

THE YESHIVA PIRCHEI SHOSHANIM ROADMAP TO PRAYER PROJECT

# **The Roadmap to Prayer**

## **Lesson 59**

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# The Roadmap to Prayer

Lesson

# 59

## The Three Festivals: Succos, Pesach and Shavuos<sup>1</sup>

**Additional Insights to the final section of the Hoshanah Rabba  
Hoshanah prayers<sup>2</sup>.**

### Titneinu - Establish Us

In this stanza we find the acrostic that spells out the name *Rebbe Eliezer HaKalir*. He composed most of the *Succos Hoshanah* prayers. According to the Siddur *Avodas Yisrael*, this stanza is actually recited during the final *Hakafah* (circuit) of the seven *Hakafas* done on *Hoshanah Rabba*; not afterwards. However, the prevalent custom today is to recite this after completing the seven *Hoshanah* - circuits around the *Bimah*.

In this stanza we pray that *Hashem* should once again establish us firmly in the Land of Israel along with the greatly anticipated rebuilding of the *Beis Hamikdash* speedily in our day. We also pray here that *Hashem* should restore our spiritual greatness, making a number of references to water and its qualities which is the focus of today's *Hoshanah* prayers.

Each stich in this stanza is followed by a prayer; a refrain calling out to *Hashem*:  
**Hoshah Nah (Save now!)**

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<sup>1</sup> Listed in order of occurrence starting with the first of the three festivals after *Rosh Hashanah*

<sup>2</sup> According to *Nusach Ashkenaz* and *Nusach Sefard*. *Sephardim* recite stanzas in a similar style but with variations of the text.

**Before proceeding to the next section the congregation  
proclaims:**

אַנָּה הוֹשִׁיעָה נָּא

Anah Hoshi'ah Nah (Please! Bring salvation now!)

## Ana Ezon - Please Harken

In this stanza we have our first direct reference to the *Aravah* branches used for *Hoshanas*. We refer to it here as *Arvei Nachal* as it is called by the Torah where it's mentioned in the context of the *Arba Minim* (Four Species).

The *Gemara* in *Succah* explains the term *Arvei Nachal* two ways.

- 1) It grows near a river
- 2) Its leaves are elongated and shaped like a river.

In this stanza there are numerous references to water with our prayer focused on *Hashem* blessing us with an abundance of water.

Each stich begins with the word **Hoshanah** and ends with the refrain: **Vehoshiah Nah (And please save!)**

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**Before proceeding to the next section the congregation  
proclaims:**

אַנָּה קַל נָּא, הוֹשִׁיעֵנָּא וְהוֹשִׁיעָה נָּא

Anah Keil Nah Hoshah Nah VeHoshi'ah Nah  
(Please G-d, please! Save now, and bring salvation now!)

## Ta'eenu KeSeh Oveid - We have strayed like lost sheep

In this stanza we use the acrostic of the *Aleph Beis* in the reverse order. Here, we focus our prayers on our sins and our inadequacies. We take blame and we show our remorse for all that we have done wrong in the past. Perhaps the *Aleph Beis* in the

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reverse order alludes to the fact that we are wayward and do not follow the *Mitzvos* of the *Torah* properly.

Each stich in this stanza begins with the words **Keil Nah (Please G-d!)** and closes with the standard **Hoshah Nah (Save now!)** and an additional prayer of **Vehoshiah Nah (And bring salvation now!)**

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**Before proceeding to the next section the congregation proclaims:**

אַנָּה קַל נָּה , הוֹשִׁיעֲנָּה וְהוֹשִׁיעָה נָּה אָבִינוּ אָתָּה

**Anah Keil Nah Hoshah Nah VeHoshi'ah Nah Avinu Atta  
(Please G-d, please! Save now, and bring salvation now, for You  
are our Father)**

### **Lema'an Tamim - In the Merit of He Who was Perfect**

This stanza enumerates the many illustrious and pious individuals beginning with *Noach* until *Ezra HaSofer* (Ezra the Scribe), evoking their merit in order to arouse *Hashem's* mercy upon us in our prayer for water and sustenance in the upcoming year. Each individual mentioned was exemplary in their righteousness and love of G-d and are associated with some event relating to rain or water.

