

The Amazing Connection between Parshas Ki Seitzei and the Month of Elul

During Elul We Must Free the Neshomeh from Its Bondage in the Body of One Who Behaves Like an Animal

We read this week in Parshas Ki Seitzei: **כי תצא למלחמה על אויביך ונתנו ה' אלקיך בידך ושבת שבינו, וראית בשביה אשת יפת תואר—**when you will go out to war against your enemies, and Hashem, your G-d, will deliver him into your hand, and you will capture its people as captives; and you will see among its captivity a woman who is beautiful of form, and you will desire her, you will take her to yourself for a wife. It is always fitting to explore the connection between a given parsha and the time of year or month in which it falls. Let us begin our exploration with the enlightening words of the Avodas Yisroel, authored by the holy Maggid of Kozhnitz, zy" a, (Re'eh). He writes the following in the name of his holy Rebbe, Rabbi Elimelech of Lizhensk, zy" a:

"הנה אדמו"ר הצדיק מורינו אלימלך זצ"ל פירש דרך רמז מה שאמרו חז"ל (ר"ה ב.) באחד באלול ראש השנה למעשר בהמה, רבי אלעזר ורבי שמעון אומרים באחד בתשרי. דאיתא בזוהר הקדוש דמעשר רומז ליראה, כי י' יראה כנודע. [פירוש "מעשר" הוא עשירי, ואות י' שמספרה עשר היא ראש התיבה של יראה, נמצא כי מעשר רומז על יראה]."

והנה דעת התנא קמא, מי שמתנהג כל השנה בדרך הכסילים, רק בראש חודש אלול הוא מתעורר לתשובה וליראת השי"ת, הוא כמו הבהמה שאין לו דעת אדם. וזהו שאמרו באחד באלול ראש השנה למעשר בהמה, שאז מי שיש לו דעת בהמה מתעורר ליראה הנרמז במעשר, כי מי שהוא בבחינת אדם ירא השי"ת כל השנה כולה.

ורבי אלעזר ורבי שמעון אומרים באחד בתשרי, פירוש שמי שמתעורר על כל פנים בראש חודש אלול הוא גם כן בבחינת אדם, אבל מי שממתין עד באחד בתשרי, והוא ראש השנה יומא דדינא דכולי עלמא, ואז רק משיג היראה הוא מעשה בהמה, כי על כל פנים צריך לדרוש שלשים יום קודם."

He addresses the Mishneh (R.H. 2a) which presents a dispute concerning "ma'aser beheimoh"; when does the new-year begin with regard to the lithering of animals? The first opinion states that it begins on the first day of Elul; Rabbi Elazar and Rabbi Shimon are of the opinion that it begins on the first of Tishrei. He states that according to the Zohar hakodesh, "ma'aser"—separating a tithe of one-tenth—alludes to "yiroh"—fear and reverence. Ma'aser is equivalent to one-tenth; the letter with a numerical value of ten is the "yud"; since "yud" is the first letter of "yiroh", ma'aser alludes to "yiroh".

According to the first opinion, the Tanna Kamma, a person who acts foolishly all year long and only awakens to perform teshuvoh and to fear Hashem on Rosh Chodesh Elul, is no better than an animal; for he clearly lacks human intelligence. This is what they mean when they state that Rosh Chodesh Elul is the beginning of the year for ma'aser beheimoh. For, on that day, a person who exhibits no greater intelligence than an animal awakens to fear Hashem—alluded to by ma'aser. A person exhibiting human intelligence fears Hashem all year long.

According to Rabbi Elazar and Rabbi Shimon, the new-year for ma'aser beheimoh begins on the first of Tishrei. In their opinion, a person who is at least intelligent enough to arouse himself at the beginning of Elul to perform teshuvoh and to fear Hashem is still considered a human being. Someone who procrastinates, however, until Rosh HaShoneh, the day of judgment, to stir with yiroh, exhibits the intelligence of an animal. For, a human being at least has enough common sense to stir with teshuvoh and yiroh thirty days in advance.

