

# JEWISH BASICS

VOLUME TWO

# Handy Hebrew Alphabet

Sephardic Pronunciation

	Book Print	Block	Script	Numeric Value
Silent letter	א	Aleph	א	1
<b>B</b> as in <b>Bo</b> y <b>V</b> as in <b>V</b> ine	ב	Bet	ב	2
<b>G</b> as in <b>Gi</b> rl	ג	Gimmel	ג	3
<b>D</b> as in <b>Do</b> or	ד	Dalet	ד	4
<b>H</b> as in <b>Ho</b> use	ה	Hey	ה	5
<b>V</b> as in <b>V</b> ine	ו	Vav	ו	6
<b>Z</b> as in <b>Z</b> ebra	ז	Zayin	ז	7
<b>CH</b> as in <b>BaCH</b>	ח	Chet	ח	8
<b>T</b> as in <b>T</b> all	ט	Tet	ט	9
<b>Y</b> as in <b>Y</b> es	י	Yod	י	10
<b>K</b> as in <b>K</b> itty <b>CH</b> as in <b>BaCH</b>	כ	Kaf	כ	20
<b>L</b> as in <b>L</b> ook	ל	Lamed	ל	30
<b>M</b> as in <b>M</b> oon	מ	Mem	מ	40
<b>N</b> as in <b>N</b> ow	נ	Nun	נ	50
<b>S</b> as in <b>S</b> un	ס	Samech	ס	60
Silent letter	ע	Ayin	ע	70
<b>P</b> as in <b>P</b> ark <b>F</b> as in <b>F</b> ood	פ	Pey	פ	80
<b>TS</b> as in <b>NuTS</b>	צ	Tsade	צ	90
<b>K</b> as in <b>K</b> itty	ק	Qof	ק	100
<b>R</b> as in <b>R</b> obin	ר	Resh	ר	200
<b>SH</b> as in <b>SH</b> e <b>S</b> as in <b>S</b> un	ש	Shin	ש	300
<b>T</b> as in <b>T</b> all	ת	Tav	ת	400

אָ אַ	a as in yacht
אֵ אִי	ee as in bee
אֵי אִי	ay as in hay
אֶ	eh as in bed
אֹ אִי	o as in low
אִי אִי	oo as in zoo
אִ	silent/short sound

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# Jewish Basics

## Volume Two

### An Introduction to Shabbat and the Festivals

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## Shabbat

Before the creation of the world, God created the hosts of angels. Thus, as we welcome the day of rest, we invite the angels of the Most High to accompany us on our SHABBAT (Sabbath) journey. SHALOM ALEYCHEM is the invitation to the angels to witness the Creation of the World, which is the theme of the Friday Evening SHABBAT celebration.



### 1. SHALOM ALEYCHEM (Peace be unto you):

שְׁלוֹם עֲלֵיכֶם, מְלֵאכֵי הַשָּׁרָת, מְלֵאכֵי עֲלִיּוֹן,  
מְמַלְךְ מְלֵאכֵי הַמַּלְכִּים הַקְּדוֹשׁ בְּרוּךְ הוּא.  
בּוֹאֲכֶם לְשֵׁלוֹם, מְלֵאכֵי הַשָּׁלוֹם, מְלֵאכֵי עֲלִיּוֹן,  
מְמַלְךְ מְלֵאכֵי הַמַּלְכִּים הַקְּדוֹשׁ בְּרוּךְ הוּא.  
בְּרִכּוֹנֵי לְשֵׁלוֹם, מְלֵאכֵי הַשָּׁלוֹם, מְלֵאכֵי עֲלִיּוֹן,  
מְמַלְךְ מְלֵאכֵי הַמַּלְכִּים הַקְּדוֹשׁ בְּרוּךְ הוּא.  
צְאֻתְכֶם לְשֵׁלוֹם, מְלֵאכֵי הַשָּׁלוֹם, מְלֵאכֵי עֲלִיּוֹן,  
מְמַלְךְ מְלֵאכֵי הַמַּלְכִּים הַקְּדוֹשׁ בְּרוּךְ הוּא.



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Shalom aleychem, malachey hashareyt, malachey Elyon,  
Mimelech malachey ham'lachim HaKadosh Baruch Hu.

Boachem l'shalom, malachey hashalom, malachey Elyon,  
Mimelech malachey ham'lachim HaKadosh Baruch Hu.

Barchuni l'shalom, malachey hashalom, malachey Elyon,  
Mimelech malachey ham'lachim HaKadosh Baruch Hu.

Tzeitchem l'shalom, malachey hashalom, malachey Elyon,  
Mimelech malachey ham'lachim HaKadosh Baruch Hu.

*Peace be unto you, ministering angels, angels of the Most High  
– from the King who reigns over Kings, the Holy One, Blessed  
be He.*

*May you come in peace, angels of peace, angels of the Most  
High – from the King who reigns over Kings, the Holy One,  
Blessed be He.*

*Bless me with peace, angels of peace, angels of the Most High  
– from the King who reigns over Kings, the Holy One, Blessed  
be He.*

*Take your leave in peace, angels of peace, angels of the Most  
High – from the King who reigns over Kings, the Holy One,  
Blessed be He.*



There are three themes celebrated on SHABBAT: CREATION, REVELATION, and REDEMPTION. These themes are reflected in the prayers said at each of the three SHABBAT meals. The first meal, Friday dinner, commemorates the first Sabbath, when God rested on the seventh day from all his work of creating the universe. In the FRIDAY EVENING KIDDUSH, we read part of the story of creation, and we recall that the Sabbath is special gift to the Jewish people.



