



For Love is as Fierce as Death

Modern Women's Midrash as a Tool for Reading our Most Difficult Texts

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Text 1:

Tanot, Jephthah's Daughter

Rivka Lubitch

She was an only child, he had no other son or daughter (Judg 11:34).

The Shekhinah said to Jephthah's daughter: Jephthah had no progeny from you, and on earth they don't know that a woman has a name of her own, even without having a son or daughter. Sit with me in heaven, and weep for this. On earth they call you "Jephthah's daughter," and I will call you "Tanot."

And why was she called "Tanot"? Because it is written, And so since long ago, the daughters of Israel go to wail (letanot) for the daughter of Jephthah the Gileadite, four days a year (Judg 11:40). And they said, tanot does not mean wailing but is the name of Jephthah's daughter. And what does she do? She sits in heaven and listens to the stories of the earthly daughters of Israel, and then sits by the Shekhinah and bewails their sorrows in Her ear, prays for them and pleads their righteousness.

'וְרַק הָיָא יְחִידָה אֵין לוֹ מִמֶּנּוּ בֶן אוֹ בַת' (שופטים יא, לד)

אמרה לה השכינה לבת יפתח: לא היה לו, ליפתח, ממך בן או בת, ובארץ אינם יודעים שלאשה שם משלה, ואין היא צריכה לא בן ולא בת. שבי עמי במרומים, ובכי על זאת. בארץ קראו לך 'בת יפתח', ואני אקרא לך 'תנות'.

ולמה נקרא שמה 'תנות'? לפי שנאמר 'מִיָּמִים יְמִימָה תִּלְכְּנָה בְּנוֹת יִשְׂרָאֵל, לְתַנּוֹת, לְבַת יִפְתָּח הַגִּלְעָדִי אַרְבַּעַת יָמִים בַּשָּׁנָה' (שופטים יא, מ). ואמרו אין 'לתנות' לשון בכי, אלא 'תנות' שמה של בת יפתח הוא. היא תנות היא בת יפתח. ומה עושה? יושבת במרומים, ושומעת סיפוריהן של בנות ישראל אשר בארץ, ואחר יושבת אצל השכינה ומתנה באוזניה צרותיהן, מתפללת בעבורן ומלמדת עליהן זכות.



Sources:

Judges 11:39-40

<p>After two months' time, she returned to her father, and he did to her as he had vowed. She had never known a man. So it became a custom in Israel</p> <p>For the maidens of Israel to go every year, for four days in the year, and chant dirges for the daughter of Jephthah the Gileadite.</p>	<p>וַיְהִי מִקֵּץ שְׁנַיִם חֳדָשִׁים וַתָּשָׁב אֶל-אָבִיהָ וַיַּעַשׂ לָהּ אֶת-נִדְרוֹ אֲשֶׁר נָדָר וְהָיָא לֹא-יָדְעָה אִישׁ וַתְּהִי-חֹק בְּיִשְׂרָאֵל:</p> <p>מִיָּמִים יָמִימָה תִּלְכְּנָה בָּנוֹת יִשְׂרָאֵל לַתְּנוּת לַבַּת-יִפְתָּח הַגִּלְעָדִי אַרְבַּעַת יָמִים בַּשָּׁנָה: {פ}</p>
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Text 2:

For Love is as Fierce as Death <i>Tamar Biala</i>	עֲזָה כְּמוֹת אֶהְבָּה תמר ביאלה
<p>Rav Yehudah said: Yet, let us fondly remember that man, and Hanania ben Hizkiyah was his name, if not for him, the book of Ezekiel would have been hidden away, for it contradicted things in the Torah. What did he do? They brought him three hundred kegs of oil, and he sat in an attic, and searched it with Midrash.</p> <p>(BT Hagiga 13a)</p> <p>Rabbi Aqiva said: God forbid! Not a single Israelite ever disagreed and said that the Song of Songs does not render one's hands impure, for all of eternity in its entirety is not as worthy as the day on which Song of Songs was given to Israel, for all the scriptures are holy, and the Song of Songs is the holy of holies.</p> <p>(Mishna, Yadaym 3:1)</p> <p>Tanot asked the <i>Shekhinah</i>: What did Yehezkel say that contradicted the Torah?</p> <p>She answered: He did not fulfill <i>be loving to your neighbor like yourself</i> (Lev. 19:18). For when he wanted to tell Israel how God chose them for a people and how they betrayed Him, and to comfort them – that terrible things would befall them one day out of the blue and</p>	<p>אמר רב יהודה: ברם, זכור אותו האיש לטוב, וחנניה בן חזקיה שמו, אלמלא הוא נגנז ספר יחזקאל, שהיו דבריו סותרין דברי תורה. מה עשה? העלו לו שלוש מאות גרבי שמן, וישב בעלייה ודרשו.</p> <p>(בבלי חגיגה, יג ע"א)</p> <p>אמר רבי עקיבא: חס ושלום לא נחלק אדם מישראל על שיר השירים שלא תטמא את הידים, שאין כל העולם כלו כדאי כיום שניתן בו שיר השירים לישראל, שכל כתובים קדש ושיר השירים קודש קדשים.</p> <p>(משנה ידים, ג, א)</p> <p>שאלה תנות לשכינה: מה היו אותם דברי יחזקאל שסותרין דברי תורה? השיבה לה: שלא קיימו בנשים 'וְאָהַבְתָּ לְרֵעֶךָ כָּמוֹךָ' (ויקרא יט, יח). שכשבקש לומר להם לבני ישראל כיצד בחר ה' בם לעם וכיצד בגדו בו, ולנחמם - שיבואו צרות שלהם יום</p>



they will again be loved by Him – he told them all this through a parable, and that parable, it was cruel and humiliated the women of the world.

Tanot asked: And what were the three hundred kegs of oil that they brought up to him, to Hananiah ben Hizkiyah, that he would interpret Yehezkel?

She said: They brought him the Song of Songs, as is written, *Your ointments smell sweet, your name is like finest oil, that is why the maidens love you* (Cant. 1:3).

Tanot asked: And how can one interpret Yehezkel with Shir Ha-Shirim?

The *Shekhinah* answered: Yehezkel said: *You were still naked and bare when I passed by you and saw that your time for love had arrived, So I spread my robe over you and covered your nudity and I swore a covenant to you – declares the Lord God – and so you were mine.* (Ezek. 16:7-8)

Comes Shir Ha-Shirim and says: *Let's rise early to the vineyards, we'll see if the vine has flowered, if the pomegranates have bloomed, there I'll give my love to you.* (Cant. 7:13)

Yehezkel said, *Like mother, like daughter; you are your mother's daughter, she who rejected her man and children,* (Ezek. 16:44-45)

Comes Shir Ha-Shirim and says, *Till I brought him to my mother's house, to the chamber of she who conceived me* (Cant. 3:4) *I would lead you, I would bring you to my mother's house* (Cant. 8:2) *Under the apple tree I roused you, it was there your mother conceived you* (Cant. 8:5)

Yehezkel said: *I clothed you...wound fine linen about your head, and dressed you in silks* (Ezek. 16:10)

Comes Shir Ha-Shirim and says: *Let me see your face* (Cant. 2:14) *Turn back, turn back that we might gaze upon you* (Cant. 7:1).

אחד לתומם ויהיו שוב אהובים עליו
יתברך - סיפר להם אותו הענין
בלשון משל, ואותו משל, אכזרי היה
ומבייש נשים שבעולם.

שאלה תנות: ומהם שלוש מאות
גרבי שמן שהעלו לו, לחנניה בן
חזקיה, שידרוש את יחזקאל?
השיבה לה: שהעלו לו את שיר
השירים שנאמר 'לְרִיחַ שְׁמֶנִךָ טוֹבִים
שְׁמֶן תִּזְרַק שְׁמֶךָ עַל כֵּן עֲלֹמוֹת
אֲהִבּוּךָ' (שה"ש א, ג).

שאלה תנות: ומהי לדרוש יחזקאל
עם שיר השירים?
השיבה לה השכינה:
אמר יחזקאל: 'וְאָעֲבֹר עָלֶיךָ וְאֶרְאֶה
וְהִנֵּה עֵתָּה עֵת דְּדִים וְאֶפְרֹשׁ כְּנָפֵי
עָלֶיךָ וְאֶכְסֶה עָרוֹתֶיךָ וְאֶשְׁבַּע לָךְ
וְאֶבּוֹא בְּבְרִית אֵתְךָ נָאֻם אֲדֹנָי ה' וְתָהִי לִי'
(יחזקאל טז, ח)
בא שיר השירים ואמר: 'נִשְׁכַּיְמָה
לְכַרְמִים נִרְאָה אִם פָּרְחָה הַגֶּפֶן פָּתַח
הַסְּמָדָר הִנְצוּ הָרְמוֹנִים שֵׁם אֶתְּנָן אֶת
דָּדִי לָךְ' (שה"ש ז, יג)

