

בסוד

HAKHEL NATION

Unity, Connection, and a Mitzvah-Filled World.

HakhelNation.com

Rabbi Moshe Kotlarsky

Vice-chairman, Merkos Linyanei Chinuch

Rabbi Mendy Kotlarsky

Executive Director, Merkos Suite 302

Rabbi Nochum Schapiro

Production Manager

Rabbi Shlomie and Gittel Naparstek

Directors, Moshiach Office

Concept

Rabbi Shlomie Naparstek

Research

Rabbi Levi Raskin

Writer

Rabbi Aron Loschak

Editor

Mrs. Chaya Chazan

Robbinical Review

Rabbi Shmuly Avtzon

Layout and Design

Rabbi Schneur Bergstein

Project Coordinator

Rechyl Korf

HakheNation Liaison

Rabbi Leibel Blum

Dear Shluchim & Shluchos, Anash, N'shei Chabad and Tzivos Hashem the world over,

As you will read in the following pages, Hakhel is an extremely important mitzvah to the Rebbe. Every person in this generation, dor hashvii, should be encouraged and empowered to invest their energies in organizing Hakhels throughout the year.

We invite Shluchim and Anash to take advantage of the programs and resources, created to assist you in this great mitzvah, some of which are showcased in this booklet. Whether by filling out your Hakhel commitment on the Hakhel Card, by opening up your personal OneMitzvah page to make your event meaningful, or by using any of the other resources that are available through HakheNation and the other mosedos, every person should think of means and ways to make this year one of unity, connection, and a Mitzvah-filled world!

May we be *zocheh* the ultimate Hakhel, with the coming of *Moshiach Tzidkeynu*, now!

Rabbi Moshe Kotlarsky

The HakheNation Booklet is produced by the Moshiach Office at Merkos 302 for

HAKHEL NATION

HakheNation.com



INTRODUCTION

“It’s Hakhel this year!”

Everyone seems to be saying it recently, but what does it mean? Are you perhaps thinking, “Okay, so it’s Hakhel. But what does that have to do with me? What am I supposed to be doing differently this year because it’s Hakhel? What do they want from me?!”

If these, or other, questions ever crossed your mind, this read is just for you. Throughout the years, the Rebbe returned to the Hakhel theme during each Hakhel year and elaborated on, explained, and encouraged us all about this important mitvza.

In the following pages, we will explore Hakhel’s core themes of unity among Jews, increasing our connection with Hashem, and filling the world with mitzvos. We will examine their relevance to our modern-day lives, and how the mitzvah of Hakhel is as meaningful today as it was thousands of years ago. We will also take a tour through the historical evolution of the mitzvah and conclude with practical takeaways to implement in our lives right now, in anticipation of the Hakhel in the days of Mashiach.

This is a doubly important topic for our generation, as we stand poised on the threshold of the final redemption. As we will learn, Hakhel is a literal taste of what’s yet to come. Increasing our Hakhel activities in our present day, allows us to both experience and hasten the redemption we all so eagerly await.



CHAPTER I

HAKHEL HISTORY

A brief overview of Hakhel—from its inception to present time

MOSHE'S FINAL DAY

As it turns out, *Hakhel* is an old concept—dating back to the very beginning of the Jewish nation.

The original generation was privy to the greatest visual, vivid, G-dly spectacle of all time—the unprecedented and yet-to-be-repeated event of *Matan Torah*. As Hashem revealed Himself amid thunder and lightning and gave us the Torah, it made an indelible impression in the hearts and minds of the people. All those present couldn't help but be blown away, inspiring them to make a passionate and unbreakable commitment to Torah and *mitzvos*.

But that was then. Forty years later, the original generation of the Exodus who had been through this incredible experience were dying out, and a new generation was about to enter the Land. What's more, the faithful leader of the Jewish people, Moshe Rabbeinu, was bidding them farewell, handing over the mantle of leadership to Yehoshua.

A massive question mark hung in the air. Would this new generation be able to continue upholding the Torah, considering that they didn't personally experience the “real thing” at Sinai as did their parents? Would they be able to maintain the same level of passion and commitment as their ancestors without that indelible impression seared deep into their minds and hearts?

A thundering question indeed.

To answer this question, the mitzvah of *Hakhel* was born. On his final day, Moshe Rabbeinu delivered the answer: every seven years, future generations of Jews would assemble en masse in the *Beis Hamikdash* to relive that experience; to feel the awe and grandeur of standing among millions in the presence of



Hashem Himself, and recommit to Torah life with renewed vigor and energy—just as their parents and grandparents did all the way back at Sinai.¹

As the Torah relates in *parshas Vayelech*:

Then, Moshe commanded them, saying, “At the end of every seven years, at an appointed time, in the Festival of *Sukkos*, after the year of *shemittah*.

