

THE YESHIVA PIRCHEI SHOSHANIM ROADMAP TO PRAYER PROJECT

The Roadmap to Prayer

Lesson 55

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The Three Festivals: Succos, Pesach and Shavu'os¹

The Highlight of the Succos Prayers: The Hoshanah Service

One of the highlights of the daily prayers during *Succos* is the *Hoshanah* Service. The word *Hoshanah* is comprised of two words *Hoshab Nab*, which means “Please save!”

The Letters of the Hebrew Alphabet - 22 Stiches

In the Ashkenazic version of *Hoshanas*, there are different sets of *Hoshanah* prayers for each day. Each set of *Hoshanah* Prayers consist of a set of stiches that follow the order of the Hebrew alphabet. This gives us a total of 22 stiches; one for each letter. Each stich is accompanied by a prayer of *Hoshab Nab Lema'an* ... (Please save - for the sake of ...) before and with *Hoshab Nab* again afterward. For example, *Hoshab Nab Lema'an*, *Elokeinu Hoshab Nab* (Please save - for Your sake, our G-d - Please save).

Each Prayer follows a Theme

Each set of prayers follows a specific theme upon which we focus our *Hoshanah* Prayers. There is also a very specific order to these sets as to which day we recite them depending on when *Yom Tov* begins.

- ❖ For example, each stich of the first day's *Hoshanah* Prayer is about the honor of *Hashem's* Divine Presence.
- ❖ The second day's *Hoshanah* Prayer refers to either the redemption of the Holy Temple (the *Beis Hamikdash*) or to the redemption of the city of Jerusalem.

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

- ❖ In the second day's *Hoshanas* we plead with *Hashem* to save the city of Jerusalem and the Holy Temple (the *Beis Hamikdash*) from their present day desecration and desolation².

THE SPECIFIC ORDER IN WHICH WE SAY THE DAILY HOSHANAH PRAYERS IS DETAILED IN A CHART LATER ON IN THIS LESSON.

THE SEPHARDIC VERSION OF THE HOSHANAS DIFFERS FROM THE HOSHANAS OF ASHKENAZIM WHICH WILL ALSO BE DETAILED LATER IN ANOTHER LESSON.

The word **Hoshanas** is the plural for **Hoshanah** which means **Hoshah** (help) and **Nah** (please).

☞ The refrain *Hoshab Nab* is used as a refrain before and after each stitch of each of the *Hoshanab* prayers³.

☞ After completing the *Hoshanab* Prayer of the day, we say the phrase *Ani Va'bo Hoshi'ab Nab*.

☞ After that we continue with a prayer of *Keboshata Eilim Be'Lud* which will be explained later on. This prayer is recited after completing each day's *Hakafah* (circuit), except for *Shabbos* which has its own special prayer.

The prayer *Ani Va'bo Hoshi'ab Nab* is repeated at this point followed by a short selection of *Pesukim* (verses). The *Sefer Torah* (Torah scroll) is then returned to the *Aron HaKodesh* (Holy Ark).

² This is true even today where there are many foreigners still living in Jerusalem and the Holy Temple is still destroyed. It is however interesting to note that with regard to the *Halacha* mentioned in that one must rend his garment upon seeing the ruins of the cities in Judea, Rav Moshe Feinstein zt"l rules that today one only rends one's garment upon seeing the place of the *Beis Hamikdash* but not for seeing the Old City of *Yerushalayim*.

³ An example of this can be found later in the lesson where we bring the first four **standard** *Hoshanab* stitches

Ani Va'ho - (Hashem will be with us in Exile)

We recite the phrase *Ani Va'ho Hosbi'ah Nab* after completing the specific *Hosbanah* Prayer of each day.

These two words are part of a *Kabbalistic* interpretation of three consecutive verses used by the Torah in describing *Krias Yam Suf* (the Splitting of the Red Sea) during *Yetzias Mitzrayim* (the Exodus from Egypt).

