

SHAVUOTreview

GREENERY There is a time-honored custom to decorate the shul and one's home with greenery - grasses and branches (flowers are used, but original custom seems to be branches) on Shavuot. Several reasons are given for this custom.

We have a Tradition that Har Sinai became miraculously adorned with vegetation, the implication being that this was in honor of its function as the venue for Matan Torah. This is why animals had to be specifically banned, to prevent them from grazing during the Sinai Experience.

Decorating with tree branches is a reminder that the world is judged by G-d on Shavuot concerning the fruit of the tree (as stated in the second mishna of Rosh HaShana). It is appropriate to pray on Shavuot for bountiful yields of fruit.

Moshe Rabeinu was born on 7 Adar and was hidden for three months. He was placed in a waterproof basket, floated on the Nile, hidden among the reeds on the day that was to become Shavuot, 80 years later.

Bikurim baskets were adorned and decorated in various ways. Shavuot is Yom HaBikurim.

CAUTION: Care should be taken that things look Jewish (and not otherwise - if you get the point).

DAIRY FOODS Shavuot is a Yom Tov. On Yom Tov we have the mitzva of Simcha. One of the traditional forms of Simchat Yom Tov is festive meals with meat and wine.

NOTE FOR VEGETARIANS and others who prefer not eating meat: Meat as Simcha (when we do not have a Beit HaMikdash) is subjective - if you don't like meat, then you need not have it on Yom Tov; if you enjoy eating meat dishes, THEN it is proper to honor and enjoy Yom Tov in that way. In fact - one's favorite dish takes priority for Simchat Yom Tov over a meat dish that one likes less (or not at all). In the time of the Beit HaMikdash, Simcha is associated with the korban called Shalmei Simcha.

Additionally, we all know of the custom of eating dairy foods on Shavuot.

Some people will have a dairy meal on Yom Tov night and a meat meal for lunch. This has a certain logic, since the nighttime is more Shavuot-specific (for example, Kiddush mentions Shavuot) and the day is more generically Yom Tov (for example, Kiddush does not mention Shavuot - it is for Yom Tov in general).

Other families will have meat at night and dairy during the day. Still others

will make Kiddush and HaMotzi, have some dairy dish (blintzes, perhaps), then bench. Following a short break and a change in table covering, they will wash again with new Lechem Mishneh, this time for a meat meal. Each according to one's custom.

There are many reasons for the custom of dairy dishes on Shavuot. Some of the reasons might have produced the custom, while others might be merely additional symbolisms after the fact. Furthermore, some reasons explain why we eat dairy, while others make sense only in the context of having BOTH dairy and meat dishes on Shavuot.

DAIRY - The pasuk in Shir HaShirim (4:11) alludes to Torah as "honey and milk under your tongue". Some mix honey and milk - yogurt or sour cream do well - to match the pasuk. Interesting to note the switch from the more common milk & honey as applied to the Land of Israel.

DAIRY - To commemorate the first Shavuot celebrated in the Midbar when our ancestors ate only dairy dishes. This is because eating kosher meat after receiving the Torah requires much preparation... (Like a Baal T'shuva subsisting on cottage cheese and yogurts until he gets new pots and dishes and kashers his kitchen, etc.)

DAIRY - Mount Sinai is called HAR GAVNUNIM (T'hilim 68:16) and the

word GAVNUNIM is related to G'VINA (cheese).

DAIRY - The numeric value of the word CHALAV (milk) is 40, alluding to the forty days and nights Moshe spent on Har Sinai receiving the Torah.

BOTH - Having both dairy and meat dishes as mentioned above requires strict attention to the laws of separation of milk and meat. These laws, of course, are based on the Torah's prohibition of "meat in milk" as presented by the phrase "Do not cook a g'di in its mother's milk." This phrase (twice) follows, in the same pasuk, the command to bring Bikurim to the Beit HaMikdash. Shavuot, as the beginning of Bikurim-bringing season, is Yom HaBikurim. Therefore, we eat both dairy and meat dishes, with proper attention to the strictures of halacha, specifically on Shavuot.

BOTH - Halachically (especially when handling food with our hands), it is improper to use the same loaf of bread for both meat and dairy meals because of the food residue that might adhere to the bread. Therefore, a dairy meal and a meat meal will require two loaves of bread, reminiscent of the Two Loaves offering of Shavuot. (In other words, this reason is primarily associated with the Two Loaves offering, the dairy aspect is secondary. And this

doesn't really take into account having Lechem Mishneh - two loaves - at each meal anyway.)

