

# Symbolic Foods

It is customary to eat several special foods on *Rosh Hashanah* night as '*simanim*' or 'symbols', to express our hopes and prayers for the coming year. Before partaking of each food, one recites a brief prayer which relates to that food's symbolism.

Although *Rosh Hashanah* is, on the one hand, a time of anxious uncertainty as we stand in judgment before the Almighty, it is also a festive occasion of hope and optimism. We go into this holiday with the awareness that the onset of the New Year affords us the opportunity to begin a new page in our lives, both individually and nationally. We look forward with keen anticipation to improving ourselves, and thus, being worthy of *Hashem's* assistance and blessing. We therefore partake of special foods that symbolically represent our hopes for the coming year.

Each of these foods, in its own unique way, symbolizes our deep yearning for a year of peace, happiness and sweetness.

*Rosh Hashanah* is not just a time that we spell out a wish list to G-d, as much of the liturgy is focused on G-d's coronation. Eating the good omen foods is just a little reminder, hinting to G-d of our desire and hopes for a happy and blessed new year ahead.

The following procedure should be followed at the night time meal on both nights of *Rosh Hashanah*. It is the custom of some to follow this procedure also during the daytime meals, after eating the bread.

# Order of the Simanim

(BOTH NIGHTS)

Our Sages, of blessed memory, instituted eating various foods as a good sign. It is better to eat them after *Hamotzi*. One should eat them in the following order.

1) Dates. One should take a date and say the blessing on it *Bore p'ri ha'etz* (having in mind to exempt the pomegranate and apple as well), and then eat it. One then takes a second date and says the supplication *Y'hi ratzon sheyitammu son'enu* (may it be Your will that our enemies be finished off), and then eat a second date.

2) *Rubya* (black-eyed peas). One should take some banana or melon and say the blessing *Bore p'ri ha'adamah* on it (having in mind to exempt other vegetables) and then eat some. One then takes *rubya*, says the supplication, and eats some.

3) *Karti* (leek).

4) *Silka* (chard leaves).

5) *Kara* (gourd) (also called 'bottle gourd', long and green).

6) A sweet pomegranate.

7) An apple in honey. Those who follow the Kabbilistic teachings dip the apple in sugar or boil it with sugar, but not with honey.

8) A Ram's head. If one cannot obtain a ram's head then any sheep's head suffices, and if one cannot obtain a sheep's head then one should use a head from cattle or poultry. If one uses a chicken's head, there is a preference to use a rooster's head, as opposed to a hen's head. We are careful not to use a fish head, because the word for fish in Hebrew (*dag*) is related to the word for worry (*d'agah*). If one does not have a ram's/sheep's head, one should abridge the supplication, and request that 'we be at the head and not the tail', omitting 'and You remember our forefather Yitzhak's binding and ram...'

## DATES

Dates are known as '*tamar*,' which is related to the word '*tamu*,' meaning consume or finish. Dates, similar to beets and leeks, are eaten with the intent that the detrimental wrath of our enemies against us will end, and an era of peace will reign.

Take a date in your right hand, and before reciting the blessing, have in mind to exempt the blessing for all other fruits that you will be eating during the meal.

בְּרוּךְ אַתָּה יְהוָה, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
בוֹרֵא פְּרֵי הָעֵץ.

Blessed are you, *Adonai*, our G-d, King of the universe,  
Who creates the fruit of the tree.

He should eat the date immediately, and then say the following and eat another date.

יְהִי רְצוֹן מִלְּפָנֶיךָ יְהוָה אֱלֹהֵינוּ וְאֵלֵהֵי אֲבוֹתֵינוּ,  
שִׁיתָמוּ אוֹיְבֵינוּ וְשׂוֹנְאֵינוּ וְכָל־ מִבְּקָשֵׁי רְעֵיתָנוּ:

May it be Your will, *Adonai*, our G-d,  
and G-d of our forefathers,  
that our foes and enemies and  
all who seek our harm, cease to exist.

## BLACK EYED PEAS

Take some banana or melon in your right hand, and before reciting the blessing, have in mind to exempt the blessings of all other vegetables that one will eat for the *Simanim*.

פְּרוּךְ אַתָּה יְהוָה, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
בוֹרֵא פְּרֵי הָאֲדָמָה.

Blessed are you, *Adonai*, our G-d, King of the universe,  
Who creates the fruit of the earth.

One should eat some of the banana or melon.  
He should then take some black-eyed peas and say:

יְהִי רְצוֹן מִלְּפָנֶיךָ יְהוָה אֱלֹהֵינוּ וְאֵלֵהֶי  
אֲבוֹתֵינוּ, שְׂיָרְבוּ זְכוֹתֵינוּ וְתִלְבְּבוּנוּ:

May it be Your will, *Adonai*, our G-d,  
and G-d of our forefathers,  
that our merits increase and you make us beloved.

Now eat some black-eyed peas.



## LEEKS OR CABBAGE

The Hebrew word for leek is 'karti,' which resembles the Hebrew word for destruction. We thus eat this food to express our hopes for our enemies' downfall.

