

סדור  
לב שלם

Siddur

Lev Shalem

לשבת ויום טוב

FOR SHABBAT  
& FESTIVALS

*Minhah l'Shabbat*

## *Shalom: Peace*

**א**  
How distant peace seems—both inner peace and outer peace. How torn we are by our emotions, our desires, our competitiveness. Yet having prayed for wholeness, having expressed our gratitude, having spent Shabbat at rest, perhaps for a moment we can savor our own quiet breath and make peace with the world around us.

**ב**  
Our rabbis taught: Great is peace, for the Messiah will begin by speaking of peace, as the prophet Isaiah says, “How beautiful upon the hilltops are the footsteps of the messenger declaring peace” (52:7).

—LEVITICUS RABBAH

**ג**  
A true peace, not an armistice, not a covenant of non-interference, but understanding and compassion if not love. Struggle for the sake of accomplishment, not for rivalry or competition. Let fulfillment and attainment be the order of the day, and may death come only as a blessing.

## *A Meditation*

May the spirit of Shabbat remain with me throughout the week. May I have the strength, the courage, and the resilience to do what I need to do and what only I can do. Amidst the work I set out to accomplish in the world, may I find sustenance for my soul, that I may be a faithful partner in God’s creation, an instrument of healing and peace.

## *A Teaching*

May love and truth never depart from you... Know God in all that you do and God will make your paths straight.

—PROVERBS 3 (selected verses)

## *Seventh B'rakhah: Peace*

Grant abundant and lasting peace to Your people Israel and all who dwell on earth, for You are the sovereign master of the ways of peace. May it please You to bless Your people Israel at all times with Your gift of peace.

*Shalom rav al yisrael am'kha v'al kol yosh'vei teiveil tasim l'olam, ki atah hu melek adon l'khol ha-shalom. V'tov b'einekhla varekh et am'kha yisrael b'khol eit u-v'khol sha-ah bishlomekha.*

*On Shabbat Shuvah we recite the following paragraph, in place of the line that follows it:*

May we and the entire house of Israel be called to mind and inscribed for life, blessing, sustenance, and peace in the Book of Life. *Barukh atah ADONAI*, who brings peace.

*Barukh atah ADONAI*, who blesses Your people Israel with peace.

*The silent recitation of the Amidah concludes with a personal prayer or the following:*

My God, keep my tongue from evil, my lips from deceit. Help me ignore those who would slander me. Let me be humble before all.

Open my heart to Your Torah, that I may pursue Your mitzvot. Frustrate the designs of those who plot evil against me; nullify their schemes.

Act for the sake of Your name; act for the sake of Your triumph; act for the sake of Your holiness; act for the sake of Your Torah.

Answer my prayer for the deliverance of Your people.

May the words of my mouth and the meditations of my heart be acceptable to You, ADONAI, my rock and my redeemer.

*Some have the custom of taking three steps backward and bowing at the conclusion of the Amidah, as if exiting the court of a sovereign.*

May the one who creates peace on high bring peace to us and to all Israel [and to all who dwell on earth]. And we say: *Amen.*

*Oseh shalom bimromav hu ya-aseh shalom aleinu v'al kol yisrael [v'al kol yosh'vei teiveil], v'imru amen.*

**שָׁלוֹם רַב עַל יִשְׂרָאֵל עַמֶּךָ וְעַל בְּלִיּוֹשְׁבֵי תִּבְלָתֶשֶׁים  
לְעוֹלָם, בַּי אַתָּה הוּא מֶלֶךְ אֲדוֹן לְכָל-הַשָּׁלּוּם. וְטוֹב  
בְּעִינֶיךָ לְבָרֵךְ אַת-עַמֶּךָ יִשְׂרָאֵל בְּכָל-עַת וּבְכָל-שָׁעה  
בְּשָׁלוֹם.**

*On Shabbat Shuvah we recite the following paragraph, in place of the line that follows it:*

