

**Teacher's Guide to**  
***Mitkadem***  
**Ramah 22 through Ramah 23**

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# Teacher's Guide

## Ramah 22

### בְּרָכוֹת הַבְּדִלָּה

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Probably the greatest challenge in supervising your students' learning in this *רָמָה* will be that (1) many students (and perhaps teachers as well) have never seen or been a part of the *הַבְּדִלָּה* service and (2) their concept of what is holy or sacred will be limited to what they identify as religious objects or exclusively religious moments. It is your job to help them explore both of these things more broadly.

First, if you yourself have never seen a *הַבְּדִלָּה* service, you should find someone on the staff—another teacher, the director of your school, or a member of the clergy—to both explain and model the service for your students. It might be helpful for this facilitator to see a copy of this *רָמָה* before modeling the service so that he or she might reinforce the concepts as they are taught here. It is also recommended to show the students different types of *הַבְּדִלָּה* sets and candles.

Second, the line between the holy or sacred and the regular (or, the plain or mundane) is not always as clear as it might first seem. This *רָמָה* pushes students to think seriously about things and moments in their lives that are special and beyond normalcy. Moments of holiness are not cliché, greeting-card moments. They are times when the world reveals something special to us and life seems a little grander than it did previously. These sacred times are only rare if we do not learn how to see them and distinguish them from all the other moments in between. *הַבְּדִלָּה* is a weekly exercise in making that distinction. Encourage your students to broaden their thinking in how we label things as holy and sacred.

Lastly, as is true throughout *Mitkadem*, there are many opportunities for your students to share their own thoughts in this particular *רָמָה*. The tradition hints, especially in the last of the four blessings, at the difference between holy/sacred and regular/plain/everything else. This *רָמָה* attempts to have your students asking and answering those questions for themselves. Please take an extra minute to talk with your students about their answers to these exercises and push them to flush out what holiness and plainness really look like to them. This is an opportunity to have a valuable conversation with your students.

*Note: While the students are responsible for learning the *הַבְּדִלָּה* blessings and the short paragraph that follows it, the *רָמָה* does not actually teach about the concepts in this paragraph. Make sure that your students have taken the time to learn it. They should be able to understand most of it, based on their learning throughout the *רָמָה*. Additionally, should you like to teach about Elijah the Prophet or a melody to “Eliyahu HaNavi,” it has been included as well.*

## Objectives

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The students will be able to:

1. Read and chant the blessings over wine, spices, and candle with no more than two errors.
2. Read the **הַמְבְּדִיל** paragraph through **בְּלִילָה וְכַפּוּכָבִים** with no more than five errors.
3. Find the words in **הַבְּדֵלָה בְּרִכּוֹת** that contain and translate the roots **ב-ד-ל** and **ק-ד-ש**.
4. Identify all occurrences of and translate the preposition **בֵּין**.
5. Explore and explain the significance of the use of symbols in ritual (concepts of **אוֹת** and **סִמְנִים**).
6. Create a **הַבְּדֵלָה** ceremony “kit” including ritual objects and blessings to take home.
7. Practice conducting a **הַבְּדֵלָה** ceremony, reciting all the blessings.
8. Use the words **קֹדֶשׁ** and **חֹל** to differentiate between ordinary and holy moments.
9. List the four pairs that are differentiated (**לְהַבְדִּיל**) in the **הַמְבְּדִיל** paragraph (sacred and regular, light and darkness, Israel and the other nations, the seventh day and the six days of Creation).
10. Use the list in objective 9 to determine how the concept of separation is significant to holiness.
11. Reflect upon moments in their lives that they would term **קֹדֶשׁ**.

## Note

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**תַּפְּלָה יְדִבְרִי**: For this entire section, there is an assumption that students have seen and experienced a **הַבְּדֵלָה** ceremony. If you are not comfortable leading this ceremony, in a mock/demonstrative way, find someone who is and have that person lead the entire class (if possible) in this service.

## Additional Supplies

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**קְרִיאָה** Activities 2 and 3: Students should have access to a listening station with a recording of someone reading and chanting the blessings (available with this **רִמָּה**). If your education director would like your students to learn a particular melody to these blessings, please make sure that a recording of that melody is available if it is different from the version provided on the *Mitkadem* CD.

**דְּקָדוּק** Activity 1: Students will need a highlighter or light-colored marker in any color.

**דְּקָדוּק** Activity 2: Students should have markers, colored pencils, or crayons made available to them.

**תפילה דברי תפילה Activity 1:** This activity has your students practice with a תפילה set. You do not have to let them actually light the candle and fill the cup with grape juice, but if you'd like to, you can. Just make sure that you supervise them appropriately.

**תפילה דברי תפילה Activity 3:** In this activity your students will create their own תפילה set. You should try to help them think of supplies they will need to create the set and give them some time to create it in class. You do not need to provide anything out of the ordinary, just access to scissors, glue, tape, construction paper, and anything that you think could help them to create a nice set. See the instructions that they receive to help them think about what they might bring from home to make their own תפילה set.





## ANSWERS TO: SIGNS AND SYMBOLS

דפדף 22  
Introduction  
Activity 1, Answers

As I'm sure you know, living a Jewish life takes place in the synagogue and the home, inside and outside, day and night. Similarly, the way that we practice our Judaism in all of these places and at all of these times is through more than just reciting words, seated or standing.

The Torah and the rabbis who have interpreted it all of these years believe that expressing our Jewish life should be done in a diverse number of ways. Therefore rituals were created that involve more than just reciting blessings. Judaism calls on us to use not only our tongues for speaking, but also our taste buds, our eyes, our ears, and even our nose. Sometimes, a ritual object is meant to spark our memory and remind us of something else entirely. It is not enough to use our total being. Jewish practice takes it to the next level by using ritual objects that excite our senses and making them stand for something else.

Our ritual objects are called **אוֹתוֹת** (singular, **אוֹת**) and **סִמְנִים** (singular, **סִמָּן**), "signs" and "symbols."  
Here is just one example of a sign or symbol.



### The Breastplate

The breastplate that covers the front of the Torah is to remind us of the breastplate worn by the High Priest at the Temple in Jerusalem. Since the Temple is no longer standing and we no longer have priests performing our religious duties, we adorn our Torah scrolls with similar decorations as were our priests.

What senses does the breastplate of the Torah excite?

You could answer with any or all of the following answers:

Sight—It looks like the breastplate worn by the priests in the Temple.

Sound—The silver breastplate sounds like royal, special jewelry worn by the priests.

Touch—The weight of the silver breastplate feels like a special piece of clothing.

Memory—The sight, sound, and touch of the breastplate remind us of the priests in the Temple.



ACTIVITY 1 CONTINUES ON NEXT PAGE



What senses and memories do you think are excited by each of the **הבדלה** symbols?

The wine:

Taste and memory—The wine reminds us of the sweetness of Shabbat  
and the sweetness we hope to enjoy in the week to come.

The multi-wick candle:

Sight and memory—The candle reminds us of the light of Shabbat and  
how our lives are moments of time wrapped together, some of them holy  
and some of them regular.

The spices:

Smell and memory—The scent of the **הבדלה** spices reminds us of the  
beauty of Shabbat and all that we enjoyed during Shabbat. It also lifts our  
spirits when we are sad to see Shabbat departing.







## ANSWERS TO: THE SACRED AND THE REGULAR קדוש וחול

One of the major reasons that we offer blessings before or after we do something (and sometimes we do both—before and after) is to mark קדוש, sacred or holy moments, as different from חול, regular ones. We could say that in reciting the blessing over bread—a staple in most meals—we take what could be a typical, ordinary, perfectly חול meal and make it something special, something קדוש.

Does this mean that when you say *HaMotzi* before eating your sandwich, after reciting the blessing you are about to eat a holy sandwich?

Not exactly. Your sandwich has not changed, but the way you eat might change. You might eat more slowly so that you can enjoy your food and the people with whom you are eating. And in slowing down you might enjoy your sandwich more than you normally would. You might even find a new appreciation for all of the work that went into bringing the ingredients to your refrigerator to make it possible for you to make such a tasty sandwich. All of this, just from saying a simple blessing before you eat!

The **הבדלה** ceremony with its series of blessings is a very special one in that it takes special steps to help us recognize what is and what is not sacred in our lives, so that we might learn to appreciate holy moments and even try, from time to time, to create holy moments ourselves.

### Instructions:

- Looking at the list below, decide whether the things in the list are קדוש or חול (or both), and write the word קדוש or חול in the blank to the left of the word.
- Then on the line to the right of the word, explain why you think that thing is קדוש or חול.

- |                                       |  |
|---------------------------------------|--|
| 1. _____ Shabbat _____                | <div style="border: 1px solid black; padding: 5px;"> <p>Each of these answers is up to the student. Certain answers might seem obvious, but Shabbat may not be a day that is קדוש for everyone. Maybe Tuesday is קדוש for one reason or another.</p> <p>The student should explain his/her reason(s) for designating something קדוש or חול.</p> </div> |
| 2. _____ Tuesday _____                |  |
| 3. _____ Challah _____                |  |
| 4. _____ Chocolate chip cookies _____ |  |
| 5. _____ Your family _____            |  |
| 6. _____ Your friends _____           |  |
| 7. _____ You _____                    |  |



## ANSWERS TO: THE DOUBLE-DUTY DOT

You have definitely seen this vowel before, but perhaps you've never thought much about it. The single dot floating just to the left of a letter sounds exactly like its bigger counterpart—**ו**. It's so small, it sometimes goes unnoticed. It can be hard to tell if you are looking at a vowel or part of a letter.

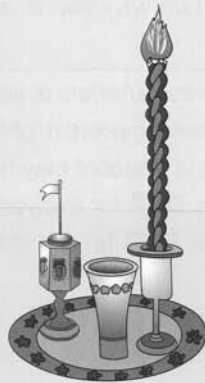
Remember, the dot above a **ו** or **ו** can be a "double-duty dot." It can serve as the dot for the letter and as a *cholam chaseir* (the vowel that sounds like *oh* above a letter: **ו**).

Three words in our **ברכות הבדלה** have a *cholam chaseir*.

In the blessings below, see if you can find the words with a *cholam chaseir*. When you find the word, circle it.

Then, using a yellow or green marker, highlight the vowel *cholam chaseir* and the letter that uses it.

