God, for the sake of the son [Yitzhak] who was bound [upon the altar] and dug a well of water, he lived in Gerar and they quarreled over water,¹³⁴ his servants informed him, “We found

אֶחָרֶיךָ אֵל מוֹדֵד בְּשֹׁעֲלוֹ מַיִם,
בַּתֵּק זָרִים עֹבְדֵי אֱשׁ וּמַיִם,
בְּעִבּוֹרוֹ לֹא תִמְנַע מַיִם:
הוֹשִׁעֵנָּא וְהַרְוִיחָהּ נָא.

אֵל נָא, לְמַעַן בֵּין הַנֶּעֱקָד וְחָפֵר
בְּאֵר מַיִם, נָרַב בְּגֵרָר וְרָבוּ עַל-
הַמַּיִם, בְּשָׂרוּהוּ עֲבָדָיו מִצָּאֵנוּ

Abraham urged them to wash their feet because ancient nomads would worship the dust on their feet, and he sought to ensure that no object used for pagan worship would enter his home. We thus invoke not only Abraham’s kindness, but his firm rejection of paganism, as well.

¹³¹. As our Sages tell us (see Rashi, Bereishit 12:5), Abraham and his wife, Sarah, were involved in teaching and disseminating the belief in Hashem. Abraham would instruct and guide the men, whereas Sarah would teach the women. (*Yesha Elokim*)

¹³². Meaning, Hashem can determine the precise volume of all water on earth as if measuring it with His fist (*Radak*, Yeshayahu 40:12).

¹³³. Abraham fought idolatry by destroying the altars and trees used in pagan worship (*Yesha Elokim*).

¹³⁴. The Torah tells (Bereishit 26:19-21) that when Yitzhak’s servants dug wells, the Philistine shepherds claimed ownership over them. Rather than insisting on his rights to the wells, Yitzhak chose to avoid further strife and simply left the region. We ask the Almighty to remember the merit of Yitzhak’s piety in foregoing on his rights to the water for the sake of peace and harmony.

water¹³⁵ — for his sake, do not withhold water. Please save [us] and please bring [us] relief.

מַיִם, בְּעִבּוּרוֹ לֹא תִמְנַע מַיִם:
הוֹשִׁיעֵנָא וְהַרְוִיחָהּ נָא.

Please, God, for the sake of the upright one [Yaakob] who rolled a stone off the well of water, drew water and gave to Laban's sheep to drink,¹³⁶ and erected sticks in the water troughs¹³⁷ — for his sake, do not withhold water. Please save [us] and please bring [us] relief.

אֵל נָא, לְמַעַן תָּם גַּל אֶבֶן מֵעַל-
בְּיַד מַיִם, דָּלָה וְהִשְׁקָה צֹאן
לְבֵן מַיִם, וְהִצִּיג מִקְלוֹת
בְּשִׁקְתוֹת הַמַּיִם, בְּעִבּוּרוֹ לֹא
תִמְנַע מַיִם: הוֹשִׁיעֵנָא וְהַרְוִיחָהּ
נָא.

Please, God, for the sake of the distinguished one [Moshe] drawn from the water,¹³⁸ who passed Your allotment¹³⁹ through the waves of

אֵל נָא, לְמַעַן דָּגוּל מִשׁוּי
מַמַּיִם, הֶעֱבִיר חֶבְלָךְ בְּתוֹךְ גַּלֵּי

¹³⁵. Immediately following Yitzhak's treaty with Avimelech, the Philistine leader, Yitzhak's servants reported the discovery of a new well of water (Bereishit 26:32).

¹³⁶. Upon his arrival in Haran, Yaakob encountered a group of shepherds standing idle near a well. They explained to Yaakob that they could not draw water for the flocks until all the shepherds arrive and together move the huge stone off the well's mouth. Yaakob then saw Lavan's daughter, Rachel, and he immediately approached the well, single-handedly removed the stone, and drew water for Lavan's sheep. (Bereishit 29:2-10)

¹³⁷. As explained earlier (see Hoshanot for the Third Day, note 10), in exchange for shepherding Lavan's flock, Yaakob received all the striped and spotted sheep. He miraculously produced such sheep by positioning striped wooden sticks by the troughs. See Bereishit 30:31-43.

¹³⁸. Moshe's mother placed him in a basket in the river to save him from Pharaoh's decree that all male infants of *Benei Yisrael* should be drowned. The king's daughter discovered Moshe, drew him from the water and raised him as her child. See Shemot 2:10.

¹³⁹. Referring to *Benei Yisrael* (*Yesha Elokim*).

water¹⁴⁰ and opened a rock and water flowed¹⁴¹ — for his sake, do not withhold water. Please save [us] and please bring [us] relief.

