

סדר קריאת התורה
לחג השבועות

SHAVUOT
TORAH SERVICE
& HOLIDAY
INSIGHTS



Welcome to our Shavuot celebration.

Today, over 3,300 years ago, G-d gave the Torah to the Jewish people on Mount Sinai. Every year on the holiday of Shavuot we renew our acceptance of the greatest gift of all time.

May the light of the Torah bring joy and meaning to all your endeavors.

Chag Sameiach!

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Opening the Ark

וַיְהִי בְּנִסְעַת הָאָרֶץ וַיֹּאמֶר מֹשֶׁה קוּמָה ה' וַיִּפְצֹץ אֵיבֹדָה וַיִּנְסוּ מִשְׁנֵאֵיֶה
מִפְּנֵיהֶ: כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה וְדִבֶּר ה' מִירוּשָׁלַיִם: בְּרוּךְ שְׁנַתֵּן תוֹרָה
לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשָׁתוֹ

Vayehi Binsoah Ha'aron, Vayomer Moshe; Kumah Ado-nai, V'eyafutzu Oy'vecha, V'eyanusu Misan'echa Mipanecha. Ki Mitzion Tetzeh Torah U'devar Adonai M'Yirushalayim. Baruch She'onasan Torah Le'amo Yisrael Bidushato.

ה'. ה'. אֵל רַחוּם וְחַנוּן. אֶרֶךְ אַפַּיִם וְרַב חֶסֶד וְאֱמֶת: נִצַּר חֶסֶד לְאַלְפִים.
נִשְׂא עֵז וְפֶשַׁע וְחַטָּאָה. וְנָקָה

Adonai, Adonai, El Rachum V'chanun, Erech Apayim V'rav Chesed Ve-Emes Notzeir Chesed La-Alafim Nosei Avon Vafesha V'chata-Ah V'nakeih.

Chazzan then congregation:

שְׁמַע יִשְׂרָאֵל ה' אֱלֹהֵינוּ ה' אֶחָד

Sh'ma Yisrael Adonai Eloheinu Adonai Echad.

Chazzan then congregation:

אֶחָד אֱלֹ-הֵינוּ, גָּדוֹל אֲדוֹנֵינוּ, קָדוֹשׁ שְׁמוֹ.

Echad Elheinu, Gadol Adoneinu, Kadosh Shemo

The chazzan raises the Torah slightly and says:

גָּדְלוּ לַה' אֱתֵי וּנְרוֹמְמָה שְׁמוֹ יַחְדָּו

Gadlu l'Adonai Iti, Unerom'mah Shemo Yachdav.

לָהּ ה' הַגְדִּילָהּ וְהַגְבִּירָהּ וְהַתְפַּאֲרָתָהּ וְהִנְצִיחַ וְהַהוֹד כִּי כָל בְּשָׂמִים וּבְאָרְצִים:
לָהּ ה' הַמְּמַלְכָהּ וְהַמְתַּנְשֵׂא לְכָל לְרֹאשׁ: רוֹמְמוּ ה' אֱלֹהֵינוּ וְהַשְׁתַּחֲוּוּ לְהַדָּם
רַגְלָיו קָדוֹשׁ הוּא: רוֹמְמוּ ה' אֱלֹהֵינוּ וְהַשְׁתַּחֲוּוּ לְהַר קָדְשׁוֹ כִּי קָדוֹשׁ ה'
אֱלֹהֵינוּ:

L'cha Adonai Hagdulah V'hagvurah V'hatiferas V'hanetzach V'hadod, Ki Chol Bashamayim Uva'aretz. Lecha Adonai Hamamlachach V'hamis-naseh L'chol L'rosh. Rom'mu Adonai Eloheinu, Vehishtachavu Lahadom Raglav, Kadosh Hu. Rom'mu Adonai Eloheinu Vehishtachavu L'har Kadsho Ki Kadosh Adonai Eloheinu.

FIRST ALIYA

א. בחדש השלישי לצאת בני ישראל מארץ מצרים ביום הזה באו מדבר סיני: ב. ויסעו מרפידים ויבאו מדבר סיני חנו במדבר ויחן שם ישראל נגד ההר: . ומשה עלה אל האלהים ויקרא אליו יהוה מן ההר לאמר כה תאמר לבית יעקב ותגיד לבני ישראל: ד. אתם ראיתם אשר עשיתי למצרים ואשא אתכם על כנפי נשרים ואבא אתכם אלי: ה. ועתה אם שמוע תשמעו בקלי ושמרתם את בריתי והייתם לי סגלה מכל העמים כי לי כל הארץ: ו. ואתם תהיו לי ממלכת כהנים וגוי קדוש אלה הדברים אשר תדבר אל בני ישראל:

1. In the third month of the children of Israel's departure from Egypt, on this day they arrived in the desert of Sinai. 2. They journeyed from Rephidim, and they arrived in the desert of Sinai, and they encamped in the desert, and Israel encamped there opposite the mountain. 3. Moses ascended to God, and the Lord called to him from the mountain, saying, "So shall you say to the house of Jacob and tell the sons of Israel, 4. You have seen what I did to the Egyptians, and [how] I bore you on eagles' wings, and I brought you to Me. 5. And now, if you obey Me and keep My covenant, you shall be to Me a treasure out of all peoples, for Mine is the entire earth. 6. And you shall be to Me a kingdom of princes and a holy nation.' These are the words that you shall speak to the children of Israel."

