

Birkat HaMazon (Grace after Meals)

שִׁיר הַמַּעֲלוֹת, בְּשׁוּב יְיָ אֶת שִׁיבַת צִיּוֹן, הָיִינוּ כְּחַלְמִים. אֲזַי מָלֵא שְׁחוֹק פִּינוּ
וּלְשׁוֹנֵנוּ רִנָּה, אֲזַי יֹאמְרוּ בְּגוֹיִם, הַגְדִּיל יְיָ לַעֲשׂוֹת עִם אֱלֹהֵי. הַגְדִּיל יְיָ לַעֲשׂוֹת עִמָּנוּ,
הָיִינוּ שְׂמֵחִים. שׁוּבָה יְיָ אֶת שְׁבִיתֵנוּ, כְּאֶפְיָקִים בְּנֶגֶב. הַזְרַעִים בְּדַמְעָה, בְּרִנָּה
יִקְצְרוּ. הַלֹּחֵף יִלֵּךְ וּבָכָה נִשְׂא מִשָּׁךְ הַזֶּרַע, בֹּא יְבֹא בְרִנָּה נִשְׂא אֶלְמָתֵינוּ.

INTRODUCTION TO GRACE

He who says Grace commences thus:—

רְבוּתֵי נְבִיָּךְ.

The others respond:—

יְהִי שֵׁם יְיָ מְבָרָךְ מֵעַתָּה וְעַד עוֹלָם.

He who says Grace proceeds:—

יְהִי שֵׁם יְיָ מְבָרָךְ מֵעַתָּה וְעַד עוֹלָם. בְּרִשׁוֹת מְרַנֵּן וּרְבִנֵּן וּרְבוּתֵי,
If there be present ten or more Males above the age of thirteen, the word “Elohaynu” is added:—

נְבִיָּךְ (אֱלֹהֵינוּ) שְׂאֲכַלְנוּ מִשְׁלוֹ.

The others respond:—

בְּרוּךְ (אֱלֹהֵינוּ) שְׂאֲכַלְנוּ מִשְׁלוֹ וּבְטוּבוֹ חֵיֵינוּ.

He who says Grace replies:—

בְּרוּךְ (אֱלֹהֵינוּ) שְׂאֲכַלְנוּ מִשְׁלוֹ וּבְטוּבוֹ חֵיֵינוּ.

בְּרוּךְ הוּא וּבְרוּךְ שְׁמוֹ.

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מִלֵּךְ הָעוֹלָם, הַזֶּן אֶת הָעוֹלָם כְּלוּ בְטוּבוֹ בְּחֵן בְּחֶסֶד
וּבְרַחֲמִים, הוּא נוֹתֵן לָחֵם לְכֹל בֶּשֶׂר כִּי לְעוֹלָם חֶסֶד. וּבְטוּבוֹ הַגְדוֹל תְּמִיד לֹא
חָסַר לָנוּ, וְאֵל יַחְסֵר לָנוּ מִזֶּזֶן לְעוֹלָם וָעֶד. בְּעֵבוֹר שְׁמוֹ הַגְדוֹל, כִּי הוּא אֵל זֶן
וּמְפָרֵס לְכֹל וּמְטִיב לְכֹל, וּמְכִין מִזֶּזֶן לְכֹל בְּרִיּוֹתֵינוּ אֲשֶׁר בָּרָא. בְּרוּךְ אַתָּה יְיָ, הַזֶּן
אֶת הַכֹּל.

