



The
Ten Commandments

Project Aseret

Shavuot Haggadah

A family Program for the Shavuot Yom Tov table





About Us: Project Aseret – The Ten Commandments Project

Project Aseret's vision begins with the recognition that:

The Ten Commandments connect all Jews by revealing our core values which are found in them.

The Ten Commandments are both Jewish and universal, so they provide a shared values platform for diverse groups to work together to improve mutual understanding and respect.

The very positive response to Project Aseret's vision and programs throughout Israel and the world enabled it to achieve remarkable success. For the past decade, it has developed and run innovative programs that teach, deepen, and reveal our connection to the Ten Commandments as our core values.

These programs are delivered to an expanding range of audiences and venues that include workshops in schools, universities in-depth study and training for instructors, online courses, live and online courses for Bnai and Bnot Mitzvah, actual and online games, synagogues, home study groups, women's empowerment workshops, and special Shavuot programs at community centers. There are over 54,000 graduates of Project Aseret programs and tens of thousands more have been exposed to this developing visionary project.

Project Aseret HaDibrot's mission is to re-awaken the Jewish People to live with the Ten Commandments as our core values: personal, familial and national. Our aim is to establish the Aseret HaDibrot as a central element of Jewish and Israeli national identity.

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A printable version is available at:
<https://www.aseret.org.il/hshavuot>
or Scan here for a printable version.



Who Knows Ten?

So, we sang on Seder Night, in the song Who Knows One, just a short time ago. And what was the answer in the song?

“Ten are the Aseret HaDibrot – the Ten Commandments”!

Now, after seven weeks of counting the Omer, from Pesach we have arrived at our destination: Shavuot, the festival of the giving of the Torah when we received the Ten Commandments at Mount Sinai -

This Haggadah is designed as a family discussion and activity, much like the Pesach Haggadah

You are invited to read, discuss, sing, and experience the activities.

Together we will explore the depth and relevance of the Ten Commandments as our Core Values.

Let's begin!

What you need to prepare:

- A 'Yom Tov' meal
- Four cups of wine or grape juice per person (any size will do, enough for a L'Chaim).
- Printed copies of the ' Shavuot Haggadah'

In order to make the most of this Haggadah it is recommended to devote a meaningful amount of time over the first Yom Tov meal or to divide it up between the Yom Tov meals.



The Ten Commandments Haggada for Shavuot - Foreword

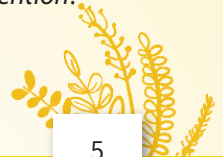
An Old/New National Vision

The Ten Commandments are the Jewish People's founding mandate, an expression of the covenant we entered into at Mount Sinai, when we embarked on a national mission with a God-given guide for fulfilling our destiny.

How are the Ten Commandments relevant for the State of Israel today? How can the Ten Commandments provide the basis for a renewed national vision?

1. They are **simple**: accessible and understandable by a child. And they are **deep**: rich, nuanced and meaningful to adults who are already learned.
2. They are **relevant**: applicable to our society and challenges today and **eternal**: they contain values for all times and societies.
3. They are **Jewish**- they address us as Jews, and **universal**: they contain values that are relevant to all humanity. Therefore they speak to both the Jewish and non-Jewish citizens of Israel; and provide a basis for our mission to be a light to humanity.
4. They are broad **inclusive principles** and, at the same time, they are **specific directives**. This is one important element that sets them apart from social contracts that enumerate shared values but do not provide focus and power for creating change.
5. They simultaneously speak to the **individual**, providing a personal set of guidelines for growth and fulfillment, and to **society as a whole** -- directives for a moral and ethical society..

