

Bar/Bat Mitzvah Packet

The Beginning of the Journey  
Towards  
Becoming  
Bar Mitzvah  
& Bat Mitzvah

including a

מורה טעמים

A guide to the Cantillation

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## Trope, or Cantillation, serves three main purposes:

1. Trope provides a **MELODY** to our ancient texts, preserving a centuries-old oral tradition and providing a sort of musical illustration of the words. This melody also had the effect of **beautifying** the chant and of **raising the volume** of the chant 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 מִזוֹת 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 CE (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:

WHEN HE CAUGHT THE BALL I THREW UP HE WENT HOME

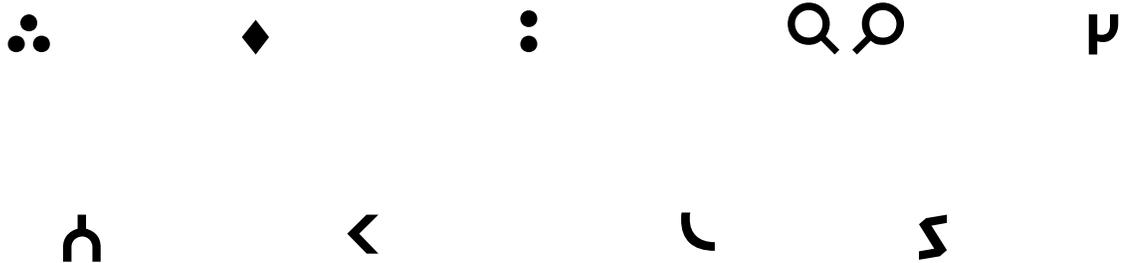
SAM JORDAN CAN PLAY THE FLUTE

The interesting 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, where an assistant would stand next to the Torah reader, prompting him/her with hand signals.

<<PAUSE>>

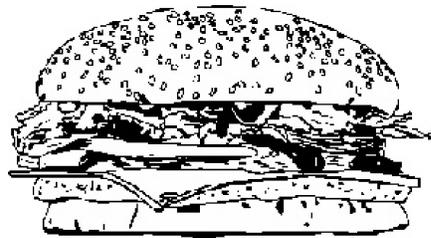
The main pauses in a sentence of a Torah or Haftarah are at the אֲתַנְחֵתָא and סוּף-פְּסוּק. The אֲתַנְחֵתָא is the main pause in the sentence, like a semicolon, and the סוּף-פְּסוּק is just that, the end (סוּף) of the Biblical sentence (פְּסוּק).

There are a whole lot of other trope that fill in between אֲתַנְחֵתָא and סוּף-פְּסוּק, but almost every Biblical sentence that you will read contains both, most often in combination with other trope.



### THE SANDWICH ANALOGY

Each Biblical sentence is like a big sandwich. The trope that are assigned to each word in the sentence makes it a different kind of sandwich. But one thing is in common: there's the bread (אֲתַנְחֵתָא and סוּף-פְּסוּק) on both top and bottom. Everything else is filling. Some sandwich fillings are more common, like קִטּוֹן, which can occur multiple times in one Biblical sentence! So think of the קִטּוֹן 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

אֶתְנַחְתָּא מוֹנַח טַפְחָא מֵרְכָא a1

אֶתְנַחְתָּא מוֹנַח טַפְחָא b

אֶתְנַחְתָּא טַפְחָא מֵרְכָא c

אֶתְנַחְתָּא טַפְחָא d

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

## Group Two: Sof-Pasuk\* Phrases

The end of every sentence

סוּף-פְּסוּקִים מֵרְכָא טַפְחָא מֵרְכָא a2

סוּף-פְּסוּקִים מֵרְכָא טַפְחָא b

סוּף-פְּסוּקִים טַפְחָא מֵרְכָא c

סוּף-פְּסוּקִים טַפְחָא 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

קטון	מונח	יְתִיב	i	קטון	יְתִיב	h
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\* *Katon=Small (also called Zakef-Katon, “Small upright”); Kadma= Beginning; Mahpach= 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\*

