hline

Hoshana Rabbah -  הוֹשַׁעְנָא רַבָּא

By Rabbi Dr. Hillel ben David (Greg Killian)

hline

[Rain 2](#_Toc116652618)

[The Aravah (willow) 4](#_Toc116652619)

[In The Alef-bet 6](#_Toc116652620)

[Ashkenaz Customs 6](#_Toc116652621)

[Sefardic Customs 7](#_Toc116652622)

[Synagogue Customs 7](synagog.html)

[Torah Readings 8](#_Toc116652624)

[Hoshana Rabbah Events 8](feasts.html)

[Talmudic Texts 10](#_Toc116652626)

[Observations 11](#_Toc116652627)

[In The Temple 12](temple.html)

[Bibliography 14](#_Toc116652629)

hline

In this [study](study.html) I would like to examine the [seventh](seven.html) day of [Succoth](succoth.html), which is [known](daat.html) as Hoshana Rabbah (**הוֹשַׁעְנָא רַבָּא**). This festive day falls on [Tishri](feasts.html) 21. Hoshana Rabbah means: “bring us great [salvation](salvation.html), please”.

Hoshana Rabbah is the [Hebrew](hebrew.html) [name](name.html) given to the last and greatest day of Hag HaSuccoth, the [Feast of Tabernacles](succoth.html). Due to the mechanics of the [calendar](calendar.html), Hoshana Rabbah will never fall on [Shabbat](sabbath.html). In fact, Hoshana Rabbah always falls on the same day of the week as Hag [Shavuot](shavuot.html) of the previous year.

Hoshana Rabbah is the [sixth](six.html) Chol HaMoed[[1]](#footnote-1) of Hag HaSuccoth,[[2]](#footnote-2) which is the day before [Shemini Atzeret](shemini.html). Named for the fact that more hoshanot[[3]](#footnote-3) are said on this day than all the previous days of the [festival](festival.html). This day marks the culmination of this incredible part of the year which began with [Rosh HaShana](teruah.html) ([Yom Teruah](teruah.html)[[4]](#footnote-4)).

Although Hoshana Rabbah was not accorded any different status by the Torah than the other days of Chol HaMoed, the [Jewish](gen-jew.html) people have observe many customs on this day and have invested it with a solemn character. For example, the white parochet, curtain on the [ark](ark.html), in the [Esnoga](synagog.html)[[5]](#footnote-5) remains up until after Hoshana Rabbah.

On Hoshana Rabbah afternoon we bring our vessels FROM the [succah](succoth.html) back INTO the house, in preparation for [Shemini Atzeret](shemini.html). This may highlight the primary purpose of this Yom Tov, i.e. to move the [spiritual](physical.html) message of the [succah](succoth.html) into our homes for the remainder of the year.

The [Zohar](orallaw.html)[[6]](#footnote-6) describes Hoshana Rabbah as a judgment day akin to Yom [HaKippurim](file:///D:\Word\SUCCOTH\kippur.html) ([Yom Kippur](kippur.html)[[7]](#footnote-7)), for on Hoshana Rabbah the parchments containing the Yom [HaKippurim](file:///D:\Word\SUCCOTH\kippur.html) decrees are made final.[[8]](#footnote-8) The Mystics state that whereas our fate is sealed onYom [HaKippurim](file:///D:\Word\SUCCOTH\kippur.html), the writ containing the decision of the Court on High is only rubber-stamped on the [seventh](seven.html) day of [Succoth](succoth.html)which is Hoshana Rabbah, the day on which we make [seven](seven.html) circuits around the bimahwith the lulavassembly. Hence, until this day, a last-minute appeal to the Supreme Court may carry some weight by virtue of extenuating circumstances. Hoshana Rabbah assumes special importance as a day of [prayer](prayer.html) and repentance. On [Rosh Hashana](teruah.html)h all people were judged. The righteous were given a favorable judgment, those found wanting, but not totally evil, were given until Yom [HaKippurim](file:///D:\Word\SUCCOTH\kippur.html) to repent. If they failed to do so, the verdict against them was written and sealed, but not yet ‘delivered’. That was not done until Hoshana Rabbah, a day when [Jews](gen-jew.html) assemble in [prayer](prayer.html), dedication, and supplication. The joy of [Succoth](succoth.html) reaches its climax not in revelry but in devotion. In mercy, [HaShem](hashem.html) finds ample reason to tear up the parchments bearing harsher sentences, as it were, and replace them with brighter tidings. The following chart illustrates this relationship:

|  |  |  |
| --- | --- | --- |
| [**Rosh HaShana**](teruah.html) | **Yom** [**HaKippurim**](file:///D:\Word\SUCCOTH\kippur.html) | **Hoshana Rabbah** |
| Judgment Day – The judgment is rendered. | The judgment is sealed. | The judgment is delivered. |

In the [Midrash](orallaw.html), [HaShem](hashem.html) says to [Avraham](avraham.html), “I will give your descendants a special day for [forgiveness](forgive.html): Hoshana Rabbah. If they are not forgiven on [Rosh HaShana](teruah.html) ([Yom Teruah](teruah.html)) then let them try Yom [HaKippurim](file:///D:\Word\SUCCOTH\kippur.html); if not, then Hoshana Rabbah.”

The morning following Hoshana Rabbah is when the judgment that was delivered, begins to be manifest to the [world](worlds.html).

# Rain

The [Gemara](orallaw.html) gives us a bit of [insight](insights.html) into this day:

[***Rosh HaShana***](teruah.html) ***1*** *At* [*four*](four.html) *periods is the* [*world*](worlds.html) *judged: at* [*Passover*](passover.html)*, in respect to grain; on* [*Shavuot*](shavuot.html)*, in regard to the fruit of trees; on* [*Succoth*](succoth.html)*, in respect to rain, and on* [*New*](teruah.html) *Year’s Day man is judged, but the sentence passed upon him is confirmed on the Day of* [*Atonement*](kippur.html)*, and our* [*Mishna*](orallaw.html) *speaks of the opening of judgment only (and not the final verdict).*

On [Succoth](succoth.html) the [world](worlds.html) is judged for rain. In fact, we begin [praying](prayer.html) for rain the day after Hoshana Rabbah, on [Shemini Atzeret](shemini.html).

***Ta’anith 2a*** *C H A P T E R I* [*MISHNA*](orallaw.html)*. WHEN DO WE [BEGIN TO] MAKE MENTION OF THE POWER OF RAIN?[[9]](#footnote-9) R. ELIEZER SAYS: ON THE* [*FIRST*](one.html) *DAY OF THE FEAST.[[10]](#footnote-10) R. JOSHUA SAYS: ON THE LAST DAY OF THE FEAST. R. JOSHUA SAID TO HIM: SEEING THAT* ***RAIN ON THE FEAST IS A*** [***SIGN***](signs.html) ***OF [GOD’S] ANGER[[11]](#footnote-11)*** *WHY MAKE MENTION OF IT? THEREUPON R. ELIEZER SAID TO HIM: I ALSO DID NOT SAY TO* [*PRAY*](prayer.html)*[[12]](#footnote-12) BUT TO MAKE MENTION [IN THE WORD] ‘HE CAUSETH THE WIND TO BLOW AND THE RAIN TO FALL’[[13]](#footnote-13) -IN ITS DUE SEASON. HE [R. JOSHUA] REPLIED TO HIM: IF THAT IS SO* [*ONE*](one.html) *SHOULD AT ALL TIMES MAKE MENTION OF IT.*

*WE* [*PRAY*](prayer.html) *FOR RAIN ONLY CLOSE TO THE RAINY SEASON. R. JUDAH SAYS: THE LAST TO STEP BEFORE THE* [*ARK*](ark.html)*[[14]](#footnote-14) ON THE LAST DAY OF THE FEAST MAKES MENTION, THE* [*FIRST*](one.html) *DOES NOT; ON THE* [*FIRST*](one.html) *DAY OF* [*PASSOVER*](passover.html) *THE* [*FIRST*](one.html) *MAKES MENTION, THE LAST DOES NOT.*

Rain during [Succoth](succoth.html) is a [sign](signs.html) of [HaShem](hashem.html)’s anger.

