

SHAILOS L'CHAZARA

Review Questions

Likkutei Sichos Vol. 2

לקוטי שיחות · חלק ב

Parshas Shavuos

חג השבועות

4 sichas in this booklet

Sicha 1: Why the THIRD Month? · Shavuos, p. 301, §§1-4

Sicha 2: Torah: Like Hugging Your Father! · Shavuos, p. 303, §§5-17

Sicha 3: Why Was the Torah Given in a Desert? · Shavuos, p. 308, §§18-20

Sicha 4: Run Without Counting the Steps! · Shavuos, p. 309, §§21-25

TEACHER'S EDITION

Answers are printed in italics on the answer lines, with the section (§) of the sicha.

★ easy ★★ medium ★★★ harder

Each sicha has questions, a true chassidishe story, and a lesson for you.

Why the THIRD Month?

אוריין תליתאי בירחא תליתאי

Likkutei Sichos vol. 2, Chag HaShavuos, p. 301 (Hebrew edition pp. 9–11), sections 1–4. From the sicha of Shabbos Parshas Behar-Bechukosai 5718 (1958).

The point: *The Torah was given in Sivan, the third month, and Chazal say: “a threefold Torah, to a threefold people, in the third month.” Some mitzvos existed before Matan Torah (the seven Noachide laws, milah, the mitzvos at Marah), so the main chiddush of Shavuos is the Torah itself. Tanya explains: through mitzvos a person becomes a “chariot” for Hashem, batel to the Rider but not one with Him; through Torah he becomes one with Hashem. So why is unity connected with “three”? Because unity is only tested when a person knows there is another reality. Like the king’s son sent far away among lowly people: only if he behaves like a prince there is it clear he is truly bound to his father. There are two ways to be truly united: (1) ignore and cancel the opposing reality; (2) deeper: make that reality itself into a vessel for unity, leaving nothing out. This matches the three months: Nissan, Yetzias Mitzrayim, a revelation from Above with no connection to below, “the people fled”, running from the world to cling to Hashem. Iyar: Sefiras HaOmer, refining the animal soul’s middos, dealing with the other reality but not turning it into G-dliness; its letters stand for Avraham, Yitzchak, Yaakov, Rachel, the “four legs of the chariot”, batel but not one. Sivan, the third: Above and below merge into a new, third reality, true unity with Hashem. That is why the Torah was given in the third month: in a mitzvah a person sets aside his own existence but doesn’t become one with it; through Torah his mind unites with Hashem’s wisdom into a third reality, “all one.” And so “Moshe received the Torah from Sinai”: mitzvos were given also at Marah, but Torah only at Sinai, the lowly mountain, joining two opposites.*

QUESTIONS ★ easy ★★ medium ★★★ harder

1. ★ What do Chazal say about the Torah and the number three?

“A threefold Torah (Torah, Nevi’im, Kesuvim), to a threefold people (Kohanim, Levi’im, Yisraelim), in the third month.” (§1)

2. ★★ Why is the main chiddush of Shavuos the Torah, and not the mitzvos?

Some mitzvos existed before Matan Torah: the seven Noachide laws, milah, the mitzvos given at Marah. The main new thing at Sinai was the Torah. (§1)

3. ★★ According to Tanya, what is the difference between mitzvos and Torah?

Through mitzvos a person becomes a “chariot” for Hashem, batel to the Rider’s will but not one with Him; through Torah he becomes one with Hashem. (§1)

4. ★★★ If the purpose is unity, why is the Torah connected with “three” and not “one”?

Because unity is only tested when a person knows there is another reality. Unity that never met anything else isn’t complete: who knows what will happen when he meets it? (§2)

5. ★★ Explain the mashal of the king's son.

To test his loyalty, the prince is sent far from the palace to live among lowly people. Only if he behaves like a prince there is it clear that he is truly bound to the king, his father. (§2)

6. ★★★ What are the two ways to be truly united even when facing another reality? Which is deeper?

(1) Cancel and ignore the opposing reality. (2) Take that reality itself and make it a vessel for unity. The second is deeper, because ignoring leaves the reality as it was, while making it a vessel leaves nothing out. (§2)

7. ★★ How does Nissan express the first level?

Yetzias Mitzrayim: "the King of kings revealed Himself", a revelation from Above with no connection to below; "the people fled", running away from the world to cling to Hashem completely. (§3)

8. ★★ How does Iyar express the second level, and what does its name hint?

