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Anyone you invite to collaborate with you will see everything posted to this haggadah and will have full access to edit clips. Birkat Hamazon, the blessing after the meal, is also known colloquially as “benching,” the English version of the Yiddish term bentshn, which means to bless.This blessing (which is actually a series of blessings) is mandated for use following any meal in which bread has been eaten, since according to Jewish law, eating bread officially constitutes a meal. Birkat Hamazon can be said sitting at the same table or in view of the same table where the meal was eaten. At weddings or Shabbat meals, it is often said communally.Read the full text of the Birkat Hamazon in Hebrew and English here. Scroll down to listen to the Birkat Hamazon.Reciting the blessing after the meal is a mitzvah written in the Torah. Deuteronomy 8:10 states, “And you shall eat and be satisfied, and bless Adonai your God for the good land which God has given you.” Before saying Birkat Hamazon, many people recite a psalm recalling the destruction of the Temple. On Shabbat and festivals, Psalm 126 is sung, recalling God’s promise to return the people of Israel to its homeland. On other days, Psalm 137, which mourns for the Jewish people during the Babylonian exile, is sometimes recited.When three or more people (for traditional Jews, three or more men) have eaten together, a short back-and-forth invitation, called a zimmun, precedes the prayer: The leader invites everyone present at the meal to recite the blessing, and they respond with words of praise for God. At a wedding meal, additional lines of praise are added.When 10 or more have eaten together, God’s name is added to the zimmun. There is also a custom of saying Birkat Hamazon over a cup of wine when 10 people, or more, eat communally.The Blessings’ StructureStructurally, Birkat Hamazon is composed of four blessings. The first blessing, also called birkat hazan, praises God for sustaining life and providing food for all creatures. Often when a group has eaten together this blessing is sung out loud.The second blessing, birkat ha’aretz, thanks God for being compassionate and nourishing the Jewish people, both with food and with Torah. It recapitulates Jewish history from the Exodus to the conquering of the land of Canaan. The blessing also mentions that just as God sustained the Jewish people in the desert, so too God currently sustains them and will do so in the future. In this second blessing, additional paragraphs are added during Purim and Hanukkah. Today, some Jews add a paragraph for Yom Ha’atzmaut-Israel’s Independence Day–here, as well.The third blessing, birkat Yerushalayim, begs God to be merciful and continue to support the Jewish people. Whereas the first two blessings praise God, this blessing changes tone, adding a plea to God to quickly rebuild Jerusalem.The fourth and final blessing, birkat hatov v’hameitiv, stresses the various positive manifestations of the relationship between the Jewish people and God. This blessing ends by voicing the hope that “God will never deny us anything good.”After the fourth blessing, a series of short liturgical statements, all beginning with the word harahaman, “may the compassionate One,” follows. Each of these asks for a particular gift from God.One beseeches God to eternally stay the ruler of the Jewish people. Another requests that God grant the speaker an honorable livelihood, send the messiah, and bestow special blessings for others at the table. In communal settings, this litany of blessings will sometimes be read aloud by the leader, after which the others answer “Amen” to each one.Different communities such as Ashkenazic, Sephardic, Italian, and Yemenite, have variations to the Birkat Hamazon. Words are added to the four main blessings, and some phrases are reordered, added, or omitted. The greatest range of variation appears after the four main blessings, in the harahaman section. Spanish and Portugese Jews may also recite a Ladino song entitled “Bendigamos,” or “We will bless,” after Birkat Hamazon is finished.History of the Birkat HamazonThe four main blessings were written down in the Talmud tractate Berachot. Traditionally the first blessing is attributed to Moses, the second to Joshua, the third to David and Solomon, and the fourth to the rabbis from Yavneh.Yet the exact wording of the blessings is simply hinted at, not explicitly stated. The Talmud only mentions the blessings by their titles and final lines. These brief, talmudic versions have, in recent times, served as a precedent for shortened texts of Birkat Hamazon.When bread