“When all Israel comes to appear before G-d, in the place He will choose, you shall read this Torah before all Israel, in their ears.

“Assemble the people: the men, the women, and the children, and your converts in your cities, in order that they hear, and in order that they learn and fear the L-rd, your G-d, and they will observe to do all the words of this Torah.

(*Devarim* 31:10-12)

It is no coincidence that this *mitzvah* was one of only two that Moshe chose to deliver on this fateful day.

The day a person passes is the pinnacle of their life, when all their life’s work and achievements come to a rousing climax. One can only imagine the remarkable heights Moshe Rabbeinu reached on that day.² Appropriately, it is then that we learned of this special *mitzvah* that brings all of us to a similar apex. After all, *Hakhel* is the only time *every single Jew*—men, women, and children regardless of age—are instructed to gather together and create the greatest impression ever.³

1. See *Likkutei Sichos*, vol. 34, p. 192.

2. It’s worth noting that much of this *Hakhel* year of 5783 is during the Rebbe’s 120-year birthday, the age Moshe achieved on that day.

3. *Sichos Kodesh* 5735, vol. 1, p. 51-52.

HAKHEL IN THE BEIS HAMIKDASH

While Moshe relayed the *mitzvah* of *Hakhel* in the desert, it wasn't actually implemented until many years later, when the Jewish people were settled in the land and a king assumed power.

With those pieces in place, *Hakhel* was able to be fulfilled. And what a sight it was!

Here's how the Rambam describes it:

On the day⁴ following the first day of the holiday of *Sukkos* . . . the king reads so the people can hear. The reading is held in the Women's Courtyard. . .

Trumpets are sounded throughout Jerusalem to gather the people. A large wooden platform is brought and set up in the center of the Women's Courtyard. The king climbs up and sits on it so that they will be able to hear his reading.

All of the Jewish people who made the festive pilgrimage gather around him. The attendant of the synagogue takes the Torah scroll and gives it to the head of the synagogue. He gives it to the deputy High Priest, who gives it to the High Priest, who gives it to the king. The transfer involves many people as an expression of respect.

The king accepts the scroll . . . opens it, looks at it, and recites the blessings . . . and reads from it. . . .

Even great Sages who know the entire Torah are obligated to listen with exceedingly great concentration. One who is unable to hear should focus their hearts to this reading, for the Torah established *Hakhel* exclusively to strengthen the true faith. They should see themselves as if they were just now commanded regarding the Torah and heard it from G-d.

(Rambam, *Mishneh Torah*, Laws of *Chagigah* ch. 3)

And so it was every seven years, after the *Shemita* year, as long as the *Beis Hamikdash* stood. Every member of the Jewish nation would travel to Jerusalem and take part in this monumental event.

4. According to some, it actually happened in the evening, *motzei yom tov* rishon of *Sukkos*. For example, if the first day of *Sukkos* was Sunday night-Monday, *Hakhel* was done Monday night. See *Reshimos*, n. 168.

HAKHEL THROUGHOUT THE AGES

Surprisingly, once the *Beis Hamikdash* was destroyed, we do not find any sort of commemoration for this *mitzvah*. This is especially puzzling considering the fact that other *mitzvos* contingent upon the Temple are indeed commemorated in various ways. One prominent example is the *mitzvah* that comes just before *Hakhel—Shemitah*. Though this *mitzvah* technically only applies while the *Beis Hamikdash* stands,⁵ our Sages instituted that we keep it long after the *Beis Hamikdash* lies in ruins, and we keep it still, to this very day.

For whatever reason, *Hakhel* doesn't seem to have been commemorated or kept in any meaningful way throughout the ages.⁶

More recently, however, the Rebbe invested great efforts to revive the spirit of this *mitzvah*. As you will read in the pages below, the *spirit* and *message* of this *mitzvah*, the thrust of what it's designed to accomplish, is not limited to the Temple walls or the king's robes. Our current efforts do not seek to commemorate the *mitzvah* or reinstate its observance in any way, rather to tap into its *message* and implement *that* in our lives.⁷

5. According to many opinions. Some maintain that *shemitah* is from the Torah even today, but the general consensus is that it's *miderabanan*.

6. Some suggest that this blind spot for *Hakhel* is due to historical concerns that it would be perceived as a rebellion of sorts. While this would explain its absence for certain eras in Jewish history, it doesn't explain every era and place. (*Sefer Hasichos* 5748, vol. 1, p. 17, footnotes 84-85.)

7. *Sefer Hasichos* 5748, vol. 1, p. 17.



