

הגדה של שבועות

עם פירוש "עשרת"

The Shavuot Haggadah with the "Aseret" commentary

Shavuot is the anniversary of the greatest event in history - the receiving of the Torah at Mt. Sinai. Hearing G-d speak the Ten Commandments required a lot of preparation and was accompanied by incredible images and sounds.

At Sinai, through the Ten Commandments, we entered into an eternal relationship with G-d.

Understood deeply, the Ten Commandments can empower us with a rich sense of identity and passion for our mission as Jews.

This Haggadah has been made to enhance our Yom Tov Family Meals through learning and discussion about the Sinai experience and the Ten Commandments as our Core Values.

Preparation and Suggestions:

There is a widespread custom to eat milk products on Shavuot.

Some have the custom to eat both milk and meat products in the same meal. In order to do this and avoid mixing milk and meat, the milk products should be eaten first and then the meat products. Different table cloths and loaves of bread should be used. One way to do this is to prepare the table with two table cloths and set the top table cloth for milk.

Rabbi Moshe Isserles (The Rema) explains that this is done in order to ensure that two loaves of bread are brought to the table since the same loaf should not be used for both a milk and meat meal. These two loaves commemorate the flour offering in the Beit HaMikdash, Temple, that was made on Shavuot called the Shte'i HaLechem, The Two Loaves of Bread.

Another widespread custom is to decorate the table with flowers.

Commemorating the sprouting of Mt. Sinai and the surrounding desert with plants and grass at the time of the giving of the Torah.

The Shivat Ha'Minim, The Seven Species, and Shavuot are strongly connected.

Shavuot is also called Chag HaKatzir, The Harvest Festival and Chag HaBikurim, The Festival of the First Fruits, because from this day and onwards Bikurim, the first fruits, are brought to the Temple.

They are only brought from the seven species for which the land of Israel is praised, "A land of wheat and barley, of vines, figs, and pomegranates, a land of olive trees and honey." (Deuteronomy 8:8)

Some people make a "Shavuot Plate" with all seven species and eat them throughout the meal.

קידוש/קידוש

מגיד/מגיד

הלילה הזה חג השבועות כל מי שצריך יבוא לאכול השנה הזו כאן לשנה הבאה בירושלים הבנויה.
Tonight is the festival of Shavuot. Anyone in need, come, join us. This year we are here, next year we will be in the rebuilt Jerusalem.

רְחֻצָה/רְחֻצָה

מוציא/מוציא

אוכלים מאכל חלבי ו/או דבש

לפני האכילה אומרים: לכבוד התורה שנמשלה לחלב ודבש שנאמר, "דבש וחלב תחת לשונך" שיר השירים ד', י"א

Eat milk and/or honey products.

Before eating say:

In honor of the Torah which is compared to milk and honey, like it says, "Honey and milk are under your tongue." (Song of Songs 4:11)

Just as milk sustains a child, so too, the Torah provides us with sustenance for an elevated and impactful life.

Shavuot is also called "Zman MatanTorateinu" or "The time of the giving of our Torah."

There is a deep connection between the name "Shavuot" and the name "Zman MatanTorateinu."

Shavuot literally means weeks. This name is the most common name of the festival and corresponds to the seven weeks connecting Passover and Shavuot, during which we count the Omer. The word "Shavuot" can also be interpreted in the sense of "Shvuah" which means oath and refers to the oaths sworn by G-d to the children of Israel to never replace them with another people, and the oath we swore, for our part, to never forsake G-d.

רבי משה בן מימון אומר שבועות הוא יום מתן תורה. ולהגדיל היום ההוא ימנו הימים מן המועד הראשון אליו כמי שממתין בוא הנאמן שבאוהביו שהוא מונה היום וגם השעות. וזאת היא סיבת ספירת העומר מיום צאתם ממצרים עד יום מתן תורה שהוא היה הכונה והתכלית ביציאתם כאמרו ואביא אתכם אלי

רמב"ם מורה נבוכים ג' מ"ג

Rabbi Moshe ben Maimon says, "Shavuot is the time of the Giving of the Torah. In order to honor and elevate this day, we count the days from the previous festival (Pesach) until it arrives. Like someone who is waiting for a trustworthy loved one to arrive, they count the days and even the hours. This is the reason for counting the Omer from the day that we left Egypt until the day of the Giving of the Torah, which was the intention and purpose of leaving Egypt, like the verse says, "And I brought you to Me" Exodus 19:4.

