

הושענות • Hoshanot

Add these poems on Sukkot after Musaf; some add them after Hallel. We open the ark to say the day's poems, then close the ark and continue with the leader's full kaddish. Except on Shabbat, we take our Four Species and circle the bimah while saying the first poem; on Hoshana Rabba, we circle the bimah for seven poems.

Day of Sukkot	Day's Poem	Concluding Poem(s)
Shabbat	8	15
First two festival days (except Shabbat)	1 or 2 (see below)	12
Intermediate days(except Shabbat)	3, 4, 9 or 10 (see below)	12
Hoshana Rabba (seventh day)	1 to 7	12, 14

*The first day of Sukkot determines the order of Hoshanot poems:*¹

First day on ...	Daily Poem	Concluding Poem(s)
Monday	Mon. 1, Tue. 2, Wed. 9, Thu. 3, Fri. 10, Shabbat 8	Shabbat: 15 Other days: 12
Tuesday	Tue. 1, Wed. 2, Thu. 9, Fri. 10, Shabbat 8, Sun. 4	
Thursday	Thu. 1, Fri. 2, Shabbat 8, Sun. 9, Mon. 10, Tue. 4	
Shabbat	Shabbat 8, Sun. 1, Mon. 9, Tue. 2, Wed. 10, Thu. 4	

..... We say "Please save us / הושע נא / Hosha na!" before and after each phrase in each Hoshana poem²

We begin responsively, leader then congregation.

Please save us, for your sake, O our God, save us.	הושע נא לְמַעַן אֱלֹהֵינוּ הוֹשַׁע נָא	Hosha na! lema'ancha Eloheinu, hosha na!
Please save us, for your sake, creator, save us.	הושע נא לְמַעַן בּוֹרְאֵנוּ הוֹשַׁע נָא	Hosha na! lema'ancha bor'einu, hosha na!
Please save us, for your sake, redeemer, save us.	הושע נא לְמַעַן גּוֹאֲלֵנוּ הוֹשַׁע נָא	Hosha na! lema'ancha go'aleinu, hosha na!
Please save us, for your sake, whom we seek, save us!	הושע נא לְמַעַן דּוֹרְשֵׁנוּ הוֹשַׁע נָא	Hosha na! lema'ancha dorsheinu, hosha na!

¹ Some siddurim have more poems, especially for Hoshana Rabba, but some (such as British siddurim) have none at all, even for the days of Sukkot. Maybe the British had their fill of alephbetical acrostic petitions earlier in the liturgical year. Some congregations vary the order of the poems.

² Some congregations say it after each phrase, some say it both before and after each phrase.

1. Lema'an Amitach • לְמַעַן אֲמִיִּתַחַךְ

For the sake of your truth,	לְמַעַן אֲמִיִּתַחַךְ	Lema'an amitach,
for the sake of your agreement,	לְמַעַן בְּרִיתֶךָ	lema'an beritach,
for the sake of your greatness and glory,	לְמַעַן גְּדֻלָּתְךָ וְתִפְאֵרֶתְךָ	lema'an godlach vetifartach,
for the sake of your faith,	לְמַעַן דַּתְךָ	lema'an datch,
for the sake of your splendor,	לְמַעַן הוֹדְךָ	lema'an hodach,
for the sake of your calling a meeting,	לְמַעַן וְעוֹדְךָ	lema'an vi'udach,
for the sake of your memory,	לְמַעַן זְכָרְךָ	lema'an zichrach,
for the sake of your kindness,	לְמַעַן חֲסָדְךָ	lema'an chasadach,
for the sake of your goodness,	לְמַעַן טוֹבְךָ	lema'an tuvach,
for the sake of your unity,	לְמַעַן יְחוּדְךָ	lema'an yichudach,
for the sake of your seriousness,	לְמַעַן כְּבוֹדְךָ	lema'an kevodach,
for the sake of your teaching,	לְמַעַן לְמוּדְךָ	lema'an limudach,
for the sake of your sovereignty,	לְמַעַן מַלְכוּתְךָ	lema'an malchutach,
for the sake of your triumph,	לְמַעַן נִצְחָךָ	lema'an nitzchach,
for the sake of your secret,	לְמַעַן סוֹדְךָ	lema'an sodach,
for the sake of your strength,	לְמַעַן עֲזָךָ	lema'an uzach,
for the sake of your splendor,	לְמַעַן פְּאֵרְךָ	lema'an pe'erach,
for the sake of your righteousness,	לְמַעַן צְדָקָתְךָ	lema'an tzidkatch,
for the sake of your holiness,	לְמַעַן קְדוּשַׁתְךָ	lema'an kedushatach,
for the sake of your plentiful mercy,	לְמַעַן רַחֲמֶיךָ הַרְבִּים	lema'an rachamecha harabim,
for the sake of your presence,	לְמַעַן שְׁכִינָתְךָ	lema'an shechinatach,
for the sake of your praise.	לְמַעַן תְּהִלָּתְךָ	lema'an tehilatach.
..... On Hoshana Rabba continue below; otherwise, continue with Kehoshata Elim on page 17.....		
Ps. 89:3 I said, "Kindness is built forever."	כִּי־אֲמַרְתִּי עוֹלָם חֶסֶד יִבְנֶה	Ki amarti, "Olam chesed yibaneh."

2. Even Shetiyah • אֲבֵן שֶׁתִּיָּה

Foundation Stone,¹

Chosen building,

Arnan's granary,²

The hidden sanctuary,

Mount Moriah,

and Mount Appears,³

abode of your splendor,

where ^{Isa. 29:1} David camped,

the goodness of Lebanon,

^{Ps. 48:3} beautiful place, joy of the world,^{Lam. 2:15} the perfection of beauty,

the lodge of righteousness,

^{Ex. 15:17} the place for you, *God*, to dwell^{Isa. 33:20} peaceful dwelling,

tranquil hut,

ascent of the tribes of *Israel*⁴^{Isa. 28:16} valued *cornerstone*

excellent Zion,

Holy of Holies,

^{Song 3:10} paved with love

the presence of your glory,

hill *crowned* with turrets......*On Hoshana Rabba continue below; otherwise, continue with Kehoshata Elim on page 17*.....^{Ps. 89:14} Your arm is powerful;

brace your hand, raise your right arm!

אֲבֵן שֶׁתִּיָּה

בֵּית הַבְּחִירָה

גֵּרֵן אֲרָנָן

דְּבִיר הַמְּצָנֵעַ

הַר הַמֹּרְיָה

וְהַר יֵרָאֵה

זְבוּל תִּפְאֶרְתְּךָ

חַנָּה דָּוִד

טוֹב הַלְּבָנוֹן

יֵפֶה נוֹף מְשׁוֹשׁ כָּל-הָאָרֶץ

כְּלִילַת יוֹפִי

לִינַת הַצְּדָקָה

מַכּוֹן לְשִׁבְתְּךָ

נְוֵה שְׁאֲנָן

סֻכַּת שְׁלֵמִים

עֲלִיַּת שֵׁבֶטִים

פִּנַּת יִקְרָת

צִיּוֹן הַמְּצִינֵת

קֹדֶשׁ הַקְּדוּשִׁים

רָצוּף אַחָבָה

שְׁכִינַת כְּבוֹדְךָ

תֵּל תַּלְפִּיּוֹת

Even shetiyah,

Beit habechirah,

Goren Arnan,

Devir hamutznah,

Har haMoriyah,

VeHar Yera'eh,

Zevul tifartecha,

Chanah David,

Tov haLevanon,

Yefeh nof, masos kol ha'aretz,

Kelilat yofi,

Linat hatzedek,

Machon leshivtecha,

Naveh sha'anan,

Sukat shalem,

Aliyat shevatim,

Pinat yikrat,

Tziyon hamtzuyenet,

Kodesh hakodashim,

Ratzuf ahavah,

Shechinat kevodecha,

Tel talpiyot.

¹ The "foundation" stone symbolizes the holiest part of the Temple and the holiness of the Temple's site. In Solomon's Temple, this stone was in the Holy of Holies. Tradition calls it the "navel of the world"—the first matter created and the link between Heaven and Earth. Many agree this is the "rock" in the Dome of the Rock.

² II Chron 3:1 associates Arnan's granary with Mount Moriah and the site of Solomon's Temple.

³ On a mountain in the land of Moriah, Abraham slaughters a ram instead of Isaac; he gives the place a name, and people still say "On the mountain God appears / בְּהַר יְהוָה יֵרָאֵה / behar Adonai yera'eh."

⁴ They used to climb up to Jerusalem for the three Pilgrimage Festivals.

3. Om Ani Chomah • אום אַני חוֹמָה

People *that say*, “I am a wall,” *who are*

Song 6:10 lovely as the sun

Isaiah 49:21 *yet* exiled and uprooted;

Song 7:8 compared to a palm tree

yet killed for your sake;

counted as *Psalms 44:23* sheep for slaughter,

scattered among those who anger her,

yet embraced by and attached to you;

bearing your yoke

yet alone in declaring your unity;

oppressed in exile

yet studying your awesome nature;

smooth-cheeked *like a child*,

yet subjected to *adult* punishments,

enduring your burden;

Isaiah 54:11 humiliated, tossed in the storm,

saved by Moses,¹

flock of holy *sheep*

assemblies of Jacob;

inscribed with your name,

crying, “Save us!”

relying on you!

..... *On Hoshana Rabba continue below; otherwise, continue with Kehoshata Elim on page 17*.....

Micah 7:20 “You’ll give truth to Jacob

kindness to Abraham—

אום אַני חוֹמָה

בָּרַחַ כַּחֲמָה

גִּלְהָ וְסוּרָה

דַּמְתָּה לְתַמָּר

הַהַרְוִיגָה עֲלֶיךָ

וְנַחֲשֶׁבֶת כְּצֹאן טְבַחָה

זְרוּיָה בֵּין מַכְעִיסֵיהָ

חֲבוּקָה וּדְבוּקָה בָּךְ

טוֹעַנֶת עֲלֶיךָ

יְחִידָה לְיַחֲדָךְ

כְּבוּשָׁה בַגּוֹלָה

לוֹמֶדֶת יִיר’אֲתָךְ

מְרוֹטֵת לְחֵי

נֶתוּנָה לְמַכִּים

סוֹבֵלֵת סִבְלָךְ

עֲנִיָּה סַעְרָה

פְּדוּיַת טוֹבִיָּה

צֹאן קֹדָשִׁים

קֵהִלוֹת יַעֲקֹב

רְשׁוּמִים בִּשְׁמֶךָ

שׁוֹעֲגִים הוֹשַׁעֲנָה

תַּמְּוֹכִים עֲלֶיךָ

תִּתֵּן אֱמֶת לְיַעֲקֹב

חֶסֶד לְאַבְרָהָם

Om “Ani chomah”,

barah kachamah,

golah vesurah,

damtah letamar,

haharugah alecha,

venecheshevet ketzon tivchah,

zeruyah bein mach’iseha,

havukah udevukah bach,

to’enet ulach,

yechidah leyachadach,

kevushah bagolah,

lomedet yir’atach,

merutat lechi,

netunah lemakim,

sovelet sivlach,

aniyah so’arah,

peduyat Toviah,

tzon kodashim,

kehilot Ya’akov,

reshumim bishmecha,

sho’agim “Hoshanah,”

temuchum alecha.

“Titen emet leYa’akov,

chesed le’Avraham,

¹ BT Sotah 12a says Moses’ mother called him “Toviah”; she saw that he was טוב (Ex. 2:2). Otherwise, this could mean “saved from Toviah,” who tried to hinder Ezra’s rebuilding the Temple (see, e.g., Nehemiah 2).

