

ארגון מוסדות לחינוך ייחודי
CONSORTIUM of
JEWISH DAY SCHOOLS



בְּרָכָה אַחֲרֹנָה

הַקִּדְמָה

What is your favorite sandwich? _____

Sample

What would your ברכת המזון be like if you thought about this process each time you said ברכת המזון?



From The Source

Why do we say ברכת המזון?

דברים ה': ואכלת ושבעת וברכת את ה' אלקיך על הארץ הטבה אשר נתן לך.

And you will eat, and you will be satisfied, and you will bless 'H your G-d for the good land which He gave you.

What does this פסוק command us to do? _____

When? _____

This is the source for ברכת המזון and as such it is a מצוה מדאורייתא.

Based on the פסוק above, we should only be required to say ברכת המזון when we are **"satisfied"**. Why do we say ברכת המזון every time we eat bread?

ברכות כ:

אָמְרוּ מַלְאָכֵי הַשָּׁרֵת לִפְנֵי הַקָּדוֹשׁ בָּרוּךְ הוּא: רַבּוֹנוֹ שֶׁל עוֹלָם, כְּתוּב בַּתּוֹרָה "אֲשֶׁר לֹא יִשָּׂא פָנִים וְלֹא יִקַּח שֹׁחַד", וְהֵלֵא אֶתָּה נִשְׂאָה פָנִים לְיִשְׂרָאֵל, דְּכַתִּיב: "יִשָּׂא ה' פָּנָיו אֵלֶיךָ"! אָמְרוּ לָהֶם: וְכִי לֹא אֲשָׂא פָנִים לְיִשְׂרָאֵל, שֶׁכָּתוּב יְיָ לֹא יִשָּׂא פָנִים לְיִשְׂרָאֵל בַּתּוֹרָה "וְאָכַלְתָּ וְשָׂבַעְתָּ וּבֵרַכְתָּ אֶת ה' אֱלֹהֶיךָ", וְהֵם מְדַקְדְּקִים לֵב עַצְמָם עַד כִּי יַעֲדוּ בְּבִיצָה.

The ministering angels said before the Holy One, Blessed be He: Master of the Universe, in Your תורה it is written: "The great, mighty and awesome G-d who favors no one and takes no bribe"; yet You, nevertheless, how favor to בני ישראל, as it is written: "The L-rd shall show favor to you and give you peace". He replied to them: And how can I not show favor to בני ישראל, as I wrote for them in the תורה: "And you shall eat and be satisfied, and bless the L-rd your G-d", (meaning that there is no obligation to say ברכת המזון unless one is satiated); yet they are exacting with themselves to recite ברכת המזון even if they have eaten only as much as an olive-bulk or an egg-bulk.

Why does ה' favor us over the angels? What do בני ישראל do to deserve this?

Think About It

ה' is our chance to show that we are thankful even when we don't have to be!
We say ברכת המזון and thank ה' even when we aren't officially obligated to do so!



Who Wrote ברכת המזון?

ברכות מח:

אמר רב נחמן: משה תקן לישראל ברכת "הזן" בשעה שידד לים סוף והושע תקן להם ברכת הארץ כיון שנכנסו לארץ. דוד ושלמה תקנו "בונה ירושלים". דוד תקן "על ישראל עמך ועל ירושלים עירך", ושלמה תקן "על הבית הקדוש והמקדש". "הטוב והמטיב" ביבנה תקנוהו כנגד הרוגי ביתר.

אמר רב נחמן: משה instituted the blessing of "Who feeds all" when the manna descended for them. דוד instituted the blessing of the land when they entered Israel. דוד instituted "Who builds Jerusalem". דוד instituted "on Your people and on Jerusalem our city" and שלמה instituted "on the great and holy temple". "Who is good and does good", was instituted in reference to the slain Jews of the city of ביתר.

There are four ברכות in ברכת המזון. The first three are מדאורייתא, and the last one is מדרבנן.

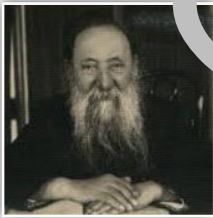
Who composed each ברכה? When was it composed?

	Who?	When?
ברכת הזן		
ברכת הארץ		
בונה ירושלים		
הטוב והמטיב		

Think About It

משה said ברכת המזון after the miracle of the מן. Why do you think we say ברכת המזון each time we eat regular, non-miraculous bread?

From the Heart; To the Heart



Rav Chaim Grodzenski, 1863-1940, Rav of Vilna, Leader of European Jewry

During the ominous years leading up to World War II, one of the key figures in Europe at that time, Rav Chaim Ozer Grodzenski, wrote down his resolutions for the New Year. The following words, written on Erev Yom Kippur 5694 (1934), were found among his writings: "To concentrate deeply when praying or reciting blessings; especially, to recite from a text."

Did Rav Chaim Ozer need the siddur to jog his memory? Rav Shach relates the following telling incident: Rav Chaim Ozer kept a notebook listing all the deposits and expenditures made for various orphans and widows. Once, the ledger was misplaced and could not be found. Rav Chaim Ozer's wife became distraught, worrying about the loss of so much information that was vital to so many people. When Rav Chaim Ozer heard about the loss, he said to his wife, "Don't worry about it! Please bring a new empty notebook."

Within several hours he had reconstructed the entire record book, with all its numbers and information, all from memory. The original book was found a short time later, and all the information in it corresponded exactly to Rav Chaim Ozer's reconstructed ledger.

Rav Shach observed, "One who never met Rav Chaim Ozer can have no idea how phenomenal his memory was." Rav Shach drew a lesson from this episode: "Despite his tremendous memory, Rav Chaim Ozer never davened or bentched without looking in a siddur." Praying from a siddur is not of minimal importance since this was what the great Rav Chaim Ozer chose to focus on in the face of the gravest of circumstances. The world needed the full force of prayer then, as it does now; this requires not only pronouncing the holy words and understanding their meaning, but keeping them before one's eyes. (*Praying With Fire, Day 56*)

How many times have you said ברכת המזון in your life? How many times have you thought about the meaning of the words or what you are doing? Let us use this workbook as an opportunity to find meaning in what we do every day. What are we saying? Why are we saying it? What do the words mean?



כל הלומד תורה ואינו חוזר עליה, דומה לאדם שזורע ואינו קוצר (סנהדרין צט.).

Reviewing and Reaping

1. What is the source for saying ברכת המזון in the תורה?

2. What did בני ישראל accept on themselves that was not commanded by 'ה'? What can we learn from this?

3. How many ברכות are in ברכת המזון? Who established each one?