מַיִם, פָּתַח צוֹר וַיִּזְבּוּ מַיִם,
בְּעֵבֹרוֹ לֹא תִמְנַע מַיִם:
הוֹשִׁעֵנָּא וְהַרְוִיחָהּ נָא.

Please — please God, please heal, please forgive; please save [us], save [us] now — You are our Father!

אָנָּא. אֵל נָא. רַפָּא נָא. סְלַח נָא.
הוֹשִׁעֵנָּא וְהוֹשִׁיעָה נָא. אָבִינוּ
אֲתָהּ:

For the sake of the forefather [Noah] who was remembered¹⁴² and tested¹⁴³ when the corrupt generation was destroyed — “Noah found favor [in God’s eyes]”¹⁴⁴ — for his sake, clothe in glory those who conduct a prayer service to You. Please save [us] and save [us] now.

לְמַעַן אָב נִפְקַד וַיִּבְחַן, בְּכָלוֹת
דְּיֹר צוּחִין, וְגַם מְצָא חֵן, בְּעֵבֹרוֹ
תְּלַפִּישׁ תְּהִלָּה, לְעוֹרְכֵי לְךָ
תְּפִלָּה: הוֹשִׁעֵנָּא וְהוֹשִׁיעָה נָא.

¹⁴⁰. Moshe raised his staff over the sea for it to split and allow *Benei Yisrael* safe passage through its waters (Shemot 14:21-22).

¹⁴¹. Hashem instructed Moshe to produce water for *Benei Yisrael* by hitting a rock, which caused abundant water to flow (Shemot 17:5-6).

¹⁴². The Torah (Bereishit 8:1) tells that after the floodwaters had covered the earth for nearly half a year, “*Hashem remembered Noah and all the animals and cattle with him in the ark, and Hashem caused a wind to blow across the earth, and the waters subsided*” (*Yasha Elokim*).

¹⁴³. Noah was “remembered” by Hashem in the merit of having overcome the numerous religious challenges he confronted, on account of which the Torah (Bereishit 6:9) refers to him as an “*ish tzadik*” — a “righteous man” (*Yasha Elokim*).

¹⁴⁴. As the Torah tells, Noah’s generation had become so corrupt that Hashem wanted to destroy them all — with the exception of Noah, who “*found favor in the eyes of Hashem*” (Bereishit 6:8).

For the sake of the faithful one [Abraham] who was resolute, without any weakness,¹⁴⁵ who was saved from stumbling¹⁴⁶ and planted a tamarisk¹⁴⁷ — for his sake, crown those who complete the *hallel* service to You. Please save [us] and save [us] now.

For the sake of the one who was called “the only one” [Yitzhak],¹⁴⁸ whom the Omniscient God blessed in Be’er Lahai Roi¹⁴⁹ — for his sake, may those who add a *musaf* prayer to You be endeared [to You] today. Please save [us] and save [us] now.

לְמַעַן נִאֶמֶן אֱמִיץ בְּלִי חֲשָׁל,
וְנִצַּל מִכְּשָׁל, וַיִּטַּע אֶשְׁל,
בְּעֵבֹרוֹ הַיּוֹם תִּבְלָל, גּוֹמְרֵי לָךְ
הִלֵּל: הוֹשַׁעְנָא וְהוֹשִׁיעָה נָא.

לְמַעַן יַחֲדֵד מְקוֹרְאֵי, בְּרָכוּ אֵל
רְאֵי, בְּבֵאֵר לַחֵי רוֹאֵי, בְּעֵבֹרוֹ
הַיּוֹם יִבְסַת, יוֹסְפֵי לָךְ מוֹסָף:
הוֹשַׁעְנָא וְהוֹשִׁיעָה נָא.

¹⁴⁵. Abraham was determined and uncompromising in opposing the pagan beliefs and practices of his family and society (*Yesha Elokim*).

¹⁴⁶. Abraham was rescued, so-to-speak, from the fundamentally flawed beliefs of his time (*Yesha Elokim*).

¹⁴⁷. Abraham planted a tree from which to feed guests and thereby spread the belief in Hashem. Others, however, interpret the word *eshel* as an acrostic for “*achilah, shetiyah, linah*” — eating, drinking and sleeping. It thus refers to a hotel that Abraham built and ran for wayfarers. See Rashi, Bereishit 21:33.

¹⁴⁸. When Hashem ordered Abraham to offer Yitzhak as a sacrifice, Hashem refers to Yitzhak as “*bincha yehidcha*” — “your only son” (Bereishit 22:2).

¹⁴⁹. After Abraham’s passing, Hashem appeared to Yitzhak, who then lived in Be’er La’hai Roi, and blessed him (Bereishit 25:11).