**\* \* \***

***Ta’anith 2b*** *R. ELIEZER SAYS: ON THE* [*FIRST*](one.html) *DAY OF THE FEAST etc. The question was asked, Whence did R. Eliezer derive this? Did he learn it from Lulab[[15]](#footnote-15) or from the Libation of Water?[[16]](#footnote-16) If he learnt it from Lulab, then just as the obligation of the use of the Lulab comes into force on the [*[*first*](one.html)*] day of* [*Tabernacles*](succoth.html)*, so too should we begin to make mention of rain on that day. Or perhaps he learnt it from Libation. [If so, then] just as Water Libation may be [carried out] on the evening [preceding the* [*first*](one.html) *day] — (for a Master [interpreting the verse], And the meal-*[*offering*](korbanot) *thereof and their drink-offerings,[[17]](#footnote-17) said, Even by night)-so too should* [*one*](one.html) *begin to make mention of rain on that evening![[18]](#footnote-18) — Come and hear: R. Abbahu said: R. Eliezer deduced it from Lulab only. Some there are who say: R. Abbahu had a tradition. Whilst others say: He based it on a Baraitha. Which is the Baraitha? — It has been* [*taught*](teacher.html)*: ‘When do we [begin to] make mention of Rain? R. Eliezer says: From the* [*time*](time.html) *of the taking up of the Lulab; R. Joshua says, From the* [*time*](time.html) *when the Lulab is discarded.[[19]](#footnote-19) Said R. Eliezer: Seeing that these* [*Four*](four.html) *Species are intended only to make intercession for water,[[20]](#footnote-20) therefore as these cannot [grow] without water so the* [*world*](worlds.html) *[too] cannot exist without water. R. Joshua said to him: Is not rain on the Feast a sure* [*sign*](signs.html) *of [God’s] anger? R. Eliezer replied: I too did not say to* [*pray*](prayer.html) *but to make mention. And just as* [*one*](one.html) *makes mention of the Revival of the Dead all the year round[[21]](#footnote-21) although it will take place only in its proper* [*time*](time.html)*, so too should mention be made of the Power of Rain all the year round although it comes only in its due season. Therefore if* [*one*](one.html)[*desires*](needs.html) *to make mention all the year round he may do so. Rabbi says: I hold the view that when* [*one*](one.html) *ceases to* [*pray*](prayer.html) *[for rain][[22]](#footnote-22)* [*one*](one.html) *should also no longer make mention of it. R. Judah b. Bathyra says: On the second day of the Feast* [*one*](one.html) *[begins] to make mention. R. Akiba says: On the* [*sixth*](six.html) *day of the Feast. R. Judah says in the* [*name*](name.html) *of R. Joshua: The last to step before the* [*Ark*](ark.html) *on the last day of the Feast makes mention, the* [*first*](one.html) *does not; on the* [*first*](one.html) *day of* [*Passover*](passover.html) *the* [*first*](one.html) *makes mention, the last does not. Did not then R. Eliezer reply well to R. Joshua?- R. Joshua can answer you: It is quite in order to make mention of the Revival of the Dead [all the year round], since any day may be its* [*time*](time.html)*, but is rain seasonable at all times? Have we not learnt: Should* [*Nisan*](feasts.html) *terminate and then rain fall it is a* [*sign*](signs.html) *of [God’s] anger, for it is said, Is it not wheat harvest to-day etc.?[[23]](#footnote-23)*

\* \* \*

***Baba Bathra 147a*** *Our Rabbis* [*taught*](teacher.html)*: Ahitophel advised his sons* [*three*](three.html) *things: Take no part****[[24]](#footnote-24)*** *in strife, and do not rebel against the government of the House of David, and [if] the weather on the* [*Festival*](festival.html) *of* [*Pentecost*](shavuot.html) *is fine sow wheat****[[25]](#footnote-25)*** *Mar Zutra stated: It was said, ‘cloudy’****[[26]](#footnote-26)*** *The Nehardeans said in the* [*name*](name.html) *of R.* [*Jacob*](israelja.html)*: ‘Fine’ [does] not [mean] absolutely fine, nor does ‘cloudy’ mean completely overcast, but even [when it is] ‘cloudy’ and the north wind blows [the clouds], it is regarded as ‘fine’.****[[27]](#footnote-27)*** *R. Abba said to R. Ashi: We rely upon [the weather information] of R.* [*Isaac*](isaac.html) *b. Abdimi. For R.* [*Isaac*](isaac.html) *b. Abdimi said: [At] the termination of****[[28]](#footnote-28)*** *the last day of* [*Tabernacles*](succoth.html)*, all watched the smoke of the wood pile.****[[29]](#footnote-29)*** *[If] it****[[30]](#footnote-30)*** *inclined towards the north, the poor rejoiced and landowners****[[31]](#footnote-31)*** *were distressed because [that****[[32]](#footnote-32)*** *was an indication] that the yearly* [*rains*](rains.html) *would be heavy****[[33]](#footnote-33)*** *and the crops would decay.****[[34]](#footnote-34)*** *[If] it inclined towards the south, the poor were distressed and landowners rejoiced because [that****[[35]](#footnote-35)*** *was an indication] that the yearly* [*rains*](rains.html) *would be scanty and the crops could be preserved****[[36]](#footnote-36)*** *‘ [If] it inclined towards the* [*east*](east.html)*, all were glad;****[[37]](#footnote-37)*** *towards the west ,. all were distressed.****[[38]](#footnote-38)*** *A contradiction was raised: The* [*east*](east.html) *[wind] is always beneficial; the west [wind] is always harmful; the north wind is beneficial for wheat that reached****[[39]](#footnote-39)*** *[the stage of] a* [*third*](three.html) *[of its maturity].****[[40]](#footnote-40)*** *and harmful for olives in blossom; and the south wind is injurious’ for wheat that reached [the stage of] a* [*third*](three.html) *[of maturity] . and beneficial for olives in blossom. And R.* [*Joseph*](joseph.html)*. (others say Mar Zutra and others say. R. Nahman b.* [*Isaac*](isaac.html)*), said: Your mnemonic is , ‘Table in the north and candelabra in the south;****[[41]](#footnote-41)*** *the* [*one*](one.html)***[[42]](#footnote-42)*** *Increases Its own****[[43]](#footnote-43)*** *and the other****[[44]](#footnote-44)*** *increases Its own.****[[45]](#footnote-45)*** *-There is no difficulty: This****[[46]](#footnote-46)*** *for us,****[[47]](#footnote-47)*** *and that****[[48]](#footnote-48)*** *for them****[[49]](#footnote-49)*** *It was* [*taught*](teacher.html)*: Abba Saul said: Fine [weather at] the* [*Festival*](festival.html) *of* [*Pentecost*](shavuot.html) *is a good* [*sign*](signs.html)***[[50]](#footnote-50)*** *for all the year. R. Zebid said: If the* [*first*](one.html) *day of the* [*New*](teruah.html) *Year is warm, all’s the year will be warm; if cold, all****[[51]](#footnote-51)*** *the year will be cold. Of what [religious] significance is this****[[52]](#footnote-52)*** *[weather information]?*

# The Aravah (willow)[[53]](#footnote-53)

**“Torah Tziva lanu Moshe**

**Morasha Kehillat** [**Yaakov**](israelja.html)**.”[[54]](#footnote-54)**

“Moses commanded us the Torah. It is an [inheritance](inherit.html) for the [community](community.html) of [Jacob](israelja.html).”[[55]](#footnote-55)

On Hoshana Rabbah we take the willow[[56]](#footnote-56) branch, which only grows near water, as a symbol of rejuvenation and re-awakening through rain and [redemption](redemption.html).



The [Four](four.html) Species of [Succoth](succoth.html) must be tied together in a bond, what the [Talmud](orallaw.html) in Sukkah[[57]](#footnote-57) similarly calls an ‘agudah achat.’ The palm frond, the myrtle and the willow are tied together and held in the right [hand](mashal.html), with the etrog held in the left and with all [four](four.html) brought together when we make the blessing, as well as whenever we participate in the wavings during Hallel. Everyone is familiar with the classic [Midrash](orallaw.html) that compares the qualities of the [Four](four.html) Species,[[58]](#footnote-58) to the qualities of [four](four.html) types of [Jews](gen-jew.html). The etrog is blessed with a good smell and good taste, like those Sages blessed with Torah and good deeds. The palm frond is blessed with good taste (dates) but no scent to [speak](mashal.html) of, like those Sages who have Torah but lack good deeds. The myrtle has an exquisite scent, but provides no fruit, and so too there are many [Jews](gen-jew.html) whose good deeds can be detected from a distance (like smell), but alas they fall short in Torah [knowledge](knowledge.html). And finally we have the willow, no taste and no smell, which is compared to the [Jew](gen-jew.html) who has neither Torah nor good deeds to his credit.

✡ The Etrog (Citron) – is a man who is

learned in Torah (symbolized by  its good

taste) and the good smell is the good deeds

which he performs.

