

Grace after Meals

BLESSINGS OVER FOOD OR DRINK

On washing hands before eating bread:

Blessed are You, LORD our GOD, King of the Universe, who has made us holy through His commandments, and has commanded us about washing hands.

Before eating bread:

Blessed are You, LORD our GOD, King of the Universe, who brings forth bread from the earth.

Before eating food, other than bread, made from the five species of grain: wheat, barley, rye, oats and spelt:

Blessed are You, the LORD our GOD, King of the Universe, who creates the various kinds of nourishment.

Before drinking wine or grape juice:

Blessed are You, LORD our GOD, King of the Universe, who creates fruit of the vine.

Before eating fruit that grows on trees:

Blessed are You, LORD our GOD, King of the Universe, who creates fruit of the tree.

Washing hands. The rule of washing hands before eating bread represents the idea that the act of eating – a physical necessity – should be transformed into a religious ceremony: as if the home were a miniature sanctuary, the table an altar, and the food a sacrifice dedicated to God (this is the reason we dip the bread over which we make a blessing in salt, in memory of the offerings in the Temple to which salt was added: Leviticus 2:13).

Blessing over bread and other foods. According to the Sages, "It is forbidden

to take enjoyment from the world without making a blessing and whoever does so is as if he made secular use of holy things" (Berachot 35b). The universe belongs to God, and thus is sacred. Before we may make use of it we must first re-deem it; that is, we must offer something else in its place, namely the blessing, by which we acknowledge that all we enjoy derives from God. This articulated gratitude is a profound gesture of the soul. To rejoice in what one has, and see it as the gift of God, is true wealth, Ben Zoma taught (Avot 4:1).

סדר סעודה וברכותיה

On washing hands before eating bread:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ
בְּמִצְוֹתָיו, וְצִוָּנוּ עַל נְטִילַת יָדַיִם.

Before eating bread:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמוֹצֵיא לֶחֶם מִן
הָאָרֶץ.

Before eating food, other than bread, made from the five species of grain: wheat, barley, rye, oats and spelt:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא מִיַּיִן מְזֻנּוֹת.

Before drinking wine or grape juice:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגֶּפֶן.

Before eating fruit that grows on trees:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הָעֵץ.

BLESSINGS ON VARIOUS OCCASIONS

LAWS OF WASHING HANDS AND THE BLESSING OVER BREAD

1. Before eating bread, it is necessary to wash one's hands. Water should be poured over the hands from a vessel (not directly from a tap). Many people keep a special vessel for this purpose. The rim of the vessel should not be cracked or chipped. The vessel should contain enough water to pour liberally over the hands up to the wrist. The custom is to pour water first over the right hand, then the left.

2. The blessing is made after washing the hands but before drying them.

3. Between the blessing over washing and the blessing over bread, one must be silent. Since the former is a preparation for the latter, there should be no interruption between them. One may, however, answer Amen to someone else's blessing.

4. The bread should be held while saying a blessing over it. It is a custom to dip the bread in salt, except on Rosh Hashanah (and some say, Sukkot), when it is dipped in honey instead. Some people sprinkle salt over the bread instead.

Before eating fruit for the first time in a season:

Blessed are You, LORD our GOD, King of the Universe who has given us life, sustained us, and brought us to this time.

Before eating vegetables or fruit that grows on plants or bushes:

Blessed are You, LORD our GOD, King of the Universe, who creates fruit of the ground.

Before eating other food or drinking other liquids:

Blessed are You, LORD our GOD, King of the Universe, by whose word all things came to be.

GRACE AFTER MEALS

On Shabbat, Festivals and festive occasions, say (PSALM 126):

שיר המעלות A song of ascents. When the LORD brought back the exiles of Zion we were like people who dream. Then were our mouths filled with laughter, and our tongues with songs of joy. Then was it said among the nations, "The LORD has done great things for them". The LORD did do great things for us and we rejoiced. Bring back our exiles, LORD, like streams in a dry land. May those who sowed in tears, reap in joy. May one who goes out weeping, carrying a bag of seed, come back with songs of joy, carrying his sheaves.

תהלת My mouth shall speak the praise of GOD, and all creatures shall bless His holy name for ever and all time. We will bless GOD now and for ever. Halleluyah! Thank the LORD for He is good: His lovingkindness is for ever. Who can tell of the LORD's mighty acts and make all His praise be heard?

the might of my own hand have won this wealth for me' (ibid, vv. 14–17)." Bereft of a sense of gratitude and of a power higher than humans, nations like individuals eventually decay.

The original form of Grace consisted of three blessings, which move sequentially from the universal to the particular.

In the first, we thank GOD for sustaining the world and all that lives. The second is national: we thank GOD for the land of Israel as well as for the other blessings of Jewish life: the covenant and its sign, circumcision, and the Torah. The third turns to Jerusalem. The fourth paragraph is a later addition: according to

Before eating fruit for the first time in a season:

ברוך אתה יהוה אלהינו מלך העולם, שהחיינו וקימנו והגיענו לזמן הזה.

Before eating vegetables or fruit that grows on plants or bushes:

ברוך אתה יהוה אלהינו מלך העולם, בורא פרי האדמה.

Before eating other food or drinking other liquids:

ברוך אתה יהוה אלהינו מלך העולם, שהכל נהיה בדברו.

ברכת המזון

On Shabbat, Festivals and festive occasions, say (PSALM 126):

שיר המעלות, בשוב יהוה את־שיבת ציון היינו כחלמים. אז ימלא שחוק פינו, ולשוננו רנה, אז יאמרו בגוים, הגדיל יהוה לעשות עם־אלה. הגדיל יהוה לעשות עמנו, היינו שמחים. שובה יהוה את־שבי־תנו, כאפיקים בנגב. הזרעים בדמעה ברנה יקצרו. הלוח ילך ובכה נשא מִשֶׁר־הזרע, בא־יבוא ברנה נשא אלמתיו.