נֹדֶה לָךְ, יְיָ אֱלֹהֵינוּ, עַל שֶׁהִנְחַלְתָּ לְאַבּוֹתֵינוּ אֶרֶץ חֲמֻדָּה טוֹבָה וּרְחֻבָּה, וְעַל
שֶׁהוֹצַאתָנוּ, יְיָ אֱלֹהֵינוּ, מֵאֶרֶץ מִצְרַיִם, וּפְדִיתָנוּ מִבֵּית עַבְדִּים, וְעַל בְּרִיתְךָ
שֶׁחִתַּמְתָּ בְּבִשְׂרָנוּ, וְעַל תּוֹרַתְךָ שֶׁלְמַדְתָּנוּ, וְעַל חֻקֶּיךָ שֶׁהוֹדַעְתָּנוּ, וְעַל חַיִּים חֵן

וְחֻסְדֵּי שְׁחֻנְנָתָנוּ, וְעַל אֲכִילַת מְזוּזַן שְׁאֵתָהּ זֶן וּמְפָרְנֵס אוֹתָנוּ תָּמִיד, בְּכָל יוֹם
וּבְכָל עֵת וּבְכָל שָׁעָה.

—*On Chanukah and Purim the following is added:*—
וְעַל הַמְּלַחְמוֹת, שֶׁעָשִׂיתָ לְאַבוֹתֵינוּ בַּיָּמִים הָהֵם בְּזִמְנָה הַזֶּה.

On Chanukah
בַּיָּמִים מִתְתַּיְהוּ בֶן יוֹחָנָן כֹּהֵן גָּדוֹל, חֲשֵׁמוֹנָאֵי וּבְנֵיו, כְּשֶׁעָמְדָה מַלְכוּת יוֹן הַרְשָׁעָה עַל עַמְּךָ יִשְׂרָאֵל לְהַשְׁפִּיחֵם תּוֹרְתְךָ,
וּלְהַעֲבִירֵם מִחֻקֵּי רְצוֹנְךָ, וְאַתָּה בְּרַחֲמֶיךָ הַרְבִּים עָמַדְתָּ לָהֶם בְּעַת צָרָתָם, רַבַּת אֶת רִיבָם, דָּנַת אֶת דִּינָם, נִקְמַת אֶת נִקְמַתָם,
מִסִּרְתָּ גְבוּרִים בְּיַד חַלְשִׁים, וְרַבִּים בְּיַד מְעֻטִים, וְטָמְאִים בְּיַד טְהוּרִים, וְרָשָׁעִים בְּיַד צַדִּיקִים, וְזָדִים בְּיַד עוֹסְקֵי תּוֹרְתְךָ.
וְלֵךְ עָשִׂיתָ שֵׁם גָּדוֹל וְקָדוֹשׁ בְּעוֹלָמְךָ, וְלַעֲמֶךָ יִשְׂרָאֵל עָשִׂיתָ תְּשׁוּעָה גְדוֹלָה וּפְרָקָן כִּהְיוּם הַזֶּה. וְאַחַר כֵּן בָּאוּ כְּנִיד לְדַבֵּר
בִּיתְךָ, וּפָנּוּ אֶת הַיְכָלְךָ, וְטָהְרוּ אֶת מִקְדָּשְׁךָ, וְהִדְלִיקוּ נְרוֹת בְּחֻצְרוֹת קִדְשְׁךָ, וְקִבְעוּ שְׁמוֹנַת יָמֵי חֲנֻכָּה אֵלּוּ, לְהוֹדוֹת
וּלְהַלֵּל לְשִׁמְךָ הַגָּדוֹל.

On Purim
בַּיָּמִים מְרֻדְכֵי וְאַסְתֵּר בְּשׁוֹשֵׁן הַבִּירָה, כְּשֶׁעָמַד עֲלֵיהֶם הַמֶּן הַרְשָׁע, בִּקְשָׁה לְהַשְׁמִיד לְהַרְגֵם וּלְאַבֵּד אֶת כָּל הַיְהוּדִים, מִנְּעַר
וְעַד זָקֵן, טַף וְנָשִׁים, בַּיּוֹם אֶחָד, בְּשִׁלּוּשֵׁה עֶשֶׂר לַחֹדֶשׁ שְׁנַיִם עָשָׂר, הוּא חֹדֶשׁ אֲדָר, וּשְׁלָלָם לְבוֹז. וְאַתָּה בְּרַחֲמֶיךָ הַרְבִּים
הִפְרַת אֶת עֲצָתוֹ, וְקַלְקַלְתָּ אֶת מַחֲשַׁבְתּוֹ, וְהַשְׁבֹּתָ לוֹ גְּמוּלוֹ בְּרֵאשׁוֹ, וְתָלוּ אוֹתוֹ וְאֵת בְּנָיו עַל הָעֵץ.