4. Adon Hamoshi'ah • אָדוֹן הַמוֹשִׁיעַ

Ruler who brings salvation,	אָדוֹן הַמוֹשִׁיעַ	Adon hamoshi'ah,
without you there is no salvation,	בְּלִתֵּךְ אֵין לְהוֹשִׁיעַ	biltecha ein lehoshi'ah,
O powerful one, liberal in salvation,	גִּבּוֹר וְרַב לְהוֹשִׁיעַ	gibor verav lehoshi'ah,
I'm poor, but you'll save even me,	דַּלוֹתִי וְלִי יְהוֹשִׁיעַ	daloti veli yehoshi'ah,
God of salvation,	הָאֵל הַמוֹשִׁיעַ	ha'El hamoshi'ah,
who rescues and saves,	וּמַצִּיל וּמוֹשִׁיעַ	umatzil umoshi'ah,
O save those who cry out to you,	זוֹעֲקֵיךָ תוֹשִׁיעַ	zo'akecha toshi'ah,
O save those who long for you,	חוֹכְעֵיךָ הוֹשִׁיעַ	chochecha hoshi'ah,
satisfy your lambs	טֹלְאֵיךָ תִּשְׂבִּיעַ	tela'echa tasbi'ah,
by making the harvest bountiful;	יְבוּל לְהַשְׂפִיעַ	yevul lehashpi'ah,
make every bush sprout, and save,	כָּל שִׁיחַ תִּדְשֵׂא וְתוֹשִׁיעַ	kol si'ach tadsseh vetoshi'ah,
not making the low ground bad,	לֵגִיא בַל תִּרְשִׁיעַ	legei bel tarshi'ah,
but make delicious <i>fruits</i> sweet, and save,	מִגְדִּים תִּמְתִּיק וְתוֹשִׁיעַ	megadim tamtik vetoshi'ah,
bringing clouds above,	נְשִׂאִים לְהַסִּיעַ	nesi'im lehasi'ah,
making showers linger,	שְׁעִירִים לְהַנִּיעַ	se'irim lehani'ah,
not keeping clouds away,	עֲנָנִים מִלְּהַמְנִיעַ	ananim milhamni'ah,
opening your hand and making sevenfold	פּוֹתַח יָד וּמַשְׂבִּיעַ	pote'ach yad umasbi'ah,
satisfy those who thirst for you,	צִמְאֵיךָ תִּשְׂבִּיעַ	tzeme'echa tasbi'ah,
save those who call on you,	קוֹרְאֵיךָ תוֹשִׁיעַ	kor'echa toshi'ah,
save those who love you,	רְחוּמֵיךָ תוֹשִׁיעַ	rechumecha toshi'ah,
save those who search for you,	שׁוֹחֲרֵיךָ הוֹשִׁיעַ	shocharecha hoshi'ah,
save those who are simply yours!	תִּמְיַמֶּיךָ תוֹשִׁיעַ	temimecha toshi'ah.
..... <i>On Hoshana Rabba continue below; otherwise, continue with Kehoshata Elim on page 17</i>		
<i>Ps 16:11</i> Contentment at your right hand, forever.	נְעֻמוֹת בְּיַמִּינְךָ נִצְחָה	Ne'imot bimin'cha netzach.

5. Adam Uvehemah • אדם ובהמה

Human being and animal.	אָדָם וּבְהֵמָה	Adam uvehemah,
flesh, breath and spirit,	בָּשָׂר וְרוּחַ וְנִשְׁמָה	basar veru'ach uneshamah,
sinew, bone and skin	גִּיד וְעֶצֶם וְקֶרֶם	gid ve'etzem vekormah,
appearance, image and pattern,	דְּמוּת וְצֶלֶם וְרִקְמָה	demut vetzelem verikmah,
<i>all their glory is</i> like futility	הוֹד לְהֶבֶל דָּמָה	hod lahevel damah,
<i>and humans</i> are comparable to beasts—	וְנִמְשָׁל כְּבְהֵמוֹת נִדְמָה	venimshal kab'hemot nidmeh,
<i>they have a kind of</i> glow, with form and stature.	זִיב וְתֹאֵר וְקוֹמָה	ziv veto'ar vekomah,
Renewing the surface of the earth,	חִדּוּשׁ פְּנֵי אֲדָמָה	chidush penei adamah,
planting trees in desolate lands ¹ ,	טִיעַת עֵצִי נִשְׁמָה	ti'at atzei neshamah,
winepress and standing <i>grain</i> ,	יְקָבִים וְקָמָה	yekavim vekamah,
vineyards and sycamore-fig trees ²	כֶּרָמִים וְשִׁקְמָה	keramim veshikmah,
for the world where we live within limits ³	לְתֵבֶל הַמְּסִימָה	letevel ham'suyamah,
strong rains to heal ⁴ <i>the world</i> ,	מִטְרוֹת עֵז לְסִמְמָה	mitrot oz lesam'mah,
to revive deserted land ⁵ ,	נִשְׁיָה לְקִימָה	neshiyah lekaymah,
so it can support the plant growth	שִׁיחִים לְקוֹמָה	sichim lekom'mah,
sustain sweet <i>fruits</i>	עֲדָנִים לְעֶצְמָה	adanim le'atzmah,
invigorate flowers,	פְּרָחִים לְהַעֲצִימָה	perachim leha'atzimah,
<i>and bring</i> rain for budding plants,	צִמְחִים לְגִשְׁמָה	tzemachim legoshmah,
cool <i>water</i> for irrigation,	קָרִים לְזֶרְמָה	karim lezormah,
raindrops to ripen,	רְבִיבִים לְשִׁלְמָה	revivim leshalmah,
filling the thirsty <i>land</i>	שְׁתִּיָּה לְרוֹמְמָה	shtiyah leromemah,
<i>which is</i> suspended over empty space.	תְּלוּיָה עַל בְּלִימָה	teluyah al belimah.
..... <i>On Hoshana Rabba continue below; otherwise, continue with Kehoshata Elim on page 17</i>		
<i>Ps. 8:2</i> God, our God,	יְהוָה אֲדֹנָינוּ	Adonai, Adoneinu,
you are so well known world-wide,	מַה־אֲדִיר שְׁמֹךְ בְּכָל־הָאָרֶץ	mah adir shimcha bechol ha'aretz,
your glory could top the sky! ¹	אֲשֶׁר תִּהְיֶה הוֹדְךָ עַל־הַשָּׁמַיִם	asher tenah hod'cha al hashamayim.

¹ The word נִשְׁמָה is related to the root שָׁמַם.

² Sycamore-fig trees were cultivated for fruit in Biblical times (cf. I Kings 10:27, I Chr. 27:28 and Amos 7:14).

³ תֵּבֶל often means livable land (not sea), but could imply Israel—for Jews, the ideal place to live. הַמְּסִימָה means fenced off, limited (earth is finite) or restricted (land use is restricted, especially in Israel, in Sabbatical years).

⁴ From a root סָמַם for drugs and spices, and possibly poisons too!

⁵ נִשְׁיָה, forgotten *land*; לְקִימָה—from the root קָם, stand—rebuilding, re-erecting.

6. Adamah Me'erer • אֲדָמָה מֵאֶרֶר

Save the ground from a curse,
 livestock from miscarriage,
 granary from maggots,
 grain from scorching heat,
 wealth from disaster,
 and food from terror,
 olive from falling *unripe from the tree*,
 wheat from grasshopper,
 food from insects,
 wine-press from beetles²,
 vineyard from worms,
 autumn crops from locusts,
 fruit from chirping *crickets*,
 people from panic,
 plenty from bald locust,
 flocks from scrawniness,
 fruits from fungus,
 flocks from irrevocable ruin,³
 harvest from curse,
 plenty from scarcity
 wheat stalks from withering,
 produce from pests.

.....*On Hoshana Rabba continue below; otherwise, continue with Kehoshata Elim on page 17*.....

Ps. 145:17 True⁴ is God in every way⁵

And loving in all deeds.

אֲדָמָה מֵאֶרֶר Adamah me'erer
 בְּהֵמָה מִמִּשְׁכֶּלֶת behemah mimshakelet
 גֹּרֵן מִגָּזָם goren migazam
 דָּגָן מִדְּלֵקֶת dagan midaleket
 הוֹן מִמְּאֵרָה hon mim'erah
 וְאֶכֶל מִמְּהוּמָה ve'ochel mimhumah
 זַיִת מִנֶּשֶׁל zayit mineshel
 חִטָּה מִחֲגָב chitah mechagav
 טֶרֶף מִגּוֹבֵי teref migovai
 יָקֵב מִיֵּלֶק yekev miyelek
 כֶּרֶם מִתּוֹלַעַת kerem mitola'at
 לֶקֶשׁ מֵאֲרֵבֶה lekesh me'arbeh
 מֶגֶד מִצְלַצֵּל meged mitzlatzel
 נֶפֶשׁ מִבְּהָלָה nefesh mibehalah
 שִׁבַּע מִסְּלָעַם sovah misal'am
 עֲדָרִים מִדְּלוֹת adarim midalut
 פְּרוֹת מִשִּׁדָּפוֹן perot mishidafon
 צֹאן מִצְמִיתוֹת tzon mitzmitut
 קָצִיר מִקְלָלָה katzir miklalah
 רֹב מִרְזוֹן rov merazon
 שִׁבֹּלֶת מִצְנַמּוֹן shibolet mitzinamon
 תְּבוּאָה מִחֲסִיל tevu'ah mechasil

צַדִּיק יְהוָה בְּכָל־דְּרָכָיו Tzadik Adonai bechol derachav,

וְחָסִיד בְּכָל־מַעֲשָׂיו Vechasid bechol ma'asav.

¹ “How great is your reputation in the whole world, in that you should/could place your glory above the sky/heaven.”

² In the dictionary, all these maggots, locusts, worms and pests are hard to distinguish, especially for the urban dweller who recoils from ants and roaches and has little interest in the difference between one pest and another.

³ צְמִיתוֹת usually means “perpetuity” (see Lev. 25:23); here we understand it as irrecoverable ruin.

⁴ I used the plain translation “true” for “tzadik” (righteous); few English words begin with the tz/ts sound.

⁵ “In all his ways.”

7. Lema'an Eitan • לַמַּעַן אֵיתָן		
For the sake of the mighty <i>Abraham</i> , tossed into the flames, ¹	לַמַּעַן אֵיתָן הַנִּזְרָק בְּלֶהַב אֵשׁ	Lema'an eitan, hanizrak belahav esh,
for the sake of the child, <i>Isaac</i> , who was tied up on wood and fire,	לַמַּעַן בֶּן הַנֶּעֱקָד עַל עֵצִים וָאֵשׁ	lema'an ben hane'ekad al etzim va'esh,
for the sake of powerful <i>Jacob</i> , who got dusty <i>wrestling</i> with a chief (or angel) of fire,	לַמַּעַן גִּבּוֹר הַנֶּאֱבָק עִם שַׂר אֵשׁ	lema'an gibor, hane'evak im sar esh,
for the sake of the flags of the tribes you led with light and a cloud of fire,	לַמַּעַן דְּגָלִים נְחִיתָ בְּאוֹר וְעַנַּן אֵשׁ	lema'an degalim, nachita be'or va'anan esh,
for the sake of <i>Moses</i> , who was lifted on high and exalted like messengers (or angels) of fire,	לַמַּעַן הֶעֱלָה לְמָרוֹם וַנִּתְעַלָּה כְּמַלְאֲכֵי אֵשׁ	lema'an ho'alah lamarom, venitalah kemalachei esh,
for the sake of <i>Aaron</i> , who served as your deputy at the altars of fire,	לַמַּעַן וְהוּא לְךָ כְּסֹגֵן בְּאַרְזְלֵי אֵשׁ	lema'an vehu lach kesegen ve'erelei esh,
for the sake of the gift of the <i>Ten</i> Statements, given from the fire on the mountain,	לַמַּעַן זֶבֶד דִּבְרוֹת הַנִּתּוֹנוֹת מֵאֵשׁ	lema'an zaved Dibrot, hanetunot me'esh,
for the sake of the <i>Tabernacle</i> , covered by curtains and a cloud of fire,	לַמַּעַן חֲפוּי יְרִיעוֹת וְעַנַּן אֵשׁ	lema'an chipuyi yeri'ot va'anan esh,
for the sake of the beautified mountain (Sinai) onto which you descended, in the fire,	לַמַּעַן טָכַס הַר יְרַדְתָּ עָלָיו בְּאֵשׁ	lema'an teches har, yaradta alav ba'esh,
for the sake of the dear Temple that you loved more than the skies of fire,	לַמַּעַן יְדִידוֹת בַּיִת אֲשֶׁר אָהַבְתָּ מִשְׁמֵי אֵשׁ	lema'an yedidut bayit asher ahavta mishmei esh,
for the sake of <i>Moses</i> , who prayed until the fire subsided, ²	לַמַּעַן כָּמָה עַד שִׁקְעָה הָאֵשׁ	lema'an kamah ad shakah ha'esh,
for the sake of <i>Aaron</i> with his fire-pan when he averted raging fire ¹	לַמַּעַן לָקַח מַחְתַּת אֵשׁ וְהִסִּיר חָרוֹן אֵשׁ	lema'an lakach machtat esh vehesir charon esh,

¹ Rashi explains that אור כְּשָׂדִים (Gen. 15:7) isn't a place (Ur of the Chaldees) but Chaldean Fire—the fire pit used to execute a man like Abraham who refused to worship idols. Most translators disagree, perhaps wrongly.