For the sake of the one [Yaakob] who slept at the center of the world [the site of the Temple]¹⁵⁰ and dreamt a mysterious secret — “*He dreamt, and behold there was a ladder*”¹⁵¹ — for his sake, bless [his] descendants, who make seven circuits. Please save [us] and save [us] now.

לְמַעַן יִשָּׁן בְּמִבְרַח עוֹלָם, וְסוֹד
נִעְלָם חָלָם, וַיַּחְלֵם וְהִנֵּה סֵלֶם,
בְּעִבּוּרֵי תְבָרָךְ רַבְעֵי סוּבְבֵי
שִׁבְעֵי: הוֹשִׁיעֵנָּא וְהוֹשִׁיעֵה נָּא.

For the sake of the pious one [Moshe] whose face and light of whose eyes shone radiantly,¹⁵² “*the man Moshe was exceedingly humble*” — for his sake, bless this year for those who cry, “Please save [us]!” Please save [us] and save [us] now.

לְמַעַן וְתִיק קָרַן עוֹר פָּנָיו, וְאוֹר
עֵינָיו, וְהָאִישׁ מֹשֶׁה מְאֹד עָנָו,
בְּעִבּוּרֵי תְבָרָךְ שָׁנָה, לְצוֹעֲקֵי
הוֹשִׁיעֵנָּא: הוֹשִׁיעֵנָּא וְהוֹשִׁיעֵה
נָּא.

¹⁵⁰. Based on *Yesha Elokim*.

¹⁵¹. A citation from the Torah’s account of Yaakob’s dream (Bereishit 28:12).

¹⁵². The Torah tells (Shemot 34:29) that when Moshe descended from Mount Sinai, his face shone brightly. The Sages explained that when Hashem instructed Moshe to write the verse, “*the man Moshe was exceedingly humble*,” Moshe could not bring himself to write such a complimentary description of himself. He therefore changed the letter *vav* in the word *anav* (humble) into a *yud*, such that it became, “*ani*” (poor), and so the verse would read, “Moshe was exceedingly poor.” Since a *yud* is smaller than a *vav*, Moshe was left with a drop of extra ink when he completed writing the Torah. He took the ink and smeared it on his forehead, which caused his face to glow. This explains why the poet here juxtaposes the glow of Moshe’s face with the Torah’s description of him as “exceedingly humble.” (*Yesha Elokim*)

For the sake of the one [Pinhas]¹⁵³ who smote the evildoers and was granted complete peace, a covenant of eternal priesthood¹⁵⁴ — for his sake, humble the pride of tyrants and let the herald [of redemption] be heard. Please save [us] and save [us] now.

לְמַעַן פּוֹעֲלֵי רָע הָלֵם, וְשָׁלוֹם
לוֹ הַשָּׁלֵם, בְּרִית כְּהֻנַּת עוֹלָם,
בְּעִבּוּרוֹ גָּאוֹן עָרִיץ תַּחֲסֹר,
וְתִשְׁמִיעַ מִבְּשָׂר: הוֹשִׁיעֲנָא
וְהוֹשִׁיעָה נָא.

Save us, our Savior, for our eyes look to You, and come to our salvation.¹⁵⁵

הוֹשִׁיעֲנוּ, מוֹשִׁיעֵנוּ, כִּי לָךְ
עֵינֵינוּ, וּלְכָה לִישׁוּעָתָנוּ:

He Who has reigned from the beginning,¹⁵⁶ fearsome and awesome, strengthen on this day those who encircle the Torah, and may this year be a year of light, for our eyes look to You, and come to our salvation.

יֹשֵׁב קֶדֶם אֵיוֹם וְנוֹרָא, יוֹם זֶה
תְּאַמֵּץ סוּבְבֵי תוֹרָה, וְשָׁנָה זוֹ
תִּהְיֶה שָׁנַת אוֹרָה: כִּי לָךְ עֵינֵינוּ,
וּלְכָה לִישׁוּעָתָנוּ:

Beautify¹⁵⁷ those who call to You with a lowly spirit, and raise high¹⁵⁸ those who encircle seven times today, and may this year be a year of blessing, for our eyes look to You, and come to our salvation.

וְנוֹפֵף קוֹרְאֶיךָ בְּרוּחַ נְמוּכָה,
סוּבְבִים שְׁבַעַה הַיּוֹם גְּסוּכָה,
וְשָׁנָה זוֹ תִּהְיֶה שָׁנַת בְּרָכָה: כִּי
לָךְ עֵינֵינוּ, וּלְכָה לִישׁוּעָתָנוּ:

¹⁵³. Based on *Yesha Elokim*.

¹⁵⁴. See Bamidbar 25:12-13.

¹⁵⁵. See Hoshanot for the Fourth Day, note 36.

¹⁵⁶. Hashem preceded everything in the universe (*Metzudat David*, Tehillim 55:20).