וְעַל הַכֹּל, יְיָ אֱלֹהֵינוּ, אֲנַחְנוּ מוֹדִים לָךְ, וּמְבָרְכִים אוֹתְךָ, יִתְבָּרֵךְ שִׁמְךָ בְּפִי כָל חַי
תָּמִיד לְעוֹלָם וָעֶד. כְּכַתוּב, וְאַכְלַתְּ וּשְׁבַעְתָּ, וּבִרְכַתְּ אֶת יְיָ אֱלֹהֶיךָ עַל הָאָרֶץ
הַטֹּבָה אֲשֶׁר נָתַן לָךְ. בְּרוּךְ אַתָּה יְיָ, עַל הָאָרֶץ וְעַל הַמְּזוּזָן.

רַחֵם, יְיָ אֱלֹהֵינוּ, עַל יִשְׂרָאֵל עַמְּךָ, וְעַל יְרוּשָׁלַיִם עִירְךָ, וְעַל צִיּוֹן מִשְׁכַּן כְּבוֹדְךָ,
וְעַל מַלְכוּת בֵּית דָּוִד מְשִׁיחְךָ, וְעַל הַבַּיִת הַגָּדוֹל וְהַקְּדוֹשׁ שֶׁנִּקְרָא שִׁמְךָ עָלָיו.
אֱלֹהֵינוּ, אָבִינוּ, רַעֲנוּ, זּוֹנְנוּ, פְּרַנְסְנוּ, וְכַלְכַּלְנוּ, וְהִרְוִיחְנוּ, וְהִרוּחַ לָנוּ יְיָ אֱלֹהֵינוּ
מִהָרָה מְכַל צְרוּתֵינוּ, וְנָא אַל תִּצְרִיכְנוּ, יְיָ אֱלֹהֵינוּ, לֹא לַיָּדֵי מִתְנַת בְּשֵׁר וָדָם, וְלֹא
לַיָּדֵי הַלּוֹאֲתָם, כִּי אִם לַיָּדֶיךָ הַמְּלֵאָה, הַפְּתוּחָה, הַקְּדוּשָׁה וְהַרְחֵבָה, שְׁלֹא נִבּוֹשׁ
וְלֹא נִכָּלָם לְעוֹלָם וָעֶד.

—*On Sabbath say:*—
רְצֵה וְהַחֲלִיצֵנוּ יְיָ אֱלֹהֵינוּ בְּמִצְוֹתֶיךָ וּבְמִצְוֹת יוֹם הַשְּׁבִיעִי הַשְּׁבַת הַגָּדוֹל וְהַקְּדוֹשׁ
הַזֶּה. כִּי יוֹם זֶה גָּדוֹל וְקָדוֹשׁ הוּא לְפָנֶיךָ, לְשַׁבַּת בּוֹ וּלְנוּחַ בּוֹ בְּאַהֲבָה כְּמִצְוֹת
רְצוֹנְךָ, וּבְרִצּוֹנְךָ הִנִּיחַ לָנוּ יְיָ אֱלֹהֵינוּ, שְׁלֹא תִהְיֶה צָרָה וַיִּגּוֹן וְאַנְחָה בַּיּוֹם
מְנוּחָתָנוּ. וְהִרְאָנוּ יְיָ אֱלֹהֵינוּ בְּנַחֲמַת צִיּוֹן עִירְךָ, וּבְכַנִּיז יְרוּשָׁלַיִם עִיר קִדְשְׁךָ, כִּי
אַתָּה הוּא בְּעַל הַיְשׁוּעוֹת וּבְעַל הַנְּחָמוֹת.