SECOND ALIYA

ז. ויבא משה ויקרא לזקני העם וישם לפניהם את כל הדברים האלה אשר צוהו יהוה: ח. ויענו כל העם יהוה ויאמרו כל אשר דבר יהוה נעשה וישב משה את דברי העם אל יהוה: ט. ויאמר יהוה אל משה הנה אנכי בא אליה בעב הענן בעבור ישמע העם בדברי עמך וגם כה יאמינו לעולם ונגד משה את דברי העם אל יהוה: י. ויאמר יהוה אל משה לה אל העם וקדשתם היום ומחר וכבסו שמלתם: יא. והיו נכנים ליום השלישי כי ביום השלישי ירד יהוה לעיני כל העם על הר סיני: יב. והגבלת את העם סביב לאמר השמרו לכם עלות בהר ונגע בקצהו כל הנגע בהר מות יומת: יג. לא תגע בו יד כי סקול יסקל או ירה ירה אם בהמה אם איש לא יהיה במשך היבל המה יעלו בהר:

7. Moses came and summoned the elders of Israel and placed before them all these words that the Lord had commanded him. 8. And all the people replied in unison and said, "All that the Lord has spoken we shall do!" and Moses took the words of the people back to the Lord. 9. And the Lord said to Moses, "Behold, I am coming to you in the thickness of the cloud, in order that the people hear when I speak to you, and they will also believe in you forever." And Moses relayed the words of the people to the Lord. 10. And the Lord said to Moses, "Go to the people and prepare them today and tomorrow, and they shall wash their garments. 11. And they shall be prepared for the third day, for on the third day, the Lord will descend before the eyes of all the people upon Mount Sinai. 12. And you shall set boundaries for the people around, saying, Beware of ascending the mountain or touching its edge; whoever touches the mountain shall surely be put to death.' 13. No hand shall touch it, for he shall be stoned or cast down; whether man or beast, he shall not live. When the ram's horn sounds a long, drawn out blast, they may ascend the mountain."

THIRD ALIYA

יד. וַיֵּרַד מֹשֶׁה מִן הַהָר אֶל הָעָם וַיְקַדֵּשׁ אֶת הָעָם וַיְכַבְּסוּ שְׂמֹלֹתָם: טו. וַיֹּאמֶר אֶל הָעָם הִיוּ נְכֻנִים לְשִׁלּוֹשֵׁת יָמִים אֶל תִּגְּשׁוּ אֶל אִשָּׁה: טז. וַיְהִי בַיּוֹם הַשְּׁלִישִׁי בְּהִיט הַבִּקֹּר וַיְהִי קֹלֹת וּבִרְקִים וַעֲנַן כָּבֵד עַל הַהָר וְקוֹל שֹׁפָר חֲזָק מְאֹד וַיֵּחָרַד כָּל הָעָם אֲשֶׁר בַּמַּחֲנֶה: יז. וַיּוֹצֵא מֹשֶׁה אֶת הָעָם לִקְרֹאת הָאֱלֹהִים מִן הַמַּחֲנֶה וַיִּתְנַצְּבוּ בְּתַחֲתֵית הַהָר: יח. וְהָר סִינַי עָשָׂן כְּלוֹ מִפְּנֵי אֲשֶׁר יָרַד עָלָיו יְהוָה בְּאֵשׁ וַיַּעַל עָשָׁנוּ כְּעָשָׂן הַכֹּבֵשֶׁן וַיֵּחָרַד כָּל הַהָר מְאֹד: יט. וַיְהִי קוֹל הַשּׁוֹפָר הוֹלֵךְ וְחֲזָק מְאֹד מֹשֶׁה יְדַבֵּר וְהָאֱלֹהִים יַעֲנֶנּוּ בְּקוֹל:

14. So Moses descended from the mountain to the people, and he prepared the people, and they washed their garments. 15. He said to the people, "Be ready for three days; do not go near a woman." 16. It came to pass on the third day when it was morning, that there were thunder claps and lightning flashes, and a thick cloud was upon the mountain, and a very powerful blast of a shofar, and the entire nation that was in the camp shuddered. 17. Moses brought the people out toward God from the camp, and they stood at the bottom of the mountain. 18. And the entire Mount Sinai smoked because the Lord had descended upon it in fire, and its smoke ascended like the smoke of the kiln, and the entire

mountain quaked violently.¹⁹ The sound of the shofar grew increasingly stronger; Moses would speak and God would answer him with a voice.