This stanza is quite similar to the seventh stanza of the *Hoshanah Rabba Hoshanah* prayers recited while doing the seven circuits around the *Bimah* (central podium)<sup>3</sup>. In that stanza the individuals are mentioned for their association to an event involving fire and in this stanza to rain.

This stanza lists the merits of the individual righteous people (*Tzaddikim*) in a backward *Aleph Beis* order while it enumerates the praise of *Bnei Yisrael* at the end of each set according to the straight order of *Aleph Beis*.

1. *Noach - The perfect one of his generation*
2. *Avraham - Perfect in his deeds*
3. *Yitzchok - The tender and the sole offspring of his parents*

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<sup>3</sup> It is the central podium from where the *Torah* is read in the synagogue

**THE YESHIVA PIRCHEI SHOSHANIM ROADMAP FOR PRAYER PROJECT  
AN ATTACHMENT OF THE SOUL - LESSON 59**

4. *Yaakov - The one who hastened to receive a blessing*
5. *Levi - The one who is worthy of Kehunah (priesthood)*
6. *Yehudah - The splendid one who was master over his brothers*
7. *Moshe - The humblest and most trusted of all*
8. *Aharon - The one who positioned himself like an exalted angel*
9. *Miriam - The prophetess who led the women in dance<sup>4</sup>*
10. *Yehoshua - The servant (Moshe Rabbeinu's most devoted student)*
11. *Gideon - The one who asked G-d to show him a miraculous sign*
12. *The 300 Soldiers of Gideon - The dedicated soldiers who fought for G-d's honor*
13. *Simshon - An only child to his parents, who trounced the adversaries*
14. *Shmuel - The good and increasingly exalted one*
15. *King David - The one who brings great joy to You through songs of praise*
16. *Eliyahu - The pure one who ascended to heaven in a storm*
17. *Elisha - The one who served his master, Eliyahu, faithfully*
18. *King Chizkiya - The one who preoccupied himself in fulfilling G-d's will*
19. *Daniel Chanania Mishael Azariah - The ones who sought Hashem in the midst of the exile*
20. *Ezra HaSofer - The one who studied wisdom and understanding (Torah)*

Each stich in this stanza ends with the refrain: **Hoshah Nah VeHoshi'ah Nah Avinu Atta (Save now, may You bring salvation now, for You are our Father)**

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<sup>4</sup> In reference to *Krias Yam Suf* (the splitting of the Red Sea)

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**Before proceeding to the next section the congregation proclaims:**

הוֹשִׁיעֵנָּא, אֵל נָּא, אָנָּא הוֹשִׁיעָה נָּא  
הוֹשִׁיעֵנָּא, סֶלַח נָּא, וְהַצְלִיחָה נָּא, וְהוֹשִׁיעֵנּוּ אֵל מְעַזְּנוּ

**Hoshah Nah Keil Nah Anah VeHoshi'ah Nah  
Hoshah Nah Selach Nah VeHatzlichah Nah  
VeHoshi'einu Keil Ma'uzeinu**

(Save now, please G-d please bring salvation now. Save now, forgive now, bring success now, and save us, G-d our Fortress)

## Taaneh Emunim - Answer the faithful ones

Each set of stich in this stanza consists of three parts.

- ☞ First, we say a prayer on behalf of *Bnei Yisrael* to merit abundant water in the coming year; mentioning something about them and water (see example below, lines 1, 2).
- ☞ Then, we mention the merit of the *Tzaddikim* of old (see example below, lines 3, 4),
- ☞ And a mention an occurrence they had with water (see example below, lines 5, 6)

Each set of stichs begins with the word *Taaneh* (Answer) and is followed by the refrain *VeHoshiah Nah* (And save now!) after the first part of each set of stichs. Then we preface the second part of the set with *Lemaan* (For the sake of) and close the next two stichs with *VeHatzlichah Nah VeHoshi'einu Keil Ma'uzeinu* (Bring success now, and save us, G-d our Fortress).

