

A ROUNDTABLE

HAK HISVAADUS



E DISCUSSION

THE CHASSIDIM

לע"נ
הרה"ח הרה"ת ר' שמעון
בהר"ר שמואל זאנוויל הי"ד
גאלדמאן
גלב"ע כ"ט תשרי ה'תשע"ז

ולע"נ זוגתו
מרת אסתר
בת הרה"ח ר' יוחנן ע"ה
גלב"ע טו"ב תשרי ה'תשע"ד

ולע"נ
ר' יצחק יעקב
ב"ר משה ע"ה
סיימאן
גלב"ע ד' אדר א' ה'תשע"ט
ת"נ צ'ב"ה

*In honor of Shnas Hakhel—5783, A Chassidisher Derher sat down for an in-depth discussion with **Rabbi Yosef Greenberg**, Anchorage, AK, **Rabbi Shmuel Greisman**, Yerushalayim, **Rabbi Avrohom Mann**, Toronto, ON, **Rabbi Mendel Raskin** Côte S.-Luc, QC, and **Rabbi Levi Slonim**, Binghamton, NY, about Hakhel with the Rebbe and how we all can and must get involved in this special mitzvah.*

Can you share with us some of your memories of Hakhel with the Rebbe?

 **Rabbi Mendel Raskin:**

The first year of Hakhel with the Rebbe that I remember was 5741*. That year the Rebbe surprised us with a new initiative of taking to the streets and dancing all night long for *simchas beis hashoevah*. The Rebbe took Hakhel as we knew it to a whole new level. The whole model of Sukkos changed from that year on. On each night of Sukkos, the Rebbe would speak a *sicha* prior to the dancing of *simchas beis hashoevah*. We felt that the *melech* was speaking to us just as the mitzvah of Hakhel was performed in the times of the *Beis Hamikdash*.

In 5748* the Rebbe took Hakhel to even greater heights and intensity. That year the Rebbe held all four of the *daled minim* including the esrog for the entire Hallel, explaining that because of Hakhel he changed from his usual *minhag* to only hold the lulav (as was the custom of the Friediker Rebbe) and instead expressed the unity of all four representations of Yidden.

Throughout the *sichos*, Hakhel was a constant theme. The Rebbe made mention that when the king spoke to the nation at Hakhel, everyone had to be there without exception. Even at the typical *shalosh regalim* not everyone attended. The Rambam writes about Hakhel that we have to listen to the king “with awe, fear and trepidation just as when the Torah was given on Har Sinai.” The Rambam continues: “Even great *chachamim* who know the entire Torah, they too must listen with great intent (*bekavanah gedolah yeseirah*).”

The Rebbe explained that when the *chachamim* listen to the *melech* reading



CHASSIDIM DANCE ON KINGSTON AVE. DURING CHOL HAMOED SUKKOS 5741*, THE YEAR THE REBBE STARTED THIS INITIATIVE.

from the Torah, the intention is not for them to gain more knowledge, for they are already *chachamim gedolim*! The goal is to improve the “*kavanah yeseirah*” – increased attentiveness.

The concept of Hakhel, says the Rebbe, is to bring us back to Har Sinai, so to speak, and once again listen to the Torah as it is taught *mipi haGevurah*, resulting in *lechazek das ha'emes*—strengthening our true understanding in *Elokus*.

The Rebbe saw that we are nearing the time of the third *Beis Hamikdash*. As a preparation (similar to what started seven years earlier - dancing each night of Sukkos for the *simchas beis hashoevah*) he instituted that we make Hakhel gatherings, encouraging that we maximize our efforts in making as many as possible.

Although the mitzvah of Hakhel in the *Beis Hamikdash* was only on Sukkos, the Rebbe said that gatherings should be made throughout the entire *shnas Hakhel*. All through the year the Rebbe kept encouraging

us to make another Hakhel and another. When it came the month of Elul, the Rebbe said that we should use the time we have left and make as many Hakhels as possible. The Rebbe took a forgotten mitzvah and made a huge *shturem* out of it.

The Rebbe said that every one of us plays a role as a leader in one way or another. Whether it is a rav in a shul, parents in their family, a boss at work or community leaders in their communities, everyone has an audience to which they must give over the message of Hashem during the year of Hakhel.