## 2. FRIDAY EVENING KIDDUSH

*(Blessing over the wine):*

וַיְהִי עֶרֶב וַיְהִי בֹקֶר יוֹם הַשְּׁשִׁי.  
וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל צְבָאָם.  
וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה,  
וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מְכַל מְלַאכְתּוֹ אֲשֶׁר עָשָׂה.  
וַיְבָרֶךְ אֱלֹהִים אֶת יוֹם הַשְּׁבִיעִי וַיְקַדְּשׁ אֹתוֹ,  
כִּי בּו שָׁבַת מְכַל מְלַאכְתּוֹ אֲשֶׁר בָּרָא אֱלֹהִים לַעֲשׂוֹת.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְרִי הַגֶּפֶן.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וּרְצָה בָּנוּ,  
וְשִׁבַּת קִדְּשׁוֹ בְּאַהֲבָה וּבְרִצּוֹן הִנְחִילָנוּ,  
וְכָרוֹן לְמַעֲשֵׂה בְּרָאשִׁית.  
כִּי הוּא יוֹם תְּחִלָּה לְמִקְרָאֵי קִדְּשׁ, וְזָכַר לִיצִיאַת מִצְרָיִם.

כִּי בָנוּ בְּחֵרְתָּ, וְאוֹתָנוּ קִדְּשָׁתָּ, מְכַל הַעַמִּים.  
וְשִׁבַּת קִדְּשָׁךְ בְּאַהֲבָה וּבְרִצּוֹן הִנְחִילָתָנוּ.  
בְּרוּךְ אַתָּה יְיָ, מְקַדֵּשׁ הַשְּׁבִיט.

Vayehi erev vayehi voker yom hashishi.  
Vayechulu hashamayim v'ha'aretz v'chol tz'va'am

Vayechal Elohim bayom hashvi'i m'lachto asher asa,  
Vayishbot bayom hashvi'i mikol m'lachto asher asa.  
Vayvarech Elohim et yom hashvi'i vay'kadeysh oto,  
Ki vo shavat mikol m'lachto asher bara Elohim la'asot.

Baruch Atah Adonai, Eloheynu melech haolam,  
Borei p'ri ha-gafen.

Baruch Atah Adonai, Eloheynu melech haolam,  
Asher kidshanu b'mitzvotav v'ratza vanu,  
V'shabbat kodsho b'ahavah uv'ratzon hinchilanu,  
Zikaron lema'asey v'reyshit;  
Ki hu yom techila lemikra'ey kodesh, zeycher litziyat mitzrayim:

Ki vanu vacharta ve'otanu kidashta mikol haamim  
V'shabbat kodshecha b'ahavah uv'ratzon hinchaltanu.  
Baruch Atah Adonai, m'kadeysh hashabbat.

*And there was evening, and there was morning, the sixth day.  
Thus the heaven and the earth were completed, and all their  
array. By the seventh day God completed his work He had  
done, and He abstained on the seventh day from all His work.  
God blessed the seventh day and sanctified it because on it He  
abstained from all the work of creating he had done.*

*Blessed are You, Lord our God, King of the universe, Who  
creates the fruit of the vine.*

*Blessed are You, Lord our God, King of the universe, Who has  
sanctified us by Your commandments through Your will, and  
has lovingly and willingly granted us this holy Shabbat, a  
remembrance of what was done at Creation. It is first among  
our days of sacred assembly, which recall our going out from  
Egypt. Thus You have chosen us, and blessed us in the midst  
all the peoples, and You have lovingly and willingly given us  
Your holy Shabbat. Blessed are you, O Lord, Who sanctifies  
Shabbat.*

*The second theme of Shabbat is REVELATION – the  
revelation of the Torah to Israel. After reading the Torah  
at the Saturday morning service in the synagogue, we thank  
God for choosing us to be the keepers of his laws, and we  
celebrate the fact that we were chosen to receive them. At  
Mount Sinai, in the middle of the barren wilderness, God  
revealed his ordinances to the wandering tribes of the  
Children of Israel. This we recall in the SATURDAY  
AFTERNOON KIDDUSH.*



### 3. SATURDAY AFTERNOON KIDDUSH

*(Blessing over the wine):*

וְשָׁמְרוּ בְּנֵי יִשְׂרָאֵל אֶת הַשַּׁבָּת,  
לְעִשׂוֹת אֶת הַשַּׁבָּת לְדֹרוֹתָם בְּרִית עֹלָם.  
בְּנֵי וּבָיִן בְּנֵי יִשְׂרָאֵל אוֹת הִיא לְעֹלָם,  
כִּי שֵׁשֶׁת יָמִים עָשָׂה יְהוָה אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ,  
וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנְפָשׁ.

עַל כֵּן בֵּרַךְ יְהוָה אֶת יוֹם הַשַּׁבָּת וַיְקַדְּשֶׁהוּ.  
בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגָּפֶן.



V'shamru v'ney Yisrael et hashabbat.  
La'asot et hashabbat l'dorotam b'rit olam.  
Beyni uveyn b'ney Yisrael ot hi 'olam,  
Ki sheyshet yamim asah Adonai et ha shamayim v'et haaretz,  
U'vayom hash'vi'i shavvat vayinafash.

Al keyn beyrach Adonai et yom hashabbat vay'kadsheyhu.

Baruch Atah Adonai, Eloheynu Melech haolam,  
Borei p'ri hagafen.