תהלת יהוה ידבר פי, ויברך כל־בשר שם קדשו לעולם ועד. ואנחנו נברך יה, מעתה ועד־עולם, הללויה. הודו ליהוה כי טוב, כי לעולם חסדו. מי ימלא גבורות יהוה, ישמיע כל־תהלתו.

שֶׁהֵחֵינּוּ Who has given us life, sustained us, and brought us to this time: This blessing, said over new fruit, is also said on buying a new house, wearing new clothes, hearing good news, and performing seasonal commandments. It turns our attention from the immediate cause of pleasure to life itself and to our safe passage through the hazards of time.

GRACE AFTER MEALS

Grace after Meals is specifically mandated by the Torah itself: "You shall eat and be satisfied and bless the LORD your God" (Deuteronomy 8:10). Thanksgiving, Moses taught the Israelites, is central to Jewish life, "lest your heart grow haughty and you forget the LORD your God...and you say to yourselves, 'My own power and

ZIMMUN / INVITATION

For the special Grace said at a wedding meal or during the wedding week, see page 793.

For the special Grace said at a circumcision feast, see page 805.

In the house of a mourner when there are three or more men, see page 771.

When three or more men say Grace together, the following is said
(when there is a minyan present, add the bracketed words):

Leader:

Friends, let us say grace.

Others:

May the name of the LORD be blessed from now and for ever.

Leader:

May the name of the LORD be blessed from now and for ever.

With your permission, let us bless the One
(our God) from whose food we have eaten.

Others*:

Blessed be the One (our God) from whose food
we have eaten, and by whose goodness we live.

*People present who have not taken part in the meal say:

Blessed be the One whose name is
continually blessed for ever and all time.

Leader:

Blessed be the One (our God) from whose food
we have eaten, and by whose goodness we live.
All Blessed be He, and blessed be His name.

The act of inviting those present to join in the act of praise is similar to the recitation of Bar'chu, with which morning and evening services begin. It emphasises the essentially communal nature of prayer in

Judaism. In addition to the regular zimmun here, there are special forms of zimmun for: 1. a wedding meal; 2. a meal after a circumcision; and 3. a meal in a house of mourning.

זימון

For the special Grace said at a wedding meal or during the wedding week, see page 792.

For the special Grace said at a ברית מילה see page 804.

In the house of a mourner when there are three or more men, see page 770.

When three or more men say Grace together, the following is said
(when there is a מנין present, add the bracketed words):

When three or more women say Grace with no men
present, they substitute רבותי with רבותי:

Leader:

רבותי נברך.

Others:

יהי שם יהוה מברך מעתה ועד־עולם.

Leader:

יהי שם יהוה מברך מעתה ועד־עולם.
ברשות רבותי, נברך (אלהינו) שאכלנו משלו.

Others*:

ברוך (אלהינו) שאכלנו משלו ובטובו חיינו.

*People present who have not taken part in the meal say:

ברוך (אלהינו) ומברך שמו תמיד לעולם ועד.

Leader:

ברוך (אלהינו) שאכלנו משלו ובטובו חיינו.
ברוך הוא וברוך שמו.

the Talmud (Berachot 48b), it was added after the Bar Kochba rebellion, c. 135 CE. Over the course of time, it has expanded considerably.

Zimmun. A meal at which there are three

adult males requires a formal invitation, zimmun, to say Grace. The Talmud derives this from the verse, "Magnify the LORD with me; let us exalt His name together" (Psalm 34:4). A slightly longer version is used when at least ten are present.

BLESSING OF NOURISHMENT

ברוך Blessed are You, LORD our God, King of the Universe, who in His goodness feeds the whole world with grace, kindness and compassion. He gives food to all living things, for His kindness is for ever. Because of His continual great goodness, we have never lacked food, nor may we ever lack it, for the sake of His great name. For He is GOD who feeds and sustains all, does good to all, and prepares food for all creatures He has created. Blessed are You, LORD, who feeds all.

BLESSING OF LAND

נוֹדָה We thank You, LORD our God, for having granted as a heritage to our ancestors a desirable, good and spacious land; for bringing us out, LORD our God, from the land of Egypt, freeing us from the house of slavery; for Your covenant which You sealed in our flesh; for Your Torah which You taught us; for Your laws which You made known to us; for the life, grace and kindness You have bestowed on us; and for the food by which You continually feed and sustain us, every day, every season, every hour.

On Chanukah and Purim, say:

עַל הַנִּסִּים [We thank You also] for the miracles, the redemption, the mighty deeds, and the victories in battle which You performed for our ancestors in those days at this time.

On Chanukah, say:

בִּימֵי In the days of Mattityahu, son of Yochanan the High Priest, the Hasmonean, and his sons, the wicked Greek kingdom rose up against Your people Israel to make them forget Your Torah and to force them to transgress the statutes of Your will. It was then that You in Your great compassion stood by them in the time of their distress. You championed their cause, judged their claim, and avenged their wrong. You delivered the strong into the hands of the weak, the many into the hands of the few, the impure into the hands of the pure, the wicked into the hands of the righteous, and the arrogant into the hands of those who were

נוֹדָה We thank: After thanking God for the land, the paragraph goes on to add thanks for God's other kindnesses to

Israel: the exodus from Egypt, the covenant and its sign, circumcision, the giving of the Torah and the commandments. On

ברכת הזן

ברוך אתה יהוה אלהינו מלך העולם, הזן את העולם כּלּוּ, בְּטוּבוֹ, בְּחֶן בְּחֶסֶד וּבְרַחֲמִים, הוּא נוֹתֵן לָחֶם לְכֹל־בָּשָׂר, כִּי לְעוֹלָם חֶסֶדּוֹ. וּבְטוּבוֹ הַגָּדוֹל, תַּמִּיד לֹא־חָסַר לָנוּ, וְאֵל יַחֲסַר־לָנוּ מִזּוֹן לְעוֹלָם וָעֵד. בַּעֲבוּר שְׁמוֹ הַגָּדוֹל, כִּי הוּא זֶן וּמְפַרֵּס לְכֹל, וּמְטִיב לְכֹל, וּמְכִין מִזּוֹן לְכֹל־בְּרִיּוֹתָיו אֲשֶׁר בָּרָא. בְּרוּךְ אַתָּה יְהוָה, הַזֵּן אֶת־הַכֹּל.