The Ten Commandments and the Tablets of the Covenant on which they were engraved are, of course, not only a central part of Jewish belief and history, but they are also universal. They are a set of values that provide a moral compass for civilization. Several of the founding fathers of America drew great inspiration from the Ten Commandments as a Divinely-given guide. Our arch-enemy, the Nazi leader, is said to have asserted: *The Ten Commandments have lost their validity. Conscience is a Jewish invention.*



Taking a Deeper Look

There is something about the Ten Commandments that stands out from the rest of the 613 commandments. The Torah refers to them as Devarim (Statements), not Mitzvot (Commandments). They were communicated directly by God to the Jewish People at Mount Sinai. They were engraved on the Tablets of the Covenant (Luchot HaBrit), and placed in the Ark of the Covenant (Aron HaBrit) located in the Holy of Holies, the spiritual and geographical heart of the Jewish People. They can be found in almost every synagogue in the world, usually mounted above the Ark at the front, as if they are saying to us: Don't forget us, don't lose sight of the Ten Commandments written on these tablets!

What exactly are the Ten Commandments? What is their uniqueness? What purpose do they serve?

Rashi¹ teaches "All 613 commandments are contained in the Ten Commandments; Rav Saadya Gaon explained this in his Azharot where he established for each diber (statement), the mitzvot (commandments) that are connected to it." This seems to be a paradigm; the Ten Commandments are ten categories, a kind of table of contents for the mitzvot.

This is one dimension. As we examine more of the Torah commentaries and words of our sages, we find descriptions of the Ten Commandments as being "the roots of all the mitzvot (commandments)"², "the roots of the foundations of the Torah"³, "foundational guidelines and chapter headings"⁴, "overarching principles of the entire Torah"⁵, "the essential elements of the Torah"⁶, "the essence and starting point of the religion"⁷. These expressions describe a dimension that goes beyond being categories of commandments. It appears that they are pointing to the Ten Commandments as having a power and function unto themselves, by encapsulating the essence of Torah in addition to containing all the commandments.

1 Rashi, Exodus 24,12

2 Kuzari, 1st Essay, 87

3 Abarbanel Exodus 20,2

4 Rav S.R. Hirsh Exodus 20,14

5 Sefer HaTanya Likutei Amarim chapter 20

6 HaMabit Bait Elokim, Shaar HaYesodot chapter 12

7 Rambam Parush Lemishnayot Masechet Tamid (chapter 5,Mishna 1)

What does the Torah tell us about the purpose of The Ten Commandments?

Let's look back to the introduction to the giving of The Ten Commandments at Mt. Sinai (Exodus 19,5-6). *And now, if you will listen to My voice, and keep My covenant, you will be treasured from all the nations, for all the earth is Mine.* What does **My voice** refer to here? The one and only time all of the Jewish People heard God's voice was The Ten Commandments⁸. *"God spoke these words to the entire assembly..."* Deuteronomy (5:19).

And keep My covenant:

The Ten Commandments are referred to as "His covenant" (Deuteronomy 4:13) and their tablets are called "the Tablets of the Covenant" (Deuteronomy 9:11), implying that they are an essential component of the fulfillment of our national covenantal purpose.

You will be treasured to Me from all the nations, for all the earth is Mine:

All of the earth, all of humanity, is God's creation. If the Jewish People listen to His voice, as heard in the words and meaning of the Ten Commandments, and keep the covenant by fulfilling our national mission, that will be the basis for a treasured relationship with God.

And you will become, for Me, a mamlechet kohanim (kingdom of spiritual leaders) and a holy nation....

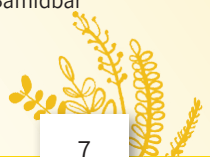
Build on this foundation and you will become a nation of spiritual leaders. The Jewish People are to serve humanity as spiritual leaders and thereby fulfill the covenant made with Avraham⁹ to be a father to all the nations" (Genesis 17:4) and a source of blessing to all the families of the earth. (Genesis 12:3)

How do we now understand the purpose of the Ten Commandments? And what difference does this make in our personal lives, for all the Jewish People, the State of Israel, and the world?

The relationship we entered into is no less than a partnership with God to fulfill the purpose of creation.

8 Avodat HaKodesh 4,34, Abarbanel Exodus 20,1, Akeidat Yitzchak 89, Sefer Halkarim 3,18;
See also אֱלֹהֵינוּ אֱלֹהֵי אֲבוֹתֵינוּ, Rav Moshe Eisenman pg.23 citing Ohr HaChaim on Bamidbar 14;22

9 See Ramban on Shmot (19:5)



At Sinai, we as a nation were given the ability and responsibility to perfect the world.