*And the Children of Israel kept the Sabbath,  
To make the Sabbath an eternal covenant  
For all their generations.*

*Between Me and the Children of Israel it is a sign forever.  
For in six days did the Lord make the heavens and the earth,  
And on the seventh day he rested and was refreshed.*

*Therefore the Lord blessed the seventh day,  
And sanctified it.*

*Blessed are You, Lord our God, King of the universe, Who  
creates the fruit of the vine.*

*The third theme of SHABBAT is REDEMPTION. Thus, as the Sabbath draws to a close and the third meal is eaten, our focus turns to the future of Israel, and to the Messiah who will bring the world into a new era of peace. Y'DID NEFESH is recited or sung along with the Twenty-Third Psalm. The prayers of this time recall the loving, protective, eternal relationship that God has with his people.*



#### 4. Y'DID NEFESH

*(Beloved of the Soul):*



Y'did nefesh Av HaRachaman  
Y'did nefesh Av HaRachaman  
M'shoch avd'cha, el r'tzonecha  
M'shoch av'dcha, la la la la la la  
El r'tzonecha

יְדִיד נֶפֶשׁ אָב הַרַחֲמָן,  
מִשְׁחַ עֲבָדְךָ אֶל רְצוֹנְךָ,  
יְרוּץ עֲבָדְךָ כְּמוֹ אֵיל,  
יִשְׁתַּחֲוֶה אֶל מוֹל הַדָּרֶךְ,  
יַעֲרֹב לוֹ יְדִידוֹתֶיךָ,  
מִנְפֹת צוּף וְכֹל טָעָם.

Yarutz avd'cha k'mo ayal  
Yishtachaveh la la, la la la la la la  
El mul hadarecha

Yerav lo, y'didotecha  
Minofet tzuf la la, la la la la la la  
V'chol ta'am

Minofet tzuf la la, la la la la la la  
V'chol ta'am

*Beloved of the Soul, Father of Compassion  
Draw your servant to your will.  
Then your servant will hurry like a hart  
To bow before your majesty.*

*To him your friendship will be sweeter  
Than dripping honey,  
And any other taste.*

#### Pesach

*PESACH, or Passover, is the first of the three pilgrimage festivals. When the Temple stood, Jews from all over the world would come to Jerusalem during these holidays to participate in the sacrifices and festive meals. The biblical commandment to celebrate Passover is an eternal decree, as is the directive to tell our children about how we were liberated from slavery in Egypt.*



## 5. FESTIVAL KIDDUSH

*(Special blessing over the wine for festivals):*

ברוך אתה יהוה אלֵהינו מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְרֵי הַגָּפֶן.  
 בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
 אֲשֶׁר בָּחַר בְּנוּ מִכָּל עַם, וְרוֹמְמָנוּ מִכָּל לְשׁוֹן,  
 וְקִדְּשָׁנוּ בְּמִצְוֹתָיו,  
 וְתַתֵּן לָנוּ יְהוָה אֱלֹהֵינוּ בְּאַהֲבָה מוֹעֲדִים לְשִׂמְחָה,  
 חַגִּים וְזְמַנִּים לְשִׂשׁוֹן, (אֵת יוֹם חַג הַמִּצּוֹת הַזֶּה,  
 זְמַן חֲרוּתֵנוּ)  
 מִקְרָא קֹדֶשׁ, זְכוֹר לִיציאת מִצְרַיִם  
 כִּי בְנוּ בְּחִרְתָּ וְאוֹתָנוּ קִדְּשָׁתָּ מִכָּל הָעַמִּים,  
 וּמוֹעֲדֵי קֹדֶשׁ בְּשִׂמְחָה וּבְשִׂשׁוֹן הִנְחַלְתָּנוּ,  
 בְּרוּךְ אַתָּה יְהוָה מִקְדָּשׁ יִשְׂרָאֵל וְהַזְמַנִּים.

Baruch Atah Adonai, Eloheynu melech haolam,  
Borei p'ri hagafen.

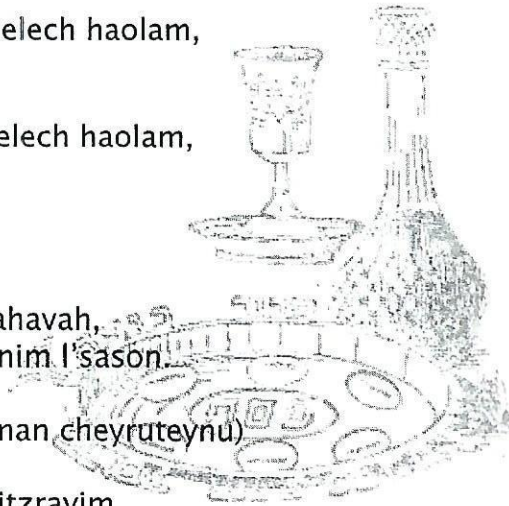
Baruch atah Adonai, Eloheynu Melech haolam,  
Asher bachar banu mi kol am,  
V'rom'manu mi kol lashon,  
V'kidshanu b'mitzvotav.

Vatiten lanu Adonai Eloheynu b'ahavah,  
Moadim l'simcha, chagim u'zmanim l'sason.

Et yom (hag hamatzot hazeh, z'man cheyruteynu)

Mikra kodesh, zeycher litziyat mitzrayim  
Ki vanu vacharta, v'otanu kidashta mikol ha'amim  
U'moadei kodshecha, b'simcha u'v'sason, hinchaltanu.

Baruch Atah Adonai, m'kadeysh Yisrael v'hazmanim.