Rashi in *Mesechta* (tractate) *Succah*⁴ explains how these three verses combine to give us the Great Name of G-d of seventy two and how we arrive with the name of *Ani Va'ho*

- I. *Ani Va'ho* are just two of the seventy two names that evolve from these verses.
- II. The reason that these two were chosen from all the rest is because they allude to a very significant concept that is derived from two Scriptural verses one that begins with the word *Ani* and the other that begins with *Ve'hu*.

Two Verses

1. The First verse is where it states *Va'Ani Be'soch Hagolab* (And I was amidst the exile)⁵.
2. The Second verse states *Ve'hu Assur Ba'zikkim* (And He is locked in shackles)⁶ - so to speak. The concept that is derived from these verses is that *Hashem* promises that He will accompany us in our exile and that when we will finally emerge from our exile He will emerge with us too - so to speak.

The simple understanding of this concept is that even when we do not follow the Torah and are deserving of being exiled from our land, *Hashem* never abandons us and He waits with us until we are ready to be released from the exile and once again follow His Torah and behave again as is befitting for the *Am Hashem* (Nation of G-d).

⁴ *Daf* 45a

⁵ *Yechezkel* 1:1

⁶ *Yirmiyahu* 40: 1. The *Pasuk* literally refers to *Yirmiyahu* himself who was in shackles. However, based on the wording of the *Pasuk*, the Sages read into this a second meaning referring to *Hashem* - so to speak - being in shackles.

It is for this reason that we choose the two words *Ani Va'bo Hoshi'ab Nab* as the plea to be saved from our current exile, as this alludes to G-d Himself emerging with us out of the exile - so to speak.

In truth, these two reasons for reciting *Ani Va'bo* or *Ani Ve'Hu* are independent of each other. However, the above explanation ties them together and explains why we recite the stanza of *Kehoshata Eilim etc.* right afterwards⁷.

It is proper to recite the phrase *Ani Va'bo Hoshi'ab Nab* the while one is still doing the *Hakafos* around the *Bimah*⁸.

Why we recite Hoshanas on Succos

In the prayers of the *Hoshanas* we recite almost every kind of a request for good tidings and good fortune for the upcoming year.

- i. Being that over the course of the Ten Days of Repentance (*Asseres Yemei Teshuvah*) period we have come to a level of closeness to *Hashem* that we do not normally enjoy during the course of the year, we use this impetus to bring ourselves even closer to *Hashem* through the joy of the festival of *Succos*.
- ii. This level of joy in our *Avodas Hashem* (Service of G-d) elevates the level of our *Teshuvah* from *Teshuvah Mi'Yirah* (Repenting because of fear of punishment) to a level of *Teshuvah Me'Ahavah* (Repenting because of our true love of G-d).
- iii. We cultivate this unique closeness with *Hashem* now by putting our full faith and trust in Him alone to the point that we recognize Him as our sole provider of all that we need in life.
- iv. Only because of our total devotion and commitment to *Avodas Hashem* (Service of G-d) do we allow ourselves to ask *Hashem* for all kinds of requests.

⁷ *Sefer Bikurei Yaakov* Simon 660:3

⁸ *Hilchos Chag Be'Chag* 11:11, according to *Bikurei Yaakov* 660:3

THE ORDER OF THE HOSHANAH PRAYERS
ASHKENAZ

() means the day in the Month of Tishrei, **Day of the Week Succos begins.** Underlined denotes last day before Hoshanah Rabba)

SIMILAR INSTRUCTIONS ARE LISTED IN ALL SIDDURIM (PRAYER BOOKS) AND MACHZORIM (YOM TOV PRAYER BOOKS). THIS PARTICULAR CHART PLACES EMPHASIS ON THE SETS OF HOSHANAS INDICATING ON WHICH DAY THEY WILL BE RECITED AND WHICH ONES WILL BE OMITTED ON CERTAIN YEARS DEPENDING ON THE DAY OF THE WEEK YOM TOV BEGINS.