✡ The Lulab (Palm frond) – a learned

man, but without good deeds.

✡ The Hadas (myrtle) – a man of good

deeds (as in its good  smell), but not

learned.

✡ The Aravah (willow) – possessing

neither smell nor taste, is a  man of neither

good deeds nor learning

And yet the moral message of the [one](one.html) bundle in the [Talmud](orallaw.html), and which is codified in the Shulchan Aruch,[[59]](#footnote-59) is that just as the [mitzva](cmds613.html) of the [four](four.html) species requires [four](four.html) different kinds of vegetation, so too we need all [four](four.html) different kinds of [Jews](gen-jew.html), covering the entire range of people. Whoever thinks that we can ignore those [Jews](gen-jew.html) devoid of Torah and good deeds is wrong! Lacking the aravah, the willow branch, makes the entire bundle worthless. We haven’t fulfilled the [commandment](cmds613.html) until we have all ‘[four](four.html) species.’

The significance of the willow branch on Hoshana Rabbah is not only that without it the other [three](three.html) species are in serious trouble; the truth is that the entire focus of Hoshana Rabbah is exclusively on the willow branch, and our striking it upon the earth. What is the significance of this strange thud?

Kabbalistically, the striking of the aravah against the earth symbolizes the confrontation between the ‘chesed’[[60]](#footnote-60) symbolized by the aravah, which grows along the river’s edge,[[61]](#footnote-61) and the earth, which symbolizes ‘din,’ strict justice, exact measures that which places limits on the water flow. Our intent is not merely to act out our [prayer](prayer.html) for rain, our [desire](needs.html) for many willows to be able to grow. The Kabbalistic significance of this rite is our expression of the mastery of the willow over the earth, of [HaShem](hashem.html)’s loving-kindness over His strict justice ­ because only on the basis of loving-kindness will [redemption](redemption.html) arrive. At moments like this, the ‘aravah’ or willow is the witness that can sway [HaShem](hashem.html)’s gaze. If we want [HaShem](hashem.html)’s benevolence, His only question is how have we acted toward the ‘aravot’[[62]](#footnote-62) of His [world](worlds.html), how have we treated the [Jew](gen-jew.html) who lacks both Torah and good deeds? It’s easy to honor a great sage or a benefactor, but how many of us [know](daat.html) how to honor those that no [one](one.html) else honors, the forgotten ‘willows.’

Even to the [Jew](gen-jew.html) with no [connection](connection.html) to the Torah, even to this [one](one.html) is the [inheritance](inherit.html) of the Torah! We [inherit](inherit.html) the Torah because we are of the congregation of [Yaaqov](jacob.html)!

**“Torah Tziva lanu Moshe**

**Morasha Kehillat** [**Yaaqov**](jacob.html)**.”**

“Moses commanded us the Torah. It is an [inheritance](inherit.html) for the [community](community.html) of [Jacob](israelja.html).”

# In The Alef-bet

[Five](five.html) of the [twenty](twenty.html)-[two](two.html) [letters](letters.html) of the Alef-beit have [two](two.html) forms: bent and straight. They are the [letters](letters.html): mem, nun, tzadi, peh, and kof. Their straight form are usually called ‘sofit’, concluding [letters](letters.html), because they are at the end of a word. Since these [letters](letters.html) are in a sense restraining forces which force a halt in [speaking](mashal.html), they are called ‘strict powers’. These [letters](letters.html) are the ‘vessels’, within which are contained that minute portion of [HaShem](hashem.html)’s infinite being which can be conceived by finite people.[[63]](#footnote-63)

According to Kabbalah, [one](one.html) should take [five](five.html) aravot and hit them [five](five.html) times on the ground, not on a chair or any other piece of furniture or the like. Neither should [one](one.html) hit them on a stone floor. [One](one.html) should hit them softly, since the branches must have their leaves throughout the entire performance. With each hitting [one](one.html) should have in mind [one](one.html) [letter](letters.html) of the series of [letters](letters.html), “mem,” “nun,” “sadi,” “peh” and “sadi” (which alludes to [HaShem](hashem.html)’s attribute of “gevurah,” power). The [first](one.html) hitting corresponds to the “mem,” the second to the “nun,” and so on. The Geonim cite early sources as explaining that the aravah symbolizes the [mouth](body.html), and we hit it on the floor to express our hope that all words of prosecution spoken against us shall be cast to the ground.

No blessing is recited over the beating of the aravah since it was merely a custom.

This ritual is extremely important, so much so that the Sages held that it superceeded the [laws](law.html) of [Shabbat](sabbath.html):

***Sukkah 43b*** *He raised an objection against him: The rite of the lulab overrides the* [*Sabbath*](sabbath.html) *on the* [*first*](one.html) *day,[[64]](#footnote-64) and that of the willow-branch on the last day.[[65]](#footnote-65) On* [*one*](one.html) *occasion the* [*seventh*](seven.html) *day of the [ceremonial of the] willow-branch fell on a* [*Sabbath*](sabbath.html)*, and they brought saplings of willows on the* [*Sabbath*](sabbath.html) *eve and placed them in the courtyard of the* [*Temple*](temple.html)*. The Boethusians,[[66]](#footnote-66) having discovered them, took and hid them under some stones.[[67]](#footnote-67) On the morrow some of the ‘amme ha-aretz[[68]](#footnote-68) discovered them and removed them from under the stones, and the* [*priests*](priests.html) *brought them in and fixed them in the sides of the altar. [The reason for hiding the willows was that] the Boethusians do not admit that the beating of the willow-branch[[69]](#footnote-69) overrides the* [*Sabbath*](sabbath.html)*.[[70]](#footnote-70) Thus[[71]](#footnote-71) we see clearly that [the performance of the willow ceremonial is] in the taking of it?[[72]](#footnote-72) — This is a refutation. Then why should it[[73]](#footnote-73) not override [the* [*Sabbath*](sabbath.html)*]?[[74]](#footnote-74) — Since with us[[75]](#footnote-75) it does not override [the* [*Sabbath*](sabbath.html)*][[76]](#footnote-76) it does not override it with them[[77]](#footnote-77) either.[[78]](#footnote-78)*

# Ashkenaz Customs

It is traditional to wear your good clothes on Hoshana Rabbah. This is the only [time](time.html) Hasidim do so other than on Yom Tov or [Shabbat](sabbath.html).

Among some people, a festive meal customarily follows the morning service. The meal features Challah dipped in honey, nuts, kreplachs,[[79]](#footnote-79) with meat, and carrots cut into rings (the shape being a [sign](signs.html) of wealth). This festive meal is [eaten](eating.html) in the [succah](succoth.html).

People wish each other ‘pikta tava’,[[80]](#footnote-80) literally “a good note”, but meaning a good writ of judgment. This is based on the [Zohar](orallaw.html):[[81]](#footnote-81) “The [seventh](seven.html) day of the [festival](festival.html) is the close of the judgment of the [world](worlds.html), and writs of judgment issue from the Sovereign.”

The afternoon of Hoshana Rabbah is the winding down of Hag HaSuccoth. Some people visit the [succah](succoth.html) [one](one.html) last [time](time.html) and recite the following [prayer](prayer.html): “May it be that we [merit](merit.html) to [dwell](dwelling.html) in the [succah](succoth.html) made of Leviathan”:

***Baba Bathra 75a*** *Rabbah in the* [*name*](name.html) *of R. Johanan further stated: The Holy* [*One*](one.html)*, blessed be He, will in* [*time*](time.html) *to come make a* [*tabernacle*](mikdash.html) *for the righteous from the skin of Leviathan; for it is said: Canst thou fill* [*tabernacles*](succoth.html) *with his skin. If a man is worthy, a* [*tabernacle*](mikdash.html) *is made for him; if he is not worthy [of this] a [mere] covering is made for him, for it is said: And his* [*head*](body.html) *with a fish covering. If a man is [sufficiently] worthy a covering[[82]](#footnote-82) is made for him; if he is not worthy [even of this], a necklace is made for him, for it is said: And necklaces about thy* [*neck*](body.html)*.[[83]](#footnote-83) If he is worthy [of it] a necklace is made for him; if he is not worthy [even of this] an amulet is made for him; as it is said: And thou wilt bind him for thy maidens.[[84]](#footnote-84) The rest [of Leviathan] will be spread by the Holy* [*One*](one.html)*, blessed be He, upon the walls of* [*Jerusalem*](city.html)*, and its splendour will shine from* [*one*](one.html) *end of the* [*world*](worlds.html) *to the other; as it is said: And* [*nations*](nations.html) *shall* [*walk*](walking.html) *at thy light, and kings at the brightness of thy rising.[[85]](#footnote-85)*

The Ashkenazic custom is to wear [tefillin](tefillin.html) because some work is permitted.

