During the silent Amidah, we continue with שמע שלום בנות בחור androbat. During the repetition of the Amidah, the leader recites the Birkat Kohanim.

ןsetStatus placeholder

The Priestly Blessing (Numbers 6:24–26) was recited by the priests at the conclusion of every Temple service at which the people assembled. In the Hebrew, it begins with the word for blessing (y’varekh’kha) and ends with the word for peace (shalom). The style of the blessing is expansive, spreading outward: the first line contains three words; the second line, five; and the last line, seven. The text of the Priestly Blessing has been found on silver amulets in Jerusalem that date from the 7th century B.C.E., the only known inscription of a biblical text predating the Babylonian exile.

Bestow Kindness

This phrase is open to at least two interpretations: that God be kind to you, or that God grant you the capacity for kindness. The latter interpretation is attested to by the midrash: “May God grant you the understanding to be kind to one another” (Numbers Rabbah 11:6).

Grant Peace

The final blessing of the Amidah is a prayer for peace. There are, however, two versions of this blessing: this particular version is recited only when the kohanim would have traditionally ascended the bima to bless the congregation. The words sim shalom, “grant peace,” are related directly to the conclusion of Birkat Kohanim, the Priestly Blessing: “May God grant you peace.” Additionally, the paragraph speaks of the light of God’s face as bestowing blessing, a metaphor taken directly from the Priestly Blessing. The midrash says that God’s name is peace (Sifrei Numbers 42), and the Priestly Blessing looks to God bestowing on us the almost-divine ability to extend peace and kindly love to others.

When the Amidah is recited aloud by the leader, we continue with Kaddish Shalem on page 203.