We saw clearly how the Rebbe lifted up the whole world during this year (5748*). Throughout the Hakhel years with the Rebbe, we find a new “message from the *melech*” in each one. In 5727* the Rebbe launched *mivtza tefillin*. Tefillin was not just another one of the campaigns; as we all know it took the world by storm. There are countless Jews whose lives have been transformed through it. In 5734*, another Hakhel year, the Rebbe



came out with five of the *mitvzoim*. In 5741* the Rebbe started Tzivos Hashem, *simchas beis hashoevah*, and *ois b'sefer Torah*. In 5748* of course came the actual mitvza of Hakhel!

Rabbi Avrohom Mann:

Tishrei with the Rebbe in the year 5748* was an extraordinary experience. Every *sicha* was infused with Hakhel.

The Rebbe referred to 5748* as a *keitz*. *Hakafos* that year was unreal. I spent many Tishrei months in the Rebbe's presence and each was uplifting and special but none were like 5748*. Even my father—who had spent the Yomim Tovim of Tishrei each year with the Rebbe since 5728*—said that he never saw anything like 5748*.

The simcha was beyond anything one can imagine. For example, the Rebbe had a big *koch* in Harav Levi Yitzchok's *hakafos niggun*. During the three day Yom Tov of Shemini Atzeres, Simchas Torah and Shabbos Bereishis the Rebbe started it 18 times! Usually

at the end of *kos shel bracha* the Rebbe would give us a short *bracha*. This time the *bracha* was wishing us success with making Hakhel gatherings.

Would more people than usual come to the Rebbe during years of Hakhel?

Rabbi Raskin:

Absolutely! 770 was noticeably more full during Hakhel years, especially for the month of Tishrei. Being by the Rebbe during Hakhel we felt that the Rebbe picked us up and put us in the Beis Hamikdash. Each night we would hear a *sicha* from the *melech* after which we danced at *simchas beis hashoevah* all through the night.

The same applies today, we need to bring people to the *melech*, to bring Yidden to the Rebbe. We also need to connect people to the Rebbe's Torah. The idea of Hakhel is that the *melech* speaks and everyone listens. Surely this is the time more than ever that we need to listen to the Rebbe, learn his Torah and bring other Yidden to the Rebbe and teach them his Torah.

During the Kinus Hashluchim of 5748* the Rebbe distributed *kuntreisim* to the shluchim. A shliach from Brazil was present and upon giving him the *kuntres* the Rebbe mentioned how it was nice to see him here after his being absent for the past 15 years. Being accustomed to visiting the Rebbe every two to three years, the shliach was confused by the Rebbe's words. After asking a few people for an explanation without receiving a satisfactory answer, he decided to ask the Rebbe the meaning of his words.

On one of his letters he received back from the Rebbe the following was written: "Regarding what I said about not seeing you for 15 years, this comes in relation to what I've been

speaking about lately at great length, about Hakhel, and in connection with the last two Hakhels [i.e. he had not been by the Rebbe during those Hakhel years]. You should be *mevatel* this *chazakah* by your visit now."

Indeed, upon investigation, it turned out that from the year 5719* till the year 5748* he had missed two Hakhel years. Each time he didn't come for Hakhel, it was like he wasn't by the Rebbe for 7 years!

Can you share with us some of what the *bochurim* did in connection with the *shturem* of Hakhel?

Rabbi Mann:

That year (5748*) I learned in the yeshiva in Kiryat Gat. Each week we would go to different local shuls and *chazer* Chassidus in connection with Hakhel. I only missed two weeks. *Bochurim* would look for every opportunity to make Hakhel



In the *shalshes haya-chas* of Hayom Yom, the Rebbe added in *ksav yad kodesh* on the year 5741*:

"מעורר שהשנה שנת הקהל
האנשים נשים והטף

gatherings; in other communities, in shuls, and among the *bochurim* themselves. During *bein hazmanim* I would go home to Yerushalayim. It was hard to find shuls there that would allow us to speak but we would go to every last shul we possibly could and make Hakhels. *Bochurim* looked for every opportunity to *ker a velt*.

🔊 **Rabbi Raskin:**

In 5748* I was already on shlichus. We tried to make as many Hakhel gatherings as possible. We started a weekly *Hakhel melaveh malkah* where we would sing *niggunim* and share *divrei Torah*. Many *baalei teshuva* were inspired by these gatherings.