In Ashkenazic [communities](community.html), there are some minor variations in the [prayers](prayer.html) for this day*.* During the chazan’s repetition of Musaf, the complete Kedushah is recited instead of the abbreviated version recited on chol hamoed*.*

# Sefardic Customs

The last night of [Succoth](succoth.html) is Leil Hoshana Rabbah. The period  which commenced on [Rosh Chodesh](chodesh.html) [Elul](elul.html), of Selihoth and supplications  for [forgiveness](forgive.html), reaches its end on this day with a final scaling of our  judgement. On this night the men stay up reading the entire book of  Devarim (Deuteronomy) and, [time](time.html)-permitting, various other prescribed readings[[86]](#footnote-86), including the “[Zohar](orallaw.html) - book of splendor”.

In Sephardic countries, those [mourning](mourning.html) a loved [one](one.html) bring grapes and cake to those who are studying. This is served with sweet coffee and cinnamon tea.

In most Sephardic [communities](community.html), there is no difference between the text of the [prayers](prayer.html) on Hoshana Rabbah and the other days of chol hamoed.

The Sephardic custom is not to wear [tefillin](tefillin.html) because the Chol HaMoed retain some of the special characteristics of the full [festival](festival.html) days, during which [tefillin](tefillin.html) are not worn.

# [Synagogue](synagog.html) Customs

Various customs have arisen owing to the day’s status as a [time](time.html) of Divine Judgment.

1. Extra [lights](lights.html) are lit in the [synagogue](synagog.html).
2. It is customary to remain awake and spend the entire night of Hoshana Rabbah reading from the Torah and Tehillim ([Psalms](psalms1.html)). The particular order to be followed is printed in a special volume called [*Tikkun*](tikkun.html) *Leil Hoshana Rabbah*.
3. In some congregations, Mishneh Torah, i.e. the entire book of Deuteronomy, is read from a [Torah scroll](letters.html). No blessing is recited over this reading.
4. In some congregations, the entire Book of Tehillim, the book of [Psalms](psalms1.html), is recited communally. A gartl[[87]](#footnote-87) is worn for the reading of the entire Book of Tehillim after midnight on Hoshana Rabbah. This reading is customarily not lengthy.
5. At the completion of each of the [[five](five.html)] books of the Book of Tehillim,[[88]](#footnote-88) [one](one.html) reads the brief [prayer](prayer.html) (beginning Yehi [Ratzon](needs.html))[[89]](#footnote-89) which is read on Hoshana Rabbah, as well as the similar [prayer](prayer.html) which is read after the [moon](chodesh.html) has risen,[[90]](#footnote-90) but not the [prayer](prayer.html)[[91]](#footnote-91) which is said on Yom Tov.[[92]](#footnote-92)
6. On [the morning of] Hoshana Rabbah, before Hallel[[93]](#footnote-93), [one](one.html) removes the [two](two.html) upper rings that are bound around the lulav alone, leaving only the [three](three.html) rings which join it with the hadassim and the aravot.

During Each day of Hag HaSuccoth, the [Feast of Tabernacles](succoth.html), we circle the bimah with the lulav and etrog while reciting the hashana [prayers](prayer.html). On Hoshana Rabbah, the [seventh](seven.html) day of Hag HaSuccoth, we circle the bimah [seven](seven.html) times. As we mentioned earlier, we also beat the willow branches at the end of the shacharit service.

These processions commemorate similar processions around the altar of the [Temple](temple.html) in [Jerusalem](city.html). The processions are [known](daat.html) as Hoshanot, because while the procession is made, we recite a [prayer](prayer.html) with the refrain, “Hoshana!”.[[94]](#footnote-94) On the [seventh](seven.html) day of [Succoth](succoth.html), [seven](seven.html) circuits are made. For this reason, the [seventh](seven.html) day of [Succoth](succoth.html) is [known](daat.html) as Hoshanah Rabbah.[[95]](#footnote-95)

The hoshanot[[96]](#footnote-96) are performed like those of the other days of Hag HaSuccoth except that many or all of the [Torah scroll](letters.html)s are removed from the [ark](ark.html). [One](one.html) tradition is to take out [seven](seven.html) [Torah scroll](letters.html)s and return [one](one.html) to the [ark](ark.html) with each circuit. Another custom is to carry a separate bunch of willows that will be beaten on the floor. A less common practice is the blowing of the [shofar](shofar.html) at the end of each circuit.

In keeping with the penitential undertone of the day, in some [synagogues](file:///D:\Word\SUCCOTH\synagog.html) the leader of the service wears a kittel as on [Rosh Hashana](teruah.html) and Yom [HaKippurim](file:///D:\Word\SUCCOTH\kippur.html). The service itself differs in that the [psalms](psalms1.html) said only on [Shabbat](sabbath.html) and Yom Tov are added by the Ashkenazim to the introductory portion of the service. Also, the melodies of Yom Tov are used for parts of the service.

# Torah Readings

Hoshana Rabbah – The Day of the Great Hoshana

|  |  |
| --- | --- |
| **Torah:** | [Numbers](nchart.html) 29:26-34 |
| **Nazarean Codicil:** | Matityahu 21:1-9 |

Torah Reading:

Reader 1 – Bemidbar 29:26-28

Reader 2 – Bemidbar 29:29-31

Reader 3 – Bemidbar 29:32-34

Reader 4 – Bemidbar 29:29-34

# Hoshana Rabbah [Events](feasts.html)

The following [events](feasts.html) occurred on Hoshana Rabbah:

**Hoshanah Rabbah** - the Great [Salvation](salvation.html). The last and greatest day of the feast.[[97]](#footnote-97)

A [burnt offering](korbanot) of [seven](seven.html) young bulls, [two](two.html) rams and [fourteen](fourteen.html) [male](male+female.html) lambs a year old, all without defect. *Bamidbar* ([*Numbers*](nchart.html)*) 29:32*

Ritual of the water libation is performed. day 7. *Sukkah 42b*

Zerubbabel is strengthened and told that a [future](future.html) [temple](temple.html) would be greater than Solomon’s [temple](temple.html).*Haggai 2:1-9*

[Yeshua](yeshua.html) invites the thirsty to drink living water. Note the “last and greatest day” in *Yochanan (John) 7:37*.