¹⁵⁷. Based on *Yesha Elokim*.

¹⁵⁸. Others explain *nesuchah* as a description of *Benei Yisrael*, who, when the

Protect this year from all disease, make it rainy, plentiful and dewy, and may this year be a year of jubilation, for our eyes look to You, and come to our salvation.

Open wide Your doors for the nation as beautiful [as the city of] Tirtzah,¹⁵⁹ who pleads before You in poetic prayer, and may this year be a year of exhilaration, for our eyes look to You, and come to our salvation.

God of deliverance, please save in Your kindness the nation saved by Hashem, who await Hashem, for it is for Your salvation that we have awaited, Hashem — You, Hashem, will save both man and beast.¹⁶⁰

שָׁגַב שָׁנָה זוּ מִכָּל-מַחֲלָה,
וְשִׂתָּה גְשׁוּמָה דְשׁוּנָה וּמְלוּלָה,
וְשָׁנָה זוּ תִהְיֶה שְׁנַת גִּילָה: כִּי
לָךְ עֵינֵינוּ, וּלְכָה לִישׁוּעָתָנוּ:

פִּתְחִיךְ הַרְחֵב לְאֵם יִפָּה
כְּתִרְצָה, מִתְחַנֶּנֶת לְפָנֶיךָ
בְּהִגִּיזוֹן מְלִיצָה, וְשָׁנָה זוּ תִהְיֶה
שְׁנַת דִּיצָה: כִּי לָךְ עֵינֵינוּ, וּלְכָה
לִישׁוּעָתָנוּ:

הָאֵל לְמוֹשְׁעוֹת, עִם נוֹשֵׁעַ
בְּיְהוָה. הוֹשְׁעָנָא בְּחֶסֶדְךָ,
מִיַּחֲלִים לְיְהוָה: כִּי לִישׁוּעָתְךָ
קָוֵנוּ יְהוָה, אָדָם וּבְהֵמָה
תוֹשִׁיעַ יְהוָה:

Temple stood, observed the *mitzvah* of *nisuch ha'mayim* (water libations) on Sukkot. A third view interprets *nesuchah* as “royalty,” referring to the Torah which we encircle seven times on Hoshanah Rabbah.

¹⁵⁹. “Tirtzah” was the name of a particularly beautiful city (*Metzudat David*, Shir Hashirim 6:4).

¹⁶⁰. Hashem’s providence extends even to the animal world; He provides not only for human beings, but for the animals, as well (*Metzudat David*, Tehillim 36:4). Alternatively, this verse refers to men who act very humbly, lowering themselves like animals before other people (Rashi). We thus ask that in the merit of our nation’s humility, Hashem should grant us salvation.

Open up the earth so that salvation may sprout¹⁶¹ for the nation whom You redeemed from sin on [the day of] their atonement [Yom Kippur] — You shall heed the wishes of the lowly, Hashem,¹⁶² for it is for Your salvation that we have awaited, Hashem — You, Hashem, will save both man and beast.

Quench [the thirst of] Your nation from a full stream, just as on the day You set out to save Your nation [at the *Yam Suf*], the day about which it is said, *Hashem saved*¹⁶³ — for it is for Your salvation that we have awaited, Hashem — You, Hashem, will save both man and beast.

תִּפְתַּח אֶרֶץ וַיִּפְרוּ יֵשַׁע, לְעַם
אֲשֶׁר בְּכַפּוּרָם פְּדִיתָם מִפְּשָׁע,
תְּאֹזֶת עֲנוּיִם שְׁמַעַתָּה יְהוָה: כִּי
לִישׁוּעָתְךָ קִוִּינוּ יְהוָה, אָדָם
וּבְהֵמָה תוֹשִׁיעַ יְהוָה:

מִמָּלְג מְלֵא רוּחַ לְאֶמְנָה, כִּי־
אֲשֶׁר יֵצְאֶת לִישׁוּעַ עַמְּךָ, יוֹם
אֲשֶׁר נֶאֱמַר בּוֹ וַיִּוֹשַׁע יְהוָה: כִּי
לִישׁוּעָתְךָ קִוִּינוּ יְהוָה, אָדָם
וּבְהֵמָה תוֹשִׁיעַ יְהוָה:

¹⁶¹. *Am Yisrael's* redemption is compared here to rain falling upon the earth and causing vegetation to grow. Rain does not, in and of itself, cause plants to grow. It rather allows the seeds to develop into vegetation. Similarly, *Mashiah's* arrival will allow our performance of *mitzvot* earn us redemption (*Malbim*, Yeshayahu 45:8).

This can perhaps explain why throughout the centuries there have been great rabbis who predicted the time of *Mashiah's* arrival, but the time came and went without redemption. Redemption will occur only through our *mitzvot*, which require *Mashiah* to grow and develop into salvation. We therefore ask Hashem to help us earn the merit to bring the “rains” of redemption.

