

ב"ה

Shavuot With Chabad.ORG Series

Study material for you to print before the holiday

Shavuot Kids Party Kit!

Includes: stories, fun games, and a *delicious* treat you make *yourself!*

Note: To be printed before the onset of the holiday.

Bonus! DIY 10 Commandments reading instructions and texts!



The Shavuot With Chabad.org Series is a curated collection of essays and learning materials—in a wide array of interests and styles—for you to study and enjoy over Shavuot.

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Shavuot With **Chabad.ORG**

Shavuot Kids Party Kit!

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ב״ה

Shavuot With **Chabad.ORG** Series

Study material for you to print before the holiday

The Story of Shavuot

A simple rendering to be read aloud to small children

By **Menachem Posner**



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Shavuot With **Chabad.ORG**

The Story of Shavuot

Shavuot is a Jewish holiday celebrated every year fifty days after the holiday of Passover. What are we celebrating?

Let's go back in time more than 3,000 years. What happened then? As you remember from the Passover story, G-d took the Jewish people out of Egypt and led them into the Sinai Desert.

In Sivan 1, after more than a month of walking through the desert, the people camped at the foot of a mountain known as Mount Sinai.

They could feel that something special was going to happen.

Everyone felt happier and more calm, and everyone kindly helped each other settle into their new campsite.

The next morning Moses, the leader, climbed up the mountain. There, he spoke with G-d, who had a very important message for the people waiting below: He would make them His special people. They would do the mitzvot, His commandments, and He would love them and care for them forever.

The people were so excited that they all said, ***“Na’aseh venishma”***: ***“We will do and we will hear.”*** As a reward, the angels came down from Heaven and gave *each and every* Jew two crowns to wear on their heads.

As the days passed, the people became *more and more* excited.

Finally, the moment arrived. On the morning of Sivan 6, everyone woke up to see Mount Siani covered with thick clouds.

“Look!” they said to each other. “There is thunder and lightning, and the mountain is smoking, with flames shooting out of it.”

The people could hear the sound of a shofar that kept on getting louder and louder.

Everyone stood around the mountain. The old people were there, the little babies were there, *even* the souls of the people who were not born yet (—like you and me) were there.

Then they heard the voice of G-d, who told them the first two of the 10 Commandments: **“I am the L-rd your G-d”** and **“You shall have no gods besides for Me.”**

But the sound of G-d’s voice was too *strong*. The people asked Moses to act as G-d’s messenger. G-d would speak to Moses, and Moses would tell them His messages.

Through Moses, G-d told us the rest of the Ten Commandments, each of which gives us a special key to living a holy and good life.

This was a special day, one that everyone would remember forever. It was the day G-d told them that He loved them and that they would forever be His people.

Every year, on Shavuot, we gather in synagogues to hear the Ten Commandments being read from the Torah scroll. When we do that it’s as if we are standing at Mount Sinai, hearing G-d Himself.

But this year, we cannot go to synagogue, so we read the Ten Commandments *on our own*.

And we also celebrate with dairy treats like ice-cream, reminding us that Jewish life is sweet and delicious.

Happy Shavuot!

ב"ה

Shavuot With  **Chabad.ORG** Series

Study material for you to print before the holiday

The Abandoned Sefer Torah

By Chana Weisberg



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The Abandoned Sefer Torah

This is the story of a very special Torah scroll, purchased shortly after the Second World War by Rabbi Pinchas Sudak, when he and his family were fleeing from Stalinist Russia.

Escaping from Russia under the Communists was very dangerous. The first stage of the journey was to get out of Russia into Poland.

But that was only the beginning. They still had to make their way from Poland to Prague in Czechoslovakia.

The Sudaks were together with a group of forty-six other Lubavitch Chassidim who were also hoping to escape.

Anxiously they waited for their chance to get out.

While they were still in Cracow, in Poland, Rabbi Pinchas met a Jew who had a Torah scroll for sale. This seemed to him extraordinary, like it was arranged specifically by Gd. Immediately he decided to purchase the Torah with money he had managed to smuggle out of Russia.

