

(5-3)

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There are two parallel events for which the holiday of Shevuth is significant. In the Bible it is known as פֶּסַח שְׁבֻת, the festival on which the first fruits were offered up to G-d, and later it became known as יוֹמֵי מַתָּן תּוֹרָה, the commemoration of the Revelation, or giving of the Torah on Sinai.

The relation between these two elements - the first fruits & the giving of the Torah - is more than coincidental. The part of the Torah given on this day was the Decalogue, the Ten Commandments. The Decalogue has made a tremendous impression on civilized humanity. It is the recognized cornerstone of the world's great religions, the model for many great works of literature, and a code accepted even by many atheists - all this despite the many notorious violations of its sacred precepts. Yet perhaps these manifold violations are due to a basic misunderstanding ^{of} ~~about~~ the פֶּסַח שְׁבֻת.

It should be understood that the T.C. by themselves are not the total contribution of Israel to religious morality.

The T.C. are only the "first-fruits" of the Bible. ^{True,} they are the ten major commandments of the Sacred Book - but only ten.

To observe only these ten and overlook the other 513 is tantamount to making a feast of the first-fruits of a good harvest & allowing the rest to rot. It is a perversion of the original intention of G-d's will. Why then were

These ten chosen above all others? Because, tells us the
9am Soodia, they include, by hints, in capsule form as it
were, all the other commandments. "Thou shalt not steal" thus
includes such matters as usury, robbery, graft & influence-peddling.
The T.C. are, thus, the first-fruits of all Mitzvot, and their
delightful taste is but a hint of the beauty & glory latent
in all the others. Let us proceed to harvest the entire crop.

We Jews are in possession of a spiritual
bumper-crop of wondrous value.