—*On Rosh Chodesh and Festivals add:*—
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, יַעֲלֶה וַיָּבֵא, וַיִּגְיַע, וַיִּרְאֶה, וַיִּרְצֶה, וַיִּשְׁמַע, וַיִּפְקֵד, וַיִּזְכֹּר
זְכוּרֵנוּ וּפְקוּדוֹנָנוּ, וְזָכְרוֹן אֲבוֹתֵינוּ, וְזָכְרוֹן מְשִׁיחַ בֶּן דָּוִד עַבְדְּךָ, וְזָכְרוֹן

ירוּשָׁלַיִם עִיר קְדוֹשָׁה, וְזִכְרוֹן כָּל עַמּוּד בֵּית יִשְׂרָאֵל לְפָנֶיךָ, לְפִלִּיטָה, לְטוֹבָה, לְחַן
וְלַחֲסֵד וְלִרְחֻמִּים, לְחַיִּים וְלְשָׁלוֹם, בְּיוֹם

רֵאשׁ הַחֹדֶשׁ *On Rosh Chodesh—*

חַג הַמִּצּוֹת *On Pesach—*

חַג הַשְּׁבֻעוֹת *On Shovuos—*

חַג הַסּוּכּוֹת *On Succos—*

הַשְּׁמִינִי חַג הָעֲצֵרֶת *On Shemini Atzeres and Simchas Torah—*

הַזְּכוּרֹן *On Rosh Hashanah—*

הַזֶּה. זָכְרָנוּ, יְיָ אֱלֹהֵינוּ, בּוֹ לְטוֹבָה, וּפְקָדָנוּ בּוֹ לְבִרְכָה, וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים.
וּבְדַבַּר יְשׁוּעָה וְרַחֲמִים, חוּס וְחַנּוּן, וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ, כִּי אֵלֶיךָ עֵינֵינוּ, כִּי
אֵל מְלֶךְ חַנוּן וְרַחוּם אַתָּה.

וּבִנְהַ יְרוּשָׁלַיִם עִיר הַקְּדוֹשׁ בְּמַהְרָה בְּיָמֵינוּ. בְּרוּךְ אַתָּה יְיָ, בּוֹנֵה בְּרַחֲמֵי
יְרוּשָׁלַיִם. אָמֵן.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מְלֶךְ הָעוֹלָם, הָאֵל, אָבִינוּ, מִלְּפָנֶיךָ אֲדִירָנוּ, בּוֹרְאָנוּ, גּוֹאֲלָנוּ,
יוֹצְרָנוּ, קְדוֹשָׁנוּ קְדוֹשׁ יַעֲקֹב, רוֹעֵנוּ רוֹעֵה יִשְׂרָאֵל, הַמְּלֶךְ הַטּוֹב וְהַמְּטִיב לְכָל,
שְׂבָכָל יוֹם וַיּוֹם הוּא הַטֵּיב, הוּא מְטִיב, הוּא יִיטִיב לָנוּ. הוּא גִמְלָנוּ, הוּא גּוֹמְלָנוּ,
הוּא יְגַמְלָנוּ לְעַד, לְחַן וְלַחֲסֵד וְלִרְחֻמִּים וְלִרְוַח הַצְּלָה וְהַצְּלָחָה, בְּרַכָּה וַיְשׁוּעָה,
נְחֻמָּה, פְּרִנְסָה וְכִלְכִּלָּה, וְרַחֲמִים וְחַיִּים וְשָׁלוֹם וְכָל טוֹב, וּמְכַל טוֹב לְעוֹלָם אֵל
יְחַסְּרָנוּ.