<i>Lema'an Amitach</i>	(16) Sunday	(15) Monday	(15) Tuesday	(15) Thursday
<i>Eb'ven Shesiya</i>	(18) Tuesday	(16) Tuesday	(16) Wednesday	(16) Friday
<i>E'eroch Shu'i</i>	(17) Monday	(17) Wednesday	(17) Thursday	(18) Sunday
<i>Keil Le'Mosha'os</i>	(19) Wednesday	(19) Friday	(18) Friday	(19) Monday
<i>Ome Ani Choma</i>		(18) Thursday		
<i>Adone Hamosbia</i>	(20) <u>Thursday</u>		(20) <u>Sunday</u>	(20) <u>Tuesday</u>
<i>Ome Netzura Kevonas (Shabbos)</i>	(15) Shabbos	(20) Shabbos	(19) Shabbos	(17) Shabbos

The main points that are taken into consideration for the above order of prayer are:

- 1) *Lema'an Amitach* which is about *Hashem's* honor and *Eb'ven Shesiya* which is about the honor of the *Beis Hamikdash* should be said on the first two days of *Yom Tov* unless *Shabbos* interferes with its own special *Hoshanah* Prayer.
- 2) *E'eroch Shu'i* which mentions the *Yom Kippur* fast should be next as close to *Yom Kippur* as possible.
- 3) *Adone Hamoshia* is as close to the end of *Yom Tov* as possible since it is a prayer for rain and we do not wish for rain on the *Yom Tov* of *Succos* itself as it interferes with the *Mitzvah* of sitting in a *Succah*.

דינים Laws

- 1. According to the Mechaber¹⁰ even those individuals that do not have their own Arba Minim (four species), walk around in the Hakafos (circuits) of the Hoshanas. Birchei Yosef amends that the prevalent custom based on Kabbalistic sources is not to perform the Hakafos without a Lulav in hand.**
- 2. According to the Rama, only those individuals that have the Arba Minim (four species) walk around in the Hakafos (circuits) of the Hoshanas.**
- 3. The custom is to have someone stand in the middle of the Beis Haknesses (synagogue) by the Bimah holding a Sefer Torah**
- 4. According to Sephardic custom where the Sefer Torah stands erect in its encasement on its own, someone stands by with his hands on the Sefer Torah.**
- 5. A mourner doesn't perform the circuits according to many Halachic authorities.**
- 6. One should put the Esrog together with the Lulav, touching each other, while doing the circuits just like when taking it for the Mitzvah of Arba Minim¹¹.**

⁹ Notes of *Levushai Serad* to *Shulchan Aruch Orach Chaim* Simon 663

¹⁰ *Simon* 660:1

¹¹ *Magen Avraham* 651:6

Hoshanas (Ashkenaz¹²)

Each of the *Hoshanah* prayers is comprised of a prayer that begins with one of the twenty-two letters of the Hebrew alphabet in succession. Before reciting the appropriate stanza for the day, we first recite four standard phrases of *Hoshanas* that follow the letters א-*Alef*, ב-*Beis*, ג-*Gimmel*, and ד-*Daled*. They are:

**Hoshah Nah Lema'anacha א-Elokeinu Hoshah Nah;
Hoshah Nah Lema'anacha ב-Boreinu Hoshah Nah;
Hoshah Nah Lema'anacha ג-Goaleinu Hoshah Nah;
Hoshah Nah Lema'anacha ד-Dorsheinu Hoshah Nah.**

(Please save - for Your sake, **our G-d** - Please save;
Please save - for Your sake, **our Creator** - Please save;
Please save - for Your sake, **our Redeemer** - Please save;
Please save - for Your sake, **our Advocate** - Please save).

Hoshah Nah Lema'anacha Elokeinu Hoshah Nah etc.

The congregation recites the four introductory verses of the *Hoshanah* Service according to Ashkenazic custom, in a responsive manner by repeating the words of the *Chazzan* (the leader of the congregation) while standing still in their places.

- I. The *Chazzan* then begins to circle around the *Bimah* followed by the entire congregation of men.
- II. The *Chazzan* and the congregation time their steps to complete one entire circuit around the *Bimah* while simultaneously holding the four species (*Arba Minim*).

The Correct Way to Circle the Bimah

When walking around the center platform (*Bimah*), one turns in the direction of one's right hand side when facing the *Sefer Torah* in the middle (counter clockwise).

- This is in accordance to the rule that was followed in the *Beis Hamikdash* (the Holy Temple).