For example, the first set of stichs is as follows:

1. **Taaneh** *Emunim shofchim lev kamayim* **Vehoshiah Nah**
2. (Answer the faithful who pour out their hearts like water, and save now!)
3. **Lemaan** *ba'ei ba'aish u'mayim*

4. (For the sake of he who come into fire and water)
5. *Gazar ve'nom yukach nah me'at mayim*
6. (He decreed saying *let there now be taken a bit of water*)
7. **VeHatzlichah Nah VeHoshi'einu Keil Ma'uzeinu**
8. (Bring success now, and save us, G-d our Fortress)

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**Before proceeding to the next section the congregation  
proclaims:**

רַחֵם נָא קֹהֵל עַדְת יִשְׂרָאֵל, סְלַח וּמַחַל עֲוֹנוֹם  
וְהוֹשִׁיעֵנו אֱלֹהֵי יִשְׂרָאֵל

**Rachem Nah Kehal Adas Yeshurun Selach U'Me'chal Avonam  
VeHoshieinu Elokei Yisheinu**

**(Be merciful please with the congregation of Yeshurun's flock;  
forgive and pardon their iniquities; and save us, G-d of our  
salvation)**

**Yeshurun** is a name that the *Torah* uses as a praiseworthy reference to *Bnei Yisrael*. The *Malbim* to the *Pasuk* (verse) *Va'yebi BiYeshurun Melech*<sup>5</sup> (In Yeshurun there is a king), that the terminology of **Yeshurun** denotes the straightforwardness of the Jew's mind and their exemplary character traits.

The above-mentioned verse reads in full as follows:

*Va'yebi BiYeshurun Melech Behisaseif rashei am Yachad Shivtei Yisrael* (In Yeshurun there is a king when the heads of the nation gather the tribes of Israel in unity).

The *Sifri* explains that this verse is relating that whenever there is unity amongst Jews here in the temporal world, G-d's Name is glorified in the supernal world.

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<sup>5</sup> *Devarim* 33:5

*Rav Moshe Kordevaro זצ"ל* adds that it's well known that *Yom Kippur* only atones for sins that one transgressed towards his Creator.

**However,**

Those sins that one transgressed against his fellow Jew, one must seek forgiveness from his friend; *Yom Kippur* cannot atone for that category of sin. Strife amongst Jews diminishes G-d's glory. Accordingly, the only way to assure the totality of G-d's glory is through the unity and friendship amongst all Jews. It is very befitting that at this moment when we are closing the services of *Succos* and holding the *Aravah* branches which signifies the lowliest of all Jews, after completing our service of the *Arba Minim* which signifies the unity of all of *Bnei Yisrael* together in G-d's service, that the final prayer uses the term of **Yeshurun** to emphasize that we are unified as a single nation, turning only to G-d to shower us with His abundant beneficence.

## **Az, Ke'einei Avadim el Yad Adonim - Then, like the eyes of slaves looking to the hand of masters**

Each set of stichs in this stanza begins with two letters of the *Aleph Beis* in order from *Aleph* until *Tav*. The refrain after each set of two stichs is **VeHoshi'einu Elokei Yisheinu (and save us, G-d of our salvation)**.

In the opening stich, the *Paytan* (the author of this prayer in poetry) uses a term from the *Pasuk* (verse) in *Tehillim* 123: 2 which ends with the words *Ke'einei Avadim el Yad Adoneihem* (like the eyes of slaves looking to **their master's hand**). Here the last word is slightly different, *el Yad Adonim* (to **the hand of masters**) in order to rhyme with the following stich.

After reciting this stanza, the *Chazzan* and the congregation recite in unison the following heartfelt prayer:

שְׁעָרֵי שָׁמַיִם פָּתַח, וְאוֹצְרֵךְ הַטּוֹב לָנוּ תִּפְתַּח  
תּוֹשִׁיעֵנוּ וְרִיב אֶל תִּמְתַּח, וְהוֹשִׁיעֵנוּ אֱלֹהֵי יִשְׂרָאֵל

Shaarei Shamayim P'sach VeOtzarcha HaTov Lanu Tiftach  
Toshi'einu VeRiv al Timtach VeHoshi'einu Elokei Yisheinu

**(Open the gates of Heaven, and Your goodly treasure trove may  
You open for us, Save us do not let accusations be drawn out,  
and save us G-d of our salvation)**

According to our explanation of the term **Yeshurun** in the previous prayer, this prayer is much more meaningful. Our Sages taught that the most efficient way of avoiding Heavenly accusations against the nation of Israel is through true friendship and love amongst all Jews. Our Sages point out the immense power of Jewish unity even when we are not perfect in our service to G-d. It is written that although the Jews were sinful in the period of the Jewish king *Yeravam ben Nevat*, they always enjoyed great success in the battlefields against their enemies with extraordinary Heavenly providence. The reason for this was because the Jews were exemplary in their love for one another and no one spoke badly about other Jews, avoiding the prohibition of speaking *Lashon Harah* completely. If so, how much greater will our merit be when we are perfect both in our devotion in serving *Hashem* as well as enjoying harmonious behavior amongst us and our friends. Therefore, we pray that in this merit *Hashem* should quash all accusations directed at us in the Heavenly court.