Take some leek and then say the following blessing;

יְהִי רָצוֹן מִלְּפָנֶיךָ יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,  
שִׂיפְרֹתוֹ אוֹיְבֵינוּ וְשׂוֹנְאֵינוּ וְכָל- מְבַקְשֵׁי רַעֲתָנוּ:

May it be Your will, *Adonai* our G-d,  
and G-d of our forefathers,  
that our foes and our enemies  
and all who seek our harm,  
be decimated.

Now eat the leek.



# Symbolic Foods

## SWISS CHARD OR BEETS



Beets are known as '*silka*,' related to the word '*siluk*,' meaning removal. We pray that our last year's mistakes be removed before a sweet New Year is granted, and that our enemies be removed as well.

Take some Swiss chard (Leaf beet), and say the following blessing;

יְהִי רְצוֹן מִלְּפָנֶיךָ יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,  
שִׂיסְתָּלְקוּ אוֹיְבֵינוּ וְשׂוֹנְאֵינוּ וְכָל־מְבַקְשֵׁי רַעְתָּנוּ:

May it be Your will, *Adonai*, our G-d,  
and G-d of our forefathers,  
that, our foes and our enemies  
and all who seek our harm, be removed.

Now eat the Swiss chard or beets.



## GOURD OR PUMPKIN

The hebrew for gourd is 'k'rah,' which means 'read-out' or proclaim as in 'May our merits be proclaimed before G-d'. *K'rah* also means 'rip-up' as in 'May the harsh decrees upon us be torn up'. When combined, they make up the following short prayer - 'May it be Your will, Eternal G-d, that our harsh decrees be torn up and our merits be proclaimed before You'.

Take some Gourd or Pumpkin, then say the following blessing;

יְהִי רְצוֹן מִלְּפָנֶיךָ יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,  
שֶׁתִּקְרַע רֵעַ גְּזֵר דִּינֵנוּ, וְיִקְרָאוּ לְפָנֶיךָ זְכוּתֵינוּ:

May it be Your will, *Adonai*, our G-d,  
and G-d of our forefathers,  
that You tear up the evil edict of our judgment,  
and may our merits be declared before You.

Now eat the gourd or pumpkin.



# Symbolic Foods

## POMEGRANATES



A reason for eating pomegranates on *Rosh Hashanah* has to do with the symbolic hope that our good deeds in the coming year will be as many as the abundant seeds of this fruit.

Take a Pomegranate, and say the following blessing;

יְהִי רָצוֹן מִלְּפָנֶיךָ יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי  
אֲבוֹתֵינוּ, שְׁנֵהֲיָה מְלֵאִים מִצֹּזֹת כְּרֵמוֹן:

May it be Your will, *Adonai*, our G-d,  
and G-d of our forefathers,  
that our merits be plentiful as (the seeds of)  
a pomegranate.

Now eat the pomegranate.



APPLE WITH HONEY/SUGAR

## Why apples?

There is a pragmatic reason. Apples are naturally sweet. Other reasons include that they symbolize *Gan Eden*, which the *Zohar* refers to as "the field of holy apples."

You should dip an Apple in Honey/Sugar, then say the following prayer:

יְהִי רְצוֹן מִלְּפָנֶיךָ יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,  
שֶׁתַּחְדִּישׁ עֲלֵינוּ שָׁנָה טוֹבָה וְמִתּוֹקָה:

May it be Your will, *Adonai*, our G-d, and G-d of our forefathers,

that there be renewed for us a good and sweet year.

Now eat the apple and honey/sugar



# Symbolic Foods



## HEAD OF RAM

We partake of a head as a prayer that we should be 'a head and not a tail' - that we should enjoy prestige and respect rather, than suffer oppression and degradation at the hands of other people. For this reason we keep the head of a sheep or rooster on the *Rosh Hashanah* table.

A sheep's head is used for this symbolic food because it serves as an additional reminder of the merits of the *Akeidah*, the Binding of Isaac, at which a ram replaced Isaac on the Altar.

Take some head of a ram and say the following prayer:

יְהִי רָצוֹן מִלְּפָנֶיךָ יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שְׁנֵהִיָּה לְרֹאשׁ  
וְלֹא לְזָנָב. וְתִזְכֹּר לָנוּ עֲקִידָתוֹ וְאֵילּוֹ שֶׁל יִצְחָק אֲבִינוּ עָלֵינוּ הַשְּׁלוֹם  
בְּיַאֲבָרָהֶם אֲבִינוּ עָלֵינוּ הַשְּׁלוֹם:

May it be Your will, *Adonai*, our G-d, and G-d of our forefathers, that we be (like) a head and (not like) a tail; and remember, for our sake, the Binding of, and the ram of our Patriarch Yitzchak, (may peace be upon him), son of our Patriarch Avraham (may peace be upon him).

