

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַזֶּהנוּ וְלֹא מִמְעַשֵּׂינּוּ הַמִּפְרָנְסָנוּ וְלֹא מִצַּדִּיקוֹתֵינוּ הַמַּעֲדִיף טוֹבוֹ עָלֵינוּ הֵן אוֹתָנוּ וְאֶת־הָעוֹלָם כָּלוֹ בְּטוֹבוֹ בְּחֵן בַּחֲסֵד בְּרוּחַ וּבִרְחָמִים נוֹתֵן לָהֶם לִכְל-בֶּשֶׂר כִּי לְעוֹלָם חֲסֵדוֹ: נוֹדָה לָךְ יי אֱלֹהֵינוּ עַל כָּל־הַטּוֹב שֶׁעָשִׂיתָ עִם אֲבוֹתֵינוּ וְעִמָּנוּ: פּוֹתֵחַ אֶת־יָרְדְךָ וּמַשְׁבִּיעַ לִכְל-חֵי רִצּוֹן: אֲבִינוּ רָעֵנוּ זִוְגְנוּ פִּרְנָסָנוּ וְכִלְכְּלָנוּ וְאִל־תַּצְרִיכֵנוּ יי אֱלֹהֵינוּ לִידֵי מִתְנַת בֶּשֶׂר וְדָם וְלֹא לִידֵי הַלְוָאתָם כִּי אִם לִידְךָ הַמְלָאָה הַפְתוּחָה וְהִרְחַבָה שְׁלֹא גְבוּשׁ וְלֹא נִפְלָם לְעוֹלָם וָעֶד:

Blessed art thou, O Lord our God, King of the universe, who sustainest us and bestowest thy goodness upon all mankind, for thy mercy endureth for ever. We thank thee for all that thou hast given us. Thou openest thy hand, and satisfiest the desire of every living being. Provide for us, O our Father; let us not stand in need of the bounty of man, but let us be dependent on thy hand alone. Make us worthy of thy gifts, and bless us all together with the light of thy countenance. Amen.

Forms of Prayer, 6th edition (1931)

Thanksgiving After Meals *Birkat Ha-mazon*

On Shabbat and festivals:

A pilgrim song. When God brought back the captives to Zion we felt as if in a dream. Then our mouths were filled with laughter, and our tongues with song. Even among the nations they said: "What great things God has done with them!" Indeed God has done great things with us! How we rejoiced! God, bring back those who cannot return, like streams in a dry land; that those who sow in tears may reap in joy. Whoever goes out weeping, carrying seed to sow, shall come back singing, carrying sheaves.

Friends, let us bless. Blessed be the name of the Creator from now and forever. With your permission, friends, let us bless (our God,) the One whose food we have eaten. Blessed be our God, the One whose food we have eaten and through whose goodness we live. Blessed be God, and blessed be God's name.

Blessed are You, our Living God, Sovereign of the universe. You feed the whole world through Your goodness, with grace, kindness and mercy. You make it possible for all to have food, for Your love is forever. Through Your great goodness food has never failed us, and may we never fail to share food for the sake of Your great reputation; for You feed and provide for all and do good to all, and make us the agents through whom all Your creatures may have food. Blessed are You God, providing enough food for all.

We thank You, our Living God, for giving our ancestors the heritage of a desirable, good and ample land, for bringing us out of the land of Egypt, redeeming us from the camp of slavery, and for Your covenant that You sealed in our hearts, and for Your Torah that You taught us, and for the laws of life You helped us understand, and for the life, grace and love You graciously gave us, and the food that you provide to support us always, everyday, every hour and every moment.

And for all this, our Living God, we thank and bless You; may Your name be blessed in the mouth of all living always and at all times, as it is written in the Torah: 'And you shall eat and be satisfied and bless the Eternal your God for the good land which God has given you'. Blessed are You God, for the land and for the food.

Our Living God, be merciful to Israel Your people, to Jerusalem Your city, and to Zion where Your glory appeared, and bring the reign of goodness promised in the name of the house of David, when all shall worship together in the place dedicated to Your holy name. Our God, giver of life, be our shepherd and feed us, provide for us, sustain us and support us, and relieve us speedily from all our troubles. Let us never be in need of the charity of others nor their loans, but dependent on Your hand alone which is full, open, holy and ample; so shall we never lose our self-respect nor be put to shame.

On Shabbat:

Our Living God, strengthen us by Your commandments and by the commandment of the seventh day, this great and holy Sabbath; for You this day is a great and holy one to cease from work and be at rest according to Your will in love. Give us rest so that there shall be no trouble, grief or crying on our day of rest; and show us the consolation of Zion, Your city, and the building of Jerusalem, city of Your holiness, for You are the source of salvation and consolation.

And build Jerusalem, as a city that can truly be called holy, soon in our days. Blessed are You God. Help us build Jerusalem, true to Your compassion. Amen.