Sefiras HaOmer refines the animal soul's middos: dealing with the other reality without turning it into G-dliness. ארבע = Avraham, Yitzchak, Yaakov, Rachel, the "four legs of the chariot", batel to the Rider but not one with Him. (§3)

9. ★★ What happens in Sivan, the third month?

Above and below merge into a new, third reality, higher than both: true unity and inclusion in G-dliness. (§3)

10. ★★★ Why is Torah a matter of "three", and why was it given only at Sinai?

In Torah a person's mind unites with Hashem's wisdom into a new, third reality, "all one". Mitzvos were given also at Marah, but Torah only at Sinai, "the lowest of the mountains", which joins two opposites. (§4)

11. ★ Your turn: name a “foreign” place you will be in (a trip, a game, a store). How can you be the “prince” there, and even make it a vessel?

Open answer. For example: on a family trip, daven with a minyan and make a brachah out loud; bring a friend to put on tefillin. (§2)

A CHASSIDISHE STORY

The Yeshivah Boys of Lod

In 1975 the Rebbe launched the Kosher Food campaign. In Toronto, the Rebbe's shliach Rabbi Dovid Schochet set out to make Jewish summer camps kosher. Two camps had already agreed. Everyone said there was no point even asking Hashomer Hatzair, a movement that was secular and anti-religious to the core.

Rabbi Schochet went anyway and met Avi, Hashomer Hatzair's shliach in Toronto. To his surprise, Avi said: “My answer is yes! I will do everything needed so our camp can be kosher.”

Then he explained. “I grew up in Lod, right near the Chabad yeshivah. I was taught to distrust the yeshivah boys, and at first I watched them suspiciously. But as I got to know them, I saw that they lived truth and kindness in everything they did, between man and man and between man and G-d. They were able to transform even the most hostile atmosphere. Many of my friends became religious. I am honored to call some of them my friends. Because of them, I agree.”

The camp was kosher for the next three years, hundreds of Jewish children eating kosher food every day of the summer.

Source: Batya Schochet Lisker, “The Kindness of Young Boys Who Convinced a Camp to Go Kosher” (chabad.org)

Think: How did the yeshivah boys of Lod show the deepest kind of unity, making the opposite into a vessel?

They lived in a hostile, anti-religious neighborhood and didn't just ignore it or run away. They

stayed true “princes”, and their kindness turned the opposition itself into something holy:

friends became religious, and years later a whole camp went kosher.

THE LESSON FOR YOU

When you meet a world that is different or even against Yiddishkeit, don't just survive it: stay a prince, and turn it into a vessel for Hashem.

For example: If kids on your block laugh at your tzitzis, stay kind and proud. Your good middos can change their minds, and maybe one day they'll ask you to help them with a mitzvah.

Torah: Like Hugging Your Father!

אותי אתם לוקחים • יגדיל תורה ויאדיר

Likkutei Sichos vol. 2, Chag HaShavuos, p. 303 (Hebrew edition pp. 11–15), sections 5–17. From the sicha of Chag HaShavuos 5718 (1958).

The point: *The Zohar says Shavuos is higher than all the Yomim Tovim, so it falls in the middle, “the center of all”: Torah is the central point. It is only one day not because it is smaller, but because it makes the Jews “one nation”. The middle line has two advantages: it is higher than the sides, and it is the root of all the lines (rising to Kesser). So too Torah study: it is greater than all the mitzvos (“Talmud Torah k’neged kulam”), and it brings to all of them (“study is great, for it brings to action”), like the brain, whose life is higher than the limbs’ and which also includes and is the root of their life. And beyond that, Torah itself is Hashem’s wisdom: learning lishmah, for the Torah’s own sake, not even to know what to do, like a son who hasn’t seen his father for a long time and falls on his neck, hugging him, not for any benefit; “you are taking Me”. That explains “Hillel obligates the poor, R’ Elazar ben Charsom the rich”: if they truly had no time, how can they be obligated? Even where halacha exempts, out of love for Torah one gives oneself to it. Torah is called “emes”: truth has no interruption (א, מ, ת: beginning, middle, end of the alphabet); mitzvos, even Talmud Torah, have limits, but the Torah itself has none. So learn constantly, not just to “fulfill” the Shulchan Aruch (which might seem to need only a chapter morning and night), and not only when a practical question comes up. Children are exempt from mitzvos (chinuch is d’rabanen, on the father), but teaching a child Torah is a Torah obligation, and the child must learn once he understands. That is why at Matan Torah the children had to be the guarantors. Torah reaches from “the depth above” to “the depth below”, from Torah lishmah to the youngest children: “yagdil Torah v’ya’adיר” is said both about teachers of young children and about the extra sign of a kosher fish. Shavuos is the time to strengthen the Frierdiker Rebbe’s takanah of Chitas: Chumash (given on Shavuos), Tehillim (Dovid HaMelech, born and passed away on Shavuos) and Tanya (the Baal Shem Tov’s teachings; his hilula is on Shavuos).*

