

# AMIDAH

## “The Standing Prayers”

The Amidah is the central prayer of all four Jewish prayer services: shacharit (morning), mincha (afternoon), maariv (evening), and mussaf (additional).

The word Amidah literally means standing, because it is prayed while standing. It is also known as Shemoneh Eseret, meaning eighteen, because it originally consisted of eighteen blessings, and as tefilah (prayer) because in liturgical regards it is the most important Jewish prayer. The obligation to pray three times a day, which was established by Ezra and codified in the Talmud (Berakhot 26b), is traditionally fulfilled by reciting the Amidah.

In the 5th century B.C.E., the 120 men of the Great Assembly composed the basic text of the Amidah. The exact form and order of the blessings were codified after the destruction of the Second Temple in the first century C.E. The Amidah was expanded from eighteen to nineteen blessings in the 2nd century C.E. adding the blessing (against heretics to combat the threats posed initially by the Samaritan and Sadducee sects, and later by the Christians.

## Traditional Customs

Traditionally a person stands with one's feet together while reciting the Amidah as a show of respect for G\_D. The rabbis add that this pose mirrors the vision of angels that Ezekiel had in which the feet of the angels appeared as one (Ezekiel 1:7). The custom is to face the direction of Israel, and if one is in Israel, to turn to Jerusalem and the Temple Mount. This shows respect for the Temple, which was central to Jewish life, and reminds one that the synagogue was established to try to fill the gap in Jewish life left by the Temples' destruction. In many synagogues in the west, the ark is on the eastern wall of the synagogue for this reason.

The Amidah is a person's opportunity to approach G\_D in private prayer, and should therefore be said quietly. The words should be audible to oneself, but one should be careful to pray softly enough not to disturb others. If one is alone, it is permissible to raise one's voice slightly if it helps concentration. Traditionally it is forbidden to interrupt the Amidah even to greet an important person. One should not even acknowledge a greeting. Only a grave emergency justifies interrupting the Amidah, since it is considered a conversation with G\_D ... no interruptions please!

The Amidah does afford the opportunity to insert one's private prayers. During the eighth blessing, for healing, many siddurim (prayer books) include a prayer that asks G\_D to heal a specific person and has a place to insert the name of anyone who is sick. Personal requests may be made during any of the blessings, but in the sixteenth blessing specifically, which asks G\_D to hear our prayers, it is appropriate to insert one's own requests. Traditionally the appropriate place in this blessing to do so is after the words "raykam al teshivanu" (do not turn us away empty). These additional prayers can be said in any language for any need.

## Order and Content of the Blessings

There is a logical basis for the order and content of the blessings. One Talmudic source provides scriptural foundations, another suggests that each is associated with a historic or miraculous event, and another relates the blessings of the Amidah to the prayer of Hannah. Either way, the Amidah contains three sections: a three-blessing introduction made up of praises of G\_D; thirteen petitions to G\_D for various needs; and a closing of three blessings of thanksgiving. The model for this structure is how one would approach a powerful ruler or how a servant would approach a master.

The Amidah is introduced with a verse that requests, "Lord, open my lips and my mouth will declare Thy praise" ("adonai sfatai..."). The first three blessings of praise appeal to G\_D as the protector of our forefathers, and extol His powers and holiness. The blessings of petition ask for six personal needs: knowledge, repentance, forgiveness, redemption, health and economic prosperity. They also plead for six needs of the Jewish people: ingathering of the exiled, restoration of justice, destruction of Israel's enemies, reward for the righteous, restoration of Jerusalem, and the coming of the Messiah. The final supplication asks G\_D to hear our prayers. The closing three blessings speak of the hope of return to Temple worship, thanksgiving to G\_D, and a prayer for peace.

## Final Thoughts

In all practicality the Amidah, with the exception of the Shema is the most often recited prayer(s). Traditionally the collection of prayers is viewed singularly ... as in one conversation/appointment with G\_D!

The Messianic Jewish faith continues to pray the AMIDAH!

אֲרָנִי שִׁפְתֵי תִפְתַּח וּפִי יַגִּיד תְּהִלָּתֶךָ  
 tehillatekha Yaggid Ufi tiftach Sefati ADONAI

“O Lord, open Thou my lips; and my mouth shall show forth thy praise.” (Psalm 51:17 [h])

Amidah 1 Avot - Praising the G\_D of Abraham, Isaac, and Jacob

The first blessing of the weekday Amidah is called *Avot* (Patriarchs), and offers praise to G\_D as the “G\_D of Abraham, G\_D of Isaac, G\_D of Jacob.”

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי  
 e-lo-hei a-vo-tei-nu ve-i-lo-hei e-lo-hey-nu Adonai at-tah ba-ruk-h  
*God of our fathers and God of our God Lord are you Blessed*

אֲבֵרָהֶם, אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב, הָאֵל הַגָּדוֹל  
 hag-ga-dol ha-'el ya-'akov ve-i-lo-hei yits-chak e-lo-hei av-ra-ham  
*the great God Jacob and God of Isaac God of Abraham*

הַגָּבוֹר וְהַנּוֹרָא, אֵל עֶלְיוֹן, גּוֹמֵל חֲסָדִים שׁוֹבִים  
 to-vim cha-sa-dim go-mel 'el-yon el ve-han-no-ra hag-gi-bor  
*plentiful kindnesses who gives Most High God and awesome the mighty*