ברוך אתה יי אלהינו מלך העולם, בורא פרי הגפן.  
ברוך אתה יי אלהינו מלך העולם, בורא מיני בשמים.  
ברוך אתה יי אלהינו מלך העולם, בורא מאורי האש.  
ברוך אתה יי אלהינו מלך העולם, המבדיל בין קדש לחול,  
בין אור לחשך, בין ישראל לעמים,  
בין יום השביעי לששת ימי המעשה.  
ברוך אתה יי, המבדיל בין קדש לחול.



ACTIVITY 1 CONTINUES ON NEXT PAGE



Now break these words down into syllables and give their meaning in English.

Example (this example is not from these blessings):

שָׁלוֹשׁ

שָׁלוֹשׁ = שָׁל + וֹשׁ

Meaning: three (3)

אֱלֹהֵינוּ = אֱ + לֹ + הֵ + נוּ

Meaning: our God

קֹדֶשׁ = קֹ + דֶשׁ

Meaning: holy or sacred

חֹשֶׁךְ = חֹ + שֶׁךְ

Meaning: darkness





## ANSWERS TO: HOLINESS AND DISTINCTION

Match the Hebrew words with the number of the corresponding English meaning. Then translate the blessings below. You can use your מלון for help.

1. day	9	חול	7. stars	6	עמים
2. light	7	כוכבים	8. spices	4	אש
3. fruit	10	גפן	9. regular, plain	3	פרי
4. fire	2	אור	10. vine	12	קדש
5. Creator	11	חשך	11. darkness	8	בשמים
6. nations	5	בורא	12. holy, sacred	1	יום



ברוך אתה יי אלהינו מלך העולם, בורא פרי הגפן.

Translation: Blessed are You, *Adonai* our God, Ruler of the universe, Creator of the fruit of the vine.

ברוך אתה יי אלהינו מלך העולם, בורא מיני בשמים.

Translation: Blessed are You, *Adonai* our God, Ruler of the universe, Creator of [different] kinds of spices.

ברוך אתה יי אלהינו מלך העולם, בורא מאורי האש.

Translation: Blessed are You, *Adonai* our God, Ruler of the universe, Creator of the lights of fire.

ברוך אתה יי אלהינו מלך העולם, המבדיל בין קדש לחול,  
בין אור לחשך, בין ישראל לעמים,  
בין יום השביעי לששת ימי המעשה.  
ברוך אתה יי, המבדיל בין קדש לחול.

Translation: Blessed are You, *Adonai* our God, Ruler of the Universe, the One who separates/distinguishes between the holy/sacred and the regular/plain, between light and darkness, between Israel and the [other] nations, between the seventh day and the six days of Creation. Blessed are You, *Adonai* our God, Ruler of the universe, the One who separates/distinguishes between the holy/sacred and the regular/plain.



## ANSWERS TO: THIS AND THAT

The problem with translating **הַבְּדִלָּה** as “separation” is that it implies that there is a distinct line between things that is unbreakable. But if you have ever seen a sunrise or a sunset, you know that night blends into morning and evening blends into night. So, in defining the word **הַבְּדִלָּה**, it is important to use the word “distinction” as well as “separation,” because the separation between night and day may be as seemingly subtle as a moment of distinction: “Now it is nighttime.” “Now it is morning.”

The final blessing in **הַבְּדִלָּה** mentions the separation and distinction between four different pairs of things.

In the blessing below, find each of the four pairs and write them to the left of the equal sign and their meanings in the spaces to the right of the equal sign. Then describe, in your own words, what distinguishes each of the things in these pairs from its partner.



בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מִלֵּךְ הָעוֹלָם, הַמְּבַדִּיל בֵּין קֹדֶשׁ לְחֹל,  
בֵּין אֹר לְחֹשֶׁךְ, בֵּין יִשְׂרָאֵל לְעַמִּים,  
בֵּין יוֹם הַשַּׁבָּת לְשֵׁשֶׁת יְמֵי הַמַּעֲשֶׂה.  
בְּרוּךְ אַתָּה יְיָ, הַמְּבַדִּיל בֵּין קֹדֶשׁ לְחֹל.

1. קֹדֶשׁ & חֹל = holy/sacred & regular/plain

The answers to this section are according to the student's own thoughts and opinions. They should be thoughtful, intelligent answers.

2. אֹר & חֹשֶׁךְ = light & darkness

3. יִשְׂרָאֵל & עַמִּים = Israel & nations

4. יוֹם הַשַּׁבָּת & שֵׁשֶׁת יְמֵי הַמַּעֲשֶׂה = the seventh day & the six days of Creation



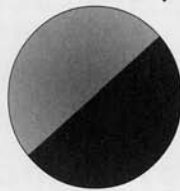
## ANSWERS TO: DISTINCTION AND SEPARATION

22. דבר  
Vocabulary  
איך מילים  
Activity 3, Answers

Often, the important things in our lives are made more special because they stand out in one way or another. At other times, to protect what is most special to us, we have to find ways of drawing lines of distinction and separation—between one moment and the next, between what belongs to you and what belongs to someone else.

הַבְּדִלָּה, as a service of distinction and separation, has a great deal to teach us about creating boundaries to protect what is most special to us.

Look at the fourth blessing of הַבְּדִלָּה below (which you encountered in activity 2). In the chart below, sort and list the four things that are separated in this blessing into two categories. The first one has been done for you. **Hint:** There is a pattern that follows from the first pair.



בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמְּבַדִּיל בֵּין קֹדֶשׁ לְחֹל,  
בֵּין אֹר לְחֹשֶׁךְ, בֵּין יִשְׂרָאֵל לְעַמִּים,  
בֵּין יוֹם הַשַּׁבָּת לְשִׁשַּׁת יָמֵי הַמַּעֲשֶׂה.  
בְּרוּךְ אַתָּה יי, הַמְּבַדִּיל בֵּין קֹדֶשׁ לְחֹל.

חול	קֹדֶשׁ	1
חֹשֶׁךְ	אֹר	2
עַמִּים	יִשְׂרָאֵל	3
שִׁשַּׁת יָמֵי הַמַּעֲשֶׂה	יוֹם הַשַּׁבָּת	4

ACTIVITY 3 CONTINUES ON NEXT PAGE





Now that you've determined which things our blessing considers קדש and which are חול, try to answer the questions below.

There are many possible answers for the questions below. Here are a few examples.

What are the similarities between the things in the קדש column and in the חול column?

Light and darkness are just two sides of the same thing—darkness is simply the absence of light. Israel is a nation of people united by a language and a common history. Shabbat (the seventh day) is a day like any other—the sun rises and sets, it lasts for twenty-four hours, etc.

What are the differences between the things in these columns?

The feeling of light and darkness is totally different; there are things you can do in the light that you cannot do in darkness. Israel (the people) belong to a different religion, speak a different language, and follow a distinct set of laws. On Shabbat we refrain from the work that we do on all other days.

Why would we need to make distinctions between these things?

Darkness and light can and do blend into one another, but we know that they are two different things. Israel could be like all other nations (and they are not all the same either), but then there would be nothing special about us. Shabbat could end up being like every other day, but then we would never make time for ourselves and never take the time to enjoy what matters most.

Can you think of things in your life that, in order to appreciate them or enjoy them, you need there to be a distinction or a separation between that thing and other things?

My belongings and those of my friend or neighbor; the beginning of a new year and the previous one; my birthday or the anniversary of a special event in my life; the seasons.

Can you think of two other ceremonies—Jewish or not—that mark separations we create in our lives? What purpose do they serve?

A birthday party; a wedding ceremony—where a couple give up being single to become something else, a married couple; Simchat Torah—where we end the reading of our Torah and begin reading it again from the beginning.

דפדוף 22  
Vocabulary  
דפדוף  
Activity 3: Answers



## ANSWERS TO: BETWEEN THIS AND THAT

We have already talked about signs and symbols, **אותות** and **סימנים**. The **אותות** and **סימנים** here portray multiple meanings in a single object. Blessings also find a way to say multiple things at once by using analogy and metaphor to expand our understanding of what something may mean.

The closing blessing of the **ברכות הבדלה** distinguishes between **קנ"ש** and **חול**. Unlike the blessings that precede this final one, it goes on to say what other things God has placed in distinction from one another. It does this by using four phrases, all using the preposition **בין**, which means "between."

This recalls a similar pattern in the story of Creation where God makes various distinctions (using the same word, **הבדלה**) using the same word, **בין**.

The word **בין** is used in two different ways to achieve the same meaning. The first way it is used is before both words that are separated. In the second way, **בין** is placed before the first word or phrase, and then the prefix **ל** is attached to the second. Either one still produces the same meaning—for example: This chair is between the table and the wall.



ACTIVITY 1 CONTINUES ON NEXT PAGE





- Find the word **בין** in each example below and highlight it.
- Write down the Hebrew words for the things that are being separated.
- Translate the phrase, including the word **בין**, using your **מילון**.

1. **בין קדש לחול**

קדש

חול

and

Translation: Between sacred and regular

2. **בין אור לחשך**

אור

חשך

and

Translation: Between light and darkness

3. **בין ישראל לעמים**

ישראל

עמים

and

Translation: Between Israel and the [other] nations

4. **בין יום השביעי לששת ימי המעשה**

יום השביעי

ששת ימי המעשה

and

Translation: Between the seventh day and the six days of Creation





## ANSWERS TO: TWO NEW ROOTS

What makes something truly special? What makes it stand out from all of the rest? One could argue that to be truly special it must first be designated that way and then separated from the rest. For this reason, **הַמְבַדֵּל** seeks to recognize what is holy and what is not, and then note its separateness from everything else.

- Find the words with the roots **בִּדֵּל** and **קִדֵּשׁ** in the blessing below and circle them.
- List those words on the blanks below.
- Fill in the meaning of those words in the blank spaces found in the translation below so that the entire blessing makes sense.

בְּרוּךְ אַתָּה יְיָ, הַמְבַדֵּל בֵּין קֹדֶשׁ לְחול.  
הַמְבַדֵּל קֹדֶשׁ

Translation:

Blessed are You, *Adonai* our God, the One  
 who who separates/distinguishes between the sacred/holy  
 and the regular.



ACTIVITY 2 CONTINUES ON NEXT PAGE



- Now draw a picture of what you think the blessing means.

Draw your picture in the space below.

While every student's drawing of holy and regular may be quite different, it is most important that there is a separation between the two.

What does the student think that separation and distinction looks like?  
Can you tell from his or her picture?