CHAPTER II

THE CORE OF THE MITZVAH AND THE MIVTZA

The primary theme of the mitzvah that used to be, and the goal and purpose of the Rebbe's modern-day campaign

THE CORE OF THE MITZVAH: "TO FEAR HASHEM"

What is the *mitzvah* of *Hakhel* all about? Aside from the physical parameters of gathering together in the Temple, what was the *intent* and underlying *theme* of this *mitzvah*?

With other *mitzvos* like keeping kosher and putting on *tefillin*, the Torah isn't one hundred percent clear what the *mitzvah's* theme is all about, and it is only in later sources where the matter is clarified and expanded. Luckily, when it comes to the *mitzvah* of *Hakhel*, the Torah itself clarifies the matter:

Assemble the people . . . so that they learn and fear G-d, and they will observe to do all the words of this Torah.

(*Devarim* 31:12)

There you have it. The Torah states quite unequivocally that the purpose of this elaborate ceremony is to increase our *yiras shamayim* and our commitment to Torah and *mitzvos*. And it makes a lot of sense: standing there in the presence of millions of other Jews, in the holiest place on earth, and hearing the thundering voice of the Jewish king reading from the Torah, who wouldn't be blown away! The sheer magnitude and force of the event would make an



everlasting impact on all present and strengthen their resolve to recommit to Hashem and His Torah.

As we read earlier, the Rambam places the idea of increasing *yiras shamayim* front and center in the *halachic* description of *Hakhel*. This is why, “One who is unable to hear should focus their hearts to this reading, for the Torah established *Hakhel* exclusively to strengthen the true faith.”⁸

RECREATING THE AWE OF MATAN TORAH

Everything about *Hakhel* was designed to meet this goal of promoting *yiras shamayim* and mitzvah observance. Think about the elaborate and complex measures to bring *every Jew* to the Temple in Jerusalem. Why was this necessary? Why go through all the trouble? Why couldn't just the heads of each household be there, like they were every other year for the *shalosh regalim*, and they could deliver the pertinent messages to their families? Why schlep the little kids?

If we look at the Rambam's words once more, it becomes clear: “They should see themselves as if they were just now commanded regarding the Torah and heard it from G-d.”

There was something special about *Matan Torah* that makes it stand out from all other collective Jewish experiences: a visual, sensory experience of *Elokus*. You see, our long and rich history is full of many experiences of faith; be it Jews who gave up their life for Hashem, the awe and grandeur of the Temple, or the joy of a holiday, there are plenty of moments of closeness with Hashem. But none of them will ever replicate what occurred at *Matan Torah*, when every Jew literally saw Hashem with their own eyes.

You can learn Torah day and night and plumb the deepest ideas of *Chassidus*. You can go through a lifetime of intense emotional commitment to every *mitzvah* possible. And still, it will never reach the authenticity and “real-ness” that even the smallest child experienced standing there in the desert, when Hashem Himself appeared to the nation and gave us the Torah.

8. *Likkutei Sichos*, vol. 34, p. 214.

This is what the great assembly of *Hakhel* was designed to recreate. Bringing every Jew together to hear the words of Torah being read by no less than the king himself, was the closest thing to the visual, sensory, and visceral experience of *Matan Torah* we could get. Standing there in the Temple courtyard, every Jew—regardless of age, gender, or station—experienced a sensory gut punch, the “aha moment” for everything they knew and experienced in the past.

In the Rebbe’s words:

What made *Matan Torah* unique wasn’t that they studied Torah or heard about the *mitzvos*, especially considering the fact that the Jewish people knew about all that even before *Matan Torah*. The primary unique factor was that everything then was *visual*. . . You cannot compare something you hear to something you actually see. Hearing about something is distant, whereas visuals are up close. When the Jewish people “saw the voice and the thunder” and they “saw what is usually heard,” they internalized and authenticated the notion of “I am Hashem Your G-d.”

This is the reason why future generations cannot suffice with just *remembering* the events of Sinai, to recall something in the *past*, for then it would be distant and unreal. No, there must be something special - namely the mitzvah of *Hakhel* - that every Jew—men, women, and children—would assemble as they did at Sinai and “see themselves as if they were just now commanded regarding the Torah and heard it from G-d.”

(*Likkutei Sichos*, vol. 34., p 192-193)

SHEMITAH YEAR AND THE KING

Many of *Hakhel*’s finer details fall into place with this understanding. To take two easy examples: the specified year for *Hakhel*, and the person who read the Torah, namely the king.

The *Hakhel* year immediately followed *Shemitah*. This, of course, is no coincidence. Remember that ancient Jewish society in Temple times was largely agrarian, so a *Shemitah* year wasn’t a niche thing for a few farmers while the rest of the people happily bought tomatoes in Wal-Mart. Not at all. It’s safe to say that most of the nation was jobless that year, dedicating their spare time to spiritual pursuits instead.

