

## Tefillah Part 5 – Amidah Continued



Okay, so we are continuing our study on the Amidah, the Standing Prayer, the most important prayer in Judaism and it's interesting to note that it's format serves as a blue-print for all prayer. The first three blessings of the Amidah are praises, the middle portion are requests, and the final three blessings are thanksgiving in nature. The Amidah prayer is neither deficient nor excessive in its format. It serves as the blueprint and backbone to all types prayer, indeed its original number of blessings, 18, corresponds to the number of vertebra in the human spinal cord. Even the nineteenth blessing, which was added later, corresponds to a smaller 19th vertebrae. So we've asked for wisdom, then we've asked for the ability and resolve to achieve complete t'shuvah, we've asked for *Selichah* (forgiveness), redemption, health and then prosperity.

10th Blessing – Ingathering of the Exiles קִבּוּץ גְּלוּיּוֹת kibbutz galuyyot

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# Tenth Blessing

## In-Gathering of the Exiles

קִבּוּץ גְּלוּיּוֹת Kibbutz Galuyyot

Sound the great shofar for our freedom,  
raise the ensign to gather our exiles,  
and gather us from the four corners of the earth.  
Blessed are you, O Yahweh, who gathers the  
dispersed of his people Israel.

“And in that day a great shofar will sound. Those who were perishing in Assyria and those who were exiled in Egypt shall return and bow down to Yahweh on the holy mountain in Yerushalayim. (Isaiah 27:13)”

T'ka b'shofar godol l'chayrutaynu,  
(Sound the great shofar for our freedom)  
V'so nays l'kabaytz golu-yosaynu,  
(raise a banner to gather our exiles)  
V'kab'tzaynu yachad may-arba kanfot ho-oretz.  
(and gather us together from the four corners of the earth)  
Boruch ato Yahweh, m'kabaytz nidchay amo yisro-ayl.  
(Blessed are You, Yahweh, Who gathers in the dispersed of His people Israel.)

If you have a shofar, you may blow it in all four directions.  
This petition style blessing focuses on the personal needs of the community and the nation of Israel as a whole. Many of the prophets console the nation reminding them of the promise of a future Ingathering of the Exiles. The text of this blessing is drawn from Isaiah 27:13; “And in that day a great shofar will sound. Those who were perishing in Assyria and those who were exiled in Egypt

shall return and bow down to Yahweh on the holy mountain in Yerushalayim.”

Assyria and Egypt represent the two distinct exiles of Israel. Ashur (Assyria) means fortunate denoting an exile with freedom, a freedom that causes an exile of spirituality that comes about through assimilation. Egypt (Mitzrayim) means a ‘narrow’ or ‘constricted place,’ and in this exile the Jew is trapped, forced to abandon the Torah and assimilate.

“I will turn your captivity and gather you from all the nations and from all the places whither I have driven you... and I will bring you back. (Jeremiah 29:14)”

Talmud states that "the day of the Ingathering of the Exiles is as great as the day on which heaven and earth were created" (Pes. 88a, cf. Rashi to Deut. 30:3, "Great is the day of the In-gathering of the Exiles and it will come about with difficulty as though Elohim Himself will be obliged to grasp each one actually in his hand, each one from his place").


To truly appreciate this blessing the occupant must keep in mind that the natural home of an Israelite is The Holy Land. To dwell in the land securely, we must uphold the Torah. If we do not uphold the Torah in the land, it will spew us out. To be sufficiently prepared for the ingathering, one has to be willing to learn Torah observance and not become too comfortable with present surroundings no matter how safe and luxurious a dwelling may have become.

Yerushalayim has a heightened sensitivity to sin. Sin that might be tolerated here, is not tolerated in the Land.

# Eleventh Blessing

## Restoration of Justice

### ברכת הדין Birkat HaDin



Restore our judges as in former times,  
and our counsellors as at the beginning; and remove from us sorrow and  
sighing. Reign over us, you alone, O Yahweh, with lovingkindness and  
compassion, and clear us in judgment. Blessed are you, O Yahweh, the King  
who loves righteousness and justice.

**“You, Ezra, according to the wisdom of your Elohim which is in your hand, appoint magistrates and judges that they may judge all the people who are in the province beyond the River, even all those who know the laws of your Elohim; and you may teach anyone who is ignorant of them. (Ezra 7:25)”**

Hoshivo shof'taynu k'vorishono v'yo-atzaynu k'vat'chilo, v'hosayr mimenu yogon va-anoch

(Restore our judges as in earliest times and our counsellors as at first; remove from us sorrow and groan;)

Umloch olaynu ato, Yahweh, l'vad'cho b'chesed uvrachamim, v'tzad'kaynu bamishpot. (...and reign over us, You, Yahweh, alone, with kindness and with compassion, and justify us through judgement.)

Boruch ato Yahweh melech ohav tz'doko u-mishpot.

(Blessed are You, Yahweh, the King Who loves righteousness and judgement)

Throughout the Torah Israel are warned that the Land is not given to them unconditionally; rather, they must uphold the Torah in order to ensure a claim to the Land.

