

Table of Contents: Bar/Bat Mitzvah Packet

- Table of Contents.....p. 0
- Trope Background.....pp. 1-2
- Trope Symbols.....pp. 3-6
- The Trope Song.....p. 7
- Torah Blessings & Blessings for Tallit and Tefillin.....p. 8
- Blessing Before the Haftarah.....p. 9
- Blessing After the Haftarah.....pp. 10-11
- Chanting the Shma.....pp. 12-14
- Blessing After the Haftarah for Festivals including Shavuot.....p. 15
- Friday Night Kiddush.....p.16
- Shema for Taking Out the Torah.....p. 17
- Saturday Noon Kiddush.....p. 18
- Bar and Bat Mitzvah CD List also at <https://tiofnatick.org/Torah>p. 19

All material in the packet, plus recordings, and musical notation of the trope, can be found on the Temple Israel of Natick website, on this page:

<https://www.tiofnatick.org/Torah>

Please come to class each week, prepared, and with:

- 1) **A binder or folder with this packet in it** (there will be more handouts during the year as well)
- 2) **A set of highlighters** (with yellow, blue, green, pink, purple, orange)

The **Recommended Daily Allowance of practice** is about 10-15 minutes each day to complete your weekly assignments. Once you've begun individual bar/bat mitzvah lessons, this increases to 20-30 minutes a day. Class assignments will be emailed out regularly, and if an email hasn't come yet, please review the previous week's assignment. Feel free to call or email with questions.

Thank you!

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Bar/Bat Mitzvah Trope Packet: A guide to the Cantillation

Trope, or Cantillation, serves three main purposes:

1. Trope provides a **MELODY** to our ancient texts, preserving a tradition that goes back hundreds if not thousands of years, and providing a musical illustration of the words. This melody also has the effect of beautifying the chant and of projecting it so that those gathered around could hear it.
2. Trope tell you where the **ACCENT** falls on any Hebrew word. For example, you know the word מִצּוֹת is pronounced m'zu**ZOT** because of the trope underneath the syllable **ZOT**.
3. Finally, trope provides a system of **PUNCTUATION**. Because the Torah scroll itself is only written with consonants, there could be many ways to interpret where sentences begin and end. And that's exactly how it was long ago. Different communities would divide up the sentences in their own ways. By the end of the 9th century of the Common Era, an accepted, standardized punctuation to the Torah was adopted, which is the one we use today!

Using the trope, each Biblical sentence can be divided into smaller pieces, all of which which include a major pause (like a semicolon or comma) and an end (like a period). To show how important punctuation can be, just look at the following examples and see how different the meaning can be based on the choices of punctuation:

HELP SARAH

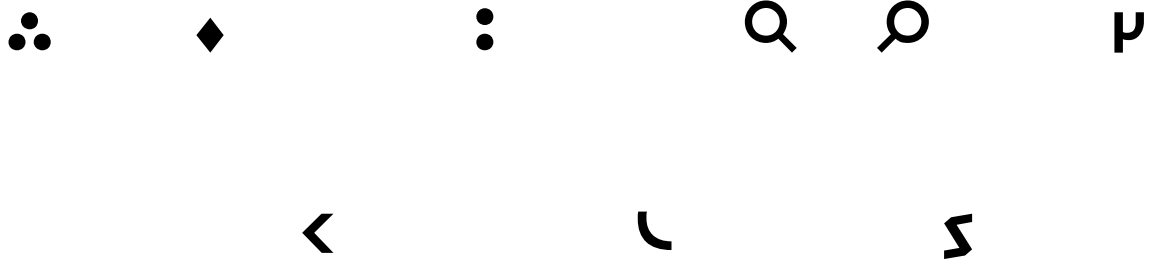
WHEN HE CAUGHT THE BALL I THREW UP HE WENT HOME

The interesting trope shapes come from hand signals that were used to indicate the melody of the cantillation. The hand signals date back to at least 350 CE, when an assistant would stand next to the Torah reader, prompting him/her with hand signals.



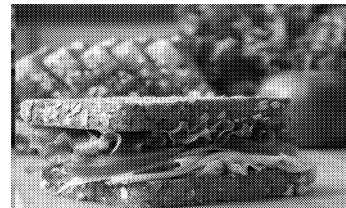
The main pauses in a sentence of Torah or Haftarah are at the אֶתְנַחְתָּא (Etnachta) and סוֹף-פְּסוּקִים (Sof Pasuk). The אֶתְנַחְתָּא is the main pause in the sentence, like a semicolon, and the סוֹף-פְּסוּקִים is just that, the end (Sof) of the Biblical sentence (Pasuk).

There are a whole lot of other trope that fill in between אֶתְנַחְתָּא and סוֹף-פְּסוּקִים, but almost every Biblical sentence that you will read contains **both**, in combination with other trope, some of which are pictured below.