וְקוֹנֵה הַכֹּל, וְזוֹכֵר חֲסָדֵי אֲבוֹת, וּמְבִים גּוֹאֵל  
 go-'el u-me-vim a-vot chas-dei ve-zo-kheir ha-kol ve-ko-neih  
*a Redeemer and brings the fathers kindnesses of who recalls everything and creates*

לְבָנֵי בְנֵיהֶם, לְמַעַן שְׁמוֹ בְּאַהֲבָה. מֶלֶךְ עוֹזֵר  
 'o-zer me-lekh be-'a-ha-vah she-mo le-ma-'an ve-nei-hem liv-nei  
*helper O King with love for the sake of His name to children's children*

וּמוֹשִׁיעַ וּמַגֵּן. בְּרוּךְ אַתָּה יְיָ מִגֵּן אֲבֵרָהֶם.  
 av-ra-ham ma-gen Adonai at-tah ba-ruk-h u-ma-gein u-mo-shi-a'  
*of Abraham sheild Lord are you Blessed and shield Savior*

## Amidah 2 - Gevurot - Praising the One who revives the dead

The second blessing of the weekday Amidah is called *Gevurot* ("mighty deeds"), and offers praise to G\_D as the ultimate Power in the universe as demonstrated by the resurrection from the dead.

אַתָּה גִבּוֹר לְעוֹלָם אֲדֹנָי, מְחַיֶּה מֵתִים אַתָּה,  
at-tah me-tim me-chai-yeh a-do-nai le-'o-lam gib-bor 'at-tah  
*You are of the dead restorer O Lord forever mighty You are*

רַב לְהוֹשִׁיעַ\* מְכַלְכֵּל חַיִּים בְּחַסְדֵּךָ,  
be-che-sed chai-yim me-khal-kel le-ho-shi-a' rav  
*in kindness the living Who sustains able to save greatly*

מְחַיֶּה מֵתִים בְּרַחֲמִים רַבִּים, סוֹמֵךְ נוֹפְלִים,  
no-fe-lim so-mekh lab-bim be-ia-cha-mim me-tim me-chai-yeh  
*the fallen who supports abundant with mercy the dead who revives*

וְרוֹפֵא חוֹלִים, וְמַתִּיר אֲסוּרִים,  
a-su-rim u-mat-tir cho-lim ve-io-fei  
*the captives and releases the sick and heals*

וּמְקַיֵּם אֱמוּנָתוֹ לִישְׁנֵי עָפָר.  
a-fai lish-nei e-mu-na-to um-kai-yem  
*to those asleep in the dust his faith who maintains*

מִי כְמוֹךָ בַּעַל גְּבוּרוֹת וּמִי דוֹמֶה לָךְ,  
lakh do-meh u-mi ge-vu-ot ba-'al kha-mo-kha mi  
*to you compares and who of mighty deeds O Master is like you who*

מְלֶכֶךְ מֵמִית וּמְחַיֶּה וּמְצַמֵּחַ יְשׁוּעָה.  
ye-shu-'ah u-mats-mi-ach um-chai-yeh me-mit me-lekh  
*salvation and brings forth who makes life and death O King*

וְנֶאֱמַן אַתָּה לְהַחְיֹת מֵתִים.  
me-tim le-ha-cha-yot 'at-tah ve-ne'e-man  
*the dead to revive are you and faithful*

בְּרוּךְ אַתָּה יְהוָה, מְחַיֶּה הַמֵּתִים.  
ham-me-tim me-chai-yeh 'Adonai 'at-tah barukh  
*the dead who revives Lord are you Blessed*

## Amidah 3 - Kedushat HaShem - The Holiness of G\_D's Name

The third blessing of the weekday Amidah is called *Kedushat HaShem* (“the holiness of the Name”). *Kedushat HaShem* is also a technical term for “sanctifying G\_D’s Name,” which, in extreme cases, may require the giving of your life. The following is recited when you are by yourself, reciting the Amidah:

אֶתְּהָ קְדוֹשׁ	וְשִׁמְךָ קְדוֹשׁ,	וְקְדוּשֵׁים בְּכֹל יוֹם.				
yom	be-khol	u-ke-du-shim	ka-dosh	ve-shim:kha	ka-dosh	'at-tah
day	every	and your holy ones	is holy	and your name	holy	You are
יְהִלְלוּךָ	סֶלָה.	בְּרוּךְ אַתָּה יְיָ,	הָאֵל הַקְּדוֹשׁ.			
hak'ka-dosh	ha-'el	Adonai	at-tah	ba-ruk'h	se-lah	ye-ha-le-lu:kha
who is holy	the God	Lord	are you	Blessed	forever	praise you

## Amidah 4 - Da'at - Petition for Knowledge and Insight

The fourth blessing of the weekday Amidah is called *Da'at* (“knowledge”) and functions as a prayer for understanding from the LORD. Note that this part of the Amidah is only recited during weekdays (the Shabbat and Holiday versions skip this prayer).