FOURTH ALIYA

כ. וַיֵּרֶד יְיָהוָה עַל הַר סִינַי אֶל רֹאשׁ הַהָר וַיִּקְרָא יְיָהוָה לְמֹשֶׁה אֶל רֹאשׁ הַהָר וַיַּעַל מֹשֶׁה: כא. וַיֹּאמֶר יְיָהוָה אֶל מֹשֶׁה רֵד הָעֵד בְּעַם פֶּן יִהְרָסוּ אֶל יְיָהוָה לְרֹאוֹת וַנִּפֹּל מִמֶּנּוּ רַב: כב. וְגַם הַכֹּהֲנִים הַנִּגְשִׁים אֶל יְיָהוָה יִתְקַדְּשׁוּ פֶן יִפְרֹץ בָּהֶם יְיָהוָה: כג. וַיֹּאמֶר מֹשֶׁה אֶל יְיָהוָה לֹא יוּכַל הָעָם לַעֲלֹת אֶל הַר סִינַי כִּי אַתָּה הִעַדְתָּה בְּנֵי לְאֹמֶר הַגִּבֹּל אֶת הָהָר וְקִדְּשָׁתוּ כֵד. וַיֹּאמֶר אֲלָיו יְיָהוָה לָךְ רֵד וְעֲלִיתָ אֵתָּה וְאַהֲרֹן עִמָּךְ וְהַכֹּהֲנִים וְהָעָם אֶל יְהִרְסוּ לַעֲלֹת אֶל יְיָהוָה פֶּן יִפְרֹץ בָּם: כד. וַיֵּרֶד מֹשֶׁה אֶל הָעָם וַיֹּאמֶר אֲלֵהֶם א. וַיְדַבֵּר אֵלֵיהֶם אֵת כָּל הַדְּבָרִים הָאֵלֶּה לֵאמֹר: ב. אֲנֹכִי יְיָהוָה אֱלֹהֶיךָ אֲשֶׁר הוֹצֵאתִיךָ מֵאֶרֶץ מִצְרַיִם מִבֵּית עַבְדִּים: ג. לֹא יִהְיֶה לָּךְ אֱלֹהִים אֲחֵרִים עַל פְּנֵי: ד. לֹא תַעֲשֶׂה לָּךְ פֶּסֶל וְכָל תְּמוּנָה אֲשֶׁר בַּשָּׁמַיִם מִמַּעַל וְאֲשֶׁר בָּאֶרֶץ מִתַּחַת וְאֲשֶׁר בַּמַּיִם מִתַּחַת לָאֶרֶץ: ה. לֹא תִשְׁתַּחֲוֶה לָהֶם וְלֹא תַעֲבֹדֵם כִּי אֲנֹכִי יְהוָה אֱלֹהֶיךָ אֵל קַנָּא פֶקֶד עֵוֹן אָבֹת עַל בְּנֵים עַל שְׂלֹשִׁים וְעַל רַבְעִים לְשָׂאִי: ו. וְעֲשֶׂה חֶסֶד לְאֵלֶפִים לְאֹהְבֵי וּלְשֹׂמְרֵי מִצְוֹתַי: ז. לֹא תִשָּׂא אֶת שֵׁם יְיָהוָה אֱלֹהֶיךָ לְשׂוֹא כִּי לֹא יִנְקָה יְיָהוָה אֶת אֲשֶׁר יִשָּׂא אֶת שְׁמוֹ לְשׂוֹא: ח. זְכוֹר אֶת יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ: ט. שֵׁשֶׁת יָמִים תַּעֲבֹד וְעֹשִׂיתָ כָּל מְלֹאכְתֶּךָ: י. וַיּוֹם הַשְּׁבִיעִי שַׁבַּת לַיהוָה אֱלֹהֶיךָ לֹא תַעֲשֶׂה כָּל מְלֹאכָה אַתָּה וּבִנְךָ וּבִתְּךָ עַבְדְּךָ וְאִמְתְּךָ וּבַהֲמֹתֶיךָ וְגֵרְךָ אֲשֶׁר בְּשַׁעְרֶיךָ: יא. כִּי שֵׁשֶׁת יָמִים עָשָׂה יְיָהוָה אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ אֶת הַיָּם וְאֶת כָּל אֲשֶׁר בָּם וַיִּנַּח בַּיּוֹם הַשְּׁבִיעִי עַל פֶּן בְּרַךְ יְיָהוָה אֶת יוֹם הַשַּׁבָּת וַיְקַדְּשֶׁהוּ: יב. כִּבַּד אֶת אָבִיךָ וְאֶת אִמְךָ לְמַעַן יָאָרְכוּן יָמֶיךָ עַל הָאֲדָמָה אֲשֶׁר יְיָהוָה אֱלֹהֶיךָ נָתַן לָּךְ: יג. לֹא תִרְצַח ס לֹא תִנְאַף ס לֹא תִגְנוֹב ס לֹא תַעֲנֶה בְרַעַף עַד שֹׁקֵר: יד. לֹא תַחַמֵּד בֵּית רַעֵךְ ס לֹא תַחַמֵּד אִשֶׁת רַעֵךְ וְעַבְדּוֹ וְאִמְתּוֹ וְשׂוֹרוֹ וְחִמְרוֹ וְכָל אֲשֶׁר לְרַעֵךְ:

20. The Lord descended upon Mount Sinai, to the peak of the mountain, and the Lord summoned Moses to the peak of the mountain, and Moses ascended. 21. The Lord said to Moses, "Go down, warn the people lest they break [their formation to go nearer] to the Lord, and many of them will fall. 22. And also, the priests who go near to the Lord shall prepare themselves, lest the Lord wreak destruction upon them." 23. And Moses said to the Lord, "The people cannot ascend to Mount Sinai, for You warned us saying, Set boundaries for the mountain and sanctify it." 24.

But the Lord said to him, "Go, descend, and [then] you shall ascend, and Aaron with you, but the priests and the populace shall not break [their formation] to ascend to the Lord, lest He wreak destruction upon them." 25. So Moses went down to the people and said [this] to them. 1. God spoke all these words, to respond:2. "I am the Lord, your God, Who took you out of the land of Egypt, out of the house of bondage.3. You shall not have the gods of others in My presence.4. You shall not make for yourself a graven image or any likeness which is in the heavens above, which is on the earth below, or which is in the water beneath the earth.5. You shall neither prostrate yourself before them nor worship them, for I, the Lord, your God, am a zealous God, Who visits the iniquity of the fathers upon the sons, upon the third and the fourth generation of those who hate Me,6. and [I] perform loving kindness to thousands [of generations], to those who love Me and to those who keep My commandments.7. You shall not take the name of the Lord, your God, in vain, for the Lord will not hold blameless anyone who takes His name in vain.8. Remember the Sabbath day to sanctify it.9. Six days may you work and perform all your labor,10. but the seventh day is a Sabbath to the Lord, your God; you shall perform no labor, neither you, your son, your daughter, your manservant, your maidservant, your beast, nor your stranger who is in your cities.11. For [in] six days the Lord made the heaven and the earth, the sea and all that is in them, and He rested on the seventh day. Therefore, the Lord blessed the Sabbath day and sanctified it.12. Honor your father and your mother, in order that your days be lengthened on the land that the Lord, your God, is giving you.13. You shall not murder. You shall not commit adultery. You shall not steal. You shall not bear false witness against your neighbor.14. You shall not covet your neighbor's house. You shall not covet your neighbor's wife, his manservant, his maidservant, his ox, his donkey, or whatever belongs to your neighbor."

