

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

מקוץ שבע שנים במעד שנת השמיטה
בְּחַג הַסִּפּוֹת; בְּבוֹא כָּל יִשְׂרָאֵל...

הַקְהֵל אֶת הָעָם
הָאֲנָשִׁים וְהַנְּשִׂים
וְהַטַּף

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

HAKHEL INSIGHT

FOR THE SAKE OF REWARD

We find a fascinating peculiarity in the mitzvah of *Hakhel*, one that, to an extent, defies a most basic principle in the fulfillment of mitzvos. “Be not like those servants who serve their masters for the sake of receiving a reward,” extols the Mishnah; do it solely for Hashem’s sake. *Hakhel* stands at odds with this tenet. How so? When the Gemara explains why one must bring his small children to the *Hakhel* ceremony, it states, “To reward those that bring them.” Here is a commandment slated to repay those who fulfill it! Even more fascinating is that it isn’t voluntary, allowing those who wish to abstain from the reward to refrain from bringing their young ones; rather, the Torah commands every Jew to bring his children for no reason other than to receive this reward!

(Adapted from the Farbrengen of Simchas Beis Hashoevah 5720.

Toras Menachem vol. 27, p. 66)

לזכות
הרה"ת ר' אוריאל
וזוגתו מרת בת-שבע שיחיו
ויגלו
ולזכות משפחתם שיחיו

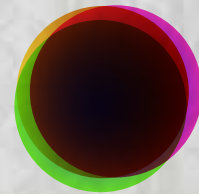


A TIMELY CONNECTION EMPATHETIC EDUCATION

Yud-Beis and Yud-Gimmel Tammuz are celebrated by Chassidim as the day the Frieddiker Rebbe was freed from Communist incarceration. Throughout that harrowing ordeal and even once he was freed, we see the Frieddiker Rebbe's unwavering faith and unflinching pride. Even as other Jews left Russia from fear of the regime, the Frieddiker Rebbe remained and serviced the Jewish community with every resource he had. As the Frieddiker Rebbe later explained, "Our souls can never be exiled." There was nothing to be afraid of.

What can we learn from this? Firstly, think not of yourself but of others, even if it means your discomfort. Secondly—and this is especially significant in *Hakhel*—gather all the Yidden you could and bring them into the realm of holiness. Now, this can either be done in a condescending way, where you view the other Jews through prism of your worldview; or with empathy, allowing them to be themselves, bringing holiness and teaching "all the words of this Torah" to where they are. *Hakhel*, which sees every Jew as his or her own entity ("men, women, and children"), teaches us the importance of descending into each person's little world and imbuing it with their intrinsic holiness.

*(Adapted from the farbrengen of Shabbos M'vorchim Tammuz 5741.
Sichos Kodesh 5741 vol. 3, pgs. 766-767)*



WHAT CAN I DO? ASSEMBLE YOUR FACULTIES

Excessive involvement in physical indulgences can cause one's faculties to remain entrenched in mundane desires, making it difficult to then be passionate about spiritual matters. To rectify this, one has to resolve against further hedonism and focus all his qualities towards divine service. Herein lies the spiritual application of *Hakhel*. Just as the Jews gathered in *Beis Hamikdash*, the center for G-dly service, one is expected to assemble all his faculties and focus them on his personal "*Beis Hamikdash*," and to be totally dedicated to the words of the king, Hashem.

(Adapted from the michtav kloli, Yemei HaSlichos 5727. Igros Melech, vol. 1, p. 59)