

bigyang-pansin

Once upon a time, when a person woke up in the morning, opened his eyes, and looked around the room - noticing things here and there - he was to acknowledge and appreciate HaShem for the gift of sight but reciting -

בְּרִיךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, פּוֹקֵחַ עֵינַיִם.

This is one of several examples of when each bracha was to be recited.

Nowadays, this bracha is the fourth of fifteen brachot, collectively referred to as Birchot HaShachar. For various reasons, Chazal decided on a more formal, organized set of brachot in the morning, including AL N'TILAT YADAYIM, ASHER YATZAR, ELOKAI, BIRCHOT HATORAH, BIRCHOT HASHACHAR.

Whatever the reasons for the switch, there is one unfortunate drawback to the current system of morning brachot - they tend to be said quickly, sometimes, unthinkingly, automatically, by rote.

However, this can be remedied; and that is the purpose of this column.

The 'trick' is to "bigyang-pansin", which is Filipino for "pay attention".

Why Filipino? No special reason. Just wanted an attention-getter of a title. It worked if you are reading these words.

Simply (easier said than done - but a challenge to work on), we need to take more than a second and a half (if that

long) to say each of the morning brachot. POKEI'ACH IVRIM. A mere two words. But slow down and think of what a wonderful gift from HKB"H is the ability to see. Think of the blind who are deprived of this gift. Think of how lost people are (maybe even you), who rely on glasses and are very disoriented without them. Think of people with eye problems of various types.

Now say the bracha slower and with kavana. Sight is not something to take for granted, but we tend to do just that when our eyes are functioning properly.

Think of your ability to sit up, to stand up, to walk... and appreciate those gifts from G-d. Try taking nothing for granted. Even your breathing. All this takes more than 1.5 seconds, but not all that more.

And there is something else here. Remember that I said POKEI'ACH IVRIM is two words? I really isn't; it is eight words. Because BARUCH ATA HASHEM and ELOKEINU MELECH HA'OLAM are essential parts of each bracha.

In addition to pondering the end part of Birchot HaShachar, pay some attention (even if it slows your brachot down), to the amazing statements we make when we say a bracha - any bracha:

G-d is the source of all blessing; we can address Him in second person; that He is the Master of All; that He is our G-d; that He is the King of the World.

A little extra attention to our brachot should pay great dividends.

Recent TILDE notes from the Sedra Summary (TILDE ~ 8)

From Va'eira:

Va'eira has the classic examples of incorrect accenting changing the meaning of the word. I refer to the Terms of Redemption:

v'ho-tzei-TI, v'hi-tzal-TI, v'ga-al-TI, v'la-kach-TI, v'hei-vei-TI (not v'ho-TZEI-ti, etc.)

Each of these words (and many others in Tanach and davening) is a verb in past tense form that is switched to future by the VAV HAHIPUCH.

v'ho-TZEI-ti would mean 'I took you out'. Not correct. When G-d told Moshe to say that to the people in His name, it hadn't happened yet.

v'ho-tzei-TI means '(and) I will take you out.' So too for the other Lishonot of Geula.

If these words are misaccented by the BK (baal korei or baal k'ri'a), he is supposed to repeat the p'sukim with the correct accents (MILRA rather than MIL'EIL).

In the Sh'ma, we find several words commonly misaccented (especially by native English speakers): v'a-hav-TA, v'di-bar-TA, v'na-ta-TI... to name a few.

From Sh'mot:

Review: The name of the sedra is not SHMOT, because in Hebrew, we don't blend the SH sound with the M sound, as we do in some English words taken from

Yiddish - shmooze, shmaltz, shmo. The SHIN has a SH'VA NA under it and gets a very tiny vowel-sound, which I use an apostrophe to represent. **SH'MOT**. That's one syllable because a letter with a SH'VA NA under it does not stand as its own syllable, but rather it is prefixed to the syllable to come. SHEMOT is also not a good way to transliterate the sedra's name, because then the SH'VA NA gets too much of a vowel sound.

Does all this change the meaning of the word? No. But we should pronounce the words of our davening and Torah reading with care.

In thinking of an analogy to English, the words pronounce and pronunciation come to mind. Many people say the word as if it were spelled 'pronunciation'. It's not spelled that way and it isn't pronounced that way. Does it change the meaning of the word? No. But it is off. I went to the library in February on a Wednesday. It's just off.