¹² Sephardic custom of *Hoshanos* will be discussed *B'ezras Hashem* in a future lesson

- There was a need to walk around the Sacrificial Alter (*Mizbeiyach*) to sprinkle the blood of certain offerings; they would go towards the right hand side because the right hand side is of greater importance¹³.
- The way to determine which direction was to the right was by facing the *Mizbeiyach* and then moving towards the right.

On Shabbos there are 3 modifications to the Hoshanah Service

On the *Shabbos* of the *Yom Tov* of *Succos*, the *Aron HaKodesh* (Holy Ark) is opened for the *Hoshanah* Prayer but:

1. The *Torah* Scrolls are not removed
2. The central platform (*Bimah*) is not circled
3. The four Species (*Arba Minim*) are not held at all during *Shabbos Hoshanah* Prayer because the *Sages* were concerned that it may lead to someone carrying them in a public thoroughfare (a *Reshus Harabim*)¹⁴.

Accordingly, the *Lulav* is considered *Muktza* (set aside) and it is forbidden to be handled the entire *Shabbos*¹⁵. Although the *Esrog* is also not taken for the *Mitzvah* of *Arba Minim* on *Shabbos*, it however is not considered to be *Muktza* and it may be handled on *Shabbos*. This is because the *Esrog* has a permissible use even on *Shabbos* for if someone wishes to take the *Esrog* to smell its fragrance, one would be allowed to do so¹⁶. It is interesting to note that *Rav Shlomo Zalman Auerbach zt"l* ruled that nowadays that it's uncommon for people to own an *Esrog* solely for the purpose of smelling its fragrance, it would therefore be considered in the category of *Muktza Machmas Chissaron Kis*, which may not be moved at all on *Shabbos*.¹⁷

¹³ *Zevachim* 62b, 63b

¹⁴ It is forbidden to carry in a *Reshus Harabim* (a public thoroughfare) because it is considered one of the 39 forbidden forms of labor

¹⁵ *Simon* 658:2

¹⁶ *Ibid.*

¹⁷ *The Laws of Muktzeh: A Practical Guide*, Rabbi S. B. Cohen pages 78, 79 footnote 31

According to Rav Saadia Gaon,

- i. The *Hoshanas* are also recited on *Shabbos* except that it is without the *Hakafof* (circuits) around the center platform (*Bimah*).
- ii. This is in order to serve as a reminder for the children not to carry the *Arba Minim* on *Yom Tov* that occurs on the *Shabbos* day.
- iii. This is the ruling of the *Tur* as well as the *Shulchan Aruch*.
- iv. Accordingly, when reciting the *Hoshanas* on *Shabbos*, the prevalent custom amongst Ashkenazim is that everyone remains in their place while reciting the *Hoshanah* Prayer.

Other *Ge'onim* are of the opinion that it's better not to recite *Hoshanas* on *Shabbos* at all lest the children err that the congregation needs their four Species (*Arba Minim*) to recite the *Hoshanas* like every other day of *Succos*.

In fact, the *Minhag* of *Chabad*,

- a. Is to omit the *Hoshanah* Prayers on *Shabbos* completely so that no mistakes will be made.
- b. Instead, on the following Sunday, the custom of *Chabad* is to recite the regular day's *Hoshanah* Prayer along with the *Shabbos Hoshanah* Prayer.
- c. According to the notes of the Vilna Gaon (*Gra*) to the *Shulchan Aruch*, it appears that it is not necessary to recite *Hoshanas* on *Shabbos* just like they did not circle the Alter (*Mizbeyach*) in the *Beis Hamikdash* on *Shabbos*

The special *Hoshanah* Prayer for *Shabbos* begins *Ome Netzura Kevonas* (A Nation Guarded like the pupil of an eye). We find that the *Machzor Vitriye*¹⁸ already brings a special *Shabbos Hoshanah* Prayer as noted below.