אמר יחזקאל: 'כְּאִמָּה בָּתָּה. בֵּת אִמִּי
אֶת גֻּעַלְתָּ אִישָׁה וּבְנֶיךָ' (יחזקאל טז, מד-מה)
בא שיר השירים ואמר: 'עַד
שֶׁהֵבִיאֲתִיו אֶל בֵּית אִמִּי וְאֶל חֲדָר
הוֹרְתִי' (שה"ש ג, ד) 'אֶנְהַגֶּה אֲבִיאֶךָ
אֶל בֵּית אִמִּי' (שה"ש ח, ב) 'תַּחַת
הַתְּפוּחַ עוֹרְרִתִּיךָ שְׁמָה חִבַּלְתָּךְ אִמִּיךָ'
(שה"ש ח, ה)

אמר יחזקאל: 'וְאֶלְבִּישֶׁךָ ... וְאֶנְעִלֶךָ
... וְאֶחֱבֹשֶׁךָ ... וְאֶכְסֶהךָ ...'
(יחזקאל טז, י)
בא שיר השירים ואמר: 'הֲרֵאִינִי אֶת
מֶרְאִיךָ' (שה"ש ב, יד) 'שׁוּבִי שׁוּבִי
וְנִחַזְּךָ בָּךְ' (שה"ש ז, א)



Yehezkel said: *And you will be too ashamed to open your mouth again* (Ezek. 16: 63).

Comes Shir Ha-Shirim and says, *O you who linger in the garden, a lover is listening, let me hear your voice.* (Cant. 8:13)

Yehezkel said: *Now I will raise my arm against you...and give you over to your enemies* (Ezek. 16:27) *I will direct bloody and passionate fury against you; I will deliver you into their hands and they will tear down...and level...and strip you...and take...and gather a mob and pelt you with stones and pierce you with their swords...and punish you.* (Ezek. 16:38-41).

Comes Shir Ha-Shirim and says: *A king is held captive in the tresses* (Cant. 7:6) and says: *Let me be a seal upon your hand* (Cant. 8:6).

Yehezkel said: *Confident in your beauty and fame, you played the whore* (Ezek. 16:15). Comes Shir Ha-Shirim and says: *If you don't know, O fairest of women, go out...* (Cant. 1:8) and added *Arise my darling, my fair one, come away!* (Cant. 2:10).

Yehezkel said: *I will establish my covenant with you* (Ezek. 16:62), and *Your beauty won you fame among the nations, perfected through the splendor which I bestowed on you – declares the Lord God* (Ezek. 16:14).

Comes Shir Ha-Shirim and says, *O would that you were my brother* (Cant. 8:1) and *My beloved is mine and I am his* (Cant. 2:16).

And so it was that the *Shekhinah* said to Tanot: *Draw me after you, narutzu- let's run!* (Cant. 1:4). Don't read it as *narutzu*, but rather *nirtzeh*, let's desire. For there is no love where there is no will, and there is no faithfulness where there is no trust, and all the Scriptures are holy and Shir Ha-Shirim is the holy of holies.

אמר יחזקאל: 'וְלֹא יִהְיֶה לָךְ עוֹד פִּתְחוֹן פֶּה' (יחזקאל טז, כג)
בא שיר השירים ואמר: 'הַשְּׁמִיעֲנִי אֶת קוֹלְךָ' (שה"ש ב, יד) 'חֲבֵרִים מְקַשְׁבִּים לְקוֹלְךָ הַשְּׁמִיעֲנִי' (שה"ש ח, יג)

אמר יחזקאל: 'וְהִנֵּה נָטִיתִי יָדִי עֲלֶיךָ ... וְאַתָּנָה בְּנֹפֶשׁ שְׂנְאוֹתֶיךָ' (יחזקאל טז, כז) 'וְנִתְּתֶיךָ דָם חֲמָה וְקִנְאָה וְנִתְּתִי אֹתְךָ בְּיָדָם וְהָרְסוּ ... וְנִתְּצוּ ... וְהַפְּשִׁיטוּ ... וְלָקְחוּ ... וְהָעֵלּוּ עֲלֶיךָ קֶהֱל וְרָגְמוּ אוֹתְךָ בָּאֶבֶן וּבִתְקוּךָ בְּחִרְבוֹתָם ... וְעָשׂוּ בְךָ שְׁפָטִים...' (יחזקאל טז, לח-מא)
בא שיר השירים ואמר: 'מֶלֶךְ אֲסוּר בְּרֶהֱטִים' (שה"ש ז, ו) ואמר 'שִׁימְנִי כְּחוֹתֶם עַל דְּרוֹעֶךָ' (שה"ש ח, ו)

