

Brit, Blood, and the Body of the Modern Jew

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Part I: Milah, Covenant, and Women's Inclusion

בראשית יז: ט-טז	Genesis 17: 9-16
ט וַיֹּאמֶר אֱלֹהִים אֶל-אַבְרָהָם, וְאַתָּה אֶת-בְּרִיתִי תִשְׁמֹר--אֶתָּה וּזְרַעְךָ אַחֲרָיֶךָ, לְדֹרֹתָם.	9 And God said to Avraham: 'And as for you, you shall keep My covenant, you, and your descendants after you throughout their generations.
י זֹאת בְּרִיתִי אֲשֶׁר תִּשְׁמְרוּ, בֵּינִי וּבֵינֵיכֶם, וּבֵין זְרַעְךָ, אַחֲרָיֶךָ: הַמּוֹל לָכֶם, כָּל-זָכָר.	10 This is My covenant, which you shall keep, between Me and you and your seed after you: every male among you shall be circumcised.
יא וְנִמְלַתֶם, אֵת בְּשָׂר עֶרְלַתְכֶם; וְהָיָה לְאוֹת בְּרִית, בֵּינִי וּבֵינֵיכֶם.	11 And you shall be circumcised in the flesh of your foreskin; and it shall be a token of a covenant between Me and you.
יב וּבֶן-שְׁמֹנֶת יָמִים, יִמּוֹל לָכֶם כָּל-זָכָר--לְדֹרֹתֵיכֶם: יֶלֶד בַּיִת--וּמִקְנֵת-כֶּסֶף מִכַּף בֶּן-נֶגֶר, אֲשֶׁר לֹא מִזְרַעְךָ הוּא.	12 And he that is eight days old shall be circumcised among you, every male throughout your generations, he that is born in your house, or bought with money of any foreigner, who is not of your own seed.
יג הַמּוֹל יִמּוֹל יֶלֶד בַּיִתְךָ, וּמִקְנֵת כֶּסֶף; וְהָיְתָה בְרִיתִי בְּבִשְׂרֵיכֶם, לְבְרִית עוֹלָם.	13 He that is born in your house, and he that is bought with your money, must be circumcised; and My covenant shall be in your flesh for an everlasting covenant.
יד וְעֶרְל זָכָר, אֲשֶׁר לֹא-יִמּוֹל אֶת-בְּשָׂר עֶרְלָתוֹ--וְנִכְרְתָה הַנֶּפֶשׁ הַהִוא, מֵעַמִּיהָ: אֶת-בְּרִיתִי, הִפָּר. {ס}	14 And the uncircumcised male who is not circumcised in the flesh of his foreskin, that soul shall be cut off from his people; he has broken My covenant.' {S}
טו וַיֹּאמֶר אֱלֹהִים, אֶל-אַבְרָהָם, שְׂרַי אִשְׁתְּךָ, לֹא-תִקְרָא אֶת-שְׁמָהּ שְׂרַי: כִּי שָׂרָה, שְׁמָהּ.	15 And God said to Avraham: 'As for Sarai your wife, you shall not call her name Sarai, but Sarah shall be her name.
טז וּבֵרַכְתִּי אֹתָהּ, וְגַם נָתַתִּי מִמֶּנָּה לְךָ בֵּן; וּבֵרַכְתִּיהָ וְהָיְתָה לְגוֹיִם, מִלְכֵי עַמִּים מִמֶּנָּה יִהְיוּ.	16 And I will bless her, and moreover I will give you a son of her; I will bless her, and she shall be a mother of nations; kings of peoples

	shall be born by her.
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Samson Raphael Hirsch on Gen. 17:10-11, 19th c. Germany	
<p>In a striking manner the milah itself is first called “<i>berit</i>” [i.e., covenant, in verse 10, above], so that the performance of it itself seems to be fulfilling the covenant, and then, in the following verse [verse 11] it is declared to be “<i>ote berit</i>,” the sign of the covenant, as a symbol to represent the Brit, so that the fulfillment of the covenant itself must be something transcending the mere act of the circumcision [...] Performing the act only then achieves its full purpose when it does become an “<i>ot</i>” a symbol, if it is taken to heart as such and the idea it expresses becomes a reality for us. . . .</p>	
<p>For further study: “<i>Covenant, Women, and Circumcision: Formulating a Covenantal Simhat Bat Ceremony</i>” by Sharon R. Siegel in <i>Meorot: A Forum of Modern Orthodox Discourse</i></p>	

