

# Maamarei Mordechai

הסבר לפי ממש פשוט

Chag HaShavuos – 5783

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וּבַיּוֹם הַבְּכוּרִים בְּהַקְרִיבְכֶם מִנְחָה חֲדָשָׁה לַיהוָה בְּשִׁבְעַתֵּיכֶם מִקְרָא־קֹדֶשׁ יִהְיֶה לָכֶם  
כָּל־מְלָאכֶת עֲבֹדָה לֹא תַעֲשׂוּ:

“On the day of the First Fruits, when you offer a new gift to Hashem, with the Weeks, a holy convocation it shall be to you, all works of labor you shall not do.” (Bamidbar 28:26).

Shavuos has many names. It is called the Chag Hakatzir, Yom Bikkurim, and Chag HaShavuos. The meaning of the Chag is specific and none of the names seem to have to do with the giving of the Torah. While Chazal make the connection to the giving of the Torah, the Torah itself never dwells on this connection, explicitly. Instead, Hashem commands Moshe to make a festival holiday when the spring crop is harvested. (Shmos 23:16). Hashem makes the connection between this holiday and Pesach by calling it the festival of weeks. (Ibid 34:22). And the Torah connects leaving Mitzrayim to the First Fruits. (Bamidbar 28:26). Does it also connect it to Har Sinai?

These connections show that getting the Torah at Har Sinai was specific to the *yetziyas Mitzrayim*. Hashem even tells Moshe, “When you have sent this People and you take them out from Mitzrayim, you will worship the Lord on this Mountain.” (Shmos 3:12). That first year in the desert there was no Omer offering so there could be no counting of the Omer. Further, the date of the giving of the Torah is shrouded in mystery. (See M’M Shavuos 5782). It is not mentioned specifically in the Torah, nor does the Torah ever call this holiday Chag HaMatan Torahseinu. Only Chazal call it that in the Tefillos. Therefore, it seems Shavuos is tied to Pesach. Is it also connected to the giving of the Torah?

Pesach is celebrated for its own reason. If Shavuos is connected to it, what more needs to be celebrated seven weeks later at the end of spring? Even though the Omer was not offered upon leaving the Land of Mitzrayim, the Torah clearly wants that connection for all times—once Bnei Yisroel enter the Land. For the forty years in the midbar, there was no counting of the Omer. However, from entering the Land, there was a counting from Pesach to Shavuos. Why?

In fact, the Torah does not always connect the counting to the Omer offering. When Moshe instructs Bnei Yisroel, shortly before they entered the Land, he says, the counting begins when “you put the sickle for the first time to the standing grain.” (Devarim 16:9). You shall count off seven weeks from there. (Ibid). “You shall make a festival of weeks.” (Ibid 16:10). On Moshe’s second ascent to Har Sinai, Hashem teaches him, “You shall observe a festival of weeks, upon the first produce of the wheat harvest.” (Shmos 34:22). In fact, the connection in this pasuk is to Succos—the holiday celebrating the in-gathering of the summer produce—not to Pesach. (Ibid).

The first time Shavuos is mentioned it is called a Harvest Festival. (Ibid 23:16). It celebrates “the first fruits of your work, that you sow in the field.” (Ibid). It, too, is tied to Succos, the in-gathering of the summer crops. (Ibid).

When Hashem teaches Moshe about the korbanos, He teaches Moshe about the holidays and Holy days. (Vayikra 23 et seq.). The Omer offering only applies once entering the Land. (Ibid 23:10). Upon giving of the Omer offering, you shall count seven weeks. (Ibid 23:15). The count is “Until the day after the seventh week, and you counted fifty days.” (Ibid 23:16). “Bring close a new offering to Hashem.” (Ibid). No mention of Chag HaShavuos here. Obviously, in context, the counting in Shmos 34:22 and Devarim 16:10 are the same counting as here. However, the Torah never explicitly ties the Chag to the Omer and thus, to Pesach. Additionally, while in Shmos 23, Vayikra, Devarim, and Bamidbar the Chag is mentioned adjacent to Pesach, in Shmos 34 it is not as Shabbos separates Pesach from Shavuos. (Ibid 34:21).

From the Torah’s wording of our pasuk, it ties in all other references, and explains the holidays’ connection to Har Sinai and Hashem’s giving the Torah.

“On the day of.” The Torah uses the word **וּבַיּוֹם**. The Torah previously used that word. “In the third month from Bnei Yisroel leaving the Land of Mitzrayim **וּבַיּוֹם הַהוּא** *on that day.*” (Shmos 19:1). It was not referring to a specific day of the month but “that day.” The day of First Fruits (Bamidbar 28:26). This is one connection between the Revelation at Har Sinai (in the third month) and the Chag.

“The First Fruits.” This connects to the “first fruits of your labor, sowing in the field.” (Shmos 23:16). And to “the first of your harvest of the wheat.” (Ibid 34:22). This last pasuk also connects to the Makos in the Land of Mitzrayim. After the plague of fiery hail, it says, “The flax and the barley were ruined...but the wheat and spelt were not broken for they’d not yet ripen.” (Ibid 9:31-32). The *yetziah*, taking place soon thereafter, was the time of the barley harvest, in early spring. Wheat ripens later, at the end of spring. “First harvest of the wheat” connects the timing of the *yetziya* to Shavuos. “You shall bring the first stalks of harvest to the Kohen.” (Vayikra 23:11). This commences the counting of the seven weeks. “Seven Weeks you shall count for yourselves, when the first standing grain [barely] is reaped.” (Devarim 16:9).

“When you bring a new gift offering to Hashem.” This connects to “and you bring a new gift offering to Hashem.” (Vayikra 16). It also gives context to on Shavuos “give a freewill contribution of your hand.” (Devarim 16:10). The freewill contribution is the *new gift offering*.

“In your weeks.” This refers to the “Chag HaShavuos” as stated earlier. (Shmos 34:22). That Chag is given context by “Seven weeks count for yourselves.” (Devarim 16:9). That connects to the counting of the weeks after giving of the first harvest, the Omer offering. (Vayikra 23:15).

All pesukim about Shavuos interconnect. They all give further context to each other. Combined, they teach that the Torah given on Har Sinai is the reason for the *yetziya*. Then there is a count to the spring harvest and the Harvest Festival—Shavuos. The celebration of Pesach and the barley harvest is linked forward to the wheat harvest in the Land. The Torah was given *on that day* of celebrating food and sustenance. The Torah is sustenance and its giving is celebrated at a time of optimism, plenty, and hope.