22. תש"ז  
Grammar  
Activity 2, Answers



## ANSWERS TO: THIS DAY WAS DIFFERENT

דבורה 22  
Words about Prayer  
דבורה תפילה  
Activity 2, Answers

The תבדלה ceremony, in many ways, reminds us that the line between special, sacred moments of קדש and ordinary, regular moments of חול is a very fine one. Days that may start off perfectly normal in every way may turn out to be extra special, even sacred. And days that were meant to be קדש, without extending any effort to make it so, may end up feeling totally חול.

Take a moment and think to yourself about a few special and sacred moments you may have enjoyed over the last few days, weeks, or months.

Describe three of these kinds of קדש moments, and answer the following two questions:

- What made that moment stand out in your memory?
- What separated that moment from the חול that came before and after to make it קדש?

Moment 1:

Each of these answers will be different for each student. The important thing is that the student offer at least three moments and explain (1) what made that moment memorable and (2) what made that moment sacred/holy.

Moment 2:

Moment 3:

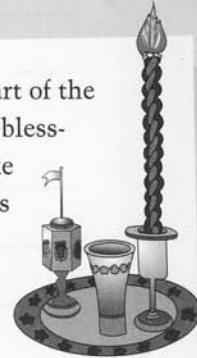


## ANSWERS TO: CREATE YOUR OWN **הַבְדֵּלָה** SET

דבורה 22  
Words about Prayer  
הַבְדֵּלָה  
Activity 3, Answers

Now that you have learned about the blessings and the ceremony called **הַבְדֵּלָה**, you may have the opportunity to create a real **הַבְדֵּלָה** set. Doing so will help you enjoy the beauty of the ceremony that teaches us to take note of and honor all of the sacredness in the world.

Think for a moment about what you'll need to make each part of the **הַבְדֵּלָה** set. List the important qualities of each item and its blessing. Then write down some ideas of what you'll need to make that object. If you need to remind yourself about the qualities of the service, go back to the **הַקְדָּמָה** section, activity 1.



### **הַבְדֵּלָה** The Symbols of

**Wine:**

**Qualities:** Aside from wine or grape juice, you will obviously need a cup to hold the liquid. Preferably, the cup will be made of a material that you will not be concerned about burning when you extinguish the candle in the cup.

**Materials:** A family's own *Kiddush* cup, a plastic wineglass decorated to mark it as a *Kiddush* cup.

**Multi-wick candle:**

**Qualities:** As long as the candle ultimately has more than one wick, it can be made with as many candles twisted together as the student likes. Just remember that the candle needs to burn for a little while, so small candles that are too thin will not work.

**Materials:** You can use thin, but not too thin, colorful candles and dip them in hot water to soften the wax; then, very carefully twist them together.

**Spices:**

**Qualities:** First, you need something to hold the spices—but you must be able to make holes in it so that you can smell the spices without taking them out. Then you'll need at least two sweet-smelling spices.

**Materials:** For the container: Anything with a lid or handmade cover will do. Favorite items include old film canisters, small plastic storage containers, or even cups with a waxed paper top held on with rubber bands. For the spices: Cloves, cinnamon sticks, dried orange peels, etc. Another favorite is a dried *etrog* from Sukkot!



Student \_\_\_\_\_ Date \_\_\_\_\_

מִבְחָן  
בְּרָכוֹת הַבְּדִלָּה 22 Ramah

USE THE COPY OF THE PRAYER ON PAGE 23 TO ANSWER QUESTIONS 1–3:

1. Find words in the prayer with these roots, and fill in the chart.

Word in the Prayer	Meaning of the Root	Root
		ב-ד-ל
		ב-ר-א
		ק-ד-ש

2. Identify three lines in the blessing that use the word “between.”

\_\_\_\_\_

3. Using the list of words below, fill in the blanks. Then, translate the blessings into English.

אֵשׁ                      חוֹל                      שָׁמַיִם                      הַמְּבְדִּיל                      גִּפּוֹן  
פָּרִי                      יוֹם                      חֲשׂוֹךְ                      קֹדֶשׁ                      יִשְׂרָאֵל  
בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא \_\_\_\_\_ ה\_\_\_\_\_.

\_\_\_\_\_

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא מִיְּנֵי ב\_\_\_\_\_.

\_\_\_\_\_

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא מְאוּרֵי ה\_\_\_\_\_.

\_\_\_\_\_

פָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמְבָרֵךְ בֵּין \_\_\_\_ לְחוּל,  
 בֵּין אֹר ל\_\_\_\_, בֵּין \_\_\_\_\_ לְעַמִּים,  
 בֵּין \_\_\_\_ הַבִּיעִי לְשִׁשָּׁת יָמֵי הַמַּעֲשֶׂה.  
 פָּרוּךְ אַתָּה יְיָ, \_\_\_\_\_ בֵּין קֹדֶשׁ ל\_\_\_\_.

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4. What are the three symbols used in the הַבְרָכָה service? What is the significance of each item?

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5. What is the purpose of הַבְרָכָה?

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6. Why do we have a service that distinguishes between sacred and regular things?

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## בְּרָכוֹת הַבְּדִלָּה/Havdallah Blessings

1. בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרִי הַגֶּפֶן.
2. בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא מִיְנֵי בְשָׁמִים.
3. בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא מְאוּרֵי הָאֵשׁ.
4. בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמְּבַדִּיל בֵּין קֹדֶשׁ לְחוֹל,
5. בֵּין אֹר לְחָשֶׁךְ, בֵּין יִשְׂרָאֵל לְעַמִּים,
6. בֵּין יוֹם הַשְּׂבִיעִי לְשֵׁשֶׁת יָמֵי הַמַּעֲשֶׂה.
7. בָּרוּךְ אַתָּה יי, הַמְּבַדִּיל בֵּין קֹדֶשׁ לְחוֹל.
8. הַמְּבַדִּיל בֵּין קֹדֶשׁ לְחֹל חַטָּאתֵינוּ הוּא יְמַחֵל,
9. זֵרְעֵנוּ וְכִסְפֵּנוּ יִרְבֶּה כַּחֲלוֹל, וְכִכּוּכֵינוּ בִּלְיָלָה.
10. שָׁבוּעַ טוֹב.
11. אֱלֹהֵינוּ הַנְּבִיא, אֱלֹהֵינוּ הַתְּשִׁבִי, אֱלֹהֵינוּ הַגִּלְעָדִי.
12. בְּמַהֲרָה בְּיָמֵינוּ יָבוֹא אֱלֹהֵינוּ עִם מְשִׁיחַ בֶּן דָּוִד.

# מִבְחָן

## בְּרָכוֹת הַבְּדִלָּה 22 Ramah

USE THE COPY OF THE PRAYER ON PAGE 23 TO ANSWER QUESTIONS 1–3:

1. Find words in the prayer with these roots, and fill in the chart.

Word in the Prayer	Meaning of the Root	Root
הַמְבַדִּיל	separate, distinguish	ב-ד-ל
בּוֹרֵא	create	ב-ר-א
קֹדֵשׁ	make holy, make sacred	ק-ד-שׁ

2. Identify three lines in the blessing that use the word “between.”

4, 5, 6, 7, or 8.

3. Using the list of words below, fill in the blanks. Then, translate the blessings into English.

אֵשׁ                      חוּל                      שָׁמִים                      הַמְבַדִּיל                      גֶּפֶן  
פָּרִי                      יוֹם                      חֶשֶׁךְ                      קֹדֵשׁ                      יִשְׂרָאֵל

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְרִי הַגֶּפֶן.

Blessed are You, *Adonai* our God, Ruler of the universe, Creator of the fruit of the vine.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא מִיְנֵי בְשָׂמִים.

Blessed are You, *Adonai* our God, Ruler of the universe, Creator of [different] kinds of spices.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא מְאוּרֵי הָאֵשׁ.

Blessed are You, *Adonai* our God, Ruler of the universe, Creator of the lights of fire.

ברוך אתה יי אלהינו מלך העולם, המבדיל בין קדש לחול,  
 בין אור לחשך, בין ישראל לעמים,  
 בין יום ה' ביצי לששת ימי המעשה.  
 ברוך אתה יי, המבדיל בין קדש לחול.

Blessed are You, *Adonai* our God, Ruler of the universe, the One who separates/  
 distinguishes between the holy/sacred and the regular/plain, between light and  
 darkness, between Israel and the [other] nations, between the seventh day and the  
 six days of Creation.

Blessed are You, *Adonai* our God, Ruler of the universe, the One who separates/  
 distinguishes between the holy/sacred and the regular/plain.

4. What are the three symbols used in the **הבדלה** service? What is the significance of each item?

The three symbols of **הבדלה** are wine/grape juice, a multi-wick candle, and sweet-smelling spices. The wine/grape juice is a reminder of the sweetness of Shabbat and makes us think about the sweetness we hope for in the coming week. The candle reminds us of the lights of Shabbat and of the intertwining of time—holy and regular—in our lives. The spices also remind us of the sweetness of Shabbat and are meant to lift our spirits when we are sad to see Shabbat departing.

5. What is the purpose of **הבדלה**?

The purpose of **הבדלה** is to guide us out of Shabbat and into our week, giving us an opportunity to enjoy the last few moments of holy time. It teaches us to distinguish between the holy moments and the regular ones in our lives. It is a reminder to appreciate all that is special in our lives and to guard those things, people, and moments closely.

6. Why do we have a service that distinguishes between sacred and regular things?

*This question is to help the student display what he or she has taken away from this **רמז** in terms of the big picture of holiness and plainness. A short sample answer is below.*

Without our making distinctions between those things that are holy and those that are regular, both could easily blend one into the other. Separating things and noting what makes them different, even subtle differences, help us appreciate both of them more.