Now eat some of the meat

If there is no sheep's head, you should eat that of cattle or poultry etc. but not of a fish. (See page 11). Say the following prayer and then proceed to eat:

יְהִי רָצוֹן מִלְּפָנֶיךָ יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,  
שְׁנֵהִיָּה לְרֹאשׁ וְלֹא לְזָנָב:

May it be Your will, *Adonai*, our G-d, and G-d of our forefathers, that we be (like) a head and not (like) a tail.

The meal is now served

# Birkat HaMazon

## Grace after Meals

After the meal, before washing *Mayim Aharonim*, one should learn *mishnayot* from the tractate of *Rosh Hashanah*. One should bless *Birkat HaMazon* with fear and love, concentration, great happiness and a glad heart. We add the paragraph *Yaaleh v'Yavo*. If one forgot to add it, one does not go back. If one finished the third blessing (in which we insert *Yaaleh v'Yavo*) and realized that one forgot *Yaaleh v'Yavo* and did not yet start the fourth blessing (not even *Baruch*), one should say the following: *Baruch asher natan yamim tovim l'Yisrael l'sason ulsimhah et Yom HaZikkaron hazeh Baruch Attah m'kaddesh Yisrael v'haz'mannim*, without mentioning *Hashem's* Name and Kingship. After *HaRahaman Hu yifros alenu sukkat sh'lomo*, we add: *Ha Rahaman Hu yanhilenu yom shekkullo tov, HaRahaman Hu y'haddesh alenu et hashanah hazot l'tovah v'livrachah*. If one forgot these additions, one does not go back. When saying *HaRahaman Hu y'hayyenu* we do not say *Magdil y'shuot malko*, rather *Migdol y'shuot malko*.

Before reciting *Birkat HaMazon*, one is required to wash *Mayim Aharonim* (final waters). The water must be poured over the hands and into a vessel, and must cover the fingers up to the third knuckle. Prior to washing, one should recite the law, "Washing with final waters is mandatory". After washing *Mayim Aharonim*, recite the following psalm:

לְמַנְצַח בְּנִגְיֵנֹת מְזֻמּוֹר שִׁיר: אֱלֹהִים יַחֲנֵנוּ וַיְבָרְכֵנוּ, יָאֵר פָּנָיו  
אֶתֵנוּ סֵלָה: לְדַעַת בְּאֶרֶץ דְּרָפָה, בְּכָל-גּוֹיִם יִשְׁוְעֶתָּה: יוֹדוּךָ  
עַמִּים אֱלֹהִים, יוֹדוּךָ עַמִּים כָּלָם: יִשְׂמְחוּ וַיִּרְנְנוּ לְאֻמִּים, כִּי-  
תִשְׁפֹּט עַמִּים מִיִּשְׂרָאֵל, וּלְאֻמִּים בְּאֶרֶץ תִּנְחָם סֵלָה: יוֹדוּךָ עַמִּים  
אֱלֹהִים, יוֹדוּךָ עַמִּים כָּלָם: אֶרֶץ נִתְּנָה יְבוּלָהּ, יְבָרְכֵנוּ אֱלֹהִים  
אֱלֹהֵינוּ: יְבָרְכֵנוּ אֱלֹהִים, וַיִּירָאוּ אוֹתוֹ כָּל-אֲפֹסִי-אֶרֶץ:

Then recite the following verses:

אֲבָרְכָה אֶת-יְהוָה בְּכָל-עֵת תְּמִיד תִּהְלָתוּ בְּפִי: סוּף דָּבַר הַכֹּל נִשְׁמָע  
אֶת-הָאֱלֹהִים יֵרָא וְאֶת-מִצּוֹתָיו שְׂמוֹר כִּי-זֶה כָּל-הָאָדָם: תִּהְלָת  
יְהוָה יִדְבֵר פִּי וַיְבָרֶךְ כָּל-בֶּשֶׂר שֵׁם קִדְשׁוֹ לְעוֹלָם וָעֶד: וְאִנְחֵנוּ נִבְרָךְ  
יְהִי מֵעַתָּה וְעַד-עוֹלָם הַלְלוּיָהּ: וַיְדַבֵּר אֵלַי זֶה הַשְּׁלֵחַן אֲשֶׁר לִפְנֵי יְהוָה:

# Zimmun

If three or more males eat together, they are obligated in *Zimmun*, i.e. they are required to recite *Birkat Hammazon* together as a group, with one acting as leader and the others responding (as set forth below). A boy who is nine years of age and above, and is aware Whom we bless in *Birkat Hammazon*, is eligible to participate in *Zimmun*.

If *Birkat Hammazon* is to be recited under a cup of wine, the leader holds the cup in his right hand and lifts it a minimum of one handbreadth above the table. The wine should remain undiluted until the end of the second blessing, where, at the word 'et' water is added to the wine to dilute it.

