פרק א

א. מהי מדרגת הבינוני?

1.

מי שיש לו מחצה זכיות ומחצה עוונות.

2.

מי שאין בו שום עוון.

3.

1 – בשם המושאל 2 – ואמיתת התואר.

4.

2 – בשם המושאל 1 – ואמיתת התואר.

5.

ב. מהיכן מגיעים המדות טובות שבטבע ישראל?

1.

מהנפש האלוקית.

2.

מהקליפות הטמאות.

3.

מהטוב שבנפש הבהמית.

4.

מצד טבע הגוף.

<u>פרק ב</u>

ג. ויפח"על מה מורה הפסוק?"

1.

שהוא הבל והארה בלבד.

2.

שהוא מהפנימיות.

3.

שהנשמה היא בחינת רוח.

4.

שאין סוף מרומם לאין קץ מבחינת החכמה.

ד. מה מבאר הרמב"ם בענין חכמתו ית'?

1.

שהקב"ה הוא למעלה מגדר חכמה.

2.

שהתורה היא חכמתו ית'.

3.

שהוא וחכמתו אחד.

4.

שגם החכמה היא כעשיה.

פרק ג

ה. מה הן "שלוש אמות"?

1.

מחשבה דיבור ומעשה.

2.

נפש רוח ונשמה.

3.

חכמה בינה ודעת.

4.

חסד גבורה תפארת.

ו. ענין ה"דעת"מהו?

1.

השכל שבנפש המשכלת.

2.

ההתקשרות וההתחברות.

3.

התבוננות והעמקה.

4.

הרגשה בלב.

<u>פרק ד</u>

ז. למה הלבושים גבוהים מהנפש רוח ונשמה עצמם?

1.

כי הם מבחינת חיה יחידה.

2.

ה כולא חד"דאורייתא וקוב, כי הלבושים הם קיום התורה והמצוות.

3.

"מזון"יש בהם גם מעלת "לבוש"כי חוץ ממעלת.

4.

כי בלבושים שורה הארה מזיו השכינה.

ח. מהו הביאור בפרק זה לכך שהתורה נמשלה למים?

1.

שבזה מרווה את הצמאון של אהבת ה'.

2.

כי מקור המים הוא מהמוח.

3.

מפני שנקלטת בנפש בפנמיותה.

4.

מצד ירידת התורה מלמעלה למטה.

פרק ה

ט. למה תלמוד תורה שקול כנגד כל המצוות?

1.

בעצמו"כי כל המצוות הן הארה לבד ובתורה תופס את הקב"ה.

2.

כי המצוות הן אור פנימי והתורה אור מקיף.

3.

כי המצות הן לבושים והתורה היא מזון וגם לבוש.

4.

כי שכר מצוות תלמוד תורה נעלה משכר כל המצוות.

י. "יחוד נפלא שאין כמוהו"על איזה לימוד נאמר הענין שהוא?"

1.

מבין ומשיג איזו הלכה לאשורה על בוריה דוקא, כשלומד.

2.

שהכל צריכין למרי חיטי, בלימוד למיגרס.

3.

ששרשו באצילות, בלימוד הקבלה.

4.

בלימוד המשניות.

פרק ו

יא. מהי ההגדרה "סטרא אחרא"?

1.

ה. לא תעשה ודברים האסורים"שס

2.

דהיינו כל דבר שאינו מקבל חיות מפנימיות הקדושה, כל דבר שאינו בטל אליו ית
'.

3.

ג' קלפות הטמאות.

4.

קליפת נוגה.

יב. מפני מה אמ"א אפילו בתורה שכינה עושב ועוסק בתורה שרויה עמו"?

1.

מפני מעלת התורה שנמשלה למים דוקא.

2.

בגלל ברכת התורה שלפני הלימוד.

3.

ביטול ממש, בכוח על כל פנים, מישראל יש בו כי כל א' להקב"ה.

4.

בגלל שלומד בעשרה דווקא.

פרק ז

**יג. האם וכיצד ניתן להעלות חזרה לקדושה את החיות קליפות הטמאות ' האלוקית שירדה לפי שעה לג על ידי תאוות היתר
")
מי שהוא בזוללי בשר וסובאי יין
"(?**

1.

ואת "כי אם לעתיד לבוא בקיום היעוד ,בזמן הזה אי אפשר רוח הטומאה אעביר מן הארץ
".

2.

י. חיבוט הקבר"ע

3.

י. כוונה עצומה בקריאת שמע שעל המטה"ע

4.

ולתורתו ' י שישוב ויחזור לעבודת ה"ע.

מהו ההסבר לכך שעל ידי התשובה הזדונות יכולים .יד להפוך לזכויות ?

1.

ה לבעל התשובה לעודדו"זו הבטחה מיוחדת של הקב לחזור בתשובה .

2.

זה נעשה בגלל הקושי והאתכפיא המיוחדים שיש בעבודת בעל התשובה.

3.

כארץ עיפה וציה ' י כך בא האדם לאהבה רבה לה"הואיל וע יותר מצמאון נפשות הצדיקים

,

ולכן זהו דווקא בתשובה מאהבה רבה זו

.

4.

כמבואר ,זהו בכוח כוונה עצומה בקריאת שמע שעל המיטה בדברי האריז

"

ל

"

כאלו אוחז חרב כו

"'.

פרק ח

טו. בלא, אפילו דרבנן, מדוע מי שאכל מאכל איסור הודע וכוונתו הייתה לשם שמים אין החיות שבמאכל עולה ומתלבשת בתיבות התורה והקדושה?

1.

דהיה לו ללמוד ולהיזהר ולא, מפני שגם השוגג בעי כפרה נזהר.

2.

מפני שמכל מאכל ומשקה נעשה תיכף דם ובשר מבשרו ונשאר בגוף הרשימו מהאכילה.

3.

דהיינו שהמאכל האסור, הוא מלשון אסור וקשור "איסור" קשור בידי הסטרא אחרא משלש קליפות הטמאות.

4.

מפני שפעולת האכילה האסורה של האדם הורידה את המאכל האסור לשלוש קלפות הטמאות שאין עלייה מהן על

.דרך הרגיל

טז. מהו העונש הכללי לכל ביטול מצוות עשה מחמת עצלות ?

1.

גהינם של שלג

2.

כף הקלע

3.

גהינם

4.

חיבוט הקבר

פרק ט

**י מה אפשר להפוך את בחינת יסוד המים שבנפש"ע .יז
ז – שיתאווה" הבהמית המתאווה לכל תענוגי עוה
לקדושה כמו יצר טוב ממש
?**

1.

.י אהבה עולם"ע

2.

.י אהבה בתענוגים"ע

3.

.י מוח הדעת"ע

4.

.י שלא פסיק פומיה מגירסא"ע

יח. היכן הוא עיקר משכנה של הנפש הבהמית בגוף האדם, והיכן הוא עיקר משכנה של הנפש האלוקית?

1.

עיקר משכן הנפש האלוקית הוא במוחין שבראש ומשכן הנפש הבהמית בלב.

2.

הוא ברעותא דליבא 'כיון שעיקר עבודת ה' להיפך.

3.

שתי הנפשות שורות ומלובשות בכל חלקי הגוף בהשוואה.

4.

ואין קשר בין נפשות רוחניות "אין בחינת מקום ברוחניות" לחלק מסוים בגוף הגשמי.

פרק י

יט. – מדוע נקראים הצדיקים הגמורים "בני עליה"?

1.

כי הם מועטים.

2.

כי עבודתם היא לרוות צמאונם לה'.

3.

כי עבודתם היא אך ורק לצורך מעלה.

4.

כי הם מהפכים הרע ומעלין אותו לקדושה.

5.

נכונות 4 ו3תשובות.

כ. מי נקרא "צדיק גמור" ו"צדיק וטוב לו"?

1.

מי ששונא את הרע בתכלית.

2.

מי שהרע בטל אצלו במיעוטו

3.

מי שהואב את ה' בתענוגים רבה בהבה אהבה

4.

נכונות 3ו 1תשובות

א"פרק י

כא. מי נכלל בהגדרה "רשע וטוב לו"?

1. מי שהרע מתגבר עליו רק לעיתים רחוקים.

2. מי שמתלבשים בו רק אחד משלשה לבושים הרעים.

3. "מלאי חרטות" אלו שהם.

4. כל התשובות נכונות.

כב. "ר הזקן לגבי הרשעים מדברי חז"מה לומד אדמו ל"

כל בי עשרה שכינתא שריא"?

1.

שזה שייך רק בצדיקים

2.

שיש טוב ברשע אפעלו רשע גמור הטוב גלוי אצלו

3.

שמלא חרטות, בקשר לרשע וטוב לו

4.

שגם בו עדיין קיים טוב בבחינת מקיף, בקשר לרשע ורע לו

ב"פרק י

כיצד יכול הבינוני להתגבר לגמרי על הרע .כג
והלא מהותה , במחשבה דבור ומעשה כל היום
ועצמותה של הנפש הבהמית שמהקליפה לא נדחה
? אצלו כלל

1.

כי המוח שליט על הלב בתולדתו וטבע יצירתו.

2.

י הרשימו שבמוחין שלאחרי התפילה"ע.

3.

ה "אלמלא הקב"ל "כמאחז "ה עוזרו"הקב"י העזר ד"ע
עוזרו אין יכול לו
".

4.

כל התשובות נכונות.

מהי עבודת הבינוני בדברים שבין אדם לחבירו .כד?

1.

לעבוד על מדותיו שלא יעלה כלל בלבו כעס ושנאה על חבירו.

2.

שלא לקבל ברצון מה שעולה מלבו כעס ושנאה על חבירו.

3.

למשול על רוח שבלב שאדרבה יתנהג עם חבירו בחסד.

4.

נכונות 3ו – 2תשובות.

ג"פרק י

ז למדת האהבה של הבינונים"כיצד קורא אדה .כה בשעת התפילה ?

1.

רגלי החיות כנגד כולן.

2.

כהכנה בלבד לעלייתם למדריגת צדיק.

3.

"שפת אמת תכון לעד"לגבי מדרגת הבינונים היא בבחינת הו
איל ובכח נפשם האלקית

לעוררה תמיד.

1.

עד ארגיעה לשון"גם לגבי מדרגת הבינונים היא בבחינת

מאחר ", שקר
שחולפת ועוברת לאחרי התפילה
.

מתי נתבטל הרע לגמרי אצל הבינוני .כו?

1.

חפצו ובתורתו יהגה 'במי שבתורת ה.

2.

בבינוני המתפלל כל היום כולו.

3.

בכל בינוני בשעת התפילה.

4.

אף א' נכונה אינה מהתשובות.

ד"פרק י

כז. ובנו ,"תהי צדיק"מהו הטעם לכפל הלשון בשבועה סף –
"
אל תהי רשע
",
אם האדם יהיה צדיק ודאי שלא יהיה רשע
?

1.

זהו מעין העניין דתנאי כפול.

2.

הן לעבודה של סור מרע והן 'זו נתינת כוח מיוחדת מה לעבודה של ועשה טוב.

3.

עיקר השבועה הוא שלא יהיה רשע שבזה יש לכל אדם בחירה, והשבועה תהי צדיק היינו שעל האדם לעשות התלוי בו גם בנוגע למיאוס הרע בלב.

4.

אף תשובה אינה נכונה.

כח. מי נאמר על ידי חייך עולמך תראה?

1.

צדיקים

2.

בינונים

3.

כהנים

4.

אין אף תשובה נכונה

ו"פרק ט

כט. מי נקרא "עובד אלקים"?

1.

רק הצדיק.

2.

שאין לו מלחמה עם יצרו, הבינוני.

3.

שיש לו מלחמה עם יצרו, הבינוני.

4.

אין אף תשובה נכונה

ל. מהו הכח המניע את הבינוני "אשר לא עבדו" לעבור שום עבירה קלה וגם לקיים את כל המצוות שאפשר לו לקיימן?

1.

האהבה בתענוגים שלו.

2.

האהבה רבה שבשעת התפילה שלו.

3.

מצוות אנשים מלומדה.

4.

אוה"האהבה המסותרת אשר בלב כללות ישראל שנקראו בי שמו
"
שאין היא נקראת עבודתו ופעולתו
.

ז"פרק ט

מחשבה"ל "ז במאמר חז"מהו ביאורו של אדה .לא "
טובה הקב
ה מצרפה למעשה
?"

1.

חשב אדם לעשות מצוה ונאנס ולא עשאה מעלה עליו כאילו עשאה.

2.

ה מצרפו לאדם"מי שיש אצלו מחשבה בלא מעשה הקב

שעשה המעשה בלא מחשבה
.

3.

ה. מצרפן למעשה"אהבה ויראה בהתגלות לבו הקב

4.

ה. מצרפן למעשה"אהבה ויראה בתעלומות לבו הקב

לב. ה"מהו ה'כלל גדול בעבודת ה"לבינונים?

1.

בהתגלות לבו שיהיה לבו בוער כרשפי אהבת ה"שתהית אש ".

2.

"'לצאת מנרתקן הוא הגוף לדבקה בו ית"שנפשו ורוחו יצאו.

3.

'למשול ולשלוט על הטבע שבחלל השמאלי על ידי אור ה" "
המאיר במוח
.

4.

"לשנוא הרע בתכלית".

ז"פרק י

כי קרוב אליך הדבר מאוד בפיך ובלבבך"בפסוק .לג
ישנו ,(עליו מבוסס ספר התניא) " לעשותו
קושי :

כיצד הוא
"
קרוב
"
ל
"
לבבך
"_
לרגש הלב
?

כיצד מיישב אדמו
"
ר הזקן קושיא זו
.

1.

הוא במעשה דיבור ומחשבה שבזה הרשות 'עיקר עבודת ה נתונה לכל אדם מה שאין כן עבודת הלב שייכת רק לצדיקים
.

2.

דהיינו ,"בלבבך"היא פירושה של המילה "לעשותו"המילה אהבה המביאה לידי עשיית המצוות בלבד
.

3.

היינו לבוש המחשבה שבזה הרשות נתונה לכל "בלבבך" אדם לחשוב רק מחשבות היתר .

4.

מלב ,"בלבבך" ,בתענוגים 'כל יהודי יכול לבוא לאהבת ה

ד הרשעים שאין לבם ברשותם
.

להגיע למצב "רשעים באמת"איך יכולים ה .לד
שמוחם ישלוט על ליבם
?

1.

לחזור בתשובה

2.

מוח תמיד יכול לשלוט על הלב גם ברשעים באמת

3.

להיות ליד הצדיקים

4.

עונש הרשעים באמת שאין להם אפשרות להגיע למוח שליט על הלב

ח"פרק י

"אהבה מסותרת"מהיכן זוכה כל יהודי ב .לה?

1.

עבודתו בהתבוננות בגדולת ה"ע '.י

2.

מכח האבות שהן הן המרכבה.

3.

מכח משה רעיא מהימנא.

4.

הקדמת עבודת הביטול וקבלת עול מלכות שמים "ע י
מוחלטת .

כ"הוא "חכמה"ז לומר בזה שלשון "מה רוצה אדה .לו ח מה "?

1.

ה הנמצא בכל נשמה מישראל – מתלבש"שאור אין סוף ב דוקא בחכמה שהיא למעלה מן הדעת והשכל המושג .

2.

לבאר מדוע החכמה היא מקור לבינה.

3.

בראשית נמי מאמר הוא"לבאר מדוע".

4.

הכל כפתיים אצלו ית"לבאר מדוע"'.

ט "פרק י

?"טבע"ר הזקן בפרקנו שם "כיצד מפרש אדמו .לז

1.

שם המושאל לכל דבר שאינו בבחינת טעם ודעת ושכל מושג ומובן.

2.

ה טבע כל אחד ואחד בחותמו של"דהקב ,מלשון מטבע ל"כדברי חז , אדם הראשון.

3.

טובעו בים סוף"כמו, מלשון טביעה".

4.

טבע"נסים רצופים נקראים בשם".

איך נכלל באהבה המסותרת גם דחילו .לח?

1.

דאהבה למעלה מיראה, בכלל מאתיים מנה.

2.

שמפני האהבה היא יראה ומפחדת בטבעה מנגוע בקצה טומאת עבודה זרה.

3.

נפש שבכל אחד מישראל – האהבה-מצד נקודת המסירת והיראה הם נקודה א '.

4.

אף א' מהתשובות אינה נכונה.

פרק כ

לט. מאיזו דרגה בנפש האדם ומעלה – אין בחינת אותיות?

1.

מכח הדיבור ומעלה.

2.

מכח המחשבה ומעלה.

3.

ומעלה ד' וכו"מעשר כוחות הנפש חב.

4.

מכח המעשה ומעלה.

א"פרק כ

ז בפרקנו את מה שאין"כיצד מבאר אדה .מ
ה" דיבורו של הקב
כדיבורנו ח
"

ו
?

1.

ע מובדל"שדיבור האדם הוא מורגש ודבר בפ

"משא , משרשו
כ למעלה
.

2.

שבדיבור האדם ישנה התחלקות לפרטים ופרטי
פרטים, משא"כ למעלה.

3.

צפון ונעלם 'ה מגלה מה שהי"שבדיבור האדם ה
מ , במחשבתו
שא
"
כ למעלה
.

4.

כ באדם"משא , ה חשיב מעשה"שדיבורו של הקב
למטה .

ב"פרק כ

להמב "אלוקים אחרים"ז בשם "ע 'מדוע נק .מא ואר כאן
?

1.

מבטא קליפה הכי תחתונה וקשה "אחר"כי.

2.

ביחס לעולם הקדושה "אחר"כי הם בבחינת.

3.

כי כל יניקתם היא מבחינת אחוריים של הרצון העליון
.

4.

אף א' מהתשובות אינה נכונה.

מב. מהו שורש העבודה זרה?

1.

חוסר הביטחון בה'.

2.

חוסר היכולת לקבל ייסורים בשמחה.

3.

מה שנחשב לדבר בפני עצמו נפרד מקדושתו.

4.

האמונה בשיתוף.

ג"פרק כ

ז מה שאמרו"כיצד מבאר כאן אדה .מג
ח"רמ" בתיקונים ד
פיקודין אינון רמ
"

ח איברין דמלכא
"?

1.

י מעשה המצוות מגדילים את הכלים שבעולם "שע

האצילות .

2.

י מעשה המצוות ממשיכים תוספת אור בכלים "שע
שבעולם האצילות .

3.

שהחיות של מעשה המצוות וקיומן בטל לגמרי לרצון
העליון כביטול הגוף לנשמה.

4.

כמו שפגם ,ו מסתלק האור למעלה"י עבירה ח"שע
באיברין מסלק מהן חיות הנפש
.

ז שביטולו להקב"על מי מבאר אדה .מד
"

ה הוא
יותר
מהביטול ד
"

מרכבה
"?
ומתי
?

1.

יד המחלקת צדקה – בשעת מעשה המצוה.

2.

לבוש המעשה דהנפש האלקית – בשעת קיום מצוה מעשיית.

3.

החיות של המצוה עצמה.

4.

הנפש האלקית עצמה עם לבושי המחשבה והדיבור שלה – בשעת העסק בלימוד התורה.

ד"פרק כ

"על מי כותב כאן אדה .מה
ז שהוא למטה אפילו
מקליפת ע
"

ז בסדר השתלשלות
וירידת החיות מהרצון
העליון ב
"

ה
?

1.

קליפת בלעם.

2.

שמכניס ואינו קליפת היתוש, מוציא .

3.

האדם העובר אפילו עבירה קלה.

4.

האדם העובר על כריתות ומיתות בד"א דוקא.

5.

וש"נ, כל בעלי החיים הטמאים קצים ורמשים.

דברים אמרינן 'מדוע בג .מו יהרג ואל יעבור

,

ובשאר עבירות אמרינן יעבור ואל יהרג

?

1.

גזירת הכתוב הוא.

2.

מפני שמצוות אלה כלליות יותר משאר מצוות.

3.

מצד החומרה המיוחדת בג' עבירות אלו

.

4.

ו"משום דכתיב בכל המצוות חי בהם".

ה"פרק כ

ז"מה מחדש אדה .מז בפרקנו במשנה "

כל האומר אחטא ואשוב אין מספיקין בידו לעשות תשובה "?

1.

שיום הכפורים מכפר גם על האומר אחטא ואשוב.

2.

שאם דחק השעה ועשה תשובה – אין לך דבר העומד בפני

התשובה.

3.

שלעולם אין לו תשובה עד עת קץ הימין.

4.

מהתשובות 'אף א
אינה נכונה .

למה צוה משה .מח רבינו לדור שנכנסו לארץ ציווי על מסירת נפש ?

1.

מפני המלחמות שהיו בכניסתן לארץ.

2.

הציווי הוצרך לדורות האחרונים.

3.

צ "מפני שקיום התומ

תלוי בזה

.

4.

בשביל שיקיימו מצות קריאת שמע בשלימות.

ו"פרק כ

מהי העצה .מט להפטר מעצבות ממילי דעלמא

,

בבני חיי ומזוני

?

1.

זוהי תחבולת היצר
כ "להפילו אח
בתאוות ח
"
|
,
יש לדחות העצבות
לשעת הכושר

ביישוב הדעת

.

2.

להתבונן בכך שגם רק שהיא ,זו לטובה מעלמא דאתכסיא

.

3.

לדעת ולהתבונן דוקא, שאדרבה כשהנפש האלקית מתאמצת ומתגברת

אזי גם הקליפה מתגברת כנגדה לבלבלה

.

4.

יש לו, אדרבה

לשמוח בקיום הלאו של "לא תתורו אחרי לבבכם".

נ. מהי העצה להפטר ממי מהעצבות לי דשמיא

-

דאגת עוונות חמורים?

1.

זוהי תחבולת "היצר להפילו אח כ בתאוות ח "

ו

,

יש לדחות

העצבות לשעת

הכושר ביישוב

הדעת

.

2.

להתבונן בכך
ר ,שגם זו לטובה
ק שהיא מעלמא
דאתכסיא

.

3.

לדעת ולהתבונן דוקא, שאדרבה

כשהנפש
האלקית
מתאמצת
ומתגברת אזי גם
הקליפה
מתגברת כנגדה
לבלבלה

.

4.

יש לו, אדרבה לשמוח בקיום

הלאו של

"

לא תתורו אחרי

לבבכם

".

ז"פרק כ

א. מה העצה להפטר מעצבות הבאה מחמת הרהורים רעים ותאוות רעות שנופלות

במחשבתו בעת עסקו בעסקיו ?

1.

זוהי תחבולת היצר להפילו כ בתאוות"אח יש ,ו" ח לדחות העצבות לשעת הכושר ביישוב הדעת

-

2.

להתבונן בכך שגם זו לטובה,

רק שהיא
מעלמא
דאתכסיא

.

3.

לדעת
ולהתבונן
דוק, שאדרבה
א כשהנפש
האלקית
מתאמצת
ומתגברת אזי

גם הקליפה מתגברת כנגדה לבלבלה

.

4.

יש לו, אדרבה לשמוח בקיום הלאו של "לא תתורו אחרי לבבכם".

כיצד .נב
מיישב אדמו
"
ר הזקן
השאלה מפרק
א
'

על איוב
שאמר
"
ברא צדיקים
ברא רשעים
")
והרי

"

צדיק ורשע לא קאמר ?("

1.

הם "רשעים"ה בריאה מיוחדת – הם ברשות ליבם

.

2.

ששנם נשמות
שאין בכחן
להיות צדיקים
ויהיו להם
מלחמות כל

.חייהם עם היצר

3.

"בראת רשעים"

קאי על מי
שנולד לרשעים
,
שאינו יכול
להיות צדיק
.

4.

מהתשו 'אף א
בות אינה נכונה

ח"פרק כ

מי עוסק .נג בהעלאת המידות של המחשבה זרה ?

1.

צדיקים

2.

בינונים

3.

רשעים

4.

מהתשו 'אף א בות אינה נכונה

מה העצה .נד
להפטר
מעצבות
הבאה מחמת
הרהורי תאוות
מח ושאר

שבות זרות הנופלות לו בשעת העבודה בתורה או בתפילה

בכוונה

?

1.

זוהי תחבולת
היצר להפילו
כ בתאוות"אח
יש ,ו" ח
לדחות
העצבות

לשעת הכושר ביישוב הדעת

.

2.

להתבונן בכך
שגם זו לטובה,

רק שהיא
מעלמא
דאתכסיא

■

3.

לדעת

ולהתבונן
דוק, שאדרבה
א כשהנפש
האלקית
מתאמצת
ומתגברת אזי

גם הקליפה מתגברת כנגדה לבלבלה

.

4.

יש לו, אדרבה לשמוח בקיום הלאו של

"

לא תתורו
אחרי לבבכם

".

ט''פרק כ

מה .נה
לומדים מכך
שאומרים
"
נשמה שנתת
בי טהורה

היא

י"?

1.

שהנשמה של צדיק ושל בינוני היא אותו הדבר.

2.

שהאדם עצמו אינו הנשמה.

3.

שהנשמה היא
האדם עצמו.

4.

מהתש 'אף א
ובות אינה
נכונה .

מה מוכיח .נו
ר'' אדמו
הזקן ממה
שמפורש
בתורה גבי
מרגלים

שמתחילה אמרו "כי חזק הוא ממנו"_

מהקב

"

ה ח

"

ו

,

ואח
"
כ חזרו ואמרו
"
הנו ועלינו
"?

1.

גודל איסור הוצאת דיבה בכלל.

2.

גודל איסור הוצאת דיבת הארץ רעה

בפרט.

3.

שכל ישראל

מאמינים בני
י "וע ,מאמינים
שמרעימים על
הקליפה בקול
רעש ורוגז היא
מתבטלת

ממציאותה

.

4.

שהסטרא אחרא בבינונים היא האדם עצמו.

פרק ל

איך ניתן .נז
וה'' לקיים
וי שפל רוח
בפני כל
האדם
''

אפילו בפני קל שבקלים ?

1.

כי הנפש
והרוח מי יודע
גדולתן ומעלתן
.

2.

אל תדין את חבירך עד שתגיע למקומו ,

ואולי המלחמה
שבמקומו
והנסיונות שיש
לו קשים
בהרבה
מהנסיונות

שלך

.

3.

כי על עמי
הארץ נאמר
שדונות נעשו
להם כשגגות.

4.

כי כל ישראל יש להם חלק ב"לעוה בהשואה

האם .נח במצוות עשה נדרשת מלחמה מהאדם או שמספיק

שמקיים ?

1.

נדרשת מלחמה עצומה

.

2.

המלחמה
ל"ששיכת רק ב
א תעשה
".

3.

נדרשת
מלחמה קלה.

4.

מהתש 'אף א
ובות אינה
נכונה .

א"פרק ל

במה .נט שונה המרירות מעצבות ?

1.

שבעצבות
לבו מטומטם
כאבן ואין בו
ובמריו ,חיות

ת יש חיות

.

2.

שעצבות היא
מרע שבנוגה,
ו

מרירות –
מטוב שבנוגה

.

3.

שניהם כאחד וצ ,מושללים ריכים להיות

בשמחה תמיד

.

4.

מרירות אסור
עצבות, תמיד
לפעמים
מותר .

למה .ס

ביצאת

מצרים

" למעשה

ברח העם

"

,

והרי פרעה היה מוכרח לשלחם ?

1.

כי צדיק בורח מהרע.

2.

העם לא
ברח, להיפך:
"
במנוסה לא

תלכון

".

3.

3. כי הרע בנפשות ישראל היה עדיין בתקפו .

4.

לא מוזכר עניין זה בליקוטי

אמרים

בי"פרק ל

מדוע .סא אמר הלל הזקן על קיום מצות ואהבת

לרע כמו שזוהי כל התורה כולה ואידך פירושא

שֶׁ, הוּא לְכַאוֹרָה זֶה תָּמוּהַּ?

1.

כי יסוד ושורש כל התורה הוא

להגביר ולהעלות הנפש על הגוף מעלה מעלה.

2.

כי יסוד ושורש כל

התורה הוא להמשיך אוא "

ס במקור נשמות כל

ישראל

,

וקוב

"

ה לא שריא

באתר פגים

.

3.

1 תשובה

2

נכונות

4.

אף תשובה אינה נכונה

האם .סב יש יהודים שמצוה לשנאתם ולא

לאהבם כלל חוץ מהמינים והאפיקורסים ?

1.

יהודי שעובר עבירה

והוכחתיו
ולא הפסיק.

2.

מי שקרוב
אלי בתורה
ומצוות
והוכחתיו
ולא שב

מחטאו.

3.

גם אלו
שמצווה
לשנאתם
מצווה
לאהבם גם

4.

אין יהודי
שמצוה
לשנאתו חוץ
מהמינים
והאפיקורסי

D.

ג'פרק ל

מהו .סג ביטול זין ואור השמש במקורו

בתוך השמש?

1.

בטל במציאות וכאילו אינו

במציאות
כלל.

2.

אין זיו בתוך השמש כלל.

3.

מאיר גם בתוך

השמש
ומורגש.

4.

מה 'אף א

תשובות

אינה

נכונה

"מהו .סד ישמח ישראל בעושין

'' , לשון רבים ?

1.

השמחה בעולם

זה בקום ,'מצות ה ובו

עולם הבא

2.

השמחה

משמחת שדר'ה בעולם העשיה

שבו קימות קליפות רבות

הנהפכות לאור .

3.

שמחה בשתי

בנפשות האלוקית והבהמית שנהפכת

לקדושה.

4.

שמחה על כל הדרגות האלוקיות

שדרכן נשתלשלה הנשמה.

ד'יפרק ל

אין סה.
עולה
,
לה
גם

הכסף שלא ניתן לצדקה

)
כל
הארבע
ידות חוץ

מהות

ש

?)

1.

הצדקה עצמה

מעלה הכל כמו שהקרבנו ת והי

והצומח התעלו.

2.

בשעת התורה

והתפילה

’עולה לה

מה

שנהנה מהארבע ידות לבריאות

3.

תשובות

1

I

2

נכונות

.

4.

אין אף

תשובה נכונה.

"פרק ל

ה

מה .סו

נמשל ל

"

פתילה

"?

1.

נשמת

האדם.

2.

גוף האדם.

3.

מצות

ומעשים טובים.

4.

אהבה ויראה.

מדו .סז

ע לא די

לגוף

בנפש

האלקי

תשבן

שהיא

חלק

אלוקה ממעל ממש כדי

שתשר

ה עלין

שכינה

,

אלא רק
כשמקיים
מצות
ומעשים

טובים

?

1.

כי אפילו צדיק

גמור
’עבד ה
בירא
ואהבה

בתענוגי

ם הוא

עדיין

בבחינת

יש מי

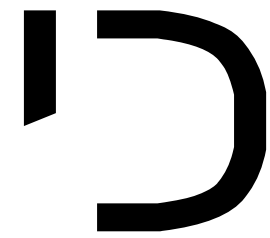
שאוהב

,

משא

"כ המצות הן רצונו

2.



הנשמה היא מחכמה עילאה,

והמצות מהרצון שלמעלה

מהחכמה

3.

ביטול אמיתי

הוא רק
בחכמה,
ו
אילן

הנשמה נמשכת מבינה ומטה

4.

כי

חכמה –

שהיא

מקור

הנשמה – היא ראשית ההשתל

שלות.

"פרק ל

על .סח

שם מה

נקראת

התורה

בשם

''

עוד

"

להמבן

אר כאן ?

1.

על שם

שהתורה

היא עוד

וכח

לברר הנפש הבהמית

ר" והיצה

2.

על שם שהתורה היא עוז

וכח לעמוד בהנסיונו

ת של

ד"עה.

3.

על שם שהתורה היא עוז

וכח לקבל הגילוי

שלגן עדן.

4.

על שם
שהתורה
היא עוז

וכח לקבל הגילוי

האלוקי
הנעלה
דלעתיד

לבוא.

מה .סט

׳

הוכחת

אדה

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ד

שתכלי

ת

הבריא

ה היא

לא

בהאצ

לת

והמשכ

ת

העולמות העליונים

ם

דוקא

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1.

כי אם

לא ,כך
היו
נבראים

כלל העולמות

התחתונים.

2.

כי

התורה

ניתנה

למטה, דוקא, בתחתון

3.

כי

עולם

הבא

ל, הוא הכרעת הקבלה

והחסיד
ות
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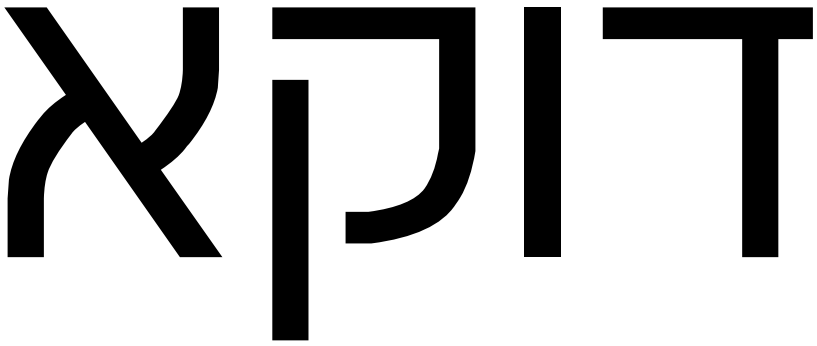
לנשמו

ת

בגופים



4.

הואיל ולפני האצלת

מהי העולמות

העליונים

עוד יותר בבחינת

אור פנין

ית׳.

פרק ל

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ז

אי"ע

מבאר

אדה

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ז דברי

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ל

שכא

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אין

התור

ה ערוכה ברמ

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אינה

משת

מרת

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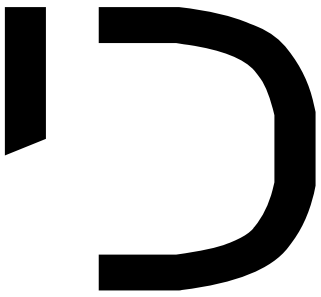


הקול מעורר הכוונה.

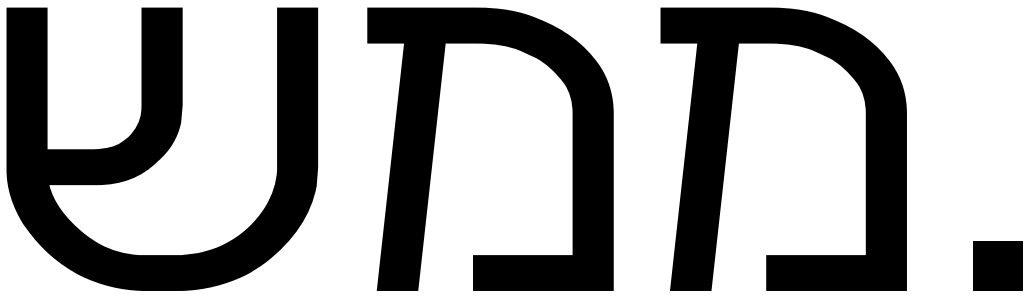
2.

כי

אותיות

הדיבור

שרשם בחכמה



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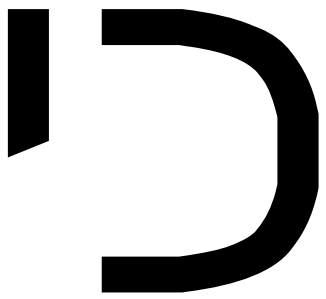

השכח

ה היא

מקליפ

ת הגוף
והנפש
הבהמי

ת

שמקלי

פת

ו ,נוגה

רק

כשמת

ישן

ומכנים

כוחן

בקדוש

ה –

אינו

4.

משת"

"מרת

פירוש

שכר

מצוה

מצוה

שיתגל

ה

לעתיד

לבוא

מ.עא

דוע

מצות

הצדק

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מצוה

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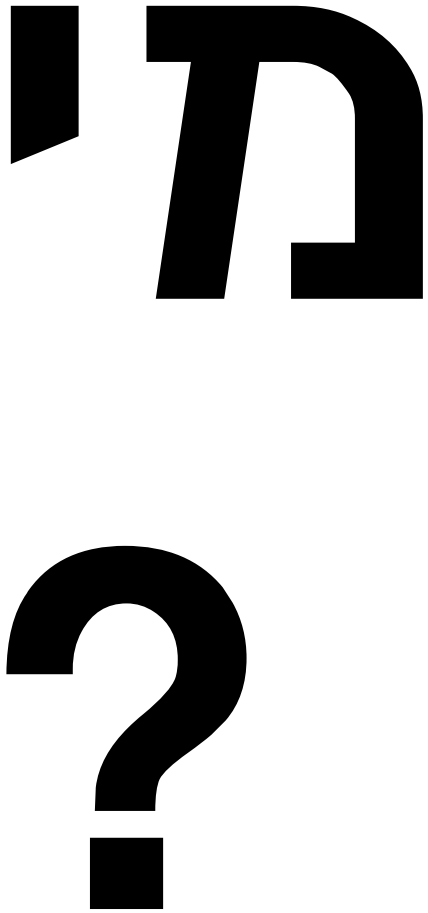
סתם

בתלמוד ירושלמי



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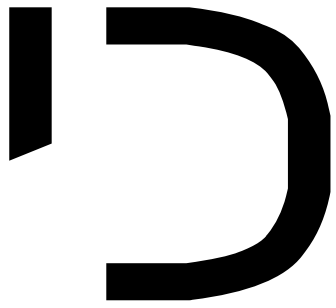


צדקה היא מהמצו

ות
שהיו
עוד

קודם
מתן
תורה.

2.

כי אין

לך

מצוה

שכלו

ת נפש

החיוני

ת

מתלב

שת

ת

הצדקה.

3.

י"כי ע

החסד

למטה

מעוררים

המשכ

ת

החסד

דלמע

לה

,

שהוא

כללות

הרצון

העליון

4.

י"ט עכ"ו

הצדקה

פודים כל התעניו

ת

שהיה

צריך

להתעוות להיות

מרוצה וחבים לפנין

יתי

כקודם

התא

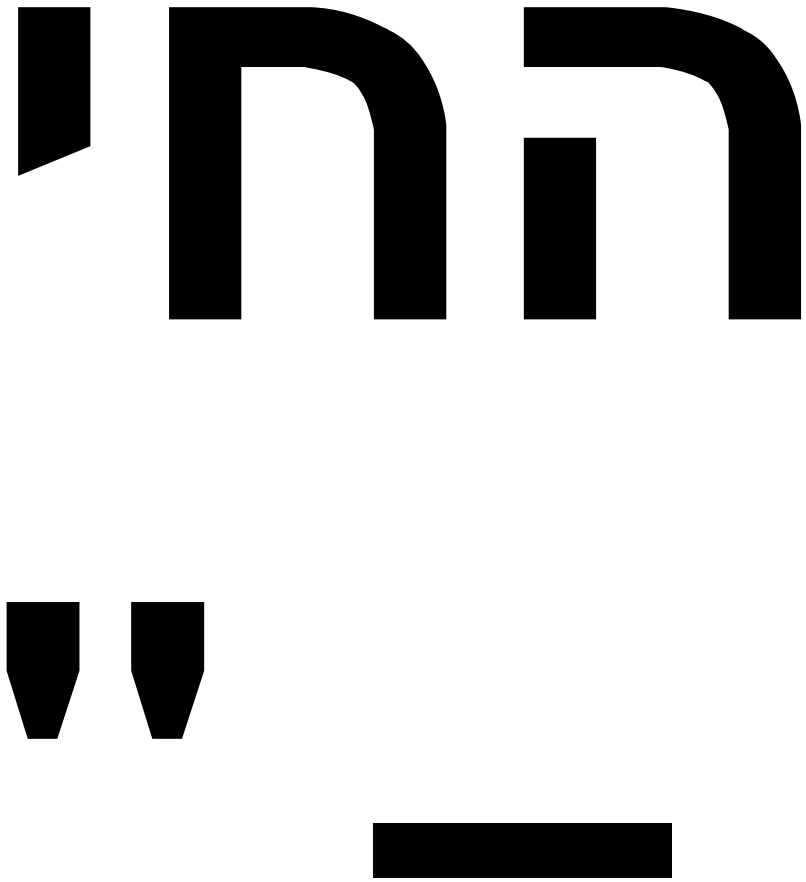
פרק

ח"ל

מ.עב

הי

נשמת



בנמ

של

1.

אהבה

ויראה

שכליו
ם.

2.

אהבה

ויראה

טבעיים

ם.

3.

אהבה בתענ

וגים

דוקא.

4.

עבוד

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ב

בחינת

מרכבה

ממש
בקבי

עת

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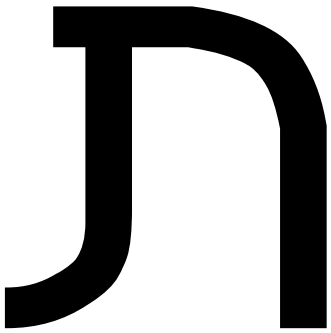
כמו

האבן



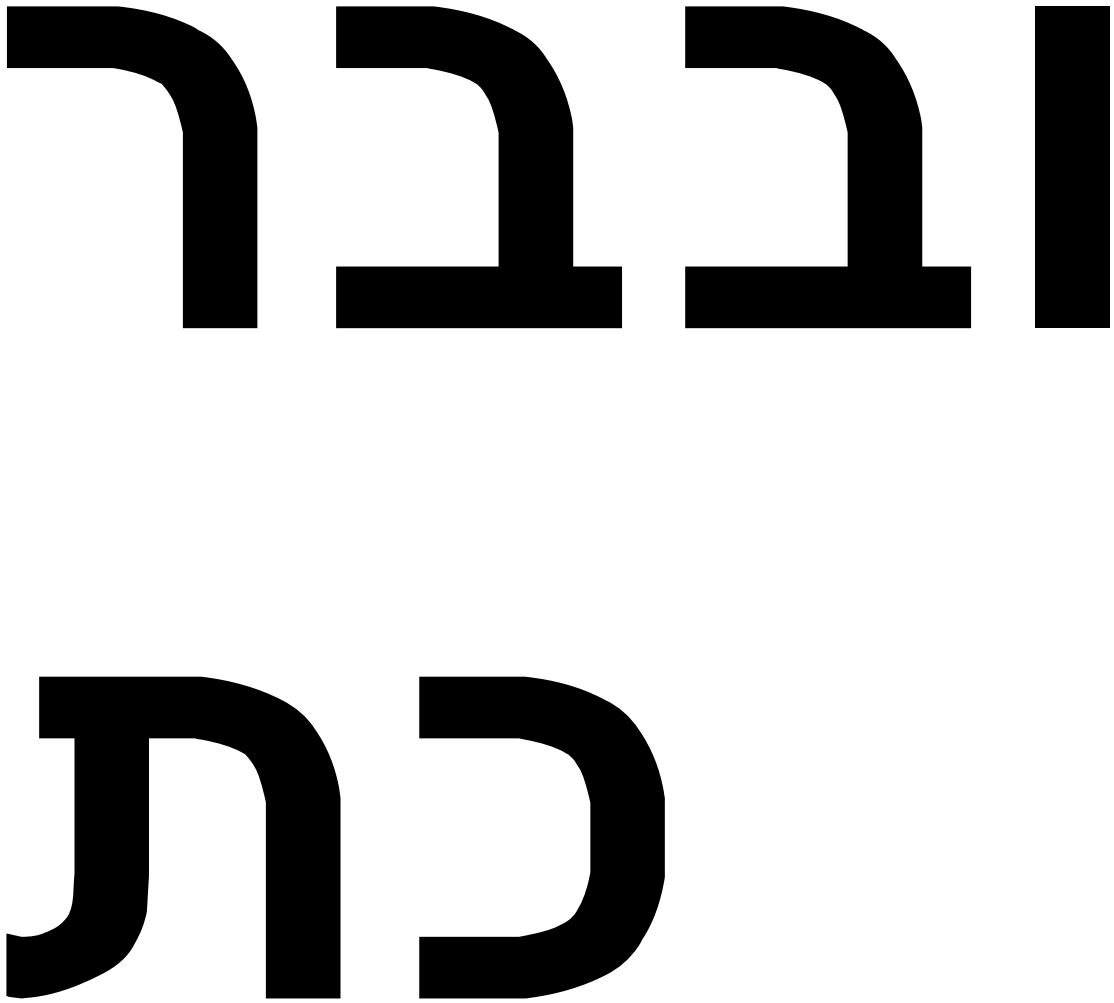
מ.ע

דוע

לבקרי

את

שמע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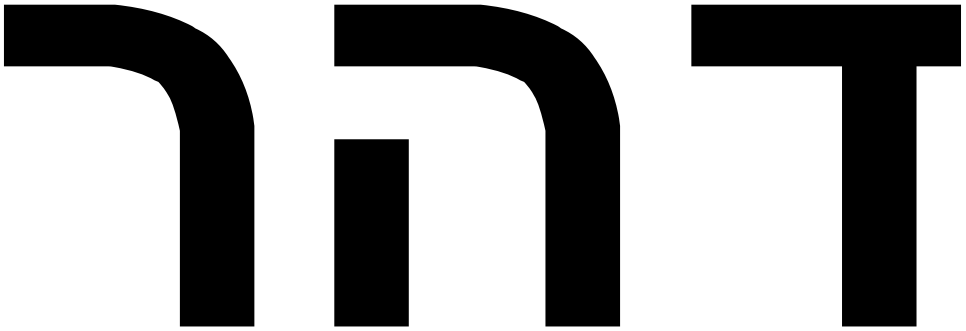
כת

המדון

וכן



הור
לאו

כדיבו

רדמי

,אבל

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הוצי

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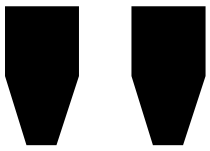
בשפ

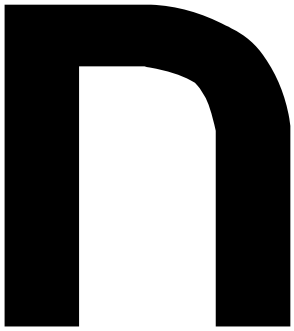
תין

ולא

כיון

יצא





בדיע

בד

1.

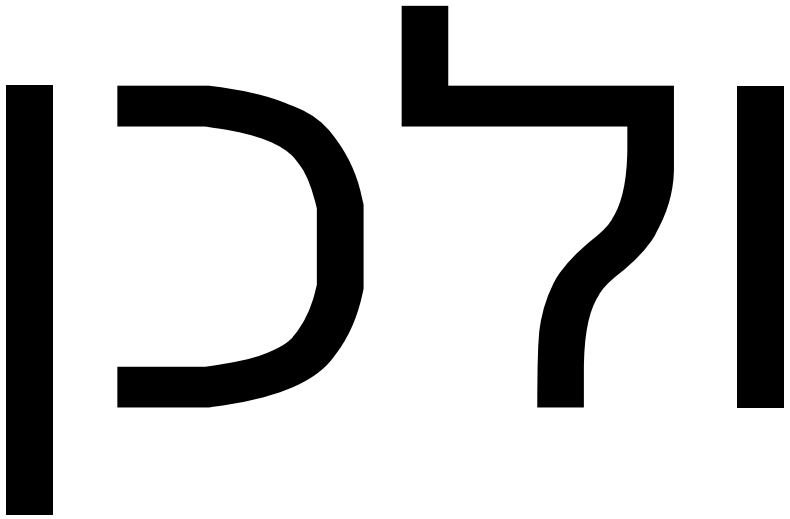
כי הנשמ

ה צריכה

תיקון לעצמ

ה

דוקא,



יהדה

למטה

לקיים מצות

2.

כי עיקר

ירידת הנשמה

ה הוא
להם

שיר

אור

כדי לתקן

ולבורר הנפש

התניא

והגוף דוקא

ולכן עיקר

קיום המצוה

ת הוא

בפעו

לות

הגוף.

3.

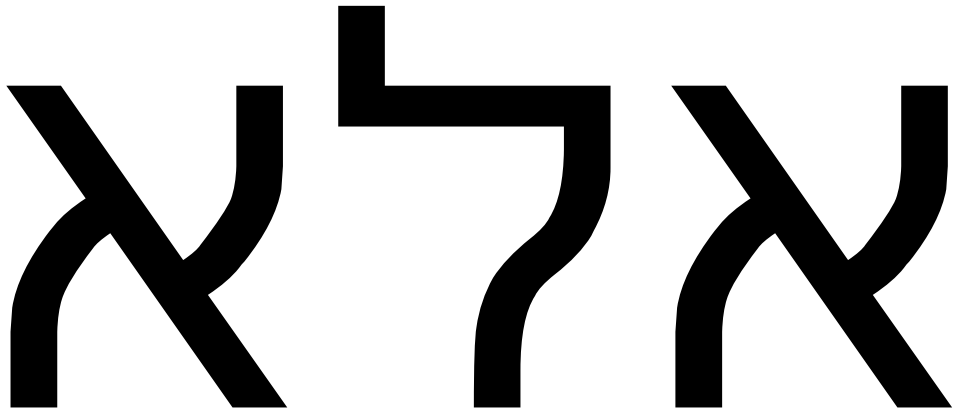
כי עיקר

שכינה

בתה

תונים

,היתה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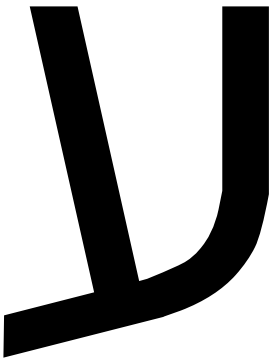
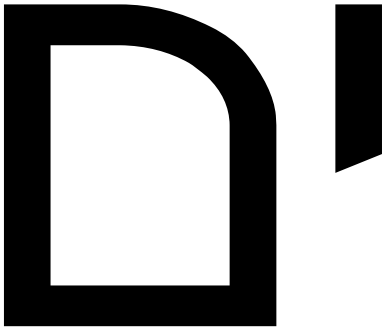
שנסת לקה



ו

החטא



4.

כי

שכר

מצוה

מצוה.

פרק ט"ל

ד. עד

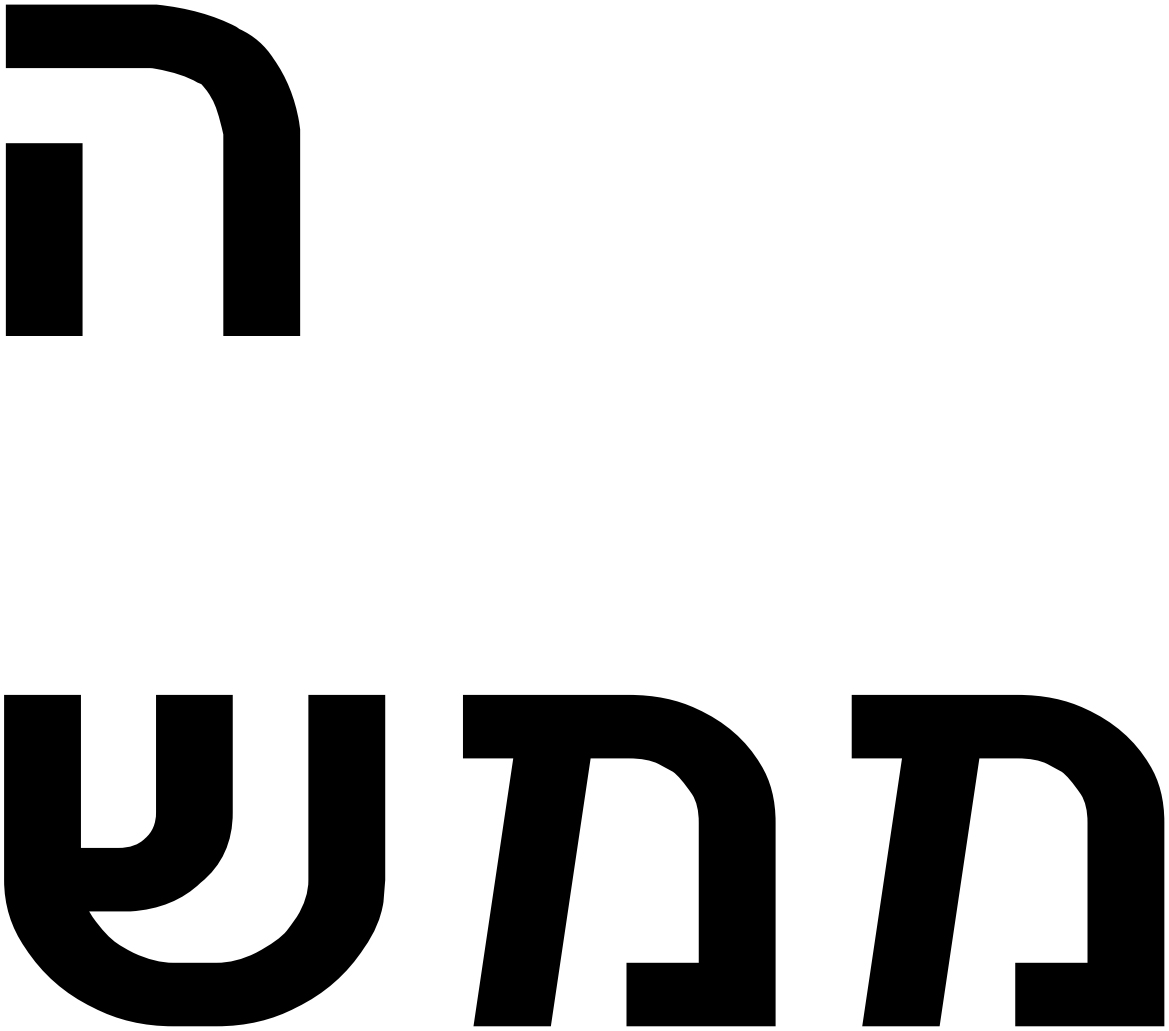
האם

יתכן שיהו

דיַ

ילמד

תורה לשמה



ללא התעו

רות של

אהב
ה

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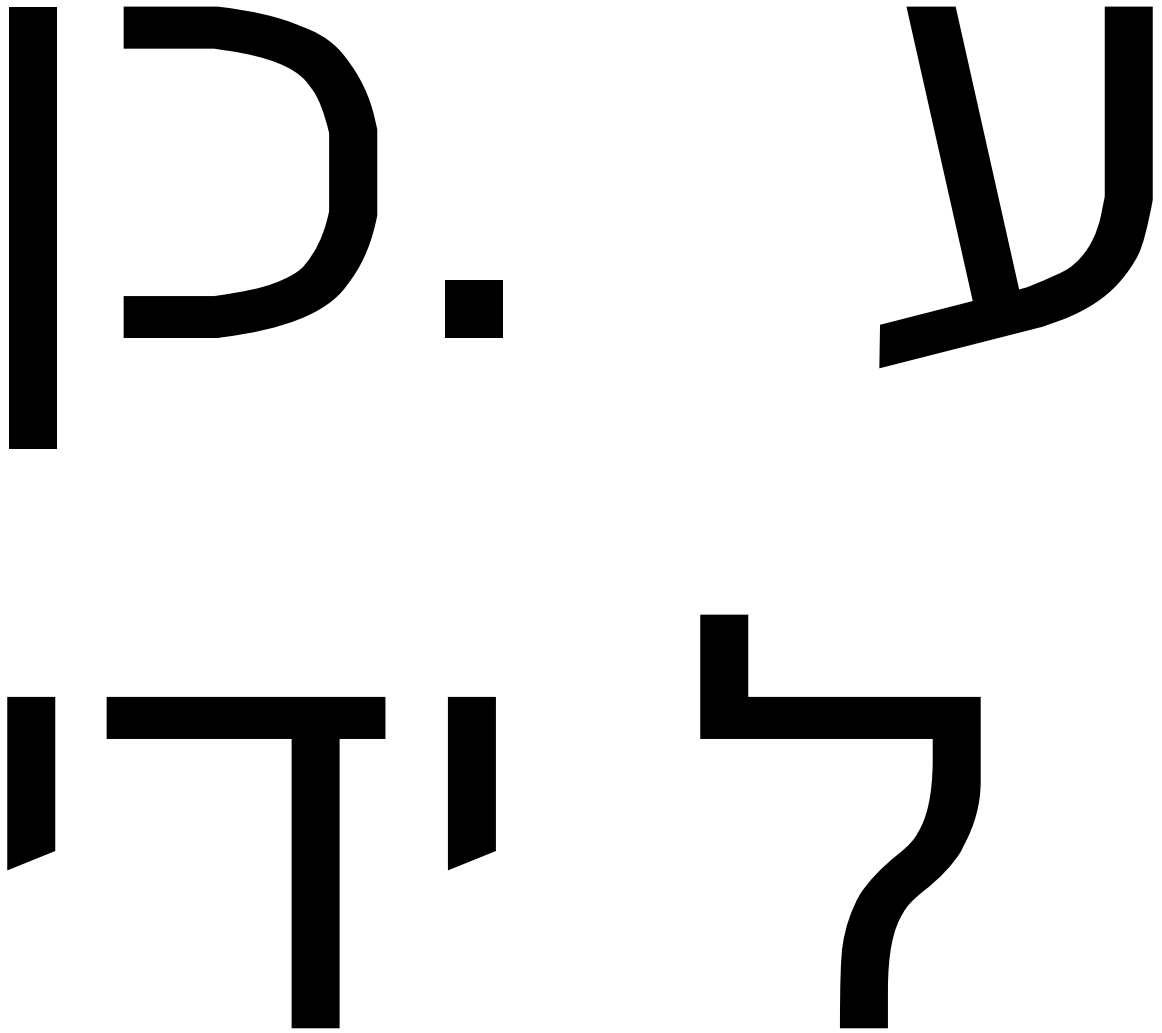

ע.כ
לידי

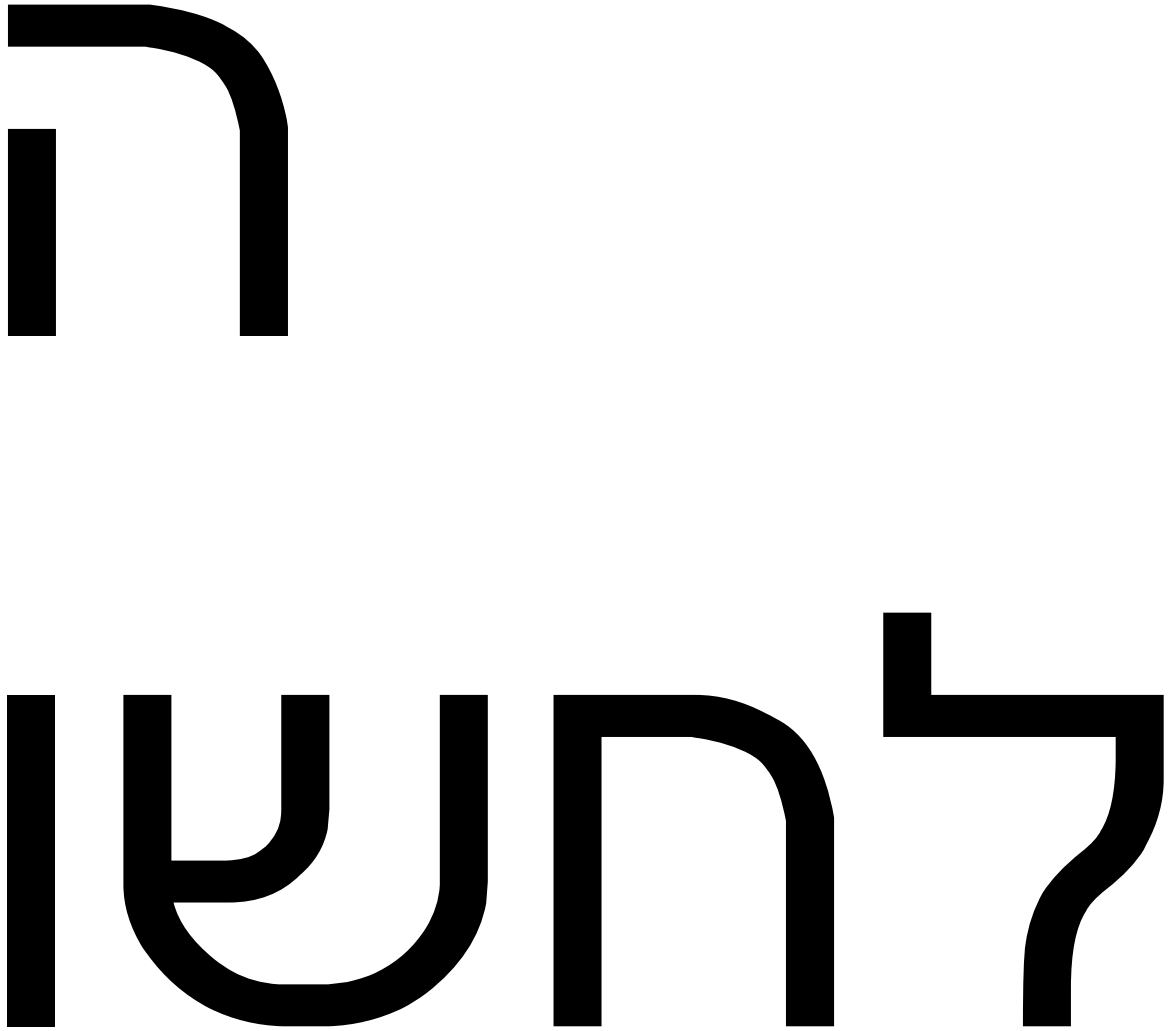
שמרג
יל

עצמו בכל

תחיל

ת

שעה חדש



ב

ולומר

שלו

מד

דיני לשמ

ה
שנאמ

ח"ן

בגיטין

ספר תורה

2.

לא.

כשם

שאין

אדם

עשה

דבר

חבירו למד

את רצונו

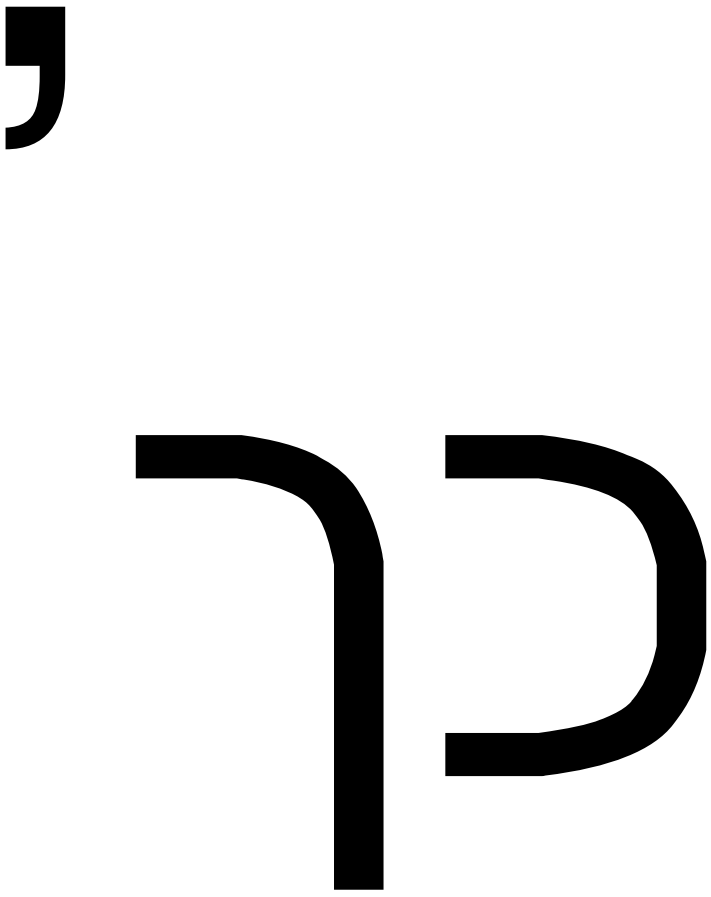
אלא

אם כן

אוהבו

או

ירא
ממנו



אי

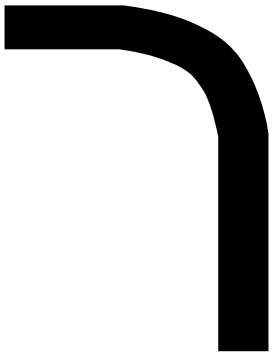
אפש

ת

לשמו

בא"ת

ת בלי



3.

כין שכל

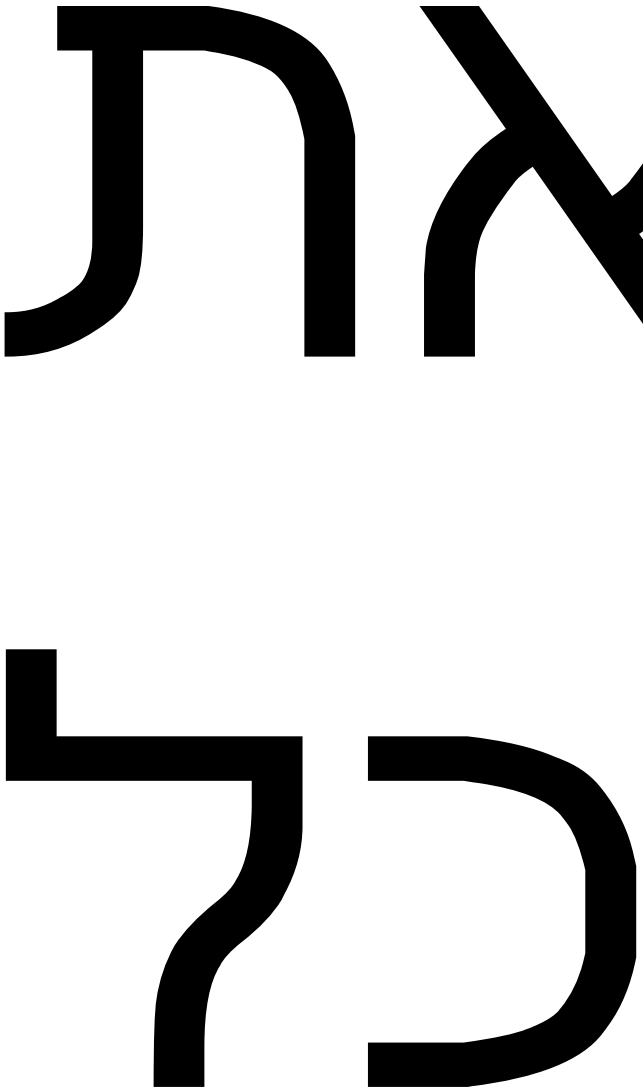
יהודי

רוצה

בפני מיתת

לבנו

לעשו



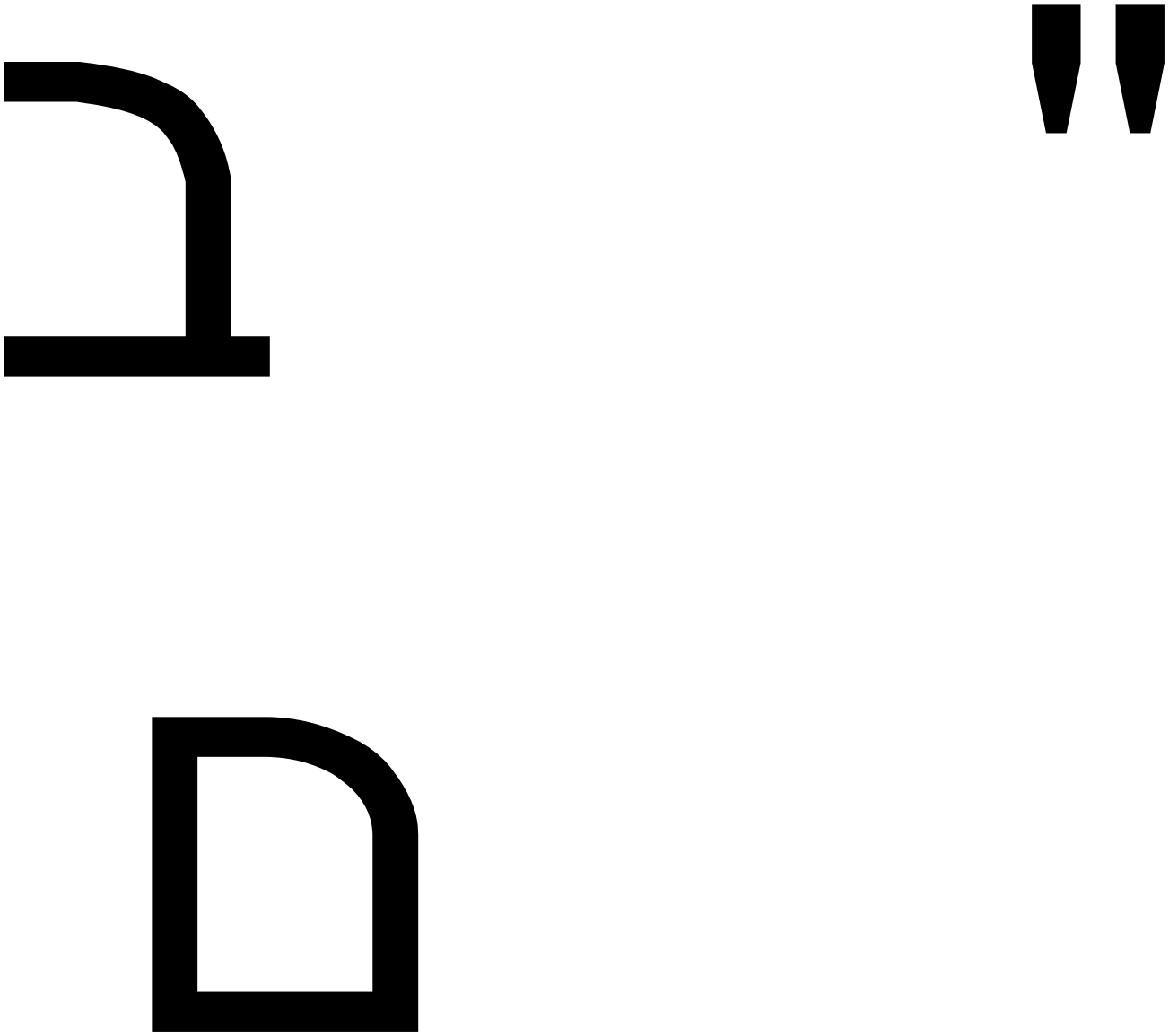
מה

שהוא

רצון כ"ה

פסק דין

של
הרמ



גיטין

סט

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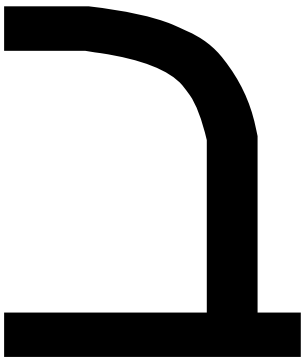
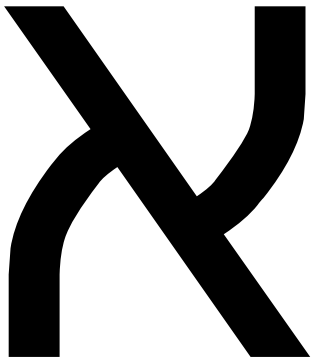
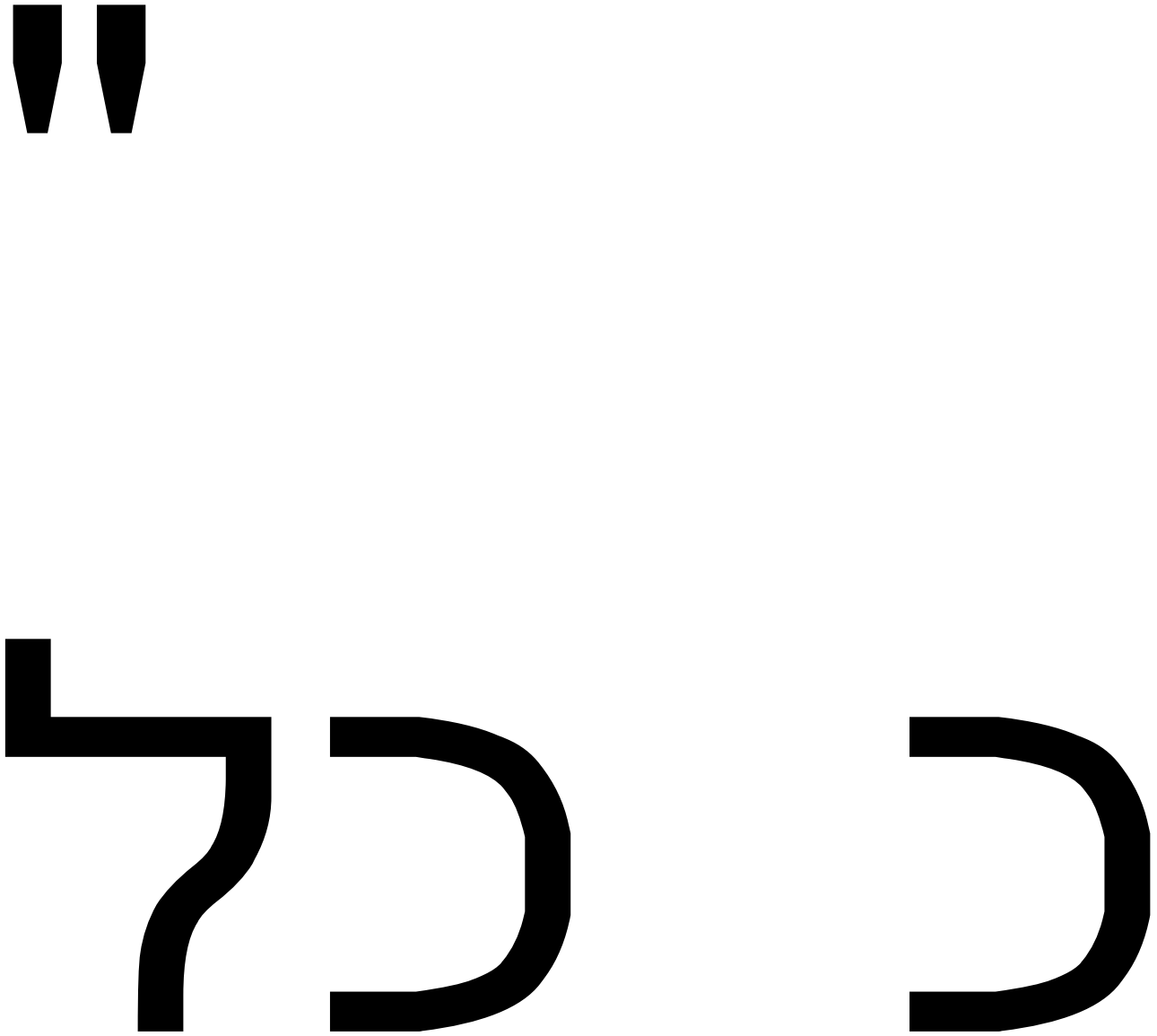
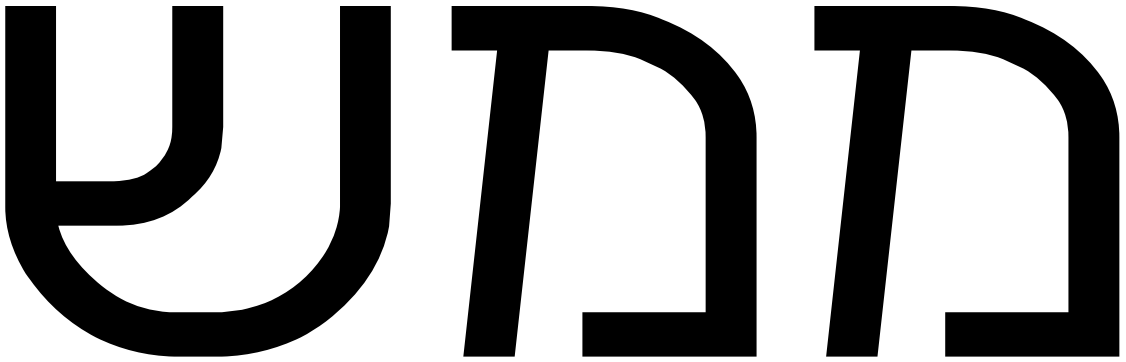






יהודי

לומד



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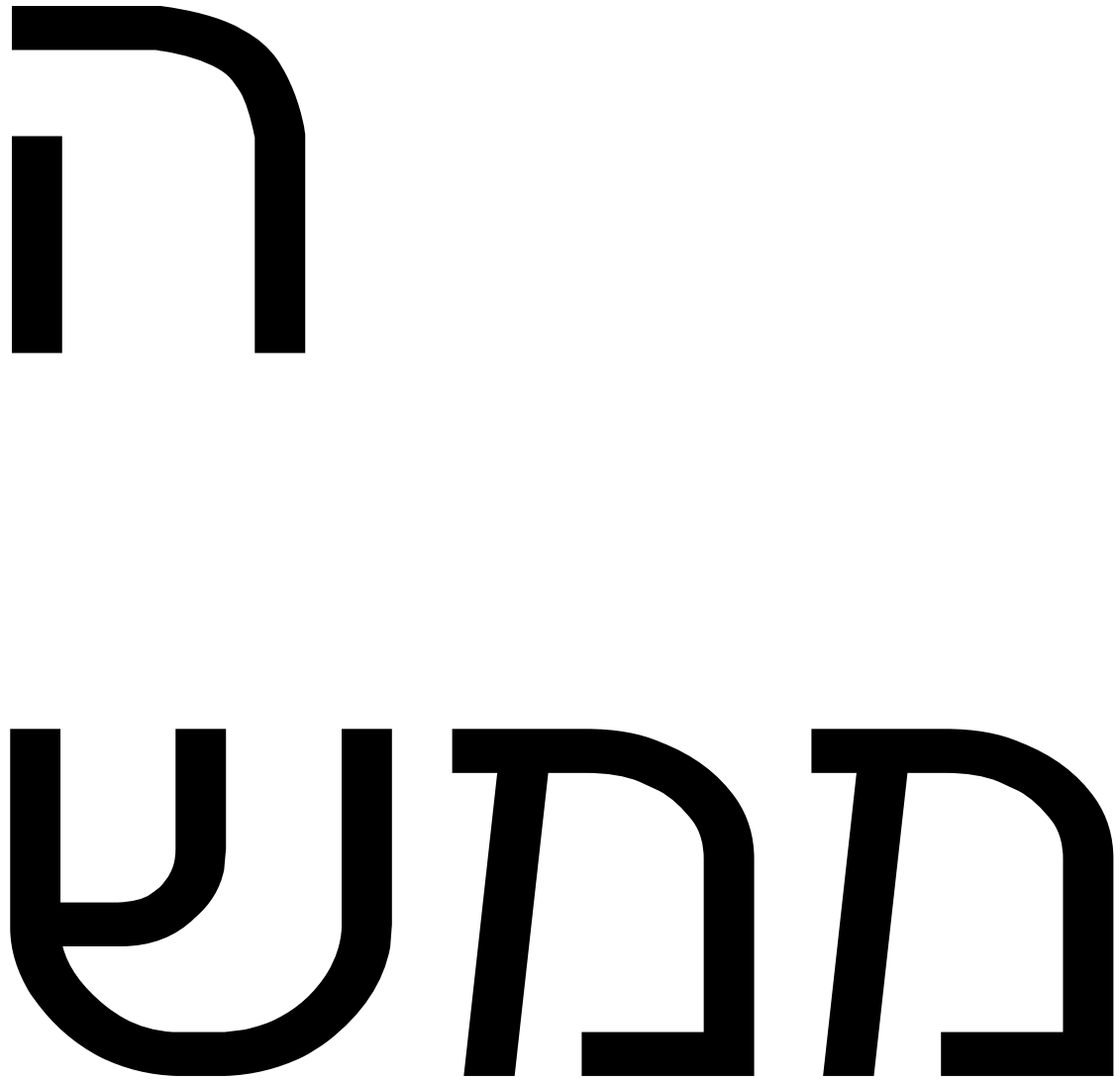

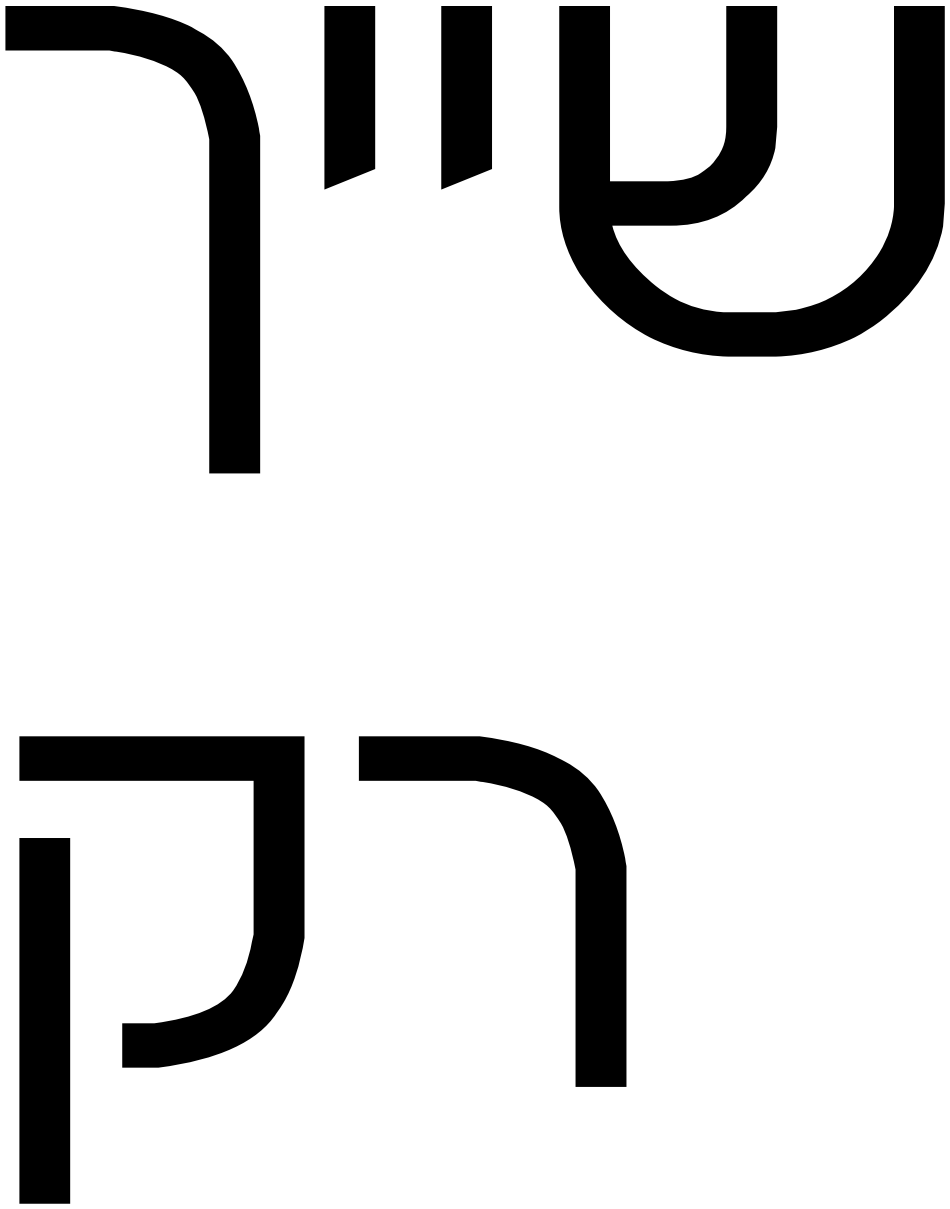

בצדי

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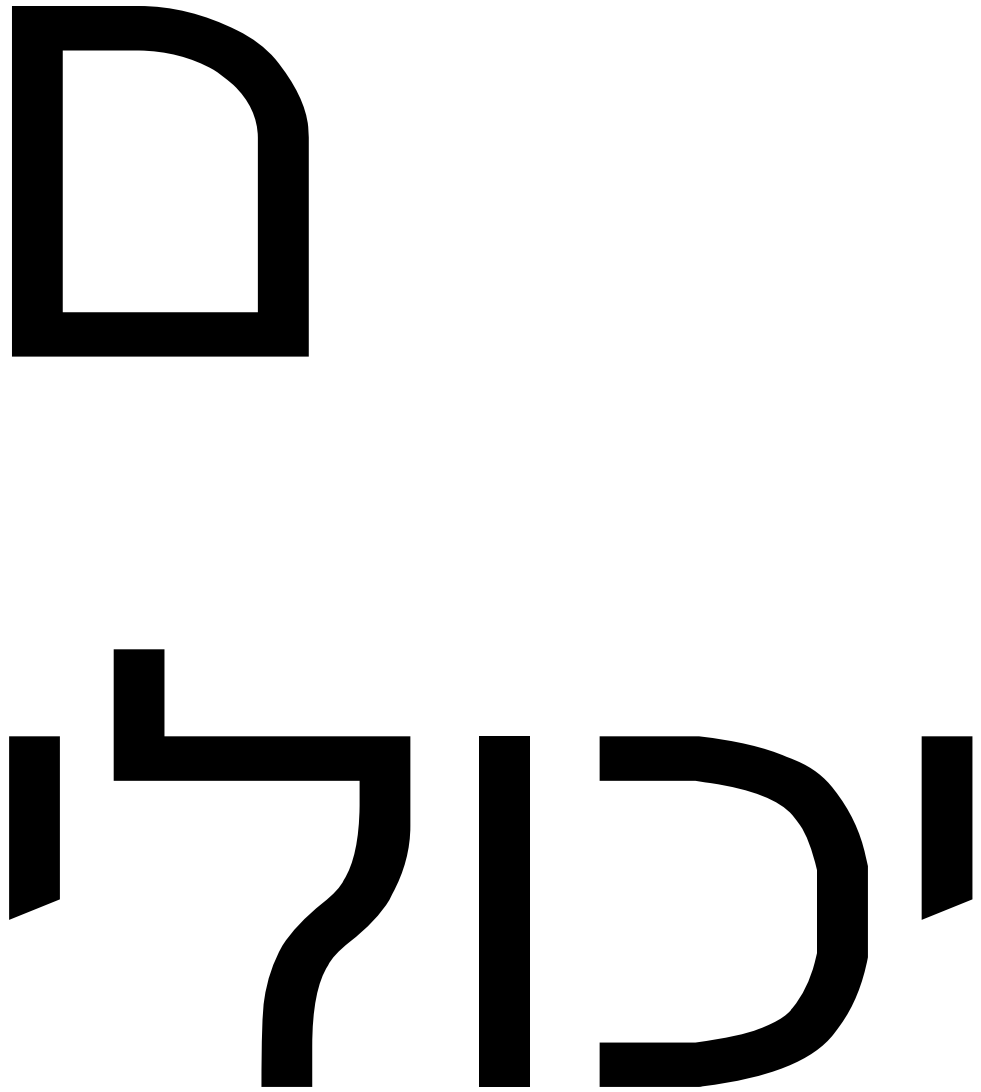
מה שאין

כן בינוני



זאת

רק

בתחי
לת

הלימוד

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לשמה

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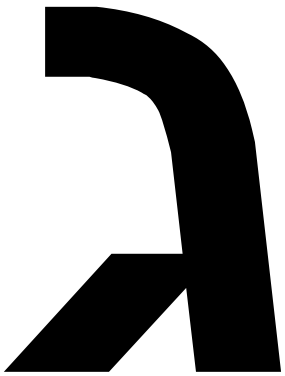

אימ

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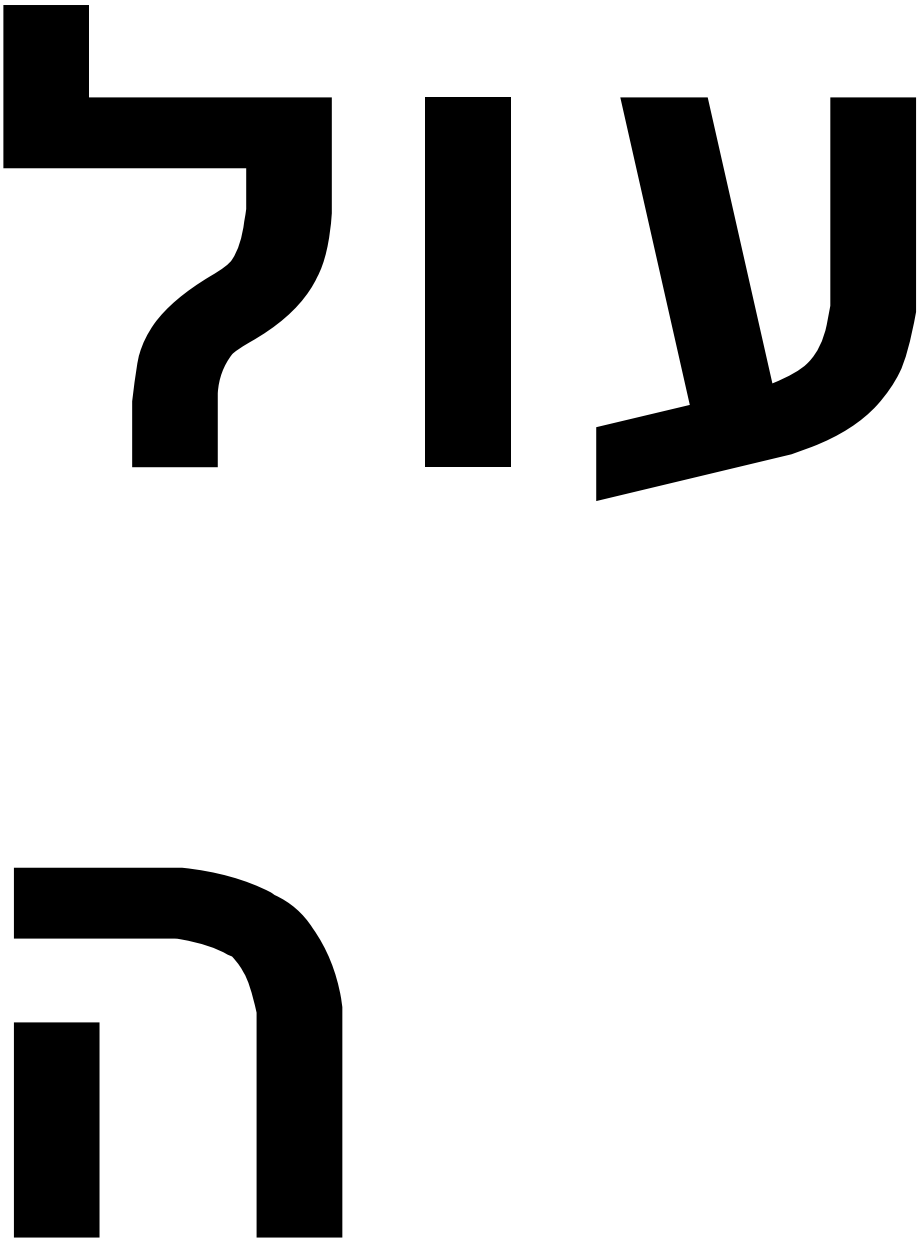

למע
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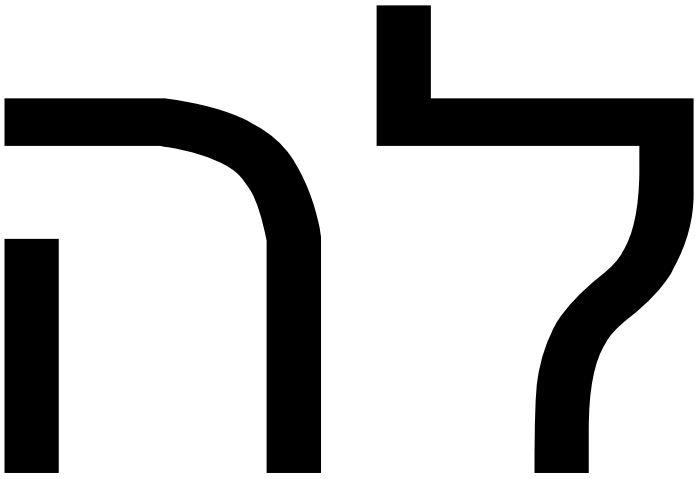

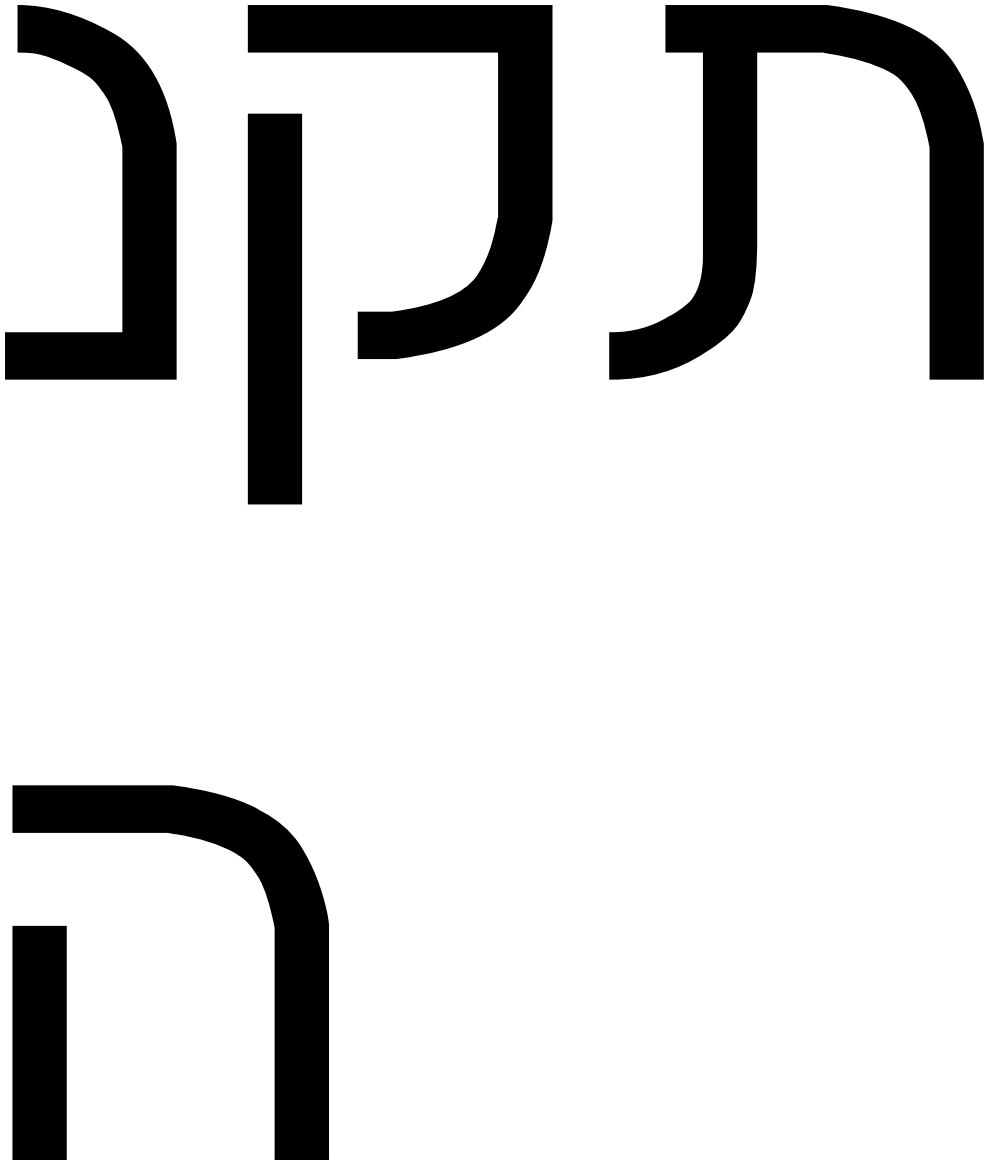

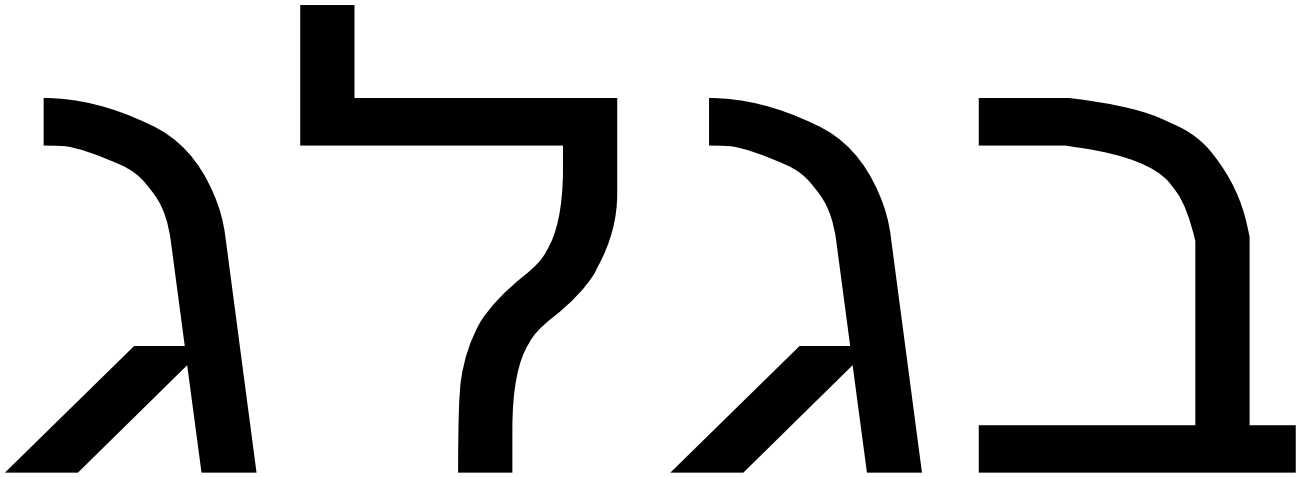
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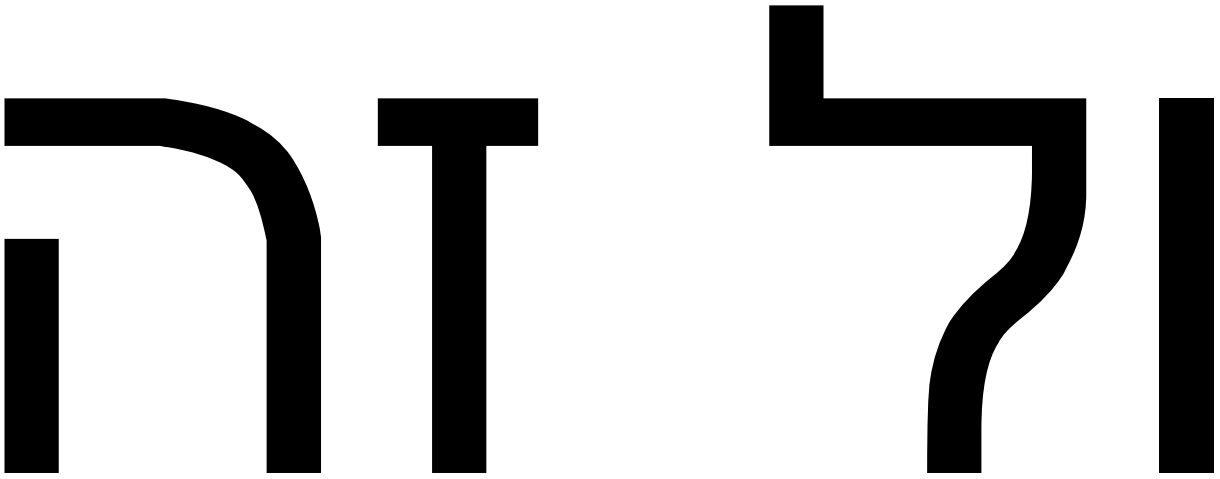
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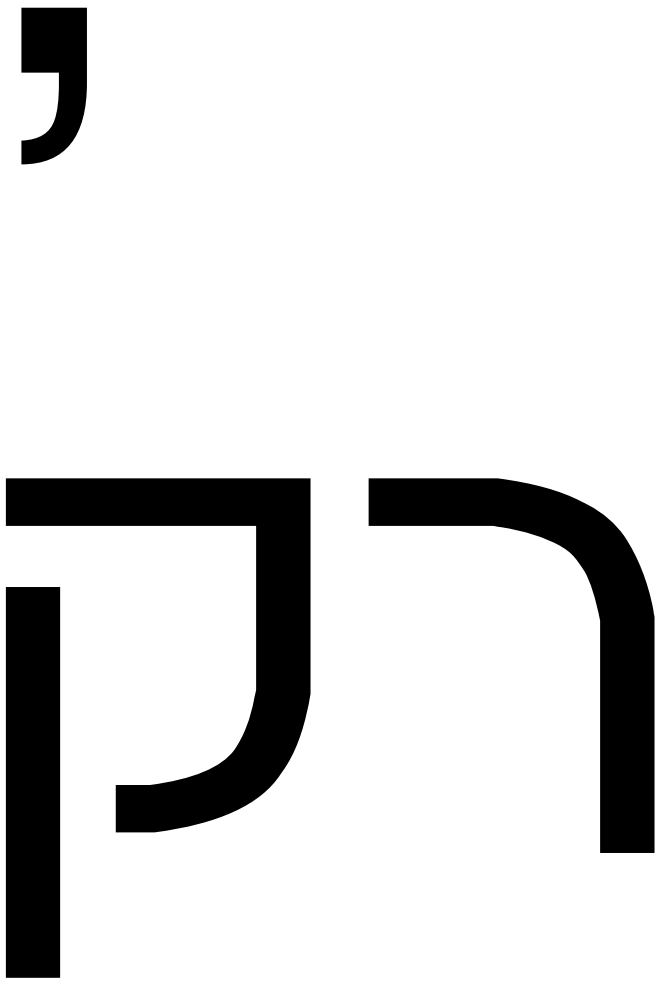

בגלג
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אחר

3.

תפיל

ת

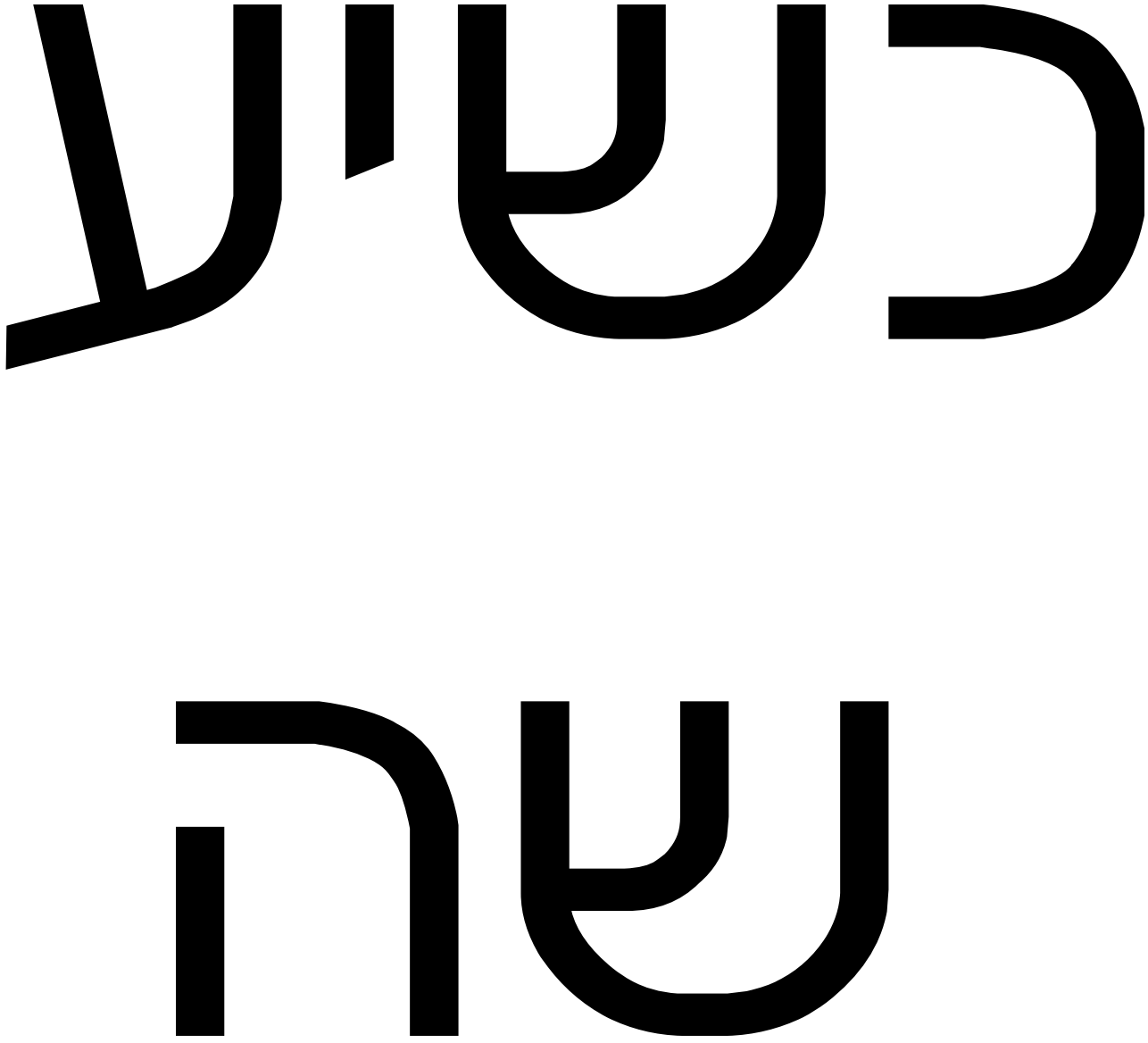
הצדיק

עבורו מועל

לות

תורת

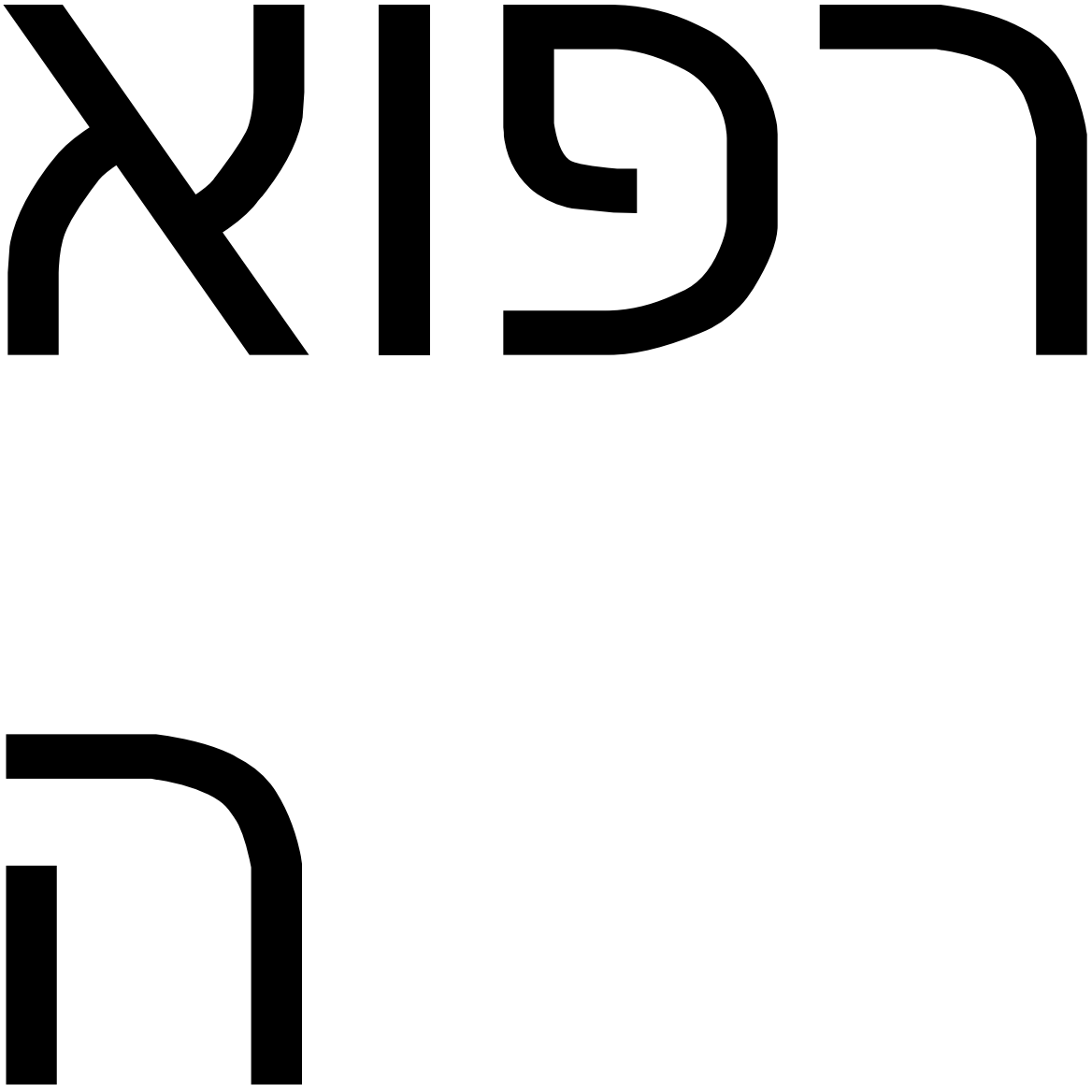
4.



תשובה

שמב

יאה



לעוֹל

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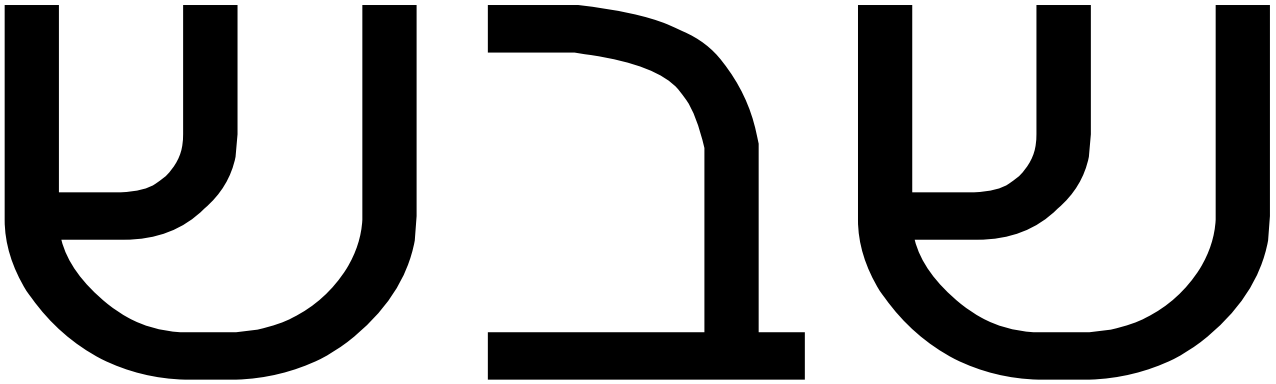
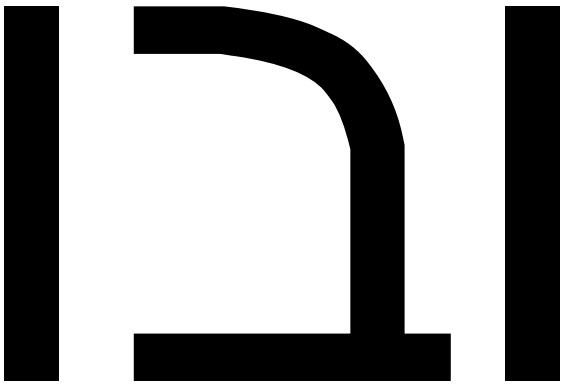
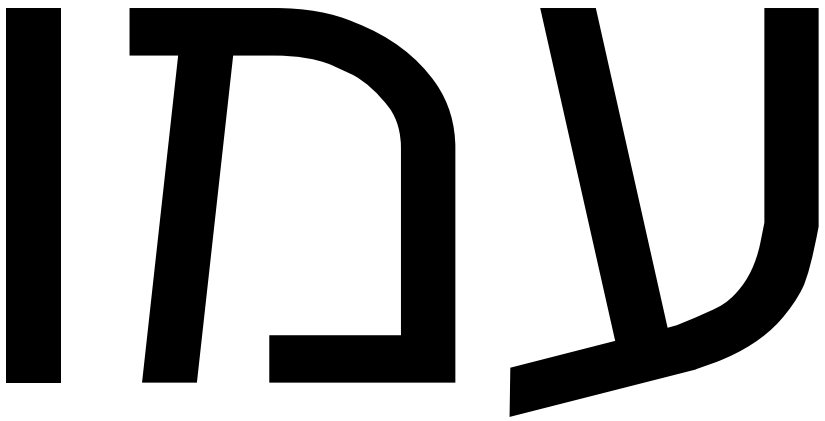




גם תורת

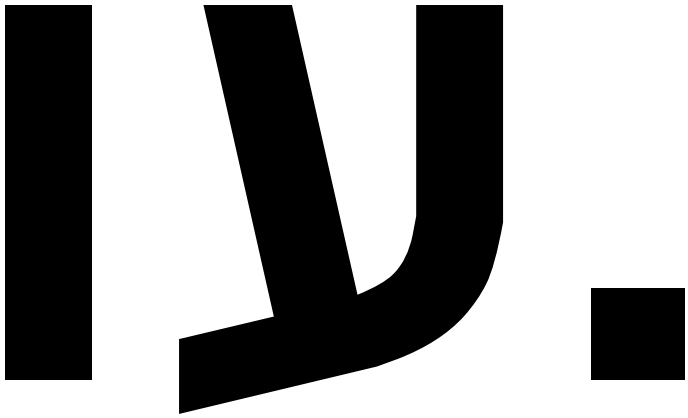
ו

שבה



פרק

ב



סקר

בתנ

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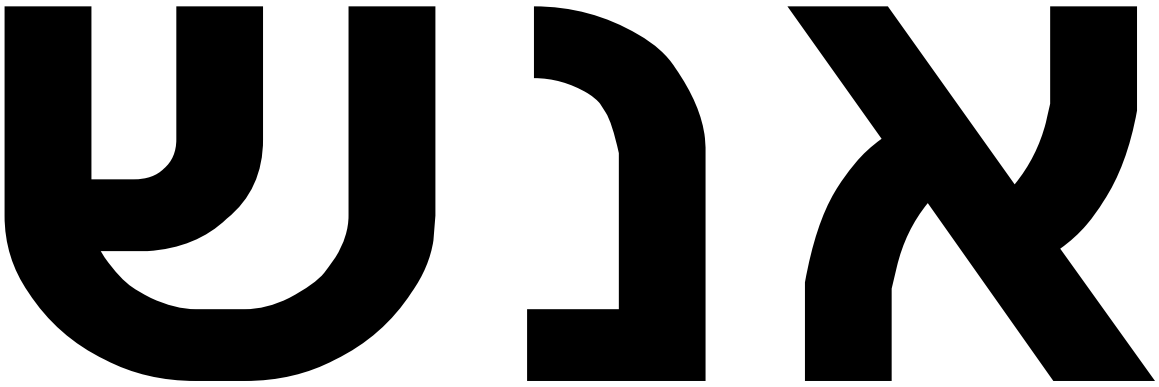
כמצ



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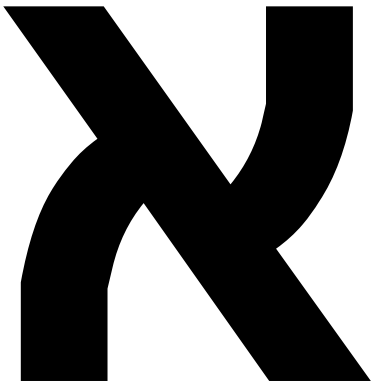

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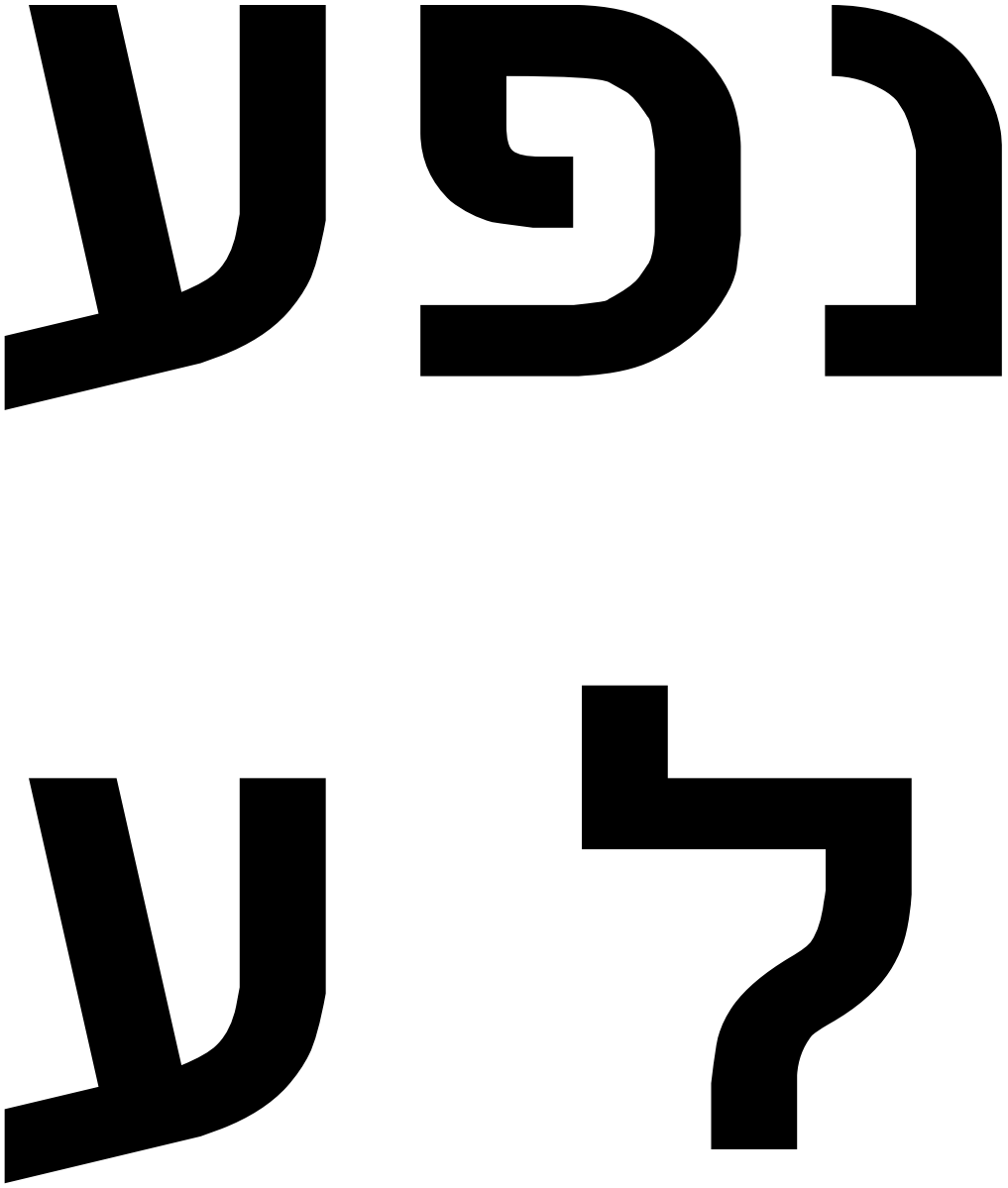
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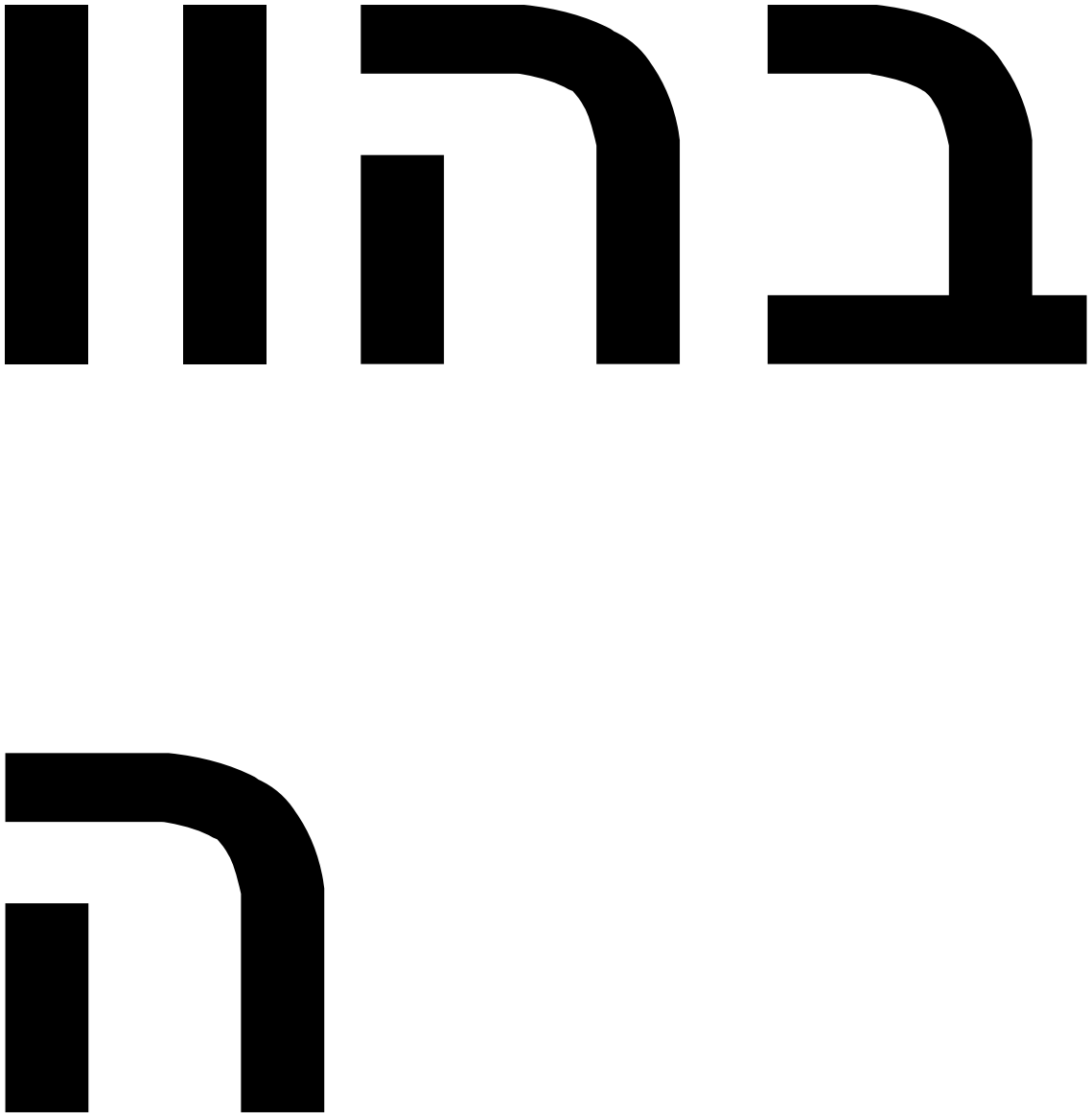
לע

לימוד



1.

תורת

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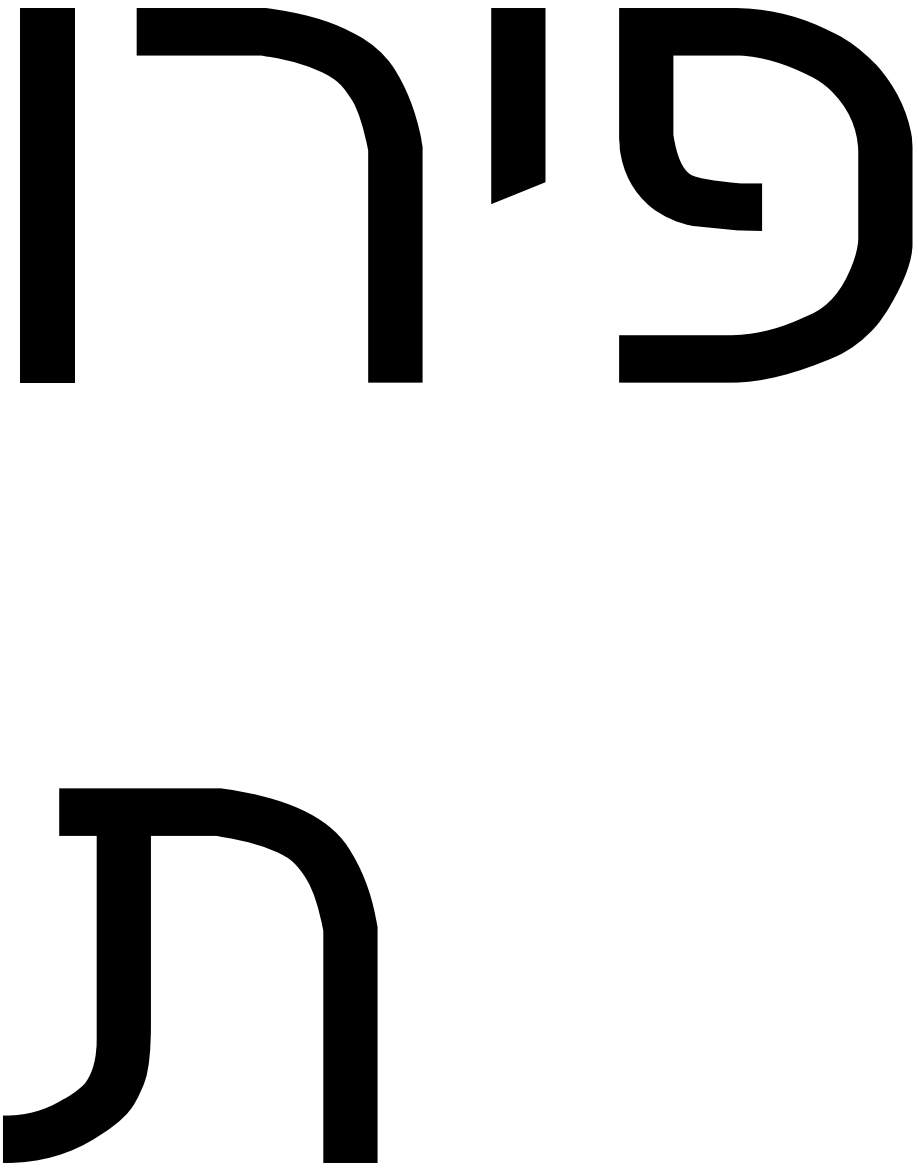
עולה

סילי



האלו

קיות

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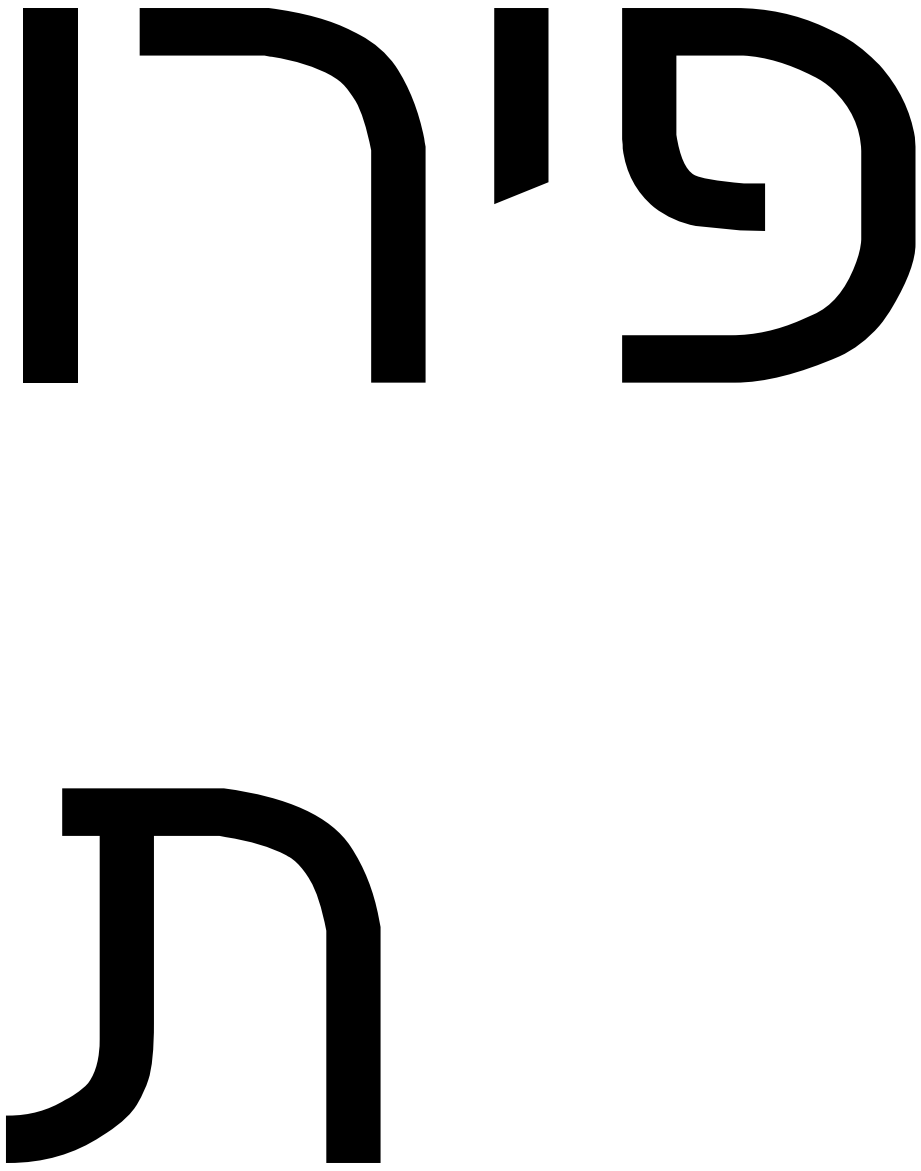

האלו

קיות

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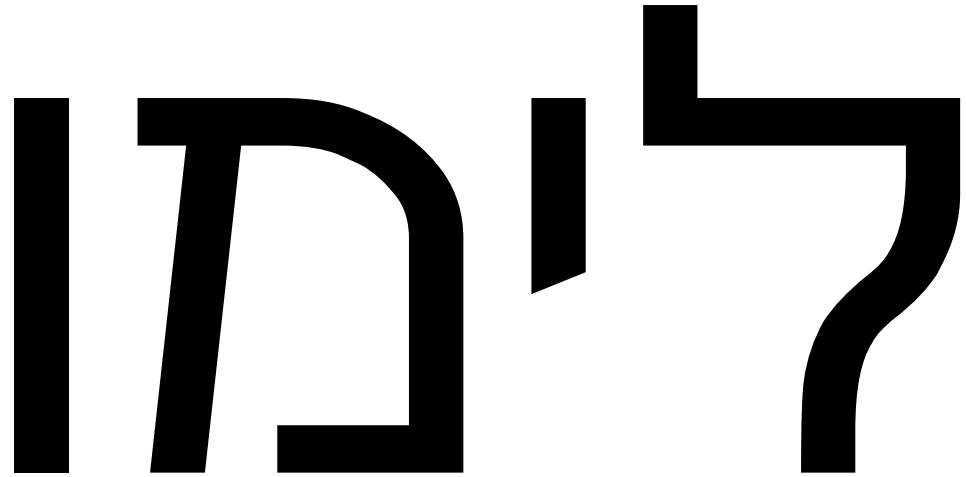
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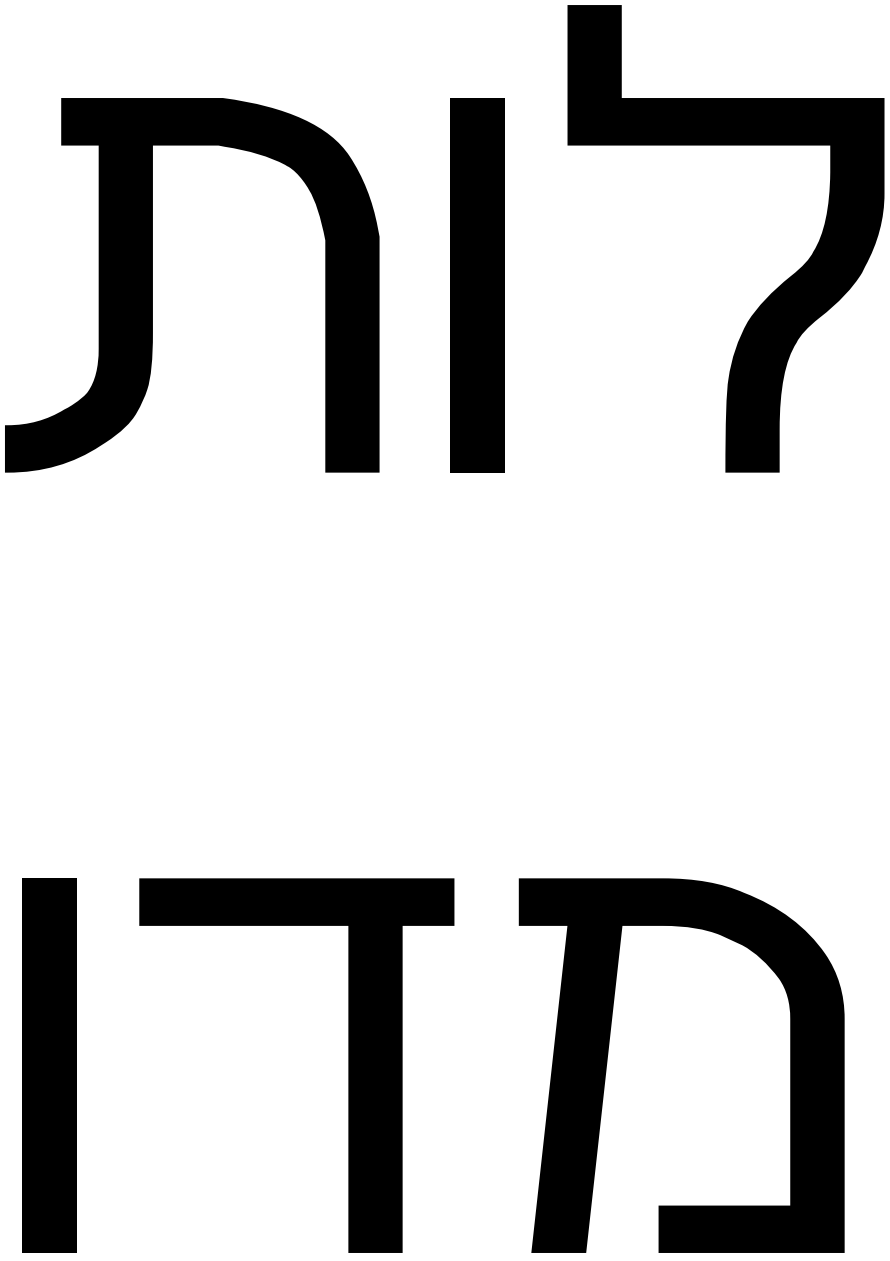
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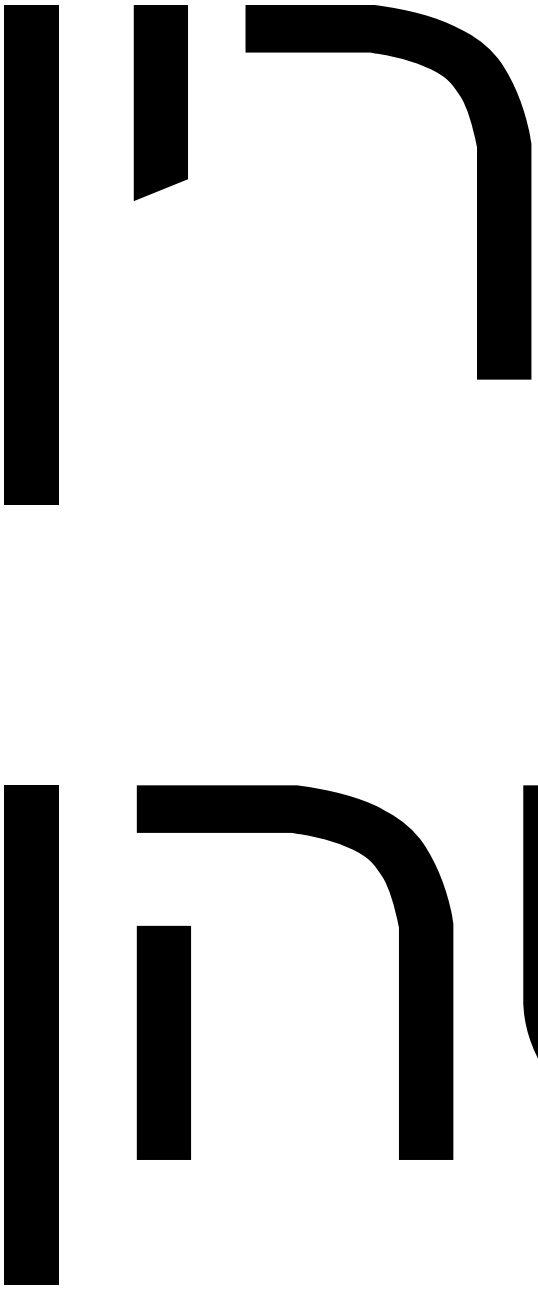

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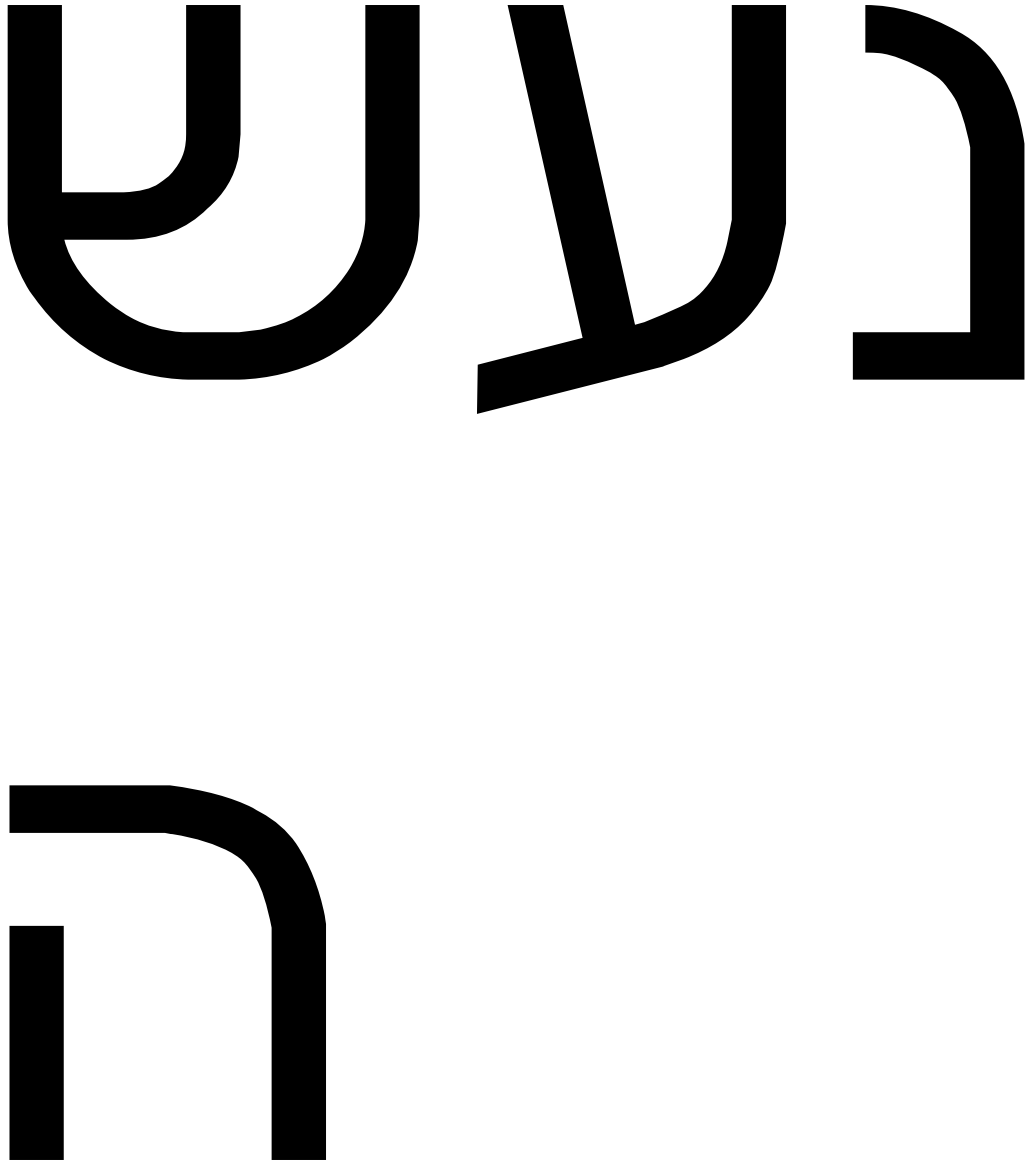

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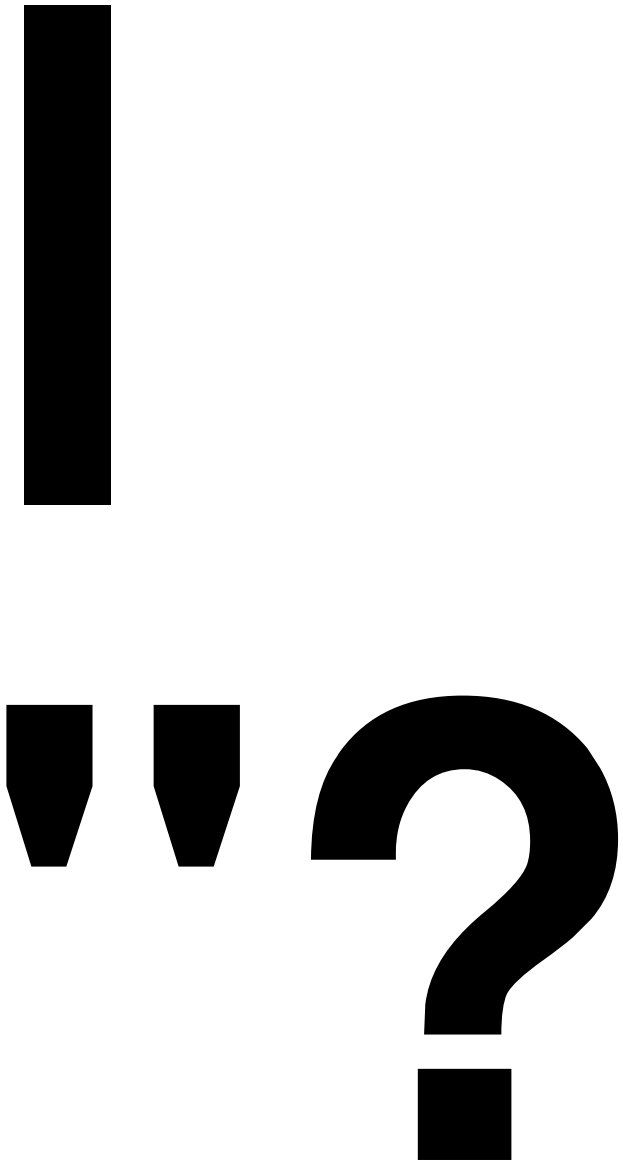

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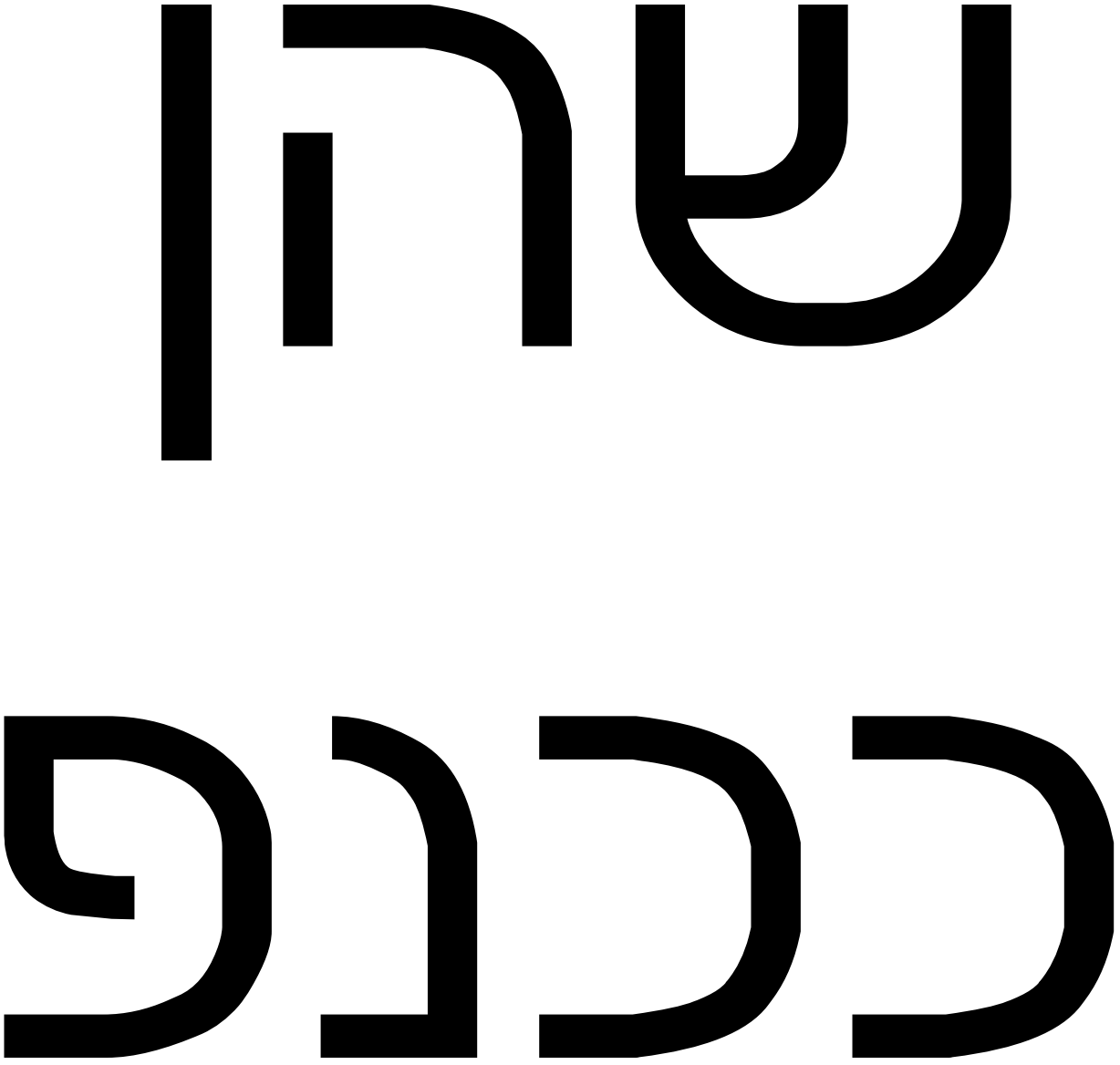

ובלע
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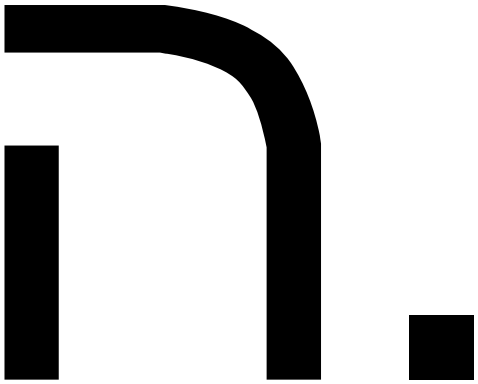
שׁוֹאָה



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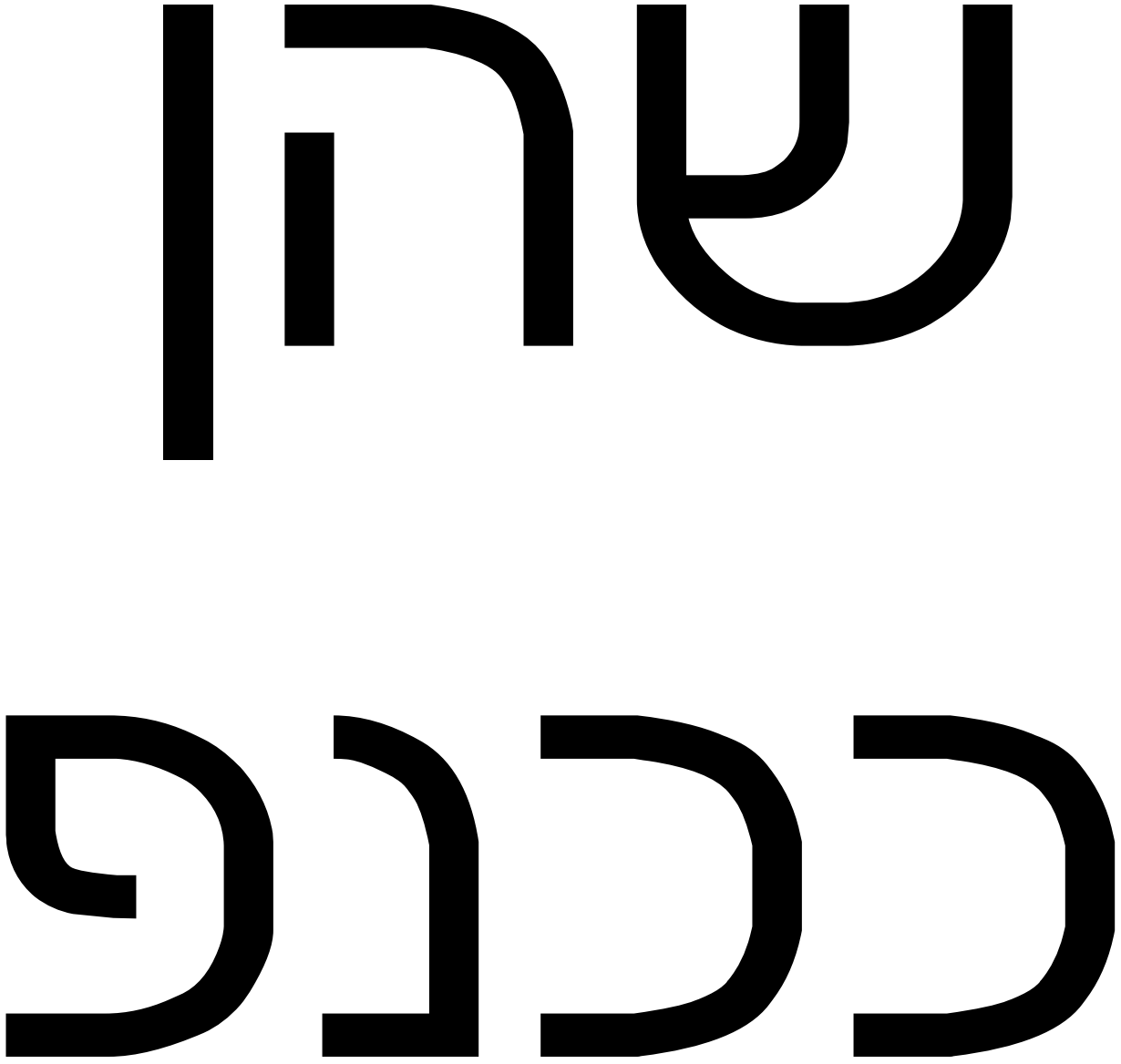
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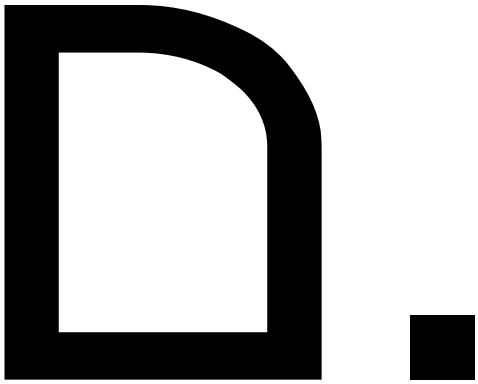

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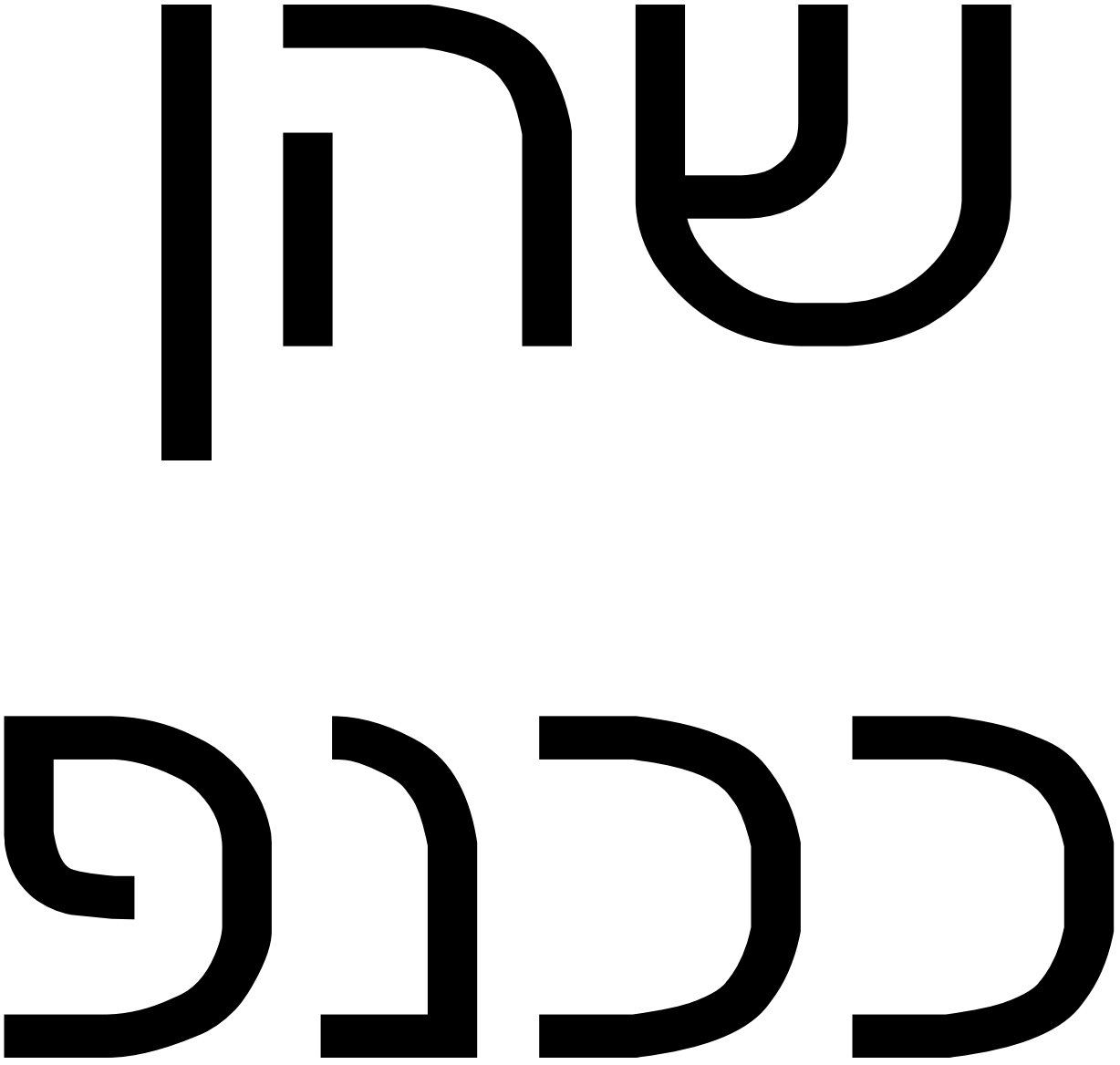

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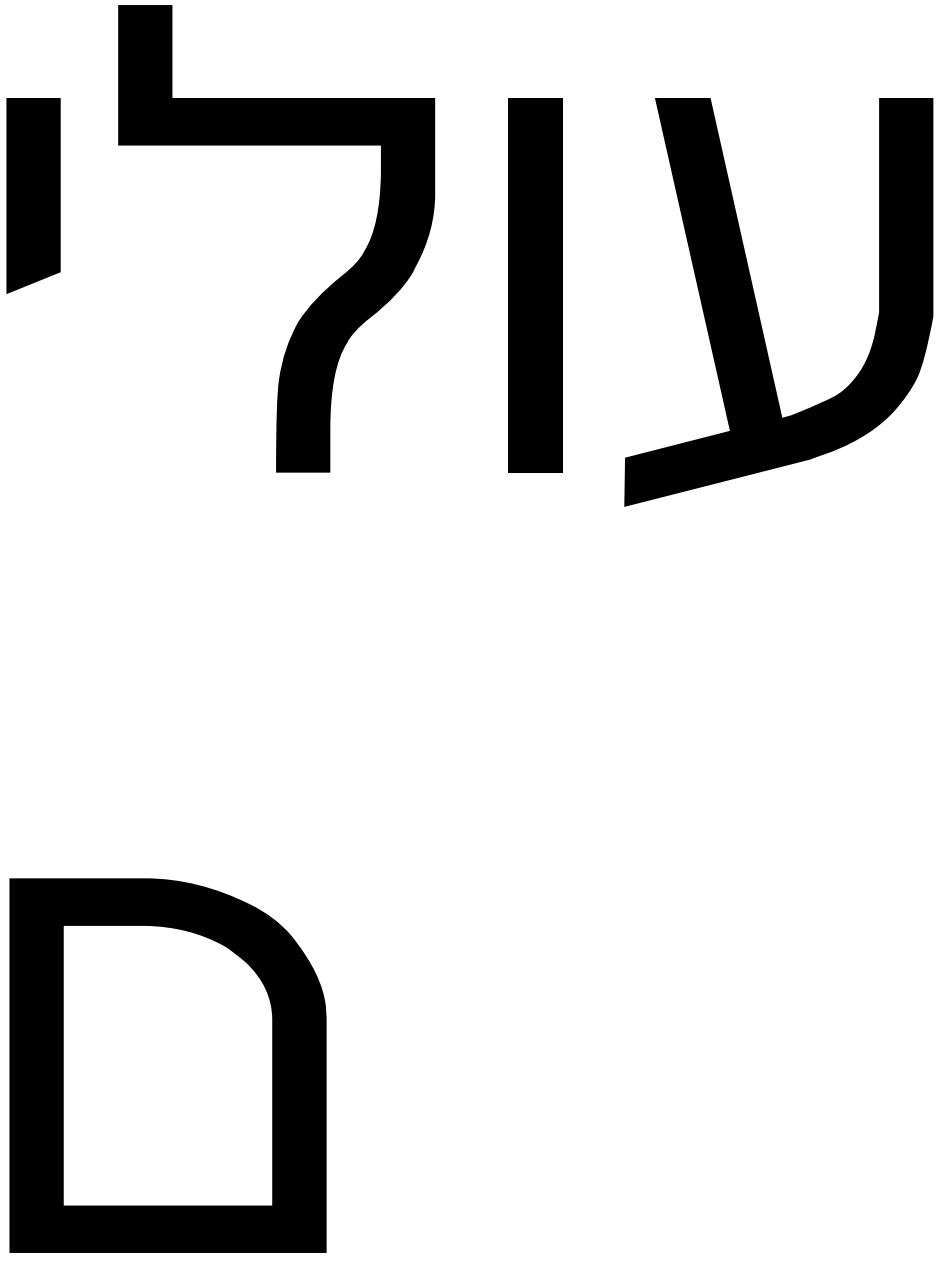
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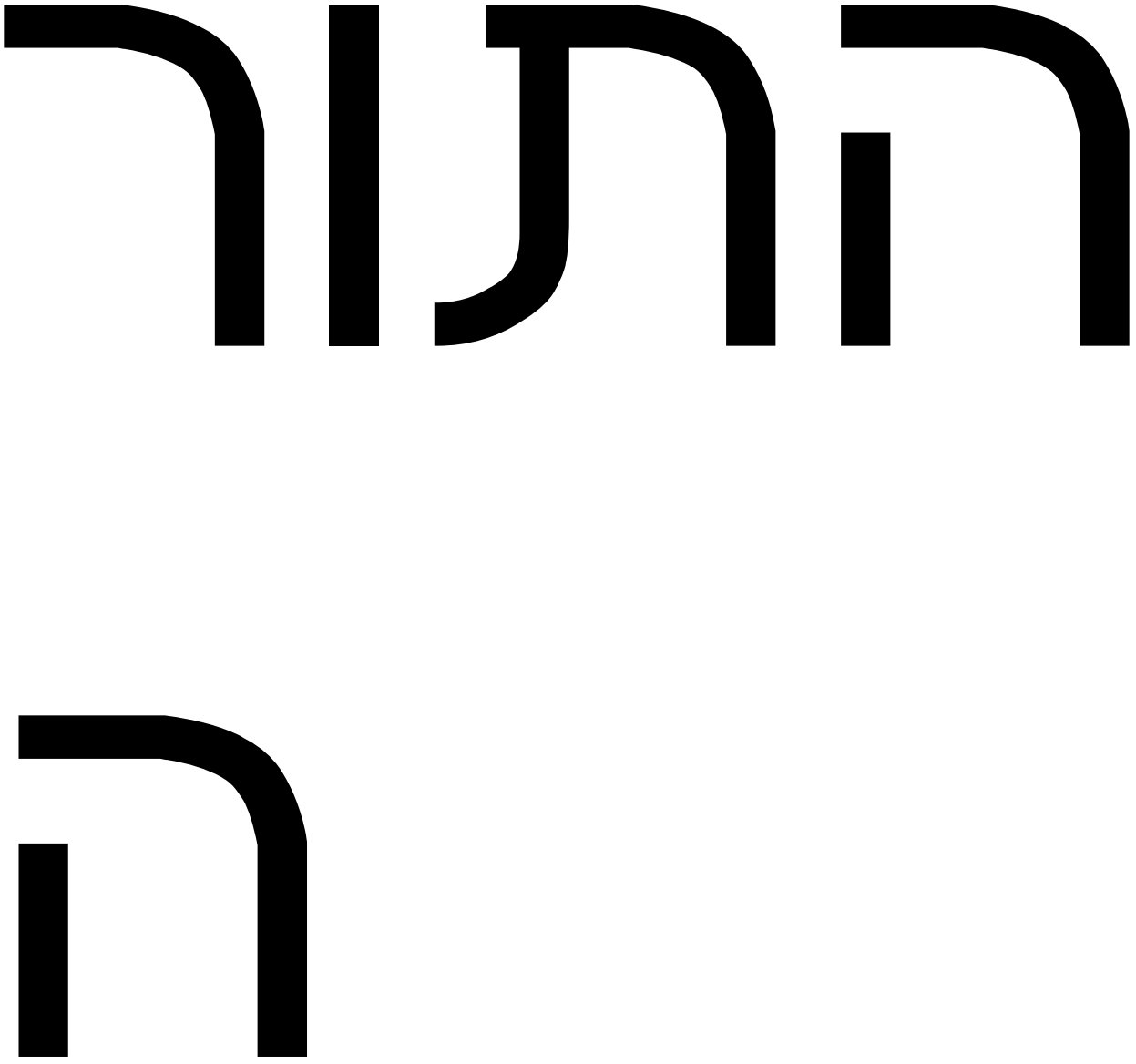

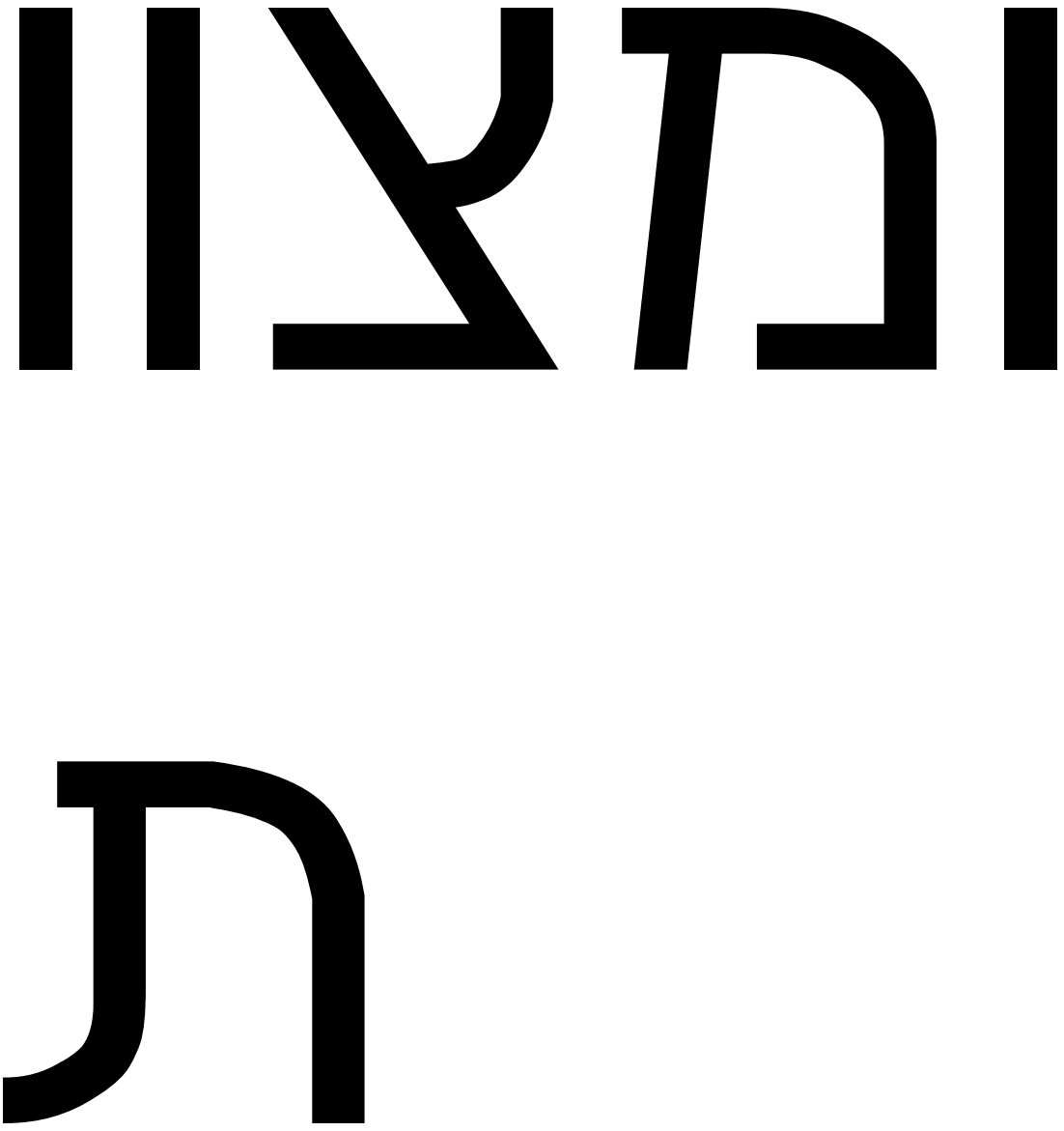
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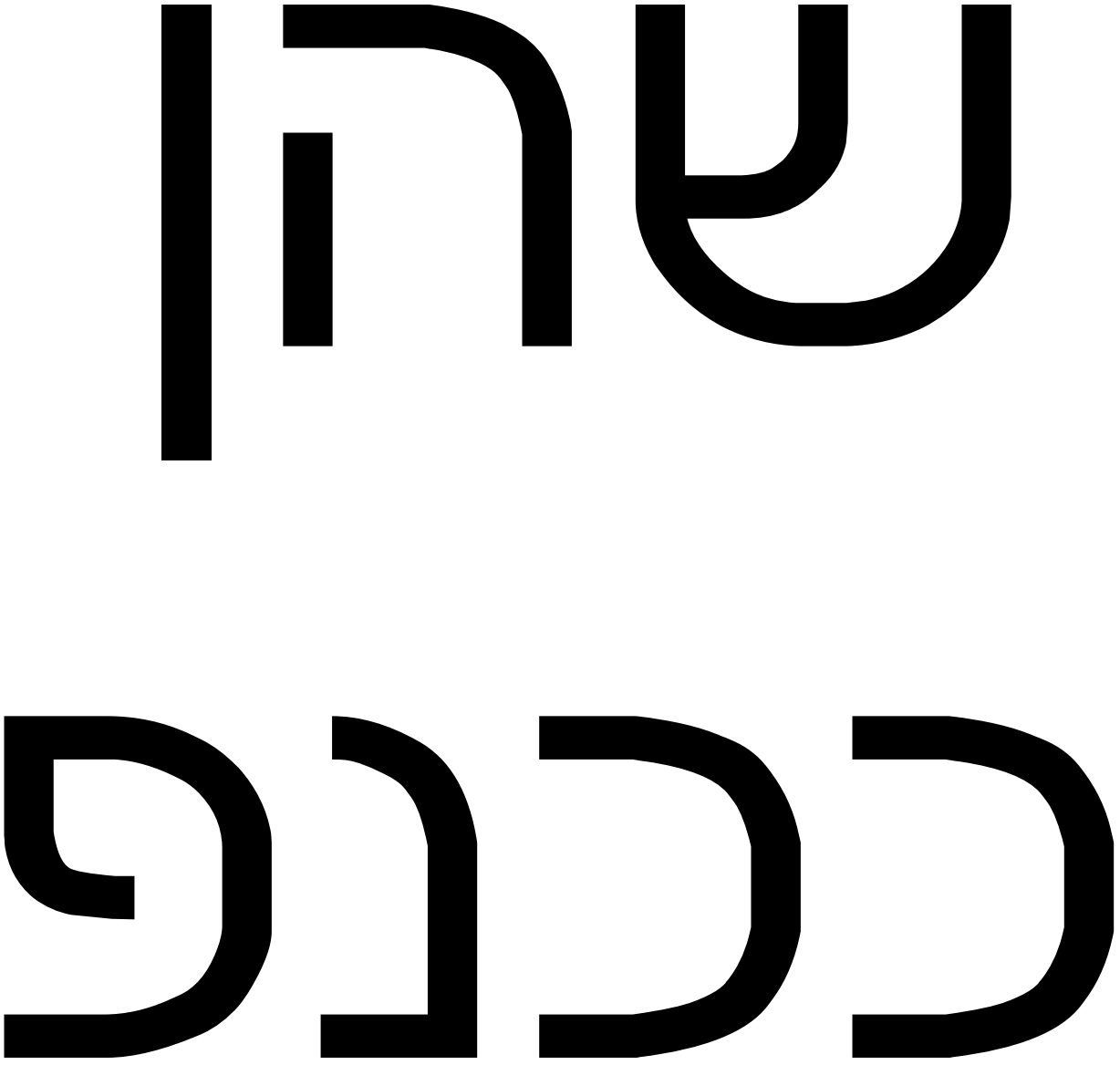

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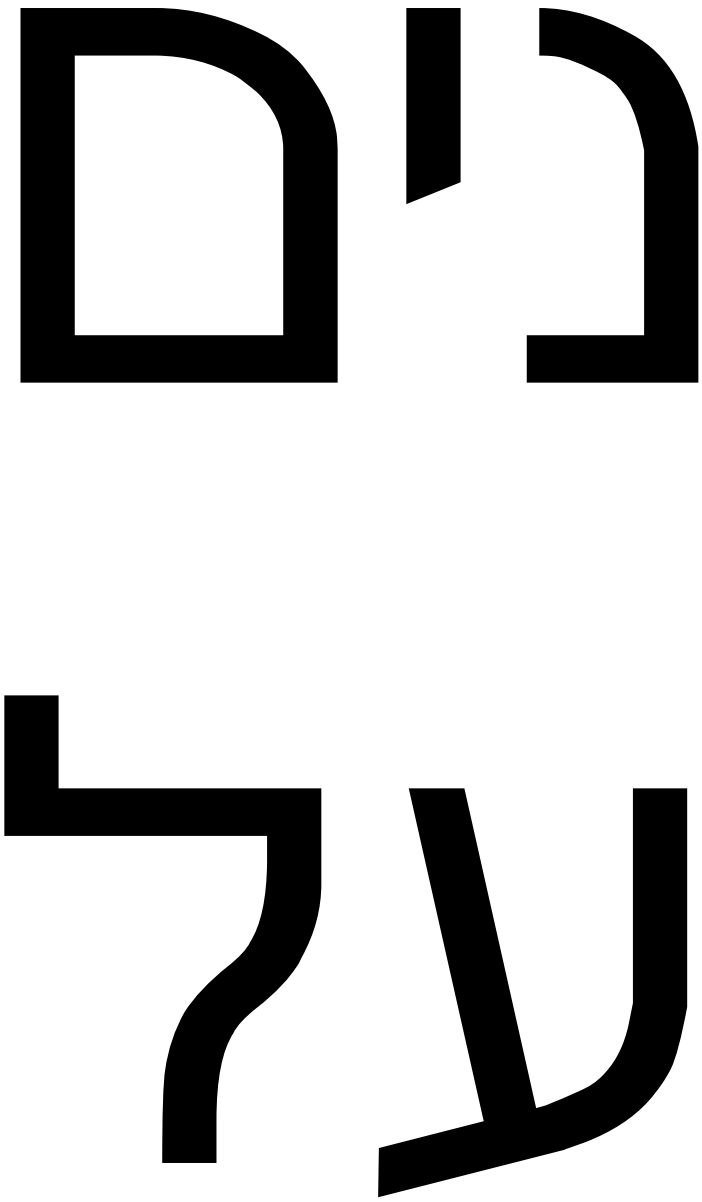

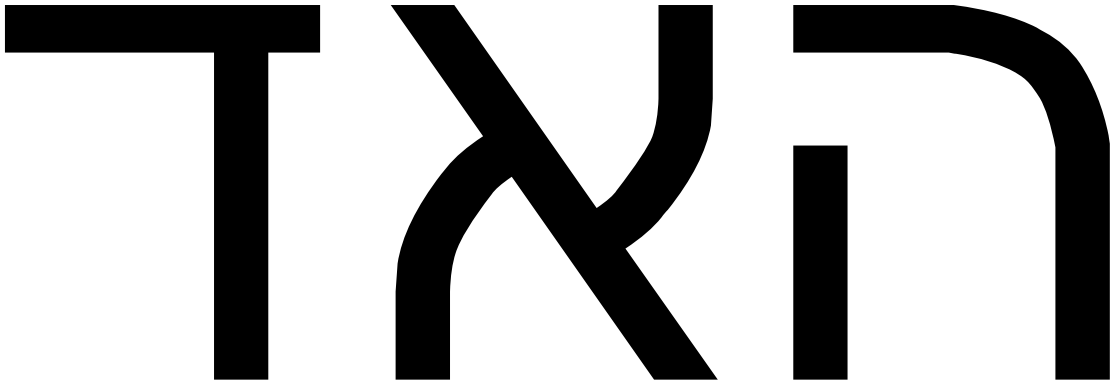
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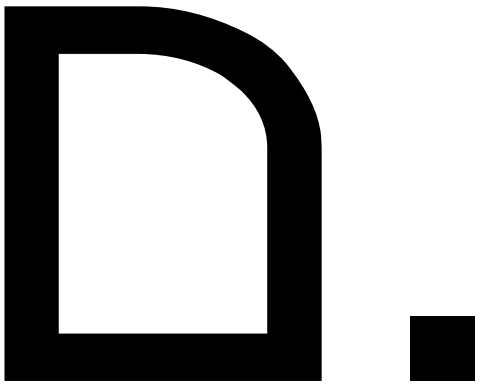
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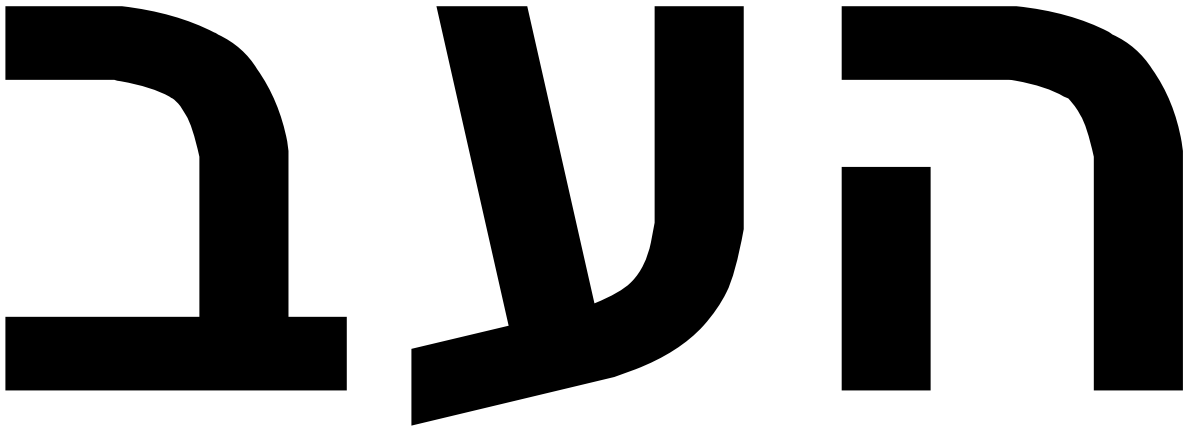

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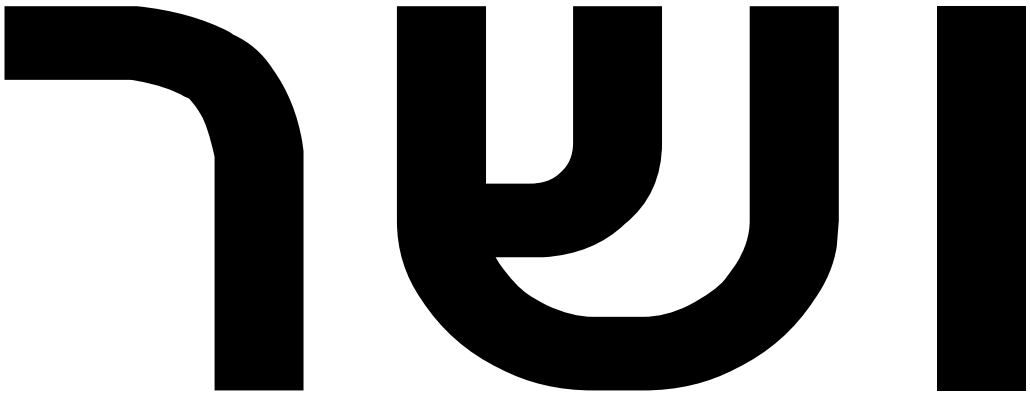

1.