¹⁶². Based on *Radak*, Tehillim 10:17. *Metzudat David* interprets this verse in the past tense, as pointing to Hashem's having accepted the pleas of the lowly in the past. We ask that He similarly heed our prayers today.

Please be a source of salvation, O Rock Who answers in times of distress. Bring near my redemption, for Your hand is never too short. See how I have desired Your salvation, Hashem, for it is for Your salvation that we have awaited, Hashem — You, Hashem, will save both man and beast.

יְהִי נָא לְיִשׁוּעָה צוֹר עֲזוּנָה
 בְּצָר, פְּדוּתִי קָרֵב כִּי יָדְךָ לֹא
 תִקְצָר, רֵאֵה כִּי תִאֲכַתִּי
 לְיִשׁוּעָתְךָ יְהוָה: כִּי לְיִשׁוּעָתְךָ
 קוִינֵנו יְהוָה, אָדָם וּבְהֵמָה
 תּוֹשִׁיעַ יְהוָה:

Save the prisoner who cries from the prison. Be responsive to his plea, O Rock Who performs wonders. Open the full spring [of water] so that Hashem's trees¹⁶⁴ shall be satiated, for it is for Your salvation that we have awaited, Hashem — You, Hashem, will save both man and beast.

הוֹשִׁיעָה אָסִיר צוֹעֵק מִבַּיִת
 כְּלֹא, לְשׁוֹעֵי הַמַּצְיָא צוֹר עֲשֵׂה-
 כְּלֹא, פֶּתַח פְּלֵג מַלְא. יִשְׂבְּעוּ
 עֲצֵי יְהוָה: כִּי לְיִשׁוּעָתְךָ קוִינֵנו
 יְהוָה, אָדָם וּבְהֵמָה תּוֹשִׁיעַ
 יְהוָה:

Turn Your ear, please listen and please save the overburdened souls¹⁶⁵ whose lips pour forth lengthy supplications [and cry:]

הִשָּׁה אָזְנְךָ שְׁמַע נָא וְהוֹשִׁעַ נָא,
 נַפְשׁוֹת הַטְּרוּחוֹת בְּמַאֲרֵיכֵי
 תַחֲנֶה, שְׂפֹתוֹתָם תִּבְכְּעָה

¹⁶³. The reference here is to Shemot 14:30, which describes Hashem's salvation of *Am Yisrael* at *Yam Suf*.

¹⁶⁴. This verse refers to trees as "*atzei Hashem*" — "trees of Hashem" — because trees, more so than other forms of vegetation, testify to divine providence. A person is involved in the planting, but the sapling's gradual development into a tall tree is a clear manifestation of Hashem's direct involvement in even the most basic natural phenomena. (*Me'am Lo'ez*, Tehillim 104:16)

¹⁶⁵. *Benei Yisrael* have carried the overbearing burden of exile and oppression.

“Deliverance is Hashem’s!” — for it is for Your salvation that we have awaited, Hashem — You, Hashem, will save both man and beast.

יְשׁוּעָתָה לַיהוָה: כִּי לְיְשׁוּעָתְךָ
קָנִינוּ יְהוָה, אָדָם וּבְהֵמָה
תּוֹשִׁיעַ יְהוָה:

Accept the plea of those in misery who await Your salvation and ask for their sustenance. On the day when they take the lulav, shower rain and dew down from the skies, and speedily bring the liberated [people] and those redeemed by Hashem [to *Eretz Yisrael*] — for it is for Your salvation that we have awaited, Hashem — You, Hashem, will save both man and beast.

רְצֵה שְׂוֹעֵת אַמְלִים, יְשׁוּעָתְךָ
מִיַּחֲלִים, וּמְזוֹנָם שְׂוֹאֲלִים, בְּיוֹם
לְדוֹלֵב גְּזוּטָלִים, גְּשָׁמִים וּטְלָלִים,
תְּזַיל מְזוּבָלִים, וְחִישׁ יִלְכוּ
גְּאוּלָּים, וּפְרוּיֵי יְהוָה: כִּי
לְיְשׁוּעָתְךָ קָנִינוּ יְהוָה, אָדָם
וּבְהֵמָה תּוֹשִׁיעַ יְהוָה:

The voice of the herald heralds and declares:

קוֹל מְבַשֵּׁר. מְבַשֵּׁר וְאוֹמֵר:

The voice of the herald heralds and declares:

קוֹל מְבַשֵּׁר. מְבַשֵּׁר וְאוֹמֵר:

I shall raise high the [city] of beautiful vistas [Jerusalem¹⁶⁶] in accordance with the documented prophecy. Mount Zion shall rejoice; the daughters of Yehudah shall exult — it heralds and declares!