Our calling is to be a light unto the nations. At the moment we undertook that mission, we were given the foundational instructions to accomplish that. First, in order to fulfill the Torah we must have a clear relationship with the covenant. We must realize that we **have** a national purpose and stay aligned with it. That's why the tablets of the covenant were kept in the Holy of Holies, our geographical and spiritual focal point, and why we find them at the front of so many synagogues. **They are both our anchor and our compass.**

Second, The Ten Commandments serve as **the core values for fulfilling our mission:**

There are treasures embedded in the 172 words of the Ten Commandments. They contain secrets to unleashing our potential, individually and collectively. How do we tap into this power? One way of engaging this new paradigm is to realize that The Ten Commandments are a gift from God, to understand and experience His perspective of life. They are not only about specific actions; but also contain the principles, beliefs and values that can inform our overall view of life. By seeing our lives from a higher perspective, God's perspective, we can receive guidance and wisdom that enables us to make better choices. This in turn gives us the refinement of character necessary to become a nation that can become a "Light unto the Nations."

The Mechilta¹⁰ teaches that before the Ten Commandments were inscribed on the Tablets, they were inscribed on the souls of the Jewish People. What does it mean? They are our spiritual DNA. So we are actually talking about exposing and revealing who we are. This new paradigm means that the Ten Commandments are an expression of an inner identity. That is why they can be the basis for inspiring us to embrace and fulfill an old/new national vision for the State of Israel.

Learning— and living —The Ten Commandments as our core values can bring forth the inner light of every Jew. In them, we can hear the voice of God. Our covenant is embedded in every Jewish heart and soul.

Rav Shalom Schwartz

Founder of Project Aseret-The Ten Commandments Project

10 See Ohr Gedalyahu on Chag HaShavuot pg.95 and on parshat Ki Tisa page 149



Shavuot Haggadah'

- We will learn the Commandments in-between drinking the 4 cups and over the meal, **going from 10 to 1**, starting with the 10th Commandment of **'Do not be envious'** and ending with the 1st, **"I am the Lord your God"**.

First, let us recount the Torah's description of our nation's defining moment: receiving the Ten Commandments at Mount Sinai.

One participant is invited to read out loud:



It came to pass on the third day when it was morning, that there were thunder and lightning, 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. Moses brought the people out toward God from the camp, and they stood at the bottom of the mountain. 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. The sound of the shofar grew increasingly stronger; Moses would speak and God would answer him with a voice.

(Exodus 19, 16-19)





Kiddush *After Kiddush we drink the first of the four cups of wine:*

סְבִרֵי מְרֻנָּה וְרִבְבוֹתֵי:

בְּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הַגֶּפֶן:

בְּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר בָּחַר בְּנוּ מִכָּל עַם וְרוּמְמָנוּ מִכָּל לְשׁוֹן וְקִדְּשָׁנוּ בְּמִצְוֹתָיו. וְתַתֵּן לָנוּ ה' אֱלֹהֵינוּ בְּאַהֲבָה מוֹעֲדִים לְשִׂמְחָה. חֲגִים וְזִמְנִים לְשִׂשׁוֹן. אֶת יוֹם חַג הַשְּׁבוּעוֹת הַזֶּה. זְמַן מִתֵּן תּוֹרַתְנוּ: מִקְרָא קֹדֶשׁ זָכַר לִיצִיאַת מִצְרָיִם. כִּי בְנוּ בַּחֲרֵת וְאוֹתָנוּ קִדְּשֵׁת מִכָּל הָעַמִּים. וּמוֹעֲדֵי קֹדֶשׁ בְּשִׂמְחָה וּבְשִׂשׁוֹן הַנִּחַלְתָּנוּ: בְּרוּךְ אַתָּה ה' מְקַדֵּשׁ יִשְׂרָאֵל וְהַזְמִינִים:

במוצאי שבת מוסיפים:

בְּרוּךְ אַתָּה ה', אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא מְאוּרֵי הָאֵשׁ.