## בְּרָכוֹת הַבְּדִלָּה/Havdallah Blessings

1. בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרִי הַגֶּפֶן.
2. בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא מִיְנֵי בְשָׁמִים.
3. בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא מְאוּרֵי הָאֵשׁ.
4. בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמְּבָדִיל בֵּין קֹדֶשׁ לְחוֹל,
5. בֵּין אֹר לְחֹשֶׁךְ, בֵּין יִשְׂרָאֵל לְעַמִּים,
6. בֵּין יוֹם הַשְּׂבִיעִי לְשֵׁשֶׁת יָמֵי הַמַּעֲשֶׂה.
7. בָּרוּךְ אַתָּה יְיָ, הַמְּבָדִיל בֵּין קֹדֶשׁ לְחוֹל.
8. הַמְּבָדִיל בֵּין קֹדֶשׁ לְחֹל חַטָּאתֵינוּ הוּא יְמַחֵל,
9. זִרְעֵנוּ וְכִסְפֵּנוּ יִרְבֶּה כַּחֲלוֹל, וְכִכּוּכֵינוּ בִּלְיָלָה.
10. שָׁבוּעַ טוֹב.
11. אֱלֹהֵינוּ הַנְּבִיא, אֱלֹהֵינוּ הַתְּשִׁבִי, אֱלֹהֵינוּ הַגִּלְעָדִי.
12. בְּמַהֲרָה בְּיָמֵינוּ יָבוֹא אֱלֹהֵינוּ עִם מָשִׁיחַ בֶּן דָּוִד.

# Teacher's Guide

## Ramah 23

### בְּרַכַּת הַמְּזוֹן

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This רָמָה asks students to examine the biblical source and the four main blessings of the בְּרַכַּת הַמְּזוֹן. It reteaches the concept of the long blessing and the formula and function of the חֲתִימָה. Most importantly it allows students to explore opportunities for holiness in ordinary experiences. The בְּרַכַּת הַמְּזוֹן makes us aware of the possibility for holiness every time we eat. That experience can open us to the holiness inherent in many common moments. It is fitting that we end the *Mitkadem* prayer רְמוֹת as we began them (in רָמָה 4), with blessings.

### Objectives

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The students will be able to:

1. Read the first paragraph of the בְּרַכַּת הַמְּזוֹן individually with no more than two errors.
2. Chant the entire בְּרַכַּת הַמְּזוֹן with a friend and/or the recording.
3. Find the words that contain and translate the roots ז-ו-ן, ח-ס-ר, ט-י-ב (ט-ו-ב), א-כ-ל, מ-ח-מ (review).
4. Find and translate words with the suffixes נִי and ת and the prefixes ז and ח.
5. Find the four main blessings in the בְּרַכַּת הַמְּזוֹן.
6. Review and find examples of the long blessing formula.
7. Use the חֲתִימָה in the long blessings to explore important themes in the בְּרַכַּת הַמְּזוֹן.
8. Recognize the holiness that can be found in ordinary activities, such as eating.
9. Create their own commentary on the biblical source (Deuteronomy 8:10) for the בְּרַכַּת הַמְּזוֹן.

### Additional supplies

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קְרִיאָה Activities 3 & 4: listening center

קְרִיאָה Activity 5: scissors, envelope for storage, glue, blank paper

דְּבָרֵי תְּפִלָּה Activity 2; for the commentary: Art expression—colored pencils, markers, or crayons, drawing paper, tissue paper, art paper, glue, and scissors. Written expression—nice

paper and pens to copy their writing once it is completed; a bulletin board can be designated to display these items. Dance expression—space to work it out, CD player, and music choices.

## Flashcards

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Teachers can copy the following pages on card stock for each student.

- **If your students are keeping a flashcard מילון**, they will use the cards in each רמה to build a מילון. (See page 12 of Teacher's Guide Introduction to *Mitkadem* under "Student Materials: a Milon" for description.) By now you will definitely have duplicate words, because רמות sometimes repeat vocabulary. This is intentional, since each school has the option of choosing which רמות to cover. What may be a duplicate for one school will be a first-time vocabulary word for another. Just advise your students to discard any flashcards that are duplicates.
- **If your students are keeping a *machberet milon***, they can use the pages as flashcards to review and drill vocabulary.

Cut apart the words

בֶּשֶׂר

אֶרֶץ

חַן

גְּדוֹלָה

כָּל, הַכֹּל

חֶסֶד

לָנוּ

לֶחֶם

רַחֲמִים

עַל

תָּמִיד

Cut apart the words

land

living  
creatures

great

favor,  
grace

loving-  
kindness

all

bread

from us

over, for,  
to, upon

compassion

always,  
forever



Cut apart the words

<p>Root</p> <p>ח-ס-ר</p>	<p>Root</p> <p>א-כ-ל</p>
<p>Root</p> <p>ט-י-ב (ט-ו-ב)</p>	<p>Root</p> <p>ז-ו-ן</p>
	<p>Root</p> <p>ר-ח-מ</p>
<p>Prefix</p> <p>... or ...</p>	<p>Prefix</p> <p>...ה</p>
<p>Suffix</p> <p>נף</p>	<p>Suffix</p> <p>ת</p>

Cut apart the words

Root

eat

Root

lacking

Root

feed,  
nourish

Root

do good,  
make better

Root

compassionate

Prefix

the

Prefix

and

Suffix

your, you

Suffix

our, us



## ANSWERS TO: IT'S A MITZVAH

### Test Your Knowledge!

Take this true and false test to see what you know about the **ברכת המזון**.

True or False:

1. T You have to eat bread at the meal in order to say the **ברכת המזון**.  
Bread must be part of the meal to say this closing blessing. There are other closing blessings for a meal where there is no bread. Jewish tradition considers a meal a MEAL if there is bread. That's why we officially **begin** a meal by reciting the **המוציא**. That blessing is reserved for bread, also.
2. The first section is called the *zimun*, the "invitation," when one person leads the others in an introduction (kind of like the **ברכי** in a service).  
F In order to do this part, there have to be at least ten people participating. (You can see this section by looking at the blessing on your **ברית** folder.)

You only need THREE people to recite the *zimun* together. You do need TEN people to include the word **אֱלֹהֵינוּ** found in several of the lines of the *zimun*. (No one ever said that Jewish law was uncomplicated!)

3. F The **ברכת המזון** must be recited in Hebrew.  
The **ברכת המזון** may be recited in any language.
4. T The **ברכת המזון** must be recited at the table where you ate (or on the picnic blanket—you get the point!).



It does make sense, if you think about it. You know what happens once people get up from the table! Just try to get them back ...

5. F The formula for the **ברכת המזון** always remains the same.  
There are different prayers and blessings added for holidays and special occasions like weddings, a baby naming, and so on. If you look at our own version you will see that there are three lines to be added only on Shabbat. There are also short versions (like the one we are using) and more complete versions. Some families and institutions (like schools and camps) have the custom of using the shorter versions during the week and using the complete version for Shabbat.
6. F Saying the **ברכת המזון** is really boring.  
Of course it's false; what did you expect? But really, if you have ever been to a Jewish summer camp, you know that a spirited, full-voiced rendition of the **ברכת המזון** can be a highlight of the day!



## ANSWERS TO: WHAT ARE WE BLESSING?

The בְּרַכַּת הַמְּזוֹן is composed of different parts, each of which serves a different function.

These are the five sections of the בְּרַכַּת הַמְּזוֹן:

- ☆ 1 The “invitation,” when the leader invites others to recite the blessing together.
- ☆ Four main parts (not in this order):
- 2 A blessing for the **land**.
- 3 Thanks for what God does for us. Each of these “petitions” begins with the word הַרְחֵמֵנוּ, which means “May the Compassionate One....”
- 4 A blessing for **God providing food**.
- 5 A blessing for God sustaining and building **Jerusalem**.

Examine the בְּרַכַּת הַמְּזוֹן and its translation below. Then match each section with its theme. Put the matching number from above in the boxes at the right of each section. (#1 is already done for you!)



### בְּרַכַּת הַמְּזוֹן

Leader:

Friends, let us bless (God)!

1. תְּהַבִּירִים וְתַבְרוֹת, נְבָרֵךְ!

Group first, then leader repeats:

2. יְהִי שֵׁם יְיָ מְבָרָךְ מִעַתָּה וְעַד עוֹלָם.

May God's name be blessed now and forever.

Leader:

3. בְּרִשּׁוֹת תַּחֲבָרָה, נְבָרֵךְ אֱלֹהֵינוּ שְׂאֲכָלְנוּ מִשְׁלוֹ.

Together we will bless our God, for we have eaten from God's abundance.

Group first, then leader repeats:

4. בָּרוּךְ אֱלֹהֵינוּ שְׂאֲכָלְנוּ מִשְׁלוֹ וּבִטְוֹבוֹ תֵּינֵנוּ.

Blessed is our God, of whose abundance we have eaten, and by whose goodness we live.

All:

5. בָּרוּךְ הוּא וּבָרוּךְ שְׁמוֹ. Blessed is God and blessed is God's name.



ZIMUN  
(Invitation)

1



ACTIVITY 2 CONTINUES ON NEXT PAGE



6. בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם.

Blessed are You, *Adonai* our God, Ruler of the universe,

7. הֵנָּה אֶת־הָעוֹלָם כֻּלּוֹ בְּטוֹבוֹ,

the One who nourishes the whole world with goodness,

8. בְּחֵן בְּחֶסֶד וּבְרַחֲמִים.

with favor, with loving-kindness, and with compassion.

9. הוּא נוֹתֵן לֶחֶם לְכָל־בָּשָׂר, כִּי לְעוֹלָם חֶסֶדּוֹ.

God gives bread to all living creatures, because God's kindness is forever.

10. וּבְטוֹבוֹ הַגָּדוֹל תָּמִיד לֹא חָסֵר לָנוּ,

And God's great goodness will never be lacking from us;

11. וְאַל יִחָסֵר לָנוּ מִזֶּן לְעוֹלָם וָעֶד.

(please) don't take away food from us forever and ever.

12. בַּעֲבוּר שְׁמוֹ הַגָּדוֹל, כִּי הוּא אֵל זֶן וּמַפְרִיֵּס לְכָל,

For the sake of Your great name, because God feeds and supports everything,

13. וּמַטִּיב לְכָל, וּמַכִּין מִזֶּן לְכָל בְּרִיּוֹתָיו אֲשֶׁר בָּרָא.

and does good for all, and provides nourishment for all creatures that God created.

14. בָּרוּךְ אַתָּה יְיָ, הֵנָּה אֶת־הַכֹּל.

Blessed are You, *Adonai*, who nourishes everything.



15. כַּכְּתוּב: וְאַכַּלְתָּ וּשְׂבַעְתָּ, וּבֵרַכְתָּ אֶת־יְיָ אֱלֹהֶיךָ

As it is written: "And when you eat and you are satisfied, you will bless *Adonai*, your God

16. עַל הָאָרֶץ הַטּוֹבָה אֲשֶׁר נָתַן לָךְ.

for the good land that God has given you."

17. בָּרוּךְ אַתָּה יְיָ, עַל הָאָרֶץ וְעַל הַמִּזֹּן.