Aside from the gatherings that we made, we also asked the *mekuravim* to make their own Hakhel gatherings in their own homes, and that they should have one of the participants prepare a *dvar Torah* to share. As per the Rebbe's instructions, we made cards for each person to fill out with their Hakhel commitments.

Are there any special expressions the Rebbe used about Hakhel which stand out in your mind?

🔊 **Rabbi Mann:**

I remember Shabbos Bereishis 5748*, when the Rebbe spoke about Hakhel according to *nigleh*, and asked, why is it that we don't make a *zecher* for Hakhel? The explanation the Rebbe gave was that the entire idea of Hakhel is to add in our *yiras Shamayim*. When we make a *zecher* of something, whatever it may be, we make it noticeable that the action we're doing is merely a remembrance and not the thing itself. When we come together for Hakhel, however,



A HAKHEL GATHERING OF THE BOCHURIM IN KIRYAT GAT IN 5748*.

we strengthen each other in our *yiras Shamayim*. Hence, it is no longer a *zecher*, this is Hakhel itself!

🔊 **Rabbi Raskin:**

The Rebbe once expressed himself saying that it is not enough that we don't stand on the side as spectators; Hakhel should involve us to the point that we are perceived by others as a "Hakhel Yid!" When we walk down the street, people notice and say, "look there goes a 'Hakhel Jew.'" That is an expression (amongst others) which really caught my attention and I'm sure it had a similar effect on others. The Rebbe wants Hakhel to be not only something that we take part in, internalize, and take to action; he wants Hakhel to really transform who we are and bring us to a better, more refined place.

A mitzvah that was seemingly so far removed from our reality, physically and even spiritually, the Rebbe brought down to our realm, making it the focal point of the entire year.

What sets a Hakhel gathering apart

from every other gathering?

🔊 **Rabbi Raskin:**

One of the things that is unique about Hakhel in contrast to usual events, is that the Rebbe asked that every person initiate Hakhel gatherings. Every individual has their own circle that they can bring together and have an impact on.

Of course in Yiddishkeit our daily routine is full of gatherings, beginning with davening three times a day with a *minyan*. But Hakhel is a time when we must invest extra effort in strengthening the gatherings, both in quantity of events, as well as pushing more people to join in the various *kinusim*.

We should look for opportunities whenever and with whomever we can to make Hakhel gatherings; be it Shabbos, Yom Tov, Chanukah, Purim, or just a regular day of the week. It might be assembling our family together and sharing a *dvar Torah*, or arranging a meeting of people that we are acquainted with to watch a video of the Rebbe. The idea is Yidden coming together for the purpose of strengthening *yiras Shamayim*.

After Simchas Torah 5741*, the

Rebbe sent out a *michtav kloli* calling for the *shTUREm* in Hakhel to be brought to action. The practical suggestion for the gatherings which the Rebbe advises in the letter addressed to each of us, is to learn from the weekly *parsha* and give *tzedakah* in increments of ten. There is an abundance of *sichos* from the Rebbe with beautiful explanations on Hakhel, connecting Hakhel to the weekly *parsha* and so many other parts of Torah. Sharing these eternal messages is surely a great way to celebrate Hakhel.

Can you share with us what you did in your *makom hashlichus* last Hakhel?

 **Rabbi Raskin:**

Together with other shluchim in the area, we hosted a joint mega Hakhel event, where all the local Chabad House and *anash* communities came together. We pulled together

a crowd of over 1,000 people from all over and all age groups *baruch Hashem*. A few dignified guests addressed the audience, along with several inspirational video presentations and clips of the Rebbe. We encouraged everyone to take on their own Hakhel resolution of bringing Yidden together, and we distributed personal commitment cards for people to fill. Many individuals did just that, and with Hashem's help the project was a success.

The greatest manifestation of the Rebbe's call to Hakhel that I've seen, took shape seven years ago, last time around. The amount of *koch* and diligence that was witnessed of Chassidim heeding the Rebbe's call to action in the *mivtza* of Hakhel was more than ever before.

I'm sure the same happened in communities all over the world last Hakhel and this year the work will double and triple.

