

Canopy of Peace - *Sukkat Shalom* - *Mahzor Lev Shalem* (page 9 right)

This phrase is not found in the Bible but may allude either to Amos 9:11, where the prophet sees the rebuilding of the fallen *sukkah* of David as an image of redemption, or to Psalm 27:5, where the poet prays to be hidden in God's *sukkah*, protected from enemies, while grazing peacefully at God's countenance.

Peace - *Mahzor Lev Shalem* (page 9 left)

Peace comes to us in the recognition that even in our weakest and most fragile moments, redemption can be achieved. The central image in this prayer is the “*sukkah* of peace.” The *sukkah* is a fragile structure, temporary and open to the elements. Peace is pictured not as a temple, solidly, built, gilded, perhaps ornate, but rather as created out of the most fragmentary of materials, leaving us vulnerable, at risk.

Who Brings Peace - *Oseh HaShalom - Mahzor Lev Shalem* (page 16 right)

In the words of the Midrash, “Great is peace, for all the prayers conclude with pleas for peace” (Sifrei Numbers 42). In addition to the Amidah, the Grace after Meals, Priestly Blessing, Kaddish Shalem, Mourner’s Kaddish, and evening Sh’ma and Its Blessings all conclude with prayers for peace.

The Blessing of Shalom - Herschel J Matt - Mahzor Lev Shalem (page 16 left)

When the blessing of *shalom* is lacking, however much we have of other blessings - wealth or power, fame or family, even health, these all appear as nothing. But when *shalom* is present, however little else we have somehow seems sufficient.

Shalom means “peace,” of course, but it means so much more as well; wholeness, fullness and completion; integrity and perfection; healing, health, and harmony; utter tranquility; loving and being loved; consummation; forgiveness and reconciliation; totality of well-being. And even all of these together do not spell out sufficiently the meaning of *shalom*. But though we cannot accurately translate or adequately define *shalom*, we can experience it.

The Blessings of Peace - Midrash Sifrei Numbers - trans. Reuven Hammer, adapted - Mahzor Lev Shalem
(page 91 left)

Great is peace, for the only vessel that can contain blessings is peace.

Great is peace, for all the prayers conclude with pleas with peace.

Great is peace, for we must seek it even in times of war.

Great is peace, for it is the reward of the righteous.

Great is peace, for it is bestowed upon those who love the Torah.

Great is peace, for it is bestowed upon the humble.

Great is peace, for it is bestowed upon those who act justly.

Great is peace, for it is equal to all of the work of creation.

Great is peace, for even those who dwell on high need peace, as it is said, *Oseh shalom b'mrovav*, “God imposes peace in God's heights” (Job 25:2). If in a place where there is no hatred and envy, enmity or malice, peace is needed, how much more so in a place where all these qualities are lacking! Great is peace, for the name of the Holy One is Peace.

A Personal Meditation - Navah Harlow - *Mahzor Lev Shalem* (page 98 left)

Avinu Malkeinu, bless my family with peace. Teach me to appreciate the treasures of my life and help us always to find contentment in one another. Save us from dissension and jealousy; shield us from pettiness and rivalry. May selfish pride not divide us; may pride in one another unite us. Help us to renew our love for one another continually. In the light of Your Torah grant us, the people Israel, and all humanity, Your handiwork, health and fulfillment, harmony, peace, and joy in the new year. Amen.

Grant Peace - Sim Shalom *Mahzor Lev Shalem* (page 169 right)

Every Jewish prayer service ends with a prayer for peace. The Midrash says that peace is one of the names of God. The words of Sim Shalom, “grant peace,” are related directly to the conclusion of *Birkat Kohanim*, the priestly blessing. “May God grant You Peace.” Additionally, the paragraph uses the metaphor of the light of God’s face as bestowing blessing. Thus, this *b’rakhah* is traditionally recited at all services at which *Birkat Kohanim* is recited. On fast days, such as Yom Kippur, *Birkat Kohanim* is recited at all services throughout the day.