THE SANDWICH ANALOGY

You can say that each Biblical sentence is like a sandwich. The trope that are assigned to each word in the sentence make up the different ingredients. You always have the bread (Etnachta and Sof Pasuk). Everything else is filling. Some sandwich fillings are more common, like



קָטוֹן (Katon), which can occur multiple times in one Biblical sentence! So think of the קָטוֹן as your main filling (be it meat, tuna, or egg salad) The rest (lettuce, tomato, pickles, etc.) is scattered between the bread and the main filling, and is different with each sandwich.

Group One: Etnachta Phrases

The middle of (almost) every sentence

<input type="text"/>	<input type="text"/>	אֶתְנַחֲתָא	מוֹנַח	טִפְחָא	מֵרְכָא	a1
◌	◌					
<input type="text"/>	<input type="text"/>	אֶתְנַחֲתָא	מוֹנַח	טִפְחָא		b
◌	◌					
		אֶתְנַחֲתָא		טִפְחָא	מֵרְכָא	c
		אֶתְנַחֲתָא		טִפְחָא		d

Etnachta= Rester; Munach= Resting; Tipcha= Hand-breadth; Mercha= Lengthener

Group Two: Sof-Pasuk Phrases

The end of every sentence

=	<input type="text"/>	סוּף-פְּסוּק:	מֵרְכָא	טִפְחָא	מֵרְכָא	a2
		סוּף-פְּסוּק:	מֵרְכָא	טִפְחָא		b
		סוּף-פְּסוּק:		טִפְחָא	מֵרְכָא	c
		סוּף-פְּסוּק:		טִפְחָא		d

Sof-pasuk = end of the sentence

Group Three: Katon Phrases

The most common trope family

	קטון	מונח	פִּשְׁטָא	מֵהֶפֶךְ	קַדְמָא	a3
	קטון		פִּשְׁטָא	מֵהֶפֶךְ	קַדְמָא	b
	קטון		פִּשְׁטָא	מֵהֶפֶךְ		c
	קטון	מונח	פִּשְׁטָא	מֵהֶפֶךְ		d
	קטון	מונח	פִּשְׁטָא			e
	קטון		פִּשְׁטָא			f
	קטון	מונח				g

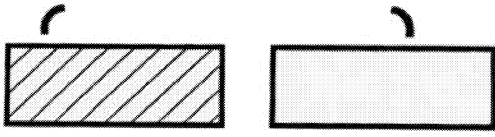
h יְתִיב קטון i יְתִיב מוֹנַח קטון

Katon=Small (also called Zakef-Katon, "Small upright"); Kadma= Beginning; Mapach= reversed; Pashta= extending; Munach = resting

Where is Kadma placed on a word compared with Pashta?
How about Mapach versus Yetiv? What trope tend to come after each one?
How can you tell them apart?

Group Four: Kadma V'azla

קדמָא וְאַזְלָא 4

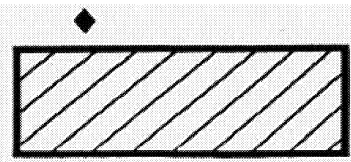


Kadma= beginning; (V')Azla = going ;

Group Five: Revi'i Phrases

מוֹנַחַּ | מוֹנַחַּ רְבִיעִי a5

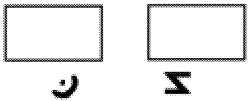
מוֹנַחַּ רְבִיעִי b רְבִיעִי c



Revi'i = 4-sided

Group Six: Darga-Tevir Phrases

דְּרָגָא תְּבִיר a6 מִרְכָּא תְּבִיר b



Darga = stepwise; Tevir = broken

Group Seven: Telisha/Pazer

מוֹנַחַּ תְּלִישָׁה-גְּדוֹלָה b מוֹנַחַּ תְּלִישָׁה-קְטָנָה a7

שְׁלִשְׁתָּא d

מוֹנַחַּ פְּזִיר c

Telisha = drawing out; Pazer = to scatter; K'tana= small; G'dola= big. Shalsholet= chain

Group Eight: Azla-Geresh / Gershayim / Zakef Gadol

גֶּרֶשִׁים b

אֲזֵלָא-גֶּרֶשׁ a8

זָקֵף-גָּדוֹל c

Geresh= to chase; Gershayim = double-geresh; Zakef-gadol = large upright

Group Nine: Zarka-Segol

מוֹנֵחַ זָרְקָא מוֹנֵחַ סְגוֹל a9

זָרְקָא סְגוֹל b

Zarka = scattered; Segol = 3 dots (like Hebrew vowel), or bunch, or purple

Group Ten: End of Portion

And a special tune for the end of a Haftarah or Torah Portion:

Haftarah

my

with done am I now And

Aliya

my

with done am I now And

סוּף-פְּסוּקִים:

מִרְכָּא טַפְחָא

The Trope Song

מִהַפֵּד פִּשְׁטָא מוֹנֵחַ קֵטוֹן מֵרְכָא טַפְחָא מוֹנֵחַ אֶתְנַחְתָּא

מֵרְכָא טַפְחָא סוּף-פְּסוּק:

וְרַגְא תְבִיר וְרַגְא תְבִיר מֵרְכָא תְבִיר מֵרְכָא טַפְחָא סוּף-פְּסוּק:

קִדְמָא וְאִזְלָא רְבִיעֵי קִדְמָא וְאִזְלָא מוֹנֵחַ מוֹנֵחַ רְבִיעֵי מֵרְכָא טַפְחָא

סוּף-פְּסוּק:

מִהַפֵּד פִּשְׁטָא מוֹנֵחַ קֵטוֹן מֵרְכָא טַפְחָא מוֹנֵחַ אֶתְנַחְתָּא

מֵרְכָא טַפְחָא סוּף-פְּסוּק:

גְּרִישִׁים זְקוּף-גְּדוּל גְּרִישִׁים זְקוּף-גְּדוּל מֵרְכָא טַפְחָא סוּף-פְּסוּק:

מוֹנֵחַ זְרַקְא מוֹנֵחַ סְגוּל מוֹנֵחַ זְרַקְא מוֹנֵחַ סְגוּל מֵרְכָא טַפְחָא סוּף-פְּסוּק:

מִהַפֵּד פִּשְׁטָא מוֹנֵחַ קֵטוֹן מֵרְכָא טַפְחָא מוֹנֵחַ אֶתְנַחְתָּא

מֵרְכָא טַפְחָא סוּף-פְּסוּק:

תְּלִישָׁה-קֵטְנָה פֶּזֶר תְּלִישָׁה-קֵטְנָה פֶּזֶר מֵרְכָא טַפְחָא סוּף-פְּסוּק:

אִזְלָא-גְּרִישׁ תְּלִישָׁה-גְּדוּלָה אִזְלָא-גְּרִישׁ תְּלִישָׁה-גְּדוּלָה

מֵרְכָא טַפְחָא מֵרְכָא סוּף-פְּסוּק:

קִדְמָא מִהַפֵּד פִּשְׁטָא מוֹנֵחַ קֵטוֹן מֵרְכָא טַפְחָא

אֶתְנַחְתָּא מֵרְכָא טַפְחָא סוּף-פְּסוּק:

An Aliya (the Torah Blessings)

Blessing Before The Torah Reading

בְּרַכּוּ אֶת ה' הַמְבָרֵךְ.

Congregational Response: בְּרוּךְ ה' הַמְבָרֵךְ לְעוֹלָם וָעֶד.

בְּרוּךְ ה' הַמְבָרֵךְ לְעוֹלָם וָעֶד.

בְּרוּךְ אַתָּה ה' אֱ-לֹהֵינוּ מִלְּךָ הָעוֹלָם, אֲשֶׁר בָּחַר בָּנוּ
מִכָּל הָעַמִּים וְנָתַן לָנוּ אֶת תּוֹרָתוֹ. בְּרוּךְ אַתָּה ה',
נוֹתֵן הַתּוֹרָה.

Praise Adonai. Praise Adonai, to whom all prayer is directed forever and ever. Praised are You Adonai, our God, sovereign of time and space, who has chosen us from among all peoples, giving us the Torah. Praised are You, Adonai, who gives the Torah.

Blessing After the Torah Reading

בְּרוּךְ אַתָּה ה' אֱ-לֹהֵינוּ מִלְּךָ הָעוֹלָם, אֲשֶׁר נָתַן לָנוּ
תּוֹרַת אֱמֶת, וְחַיֵּי עוֹלָם נָטַע בְּתוֹכֵנוּ. בְּרוּךְ אַתָּה ה',
נוֹתֵן הַתּוֹרָה.

Praised are You Adonai, our God, sovereign of time and space, who has given us a teaching of truth, planting eternal life in our midst. Praised are You, Adonai, giver of Torah.

Blessing for the Tallit (said each morning)

בְּרוּךְ אַתָּה ה' אֱ-לֹהֵינוּ מִלְּךָ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוֵּנוּ
לְהִתְעַטֵּף בְּצִיצֵת.

Praised are You Adonai, God of eternity, sovereign of time and space, who made us holy through Your mitzvot, and commanded us to wrap ourselves up in a tallit.

Blessings for Tefillin (said on mornings except shabbat and holidays)

For Arm Tefillin (Tefillin shel Yad) : בְּרוּךְ אַתָּה ה' אֱ-לֹהֵינוּ מִלְּךָ הָעוֹלָם, אֲשֶׁר
קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוֵּנוּ לְהִנְיַח תְּפִלִּין. :For Head Tefillin (Tefillin shel Rosh) : בְּרוּךְ
אַתָּה ה' אֱ-לֹהֵינוּ מִלְּךָ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוֵּנוּ עַל מְצוֹת תְּפִלִּין.

