

1. The mother gets called to the Torah.

2. Someone who has been given the honour stands next to the mother at the bimah holding the baby.

3. The community welcomes the girl into the community with the following verse which everyone says:

אַחַתְּנוּ אַתְּ הִי לְאַלְפֵי רַבָּבָה וַיִּירֶשׁ זֶרְעֶךָ אֶת שַׁעַר שְׁנֵאָיו:

"O sister may you grow into thousands of myriads; may your offspring seize the gates of their foes." (Genesis 24:60)

4. The mother does the blessings on the Torah and the portion is read. After the concluding blessings for the aliya the person holding the child takes her hand and touches the Torah.

5. Someone reads the following verses:

וּשְׁמַרְתֶּם אֶת דְּבַרֵי הַבְּרִית הַזֹּאת וַעֲשִׂיתֶם אֹתָם לְמַעַן תִּשְׁכִּילוּ אֶת כָּל אֲשֶׁר תַּעֲשׂוּ:

יְיָ אֱלֹהֵינוּ כָּרַת עִמָּנוּ בְּרִית בְּחָרֵב: לֹא אֶת אֲבוֹתֵינוּ כָּרַת יְיָ אֶת הַבְּרִית הַזֹּאת כִּי אַתָּנוּ אֲנִיחֵנוּ אֱלֹהֵי פֶה הַיּוֹם
כָּלְנוּ חַיִּים:

וַיִּקַּח סֵפֶר הַבְּרִית וַיִּקְרָא בְּאָזְנוֹ הָעָם וַיֹּאמְרוּ כָּל אֲשֶׁר דִּבֶּר יְהוָה נַעֲשֶׂה וְנִשְׁמָע:

"Therefore observe faithfully all the terms of this covenant, that you may succeed in all that you undertake." (Deuteronomy 29:8)

"The Lord our God made a covenant with us at Horeb. It was not with our fathers that the Lord made this covenant, but with us, the living, every one of us who is here today." (Deuteronomy 5:3–4)

"Then he took the record of the covenant and read it aloud to the people. And they said 'All that the Lord has spoken we will faithfully do'" (Exodus 24:7)

6. The community sings the following reminding us to remember the Temple at our most joyous times:

אִם אֶשְׁכַּחְךָ יְרוּשָׁלַם תִּשְׁכַּח יְמִינִי: תִּדְבַק לְשׁוֹנֵי לְחֻמֵי אִם לֹא אֲזַכְּרֶכִי אִם לֹא אֶעֱלֶה אֶת יְרוּשָׁלַם עַל רֹאשׁ
שִׁמְחָתִי:

"If I forget you, O Jerusalem, let my right hand wither; let my tongue stick to my palate if I cease to think of you, if I do not keep Jerusalem in memory even at my happiest hour." (Psalms 137:5–6)

7. A Cohen delivers the Priestly Blessing:

יְבָרְכֶךָ יי וַיִּשְׁמְרֶךָ:
יָאֵר יי פָּנָיו אֵלֶיךָ וַיַּחַנְדֶּךָ:
יִשָּׂא יי פָּנָיו אֵלֶיךָ וַיִּשֶׂם לְךָ שְׁלוֹם:

8. A prayer for the child:

הַמַּלְאָךְ הַגָּאֵל אֶתִּי מִכָּל רָע יְבָרְךָ אֶת הַנְּעָרִים וַיִּקְרָא בָהֶם שְׁמֵי וְשֵׁם אֲבֹתַי אַבְרָהָם וַיִּצְחָק וַיִּדְגּוּ לְרַב בְּקָרֵב
הָאָרֶץ.

"The Angel who has redeemed me from all harm - bless the lads, in them may my name be recalled, and the names of my fathers Abraham and Isaac, and may they be teeming multitudes upon the earth."

9. A prayer to give the child her name:

מִי שֶׁבָּרַךְ אֲמוֹתֵינוּ שָׂרָה וְרִבְקָה רָחֵל וְלֵאָה וּמְרִים הַנְּבִיאָה וְאַבִּיגַיִל וְאַסְתֵּר הַמַּלְכָּה בֵּת אַבִּיחַיִל הוּא יְבָרְךָ
אֶת הַיְלֵדָה הַנְּעִימָה הַזֹּאת וַיִּקְרָא שְׁמָהּ בְּיִשְׂרָאֵל (שֵׁם הַיְדֻלָּה) בְּמִזְל טוֹב וּבְשִׁעַת בְּרָכָה וַיַּגְדֵּלָהּ בְּבְרִיאוֹת
שְׁלוֹם וּמְנוּחָה לְתוֹרָה וּלְמַעֲשִׂים טוֹבִים וַיִּזְכֶּה לְאֲבִיהָ וּלְאִמָּהּ לְרֵאוֹת בְּשִׂמְחָתָהּ וּבְחַפְזָהּ עֶשֶׂר וְכָבוֹד דְּשָׁנִים
וְרַעֲנָנִים יְנוּבוֹן בְּשִׁיבָה וְכֵן יְהִי רְצוֹן וְנֹאמַר אָמֵן:

He who has blessed our matriarchs Sarah, Rebecca, Rachel and Leah and Miriam the Prophetess and Avigail and Queen Esther, the daughter of Avichail — may He bless this beloved girl and let her name (in Israel) be (...) with good luck and in a blessed hour to a life of Torah and good deeds; and may she grow up with good health, peace and tranquility; and may her father and her mother merit to see her joy and her wedding, riches and honour; and may they be vigorous and fresh, fruitful into old age; and so may this be the will, and let it be said, Amen!". (See Psalm 92:15)

10. The mother says the Gomel blessing.

Notes:

1. This is a normal aliya.
2. This honour is parallel to the Sandek (godfather) position at the Brit Millah. This is the person who holds the child while she is entered into the covenant of the Jewish people.
3. This verse is the blessing that Rebecca's family gave her before she left to marry Isaac. Here is it welcoming the child into the community, and thus is said by the entire congregation. This verse is used in traditional Simchat Bat ceremonies.
4. The touching of the Torah is an action that brings the girl into the covenant of God. While boys have the act of circumcision, the girls have a symbolic action that demonstrates their entry into the covenant.
5. There are 4 verses here that each contain the word Brit (covenant), and build on the previous verse. The first verse talks in general about a covenant between God and the Jewish people. The second verses discuss that this covenant is not merely a historical phenomenon, but is rather a current concern. The final verse draws the link between the covenant and the requirement for action in order to maintain the covenant.
6. There is a Jewish tradition that we should remember Jerusalem and the destruction of the Temple at any festive occasion, and that there is always a degree of sadness at any festive occasion. These verses speak to this remembrance.
7. The Priestly Blessing is given at many festive occasions according to some customs. It is a blessing that God should protect the individual and allow them to prosper in peace.
8. The blessing here is the blessing that Jacob gave to two of his grandchildren, and is traditionally used to bless the children.
9. A traditional blessing to give the child her name. There are two differences from the traditional source. First the request for male offspring has been removed, and second, the request that the child enter into the world of Torah and good deeds, which is used at the Brit Millah, has been added here.
10. This blessing is used for anyone who survived a life threatening situation. Due to the uncertainty of childbirth (especially in past generations), a mother who has given birth makes this blessing