FIFTH ALIYA

טו. וְכֹל הָעָם רֹאִים אֶת הַקּוֹלֹת וְאֶת הַלְפִידִם וְאֶת קוֹל הַשֹּׁפָר וְאֶת הַהָר עֹשֶׂן וַיֵּרָא הָעָם וַיָּנֻעוּ וַיַּעֲמָדוּ מֵרַחֵק: טז. וַיֹּאמְרוּ אֶל מֹשֶׁה דַּבֵּר אֲתָה עִמָּנוּ וְנִשְׁמָעָה וְאֵל יִדְבַר עִמָּנוּ אֱלֹהִים פֶּן נָמוּת: יז. וַיֹּאמֶר מֹשֶׁה אֶל-הָעָם אֵל-תִּירְאוּ כִּי לִבְעֹבֹר נִסּוּת אֲתֻכֶם בָּא הָאֱלֹהִים וּבְעֹבֹר תִּהְיֶה יְרֵאתוֹ עַל-פְּנֵיכֶם לְבַלְתִּי תַחֲטְאוּ: יח. וַיַּעֲמֵד הָעָם מֵרַחֵק וּמֹשֶׁה נִגַּשׁ אֶל-הָעַרְפֶּל אֲשֶׁר-שָׁם הָאֱלֹהִים: יט. וַיֹּאמֶר יְהוָה אֶל-מֹשֶׁה כֹּה תֹאמַר אֶל-בְּנֵי יִשְׂרָאֵל אַתֶּם רְאִיתֶם כִּי מִן-הַשָּׁמַיִם

דְּבַרְתִּי עִמָּכֶם: כ. לֹא תַעֲשׂוּן אִתִּי אֱלֹהִי כִסֶּף וְאֱלֹהִי זָהָב לֹא תַעֲשׂוּ לָכֶם: כא.
 מִזִּבְחַת אֲדָמָה תַעֲשֶׂה-לִּי וְזִבְחֹתַי עָלָיו אֶת-עֹלֹתַי וְאֶת-שְׁלֹמֵיךָ אֶת-עֲאֻנְךָ
 וְאֶת-בְּקָרְךָ בְּכָל-הַמָּקוֹם אֲשֶׁר אֶזְכֵּר אֶת-שְׁמִי אָבוֹא אֵלֶיךָ וּבֵרַכְתִּיךָ: כב.
 וְאִם מִזִּבְחַת אֲבָנִים תַעֲשֶׂה לִּי לֹא תִבְנֶה אֹתוֹן גְּזִיזֵי כִּי חֲרָבָה הַנִּפְתָּת עָלֶיךָ
 וַתַּחֲלֹלָהּ: כג. וְלֹא תַעֲלֶה בְּמַעֲלַת עַל מִזְבְּחִי אֲשֶׁר לֹא תִגָּלֶה עֲרוֹתְךָ עָלָיו:

15. And all the people saw the voices and the torches, the sound of the shofar, and the smoking mountain, and the people saw and trembled; so they stood from afar. 16. They said to Moses, "You speak with us, and we will hear, but let God not speak with us lest we die." 17. But Moses said to the people, "Fear not, for God has come in order to exalt you, and in order that His awe shall be upon your faces, so that you shall not sin." 18. The people remained far off, but Moses drew near to the opaque darkness, where God was. 19. The Lord said to Moses, "So shall you say to the children of Israel, You have seen that from the heavens I have spoken with you. 20. You shall not make [images of anything that is] with Me. Gods of silver or gods of gold you shall not make for yourselves. 21. An altar of earth you shall make for Me, and you shall slaughter beside it your burnt offerings and your peace offerings, your sheep and your cattle. Wherever I allow My name to be mentioned, I will come to you and bless you. 22. And when you make for Me an altar of stones, you shall not build them of hewn stones, lest you wield your sword upon it and desecrate it. 23. And you shall not ascend with steps upon My altar, so that your nakedness shall not be exposed upon it. "

MAFTIR

כו. וּבַיּוֹם הַבְּפוּרִים בְּהַקְרִיבְכֶם מִנְחָה חֲדָשָׁה לַיהוָה בְּשַׁבְּעֵתֵיכֶם מִקְרָא
 קָדֵשׁ יִהְיֶה לָכֶם כָּל מְלֹאכֶת עֲבֹדָה לֹא תַעֲשׂוּ: כז. וְהִקְרַבְתֶּם עֹלָה לְרִיחַ נִיחֹחַ
 לַיהוָה פְּרִים בְּנֵי בָקָר שְׁנַיִם אִיל אֶחָד שְׁבַעָה כִּבְשִׁים בְּנֵי שְׁנָה: כח. וּמִנְחָתָם
 סֹלֶת בְּלוּלָה בְּשֶׁמֶן שְׁלֹשָׁה עֶשְׂרֹנִים לְפָר הָאֶחָד שְׁנֵי עֶשְׂרֹנִים לְאִיל הָאֶחָד: כט.
 עֶשְׂרוֹן עֶשְׂרוֹן לְכַבֵּשׁ הָאֶחָד לְשַׁבְּעַת הַכִּבְשִׁים: ל. שְׁעִיר עִזִּים אֶחָד לְכַפֵּר
 עֲלֵיכֶם: לא. מִלֶּבֶד עֹלַת הַתְּמִיד וּמִנְחָתוֹ תַעֲשׂוּ תְּמִימִם יְהִיו לָכֶם וְנִסְפִּיהֶם:

26. On the day of the first fruits, when you offer up a new meal offering to the Lord, on your festival of Weeks; it shall be a holy convocation for you, and you shall not perform any mundane work. 27. You shall offer up a burnt offering with a spirit of satisfaction to the Lord: two young bulls,

one ram, and seven lambs in the first year. 28. Their meal offerings [shall be] fine flour mixed with oil; three tenths for each bull and two tenths for the ram. 29. One tenth for each lamb, for all seven lambs.30. One young male goat to atone for you.31. You shall offer this up besides the continual burnt offering and its meal offering they shall be unblemished for you, as well as their libations.

KADDISH

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. אָמֵן: בְּעֵלְמָא דִּי בְרָא כְרַעוּתָהּ וְנִמְלִיף מַלְכוּתָהּ פּוֹרְקָנָה וּיקָרַב מְשִׁיחָהּ אָמֵן בְּחַיִּיכוּן וּבְיָמֵיכוּן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל בְּעֵגְלָא וּבַזְּמַן קָרִיב, וְאָמְרוּ אָמֵן: יְהֵא שְׁמַה רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמֵיָא: יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוּמַם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמַה דְקָדְשָׁא. בְּרִיךְ הוּא: לְעֵלְא מִן כָּל בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבְּחָתָא וְנַחְמָתָא דְאִמְרֵן בְּעֵלְמָא. וְאָמְרוּ אָמֵן:

Yis'ga'dal V'yis'kadash Sh'may Ra'bbo Amen B'olmo Dee'vro Chir'usay V'yamlich Malchu'say, V'Yatzmach Porkanei Vikareiv Mishichei Amen B'chayaychon Uv'yomay'chon Uv'chayay D'chol Bais Yisroel, Ba'agolo U'viz'man Koriv; V'imru Omein. Amen Y'hay Shmay Rabbo M'vorach L'olam Ul'olmay Olmayo.

Y'hay Shmay Rabbo M'vorach L'olam Ul'olmay Olmayo. Yisborach V'yish-tabach V'yispor V'yisromam V'yismasay, V'yishador V'yis'aleh V'yisalal, Shmay D'kudsho, Brich Hu Amen L'aylo Min Kl Birchoso V'sheeroso, Tush'bechoso V'nechemoso, Da,Ameeran B'olmo; Vimru Omein. Amen

Lifting of the Torah

וְזֹאת, הַתּוֹרָה, אֲשֶׁר-שָׂם מֹשֶׁה, לְפָנָי בְּנֵי יִשְׂרָאֵל עַץ-חַיִּים הִיא, לְמַחְזִיקִים בָּהּ; וְתַמְכֶיהָ מְאֹשֶׁר דְּרָכֶיהָ דְרָכֵי-נֹעַם; וְכַל-נְתִיבוֹתֶיהָ שְׁלוֹם. אֶרֶץ יָמִים, בְּיַמִּינָהּ; בְּשִׂמְאוֹלָהּ, עֶשֶׂר וְכַבּוּד יְהוָה הַפִּז, לְמַעַן צְדָקוֹ; וַיִּגְדֵּל תּוֹרָה, וַיֵּאדִיר

V'zos haTorah asher sam Moshe l'ifnei Benai Yisrael Eitz Chayim hi Lamachazikim Boh Vsomcheha meushar. Diracheha Darchei Noam v'chol nisivoseha Shalom. Orech yamim Biyomina ubsmolah osher vchavod Adonai Chafetz lmaan tzidko yagdil torah vyaadir