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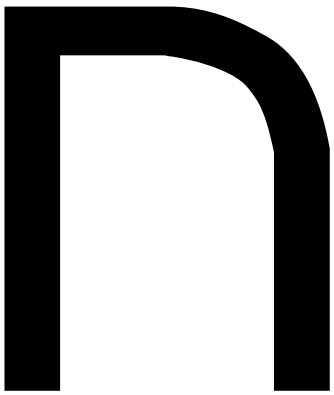

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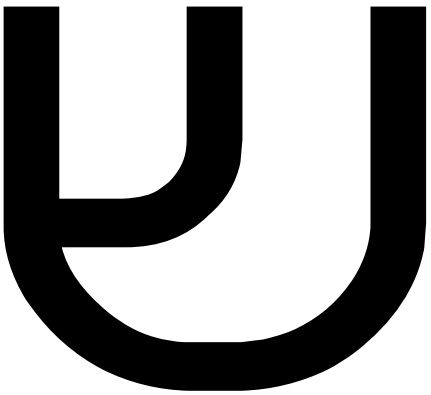

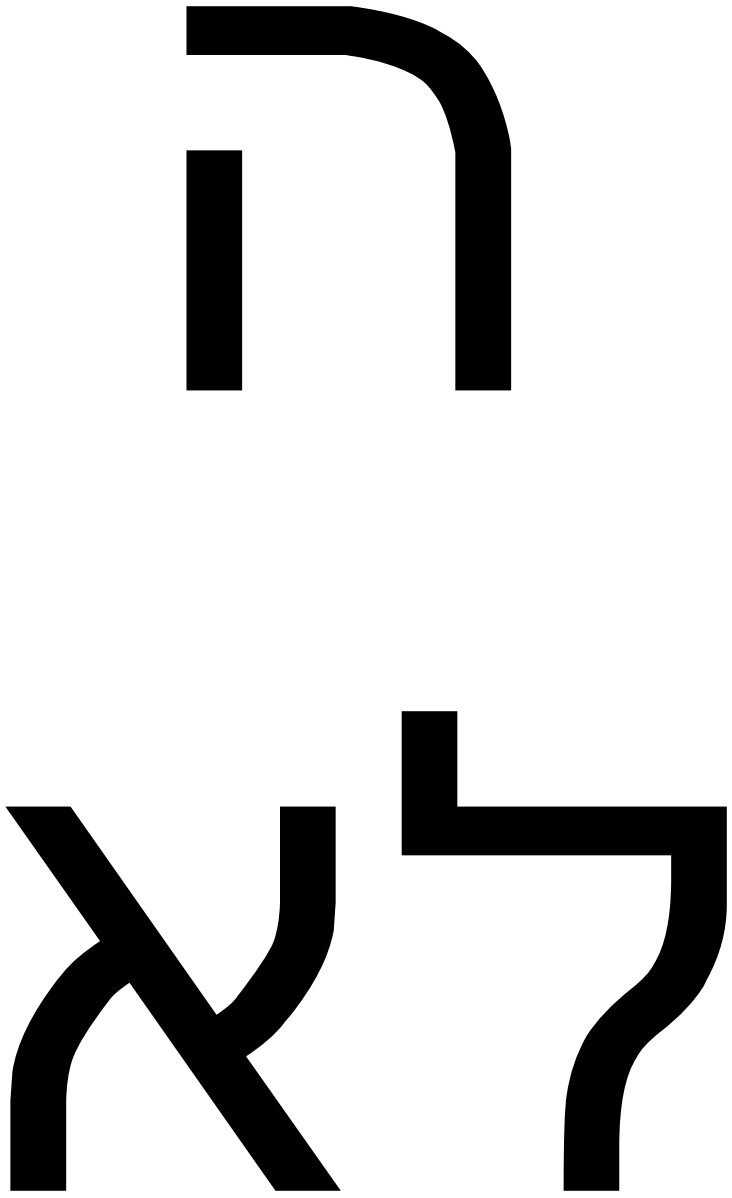

תעשה

2.

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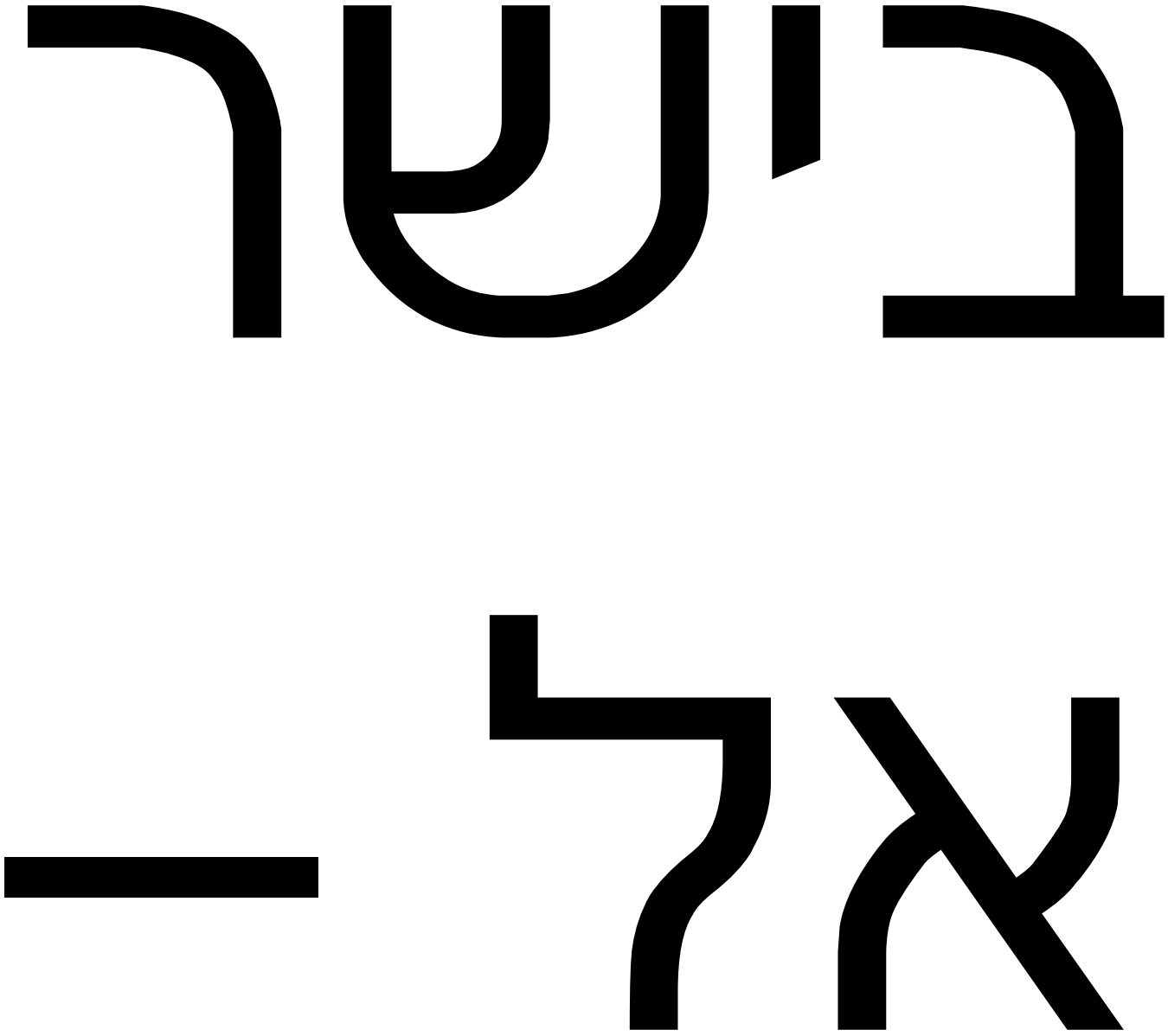
הטב עית

המשך תורת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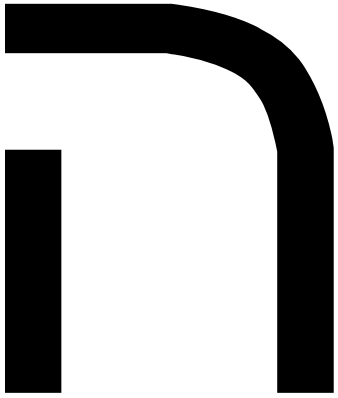

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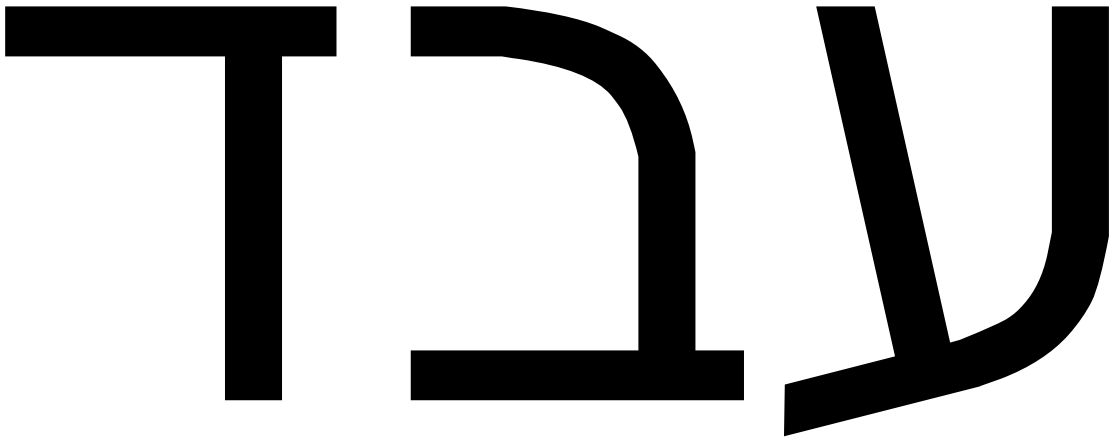

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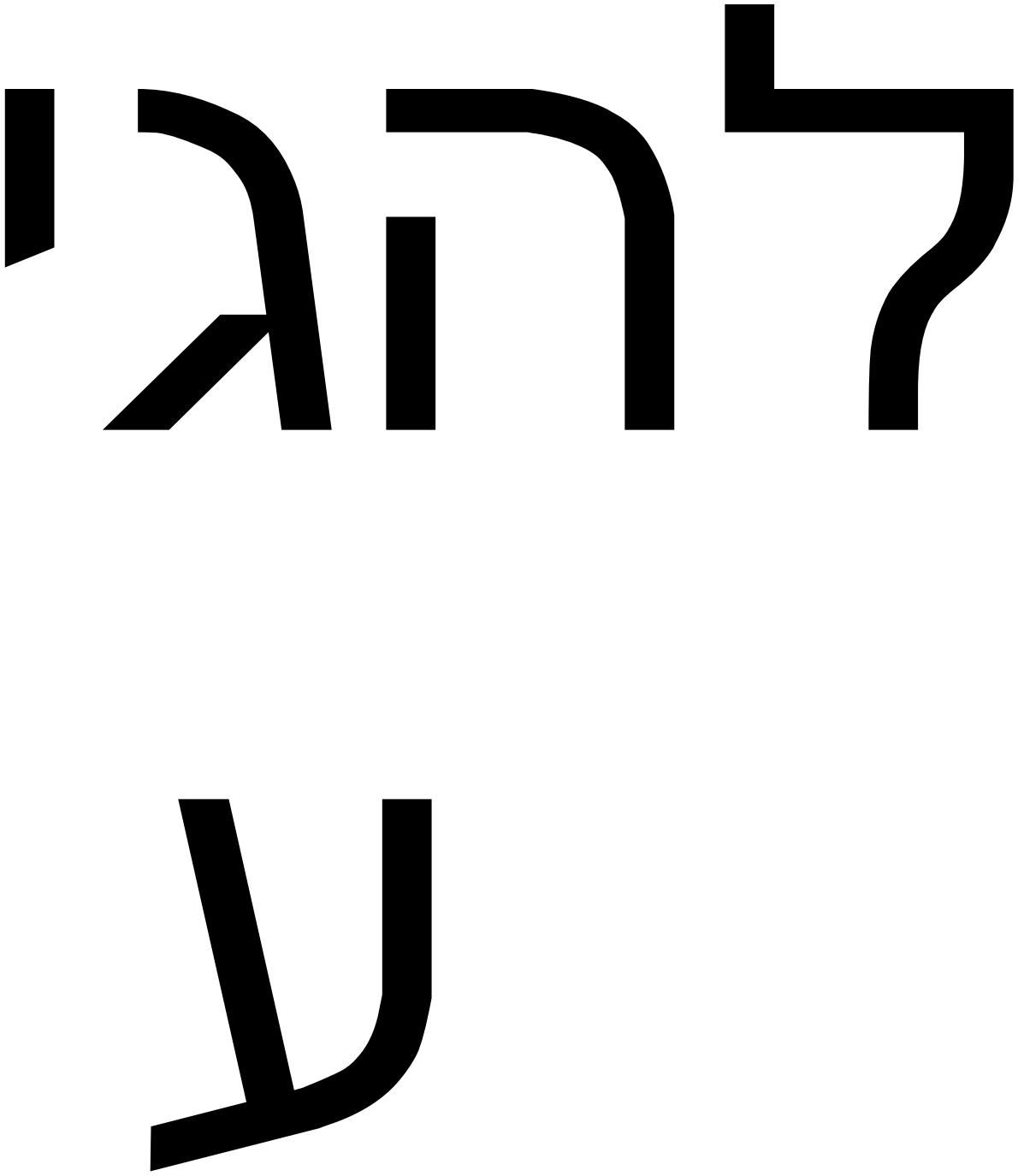

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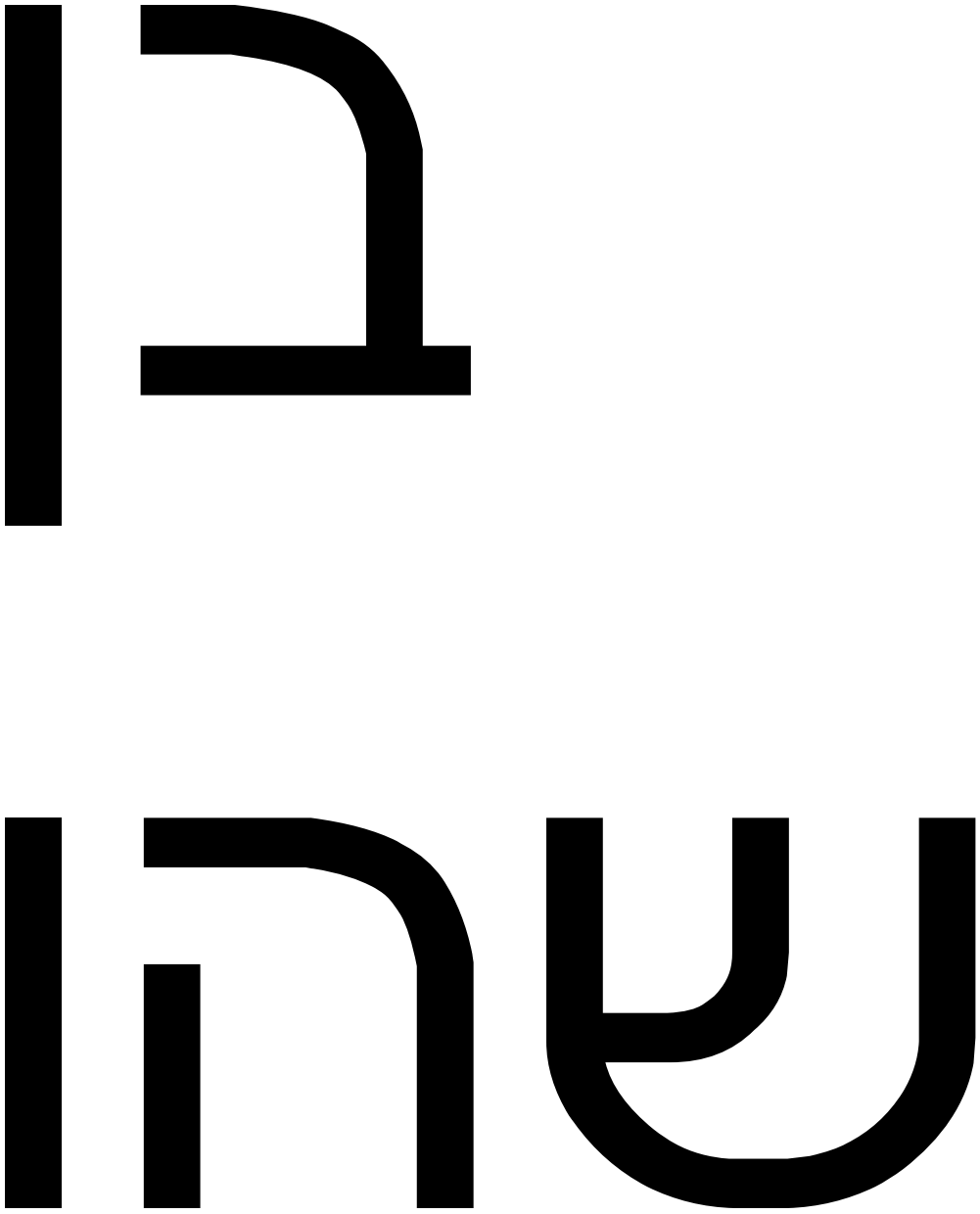

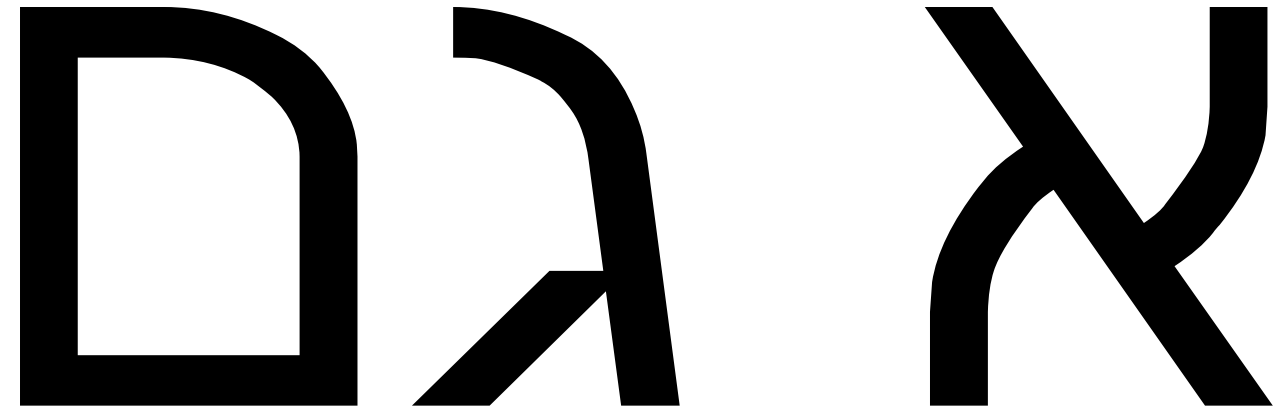
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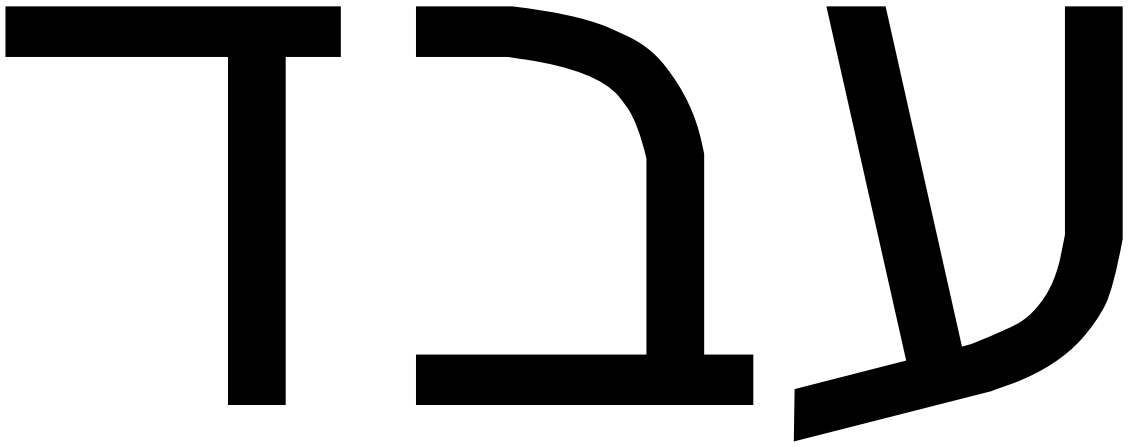
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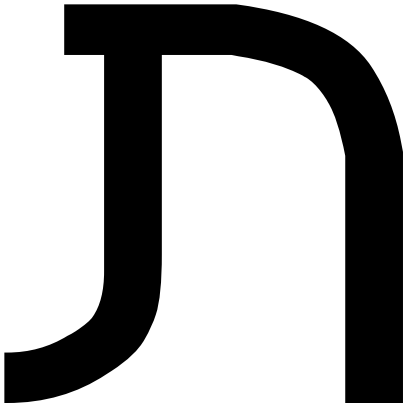

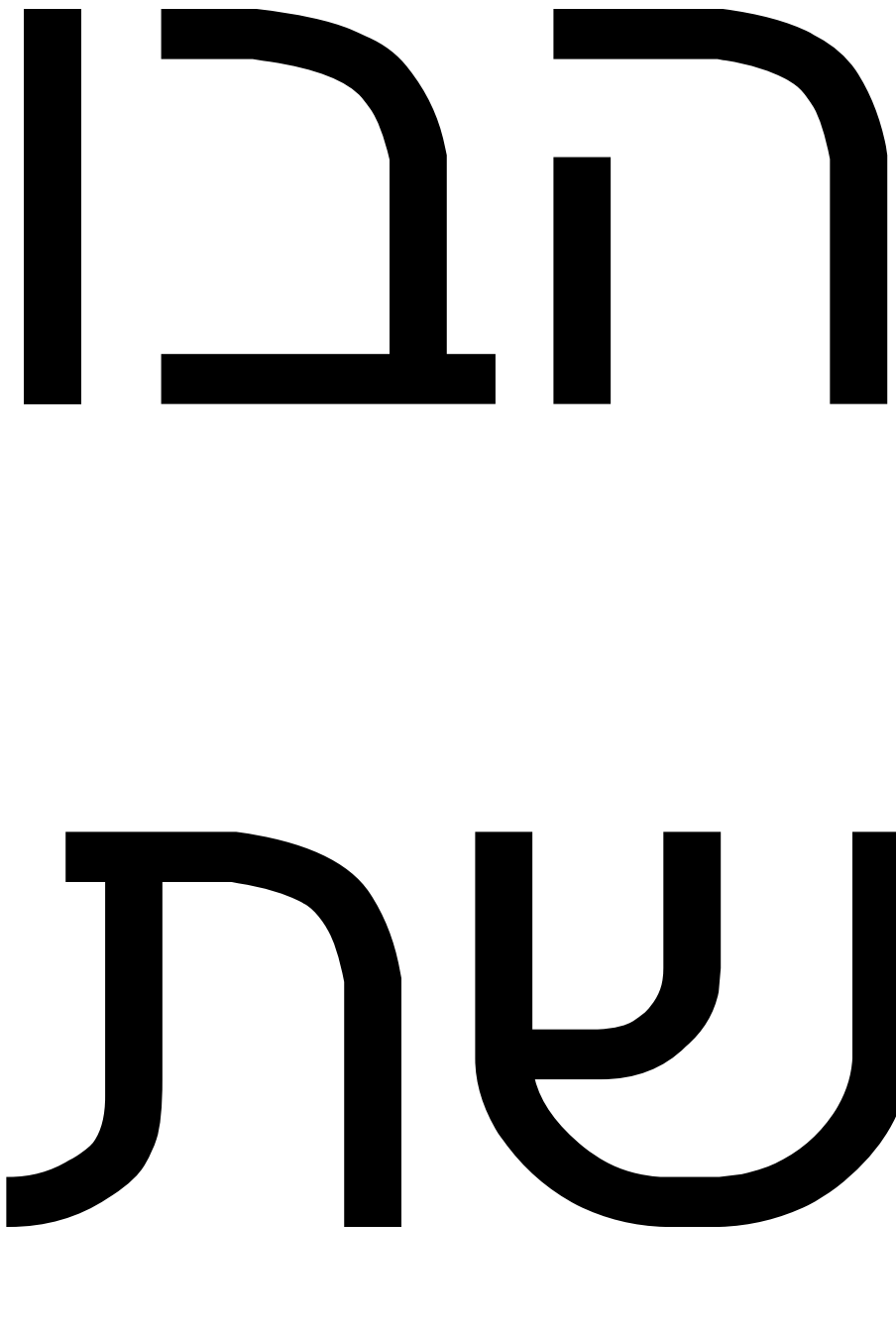

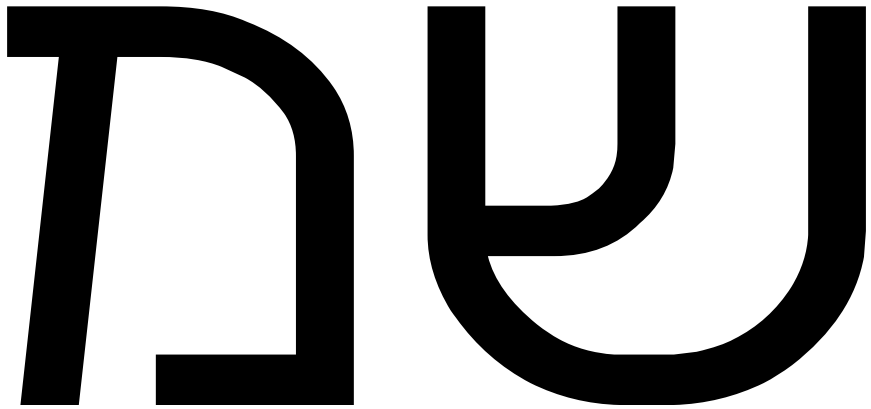

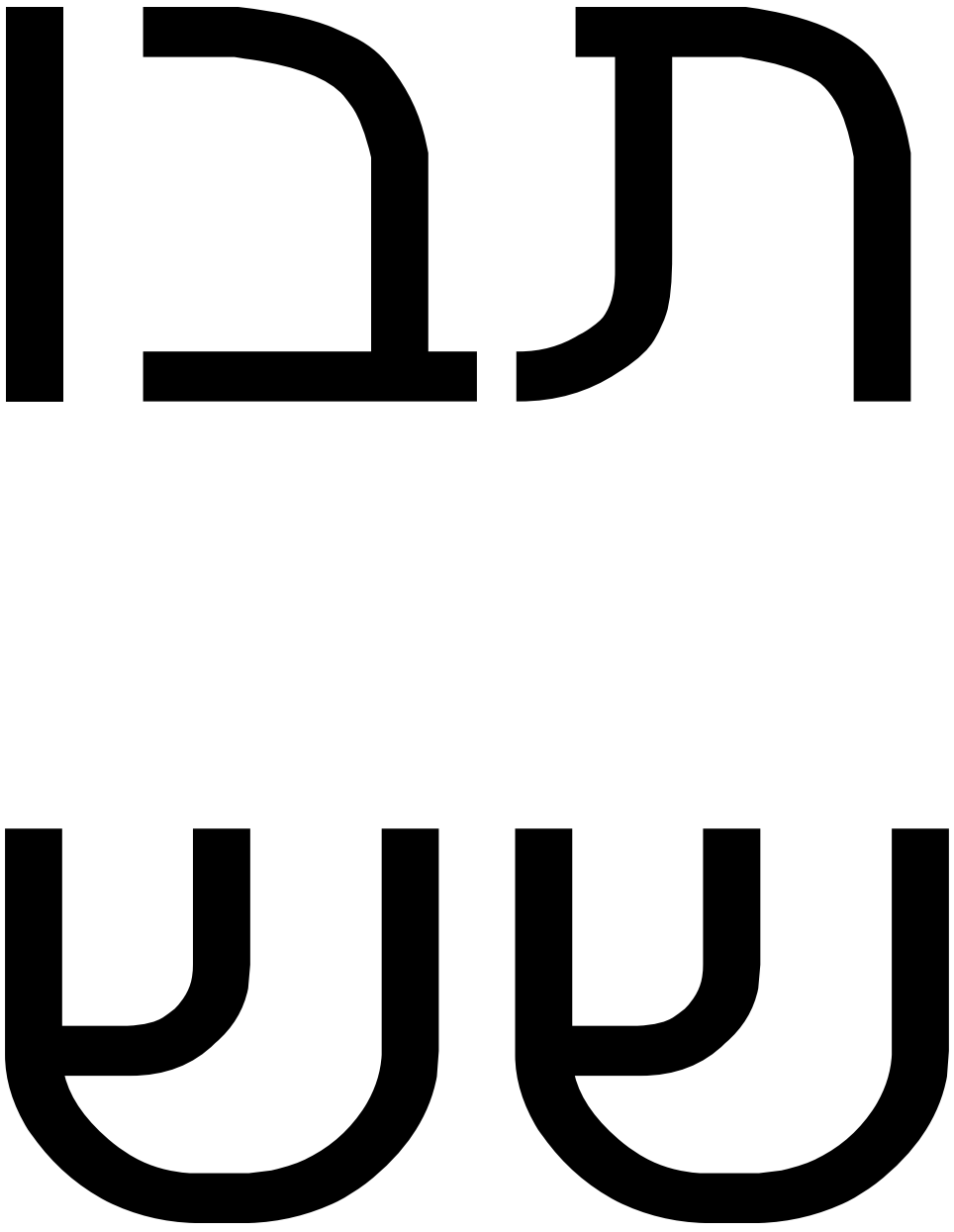

מגדו

לתנו

למרות

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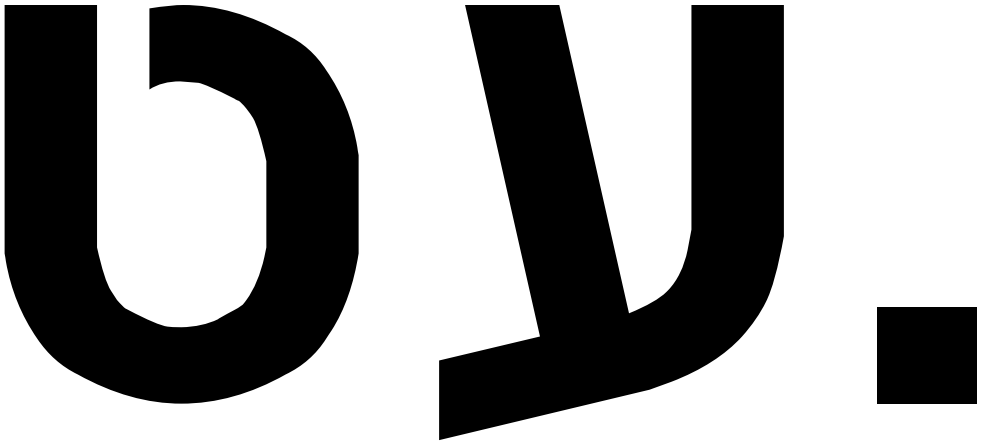

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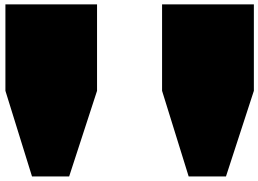

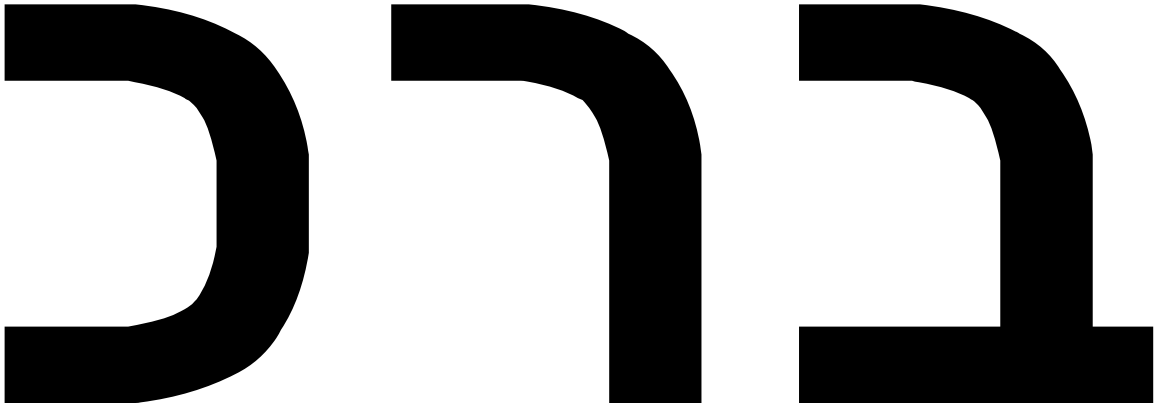

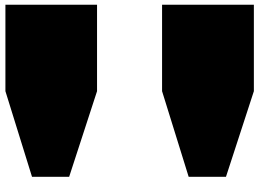

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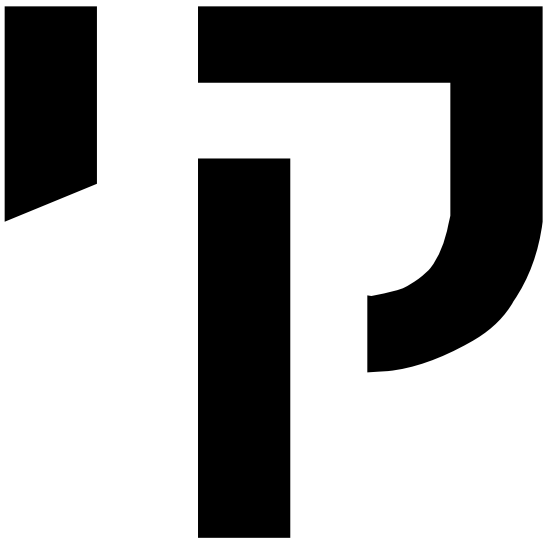
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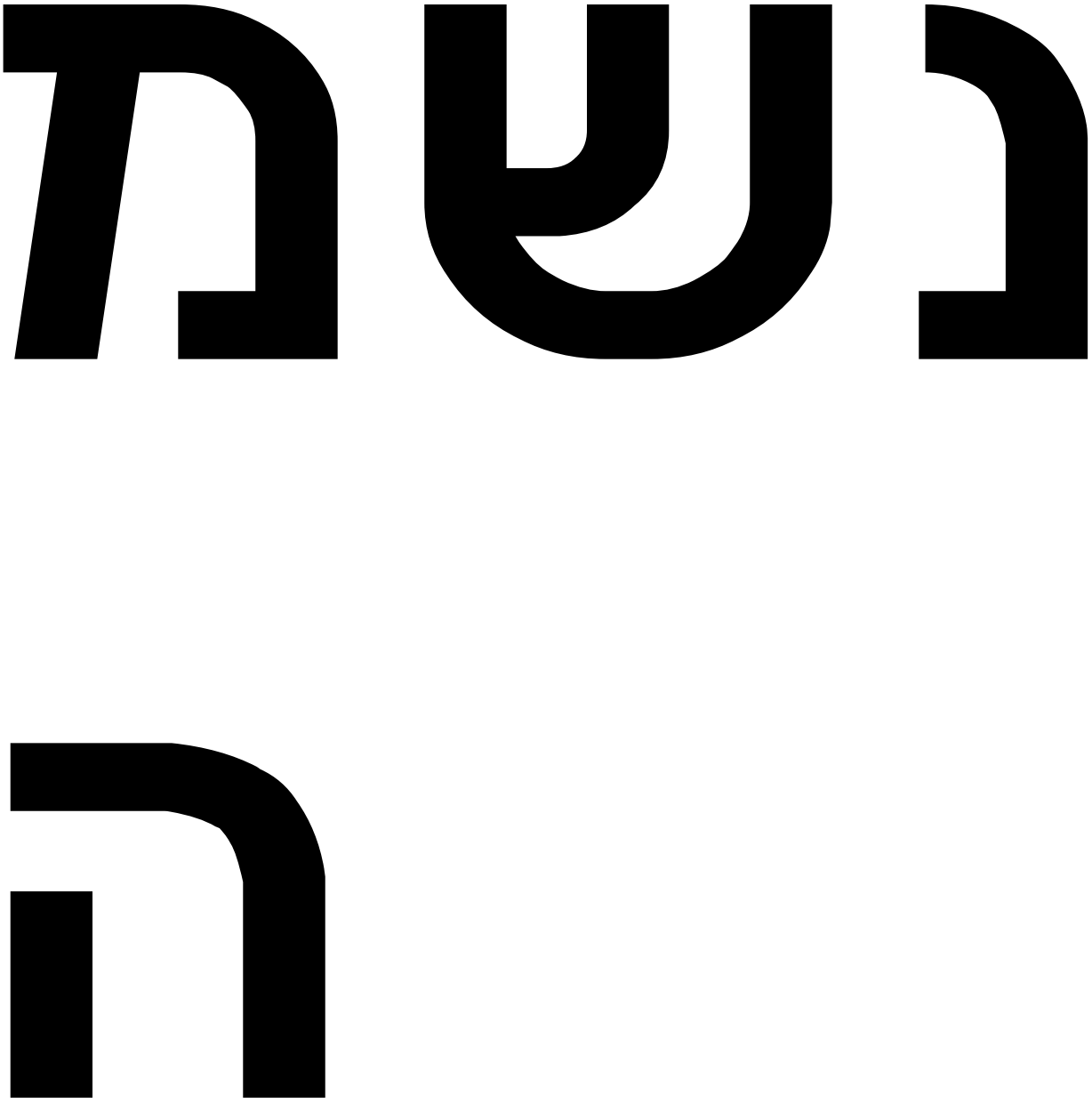

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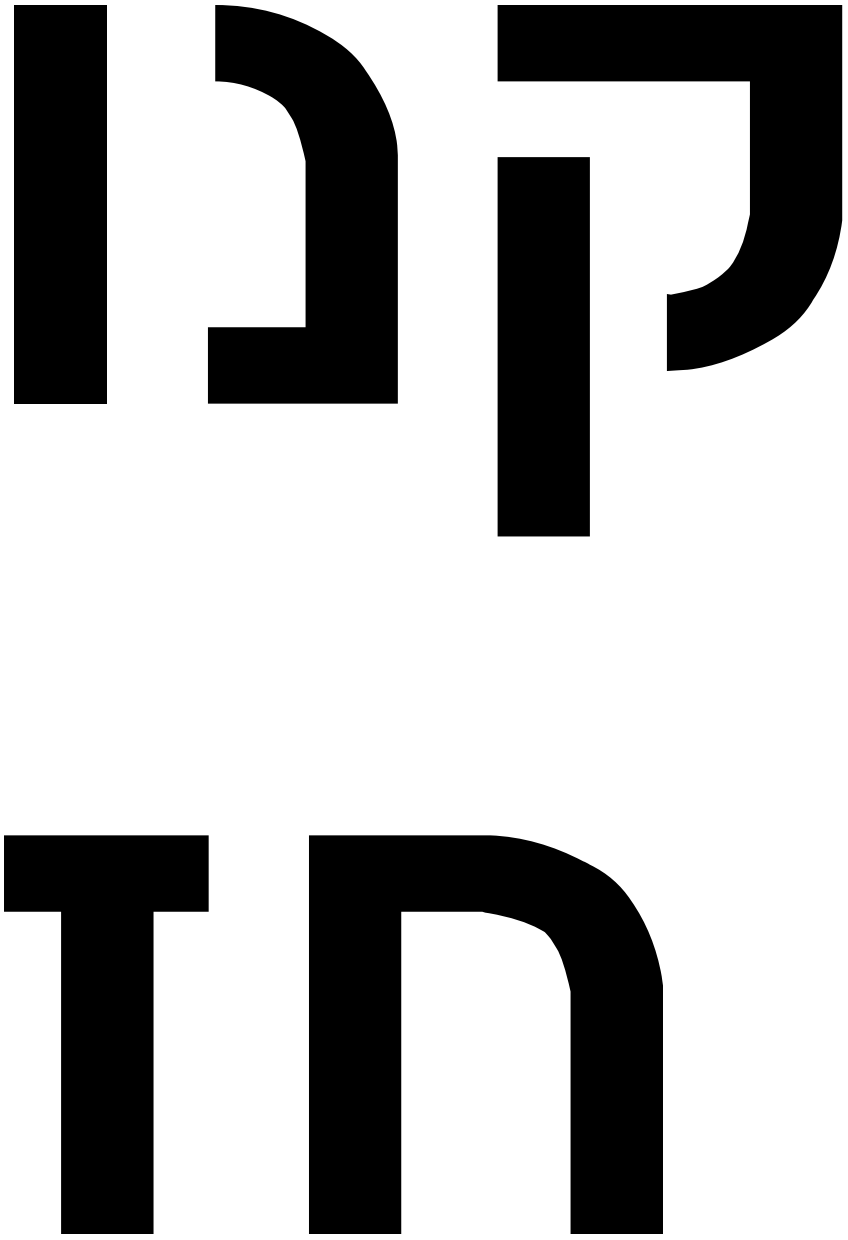

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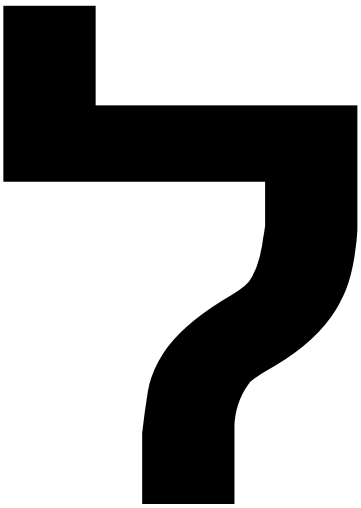

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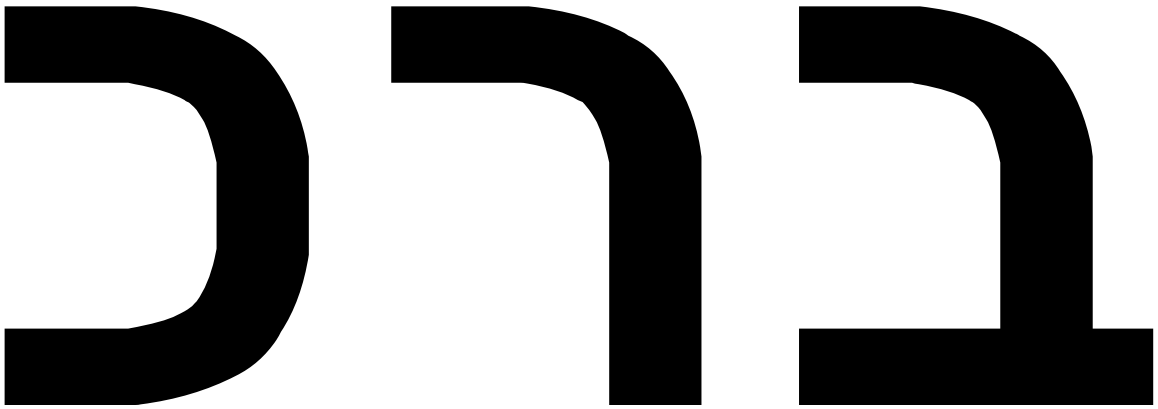

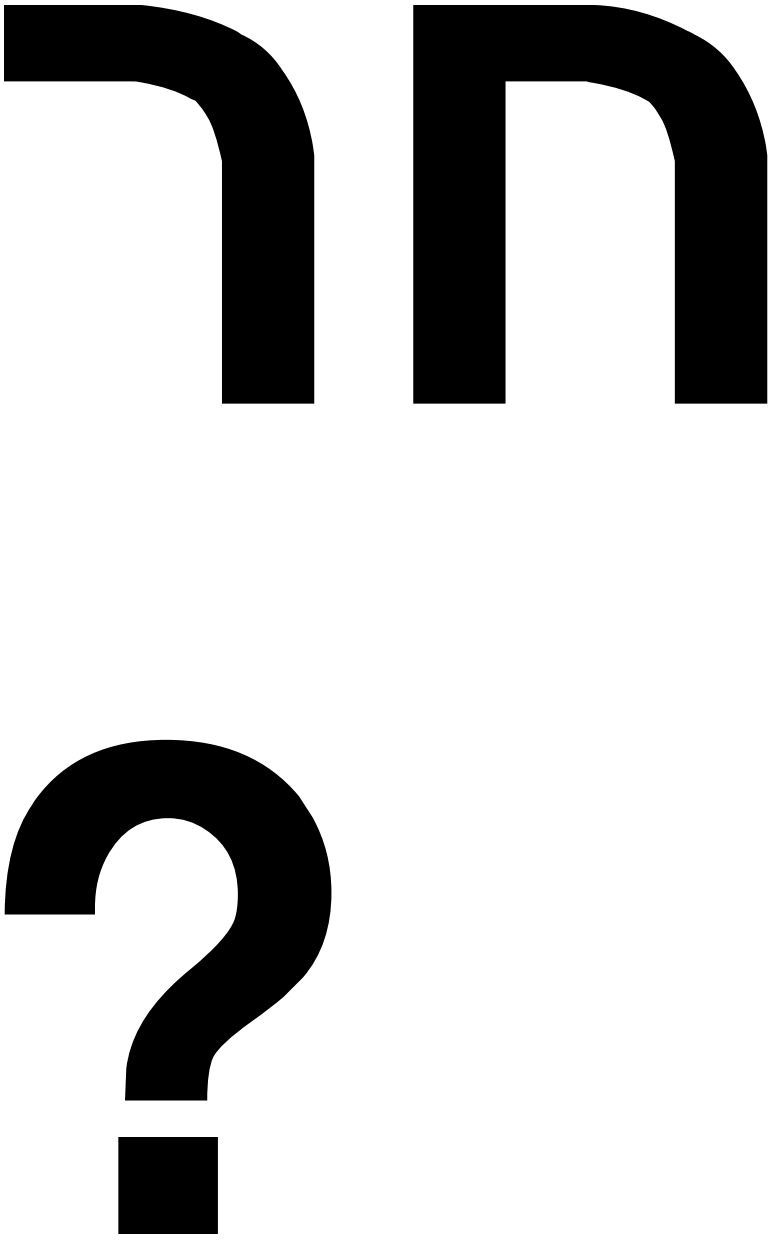

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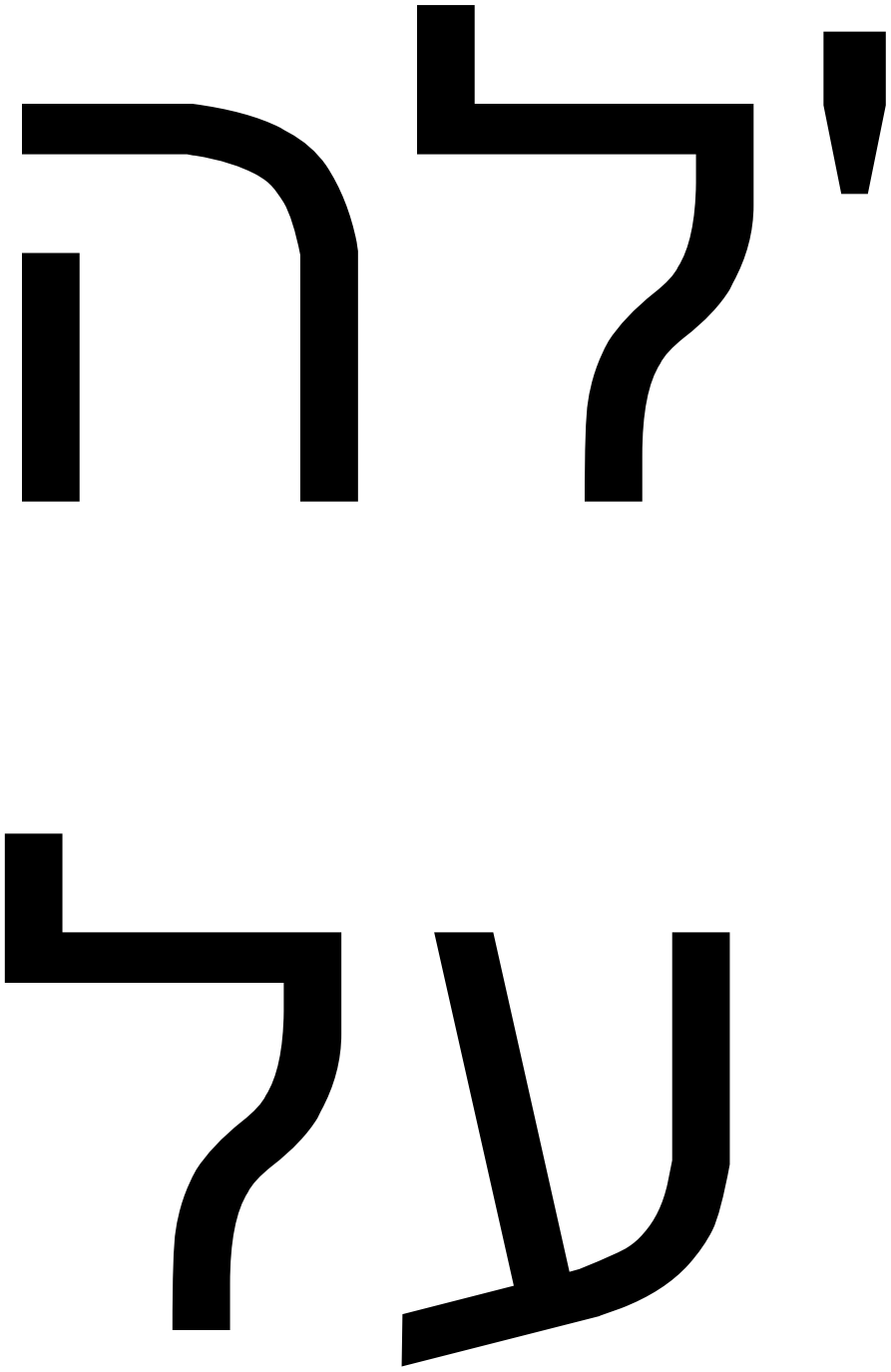
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חמש

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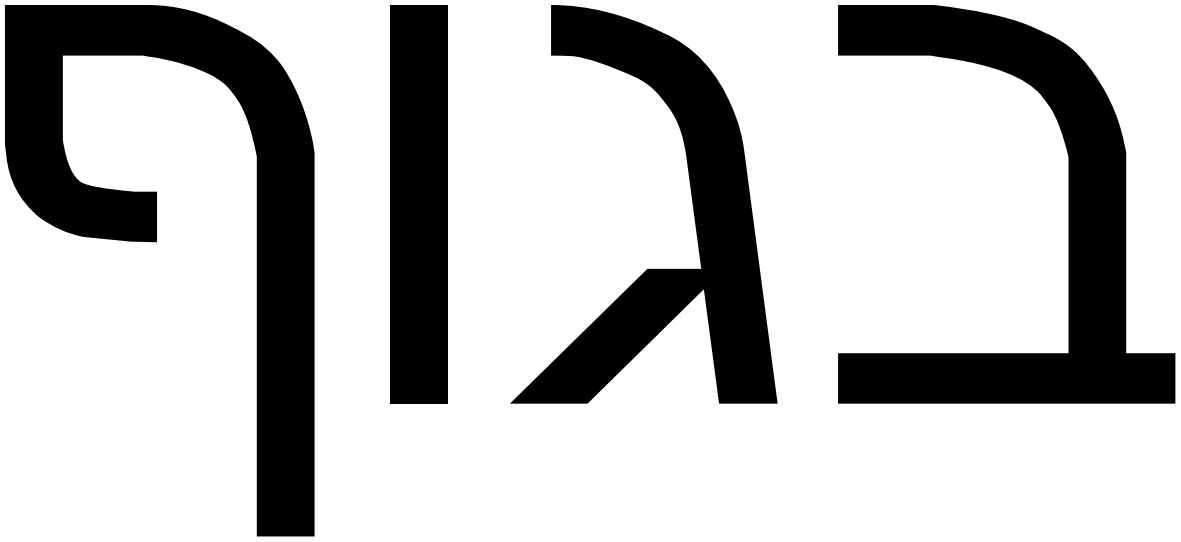
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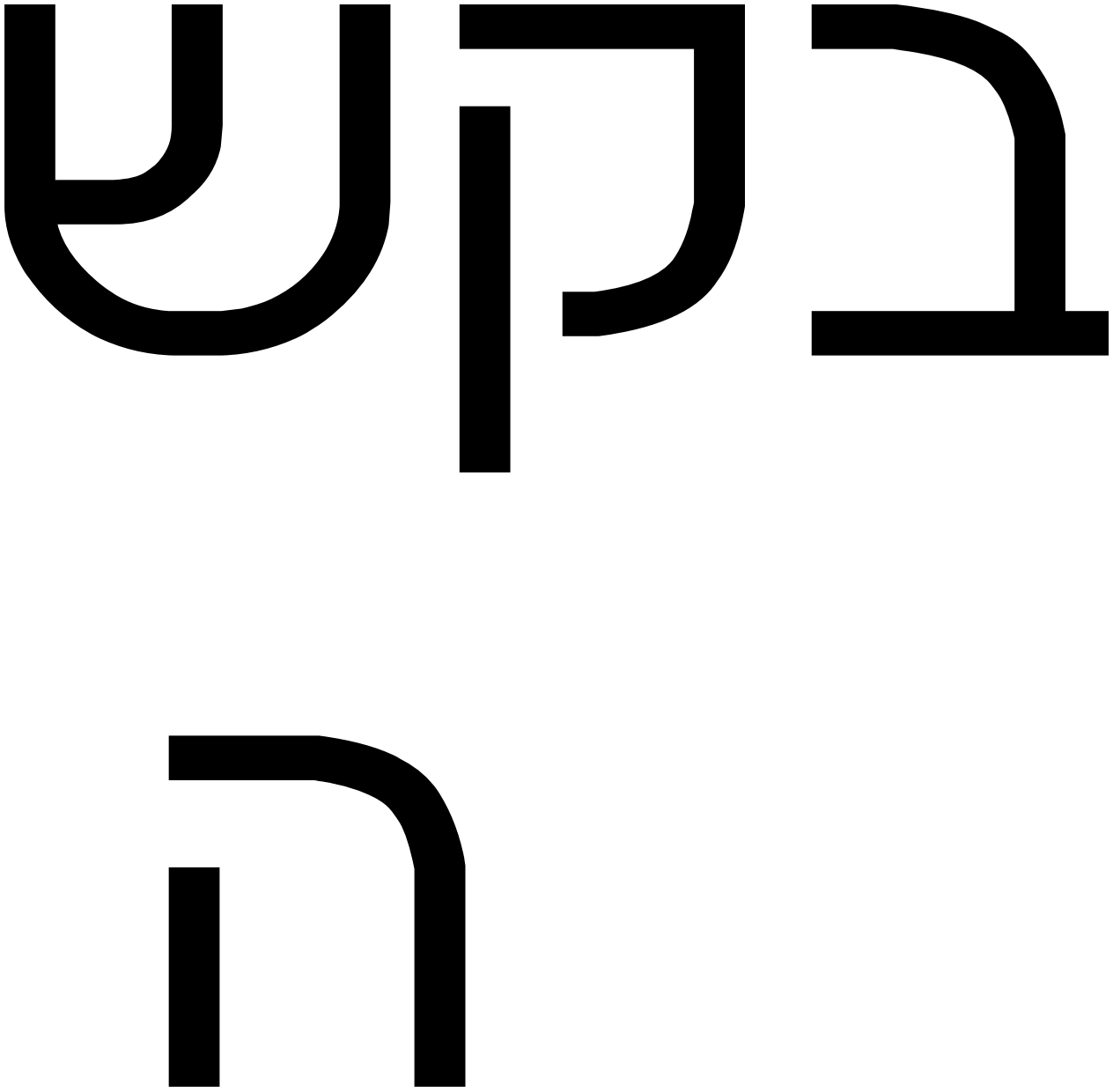

מה שיוך

לעור

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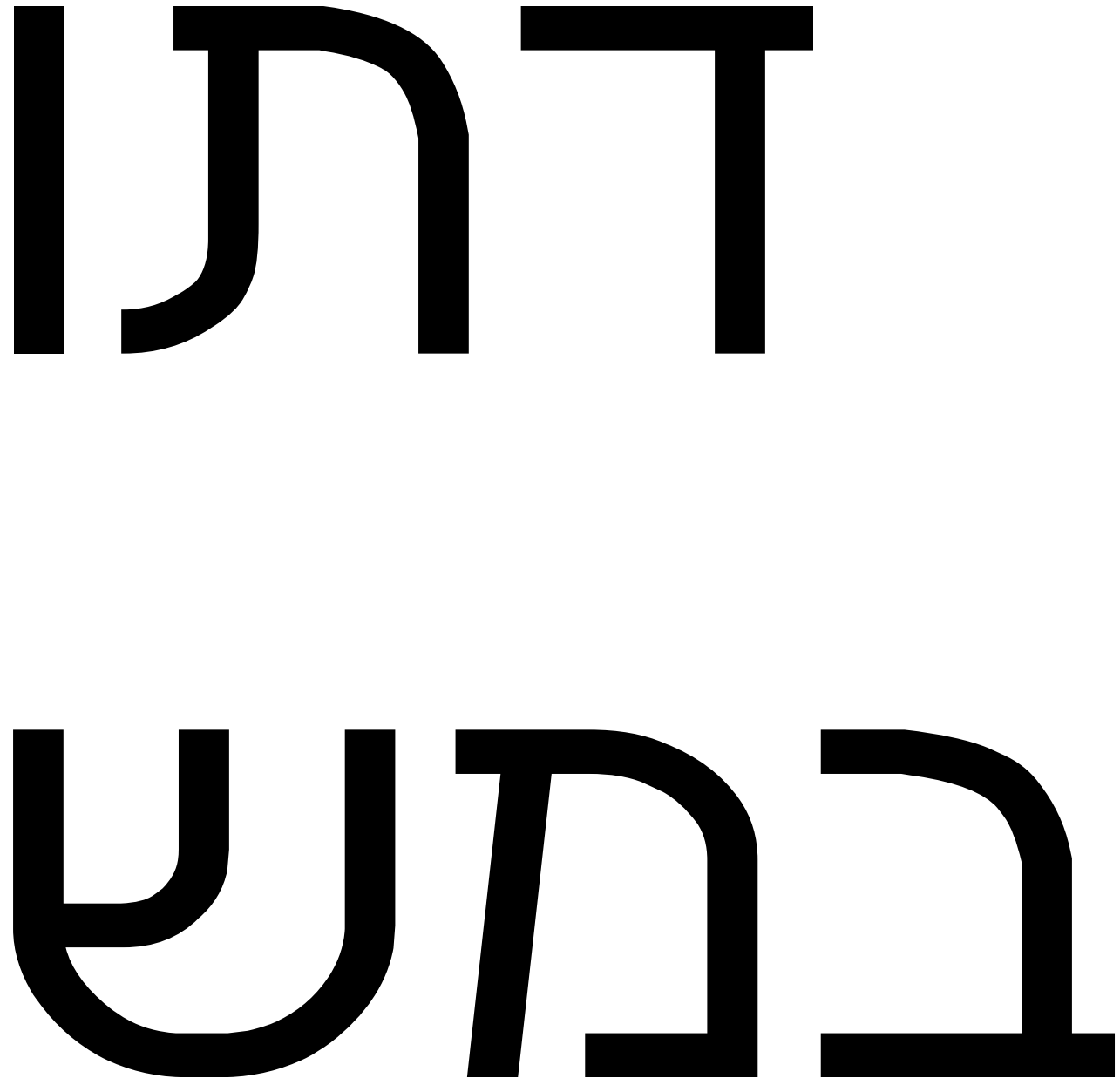

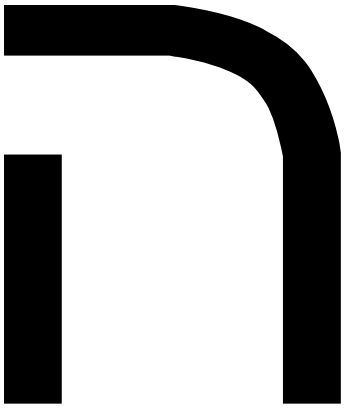

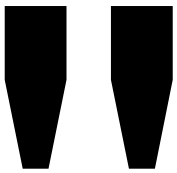

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שמא

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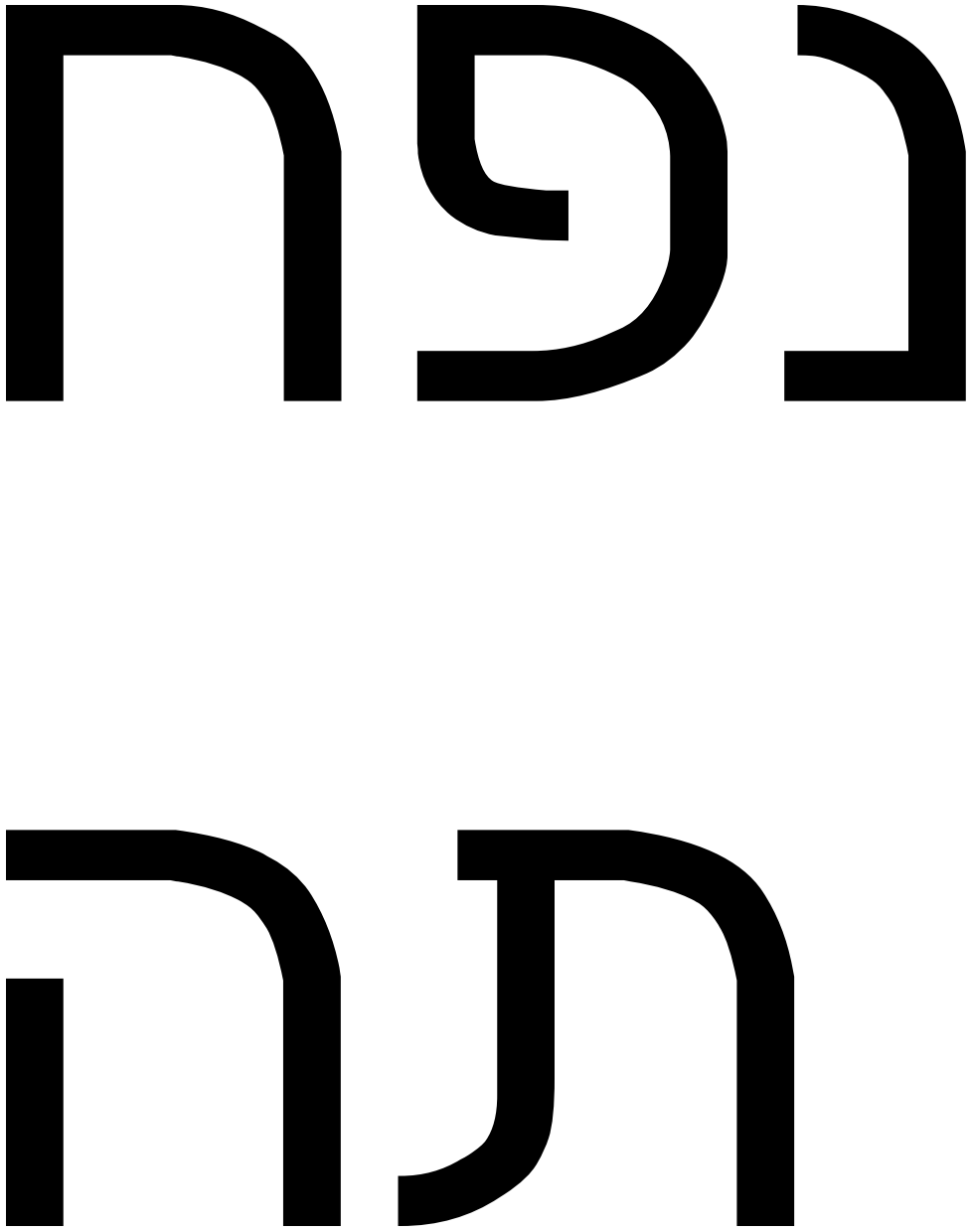
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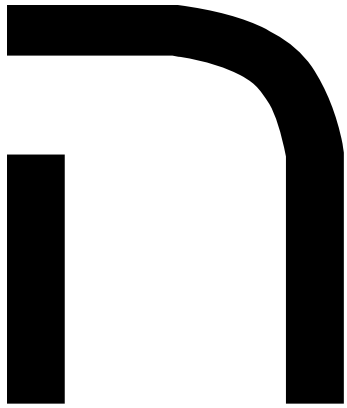
לכן

מעת



מוסר

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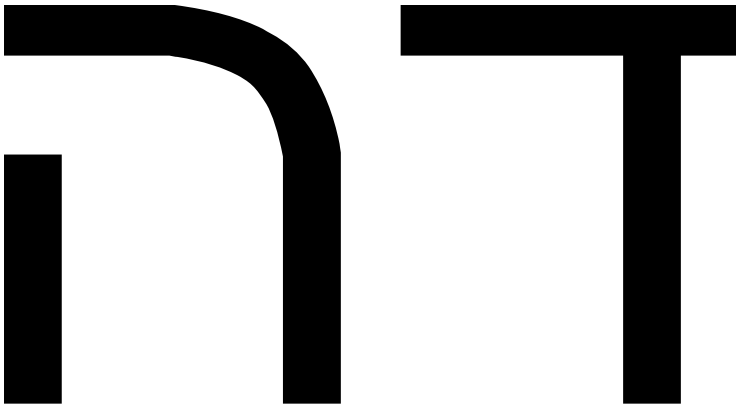

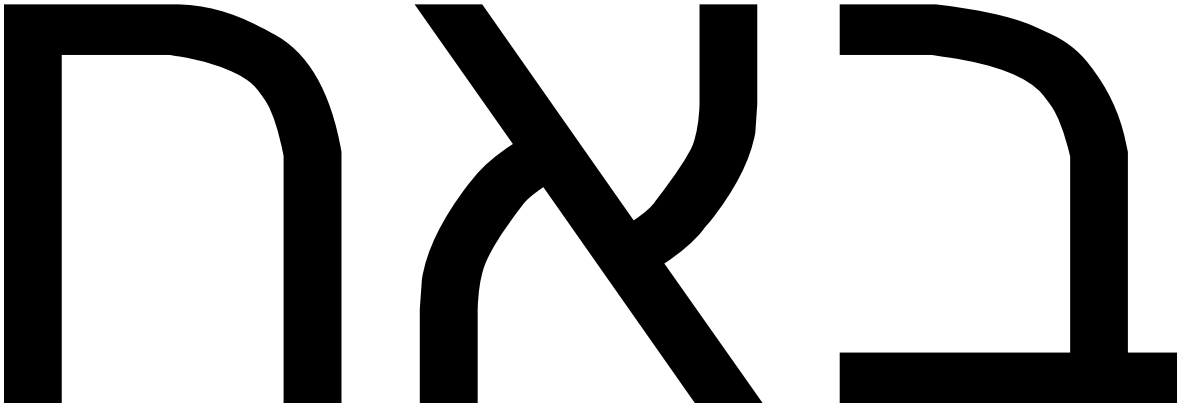

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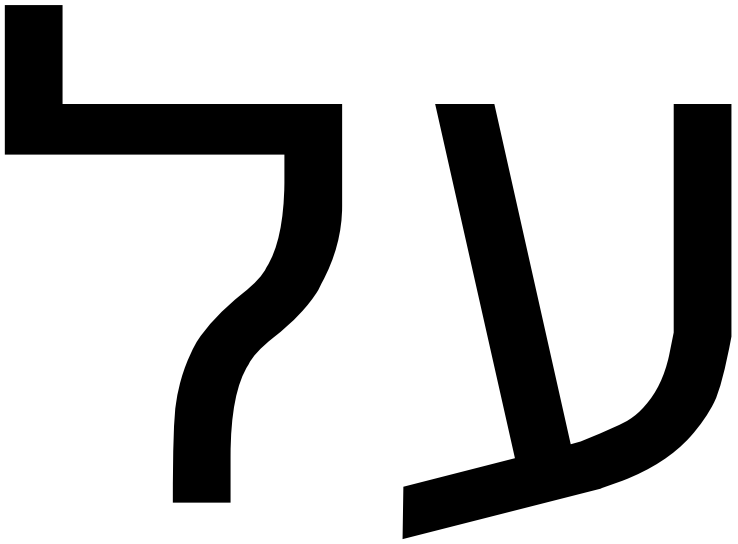

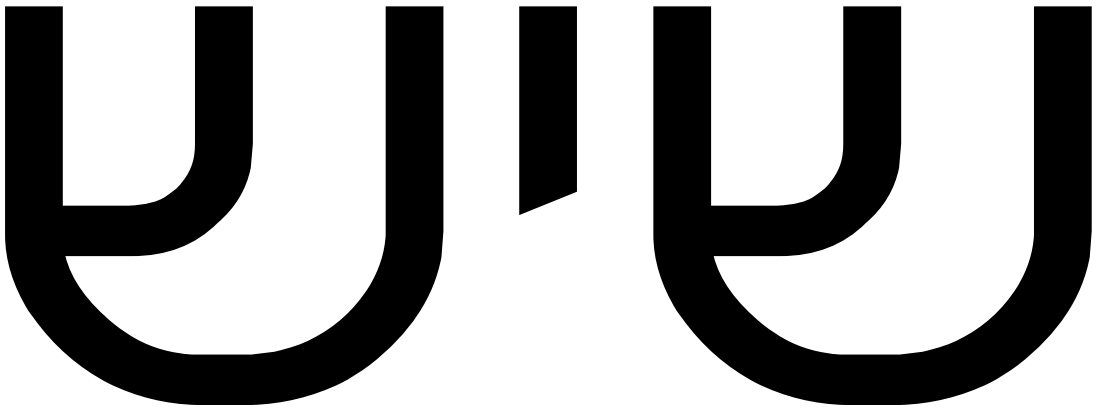

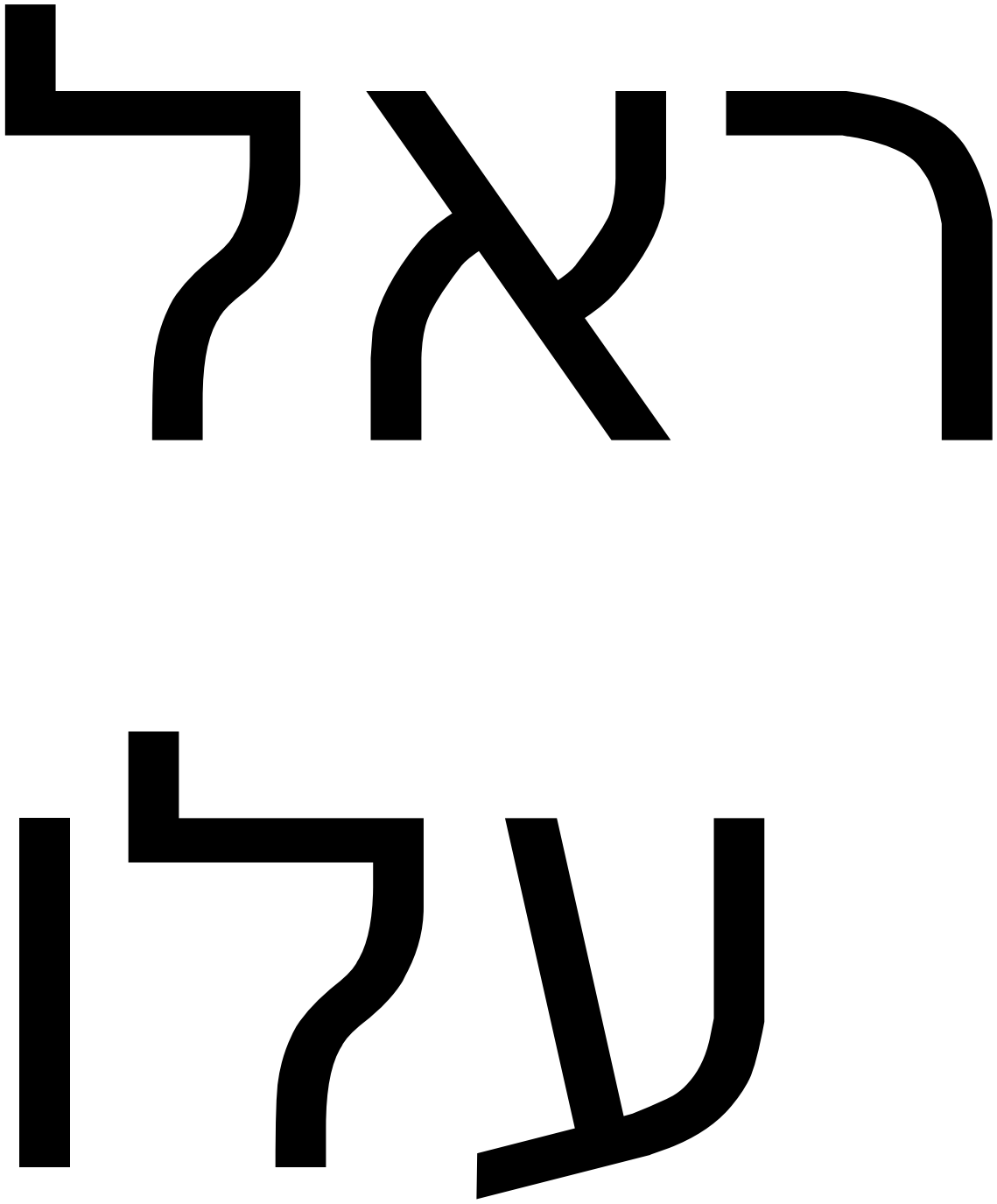
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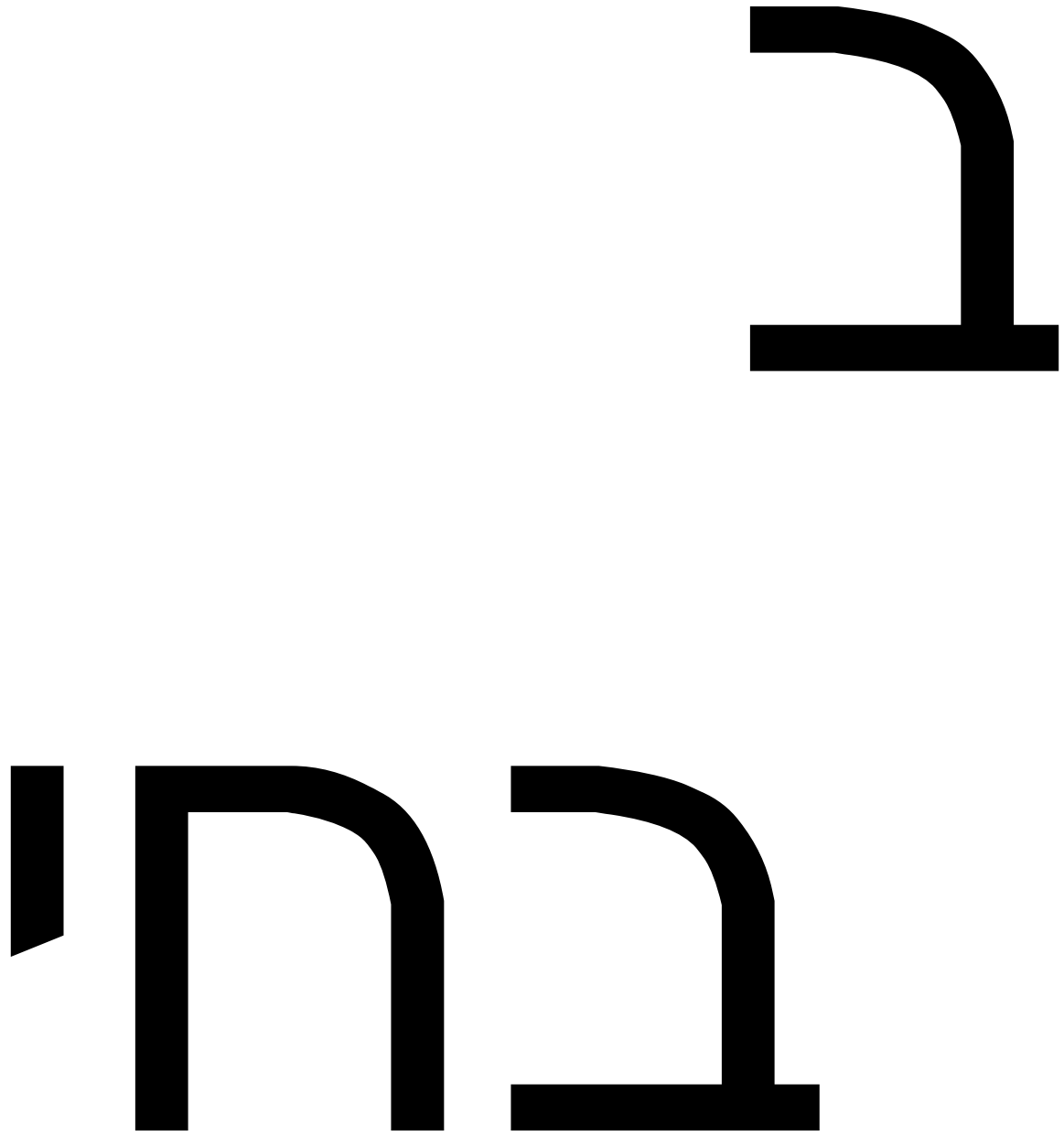

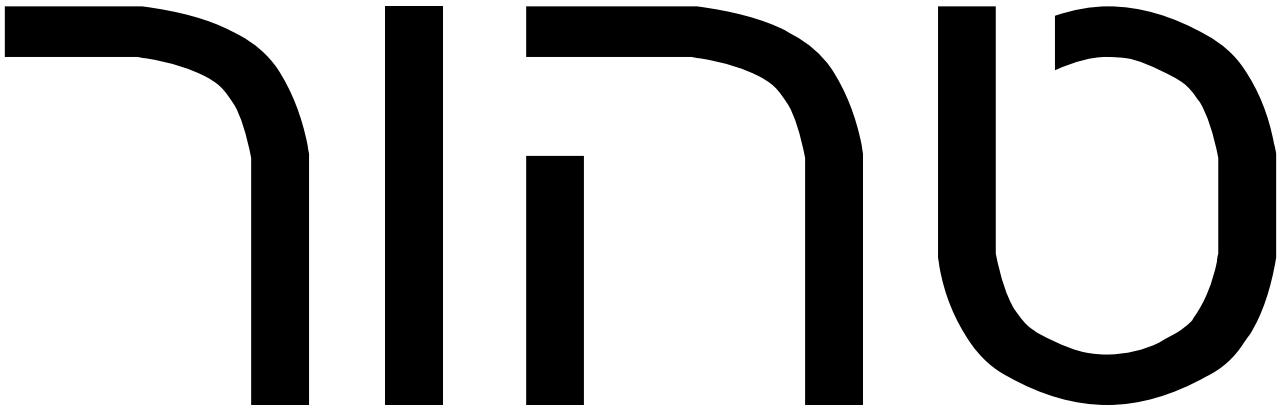

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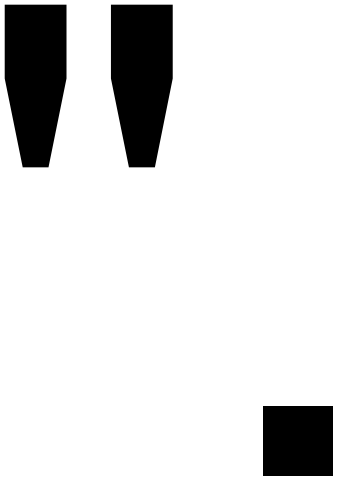

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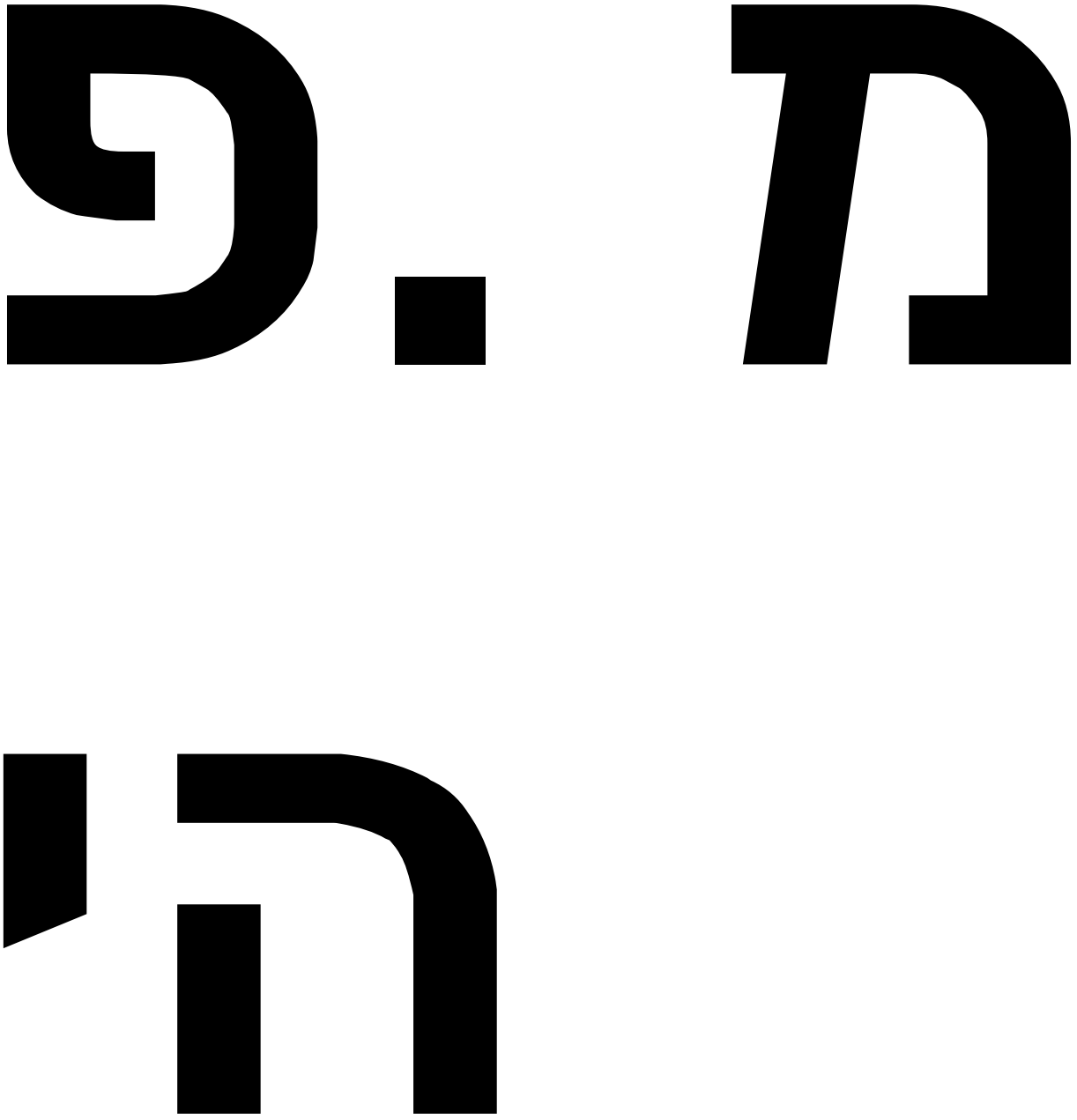

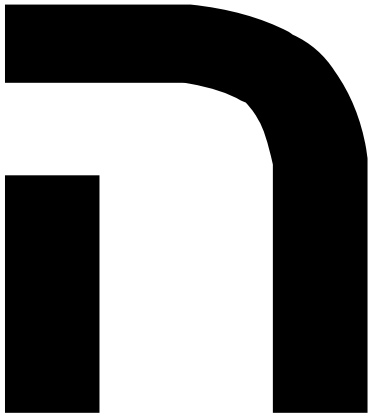

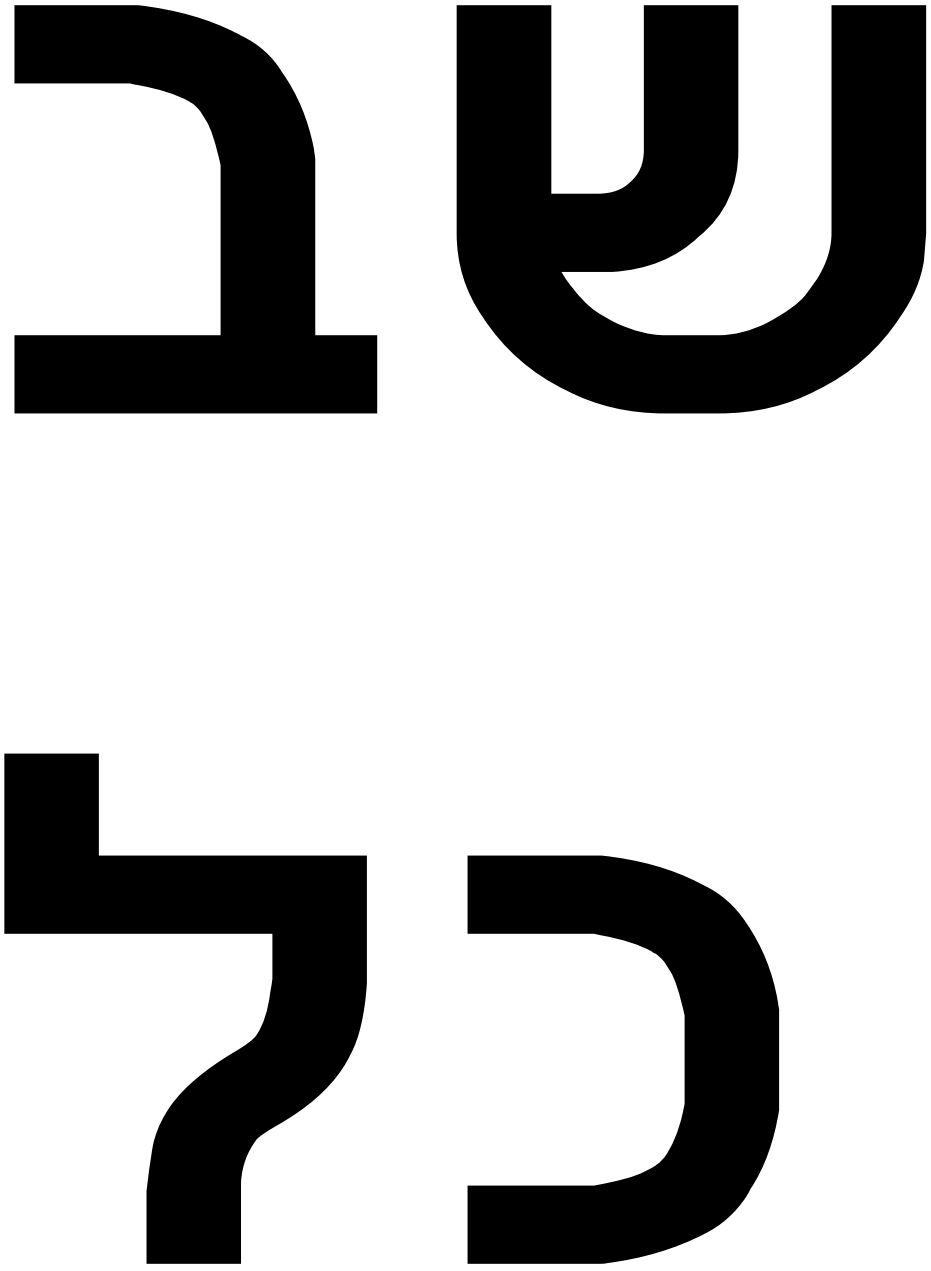

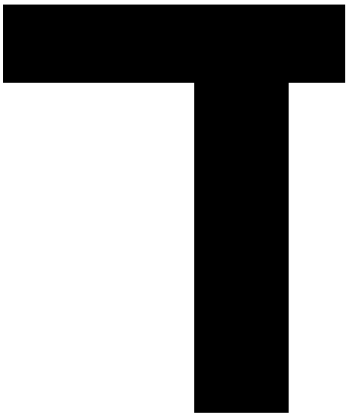

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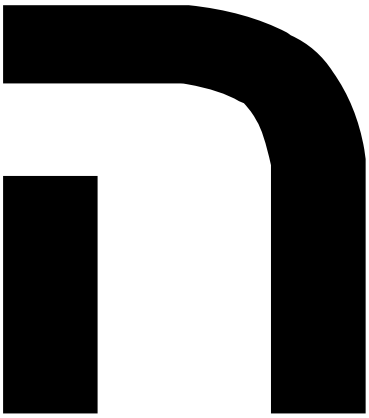

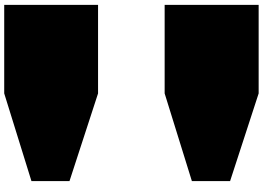

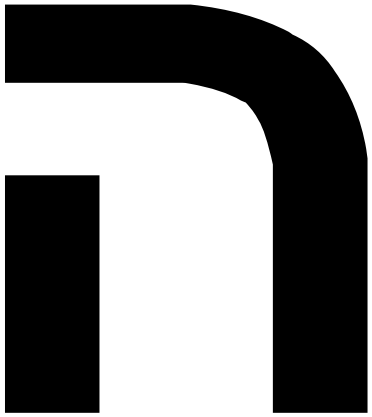

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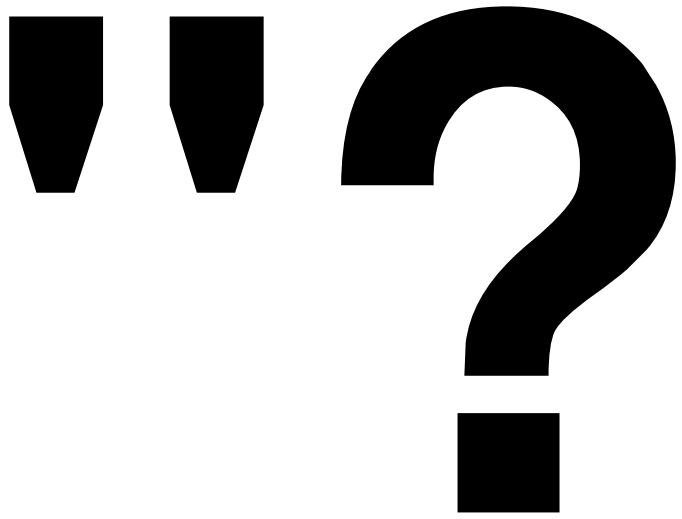

1.

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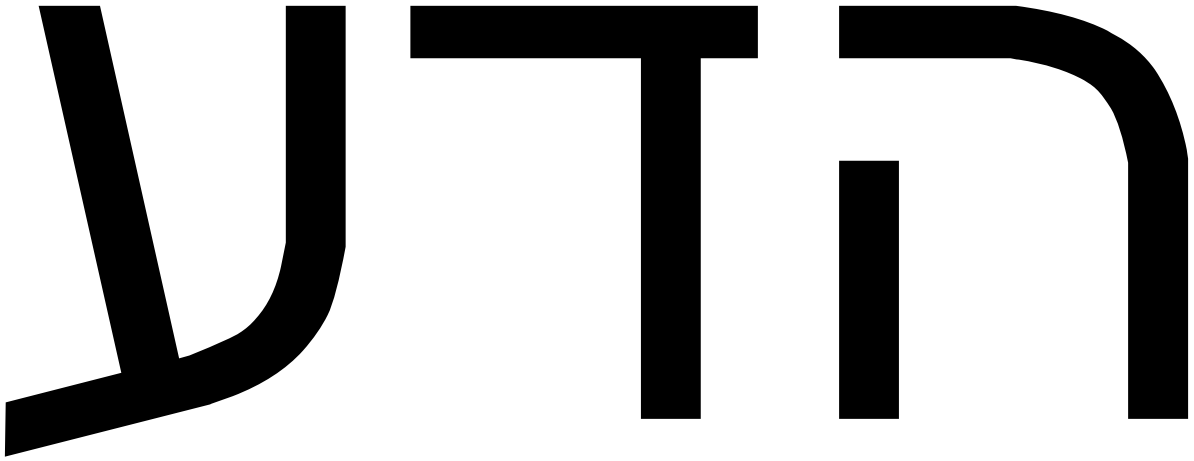

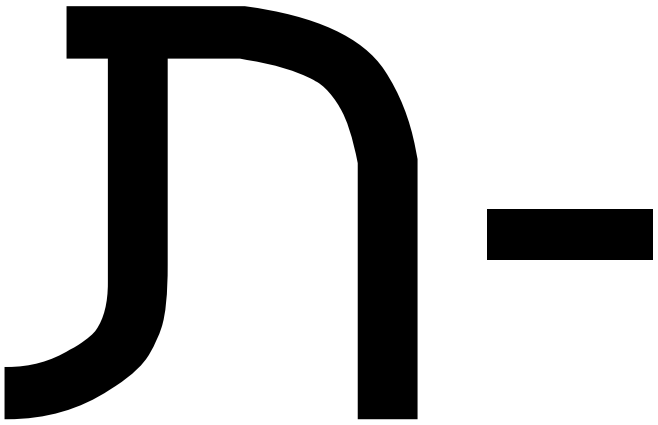

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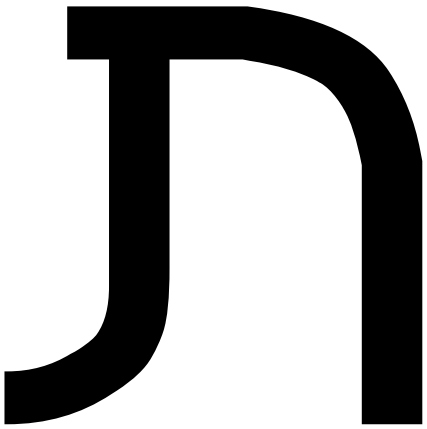

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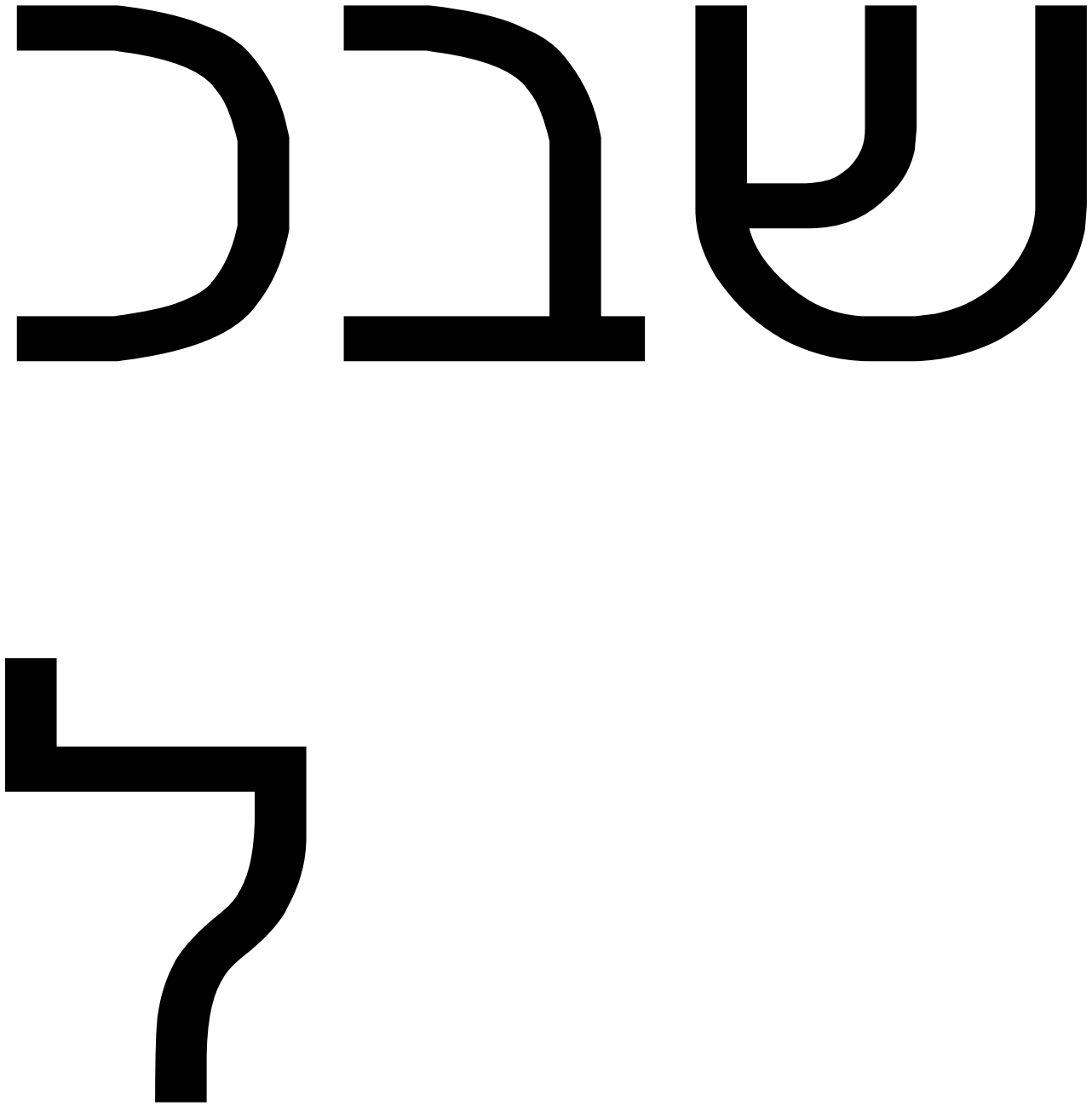

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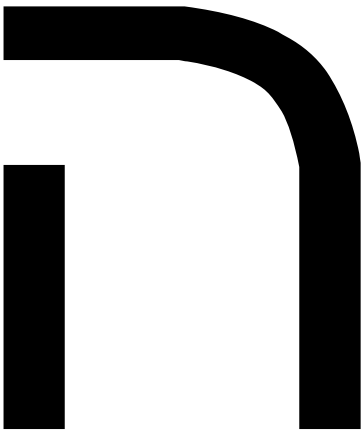

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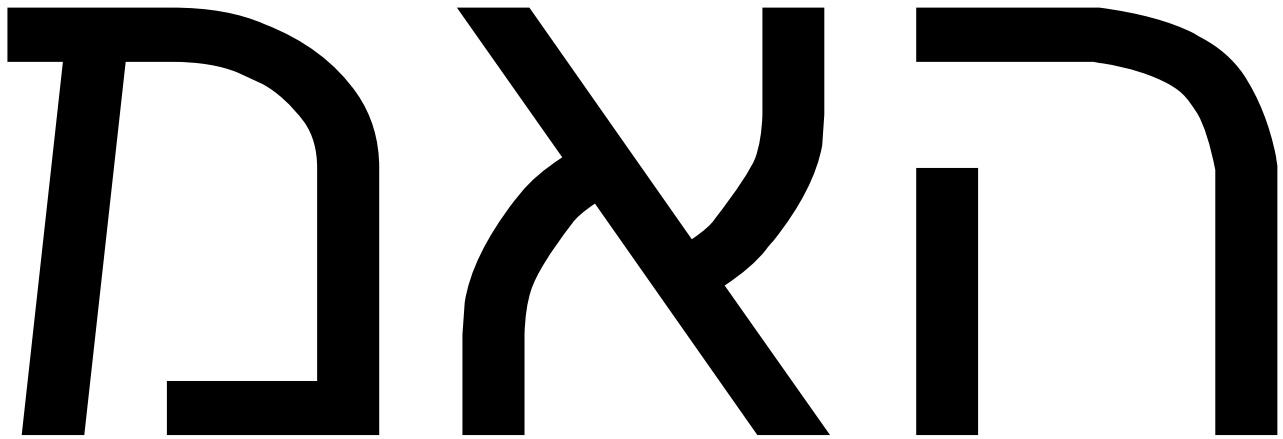
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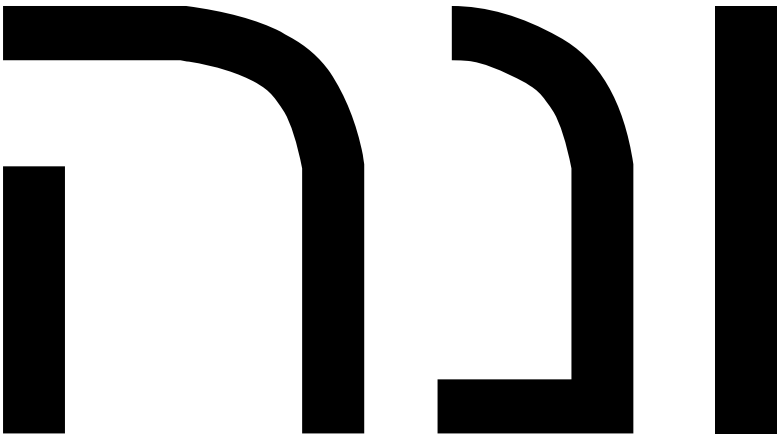
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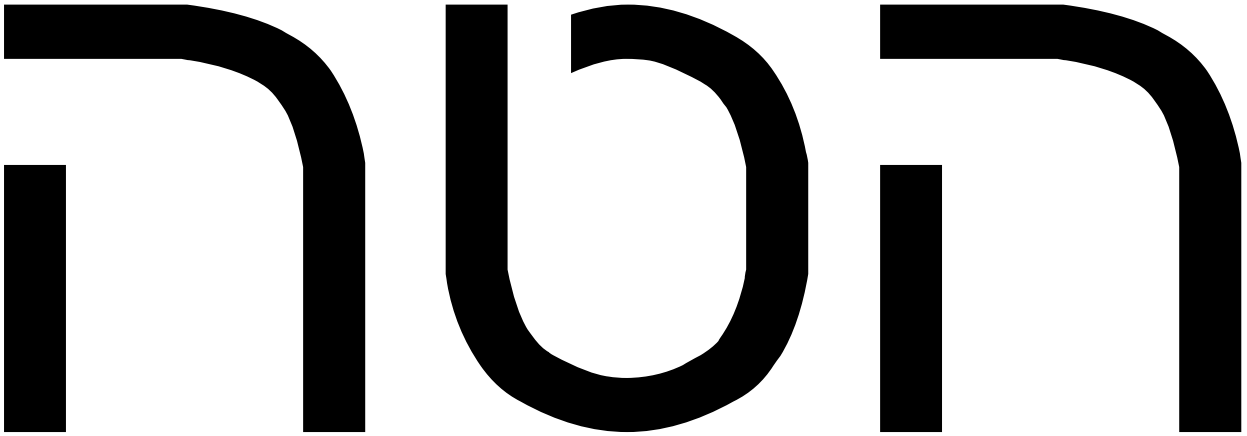

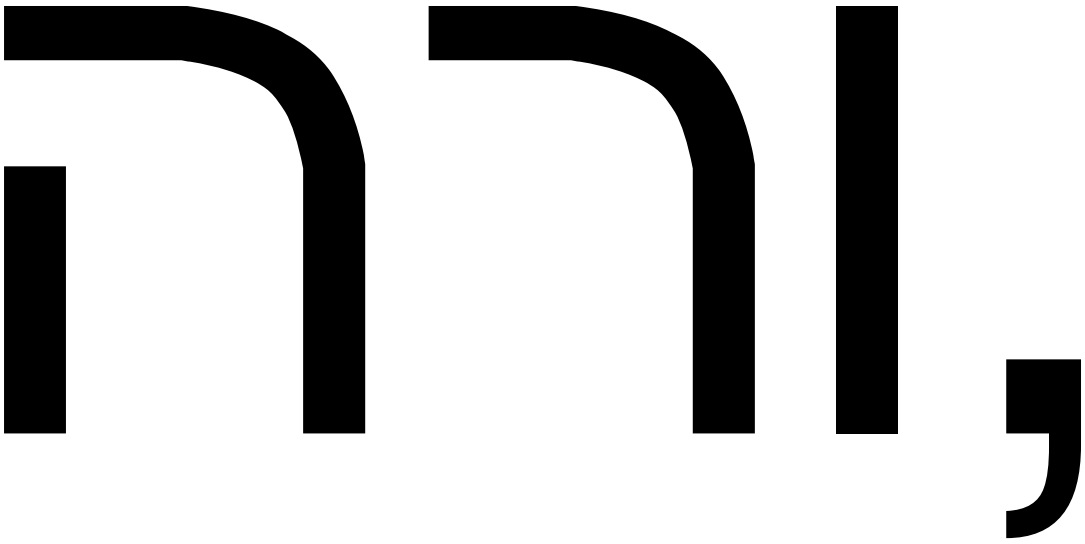

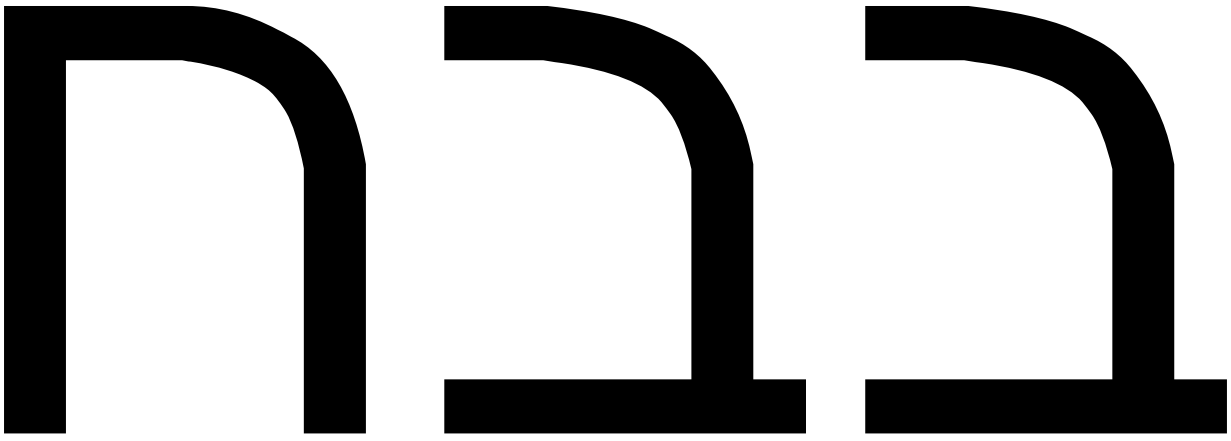

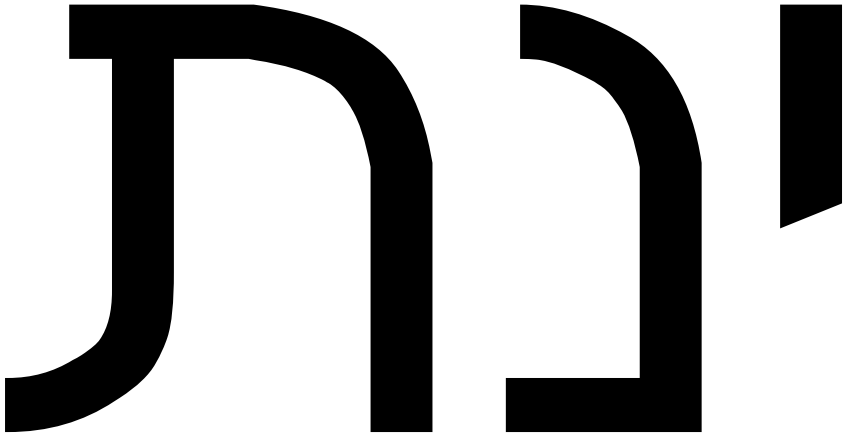
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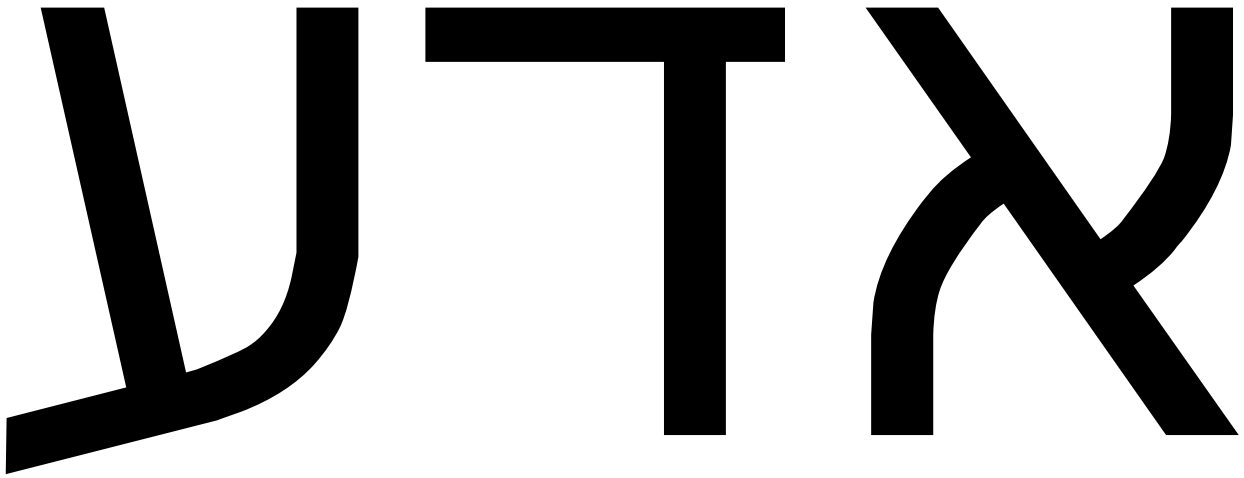

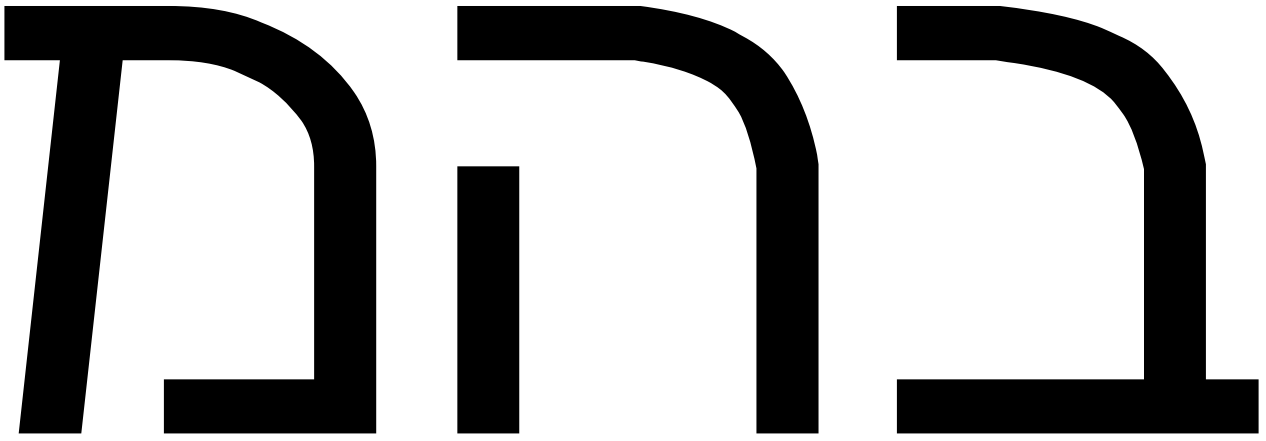

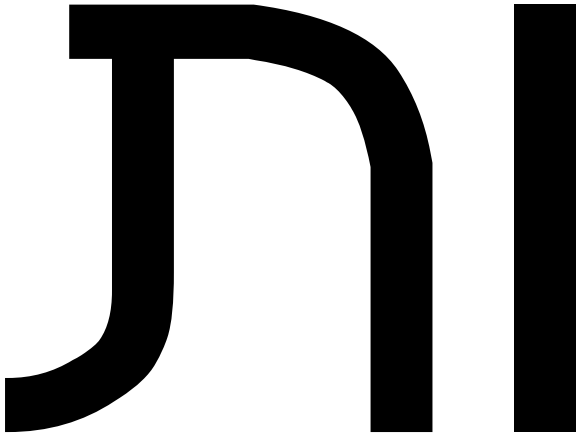

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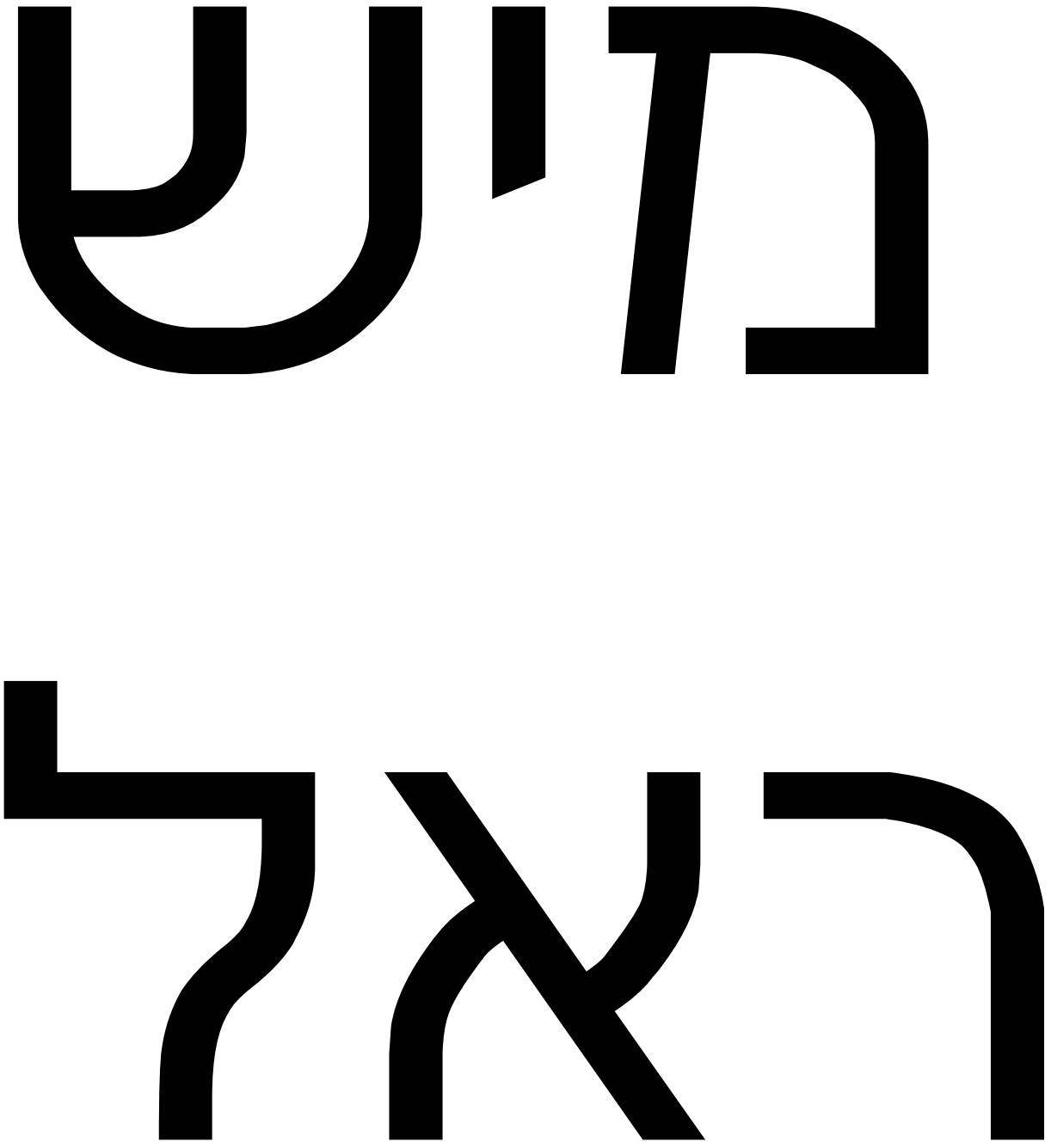
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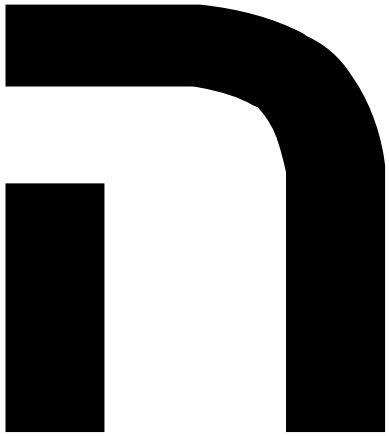

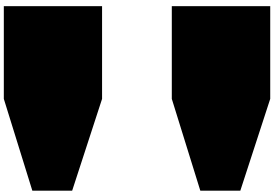

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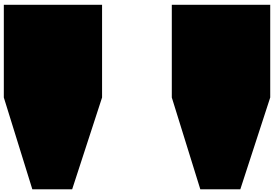

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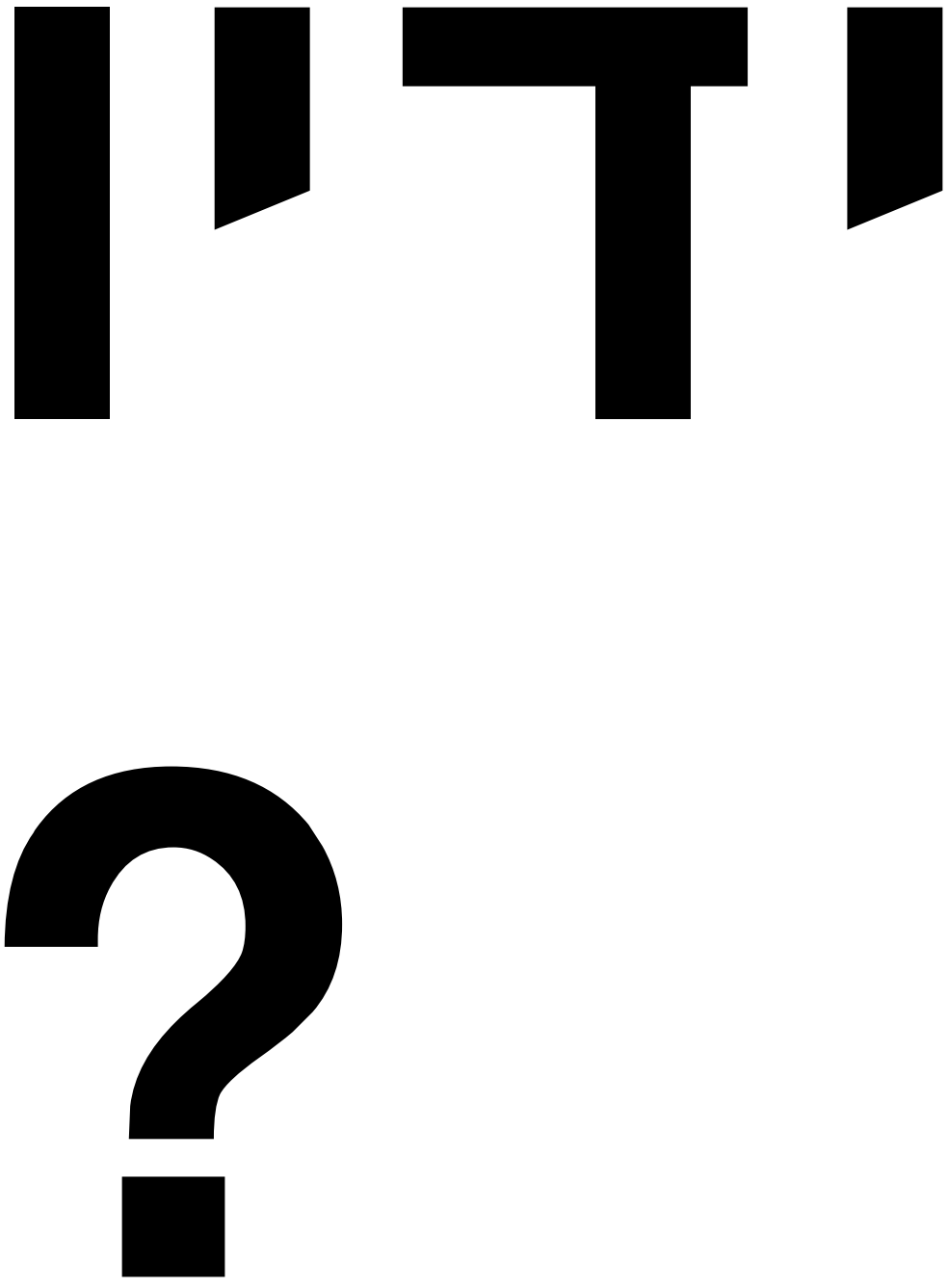

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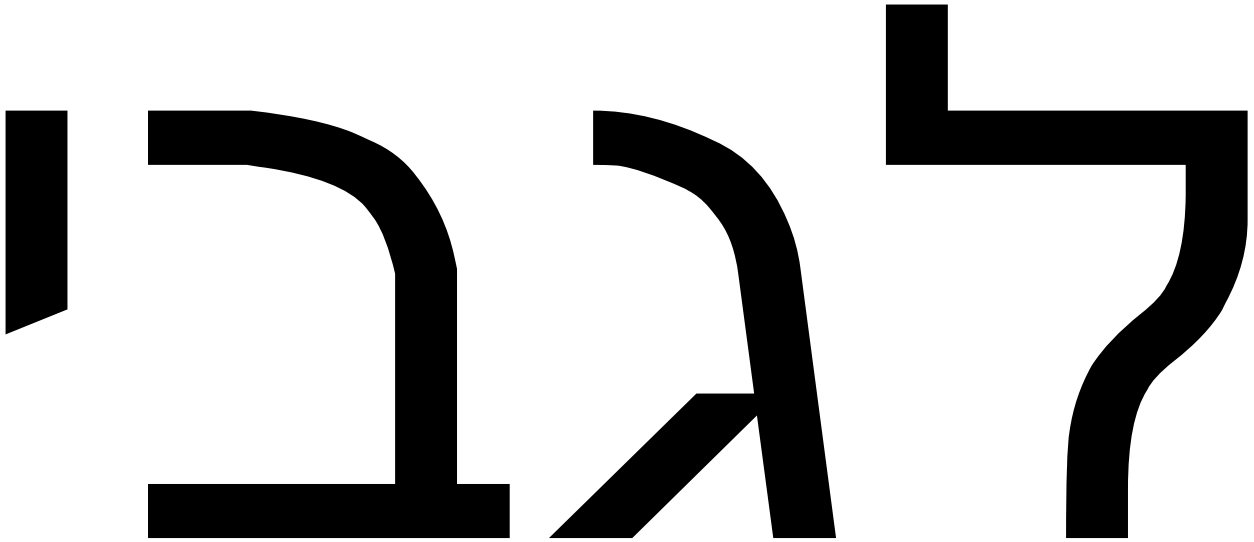

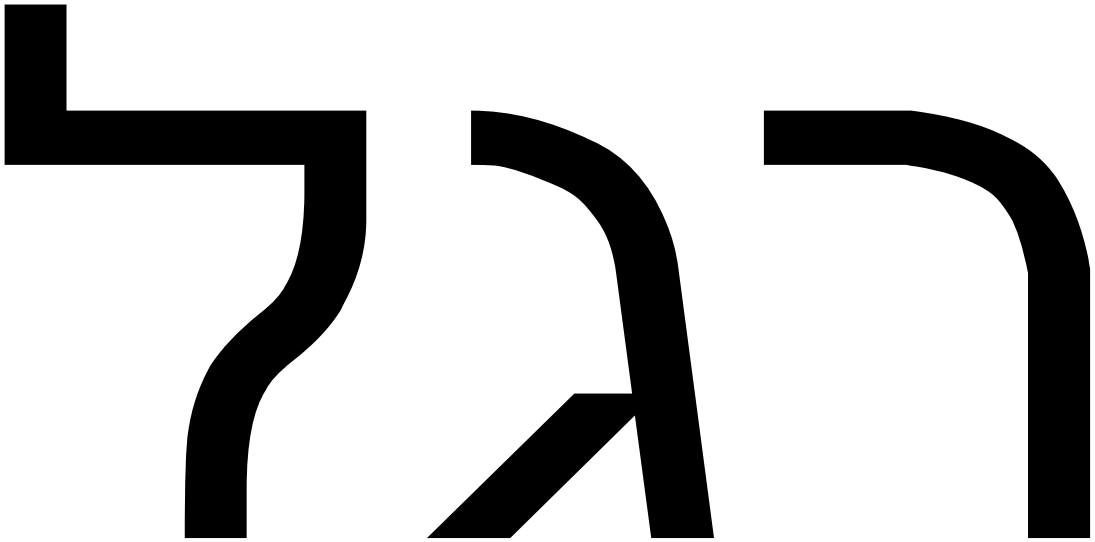

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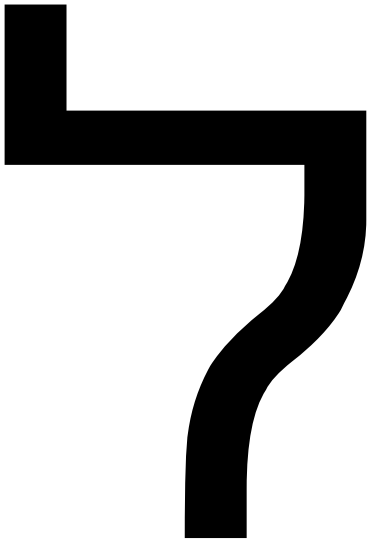

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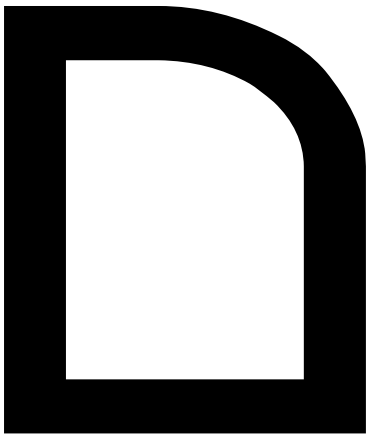

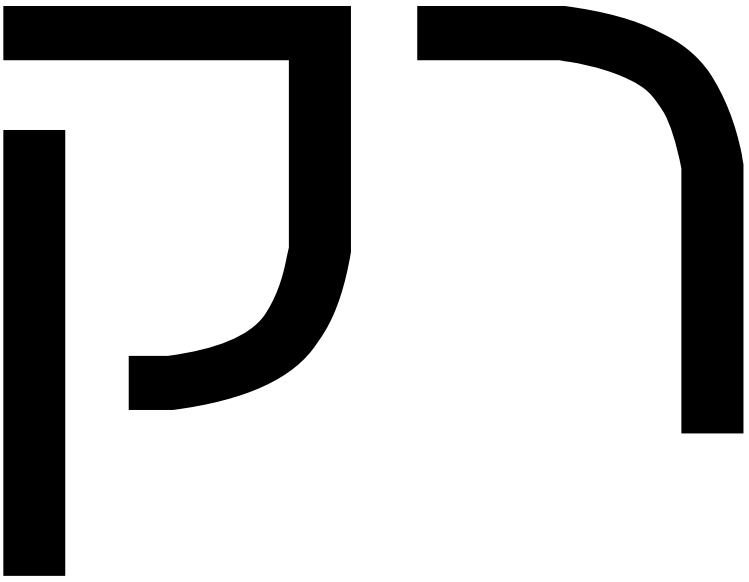

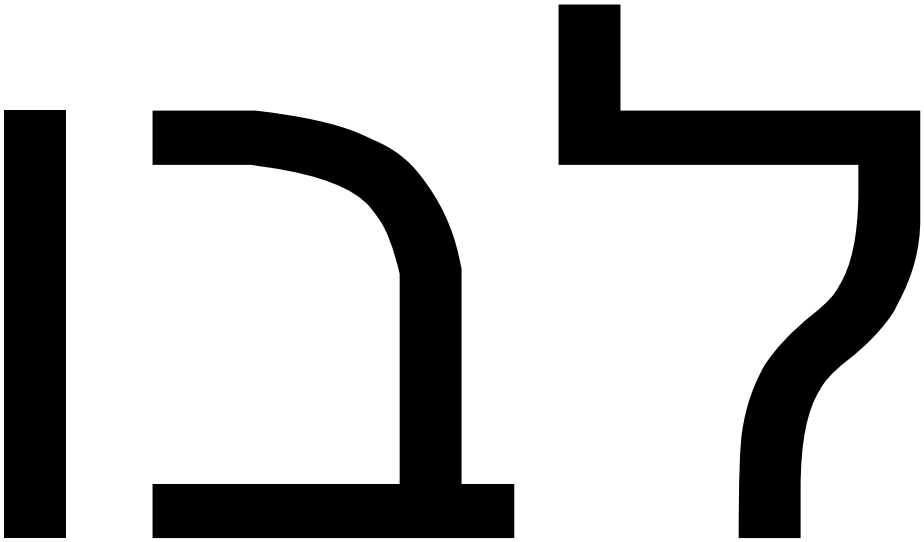

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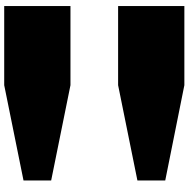

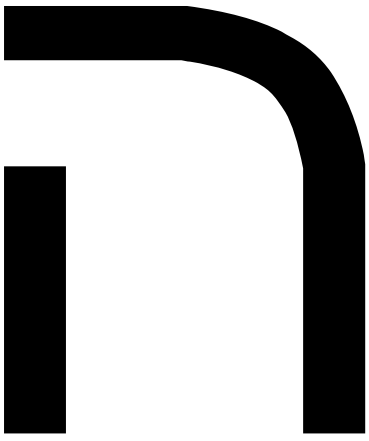

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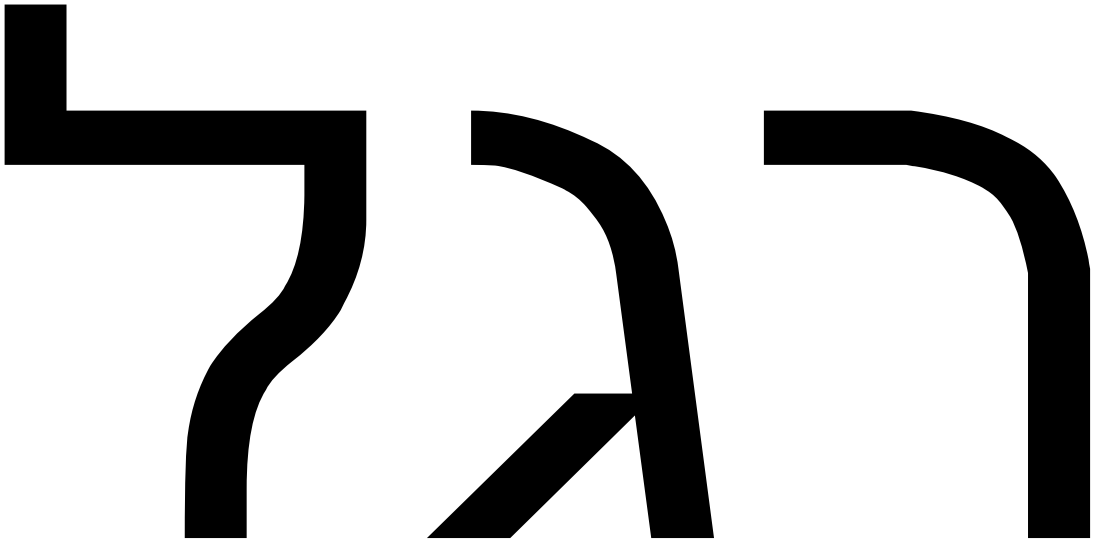

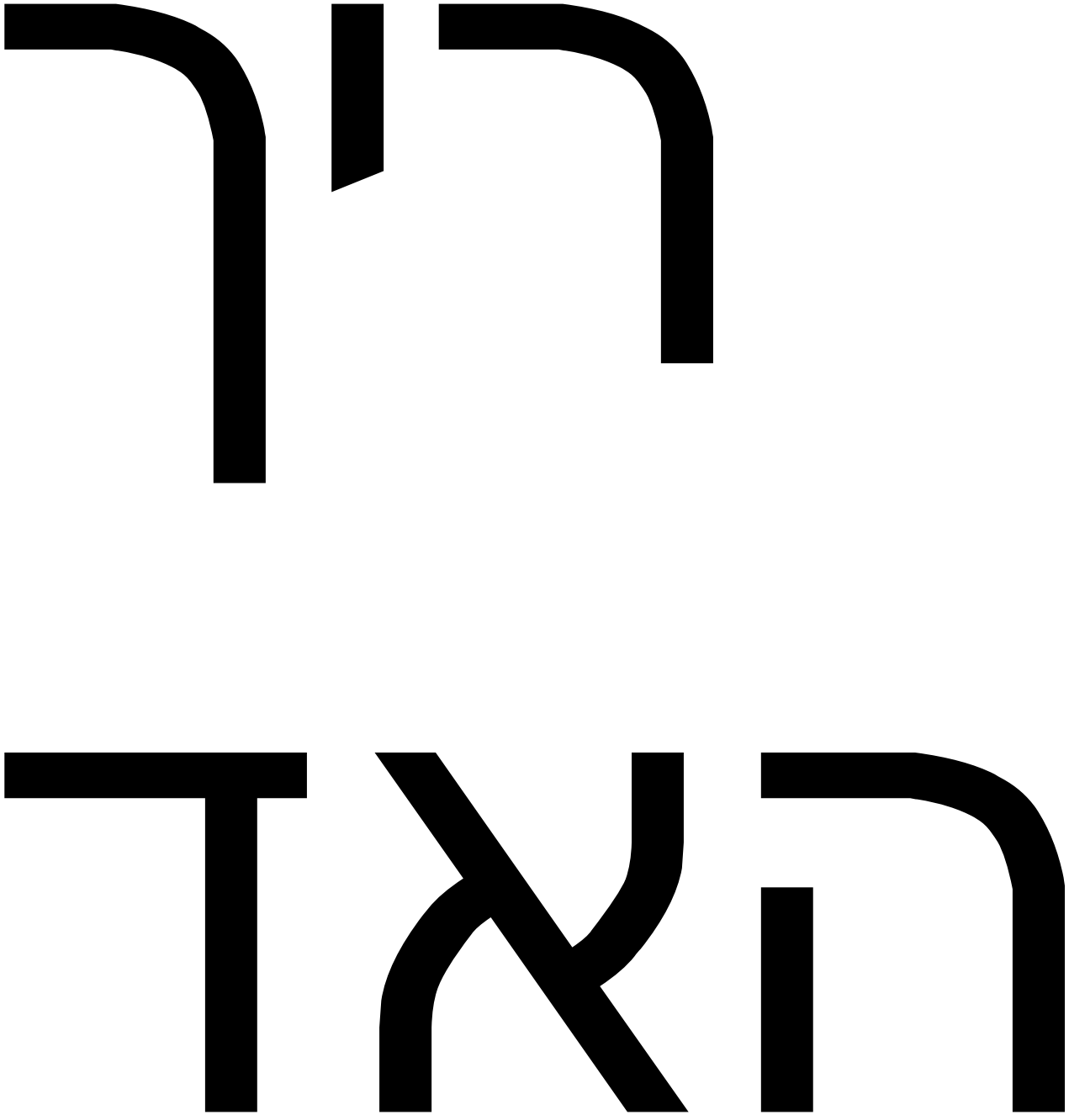
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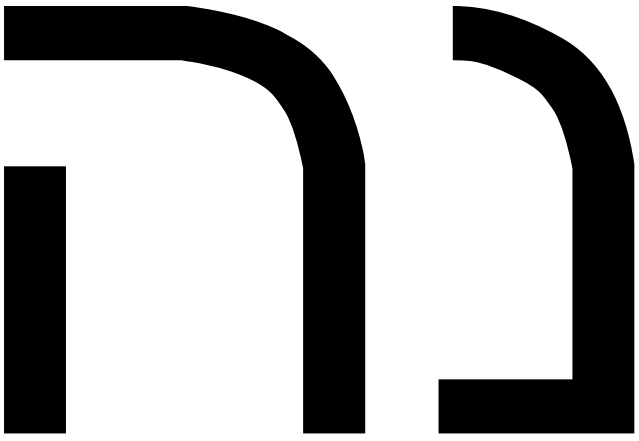