Blessed are You, our Living God, Sovereign of the universe; the God who is our parent, our Sovereign, our source of power, our creator, our redeemer, our maker, our Holy One, the Holy One of Jacob; our shepherd, the shepherd of Israel, the good Sovereign who does good to all. Every day You have done good, do good and will do good for us. Generously You have provided for us, You do provide for us and always will provide for us grace, kindness, mercy and relief, deliverance and prosperity, blessing and salvation, consolation, provision and support, mercy, life, peace and all good. Let us never be in want of any goodness.

Shir ha-ma'alot. B'shuv Adonai et shivat tsiyyon hayinu k'chol'mim. Az y'malei s'chok pinu ul'shoneinu rinnah. Az yom'ru va-goyim higdil Adonai la'asot im eileh. Higdil Adonai la'asot immanu hayinu s'meichim. Shuvah Adonai et sh'viteinu ka'afikim ba-negev. Ha-zor'im b'dim'ah b'rinnah yiktso. Haloch yeileich uvachoh nosei meshech ha-zara' bo yavo v'rinnah nosei alumotav.

Chaverai nevarech. Y'hi shem Adonai mevorach me'attah ve'ad olam. All then leader Birshut chaverai nevarech (eloheynu) she'achalnu mi-shelo. All then leader Baruch eloheynu she'achalnu mi-shelo uv'tuvo chayinu. Leader Baruch hu uvaruch sh'mo.

Baruch attah Adonai eloheinu melech ha-olam, ha-zan et ha-olam kullo b'tuvo b'chein b'chesed uv'rachamim, hu notein lechem l'chol basar ki l'olam chasdo. Uv'tuvo ha-gadol tamid lo chasar lanu, v'al yechsar lanu mazon l'olam va'ed ba'avur sh'mo ha-gadol, ki hu zan um'farnais la-kol umelitiv la-kol umeichin mazon l'chol b'r'i'otav asher bara. Baruch attah Adonai ha-zan et ha-kol.

Nodeh l'cha Adonai eloheinu al shehinchalta la'avoteinu erets chemdah tovah ur'chavah, v'al she'hotseitanu Adonai eloheinu mei'erets mitsrayim, ufditanu mibbeit avadim, v'al b'rit'cha shechatamta bilvaveinu, v'al torat'cha shelimmadtanu, v'al chukkecha shehoda'tanu, v'al chayyim chein vacheses shechonantanu, v'al achilat mazon sha'attah zan um'farnais otanu tamid b'chol yom uv'chol eit uv'chol sha'ah.

V'al ha-kol Adonai eloheinu anachnu modim lach um'var'chim otach, yitbarach shimcha b'fi kol chai tamid l'olam va'ed. Ka-katuv, v'achalta v'sava'ta uveirachta et Adonai elohecha al ha-arets ha-tovah asher natan lach. Baruch attah Adonai, al ha-arets v'al ha-mazon.

Racheim Adonai eloheinu al yisra'el ammecha, v'al y'rushalayim irecha, v'al tsiyyon mishkan k'vodecha, v'al malchut beit david m'shichecha, v'al ha-bayit ha-gadol v'ha-kadosh shenikra shimcha alav. Eloheinu avinu re'inu zuneinu parn'seinu v'chalk'leinu v'harvicheinu v'harvach lanu Adonai eloheinu m'heirah mikkol tsaroteinu. V'na al tatsr'cheinu Adonai eloheinu, lo lidei matnat basar vadam v'lo lidei halva'atam, ki im l'yad'cha ha-m'lei'ah ha-p'tuchah ha-K'doshah v'ha-r'chavah, she'lo neivosh v'lo nikkaleim l'olam va'ed.

R'tseih y'rushalayim ir ha-kodesh b'mitsvatecha uv'mitsvat yom ha-sh'vi'i ha-shabbat ha-gadol v'ha-kadosh ha-zeh, ki yom zeh gadol v'kadosh hu l'fanecha, lishbot bo v'lanu'ach bo b'ahavah k'mitsvat r'tsonecha, uvirtson'cha hani'ach lanu Adonai eloheinu shello t'hi tsarah v'yagon va'anacha b'yom m'nuchateinu, v'har'einu Adonai eloheinu b'nechemat tsiyyon irecha, uv'vinyan y'rushalayim ir kodshecha, ki attah hu ba'al ha-y'shu'ot uva'al ha-nechamot.

Uv'neih y'rushalayim ir ha-kodesh bimheirah v'yameinu. Baruch attah Adonai boneh v'rachamav y'rushalayim, Amen.