(Rambam, Moreh Nevuchim Guide for the Perplexed 3:43)

The full verse the Rambam quotes reads:

אַתֶּם רְאִיתֶם אֲשֶׁר עָשִׂיתִי לְמִצְרַיִם וְאֲשָׂא אֶתְכֶם עַל-כַּנְפֵי נְשָׁרִים וְאָבֹא אֶתְכֶם אֵלַי

"You have seen what I did to the Egyptians, how I bore you on eagles' wings and brought you to Me.

In a similar vein, the Sforno interprets the verse, וְלִקְחֹתִי אֶתְכֶם לִי לְעָם, "I shall take you as my people." (Exodus 6:7) as referring to the Sinai experience.

The Ten Commandments are referred to as a Brit:

וַיִּגְדֹּל לְכֶם אֶת-בְּרִיתוֹ אֲשֶׁר צִוָּה אֶתְכֶם לַעֲשׂוֹת עִשְׂרֵת הַדְּבָרִים וַיְכַתְּבֵם עַל-שְׁנֵי לְחוֹת אֲבָנִים

"He declared to you the covenant that He commanded you to observe, the Ten Commandments; and He inscribed them on two tablets of stone." Deuteronomy 4:13

As a covenant it shaped our very identity like Rav Saadia Gaon said,

"The nation of Israel is only a nation with its Torah."

Suggestion: Eat one of the seven species after each of the following five verses:

אמר רבי משה בן נחמן שנמנענו שלא נשכח מעמד הר סיני ולא נסיר אותו מדעתנו אבל יהיה עינינו ולבנו שם כל הימים שנאמר

רק השמר לך ושמר נפשך מאד פן תשכח את הדברים אשר ראו עיניך ופן יסורו מלבבך כל ימי חייך והודעתם לבניך ולבני בניך דברים ד', ט'

Rebbe Moshe ben Nachman says, "We are cautioned not to forget the event of the giving of the Torah at Mount Sinai. And we should not remove it from our consciousness, rather our eyes and hearts should be there all our days." like it says,

"Only take utmost care and watch yourselves scrupulously, so that you do not forget the things that you saw with your own eyes and so that they do not fade from your heart as long as you live. And make them known to your children and to your children's children." (Deuteronomy 4: 9)

יום אשר עמדת לפני ה' אלקיך בחרב באמר ה' אלי הקהל לי את העם ואשמעם את דברי אשר ילמדון ליראה אתי כל הימים אשר הם חיים על האדמה ואת בניהם ילמדון דברים ד', י'
שנאמר, "וכל העם ראים את הקולת ואת הלפידים ואת קול השפך ואת ההר עשן וירא העם וינעו ויעמדו מרחק" שמות כ"ט

The day you stood before the Lord your G-d at Horeb, when the Lord said to Me, "Gather the people to Me that I may let them hear My words, in order that they may learn to revere Me as long as they live on earth, and may so teach their children."(Deuteronomy 4: 10)

Like it says, "All the people witnessed the thunder and lightning, the shofar blasts and the mountain smoking; and when the people saw it, they fell back and stood at a distance." (Exodus 20:15)

ותקרבון ותעמדון תחת ההר וההר בער באש עד לב השמים חשך ענן וערפל דברים ד', י"א
כאיש אחד בלב אחד רש"י על שמות י"ט, ב'

"You came forward and stood at the foot of the mountain. The mountain was ablaze with flames to the very heart of the skies, dark with densest clouds." (Deuteronomy 4:11)

As one person with one heart. (Rashi on Exodus 19:2)

וידבר ה' אליכם מתוך האש קול דברים אתם שמעים ותמונה אינכם ראים זולתי קול דברים ד', י"ב
הדבור עצמו היה מחזר על כל אחד ואחד מישראל ואומר לו מקבלני את עליך, כך וכך מצוות יש בי, וכך דינין יש בי, והוא אומר, הן והן, מיד הדבור נושקו על פיו לאדקולאין בן הדימה ולמדו התורה, הדא הוא דכתיב (דברים ד, ט):
פן תשכח את הדברים אשר ראו עיניך, דברים שראו עיניך, איך היה הדבור מדבר עמך. מדרש שיר השירים רבה א', ב'

