

❖ BLESSINGS OF PRAISE AND GRATITUDE ❖

BLESSINGS OVER PHENOMENA AND EVENTS

The first three blessings of this section may be recited only once each day, unless the skies have cleared completely and then the clouds returned. Except as otherwise indicated, the remaining blessings are recited only if thirty days have elapsed since the phenomenon was last seen. If unsure whether to recite one of the blessings in this section on a particular occasion, recite the blessing but omit the opening clause, 'Blessed ... universe,' and substitute, 'Blessed is He.'

Upon seeing lightning:

*Blessed are You, HASHEM, our God, King of the universe,
Who makes the work of Creation.*

Upon hearing thunder:

*Blessed are You, HASHEM, our God, King of the universe,
for His strength and His power fill the universe.*

Upon seeing a rainbow in the sky:

*Blessed are You, HASHEM, our God, King of the universe,
Who remembers the covenant, is trustworthy in His covenant,
and fulfills His word.*

Upon experiencing an earthquake, or seeing a comet, exceptionally lofty mountains, or exceptionally large rivers (in their natural course):

*Blessed are You, HASHEM, our God, King of the universe,
Who makes the work of Creation.*

Upon seeing the ocean (some authorities include the Mediterranean Sea in this category):

*Blessed are You, HASHEM, our God, King of the universe,
Who made the great sea.*

Upon seeing exceptionally beautiful people, trees or fields:

*Blessed are You, HASHEM, our God, King of the universe,
Who has such in His universe.*

Upon seeing exceptionally strange-looking people or animals:

*Blessed are You, HASHEM, our God, King of the universe,
Who makes the creatures different.*

Upon seeing fruit trees in bloom during the spring (this blessing may be recited only once each year):

*Blessed are You, HASHEM, our God, King of the universe,
for nothing is lacking in His universe, and He created in it good creatures
and good trees, to cause mankind pleasure with them.*

Upon seeing an outstanding Torah scholar:

*Blessed are You, HASHEM, our God, King of the universe,
Who has apportioned of His knowledge to those who fear Him.*

Upon seeing an outstanding secular scholar:

*Blessed are You, HASHEM, our God, King of the universe,
Who has given of His knowledge to human beings.*

Upon seeing a gentile king who rules lawfully, but who cannot be overruled, and who has the power of life and death, the following is recited. Regarding modern-day elected rulers, opinions differ. Most authorities suggest that the blessing be recited with the phrase 'are You ... universe' omitted.

*Blessed are You, HASHEM, our God, King of the universe,
Who has given of His glory to human beings.*

❖ ברכות הודאה ❖

ברכות הראיה והשמיעה

The first three blessings of this section may be recited only once each day, unless the skies have cleared completely and then the clouds returned. Except as otherwise indicated, the remaining blessings are recited only if thirty days have elapsed since the phenomenon was last seen.

If unsure whether to recite one of the blessings in this section on a particular occasion, recite the blessing, but omit the phrase 'העולם ... אתה.'

Upon seeing lightning:

ברוך אתה יהוה אלהינו מלך העולם, עשה מעשה בראשית.

Upon hearing thunder:

ברוך אתה יהוה אלהינו מלך העולם, שכחו וגבורתו מלא עולם.

Upon seeing a rainbow in the sky:

*ברוך אתה יהוה אלהינו מלך העולם,
זוכר הברית, ונאמן בבריתו, וקיים במאמרו.*

Upon experiencing an earthquake, or seeing a comet, exceptionally lofty mountains, or exceptionally large rivers (in their natural course):

ברוך אתה יהוה אלהינו מלך העולם, עשה מעשה בראשית.

Upon seeing the ocean (some authorities include the Mediterranean Sea in this category):

ברוך אתה יהוה אלהינו מלך העולם, שעשה את הים הגדול.

Upon seeing exceptionally beautiful people, trees or fields:

ברוך אתה יהוה אלהינו מלך העולם, שפכה לו בעולמו.

Upon seeing exceptionally strange-looking people or animals:

ברוך אתה יהוה אלהינו מלך העולם, משנה הבריות.

Upon seeing fruit trees in bloom during the spring (this blessing may be recited only once each year):

*ברוך אתה יהוה אלהינו מלך העולם, שלא חסר בעולמו דבר, וברא בו
בריות טובות ואילנות טובים, להנות בהם בני אדם.*

Upon seeing an outstanding Torah scholar:

ברוך אתה יהוה אלהינו מלך העולם, שחלק מהכמתו ליראיו.

Upon seeing an outstanding secular scholar:

ברוך אתה יהוה אלהינו מלך העולם, שנתן מהכמתו לבשר ודם.

Upon seeing a gentile king who rules lawfully, but who cannot be overruled, and who has the power of life and death, the following is recited. Regarding modern-day elected rulers, opinions differ. Most authorities suggest that the blessing be recited with the phrase 'העולם ... אתה' omitted.

