
HOSHANOS FOR YOM TOV / CHOL HAMOED /
SHABBOS CHOL HAMOED

/ סדר הושענות ליום טוב / חול המועד
שבת חול המועד

For Hoshanos for Shabbos, see page 401.

For Hoshanos for Hoshana Rabbah, see page 413.

Hoshanos are special tefillos said on Sukkos while circling the bimah and Sifrei Torah as we hold our lulav and esrog (except on Shabbos, when they are said standing in place without the lulav and esrog). The name “hoshanos” comes from the refrain הוֹשַׁע נָא—Please save/save us now! This is all based on what was done in the Beis Hamikdash. The Mishnah in Sukkah (4:5) describes how on each day of Sukkos, the Kohanim placed aravos alongside the Mizbeiach, blew the shofar, and circled the Mizbeiach once, saying (according to some), “Ana Hashem hoshi’ah na, ana Hashem hatzlichah na—Please, Hashem bring us salvation. Please, Hashem, bring us success.” On the last day of Sukkos, known as Hoshana Rabbah, “the Great Hoshana,” they would circle the Mizbeiach seven times. (For the introduction to Hoshana Rabbah, see page 411.) The idea behind Hoshanos is twofold: On the one hand, we just came out of Rosh Hashanah and Yom Kippur safe and sound; we made it through the judgment! Hence the celebration. But on the other hand, we know that the final seal is completed on Hoshana Rabbah (see page 411), and thus we daven now for all that we need to be able to serve Hashem in the coming year.

Where does it say all this in the Torah?

It doesn’t! Performing Hoshanos in the Beis Hamikdash is a halachah l’Moshe miSinai, part of the Oral Law that Hashem told Moshe on Har Sinai but didn’t get written in the Chumash. Therefore, there is no reference to it in our Written Torah. When the Beis Hamikdash was destroyed, the Anshei K’nesses Hagedolah instituted that we should continue the practice, substituting the bimah—from where we read the Torah—for the Mizbeiach.

What’s with the circle?

The power of a circle is that no one is in front, and no one is in back; no one is on top, and no one is on bottom. Everyone is as close to the center as everyone else. To accomplish our great mission to the world (until Mashiach comes), Hashem needs a lot of different positions filled, and thus we have a hierarchy. We need kings, judges, Kohanim, and Leviim. But in our relationship to Hashem, we are **all** His children and are all beloved. Therefore, when “celebrating” our “victory” in the past days of judgment and appreciating the fact that Hashem has us **all** under His “sukkah” shade, we all join in a circle around the Torah and say the Hoshanos. This should make us focus on the fact that we **all** have our responsibility to do our crucial and unique part, and that we **all** are part of this great mission to the world. Such unity will certainly bring about Hashem answering our Hoshanos tefillos.

When is it said?

Israel: Most Nusach Ashkenaz and Nusach Sefard say Hoshanos after Hallel before Krias HaTorah. Some say it after Mussaf.

Chutz La'aretz: Nusach Ashkenaz generally says it after Mussaf, while Nusach Sefard says it after Hallel before Krias HaTorah.

How it is done and what is said? Every day of Sukkos, including Hoshana Rabbah, Hoshanos begin with the same opening four lines: הוֹשַׁע נָא. On all days except for Shabbos, that day's particular paragraph (which is based on what day of the week that day of Sukkos occurs) is said while going around the bimah, and then afterward the paragraphs of אֲנִי נְהוּ הוֹשִׁיעָה נָא and כְּהוֹשַׁעְתָּ הוֹשַׁע נָא. No matter what day of Sukkos it falls on, Shabbos has its own unique הוֹשַׁע נָא paragraph and its own כְּהוֹשַׁעְתָּ that follows. On Hoshana Rabbah, seven paragraphs are said with seven circuits, corresponding to the seven sefiros and seven Ushpizin. (See the introduction to the Ushpizin on page 372 for an explanation of this concept. As well, see the explanations of the seven Hakafof of Simchas Torah, page 458, for more depth on this subject). Those seven Hoshanos are followed by אֲנִי נְהוּ הוֹשִׁיעָה נָא and כְּהוֹשַׁעְתָּ, and then special tefillos for Hoshana Rabbah. All the paragraphs go from aleph to tav to signify that we need Hashem's help in **all** areas of our personal and communal life, and that He is there for us everywhere and always! Some say the words הוֹשַׁע נָא before and then after each day's paragraph. Some say הוֹשַׁע נָא before and after each phrase of the day's paragraph. Some say הוֹשַׁע נָא only before each phrase, and some say it only after each phrase.

The sentence אֲנִי נְהוּ הוֹשִׁיעָה נָא is said at the conclusion of each day's paragraph. The words אֲנִי נְהוּ are part of Hashem's mystical seventy-two-letter name. As well, the gematria of those two words is the same as the words אֲנִי יְהוָה. Thus, we have translated the sentence to mean, "Hashem, save us now!"