"The Lord spoke to you out of the fire; you heard the sound of words but perceived no shape—nothing but a voice." (Deuteronomy 4: 12)

The Diber itself would circulate amongst each and every Israelite. It would ask, am I accepted by you? I contain such and such Mitzvot, and also laws. The Israelite would answer in the affirmative. In response, the Diber would kiss him and teach him the Torah. That is the meaning of, "the sound of words" the words themselves spoke with you. (Midrash Rabbah Song of Songs 1,2)

ויגד לכם את בריתו אשר צוה אתכם לעשות עשרת הדברים ויכתבם על שני לוחות אבנים דברים ד', י"ג
He declared to you the covenant that He commanded you to observe, the Ten Commandments; and He inscribed them on two tablets of stone. (Deuteronomy 4:13)

These are the Ten Commandments we received on Sinai
(Exodus 20: 1-14)

אלו העשרת הדברות שקבלנו בסיני
שמות כ' א' - י"ד

1. I am The Lord, your G-d, who took you out of Egypt, from the house of slavery.	5. Do Not Murder	6. לֹא תִרְצַח	1. אֲנֹכִי ה' אֱלֹהֶיךָ אֲשֶׁר הוֹצֵאתִיךָ מֵאֶרֶץ מִצְרַיִם מִבֵּית עַבְדִּים:
2. Do Not Have Any gods before me	7. Do Not Commit Adultery	7. לֹא תִנְאָף	2. לֹא יִהְיֶה לְךָ אֱלֹהִים אֲחֵרִים עַל-פְּנֵי!
3. Do Not Use The Name of The Lord In Vain	8. Do Not Steal	8. לֹא תִגְנוֹב	3. לֹא תִשָּׂא אֶת-שֵׁם ה' אֱלֹהֶיךָ לְשׁוֹא
4. Remember The Shabbos To Sanctify It	9. Do Not Be A False Witness	9. לֹא-תַעֲנֶה בְרַעְיֶךָ עַד שֶׁקֶר	4. זְכוֹר אֶת-יוֹם הַשַּׁבָּת לְקַדְשׁוֹ
5. Honor your father and mother	10. Do Not Covet	10. לֹא תַחְמֹד	5. כַּבֵּד אֶת-אָבִיךָ וְאֶת-אִמְךָ

רבי שלמה יצחקי (רש"י) אומר: כָּל שֵׁשׁ מֵאוֹת וּשְׁלֹשׁ עֶשְׂרֵה מִצְוֹת בְּכֻלָּל עֶשְׂרֵת הַדְּבָרוֹת הֵן. שמות כ"ד שמות כ' א' - י"ד
Rebbe Shlomo ben Yitchaki says, "All of the 613 commandments are contained in the Ten Commandments." (Rashi on Exodus 24:12)

רבי יעקב בן אשר אומר: עשרת הדברות יש בהם תר"ך אותיות נגד תרי"ג מצות ושבע מצות בני נח בעל הטורים שמות כ' י"ד
Rebbe Yaacov ben Asher says, The Ten Commandments contain 120 letters which correspond to the 613 Mitzvot and 7 Noahide Mitzvot. (Baal HaTurim Exodus 20:14)
כל דיבר הוא כלל של התורה.

Each Diber is a general principle of the Torah.
The Rambam (Peirush Mishniot, Tamid, 5:1) calls the Ten Commandments:
The essence and beginning of the religion עיקר הדת וראשיתו

וַיְדַבֵּר אֱלֹהִים אֶת כָּל-הַדְּבָרִים הָאֵלֶּה לְאִמֹּר שְׁמוֹת כ', א'
"לאמר" – שהיו אומרים על הן – הן, ועל לאו – לאו, דברי רבי ישמעאל. רבי עקיבא אומר: על הן – הן ועל לאו – הן
מכילתא דרבי ישמעאל כ':א'

"God spoke all these words, saying." (Exodus 20:1)
"Saying" They answered to an affirmative (i.e., "You shall...") yes, and to a prohibition (i.e., "You shall not ..."), no, these are the words of Rebbe Yishmael. R. Akiva says: to an affirmative they answered yes, and to a prohibition they [also] answered yes (in the affirmative.) (Mechilta 20:1)

The Ohr Gedalyahu (R" Gedaliah Schorr.) explains according to Rebbe Akiva, when they heard each Diber, they not only heard the P'Shat, literal meaning, but also internalized the Core Value contained in it and affirmed their commitment to living according to it. These Core Values are the guidelines based on the general principles of each Diber. The following Midrash illustrates some of these Values.