ברוך אתה יהוה אלהינו מלך העולם, שנתן מכבודו לבשר ודם.

מה שהוא *Whatever is,* should be recited. Moreover, this declaration must be understood by the person separating the *terumah* and tithes, and should therefore be

recited in a language that he understands. The laws regarding these matters are varied and one going to *Eretz Yisrael* or eating produce that grew there should become familiar with

Upon seeing 600,000 or more Jews together:

*Blessed are You, HASHEM, our God, King of the universe,
Knower of secrets.*

Upon one's first meeting with a friend who has recovered from a life-threatening illness:

*Blessed is the Merciful One, King of the universe,
Who has given you to us, and has not given you to the dust.*

Upon seeing a destroyed synagogue:

*Blessed are You, HASHEM, our God, King of the universe,
the true Judge.*

Upon seeing a destroyed synagogue that has been restored to its previous grandeur
(many omit the words in parentheses):

*Blessed (are You, HASHEM, our God, King of the universe),
Who sets a limit for a widow.*

Upon seeing a place where one had earlier experienced a miracle that saved him from imminent danger (one who experienced such salvation in more than one place during his lifetime must append a roster of the other places to the end of the blessing):

*Blessed are You, HASHEM, our God, King of the universe,
Who performed a miracle for me at this place (and at ...).*

Upon seeing a place where one's parents, forebears, Torah teacher,
or the nation as a whole was miraculously saved from imminent danger:

*Blessed are You, HASHEM, our God, King of the universe,
Who performed a miracle for
my father/my mother/my forebears/my teacher/our ancestors
at this place.*

VARIOUS BLESSINGS

Upon (a) eating seasonal fruits of a new season for the first time;

(b) purchasing a new garment of significant value to the wearer (e.g., a new suit or dress);
(c) performance of a seasonal *mitzvah*; or (d) deriving significant benefit from an event
(if others also benefit, the blessing 'Who is good and does good' — see below — is substituted):

*Blessed are You, HASHEM, our God, King of the universe,
Who has kept us alive, sustained us, and brought us to this season.*

Upon hearing unusually good news that benefits both oneself and others:

*Blessed are You, HASHEM, our God, King of the universe,
Who is good and does good.*

Upon hearing unusually bad news:

*Blessed are You, HASHEM, our God, King of the universe,
the true Judge.*

Upon donning a new garment of significant value to the wearer (e.g., a new suit or dress):

*Blessed are You, HASHEM, our God, King of the universe,
Who clothes the naked.*

them. Here, we offer only the texts that must be recited when the tithes are separated.

The bit of food that was set aside may not be

eaten nor may it be thrown away. It should be wrapped up and buried or put aside to decompose naturally.

Upon seeing 600,000 or more Jews together:

ברוך אתה יהוה אלהינו מלך העולם, הכם הרזים.

Upon one's first meeting with a friend who has recovered from a life-threatening illness:

ברוך רחמנא מלכא דעלמא, די יהבך לן, ולא יהבך לעפרא.

Upon seeing a destroyed synagogue:

ברוך אתה יהוה אלהינו מלך העולם, דין האמת.

Upon seeing a destroyed synagogue that has been restored to its previous grandeur
(many omit the words in parentheses):

ברוך (אתה יהוה אלהינו מלך העולם) מציב גבול אלמנה.

Upon seeing a place where one had earlier experienced a miracle that saved him from imminent danger (one who experienced such salvation in more than one place during his lifetime must append a roster of the other places to the end of the blessing):

ברוך אתה יהוה אלהינו מלך העולם, שעשה לי נס במקום הזה (וב...).

Upon seeing a place where one's parents, forebears, Torah teacher,
or the nation as a whole was miraculously saved from imminent danger:

ברוך אתה יהוה אלהינו מלך העולם, שעשה

the nation	teacher	forebears	parent
לאבותינו	לרבי	לאבותי	לאבי / לאמי

נס במקום הזה.

ברכות שונות

Upon (a) eating seasonal fruits of a new season for the first time;

(b) purchasing a new garment of significant value to the wearer (e.g., a new suit or dress);
(c) performance of a seasonal *mitzvah*; or (d) deriving significant benefit from an event
(if others also benefit, the blessing 'הטוב והמטיב' — see below — is substituted):

ברוך אתה יהוה אלהינו מלך העולם,

שהחיינו וקיימנו והגיענו לזמן הזה.

Upon hearing unusually good news which benefits both oneself and others:

ברוך אתה יהוה אלהינו מלך העולם, הטוב והמטיב.

Upon hearing unusually bad news:

ברוך אתה יהוה אלהינו מלך העולם, דין האמת.

Upon donning a new garment of significant value to the wearer (e.g., a new suit or dress):

ברוך אתה יהוה אלהינו מלך העולם, מלביש ערמים.