אֶתְּהָ חוֹנֵן	לְאָדָם דָּעַת,	וּמְלַמֵּד לְאָנוֹשׁ בִּינָה.				
binah	le-'e-nosh	u-me-lam-med	da-'at	le-'a-dam	cho-nen	at-tah
understanding	to a mortal	and teach	knowledge	to a man	show favor	You
תִּנְנוּ	מֵאֵתְךָ	דָּעָה	בִּינָה	וְהַשְׂכִּיל.		
ve-has-kel	binah	de-'ah	me-'it:kha	cho-ne nu		
and	of	a mind	from You	be gracious		
intellect	understanding			to us		
בְּרוּךְ אַתָּה יְיָ	חֹנֵן	הַדָּעַת.				
had-da-'at	cho-nen	'Adonai	'at-tah	ba-ruk'h		
the knowledge	who favors	Lord	are You	Blessed		

## Amidah 5 - Teshuvah - Return us, our Father, to Thy Torah

The fifth blessing of the weekday Amidah is called *Teshuvah* (“turning”) and functions as a prayer for return to the LORD and His Torah. Note that this part of the Amidah is only recited during weekdays (the Shabbat and Holiday versions skip this prayer).

הַשִּׁיבֵנו אֲבִינוּ לְתוֹרַתְךָ, וְקַרְבֵּנוּ מִלְּפָנֶיךָ

mal·kei·nu ve·kar·vei·nu le·to·ra·te·kha a·vi·nu ha·shi·vei·nu  
*our King draw us near to Your Torah our Father Return us*

לְעִבּוֹדְתְךָ, וְהַחְזִירֵנוּ בְּתַשׁוּבָה שְׁלֵמָה לְפָנֶיךָ.

le·fa·ney·kha she·le·mah bit·shu·vah ve·ha·cha·zi·rei·nu le·a·vo·da·te·kha  
*to your presence complete in repentance restore us to serve you*

בְּרוּךְ אַתָּה יְיָ הַרוֹצֵה בְּתַשׁוּבָה.

bit·shu·vah ha·ro·tseh Adonai at·tah ba·ruk  
*in repentance who desires Lord are You Blessed*

## Amidah 6 - Selichah - Forgive us, our Father, for we have sinned

The sixth blessing of the weekday Amidah is called *Selichah* (“forgiveness”) and functions as a confession of sin before the LORD. Note that this part of the Amidah is only recited during weekdays (the Shabbat and Holiday versions skip this prayer).

סֵלַח לָנוּ אֲבִינוּ כִּי חָטָאנוּ, מְחַל לָנוּ מִלְּפָנֶיךָ, כִּי

ki mal·kei·nu la·nu me·chal cha·ta·nu ki a·vi·nu la·nu se·lach  
*for our King us pardon we have sinned, for our Father us Forgive*

פָּשַׁעְנוּ, כִּי מוֹחֵל וְסוֹלֵחַ אַתָּה. בְּרוּךְ אַתָּה יְיָ הוּא

Adonai at·tah ba·ruk at·tah v'·so·lei·ach mo·chel ki pa·sha·nu  
*Lord are You Blessed are You and forgiver a pardoner for we have rebelled*

חַנוּן הַמְרַבֵּה לְסִלּוֹת.

lis·lo·ach ham·ma·beh chan·nun  
*forgives who abundantly the gracious*

## Amidah 7 - Geulah - Redeem us for the sake of thy Name

The seventh blessing of the weekday Amidah is called *Ge'ulah* ("redemption") and appeals to the LORD for redemption and deliverance. The Talmud states that this blessing's position as seventh in the Amidah points to the future advent of the Mashíach, which will be preceded by seven years of travail (the time of Jacob's trouble). In the seventh year, the upheaval will reach its climactic stage and the world will totter on the brink of total destruction. Then the Mashíach will appear and end the horror to usher in an era of unsurpassed shalom.

רֵאֵה בְּעֵינֵינוּ, וְרִיבָה רִיבֵנוּ, וְנֹאֲלֵנוּ מְהֵרָה

me·herrah u·ge·'a·lei nu ri·vei nu ve·rivah ve·'o·nei nu, r'eih  
speedily and redeem us our cause champion our affliction behold

לְמַעַן שְׂמֹךְ, כִּי גֹאֵל חֹזֵק אַתָּה.

at tah cha·zak go·'el ki she·me·kha le·ma·'an  
You are strong Redeemer for for the sake of Thy Name

בְּרוּךְ אַתָּה יְהוָה גֹּאֵל יִשְׂרָאֵל.

yis·ra·el go·'eil Adonai at tah ba·ruchh  
of Israel Redeemer Lord are You Blessed

## Amidah 8 - Refuah - Heal us, O LORD, and we shall be healed

רְפָאֵנוּ יְהוָה וְנִרְפָּא, הוֹשִׁיעֵנוּ וְנִשְׁעָה,

ve·niv·va she·'ah ho·shi·'e nu ve·ne·ra·fe' Adonai re·fa·'ei nu  
and we will be saved save us and we will be healed Lord Heal us

כִּי תְהַלְלֵנוּ אַתָּה, וְהַעֲלֵה רְפוּאָה שְׁלֵמָה לְכֹל

le·khol she·le·mah re·fu·'ah ve·ha·'a·leh 'at tah te·hil·la·te nu ki  
for all complete healing Bring is You the one we praise for

מִכּוֹתֵינוּ, \* כִּי אֵל מֶלֶךְ רֹפֵא נְאֻמָּן וְרַחֲמָן

ve·ra·cha·man ne·'e·man ro·fei me·lekh 'el ki ma·ko·tei nu  
faithful and compassionate Healer King O God for our sicknesses

אַתָּה בְּרוּךְ אַתָּה יְהוָה רֹפֵא חוֹלֵי עַמּוֹ יִשְׂרָאֵל.