*On other holidays, substitute the phrase in parenthesis with the following:*

*On Shavuot:* (hag hashavuot hazeh, z'man matan torateynu)  
*On Sukkot:* (hag hasukkot hazeh, z'man simchateynu)  
*On Shmini Atzeret:* (ha'shmini hag ha'atzeret hazeh, z'man simchateynu)

*Blessed are You, Lord our God, King of the universe, Who creates the fruit of the vine.*

*Blessed are You, Lord our God, King of the universe, Who has chosen us from all the peoples, exalted us above all tongues, and made us holy through Your commandments. And you have given us, O Lord our God, in love, these appointed times for happiness, festivals and seasons for joy -- and this day, the (Festival of Matzos, the season of our freedom), a holy convocation in remembrance of the Exodus from Egypt.*

*Thus You have chosen us, and blessed us in the midst all the peoples, and Your holy festivals, for happiness and joy, You have granted to us as a heritage. Blessed are you, O Lord, Who sanctifies Israel and the festival seasons.*

*On other holidays, substitute the phrase in parenthesis with the following:*

*On Shavuot:* (Festival of Weeks, the season of the giving of the Torah)  
*On Sukkot:* (Festival of Booths, the season of our happiness)  
*On Shmini Atzeret:* (Eighth Day of Assembly, the season of our happiness)

*For festivals that fall on Shabbat, consult a prayer book for more substitutions.*

## 6. SHEHECHEYANU

*(Who Has Kept us Alive):*

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם  
 שֶׁהַחַיָּנוּ וְקִיְמָנוּ וְהַגִּיעָנוּ לְזְמַן הַזֶּה.

Baruch Atah Adonai, Eloheynu Melech haolam,  
Shehecheyanu, v'kiy'manu, v'higiyanu lazman hazeh.

*Blessed are You, Lord our God, King of the universe,  
Who has kept us alive, and sustained us, and allowed  
us to reach this season.*



**7. SHIRAT HA YAM**  
*(Song at the Sea):*

אָז יִשְׂרָאֵל  
אֶת־הַשִּׁירָה הַזֹּאת לַיהוָה וַיֹּאמְרוּ לֵאמֹר:

אֲשִׁירָה לַיהוָה כִּי־גָאָה גָּאָה  
סוֹס וְרִכְבּוֹ רָמָה בַיָּם:

עָזִי וְזִמְרַת יְהוָה וַיְהִי־לִי לִישׁוּעָה  
זֶה אֱלֹהֵי וְאַנְוָהוּ, אֱלֹהֵי אָבִי וְאַרְמְמָנְהוּ  
יְהוָה אִישׁ מֶלְחָמָה, יְהוָה שְׁמוֹ  
מִרְכַּבַּת פָּרְעֹה וַחִילוֹ יָרָה בַיָּם  
וּמִבְּחַר שְׁלִשׁוֹ טָבְעוּ בַיָּם־סוּף  
מִי־כַמְכָה בְּאֵלִים יְהוָה, מִי כַמְכָה נֹאדָר בַּקֹּדֶשׁ  
נוֹרָא תְהִלַּת עֲשֵׂה פְלֵא

יְהוָה יִמְלֹךְ לְעֹלָם וָעֶד, יְהוָה יִמְלֹךְ לְעֹלָם וָעֶד.

Az yashir Moshe u'v'ney Yisrael  
Et hashirah hazot l'Adonai vayomru leymor:

Ashirah la'Adonai ki gaoh ga'ah  
Sus v'rochvo ramah vayam.

Azi v'zimrat yah, vay'hi li lishuah  
Zeh eyli v'an'veyhu elohey avi va'arom'menhu.  
Adonai ish milchamah, Adonai sh'mo  
Mark'vot Paroh v'cheylo yarah vayam  
U'mivchar shalishav tub'u v'yam suf.

Mi chamocha ba'eylim Adonai, Mi kamocha nedar bakodesh  
Nora t'hilot oseh fele?

Adonai yimloch l'olam va'ed,  
Adonai yimloch l'olam va'ed.

*Then Moses and the Children of Israel chose to sing this song  
to the Lord, and they said the following:*

*I shall sing to the Lord, for He is exalted above the arrogant,  
Having hurled horse with its rider into the sea.  
God is my strength and my song, and He has been my  
salvation. This is my God, and I will build for Him an abode,  
the God of my father, and I will exalt Him.  
The Lord is a Master of war, through His merciful name.  
Pharaoh's chariots and army He threw into the sea,  
And his choicest officers were mired in the Sea of Reeds.*

*Who is like You among the heavenly powers, O Lord!  
Who is like You, mighty in holiness! Too awesome for praise,  
doing wonders!*

*The Lord shall reign for ever and ever!  
The Lord shall reign for ever and ever!*

AGRICULTURAL themes are very common in Jewish prayer. Because we realize that all of our sustenance comes from God, it is natural for our dialogue with the Creator to include supplications for what we need, as well as thanks for what we have been given. TAL is recited during the spring festival of PESACH, and it's companion prayer, MAYIM (Prayer for Rain), is recited during the fall festival of SUKKOT. As the rainy season wanes in the Land of Israel, we ask for life-sustaining dew.