¹⁸ *Simon* 393 אמוני ארץ אמונתך שוחחים (The faithful one's on Earth speak about Faith in You) אומץ אלקותך (The might of Your G-dliness they speak of in awe) בך סיברם ישימון ועליך בוטחים (In You they place their hopes and upon You they trust) ביום מרגוע ברצונך נחים (On the day of tranquility they rest according to Your desire)

Zecher Le'Mikdash - In Commemoration of the Holy Temple

The *Hakafos* (circuits) that we perform with the *Arba Minim* in our hands is in commemoration of the *Hakafos* (circuits) performed in the *Beis Hamikdash* (the Holy Temple).

Each day of *Succos* the *Kobanim* placed very tall *Hoshanab* branches¹⁹ against the side of the *Mizbay'ach* (the altar) which towered over the top of the *Mizbay'ach* (the altar).

- a. Before placing these *Hoshanab* branches against the side of the *Mizbay'ach* (the altar) they would circle the *Mizbay'ach* (the altar) once each day during the first six days of the festival of *Succos*.
- b. The *Gemara*²⁰ relates that there is an argument amongst the *Amora'im*²¹ whether the *Hakafos* (circuits) which were performed in the *Beis Hamikdash* around the *Mizbay'ach* were with the *Arba Minim* or with the *Aravab* branches.
- c. On *Hoshanab Rabba*, the seventh day of *Succos*, they circled the *Mizbay'ach* seven times. The customs of *Hoshanab Rabba* will be discussed in a later lesson.

After the destruction of the second Temple (*Beis Hamikdash*), these circuits (*Hakafos*) were reinstated to be performed in the Synagogues around the Alter (*Bimah*) where *Krias HaTorah* (the *Torah* Reading) is done.

Each day of Succos we recite a single Hoshanah Prayer arrangement.

On the seventh day, we recite a set of seven *Hoshanab* prayers while circling the *Bimah* once for each set.

This custom is mentioned by some *Ge'onim* like *Raw Hai Ga'on* and *Raw Saadia Gaon* as well as by other *Rishonim*.

¹⁹ They were 11 *Amos* (cubits) tall

²⁰ *Succah* 43b

²¹ Rabbis of the Talmud

They also mention that on *Hoshanah Rabba* the custom was to walk around the *Bima* seven times. The prevalent custom nowadays is to perform them one time each day and seven times on *Hoshanah Rabba*.

The Walls of Jericho

*Ercbatz Benikayon Kapai Va'Asoveva Es Mizbechecha Hashem*²²

*Akumab Nab Va'Asoveva Ba'ir*²³

David Hamelech compares that which the Bnei Yisrael circled the city of Yericho 7 times as alluded to by King Solomon in Shir Hashirim Akumab Nab Va'Asoveva Ba'ir, so to we circle the Mizbeyach 7 times as he states Va'Asoveva Es Mizbechecha Hashem.

During the conquest of the Land of Israel by *Yehoshua*, *Moshe Rabbeinu's* disciple, the Jews needed to capture the fortified city of *Yericho* (Jericho).

- a. The *Bnei Yisrael* were commanded by *Hashem* to circle the city for six days, each day walking around the outside of the wall of the city while sounding the *Shofar*.
- b. On the seventh day which was *Shabbos*, they circled the city seven times, after which *Hashem* performed a miracle that all of its walls sunk into the ground and the *Bnei Yisrael* were able to penetrate the city and conquer it.

Since *Yericho* started our conquest of the Land of Israel, we commemorate this at the beginning of the New Year as all beginnings should be dedicated to *Hashem's* honor and glory.

- a. All together, the *Bnei Yisrael* encircled *Yericho* 13 times, one time each of the six days of the week and another seven times on *Shabbos*.
- b. The *Sefer* (book of) *Roke'ach* comments on the significance of the numbers 7 and 13.

²² *Tehillim* 26:6

²³ *Shir Hashirim* 3:2

- c. The word *Echad* (one) has a numerical value of 13, as we recite *Shema Yisrael Hashem Elokeinu Hashem Echad*.

*Michtav Me'Eliyahu*²⁴ comments on the immense lesson in Faith and Trust in G-d that *Bnei Yisrael* learned in their battle against *Yericho*.