QUESTIONS ★ easy ★★ medium ★★★ harder

- ★★ Why does Shavuos fall in the middle between Pesach and Sukkos, and why is it only one day?

The Zohar says it is the highest Yom Tov, the “center of all”, and Torah is the central point. One

day isn’t a sign it is smaller; it makes the Jews “one nation in the land”. (§5)

- ★★ What two advantages does the “middle line” have, and how is Torah study the same?

It is higher than the side lines (“Rav in the middle”), and it is the root of all the lines. Torah

study is greater than all mitzvos (“Talmud Torah k’neged kulam”), and it brings to all of them

(“study brings to action”). (§6)

- ★★ How is Torah like the brain?

The mitzvos are like the 248 limbs and 365 sinews; Torah is like the brain, whose life is higher

than the limbs’ and which also includes and is the root of their life. (§7)

4. ★★★ What does learning Torah “lishmah” mean here? Explain the mashal of the son.
Learning for the Torah itself, not even to know what to do: the Torah is Hashem’s wisdom, “you are taking Me”. Like a son who hasn’t seen his father for a long time and falls on his neck, hugging and kissing him, not for any benefit but because of the father himself. (§8)
5. ★★★ How does “Hillel obligates the poor, R’ Elazar ben Charsom the rich” prove this?
If they really had time, the posuk “v’hagisa bo” already obligates them; if they truly had no time, how can they be obligated? It shows that even where halacha exempts, out of love for Torah one gives himself to it. (§9)
6. ★★ Why is Torah called “emes”, truth?
Truth has no interruption and is the same everywhere: א, ב, ג are the beginning, middle and end of the alphabet. Mitzvos, even Talmud Torah, have limits of time and place, but the Torah itself has no limits. (§10)
7. ★★ What two wrong “calculations” about learning does the Rebbe warn against?
(1) Learning only to “fulfill” the Shulchan Aruch, which might seem to need just a chapter morning and night. (2) Learning only when a practical question comes up. Torah is lishmah, so learn every free moment. (§11)
8. ★★★ How are children different regarding mitzvos and regarding Torah, and why?
For mitzvos children are exempt; chinuch is only d’rabanan and the obligation is on the father. For Torah, teaching one’s young son is a Torah mitzvah, and the child himself must learn once he understands, because Torah has no limits and belongs to every Jew. (§12)
9. ★★ Why were guarantors needed at Matan Torah, and why the children?
No guarantee was needed for the mitzvos at Marah. Matan Torah was mainly giving the Torah, which obligates even children, so it depends on them: “From the mouths of babes You established strength.” (§13)

10. ★★ How is “yagdil Torah v’ya’adir” said about two opposite extremes?

About teachers of young children (no ban on competing with them), the “depth below”; and about the extra sign of a kosher fish (every fish with scales has fins, so why say fins?), Torah for its own sake, the “depth above”. (§15)

11. ★ What is Chitas, and why is Shavuos the time to strengthen it?

The Frierdiker Rebbe’s takanah: daily Chumash with Rashi, Tehillim after davening, and Tanya. Chumash was given on Shavuos; Dovid HaMelech, of Tehillim, was born and passed away on Shavuos; and the Baal Shem Tov, whose teachings are revealed in Tanya, passed away on Shavuos. (§17)

12. ★ Your turn: when could you learn a little “lishmah”, just because you love it?

Open answer. For example: on the bus, while waiting for supper, Shabbos afternoon; review a Mishnah or a story of Chazal you love. (§8)

A CHASSIDISHE STORY

The Best Guarantors

When the Jewish people stood at Har Sinai ready to receive the Torah, Hashem said: "I will give you My Torah, but bring Me good guarantors who will make sure you keep it."

"Our holy fathers, Avraham, Yitzchak and Yaakov, will be our guarantors!" the people said.