Baruch attah Adonai eloheinu melech ha-olam, ha-eil avinu malkeinu adireinu bor'einu go'aleinu yots'reinu k'dosheinu k'dosh ya'akov, ro'einu ro'eih yisra'el, ha-melech ha-tov v'ha-melitiv lakol she-b'chol yom vayom hu heitiv hu meitiv hu yeitiv lanu. Hu g'malanu, hu gom'leinu, hu yigm'leinu la'ad, l'chein ul'chesed ul'rachamim ul'revach ha-tsalah v'hatslachah b'rachah vishu'ah, nechamah parnasah v'chalkalah, v'rachamim v'chayyim v'shalom v'chol tov, umikkol tov al y'chass'reinu.

בִּרְכַּת הַמָּזוֹן

שִׁיר הַמַּעֲלוֹת. בְּשׁוּב יי אֶת־שִׁיבַת צִיּוֹן הֵיינו כְּחֹלְמִים: אֲזִי מִלֹּא שָׁחֹק פִּינוּ וּלְשׁוֹנֵנוּ רָנָה. אֲזִי יֹאמְרוּ בְּגוֹים הַגְדִּיל יי לַעֲשׂוֹת עִם־אֱלֹהֶ: הַגְדִּיל יי לַעֲשׂוֹת עִמָּנוּ. הֵיינו שְׁמֻחִים: שׁוּבָה יי אֶת־שְׁבִיתָנוּ כַּאֲפִיקִים כְּנֻגָּב: הַזֹּרְעִים בְּדַמְעָה בִּרְנָה יִקְצְרוּ: הַלּוֹךְ יִלָּךְ וּבֹכֶה נִשָּׂא מִשָּׁךְ־הַזֶּרַע. בֹּא־יֵבֹא בִּרְנָה. נִשָּׂא אֱלֻמָּתַי:

חֲבֵרֵי נִבְרָךְ יְהִי שֵׁם יי מִבְּרָךְ מַעֲתָה וְעַד עוֹלָם: בְּרִשׁוֹת חֲבֵרֵי נִבְרָךְ (אֱלֹהֵינוּ) שְׁאֲכַלְנוּ מִשְׁלוֹ: בְּרוּךְ (אֱלֹהֵינוּ) שְׁאֲכַלְנוּ מִשְׁלוֹ וּבְטוֹבוֹ חֵיינוּ: בְּרוּךְ הוּא וּבְרוּךְ שְׁמוֹ:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. הֵן אֶת־הָעוֹלָם כָּלוֹ בְּטוֹבוֹ בְּחֵן בַּחֲסֵד וּבִרְחָמִים. הוּא נוֹתֵן לָהֶם לִכָּל־בֶּשֶׂר. כִּי לְעוֹלָם חֲסֵדוֹ: וּבְטוֹבוֹ הַגְּדוֹל תָּמִיד לֹא־חֲסֹר לָנוּ. וְאֵל יִחְסַר־לָנוּ מִזֶּן לְעוֹלָם וָעֶד בַּעֲבוּר שְׁמוֹ הַגְּדוֹל. כִּי הוּא זֶן וּמִפְרָנס לְכָל וּמַטִּיב לְכָל וּמַכִּין מִזֶּן לִכָּל־בְּרִיּוֹתָיו אֲשֶׁר בָּרָא: בְּרוּךְ אַתָּה יְהוָה. הֵן אֵת הַכֹּל:

נוֹדָה לָךְ יְהוָה אֱלֹהֵינוּ עַל שֶׁהִנַּחֲלַת לְאַבּוֹתֵינוּ אֶרֶץ חֲמֻדָּה טוֹבָה וּרְחֻבָּה. וְעַל שֶׁהוֹצֵאתָנוּ יְהוָה אֱלֹהֵינוּ מֵאֶרֶץ מִצְרַיִם. וּפְדִיתָנוּ מִבֵּית עַבְדִּים. וְעַל בְּרִיתְךָ שֶׁחֲתַמְתָּ בִּלְבָבֵנוּ. וְעַל תּוֹרַתְךָ שֶׁלַּמְדָתָנוּ. וְעַל חֻקֶּיךָ שֶׁהוֹדַעְתָנוּ. וְעַל חַיִּים חֵן וְחֵסֵד שֶׁחוֹנְנֵתָנוּ. וְעַל אֲכִילַת מִזֶּן שְׁאַתָּה זֶן וּמִפְרָנס אוֹתָנוּ תָּמִיד בְּכָל־יוֹם וּבְכָל־עֵת וּבְכָל־שָׁעָה:

וְעַל הַכֹּל יְהוָה אֱלֹהֵינוּ אֲנַחְנוּ מוֹדִים לָךְ וּמִבְּרָכִים אוֹתְךָ. יִתְבָּרַךְ שְׁמְךָ בְּפִי כָל־חֵי תָּמִיד לְעוֹלָם וָעֶד: כַּפְתּוּב. וְאֲכַלְתָּ וּשְׂבַעְתָּ וּבִרְכַּת אֶת־יְהוָה אֱלֹהֶיךָ עַל־הָאֶרֶץ הַטֹּבָה אֲשֶׁר נָתַן־לָךְ. בְּרוּךְ אַתָּה יְהוָה. עַל־הָאֶרֶץ וְעַל־הַמָּזוֹן:

רַחֵם יְהוָה אֱלֹהֵינוּ עַל־יִשְׂרָאֵל עַמָּךְ. וְעַל יְרוּשָׁלַיִם עִירְךָ. וְעַל צִיּוֹן מִשְׁכַּן כְּבוֹדְךָ. וְעַל מַלְכוּת בֵּית דָּוִד מְשִׁיחֶךָ. וְעַל הַבֵּית הַגְּדוֹל וְהַקְּדוֹשׁ שֶׁנִּקְרָא שְׁמְךָ עָלָיו: אֱלֹהֵינוּ אֲבִינוּ רָעֵנוּ זִוְגְנוּ פִּרְנָסָנוּ וְכִלְכְּלָנוּ וְהִרְוִיחָנוּ וְהַרְוַח־לָנוּ יְהוָה אֱלֹהֵינוּ מִהֲרָה מְכַל־צָרוֹתֵינוּ: וְנֹא אֵל תַּצְרִיכֵנוּ יְהוָה אֱלֹהֵינוּ. לֹא לִידֵי מִתְנַת בֶּשֶׂר וְדָם וְלֹא לִידֵי הַלְוָאתָם. כִּי אִם לִידְךָ הַמְלָאָה הַפְתוּחָה (הַקְּדוּשָׁה) וְהִרְחַבָּה. שְׁלֹא גְבוּשׁ וְלֹא נִפְלָם לְעוֹלָם וָעֶד:

רָצָה וְהִחְלִיצָנוּ יְהוָה אֱלֹהֵינוּ בְּמִצְוֹתֶיךָ וּבְמִצְוֹת יוֹם הַשְּׁבִיעִי הַשַּׁבָּת הַגְּדוֹל וְהַקְּדוֹשׁ הַזֶּה. כִּי יוֹם זֶה גְּדוֹל וְקָדוֹשׁ הוּא לְפָנֶיךָ. לְשַׁבַּת־בוּ וּלְנוּחַ בוּ בְּאַהֲבָה בְּמִצְוֹת רִצּוֹנְךָ. וּבִרְצוֹנְךָ הִנִּיחַ לָנוּ יְהוָה אֱלֹהֵינוּ שְׁלֹא תְהִי צָרָה וְיִגּוֹן וְאֲנַחָה בְּיוֹם מְנוּחָתָנוּ. וְהִרְאָנוּ יְהוָה אֱלֹהֵינוּ בְּנִחָמַת צִיּוֹן עִירְךָ. וּבִכְנִיַן יְרוּשָׁלַיִם עִיר קֹדֶשְׁךָ. כִּי אַתָּה הוּא בָּעַל הַיְשׁוּעוֹת וּבָעַל הַנַּחֲמוֹת:

וּבִנְה יְרוּשָׁלַיִם עִיר הַקֹּדֶשׁ בְּמַהֲרָה בְּיָמֵינוּ: בְּרוּךְ אַתָּה יְהוָה. בּוֹנֵה בְּרַחֲמָיו יְרוּשָׁלַיִם. אָמֵן

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. הָאֵל אֲבִינוּ מְלַכָּנוּ אֲדִירָנוּ בּוֹרְאָנוּ גּוֹאֲלָנוּ יוֹצְרָנוּ קְדוֹשְׁנוּ קְדוֹשׁ יַעֲקֹב. רוֹעֵנוּ רוֹעֵה יִשְׂרָאֵל. הַמֶּלֶךְ הַטוֹב וְהַמַּטִּיב לְכָל שֶׁכָּבֹל־יוֹם וָיוֹם (וְהוּא הַטִּיב). הוּא מַטִּיב. הוּא יִיטִיב לָנוּ: הוּא גְּמָלָנוּ. הוּא גּוֹמְלָנוּ. הוּא יְגַמְלָנוּ לְעַד. לְחֵן וּלְחֻסֵּד וּלְרַחֲמִים וּלְרוּחַ הַצֶּלֶה וְהַצֹּלָחַה בְּרַכָּה וַיְשׁוּעָה. נַחֲמָה פִּרְנָסָה וְכִלְכָּלָה. וּרְחָמִים וְחַיִּים וְשָׁלוֹם וְכָל־טוֹב. וּמְכַל־טוֹב אֵל יַחְסְרָנוּ:

2009



Forms of Prayer, 7th edition - **1977**

RSY Birkat Ha-mazon sheet - **2003**

Forms of Prayer, 8th edition - **2008**

RSY Birkat Ha-mazon sheet - **2009**

+

etc.תְּהִלַּת יי Some add 08

(Ps145:21, 115:18, 118:1, 106:2)

77 רְבוּתֵי \ 03&08 חֲבֵרֵי

וּחֲבִירוֹתֵי

+

+

+

+

+

+

+

+

+

03 לְאַבּוֹתֵינוּ וּלְאַמּוֹתֵינוּ

+

+

+

77&03

בְּרִית וְתוֹרָה. וְלָחֵם לְשׁוֹבַע

covenant and Torah, and food to satisfy

+

+

+

+

08&09 only

+

+

גְּדוּשׁ, ת.