## 8. TAL (Prayer for Dew):

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,  
טל תֵּן לְרִצּוֹת אֲרָצְךָ, שִׁיתֵנוּ בְּרִכָּה בְּדַצְךָ,  
רַב דָּגָן וְתִירוֹשׁ בְּהַפְרִיצְךָ, קוֹמֵם עֵיר בְּהַחֲפֹצְךָ, בְּטַל.  
טל צִנָּה שְׁנָה טוֹבָה וּמַעֲטַרְתָּ, פְּרִי הָאָרֶץ לְגֹן וּלְתַפְאֲרָתָהּ.  
עֵיר כְּסָכָה נוֹתַרְתָּ, שִׁימָה בְּיָדְךָ עֲטַרְתָּ, בְּטַל.  
טל וְשׁוֹבַע מִלֵּא אֲסַמְיֵנוּ, הִכְעֵת תְּחַדֵּשׁ יָמֵינוּ,  
דוֹד כְּעֶרְכָּךָ הַעֲמֵד שְׁמֵנוּ, גֵּן רוּחַ שִׁימֵנוּ, בְּטַל.  
טל בּוֹ תִבְרַךְ מְזוֹן, בְּמִשְׁמַנֵּינוּ אֵל יְהִי רִזּוֹן,  
אִימָה אֲשֶׁר הִסְעֵת כְּצֹאן, אֲנֵא תִפֵּק לָהּ רִצּוֹן, בְּטַל.  
שְׂאֵתָה הוּא יְהוָה אֱלֹהֵינוּ, מְשִׁיב הַרוּחַ וּמוֹרִיד הַטַּל.  
לְבִרְכָּה וְלֹא לְקָלָהּ.  
לְחַיִּים וְלֹא לְמוֹת.  
לְשׁוֹבַע וְלֹא לְרִזּוֹן.

Eloheynu, v'Elohey Avoteynu:

Tal teyn lir'tzot artzecha, shiteynu v'rachah b'ditzecha  
Rov dagan v'tiyrosh b'chafritzecha, komem ir bah cheftzecha  
b'tal.

Tal tzavey shanah tovah um'uteret, p'ri ha'aretz  
l'gaon ul'tiferet  
Ir k'sukkah noteret, simah b'yadcha ateret b'tal.

Tal vasavah maley asameynu, hacha'eyt t'chadeysh yameynu  
Dod k'erk'k'cha ha'ameyd shmeynu, gan raveh simeynu b'tal.

Tal bo t'vareych mazon, b'mishmaneynu al y'hi razon  
Ayumah asher hisata chatzon, ana tafeyk lah ratzon b'tal.

Shaatah hu Adonai Eloheynu, mashiv haruach u'morid hatal.

Liv'rachah v'lo lik'lalah.  
L'chayim v'lo l'mavet.  
L'sova v'lo l'razon.

*Our God, and the God of our fathers...*

*Dew – give it to favor your land  
establish us for blessing in your pleasure.  
Strengthen us with abundant grain and wine  
build the city of your desire – with dew.*

*Dew– decree it for a good and crowned year  
the fruit of the earth will become pride and splendor.  
The city deserted like a booth  
will become, by your hand, a crown – with dew.*

*Dew– and plenty, may they fill our grain stores  
if only would you renew our days.  
Beloved One, make our names endure like Your own  
make us like a well-watered garden – with dew.*

*Dew– may you bless our food with it  
in our abundance may there be no scarcity.  
This nation that you led like sheep,  
please fulfill her desire – with dew.*

*For you are the Lord our God, Who makes the wind blow and  
the dew descend -- for blessing and not for curse, for life and  
not for death, for plenty and not for scarcity.*





SHAVUOT is the second of the pilgrimage holidays, celebrated after a period of seven weeks from PESACH. The holiday commemorates the revelation of the Torah to the children of Israel at Mount Sinai. On SHAVUOT, the Ten Commandments are read in the synagogue.



**9. ASERET HA DIBROT**  
(The Ten Commandments):

וַיְדַבֵּר אֱלֹהִים אֶת כָּל־הַדְּבָרִים הָאֵלֶּה לְאָמֹר:  
אֲנֹכִי יְהוָה אֱלֹהֶיךָ אֲשֶׁר הוֹצֵאתִיךָ  
מֵאֶרֶץ מִצְרַיִם מִבֵּית עַבְדִּים  
לֹא יְהִי לְךָ אֱלֹהִים אֲחֵרִים עַל־פְּנֵי  
לֹא תַעֲשֶׂה לְךָ פֶסֶל וְכָל־תְּמוּנָה אֲשֶׁר בְּשָׁמַיִם מִמַּעַל  
וְאֲשֶׁר בָּאָרֶץ מִתַּחַת וְאֲשֶׁר בַּמַּיִם מִתַּחַת לָאָרֶץ  
לֹא־תִשְׁתַּחֲוֶה לָהֶם וְלֹא תַעֲבֹדֵם  
כִּי אֲנֹכִי יְהוָה אֱלֹהֶיךָ אֵל קַנָּא  
פֹקֵד עֹון אָבֹת עַל־בָּנִים עַל־שְׁלֵשִׁים וְעַל־רְבַעִים לְשׁוֹנְאֵי  
וְעֹשֶׂה חֶסֶד לְאֵלִפִּים לְאֲהָבָיו וְלִשְׁמֹרֵי מִצְוֹתָי:  
לֹא תִשָּׂא אֶת־שֵׁם־יְהוָה אֱלֹהֶיךָ לְשׁוֹן  
כִּי לֹא יִנְקֶה יְהוָה אֶת אֲשֶׁר־יִשָּׂא אֶת־שְׁמוֹ לְשׁוֹן:  
זְכוֹר אֶת־יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ  
שֵׁשֶׁת יָמִים תַּעֲבֹד וְעָשִׂיתָ כָּל־מְלָאכְתֶּךָ  
וַיּוֹם הַשְּׁבִיעִי שָׁבַת לַיהוָה אֱלֹהֶיךָ לֹא־תַעֲשֶׂה כָּל־מְלָאכָה  
אֲתָה וּבִנְךָ וּבִתֶּךָ עַבְדְּךָ וְאִמְתֶּךָ  
וּבְהִמַּתֶּךָ וְגֵרְךָ אֲשֶׁר בְּשַׁעְרֶיךָ  
כִּי שֵׁשֶׁת־יָמִים עָשָׂה יְהוָה אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ  
אֶת־הַיָּם וְאֶת־כָּל־אֲשֶׁר־בָּם וַיִּנַּח בַּיּוֹם הַשְּׁבִיעִי  
עַל־כֵּן בֵּרַךְ יְהוָה אֶת־יוֹם הַשַּׁבָּת וַיְקַדְּשֵׁהוּ:  
כִּבְדֹד אֶת־אָבִיךָ וְאֶת־אִמְךָ לְמַעַן יֵאָרְכוּן יָמֶיךָ