Here is the Blessing before the Haftarah.

Believe it or not, if you learn this blessing, you already know the first five trope families!

So, before you go on, learn this bracha *really well*.

So well you're singing it in your sleep.

And in the car.

And at the dinner table.

How do you know if you know it well enough?

When your siblings, parents and/or pets can sing it too!

בְּרוּךְ אַתָּה ה' אֱ-לֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר בָּחַר בְּנְבִיאִים טוֹבִים,
וְרָצָה בְּדַבְרֵיהֶם הַנְּאֻמִּים בְּאֵמֶת
בְּרוּךְ אַתָּה ה' הַבוֹחֵר בַּתּוֹרָה
וּבַמִּשְׁה עֲבָדוֹ וּבִישְׂרָאֵל עַמּוֹ
וּבְנְבִיאֵי הָאֵמֶת וְצַדִּיק:

We praise you, Adonai our God, sovereign of time and space, who chose worthy prophets and was pleased with their words, spoken in truth. Praised are You, Adonai, who champions the Torah, Your servant Moses, Your people Israel, and prophets of truth and justice.

בְּרָכוֹת אַחֲרֵי קְרִיאַת הַהַפְּטָרָה
Blessings After Reading the Haftarah.

בְּרוּךְ אַתָּה ה' נֶאֱ-לֵהִינוּ (מִלְךְ הָעוֹלָם),
צוּר כָּל הָעוֹלָמִים, צַדִּיק בְּכָל הַדּוֹרוֹת,
הָאֵ-ל הַנֶּאֱמָן (הָאוֹמֵר וְעֹשֶׂה), (הַמְדַבֵּר וּמְקַיֵּם),
שֶׁכֶּל דְּבָרָיו אֱמֶת וְצַדִּיק.
נֶאֱמָן [אַתָּה הוּא (ה' אֶ-לֵהִינוּ), (וְנֶאֱמָנִים דְּבָרֶיךָ),
וְדַבֵּר אֶחָד מִדְּבָרֶיךָ [אַחֹר (לֹא יָשׁוּב רִיקָם),
כִּי אֵ-ל מִלְךְ נֶאֱמָן (וְרַחֲמֵן אַתָּה).
בְּרוּךְ אַתָּה ה', הָאֵ-ל הַנֶּאֱמָן בְּכָל דְּבָרָיו.

Praised are You Adonai, sovereign of time and space, eternal protector, righteous in all generations, the faithful God, who fulfills what is promised, who accomplishes what is spoken, whose every word is true and just. Faithful are You, Adonai, and Your words are trustworthy; not one of Your words will prove empty, for You are a faithful and compassionate sovereign. Praised are You, Adonai, who faithfully fulfills all Your words.

רַחֵם [עַל צִיּוֹן (כִּי הִיא בַּיִת חַיִּינוּ),
וְלַעֲלוּבֵת נַפְשׁ תּוֹשִׁיעַ (בְּמַהֲרָה בְּיָמֵינוּ).
בְּרוּךְ אַתָּה ה', מְשַׂמַּח צִיּוֹן בְּבָנֶיהָ.

Show compassion to Zion, our true home, and speedily, in our time, bring redemption to those sad in spirit. Praised are You Adonai, who makes Zion happy with her children.

שְׂמֵחָנוּ, ה' אֱ-לֹהֵינוּ, [בְּאֵלֵיהוּ (הַנְּבִיאַ עִבְדְּךָ),
 וּבְמַלְכוּת (בֵּית דָּוִד מְשִׁיחְךָ), בְּמַהֲרָה יָבֵא (וַיִּגַּל
 לְבָנוּ), עַל כִּסְאוֹ לֹא יֵשֵׁב זָר, [וְלֹא יִנְחֲלוּ עוֹד
 (אַחֲרֵים אֶת כְּבוֹדוֹ), כִּי בְשֵׁם קִדְשְׁךָ נִשְׁבַּעְתָּ לוֹ
] שְׁלֹא יִכָּבֵה נֵרוֹ (לְעוֹלָם וָעֶד).
 בְּרוּךְ אַתָּה ה', מִגֵּן דָּוִד.

Make us joyful, Adonai our God, through Elijah the prophet, Your servant, and the kingdom of David, Your annointed-- may he soon come and make our hearts rejoice. May no stranger sit upon his throne and may no other inherit his glory, for You have promised him, by Your holy name, that his light shall never be extinguished. Praised are You Adonai, Shield of David.