HAFTORAH

א ויהי בשלשים שנה, ברביעי בחמשה לחדש, ואני בתוך-הגולה, על-נהר-כבר; נפתחו השמים, ואראה, מראות אלהים. ב בחמשה, לחדש-- היא השנה החמישית, לגלות המלך ויזכור. ג היה היה דבר-יהוה אל-יחזקאל בן-בוזי הכהן, בארץ פְּשִׁדִים--על-נהר-כבר; ותחי עליו שם, יד-יהוה. ד וארא והנה רוח סערה באה מן-הצפון, ענן גדול ואש מתלקחת, ונגה לו, סביב; ומתוכה--פעין החשמל, מתוך האש. ה ומתוכה--דמות, ארבע חיות; ונה, מראיהן--דמות אדם, להנה. ו וארבעה פנים, לאחת; וארבע כנפים, לאחת להם. ז ורגליהם, רגל ישרה; וכף רגליהם, ככף רגל עגל, ונצצים, פעין נחשת קלל. ח וידו (וידי) אדם, מתחת כנפיהם, על, ארבעת רבעיהם; ופניהם וכנפיהם, לארבעתם. ט הברת אשה אל-אחותה, כנפיהם: לא-יספו בלכתן, איש אל-עבר פניו ילכו. י ודמות פניהם, פני אדם, ופני ארנה אל-תימון לארבעתם, ופני-שור מהשמאל לארבעתן; ופני-נשר, לארבעתן. יא ופניהם, וכנפיהם פרוות מלמעלה: לאיש, שתיים הברות איש, ושתיים מכפות, את גויתיהנה. יב ואיש אל-עבר פניו, ילכו: אל אשר יהיה-שמה הרוח ללכת ילכו, לא יספו בלכתן. יג דמות החיות מראיהם כגחלי-אש, בערות כמראה הלפדים--היא, מתהלכת בין החיות; ונגה לאש, ומן-האש יוצא ברק. יד והחיות, רצוא ושוב, כמראה, הפזק. טו וארא, החיות; והנה אופן אחד בארץ אצל החיות, לארבעת פניו. טז מראה האופנים ומעשיהם פעין תרשישי, ודמות אחד לארבעתן; ומראיהם, ומעשיהם, כאשר יהיה האופן, בתוך האופן. יז על-ארבעת רבעיהן, בלכתם ילכו: לא יספו, בלכתן. יח וגביהן--וגבה להם, ויראה להם; וגבתם, מלאת עינים סביב--לארבעתן. יט ובלכת, החיות, ילכו האופנים, אצלם; ובהנשא החיות מעל הארץ, ינשאו האופנים. כ על אשר יהיה-שם הרוח ללכת ילכו, שמה הרוח ללכת; והאופנים, ינשאו לעמתם, כי רוח החיה, באופנים. כא בלכתם ילכו, ובעמדם יעמדו; ובהנשאם מעל הארץ, ינשאו האופנים לעמתם--כי רוח החיה, באופנים. כב ודמות על-ראשי החיה, רקיע, פעין, הקרח הנורא--נטוי על-ראשיהם, מלמעלה. כג ותחת, הרקיע, כנפיהם ישרות, אשה אל-אחותה: לאיש, שתיים מכפות להנה, ולאיש שתיים מכפות להנה, את גויתיהם. כד ואשמע את-קול כנפיהם כקול מים רבים כקול-שדי, בלכתם--קול המלה, כקול מהנה; בעמדם, תרפינה כנפיהן. כה ויהי-קול--מעל, לרקיע אשר על-ראשם; בעמדם, תרפינה כנפיהן. כו וממעל, לרקיע אשר על-ראשם, כמראה אבן-ספיר, דמות כסא; ועל, דמות הכסא, דמות כמראה אדם עליו, מלמעלה. כז וארא פעין חשמל, כמראה-אש בית-לה סביב, כמראה מתניו, ולמעלה; וכמראה מתניו, ולמטה, ראיתי כמראה-אש, ונגה לו סביב. כח כמראה הקשת אשר יהיה בענן ביום הגשם, כן מראה הנגה סביב--הוא, מראה דמות כבוד-יהוה; ואראה ואפל על-פני, ואשמע קול מדבר. יב ותשאני רוח--ואשמע אתרי, קול רעש גדול: ברוך כבוד-יהוה, ממקומו

1. Now it came to pass in the thirtieth year in the fourth [month] on the fifth day of the month, as I was in the midst of the exile by the river Chebar--the heavens opened up, and I saw visions of God. 2. "On the fifth of the month"--that is the fifth year of King Jehoiachin's exile. 3. The word of the Lord was [revealed] to Ezekiel the son of Buzi, the priest, in the land of the Chaldeans, by the river Chebar, and the hand of the Lord came upon him there 4. And I saw, and behold, a tempest was coming from the north, a huge cloud and a flaming fire with a brightness around it; and from its midst, it was like the color of the chashmal from the midst of the fire. 5. And from its midst was the likeness of four living beings, and this is their appearance; they

had the likeness of a man 6. And [each] one had four faces, and [each] one had four wings 7. And their legs were straight legs, and the soles of their feet were like a round foot, and they sparkled like the color of burnished copper 8. And human hands were beneath their wings on their four sides, and their faces and their wings were [the same] to all four of them. 9. Their wings joined one to the other; they did not turn when they walked; each one would go toward the direction of his face. 10. And the likeness of their faces was the face of a man, and the face of a lion was on their right, to the four of them, and the face of an ox to their left, to the four of them, and the face of an eagle [was] to the four of them 11. And so were their faces. And their wings were extended upward; each one had two wings joined to each other, and two covering their bodies. 12. Now each one would go toward the direction of his face; wherever would be the will to go, they would go; they did not turn as they walked. 13. And the likeness of the living beings; their appearance was like fiery coals, burning like the appearance of firebrands; it was going among the living beings; and there was a brightness to the fire and from the fire came forth lightning. 14. And the living beings would run and return, like the appearance of the sparks. 15. And I saw the living beings, and behold, one wheel [was] on the ground beside the living beings for its four faces. 16. The appearance of the wheels and their work was like the appearance of crystal, and the four of them had one likeness, and their appearance and their workings were as a wheel would be within a wheel 17. When they went, they went toward their four sides; they did not turn when they went. 18. And they had backs, and they were very high, and they were dreadful, and their eyebrows were full of eyes round about-[so it was] to the four of them. 19. And when the living beings would go, the wheels would go beside them; and when the living beings would lift themselves off the ground, the wheels would lift themselves 20. Wherever there was the will to go, they would go; there was the will to go, and the wheels would lift themselves correspondingly to them, for the will of the living being was in the wheels. 21. When they [the living beings] would go, they [the wheels] would go, and when they would stand, they would stand, and when they would lift themselves up from the ground, the wheels would lift themselves correspondingly to them, for the will of the living being was in the wheels. 22. And there was a likeness over the heads of the living beings, of an expanse like the color of the severe frost extended over their heads above 23. And beneath the expanse, their wings were straight, one [pointed] toward the other; this one had two that covered, to here, and that one had two that covered, to here, their bodies. 24. And I heard the sound of their wings, like the sound of many waters like the voice of the Almighty-when they went; the sound of stirring, like the sound of a camp; when they would stand, they would let down their wings. 25. And there was a voice above the expanse that was over their heads; when they stood still, they would let down their wings. 26. And above the expanse that was over their heads, like the appearance of a sapphire stone, was the likeness of a throne, and on the likeness of the throne, was a likeness like the appearance of a man upon it above. 27. And I saw like the color of chashmal like the appearance of fire within it round about, from the appearance of his loins and above; and from the appearance of his loins and below, I saw [a thing] like the appearance of fire, and there was a brightness round about it. 28. Like the appearance of the rainbow that is in the cloud on a rainy day, so was the appearance of the brightness round about; that was the appearance of the likeness of the glory of the Lord, and when I saw, I fell on my face, and I heard a voice speaking. 12. And a wind lifted me up, and I heard behind me the sound of a great uproar: "Blessed is the glory of the Lord from His place."