*בְּסֶפֶר חַיִם, בָּרָכָה, וְשָׁלוֹם, וּפְרָנְסָה טוֹבָה,  
נִזְכֵּר וּנִפְתַּח לְפָנֶיךָ, אַنְחָנוּ וְכָל-עַמֶּךָ בֵּית יִשְׂרָאֵל  
לְחַיִם טוֹבִים וְלִשְׁלוּם.  
בָּרוּךְ אַתָּה יְהוָה, עֹזֵיחַ הַשָּׁלוּם.*

**בָּרוּךְ אַתָּה יְהוָה, הַמְּבָרֵךְ אַת-עַמֶּךָ יִשְׂרָאֵל בְּשָׁלוּם.**

*The silent recitation of the Amidah concludes with a personal prayer or the following:*

*אֱלֹהִי נָצֹר לְשׁוֹבֵן מִרְעָעָה וּשְׁפָתִי מִדְבָּר מִרְמָה  
וְלִמְקָלְלִי נְפָשִׁי תְּדִם, וּנְפָשִׁי בְּעָפָר לְפָלְתָּה  
פָּתָח לְבִי בְּתוֹרַתְךָ וּבְמִצּוֹתְּרָה תְּרִדּוֹר נְפָשִׁי  
וּבְלִיהְחוֹשְׁבִים עַלְיָה רָעָה,*

*מִהָּרָה חָפֵר עַצְתֶּם וּקְלָקֵל מִחְשְׁבָתֶם.*

*עַשְׂה לְמַעַן שְׁמָה, עַשְׂה לְמַעַן יְמִינָה  
עַשְׂה לְמַעַן קְדֻשָּׁתָה, עַשְׂה לְמַעַן תּוֹרַתָּה  
לְמַעַן יְחִלּוֹן יְדִידָה, הַשְׁעִירָה יְמִינָה וְעַנְנָנִי.*

**יְהִיוּ לְרָצְוֹן אָמֵרִי כִּי וְהַגִּיוֹן לְבִי לְפָנֶיךָ יְהוָה צֹוְרִי וְגֹאָלִי.**

*Some have the custom of taking three steps backward and bowing at the conclusion of the Amidah, as if exiting the court of a sovereign.*

*עַשְׂה שָׁלוּם בְּמִרְוָמִין, הוּא יְعַשֵּׂה שָׁלוּם עַלְיָנוּ  
וְעַל בְּלִיּוֹשְׁרָאֵל [וְעַל בְּלִיּוֹשְׁבֵי תִּבְלָתֶשֶׁים], וְאָמַרְוּ אָמֵן.*

**SEVENTH B'RAKHAH: PEACE.**  
Why is Jewish liturgy so suffused with prayers for peace? Is prayer for peace a set of pious words, an abstraction or ideal that can never be realized? Rather, the rabbis taught that the pursuit of peace is a mitzvah without beginning or end, to be unremittingly practiced every day with those near to us and those at a great distance. The prayer for peace reminds us to pursue reconciliation in our own lives: inside ourselves; with loved ones, neighbors, and colleagues; with community members and fellow citizens; and in our engagement with people across the world. As God is holy, we are to emulate God's holiness. As God is peacemaker, so too are we to serve the cause of peace every day in the midst of our lives. (Amy Elberg)

**MY GOD** *אֱלֹהִי.* One opinion voiced in the Babylonian Talmud states that every Amidah must be accompanied by a personal prayer (Berakhot 29b). The prayer that is printed here is offered by the Talmud as an example of such a personal prayer; it is attributed to Mar son of Ravina (Berakhot 17a) and it was so admired that it entered the formal liturgy. Distinctively, it uses the first-person singular ("I"), whereas almost all other formal prayers in the liturgy are in the first-person plural ("we").

**מִי יְלָצֹן** *לְלָצֹן* Psalm 19:15.