The leader of the *Birkat Hammazon* says:

שְׁמַיִם: (The participants respond: הֵב לָנוּ וְנִבְרַיְךָ לְמַלְכָּא עֲלֵינָּה קְדִישָׁא

בְּרִשׁוֹת מַלְכָּא עֲלֵינָּה קְדִישָׁא (וּבְרִשׁוֹת שְׁפַת מַלְבָּתָא

(וּבְרִשׁוֹת מְזוּרֵי וְרִבּוּתֵי) וּבְרִשׁוֹתֵכֶם וּבְרַךְ

:If there is a quorum of ten men present add in) שְׁאַכְלֵנוּ מִשְׁלֹנוּ:

The participants respond

בְּרוּךְ: (If there is a quorum of ten men present add in) שְׁאַכְלֵנוּ מִשְׁלֹנוּ וּבְטוּבוֹ חַיֵּינוּ:

The leader repeats

בְּרוּךְ: (If there is a quorum of ten men present add in) שְׁאַכְלֵנוּ מִשְׁלֹנוּ וּבְטוּבוֹ חַיֵּינוּ:

If there is no *Zimmun*, continue here.

בְּרוּךְ אַתָּה יְהוָה, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הָאֵל הַגָּן אֹתָנוּ וְאֶת-  
הָעוֹלָם כֻּלּוֹ בְּטוּבוֹ, בְּחֵן בְּחֶסֶד בְּרוּחַ וּבְרַחֲמִים רַבִּים, נוֹתֵן  
לָחֶם לְכָל-בָּשָׂר כִּי לְעוֹלָם חֶסֶדּוֹ. וּבְטוּבוֹ הַגָּדוֹל תָּמִיד לֹא  
חָסַר לָנוּ, וְאֵל-יְחִסֵּר לָנוּ מְזוּזַת לְעוֹלָם וָעֶד, כִּי הוּא אֵל  
זֶן וּמְפָרֵס לְכָל וְשִׁלְחָנוּ עֲרוּךְ לְכָל, וְהִתְקִין מַחְיָה וּמְזוּזַת לְכָל-  
בְּרִיּוֹתָיו אֲשֶׁר בָּרָא בְּרַחֲמָיו וּבְרוּב חֶסֶדּוֹ, כְּאָמֹר, פּוֹתַח אֶת-  
יָדָךְ וּמִשְׁפִּיעַ לְכָל-חַי רִצּוֹן: בְּרוּךְ אַתָּה יְהוָה, הַגָּן אֶת-הַכֶּל:

Blessed are You, *Adonai*, our G-d, King of the Universe, G-d Who feeds us and the entire world in His goodness, with grace, with kindness, with abundance and with bountiful compassion. He gives bread to all mankind, for His kindness is forever. And in His great goodness we have never lacked - food nor may we ever lack - forever and ever. For He is G-d, Who feeds and provides livelihood for all, and His table is set for all, and He has prepared nourishment and food for all His creatures that He has created in His compassion and His great kindness, as it is stated: 'You open Your hand and satisfy every living thing with its wants.' Blessed are You, *Adonai*, Who feeds us all.

נוֹדָה לָּךְ יְהוָה אֱלֹהֵינוּ עַל שֶׁהִנְחַלְתָּ לָּאֲבוֹתֵינוּ, אֶרֶץ חֲמֻדָּה טוֹבָה וְרַחֲבָה בְּרִית וְתוֹרָה חַיִּים וּמְזוֹן, עַל שֶׁהוֹצֵאתָנוּ מֵאֶרֶץ מִצְרַיִם, וּפְדִיתָנוּ מִבֵּית עַבְדִּים, וְעַל בְּרִיתְךָ שֶׁחֲתַמְתָּ בְּבִשְׁרָנוּ, וְעַל תּוֹרַתְךָ שֶׁלְּמַדְתָּנוּ, וְעַל חֻקֵּי רְצוֹנְךָ שֶׁהוֹדַעְתָּנוּ, וְעַל חַיִּים וּמְזוֹן שֶׁאַתָּה זֶן וּמַפְרִינִם אוֹתָנוּ.

We give thanks to You, *Adonai*, our G-d: for granting as a heritage to our forefathers a desirable, good and spacious land, a covenant and Torah, life and food; for You took us out of the land of Egypt, and You redeemed us from the house of slaves; for Your covenant that You taught us, and for the statutes of your Will, which You made known to us; and for the life and food with which You feed and sustain us.

עַל הַכֹּל יְהוָה אֱלֹהֵינוּ אֲנַחֲנוּ מוֹדִים לָּךְ, וּמְבָרְכִים אֶת שְׁמֶךָ, פְּאֻמּוֹר וְאֹכֵלֶת וְשֹׁבַעַת וּבִרְכָתְךָ!  
 (If Birkat Hamazon is being recited over wine, at the word 'et' water is added to the wine to dilute it)  
 הַטַּבָּה אֲשֶׁר נָתַן לָּךְ: בְּרוּךְ אַתָּה יְהוָה, עַל הָאֶרֶץ וְעַל הַמְּזוֹן:

(And) for all this, *Adonai*, our G-d, we give thanks to You, and bless Your Name, as it is stated: 'You will eat and you will be satiated, And you shall bless *Adonai*, your G-d, upon the good land that He gave to you'. Blessed are You, *Adonai*, for the land and for the food.