From Vaychi:

The name of the sedra is made up of two syllables. The first is a VAV/PATACH which is closed by YUD/SH'VA NACH. That means VAY. Second syllable is CHI. vay-CHI (not va-yechi, not va-y'chi)

From Vayigash:

A note on the pronunciation of the name of Yosef's wife. Many people mistakenly break the name into syllables of ALEF-SAMACH and NUN-TAV. That would be the case if the SH'VA under the SAMACH were NACH

(which it isn't). And that would mean that the KAMATZ under the ALEF is KATAN (which it isn't). And that would make the first syllable sound like the first syllable of the words Austin or austerity (which it doesn't).

The SH'VA is NA. This means that the ALEF-KAMATZ is the first syllable and that the KAMATZ is GADOL and in Israeli pronunciation of Hebrew is sounded like a PATACH, making the first syllable of her name like the first syllable of A-VO-CA-DO. And in Ashkenazic pronunciation, the first syllable is sounded like the English word 'awe'. The second syllable is S'NAT, with the SAMACH sound separated from the NUN sound. S - NAT, and not like a consonant blend of English which would render the second syllable like... okay, we won't mention the word...

The above TILDE review is in honor of A-S'NAT, wife of Yosef and mother of Efrayim and Menashe, who we name in our B'RACHOT of our sons and grandsons (and s-i-l).

TILDE ~ 7

Short, but...

The phrase B'NEI YISRAEL occurs 637 times in Tanach. It occurs numerous times in davening (beside in the portions of Torah and Nach that are part of davening). It is an important phrase.

We are B'NEI YISRAEL.

What's it doing in TILDE?

Short & sweet.

We should pause very briefly between the two words, so the the YUD sound at the end of B'NEI does not blend with the YUD sound of YISRAEL.

Say it over naturally. My guess is that most people allow the blend.

Does saying it fused together change its meaning? No. Does it invalidate the reading in Layning? No.

But why not be meticulous in saying this most prominent description of who we are.

TILDE ~ 6

Some more Sh'va

This page will IYH be fleshed out a bit, but I wanted to, at least, start a new entry.

Say the title with a New York (New Yawk) accent and more and Sh'va rhyme.

When a word begins with a letter with a SH'VA under it, the SH'VA is NA. And that letter/SH'VA begin the first syllable of the word. A letter/SH'VA is too weak to be its own syllable.

TZ'DAKA (charity) is TZ'DA and KA, not "tz' - da - ka".

B'RA-CHA. D'GEI (one syllable) HAYAM.

When a conjunctive VAV is prefixed to these words, two things happen. The VAV becomes a SHURUK. and it takes the SH'VA letter to it, to complete a syllable, changing the SH'VA NA into a NACH.

TZ'DAKA, but UTZ-DAKA. UVRACHA.

ERETZ CHALAV UDVASH, not d'vash as it is without the VAV before it.

to be continued...

TILDE ~ 5

NA NACH

Once again, this column is in response to a reader's request. Requests will usually take priority for this column

The title of this column has nothing to do with Breslov. It does have to do with the two types of SH'VA - the SH'VA NA and the SH'VA NACH.

Traditionally, these two SH'VA have been printed identically, as a colon (:) under a letter. In recent years, some siddurim distinguish between the two, as an aid to the reader/davener. Rinat Yisrael, Koren, and Simanim all use a 'regular' SH'VA for NACH and a larger one for NA - : or ⋮ - something like that. Artscroll puts an overline \bar{a} for letters with a SH'VA NA, but only sometimes - when it isn't obvious which SH'VA it is.

Okay, so what's the difference?

A SH'VA NA adds a weak vowel sound to the letter it is under. When I transliterate, I prefer an apostrophe to indicate a SH'VA NA. The word for blessing, for example is B'RACHA. Some write beracha, but this overdoes the vowel sound of the SH'VA, making it sound like a SEGOL. Leaving the apostrophe out results in blending the B and R sounds - a topic we presented last week.

All SH'VAs at the beginning of a word are NA. M'NORA. (Even though we usually write it a menora.) T'RUMA. Not

teruma and not truma.

A SH'VA NACH adds no vowel sound to the letter it is under. Table is SHULCHAN. The LAMED is sounded like a LAMED only, as if it didn't have anything under it.

General rule: Letters with SH'VA NACH close off syllables. Letters with SH'VA NA, begin syllables.

Therefore, it is obvious that the SH'VA under the BET of B'RACHA is a NA.

It is not so obvious with a letter with a SH'VA in the middle of a word.