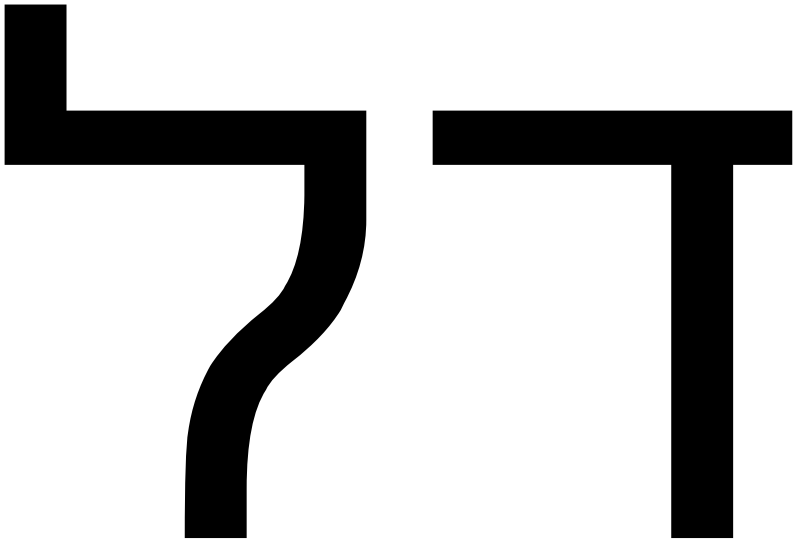

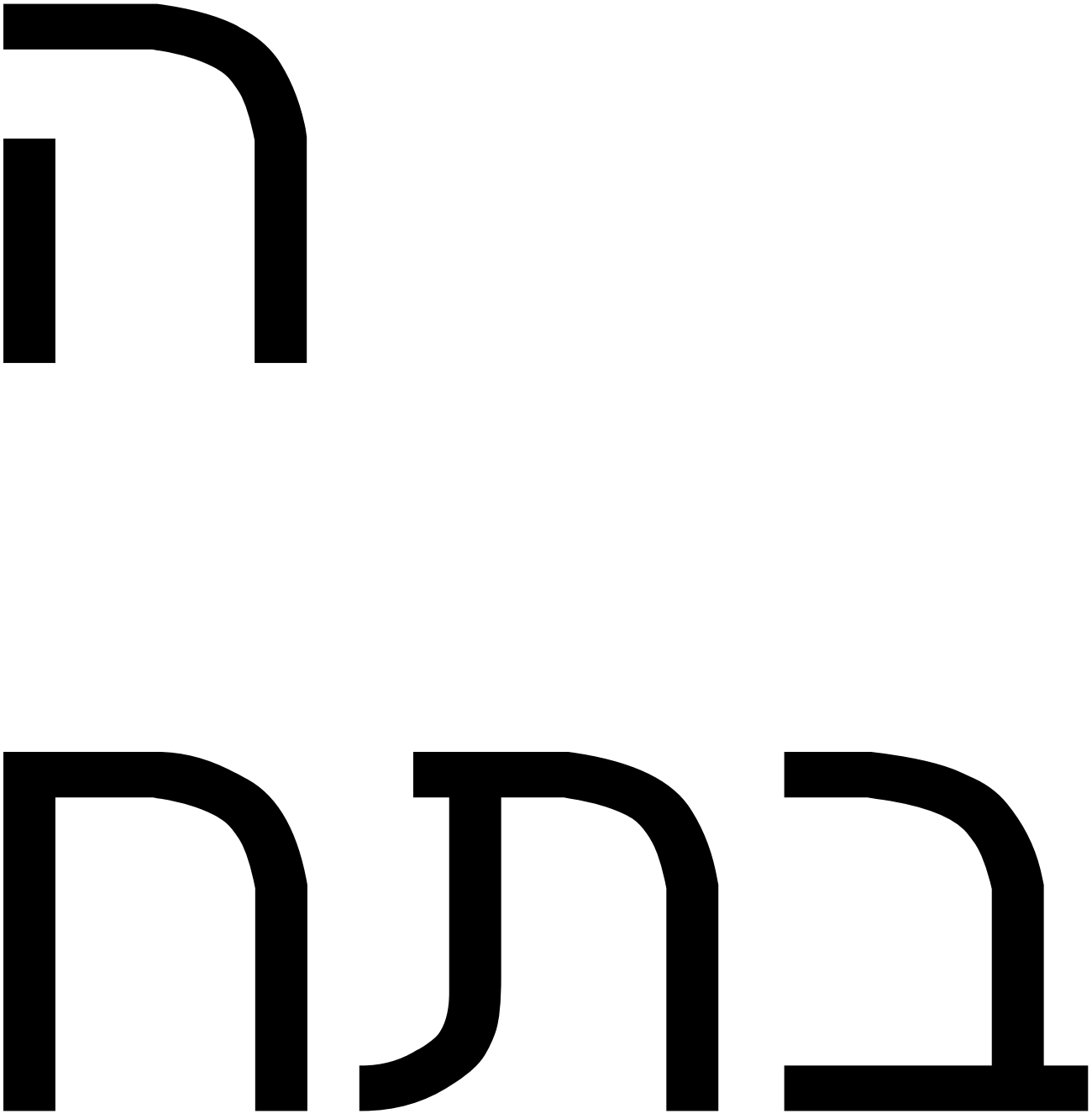
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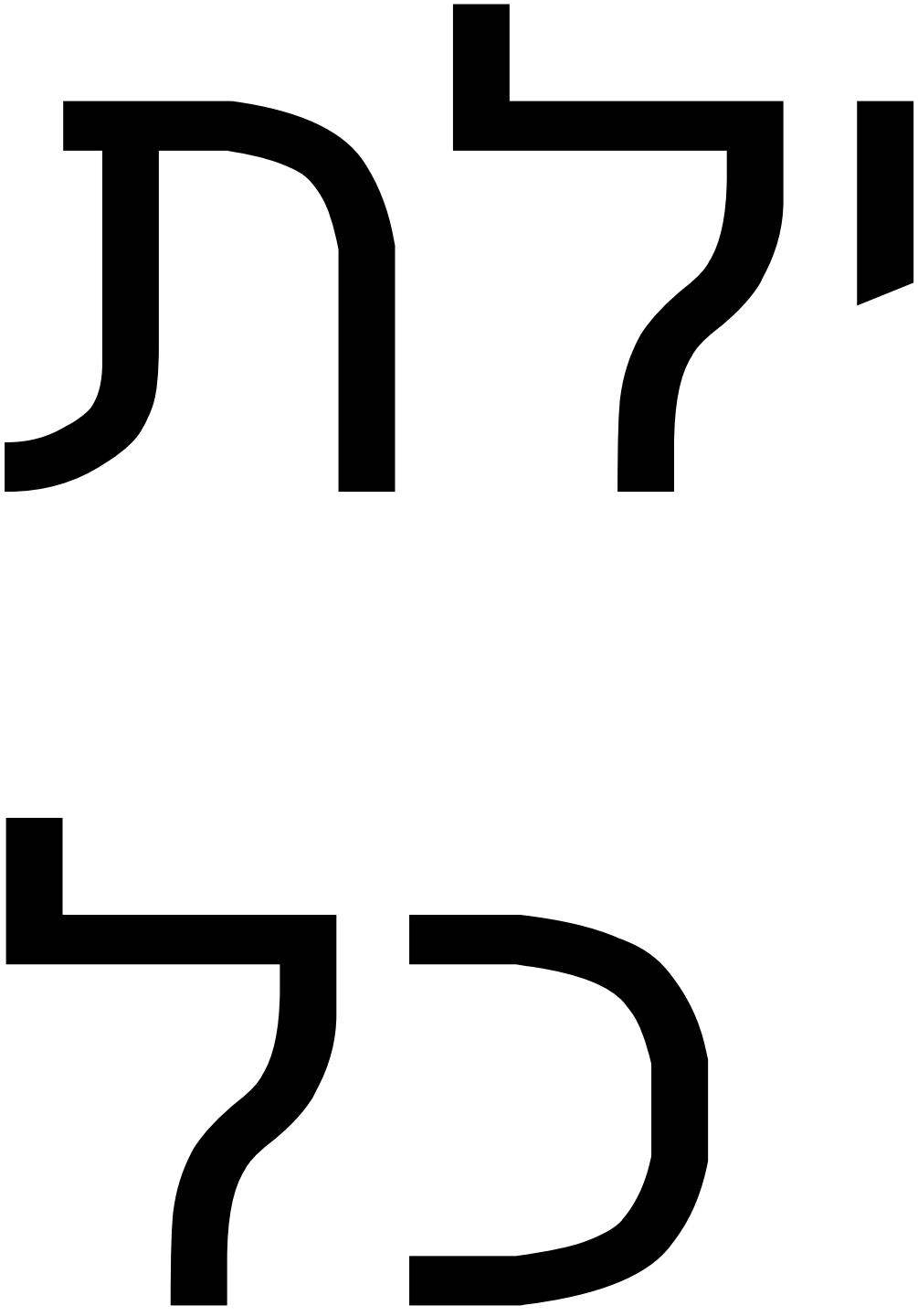

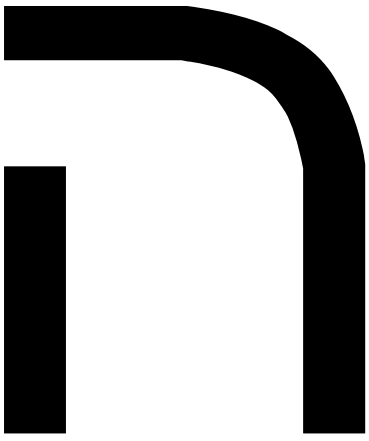

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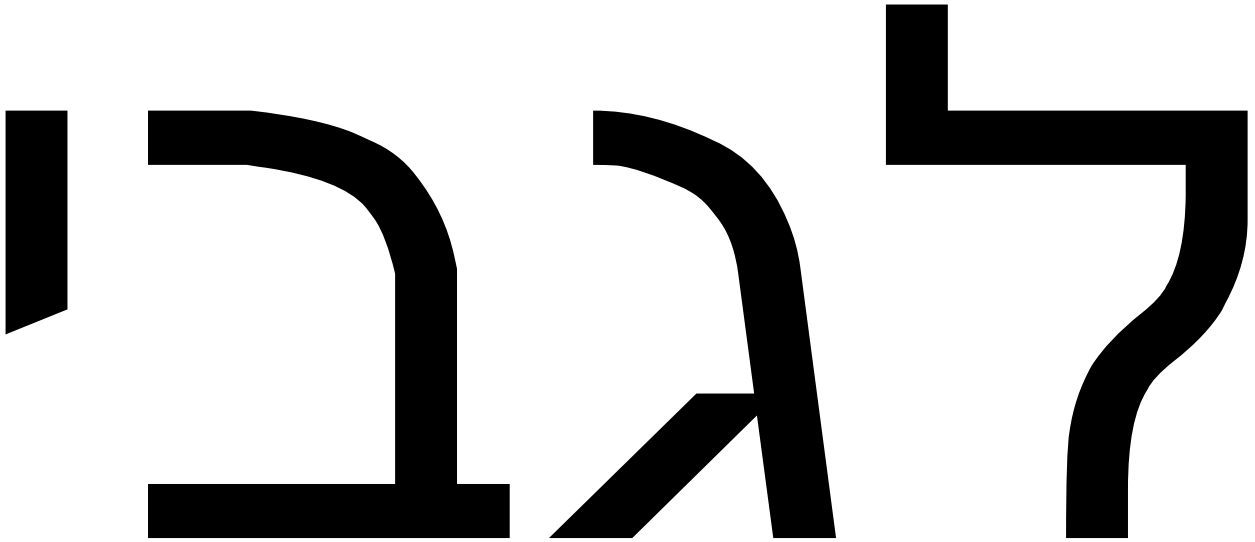

שאלות

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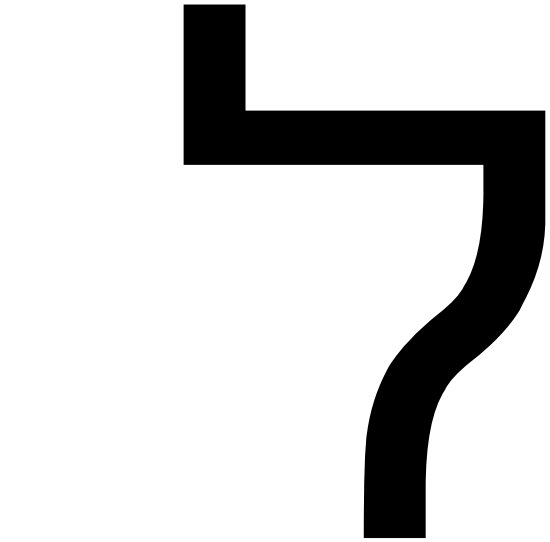

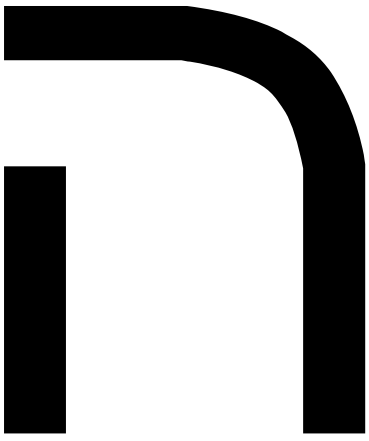

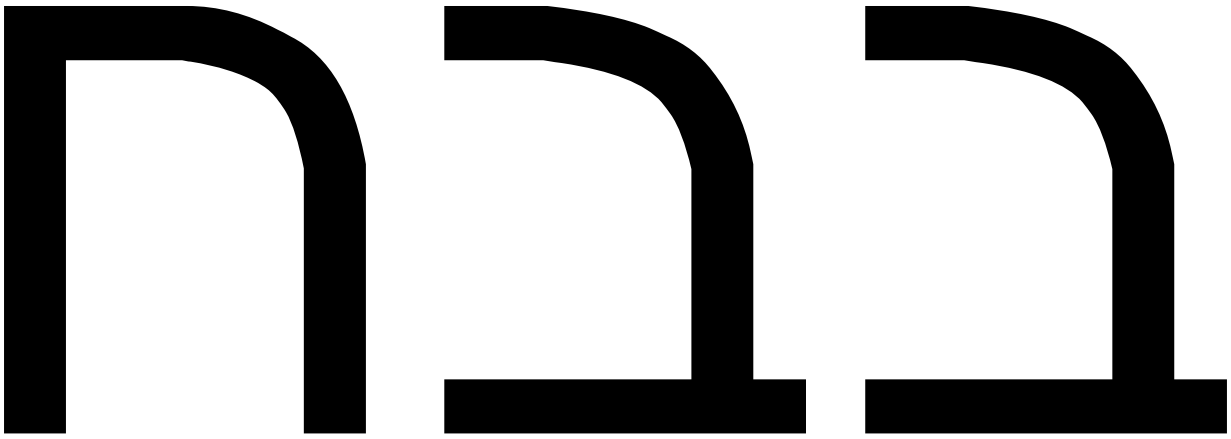

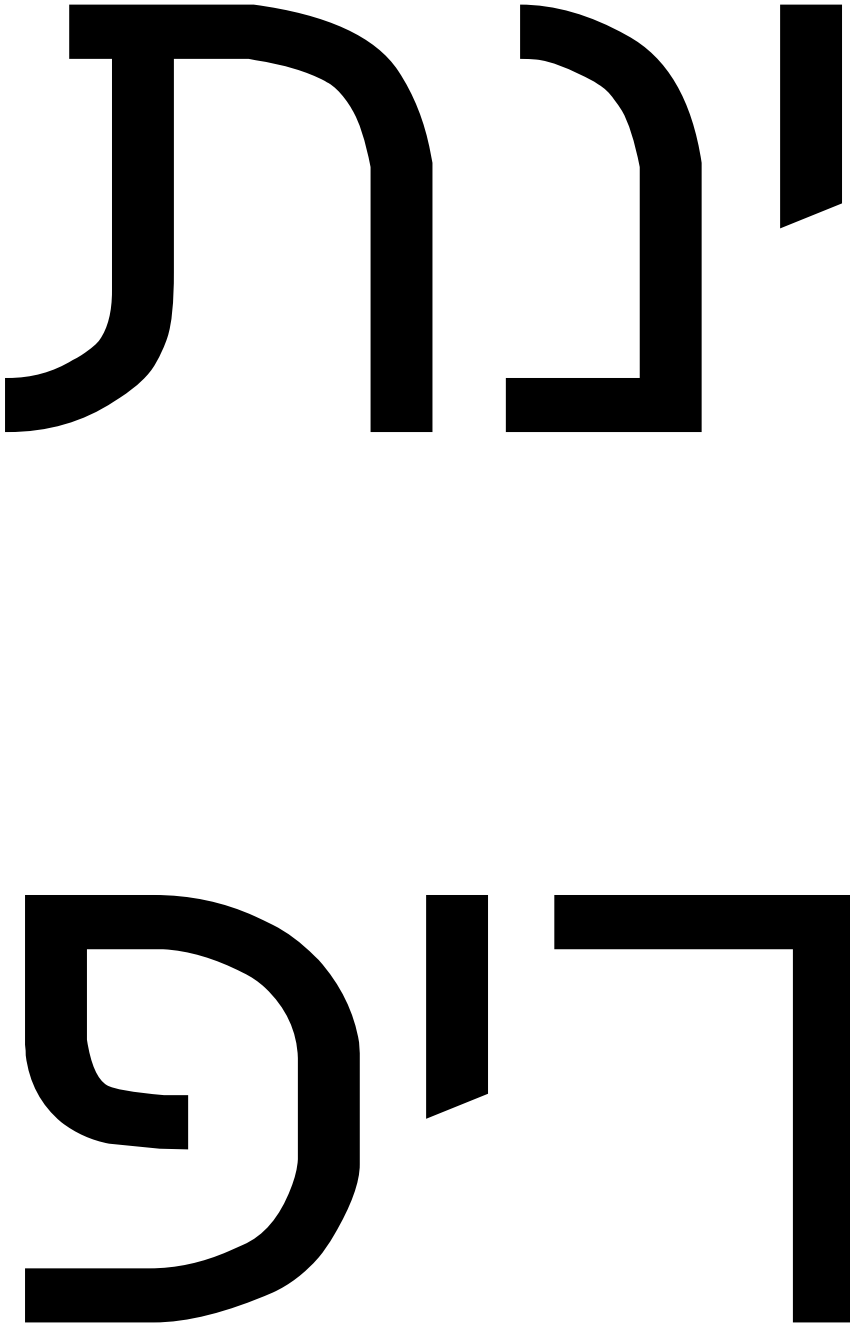
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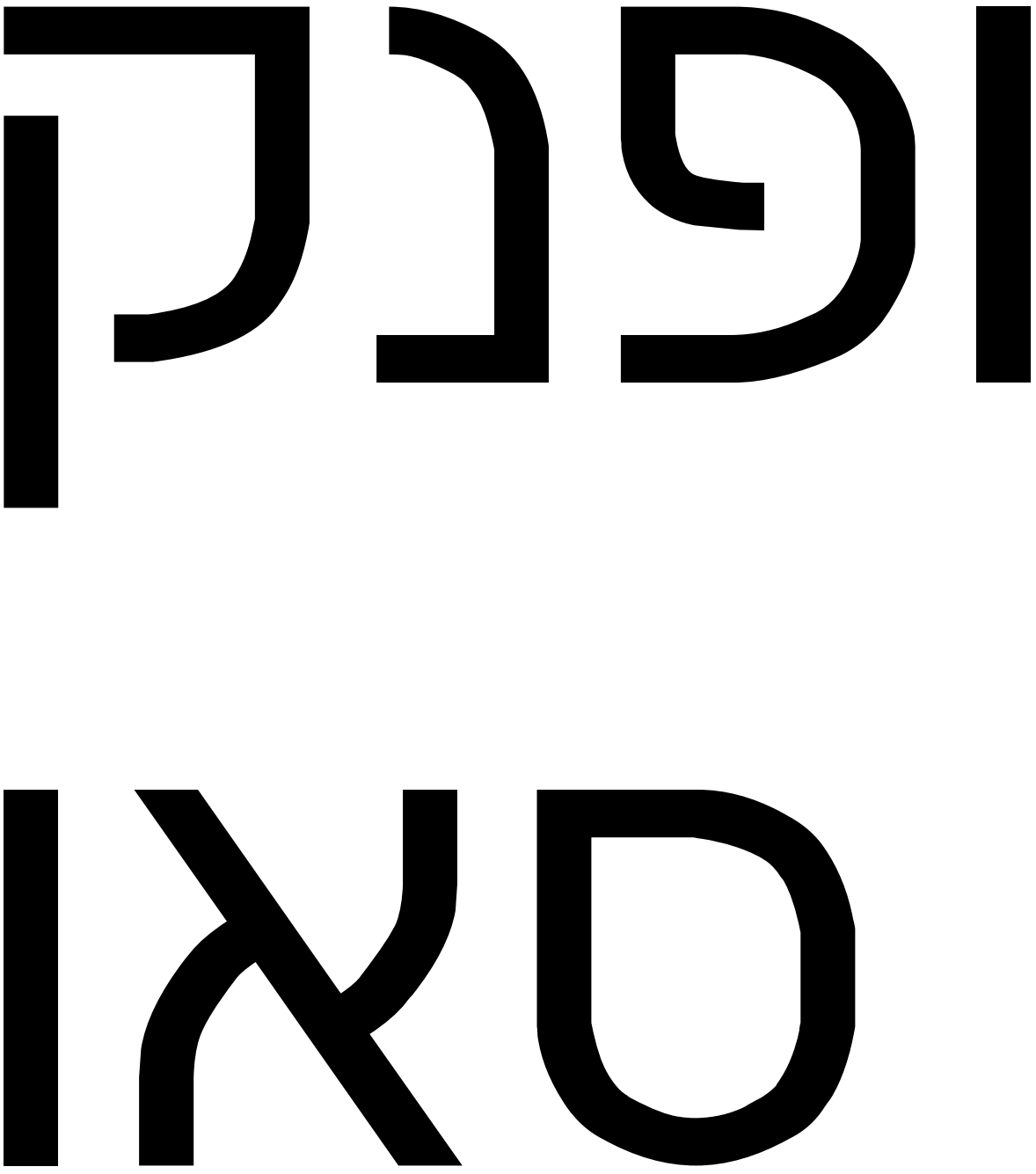
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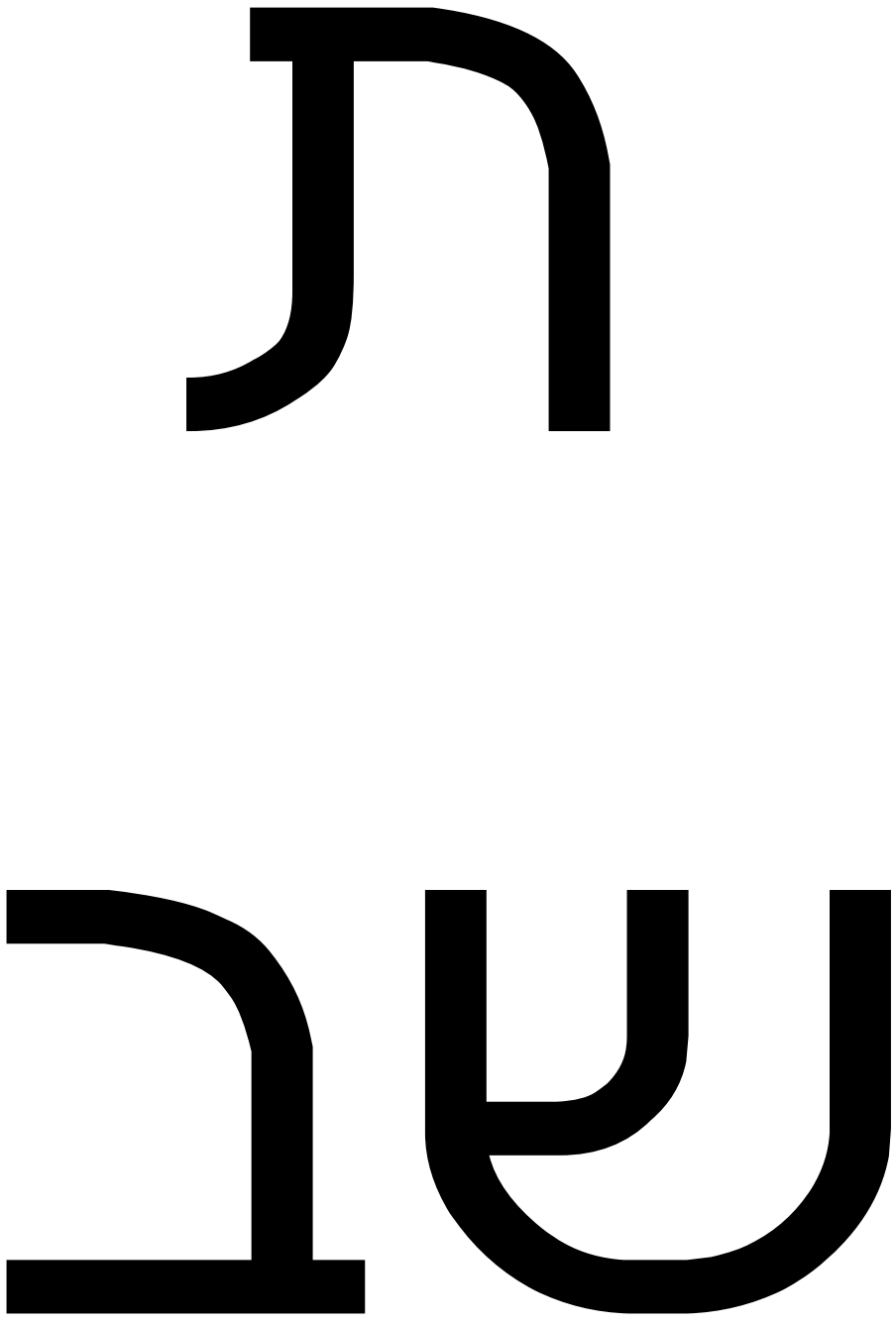

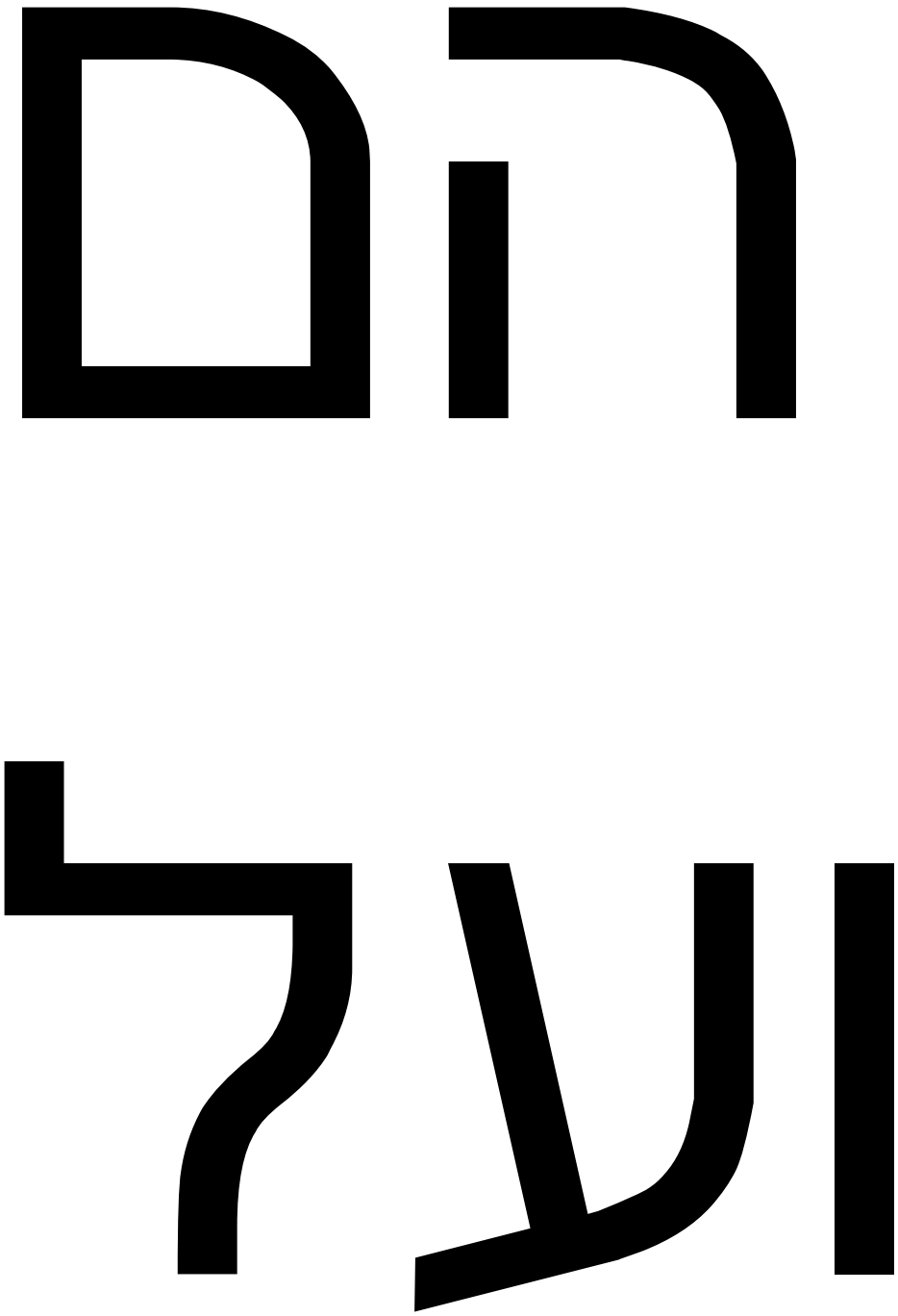
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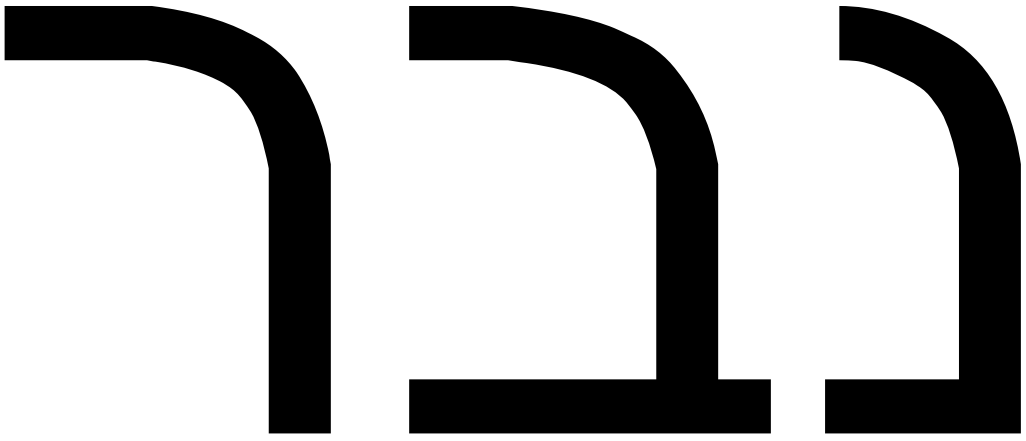
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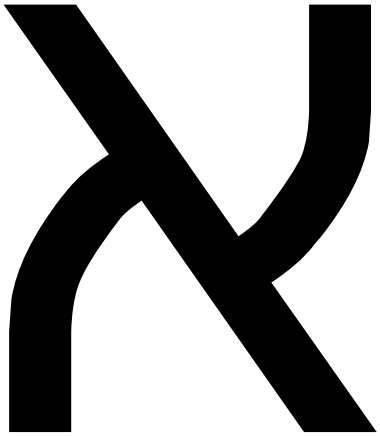

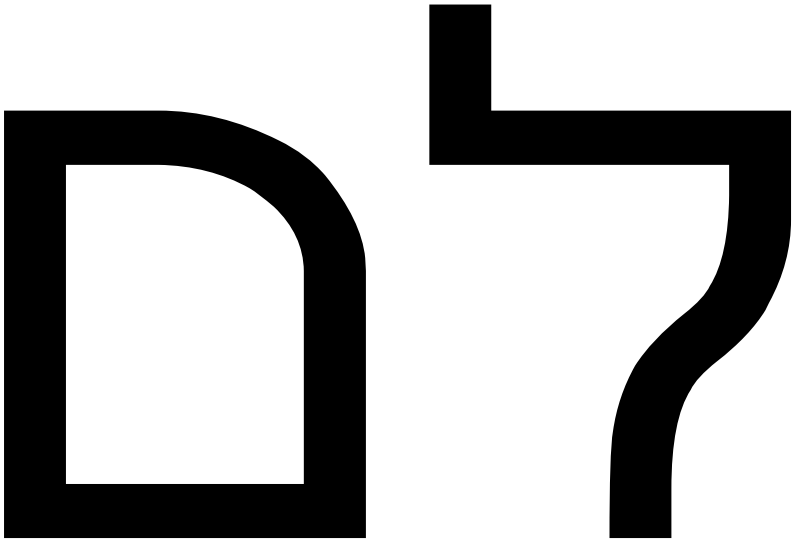

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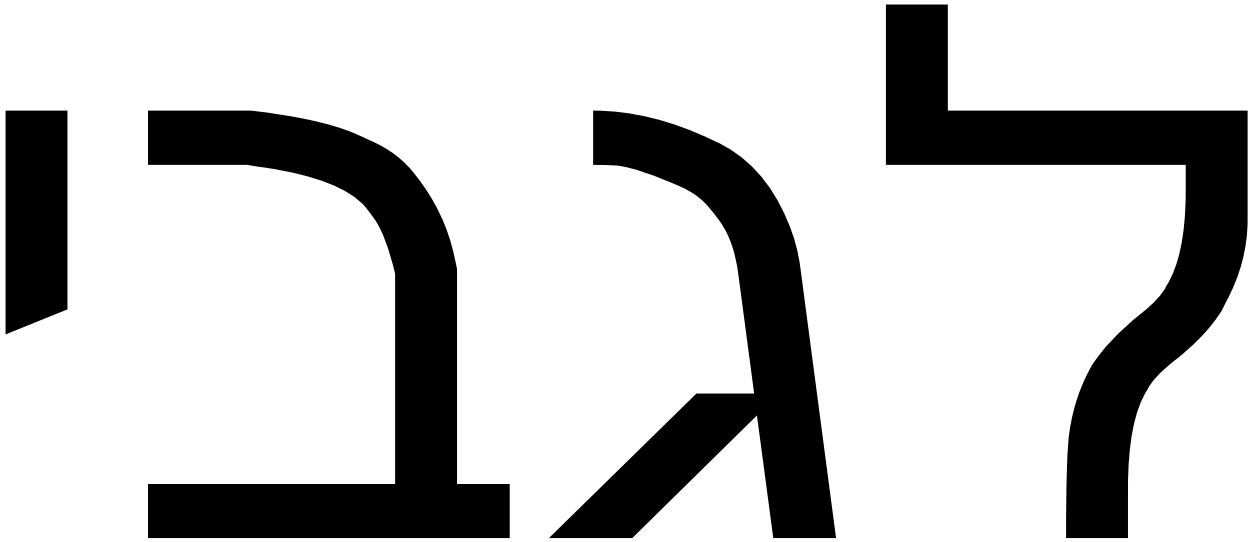

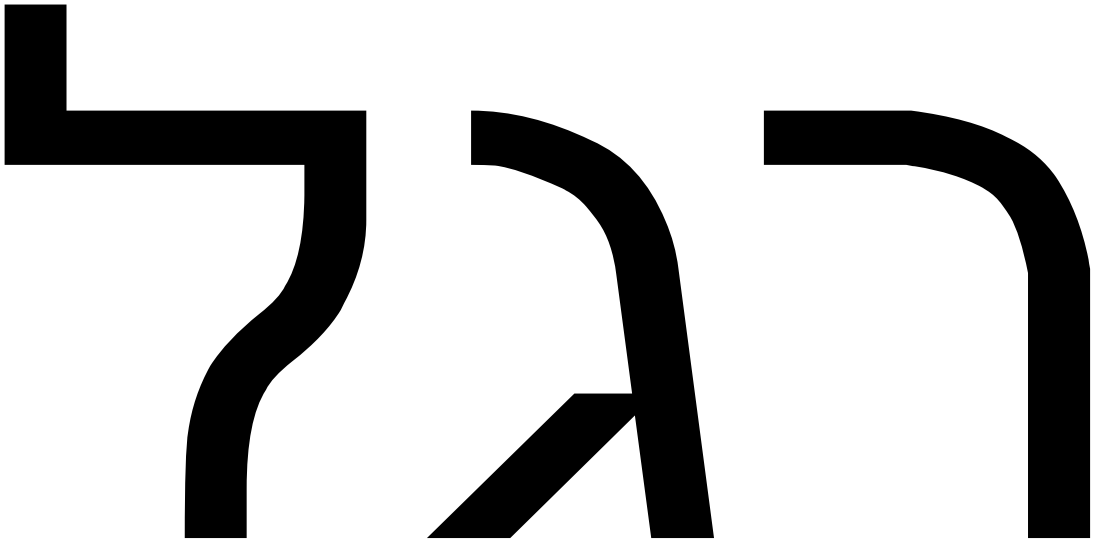

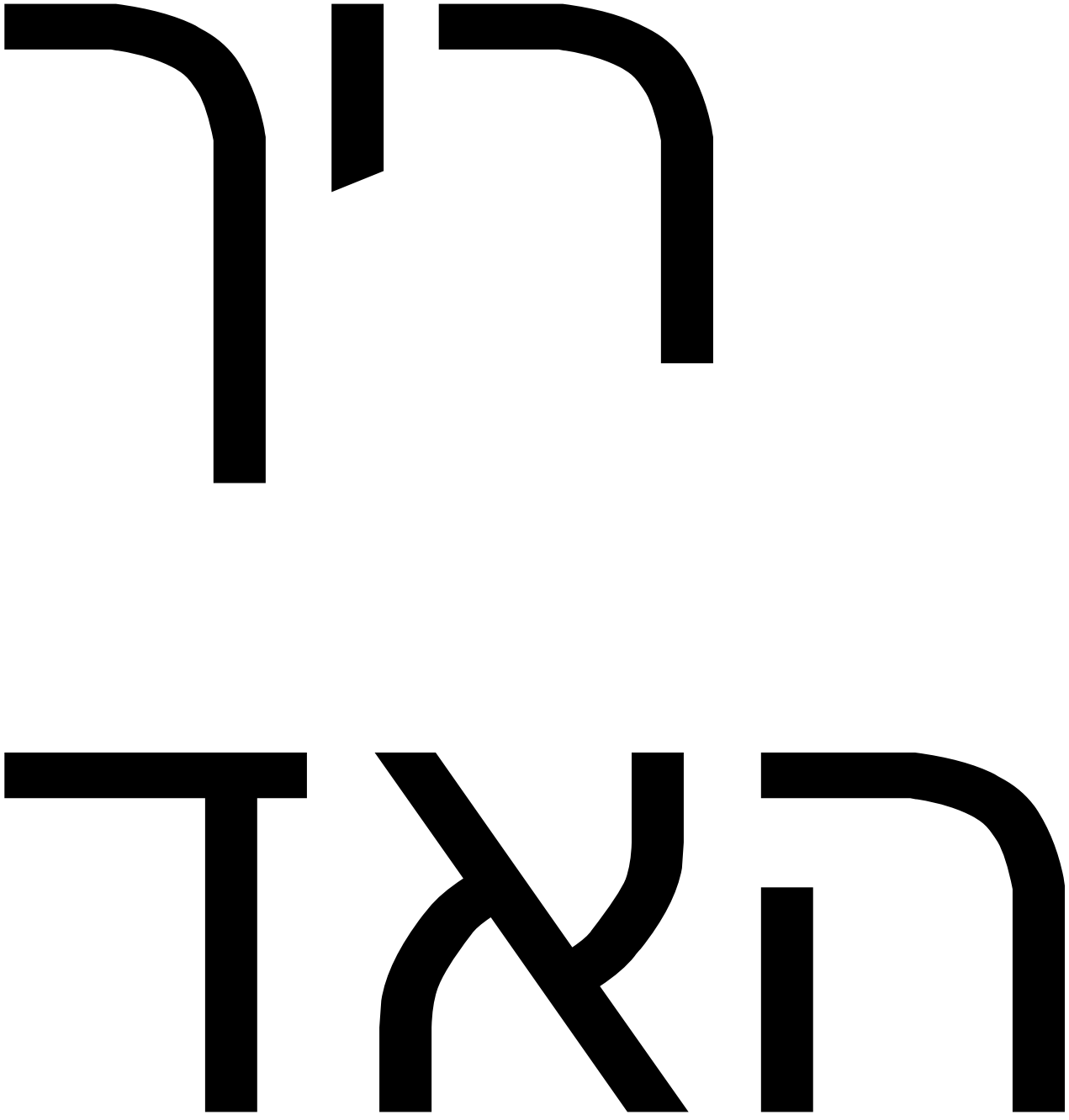
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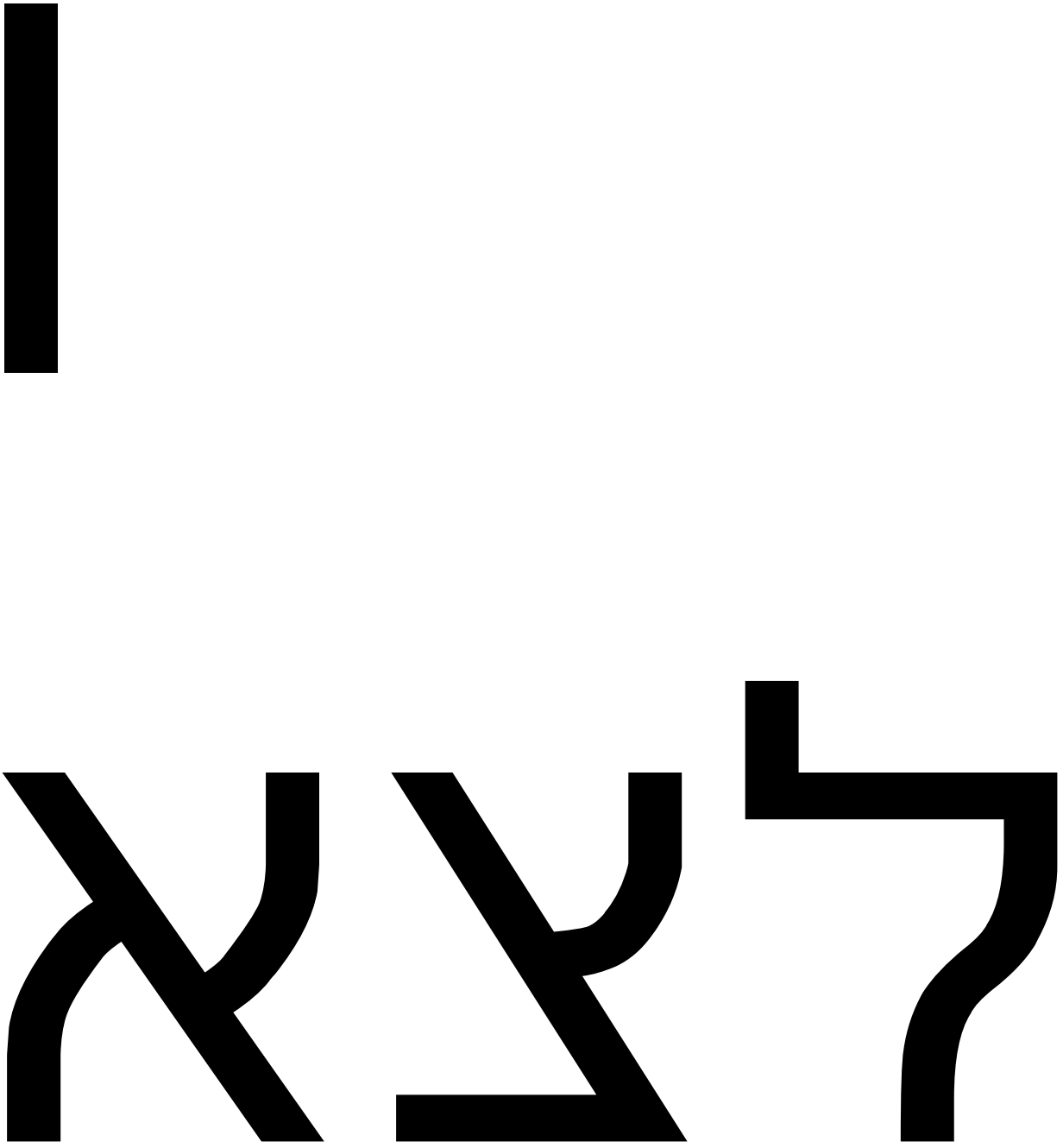

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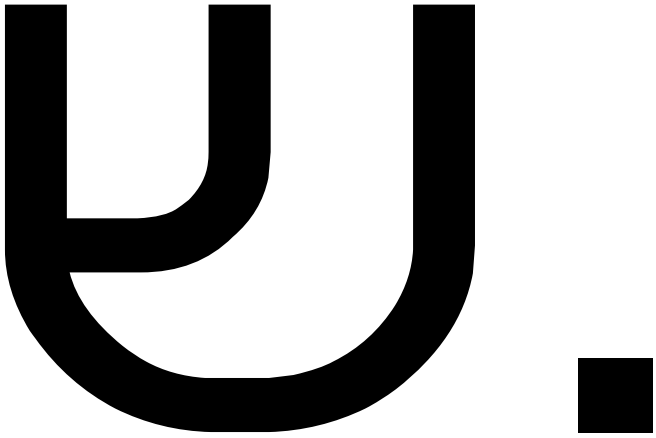

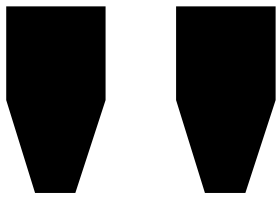

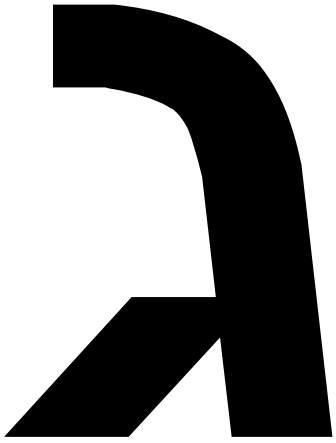

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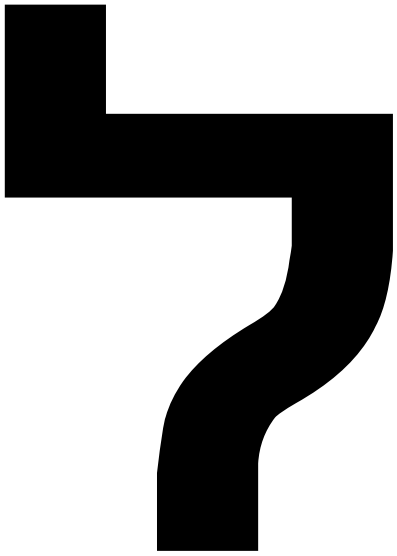

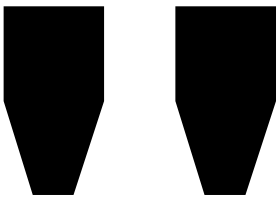

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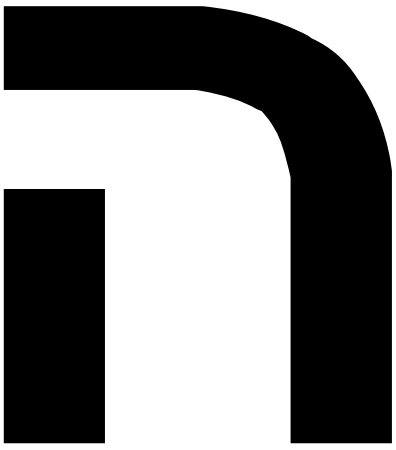

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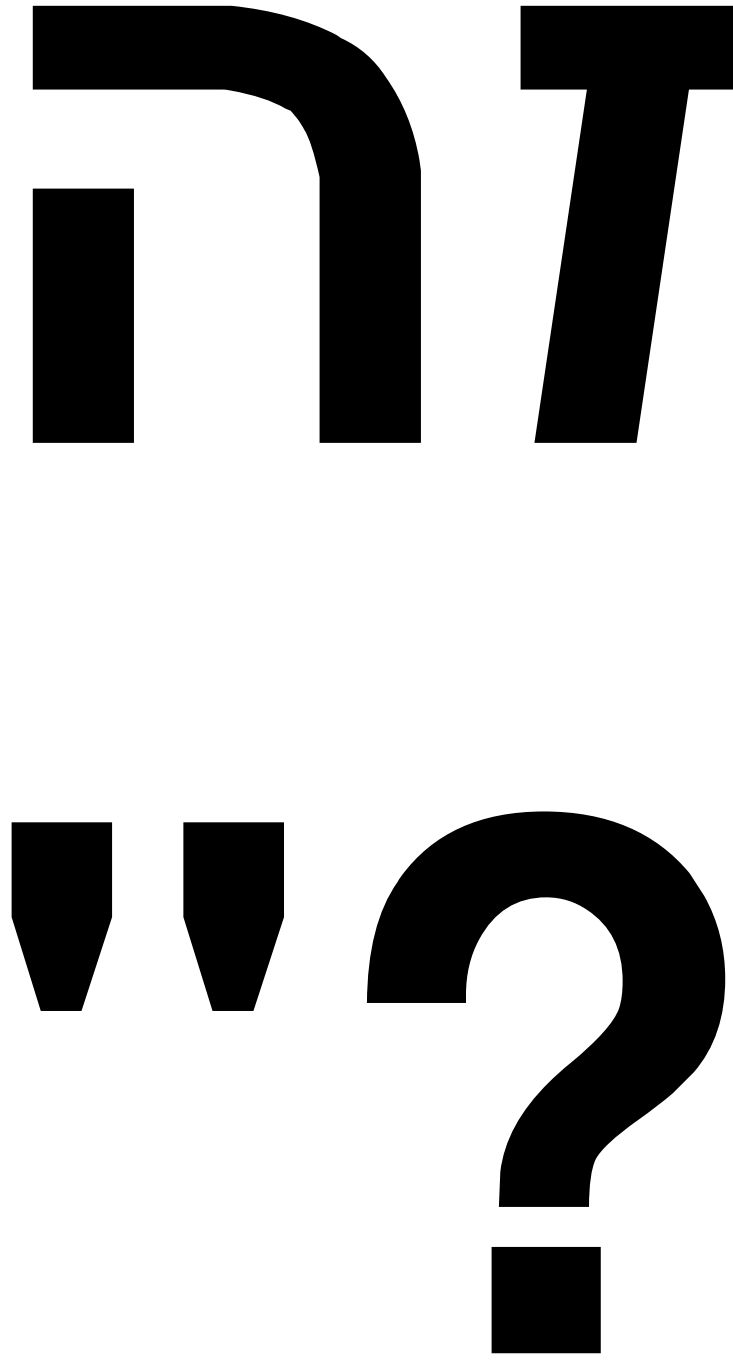
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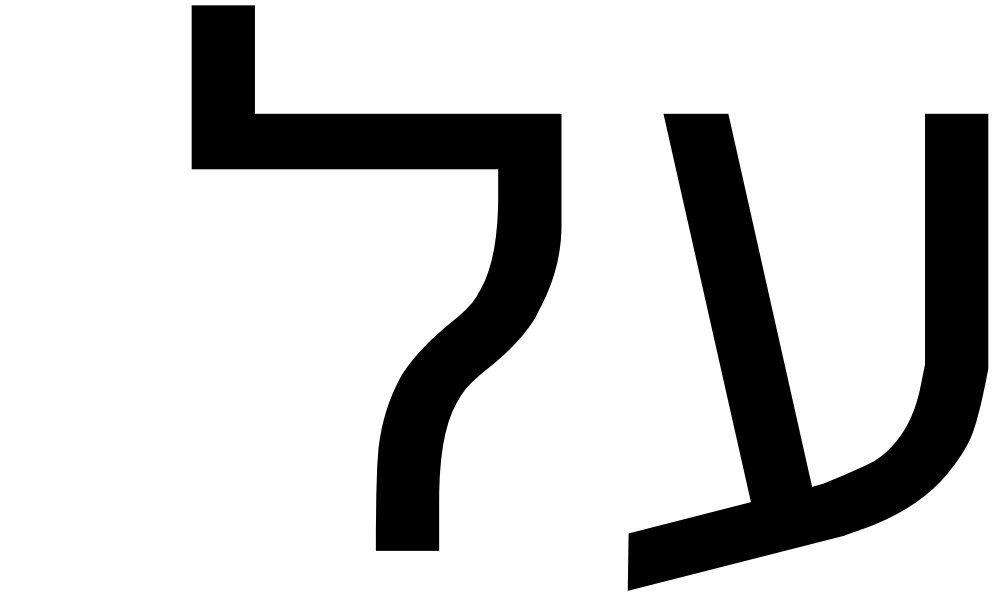
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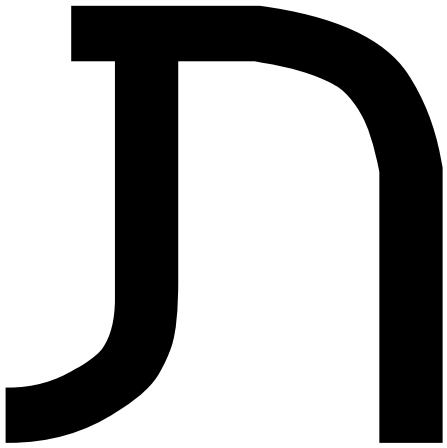

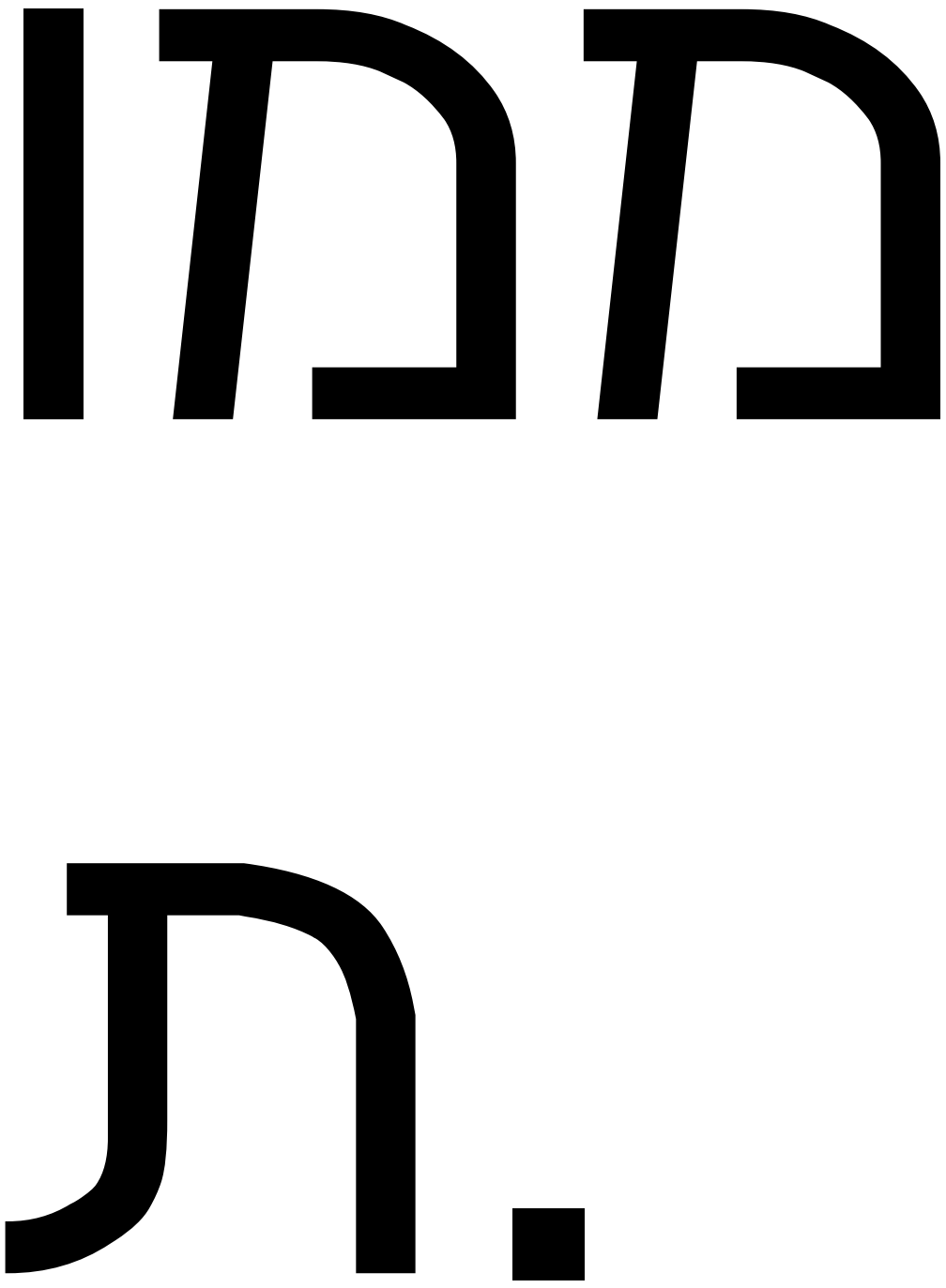

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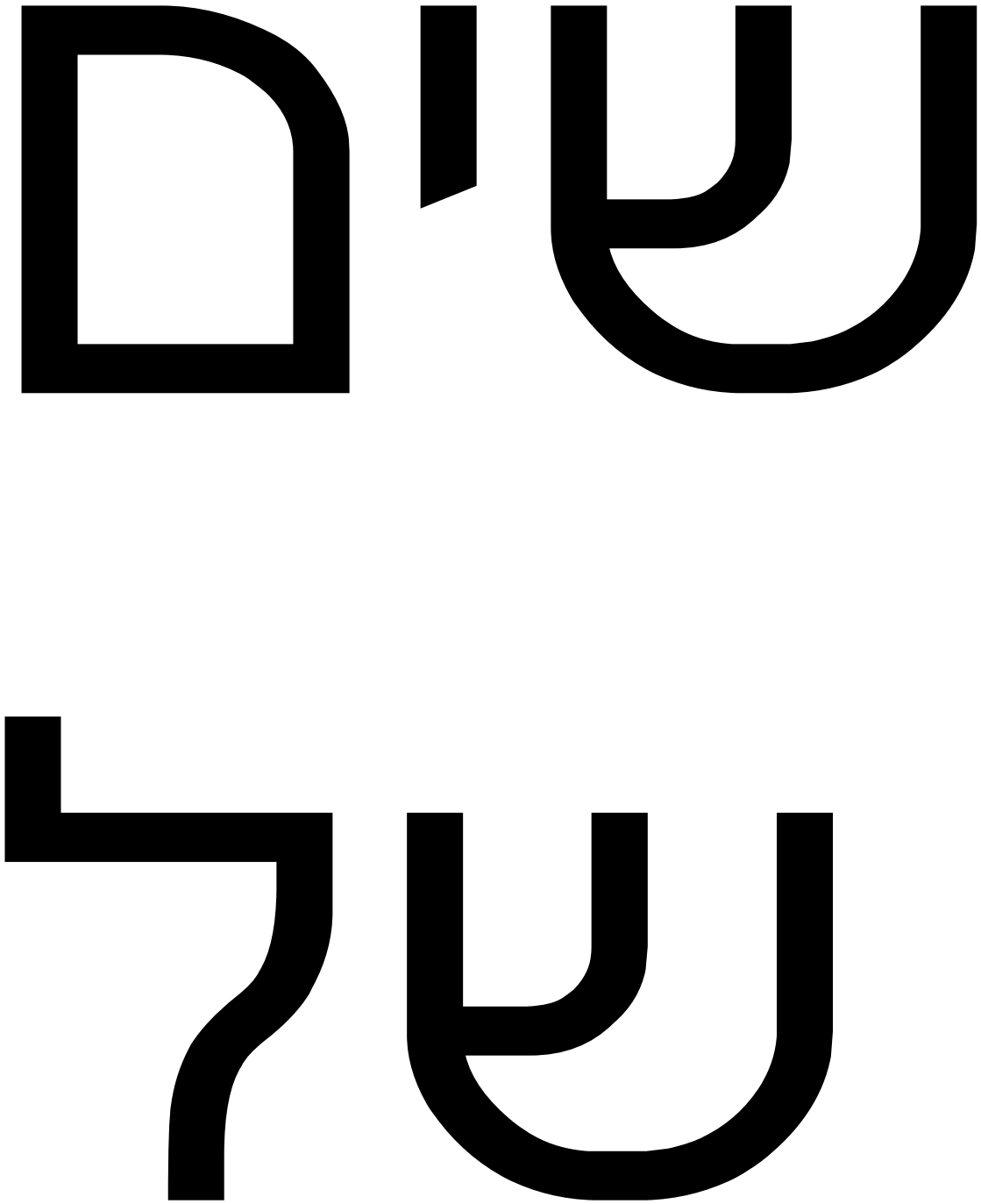

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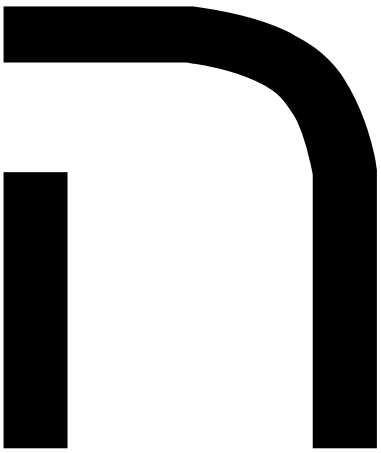

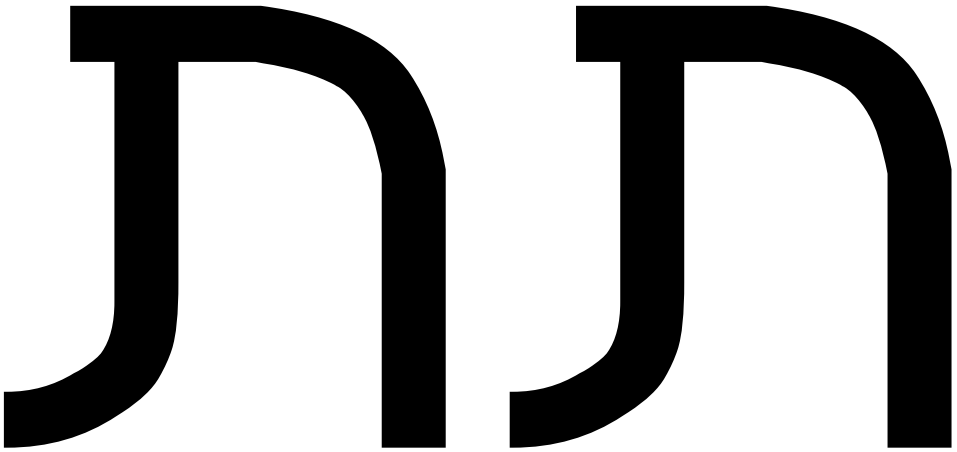

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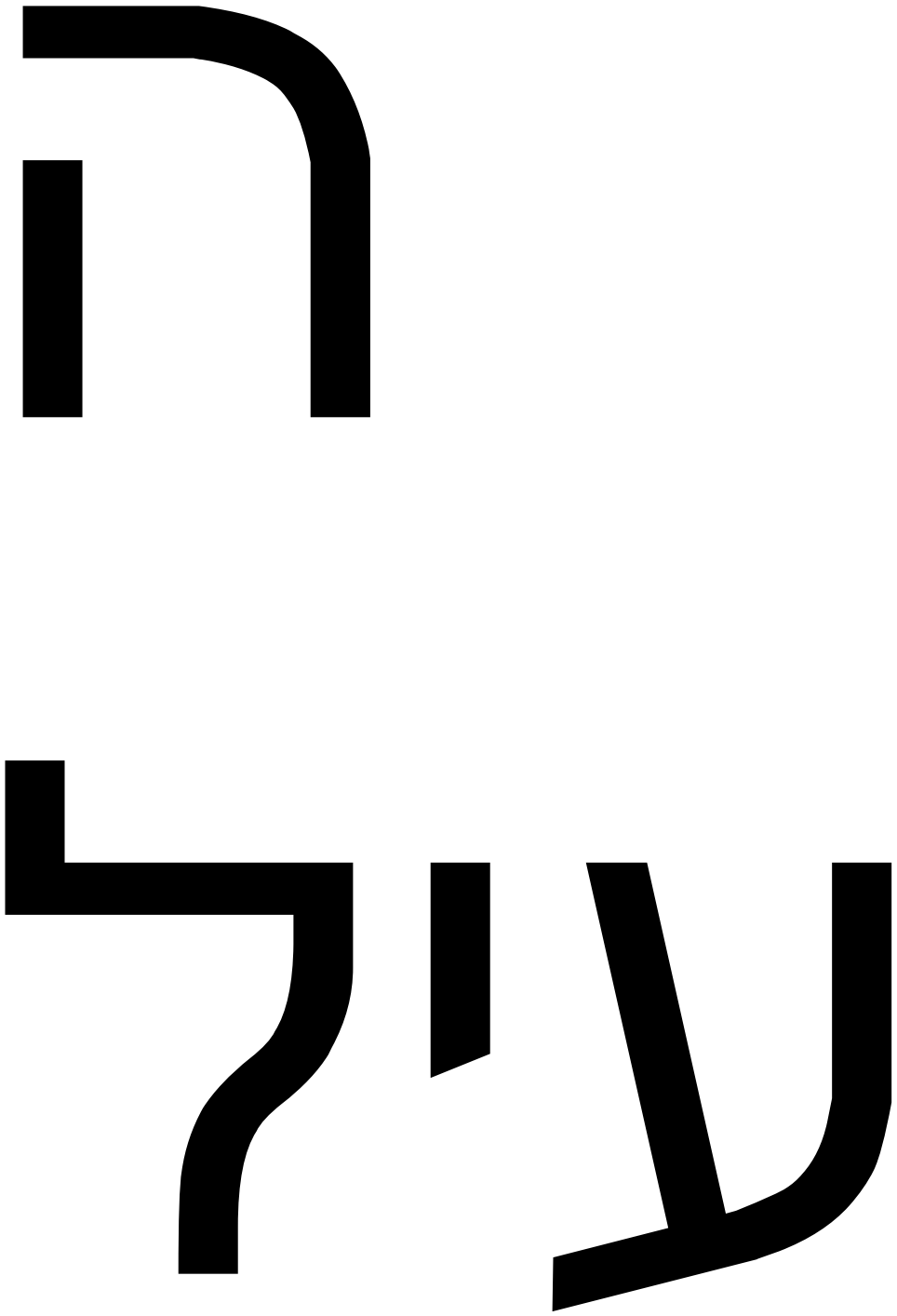

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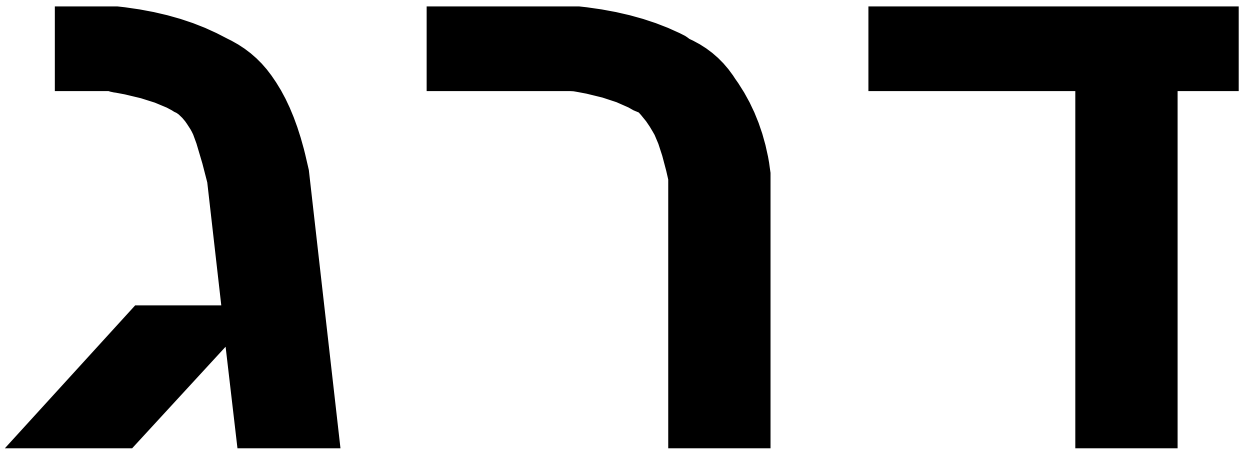

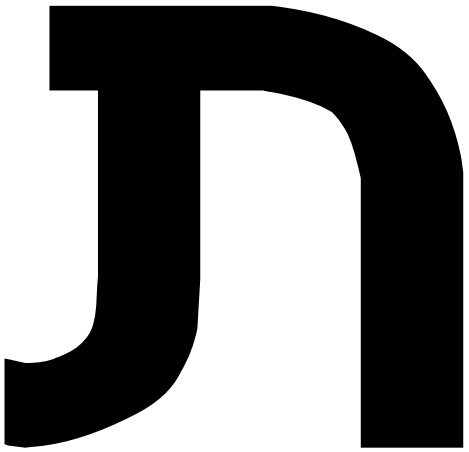

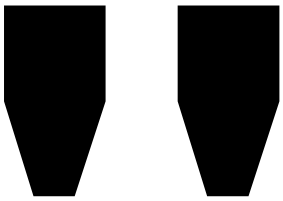

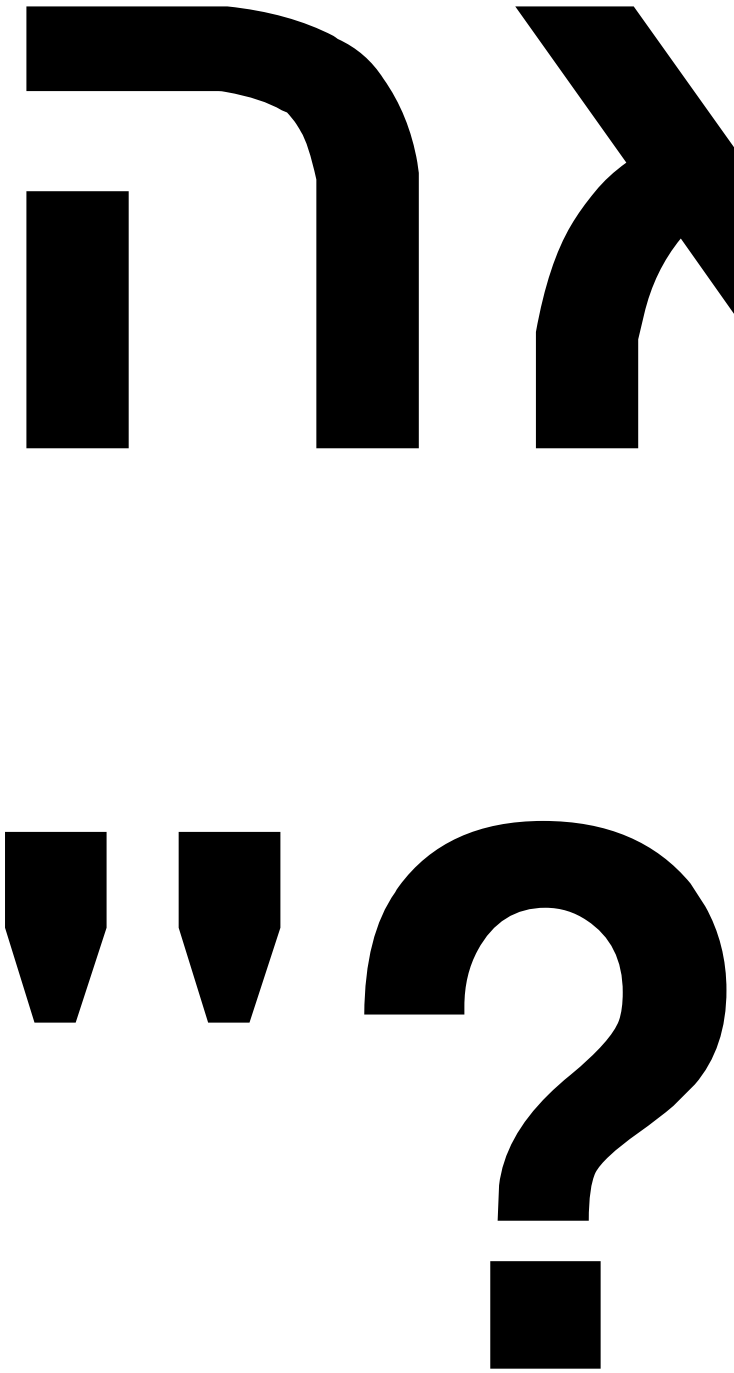
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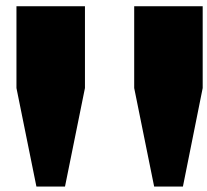

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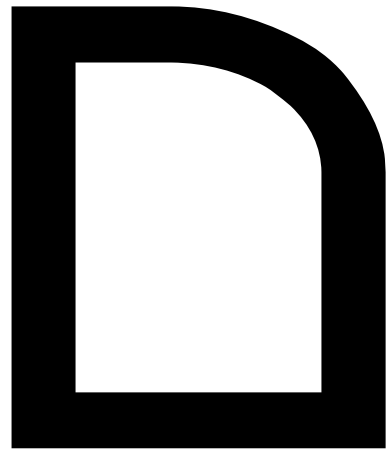

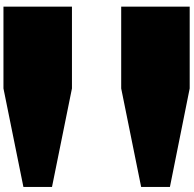

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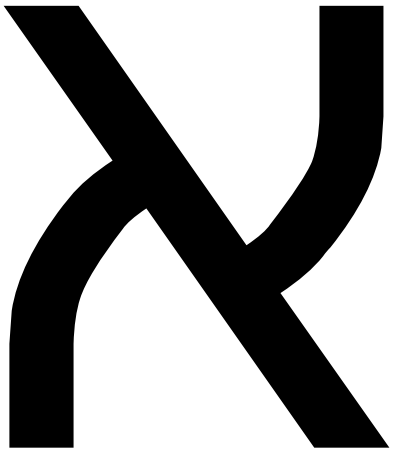

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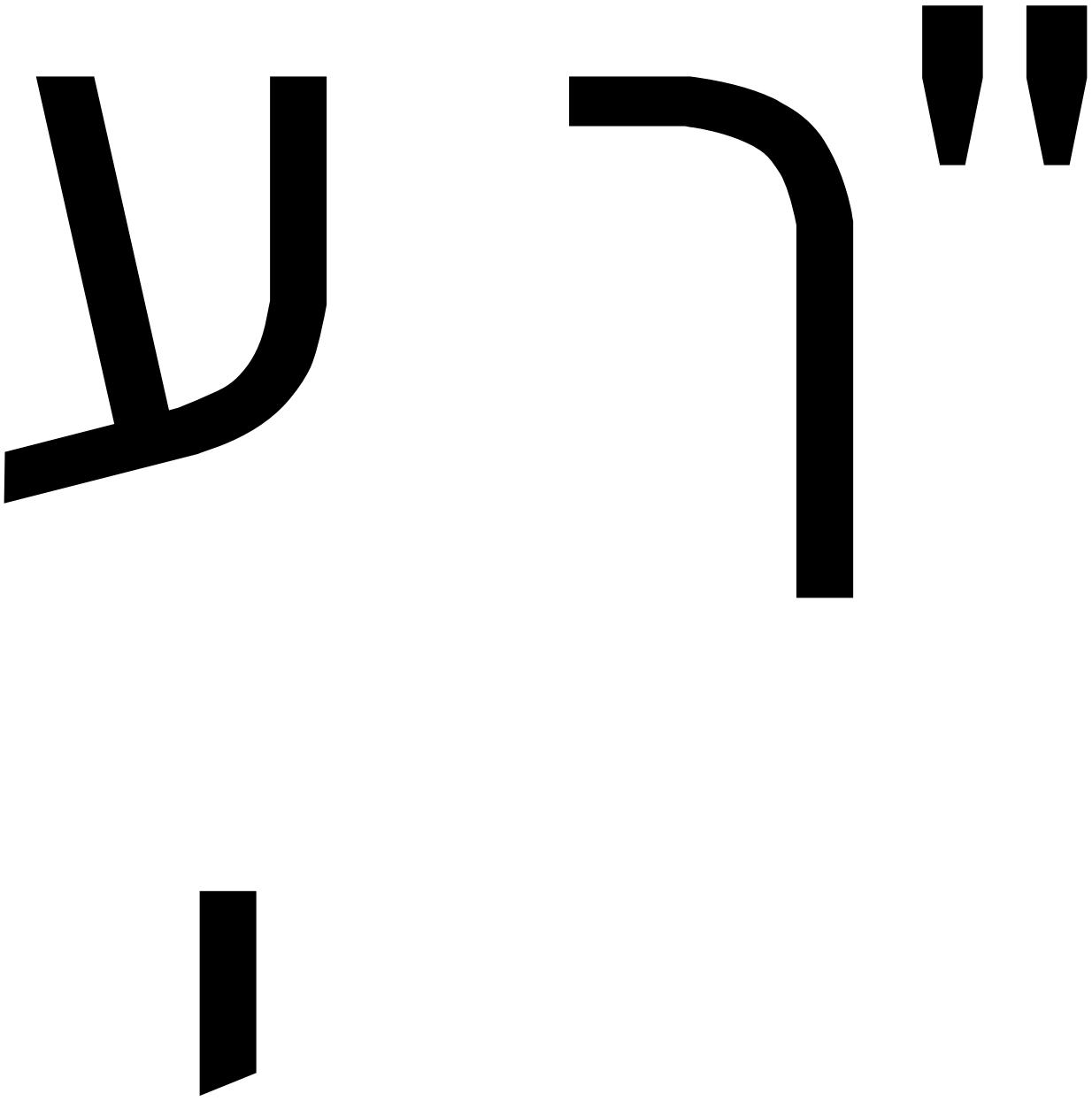

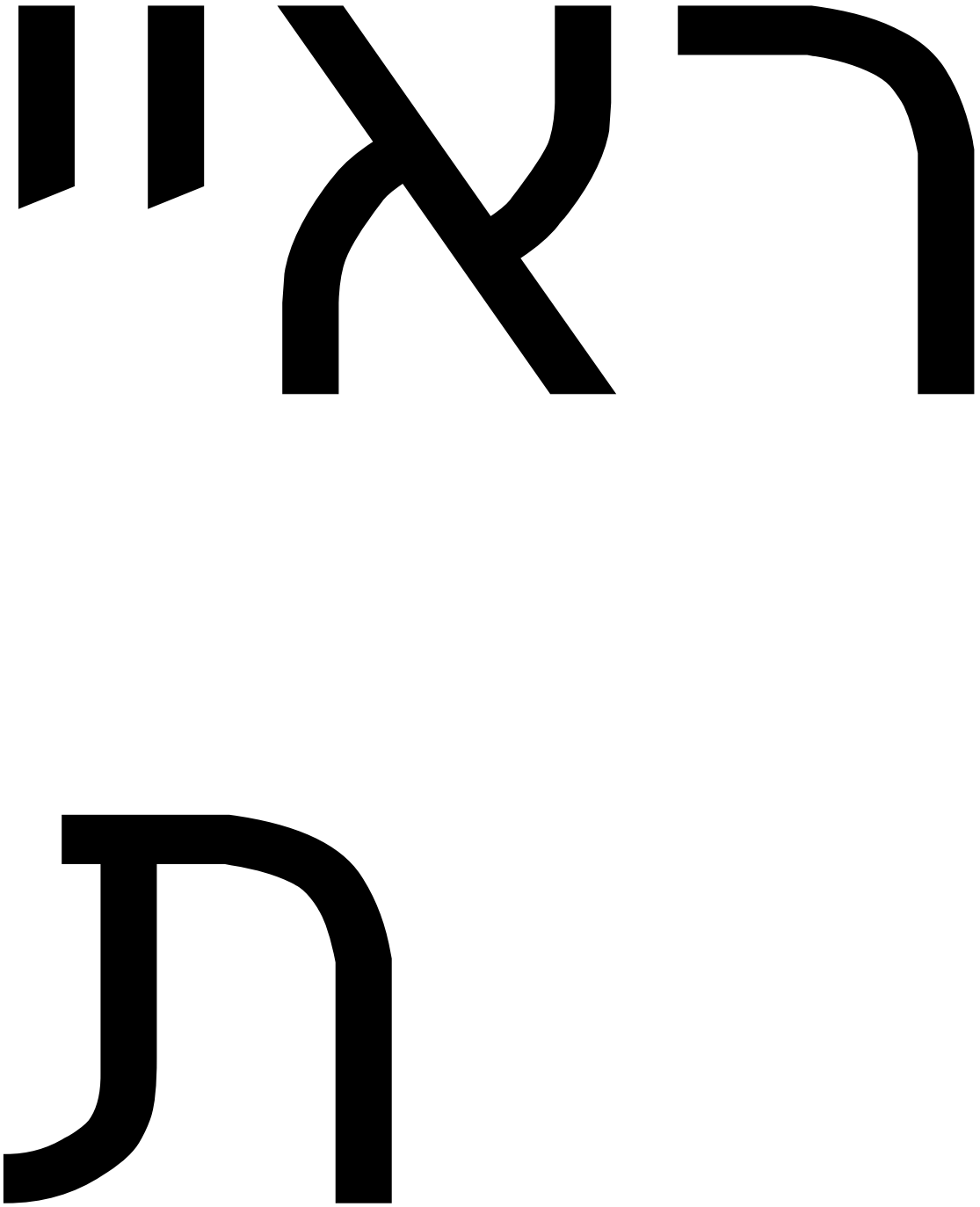

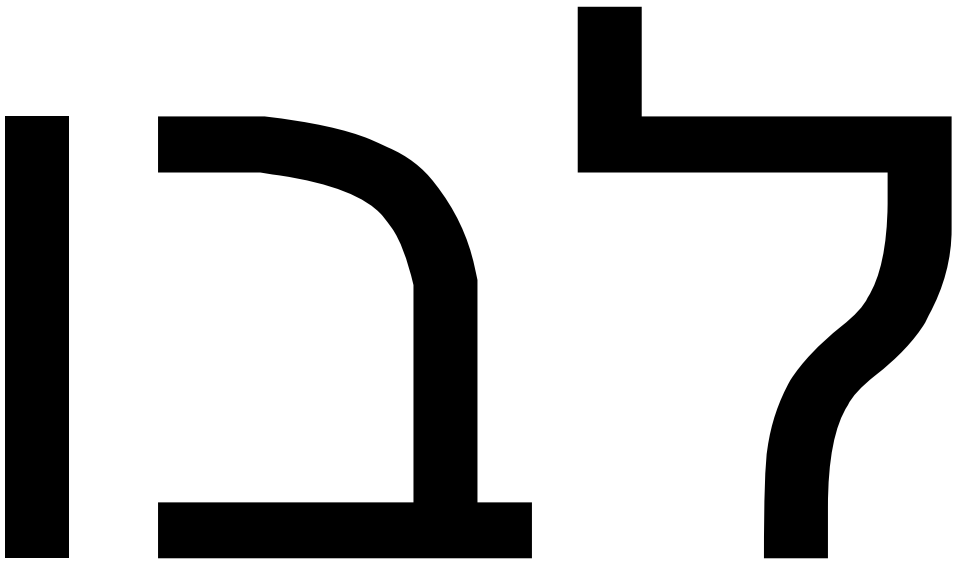

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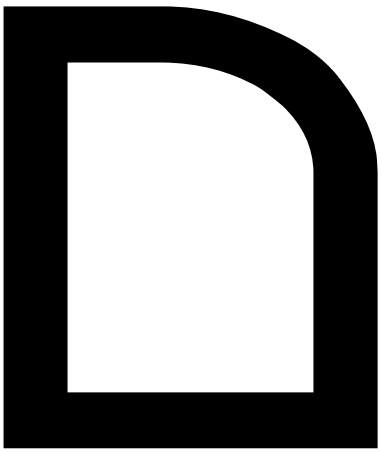

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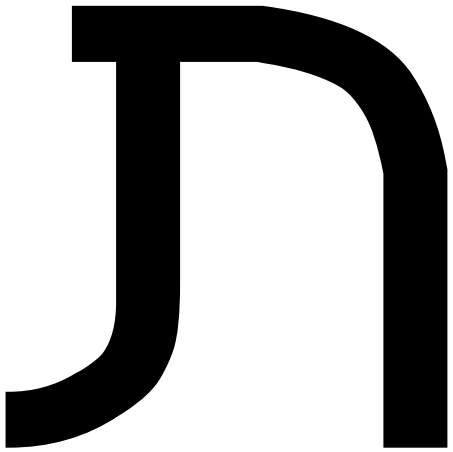

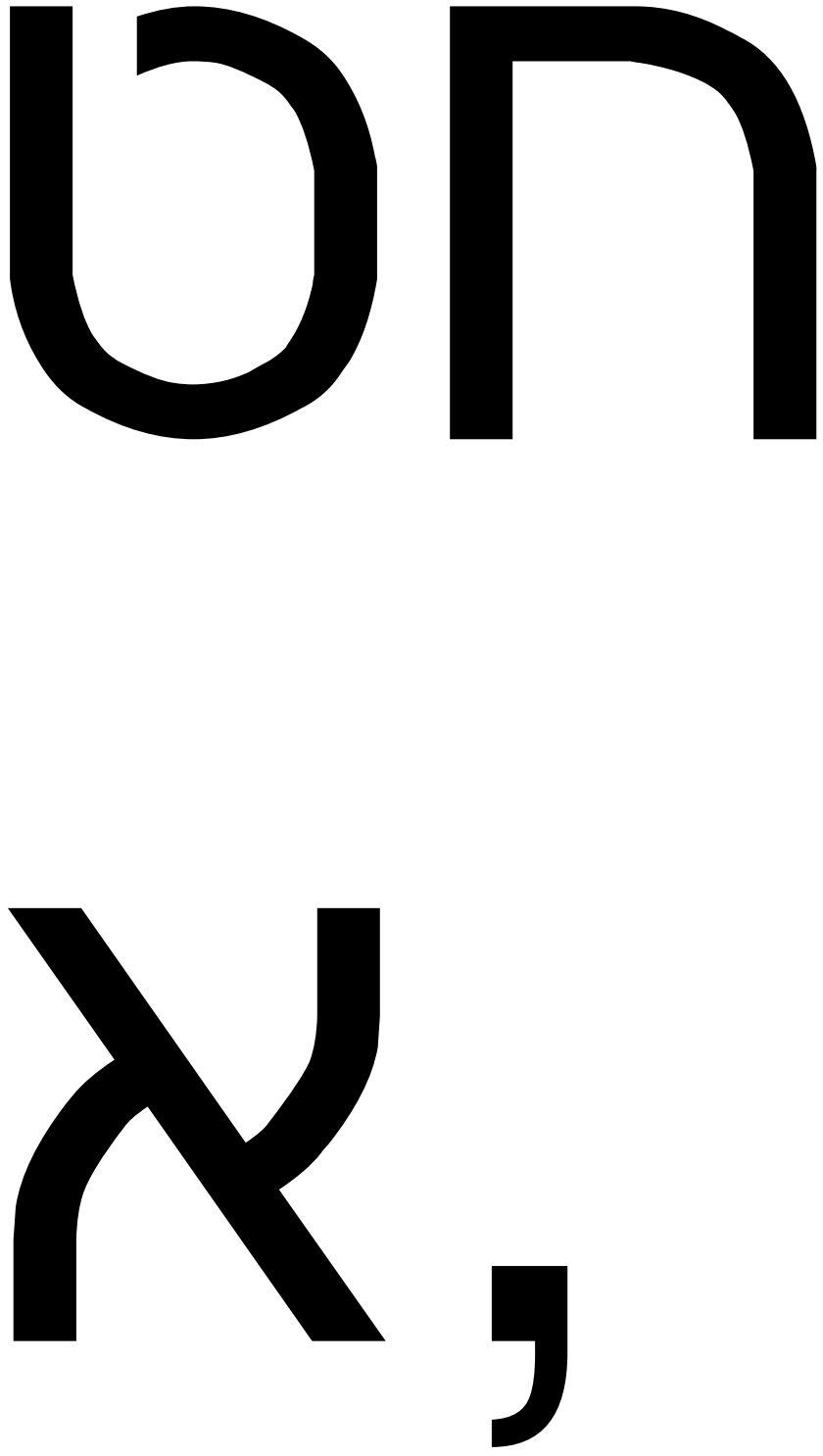

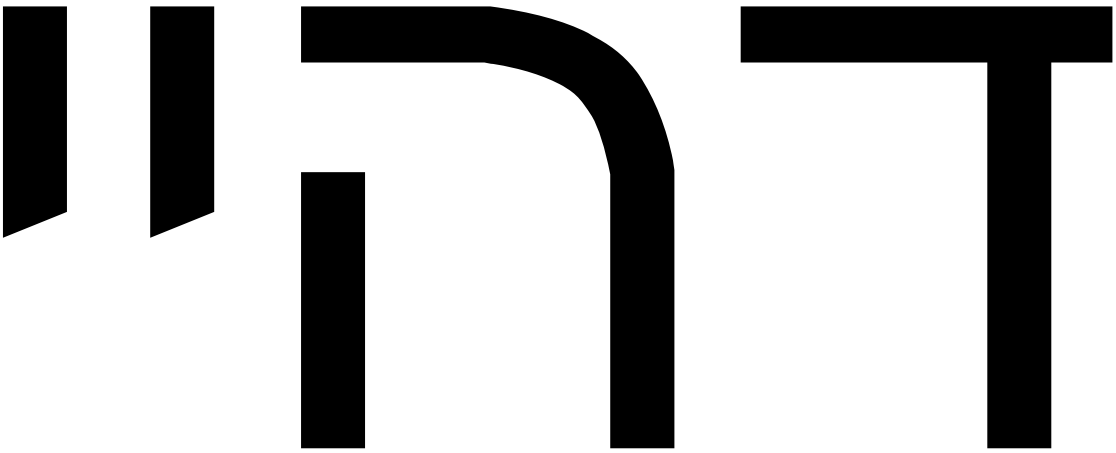

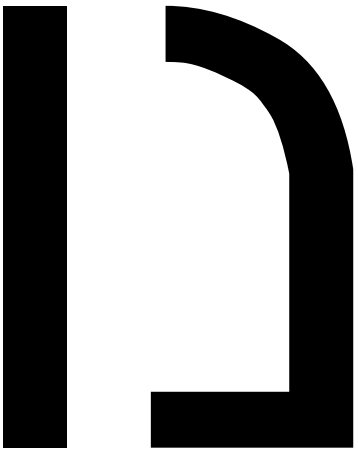

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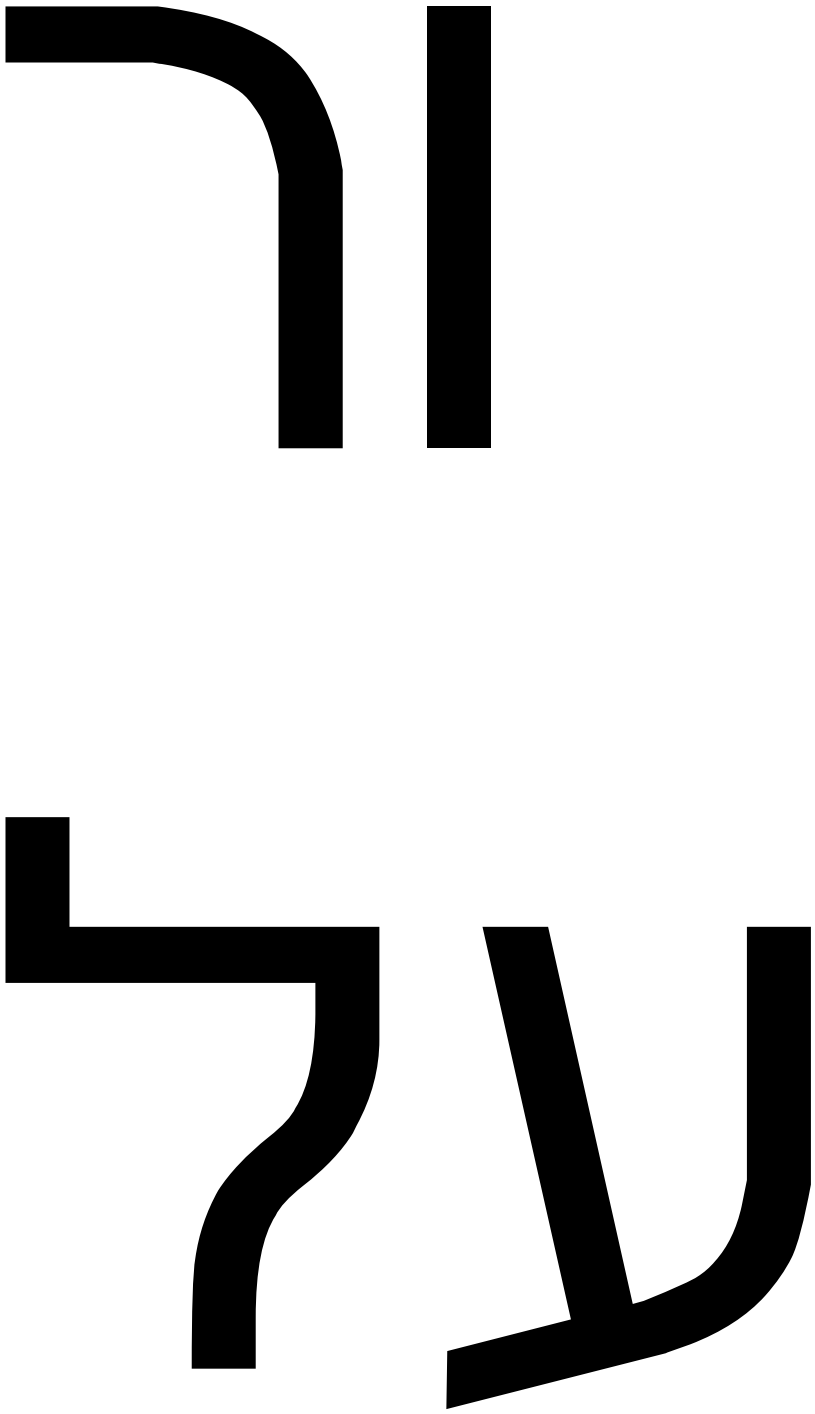

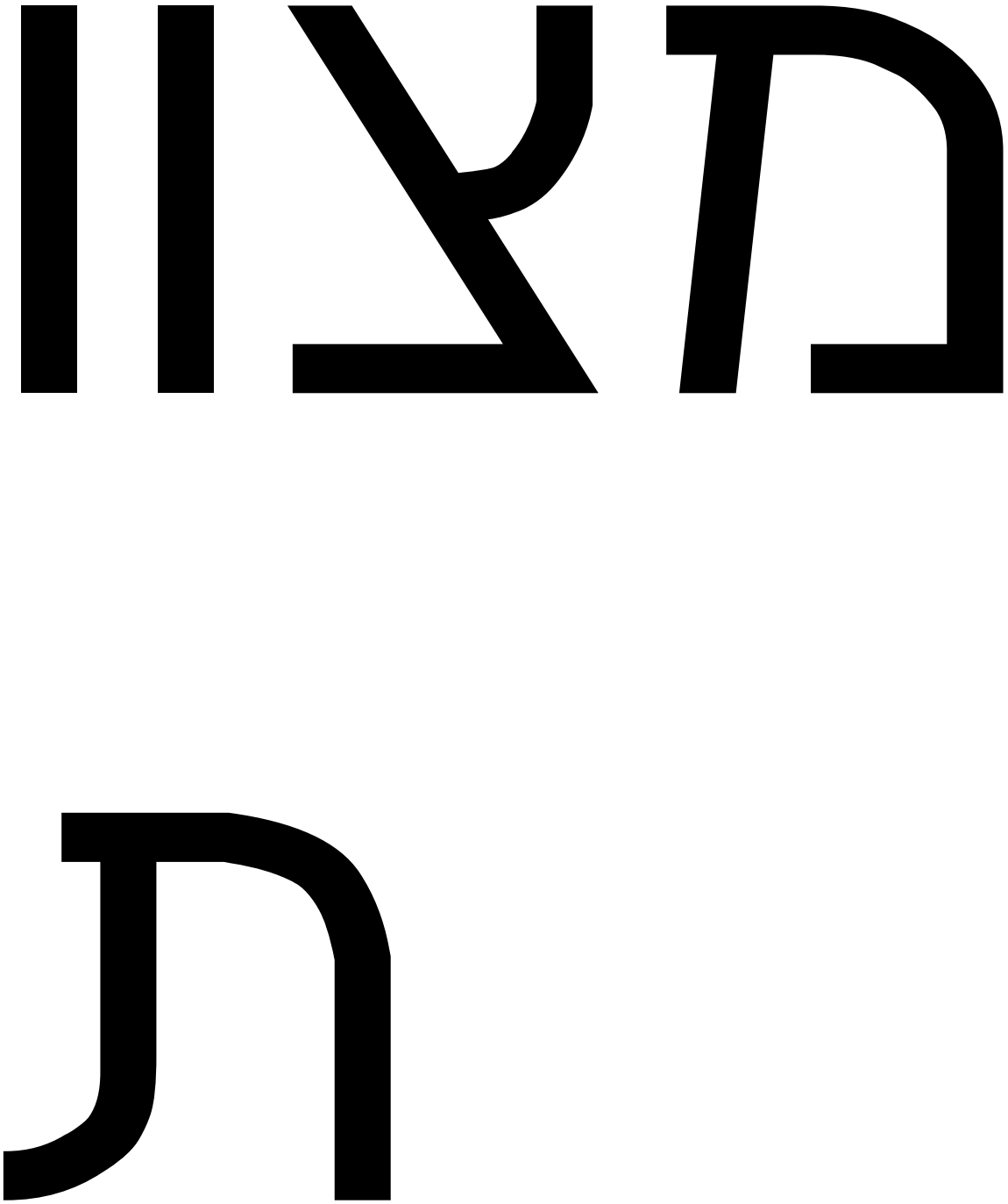
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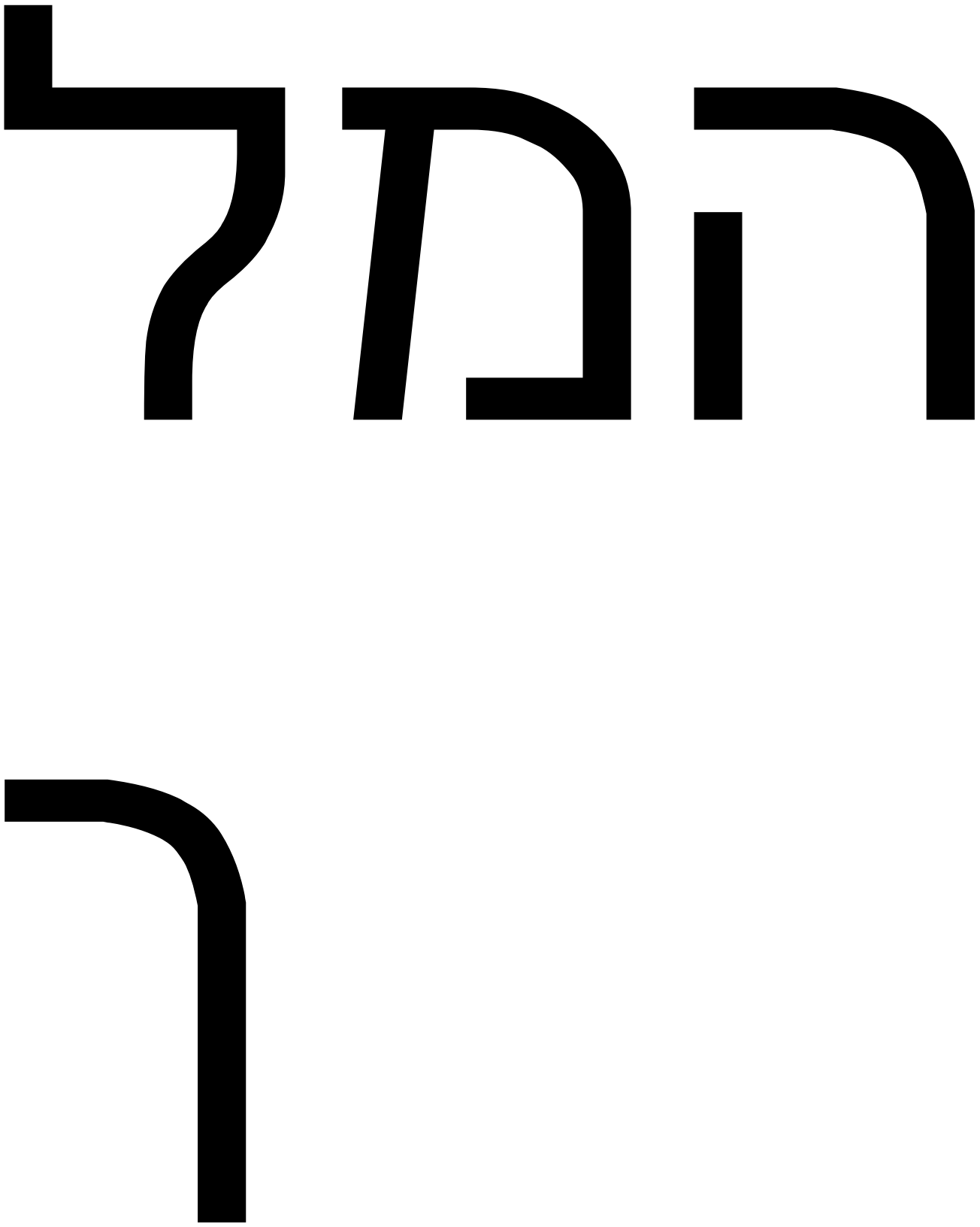

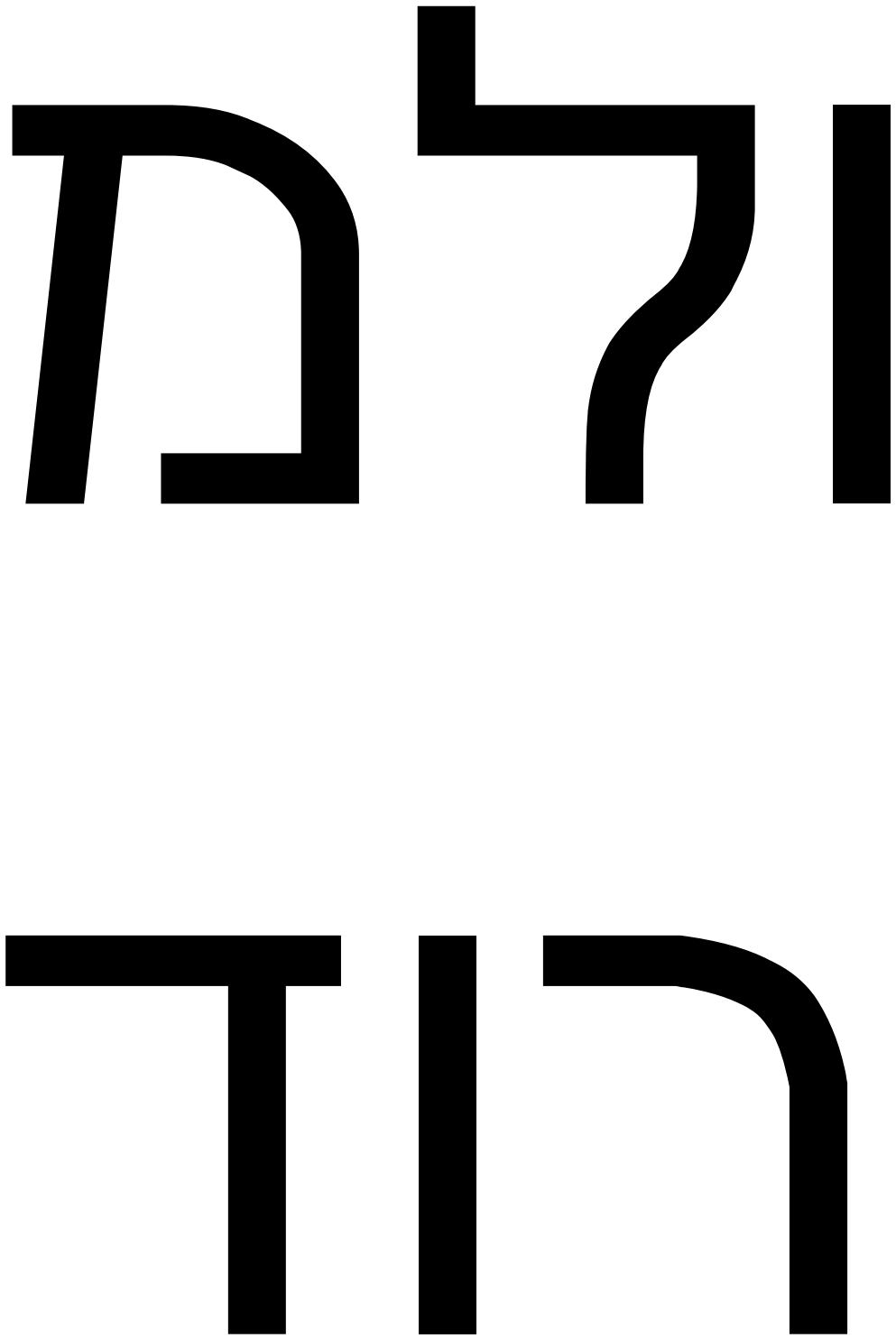

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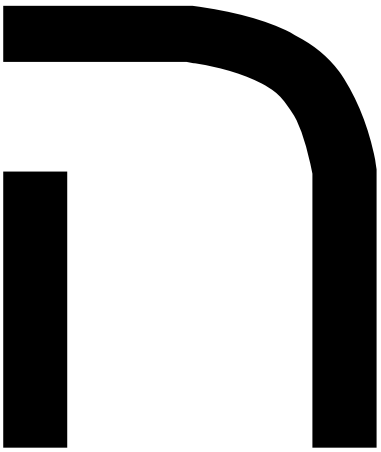

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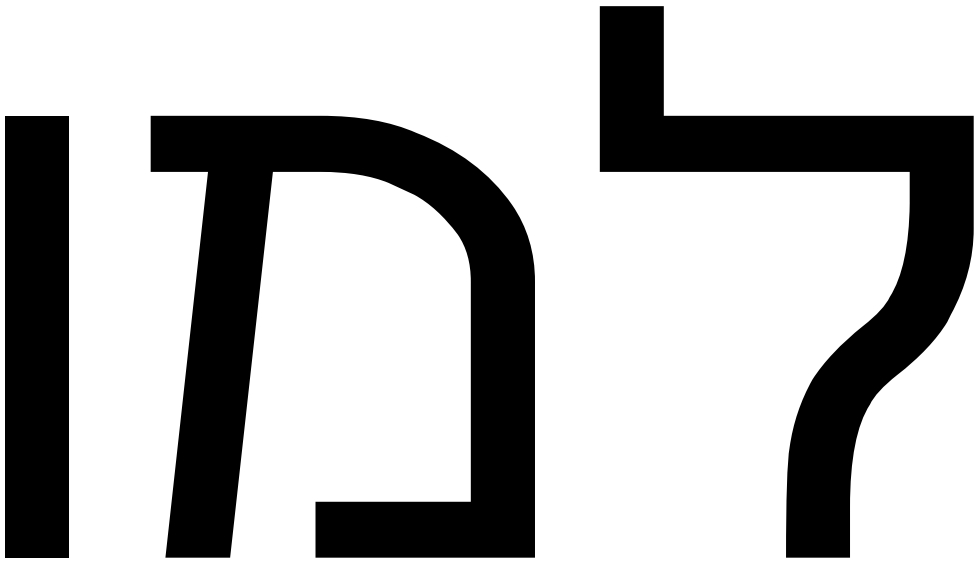

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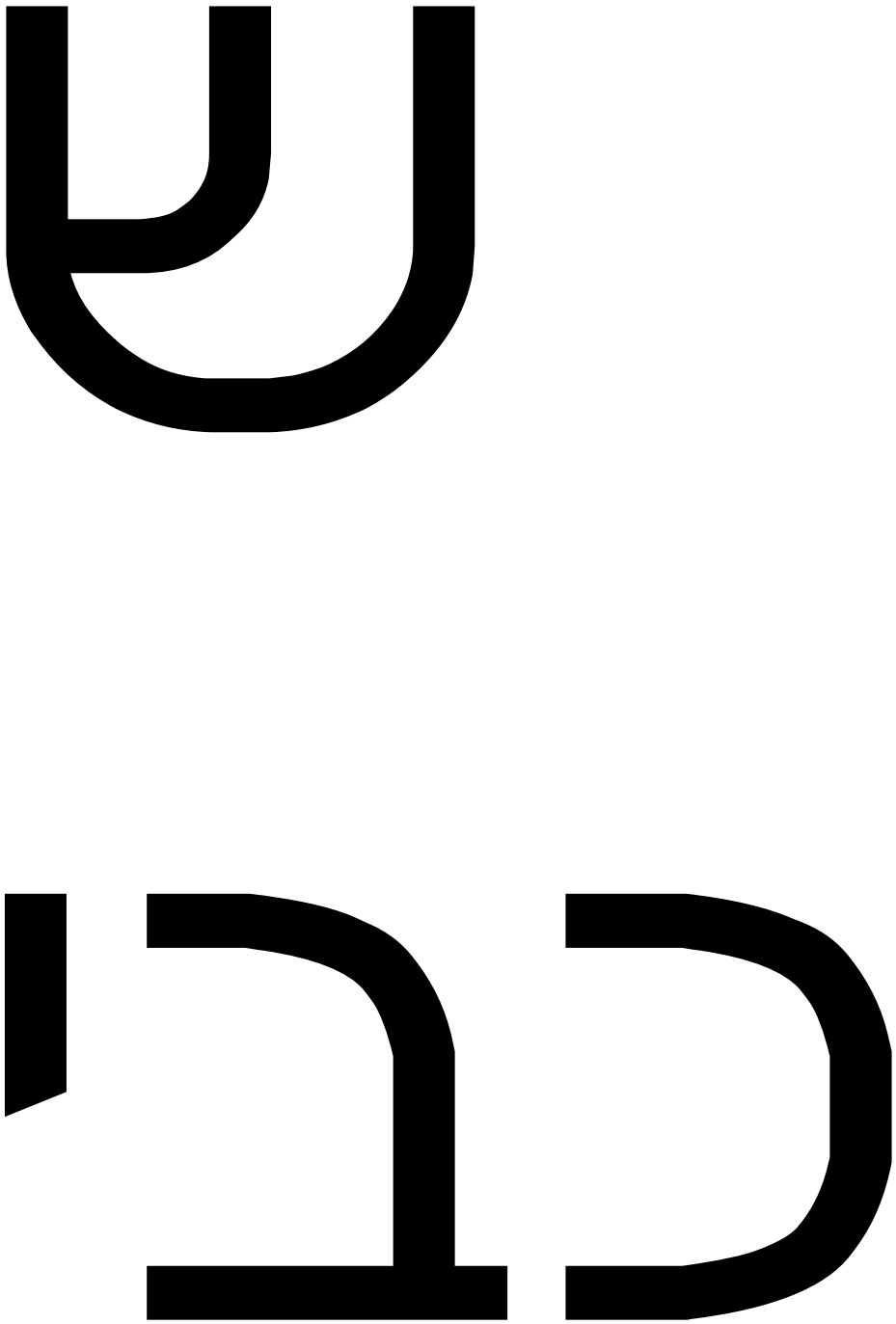

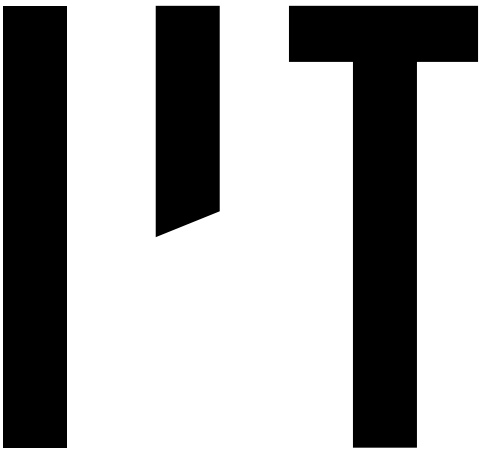

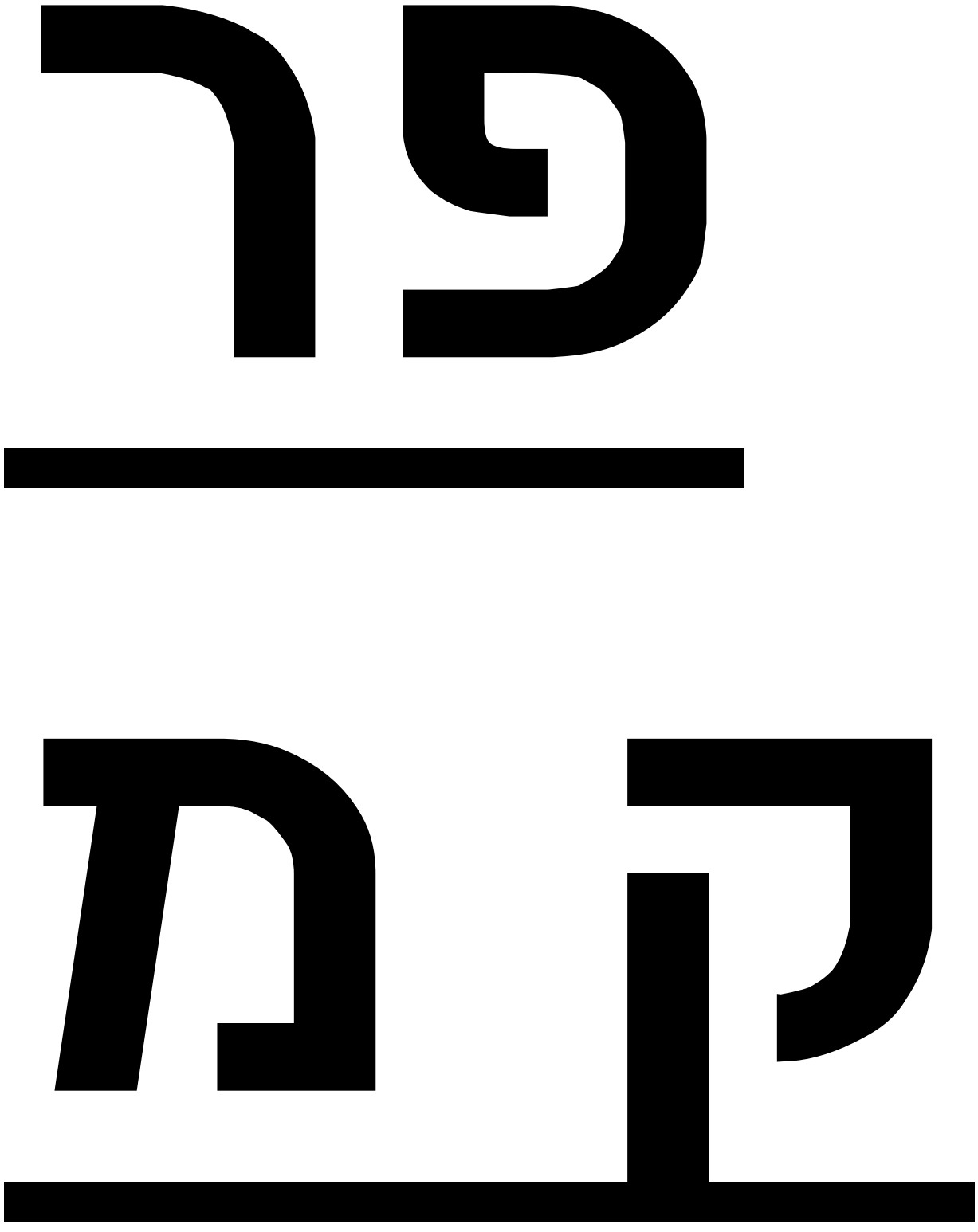

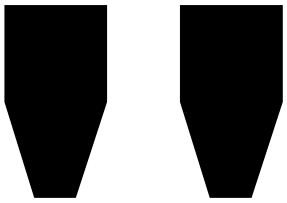

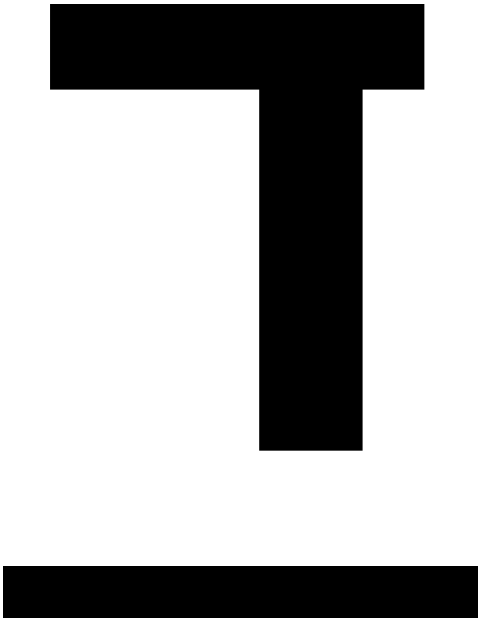

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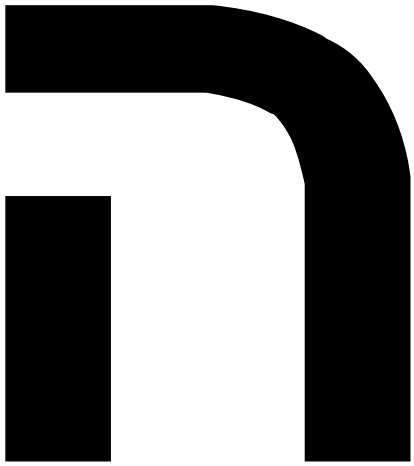

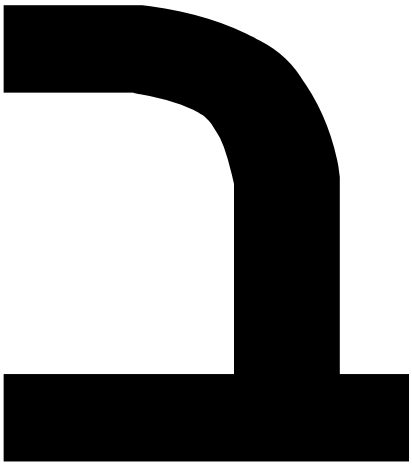

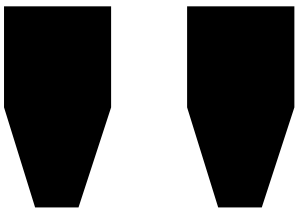

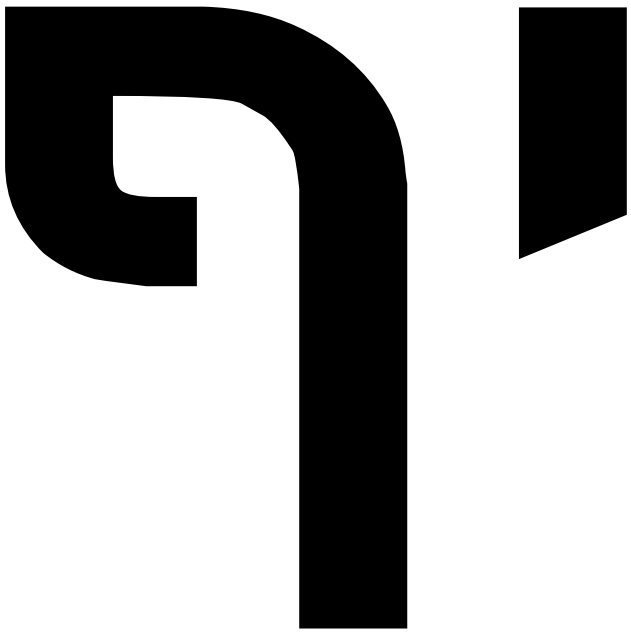

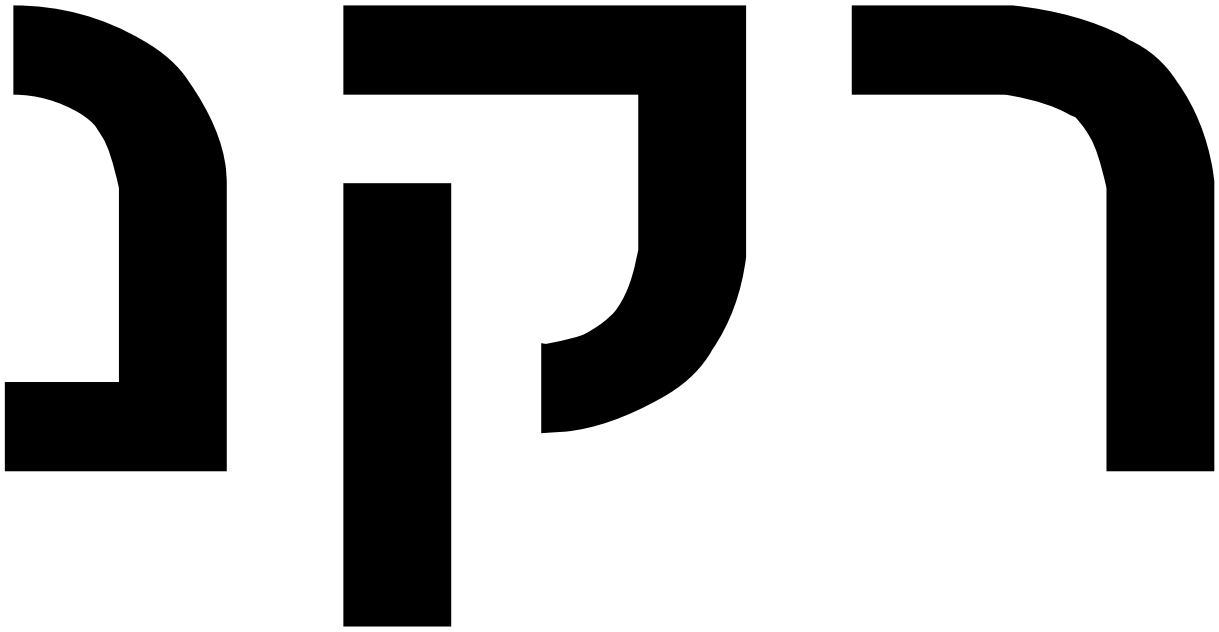

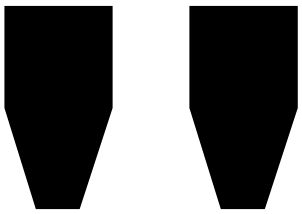

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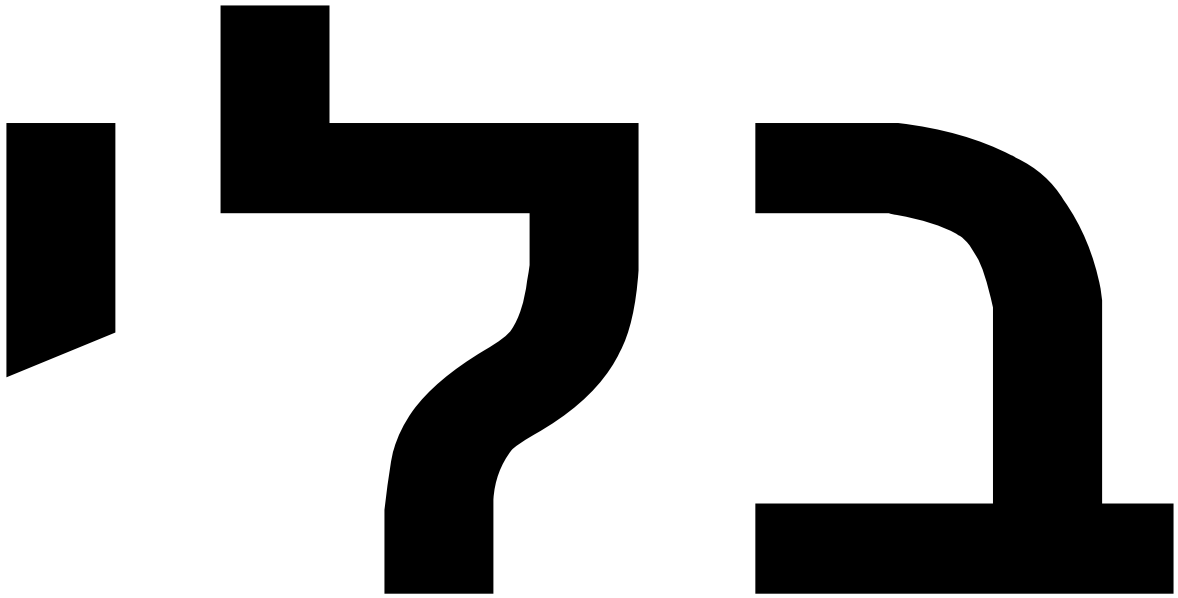
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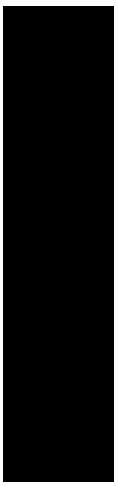

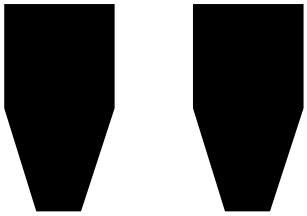

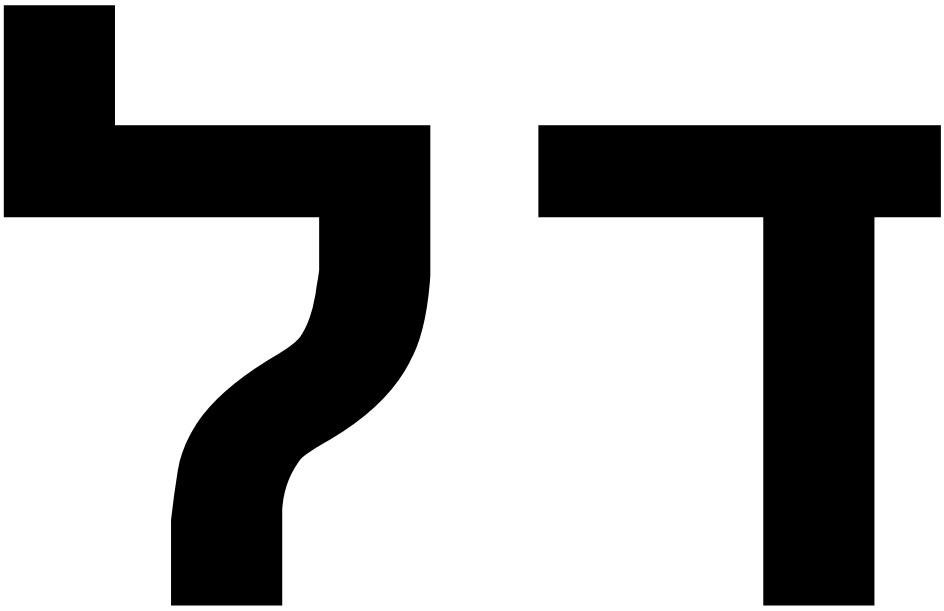

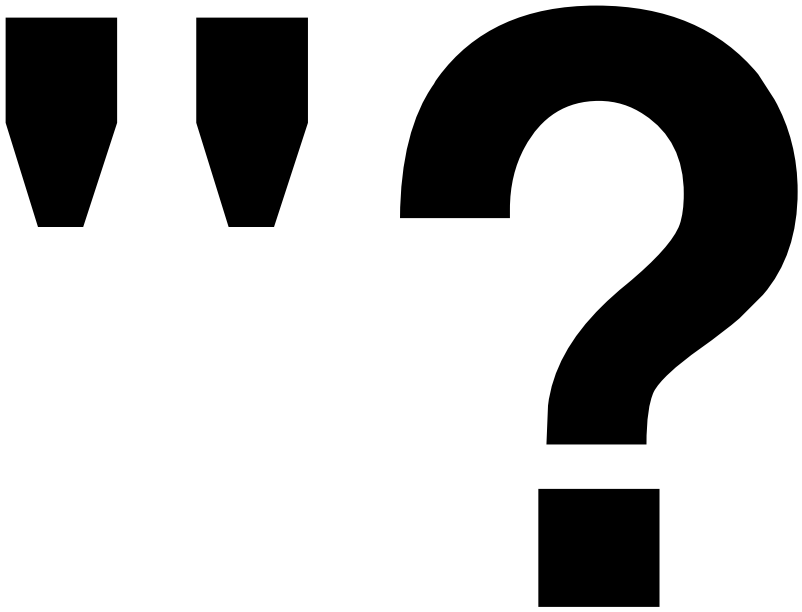

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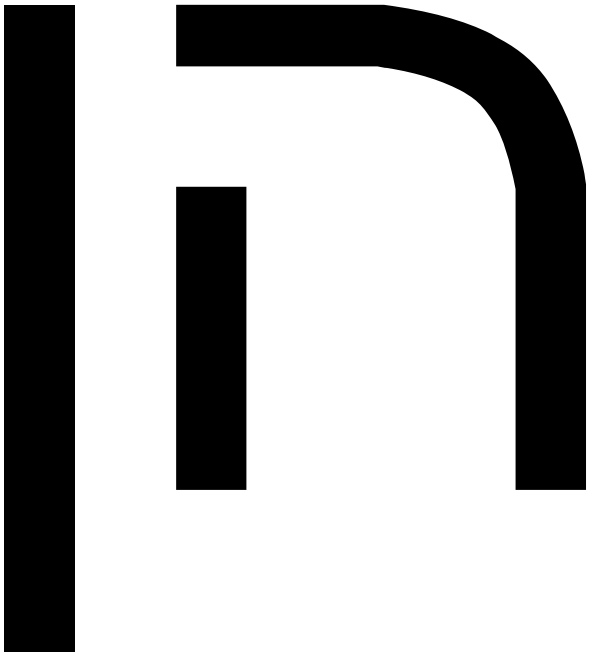

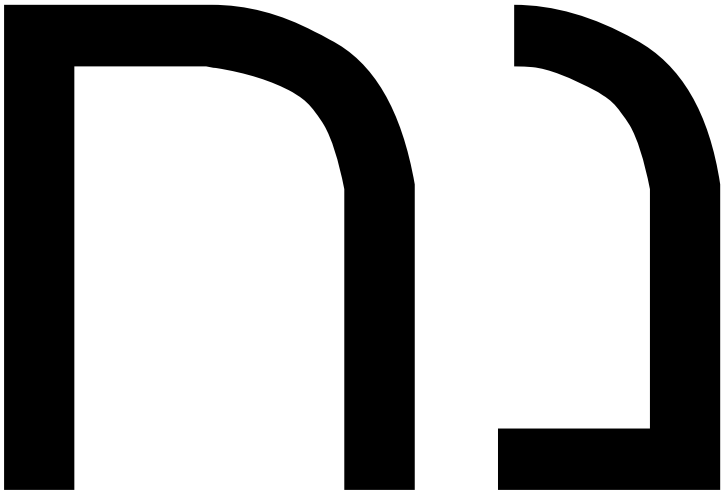

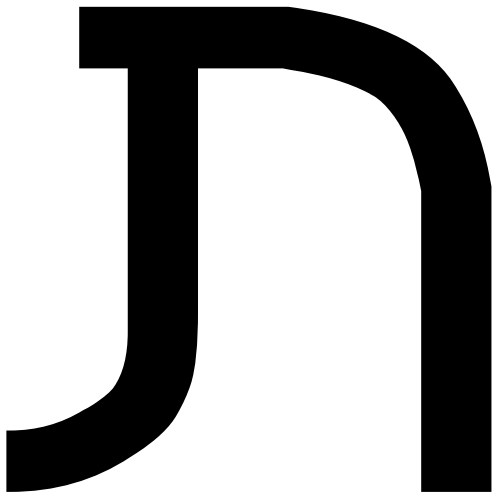

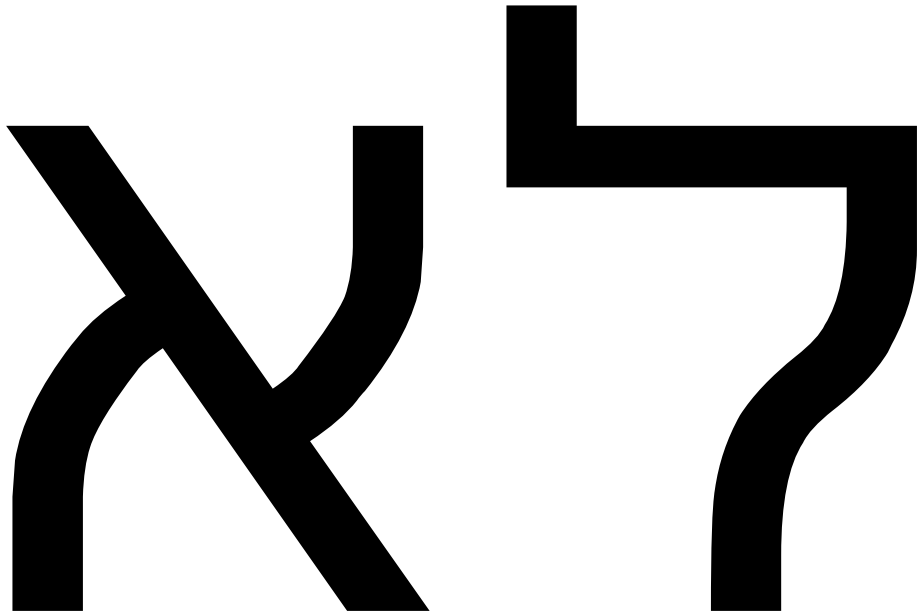

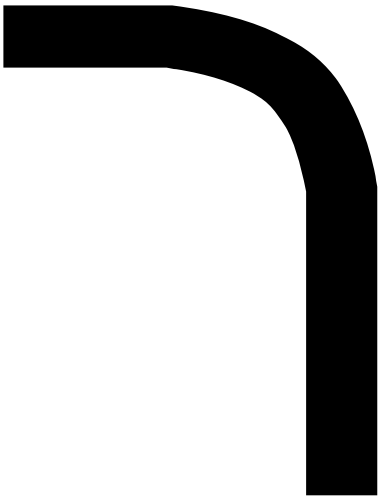

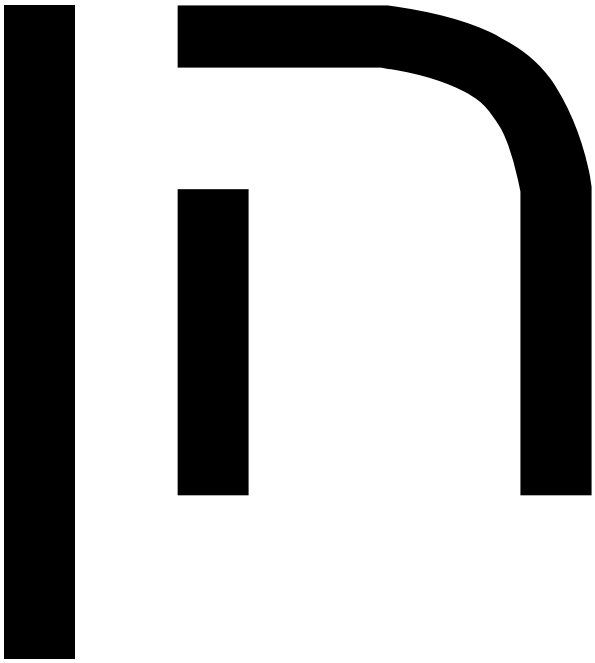

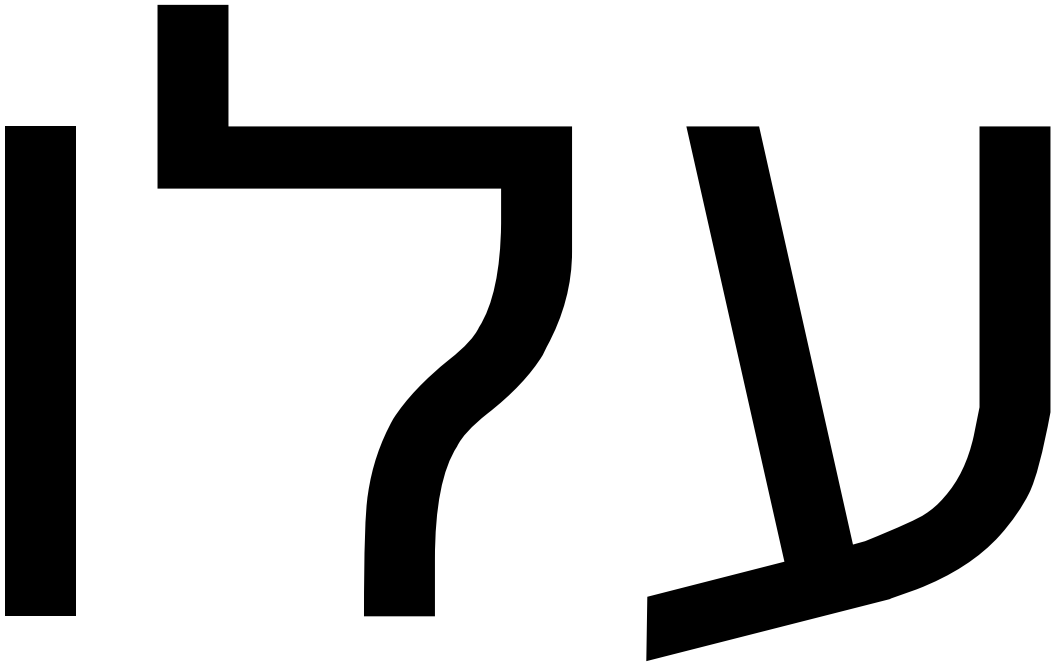
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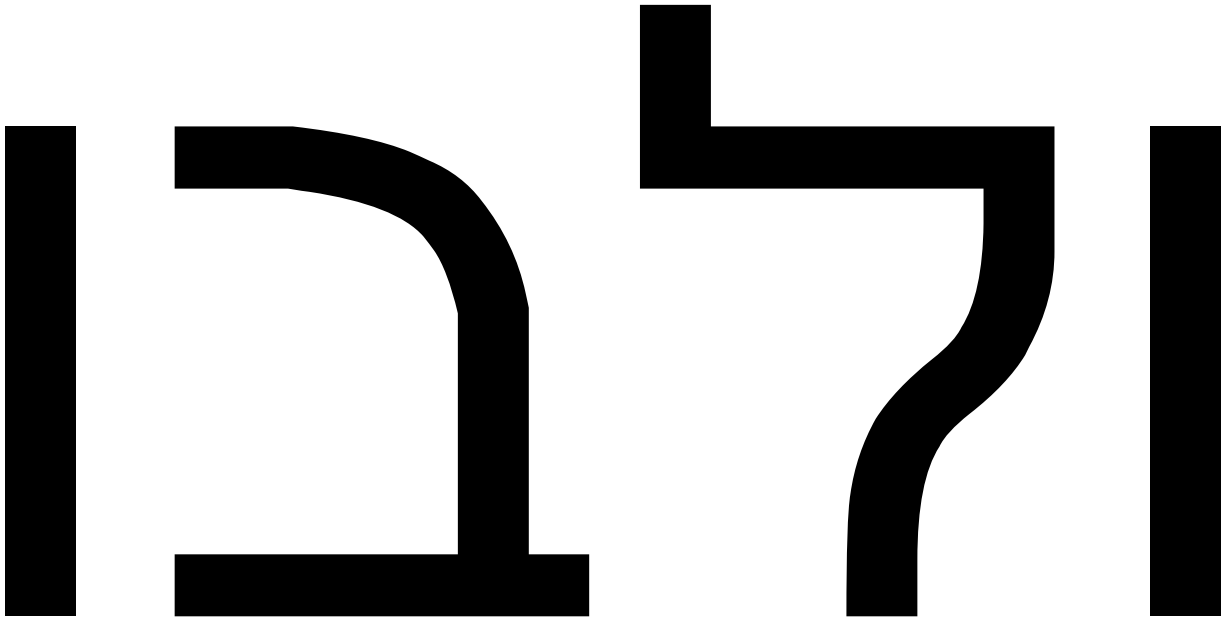

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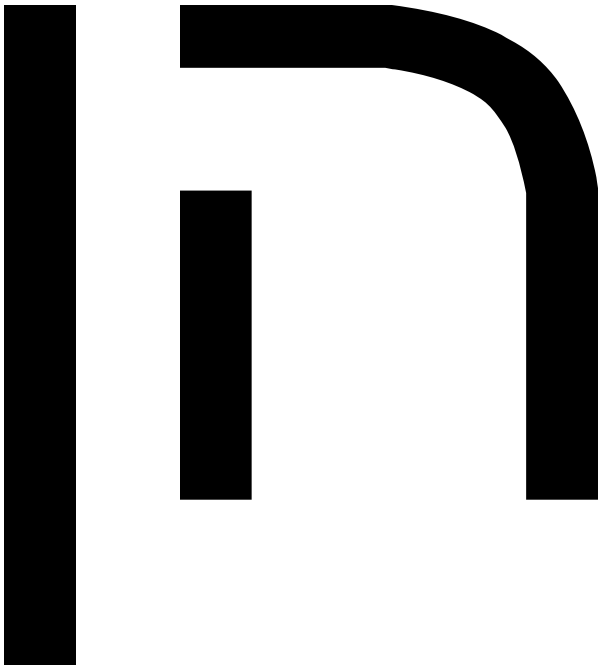

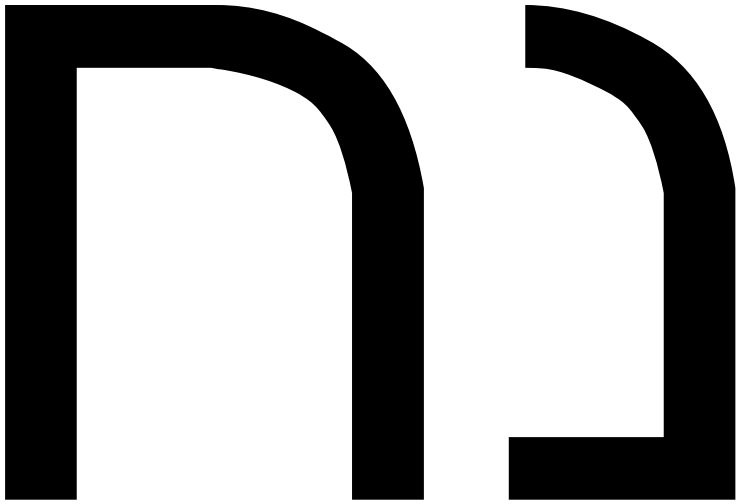

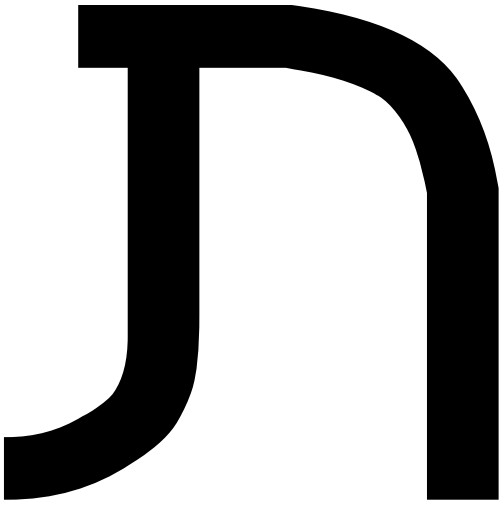

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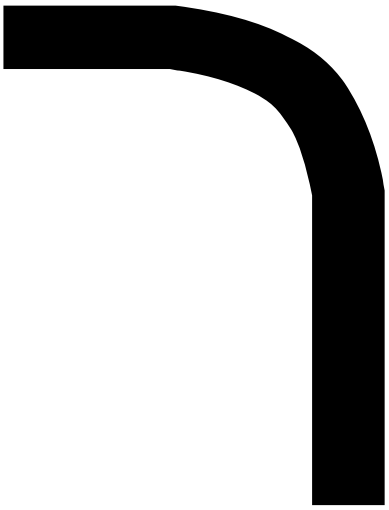

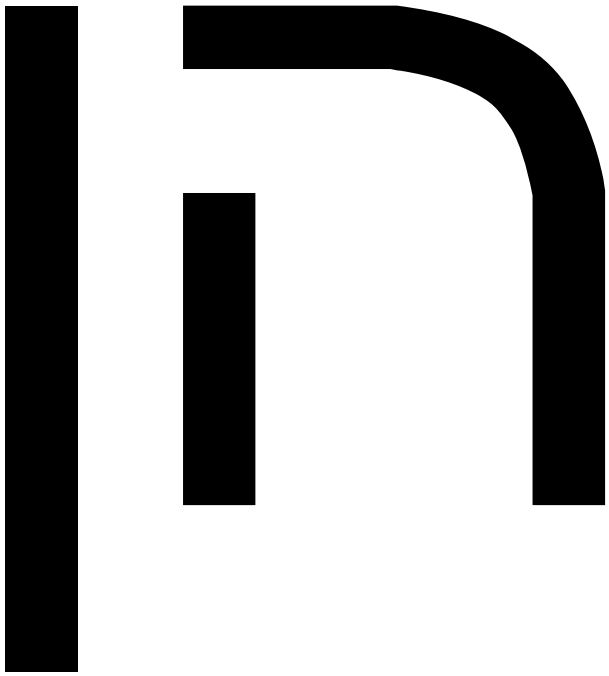

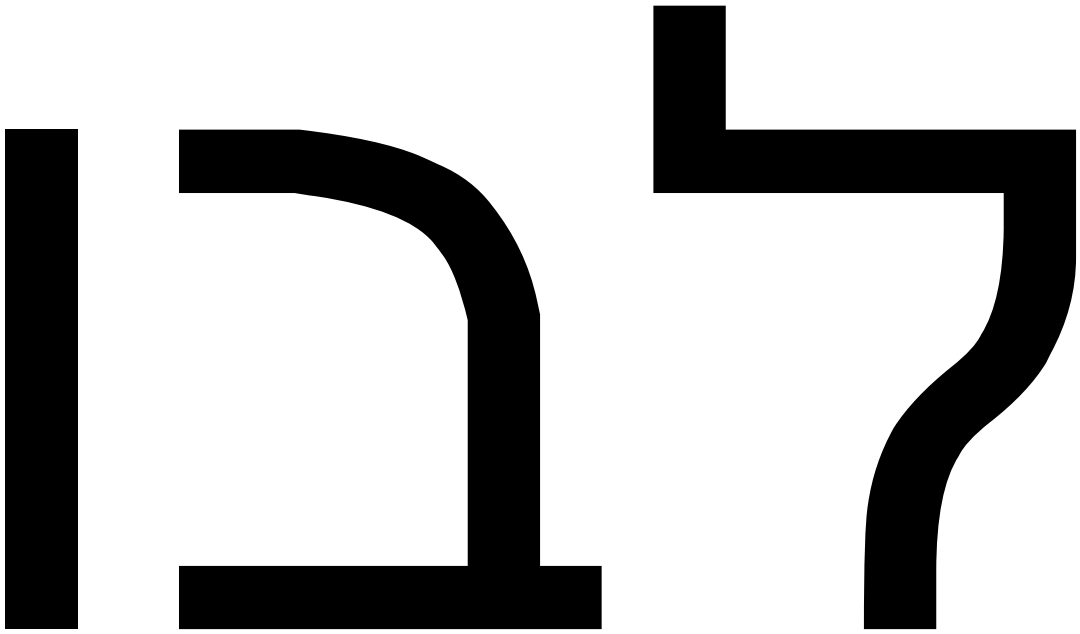

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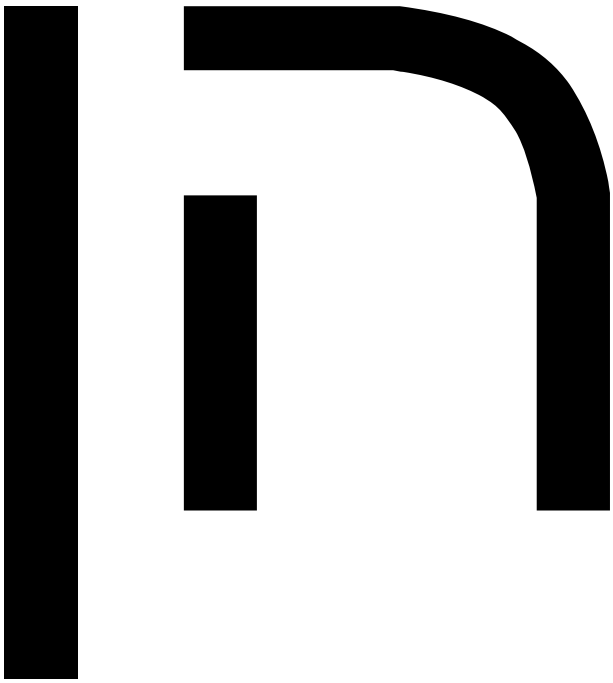

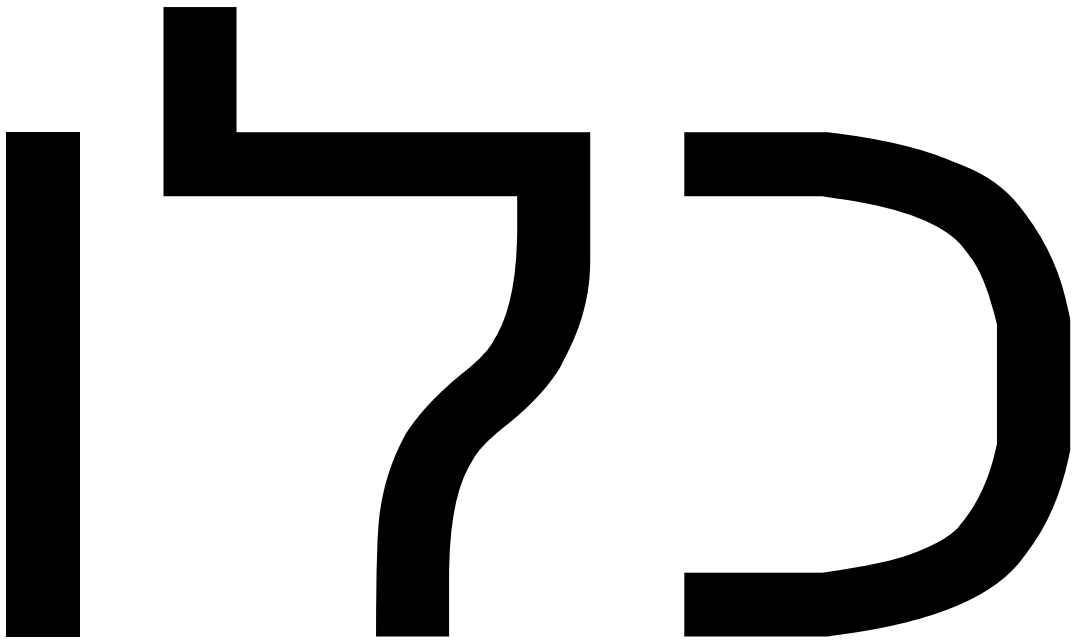

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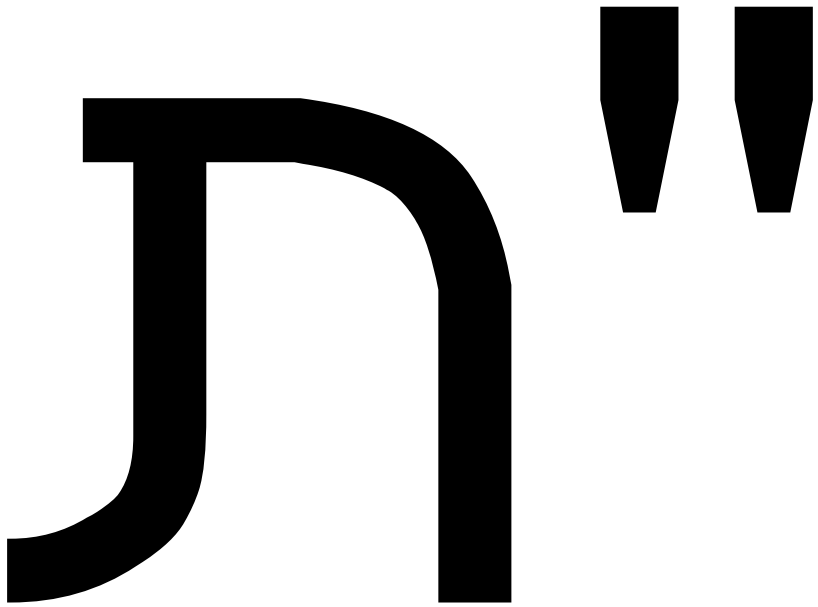
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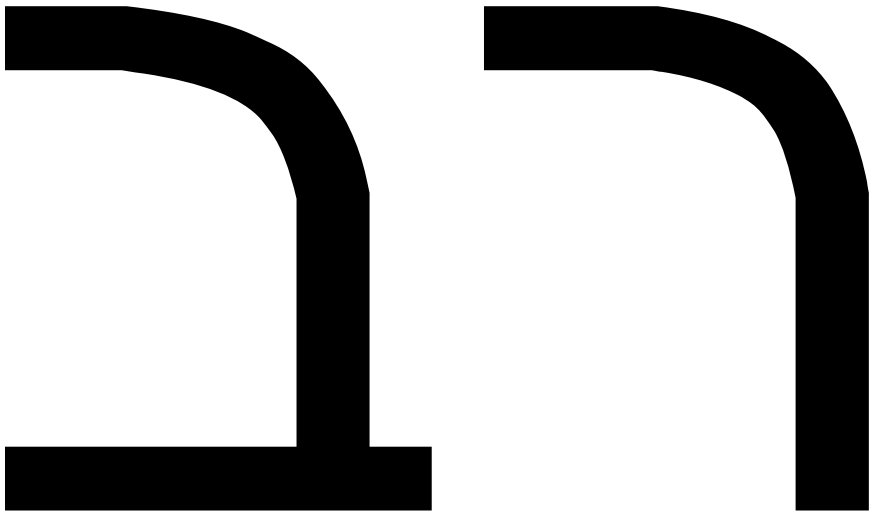

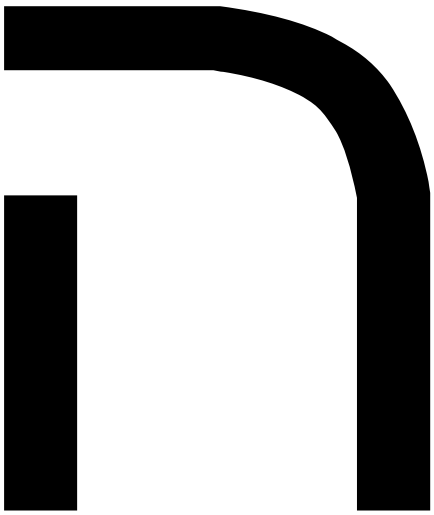

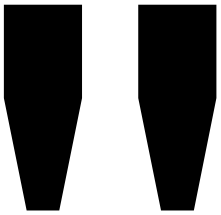

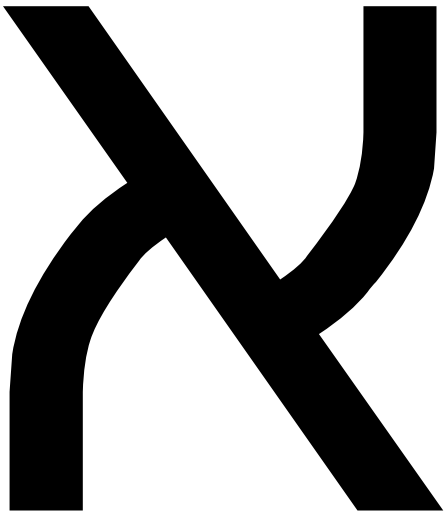

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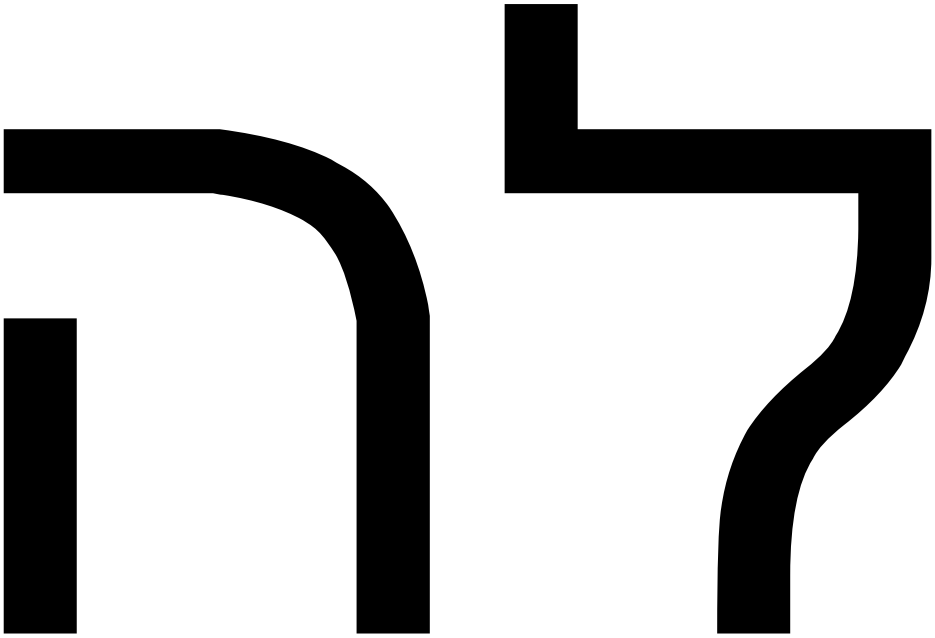

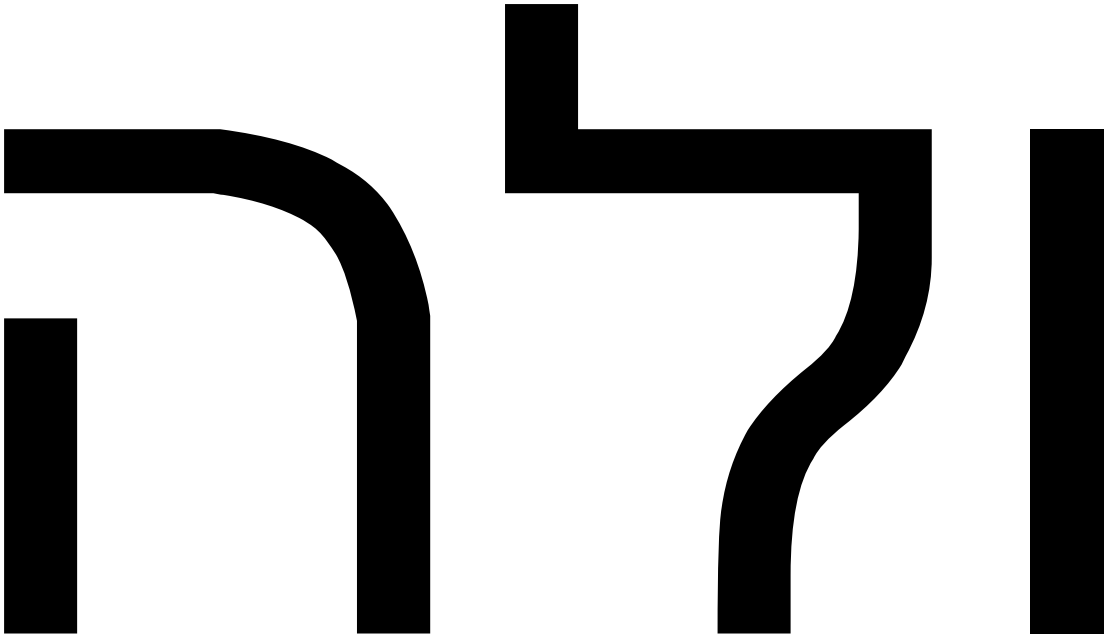

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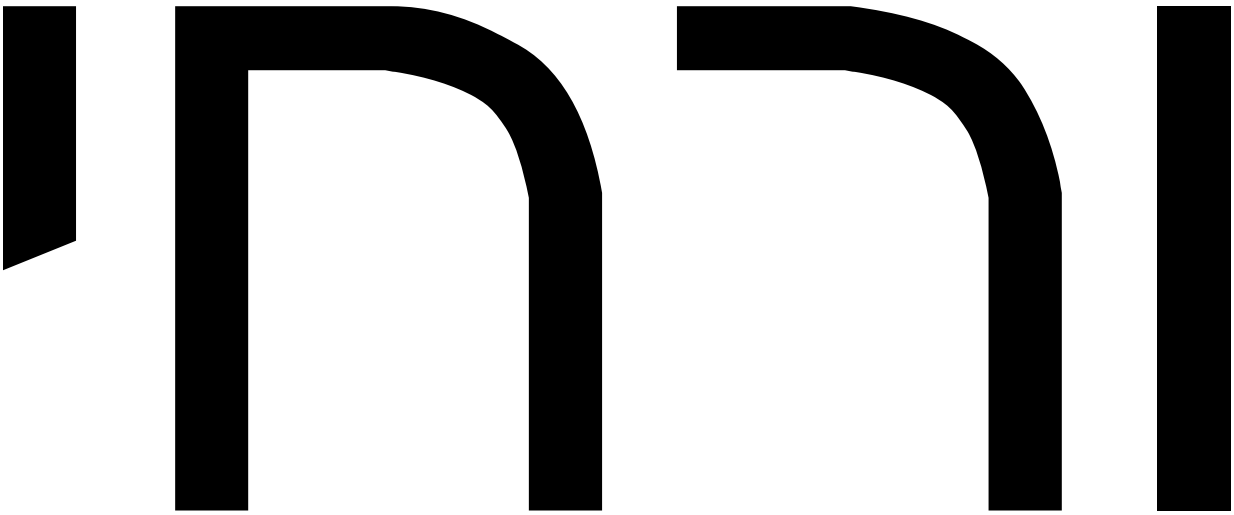