רַחֵם יְהוָה אֱלֹהֵינוּ עָלֵינוּ וְעַל יִשְׂרָאֵל עַמֶּךָ, וְעַל יְרוּשָׁלַיִם עִירְךָ, וְעַל הַר צִיּוֹן מְשֻׁבֵּן כְּבוֹדְךָ, וְעַל הַיְכָלְךָ, וְעַל מַעוֹנֶךָ, וְעַל דְּבִירְךָ, וְעַל הַבַּיִת הַגָּדוֹל וְהַקְּדוֹשׁ שֶׁנִּקְרָא שְׁמֶךָ עָלָיו. אֲבִינּוּ, רַעֲנוּ, זוּיְנוּ, פְּרִינּוּ, כְּלַפְלֵנוּ, הַרְוִיחֵנוּ הַרְוַח-לָנוּ מִהֲרָה מִכָּל-צָרוֹתֵינוּ. וְנָא, אֵל-תִּצְרִיכֵנוּ יְהוָה אֱלֹהֵינוּ, לִיְדֵי מַתָּנוֹת בָּשָׂר וְדָם וְלֹא לִיְדֵי הַלְּוָאֲתָם, אֲלֵא לִיְדֵי הַמְּלָאָה וְהַרְחֲבָהּ, הַעֲשִׂירָה וְהַפְּתוּחָה, יְהִי רְצוֹן שְׁלֹא יִבּוֹשׁ בְּעוֹלָם הַזֶּה, וְלֹא נִפְלֵם לְעוֹלָם הַבָּא, וּמַלְכוּת בֵּית דָּוִד מְשִׁיחֶךָ תַּחֲזוּרְנָה לְמַקּוֹמָהּ בְּמַהֲרָה בְּיָמֵינוּ:

Have mercy, *Adonai*, our G-d, upon us and upon Israel, Your people, and upon Jerusalem, Your city, and upon Mount Zion, the dwelling place of Your glory, and upon Your Temple, and upon your Abode, and upon Your Sanctuary, and upon the great and holy House upon which Your Name is called. Our Father, look after us, feed us, support us, sustain us, benefit us; quickly relieve us from all our troubles. Please do not make us dependent, *Adonai*, our G-d, upon the gifts of human beings nor upon their loans, but only upon Your hand, which is full and generous, rich and open. May it be (Your) will that we not be shamed in This World nor humiliated in the World to Come, and the kingdom of the House of David, Your anointed one - may You return it to its (rightful) place speedily in our days.

On Shabbat add:

רצה והחליצנו יהוה אלהינו במצותיך ובמצות יום השביעי, השבת הגדול והקדוש הזה. פי יום גדול וקדוש הוא מלפניך, נשבות בו ונניח בו ונתענג בו כמצות חקי רצונך, ואלתהי צרה ויגון ביום מנוחתנו. והראנו בנחמת ציון במהרה בימינו, כי אתה הוא בעל הנחמות. והגם שאכלנו ושתינו חרבן ביתך הגדול והקדוש לא שכחנו. אלתשפחנו לנצח ואלתזנחנו לעד כי אל מלך גדול וקדוש אתה:

Favor and strengthen us, *Adonai*, our G-d, in Your commandments, and in the commandment of the Seventh Day, this great and holy Shabbat, for it is a great and holy day before You. We shall refrain (from work) on it and we shall rest on it and we shall take pleasure in it in accordance with the command of the statutes of Your Will. Let there be no distress nor grief on the day of our rest, and show us the consolation of Zion speedily in our days, for You are the Master of consolation. And even though we have eaten and we have drunk, we have not forgotten the destruction of Your great and holy house. (Therefore) do not forget us eternally, nor abandon us forever, as You are G-d, a great and holy King.

אלהינו ואלהי אבותינו, יעלה ויבא, ויגיע ויראה, וירצה וישמע, ויפקד ויזכר, וזכרוננו וזכרון אבותינו, וזכרון ירושלים עירך, וזכרון משיח בן-דוד עבדך, וזכרון כל-עמך בית ישראל לפניך, לפליטה, לטובה, לחן, לחסד ולרחמים, לחיים טובים ולשלום, ביום הזכרון הזה, ביום טוב מקרא קדש הזה, לרחם בו עלינו ולהושיענו. וזכרנו יהוה אלהינו בו לטובה. ופקדנו בו לברכה. והושיענו בו לחיים טובים. בדבר ישועה ורחמים, חוס וחנו ורחמים עלינו ורחם עלינו והושיענו, פי אליך עינינו, פי אל מלך חנון ורחום אתה.

