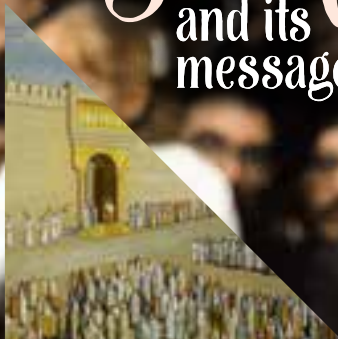


מקץ שבע שנים במעד שנת השמיטה בחג הסוכות; בבווא כל ישראל...

הקהל את העם האנשים והנשים והטה

וגרד אשר בשעריו למען ישמעו ולמען ילמדו ונראו את ה' אלוקיכם
ושמרו לעשות את כל דברי התורה האת
(וילך לא, י"ב).

the Momentous Gathering and its message today,



INSIGHTS INTO THE MITZVAH OF HAKHEL AND ITS RELEVANCE TODAY, COLLECTED FROM THE REBBE'S SICHOS AND LETTERS

ROYAL TORAH

Why would the king read the Torah? Lead the people, judge them—sure. But Torah? Leave that to the *Sanhedrin*. Usually, that's the way it would work; the king would enforce the law and the *Sanhedrin* would teach it. *Hakhel* is different though, and here's why:

There are two types of Torah study: one which focuses on understanding Torah, and the other is reading *Torah shebichsav*, which does not require comprehension. In this second category everyone is equal. You may be smarter than me, but we both read the same words in a Torah scroll.

Because the emphasis of *Hakhel* is Jewish unity, the portion read is from *Torah shebichsav*, in which

we're all alike, and *Hakhel*—the Rambam writes—is like the day that Torah was given initially at *Har Sinai*. For this reason too, the king is the one who restates it. We connect to our teachers by way of our minds, understanding and then internalizing what they've communicated. In this, as mentioned above, there are differences. Our association with the king, however, has nothing to do with understanding; our whole essence is under his dominion. He therefore is the best candidate to read the Torah at *Hakhel*, as everyone is uniform in their subjugation to him. The king then symbolizes the oneness of Jews better than any teacher can.

(Based on *Likutei Sichos*, Vol 19 pg. 301)

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HAKHEL AT ITS BEST - A TIMELY CONNECTION

Cheshvan is when the real test of *Hakhel* begins; when we've left all the hype and hubbub of Tishrei behind and returned to our normal lives. Historically, the 7th of Cheshvan was the day the last pilgrims reached their homes upon returning from *aliya leregel*. While in the Beis Hamikdash it was easy to feel the unity, here is Hakhel's defining moment; can we feel one with all Jews after Tishrei, once we've left Yerushalayim, "*ir shechubra la yachdav*—the city that breeds togetherness?" *Hakhel* isn't just about a ceremony that happened on Sukkos, it's a feeling that permeates the whole year. Cheshvan accords us the opportunity to truly live up to *Hakhel's* challenge.

(Based on *Hisvaaduyos 5748*, vol. 1, pg. 423)



WHAT CAN I DO? - FARBRENGEN IN HAKHEL

5748 was a year of *Hakhel*. On Shabbos, 15 Cheshvan, the Rebbe encouraged the Chassidim to seize the opportunity and hold farbrengens on or around Chof Cheshvan, the birthday of the Rebbe Rashab. These farbrengens were to be utilized to inspire one another to add in Torah and mitzvos, *hafatzas hamaayanos*, and learning the Chassidus of the Rebbe Rashab in particular. The Rebbe specified that the gatherings be done with many in attendance, in the spirit of that year, *Hakhel*, and that the "*rov am*" would cause a joy that would inspire the days to follow.

(Based on *Hisvaaduyos 5748*, vol. 1, pg. 455)



A POSTER
ENCOURAGING
EVERYONE TO JOIN
A MEETING ABOUT
HAKHEL PE'ULOS IN
770 IN THE YEAR 5748
- SHNAS HAKHEL.