בְּרוּךְ אַתָּה ה', אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַמְּבַדֵּיל בֵּין קֹדֶשׁ לְחָל, בֵּין אֹר לְחֹשֶׁךְ, בֵּין יִשְׂרָאֵל לְעַמִּים, בֵּין יוֹם הַשְּׁבִיעִי לְשֵׁשֶׁת יְמֵי הַמַּעֲשֶׂה. בֵּין קֹדֶשׁ שֶׁבֶת לְקֹדֶשֶׁת יוֹם טוֹב הַבְּדִלְתָּ, וְאֶת יוֹם הַשְּׁבִיעִי מִשֵּׁשֶׁת יְמֵי הַמַּעֲשֶׂה קֹדֶשֶׁת. הַבְּדִלְתָּ וְקִדְּשֵׁת אֶת-עַמְּךָ יִשְׂרָאֵל בְּקִדְּשֶׁתָּךְ.

בְּרוּךְ אַתָּה ה', הַמְּבַדֵּיל בֵּין קֹדֶשׁ לְקֹדֶשׁ.

בְּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שֶׁהַחֲיָנוּ וְקִיָּמָנוּ וְהִגִּיעָנוּ לְזְמַן הַזֶּה:



We wash our hands and recite the following blessing:

בְּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל נְטִילַת יָדַיִם.

We take two challot and recite the following blessing:

בְּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמוֹצִיא לָחֶם מִן הָאָרֶץ.



Just before starting the meal, have a brief family quiz: **“Who knows Ten?”**. Try to remember all the Commandments, using your fingers to count off each one. When all fingers have been raised, you’ve **reached the goal!**

And God spoke all these words, saying:

- (1) I am the Lord, your God, Who took you out of the land of Egypt, out of the house of bondage.
- (2) You shall not have any other gods in My presence...
- (3) You shall not take the name of the Lord, your God, in vain...
- (4) Remember the Sabbath day to sanctify it. Six days may you work and perform all your labor, but the seventh day is a Sabbath to the Lord, your God...
- (5) Honor your father and your mother, in order that your days be lengthened on the land that the Lord, your God, is giving you
- (6) You shall not murder.
- (7) You shall not commit adultery.
- (8) You shall not steal.
- (9) You shall not testify as a false witness against your neighbor.
- (10) You shall not be envious of your neighbor's house. You shall not be envious of your neighbor's wife, his manservant, his maidservant, his ox, his donkey, or anything else that is your neighbor's.

Exodus 20: 1-14

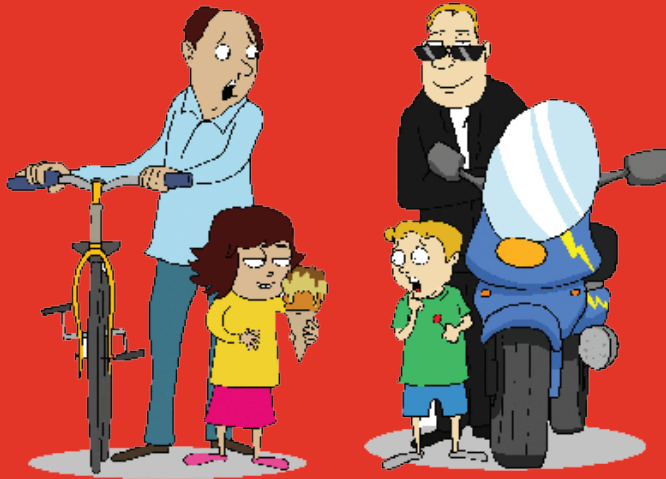
All this took place over 3300 years ago, in the Sinai Desert.

But what about today? How do the Commandments speak to us today?

רמב"ם, פירוש המשנה, מסכת תמיד פ"ה מ"א - ומה
שאמרו קראו עשרת הדברות בכל יום, לפי שהם עיקר
הדת וראשיתו

The Ten Commandments are the essence and
root of the religion.

