The Priestly Blessing

The LORD bless you and keep you
and may he guard you the LORD may he bless you

The LORD^2 bless you^3 and keep you^4

and show you favor on you his face the LORD May he shine

The LORD make His face^5 shine^6 upon you and be gracious^7 to you

and may he guard you the LORD may he bless you

peace for you and establish on you his face the LORD may he lift up

The LORD lift up^8 his face to you and give you his peace^9

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1 This blessing is (ritually) recited (by the kohanim) during synagogue services during Nesiat Kapayim ("the Raising of the Hands"), though it is also recited over children on Friday night before the start of the Shabbat meal or as a bedtime blessing.
2 The name YHVH (יהוה) represents God's attributes of love and mercy (חסמים וחסדים), in contradistinction to the name Elohim (אלים), which represents God's attribute of justice and power as our Creator.
3hk'rB. (ברכה). Jewish tradition considers this both material and spiritual prosperity. Pirkei Avot 3:15 says, "If there is no flour, there is no Torah," by which is meant that material benefits are intended to help you pursue study of Torah. The first occurrence of the word "blessing" in the Scriptures pertains to pru urvu (ברך וברא), "be fruitful and multiply" (Gen. 1:22).
4rm;v' (שומר): To guard, protect, heed, as in the exercise of diligent care. Only God has the power to secure the conferred blessing and keep it from turning sour or from fading away.
5The word for "face" (﹀נ) is plural with the 3rd person singular ending. It is considered metaphorical since God is incorporeal. The plural form is thought by some to indicate God's revealed and hidden attributes in creation.
6The hiphil verb (רaisy) comes from the word "light" (ראש), and is thought to refer to God's wisdom. "May God enlighten you" with His wisdom, i.e., the Divine Light that preceded the work of creation (Gen. 1:3).
7May God grant you grace or favor (רחם), i.e., to understand the "breadth and length and height and depth" of God's love (Eph. 3:18). Grace refers to the bestowal of an undeserved gift. The blessing is bestowed even though unearned or unmerited.
8Since one's face is an indication of the heart's attitude, Rashi says that this means God will suppress His anger by "looking at you" (if God is angry at you, He "turns His face away" and refuses to admit your presence). The "lifting of face" also pictures God lifting you up as a father might lift up his child in joy. The "showing of face" indicates spiritual intimacy.
9All of the other blessings are useless without the establishment of inner peace, and therefore it is the seal of the blessing. Shalom (שלום) is not simply the absence of strife, but a balance and harmony between the finite and infinite, the temporal and the eternal, the material and the spiritual realms. Shalom is a gift from Sar Shalom (שר שלום), the Prince of Peace.