Specifically now, in a time when sadly we don't hear the Rebbe's farbrengens, we unite and observe the mitzvah of Hakhel as a preparation

and a heartfelt plea to Hashem that we finally merit to experience the ultimate Hakhel, with the true *למען ילמדו* *למען ישמרו* directly from our Rebbe.

 **Rabbi Slonim:**

What we did in Binghamton last Hakhel year: Firstly, we sat down and brainstormed ways that we can really fulfill what the Rebbe wants in regard to Hakhel. What can we do on campus that will create a true appreciation for Hakhel by the students, and that will draw together as many people as possible. We put a lot of thought into it and came up with a project called "Unite 4 Purpose."

We empowered students to create their own Hakhel gatherings. We started off with a kickoff event for the organizers of the Hakhels, we explained the idea, and gave them the resources needed including food and several options of content to speak about during the Hakhels, etc.

We also gave them talking points to explain to others - in a concise, thorough and relatable manner - the idea of Hakhel and its importance.



MOTZEI SIMCHAS TORAH 5748*.

We gave the participating student organizers cards where they can fill out how many gatherings they will make, and other Hakhel initiatives that they would like to take on. After a two week interval, we held a larger unity event where the organizers each brought their groups of people to participate in an inspiring program themed around Hakhel and the importance of unity.

(A bit earlier in the year, during Sukkos, we actually had a group of students dress up and reenact Hakhel as it would have been in the *Beis Hamikdash*. That was a cute idea that turned out really nice.)

“Unite 4 Purpose” created a big *shturem* on campus. Most students, even if they came from an observant home, had never heard of Hakhel. It created a buzz. There was a lot of talk and excitement about it. There were certain people that were reached through this initiative that wouldn’t usually come to Chabad, but Hakhel brought them through the door.

In general, we always try to empower students to do *mitvzoim*, whether on Chanukah to distribute menorahs, or to join us on *mitvza lulav*, etc. but this was something special. A lot of time was spent creating all the material and talking points and we consulted with a professional to come up with the name “Unite 4 Purpose.” We wanted something that would be interesting, that would also speak to the heart of the purpose of Hakhel.

We hoped and tried to achieve two things at the same time: To inspire people to do their own Hakhels, and to have one large Hakhel with everyone together. We had a committee that ran it and got other friends involved but eventually many more students got involved.

Shluchim are always doing events, especially shluchim on campus. For example every year we host Shabbat

2000 where we bring 2000 Jewish students together for Friday night. However, we didn’t want to just get up at the event and say that the event is in honor of Hakhel. It would just go through one ear and out the other.

We wanted to do something special and unique that would create an impression on the students that this is something that we are doing specifically for Hakhel without any other reason. When someone shows up to one of these events they know that it is not happening because of Shabbos or Chanukah or any other occasion. It is happening solely for the purpose of Hakhel. *Baruch Hashem* we saw first hand that it is possible to achieve, we just need to put in some effort.

With Hashem’s help all of the wonderful *peulos* in Hakhel that we have already done, and continue to do will cause the Rebbe much *nachas*, and will bring about the ultimate Hakhel speedily with the coming of Moshiach.

Rabbi Shmuel Greisman, thank you so much for joining us. Can you share with us some insight on the connection

between the *Sefer Torah L'yaldei Yisroel* and Hakhel?

The connection between the *Sefer Torah L'yaldei Yisroel* and Hakhel can be found in many of the *sichos* on the topic. One of the things that is mentioned, is that the writing of a *sefer Torah* is considered a mini-Har Sinai, and Hakhel as well is connected to Har Sinai.

The launching of the *Sefer Torah L'yaldei Yisroel* was at the farbrengen of Yud-Aleph Nissan 5741*. The Rebbe explained that the purpose of the campaign was not just fulfilling the mitzvah of *ksivas sefer Torah*, although that is also accomplished through buying letters in a *sefer Torah*. Rather, the purpose here is the unity of Jewish children.

The Rebbe stated that *klal Yisroel* is in need of *bracha*. The *achdus* of *yaldei Yisroel* will bring the *brachos* the Jewish nation needs at the present time.