“Such a large a group of Jews cannot travel without a Sefer Torah in their midst,” he said. So he bought the Torah, and quickly had a wooden box made to protect it.

Finally it came time for the group to move. It was late at night when they set out. No one was allowed to take more than their most basic needs. Everything else had to be abandoned. In the blackness of the night the journey began. Rabbi Pinchas and his wife and three children all held onto a rough rope to keep them together. Silently they trudged through the dense forest, Rabbi Pinchas clutching his beloved Sefer Torah, his wife, Batya, carrying their youngest child.

The way was difficult. As the hours passed, Rabbi Pinchas’ wife grew more and more weary. Finally she could no longer carry the child. She motioned to her husband to take the baby.

Rabbi Pinchas understood at once that if he would take the baby, he would have to leave the Torah behind.

With tears in his eyes, he said, “Forgive me, my dear Torah. But it is either you or my child. I must leave you now, so that my children and children’s children will be able to have you in their lives.”

Weeping, he embraced the precious scroll one last time, and gently laid it in its box, and placed it under a tree. Then he picked up his child in his arms and journeyed forward.

The journey was successful. Eventually they reached freedom and settled in the Land of Israel.

Time passed. Rabbi Pinchas' children grew up and married, and established homes in communities where they became Rabbis and teachers, sharing with others the faith in Torah and Judaism they had received from their parents.

Fifty years passed. Rabbi Pinchas' daughter, Rebbetzin Batsheva Schochet, herself already a grandmother, happened to be visiting friends in California.

While there she called on a friend of the family, Mrs. Faigy Estulin. They spoke of the past, and Faigy described how their family had also escaped from Russia, after the war.

"It's an extraordinary story," she said. "As my parents were making their way through the woods, my older sister, who was then only five years old, wandered off. The forest was pitch black. No one could see a thing. No one had any idea where she had gone. Everyone was in a panic.

"Frantically they searched for the child, crawling on their hands and knees, groping amongst the bushes and branches on the ground.

"Then suddenly my father's hand touched something hard and smooth, not a branch or a root of a tree. It was a wooden box. He opened the lid, and to his astonishment, he found a Sefer Torah inside. And there sitting right next to the box, was his little daughter, my sister!

"He couldn't believe it. He kissed the Torah. And he kissed his little girl. And he kissed the Torah again, and he kissed his daughter again and again, over and over.

“Then he took the Torah from its box, and wrapped it around his body, tying it round his waist with his gartel, a belt he used when praying. That’s how he took the Torah with him, through the rest of their journey.

“In the end, they made it to freedom. They brought the Sefer Torah with them to America, and to this day it is used in a shul in New York.

“My father has been blessed with good health and a good long life. No one in our family has any doubt that this blessing is because he saved the Sefer Torah,” she concluded.

Hearing these words, the face of Rabbi Pinchas’ daughter, Batsheva Schochet, turned white. Tears began streaming from her eyes.

The story of Rabbi Pinchas’ Sefer Torah had come full circle.

How to Make Ice Cream in a Bag!

On **Shavuot**, it's traditional to eat dairy foods, and many synagogues hold an ice cream party after the reading of the Ten Commandments.

Since we'll be celebrating Shavuot at home this year, you can make this ice cream *yourselves*—with minimal ingredients—and *still* have an ice cream party.

NOTE: This may be made on Yom Tov, but not on Shabbat.

Since this year the two days of Shavuot are on Friday and Shabbat, make this recipe on the first day, Friday, only.

Ingredients

- 1 cup whole milk
- 1 tsp vanilla extract
- 2-3 tbsp sugar OR chocolate syrup
- Ice
- Rock salt (or the coarsest salt you can find)
- Small and large (good quality) zip-top bags
- Optional toppings: syrup, sprinkles, crushed nuts, fresh (or freeze-dried) fruit

Directions

Pour the milk, vanilla extract, and sugar (or chocolate syrup) into a small zip-top bag. Seal tightly and double bag.