קַדְמָא וְאַזְלָא 4

*\*Kadma= beginning; (V')Azla = going (also called "geresh");*

## Group Five: Revi'i\* Phrases

מוֹנַחַּ | מוֹנַחַּ רְבִיעִי a5

מוֹנַחַּ רְבִיעִי b      רְבִיעִי c

*Revi'i = 4-sided*

## Group Six: Darga-Tevir\* Phrases

דֶּרְגָא תְבִיר a6      מִרְכָּא תְבִיר b

*\*Darga = stepwise; Tevir = broken*

## Group Seven: Telisha/Pazer\*

מוֹנַחַּ תְּלִישָׁה-גְּדוֹלָה a7      מוֹנַחַּ תְּלִישָׁה-קְטָנָה b

מוֹנַחַּ פְּזֵר c

*\*Telisha = drawing out; Pazer = to scatter; K'tana= small; G'dola= big*

## Group Eight: Azla-Geresh / Gershayim / Zakef Gadol\*

גְּרֵשִׁים b

אֲזֵלָא-גֵרֵשׁ 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 Aliya	my my	with done am I now And 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

You: בְּרַכּוּ אֶת ה' הַמְּבָרֵךְ.

Congregation THEN You: בְּרוּךְ ה' הַמְּבָרֵךְ לְעוֹלָם וָעֶד.

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

*Praise Adonai, to whom all prayer is directed.*

*Praise Adonai, to whom all prayer is directed forever and ever.*

*Praised are You Adonai, God of eternity, Ruler of space and time, who uniquely relates to us among all people by giving us the Torah. Barukh ata Adonai, giver of Torah.*

### Blessing After the Torah Reading

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

*Praised are You Adonai, God of eternity, Ruler of space and time, who has given us the Torah of truth, planting eternity in our midst. Praised are You Adonai, giver of Torah.*

### Blessing for the Tallit (said each morning)

בְּרוּךְ אַתָּה ה' אֱ-לֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ  
לְהִתְעַטֵּף בְּצִיצִית.

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

### Blessings for Tefillin (said all non-shabbat and holiday mornings)

For Arm Tefillin: בְּרוּךְ אַתָּה ה' אֱ-לֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ  
בְּמִצְוֹתָיו, וְצִוָּנוּ לְהִנָּיֵחַ תְּפִלִּין.

For Head Tefillin: בְּרוּךְ אַתָּה ה' אֱ-לֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ  
בְּמִצְוֹתָיו, וְצִוָּנוּ עַל מְצוֹת תְּפִלִּין.

(Optional) בְּרוּךְ יְשֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

For Wrapping the Hand: וְאַרְשָׁתֶיךָ לִי לְעוֹלָם, וְאַרְשָׁתֶיךָ לִי בְצִדְקָה וּבְמִשְׁפָּט

וּבְחֶסֶד וּבְרַחֲמִים. וְאַרְשָׁתֶיךָ לִי בְאַמוּנָה, וְיָדַעְתָּ אֶת ה'.

Here is the Bracha before the Haftarah.

Believe it or not, if you learn this bracha, 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, Ruler of space and time, who appointed good, devoted prophets and was pleased with their words, pronounced in truth. Praised are You, Adonai, who champions the Torah, Your servant Moses, Your people Israel, and prophets of truth and righteousness.*

בְּרָכוֹת אַחֲרֵי קְרִיאַת הַהַפְּטָרָה  
Blessings After Reading the Haftarah.

בְּרוּךְ אַתָּה ה' נֶאֱ-לֵהִינוּ (מֶלֶךְ 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 מֶלֶךְ נֶאֱמָן (וְרַחֲמָן אַתָּה).  
בְּרוּךְ אַתָּה ה', הָאֵ-ל הַנֶּאֱמָן בְּכָל דְּבָרָיו.

