

**Friday Tefillah: Blessing 15**  
**Kingdom of David**

May the offspring/sprout of Your servant David soon  
 flower/sprout/flourish,  
 and may his pride/glory be raised high through Your salvation,  
 for we wait/hope for Your salvation all the day.  
 Blessed are You, 'ה, who makes the glory/pride of salvation  
 flower/sprout/flourish.

אֶת־צֶמַח דָּוִד עֲבַדְךָ מְהֵרָה תִצְמַיֵחַ  
 וְקִרְנוֹ תִרְוַם בְּיִשׁוּעָתְךָ  
 לְיִשׁוּעָתְךָ קִוִּינוּ כָּל הַיּוֹם  
 בְּרוּךְ אַתָּה ה' מִצְמִיחַ קֶרֶן יִשׁוּעָה

From the Genizah

Have mercy, 'ה, our God, on Israel Your people,  
 and on Jerusalem, Your city,  
 and on Zion, the resting place of Your glory,  
 and on Your sanctuary and on Your dwelling place,  
 and on the kingdom of the house of David, Your anointed one.  
 Blessed are You, 'ה, God of David and builder of Jerusalem.

רַחֵם ה' אֱלֹהֵינוּ עַל יִשְׂרָאֵל עַמְךָ  
 וְעַל יְרוּשָׁלַיִם עִירְךָ  
 וְעַל צִיּוֹן מִשְׁכַּן כְּבוֹדְךָ  
 וְעַל הַיְכָלְךָ וְעַל מְעוֹנְךָ  
 וְעַל מַלְכוּת בֵּית דָּוִד מְשִׁיחַ צְדָקָךָ  
 בְּרוּךְ אַתָּה ה' אֱלֹהֵי דָוִד בּוֹנֵה יְרוּשָׁלַיִם

**Sprout/Spring Up**

**צמח**

<p><b>Genesis 2:4-5, 9</b>                  This is the tale of the heavens and the earth when they were created. On the day 'ה made heaven and earth,                  No shrub of the field being yet on earth and no plant yet <b>sprouted</b>, for 'ה God had not caused rain to fall on the earth and there was no human to till the soil ...                  And 'ה God <b>caused to sprout</b> from the soil every tree lovely to look at and good for food, and the tree of life was in the midst of the garden, and the tree of knowledge of good and evil.</p>	<p><b>בראשית ב'</b>                  אֵלֶּה תּוֹלְדוֹת הַשָּׁמַיִם וְהָאָרֶץ בְּהִבְרָאָם בְּיוֹם עֲשׂוֹת                  יְהוָה אֱלֹהִים אֶרֶץ וְשָׁמַיִם:                  וְכָל שִׁיחַ הַשָּׂדֶה טָרֵם יְהוָה בְּאֶרֶץ וְכָל־עֵשֶׂב הַשָּׂדֶה                  טָרֵם יִצְמַח כִּי לֹא הִמְטִיר ה' אֱלֹהִים עַל־הָאָרֶץ וְאָדָם                  אֵין לְעַבֵּד אֶת־הָאֲדָמָה:                  וַיִּצְמַח ה' אֱלֹהִים מִן־הָאֲדָמָה כָּל־עֵץ נֹחֵמַד לְמַרְאֵה                  וְטוֹב לְמֵאֲכָל וְעֵץ הַחַיִּים בְּתוֹךְ הַגֶּן וְעֵץ הַדַּעַת טוֹב                  וְרָע:</p>
<p><b>Zechariah 6:12-13</b>                  And you shall say to him, saying, "Thus said 'ה of Armies, saying: Here is the man named <b>Branch</b>, and from his place it <b>shall branch out</b>, and he shall build the Temple of 'ה.                  And he shall build the Temple of 'ה, and he shall assume majesty, and he shall sit on the throne and rule. And the priest shall be by his throne, and there shall be a council of harmony between the two of them.</p>	<p>וְאָמַרְתָּ אֵלָיו לֵאמֹר כֹּה אָמַר ה' צְבָאוֹת לֵאמֹר                  הִנֵּה־אִישׁ צֶמַח שְׁמוֹ וּמִתְחַתָּיו יִצְמַח וּבָנָה אֶת־הַיְכָל                  ה':                  וְהוּא יִבְנֶה אֶת־הַיְכָל ה' וְהוּא־יֵשֵׂא הוּד וַיֵּשֶׁב וַיִּמְשַׁל                  עַל־כִּסְאוֹ וְהָיָה כֹהֵן עַל־כִּסְאוֹ וְעֵצַת שְׁלוֹם תִּהְיֶה בֵּין                  שְׁנֵיהֶם:</p>

**Artscroll Siddur, Wasserman edition**

*Zecharia (6:12) teaches that Messiah's name will be צמח, Tzemach, literally, the sprouting or flourishing of a plant. This indicates that the normal process of redemption is like the barely perceptible daily growth of a plant.*

**Horn / Ray of Light**

**קרן**

**Genesis 22:13**

And Abraham raised his eyes and saw and, look, a ram was caught in the thicket by its **horns**, and Abraham went and took the ram and offered him up as a burnt-offering instead of his son.