Fill a larger zip-top bag about half-way with ice cubes and ½ cup rock salt. Place the small bag in the larger bag, seal the bag, and shake vigorously for approximately 10 minutes.

If your hands get cold, take turns with others, or pull out a pair of gloves and keep going.

Open the larger bag, pull out the small bag, and check if it feels firm and frozen.

If it's almost there, but you want it a big firmer, stick it in the freezer for 15-20 minutes.

Rinse off the outside of the small bag and squeeze out the ice cream into a bowl.

Top with sprinkles, syrup, or anything else you like—and dig right in.

How to Play Shavuot Bingo!

- 1. Before the holiday begins, print the bingo boards and cut out the call cards.**
2. Find something to use as tokens (you can use chocolate chips, pebbles, buttons, pieces from a different game, or anything else you have around the house).
3. Each player gets a bingo board and a pile of tokens.
4. Fold the call cards so that the words are not visible and place them into a bowl.
5. Designate one person the “caller” OR take turns.
- 6 All players can place a token in the center square at the start of the game.
7. The caller chooses a card from the bowl and reads it aloud. The players look for that word on their boards and place a token on it.
8. The first player to get a *full* line on their board (vertical, horizontal, or diagonal) calls out **BINGO!** and if indeed *all* the words have been called, that player wins. The remaining players can continue playing until all players have completed a full line.

Variations:

Instead of just saying the word on the call card, use a *hint* or a *description*.

So if the word is "**Mount Sinai**," you could say, "***The mountain on which the Torah was given,***" or "***Smaller than the others,***" or "***Moses went up it for 40 days,***" or "***The humblest mountain.***"

This adds an extra step to the game as players have to figure out the word and then check where it is. You can make the clues as *easy* or *hard* as you like.

You can vary the objective. Instead of playing to get any full line of pieces on your board, change it up. You can play for a full board, or the perimeter of the board, or two lines in any direction. You can also play for a single line but specify that it needs to be in a particular direction. Be *creative*. There are *so many* options.

For a *real twist*, half-way through have everyone swap and switch boards *with the person next to them*, and then continue playing with the board they now have.

Shavuot Bingo!

Mount Sinai

Blintzes

Cheesecake

**Ten
Commandments**

Dairy

Flowers

Shavuot Bingo!

Grass

Mountain

Desert

Ice Cream

Torah

Greenery

Shavuot Bingo!

**Luchot
(Tablets)**

Thunder

Moses

**Sefirat
HaOmer**

Lightning

Sivan

Shavuot Bingo!

Shavuot

Ruth

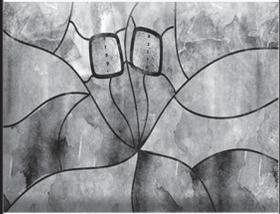
Holiday

**Jewish
Nation**

**49
Days**

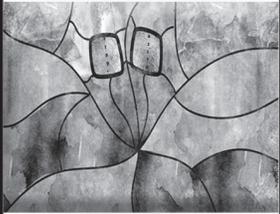
**King
David**

Shavuot Bingo!

B I N G O				
Mount Sinai	Torah	Ten Commandments	Blintzes	Desert
Flowers	Sefirat HaOmer	Mountain	Ice Cream	Grass
Luchot (Tablets)	Greenery		Thunder	Moses
Ruth	Lightning	Cheesecake	Sivan	Shavuot
Dairy	49 Days	King David	Jewish Nation	Holiday

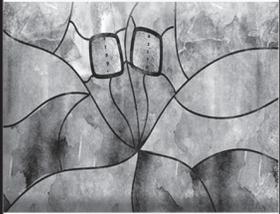
Shavuot Bingo Board 1

Shavuot Bingo!