- i. They took 7 *Shofaros* and marched around the city for 7 days and 7 times on the 7th day.
- ii. All this was done with the *Aron HaKodesh* (the Holy Ark) trailing behind the procession.
- iii. The number 7 symbolizes contemplating the spirituality that is present in the mundane.
- iv. Only through the spiritual elevation of the *Bnei Yisrael* which they attained through this holy ritual where they put their full trust in G-d's power to defeat the enemy, did they merit that indeed the mighty walls surrounding *Yericho* just sunk straight into the ground exactly upon completing the 7th circuit around the city.

Likewise, we are reminded on the 7th day of the *Succos* festival to raise our level of awareness of G-d and all spirituality that is present in this mundane world, and use this opportunity to cry out to *Hashem* to sustain us throughout the year both physically as well as spiritually.

Throughout the Festival of *Succos* including *Hoshanah Rabba*, we follow the same order with the *Lulav*. On the first six days we circle the *Bima* one time and then on the seventh day which is *Hoshanah Rabba*, we circle it seven times.

Since during the time of the *Beis Hamikdash* (the Holy Temple) we circled the *Mizbay'ach* (the altar), which was the central figure in the Temple Service, where the blood of the *Korbanos* (sacrifice offerings) were sprinkled and portions of the *Korbanos* were burned, we too circle a central figure - the *Bimah* - during the *Hoshanah* prayers.

The Centerpiece of the Hoshanah Service

Each day of the *Succos* holiday, the *Aron HaKodesh* (the Ark) is opened and a *Sefer Torah* (a *Torah* Scroll) is removed and carried to the central podium (*Bimah*) that is situated in the middle of the Synagogue. It is commonly held there by someone who is unable to

²⁴ Volume 2 page 162

personally partake in the *Hoshanab* circuits (i.e. someone who is in mourning or one who doesn't have his own *Arba Minim*²⁵). According to *Sephardic* custom, one who holds the *Sefer Torah* at the *Bimah* is relieved by another member of the synagogue who performed the circuit around the *Bimah* a little quicker than the rest of the congregation, thereby allowing this individual to have a turn to make the circuit himself.

The *Aron Hakodesh* (the Ark) remains open during the entire *Hoshanab* Service. The *Torah* scroll which is held at the central podium (*Bimah*) is returned only after an additional stanza that begins with *Keboshatab Eilim Be'Lud Imach* (As You saved the Terebinths in Egypt with You).

The Torah Scroll at the Place of the Torah Reading

There is nothing more central in our synagogues today than the *Bimah* from where we read the *Torah* portions. Customarily, the *Bimah* is in the center of the synagogue from where everyone present can hear and listen to the holy words of the *Torah* being read aloud. Aside from the weekly *Torah* portions that we read, we also read the exclusive *Torah* portions during the festivals, which describe the *Korbanos* (sacrifice offerings), which were brought when the *Beis Hamikdash* still stood. *Hashem* promised us that He would consider the merit of us reading the *Torah* portion about the Temple sacrifices, equivalent to those, which were actually brought in the times that the *Beis Hamikdash* actually stood. Because of this, we circle around the *Bimah* in a counter clockwise circling, while at least one of the congregants stands in the center embracing a *Sefer Torah* (*Torah* scroll). This is symbolic of the altar in the *Beis Hamikdash* upon which the sacrifices were offered. Thus we circle around while calling out to *Hashem, Hoshab Nah* (Please help!) as we recognize the centrality of the *Torah* and the sacrifices in every aspect of our lives from the spiritual to the mundane.

In a sense, this is the concept of bringing animal sacrifices upon the altar in the Holy Temple. It is the recognition of our ability to utilize the animal that represents the mundane by sanctifying it and elevating it into the spiritual realm. By going around the altar in a circle, we demonstrate that no matter which way we proceed in life, we need to remain focused on the center where the mundane meets the spiritual.

When are the Hoshanah Prayers Said?

According to some opinions, the additional *Hoshanab* Prayers are recited right after *Hallel*.