טור יורה דעה, סימן רס	Tur Yoreh Deah, Siman 260, 13th-14th c.
<p>מצות עשה לכל אדם מישראל שימול את בנו וגדולה היא משאר מצות עשה שיש בה צד כרת וגם נכרתו עליה י"ג בריתות בפרשת מילה ולא נקרא אברהם שלם עד שנימול [...] וכל המפר ברית של אברהם אבינו שאינו מל או שמושך ערלתו אע"פ שיש בידו תורה ומעשים טובים אין לו חלק לעוה"ב [...] וגם כי היא אות ברית חתום בבשרנו ואינה כשאר כל המצות כמו התפילין והציצית שאינן קבועין בגוף וכאשר יסירם יסיר האות אבל המילה היא אות חתום בבשרינו ומעידה בנו שבחר בנו השם מכל העמים ואנחנו עמו וצאן מרעיתו אשר לדור ודור אנחנו חייבים לעובדו ולספר תהלתו:</p>	<p>It is a positive commandment on every Jewish person to circumcise their son, and it is a greater commandment than any other positive commandment because it has in it the potential for spiritual excision as punishment [if one were to disregard it]. It is also mentioned 13 times when God first commands it. And Avraham is not named completely until he is circumcised [...] And anyone who violates the covenant of Avraham our father, either by not circumcising or re-stretching his skin [to make a pseudo foreskin], even if he is a learner of Torah and a doer of good deeds, he does not receive a portion in the world to come [...] It is a symbol of the covenant that is sealed in our flesh and it is not like all other commandments like tefillin and tzitzit that are not fixed in the body but rather when one removes them, they remove the sign, but circumcision is a sign that is sealed upon our flesh and testifies in us that God chose us from all other peoples and we are God’s people and God’s flock that in every</p>

	generation are obligated to serve God and count God's praises.
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Part II: Several Approaches to Welcoming a Child born with a Vagina into the Covenant

Option 1: Niddah (and Childbearing Capability) Equivalent for Menstruating Bodies

Sources compiled by Jamie Schwartz. For Further study, see source sheet "Brit Niddah" on www.Sefaria.org

תלמוד בבלי מסכת יבמות מז.-מו:	Babylonian Talmud Yevamot 46a-46b
<p>ת"ר, גר שמל ולא טבל ר"א אומר הרי זה גר שכן מצינו באבותינו שמלו ולא טבלו, טבל ולא מל ר' יהושע אומר, הרי זה גר שכן מצינו באמהות שטבלו ולא מלו, וחכמים אומרים, טבל ולא מל מל ולא טבל אין גר עד שימול ויטבול</p> <p>ורבי יהושע טבילה באמהות מגלן, סברא הוא... דאם כן במה נכנסו תחת כנפי השכינה</p>	<p>Our Rabbis taught: 'If a convert was circumcised but had not immersed [in the mikvah], Rabbi Eliezer said, 'Behold he is a [proper] convert; for so we find that the forefathers were circumcised and had not immersed'. If he immersed [in the mikvah] but had not been circumcised, Rabbi Joshua said, 'Behold he is a [proper] convert; for so we find that the foremothers had performed immersion but had not been circumcised'</p> <p>....And from where does Rabbi Joshua infer that the mothers immersed? It is only logical, for, otherwise, how did they enter under the Wings of the Divine Presence?!</p>

בכור שור, בראשית י"ז:א-א'	Bekhor Shor, Genesis 17:11:1 12th c., France
<p>והיה לאות ברית ביני וביניכם. סימן ואות שאני אדון ואתם עבדי.. ודם נדות שהנשים משמרות ומגידות פתחיהן לבעליהן הוא להם דם ברית:</p>	<p>"[You shall circumcise the flesh of your foreskin,] and that shall be the sign of the covenant between Me and you." A sign and symbol that I am your Lord and you are my servants....The menstrual blood that women must monitor, and the way in which they inform their husbands of their sexual availability, functions for them as covenantal blood [that is parallel to the male mitzvah of circumcision].</p>

ספר ניצחון ישן רל"ז	Nizzahon Vetus (13th century, Germany) in <i>The Jewish-Christian Debate in the High Middle Ages: A Critical Edition of the Nizzahon Vetus</i> by David Berger
המינים שואלין ואומרים: אנו מטבילין הזכרים והנקיבות ובזה אנו מקבלין אמונתינו, אבל אתם רק האנשים נימולים ולא הנשים. ויש להשיב: בשביל דם נידות הם מקובלים לפי ששומרות את עצמן ומוזהרות בהן	The heretics ask: We baptize both males and females and in that way we accept our faith, but in your case only men and not women can be circumcised. One can respond: Women are accepted because they watch themselves and carefully observe the prohibitions connected with menstrual blood

ספר ניצחון ישן ט"ז	Nizzahon Vetus
"ולקחו מן הדם" (שמות י"ב ז) ג' טיפין: "ונתנו על המשקוף" – אחד, "ועל שתי המזוזות" – שניים, רמז לג' דמים: [דם פסח], דם מילה, ודם נידה	And they shall take of the blood" [Exod." 12:7] refers to three drops: "Put it on the lintel" refers to one, "and on the two side-posts" refers to two more. Thus the passage refers to three types of blood - [the blood of the pascal lamb], of circumcision, and of the menstruant woman

Questions for discussion:

1. Assuming a baby born with a vagina would be given some kind of naming ceremony, does prolonging a more ritualized welcome to the covenant until first menstruation sit well with you? Why or why not?
2. Given the instability of menstruation (people begin menstruating at different ages, some people never menstruate regularly, not all women menstruate), might ritualizing menstruation still be a viable alternative to brit milah in terms of an embodied blood ritual for people with vaginas?
3. What rituals could be developed around first menstruation?

Option 2: Anointing with Lochia Blood

Lochia - the vaginal discharge after giving birth containing blood, mucus, and uterine tissue. Lochia discharge typically continues for 4 to 6 weeks after childbirth, which is known as the postpartum period.

ויקרא יב, א-ה	Leviticus 12: 1-5
א וַיְדַבֵּר ה', אֶל-מֹשֶׁה לֵאמֹר.	1 And God spoke to Moses, saying:
ב דַּבֵּר אֶל-בְּנֵי יִשְׂרָאֵל, לֵאמֹר, אִשָּׁה כִּי תִזְרִיעַ, וַיִּלְדָּה זָכָר--וַטְמְאָה שְׁבַע יָמִים, כִּימֵי נְדַת דְּוֹתָהּ תִטְמָא.	2 Speak to the children of Israel, saying: When a woman at childbirth bears a son, then she shall be unclean seven days; she shall be unclean as in the time of her menstrual infirmity.
ג וּבַיּוֹם, הַשְּׁמִינִי, יִמּוֹל, בְּשָׁר עֶרְלָתוֹ.	3 On the eighth day, the flesh of his foreskin shall be circumcised.
ד וּשְׁלֹשִׁים יוֹם וּשְׁלֹשֶׁת יָמִים, תֵּשֵׁב בְּדַמֵּי טְהָרָה; בְּכֹל-קֹדֶשׁ לֹא-תִגַּע, וְאֶל-הַמִּקְדָּשׁ לֹא תָבֹא, עַד-מְלֵאת, יְמֵי טְהָרָה.	4 She shall remain in a state of blood purification for thirty-three days: she shall not touch any consecrated thing, nor enter the sanctuary until her period of purification is completed.
ה וְאִם-נִקְבְּהָ תֵלֵד, וַטְמְאָה שְׁבַע יָמִים כַּנְּדָתָהּ; וּשְׁשִׁים יוֹם וּשְׁשֶׁת יָמִים, תֵּשֵׁב עַל-דַּמֵּי טְהָרָה.	5 If she bears a female, she shall be unclean two weeks as during her menstruation, and she shall remain in a state of blood purification for sixty-six days.

Excerpts from “Mystery of the Covenant: A New Ceremony of Simchat Brit” by Debra Ruth Kolodny, commenting on Levit. 12: 1-5

Far from supporting the notion that a woman’s blood and hence her state of being is inherently impure, the transformation of post-birth blood (lochia) from tamei to tahor (pure), without ritual, without human intervention, and without divine intervention may be unheard of in the biblical scheme of distinction between tainted and pure. In all other scenarios that I could identify, something either had to stop (e.g., menstrual bleeding or seminal emission or skin scaling) for an impurity to stop, or a ritual of purification performed by a Kohen needed to take place to transform a person from tamei to tahor (e.g., ritual ablutions after touching the dead).

[...]

Although we’ve seen that blood has loosely been introduced as a component of ceremonies welcoming girls, it has not played a central role in any of them. Let us explore a ceremony where lochia, referred to in the Torah as d’mei taharah, is the core of a Simchat Brit. Because Brit Milah works so well as a ceremony at so many levels, paralleling the ritual seems both helpful and powerful. Because a mother’s lochia changes from tamei to d’mei taharah on the

8th day when a boy is circumcised and on the 15th day when a girl is born (Leviticus 12: 3-5), it seems fitting that a Simchat Brit would take place 15 days after the birth of a girl.

[...]

Below is a proposed service for a Simchat Brit, including new text, ritual objects, and a central role for the purifying blood of the mother in sealing the transmission of peoplehood. If the child is adopted, and there is no birth mother present, a pinprick from either or both parents' fingers can provide the parental blood. The 'stage directions' for the ritual have the birth mother using her lochia in the key role, but modifications can and should be made when blood is used from a pinprick and/or for different family configurations, including single parents, two mothers, two fathers, etc.

[The main components of the ceremony involve the parents reciting a series of blessings accompanied by dabbing the child with the lochia in several places: between the eyes, on the right ear, over the heart, on the feet, and on the right thumb. For each dab, there is an invoking of a different female biblical character with character traits associated with that character. The final act before kiddush is recited involves the mother drawing blood with a pinprick from the daughter's left thumb, and combining the drawn blood together with her own lochia, to then be dabbed on the mother's own heart, on the heart of the other parent, and on the belly of the baby.]

Questions for discussion:

1. This ceremony uses the blood of the mother and of the child; how do you feel about the presence of blood in a non brit milah ceremony?
2. This is one possible use of the lochia; given the pesukim from Vayikra and the power of blood in a brit milah ceremony, are there other ways we might use the lochia in a Simchat Bat or Brit Milah ceremony?
3. This ceremony also involves taking blood from the baby; is that a route we should explore further?

Option 3: Anointing with Breast Milk or Water

"Anointing with Breast Milk" by Alexandra Volin Avelin, www.ritualwell.org

Officiant:

We are here today to bring this new baby into the covenant of the Jewish people with God. We ask God to bless this child just as our forefather Isaac blessed his son Jacob, saying:

"May *El Shaddai* bless you, make you fertile and numerous." (Gen. 28:3)

And as Jacob in turn blessed his son Joseph, saying:

“*Shaddai* blesses you with blessings of heaven from above, blessings of the deep that couches below, blessings of the breasts and womb.” (Gen. 49:25)

It is especially appropriate that we invoke God today by the name “El Shaddai,” which is usually translated as “the Almighty” or “the All-Sufficient One.” *Shaddayim* means “breasts” in Hebrew, and milk from her mother’s breasts nourishes the infant now that she has moved into the world, just as she was sustained by the umbilicus while she was in her mother’s womb. “El Shaddai” is also said to refer to the aspect of God that determines exactly what is “*dai*,” or enough, for each of us: how much blessing a person needs, how much suffering a person can endure.

It was El Shaddai who, when our ancestors were wandering in the desert, provided just as much manna as each person needed, with no excess and no deficiency. (Exodus 16:15–18). And it is El Shaddai who miraculously creates us so that infants call forth, and mothers produce, in almost every case, exactly the amount and kind of milk that each particular baby needs.

As a marker of bringing the baby into the covenant of the Jewish people, I will anoint her with the milk that sustains her. First at the site of her umbilical cord, where she was attached to her birth mother, and which is near her own womb that will one day have the capacity to nurture life. Then at her lips, where she draws nourishment during this new phase of her life.

Anoint the baby’s cord/womb and says:

“While yet unborn, I depended on You; in the womb of my mother, You were my support.” (Ps. 71:6)

Anoint the baby’s lips and says:

“You drew me from the womb, made me secure at my mother’s breast. I became Your charge at birth; from my mother’s womb You have been my God.” (Ps. 22:10–11)

“Footwashing” by Rabbi Linda Holtzman, www.ritualwell.org

Not only is water a universal women’s symbol, but it taps into the tradition of Miriam’s well that supplied water to the Israelites while they wandered. Foot washing has been practiced as a welcoming custom in the desert since the time of Abraham (and likely earlier). The story of Noah and the flood ends with a rainbow—a symbol of the covenant between God and the world that, in the future, water will be sustaining and life-giving, instead of destructive.

Some parents use footwashing as part of a baby naming ceremony as a concrete symbol of the covenant, likening the ritual to the covenant of the rainbow which God made with Noah after

the flood. Others use it as a symbol of welcome.