Again, generally speaking (there are exceptions), a letter with a weaker vowel (called T'NU'A K'TANA) is usually followed by a letter with a SH'VA NACH making a closed syllable together. A queen is MAL-KA. The MEM has a PATACH under it, a milder (nicer word than weaker) vowel and the syllable is closed by the LAMED with the SH'VA NACH under it. MAL. ASH-REI. Family is MISH-PA-CHA. The MISH syllable is the MEM with a (mild) CHIRIK and closed with the SH with its SH'VA NACH.

However, with a strong vowel under a letter, the letter and its vowel make up an open syllable by themselves.

Take the name of this week's sedra. You will find it rendered into English as TO-L'DOT, indicating that the TAV with the (strong) CHOLOM makes a syllable by itself - TO (like the English word 'toe') - the LAMED that follows it has a SH'VA

NA. A letter with a SH'VA NA is too weak to form its own syllable, and, instead, attaches itself to the next syllable. The name of this week's sedra has TWO syllables: TO and L'DOT. The other sedra whose name works the same way is SHO-F'TIM. Not shof-tim. And not sho-f'-tim. SHO-F'TIM.

SH'MA has one syllable. Not two. It is not pronounced SH-MA, but SH'MA. And not SHMA, either. The SHIN and the MEM do not blend. But the vowel sound of the SHIN does not stand alone.

After SH'MA and BARUCH SHEIM... we have 'and you shall love', whose syllables are V'A and HAV and TA. (Correct accenting is a different topic.) The opening VAV has a SH'VA NA and attaches itself to the ALEF/KAMATZ to make the open syllable, V'A. The HAV syllable is the HEI/PATACH together with the VET/SH'VA NACH. It is a closed syllable. And the TA at the end is a third syllable of the word - an open syllable. (Even though I said that accenting is another topic for another time, it is important to note and to know that it is the last syllable in this word that gets the accent. v'a-hav-TA. Saying v'a-HAV-ta - a common mis-accenting - changes the meaning of the word. Another time.)

to be continued

TILDE ~ 4

HEI, HOW YA DOIN'

Based on a reader's request for this topic (RF), I decided to make it this week's PT-misc, rather than one-to-one.

Unique among the letters of the ALEF-BET, HEI has two different pronunciation modes. True, BET & VET, PEI & FEI and others, also have different pronunciations depending on the presence or absence of a DAGESH in the letter, but HEI is unique in having a sound sometimes, and no sound at all, at other times.

We have an aspirated HEI and a silent HEI.

To clarify, we need to distinguish between a HEI at the beginning or in the middle of a word, and HEI at the end of a word.

Beginning and middle of the word HEIs sound like the English letter H (at least to the ear of Ashkenazim), when they have a vowel under them. HA, HI, HEI, HU, HO, HEH, HAW. When there is no vowel under the HEI, it is totally silent. The name of the father of the NASI of Menashe, GAMLIEL, is P'DATZUR. Spelled with a HEI after the DALET, we do not hear the HEI at all. Contrast this to the NASI of Naftali at the end of the 40 years in the Midbar, P'DAH-EIL, with the HEI/SH'VA sounded.

Also note, that a HEI with a SH'VA is ALWAYS a SH'VA NACH. The SH'VA

does not add a vowel sound to the HEI. We just hear it at the close of a syllable. TIH-YEH (will be), not ti-h'yeh. The first word in this week's sedra of Chayei Sara is VA-YIH-YU. (not va-yi-h'yu).

(NOTE: the H at the end of TIH-YEH is not sounded. It's just there to indicate that the second syllable is YEH as in yes and not YE as in year.)

HEI at the beginning and in the middle of a word - sounded if it has NIKUD; silent if it doesn't. On the simple side.

At the end of a word, we find four possibilities:

Just a HEI, not dot and no vowel. This HEI is totally silent. A blessing is a B'RACHA, not b'rachah. Yes, there is a HEI, but because it is silent, I don't indicate it in the transliteration. MITZVA, rather than mitzvah. I save the final H for words whose final HEI is aspirated. See next paragraph.

HEI with a dot in it - the dot is called a MAPIK rather than a dagesh - is sounded (aspirated). Her name in Hebrew is SH'MAH, not sh'ma.

Famous example of two different meanings to a word depending upon a regular HEI or a MAPIK HEI at the end - ISHA is a woman; ISHAH is her husband.

HEI at the end of a word can have a KAMATZ under it. No MAPIK in this HEI. Her father is AVIHA. To her is EI-LE-HA. Pronounced the same as HEI/KAMATZ is in the beginning or middle of a word.