**John 7:1-44** After this, [Yeshua](yeshua.html) went around in Galilee, purposely staying away from Judea because the [Jews](gen-jew.html) there were waiting to take his life. But when the [Jewish](gen-jew.html) [Feast of Tabernacles](succoth.html) was near, [Yeshua](yeshua.html)’s brothers said to him, “You ought to leave here and go to Judea, so that your disciples may see the miracles you do. No [one](one.html) who [wants](needs.html) to become a public figure acts in [secret](sod.html). Since you are doing these things, show yourself to the [world](worlds.html).” For even his own brothers did not believe in him. Therefore [Yeshua](yeshua.html) told them, “The right [time](time.html) for me has not yet come; for you any [time](time.html) is right. The [world](worlds.html) cannot hate you, but it hates me because I testify that what it does is evil. You go to the Feast. I am not yet going up to this Feast, because for me the right [time](time.html) has not yet come.” Having said this, he stayed in Galilee. However, after his brothers had left for the Feast, he went also, not publicly, but in [secret](sod.html). Now at the Feast the [Jews](gen-jew.html) were watching for him and asking, “Where is that man?” Among the crowds there was widespread whispering about him. Some said, “He is a good man.” Others replied, “No, he deceives the people.” But no [one](one.html) would say anything publicly about him for [fear](fear.html) of the [Jews](gen-jew.html). Not until halfway through the Feast did [Yeshua](yeshua.html) go up to the [temple](temple.html) courts and begin to [teach](teacher.html). The [Jews](gen-jew.html) were amazed and asked, “How did this man get such learning without having [studied](study.html)?” [Yeshua](yeshua.html) answered, “My [teaching](teacher.html) is not my own. It comes from him who sent me. If anyone chooses to do God’s will, he will find out whether my [teaching](teacher.html) comes from God or whether I [speak](mashal.html) on my own. He who speaks on his own does so to gain honor for himself, but he who works for the honor of the [one](one.html) who sent him is a man of truth; there is nothing false about him. Has not Moses given you the [law](law.html)? Yet not [one](one.html) of you keeps the [law](law.html). Why are you trying to kill me?” “You are [demon](demons.html)-possessed,” the crowd answered. “Who is trying to kill you?” [Yeshua](yeshua.html) said to them, “I did [one](one.html) miracle, and you are all astonished. Yet, because Moses gave you [circumcision](circumcz.html) (though actually it did not come from Moses, but from the patriarchs), you [circumcise](circumcz.html) a child on the [Sabbath](sabbath.html). Now if a child can be [circumcised](circumcz.html) on the [Sabbath](sabbath.html) so that the [law](law.html) of Moses may not be broken, why are you angry with me for healing the whole man on the [Sabbath](sabbath.html)? Stop judging by mere appearances, and make a right judgment.” At that point some of the people of [Jerusalem](city.html) began to ask, “Isn’t this the man they are trying to kill? Here he is, [speaking](mashal.html) publicly, and they are not saying a word to him. Have the authorities really concluded that he is the [Mashiach](mashiach.html)? But we [know](daat.html) where this man is from; when the [Mashiach](mashiach.html) comes, no [one](one.html) will [know](daat.html) where he is from.” Then [Yeshua](yeshua.html), still [teaching](teacher.html) in the [temple](temple.html) courts, cried out, “Yes, you [know](daat.html) me, and you [know](daat.html) where I am from. I am not here on my own, but he who sent me is true. You do not [know](daat.html) him, But I [know](daat.html) him because I am from him and he sent me.” At this they tried to seize him, but no [one](one.html) laid a [hand](fourteen.html) on him, because his [time](time.html) had not yet come. Still, many in the crowd put their faith in him. They said, “When the [Mashiach](mashiach.html) comes, will he do more miraculous [signs](signs.html) than this man?” The Pharisees heard the crowd whispering such things about him. Then the chief [priests](priests.html) and the Pharisees sent [temple](temple.html) guards to arrest him. [Yeshua](yeshua.html) said, “I am with you for only a short [time](time.html), and then I go to the [one](one.html) who sent me. You will look for me, but you will not find me; and where I am, you cannot come.” The [Jews](gen-jew.html) said to [one](one.html) another, “Where does this man intend to go that we cannot find him? Will he go where our people live scattered among the Greeks, and [teach](teacher.html) the Greeks? What did he mean when he said, ‘You will look for me, but you will not find me,’ and ‘Where I am, you cannot come’?” On the last and greatest day of the Feast, [Yeshua](yeshua.html) stood and said in a loud [voice](voice.html), “If anyone is thirsty, let him come to me and drink. Whoever believes in me, as the Scripture has said, streams of living water will flow from within him.” By this he meant the Spirit, whom those who believed in him were later to receive. Up to that [time](time.html) the Spirit had not been given, since [Yeshua](yeshua.html) had not yet been glorified. On [hearing](file:///D:\Word\SUCCOTH\mashal.html) his words, some of the people said, “Surely this man is the Prophet.” Others said, “He is the [Mashiach](mashiach.html).” Still others asked, “How can the [Mashiach](mashiach.html) come from Galilee? Does not the Scripture say that the [Mashiach](mashiach.html) will come from David’s family and from [Bethlehem](bethlehem.html), the town where David lived?” Thus the people were divided because of [Yeshua](yeshua.html). Some wanted to seize him, but no [one](one.html) laid a [hand](fourteen.html) on him.

[Yeshua](yeshua.html) is the light of the [world](worlds.html). ***Yochanan*** *(****John) 8:12***

# Talmudic Texts

***Shabbath 22a*** *R. Joshua b. Levi was asked: Is it permitted to make use of the booth decorations during the whole of the* [*seven*](seven.html) *days?[[98]](#footnote-98) He answered him [the questioner], Behold! it was said,* [*One*](one.html) *must not count money by the Hanukkah light.[[99]](#footnote-99) God of* [*Abraham*](avraham.html)*! exclaimed R.* [*Joseph*](joseph.html)*, he makes that which was* [*taught*](teacher.html) *dependent upon what was not* [*taught*](teacher.html)*: [of]* [*booths*](important.html) *it was* [*taught*](teacher.html)*, whereas of Hanukkah it was not. For it was* [*taught*](teacher.html)*: if* [*one*](one.html) *roofs it [the booth] in accordance with its requirements, beautifies it with hangings and sheets, and suspends therein nuts, peaches, almonds, pomegranates, grape clusters, garlands of* [*ears*](body.html) *of corn, wines, oils and flours; he may not use them until the conclusion of the last day of the Feast; yet if he stipulates concerning then,[[100]](#footnote-100) it is all according to his stipulation. — Rather, said R.* [*Joseph*](joseph.html)*: The basis[[101]](#footnote-101) of all is [the* [*law*](law.html) *relating to]* [*blood*](body.html)*.[[102]](#footnote-102)*

**\* \* \***

***Shabbath 45a*** *Resh Lakish asked R. Johanan: What of wheat sown in the earth or eggs under a fowl?[[103]](#footnote-103) When does R. Simeon reflect [the prohibition of] mukzeh? Where* [*one*](one.html) *has not rejected it [an object] with his [own]* [*hands*](fourteen.html)*; but where* [*one*](one.html) *rejects it with his own* [*hands*](fourteen.html)*,[[104]](#footnote-104) he accepts [the interdict of] mukzeh: or perhaps there is no difference? — He answered him: R. Simeon accepts mukzeh only in respect of the oil in the [*[*Sabbath*](sabbath.html)*] lamp while it is burning: since it was set apart for its precept,[[105]](#footnote-105) and set apart on account of its prohibition.[[106]](#footnote-106) But does he not [accept it where] it [only] was set apart for its precept?[[107]](#footnote-107) Surely it was* [*taught*](teacher.html)*: If* [*one*](one.html) *roofs it [the booth] in accordance with its requirements, beautifies it with hangings and sheets, and suspends therein nuts, peaches, almonds, pomegranates, grape clusters, garlands of* [*ears*](body.html) *of corn, wines, oil, and flours, he may not use them until the conclusion of the last* [*Festival*](festival.html) *day of the Feast; yet if he stipulates concerning them, it is all according to his stipulation.[[108]](#footnote-108) And how do you* [*know*](daat.html) *that this is R. Simeon’s view? Because R. Hiyya b.* [*Joseph*](joseph.html) *recited before R. Johanan: Wood must not be taken from a hut on a* [*Festival*](festival.html)*,[[109]](#footnote-109)* [*save*](salvation.html) *from what is near it;[[110]](#footnote-110) but R. Simeon permits it.[[111]](#footnote-111) Yet both agree in respect to the sukkah of the* [*Festival*](festival.html)*[[112]](#footnote-112) that it is forbidden on the* [*Festival*](festival.html)*;[[113]](#footnote-113) yet if he [the owner) stipulated concerning it, it all depends on his stipulation![[114]](#footnote-114) — We mean, similar to the oil in the lamp: since it was set apart for its precept, it was set apart for its interdict.[[115]](#footnote-115) It was stated likewise: R. Hiyya b. Abba said in R. Johanan’s* [*name*](name.html)*: R. Simeon rejects mukzeh* [*save*](salvation.html) *in a case similar to the oil in the lamp while it is burning: since it was set apart for its precept, it was set apart for its interdict.*

**\* \* \***

***Sukkah 48a***[*MISHNA*](orallaw.html)*. THE SUKKAH [MUST BE USED ALL]* [*SEVEN*](seven.html) *DAYS. HOW IS THIS [TO BE UNDERSTOOD]? WHEN A MAN HAS FINISHED HIS [LAST] MEAL,****[[116]](#footnote-116)*** *HE MAY NOT DISMANTLE HIS SUKKAH.****[[117]](#footnote-117)*** *HE MAY, HOWEVER, REMOVE ITS FURNITURE****[[118]](#footnote-118)*** *FROM THE AFTERNOON ONWARDS IN HONOUR OF THE LAST DAY OF THE* [*FESTIVAL*](festival.html)*.****[[119]](#footnote-119)***

**\* \* \***

***Sukkah 55b*** *R. Eleazar[[120]](#footnote-120) stated, To what do those* [*seventy*](seventy.html) *bullocks[[121]](#footnote-121) [that were offered during the* [*seven*](seven.html) *days of the* [*Festival*](festival.html)*] correspond? To the* [*seventy*](seventy.html)[*nations*](nations.html)*.[[122]](#footnote-122) To what does the single bullock [of the* [*Eighth*](eight.html) *Day] correspond? To the unique* [*nation*](nations.html)*.[[123]](#footnote-123) This may be compared to a mortal king who said to his servants, ‘Prepare for me a great banquet’; but on the last day he said to his beloved friend, ‘Prepare for me a simple meal that I may derive benefit from you’.*

# Observations

On Hoshana Rabba be make 7 hakafot around the Teba carrying the arba manim – the lulav and etrog. The Sefardi [prayers](prayer.html) [speak](mashal.html) of our [salvation](salvation.html) at this [time](time.html).