Peace - Numbers Rabbah chapter 11, section 7- *Mahzor Lev Shalem* (page 169 left)

Peace is a grand thing and quarrelsomeness is hateful. Peace is a great thing, for even during war peace is necessary, as it says: “When you approach a town to attack it you shall offer it terms of peace” (Deuteronomy 20:10). Great is peace, for God is called Peace, as it says: “And [Gideon] called the altar, ‘Adonai is peace’” (Judges 6:24)

Peace - *Pesikta Rabbati* - trans. Francine Klagsburn - *Mahzor Lev Shalem* (page 169 left)

Three days before the Messiah arrives, Elijah will come and stand upon the mountains... Elijah's voice will be heard from world's end to world's end. And then he will say: "Peace has come to the world."

Of Anger and of Peace - Nahman of Bratzlav - *Mahzor Lev Shalem* (page 238 left)

Bear in mind that life is short, and that with every passing day you are nearer to the end of your life. Therefore, how can you waste your time on petty quarrels and discords? Restrain your anger; hold your temper in check, and enjoy peace with everyone.

Grant Peace - *Sim Shalom* - *Mahzor Lev Shalem* (page 270 right)

Generally in the Ashkenazic liturgy, the *b'rakhah Sim Shalom* is recited only during the morning (Shaharit and Musaf) services, whereas a similar *b'rakhah, Shalom Rav* (“abundant peace”), is used instead at afternoon and evening services. However, on fast days such as Yom Kippur, *Sim Shalom* is said at every service. The words of *Sim Shalom* are related directly to the conclusions of *Birkat Kohanim* (v'yasem l'kha shalom, “may God grant you peace”); thus *Sim Shalom* is traditionally recited at all services at which the *Birkat Kohanim* is recited. On fast days, *Birkat Kohanim* is recited at all services throughout the day (but not the evening).

A Prayer for Peace - *Mahzor Lev Shalem* (page 289 left)

May we see the day when war and bloodshed cease,
When a great peace will embrace the whole world.

*Then nation will not threaten nation,
and mankind will not again know war.*

For all who live on earth shall realize
we have not come into being to hate or to destroy.

We have come into being to praise, to labor, and to love.

*Compassionate God, bless the leaders of all nations
with the power of compassion.*

Fulfill the promise conveyed in Scripture:

I will bring peace to the land,
and you shall lie down and no one shall terrify you.

*I will rid the land of vicious beasts
and it shall not be ravaged by war.*

Let love and justice flow like a mighty stream.

Let peace fill the earth as the waters fill the sea.

And let us say: Amen.

My Peace - Zelda - trans. Marcia Falk - *Mahzor Lev Shalem* (page 293 left)

My peace is tied by a thread
to yours.

And the beloved holidays
and glorious seasons of

the year -

with the wealth of

fragrances, flowers,
fruit, leaves, and winds,
the fog, and the rain,
the sudden snow
and the dew -
are suspended on a thread
of longing.

I and you and the

Shabbat.

I and you and our lives
in the last incarnation.

I and you

and the lie.

And the fear.

And the breaches.

I and you

and the Creator

of the heavens that have
no shore.

I and you

and the riddle.

I and you

and death.

Grant Peace - Sim Shalom - Sifre, Numbers 42 - *Mahzor Lev Shalem* (page 307 right)

In the words of the Midrash, “Great is peace, for all prayers conclude with peace.”

Mahzor Lev Shalem (page 307 left)

O God, from whom all peace flows, grant serenity to Your Jewish people, with love, and mercy, life and goodness for all. Shelter us with kindness, bless us with tranquility at all times and all seasons.

May we, and all Your people, the House of Israel, be deserving of a year of life, blessing, peace, and an honorable livelihood.

We praise You, God whose blessing is peace.

Concluding Meditation - *Mahzor Lev Shalem* (page 311 left)

May my tongue be innocent of malice and my lips free from lies. When confronted by enemies may my soul stay calm, truly humble to all. Open my heart with Your teachings, that I may be guided by You. May all who plan evil against me abandon their schemes. Hear my words and help me, God, because you are loving, because You reveal Your Torah. May You find delight in the words of my mouth and in the emotions of my heart, God, my strength and my salvation. As You maintain harmony in the heavens, give peace to us and to the whole Jewish people. Amen.

Gathering the Fruits of Peace - *Osfei zrah shalom - Mahzor Lev Shalem* (page 333 right)

The prophet Zechariah (8:12) says that in the past the people Israel have attacked each other and so destruction had been their harvest, but in the future, peace will enable them to harvest the fruits that had been planted.