*Praised are You Adonai, Ruler of space and time, Foundation of all worlds, source of Righteousness in all generations, God in whom we trust, who says and performs, who speaks and fulfills, whose every word is true and just.*

*Faithful are You, Adonai our God, in all your promises. Not one of them will remain unfulfilled, for You are a faithful and merciful God and Ruler. Praised are You, Adonai, faithful in all your promises.*

רַחֵם [עַל צִיּוֹן] (כִּי הִיא בֵּית חַיִּינוּ),  
וְלַעֲלוּבַת נַפֶּשׁ תּוֹשִׁיעַ (בְּמַהֲרָה בְּיָמֵינוּ).  
בְּרוּךְ אַתָּה ה', מְשַׂמֵּחַ צִיּוֹן בְּבִנְיָהּ.

*Show compassion for Zion, our homeland, and speedily bring hope to the humbled spirit. Praised are You Adonai, who gladdens Jerusalem with her children.*

שְׂמַחֲנוּ, ה' אֱ-לֹהֵינוּ, [בְּאַלְיָהוּ (הַנְּבִיא עֵבְדְּךָ),  
וּבַמַּלְכוּת (בֵּית דָּוִד מְשִׁיחְךָ), בְּמַהֲרָה יָבֵא (וַיִּגַּל  
לְבָנוּ), עַל כִּסְאוֹ לֹא יֵשֵׁב זָר, [וְלֹא יִנְחֲלוּ עוֹד  
(אַחֲרֵיכֶם אֶת כְּבוֹדוֹ), כִּי בְשֵׁם קֹדֶשְׁךָ נִשְׁבַּעְתָּ לּוֹ  
[שֶׁלֹּא יִכָּבֵה נֵרוֹ (לְעוֹלָם וָעֶד).  
בָּרוּךְ אַתָּה ה', מִגֵּן דָּוִד.

*Bring us joy, Adonai our God, through your prophet Elijah and the kingdom of the House of David, your annointed. May Elijah come soon, to gladden our hearts. May no outsider usurp David's throne, and may no other inherit his glory. For by Your holy name You have promised that his light shall never be extinguished. Praised are You Adonai, Shield of David.*

עַל הַתּוֹרָה, וְעַל הָעֲבוֹדָה, וְעַל הַנְּבִיאִים, [וְעַל יוֹם  
(הַשַּׁבָּת הַזֶּה), שְׁנַתַּת לָנוּ, (ה' אֱ-לֹהֵינוּ), (לְקֹדֶשְׁךָ  
וְלִמְנוּחָה), לְכָבוֹד וְלִתְפִּאֲרָת.  
עַל הַכֹּל, ה' אֱ-לֹהֵינוּ, [אַנְחֵנוּ (מוֹדִים לְךָ),  
(וּמְבָרְכִים אוֹתְךָ), יִתְבָּרַךְ שְׁמֶךָ בְּפִי כָל חַי [תְּמִיד  
(לְעוֹלָם וָעֶד). בָּרוּךְ אַתָּה ה', מְקַדֵּשׁ הַשַּׁבָּת.

*We thank You and praise You, Adonai our God, for the Torah, for service to You, 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 praised continually by every living creature. Praised are You Adonai, who makes Shabbat holy.*

Congregational Response

• בָּרוּךְ הוּא וּבָרוּךְ שְׁמוֹ

*Praised is God and praised is God's name!  
Barukh hu uvaruch sh'mo*

## 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. And these words, וְהָיוּ הַדְּבָרִים הָאֵלֶּה

6b which I command you this day, אֲשֶׁר אֶנְכִּי מְצַוְּךָ הַיּוֹם

6c you shall take to heart עַל-לִבְבְּךָ:

7a. Teach them to your children, וְשִׁנַּנְתָּם לְבָנֶיךָ

7b and speak of them (or “recite them”) וְדַבַּרְתָּ בָּם

7c when you return home בְּשִׁבְתְּךָ בְּבֵיתְךָ

7d and when you go on your way, וּבְלַכְתְּךָ בַדֶּרֶךְ

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

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

8b and as a reminder between your eyes. וְהָיוּ לְטַטְפֹּת בֵּין עֵינֶיךָ:

9a. Inscribe them on the doorposts of your homes וּכְתַבְתָּם עַל-מַזְוְזוֹת בֵּיתְךָ

9b and upon 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 מְשֻׁמְעוֹ אֶל-מִצְוֹתַי, אֲשֶׁר אֲנֹכִי מְצַוֶּה אֶתְכֶם הַיּוֹם, לְאַהֲבָה אֶת-ה' אֶ-לֵהֵיכֶם וּלְעַבְדּוֹ, בְּכָל-לְבַבְכֶם וּבְכָל נַפְשְׁכֶם: 14 וְנָתַתִּי מְטֵר-אֲרָצְכֶם בְּעֵתוֹ, יוֹרֵה וּמְלַקּוֹשׁ, וְאִסְפֹתָ דְגָנְךָ וְתִירֹשֶׁךָ וְיִצְהַרְךָ: 15 וְנָתַתִּי עֵשֶׂב בְּשָׂדֶךָ לְבַהֲמֹתֶךָ, וְאָכַלְתָּ וְשָׂבַעְתָּ: 16 הַשְׂמְרוּ לָכֶם פֶּן-יִפְתָּה לְבַבְכֶם, וְסִרְתֶּם וְעַבַדְתֶּם אֶ-לֵהִים אֲחֵרִים וְהִשְׁתַּחֲוִיתֶם לָהֶם: 17 וְחָרָה אֶף-ה' בְּכֶם, וְעָצַר אֶת-הַשָּׁמַיִם וְלֹא-יִהְיֶה מְטֵר, וְהִיאַדְמָה לֹא תִתֵּן אֶת-יְבוּלָהּ, וְאֲבַדְתֶּם מִהָרָה מֵעַל הָאָרֶץ הַטֹּבָה אֲשֶׁר ה' נָתַן לָכֶם: 18 וְשִׁמַּתֶּם אֶת-דְּבַרֵי אֱלֹהֵי עַל-לְבַבְכֶם וְעַל-נַפְשְׁכֶם, וְקִשְׂרֹתֶם אֹתָם לְאוֹת עַל-יְדֵיכֶם, וְהָיוּ לְטוֹטְפֹת בֵּין עֵינֵיכֶם: 19 וְלִמַּדְתֶּם אֹתָם אֶת-בְּנֵיכֶם לְדַבֵּר בָּם, בְּשִׁבְתְּכֶם בְּבֵיתְכֶם, וּבְלִכְתֹּךָ בַדֶּרֶךְ, וּבְשֹׁכְבְךָ, וּבְקוּמְךָ: 20 וְכִתַּבְתֶּם עַל-מְזוּזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ: 21 לְמַעַן יִרְבּוּ יְמֵיכֶם וְיָמֵי בְנֵיכֶם עַל הָאֲדָמָה אֲשֶׁר נִשְׁבַּע ה' לְאַבְתֵּיכֶם לָתֵת לָהֶם, כִּימֵי הַשָּׁמַיִם עַל-הָאָרֶץ:

13. If you will **earnestly listen** to the mitzvot I give you this day, to love Adonai your God and to serve God with all your heart and all your soul, 14. then I will favor your land with rain at the proper season, in autumn and in spring, and you will have an ample harvest of grain, wine, and oil. 15. I will assure abundance in the fields for your cattle. You will eat and be satisfied. 16. Take care lest you be tempted to stray, and to worship false gods. 17. For then Adonai's wrath will be directed against you. God will close the heavens and hold back the rain; the earth will not yield its produce. You will soon disappear from the good land which Adonai is giving you. 18. Therefore, impress these words of Mine upon your heart. **Bind them as a sign upon your hand; let them be a reminder above your eyes.** 19. Teach them to your children. Repeat them at home and away, night and day. 20. Inscribe them upon the doorposts of your homes and upon your gates. 21. Then your days and the days of your children, on the land that Adonai swore to give to your ancestors, will endure as the days of the heavens over the earth.