יִפֶּה גּוֹף אֲנוּפֵף, בְּחִזְיוֹן תְּעוֹדָה,
יִשְׂמַח הַר צִיּוֹן, תִּגְלָלָה בָּנוֹת
יְהוּדָה: מְבַשֵּׁר וְאוֹמֵר:

¹⁶⁶. Alternatively, this refers to *Eretz Yisrael* generally (*Yasha Elokim*).

I shall sever the hooks of your dwelling place [Jerusalem]¹⁶⁷ and expand your boundaries, for Hashem shall be an everlasting light for you, and your days of mourning shall end — it heralds and declares!

וְיִי נִדָּךְ אֶפְסַג, וְאַרְחִיב גְּבוּלֶיךָ,
כִּי יִהְיֶה יְהוָה לְךָ לְאוֹר עוֹלָם,
וְשָׁלְמוֹ יָמֵי אֲבֹלֶיךָ: מְבַשֵּׂר
וְאוֹמֵר:

Surround Zion and encircle her; count her towers.¹⁶⁸ Rejoice in her jubilation, all who mourned for her¹⁶⁹ — it heralds and declares!

סָבּוּ צִיּוֹן וְהִקְיְפוּהָ, סָפְרוּ
מִגְדָּלֶיהָ, שִׂישׂוּ אֶתֶּהּ מְשׁוֹשׁ,
כָּל-הַפֹּת־אֲבָלִים עֲלֶיהָ: מְבַשֵּׂר
וְאוֹמֵר:

Suddenly I will cast locks upon Edom. Burst forth in jubilant song, ruins of Jerusalem — it heralds and declares!

פָּתַע אֶשְׁלִיךְ, עַל-אֲדוֹם נְעֻלִים,
פָּצְחוּ רִנְנוּ יַחְדָּו, חֲרֻבוֹת
יְרוּשָׁלַיִם: מְבַשֵּׂר וְאוֹמֵר:

I have swiftly [brought] My final salvation from [My] heavenly abode. I have brought near My righteousness; do not distance yourself — it heralds and declares!

קִיץ יִשׁוּעָתִי, חֲשָׁפִי מִמְּעוֹן
שְׁחָקִי, קִרְבִּיתִי צִדְקָתִי, אֶל-
תִּרְחָק: מְבַשֵּׂר וְאוֹמֵר:

¹⁶⁷. The sudden influx of people into Jerusalem is compared to a crowd of people entering a tent, requiring that the hooks holding the tent in place be removed to accommodate all those trying to come inside (*Yesha Elokim*).

¹⁶⁸. When the redemption arrives, the enemy nations will suffer defeat and all their towers will collapse. The herald calls upon all nations to walk around Jerusalem and count her buildings and towers, to see that not one of her structures fell at the time when other cities were destroyed.

¹⁶⁹. *Sisu* refers to outward expressions of joy and celebration. Those who expressed grief and mourning over the destruction of Jerusalem will now be rewarded with the opportunity to celebrate and rejoice over the city's reconstruction.

Awaken from the east and come from the west¹⁷⁰ [to] Mount Zion, to the northern end,¹⁷¹ the city of the great king¹⁷² — it heralds and declares!

הַתְּעוֹרְרִי מִמְּזֶרֶחַ, וּבֹאִי
מִמְּעַרְבֹ, הַר צִיּוֹן יִרְכְּתִי צְפוֹן,
קִרְיַת מֶלֶךְ רָב: מְבַשֵּׂר וְאוֹמֵר:

As it written: “How magnificent on the mountains are the footsteps of the herald,¹⁷³ who announces peace,¹⁷⁴ heralds good fortune,¹⁷⁵ announces salvation,¹⁷⁶ who declares to Zion: “Your God has reigned!”¹⁷⁷

בְּכַתּוּב. מֵהַצְּפוֹן עַל-הַהָרִים
רְגְלֵי מְבַשֵּׂר, מְשַׁמְעֵ שְׁלוֹם,
מְבַשֵּׂר טוֹב, מְשַׁמְעֵ יְשׁוּעָה,
אוֹמֵר לְצִיּוֹן מֶלֶךְ אֱלֹהֶיךָ:

¹⁷⁰. Just as when Hashem revealed Himself at Sinai to give the Torah, He came from all directions, as described in Sefer Devarim (33:2), similarly, He will reveal Himself to redeem His people from all four directions.

¹⁷¹. Mount Zion is situated to the north of the ancient city of Jerusalem.

¹⁷². Referring to either King David or the *Mashiah* (*Radak*, Tehillim 48:3).

¹⁷³. The herald will stand on a mountaintop so that his proclamation of the redemption's arrival will be heard far and wide.

¹⁷⁴. He will announce the end of war with our enemies.