In the farbrengen of Parshas Behaaloscha 5741*, the Rebbe explains that when the king would read the Torah at Hakhel, parents would bring their children, even newborn babies, connecting them too with Hakhel and “*kol divrei haTorah*” which the *melech* would read. Therefore, the Rebbe says, the *Sefer Torah L'yaldei*



THOUSANDS OF STUDENTS GATHER FOR A HAKHEL EVENT IN BINGHAMTON N.Y., 5776*.

Yisroel should be completed in the year of Hakhel, and in the old city of Yerushalayim, which connects all Yidden and makes them one entity.

The Rebbe added that when Moshiach will come, he will read both in *Moshiach's Sefer Torah* as well as the *Sefer Torah Lyaldei Yisroel*.

The Rebbe instructed that the *sefer Torah* be written in the Tzemach Tzedek Shul and that it should be completed on the last day of the Hakhel year—Erev Rosh Hashanah—which is also the birthday of the Tzemach Tzedek. Erev Rosh Hashanah that year was on a Monday, a *yom hakriah*. The Rebbe pointed out that together with finishing the *sefer Torah* we will also be able to fulfill the “*velamdah*” through reading from the Torah itself.

Everyone got very involved, and we sold all the letters by the end of Tammuz! Therefore, upon the Rebbe's directive, the *siyum* was held earlier, on Chof Av.

When the second *sefer Torah* was nearing completion in 5746*, we weren't sure where the *siyum* should take place: Should it be held in Tzemach Tzedek Shul like the previous one or perhaps we should do it in the 770 of Kfar Chabad which had been recently completed. I presented the Rebbe the question, to which he responded by underlining that it should be completed just as the first one in the Tzemach Tzedek Shul.

The third *sefer Torah* was written after Gimmel Tammuz, and we held the *siyum* the same way the Rebbe had instructed us with the first and second Torahs, in the Tzemach Tzedek Shul in Yerushalayim. The same followed for the subsequent four *Sifrei Torah Lyaldei Yisroel*.

If you go to the Tzemach Tzedek Shul and open the *aron kodesh*, there are *Sifrei Torah Lyaldei Yisroel* with more than two million children's letters. There is literally a Hakhel of two million



A SIYUM SEFER TORAH L'YALDEI YISROEL IN THE TZEMACH TZEDEK SHUL IN YERUSHALAYIM.

children all in one *aron kodesh*!

Now we are more than a third of the way into the eighth *sefer Torah*. If all of *anash* get involved in getting children signed up to the *Sefer Torah Lyaldei Yisroel*—if every Lubavitcher gets 10 or 15 children to buy an *ois b'sefer Torah*—we can have an eighth *Sefer Torah Lyaldei Yisroel* concluded in this year of Hakhel! Chazal say: “אין בן דוד בא אלא במוצאי שביעית”—it is in our hands to make it happen.

🕯 *Rabbi Raskin:*

I would like to add that in the farbrengen of Shabbos Parshas Noach 5748*, the Rebbe connected the idea of *siyum sefer Torah*—that week a *sefer Torah* which was written in honor of the Rebbe was being finished—to Hakhel. The Rebbe explained that the last words we write in a Torah are “*kol Yisroel*,” an indicator to the concept of Hakhel.

We are joined by Rabbi Yosef Greenberg who was involved in the “Hakhel Office,” established in

accordance with the Rebbe's instruction in 5748*. Rabbi Greenberg thank you for joining us. Can you bring us into that world and tell us about the efforts you had a part in?

🕯 *Rabbi Yosef Greenberg:*

Mivtza Hakhel 5748* was one of the biggest *mivtzoim* in the 5740s*. The reason for that is because the Rebbe kept speaking about it with such intense fervor and perpetuated the *mivtza* through an entire year and even further.

The *shturem* the Rebbe made about Hakhel reached and affected everyone. You just couldn't possibly stay away from it; the *michtav kloli*, the farbrengens, the *yechidus klolis* and everything else, was all Hakhel. The Rebbe placed a great emphasis on Hakhel, elaborating on every aspect; from the essence of the mitzvah and its halachic implications, through the minutest

details of *mitvza Hakhel* by which the Rebbe charged every Yid to apply Hakhel to every part of their lives.