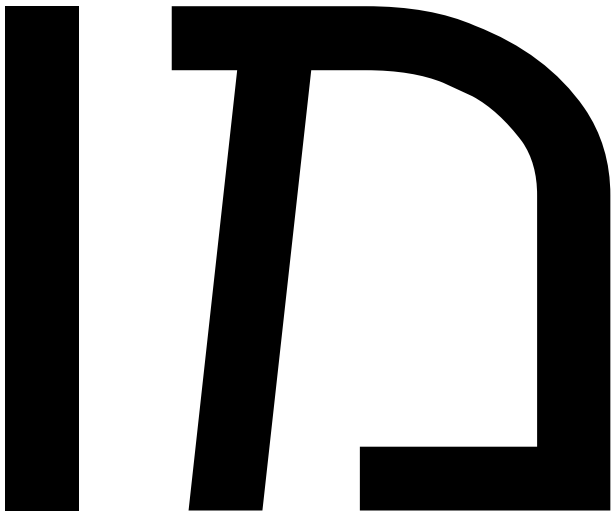

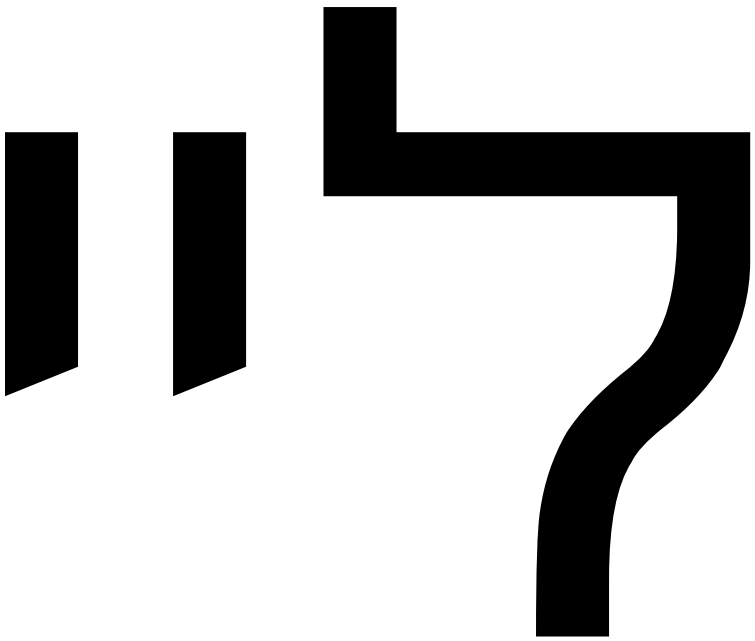

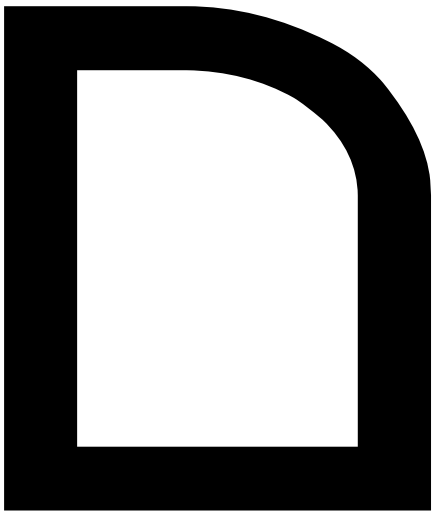

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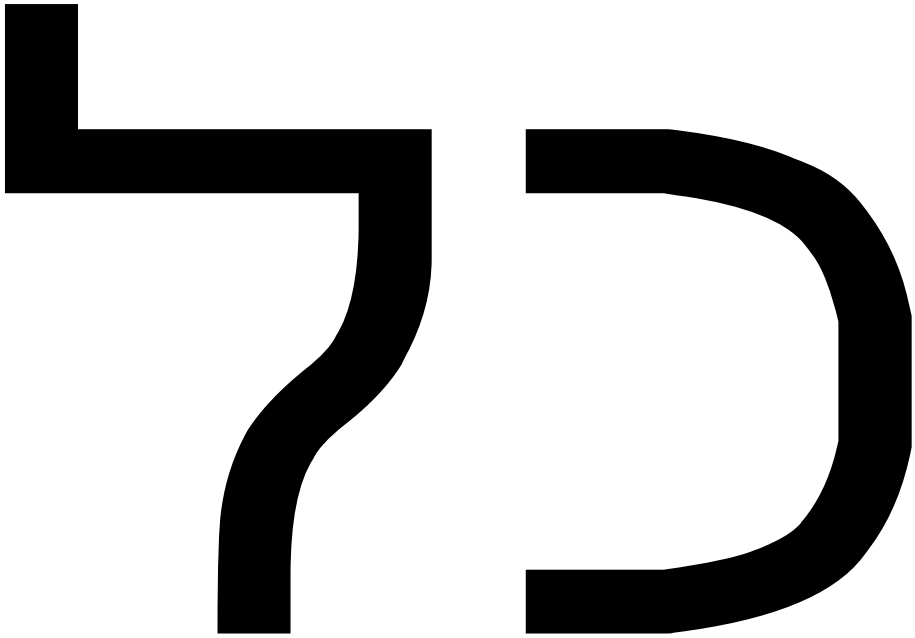

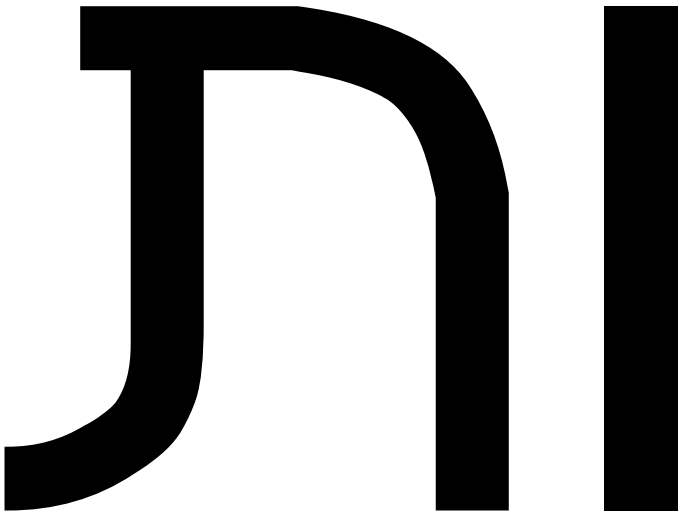

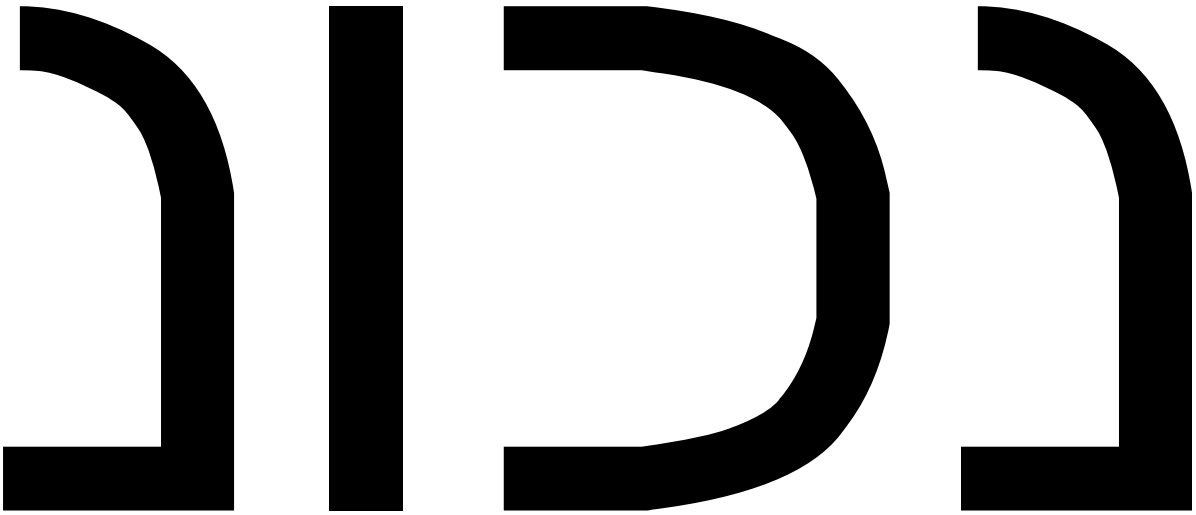

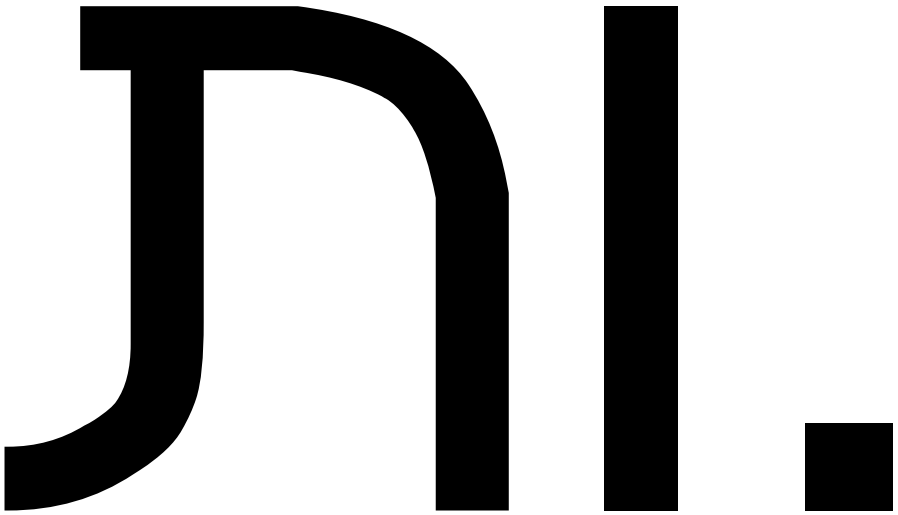

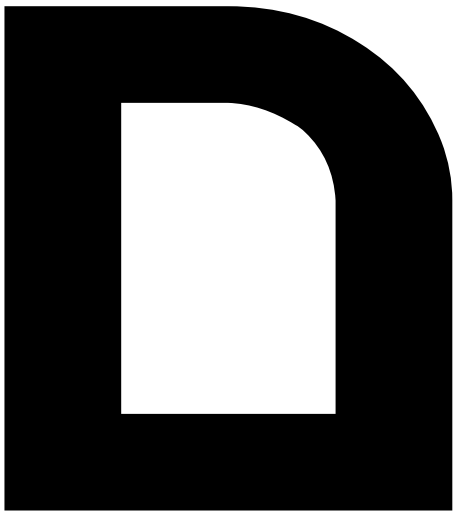

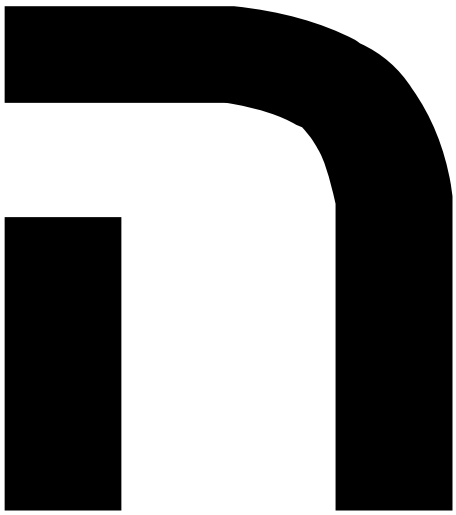

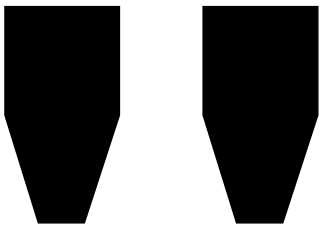

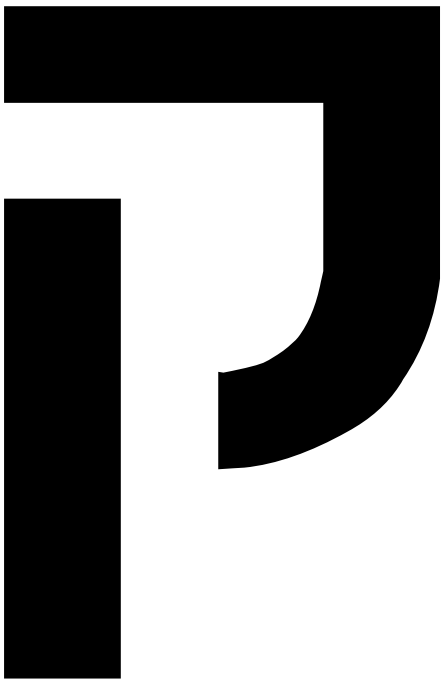

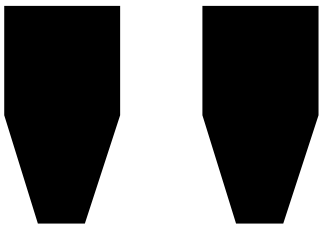

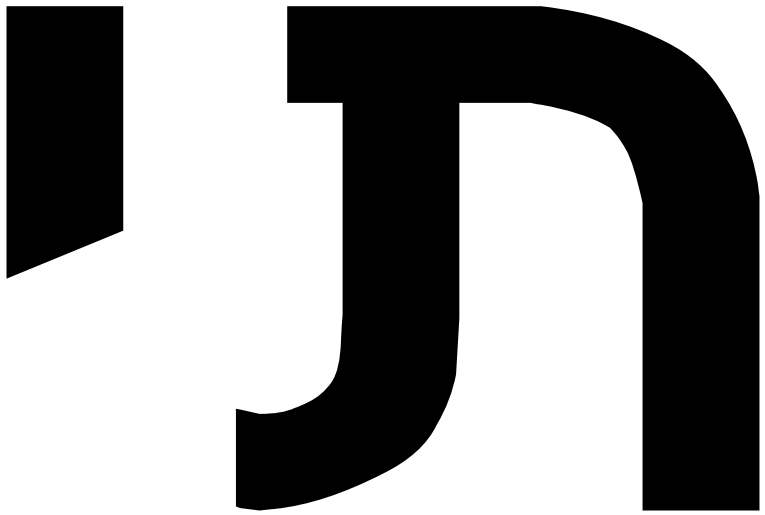

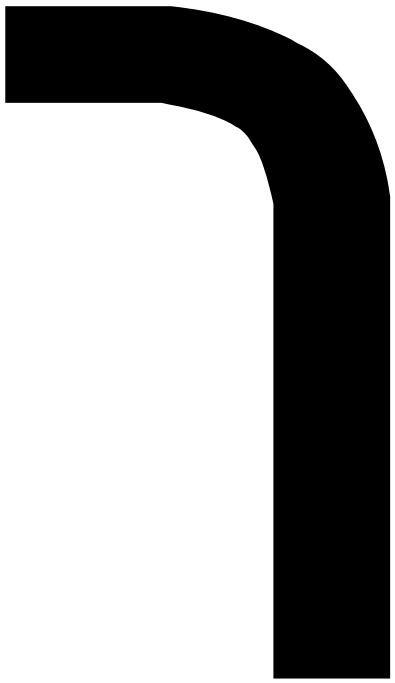

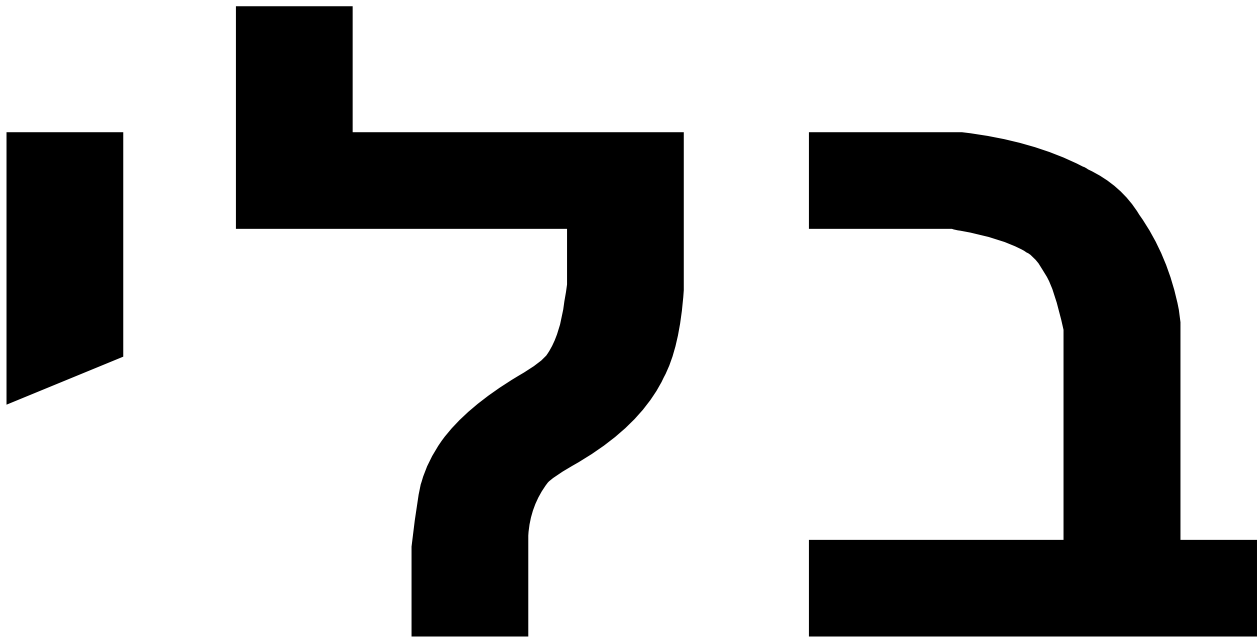
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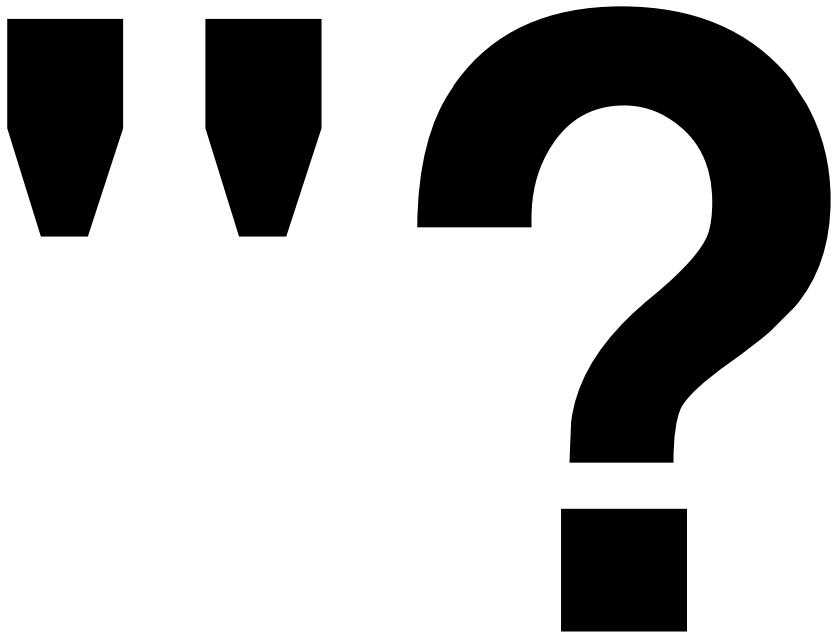

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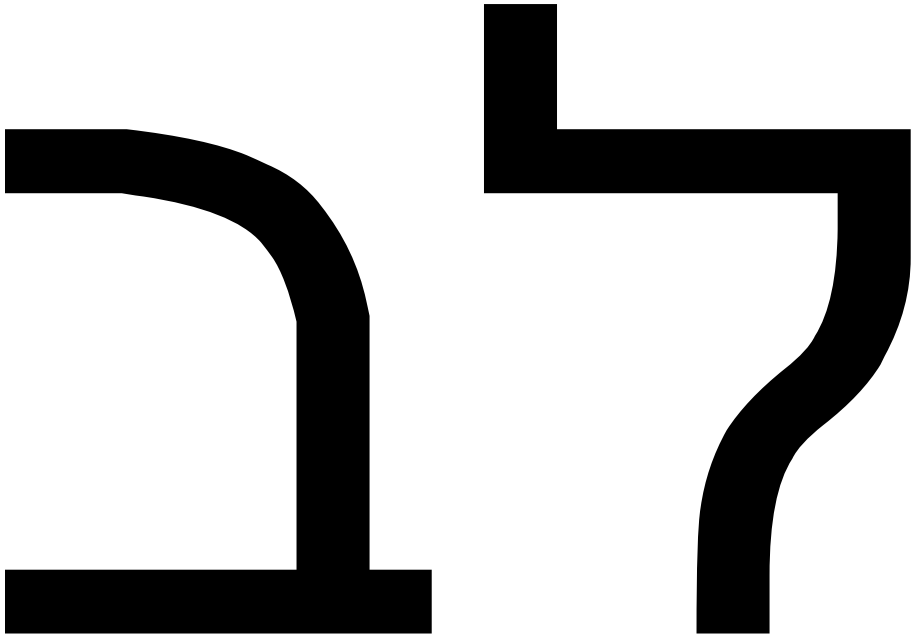

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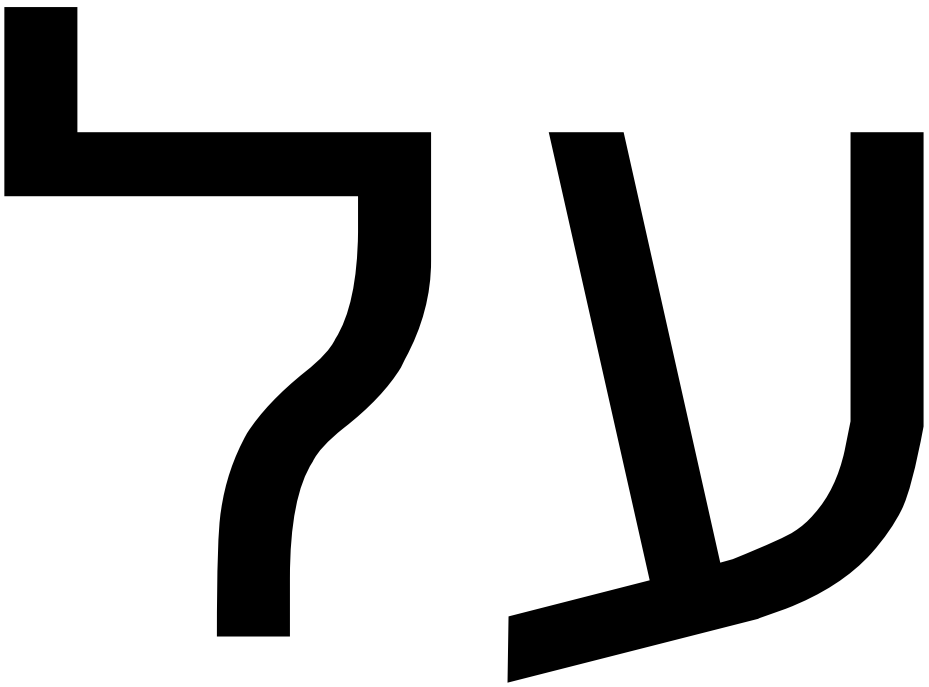
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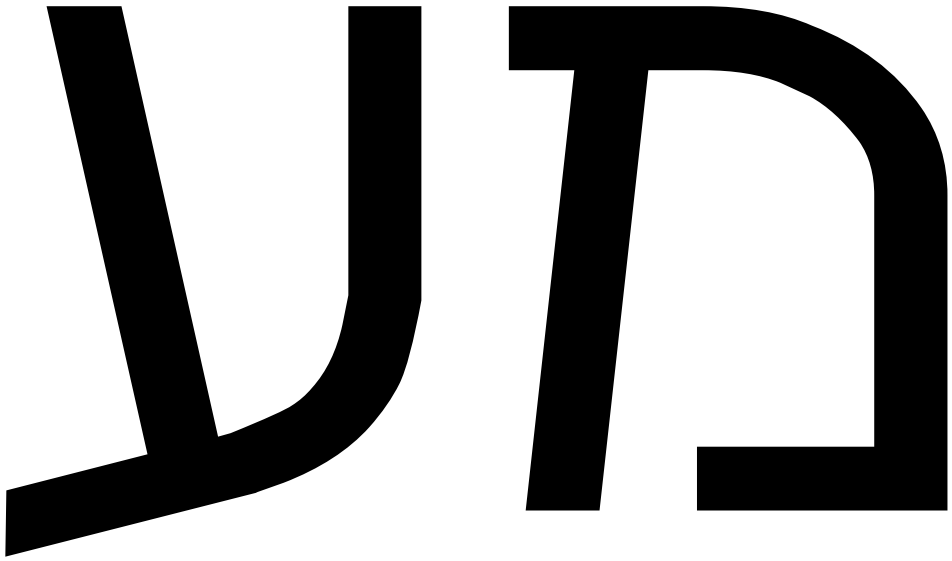

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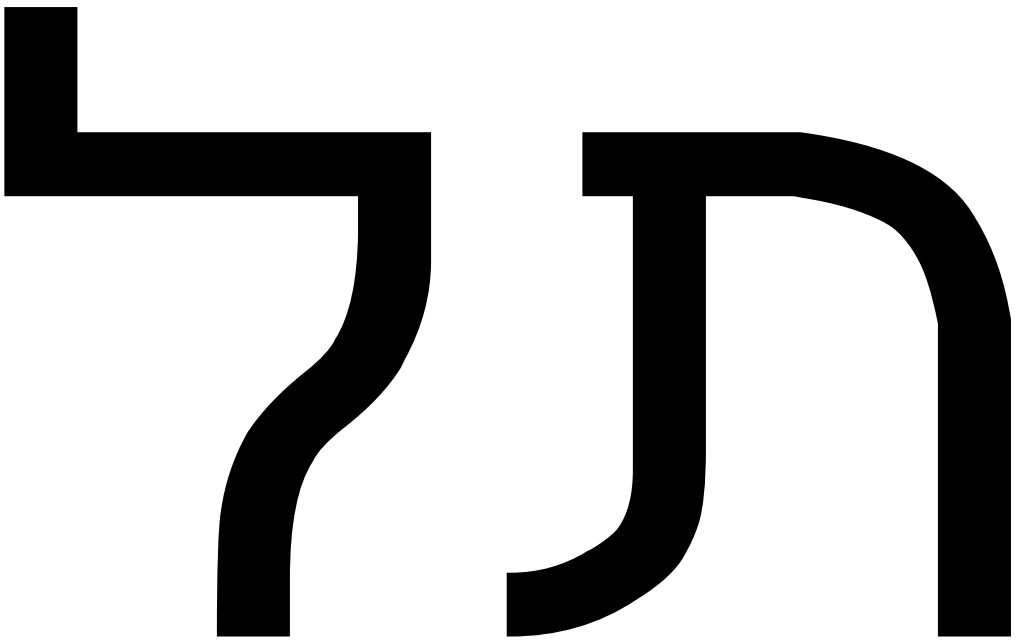
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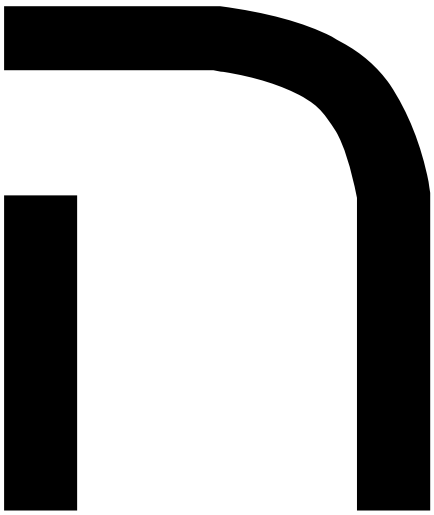

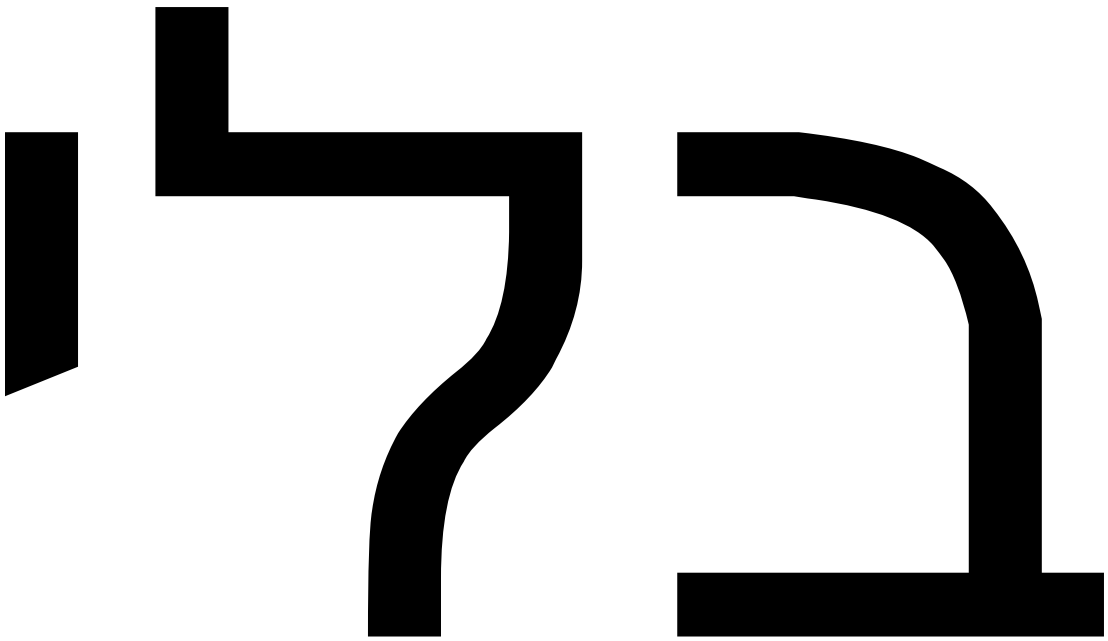
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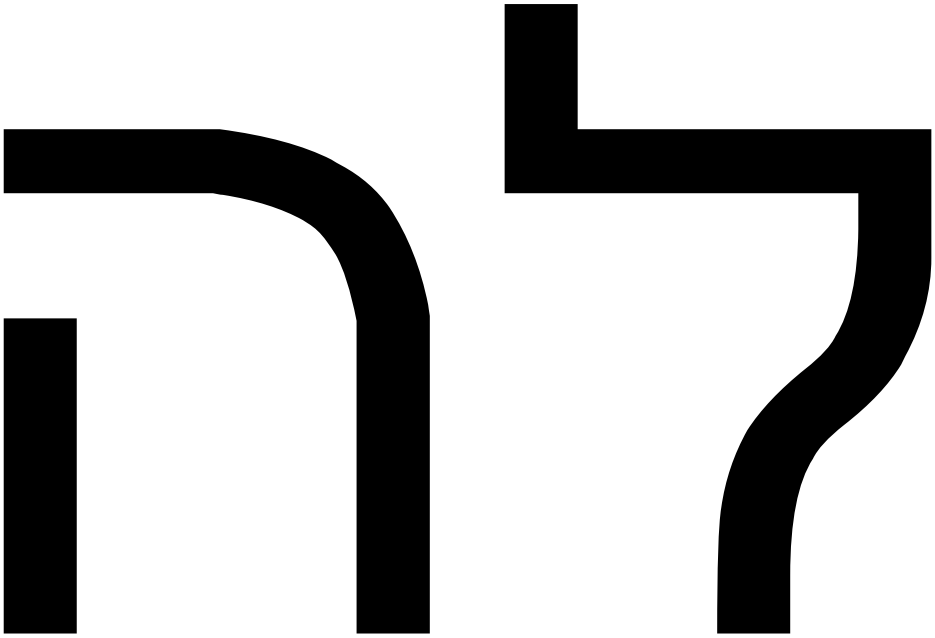

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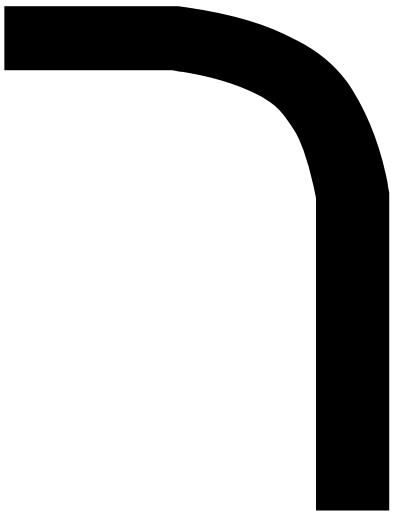

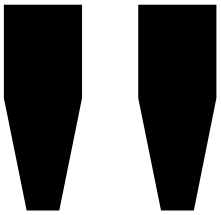

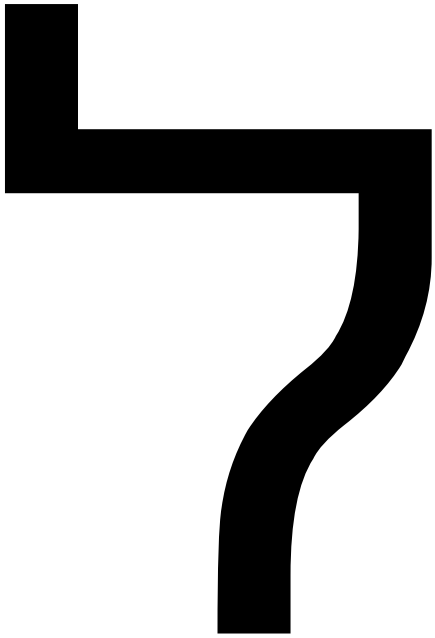

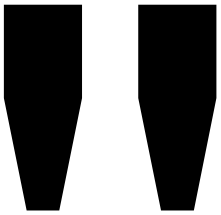

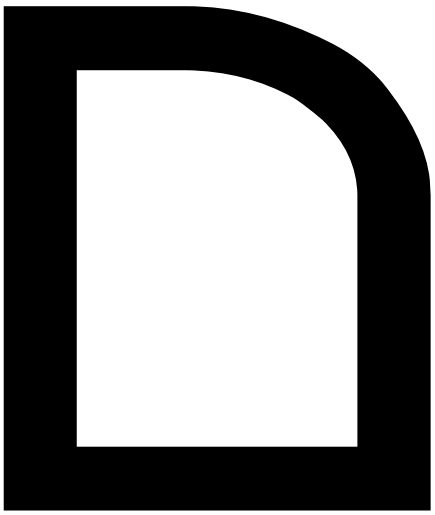

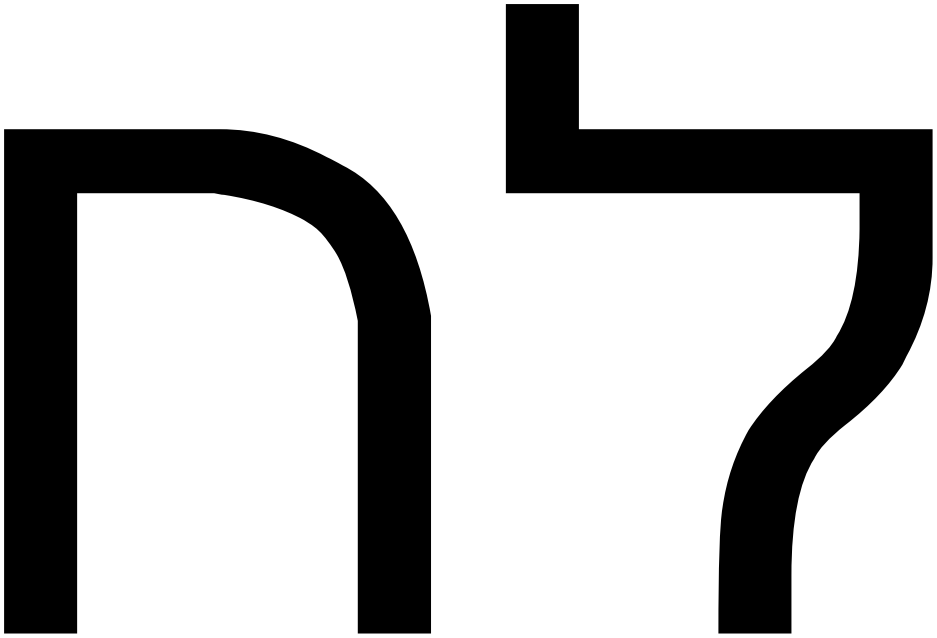

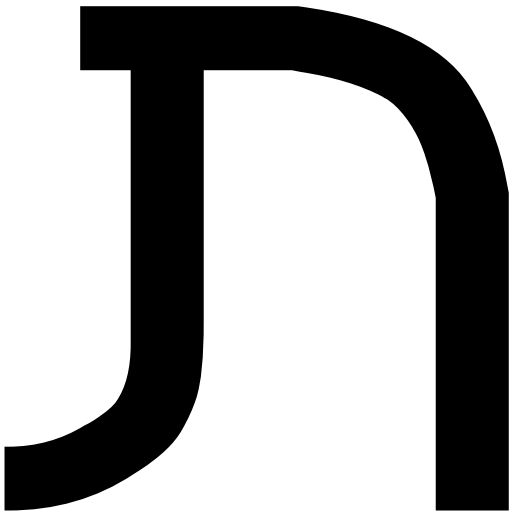

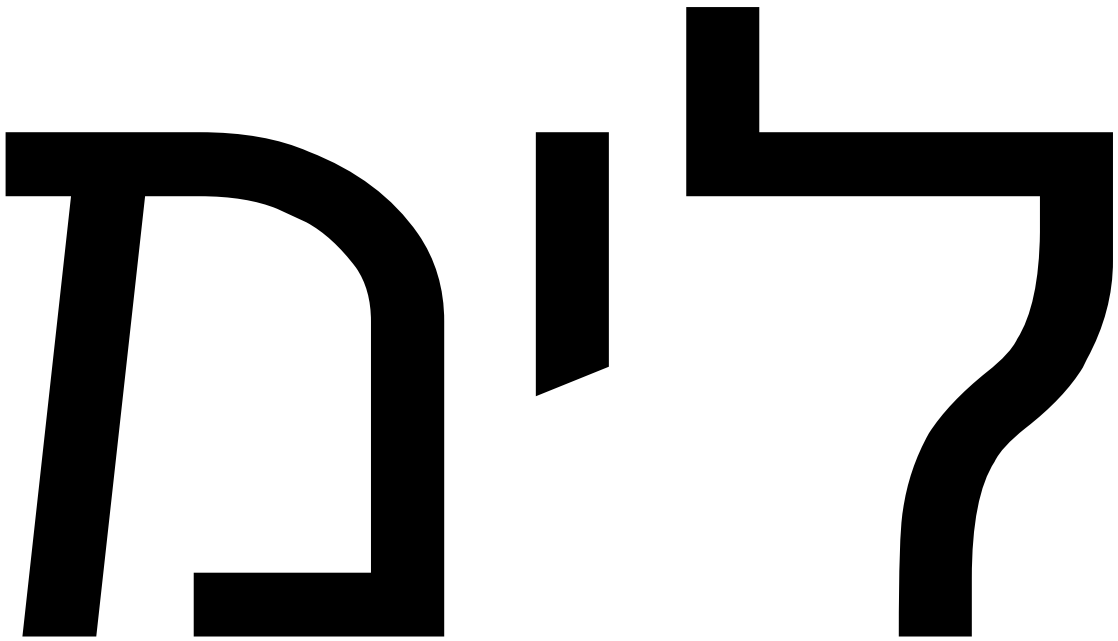

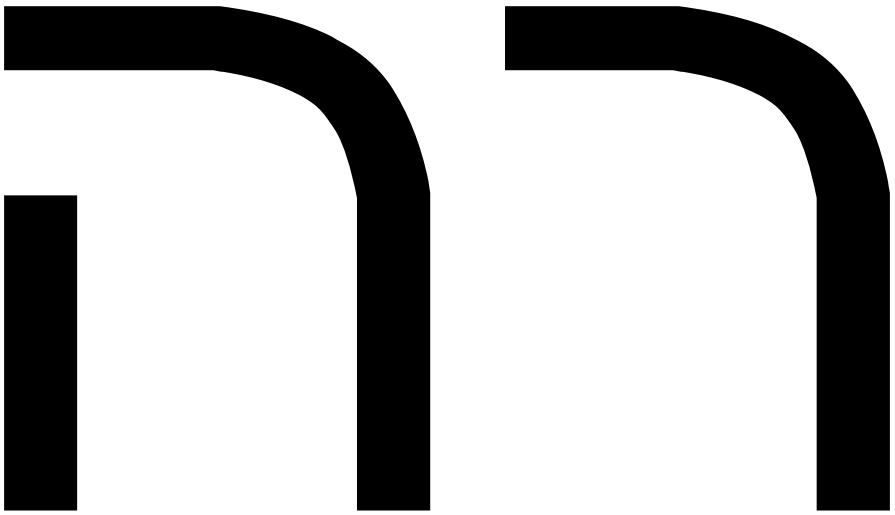

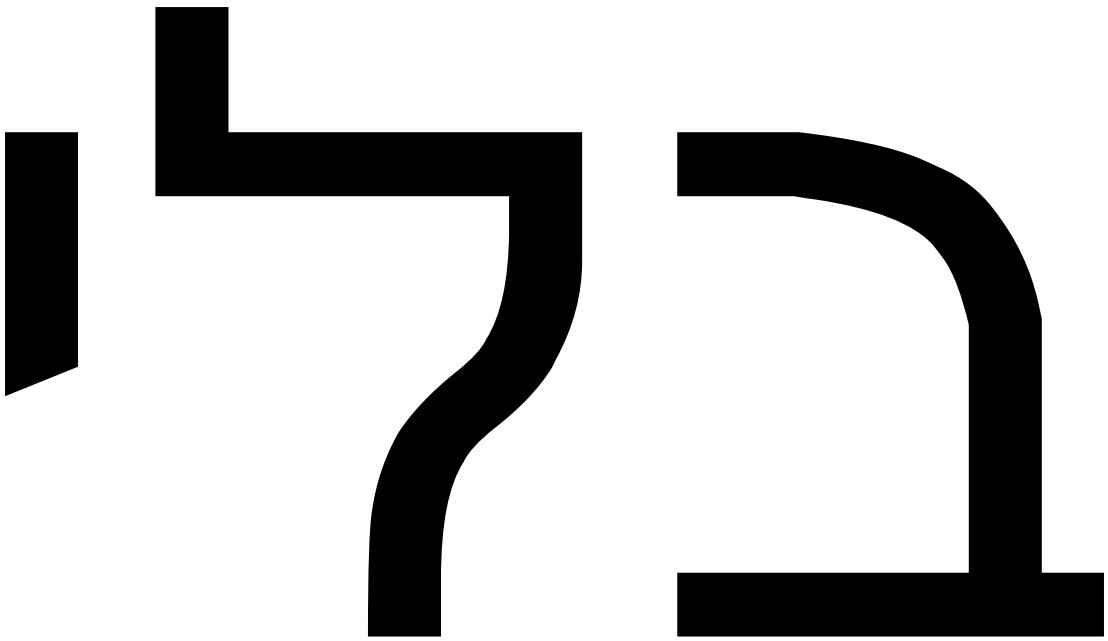
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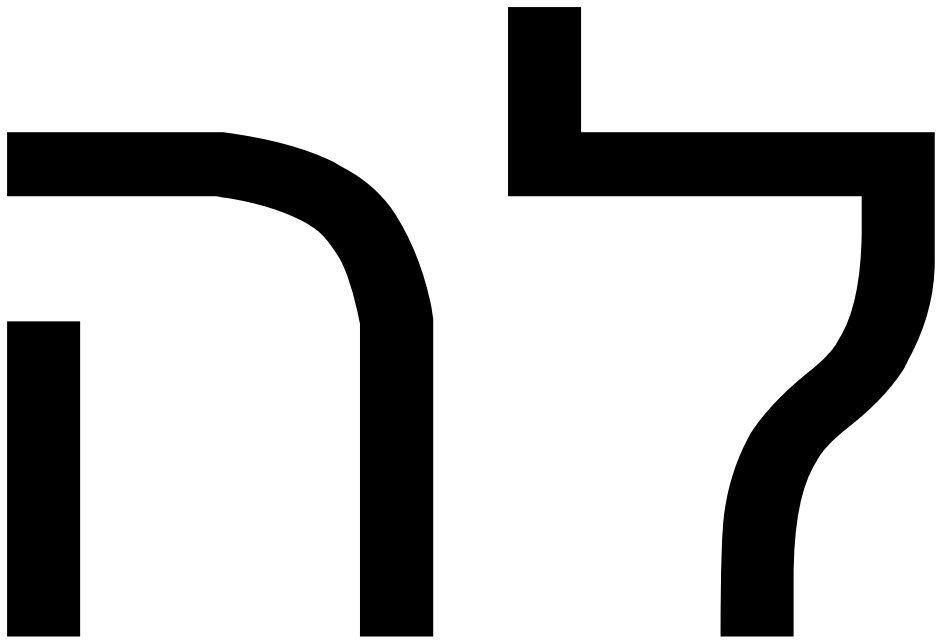

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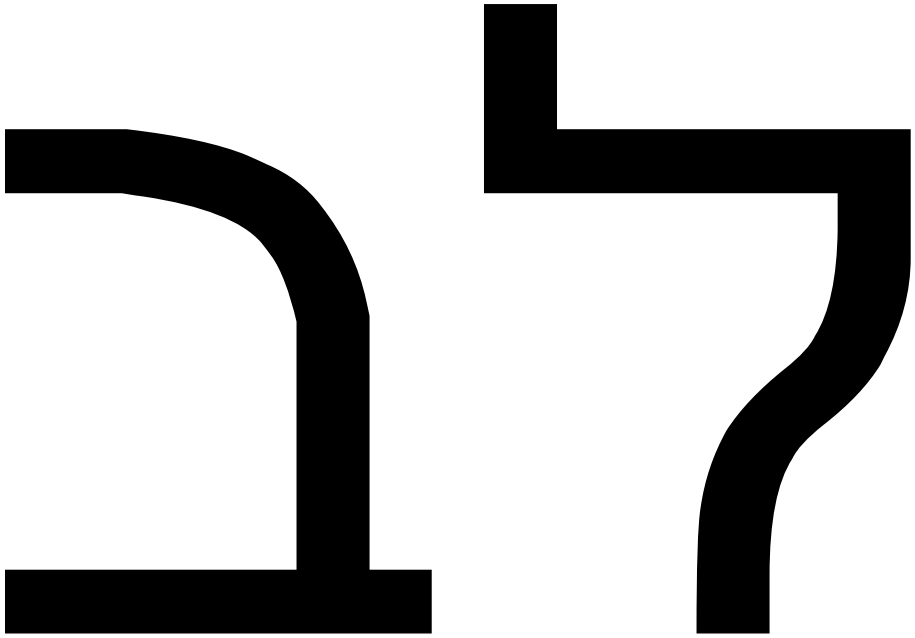
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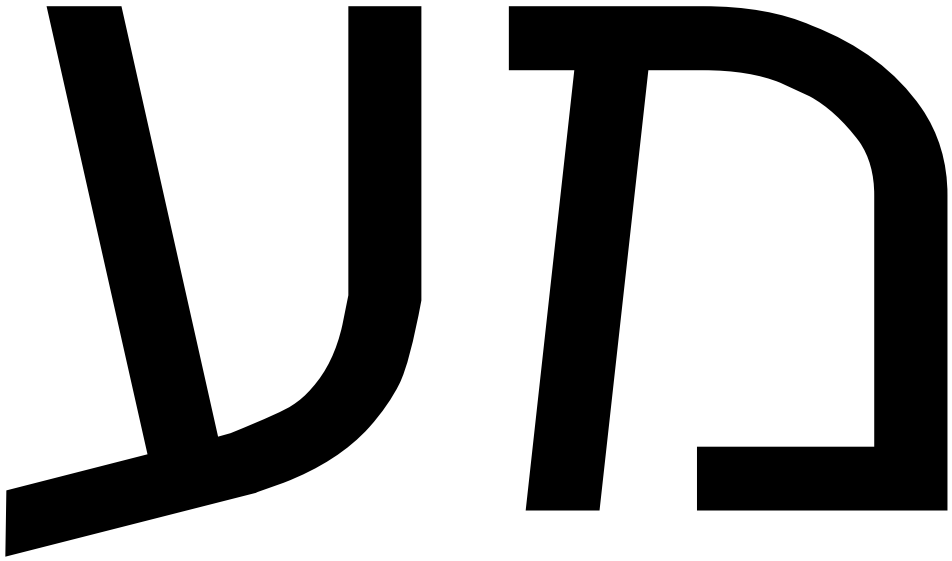

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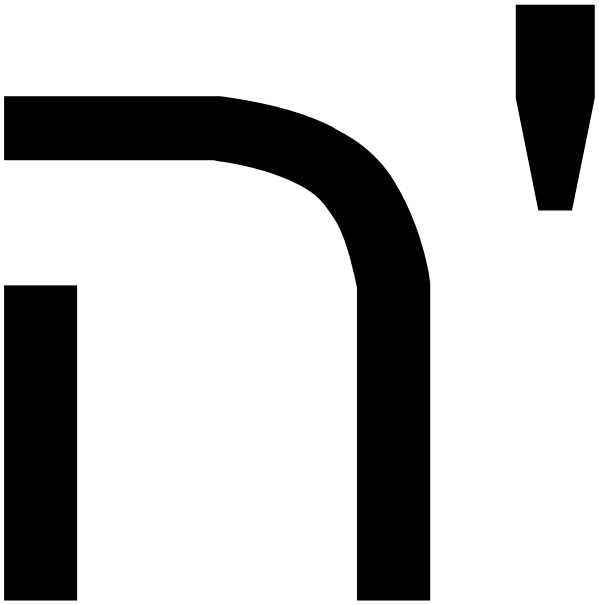

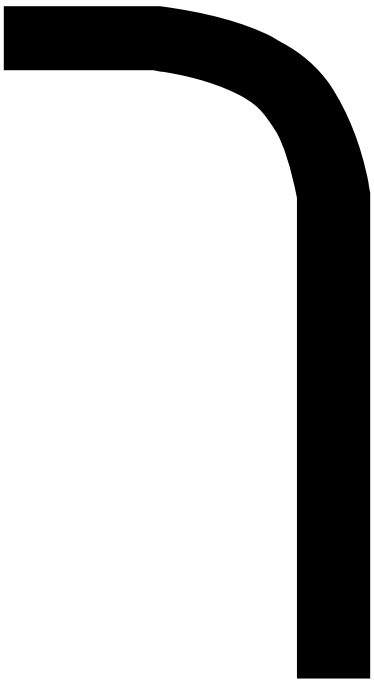

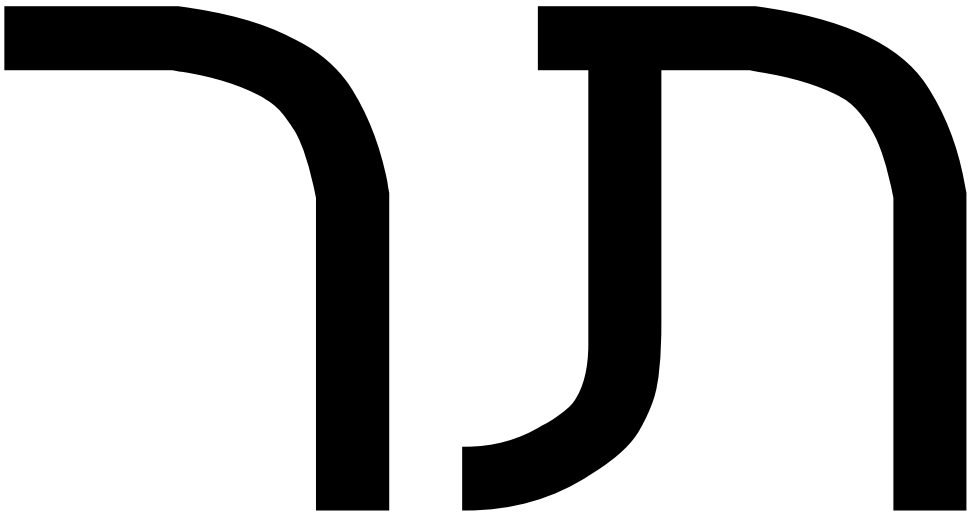

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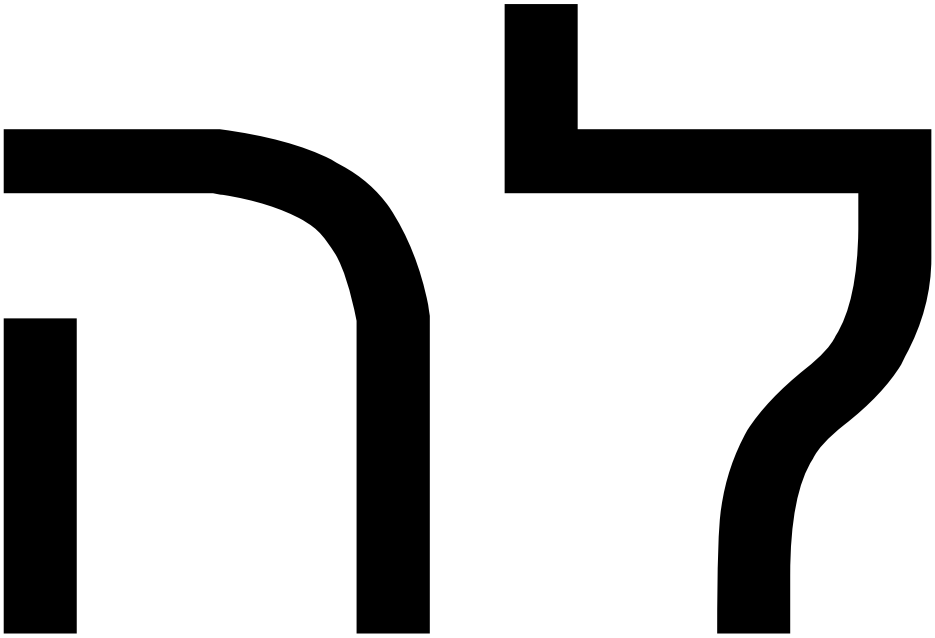

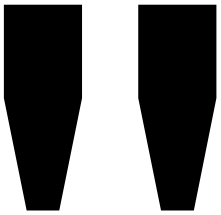

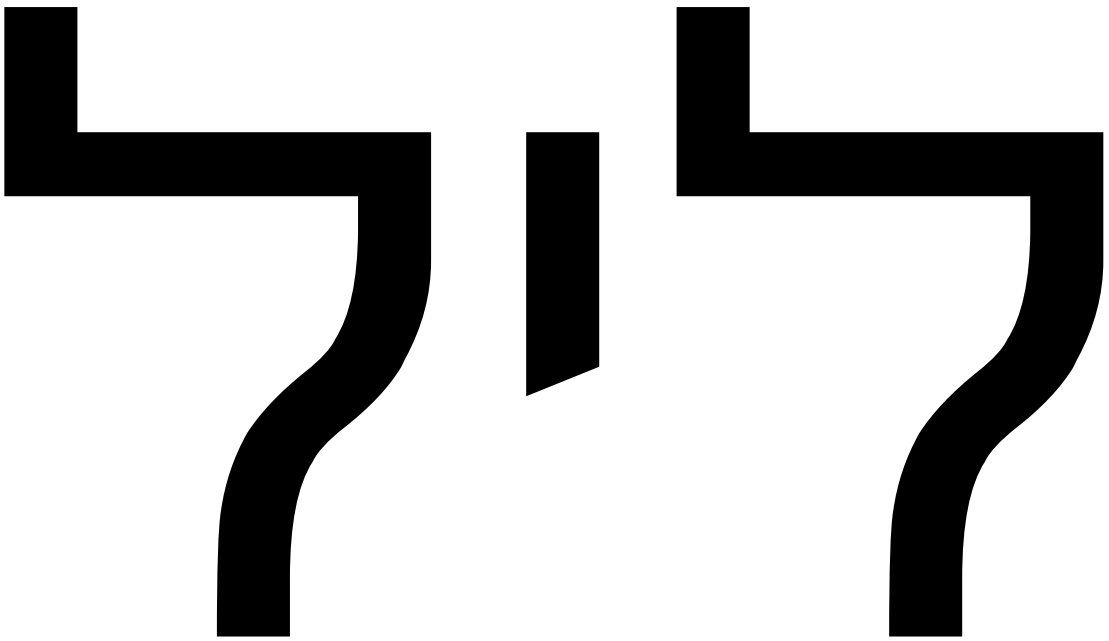

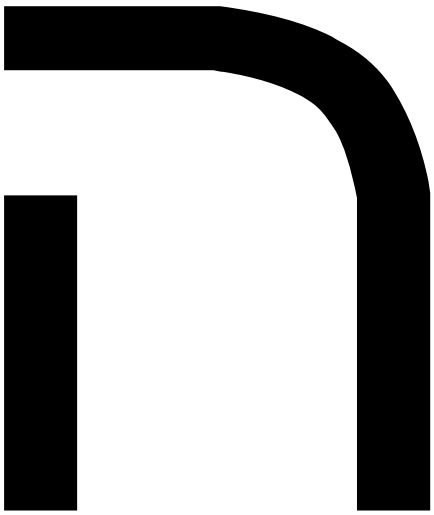

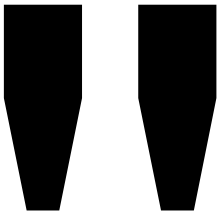

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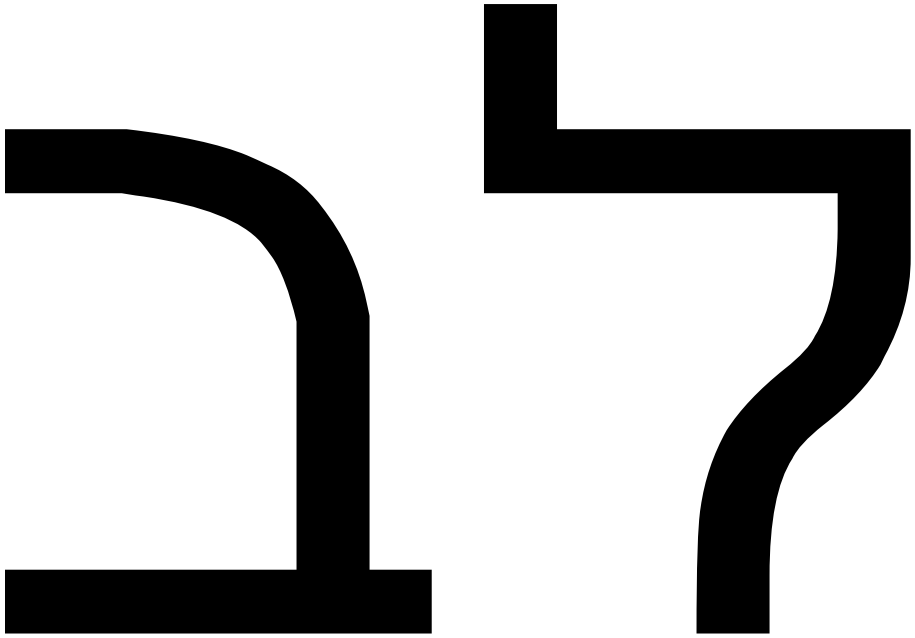

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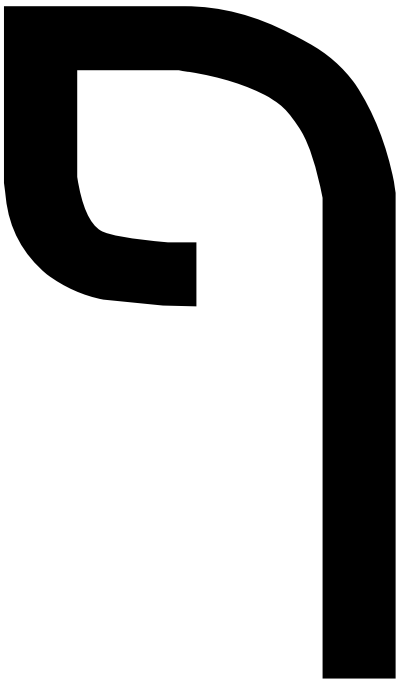

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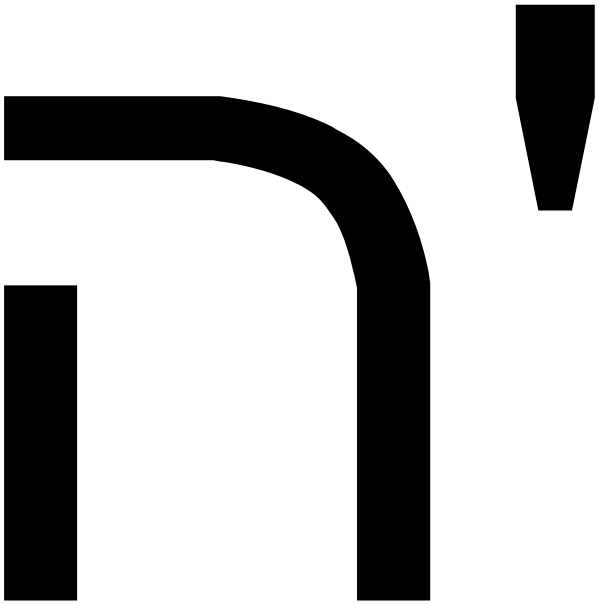

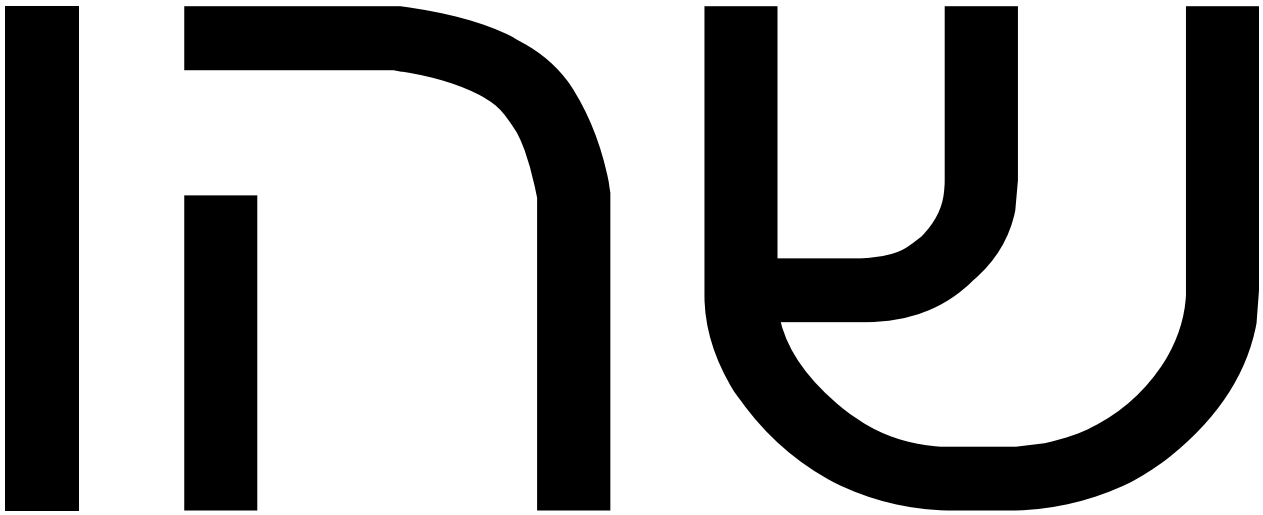

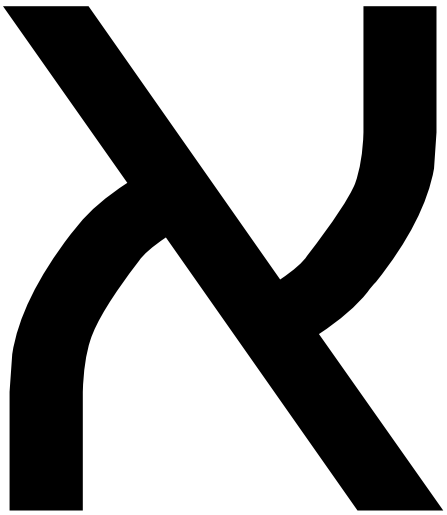

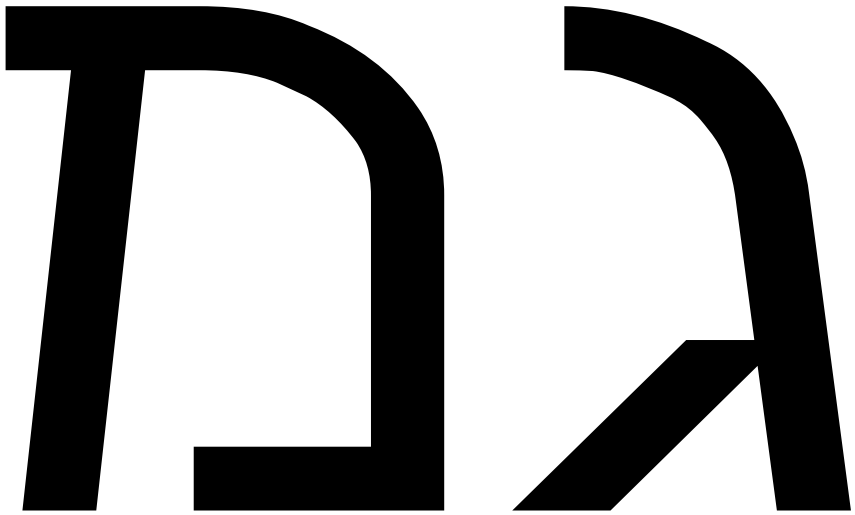
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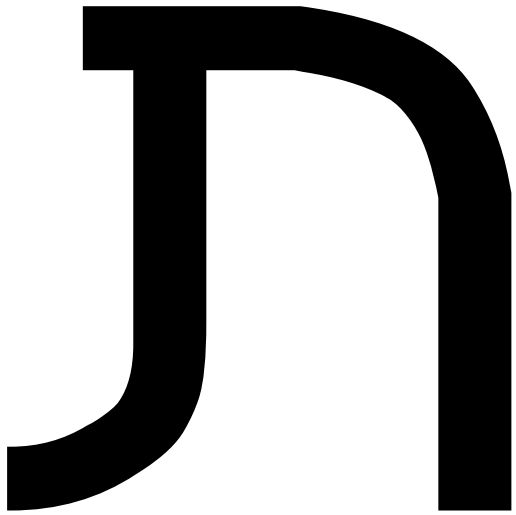

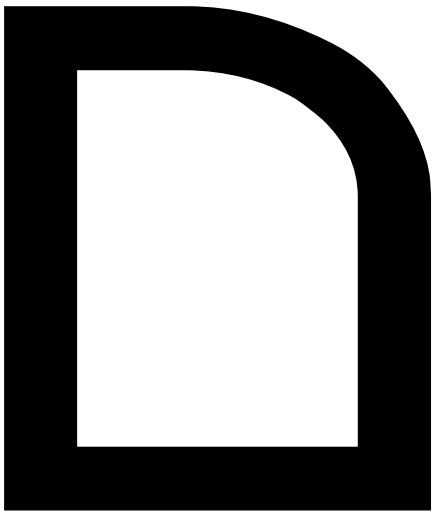

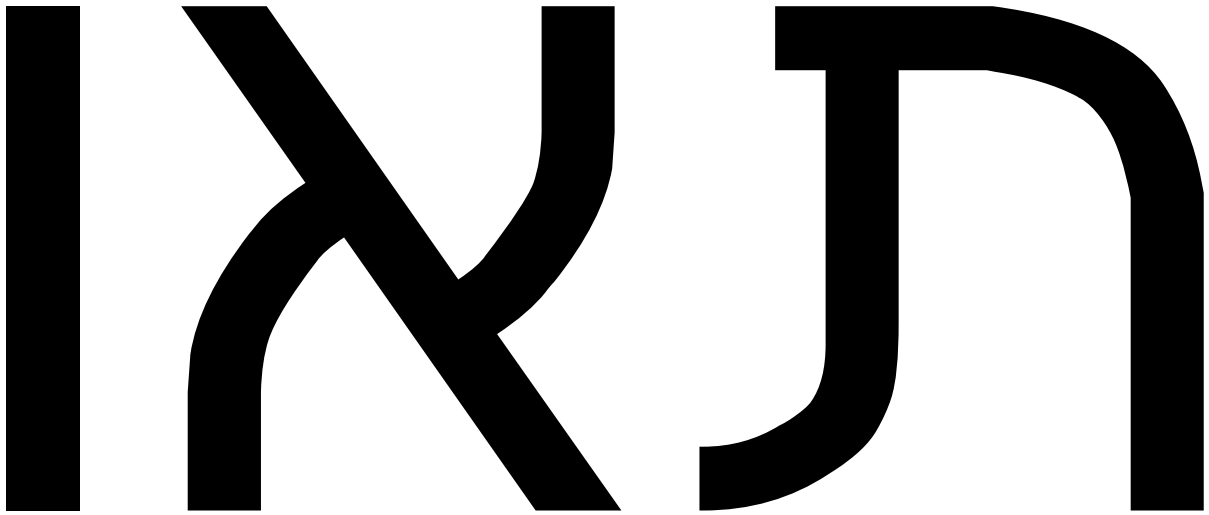

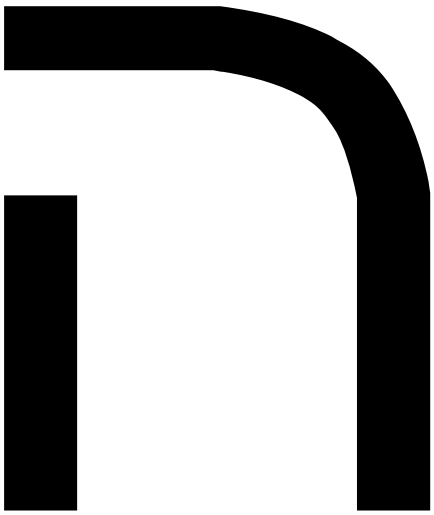

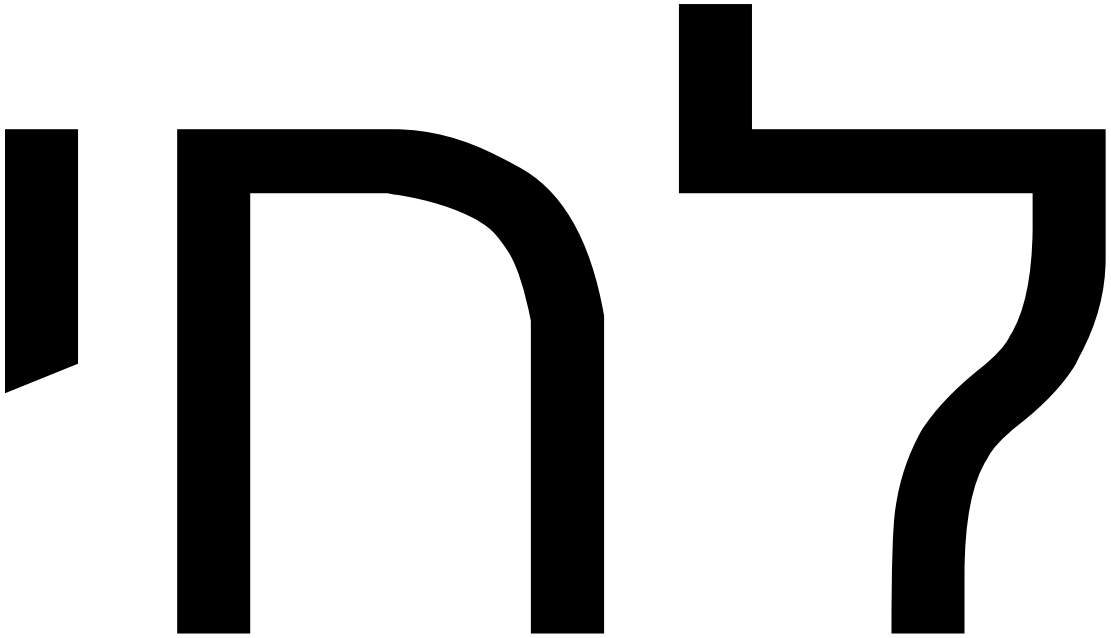
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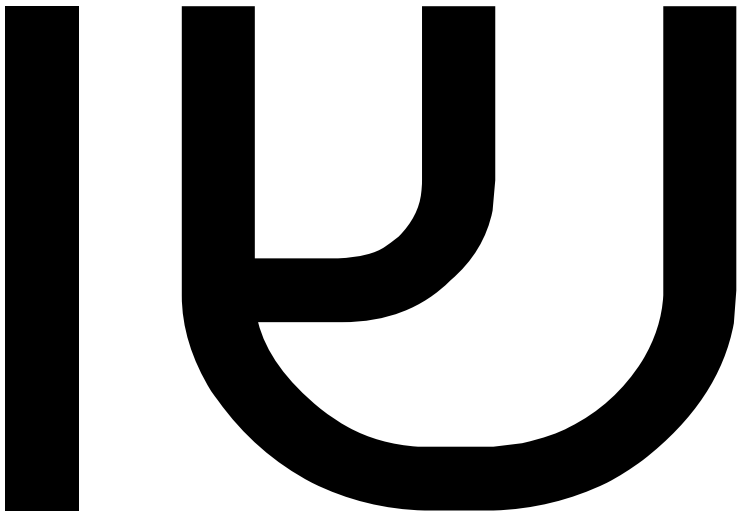

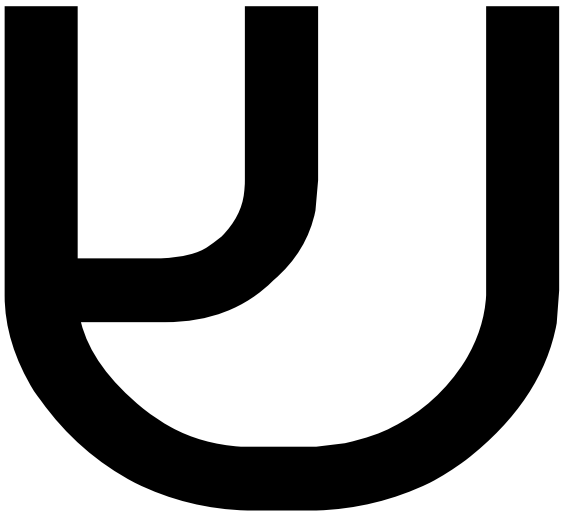

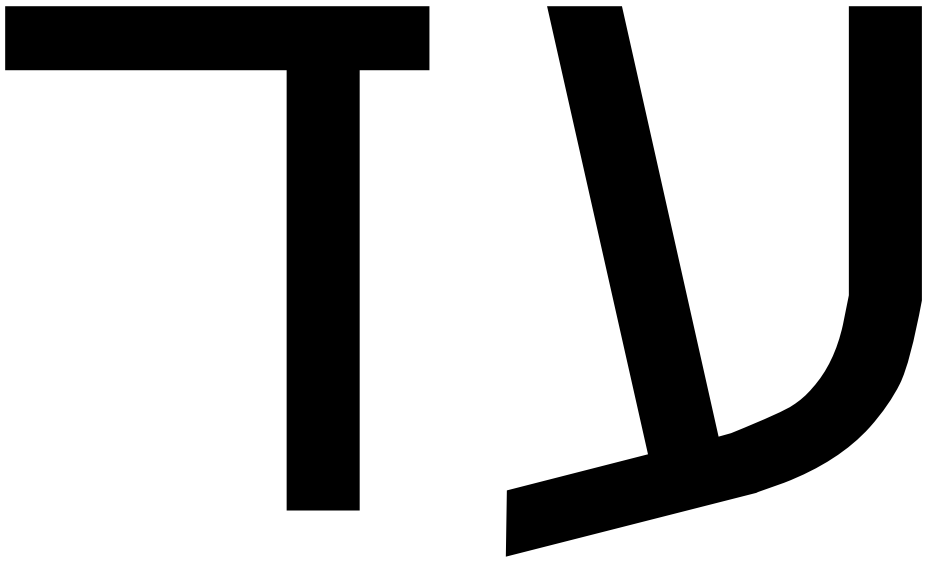

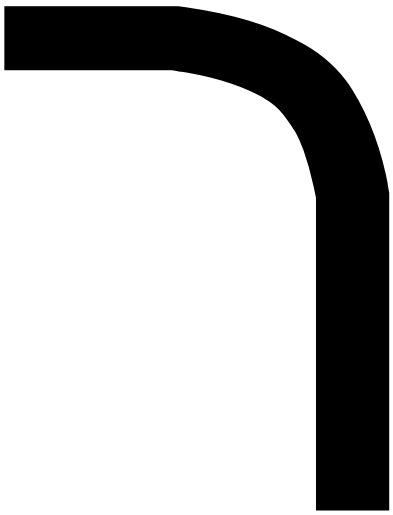

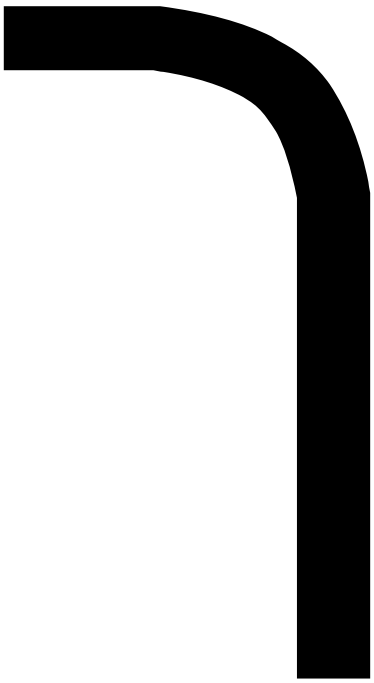

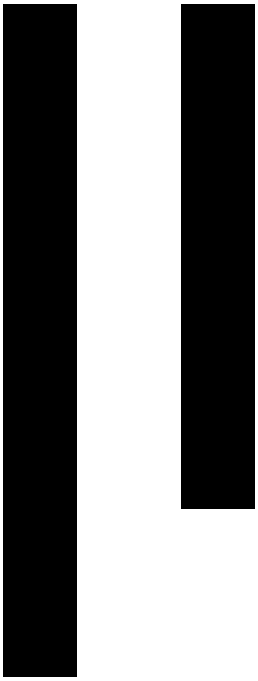

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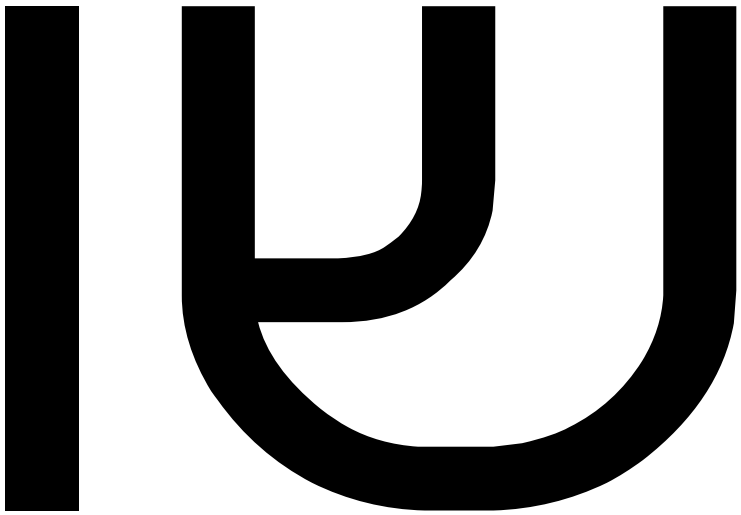

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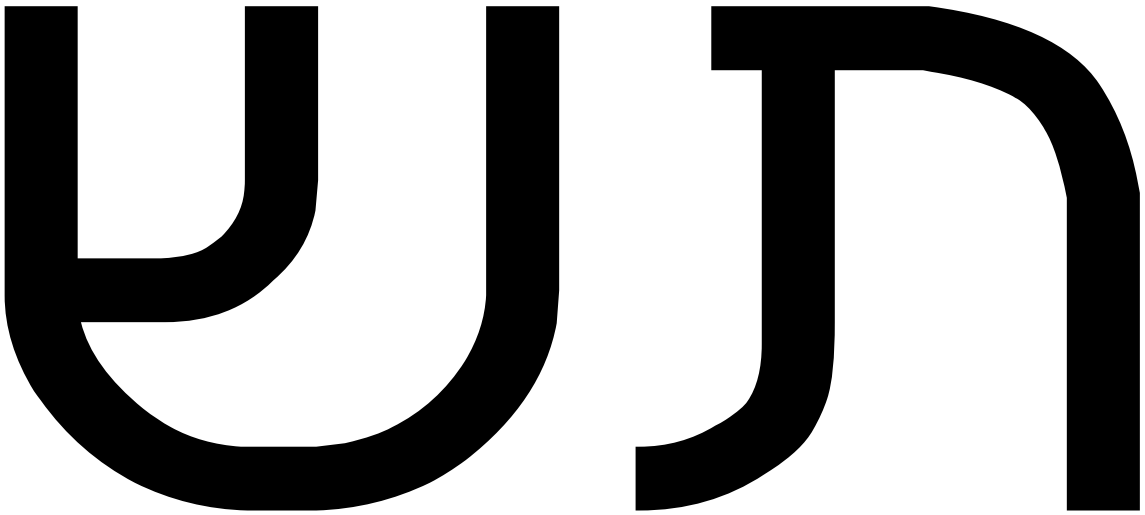

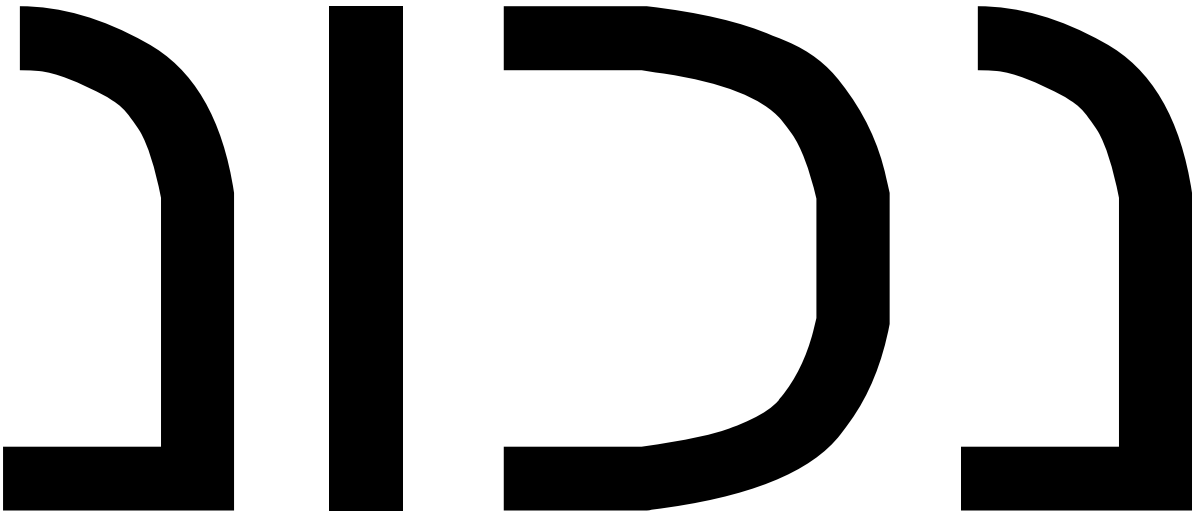

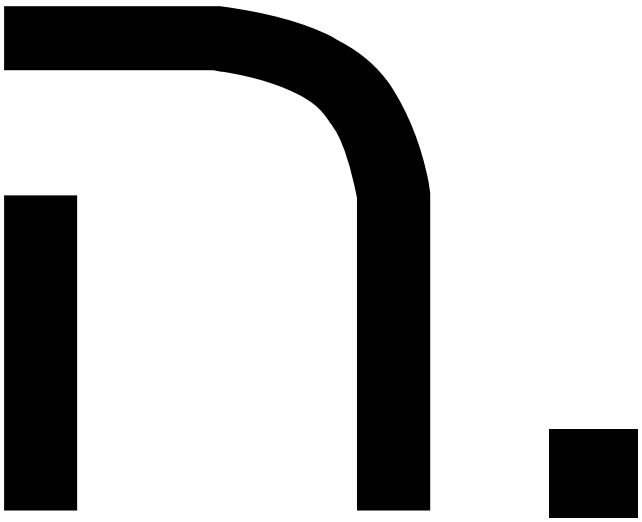

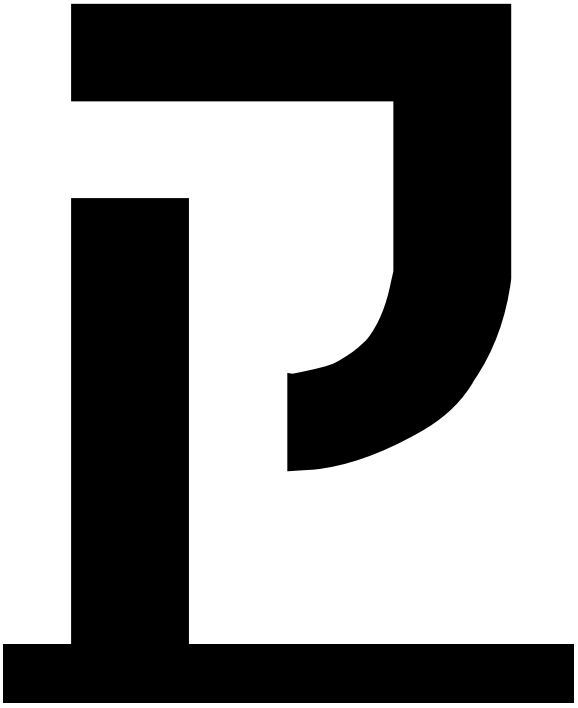

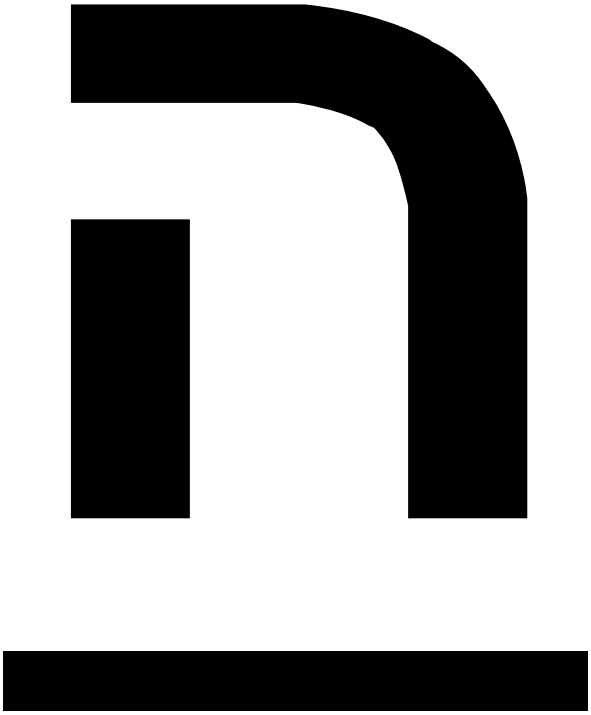

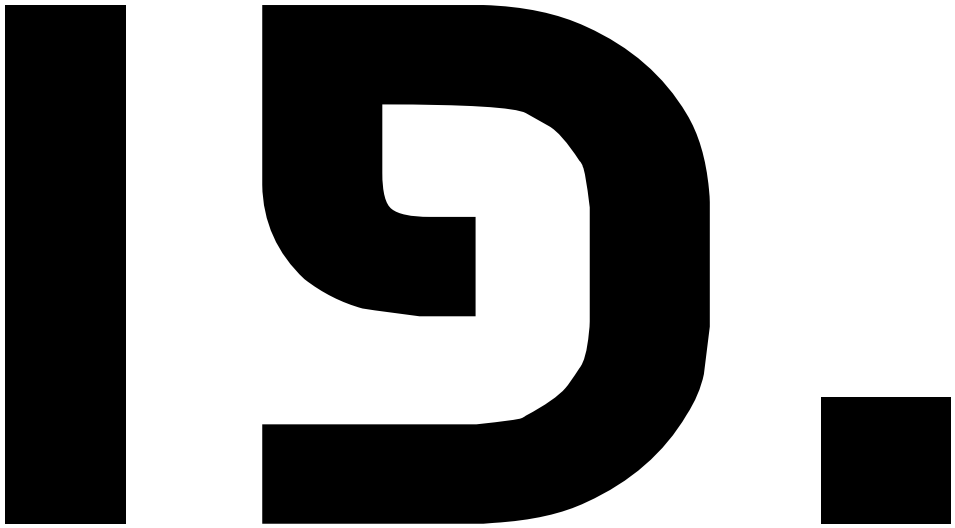

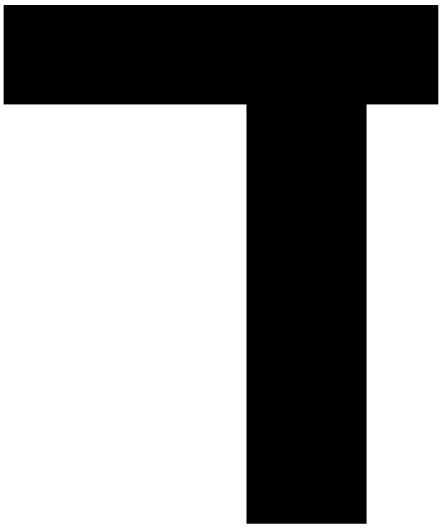

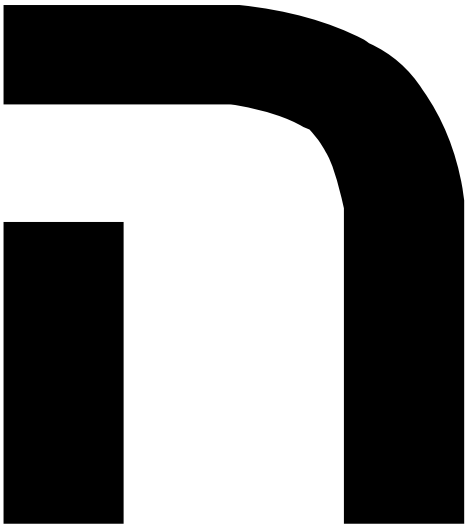

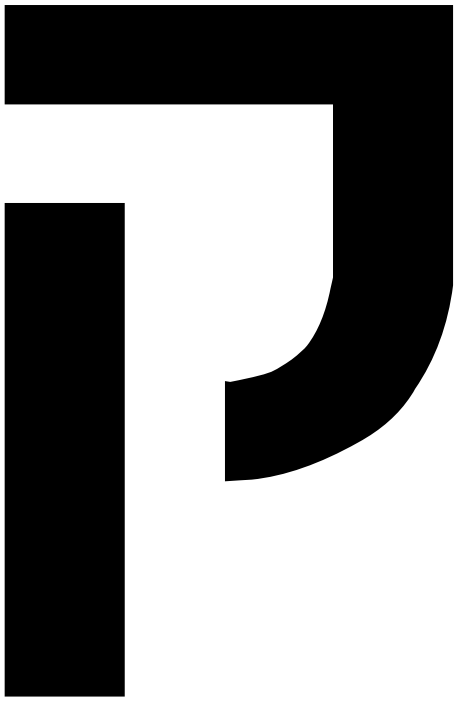

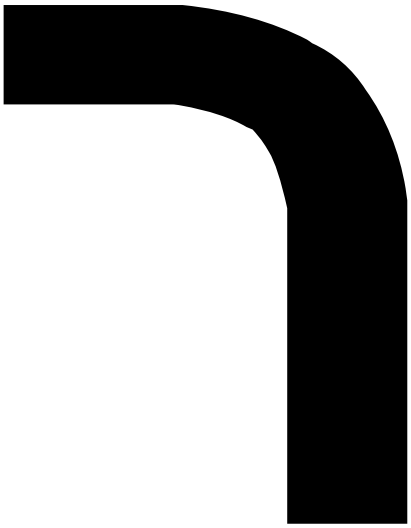

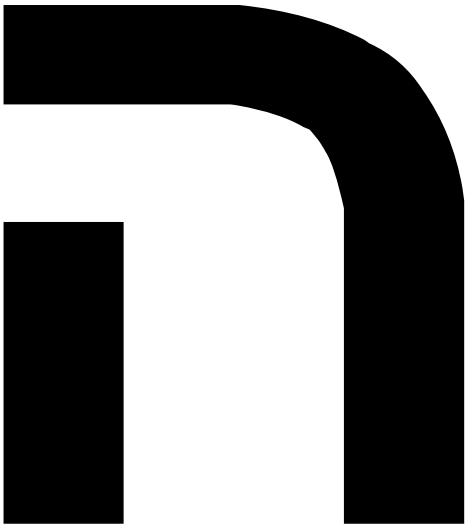

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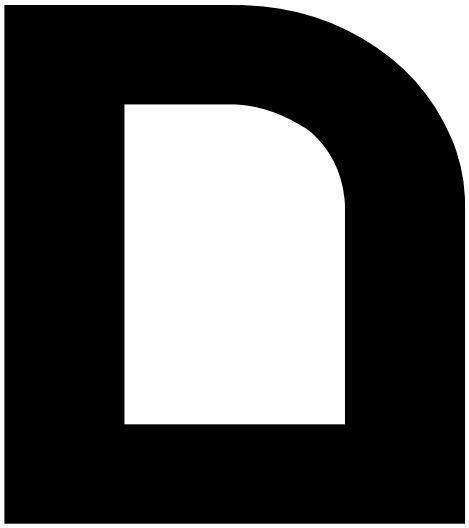

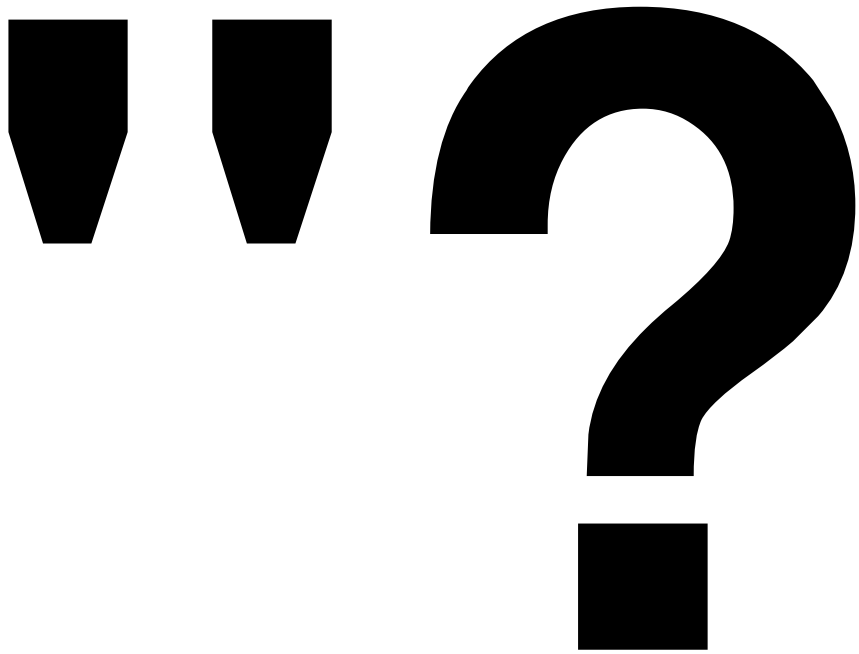

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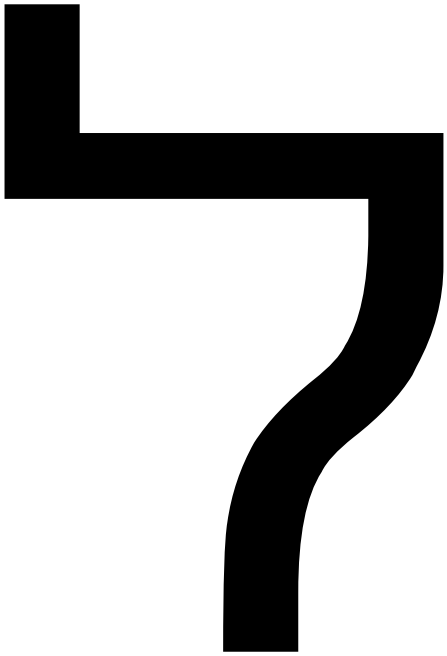

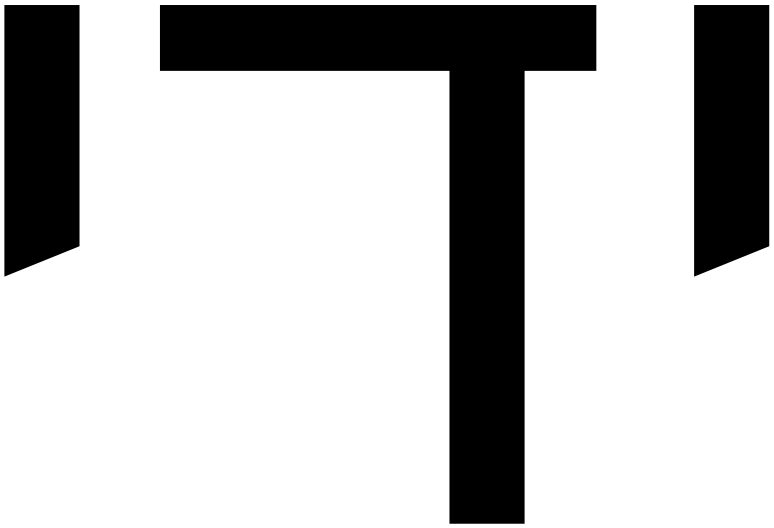

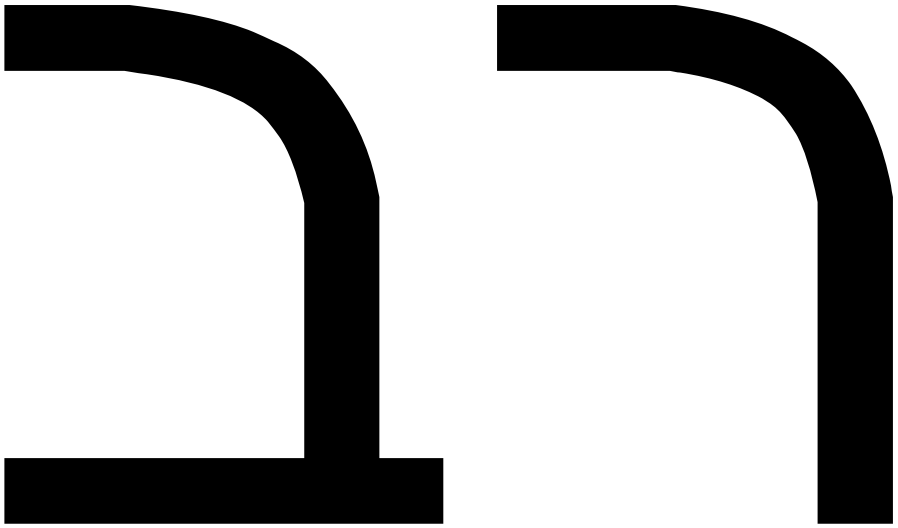

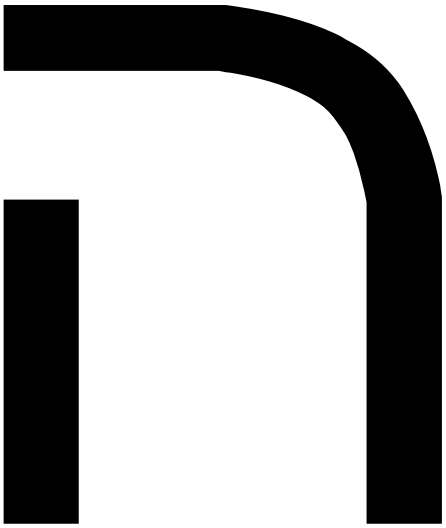

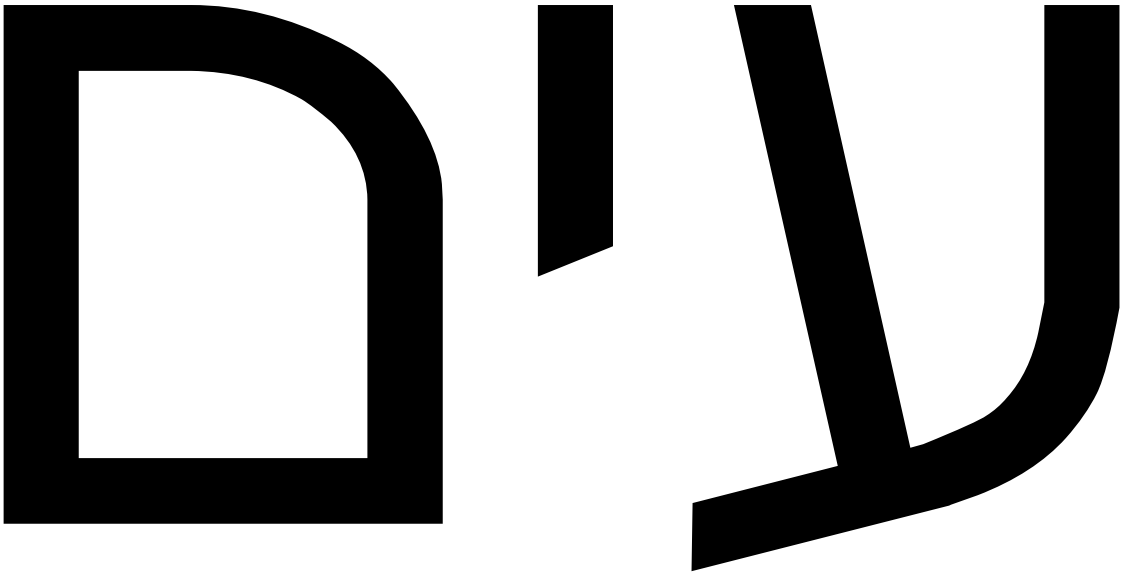

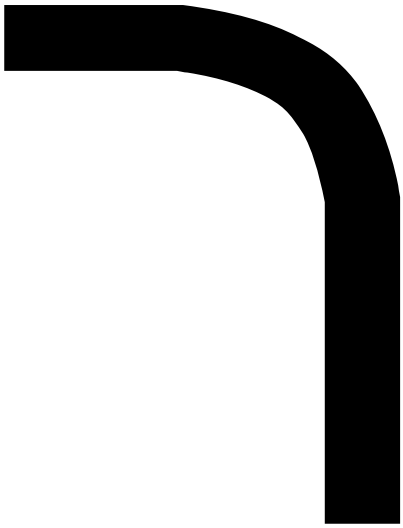

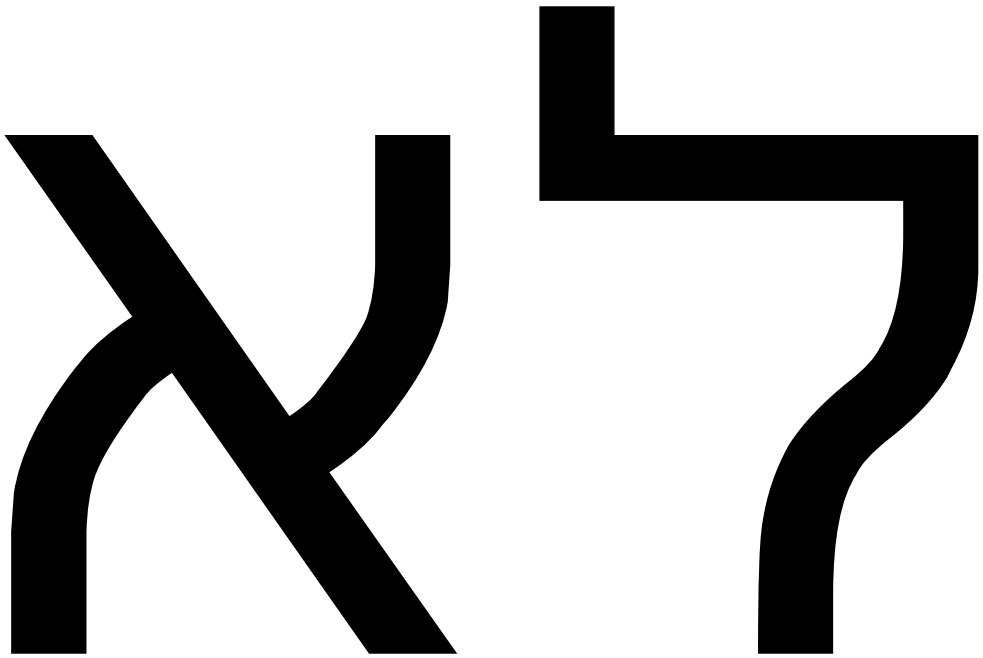

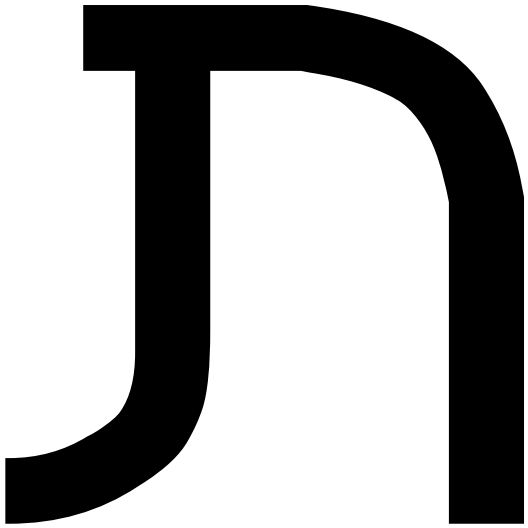

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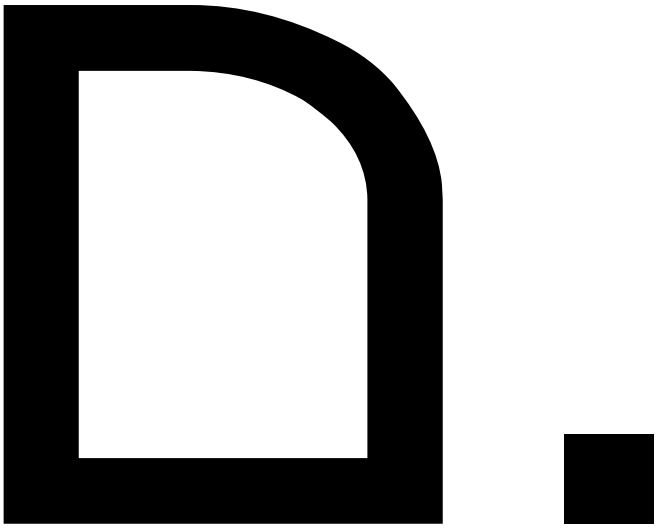

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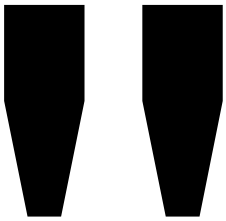

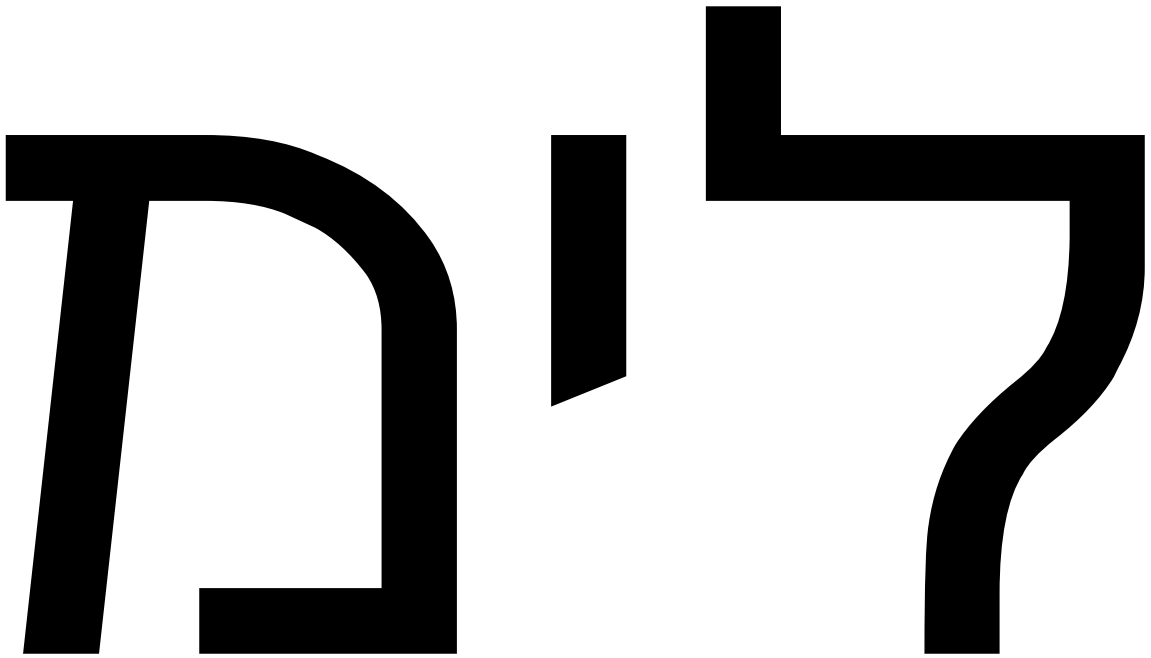

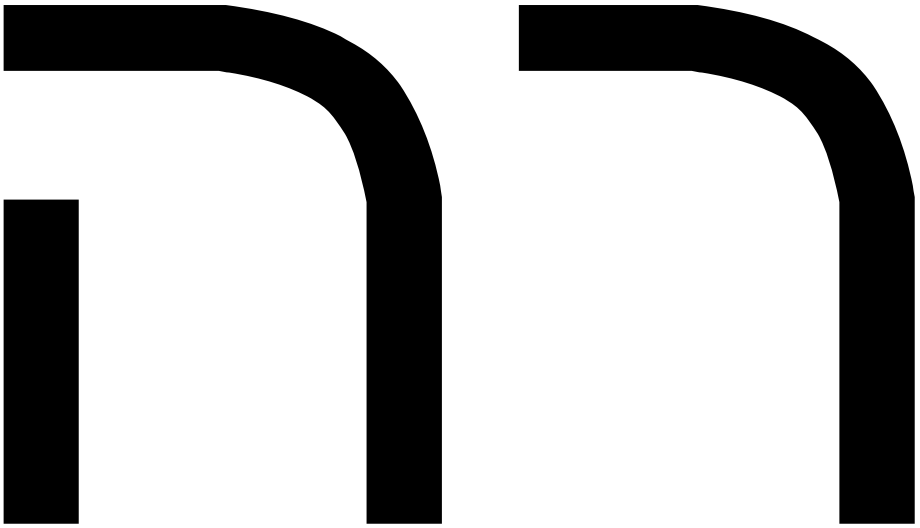

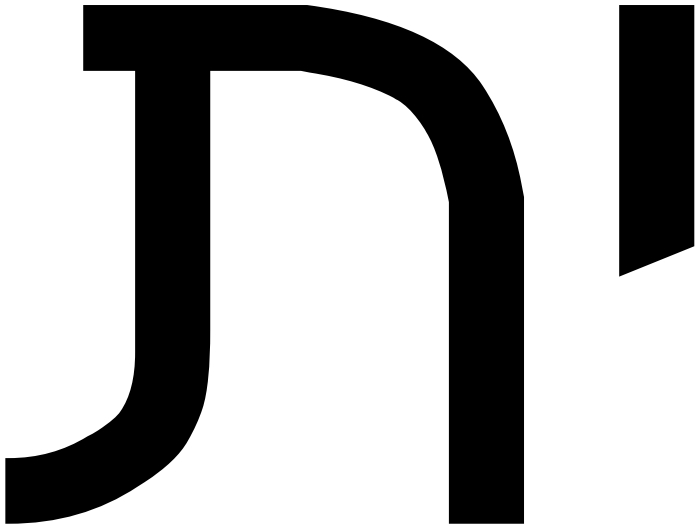

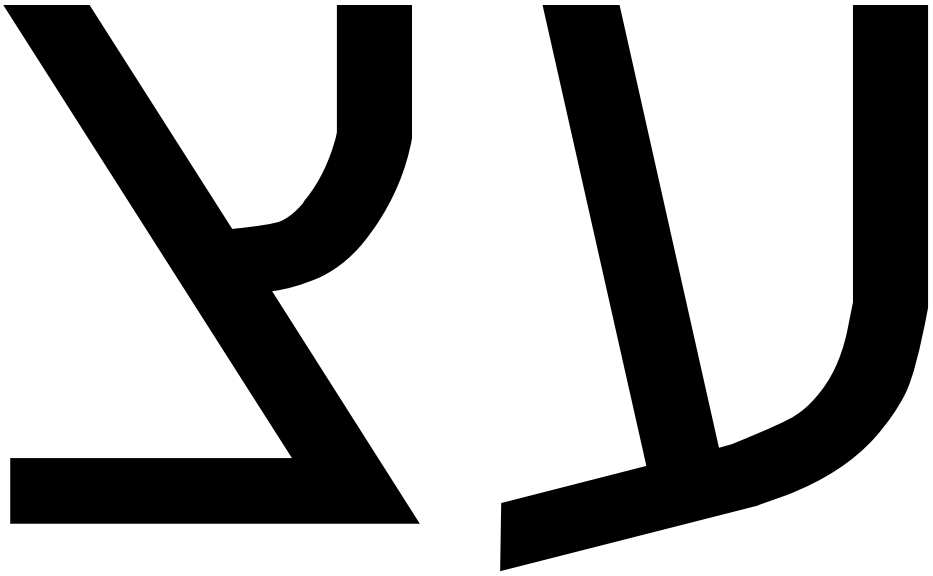

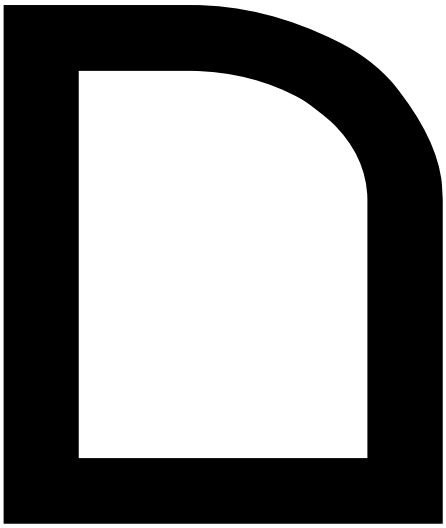

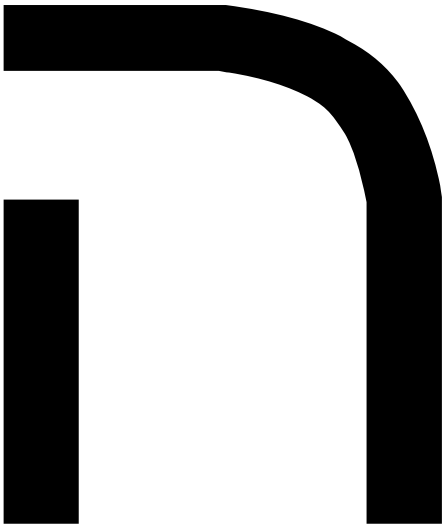

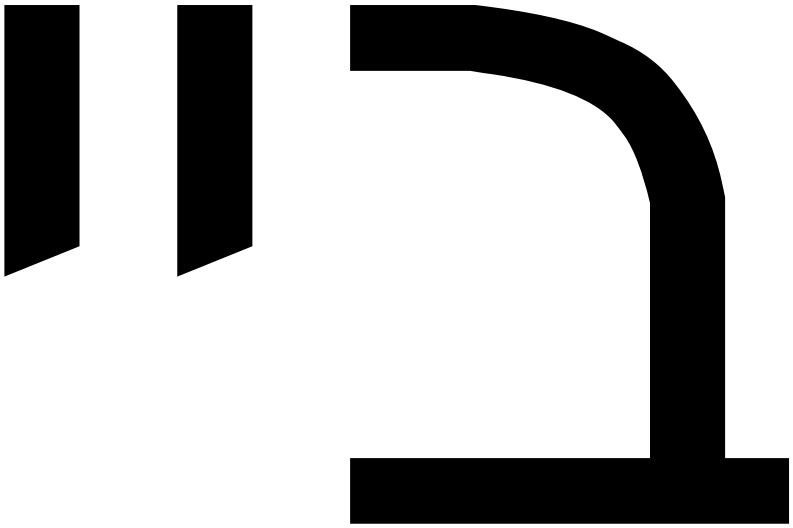

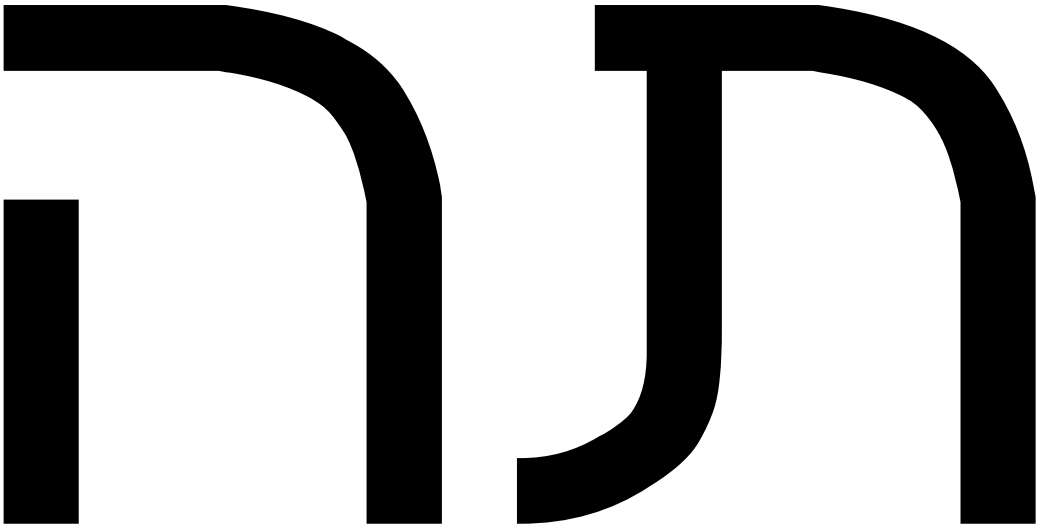

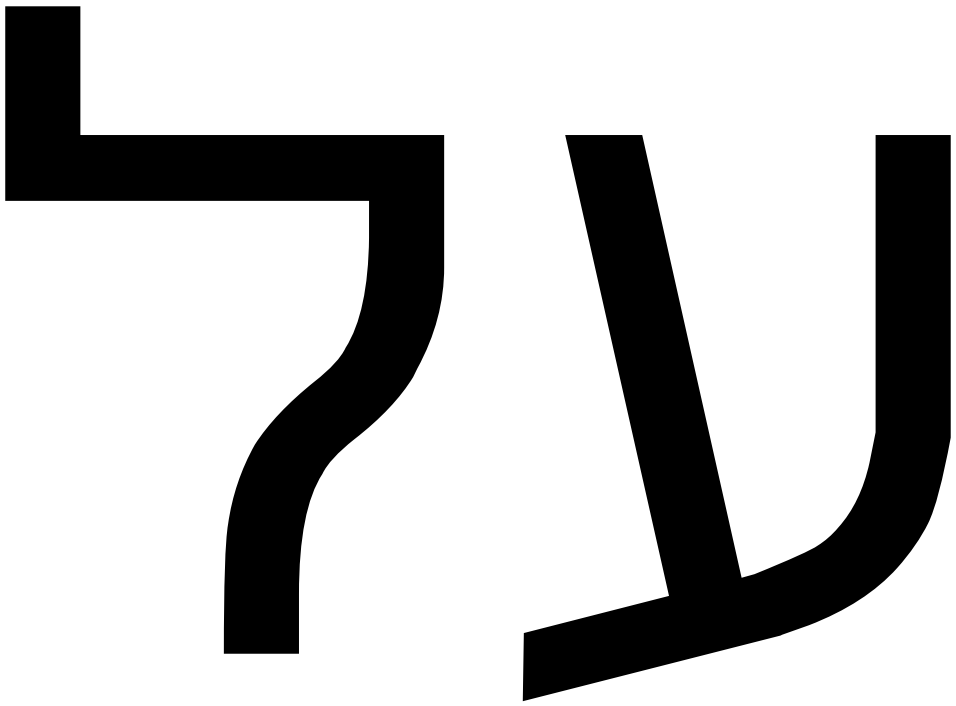
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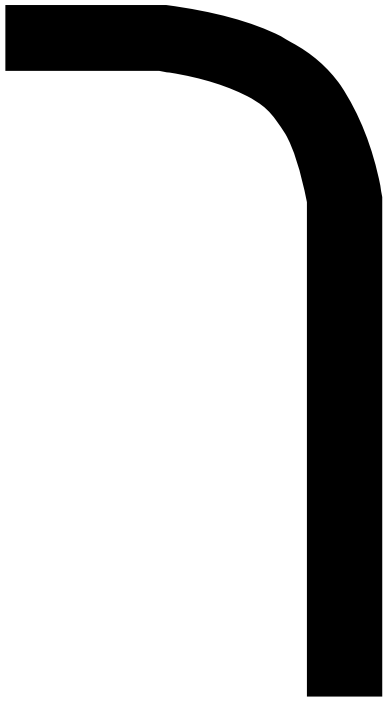

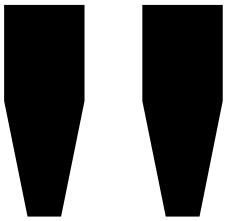

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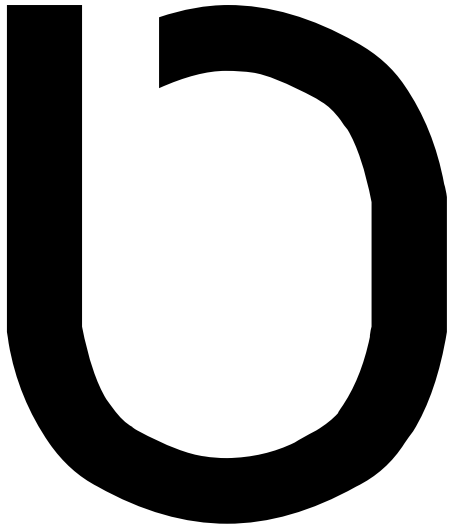

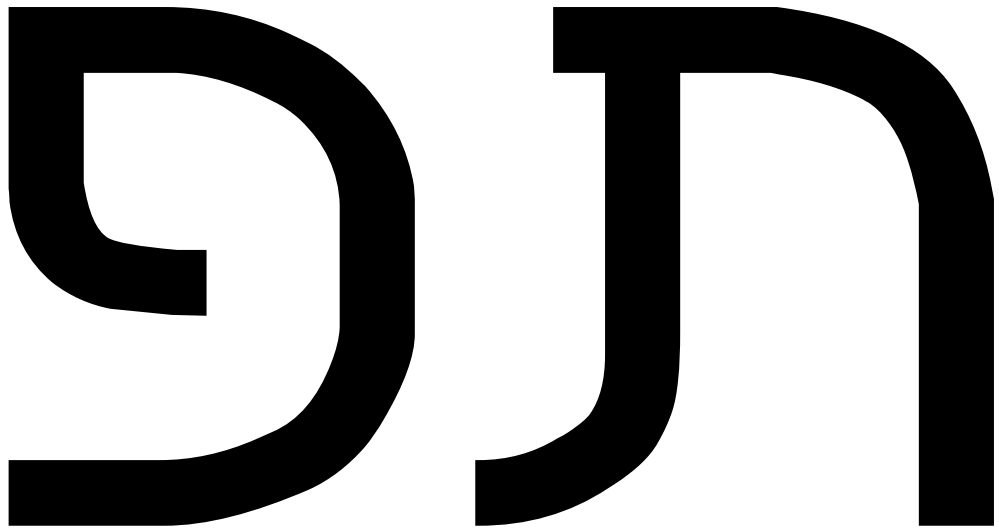

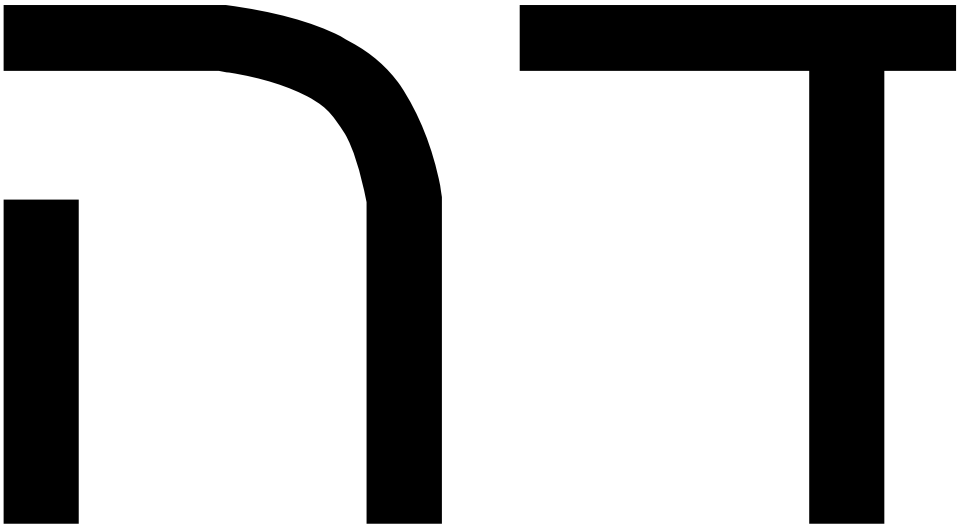

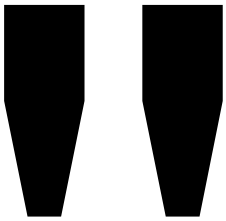

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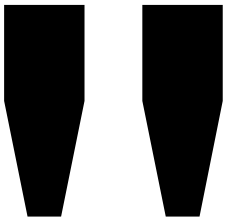

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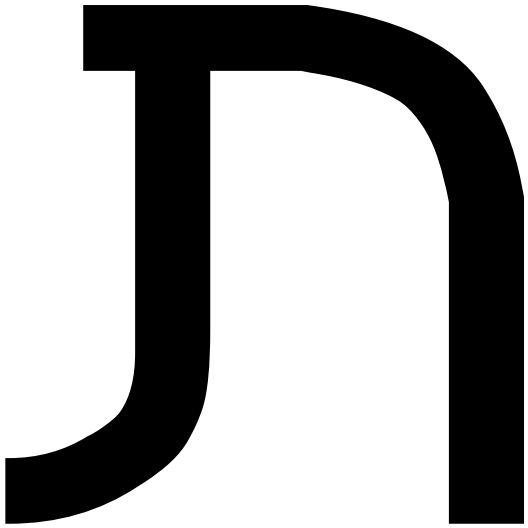

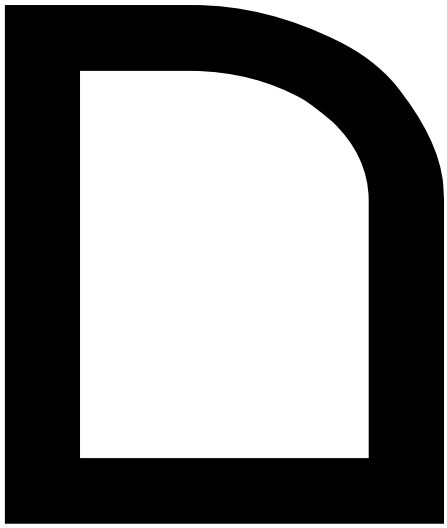

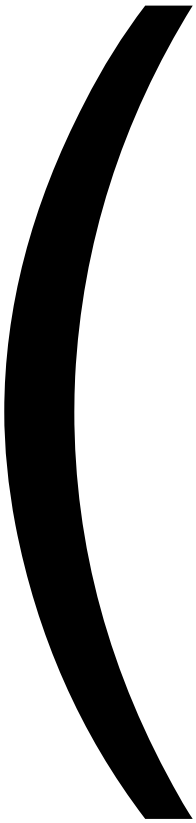

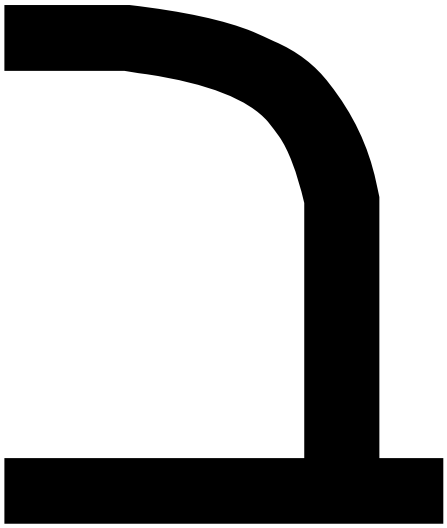

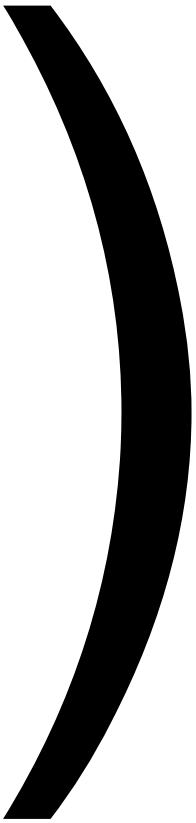

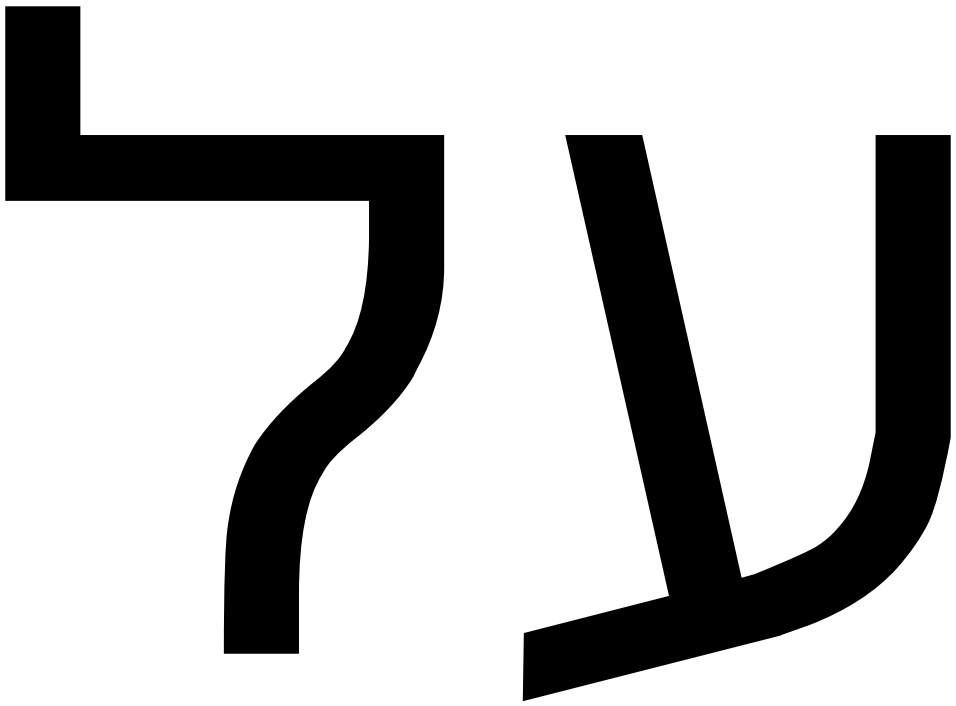
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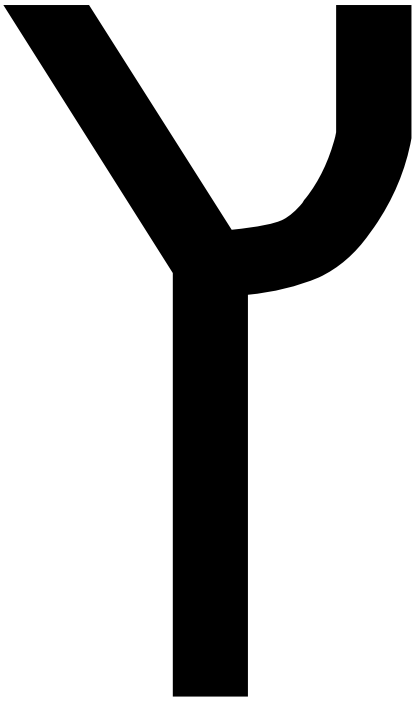

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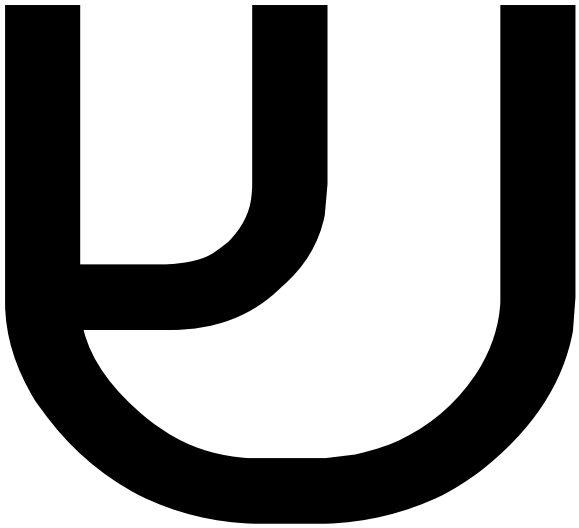

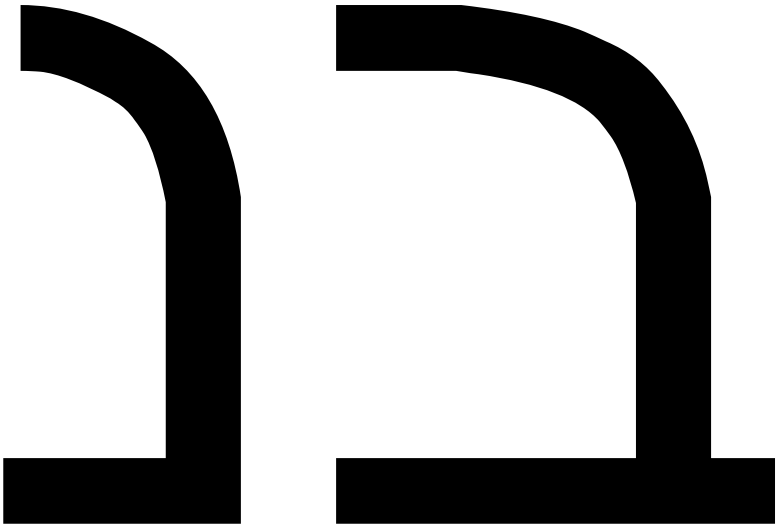

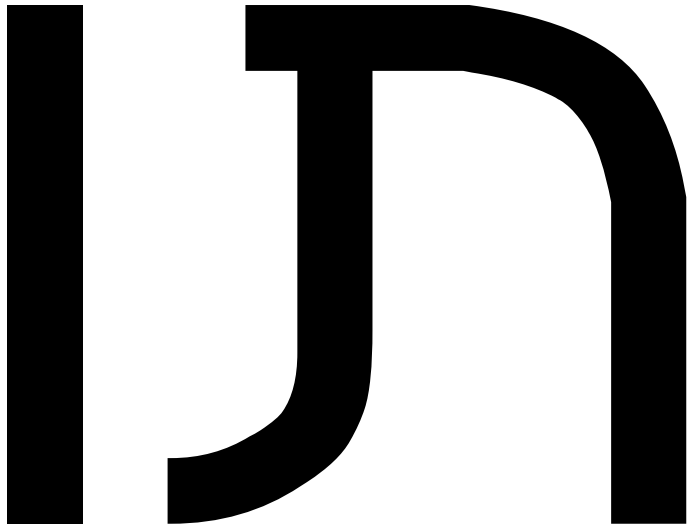

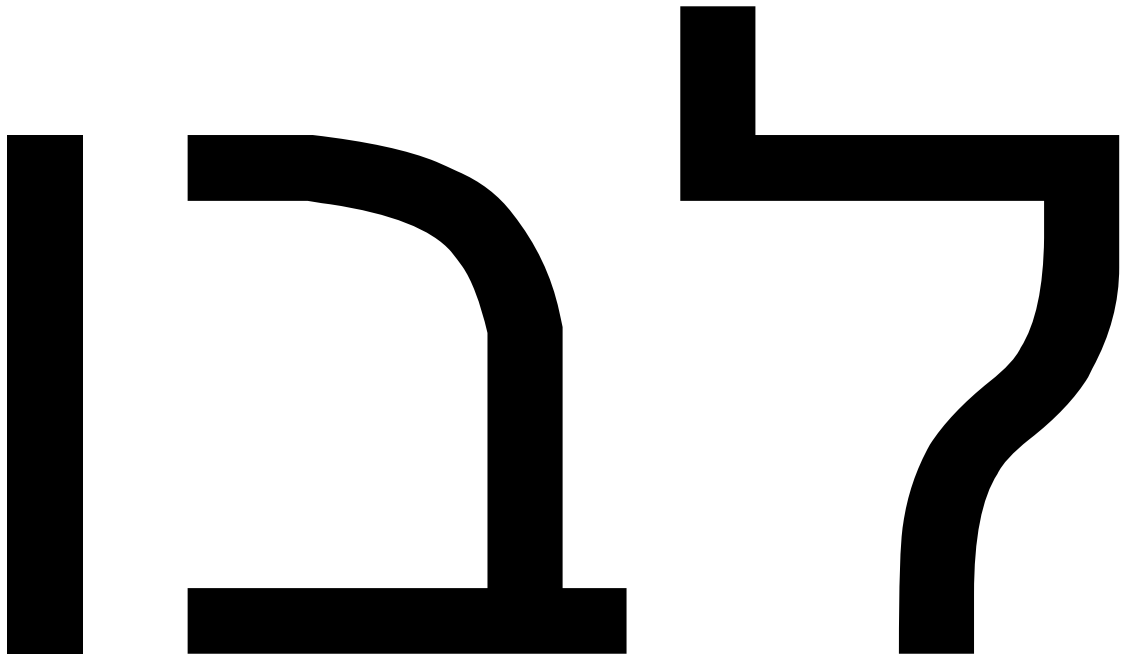

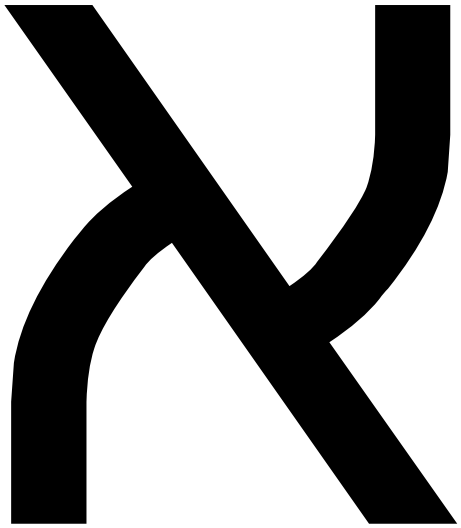

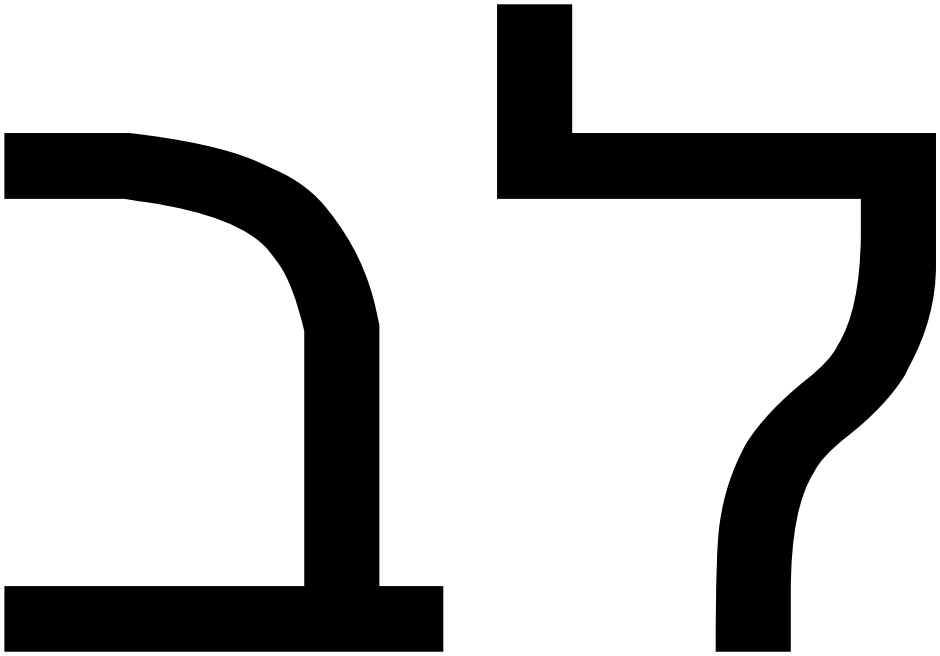

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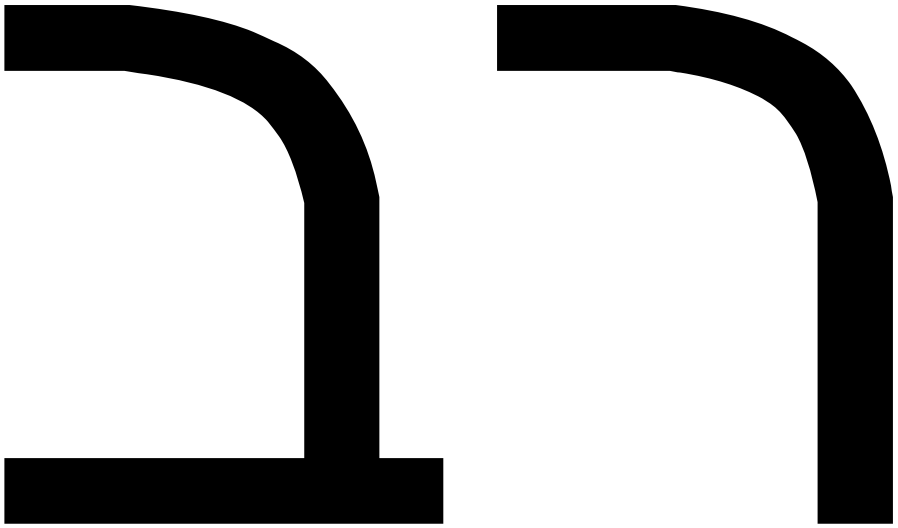

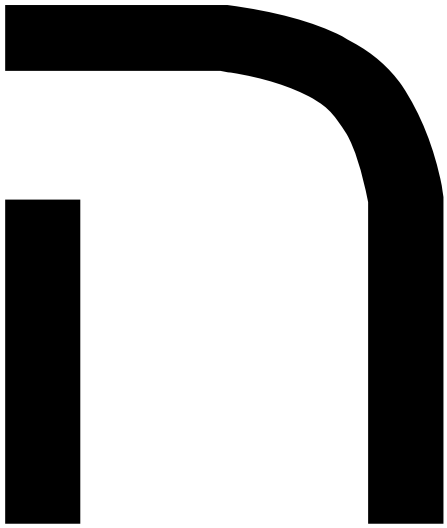

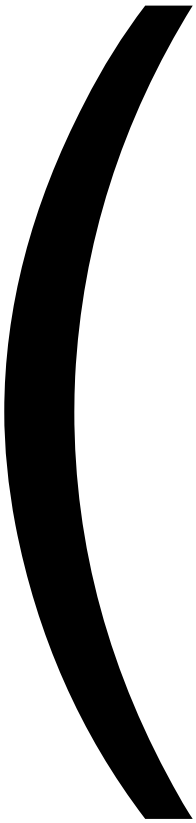

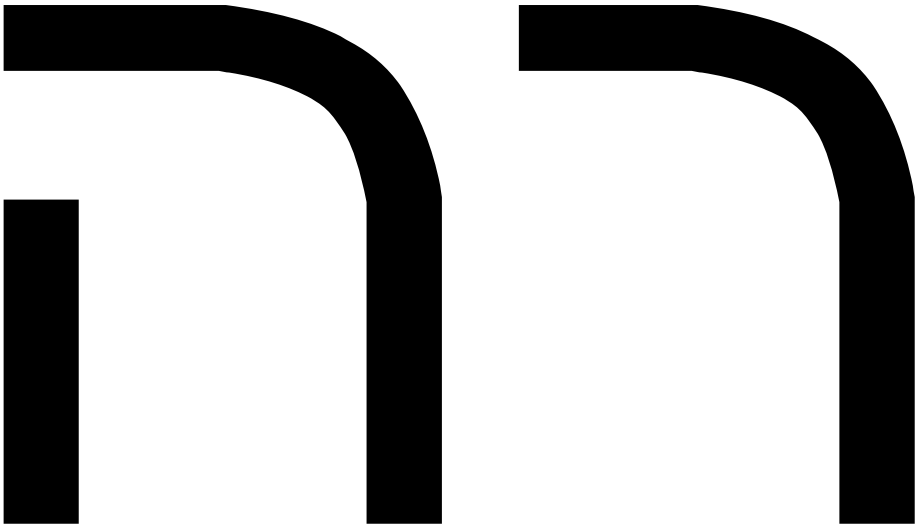

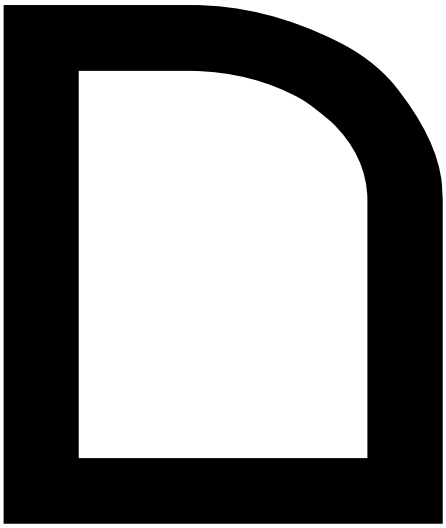

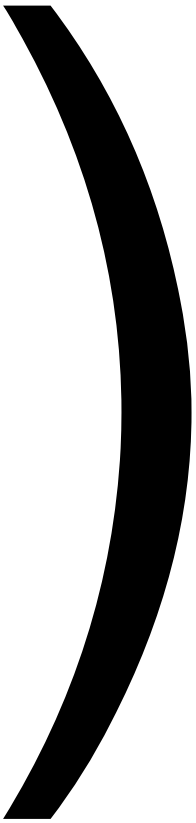

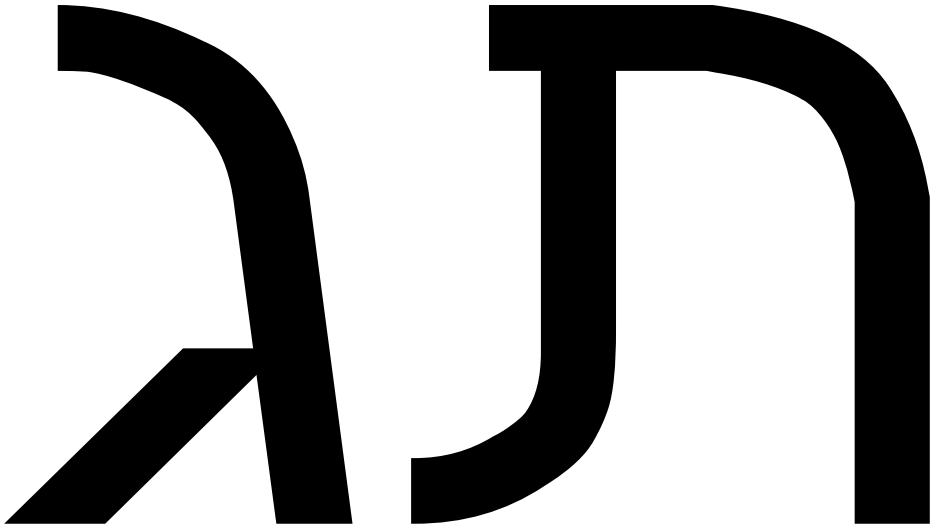

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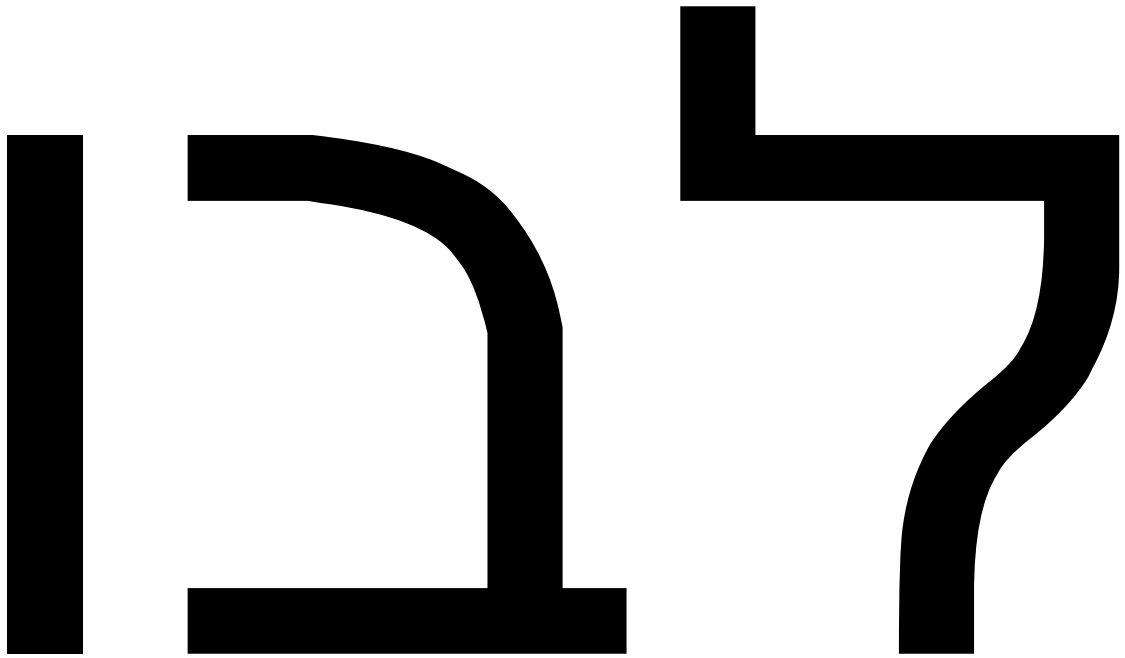

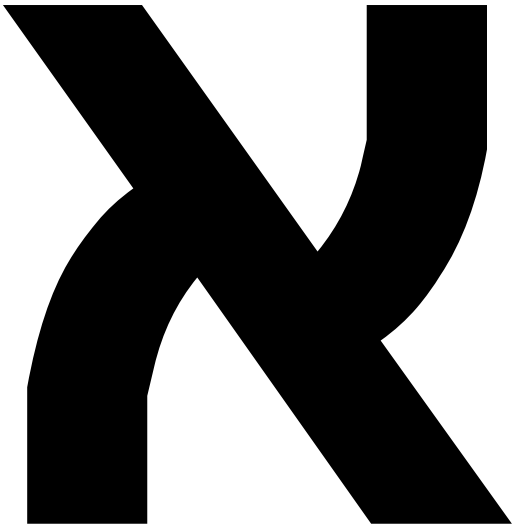

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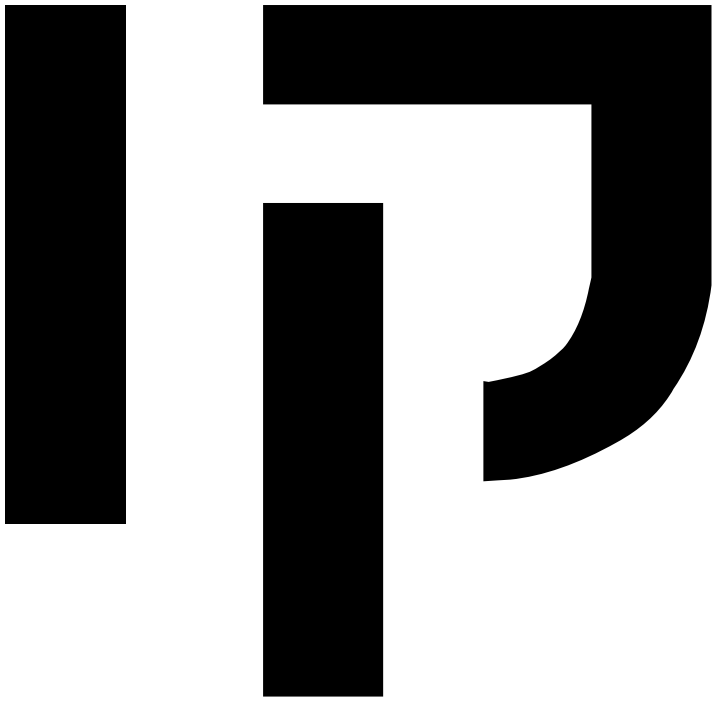