After a full year of spending most of their time learning Torah and paying extra attention to keeping *mitzvos*, the people were uniquely conditioned to

experience something spiritually sensational. With spiritual antennas attuned, they were ushered into the Temple courtyard for *Hakhel* and subsequently thunderstruck by the experience.

As for who was chosen to read the Torah, it only makes sense that it would be the greatest of all living people, no less than the king himself. Standing in his presence any day of the year would inspire fear and awe; certainly so as his voice rang through the immense crowd with words of Torah.⁹

As the Rebbe explained:

The Torah was read on that occasion by the king, whose awe-inspiring quality filled the audience with an overwhelming sense of tremor and subservience, to the extent of complete *bitul*.

(*Michtav Kelali*, 18 Elul 5740)

THE CORE OF THE REBBE'S MIVTZA: UNITY AND INCREASING IN TORAH AND MITZVOS

The Rebbe encouraged, exhorted, and taught that as *Hakhel* was celebrated in times past, so it should be in our times as well. Though the *Beis Hamikdash* no longer stands, and we are unable to fulfill the actual nuts and bolts of *Hakhel*, the *spirit* thereof can and absolutely should be replicated. This notion of recreating the grandeur of *Matan Torah* and thereby achieving a level of visual, profound commitment to Torah and *mitzvos* is something we should aim for the entire year.

This brings us to an important point about *Hakhel* in general:

A major component of *Hakhel* is the simple notion of “getting together;” the value of assembling Jews. This is indeed an important element, and it certainly has merit. But when we properly appreciate what *Hakhel* is all about, we would be remiss in neglecting the *purpose* of the assembly: “to fear Hashem.” Assembly alone is a wonderful thing - and then there’s step two: to follow up with an immediate push for increased Torah and *mitzvos*.

9. To add another layer: Some ask, why wasn’t a member of the *Sanhedrin* chosen for this job? After all, it was Torah reading, and teaching Torah is in the domain of the *Sanhedrin*?

In light of what we learned here, it’s clear: The point wasn’t to *teach* Torah, rather to recreate an intense experience. To that end, the king was best suited for the job. (*Toras Menachem* 5747, vol. 4, p. 389).

While the present iteration of *mitvza Hakhel* is most certainly in the spirit of the mitzvah fulfilled years ago in the Temple, there are important differences. For example, when promoting *mitvza Hakhel*, the Rebbe pointed out that contrary to the one-time event that occurred in the Temple during *Sukkos*, our current version lasts the entire year. From Tishrei through Elul of 5783, it is a “*Shnas Hakhel—a Hakhel Year.*”

As the Rebbe said:

This year is a *Hakhel* year that is unique in the sense that we must all gather together to fear G-d, something stated clearly in our eternal Torah. This means that *everything* we do this year must go through the “gate,” and be saturated with the spirit of *Hakhel*.

(*Sefer Hasichos* 5748, vol. 1, p. 9)

Once again, this difference flows from the reality that our current commemoration of *Hakhel* is about replicating its *spirit*, not necessarily the actual assembly itself. As such, it most certainly applies to the entire year.

IT'S FOR EVERYONE

The Rebbe highlighted that this *mitvza* is the responsibility of every single Jew—man, woman, and child. Regardless of age, station, or level of influence, every Jew has the personal responsibility to gather as many other Jews as possible and use the opportunity to promote Torah and *mitzvos*.

Community leaders and people in educational positions in particular, bear an added responsibility to influence their students and followers to assemble and increase in Torah and *mitzvos*. After all, the spirit of *Hakhel*—assembling Jews and promoting Torah and *mitzvos*—is their very job description.

What's more, students should be encouraged to do the same on their own, to gather people in their circle of influence and use the chance to promote Torah and *mitzvos*.

If anyone is unsure if this entire commotion about *Hakhel* is directed at them, or they are at a loss how to go about implementing it, there's a simple solution: to connect with the Rebbe. By doing so, the Rebbe promised that, “the Rebbe walks with every *chassid* . . . in a manner of *lechatchilah ariber!*”¹⁰

10. *Toras Menachem* 5748, vol. 1, p. 176.





CHAPTER III

HAKHEL IN DOR HASHVI'I

The unique significance of Hakhel in dor hashvii and what that means for us

EVEN BETTER THAN BEFORE

As we just learned, *Hakhel* of today is not the actual *mitzvah* of *Hakhel*, but rather an enactment and recreation of its spirit and message.

This does not mean that our *Hakhel* is inferior. In fact, in some ways, it's even superior!

