



### ברכת הפזן

#### Content Goals:

- Students will understand that the first ברכה of המזון is expressing thanks to 'ה' for feeding us.
- Students will know whom 'ה' feeds and the manner in which 'ה' feeds them.

#### Hashkafic Goals:

- Students will consider 'ה's awesome השגחה over the world, particularly in reference to His feeding the world.
- Students will understand that 'ה's care for the world is constant.

#### Social/Emotional or Interpersonal Goals:

Students will consider the various roles different people play in contributing to society and will consider the role that they can play as well.

#### Critical and Creative Thinking Skill Goals:

- Students will consider what it means that 'ה' is by זן את כל העולם כולו 'ה' by examining smaller portions of the world that need to be fed and comparing that portion to the entire world. Students will take the perspective of the composers of המזון ברכה, considering the events that inspired the composition of המזון ברכה.
- Students will compare different language in the ברכה, recognizing that each nuanced word describes something else.

## "He prepares food" - ומכין מזון

Did the ברכה not already say that ה' gives us food? What does "He **prepares** food" add?

גמרא explains based on זומא's comment in the following תפילה:

### ברכות נח.

הוא ה'יה אומר: כִּמְהָ יִגְיעוֹת יָגַע אָדָם הָרִאשׁוֹן עַד שֶׁמָּצָא פֶת לֶאֱכֹל. חָרַשׁ, וְזָרַע, וְקָצַר, וְעִמָּה, וְדָשׁ, וְזָרָה, וְכָרָה, וְטָחַן, וְהִרְקִיד, וְלָשׁ, וְאַפָּה, וְאַחֵר כֵּן אָכַל. וְאַנִּי מְשֻׁכִּים וּמוֹצֵא כָּל אֱלוֹ מְתוֹקֵנִין לִפְנֵי.

*He would say: How much effort did אדם הראשון exert before he found bread to eat: He plowed, sowed, reaped, sheaved, threshed, winnowed in the wind, separated the grain from the chaff, ground the grain into flour, sifted, kneaded, and baked and only thereafter he ate. But I, wake up and find all of these prepared for me.*

How much preparation goes into the food we eat? Who prepares it?

Whereas אדם הראשון needed to do everything himself, ה' created a society and a world where the efforts of everyone together allow us to purchase with ease items that are ready to go from the store! ה' not only **feeds** the entire world. ה' **prepares** food for the entire world as well!

*To emphasize this point ask students to pick one item that they purchase in a store and have them list all of the people and steps that were necessary to get that item to the store. Emphasize that ה' created a society that allows us to have everything we need.*

*Ask students to read an article on the recent "supply chain" disruptions. Discuss with students what happens when the supply chain that ה' was מכין is disrupted.*

*Ask students to consider what part of the chain or what part of society they will be. How will they contribute?*



## ברכת הארץ

### Content Goals:

- Students will understand that the second ברכה of המזון is a ברכה of thanks for ארץ ישראל.
- Students will understand why thanks for ארץ ישראל is appropriate for ברכת המזון.
- Students will understand the meaning and importance of the words חמדה טובה ורחבה as well as ברית and תורה.

### Hashkafic Goals:

- Students will understand the importance of ארץ ישראל and its role in our relationship with ה'.
- Students will understand the importance of expressing thanks in times of success and how one expression of thanks leads to another.

### Social/Emotional or Interpersonal Goals:

Students will consider proper responses to success.

### Halachic Goals

Students will know which parts of this ברכה are integral for fulfilling its recitation.



### Critical and Creative Thinking Skill Goals:

- Students will reflect on the various descriptions of ארץ ישראל and consider their practical meaning and application.
- Students will reflect on the description of ארץ צבי as ארץ ישראל and make meaning out of that comparison.
- Students will compare and contrast the various interpretations of the words בכל עת ובכל שעה.



## **ובנה ירושלים עיר הקדש במהרה בימינו. פרוך אתה** **ה'. בונה ברחמי ירושלים: אמן**

- What was the first word in this ברכה? רחם \_\_\_\_\_
- Which word in the conclusion of this ברכה matches the first word?  
ברחמי
 \_\_\_\_\_
- Why do you think the rebuilding of ירושלים requires 'ה's mercy?

*Even if we are not deserving of it we implore 'ה to use His mercy to bring about the building of ירושלים.*

- We say that 'ה is בונה ירושלים. What tense is the word בונה written in?  
 \_\_\_\_\_
- When is 'ה building ירושלים? We see from this ברכה that 'ה is currently building ירושלים as we speak! What can you do to hasten 'ה's building of ירושלים?  
 \_\_\_\_\_  
 \_\_\_\_\_

*Consider asking students to find pictures that demonstrate that ירושלים is "being built." Compile these pictures into a group collage.*

*Consider a בונה ירושלים project where students commit to positive actions of תורה, תפילה, or חסד to bring about the building of the בית המקדש. Post their commitments on the backdrop of a כותל image.*

Why do we say אמן after this ברכה?

### ברכות מה:

תני חדא: העונה "אמן" אחר ברכותיו — הרי זה משופח. ותניא אידך: הרי זה מגונה.  
 לא קשיא, הא — ב"בונה ירושלים". הא — בשאר ברכות.

*One taught: One who answers אמן after his own ברכה, it is praiseworthy. Another taught: It is reprehensible. This is not difficult. One refers to בונה ירושלים and one refers to the other ברכות.*

Whereas we should not normally recite אמן after our own ברכה, at the end of בונה ירושלים we do. Why is בונה ירושלים different?

רש"י explains that since we have concluded the three ברכות of המזון that are מדאורייתא it is appropriate to conclude with "אמן".

But there is still more to come!