In the “Tzitzit” paragraph of the Shma, or “Vayomer Adonai...,” parshat Sh’lach, 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 do them throughout the day.

37 וַיֹּאמֶר ה' אֶל מֹשֶׁה לֵאמֹר: 38 דַּבֵּר אֶל-בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם, וַעֲשׂוּ לָהֶם צִיצִית עַל-כַּנְּפֵי בְּגָדֵיהֶם לְדֹרֹתָם, וְנִתְּנוּ עַל-צִיצִית הַכֶּנֶף פְּתִיל תְּכֵלֶת: 39 וְהָיָה לָכֶם לְצִיצִית, וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת-כָּל-מִצְוֹת ה', וַעֲשִׂיתֶם אֹתָם, וְלֹא תִתְּוֹרוּ אַחֲרַי לְבַבְכֶם וְאַחֲרַי עֵינֵיכֶם, אֲשֶׁר-אַתֶּם זֹנִים אַחֲרֵיהֶם: 40 לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת-כָּל-מִצְוֹתַי, וְהֵייתֶם קְדוֹשִׁים לֹא-לֵהִיכֶם: 41 אֲנִי ה' אֱ-לֹהֵיכֶם, אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מִמִּצְרָיִם, לִהְיוֹת לָכֶם לֹא-לֵהִים, אֲנִי ה' אֱ-לֹהֵיכֶם:

37. Adonai said to Moses, saying: 38. Speak to the children of Israel and tell them that in every generation they shall put **tzitzit** on the corners of their garments, and bind a thread of blue to the **tzitzit**, the fringe on each corner. 39. **Look** upon these **tzitzit** so that you should be **reminded** of all the mitzvot of Adonai and **fulfill** them, and not be seduced by your heart nor led astray by your eyes. 40. So that you should remember and do all of My mitzvot and be holy for your God. 41. I am Adonai your God who brought you out of the land of Egypt in order to be your God. I am Adonai your God.

## End of the Blessing After Haftarah for Shavuot

עַל הַתּוֹרָה, וְעַל הָעֲבוּדָה, וְעַל הַנְּבִיאִים,  
[וְעַל יוֹם (חַג הַשְּׁבָעוֹת 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

לשלוש רגלים, ולשבת חול המועד סוכות: עַל הַתּוֹרָה, וְעַל  
הָעֲבוּדָה, וְעַל הַנְּבִיאִים, וְעַל יוֹם (לשבת: השַׁבָּת הַזֶּה, וְעַל  
(יוֹם  
חַג הַמִּצּוֹת / חַג הַשְּׁבָעוֹת / חַג הַסֻּכּוֹת / הַשְּׁמִינִי חַג הָעֲצֵרֶת  
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: השַׁבָּת וְ) יִשְׂרָאֵל וְהַזְמִינִים.

## End of the Blessing After Haftarah for Simchat Torah

עַל הַתּוֹרָה, וְעַל הָעֲבוּדָה, וְעַל הַנְּבִיאִים,  
[וְעַל יוֹם הַשְּׂמִינִי (חג הַעֲצָרֹת הַזֶּה),  
שְׁנַתָּ לָנוּ (ה' א- להיננו), (לְשִׁשּׁוֹן וּלְשִׁמְחָה),  
לְכָבוֹד וּלְתִפְאָרֶת.

עַל הַכֹּל ה' א- להיננו, [אֲנַחֲנוּ (מוֹדִים לָךְ),  
(וּמְבָרְכִים אוֹתְךָ), יִתְבָּרַךְ שְׁמֶךָ בְּפִי כָל חַי  
[תָּמִיד (לְעוֹלָם וָעֶד). בָּרוּךְ אַתָּה ה', מְקַדֵּשׁ יִשְׂרָאֵל  
וְהַזְמִינִים.