[גְּדוּשָׁה, גְּדוּשִׁים, גְּדוּשׁוֹת] brimful, replete, packed

77 Very small print

במקום הַזֶּה 03

77 יְבָרֵךְ אֶת־כָּל־הַמְּסֻבִּין כָּאֵן (אֶת־בַּעַל הַבַּיִת הַזֶּה אוֹתוֹ וְאֶת־אִשְׁתּוֹ וְאֶת־כָּל־אֲשֶׁר לָהֶם). אוֹתָנוּ -

bless all who are seated here (the master of this house, the mistress of this house, and all that is theirs), us -

03 יְבָרֵךְ אֶת־כָּל־הַמְּסֻבִּין כָּאֵן. אוֹתָנוּ -

bless all those seated here, us -

08 יְבָרֵךְ (אֶת־בַּעַל הַבַּיִת הַזֶּה. וְאֶת־בַּעַלַת הַבַּיִת הַזֶּה. אוֹתָם וְאֶת־כָּל־אֲשֶׁר לָהֶם. וְ)אֶת־כָּל־הַמְּסֻבִּין כָּאֵן. אוֹתָנוּ -

bless (the master of this house, the mistress of this house,

New in 03	מְדִינַת יִשְׂרָאֵל
	חִילֵי צָבָא הַגָּנָה לְיִשְׂרָאֵל
	בְּנֵי שָׂרָה...בְּנֵי הַגֶּר
	הַרְחֵמָן...
08 adopted	מְדִינַת יִשְׂרָאֵל
	בְּנֵי שָׂרָה...בְּנֵי הַגֶּר
	הַרְחֵמָן...
and added	הַנְּתוּנִים בַּצָּרָה

Psalms 18:51 - מְגִדִּיל יְשׁוּעוֹת מַלְכוֹ
Il Samuel 22:51 - מְגִדּוֹל יְשׁוּעוֹת מַלְכוֹ

ועל כל־בְּנֵי אָדָם 03
וְעַל כָּל־הָעוֹלָם 08
09 as 08 but not just as blue ‘option’

New in 08 (as option 1 with “We have eaten” as option 2)
יִרְאוּ אֶת יְהוָה... - Be in awe of God...

נָעַר הָיִיתִי גַם וְקִנְיָתִי וְלֹא רָאִיתִי צָדִיק נֶעְזֵב וְזִרְעוֹ מְבַקֵּשׁ לָחֶם:

I was young and have grown old and was never willing to see the innocent forsaken and their children begging for bread.

יהוה עזו לַעֲמוֹ יִתֵּן... - God give strength to Your people ...

This Psalm verse (37:25) literally states that ‘I have never seen the righteous (or innocent) forsaken’, an affirmation of faith in God’s ultimate providence. Nevertheless there is a custom to recite it quietly lest it offend anyone present who has suffered, and after the Shoah and the death of millions of innocents, it can no longer be said lightly or naively. We have retained it in smaller print to remind us that it is a problematic sentiment and have translated it as an assertion of our responsibility not to be bystanders when the innocent suffer. [Footnote in 09]

הַרְחֵמָן הוּא יַמְלֹךְ עָלֵינוּ לְעוֹלָם וָעֶד:

הַרְחֵמָן הוּא יִתְבָּרֵךְ בְּשָׂמִים וּבְאֲרָץ:

הַרְחֵמָן הוּא יִשְׁתַּבַּח לְדוֹר דּוֹרִים. וְיִתְפָּאֵר בְּנוֹ לְנִצַּח נְצֻחִים. וְיִתְהַדַּר בְּנוֹ לָעֵד וּלְעוֹלָמֵי עוֹלָמִים:

הַרְחֵמָן הוּא יִפְרֹנְסֵנוּ בְּכָבוֹד:

הַרְחֵמָן הוּא יִשְׁבֵּר עָלְנוּ מַעַל צָוָארֵנוּ וְהוּא יוֹלִיכֵנוּ קוֹמְמִיּוֹת לְאֲרֻצָּנוּ:

הַרְחֵמָן הוּא יִשְׁלַח בְּרָכָה מְרֵבָה בְּבֵית הַזֶּה וְעַל שְׁלֹחַן זֶה שְׁאֲכַלְנוּ עָלָיו:

הַרְחֵמָן הוּא יִשְׁלַח לָנוּ אֶת אֱלֹהֵיו הַנְּבִיא זְכוֹר לְטוֹב וַיִּבְשֹׁר לָנוּ בְּשׁוּרוֹת טוֹבוֹת יְשׁוּעוֹת וְנַחֲמוֹת:

הַרְחֵמָן הוּא יְבָרֵךְ... אֶת־כָּל־הַמְּסֻבִּין כָּאֵן. אוֹתָנוּ וְאֶת כָּל־אֲשֶׁר לָנוּ. כִּמוֹ שֶׁנִּתְבָּרְכוּ אֲמוּנֹתֵינוּ שָׂרָה רַבֵּקָה לֵאָה וְרַחֵל הֵיטִיב טַבַּת טוֹב טוֹב וְאַבּוֹתֵינוּ אַבְרָהָם יִצְחָק וַיַּעֲקֹב כָּלל מָלל כּל. כֵּן יְבָרֵךְ אוֹתָנוּ כָּלְנוּ יַחַד בְּבִרְכָּה שְׁלָמָה. וְנֹאמֵר אָמֵן:

בְּמֵרוֹם יִלְמְדוּ עָלֵיהֶם וְעָלֵינוּ זְכוֹת שֶׁתִּהְיֶה לְמִשְׁמֶרֶת שְׁלום. וְנִשָּׂא בִרְכָּה מֵאֵת יי. וְצִדְקָה מֵאֱלֹהֵי יִשְׂרָעֵנוּ. וְנִמְצָא־חַן וְשָׁכַל טוֹב בְּעֵינֵי אֱלֹהִים וְאָדָם:

הַרְחֵמָן. הוּא יִנְחִילָנוּ יוֹם שְׁכָלוּ שִׁפְת וּמִנּוּחָה לְחַיֵּי הָעוֹלָמִים:

הַרְחֵמָן. הוּא יַחְדֹּשׁ עָלֵינוּ אֶת הַחֲדָשׁ הַזֶּה לְטוֹבָה וּלְבִרְכָּה:

הַרְחֵמָן. הוּא יִנְחִילָנוּ יוֹם שְׁכָלוּ טוֹב:

הַרְחֵמָן. הוּא יְבָרֵךְ אֶת מְדִינַת יִשְׂרָאֵל וְאֶת־כָּל־יֹשְׁבֶיהָ:

הַרְחֵמָן הוּא יְבָרֵךְ אֶת־חִילֵי צָבָא הַגָּנָה לְיִשְׂרָאֵל וַיִּגֵן עָלֵיהֶם:

הַרְחֵמָן הוּא יִתֵּן אַחֲוָה בֵּין בְּנֵי שָׂרָה וּבֵין בְּנֵי הַגֶּר:

הַרְחֵמָן. הוּא יְבָרֵךְ אֶת־כָּל־בְּנֵי־אָדָם הַנְּתוּנִים בַּצָּרָה וַיּוֹצִיאֵם מֵאִפְּלָה לְאוֹרָה:

הַרְחֵמָן... הַרְחֵמָן. הוּא יִזְכְּנוּ לִימּוֹת הַמְּשִׁיחַ וּלְחַיֵּי הָעוֹלָם הַבָּא:

מְגִדִּיל (מְגִדּוֹל) יְשׁוּעוֹת מַלְכוֹ. וְעֲשֵׂה חֹסֵד לְמִשְׁיחוֹ לְדוֹד וּלְזִרְעוֹ עַד עוֹלָם:
עֲשֵׂה שְׁלום בְּמִרוּמָיו. הוּא יַעֲשֶׂה שְׁלום. עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל וְעַל כָּל־הָעוֹלָם. וְאִמְרוּ אָמֵן:

אֲכַלְנוּ וְשִׁבְּעֵנוּ. אֵל־נָא נִתְעַלֵּם מִצָּרֵי־רַעֲנוּ וְאֶל־תִּאֲטָמְנָה אֲזִינוֹנוּ מִצַּעֲקָתָם לְמוֹזָן: פָּקַח אֶת־עֵינֵינוּ וּפְתַח אֶת־לִבְּכֵנוּ וְאֶת־יָדֵינוּ וְנִתְחַלֶּקֶה בְּמִתְנוּתֶיךָ לְמַעַן חֲסוּל־הָרָעֵב וְהַמְּחֻסָּר מֵעוֹלָמָנוּ:

יִרְאוּ אֶת יְהוָה קְדוֹשֵׁיו כִּי אֵין מַחְסוֹר לִירָאָיו:
כְּפִירִים רָשׁוּ וְרַעֲבוּ וְדוֹרְשֵׁי יְהוָה לֹא יַחְסְרוּ כָּל־טוֹב:
הוֹדוּ לַיהוָה כִּי טוֹב כִּי לְעוֹלָם חֲסֵדוֹ:

פּוֹתַח אֶת־יָדֶיךָ וּמִשְׁבִּיעַ לְכָל־חַיִּי רָצוֹן:

בְּרוּךְ הַגֹּבֵר אֲשֶׁר יִבְטַח בִּיהוָה וְהִיָּה יְהוָה מְבִטְחוֹ:
נָעַר הָיִיתִי גַם וְקִנְיָתִי וְלֹא רָצִיתִי צָדִיק נֶעְזֵב וְזִרְעוֹ מְבַקֵּשׁ לָחֶם:

יהוה עזו לַעֲמוֹ יִתֵּן יהוה יְבָרֵךְ אֶת עַמּוֹ בְּשְׁלום:
לְעַמָּה תִתֵּן תְּבָרֶךְ עַמָּה

The All-merciful, may You rule over us forever and ever.

