

FREE TRANSLATION

By the Grace of G-d
Erev Shabbos Kodesh,
Sedra of the Week:
Ki Sovo El Hobretz
Chai Elul, 5744
Brooklyn, N. Y1

To the Sons and Daughters of
Our People Israel, Everywhere
G-d bless you all!

Greeting and Blessing:

To begin with a blessing - in the present days of Elul, and particularly on this day of Erev Shabbos Kodesh Chai Elul -

outgoing
present
Bearing in mind that the last twelve days of Elul, beginning with Chai Elul, are days of introspection relating to the twelve months of the outgoing year, each day corresponding to its respective month, so that the first of these - Chai Elul, relates to the first month of the year, namely, the month of Tishrei, with Rosh Hashono, etc. -

It is especially appropriate to extend to each of you, in the midst of all our Jewish people, the traditional and all inclusive blessing of "a good and sweet year," both materially and spiritually.

Moreover, the said introspection is directly related to Rosh Hashono, when all Jews "stand firmly" before HaShem, together and united, all as one, as the Alter Rebbe, author of the Tanya and Shulchan Aruch, explains the verse, "You are standing firmly, all of you, this day, before HaShem your G-d" - "this day" (HaYom) referring to Rosh Hashono.

Hence, it is especially significant and adds dimension to the connection between Chai Elul and the Kesivo vaChasimo Tovo

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COLLIVE

The purpose of the said introspection, an honest self-appraisal, is that it should determine most resolutely one's correct behavior in the everyday life of the coming year. This is also indicated and emphasized in the name of the festival - Rosh Hashono - meaning that in addition to being the "beginning" of the year, it is also, and essentially, the "head" of the year: Just as the head directs all the organs of the body, and it is only in this way that each organ carries out its purpose in the fullest measure, also as an organ per se - so should Rosh Hashono

animal
direct and ~~vitalize~~ *actuals* each and every day of the year, in all parts of the daily life, in order that the person should attain his or her fulfillment according to the design of the Creator.

inanimate
Through the fulfillment of the human being, also the *entire* created order in all its four divisions: domem (~~mineral~~), tzome'ach (vegetation), chai (animal), and medabber (man, the "speaker") - attains its fulfillment, both individually and collectively.

This is also underscored by the fact that Rosh Hashono has been designated to take place not on the first day of Creation, but on the sixth - the day when the first man, Adam, was created; and with his creation, the entire created order was concluded and completed, and through man's fulfillment all of Creation is fulfilled - *he also led*

Chosen one
Because the order and purpose of Creation is that the domem, in addition to its task of serving its own end, should sustain, and thereby be elevated to, the world of tzome'ach; and the tzome'ach should sustain, and thereby be elevated to, the world of chai; and all three - domem, tzome'ach and chai - should feed and serve mankind, and thereby be elevated to the category of medabber, "the choice of all creatures."

And through man's serving the Creator, man and (through him) all the said four divisions of Creation, attain their complete fulfillment. *perfect?*

Indeed, as our Sages of blessed memory declare, this was attained in the very same day that the first man was created, when Adam immediately called upon all creatures, himself included: "Come, let us worship, bow down, and kneel, before HaShem our Maker."

* * *

and also
The said concept, namely, that the central point and purpose of the whole created order is that it should attain fulfillment - as it was attained when the Creator completed His creative work of the Six Days of Creation, in preparation for, the creation of man (Adam), and that this fulfillment is attained every day, year after year, through man's conduct in compliance with the teachings of the Torah ("Torah" meaning "instruction" and "teaching") - *and then by should be*

sure
Is also reflected in the Mitzvo of Bikkurim (first fruits) with which the Sedra Ki Sova begins (where the Mitzvo of Bikkurim and of Bringing the Bikkurim is stated in all its length), as follows: *details*

By way of introduction: The Mitzvo of Bikkurim became due only after the conquest of the Land of Israel, and after its

division among the Tribes, and after the House of G-d was established. It would therefore seem more appropriate to introduce the Mitzvo of Bikkurim with ~~the words with which it is already mentioned briefly~~ at the end of the preceding Sedra: "And it shall come to pass when HaShem, your G-d, will choose to set His Name there, in the land," etc. However, it is introduced here with the words Ki Sova el Ho'oretz, which is seemingly redundant. But the idea is to emphasize that immediately upon coming into the land, you should become aware that the ultimate purpose of it is that "You should take of the first fruits," etc., as Bikkurim to HaShem. Thus, all your actions will be permeated with the spirit of Bikkurim ~~also during~~ the period of preparation, in anticipation of the actual fulfillment of the Mitzvo, although the actual bringing of Bikkurim will take place many years later, which is seemingly paradoxical.

~~The explanation of it, briefly, is that~~ the Mitzvo of Bikkurim begins with "coming into the land," when one begins to fulfill the commandment, "Six days shall you labor," "Plant your field and prune your vineyard," cultivating these all (domem). Then, after the preparatory activities of tilling, planting and pruning, comes the harvest of grain and fruit (tzome'ach), of which the first and choice are designated as Bikkurim unto HaShem, and they are taken up, together with offerings (chai) to the Beis Hamikdash, where the bearer of the Bikkurim (medabber) recites in a loud, clear and joyous voice the Declaration of Bikkurim.

In the words of the Rambam:

"The men of all the smaller towns of the Ma'amad (constituency) gather in the main town of the Ma'amad...for "the greater the populace, the more glory to the King"...The appointed leader of the gathering calls out, arise, let us go up to Zion, unto HaShem our G-d; and the ox (for a Peace-offering), with its horns overlaid with gold, goes before them....The flute is played before them, and they walk all the way and recite, "I am happy when they say to me, let us go to the House of HaShem.... When they all enter the gates of Jerusalem, they begin reciting, Our feet are standing within your gates, O Jerusalem....When they reach the Har Habayis (Temple Mount), everyone takes his (fruit) basket on his shoulder, and they recite, Praise HaShem, praise G-d in His holy place (to the end of the Psalm) Let every soul praise HaShem.... When they reach the Azarah (Temple Court) the Levites sing the song, I will exalt you, HaShem, for you have lifted me up,"...

Such is also the order of man's everyday service to his Creator:

After awaking from sleep, during which a person, with his intellect, abilities, knowledge, etc., is like a domem - yet it is the time when all forces of the soul and body are refreshed and invigorated for Avodas HaShem, one must rise from one's sleep,

choose

choose
pr
Bikkurim
Bikkurim

Till
they
should

district

gathering

rejoice
joyful

up to

should be

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