Blessed are You, *Adonai*, for the land and for its nourishment.

PART 1

4

PART 2

2



ACTIVITY 2 CONTINUES ON NEXT PAGE



18. וּבִנֵּה יְרוּשָׁלַיִם עִיר הַקֹּדֶשׁ בְּמַהֲרָה בְּיָמֵינוּ.

May God rebuild Jerusalem, the holy city, speedily in our days.

19. בָּרוּךְ אַתָּה יְיָ, בּוֹנֵה בְרַחֲמֵיו יְרוּשָׁלַיִם. אָמֵן.

Blessed are You, *Adonai*, who builds Jerusalem with compassion.  
Amen.

PART 3

5

20. הַרְחֵמֶן, הוּא יִמְלֹךְ עָלֵינוּ לְעוֹלָם וָעֶד.

May the Compassionate One rule over us forever and ever.

21. הַרְחֵמֶן, הוּא יִתְבָּרַךְ בְּשָׁמַיִם וּבָאָרֶץ.

May the Compassionate One be blessed in heaven and on earth.

22. הַרְחֵמֶן, הוּא יִשְׁלַח בְּרָכָה מְרֻבָּה בְּבֵית הַזֶּה,

May the Compassionate One send abundant blessing upon this house

23. וְעַל שֻׁלְחָן זֶה שֶׁאֲכָלְנוּ עָלָיו.

and upon the table at which we have eaten.



On Shabbat Only:

24. הַרְחֵמֶן, הוּא יִשְׁלַח לָנוּ אֶת אֵלִיהוּ הַנָּבִיא, זְכוּר לְטוֹב,

May the Compassionate One send us Elijah the Prophet,  
remembered for good,

25. וַיְבַשֶּׁר־לָנוּ בְּשׂוֹרוֹת טוֹבוֹת, יְשׁוּעוֹת וְנִחְמוֹת.

and may he bear good tidings of salvation and comfort.

26. הַרְחֵמֶן, הוּא יַנְחִילָנוּ יוֹם שְׁכָלוֹ שָׁבַת וּמְנוּחָה לְחַיֵּי

הָעוֹלָמִים.

May the Compassionate One grant us a world that shall be entirely  
Shabbat and eternal rest.

PART 4

3

27. עֲשֵׂה שָׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ

May the One who makes peace in the heavens make peace over us

28. וְעַל כָּל יִשְׂרָאֵל, וְעַל כָּל יוֹשְׁבֵי תֵבֶל, וְאָמְרוּ אָמֵן.

and over all Israel, and over all the world, and let us say Amen.

29. יְיָ עֹז לְעַמּוֹ יֵתֵן. יְיָ יְבַרֵךְ אֶת־עַמּוֹ בְּשָׁלוֹם.

May *Adonai* give strength to our people. May *Adonai* bless our people  
with peace.

CLOSING



## ANSWERS TO: VOCABULARY אוצר מילים

### Vocabulary

Use your מילון and prayer sheet to:

1. Fill in missing words (English or Hebrew).
2. Add the words to your מילון.

land, earth אֶרֶץ

living creatures בָּשָׂר

great גָּדוֹל

favor, grace חֵן

loving-kindness חֶסֶד

all כָּל, הַכֹּל

bread לֶחֶם

from us, for us לָנוּ

over, for, to עַל

compassion רַחֲמִים

always, forever תָּמִיד

### Suffixes

Use your prayer sheet to write three words with these suffixes.

our, us נוּ

חַיֵּינוּ שְׂאֵכְלֵנוּ אֱלֹהֵינוּ

יִגְחִילֵנוּ עָלֵינוּ בְּיָמֵינוּ

your, you תָּ

1. וְאַכְלָתָּ 2. וְשִׁבַּעְתָּ 3. וּבֵרַכְתָּ

### Roots

Using your prayer sheet, find the required number of words with each root. Write them in the spaces.

eat א-כ-ל שְׂאֵכְלֵנוּ וְאַכְלָתָּ

lacking ח-ס-ר חֶסֶד יְחִסֵּר

feed, nourish ז-ו-ן הֵזַן מִזֵּון זֶן הַמִּזֵּון

do good, make better ט-י-ב (ט-ו-ב) לְטוֹב הַטּוֹבָה טוֹבוֹת בְּטוֹבוֹ וּבְטוֹבוֹ וּמִיָּטִיב

compassionate ר-ח-מ וּבִרְחֻמִּים בְּרַחֲמָיו הִרְחֵם

### Prefixes

Use your prayer sheet to write three words with these prefixes.

ה... הַמִּזֵּון הַטּוֹבָה הָאֶרֶץ הַכֹּל הַגָּדוֹל הֵזַן הַחֶבְרָה הָעוֹלָמִים הַנְּבִיא הָזָה הִרְחֵם הָעוֹלָם הַקָּדוֹשׁ

and ...וּ or ...וְ וּמִפְרֶגֶס וְאֵל וּבִרְחֻמִּים וּבְרוּךְ וּבְטוֹבוֹ וְעַד וְעַל וּבִרְכָּתָּ וְשִׁבַּעְתָּ וְאַכְלָתָּ וּמִכֵּין וּמִטֵּיב וְאִמְרוּ וּמְנוּחָה וּנְחָמוּת וַיְבַשֵּׂר וּבְאֶרֶץ וּבְנָה וְעַד וְחֶבְרוֹת

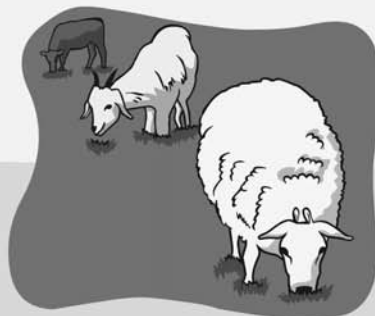




## ANSWERS TO: MATCH THE PHRASES

1. Use your copy of the ברכת המזון and the translation in the הקדמה to determine which English and Hebrew phrases match.
2. Write the number of the matching phrase in the corresponding blank.
3. Underline the vocabulary words in English and Hebrew.

- |  |                                  |
|--|----------------------------------|
| 1 And God's <u>great</u> goodness  | 2 ברוך אתה יי, על הארץ ועל המזון |
| 2 Blessed are You, <u>Adonai</u> , for the land and for its nourishment        | 6 הוא נותן לחם לכל בשר           |
| 3 With <u>favor</u> , with <u>loving-kindness</u> , and with <u>compassion</u> | 3 בתן בחסד וברחמים               |
| 4 Blessed is our God, of whose abundance we have eaten                         | 4 ברוך אלהינו שאכלנו משלו        |
| 5 Will never be lacking <u>from us</u> (will <u>always</u> be with us)         | 1 ובטובו הגדול                   |
| 6 God gives <u>bread</u> to <u>all living</u> <u>creatures</u>                 | 7 הן את הכל                      |
| 7 Who nourishes <u>everything</u>  | 5 תמיד לא חסר לנו                |







## ANSWERS TO: WORD SEARCH

רביקה 23  
Vocabulary  
אינדקס  
Activity 3, Answers

- All words will be in the direction of
  - Right to left OR
  - Top to bottom
- Some letters are used more than once.



Find and circle the Hebrew words that match these English words:

and you ate	the earth/land	bread
that we ate	always	and do good
Jerusalem	the great	the Compassionate One
living creatures	for us	lacking

ף	י	ש	ט	ש	ז	כ	ף	ב	ב	ל
ב	ב	ל	י	מ	ו	ג	ר	ע	י	נ
ב	י	מ	י	ו	ש	ש	נ	ם	ח	ל
י	ף	ץ	ר	א	ה	א	י	ר	צ	נ
ח	ז	ר	ו	כ	ד	כ	ו	ם	ה	ו
מ	ת	ף	ש	ל	ב	ל	ו	ד	ג	ה
ז	מ	ב	ל	ת	ר	נ	ב	ן	ו	ר
ב	י	ה	י	א	ו	ו	כ	ר	ס	ת
ה	ד	ד	ם	ן	ד	ר	ל	ש	א	מ
ת	ב	י	ט	מ	ו	ר	ש	ב	נ	ן
י	ת	ף	ל	ח	א	ף	ם	י	כ	ה
ף	ב	כ	ד	ב	ד	ז	ה	ת	י	ט



## ANSWERS TO: THE THEME OF PART 1

Below is the first main paragraph of the **ברכת המזון**.

There are **two שרשים** that each appear in words three or more times.



1. Look at the blessing below to find the words.
2. Pick one color for each root and circle the words that are made from them.
3. Write the words in the columns of the chart below.
4. Use your knowledge of the words and the translation to determine the meaning of the word and the phrase that it is part of. Underline the Hebrew phrase that it is part of and write the meaning in the chart.

Blessed are You, *Adonai* our God, Ruler of the universe,  
the One who nourishes the whole world with goodness,  
with favor, with loving-kindness, and with compassion.  
God gives bread to all living creatures, because God's kindness is forever.  
And God's great goodness will never be lacking from us,  
(please) don't take away food from us forever and ever.  
For the sake of Your great name,  
because God feeds and supports everything,  
and does good for all, and provides nourishment for all creatures that God created.  
Blessed are You, *Adonai*, who nourishes everything.

ברוך אתה יי אלהינו, מלך העולם.  
הזן את העולם בלוי בטובו.  
בחן ברחמים.  
הוא נותן לחם לכל בשר, כי לעולם חסדו.  
ובטובו הגדול תמיד לא חסר לנו.  
ואל יחסר לנו מזון לעולם ועד.  
בעבור שמו הגדול,  
כי הוא אל וזן ומפרנס לכל.  
ומטיב לכל, ומכין מזון  
לכל בריותיו אשר ברא.  
ברוך אתה יי, הזן את הכל.

שרש #1 is: **ז-נ**

The שרש means: feed, nourish

Hebrew Word	Phrase Means
1 הזן	the One who nourishes the whole world
2 מזון	(please) don't take away food from us
3 זן	God feeds and supports everything
4 מזון	God provides nourishment
5 הזן	who nourishes everything

שרש #2 is: **ט-יב (ט-יב)**

The שרש means: do good, make better

Hebrew Word	Phrase Means
1 בטובו	with goodness
2 ובטובו	and God's great goodness
3 ומטיב	and (God) does good for all

Based on these two roots, what are two main messages of this blessing?