עַל הָאֲדָמָה אֲשֶׁר־יְהוָה אֱלֹהֶיךָ נָתַן לְךָ  
לֹא תִרְצָח: לֹא תִנְאָף: לֹא תִגְנוֹב:  
לֹא־תַעֲנֶה בְרֵעֶיךָ עֵד שָׁקֵר:  
לֹא תַחַמַּד בֵּית רֵעֶיךָ לֹא־תַחַמַּד אֵשֶׁת רֵעֶיךָ  
וְאִמָּתוֹ וְשׁוֹרוֹ וְחִמְרוֹ וְכֹל אֲשֶׁר לְרֵעֶיךָ:

Vay'daber Elohim eyt kol had'varim haeyleh leymor:  
*And God spoke all of these statements, saying:*

- I. Anochi Adonai Elohecha, asher hotzeyticha mey'erezt mitzrayim, mibeyt avadim.  
*I am the Lord, your God, Who delivered you from the land of Egypt, from the house of slavery.*
- II. Lo yihyeh l'cha elohim aচেয়rim al pana'i. Lo ta'aseh l'cha fesel v'chol t'munah asher bashamayim mima'al va'asher ba'arezt mitachat va'asher bamayim mitachat la'arezt lo tishtachaveh lahem v'lo ta'avdeym, ki Anochi Adonai Eloheycha Eyl kana pokeyd avon avot al banim al shileyshim v'al ribeyim l'sona'i v'oseh chesed la'alafim l'ohava'i ul'shomrei mitzvota'i.  
*You shall not recognize the gods of others before my presence. You shall not make for yourself a carved image nor any representation of that which is in the heavens above or the earth below, or in the water beneath the earth. You shall not bow to them or worship them, for I am the Lord, your God, a jealous God, remembering the sin of fathers upon their children to the third and fourth generation for my enemies, but doing kindness for thousands of generations to those who love me and safeguard my commandments.*
- III. Lo tisa eyt sheym Adonai Eloheycha lashav ki lo y'nakeh Adonai eyt asher yisa et shmo lashav.  
*You shall not take the Name of the Lord your God in a*

*vain oath, for the Lord will not absolve anyone from taking His Name in a vain oath.*

- IV. Zachor et yom hashabbat l'kadsho. Sheyshet yamim ta'avod v'asita chol m'lachtecha. V'yom hash'vi'i shabbat l'Adonai Eloheycha. Lo ta'aseh chol m'lachah: atah, uvincha uvitecha, avd'cha, v'amatcha, vgeyrcha asher bishareycha. Ki sheyshet yamim asah Adonai et hashamayim v'et ha'aretz et hayam v'et kol asher bam, vayanach bayom hashvi'i. Al keyn beyrach Adonai et yom hashabbat vay'kadsheyhu.

*Remember the Sabbath day to sanctify it. Six days shall you labor and accomplish all you work, and the seventh day is a Sabbath to the Lord your God. You shall not do any work – you, your son, your daughter, your manservant, your maidservant, your animal, and the convert within your gates – for in six days the Lord created the heavens and the earth, and 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.*

- V. Kabeyd et avicha v'et imecha l'ma'an ya'arichun yameycha al haadamah asher Adonai Eloheycha noteyn lach.

*Honor your mother and father so that your days may be extended upon the land that the Lord your God gives to you.*

- VI. Lo tirtzach.  
*You shall not kill.*
- VII. Lo tin'af.  
*You shall not commit adultery.*
- VIII. Lo tignov.  
*You shall not kidnap.*



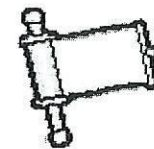
- IX. Lo ta'aneh v'reyacha eyd shaker.  
*You shall not bear false witness against your neighbor.*

- X. Lo tachmod beyt reyecha. Lo tachmod eyshet reyecha v'avdo, va'amato, v'shoro, vachamoro v'chol asher l'reyecha.  
*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 anything that is your neighbor's.*

## *Other Jewish Holidays*

*Jewish Basics – Part Two explores most of the holidays specifically mentioned in the Torah. There are many other Jewish holidays that were established after the Torah was given. Here are a few:*

CHANUKAH – Festival commemorating the re-dedication of the Temple after it was reclaimed from foreign control, as described in the books of the Maccabees.



PURIM – Festival commemorating the rescue of the Persian Jews from annihilation in the time of Queen Esther.

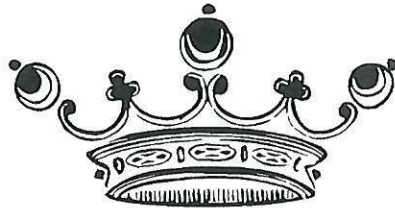
TISHA B'AV – Day of fasting and mourning commemorating several major disasters which befell the Jewish people.

TU B'SHEVAT – Jewish celebration of trees and nature.