BOTH - Some suggest that having a dairy dish and a meat dish is like the "two cooked foods" of the Pesach Seder. Shavuot is not only its own Holiday; it is also the culmination of - the ATZERET of - Pesach - hence, "two foods" on Shavuot as well as Pesach.

DAIRY - According to our tradition, Moshe Rabeinu was born on the 7th of Adar and was successfully hidden by his parents for three months. It was on the future Shavuot that baby Moshe was placed in the basket on the river and found by the daughter of Par'o. Tradition further tells us that Moshe refused to nurse from an Egyptian wetnurse. Hence, Miriam's suggestion that Yocheved, Moshe's mother, be hired to nurse him. He, from whose mouth all of Israel learned Torah, could not drink "mother's milk" from a non-Jew. We remember this with dairy dishes on the day of Matan Torah. (Even though mother's milk is not dairy, the symbolism is there.)

DAIRY - It might also be suggested that the day of the receiving of the Torah is like the birth of the Nation of Israel, and we have milk to symbolize the spiritual infancy of the People of Israel.

DAIRY - The Torah commands us to bring in the Beit HaMikdash a MINCHA CHADASHA LASHEM B'SHAVU'OTEICHEM. The initial letters of this phrase spell the word MEICHALAV - "from milk".

DAIRY - How about this: Sources tell us that Bnei Yaakov refused to drink milk or eat dairy at all, fearing that milk was EIVER MIN HACHAI, limb from a living animal (forbidden to all people). It was receiving the Torah and its explanations that clarified the issue and taught them that milk was permitted. We celebrate this discovery of our ancestors with dairy dishes on Shavuot.

Be it cheese blintzes, 1% cottage, yogurt with honey, cheesecake, lasagna, or ice cream - dairy dishes on Shavuot provide us with much food for thought (pun most definitely intended) as well as culinary pleasure.

This next point is mine. I'm not sure that it would have led to the custom of having dairy and meat (separately, of course), but I think it is a significant idea.

The Written Word says, do not cook a goat kid in its mother's milk. It says this three times. That's it.

The Oral Law teaches us that the prohibition of G'DI BACHALEIV IMO applies to the cooking of the meat of a kosher domesticated animal with the milk of a kosher domesticated

animal - not just of mother and offspring. It teaches us that eating of milk & meat that was cooked together is prohibited, as is deriving any benefit from BASAR B'CHALAV. And clarifies for us that this broader understanding of the Torah's prohibition is part of Torah Law, not 'just' a result of rabbinic legislation.

It further teaches us that meat and milk are forbidden by rabbinic law to eat together, even if not cooked. It teaches us about fowl and milk being forbidden to eat, as well - by rabbinic decree. We are taught that BASAR B'CHALAV has a far-reaching scope, way beyond the words in the Written Torah.

There is a Midrash that says:

When G-d told Moshe that he was to write "LO T'VASHEIL G'DI BACHALEIV IMO in the Torah and he was to explain the laws of BASAR B'CHALAV to the People orally, Moshe asked G-d for permission to write LO T'VASHEIL BASAR B'CHALAV (don't cook meat with milk). G-d answered: You write these very words... (This is based on the pasuk that follows LO T'VASHEIL in Parshat Ki Tisa. On the surface, the p'sukim are in different parshiyot, the juxtaposition of the two leads to the Midrash's comment.)

Why did G-d choose (so to speak) to be cryptic in the Written Word and rely on authentic transmission of the

Oral Law and Traditions - this is a separate question. For now, what is important, is that the topic of Milk & Meat is very much a microcosm of the whole Torah. There is not very much in Writing that does not need its inseparable partner - The Oral Law. Milk & meat is but an example.

But it is a good example. By bringing BASAR B'CHALAV to our attention on the Chag that celebrates the Giving of the Torah, we have the opportunity - with family around the table and in some of the Leil Shavuot shiurim, to explore the intricacies of the partnership of the Written Word and the Oral Law, which will put Z'MAN MATAN TORATEINU in a more focused light, so that we may better appreciate and cherish, this amazing gift we received over 3330 years ago - and continuously through the generations until today and tomorrows and the tomorrows after that.