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**After completing this prayer, the Chazzan and the congregation proclaim the following before reciting the next stanza:**

קוֹל מְבַשֵּׁר מְבַשֵּׁר וְאוֹמֵר

**Kol Mevasser Mevasser VeOmer**

**(The voice of the herald, heralds and proclaims)**

This prayer expresses our faith in *Hashem* resurrecting the dead (*Techiyas Hameisim*) when *Mashiach* will come. There are a couple of reasons why we proclaim this thought at this point of our prayer on *Hoshanah Rabba*.

**The Iyun Tefilla (prayer) explains,**

*Techiyas Hameisim* (resurrection of the dead) has a particular connection to rain, the focus of our *Hoshanah Rabba* prayers. The *Gemara* in *Ta'anis* brings that *Rebbe Avobu* taught that the day of rain is greater than the resurrection of the dead, for rain benefits both righteous and wicked people alike; while resurrection of the dead benefits only the righteous.

Furthermore,

- I. *Rebbe Chiyah bar Abba* taught that rain benefits both man and beast;
- II. While resurrection of the dead benefits only man.

Another reason is that the *Gemara* in *Sanhedrin*<sup>6</sup> writes,

In the seven year period before the arrival of *Mashiach* there will be a very distinct pattern of events that will occur in the world at that time. .

- i.* One of these is that in the fifth year there will be an abundance of crops and everyone will have plenty of food; allowing
- ii.* This will allow the *Torah* scholars to flourish once again. .
- iii.* In the sixth year there will be *Kolos* (reports);
- iv.* As *Rashi* explains that there will be reports of the coming of the *Mashiach*.

Thus we see that the abundance of rain and produce heralds the coming of the *Mashiach*.

In fact, in the daily *Shemoneh Esrei* we insert *Hashem's* great power in bringing rain upon the world in the second blessing of *Shemoneh Esrei*; the blessing of *Mechayeh Hameisim* (Who resurrects the dead). The *Gemara* in *Berachos*<sup>7</sup> brings that *Rebbe Yosef* taught that rain and *Techiyas Hameisim* equally great acts performed only by *Hashem*. The *Siddur* (prayer book) *Maggid Tzedek*<sup>8</sup> quotes the *Yalkut Shimon*<sup>9</sup> on the *Pasuk* (verse) *Geshem Nedavos Tanif, Elokim* (A generous rain did You lavish upon them, O G-d), that this refers to the *Rain of Life* that G-d will use to resurrect the dead when the time comes. In this context he interprets the term used in *Shemoneh Esrei* for *Hashem's* power to

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<sup>6</sup> *Daf* 97a

<sup>7</sup> *Daf* 33a

<sup>8</sup> *Tebillim* 68 §795

<sup>9</sup> *Tebillim* 68:10

bring rain, that He is *Mashiv Haru'ach U'morid Hageshem* (Literally, He make the wind blow and He brings down the rain). Alternatively this phrase can be interpreted that *Hashem* returns the *Ru'ach* - man's spirit and soul by bringing down the *Rain of Life* upon them.

### **Ometz Yishachah - The strength of Your salvations come**

The following stanza follows the order of the *Aleph Beis*; each stich begins with the word *Kol* (the voice) and is followed by the words *Mevasser VeOmer*. It describes the events which will occur at the time when *Mashiach* arrives.

His arrival will be with myriad bands of *Malachim* (angels)

There will be a *Sbofar* blast and the Mount Olives will split in two

Then *Hashem* will appear moving half the mountain from the east

*Hashem* upheld His promise and He has appeared with other holy angels

A Heavenly voice announces to all the world's inhabitants

A nation that *Hashem* has carried us like a child born by its mother from her womb

Who has heard something like this?

A nation formed and born all in one day?

For the nation has been brought to the Land of Israel all at once!