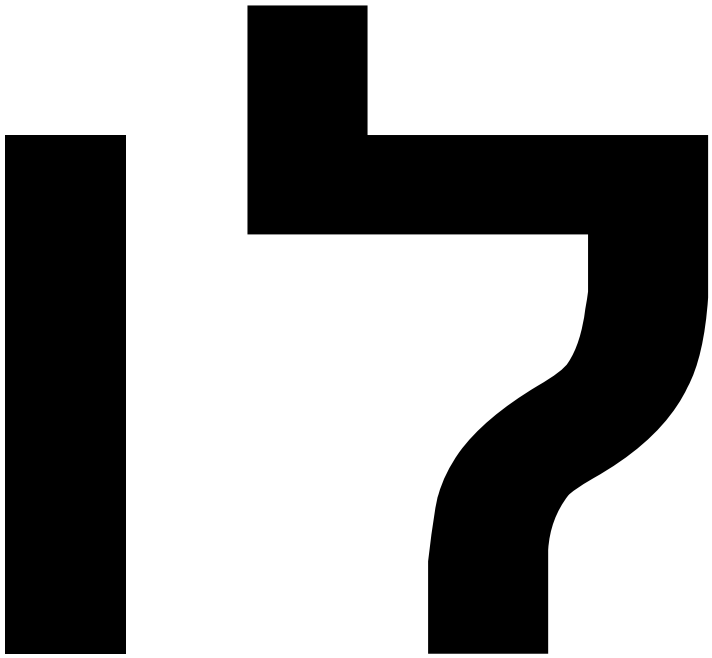

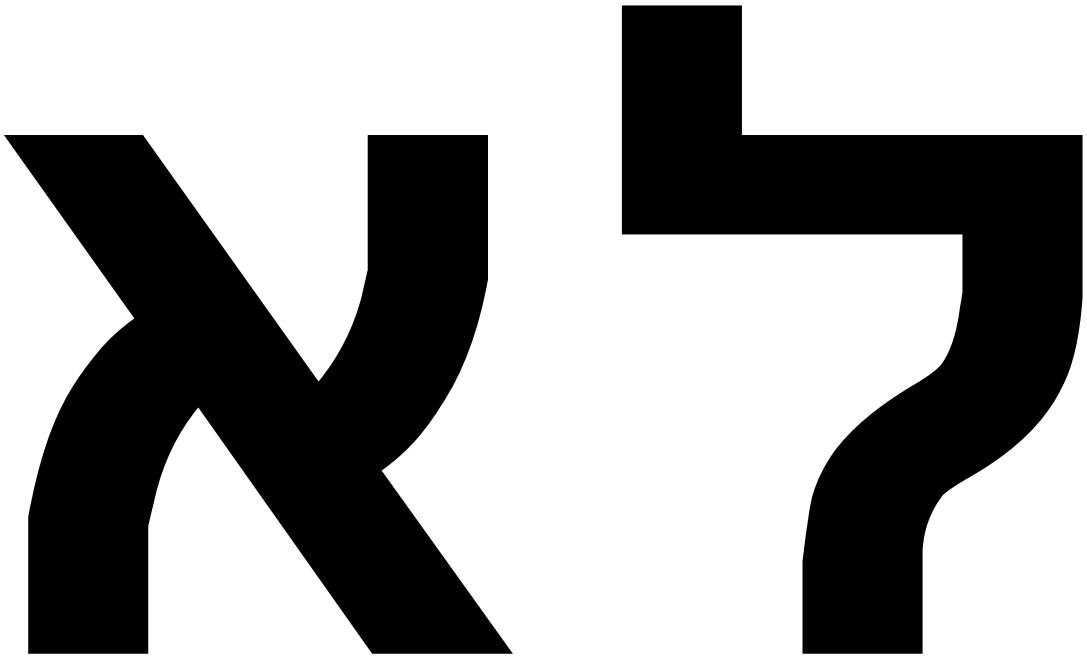

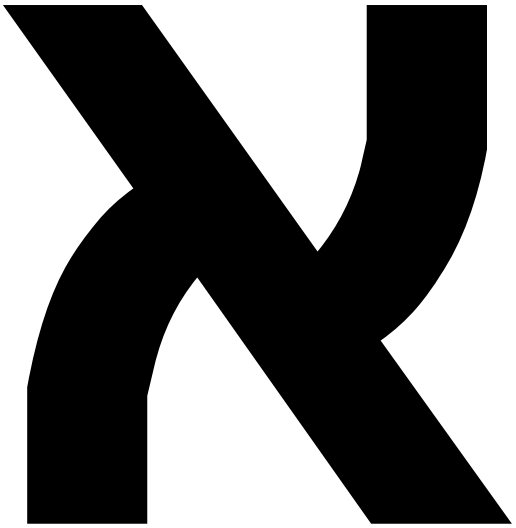

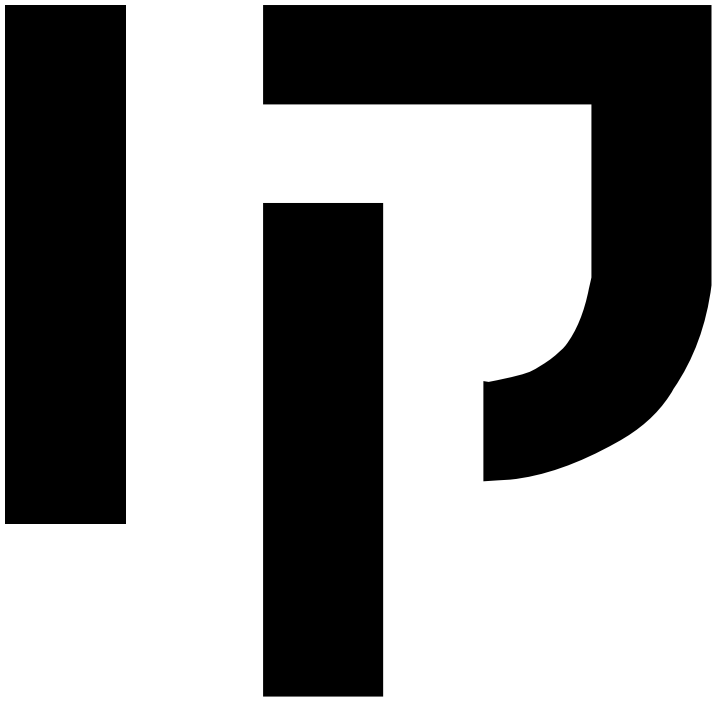

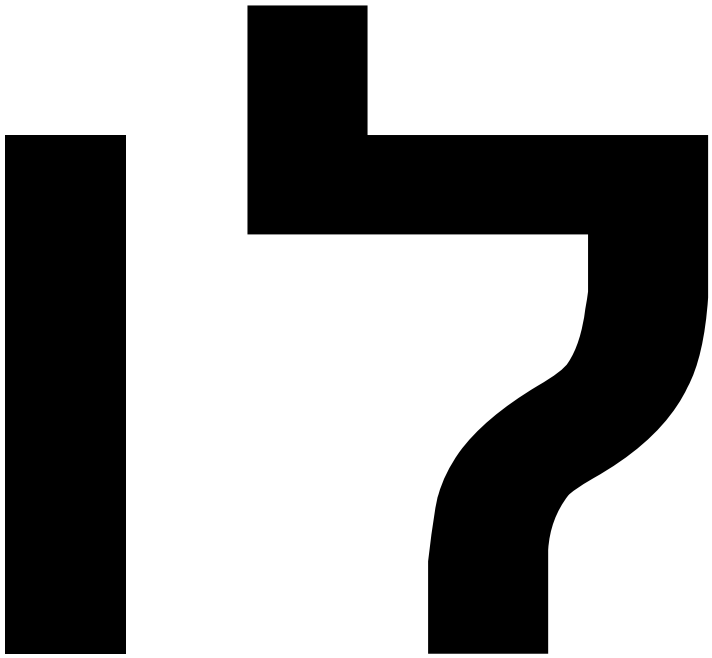

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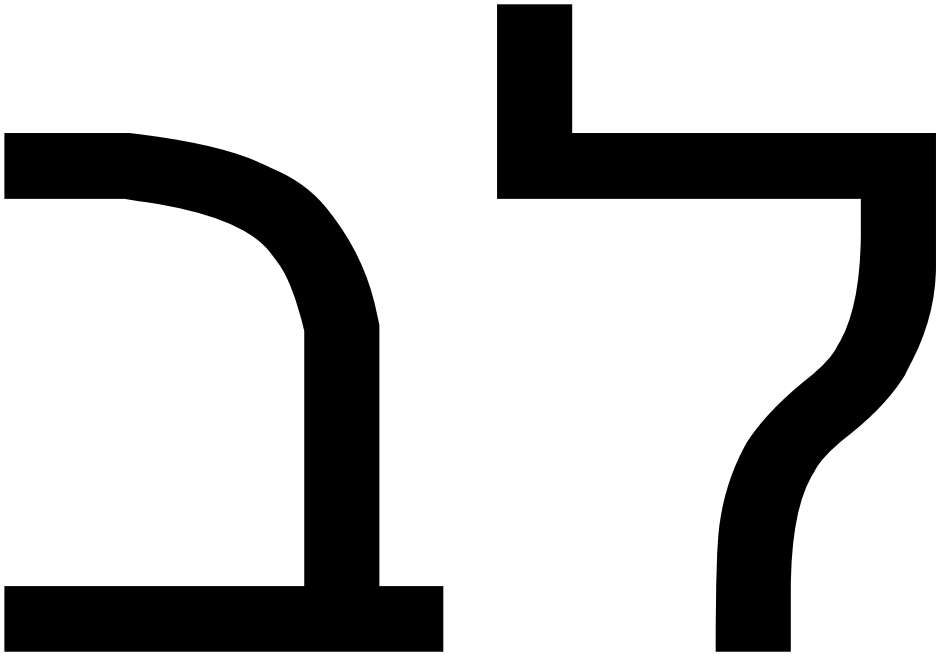

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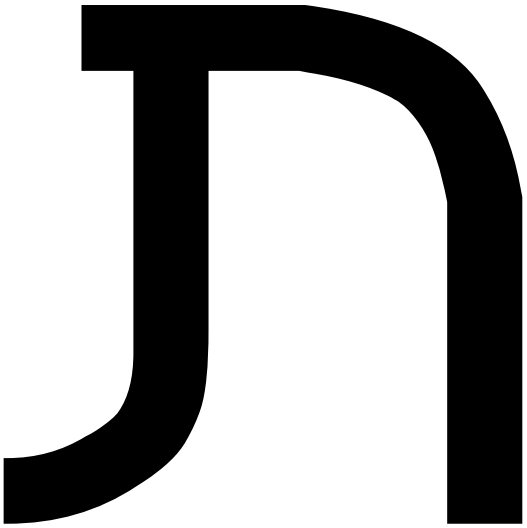

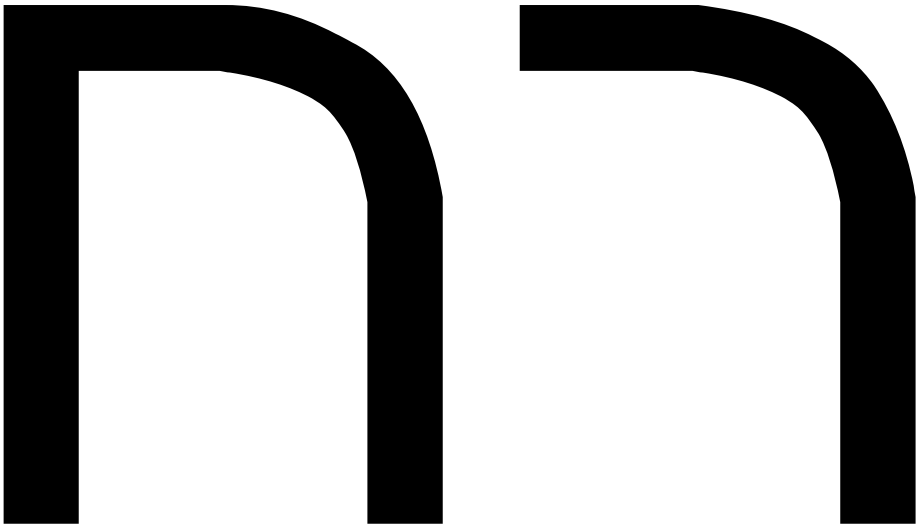

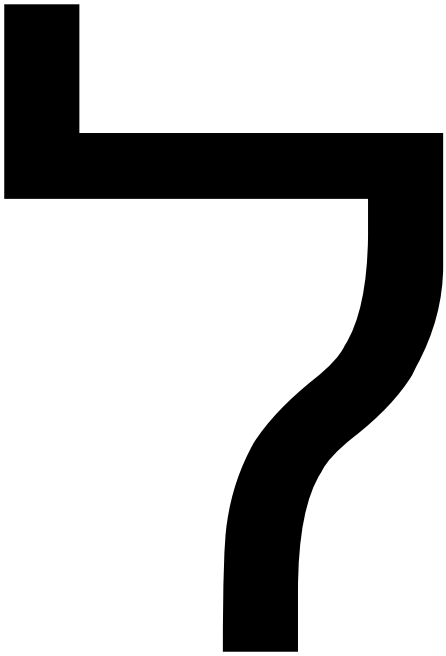

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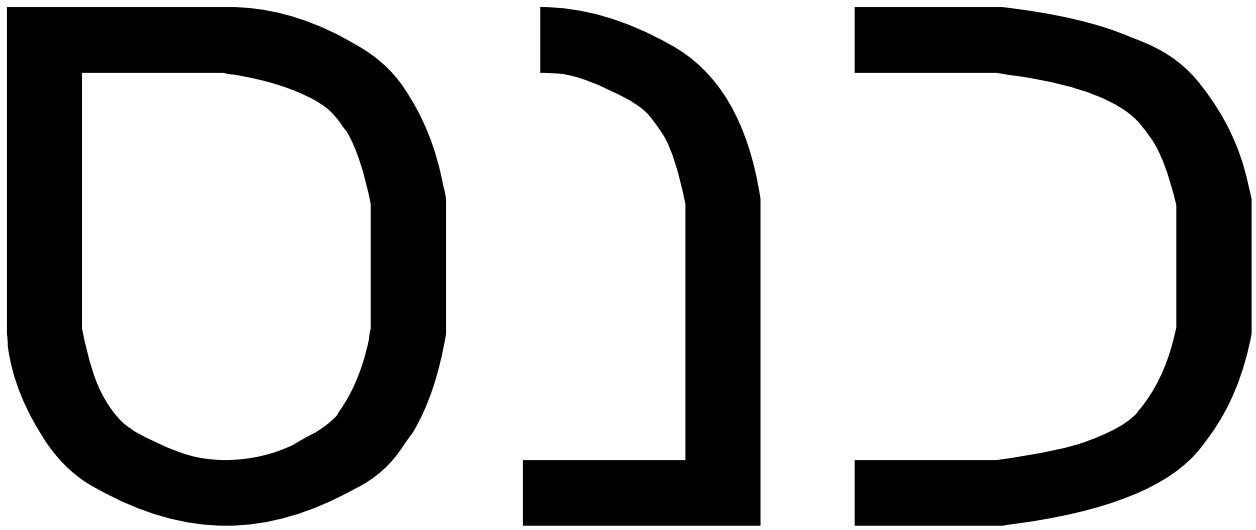

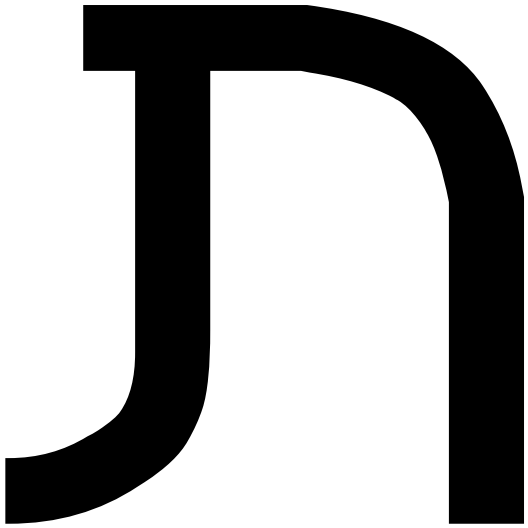

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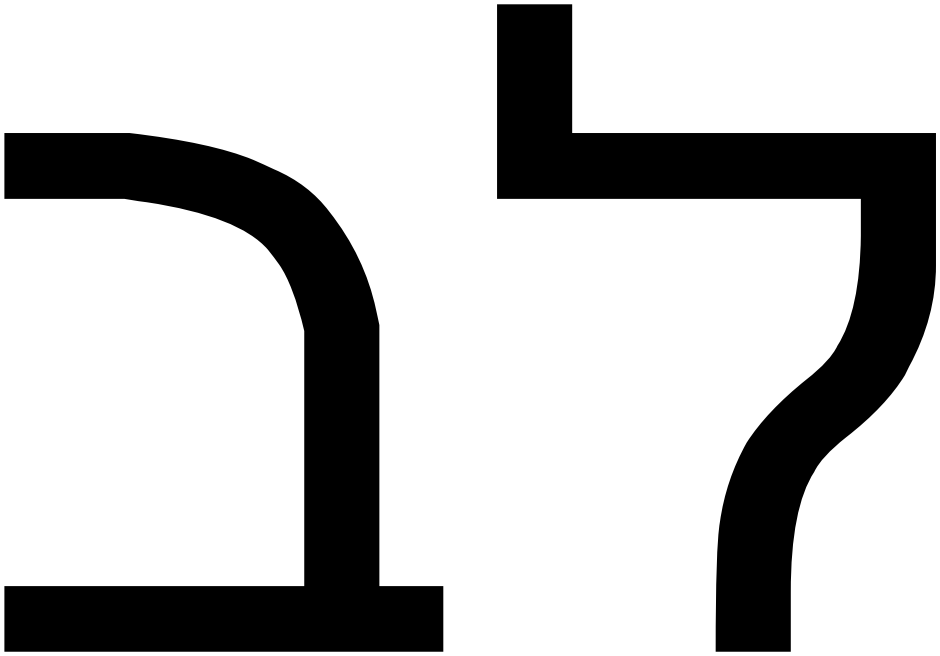

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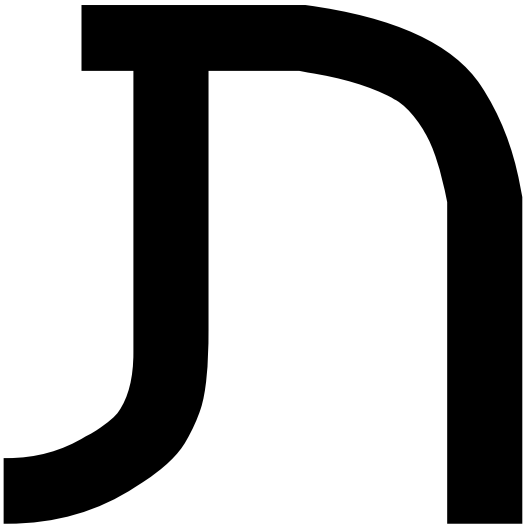

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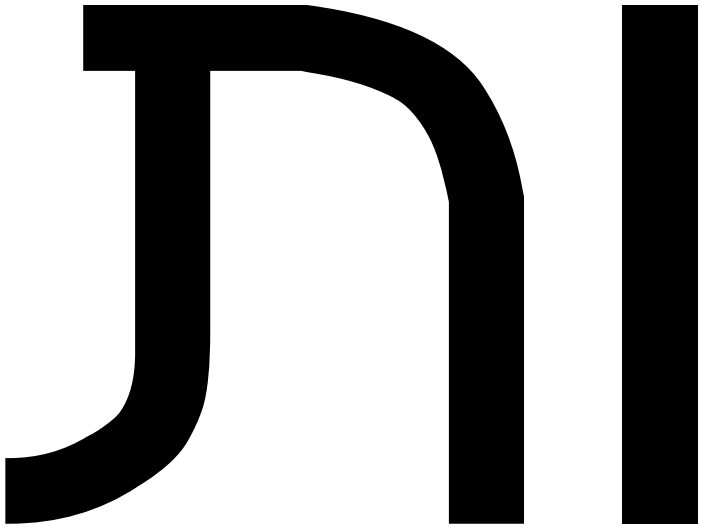

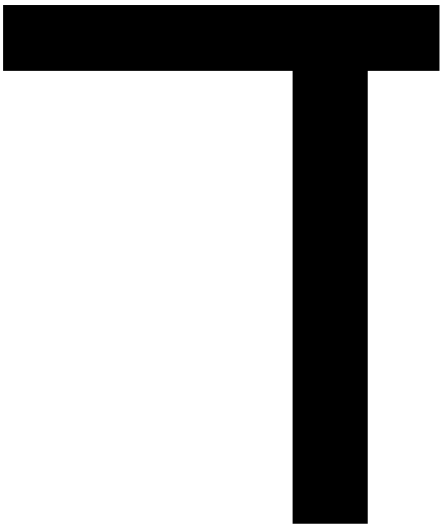

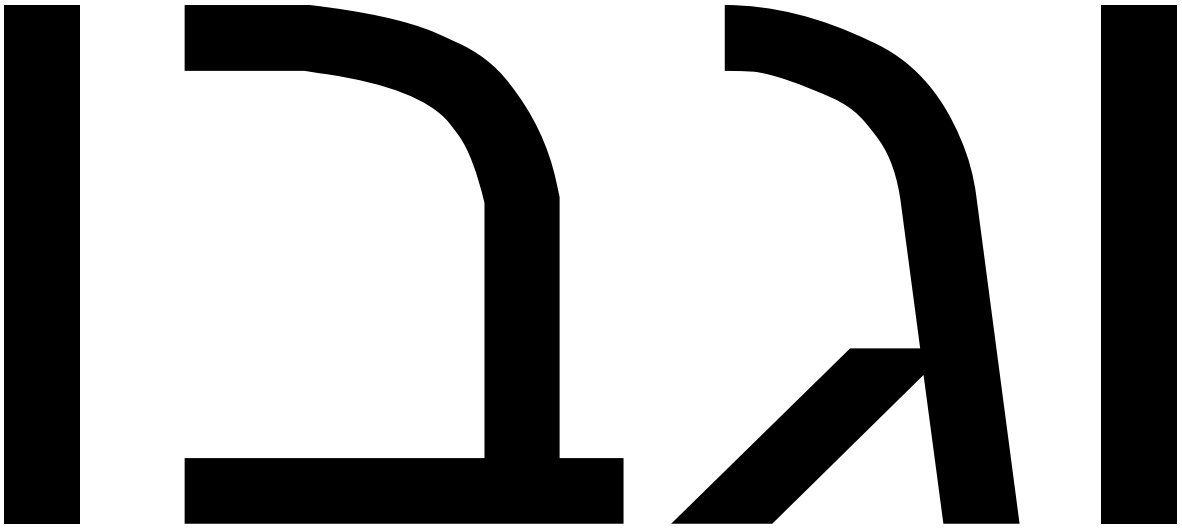
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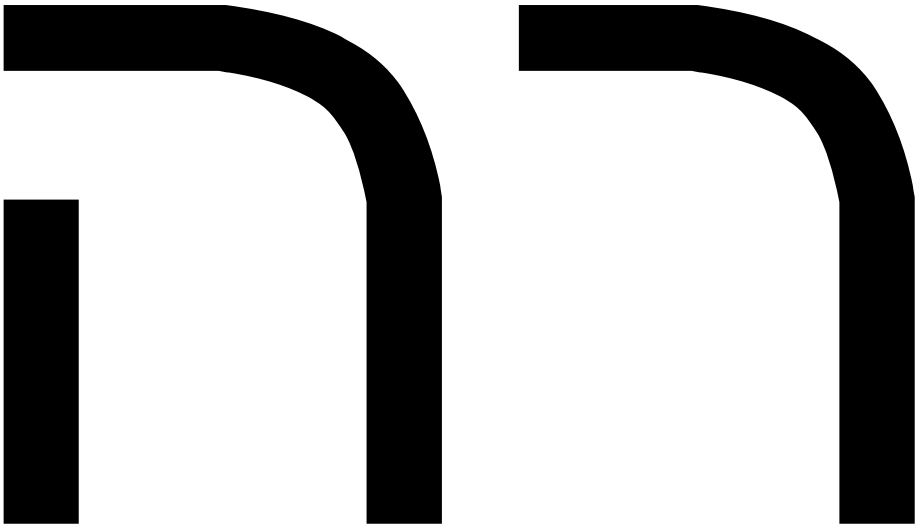

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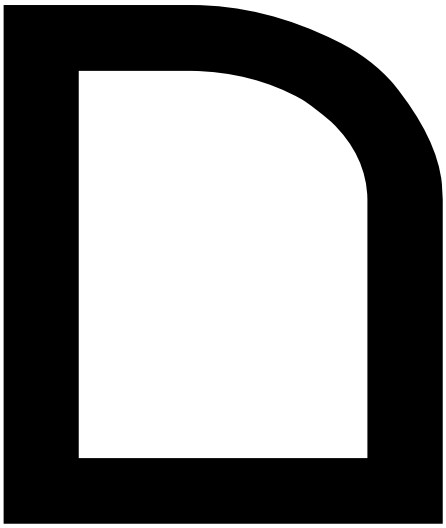

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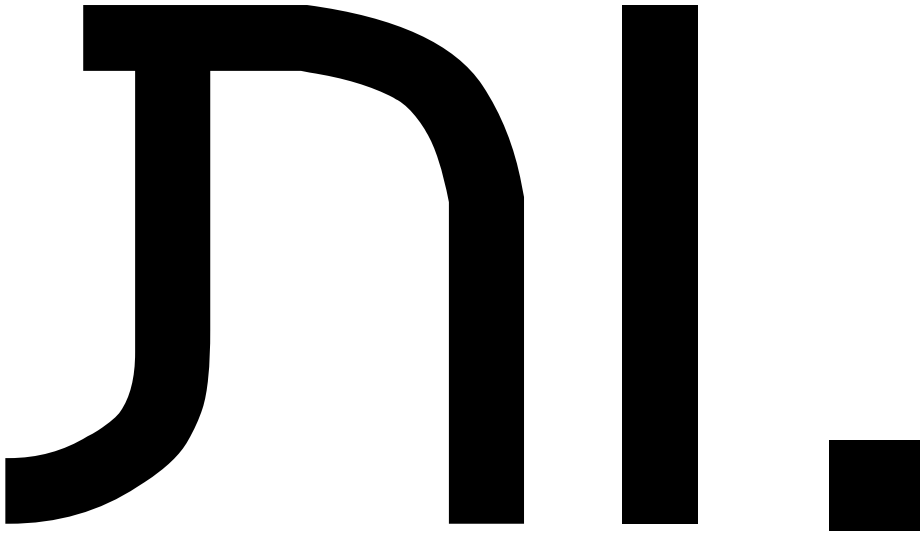

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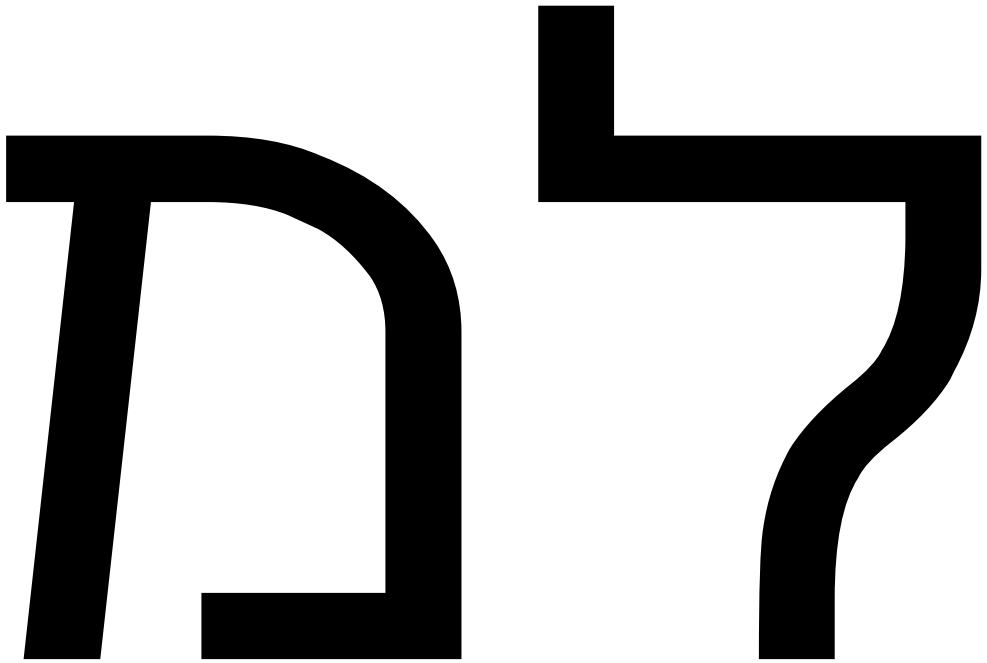

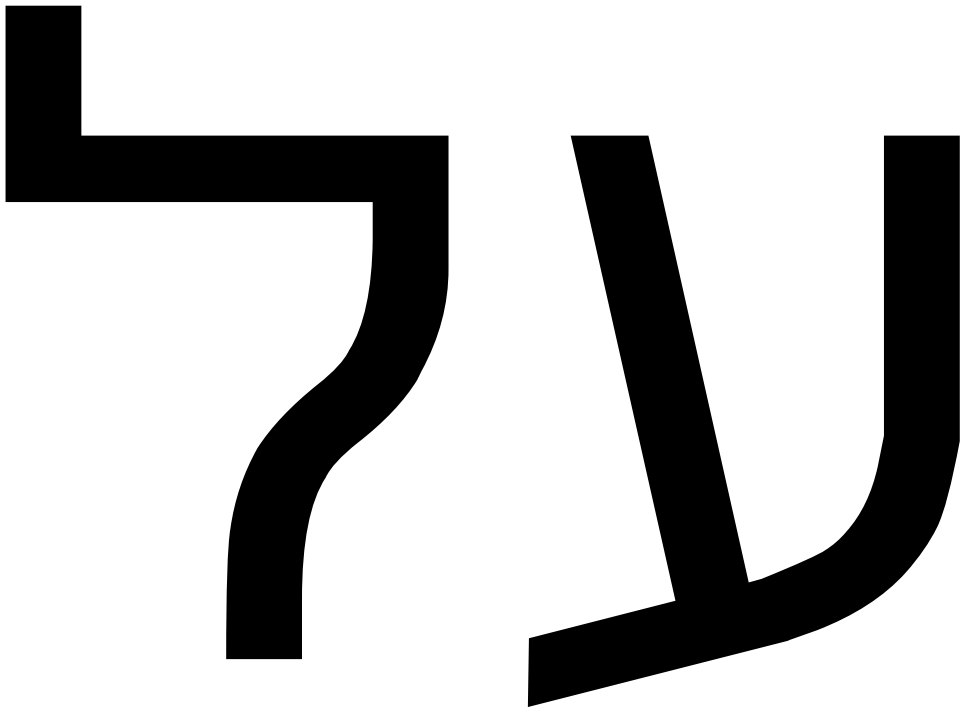
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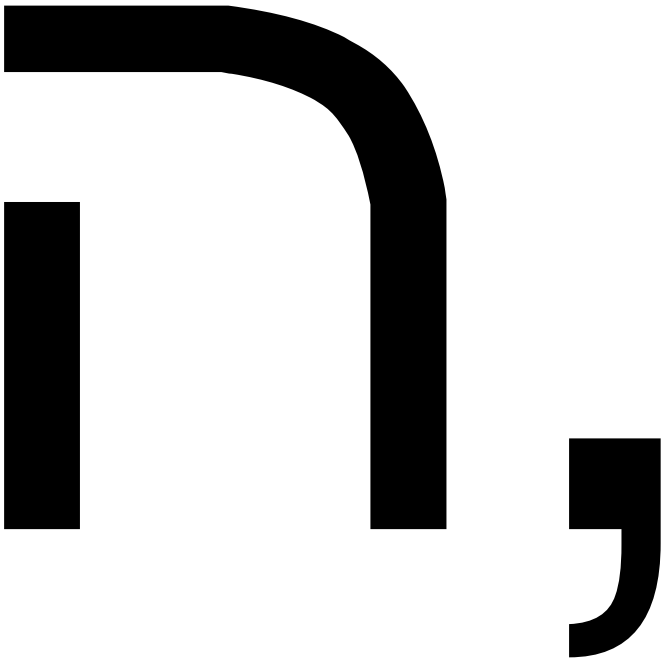

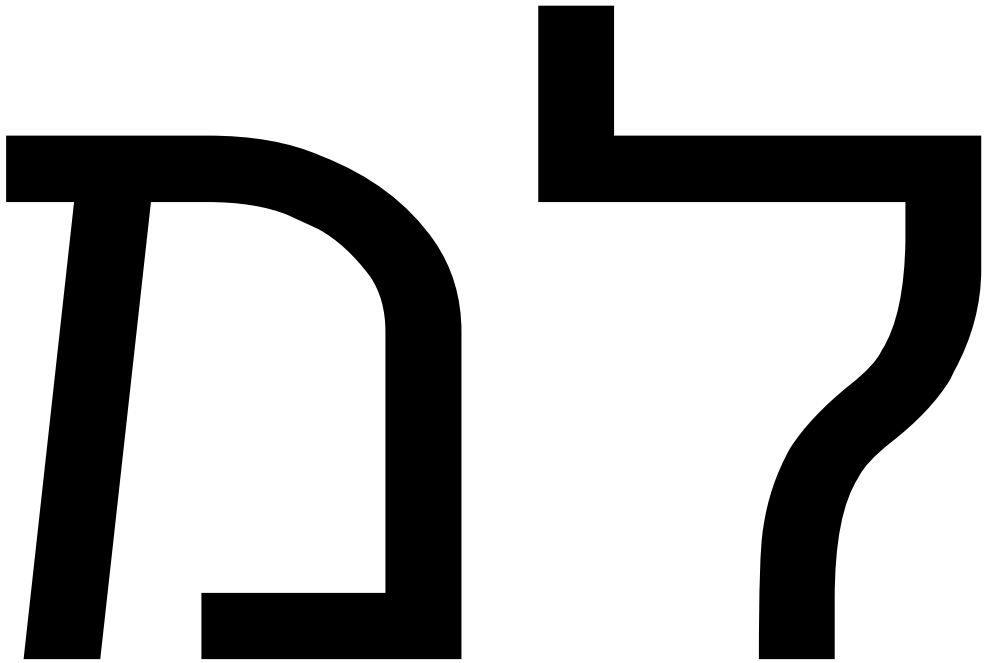

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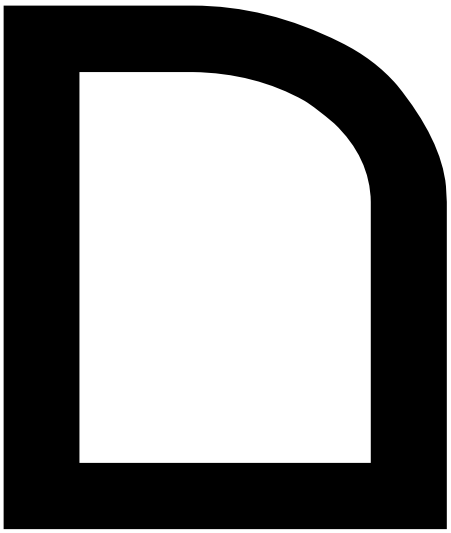

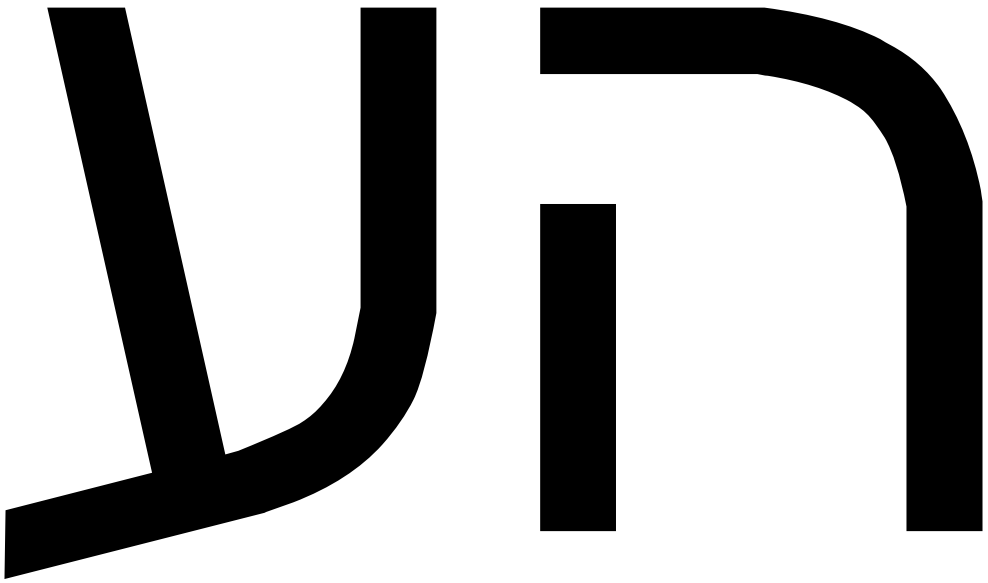

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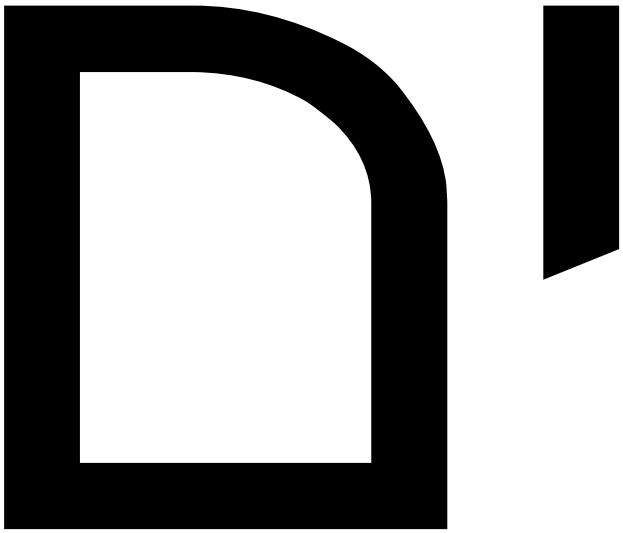

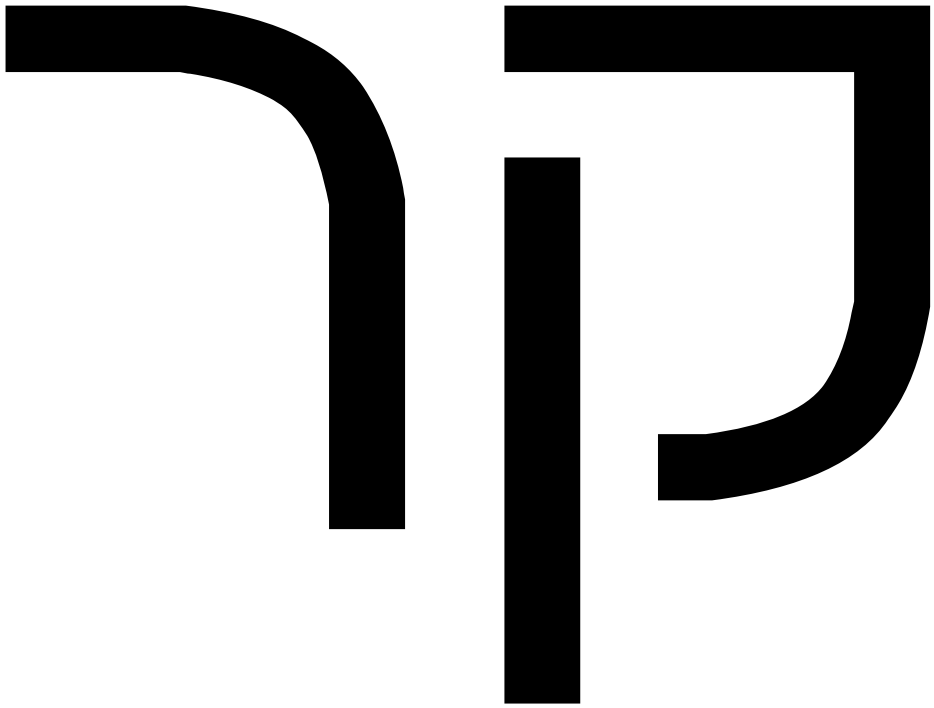

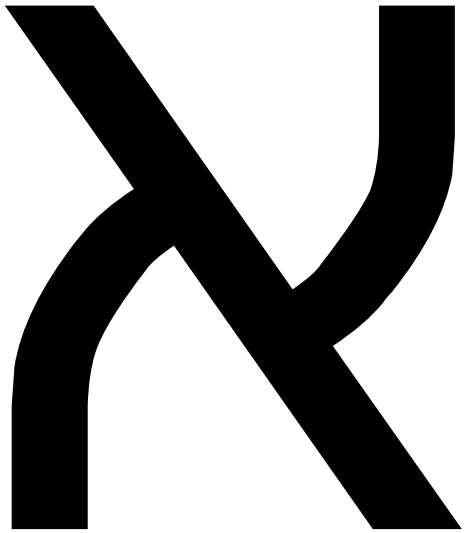

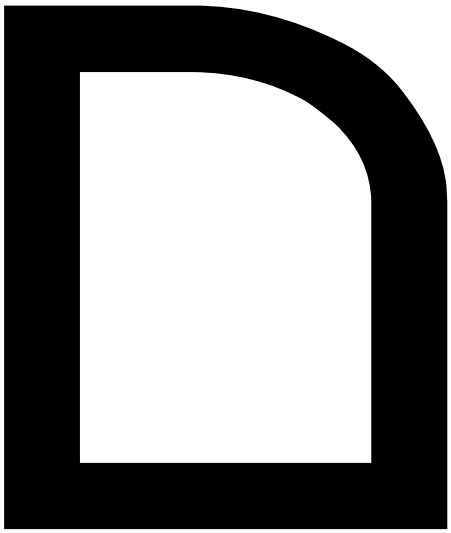

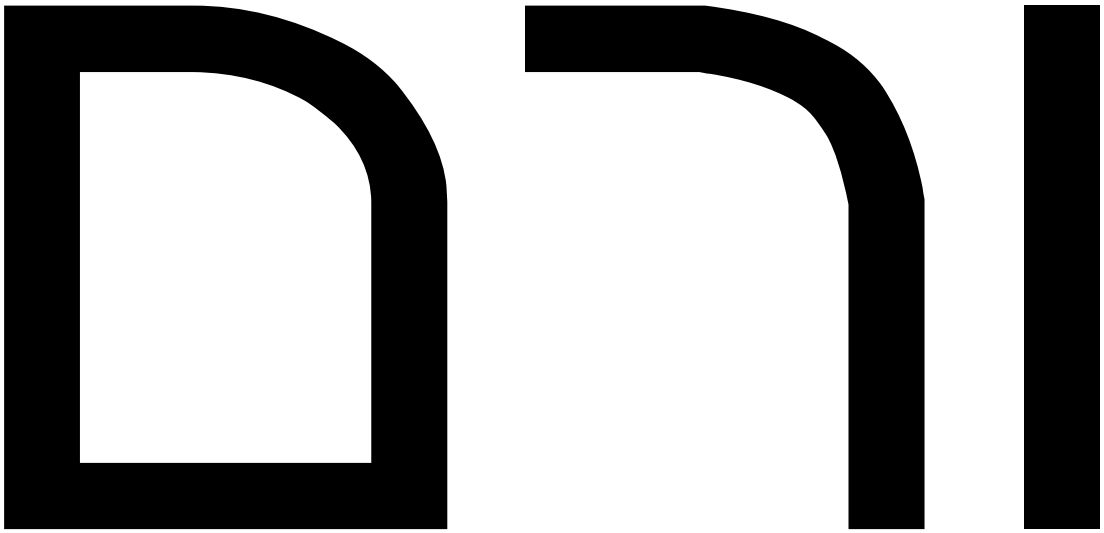

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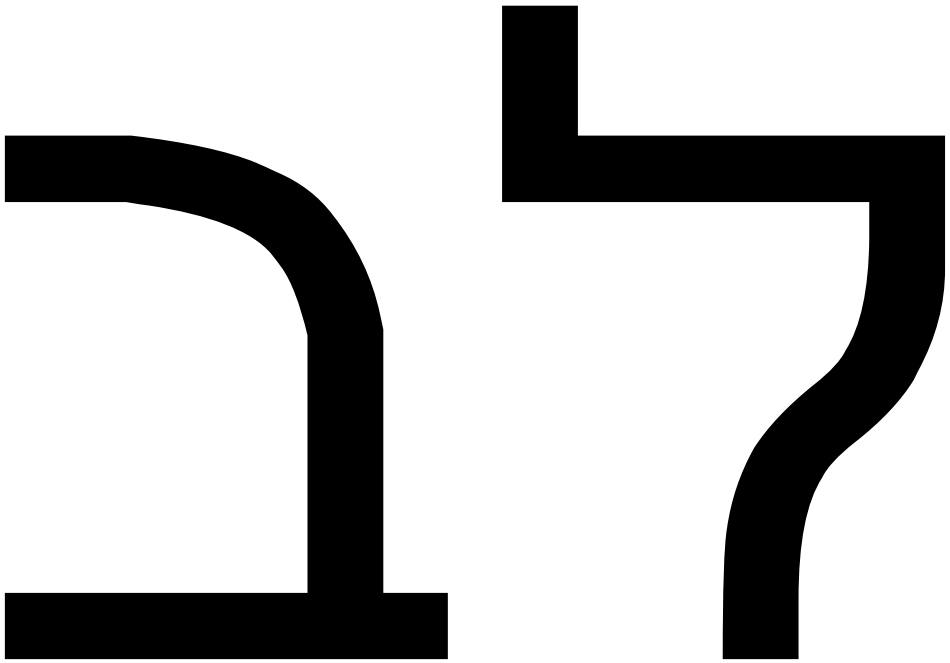

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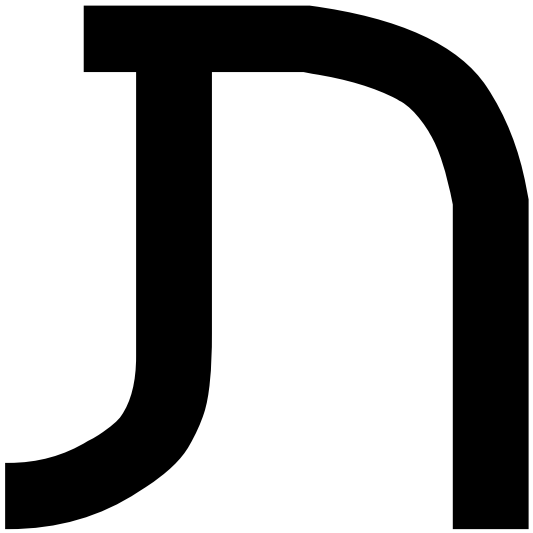

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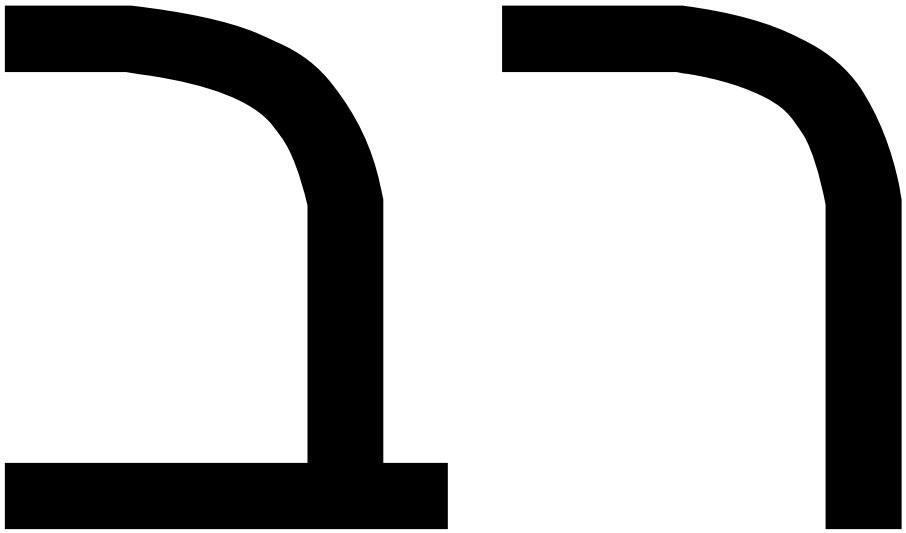

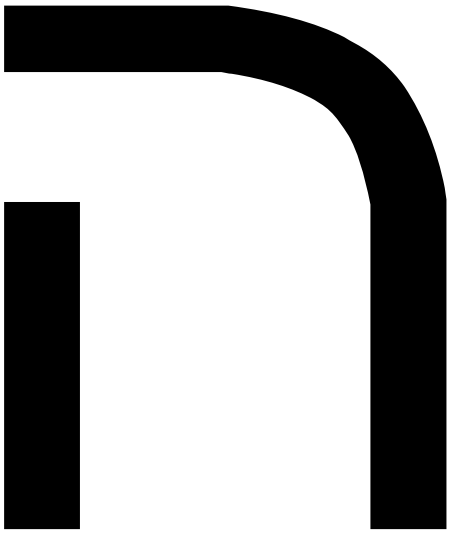

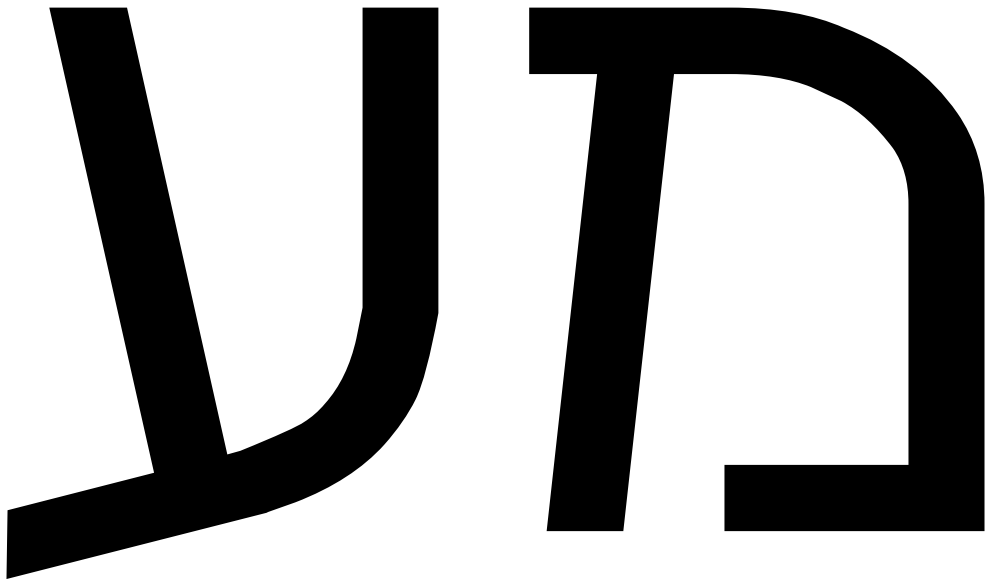

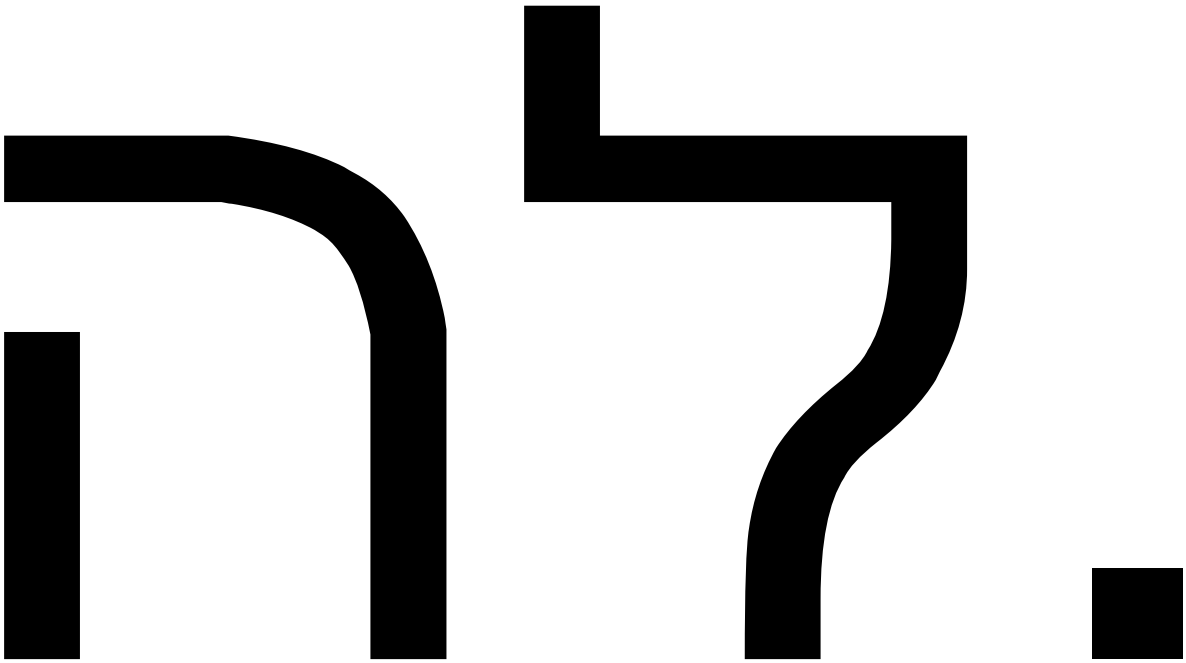

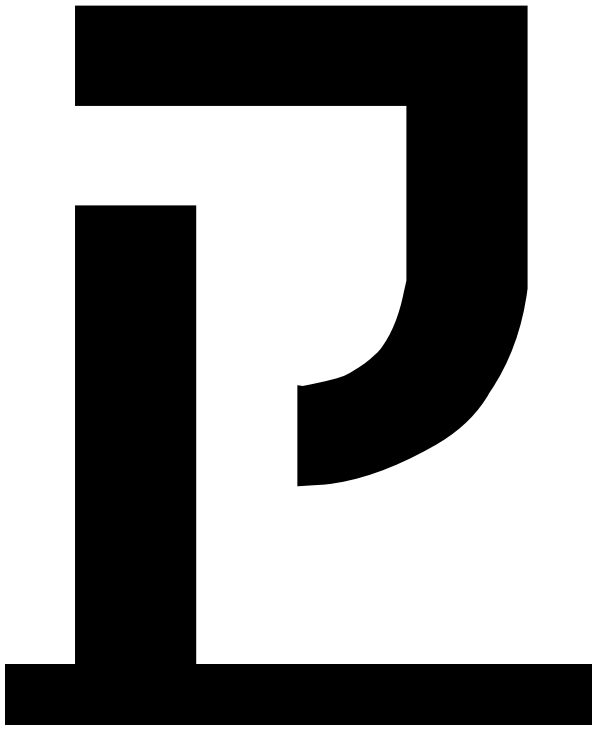

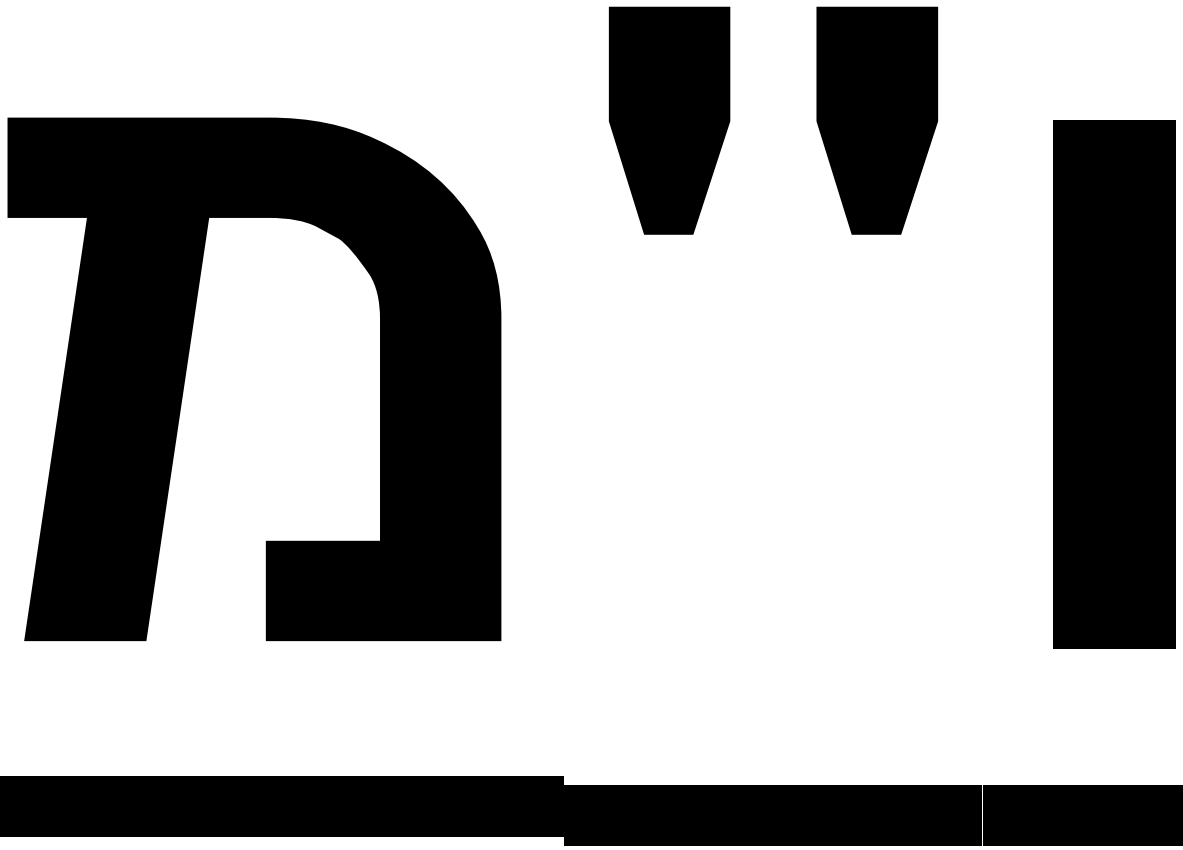

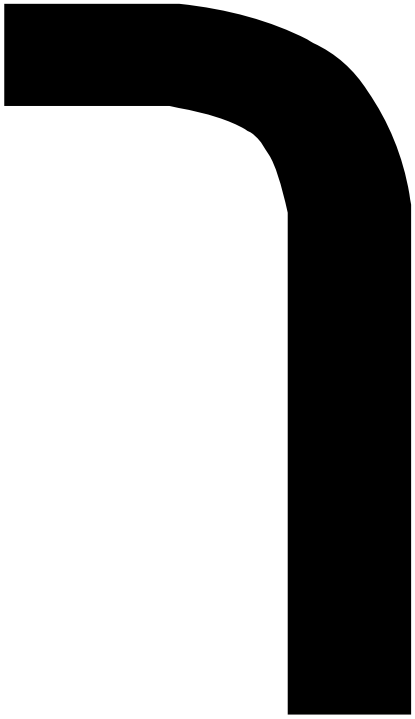

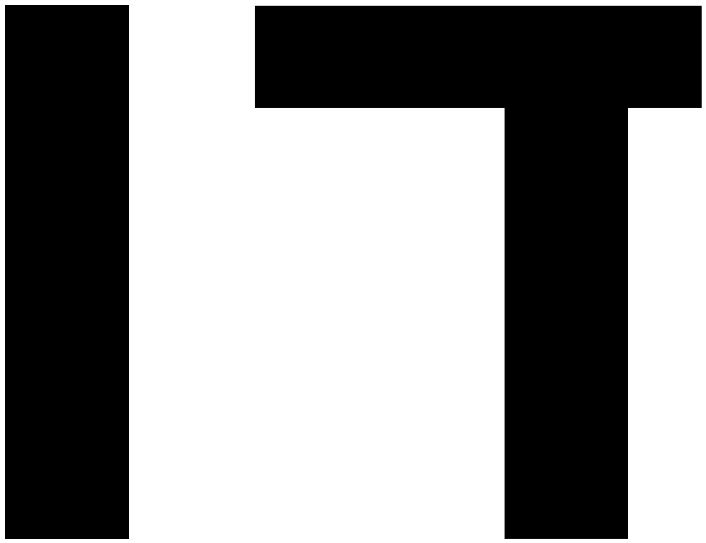

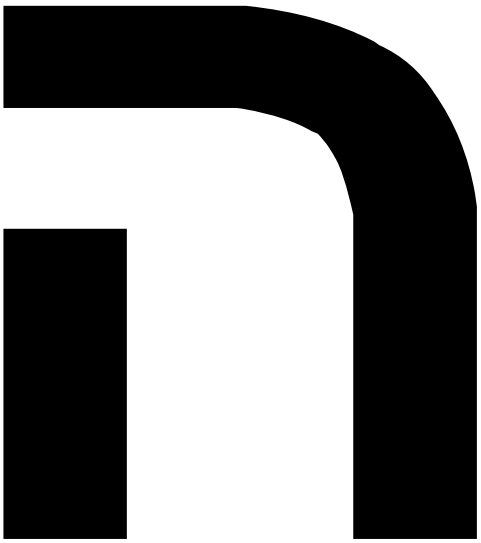

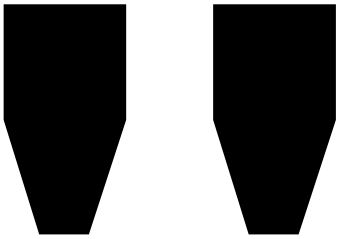

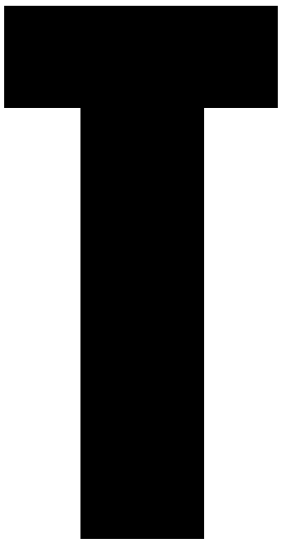

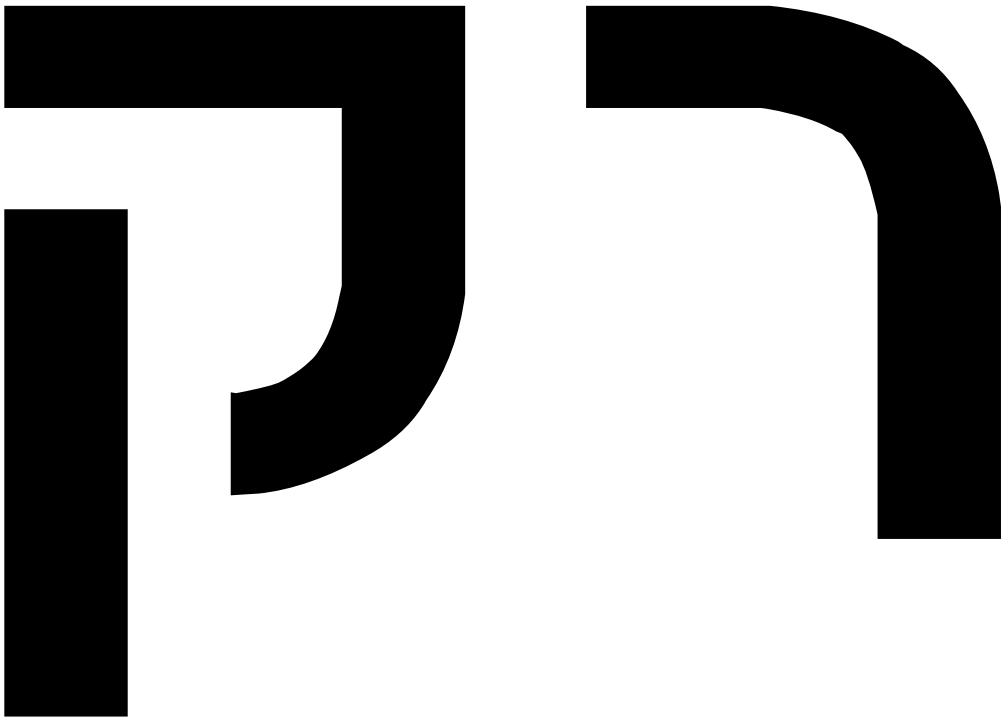

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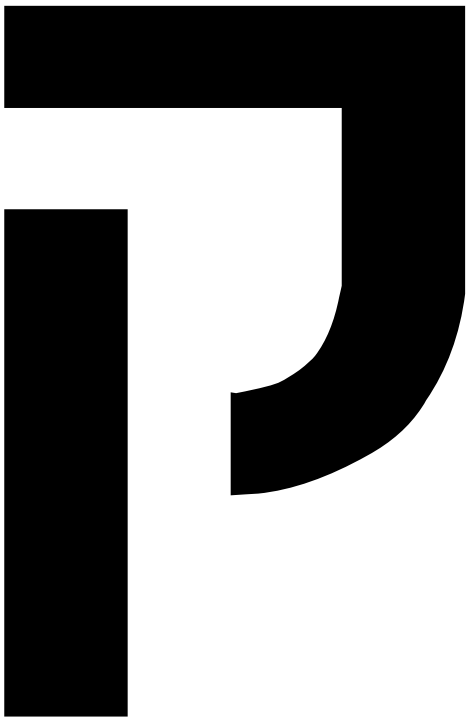

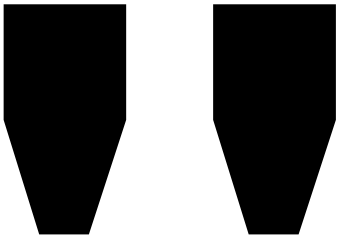

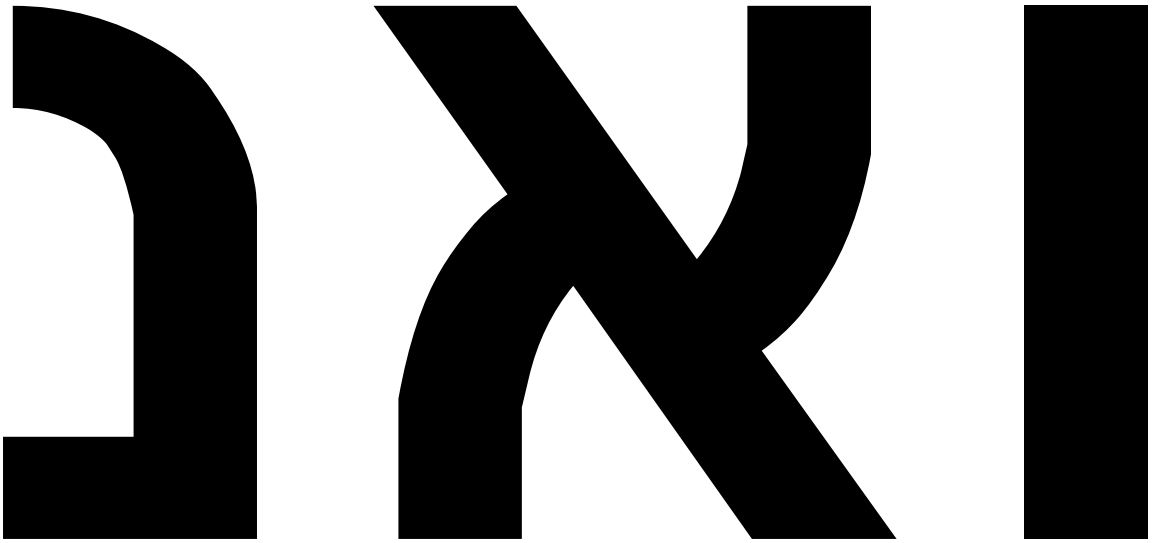

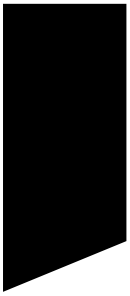

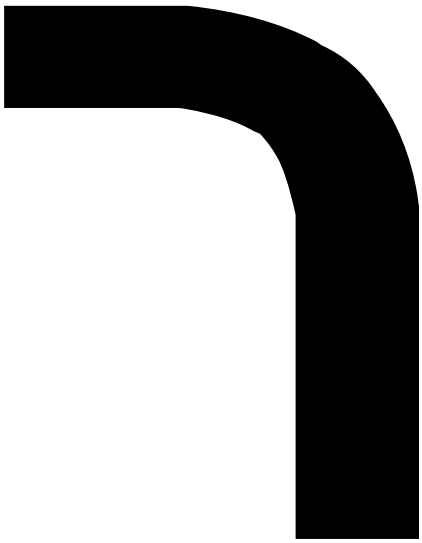

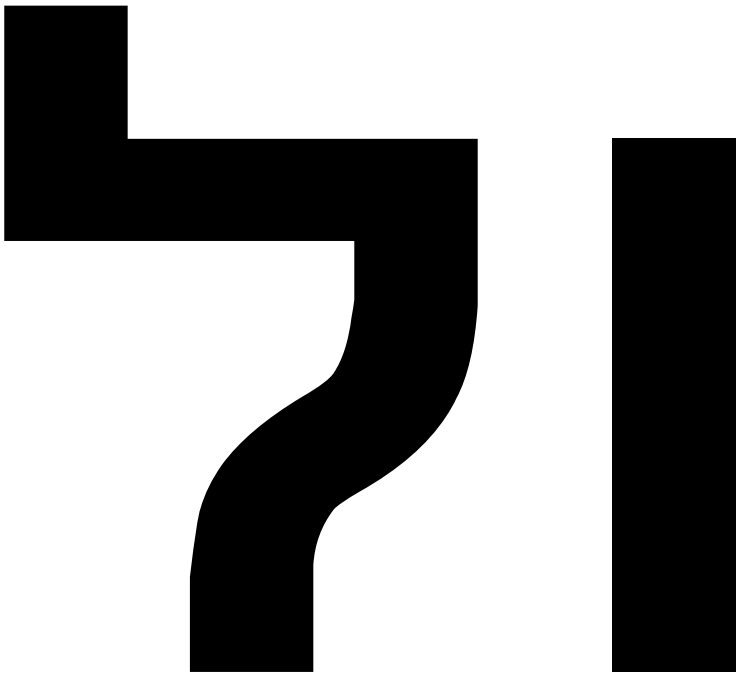

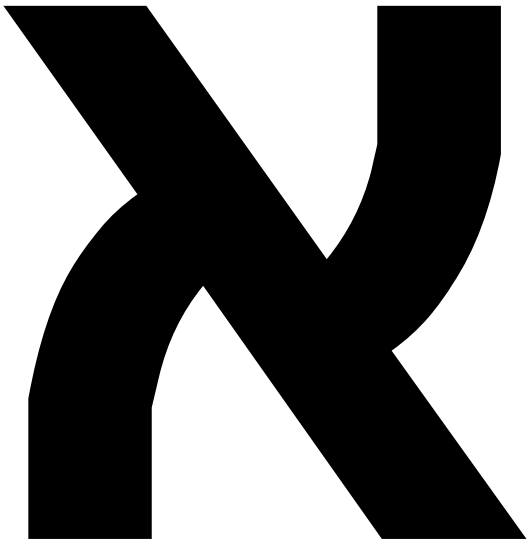

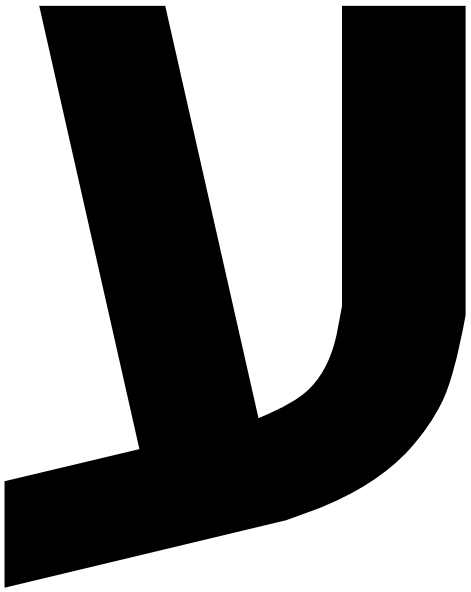

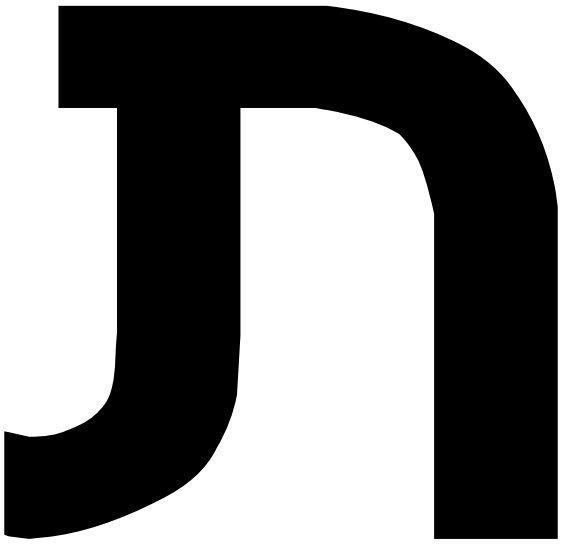

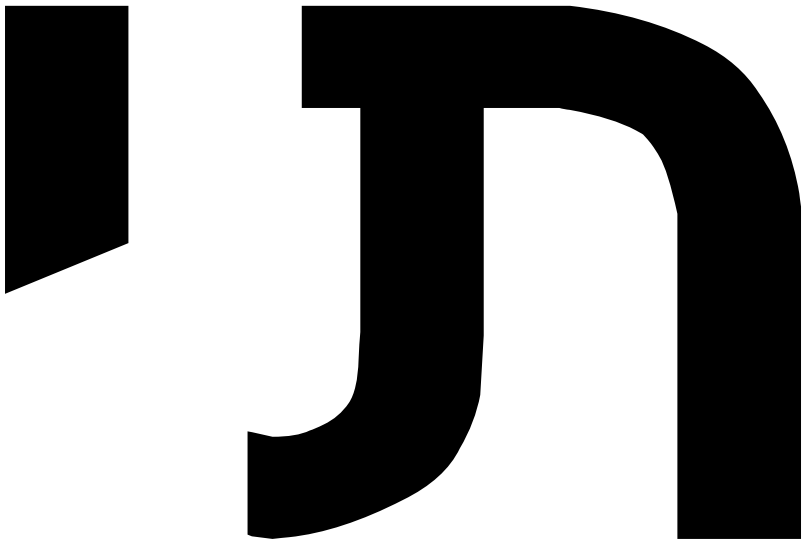
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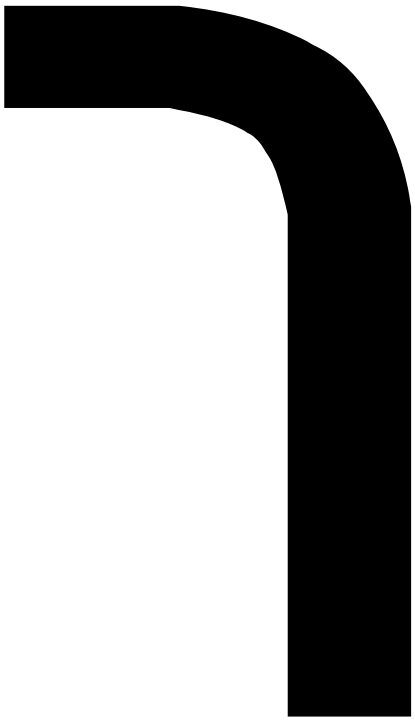

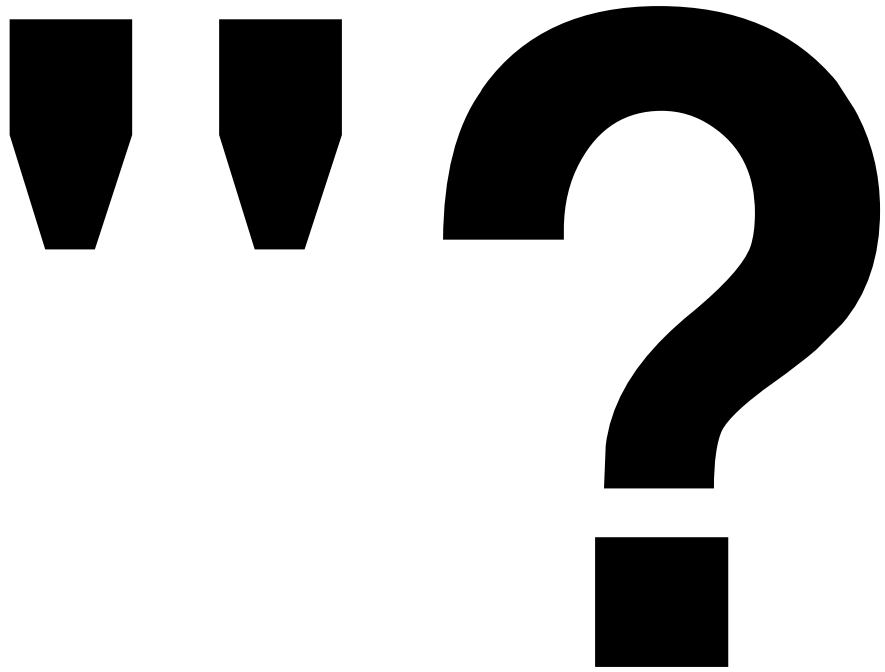

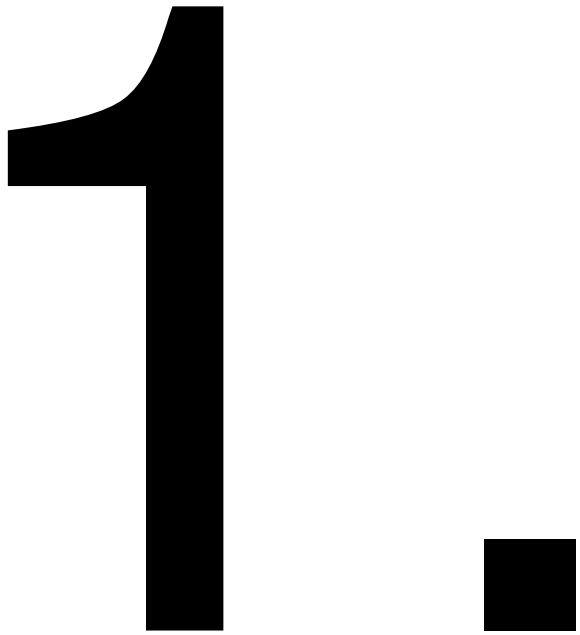

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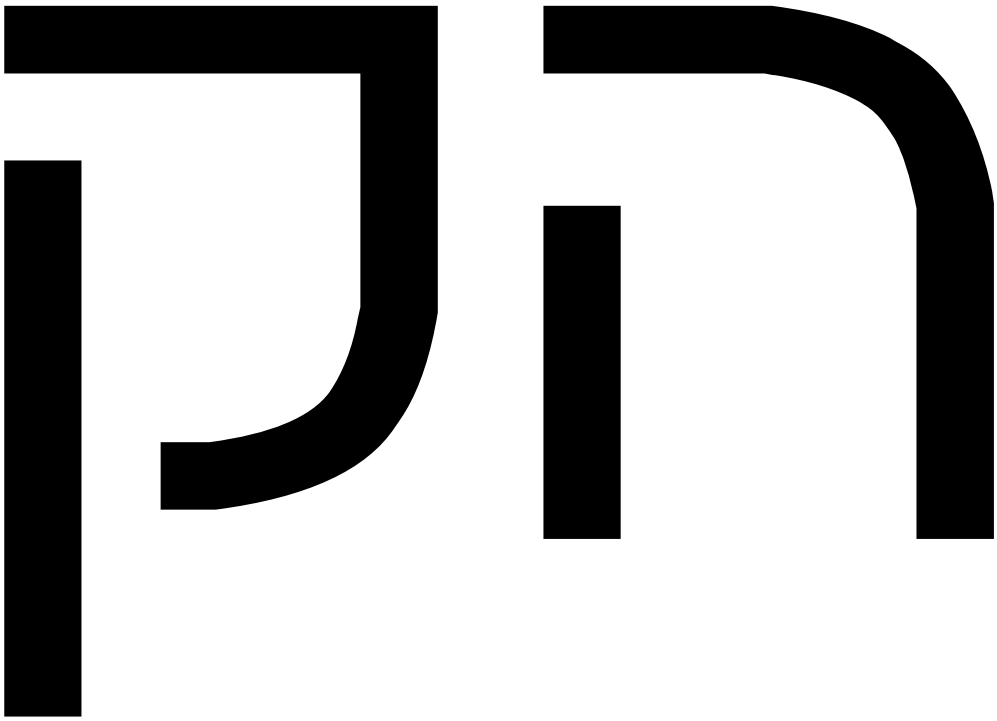

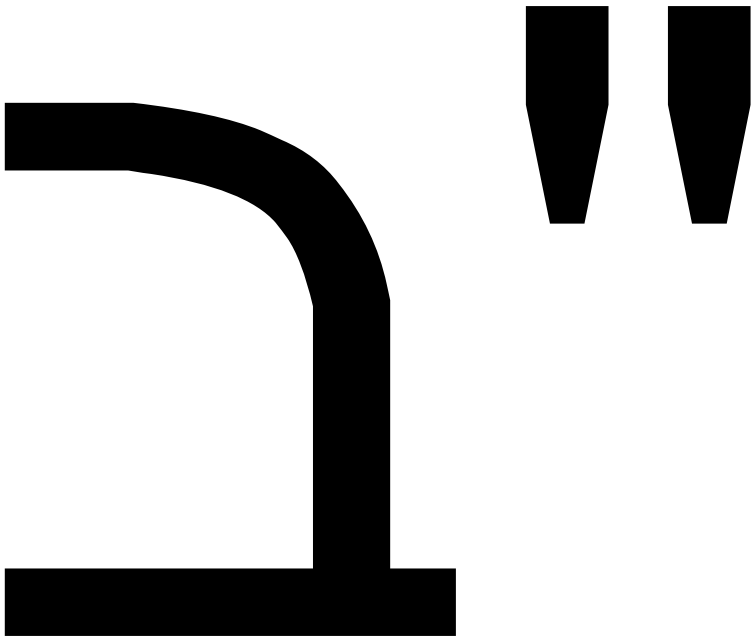

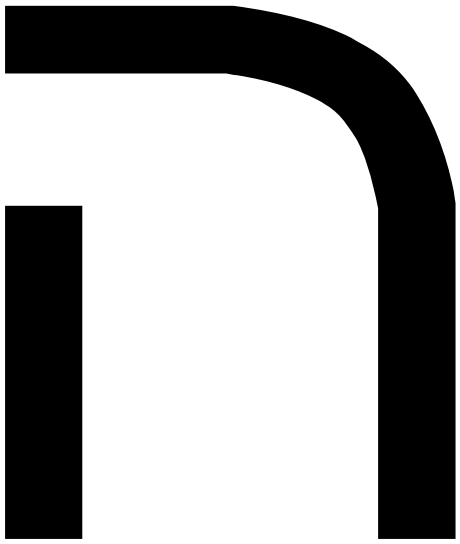

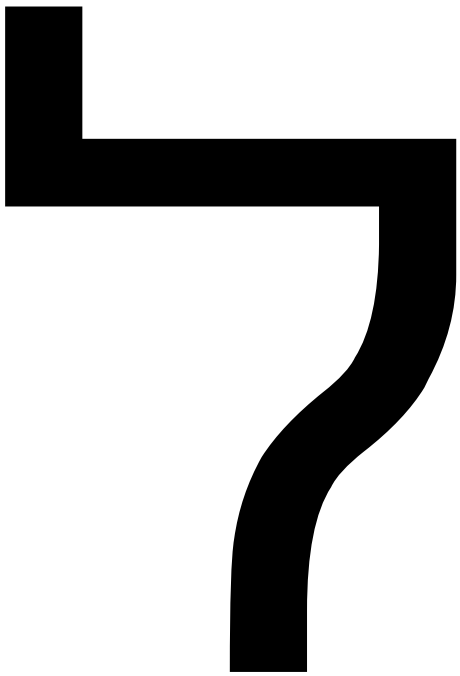

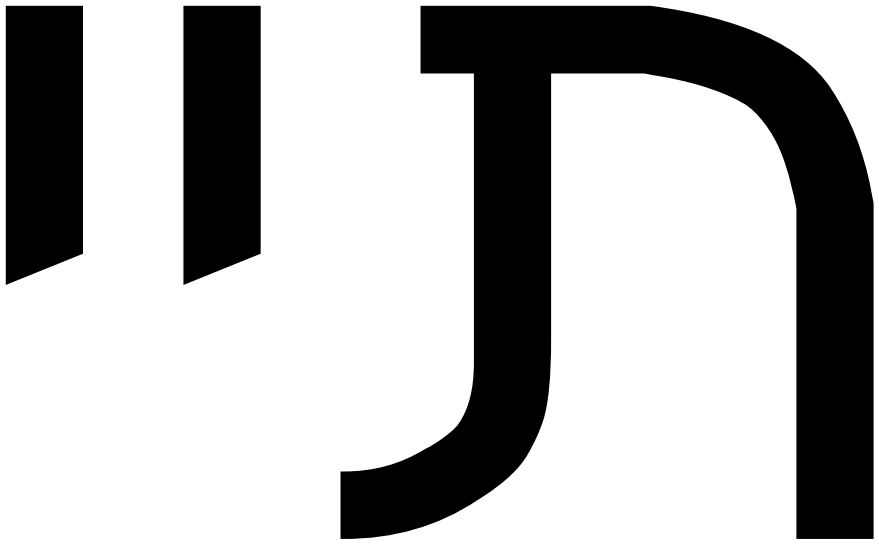

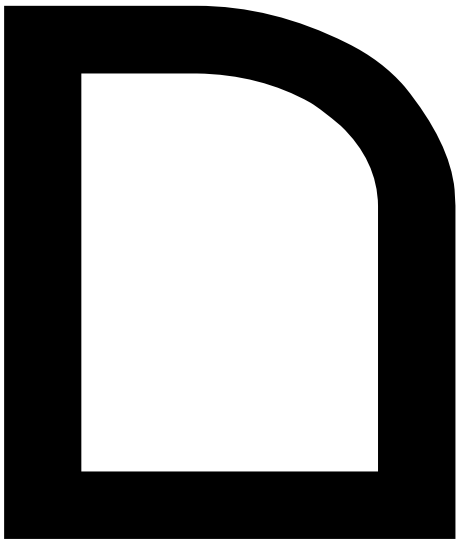

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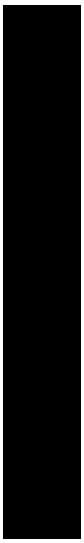

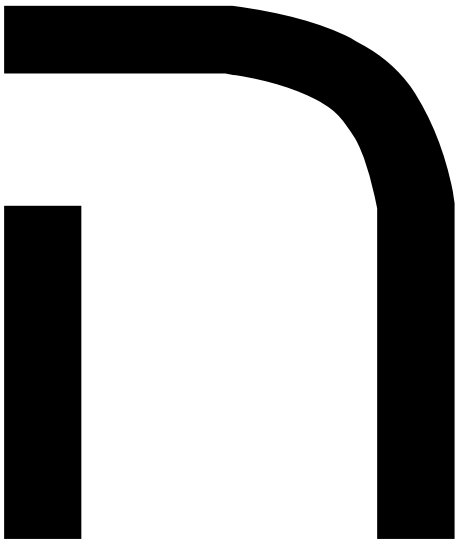

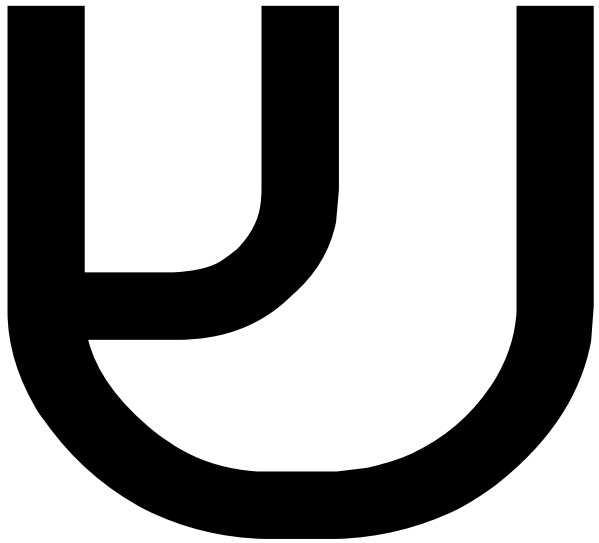

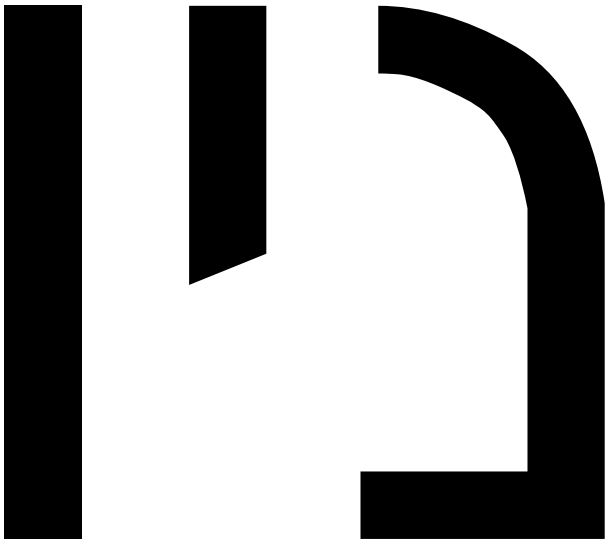

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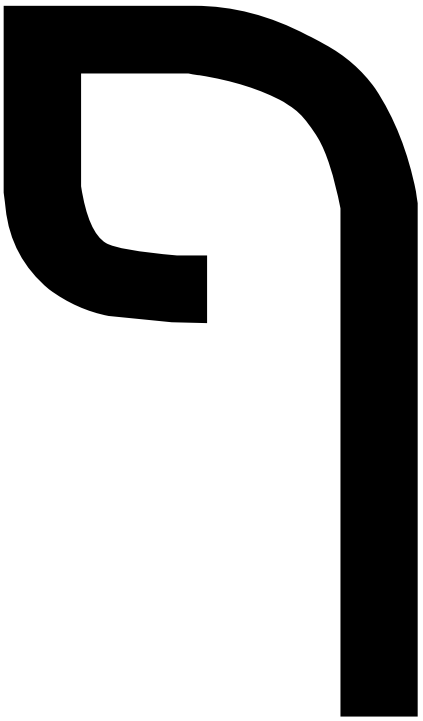

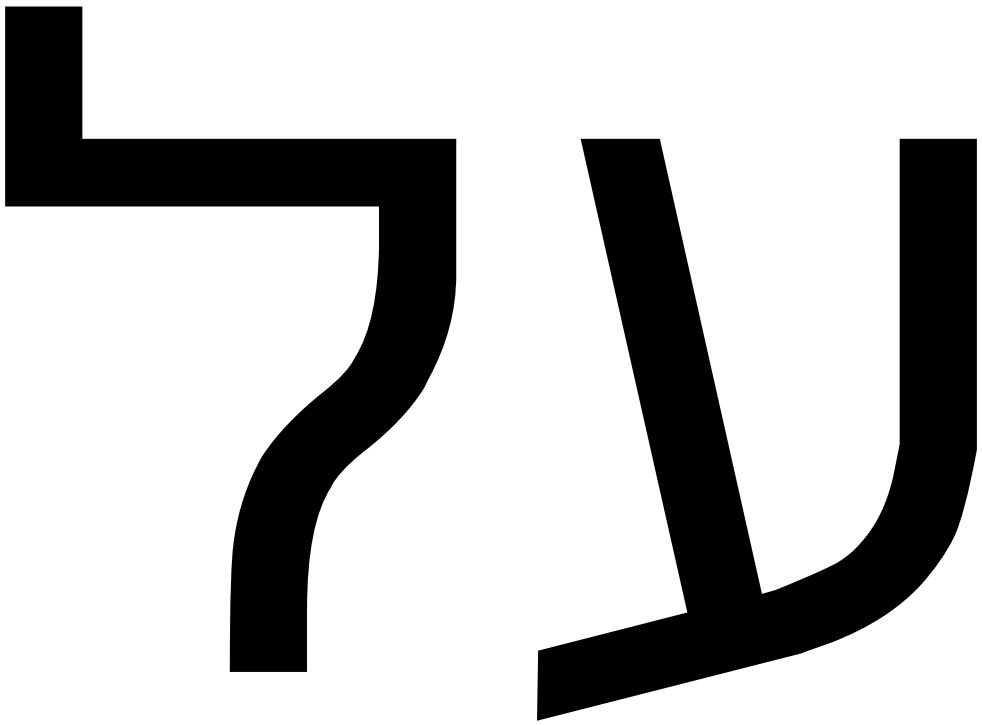
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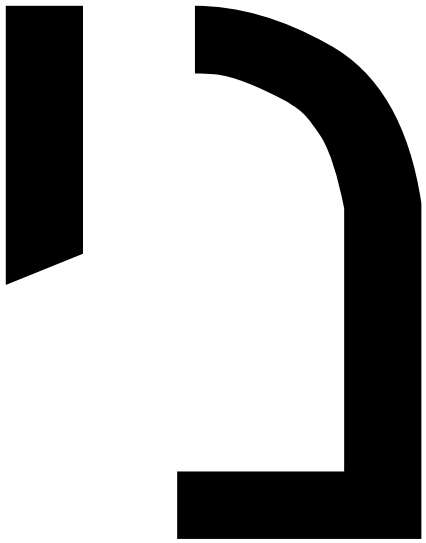

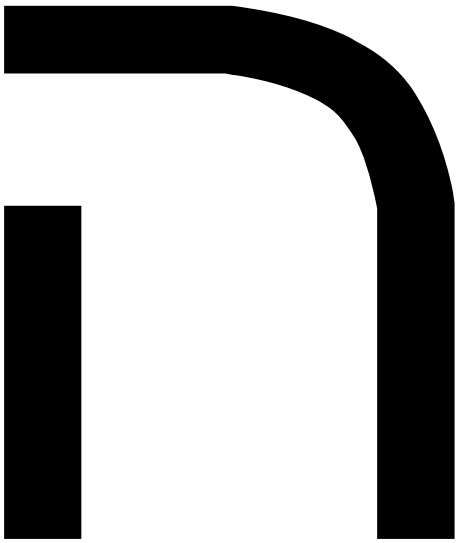

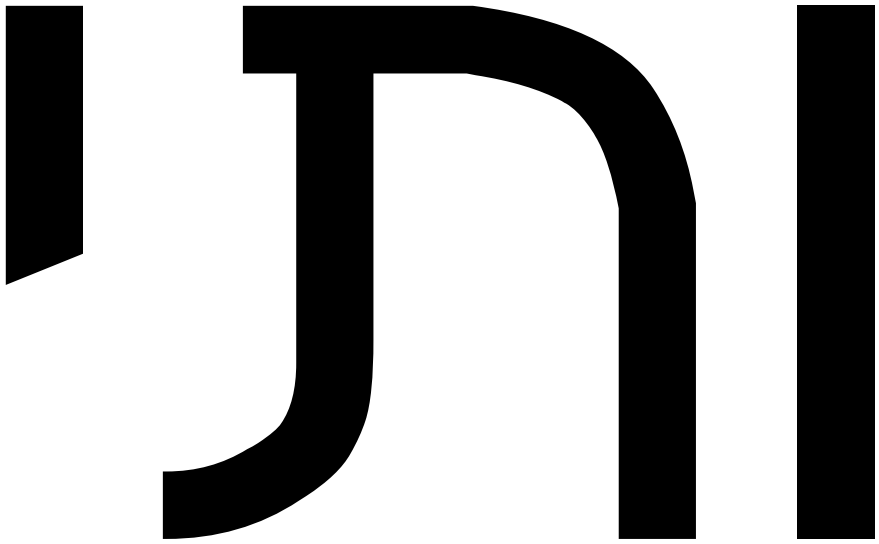

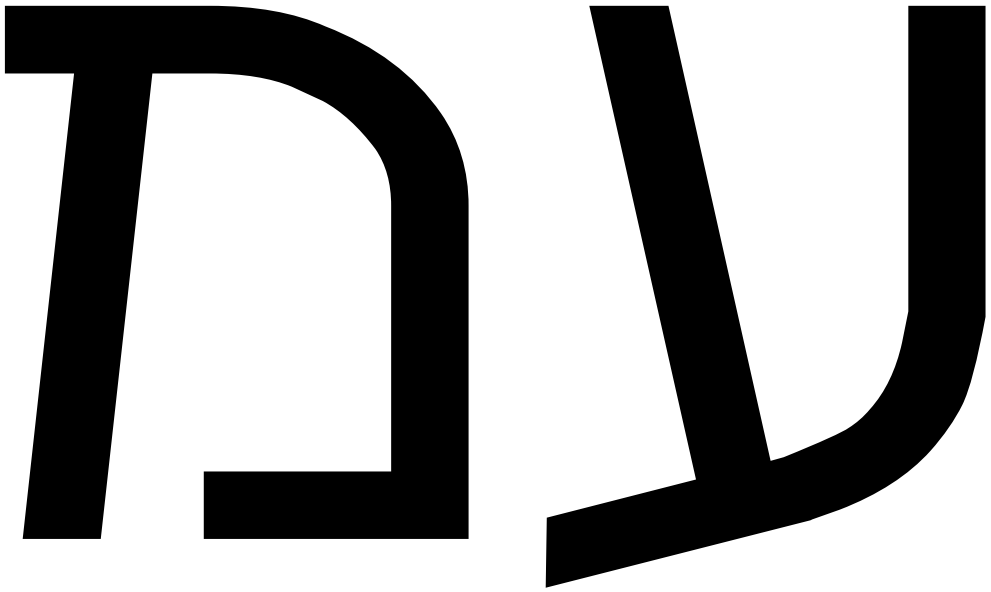

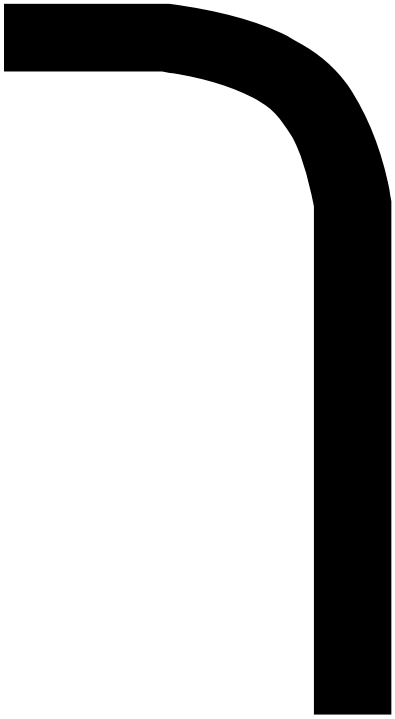

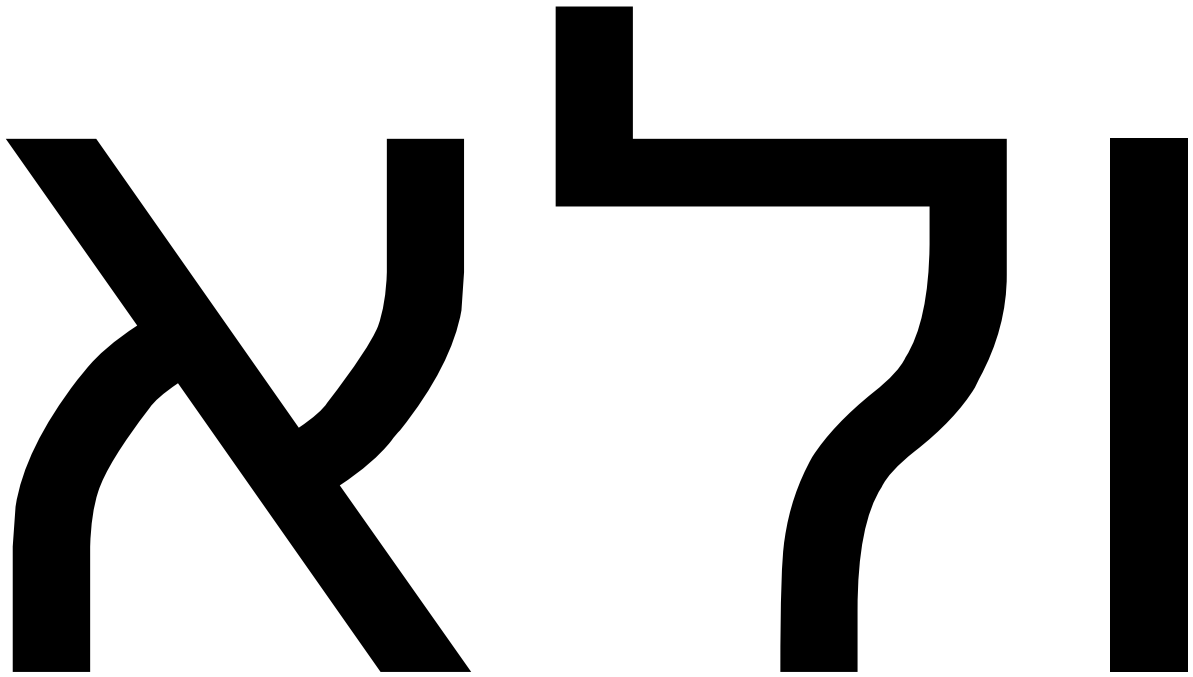

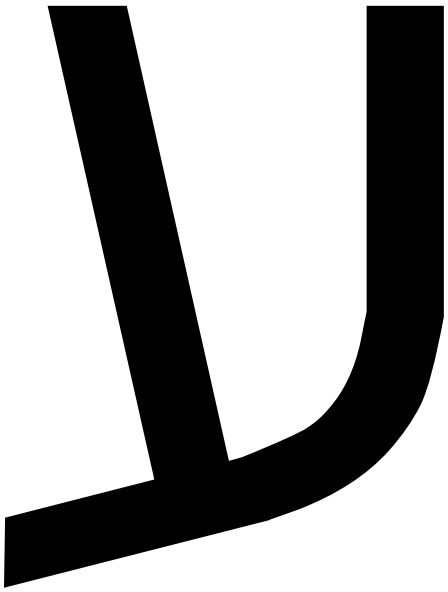

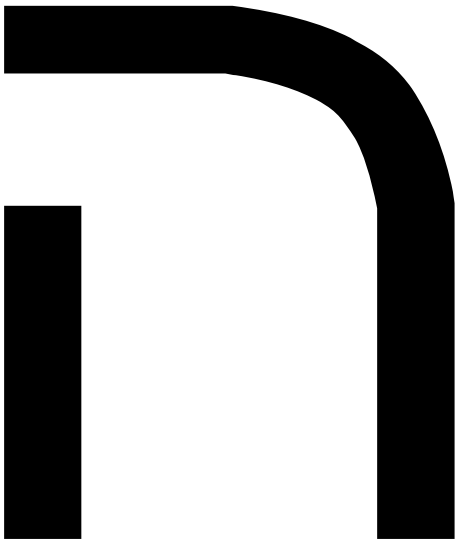

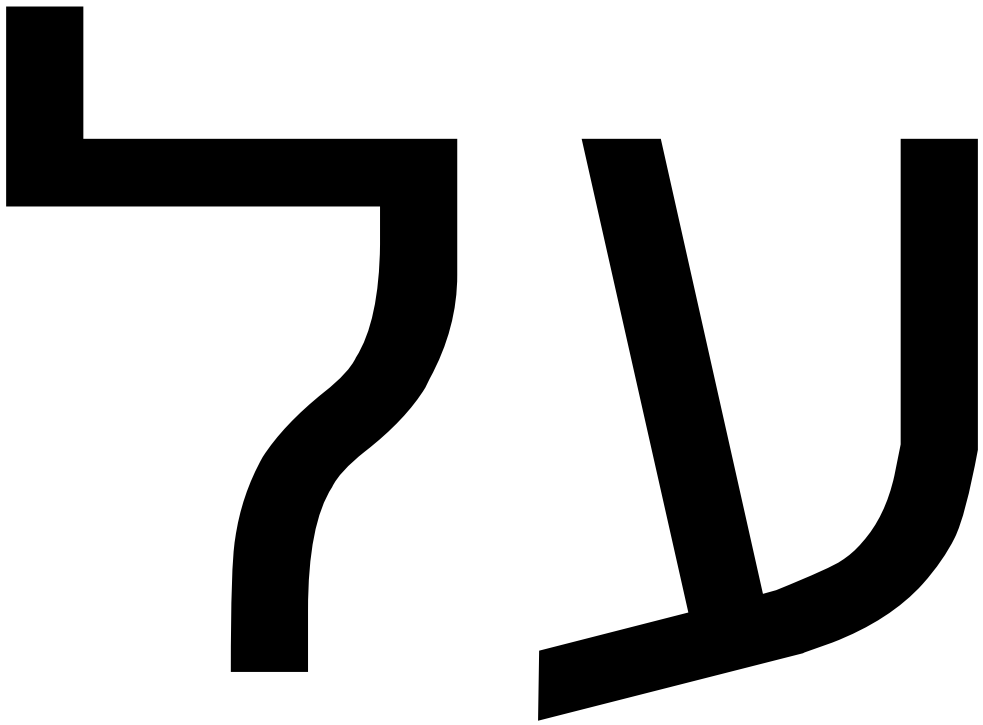
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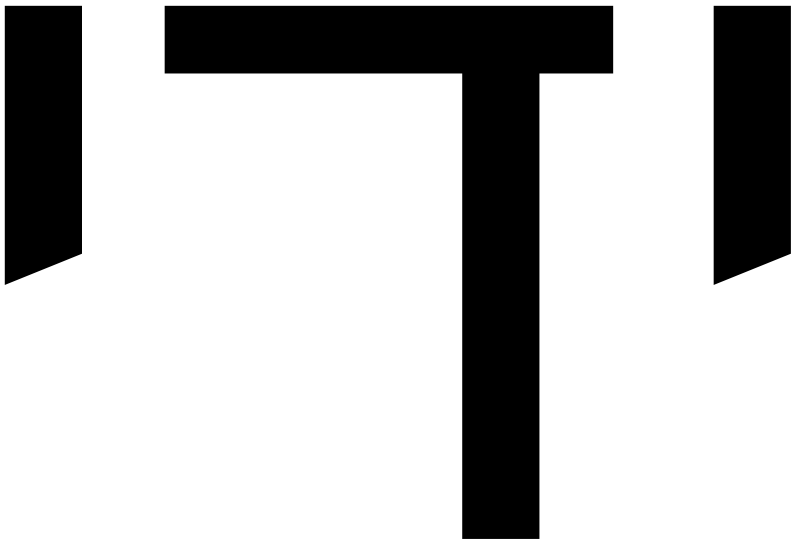

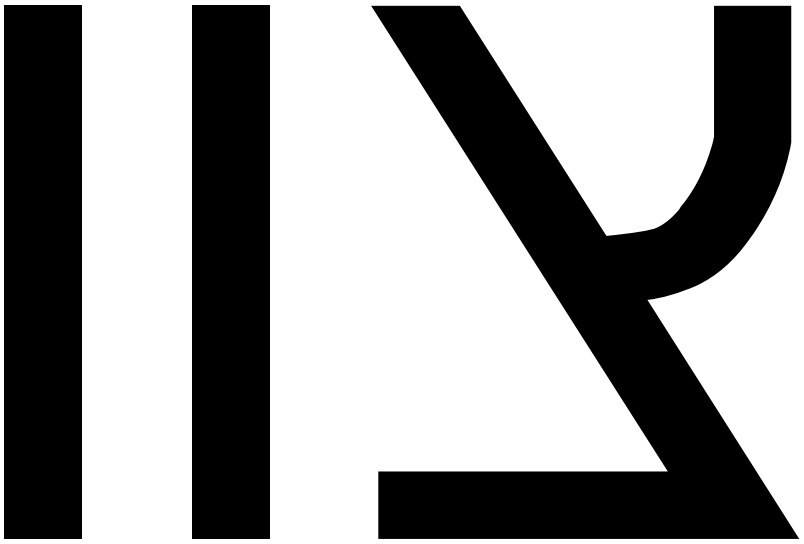

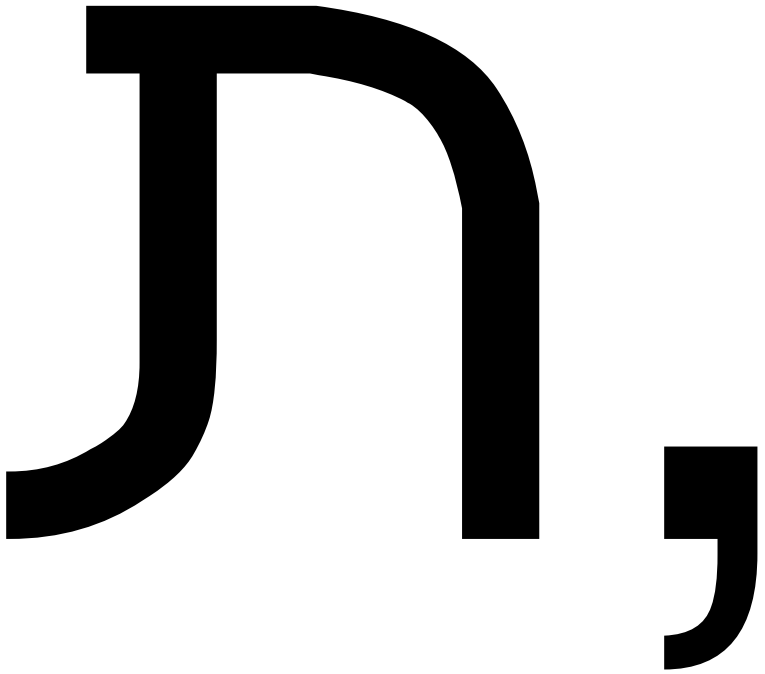

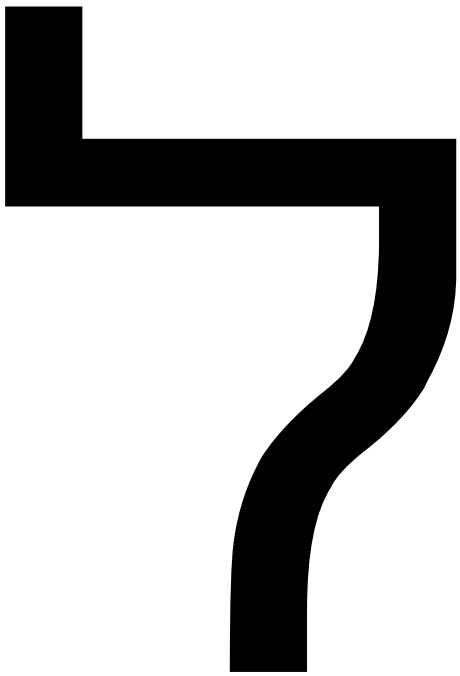

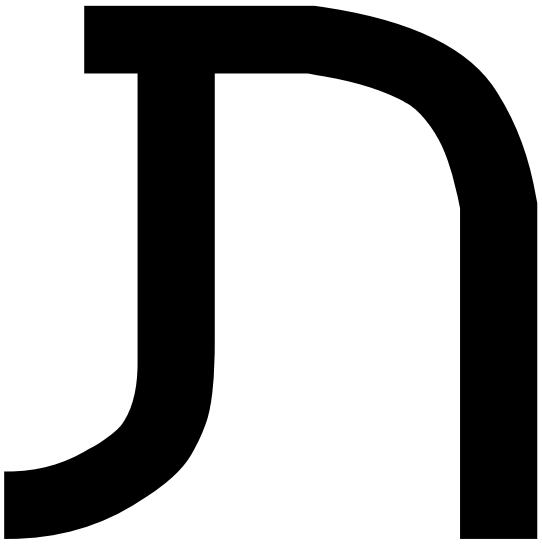

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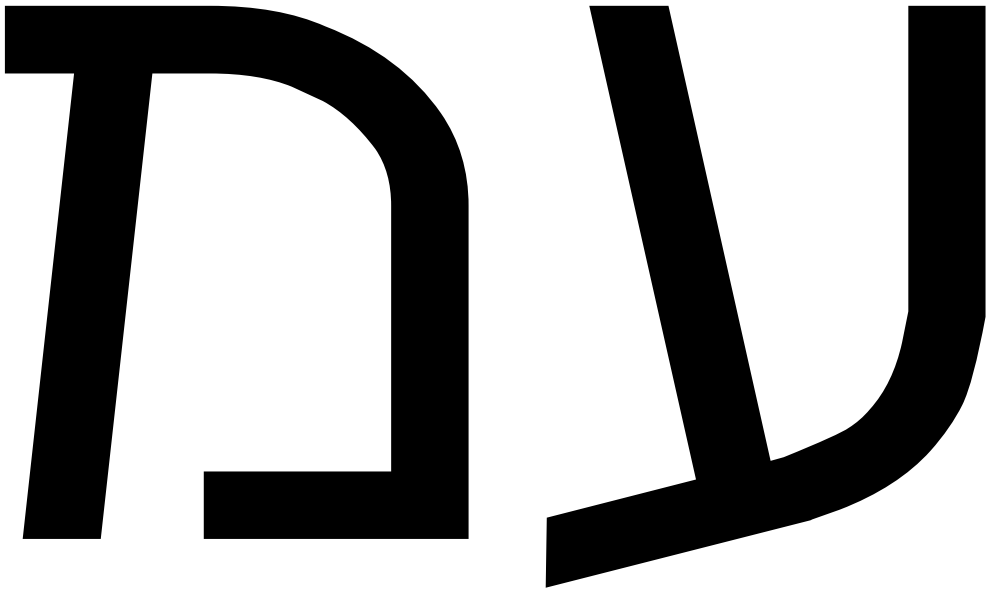
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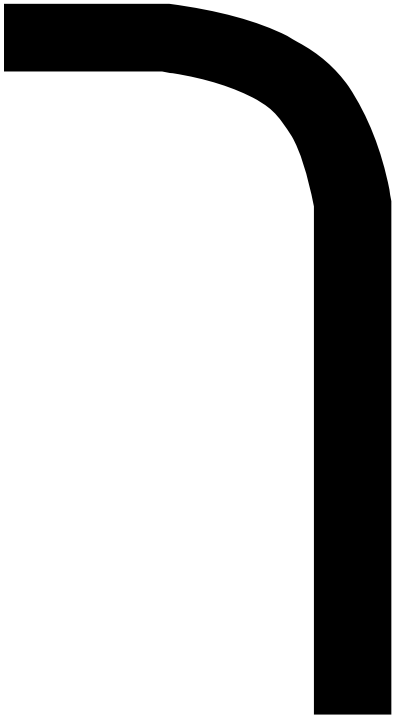

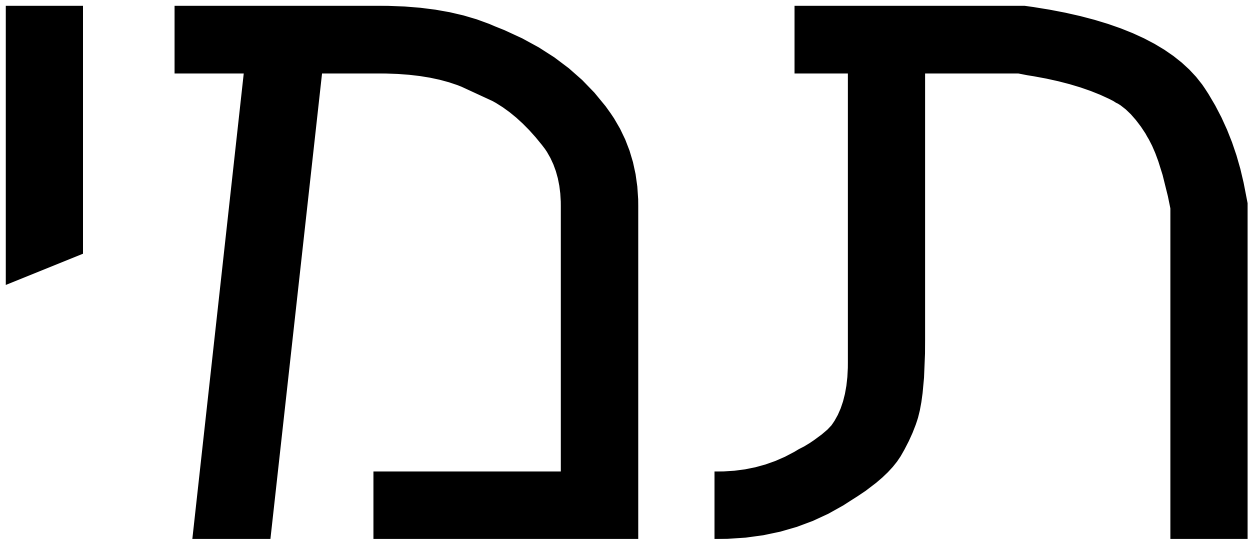
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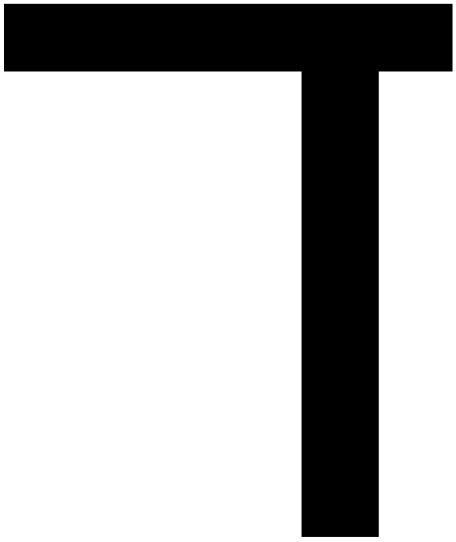

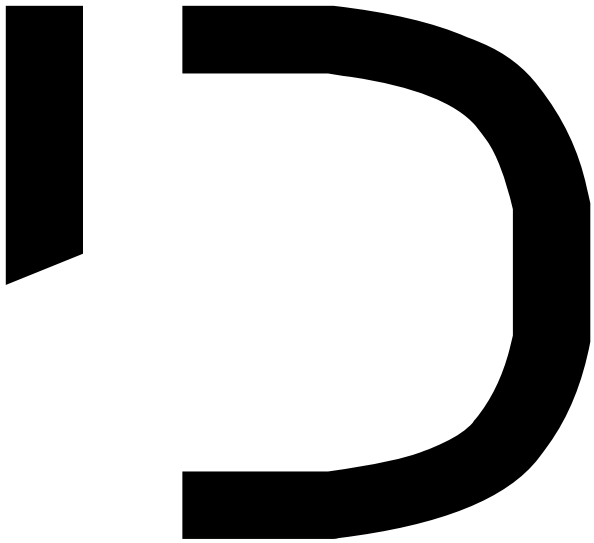

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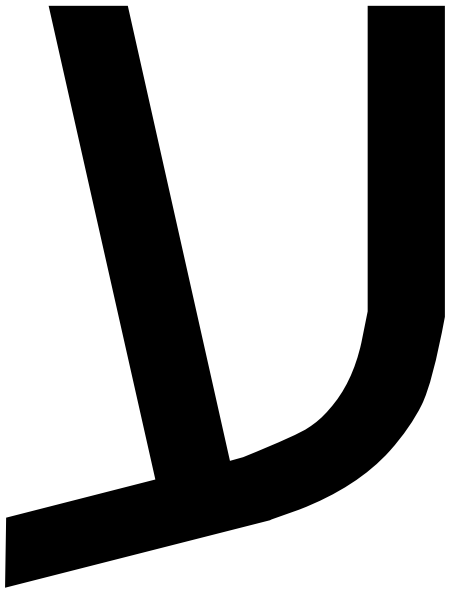

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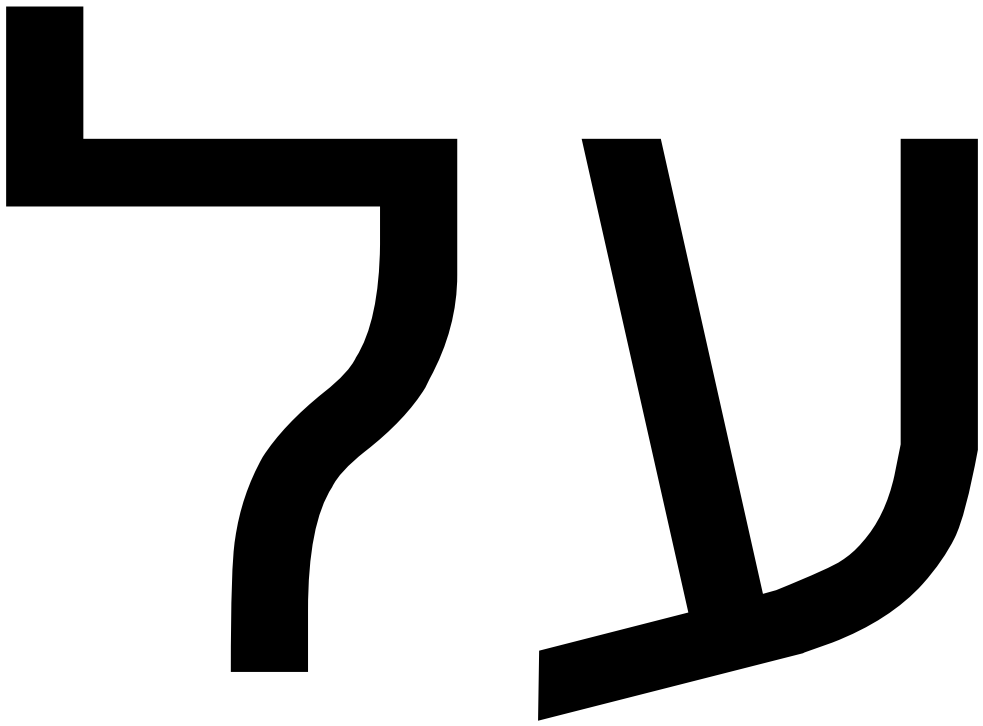
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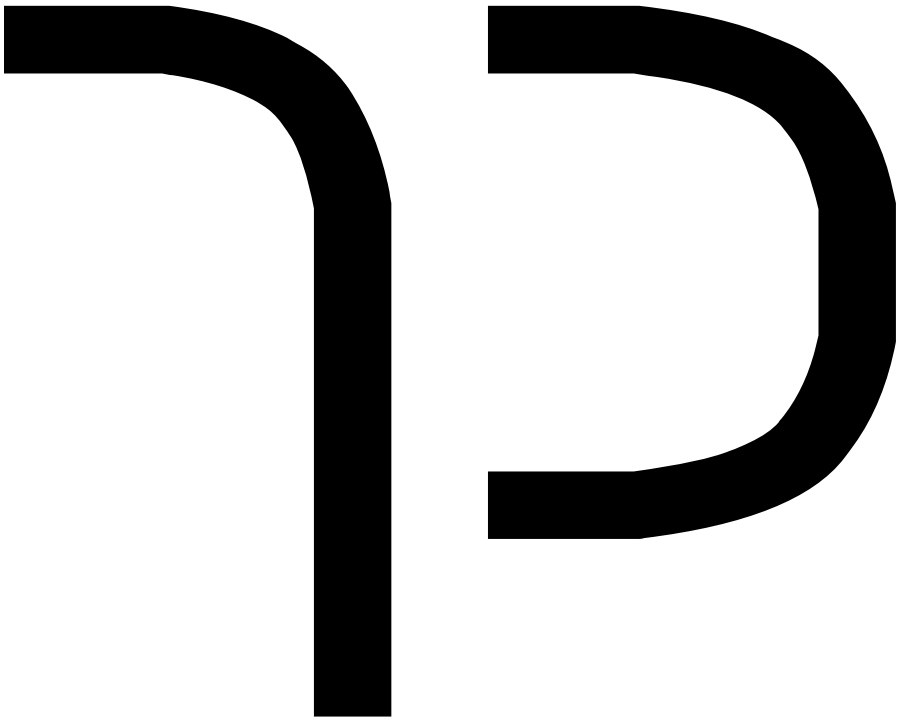

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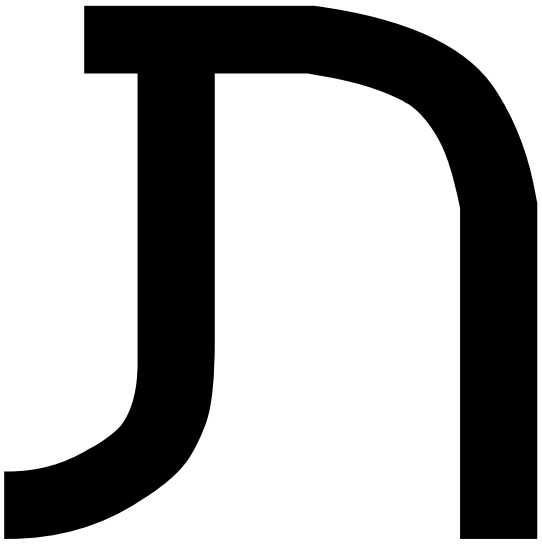

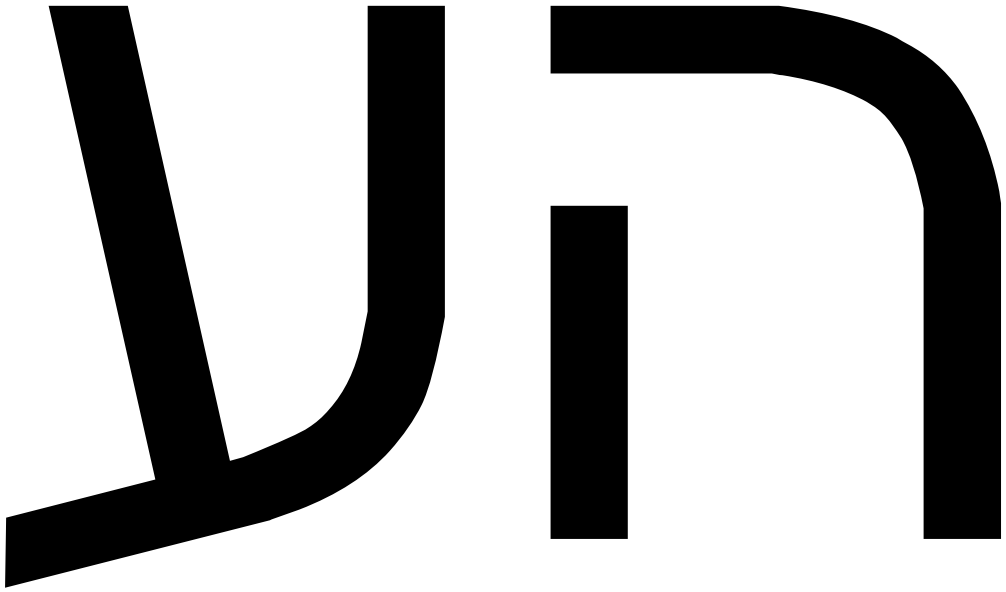

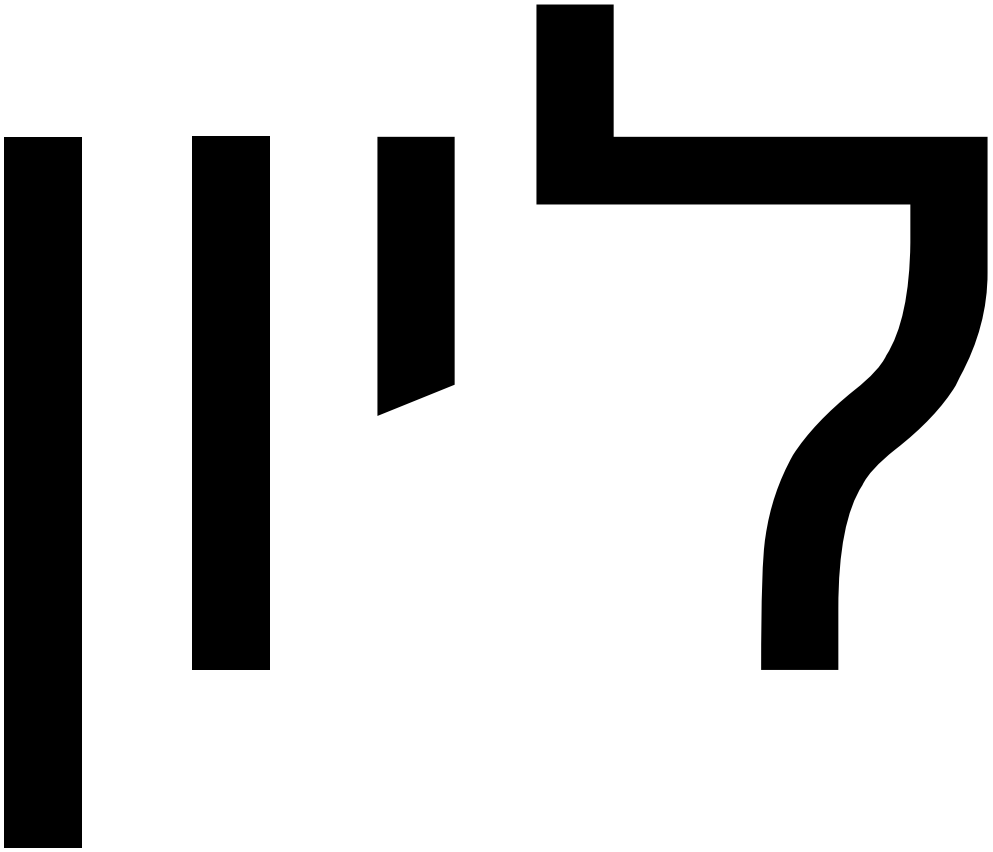
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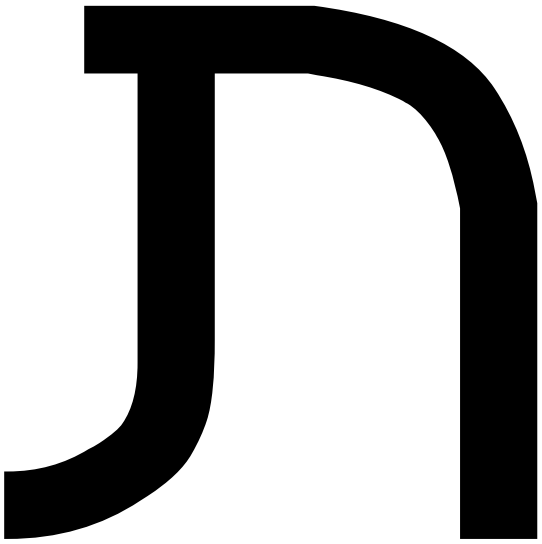

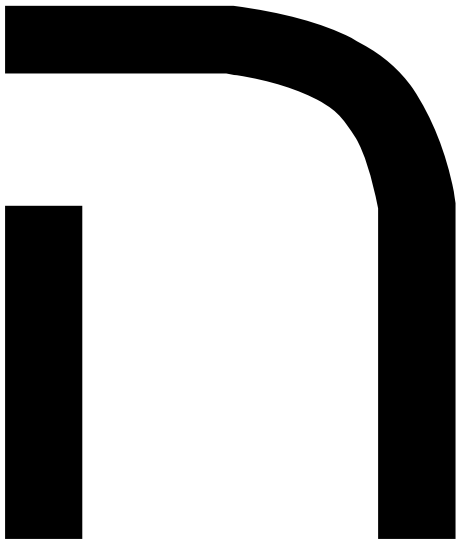

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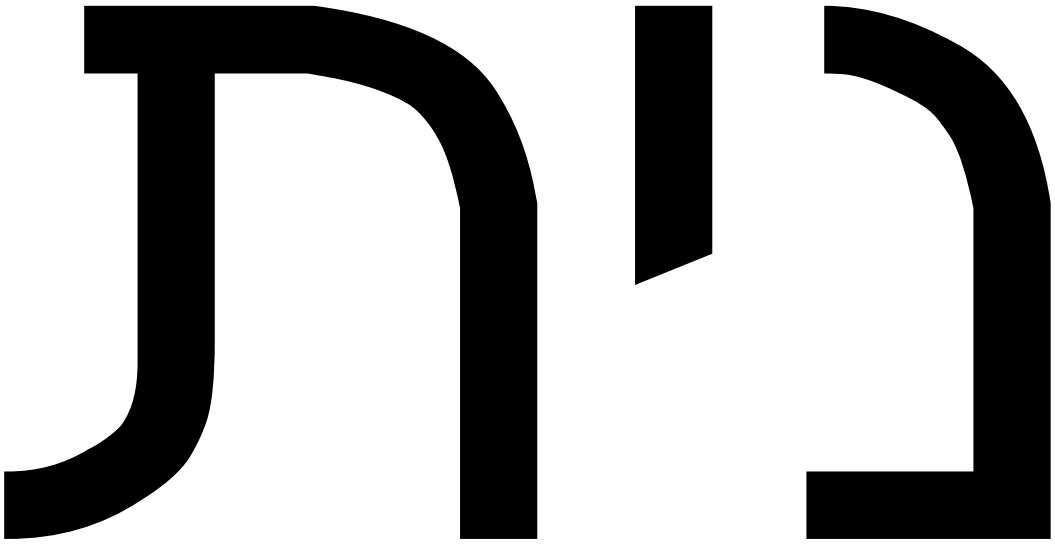

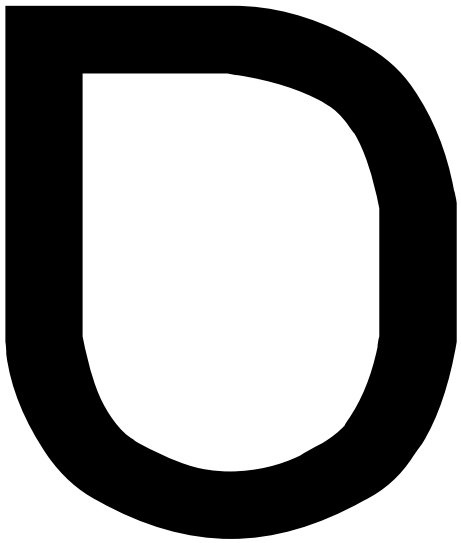

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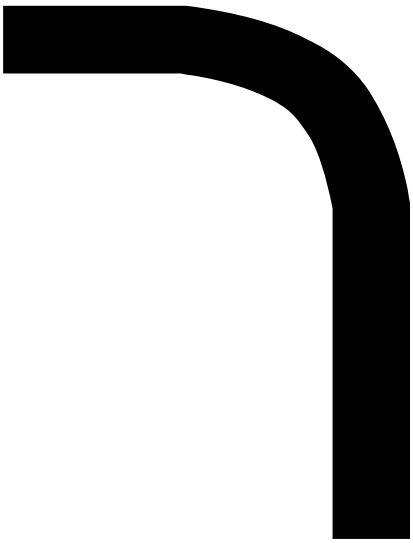

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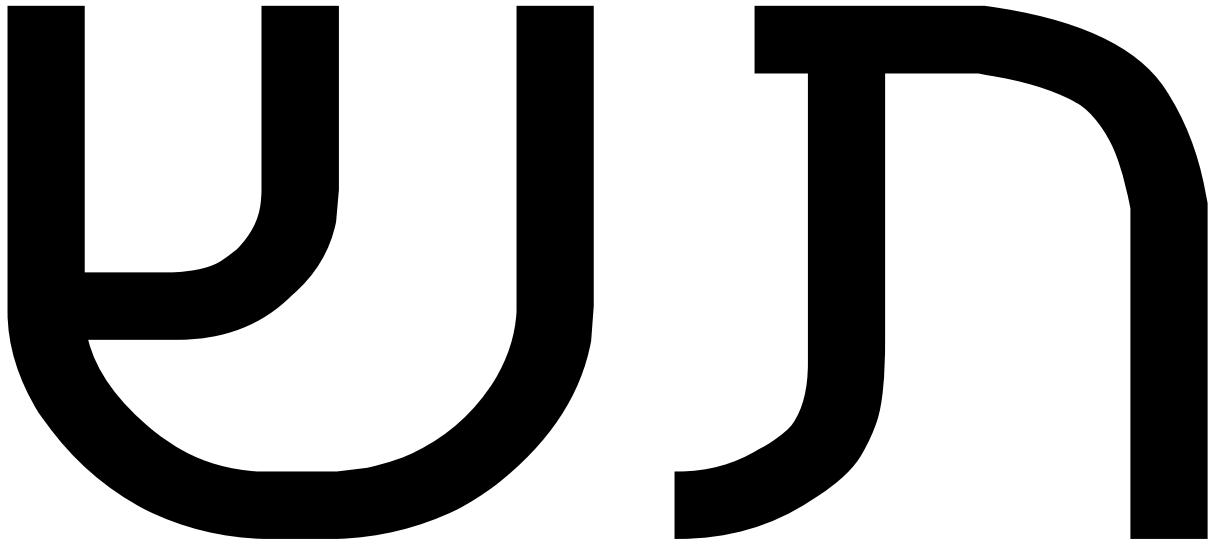

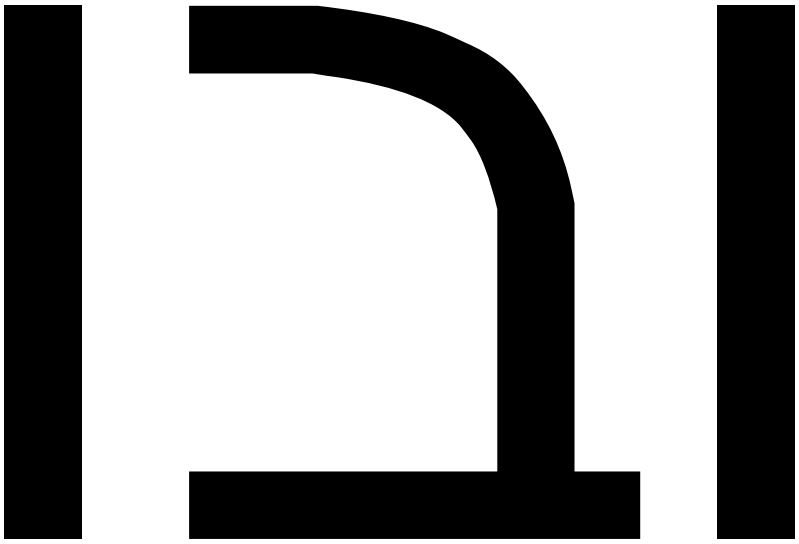

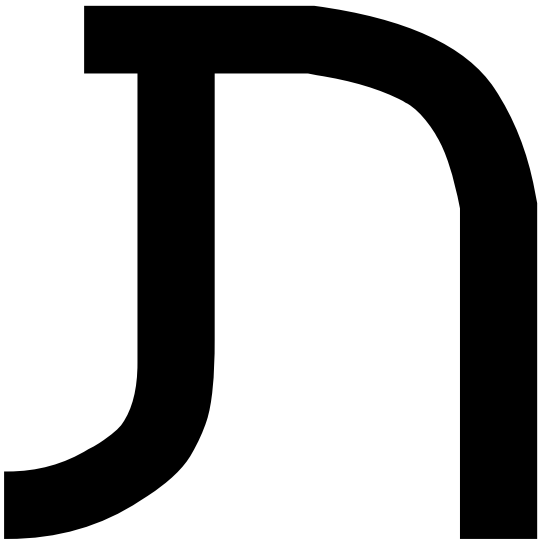

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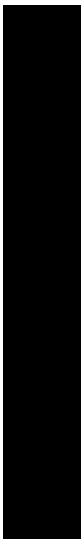

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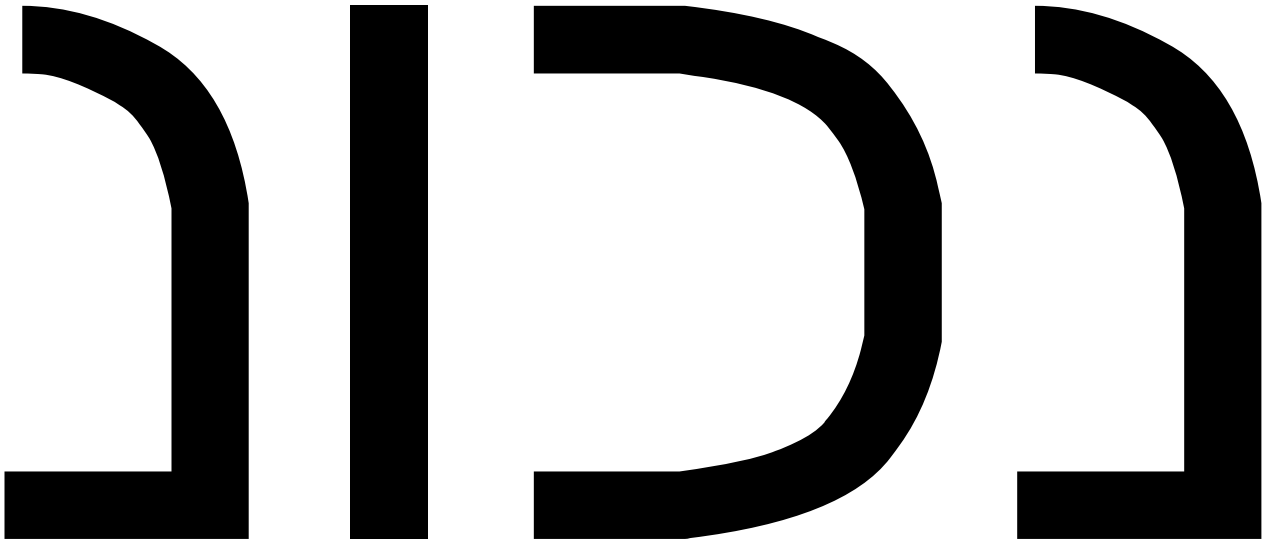

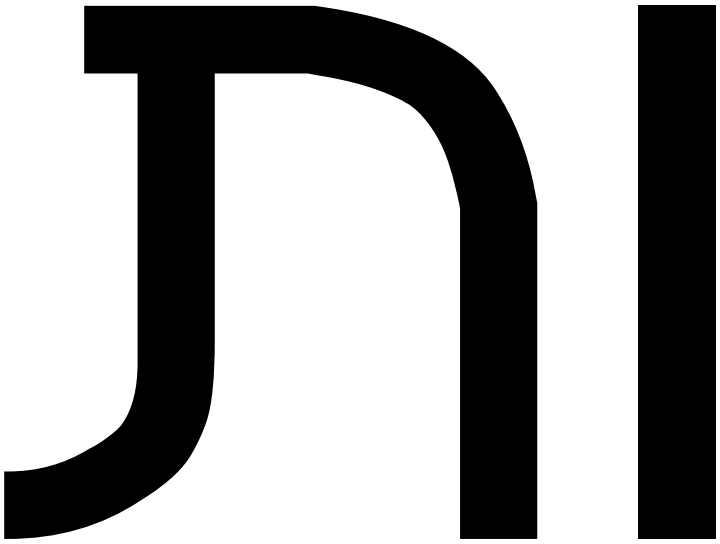

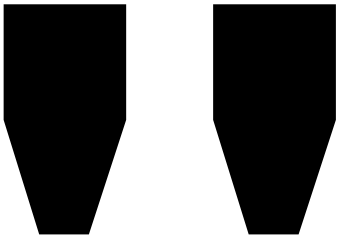

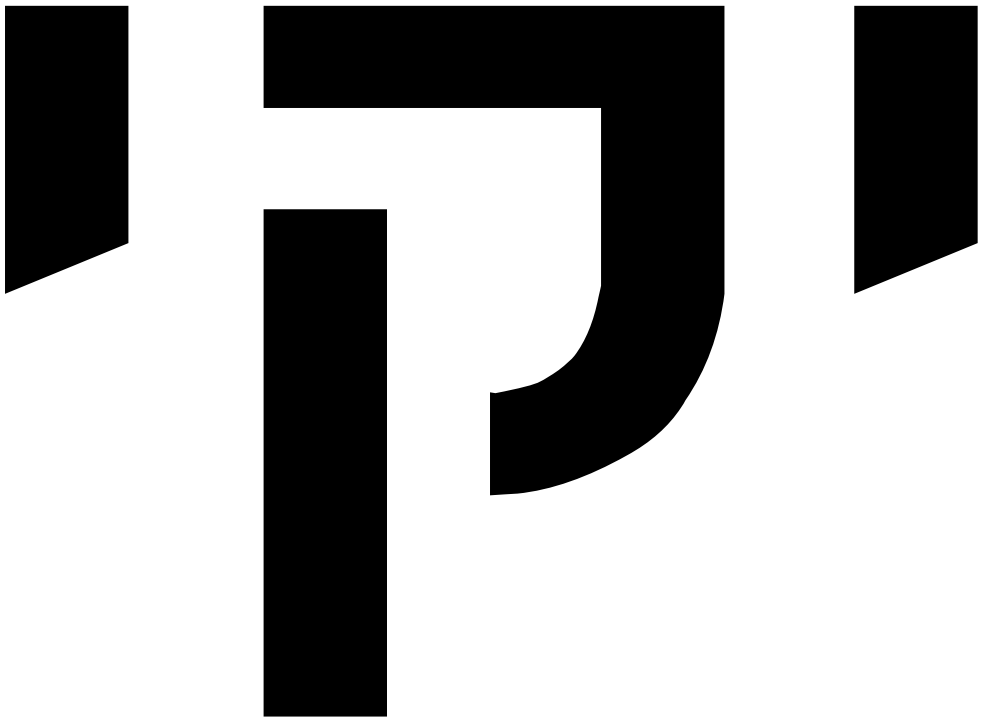

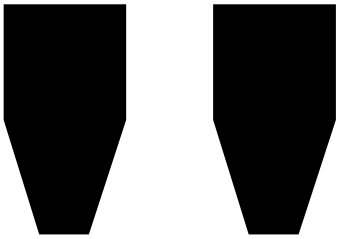

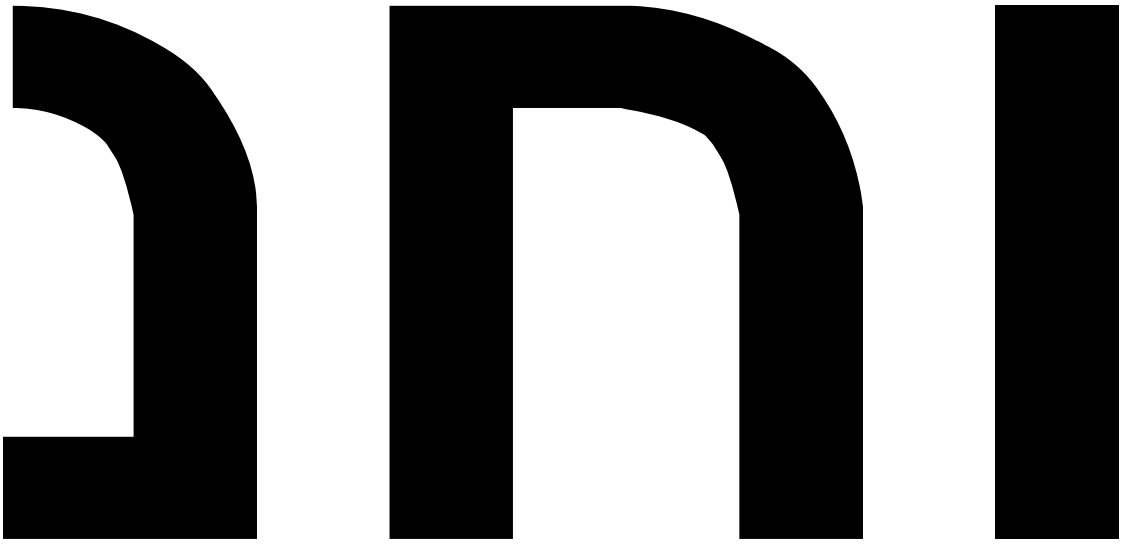

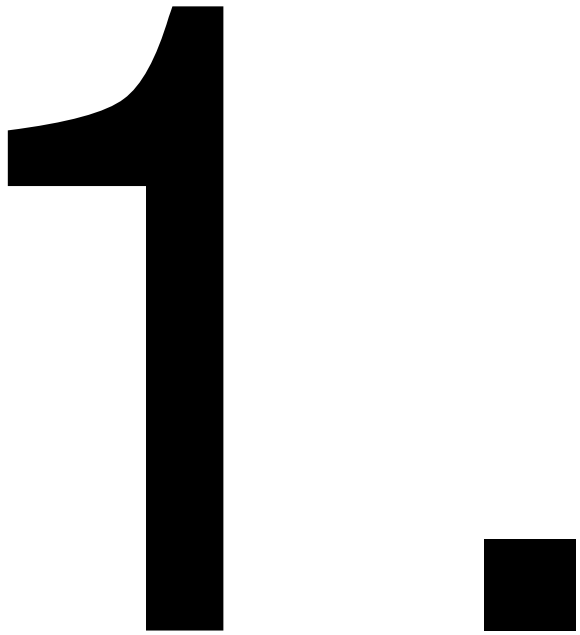

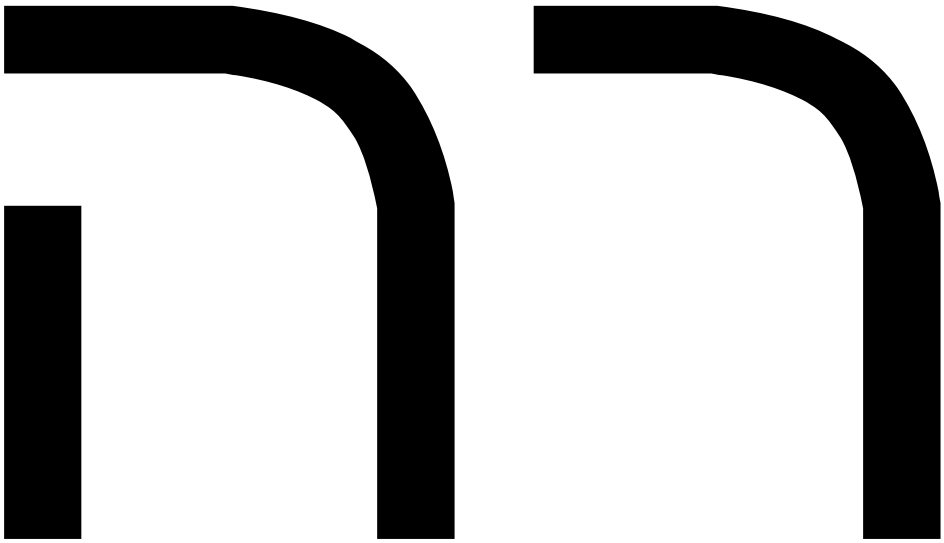

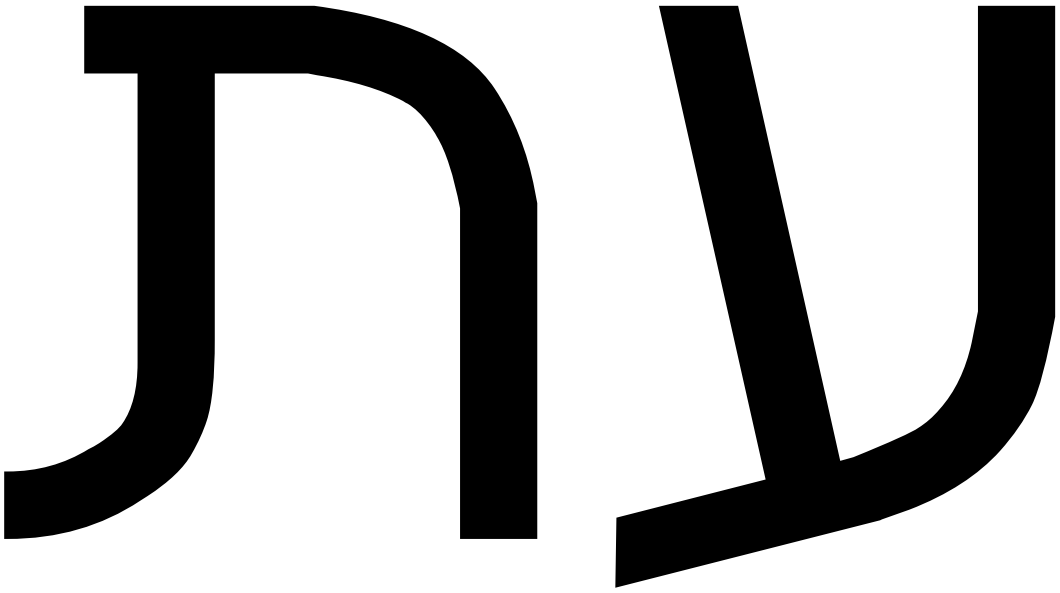

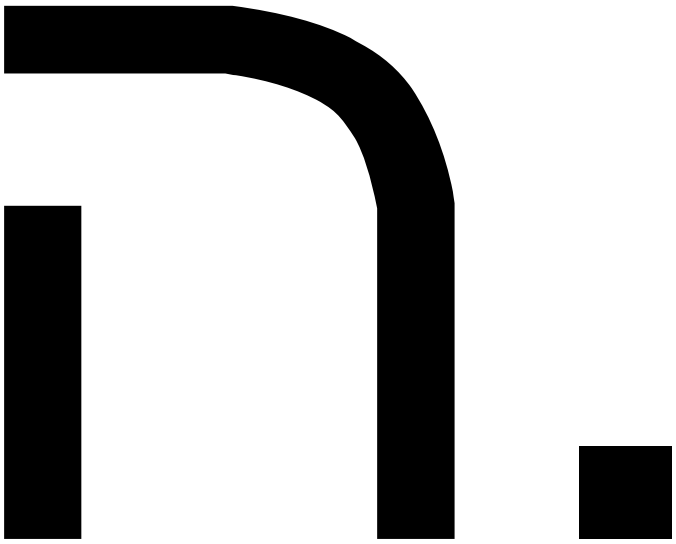

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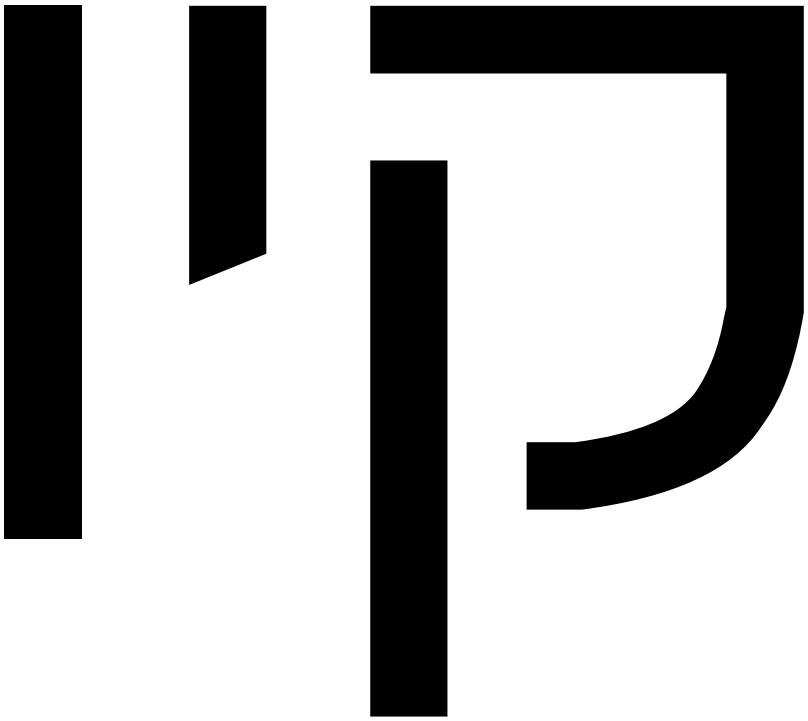

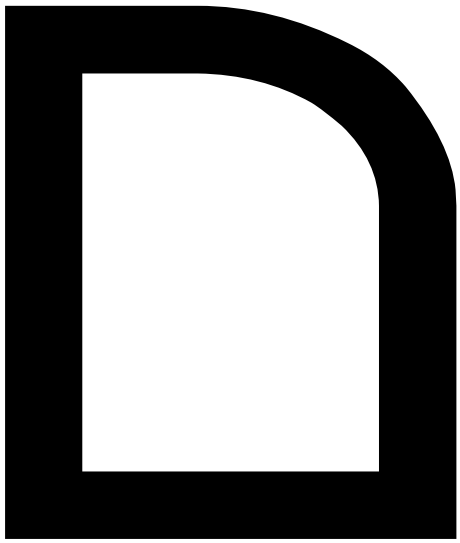

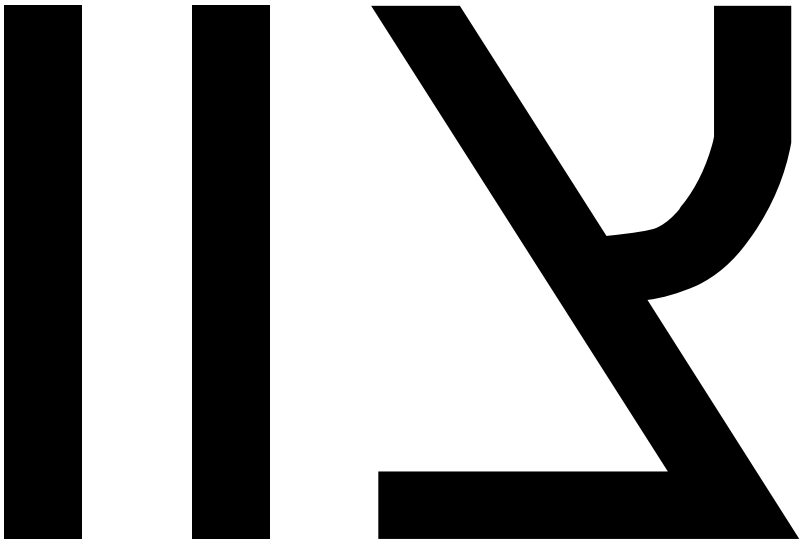

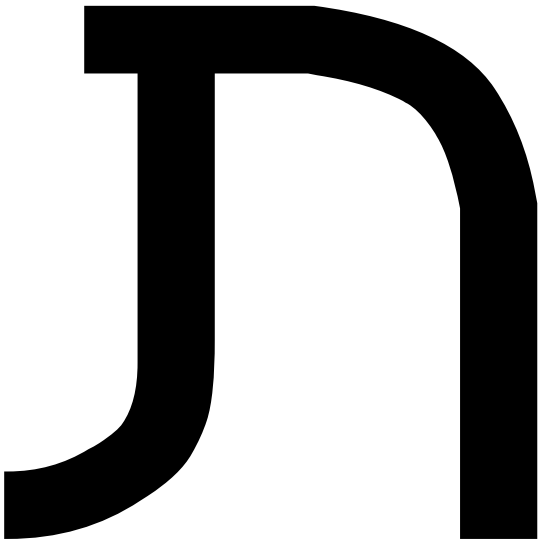

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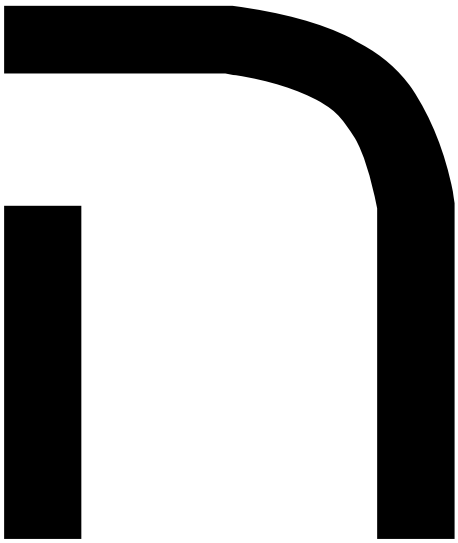

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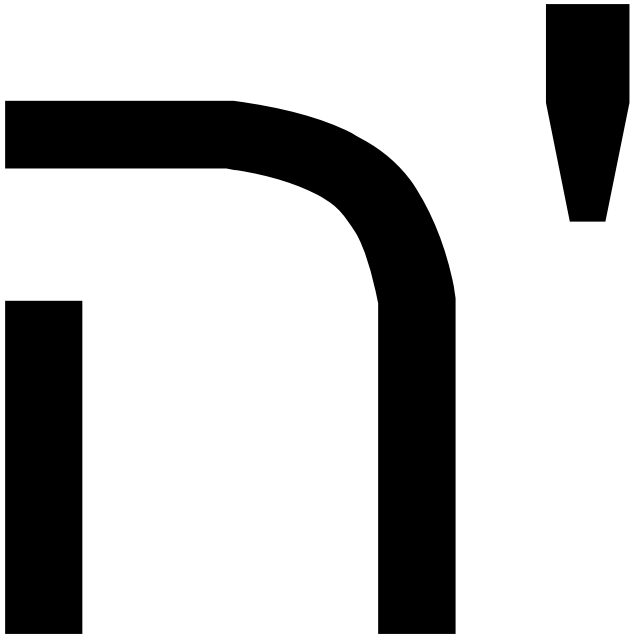