yis·ra·el 'am·mo cho·lei ro·fe' 'Adonai 'at tah ba·ruchh 'at tah  
Israel his people the sick Healer Lord are You Blessed are You



## Amidah 9 - Birkat Hashanim - An appeal for a prosperous year

The *Birkat Hashanim* (blessing of the years) is the ninth blessing of the Amidah wherein appeal is made to the LORD to prosper us for the year's needs

בְּרַךְ עָלֵינוּ יְהוָה אֱלֹהֵינוּ אֶת הַשָּׁנָה הַזֹּאת

ha-zot ha-shanah et e-lo-hei nu Adonai alei nu barekh  
*this the year ( ) our God Lord on our behalf Bless*

וְאֵת כָּל מִיְיָ תְבוֹאֲתָהּ לְטוֹבָה, וְתֵן בְּרָכָה

b'rakhah ve-ten le-to-vah te-vu-atah minei kol ve'et  
*blessing and give for goodness crops kinds of all and*

עַל פְּנֵי הָאָרֶמָה, וְשַׂבְּעֵנוּ מִטּוֹבָךָ, וּבְרַךְ

u-va-eikh mit-tu-ve kha ve-sab-ei nu ha'a-da-mah pe nei 'al  
*and bless from your bounty and satisfy us the earth face of on*

שְׁנָתֵנוּ כְּשָׁנִים הַטּוֹבוֹת. בְּרוּךְ אַתָּה יְהוָה,

Adonai at-tah ba-rukh ha-to-vot ka-sha-nim she-na-tei nu  
*Lord are You Blessed that were good like the years our year*

מְבָרֵךְ הַשָּׁנִים.

me-va-eikh ha-sha-nim  
*Who blesses the years*

## Amidah 10 - Kibbutz Galuyot- Ingathering of Exiles

The *Kibbutz Galuyot* (gathering of exiles) is the tenth blessing of the Amidah wherein appeal is made to the LORD to return the Jews from the affliction of Galut.

תִּקַּע בְּשׁוֹפָר גָּדוֹל לְחֵירוֹתֵנוּ וְשֵׂא נֵס לְקַבֵּץ

le-kabbeits neis ve-sa le-chei ru-tei nu ga-dol be-sho-far t-ka'  
*to gather banner and put for our freedom great the shofar Sound*

גְּלוֹתֵינוּ, וְקַבְּצֵנוּ יַחַד מֵאַרְבַּע כַּנְפוֹת הָאָרֶץ.

ha'a-lets kan fot mei-'ar-ba' ya-chad ve-ka-be-tsei nu ga-luy-yo-tei nu  
*of the earth corners from the four together and gather us our exiles*

בְּרוּךְ אַתָּה יְהוָה, מְקַבֵּץ נִדְחֵי עַמּוֹ יִשְׂרָאֵל.

yis-ra'el 'a-mo nid-chei me-ka-beits Adonai at-tah ba-rukh  
*Israel of His people the scattered Who regathers Lord are You Blessed*

## Amidah 11 - Birkat HaDin- Restoration of Justice

The *Birkat HaDin* (restoration of justice) is the eleventh blessing of the Amidah wherein appeal is made to the LORD to restore righteous rule upon the earth.

הַשִּׁיבָה	שׁוֹפְטֵינוּ	כְּבָרְאֲשׁוֹנָה,	וְיִוְעָצֵינוּ	כְּבַתְּחִלָּה,
k'vat-chillah	veyo'a tsei nu	k'va iishonah	sho-fe teinu	ha-shi vah
<i>as at the beginning</i>	<i>and our counselors</i>	<i>as at the early times</i>	<i>our judges</i>	<i>Restore</i>

וְהַסֵּר	מִמֶּנּוּ	יְגוֹן	וְאַנְחָה,	וּמְלוֹךְ	עָלֵינוּ	אֶתָּה
at-tah	a-lei nu	um-loch	v'ana cha	yagon	mi-me nu	v'haser
<i>You</i>	<i>over us</i>	<i>and rule</i>	<i>and pain</i>	<i>sorrow</i>	<i>from us</i>	<i>remove</i>

יְהוָה	לְבַדְּךָ	בְּחַסְדְּךָ	וּבְרַחֲמִים	וְצַדִּיקָנוּ	בַּמִּשְׁפָּט.
bah-mish pat	v'tsad keinu	uv-rach a-mim	b'che sed	le-vad kha	Adonai
<i>in judgment</i>	<i>and justify us</i>	<i>and compassion</i>	<i>with kindness</i>	<i>alone</i>	<i>Lord</i>

בְּרוּךְ	אַתָּה	יְהוָה,	מֶלֶךְ	אוֹהֵב	צְדָקָה	וּמִשְׁפָּט.
u-mishpat	tsedakah	o-heiv	me-lekh	Adonai	at-tah	ba-rukh
<i>and justice</i>	<i>righteousness</i>	<i>who loves</i>	<i>king</i>	<i>Lord</i>	<i>are You</i>	<i>Blessed</i>

## Amidah 12 Birkat Ha\_minim – against enemies

וְלִמְלֹאֲשֵׁינִים	אֵל	תְּהִי	תְּקוּהָ,	וְכֹל	הַרְשָׁעָה	כְּרָעָה
korego	harishah	v'khol	tikvah	te-hi	el	ve le-mal shirim
<i>in an instant</i>	<i>the wicked</i>	<i>and all</i>	<i>hops</i>	<i>let be</i>	<i>no</i>	<i>for slanderers</i>