הַרְחַמְּךָ, הוּא יְמַלּוֹךְ עָלֵינוּ לְעוֹלָם וָעֶד. הַרְחַמְּךָ, הוּא יְתַבְּרֶךְ בְּשָׂמִים וּבְאַרְצֵי.
הַרְחַמְּךָ, הוּא יִשְׁתַּבַּח לְדוֹר דּוֹרִים, וַיִּתְפָּאֵר בָּנוּ לְעַד וּלְנֶצַח נְצָחִים, וַיִּתְהַדָּר בָּנוּ
לְעַד וְלְעוֹלָמֵי עוֹלָמִים. הַרְחַמְּךָ, הוּא יְפָרְנֶסֶנוּ בְּכָבוֹד. הַרְחַמְּךָ, הוּא יִשְׁבּוֹר עָלֵנוּ
מֵעַל צוּאֲרָנוּ וְהוּא יוֹלִיכֵנוּ קוֹמָמִיּוֹת לְאַרְצָנוּ. הַרְחַמְּךָ, הוּא יִשְׁלַח לָנוּ בְּרַכָּה
מְרַבָּה בְּבֵית הַזֶּה, וְעַל שְׁלַחַן זֶה שְׂאֻכְלָנוּ עָלֵינוּ. הַרְחַמְּךָ, הוּא יִשְׁלַח לָנוּ אֶת
אֱלֹהֵינוּ הַנּוֹבֵא זְכוּר לְטוֹב, וַיְבַשֵּׁר לָנוּ בְּשׁוֹרֹת טוֹבוֹת יְשׁוּעוֹת וְנְחֻמּוֹת.

The wording has to be varied according to circumstances:

הַרְחַמְּךָ, הוּא יְבַרְךָ אֶת (אָבִי מוֹרִי) בְּעַל הַבַּיִת הַזֶּה, וְאֶת (אִמִּי מוֹרֵתִי) בְּעַלֵּת
הַבַּיִת הַזֶּה, אוֹתָם וְאֶת בֵּיתָם וְאֶת זֶרְעָם וְאֶת כָּל אֲשֶׁר לָהֶם, \

הַרְחַמֵּן, הוּא יְבָרֵךְ אוֹתִי (וְאָבִי \ וְאִמִּי \ וְאִשְׁתִּי \ וְזֵרְעִי) וְאֵת כָּל אֲשֶׁר לִי, אוֹתָנוּ וְאֵת כָּל אֲשֶׁר לָנוּ, כְּמוֹ שֶׁנִּתְבָּרְכוּ אֲבוֹתֵינוּ, אֲבֹרָהֵם יִצְחָק וְיַעֲקֹב, בְּכָל מִכְּל, כָּל, כֵּן יְבָרֵךְ אוֹתָנוּ כְּלָנוּ יַחַד בְּבִרְכָה שְׁלֵמָה, וְנֹאמֵר אָמֵן.

בְּמֵרוֹם יִלְמְדוּ עֲלֵיהֶם וְעַלֵּינוּ זְכוֹת, שֶׁתְּהֵא לְמִשְׁמֶרֶת שְׁלוֹם, וְנִשְׂא בְּרָכָה מֵאֵת יי, וְצִדְקָה מֵאֱלֹהֵי יִשְׂרָאֵל, וְנִמְצָא חֵן וְשִׁכָּל טוֹב בְּעֵינֵי אֱלֹהִים וְאָדָם.

On Sabbath:—

הַרְחַמֵּן, הוּא יִנְחִילָנוּ יוֹם שְׁפָלוּ שַׁבָּת וּמְנוּחָה לְחַיֵּי הָעוֹלָמִים.

On Rosh Chodesh:—

הַרְחַמֵּן, הוּא יַחֲדֵשׁ עֲלֵינוּ אֵת הַחֹדֶשׁ הַזֶּה לְטוֹבָה וְלְבִרְכָה.

On Yom Tov:—

הַרְחַמֵּן, הוּא יִנְחִילָנוּ יוֹם שְׁפָלוּ טוֹב.

On Rosh Hashanah:—

הַרְחַמֵּן, הוּא יַחֲדֵשׁ עֲלֵינוּ אֵת הַשָּׁנָה הַזֹּאת לְטוֹבָה וְלְבִרְכָה.