² Num 11:1-2: the Israelites complained; God sent fire to consume them; Moses prayed, and the fire subsided.

for the sake of <i>Pinchas</i> who was inflamed with great ardor, with <i>fervent</i> fire, ²	לְמַעַן מִקְנָא קִנְיָה גְדוֹלָה בְּאֵשׁ	lema'an mekaneh kinah gedolah ba'esh,
for the sake of <i>Joshua</i> , who raised his hand, and rocks of fire came down, ³	לְמַעַן נָף יָדוֹ וַיִּרְדּוּ אַבְנֵי אֵשׁ	lema'an naf yado veyardu avnei esh,
for the sake of <i>Samuel</i> , who put a nursing ewe <i>on the altar</i> , an offering to be incinerated, ⁴	לְמַעַן שָׁם טְלַה חֲלָב כְּלִיל אֵשׁ	lema'an sam teleh chalav kelil esh,
for the sake of <i>David</i> , who stopped at the threshing- floor and won favor through fire-offerings, ⁵	לְמַעַן עָמַד בַּגֶּרֶן וַנְתַּרְצָה בְּאֵשׁ	lema'an amad bagoren venitratzah ba'esh,
for the sake of <i>Solomon</i> , who prayed in the courtyard, and fire descended, ⁶	לְמַעַן פָּלַל בְּעִזָּרָה וַיִּרְדָּה הָאֵשׁ	lema'an pilel ba'azarah, veyardah ha'esh,
for the sake of <i>Elijah</i> , your messenger, who ascended and was taken up <i>to heaven</i> with a chariot and horses of fire, ⁷	לְמַעַן צִיר עָלָה וַנְתַּעֲלָה בְּרֶכֶב וְסוּסֵי אֵשׁ	lema'an tzir alah venit'alah berechev vesusei esh,
for the sake of the holy ones, <i>Chananiah, Misha'el</i> and <i>Azariah</i> , who were sent into the fire,	לְמַעַן קְדוֹשִׁים מְשֻׁלְּחִים בְּאֵשׁ	lema'an kedoshim, mushlachim ba'esh,
for the sake of <i>Daniel</i> , who saw myriads <i>of angels</i> , and streams of fire,	לְמַעַן רַבּוֹ רִבְבָן חַז וַנְהַרִי אֵשׁ	lema'an ribo rivevan chaz, venaharei esh,
for the sake of the ruins of your city, which was destroyed by fire,	לְמַעַן שְׂמֵמוֹת עִירְךָ הַשְּׂרוּפָה בְּאֵשׁ	lema'an shimemot ir'cha, hasrufah ba'esh,
for the sake of Judah's leaders' offspring whom you will make like a crucible of fire. ⁸	לְמַעַן תּוֹלְדוֹת אֲלוּפֵי יְהוּדָה תְּשִׂים כְּכִיּוֹר אֵשׁ	lema'an toldot alufei Yehudah tasim kechiyor esh

¹ Num 17:11-13: When God punished Korach's supporters with, Aaron took his fire-pan through the congregation and saved them from the fate of Korach's supporters.

² Num 25:11: enraged by public adultery, Pinchas killed the culprits.

³ Josh 10:8-12: the text mentions "hailstones" without specifically mentioning fire.

⁴ I Samuel 7:9: Samuel's sacrifice prompted God to thwart a Philistine attack.

⁵ II Samuel 24: David appeases God's anger with sacrifices. David's contrition and concern for his people are evident as the incident is told.

⁶ II Chronicles 7: When Solomon dedicated the Temple, fire descended to consume the offerings.

⁷ II Kings 2 tells how Elijah left the world.

⁸ A crucible of fire with which to punish our enemies.

I Chron. 29:11 “Yours, God, are the greatness,
the strength, the splendor,
the victory and the majesty
—everything in heaven and earth.
It’s for you, God, to govern
and to be raised above all as the head.”

לְךָ יְהוָה הַגְּדֹלָה
וְהַגְּבוּרָה וְהַתְּפָאֶרֶת
וְהַנְּצַח וְהַהוֹד,
כִּי כֹל בַּשָּׁמַיִם וּבָאָרֶץ
לְךָ יְהוָה הַמַּמְלָכָה
וְהַמִּתְנַשֵּׂא לְכֹל לְרוֹשׁ׃

“Lecha Adonai hagdulah
vehagvurah vevatiferet
vehanetzach vehahod,
ki chol bashamayim uva’aretz.
Lecha Adonai hamamlachah
vehamitnaseh lechol lerosh.”

Zech. 14:9 And God will be ruler
over all the earth;
on that day God will be one
and *God’s* name will be one.

וְהָיָה יְהוָה לְמֶלֶךְ
עַל-כָּל-הָאָרֶץ
בַּיּוֹם הַהוּא יְהוָה יְהוָה אֶחָד
וּשְׁמוֹ אֶחָד׃

Vehayah Adonai lemelech
al kol ha’aretz;
bayom hahu yih’yeh Adonai echad
ushemo echad.

Deut. 6:4 Listen, *descendants of Israel*:
The Ruler is our God;
The Ruler is one.¹

שְׁמַע יִשְׂרָאֵל
יְהוָה אֱלֹהֵינוּ
יְהוָה אֶחָד׃

Shema, Yisra’el:
Adonai Eloheinu;
Adonai echad.

Blessed is *God’s* name,
the glory of whose reign lasts forever.²

בְּרוּךְ שֵׁם
כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד׃

Baruch shem—
kevod malchuto le’olam va’ed.

..... On Hoshanah Rabba, continue with Kehoshata Elim on page 17.....

¹ The ע of שמע and ד of אחד are large letters. Together, they form the Hebrew word עד, “witness”; with this declaration of God’s unity, we Jews bear witness to our faith. Another reason for the large letters is to avoid misreading שמא (perhaps) for שמע and אחר (another) for אחד, which would replace our confident faith with agnostic uncertainty! Some say the large letters express hope for God’s universal acceptance in the four (ד) “corners” of the earth and among the seventy (ע) nations of the world (Genesis chapter X lists Noah’s seventy grandsons, so we’re all descendants of Gen X-ers).

² This phrase is a response to hearing God’s name. In the Temple, the people would respond with this phrase when they heard the High Priest pronounce God’s name on Yom Kippur (Mishna Yoma, 3:9).

8. Om Netzura • אום נצורה

The people¹ protected like the apple of the eye; studying the law that refreshes the soul; drawing conclusions about the laws of Shabbat; explaining the obligations of Shabbat, setting two thousand *cubits* as the limit *for walking* on Shabbat,

and refraining from walking *long distances* because of Shabbat, fulfilling “remember” and “guard”² on Shabbat, hurrying to bring in Shabbat early, working really hard on six days for Shabbat, sitting and waiting until Shabbat ends, calling Shabbat an honor and a delight,

changing clothes and garments on Shabbat, preparing food and drink for Shabbat, savoring sweetmeats for Shabbat, enjoying three full meals on Shabbat,

אום נצורה כבבת
בוננת בדת נפש משיבת
גומרת הלכות שבת
דורשת משאת שבת
הקובעת אלפים תחום
שבת

ומשיבת רגל משבת
זכר ושמר
מקימת בשבת
חשה למהר ביות שבת
טורחת כל
משישה לשבת
יושבת וממתנת
עד כלות שבת
כבוד וענג קוראה לשבת

לבוש וכסות
מחלפת בשבת
מאכל ומשתה
מכינה לשבת
נעם מגדים
מועמת לשבת
סעודות שלש
מקימת בשבת

Om netzura kevavat,
bonenet bedat nefesh meshivat,
gomeret hil'chot Shabbat,
doreshet mas'at Shabbat,
hakova'at alpayim techum
Shabbat,
umeshivat regel miShabbat,
zachor veshamor
mekayemet baShabbat
chashav lemaher biy'at Shabbat
torachat kol
mishishah laShabbat
yoshevet umamtenet
ad kelot Shabbat,
kavod va'oneg kor'ah laShabbat,
levush uchesut
mechalefet baShabbat,
ma'achal umishteh
mechinah laShabbat,
no'am megadim
man'emet laShabbat,
se'udot shalosh
mekayemet baShabbat,

¹ אום—the people—begins the alphabetical acrostic.

² The Ten Commandments are given in Exodus and recalled in Deuteronomy; one time we're told to “remember” Shabbat, the other time to “guard” it.

cutting into two whole loaves
on Shabbat,
distinguishing
four domains on Shabbat¹,
lighting *candles* for Shabbat
according to the rule for lighting,
saying the Kiddush of the day
for Shabbat,

עַל שְׁתֵּי כִּכָּרוֹת al shetei kikarot
בּוֹצֵצֶת בַּשַּׁבָּת bo'atzat baShabbat,
פּוֹרֶטֶת poretet
אַרְבַּע רְשׁוּיֹת בַּשַּׁבָּת arba reshuyot baShabbat,
צִוּוֵי הַדְּלָקַת נֵר tzivu'i hadlakat ner
מַדְלֶקֶת בַּשַּׁבָּת madleket baShabbat,
קִדּוּשׁ הַיּוֹם kidush hayom
מִקְדֶּשֶׁת בַּשַּׁבָּת mekadeshet baShabbat,

praying a seven-part prayer on
Shabbat,² reading seven *parts* in the
Law on Shabbat—
let *this people* inherit the day
which is altogether Shabbat!
Please save us!

רֵנָן שֶׁבַע מִפְּלֵלֵת בַּשַּׁבָּת renen sheva mefalelet baShabbat,
שִׁבְעָה בְּדַת shiv'a badat
קוֹרְאָה בַּשַּׁבָּת kor'ah baShabbat,
תַּנְחִילֵנָה לְיוֹם tanchilena leyom
שֶׁכֶּלּוֹ שַׁבָּת shekulo Shabbat,
הוֹשַׁע נָא Hosha na!

¹ Four domains are explained in the Mishnah for Shabbat: a private domain, a public domain, an exempt area and a karmelit. The Mishnah discusses the laws of transferring things from one domain to another. See ArtScroll Mishnah: Moed 1(a), page 11.

² The Shabbat amidah has seven blessings, and on Friday night we recite the “sevenfold blessing” that summarizes the amidah.