ברכת הארץ

נוֹדָה לָךְ יְהוָה אֱלֹהֵינוּ, עַל שֶׁהִנַּחֲלָתָ לְאַבוֹתֵינוּ אֶרֶץ חֲמֻדָּה טוֹבָה וְרַחֲבָה. וְעַל שֶׁהוֹצֵאתָנוּ יְהוָה אֱלֹהֵינוּ מֵאֶרֶץ מִצְרַיִם, וּפְדִיתָנוּ מִבֵּית עַבְדִּים, וְעַל בְּרִיתְךָ שֶׁחֲתַמְתָּ בְּבִשְׂרָנוּ, וְעַל תּוֹרַתְךָ שֶׁלְּמַדְתָּנוּ, וְעַל חֻקֶּיךָ שֶׁהוֹדַעְתָּנוּ, וְעַל חַיִּים חֵן וְחֶסֶד שֶׁחֻנַּנְתָּנוּ, וְעַל אֲכִילַת מִזּוֹן שֶׁאַתָּה זֶן וּמְפַרֵּס אוֹתָנוּ תַּמִּיד, בְּכָל־יּוֹם וּבְכָל־שָׁעָה.

On פּוּרִים and חַנּוּכָּה, say:

עַל הַנִּסִּים, וְעַל הַפְּרָקוֹן, וְעַל הַגְּבוּרוֹת, וְעַל הַתְּשׁוּעוֹת, וְעַל הַמְּלַחְמוֹת, שֶׁעָשִׂיתָ לְאַבוֹתֵינוּ בַּיָּמִים הָאֵלֶּם בְּזְמַן הַזֶּה.

On חַנּוּכָּה, say:

בִּימֵי מַתְתִּיָּהוּ בֶן־יֹחָנָן כִּהֵן גְּדוֹל חֲשֻׁמוֹנָאִי וּבְנָיו, כִּשְׁעַמְדָּה מַלְכוּת יוֹן הַרְשָׁעָה עַל־עַמְּךָ יִשְׂרָאֵל, לְהַשְׁפִּיחֶם תּוֹרַתְךָ, וּלְהַעֲבִירֶם מִחֻקֵּי רְצוֹנְךָ. וְאַתָּה בְּרַחֲמֶיךָ הַרְבִּים, עֲמַדְתָּ לָהֶם בְּעַת צָרָתָם, רַבַּת אֶת־רִיבָם, דָּנַת אֶת־דֵּינָם, נִקְמַתְ אֶת־נִקְמַתָם. מִסְרַת גְּבוּרִים בְּיַד חַלְשִׁים, וְרַבִּים בְּיַד מְעֻטִּים, וּטְמָאִים בְּיַד טְהוּרִים, וְרַשְׁעִים בְּיַד צַדִּיקִים, וְזָדִים בְּיַד עוֹסְקֵי תוֹרַתְךָ. וּלְךָ עֲשִׂיתָ שֵׁם גְּדוֹל וְקָדוֹשׁ בְּעוֹלָמְךָ, וּלְעַמְּךָ יִשְׂרָאֵל עֲשִׂיתָ תְּשׁוּעָה גְּדוֹלָה וּפְרָקוֹן כִּהְיוֹם הַזֶּה. וְאַחַר כֵּן בָּאוּ בְּנֶיךָ לְדַבֵּר בֵּיתְךָ, וּפָנּוּ אֶת־הַיְכָלְךָ, וּטְהָרוּ אֶת־מִקְדָּשְׁךָ,

engaged in the study of Your Torah. You made for Yourself great and holy renown in Your world, and for Your people Israel You performed a great salvation and redemption on this day. Your children then entered the holiest part of Your house, cleansed Your Temple, purified Your sanctuary, kindled lights in Your holy courts, and designated these eight days of Chanukah for giving thanks and praise to Your great name.

On Purim, say:

בִּימֵי In the days of Mordechai and Esther, in Shushan the capital, the wicked Haman rose up against them and sought to destroy, slay and exterminate all the Jews, young and old, children and women, on one day, the thirteenth day of the twelfth month, which is the month of Adar, and to plunder their possessions. Then You in Your great compassion thwarted his counsel, frustrated his plans, and caused his scheme to recoil on his own head, so that they hanged him and his sons on the gallows.

וְעַל הַכֹּל For all this, LORD our GOD, we thank and bless You. May Your name be blessed continually by the mouth of all that lives, for ever and all time – for so it is written: “You will eat and be satisfied, then you shall bless the LORD your GOD for the good land He has given you.” Blessed are You, LORD, for the land and for the food.

BLESSING FOR JERUSALEM

רַחֵם Have compassion, LORD our GOD, on Israel Your people, on Jerusalem Your city, on Zion the dwelling place of Your glory, on the royal house of David Your anointed, and on the great and holy house that bears Your name. Our GOD, our Father, tend us, feed us, sustain us, support us and relieve us. Quickly relieve us, LORD our GOD, from all our troubles. Please, O LORD our GOD, do not make us dependent on the gifts or loans of other people, but only on Your full, open, holy and generous hand so that we may suffer neither shame nor humiliation for ever and all time.

of compassion, reflecting the words of Zechariah: “Therefore, this is what the LORD says: I will return to Jerusalem with compassion, and there My house will be rebuilt” (1:16). According to tradition, the Divine presence never left Jerusalem, even when the city lay in ruins.

Who in His compassion will rebuild Jerusalem. Amen – the unusual appearance of the word Amen in this passage (normally we do not say it after our own blessings) signals that this was originally the end of Grace, Amen signalling the end of a sequence of blessings.