1. God nourishes and supports everything.
2. God is good. God does good for everything.



## ANSWERS TO: DO YOU KNOW YOUR דקדוק?

1. Circle the six words with the root **ר-ח-מ** in blue. Write one of those words here and translate it. The word is וּבְרַחֲמִים.

It means and with compassion. OR The word is הַרְחֵמֶן. It means the Compassionate One.

2. Circle the two words with the root **א-כ-ל** in orange. Write one of the words here and translate it. The word is וְאָכַלְתָּ.

It means and when you eat. OR The word is שָׂאֲכָלְנוּ. It means that we ate.

3. Circle the two words with the root **ח-ס-ר** in green. Write one of the words here and translate it. The word is תָּחַסַר.

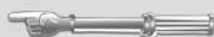
It means lacking. OR The word is יִתְחַסֵּר. It means will be lacking.

4. Find four words with the prefix **וְ** or **וּ** and underline them in purple. You should have FOUR words from this list:

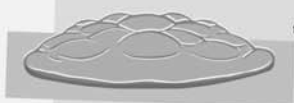
וּבְרַחֲמִים – and with compassion	וְעַל – and on (and upon)
וּבְטוֹבוֹ – and with goodness	וּבְנֶה – and build
וְאַל – and don't	וְעַד – and ever
וּמְפַרְנֵם – and supports	וּבְאֶרֶץ – and on the land
וַיַּטִּיב – and does good	וַיְבָשֶׁר – and may He bring (good tidings)
וַיַּמְכִּין – and provides	וַנְחַמּוֹת – and comfort
וַיְבָרֶכֶת – and you bless	וַיִּמְנוּחָהּ – and rest
וְאָכַלְתָּ – and you eat	
וְשָׂבַעְתָּ – and you are satisfied	

5. Find two words with the suffix **נוּ** and underline them in red. You should have TWO words from this list:

אֱלֹהֵינוּ – our God	עָלֵינוּ – over us
בְּיָמֵינוּ – in our days	שָׂאֲכָלְנוּ – that we have eaten
יִגְחַלְנוּ – grant us	



ACTIVITY 2 CONTINUES ON NEXT PAGE



6. בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם.
7. הֵזֵן אֶת־הָעוֹלָם כֻּלּוֹ בְּטוֹבוֹ.
8. בָּחַן בַּחֲסֵד וּבִרְחָמִים.
9. הוּא נוֹתֵן לָחֶם לְכָל־בֶּשֶׂר, כִּי לְעוֹלָם חֲסֵדוֹ.
10. וּבְטוֹבוֹ הַגָּדוֹל תִּמְיֵד לֹא חֲסֵר לָנוּ.
11. וְאֵל יִחְסֵר לָנוּ מִזֹּון לְעוֹלָם וָעֶד.
12. בְּעֵבוֹר שְׁמוֹ הַגָּדוֹל, כִּי הוּא אֵל זֶן וּמַפְרִיֵּס לְכָל.
13. וּמַטִּיב לְכָל, וּמַכִּין מִזֹּון לְכָל בְּרִיּוֹתָיו אֲשֶׁר בָּרָא.
14. בָּרוּךְ אַתָּה יְיָ, הֵזֵן אֶת־הַכֹּל.
15. כִּפְתּוּב: וְאָכַלְתָּ וּשְׂבַעְתָּ, וּבִרְכַּת אֶת־יְיָ אֱלֹהֶיךָ.
16. עַל הָאָרֶץ הַטּוֹבָה אֲשֶׁר נָתַן לָךְ.
17. בָּרוּךְ אַתָּה יְיָ, עַל הָאָרֶץ וְעַל הַמִּזֹּון.
18. וּבִנְיָה יְרוּשָׁלַיִם עִיר הַקֹּדֶשׁ בְּמַהֲרָה בְּיָמֵינוּ.
19. בָּרוּךְ אַתָּה יְיָ, בּוֹנֵה בְרַחֲמָיו יְרוּשָׁלַיִם. אָמֵן.
20. הַרְחֵמֵן. הוּא יִמְלֹךְ עָלֵינוּ לְעוֹלָם וָעֶד.
21. הַרְחֵמֵן. הוּא יַתְּבַרֵךְ בְּשָׁמַיִם וּבָאָרֶץ.
22. הַרְחֵמֵן. הוּא יִשְׁלַח בְּרָכָה מְרֻבָּה בְּבֵית הַזֶּה.
23. וְעַל שְׁלַחַן זֶה שְׂאֻכְלָנוּ עָלֵינוּ.
24. הַרְחֵמֵן. הוּא יִשְׁלַח לָנוּ אֶת אֱלֹהֵינוּ הַנְּבִיא, זָכוֹר לְטוֹב.
25. וַיִּבְשֹׁר־לָנוּ בְּשׂוֹרוֹת טוֹבוֹת, יְשׁוּעוֹת וְנַחֲמוֹת.
26. הַרְחֵמֵן. הוּא יַנְחִילָנוּ יוֹם שְׁכָלוֹ שַׁבָּת וּמְנוּחָה לְחַיֵּי הָעוֹלָמִים.

On Shabbat Only:



## ANSWERS TO: ADVANCED GRAMMAR

**1** You know that in Hebrew we use the prefix הַ to add the word “the.” If you look very closely you will find more details!

- Most of the time the הַ has a *patach* vowel under it, and the letter following the הַ has a *dageish* (a dot in it): הַתּוֹרָה the Torah  
הַקִּדּוּשׁ the holy הַבְּרָכָה the blessing הַגִּבּוֹר the mighty
- These letters CANNOT (not ever!) contain a *dageish*: א, ה, ת, ע, ר  
So, their הַ prefix has a *kamatz* vowel: הָעַם the nation הָרוּחַ the spirit  
הָאֱלֹהִים the God הַחַיִּים the life

Using the copy of the בְּרִית הַמִּזוֹן on your בְּרִית page or from your דְּקִדּוּק activity 2 packet:

1. Find three words with the הַ prefix that have the *patach* vowel followed by a letter with the *dageish*. Write and translate the words here.

You should have THREE words from this list:

הַיֵּן – the One who nourishes	הַקִּדּוּשׁ – the holy
הַגָּדוֹל – the great	הַמִּזוֹן – the food
הַכֹּל – the all (everything)	הַזֶּה – the this (this)
הַטוֹבָה – the good	הַנְּבִיא – the prophet

2. Find two words with the הַ prefix that have the *kamatz* vowel followed by a letter without a *dageish*. Write and translate the words here.

You should have TWO words from this list:

הָעוֹלָם – the world	הָרַחֲמָן – the Compassionate One
הָאָרֶץ – the earth/land	הָעוֹלָמִים – the worlds

- 2** The suffix תְּ adds the meaning “you” or “yours” to a word. Using your מִלּוֹן and what you already know, you should be able to figure out the meaning of two of the words with the תְּ suffix in this line:

You should have TWO words from this list:

כַּפְתּוּב: וְאַכְלָתָּ וְשִׁבְעָתָּ, וּבִרְכָּתָּ אֶת־יְיָ אֱלֹהֶיךָ.

וּבִרְכָּתָּ – and you will bless	וְשִׁבְעָתָּ – and you will be satisfied
וְאַכְלָתָּ – and you will eat	



## ANSWERS TO: WHAT'S THE THEME?

23  
Words about Prayer  
דבר תפילה  
Activity 1, Answers

1 Below are four sections of our version of the **בְּרַכַּת הַמְּזוֹן**. Three of the sections are LONG BLESSINGS.

- Identify the three long blessings.
- Write the **תְּחִימָה** of each one in the spaces below. Based on the **תְּחִימָה** explain what the theme of that blessing is.

The three **תְּחִימֹת** can be in any order:

First **תְּחִימָה**: בָּרוּךְ אַתָּה יי, הוֹן אֶת-הַכֹּל

The theme of that blessing is: God feeds or provides nourishment for everything or everyone.

Second **תְּחִימָה**: בָּרוּךְ אַתָּה יי, עַל הָאָרֶץ וְעַל הַמְּזוֹן

The theme of that blessing is: recognizing the blessing of the land/the earth that food comes from. God is part of the "system" that feeds us.

Third **תְּחִימָה**: בָּרוּךְ אַתָּה יי, בּוֹנֵה בְרַחֲמֵי יְרוּשָׁלַיִם

The theme of that blessing is: recognizing the blessing of the Land of Israel.  
Jerusalem represents the unity of the Jewish people and having our own place where we are together as a people. Sometimes it also represents the future when "the world will be one" and there will be peace on earth.

2 The fourth section is a prayer that you are probably familiar with. The common Hebrew word that repeats in this prayer is something that we all hope for. What is it?

Hebrew theme word: שָׁלוֹם

It means we're hoping for peace.



## ANSWERS TO: MAKING THE ORDINARY HOLY

The Torah says:

וְאָכַלְתָּ וְשָׂבַעְתָּ, וּבֵרַכְתָּ אֶת־יְהוָה אֱלֹהֶיךָ

And when you eat and you are satisfied, you will bless *Adonai*, your God

*Deuteronomy 8:10*

From the biblical verse above, the Rabbis determined that saying the Blessing after Meals, *בְּרַכַּת הַמִּזוֹן*, is a *מִצְוָה*, a commandment. But why should an ORDINARY act like eating be a *מִצְוָה*? One of the things that Judaism is best at is putting us in touch with the POSSIBILITY FOR HOLINESS in our everyday activities. Jewish ritual can help us acknowledge the source of our well-being. Taking a minute for a blessing can help open our eyes to the miracles and special moments that happen in our lives **every day**—like the simple fact that plants that come from the ground inserted into our mouths make our bodies run and stay healthy! How we look at our world and how we behave can turn ordinary events into holy moments and encounters.

Think about times when Jewish ritual helps you recognize important moments, the miracles in the world, and special relationships that you have or helps you create or participate in holiness.

1. Example: Observing Shabbat transforms Friday night to a different, special, holy moment that I share with my family.
- 2–3. Many individual answers could be written here. Examples are: saying the *Sh'ma* at bedtime alone or with family members, the *Sh'ma* and/or *Modeh Ani* in the morning, or blessings together at family meals; saying *Shehecheyanu* at special moments such as birthdays, the birth of a baby, buying clothes for the first day of school, or whenever something special happens for the first time; following Jewish ritual when someone is ill and visiting him or her.