As in HAADAMA and AVRAHAM. HEI/KA- MATZ at the end of a word is never the accented syllable.

And now we come to a HEI (with a MAPIK in it) with a PATACH under it, at the end of a word. It is NOT pronounced HA, but rather AH. The PATACH is called G'NUVA, stolen, because it is pronounced before the letter it is under. It too, is never accented.

We are all familiar with a CHET/PATACH at the end of a word. Apple is TAPU-ACH, not tapucha. RU'ACH, not rucha. MIZBEI'ACH, not mizbeicha. We all learned that with the ALEF-BET, way back. SAME FOR A HEI/PATACH at the end of a word. Tall is GAVO-AH (not gavoha). One of HaShem's names is E-LO-AH. Not eloha (which so many people say).

One of the trickiest words to pronounce, HEI-wise, is what BNEI YISRAEL didn;t do when they left Egypt - L'HIT-MAH-MEI-AH, to linger. In this word we find a HEI/SH'VA ending the syllable MAH, and a MAPIK-HEI with a PATACH G'NUVA at the end of the word.

Finally, we finish the topic of HEI with the S'faradi way of pronouncing the PATACH G'NUVA. This applies to the CHET, MAPIK-HEI, and AYIN at the end of a word with a PATACH under them.

We (Ashkenazim) say TAPU-ACH; they say TAPUWACH. RUWACH. LUWACH.

We say MIZBEI'ACH. They say MIZBEIYACH. Smell is REIYACH.

GAVO'AH is GAVOWAH. G-d's name is EL-LOWAH.

Don't ask me about the AYIN words. But there is a sound for an AYIN and it goes after the PATACH sound, not with it.

A week is a SHA-VUWA#, not shavu#a.

That's it for now.

TILDE ~ 3

Will it Blend? [2]

For the time being, I've decided not to separate out the pieces on Hebrew Pronunciation from the other articles in Philo-Torah Miscellany. That separation might happen in the future. In the meantime, the topics in PT-misc will be mixed.

More on D'VIKIM

PT-misc #2 began this sub-topic of fine-tuning our pronunciation in davening and Torah-reading.

Just an example as review, with a further comment.

You can say, in English, to someone: Did you say shma yet? Shma is a Hebrew word and the name of a twice-daily mitzva, and when you incorporate the word into spoken English, you can say it any way you want. (Except that by saying shma, you don't get to practice the correct pronunciation).

However, when saying shma, the word should be pronounced correctly. Blending the SH sound and the M sound works in English, but not in correct Hebrew.

The SHIN was a SH'VA NA under it, which has a very slight vowel sound. Saying SHMA blends the SH and the M, which is not proper Hebrew. Exaggerating the SHIN-SH'VA as SHEMA makes it sound like the SHIN is voweled by a SEGOL - which it is not. The English transliteration that works best to give the correct pronunciation is SH'MA, with the apostrophe (a.k.a. shmichik,

where the shm blend is fine) indicating the very short vowel sound of the SHIN.

I probably don't have to apologize for the pickiness - which I much prefer calling fine-tuning - of these articles. If one started reading and thought it was too picky, he probably stopped reading already. If the topic resonates with you, then you are probably reading these words, and an apology is unnecessary.

Okay. How important is it? SH'MA might be the best example for the answer to be - very important. SHMA and SHEMA don't change the meaning of the word, but they eliminate the mild vowel sound of the SH'VA NA or overdo it.

So why am I saying that it is very important? The SH'MA YISRA'EL statement is a twice- (at least) daily reconfirmation of our belief in G-d and in His unique unity. It is such a significant statement that we close and cover our eyes to hopefully be able to concentrate on it properly. It deserves careful pronunciation and it deserves intense kavana.

What about the other words in this category. What's the big deal? Our davening and our Torah-reading should be as polished as we can make it. Isn't it more important what one has in his heart than how one says the words? Maybe. But what's in your heart is not the whole story. Otherwise, davening would be done in our mind without need to vocalize and verbalize our t'filot.

Next. In the V'LAMALSHINIM bracha of the Amida, we have O-Y'VECHA and O-Y'VIM. Not OY, as in OY VEY. And not

**the way many people say their O as OY
all the time. More on this...**

Turned out that there was much more review than something new. Not to worry. There were things that were important to reiterate. And the element of KAVANA was added. Besides, I wanted the O-Y'VEICHA and O-Y'VIM to be presented on their own.