Rambam Commentary on Mishna



10. Do not be envious לא תחמוד

Core values of the Commandment:

Be happy with what you have, don't compare yourself to, and be jealous of others; happiness is found within.

Instead of being envious, we need to learn to be happy with our portion, even when others find success.



Question for discussion: What makes the Commandment “Do not be envious” so difficult?

What elements in our society make this a hard commandment to follow?



Family activity: “Who is rich? One who is happy with his portion” (Pirkei Avot)

Share five things in your life that you are happy with.

Now, let's begin with the first course, and over it discuss the Ninth Commandment

“Envy, lust, and seeking honor, drive a person out of the world”

(Pirkei Avot)



9. Do not testify as a false witness against your neighbor לא תענה ברעך עד שקר

Core values of the Commandment:

Giving false testimony is forbidden, as is any form of lying, mocking, insulting and gossiping. We must only use words that bring goodness, healing, and positivity to others.



Family activity: Play the game 'Don't Smile': One person at a time is the subject of everyone else's compliments. As everyone goes around the table saying a different compliment, the subject has to try not to smile. How many of the compliments can you take without smiling?

"As well as warning about that one should not testify falsely, included [in this prohibition] are: one who mocks his fellow, one who speaks 'lashon ha'ra' (negative speech), a gossip and one who embarrasses one's friend in public, and other such actions.

(Abarbanel)

"[The Hebrew word] Sheker - שקר (falsehood) does not have 'legs'!"

(Alphabet of Rabbi Akiva)

In Hebrew, each of the letters of the word 'Sheker' are written such that they do not have more than one point to 'rest on', showing that the concept of falsehood has no legs i.e. to stand on





8. Do not steal לא תגנוב

Core values of the Commandment:

Cheating on an exam, avoiding taxes and cutting the line are all forms of stealing.



Story Time!

In contrast to the thief, stands the person who benefits from one's own hard work, as it says in Tehillim (Psalms), "When you eat the fruit of your labor, happy and fortunate are you". The person who puts in the effort can rejoice in his or her achievements and appreciate the produce they have worked so hard for. The following story illustrates this well:

There once was a rich person, whose son was talented – but also very lazy. When the son wanted to get married, his father agreed, but on the condition that he would work for a while and earn a living for himself. The lazy son was

"Do not steal money and do not deceive.

Do not deceive others and do not deceive yourself: often a person makes promises to himself to do big things, yet he does not fulfil them".

(The Kotzker Rebbe)

"Included in the category of theft: kidnaping, stealing money and deception-for-gain"
(Sforno)

"Let the property of your fellow be as precious to you as your own"

(Pirkei Avot)

The Ten Devarim - they are not called the Ten Mitzvot (Commandments), even though they are commandments in the sense that we have been commanded to do them, rather they are Devarim - general statement, including all its details... They include the entire Torah.

HaKtav V'HaKabala

disappointed and complained that he had no energy to work. His mother took pity on him and gave him a gold coin - an average working day's wage - which he presented to his father as if he had earned it. His father threw the coin into the fire. When the son questioned why he had done this, his father replied, You did not earn this money. And so the story repeated itself for several days. After a while, his mother decided to probe the matter. "Go out and work in the market and see what your father says then", she told him. Out of curiosity, the son went and worked hard in the market and brought home his hard-earned money at the end of the day. Like every other day, his father began to throw the coin into the fire. However, as he was throwing it, the son cried out, reached for his father's hand, and shouted "No father! Don't throw away my coin!". His father's face lit up and he returned the money. "Now I know that you earned this coin," he said. "But how did you know?", asked the mother. "I saw how he cried out and how precious it was to him, so I knew he must have worked hard to earn it. Now he will be able to appreciate his money!". (Adapted from a Georgian folk story)

Family activity: Each person takes a turn in sharing an achievement that they or someone else worked particularly hard for.