תני רבי חייא פְרָשָׁה זוּ [קְדוּשִׁים תְּהִיּוּ (ויקרא יט, ב)] נֶאֱמַרָה בְּהִקְהֵל, מִפְּנֵי שָׂרַב גּוֹפֵי תוֹרָה תְּלוּיִן בָּהּ, רַבִּי לִוִּי אָמַר מִפְּנֵי שְׁעֵשְׂרֵת הַדְּבָרוֹת כְּלוּלִין בְּתוֹכָהּ, אֲנֹכִי ה' אֱלֹקֶיךָ, וְכֹתִיב הָכָא אֲנִי ה' אֱלֹקֵיכֶם. לֹא יִהְיֶה לְךָ, וְכֹתִיב הָכָא וְאַלֶּיּהּ מִסֵּכָה לֹא תַעֲשׂוּ לָכֶם. לֹא תִשָּׂא, וְכֹתִיב הָכָא וְלֹא תִשָּׁבְעוּ בְשִׁמִּי. זְכוֹר אֶת יוֹם הַשַּׁבָּת, וְכֹתִיב הָכָא אֶת שַׁבְּתֵי תִשְׁמְרוּ. כִּבַּד אֶת אָבִיךָ וְאֶת אִמְךָ, וְכֹתִיב הָכָא אִישׁ אִמּוֹ וְאָבִיו תִּירָאוּ. לֹא תִרְצַח, וְכֹתִיב הָכָא לֹא תַעֲמִד עַל דַּם רֵעֶךָ. לֹא תִנָּאֵף, וְכֹתִיב הָכָא מוֹת יוֹמֵת הַנָּאֵף וְהַנָּאֵפֶת. לֹא תִגְנֹב, וְכֹתִיב הָכָא לֹא תִגְנֹבוּ. לֹא תַעֲנֶה, וְכֹתִיב הָכָא לֹא תִלְךָ רַכִּיל. לֹא תַחֲמֹד, וְכֹתִיב הָכָא וְאַהֲבַת לִרְעֶךָ כְּמוֹךָ. מִדְרַשׁ וִיקְרָא רַבָּה כ"ד, ה'

Rebbe Chiya taught, this Parsha [Parshat Kedoshim(Leviticus 19,2)] was told to the entire community because most of the essence of the Torah is included in it.

Rebbe Levi says because the Ten Commandments are included in it.

"I am the Lord, your G-d," and here it says, "I am the Lord, Your G-d." "Do not have any other (gods)," and here it says, "Do not make molten gods for yourselves."

"Do not take (the name of the Lord in vain)," and here it says, "Do not swear in My name (falsely)."

"Remember the day Shabbat," and here it says, "My Sabbaths you shall guard."

"Honor your father and mother," and here it says, "A person should respect their mother and father."

"Do not murder," and here it says, "Do not stand by idly on the blood of your neighbor."

"Do not commit adultery," and here it says, "The adulter and the adulteress should be put to death."

"Do not steal," and here it says, "Do not steal."

"Do not be a false witness," and here it says, "Do not go around as a talebearer."

"Do not covet," and here it says, "And you shall love your neighbor as yourself."

(Midrash Raba Vayikra 24:5)

Each Diber has a literal meaning, an underlying principle, and a Core Value that emanates from it.