The Ten Commandments: THE INSIDE STORY

By Naftali Silberberg

The Ten Commandments were engraved on two tablets. The five commandments etched on the first tablet deal with man's relationship with G-d; the second tablet contains five commandments which concern man's relationship with his fellow man.

Of the 613 biblical commandments, G-d selected these ten commandments for special attention. He directly communicated them to the Jews without using Moses as an intermediary, and inscribed them on the tablets which were placed in the Holy Ark within the Holy of Holies. It is evident that although all the mitzvot are vital, the five carved into the first tablet were chosen because they form the basis of our relationship with the Creator, while the latter five serve as the foundation of our relationship with fellow people. The following is an attempt to delve briefly into the deeper meaning of the Ten Commandments.

FIRST TABLET:

1 I am the L-rd your G-d, who took you out of the land of Egypt: It isn't beneath G-d—the almighty omnipotent G-d, before whom “all is considered like naught”—to personally interfere in the workings of this world, to liberate a persecuted nation from the hand of their oppressors. We can always trust that He is watching over us attentively and controlling all the events which affect our lives.

It isn't beneath G-d to personally interfere in the workings of this world, to liberate a persecuted nation from the hand of their oppressors

2 You shall not have other gods in My presence: G-d is the only one who controls all events and

occurrences. No other entity—not your government, not your boss, not your spouse—can benefit or harm you, unless G-d has so decreed. Every one of us shares a special relationship with G-d, and no power can interfere with or disturb this relationship.

3 You shall not take the name of the L-rd, your G-d, in vain: The above-described relationship may indeed be intimate and personal, but you must never lose perspective—He's your Creator, not your buddy.

4 Remember the Sabbath day to sanctify it: Maintaining this relationship with G-d requires effort on our part. All too often, we are so immersed in our daily routine that we forget that in actuality it is our connection with G-d which matters most.

Therefore, G-d commanded us to allocate one day every week for “relationship maintenance.” This is the Sabbath, a day to focus on the real priorities in life, and to draw inspiration for the following week.

5 Honor your father and your mother: Why is this commandment included in the “between man and Creator” tablet? Doesn’t this command belong on the second tablet? Perhaps the lesson is that although we owe everything to G-d, we must not forget to express gratitude to those people whom G-d has empowered to help us in our journey through life. As the Talmud says: “The wine belongs to the host, but thanks is [also] said to the waiter.”

SECOND TABLET:

Although most of the following prohibitions are admonitions against egregious sins which most of us wouldn’t even consider committing, these prohibitions have subtle undertones which are applicable to every person.

1 Do not murder: Murder is a result of one person’s deeming another person totally insignificant. In truth, every human was created by G-d in His holy image, and therefore has an innate right to exist. The first message we must internalize is the importance of respecting every individual. G-d thinks this person is important; so should you.

G-d thinks this person is important—so should you

2 Do not commit adultery: Misguided love. Yes, we must be loving, kind and respectful to every-

one, but love isn’t a *carte blanche* which justifies all. There are guidelines which we must follow. Sometimes, faithful love—to a child, student, member of the opposite gender, etc.—entails being severe and abstaining from exhibiting love.

3 Do not kidnap: The essence of kidnapping is utilizing another for personal gain. Focus on being a real friend; don’t be in the relationship only for your own benefit. Be there for your friend even when it is uncomfortable or inconvenient for you.

4 Do not bear false witness against your neighbor: Every person is a judge. We are constantly observing our acquaintances and friends, judging their every word and action. We must be wary of a tendency to “bear false witness” in the process of issuing our personal verdict. We must always give the benefit of the doubt, taking into consideration various factors of which we may be unaware, ensuring that we don’t reach an erroneous judgment.

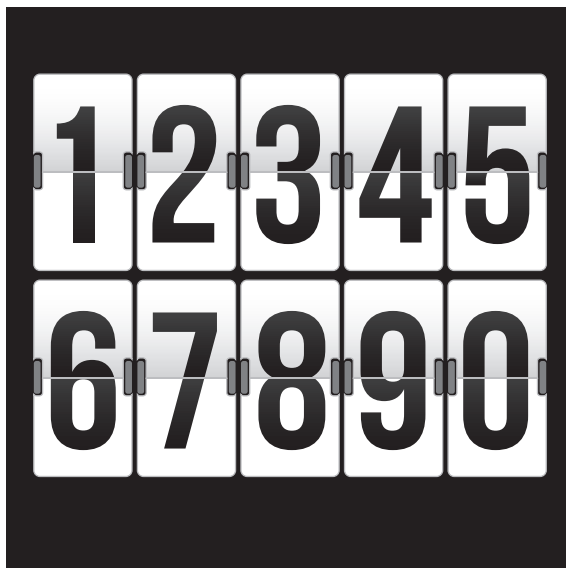
5 Do not covet your neighbor’s possessions: Be happy for your neighbor’s good fortune! All the abovementioned exercises pale in comparison with this final message imparted by the Ten Commandments. After you’ve trained yourself to intellectually respect your fellows and consistently view them in a positive light, now it’s time to get your heart involved. Love them. Be happy with their accomplishments. Share their sorrow during their difficult moments. Don’t be afraid of getting emotionally involved—that’s what family is all about!