The opening chapter of the Book of Isaiah deals with the rebellion of Israel against Yahweh: “How has she (Yerushalayim) become a harlot? A city that was faithful and full of justice, wherein righteousness would lodge – but now murderers” (Verse 21) The Prophet then predicts the future: “I will restore your judges as at first

and your counsellors as in the beginning; afterwards you shall be called City of Righteousness, Faithful City” (Verse 26)

Psalm 119, verses 137-144, explains that establishment of justice is the purpose of many of the commandments: “Righteous are you, O Adonai, and your laws are right. The statutes you have laid down are righteous; they are fully trustworthy. My zeal wears me out, for my enemies ignore your words: Your promises have been thoroughly tested, and your servant loves them. Though I am lowly and despised, I do not forget your precepts. Your righteousness is everlasting and your law is true. Trouble and distress have come upon me, but your commands are my delight. Your statutes are forever right; give me understanding that I may live.”

“Appoint judges and officials for each of your tribes in every town Yahweh your Elohim is giving you, and they shall judge the people fairly.” (Deuteronomy 16:18)

“You, Ezra, according to the wisdom of your Elohim which is in your hand, appoint magistrates and judges that they may judge all the people who are in the province beyond the River, even all those who know the laws of your Elohim; and you may teach anyone who is ignorant of them. (Ezra 7:25)”

This blessing is a pledge for a just society. Ultimately, we want to move toward a more Torah orientated society.

## 12th Blessing – Against Heretics

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# Twelfth Blessing

## Concerning Heretics

בִּרְכַּת הַמִּינִים Birkat Ha-Minim

Let there be no hope for slanderers,  
and let all wickedness perish in an  
instant.

May all your enemies quickly be cut  
down,  
and may you soon in our day uproot,  
crush, cast down  
and humble the dominion of arrogance.

Blessed are you, O Yahweh, who  
smashes enemies and humbles the  
arrogant.



V'lamalshinim al t'hi sikvo (And for the slanderers let there be no hope;)

V'chol horish-o k'rega tova'yd, (and may all wickedness perish in an instant;)

V'chol o-y'vecho m'hayro yikoraytu (and may all Your enemies be cut down speedily)

V'hazaydim m'haro t'akayr us-shabayr usmagayr v'tachni-a (The wanton sinners – may You speedily uproot, smash, cast down, and humble –)

Bimhayro v'yomaynu (speedily in our days.)

The twelfth blessing of the daily Amidah (Standing) prayer contains a blessing to swiftly remove and eradicate the heretic within the faith. The inclusion of this blessing is completely permissible within this order of service, because it is indeed an area in which divine assistance should be sought as heretics do pose a constant threat to a believer. At the time this blessing was included, there was a fear that the Netzarim sect's influence would completely overshadow the faith and it was at one time directed toward this

sect. Throughout history other forms of heresy have risen up and this prayer counters all such negative influences. Just because the initial composition of this blessing happened to be directed toward the Netzarim Sect (amongst others) shouldn't mean that Netzarim today omit reciting it themselves, because it is not a question what the majority considers heresy, but what Yahweh considers heresy. Today the blessing is structured in a non-specific way and is therefore not only permissible, but beneficial to be included in a Nazarene Israelite's daily service of the heart. External evil, is usually the result of us not dealing with internal evils within our fold.

### 13th Blessing – The Righteous

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# Thirteenth Blessing

## Tzaddikim - Righteous Ones

בִּרְכַּת הַצַּדִּיקִים BIRKAT HATZADIKIM

**May your compassion be stirred, O Yahweh our Elohim, towards the righteous, the pious, the elders of your people the house of Israel, the remnant of their scholars, towards proselytes, and towards us also. Grant a good reward to all who truly trust in your name. Set our lot with them forever so that we may never be put to shame, for we have put our trust in you. Blessed are you, O Yahweh, the support and stay of the righteous.**



**Yitzhak Kaduri**

Once we pray for the downfall of the wicked, we now pray for the elevation and success of the righteous. So that we may flourish in an environment that is devoid of evil.

Al hatzadikim v'al hachasidim (on the righteous, on the devout,)  
V'al ziknay am'cho bayt Yisro-ayl, (on the Elders of your people the family of Israel,)

V'al p'laytat sof'rayhem (on the remnant of their scholars,)

V'al gayray hatzedek v'olaynu (on the righteous converts and on ourselves - )

Yehemu rachamecho, Yahweh Elohaynu, (May Your compassion be aroused, Yahweh, our Elohim;)

and give goodly reward (v'tayn socher tov) to all who sincerely believe in Your Name;

and place our lot with them forever, and we will not feel ashamed, for we trust in You.

Blessed are You Yahweh, Mainstay and Assurance of the righteous.

“Al hatzadikim v'al hachasidim” A צַדִּיק tzedek is someone who is righteous, someone that does what he is supposed to do and a chasad is someone who does more than they are supposed to do.

Every generation of the nation of Israel has remnants from the previous generation of information in the Torah that allow the next generation to move on.

Scholars and sages from the last generation enable the current generation to stand on their shoulders and so on, until we've reached up to heaven.