תֵּאבְדָה,	וְכֹל	אֹיְבֵיךָ	מִהֲרָה	וּפְרָתוֹ,	וְהַיָּדִים	מִהֲרָה
m'heirah	v'hazeidim	yi ka reitu	m'heirah	oyvekha	v'khol	tovold
<i>swiftly</i>	<i>and the evil ones</i>	<i>be cut down</i>	<i>swiftly</i>	<i>Thy enemies</i>	<i>and all</i>	<i>be doomed</i>

תֵּעָקֵר	וּתְשָׁבֵר	וּתְמַגֵּר	וּתְכַנִּיעַ	בְּמִהֲרָה	בִּימֵינוּ.
v'yamoinu,	bin heirah	v'taldh neeah	ut mah geir	utshah beir	to'a keir
<i>in our days</i>	<i>soon</i>	<i>and humble</i>	<i>and destroy</i>	<i>and break</i>	<i>uproot</i>

בְּרוּךְ	אַתָּה	יְהוָה,	שׁוֹבֵר	אֹיְבִים	וּמְכַנִּיעַ	זָרִים.
zey-dim	u-makda'a'	oy-vim	sho-veir	ADONAI	at-tah	ba-rukh
<i>sinner</i>	<i>and humbles</i>	<i>enemies</i>	<i>who breaks</i>	<i>Lord</i>	<i>are You</i>	<i>Blessed</i>

Amidah 13 tzaddikim – the righteous ones

עַל הַצְּדִיקִים וְעַל הַחֲסִידִים, וְעַל זְקֵנֵי עַמֶּךָ  
'am-me-kha zik-nei ve-'al ha-cha-si-dim ve-'al ha-tsad-di-kim 'al  
your people the elders and on the devout and on the righteous on

בֵּית יִשְׂרָאֵל, וְעַל פְּלִיטַת סוֹפְרֵיהֶם, וְעַל גְּרֵי  
ge-rei ve-'al sofrei'hem pe-lei-tat ve-'al yis-ra'el beit  
converts and on of their scholars the remnant and on Israel house of

הַצֶּדֶק וְעַלֵּינוּ, יְהֵמוּ רַחֲמֶיךָ יְהוָה אֱלֹהֵינוּ,  
e-lo-hei-nu **ADONAI** ra-cha-me-kha ye-he-mu ve-'a-lei-nu hats-tse-dek  
our God Lord your compassion may it rise the righteous the righteous

וְתֵן שָׂכָר טוֹב לְכֹל הַבּוֹטְחִים בְּשִׁמְךָ בְּאֱמֶת,  
be'e-met be-shim-kha hab-bo-te-chim le-khol tov sha-khar ve-ten  
in truth in your name who trust to all good reward and give

וְשִׂים הֶלְקֵנוּ עִמָּהֶם לְעוֹלָם, וְלֹא יִבּוֹשׁ כִּי בָךְ  
ve-kha ki ne-vosh ve-lo le-'o-lam 'im-me-hem hel-qe-nu ve-sim  
in you for ashamed and not forever with them our lot and put

בְּטַחְנוּ. בְּרוּךְ אַתָּה יְהוָה, מְשַׁעַן וּמִבְטָח לַצְּדִיקִים.  
lats-tsad-di-qim u-miv-tach mish-'an **ADONAI** 'at-tah ba-rukh ba-tach-nu  
of the righteous and assurance stronghold Lord are You Blessed we trust

## Amidah 14 – Binyan Yerushalayim - Rebuilding Jerusalem

While in *Galut* (exile), Jews will never stop mourning for and praying to return to Jerusalem. This sentiment finds its expression in Zionism - the worldwide movement of the Jewish people to return to their ancient homeland as the chosen people of G\_D (Zionism comes from the word *Tsion*, one of the Jewish names for the holy city of Jerusalem).

וְלִירוּשָׁלַיִם עִירְךָ בְּרַחֲמִים תָּשׁוּב, וְתִשְׁכֹּן בְּתוֹכָהּ  
 be-to-khah ve-tish-kon ta-shuv be-ia-cha-mim 'i-kha v'li-ru-sha-lai-yim  
 within it and rest return in compassion Your city and to Jerusalem

כַּאֲשֶׁר דִּבַּרְתָּ, וּבְנֵה אוֹתָהּ בְּקָרוֹב בְּיָמֵינוּ  
 be-ya-me-y-nu be-ka-rov 'o-tah uv-neih dib-bar-ta ka-'a-shei  
 and in our days soon if Rebuild You said as

בְּנֵן עוֹלָם, וְכִסֵּא דָוִד מְהֵרָה לְתוֹכָהּ תְּכִין.  
 ta-khin le-to-chah me-hei-ah da-vid ve-khi-sei 'o-lam bin-yan  
 establish within it speedily David and throne forever a structure

בְּרוּךְ אַתָּה יְהוָה, בּוֹנֵה יְרוּשָׁלַיִם.  
 yi-ru-sha-lai-yim bo-neih Adonai at-tah ba-rukh  
 of Jerusalem builder Lord are You Blessed

## Amidah 15 – Malkhut beit David – Kingdom Of David

Blessings ten through fifteen of the Amidah emphasize the LORD's redemption of national Israel. With blessing fifteen, *Malkhut beit David*, the appeal is made for the "Branch of David" (*Tzemach David*) to arise and bring about Israel's salvation (*yeshuah*).