Candle lighting for Shavuot (SUN, June 1st)

It is customary to light yahrzeit candles for one's departed parents, because of Yizkor which is said on Shavuot. Do this before Yom Tov lighting.

Since handling of fire is permitted on Yom Tov, the preferred procedure for lighting candles is to make the brachot first and then light the candles, placing the match or helper-candle down on a safe surface to allow it to go out on its own (since extinguishing fire on Yom Tov is prohibited).

However, if a woman feels that doing so might result in her doing the same for Shabbat candles (which Ashkenazic woman light first and then say the bracha), then she can use her standard candle lighting procedure for Yom Tov as well. This is less than ideal, but it can be done this way.

If Yom Tov candles are lit after dark (which can be done for Yom Tov but not for Shabbat), rather than at the posted candle lighting time, then lighting - using fire from a pre-existing flame only - should be preceded by the brachot, rather than resorting to the regular Shabbat candle sequence.

בְּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו,
וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁל יוֹם טוֹב.

בְּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁהַחַיִּינוּ וְקִיָּמָנוּ וְהִגִּיעָנוּ לְזִמְנָהּ הַזֶּה.

יְהי רָצוֹן מִלְּפָנֶיךָ ה' אֱלֹהֵי וְאֱלֹהֵי אֲבוֹתַי, שֶׁתְּחַוֶּנֶן אוֹתִי (וְאֶת אִישִׁי וְאֶת בְּנֵי וְאֶת בָּנוֹתַי וְאֶת אָבִי וְאֶת אִמִּי) וְאֶת כָּל קְרוֹבֵי, וְתִתֵּן לָנוּ וּלְכָל יִשְׂרָאֵל חַיִּים טוֹבִים וְאֲרוּכִים, וְתִזְכְּרֵנוּ בְּזִכְרוֹן טוֹבָה וּבִרְכָּה, וְתִפְקְדֵנוּ לְפִקְדַת יְשׁוּעָה וְרַחֲמִים, וְתִבְרַכְנוּ בְּרָכוֹת גְּדוּלוֹת, וְתִשְׁלִים בְּתִינוּ, וְתִשְׁכַּן שְׁכִינְתְּךָ בֵּינֵינוּ. וְזַכְּנֵנוּ לְגִדּוֹל בָּנִים וּבָנִים בָּנִים חֲכָמִים וְנְבוֹנִים, אוֹהֲבֵי ה', יְרֵאֵי אֱלֹהִים, אֲנָשֵׁי אֱמֶת, זֵרֵעַ קֹדֶשׁ, בְּה' דְּבָקִים, וּמְאִירִים אֶת הָעוֹלָם בְּתוֹרָה וּבְמַעֲשֵׁים טוֹבִים, וּבְכָל מְלָאכַת עֲבוֹדַת הַבּוֹרָא. אָנָּה שֹׁמֵעַ אֶת תַּחֲנֻנֹּתֵי בָּעֵת הַזֹּאת, בְּזִכְרוֹת שְׂרָה וְרַבְּקָה רַחֵל וְלֵאָה אֲמוֹתֵינוּ, וְהָאֵר גִּרְנוּ שֶׁלֹּא יִכָּפֶה לְעוֹלָם וָעֶד, וְהָאֵר פָּנֶיךָ וְנוֹשְׁעָה. אָמֵן.

KIDDUSH FOR LEIL SHAVUOT

סְבִירי מְרַנֵּן וְרִבֵּנָן וְרַבּוֹתֵי

בְּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פָּרִי הַגָּפֶן.

בְּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר בָּחַר בָּנוּ מִכָּל עַם וְרוֹמְמָנוּ מִכָּל לָשׁוֹן וְקִדְּשָׁנוּ בְּמִצְוֹתָיו. וַתֵּתֶן לָנוּ ה' אֱלֹהֵינוּ בְּאַהֲבָה מוֹעֲדִים לְשִׂמְחָה. חַגִּים וְזִמְנִים לְשִׂשׁוֹן. אֶת יוֹם חַג הַשָּׁבוּעוֹת הַזֶּה זִמָּן מִתֵּן תּוֹרָתֵנוּ מִקְרָא קֹדֶשׁ זֵכֶר לִיציאת מִצְרַיִם. כִּי בָנוּ בְּחֵרָתָ וְאוֹתָנוּ קִדְּשָׁתָ מִכָּל הָעַמִּים. וּמוֹעֲדֵי קֹדֶשׁ בְּשִׂמְחָה וּבְשִׂשׁוֹן הִנַּחֲלָתָנוּ: בְּרוּךְ אַתָּה ה'. מְקַדֵּשׁ יִשְׂרָאֵל וְהַזִּמְנִים:

בְּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שֶׁהַחֲיָנוּ וְקִיָּמָנוּ וְהַגִּיעָנוּ לְזִמָּן הַזֶּה:

Megilat Ruth

Many communities read Megilat Ruth on Shavuot morning before Torah reading. (Outside of Israel it is read on the second day).

Some communities read it in the afternoon (before Mincha).

A recent trend in Vatikin (pre-sunrise) minyanim (in Israel, and maybe in Chu"l as well) is to read it before davening. While some feel that it is not ideal to do so, it has become a popular practice because of the time saved for people who are quite tired from staying up all night and appreciate the earlier ending time of Shavuot morning davening.

When read from a kosher megila (Minhag Yerushalayim), the reading is

preceded by the brachot ...AL MIKRA MEGILA and SHE-HE-CHE-YANU. Read from a book, no brachot are recited.

Various reasons combine to make Ruth a perfect reading for Shavuot.

The text itself tells us that its story takes place at the time of the "cutting of the wheat". Shavuot is Chag HaKatzir.

One of the major purposes of the Book of Ruth is to show us the lineage of David HaMelech and the Davidic line. Tradition tells us that David HaMelech died (and was born) on Shavuot.

Perhaps most significantly, the story of Ruth is the inspiring story of Kabbalat HaTorah on an individual

level, just as Shavuot is the commemoration of Kabbalat HaTorah on a national level. All of Israel were like converts at Sinai. This matches nicely that the Torah reading comes from Parshat Yitro, another example of a personal Kabbalat HaTorah.

Ruth is the story of CHESED, acts of kindness. The Torah begins and ends with G-d's acts of kindness - clothing Adam and Chava on the one side and burying Moshe on the other.

Akdamut On Shavuot morning, after the Kohen is called to the Torah, before his bracha and before the reading begins, it is the Ashkenazic custom to responsively recite a 90-line poem praising G-d, His Torah and His People. Written by Rabbi Meir of Worms (one of Rashi's teachers), it conveys the spirit of love of G-d and Judaism even under the adverse conditions of the Crusades. Rabbi Meir's son was killed by Crusaders and he himself died soon after a "forced debate" with the Christian clergy of his town. The poem celebrates Torah. Each line of Akdamut ends with the syllable TA, TAV-ALEF, last and first letters of the Alef-Bet. Some see this as a reminder of the nature of the Torah itself - as soon as we complete reading or learning the Torah, we immediately begin it again.

S'faradim do not read Akdamut, but they have the custom of reading a

poem called the KETUBA, composed by Rabbi Yosef Najara, celebrating the marriage, so to speak, of G-d and Bnei Yisrael, or the Torah and Bnei Yisrael. They read the KETUBA when the Ark is opened, before the Torahs are taken out.

Torah Reading From the first of two Torahs on Shavuot morning, we read from Parshat Yitro, the account of Ma'amad Har Sinai and Matan Torah, from Sh'mot 19 & 20, a total of 48 p'sukim. The reading is divided among 5 Aliyot, as on all Yom Tov days (that don't fall on Shabbat - which Shavuot never does).

The reading begins with the famous pasuk: "In the third month from the Exodus, on THIS day, they (Bnei Yisrael) came to Midbar Sinai." Rashi's two comments on "THIS day" are:

[1] it was Rosh Chodesh Sivan that the People arrived at Sinai, and

[2] the Torah uses the term THIS DAY (BAYOM HAZEH) rather than THAT DAY (BAYOM HAHU) to teach us that Matan Torah should not be thought of as a "once upon a time, a long time ago" experience, but rather "words of Torah should be fresh in our eyes as if we received them today."