9. E'eroch Shui • אֶעֱרֹךְ שׁוּעִי

I shall organize my prayer	אֶעֱרֹךְ שׁוּעִי	E'eroch shu'i
in the house of supplication;	בְּבַיִת שׁוּעִי	beveit shav'i,
on the fast day, <i>Yom Kippur</i> , I confessed my sin,	גְּלִיתִי בְּצוֹם פְּשָׁעִי	giliti vatzom pishi,
I asked you then to save me,	דְּרַשְׁתִּיךָ בּוֹ לְהוֹשִׁיעִי	derashticha bo lehoshi'i,
<i>now</i> listen to the sound of my prayer,	הִקְשִׁיבָה לְקוֹל שׁוּעִי	hakshivah lekol shav'i,
and rise up and save me!	וְקוּמָה וְהוֹשִׁיעִי	vekumah vehoshi'!
Remember and be kind, O my rescuer;	זְכֹר וְרַחֵם מוֹשִׁיעִי	zechor verachem, moshi'i;
living <i>God</i> , delight me with this <i>rescue</i> ;	חַי כֵּן תִּשְׁעָשְׂעִי	chai, ken teshash'i,
O benefactor, pay attention to my distress,	טוֹב בְּאֵינְךָ שְׁעִי	tov be'enek she'i,
O rescuer, be quick,	יּוֹחַשׁ מוֹשִׁיעִי	yuchash moshi'i
put an end to the tempter	כִּלֵּה מְרַשְׁעִי	kaleh marshi'i,
so <i>he</i> can never tempt me again.	לְבַל עוֹד תִּרְשָׁעִי	leval od tarshi'i,
Hurry, God of my salvation,	מַהֵר אֱלֹהֵי יִשְׁרָאֵל	maher, Elohei yishi'i,
save me for eternity!	נִצַּח לְהוֹשִׁיעִי	netzach lehoshi'i,
Please excuse my misbehavior,	שָׂא נָא עוֹן רִשְׁעִי	sah nah avon rish'i,
overlook my sin,	עֲבֵר עַל פְּשָׁעִי	avor al pish'i,
turn to me and save me,	פְּנֵה נָא לְהוֹשִׁיעִי	peneh nah lehoshi'i,
O rock who rescues me;	צוּר מוֹשִׁיעִי	tzur moshi'i,
please accept my prayer,	קַבֵּל נָא שׁוּעִי	kabel nah shav'i,
rescue me for all to see, ¹	רוֹמֵם כֶּרֶן יִשְׁרָאֵל	romem keren yishi'i,
O almighty one, who saves me;	שְׁדַי מוֹשִׁיעִי	shadai, moshi'i,
shine on me and save me.	תּוֹפִיעַ וְתוֹשִׁיעִי	tofi'ah vetoshi'!

..... Continue with *Kehoshata Elim* on page 17.....

¹ “Raise the horn of my rescue”; “raise the horn” is presumably an idiom meaning lift up my head to make me noticed, so that everyone can see it’s me who is being saved!

10. El Lemosha'ot • אל למושעות

Ps. 68:21 God of liberation for those who use

the four types of vows in the Mishnah¹
and who approach with entreaties
knock at the door with prayers prepared,
thinking of the pleasures of Torah—
even their conundrums bring delight—
they scream for your attention,
hoping for rescue,
their gaze fixed on you,²
knowing the importance of proper time for prayer,³
kneeling to you with their entreaties that they may
understand the teachings
which were heard from your mouth;
O God who grants rescues
that have been recounted and retold
as audible testimony,
O worker of rescues,
righteous in bringing salvation.
As for the city of salvation, Jerusalem,
with the noise of tumultuous crowds
during the three hours,⁴
hurry to bring rescue!

אל למושעות El lemosha'ot
בארבע שבועות be' arba shevu'ot
גשמים בשעות gashim beshav'ot
דופקי ערך שעות dofkei erech shu'lot
הוגי שעשעות hogei sha'she'ot
וחידותם משתעשעות vechidotam mishtashe'ot
זועקים להשעות zo'akim lehashot
חוכי ישועות chochei yeshu'ot
טפולים בק שעות tefulim becha sha'ot
יודעי בין שעות yod'ei bin sha'ot
כורעך בשעות kor'echa beshav'ot
להבין שמועות lehavin shemu'ot
מפיק נשמעות mipicha nishma'ot
נותן תשועות noten teshu'ot
ספורות משמעות sefurot mashma'ot
עדות משמיעות edut mashmi'ot
פועל ישועות po'el yeshu'ot
צדיק נושעות tzadik nosha'ot
קרית תשועות kiryat teshu'ot
רגש תשואות regesh teshu'ot
שלוש שעות shalosh sha'ot
תחיש לתשועות tachish litsha'ot

..... Continue with Kehoshata Elim on page 17

¹ Mishnah Shavu'ot opens by saying there are four types of vows; the Talmud explains that these are positive and negative vows about past and future (“I swear I did/didn’t/will/won’t”).

² Or “they are attached to you for hours” or “they cling to you, to you they turn” (ArtScroll), or “they turn to those who cling to you” (Metsudah). I think this phrase means “they being being fixed/attached (טפולים) to you (קב) in respect of their gazes (שעות).” שעה “turn toward and look at”, or it may mean “turn.”

³ We prescribe morning, afternoon and evening daily prayer.

⁴ I don’t know what these three hours are; the three hours are usually the early hours when lie-a-beds sleep in (Mishnah: Berachot, 1:5).

11. Titnenu Leshem Velit'hilah • תַּתְּנֵנוּ לְשֵׁם וְלִתְהִלָּה

A reverse alphabetical acrostic, with “Elazar, chazak / Elazar, be strong”

Grant us fame and honor,¹

bring us back to our share of the land

and to our inheritance,

raise us higher and higher,

gather us to the Temple,

stand us—like a tree

planted *Ps. 1:3* “by streams of water,”

protect us from every plague and illness,

grace us with *your* absolute love,

cheer us in your Temple,

lead us *Ps. 23:2* “to tranquil water”; selah!

fill us with wisdom and insight,

clothe us with power and greatness,

crown us with a crown of perfection,

guide us along an easy path,

set us on a road toward righteousness,

grace us with compassion and mercy,

recall *Song 8:5* “Who is this, climbing?”²

save us at the final redemption,

honor us with radiance in turmoil,³

fasten us to you like a sash, wrapped,

make us great through *your* great power

bring us to your Temple

with joy and cheer

תַּתְּנֵנוּ לְשֵׁם וְלִתְהִלָּה

תְּשִׁיבֵנוּ אֶל הַחֶבֶל

וְאֶל הַנַּחְלָה

תִּרְוֹמֵמֵנוּ לִמְעָלָה לִמְעָלָה

תִּקְבְּצֵנוּ לְבֵית הַתִּפְלָה

תִּצְיִבֵנוּ כְּעֵץ

עַל-פְּלֵי מַיִם שְׁתוּלָה

תִּפְדֵּנוּ מִכָּל נֶגַע וּמַחֲלָה

תִּעֲטֹרֵנוּ בְּאַהֲבָה כְּלוּלָה

תִּשְׂמַחֲנוּ בְּבֵית הַתִּפְלָה

תִּנְהַלְנוּ עַל-מֵי מְנוּחֹת סֶלָה

תִּמְלֵאֵנוּ חֹכְמָה וְשִׂכְלָה

תִּלְבִּישֵׁנוּ עֹז וְגִדְלָה

תִּכְתִּירֵנוּ בְּכֶתֶר כְּלוּלָה

תִּיַשְׁרֵנוּ בְּאֶרֶחַ סֶלּוּלָה

תִּטְעֵנוּ בִּישֶׁר מְסֻלָּה

תִּחַנֵּנוּ בְּרַחֲמִים וּבְחַמְלָה

תִּזְכִּירֵנוּ בְּמִי זֹאת עֲלָה

תוֹשִׁיעֵנוּ לְקֶץ הַגְּאֻלָּה

תִּהַדְרֵנוּ בְּזִיו הַמוּלָּה

תִּדְבִיקֵנוּ כְּאֶזֶר חַתוּלָּה

תִּגְדֵּלֵנוּ בְּיַד הַגְּדוּלָּה

תִּבְיֵאֵנוּ לְבֵיתְךָ

בְּרִנָּה וְצִהּוּלָּה

Titnenu leshem velit'hilah,

teshivenu el hachevel

ve'el hanachalah,

teromemenu lema'lah lema'lah

tekabtzenu leveit hat'filah,

tatzivenu ke'etz

“al palgei mayim” shetulah,

tifdenu mikol negah umachalah,

te'atrenu be'ahavah chelulah,

tesamchenu beveit hat'filah,

tenahalenu “al mei menuchot” selah,

temalenu chochmah vesichlah,

talbishenu oz ugedulah,

tachtirenu becheter kelulah,

teyashrenu be'orach selulah,

tita'enu beyosher mesilah,

techonenu berachamim uvechemla

tazkirenu be-“Mi zot olah?”

toshi'enu leketz hage'ulah,

tehadrenu beziv hamulah,

tadbikenu ke'ezor chatulah,

tegadlenu beyad hagdolah,

tevi'enu levet'cha

berina vetzoholah,

¹ “Give us a good name and praise.”

² “Who is this, climbing from the desert? / מי זאת עלה מן-המדבר / mi zot olah min hamidbar?” In *The Song of Songs*, this refers to the bride. Our tradition understands God as the groom and Israel as the bride, so God would ask this question to draw attention to Israel. So this line asks God to remember God's betrothal to the people of Israel, to treat us with the same degree of love and consideration as a groom to his bride.

³ “Make us honored with radiance/glow of turmoil”; this is a difficult verse, and perhaps it asks for honor and success in the turmoil of the final redemption, to which the previous verse refers.

acclaim us with salvation and joy,
strengthen us with liberty and success,
hearten us by rebuilding your city
as at first,
waken us to see Zion rebuilt,¹
give us merit to see
the “city rebuilt on its hill”²
let us relax with joy and gladness,
(please save *us*)
strengthen us, God of Jacob, selah!
(please save *us*!)

תִּאֲדָרְנוּ בְיִשְׁע וְגִילָה
תִּאֲמָצְנוּ בְרוּחַ וְהַצְלָה
תִּלְבְּבוּנוּ בְּבִנְיַן עִירְךָ
כְּבַתְחִלָּה
תַּעוֹרְרֵנוּ לְצִיּוֹן בְּשִׁכְלוּלָהּ
תִּזְכְּנוּ
בְּנִבְנֶתָהּ הָעִיר עַל תִּלְהָהּ
תַּרְבִּיצְנוּ בְּשִׂשׂוֹן וְגִילָה
הוֹשֵׁעַ נָא
תַּחזְקֵנוּ אֱלֹהֵי יַעֲקֹב סֵלָה
הוֹשֵׁעַ נָא

te'adrenu beyesha vegilah,
te'amtzenu berevach vehatzalah,
telabvenu bevinyan ir'chah
kevat'chilah,
te'orerenu leTziyon beshichlulah,
tezakenu
be"nivnetah" ha"ir al tilah,"
tarbitzenu besason vegilah,
hosha nah
techazkenu, Elohei Ya'akov, selah!
hosha nah

¹ “In her perfection,” i.e., wake us from this horrible dream of exile and show us that Zion has been repaired and reconstructed to perfection.

² Almost quoted from Jeremiah 30:18, “The city rebuilt on its hill / וְנִבְנֶתָהּ עִיר עַל תִּלְהָהּ / venivnetah ir al tilah”

12. Kehoshata Elim • כְּהוֹשַׁתָּא אֱלִים •

God, please save us!¹

אָנִי וְהוּ הוֹשִׁיעָה נָא Ani vaho hoshi'ah na!

As you saved the faithful in Lud with you²
when you came out to rescue your people
save us like that!

כְּהוֹשַׁתָּא אֱלִים בְּלוּד עִמָּךְ
בְּצִאתְךָ לְיִשַׁע עַמְּךָ
כֵּן הוֹשַׁע נָא

Kehoshata elim beLud imach,
betzet'cha leyesha amach
ken hosha nah!

As you saved the people and their God³
selected for God's deliverance—
save us like that!

כְּהוֹשַׁתָּא גּוֹי וְאֱלֹהִים
דְּרוֹשִׁים לְיִשַׁע אֱלֹהִים
כֵּן הוֹשַׁע נָא

Kehoshata goy vElohim
derushim leyesha Elohim
ken hosha nah!