*Hashem* has redeemed His forsaken nation

Saviors will ascend upon Mount Zion for Zion has given birth

A voice is heard "expand the area of your tents"

Set up your dwellings up to *Damesek*

Be joyous O rose of Sharon for the sleeping Patriarchs and Matriarchs of *Chevron* have arisen

*Tzemach* (*Mashiach*) has sprouted and he is (named) David

A voice calls out "Arise you who are covered with dust"

A great nation will proclaim him as their king

The wicked will be lost and loving-kindness will be done with His anointed, to David ...

(and to his children) Grant eternal salvation to the eternal nation forever.

## קוֹל מְבַשֵּׁר מְבַשֵּׁר וְאוֹמֵר קוֹל מְבַשֵּׁר מְבַשֵּׁר וְאוֹמֵר קוֹל מְבַשֵּׁר מְבַשֵּׁר וְאוֹמֵר

הוֹשִׁיעָה אֶת עַמְּךָ וּבְרַךְ אֶת נַחֲלֶתְךָ, וְיָרַעַם וְנִשְׁאַם עַד הָעוֹלָם. וַיְהִי דְבַרֵי אֱלֹהִים אֲשֶׁר  
הִתְחַנְּנִתִי לִפְנֵי יי, קְרוּבִים אֶל יי אֶל־הֵינּוּ יוֹמָם וְלַיְלָה, לַעֲשׂוֹת מִשְׁפָּט עֲבָדוֹ וּמִשְׁפָּט עַמּוֹ  
יִשְׂרָאֵל, דְּבַר יוֹם בְּיוֹמוֹ. לְמַעַן דַּעַת כָּל עַמֵּי הָאָרֶץ, כִּי הַשֵּׁם הוּא הָאֱלֹהִים, אֵין עוֹד.

The *Aron HaKodesh* (Holy Ark) is closed at this point - סוגרים הארון

כשחובטים הערבה אומרים: Upon beating the *Aravah* branches one says:

הִי רְצוֹן מִלְּפָנֶיךָ הַשֵּׁם אֱלֹהֵינוּ וְאַל־קִינוּ וְאַל־קִי אֲבוֹתֵינוּ, הַבּוֹחֵר בְּנַבְיָאִים טוֹבִים וּבְמִנְהַגֵּיהֶם  
הַטּוֹבִים, שֶׁתְּקַבֵּל בְּרַחֲמִים וּבְרַצוֹן אֶת תְּפִלָּתֵנוּ וְהַקְּפוּתֵנוּ, וְזָכַר לָנוּ זְכוּת שְׁבַעַת תְּמִימֶיךָ,  
וְתִסִּיר מִחִיצַת הַבְּרִזָּל הַמִּפְסֶקֶת בֵּינֵנוּ וּבֵינֶיךָ, וְתִאֲזֶן שׁוֹעֲתֵנוּ, וְתִיטִיב לָנוּ הַחֲתִימָה, תִּלְהֶ  
אֶרֶץ עַל בְּלִימָה. וְחַתְּמֵנוּ בְּסֶפֶר חַיִּים טוֹבִים. וְהַיּוֹם הַזֶּה תִּתֵּן בְּשִׁכְיִינַת עֲזֶךָ חֲמִשָּׁה גְבוּרוֹת  
מִמִּתְקוֹת עַל יְדֵי חֲבִיטַת עֲרֵבָה מְנַהֵג נְבִיאֶיךָ הַקְּדוּשִׁים. וְתִתְעוֹרֵר הָאֱהָבָה בֵּינֵיהֶם, וְתִנְשָׁקֵנוּ  
מִנְשִׁיקוֹת פִּיךָ, מִמִּתְקַת כָּל הַגְּבוּרוֹת וְכָל הַדִּינִין, וְתִאִיר לְשִׁכְיִינַת עֲזֶךָ בְּשֵׁם יי"ד ה"א ו"א  
שֶׁהוּא טל אורֶת טֶלֶךְ, וּמִשֵּׁם תִּשְׁפִּיעַ שְׁפַע לְעַבְדֶּךָ הַמִּתְנַפֵּל לִפְנֶיךָ, מִחִילָה, שֶׁתִּאֲרֶיךָ יְמִי  
וְתִמְחַל לִי חֲטָאֵי וְעוֹנוֹתַי וּפְשָׁעַי, וְתִפְשׁוּט יְמִינֶךָ וְיִדְךָ לְקַבְּלֵנִי בְּתִשׁוּבָה שְׁלֵמָה לִפְנֶיךָ,  
וְאוֹצְרֶךָ הַטּוֹב תִּפְתַּח לְהַשְׁבִּיעַ מִים נְפֶשׁ שׁוֹקֵקָה, כְּמוֹ שֶׁכְּתוּב: פִּתַּח הַשֵּׁם לָךְ אֶת אוֹצְרוֹ  
הַטּוֹב אֶת הַשָּׁמַיִם, לְתַתּ מָטָר אֶרְצֶךָ בְּעֵתוֹ וּלְבָרֶךְ אֶת כָּל מַעֲשֵׂה יְדְךָ. אָמֵן.

