

# Birkat

Contributed by [Seth Malin](#)

Source:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַזֵּן אֶת הָעוֹלָם כְּלוּ בְטוּבוֹ בְּחֵן בְּחֶסֶד וּבְרַחֲמִים. הוּא נוֹתֵן לֶחֶם לְכֹל בָּשָׂר כִּי לְעוֹלָם חֶסֶד. וּבְטוּבוֹ הַגָּדוֹל תָּמִיד לֹא חָסַר לָנוּ, וְאֵל יַחְסַר לָנוּ מִזֶּן לְעוֹלָם וָעֶד. בְּעֵבוֹר שְׁמוֹ הַגָּדוֹל, כִּי הוּא זֵן וּמְפָרְנֵס לְכֹל, וּמְטִיב לְכֹל, וּמְכִיֵּן מִזֶּן לְכֹל בְּרִיּוֹתָיו אֲשֶׁר בָּרָא. בְּרוּךְ אַתָּה יְהוָה הַזֵּן אֶת הַכֹּל.	<b>Barukh</b> ata adonai eloheinu melekh ha'olam, hazan et ha'olam kulo b'tuvo b'hein b'hesed uv'rahamim. Hu notein lehem l'khol basar ki l'olam hasdo. Uv'tuvo hagadol tamid lo hasar lanu, v'al yehsar lanu mazon l'olam va'ed. Ba'avur sh'mo hagadol, ki hu zan um'farneis lakol, umeitiv lakol, umeikhin mazon l'khol b'ri'otav asher bara. Barukh ata adonai hazan et hakol.
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Praised are You Adonai our God, Ruler of the universe, who graciously sustains the whole world with kindness and compassion. God provides food for every creature, for God's love endures forever. God, abounding in kindness, has never failed us; in God's name, may our nourishment be assured forever. God sustains all life and is good to all, providing every creature with food and sustenance. Praised are You Adonai, who sustains all life.



*We begin by praising God's role in providing nourishment not only for us but for the whole world, invoking an image from Psalm 136:25: Notein lehem l'khol basar, God sustains **all** creatures. We then go further, asserting lo hasar lanu v'al yehsar lanu, that God has not and will never fail to nourish all life on Earth.*

*Some find this claim troubling because it seems so at odds with our experience. The Rabbis, of course, were well aware that our world does not match the biblical ideal of divine control. These blessings are not meant to reflect our experience in the world. They are instead tapestries of biblical poetry, challenging us to see the beauty of the world through the eyes of the Psalmist, for whom God's love and blessing were immediate and ever-present. By thanking God using biblical images, the Rabbis ask us to use this as a moment to imagine the world as it is meant to be rather than to glorify the world as it is.*