אמר יחזקאל: 'וְתִבְטַחִי בִּיפִיךָ וְתִזְנִי עַל שִׁמְךָ' (יחזקאל טז, טו) 'וְתִרְבִּי אֶת תִּזְנוֹתְךָ לְהַכְעִיסֵנִי' (יחזקאל טז, כו)
בא שיר השירים ואמר: 'אִם לֹא תִדְעִי לָךְ הִיפָּה בְּנָשִׁים צְאִי לָךְ' (שה"ש א, ח) והוסיף 'קוֹמִי לָךְ רַעֲיָתִי יִפְתִּי וְלֹכִי לָךְ' (שה"ש ב, י)

אמר יחזקאל: 'וְהִקִּימֹתִי אֲנִי אֶת בְּרִיתִי אִתְּךָ' (יחזקאל טז, כב) 'וַיֵּצֵא לָךְ שֵׁם בְּגוֹיִם בִּיפִיךָ כִּי כָלִיל הוּא בְּהֶדְרִי אֲשֶׁר שִׁמְתִּי עֲלֶיךָ' (יחזקאל טז, יד)
בא שיר השירים ואמר: 'מִי יִתְּנֶךָ כָּאֵחָ לִי' (שה"ש ח, א) 'דִּוְדִי לִי וְאֲנִי לוֹ' (שה"ש ב, טז)

על כן אמרה לה שכינה לתנות: 'מְשַׁכְּנִי אַחֲרֶיךָ נְרוּצָה' (שה"ש א, ד) אל תקרי 'נְרוּצָה' אלא 'נְרָצָה' שאין אהבה במקום שאין בו רצון ואין נאמנות במקום שאין בו אמון וכל הכתובים קודש ושיר השירים קודש קודשים!



Sources:

Ezekiel 16:1-15

The word of the LORD came to me:
 O mortal, proclaim Jerusalem's abominations to her,
 and say: Thus said the Lord GOD to Jerusalem: By origin
 and birth you are from the land of the Canaanites—your
 father was an Amorite and your mother a Hittite.
 As for your birth, when you were born your navel cord was
 not cut, and you were not bathed in water to smooth you;
 you were not rubbed with salt, nor were you swaddled.
 No one pitied you enough to do any one of these things
 for you out of compassion for you; on the day you were
 born, you were left lying, rejected, in the open field.
 When I passed by you and saw you wallowing in your
 blood, I said to you: "Live in spite of your blood." Yea, I
 said to you: "Live in spite of your blood."
 I let you grow like the plants of the field; and you
 continued to grow up until you attained to womanhood,
 until your breasts became firm and your hair sprouted.
 You were still naked and bare
 when I passed by you [again] and saw that your time for
 love had arrived. So I spread My robe over you and
 covered your nakedness, and I entered into a covenant
 with you by oath—declares the Lord GOD; thus you
 became Mine.
 I bathed you in water, and washed the blood off you, and
 anointed you with oil.
 I clothed you with embroidered garments, and gave you
 sandals of dolphin leather to wear, and wound fine linen
 about your head, and dressed you in silks.
 I decked you out in finery and put bracelets on your arms
 and a chain around your neck.
 I put a ring in your nose, and earrings in your ears, and a
 splendid crown on your head.
 You adorned yourself with gold and silver, and your
 apparel was of fine linen, silk, and embroidery. Your food
 was choice flour, honey, and oil. You grew more and more

