

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

מקץ שבע שנים במעד שנת השמיטה
בהג הספות; בבוא כל ישראל...

הקהל את העם
האנשים והנשים
והטרף

וגרד אשר בשעריה למען ישמעו
ולמען ילמדו ויראו את ה' אלוקיכם
ושמרו לעשות את כל דברי התורה הזאת
(ויקרא, י"ב).

HAKHEL INSIGHT

A GREAT CONGREGATION WILL RETURN HERE¹

The Gemara says in Sanhedrin², “*Ben Dovid* will come during the year after the seventh,” an allusion to the *Hakhel* year. Why has *Hakhel* been singled out as a year that Moshiach is more likely to come? It is because one of the actions Moshiach will take when he comes is the ingathering of the exiles. Every Jew regardless of his location and stature will be brought to Eretz Yisroel. More than just a casual deed, this assembly is at the heart of the redemption. Indeed, when enumerating Moshiach's activities, the Rambam³ mentions *kibutz galuyos* last, indicating its significance as the culmination of the redemptive process. What better way to reward *Yidden* involved in Jewish unity, than to bring the *geulah* and end the dispersion that is exile, once and for all?

(Adapted from the *Farbrengen of Shabbos parshas Pekudei 5741*.
Sichos Kodesh 5741, Vol. 2, pg. 562)

1. Yirmiyahu 31:7
2. 97a
3. Hilchos Melachim 11:4



A TIMELY CONNECTION

PURIM - THE WILL TO RECEIVE

This year is known as *Shnas Hakhel*. Hakhel isn't just a one time event but a spirit that permeated the whole year. Every event within a *Hakhel* year is influenced by this aura and Purim is no exception.

At the end of the Purim story the Megillah says, "And the Jews took upon themselves what they had once begun to do⁴." The Gemara⁵ comments that until then, the Jews' acceptance of the Torah could have been questioned on the grounds that they were forced to accept it. At Purim, with their firm resolve, the Jews ultimately showed their willingness to receive it.

Which quality in *Hakhel* do we refer to when we speak of its impact on Purim? The *posuk* says⁶, "Gather...in order that they hear, and in order that they learn...and they will **observe** to do all the words of this Torah." The attitude of *Hakhel* is about the willing re-dedication to Torah observance, and it influences how we again receive the Torah, willingly, on Purim.

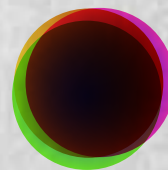
So, Purim and *Hakhel* are not only connected by virtue of them both being about conscious commitment to the Torah. More than that, our Purim is affected by the general spirit of *Shnas Hakhel*, making this year's "*vekibel hayehudim*" that much stronger.

(Adapted from the *Farbrengen of Purim 5727*,
Toras Menachem Hisvaaduyos 5727 vol. 2, pg. 222)

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4. Megillas Esther, 9:23
 5. Shabbos 88a
 6. Vayelech 31:12

WHAT CAN I DO?

A NEW HACHLATA



In a *michtav Klali* dated Zayin Cheshvan 5741, in an effort to emphasize the oneness between the Jewish people, the Rebbe suggested that everyone accept a small resolution, *bli neder*, uniquely for *shnas Hakhel*. "Adding one deed is something anyone can do. Learn a part of the weekly *parsha*, give *tzedaka* daily (including the extra portion given on Erev Shabbos and Yom Tov for the following day). Giving in multiples of ten (a dime, etc.) would be a good idea, as that number symbolizes the ten types of Jews in *Hakhel*." The Rebbe explains why these two mitzvos are especially significant, because regarding both of them it is written that they bring joy.

(*Likutei Sichos, Vol 20 p. 553*)