B I N G O				
Ruth	Lightning	Cheesecake	Sivan	Shavuot
Flowers	Dairy	King David	Sefirat HaOmer	Grass
49 Days	Ice Cream		Thunder	Moses
Mount Sinai	Torah	Ten Commandments	Blintzes	Desert
Greenery	Luchot (Tablets)	Mountain	Jewish Nation	Holiday

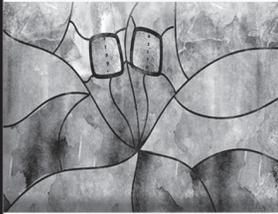
Shavuot Bingo Board 2

Shavuot Bingo!

B I N G O				
Jewish Nation	Sivan	Ten Commandments	Blintzes	Desert
Dairy	Moses	Thunder	Sefirat HaOmer	Flowers
Luchot (Tablets)	Greenery		Mountain	Holiday
Ruth	Lightning	49 Days	Torah	Shavuot
Ice Cream	Cheesecake	King David	Mount Sinai	Grass

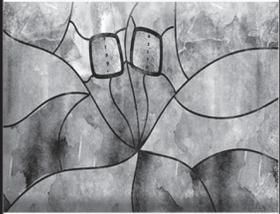
Shavuot Bingo Board 3

Shavuot Bingo!

B I N G O				
Desert	Torah	Ice Cream	Blintzes	Mount Sinai
Grass	Dairy	Mountain	Ten Commandments	Flowers
Shavuot	Greenery		Thunder	Luchot (Tablets)
King David	49 Days	Cheesecake	Sivan	Ruth
Holiday	Lightning	Moses	Jewish Nation	Sefirat HaOmer

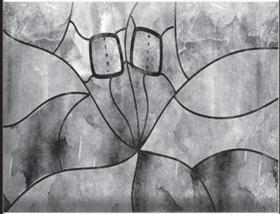
Shavuot Bingo Board 4

Shavuot Bingo!

B I N G O				
Mount Sinai	Blintzes	49 Days	Torah	Desert
Flowers	Ice Cream	Mountain	Dairy	Sefirat HaOmer
Luchot (Tablets)	Thunder		Greenery	Moses
Grass	Sivan	Cheesecake	Lightning	Shavuot
Ruth	Jewish Nation	King David	Ten Commandments	Holiday

Shavuot Bingo Board 5

Shavuot Bingo!

B	I	N	G	O
Grass	Torah	Ten Commandments	Blintzes	Desert
Cheesecake	Dairy	Mountain	Ice Cream	Mount Sinai
Luchot (Tablets)	Greenery		Thunder	Moses
Shavuot	Lightning	Flowers	Sivan	Ruth
Sefirat HaOmer	49 Days	King David	Jewish Nation	Holiday

Shavuot Bingo Board 6



Sinai in Your Living Room!

A Practical Guide to Reading the 10 Commandments at Home

Please print before the onset of the holiday

On **Shavuot morning**, Heaven kissed Earth, and Gd communicated the 10 Commandments upon Mount Sinai. Every year we relive that experience when we read of this event (as it's recorded in the Book of Exodus) from the Torah during Shavuot morning services.

This year, we'll be reading the 10 Commandments ourselves, as our own living spaces have become our places of worship.

When: The ideal time for this reading is on Shavuot morning, as part of the services.

However, it may be read later in the day as well.

Who: Every single Jewish woman, man and child should either read the 10 Commandments, or hear it read by someone else.

How: Since this is not an actual Torah reading, it may be read in Hebrew or English, or both.

Have everyone stand around the designated reader, who will read the text (from Exodus 20) aloud in a clear voice.

After the reading (and the conclusion of services), enjoy a celebratory dairy *kiddush* reception, during which you can discuss the significance of what was read and its relevance to us today.

