You shall cook and eat it at the place that the Lord your God will choose; and in the morning you may start back on your journey home. After eating unleavened bread six days, you shall hold a solemn gathering for the Lord your God on the seventh day; you shall do no work.

You shall count off seven weeks; start to count the seven weeks when the sickle is first put to the standing grain. Then you shall observe the Feast of Weeks for the Lord your God, offering your freewill contribution according as the Lord your God has blessed you. You shall rejoice before the Lord your God with your son and daughter, your male and female slave, the Levite in your communities, and the stranger.

Deuteronomy does not consider travel to be forbidden on festival days or it does not regard the second part of the day, following the Pesah sacrifice and meal, as sacred. Some traditional commentators hold that "in the morning" refers to the morning of the second day of the festival.

6. six days That is, for the first six of the seven days on which it must be eaten (v. 3). According to postbiblical Jewish law, eating unleavened bread is obligatory only on the first day and not on the remaining days, though nothing leavened may be eaten.

solemn gathering Because this gathering occurs after the people have returned home, it must take place in their hometowns. This clearly indicates that Deuteronomy intends to allow nonsacrificial religious gatherings to take place throughout the country. Only sacrifice is restricted to the chosen place.

Do no work Unlike on Shabbat, preparation of food is allowed (Exod. 12:16).

The Feast of Weeks (v. 9-12)
The name of the festival is derived from the fact that it is observed exactly seven weeks after the onset of the harvest. The passage of seven weeks is an essential aspect of the festival. Until seven weeks have passed, it is not known whether the harvest will be successfully completed and plentiful enough to sustain life and not be damaged by late rain or pests.

9. count off That is, calculate.

seven weeks The time needed to complete the harvest.

when the sickle is first put to the standing grain That is, when the grain harvest begins, normally in April. The text gives no exact date; probably because the harvest cannot begin everywhere on the same date owing to regional variations in the climate. Thus farmers from diverse places probably would have observed the feast at different times.

10. Observe the Feast of Weeks A time of solemn gathering on which no work is permitted, and loaves made of new grain are offered as first fruits of the grain harvest (see Lev. 23:16-21). Presumably, tithes, firstlings, freewill, and obligatory offerings were also brought, as on other festivals.

freewill contribution Offering what you can afford as a result of the harvest (cf. v. 17, 12:15, 15:14). The contribution might be of produce, animals, or money.

7. in the morning you may start back on your journey home According to the Tosafot, the prohibition of traveling on festivals is not found in the Torah; it is a Rabbinic enactment [BT Hag. 17b, s.v. dikhtiv].

9-11. Shavu-ot [the Feast of Weeks] is presented in the Torah as a celebration of the early harvest, marked by bringing the first fruits to the Temple. In Second Temple times, it was calculated that the 50th day after the Exodus—the date of Shavu-ot—was the day on which the Torah was given at Mount Sinai. Shavu-ot became z’man matan Toratenui [the time of the giving of our Torah]. Like Pesah and Sukkot, Shavu-ot thus acquired a historical dimension along with its agricultural significance.
the fatherless, and the widow in your midst, at the place where the Lord your God will choose to establish His name. 12 Bear in mind that you were slaves in Egypt, and take care to obey these laws.

13 After the ingathering from your threshing floor and your vat, you shall hold the Feast of Booths for seven days. 14 You shall rejoice in your festival, with your son and daughter, your male and female slave, the Levite, the stranger, the fatherless, and the widow in your communities. 15 You shall hold a festival for the Lord your God seven days, in the place that the Lord will choose; for the Lord your God will bless all your crops and all your undertakings, and you shall have nothing but joy.

16 Three times a year—on the Feast of Unleavened Bread, on the Feast of Weeks, and on the Feast of Booths—all your males shall appear before the Lord your God in the place that He will choose. They shall not appear before the Lord empty-handed, 17 but each with his own gift, according to the blessing that the Lord your God has bestowed upon you.

12. The memory of slavery is invoked to motivate extending this prescription to the servants and the poor mentioned in verse 11.

The Feast of Booths (v. 13-15)
The third feast, at the end of the summer, celebrates the gathering of grain and new wine into storage for the coming year, the goal of all the preceding agricultural activities. This is the most exuberant of the festivals and has come to be called "the time of our rejoicing" (z'man simhatenu).

13. After the ingathering from your threshing floor and from the vat. That is, after the processed grain and the unfermented grape juice are put in containers and stored away in advance of the autumn rains.

Feast of Booths. According to Lev. 23:42, the name is derived from the practice of dwelling in booths, or bowers, during the seven-day festival.

14. The harvest season and festivals were proverbial times for celebration.

15. all your crops... all your undertakings... nothing but joy. The soaring extent of the blessing explains why the celebrating is to last a full seven days.

16. Feast of Unleavened Bread. Here, the term must refer to the night of the pesah sacrifice (and not the following seven days), because that is the only time (according to v. 7) when worshipers are required to be at the chosen place.

males. Only the adult males are obligated to appear, probably because pregnant and nursing women and young children could not reasonably be required to make long trips. Nevertheless, women and children frequently did take part, as is clear from verses 11 and 14.

appear before the Lord. To pay Him homage at His sanctuary. This resembles the practice of homage to human sovereigns as reflected in treaties.

17. each with his own gift. Literally, "each according to his means" (as in v. 10).