The first meeting we (the *bochurim*) convened to make a plan of action was on Motzei Shabbos Bereishis. The Rebbe asked that there be a person designated to be in charge of the *mitvza*. Reb Yonoson Hacker agreed to fill that position on condition that we would help him. Zalman Liberow, Yoskeh Meizlish and I ran the operations of *mateh Hakhel* throughout the year.

The Torah of the Rebbe on Hakhel is spread through tens of farbrengens, *igros*, *reshimos* and *yechidusen*, so I put together a booklet covering the points that the Rebbe spoke over Tishrei and added *biurim* that the Rebbe gave in previous years.

The Rebbe expounded with tremendous detail addressing even the “smallest” specifics. To name a few:

The personal resolution cards that he suggested were to have space for the person to write his or her name

and mother’s name, address, phone number, and that they accept upon themselves to make a Hakhel gathering. There should also be a space for a person to give permission to be called once a month to be asked what they’ve done. Each community should appoint someone to collect the Hakhel cards and organize them, and to check on their progress.

The Rebbe explained that there are several advantages to having the cards:

1. They will give a feeling of responsibility to fulfill the resolutions.
2. They will add in *achdus Yisroel* because many are doing it.
3. They will encourage more people to do it because they’ll see others doing it.
4. Each *yochid* will feel like they are part of something *merkazi* (central) and know that if an *eitzah tovah* is needed, there is somewhere to turn to for help.

The Rebbe said that it should be published in the newspapers. Additionally, every school should have

their own Hakhel; same with every community. If there is a neighborhood with many congregations, they should all have one big Hakhel together and it should be done in a way that all the institutions work together.

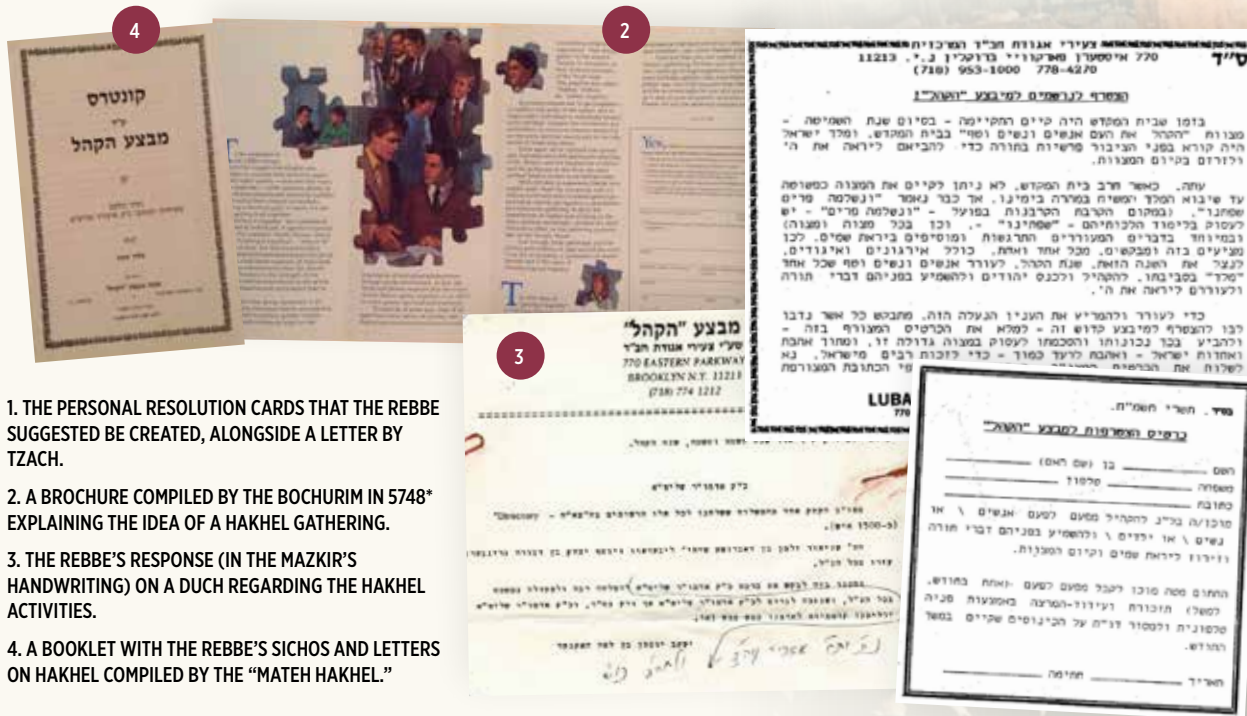
The Rebbe also spoke about the Hakhel of the *yochid*, that each person has with himself. The Hakhel for *anashim* and *nashim*, men and women, should be separate and it should be held in a *makom kadosh*.