As you saved the throng of troops
and with them angels of hosts—
save us like that!

כְּהוֹשַׁתָּא הַמּוֹן צְבָאוֹת
וְעַמָּם מְלֹאכֵי צְבָאוֹת
כֵּן הוֹשַׁע נָא

Kehoshata hamon tzeva'ot,
ve'imam malachei tzeva'ot
ken hosha nah!

As you saved the pure
from the slaves' camp—O kind God—
so the slaves subdued their former masters⁴
save us like that!

כְּהוֹשַׁתָּא זָכִים
מִבֵּית עַבְדִּים חֲנוּן
בְּיָדָם מְעַבְדִּים
כֵּן הוֹשַׁע נָא

Kehoshata zakim
mibeit avadim, chanun
beyadam ma'avidim
ken hosha nah!

As you saved those plunged
into the divided depths of the Reed Sea—
your glory was with them as they crossed—
save us like that!

כְּהוֹשַׁתָּא טְבוּעִים
בְּצוּל גְּזָרִים
יֶקֶרְךָ עַמָּם מְעַבְרִים
כֵּן הוֹשַׁע נָא

Kehoshata tevu'im
betzul gezarim,
yekar'cha imam ma'avirim,
ken hosha nah!

¹ אָנִי וְהוּ doesn't really mean anything. It has the same numerical value as אָנָּא (please) and the Tetragrammaton, God's name. It's a way of saying "please, God" without saying "God"—almost like using an anagram such as "Egos plead!" Thanks to the Birnbaum Siddur for this explanation.

² "The faithful" is literally "the mighty ones," presumably those who were mighty in their faith at the time of the Exodus, since Lud alludes to Egypt—the Lud-ites were descendants of Mitzrayim (Gen. 10:13); "with you" may refer to the idea that God suffers when God's people suffer (Isaiah 63:9), so the Exodus was a relief for God as well as for the people.

³ God suffers when the Israelites suffer, as we read in Isaiah 63:9 "in all their troubles, God had trouble too / כָּל צָרָתָם לֹ צָר / bechol tzaratam lo tzar." The written text (לו צָר, "a problem for him") means the opposite of the pronounced text (לא צָר, "not a problem"), with no difference in pronunciation: a charming conundrum!

⁴ "To their (the former slaves') power you subjugated the enslavers."

As you saved the “shoot”¹
that sang, *Ex. 14:30* “God rescued,”²—
“It’s saved” is said for its grower³—
save us like that!

As you saved *them* when you said,
Ex. 6:6 “I will bring you out”—
or say, “I’ll be brought out with you”⁴—
save us like that!

As you saved those who circled the altar
bearing willows, circling the altar—
save us like that!

As you saved the wonder-working Ark,
which was captured because of our sin,
and struck the Philistines in anger
so it was rescued—
save us like that!⁵

As you saved the communities
you sent to *exile in Babylon*—
kind *God*, for their sake—
save us like that!

כהושעת כנה
משוררת ויושע
לגוחה מצזנת ויושע
כן הושע נא
כהושעת מאמר
והוצאתי אתכם
נקוב והוצאתי אתכם
כן הושע נא
כהושעת סובבי מזבח
עומסי ערבה להקיף מזבח
כן הושע נא
כהושעת פלאי ארון
כהפושע
צער פלשת בחרון אף
ונושע
כן הושע נא
כהושעת קהלות
בבלה שלחת
רחום למענם
כן הושע נא

Kehoshata kanah
meshoreret, “Vayosha,”—
legochah metzuyenet “Vayivasha”—
ken hosha nah!
Kehoshata ma’amar,
“Vehotzeti et’chem”—
nakuv “Vehutzeti it’chem”—
ken hosha nah!
Kehoshata sovevei mizbe’ach,
omsei aravah lehakif mizbe’ach,
ken hosha nah!
Kehoshata pilei Aron
kehufsha,
tzi’er Peleshet bacharon af
venosha,
ken hosha nah!
Kehoshata kehilot
Bavelah shalachta,
rachum lema’anam,
ken hosha nah!

¹ A reference to the Israelites, based on Psalm 80:15-16: “Look *down* from the sky, see and note this vine, and the shoot that your right hand has planted / זאת וכןה אשרנטעה מינד / habet mishamayim ur’eh, ufekod gefen zot, vechanah asher natah yeminecha.”

² At the Song of the Sea, which the Israelites sang after their deliverance from the pursuing Egyptian army.

³ “For-the-one-who-draws-it-(the ‘shoot’)-out (or, who makes the ‘shoot’ grow) is-mentioned, ‘and-it-is-saved’.” Perhaps this means that the Messiah will make the “shoot” flourish, and on his (or her) account one will declare that salvation has arrived.

⁴ If you change the vowels on “I will bring you out” you can read the words as “I will be brought out with you.”

⁵ “As-you-saved the-wonders-of the-Ark when-there-was-sin, afflicted Philistia in-the-anger-of your-nostril (remember, nostrils flare in anger!) and-it-was-rescued”; the capture of the Ark is recounted in 1 Samuel 4-6.

As you saved and returned
Jacob's tribes *at the Exodus*,
you will certainly bring Jacob's
descendants back home¹—
please save us!

As you saved those who keep the rules
and hope to be saved,
Ps. 68:21 God who saves, please save us—
please, God, save us!

Ps. 28:9 Save your people
and bless your heritage,
care for them and carry them forever.²

1 Kings 8:59-60 And let these my words
which I have prayed before God
be close to the ruler, our God,
day and night,
to ensure justice for *God's* servant
and justice for *God's* people Israel,
dealing with matters as they arise³
so as to teach all peoples of the world
that God is God, and nothing else is.⁴

God, save; save us, please!
Save and forgive *us*, please,
and grant us success,
and save us, God, our refuge!

.....*On Hoshana Rabba, we set aside our Four Species and take willow twigs; continue on page 24*.....

כְּהוֹשַׁתָּא
שְׁבוֹת שִׁבְטֵי יַעֲקֹב
תָּשׁוּב וְתָשִׁיב
שְׁבוֹת אֹהֲלֵי יַעֲקֹב
וְהוֹשִׁיעָה נָא
כְּהוֹשַׁתָּא שׁוֹמְרֵי מִצְוֹת
וְחֹכְמֵי יְשׁוּעוֹת
אֵל לְמוֹשְׁעוֹת וְהוֹשִׁיעָה נָא
אָנִי וְהוּ הוֹשִׁיעָה נָא

Kehoshata
shevut shivtei Ya'akov,
tashuv vetashiv
shevut oholei Ya'akov,
vehoshi'ah nah!
Kehoshata shomrei mitzvot
vechochei yeshu'ot,
El lemosha'ot: vehoshi'ah nah!
Ani vaho, hoshiah nah!

Except on Hoshana Rabba, add this ...

הוֹשִׁיעָה אֶת-עַמֶּךָ
וּבְרַךְ אֶת-נַחְלָתְךָ
וּרְעֵם וְנִשְׂאֵם עַד-הָעוֹלָם
וַיְהִי דְבַר־יְיָ אֱלֹהֵי
אֲשֶׁר הִתְחַנַּנְתִּי לִפְנֵי יְהוָה
קְרִבִים אֶל-יְהוָה אֱלֹהֵינוּ
יוֹמָם וּלְיָלֵה
לַעֲשׂוֹת מִשְׁפַּט עֲבָדָו
וּמִשְׁפַּט עַמּוֹ יִשְׂרָאֵל
דְּבַר-יוֹם בְּיוֹמוֹ
לְמַעַן דַּעַת כָּל-עַמֵּי הָאָרֶץ
כִּי יְהוָה הוּא הָאֱלֹהִים אֵין עוֹד

Hoshi'a et amecha
uvarech et nachalatecha,
ur'em venas'em ad ha'olam.
Veyiheyu devaray eleh
asher hit'chananti lifnei Adonai
kerovim el Adonai Eloheinu
yomam valayla,
la'asot mishpat avdo
umishpat amo Yisra'el,
devar yom beyomo,
lema'an da'at kol amei ha'aretz
ki Adonai hu haElohim, ein od.

On Hoshana Rabba, say this instead ...

הוֹשַׁע נָא אֵל נָא אָנָּה הוֹשִׁיעָה נָא
הוֹשַׁע נָא סְלַח נָא
וְהַצְלִיחָה נָא
וְהוֹשִׁיעֵנוּ אֵל מַעֲזֵנוּ

Hosha nah, El nah; ana hoshi'a nah!
Hosha nah, selach nah
vehatzlicha nah,
vehoshi'enu, El ma'uzenu!

¹ “You will return and cause to return the return/captivity of Jacob's tents.”

² “Care for”—the Hebrew is used for a shepherd's work; “carry”—the Hebrew can mean “lift up” or “bear with.”

³ “Each day's matter in its day”—i.e., same-day service in court!

⁴ From Solomon's words, *1 Kings 8:59-60*, at the dedication of the Temple.

13. Ta'aneh Emunim • תענה אמונים

Answer	תענה	Ta'aneh
the faithful as they spill out	אמונים שופכים	emunim shofchim
their hearts to you—like water—in prayer	לך לב כמים	lecha lev kamayim,
and please save us,	והשיעה נא	vehoshi'ah nah
for the sake of	למען	lema'an
Abraham who came through fire and water	בא באש ובמים	bah va'esh uvamayim,
(and please give us success)	והצליחה נא	vehatzlicha nah
who decided and said,	גזר ונם	gazar venam,
<i>Gen. 18:4</i> “Let some water be brought.” ¹	יקח נא מעט מים	“yukach nah me'at mayim.”
And save us, God, our stronghold!	והשיענו אל מעוזנו	Vehoshi'enu, El ma'uzenu!
Answer	תענה	Ta'aneh
the “flags” that passed through parted waters	דגלים גזו גזרי מים	degalim gazu gizrei mayim
and please save us,	והשיעה נא	vehoshi'ah nah
for the sake of	למען	lema'an
Isaac, bound at <i>Gen. 28:17</i> heaven's gate,	הנעקד בשער השמים	hane'ekad besha'ar hashamayim
and please give us success,	והצליחה נא	vehatzlicha nah,
(and please give us success)	והצליחה נא	vehatzlicha nah
who returned to dig water wells. ²	ושב וחפר בארות מים	veshav vechafar be'erot mayim.
And save us, God, our stronghold!	והשיענו אל מעוזנו	Vehoshi'enu, El ma'uzenu!

¹ Abraham (according to Midrash, Genesis Rabbah) survived the “Chaldean fire” into which powerful Nimrod cast him, when Abraham refused to worship either fire or water (or Nimrod himself). Later, after his circumcision, he greeted three visitors by ordering water to wash their feet (Gen. 18:4).

² The “flags” represent the tribes of Israel, who crossed through the Reed Sea at the Exodus. Isaac was “bound” as a sacrifice; tradition says the Altar Abraham used was the Foundation Stone on which Jacob rested his head and which he declared the gate of Heaven (Gen. 28:17).

Answer	תענה	Ta'aneh
the pure <i>Israelites</i> who camped next to water	זְכִים חוֹנִים עָלֵי מַיִם	zakim chonim alei mayim
and please save us,	וְהוֹשִׁיעָה נָא	vehoshi'ah nah
for the sake of	לְמַעַן	lema'an
smooth <i>Jacob</i> , who peeled rods	חָלַק מְפַצֵּל מְקֵלוֹת	chalak mefatzel maklot
at the water-troughs,	בְּשִׁקְתוֹת הַמַּיִם	beshikatot hamayim
(and please give us success)	וְהִצְלִיחָה נָא	vehatzlichah nah
who lifted and rolled a rock from a well. ¹	טָעַן וְגַל אֶבֶן מִבְּאֵר מַיִם	ta'an vegal even mib'er mayim.
And save us, God, our stronghold!	וְהוֹשִׁיעֵנוּ אֵל מְעֻזָּנוּ	Vehoshi'enu, El ma'uzenu!

