
שמונה עשרה-תפלת שחרית-101 Tefila

The First Three שמונה עשרה Of ברכות As The Key To Understanding שמונה עשרה

Source 1

ברוך אתה ה' אלקינו ואלקי אבותינו, אלקי אברהם, אלקי יצחק, ואלקי יעקב, הא-ל הגדול הגבור והנורא, א-ל עליון, גומל חסדים טובים, וקנה הכל, וזוכר חסדי אבות, ומביא גואל לבני בניהם, למען שמו באהבה. מלך עוזר ומושיע ומגן. ברוך אתה ה', מגן אברהם.

אתה גבור לעולם א-דני, מחיה מתים אתה, רב להושיע. מכלכל חיים בחסד, מחיה מתים ברחמים רבים, סומך נופלים, ורופא חולים, ומתיר אסורים, ומקים אמונתו לישני עפר, מי כמוך בעל גבורות ומי דומה לך, מלך ממית ומחיה ומצמח ישועה. ונאמן אתה להחיות מתים. ברוך אתה ה', מחיה המתים.

Source 2

סדר רב עמרם גאון (הרפנס) סדר תפילה-ממקומך מלכנו תופיע ותושיענו ותמלוך עלינו כי מחכים אנחנו לך מתי תמלוך בציון בקרוב בימינו ובהיינו תשכן. תתגדל ותתקדש בתוך ירושלם עירך לדור ודור ולנצח נצחים. ועינינו תראנה במלכותך כדבר האמור בשירי עזר מפי דוד משיח צדקך, ימלוך ה' לעולם א-להיך ציון לדור ודור הללוי-ה.

Source 3

From Text to Tradition, A History of Second Temple & Rabbinic Judaism, by Professor Lawrence H. Schiffman:

Page 157: The destruction of the Second Temple in 70 C.E. was the culmination of some seven decades of Jewish unrest and anti-Roman agitation. Certain families had a continuous tradition of opposition to Roman rule which can be traced from the earliest years of the Herodian dynasty through the period of the procurators. The constant efforts of various groups seeking an end to Roman domination and persecution eventually led to the full scale revolt of 66-73 C.E. The opposition to Rome was fueled by a number of factors. First, many Palestinian Jews, from the Maccabean Revolt on, had steadfastly fought against foreign domination. For these predecessors of the later revolutionaries, this was not a question of religious liberty; the issue was not whether a foreign power would allow the Jews to follow the Torah but rather a question of national pride and the ideal of complete freedom and independence. Indeed both the prophets of old and the visionaries of Second Temple times looked forward to an independent Jewish nation. Moreover, many of those who took part in the Great Revolt of 66-73 C.E. were motivated by messianic expectations, and some of the leaders of the factions involved in the revolt had messianic aspirations. Throughout the Second Temple period, the concept of messianism was central to many groups whose surviving writings we know from the apocrypha, the pseudepigrapha, and the Dead Sea Scrolls. Stimulated by the biblical hope for the restoration of the Davidic monarchy and the destruction of the wicked on the day of the Lord, numerous authors elaborated the idea of messianic redemption. By the first century C.E. it was widely agreed that at some future date the Jews could expect a renewal of the Davidic dynasty's role over the Land of Israel, a purification of religious life, and freedom from foreign domination. While some groups expected this redemption to evolve naturally, others believed that the new order would be born out of a series of great

messianic battles and catastrophes. The two motivating forces, the heritage of the Maccabean uprising and messianism, were set in motion in an atmosphere of rule by Roman procurators who were increasingly capricious and cruel. The procurators paid little or no attention to the needs and sensitivities of the Jews of Palestine during the years leading up to the revolt. Rome would eventually reap the results of this callous approach. Page 176-The latter years of Roman rule, in the aftermath of the Bar Kokhba Revolt and on the verge of the Christianization of the empire, were extremely fertile ones for the development of Judaism. It was in this period, that Tannaitic Judaism came to its final stages, and that the work of gathering its intellectual heritage, the Mishnah, into a redacted collection began. All the suffering and the fervent yearnings for redemption had culminated not in a messianic state, but in a collection of traditions which set forth the dreams and aspirations for the perfect holiness that state was to engender. As prayer had replaced sacrifice, Torah, in the form of the Mishna, had now replaced messianism. A different kind of redemption was now at hand.