אֵת צְמַח דָּוִד עַבְדְּךָ מְהֵרָה תִצְמַח  
 tats-mi-ach me-hei-ah av-de-kha da-vid tse-mach 'et  
 flourish speedily David Your servant Branch of The

וְקַרְנוּ תְרוּם בִּישׁוּעֲתֶךָ,  
 bi-shu-'a-te-kha ta-rum ve-ka-rno  
 may You prosper and exalt in your salvation

כִּי לִישׁוּעֲתֶךָ קִוִּינוּ כָּל הַיּוֹם.  
 hai-yom kol ki-vi-nu li-shu-'at-kha ki  
 the day all we hope your salvation for

בְּרוּךְ אַתָּה יְהוָה, מִצְמַחַת קַרְןִי יְשׁוּעָה.  
 ye-shu-'ah ke-ien mats-mi-ach Adonai at-tah ba-rukh  
 of salvation. horn of who brings forth Lord are You Blessed

## Amidah 16 – Kabbalat Tefillah– Acceptance of Prayer

Blessing sixteen of the Amidah prayer, *Kabbalat Tefillah*, is an appeal to the LORD for pity, mercy, and acceptance of the foregoing petitions, and thereby closes the petitionary (middle) section of the foregoing sequence of prayers.

שִׁמְעֵ קוֹלֵנוּ יְהוָה אֱלֹהֵינוּ, חוּס וְרַחֵם עָלֵינוּ  
a-lei nu ve-ra-cheim chus e-lo-hei nu Adonai ko-lei nu shma'  
on us and mercy have pity our God Lord our voice Hear

וְקַבַּל בְּרַחֲמִים וּבְרָצוֹן אֶת תְּפִלָּתֵנוּ,  
t'fi-la-tei nu et u-vera-tson berach-a-mim v'ka-bel  
our prayer -- and in favor in mercy and accept

כִּי אֵל שׁוֹמֵעַ תְּפִלוֹת וְתַחֲנוּנִים אַתָּה.  
at-tah ve-ta-cha-nu-nim te-fil-lot sho-me-a' el ki  
are You and supplications prayers who hears God for

וּמִלְפָנֶיךָ מִלְכֵנוּ רֵיקָם אֵל תְּשִׁיבֵנוּ,  
t'shi-vei nu al rei-kam mal-kei nu u-mil-fa-ne-kha  
turn us away do not empty our King from before You

כִּי אַתָּה שׁוֹמֵעַ תְּפִלַּת עַמְּךָ יִשְׂרָאֵל בְּרַחֲמִים.  
b'ra-cha-mim yis-ra'el am-kha t'fil-lat sho-mei-a' at-tah ki  
in mercy Israel Your people the prayer of hear You for

בְּרוּךְ אַתָּה יְהוָה, שׁוֹמֵעַ תְּפִלָּה.  
t'fil-lah sho-me-a' Adonai at-tah bar-ukh  
prayer who hears Lord are You Blessed

## Amidah 17 – Avodah– Worship

The *Avodah* (worship, labor, service) is the seventeenth blessing of the weekday Amidah and the fifth blessing of the Shabbat Amidah. According to the Rabbis of the Talmud, the Avodah prayer was said by the priests in the Temple just after they had offered the sacrifices (Mishnah Tamid 5:1).

רִצֵה יְהוָה אֱלֹהֵינוּ בְעֲמֻךָ יִשְׂרָאֵל וּבִתְפִלָּתָם.

u-vit feelah-tam yis-ra'el b'-am-kha elo-hei-nu Adonai le'tsay  
and to their prayer Israel Your people our God Lord Accept

וְהַשִּׁיב אֶת הָעֲבוּדָה לְדָבִיר בֵּיתְךָ.

bei-te-kha lid-vir ha'av-o-dah et ve-ha-sheiv  
of Your house most holy the service ( ) and restore

וְאִשֵּׁי יִשְׂרָאֵל וּתְפִלָּתָם בְּאַהֲבָה תִּקְבַּל בְּרִצּוֹן.

b'ra-tson te-ka-beil b'a-ha-vah ut-filah-tam yis-ra'el ve-ish-shei  
in favor accept in love and their prayer of Israel and the fires

וְתִהְיֶה לְרִצּוֹן תָּמִיד עֲבוּדַת יִשְׂרָאֵל עֲמֻךָ.

'a-me-kha yis-ra'el 'a-vo-dat ta-mid le-ra-tson ute-hi  
Your people of Israel the service always and may it please You

וְתִחְזֶינָה עֵינֵינוּ בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים.

b'ra-cha-mim l'tsiyon be-shuv-kha 'ei-nei-nu ve-te-che-zey-nah  
in compassion You return to Zion may our eyes behold

בְּרוּךְ אַתָּה יְהוָה, הַמְחַזֵּיר שְׁכִינָתוֹ לְצִיּוֹן.

le-tsi-yon shkhi-na-to ha-ma-cha-zir Adonai at-tah ba-rukh  
to Zion His Presence Who restores Lord are You Blessed

## Amidah 18 – Hoda'ah– Thanksgiving to The Lord

The eighteenth blessing of the weekday Amidah is composed of two parts: the *Hoda'ah* portion, expressing thanks to the LORD, and the concluding section. *Hoda'ah* means gratitude, and is considered the most basic of attitudes toward HaShem.