²⁵ In order for a mourner not to make a public display of his mourning, it is advisable that he offers to hold the *Torah* scroll or at least he should find someone to use his *Arba Minim* for the *Hoshanab Hakeafos*

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- ☞ According to *Rav Moshe Feinstein ז"ל*, the reason for this custom is in order not to “pass up” the *Mitzvah* of the *Arba Minim* which we are still holding in our hands.
- ☞ Others disagree on the basis that *Krias HaTorah* and *Mussaf* take precedence because the order of the *Hoshanah* prayers are only considered to be customary while the other *Mitzvos* mentioned are obligatory²⁶.
- ☞ Another reason to do the *Hoshanas* after *Mussaf* is cited by the *Bach*, an early commentator to the *Tur*. He proves that it is evident from the *Gemara* that the *Hoshanas* were performed close to the end of the day’s service. The *Gemara* relates that on the seventh day which is *Hoshanah Rabba*, people would take leave of the altar after the seven *Hoshanah* circuits by saying “Beautiful are you *Mizbay’ach* (altar)”, implying that the *Hakafos* were not much earlier than the time they took leave.

WE WILL B’EZRAS HASHEM (WITH G-D’S HELP) EXPLAIN THE HOSHANAH SERVICE IN GREATER DETAIL IN A FUTURE LESSON.

²⁶ *Iggros Moshe* 3:99

Questions:

- 1) What specific order does each day's *Hoshanah* Prayer follow according to the Ashkenazic custom?
- 2) What does *Ani Va'bo* represent? (2)
- 3) What are the themes of the first two days *Hoshanas* if they happen on weekdays?
- 4) Does one who doesn't have his own set of *Arba Minim* walk around during the *Hoshanas*?
- 5) What should a mourner do instead of walking around the *Bimah* for *Hoshanas*?
- 6) List three ways the *Hoshanas* of *Shabbos* are different than those during the week.
- 7) Is an *Esrog* considered to be *Muktza* on *Shabbos*?
- 8) Give two reasons for omitting the *Hoshanas* on *Shabbos*.
- 9) What are the *Hoshanah* Services commemorating?
- 10) What are the number of *Hakafos* (circuits) commemorating?
- 11) What is the purpose for circling the *Bimah* with a *Sefer Torah* there?
- 12) At what point of the Morning Prayer do we recite the *Hoshanah* Prayers?

Answers:

- 1) It follows the order of the 22 letters of the Hebrew alphabet. Each day has its own specific theme.
- 2) *Ani Va'bo* represents two of *Hashem's* Names of seventy two. In addition it represents that *Hashem* is with us in our exile and when we are redeemed, He will be redeemed with us as well.
- 3) The first day we pray for *Hashem's* honor and Divine Presence and on the second day we pray for *Yerushalayim* and the *Beis Hamikdash*.
- 4) Only those who have a set of *Arba Minim* walk around the *Bimah*.
- 5) A mourner should offer to hold the *Sefer Torah* at the *Bimah* so that he doesn't display his mourning publicly.
- 6) On *Shabbos* we open the *Aron HaKodesh* (Holy Ark) when we recite the *Hoshanah* for *Shabbos* but we don't take the *Sefer Torah* out. We remain stationary when reciting the Hoshanas and we also do not take the *Arba Minim* in our hands.
- 7) An *Esrog* should not be considered *Muktza* because one may use it for smelling. *Rav Shlomo Zalman Auerbach zt"l* ruled that nowadays it would be considered *Muktza* anyway since people do not usually use it for this purpose anymore.
- 8) We omit the Hoshanas on *Shabbos* according to some opinions because we are concerned that the children might mistakenly run to get the *Arba Minim* and carry them in the street. Another reason is because in the *Beis Hamikdash* itself the *Hakafos* (circuits) were anyway not performed.
- 9) The *Hoshanah* Services commemorate the *Hakafos* that were done daily in the *Beis Hamikdash* upon placing the tall *Arawah* branches next to the *Mizbay'ach*.
- 10) One each day and 7 on the final day like the circling around *Yericho* when *Yehoshua* led the *Bnei Yisrael* in battle, at the beginning of the conquest of the Land of Israel.
- 11) Today we circle the place where read the *Torah* Portion of *Korbanos* (sacrifice offerings) which is in place of the *Mizbay'ach*.
- 12) Some have the custom to recite right after *Hallel* while others recite it after *Mussaf* (the Additional *Yom Tov* Prayer).