וְהִדְלִיקוּ נֵרוֹת בְּחִצְרוֹת קִדְשֶׁךָ, וְקִבְּעוּ שְׁמוֹנֵת יָמֵי חֲנֻכַּה אֵלֶינוּ, לְהוֹדוֹת וּלְהַלֵּל לְשִׁמְךָ הַגָּדוֹל.

On Purim, say:

בִּימֵי מְרַדְכֵי וְאַסְתֵּר בְּשׁוּשַׁן הַבֵּיירָה, כְּשֶׁעָמַד עֲלֵיהֶם הַמֶּן הַרְשָׁע, בְּקֶשׁ לְהַשְׁמִיד לְהַרוֹג וּלְאַבֵּד אֶת־כָּל־הַיְהוּדִים, מִנְּעַר וְעַד זָקֵן, טַף וְנָשִׁים בְּיוֹם אֶחָד, בְּשָׁלוֹש־הָעֶשֶׂר לְחֹדֶשׁ שְׁנַיִם־עָשָׂר, הוּא־חֹדֶשׁ אָדָר, וְשָׁלַלְמָם לְבוֹז. וְאַתָּה בְּרַחֲמֶיךָ הַרְבִּים הִפְרַת אֶת־עֲצָתוֹ, וְקִלְקַלְתָּ אֶת־מַחְשְׁבֹתָיו, וְהִשְׁבֹּת גְּמוּלוֹ בְּרֹאשׁוֹ, וְתָלוּ אוֹתוֹ וְאֶת־בְּנָיו עַל־הָעֵץ.

וְעַל הַכֹּל יְהוָה אֱלֹהֵינוּ אֲנַחֲנוּ מוֹדִים לָךְ, וּמְבָרְכִים אוֹתְךָ, יִתְבָּרַךְ שִׁמְךָ בְּפִי כָל־חַי תַּמִּיד לְעוֹלָם וָעֶד. כְּכַתּוּב, וְאַכְלַתְּ וְשִׂבַעְתָּ, וּבִרְכַתְּ אֶת־יְהוָה אֱלֹהֶיךָ, עַל־הָאָרֶץ הַטֹּבָה אֲשֶׁר־נָתַן לָךְ. בְּרוּךְ אַתָּה יְהוָה, עַל־הָאָרֶץ וְעַל־הַמָּזוֹן.

ברכת ירושלים

רַחֵם יְהוָה אֱלֹהֵינוּ עַל־יִשְׂרָאֵל עַמְּךָ, וְעַל־יְרוּשָׁלַיִם עִירְךָ, וְעַל־צִיּוֹן מִשְׁכַּן כְּבוֹדְךָ, וְעַל־מְלָכוֹת בֵּית דָּוִד מְשִׁיחֶךָ, וְעַל־הַבַּיִת הַגָּדוֹל וְהַקְּדוֹשׁ שֶׁנִּקְרָא שִׁמְךָ עָלָיו. אֱלֹהֵינוּ אֲבִינוּ רַעֲנוּ זַוְנָנוּ פְּרַנְסָנוּ וְכַלְפָּלְנוּ וְהַרְוִיחֵנוּ, וְהַרְוִיחֵנוּ יְהוָה אֱלֹהֵינוּ מִהֲרָה מִכָּל־צָרוֹתֵינוּ. וְנָא אֲלִיתְצַרִיכֵנוּ יְהוָה אֱלֹהֵינוּ, לֹא לִיְדֵי מִתְנַת בְּשָׂר־וְדָם, וְלֹא לִיְדֵי הַלְוָאתָם, כִּי אִם לִיְדֶךָ הַמְּלֵאָה הַפְּתוּחָה הַקְּדוּשָׁה וְהַרְחֵבָה, שֶׁלֹּא נִבּוֹשׁ וְלֹא נִכְלָם לְעוֹלָם וָעֶד.

Chanukah and Purim, Al Hanissim is said here, as it is in the Amidah in the parallel paragraph of “Thanks” (Modim).

Jerusalem. The third blessing speaks of

Jerusalem, home of God’s glory, as well as the Davidic monarchy and the Temple, for the restoration of which we pray. As is often the case in the Siddur, Jerusalem is associated with the Divine attribute

On Shabbat, say:

רצה Favour and strengthen us, LORD our GOD, through Your commandments, especially through the commandment of the seventh day, this great and holy Sabbath. For it is, for You, a great and holy day. On it we cease work and rest in love in accord with Your will's commandment. May it be Your will, LORD our GOD, to grant us rest without distress, grief, or lament on our day of rest. May You show us the consolation of Zion Your city, and the rebuilding of Jerusalem Your holy city, for You are the Master of salvation and consolation.

On Rosh Chodesh and Festivals, say:

אלהינו Our GOD and GOD of our ancestors, may there rise, come, reach, appear, be favoured, heard, regarded and remembered before You, our recollection and remembrance, as well as the remembrance of our ancestors, and of the Messiah son of David Your servant, and of Jerusalem Your holy city, and of all Your people the House of Israel – for deliverance and well-being, grace, lovingkindness and compassion, life and peace, on this day of:

On Rosh Chodesh: Rosh Chodesh.	On Pesach: the Festival of Matzot.	On Shavuot: the Festival of Shavuot.	On Rosh Hashanah: the Day of Memorial.
On Sukkot: the Festival of Sukkot.		On Shemini Atzeret and Simchat Torah: the Festival of Shemini Atzeret.	

On it remember us, LORD our GOD, for good; recollect us for blessing, and deliver us for life. In accord with Your promise of salvation and compassion, spare us and be gracious to us; have compassion on us and deliver us, for our eyes are turned to You because You, GOD, are a gracious and compassionate King.

In the house of a mourner, "Comfort" on page 773 is substituted for the next two paragraphs:

ובנה And may Jerusalem the holy city be rebuilt soon, in our time. Blessed are You, LORD, who in His compassion will rebuild Jerusalem. Amen.