"Your fathers themselves need guarantors," Hashem answered. "Bring Me better guarantors."

"Our prophets will be our guarantors!"

"I have complaints against the prophets too," Hashem said. "Bring Me better guarantors."

Then the Jews said: "Our children will be our guarantors!"

Hashem said: "These are surely good guarantors. For their sake I will give it to you," as the posuk says: "From the mouths of babes and sucklings You have established strength."

That is why, Chazal teach, Hashem gave the Torah through the children. Every boy who learns Torah, from his first alef-beis on, is keeping the promise of Har Sinai.

Source: *Midrash Shir HaShirim Rabbah 1:4 (and Midrash Tehillim 8); retold in "The Guarantee", Jewish Kids (chabad.org)*

Think: Why did Hashem choose the children as guarantors, according to this sicha?

Because Matan Torah was mainly about the Torah, which has no limits and obligates even children;

and a child's learning, from the alef-beis, is part of "yagdil Torah v'ya'adir", Torah from the

depth above to the depth below.

THE LESSON FOR YOU

Learn Torah like hugging your Father, lishmah, every free moment, not just the minimum. And keep Chitas every day!

For example: Don't wait for a test to open the Gemara. Learn a few lines because you love it. Every day: Chumash with Rashi, the day's Tehillim, the day's Tanya.

Why Was the Torah Given in a Desert?

ארץ ציה ועיף בלי מים

Likkutei Sichos vol. 2, Chag HaShavuot, p. 308 (Hebrew edition pp. 15-16), sections 18-20. From the sicha of Chag HaShavuot 5711 (1951).

The point: *The Torah was given in a desert to teach that just as a desert is ownerless, the Torah has no "owner": everyone belongs to it, and whoever learns it makes it his. But why a desert "parched and weary, without water", with no clothes (their clothes grew with them), no food (the mann) and no water (from a rock)? Every detail of a Torah mashal fits the lesson, and "ownerless" explains only one detail. When it comes to learning Torah, all kinds of excuses come up. The businessman says: learning isn't for me; I give tzedakah; I even interrupt my business to daven Minchah, the tefillah at which even Eliyahu was answered, and that's already a big effort; why demand Torah study? Asked to learn the parsha with Rashi, he says Chassidus wants avodah step by step, so first he must perfect everything up to Minchah, like Eliyahu, and only then go higher; he doesn't refuse Chumash with Rashi or Tanya, but "everything in its time", when he is free of business. The yeshivah student, asked for "all my bones shall say" and "it shall not leave your mouth", says he needs preparation first: rest, so his mind is calm, and fine food (the Alshich writes that fine foods refine the mind), and only then he'll sit and learn. The lesson of a Torah given in a barren desert: with Torah, rely on Hashem. The Jews left Egypt for a desert, an unsown land, not knowing how their needs would be met: the mann came in Moshe's merit, the clouds in Aharon's, the water in Miriam's. Relying on the merit of these three tzaddikim is exactly what made them ready to receive the Torah. So we should learn Torah and lean on Hashem, and He will provide everything we need, materially and spiritually.*

QUESTIONS ★ easy ★★ medium ★★★ harder

- ★ What is the well-known reason the Torah was given in a desert?

A desert is ownerless, and the Torah has no "owner": everyone belongs to it, and whoever learns it makes it his. (§18)

- ★★ Why isn't that reason enough?

The desert was "parched and weary, without water": no clothes (they grew with them), no food (the mann), no water (from a rock). Every detail of a Torah mashal fits the lesson, and "ownerless" explains only one detail. (§18)

- ★★ What excuses does the businessman give for not setting times for Torah?

Learning isn't his business: he gives tzedakah, and he even interrupts his business to daven Minchah (the tefillah at which Eliyahu was answered), which is already a big effort. (§19)

4. ★★★ What “Chassidic” excuse does he give for not learning Chumash with Rashi or Tanya now?

Chassidus wants avodah step by step, so first he must perfect everything up to Minchah, like Eliyahu, and only then go higher. He doesn't refuse, but “everything in its time”, when he is free of business. (§19)

5. ★★ What excuse does the yeshivah student give?

He needs preparation first: rest, so his mind is calm, and fine foods, since the Alshich writes they refine the mind; only then will he sit and learn. (§19)

6. ★★ What is the lesson of a Torah given in a barren desert?