On Chol Hamoed Succos:—

הַרְחַמֵּן, הוּא יָקִים לָנוּ אֵת סִכַּת דָּוִד הַנוֹפֶלֶת.

הַרְחַמֵּן, הוּא יִזְכְּנוּ לַיְמֹת הַמְּשִׁיחַ וְלְחַיֵּי הָעוֹלָם הַבָּא.

On Weekdays:— מַגְדִּיל

On Sabbath, Yom Tov, and Rosh Chodesh:— מַגְדִּיל

יְשׁוּעוֹת מְלָכוֹ, וְעֲשֵׂה חֶסֶד לְמִשְׁיחוֹ לְדָוִד וּלְזֵרְעוֹ עַד עוֹלָם. עֲשֵׂה שְׁלוֹם בְּמֵרוֹמָיו, הוּא יַעֲשֵׂה שְׁלוֹם עֲלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְנֹאמְרוּ אָמֵן.

יִרְאוּ אֵת יי קְדוֹשֵׁיו, כִּי אֵין מַחְסוֹר לִירְאָיו. כְּפִירִים רָשוּ וְרַעֲבוּ, וְדוֹרְשֵׁי יי לֹא יַחְסְרוּ כָּל טוֹב. הוֹדוּ לַיי כִּי טוֹב, כִּי לְעוֹלָם חֶסֶדוֹ. פּוֹתַח אֵת יַדְךָ, וּמִשְׁפִּיעַ לְכָל חַי רִצּוֹן. בְּרוּךְ הַגִּבּוֹר אֲשֶׁר יְבִטַח בֵּי, וְהִיָּה יי מְבִטַחוֹ. נֶעַר הָיִיתִי גַם זְקֵנְתִי, וְלֹא רָאִיתִי צָדִיק נֶעְזֵב, וְזֵרְעוֹ מְבַקֵּשׁ לָחֵם. יי עֹז לְעַמּוֹ יִתֵּן, יי יְבָרֵךְ אֵת עַמּוֹ בְּשְׁלוֹם.

Translation:

On Sabbaths and Holydays, and on those days when Tachanun is not said, Psalm cxxvi is said:—

Psalm cxxvi. A Pilgrim Song.

When the Lord restored the prosperity of Zion, we were like unto them that dream. Then was our mouth filled with laughter, and our tongue with exultation: then said they among the nations, The Lord hath done great things for them. The Lord hath done great things for us: whereat we rejoiced. Turn our fortunes, O Lord, as the streams in the south. They that sow in tears shall reap in joy. Though he goeth on his way weeping, bearing the store of seed, he shall come back with joy, bearing his sheaves.

INTRODUCTION TO GRACE

[The following Introduction is customary if three or more Males, above the age of thirteen, have eaten at table together:

He who says Grace commences thus:—

Let us say grace.

The others respond:—

Blessed be the Name of the Lord from this time forth and for ever.

He who says Grace proceeds:—

With the sanction of the master of the house and of those present,

If there be present ten or more Males above the age of thirteen, the words “our God” are added:—

We will bless (our God) him of whose bounty we have partaken.

The others respond:—

Blessed be (our God) he of whose bounty we have partaken, and through whose goodness we live.

He who says Grace replies:—

Blessed be (our God) he of whose bounty we have partaken, and through whose goodness we live.

Blessed be he, and blessed be his Name.]

If less than three Males above the age of thirteen be present, begin here:

THANKSGIVING

I. FOR GOD’S PROVIDENTIAL CARE

Blessed art thou, O Lord our God, King of the universe, who feedest the whole world with thy goodness, with grace, with lovingkindness and tender mercy; thou givest food to all flesh, for thy lovingkindness endureth for ever. Through thy great goodness food hath never failed us: O may it not fail us for ever and ever for thy great Name’s sake, since thou nourishest and sustainest all beings, and doest good unto all, and providest food for all thy creatures whom thou hast created. Blessed art thou, O Lord, who givest food unto all.