Answer	תענה	Ta'aneh
your dear <i>people</i> , heirs of <i>the wisdom of Torah</i>	יְדִידִים נוֹחְלֵי דַת	yedidim nochalei dat
<i>which is</i> compared to water	מְשׁוֹלַת מַיִם	meshulat mayim
and please save us,	וְהוֹשִׁיעָה נָא	vehoshi'ah nah
for the sake of	לְמַעַן	lema'an
<i>those who</i> dug for water with their sticks	כָּרוּ בְּמִשְׁעָנוֹתָם מַיִם	karu bemishanotam mayim
(and please give us success)	וְהִצְלִיחָה נָא	vehatzlichah nah
to provide—for them and their offspring—	לְהַכִּין לָמוֹ וּלְצִאֲצָאֵימוֹ	lehachin lamo uletze'etza'eimo
water. ²	מַיִם	mayim.
And save us, God, our stronghold!	וְהוֹשִׁיעֵנוּ אֵל מְעֻזָּנוּ	Vehoshi'enu, El ma'uzenu!

¹ On the way from Egypt, the Israelites camped by twelve springs of water (Ex. 15:27); Jacob was smooth-skinned whereas Esau was hairy (Gen. 27:11); he augmented his flock by peeling sticks to influence their breeding (Gen. 30:37); he rolled a rock off the well to help Rachel water her flock (Gen. 29:10).

² BT Baba Kama 82a compares Torah to water; the Israelites sang of a well to which God brought them (Num. 21:18).

Answer	תענה	Ta'aneh
those who plead—as if in a desert—	מתחננים כבישמון	mitchanenim kevishimon
for water	עלי מים	alei mayim
and please save us,	והושיעה נא	vehoshi'ah nah
for the sake of	למען	lema'an
the reliable servant	נאמן בית	ne'eman bayit
who supplied the people with water;	מספיק לעם מים	maspik la'am mayim
(and please give us success)	והצלחה נא	vehatzlicha nah
he struck the rock and water oozed out. ¹	סלע הך ויזובו מים	selah hach veyazuvu mayim
And save us, God, our stronghold!	והושיענו אל מעוזנו	Vehoshi'enu, El ma'uzenu!
Answer	תענה	Ta'aneh
those who said, ^{Num. 21:17} “Rise, O water well!”	עונים עלי באר מים	onim “ali be'er mayim”
and please save us,	והושיעה נא	vehoshi'ah nah
for the sake of	למען	lema'an
Moses, assigned at the waters of strife	פקד במי מריבת מים	pukad bemei merivat mayim
(and please give us success)	והצלחה נא	vehatzlicha nah
to give drinking water to the thirsty. ²	צמאים להשקותם מים	tzeme'im lehashkotam mayim.
And save us, God, our stronghold!	והושיענו אל מעוזנו	Vehoshi'enu, El ma'uzenu!

¹ “Reliable servant” is “trusted member of the household,” a compliment for Moses; he struck the rock in Num 20:11 and got into serious trouble with the Boss.

² Numbers 20 tells how Miriam dies, the Israelites complain of a shortage of water, God tells Moses to speak to the rock; he strikes it instead and draws water, but now he's in trouble. “The waters of strife” could be “the waters of the strife about water” or “the waters of the *place Merivah associated with water*,” but the name “Merivah” is associated with the Hebrew word for strife.

Answer	תענה	Ta'aneh
holy people who pour out water to you ¹	קדושים מנסכים לך מים	kedoshim menas'chim lecha mayim
and please save us,	והושיעה נא	vehoshi'ah nah
for the sake of	למען	lema'an
the chief poet, <i>King David</i> ,	ראש משוררים	rosh meshorerim
who longed to drink water	כתאב שתות מים	keta'av shetot mayim
<i>but</i> exclaimed, “No way!” ²	חלילה פץ	“Chalilah” patz,
(and please give us success)	והצליחה נא	vehatzlichah nah
and poured out the water to you <i>as an offering</i> .	שב ונסך לך מים	shav venasach lecha mayim
And save us, God, our stronghold!	והושיענו אל מעזנו	Vehoshi'enu, El ma'uzenu!

Answer	תענה	Ta'aneh
us who ask <i>you</i> ,	שואלים	sho'alim
with the four <i>species that are</i> planted by water	ברבוע אשלי מים	beribu'a eshlei mayim
and please save us,	והושיעה נא	vehoshi'ah nah
for the sake of	למען	lema'an
the Temple ³ hill from which came water	תל תלפיות מוצא מים	tel talpiyot motza mayim
(and please give us success)	והצליחה נא	vehatzlichah nah
open ⁴ the earth; let the sky drip <i>rain</i> .	תפתח ארץ ותרעוף שמים	tiftach eretz vetar'if shamayim
And save us, God, our stronghold!	והושיענו אל מעזנו	Vehoshi'enu, El ma'uzenu!

Please have mercy on	רחם נא	Rachem nah
<i>this</i> gathering of the community of Jeshurun;	קהל עדת ישרון	kehal adat Yeshurun;
forgive and pardon their sin	סלח ומחל עונם	selach umechal avonam,
and save us, God of our salvation!	והושיענו אלהי ישענו	vehoshi'enu, Elohei yisheinu!

¹ In the Temple, a joyous ceremony of pouring water on the altar (water libation) took place during Sukkot.

² This line, found in Metzudah but not ArtScroll, makes sense of the stanza. In II Samuel 23:13-17, David needed water; three of his warriors risked their lives to bring him some; he would not drink water procured at such a cost but poured it out as a sacrifice to God.

³ תל תלפיות is “the hill of Talpiyot”; the word “Talpiyot” may mean “the hill of mouths”, the hill to which every mouth turns in prayer (Metzudah siddur, p. 881); or it may mean “armory”—the place where the edges (mouths) of armaments are hung up for storage (Gesenius' Lexicon).

⁴ Either to let water well up from subterranean sources, or to let parched land absorb the rain without runoff.

14. Ometz Yesh'acha • אִמְץ יֵשׁעַךְ

This poem conveys excitement, as if the Messianic Era is imminent.

A voice announces, announces and says: ¹	קוֹל מְבַשֵּׂר מְבַשֵּׂר וְאוֹמֵר	Kol mevaser, mevaser ve'omer:
A voice announces, announces and says:	קוֹל מְבַשֵּׂר מְבַשֵּׂר וְאוֹמֵר	Kol mevaser, mevaser ve'omer:
The power of your rescue is coming	אִמְץ יֵשׁעַךְ בָּא	Ometz yesh'acha ba;
<i>Song 2:8</i> I hear my lover; here he comes!	קוֹל דּוֹדִי הִנֵּה־זֶה בָּא	“Kol dodi hineh zeh ba.”
... a voice announces and says ...	מְבַשֵּׂר וְאוֹמֵר	mevaser ve'omer:
He's coming with myriad troops of angels	בָּא בְּרַבְבוֹת כְּתִים	Ba berivevot kitim,
to stand <i>Zech 14:4</i> on the Mount of Olives.	לְעִמּוֹד עַל הַר הַזֵּיתִים	la'amod al Har Hazeitim.
... a voice announces and says ...	מְבַשֵּׂר וְאוֹמֵר	mevaser ve'omer:
He's coming to blow the shofar;	גִּשְׁתוּ בַשּׁוֹפָר לְתַקֵּעַ	Gishto bashofar litkah;
beneath him the mountain will split.	תַּחְתָּיו הַר יִבְקַע	tachtav har yibakah.
... a voice announces and says ...	מְבַשֵּׂר וְאוֹמֵר	mevaser ve'omer:
He's knocking, flourishing, glowing—	דָּפַק וְהִצִּיץ וְזָרַח	Dafak vehetzitz vezarach,
half the mountain moves from the east. ²	וּמַשׁ חֲצִי הָהָר מִמִּזְרָח	umash chatzi hahar mimizrach.
... a voice announces and says ...	מְבַשֵּׂר וְאוֹמֵר	mevaser ve'omer:
He has kept his word, ³	הַקִּים מְלִיל נְאֻמוֹ	Hekim milul na'omo,
he's coming with his holy ones.	וּבָא הוּא וְכָל קְדוֹשָׁיו עִמּוֹ	uvah hu vechol kedoshav imo.
... a voice announces and says ...	מְבַשֵּׂר וְאוֹמֵר	mevaser ve'omer:
And for all earth-dwellers	וְלִכְל בְּאֵי הָעוֹלָם	Ulechol ba'ei ha'olam,
an echo ⁴ from above is heard:	בַּת קוֹל יִשְׁמַע בְּעוֹלָם	bat kol yishamah ba'olam.
... a voice announces and says ...	מְבַשֵּׂר וְאוֹמֵר	mevaser ve'omer:
She labored and gave birth: “Who is this?”	חָלָה וַיִּלְדָּה מִי זֹאת	Chalah veyaldah mi zot
<i>Isa 66:8</i> “Who has ever heard of such a thing?”	מִי שָׁמַע כְּזֹאת	mi shamah kazot.
... a voice announces and says ...	מְבַשֵּׂר וְאוֹמֵר	mevaser ve'omer:

¹ The “voice” is of the prophet Elijah, herald of the Messiah; we imagine we can hear him coming right now!

² From Zechariah's messianic prophecy—the mountain will split and move, half from the East.

³ מְלִיל נְאֻמוֹ—“the speaking of his utterance.”

⁴ בַּת קוֹל, “the daughter of a voice/sound,” usually refers to a communication from God, more indirect than the way God spoke to Moses, like a mysterious echo with no source.

The pure one has done all this:

Isa 66:8 who has seen anything like it?

... a voice announces and says ...

The great rescue and its sudden timing were set:

Isa 66:8 could the earth do all this in one day?

... a voice announces and says ...

By one mightier than high and low

Isa 66:8 could a nation be born in one go?

... a voice announces and says ...

When radiant God saves the people,

Zech. 14:7 there will be light in the evening.

... a voice announces and says ...

The saved will ascent Mount Zion

Isa. 66:8 for Zion has labored and given birth!

... a voice announces and says ...

It's heard within all your borders:

Isa. 54:2 "Spread out your campsite!"

... a voice announces and says ...

Move as far away as Damascus,¹

collect from there your sons and daughters.

... a voice announces and says ...

Rejoice, Rose² of Sharon,

for those sleeping in Hebron have risen.

... a voice announces and says ...

Turn to me and be rescued—

today, if you *only* listen to me!³

... a voice announces and says ...

טָהוֹר פָּעַל כָּל אֵלֶּה

וּמִי רָאָה כְּאֵלֶּה

מְבַשֵּׂר וְאוֹמֵר

יֵשַׁע וְזַמַּן הַיּוֹחַד

הַיּוֹחַל אֶרֶץ בְּיוֹם אֶחָד

מְבַשֵּׂר וְאוֹמֵר

כְּבִיר רוֹם וְתַחַת

אִם יוֹלֵד גּוֹי פְּעַם אֶחָת

מְבַשֵּׂר וְאוֹמֵר

לָעֵת יִגְאֵל עַמּוֹ נְאוֹר

וְהִיָּה לָעֵת עֶרֶב יִהְיֶה אוֹר

מְבַשֵּׂר וְאוֹמֵר

מוֹשִׁיעִים יַעֲלוּ לְהַר צִיּוֹן

כִּי־חָלָה גַם־יָלְדָה צִיּוֹן

מְבַשֵּׂר וְאוֹמֵר

נִשְׁמַע בְּכָל גְּבוּלָךְ

הַרְחִיבִי מְקוֹם אֹהֶלְךָ

מְבַשֵּׂר וְאוֹמֵר

שִׁמִּי עַד דְּמִשְׁק מִשְׁכְּנוֹתֶיךָ

קַבְּלִי בְּנִיךָ וּבְנוֹתֶיךָ

מְבַשֵּׂר וְאוֹמֵר

עֲלִזִי חֲבַצְלֵת הַשָּׁרוֹן

כִּי קָמוּ יְשֵׁנֵי חֶבְרוֹן

מְבַשֵּׂר וְאוֹמֵר

פָּנוּ אֵלַי וְהוֹשַׁעוּ

הַיּוֹם אִם בְּקוֹלִי תִשְׁמְעוּ

מְבַשֵּׂר וְאוֹמֵר

Tahor pa'al kol eileh,

umi ra'ah ka'eileh.

mevaser ve'omer:

Yeshah uzeman huhad,

hayuchal eretz beyom echad.

mevaser ve'omer:

Kabir rom vatachat,

im yivaled goi pa'am echat.

mevaser ve'omer:

Le'et yig'al amo na'or,

vehayah le'et erev yiheyeh or.

mevaser ve'omer:

Moshi'im ya'alu lehar Tziyon,

ki chalah gam yaldah Tziyon.

mevaser ve'omer:

Nishmah bechol gevulech

har'chivi mekom oholech.

mevaser ve'omer:

Simi ad Damesek mishkenotayich,

kabli vanayich uvenotayich.

mevaser ve'omer:

Izli chavatzet haSharon,

ki kamu yeshenei Chevron.

mevaser ve'omer:

Penu elai vehivashu,

hayom in bekoli tishma'u.

mevaser ve'omer:

¹ "Place as far as Damascus your dwellings"; some would see this as a call for a landgrab, but with the next line it seems to call for going far and staying only long enough to collect the scattered exiles.