Source 4

תלמוד ירושלמי מסכת תענית פרק ד דף סח טור ד /ה"ה-תני אמר רבי יהודה בי רבי אלעאי ברוך רבי היה דורש הקול קול יעקב והידים ידי עשו; קולו של יעקב צווח ממה שעשו לו ידיו של עשו בביתר. תני ר' שמעון בן יוחי עקיבה רבי היה דורש: דרך כוכב מיעקב דרך כוונת רבי עקיבה כד הוה חמי בר כוונת הוה אמר דין הוא מלכא משיחא. אמר ליה רבי יוחנן בן תורתא עקיבה, יעלו עשבים בלחייך ועדיין בן דוד לא יבא.

Translation: R. Yehudah son of R. Ilayi Baruch taught: Rebbe explained the verse: the voice is the voice of Yaakov but the arms are the arms of Esav as follows: Yaakov was crying about what he saw would happen in the future by the descendants of Esav to the Jews at Beitar. R. Shimon Bar Yochai taught what his teacher R. Akiva derived from the verse (Bamidbar 24, 17): there shall come a star out of Jacob; that is reference to Bar Kochba descending from Yaakov Aveinu. R. Akiva concluded that Bar Kochba was the Melech Ha'Moshiach. R. Yochanan son of Torta said; Akiva, even a long time after your death, the Son of King David (the Moshiach) will still not come.

Source 5

רמב"ם הלכות מלכים פרק יא הלכה ג-ואל יעלה על דעתך שהמלך המשיח צריך לעשות אותות ומופתים ומחדש דברים בעולם או מחיה מתים וכיוצא בדברים אלו, אין הדבר כך, שהרי רבי עקיבא חכם גדול מהכמי משנה היה, והוא היה נושא כליו של בן כוונת המלך, והוא היה אומר עליו שהוא המלך המשיח, ודימה הוא וכל חכמי דורו שהוא המלך המשיח, עד שנהרג בעונות, כיון שנהרג נודע להם שאינו, ולא שאלו ממנו חכמים לא אות ולא מופת, ועיקר הדברים ככה הן, שהתורה הזאת חוקיה ומשפטיה לעולם ולעולמי עולמים, ואין מוסיפין עליהן ולא גורעין מהן.

Translation: Do not think that the Melech Ha'Moshiach must perform miracles or create things not previously available or resurrect the dead, etc. That is not so. We can learn that from R. Akiva, a wise man, among the wisest from the period of the Mishna who became a believer in Bar Kochba and R. Akiva described Bar Kochba as the Melech Ha'Moshiach, and he and other wise men of his era believed that Bar Kochba was the Melech Ha'Moshiach until Bar Kochba was killed and it became obvious that Bar Kochba was not the Melech Ha'Moshiach. But while he was alive none of those who believed he was Melech

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Ha'Moshiach asked that Bar Kochba perform some sign or miracle since our Torah and its rules are meant to remain in place forever and we may not add or subtract from it.

Source 6

רמב"ם הלכות תעניות פרק ה הלכה ג-ותשעה באב וחמשה דברים אירעו בו: נגזר על ישראל במדבר שלא יכנסו לארץ, והרב הבית בראשונה ובשנייה, ונלכדה עיר גדולה וביתר שמה והיו בה אלפים ורבבות מישראל והיה להם מלך גדול ודימו כל ישראל וגדולי החכמים שהוא המלך המשיח, ונפל ביד גוים ונהרגו כולם והיתה צרה גדולה כמו חורבן המקדש, ובו ביום המוכן לפורענות חרש טורנוסרופוס הרשע ממלכי אדום את ההיכל ואת סביביו לקיים (ירמיהו כ"ו) ציון שדה תחרש.

Translation: On Tisha B'Av five tragedies occurred: the Jews in the desert were condemned to die in the desert and were not permitted to enter Eretz Yisroel; the two Temples were destroyed; the great city of Beitar was conquered by the Romans and in it were thousands of Jews and they were ruled by a great King and he was considered by the Sages to be the Melech Ha'Moshiach. When The city was conquered, everyone in it was massacred. It was considered as great a tragedy as the destruction of the Temples. Lastly on this day set aside for tragedy, Quintus Tineius Rufus, the evil one, of the Romans, plowed over the Temple Mount and its surrounding area in fulfillment of the prophecy of Yirmiyahu (Ch. 26) Tz'ion like a field will be plowed over.

