

In This Stillness

In this expanse
of quiet, stillness,
I reach out and reach in,
seeking myself
and seeking You.
I am grateful
for the breath of life,
the unending miracles
of Your creation.
How may I best sustain
the light in this world?
How may I heal
my wounded heart,
soften and save the pain
which is too often
my companion?

I beseech You to protect
and guard me,
I and my household,
all my loved ones,
the children of Israel,
all of Your children
everywhere.
Grant us life, health,
sustenance, peace.
May this Shabbat offer
sweet blessings,
and may it be a foretaste
of the week to come.

—MALKA ALIZA
BAT LEIBA

The silent recitation of the Amidah concludes with a personal prayer
or one of 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*.

▮ Grant me the liberating joy of Shabbat, the ability to truly taste
its delights. May my heart not be weighed down by sorrow on
this holy Shabbat. Fill the soul of Your servant with gladness—
for to You, ADONAI, I offer my entire being. Help me to increase
the joys of Shabbat and to extend its joyful spirit to the other six
days of the week. Show me the path of life, that I may be filled
with the joy of being in Your presence, the delight of being close
to You forever.

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acceptable to You, ADONAI, my rock and my redeemer.
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Yihyu l'ratzon imrei fi v'hegyon libi ifanekha Adonai tzuri v'go-ali.

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

When the Amidah is to be repeated aloud, we turn back to page 159.
On Shabbat Hol Ha-mo-ed, Shabbat Rosh Hodesh, and Hanukkah,
we continue with Hallel on page 316.

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or one of the following:

✠ אֱלֹהֵי, נִצּוֹר לְשׁוֹנֵי מִרְעֵי, וְשִׁפְתֵי מִדְּבַר מִרְמָה, וְלִמְקַלְלֵי
נַפְשֵׁי תְהוֹם, וְנַפְשֵׁי בְּעֵפֶר לְכָל תְּהוֹהוּ. פִּתַּח לִבִּי בְּתוֹרַתְךָ,
וּבְמִצְוֹתֶיךָ תְּהַרְדּוּף נַפְשִׁי. וְכָל-הַחַוְלוֹשִׁים עָלַי רַעֵה,
מִהֲרָה הֲפֵר עֲצָתְךָם וְקַלְקַל מִתְּשַׁבְּבָתָם. עֲשֵׂה לִמְעַן שְׁמִיךָ,
עֲשֵׂה לִמְעַן יְמִינְךָ, עֲשֵׂה לִמְעַן קֶדְשְׁתְּךָ, עֲשֵׂה לִמְעַן
תּוֹרַתְךָ. לִמְעַן יִחַלְצֵנוּ יְיָדֶיךָ, הוֹשִׁיעֵה זְמִינְךָ וְעַבְדֶּךָ.

יְהִי לְרִצּוֹן אֱמֹרֵי פִי וְהִגִּיוֹן לִפְנֵיךָ, יְהוָה צוּרֵי וְנוֹאֲלֵי.
*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.*
עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֵׂה שְׁלוֹם עֲלֵינוּ
וְעַל כָּל-יִשְׂרָאֵל [וְעַל כָּל-יִשְׂרָאֵל תְּבַל], וְאֱמָרוּ אָמֵן.

▮ זַכְּנֵי לְשׁוֹמְחָה וְחִרוֹת שֵׁל שַׁבָּת, לְטַעַם טַעַם עֲנֵג שַׁבָּת
בְּאֲמָת. זַכְּנֵי שְׁלֵא יַעֲלֶה עַל לִבִּי עֲצָבוֹת בְּיוֹם שַׁבָּת
קִדְשׁ. שִׁמַּח נַפְשׁ מִשְׂרָתְךָ, פִּי אֶלֶיךָ אֲדֹנָי נַפְשִׁי אֲשֵׁא.
עֲזֹרְנִי לְהַרְפוֹת בְּתַעֲנוּגֵי שַׁבָּת, וּלְהַמְשִׁיךְ הַשְׂמֵחָה שֵׁל
שַׁבָּת לְשֵׁשֶׁת יָמֵי הַחֹל. תּוֹרִיעֵנִי אֲרַח הַיָּיִם, שִׁבְעֵי
שְׂמֵחוֹת אֲתִפְנִיךָ, נְעִימוֹת בְּלִמְיִנְךָ נִצַּח.

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MY GOD יְהִי לְרִצּוֹן אֱמֹרֵי. One opinion
voiced in the Babylonian
Talmud states that every
Amidah must be accompa-
nied by a personal prayer
(Berakhot 29b). The prayer
that is printed here is of-
fered by the Babylonian
Talmud (Berakhot 17a) as
an example of such a per-
sonal prayer; it is attributed
to Mar son of Ravina (4th
century).

MAY THE WORDS יְהִי לְרִצּוֹן אֱמֹרֵי.
Psalm 19:15. Rabbi Yohanan
(3rd century, the Land of
Israel) recommended that
the Amidah conclude with
this verse (Talmud of the
Land of Israel, Berakhot
41:4).

GRANT יְהִי לְרִצּוֹן אֱמֹרֵי. A prayer
of Nahman of Bratzlav
(Ukraine, 1772–1810), trans-
lated by Jules Harlow.