Now, all of our sacred sources, and especially the sources related to the holy Baal Shem Tov and his students, zy" a, always encourage people by emphasizing the fact that it is never too late to perform teshuvoh. This is especially true during the month of Elul, the hallmark of which is divine mercy and goodwill. This is the time designated for repenting and correcting all of one's errant deeds of the past year. If so, how are we to make sense of Rabbi Elimelech's interpretation of the Mishneh: **"באחד באלול ראש השנה—למעשר בהמה"**—that one who only awakens during the month of Elul to perform teshuvoh--**"הוא כמו הבהמה שאין לו דעת אדם"**—is likened to an animal, devoid of human intelligence?

The Purpose of Teshuvoh Is to Elevate Oneself from the Status of an Animal to that of a Human Being

Having given the matter a considerable amount of thought, I would like to clarify the true meaning of Rabbi Elimelech's, zy" a, interpretation of the Mishneh—based on an illuminating introduction gleaned from the teachings of the Ohr HaChaim hakodesh (Vayikro 9, 8). He reveals to us the incredible reason as

to why HKB”H chose to have a sinner redeem himself by means of bringing an animal sacrifice for atonement. Throughout each step of the process, the one who sinned must have in mind that all that is being done to the animal—the slaughter, the offering of the organs, the sprinkling of the blood on the altar—should have deservedly been done to him. It is only due to HKB”H’s mercy that the person was allowed to substitute an animal in his own place.

Nevertheless, this concept seems to stand in direct conflict with an explicit possuk (Devorim 32, 4): **“הצור תמים פעלו כי כל דרכיו משפט אל אמונה ואין עול צדיק וישר הוא”**—the Rock, perfect is His work, for all His ways are justice; a G-d, faithful, without iniquity; His judgment is righteous and proper. Seeing as this person sinned against Hashem, it would have been only fitting for the person to sacrifice himself. So, why then did HKB”H consider it just to allow the person to bring an animal sacrifice for atonement in his stead?

Hence, the Ohr HaChaim hakodesh teaches us that when a person commits a sin--when he behaves like an animal--he falls from the status of “odom”—a human being—to the status of a “beheimoh”—an animal. When he awakens to perform teshuvoh, to make amends for his transgressions, he is elevated back to the status of “odom”. Therefore, it is no longer just or fitting that he offer himself as a sacrifice for atonement; for he is no longer the “beheimoh” that sinned. Accordingly, it is appropriate that he bring an animal sacrifice to atone for his transgression that he committed when he had descended to the status of a “beheimoh”.

How nicely this explains the Gemoreh’s (Chullin 5a) elucidation of the possuk (Vayikro 1, 2): **“אדם כי יקריב מכם קרבן לה, מן בהמה - להביא בני אדם שדומים לבהמה, מכאן אמרו מקבלין קרבנות ממושעי ישראל כדי שיחזרו בהן בתשובה”**—“when a man among you brings an offering to Hashem, from the animals . . .”—the possuk comes to include people who are similar in their actions to animals among those who are eligible to bring sacrifices; from here the sages derived that we accept offerings from the sinners of Yisroel so that they should return to the fold by means of teshuvoh. In other words, the reason we accept offerings from sinners is implicit in the possuk. At the time of their transgressions, they were behaving like animals; yet, when they perform teshuvoh and return to the status of “odom”, it becomes appropriate to accept an animal offering from them in lieu of a human offering.

During Elul One Must Repent to Hashem for Behaving Like an Animal

Now, we can return to the words of the Avodas Yisroel, citing his teacher Rabbi Elimelech, zy”a, with a better understanding of its practical implications. He stated that one who acts foolishly

throughout the year and does not awaken to perform teshuvoh or to fear Hashem until Rosh Chodesh Elul is behaving like an animal—lacking human intelligence. For, someone possessing human intelligence would fear Hashem all year long.

His intention is not to put down the sinner who finally awoke to return to Hashem during the month of Elul, chas v’sholem. Certainly, such a person deserves our encouragement for having stirred to repent before the day of judgment. Rather, he is conveying an important message to this person who has finally woken up during the month of Elul. This person must recognize that he behaved like an animal all year long; he must do teshuvoh for behaving in such a manner and desire to elevate himself back to the status of an “odom”.

This is the message the Tanna is alluding to with the statement: **“באחד באלול ראש השנה למעשר בהמה”**—the first of Elul is the New Year for “ma’aser beheimoh”. In other words, the tzaddik who served Hashem all year long by learning Torah and performing mitzvos must also perform teshuvoh during the month of Elul. His teshuvoh, however, is of a different nature. The teshuvoh of tzaddikim focuses on the fact that their Torah-study and performance of mitzvos, based on their spiritual level, could have been performed in a more exalted manner.