“and give goodly reward” (v'tayn socher tov)

Allow us to receive goodness that is truly good. Sometimes goodness is clothed in a traumatic event or a difficult trial. We ask that we may be allowed to see the reward even if it's clothed in something that seems bad.



# Fourteenth Blessing

Restoration of Yerushalayim - BIRKAT YERUSHALAYIM

Return in mercy to Yerushalayim your city, and  
dwell in it as you have promised.

Rebuild it soon in our day as an eternal structure,  
and quickly set up in it the throne of David.

Blessed are you, O Yahweh, who rebuilds  
Yerushalayim.

V'yirushola-yim ir'cho b'rachamim toshuv (And to Yerushalayim,  
Your city, may You return in compassion,)

V'sishkin b'sochoh ka-asher dibarto (and may You rest within it, as  
You have spoken;)

may You rebuild it soon in our days as an eternal structure, and the  
throne of David may You establish within in.

The physical and spiritual rebuilding of Yerushalayim is what is in  
mind here. This is a natural progression of the last blessing,  
because only in Yerushalayim can the righteous achieve his full  
potential. The city of Yerushalayim was not divided amongst the  
tribes, just like Washington DC does not belong to any individual  
State or Union, rather it belongs to the entire American people.  
Even though Yerushalayim was packed with people during the three  
pilgrimage festivals, there was always lodgings available and no  
rent was charged.

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# Fifteenth Blessing

Coming of the Moshiach - BIRKAT DAVID



**Speedily cause the offspring of your servant David to flourish,  
and let him be exalted by your saving power,  
for we wait all day long for your salvation.  
Blessed are you, O Yahweh, who causes salvation to flourish.**

The opening phrase of this blessing is based upon the verse, “In those days, at that time, I will cause a bud of righteousness to sprout forth from David, and he will administer justice and righteousness in the land. (Jeremiah 33:15)” The coming of Moshiach is compared to a flower, which we ask Yahweh to cause to flourish. While man is limited in his vision, only seeing what is happening immediately to him and his environs, Yahweh is putting all the pieces together and creating the environment for Moshiach’s arrival.

The next three brachot are centred on thanksgiving.

## 16th Blessing - Acceptance of Prayer

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# Sixteenth Blessing

Hear Our Prayer - TEFILLAH

קבלת תפלה

Hear our voice, O Lord our Elohim; spare us and have pity on us.  
Accept our prayer in mercy and with favour,  
for you are a Elohim who hears prayers and supplications.  
O our King, do not turn us away from your presence empty-handed,  
for you hear the prayers of your people Israel with compassion.  
Blessed are you, O Yahweh, who hears prayer.

Standing before Yahweh is a privilege. Bringing our requests to Him personally, and acknowledging that He alone has the capacity to grant these requests, is a form of praising Him.

At the conclusion of this blessing, we ask, “Do not turn us away empty-handed from before You, our king.” In effect, we are saying: Even if our merits are few, please do not reject our prayers completely; at least grant us part of our request (Avudraham).

## 17th Blessing – Restoration of the Temple Service

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# Seventeenth Blessing

## Restoration of the Temple Service

### Service - AVODAH

Be pleased, O Yahweh our Elohim, with your people Yisrael and with their prayers.

Restore the service to the inner sanctuary of your Temple, and receive in love and with favour both the fire-offerings of Yisrael and their prayers.

May the worship of your people Yisrael always be acceptable to you. And let our eyes behold your return in mercy to Zion.

Blessed are you, O Yahweh, who restores his divine presence to Zion.

## 18th & 19th Blessing – Expressions of Thanks & Restoration of the Temple

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# Eighteenth Blessing

## Thanksgiving for Elohim's Unfailing Mercies

We give thanks to you that you are Yahweh our Elohim  
and the Elohim of our fathers forever and ever.

Through every generation you have been the rock of our lives, the shield of our salvation. We will give you thanks and declare your praise for our lives that are committed into your hands, for our souls that are entrusted to you, for your miracles that are daily with us, and for your wonders and your benefits that are with us at all times, evening, morning and noon.

O beneficent one, your mercies never fail; O merciful one, your lovingkindnesses never cease. We have always put our hope in you.

For all these acts may your name be blessed and exalted continually, O our King, forever and ever. Let every living thing give thanks to you and praise your name in truth, O Elohim, our salvation and our help. (Selah.)

Blessed are you, O Yahweh, whose Name is the Beneficent One,  
and to whom it is fitting to give thanks.

# Nineteenth Blessing

## The Establishment of Peace - Shalom

Grant peace, welfare, blessing, grace, lovingkindness and mercy to us and to all Yisrael your people. Bless us, O our Father, one and all, with the light of your countenance; for by the light of your countenance you have given us, O Yahweh our Elohim, a Torah of life, lovingkindness and salvation, blessing, mercy, life and peace.

May it please you to bless your people Yisrael at all times and in every hour with your peace.

Blessed are you, O Yahweh, who blesses his people Israel with peace.

In these final three blessings, we are thanking Yahweh for granting us the privilege of having an audience with Him.