The 10 Commandments

עשרת הדברות

אֲנֹכִי יְיָ אֱלֹהֶיךָ אֲשֶׁר הוֹצֵאתִיךָ מֵאֶרֶץ מִצְרַיִם מִבֵּית עֲבָדִים
לֹא יִהְיֶה לְךָ אֱלֹהִים אֲחֵרִים עַל פְּנֵי:
לֹא תַעֲשֶׂה לְךָ פֶסֶל וְכָל תְּמוּנָה אֲשֶׁר בַּשָּׁמַיִם מִמַּעַל וְאֲשֶׁר בָּאָרֶץ
מִתַּחַת וְאֲשֶׁר בַּמַּיִם מִתַּחַת לְאָרֶץ:
לֹא תִשְׁתַּחֲוֶה לָהֶם וְלֹא תַעֲבֹדֵם כִּי אֲנֹכִי יְיָ אֱלֹהֶיךָ אֵל קַנָּא פֶקֶד עֵוֹן
אָבֹת עַל בְּנֵי עַל שְׁלִשִׁים וְעַל רְבָעִים לְשֹׂנְאֵי:
וְעֲשֵׂה חֶסֶד לְאֻלְפִים לְאִהְבֵי וּלְשֹׂמְרֵי מִצְוֹתַי:
לֹא תִשָּׂא אֶת שֵׁם יְיָ אֱלֹהֶיךָ לְשׂוֹא כִּי לֹא יִנְקֶה יְיָ אֶת אֲשֶׁר יִשָּׂא אֶת
שְׁמוֹ לְשׂוֹא:
זְכוֹר אֶת יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ:
שֵׁשֶׁת יָמִים תַּעֲבֹד וְעֲשִׂיתָ כָּל מְלַאכְתֶּךָ:
יוֹם הַשְּׁבִיעִי שַׁבָּת לַיְיָ אֱלֹהֶיךָ לֹא תַעֲשֶׂה כָּל מְלַאכְתָּהּ אַתָּה וּבִנְךָ
וּבִתֶּךָ עַבְדְּךָ וְאִמָּתֶךָ וּבְהִמַּתֶּךָ וּגְרֶךָ אֲשֶׁר בְּשַׁעְרֶיךָ:
כִּי שֵׁשֶׁת יָמִים עָשָׂה יְיָ אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ אֶת הַיָּם וְאֶת כָּל
אֲשֶׁר בָּם וַיִּנַּח בַּיּוֹם הַשְּׁבִיעִי עַל כֵּן בֵּרַךְ יְיָ אֶת יוֹם הַשַּׁבָּת וַיְקַדְּשֶׁהוּ:
כִּבְדֹּד אֶת אָבִיךָ וְאֶת אִמְךָ לְמַעַן יֵאָרְכוּךָ יְמֶיךָ עַל הָאָדָמָה אֲשֶׁר יְיָ
אֱלֹהֶיךָ נָתַן לְךָ:
לֹא תִרְצַח ס לֹא תִנְאַף ס לֹא תַגְנוֹב ס לֹא תַעֲנֶה בְרַעַף עַד שֶׁקֶר:
לֹא תַחְמוֹד בֵּית רֵעֶךָ ס לֹא תַחְמוֹד אִשְׁתֵּי רֵעֶךָ וְעַבְדוֹ וְאִמָּתוֹ וְשׂוֹרוֹ
וְחִמְרוֹ וְכָל אֲשֶׁר לְרֵעֶךָ:



- 1.** I the Lord am your G-d who brought you out of the land of Egypt, the house of slavery:
- 2.** You shall have no other gods besides Me.
You shall not make for yourself a sculptured image, or any likeness of what is in the heavens above, or on the earth below, or in the waters under the earth. You shall not bow down to them or serve them. For I the Lord your G-d am an impassioned G-d, visiting the guilt of the parents upon the children, upon the third and upon the fourth generations of those who reject Me, but showing kindness to the thousandth generation of those who love Me and keep My commandments.
- 3.** You shall not swear falsely by the name of the Lord your G-d; for the Lord will not clear one who swears falsely by His name.
- 4.** Remember the Sabbath day and keep it holy.
Six days you shall labor and do all your work, but the seventh day is a sabbath of the Lord your G-d: you shall not do any work—you, your son or daughter, your male or female slave, or your cattle, or the stranger who is within your settlements.
For in six days the Lord made heaven and earth and sea, and all that is in them, and He rested on the seventh day; therefore the Lord blessed the Sabbath day and hallowed it.
- 5.** Honor your father and your mother, that you may long endure on the land that the Lord your G-d is assigning to you.
- 6.** You shall not murder.
- 7.** You shall not commit adultery.
- 8.** You shall not steal.
- 9.** You shall not bear false witness against your neighbor.
- 10.** You shall not covet your neighbor's house: you shall not covet your neighbor's wife, or his male or female slave, or his ox or his donkey, or anything that is your neighbor's.