With Torah, rely on Hashem: learn, and lean on Him, and He will give everything needed, materially and spiritually. (§20)

7. ★★ How did the Jews in the desert get their food, shelter and water?

The mann in Moshe's merit, the clouds of glory in Aharon's merit, the water (the well) in Miriam's merit. (§20)

8. ★★★ What made the Jews ready to receive the Torah, according to this sicha?

They went out to an unsown desert without knowing how they would be fed, relying on Hashem and the merit of the three tzaddikim; that trust made them ready. (§20)

9. ★★ How do both excuses (businessman and yeshivah student) fail the “desert” test?

Each makes learning wait for his own conditions: free time or perfect preparation. The desert teaches that Torah comes first, without waiting for comfortable conditions, trusting Hashem to provide. (§§19–20)

10. ★ Your turn: what excuse do YOU sometimes use not to learn, and how will you answer it?

Open answer. For example: “I'm too tired” → learn five minutes anyway; “I'll learn after the game” → learn first, then play. (§19)

A CHASSIDISHE STORY

The Golden Vessel

In the city of Nikopol lived a great talmid chacham named Rabbi Yosef. He didn't want to live off public money, so he opened a shop with a partner. But Rabbi Yosef learned until late at night and spent the mornings in the beis midrash, and came to the shop only in the afternoon.

One day a deep discussion in the beis midrash kept him until very late. His partner was furious: "Either you carry your share, or we split up!"

Rabbi Yosef asked his wife. "Don't cut your learning by one iota," she said. "If your partner closes one door, Hashem will open the gates." So they split the merchandise and parted in peace.

Rabbi Yosef went to the market, and a tall stranger offered him a big, dusty wine vessel. He bought it without a business plan. "I did my part," he thought, "Hashem will do the rest," and hurried back to learn.

That night he dreamed of the stranger: "Your fortune was waiting for you alone. The vessel is pure gold. Sell it, and settle in Tzfas." A goldsmith confirmed it. The money supported them for many years, and with it Rabbi Yosef printed his great works: the Beis Yosef and the Shulchan Aruch. He was Rabbi Yosef Karo.

Source: Elchonon Isaacs, "The Unexpected Fortune" (chabad.org), from Sichat HaShavua #606; a traditional story

Think: How does Rabbi Yosef Karo live the lesson of the Torah given in the desert?

*He didn't let business conditions decide his learning. He put Torah first and relied on Hashem,
and Hashem provided, even more than enough.*

THE LESSON FOR YOU

Don't wait for perfect conditions to learn Torah. Learn now and rely on Hashem; He takes care of the rest.

For example: Instead of "I'll learn when I'm less busy", set a fixed time, like ten minutes after supper, every day, even on busy days.

Run Without Counting the Steps!

אם פזרת רגלך על העני ועל המצוה

Likkutei Sichos vol. 2, Chag HaShavuot, p. 309 (Hebrew edition pp. 16-18), sections 21-25. From the sicha of Chag HaShavuot 5718 (1958), after the tahalucha.

The point: Chazal say: "If you scattered your feet (pizarta raglecha) for the poor and for the mitzvah, 'blessed are you when you come and blessed are you when you go' is fulfilled for you." Two questions: "the poor" means tzedakah, so why add "and for the mitzvah", isn't tzedakah a mitzvah? (The Yerushalmi even calls tzedakah simply "the mitzvah"; and the hint that tzedakah equals all mitzvos is said openly in the Gemara.) And for feet we say walking or running, so why "scattered"? The body divides into head, body and feet (and in detail 248 limbs); the mitzvos too: those of understanding (knowing Hashem's greatness, Torah study) = head; those of the heart (love and fear of Hashem, ahavas Yisrael) = body; practical mitzvos, mainly kabbalas ol = feet. Mind and feeling are limited; even kabbalas ol that comes from understanding is limited; but kabbalas ol in its essence is limitless. That is "pizarta": spreading without limit, and it can happen only with "your feet", the foot on its own, not tied to mind and heart. With mind and heart there is walking, at most running; "your feet" alone means "scattering" without limit. How can a thinking person put aside his mind and feelings? The advice: "for the poor": realize that you are poor, poor in understanding, so don't rely on your mind and heart, but let "pizarta raglecha" rule: for mitzvos in general, and for tzedakah in particular, running without calculations to give a Jew tzedakah, material and spiritual. The reward: "blessed when you come" = blessing from Above before the act, giving strength; "blessed when you go" = blessing after the act, far more than your effort deserves. And simply: all those who walked hours in the tahalucha, when they could have rested, to bring spiritual tzedakah to other Jews, will be blessed in all their comings and goings, in their shlichus, Torah, mitzvos and davening, and in all their material needs.