*Continued – Page 21*

## Rosh Hashanah

*ROSH HASHANAH is the first of the biblically-appointed festivals known as the DAYS OF AWE, also called the HIGH HOLY DAYS. It is the beginning of the new year on the Hebrew calendar. The themes of the holiday are repentance and the acceptance of God's kingship. The entire month before the holiday is spent in spiritual preparation for the holy period. During this season we ask others and God for forgiveness.*



### 10. AVINU MALKEYNU (Our Father, Our King):

אָבִינוּ מֶלְכֵנוּ, חַנּוּן וְעֲנּוּן, כִּי אֵין בְּנוּ מַעֲשִׂים.  
עֲשֵׂה עִמָּנוּ צְדָקָה וְחַסֵּד וְהוֹשִׁיעֵנוּ.

Avinu Malkeynu, chaneynu va'aneynu.  
Avinu Malkeynu, chaneynu va'aneynu ki eyn banu ma'asim.

Asey imanu tz'dakah vacheshed.  
Asey imanu tz'dakah vacheshed v'hoshieynu.

*Our Father, Our King, be gracious to us and answer us.  
Our Father, Our King, be gracious to us and answer us though  
we have no worthy deeds.*

*Treat us with charity and kindness.  
Treat us with charity and kindness, and save us*

## Yom Kippur

*YOM KIPPUR, the Day of Atonement, concludes the DAYS OF AWE. This day represents our "last chance" to ask for forgiveness of others and God; for this is the day of judgement. No work is allowed on this day (or any other festival), and on it all fast and pray. The liturgy recalls the activities of the High Priest in the Temple seeking atonement for himself, the other priests, and the people. Making vows is discouraged generally, and on this special day we absolve ourselves of any vows (KOL NIDRE) that we may make.*



### 11. KOL NIDRE (All Vows):

כָּל נִדְרֵי, וְאֶסְרֵי, וְשְׁבוּעֵי, וְחַרְמֵי,  
וְקֹנָמֵי, וְקִנּוּסֵי, וְכִנּוּיֵי, דְאֶנְדְרָנָא, וְדִאֲשְׁתַּבְעָנָא,  
וְדִאֲחַרְמָנָא, וְדִאֲסַרְנָא עַל נַפְשָׁתָנָא.  
מִיּוֹם כְּפוּרִים זֶה עַד יוֹם כְּפוּרִים הִבָּא אֵלֵינוּ לְטוֹבָה.  
בְּכֻלְהוֹן אֲחַרְטַנָּא בְּהוֹן.  
כְּלֻהוֹן יְהוֹן שְׁרוֹן, שְׁבִיקוֹן, שְׁבִיתוֹן, בְּטִלְיִן וּמִבְטָלְיִן,  
לֹא שְׁרִידִין וְלֹא קִימִין.  
נְדַרְנָא לֹא נִדְרֵי, וְאֶסְרָנָא לֹא אֶסְרֵי,  
וְשְׁבוּעָתָנָא לֹא שְׁבוּעוֹת.

Kol nidre, ve'esarey, ush'vuey, va'charamey, v'konamey, v'kinusey, v'chinuyey

V'esarey ush'vuey v'charamey, v'konamey, v'kinusey, v'chinuyey

V'esarey ush'vuey v'charamey, v'konamey, v'kinusey, v'chinuyey

D'indarna, ud'ishtabanah u'd'amcharimna u'd'amcharimna ud'asarna, al nafshatana

Mi yom kippurim zeh ad yom kippurim haba aleynu l'tovah B'chul hon icharatna v'hon, kulhon y'hon sharan, kulhon y'hon sharan, y'hon sharan, y'hon sharan

Shvi'kin sh'vitin b'teylin umvutalin, b'teylin um'vutalin Lo shiririn v'lo kayamin.

Nidranah lo nidre v'esarana la esarey, u'sh'vuatanah, u'sh'vuatanah la shavuot.

*All vows, prohibitions, oaths, consecrations, konam and konas vows\*, or equivalent terms...*

*That we may vow, swear, consecrate, or prohibit upon ourselves...*

*From this Day of Atonement to the Day of Atonement to come, may it come upon us for good -- we regret them henceforth.*

*They will all be permitted, abandoned, cancelled, nullified, without power and without standing.*

*Our vows shall not be valid vows; our prohibitions shall not be valid prohibitions; and our oaths shall not be valid oaths.*

*\*(stating something has special forbidden status equivalent to that of a temple offering)*

## 12. THE THIRTEEN ATTRIBUTES

יהוה, יהוה, אל, רחום, וחנון,  
ארך אפים, ורב חסד, ואמת, נצר חסד לאלפים,  
נשא עון, ופשע, ונטאה, ונקה.

Adonai, Adonai, Eyl, Rachum v'Chanun, Erech Apayim, V'Rav Chesed v'Emet, Notzeyr Chesed La'alafim, Nose Avon, V'fesha, v'Chata'ah, v'Nakeh.

*The Lord, The Lord, God, Compassionate and Gracious, Slow to anger, and abundant in Kindness and Truth, Preserver of kindness for thousands of generations, Forgiver of iniquity, willful sin, and error -- and Who cleanses.*



### *Other Jewish Holidays*

*Continued from Page 17*

LAG BA'OMER – Commemoration of the lifting of a plague from a group of rabbinical scholars.



ROSH CHODESH – New Moon festivals. The Torah contains a commandment for a special New Moon offering.

YOM HA'ATZMAUT – Israeli Independence day.



YOM HA SHOAH – Holocaust remembrance day.