עַל הַתּוֹרָה, וְעַל הָעֲבוֹדָה, וְעַל הַנְּבִיאִים, [וְעַל יוֹם
 (הַשַּׁבָּת הַזֶּה), שְׁנַתְּךָ לָנוּ, (ה' אֱ-לֹהֵינוּ), (לְקִדְשָׁה
 וְלִמְנוּחָה), לְכָבוֹד וְלִתְפִאֲרָת.
 עַל הַכֹּל, ה' אֱ-לֹהֵינוּ, [אֲנַחְנוּ (מוֹדִים לְךָ),
 (וּמְבָרְכִים אוֹתְךָ), יִתְבָּרַךְ שְׁמֶךָ בְּפִי כָל חַי [תְּמִיד
 (לְעוֹלָם וָעֶד). בְּרוּךְ אַתָּה ה', מְקִדֵּשׁ הַשַּׁבָּת.

We thank You and praise You, Adonai our God, for the Torah, for the ability to worship, for the prophets, and for this Shabbat, which You have given us, for holiness and rest, for dignity and glory. We thank You and praise You for everything. May Your name be blessed by all that is living, always and forever. Praised are You Adonai, who makes Shabbat holy.

Congregational Response:

• בְּרוּךְ הוּא וּבְרוּךְ שְׁמוֹ

Praised is God and praised is God's name!

Introduction to Torah Trope: Chanting the Shma

The V'ahavta is part of the prayer service, we say it at Shacharit (morning service) and at Ma'ariv (evening service), and it is part of the "bedtime Shma" as well. It is taken from the Torah, Chapter 6 of the book of Devarim (Deuteronomy), verses 5-9 ("Shma" is verse 4). During our prayers, we often chant V'ahavta in Torah trope.

5a. You shall love Adonai your God וְאַהֲבַתְּ אֶת ה' אֱ-לֹהֶיךָ

5b with all your heart and with all your soul, בְּכָל-לִבְבְּךָ וּבְכָל-נַפְשֶׁךָ

5c and with all your might וּבְכָל-מְאֹדְךָ:

6a. These words, וְהָיוּ הַדְּבָרִים הָאֵלֶּה

6b that I command you this day, אֲשֶׁר אֲנֹכִי מְצַוְּךָ הַיּוֹם

6c shall be taken to heart עַל-לִבְבְּךָ:

7a. Teach them again and again to your children, וְשִׁנַּנְתָּם לְבָנֶיךָ

7b and speak of them וְדַבַּרְתָּ בָם

7c when you sit in your home, בְּשִׁבְתֶּךָ בְּבֵיתֶךָ

7d when you walk on your way, וּבְלַכְתֶּךָ בְּדַרְךָ

7e when you lie down, and when you rise up. וּבְשָׁכְבְּךָ וּבְקוּמְךָ:

8a. Bind them as a sign upon your hand, וּקְשַׁרְתָּם לְאוֹת עַל-יָדְךָ

8b and as a symbol above your eyes. וְהָיוּ לְטֹטְפֹת בֵּין עֵינֶיךָ:

9a. Inscribe them on the doorposts of your homes וּכְתַבְתָּם עַל-מְזוֹזֹת בֵּיתֶךָ

9b and on your gates וּבְשַׁעְרֶיךָ:

The second paragraph of the Shma, “V’haya Im Shamo’a,” parshat Eikev, Deuteronomy 11:13-21, deals with listening to God, the relationship between, us, God, the land, and the food we eat, reward and punishment, however we interpret that, and again, the commandment to teach our children, and to bind these words for a sign upon our arms and between our eyes.

13 וְהָיָה אִם-שָׁמַעַתְּ אֶת-מִצְוֹתַי, אֲשֶׁר אֲנִי מְצַוֶּה אֶתְכֶם הַיּוֹם, לְאַהֲבָה אֶת-ה' אֱ-לֹהֵיכֶם וּלְעַבְדּוֹ, בְּכָל-לְבַבְכֶם וּבְכָל נַפְשְׁכֶם: 14 וְנָתַתִּי מִטֶּר-אֶרְצְכֶם בְּעֵתוֹ, יוֹרֵה וּמִלְקוֹשׁ, וְאִסְפֹּת דְגָנְךָ וְתִירֹשֶׁךָ וַיִּצְהַרְךָ: 15 וְנָתַתִּי עֵשֶׂב בְּשָׂדֶךָ לְבַהֲמֹתֶיךָ, וְאָכַלְתָּ וּשְׂבַעְתָּ: 16 הַשְׁמְרוּ לָכֶם פֶּן-יִפְתֶּה לְבַבְכֶם, וְסָרְתֶם וְעַבַדְתֶּם אֱ-לֹהִים אֲחֵרִים וְהִשְׁתַּחֲוִיתֶם לָהֶם: 17 וְחָרָה אִף-ה' בְּכֶם, וְעֶצֶר אֶת-הַשָּׁמַיִם וְלֹא-יִהְיֶה מָטָר, וְהִיאַדְמָה לֹא תִתֵּן אֶת-יְבוּלָהּ, וְאַבְדֹתֶם מְהֵרָה מֵעַל הָאָרֶץ הַטֹּבָה אֲשֶׁר ה' נָתַן לָכֶם: 18 וְשִׁמַּתֶּם אֶת-דְּבָרֵי אֱלֹהֵי עַל-לְבַבְכֶם וְעַל-נַפְשְׁכֶם, וְקִשְׂרֹתֶם אֹתָם לְאוֹת עַל-יְדֹכֶם, וְהָיוּ לְטוֹטְפֹת בֵּין עֵינֵיכֶם: 19 וְלִמַּדְתֶּם אֹתָם אֶת-בְּנֵיכֶם לְדַבֵּר בָּם, בְּשִׁבְתְּךָ בְּבֵיתְךָ, וּבְלִכְתֶּךָ בַדֶּרֶךְ, וּבְשֹׁכְבְךָ, וּבְקוּמְךָ: 20 וְכַתַּבְתֶּם עַל-מְזוּזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ: 21 לְמַעַן יִרְבּוּ יְמֵיכֶם וְיְמֵי בְנֵיכֶם עַל הָאֲדָמָה אֲשֶׁר נִשְׁבַּע ה' לְאַבְתֵּיכֶם לָתֵת לָהֶם, כִּימֵי הַשָּׁמַיִם עַל-הָאָרֶץ:

13. If you will hear and obey the mitzvot that I command you this day, to love and serve Adonai your God with all your heart and all your soul, 14. then I will grant the rain for your land in season, rain in autumn and rain in spring. You shall gather in your grain and wine and oil-- 15. I will also provide grass in your fields for cattle-- and you shall eat and be satisfied. 16. Take care lest your heart be tempted, and you stray to serve other gods and bow to them. 17. Then Adonai's anger will flare up against you, and God will close up the sky so that there will be no rain and the earth will not yield its produce. You will quickly disappear from the good land that Adonai is giving you. 18. Therefore, impress these words of mine upon your heart. **Bind them as a sign upon your hand and as a symbol above your eyes.** 19. Teach them to your children, speaking of them when you sit in your home, when you walk on your way, when you lie down and when you rise up. 20. Inscribe them upon the doorposts of your homes and on your gates. 21. Then the length of your days and the days of your children, on the land that Adonai swore to give to your ancestors, will be as the days of the heavens over the earth.

In the third paragraph of the Shma, Numbers 15:37-41, we read the mitzvah to wear “tzitzit” or fringes on the corners of our garments, so we should see them, be reminded of the mitzvot, and then be inspired to do mitzvot throughout the day.

37 וַיֹּאמֶר ה' אֶל מֹשֶׁה לֵאמֹר:

38 דַּבֵּר אֶל-בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם, וַעֲשׂוּ לָהֶם צִיצִית

עַל-כַּנְפֵי בְּגָדֵיהֶם לְדֹרֹתָם, וְנִתְּנוּ

עַל-צִיצִית הַכֶּנֶף פֶּתִיל תְּכֵלֶת:

39 וְהָיָה לָכֶם לְצִיצִית, וּרְאִיתֶם אֹתוֹ

וְזָכַרְתֶּם אֶת-כָּל-מִצְוֹת ה', וַעֲשִׂיתֶם אֹתָם, וְלֹא תִתּוּרוּ

אַחֲרַי לְבַבְכֶם וְאַחֲרַי עֵינֵיכֶם,

אֲשֶׁר-אַתֶּם זֹנִים אַחֲרֵיהֶם:

40 לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת-כָּל-מִצְוֹתַי,

וְהִייתֶם קְדוֹשִׁים לֹא-לְהֵיכֶם:

41 אֲנִי ה' אֱ-לֹהֵיכֶם,

אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם,

לְהִיּוֹת לָכֶם לֹא-לְהֵיכֶם, אֲנִי ה' אֱ-לֹהֵיכֶם:

37. Adonai said to Moses: 38. Speak to the people of Israel, and instruct them that in every generation they shall put **tzitzit** on the corners of their garments, placing a thread of blue on the **tzitzit**, the fringe of each corner. 39. That shall be your **tzitzit** and you shall look at it, and remember all the mitzvot of Adonai, and fulfill them, and not be seduced by your heart and eyes as they lead you astray. 40. Then you will remember and fulfill all My mitzvot and be holy before your God. 41. I am Adonai your God who brought you out of the land of Egypt to be your God. I am Adonai your God.

End of the Blessing After Haftarah for Shavuot

עַל הַתּוֹרָה, וְעַל הָעֲבוֹדָה, וְעַל הַנְּבִיאִים,
[וְעַל יוֹם (חַג הַשְּׁבִעוֹת הַזֶּה), שְׁנַתָּת לָנוּ
(ה' א- להיננו), (לְשִׁשּׁוֹן וּלְשִׁמְחָה), לְכָבוֹד וּלְתַפְאֲרָת.
עַל הַכֹּל ה' א- להיננו, [אֲנַחְנוּ (מוֹדִים לָךְ),
(וּמְבָרְכִים אוֹתְךָ), יִתְבָּרַךְ שְׁמֶךָ בְּפִי כָל חַי
[תְּמִיד (לְעוֹלָם וָעֶד). בָּרוּךְ אַתָּה ה',
מְקַדֵּשׁ יִשְׂרָאֵל וְהַזְמִינִים.