יְהִי דְבַר-יְהוָה אֵלַי לֵאמֹר:
 בֶּן-אָדָם הוֹדַע אֶת-יְרוּשָׁלַם
 אֶת-תּוֹעֲבֹתֶיהָ:
 וְאָמַרְתָּ כֹה-אָמַר אֲדֹנָי יְהוִה
 לִיְרוּשָׁלַם מִכְרַתְּךָ וּמִלְדֹתֶיךָ מֵאֶרֶץ
 הַכְּנַעֲנִי אֲבִיךָ הָאֱמֹרִי וְאִמְךָ חִתִּית:
 וּמִלְדוֹתֶיךָ בְּיוֹם הַוֹלֵדֶת אוֹתְךָ
 לֹא-כָרַת שָׁרֶךְ וּבָמִים לֹא-רָחַצְתָּ
 לְמַשְׁחֵי וְהַמֶּלֶח לֹא הִמְלַחְתָּ וְהַחֲתַל
 לֹא חִתַּלְתָּ:
 לֹא-חָסָה עֲלֶיךָ עֵינִי לַעֲשׂוֹת לָךְ אַחַת
 מֵאֵלֶּה לְחַמְלָה עָלֶיךָ וְתִשְׁלַכִּי אֶל-פְּנֵי
 הַשָּׂדֶה בְּגִעַל נַפְשֶׁךָ בְּיוֹם הַלֵּלֶת
 אֶתְךָ:
 וְאָעֲבַר עָלֶיךָ וְאַרְאֶךָ מִתְּבוֹסֶסֶת
 בְּדַמֶּיךָ וְאָמַר לָךְ בְּדַמֶּיךָ חַיִּי וְאָמַר
 לָךְ בְּדַמֶּיךָ חַיִּי:
 וְרִבְבָה כְּצֶמַח הַשָּׂדֶה נִתְּתִיךָ וְתִרְבִּי
 וְתִגְדְּלִי וְתִבְאִי בַעֲדֵי עֲדָיִים שָׂדִים
 נָכְלוּ וְשִׁעָרְךָ צִמַּח וְאֶת עֵרֶם וְעָרְיָה:
 וְאָעֲבַר עָלֶיךָ וְאַרְאֶךָ וְהִנֵּה עֵתְךָ עֵת
 דָּדִים וְאֶפְרֹשׁ כִּפִּי עָלֶיךָ וְאֶכְסֶה
 עֲרוֹתְךָ וְאֶשְׁבַּע לָךְ וְאֶבְּאוּ בְּבֵרִית
 אִתְךָ נָאֻם אֲדֹנָי יְהוִה וְתִהְיִי-לִי:
 וְאַרְחֲצֶךָ בְּמִים וְאֶשְׁטֹף דַּמֶּיךָ מֵעַלְיֶךָ
 וְאֶסְכָּךָ בַּשֶּׁמֶן:
 וְאֶלְבִּישְׁךָ רֻקְמָה וְאֶנְעִלְךָ תַּחֲשׁ
 וְאֶחְבֹּשְׁךָ בַּשֵּׁשׁ וְאֶכְסֶךָ מִשִּׁי:
 וְאָעֲדֶךָ עָדִי וְאֶתְּנֶה צְמִידִים עַל-יְדֶיךָ
 וְרִבִּיד עַל-גְּרוֹנְךָ:
 וְאֶתֵּן לָּךְ עַל-אֶפֶר וְעִגְלִים
 עַל-אֲזְנוֹךָ וְעֵטְרֶת תְּפָאֶרֶת בְּרֹאשְׁךָ:
 וְתַעֲדִי זָהָב וְלֶסֶף וּמִלְּבוּשֶׁךָ (שִׁשִּׁי)
 [שֵׁשׁ] וּמִשִּׁי וְרֻקְמָה סֵלֶת וּדְבָשׁ
 וְשֶׁמֶן (אֶכְלֹתִי) [וְאֶכְלֹתִי] וְתִיפִי בְּמָאֵד
 מָאֵד וְתִצְלַחִי לְמִלּוּכָה:



<p>beautiful, and became fit for royalty. Your beauty won you fame among the nations, for it was perfected through the splendor which I set upon you—declares the Lord GOD. But confident in your beauty and fame, you played the harlot: you lavished your favors on every passerby; they were his.</p>	<p>וַיֵּצֵא לָהּ שֵׁם בְּגוֹלָם בִּיפְיָהּ כִּי אֵל כָּלִיל הוּא בַּהֲדָרִי אֲשֶׁר-שָׁמַתִּי עָלֶיהָ נָאֻם אֲדֹנָי יְהוֹה: וַתִּבְטְחִי בִּיפְיָהּ וַתִּזְנֶה עַל-שִׁמְךָ וַתִּשְׁפְּכִי אֶת-תִּזְנוּתְיָהּ עַל-כָּל-עוֹבֵר לִוְיָהּ:</p>
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Passover Hagaddah, Maggid

