



## SICHA – 13 TISHREI 5748

*Free Translation\**

When we mention the concept of Hakhel, especially when we stress the content of the portions that were read and how they all stood, as described by Maimonides: "The way one stands before G-d"; even just talking about it has an effect, especially if the words "emanate from the heart."

This is especially true when it is discussed publicly, as "The Divine Presence rests upon every gathering of ten," or more. The scene being described is every single Jew – men, women, and children – standing before the king, and hearing him read the Torah "as if hearing it directly from God"; all of the statements and intentions specified by Maimonides. Just talking about such an event is enough to cause excitement.

Some people might ask: Why make such a commotion, and call for people to get involved with "gathering together the people, men women and children" now, after the Temple was destroyed?

We can use the sacrifices as an example. While the physical Temple stood, a Kohen, a priest, was needed. He was the only one who would offer the sacrifice upon the altar. Others, were not only not required to do so, they were not allowed to.

After the Temple was destroyed, however, "prayers were established in place of the sacrifices." Now, as soon as any boy or girl turns Bar Mitzvah or Bat Mitzvah, they are already able to "offer a sacrifice," with all of the details, through prayer, which was "established instead of sacrifices."

The first and foremost aspect of Hakhel is to explain to oneself and to others Jews, even children, that there is a spiritual Temple:

Just as there was a physical Temple then, there is a spiritual Temple now through which G-d continues to dwell among us: the heart of a Jew.

This Jewish heart is in your body and under your control. It "pumps life in all directions"; despite consisting of a "right" and a "left," negative, side, the life which is

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\*) Taken from the Subtitles that appear on the screen



## פרשת לך לך

pumped to all directions —this “blood is the life” —to all the limbs, including the brain, comes from this heart, concerning which it is possible to “point with one’s finger and say: This is it” — it is the heart of every Jew that we refer to.

It is clear that this is an opportunity, and what a tumult should be made about it: about the way in which it should be done, and what should be done. The sooner it is done the better.

If one lets an occasion slip away, there’s no way of knowing whether another opportunity will present itself. Moreover, and no less importantly, if the opportunity is utilized then at the next chance twice as much can be accomplished. If the first opportunity was not used, however, it will be necessary to start from the beginning.

The main point is that the intent and purpose is not just to tell another person about Hakhel. The intention is that people should talk to every single person they meet, “men, women, and children,” and tell them about Hakhel. And to tell them about gathering every year, and certainly in a Hakhel year, before Sukkot, and during Sukkot, etc. They should be “words which emanate from the heart,” accompanied by the practical resolution: that the words are directed to every individual—that they be actualized— and they are directed to him and his family and to those whom he can influence.

And then we can be certain of the fulfillment of the promise that “when one toils,” the reward is not merely equal to the effort expended, but rather “you will find” an immeasurably greater reward. All of these “finds” will be combined, until we have the one great find: Moshiach. We will all together “find” King Moshiach, in the Holy Land, in Jerusalem the Holy City, and in the third Temple, “a Temple established by G-d’s own hands.” There we will celebrate —yet this year— the Mitzvah of Hakhel in a practical sense, and “the king will read before them portions of the Torah” accompanied by great joy.