The Hallel [prayer](prayer.html), on Hoshana Rabba, includes the waving of the lulav. However, on the [seventh](seven.html) day of [Passover](passover.html), [six](six.html) months earlier, has only a partial Hallel. When we put these [two](two.html) together we see a picture which suggests that Hoshana Rabba is the culmination of the [salvation](salvation.html) which began on the [seventh](seven.html) day of [Passover](passover.html). The [salvation](salvation.html) we gained on the [seventh](seven.html) day of [Passover](passover.html) iks incomplete until we [experience](experience.html) the [atonement](atonemen.html) and joy of the fall [festivals](festivals.html).

Hoshana Rabbah 5766 has just begun as I finish my [study](study.html) of Hoshana Rabbah. There is a category 2 hurricane dumping immense amounts of water on southern Florida, and a record breaking tropical storm *Alpha* dumping rain on Haiti. The [Jews](gen-jew.html) in Florida are surely having a difficult [time](time.html) with the [mitzva](cmds613.html) of [succah](succoth.html) this year as there is already nearly 18 inches of flood waters in parts of Florida.

# In The [Temple](temple.html)

Simhat Bet Ha-Sho’eivah

Simchat Bais HaShoeva

Simchat Bet Hashoeva is celebrated every night of [Succoth](succoth.html). On Hoshana Rabbah, however, the joy of the celebration **must be infinitely greater**, as emphasized in its very [name](name.html), “the Great Hoshana.” Likewise, additional [prayers](prayer.html) are said on this day.

The performances and activities were led by the greatest Sages and the most venerable tzadikim. The simcha of Beit Hashoeva - literally the place of drawing water, is described in the [Gemara](orallaw.html)[[124]](#footnote-124) as being unprecedented and unparalleled, anywhere and anytime. “He who has not seen the Simchat Beit Hashoeva has never in his life seen simcha[[125]](#footnote-125)!” The [Talmud](orallaw.html) Yerushalmi[[126]](#footnote-126) goes further to say that that the word shoeva - drawing - refers not only to the water that was drawn, but to the Ruach Hakodesh[[127]](#footnote-127) that was available to be drawn from that most exquisitely inspiring and [spiritually](physical.html) stirring simcha. The [Gemara](orallaw.html) elaborates this in great detail.

**\* \* \***

[Nisan](feasts.html) is Like [Tishri](feasts.html)

|  |  |  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
| Tekufah of [Nisan](feasts.html) (Vernal Equinox)[**Nisan**](feasts.html) **– The** [**First**](one.html) **Month** Ripening of grain | | | | | | | | | | |
| **1**  [New](teruah.html) Year for counting months.  The pur is cast.  The [Mishkan](mikdash.html) and [Temple](temple.html) start operating. | **10**  [Sacrifice](korbanot.html) ([Passover](passover.html) lamb) is selected.  Israelites enter the [promised land](file:///D:\Word\SUCCOTH\city.html).  [Abraham](avraham.html) and [household](househld.html) are [circumcised](circumcz.html)  [Physical](physical.html) [freedom](freedom.html) begins.  Judgment of the firstborn.  [Shabbat](sabbath.html) [HaGadol](hagadol.html) – the Great [Sabbath](sabbath.html). We examine a lamb for blemishes. | **14-15**  [Festival](festival.html) [Sabbath](sabbath.html)  [HaShem’s](hashem.html) people enter protective abode.  [Passover Seder](haggada.html).  [Messiah](mashiach.html) dies.  Israel must [eat](eating.html) [matza](chametz.html).  [Lulav](file:///D:\Word\SUCCOTH\succoth.html) is burned with bedikat [chametz](chametz.html) | **16** | **17** | **18**  Read *Shir HaShirim* and *Shemot 33:12 – 34:26* on the weekly [Sabbath](sabbath.html) during [Pesach](passover.html) | **19** | **20** | **21**  7th day of [Pesach](passover.html)  [Festival](festival.html) [Sabbath](sabbath.html)  We read the judgement of Egypt at the Yam Suf. | [**Iyar**](feasts.html) **18**  [Lag B’Omer](omer.html) | **[Sivan](feasts.html) 6**  [Festival](festival.html) [Sabbath](sabbath.html)  [**Shavuot**](shavuot.html) Atzeret  Torah was given  Large loaves waved.  Pilgrimage [festival](festival.html).  Read the book of [*Ruth*](ruth.html)  No distinctive practice for the people. |
|  |  | **[Passover](passover.html)**  Feast of [Matza](chametz.html) – the bread of affliction.  Israelites begin living in [Succoth](succoth.html) [while traveling](mashal.html).  Pilgrimage [festival](festival.html).  [First](one.html) harvest (barley). Barley is waved.  Israel may [eat](eating.html) only [unleavened](chametz.html) [food](food.html). | | | | | | |  |  |
| Tekufah of [Tishri](feasts.html) (Autumn Equinox) [**Tishri**](feasts.html) **– The** [**Seventh**](seven.html) **Month** Ripening of grapes and olives | | | | | | | | | | |
| **1-2**  [Festival](festival.html) [Sabbath](sabbath.html)  [**Yom Teruah**](teruah.html).  [New](teruah.html) Year for counting years.  Judgment day.  [Messiah](mashiach.html), our [Temple](temple.html), comes! | **10**  [Festival](festival.html) [Sabbath](sabbath.html)  **[Yom HaKippurim](D:\\Word\\SUCCOTH\\kippur.html)**  [Sacrifice](korbanot.html) is ([two](two.html) goats) selected.  We return to the state we enjoyed in [Eden](file:///D:\Word\SUCCOTH\eden.html).  [Adam](adam.html) was [circumcised](circumcz.html) when [created](file:///D:\Word\SUCCOTH\bara.html).  Total [Jubilee](yovel.html) [freedom](freedom.html) begins.  Neilah – judgment complete.  On The [Sabbath](sabbath.html) before Yom [HaKippurim](file:///D:\Word\SUCCOTH\kippur.html) [Shabbat](sabbath.html) [Shuvah](shuvah.html) ("[Sabbath](sabbath.html) of Repentance") | **15**  [Festival](festival.html) [Sabbath](sabbath.html)  [HaShem’s](hashem.html) people enter protective abode.  [Messiah](mashiach.html) is born.  Israel must live in [Succah](succoth.html) | **16** | **17** | **18**  Read the book of *Kohelet* and *Shemot 33:12 – 34:26* on the weekly [Sabbath](sabbath.html) during [Succoth](succoth.html). | **19** | **20** | **21**  [Hoshana Rabba](file:///D:\Word\SUCCOTH\hoshana.html)h – The final judgement. |  | **22**  [Festival](festival.html) [Sabbath](sabbath.html)  **[Shemini Atzeret](shemini.html)**  [Simchat Torah](simchat.html)  [Reading of Torah is concluded and started again](file:///D:\Word\SUCCOTH\shmita.html).  [Torah scrolls](letters.html) are waved.  No distinctive practice. |
|  |  | **[Succoth](succoth.html)**  The feast of our JOY!  [HaShem](hashem.html)’s people live in [Succoth](succoth.html) for [seven](seven.html) days at rest.  It is a [mitzvah](cmds613.html) to feast in the [Succah](succoth.html).  Pilgrimage [festival](festival.html).  Final harvest. Lulav and etrog are waved.  The [world](worlds.html) is judged for water  [Israel](file:///D:\Word\SUCCOTH\gen-jew.html) must [eat](eating.html) all of their meals in the [Succah](succoth.html). | | | | | | |  |  |