<p>"And numerous" - as it is stated (Ezekiel 16:7), "I have given you to be numerous as the vegetation of the field, and you increased and grew and became highly ornamented, your breasts were set and your hair grew, but you were naked and barren." "When I passed by you and saw you wallowing in your blood, I said to you: "Live in spite of your blood." Yea, I said to you: "Live in spite of your blood."</p>	<p>וְרַב. כָּמָה שְׁנֵאֲמַר: רַבְּבָה כְּצֶמַח הַשָּׂדֶה נִתְתִּיהָ, וַתִּרְבִּי וַתִּגְדְּלִי וַתִּבְאִי בַעֲדֵי עַדִּים, שְׂדִים נִכְנֹו וַשְּׁעָרָה צִמַּח, וְאֵת עֶרְם וְעָרִיהָ. וְאָעֵבַר עָלֶיהָ וְאָרָאָה מִתְּבוֹסֶסֶת בְּדַמֶּיהָ, וְאָמַר לָהּ בְּדַמֶּיהָ חַיִּי, וְאָמַר לָהּ בְּדַמֶּיהָ חַיִּי.</p>
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Blessing for naming a baby at a Bris

<p>Our God and God of our fathers, preserve this child to his father and his mother, and let his name be called in Israel (the child's Hebrew name) son of (father's Hebrew name). May his father rejoice in his offspring and may his mother exult in the fruit of her womb; as it is written: Let your father and your mother rejoice, and let her who gave birth to you exult.¹ <i>Proverbs 23:25</i>. And it is said: <u>And I passed by you and saw you staggering in your blood, 'and I said to you, In your blood live!'</u> <u>'And I said to you, in your blood live!'</u>² <i>Ezekiel 16:6</i>. And it is said: He remembered His covenant forever, the word which He commanded to a thousand generations. Which He made as a treaty with Abraham, and which was His oath to Isaac. And He established it for Jacob as a statute, for Israel as an everlasting covenant.³ <i>Psalms 105:8-10</i>. And it is said: Abraham circumcised his son Isaac when he was eight days old, as God had commanded him.⁴ <i>Genesis 21:4</i>. Thank Adonoy for He is good, for His kindness endures forever. Thank Adonoy, for He is good, for His kindness endures forever. This</p>	<p>אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, קִיֵּם אֶת הַיָּלֶד הַזֶּה לְאָבִיו וּלְאִמּוֹ וַיִּקְרָא שְׁמוֹ בְּיִשְׂרָאֵל (פְּלוֹנִי) בֶּן (פְּלוֹנִי) יִשְׁמַח הָאָב בְּיוֹצֵא חֻלְצִיו, וַתִּגַּל אִמּוֹ בִּפְרִי בִטְנָהּ. כִּפְתּוּב, יִשְׁמַח אָבִיךָ וְאִמְךָ וַתִּגַּל יוֹלְדֶתְךָ. וְנֹאמַר, וְאָעֵבַר עָלֶיךָ וְאָרָאָה מִתְּבוֹסֶסֶת בְּדַמֶּיהָ. וְאָמַר לָהּ בְּדַמֶּיהָ חַיִּי. וְאָמַר לָהּ בְּדַמֶּיהָ חַיִּי. וְנֹאמַר, זָכַר לְעוֹלָם בְּרִיתוֹ, דְּבַר צִוָּה לְאֶלֶף דּוֹר. אֲשֶׁר כָּרַת אֶת אַבְרָהָם וַשְּׁבוּעָתוֹ לְיִשְׁחָק וַיַּעֲמִידָהּ לְיַעֲקֹב לְחֹק, לְיִשְׂרָאֵל בְּרִית עוֹלָם. וְנֹאמַר, וַיִּמַּל אַבְרָהָם אֶת יִצְחָק בְּנוֹ בֶּן שְׁמוֹנֶת יָמִים, כְּאֲשֶׁר צִוָּה אֹתוֹ אֱלֹהִים: הוֹדוּ לַיהוָה כִּי טוֹב, כִּי לְעוֹלָם חֲסִדוֹ הוֹדוּ לַיהוָה כִּי טוֹב, כִּי לְעוֹלָם חֲסִדוֹ זֶה הַקָּטָן</p>
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little child— (child's Hebrew name) son of (father's Hebrew name) may he become great. Even as he entered into the covenant, so may he enter into the [study of] Torah, chupah [the nuptial canopy] and good deeds.

(פלוני) בן (פלוני) גדול יהיה,
קָשָׁם שְׁנִכְנֹס לְבְרִית, כֵּן יִכְנֹס
לְתוֹרָה וּלְחֻפָּה וּלְמַעֲשִׂים
טוֹבִים:

