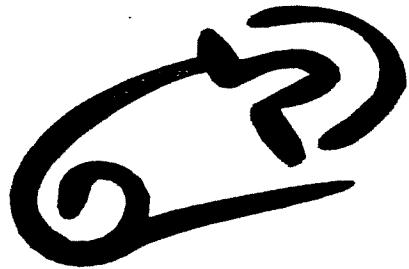




The Jewish Lifecycle
IT'S A BOY!!!



Source Materials
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(1) THE MINHAGIM

The first in the series of ceremonies is the *Shalom Zachar* ("Peace, or welcome, to the male child"), a festive gathering of friends and family in the home of the parents of the newborn on the first Friday night following the birth. The following reasons are proposed for this custom:

(a) The Sabbath is characterized by peace. In greeting we say "Shabbat Shalom"; we usher in the Sabbath by singing "Shalom Alekhem." In the throes of childbirth the woman may have felt resentment and animosity toward her husband who was responsible for her travail. With the birth of the child, the pains have subsided, the joy of having a new baby permeates the house, peace once again reigns between husband and wife.

(b) The numerical value of "zakhar," a male child, is two-hundred and twenty-seven, the same as the numerical value of "berakhah," a blessing.

(c) The Talmud relates that the embryo in its mother's womb enjoys a state of sanctity because, while resting there, it is taught the entire Torah. Just before it is born an angel taps him on the lips, causing the child to forget all that he learned. When the child is about to be born into a world where free will and free choice between right and wrong are granted to man, it has to emerge as

one who is free to choose and not as one whose sanctified state leaves no room for choice. At the *Shalom Zachar* we gather symbolically to offer our comfort to him for having lost his state of sanctity which would have enabled him to lead a life of spiritual values without the necessity of exercising his free will. For the same reason, it is customary to serve peas and lentils at the *Shalom Zachar*. Because of their round shape, these symbolize mourning.

(d) An integral part of every human being is his soul which, prior to birth, dwelled in the heavenly abode of the *Shekhinah* in a state of total peace. Now that the child is born, his soul has been moved from its tranquil and serene location and transported to a world of wickedness and strife. Hence we come to comfort the soul by wishing it peace.

(e) An opposite line of reasoning: For nine months the child was entombed in the dark, bleak dungeon of the womb. At birth he was liberated and brought into a world of sunshine and we welcome him with greetings of "Shalom."⁹

(2) IBID

The night before the *berit milah* is called "Wachnacht" (Yiddish for "vigil"). It is customary to gather the school boys of the neighborhood around the baby's crib where they recite the *Keriat Shema* aloud. The father of the child together with other men of the family and friends spend the night in study and prayer. The reason of this custom is again based on Kabbalah, namely to guard the child from the attempts of Satan to harm him and thus prevent him from entering the holy covenant.¹²

(3) B'SHA'AH TOVA

When a child is born, other children come over to the house and say *Shema Yisrael*, even though the newborn cannot understand. This act symbolizes the expression of pure belief that goes beyond understanding. The "impure spiritual forces" that threaten to harm the newborn may cause not physical harm, but rather spiritual harm. They might, for example, influence him to be more materialistic or rebellious when he grows up. *Shema Yisrael*, as the Netziv of Volozhin says, has the power to bring one to loftier, more spiritual pursuits in life.¹⁰ Reciting *Shema* to a newborn can strengthen him to have greater potential for spirituality. After the bris, he bears on his body that symbol of faith, but before the bris, he needs the expression of belief that connects him with Hashem. The fact that he does not understand is not important, because belief is above our understanding.

It is this faith, imbedded in the soul of every Jew, that made a little boy of the age of three named Avram seek God. It is this faith that we try to instill in all of our children.

(3) GENESIS 17:10-12

This is my covenant which you shall keep between Me and you and your seed after you: Every male among you shall be circumcised. And you shall be circumcised in the flesh of your foreskin, and it shall be a sign of covenant between Me and you. And he that is eight days old shall be circumcised among you, every male throughout your generations...

(4) SEFOR HA'CHIARUCH (MITZVA #2)

[This precept] remains in force in every place and every time. Women have no obligation regarding the circumcision of their sons;⁷ only the father does, or the *beth din* where there is no father. If someone transgresses this precept and does not have himself circumcised once he reaches the age of liability to punishment—this being thirteen years and a day—then every day that passes from the time he is grown and does not have himself circumcised, he disobeys [thereby] a positive precept. And if he dies while yet uncircumcised through deliberate will,⁸ he has incurred *kareth*, that his soul should be cut off from eternal life (Genesis 17:14). A father, however, does not incur the punishment of *kareth* over the circumcision of his son, although he disobeys a positive precept.⁹ In all the Torah there is no positive precept (command of something to do) which if ignored deliberately brings a punishment of *kareth*, other than this and the ritual slaughter of the Passover sacrifice (§ 5).¹⁰

(5) 161D

One root reason for this precept is that the Eternal Lord, be He blessed, wished to affix in the people that He set apart to be called by His name, a permanent sign in their bodies to differentiate them from the other nations in their bodily form,^{2a} just as they are differentiated in their spiritual form, their very “exits and entrances”³ [their purpose and way in the world] not being the same. This [physical] differentiation was set in the *golden orb* (Ecclesiastes 12:6)⁴ as it is the causal source of the existence of the [human] species—apart from the fact that this constitutes the perfection of the physical form, as we have stated. The Eternal Lord (be He blessed) desired to perfect the [physical] character of the Chosen People; and He wished that this perfection be effected by man. He did not create him complete and perfect from the womb, in order to hint to him that just as the perfection of his physical form is by his own hand, so does it lie in his hand (within his means and power) to complete his spiritual form by the worthiness of his actions.

(6) MIDRASH RABBIH (47)

AND I WILL MAKE MY COVENANT, etc. (xvii, 2). R. Huna said in Bar Kappara's name: Abraham pondered³ and drew an inference: 'orlah (foreskin) is said here (v. 11), and 'orlah occurs in reference to a tree (Lev. xix, 23)⁴: just as 'orlah in the case of trees refers to the place where it yields fruit, so 'orlah employed in reference to man means the member which produces offspring [fruit]. Said R. Hanina to him: Had then reasoning by analogy already been given to Abraham? Surely not! But [she learned it from God's promise]: AND I WILL MAKE MY COVENANT BETWEEN ME AND THEE, AND WILL MULTIPLY THEE EXCEEDINGLY: hence, with [that member through which] I WILL MULTIPLY THEE EXCEEDINGLY, I WILL MAKE MY COVENANT BETWEEN ME AND THEE.

(7) IBID

WALK BEFORE ME, AND BE THOU WHOLE. If he circumcised himself at the ear, he would not be WHOLE; at the mouth, he would not be WHOLE; at the heart, he would not be WHOLE. Where could he circumcise himself and yet be WHOLE? Nowhere else than at the 'orlah of the body.

Nakdah said: It is written, *And he that is eight days old shall be circumcised among you, every male* (Gen. xvii, 12). Now if he is circumcised at the ear, he cannot hear; at the mouth, he cannot speak; at the heart, he cannot think.⁴ Where then could he be circumcised and yet be able to think? Only at the 'orlah of the body. R. Tanhuma observed: This argument of Nakdah is logical.

(8) TALMUD (TANHS 8b)

— אין הברכה קניתה — ואמר רבי יצחק — Blessing^[30] is not found — אלא ברכר נשמי מן העין something that is hidden from the eye, שונא מך — as it is said:^[31] „... אַתָּה יְהוָה בָּרוּךְ בָּרוּךְ...“ — HASHEM shall command the blessing upon you in your silos.^[32]

⑨ THE MINHAGIM

Before the ritual begins, the chair of Elijah is being prepared for the *Sandek* to sit on when holding the baby. The source for this custom is the Midrash which relates that until the reign of King Ahab, the ritual of circumcision was strictly observed by all Jews. Under the evil influence of Queen Jezebel, the Ten Tribes of Israel abolished it. Elijah, the Prophet admonished the King and his Queen that he would bring down a famine upon them if they did not reinstate the ritual. Whereupon Jezebel sought to kill Elijah. He fled and the Lord appeared to him and said, "Your whole life is dedicated to a passionate zeal for My covenant. By your life, I promise you that the Children of Israel will not perform any circumcision until you come there to witness it yourself." This is how Elijah came to be known as the "Angel of the Covenant," for whom a chair is set aside at every *berit milah*.²⁹

The Midrash goes even further and relates that after being promised that he would be present at all circumcisions, Elijah argued with God saying, "How may I, who fought the spiritual battle of the Lord, be present in the company of a father and guests who may not be observant of the *mitzvot*?" Whereupon the Lord assured him that for his sake He would forgive the sins of those who were close by the Chair of Elijah. It is for this reason that many people, at a circumcision, endeavor to stand, even for a brief moment, near the Chair of Elijah.³⁰

The *Sandek* referred to before is the man who holds the baby on his lap while the *Mohel* performs the circumcision. Commenting on the verse, "Take hold of shield and buckler," (Psalms 35:2), the Rabbis relate that David said to God, "I praise you with all my limbs: upon my head I place the *tefillin* and upon my knees I hold the infants to be circumcised and I act as their *Sandek*."²⁵

⑩ ISID

As to the meaning of the word *Sandek*, one interesting speculation is that it perhaps stands for the initials of *Sanegor na'aseh din kategor*, which means "the accuser (Satan) has become the defending counsel." In other words, by holding the child while he is being entered into the Jewish fold, the *Sandek* aids in defeating any evil designs Satan may have with respect to this child and the Children of Israel.²⁶

Here again, in the sacrificial to which the circumcision ritual is likened, the *Sandek*, while holding the child, performs the function of the altar. Indeed, according to some sources his is the most important function in the entire circumcision ritual.²⁷

(11) B'SHA'AH TOVA

The *kibbutzim* are:

1. *Kvater* and *kvaterin* — usually a married couple. Preferably, this couple has not yet had children of their own, as the honor is considered a "segullah" (a good omen) to have children. The baby's mother hands the child over to the *kvaterin*, who passes him to her husband, the *kvater*. He brings the baby into the room where the bris is to take place.
2. *El ha-kise shel Eliyahu*: The honoree's task is to place the newborn on the *kise shel Eliyahu* — the elevated, often ornate "throne of Elijah," for tradition says that Elijah attends every bris. (If necessary, one may add other guests for this honor, as one guest may hand the baby to the next honoree.)
3. *Me-ha-kise shel Eliyahu*: The honor of taking the baby from the "throne."
4. *Sandak*: This is the highest honor, usually given to the grandfather, an elder, or a great scholar. The honoree holds the newborn across his knees while the bris is being performed, an honor considered equal to offering up the holy incense in the *Bets Hamikdash*.
5. *Mohel*: The mohel should be God-fearing and professionally competent.
6. *Amidah la-berachos*: The honoree holds the baby while the *berachah* of "Asher kiddesh yedid mi-beten" is recited.
7. *Berachos*: The honoree recites the *berachah* of "Asher kiddesh yedid mi-beten" and names the baby.

When the *mohef* is ready to perform the circumcision, the baby's father says:

ברָךְ נָמֵן Behold, I am prepared and ready to perform the positive commandment that the Creator, blessed is He, has commanded me, to circumcise my son.

In some congregations at this point the father verbally appoints the *mohef* as his agent to perform circumcision on his son. The *mohef* then takes the infant and proclaims joyously:

אָמַר The Holy One, Blessed is He, said* to Abraham, our forefather, 'Walk before me and be perfect.' Behold I am prepared and ready to perform the positive commandment that the Creator, blessed is He, has commanded us, to circumcise.

The baby is placed on the sandak's knees. Just before performing the circumcision, the *mohef* recites:

ברָךְ נָמֵן Blessed* are You, HASHEM, our God, King of the universe, Who has sanctified us with His commandments, and has commanded us regarding circumcision. (All—Amen.)

As the *mohef* performs the circumcision, the father (or, if the father is not present, the sandak) recites:

ברָךְ נָמֵן Blessed are You, HASHEM, our God, King of the universe, Who has sanctified us with His commandments, and has commanded us to bring him into the covenant of Abraham, our forefather.

All respond, loudly and joyfully:

Amen. Just as he has entered into the covenant,* so may he enter into the Torah, the marriage canopy, and good deeds.

When the circumcision is complete, the baby is given to one of the prominent guests to hold, while the following prayers (including the giving of the name) are recited. The honor of reciting them may be given to one person, or they may be divided between two people. If so, the first person recites the two blessings and the second person recites the prayer during which the baby is given his name.

ברָךְ נָמֵן Blessed are You, HASHEM, our God, King of the universe, Who creates the beloved one from the womb* and placed the mark of the decree in his flesh, and sealed his offspring with the sign of the holy covenant. Therefore, as reward for this,* O Living God, our portion, our Rock, may You issue the command* to rescue the beloved soul within our flesh from destruction,* for the sake of His covenant that He has placed in our flesh.

ברָךְ נָמֵן Blessed are You HASHEM, Who establishes the covenant. (All—Amen.)

(1) Genesis 17:1. **one from the womb.** There are several interpretations of this phrase. Primary among them are:

— The *beloved one* is Isaac, the first person to be sanctified from the womb, in the sense that he was conceived after the commandment of circumcision was given. He and his offspring throughout the generations have in their flesh the *mark* of the decree, which is the sign of the holy covenant (Rashi, Shabbos 137b).

— The blessing tells how God put His seal, i.e., circumcision, in all the generations of the Jewish people. It started with Abraham, God's beloved, for whose righteousness God longed when he was still in the womb; continued with Isaac, in whose flesh the *mark* of the decree was placed;

**Yoreh Deah* 265:7.

When the *mohef* is ready to perform the circumcision, the baby's father says:

ברָךְ נָמֵן וְתַחֲזֶק לְקִים מִצְוֹת שָׁשָׂה שָׁעֵנִי תְּבֹרָא יְתַבְּרָה, זֶה מָלֵא אָרֶךְ בְּתִי.

In some congregations at this point the father verbally appoints the *mohef* as his agent to perform circumcision on his son. The *mohef* then takes the infant and proclaims joyously:

אָמַר תְּקַדֵּשׁ בָּרָךְ דָּא, לְאָכְרָם אַקְבָּרָם, הַתְּהִלֵּל לְפָנֵי רִיחָה טְבִימִים. לְבָנִים מִתְּמֻנָּה קְדַמְּנוּ בְּבָנָו אַיְלָבָר חַמּוֹל.

The baby is placed on the sandak's knees. Just before performing the circumcision, the *mohef* recites:

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All respond, loudly and joyfully:

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When the circumcision is complete, the baby is given to one of the prominent guests to hold, while the following prayers (including the giving of the name) are recited. The honor of reciting them may be given to one person, or they may be divided between two people. If so, the first person recites the two blessings and the second person recites the prayer during which the baby is given his name. (All—Amen.)

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In some congregations at this point the father verbally appoints the *mohef* as his agent to perform circumcision on his son. The *mohef* then takes the infant and proclaims joyously:

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As the *mohef* performs the circumcision, the father (or, if the father is not present, the sandak) recites:

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When the circumcision is complete, the baby is given to one of the prominent guests to hold, while the following prayers (including the giving of the name) are recited. The honor of reciting them may be given to one person, or they may be divided between two people. If so, the first person recites the two blessings and the second person recites the prayer during which the baby is given his name. (All—Amen.)

ברָךְ נָמֵן אָמֵה יְהֹוָה יְהֹוָה אֱלֹהֵינוּ בְּלִדְבָּרָה נָלְזָם, אָשָׁר יְהֹוָה שָׁבָע בְּנֵינוּ בְּנֵי עַלְמָם, אָשָׁר יְהֹוָה שָׁבָע בְּנֵינוּ בְּנֵי עַלְמָם.

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ברָךְ נָמֵן וְתַחֲזֶק לְקִים מִצְוֹת שָׁשָׂה שָׁעֵנִי תְּבֹרָא יְתַבְּרָה, זֶה מָלֵא אָרֶךְ בְּתִי.

In some congregations at this point the father verbally appoints the *mohef* as his agent to perform circumcision on his son. The *mohef* then takes the infant and proclaims joyously:

1. **אָמַר** תְּקַדֵּשׁ בָּרָךְ דָּא, לְאָכְרָם אַקְבָּרָם, הַתְּהִלֵּל לְפָנֵי רִיחָה טְבִימִים.

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卷之三

Upon reaching the words **in bold type**, the reader pauses while all present recite them aloud:

וְיַעֲשֵׂנָה Our God and the God of our forefathers, preserve this child for his father and mother, and may his name be called in Israel (baby's Hebrew name) son of (father's Hebrew name). May his father rejoice in the issue of his loins and may his mother exult in the fruit of her womb, as it is written: 'May your father and mother rejoice and may she who gave birth to you exult.'¹ And it is said: "Then I passed by you and saw you downtrodden in your blood, and I said to you: '**In your blood, live!**' and I said to you: '**In your blood, live!**'"^{**2} And it is said: 'He remembered His covenant forever; the word of His command for a thousand generations — that He made with Abraham and His vow to Isaac.' Then He established it for Jacob as a statute, for Israel as an everlasting statute.³ And it is said: 'Abraham circumcised his son Isaac at the age of eight days as God had commanded him.'⁴ Give thanks to HASHEM for He Is good;⁵ His kindness endures forever! Give thanks to HASHEM for He Is good;⁶ His kindness endures forever! (May this little one (baby's Hebrew name) son of (father's Hebrew name) become great. Just as he has entered the covenant so may he enter into the Torah,

The one who received the blessing drinks some wine. The malevolent drink

תְּהִלָּה שְׁמַרְתָּה He Who blessed our forefathers Abraham, Isaac, and Jacob, may He bless the tender, circumcised child (baby's Hebrew name) son of [father's Hebrew name] and send him a complete recovery, because he has entered the covenant. Just as he has entered the covenant, so may he enter into the Torah, the marriage canopy, and good deeds. And let us say, Amen.

Universe may it be your will that he ha-

and acceptable before You as if I had offered him before the throne of Your glory, and may You, in Your abundant mercy, send through Your holy angels a holy and pure soul to

Father says: _____

Mohez says:

(baby's Hebrew name) son of (father's Hebrew name)
who has now been circumcised for the sake of Your Great Name, and
may his heart be as open to Your holy Torah as the entrance of the Temple,
to learn and to teach, to observe and to perform. Give him long days and

¹¹) Proverbs 23:25. (2) Ezekiel 16:6. (3) Psalms 105:8-10. (4) Genesis 21:4. (5) Psalms 118:1. et al.

[God's servant, while the *Pesach* offering symbolizes that he is ready actively to carry out God's will (*Gur Aryeh, Exodus* 12:6). [See scroll Ezekiel for a further discussion of the subject.] The congregation recites this statement aloud two times, symbolizing life in both worlds. Each time, the *mohef* dips his finger into the wine and drops a drop into the infant's mouth, symbolizing the coming of the world to come.

he then repeats them and continues:

אָמֵן Our God and the God of our forefathers, preserve this child

... son, and more, and may his name be called in Israel (baby's Hebrew name) son of (father's Hebrew name). May his father rejoice in the issue of his loins and may his mother exult in the fruit of her womb, as it is written: 'May your father and mother rejoice and may she who gave birth to you exult.'¹ And it is said: "Then I passed by you and saw you downtrodden in your blood, and I said to you: 'In your blood, live!' and I said to you: 'In your blood, live!'"² And it is said: 'He remembered His covenant forever; the word of His command for a thousand generations — that He made with Abraham and His vow to Isaac. Then He established it for Jacob as a statute, for Israel as an everlasting statute.'³ And it is said: 'Abraham circumcised his son Isaac at the age of eight days as God had commanded him.'⁴

Give thanks to HASHEM for He Is Good; His kindness endures forever!

Give thanks to HASHEM for He Is good; His kindness endures forever! May this little one (baby's Hebrew name) son of (father's Hebrew name) become great. Just as he has entered the covenant so may he enter into the Torah, the marriage covenant.

The one who received the blessing drinks some wine. The malevolent drink

תְּהִלָּה שְׁמַרְתָּה He Who blessed our forefathers Abraham, Isaac, and Jacob, may He bless the tender, circumcised child (baby's Hebrew name) son of [father's Hebrew name] and send him a complete recovery, because he has entered the covenant. Just as he has entered the covenant, so may he enter into the Torah, the marriage canopy, and good deeds. And let us say, Amen.

בָּבֶל Master of the universe, may it be your will that he be worthy, favored, and acceptable before You as if I had offered him before the throne of Your glory, and may You, in Your abundant mercy, send through Your holy angels a holy and pure soul to my son, (baby's Hebrew name) [] Mohel says: (baby's Hebrew name) son of (father's Hebrew name) who has now been circumcised for the sake of Your Great Name, and may his heart be as open to Your holy Torah as the entrance of the Temple, to learn and to teach, to observe and to perform. Give him long days and

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Upon reaching the words in bold type, the reader pauses while all present recite them aloud; then resume their reading.

He then repeats them and continues:

The two most prominent features of the distribution of the species are the absence of the genus *Leucosia* in the Americas and the presence of the genus *Leucostethus* in the Americas.

ପ୍ରକାଶମ୍ ଲୁଦ୍‌ଦୟ ଲୁଦ୍‌ଦୟ ଗୀତିକାର ଦୁଇମାତ୍ର ଉଚ୍ଚମ୍ ମୀତାର ଦୁଇମାତ୍ର ଥାଏ ଲୁଦ୍‌ଦୟ
ପ୍ରକାଶମ୍ (ଅନୁଷ ମହାରାଜାଙ୍କାର) ଦେଇ (ଅନୁଷ ମହାରାଜାଙ୍କାର) ଲୁଦ୍‌ଦୟ ଲୁଦ୍‌ଦୟ ପାଇଁ ଲୁଦ୍‌ଦୟ

הנורווגי, הפלשטיין, והסלאביים מודרים, וכך אף נאכל.

ତେବେ କିମ୍ବା ରଜନୀନାଥ ପ୍ରଧାନଙ୍କିମ୍ବା ରଜନୀନାଥ ପ୍ରଧାନଙ୍କିମ୍ବା
ଦୁର୍ଗାମହାତ୍ମା ଦୁର୍ଗାମହାତ୍ମା ଦୁର୍ଗାମହାତ୍ମା ଦୁର୍ଗାମହାତ୍ମା ଦୁର୍ଗାମହାତ୍ମା
ଦୁର୍ଗାମହାତ୍ମା ଦୁର୍ଗାମହାତ୍ମା ଦୁର୍ଗାମହାତ୍ମା ଦୁର୍ଗାମହାତ୍ମା ଦୁର୍ଗାମହାତ୍ମା
ଦୁର୍ଗାମହାତ୍ମା ଦୁର୍ଗାମହାତ୍ମା ଦୁର୍ଗାମହାତ୍ମା ଦୁର୍ଗାମହାତ୍ମା ଦୁର୍ଗାମହାତ୍ମା
ଦୁର୍ଗାମହାତ୍ମା ଦୁର୍ଗାମହାତ୍ମା ଦୁର୍ଗାମହାତ୍ମା ଦୁର୍ଗାମହାତ୍ମା ଦୁର୍ଗାମହାତ୍ମା

Father says: Mohel says:

ଦୟାପ୍ରିଣ ପଦ୍ମପାତ୍ରମ' ଧ୍ୟାନ ହେତୁଚାନ' କୃତ୍ୟା ଜ୍ଞାନପାତ୍ର ହେଲା ଏ ନାମଦେଵ ଦୟା
ଦୟାପ୍ରିଣ ସମ୍ପଦ କୃତ୍ୟା ପଦ୍ମମ' ଶୈଖିପଦ ଧ୍ୟାନ କିମ୍ବା ଦୟାପାତ୍ର କିମ୍ବା
ଦୟାପ୍ରିଣ (ଅମ୍ବାମାରାଧିକ, ଲଗଭାଗ) ହେଲା (ଅମ୍ବାମାରାଧିକ, ରାଜପାତ୍ର)

leader to whom the family has had ties. Thereby it is hoped that the infant will benefit from the merit of the deceased and also carry on his good works (*Dover Shalom*). [This subject is discussed in detail in the ArtScroll *Bris Milah*.] — And I said to you, 'In your blood, live!' This verse is an allusion to the time in Egypt just before the Exodus when Israel was commanded to circumcise its males; and to bring the Pesach offering. In the merit of these two commandments, both involving blood, the nation would earn redemption and eternal life as God's chosen people (*Sifre, Targum to Ezekiel 16:6*). Milah on the lowly body make him fit.

(12) EXODUS (13:1-3)

Sanctify unto Me all the first-born that opens the womb among the Children of Israel . . . and all the first-born of man among your sons shall you redeem. And it shall be when your son asks you in time to come, saying: What is this? You shall say to him: By strength of hand the Lord brought us out of Egypt, from the house of bondage; and it came to pass, when Pharaoh would hardly let us go, that the Lord slew all the first-born in the land of Egypt, . . . therefore . . . all the first-born of my sons I redeem. (Ex. 13:1-3; 2:15)

(13) SEFER NA'CHINUCH (MITZVAH 18)

At the root of the precept lies the reason that the Eternal Lord wished to grant us the merit to perform a *mitzvah* with the "first of our fruit," in order to know that everything is His and a man has nothing in the world but what the Eternal Lord allots him in His kindness. This will be understood when one sees that after a man has toiled through many labors and gone through many troubles in his world, and the time has come when fruit is yielded—and the first of his fruit is beloved to him as the apple of his eye—he gives it at once to the Holy One, blessed is He; he deprives himself of his possession, making it the possession of his Creator.

It is also [given us to observe] in order to remember the great miracle that the Eternal Lord did for us in relation to the firstborn of Egypt—that He slew them and saved us from their hand.⁹

(14) THE MINHAGIM

It is customary for the father to present the child at the *Pidyon ha-Ben* ceremony on an ornate, richly decorated plate which is further adorned with pieces of jewelry and other precious objects as well as sweets. All this seems to be aimed at making the child appear even more adorable to the father so that he be most eager to redeem him. It is also a *hiddur mitzvah*, a beautification of a *mitzvah*.

Someone other than the mandate holder can do this.

תְּהִלָּה The compassionate One! May He bless the master of the circumcision covenant,* who rejoiced to do justice with glee, and may his deed be rewarded, his recompense be doubled,* and may He place him ever higher.

תְּהִלָּה The compassionate One! May He bless the tender circumcised eight day old and may his strength and heart* be a trust to God, and may he merit to perceive the Divine Presence,* three times a year.* (All—Amen.)

תְּהִלָּה The compassionate One! May He bless him who circumcised the uncircumcised flesh, and revealed and drew the bloods of the circumcision, the service of the coward and the faint-hearted is unfit — and if he does not perform upon it those three* acts,

תְּמִימָה The compassionate One! May He send us His anointed who goes with wholesomeness, in the merit of the groom* bidden for the sake of circumcision, to proclaim good tidings and consolations, to the one nation dispersed and splintered among the nations.

תְּפִירָה The compassionate One! May He send us the righteous Kohen* who was taken into hiding,* until His throne is established bright as sun and diamond, he who covered his face with his cloak* and enwrapped himself. (All)—Amen.

on weekdays continue, *'The Compassionate One! May He make us worthy ...'*, p. 194. (On the Sabbath and Festivals, continue with the appropriate prayer, p. 194.)

PIDIYON HABEN/PREDICTION OF THE RISKS ON: 16

THE BLESSING OF THE FIRSTBORN for
the father and the Kohen stand. Holding his child, the father declares to the Kohen:

Holy One, blessed is He, has commanded to redeem him, as it is said:

לְזִקְנֵי־מִזְרָחַ – *Into hiding*, Elijah was swept up to heaven while still alive (see II Kings 2:1), to remain concealed until the coming of Messiah, when Elijah will be revealed as if on a throne.

לְזִקְנֵי־מִזְרָחַ – *He who covered his face with his cloak*. When Elijah fled from the death threat of Ahab and Jezebel and hid in a cave, God came to him. Upon hearing the 'small, still voice' of God, Elijah *covered his face with his cloak* (Kings 19:13).

celebrated with a festive meal. The ceremony is customarily performed as soon as the guests are seated and have made the *Hamotzi* blessing over bread. Thereupon the baby is brought to the place where the father and the *Kohen* are seated. To show love for the *mitzvah*, the baby is usually brought on a silver tray and bedecked in jewelry. In declaring that firstborn males must be redeemed, the Torah teaches that God laid claim to all firstborn Jews at the time that He slew all the firstborn Egyptians in the *Exodus* (Exodus 12:44). Col. T.

א' ב' / REDEMPTION OF THE FIRSTBORN

When a male baby who is his mother's first born achieves a month old, his father must redeem him by giving five silver *sleekets* to a Cohen. It is commonly accepted that five silver dollars are adequate for the performance of this circumcision ceremony, the redemptions are over dollars should be used. Like the marriage that this *mitzvah* teaches man to dedicate his very first achievements to God. Although firstborn children, like first fruits, are the culmination of much yearning, labor, and sacrifice, and it is human nature to want them for oneself, the Torah wants us to recognize that they are a gift from God and should be dedicated to His service. Thus, man redeems his firstborn.

“**କାହାରେ**” ଲିଖିବା ପାଇଁ ଦେଇଲାମ୍‌, “**କିମ୍ବା** କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା”
ମୁହଁମଣି ଏବଂ କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା

الطباطبائي

Someone other than the mochel should recite the following shanah.

ନେତ୍ରମଧ୍ୟ ଦୂରୀ
(୩୪—୫୯)

卷之三

(iii—NED.)
ଏହାର ପାଇଁ ପରିଚୟ
କରିବାକୁ ପରିଚୟ କରିବାକୁ ପରିଚୟ କରିବାକୁ

(iii—NED.)
କଣ ପାଇଁ ପାଇଁ
ଦେଖିଲୁ ମେଧିର ହେଠ କିମ୍ବା କାନ୍ଦିପାତ୍ର ହେଠିର ଚାପି ମୁହଁଯ
ପାଇଁ ପାଇଁ ହେଠ ଦେଖିଲୁ କିମ୍ବା କାନ୍ଦିପାତ୍ର ହେଠିର ଚାପି ମୁହଁଯ

On weekdays continue ... יבב נני זרנער, p. 194.

卷之三

תְּשִׁיבָה שְׁלֵמָה – Three times a year, i.e., during the festivals of Pesach, Shavuot, and Succot when Jews are required to go to the Temple where they perceive the Presence of God (Deut. 16:16).

פָּגָן — Groon. The word פָּגָן, in Hebrew is used to refer to any honored person, whether it is a bridegroom or the infant being circumcised.
פָּגָן קֹהֶן — The righteous Kohen, i.e., the Prophet Elijah who was a Kohen, and who will herald the Messiah (*Dover Shalom*).