Our G-d, G-d of our forefathers, may it arise and arrive, (and) reach, (and) appear, and find favor, (and) be heard, (and) be considered, and be remembered - our remembrance and the remembrance of our forefathers; the remembrance of Jerusalem, Your city, and the remembrance of the Messiah, descendant of David, Your servant, and the remembrance of Your entire nation, the House of Israel, before You - for deliverance, for good, for grace, for kindness and compassion, for good life and peace. on this Day of Remembrance, on this Festival day of holy convocation, - to take pity on us on it (this day) and to save us. Remember us, *Adonai*, our G-d, on it for good, consider us on it for blessing, and deliver us on it for a good life. With a pronouncement of deliverance and mercy, take pity and be gracious to us, have mercy and be compassionate with us, and save us, for our eyes turn to You, for You are G-d, King, gracious and compassionate.

**ותבנה ירושלים עירך במהרה בימינו.  
ברוך אתה יהוה, בונה ירושלים.**

(Upon completing this blessing, one says Amen softly after his own blessing)

**(אמן):**

And may You rebuild Jerusalem. Your city, speedily in our days. Blessed are You, *Adonai*, Who rebuilds Jerusalem.

ברוך אתה יהוה, אלהינו מלך העולם, האל אבינו, מלכנו, אדירנו, בוראנו, גואלנו, קדושו קדוש יעקב, רוענו רועה ישראל. המלך הטוב, והמטיב לפל, שבכל יום ויום הוא המטיב לנו, הוא מטיב לנו, הוא יטיב לנו. הוא גמלנו, הוא גמלנו, הוא גמלנו לעד תן וחסד ורחמים ורוח והצלחה וכל טוב: (יענו אמן).

Blessed are You, Adonai, our G-d, King of the Universe, (for eternity) G-d, our Father, our King, our Mighty One, our Creator, our Redeemer, our Holy One, the Holy One of Yaakov, our Shepherd, the Shepherd of Israel, King, Who is good and beneficent to all; for each and every day He has bestowed goodness upon us, He bestows goodness upon us, He will bestow goodness upon us; He has rewarded us, He rewards us, He will reward us, forever with grace kindness, compassion, comfort, deliverance and all good.

הרחמן הוא ישתבח על פסא כבודו: הרחמן הוא ישתבח בשמים ובארץ:  
הרחמן הוא ישתבח בנו לדור דורים: הרחמן הוא קרן לעמו ירים: הרחמן הוא יתפאר בנו לנצח נצחים: הרחמן הוא יפרנסנו בכבוד ולא בבאי (בהתר ולא באסור) בנחת ולא בצער: הרחמן הוא יתן שלום בינינו: הרחמן הוא ישלח ברכה ורחם והצלחה בכל מעשה ידינו: הרחמן הוא יצליח את דרכינו: הרחמן הוא ישבר על גלות מהרה מעל צוארנו: הרחמן הוא יוליכנו מהרה קוממיות לארצנו: הרחמן הוא ירפאנו רפואה שלמה, רפואת הנפש ורפואת הגוף:  
הרחמן הוא יפתח לנו את ידו הרחבה: הרחמן הוא יברך כל אחד ואחד ממנו בשמו הגדול כמו שנתברכו אבותינו אברהם יצחק ויעקב, בכל, מכל, כל, בן יברך אותנו יחד ברכה שלמה, וכן יהי רצון ונאמר אמן: הרחמן הוא יפדוש עלינו ספת שלומו:

The Merciful One - may He be praised upon His glorious throne. The Merciful One - may He be praised in the heavens and upon the earth. The Merciful One - may He be praised through us for all generations. The Merciful One - may He uplift a horn (i.e., power) for His people. The Merciful One - may He be glorified through us for eternity. The Merciful One - may He provide livelihood for us with honor, not with shame, with that which is permitted, and not which is prohibited, with comfort, not with pain. The Merciful One - may He grant peace among us. The Merciful One - may He send blessing, prosperity and success in all our undertakings. The Merciful One - may He bring success to our ways. The Merciful One - may He break the yoke of exile speedily from our necks. The Merciful One - may He lead us speedily, upright to our land. The Merciful One - may He heal us a complete healing, a cure for the soul and for the body. The Merciful One - may He open for us His generous hand. The Merciful One - may He bless each and every one of us with His great name, as were our Patriarchs, Avraham, Yitzhak and Yaakov, (each with his own distinctive blessing). So may He bless us all together (with) a perfect blessing. So may it be (His) will, and let us say: Amen. The Merciful One - may He spread over us His protection of peace.

On Shabbat add:

הַרְחֵמֵנוּ הוּא יַנְחִילֵנוּ עוֹלָם שְׂפָלוֹ שַׁבַּת וּמְנוּחָה לְחַיֵּי הָעוֹלָמִים:

The Merciful One - may He grant us a world which is completely Shabbat and rest for eternity.