II. FOR LAW, COVENANT AND LAND OF ISRAEL

We thank thee, O Lord our God, because thou didst give as an heritage unto our fathers a desirable, good and ample land, and because thou didst bring us forth, O Lord our God, from the land of Egypt, and didst deliver us from the house of bondage; as well as for thy covenant which thou hast sealed in our flesh, thy Torah which thou hast taught us, thy statutes which thou hast made known unto us, the life, grace and lovingkindness which thou hast bestowed upon us, and for the food wherewith thou dost constantly feed and sustain us on every day, in every season, at every hour.

[On Chanukah and Purim the following is added:—

We thank thee also for the miracles, for the redemption, for the mighty deeds and saving acts, wrought by thee, as well as for the wars which thou didst wage for our fathers in days of old, at this season.

THANKSGIVING ON CHANUKAH AND PURIM

On Chanukah

In the days of the Hasmonean, Mattathias son of Johanan, the High Priest, and his sons, when the iniquitous power of Greece rose up against thy people Israel to make them forgetful of thy Torah, and to force them to transgress the statutes of thy will, then didst thou in thine abundant mercy rise up for them in the time of their trouble; thou didst plead their cause, thou didst judge their suit, thou didst avenge their wrong; thou deliveredst 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 them that occupied themselves with thy Torah: for thyself thou didst make a great and holy name in thy world, and for thy people Israel thou didst work a great deliverance and redemption as at this day. And thereupon thy children came into the inner sanctuary of thy house, cleansed thy temple, purified thy holy place, kindled lights in thy sacred courts, and appointed these eight days of Chanukah in order to give thanks and praises unto thy great Name.

On Purim

In the days of Mordecai and Esther, in Sushan the capital, when the wicked Haman rose up against them, and sought to destroy, to slay and cause to perish all the Jews, both young and old, women and little children, on one day, on the thirteenth day of the twelfth month, which is the month Adar, and to take the spoil of them for a prey,—then didst thou in thine abundant mercy bring his counsel to nought, didst frustrate his design, and return his recompense upon his own head; and they hanged him and his sons upon the gallows.]

For all this, O Lord our God, we thank and bless thee, blessed be thy Name by the mouth of all living continually and for ever, even as it is written, And thou shalt eat and be satisfied, and thou shalt bless the Lord thy God for the good land which he hath given thee. Blessed art thou, O Lord, for the land and for the food.

III. FOR RESTORATION AND SUSTENANCE

Have mercy, O Lord our God, upon Israel thy people, upon Jerusalem thy city, upon Zion the abiding place of thy glory, upon the kingdom of the house of David thine anointed, and upon the great and holy house that was called by thy Name. O our God, our Father, feed us, nourish us, sustain, support and relieve us, and speedily, O Lord our God, grant us relief from all our troubles. We beseech thee, O Lord our God, let us not be in need either of the gifts of mortals or of their loans, but only of thy helping hand, which is full, open, holy and ample, so that we may never be put to shame or humiliated.

[On Sabbath say:—

Be pleased, O Lord our God, to strengthen us by thy commandments, and especially by the commandment of the seventh day, this great and holy Sabbath, since this day is great and holy before thee, that we may rest and repose thereon in love in accordance with the precept of thy will. In thy favour, O Lord our God, grant us such repose that there be no trouble, grief or lamenting on the day of our rest. Let us, O Lord our God, behold the consolation of Zion thy city, and the rebuilding of Jerusalem thy holy city, for thou art the Lord of salvation and of consolation.]

[On New Moons and Festivals add:—

Our God and God of our Fathers! May our remembrance rise and come and be accepted before thee, with the remembrance of our fathers, of Messiah the son of David thy servant, of Jerusalem thy holy city, and of all thy people the house of Israel, bringing deliverance and well-being, grace,

lovingkindness and mercy, life and peace on this day of—

On New Moon say—the New Moon.

On New Year—Remembrance.

On Tabernacles—the Feast of Tabernacles.

On the Eighth day of Solemn Assembly and on Simchas Torah—the Eighth-day Feast of Solemn Assembly.