Every person is a “*melech*”—a *man-hig* in his group:

A teacher in a school, a father in his family, a leader in his community, a director in his *mosad*, etc. The Rebbe really went into detail and demanded *peulos* of Hakhel from every person, to be done with the people who they have influence on.

Every month we used to send a special mailing to everyone in the *shechuna* of Crown Heights and we received many answers from the Rebbe about our activities.

On Yud-Beis Tammuz, the



1. THE PERSONAL RESOLUTION CARDS THAT THE REBBE SUGGESTED BE CREATED, ALONGSIDE A LETTER BY TZACH.
2. A BROCHURE COMPILED BY THE BOCHURIM IN 5748* EXPLAINING THE IDEA OF A HAKHEL GATHERING.
3. THE REBBE'S RESPONSE (IN THE MAZKIR'S HANDWRITING) ON A DUCH REGARDING THE HAKHEL ACTIVITIES.
4. A BOOKLET WITH THE REBBE'S SICHOS AND LETTERS ON HAKHEL COMPILED BY THE "MATEH HAKHEL."

Rebbe asked that people learn the *maamar* “Asara Sheyoshvin.” We printed a full page ad in the Algemeiner Journal with the *maamar* and the Rebbe’s request that people learn it. Reb Dovid Raskin sent a *tzetel* to the Rebbe reporting on it.

The *shturem* in Hakhel continued throughout the year and we at *mateh Hakhel* continued to pursue it in various ways. For example, at several Shabbos farbrengens throughout the summer, the Rebbe spoke about the “*matzav mavhil*” (alarming reality) that hundreds of thousands of Jewish children are still without any basic Torah education. So we sent out a letter to everyone in Crown Heights about the “*matzav mavhil*” as follows:

“There are children going around without even a drop of *chayus* of Yiddishkeit. The Rebbe demands from everyone, especially during this year of Hakhel, to be *meorer* every Yid about the *aleph-beis* of Yiddishkeit. All the *tirutzim* that we are busy with other things won’t help. Therefore, we

include in this third mailing connected with *mivtza Hakhel* a list of practical suggestions that can be used for Hakhel. As per the Rebbe’s instruction, everyone should include a *duch* of what they take upon themselves. Enclosed is a page where each person can write their *duch* with a return envelope in which it can be sent back.”

We also sent a brochure for people to use for Hakhel.

I don’t remember any other *mivtza* that lasted an entire year, besides, perhaps, *ois b’sfer Torah* 5742*, but this was a *mivtza* that took over the entire year. The Rebbe uplifted the crowd and empowered and activated them into a reality that is Hakhel.

In 5747*, the Rebbe encouraged people, even children, to make their homes into a Beis Chabad, but in 5748* it seems that the Rebbe was pushing the Chassidim outwards, to have effect on their surroundings, to impact other Yidden. Even towards the end of the year, in Tammuz, the Rebbe said that people should report

three new initiatives that they committed to implement in connection with Hakhel. The Rebbe kept demanding action, not allowing anyone to rest.

The Rebbe wanted a new office to be opened under Tzach for Hakhel. One might think that *mivtza Mezuzah* or *mivtza Kashrus*—those are *mivtzoim* that need an office, while Hakhel is just a gathering here and there. Why the need for an office? But the Rebbe specifically wanted a call to action in full gear.

As we enter this year of Hakhel in 5783, we are to learn, relive and contemplate the *shturem* and call to action that the Rebbe made about Hakhel. Surely, as the Rebbe always demanded from us, we must double and triple our efforts uniting as Chassidim and uniting the entire world until we will join together in greeting *Moshiach Tzidkeinu* with the ultimate Hakhel in the *Beis Hamikdash*, where we will once again have “*velamdah es bnei Yisroel*,” we will hear *Torah chadasha* from the Rebbe. 1



YUD-ALEPH NISSAN 5741.