The All-merciful, may You be blessed in heaven and on earth.

The All-merciful, may You be praised through all generations, glorified among us for eternity, and honoured among us forever.

The All-merciful, may You give us an honourable livelihood.

The All-merciful, may You break off any yoke from our neck, and lead us with uprightness to our land.

The All-merciful, may You send a plentiful blessing on this house, and on this table at which we have eaten.

The All-merciful, may You send us Elijah the prophet - may he be remembered for good! - who will bring us good news of salvation and comfort.

The All-merciful, may You bless... all who are seated here, us and all that is ours, as our mothers Sarah, Rebecca, Leah and Rachel were each of them blessed with ‘good’ and as our fathers Abraham, Isaac and Jacob were each of them blessed with ‘everything’, so may You bless all of us together with a perfect blessing. Amen.

On high may they plead for them and for us, so that we merit a lasting peace, and may gain a blessing from the Creator, and vindication from the God of our salvation. May we find grace and understanding in the sight of God and all people.

On Shabbat:
The All-merciful, may You let us inherit a day that shall be wholly a Sabbath and rest in life everlasting.

On Rosh Chodesh:
The All-merciful, may You renew to us this month for goodness and blessing.

On a festival:
The All-merciful, may You let us inherit a day that shall be wholly good.

The All-merciful, may You bless the State of Israel and all who live there.

May the All-Merciful bless the soldiers of the Israeli Defense Force and defend them.

The All-merciful, may You create a bond of friendship between the descendants of Sarah and the descendants of Hagar.

The All-merciful, may You bless all those who are in distress and bring them out of darkness into the light.

The All-merciful...

The All-merciful, may You make us worthy of the messianic days and the life of the world to come.

God gives great salvation (God is a tower of strength) to the earthly king, and shows love and kindness to God’s anointed, to David and his seed forever.

May the One who makes peace in the highest bring this peace upon us, upon all Israel, and upon all the world. Amen.

We have eaten and been satisfied. May we not ignore the needs of others nor turn away from their cry for food. Open our eyes and our hearts and our hands so that we may share your gifts, and help to remove hunger and want from our world.

Be in awe of God, You who seek holiness, for those who fear God lack nothing. Young lions may be in want and hungry, but those who seek God lack no good thing. Give thanks to the Living God who is good, whose love is everlasting. You open up Your hand and satisfy the needs of all living beings. Blessed is the one who trusts in God and whose trust is God alone. I was young and have grown old and never wanted the innocent to be forsaken or their children to beg for bread.

God give strength to Your people, and bless Your people with peace.

Ha-rachaman, hu yimloch aleinu l’olam va’ed.

Ha-rachaman, hu yitbarach ba-shamayim uva-arets.

Ha-rachaman, hu yishtabbach l’dor dorim, v’yitpa’ar banu l’neitsach n’tsachim, v’yit-hadar banu la’ad ul’ol’mei olamim.

Ha-rachaman, hu y’farn’seinu b’chavod.

Ha-rachaman, hu yishbor ulleinu mei’al tsavareinu, v’hu yolichainu kom’miyut l’artseinu.

Ha-rachaman, hu yishlach b’rachah m’rubbah ba-bayit ha-zeh, v’al shulchan zeh she’achalnu alav.

Ha-rachaman, hu yishlach lanu et eliyahu ha-navi zachur la-tov, vivasser lanu b’sorot tovoṯ y’shu’ot v’nechamot.

Ha-rachaman, hu y’vareich ... et kol ha-m’subbin kan, otanu v’et kol asher lanu, k’mo shenitbar’chu immoteinu, sarah, rivkah, le’ah v’rachel heitiv tovat tov tov, va’avoteinu, avraham, yitschak v’ya’akov, ba-kol, mikkol, kol, kein y’vareich otanu kullanu yachad, bivrachah sh’leimah, v’nomar amen.

Ba-marom y’lamm’du aleihem v’aleinu z’chut shet’hi l’mishmeret shalom, v’nissa v’rachah mei’eit Adonai uts’dakah mei’elohei yisheinu, v’nimtsa chein v’seichel tov b’einei elohim v’adam.

Ha-rachaman, hu yanchileinu yom she-kullo shabbat um’nuchah l’chayyei ha-olamim.