COUNTDOWN

By Naftali Silberberg

The preparations for any given event give us an idea as to the substance of the anticipated event. The woman in a bridal boutique purchasing a white wedding gown is preparing for her wedding day, and the person in a camping site collecting dry wood and arranging it in a pile is getting ready to make a bonfire. It's a pretty fair assumption that the wedding gown isn't intended for wearing at a bonfire, and the wood isn't being stacked in a pyramid in anticipation of a wedding reception. The same applies with preparations for spiritual and religious events. A month of introspection and repentance is certainly the suitable preparation for the High Holidays, when G-d examines our deeds and renders a judgment regarding the new year. And scouring the house in search of chametz is a sure sign that Passover is approaching—a holiday when the possession of all leavened substances is banned for eight days.

Shavuot is the holiday that marks the anniversary of the day when G-d gave us the Torah. This monumental day also follows a preparation period—the seven-week Omer counting period. We prepare for Shavuot by counting numbers.



Interestingly, the Torah portion of Bamidbar is always read shortly before Shavuot, usually on the Shabbat immediately preceding the holiday. This Torah reading begins the book of Numbers, and the portion is indeed filled with numbers. First a census is taken of the Israelites, and the Torah supplies us with the number of Israelites in each tribe and in each of the four “flags,” and then gives the grand totals. The Levites are then counted—twice. The firstborns earn their very own headcount, too. What is the connection between numbers and the special gift our nation received on Shavuot?

Why the countdown to the holiday of Shavuot? What is the connection between numbers and counting, and the special gift our nation received on this holiday?

Counting is an equalizer. Every unit which is counted adds up to one, no more and no less. Let us use the two countings which we have just mentioned—the Omer counting and the censuses of the Israelites—as examples:

The seven weeks of the Omer period contain many different days, some holy and exciting, others seemingly mundane and ordinary. On one side we have the days of Passover, seven Shabbats, Rosh Chodesh, and the deeply mystical holiday of Lag BaOmer; and then we have the “back to dull work” Mondays and the rest of the run-of-the-mill days. But as concerns the counting of the Omer, each of these days has the exact same value: one day in the journey towards Shavuot. This is because no matter the external qualities (or non-qualities) that any given day may possess, in essence every day is a carbon copy of the day that just passed and the day to follow. Every day is a gift from G-d, and we are intended to use it, to maximize it to its utmost in His service. Counting days allows us to focus on what unites them all, their common factor and purpose. How we are to serve Him on any particular day will vary—some days we serve G-d by going to work, and on other days we serve Him by abstaining from work. Some days we serve Him by eating, and on others we serve Him by fasting. Counting days allows us to focus on what unites them all, their common factor and purpose.

The same is true with regards to counting Jews. As a nation, we are far from a homogenous group. This is true in all areas—and our service of G-d is no exception. Depending on our unique talents, some of us serve G-d through

assiduous Torah study, others through volunteering time in public service, others through financially supporting worthy causes, and yet others through reciting Psalms with devotion and sincerity. Leaders and followers. Old and young. Men and women. Scholars and laymen. Every segment of our nation, and indeed every individual person, serves G-d in his or her unique way.

And the counting of the Jews teaches us that the service of any one person isn't more or less important than the service of another. One's service may be more attractive, flashy and attention-grabbing than another's; but at the core we are all involved in the exact same pursuit—serving our Creator with all our available talents and resources.

All these countings lead to Shavuot, the day when we were given the Torah, the ultimate equalizer.

The essence and purpose of all of creation is G-d's desire for a physical abode, an earthly realm which would be transformed into a hospitable habitat where His essence could be expressed. It is the Torah that (a) reveals to us this divine plan; (b) contains the mitzvot, the tools with which we bring this purpose to realization; and thus (c) brings harmony and equality to all of creation—for it shows us how every one of its myriads of components is essentially identical, for they all have one purpose.

As Shavuot approaches, let us take this message to heart. Every person counts. Every day counts. Every component of creation counts. And we should be counting our blessings that we were given the Torah—without which nothing would count.

A DEEP REASON TO EAT CHEESECAKE

By Aron Moss

QUESTION:

What's behind the custom of eating dairy products on Shavuot? Is there a connection between the giving of the Torah at Mt Sinai and eating milk products? (I'm not complaining, I love cheesecake - I'm just looking for a deep spiritual excuse to eat more.)

ANSWER:

Milk is actually refined blood. In a complex and wondrous process, the mammary glands transform blood into pure white milk.

There's something supernatural about that. To take a liquid as pungent and distasteful as blood, and convert it into a nourishing and drinkable food is nothing short of miraculous.

We can simulate this miracle in our own lives. Blood represents raw animalistic passion and untamed instinct. Milk is a symbol of refinement and purity of character. Making milk out of blood - refining our lower instincts - is our life goal.

The Torah introduced a radical new path to achieve this goal - the divine commands. Through engaging in simple acts of goodness and sanctity, we can tame our animalistic instincts and align ourselves with the divine. With each individual act we elevate ourselves and our world another step,

gradually transforming a rough and untamed existence into a home for G-d. We can turn our blood into milk.

I also love cheesecake. But this year as we eat it, let's remember the message behind it - that the Torah was given to transform our selfish appetites into an appetite for giving; to turn our blood, which is just for ourselves, into milk, the one thing the body produces just to give to another.