So, HKB”H certainly accepts the teshuvoh of a person who behaved improperly throughout the year—by not studying Torah and performing mitzvos—along with the teshuvoh of the rest of Yisroel during the month of Elul. Nevertheless, it is crucial that he recognize that his teshuvoh is reflected by the statement: **“באחד באלול ראש השנה למעשר בהמה”**—the first of Elul is the New Year for “ma’aser beheimoh”. In other words, he must recognize that he behaved like a “beheimoh” throughout the year and he must now desire and strive to return to the elevated status of an “odom”.

Let us add a lovely allusion based on the writings of the Imrei Noam (Hoshana Rabbah 8). From the first day of Rosh Chodesh Elul until the special union of HKB”H with the congregation of Yisroel on Shemini Atzeres there are precisely fifty-two days. Fifty-two is the numerical value of the word “beheimoh”—**“בהמה”**. Based on what we have just learned, the message is quite clear. During these fifty-two days, a person must make amends for his animalistic behavior throughout the preceding year. By correcting his ways and making amends for his misdeeds, he can return to the status of an “odom” and join the rest of klal Yisroel as they unite with HKB”H.

“And you will see among its captivity a woman who is beautiful of form” Refers to the Holy Neshomeh

Following this line of reasoning, let us explore the magnificent connection between this week’s parsha, Parshas Ki Seitzei, and

the month of Elul: **“כי תצא למלחמה על אויביך ונתנו ה' אלקיך בידך ושבית שבי, וראית בשביה אשת יפת תואר וחשקת בה ולקחת לך לאשה, והבאתה אל תוך ביתך וגלחת את ראשה ועשתה את צפרניה, והסירה את שמלת שביה מעליה וישבה בביתך ובכתה את אביה ואת when --אמה ירח ימים, ואחר כן תבוא אליה ובעלתה והיתה לך לאשה”** you will go out to war against your enemies, and Hashem, your G-d, will deliver him into your hand, and you will capture its people as captives; and you will see among its captivity a woman who is beautiful of form, and you will desire her, you will take her to yourself for a wife. You shall bring her to the midst of your house; she shall shave her head and let her nails grow. She shall remove the garment of her captivity from upon herself and she shall sit in your house and she shall weep for her father and her mother for a full month; thereafter you may come to her and live with her, and she shall be a wife to you.

Our teacher, the Arizal, in Likutei Torah, interprets this passage as a reference to the month of Elul. The holy Neshomeh is represented as an: **“אשת יפת תואר”**—a woman who is beautiful of form—that is being held captive by the physical body. She is clothed in a hostage’s garment formed by man’s sins. During the month of Elul--**“ירח ימים”**—one must cry out in teshuvoh for one’s transgressions—in order to free the Neshomeh from the captivity of the yetzer and to remove the garment of her captivity.

Now, let us see how the Avodas Yisroel elaborates on this passage based on the Arizal’s premise that it is a reference to the month of Elul:

“כי תצא למלחמה על אויביך... כי עיקר המלחמה נאמר על ראש השנה שהוא יומא דדינא, וצריך להעריך קרב ומלחמה עם היצר הרע ומארי דינין, ועיקר המלחמה הוא על ידי התשובה, שהאדם משים על לבו לשוב לה'.... מגודל הרחמנות והגעגועים המגיעים לו על נשמתו שבקרבו, כי היא חלק אלוך ממעל, והיתה למעלה חצובה תחת כסא הכבוד...”

וירדה אל עומק הבור הזה, לגוף וחומר לעשות נחת רוח ליוצרה, כאשר יזכך החומר ויטכים לרצון הנשמה, לעשות רצון קונם וחפץ צורם. ועתה ח"ו כאשר הרע האדם על פני האדמה וילך בשרירות לבו, אוי וי אשר הרים יד נגד הנשמה הקדושה, והכניעה תחת ממשלת החומר המוסרח ונתעב ונאלח, על כן מהראוי על כל פנים עודנו האדם חי בכוחו, ישים אל לבו לשוב להטיב אחריתו.