ACTIVITY 2 CONTINUES ON NEXT PAGE

מִצְוָה 23  
Words about Prayer  
דְּבַר הַתְּפִלָּה  
Activity 2, Answers

Mitkadem Ramah 23 • Written by Adam Allenberg • Cheri Ellowitz, Series Consultant • Artwork by Mira Scharf • Designed by Itzhack Shelomi • Copyright © 2008 by URI Press • www.uripress.com



Below are commentaries on the verse from Deuteronomy that inspired the **בְּרַכַּת הַמָּזוֹן** and other writings about food and eating. **Choose three** of the five and answer the following questions:

- How do these commentaries relate to the **מִצְוָה** of saying the **בְּרַכַּת הַמָּזוֹן**?
- How do they relate to the idea of bringing holiness to ordinary acts?

**1** By blessing God we double our enjoyment of the food.

(Judah HaLevi, *The Kuzari*, trans. Hartwig Hirschfeld [New York: Pardes, 1946], 3:17)

How does this relate to saying the **בְּרַכַּת הַמָּזוֹן**? The author refers to the blessing for food (before or after).

How does it bring holiness to ordinary acts? It says that just saying a blessing adds enjoyment to the act we are doing. Saying a blessing related to food makes the food taste better! It puts our attention on the food and the experience we're having and helps us remember to be thankful for the food we're having (not the TV show competing).

**2** When Rav Huna would eat a meal, he would open his door and say, "Whoever is in need, let that person come and eat."

(Babylonian Talmud, Taanit 20b)



How does this relate to saying the **בְּרַכַּת הַמָּזוֹן**? The **בְּרַכַּת הַמָּזוֹן** reminds us that our food comes from God and is a blessing. Rav Huna recognizes his responsibility to share and to care for the poor.

How does it bring holiness to ordinary acts? Rav Huna brings *tzedakah* to his everyday meals. We don't have to invite the poor to our tables every day; we can give *tzedakah* to causes that feed the hungry. Saying the **בְּרַכַּת הַמָּזוֹן** can remind us of our obligation to ensure that all people have food to eat, because our nourishment comes from God. To find out more about a Jewish organization that helps hungry people around the world, GO TO <http://mazon.org>.

**3** The most important discipline of Judaism involves the blessing. When a blessing is recited before eating, Then the act itself becomes a spiritual undertaking. Through the blessing, The act of eating becomes a thoughtful exercise. Just as one can contemplate a flower or a melody, One can contemplate the act of eating.



(Rabbi Aryeh Kaplan, *Jewish Meditation: A Practical Guide* [New York: Schocken, 1985].)



**ACTIVITY 2 CONTINUES ON NEXT PAGE**





How does this relate to saying the **בְּרַכַּת הַמָּזוֹן**? It talks about the blessing BEFORE the meal, but what it says certainly relates to the blessing AFTER the meal, too. Saying any blessing is a discipline, is a spiritual act, and brings awareness to what we're doing.

How does it bring holiness to ordinary acts? This text tells us that saying a blessing can increase our awareness. Even a blessing can be done by habit and lose its effect if we don't pay attention. But if we do give it our thoughtful attention, then a blessing can transform the moment into holiness.

#### 4 The principle of Wisdom

Is that love should be extended to everything that exists,  
 So that you do not harm them but rather elevate them ever higher,  
 From plant to animal and from animal to human.  
 For only then it is permitted to uproot the plant and to kill the  
 beast (for food)



To transform a loss into a gain.

(Rabbi Moses Cordovero, Tomer Devorah 3, in A Garden of Choice Fruit,  
 ed. David E. S. Stein [Wyncote, PA: Shomrei Adamah, 1991], p. 39)



How does this relate to saying the **בְּרַכַּת הַמָּזוֹן**? This doesn't mention blessings in particular, but it mentions being aware of what we are eating and our relationship to it. It tells us that we shouldn't thoughtlessly eat plants and animals, because that would just be killing. But if we consider what we are doing with loving purpose, then instead of just having the "loss" of the animal or plant, we are "gaining" awareness and connection with God and our world.

How does it bring holiness to ordinary acts? The idea of "elevating" things is about taking something above the ordinary to the holy. This text is telling us that we don't want to just kill plants and animals for food. We want to turn eating into a holy act by saying blessings when we slaughter the animals (part of the laws of kashrut) and when we eat the food.

#### 5 Your readiness to thank God after a meal is part of having "eaten your fill" [וְשָׂבַעְתָּ]. The command speaks not just to those who have taken care of their hunger but also, and especially, to those who are usually well satisfied.

(Itturei Torah, vol. 6, ed. Aaron Jacob Greenberg [Tel Aviv: Yavneh, from 1965], p. 65)



ACTIVITY 2 CONTINUES ON NEXT PAGE



How does this relate to saying the **בְּרַכַּת הַמִּזוֹן**? It refers directly to the command to thank God after a meal. However, it broadens the meaning of "well satisfied" to go beyond food to all the needs and pleasures of life.

How does it bring holiness to ordinary acts? It tells us that the command to thank God when you have "eaten your fill" means to be thankful for everything that we have. When the **בְּרַכַּת הַמִּזוֹן** says that God nourishes all, it means that everything that we have comes from God. It asks us to always be aware of our relationship with God and the gifts present in our lives.

Check your remarks on the commentaries before you complete this final part.



You have read different selections of Jewish tradition. You have thought about how we treat food and how eating can transform an ordinary activity into a holy action. Now you are ready to **create your own commentary on the verse**:

**וְאָכַלְתָּ וְשָׂבַעְתָּ, וּבֵרַכְתָּ אֶת־יְהוָה אֱלֹהֶיךָ**

And when you eat and you are satisfied, you will bless *Adonai*, your God.

*Deuteronomy 8:10*

Your commentary can be written, drawn, or danced. It can:

- Use words from the text itself to explain your ideas.
- Explain something that you think is not clear in the text (for example, what does it mean to be really satisfied, or what do you have to do to "bless"?).
- Take a bigger idea within the text to contemplate, for example, "What are we really blessing or thanking God for when we take this moment at our meal?"
- Explain any other idea that you have on this verse.

A written commentary on Deuteronomy 8:10 can go here:

Answers will be individual and might contribute to a bulletin board or alternative blessings at a class meal.

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Student \_\_\_\_\_ Date \_\_\_\_\_

## מִבְחָן בְּרַכַּת הַמָּזוֹן 23 Ramah

USE THE COPY OF THE PRAYER TO ANSWER QUESTIONS 1–4:

1. The בְּרַכַּת הַמָּזוֹן repeatedly mentions how God's goodness nourishes us and the entire world. On the copy of the prayer:
  - Circle **four** words or phrases that mention good things that God does for us or God's goodness.
  - Put a box around **four** words or phrases that mention God's nourishing us.
2. In the following spaces write a Hebrew word from the prayer made from the roots with these meanings:  
One word with the root meaning "do good" or "make better" is \_\_\_\_\_  
One word with the root meaning "compassionate" is \_\_\_\_\_  
One word with the root meaning "feed" or "nourish" is \_\_\_\_\_
3. There are three long blessings that end with a הַתִּמְנָה, a closing phrase. Find them on the copy of the blessing and underline the three הַתִּמְנוֹת.  
How do they all begin? \_\_\_\_\_  
What function does a הַתִּמְנָה serve? \_\_\_\_\_  
\_\_\_\_\_
4. The following are the themes (main ideas) from the three הַתִּמְנוֹת. On the prayer sheet, write each number next to the matching הַתִּמְנָה.
  - 1 Blesses God for Israel (for building Jerusalem)
  - 2 Blesses God for nourishing everything
  - 3 Blesses God for the land and nourishment

5. Write the number of the English phrase next to the matching Hebrew phrase. (There is one extra Hebrew phrase.)

- |   |                                |
|---|--------------------------------|
| 1. and you have eaten and are satisfied     | הוֹן אֶת־הַכֹּל _____          |
| 2. with loving-kindness and with compassion | הוֹן אֶת־הָעוֹלָם _____        |
| 3. who nourishes the world                  | בְּרוּךְ אַתָּה יי' _____      |
| 4. and (he) does good for all               | וְאָכַלְתָּ וְשָׂבַעְתָּ _____ |
| 5. who nourishes everything                 | וּמַטִּיב לְכָל _____          |
|   | בְּחֶסֶד וּבְרַחֲמִים _____    |

6. The biblical basis for the בְּרִכַּת הַמֶּזֶן is the phrase from Deuteronomy 8:10: וְאָכַלְתָּ וְשָׂבַעְתָּ וּבֵרַכְתָּ אֶת־יְהוָה אֱלֹהֶיךָ “And when you eat and you are satisfied, you will bless Adonai, your God.”

How might reciting this blessing make us more aware of the “possibility for holiness”?

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7. When are you aware of holiness in your daily life? (You can write or draw your answer.)

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# בְּרֵכַת הַמְּזוֹן

Leader:

1. חֲבֵרִים וְחִבְרוֹת, נִבְרָךְ!

Group first, then leader repeats:

2. יְהִי שֵׁם יי מְבָרָךְ מִעַתָּה וְעַד עוֹלָם.

Leader:

3. בְּרֵשׁוֹת הַחֲבֵרָה, נִבְרָךְ אֱלֹהֵינוּ שְׂאֲכָלְנוּ מִשְׁלֹ.

Group first then leader repeats:

4. בְּרוּךְ אֱלֹהֵינוּ שְׂאֲכָלְנוּ מִשְׁלֹ וּבִטְוִבו חַיֵּינוּ.

All:

5. בְּרוּךְ הוּא וּבְרוּךְ שְׁמוֹ.

6. בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,

7. הֵנָּה אֶת-הָעוֹלָם כֻּלּו בְּטוֹבו,

8. בָּחֵן בְּחֶסֶד וּבְרַחֲמִים.

9. הוּא נוֹתֵן לָחֶם לְכָל-בָּשָׂר, כִּי לְעוֹלָם חֲסִדוֹ.

10. וּבִטְוִבו הַגָּדוֹל תָּמִיד לֹא חָסֵר לָנוּ,

11. וְאֵל יַחֲסֵר לָנוּ מְזוֹן לְעוֹלָם וָעֶד.

12. בַּעֲבוּר שְׁמוֹ הַגָּדוֹל, כִּי הוּא אֵל זֶן וּמִפְרִנָּס לְכָל,

13. וּמִטֵּיב לְכָל, וּמַכִּין מְזוֹן לְכָל בְּרִיּוֹתָיו אֲשֶׁר בָּרָא.