The folowing table illustrates the symmetry of the months:

|  |  |
| --- | --- |
| **Ohr Yashar**  **(Straight light)**  [**Male**](male+female.html) | **Ohr Chozer**  **(Curved light)**  [**Female**](male+female.html) |
| [**Nisan**](feasts.html)  [Shabbat](sabbath.html) HaChodesh  Fast of the firstborn  (out of place)  [Shabbat](sabbath.html) [HaGadol](hagadol.html)  [Pesach](passover.html)  [Pesach](passover.html) 7th day | [**Tishri**](feasts.html)  [Rosh HaShana](teruah.html)  Fast of [Gedalia](file:///D:\Word\SUCCOTH\gedaliah.html)    [Yom Kippurim](kippur.html)  [Succoth](succoth.html)  [Hoshana Rabba](file:///D:\Word\SUCCOTH\hoshana.html)  [Shemini](shemini.html) Atzeret |
| [**Iyar**](feasts.html)  [Pesach](passover.html) [Sheni](sheni.html) (2nd chance for [Pesach](passover.html))  [Lag B’Omer](omer.html) | [**Heshvan**](feasts.html) |
| [**Sivan**](feasts.html)  [Shavuot](shavuot.html) (atzeret) | [**Kislev**](feasts.html)  [Shemini Atzeret](shemini.html) (Moved because of rain)  [Chanukah](chanukah.html) (2nd chance for [Succoth](succoth.html) – moved because of war.) |
| [**Tammuz**](feasts.html)  Fast of [Tammuz](tamuz17.html) 17 | **Tevet**  Fast of [Tevet 10](tevet10.html) |
| [**Av**](feasts.html)  Tisha B’[Av](tishabav.html)    Tu B’[Av](tubav.html) | [**Shevat**](feasts.html)  Severe [famine](famine.html) in [jerusalem](city.html) before the destruction of the [First](one.html) [Temple](temple.html). ***Jeremiah 32:9***  Tu B’[Shevat](tubshevt.html) |
| [**Elul**](elul.html)  25th of [Elul](elul.html), [Adam](adam.html) was created.  [Tu B’Ab](tubav.html) is [forty](forty.html) days earlier. | [**Adar**](feasts.html)  [Purim](Purim.html)  25th of [Adar](feasts.html), [Adam](adam.html) was conceived.  Tu ’Shebat is [forty](forty.html) days earlier. |

\* \* \*

# Bibliography

“The Complete ArtScroll Machzor – Succos“, Mesorah Publications.

The [Jewish](gen-jew.html) Holidays, A Guide and Commentary, by [Michael](angels.html) Strassfeld.

**Gateway to Judaism:** The What, How, and Why of [Jewish](gen-jew.html) Life, by Mordechai Becher.

**\* \* \***

This [study](study.html) was written by

Rabbi Dr. Hillel ben David

(Greg Killian).

Comments may be submitted to:

Rabbi Dr. Greg Killian

12210 Luckey Summit

San Antonio, TX 78252

Internet address: gkilli@aol.com

Web page: <http://www.betemunah.org/>

(360) 918-2905

Return to The WATCHMAN home page

Send comments to Greg Killian at his email address: [gkilli@aol.com](mailto:gkilli@aol.com)