וזה הדרך רמזה לנו התורה בכתוב, וראית בשביה אשת יפת תואר וחשקת בה, ופירש רש"י מדכתיב אשת בסמוך, היינו אשת של איש. פירוש איש זה הקב"ה, והנשמה נקראת מטרוניתא, והיא יפת תואר מקדושתה, והיא בשביה, וחשקת בה, דהיינו שיכמרו רחמיך עליה, אז ולקחתה לך לאשה, שאפשר על ידי תשובה מעומקא דלבא לשוב לקחתה לאשה.

אמנם על פי התנאים, וגלחת את ראשה, דהיינו ראשית התשובה לעשות לעצמו סייגים לפרוש ממותרות... והמותרות מכונים בשם

שערות שצריך לגלחן מאחר שאינן מן הצורך. ועשתה את צפרניה, דהיינו לנוול את עצמו ולבזות את עצמו על מעשיו הרעים. ובכתה את אביה ואת אמה ירח ימים, דהיינו כל חודש אלול צריך לבכות על עוונותיו, אשר על ידם נפרד מאביו זה הקב"ה, ואמו היא כנסת ישראל, ואחרי כן תבא אליה וכו', כי אחר התמרמרות והבכי והפרישות יודע לך מעלת הנשמה“.

He states that the main battle we are concerned with is our battle on Rosh HaShoneh with the yetzer and the forces of judgment. Our primary tactic in this battle is the performance of teshuvoh. One is inspired to perform teshuvoh because of the Neshomeh in one’s midst, which is a portion of G-d from above.

The Neshomeh descended to the depths of this physical pit to bring joy and pride to her creator—by purifying the physical material self and convincing it to acquiesce to the will of the Neshomeh. If a person is evil and corrupt, chas v’sholem, acting as he pleases, he is opposing and sullyng the holy Neshomeh. Therefore, it behooves a person to strive to ultimately perform teshuvoh.

This is the allusion in the passage that describes the beautiful woman in captivity—the Neshomeh. She is part of HKB”H and her beauty stems from her kedusheh. If one truly desires her, he should show her mercy by correcting his ways and performing teshuvoh. By means of sincere, wholehearted teshuvoh, he can unite with her.

There are certain conditions, however, that must be met. The first phase of teshuvoh requires the shaving of her head. This refers to setting up boundaries and avoiding excesses—even of things that are permitted. As we have learned before, hair extending from the body represents unnecessary excesses. Letting her fingernails grow is a form of physical degradation—illustrating that one regrets and is humiliated by past misdeeds. Crying for an entire month alludes to the month of Elul—during which a person must lament and cry over his transgressions. These transgressions created a separation between him and his father—HKB”H—and his mother—the congregation of Yisroel. Once this process is completed, he may come to her; for he has demonstrated that she is dear to him and he appreciates her.

In this manner, the Avodas Yisroel goes on to interpret the continuation of the passage: **“והיה אם לא חפצת בה ושלחתה לנפשה”**—and it shall be if you have not desired her, then you shall send her on her own, but you may not sell her for money; you shall not put her to work, because you have afflicted her.

He writes:

“אמנם מדרך העולם לשוב בתשובה עד אחר יום הכיפורים שהוא יום הדין הגדול, אבל אחרי כן בעונותינו הרבים כל האדם שב לדרכו הרעה כבראשונה, לכן הזהיר הכתוב, והיה אם לא חפצת בה, פירוש אם

תוסף עוד לחטוא ח"ו, ושלחתה לנפשה, אז הנשמה תיפרד ממך ולא תבוא אליך עוד, תחת אשר עניתה, רק יראה האדם כל אשר יקבל עליו לשמור ולעשות, יהיה לו חק ברית עולם לעשות רצון השי"ת אמין."

Unfortunately, most people only continue their teshuvoh until the completion of Yom Kippur. Thereafter, they resume their previous errant ways and misdeeds. Therefore, the possuk admonishes a person that if he continues to sin, chas v'sholem, and does not desire a proper relationship with the Neshomeh, she will leave him for good. Hence, a person must be careful to safeguard his relationship with the Neshomeh and strive to act in accordance with the will of Hashem.