² חֲבַצְלֵת הַשָּׁרוֹן, translated as "rose of Sharon" (Song of Songs 2:1) could refer to a lily or daffodil.

³ Cf. Psalm 95:7, we can return to God right now if only we listen: "Today if you listen to God's voice / הַיּוֹם אִם־ / בקולו תשמעו / hayom im bekolo tishma'u."

Someone has grown up; his name is Bud;
he's really David *himself!*

... a voice announces and says ...

Rise, O *people* trampled in the dust;

Isa. 26:19 wake up and sing, you dust-dwellers.

... a voice announces and says ...

When *God* rules *the city* crowded with people,

2 Sam 22:51 *God's* king will be a tower of rescue!

... a voice announces and says ...

Blotting out the memory of the wicked,

2 Sam. 22:51 God is kind to God's anointed,

to David.

... a voice announces and says ...

Bring rescue for the long-lasting people,

2 Sam. 22:51 for David and his progeny, always!

... a voice announces and says ...

צִמַּח אִישׁ צִמַּח שְׁמוֹ

הוּא דָוִד בְּעֵצְמוֹ

מְבַשֵּׁר וְאוֹמֵר

קוּמוּ כְפוּשֵׁי אַפַּר

הִקִּיצוּ וְרַנְנוּ שׁוֹחְנֵי אַפַּר

מְבַשֵּׁר וְאוֹמֵר

רַבְתִּי אִם בְּהַמְלִיכוֹ

מִגְדוֹל יֵשׁוּעוֹת מַלְכוֹ

מְבַשֵּׁר וְאוֹמֵר

שֵׁם רֵשָׁעִים לְהָאֵבִיד

עֹשֶׂה חֶסֶד לְמִשְׁחִיחוֹ

לְדָוִד

מְבַשֵּׁר וְאוֹמֵר

תִּנְהַ יֵשׁוּעוֹת לְעַם עוֹלָם

לְדָוִד וּלְזַרְעוֹ עַדְעוֹלָם

מְבַשֵּׁר וְאוֹמֵר

..... Leader and congregation:

A voice announces, announces and says

קוֹל מְבַשֵּׁר מְבַשֵּׁר וְאוֹמֵר

Tzamach ish tzemach shemo,

hu David be'atzmo.

mevaser ve'omer:

Kumu kefushei afar,

hakitzu veranenu shochnei afar.

mevaser ve'omer:

Rabati am behamlichu,

migdol yeshu'ot malko.

mevaser ve'omer:

Shem resha'im leha'avid,

oseh chesed limshicho

leDavid.

mevaser ve'omer:

Tenah yeshu'ot le'am olam,

leDavid ulezaro ad olam.

mevaser ve'omer:

A voice announces, announces and says

קוֹל מְבַשֵּׁר מְבַשֵּׁר וְאוֹמֵר

Kol mevaser, mevaser ve'omer

A voice announces, announces and says

קוֹל מְבַשֵּׁר מְבַשֵּׁר וְאוֹמֵר

Kol mevaser, mevaser ve'omer

A voice announces, announces and says

קוֹל מְבַשֵּׁר מְבַשֵּׁר וְאוֹמֵר

Kol mevaser, mevaser ve'omer

A voice announces, announces and says

קוֹל מְבַשֵּׁר מְבַשֵּׁר וְאוֹמֵר

Kol mevaser, mevaser ve'omer

A voice announces, announces and says

קוֹל מְבַשֵּׁר מְבַשֵּׁר וְאוֹמֵר

Kol mevaser, mevaser ve'omer

A voice announces, announces and says

קוֹל מְבַשֵּׁר מְבַשֵּׁר וְאוֹמֵר

Kol mevaser, mevaser ve'omer

A voice announces, announces and says

קוֹל מְבַשֵּׁר מְבַשֵּׁר וְאוֹמֵר

Kol mevaser, mevaser ve'omer

A voice announces, announces and says

קוֹל מְבַשֵּׁר מְבַשֵּׁר וְאוֹמֵר

Kol mevaser, mevaser ve'omer

..... Beat your willows so that leaves come off.....

Ps. 28:9 Save your people
and bless your heritage,
care for them and carry them forever.¹

1 Kings 8:59-60 And let these my words
which I have prayed before God
be close to the ruler, our God,
day and night,
to ensure justice for God's servant
and justice for God's people Israel,
dealing with matters as they arise²
so as to teach all peoples of the world
that God is God, and nothing else is.³

May this be your will,
ruling God,
and God of our parents,
to accept with kindness and favor
our prayer and circling the *bimah*,
to remove the iron barrier
that separates us from you,
listen to our cries
and seal us in the book of a good life.

הוֹשִׁיעָה אֶת־עַמְּךָ
וּבְרַךְ אֶת־נַחְלָתְךָ
וּרְעֵם וּנְשָׂאִם עַד־הָעוֹלָם
וַיְהִי דְבַר־י אֱלֹהִים
אֲשֶׁר הִתְחַנַּנְתִּי לִפְנֵי יְהוָה
קְרוֹבִים אֶל־יְהוָה אֱלֹהֵינוּ
יוֹמָם וָלַיְלָה
לְעֲשׂוֹת מִשְׁפַּט עֲבָדָיו
וּמִשְׁפַּט עַמּוֹ יִשְׂרָאֵל
דְּבַר־יוֹם בְּיוֹמוֹ
לְמַעַן דַּעַת כָּל־עַמֵּי הָאָרֶץ
כִּי יְהוָה הוּא הָאֱלֹהִים אֵין עוֹד

Hoshi'a et amecha
uvarech et nachalatecha,
ur'em venas'em ad ha'olam.
Veyiheyu devaray eleh
asher hit'chananti lifnei Adonai
kerovim el Adonai Eloheinu
yomam valayla,
la'asot mishpat avdo
umishpat amo Yisra'el,
devar yom beyomo,
lema'an da'at kol amei ha'aretz
ki Adonai hu haElohim, ein od.

יְהִי רָצוֹן מִלְּפָנֶיךָ
יְי אֱלֹהֵינוּ
וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ
שֶׁתְּקַבֵּל בְּרַחֲמִים וּבְרָצוֹן
אֶת תְּפִלָּתֵנוּ וְהַקְּפוּתֵינוּ
וְתַסִּיר מַחֲצִיזַת הַבְּרָזֶל
הַמַּפְסֶקֶת בֵּינֵינוּ וּבֵינֶיךָ
וְתַעֲזִין שׁוֹעֲתֵינוּ
וְחַתְּמֵנוּ בְּסֵפֶר חַיִּים טוֹבִים

Yehi ratzon milfanecha,
Adonai Eloheinu
vElohei avoteinu ve'imoteinu,
shetekabel berachamim uveratzon
et tefilatenu vehakafatenu,
vetasir mechitzat habarzel
hamafseket beineinu uveinecha,
veta'azin shav'ateinu,
vechotmeinu besefer chayim tovim.

This is the end of the Hoshanot service for Hoshana Rabba

¹ “Care for”—the Hebrew is used for a shepherd’s work; “carry”—the Hebrew can mean “lift up” or “bear with.”

² “Each day’s matter in its day”—i.e., same-day service in court!

³ From Solomon’s words, I Kings 8:59-60, at the dedication of the Temple.

15. Kehoshata Adam • כְּהוֹשַׁתָּ אָדָם

God, please save us!¹

אָנִי וְהוּ הוֹשִׁיעָה נָא Ani vaho hoshi'ah na!

As you saved Adam²,
formed by your hands, to protect him,
on Shabbat (the holy day) you created
redemption and grace for him—
save us like that!

כְּהוֹשַׁתָּ אָדָם Kehoshata Adam,
יָצִיר כַּפַּיִךְ לְגוֹנְנָה yetzir kapecha, legonenah,
בְּשַׁבַּת קֹדֶשׁ הִמְצַאתוּ beShabbat kodesh himtzeto
כֹּפֶר וְחֲנִינָה kofer vachaninah,
כֵּן הוֹשַׁע נָא ken hoshah nah!

As you saved the exceptional people
who hoped for freedom—
wisely they foresaw
the choice of the seventh day for rest—
save us like that!

כְּהוֹשַׁתָּ גּוֹי מְצֻיָּן Kehoshata goy metzuyan
מִמְקוֹיִם חֹפֶשׁ mekavim chofesh,
דַּעַה כְּוִנוֹ de'ah kivnu
לְבוֹר שְׁבִיעֵי לְנֶפֶשׁ lavur shevi'i lenofesh
כֵּן הוֹשַׁע נָא ken hoshah nah!

As you saved the people
you led like a flock to rest,
you set a statute at Marah *where Moses*
struck the rock, by the still waters—
save us like that!

כְּהוֹשַׁתָּ הָעָם Kehoshata ha'am
נִהַגְתָּ כְּצֹאן לְהַנְחוֹת nihagta katzon lehanchot
וְחָק שַׁמַּת בְּמָרָה vechok samta beMara
עַל מֵי מְנוּחוֹת al mei menuchot,
כֵּן הוֹשַׁע נָא ken hoshah nah!

As you saved your gift
in the Sinai Wilderness camp—
on the sixth day, wisely, they gathered
a double portion of bread—
save us like that!

כְּהוֹשַׁתָּ זְבוּדֵיךְ Kehoshata zevudecha
בְּמִדְבַר סִין בַּמַּחֲנֶה beMidbar Sin bamachaneh
חֹכְמוֹ וְלָקְטוּ בַּשִּׁישִׁי chochmu velaktu bashishi
לֶחֶם מִשְׁנֶה lechem mishneh
כֵּן הוֹשַׁע נָא ken hoshah nah!

¹ אָנִי וְהוּ doesn't really mean anything. It has the same numerical value as אָנָּה (please) and the Tetragrammaton, God's name. It's a way of saying "please, God" without saying "God"—almost like using an anagram such as "Egos plead!" Thanks to the Birnbaum Siddur for this explanation.

² אָדָם—"Adam"—begins the alphabetical acrostic. To follow the acrostic, note that each stanza begins כְּהוֹשַׁתָּ and covers two letters of the Alephbet. After the Alephbet, the author has worked his name into the poem.

As you saved your dependents,
who in their wisdom explained how to
prepare for *Shabbat*, their shepherd
congratulated them and thanked them—
save us like that!

As you saved those you fed with the
delight of stored manna—
it didn't look bad
or smell rotten—
save us like that!

As you saved those who studied the
laws of *Shabbat* observance, who
rested and reposed and observed the
domains and limits—
save us like that!

As you saved those who heard the
Fourth Commandment at Sinai,
about “remember” and “observe”
to keep the seventh day holy—
save us like that!