14. בְּרוּךְ אַתָּה יי, הֵנָּה אֶת-הַכֹּל.

15. כִּפְתּוּב: וְאָכַלְתָּ וּשְׂבַעְתָּ, וּבִרְכָתְךָ אֶת-יי אֱלֹהֶיךָ

16. עַל הָאָרֶץ הַטּוֹבָה אֲשֶׁר נָתַן לָךְ.

17. בְּרוּךְ אַתָּה יי עַל הָאָרֶץ וְעַל הַמְּזוֹן.

18. וּבִנְהַ יְרוּשָׁלַיִם עִיר הַקֹּדֶשׁ בְּמַהֲרָה בְּיָמֵינוּ.

19. בְּרוּךְ אַתָּה יי, בּוֹנֵה בְּרַחֲמָיו יְרוּשָׁלַיִם. אָמֵן.

20. הֲרַחֲמֵנוּ, הוּא יִמְלֹךְ עָלֵינוּ לְעוֹלָם וָעֶד.

21. הֲרַחֲמֵנוּ, הוּא יִתְבָּרַךְ בְּשָׁמַיִם וּבָאָרֶץ.

22. הֲרַחֲמֵנוּ, הוּא יִשְׁלַח בְּרָכָה בְּבֵית הַזֶּה,

23. וְעַל שְׁלַחַן זֶה שְׂאֲכָלְנוּ עָלָיו.

**ZIMMUN**  
(Invitation)

**PART 1**  
Main  
Paragraph

**PART 2**

**PART 3**

**PART 4**

24. הִרְחֵמָן, הוּא יִשְׁלַח לָנוּ אֶת אֱלֹהֵינוּ הַנְּבִיא, זְכוּר לְטוֹב,  
25. וַיִּבְשְׁרֵנוּ בְּשׂוֹרוֹת טוֹבוֹת, יְשׁוּעוֹת וְנַחֲמוֹת.  
26. הִרְחֵמָן, הוּא יִנְחִילָנוּ יוֹם שְׂכָלוֹ שַׁבַּת וּמְנוּחָה לְחַיֵּי הָעוֹלָמִים.
27. עֲשֵׂה שָׁלוֹם בְּמִדְבָּרֵינוּ, הוּא יַעֲשֶׂה שָׁלוֹם עֲלֵינוּ  
28. וְעַל כָּל יִשְׂרָאֵל, וְעַל כָּל יוֹשְׁבֵי תֵבֶל, וְאָמְרוּ אָמֵן.  
29. יְיָ עֲזֵז לְעַמּוֹ יִתֵּן. יְיָ יְבָרֵךְ אֶת־עַמּוֹ בְּשָׁלוֹם.

CLOSING

Student \_\_\_\_\_ Date \_\_\_\_\_

## מִבְּחֵן בְּרַכַּת הַמְּזוֹן 23 Ramah

USE THE COPY OF THE PRAYER TO ANSWER QUESTIONS 1–4:

1. The בְּרַכַּת הַמְּזוֹן repeatedly mentions how God's goodness nourishes us and the entire world. On the copy of the prayer:

- Circle **four** words or phrases that mention good things that God does for us or God's goodness.
- Put a box around **four** words or phrases that mention God's nourishing us.

2. In the following spaces write a Hebrew word from the prayer made from the roots with these meanings:

One word with the root meaning “do good” or “make better” is בָּטוּבוֹ וּבְטוּבוֹ  
טוֹבוֹת לְטוֹב הַטּוֹבָה וּמַטִּיב

One word with the root meaning “compassionate” is הַרְחֵמֶן בְּרַחֲמָיו וּבְרַחֲמִים

One word with the root meaning “feed” or “nourish” is מְזוֹן הַמְּזוֹן הֵן

3. There are three long blessings that end with a הַתִּימָה, a closing phrase. Find them on the copy of the blessing and underline the three הַתִּימֹת.

How do they all begin? בְּרוּךְ אַתָּה יי

What function does a הַתִּימָה serve? The הַתִּימָה is the closing of the blessing. It expresses the theme or the main idea.

4. The following are the themes (main ideas) from the three הַתִּימֹת. On the prayer sheet, write each number next to the matching הַתִּימָה.

- 1 Blesses God for Israel (for building Jerusalem)
- 2 Blesses God for nourishing everything
- 3 Blesses God for the land and nourishment

5. Write the number of the English phrase next to the matching Hebrew phrase. (There is one extra Hebrew phrase.)

1. and you have eaten and are satisfied	הוֹן אֶת־הַכֹּל	5
2. with loving-kindness and with compassion	הוֹן אֶת־הָעוֹלָם	3
3. who nourishes the world	בְּרוּךְ אַתָּה יי	
4. and (he) does good for all	וְאָכַלְתָּ וְשָׂבַעְתָּ	1
5. who nourishes everything	וּמַטִּיב לְכָל	4
	בְּחֶסֶד וּבְרַחֲמִים	2

6. The biblical basis for the בְּרִכַּת הַמֶּזֶן is the phrase from Deuteronomy 8:10: וְאָכַלְתָּ וְשָׂבַעְתָּ וּבְרַכְתָּ אֶת־יְהוָה אֱלֹהֶיךָ “And when you eat and you are satisfied, you will bless Adonai, your God.”

How might reciting this blessing make us more aware of the “possibility for holiness”?

Answers will be individual but based on the blessing should include an appreciation for our connection with the cycle of life and God's blessing of life that we recognize through food. Eating can be an ordinary moment that we do several times a day, so we don't pay attention, or it can be a moment when we recognize the miracle that is our body and how it functions, how the natural world works to support all living things and how the technological world works as we all depend on each other to sustain ourselves with trust that the system will keep working. It's important for us to stop every day to recognize the “holiness” in what we think is such a simple, everyday event. Often we think of holiness as happening in the very special, once in a while events. Holiness can be in all of our actions and experiences if we pay attention.

7. When are you aware of holiness in your daily life? (You can write or draw your answer.)

This is a very individual answer. The student might recall a private moment, a time of community celebration or support, or moments in nature, prayer, sadness, or gladness. The task of the teacher is to challenge the student to discover that holiness is possible in what we consider the most mundane of places.



# בְּרַכַּת הַמְּזוֹן

Leader:

1. חֲבֵרִים וְחִבְרוֹת, נִבְרָךְ!

Group first, then leader repeats:

2. יְהִי שֵׁם יי מְבֹרָךְ מִעַתָּה וְעַד עוֹלָם.

Leader:

3. בְּרִשּׁוֹת הַחֲבֵרָה, נִבְרָךְ אֱלֹהֵינוּ שְׂאֻכְלָנוּ מִשְׁלוֹ.

Group first then leader repeats:

4. בָּרוּךְ אֱלֹהֵינוּ שְׂאֻכְלָנוּ מִשְׁלוֹ (וּבְטוֹבוֹ) חַיֵּינוּ.

All:

5. בָּרוּךְ הוּא וּבָרוּךְ שְׁמוֹ.

6. בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,

7. הַזֵּן אֶת-הָעוֹלָם כָּלוֹ (בְּטוֹבוֹ),

8. בַּחֵן בְּחֶסֶד וּבְרַחֲמִים.

9. הוּא נוֹתֵן לָחֶם לְכָל-בָּשָׂר, כִּי לְעוֹלָם חֶסֶד.

10. (וּבְטוֹבוֹ) הַגְּדוֹל תָּמִיד לֹא חָסֵר לָנוּ,

11. וְאֵל יַחֲסֵר לָנוּ מְזוֹן לְעוֹלָם וָעֶד.

12. בְּעֶבֶר שְׁמוֹ הַגְּדוֹל, כִּי הוּא אֵל זֶן וּמִפְרִנֵּס לְכָל,

13. (וּמַטִּיב לְכָל) וּמַכִּין מְזוֹן לְכָל בְּרִיּוֹתָיו אֲשֶׁר בָּרָא.

14. בָּרוּךְ אַתָּה יי, הַזֵּן אֶת-הַכָּל. 2

15. כִּפְתּוּב: וְאָכַלְתָּ וּשְׂבַעְתָּ, וּבְרַכְתָּ, אֶת-יי אֱלֹהֶיךָ

16. עַל הָאָרֶץ הַטּוֹבָה אֲשֶׁר נָתַן לָךְ.

17. בָּרוּךְ אַתָּה יי עַל הָאָרֶץ וְעַל הַמְּזוֹן. 3

18. וּבִנְיָה יְרוּשָׁלַיִם עִיר הַקֹּדֶשׁ בְּמַהֲרָה בְּיָמֵינוּ.

19. בָּרוּךְ אַתָּה יי, בּוֹנֵה בְּרַחֲמָיו יְרוּשָׁלַיִם. אָמֵן. 1

20. הִרְחַמְךָ, הוּא יִמְלֹךְ עָלֵינוּ לְעוֹלָם וָעֶד.

21. הִרְחַמְךָ, הוּא יִתְבָּרַךְ בְּשָׁמַיִם וּבָאָרֶץ.

22. הִרְחַמְךָ, הוּא יִשְׁלַח בְּרָכָה בְּבֵית הַזֶּה,

23. וְעַל שְׁלַחן זֶה שְׂאֻכְלָנוּ עָלָיו.

**ZIMMUN**  
(Invitation)

**PART 1**  
Main  
Paragraph

**PART 2**

**PART 3**

**PART 4**

24. הִרְחֵמְךָ, הוּא יִשְׁלַח לָנוּ אֶת אֱלֹהֵינוּ הַנְּבִיא, זְכוּר לְטוֹב.
25. וַיִּבְשְׂרֵנוּ בְּשׁוּרֹת טוֹבוֹת, יְשׁוּעוֹת וְנַחֲמוֹת.
26. הִרְחֵמְךָ, הוּא יִנְחִילָנוּ יוֹם שְׂכָלוֹ שַׁבַּת וּמְנוּחָה לְחַיֵּי הָעוֹלָמִים.
27. עֲשֵׂה שָׁלוֹם בְּמִדְּמוֹ, הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ
28. וְעַל כָּל יִשְׂרָאֵל, וְעַל כָּל יוֹשְׁבֵי תֵבֶל, וְאָמְרוּ אָמֵן.
29. יְיָ עֲזֵז לְעַמּוֹ יִתֵּן. יְיָ יְבָרֵךְ אֶת־עַמּוֹ בְּשָׁלוֹם.

CLOSING