**בראשית כב**

וַיִּשָּׂא אַבְרָהָם אֶת־עֵינָיו וַיֵּרָא וְהִנֵּה־אֵיל־אֲחֵר נֶאֱחָז בְּסֹבֵב בְּקַרְנָיו וַיִּלֶּךְ אַבְרָהָם וַיִּקַּח אֶת־הָאֵיל וַיַּעֲלֵהוּ לְעֹלָה תַּחַת בְּנוֹ:

**Exodus 34: 29-30**

And it happened when Moses came down from Mount Sinai, with the two tablets of the Covenant in Moses' hand when he came down from the mountain, that Moses did not know that the skin of his face **glowed [sent out rays]** when he spoke with Him. And Aaron, and all the Israelites, saw Moses, and look, the skin of his face **glowed [sent out rays]**, and they were afraid to come near him.

**שמות לד**

וַיְהִי בְרֻדַּת מֹשֶׁה מֵהַר סִינַי וּשְׁנֵי לַחַת הָעֵדוּת בְּיַד־מֹשֶׁה בְּרֻדָּתוֹ מִן־הָהָר וּמֹשֶׁה לֹא־יָדַע כִּי קָרַן עוֹר פָּנָיו בְּדַבְּרוֹ אֹתוֹ:

וַיֵּרָא אֶהָרֶן וְכָל־בְּנֵי יִשְׂרָאֵל אֶת־מֹשֶׁה וְהִנֵּה קָרַן עוֹר פָּנָיו וַיִּירָאוּ מִגֹּשֶׁת אֵלָיו:

**Hope for Salvation**

**Babylonian Talmud Shabbat 31a**

**Rava said: when a person is brought to judgment for the life he lived in this world, they say to him: Did you conduct business faithfully? Did you designate times for Torah study? ... Did you envision salvation? Did you engage in the dialectics of wisdom or understand one matter from another? And, nevertheless, if the fear of ה' is his treasure, yes, and if not, no, none of these accomplishments have any value.**

**תלמוד בבלי שבת ל"א**

אָמַר רַבָּא: בְּשַׁעָה שְׂמִכְנִיסִין אָדָם לְדִין, אוֹמְרִים לוֹ: נִשְׂאָתָ וְנִתְּתָ בְּאִמוּנָה? קִבַּעְתָּ עֵתִים לַתּוֹרָה? ... צְפִיתָ לִישׁוּעָה? פְּלַפְלַת בְּחֻכְמָה? הִבַּנְתָּ דָבָר מִתּוֹךְ דְּבָר? וְאִפְּלוּ הָכִי, אִי יֵרָאֵת ה' הִיא אוֹצְרוֹ — אֵין, אִי לֹא — לֹא

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**R' Zalman Schachter-Shalomi, *Renewal is Judaism Now***

...what would Judaism be like without the idea of *mashi'ach* and how would we have managed? ... The reason we avoided being put into a position of surplus powerlessness is because we knew there was a future drawing us. Not only were we energized by the experiences of the past and particularly by Sinai, we were also being attracted by a future we called *mashi'ach* or *y'mot ha-mashiach* / the messianic age.

The word *mashi'ach* means "anointed one." What I hear is something due to do with greasing wheels and reducing friction. Can you imagine that one possible understanding of a, rather than the, *mashi'ach*, is someone to whom a person can come, full of friction, to receive an internal lube job in order to move more smoothly and with less effort?

*Mashi'ach* is an essential part of what makes us who we are, almost like an amino-building block, something which makes up our vital protein.... It is that which says, "*B-damayich chayyi* / Live in spite of your blood." Live, live. Have the *ko'ach*! Be empowered to live. *Mashi'ach* is so necessary and vital an ingredient toward having a Jewish elan, that it is absolutely necessary to include it in the *Ani Maamin* [prayer based on Maimonides' 13 principles of Jewish faith].... We still need something pulling us into the future.