"He blew into his nostrils the soul of life"

Let us get a clearer picture of the tremendous harm the sinner has caused to the holy Neshomeh. The Neshomeh, a portion of G-d from above, the daughter of the King, as a result of a person's sins, has had to remain hostage in a physical body that has descended from the status of an "odom" to that of a "beheimoh". Concerning the creation of man, the possuk states (Bereishis 2, 7): **"וייצר ה' אלקים את האדם עפר מן האדמה ויפח באפיו נשמת חיים: וייהי האדם לנפש חיה"**—Hashem G-d formed the man of soil from the earth, and blew into his nostrils the soul of life. It is quite clear from this possuk that HKB"H created man's physical body from the earth to serve as a vessel and external sheath to house within it the holy Neshomeh—a portion of G-d from above, which he blew into the body from His own being.

Now, Rabbi Chaim Vital in Shaarei Kedusheh (1, 1) explains at great length that the purpose of creation is for man to sanctify all of his 248 organs and limbs and his 365 sinews by means of the tremendous light contained in the 248 mitzvos aseh and the 365 mitzvos lo ta'aseh—the 248 positive commandments and the 365 prohibitions. As a result, when a person sanctifies his body with these 613 commandments of the Torah, his physical body is transformed into a royal palace—worthy of housing the Neshomeh which is a portion of G-d from above.

Conversely, if a person fails to sanctify his body through the performance of mitzvos—and to add insult to injury he chooses to pursue the trivial pursuits of this world—he desecrates his body, chas v'sholem, and truly transforms it into that of a "beheimoh". Imagine the pain this causes the holy Neshomeh whose only desire is to unite with HKB"H. Instead she is trapped in an animal's body; the disgrace and embarrassment are beyond comprehension.

How do we dare show our faces on Rosh HaShoneh before HKB"H, the King of Kings, and request without shame: **"זכרנו לחיים"**—מלך חפץ בחיים וכתבנו בספר החיים, למענך אלקים חיים—remember us for life, O King who desires life, and inscribe us in the Book of

Life for Your sake, O living G-d? It was He Himself in all His glory that bothered to create man's body from the dust of the earth and breathe into it a Neshomeh that was a portion of G-d from above. Then, instead of treating the Neshomeh like the daughter of a king, deserving a royal habitat and environs, we place her in an animal's body—replete with sins and transgressions. We then have the audacity to request a new lease on life so that we may continue to house the majestic Neshomeh as a hostage in an animal's body.

We can now appreciate the incredible connection between the message found at the beginning of this week's parsha and the work of teshuvoh we perform during the month of Elul: **"באחד באלול ראש השנה למעשר בהמה"**—the first of Elul is the New Year for "maaser beheimoh". The opening passage of the parsha informs us that we must repent during the entire month of Elul, because we caused the holy Neshomeh—the woman of beautiful form—to remain hostage in a sinner's body. The month of Elul is designated as the New Year for "maaser beheimoh", because we must awaken to fear Hashem after exhibiting the behavior of an animal all year long. This inappropriate deplorable behavior caused the Neshomeh great distress—rather than residing comfortably in the body of an "odom", she was forced to reside in the body of a "beheimoh".

When a Person Reincarnates into an Animal He Is Aware of His Reincarnation

Based on this concept, a wonderful idea occurred to me. The Yismach Moshe (Noach) writes in the name of the kabbalists that there is a significant difference between when a person reincarnates into the body of an animal versus when he reincarnates into the body of another human being. When one reincarnates into an animal—a creature lacking the true power of speech—the soul remembers that she is a human soul and is aware that she is now located in an animal's body; this causes her tremendous anguish. She knows and recalls who she was in her previous reincarnation, what misdeeds she was guilty of and what verdict was delivered against her. On the other hand, when she reincarnates into the body of another human being, the soul is unaware that she is a reincarnation. The soul is unaware and does not recall why it was necessary for her to reincarnate into the new body nor does she recall whose body she inhabited during her previous reincarnation.

The Yismach Moshe suggests two reasons for this difference between the two types of reincarnation. First of all, a human Neshomeh reincarnated into the body of an animal—a creature lacking the power of true speech—will never adapt to the animal's body or become one with the animal. This is not her true designation or location and she remains like a foreign entity imprisoned temporarily until she serves out her sentence. Hence, she recalls her previous glory and what transpired.

On the other hand, when the Neshomeh reincarnates into a human body, she has a connection and a familiarity with the new body and its abilities. For, from the beginning of creation she was designated to unite with a human body and coexist as one. Consequently, she adapts to the new body, assimilates and becomes indistinguishable from it. He attributes this explanation to the natural order of things inherent in creation.

