

When all Yisrael comes to appear before Hashem... you shall read this Torah... gather together all the people... so that they will hear and so that they will learn, and they shall fear Hashem. (31:11,12)

Since the purpose of the gathering of all of the Jews is for the reading of the Torah, the *pasuk* should have first stated *Hakhel es ha'am*, "Gather together all the people," and then, *Tikra es ha'torah ha'zos*, "You shall read this Torah." Reading the Torah is the purpose of *Hakhel*; therefore, *Hakhel* should precede the "reading" of the Torah. The *Gerrer Rebbe, zl*, the *Imrei Emes*, explains that the (mere) gathering of all Jews *b'achdus*, in unity, is – in and of itself – Torah. Therefore (now that we have a unified gathering and having achieved the essence of Torah), the Torah is read. The *pasuk*, *Hakhel es ha'am*, "Gather together all the people," is addressed to the king; it asserts what he should do once the nation is gathered together. The gathering – plus the reading of the Torah by the king – together increases *yiraas Shomayim*, fear (awe) of Heaven. Only when *Klal Yisrael* gather together in harmony, as one people, can Hashem be coronated. The Glory of the King is (only) when the nation is assembled in peace.