BLESSING OF GOD'S GOODNESS

ברוך Blessed are You, LORD our GOD, King of the Universe – GOD our father, our King, our Sovereign, our Creator, our Redeemer, our

On שבת, say:

רצה והחליצנו יהוה אלהינו במצותיך, ובמצות יום השביעי השבת הגדול והקדוש הזה, כי יום זה גדול וקדוש הוא לפניך, לשבת-בו ולנוח בו באהבה כמצות רצונך, ברצונך הניח לנו יהוה אלהינו, שלא תהי צרה ויגון ואנחה ביום מנוחתנו, והראנו יהוה אלהינו בנחמת ציון עירך, ובבנין ירושלים עיר קדשך, כי אתה הוא בעל הישועות ובעל הנחמות.

ראש חדש and חגים, יום טוב

אלהינו ואלהי אבותינו, יעלה, ויבא, ויגיע, ויראה, וירצה, וישמע, ויפקד, ויזכר זכרונו ופקדונו, וזכרון אבותינו, וזכרון משיח בן דוד עבדך, וזכרון ירושלים עיר קדשך, וזכרון כל-עמך בית ישראל לפניך, לפליטה ולטובה, ולחן ולחסד ולרחמים, ולחיים ולשלום ביום

On ראש השנה	On שבעות:	On פסח:	On ראש החדש
הזכרון	חג השבעות	חג המצות	ראש החדש
On שמחת תורה and שמיני עצרת:		On סכות:	
השמיני חג העצרת		חג הסכות	

הזה. זכרנו יהוה אלהינו בו לטובה, ופקדנו בו לברכה, והושיענו בו לחיים. ובדבר ישועה ורחמים, חוס וחנו ורחם עלינו והושיענו, כי אליך עינינו, כי אל מלך חנון ורחום אתה.

In the house of a mourner, נחם on page 772 is substituted for the next two paragraphs:

ובנה ירושלים עיר הקדש במהרה בימינו. ברוך אתה יהוה, בונה ברחמי ירושלים. אמן.

ברכת הטוב ומטיב

ברוך אתה יהוה אלהינו מלך העולם, האל אבינו מלפני אדירנו בוראנו גואלנו יוצרנו קדושנו קדוש יעקב, רוענו

ברוך Blessed: A later addition, dated by following the Bar Kochba rebellion when, the Talmud (Berachot 48b) to the period after a long delay, the Romans gave per-

Maker, our Holy One, the Holy One of Jacob. He is our Shepherd, Israel's Shepherd, the good King who does good to all. Every day He has done, is doing, and will do good to us. He has acted, is acting, and will act kindly toward us, granting us grace, kindness and compassion, relief and rescue, prosperity, blessing, redemption and comfort, sustenance and support, compassion, life, peace and all good things. Of all that is good, may He never let us lack.

ADDITIONAL REQUESTS

הַרְחֵמֵנוּ May the Compassionate One reign over us for ever and all time. May the Compassionate One be blessed in heaven and on earth. May the Compassionate One be praised from generation to generation, be glorified by us to all eternity, and honoured among us for ever and all time. May the Compassionate One grant us an honourable livelihood. May the Compassionate One break the yoke from our neck and lead us upright to our land. May the Compassionate One send many blessings to this house and this table at which we have eaten. May the Compassionate One send us Elijah the prophet – may he be remembered for good – to bring us good tidings of salvation and consolation.

הַרְחֵמֵנוּ May the Compassionate One bless –

When eating at one's own table, say (include the words in brackets that apply):
me, (my wife/husband, /my father, my teacher /my mother, my teacher/ my children,) and all that is mine.

A guest at someone else's table says (include the words in brackets that apply):
my hosts, (their children, and all that is theirs)

vive catastrophe and preserve the lineaments of hope. The passage is built around threefold references to God's kingship, goodness and bestowal of kindness.

הַרְחֵמֵנוּ May the Compassionate One: A series of additional prayers, dating from the Geonic period. The oldest is the one in which a guest invokes blessings on the hosts and their family. This is immediately preceded by a prayer that Elijah

may come and announce the coming of the Messiah. The juxtaposition is striking: we bring redemption by acts of hospitality. This, according to the Sages, is how Abraham and Sarah brought monotheism to the world. They would provide hospitality to strangers. When the meal was over, and the guests would begin to thank them, Abraham would reply, "Thank the One from whom all we have enjoyed has come."

רועה ישראל, המלך הטוב והמטיב לכל, שבכל־יום ויום הוא הטיב, הוא מטיב, הוא יטיב לנו. הוא גמלנו הוא גומלנו הוא יגמלנו לעד, לחן לחסד ולרחמים ולרוח הצלה והצלחה, ברכה וישועה. נחמה פרנסה וכלכלה ורחמים וחיים ושלוש וכל־טוב, ומכל־טוב אל־יחסרנו.

בקשות נוספות

הַרְחֵמֵנוּ הוא ימלוך עלינו לעולם ועד. הרחמן הוא יתברך בשמים ובארץ. הרחמן הוא ישתבח לדור־דורים, ויתפאר בנו לנצח נצחים, ויתהדר בנו לעד ולעולמי עולמים. הרחמן הוא יפרנסנו בכבוד. הרחמן הוא ישבור עלנו מעל צוארנו, והוא יוליכנו קוממיות לארצנו. הרחמן הוא ישלח ברכה מרבה בבית הזה, ועל שלחן זה שאכלנו עליו. הרחמן הוא ישלח לנו את־אליהו הנביא זכור לטוב, ויבשר־לנו בשורות טובות ישועות ונחמות.

הַרְחֵמֵנוּ הוא יברך

When eating at one's own table, say (include the words in brackets that apply):
אותי (ואת־אשתי /ואת־בעלי /ואת־אבי מורי /ואת־אמי מורתי /ואת־
זרעי) ואת־כל־אשר לי.

