

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
בְּחַג הַסִּפּוֹת; בְּבוֹא כָּל יִשְׂרָאֵל...

הִקְהִיל אֶת הָעָם
הָאֲנָשִׁים וְהַנְּשִׂימ
וְהַטָּר

וְגֵרָה אֲשֶׁר בְּשַׁעֲרֵיהָ לְמַעַן יִשְׁמְעוּ
וְלְמַעַן יִלְמְדוּ וְיִרְאוּ אֶת ה' אֱלֹהֵיכֶם
וְשָׁמְרוּ לַעֲשׂוֹת אֶת כָּל דְּבָרֵי הַתּוֹרָה הַזֹּאת
(ויקרא, לא, י"ב).

HAKHEL INSIGHT

ACTIVE PARTICIPANTS

One may think *Hakhel* was only the king's business because he was the one who brought the people together, while the Jews were only on the receiving end. In truth however, the Jews were not mere recipients, rather, they were each a part of the gathering act. How so? When the king did his job to bring the people together, the true desire of the Jews—to fulfill Hashem's will and be assembled—was revealed. This desire made them active participants. This inner will to do Hashem's mitzvos was later revealed when they "heard and learned to fear Hashem etc." as spelled out in the *possuk*¹. These attributes were clearly their own; *they* heard, *they* learned to fear, *they* began to guard and fulfill the mitzvos. The Gemara says², "A person desires one *kav* (measurement) of his own more than nine *kavin* of his fellow." Here, all ten *kavin* (not just one) were the Yidden's share.

(Adapted from the sicha of the sixth night of Sukkos 5748.

Hisvaaduyos 5748 vol. 1, pg. 253)

1. Vayelech 31:12
2. Bava Metzia 38a

לזכות

החתן הרה"ת ר' מרדכי דוב הכהן שיחי' יארומוש

והכלה מרת חנה פייגא שתחי' שאנאוויטש

לרגל חתונתם בשעתומ"צ ביום כ"א סיון התשע"ו, שנת ה'תשע"ו

נדפס ע"י הוריהם

הרה"ת ר' יוסף שלום הכהן הכהן ומרת רבקה שיחיו יארומוש

הרה"ת ר' מאיר ומרת ליבא גיטל שיחיו שאנאוויטש



A TIMELY CONNECTION THE POWER OF CHILDREN

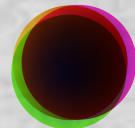
On Rosh Chodesh Sivan 5741, at a rally, the Rebbe spoke to the children in attendance about that day's "Order of the Day." On the first day of Sivan, Bnei Yisroel camped at Har Sinai "like one man with one heart."³ We too must strengthen our commitment to Torah and mitzvos and in a manner reflecting the unity of the Jews. We should reach out to all the children that we can and enroll them in Tzivos Hashem, so that they too will apply themselves to Torah and mitzvos. This "Order of the Day" is especially applicable—and in fact has an added significance—in the year of *Hakhel*, when all the *Yidden* gathered to hear the Torah being read. In a regular year, the children would usually gather together on Rosh Chodesh Sivan to commemorate the "יִחַן שֶׁם יִשְׂרָאֵל."⁴ In a *shnas Hakhel* there is an additional blessing from Hashem, giving us the strength to assemble the adult men and women as well. You, the children, can accomplish this by speaking to your parents and telling them that we have to relive the events of Rosh Chodesh Sivan, and gather as one to strengthen our devotion to Torah and mitzvos.

(*Sichos Kodesh 5741 vol. 3, pgs. 549-551*)

3. Rashi on Yisro 19:2

4. Yisro 19:2

WHAT CAN I DO? CHASSIDUS FOR ALL



Chassidus was an essential part of the Jewish experience during the last few centuries. At the outset, the esoteric teachings of the Torah were studied by a select few great men and was only complementary to their regular studies. Until the Arizal changed that. "It is an obligation to reveal this wisdom," he declared. What brought about this transformation? One of the Arizal's greatest *talmidim* was Rabbi Chayim Vital; he explained, quoting the Zohar, that the coming of Moshiach is contingent upon the study of the inner dimensions of Torah. This, therefore, becomes all of our obligation; the absolute responsibility of every man and woman. There is truly no excuse, because today Chassidus has been translated into many languages and one can find a *shiur* on every street corner. In a *Hakhel* year this call to action is particularly pertinent. Chassidus must be learned in the same manner that *Hakhel* was once celebrated—by everyone, the "men, women and children."

(*Adapted from the farbrengen of Shavuot 5727. Toras Menachem vol. 50, pgs. 39-40*)