¹⁷⁵. This refers to the rebuilding of the *Bet Hamikdash* and the reinstating of *malchut Bet David* (the dynasty of David).

¹⁷⁶. The announcements concerning the *Mikdash* and kingship will be followed by the proclamation of *kibutz galuyot* — the gathering of all the Jewish exiles to their homeland (*Malbim*, Yeshayahu 52:7).

¹⁷⁷. Clearly, Hashem has always reigned, ever since the beginning of time. But with the onset of redemption, all nations one earth will come to recognize His kingship and accept Him as the only God. (*Radak*, ad loc.)

And it is said: “The voice of your watchmen¹⁷⁸ — they have raised their voice and together¹⁷⁹ they sing in joy, for they will behold with their very eyes¹⁸⁰ Hashem’s return to Zion.”

And it says, “Burst forth together in jubilant song, ruins of Jerusalem, for Hashem has comforted His nation and redeemed Jerusalem.”

And it is said: “For Hashem has comforted Zion, comforted all her ruins. He has made her wilderness like Eden, and her wasteland like the Garden of Hashem.¹⁸¹ Celebration and joy shall abide there, thanksgiving and the sound of singing.”

וְנֹאמַר. קוֹל צַפִּיךָ נִשְׁאָו קוֹל
יַחְדּוֹ יִרְנְנוּ, כִּי עֵינַי בְּעֵינַי יֵרְאוּ
בְּשׁוּב יְהוָה צִיּוֹן:

וְנֹאמַר. פָּצְחוּ רִנְנוּ יַחְדּוֹ חֲרְבוֹת
יְרוּשָׁלַיִם, כִּי נָחַם יְהוָה עַמּוֹ,
נָאֵל יְרוּשָׁלַיִם:

וְנֹאמַר. כִּי־נָחַם יְהוָה צִיּוֹן, נָחַם
כָּל־חֲרְבֹתֶיהָ, וַיִּשֶׂם מְדֻבָּרָה
בְּעֵדָו, וְעַרְבָתָהּ כְּגֵן יְהוָה,
שָׁשׂוֹן וְשִׂמְחָה יִמְצָא בָּהּ, תּוֹרָה
וְקוֹל זְמֶרָה:

178. The watchmen who look out over vast distances will see the herald announcing redemption (Rashi, Yeshayahu 52:8). Alternatively, *tzofayich* here refers to the prophets who will prophetically see that the redemption has arrived (*Radak*).

179. The watchmen sing for joy together with the herald (*Malbim*).

180. The people will behold with their eyes what the prophets saw through their prophetic vision (*Malbim*). Alternatively, “with their very eyes” also refers to prophetic vision; when the redemption comes, all *Am Yisrael* will be granted prophetic powers, and thus the entire nation — not only the prophets — will prophetically behold the redemption (*Radak*).

181. “*Arvatal*” refers to an uninhabitable wilderness covered with thornbushes, employed here as a metaphoric reference to the Land of Israel

And it is said: “Sing out, O heavens, and rejoice, O earth, and mountains — burst forth in joyous song¹⁸², for Hashem has comforted His nation and has shown compassion to its poor.”

And it is said: Many nations will go and say: ‘Come, let us ascend to the Mountain of Hashem, to the House of the God of Yaakov, that He may instruct us of His ways and we will follow His paths.’¹⁸³ For the Law shall come forth from Zion, and the word of Hashem from Jerusalem.’¹⁸⁴

וַיִּשְׂאוּ וַיִּשְׂמְרוּ. רְנוּ שָׁמַיִם וְגִילֵי אָרֶץ,
וּפְצְחוּ הַרִים רְנָה, כִּי־נָתַם יְהוָה
עִמּוֹ, וַעֲנֵיו יִרְחַם:

וַיִּשְׂאוּ וַיִּשְׂמְרוּ. וְהָלְכוּ עַמִּים רַבִּים,
וַאֲמָרוּ לָכוּ וְנַעֲלֶה אֶל־הַר־
יְהוָה, אֶל־בַּיִת אֱלֹהֵי יַעֲקֹב,
וַיִּזְכְּנוּ מִדְּרָכָיו, וְנִלְכָּה
בְּאַדְרָחְתָּיו, כִּי מִצִּיּוֹן תֵּצֵא
תּוֹרָה, וּדְבַר־יְהוָה מִירוּשָׁלַיִם:

during exile, which is controlled by wicked and corrupt peoples. Ultimately, Hashem will turn the “thorny wilderness” into the “Garden of Hashem,” the Garden of Eden, a place inhabited only by righteous, God-fearing people. And these *tzadikim* will sing to Hashem in celebration, joy and thanksgiving, as the verse continues: “*Celebration and joy shall abide there, thanksgiving and the sound of singing.*” (*Malbim*, Yeshayahu 51:3)

¹⁸². The image of the heavens, earth and mountains singing is used here metaphorically to describe a time where people will no longer experience any pain or suffering, when unlimited joy and happiness abound (*Radak*, Yeshayahu 49:13).

