We find ourselves in the holiday of Shavuot and the people of Israel lived and felt something a little over 3,300 years that change their history, their, and our lives forever. After 400 years, they went from slavery to freedom. Up to that moment, they were just a group of downhearted, weak people, but despite of the time passed and everything they had lived in Egypt, they had hope hidden within their hearts. They only had Moshe, their leader and they held on tightly to him, so as to dream again, so as to be guided by him and be showed the path to freedom.

And so, in a unique and special day, among thunders and lightning, while Mount Sinai smoked, the mountain trembled, the sound of the Shofar increased, stronger every time, God approached the people of Israel, to give them His most precious gift: the Ten Commandments, the Aseret Hadibrot. Why were the Ten Commandments delivered in a mountain as small and humble as Sinai?

According to an old legend, when Moshe prepared himself to climb the Mount so as to receive the Torah, a big competition started between the mountains. Which would be the chosen one for the Ten Commandments to be delivered at?

Would it be, perhaps, the big and mighty Mount Jermon? Its summit was covered in snow, it rose as touching heaven. Would it be Mount Carmel, in the north of the country, or mount Tabor in the valley? Each mountain spoke for itself and said: "Choose me, choose me. I am tall, I am powerful, I am huge". God looked at the proud mountains that were trembling with fear and hope. And so God told them, "I will not choose arrogant and vain mounts, no matter how tall they are. I will choose a low and modest mountain, who doesn't even dare to ask for herself".

In the Torah we read about the three pilgrimage feasts (Shloschet Haregalim): Pesach, Shavuot and Sukkot. Pesach highlights the family reunion in the Seder, the reading of the Haggadah, the duty of not eating jametz and eating matzah, the four cups, the value of freedom and the transfer from generation to generation by saying "and you shall tell to your son". Sukkot teaches us about the building of the shacks, it teaches us that nothing that we possess is forever and it teaches us about the 4 species.

Shavuot possess something so important as the affirmation of the Jewish values and contains, within itself, all the teachings of the Jewish people. Shavuot means weeks and it arrives exactly 7 weeks after the second day of Pesach. It commemorates something as important as the delivery of the Torah to the Jewish people in Mount Sinai.

The holiday also has an agricultural meaning: it belongs to the time of the year in which, in Israel in particular and in the northern hemisphere in general, the first fruits are gathered. This is why the holiday is also known as the Feast of Firstfruits. In the past, in that date, the first fruits were taken to the Temple of Jerusalem. A precious object was given to us, the Torah, showing us the love of God for His people and requesting us to never set it aside, as it says in the book of Proverbs: "For I give you good doctrine, do not forsake my Torah".

According to our Sages, although the Jews were thousands of people, by saying "encamped"; it shows us that when the Jewish people prepared to receive the Torah, they were all a single person: "united as a single man with a single heart" (Rashi). This was what made us worthy of the delivery of the Torah.

Therefore, the challenges that Shavuot presents us are if we are willing to keep receiving the Torah and to live according to its precepts and principles, if we feel that the values written in it are still current and valid, if we feel as one person with one heart, united to a people and if the Jewish identity is an inseparable part of the life of every human being.

Shavuot stimulate us, it inspires us to reflect about the responsibility of keeping our tradition alive, in this and in every generation. As we read in Pirkei Avot: "the world is held by three pillars, the Torah, work and good deeds" (1:2)

Shavuot allows us to come nearer to its wonderful message and to have the possibility to reconsider what are we going to do with it, if it's only going to be kept in Aron Hakodesh, as a precious object or if it will also be an integral part of each action and thought of our lives, making what is written in it to show us a path.

If we decide to take it into our lives, if we want the continuity of Judaism in our future generations, we must work for that to come true: by studying, committing to the message, to the man, to the nature, to our Creator.

May it be God's wish that, as the Torah was delivered to the people of Israel, the Torah will be delivered to our generation, it may be delivered in each generation, feeling the divine presence through it.