A guest at someone else's table says (include the words in brackets that apply):
את־בעל הבית הזה, אותו (ואת אשתי בעלת הבית הזה /ואת־
זרעו) ואת־כל־אשר לו.

mission to the Jews to bury their dead. The failure of the Bar Kochba rebellion was one of the low points of Jewish history. According to the Roman historian Dio, 580,000 Jews died in the fighting and many others by starvation. Nine hundred and eighty-five towns, villages and set-

tlements were destroyed. Jerusalem was levelled to the ground and rebuilt as a Roman city, Aelia Capitolina. The fact that the Sages were able to salvage a fragment of consolation from the fact that the dead were not denied the dignity of burial is testimony to an extraordinary ability to sur-

A child at his/her parents' table says (include the words in brackets if in parents' home):
my father, my teacher, (master of this house,) and my mother,
my teacher, (mistress of this house,) them, their household, their
children, and all that is theirs

A parent at his/her son's table says (include the words in brackets that apply):
my son, master of this house, (his wife, mistress of this house / their
children)

A parent at his/her daughter's table says (include the words in brackets that apply):
My daughter, the mistress of this house, (her husband master of this
house, / their children)

אוֹתָנוּ – together with us and all that is ours, just as our forefathers
Abraham, Isaac and Jacob were blessed in all, from all, with all, so
may He bless all of us together with a complete blessing, and let us
say: Amen.

בְּמִרוֹם On high, may grace be invoked for them and for us, as a safe-
guard of peace. May we receive a blessing from the LORD and a just
reward from the GOD of our salvation, and may we find grace and
good favour in the eyes of GOD and man.

On Shabbat, add:

הִרְחַמְנוּ May the Compassionate One let us inherit the time that will
be entirely Shabbat and rest for life everlasting.

On Rosh Chodesh, add:

הִרְחַמְנוּ May the Compassionate One renew this month for us for
good and blessing.

On Festivals, add:

הִרְחַמְנוּ May the Compassionate One let us inherit the day that is
all good.

On Rosh Hashanah, add:

הִרְחַמְנוּ May the Compassionate One renew for us this year for good
and blessing.

On the Intermediate Days of Sukkot, add:

הִרְחַמְנוּ May the Compassionate One restore for us the fallen
Tabernacle of David.

הִרְחַמְנוּ May the Compassionate One make us worthy of the Messianic
Age and life in the World to Come.

A child at his/her parents' table says (include the words in brackets if in parents' home):
אֶת־אָבִי מוֹרִי (בְּעַל הַבַּיִת הַזֶּה), **וְאֶת־אֲמִי מוֹרְתִי** (בְּעַלַּת הַבַּיִת
הַזֶּה), **אוֹתָם וְאֶת־בֵּיתָם וְאֶת־זֵרְעָם וְאֶת־כָּל־אֲשֶׁר לָהֶם.**

A parent at his/her son's table says (include the words in brackets that apply):
אֶת־בְּנִי בְּעַל הַבַּיִת הַזֶּה (וְאֶת אִשְׁתּוֹ בְּעַלַּת הַבַּיִת הַזֶּה / וְאֶת
זֵרְעוֹ).

A parent at his/her daughter's table says (include the words in brackets that apply):
וְאֶת בְּתִי בְּעַלַּת הַבַּיִת הַזֶּה (וְאֶת בְּעֵלָה בְּעַל הַבַּיִת הַזֶּה / וְאֶת
זֵרְעָה).

**אוֹתָנוּ וְאֶת־כָּל־אֲשֶׁר לָנוּ, כְּמוֹ שֶׁנִּתְבָּרַכוּ אֲבוֹתֵינוּ אַבְרָהָם
יִצְחָק וְיַעֲקֹב בְּכָל מְכַל כָּל, כִּן יִבְרַךְ אוֹתָנוּ כְּלָנוּ יַחַד
בְּבִרְכָה שְׁלֵמָה, וְנֹאמֵר, אָמֵן.**

**בְּמִרוֹם יִלְמְדוּ עֲלֵיהֶם וְעֲלֵינוּ זְכוֹת, שֶׁתְּהִי לְמִשְׁמֶרֶת
שְׁלוֹם. וְנִשְׂא בְּרָכָה מֵאֵת יְהוָה, וְצִדְקָה מֵאֵלֵהִי יִשְׁעֵנוּ,
וְנִמְצָא־חַן וְשִׂכְל־טוֹב בְּעֵינֵי אֱלֹהִים וְאָדָם.**

On שַׁבָּת, add:

הִרְחַמְנוּ הוא יִנְחִילָנוּ יוֹם שְׁכָלוּ שַׁבָּת וּמְנוּחָה לְחַיֵּי הָעֹלָמִים.

On ראש חֹדֶשׁ, add:

הִרְחַמְנוּ הוא יַחְדָּשׁ עֲלֵינוּ אֶת־הַחֹדֶשׁ הַזֶּה לְטוֹבָה וְלִבְרָכָה.

On יוֹם טוֹב, add:

הִרְחַמְנוּ הוא יִנְחִילָנוּ יוֹם שְׁכָלוּ טוֹב.

On ראש הַשָּׁנָה, add:

הִרְחַמְנוּ הוא יַחְדָּשׁ עֲלֵינוּ אֶת־הַשָּׁנָה הַזֹּאת לְטוֹבָה וְלִבְרָכָה.

On חוֹל הַמוֹעֵד סְכוּת, add:

הִרְחַמְנוּ הוא יִקִּים לָנוּ אֶת־סְכַת דָּוִד הַנוֹפֶלֶת.

הִרְחַמְנוּ הוא יִזְכֵּנוּ לִימֹת הַמְּשִׁיחַ וְלְחַיֵּי הָעוֹלָם הַבָּא.

On weekdays:
He gives great –

On Shabbat, Festivals and their Intermediate Days and Rosh Chodesh:

He is a tower of –

salvation to His king, showing kindness to His anointed, to David and his descendants for ever. He who makes peace in His high places, may He make peace for us and all Israel, and let us say: Amen.