מוֹדִים \* אֲנַחְנוּ לָךְ, שְׂאֵתָהּ הוּא יְהוָה \* אֱלֹהֵינוּ

'e-lo-hei-nu    Adonai    hu    sha-'at-tah    lakh    'a-nach-nu    mo-dim  
our God                    for You are Adonai                    You                    we                    we thank

וְאֱלֹהֵי אֲבוֹתֵינוּ לְעוֹלָם וָעֶד. צוּר חַיֵּינוּ,

chai-yey-nu    tsur    va-'ed    le-'o-lam    'a-vo-tei-nu    vei-lo-hei  
of our lives    Rock    and ever    forever    our fathers    and God of

מִיָּגֵן יִשְׁעֵנוּ אַתָּה הוּא לְדוֹר וָדוֹר. נוֹדָה לָךְ

le-kha    no-deh    ve-dor    le-dor    hu    'at-tah    yish-'ei-nu    ma-gen  
You    We will thank    to generation    from generation    Are    You    our salvation    Shield of

וְנִסְפָּר תְּהִלָּתְךָ עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ, וְעַל

ve-'al    be-ya-de-kha    ham-me-su-rim    chai-yei-nu    'al    te-hil-la-te-kha    u-ne-sap-per  
and for    into Your hands    are entrusted    our lives    for    Your praise    and tell

נִשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ, וְעַל נִסְיֶיךָ שֶׁבְּכֹל יוֹם

yom    sheb-be-khol    ni-sei-kha    ve-'al    lakh    hap'ko-dot    nish-mo-tei-nu  
that every day are    Your miracles    and for    to You    entrusted    our souls

עִמָּנוּ, וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שֶׁבְּכֹל עֵת,

'eit    sheb-be-khol    ve-to-vo-tey-kha    nif-le-'o-tey-kha    ve-'al    'im-ma-nu  
that are at all times    and favors    Your wonders    and for    with us

עָרֵב וּבֹקֵר וְצַהֲרָיִם. הַטּוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ,

ra-cha-me-kha    kha-lu    lo    ki    hat-tov    ve-tsa-ho-rayim    va-vo-ker    'e-rev  
your mercies    exhausted    not    for    O Good    and afternoon    and morning    evening

וְהַמְּרַחֵם כִּי לֹא תָמוּ חַסְדֶּיךָ, מֵעוֹלָם קִוִּינוּ לָךְ.

lakh    kiv-vi-nu    me-'o-lam    kha-sa-dey-cha    tam-mu    lo    ki    ve-ham-ra-chem  
in You    we hope    forever    Your kindness    ended    not    for    and compassions

וְעַל כָּל־מַלְכֵנוּ יִתְבָּרַךְ וַיִּתְרוֹמַם שְׁמֶךָ מִלְכָנוּ  
mal-ke-nu shim-kha ve-yit-ro-mam yit-barakh kul-lam ve'al  
*our King Your Name and exalted blessed all this and for*

תָּמִיד לְעוֹלָם וָעֶד. וְכָל הַחַיִּים יוֹדִיךָ סֵלָה,  
se-lah yo-du-kha ha-chai-yim ve-chol va'ed le'o-lam ta-mid  
*forever will praise You the living and all and ever forever always*

וַיְהַלְלוּ אֶת שְׁמֶךָ בְּאֱמֶת, הָאֵל יִשׁוּעָתָנוּ  
ye-shu'a-te-nu ha'el be'e-met shim-kha 'et vi-hal-le-lu  
*O God of our salvation Your Name in truth ( ) and praise*

וְעִזְרָתָנוּ סֵלָה. בְּרוּךְ אַתָּה \* יְהוָה, \* הַטּוֹב שְׁמֶךָ  
shim-kha hat-tov 'Adonai 'attah barukh se-lah ve'ez ra-te-nu  
*Your Name The Good Lord are You Blessed forever and our help*

וְלֶךָ נְאֻה לְהוֹדוֹת.  
le-ho-dot na'eh u-le-kha  
*to give thanks it is right and to You*



## Amidah 19 – Sim Shalom – Establishing Peace

The final blessing of the weekday Amidah is called *Sim Shalom* which means “create peace,” and anticipates the birkat kohanim, “May He grant you peace” (Numbers 6:24-26).

שִׁים שְׁלוֹם, טוֹבָה, וּבְרָכָה, חֵן, וְחֶסֶד וְרַחֲמִים  
ve-ra-cha-mim va-che-sed chen uv-ra-kha to-vah sha-lom sim  
and compassion and kindness grace and blessing goodness peace Grant

עֲלֵינוּ וְעַל כָּל יִשְׂרָאֵל עֲמֻךְ.  
'am-me-kha yis-ra'el kol ve'ahl 'a-lernu  
Your people Israel all and upon upon us

בְּרַכְנוּ אֲבִינוּ, כְּלָנוּ כְּאַחַד בְּאוֹר פָּנֶיךָ,  
pane-ykha be'or ke'e-chad kul-la-nu a-vi-nu bare-khernu  
of Your face with light as one all of us our Father bless us

כִּי בְּאוֹר פָּנֶיךָ נָתַתְּ לָנוּ,  
la-nu natata pane-ykha ve'or ki  
to us You gave of Your face with light for