### A Free Translation of the above prayer

May it be the will of *Hashem* Who chooses fine prophets and in their fine customs. He should accept our prayers and circuits with mercy, remembering the merit of the seven perfect ones (i.e. the seven preeminent *Tzaddikim* - *Avraham, Yitzchok, Yaakov, Moshe, Aharon, Yosef* and *Dovid*, otherwise referred to as the seven *Ushpizim* - Special Guests that are welcomed to our *Succos* on a spiritual level on each day of the festival).

## The Holiness of Hoshanah Rabba

It is paramount to keep in mind the holiness of *Hoshanah Rabba* in the Jewish calendar. It is a unique day in the year which is a close second to *Yom Kippur*. We find many holy practices that are mentioned by the *Ge'onim*; some are customs that we follow and

some that we do not. Nonetheless, it is clear that *Hoshanab Rabba* is a **very unique day in our calendar** and it should not be taken lightly. The following legend is said of the great and holy *Chasam Sofer* ז"ל:

**The Chasam Sofer related to his talmidim (students),**

Not long before his death that he was aware that he had passed the judgment of *Rosh Hashbanab* and *Yom Kippur*, but on *Hoshanab Rabba* he was judged by Heavenly decree to pass away that year.

**There was a custom,**

That is mentioned by the *Rama* in *Shulchan Aruch*<sup>10</sup> for a person to look for his shadow in the moonlight of *Hoshanab Rabba* night. If he doesn't see his complete shadow, as the shadow of his head is missing, then it would be a sign that one wouldn't live through the coming year.

**Although the Rama greatly discourages this practice,**

He doesn't consider this sign to be foolish. As a matter of fact, this sign is mentioned already by the *Zohar* and in the *Ramban's* commentary to the *Chumash* and in many other holy writings. Thus we see that this day weighs in heavily amongst the most significant and meaningful days of the year. It is little wonder why in some Chassidic circles, many hours are spent on elucidating the *Hoshanab Rabba* prayers and inspiring everyone to pray sincerely for a fruitful and blessed year.

In order to illustrate the import of the day, we will list various customs that are mentioned in the writings of *Ge'onim* and *Rishonim* about the holiness of this day.

- ☞ Some communities have the custom to light many candles as is done on the eve of *Yom Kippur*.
- ☞ There is a longstanding custom to come together in *Shul* (synagogue) to listen to the reading of the entire *Sefer Devarim* from a *Sefer Torah*<sup>11</sup> leaving just a small portion at the end which will be completed on *Simchas Torah*

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<sup>10</sup> *Simon* 664:1

<sup>11</sup> A *Brocha* for this reading is not recited

by day. Others have a custom to study *Torah* the entire night of *Hoshanah Rabba*. There is also a custom to recite the entire *Tebillim*.

- ✪ Some have the custom for the congregants to don a *Kittel* (a white tunic) for the morning prayers.
- ✪ It is the prevalent custom that the *Chazzan* dons a *Kittel*, while the congregants don their *Shabbos* attire.
- ✪ The *Kaddish Tiskabel* recited by the *Chazzan* at the end of the *Mussaf* prayer is recited in the melody that is used on *Yom Kippur*.
- ✪ It is also customary not to bring one's wallet or perform any form of work until after completing the morning prayers.
- ✪ Some *Rishonim* maintain that the congregation proclaims *She'ma Yisrael, Baruch Sheim Kevod Malchusso Le'olam Va'ed* and *Hashem Hu Ha'Elokim* at the conclusion of the morning prayers similar to what is said at the conclusion of *Yom Kippur*.
- ✪ There were even some communities that had the custom of reciting the four additions to *Shemoneh Esrei* like we do during the *Aseres Yemei Teshuva*. There are even some *Rishonim* that maintain that one recites *HaMelech HaKadosh* and *HaMelech HaMishpat* as is recited in *Shemoneh Esrei* of the *Aseres Yemei Teshuva*.