What follows are some words you can use to introduce the ritual washing of the baby's feet.

When the angels visited Abraham and announced the birth of his son Isaac, Abraham greeted them by washing their feet, symbolic of their status as honored guests. Today we will greet _____, our guest of honor, by washing her feet.

As the baby is brought in by her grandparents, participants sing together. (Choose a song.)

As the baby's feet are washed, we say:

בָּרוּךְ אַתָּה ה' מְקוֹר מַיִם חַיִּים הַמְחַיֶּה נֶפֶשׁ כָּל חַי

Barukh Atah Hashem m'kor mayyim hayyim ham'khayeh nefesh kol khai.

Blessed are you, Source of Living Water, who revives the soul of all living.

Questions for Discussion:

1. These rituals are less grounded in textual tradition; does the potential for creativity excite you or deter you from these and other such rituals?
2. Both of these rituals lean into traits of the biologically female body and/or common themes of Jewish feminism (breasts and breast milk, the use of Miriam and her well as a grounding for the ritual); do the feminine aspects of the ritual draw or deter you?
3. Are there other anointing rituals we could develop?

Option 4: Acknowledging Exclusion from Covenant

Written by David Zvi Kalman and Yael Richardson Kalman, taken from a Facebook post following their daughter's birth, July 9 2018

Here is the first page of the ceremony that we used for our daughter today. I want to explain the reasoning behind it.

There is clearly quite a bit of flux in the girl-welcoming-ceremony space right now; it has been in flux for many years. While it appears that there is a developing consensus that the best possible ceremony should be a "bloodless brit," with much of the language being adopted directly from the male service, there is quite a bit of disagreement about the exact language, and that disagreement does not show any signs of abating.

Indeed—why should it? Behind the veneer of the bloodless brit there is actually considerable theological disagreement. Do girls need to be inducted into the same brit as boys? Are they inducted into a different brit? Does their anatomy suggest they are pre-inducted? Are they not inducted at all? These are not trivial questions, and they are not questions which will be

automatically answered *even if* women eventually achieve widespread legal equality. Unless the theology is directly addressed, it is entirely possible that egalitarianism will ironically eschew theology altogether.

When our first daughter was born, Yael and I developed a bloodless brit ceremony which, while it was a little weird, I think we were basically happy with. It included much of the brit text. It creatively used biblical references to "brit" which were not explicitly gendered. I have seen many other people develop similar ceremonies.

In reflecting on our ceremony, however, I could not help but feel that we were trying to pull one over on everybody, including ourselves. The bloodless brit is constructed so as to hide its newness. It is designed to look old—as old as the male brit, if at all possible. Were the ceremony to become enshrined in practice, it would surely lose the shame of novelty over time—but until then it felt a little disingenuous, a little bit dishonest. It is a ceremony constructed with great erudition that works better the *less* you know about Jewish history! Furthermore, it represents a total punt on the theological question, instead relying on existing familiarity with the male ritual.

Because of these things, the bloodless brit will always live in the shadow of its older bloody brother. Its parameters are basically constrained by the male brit, and the aesthetics of the service will also be judged against the male service, as well.

This time we tried something different. While we kept a streamlined version of the bloodless brit, we supplemented it with a newly created initial text, one which attempts to deal with the newness of the bloodless brit by directly calling out the longstanding threads of sexism and misogyny that are an unavoidable part of Jewish history, by not giving the pretense of a ceremony of great age. We chose to connect to the past not by pretending Oceania Has Always Been At War With Eastasia, so to speak, but by relating honestly to the reality of Jewish tradition's treatment of women—by *incorporating* that deplorable history into the ritual itself, by accepting responsibility for it, and by forming a narrative around our present attempt to transcend it.

The liturgical core of this text a litany of what Judaism has not offered to "the entire house of Israel." It is modeled on the section of the Yom Kippur Musaf amidah in which the joy of the Temple service is brought down to earth with the cold reality that none of those Temple institutions exist anymore. In this text, by contrast, we were trying to make the opposite move—we are going from sadness to simcha. Indeed, the use of part of the Bikkurim service, which also appears prominently in the Haggadah, is meant to allude to this passage from servitude to redemption. (In recitation, perhaps the first section should even have been reciting using the sad notes of the Eichah trop.)

In naming this history, we also forced ourselves to make explicit a theological position: specifically, we attributed the sexism and misogyny to the folly of rabbis. I'd love your thoughts on this, but also know that this theological statement came about because of the core choice to write this historical litany, not the other way around; whatever the ultimate theology, it must spring from our true history.

So—why am I sharing this with you? First and foremost, I care about the posterity of progressive Jewish movements, and I worry that a lack of careful planning and institution

building with lead to much current creative energy getting lost. To that end, I very much want to see a standardization of the girl-welcoming ceremony—not just because it is more likely to happen if it is standard (to create a bloodless brit ceremony requires pretty significant time and scholarship), but because we can't abandon theology. Without theology, the bloodless brit may never achieve standardization—and even if it does, it will not be a substitute for a real *textual* grappling with Jewish history.

Ultimately, though, I'm sharing it in the hope of really persuading you that this kind of direct—and at times abrasive—ritual engagement with the past is a critical part of how Jewish liturgy moves forward. Engage with the history, even if the history is ugly. Judaism's attitude towards women cannot be papered over by changing a few verbs and nouns to their feminine form. Liturgy needs to have some relationship with the truth.

I'd love your thoughts on this—but more than that, I'd love if you used this.

P.S. The very last line is an allusion to our daughter's name; it's not meant to have theological significance.

שמהת ברית

Before the newborn girl enters, say:

אלקנו ואלקי אמתנו ואבותינו, גלוי וידוע לפניך ולפני כסא כבודך שכרתת בריתך עם כל עם קדושה, שנאמר: "וכל בניך לומדי ה' ורב שלום בניך," אל תקרא בנייך אלא בונייך. Our God and the God of our mothers and fathers, it is entirely known to You that You made a covenant with all of Your holy nation, as it says: "And all your sons shall be students of the Lord"—read not 'sons,' but rather, 'builders.'

ומפני עונותינו הרבים לא ניתן לכל בית ישראל— But because of our great misdeeds there has not been given to the whole house of Israel—

לא אתרוג ולא ברית	Neither etrog nor covenant
לא גירושין ולא דיבור עם ה' פנים אל פנים	Neither divorce agency nor speaking to God face to face
לא הגבהה ולא הוראה	Neither <i>hagbah</i> nor instruction
לא חגיגה ולא חינוך	Neither the <i>hagigah</i> nor education
לא טלית ולא טוטפות	Neither <i>talit</i> nor phylacteries
לא כהונה ולא כתר מלכות	Neither priesthood nor the crown
לא לולב ולא לימוד	Neither <i>lulav</i> nor study
לא מנין ולא משנה	Neither <i>minyan</i> nor Mishnah
לא מצות עשה שהזמן גרמא ולא נשיאת כפיים	Neither time-bound obligations nor the priestly blessing
לא סוכה ולא סמיכה	Neither <i>sukkah</i> nor ordination
לא עדות ולא עליה לתורה	Neither testimony nor being called up to the Torah
לא פרשנות ולא פסקי דין	Neither commentary nor legislation
לא ציצית ולא קריאת התורה	Neither <i>tzitzit</i> nor the reading of the Torah
לא שופר ולא שליחי ציבור	Neither <i>shofar</i> nor the leading of communal prayer
לא תלמוד ולא תלמוד תורה	Neither Talmud nor the study of Torah.

כי בעונות אבותינו חסרנו כל אלה. Because of the sins of our fathers we lacked all of these.

אבל עתה, הרינו מוכנים ומזומנים בכל לב ובכל נפש להכניס את בתנו בבריתו של עם ישראל, שנאמר: ועתה—הנה הבאתי את ראשית פרי האדמה אשר נתתה לי ה', ושמחת בכל הטוב אשר נתן לך ה' אלקיך ולביתך. But now—We are hereby prepared and ready with all our heart and soul to introduce our daughter to the covenant of the Jewish people. As it says, "But now I now bring the first fruits of the soil which You, O LORD, have given me...And you shall enjoy all the bounty that the LORD your God has bestowed upon you and your household."

ונאמר: פיה פתחה בחכמה ותורת חסד על לשונה...תנו לה מפרי ידיה ויהללנה בשערים מעשי ידיה. And as it says, "Her mouth is overflowing with wisdom; teachings of kindness are on her tongue... Give to her from the fruits of her labor. Her deeds will bring her praises in the city gates."

ונאמר: הניצנים נראו בארץ עת הזמיר הגיע וקול התור נשמע בארצנו And as it says, "The blossoms have appeared in the land, the time of pruning has come, the song of the turtledove is heard in our land."

Newborn is presented.