TILDE ~ 2

Will it Blend?

The title of this piece is borrowed from a series of wacky youtube videos by the same name. In each 'episode', Blendtec founder, Tom Dickson, attempts to blend something - iPhone, magic markers, silly putty, glowsticks, batteries, footballs, CDs, brooms... anything and everything. A wildly successful ad campaign for the company's blenders.

Those who know me and/or my writing, know that my sense of humor is sometimes a bit warped. The previous paragraph has nothing really to do with the topic of **correct pronunciation of Hebrew, especially in davening and Torah reading** - which is what this article is about.

In the past, there have been many pieces on **Towards Better Davening and Torah Reading**, that appeared in the pages of Torah Tidbits, which I founded and edited for 28 years. Now, in my retirement, I am the Editor Emeritus of Torah Tidbits.

In this new feature on philo-torah.co - **Philo-Torah Miscellany** - or - **PT-misc**, for short, we will explore many different topics, including frequent reviews of some of the topics in correct Hebrew pronunciation. Our goal is to pay better attention to our davening, slow down a bit, and enhance our kavana.

A **consonant blend** is when two or more consonants are blended together, but each sound may be heard in the blend. The most common beginning consonant blends (in English) include: bl, br, cl, cr, dr, fr, tr, fl, gl, gr, pl, pr, sl, sm, sp, st.

There are others.

The words blend, bread, clown, crusty... all start with consonant blends.

What does this have to do with davening? If your native tongue is English, you tend to apply the consonant blending to Hebrew words. The problem is that Hebrew consonants are NOT blended; they are sounded distinctly.

Bread in English, but not BRACHA in Hebrew. The word should be pronounced B'RACHA. Not BERACHA - that gives the BET too much of its own vowel sound.

Drug, but D'ROR. Glare, but G'LIDA. Slim, but S'LICHOT.

The first letter in these Hebrew words have a SH'VA NA under them. That means a very short vowel sound but not as much as a SEGOL.

Sneeze and snap have s-n blends. Senate, sentence, sensation all have a full vowel for the opening letter. Hebrew has those kinds of words too. Like BERECH (knee), SELA (rock), TERACH (Avraham's father). In Hebrew, the first two letters of many words should not be blended, nor shall they be exaggerated.

Not TRUMA and not TERUMA. T'RUMA.

Shmooze in English (Yiddish origin), but the first word of the most important statement we make more than once a day is SH'MA, not SHMA and not SHEMA - and so many more examples. Sphinks

blends the S and the PH. But books in Hebrew are S'FARIM.

When we speak English and use a Hebrew word, we need not be too particular about the above. You can ask someone if they made a bracha. That's an Anglicized Hebrew word. So is, did you say shma yet? But when you say shma, the word should be pronounced with care. SH'MA YISRA'EL...

Please, but P'LISHTIM.

Pray, but N'HAR P'RAT.

How important is all this? When you are talking to someone, not that important. When you are talking to THE ONE, it is important. He will understand your words no matter how careless the pronunciation. But we should want to pronounce our words of davening and Torah reading correctly. Davening and Torah reading deserve our care and attention to detail.

There is so much more to come, IY"H.

Let's take things in bite-size morsels and chew and digest everything well.

וְהָיוּ הַדְּבָרִים הָאֵלֶּה
אֲשֶׁר אָנֹכִי מֵצַוְךָ
הַיּוֹם עַל־לִבְּבָרְךָ:

Pause after ASHER, to avoid RANOCHI. No pause after M'TZAV'CHA, pause after HAYOM. Do not blend the two LAMEDs into one.

וּשְׁנֵינֶתָם לְבָנֶיךָ

v'shi-non-TAM I'va-NE-cha

וְדַבַּרְתָּ בָּם

v'di-bar-TA (not v'di-BAR-ta)

בְּשִׁבְתְּךָ בְּבֵיתְךָ

b'shiv-T'CHA (not b'shif...)

וּבְלִכְתֶּךָ בְּדָרְךָ
וּבְשִׁכְבְּךָ וּבְקוּמְךָ:
וּקְשָׁרְתָם לְאוֹת

First syllables are UV, not U-V'. SH'VA NACH, not NA

עַל־יָדְךָ וְהָיוּ לְטֹטְפוֹת
בֵּין עֵינֶיךָ:

slight pause to avoid NEINECHA

וּכְתַבְתֶּם

uch-tav-TAM

עַל־מִזְוֹת בֵּיתְךָ
וּבְשִׁעָרֶיךָ:

י'ה'ו'ה | אָוֹד:

Pause also between these two words so the second one doesn't sound like YECHAD. ECHAD should be clearly enunciated, but not exaggerated. Don't stretch any of the letters.