1. *I am The Lord, your G-d. The same G-d who created the universe is the orchestrator of the world, so emulate Him through acts of kindness and justice.*
2. *Do not have any other gods in My presence. The Lord (HaShem) is the only ultimate power and authority over all the forces in this world, so only trust in Him.*
3. *Do not take the name of The Lord in vain. The Lord (HaShem) and His name, wherever it is used, including on the Jewish people, are holy, so sanctify His name in all that you do.*
4. *Remember the Shabbat to sanctify. Shabbat is a day of being, so realign and rejuvenate with what is really important on it.*
5. *Honor your father and mother. We are indebted to those who are good to us, so take care of your parents. Respect is due to those who teach us, so respect your parents.*
6. *Do Not Murder. Every person is created in the image of G-d, so nurture your own and other's life.*
7. *Do Not Commit Adultery. Loyalty is the backbone of good relationships, so be loyal in all your relationships.*
8. *Do Not Steal. People are endowed with the G-d given right of possession, so honor this right and respect the possessions of others.*
9. *Do Not Be A False Witness. Speech is uniquely human and powerful, so use your speech for positive effect.*
10. *Do Not Covet by trying to acquire something from someone who does not want to relinquish it. We are all individuals with a unique mission and ability to fulfill it, so embrace your own life as a gift!*

שִׁלְחַן עֹרֶךְ/ The Meal

לְדוֹר וָדוֹר/ Generation to Generation

זָכֵר יָמוֹת עוֹלָם בֵּינוּ שְׁנוֹת דוֹר־דוֹר שֶׁאֵל אָבִיךָ וַיְגַדֵּךְ זְקֵנֶיךָ וַיֹּאמְרוּ לְךָ דְבָרִים ל"ב, ז
Remember the days of old, discern the years of each generation; Ask your father, he will tell
you, Your elders, and they will tell you. (Deuteronomy 32:7)

וַיְדַבֵּר אֱלֹקִים אֶת כָּל־הַדְּבָרִים הָאֵלֶּה לְאָמֵר (שְׁמוֹת כ', א) אָמַר רַבִּי יִצְחָק, מֵה שֶׁהַנְּבִיאִים עֲתִידִים לְהִתְנַבְּאוֹת בְּכָל דוֹר
וְדוֹר קִבְּלוּ מֵהַר סִינַי, וְלֹא כָּל הַנְּבִיאִים בְּלִבָּד קִבְּלוּ מִסִּינַי נְבוֹאָתוֹ, אֲלֵא אִף הַחֲכָמִים הָעוֹמְדִים בְּכָל דוֹר וְדוֹר כָּל אֶחָד
וְאֶחָד קִבְּלָה אֶת שְׁלוֹ מִסִּינַי, וְכֵן הוּא אוֹמֵר "אֶת הַדְּבָרִים הָאֵלֶּה דִּבֶּר ה' אֶל כָּל קְהִלְכֶם. קוֹל גְּדוֹל וְלֹא יִסָּף" דְבָרִים ה, יט
רַבִּי יוֹחָנָן אָמַר קוֹל אֶחָד נִחְלַק לְשִׁבְעָה קוֹלוֹת וְהֵם נִחְלָקִים לְשִׁבְעִים לְשׁוֹן. שְׁמוֹת רַבֵּה כ"ח ו'

"G-d spoke all these words, saying" (Exodus 20:1) Rabbi Yitzchak said, what the prophets were to prophesize in the future in each generation, they received from Mount Sinai. And it was not only the prophets who received their prophecy from Sinai, but also the sages of each generation, they received their wisdom from Sinai.

That is what it means, "The Lord spoke these words to your whole congregation, a mighty voice without end." (Deuteronomy 5:19). Rabbi Yochanan said, "One voice was split into seven voices and they were divided into seventy languages" (Shemot Rabbah 28:6)

Receiving the Ten Commandments and entire Torah contained within it was not a one time event. It is a daily, perhaps a moment to moment event. Everytime we learn the Torah we are tuning into the Dibrot, God's utterances that began on Sinai. In each generation we have the opportunity and responsibility of receiving and applying the Torah to our unique times.

Suggestions:

Every person at the table selects the dibrot which speaks to them the most and shares why.

As a family, discuss which dibrot the family is most aligned to and where that alignment originated. Every family carries and passes on the values of their family legacy to the next generation and creates their own legacy as well. Invite each family member to share their connection to the family legacy.

ברך/ Grace after meals

Next year in Jerusalem/ לשנה הבאה בירושלים!

This Haggadah was produced by Project Aseret, a movement-focused organization dedicated to establishing the Ten Commandments (Aseret HaDibrot), Judaism's Core Values, as a central element of global Jewish identity.

For more information see Aseretglobal.org or email aseretglobal@gmail.com