Think about it: In the past, much of the focus and energy was invested on the logistics of the event and the practicality of making sure it gets done. It's possible that someone could get caught up with making sure they checked all the boxes of the *mitzvah's practice*, and as a result, lose sight of its *content* and *message*.

Today, we do not run that risk. All we have left is the content of *Hakhel* and its message of promoting Judaism. As such, we are able to focus all our attention and energy on this singular goal.¹¹

What's more, by doing so, we demonstrate the eternity of this *mitzvah* more

11. *Likkutei Sichos*, vol. 34, p. 215, footnote 38.

In a footnote there, the Rebbe adds that of course, this doesn't take away from the fact that ultimately, the preferred and optimal way to fulfill the *mitzvah* remains in its plain iteration—in the *Beis Hamikdash*, and we shouldn't lose sight of that.

so than by average *mitzvos* that are contingent upon certain times and dates.

To explain:

Take the *mitzvah* of *korbanos* for example. The opportunity to fulfill this *mitzvah* is limited to the time and place of the Temple, which, of course, we don't have currently. But there are elements of this *mitzvah* that we are still able to recreate, such as the closeness to Hashem that is experienced when we *daven*. Indeed, the Gemara states that, "Prayer is in the place of sacrifices."

But the fact remains that the *mitzvah* of *korbanos* is entirely unfulfilled, and whatever we're doing when we *daven* is only a replica and a stand-in for some of the *effects* of that ancient practice.

Hakhel is different. The Torah explicitly states that *Hakhel* had a specific *purpose*: increase in *yiras shamayim*. Even in Temple times, it was clear that the assembly and all the rest of the elaborate setup was not a goal of its own, but rather facilitated the underlying goal of promoting *yiras shamayim*.

Well, none of that is lost today. Perhaps the specific tools prescribed to get there are lost (we cannot assemble in the Temple, after all), but the goal of promoting *yiras Shamayim* remains. And so, when we assemble in our own way and achieve that goal, the eternity of *Hakhel*, the content of the *mitzvah*, is preserved.¹²

HAKHEL NOW AND FOR THE FUTURE

As mentioned, in years past, *Hakhel* was largely forgotten and left as a relic of ancient history. But as we just learned in great detail, the Rebbe revived this *mitzvah* and made a thundering hullabaloo about "*Mivtza Hakhel*."

This is not an accident.

Our generation of "*dor hashvii*" has been tasked with bringing the Redemption. As such, everything we do in the here and now is informed by its impact on our future and realization of our mission. We seek to live our lives in a "mindset of redemption" that will automatically and gradually bring about the redemption we think of.

And so, as much as *Hakhel* was important in the past, it's even more important today: The spirit of unity and increased *mitzvah* observance that *Hakhel* imbues is exactly the spirit of the redemption we await.

12. *Likkutei Sichos*, vol. 34, p. 215.

THE GREATEST *HAKHEL* YET

As we round the corner and set our eyes on the future redemption with Mashiach, we have an even greater *Hakhel* to look forward to.

One of the hallmark features of the future redemption is the “ingathering of exiles;” in fact, the ability to do so is on the Rambam’s short list of three things that a potential Mashiach must do to pass the litmus test of being a legitimate contender for the title. As important as it is for Mashiach (the person) to gather the people, the *navi* tells us that it is Hashem Who will ultimately “gather together a great congregation”¹³ to the hills, valleys, and fields of the land of Israel. From there, we will all congregate together in the third Temple to be rebuilt in Jerusalem.

Now, when it is Hashem gathering the Jewish people together, something remarkable happens: everyone is there—without exception. While it’s true that *Hakhel* has always been unique in that it includes all men, women, and even children, the reality is that anyone who couldn’t come for reasons of physical health didn’t have to come. But when it is Hashem Who sweeps the globe and gathers together the people for the grand future *Hakhel* of the *geulah*, everyone will be there—“the blind and the lame amongst them.”

This is the type of *Hakhel* we are looking forward to!¹⁴

13. Yirmeyahu 31:7.

14. *Toras Menachem* 5727, vol. 1, p. 342-343.



CHAPTER IV

PRACTICALLY SPEAKING

Action: The who, what, when, and where of Hakhel

Over the years of promoting *Hakhel*, the Rebbe didn't leave things in the abstract, but rather gave specific and tangible instructions on how to best realize these goals of unity among Jews, increasing our connection with Hashem, and filling the world with *mitzvos*. Some of them are (but not limited to):

WHO

As mentioned above, it is the responsibility of every single person—man, woman, and child, regardless of age or station to be involved in *Hakhel* throughout the *Hakhel* year.