As in many piyutim/poems by Rabbi Elazar Hakalir, there are many layers of meaning as well as Kabbalistic and Midrashic allusions that are well worth spending time studying. Here, we will offer a basic translation of the basic ideas.

The Order of Hoshanos:

Day of Sukkos	Day of the Week	Hoshanos	Page numbers
1	Mon/Tu/Th	למען אמתך	p. 394
	Shabbos	אום נצורה	p. 401

2	Tu/Wed/Fri	אבן שתיה	p. 395
	Sun	למען אמתך	p. 394
3	Mon/Wed/Th	אערוך שועי	p. 397
	Shabbos	אום נצורה	p. 401
4	Sun	אערוך שועי	p. 397
	Tu	אבן שתיה	p. 395
	Th	אום אני חומה	p. 396
	Fri	אל למושעות	p. 398
5	Mon/Wed/Fri	אל למושעות	p. 398
	Shabbos	אום נצורה	p. 401
6	Sun/Tu/Th	ארון המושיע	p. 396
	Shabbos	אום נצורה	p. 401
Hoshana Rabbah	p. 413		

Opening Four Verses Said Every Day:

Hashem, our God—please save us for Your sake (*even if we are not worthy*).
 הוֹשִׁיעַ נָא לְמַעַן אֱלֹהֵינוּ הוֹשִׁיעַ נָא:

Or: Hashem, our God—please save us so that we may be able to serve You.

Hashem, our Creator—please save us for Your sake (*even if we are not worthy*).
 הוֹשִׁיעַ נָא לְמַעַן בּוֹרְאֵנוּ הוֹשִׁיעַ נָא:

Or: Hashem, our Creator—please save us so that we may be able to serve You.

Hashem, our Redeemer—please save us for Your sake (*even if we are not worthy*).
 הוֹשִׁיעַ נָא לְמַעַן גּוֹאֲלֵנוּ הוֹשִׁיעַ נָא:

Or: Hashem, our Redeemer—please save us so that we may be able to serve You.

Hashem, Who takes care of us—please save us for Your sake (*even if we are not worthy*).
 הוֹשִׁיעַ נָא לְמַעַן דּוֹרְשֵׁנוּ הוֹשִׁיעַ נָא:

Or: Hashem, Who takes care of us—please save us so that we may be able to serve You.

למען אמתך

This Hoshana refers to Hashem's various traits—truth, greatness, splendor, kindness, goodness, unity, power—that will be revealed to the whole world once He redeems us and Mashiach comes.

Please save us: לְמַעַן אֱמֶתְךָ—for the sake of Your truth (*that the world will see the truth of the promises You made to redeem us!*).
 לְמַעַן בְּרִיתְךָ—for the sake of the bris covenant You made with the Avos to redeem us.
 לְמַעַן גְּדֻלָּךְ וְתִפְאַרְתְּךָ—for the sake of Your greatness and glory (*that will be revealed to all when You redeem us*).
 לְמַעַן דָּתְךָ—for the sake of Your Torah (*whose greatness will be revealed to the world once we are redeemed*).
 לְמַעַן הוֹדְךָ—for the sake of Your majesty (*that will be revealed to all when we are redeemed*).
 לְמַעַן וְעִידְךָ—for the sake of the Beis Hamikdash (*that will be rebuilt when Mashiach comes*).
 לְמַעַן זְכוּרְךָ—for the sake of Your kingship.
 לְמַעַן חֶסֶדְךָ—for the sake of Your middah of chessed.
 לְמַעַן טוֹבְךָ—for the sake of Your middah of doing good.
 לְמַעַן יְחִידְךָ—for the sake of Your Oneness.
 לְמַעַן כְּבוֹדְךָ—for the sake of Your honor (*that is now being desecrated by the nations of the world*).
 לְמַעַן לְמוֹדְךָ—for the sake of limud Torah (*that will increase when Mashiach comes*).
 לְמַעַן מַלְכוּתְךָ—for the sake of Your Kingship (*that will be recognized by all when Mashiach comes*).
 לְמַעַן נִצְחָךָ—for the sake of Your eternal name (*and thus*

הוֹשִׁיעַ נָא: לְמַעַן אֱמֶתְךָ. לְמַעַן בְּרִיתְךָ. לְמַעַן הוֹדְךָ. לְמַעַן וְעִידְךָ. לְמַעַן זְכוּרְךָ. לְמַעַן חֶסֶדְךָ. לְמַעַן טוֹבְךָ. לְמַעַן יְחִידְךָ. לְמַעַן כְּבוֹדְךָ. לְמַעַן לְמוֹדְךָ. לְמַעַן מַלְכוּתְךָ. לְמַעַן נִצְחָךָ. לְמַעַן הוֹשִׁיעַ נָא:

You have unlimited ability to fulfill Your promise to redeem us). לְמַעַן סוּדָךְ —For the sake of Your eternal plan (to redeem us). לְמַעַן עֶזְךָ —For the sake of Your power (that will be revealed to all when the Geulah arrives). לְמַעַן פָּאָדָךְ —For the sake of your grandeur (that will be apparent to all when we are redeemed). לְמַעַן צְדָקָתְךָ —For the sake Your middah of tzedakah (that You do for us even more than we really deserve). לְמַעַן קְדוּשַׁתְךָ —For the sake of Your kedushah (that will be revealed to all when the Geulah comes). לְמַעַן רַחֲמֶיךָ —For the sake of Your abundant mercy (and thus You will redeem us, even if we are not deserving). לְמַעַן שְׁכִינָתְךָ —For the sake of Your Shechinah (that will be seen by all once we are redeemed). לְמַעַן תְּהַלְלֶנִּי —So that the entire world will praise You once Mashiach comes. הוֹשִׁעַ נָא —Please save us!

Conclude with וְהוֹשִׁיעַתָּ אֱלֹהִים and אֲנִי נְהוּ; see page 399.

אבן שתיה

This Hoshana is a request for Hashem to rebuild the Beis Hamikdash and Yerushalayim.

Please save us (and rebuild the Beis Hamikdash): אֲבֵן שְׁתִּיָּה —(specifically the Kodesh Hakodashim,) the place of the Even Shesiyah. בֵּית הַבְּחִירָה —The house You chose to rest Your Presence. גִּוְרֵן אֶרְנָן —That was built on Arnan's threshing floor. דְּבִיר —(The Kodesh Hakodashim, which is) hidden behind the paroches. הָר הַמּוֹרִיָּה —And the entire Har Hamoriah. וְהָר יִרְאָה —The mountain

הוֹשִׁעַ נָא: אֲבֵן שְׁתִּיָּה. בֵּית הַבְּחִירָה. גִּוְרֵן אֶרְנָן. דְּבִיר הַמּוֹצֵנֶה. הָר הַמּוֹרִיָּה. וְהָר יִרְאָה. זְבוּל תַּפְאֲרָתְךָ. חֲנָה דָּוִד. טוֹב הַלְּבָנוֹן. יִפָּה נוֹף מְשׁוֹשׁ כָּל הָאָרֶץ. כְּלִילַת יוֹפִי. לִינֵת הַצֶּדֶק. מְכוֹן לְשִׁבְתְּךָ. נֹוֹה שְׁאֲנָן. סֶכֶת שָׁלֹם. עֲלִיַּת שְׁבָטִים. פִּנֵּת יִקְרָת. צִיּוֹן הַמְצִינֵת. קֹדֶשׁ הַקְּדוּשִׁים. רְצוּף אֲהָבָה. שְׁכִינַת כְּבוֹדְךָ. תֵּל תַּלְפִּיּוֹת. הוֹשִׁעַ נָא:

where Hashem's Presence was revealed (to Bnei Yisrael). זְבוּל תַּפְאֲרָתְךָ —(The Beis Hamikdash, the house) where Your glory rested. חֲנָה דָּוִד —(And rebuild Yerushalayim,) the city where David HaMelech lived. טוֹב הַלְּבָנוֹן —(And the Beis Hamikdash, which) whitened our sins, or: which was built with the best cedars of Lebanon. יִפָּה נוֹף מְשׁוֹשׁ —(And rebuild Yerushalayim, which is) the most beautiful of areas and brings joy to all (through the atonement of the korbanos). כְּלִילַת יוֹפִי —And is perfectly beautiful. לִינֵת הַצֶּדֶק —And is where righteousness resides. מְכוֹן לְשִׁבְתְּךָ —(And rebuild the Beis Hamikdash,) the dwelling where Your Presence resides. נֹוֹה שְׁאֲנָן —(And Yerushalayim,) where all live there in peace and calm. סֶכֶת שָׁלֹם —And the Beis Hamikdash that is called "Sukkas Shalem." עֲלִיַּת שְׁבָטִים —(And rebuild Yerushalayim, where) all the shevatim would go to for aliyah la'regel. פִּנֵּת יִקְרָת —And is the precious cornerstone (of Eretz Yisrael). צִיּוֹן הַמְצִינֵת —And rebuild Tziyon, which is distinguished and stands out among all lands. קֹדֶשׁ הַקְּדוּשִׁים —And the Kodesh Hakodashim. רְצוּף אֲהָבָה —(And rebuild the Beis Hamikdash, which showed the) abundant love between us and Hashem. שְׁכִינַת —And was the resting place of Your honor. תֵּל תַּלְפִּיּוֹת —And was the hill toward which the world faces when davening. הוֹשִׁעַ נָא —Please save us!

Conclude with וְהוֹשִׁיעַתָּ אֱלֹהִים and אֲנִי נְהוּ; see page 399.