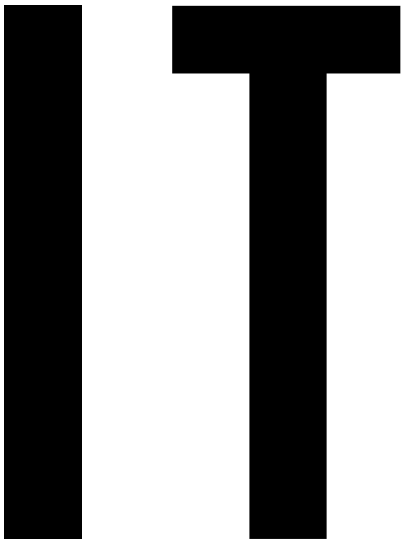

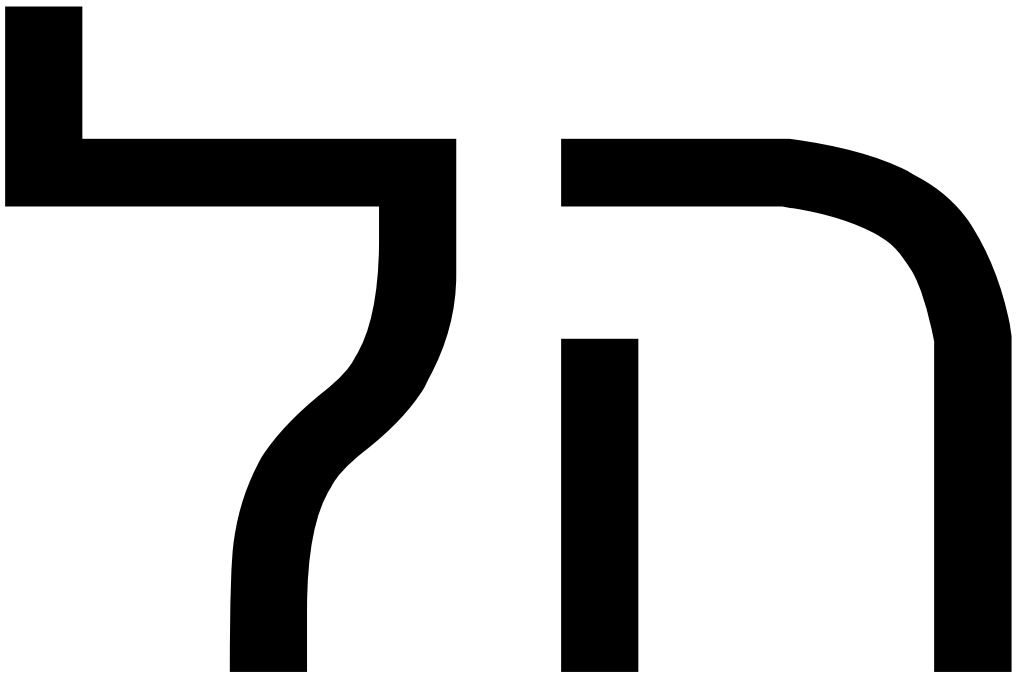

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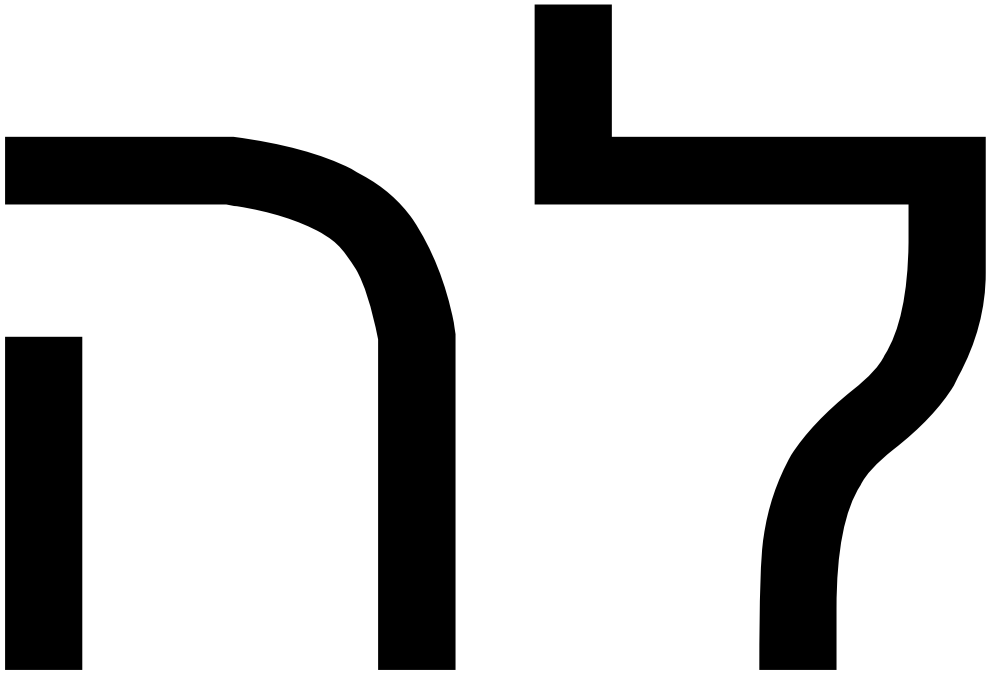

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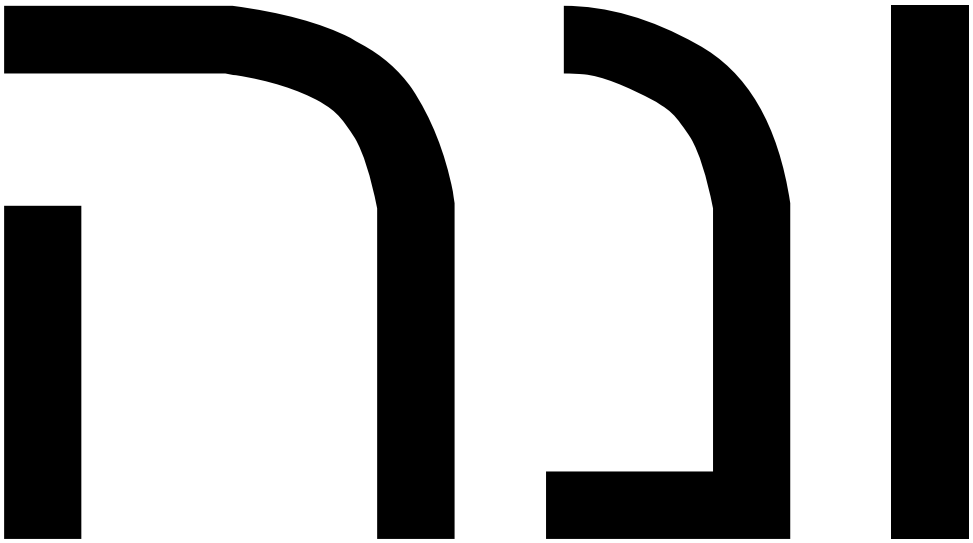

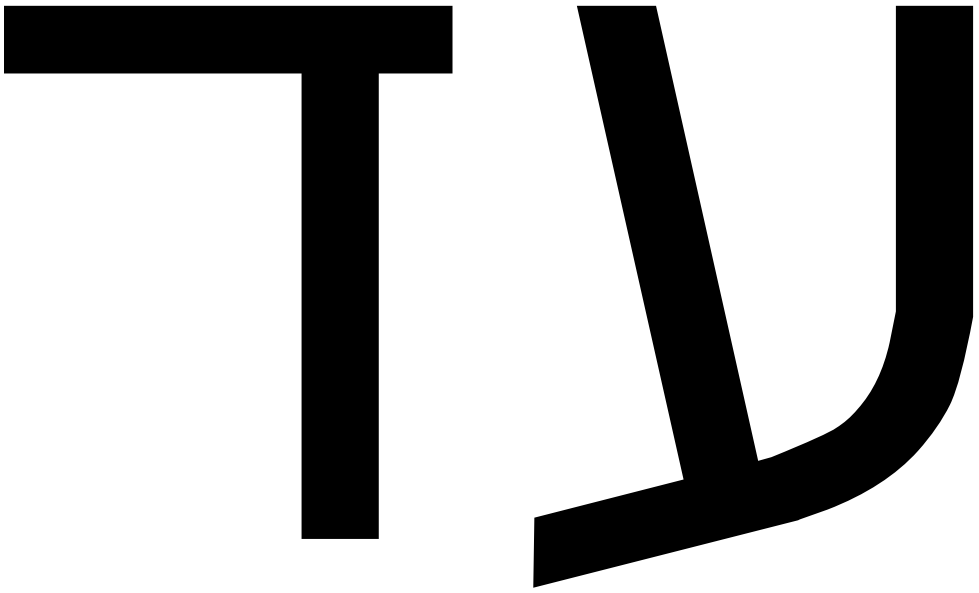

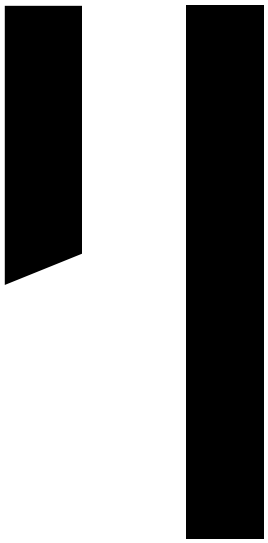

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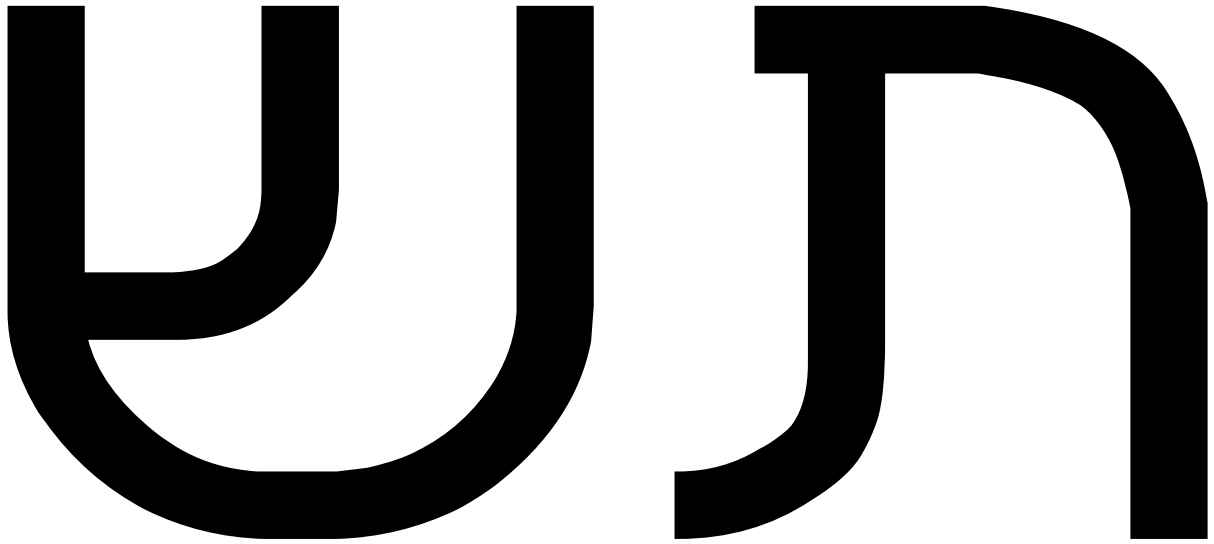

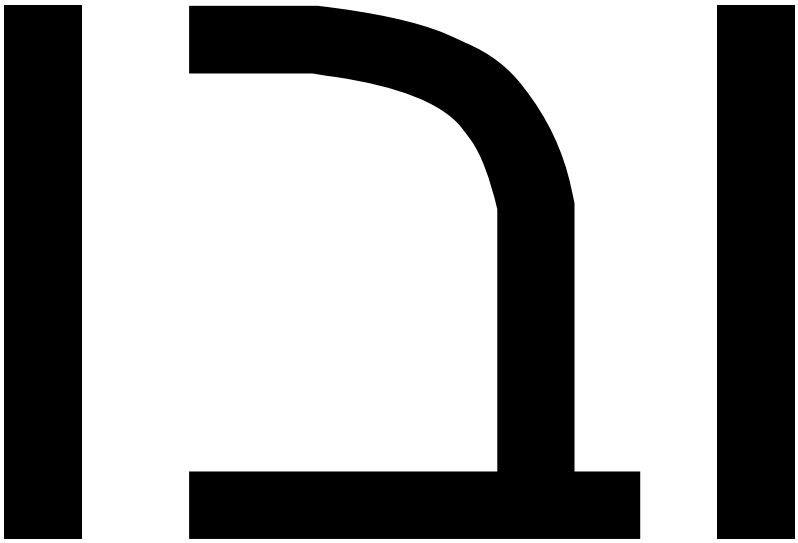

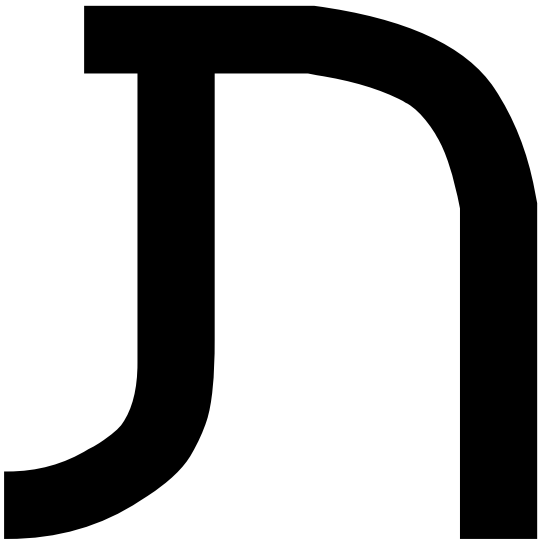

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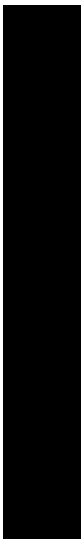

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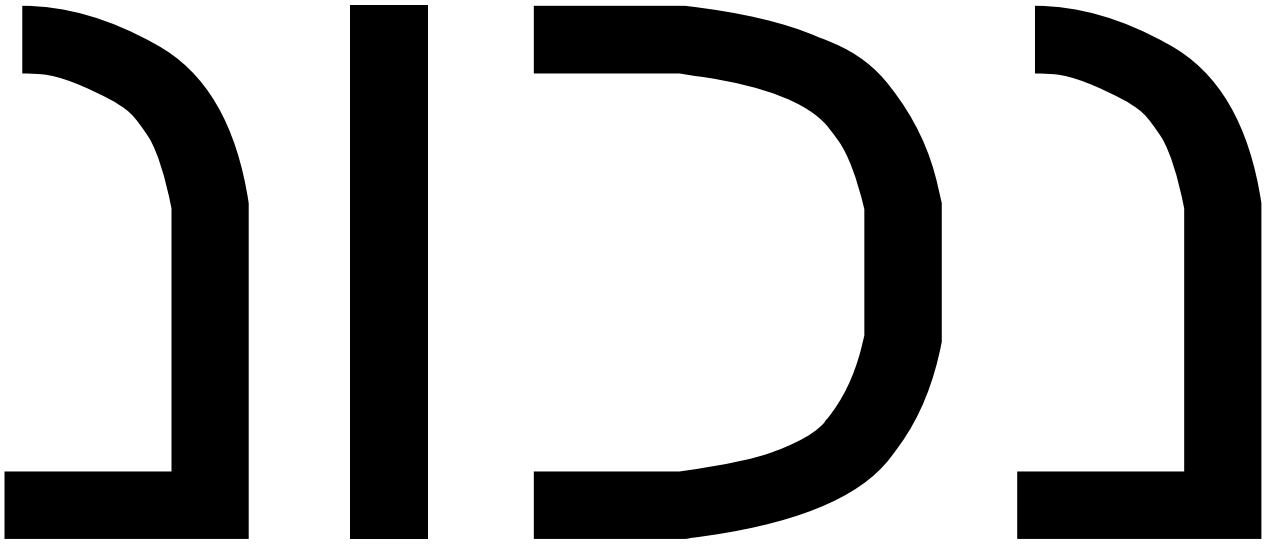

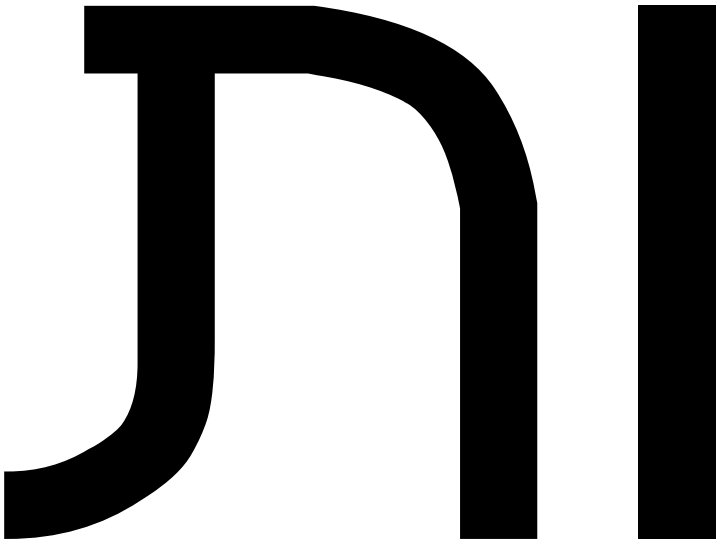

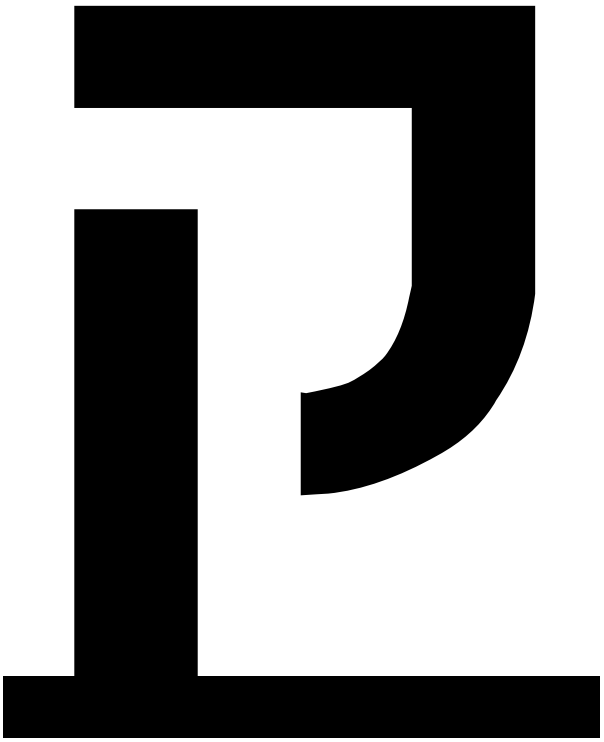

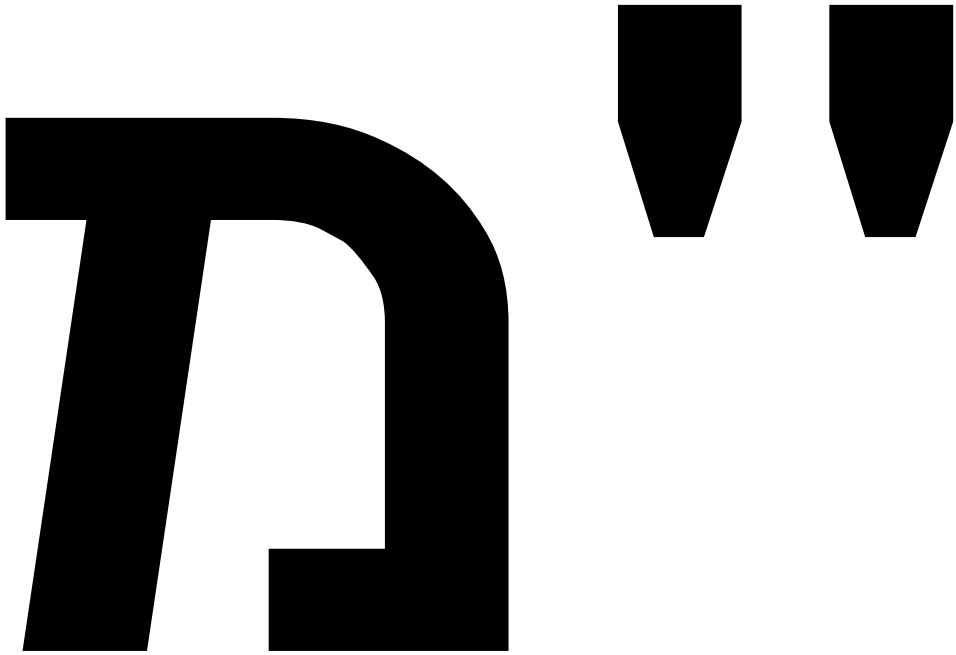

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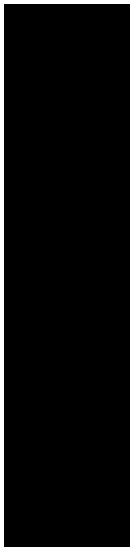

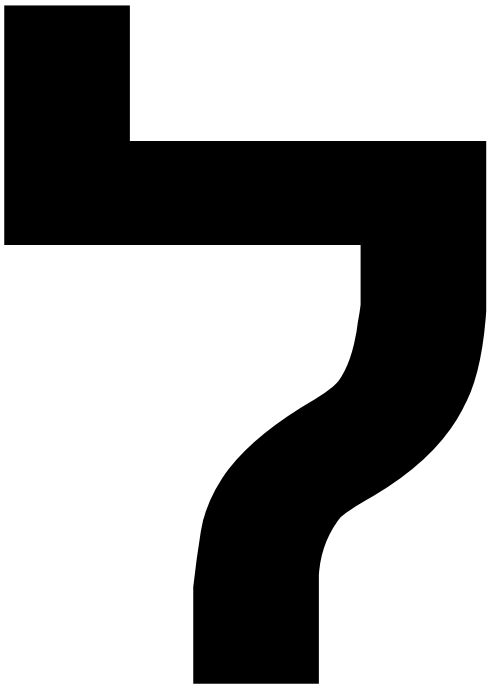

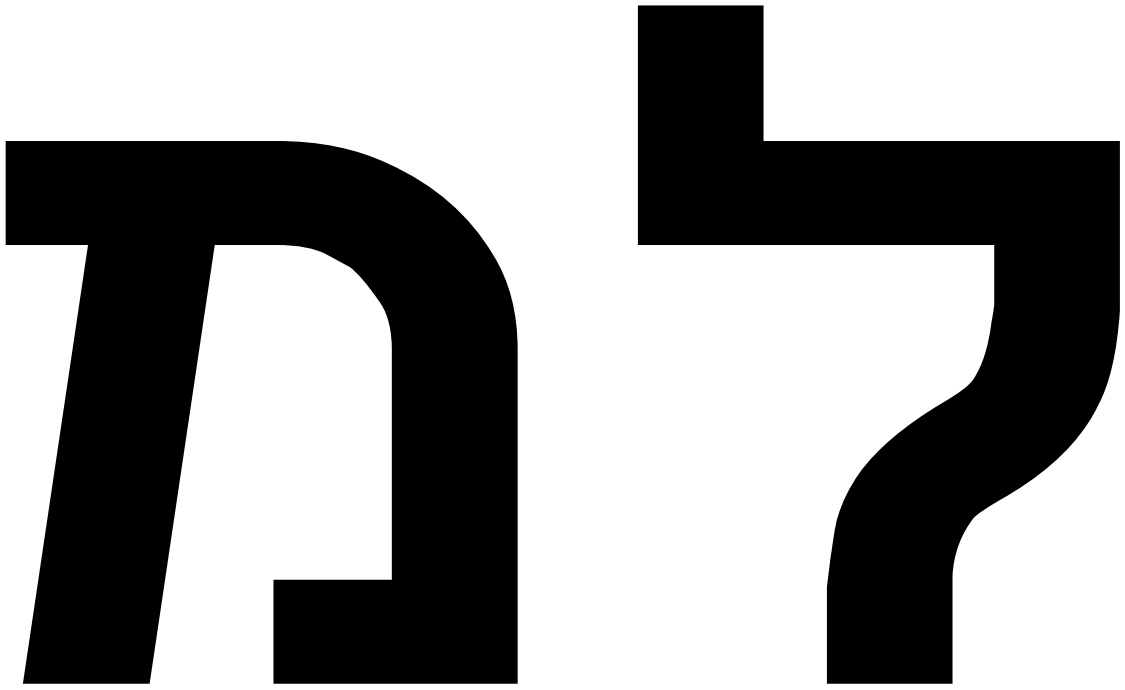

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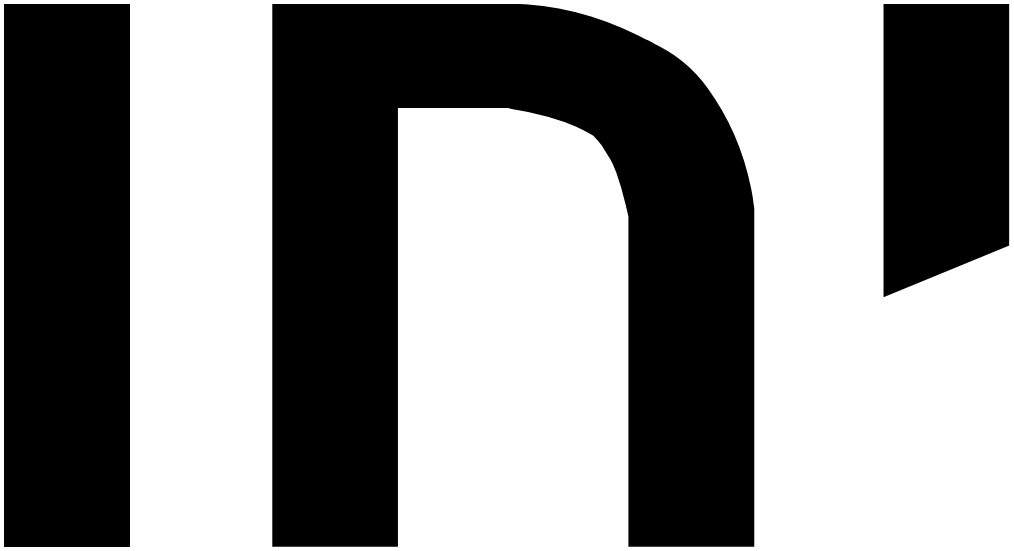

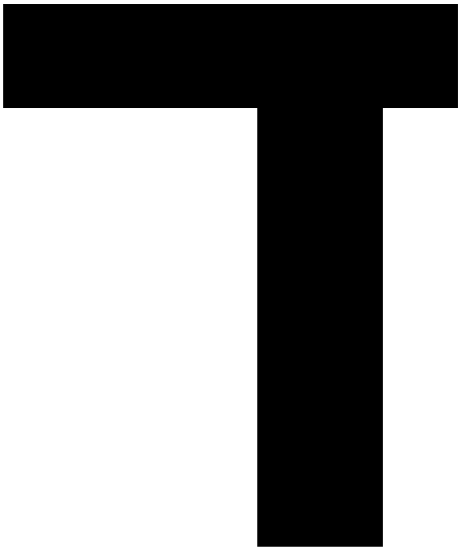

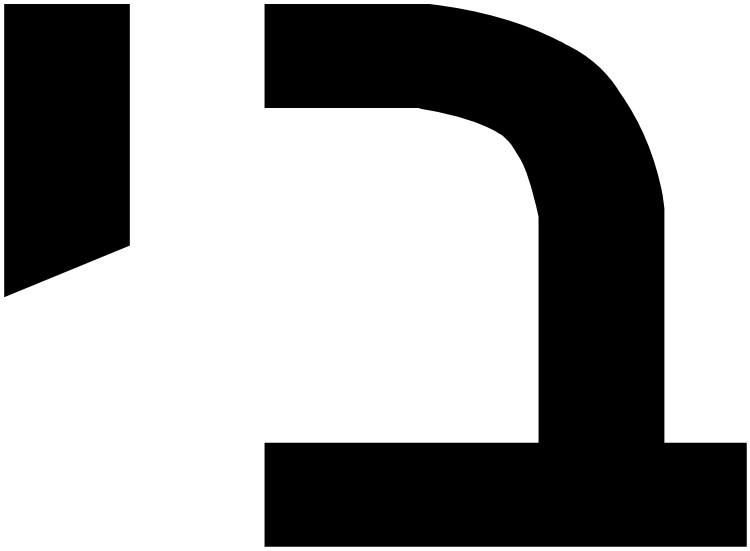

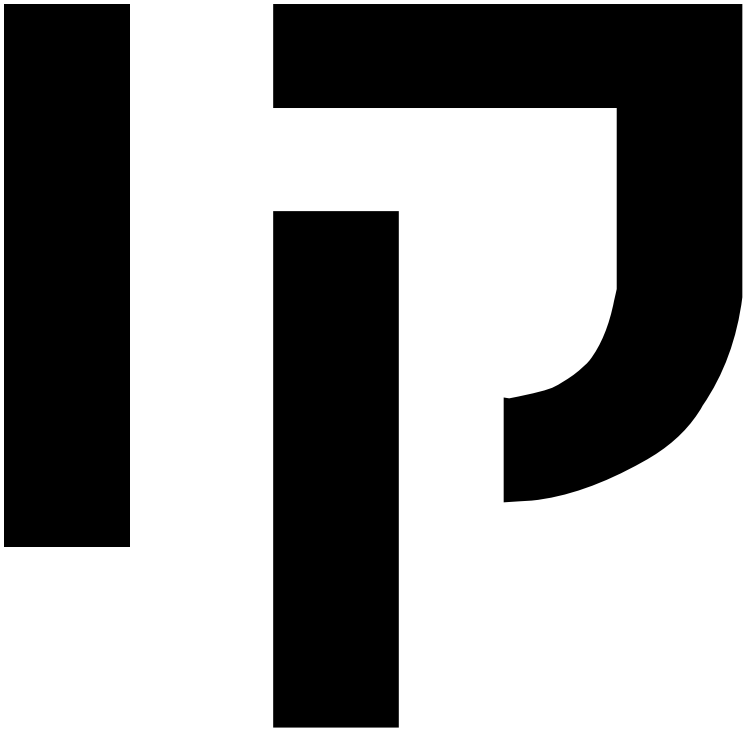

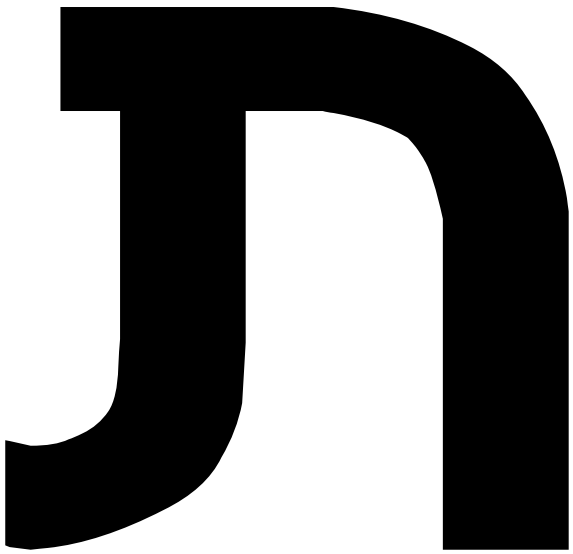

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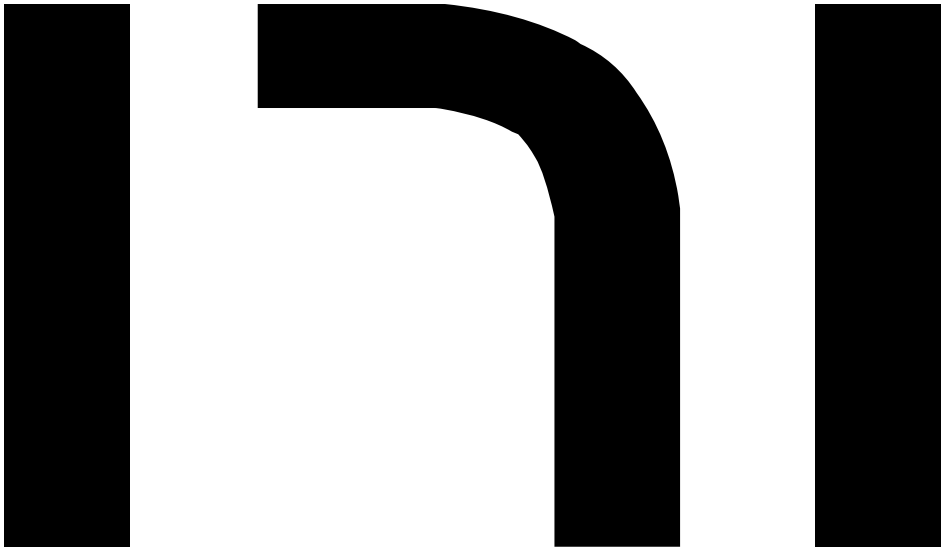

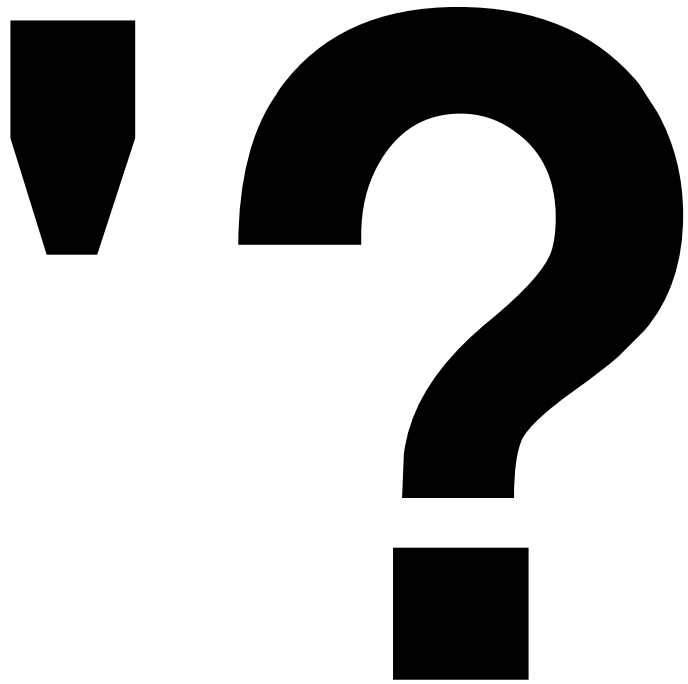

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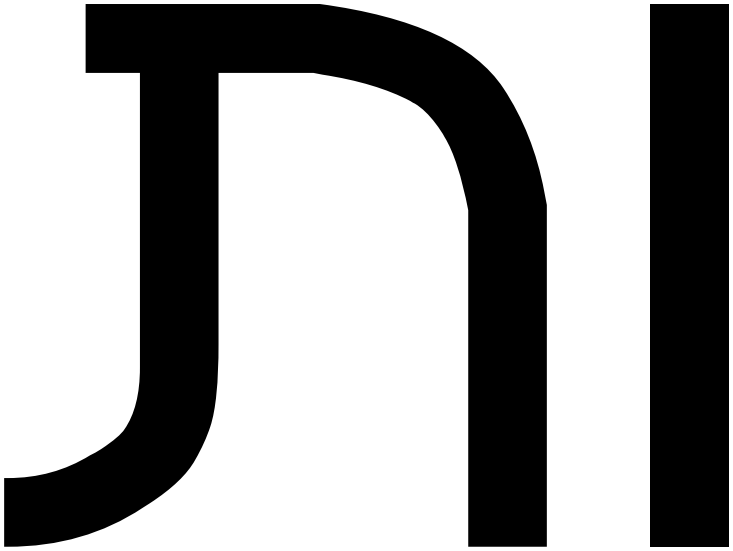

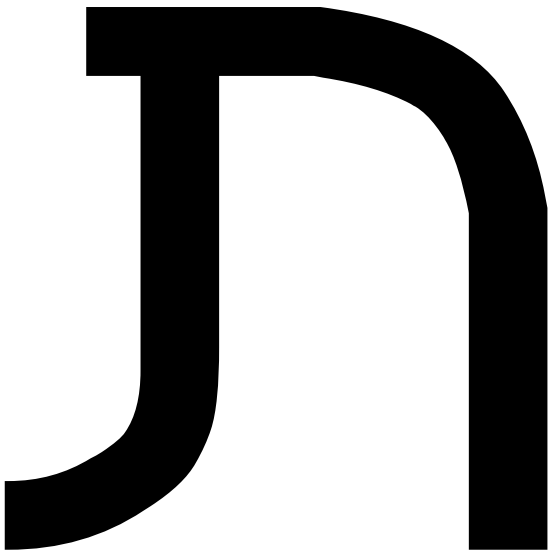

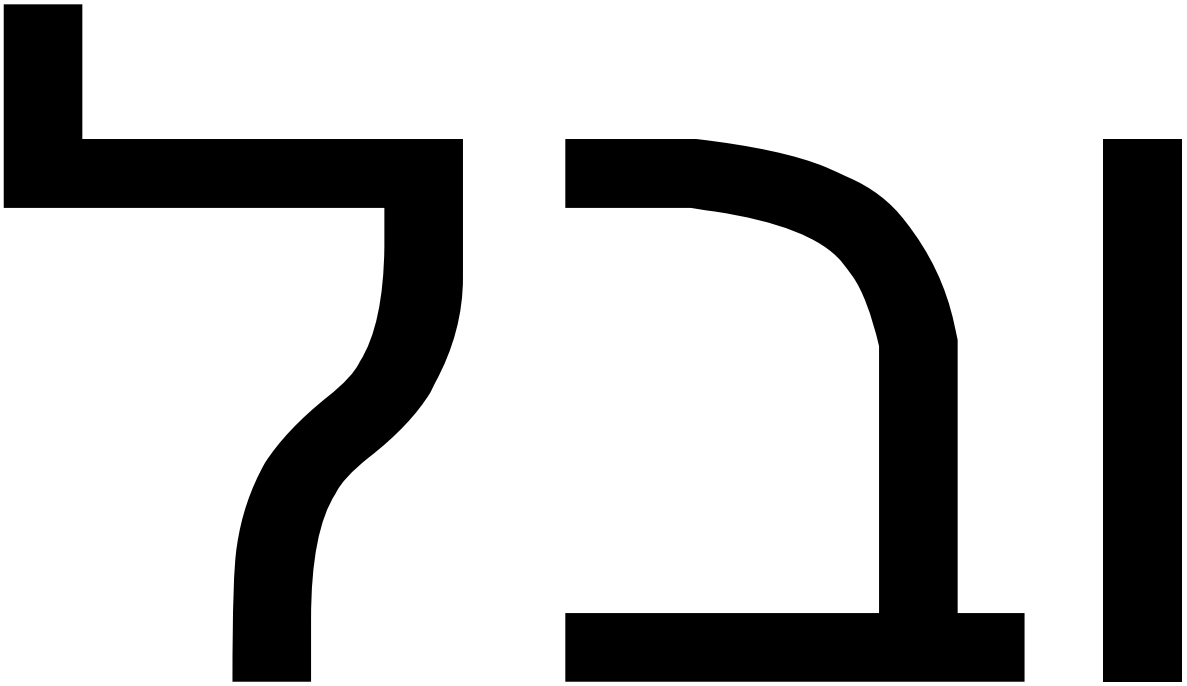

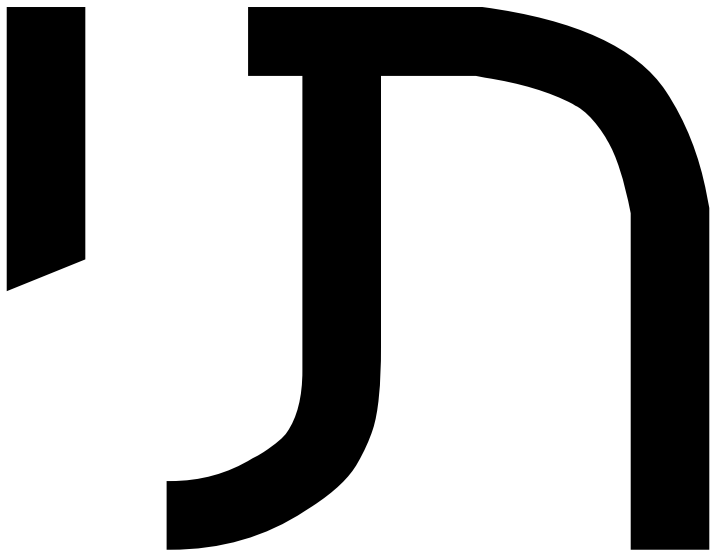

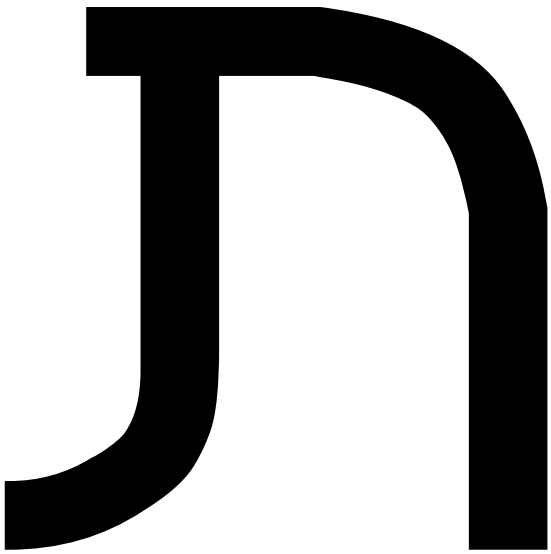

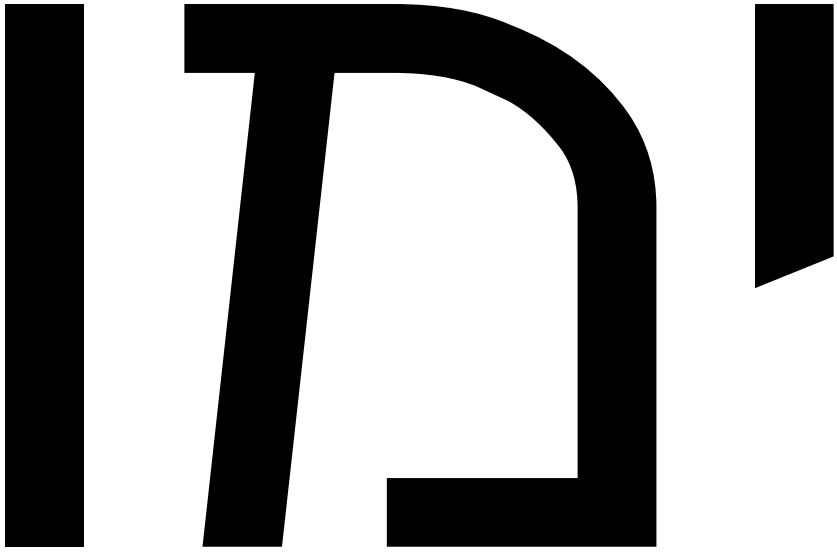

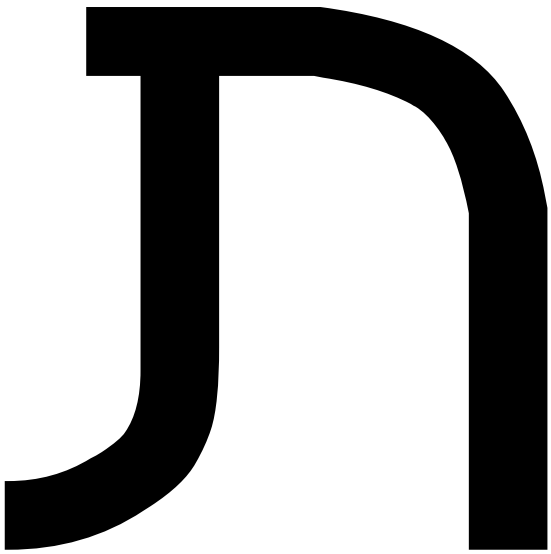

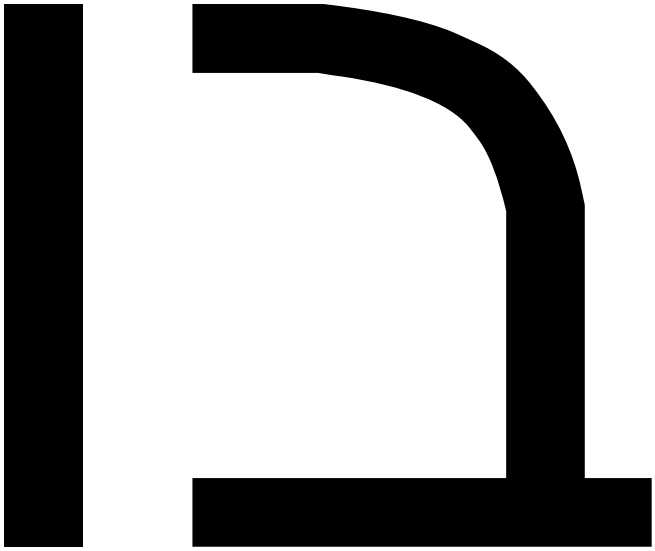

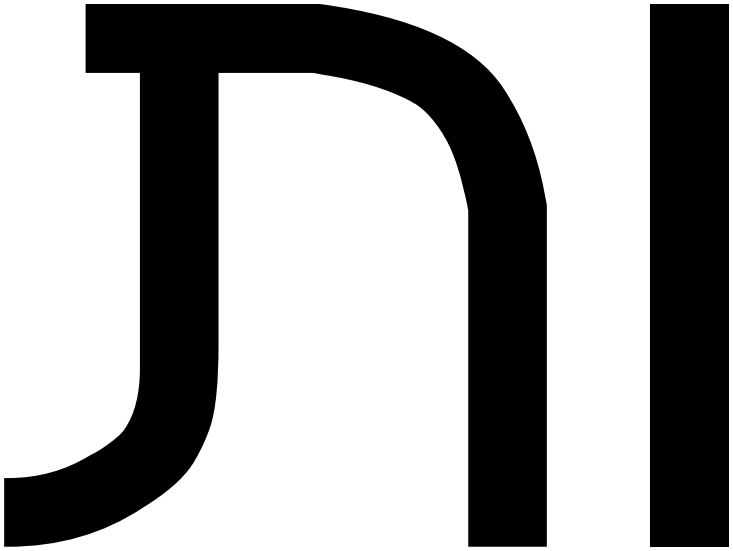

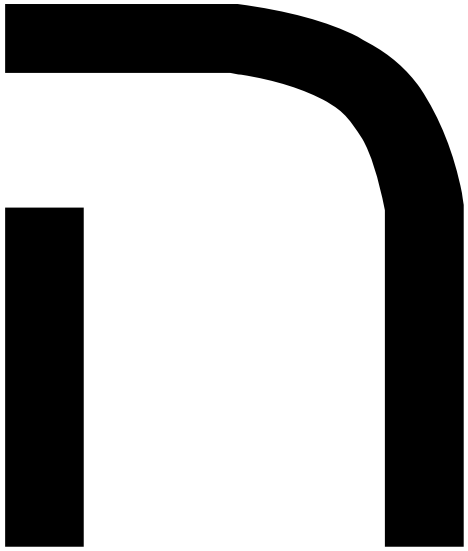

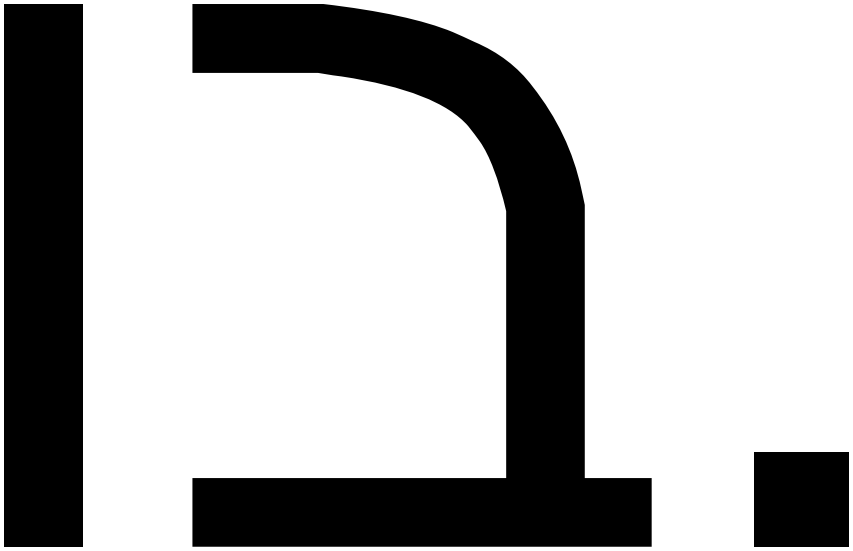

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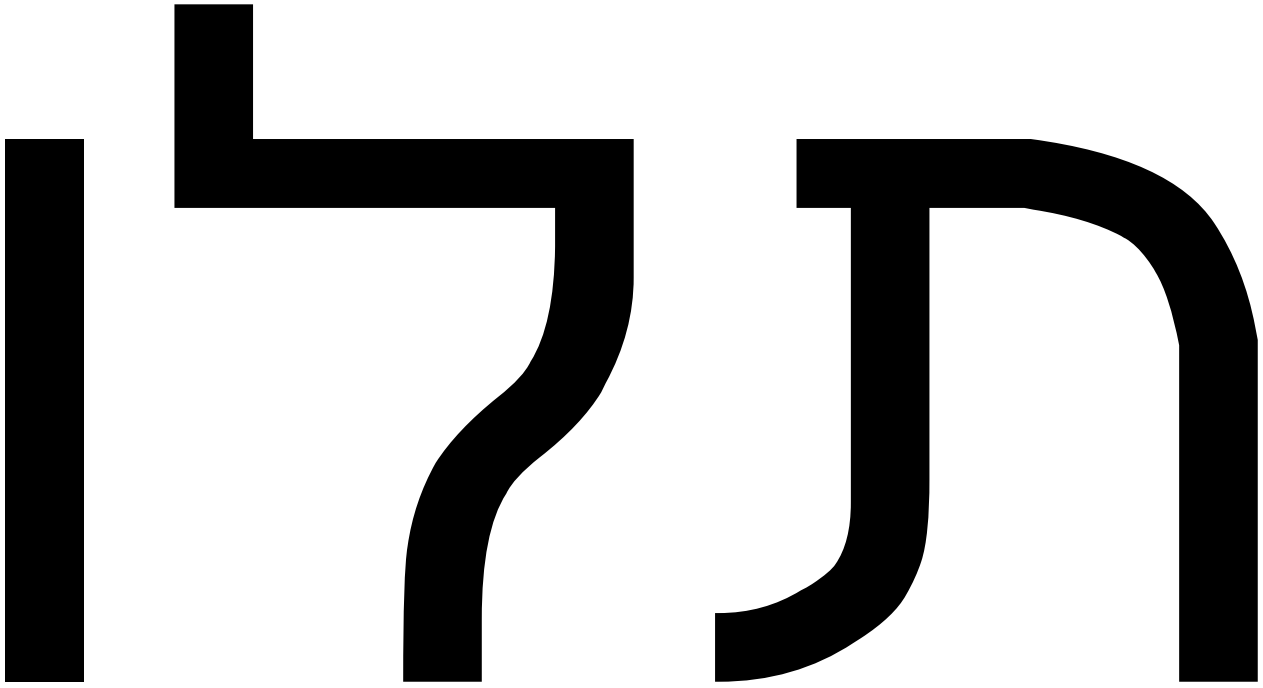
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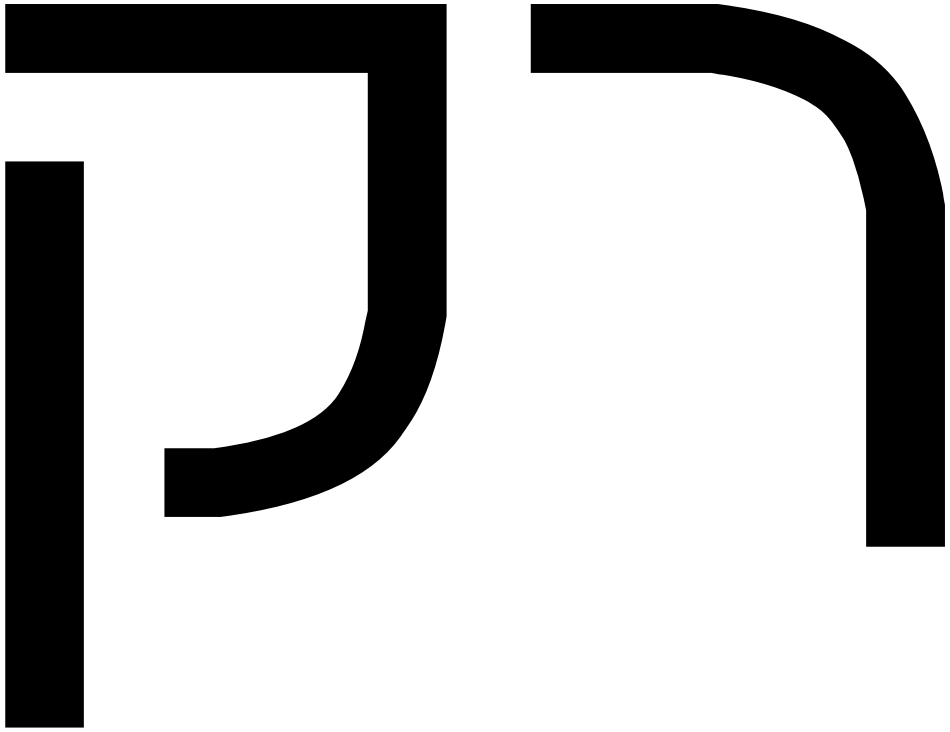

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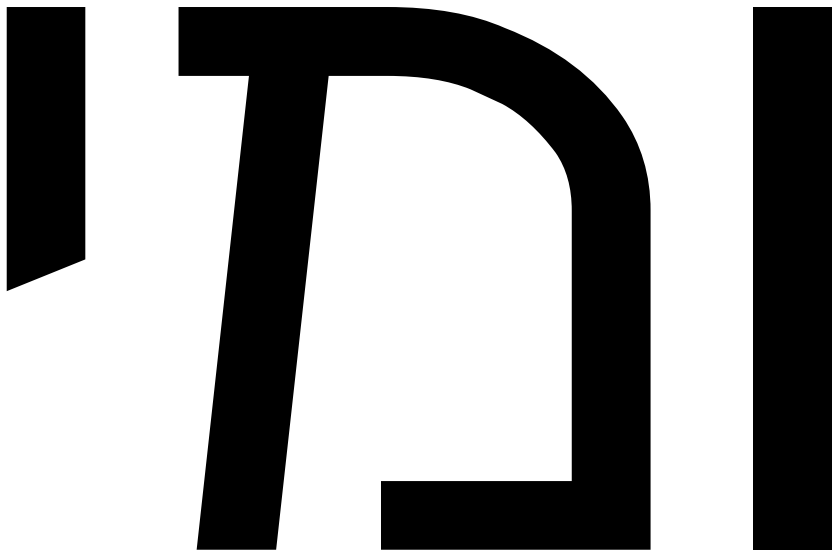

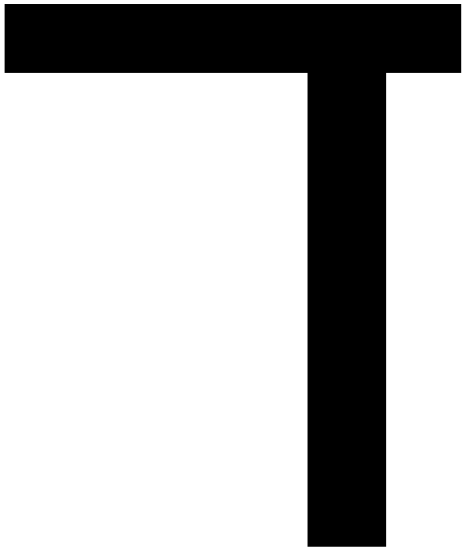

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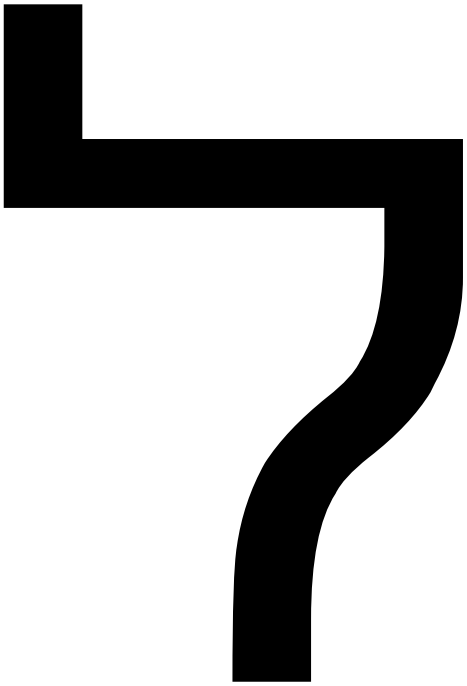

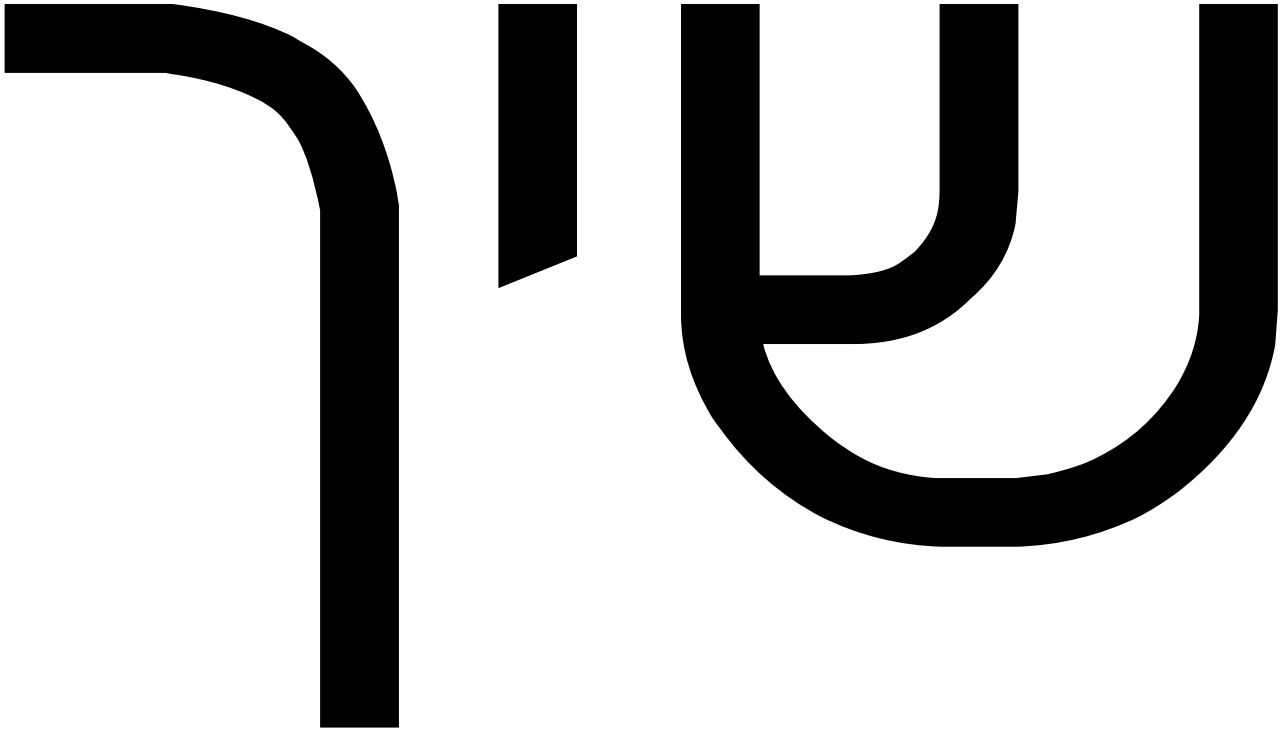

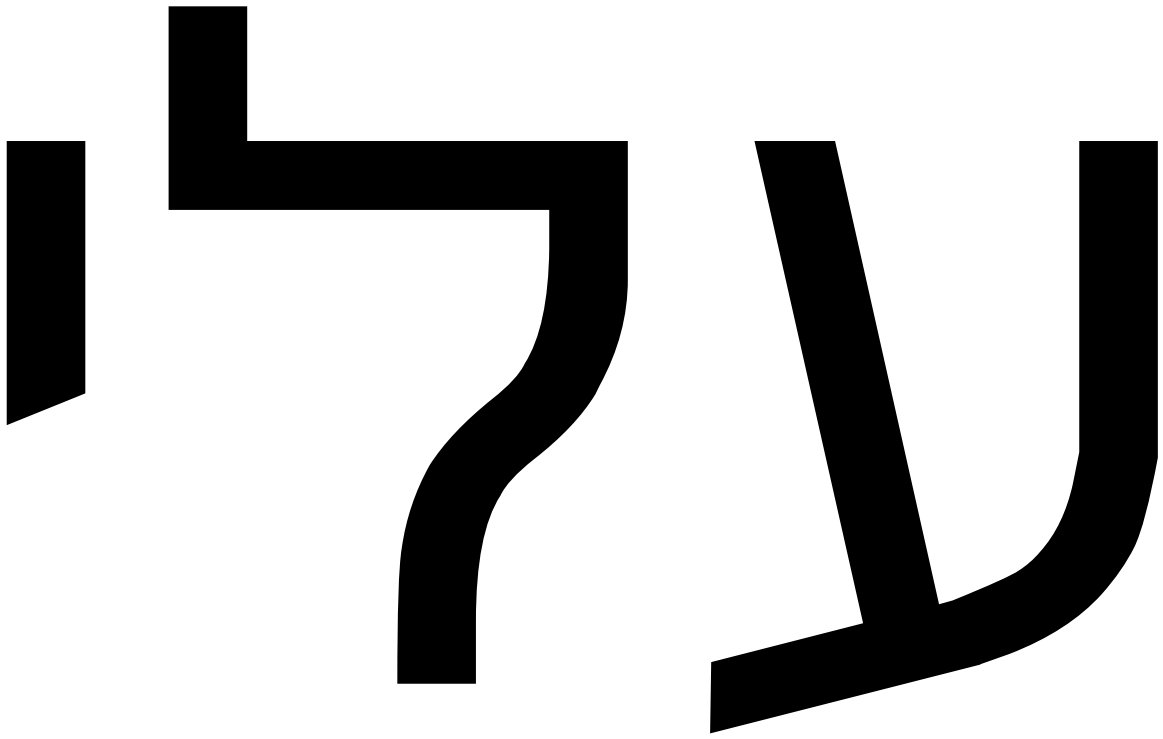
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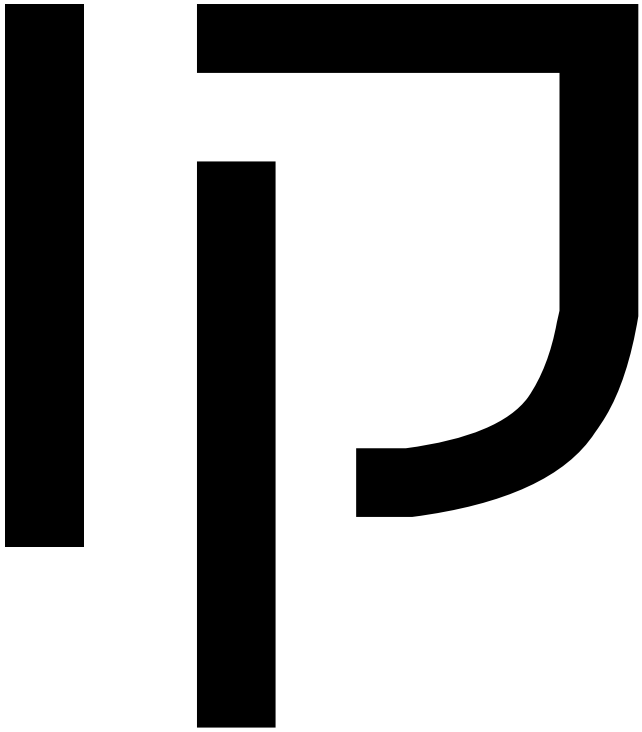

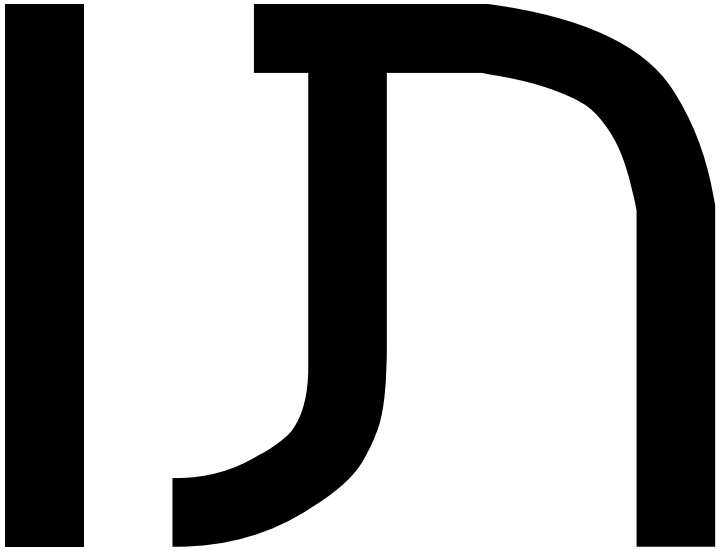

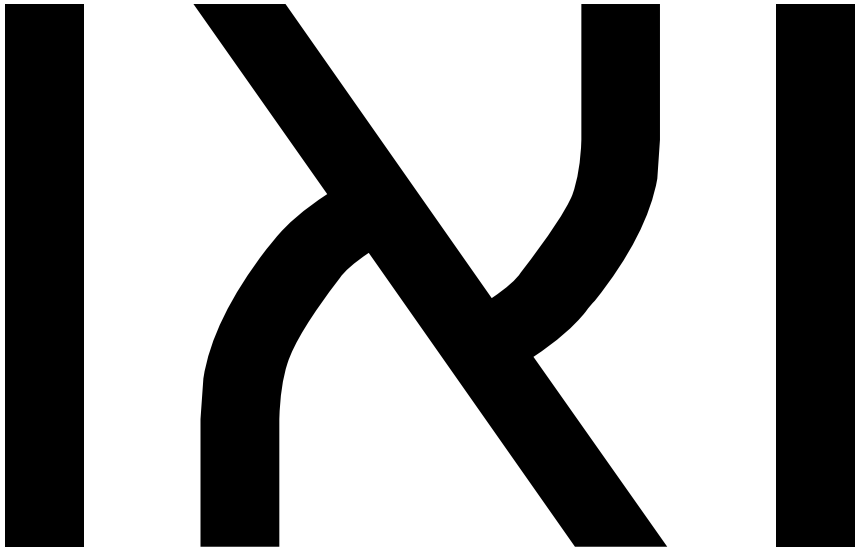

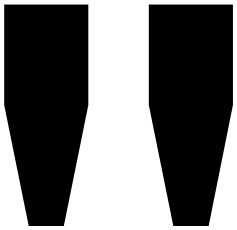

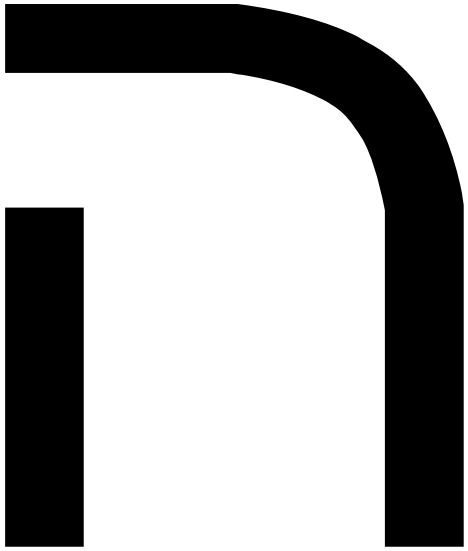

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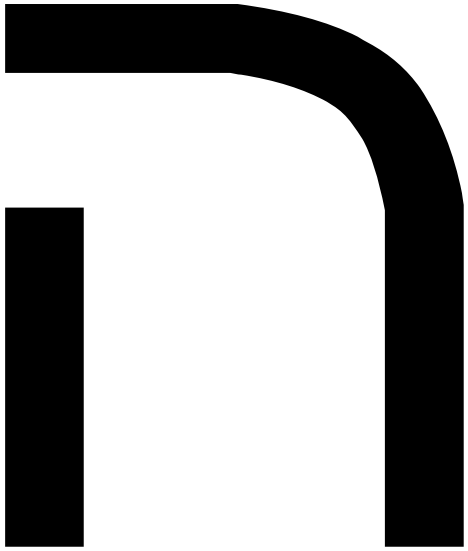

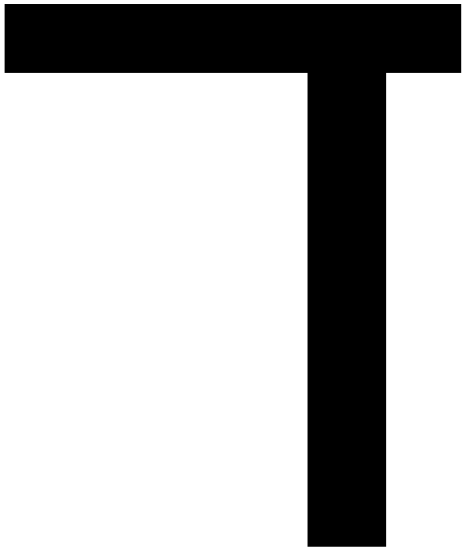

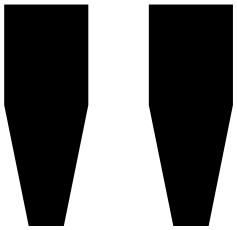

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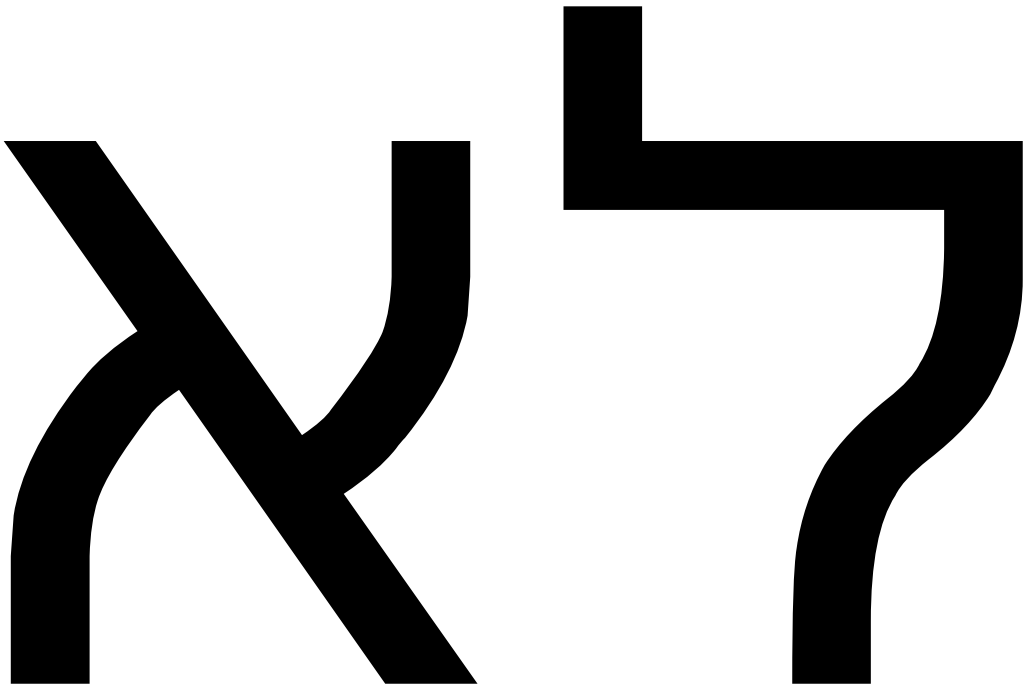

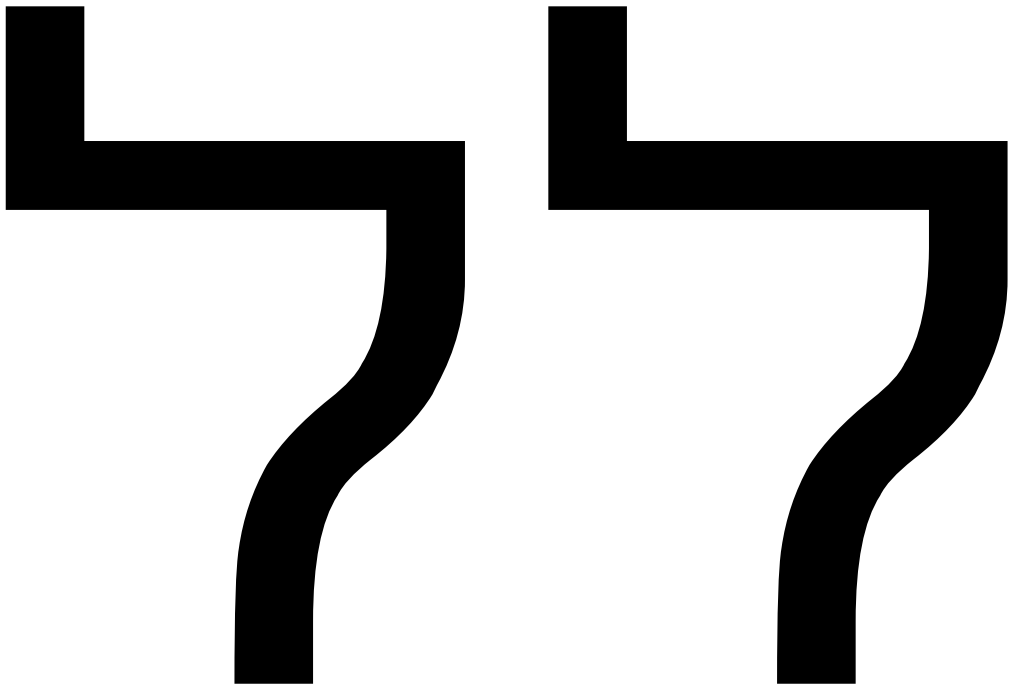

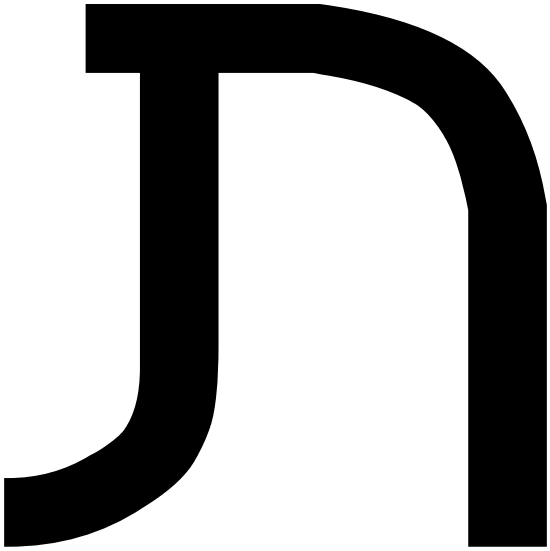

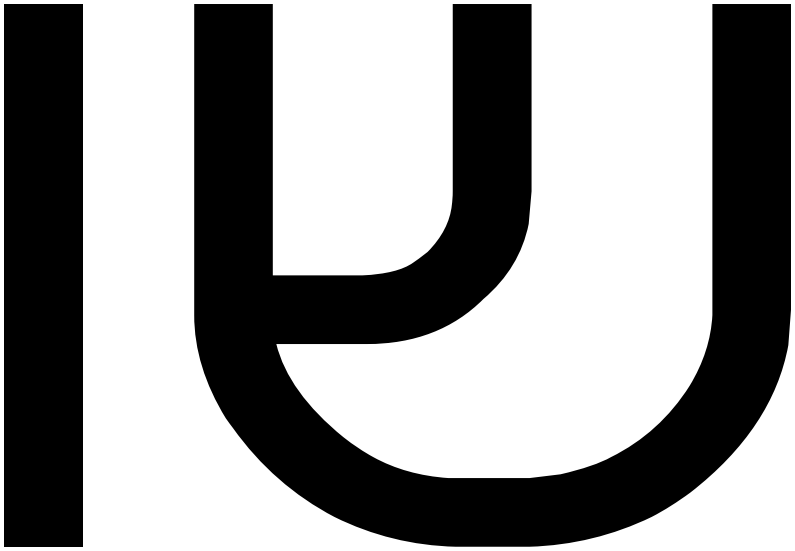

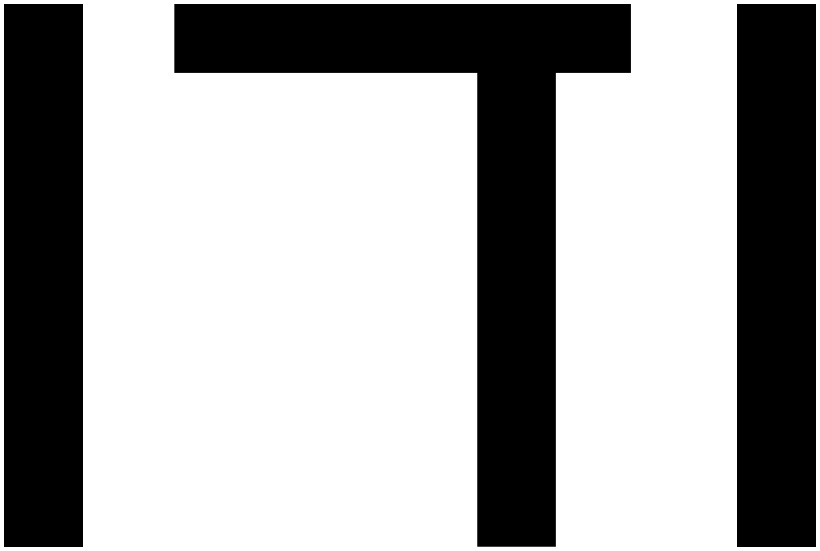

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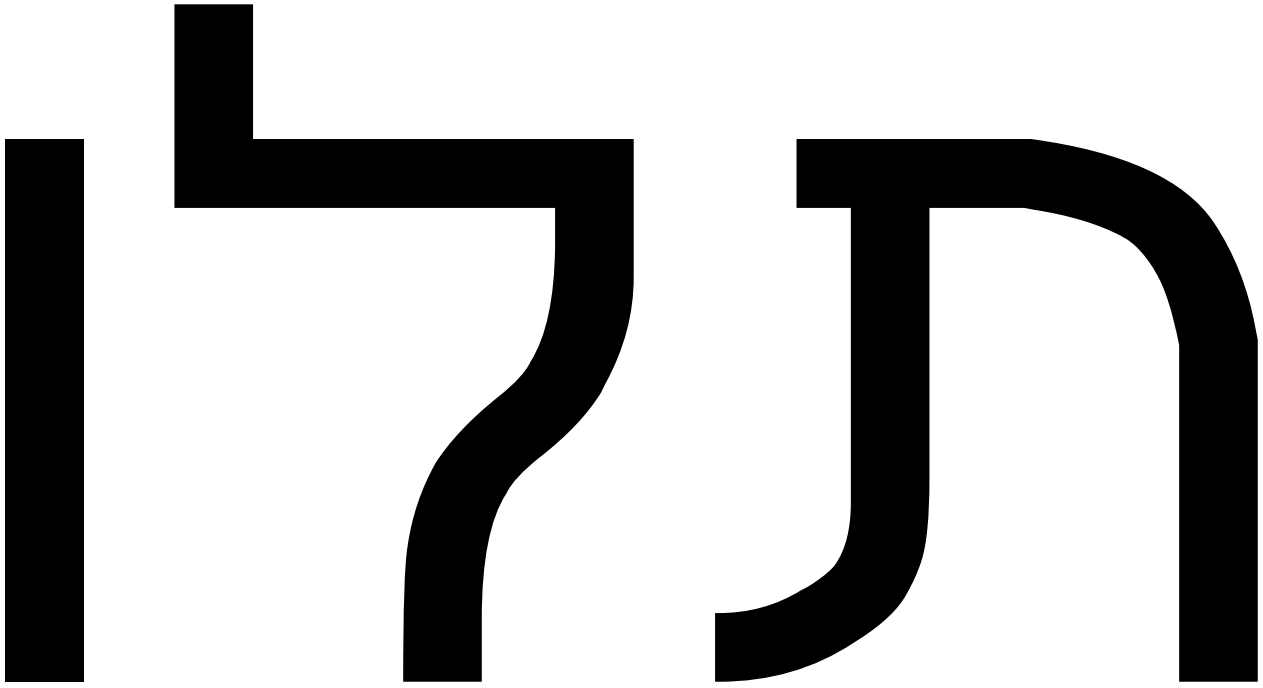
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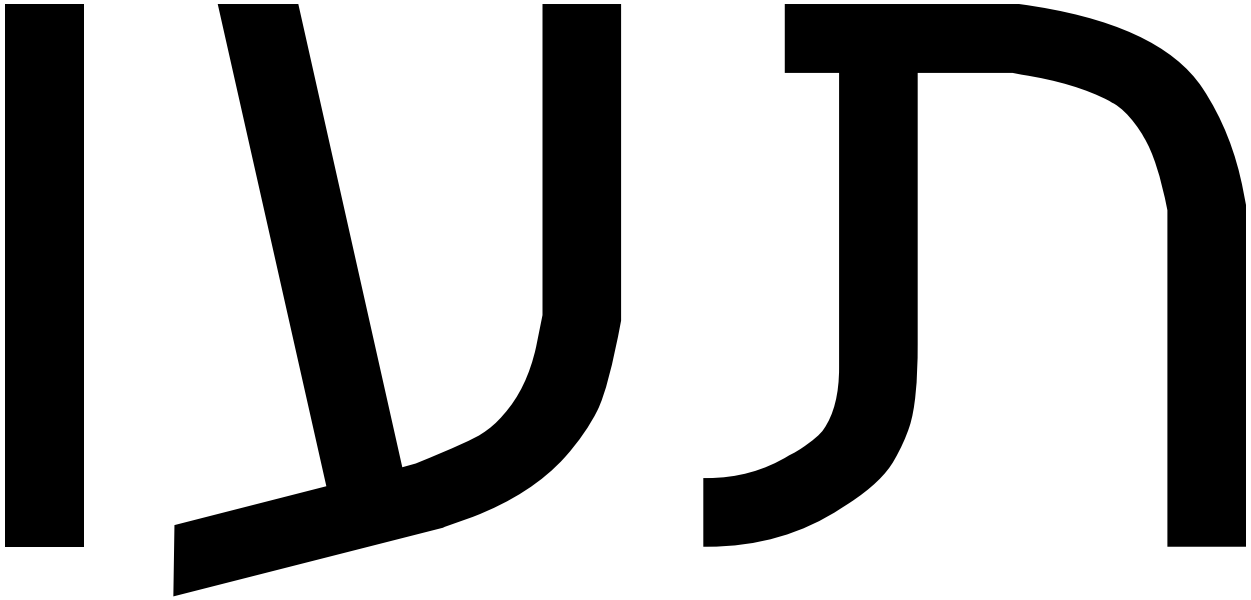
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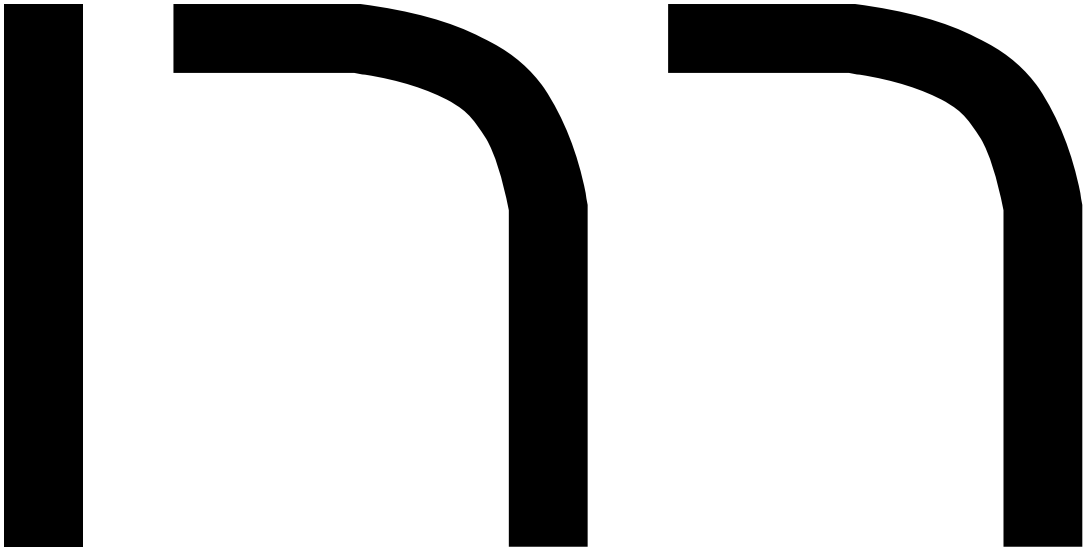

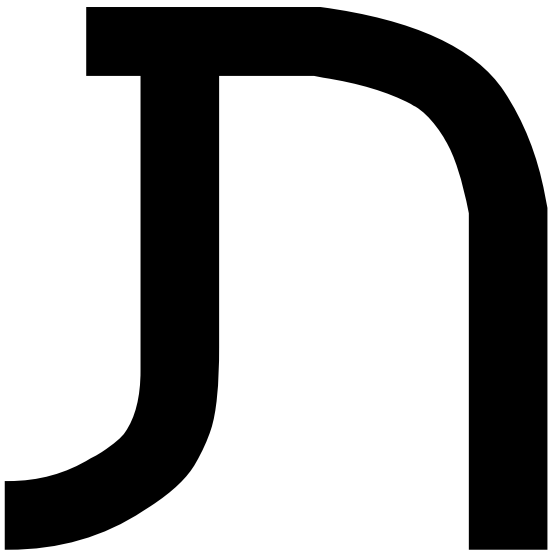

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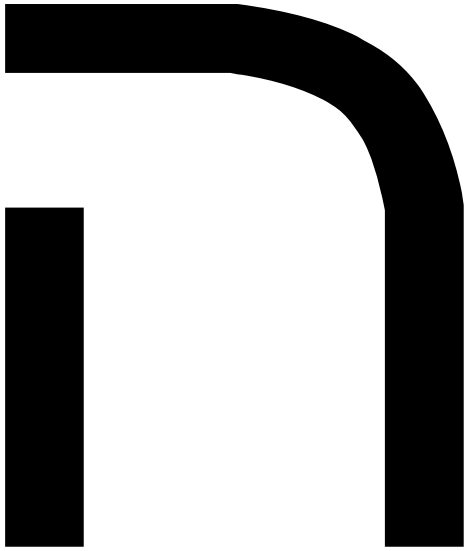

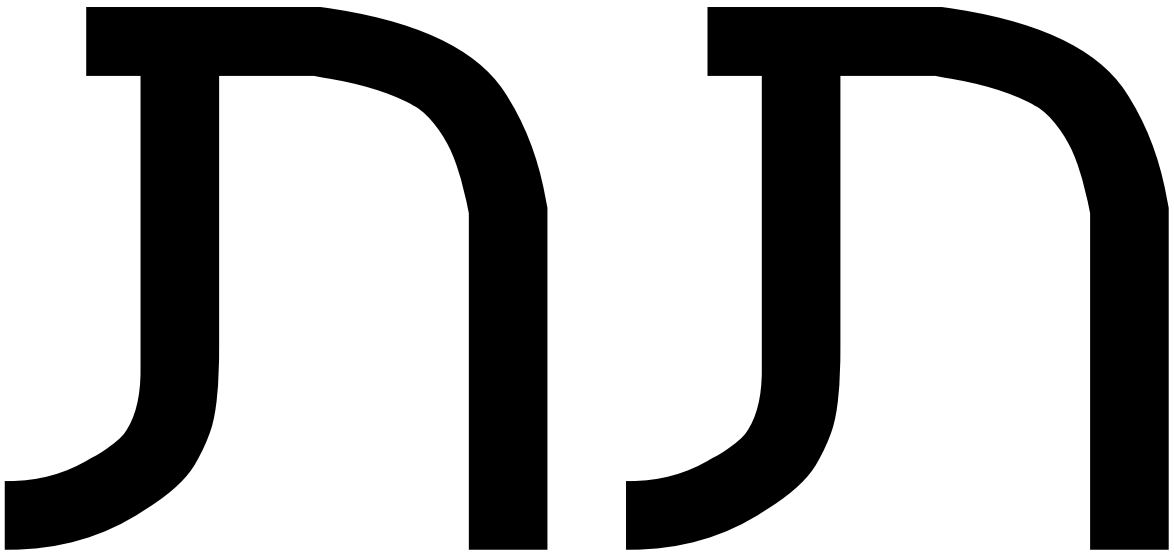

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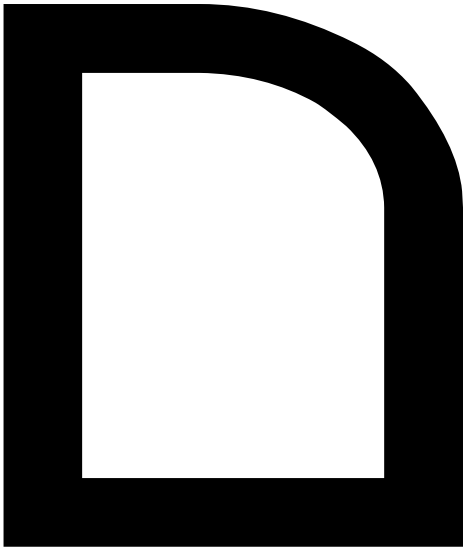

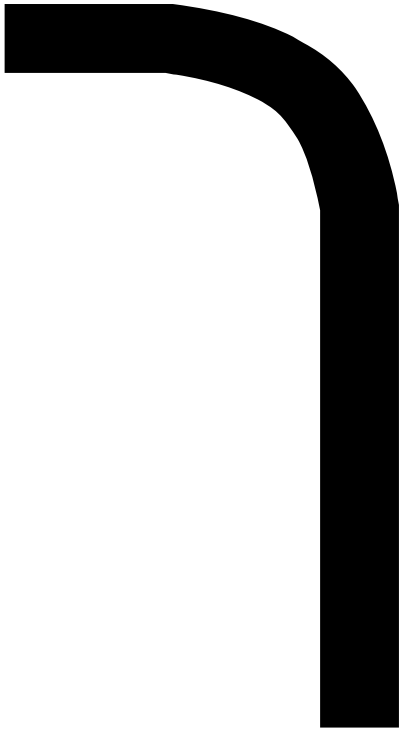

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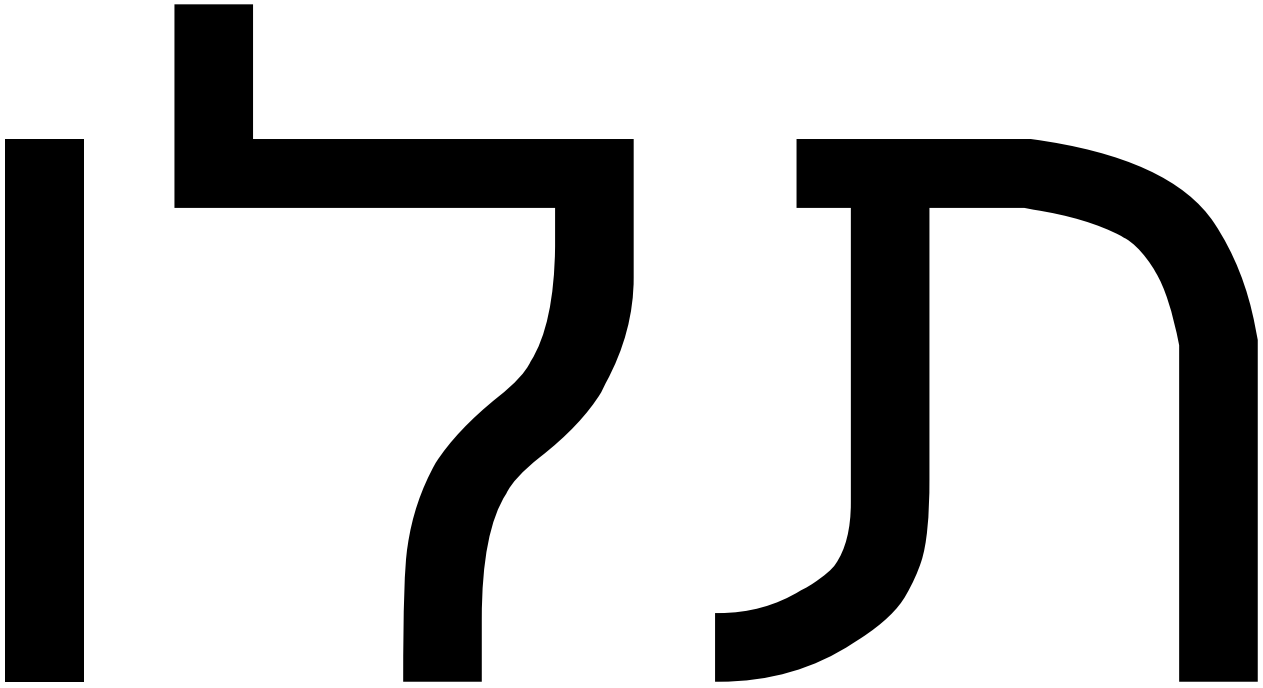

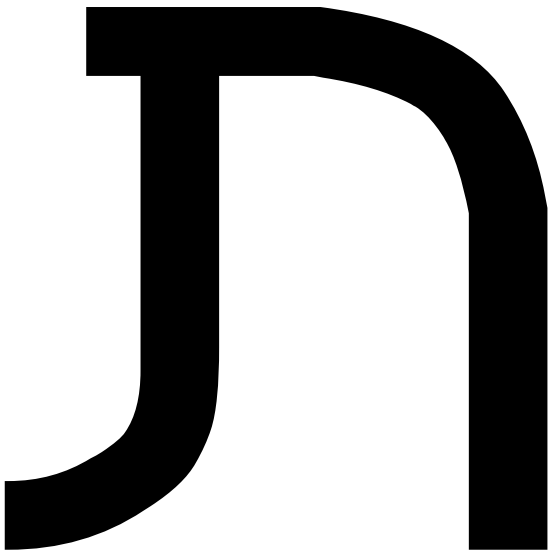

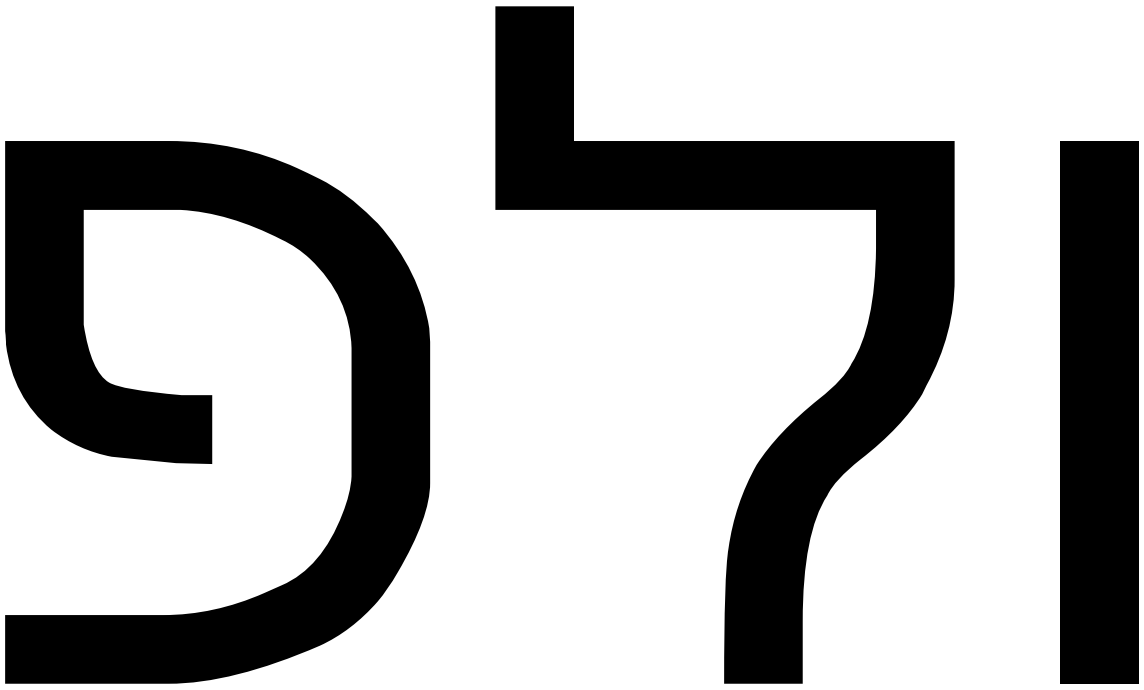

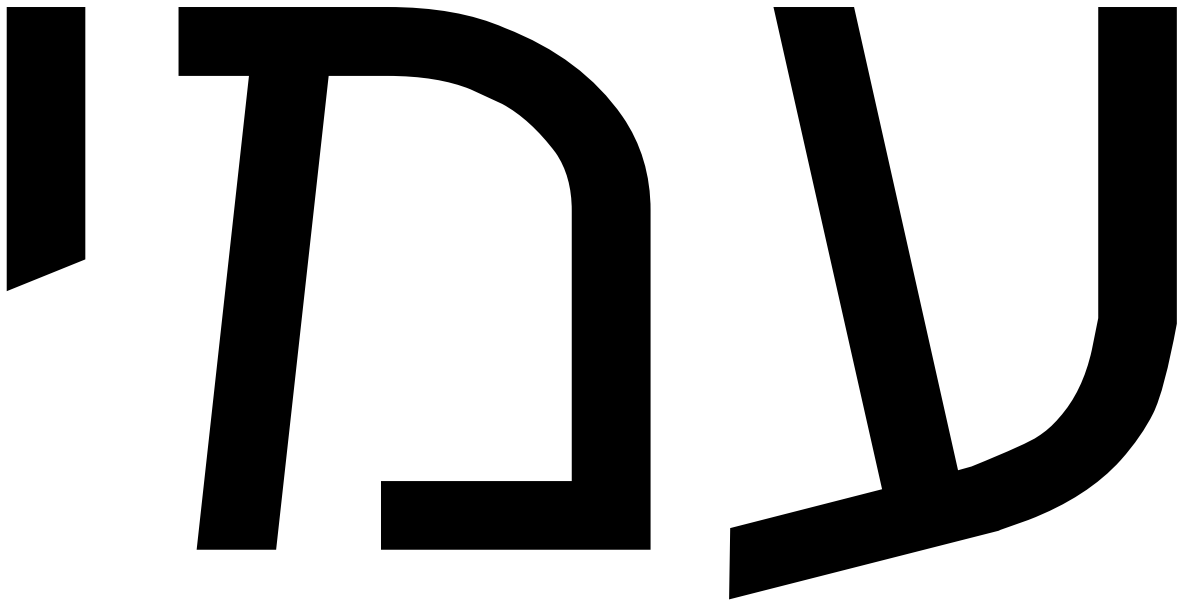
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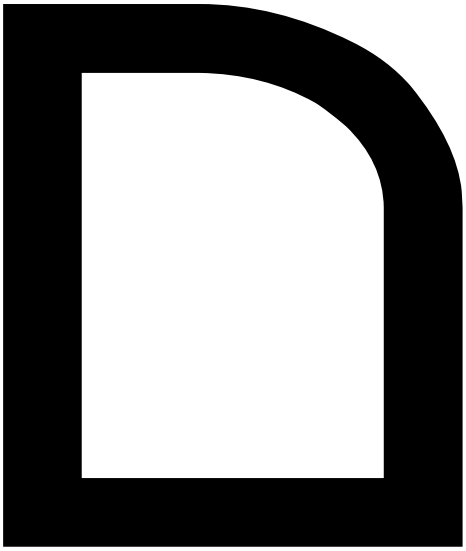

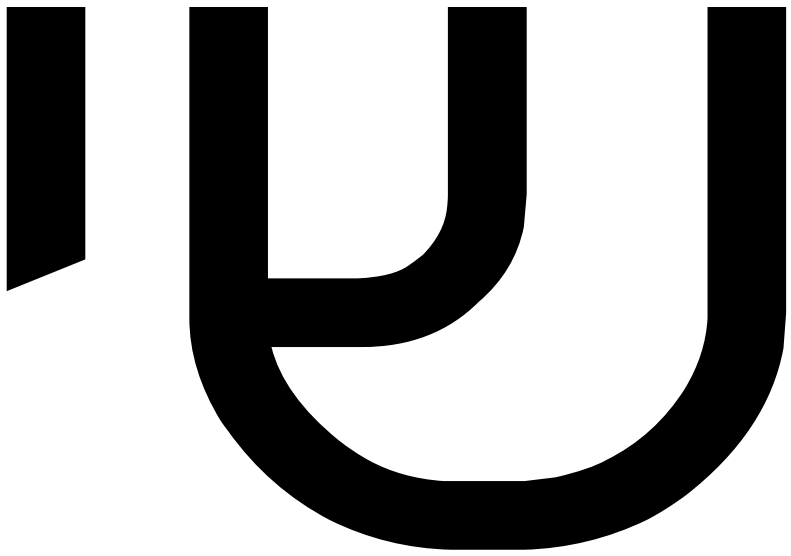

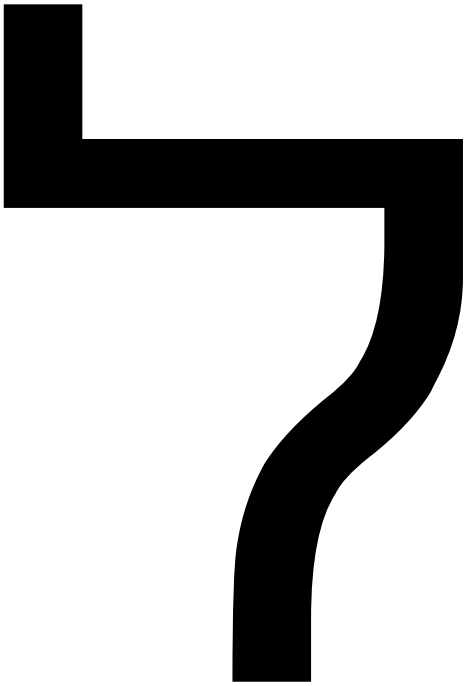

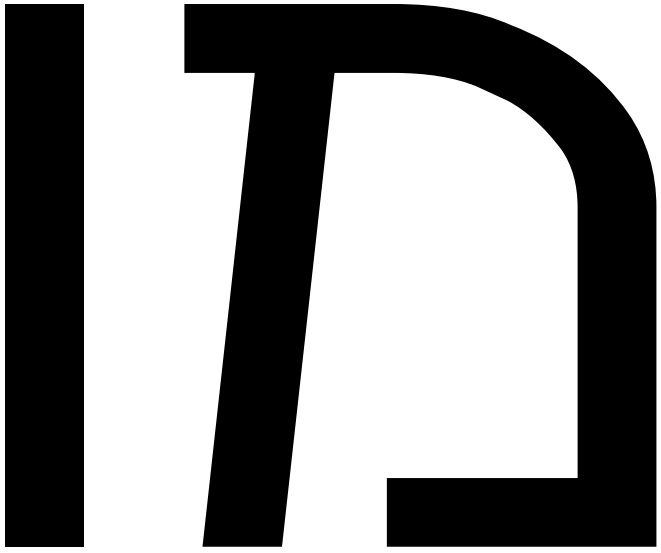

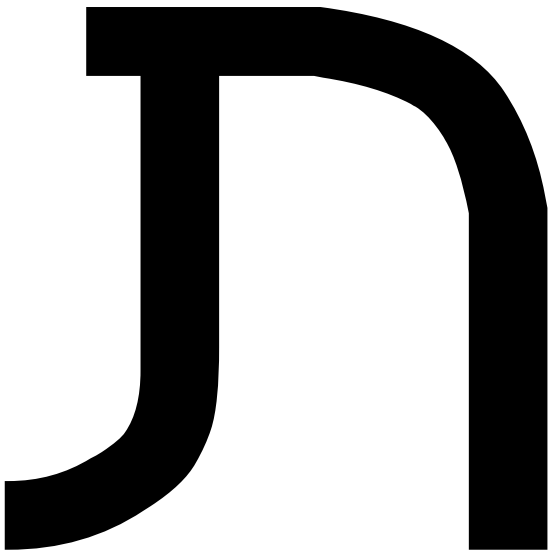

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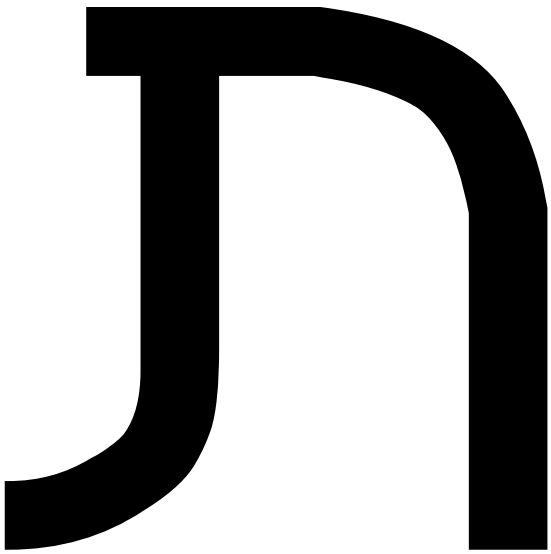

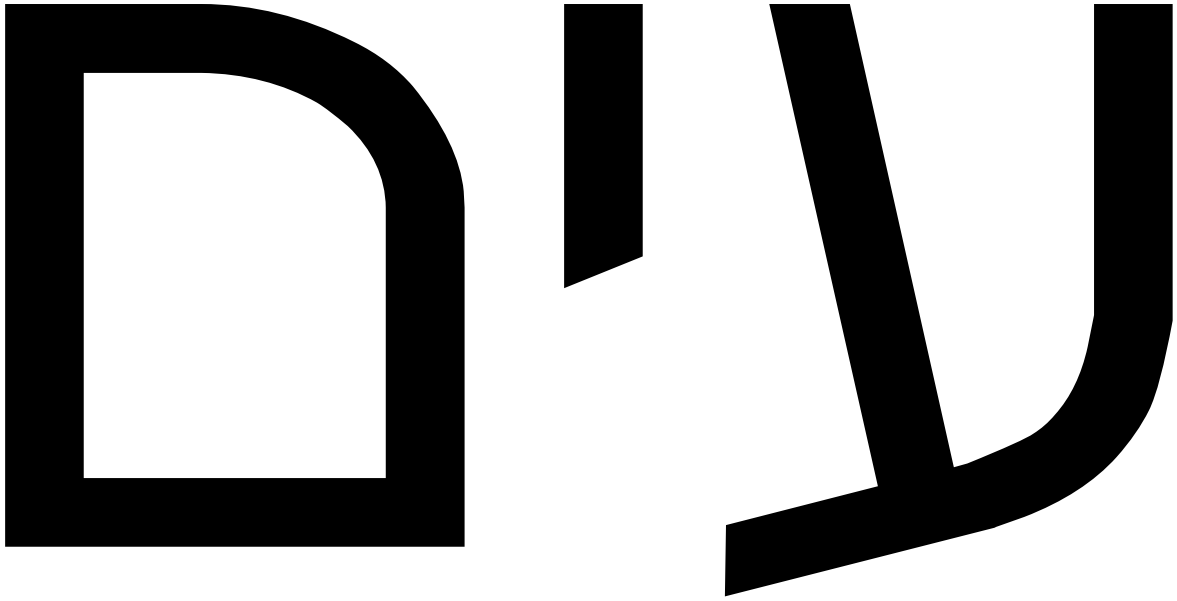

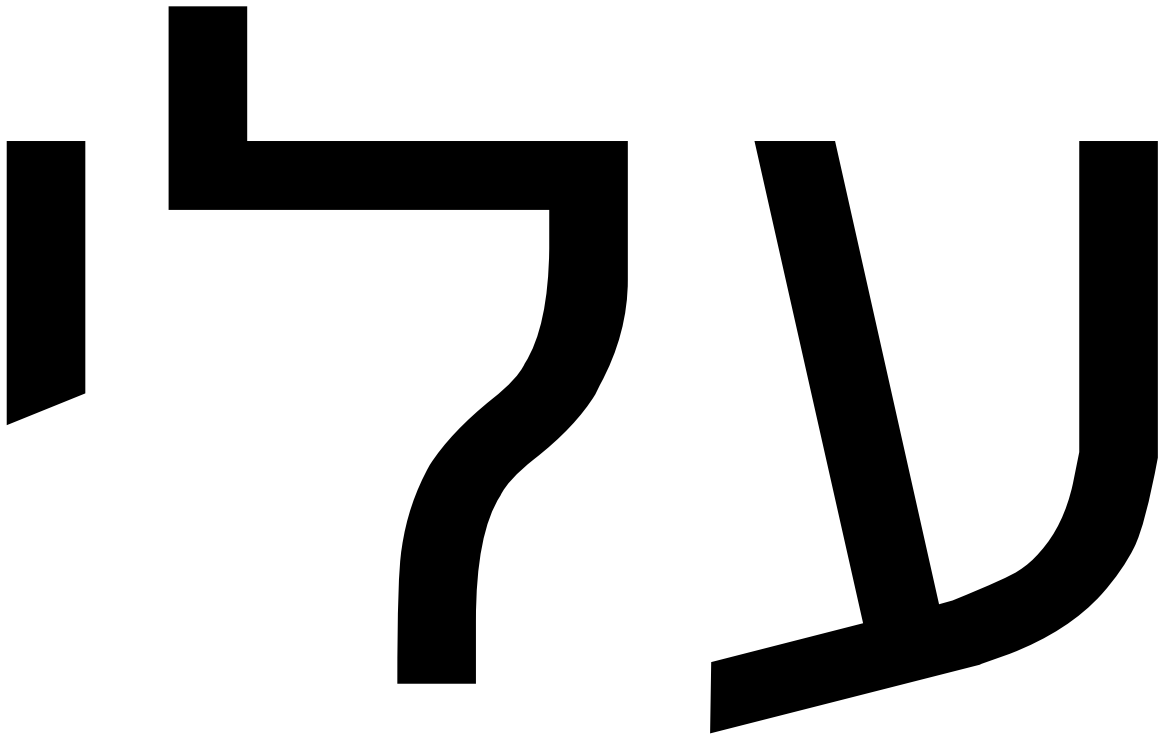
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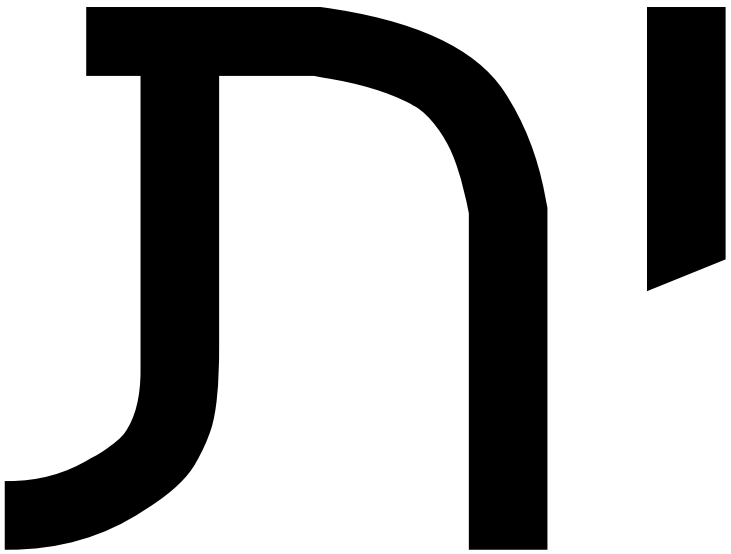

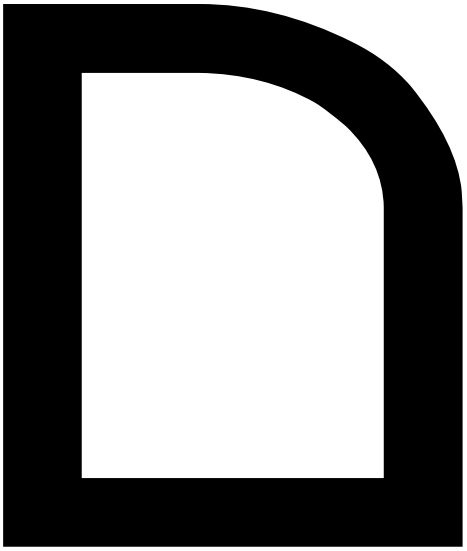

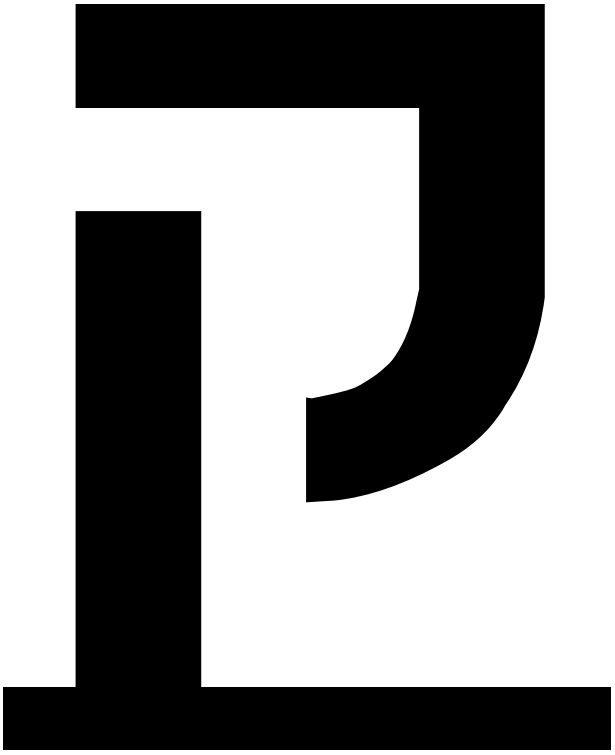

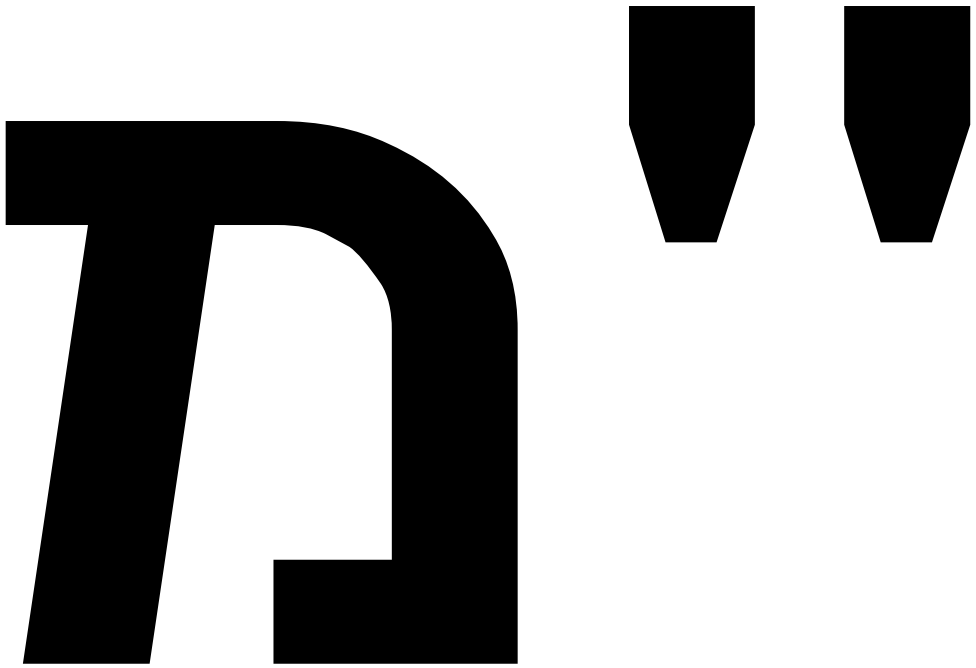

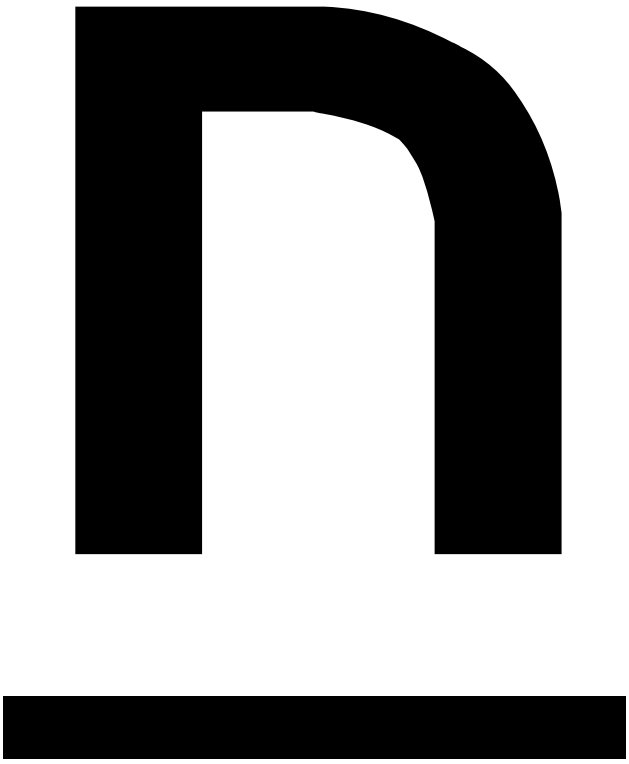

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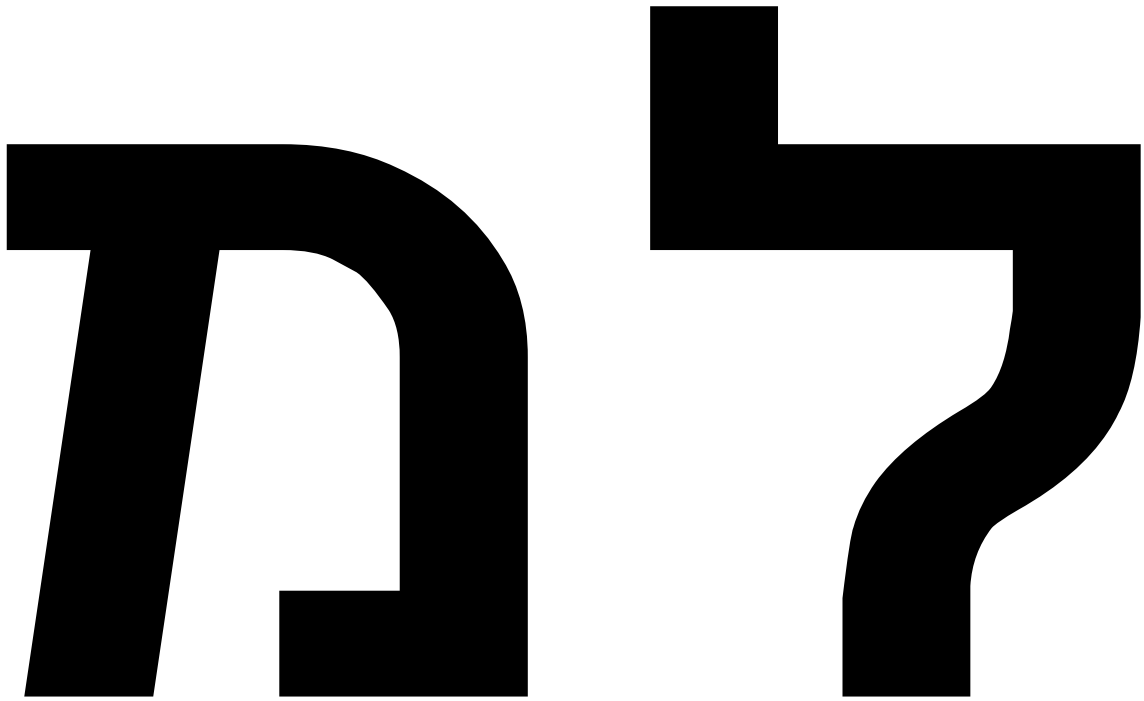

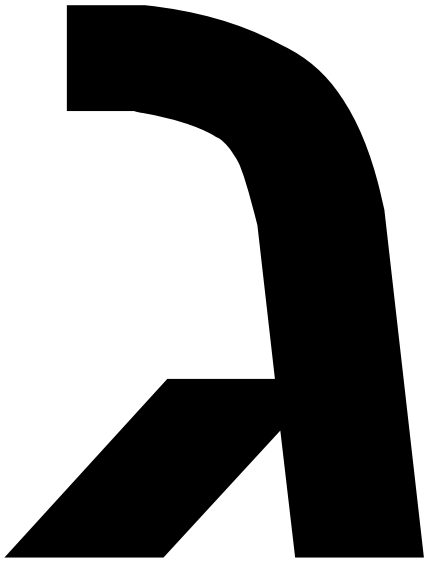

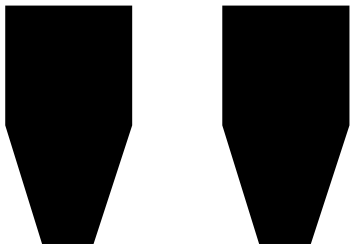

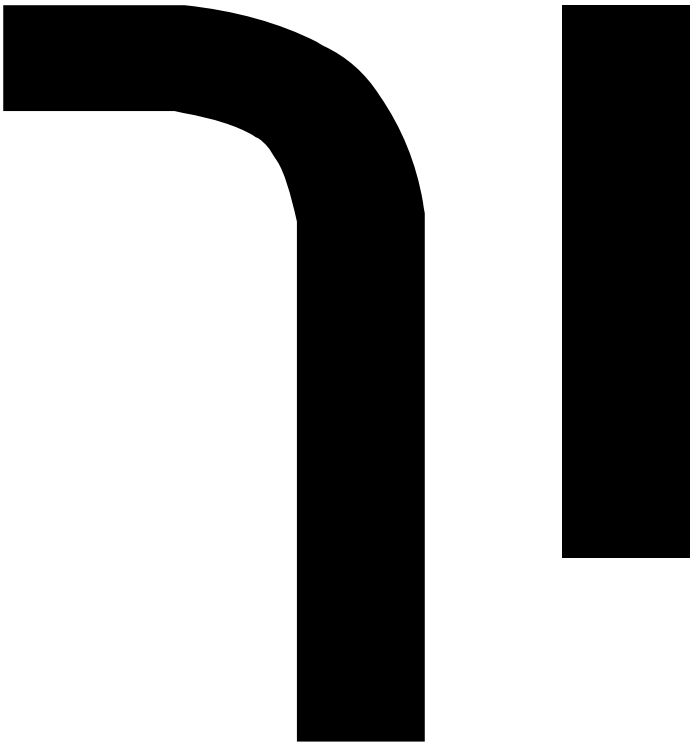

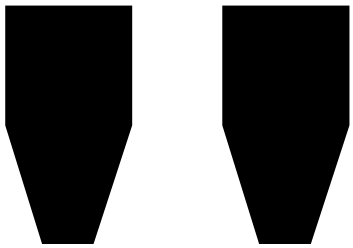

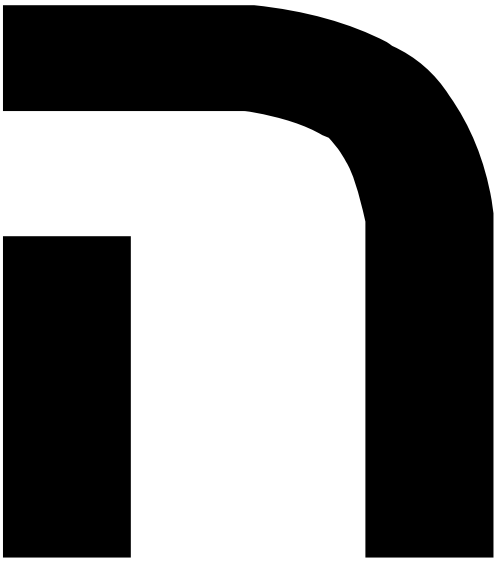

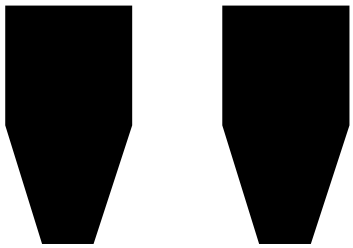

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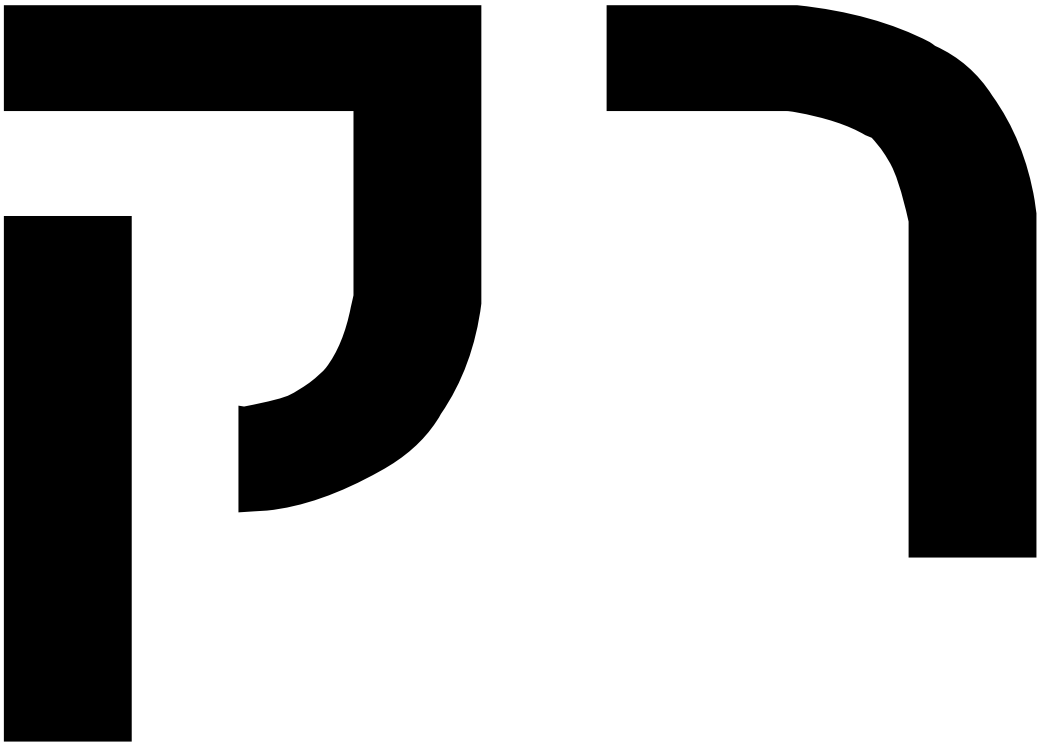

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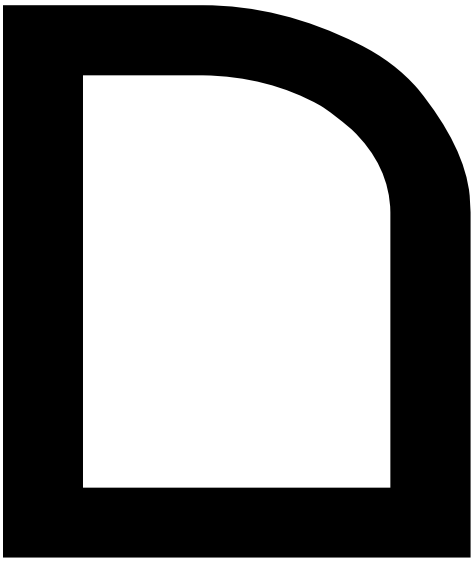

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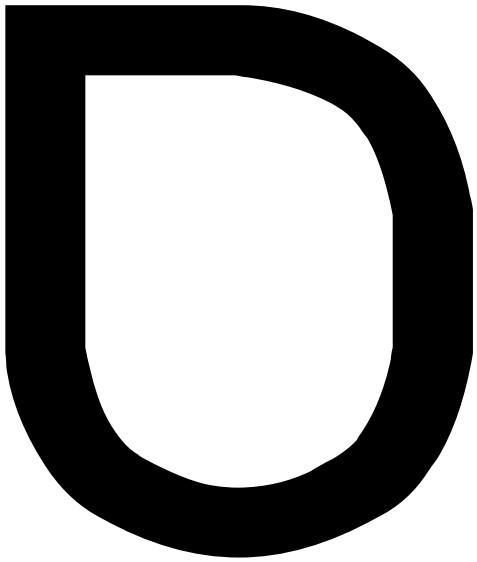

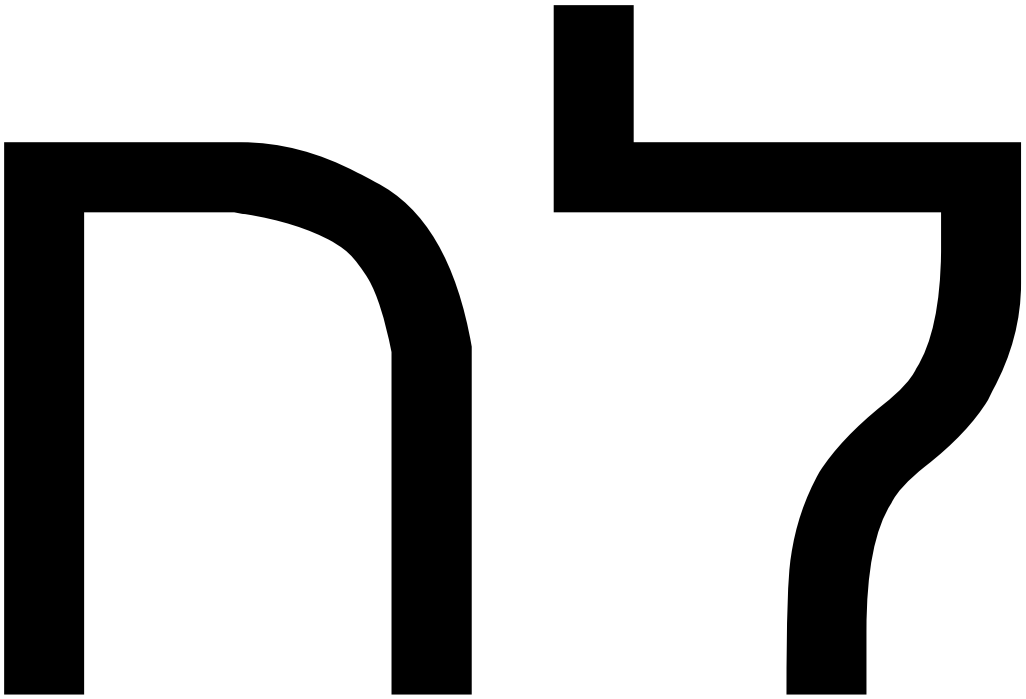

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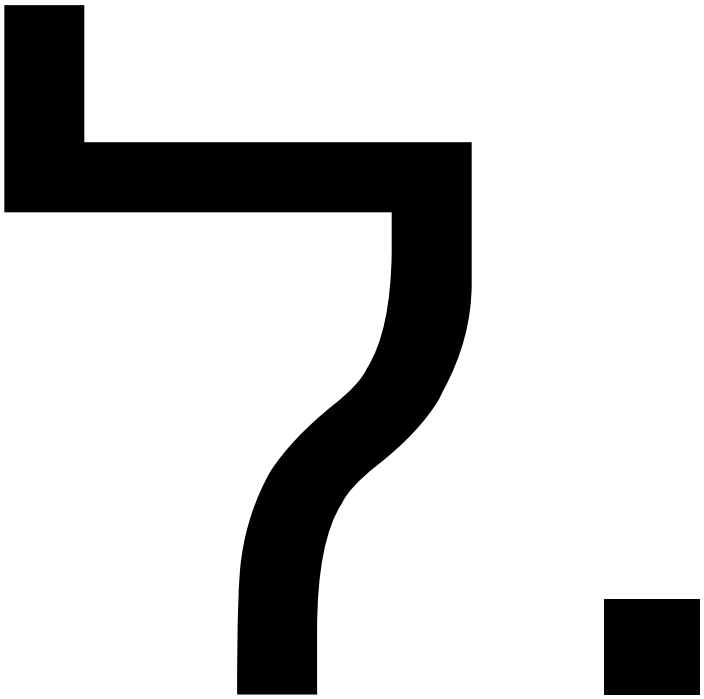

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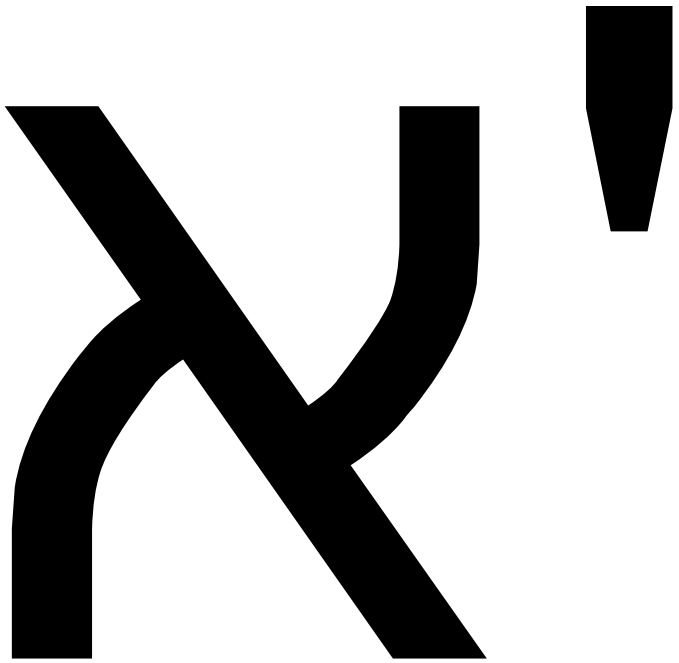

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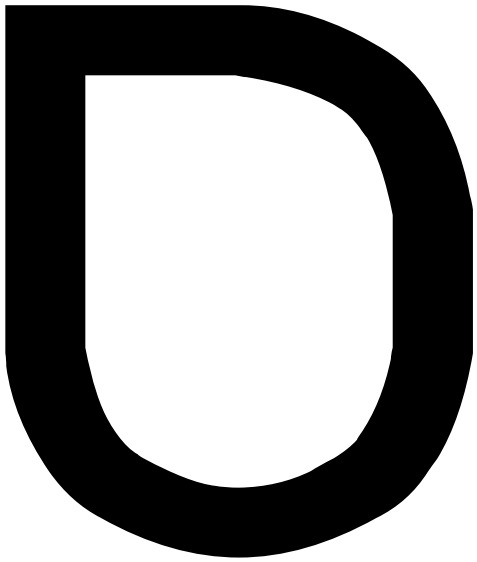

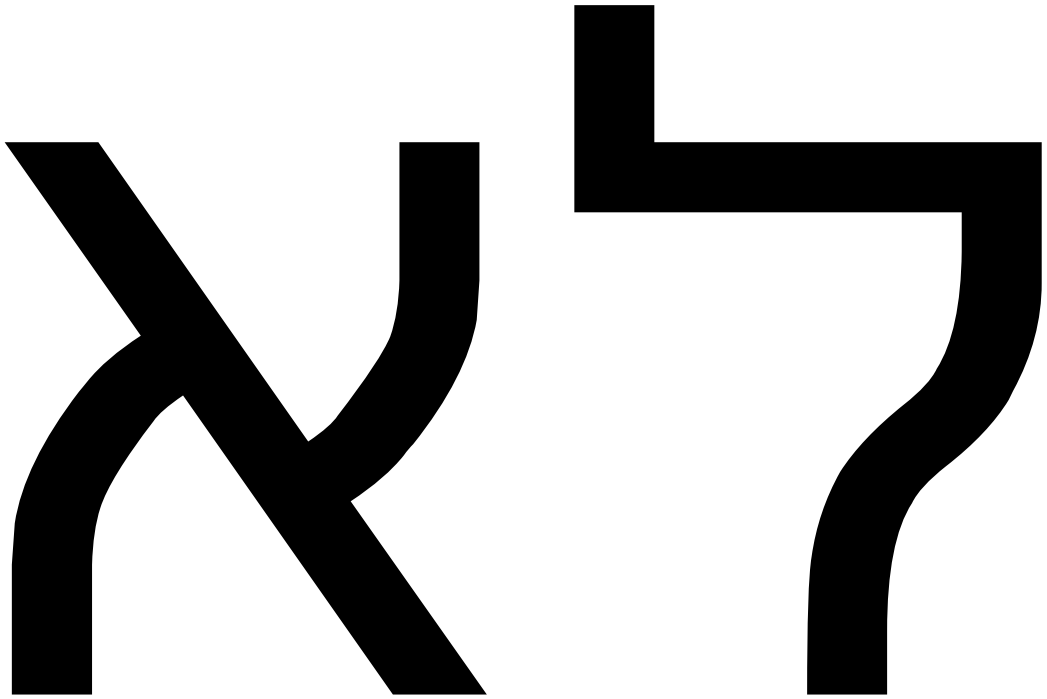

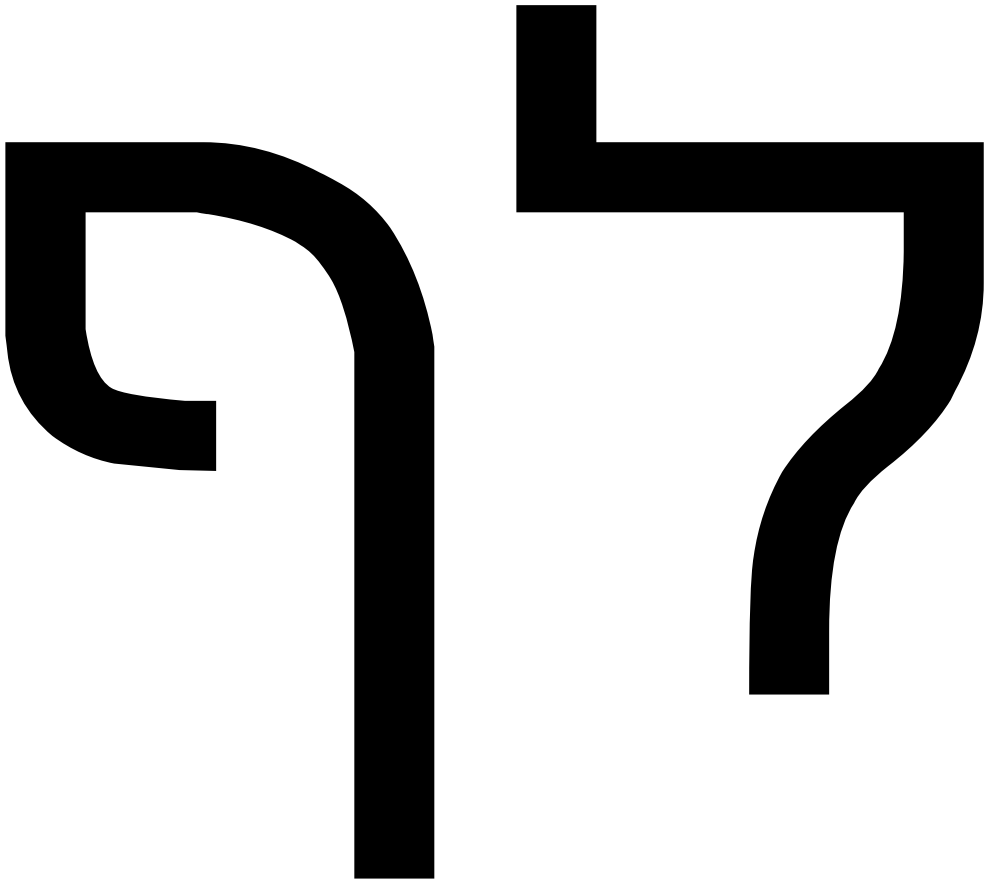

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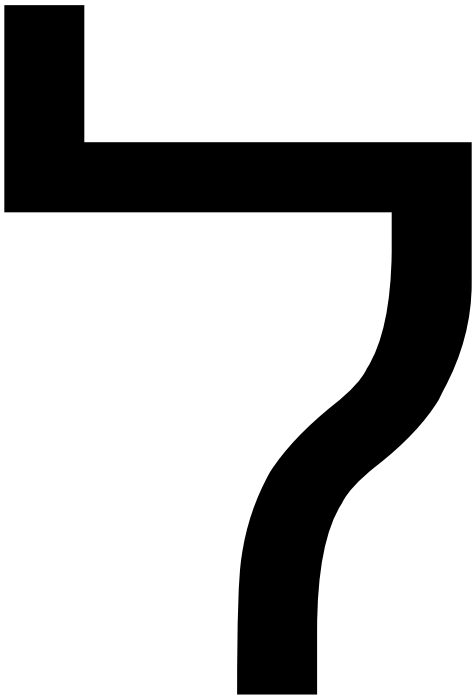

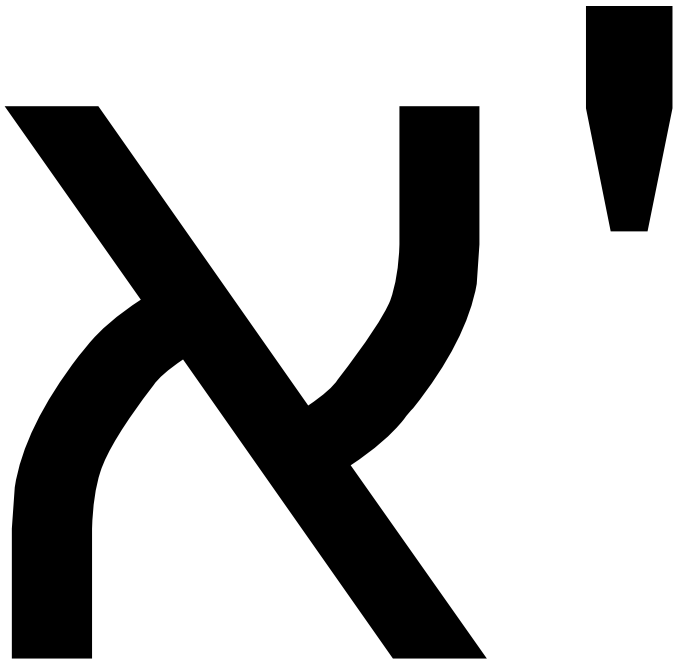

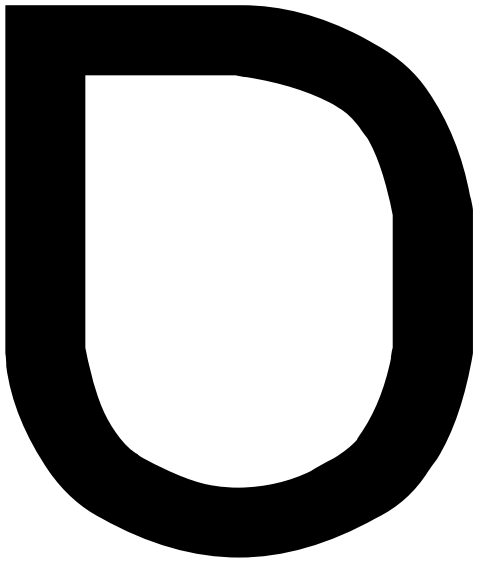

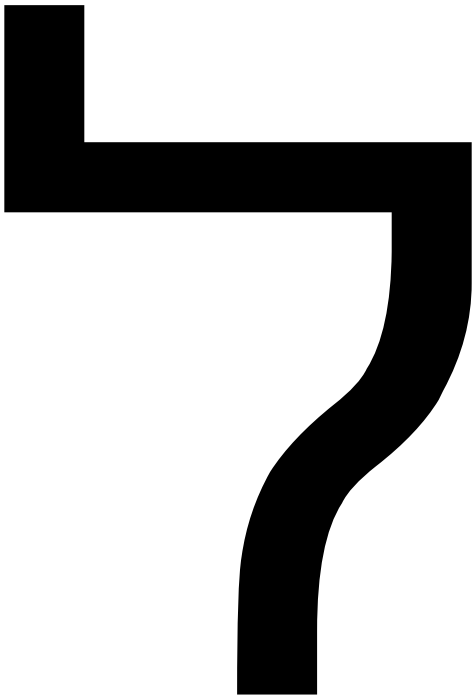

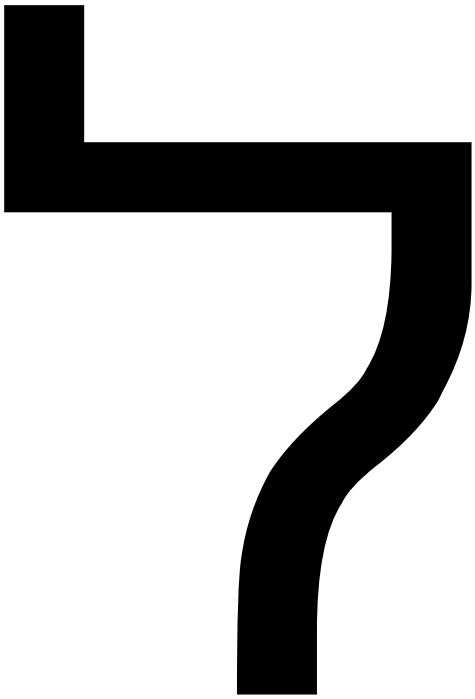

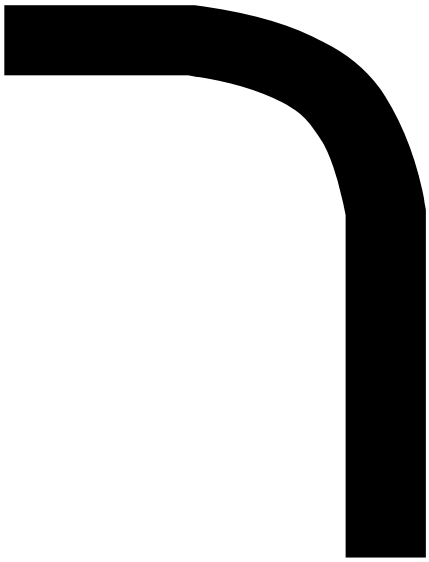

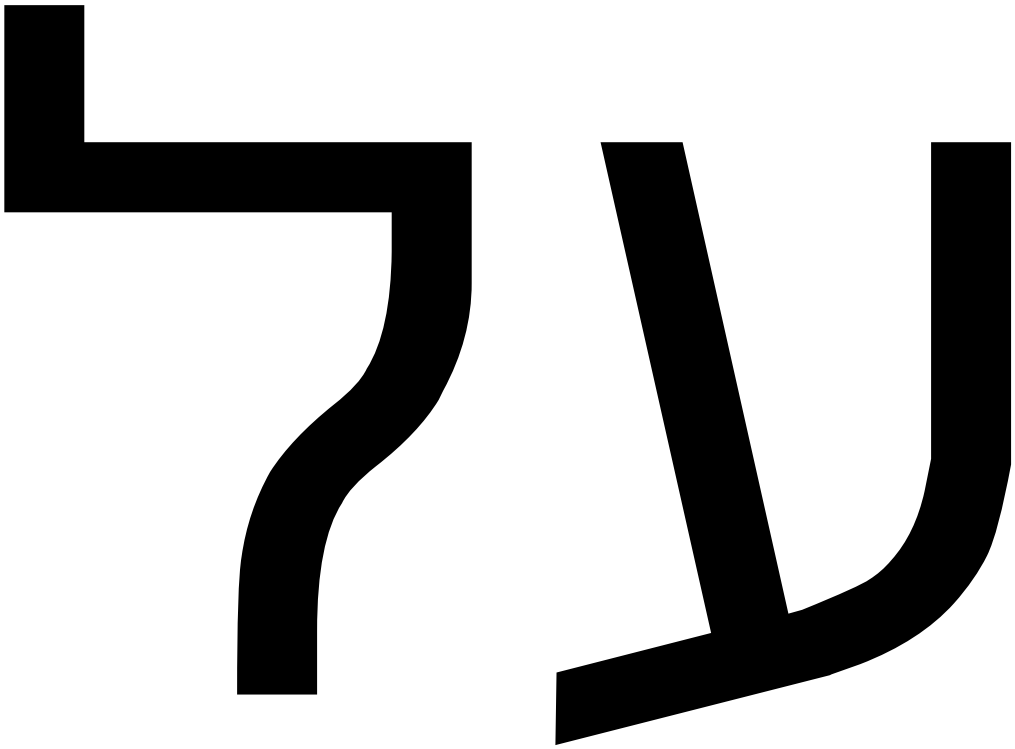

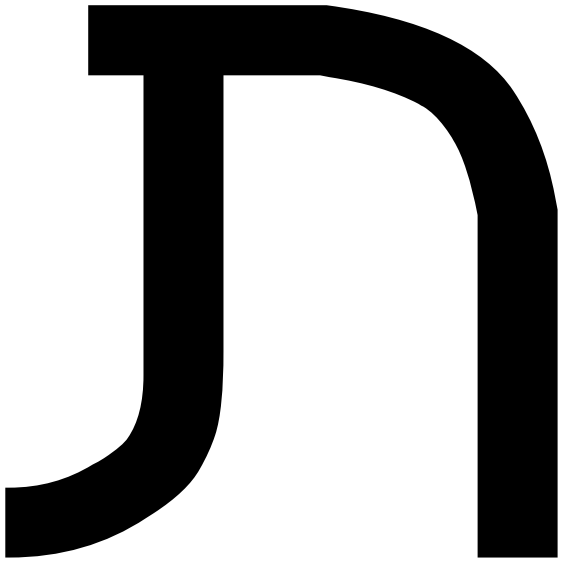

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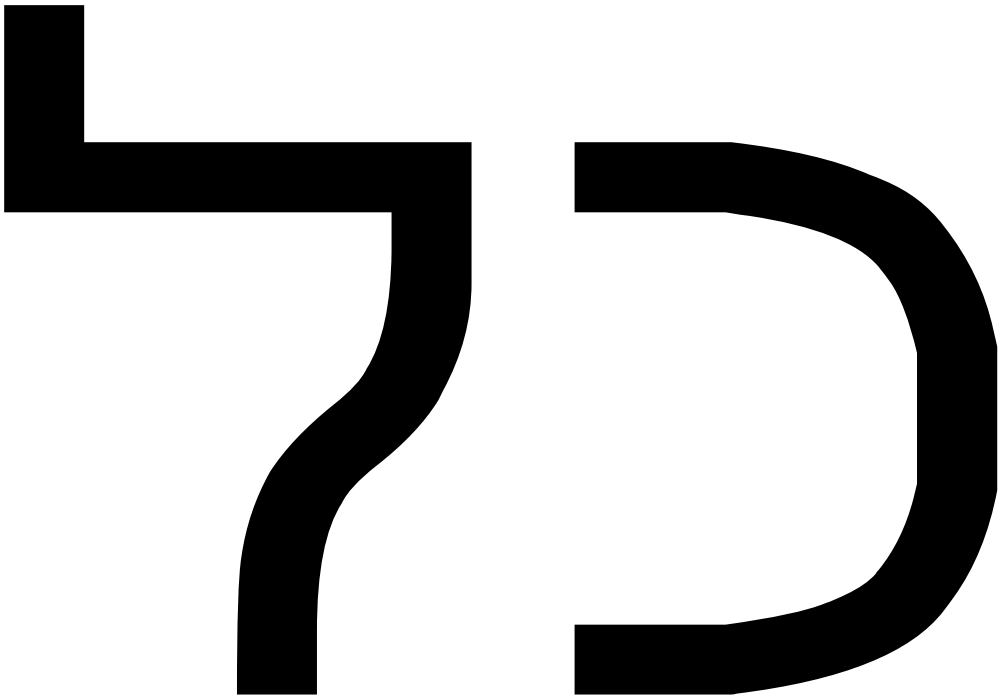

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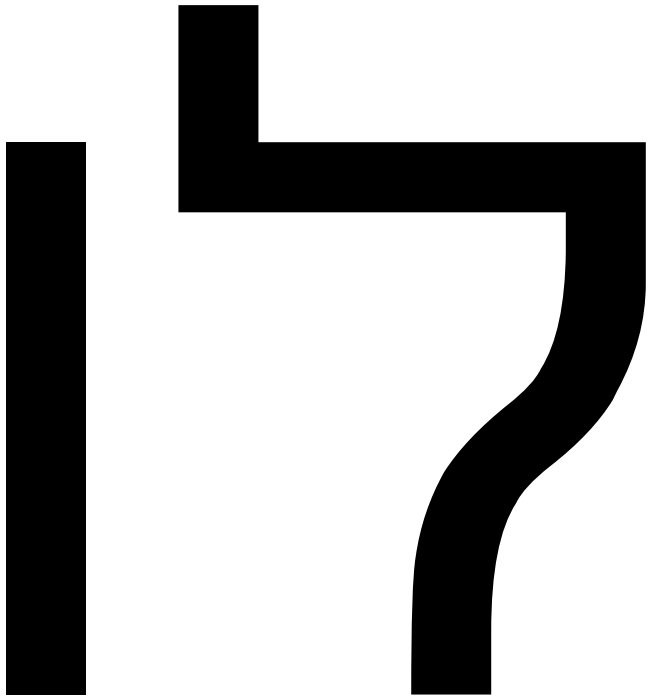

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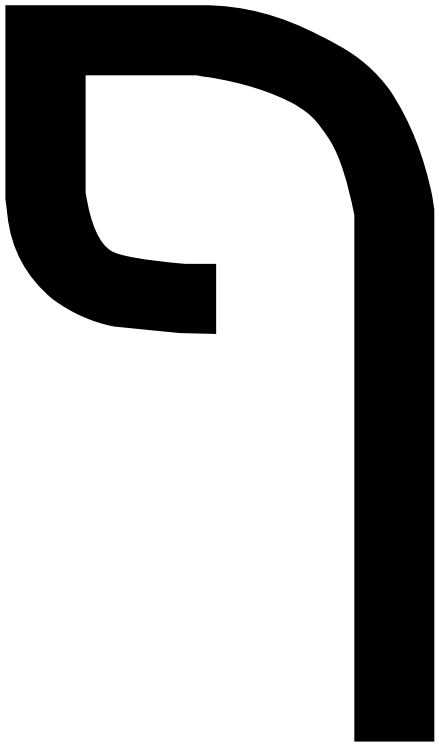