As you saved those chosen to circle
Jericho seven times—they kept up the
attack on *Shabbat*¹ until it fell—
save us like that!

כְּהוֹשַׁתָּ טְפוּלֶיךָ	Kehoshata tefulecha
הוֹרוּ הַחֲנָה בְּמַדְעָם	horu hachanah bemada'am
יִשָּׂר כּוֹחַם	yishar kochem
וְהוֹדָם לְמוֹ רוֹעֵם	vehodam lamo ro'am,
כֵּן הוֹשַׁע נָא	ken hosha nah!
כְּהוֹשַׁתָּ כָּל־כֶּלֶו	Kehoshata kulkelu
בְּעֵנֵג מִן הַמְּשָׁמַר	be'oneg man ham'shumar
לֹא הִפְךָ עֵינוּ	lo hafach einu
וְרִיחוֹ לֹא נָמַר	vereicho lo namar,
כֵּן הוֹשַׁע נָא	ken hosha nah!
כְּהוֹשַׁתָּ מִשְׁפָּטֵי	Kehoshata mishpetei
מִשְׁאוֹת שַׁבָּת גָּמְרוּ	mas'ot Shabbat gamaru,
נָחוּ וְשָׁבְתוּ	nachu veshavtu
רְשִׁיּוֹת וּתְחוּמִים שָׁמְרוּ	reshuyot utechumim shamaru,
כֵּן הוֹשַׁע נָא	ken hosha nah!
כְּהוֹשַׁתָּ סִינֵי הַשְּׁמַעוּ	Kehoshata Sinai hoshme'u
בְּדַבּוּר רְבִיעִי	bedibur revi'i
עֵינֵינוּ זָכַר וְשָׁמַר	inyan zachor veshamor
לְקַדֵּשׁ שְׁבִיעִי	lekadesh shevi'i
כֵּן הוֹשַׁע נָא	ken hosha nah!
כְּהוֹשַׁתָּ פְּקֻדוֹ יְרִיחוֹ	Kehoshata pukdu Yericho
שֶׁבַע לְהַקֵּף	sheva lehakef
צָרוּ אֶד רִדְתָּהּ	tzaru ad ridtah
בַּשַּׁבָּת לְתַקֵּף	baShabbat letakef
כֵּן הוֹשַׁע נָא	ken hosha nah!

¹ Joshua 6:15.

As you saved *Solomon, the author of*
Kohelet, and his people in the eternal
Temple, they pleased you when they
kept the festival for seven and another
seven days¹—save us like that!

As you saved captives
who rise from exile to redemption,
when they read your Torah
every day of the festival—
save us like that!

As you saved those who brought you
joy² with the restored Second Temple,
who waved the lulav all seven days in
the Sanctuary³—
save us like that!

As you saved those who beat the
willows even on Shabbat,⁴
and stood branches from Motza at the
base of the altar⁵—
save us like that!

כְּהוֹשַׁתָּ קְהֵלֶת וְעַמּוֹ	Kehoshata Ko helet ve'amo
בְּבֵית עוֹלָמִים	beveit olamim,
רִצּוּחַ בְּחֻגְגָם	ritzucha bechogegam
שִׁבְעָה וְשִׁבְעָה יָמִים	shiv'ah veshiv'ah yamim
כֵּן הוֹשַׁע נָא	ken hosha nah!
כְּהוֹשַׁתָּ שָׁבִים	Kehoshata sh avim,
עוֹלֵי גוֹלָה לְפִדְיוֹם	olei golah, lefidyom,
תּוֹרַתְךָ בְּקֶרְאָם	Torat'cha bekor'am
בְּחַג יוֹם יוֹם	bechag yom yom
כֵּן הוֹשַׁע נָא	ken hosha nah!
כְּהוֹשַׁתָּ מִשְׂמַחֶיךָ	Kehoshata mes amchecha
בְּבִנְיָן שְׁנֵי הַמְּחֻדָּשׁ	bevinyan sheni hamchudash
נוֹטְלִין לִלְבָב	notlin lulav
כָּל-שִׁבְעָה בַּמִּקְדָּשׁ	kol shiv'ah baMikdash,
כֵּן הוֹשַׁע נָא	ken hosha nah!
כְּהוֹשַׁתָּ חִבּוּט	Kehoshata ch ibut
עֲרָבָה שַׁבַּת מַדְחִים	aravah Shabbat madchim,
מְרִבְיּוֹת מוֹצָא לִסּוּד	murbiyot motza lisod
מִזְבַּח מְנִיחִים	mizbe'ach manichim,
כֵּן הוֹשַׁע נָא	ken hosha nah!

¹ I Kings 8:65.

² מְשַׂחֲחֶיךָ —“those who brought you joy”—begins an acrostic on (presumably) the author's name: מְנַחֵם בְּבֵית מִכִּיר חִזְקָה לְעַד, etc.

³ Possibly a reference to Ezra 3:4 and/or Nehemia 8:18.

⁴ Mishna Sukka 4:6 says in Temple days the willow ceremony was performed even on Shabbat. Today, we don't beat the Hoshana Rabba willows on Shabbat; our calendar prevents this seventh day of Sukkot from falling on Shabbat.

⁵ Mishna Sukka 4:5 says Motza was a place below Jerusalem; people went there to gather willow branches and stood them at the sides of the altar, their tops bowed over the top of the altar.

As you saved *those who* rejoiced¹ with flexible, long, tall *boughs* and as they left gave words of praise: “Beauty is yours, O altar!”—

save us like that!

As you saved those who thanked and hoped constantly, like them we all *cry* “We *turn* to God, and our eyes *turn* to God!”

—save us like that!

As you saved those who circled your wine cellar, dug *in the ground*, with branches, praying:

“God, please save us!”

—save us like that!

As you saved the diligent soldiers² who serve on the *day of rest*, with the double Shabbat sacrifice of burnt offering and meal offering

—save us like that!

As you saved your Levites who gathered on their stand, saying:

Ps. 92:1 “A psalm: a song of Shabbat”

—save us like that!

כְּהוֹשַׁתָּ בְּרָכוֹת
וְאַרְחוֹת וּגְבוּהוֹת מְעֻלָּסִים
בְּפִטְרָתָן יוֹפֵי לֶחָד
מִזְבַּח מְקַלְסִים
כֵּן הוֹשַׁע נָא
כְּהוֹשַׁתָּ מוֹדִים וּמְיַחָלִים
וְלֹא מְשַׁנִּים
כָּלֵנוּ אָנוּ לַיהוָה
וְעֵינֵינוּ לַיהוָה שׁוֹנִים
כֵּן הוֹשַׁע נָא
כְּהוֹשַׁתָּ יָקֵב מַחְצָבֶיךָ
סוֹבְבִים בְּרַעְנָה
רוֹנְנִים
אָנִי וְהוֹ הוֹשִׁיעָה נָא
כֵּן הוֹשַׁע נָא
כְּהוֹשַׁתָּ חֵיל זְרִיזִים
מְשָׁרְתִים בְּמִנוּחָה
קֶרְבַּן שַׁבָּת
כַּפּוּל עוֹלָה וּמִנְחָה
כֵּן הוֹשַׁע נָא
כְּהוֹשַׁתָּ לוֹיִיךָ
עַל דּוּכָנָם לְהַרְבֵּת אוֹמְרִים
מִזְמוֹר שִׁיר לַיּוֹם הַשַּׁבָּת
כֵּן הוֹשַׁע נָא

Kehoshata berakot
va'aruchot ugevohot me'alsim
biftiratan yofi lecha
mizbe'ach mekalsim,
ken hosha nah!
Kehoshata modim umeyachalim
velo meshanim,
kulanu anu leYah,
ve'eineinu leYah shonim,
ken hosha nah!
Kehoshata yekev machatzavecha
sovevim bera'ananah
ronenim,
“Ani vaho, hoshia na,”
ken hosha nah!
Kehoshata cheil zerizim,
meshartim binnuchah
korban Shabbat,
kaful olah umenuchah,
ken hosha nah!
Kehoshata levi'echa
al duchanam leharbat omrim
“Mizmor shir leyom haShabbat,”
ken hosha nah!

¹ עלס—rejoice; קלס—praise.

² I.e., the priests who served in the Temple.

As you saved
those you calmed with your rules
which always bring delight,
so you may favor them and bring
them rest, peacefully let them be
saved—save us like that!

As you saved and returned
Jacob's tribes *at the Exodus*,
you will certainly bring Jacob's
descendants back home¹—
please save us!

As you saved those who observe
the rules and hope to be saved,

Ps. 68:21 God who saves,

please save us—

please, God, save us!

Ps. 28:9 Save your people

and bless your heritage,

care for them and carry them forever.²

I Kings 8:59-60 And let these my words

which I have prayed before God

be close to the ruler, our God,

day and night,

to ensure justice for *God's* servant

and justice for *God's* people Israel,

dealing with matters as they arise³

so as to teach all peoples of the world

that God is God, and nothing else is.⁴

כְּהוֹשַׁתָּ
נְחוּמֵיךָ בְּמִצְוֹתֶיךָ
תַּמִּיד יִשְׁתַּעֲשְׂעוּן
וּרְצֵם וְהַחֲלִיטֵם
בְּשׁוּבָה וְנַחַת יִוָּשְׁעוּן
כֵּן הוֹשַׁע נָא
כְּהוֹשַׁתָּ
שְׁבוֹת שִׁבְטֵי יַעֲקֹב
תָּשׁוּב וְתָשִׁיב
שְׁבוֹת אֹהֲלֵי יַעֲקֹב
וְהוֹשִׁיעָה נָא
כְּהוֹשַׁתָּ שׁוֹמְרֵי מִצְוֹת
וְחוֹכְלֵי יְשׁוּעוֹת
אֵל לְמוֹשָׁעוֹת
וְהוֹשִׁיעָה נָא
אֲנִי וְהוּ הוֹשִׁיעָה נָא
הוֹשִׁיעָה אֶת עַמֶּךָ
וּבְרַךְ אֶת נַחֲלָתֶךָ
וּרְעֵם וְנִשְׂאֵם עַד הָעוֹלָם
וַיְהִי דְבַר יְיָ אֱלֹהִים
אֲשֶׁר הִתְחַנְּנֵנִי לִפְנֵי יְהוָה
קְרוֹבִים אֶל-יְהוָה אֱלֹהֵינוּ
יוֹמָם וְלַיְלָה
לְעֲשׂוֹת מִשְׁפַּט עֲבָדָיו
וּמִשְׁפַּט עַמּוֹ יִשְׂרָאֵל
דְּבַר-יוֹם בְּיוֹמוֹ
לְמַעַן דַּעַת כָּל-עַמֵּי הָאָרֶץ
כִּי יְהוָה הוּא הָאֱלֹהִים אֵין עוֹד

Kehoshata
nichumecha bemitzvotcha,
tamid yishtashe'un,
uretzem vehachalitzem
beshuvah vanachat yivashe'un,
ken hosha nah!
Kehoshata
shevut shivtei Ya'akov,
tashuv vetashiv
shevut oholei Ya'akov,
vehoshi'ah nah!
Kehoshata shomrei mitzvot
vechochei yeshu'ot
El lemosha'ot:
vehoshi'ah nah!
Ani vaho, hoshiah nah!
Hoshi'a et amecha
uvarech et nachalatecha,
ur'em venas'em ad ha'olam.
Veyiheyu devaray eleh
asher hit'chananti lifnei Adonai
kerovim el Adonai Eloheinu
yomam valayla,
la'asot mishpat avdo
umishpat amo Yisra'el,
devar yom beyomo,
lema'an da'at kol amei ha'aretz
ki Adonai hu haElohim, ein od.

¹ “You will return and cause to return the return/captivity of Jacob’s tents.”

² “Care for”—the Hebrew is used for a shepherd’s work; “carry”—the Hebrew can mean “lift up” or “bear with.”

³ “Each day’s matter in its day”—i.e., same-day service in court!

⁴ From Solomon’s words, I Kings 8:59-60, at the dedication of the Temple.