QUESTIONS ★ easy ★★ medium ★★★ harder

1. ★ What do Chazal say about "pizarta raglecha"?

"If you scattered your feet for the poor and for the mitzvah, 'blessed are you when you come and blessed are you when you go' is fulfilled for you." (§21)

2. ★★ What two questions does the Rebbe ask on this saying?

(1) "The poor" means tzedakah, which is itself a mitzvah, so why add "and for the mitzvah"? (2) For feet we say walking or running, so why "scattered"? (§21)

3. ★★ How are the mitzvos divided like the body?

Mitzvos of understanding (knowing Hashem's greatness, Torah study) = head; mitzvos of the heart (love and fear of Hashem, ahavas Yisrael) = body; practical mitzvos, mainly kabbalas ol = feet.

(§22)

4. ★★★ Which kind of kabbalas ol is limitless, and which is limited?

Mind and feeling are limited, and so is kabbalas ol that comes from understanding ("I understand I must accept the yoke"). Kabbalas ol in its essence is without limits. (§22)

5. ★★★ Why is "pizarta", scattering without limit, said specifically about the feet?

A foot connected to mind and heart can walk, at most run. Only "your feet" on their own, pure kabbalas ol, can "scatter" without limit. (§22)

6. ★★ How can a thinking person put aside his mind and feelings? What is the advice?

"For the poor": he should realize that he is poor, poor in understanding, so he shouldn't rely on his mind and heart but let "pizarta raglecha" rule. (§23)

7. ★★ What does this mean in practice for tzedakah?

Running with your feet, without any calculations, to give a Jew tzedakah, both material and spiritual. (§23)

8. ★★★ What do "blessed when you come" and "blessed when you go" mean?

"When you come" = blessing from Above before the act, giving strength to do it. "When you go" = blessing after the act, far greater than your effort deserves, because Hashem rests where the avodah is complete. (§24)

9. ★★ Who, in the simple meaning, did "pizarta raglecha", and what blessings will they get?

Those who walked hours in the tahalucha to bring spiritual tzedakah to other Jews, when they could have rested. They will be blessed in all their comings and goings: success in their shlichus, Torah, mitzvos and davening, and all their material needs. (§25)

10. ★ Your turn: what mitzvah can you "run" to without making calculations?

Open answer. For example: run to help a neighbor carry groceries, join the Shavuot tahalucha, give tzedakah without asking "do I have to?" (§23)

A CHASSIDISHE STORY

Walking with the Rebbe's Eyes on Us

Every Yom Tov since the early years of his leadership, the Rebbe sent chassidim on foot from Crown Heights to shuls all over New York, some as far as Queens and Upper Manhattan, to bring the joy of Yom Tov to other Jews. It is called the tahalucha.

Mendel Rubin remembers it as a teenager in the 1980s. The walkers streamed out of 770 four or five across, singing. The Rebbe stood at the door, waving his arm upward to encourage the singing, his eyes following each one until the last had passed.

On Shavuot it often rained, sometimes so hard that the dye of their black hats and coats soaked right through every layer of clothing. They kept walking.

At each shul one boy shared a Chassidic thought between Minchah and Maariv, and they danced with Jews they had never met. Some people greeted them warmly; some cynics frowned. They brightened the Yom Tov anyway.

Late at night they walked home through dark, empty streets, telling stories and sharing teachings. Some groups came back to find the Rebbe himself waiting for them at 770. "Through these walks away from the Rebbe," Mendel writes, "we actually felt even more connected to him."

Source: Mendel Rubin, "Walking the Distance, Feeling the Closeness" (chabad.org)

Think: How is the tahalucha "pizarta raglecha"?

The walkers didn't calculate distance, rain or tiredness. They walked for hours, beyond what "made sense", to bring spiritual tzedakah, Yom Tov joy, to other Jews.

THE LESSON FOR YOU

Don't do mitzvos only as far as your mind and feelings agree. Run with your "feet", with pure kabbalas ol, especially to help another Jew, and Hashem's blessing comes before and after.

For example: Join the tahalucha this Shavuot even if it's far or raining. When your mother asks for help, go right away without arguing.