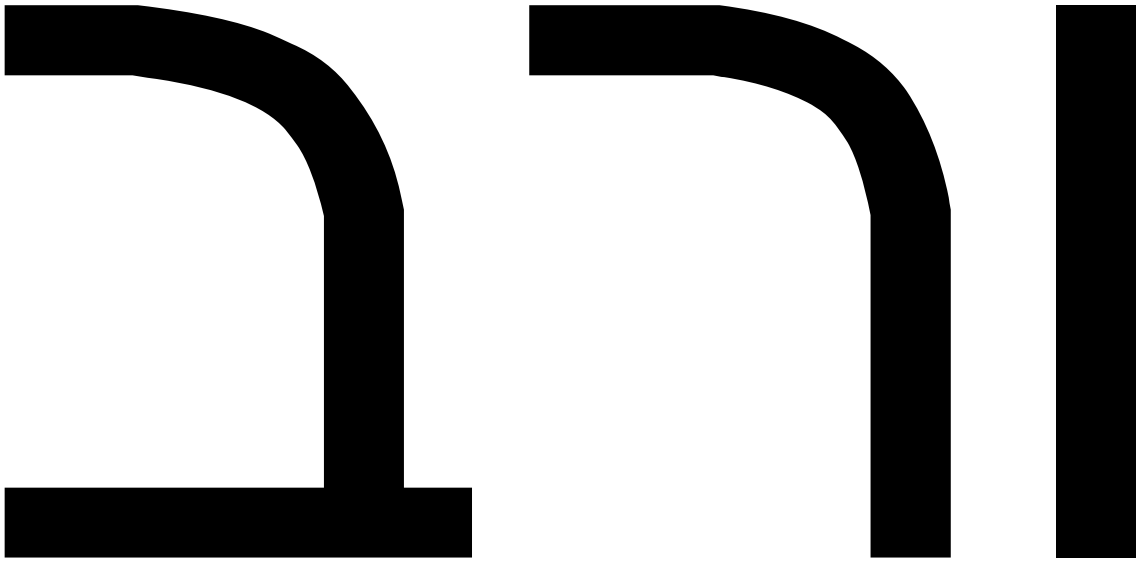

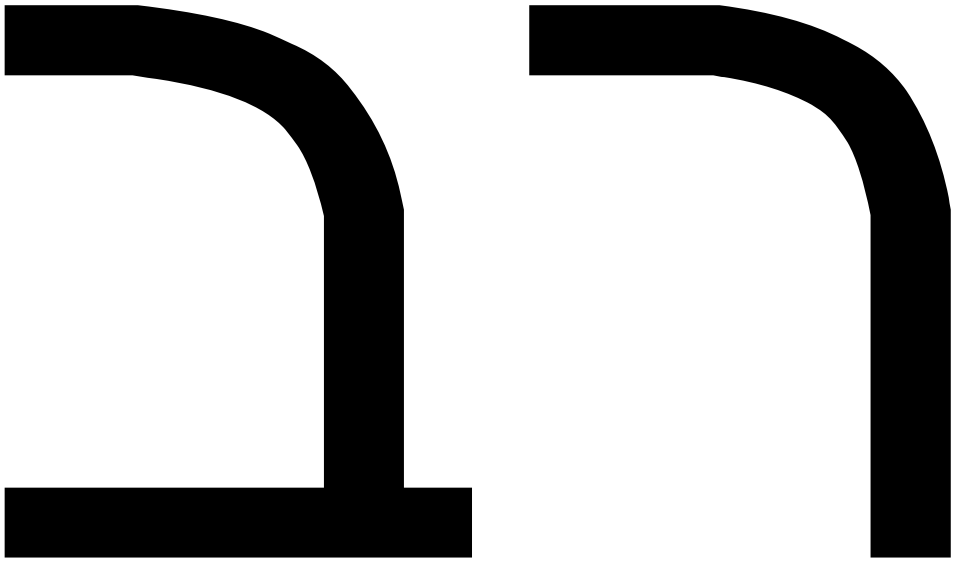

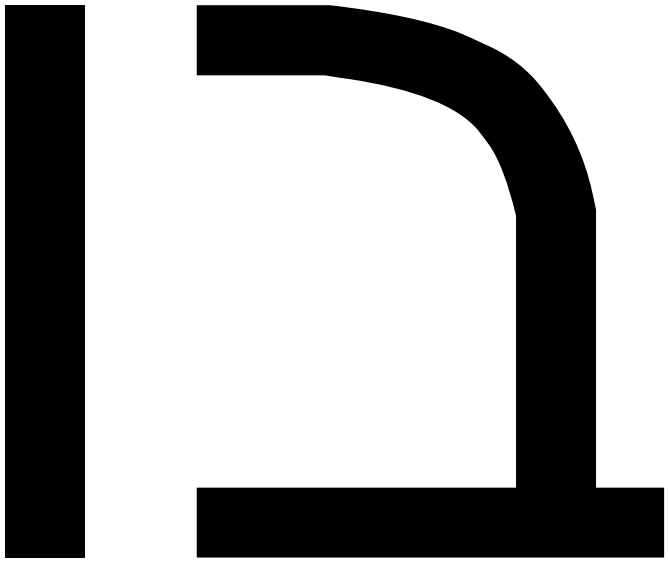

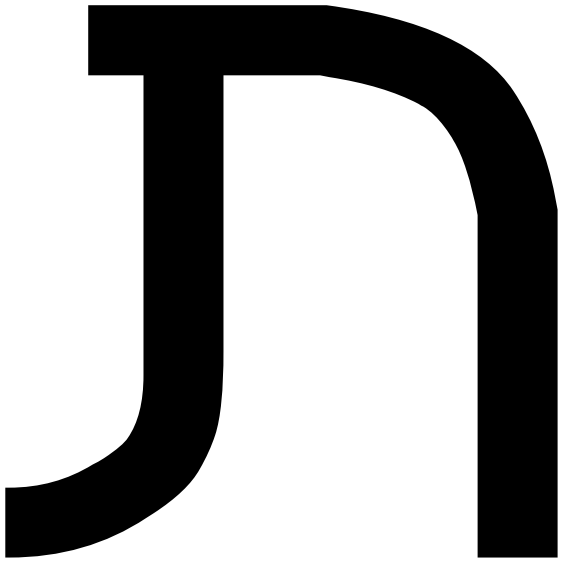

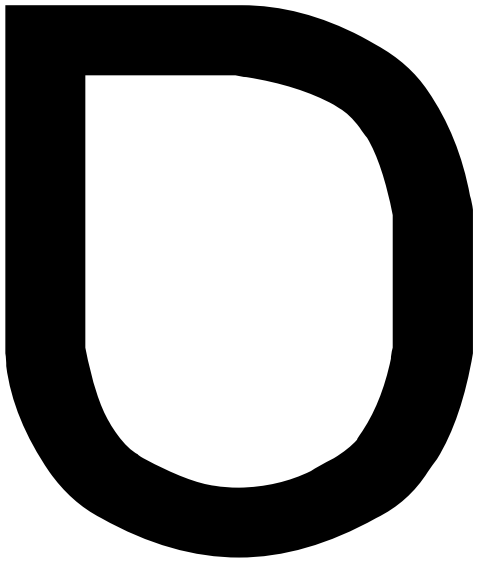

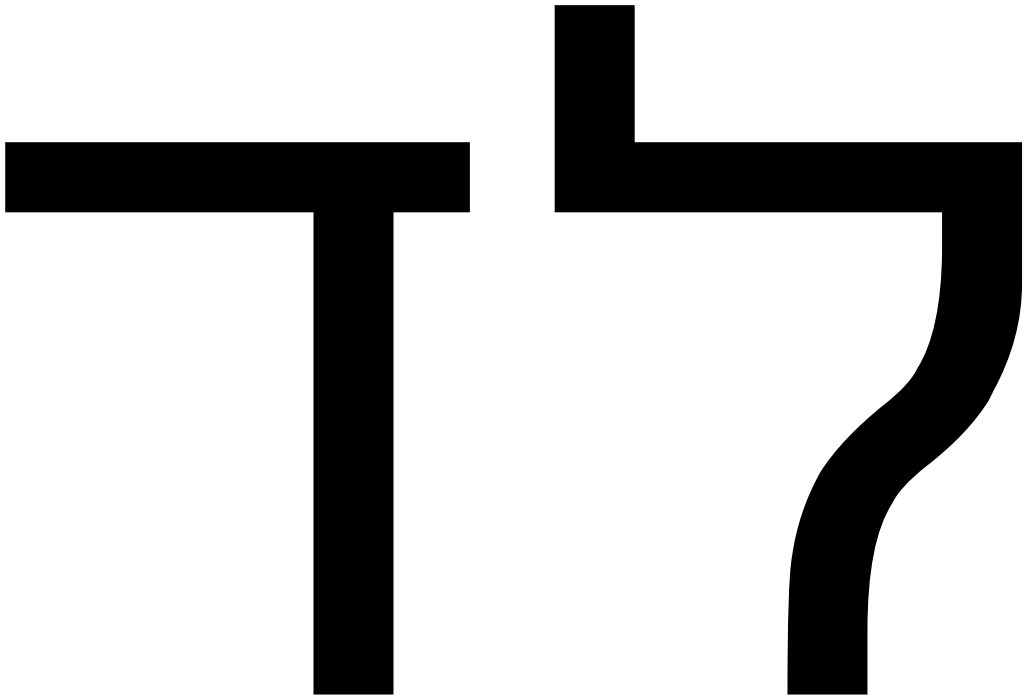

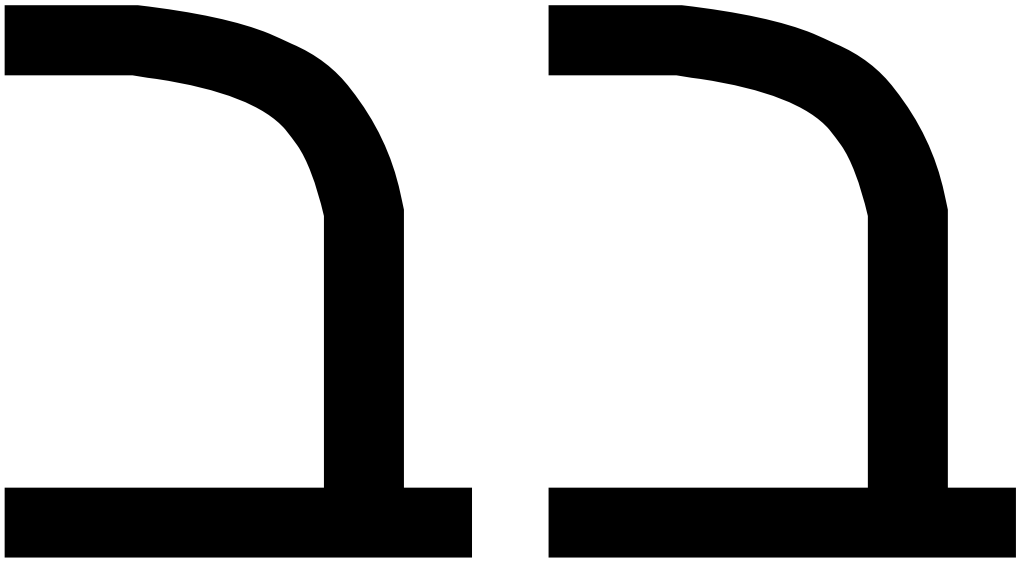

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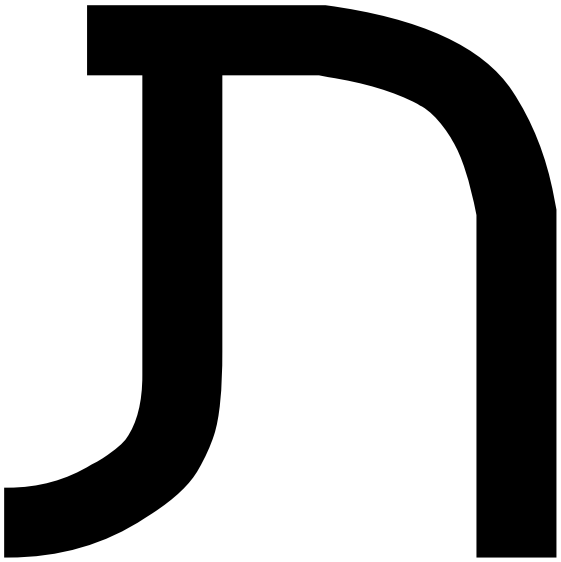

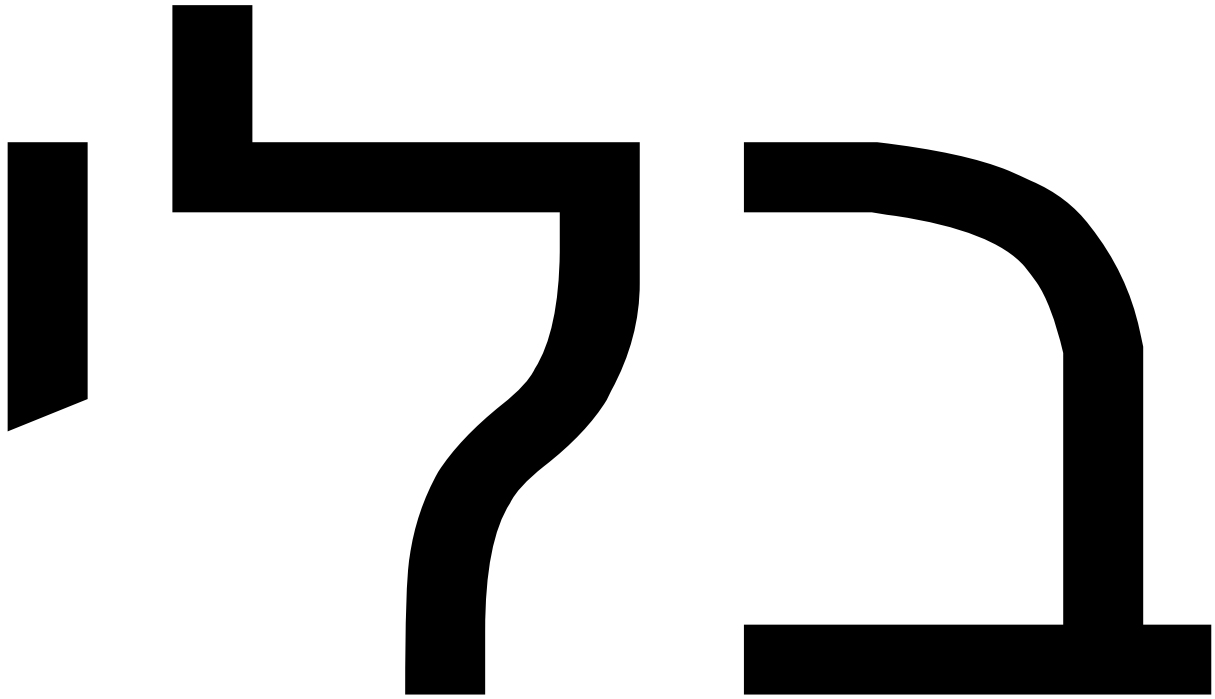
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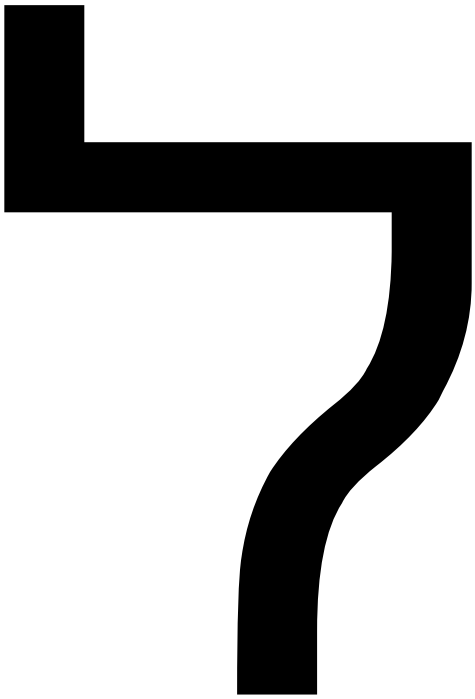

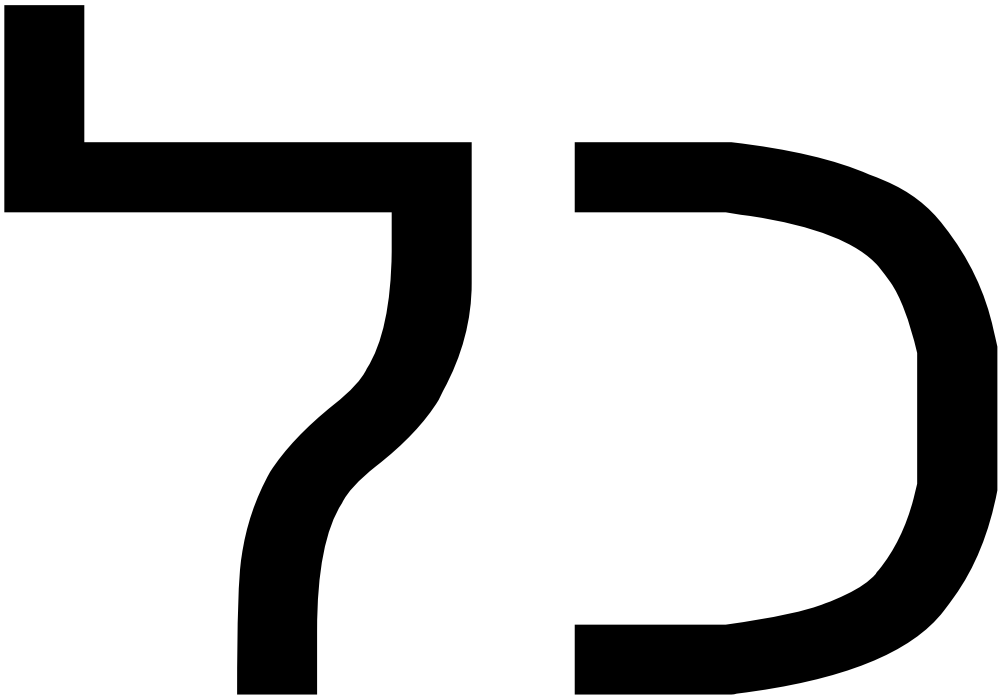

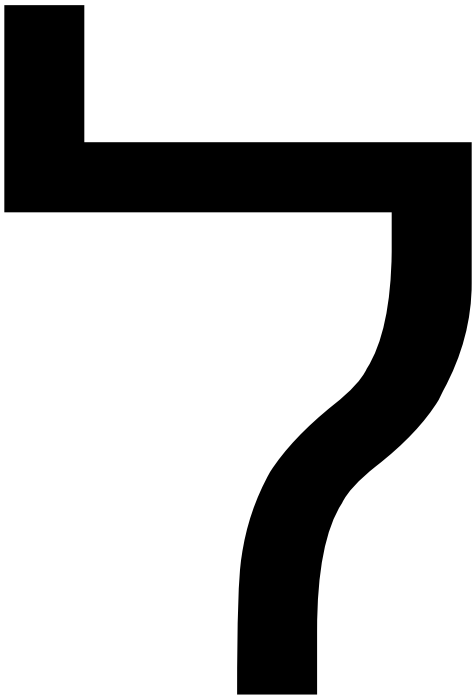

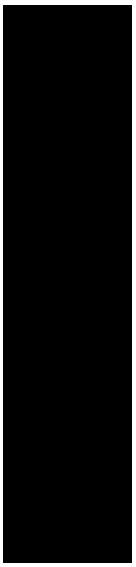

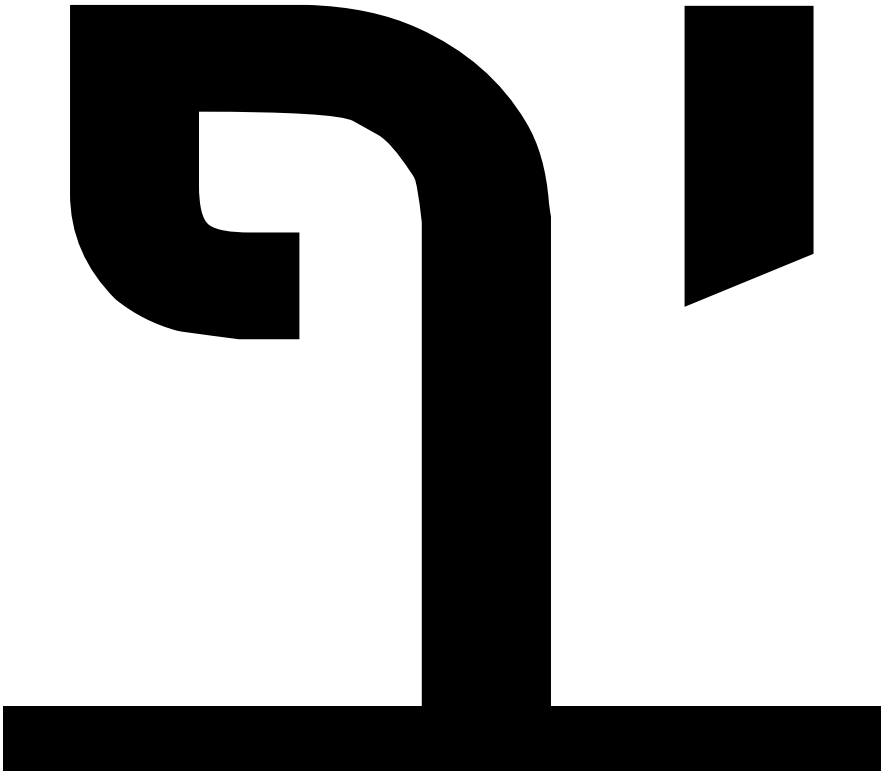

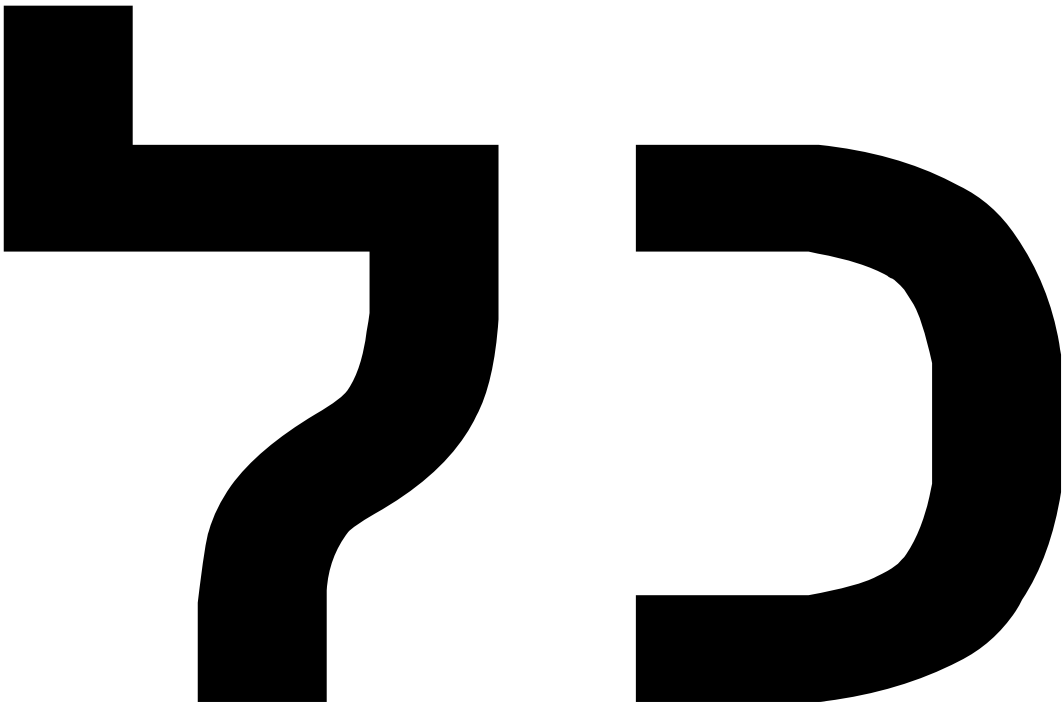

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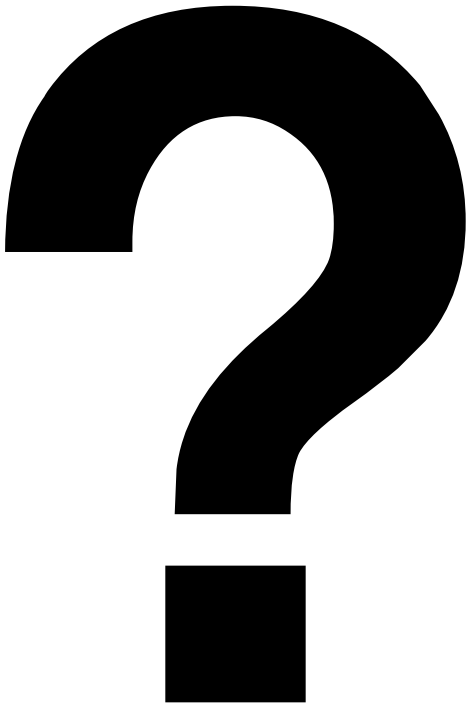

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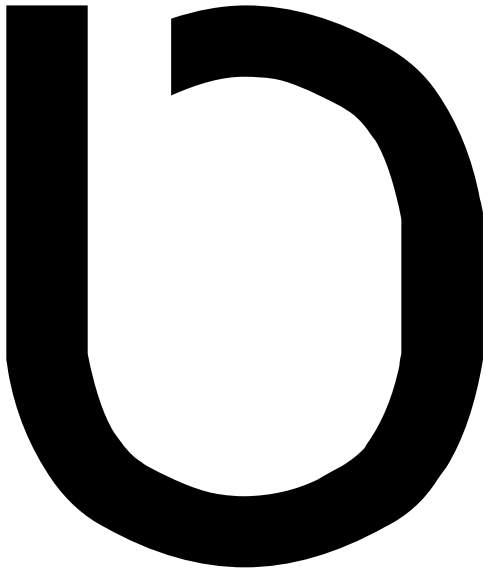

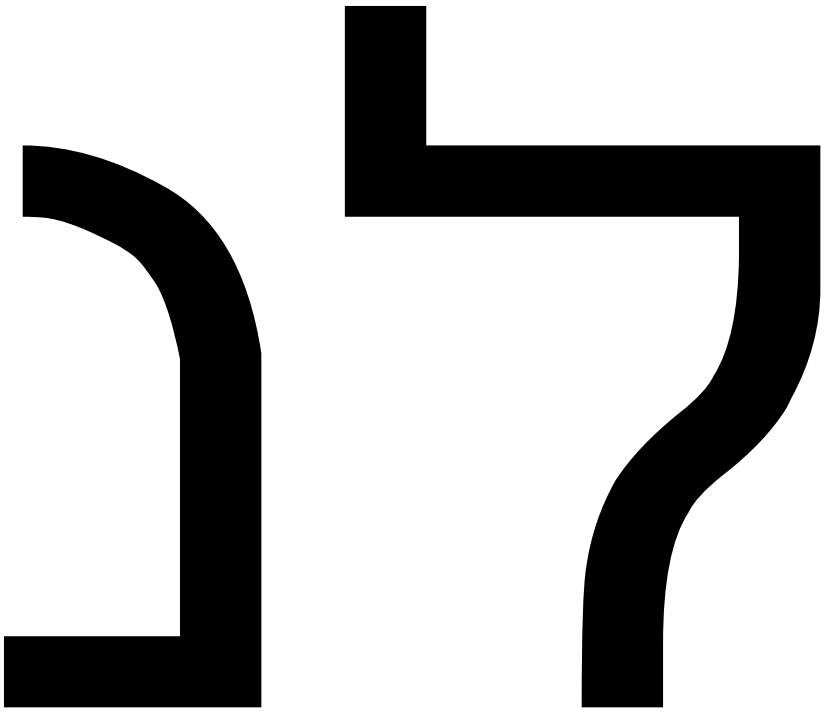

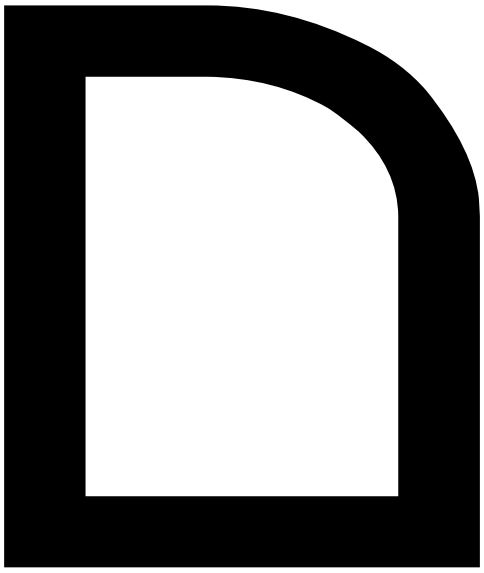

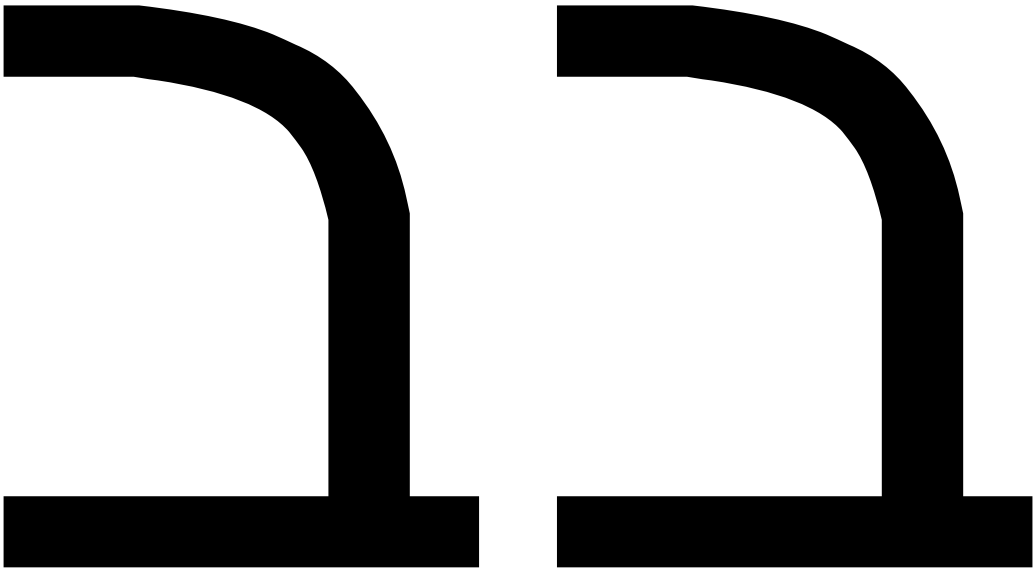

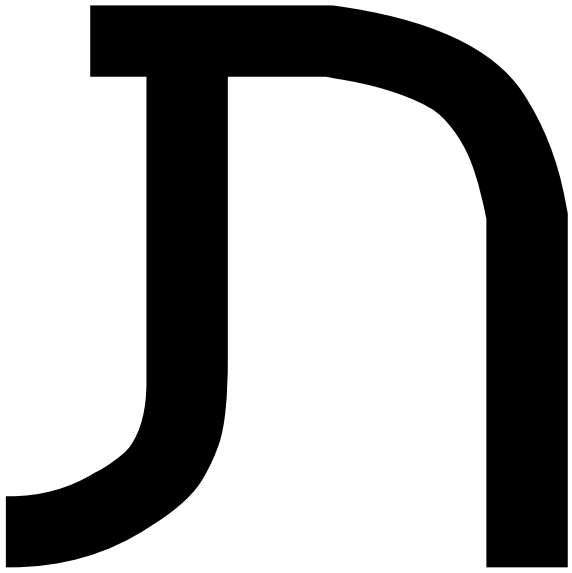

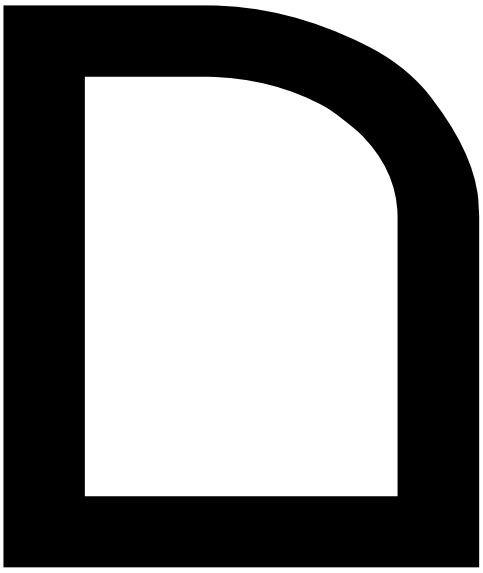

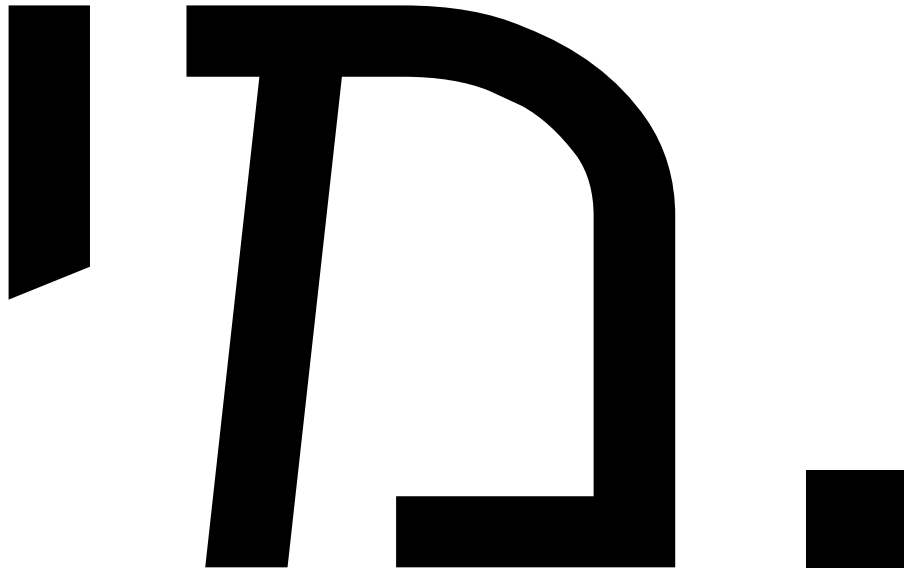

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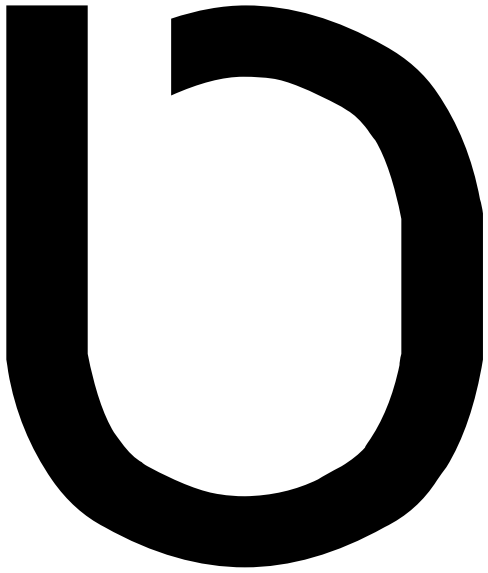

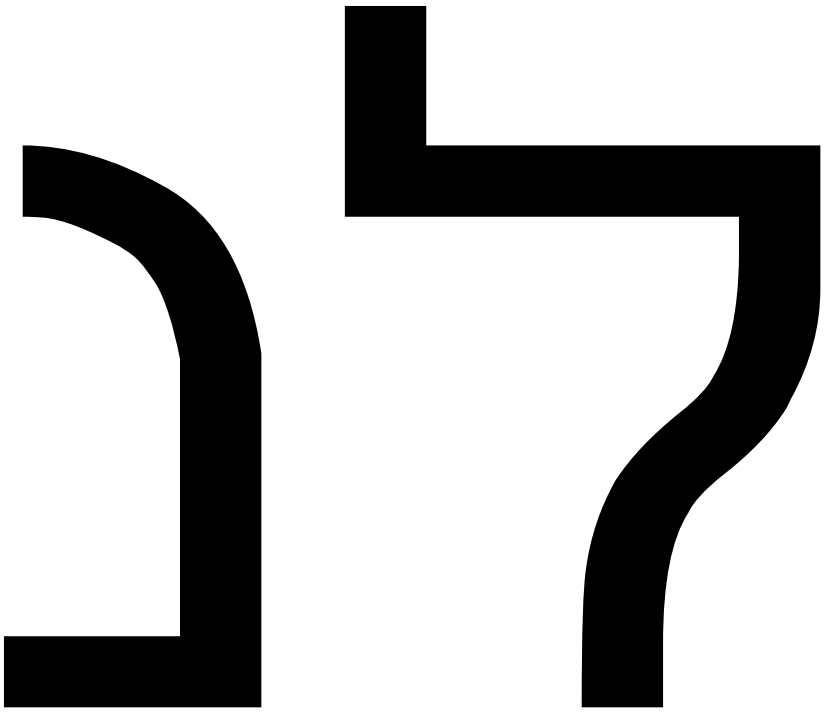
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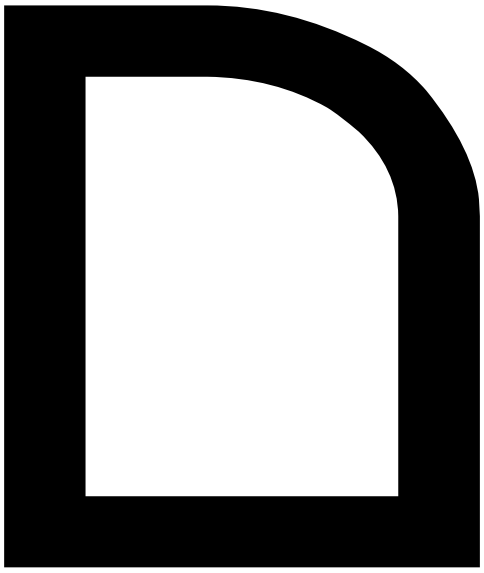

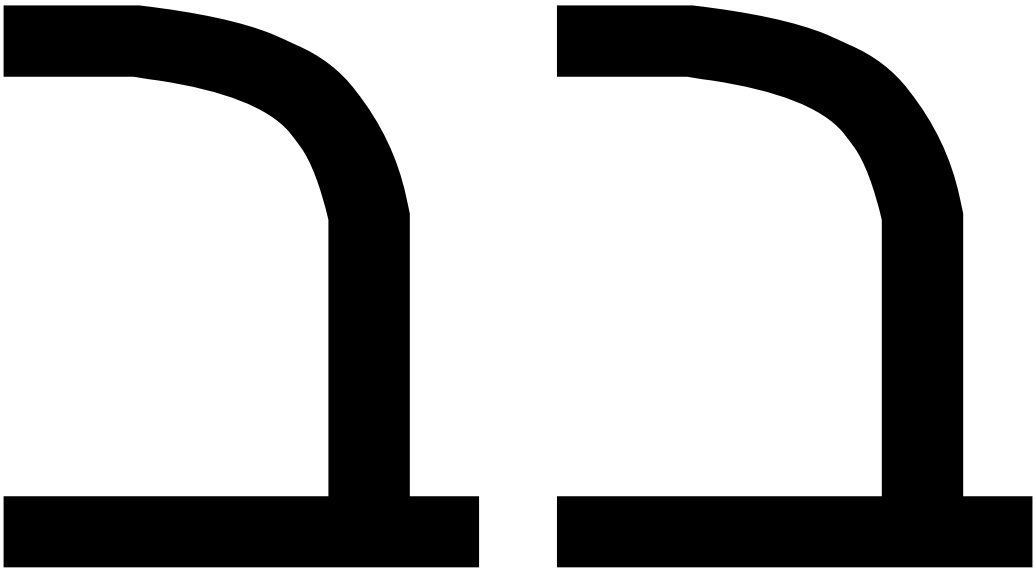

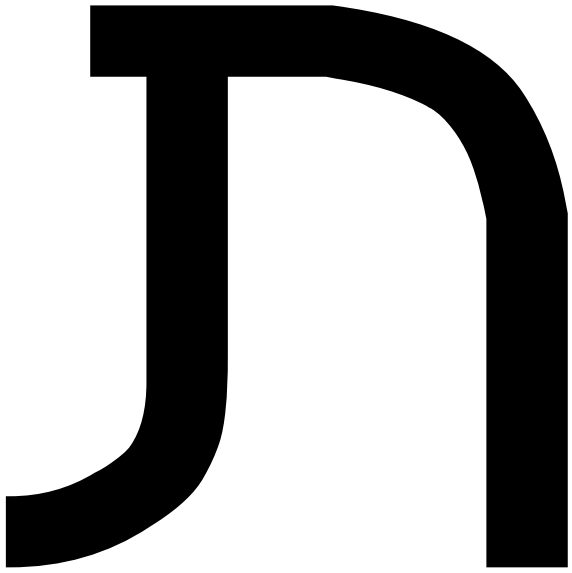

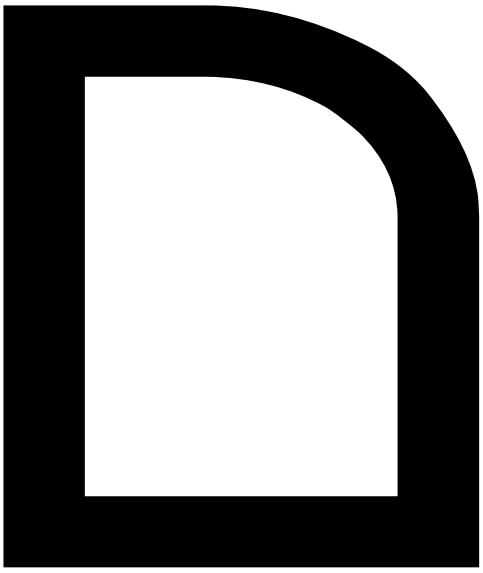

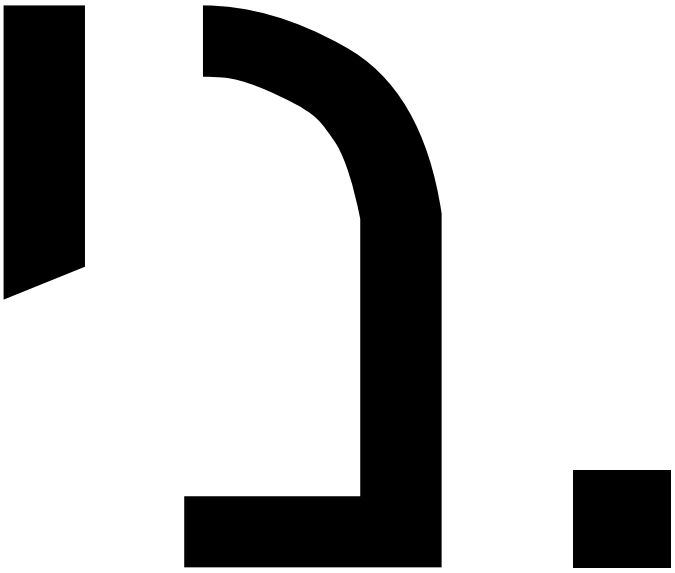

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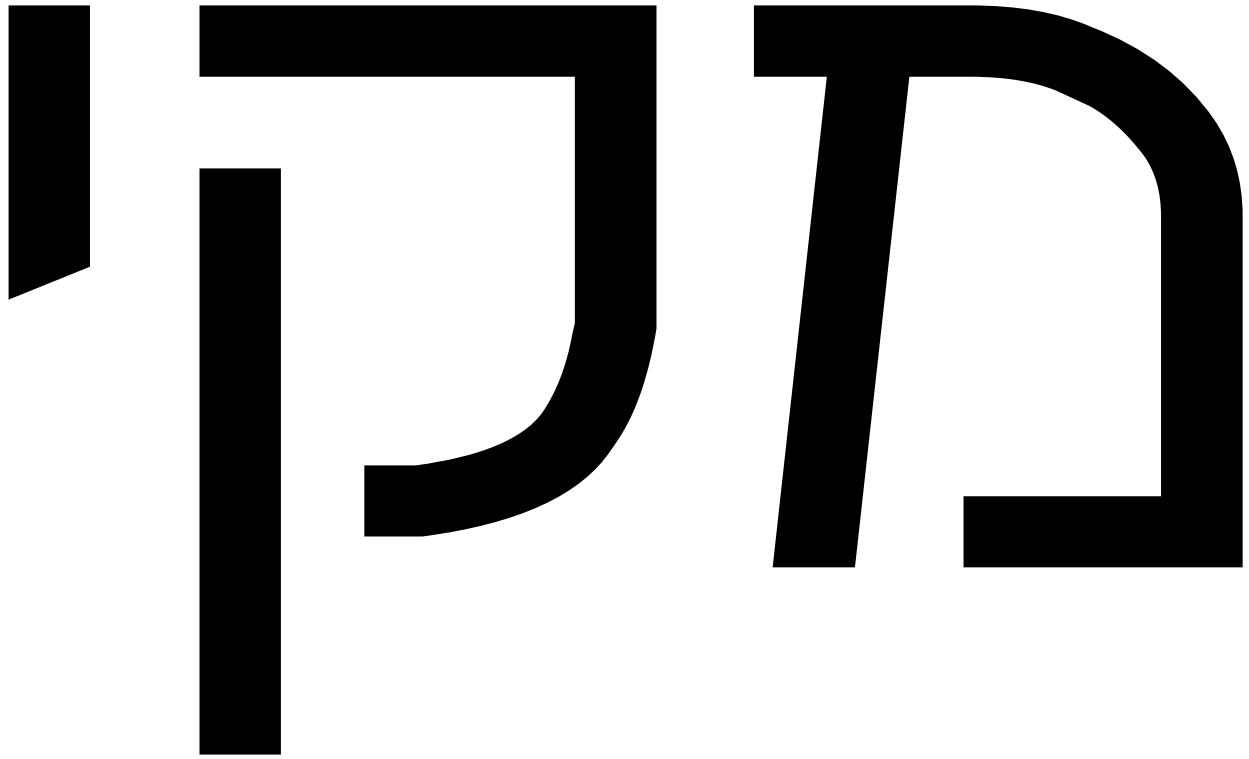
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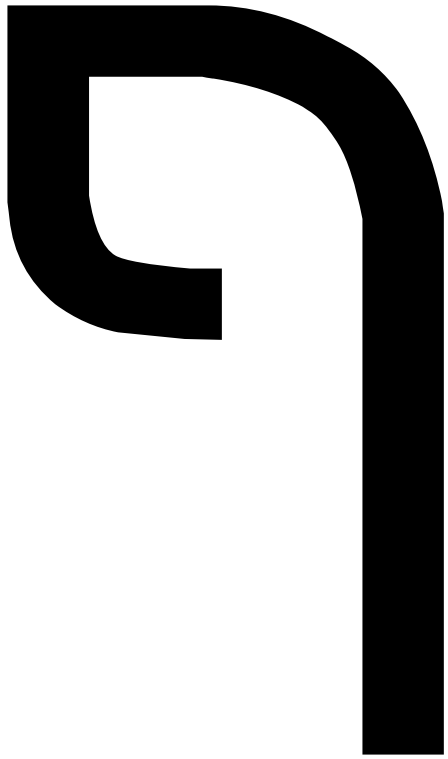

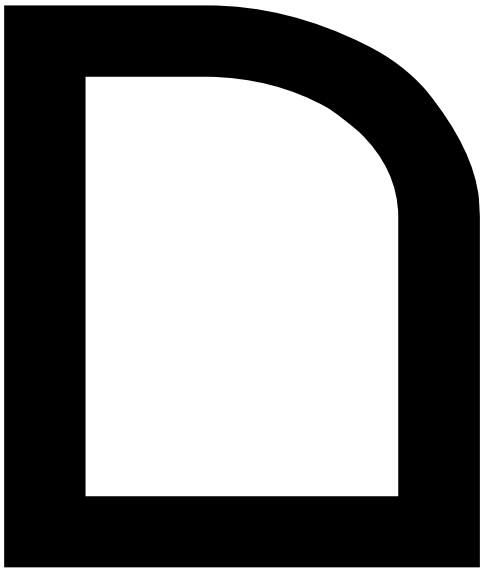

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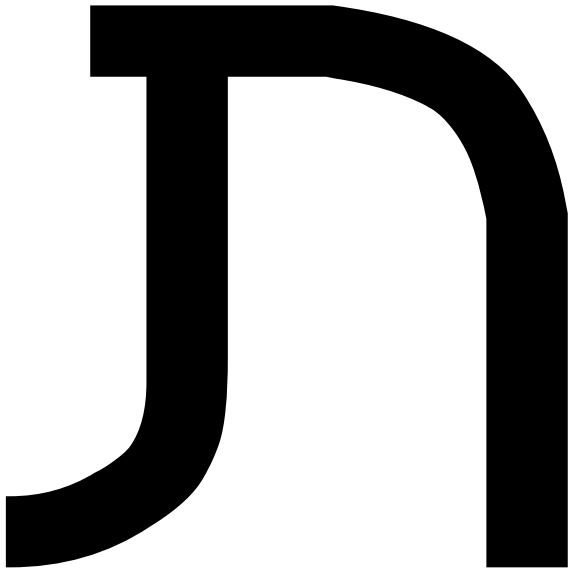

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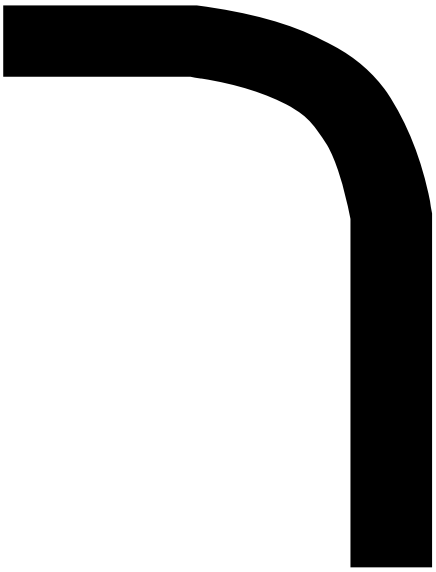

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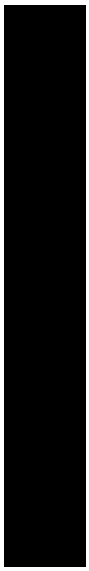

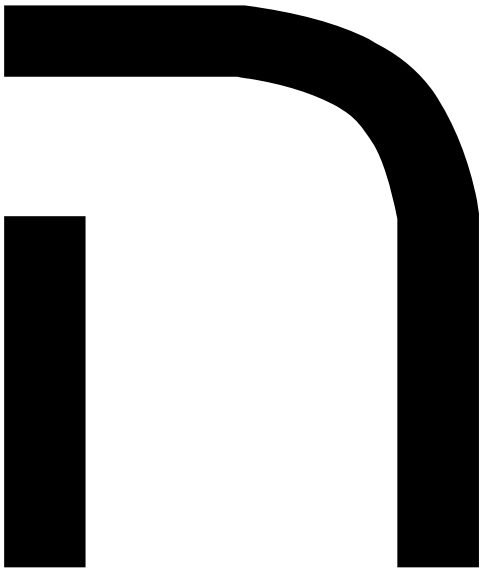

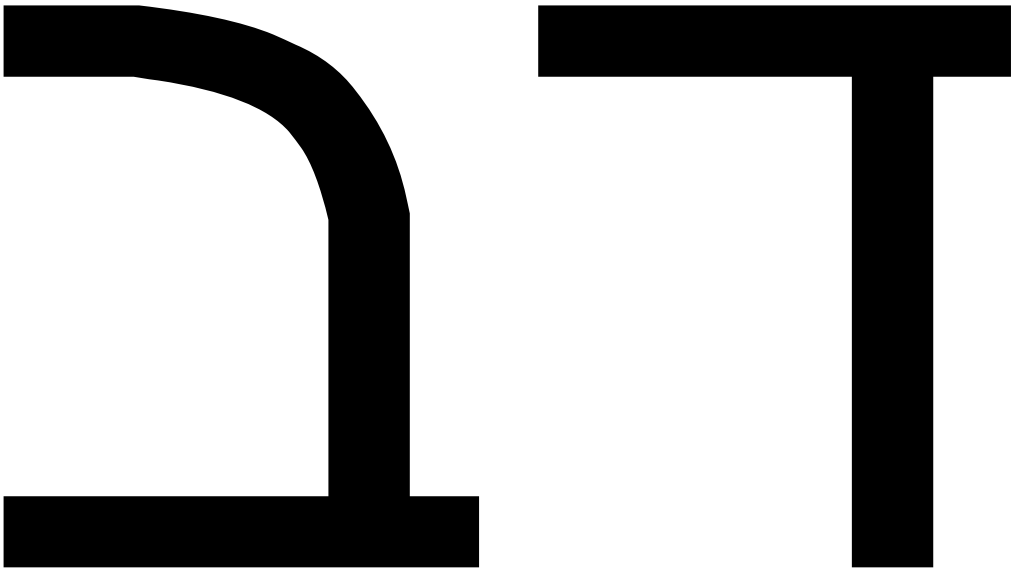

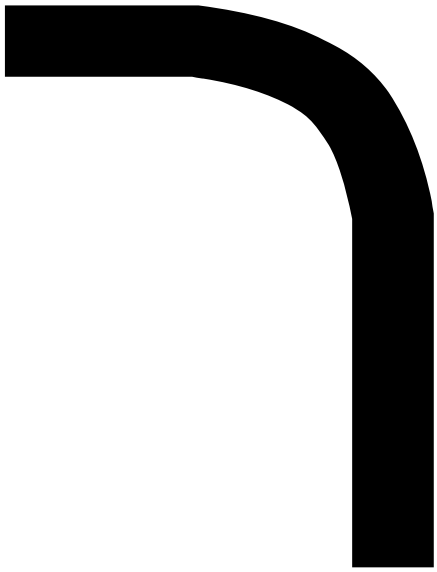

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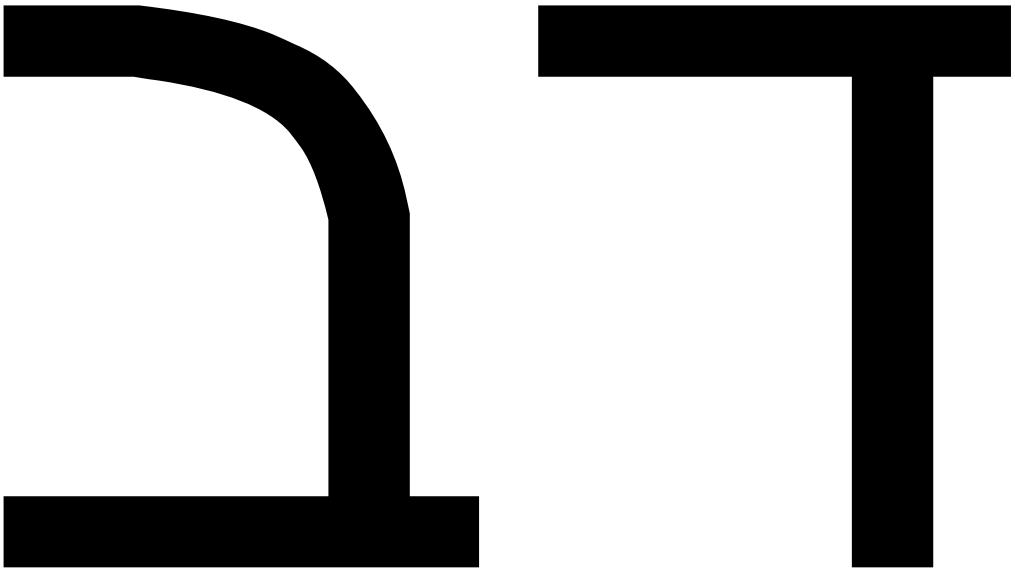

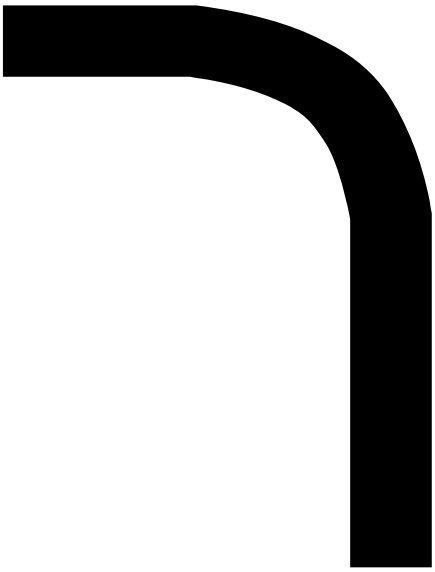

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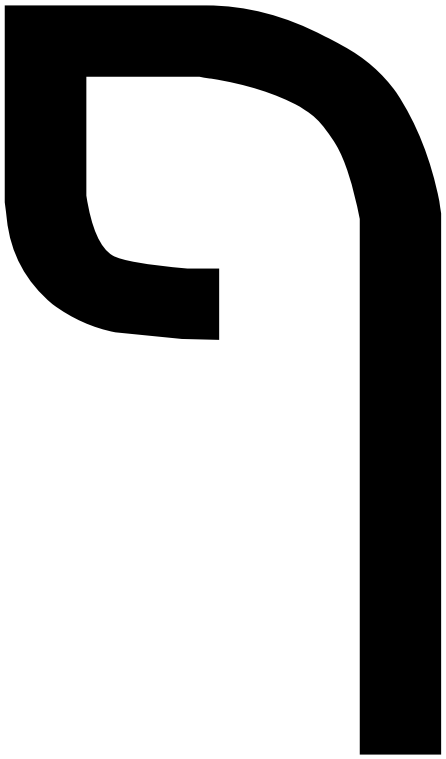

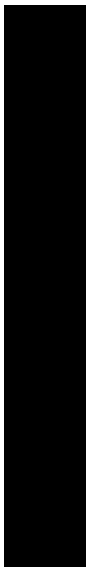

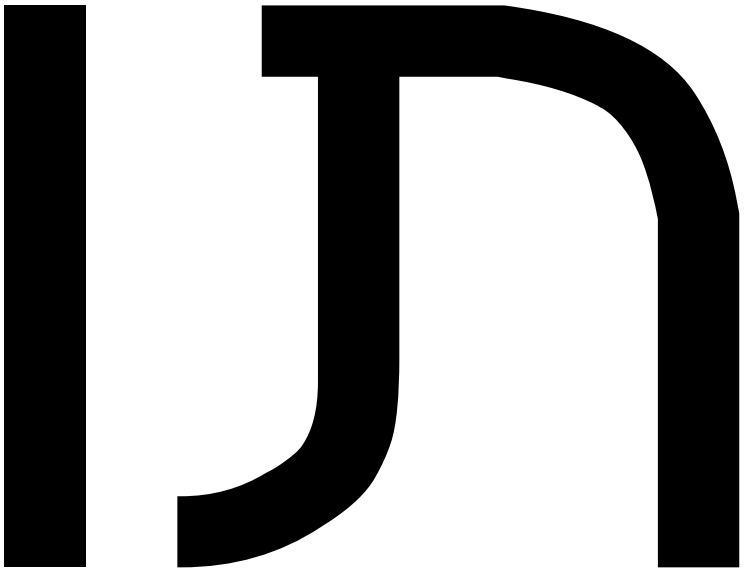

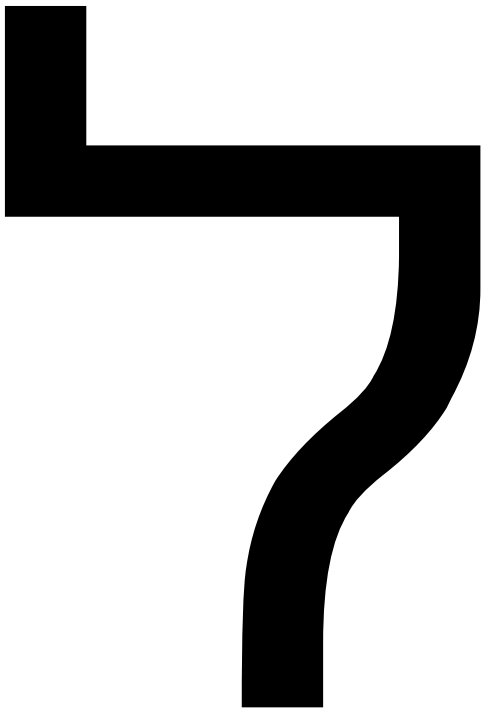

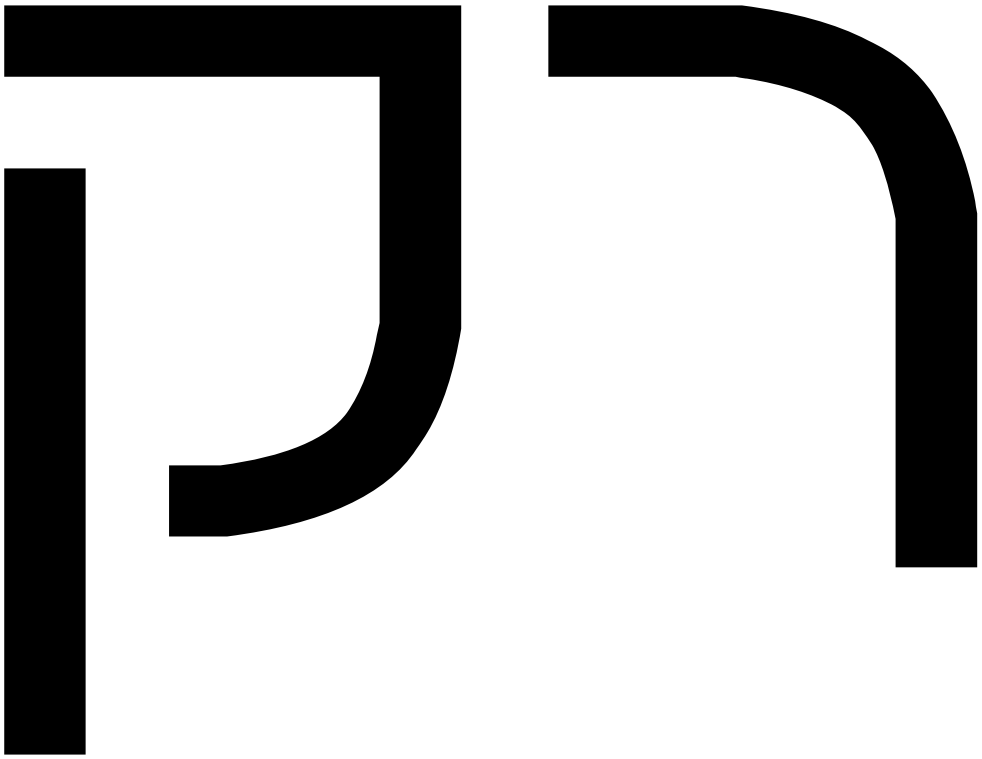

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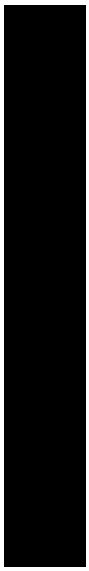

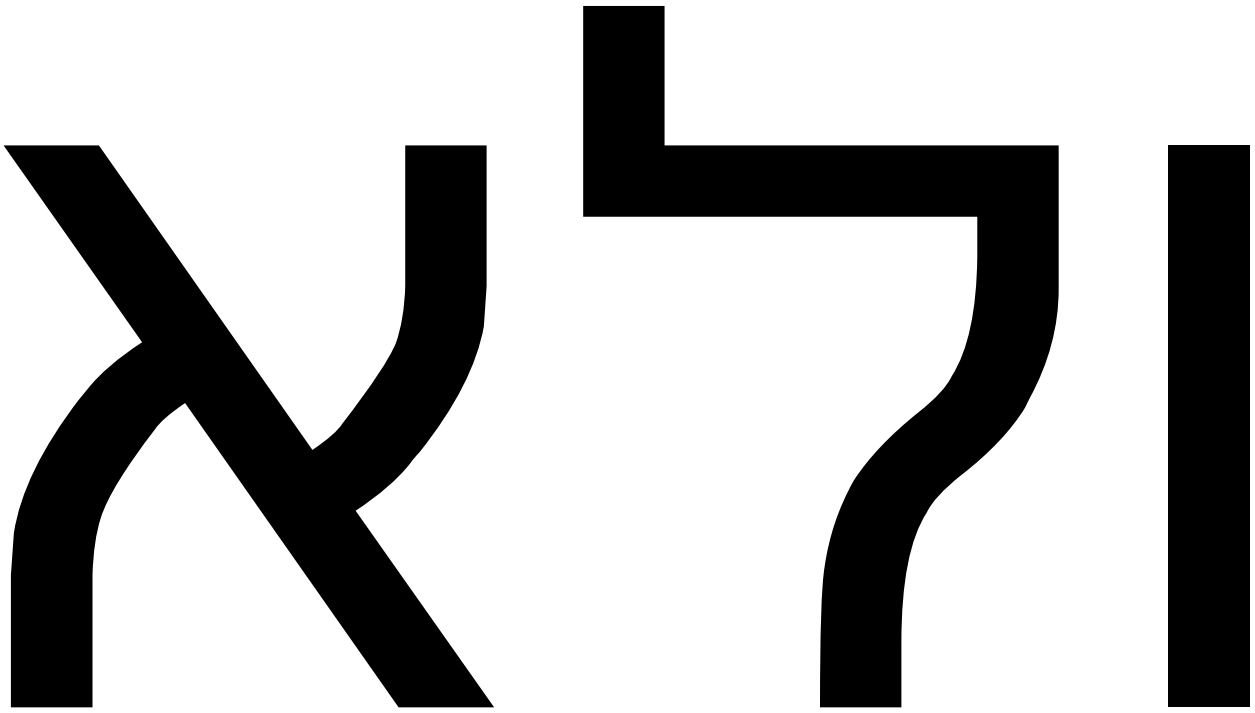

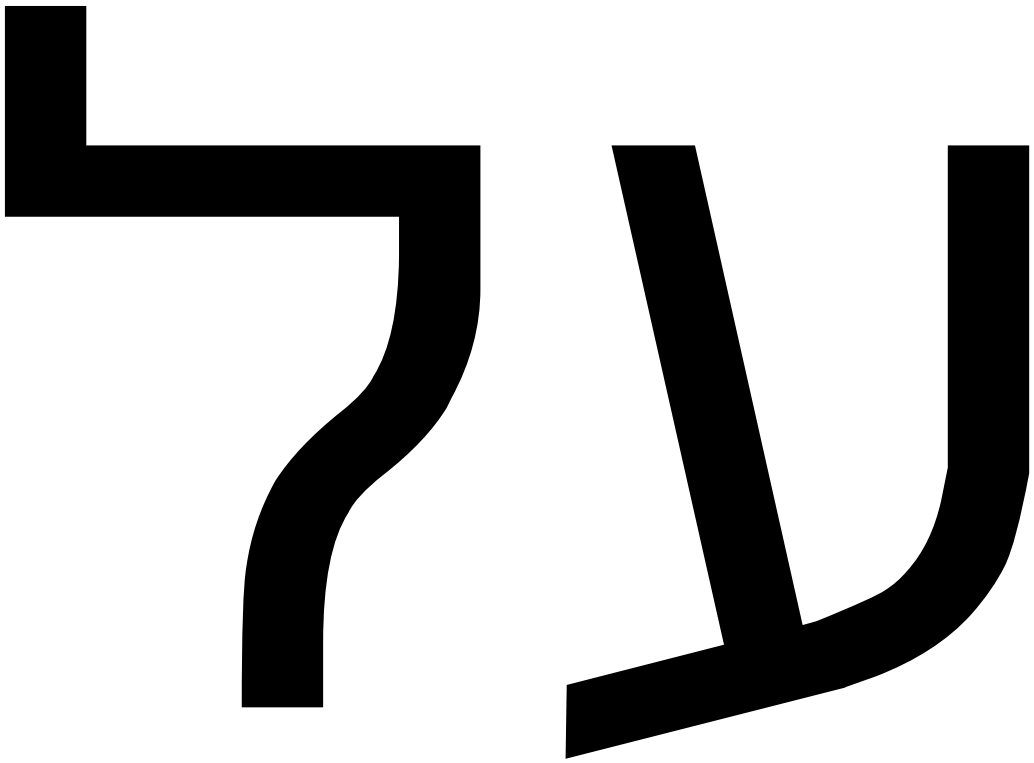

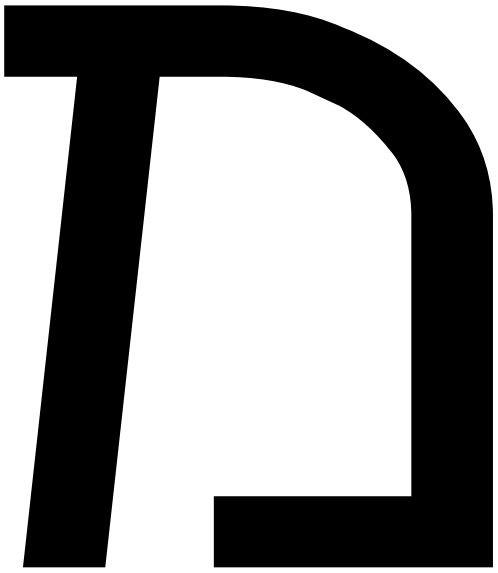

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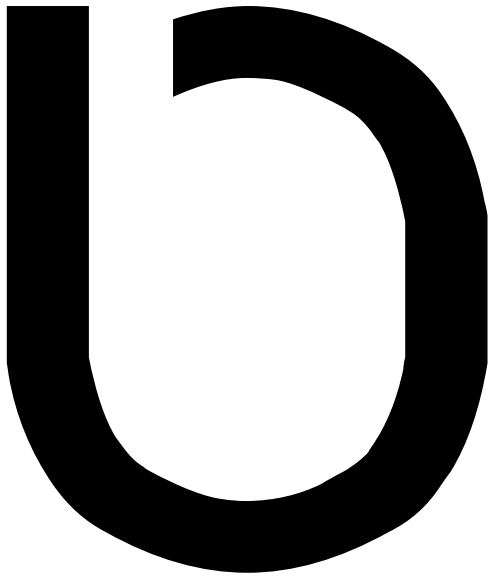

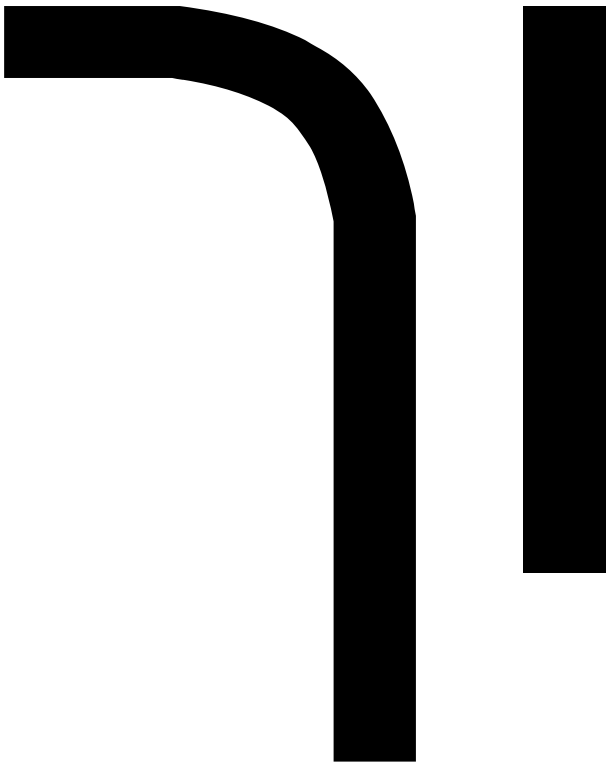

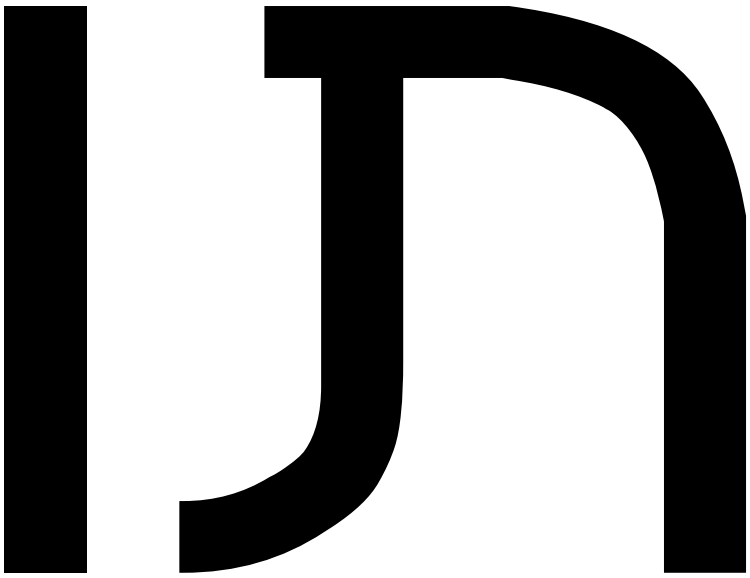

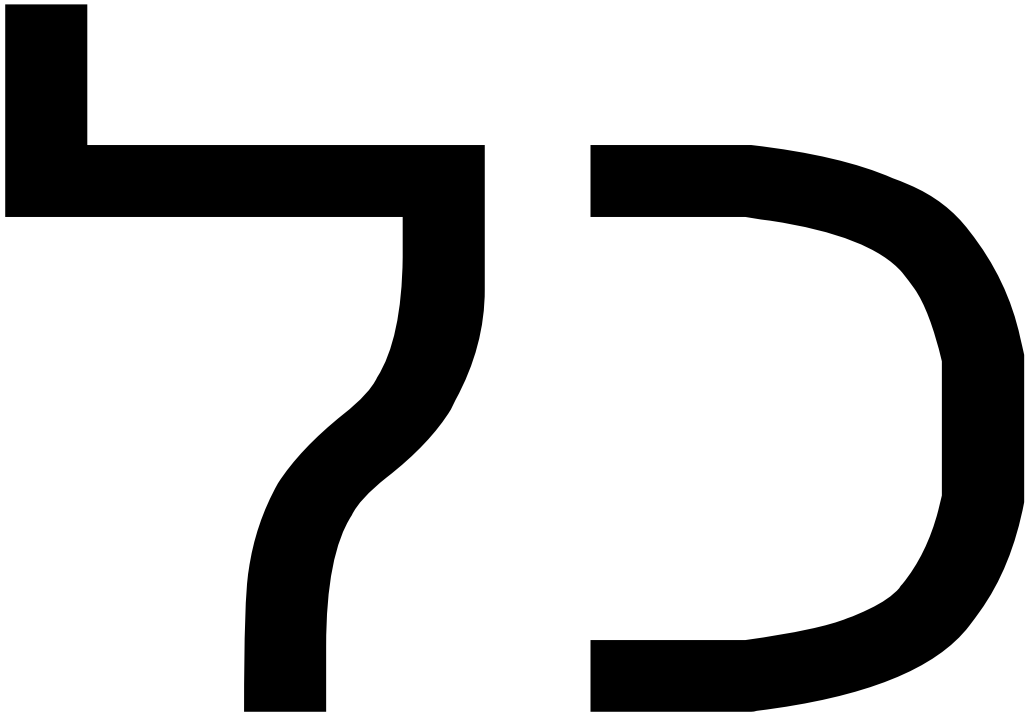

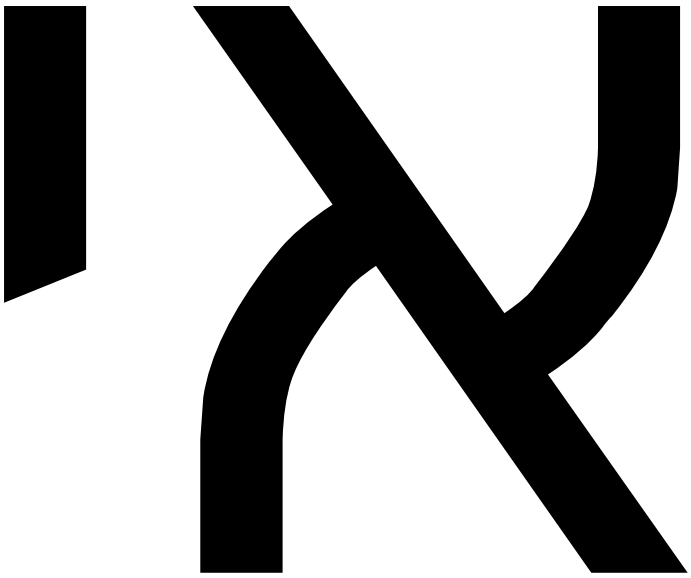

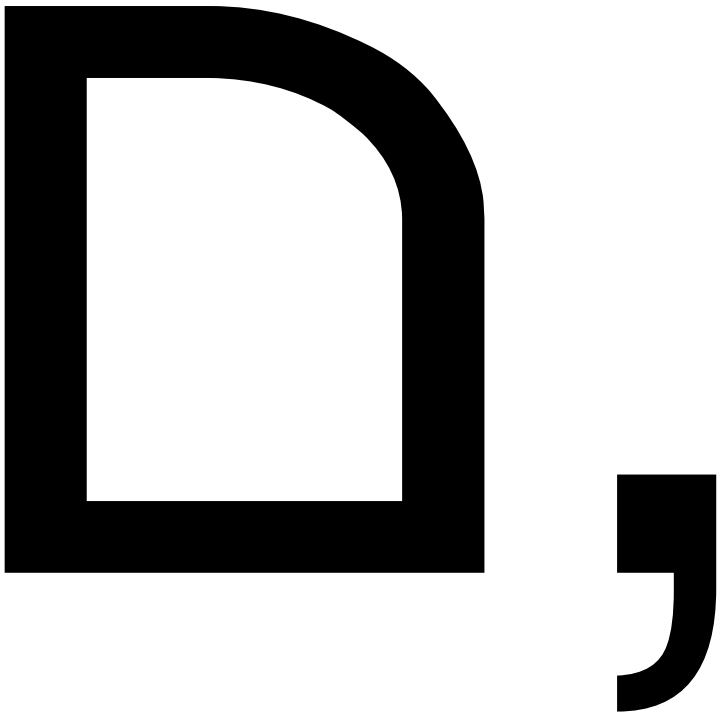

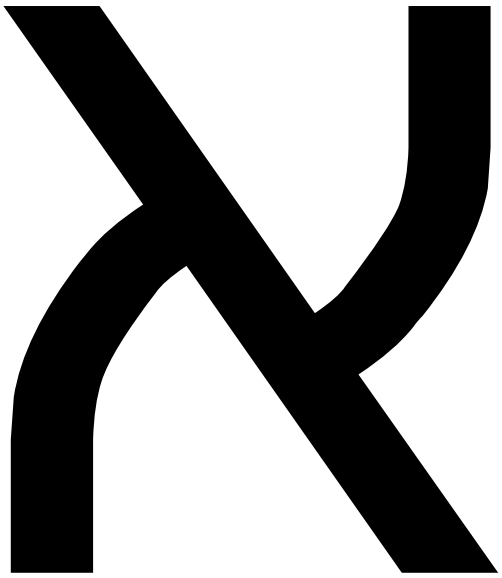

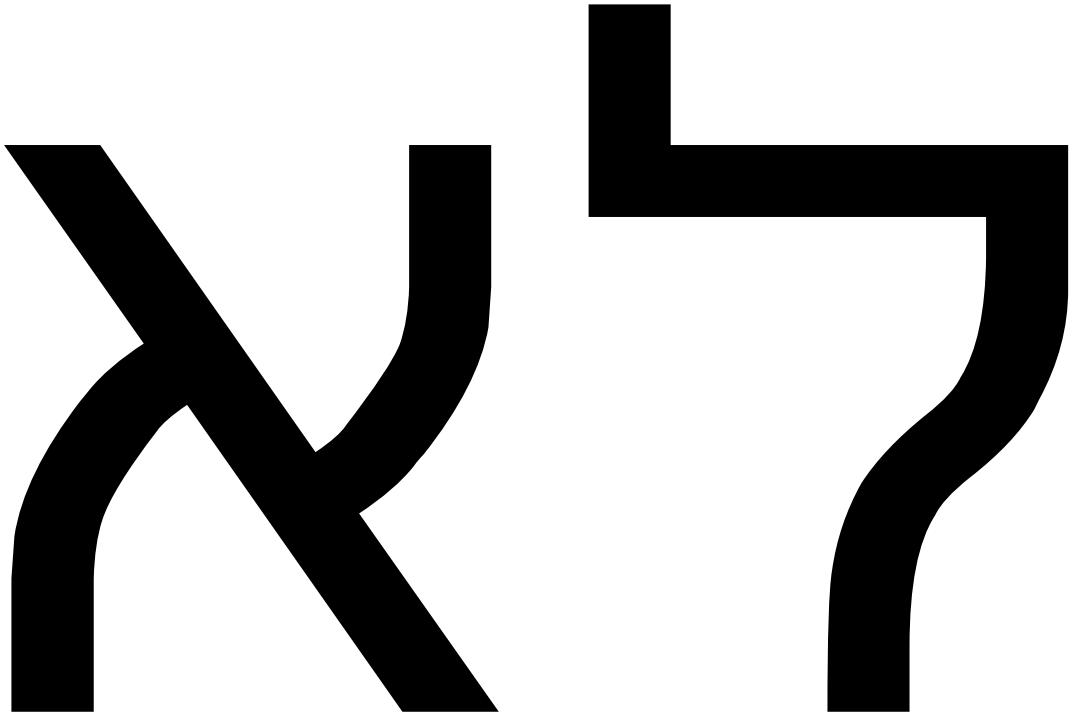
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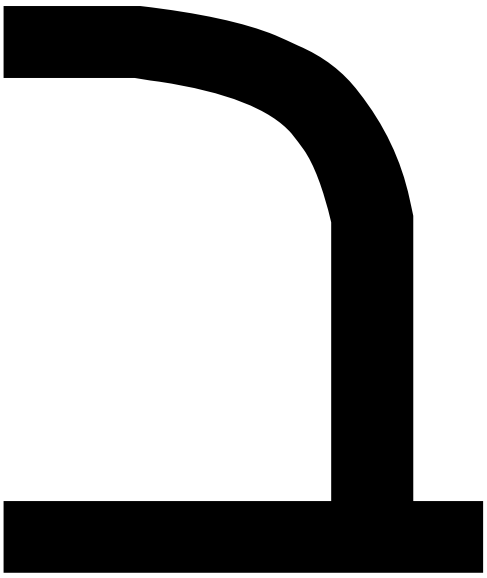

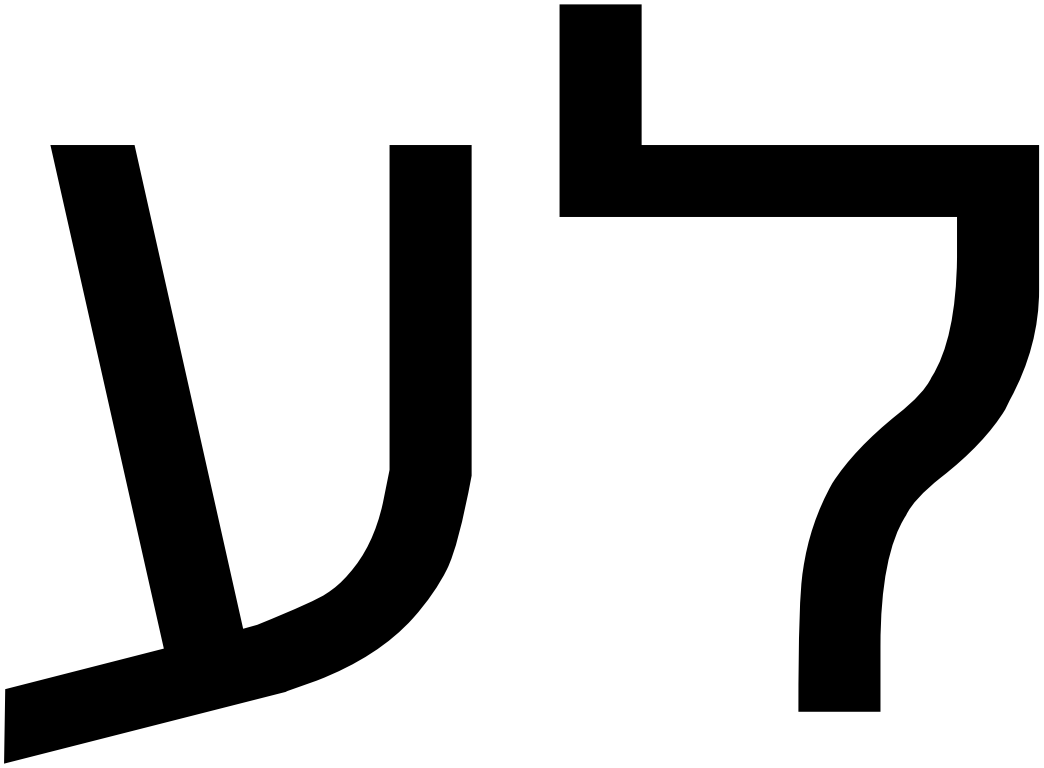

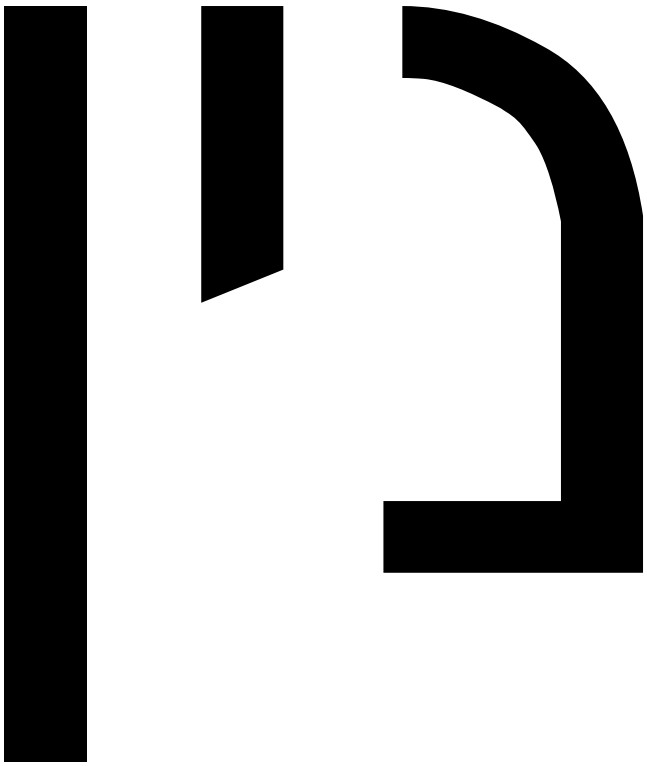

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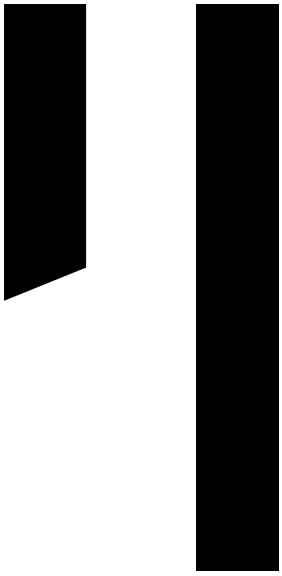

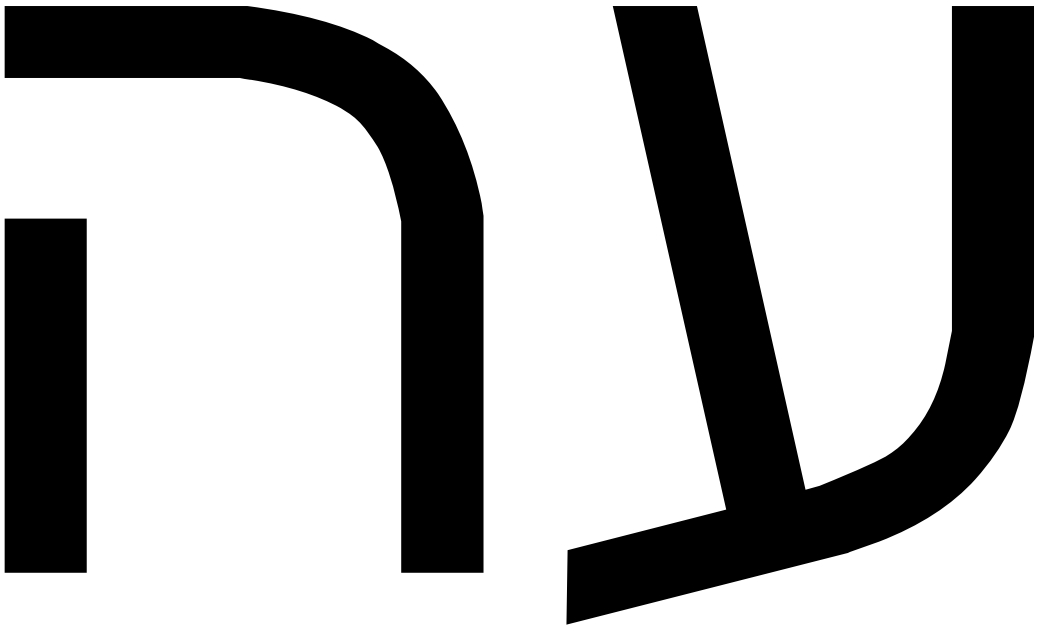
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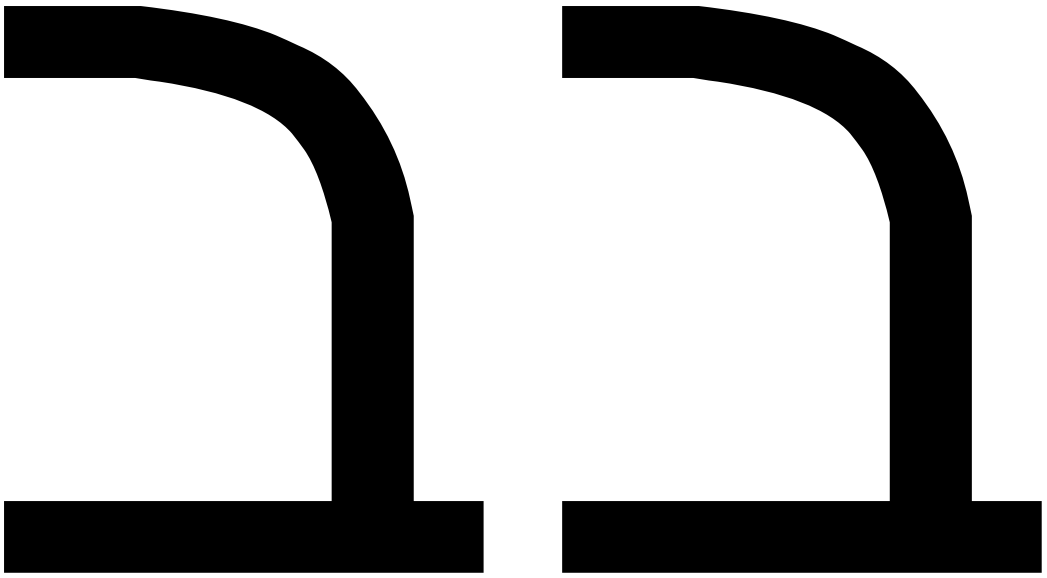

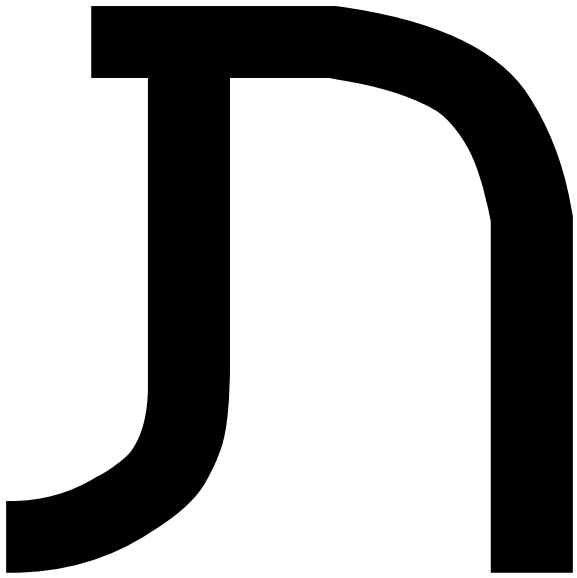

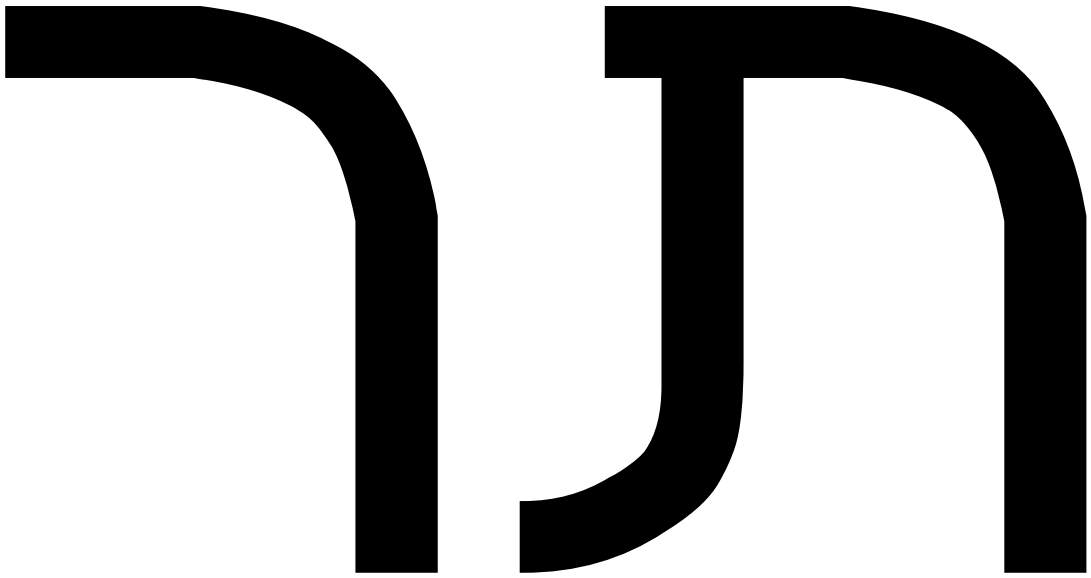

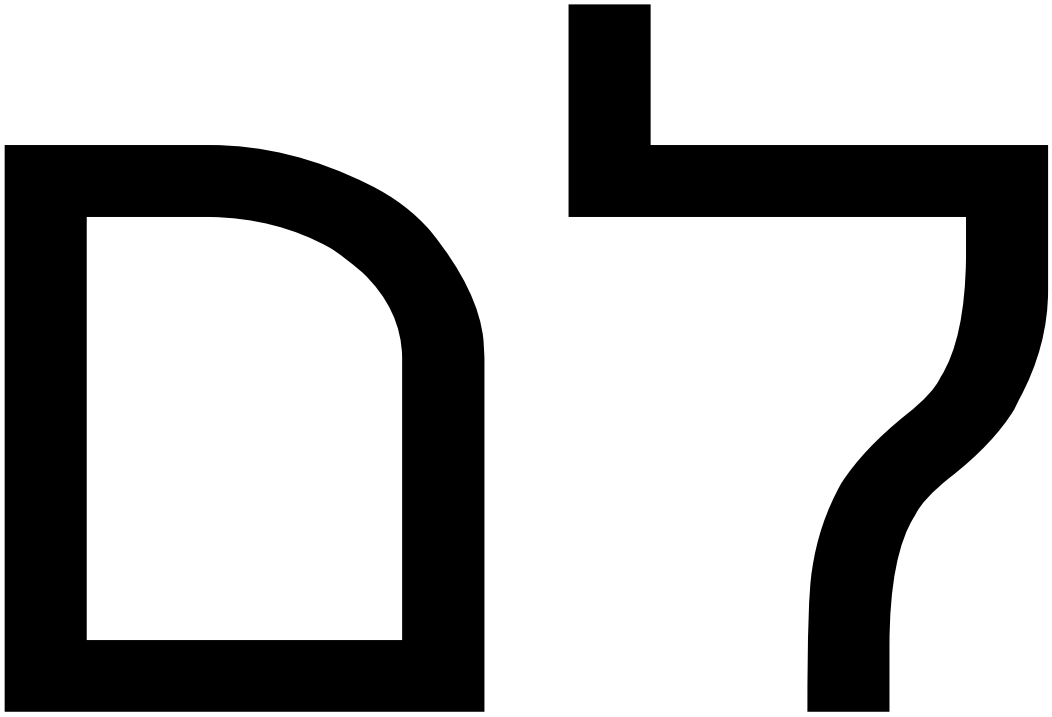

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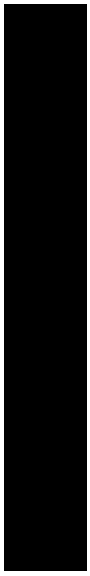

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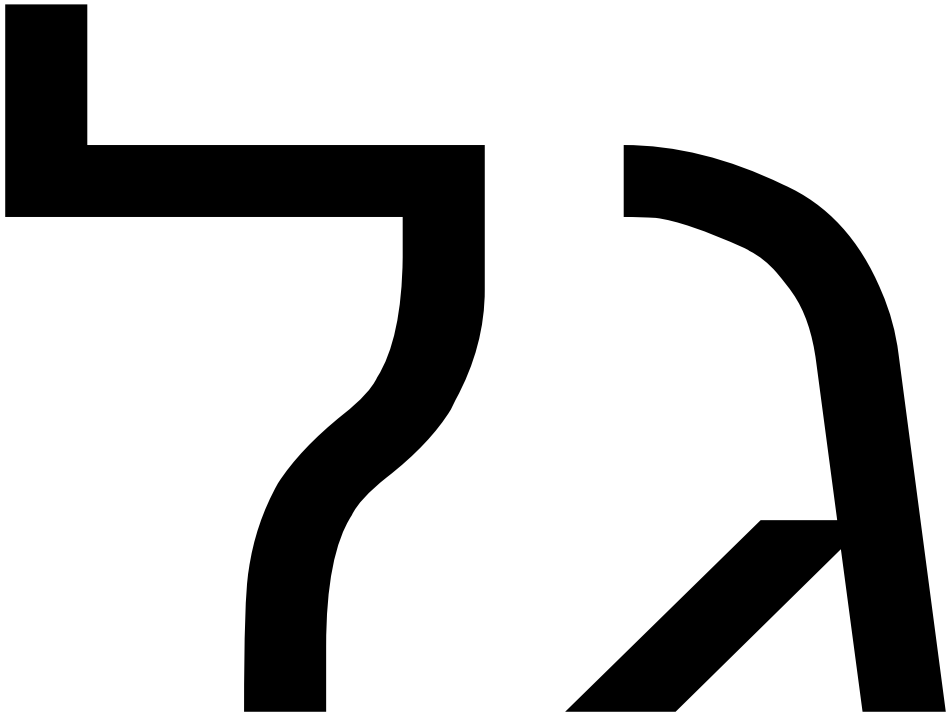
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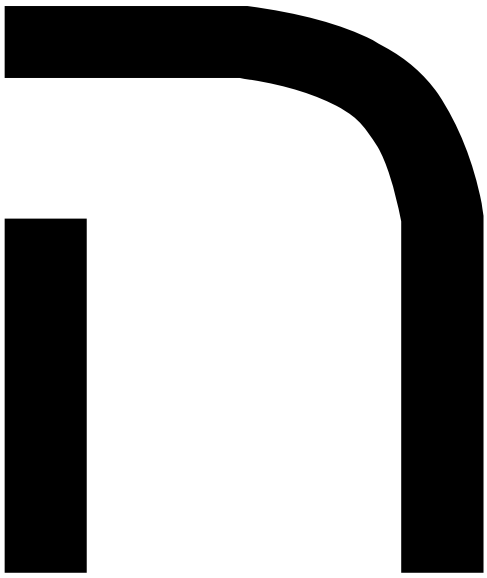

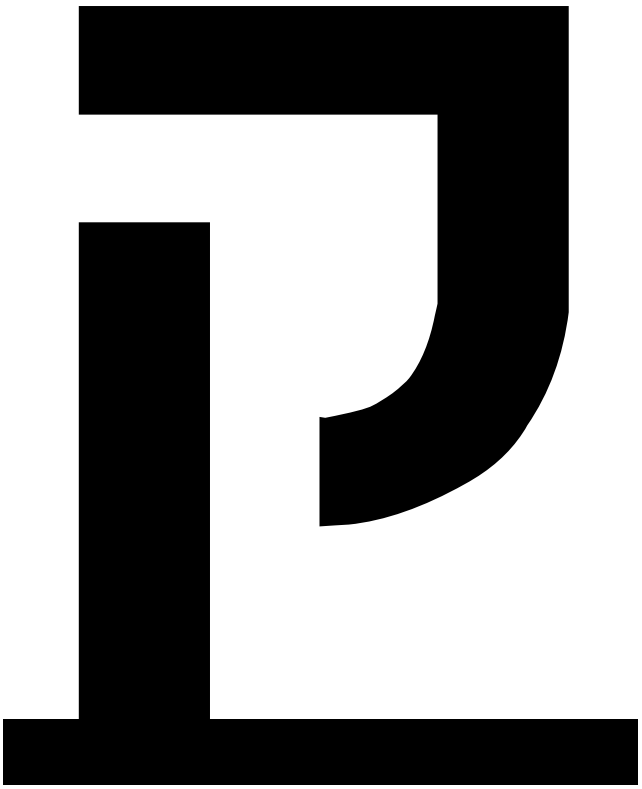

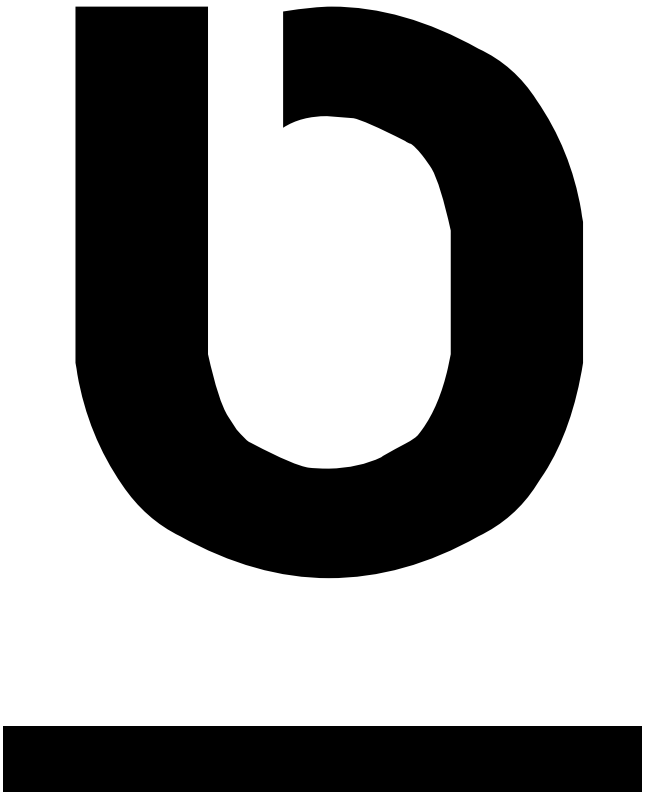

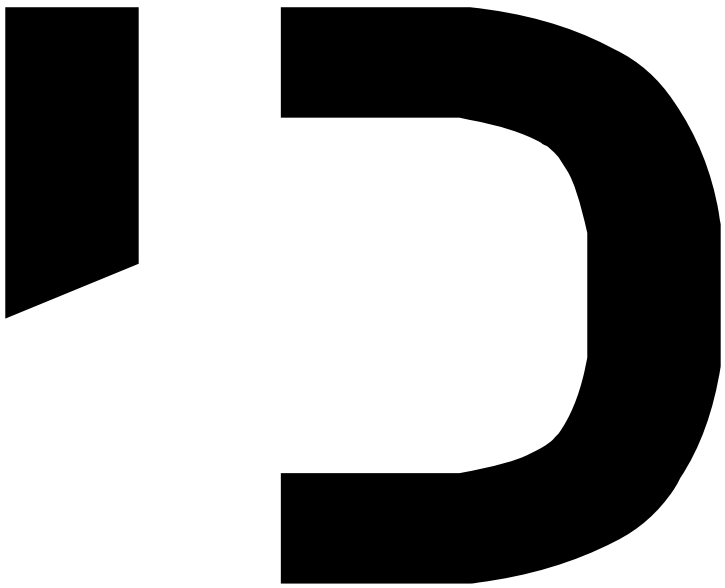

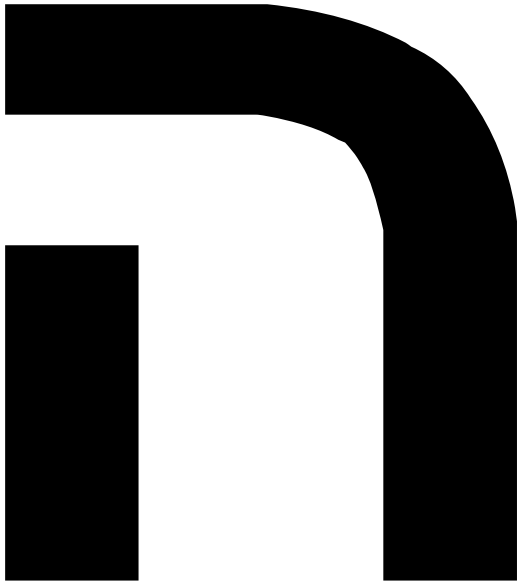

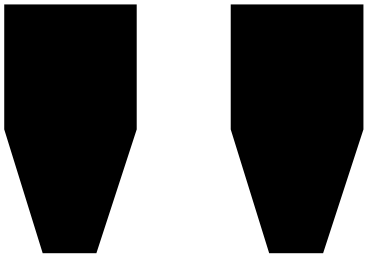

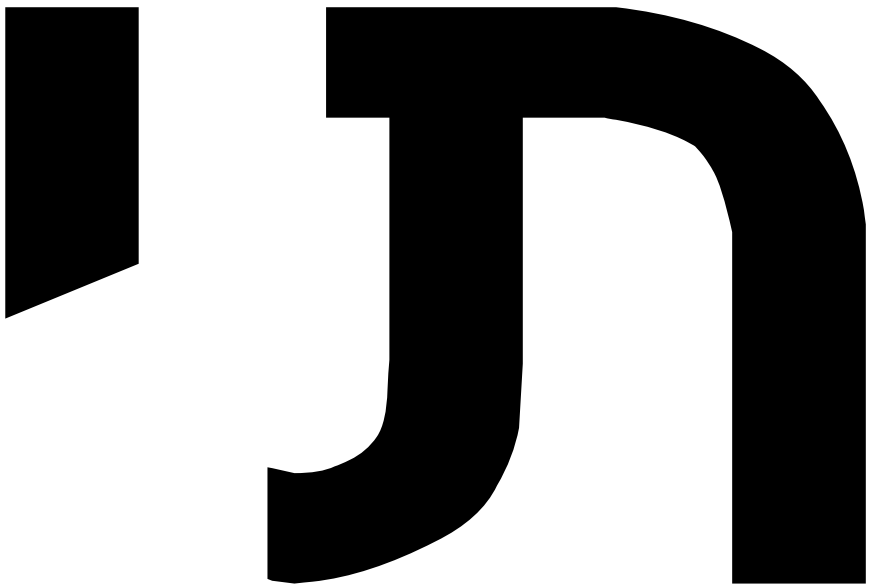
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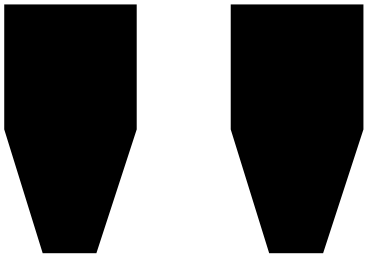

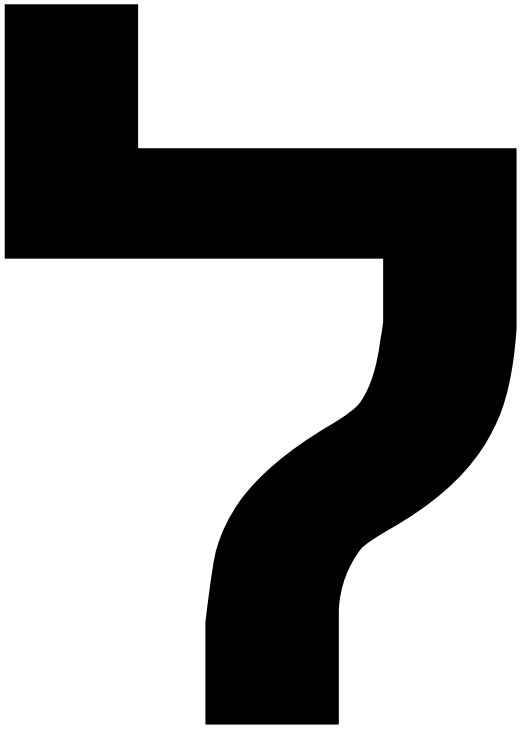

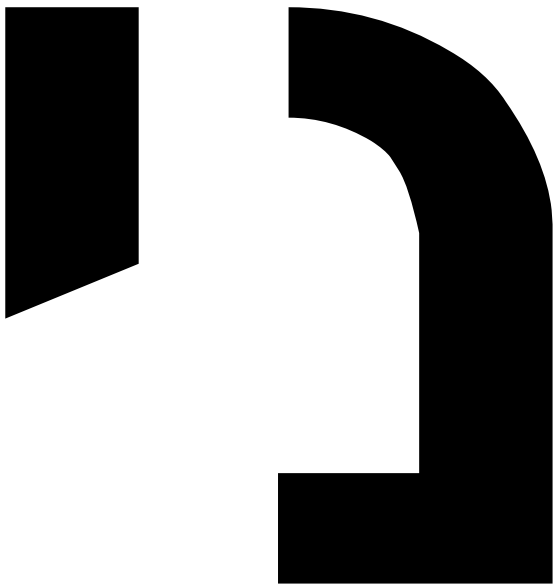

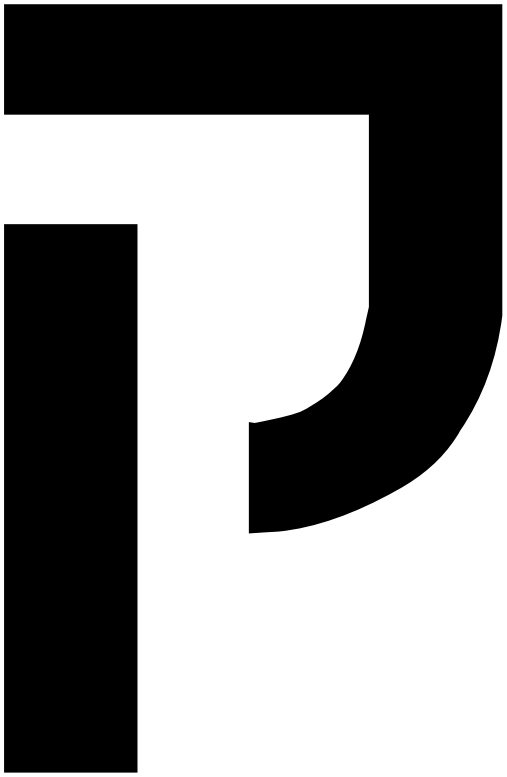

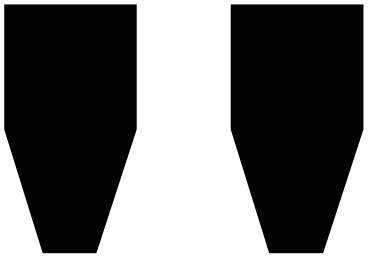

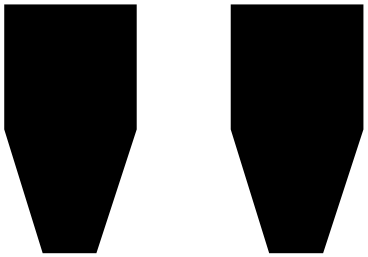

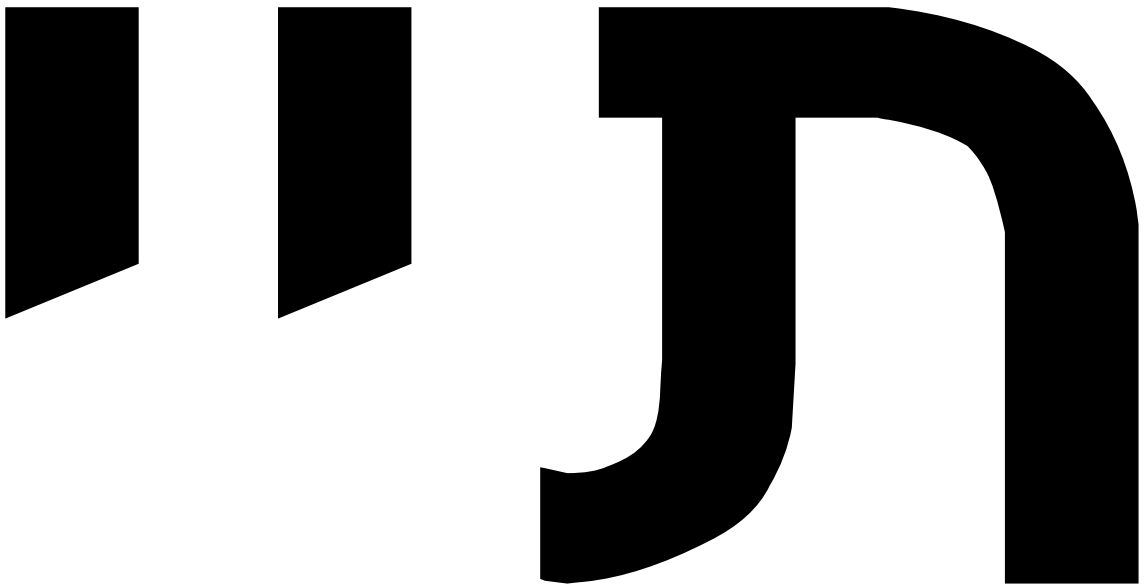

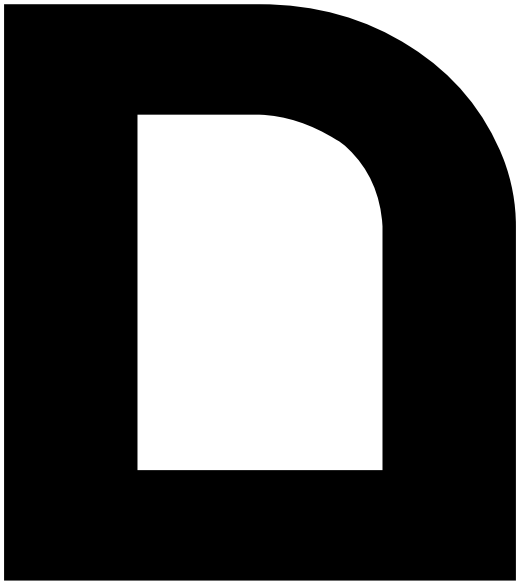

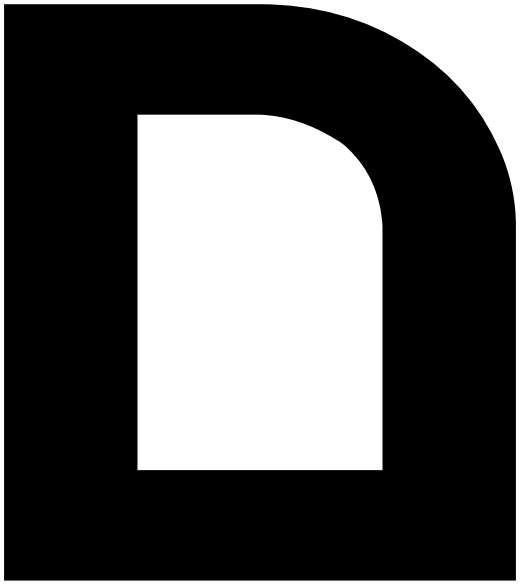

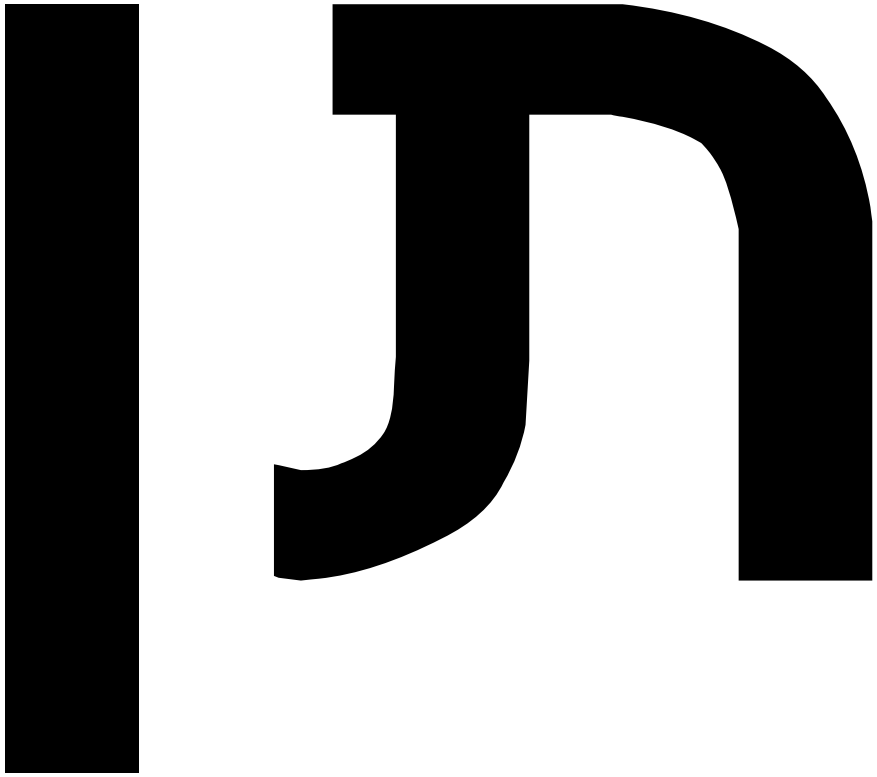

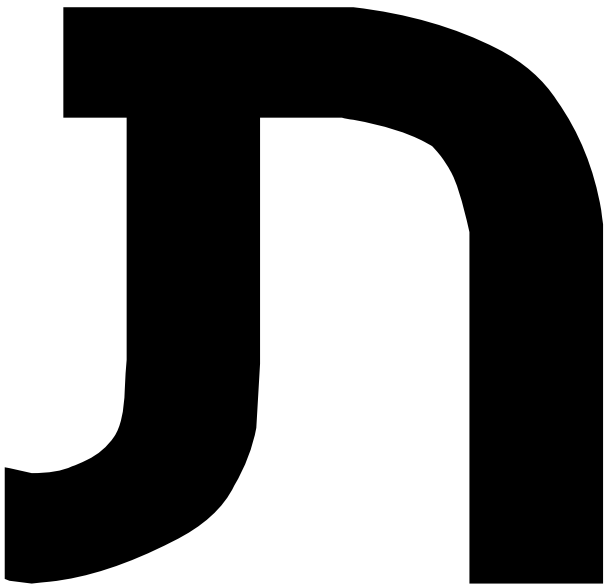

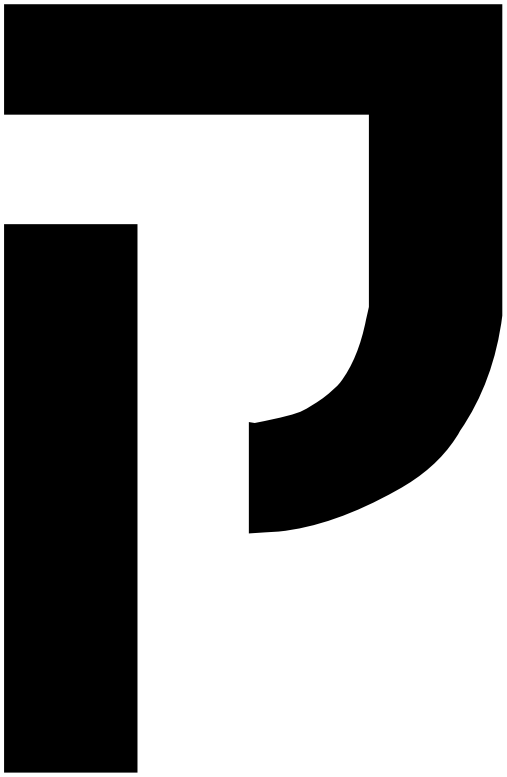

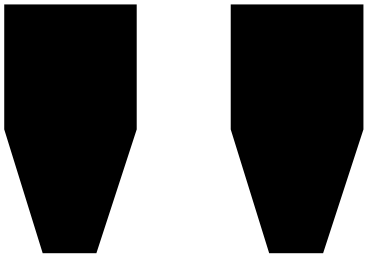

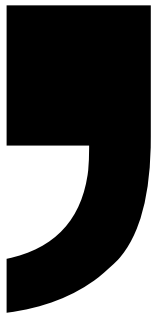

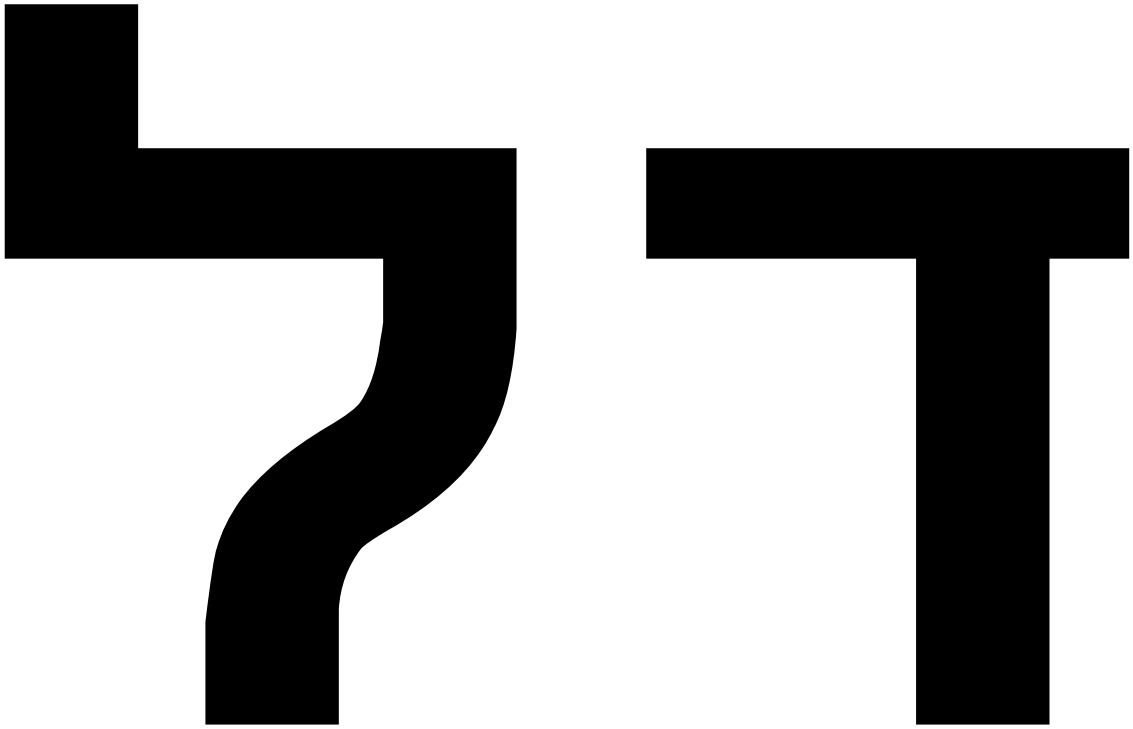

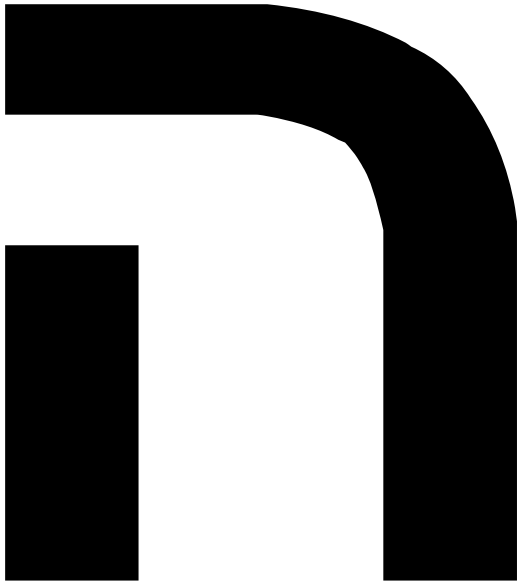

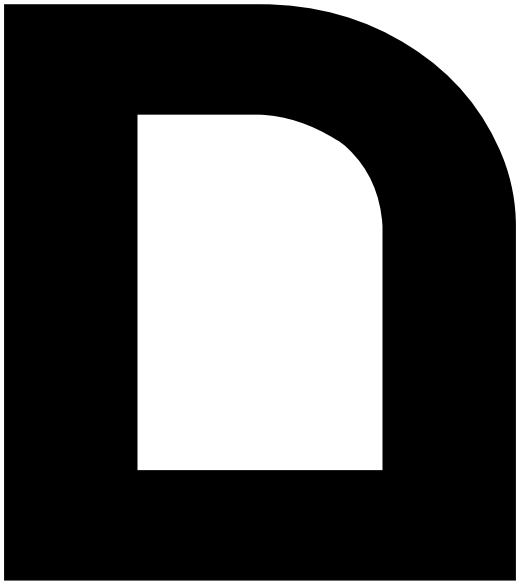

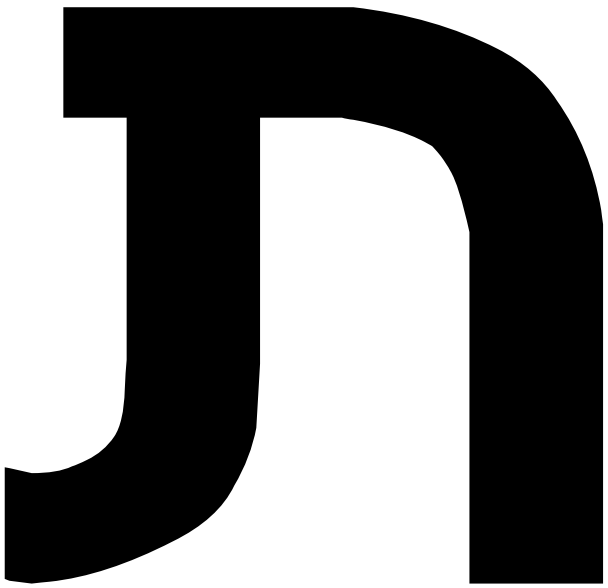

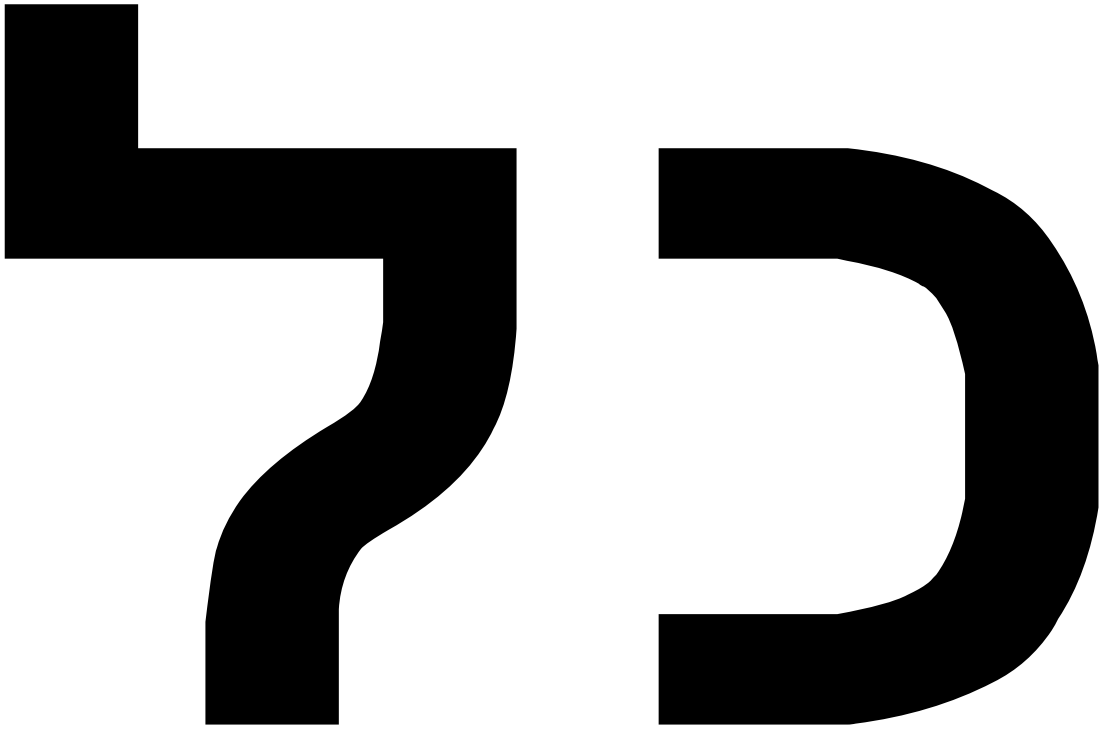

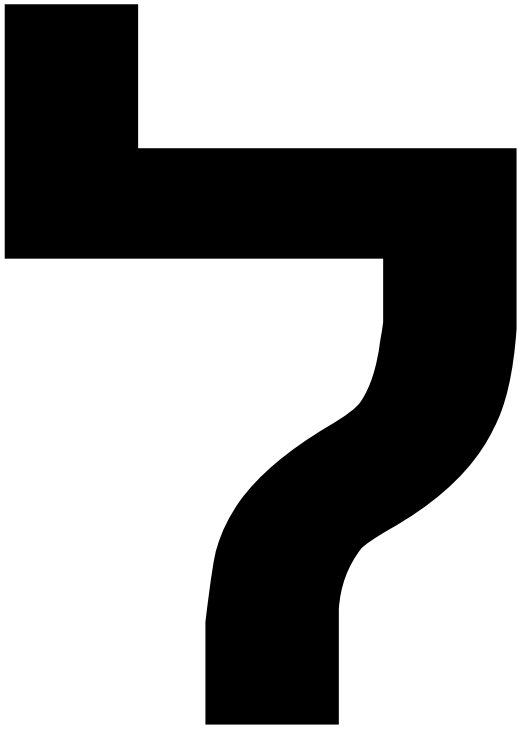

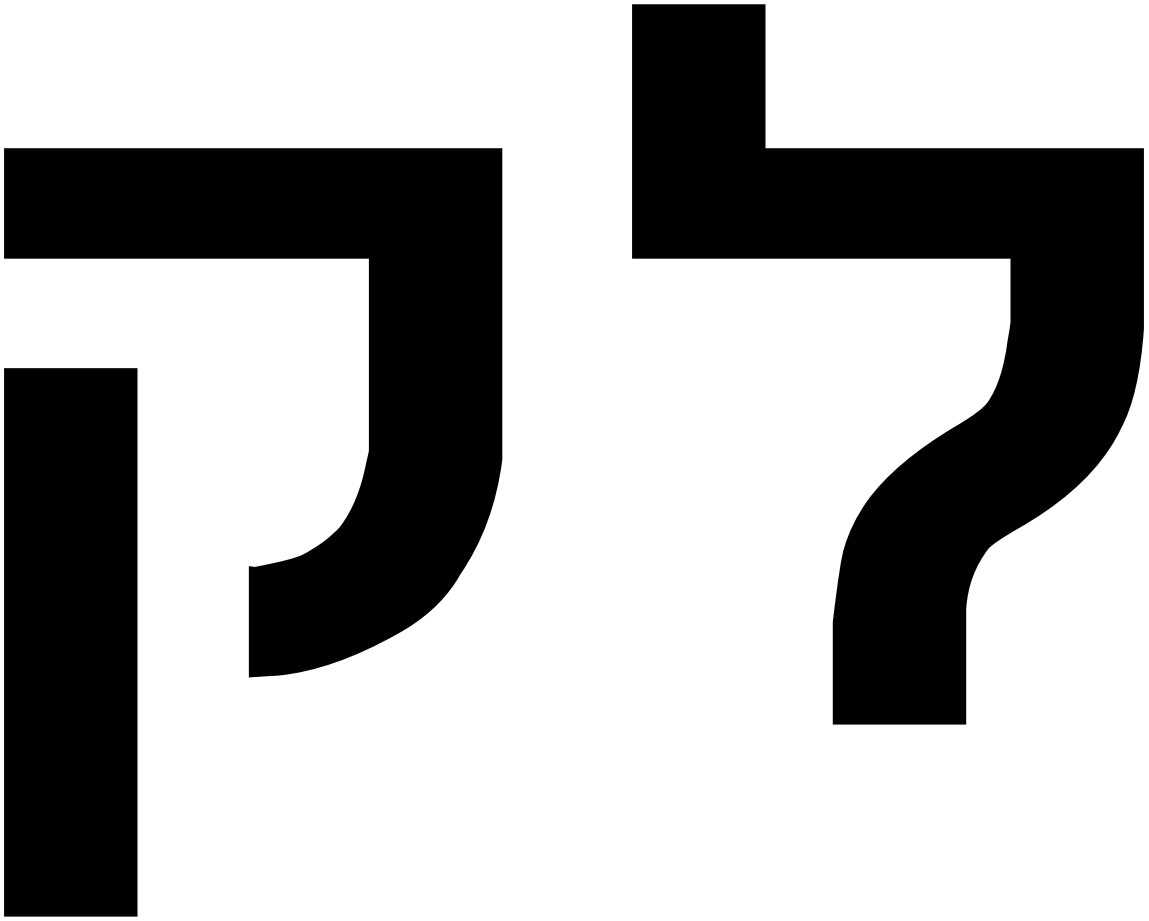

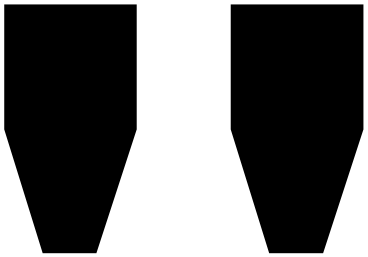

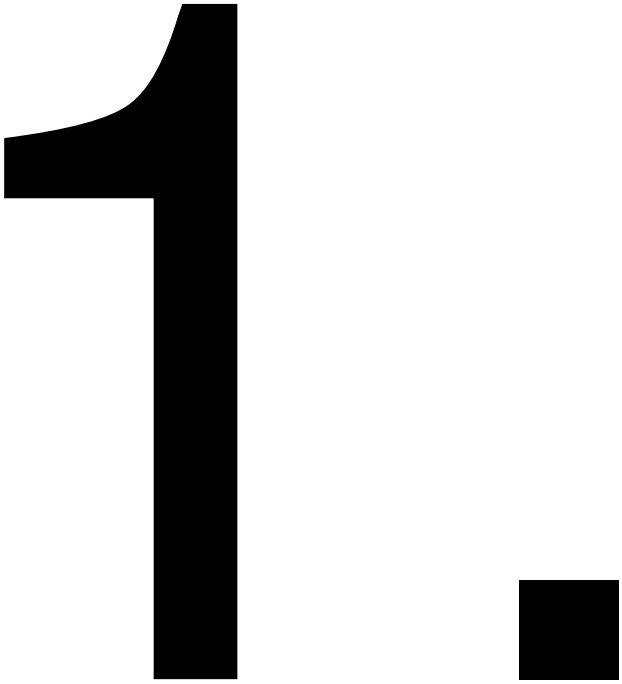

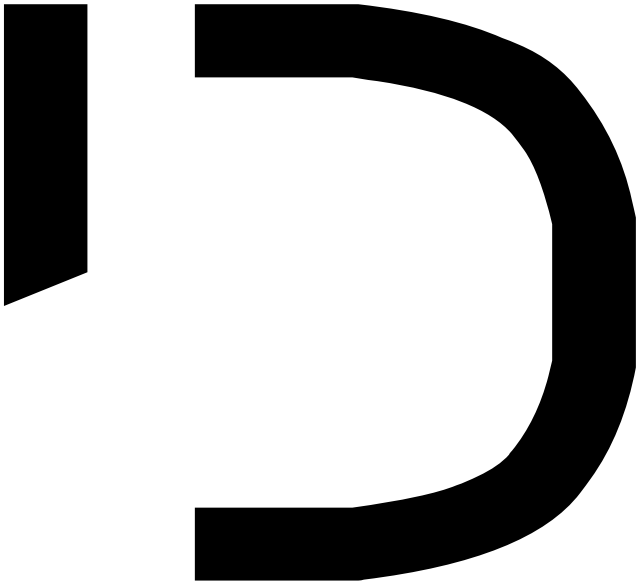

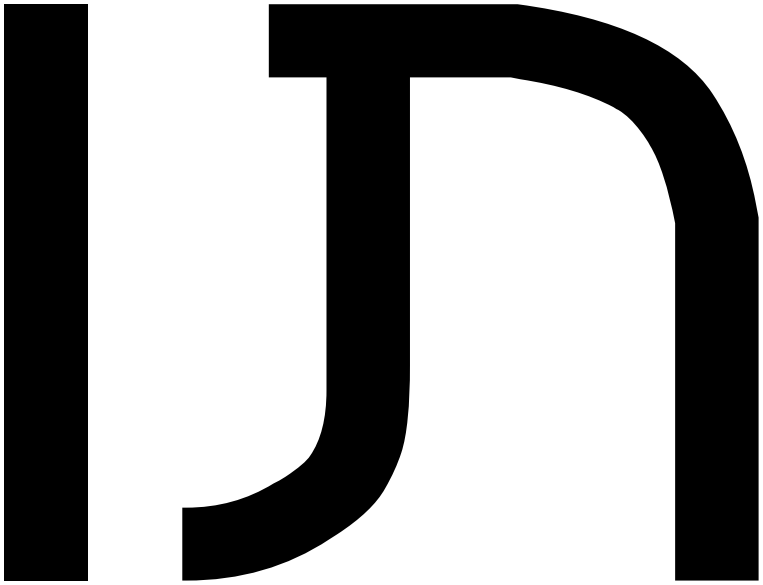

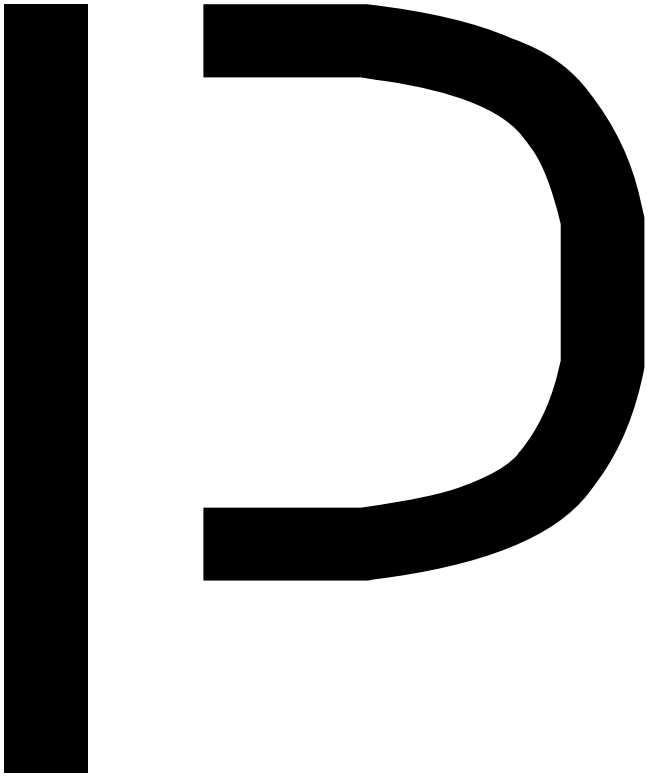

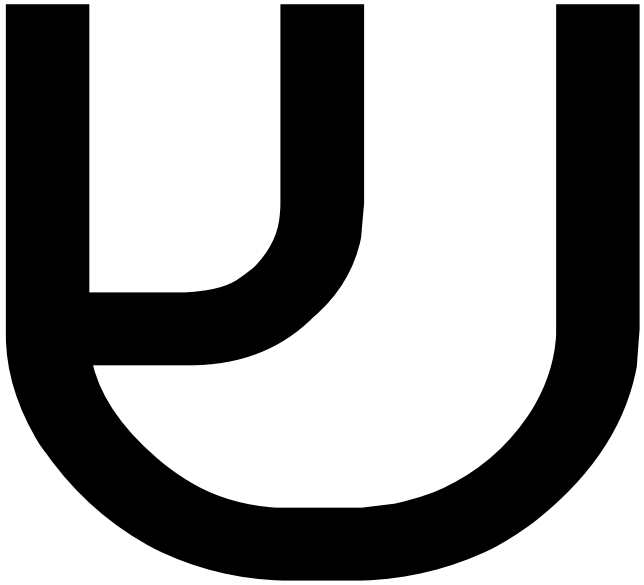

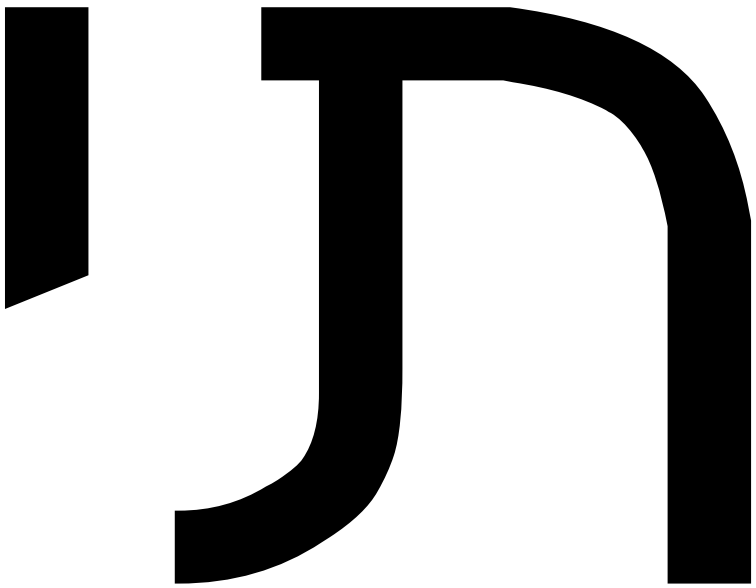

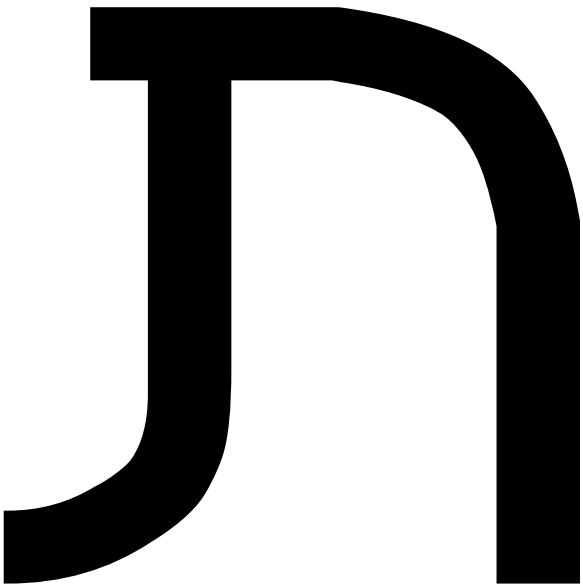

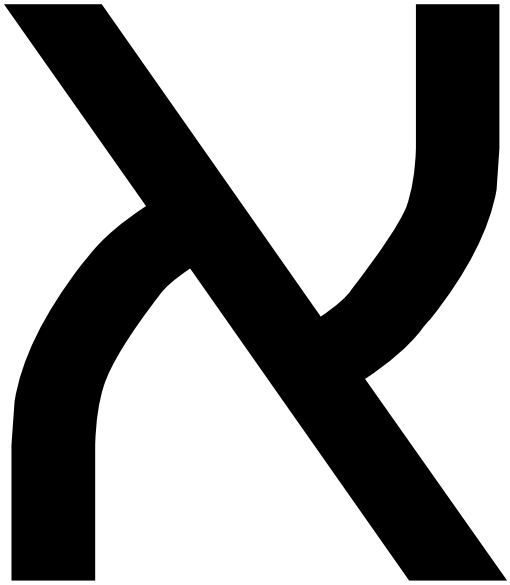

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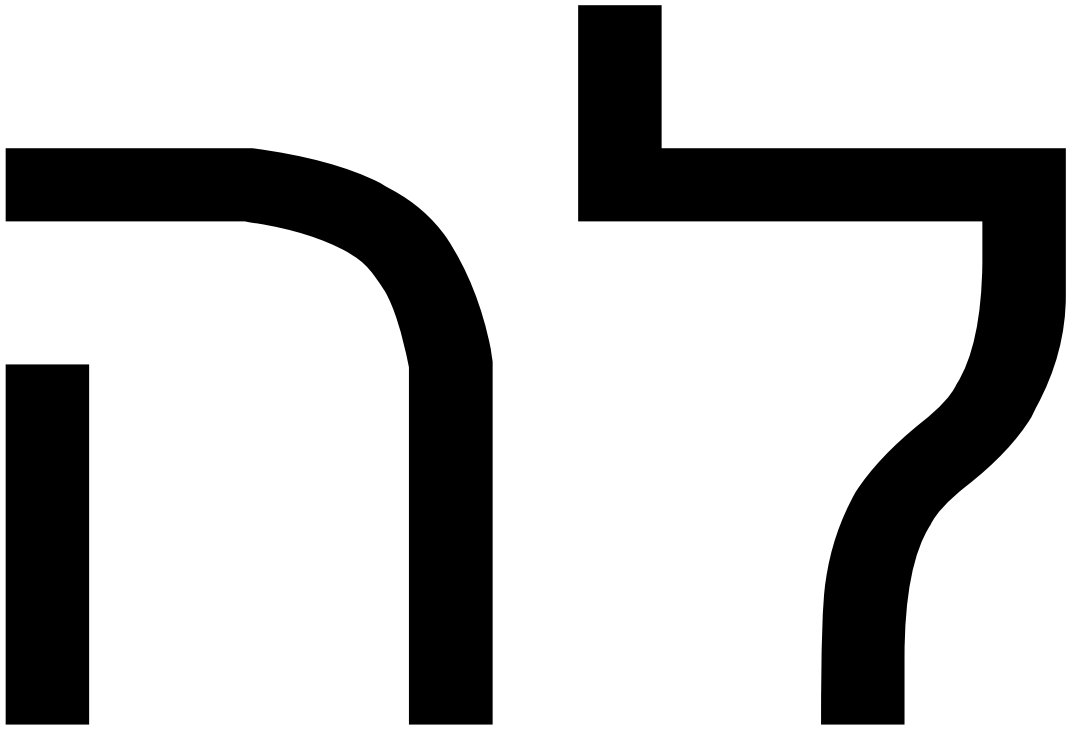

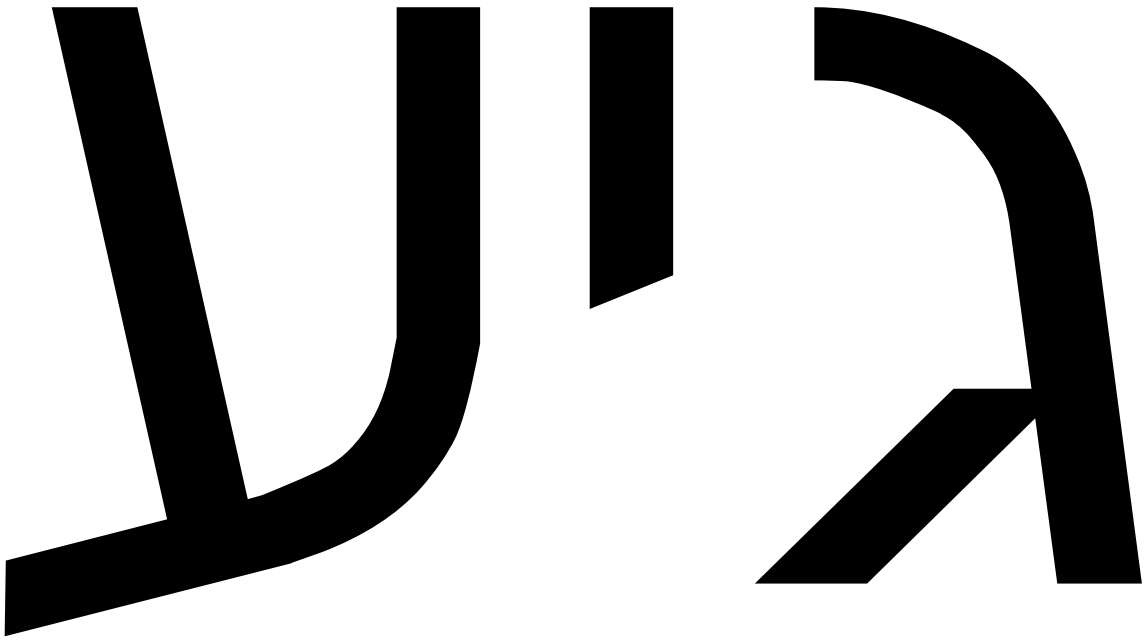

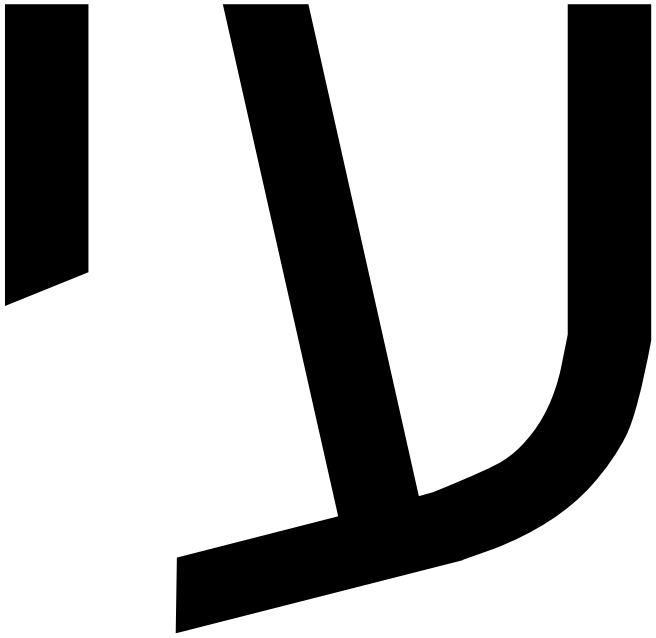

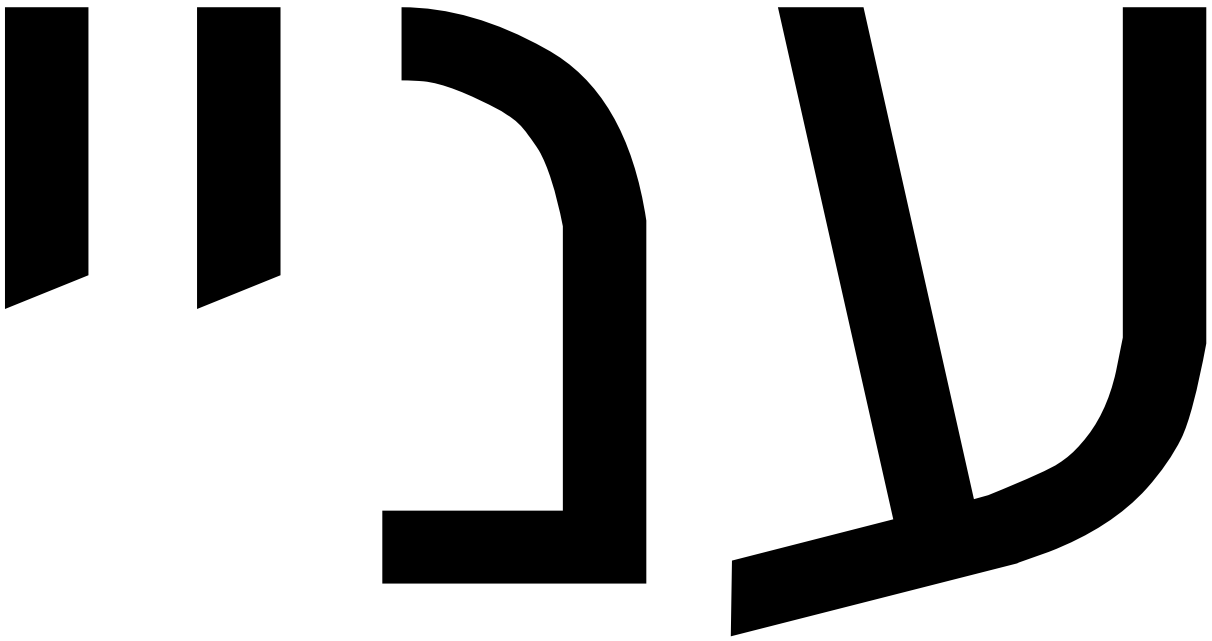
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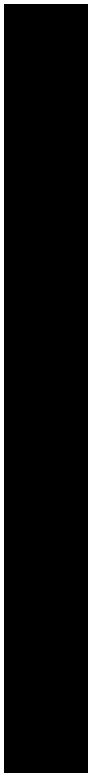

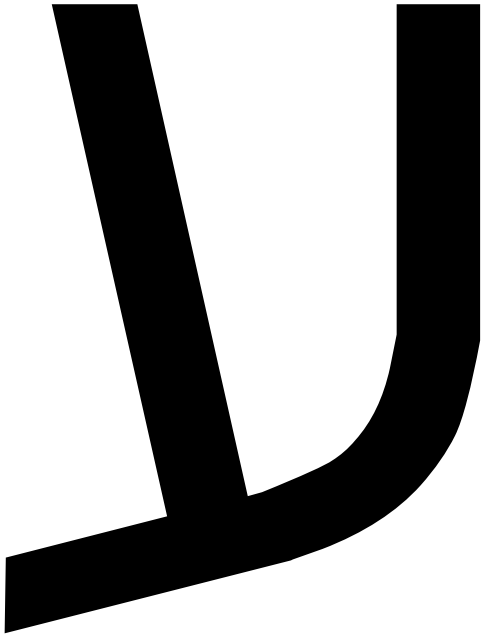

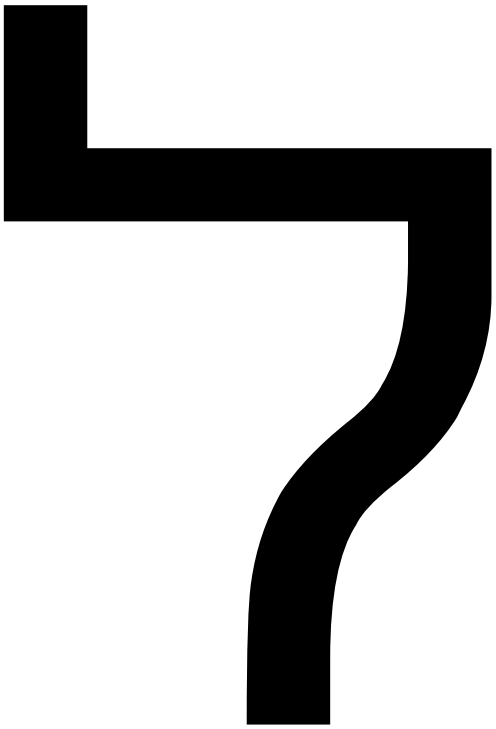

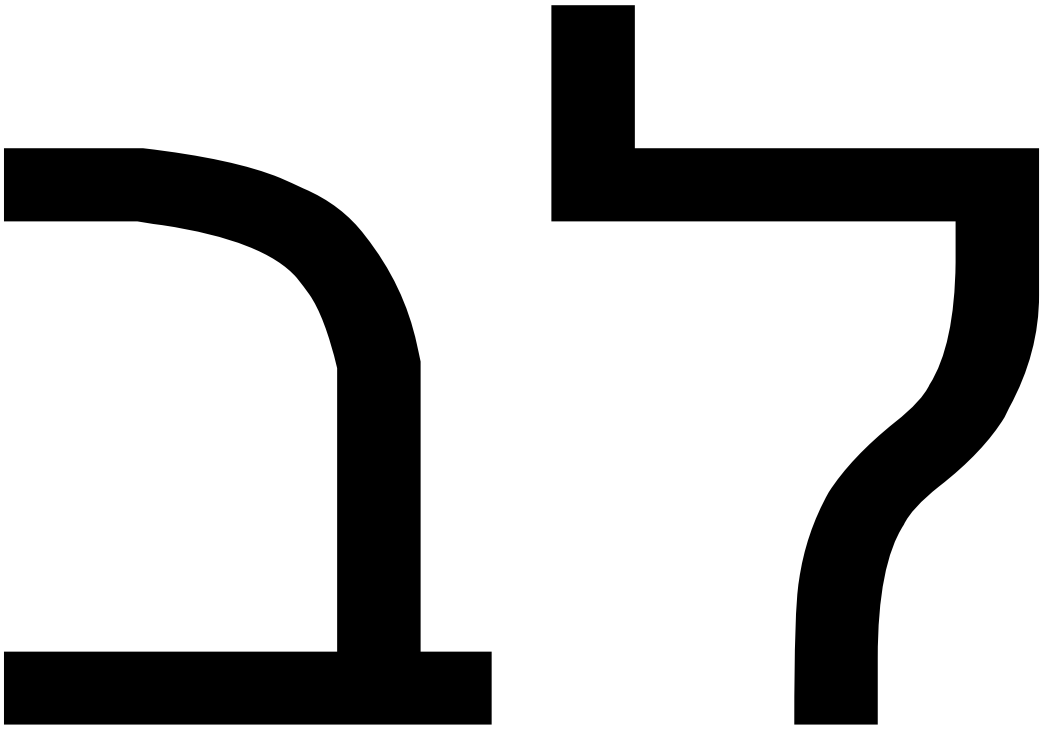
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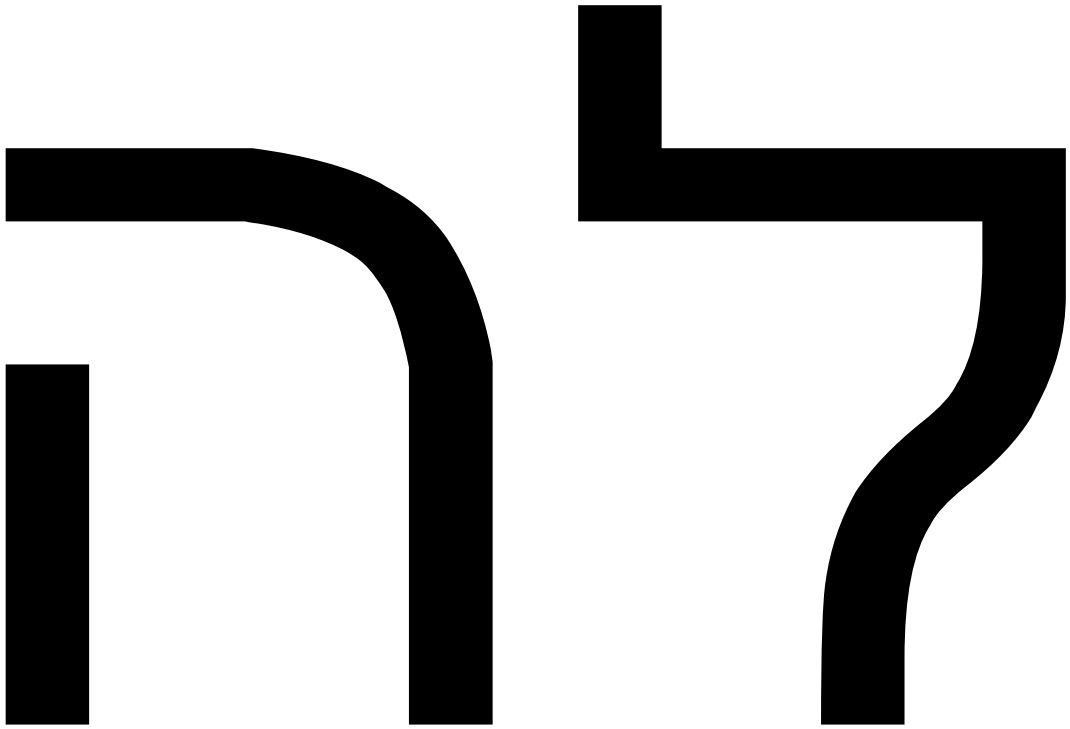