**הַרְחֵמֵנוּ הוּא יַנְחִילֵנוּ יוֹם שְׂפָלוֹ טוֹב:**

**הַרְחֵמֵנוּ הוּא הַרְחֵמֵנוּ הוּא יַחֲדֵשׁ עָלֵינוּ אֶת־הַשָּׁנָה הַזֹּאת לְטוֹבָה וְלַבְּרָכָה:  
הַרְחֵמֵנוּ הוּא יַטַּע תּוֹרָתוֹ וְאַהֲבָתוֹ בְּלִבֵּנוּ וְתַהֲיֶיהָ יְרָאתוֹ עַל פְּנֵינוּ לְבִלְתִּי**

**נַחֲטָא. וַיְהִי כָל־מַעֲשֵׂינוּ לְשֵׁם שָׁמַיִם:**

The Merciful One - may He grant us a day which is completely good. The Merciful One - may He renew for us this year for good and for blessing. The Merciful One - may He implant His Torah and love for Him in our heart, and may the fear of Him be before us so that we not sin, (and may all our actions be for the sake of Heaven).

A guest says:

הַרְחֵמֵנוּ הוּא יְבָרֵךְ אֶת הַשְּׁלֵחַן הַזֶּה שְׂאֲכַלְנוּ עָלָיו וְיִסְדֵּר בּוֹ כְּלֵי־מַעַדְנֵי עוֹלָם, וַיְהִי כְּשֶׁלַּחְנוּ שָׁל אֲבָרְהָם אֲבִינוּ, כְּלֵי־רֵעֵב מִמֶּנּוּ יֵאָכַל וְכָל־צִמְאָה מִמֶּנּוּ יִשְׁתֶּה, וְאֵלֵי־יְחִסֵּר מִמֶּנּוּ כְּלֵי־טוֹב לְעַד וְלְעוֹלָמֵי עוֹלָמִים, אָמֵן. הַרְחֵמֵנוּ הוּא יְבָרֵךְ בְּעַל הַבַּיִת הַזֶּה וּבְעַל הַסַּעֲוָדָה הַזֹּאת, הוּא וּבְנָיו וְאִשְׁתּוֹ וְכָל־אֲשֶׁר לוֹ, כְּבָנִים וְשִׁחִיּוֹ וּבְנִכְסָיִם שְׂיָרְבוּ. בְּרַךְ יְהוָה חֵילוֹ וּפְעָל יָדָיו תִּרְצֶה: וַיְהִי נִכְסָיו וּנְכֻסָּיו מְצַלְחִים וְקָרוֹבִים לְעִיר, וְאֵל־יִדְּבַק לְפָנָיו וְלֹא לְפָנָיו שׁוֹם דְּבַר חֲטָא וְהִרְהוּר עֹון. שֶׁשׁ וְשִׁמְחַ כְּלֵי־הַיָּמִים, בְּעֵשֶׂר וְכַבּוֹד, מַעֲתָה וְעַד עוֹלָם. לֹא יִבוֹשׁ בְּעוֹלָם הַזֶּה, וְלֹא יִכְלַם לְעוֹלָם הַבָּא. אָמֵן כּוּן יְהִי רִצּוֹן:

The Merciful One - may He bless this table upon which we ate, and may He set upon it all delicacies of the world. May it be like the table of our Patriarch Avraham; may all who are hungry eat from it and all that are thirsty drink from it. May it not lack all that is good forever and for all eternity, Amen. The Merciful One - may He bless the master of this house and the host of this meal - him, his children and his wife and all that is his - with children who shall live, and with possessions that shall increase. May Adonai bless his wealth and favor the labor of his hands. May his possessions and our possessions be successful and near the city. May there not meet up with him or with us any matter of transgression or sinful thought. (May he be) joyful and happy all the days, with wealth and with honor from now and until eternity. May he not be ashamed in This World nor humiliated in the World to Come. Amen: So may it be (His) will.

הַרְחֵמֵנוּ הוּא יַחֲיֵנוּ וַיַּצִּילֵנוּ וְיִקְרַבְנוּ לִיְמֵי הַמְּשִׁיחַ וְלִבְנֵי בֵּית הַמְּקֻדָּשׁ וְלְחַיֵּי הָעוֹלָם הַבָּא. מְגֻדֹל יִשׁוּעוֹת מִלְּפָנָיו, וְעֵשָׂה־חֶסֶד לְמִשְׁיחוֹ, לְדוֹד וְלִזְרָעוֹ עַד־עוֹלָם: כְּפִירִים רָשׁוּ וְרַעֲבוּ, וְרָשִׁי יְהוָה לֹא־יִחְסְרוּ כָּל־טוֹב: נַעַר הֵייתִי גַם־זָקֵנְתִי, וְלֹא־רָאִיתִי צָדִיק נֹעֵב, וְזָרְעוֹ מִבְּקֶשׁ־לֶחֶם: כָּל־הַיּוֹם חוֹנֵן וּמְלוּוֶה, וְזָרְעוֹ לְבָרְכָה: מַה־שְׂאֲכַלְנוּ יְהִי לְשִׁבְעָה, וּמַה־שִּׁשְׁתֵּינוּ יְהִי לְרִפּוּאָה, וּמַה־שֶׁהוֹתַרְנוּ יְהִי לְבָרְכָה, כְּדָכְתִּיב וַיִּתֵּן לְפָנֵיהֶם וַיֹּאכְלוּ וַיֹּתְרוּ כְּדָבַר יְהוָה: כְּרוֹבִים אַתֶּם לַיהוָה, עֲשֵׂה שְׂמַיִם וְאָרֶץ: כְּרוּךְ הַגִּבּוֹר אֲשֶׁר יִבְטַח בִּיהוָה, וְהִיָּה



