

Yeshivat Har Etzion Israel Koschitzky Virtual Beit Midrash  
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**STUDY QUESTIONS FOR TIKKUN LEIL SHAVUOT**

By Rav Menachem Leibtag

1. Read carefully the following sources, which includes every instance when Shavuot is mentioned in the Torah:

A. [Shmot 23:14-17 / 34:22-24](#);

B. [Vayikra 23:15-21](#);

C. [Bamidbar 28:26](#);

D. [Dvarim 16:9-12](#).

In each of the above, what is the reason which the Torah gives for its celebration? What is the primary mitzvah which must be performed on Shavuot?

2. Is the fact that Shavuot commemorates Matan Torah ever mentioned in any of these sources? Why not?

3. Does Chumash ever mention precisely when Matan Torah took place? Read [Shmot 19:1-2](#) carefully, see Rashi. What can we infer from [Shmot 24:15-16](#)?

4. Given that Yom Kippur marks the date on which Moshe came down with the second Luchot, and based on the description of the events of chet ha'egel in [Dvarim 9:9-10:11](#) (note the mention of forty days in 9:9,18,25 & 10:10), can we determine a more precise date for Matan Torah?

5. Does the Torah tell us the precise date of when we left Egypt? Is that date commemorated? How many other specific mitzvot commemorate Yetziat Mitzrayim? How many specific mitzvot commemorate Matan Torah?

Why do you think the Torah never tells us the precise date of Matan Torah?

In other words, in what way is the event of Matan Torah different than Yetziat Mitzrayim? See Rashi [Shmot 19:1!](#)

6. In the Torah's presentation of the other two "shalosh r'galim", chag ha'matzot and chag ha'succot, we find mention of their historical significance ([Shmot 13:3-7](#), [Vayikra 23:43](#)) as well as their agricultural perspective.

In what way is Shavuot different?

Had Bnei Yisrael been worthy and thus gone directly from Mitzrayim to Har Sinai, when would have Matan Torah taken place? Would Shavuot still have been celebrated? If so, when?

7. Where in Parshat Emor ([Vayikra perek 23](#)) do you think the historical aspect of Shavuot should have been mentioned? [Relate to [23:9-22](#), especially pasuk 22!]

Does pasuk 22 belong where it is? Is there any similar pasuk

anywhere else in Vayikra perek 23?

Where does pasuk 22 belong (see [Vayikra 19:9](#))?

Now, read [Vayikra 19:1-18](#), noting the use of the phrase "Ani Hashem", and the parallel between these mitzvot and the dibrot!

Where is this 'shared pasuk' with Parshat Emor located? Could there be a hidden connection here to Matan Torah?

8. Note that in the special korban that comes with the "shte ha'lechem" in Emor (23:17-19), a korban shlamim is included. This is the only time during the entire year when the "tzibur" offers a korban shlamim. Relate this to the special korban offered at Ma'amad Har Sinai ([Shmot 24:4-6](#)).

Note that the only other instance when Bnei Yisrael offered a shlamim was during the dedication of the Mishkan "b'yom ha'Shmini" (see [Vayikra 9:1-4](#)).

Try to explain the significance of this korban shlamim?

9. How does the dedication of the Mishkan relate to Matan Torah? (See shiur on Parshat Trumah- Tzaveh.)

The other special korban brought on "Yom Ha'Shmini" (the seir l'chatat of the Am and "par chatat" of Aharon etc.) finds its parallel in the korban tzibur offered on Yom Kippur. Relate this to the connection between Matan Torah and Yom Kippur (the day Moshe descended Har Sinai with the second luchot!).

Why do you think that these two aspects of the "yom ha'shmini"

korban (the chatat and shlamim), continue in this manner on

these two holidays (Yom Kippur and Shavuot)?

10. Another special law concerning the "shte ha'lechem" is the fact that it is to be baked "chametz". How does this relate to chag ha'matzot, and the connection between chag ha'matzot and chag ha'shavuot.

How do the special agricultural mitzvot of these two holidays relate to the nature of the historical events which they commemorate?

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