This is such an important concept that it bears constant repeating, attention, and effort to internalize. Especially when there are so many

detractors who proclaim the Torah and its Mitzvot as antiquated, out-dated, and irrelevant, we must be enthusiastic proponents of the opposite view. EITZ CHAYIM HI... Torah is the living, fresh, vibrant, complete source of the way of life that allows us to live in this world TODAY and to invest everything we do and are with spirituality and value.

This idea is the Shavuot counterpart of Pesach's B'CHOL DOR VADOR... in every generation a person has to see himself as if he came out of Egypt.

[Could the Torah's being described as a Living Tree also contribute towards the custom of adorning the shul and home with tree branches? Perhaps.]

The second pasuk is no less famous. VAYICHAN SHAM YISRAEL... Israel, as one being with one heart and a singular purpose, camped opposite the mount. The unparalleled experience of Jewish Unity that gave standing at the foot of Mt. Sinai its everlasting significance, becomes one of our special goals of Jewish Life.

This helps explain the DAYEINU couplet: Had You brought us to Har Sinai and not given us the Torah, we would still have reason to thank You.

Aseret HaDibrot is read in the "upper notes", TAAMEI ELYON, even according to Minhag Yerushalayim (which uses TAAMEI HATACHTON

for the Big Ten in Parshat Yitro and Va'etchanan). TAAMEI ELYON presents the text as separate commandments - with fanfare and flair - rather than as p'sukim - like all of the Torah - which is the way we hear it with TAAMEI TACHTON.

Maftir (in the second Torah) is the Musaf of Shavuot from Parshat Pinchas (Bamidbar 28:26-31).

Haftara is Yechezkel's first chapter and his most vivid and esoteric vision. The level and type of prophecy attained by the Jews at Sinai has been compared to the visions of Yechezkel.

SIMCHA Remember: Shavu'ot is many things: Dairy foods, decorations, Learning all night, Megilat Ruth, Akdamut, Aseret HaDibrot - But it is something else too.

It is Yom Tov. And that comes with an important Torah commandment: SIMCHA. A mitzva often neglected, try to see to it that appropriate Simcha - for you and your family - is on your agenda.

For example: One who stays up all night learning and then davens vatikin, tends to come home, make kiddush, have something to eat and then go to sleep for several hours. One should see to it that he and his family enjoy a real Yom Tov meal, that time is spent learning Torah

during the day of Matan Torah - not just at night. Plan on a nice leisurely walk in a nearby park, some quality time with spouse, children, and grandchildren. This is not easy - especially in Israel where we cannot say, save it for tomorrow.

SHIR SHEL YOM... Minhag Yerushalayim, based on the GR"A, is that on Yom Tov, a different Psalm replaced the "regular" Psalm of the Day in the Beit HaMikdash. On Shavuot, it is T'hilim 19. On Shavuot morning (this year), some will say only the Monday Psalm. Some will say only Psalm 19. Some will say both. Whichever... just remember: Shavuot is the yahrzeit of the composer of T'hilim, David HaMelech.

Note: If you follow Minhag Yerushalayim and say only T'hilim 19, then you should also say:

HAYOM YOM SHEINI B'SHABBAT.

(It can be said right before T'hilim 19,

right after, or any time during the day.)

This is a fulfillment of ZACHOR ET YOM HASHABBAT L'KAD'SHO.