1. Intermediate day. [↑](#footnote-ref-1)
2. It is the fifth intermediate day outside the land of Israel. [↑](#footnote-ref-2)
3. *Hoshanot* is the plural of *hoshana*. [↑](#footnote-ref-3)
4. The Feast of Trumpets is commonly known in Hebrew as Rosh Hashanah. The Torah calls this feast Yom Teruah. There are several other names given to this feast, but these are the most common. [↑](#footnote-ref-4)
5. Ladino: אסנוגה – the synagogue. [↑](#footnote-ref-5)
6. Zohar Tzav 31b. [↑](#footnote-ref-6)
7. The Day of Atonement is commonly known as Yom Kippur, is called in Torah: Yom HaKippurim (plural). The singular never occurrs in Scripture. [↑](#footnote-ref-7)
8. This paragraph is an excerpt from the ArtScroll Machzor for Succos, page 645. [↑](#footnote-ref-8)
9. The term ‘power of Rain’ is applied to the phrase ‘He causeth the wind to blow and the rain to fall’ inserted in the second benediction of the prayer known as ‘the Eighteen Benedictions’ — The Tefillah (v. Glos.) On the expression POWER OF RAIN v. infra. [↑](#footnote-ref-9)
10. The Feast, djv, the name by which the festival of Tabernacles is referred to in Mishnah and Talmud. Cf. I Kings 8:2, 65; Neh. 8:14, 15. [↑](#footnote-ref-10)
11. Lit., curse , v. Suk. 28b. [↑](#footnote-ref-11)
12. I.e., to insert in the ninth benediction the words, ‘Give dew and rain for a blessing upon the face of the earth’. [↑](#footnote-ref-12)
13. V. n. 1. [↑](#footnote-ref-13)
14. To step before the Ark (tebah), a technical term denoting the recitation of the tefillah or the Amidah by the reader. V. R.H., Sonc. ed. p. 160, n. 9. [↑](#footnote-ref-14)
15. The Palm-branch. Term applied to the Four Plants used in the service on Tabernacles. Cf. Lev. XXIII, 40. [↑](#footnote-ref-15)
16. [The vessel for the Water Libation was filled the preceding evening, v. Suk. 51 b. Aliter: The drink-offerings of wine brought in conjunction with animal sacrifices could be offered on the evening following the animal sacrifice, v. p. 4, n.1.] [↑](#footnote-ref-16)
17. BaMidbar (Numbers) 29:18. [↑](#footnote-ref-17)
18. [On this first interpretation of Rashi this verse is irrelevant and is to be omitted, v. Rashi. On the second interpretation the argument will run as follows: Should R. Eliezer deduce his opinion from the Water Libation, the mention of rain would have to be mentioned in the evening, seeing that the evening is a time at which drink-offerings (of wine) may be offered. Once, however, it is granted that the mention of rain starts on the evening, it will have to be the preceding, so as to be on the same day as the Water Libation (the night always being counted with the following day). V. Tosaf, s.v. thgcht. On this interpretation the text should read as ‘Libation (not ‘Water Libation’) may be on the evening’, v. Me’iri a.I. where also other interpretations of this difficult passage are given.] [↑](#footnote-ref-18)
19. On the seventh day of the Feast. [↑](#footnote-ref-19)
20. V. Suk. 37b. [↑](#footnote-ref-20)
21. In the second benediction. [↑](#footnote-ref-21)
22. On the first day of Passover. [↑](#footnote-ref-22)
23. I Samuel 12:17. [↑](#footnote-ref-23)
24. Lit., ‘be not ‘ [↑](#footnote-ref-24)
25. Fine weather at that season is an indication of a good wheat harvest for that year. [↑](#footnote-ref-25)
26. I.e. , cloudy weather at Pentecost is an indication of a good harvest for that year. Cloudy, Heb. balul, kukc,, is easily interchangeable with barrur, rurc, clear. [↑](#footnote-ref-26)
27. And the wheat harvest of that year will be successful. [↑](#footnote-ref-27)
28. Lit,’exit’. [↑](#footnote-ref-28)
29. On the Temple altar. [↑](#footnote-ref-29)
30. The column of smoke. [↑](#footnote-ref-30)
31. Lit., masters of houses’. [↑](#footnote-ref-31)
32. The prevalence of the South wind which caused the column of smoke to incline towards the North. [↑](#footnote-ref-32)
33. Lit., ‘many’ [↑](#footnote-ref-33)
34. And as they could not be stored away for long. prices would fall. [↑](#footnote-ref-34)
35. The north wind. Cf. p’ 635 ,n.18 i [↑](#footnote-ref-35)
36. Consequently prices would rise. [↑](#footnote-ref-36)
37. The west wind by which it was driven would cause a moderate rainfall and plentiful crops. [↑](#footnote-ref-37)
38. The east wind by which it was driven towards the north would cause a scanty rainfall and meagre crops; and prices would consequently rise. [↑](#footnote-ref-38)
39. Lit.. ‘when they brought’. [↑](#footnote-ref-39)
40. When it requires no more rain. [↑](#footnote-ref-40)
41. In the Temple. [↑](#footnote-ref-41)
42. The north where stood the table on which was placed the shewbread. [↑](#footnote-ref-42)
43. Crops of wheat which are required for the shewbread. [↑](#footnote-ref-43)
44. The south where stood the candelabra, for the lighting of which olive oil was used. is beneficial to olives. [↑](#footnote-ref-44)
45. At any rate, it has been stated in this Baraitha that ‘the east wind is always beneficial and the west wind is always harmful’, how, then, was the reverse stated in the previous Baraitha, reported by R. Isaac b. Abdimi? (V., notes 5 and 6). [↑](#footnote-ref-45)
46. The latter Baraitha which states that the east wind is beneficial and the west wind harmful. [↑](#footnote-ref-46)
47. Refers to [Babylon](file:///D:\Word\SUCCOTH\bavel.html) which is situated in a valley and has an abundance of water. A heavy yearly rainfall, there, is harmful; a light one beneficial. [↑](#footnote-ref-47)
48. The first Baraitha. [↑](#footnote-ref-48)
49. Palestine, which is a dry highland country. There the west wind with its heavy rains is beneficial while the dry east wind is harmful. [↑](#footnote-ref-49)
50. V. supra p. 635. n. 11 [↑](#footnote-ref-50)
51. I.e., ‘most of it’ (Rashb.). [↑](#footnote-ref-51)
52. Lit., ‘as to what comes out of it’. [↑](#footnote-ref-52)
53. This section is an excerpt from the “Shabbat Shalom” column by Rabbi Shlomo Riskin. [↑](#footnote-ref-53)
54. "Our Rabbis taught, when a child begins to speak, his father must teach him Torah and Keriat Shema. What is Torah? Rav Hamnuna says: Torah Tziva lanu Moshe Morasha Kehillat Yaakov" (Talmud Sukka 42a). [↑](#footnote-ref-54)
55. Devarim (Deuteronomy) 33:4. [↑](#footnote-ref-55)
56. Hebrew: arava. [↑](#footnote-ref-56)
57. Sukkah 34b. [↑](#footnote-ref-57)
58. Taste and smell. [↑](#footnote-ref-58)
59. Orach Chaim, Section 651 [↑](#footnote-ref-59)
60. loving-kindness [↑](#footnote-ref-60)
61. Water is the consummate symbol of loving-kindness. [↑](#footnote-ref-61)
62. the willow branches. [↑](#footnote-ref-62)
63. Tanya 2:4 [↑](#footnote-ref-63)
64. Lit., ‘at its beginning’. [↑](#footnote-ref-64)
65. Lit., ‘at its end’. [↑](#footnote-ref-65)
66. A sect closely related to the Sadducees. Tradition traces their origin to Boethus a pupil of Antigonus of Soko. More probably followers of Boethus or Simeon b. Boethus who was made High Priest by Herod in 25 B.C.E. V. J.E. III, p. 285. [↑](#footnote-ref-66)
67. The Boethusians, knowing that the Pharisees would not remove the stones on the Sabbath, hoped thereby effectively to prevent a ceremony in which they did not believe. [↑](#footnote-ref-67)
68. Who are unacquainted with the Sabbath laws. [↑](#footnote-ref-68)
69. The willow-branch, according to Rabbinic law, was beaten on the ground. Cf. Mishnah infra 45a. [↑](#footnote-ref-69)
70. Tosef. Suk. III. [↑](#footnote-ref-70)
71. Since the willow-branch had to be beaten. [↑](#footnote-ref-71)
72. Not merely in fixing it to the altar. [↑](#footnote-ref-72)
73. The taking of the willow on the seventh day of the Festival. [↑](#footnote-ref-73)
74. In Palestine, where they know when the New Moon was fixed. [↑](#footnote-ref-74)
75. In Babylon and all other countries outside Palestine. [↑](#footnote-ref-75)
76. On account of our ignorance of the day when the New Moon was fixed. [↑](#footnote-ref-76)
77. The Palestinians. [↑](#footnote-ref-77)
78. In order that no distinctions be made between one country and another. [↑](#footnote-ref-78)
79. Symbolizing the covering of severity with loving-kindness. [↑](#footnote-ref-79)
80. Aramaic [↑](#footnote-ref-80)
81. Tsav 31b [↑](#footnote-ref-81)
82. Isa. XXIII, 8. (18) Job XL, 31. [↑](#footnote-ref-82)
83. Prov. I, 9. [↑](#footnote-ref-83)
84. Job XL. 29. Bind, refers to a small object, such as an amulet, which one attaches (binds) to a string. [↑](#footnote-ref-84)
85. Isa. LX, 3. [↑](#footnote-ref-85)
86. From the Ben Ish Chai [↑](#footnote-ref-86)
87. A Torah Belt. [↑](#footnote-ref-87)
88. Corresponding to the [five](file:///D:\Word\SUCCOTH\five.html) books of the Torah. [↑](#footnote-ref-88)
89. Tehillim Ohel Yosef Yitzchak, pp. 181-2 [↑](#footnote-ref-89)
90. Ibid., p. 185. Cf. Kaf HaChayim 664:3-4, citing Pri Etz Chayim [↑](#footnote-ref-90)
91. Ibid., p. 181 [↑](#footnote-ref-91)
92. Sichah of the Previous Rebbe, Hoshana Rabbah and Shemini Atzeres 5708 [↑](#footnote-ref-92)
93. This differs from the sequence implied by Siddur Yaavetz [↑](#footnote-ref-93)
94. Bring salvation, please! [↑](#footnote-ref-94)
95. The great day of salvation. [↑](#footnote-ref-95)
96. Plural of hoshana. [↑](#footnote-ref-96)
97. Gateway to Judaism Pg.342 [↑](#footnote-ref-97)
98. The booths which were erected for the Feast of Tabernacles (Lev. XXIII, 42) were adorned with fruit suspended from the roofs. [↑](#footnote-ref-98)
99. Being dedicated to a religious observance, it must not be put to secular use. The same applies here. [↑](#footnote-ref-99)
100. the prohibition is regarded as coming into force at twilight of the first day when they become dedicated to their religious purpose. The stipulation whereby the prohibition is lifted is: ‘I will not hold aloof from them throughout the period of twilight’, so that it does not become dedicated them, [↑](#footnote-ref-100)
101. Lit. ‘the father’. [↑](#footnote-ref-101)
102. As stated above: things taken for religious purposes must not be treated slightingly. [↑](#footnote-ref-102)
103. May they be removed on the Sabbath for use, before the wheat has taken root or the egg become addled? [↑](#footnote-ref-103)
104. As here. When one sows wheat in the soil or places an egg under a fowl, he rejects it for the time being. [↑](#footnote-ref-104)
105. I.e., for the Sabbath lamp. [↑](#footnote-ref-105)
106. Sc. the prohibition of extinguishing a light on the Sabbath renders this oil inaccessible while the lamp is burning. The text follows an old Tosaf. (v. Marginal gloss). Curr. edd.: since it was set apart for its precept, it was set apart (i.e., rendered mukzeh and forbidden) for its interdict. But the general context shows that the amended version is preferable. [↑](#footnote-ref-106)
107. Viz., that that alone suffices to render it forbidden. [↑](#footnote-ref-107)
108. V. supra 22a for notes. Thus we see that mere setting apart for the fulfilment of a precept casts an interdict. [↑](#footnote-ref-108)
109. The reference is not to a sukkah (q.v. Glos.) but to an ordinary booth or hut. Even if it collapses during a Festival, one must not take the timber for use, because had it not collapsed it might not be pulled down on the Festival, and this renders it mukzeh. [↑](#footnote-ref-109)
110. Or, supporting it. If a bundle of wood was laid against the wall of the hut, in a measure serving as a support, it may be used on the Festival, because that must have been the owner’s intention before the Festival, and so it is not mukzeh. Again, its removal will not cause the hut to collapse. [↑](#footnote-ref-110)
111. Because he rejects the prohibition of mukzeh, [↑](#footnote-ref-111)
112. ‘The Festival’ without a determinant always means Tabernacles. [↑](#footnote-ref-112)
113. if the sukkah collapses, its wood must not be used during the whole seven days of the Festival, as it had been set aside for the precept. [↑](#footnote-ref-113)
114. Thus we see that the previous Baraitha does agree with R. Simeon! [↑](#footnote-ref-114)
115. When they are spread out to dry they cease to be fit for food until fully dried. Hence they are certainly rejected as food, and so even R. Simeon admits the prohibition. [↑](#footnote-ref-115)
116. On the seventh day. [↑](#footnote-ref-116)
117. Since he must still use it for learning, sleeping or any occasional meal on that day. [↑](#footnote-ref-117)
118. From the Sukkah into the house where he is to have his meals in the evening and the following day. [↑](#footnote-ref-118)
119. For the rejoicings of which the house has to be prepared. [↑](#footnote-ref-119)
120. Cur. edd. in parenthesis, ‘Eliezer’. [↑](#footnote-ref-120)
121. Cf. prev. n. but one. [↑](#footnote-ref-121)
122. Seventy is the traditional number of Gentile nations, and the seventy bullocks are offered to make atonement for them. [↑](#footnote-ref-122)
123. Israel. [↑](#footnote-ref-123)
124. [Succah](file:///F:\Word\SUCCOTH\succoth.html) 51 [↑](#footnote-ref-124)
125. Simcha = Joy. [↑](#footnote-ref-125)
126. [Succah](file:///F:\Word\SUCCOTH\succoth.html) 5:1 [↑](#footnote-ref-126)
127. Holy Spirit [↑](#footnote-ref-127)