Pour the second cup of wine. This cup is drunk in honor of the giving of the Torah at Mount Sinai:

At Mount Sinai we were transformed from a nation of slaves with a common fate to free with a destiny, and a purpose of 'Tikkun Olam B'Malchut Shadai' (fixing the world under the sovereignty of God). It was then and there that we heard the Ten Commandments, our individual and national moral compass. *L'chaim* - to life!



My Soulmate



7. Do not commit adultery לא תנאף

Core values of the Commandment:

Be loyal in all relationships: to my spouse, my friends, my country and to myself.



Family activity: 'A fall of trust':

Who is a trustworthy person? Someone to whom you can rely on to catch you when you fall backwards with your eyes closed.

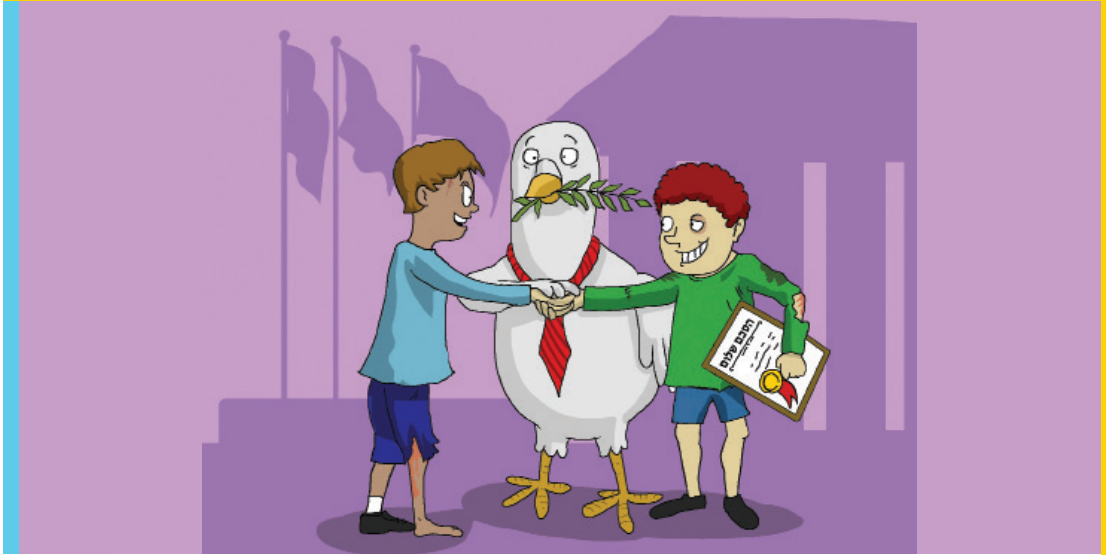
'A fall of trust': A volunteer falls backwards with their eyes closed and a volunteer, who can definitely catch them, stands behind and catches them. Good luck!

וצדיק באמונתו יחיה

- The Tzaddik lives in his faithfulness
(Chabakuk 2:4)

"If love depends on a specific cause, when the cause ends, so does the love. If love does not depend on a specific cause, then it never ends"

(Pirkei Avot)



6. Do not murder לא תרצח

Core values of the Commandment:

Character assassination, violence, intimidation, shaming: these are all types of murder.



Question for discussion: Even the negative commandments have Core Values which can be expressed in positive ways. What positive Core Value does 'Do not murder' teach us?

*Now that we have learned five Commandments, it is time to eat the main course of the meal. During or after the main course we pour the third cup of wine – This cup is drunk in honor of the Ten Commandments: The Ten Commandments: Just 172 words that changed the world. The Ten Commandments still illuminate the way for us today and guide our behavior and choices. They encompass all areas of life and remain relevant in every generation. They are the essence of the Torah and the Core Values of the Jewish people. They are the key to building a better world. *L'chaim* - to life!*

"Humanity was first created in the form of one person [Adam], to teach you that whoever destroys a life, it is considered as if he destroyed an entire world. And whoever saves a life, it is considered as if he saved an entire world."

(Talmud Yerushalmi, Tractate Sanhedrin)

"Anyone who humiliates another in public, it is as though he spilled their blood...since we see that after he blushes, he turns pale (the blood runs from the face)."