End of the Blessing After Haftarah for Festivals in General

עַל הַתּוֹרָה, וְעַל הָעֲבוֹדָה, וְעַל הַנְּבִיאִים, וְעַל יוֹם
(לשבת: הַשְּׁבִעוֹת הַזֶּה, וְעַל יוֹם)
חַג הַמִּצּוֹת / חַג הַשְּׁבִעוֹת / חַג הַסִּפּוֹת / הַשְּׁמִינִי חַג הָעֲצֻרָת
הַזֶּה, שְׁנַתָּת לָנוּ ה' א- להיננו, (לשבת: לְקַדְשָׁה וּלְמַנוּחָה),
לְשִׁשּׁוֹן וּלְשִׁמְחָה, לְכָבוֹד וּלְתַפְאֲרָת. עַל הַכֹּל ה'
א- להיננו, אֲנַחְנוּ מוֹדִים לָךְ, וּמְבָרְכִים אוֹתְךָ, יִתְבָּרַךְ
שְׁמֶךָ בְּפִי כָל חַי תְּמִיד לְעוֹלָם וָעֶד. בָּרוּךְ אַתָּה ה',
מְקַדֵּשׁ (לשבת: הַשְּׁבִעוֹת ו) יִשְׂרָאֵל וְהַזְמִינִים.

Friday Night Kiddush

סְבִירֵי חֲבֵרִי:

(The congregation responds: "לְחַיִּים!")

בְּרוּךְ אַתָּה ה' אֱ-לֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי
הַגֶּפֶן.

בְּרוּךְ אַתָּה ה' אֱ-לֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ
בְּמִצְוֹתָיו וְרָצָה בְּנוֹ, וְשִׁבֵּת קִדְּשׁוֹ בְּאַהֲבָה וּבְרָצוֹן
הִנְחִילָנוּ זְכוֹר לְמַעֲשֵׂה בְּרֵאשִׁית, כִּי הוּא יוֹם
תְּחִלָּה לְמִקְרָאֵי קִדְּשׁ, זִכָּר לְיִצִּיאַת מִצְרַיִם, כִּי בְּנוֹ
בְּחֵרְתָּ וְאוֹתָנוּ קִדְּשִׁתָּ מִכָּל הָעַמִּים, וְשִׁבֵּת קִדְּשֶׁךָ
בְּאַהֲבָה וּבְרָצוֹן הִנְחִלְתָּנוּ. בְּרוּךְ אַתָּה ה', מִקְדִּישׁ
הַשַּׁבָּת.

With the assent of my friends: (congregation responds: "Lechayim-- to Life!")

Praised are You, Adonai, our God, sovereign of time and space, who creates the fruit of the vine. Praised are You, Adonai, our God, sovereign of time and space, who has desired us and has provided us with a path to holiness through the observance of mitzvot, and who lovingly and willingly has bestowed upon us Shabbat, a measure of God's holiness, a symbol of the work of creation. For it is the first of sacred times, a symbol of the exodus from Egypt. You have chosen us, and sanctified us among all peoples by lovingly and willingly bestowing on us Your holy Shabbat. Praised are You, Adonai, who makes Shabbat holy.

Taking Out the Torah (Saturday Morning)

Hold Torah over your right shoulder, and face the congregation.

שְׁמַע יִשְׂרָאֵל, ה' אֶחָד-לֵהֲיֵנוּ, ה' אֶחָד.

(Congregation repeats: שְׁמַע יִשְׂרָאֵל, ה' אֶחָד-לֵהֲיֵנוּ, ה' אֶחָד.)

אֶחָד אֶחָד-לֵהֲיֵנוּ, גָּדוֹל אֲדוֹנֵנוּ, קְדוֹשׁ שְׁמוֹ.

(Congregation repeats: אֶחָד אֶחָד-לֵהֲיֵנוּ, גָּדוֹל אֲדוֹנֵנוּ, קְדוֹשׁ שְׁמוֹ.)

Turn to face the ark and bow a little as you sing “Gadlu”. Stand up at “Un’rom’ma”

גִּדְלוּ לַה' אֶתִּי, וְנִרְוַמְמָה שְׁמוֹ יַחְדָּו.

