

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ], בְּרַכְנוּ בְּבִרְכָּה
הַמְשַׁלֶּשֶׁת בַּתּוֹרָה הַכְּתוּבָה עַל יְדֵי מֹשֶׁה עֲבָדְךָ,
הָאֲמוּרָה מִפִּי אֶהֱרֹן וּבְנָיו, כִּהְגִּים, עִם קְדוּשָׁה, כְּאֲמוּרָה:

כֵּן יְהִי רָצוֹן.
כֵּן יְהִי רָצוֹן.
כֵּן יְהִי רָצוֹן.

יְבָרְכְךָ יְהוָה וְיִשְׁמְרֶךָ.
יָאֵר יְהוָה פָּנָיו אֵלֶיךָ וַיַּחַנֶּךָ.
יֵשָׁא יְהוָה פָּנָיו אֵלֶיךָ וַיֵּשֶׁם לְךָ שָׁלוֹם.

שִׁים שָׁלוֹם בְּעוֹלָם, טוֹבָה וּבְרָכָה, חֵן וְחֶסֶד וְרַחֲמִים
עָלֵינוּ וְעַל כָּל-יִשְׂרָאֵל עִמָּךְ. בְּרַכְנוּ אֲבִינוּ כָּלנוּ כְּאֶחָד
בְּאוֹר פָּנֶיךָ, כִּי בְּאוֹר פָּנֶיךָ נִתְּתָה לָנוּ, יְהוָה אֱלֹהֵינוּ, תּוֹרַת
חַיִּים וְאַהֲבַת חֶסֶד, וַיְצַדֶּקָה וּבְרָכָה וְרַחֲמִים וְחַיִּים,
וְשָׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרֶךְ אֶת-עַמְּךָ יִשְׂרָאֵל, בְּכָל-עֵת
וּבְכָל-שָׁעָה בְּשָׁלוֹמְךָ.

בְּסֵפֶר חַיִּים, בְּרָכָה וְשָׁלוֹם וּפְרִיָּסָה טוֹבָה, נִזְכֵּר וְנִפְתָּח
לְפָנֶיךָ, אֲנַחְנוּ וְכָל-עַמְּךָ בֵּית יִשְׂרָאֵל, לְחַיִּים טוֹבִים
וּלְשָׁלוֹם.

בְּרוּךְ אַתָּה יְהוָה, עוֹשֶׂה הַשָּׁלוֹם.

ON SHABBAT, WE CONTINUE WITH KADDISH SHALEM ON PAGE 94.

MAY ADONAI BLESS YOU
יְבָרְכְךָ יְהוָה. Numbers
6:24-26. This biblical
blessing, known as Birkat
Kohanim (the Priestly
Blessing), is prescribed in
the Torah to be recited by
Aaron and his descendants,
the *kohanim* (priests). In
most synagogues in Jerusa-
lem, this blessing is recited
every day. The *kohanim*,
who come to the front of
the synagogue after prepar-
ing themselves ritually,
extend their hands toward
the congregation in a tradi-
tional gesture, thus serving
as a conduit of blessing. In
many synagogues in the
Diaspora, the *kohanim*
re-enact this ancient bless-
ing only during the Musaf
service on High Holy Days
and festivals, while in other
congregations the blessing
is recited by the service
leader. 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.

GRANT PEACE שִׁים שָׁלוֹם. The wording of this paragraph, which is
known by its first two words as Sim Shalom, is related directly to
the conclusion of the Priestly Blessing, both in its mention of the
blessings of peace and in its reference to the light of God's counte-
nance. Thus, the Sim Shalom *b'rakhah* is traditionally recited at all
services at which the Priestly Blessing occurs. An alternative version
of this blessing, Shalom Rav, is recited most afternoons and in the
evening.

TO THE WORLD בְּעוֹלָם. Following the text of the 10th century
prayerbook of Saadiah Gaon, Conservative movement prayerbooks
insert the word *ba-olam*, "to the world," to emphasize that Jewish
prayers for peace are universalistic and encompass the entire world.

IN THE BOOK OF LIFE בְּסֵפֶר חַיִּים. This is the fourth of the special
insertions in the Amidah of the High Holy Days. This final addi-
tion expands the theme of goodness enunciated in the previous
addition. In the end, we pray not only for life but also for blessing,
peace, and prosperity.