WHAT

1. As is abundantly clear from everything above, the “what” of *Hakhel* is gathering people together to increase their commitment to Torah and *mitzvos*.
2. Children should assemble for “*Tzivos Hashem*” gatherings.¹⁵
3. Increase learning the basics of Torah, namely *Shulchan Aruch*.
4. The goal of influencing others to increase in Torah and *mitzvos* can be accomplished by simply acting as a living, positive example for others.

15. *Tzivos Hashem* was founded because of *Hakhel*.

5. *Davening* with a *minyán*—a group of people.
6. Learning in groups together with other people.
7. Learn a portion of the *parshah* and give *tzedakah* daily.¹⁶
8. Inviting and hosting guests. Inasmuch as each person's home is a mini Temple, hosting people is akin to *Hakhel*, and even more so when matters of Torah and *mitzvos* are discussed.
9. Children should purchase a letter in the Torah.¹⁷
10. Unite with all other Jews in fulfilling the same *mitzvos* and following the same way of life. For example, strengthening the notion that we all wake up and say the same thing (“*Modeh Ani*”), and every Jewish woman ushers in Shabbos the same way (lighting Shabbos candles).¹⁸
11. To write down the positive *hachlatos*. As the Rebbe explained:

Positive resolutions are strengthened by being recorded in writing. Moreover, seeing the recorded commitment of one's friends generates widening circles of enthusiasm.

It is therefore recommended that in each congregation, educational institution or association, cards should be printed for distribution among all their members and students. Anyone who undertakes to organize or attend a *Hakhel* project can then jot down his first name and his mother's name, his address and telephone number, and his commitment to work for the ideals of *Hakhel*.

(*Sefer Hasichos* 5748, vol. 1, p. 21)

WHEN

Hakhel gatherings should obviously take place whenever possible, but in an effort to give them lasting power, regular gatherings should be scheduled on a fixed cycle, such as once a month.

WHERE

Anywhere is good. A holy place, such as a *shul* or a *Beis Midrash* is ideal.

16. The Rebbe suggested to give in multiples of ten, as ten is the number of a “congregation,” in the spirit of “*Hakhel*.”

17. This *mitvtza* started during a *Hakhel* year as a means to unite children through Torah.

18. *Sichah, Shabbos Korach* 5727, p. 100-101.



CHAPTER V

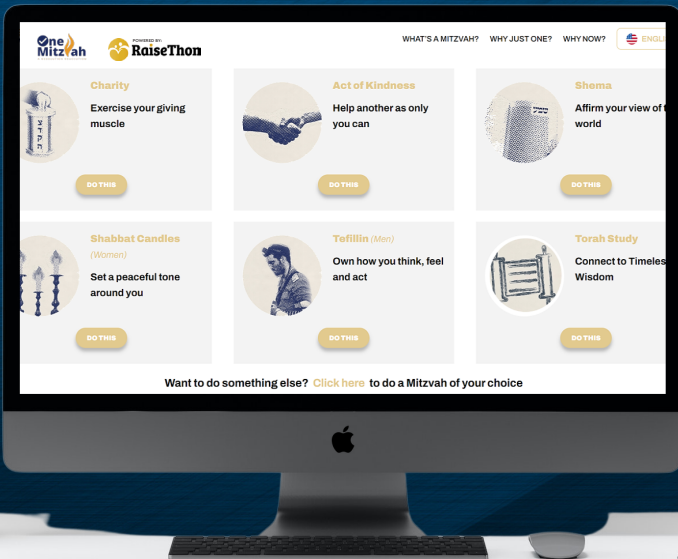
CONCLUSION: HAKHEL IN THE GEULAH GENERATION

As the Rebbe emphasized many times, we are the final generation of *galus* on the precipice of *geulah*. There will be no greater *Hakhel* than the global ingathering that will occur when Mashiach comes. Then, every type of Jew from every corner of the world—regardless of who they are, where they are, or how much they know and care about the matter—will assemble in the future *Beis Hamikdash* and readily see Hashem Himself. It will be an even greater *Hakhel* than ever before.

But there's no need to wait until then. The Rebbe educated us to operate with a “*geulah* mindset,” a perspective in which the future *geulah* is not just a “future” thing, but rather something that already impacts our daily life today, and colors everything we do. A mindset in which we are reaching into the future, drawing *geulah* backwards into the present moment, literally experiencing it right now.

What better way to do so than to begin the great *Hakhel* already? This is your chance to live *geulah* in the present: gather whoever you know, as often as you can, and encourage each other to strengthen your commitment to Torah and *mitzvos*. By doing so, you will have experienced *geulah* right here and now.