**יְהוָה מְבַטְחֵנוּ: יְהוָה עַז לְעַמּוֹ יִתֵּן, יְהוָה יְבַרֵךְ אֶת-עַמּוֹ בְּשָׁלוֹם: עֲשֵׂה שָׁלוֹם בְּמִרוֹמָיו, הוּא בְּרַחֲמָיו יַעֲשֵׂה שָׁלוֹם עָלֵינוּ, וְעַל כָּל-עַמּוֹ יִשְׂרָאֵל, וְאֶמְרוּ אָמֵן:**

The Merciful One - may He give us life, grant us merit, and bring us near the days of the Messiah and the rebuilding of the Temple and life in the World to Come. He is a tower for the deliverance of His King and does kindness to His anointed one - to David and his seed, forever. Young lions become destitute and hungry, but those that seek *Adonai* do not lack all that is good. I was young and have become old, yet I never saw a righteous person abandoned, nor his children seeking bread. All day he is gracious and lends and his children are a blessing. May what we ate satisfy and what we drank be for health, and what we left over be for a blessing, as is written: 'and he placed (it) before them, and they ate and left over as *Adonai* had spoken', Blessed are you, *Adonai*, Creator of heavens and earth. Blessed is the man who trusts in *Adonai*, and *Adonai* shall be his assurance. May *Adonai* give strength to His people; may *Adonai* bless His people with peace. He Who makes peace in His high places - may He, in His compassion, make peace for us and for His entire nation, Israel; and say: Amen.

If reciting *Birkat Hamazon* on a cup of wine, the leader then says:

**נוֹסֵי-יְשׁוּעוֹת אֲשָׂא וּבְשֵׁם יְהוָה אֶקְרָא:**

I shall lift a cup of (libation for the) salvations, and call out in the Name of *Adonai*.

The leader then says:

**סִבְרֵי מִרְנֵן:**

The participants respond

**לְחַיִּים:**

**בְּרוּךְ אַתָּה יְהוָה, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְרֵי הַגֶּפֶן:**

Blessed are You, *Adonai*, our G-d, King of the Universe, Who creates the fruit of the vine. He must then drink a minimum of - *melo lugmav*, which is equivalent to 1.6 ounces (the majority of a *revi'it*). However, it is preferable to drink a complete *revi'it* (3 ounces), after which he recites the after-blessing for wine.

**בְּרוּךְ אַתָּה יְהוָה, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, עַל הַגֶּפֶן וְעַל פְּרֵי הַגֶּפֶן**

**וְעַל תְּנוּבַת הַשְּׂדֵה וְעַל אֶרֶץ חֲמֻדָּה טוֹבָה וּרְחֻבָּה, שְׂרָצִית וְהִנְחַלְתָּ לְאֲבוֹתֵינוּ, לֶאֱכֹל מִפְרֵיהָ וְלִשְׁבֹּעַ מִטוֹבָה. רַחֵם יְהוָה אֱלֹהֵינוּ עָלֵינוּ וְעַל יִשְׂרָאֵל עַמּוֹ, וְעַל יְרוּשָׁלַיִם עִירָהּ, וְעַל הַר צִיּוֹן מִשְׁכַּן כְּבוֹדָהּ, וְעַל מִזְבְּחָהּ וְעַל הַיְכָלָהּ. וּבְנֵה יְרוּשָׁלַיִם עִיר הַקֹּדֶשׁ בְּמַהֲרָה בְּיָמֵינוּ, וְהַעֲלֵנוּ לְתוֹכָהּ, וְשִׂמְחָנוּ בְּבִנְיָנָהּ, וּנְבָרְכֶךָ עָלֶיהָ בְּקִדְשָׁהּ וּבְטָהֳרָהּ.**

On *Shabbat* add: **בְּיָמֵינוּ וְהַחֲלִינֵנוּ בְּיוֹם הַשַּׁבָּת הַזֶּה.**

**וּזְכְּרֵנוּ לְטוֹבָה בְּיוֹם הַזְּכָרוֹן הַזֶּה בְּיוֹם טוֹב מִקְרָא קֹדֶשׁ הַזֶּה. כִּי אַתָּה טוֹב וּמְטִיב לְכָל, וְנוֹדֵה לָהּ עַל הָאָרֶץ וְעַל פְּרֵי הַגֶּפֶן.**

(**וְעַל פְּרֵי גִפְנָה**) (For Israeli produced wine, say instead: **וְעַל פְּרֵי הַגֶּפֶן**.)

**בְּרוּךְ אַתָּה יְהוָה עַל הָאָרֶץ וְעַל פְּרֵי הַגֶּפֶן.**

(**וְעַל פְּרֵי גִפְנָה**) (For Israeli produced wine, say instead: **וְעַל פְּרֵי הַגֶּפֶן**.)