יְהוָה אֱלֹהֵינוּ, תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד,  
che-sed ve'a-ha-vat chai-yim to-rat 'e-lo'her-nu 'Adonai  
of kindness and love of life the Torah our God Lord

וְצַדִּיקָה, וּבְרָכָה, וְרַחֲמִים, וְחַיִּים, וְשְׁלוֹם.  
ve-sha-lom ve-chai-yim ve-ra-cha-mim u've-ra-khah uts-da-kah  
and peace and life and compassion and blessing and righteousness

וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת עַמְּךָ יִשְׂרָאֵל,  
yis-ra'el 'am-me-kha 'et le-va-rekh be'ey-ney-kha ve-tov  
Israel Your people ( ) to bless in Your eyes may it be good

בְּכָל עֵת וּבְכָל שָׁעָה בְּשְׁלוֹמְךָ.  
bish-lo-me-kha sha'ah u-ve-khol 'eit be-khol  
with Your peace hour and at every time at every

בְּרוּךְ אַתָּה יְהוָה, הַמְּבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל בְּשְׁלוֹם.  
ba-sha-lom yis-ra'el 'a-mo 'et ham-va-reikh 'Adonai 'at-tah ba-rukhh  
with peace his people Israel ( ) Who blesses Lord are You Blessed

## Oseh Shalom Bimromav

This blessing ends with the following ritual: Bow to the left for the phrase *oseh shalom bimromav*, bow forward for during *hu ya'aseh shalom aleinu*, and straighten up for *ve'al kol yisrael. Veimru amen*:

עֲשֵׂה	שְׁלוֹם	בְּרִמְוֵי,	הוּא	יַעֲשֶׂה	שְׁלוֹם	עָלֵינוּ,
'a-leinu	sha'lom	ya'a-seh	hu	bim'io:mav	sha'lom	'o'seh
upon us	peace	make	may he	in His heights	He Who makes peace	
וְעַל	כָּל	יִשְׂרָאֵל.	וְאָמְרוּ	אָמֵן.		
'a-men	ve'im ru	yis'ra'el	kol	ve'al		
Amen	and say ye	Israel	all	and on		

Not quite finished yet!

*Perhaps ... just perhaps we can see that there is an intentional or maybe unintentional pattern to these prayers which depict a certain form of movement ... not surprisingly an "aliyah" of sorts towards the throne ... towards our own destiny?*

*Let's recap the Amidah while thinking in very discrete steps:*

Step 1-Attesting to the identity of ELOHIM ... the G\_D of Israel and all creation.

Step 2-Acknowledging ELOHIM's glory and power over life, death ... all things!

Step 3- Attesting to the holiness of ELOHIM ... even His very NAME!

Step 4-Submitting to ELOHIM as being the source of all knowledge and wisdom

Step 5-Repenting and cleaving to Torah as a sign of repentance

Step 6-Confession of sin and forgiveness

Step 7-Seeking Redemption/Adoption into the inheritance ... Kingdom Israel

Step 8-Request for healing and bearing witness to our dependency upon ELOHIM

Step 9-Thankfulness for the sustenance/blessings provided by ELOHIM

Step 10-Fellowship and the in-gathering

Step 11-Walking in Torah with ELOHIM and each other ... producing a righteous environment

Step 12-Standing as a light against the darkness of this world (olam hazeh)

Step 13-Blessing and supporting those people that abide by the everlasting covenant

Step 14-Awaiting the Re-building up of Jerusalem

Step 15-Awaiting in all hope for Mashíach's appearance and reign

Step 16-Acceptance of prayers

Step 17-Restoring of the Holy Service

Step 18-Receiving Salvation

Step 19-Living in everlasting peace before the face of ELOHIM

Now for one moment ... in good Hebraic prayer fashion ... let us ponder this discrete and tactical aliyah/ascent in a Messianic perspective.

YESHUA is the WORD through which all things were created ... HE is the king of Israel;

YESHUA has been given all authority of The FATHER and has life in HIMSELF;

YESHUA is the "HOLY ONE of Israel";

YESHUA is the ONE WHO has the words of life and WHO sends forth the SPIRIT of remembrance, truth and wisdom;

YESHUA declares that those who love HIM will keep the commandments ... will be conformed to HIS image;

YESHUA is faithful to wash us clean of sin if we genuinely repent and confess;

YESHUA redeems us ... makes us new ... adopts us into the root ... HIMSELF;

YESHUA heals us by HIS stripes;

YESHUA is the sustaining bread of life ... the bread from Heaven;

YESHUA binds us up together into Israel ... into the "body of Mashiach";

YESHUA is righteousness ... walking in HIM produces righteousness and works to heal the creation;

YESHUA is the light of the world and the darkness comprehends not ... nor can stand against HIM;

YESHUA brings individual and communal love ... manifesting the will of the FATHER;

YESHUA makes us stones of the very temple itself;

YESHUA is not just the King of Kings to come but HE is the hope of all Israel;

YESHUA is the eternal High Priest through which all prayers flow;

YESHUA within the believer makes life a "living sacrifice" to ELOHIM;

YESHUA is SALVATION ... the event ... the power ... the transformation ... the glory;

YESHUA is SHALOM ... HE is the face of ELOHIM!

Just some things to ponder beloved children of ELOHIM! Yet again we should readily see that tradition typically aligns perfectly with Mashiach YESHUA. Does our journey by chance represent this aliyah? Hmmm!

Shalom Aleichem ... *P.R. Otokletos*