Source 7

Professor Ezra Fleischer-But if we keep in mind the role that the sages in Yavneh designated for Shemona Esrei, the fact that it was established to be the choice of words for the people while standing before G-d, to praise G-d and to ask compassion from Him, we would have no difficulty explaining the structure and the order of the Brachot within Shemona Esrei. We would immediately realize that it was not at all possible that Shemona Esrei would concern, even partly, the needs of the individual. To the contrary, it was mandatory that all the Brachot within Shemona Esrei, from the first to the last, solely concern the needs of the group. This is a matter that is so obvious given the fact that the prayer was not established except to fashion a new connection between the nation which was distanced from its G-d and to open for it, in this way, an glitter of hope that it could correct its damaged status. How could it come to our minds that such a purpose would include concern for individual needs? Anyone who checks the middle Brachot of Shemona Esrei in light of this idea, will have no difficulty in recognizing that the subjects of the Brachot are in correct order. These 12 Brachot were divided pursuant to a well thought out plan and chronological order, a plan meant to progressively rehabilitate the nation from its then historical circumstances which was just after the destruction of the Beit Hamikdash and to look forward to the spiritual and national restoration of the nation in the ideal future which the one praying hoped would occur in the not too distance future. What did Israel request in its prayers? They requested that G-d instill within them the wisdom to help understand their situation (Chonain Ha'Da'At); to know why the world around them had crumbled and why the Beit Hamikdash was destroyed and their national identity was taken from them. If they were instilled with wisdom, they would then know that their sins caused them to be punished. They would then do Tshuva (Ha'Rotze'eh B'Tshuva); in return for their repentance, G-d would forgive their sins (HaMarbeh Lis'Loach); forgiveness of their sins would lead to an improvement in their condition and G-d would rescue them from every threat and danger (Go'Ail Yisroel); and heal their sick (Rofeah Cholei Amo Yisroel); and

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would provide the financial means in their enslavement until the end of time (Mivarech Hashanim). That request marked the conclusion of the section that dealt with the condition of the nation after the destruction of the Beit Hamikdash. The next section concerns the future for which the people looked forward. It was at the end of a long, gradual and slow road. Then Yisroel would return to its earlier position and would regain its national identity. This eschatological journey had these stages: first, G-d would gather all the exiles to their homeland (Mikabetz Nidchei Amo Yisroel); and would then restore its leaders to their places as before, meaning place proper leaders at the head of them (Oheiv Tzedeka Oo'Mishpat) and then would extricate from among them all apostates (Machniya Zaidim); and would multiply among them righteous people, wise people and genuine converts (Mavtiach La'Tzadikkim); and would build for them the Beit Hamikdash and establish there the home of the descendants of King David (Boneh Yerushalayim) and then in the end would appoint from the House of David a king to reign over them and to rescue them (Matzmiach Keren Yeshua). The people lay out all these requests before G-d. They then finish with a prayer that G-d lend an ear to their requests ('Shomeah Tefila'). Thus everything falls well into place. The middle Brachot are divided into two but not in the manner expressed by the scholars that half concern the needs of the individual and half concern the needs of the group. Instead half concern the situation of the Jews as it was in their time and which needed correction and half concerned the future and was a request for compassion that the nation see the ultimate redemption. Professor Ezra Fleischer-No less interesting is the perception of G-d that is reflected within Shemona Esrei. Although from a historical point of view we are dealing with the height of the most difficult theological crisis that faced our Sages; i.e. the destruction of the Beit Hamikdash, it appears that Shemona Esrei was meant to reflect the classic Biblical view of G-d. In Shemona Esrei not only do we look first and foremost to the G-d of Yisroel and not G-d who is "King of the World", but it is to a G-d who is deeply involved in the general and specific issues of this world and who is deeply involved with issues involving Yisroel; G-d's greatness (which is recognized from the emphasis in the first three Brachot) is not lessened even one bit by this involvement.

Source 8

קובץ על יד-ברך שמונה עשרה reported by him in the journal Professor Uri Ehrlich

שמונה עשרה כמנהג ארץ ישראל:

חנינו אבינו דיעה מאתך בינה והשכל מתורתך. ברוך אתה ה' חונן הדעת.

השיבנו ה' אליך ונשובה חדש ימינו כקדם. ברוך אתה ה' רוצה בתשובה.

סלח לנו אבינו כי חטאנו מחול לנו והעבר על פשעינו כי רבים... רחמך. ברוך אתה ה' המרבה לסלות.

ראה בעניינו וריבה ריבנו וגאלינו מהרה למען שמך. ברוך אתה ה' גואל ישראל.

רפאינו ה' חלוקינו ממכאוב ליבנו ויגון ואנחה ודבר העבר ממנו החל... ברוך אתה ה' רופא

חולי עמו ישראל.

ברך עלינו ה' אלוקינו את השנה הזאת לטובה ולברכה בכל מיני תבואתה ותן גשם ברצון

על פני האדמה ושבע את כל העולם מברכותיך ותן ברכה במעשה ידינו. ברוך אתה ה' מברך השנים.