On Passover—the Feast of Unleavened Bread.

On Pentecost—the Feast of Weeks.

Remember us, O Lord our God, thereon for our well-being; be mindful of us for blessing, and save us unto life: by thy promise of salvation and mercy, spare us and be gracious unto us; have mercy upon us and save us; for our eyes are bent upon thee, because thou art a gracious and merciful God and King.]

And rebuild Jerusalem the holy city speedily in our days. Blessed art thou, O Lord, who in thy compassion rebuildest Jerusalem. Amen.

IV. “WHO ART KIND AND DEALEST KINDLY”

Blessed art thou, O Lord our God, King of the universe, O God, our Father, our King, our Mighty One, the Holy One of Jacob, our Shepherd, the Shepherd of Israel, O King, who art kind and dealest kindly with all, day by day thou hast dealt kindly, dost deal kindly, and wilt deal kindly with us; thou hast bestowed, thou dost bestow, thou wilt ever bestow benefits upon us, yielding us grace, lovingkindness, mercy and relief, deliverance and prosperity, blessing and salvation, consolation, sustenance and support, mercy, life, peace and all good: of no manner of good let us be in want.

V. SUNDRY SUPPLICATIONS

The All-merciful shall reign over us for ever and ever. The All-merciful shall be blessed in heaven and on earth. The All-merciful shall be praised throughout all generations, glorified amongst us to all eternity, and honoured amongst us for everlasting.

May the All-merciful grant us an honourable livelihood. May the All-merciful break the yoke from off our neck, and lead us upright to our land. May the All-merciful send a plentiful blessing upon this house, and upon this table at which we have eaten. May the All-merciful send us Elijah the prophet (let him be remembered for good), who shall bring us good tidings, salvation and consolation.

May the All-merciful bless

*A child at his parent's table says:—**

my honoured father, the master of this house, and my honoured mother, the mistress of this house, them, their household, their children, and all that is theirs:

*A master of the house says:—**

me, (and my wife and my children) and all that is mine;

*At a stranger's table say:—**

the master of this house (and his wife and his children) and all that is his;

**The wording has to be varied according to circumstances.*

us also and all that is ours, as our fathers Abraham, Isaac and Jacob were blessed each with his own comprehensive blessing; even thus may he bless all of us together with a perfect blessing, and let us say, Amen.

Both on their and our own behalf may there be such advocacy on high as shall lead to enduring peace; and may we receive a blessing from the Lord, and righteousness from the God of our salvation; and may we find grace and good understanding in the sight of God and man.

On Sabbath:—

May the All-merciful let us inherit the day which shall be wholly a Sabbath and rest in the life everlasting.

On New Moon:—

May the All-merciful renew unto us this month for good and for blessing.

On Festivals, including the Intermediate Days:—

May the All-merciful let us inherit the day which is altogether good.

On New Year:—

May the All-merciful renew unto us this year for good and for blessing.

On the Intermediate Days of Tabernacles:—

May the All-merciful raise up for us the fallen Tabernacle of David.

May the All-Merciful make us worthy of the days of the Messiah, and of the life of the world to come.

On Weekdays:—

Great salvation giveth he to his king:

On Sabbaths, Festivals, and New Moons:—

He is a tower of salvation to his king;

and showeth lovingkindness to his anointed, to David and to his seed, for evermore. He who maketh peace in his high places, may he make peace for us and for all Israel, and say ye, Amen.

O fear the Lord, ye his holy ones; for there is no want for them that fear him. Young lions do lack and suffer hunger: but they that seek the Lord shall not want any good. O give thanks unto the Lord, for he is good: for his lovingkindness endureth for ever. Thou openest thine hand, and satisfiest every thing with favour. Blessed is the man that trusteth in the Lord, and whose trust the Lord is. I have been young and now I am old; yet have I not seen the righteous forsaken, nor his seed begging for bread. The Lord will give strength unto his people; the Lord will bless his people with peace.