Transliteration

אֲנֹכִי יְיָ אֱלֹהֶיךָ אֲשֶׁר הוֹצֵאתִיךָ מֵאֶרֶץ מִצְרַיִם מִבֵּית עַבְדִּים
לֹא יִהְיֶה לְךָ אֱלֹהִים אֲחֵרִים עַל פְּנֵי:
לֹא תַעֲשֶׂה לְךָ פֶסֶל וְכָל תְּמוּנָה אֲשֶׁר בַּשָּׁמַיִם מִמַּעַל וְאֲשֶׁר בָּאָרֶץ
מִתַּחַת וְאֲשֶׁר בַּמַּיִם מִתַּחַת לָאָרֶץ:
לֹא תִשְׁתַּחֲוֶה לָהֶם וְלֹא תַעֲבֹדֵם כִּי אֲנֹכִי יְיָ אֱלֹהֶיךָ אֵל קַנָּא פֶקֶד עֵוֹן
אָבֶת עַל בְּנָיִם עַל שְׁלֹשִׁים וְעַל רַבְעִים לְשׁוֹנֵאִי:
וְעַשֶׂה חֶסֶד לְאֶלְפִים לְאִהְבִי וּלְשֹׁמְרֵי מִצְוֹתַי:
לֹא תִשָּׂא אֶת שֵׁם יְיָ אֱלֹהֶיךָ לְשׁוֹא כִּי לֹא יִנְקֶה יְיָ אֶת אֲשֶׁר יִשָּׂא אֶת
שְׁמוֹ לְשׁוֹא:
זְכוֹר אֶת יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ:
שֵׁשֶׁת יָמִים תַּעֲבֹד וְעֵשִׂיתָ כָּל מְלַאכְתֶּךָ:
וַיּוֹם הַשְּׁבִיעִי שַׁבָּת לַיְיָ אֱלֹהֶיךָ לֹא תַעֲשֶׂה כָּל מְלַאכָּה אַתָּה וּבִנְךָ
וּבִתֶּךָ עַבְדֶּךָ וְאִמָּתֶךָ וּבְהִמְתֶּךָ וּגְרֶךָ אֲשֶׁר בְּשַׁעְרֶיךָ:
כִּי שֵׁשֶׁת יָמִים עָשָׂה יְיָ אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ אֶת הַיָּם וְאֶת כָּל
אֲשֶׁר בָּם וַיִּנַּח בַּיּוֹם הַשְּׁבִיעִי עַל כֵּן בֵּרַךְ יְיָ אֶת יוֹם הַשַּׁבָּת וַיְקַדְּשֶׁהוּ:
כַּבֵּד אֶת אָבִיךָ וְאֶת אִמְךָ לְמַעַן יֵאָרְכוֹן יְמֶיךָ עַל הָאָדָמָה אֲשֶׁר יְיָ
אֱלֹהֶיךָ נָתַן לְךָ:
לֹא תִרְצַח ס לֹא תִנְאֵף ס לֹא תַעֲנֶה בְרַעְיָה עַד שֹׁקֶר:
לֹא תַחְמוֹד בֵּית רַעְיָה ס לֹא תַחְמוֹד אֶשֶׁת רַעְיָה וְעַבְדּוֹ וְאִמָּתוֹ וְשׁוֹרוֹ
וְחִמְרוֹ וְכָל אֲשֶׁר לְרַעְיָה:

1. Ah-noh-khee ah-doh-noi eh-loh-heh-khah, ah-sheh hoh-tzeh-ti-khah meh-eh-retz mitz-rah-yim, mee-bet ah-vah-dim.
2. Loh yih-yeh leh-khah eh-loh-him ah-kheh-rim ahl pah-nai. Loh tah-ah-seh leh-khah peh-sel veh-khohl teh-moo-nah, ah-sheh bah-shah-mah-yim mee-mah-ahl, vah-ah-sheh bah-ah-retz mee-tah-khat, vah-ah-sheh bah-mah-yim mee-tah-khat lah-ah-retz. Loh tish-tah-khah-veh lah-hem, veh-loh tah-ahv-dem, kee ah-noh-khee ah-doh-noi eh-loh-heh-khah, el kah-nah, poh-ked ah-vohn ah-voht ahl bah-nim, ahl shee-leh-shim veh-ahl ree-beh-im leh-soh-neh-ai. Veh-oh-seh kheh-sehd lah-ah-lah-fim, leh-oh-hah-vai uh-leh-shoh-meh-reh mitz-voh-tai.
3. Loh tee-sah et shem ah-doh-noi eh-loh-heh-khah lah-shahv, kee loh yeh-nah-keh ah-doh-noi et ah-sheh yee-sah et sheh-moh lah-shav.
4. Zah-khohr et yohm hah-shah-baht leh-kah-deh-shoh. Sheh-shet yah-mim tah-ah-vohd veh-ah-see-tah kohl meh-lakh-teh-kha Veh-yohm hah-sheh-vee-ee shah-baht lah-doh-noi eh-loh-heh-khah, loh tah-ah-seh kohl meh-lah-khah, ah-tah oo-vin-khah oo-vee-teh-khah, ahv-deh-khah vah-ah-mah-teh-khah oo-veh-hehm-teh-khah, veh-geh-reh-khah ah-sheh bee-sheh-ah-reh-khah. Kee sheh-shet yah-mim ah-sah ah-doh-noi et hah-shah-mah-yim veh-et hah-ah-retz, et hah-yahm veh-et kohl ah-sheh bahm, vah-yah-nakh bah-yom hah-sheh-vee-ee, ahl ken beh-rakh ah-doh-noi et yohm hah-shah-baht vah-yeh-kah-deh-sheh-hoo.
5. Kah-bed eht ah-vee-khah veh-et ee-meh-khah, leh-mah-ahn yah-ah-ree-khoo yah-meh-khah ahl hah-ah-dah-mah ah-sheh ah-doh-doi eh-loh-heh-khah noh-ten lakh.
6. Loh tir-tzakh.
7. Loh tin-ahf.
8. Loh tig-nohv.
9. Loh tah-ah-neh beh-reh-ah-khah ed shah-ker.
10. Loh takh-mohd bet reh-eh-kha, loh takh-mohd eh-shet reh-eh-khah, veh-ahv-doh vah-ah-mah-toh veh-shoh-roh vah-khah-moh-roh, veh-khohl ah-sheh leh-reh-eh-kha.

10 Points for Discussion:

1. Was the giving of the 10 Commandments a one-time event or something that is relevant to us today?
2. How are these 10 Commandments different from the rest of the 613 mitzvahs of the Torah?
3. Of all the 10 Commandments, which one do you relate to on a personal level?
4. Why did Gd choose to reveal Himself on a mountain? Why in the desert?
5. How did the people feel after the experience at Sinai, and how can we recreate that for ourselves?
6. What empowering lesson can we gain from the fact that we are forced to celebrate Shavuot in our homes?
7. What is the significance of 10? Where else does this number appear in Jewish tradition?
8. What meaning does the Giving of the Torah have to non-Jews?
9. Why was the Giving of the Torah accompanied by thunder, lightning and shofar blasts?
10. Why isn't Mount Sinai revered by Jewish people as a sacred place today?

Please print these questions (as well as other holiday reading material) prior to the onset of the holiday.