has not been eaten at a meal, a different blessing, the brakha aharonah or the “end blessing,” is said. It has similar text to a shortened version of Birkat Hamazon, touching on all the themes, but with fewer blessings. This can be found in most bentschers, small booklets containing the blessing after the meal and other festive songs. You can purchase a bentscher online or at your local Judaica store. They also are frequently distributed at weddings and bar/bat mitzvah celebrations.Listen to the Birkat Hamazon (courtesy of Mechon Hadar) Pronounced: ah-doe-NYE, Origin: Hebrew, a name for God. Pronounced: beer-KAHT hah-mah-ZONE, Origin: Hebrew, Grace After Meals, the blessing thanking God for the food. Pronounced: MITZ-vuh or meetz-VAH, Origin: Hebrew, commandment, also used to mean good deed. Pronounced: seh-FAR-dik, Origin: Hebrew, describing Jews descending from the Jews of Spain. Pronounced: shuh-BAHT or shah-BAHT, Origin: Hebrew, the Sabbath, from sundown Friday to sundown Saturday. Pronounced: TALL-mud, Origin: Hebrew, the set of teachings and commentaries on the Torah that form the basis for Jewish law. Comprised of the Mishnah and the Gemara, it contains the opinions of thousands of rabbis from different periods in Jewish history. Empower your Jewish discovery, daily That is how a leader begins the Birkat HaMazon, the blessing recited after a meal. When I think about the process that led to the publication of Birkon Mikdash M’at: NFTY’s Bencher, this proclamation resonates like the beautiful walls of sound created by NFTYites and campers as they sing this blessing. N’vareich! Let’s praise NCSY (the youth movement of the Orthodox Union) and USY (the youth movement of Levited Synagogue of Conservative Judaism). Let’s praise these youth groups who led their respective Movements in the creation of their benchers (Yiddish: small booklet containing Birkat HaMazon). Had it not been for their leadership and their benchers, I might never have been inspired to create a resource to better reflect Reform custom and ideology. In fact, before the Birkon Mikdash M’at: NFTY’s bencher was created, the Reform movement did not have its own bencher. This became the first book that provided a portable package of not only the Birkat Hamazon, but of songs and blessings that authentically reflect Reform practice. N’vareich! Let’s praise the NFTY Boards that came before me. Let’s praise their wise vision to establish a fund specifically designed for a NFTY Board member’s project. Had it not been for that special projects fund, this bencher would just have been a nice idea. Instead, NFTY had the resources to pilot the first edition at the 2005 NFTY Convention in Los Angeles. N’vareich! Let’s praise the leadership of NFTY, the URJ, the CCAR Press, and the URJ Press. Let’s praise Rabbi Matt Soffer, Rabbi Daniel Freeland, Hope Chernak, Rabbi Eve Rudin Kleinman, Rabbi Michael Friedman, Rabbi Andrew Davids, and Rabbi Sue Ann Wasserman for putting the proper pieces in place for the Reform Movement to reap the benefits of a joint project. Had it not been for their teamwork, our Bencher may never have seen the light of day. N’vareich! Let’s praise the fact that the Birkon Mikdash M’at: NFTY’s Bencher was printed in time to be released at the 2005 URJ Biennial in Houston. N’vareich! Let’s praise the camps, NFTY regions, synagogues, and other groups who use our Bencher in their communities to facilitate and enhance the joy of singing in groups, the ritual moments of holiday observance, and the spiritual experience of Shabbat. N’vareich! Let’s praise the future. Let’s praise the teen leaders who have held up our Bencher as a model for creating meaningful change in our Movement. We do not yet know exactly how they will impact the future of Reform Judaism. But we do know what we will say as we celebrate their accomplishments: “Please turn to page 25... Chaveirai, n’vareich! Friends, let’s praise!” Almost exactly six years ago, I ran for NFTY-TOR regional president. I lost. And yet when I look back at my election materials in a bout of nostalgia, I stand by absolutely everything I said, now having seen how much the ideas I mentioned still influence me and the way I think about leadership, both personally and as an organizer working with NFTY and Reform Jewish teen leadership. NFTY has been very busy the past few months and will soon install a new North American board. On March 7, the NFTY General Board met to participate in our annual mid-term Asefah to elect our next NFTY North American Board and celebrate all of our successes in a year full of unprecedented challenges.

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