



Kinusei Hakhel

Hakhel is clearly no regular *mitvza*. Unlike other *mitvzoim*, like *mitvza tefillin*, which entail encouraging a single person to do a mitzvah, the focus of *hakhel* is to arrange communal gatherings and influence many people at a time. It can feel intimidating to get involved in these activities. “I’m not a leader, I’m not an activist, I’m not a rabbi, I’m not a *mashpia*.” It’s easy to feel like *mitvza hakhel* is out of one’s league.

The Rebbe acknowledged this feeling, yet strongly opposed the notion. Every person is a leader on some level, the Rebbe said, and everyone can influence others. Some people have more and some have less,

but everyone has some influence and can gather at least a few people.¹

Kinusim should therefore be arranged by everyone; men, women and children.

The king was the one who would gather the Jewish people, and every person is a “king” and a leader in his or her own way.²

“This is within the capability of every single man and woman,” the Rebbe said. “[There are] those that think they are only ‘small people’ and can’t really do much. However, [this mindset is wrong, because] only the world’s concealment of holiness can bring someone to think this way! The truth of the matter is that every

person was given the highest and most amazing *kochos!*”

Reach out to everyone you know—family, friends, acquaintances, neighbors, business associates, classmates, and on and on—and bring them together for a *kinus hakhel*. Even children should make *kinusim* for their friends. This is especially incumbent upon the “kings,” those with status in their circles—a *rav* in his community, an educator in his classroom, and a father in his family.³

When should they be held?

One should find every opportunity possible to make a *kinus hakhel*, and even more so on special days like Shabbos and Yom Tov. [On Vov



Tishrei, the Rebbe listed special times to make *kinusei hakhel*, mentioning almost every day from the day he was speaking until the end of Tishrei: Aseres Yemei Teshuvah, Yom Kippur, the four days between Yom Kippur and Sukkos, Sukkos, Chol Hamoed, and Shemini Atzeres and Simchas Torah. The Rebbe wanted *kinusei hakhel* to be held at every opportunity.⁴

Where should they be held?

In a “*Beis Hamikdash*”—in an atmosphere of holiness.⁵ Even better if it is done in an actual holy place, like a shul, *beis midrash*, etc.⁶ The main point is to arrange it in the right time and setting so that the influence and inspiration will be at its fullest.⁷ The *kinusei hakhel* can also be done virtually—over the telephone and the like—in order to reach all Jews, no matter how far they are.⁸

What should I speak about?

Quite simply, speak from the heart and inspire the participants to engage

in Torah and *mitzvos*. No audience is the same, so find the appropriate words that will have an effect on your specific crowd.⁹ Certain things are particularly effective; for example, focus on the message of the *pesukim* that were read during *hakhel*.¹⁰

Describe *hakhel* in the *Beis Hamikdash*, how the entire Jewish nation—men, women, and children—would listen closely as the king would read the *pesukim* of *hakhel*; how they would listen with powerful *kavanah*, knowing that it’s as if they are hearing it from Hashem himself! [We see clearly, the Rebbe says, that when a person describes *hakhel* in the *Beis Hamikdash* with all its details, it makes a powerful impression on the listeners, and brings them *yiras Hashem*.]¹¹

Speak about the fact that after the *Beis Hamikdash* was destroyed, Hashem’s *Beis Hamikdash* is in the heart of every Yid.¹²

The *kinusei hakhel* should be tailored according to the time of the

year: During Sukkos, gather Yidden for a *hakhel* gathering and dance for *simchas beis hashoevah*,¹³ before Chof Cheshvan, arrange *hakhel* farbrengens in every place, and so on.¹⁴ **T**

1. Toras Menachem 5748 vol. 1 p. 339.

2. Ibid. p. 224 note 45; p. 524.

3. Ibid. p. 97.

4. Ibid. p. 119.

5. Ibid. p. 97.

6. Ibid. p. 152.

7. Ibid. p. 118.

8. Ibid. p. 233-234.

9. Ibid. p. 416.

10. This includes various *parshiyos* of Devarim: From the beginning of the sefer through *Shema Yisrael* (6:4); The second paragraph of *Shema*, *Vehaya im shamòà* (11:13-21); (14:22-27) “עשר תעשר” (17:14-20); (26:12-15) “כי תכלה לעשר” The section about appointing a king (17:14-20); The blessings and curses (28:1-69). Also the *parsha* of Kedoshim (see Rashi Vayikra 19,2.)

11. Ibid. p. 152.

12. Ibid. p. 154.

13. Ibid. p. 178.

14. Ibid. p. 455.