יִרְאוּ Fear the LORD, you His holy ones; those who fear Him lack nothing. Young lions may grow weak and hungry, but those who seek the LORD lack no good thing. Thank the LORD for He is good: His loving-kindness is for ever. You open Your hand and satisfy the desire of every living thing. Blessed is the person who trusts in the LORD, whose trust is in the LORD alone. Once I was young, and now I am old, yet I have never watched a righteous man forsaken or his children begging for bread. The LORD will give His people strength. The LORD will bless His people with peace.

GRACE AFTER MEALS IN A HOUSE OF MOURNING

Leader:
Friends, let us say grace.

Others:
May the name of the LORD be blessed from now and for ever.

verb there means “stand as a passive witness to”. Taken in this sense, Psalm 37:5 should be understood as, “When the righteous was forsaken or his children forced to search for bread, I never merely stood and watched.” Understood thus, it is a warning against being a mere

bystander while other people suffer. It thus brings the Grace to a symmetrical close: It began by speaking of God’s goodness in feeding the hungry and ends with an injunction for us to do likewise. This too is part of “walking in God’s ways”.

On weekdays:

מַגְדִּיל

On שַׁבָּת, חֲדָשׁ וְיוֹם טוֹב, הַמוֹעֵד, חוֹל הַמּוֹעֵד and חֲדָשׁ וְיוֹם טוֹב, שַׁבָּת:

מַגְדִּיל

יְשׁוּעוֹת מִלְכּוֹ וְעֵשָׂה חֶסֶד לְמֹשִׁיחוֹ לְדָוִד וּלְזֶרְעוֹ עַד־
עוֹלָם. עֵשָׂה שְׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ
וְעַל־כָּל־יִשְׂרָאֵל. וְאָמְרוּ, אָמֵן.

יִרְאוּ אֶת־יְהוָה קְדוֹשֵׁיו, כִּי אֵין מַחְסוֹר לִירְאָיו. כְּפִירִים
רָשׁוּ וְרַעֲבּוּ, וְדוֹרְשֵׁי יְהוָה לֹא־יִחְסְרוּ כְּל־טוֹב. הוֹדוּ לַיהוָה
כִּי־טוֹב, כִּי לְעוֹלָם חֶסְדּוֹ. פוֹתַח אֶת יְדָךְ, וּמִשְׁבִּיעַ לְכָל־חַי
רְצוֹן. בְּרוּךְ הַגֹּבֵר אֲשֶׁר יִבְטַח בִּיהוָה, וְהָיָה יְהוָה מִבְּטָחוֹ.
נֶעַר הָיִיתִי גַם־זָקְנָתִי, וְלֹא־רָאִיתִי צָדִיק נֶעְזֵב, וְזֶרְעוֹ מִבְּקֶשׁ־
לֶחֶם. יְהוָה עַז לְעַמּוֹ יִתֵּן, יְהוָה יְבָרֵךְ אֶת־עַמּוֹ בְּשְׁלוֹם.

ברכת המזון בבית האבל

Leader:

רְבוֹתֵי נְבָרָךְ.

Others:

יְהִי שֵׁם יְהוָה מְבָרָךְ מֵעַתָּה וְעַד־עוֹלָם.

Once I was young: The standard translation of this verse (Psalm 37:5) is “I was young and now am old and I have not seen the righteous forsaken or his children searching for bread”. I have translated it here according to the fine insight of the late Rav Joseph Soloveitchik,

who argued that the verb ra’iti should be understood in the sense in which it appears in the Book of Esther, when Esther, pleading on behalf of Jewry, says: “For how can I watch the evil that shall come unto my people? Or how can I watch the destruction of my kindred?” (8:6). The

Leader:

May the name of the LORD be blessed from now and for ever.
With your permission, let us bless the One who comforts
mourners from whose food we have eaten.

Others*:

Blessed be the One who comforts mourners, from whose food
we have eaten, and by whose goodness we live.

*People present who have not taken part in the meal say:

Blessed be the One who comforts mourners,
whose name is continually blessed for ever and all time.

Leader:

Blessed be the One who comforts mourners, from whose food
we have eaten, and by whose goodness we live.
All Blessed be He, and blessed be His name.

Continue with Grace After Meals on page 761 until "And may Jerusalem" on page 765. Then say:
נחם Comfort, O LORD our GOD, the mourners of Jerusalem and
those who mourn here. Grant them consolation in their mourning
and gladness in their grief, as it is said, "As a mother comforts her
son, so will I comfort you, and in Jerusalem you shall find comfort."
Blessed are You, LORD, who brings comfort to Zion through the re-
building of Jerusalem.

ברוך Blessed are You, LORD our GOD, King of the Universe – GOD
our Father, our King, our Creator, our Redeemer, our Holy One, the
Holy One of Jacob, our living King who is good and does good, the true
GOD, the true Judge, who judges righteously and takes back souls in
judgement. He rules the world according to His will, for all His ways
are just, and we are his people and his servants. For everything, we
are dutybound to acknowledge and bless Him. May He who repairs
the breaches in Israel, repair this breach in us and grant us life and
peace. May He always bestow on us grace, kindness, compassion and
all good things. Of all that is good, may He never let us lack.

Continue with "May the Compassionate One" on page 767.

Leader:

יהי שם יהוה מברך מעתה ועד־עולם.
ברשות רבותי, נברך מנחם אבלים שאכלנו משלו.

Others*:

ברוך מנחם אבלים שאכלנו משלו ובטובו חיינו.

*People present who have not taken part in the meal say:

ברוך מנחם אבלים ומברך שמו תמיד לעולם ועד.

Leader:

ברוך מנחם אבלים שאכלנו משלו ובטובו חיינו.
ברוך הוא וברוך שמו.

Continue with **ברכת המזון** on page 760 until **ירושלים** on page 764. Then say:

נחם יהוה אלהינו את־אבלי ירושלים ואת־האבלים
המתאבלים באבל הזה. נחמם מאבלם ושמחם מיגונם,
כאמור, כאיש אשר אמו תנחמנו, כן אנכי אנחמכם
ובירושלים תנוחמו. ברוך אתה יהוה, מנחם ציון בבנין
ירושלים.