Compare this explanation to what the Arvei Nachal writes in Parshas Nitzovim (Drush 2). His source is the Chareidim (Mitzvas L.T. 89) citing the kabbalists. He writes:

“הנה נתבאר קצת ענין הגלגול והוא חמור יותר מהגיהנם, וכמו שאמר האר”י ז”ל אילו היו יודעים בני אדם צער הגלגול כו’, כי אפילו הגלגול הקרוב לתיקון שהוא במדרגת צאן הוא מר יותר מהגיהנם, כי כאשר הנשמה תתגלגל באדם אינה זוכרת כלל מה היה בראשונה, אבל כשהנשמה בגלגול דומם צומח חי זוכרת מי היא, ושהיה תחלה אדם המהלך בקומה זקופה, ושעכשיו היא מהלכת על ארבע ונהפך לצורת בהמה, וזה מר לה מאד יותר מהגיהנם.”

According to the Arvei Nachal, reincarnation is a worse and more difficult fate than Gehinom. In fact, the Arizal laments the fact that people are not aware of this fact; maybe it would alter their behavior. When a Neshomeh reincarnates into the realms of “domeim”, “tzomeiach”, or “chai”—the inanimate, the plant life or animal life—it recalls its previous existence. She recalls that she was once part of a human being, able to walk proud and upright. Now, however, she must walk on all fours and has taken on an animal form. This, indeed, is a fate worse than Gehinom!

The Purpose of Animal Reincarnation Is for the Soul to Recall All of Its Transgressions

The Yismach Moshe also provides a second reason as to why the Neshomeh that reincarnates into an animal recalls her previous existence and what transpired. It is well-known that only mankind was endowed by the Almighty with freedom of will and choice. It is evident, therefore, that all that reincarnate into non-speaking forms do not do so for the purpose of tikun. For, those forms lack freedom of choice and all of their actions are inevitable and restricted. The reason for reincarnation into inanimate forms, plant forms or animal forms is as a punishment. A human soul being housed in one of these lowly forms is surely an extreme form of punishment.

This being the case, there is no reason to take away the soul’s awareness and memory. When the time allotted for this extreme punishment has been served, a worthy Neshomeh can then reincarnate into an appropriate human form to complete the tikun process. In contrast, when the reincarnation is into a human being possessing free choice, the reincarnation is not meant as a punishment. Its primary purpose is tikun by utilizing free will and free choice properly this time around. If the Neshomeh recalled and was aware of where it came from and what had transpired, it would be compelled to behave properly; its freedom of choice would be compromised.

It is important to point out that the soul of the sinner that reincarnates into an animal is not the holy Neshomeh that is a portion of G-d from above. That Neshomeh has already suffered enough—being held captive in a human body that behaved like an animal. Rather, it is the “nefesh habeheimis”—the soul within man possessing animalistic tendencies—that must endure the reincarnation into an animal or other lower form. This entity is described by the author of the Tanya in Likutei Amarim (Chapters 1-2) in the name of Rabbi Chaim Vital. He explains that every Jew possesses two souls. The first has animalistic tendencies and is located in a human being’s blood to sustain the physical body. The second is the divine Neshomeh—a portion of G-d from above—that resides in the brain.

So, as explained, it is the “nefesh habeheimis” that sinned that reincarnates into an animal form. The heavenly Neshomeh has already suffered enough during its lifetime within the body. Clearly, the punishment of the “nefesh habeheimis” is measure for measure—“midah keneged midah”. It caused the Neshomeh—a portion of G-d from above—to live in captivity within a body that had descended to the level of a “beheimoh”. Now, it is forced to reincarnate into an animal form in order to experience the same torment and distress that it subjected the Neshomeh to.

Thus we can conclude that our sacred task during the month of Elul is to release the holy Neshomeh, the daughter of the King, from its shackles within the human body that has declined spiritually and exhibited the behavior of an animal. We can accomplish this feat through sincere and complete teshuvoh. We must engage in Torah study and the performance of mitzvos in order to sanctify the physical body and transform it into a holy vessel ready to serve Hashem. Then it can house the holy Neshomeh in majestic fashion—prompting HKB”H to provide us with a happy and blessed new year full of beroches and salvation.

**Donated by Dr. Ralph and Limor Madeb
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