לְמִנְצַח מְזֻמֹּר לְדָוִד: הַשְּׁמִים מְסַפְּרִים
כְּבוֹד־אֵל וּמַעֲשֵׂה יָדָיו מְגִיד הָרָקִיעַ: יוֹם
לְיוֹם יָבִיעַ אָמַר וְלֵילָה לְלֵילָה יַחְוֶה־דַּעַת:
אֵין אָמַר וְאֵין דְּבָרִים בְּלִי נִשְׁמַע קוֹלָם:
בְּכָל־הָאָרֶץ | יֵצֵא קוֹם וּבִקְצֵה תֵּבֵל מְלִיקָה
לְשֹׁמֵשׁ שָׁם אֶהֱל בָּהֶם: וְהוּא כֹחֶתֶן יֵצֵא
מִחֻפְתּוֹ יִשִּׁישׁ כְּגִבּוֹר לְרוּץ אֶרֶץ: מְקַצֵּה
הַשְּׁמִים | מוֹצֵאוֹ וּתְקוּפָתוֹ עַל־קְצוֹתָם וְאֵין
נִסְתָּר מִחֻפְתּוֹ: תּוֹרַת יי תְּמִימָה מְשִׁיבַת
נֶפֶשׁ עֲדוּת יי נֶאֱמָנָה מִחֻכְמַת פֶּתִי: פִּקּוּדֵי
יי יִשְׁרָיִם מְשֻׁמְחֵי־לֵב מְצוֹת יי בְּרָה מְאִירַת
עֵינָיִם: יֵרָאֵת יי | טְהוֹרָה עוֹמֶדֶת לְעַד
מִשְׁפָּטֵי־יי אֱמֶת צִדְקוֹ יַחְדּוֹ: נְחֻמָּדִים מְזַהֵב
וּמְפֹז רַב וּמִתּוֹקִים מְדַבֵּשׁ וְנוֹפֵת צוּפִים:
גַּם־עֲבָדָךְ נִזְהָר בָּהֶם בְּשֹׁמְרָם עֶקֶב רַב:
שְׂגִיאוֹת מִי־יָבִין מִנִּסְתָּרוֹת נִקְנִי: גַּם מְזֻדִּים
| חֹשֶׁךְ עֲבָדָךְ אֶל־יִמְשְׁלוּ־בִי אֹז אֵיתָם
וְנִקִּיתִי מִפֶּשַׁע רַב: יִהְיוּ לְרָצוֹן | אֲמַר־יִפִּי
וְהִגִּיוֹן לְבִי לְפָנֶיךָ יי צוּרִי וְגֹאֲלִי:

Daytime Kiddush for Yom Tov

Some say both these p'sukim and some say just one or the other

אֵלֶּה בְּמוֹעֲדֵי ה' מִקְרָאֵי קֹדֶשׁ אֲשֶׁר־תִּקְרְאוּ אֹתָם בְּמוֹעֲדָם:
וַיְדַבֵּר מֹשֶׁה אֶת־בְּמוֹעֲדֵי ה' אֶל־בְּנֵי יִשְׂרָאֵל:

סְבָרִי מְרַנֵּן וְרַבֵּנן וְרַבּוֹתֵי

בְּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרִי הַגָּפֶן.

Havdala for Yom Tov

When havdala is not on Motza'ei Shabbat,
only HAGAFEN and HAMAVDIL are said.

בְּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרִי הַגָּפֶן.

בְּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
הַמְבַדִּיל בֵּין קֹדֶשׁ לְחָל. בֵּין אֹר לְחֹשֶׁךְ.
בֵּין יִשְׂרָאֵל לְעַמִּים. בֵּין יוֹם הַשְּׂבִיעִי לְשֵׁשֶׁת יָמֵי הַמַּעֲשֶׂה:
בְּרוּךְ אַתָּה ה' הַמְבַדִּיל בֵּין קֹדֶשׁ לְחָל:

GIMATRIYA MATCH: Sh'mot 13:8 contains the mitzva of SIPUR Y'TZI'AT MITZRAYIM, the mitzva of HAGADA on Seder night.

וְהַגַּדְתָּ לְבִנְךָ בַּיּוֹם הַהוּא לֵאמֹר בַּעֲבוּר זֶה עָשָׂה ה' לִי בְּצֵאתִי מִמִּצְרָיִם:

And you shall tell your child on that day, saying, "Because of this, HaShem did [this] for me when I went out of Egypt."

The gimatriya of that pasuk is 2522. The four other p'sukim in Tanach that have the same gimatriya, did not lend themselves to comment.

But this phrase from our davening did:

יוֹם חַג הַשְּׂבָעוֹת הַזֶּה, זְמַן מַתֵּן תּוֹרַתְנוּ

*(G-d gave us, with love) the day of CHAG SHAVUOT,
the time of the giving of the Torah.*

At first, the match seems like - "almost but no cigar." But think about it. Shavuot is the ATZERET of Pesach. The culmination of what began with the Exodus and continued to Har Sinai for the Giving of the Torah and then, entrance into Eretz Yisrael (Yom HaBikurim). Although the main emphasis of HAGADA is the telling of the Exodus, the story is not complete without the purpose of God's taking us out of Egypt and making us into a Nation - Receiving of the Torah and living a Torah life in Eretz Yisrael. Look at DAYEINU and other passages in the Hagada for the inclusion of the Shavuot culmination of what the Exodus only began.