ברוך אתה יהוה אלהינו מלך העולם, האל אבינו מלפנו
אדירנו בוראנו גואלנו יוצרנו קדושנו קדוש יעקב, רוענו
רועה ישראל, המלך החי, הטוב והמטיב. אל אמת,
דין אמת, שופט צדק, ולקח נפשות במשפט, ושליט
בעולמו לעשות בו כרצונו. כי כל־דרךיו משפט, ואנחנו
עמו ועבדיו. ועל הכל אנחנו חייבים להודות לו ולברכו.
גודר פרצות בישראל, הוא יגדור את־הפרצה הזאת,
מעלינו לחיים ולשלום, הוא יגמלנו לעד. חן וחסד
ורחמים וכל־טוב, ומפל־טוב אלי־חסרנו.

Continue with **הרחמן** הוא ימלוך on page 766.

SHORTER FORM OF GRACE

In emergencies only, the following shortened form may be used on weekdays.

בְּרוּךְ Blessed are You, LORD our GOD, King of the Universe, who in His goodness feeds the whole world with grace, kindness and compassion. He gives food to all living things, for His kindness is for ever. Because of His continual great goodness, we have never lacked food, nor may we ever lack it, for the sake of His great name. For He is GOD who feeds and sustains all, does good to all, and prepares food for all creatures He has created. Blessed are You, LORD, who feeds all.

נוֹדָה We thank You, LORD our GOD, for having granted as a heritage to our ancestors a desirable, good and spacious land; for the covenant and the Torah; and for the food You have given us in plenty. Blessed are You, LORD, for the land and for the food.

רַחֵם Have compassion, LORD our GOD, on Israel Your people and on the royal house of David Your anointed. May you soon make great the glory of the Temple, granting us a double consolation. Blessed are You, LORD, who in His compassion will rebuild Jerusalem. Amen.

בְּרוּךְ Blessed are You, LORD our GOD – GOD our Father and King, the good King who does good to all, who has acted, is acting, and will act kindly toward us. May the Compassionate One make us worthy of the Messianic Age and life in the World to Come. He who makes peace in His high places, may He make peace for us and all Israel, and let us say: Amen.

The current text is based on a version by Rabbi Naftali ben David Zechariah Mendel which first appeared in Venice, 1603, and won the approval of Rabbi Joel Sirkes (Bayit Chadash to Tur 1:192) and Rabbi Judah Ashkenzai (Be'er Hetev to Orach Chayim 192:1). It appeared, with slight emendations, in the Siddur Avodat

Yisrael of Rabbi Isaac Seligman Baer. It preserves the essential four-blessing structure of the full form, together with all the elements deemed mandatory. It is not used on Shabbat or festivals.

Granting us a double consolation: The restoration of the Davidic monarchy and the rebuilding of the Temple.

ברכת המזון בקצרה

In emergencies only, the following shortened form may be used on weekdays.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַזֶּן אֶת־הָעוֹלָם כָּלּוֹ, בְּטוֹבוֹ בָּחַן בְּחֶסֶד וּבְרַחֲמִים, הוּא נוֹתֵן לָחֶם לְכָל־בָּשָׂר, כִּי לְעוֹלָם חֶסֶדּוֹ. וּבְטוֹבוֹ הַגְּדוֹל, תָּמִיד לֹא־חָסַר לָנוּ וְאֵל־יָחַסַר לָנוּ, מִזֶּן לְעוֹלָם וָעֶד. בְּעִבּוֹר שְׁמוֹ הַגְּדוֹל, כִּי הוּא זֶן וּמִפְרִיָס לְכָל, וּמְטִיב לְכָל, וּמְכִין מִזֶּן לְכָל־בְּרִיּוֹתָיו אֲשֶׁר בָּרָא. בְּרוּךְ אַתָּה יְהוָה, הַזֶּן אֶת־הַכֹּל.

נוֹדָה לָךְ יְהוָה אֱלֹהֵינוּ, עַל שֶׁהִנְחַלְתָּ לְאַבוֹתֵינוּ אֶרֶץ חֲמֻדָּה טוֹבָה וּרְחֹבָה, בְּרִית וְתוֹרָה, וְלָחֶם לְשׁוֹבְעֵי. בְּרוּךְ אַתָּה יְהוָה, עַל־הָאֶרֶץ וְעַל־הַמִּזֶּן.

רַחֵם יְהוָה אֱלֹהֵינוּ עַל־יִשְׂרָאֵל עַמְּךָ, וְעַל־מְלָכוֹת בֵּית דָּוִד מְשִׁיחֶךָ, וְתַגְדֵּל מְהֵרָה כְּבוֹד הַבַּיִת, וְתַנְחַמְנוּ בְּכַפְלָיִם. בְּרוּךְ אַתָּה יְהוָה, בּוֹנֵה בְּרַחֲמֵינוּ יְרוּשָׁלַיִם. אָמֵן.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ, הָאֵל אֲבֵינוּ מִלְכֵנוּ הַמֶּלֶךְ הַטוֹב וְהַמְטִיב לְכָל, הוּא הַטִּיב, הוּא מְטִיב, הוּא יְטִיב לָנוּ. וַיִּזְכְּנוּ לַיְמֹת הַמְּשִׁיחַ וְלַחַיֵי הָעוֹלָם הַבָּא. עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו, הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ, וְעַל־כָּל־יִשְׂרָאֵל. וְאָמְרוּ אָמֵן.

THE SHORTER FORM OF GRACE

This abridged Grace is to be said only in emergencies and not to be taken as a regular substitute for the longer form. The Talmud (Berachot 16a) mentions a shorter form to be said during working hours by employees, though the ruling

of the Shulchan Aruch is that this is no longer a permissible option. The Siddur of Rabbi Amram Gaon includes a shorter form for use by mourners (ed. Frumkin, vol. 2, p. 207). Other abridged forms are found in Kol Bo and Rabbi Aaron of Lunel's Orcho Chayim.