¹⁸³. *Derachav* refers to the general principles and fundamental tenets of Judaism, whereas *orhotav* refers to the intricate details of Torah law (*Malbim*, Yeshayahu 2:3).

¹⁸⁴. The nations of the world will declare openly that the *Sanhedrin* in Zion is the final authority on Hashem’s Torah, and that Hashem’s word is conveyed through His prophets in Jerusalem (*ibid.*).

And it is said: “Those redeemed [from exile] by Hashem shall return and come to Zion with joyous song,¹⁸⁵ with the joy of yesterday upon their heads.¹⁸⁶ They shall attain celebration and joy, while sorrow and sighing flee.”¹⁸⁷

וְנֹאמַר. וּפְדוּיֵי יְהוָה יִשְׂבְּוּ,
וּבָאוּ צִיּוֹן בְּרִנָּה. וְשִׂמְחַת עוֹלָם
עַל-רֵאשָׁם, שְׂשׂוֹן וְשִׂמְחָה
יִשְׂגֻּבוּ, וְנִסּוֹ יִגְוֹן וַאֲנַחָה:

And it is said: “Hashem has revealed His sacred arm¹⁸⁸ in the presence of all the nations, and all ends of the world shall behold the salvation of our God.”

וְנֹאמַר. חֲשַׁף יְהוָה אֶת-זְרוּעוֹ
קְדָשׁוֹ, לְעֵינֵי כָּל-הַגּוֹיִם, וְרָאוּ
כָּל-אֲפֹסֵי-אָרֶץ, אֶת יְשׁוּעַת
אֱלֹהֵינוּ:

And it is said: “May these words of mine, with which I have appealed before Hashem,¹⁸⁹ be close to Hashem our God day and night,¹⁹⁰

וְנֹאמַר. וַיְהִי דְבַרֵי אֱלֹהֵי אֲשֶׁר
הִתְחַנַּנְתִּי לְפָנֵי יְהוָה, קְרֹבִים
אֶל-יְהוָה אֱלֹהֵינוּ יוֹמָם וּלְיָלָה,

185. As opposed to the Jews who returned from Babylonia to rebuild the Second Temple, who faced many challenges and hardships in *Eretz Yisrael*, the final redemption will mark the end of all hardship for the Jewish people (*Malbim*, Yeshayahu 35:10).

186. The joy we will experience at the time of the final redemption will resemble the joy *Benei Yisrael* felt when they left Egypt, under the direct guidance and protection of the Almighty (Rashi, Yeshayahu 35:10).

187. See *Hoshanot* for the First Day, note 32.

188. A figurative expression referring to the demonstration of divine power in the Messianic era.

189. Referring to our prayers for redemption recited this day.

190. May the merit of these prayers protect us from harm at all times, day and night (*Radak*, Melachim I 8:59).

so that He may provide the needs of His servant and the needs of His nation, Israel,¹⁹¹ according to the needs of each day, in order that all nations on earth know that Hashem is God — there is none other.”¹⁹²

May Hashem’s Name be blessed from now until eternity. From the rising of the sun to its setting, Hashem’s Name is praised. Hashem, our Master — how majestic is Your Name throughout the earth!

לְעִשׂוֹת מְשֻׁפֵּט עַבְדּוֹ, וּמְשֻׁפֵּט
עַמּוֹ יִשְׂרָאֵל, דְּכַר-יוֹם בְּיוֹמוֹ:
לְמַעַן יָדַעַת כָּל-עַמֵּי הָאָרֶץ, כִּי
יְהוָה הוּא הָאֱלֹהִים. אֵין עוֹד:

יְהִי שֵׁם יְהוָה מְבֹרָךְ, מֵעַתָּה
וְעַד-עוֹלָם: מִמְּזֶרֶח-שֶׁמֶשׁ עַד-
מְבֹאוֹ, מִהַלֵּל שֵׁם יְהוָה: יְהוָה
אֲדַגִּינֵנו, מִהָאֲדִיר שְׁמֶךָ, בְּכָל-
הָאָרֶץ:

החזן אומר קדיש תתקבל

¹⁹¹. We ask that Hashem provide both our personal needs (“*the needs of His servant*”) and our collective needs (“*and the needs of His nation, Israel*” — *Metzudat David*).

¹⁹². When the nations of the world see that Hashem listens to our prayers and bestows blessing and prosperity upon observant, God-fearing Jews, they will believe in Hashem as the only divine being. Or, this refers to the time of redemption, at which point all nations on earth will behold the redemption of Israel and acknowledge the Oneness of Hashem.

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