Walk down the stairs, down the middle aisle, and then take a right, letting everyone kiss the Torah. During the procession, we sing:

לָךְ ה' הַגְּדִלָה וְהַגְּבוּרָה וְהַתְּפֹאֶרֶת וְהַנִּצָּח וְהַהוֹד,
כִּי כָל בְּשָׁמַיִם וּבָאָרֶץ, לָךְ ה' הַמְּמֹלָכָה, וְהַמְּתַנַּשֵּׂא לְכָל לְרֹאשׁ.
רוֹמְמוֹ ה' אֶחָד-לֵהֲיֵנוּ, וְהַשְׁתַּחֲוּוּ לְהַדָּם רַגְלָיו, קְדוֹשׁ הוּא.
רוֹמְמוֹ ה' אֶחָד-לֵהֲיֵנוּ, וְהַשְׁתַּחֲוּוּ לְהַר קְדָשׁוֹ, כִּי קְדוֹשׁ ה'
אֶחָד-לֵהֲיֵנוּ.

Hear, O Israel: Adonai is our God, Adonai alone.

Our God is one; great is our sovereign; holy is God's name.

Join me in glorifying Adonai; let us together acclaim God's name.

Yours, Adonai, is the greatness, the strength, the glory, the triumph, and the splendor-- for all in heaven and on earth is Yours. Yours, Adonai, is the sovereignty and the majesty above all. Exalt Adonai our God, and bow down before God, the Holy One. Exalt Adonai our God, bow down at God's holy mountain, for Adonai our God is holy.

Saturday Noon Kiddush

You lead, we sing with you:

וְשָׁמְרוּ בְּנֵי יִשְׂרָאֵל אֶת הַשַּׁבָּת,
לַעֲשׂוֹת אֶת הַשַּׁבָּת לְדֹרֹתָם בְּרִית עוֹלָם.
• בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל, אֹתָהּ הִיא לְעַלְמֵי,
• כִּי שֵׁשֶׁת יָמִים עָשָׂה ה', אֶת הַשָּׁמַיִם וְאֶת
הָאָרֶץ,
• וּבַיּוֹם הַשְּׁבִיעִי, שָׁבַת וַיִּנְפֹּשׁ.

You sing alone:

עַל כֵּן בֵּרַךְ ה' אֶת יוֹם הַשַּׁבָּת וַיְקַדְּשֶׁהוּ.

סִבְרֵי חֲבֵרֵי:

(The congregation responds: "לְחַיִּים!")

בָּרוּךְ אַתָּה ה', אֱ-לֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא
פְּרֵי הַגֶּפֶן.

The children of Israel shall observe Shabbat, maintaining it as an everlasting covenant throughout all generations. It is a sign between Me and the people Israel for all time, that in six days Adonai made the heavens and the earth, and on the seventh day, ceased from work and rested. (Exodus 31:16-17)

...and thus God blessed the sabbath day and made it holy (Exodus 20:11, commandment #4)

With the permission of my friends-- ("to Life!")

Praised are You, Adonai, sovereign of time and space, who creates the fruit of the vine.

Trope and Blessings CD
(recordings at <https://www.tiofnatick.org/Torah>)

1. Torah Trope Etnachta Family
2. Torah Trope Sof Pasuk Family
3. Torah Trope Katon Family
4. Torah Trope Kadma V'azla
5. Torah Trope R'vi'i Family
6. Torah Trope Darga T'vir Mercha T'vir
7. Torah Trope Telisha/ Pazeir
8. Torah Trope Gershayim, Azla Geireish, Zakeif Gadol
9. Torah Trope Zarka Segol
10. And now I am done with my Aliya
11. Torah Trope Song
- 12. An Aliya: the Torah Blessings**
- 13. Tallit & Tefillin Blessings**
- 14. Blessing Before Haftarah (with words)**
15. Blessing Before Haftarah (with trope names)
- 16. Blessing After Haftarah 1**
- 17. Blessing After Haftarah 2**
- 18. Blessing After Haftarah 3**
- 19. Blessing After Haftarah 4**
- 20. Blessing After Haftarah 5**
- 21. Blessing After Haftarah 6**
22. Haftarah Trope Etnachta Family
23. Haftarah Trope Sof Pasuk Family
24. Haftarah Trope Katon Family
25. Haftarah Trope Kadma V'azla
26. Haftarah Trope R'vi'i Family
27. Haftarah Trope Darga T'vir Mercha T'vir
28. Haftarah Trope Telisha/ Pazeir
29. Haftarah Trope Gershayim, Azla Geireish, Zakeif Gadol
30. Haftarah Trope Zarka Segol
31. And now I am done with my Haftarah
32. Haftarah Trope Song
33. Shma 1: V'ahavta (words)
34. Shma 1: V'ahavta (trope names)
35. Shma 2: V'haya
36. Shma 3: Tsitsit (Vayomer Adonai...)
37. Blessing After Haftarah ending for Shavuot
38. Friday Night Kiddush: Vay'chulu
- 39. Friday Night Kiddush: Borei Pri Hagafen & M'kadesh Hashabbat**
- 40. Taking out Torah service (Shma...Echad...Gadlu)**
- 41. Saturday Morning Kiddush: V'shamru**
- 42. Saturday Morning Kiddush: Al Kein**
43. Ashrei