MAKE YOUR HAKHEL EVENT MEANINGFUL

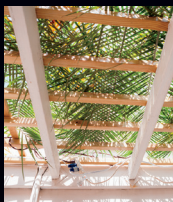




CKids

HAKHEL EVENTS

5783

**Sukkos Unity Club**

October 16, 2022
21 Tishrei

**Global Chanukah Live**

December 18, 2022
24 Kislev

**Mega Challah Bake**

January 22, 2023
29 Teves

**JewQ Regionals**

February 5, 2023
14 Shevat

**CKids Shabbaton and JewQ Championship**

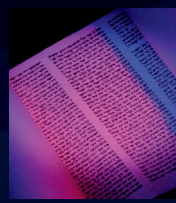
March 23-26, 2023
1-4 Nissan

**Yud Alef Nissan Rally**

April 2, 2023
11 Nissan

**Lag Baomer Parade**

May 9, 2023
18 Iyar

**Shavuot Unity**

May 14, 2023
23 Iyar

More Details to Follow



ALL YOU NEED IS **1 TEEN** TO JOIN THE CROWD!

You don't need a CTeen chapter to connect your teens to Jewish friends nearby. Join Shabbatons, events, and trips with regional groups cross the world.

C T E E N R E G I O N A L E V E N T S :

הקהל את-העם, האנשים והנשים והחם

ARIZONA

- SUKKAS REGIONAL**
October 13
- CHANUKAH PARTY**
December 15
- SHABBATON REUNION**
March 26
- LAG B'OMER BONFIRE**
May 8

BRAZIL

- SPRING TRIP**
Oct 23
- SHABBATON**
December 2-3
- SUMMER TRIP**
Jan 15

CONNECTICUT

Date coming soon

CENTRAL AMERICA

- SHABBATON**
November 4-5

EASTERN CANADA

- OTTAWA SHABBATON**
November 11-12

EUROPE

- SHABBATON**
December 2-4

FRANCE

- SIMCHAS BEIS HASHOEVA**
October 13
- HAKHEL**
October 23
- CHALLAH BAKE**
November 10
- CHANUKAH TRIP FOR GIRLS**
December 19
- CHANUKAH TRIP FOR BOYS**
December 22

ISRAEL

- KFAR CHABAD SHABBATON FOR GIRLS**
September 10
- KFAR CHABAD SHABBATON FOR BOYS**
November 5
- KFAR CHABAD SHABBATON FOR GIRLS**
January 14
- KFAR CHABAD SHABBATON FOR BOYS**
February 25
- KFAR CHABAD SHABBATON FOR GIRLS**
March 18
- KFAR CHABAD SHABBATON FOR GIRLS**
April 22
- KFAR CHABAD SHABBATON FOR BOYS**
May 20
- KFAR CHABAD SHABBATON FOR GIRLS**
June 10
- KFAR CHABAD SHABBATON FOR GIRLS**
August 19
- KFAR CHABAD SHABBATON FOR BOYS**
September 2

MIDWEST

- SHABBATON**
December 2-4

NORCAL

- FALL TRIP**
October 23
- SHABBATON**
November 4-5
- COLLEGE TOUR**
December 11
- WINTER TRIP**
January 16
- CTEEN JR SPRING TRIP**
April 30
- GOLDEN GATE BOATING**
May 21

NORTH CAROLINA

- SHABBATON**
December 3-4

NORTH WEST

- SHABBATON**
November 4-5

NORTH FLORIDA

MENTAL HEALTH PROGRAM

October 30

GREATER FLORIDA SHABBATON

November 4-5

MAGIC GAME

December (TBD)

WINTER TRIP

January 16

ESCAPE ROOM

February 4

IDF/KRAY MAGA EVENT

March 26

KAYAKING TRIP

April 9

CTEEN JR REGIONAL TRIP

April 30

GREATER FLORIDA BUSCH GARDENS TRIP

May 28

SOCAL

REGIONAL KICKOFF

September 18

LEADERSHIP TRAINING DAY

October 30

SOCAL REGIONAL SHABBATON

November 11-12

PAINTBALL TRIP

January 22

OBKLA VOLUNTEERING

March 19

SIX FLAGS SUMMER TRIP

June 18

SOUTH EAST

SHABBATON

November 4-5

S AMERICA

SHABBATON

December 9-11

SOUTH FLORIDA

CTEEN JR FALL TRIP

October 2

SHABBATON

November 4-5

PURIM PARTY

March 6

CHALLAH BAKE

April 23

CTEEN JR SPRING TRIP

May 7

BUSCH GARDENS TRIP

May 28

SYDNEY

SHABBATON

August 26-28

TEXAS

SHABBATON

February 3

TRI STATE

SIMCHAS BEIS HASHOEVA

October 13

PAINTBALL SHOOTING

October 30

CTEEN JR FALL TRIP

November 6

SHABBATON

November 11-12

SKI TRIP

December 25

PURIM PARTY

March 5

WASHINGTON SHABBATON

March 24-26

CHALLAH BAKE

April 20

FARM VOLUNTEER

May 7

CTEEN JR SPRING TRIP

June 4

UK

AUTUMN TRIP

October 30

SHABBATON

November 4-6

UNIVERSITY TOUR

December 11

WINTER TRIP

January 15

CTEEN JR SPRING TRIP

March 19

SUMMER TRIP

June 25

VA-MD

FALL TRIP

October 23

SHABBATON

November 11-12

WINTER TRIP

January 16

PURIM PARTY

March 2

WASHINGTON SHABBATON

March 24-26

CHALLAH BAKE

May 4

SIX FLAGS TRIP

June 4

WEST COAST FL

FALL TRIP

October 30

SHABBATON

November 4-5

SPRING TRIP

May 28

WESTERN CANADA

Date coming soon



FOR MORE INFO OR TO SCHEDULE A REGIONAL:
REGIONAL@CTEEN.COM



Regional discounts available for CTeen members
BECOME A CTEEN MEMBER: cteen.com/register



Who will YOU BRING TO THE REBBE?

הקהל את העם, האנשים והנשים והטף



**2-5 ADAR, 5783
FEB 24-26, 2023**

REGISTRATION OPENS
NOVEMBER 13TH.



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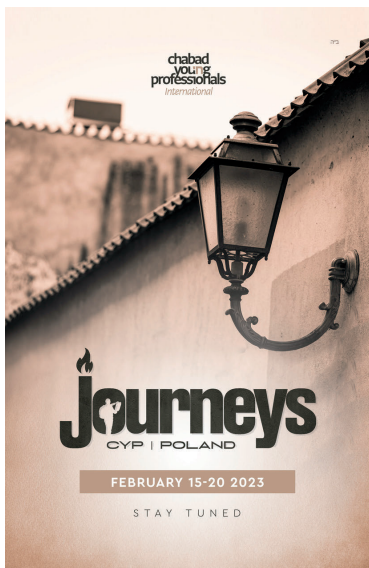
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JOIN CYP ENCOUNTER

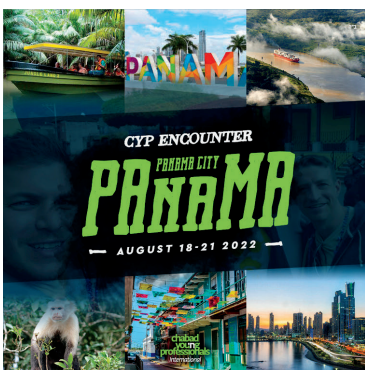


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CHANUKAH

Healthcare Heroes



PURIM

Creating Smiles



[CHABADONCALL.COM/CARE](https://chabadoncall.com/care)



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SHABBAT *in the* HEIGHTS

לישראלים

כ"ז - כ"ט טבת, תשפ"ג

JANUARY 20-22, 2023

שבת פרשת וארא, שנת הקהל תשפ"ג
פרטים נוספים בקרוב



SAVE THE DATE

03/11



3-6 NOVIEMBRE, 2022 | 9-11 JESHVÁN, 5783
CIUDAD DE PANAMÁ, PANAMÁ

CTEEN.COM/REGIONALS/ENPANAMA

SHNAS HAKHEL!

A small peak into Hakhel programs from Tut Altz



HAKHEL WEEKLY SERIES

18 Elul - Lag BaOmer
September 14 - May 9



HAKHEL KICK-OFF EVENT!

Monday, October 24,
29 Tishrei



HAKHEL EVENT

Monday, December
12 - 18 Kislev



HAKHEL EVENT

Tuesday, January
3 - 10 Teves



HAKHEL EVENT

Monday, January
30th - 8 Shevat



HAKHEL EVENT

Monday, February
20th - 29 Shevat



HAKHEL EVENT

Monday, March 6
- 13 Adar



28 NISSAN GLOBAL HAKHEL FARBRENGEN

Wednesday, April 19 - 28 Nissan



HACHANAH L'GIMMEL TAMMUZ - HAKHEL EVENT

Tuesday, May
22nd - 3 Sivan



PRE EXPERIENCE

Pre-made Hakhel Content for Women

Available: 7 Cheshvan
- November 1



TISHA B'AV INSPIRATIONAL HAKHEL PROGRAM

Registration Opens:
20 Tammuz - July 9



ABOUT TUT ALTZ

"Tut Altz", a branch of the Moshiah Office at Merkos 302, develops multifaceted programs focused on inspiring and educating Chassidim about the core purpose of our unique generation.

Tutaltz.com

info@tutaltz.com

+1 (347) 343-4514

WHAT IF THE NEXT THING YOU AND YOUR FRIENDS DO IS THE...

LAST ACT

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