ברוך שם כבוד מלכותו לעולם ועד
said quietly (except on YK) in SH'MA, it is not found in the Torah (nor is it written in T'filin or Mezuzot)

וְאֵהָבְתָּ

Proper reading is v'a-hav-TA, with an emphasis on the TA syllable. Saying v'a-HAV-ta changes the word's meaning.

אֵת י'ה'ו'ה אֵלֹהֶיךָ

Again, slight pause between HASHEM and ELOKECHA

בְּכָל־לִבְּבָרְךָ

Slight pause to avoid swallowing on of the LAMEDs

וּבְכָל־נַפְשְׁךָ
וּבְכָל־מְאֹדְךָ:

uv-chol (both times), not u-v'chol (NACH not NA)

TILDE ~ 1

START HERE

In honor of Va'etchanan having the first passage of the SH'MA, we present this annotated text of SH'MA-V'AHAVTA

שְׁמַע יִשְׂרָאֵל

The first word is pronounced SH'MA - not SHMA, which English speaker often say with the SH and the M blended, as in shmooze. Proper Hebrew (which SH'MA and all of davening and Torah reading deserve) does not have blended consonant sounds. The SHIN has a tiny bit of a vowel sound produced by the SH'VA NA under it. But not exaggerated as Shema.

י'ה'ו'ה אֵלֹהֵינוּ

We should also point out KAVANA and focus, but this page is mostly pronunciation oriented.

A slight pause between HASHEM and ELOKEINU so the second word doesn't sound like YELOKEINU

Requited Love

Although the opposite (unrequited) is more well-known and used, we have a beautiful example of the two-way love that the title implies. In this week's sedra, we find the first passage of the SH'MA, with the command to love G-d. Chazal composed a bracha to precede the Sh'ma in Shacharit - AHAVA RABA. Before we recited our command to love HaShem, our Sages stated that G-d loves us with a deep and eternal love (RABA and OLAM, depending on your nusach). The bracha concludes with BARUCH... He who chose His nation Israel, with love.

TBD&TR

V'HAYA IM SHAMO'A, the second parsha of the SH'MA, the second parsha in a Mezuza, one of the four parshiyot in each of the two T'filin - gives us several examples of proper pronunciation to review. Here are only some of what we find...

וּלְעֹבְדוֹ - first syllable: UL, then AwV, then DO. Not U-L'OVD0. The KAMATZ under the AYIN is KATAN and is pronounced Aw even in the Israeli (S'fardit) pronunciation. Furthermore the SH'VA under the LAMED would be NA without the prefixed VAV, but changes the VAV into a SHURUK and changes itself into a SH'VA NACH and closes the first syllable of the word UL.

בְּכָל־לִבְבְּכֶם Even though the two words are joined by a MAKAF (upper hyphen) there must be an audible separation between them, lest one of the LAMEDs gets swallowed. This situation is called D'VEIKIM, when a word ends with the same letter that the next words begins with. B'CHOL - L'VAVCHEM, not blended into B'CHOLIVAVCHEM.

So too, וְאַבְדֶתֶם מִהָרָה - both the final-MEM of the first word and the initial MEM of the second word must be distinct.

וְלִמְדֶתֶם אֹתָם is another kind of D'VEIKIM. The final-MEM is followed by a silent ALEF and it is common to mistakenly blend the two words. Rather make a brief pause between the words to avoid the second word from sounding like MOTAM.

more

וְנָתַתִּי - occurs twice in this passage; it means 'and I will give'. The word na-TA-ti means 'I gave'. v'na-TA-ti means 'And I gave'. That's the conjunctive VAV. When the VAV is a tense-flipper, as it is here, from past to future, the accent changes from MIL- EIL to MILRA, from the next to the last syllable to the last syllable, v'na-ta-TI.

still more

יְבוּלָה - HEI at the end of a word is silent. That is, unless it has a dot in it (called a MAPIK), in which case the HEI is aspirated. Y'VU-LAHHH.

יְהִיָּה Similarly, a HEI with a SH'VA under it within a word is aspirated. The SH'VA under a HEI is ALWAYS a SH'VA NACH. This word is YIH-HH-YEH (this last H is not sounded, it's only there because YIH-YE can confuse, because of the English word, ye) - not Y'HIYEH.