Ha-rachaman, hu y’chadeish aleinu et ha-chodesh ha-zeh l’tovah v’livrachah.

Ha-rachaman, hu yanchileinu yom shekullo tov.

Ha-rachaman, hu y’vareich et m’dinat yisra’el v’et kol yosh’veha.

Ha-rachaman hu yevarech et chayaley tz’va hagannah l’yisrael v’yagein aleyhem.

Ha-rachaman, hu yittein achavah bein b’nei sarah uvein b’nei hagar.

Ha-rachaman, hu y’varech et kol b’nei adam, han’tunim batsarah, v’yotsi’eim mei’afeilah l’orah.

Ha-rachaman...

Ha-rachaman, hu y’zakkeinu limot ha-mashi’ach ul’chayyei ha-olam ha-ba.

Magdil (Migdol) y’shu’ot malko, v’oseh chesed limshicho l’david ul’zar’o ad olam. Oseh shalom bimromav hu ya’aseh shalom aleinu v’al kol yisra’el, v’al kol ha-olam, v’imru amen.

Achalnu v’sava’nu, al na nit’alleim mitsorchei rei’einu v’al tei’atamnah ozneinu mitsa’akatam l’mazon. P’kach eineinu uftach l’vaveinu v’yadeinu v’nitchall’kah b’matnotecha l’m’a’an chissul ha-ra’av v’ha-machsor mei’olameinu.

Y’ru et Adonai k’doshav ki ein machsor lirei’av. K’firim rashu v’ra’eivu v’dor’shei Adonai lo yachs’ru chol tov. Hodu ladonai ki tov ki l’olam chasdo. Potei’ach et yadecha umasbi’a l’chol chai ratson. Baruch ha-gever asher yivtach badonai v’hayah Adonai mitvacho. Na’ar hayiti gam zakanti v’lo ratsiti tsaddik ne’ezav v’zar’o m’vakkeish lachem.

Adonai oz l’ammo yittein, Adonai y’vareich et ammo va-shalom.

77 no matriarchs
03 matriarchs as 09
שָׂרָה רַבֵּקָה רַחֵל וְלֵאָה ... וּכְמוֹ שֶׁנִּתְבָּרְכוּ אֲבוֹתֵינוּ 08

וּלְאַבְרָם הֵיטִיב בַּעֲבוּרָה
And because of her [Sarah], it went well with Abram (*Gen. 12:16*)
וְהַנַּעֲרָ טַבַּת מֶרְאָה מָאֹד
The maiden [Rebecca] was very beautiful (*Gen. 24:16*)
וַיֹּאמֶר לָבָן טוֹב תַּתִּי אֹתָהּ לָךְ
Laban said, “Better that I give her [Rachel] to you (*Gen. 29:19*)
וְנֹאמֶר לֵאָה זָבְדֵינוּ אֱלֹהִים אֹתִי זָבָד טוֹב
Leah said, “God has given me a choice gift (*Gen. 30:20*)

וַיְהִי הוּא בֵרַךְ אֶת־אַבְרָהָם בְּכָל
The Eternal had blessed Abraham in all things (*Gen. 24:1*)
וְאָכַל מִכָּל בִּטְרָם תְּבוּא וְאַבְרָכָהּ
[Isaac] ate of it [all] before you [Esau] came, and I blessed him [Jacob] (*Gen. 27:33*)

קַח־נָא אֶת־בִּרְכָּתִי אֲשֶׁר הִבָּאת לָךְ בִּיַּחֲנִי אֱלֹהִים וְכִי יִשְׁלִי־כָל
Please accept my blessing which has been brought to you [Esau], for God has favoured me [Jacob] and I have plenty (*Gen. 33:11*)

The standard translation of this verse (Psalm 37:5 (sic)) 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 destruction of my kindred?” (8:6). The verb there means “stand as a passive witness to”. Taken in this sense, Psalm 37:5 (sic) 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. [Footnote in Authorised Daily Prayer Book, Singer/Sacks (2006)]

77 “We have eaten and been satisfied. May we not be blind to the needs of others, nor deaf to their cry for food. Open our eyes and our hearts so that we may share your gifts, and help to remove hunger and want from our world.”

Siddur Lev Chadash (1995)
“We have eaten and been satisfied. Help us be responsive to the needs of others and listen to their cry for food. Open our eyes and our hearts, so that we may share your gifts, and help to remove hunger and want from our world.”

03 “We have eaten and been satisfied. May we not ignore the needs of others nor turn away from their cry for food. Open our eyes and our hearts and our hands so that we may share your gifts, and help to remove hunger and want from our world.”

08 “We have eaten and been satisfied. May we not turn aside from the needs of others, nor ignore their cry for food. Open our eyes and our hearts and our hands so that we may share Your gifts, and help to remove hunger and want from our world.”