(Tractate Bava Metzia)





5. Honor your father and mother, so that your days will be lengthened

כבד את אביך ואת אמך
למען יארכו ימך

Core values of the Commandment:

Honoring our parents is both a responsibility and a privilege: To be grateful to our parents for all their care, providing us with our needs, and giving us the gift of life.



Family activity: Each child takes a turn in thanking their parents for a specific thing that they have given them, such as a character trait, talent, or insight. Then, the parents themselves share with the family the main things that they received from their parents, and for which they are full of gratitude.

"Just as they look up to their parents, so will their own children someday look up to them. Without this connection between parents and children, the chain of generations is broken, the hopes of the Jewish past are lost for the future, and the Jewish nation ceases to exist. The Torah teaches the importance of the role of parents by giving it a place of prominence in the Ten Commandments".

(Rabbi Samson Raphael Hirsch)

"There are three partners in the formation of a person: God, one's father and one's mother. When a person honors their father and mother, God says: I consider it as if I lived amongst them and they honored Me as well"

(Tractate Kiddushin)

"The main way to honor parents is to bring them nachat (delight), whether through words or deeds".

(Rabbeinu Yonah, Iggeret HaTeshuva)



4. Remember Shabbat to sanctify it

זכור את יום השבת לקדשו


“God said to Moshe: I have a wonderful gift in My storehouse named ‘Shabbat,’ and I wish to give it to the Jewish people; go and tell them.”
(Tractate Shabbat)

Core values of the Commandment:

Shabbat is like a gas station, giving fuel to the body and the soul. It is a golden opportunity to pause from our busy lives and to connect to the important things in life: to ourselves, our families, and our Jewish tradition.



Family Activity: Shabbat is a day that allows us to make a shift in the way we relate to ourselves and our world. For 6 days of the week, we are engaged in the world of accomplishment, of doing, of becoming. On Shabbat we choose to stop “doing” and rest into a conscious state of “being”. This is the essence of Yishuv HaDaat: reconnecting ourselves to our higher state of consciousness, or what today is called mindfulness. Shabbat is a day devoted to



Yishuv HaDaat. A day to remind ourselves who we are.

Invite a participant to lead the following guided meditation by slowly reading out the following:

Let us all take one minute now, close our eyes, and relax our bodies, emotions, and minds. Watch the flow of our breath and from that quiet and still place of awareness within us, remember who we are. Identify yourself with your soul. We are not our thoughts, our emotions, our bodies, or even what we do.

We are eternal souls. Remembering Shabbat means to remember that God created this universe and us in it, with higher purpose. Let us together reflect in peaceful awareness on the expansive, timeless quality of our souls. This is a taste of the Gift called Shabbat.

There is much happiness and pleasure when the family sing together at the Shabbat table.



You're invited to sing together one of the Shabbat Zemirot (songs) or





3. Do not take the name of the Lord your God in vain

לא תשא את שם ה' א-להיך
לשווא

Core values of the Commandment:

Do not use God's name in vain, and do not behave in ways that bring shame to the Jewish people.



Family activity: Who am I and what is my name? This commandment teaches us about the importance of names and how we relate to them.

Share with everyone how you relate to the name you were given by your parents, and if and how it influences you in life.

Now ask your parents about your surname, what does it mean? Where did it come from, etc..

As we near the end of the Gourn Too meal — it is time to serve an appetizing dessert.

Do not carry His name in vain – each one of us must maintain not only our individual reputation but also our reputation as a Jew, and as a person with a divine soul. Every person has a soul with the potential to achieve personal greatness and make the world a better place. Every one of us, through our behaviour, represents ourselves, our people, our soul, and our God. Therefore, we must consciously strive to act in an exemplary manner. One who behaves in an unethical way, in which life is merely a pursuit after desire, money and honor, takes his own name in vain. We must be aware of the divine power within us and realize our great potential, as individuals and as an ethical nation.