The third pilgrimage festival is SUKKOT. SUKKOT are the booths that we are commanded to live in to remind us of the temporary dwellings the Israelites used during their wanderings in the wilderness. Dwelling in booths with leaky roofs at the beginning of the rainy season reminds us both of our reliance on God for shelter, and our connection with nature. The biblically appointed festival of SHEMINI ATZERET and the joyous SIMCHAT TORAH follow SUKKOT. During SUKKOT, HOSHANNOT are recited while carrying the Torah and four sacred plant species around the synagogue.



13. HOSHANNOT  
(Petitions for Salvation):



הוֹשַׁעֲנָא, לְמַעַן אֵלֵינוּ, הוֹשַׁעֲנָא.  
 הוֹשַׁעֲנָא, לְמַעַן בּוֹרְאֵנוּ, הוֹשַׁעֲנָא.  
 הוֹשַׁעֲנָא, לְמַעַן גּוֹאֲלֵנוּ, הוֹשַׁעֲנָא.  
 הוֹשַׁעֲנָא, לְמַעַן דּוֹרְשָׁנוּ, הוֹשַׁעֲנָא.  
 הוֹשַׁעֲנָא, הוֹשַׁעֲנָא, הוֹשַׁעֲנָא, הוֹשַׁעֲנָא, הוֹשַׁעֲנָא.

לְמַעַן אֲמַתְךָ הוֹשַׁעֲנָא. לְמַעַן בְּרִיתְךָ הוֹשַׁעֲנָא.  
 לְמַעַן גְּדֻלַּתְךָ וְתִפְאֶרֶתְךָ הוֹשַׁעֲנָא. לְמַעַן דְּתִךָ הוֹשַׁעֲנָא.  
 לְמַעַן הוֹדְךָ הוֹשַׁעֲנָא. לְמַעַן יְעוּדְךָ הוֹשַׁעֲנָא.  
 לְמַעַן זְכוּרְךָ הוֹשַׁעֲנָא. לְמַעַן חֲסִדְךָ הוֹשַׁעֲנָא.

אֲנִי וְהוּא הוֹשִׁיעָה נָא.

Hoshannah! L'ma'ancha Eloheynu! Hoshannah!  
 Hoshannah! L'ma'ancha Boreynu! Hoshannah!  
 Hoshannah! L'ma'ancha Goaleynu! Hoshannah!  
 Hoshannah! L'ma'ancha Dorsheynu! Hoshannah!

Refrain: Hoshannah! Hoshannah! Hoshannah! Hoshannah!  
 Hoshannah! Hoshannah!

L'ma'an Amitach Hoshannah! L'ma'an B'ritach Hoshannah!  
 L'ma'an Godlach v'Tifartach Hoshannah!  
 L'ma'an Datach Hoshannah! L'ma'an Hodach Hoshannah!  
 L'ma'an Vi'udach Hoshannah!  
 L'ma'an Zichrach Hoshannah! L'ma'an Chasdach Hoshannah!  
 (Refrain)

Ani Vaho hoshiah nah!

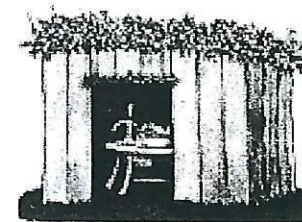
Please Save – for Your sake, our God! Please save!  
 Please Save – for Your sake, our Creator! Please save!  
 Please Save – for Your sake, our Redeemer! Please save!  
 Please Save – for Your sake, our Attender! Please save!

Refrain: Hoshannah! (Please save!)

For the sake of Your Truth, please save! For the sake of Your  
 Covenant, please save! For the sake of Your Greatness and  
 Splendor, please save! For the sake of Your Word, please save!  
 For the sake of Your Glory, please save! For the sake of Your  
 Meeting House, please save! For the sake of Your  
 Remembrance, please save! For the sake of Your Kindness,  
 please save! (Refrain)

Ani Vaho\*, please save!

\*(Two names of God derived from several verses in the book of Exodus. In Hebrew numerology, which assigns a number to each letter, these names have the same numerical value as the words "Please, Lord." – Source: Rashi)



*HAVDALAH is a ritual and a prayer recited at the conclusion of SHABBAT and all of the Festivals. It serves to mark the distinction between the sacred time of the holiday and the ordinary time that follows. The theme is that God's plan involves many instances where things, people, or times are set apart as "holy." And we give praise to God, who in His love has established these distinctions.*



## 14. HAVDALAH

*(Separation of the Sacred from the Secular):*

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
הַמְבַדִּיל בֵּין קֹדֶשׁ לְחֹל, בֵּין אֹר לְחֹשֶׁךְ,  
בֵּין יִשְׂרָאֵל לְעַמִּים, בֵּין יוֹם הַשְּׁבִיעִי לְשֵׁשֶׁת יְמֵי הַמַּעֲשֶׂה.  
בָּרוּךְ אַתָּה יְיָ, הַמְבַדִּיל בֵּין קֹדֶשׁ לְחֹל.

Baruch Atah Adonai, Eloheynu Melech haolam,  
hamavdil beyn kodesh l'chol, beyn or l'choshech,  
beyn Yisrael la amim, beyn yom hashvi'i,  
l'sheyshet y'mey ha ma'aseh.  
Baruch Atah Adonai,  
hamavdil beyn kodesh l'chol.

*Blessed are You, Lord our God, King of the universe,  
Who distinguishes between the holy and the secular,  
between light and darkness, between Israel and the  
nations, between the seventh day and the six  
working days.*

*Blessed are you, O Lord, who distinguishes between  
the holy and the secular.*