The above customs, whether or not they are still prevalent, all point towards the significance of this day in the completion of the Heavenly judgment process which began 51 days earlier at the beginning of the month of *Elul*. This is alluded to by the numerical value of the word *Nah* נח (51) from the words *Hoshah Nah* - Save now!

## Finally

The *Pasuke* (verse) states in *Yeshaya*<sup>12</sup>, *VeOssi Yom Yom Yidrosbun* (And they seek Me day by day<sup>13</sup>). The *Yerushalmi* (Jerusalem Talmud<sup>14</sup>) explains that this *Pasuke* (verse) refers to two days in the year where we beseech and seek *Hashem* out. One day is *Rosh Hashanah*

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<sup>12</sup> 58: 2

<sup>13</sup> This follows a literal translation. In truth, the *Pasuke* (verse) means the opposite. In context it means And they **pretend** to seek Me day by day.

<sup>14</sup> *Rosh Hashanah* 4: 8

**THE YESHIVA PIRCHEI SHOSHANIM ROADMAP FOR PRAYER PROJECT  
AN ATTACHMENT OF THE SOUL - LESSON 59**

at the beginning of *Hashem's* judgment and again on *Hoshanah Rabba* when we are at the end of that process.

In a different vein, *Hoshanah Rabba* corresponds to the phase of our judgment where we need to be exiled as part of our atonement for those sins not completely atoned for on *Yom Kippur*. On *Succos* when we spend our days and nights outside the comfort of our homes, it is considered as if we went into exile, and now on *Hoshanah Rabba* it is the final day of this exile when the atonement is complete. At this point we are confident to ask that *Hashem* grant us a rain-blessed and fruitful year.

## Questions:

- 1) In which way is an *Aravah* branch associated to a river as the *Torah* refers to these branches as *Arvei Nachal* (*Aravos* from a river)?
- 2) What is the theme of the prayer of *Te'aneh KeSeh Oveid*?
- 3) What is the focus of the prayer *Lema'an Tamim*?
- 4) How does the *Malbim* interpret the term *Yeshurun*?
- 5) How does the *Torah's* use of *Yeshurun* denote a great merit for *Bnei Yisrael*?
- 6) In what merit do we expect *Hashem* to silence the voice of the Heavenly prosecution as we pray for in the prayer of *Shaarei Shamayim P'sach*?
- 7) What is *Kol Mevasser* alluding to and how does it relate our prayer for rain (according to *Gemara Sanhedrin*)?
- 8) List a number of customs that were/are practiced on *Hoshanah Rabba* that denotes the aura of the day. (3)
- 9) Which closing phase of judgment does *Succos* correspond to and how?

## Answers:

- 1) The *Torah* calls the *Arava* branch *Arvei Nachal*, symbolizing that it grows best by the riverside and that its leaves are long and narrow like a river.
- 2) This prayer focuses on repenting from our sinful deeds.
- 3) This prayer enumerates the merits of many illustrious and pious *Tzaddikim* that were close to *Hashem* and merited some event that happened with water.
- 4) The *Malbim* explains that this is a reference of praise of the *Bnei Yisrael's* exemplary character and straightforwardness.
- 5) The *Torah's* use of *Yeshurun* denotes a great merit for *Bnei Yisrael* by virtue of their unity and friendship.
- 6) In the merit of Jewish unity in their service of G-d (*Avodas Hashem*) we could expect that *Hashem* will silence the Heavenly accusers.
- 7) *Kol Mevasser* alludes to *Eliyahu HaNavi* who will herald the coming of *Mashiach* and the resurrection of the dead. The abundance of rain and plentiful produce will take place in the seven-year period that precedes the coming of *Mashiach*.
- 8) See pages 926 & 927.
- 9) It corresponds to the penalty of exile. During *Succos* we go out of our homes and relocate ourselves in temporary dwellings called *Succos*. This is a form of submitting ourselves to exile as an atonement to cleanse us from sin.