(Rav Bezalel Safra)

"It is an obligation upon us to live a life worthy of having "the name of God called upon you"

(Rabbi Samson Raphael Hirsch)





2. Have no other gods beside Me לא יהיה לך אלהים אחרים על פני

Core values of the Commandment:

Do not be enslaved to idols, in all their forms: including money, people, success, status, ego, honor, or "what will others say?"



Family activity: Consider the source above and discuss how each of the following can become forms of idol worship: Money, career, winning, food, beauty, honor, sports, love, social media, computer games, news obsession...

Give examples of how each of these areas of life can turn into idol worship. What is the common denominator of the examples? In light of this, try to create a definition of idol worship. Discuss how to avoid being enslaved to them.

"Included in this (commandment) is the worst idol worship that exists extensively in our current reality, namely: when people direct all their thoughts and activities towards success in earning money and acquiring property. These goals become their personal gods, upon which they rely and are drawn after in faith...and this is in itself idol worship and its essence".

(Rabbi Isaac Arama)

"Anyone who becomes angry is like one who worships idols"

(Maimonides)





1. I am the Lord your God who brought you out of the land of Egypt

אנוכי ה' א-להיך אשר
הוצאתיך מארץ מצרים

“The greatest thing
in the world is to do
good for someone
else”

(The Piatetzner Rebbe)

This is God’s business card – and ours too.

In the first Commandment, God introduces Himself not as the creator of the world, but rather as the helper of the weak (who brought us out of Egypt). This is the business card that He chose to present. We should take inspiration from this to learn a basic principle – help others! Contribute to the wellbeing of others! This should also be our business card, throughout our lives, and in this way we will be partners with God in perfecting the world



Question for discussion:

Emuna (faith) is a central value in Judaism: It gives deep meaning to life and enlivens us. What message do you think is the central value of Judaism? If you would also choose 'Emuna', why?

Who do you think is a role-model for 'Chesed' (giving to others)? Which of their good deeds could you emulate?

As the meal draws to a close, we will drink the fourth and last cup of wine - Pour the fourth cup of wine.

This cup is drunk in honor of the unity of the Jewish people.

At Mount Sinai, a rare spirit of unity descended on the Jewish people. "And Israel encamped opposite the mountain" – Rashi explains that the fact that the Torah says the word "Vayichan - And it camped", using the singular person to describe the nation of Israel, shows that the people camped there "like one person with one heart". Just as then, also today we pray for unity and understanding between us. May all shades of the political, social, and religious spectrum merit to unite around our common denominator and our Core Values - the Ten Commandments. And together, we will build a better world. L'chaim - to life!

Benching! Birchat HaMazon





Shavuot Fun!

Time to sing!

There's no better way to end than with song. Some suggested songs connected to Shavuot include:

Am Yisrael chai, Hinei ma Tov, Aitz Chaim Hee, Leshana HaBa
b'Yerushalayim, Ata Bechartanu, Vesamachta bechagecha, Ki miTzion Teitze
Torah Others... and your family favorites!

Games

Here are some great suggestions for additional games and activities to play at the table:

1. **Charades:** We ask a volunteer to present one Commandment in pantomime and the rest have to guess which it is.
2. **Bob the Builder:** Build a model of the Luchot HaBrit (Tablets of Stone) from any objects on the table (knives, forks etc). This can be a competition between two teams.
3. **Name that Song:** Quickly think of songs which include the following words: Torah, Shavuot, Chalav (milk), Am Yisrael.
4. **Ten Commandments Live:** With the help of your children, act out the scene of the giving of the Torah using the text provided at the start of this Haggada. The person playing Moshe could wear a headscarf and hold a broomstick, representing his staff. You could use a chair as Mount Sinai and two books for the Luchot HaBrit (Tablets of Stone).
5. **The Commandment that speaks to me:** Lead an open discussion whereby each family member speaks about the Commandment that means most to them and why.
6. The Commandment that speaks to us: Discuss which Commandment is most lacking in our time.
7. Our Family Commandment: Is there a value, connected to a Commandment, that your family particularly excels in? For example: honesty and speaking the truth (Do not testify falsely), honor (Honor your father and mother) etc.

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