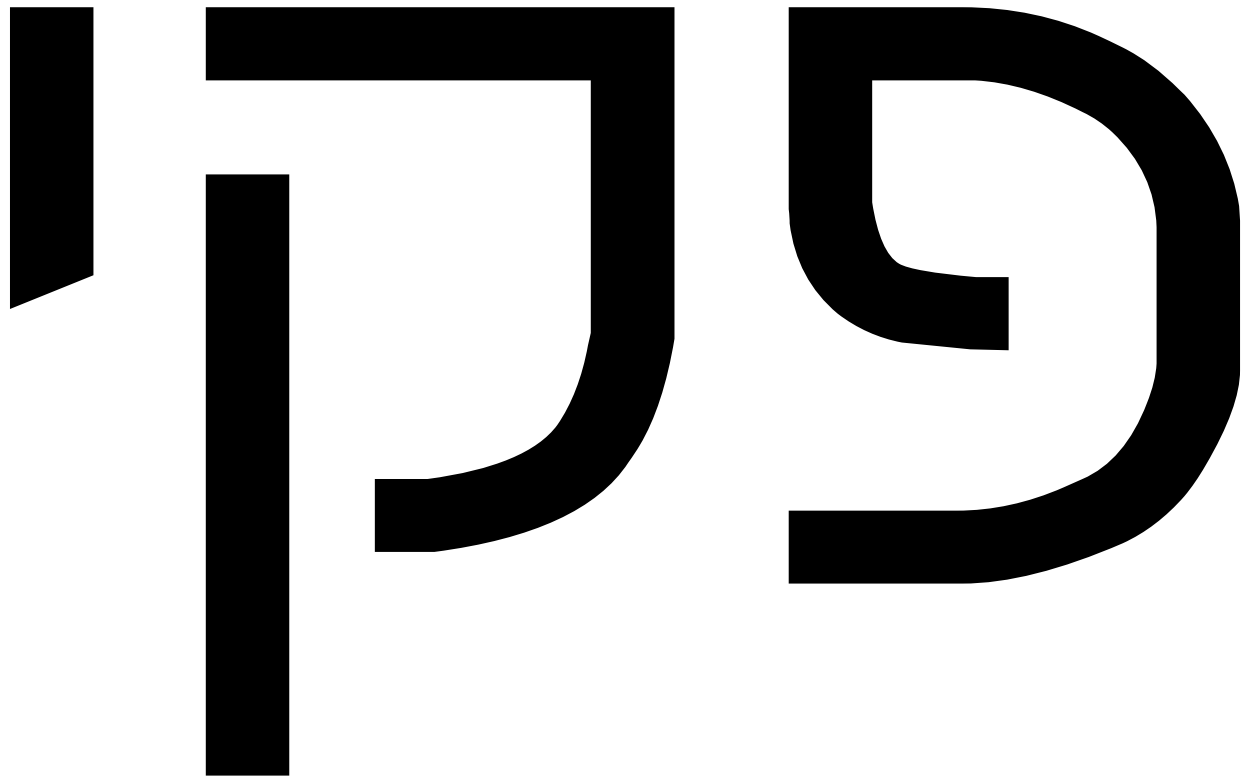

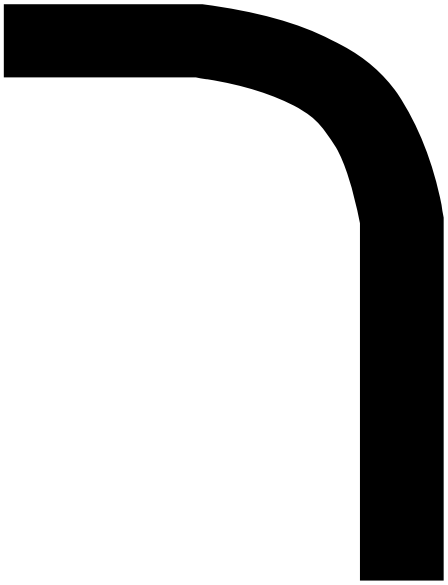

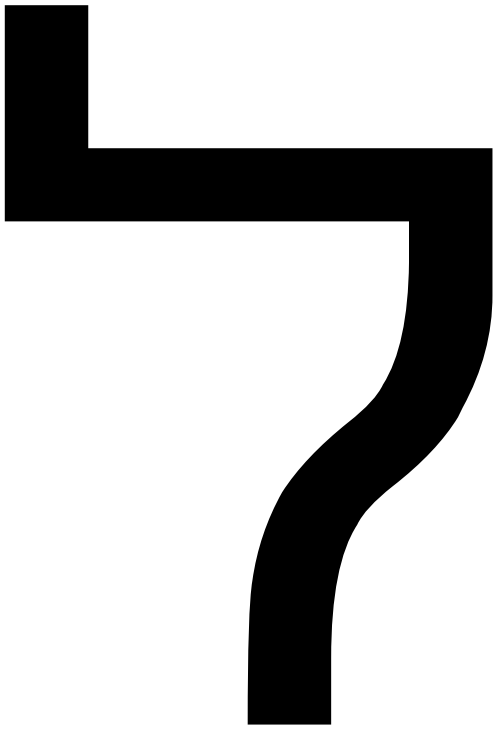

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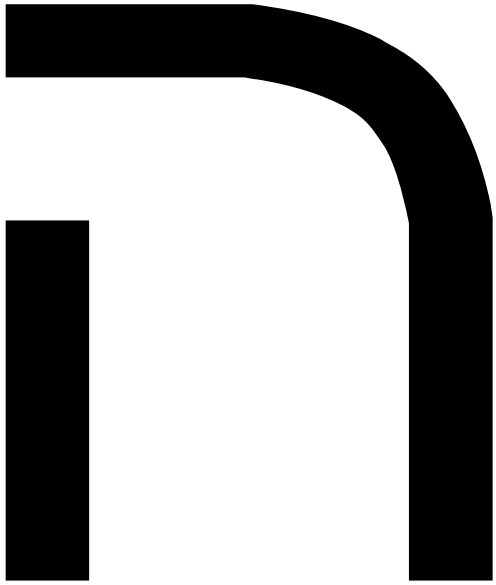

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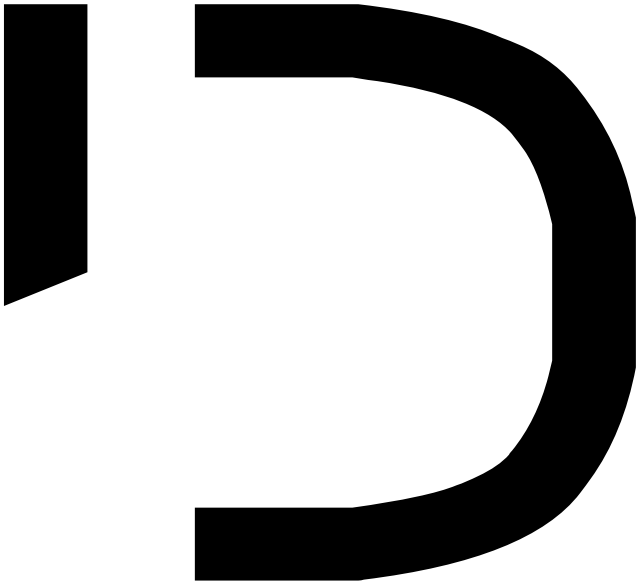

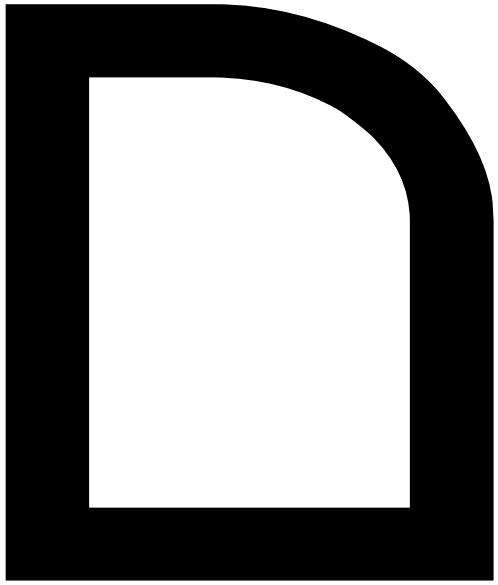

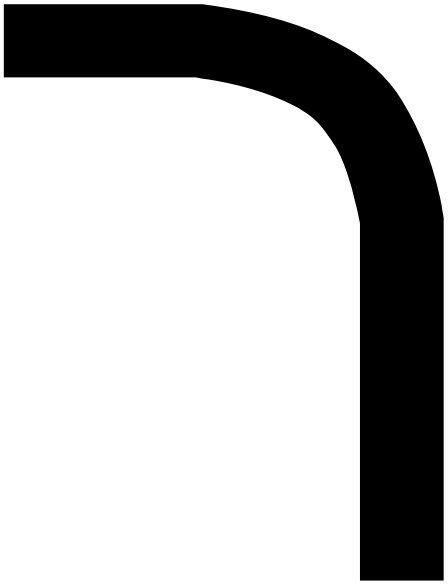

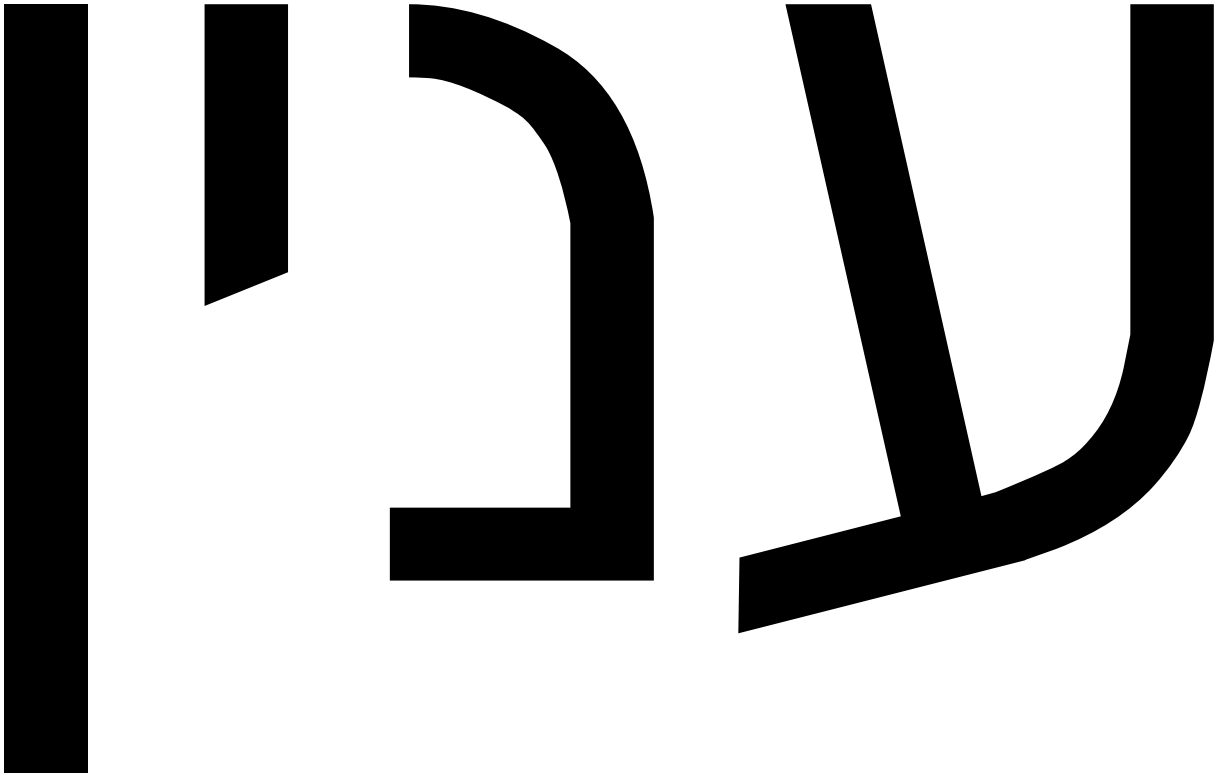
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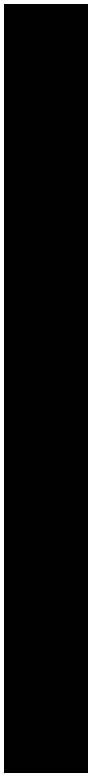

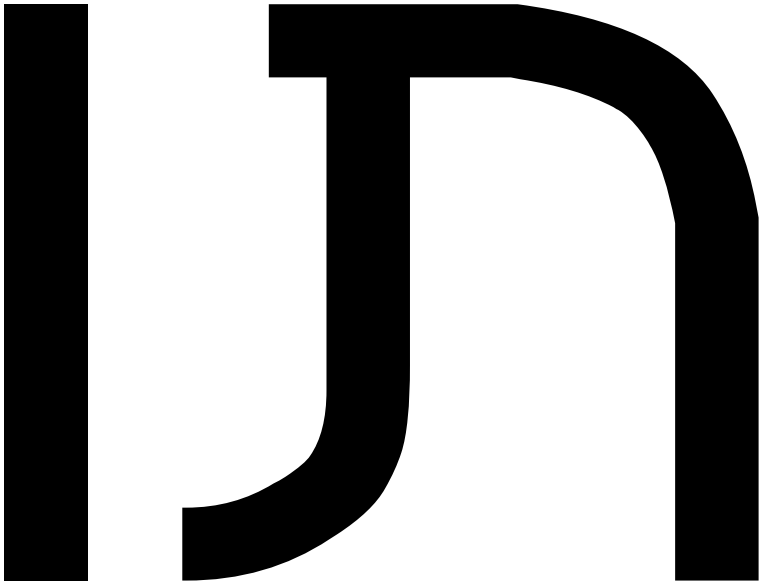

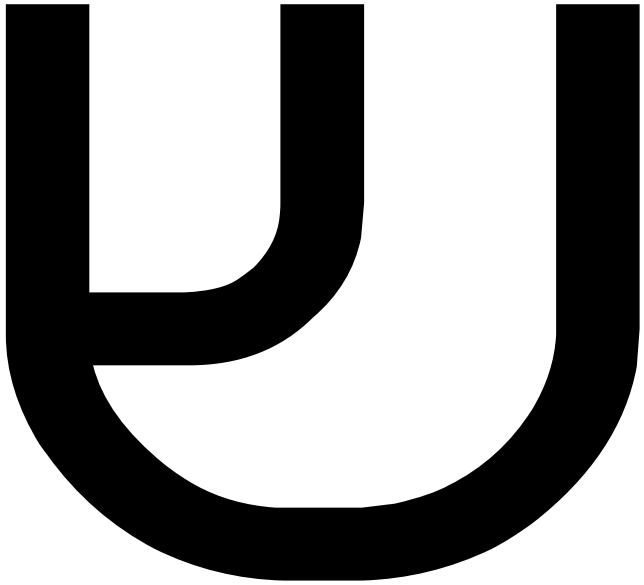

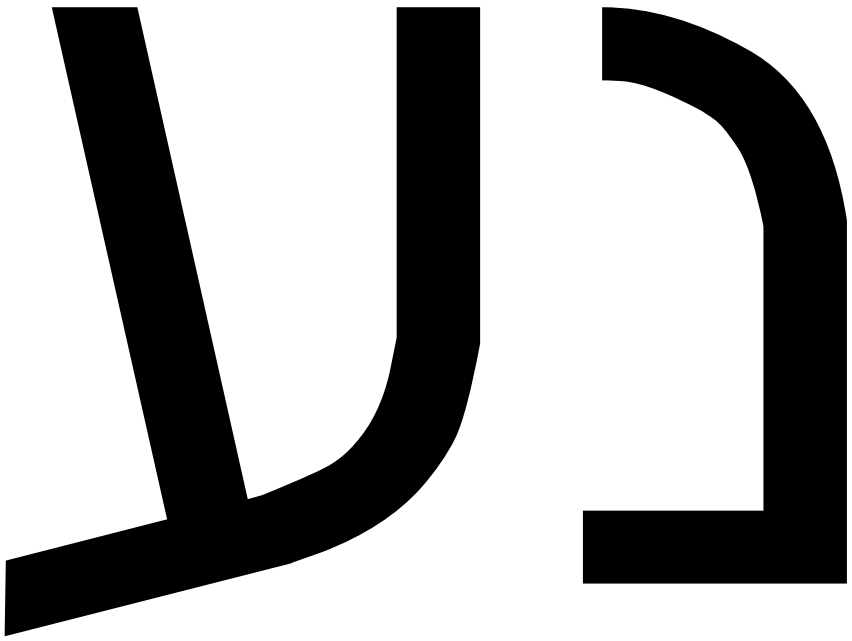

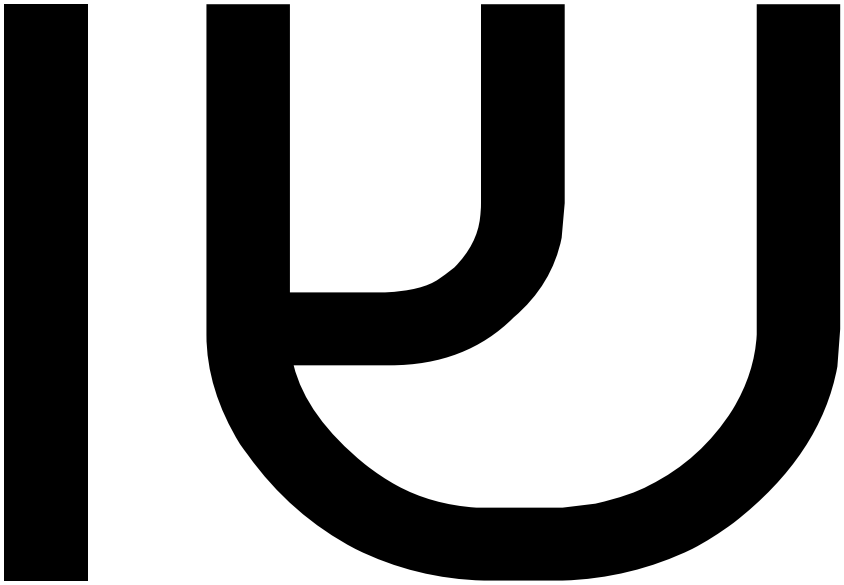

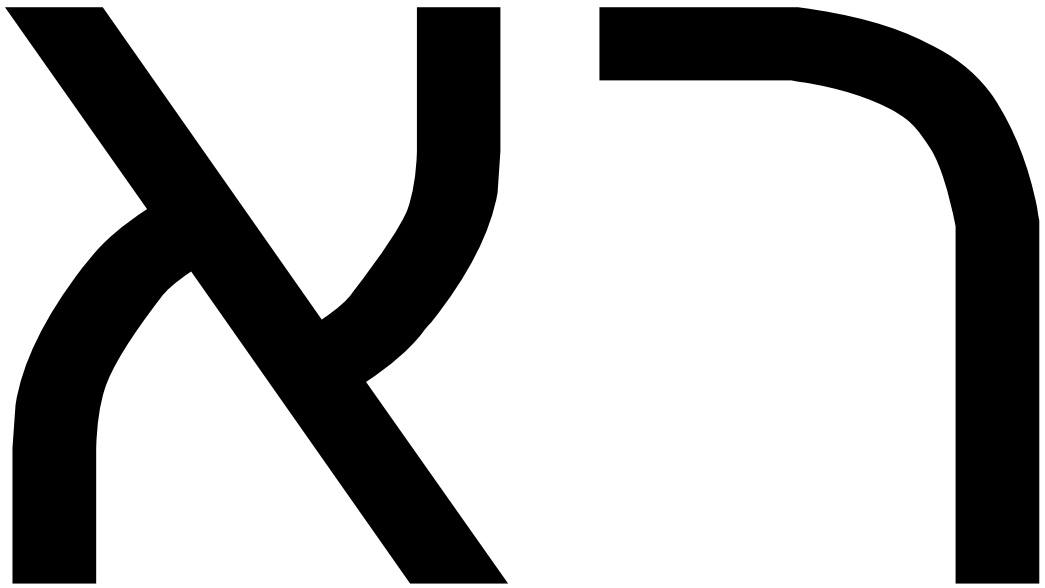

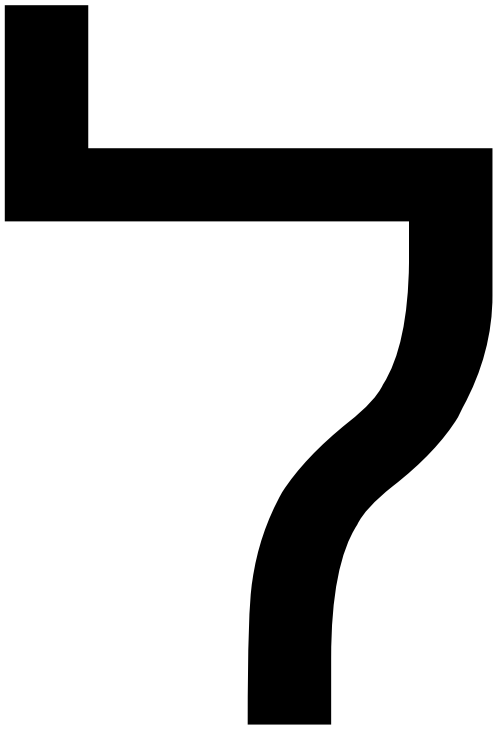

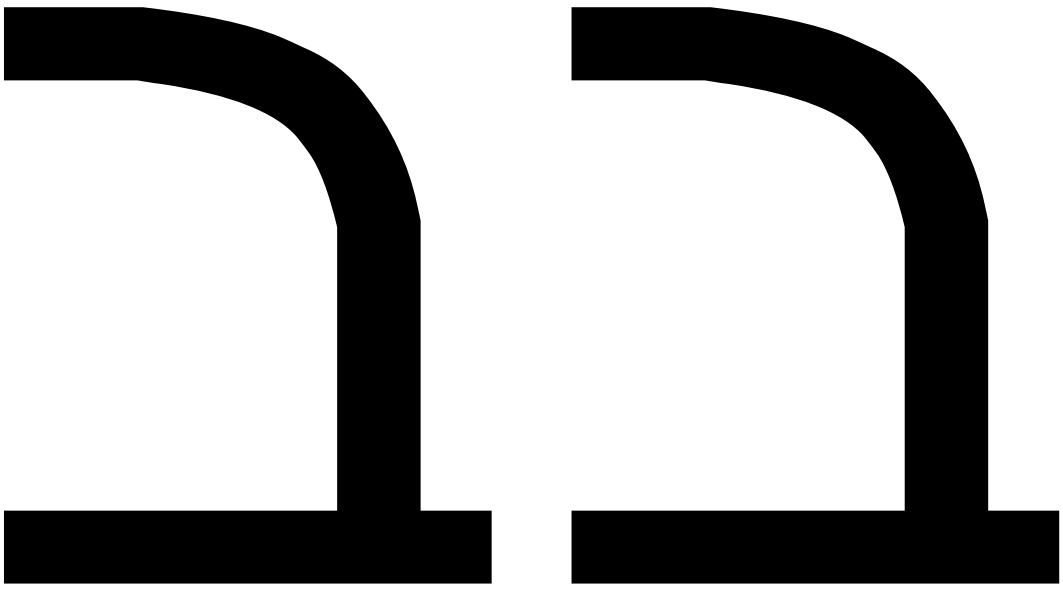

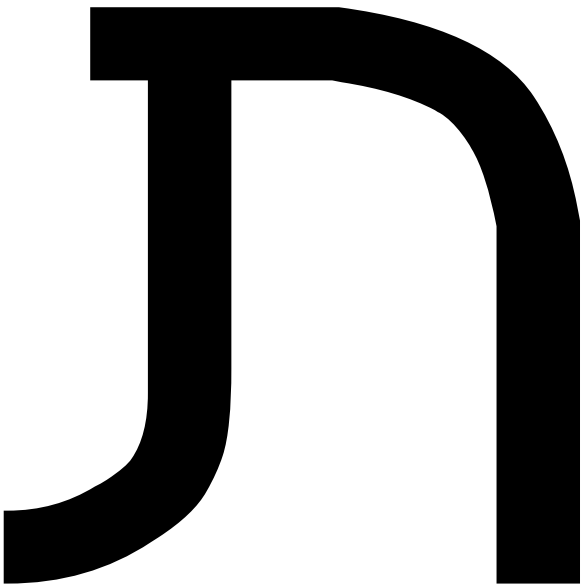

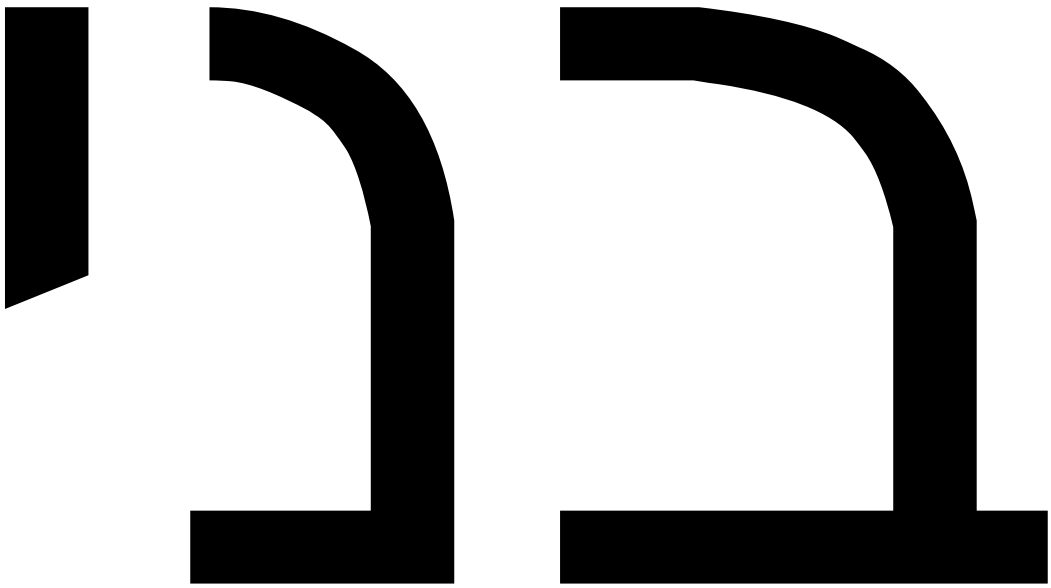
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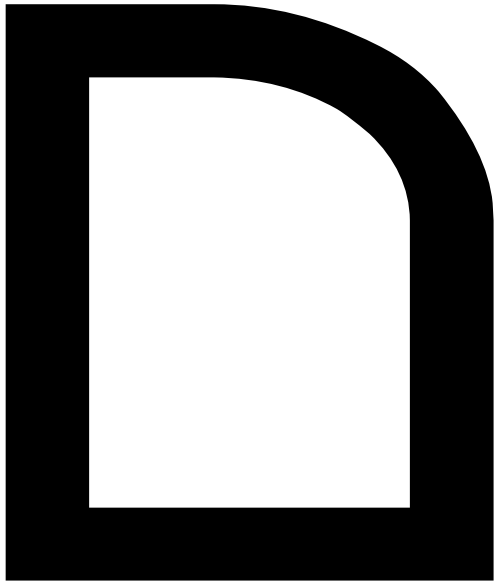

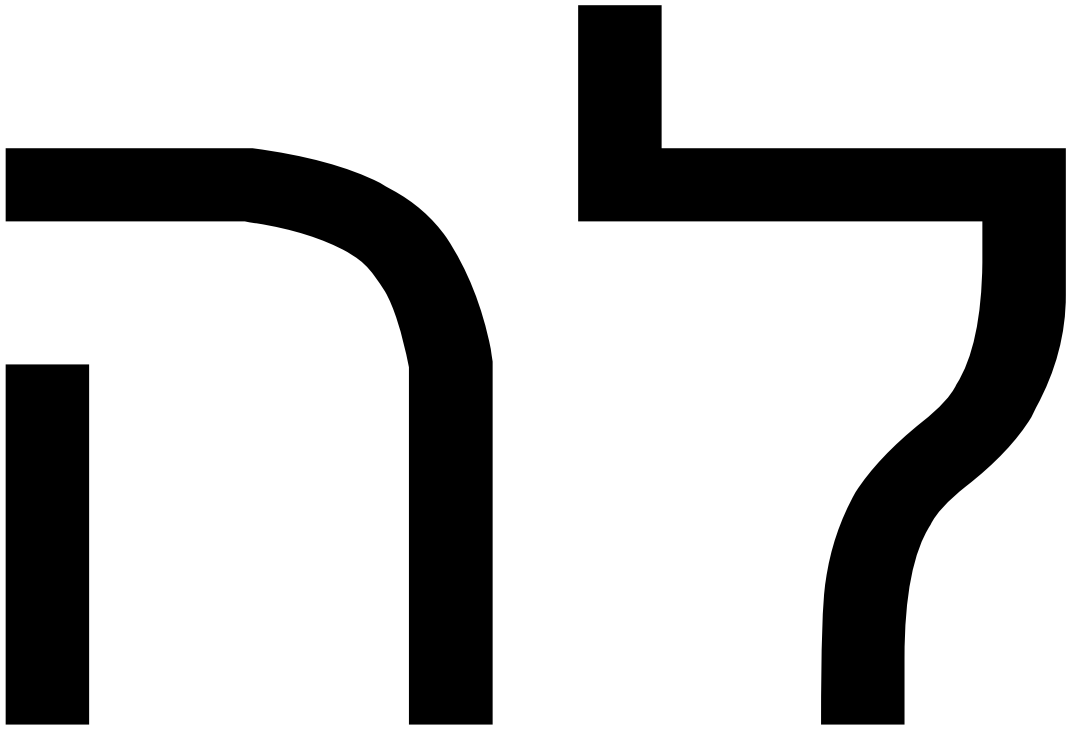

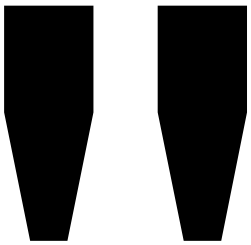

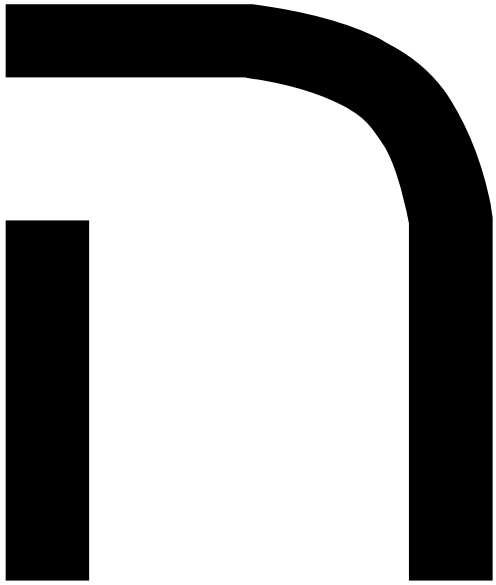

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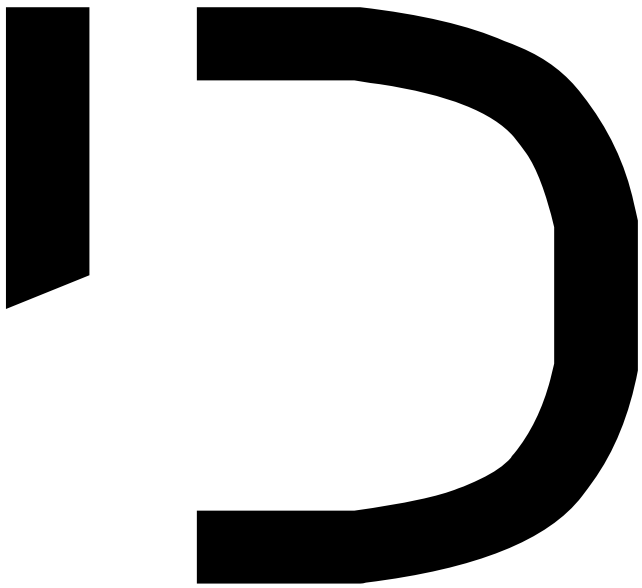

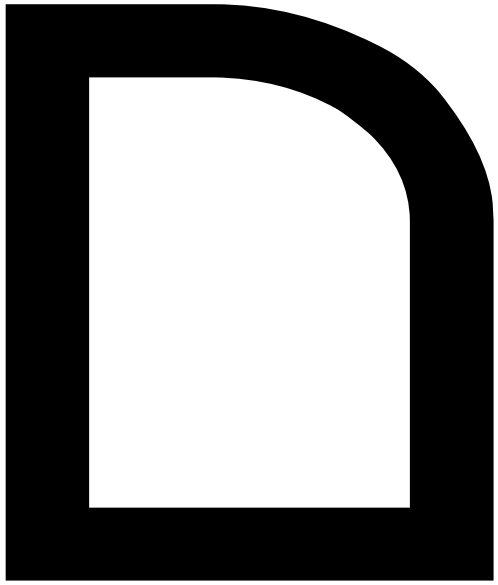

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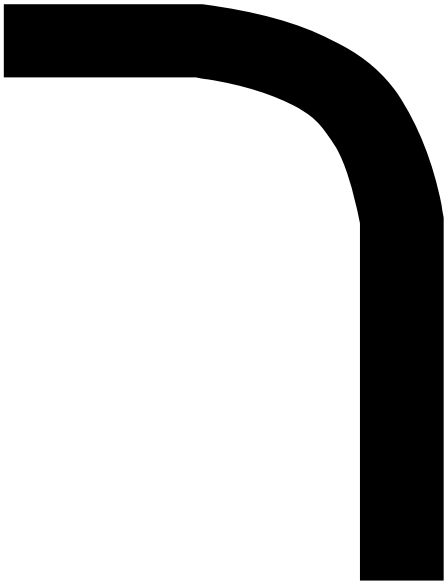

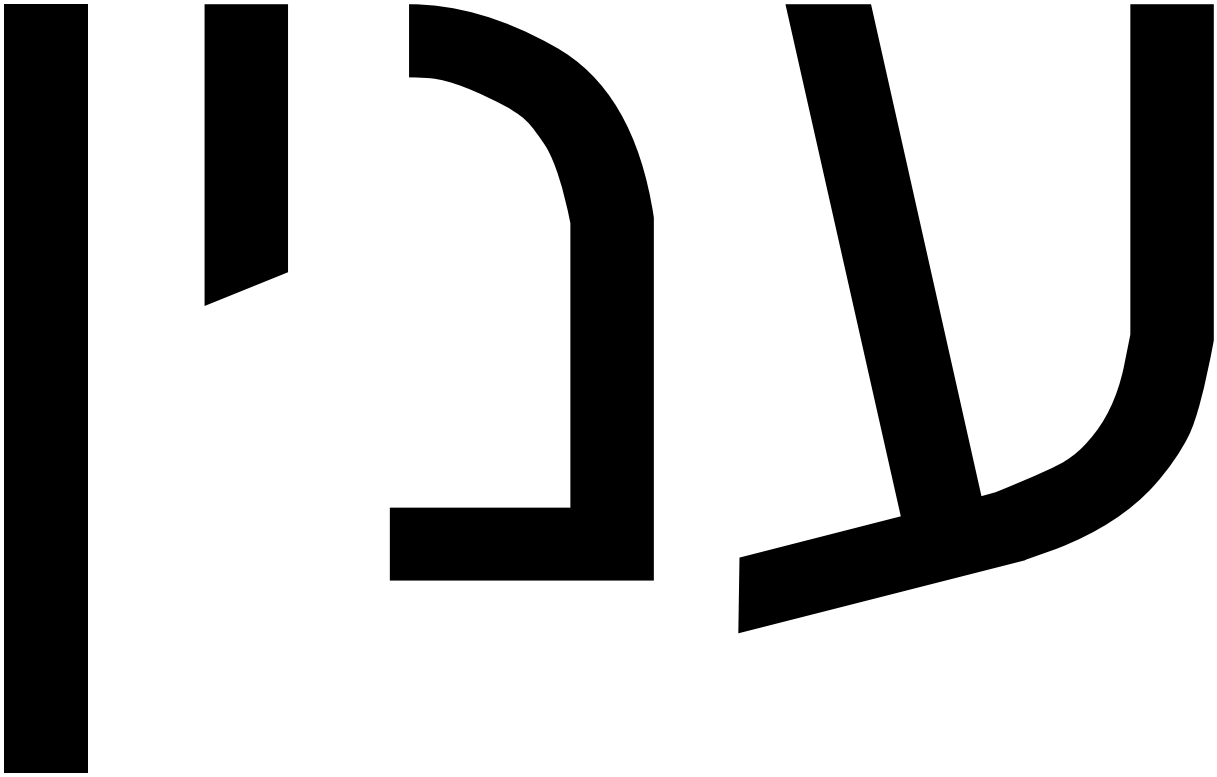
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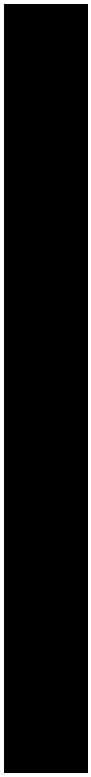

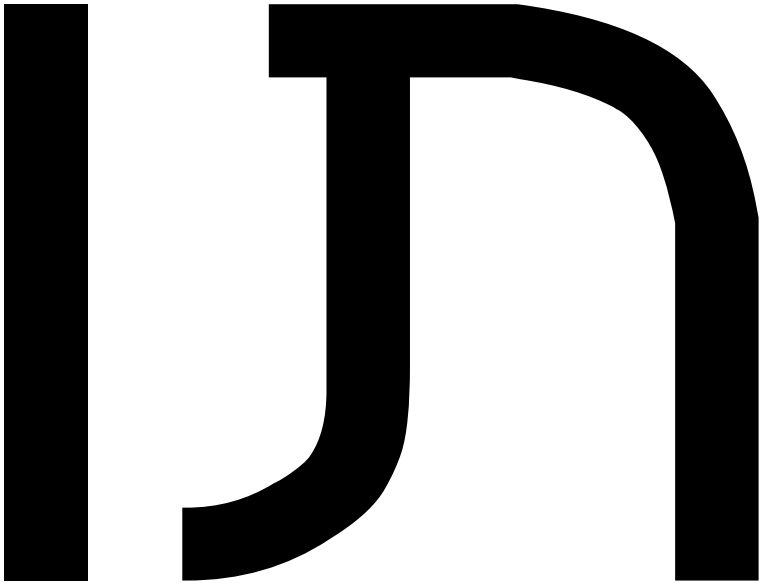

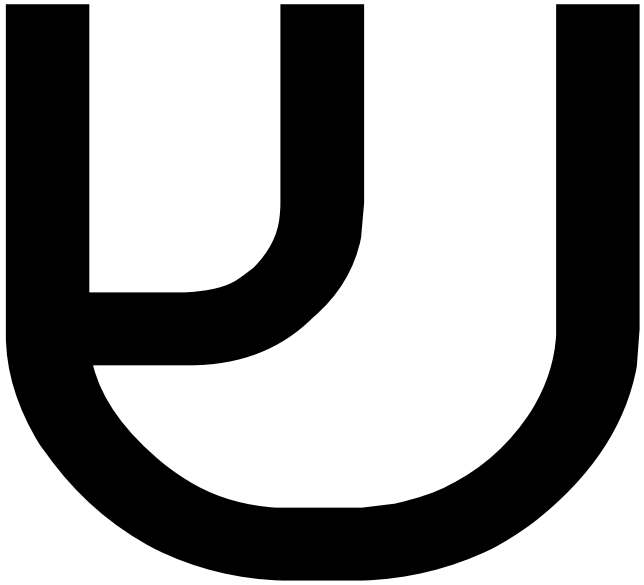

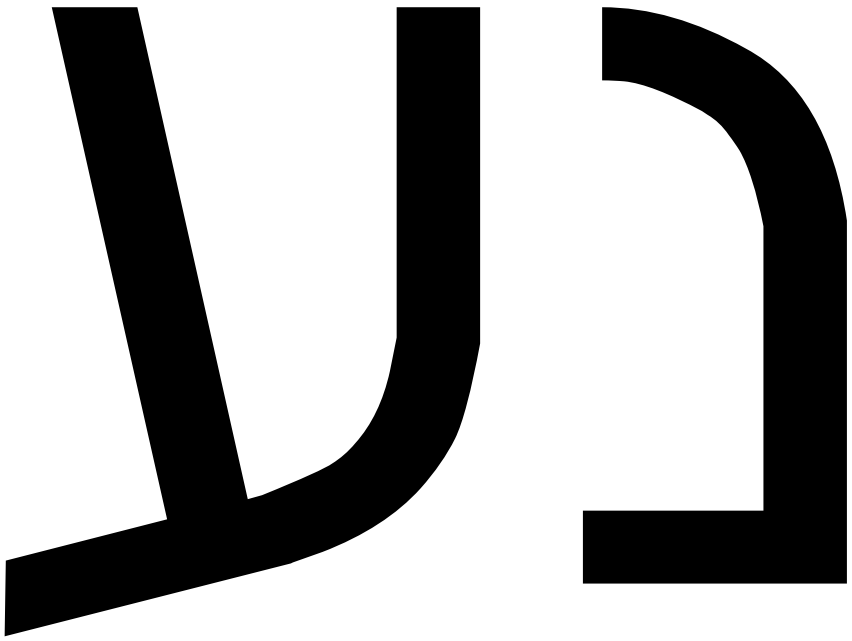

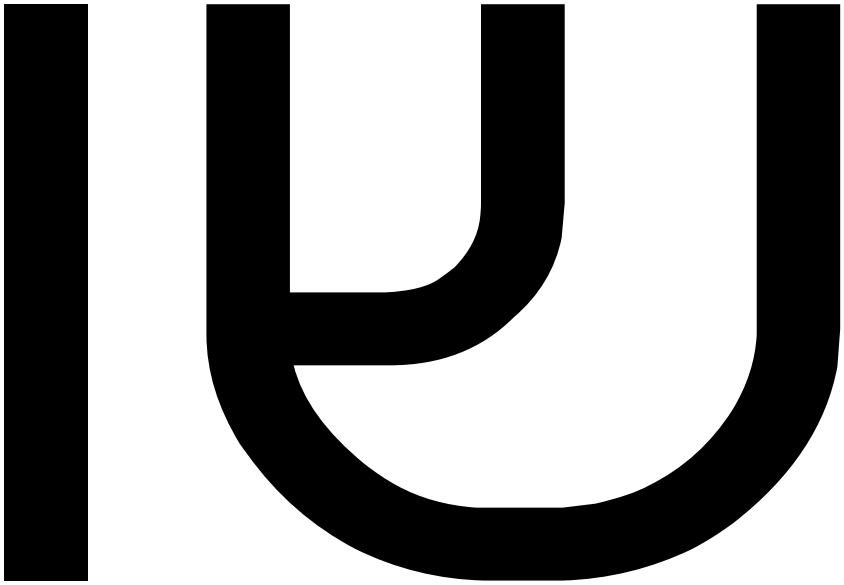

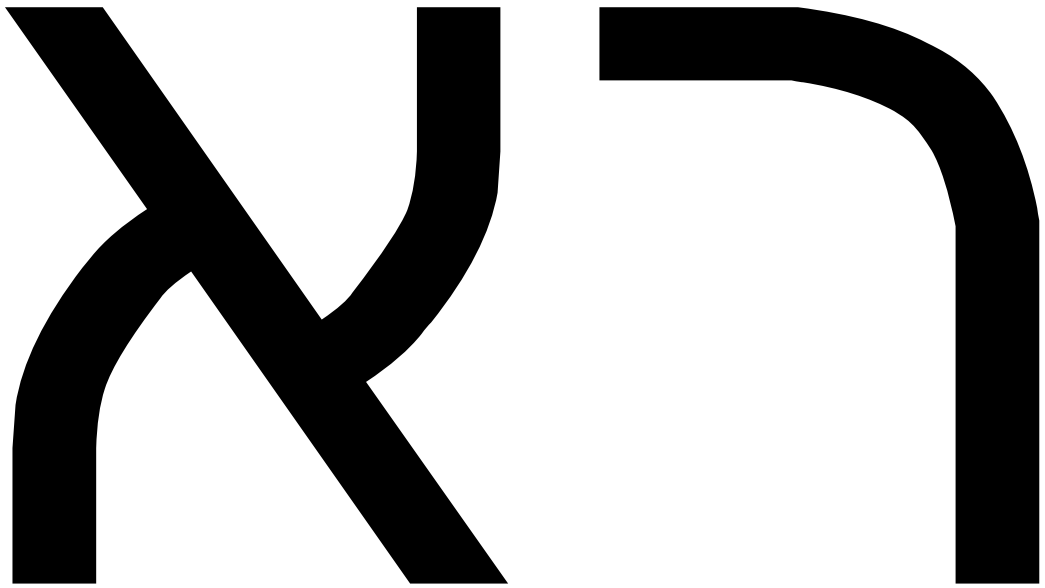

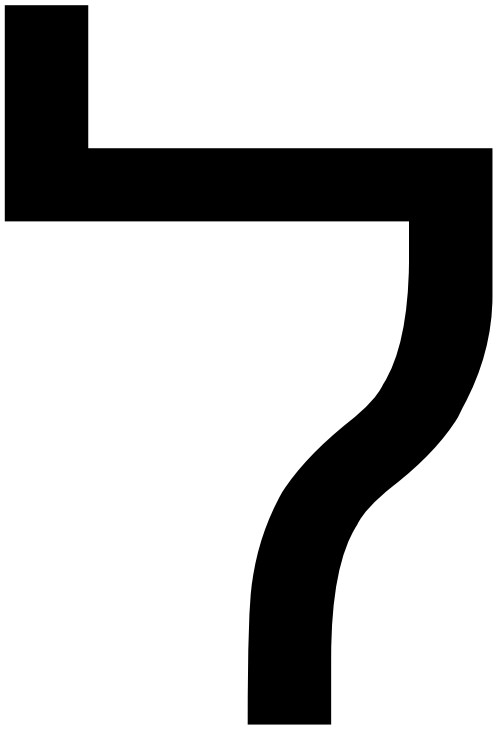

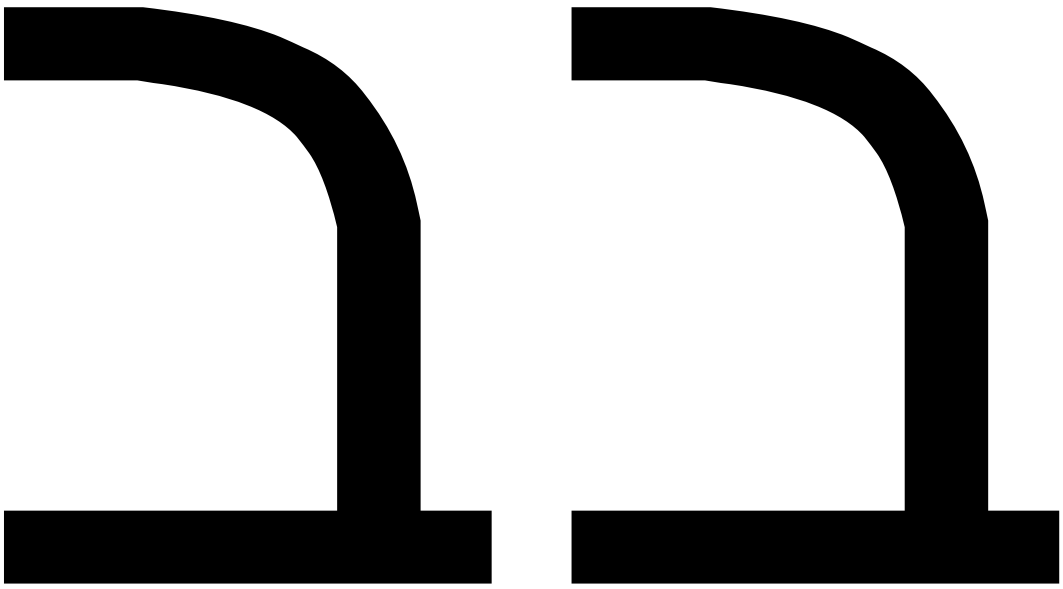

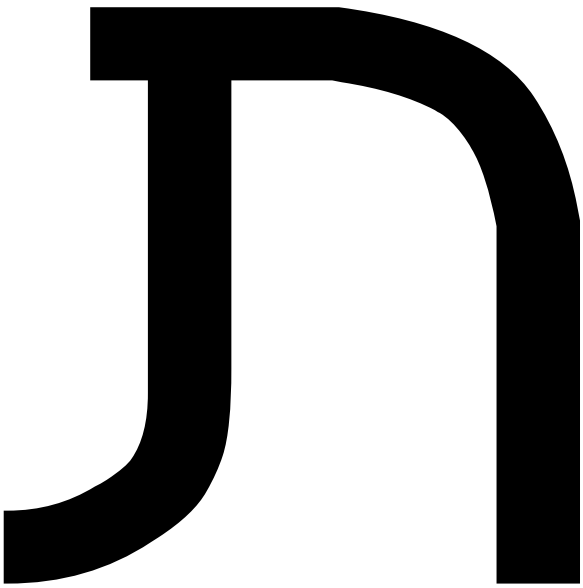

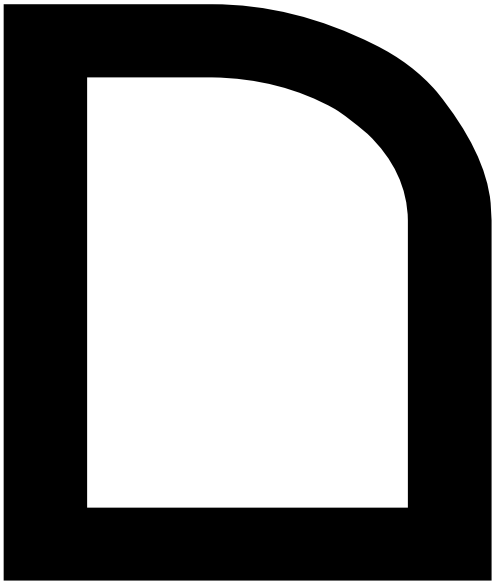

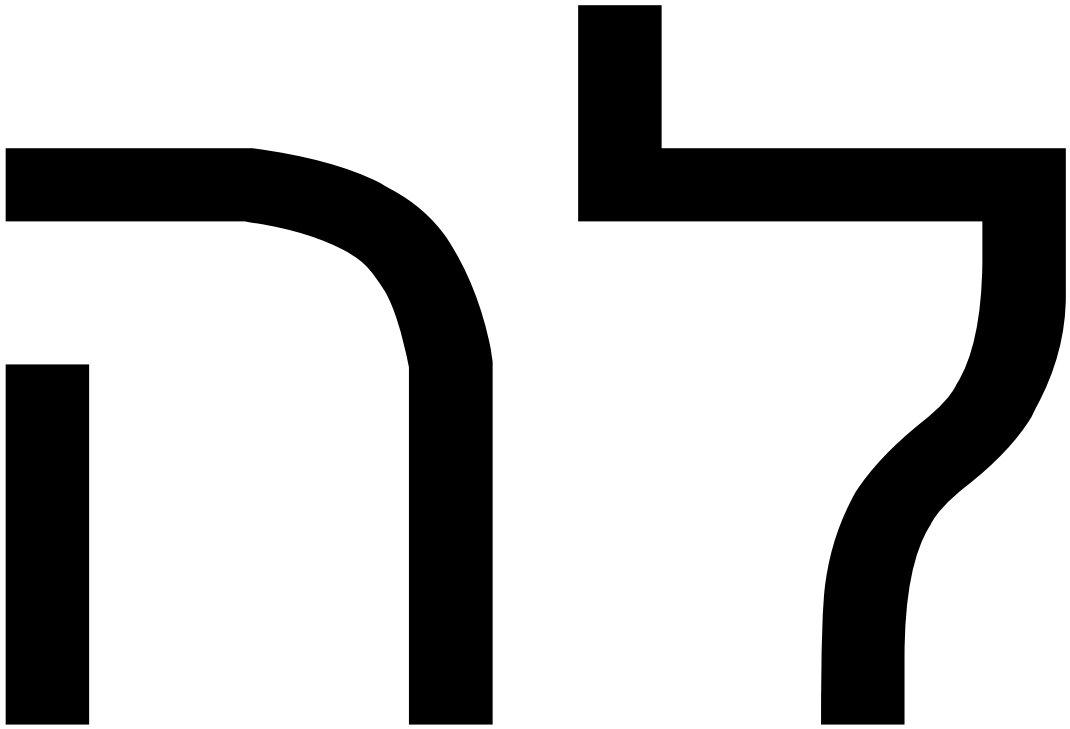

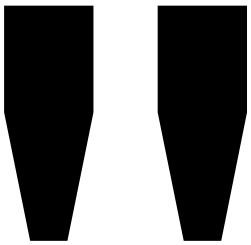

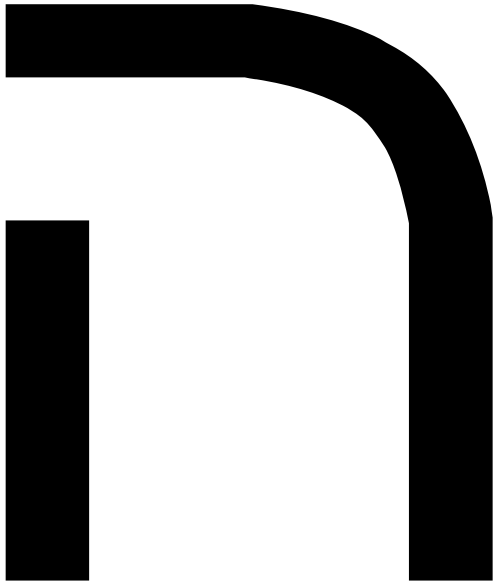

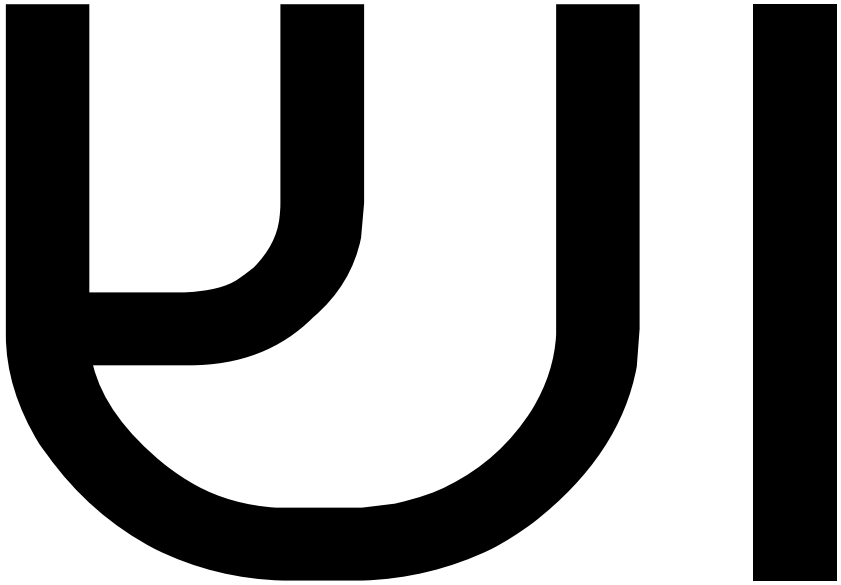

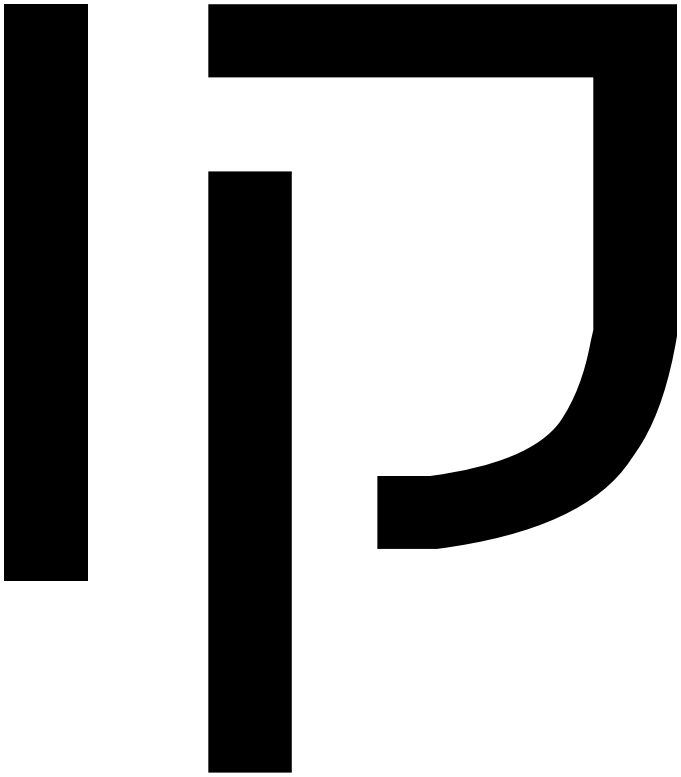

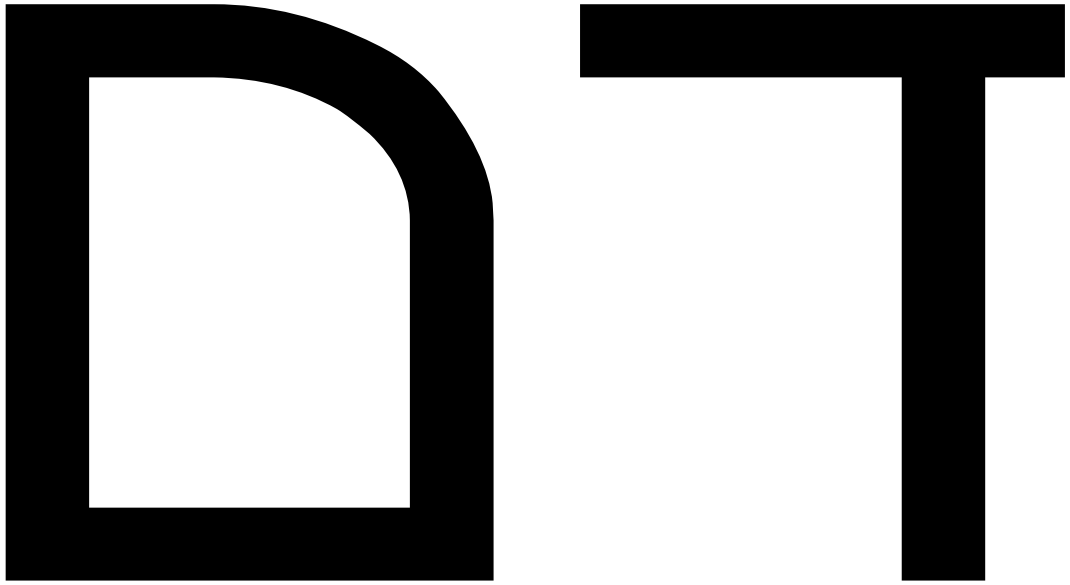

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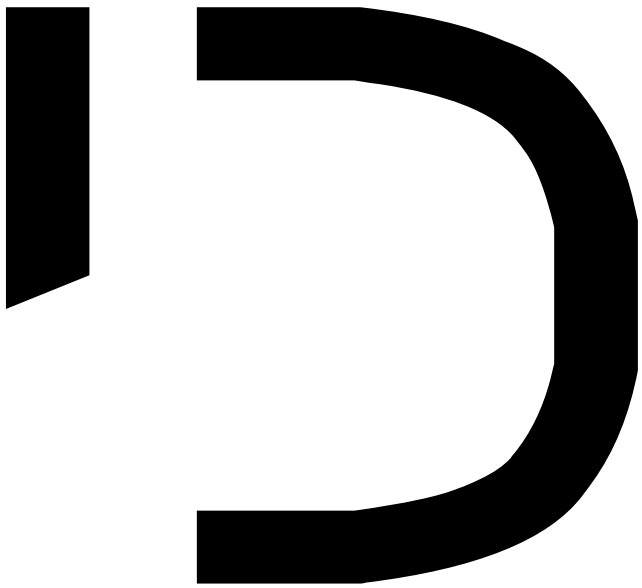

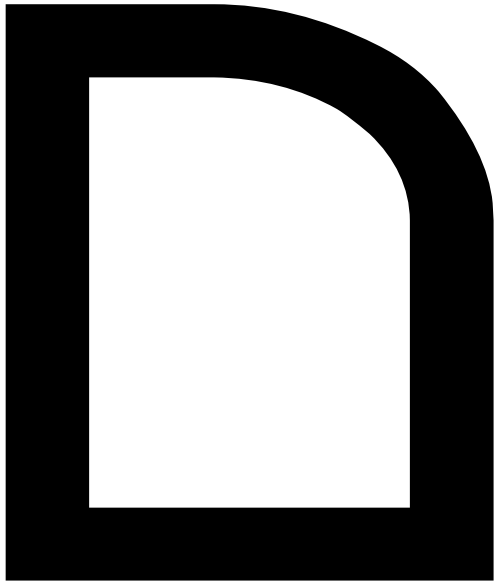

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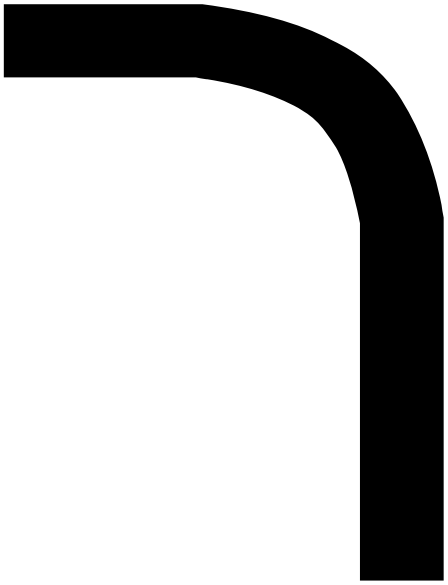

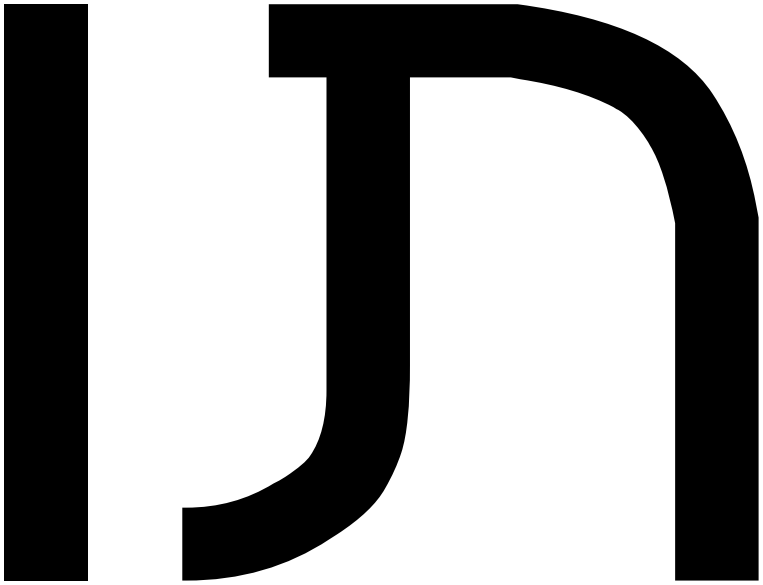

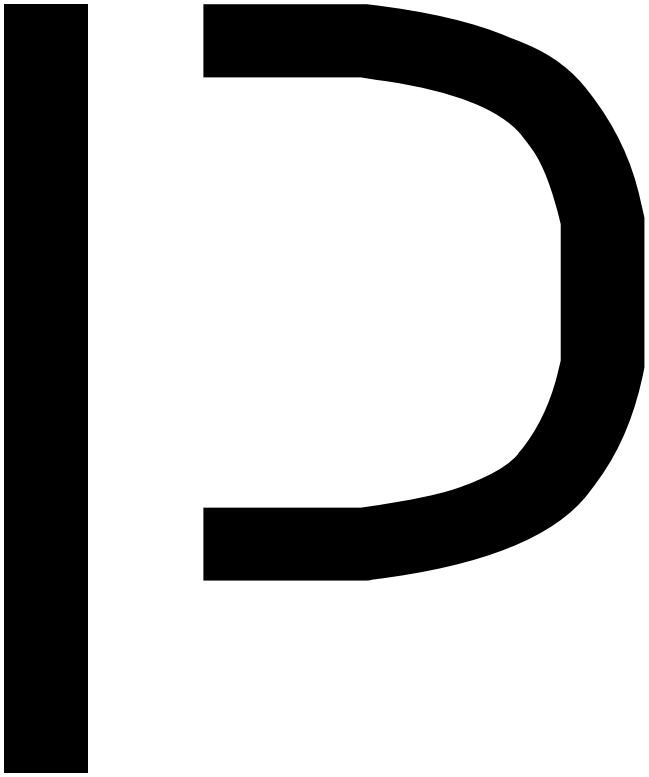

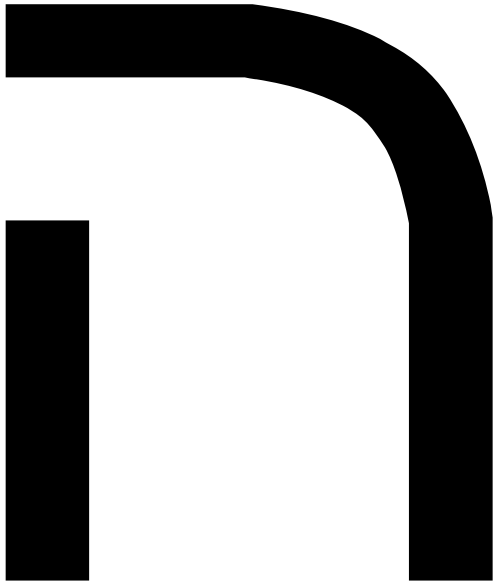

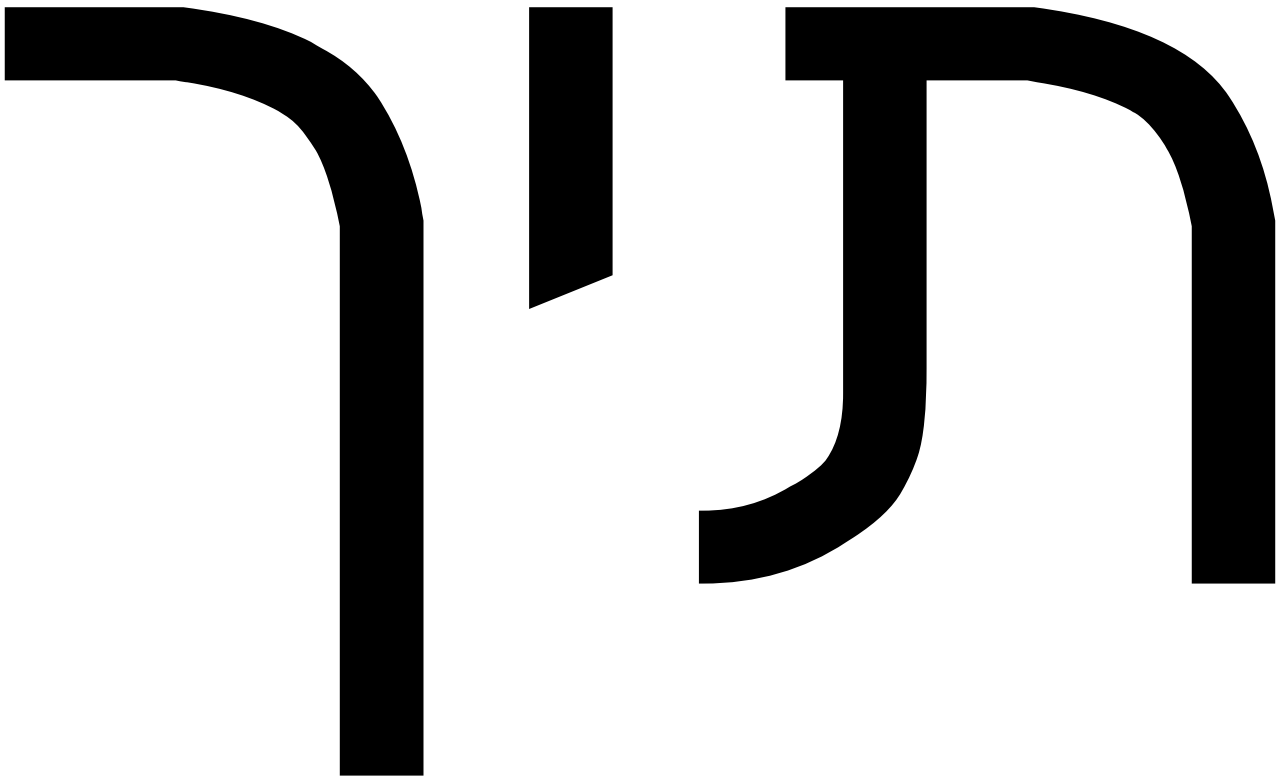
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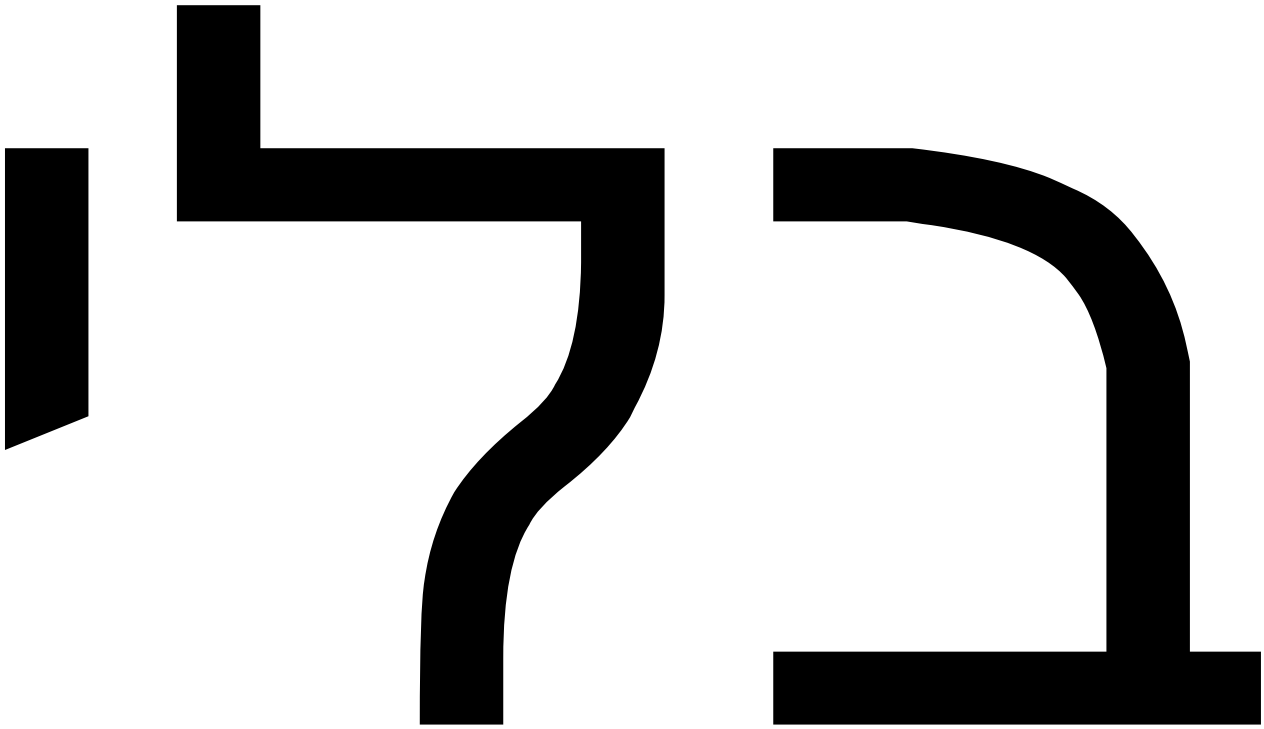
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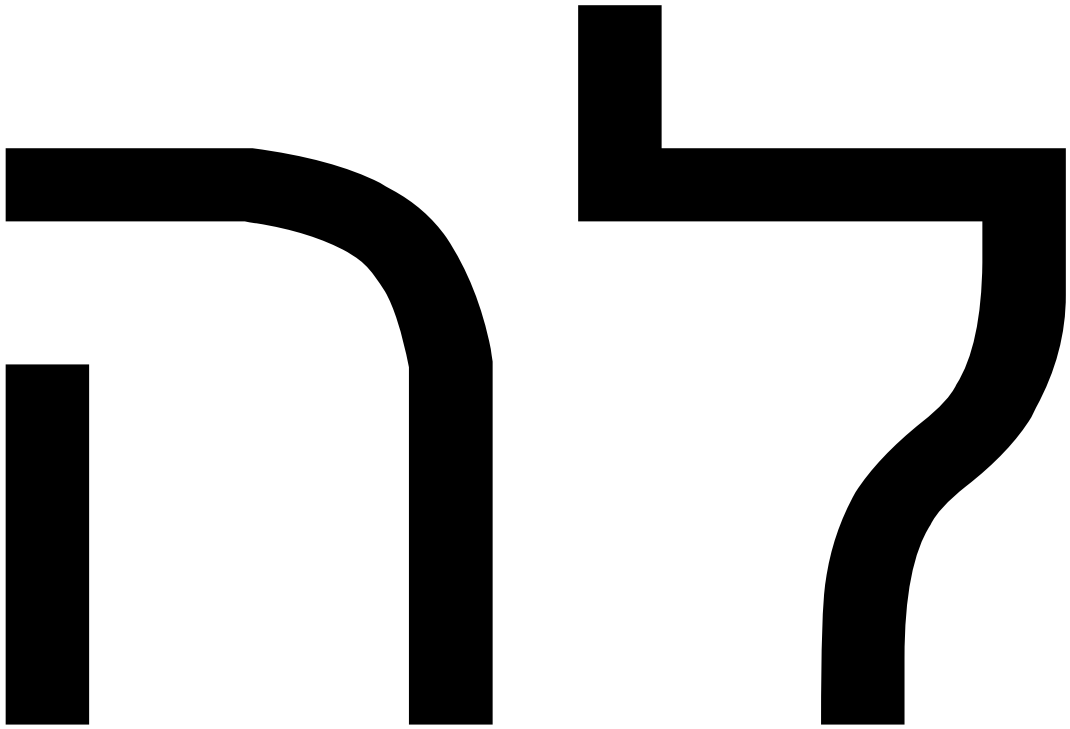

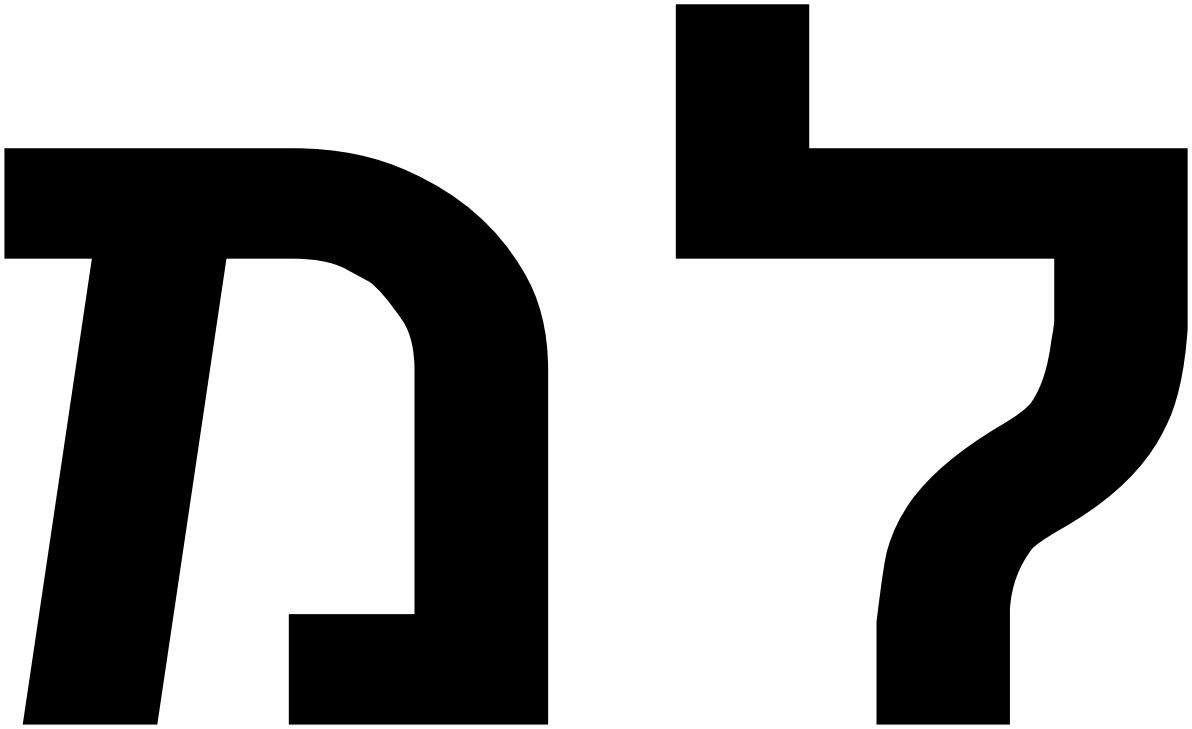

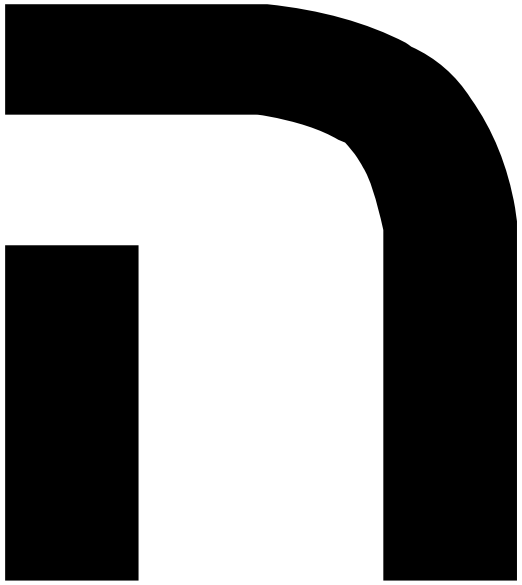

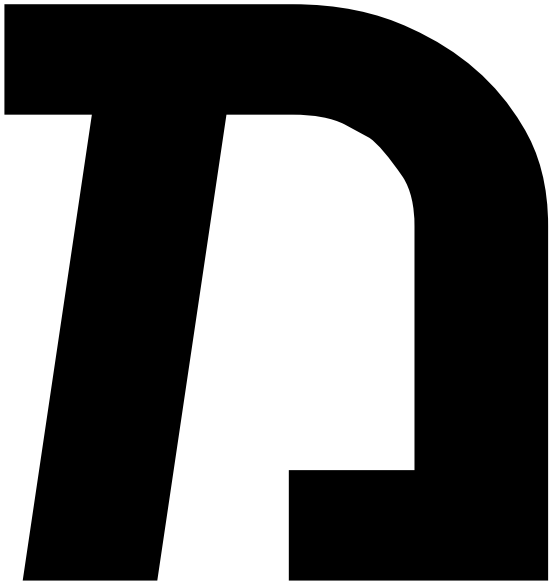

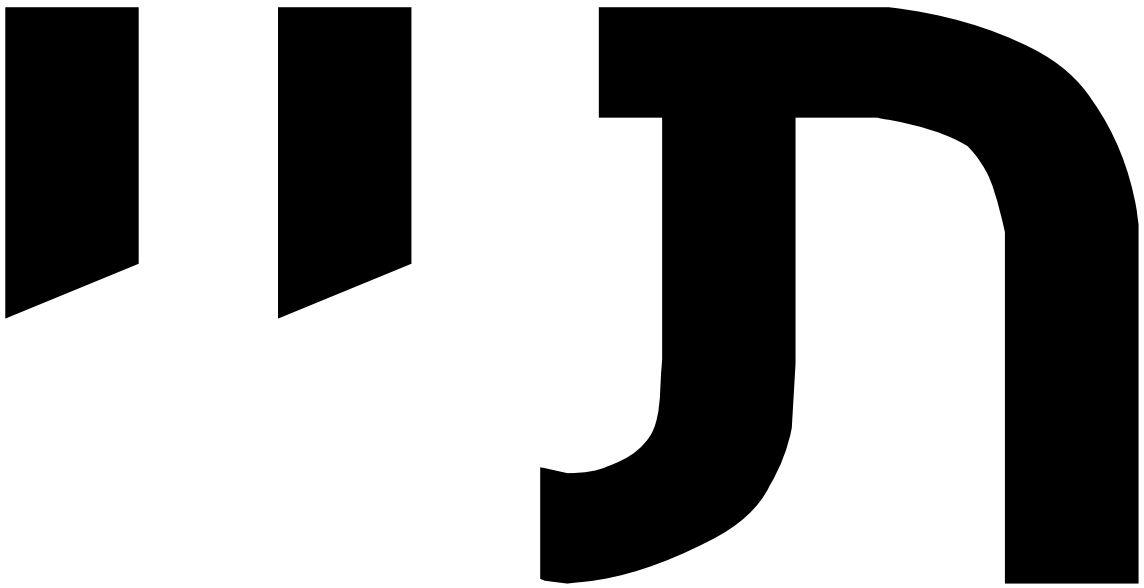

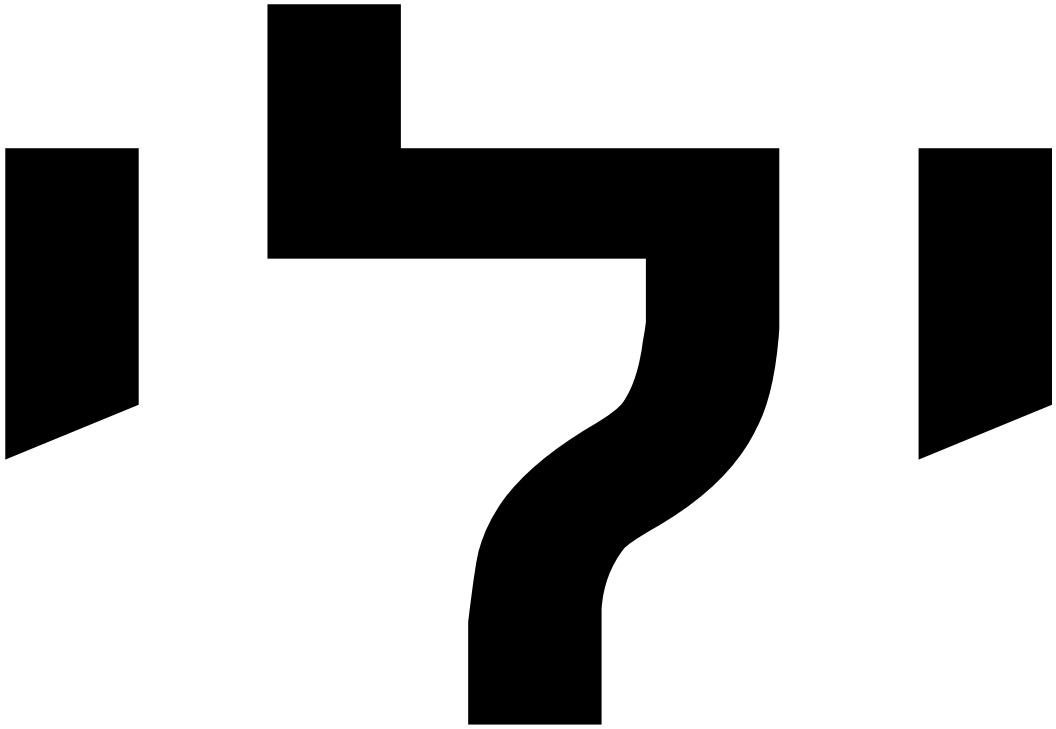

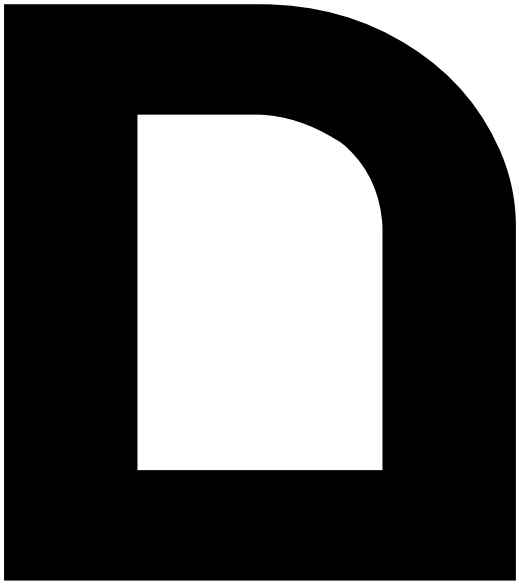

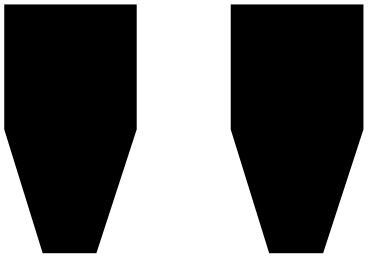

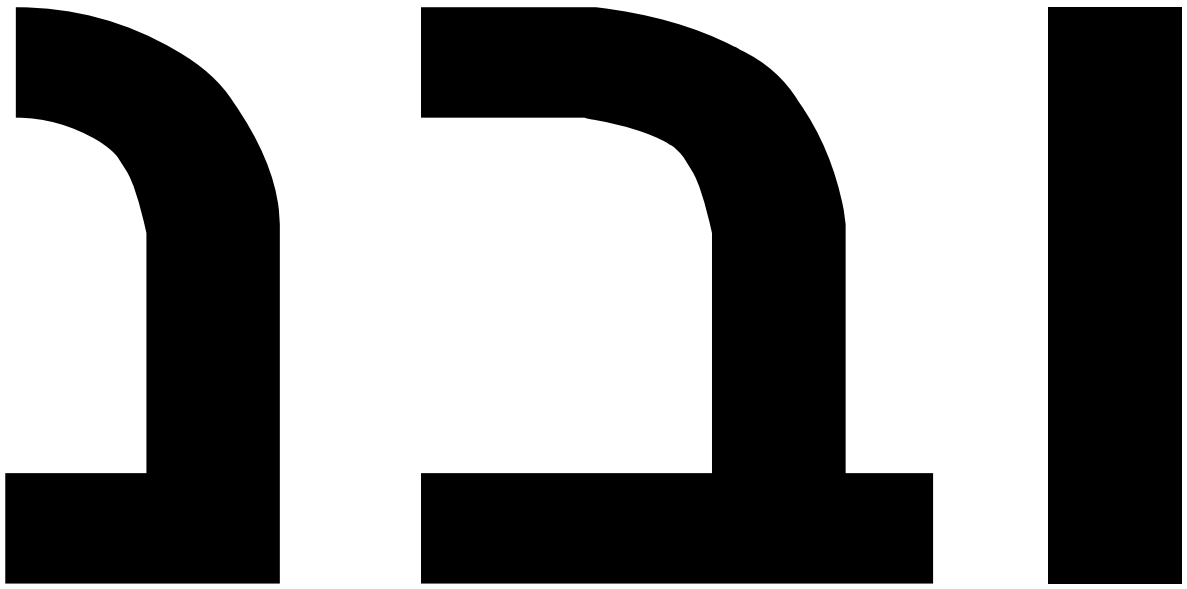

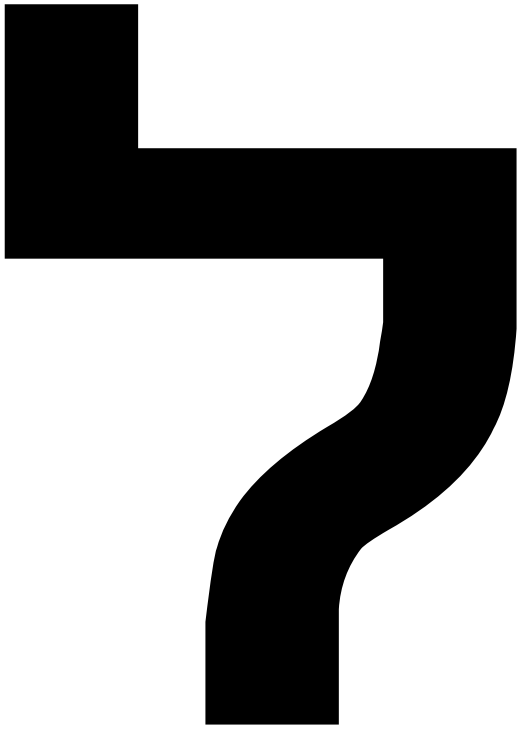

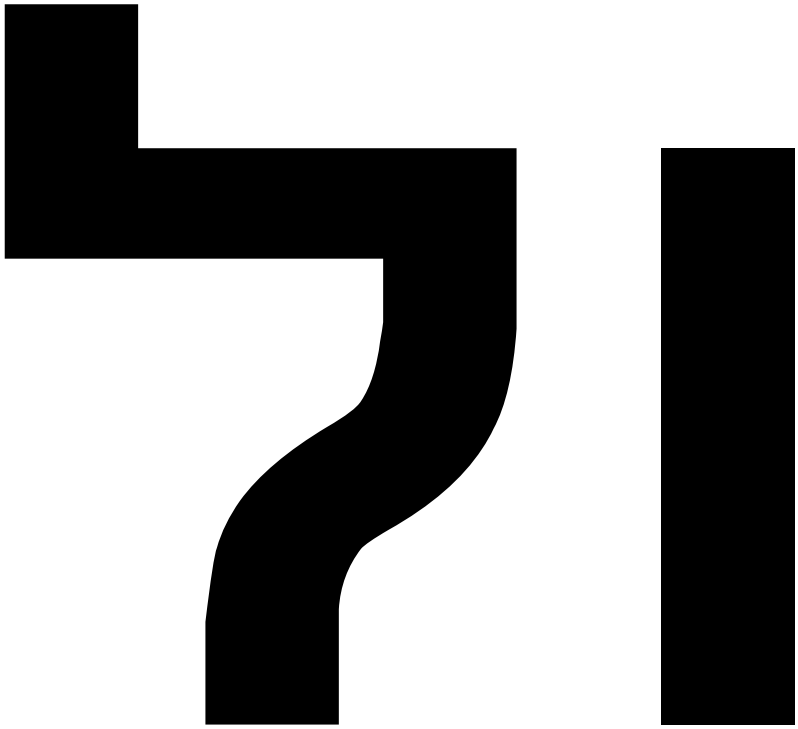

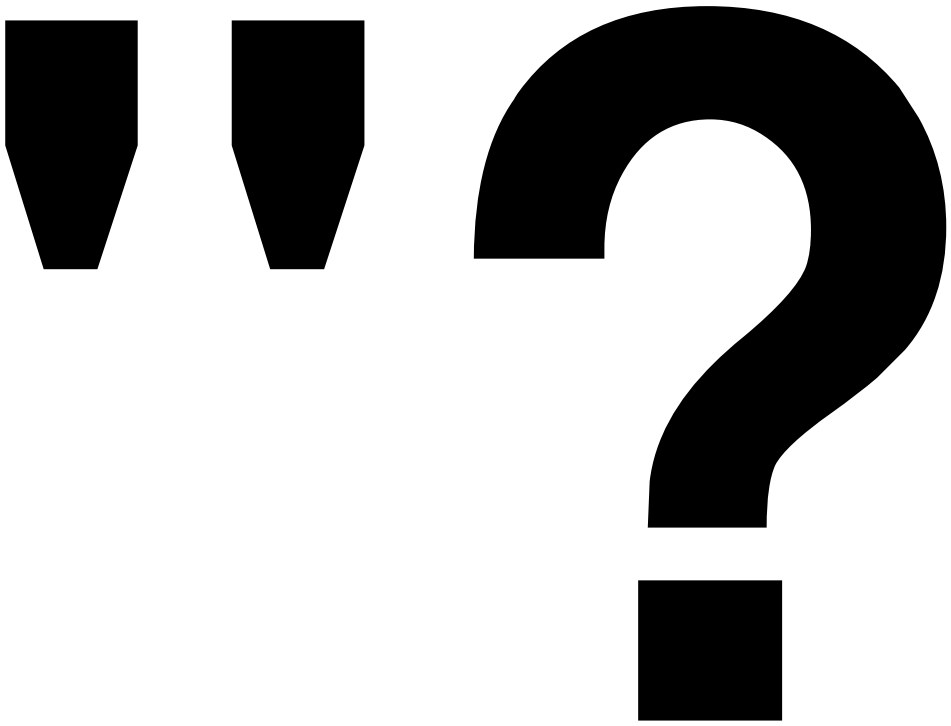

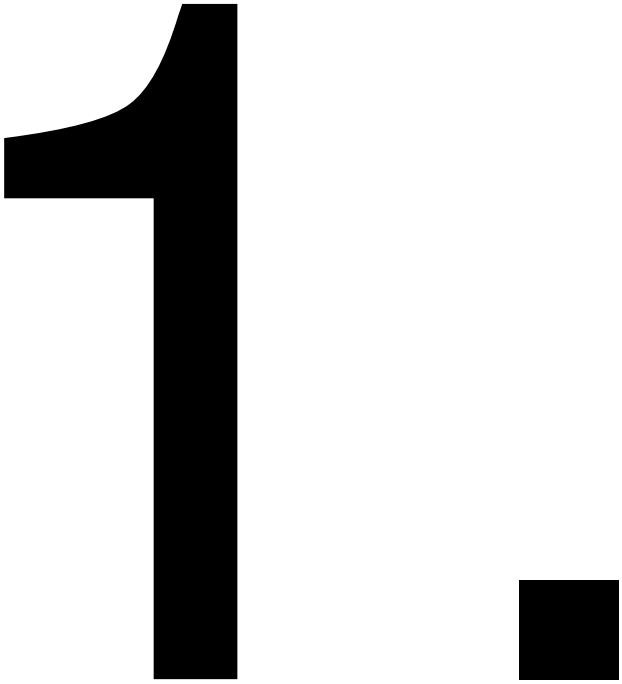

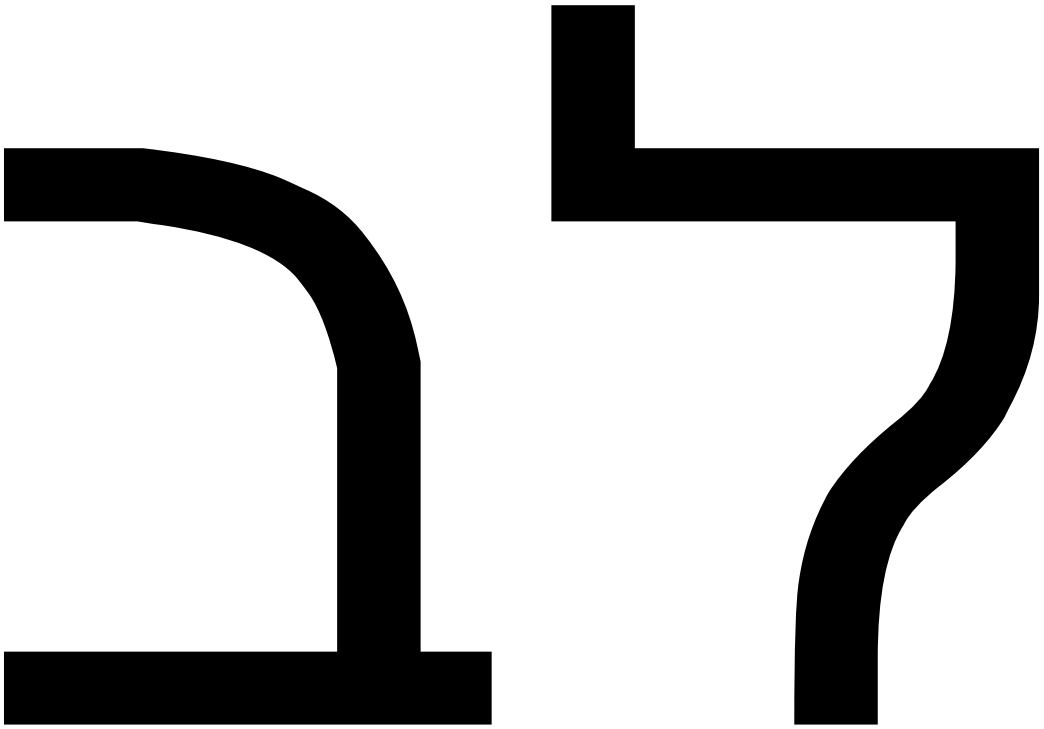
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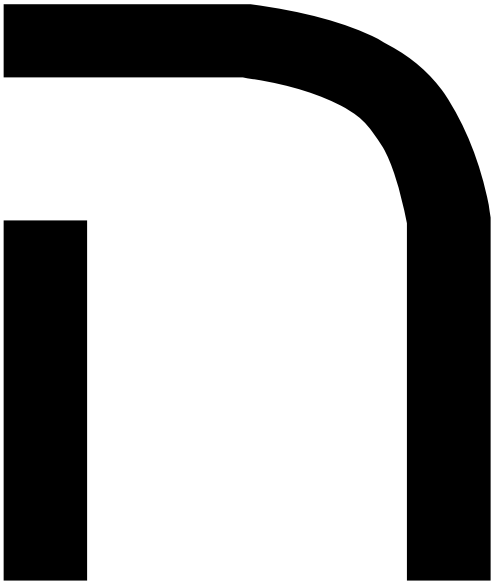

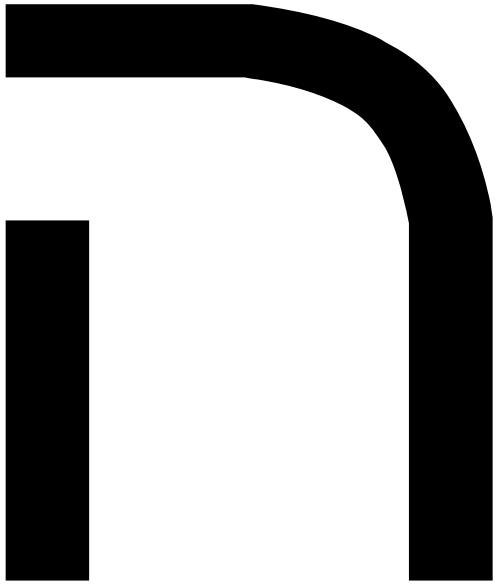

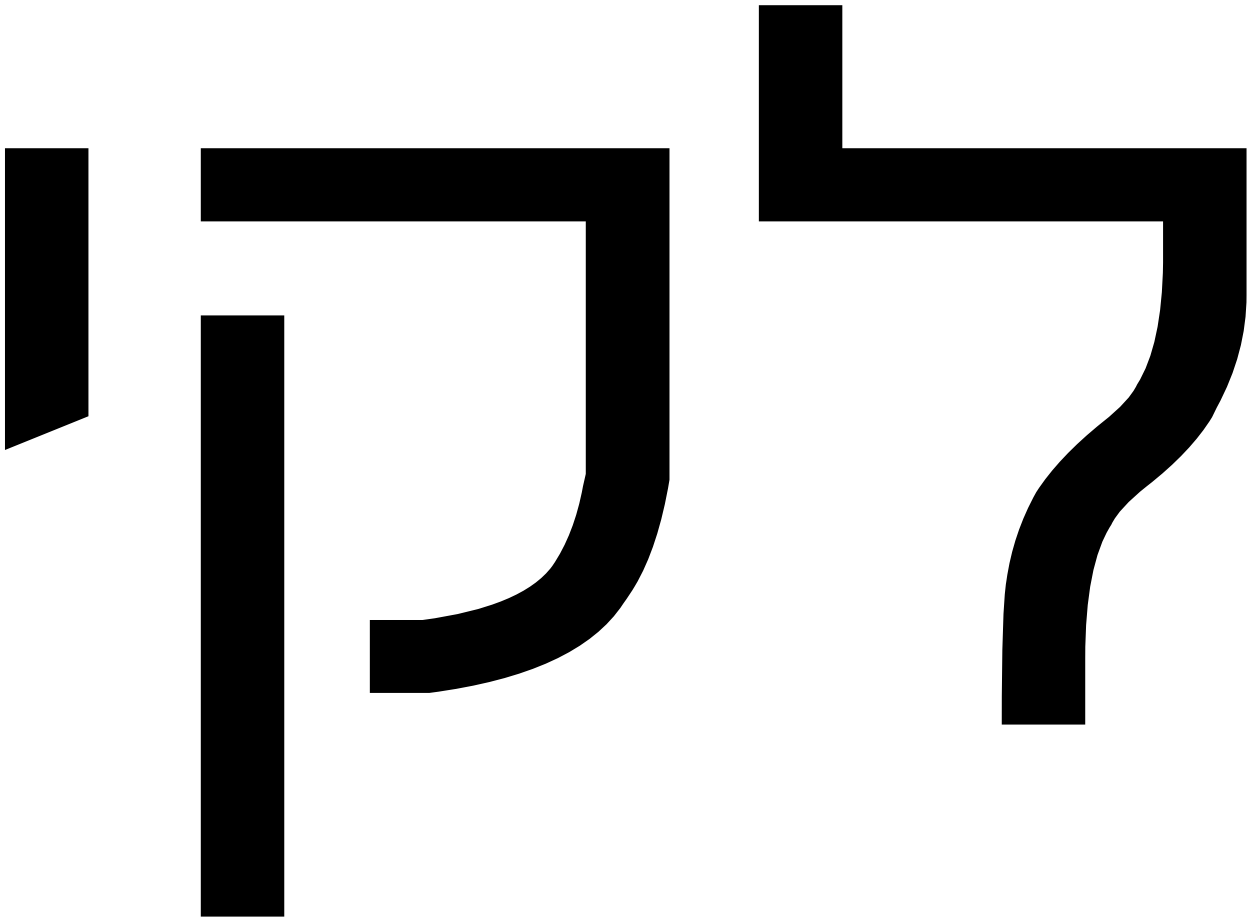

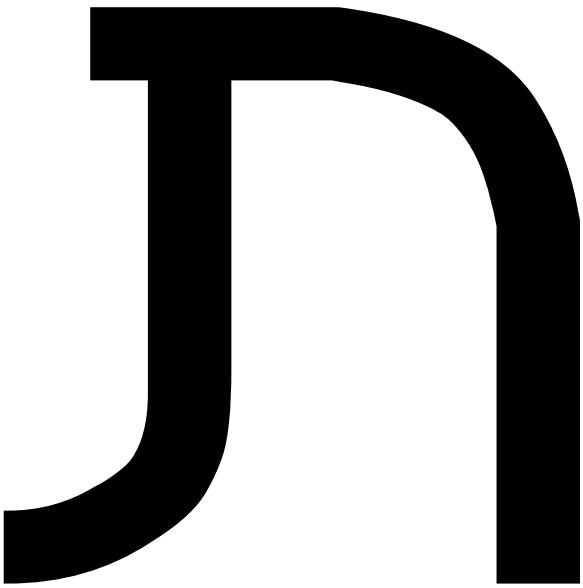

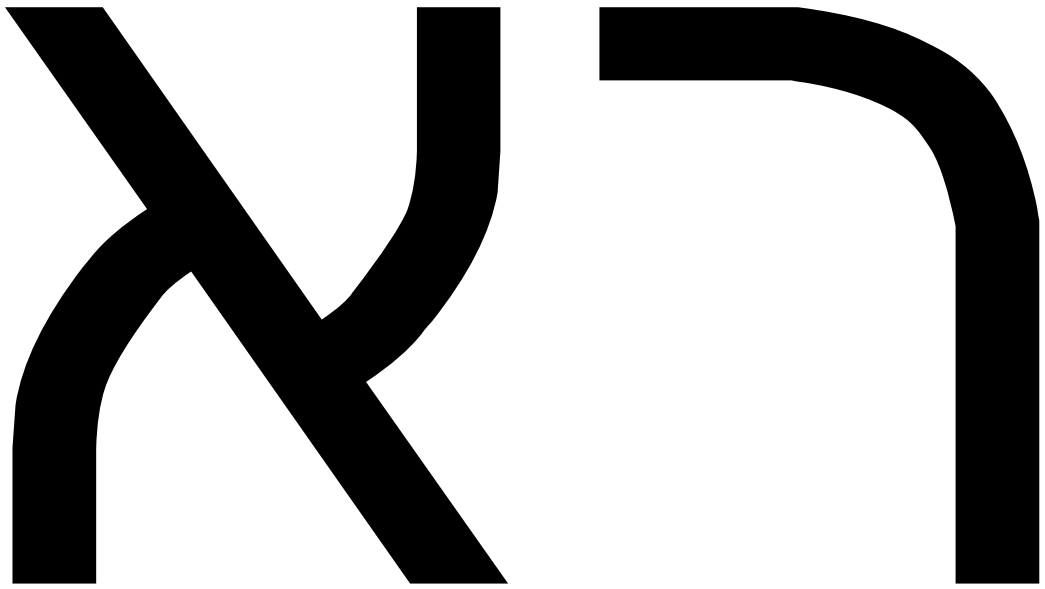
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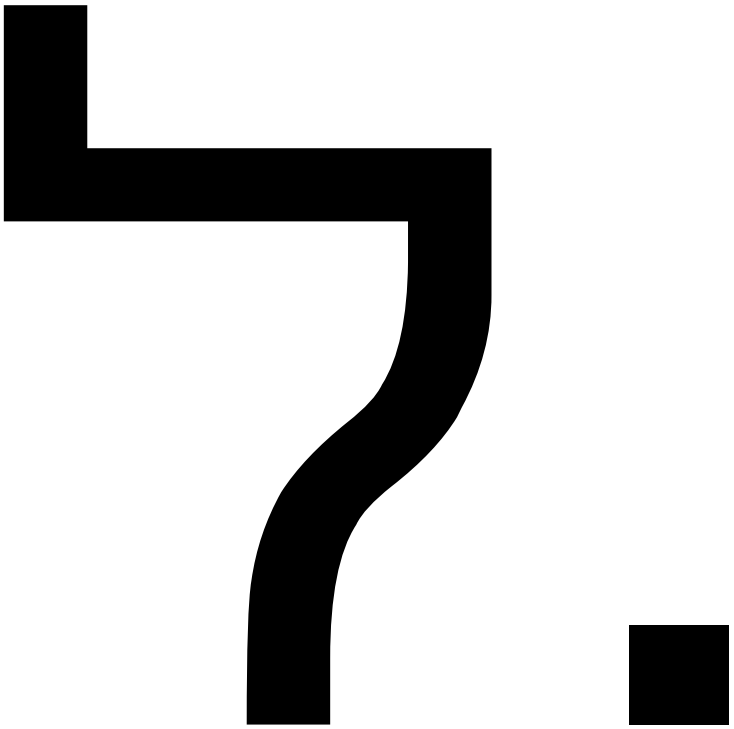

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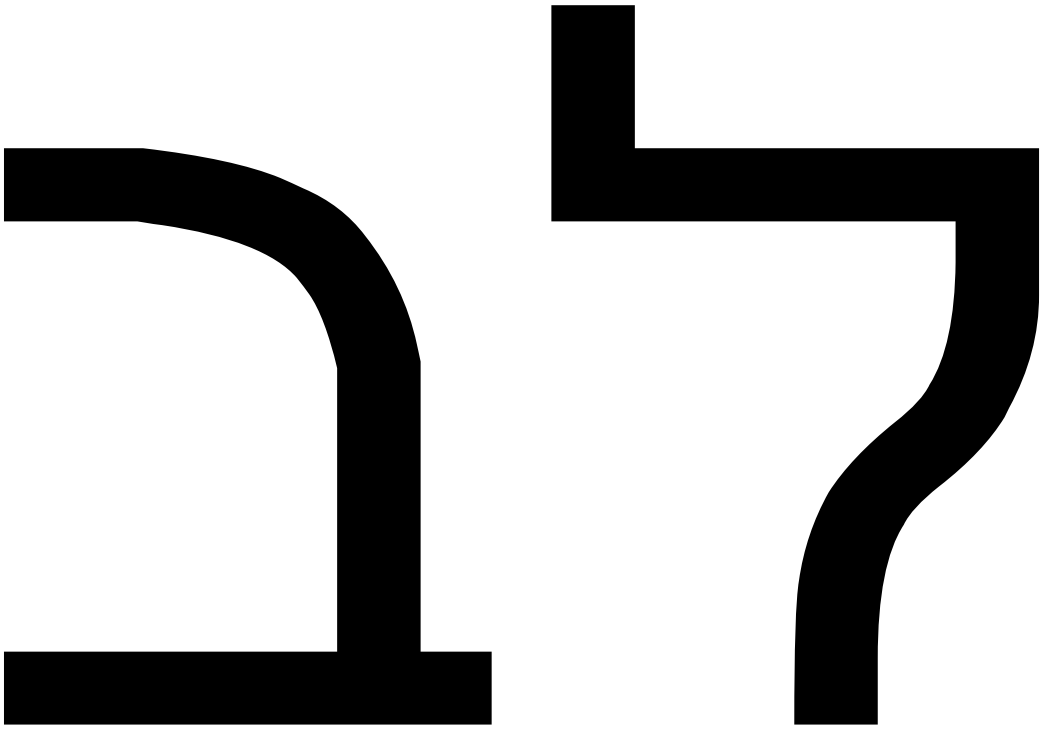

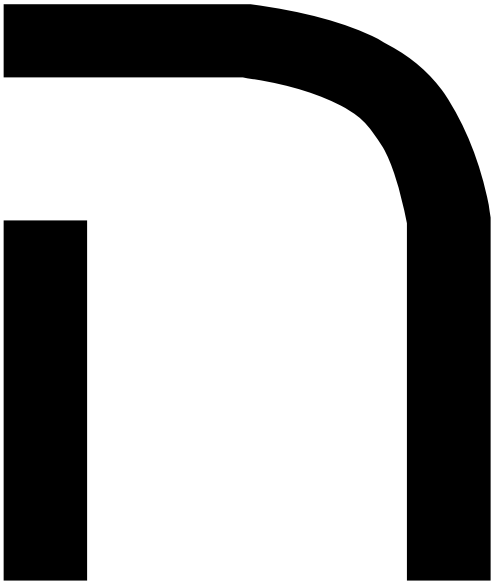

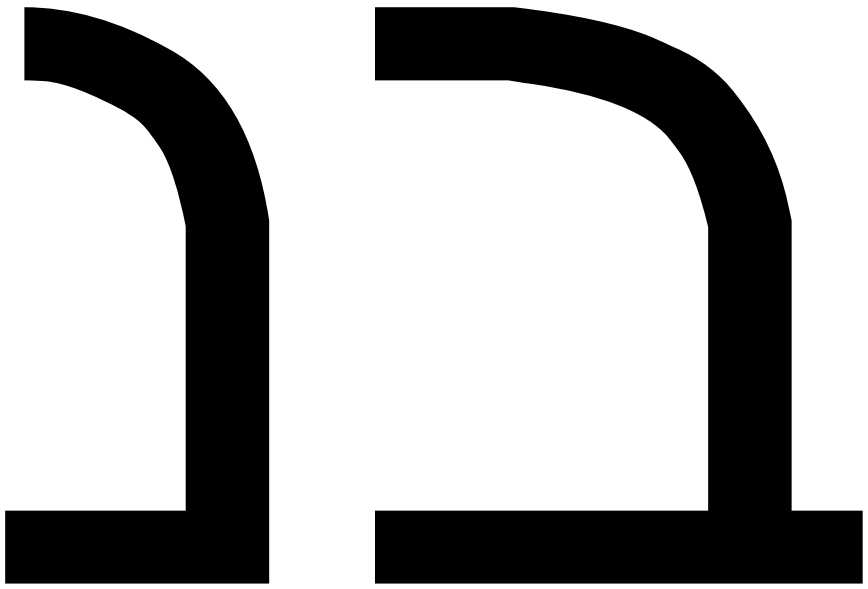

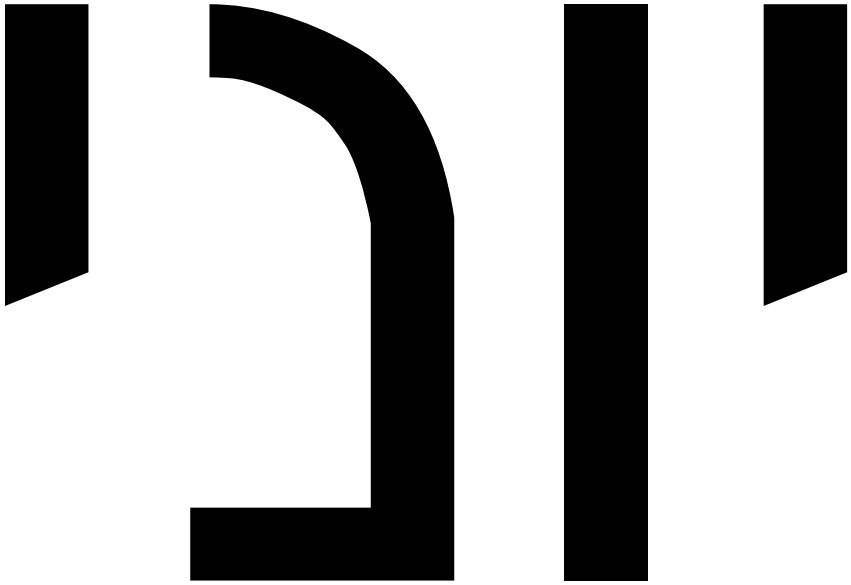

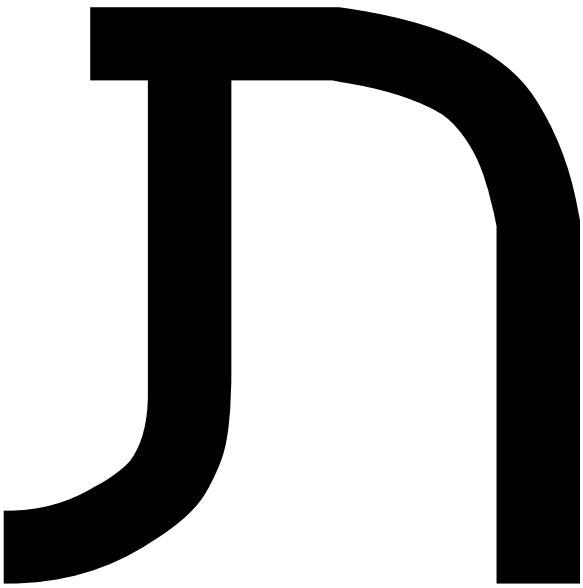

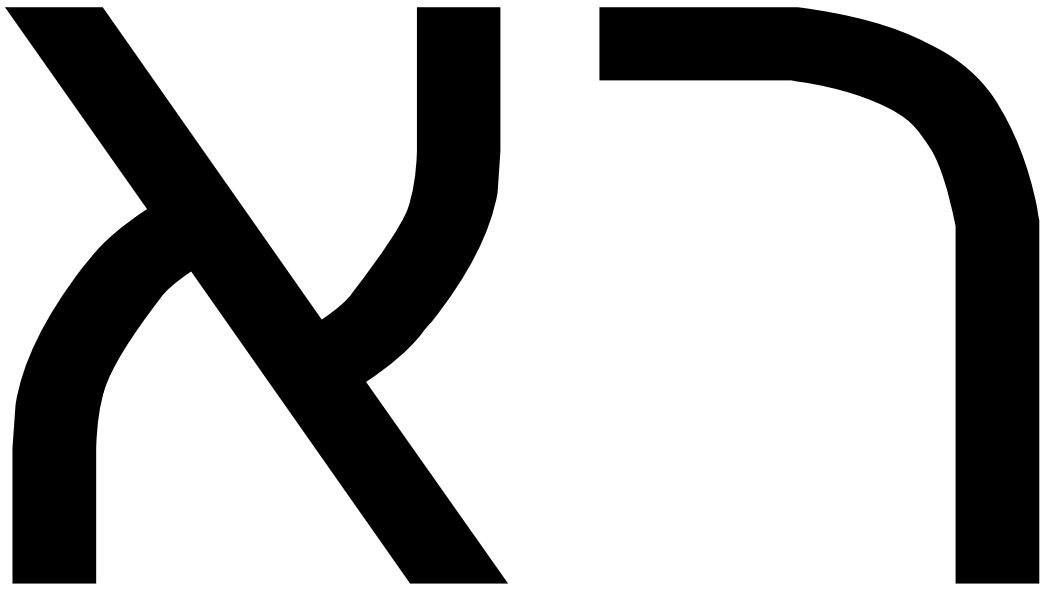

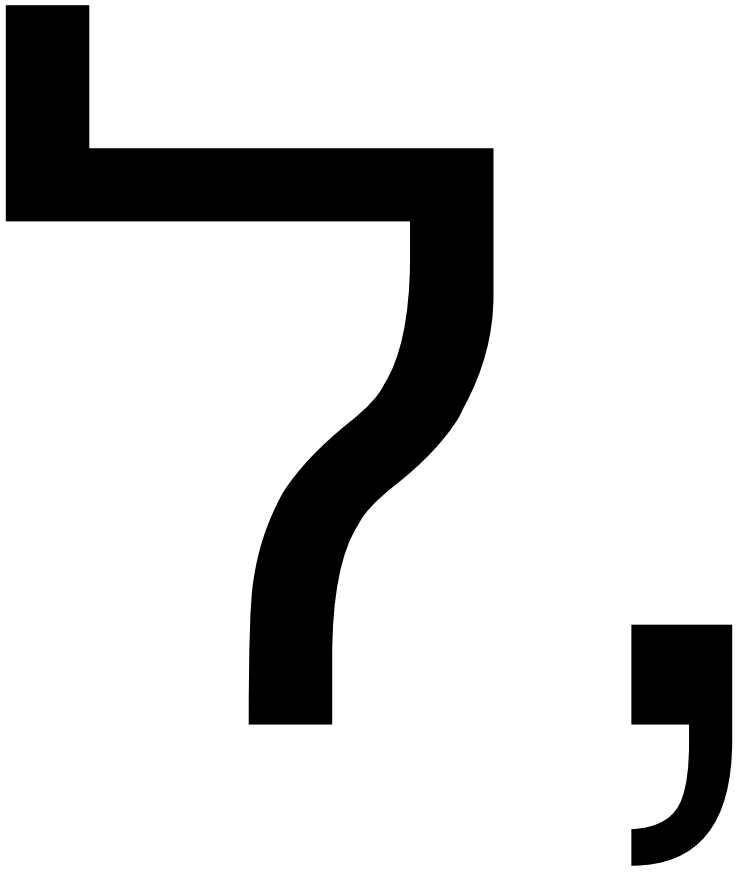

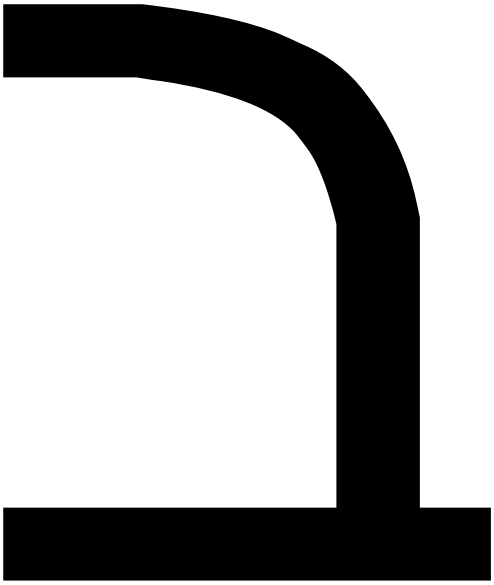

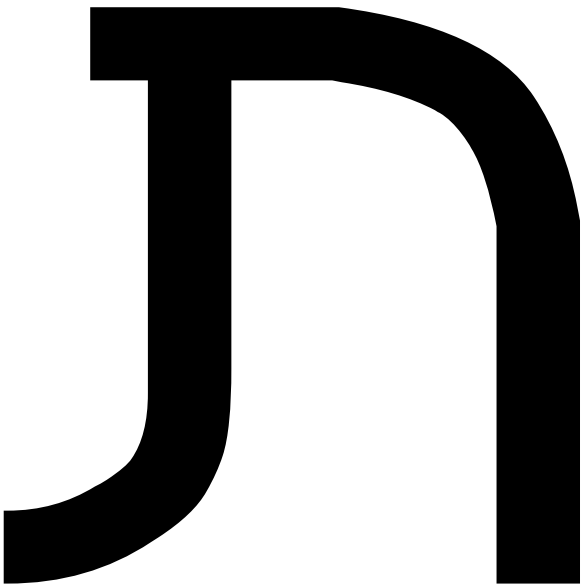

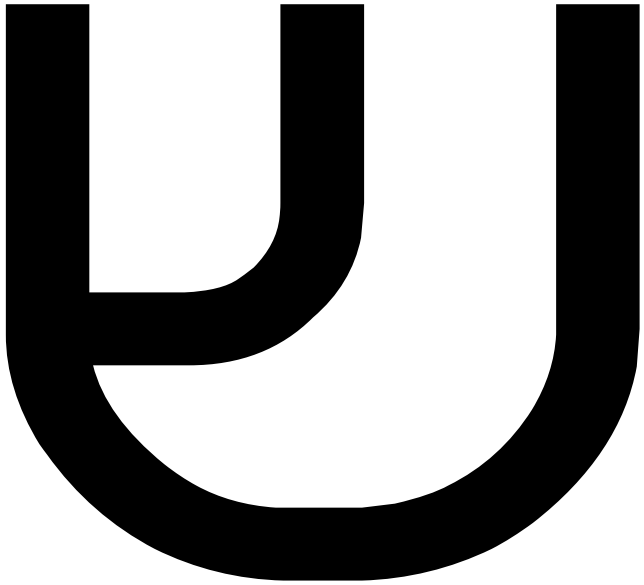

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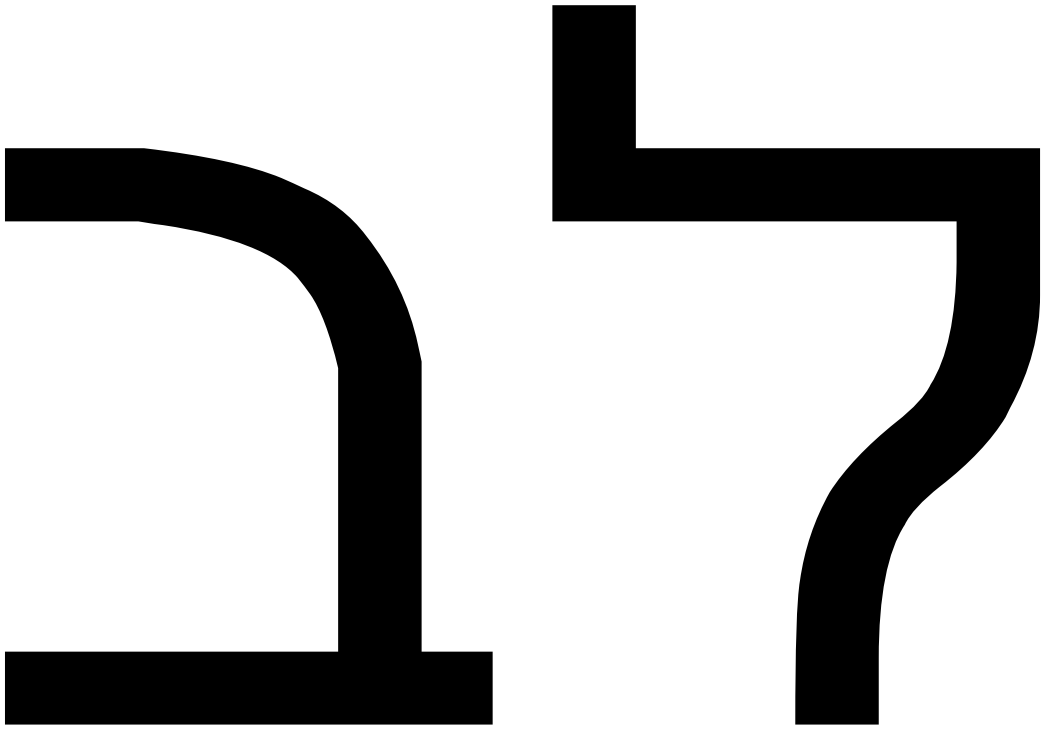

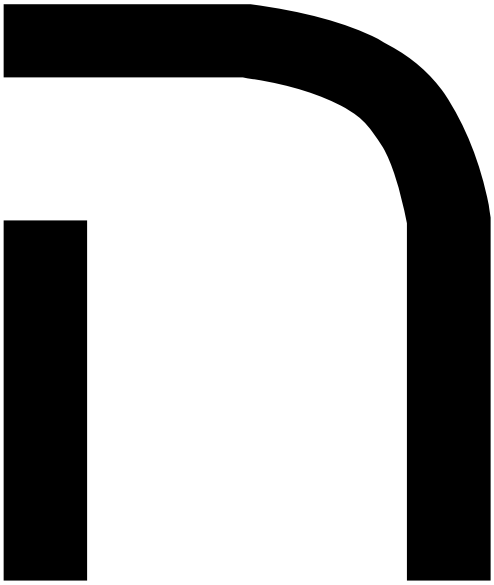

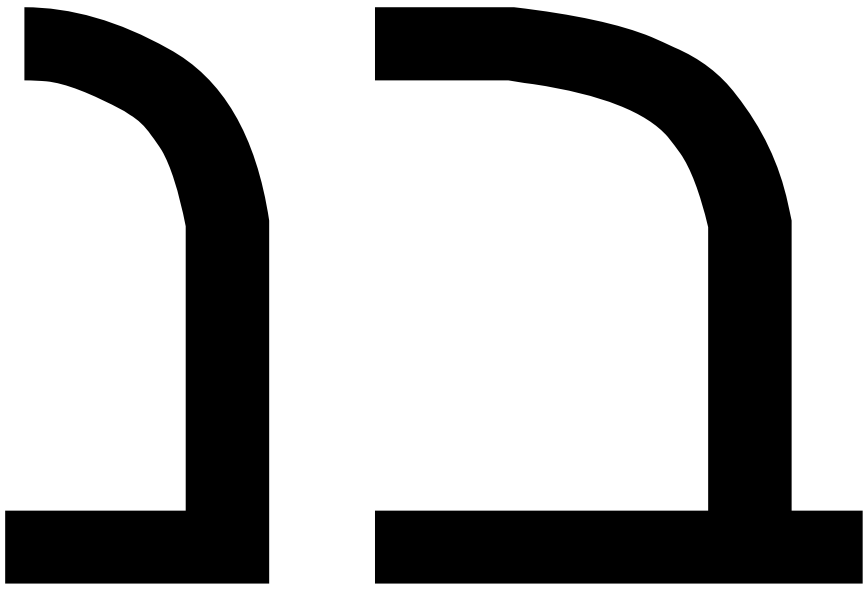

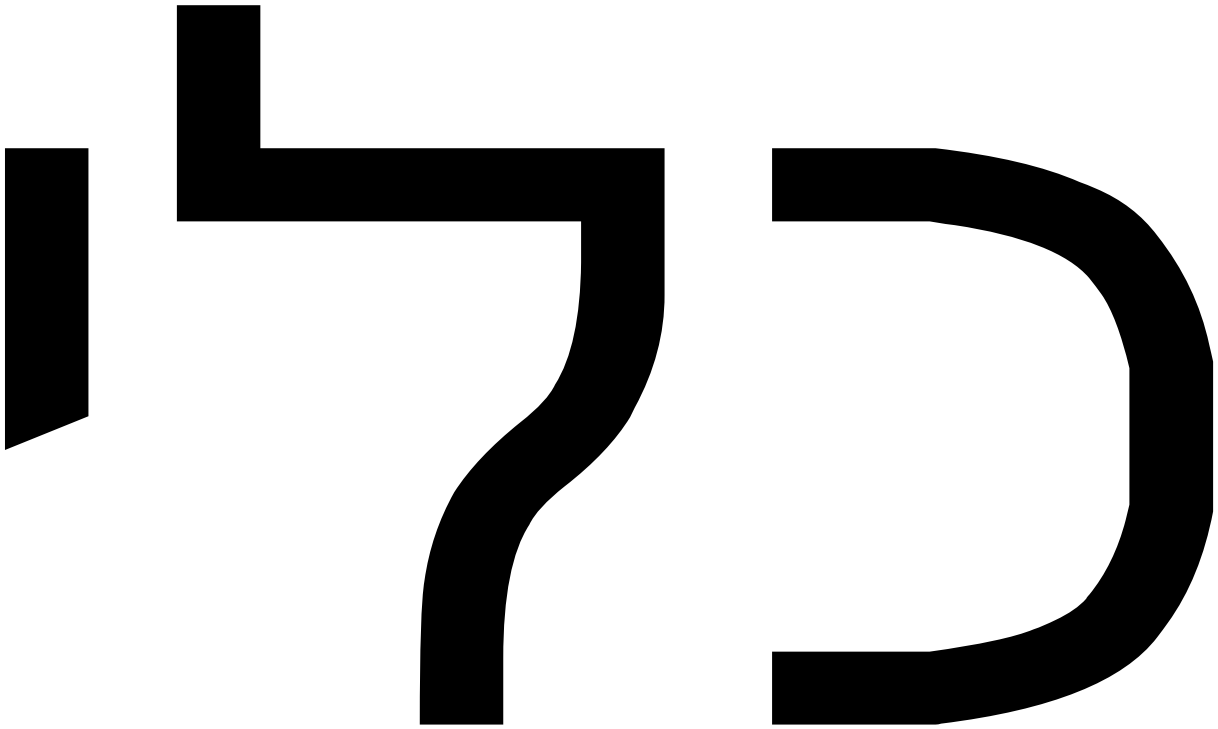

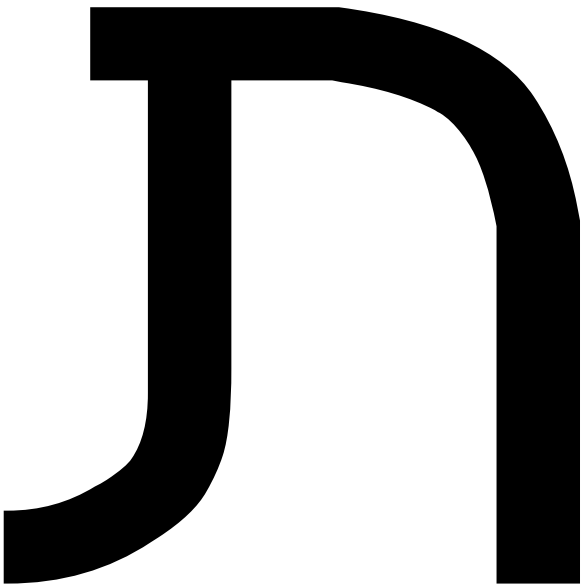

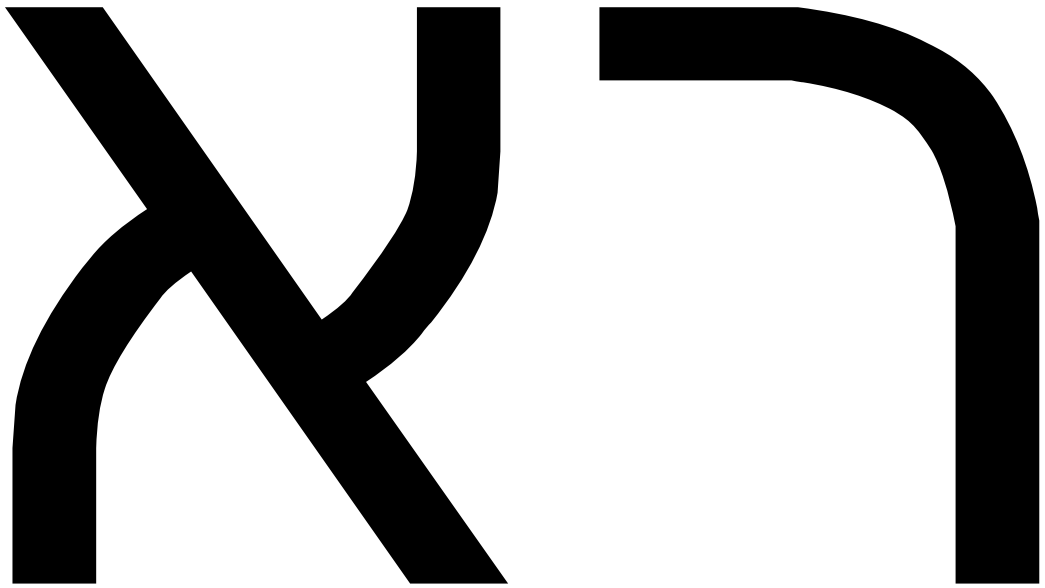

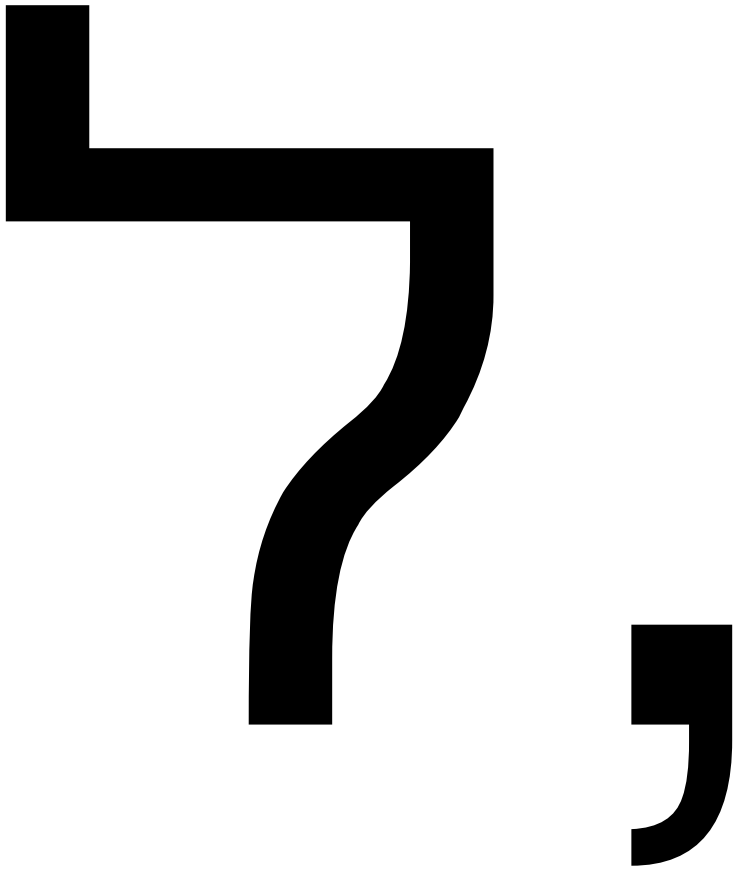

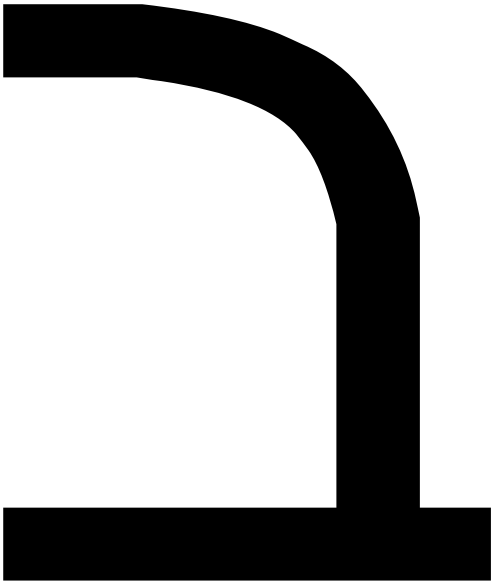

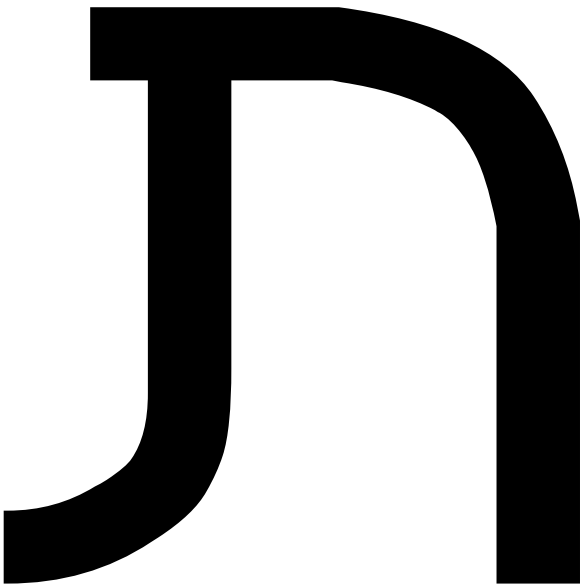

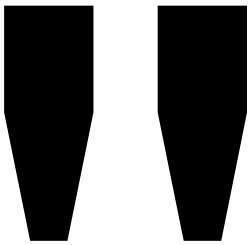

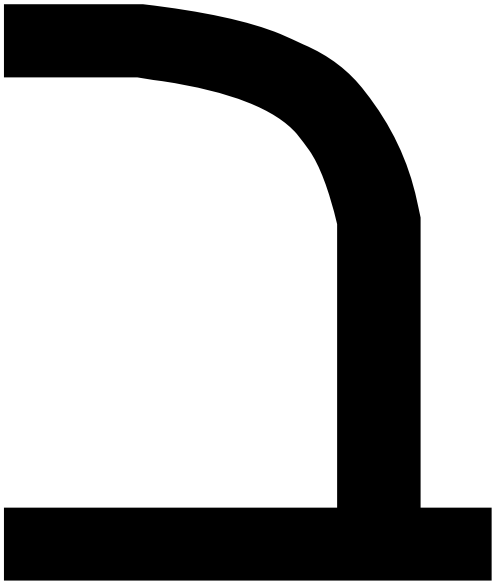

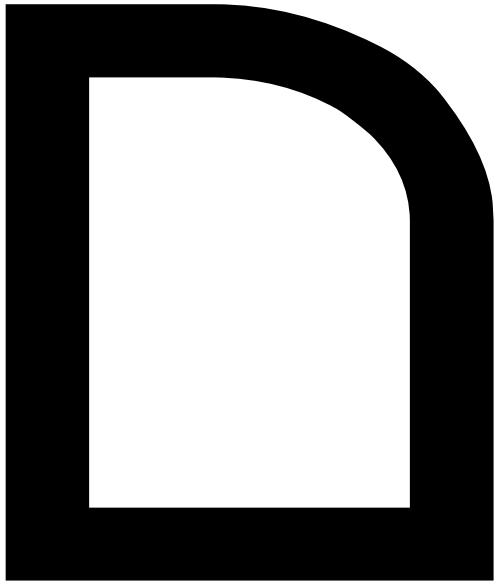

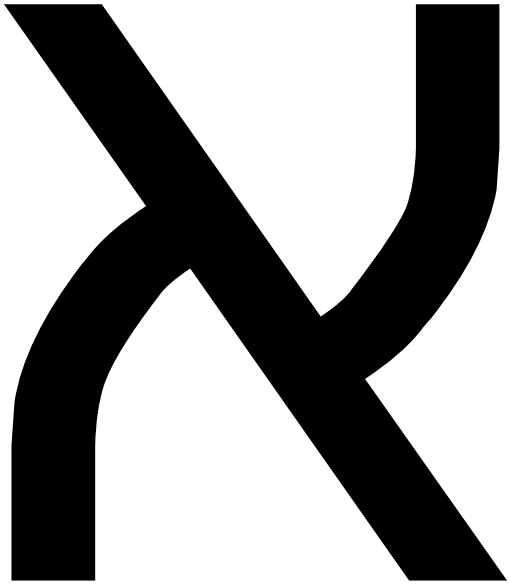

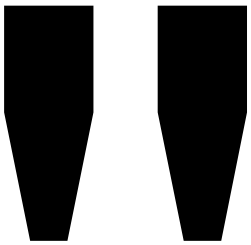

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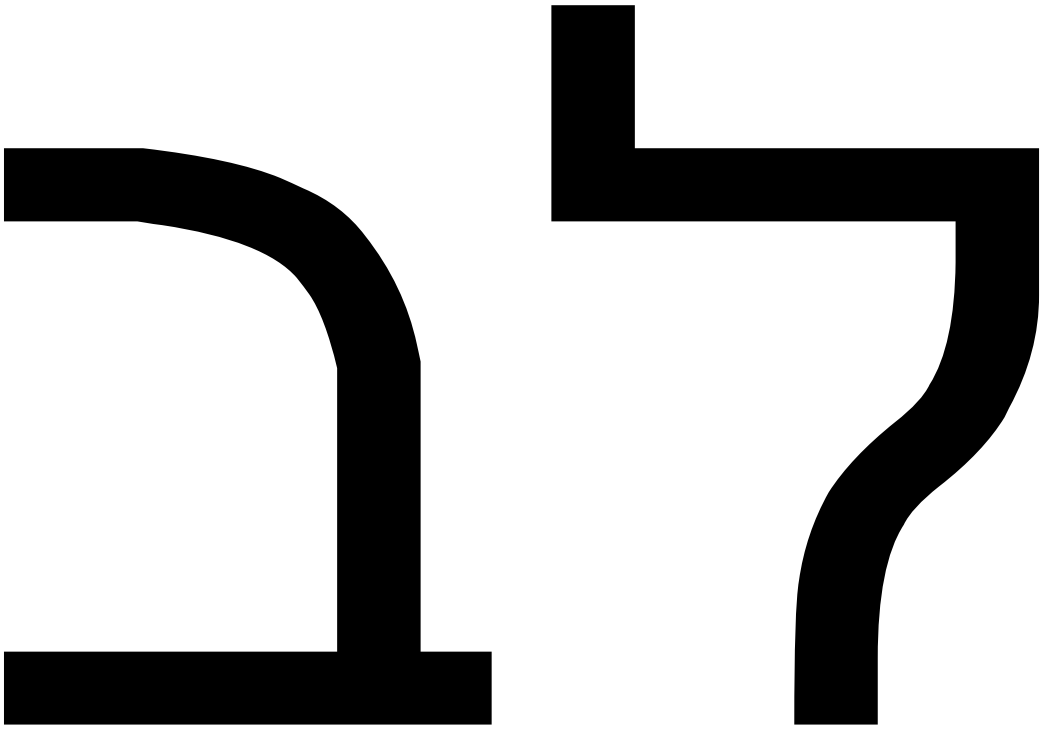
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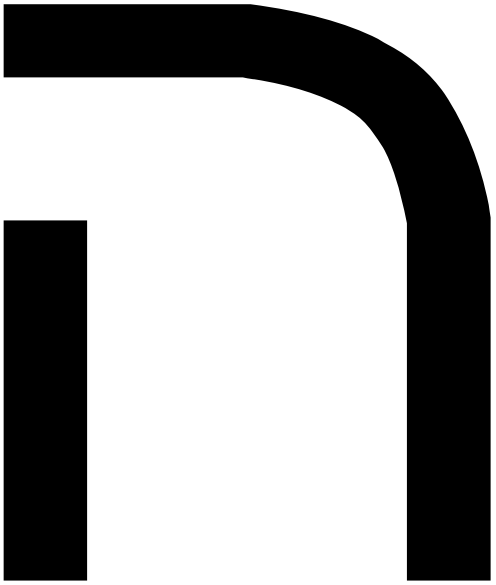

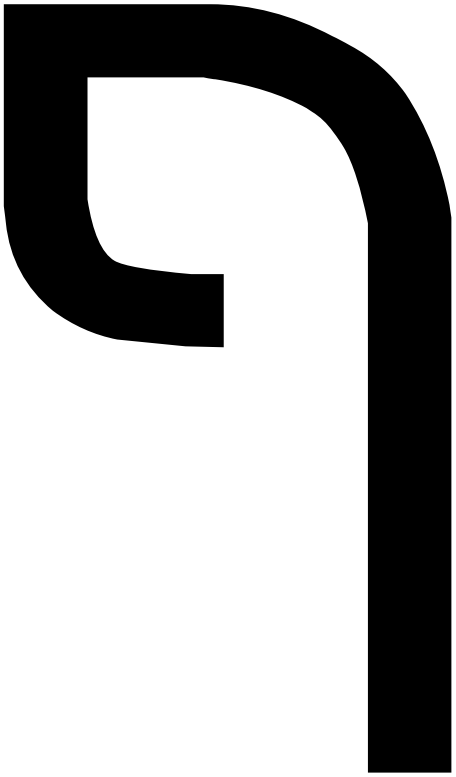

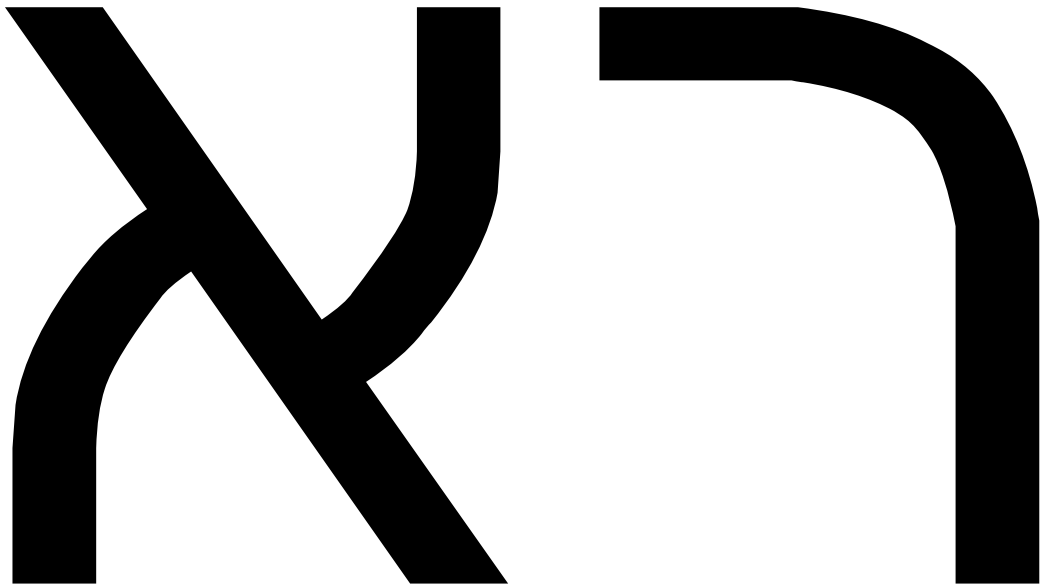

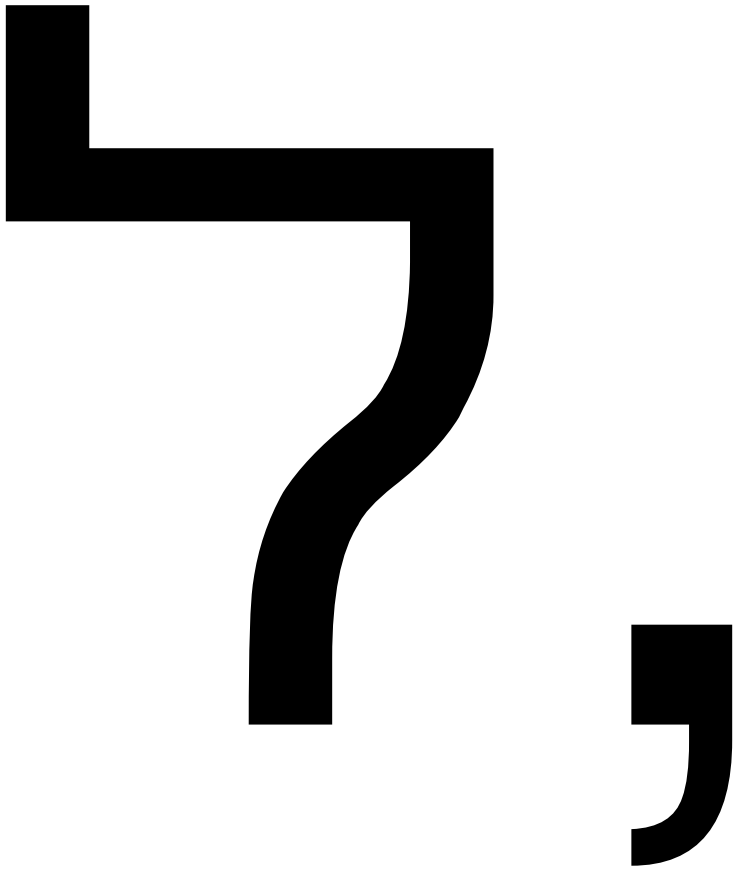

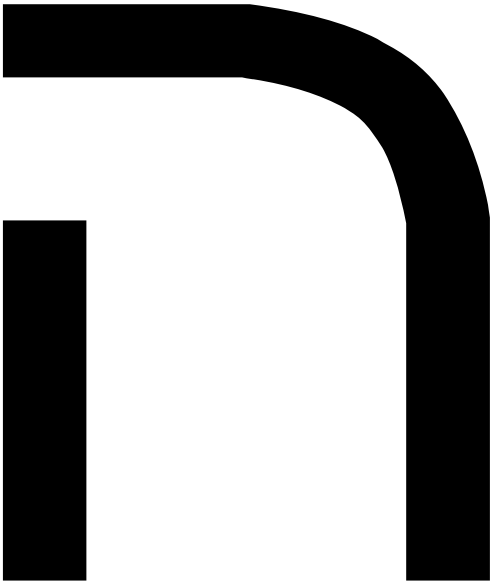

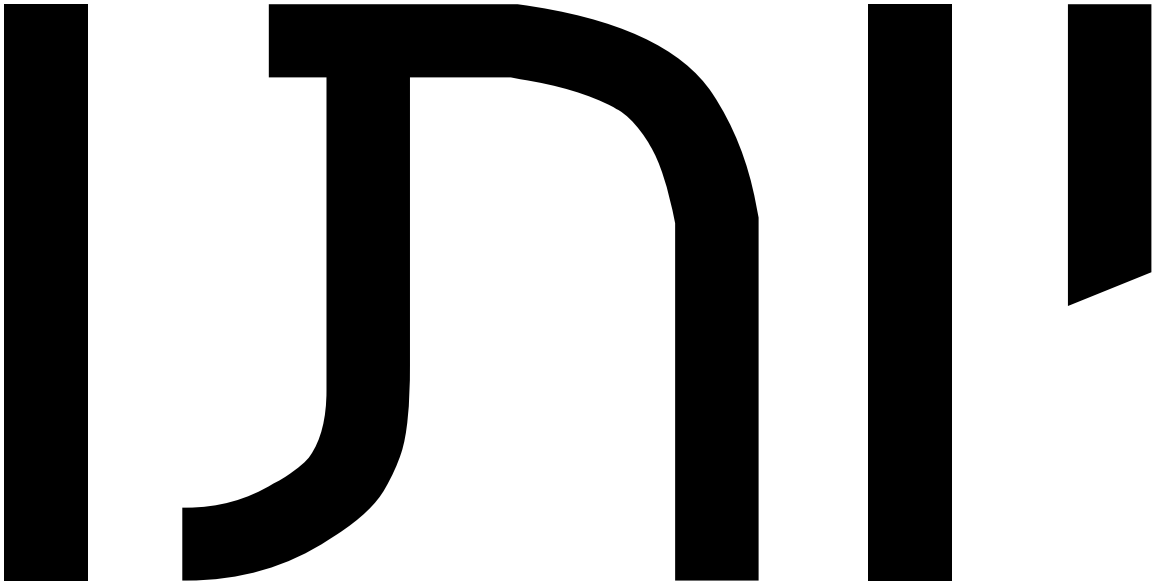

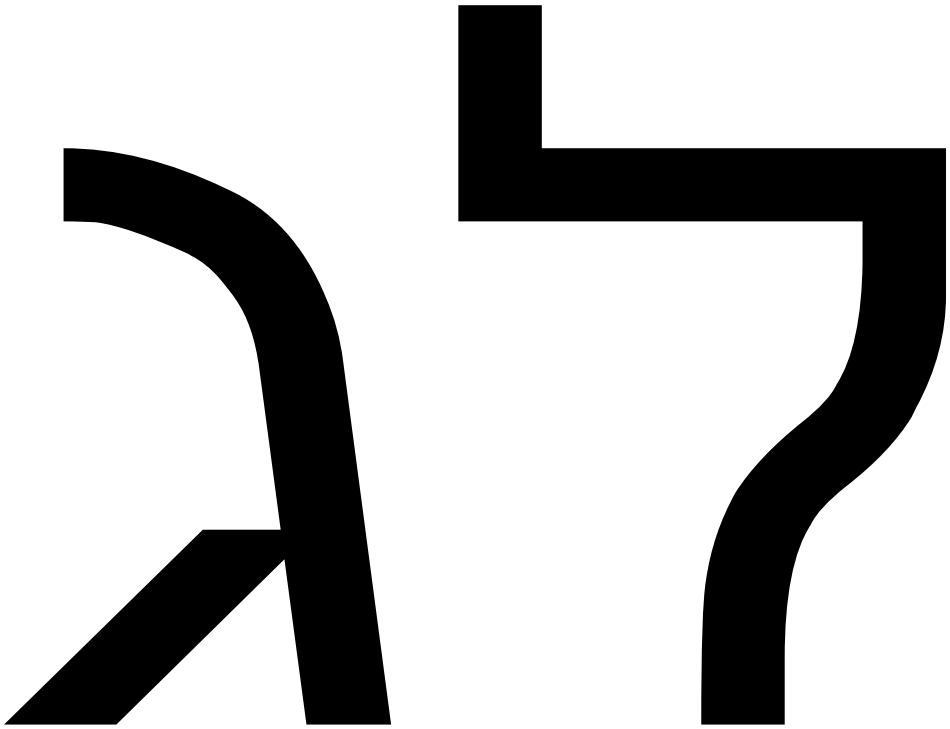

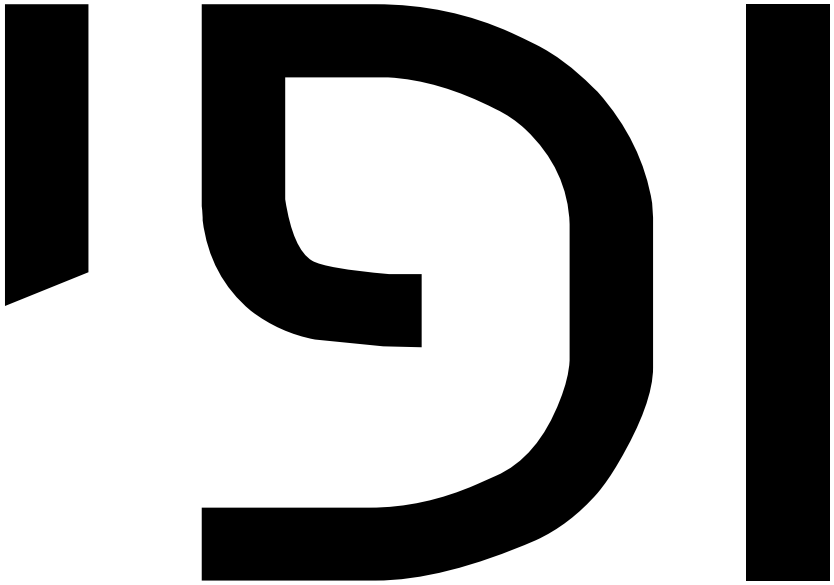

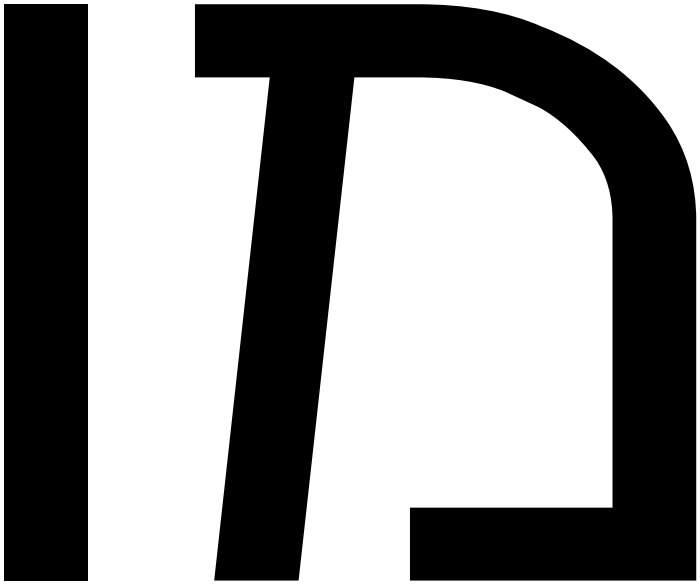

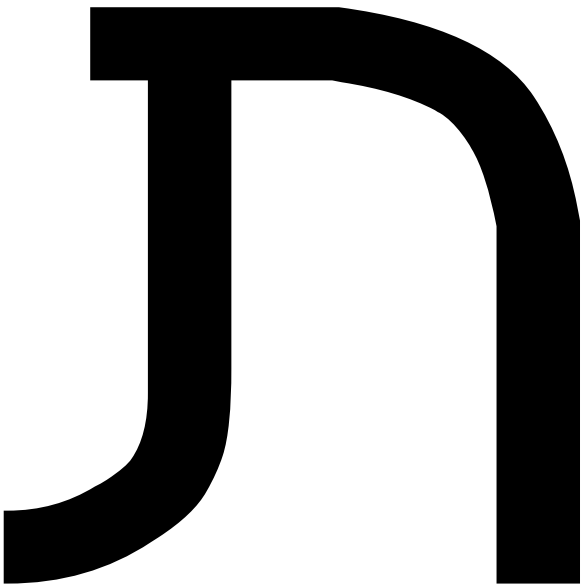

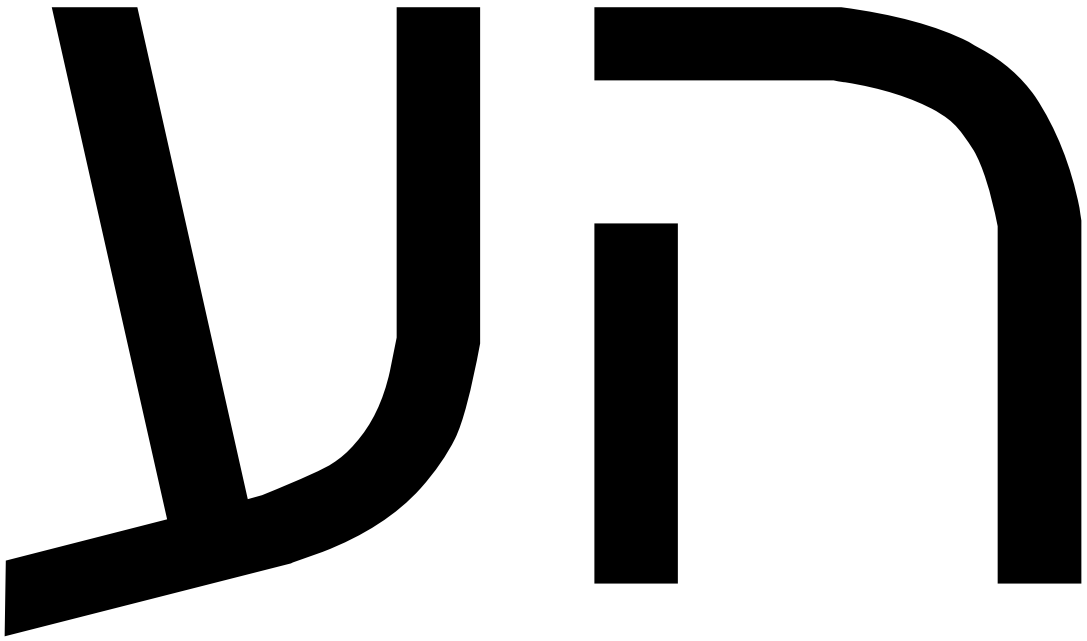

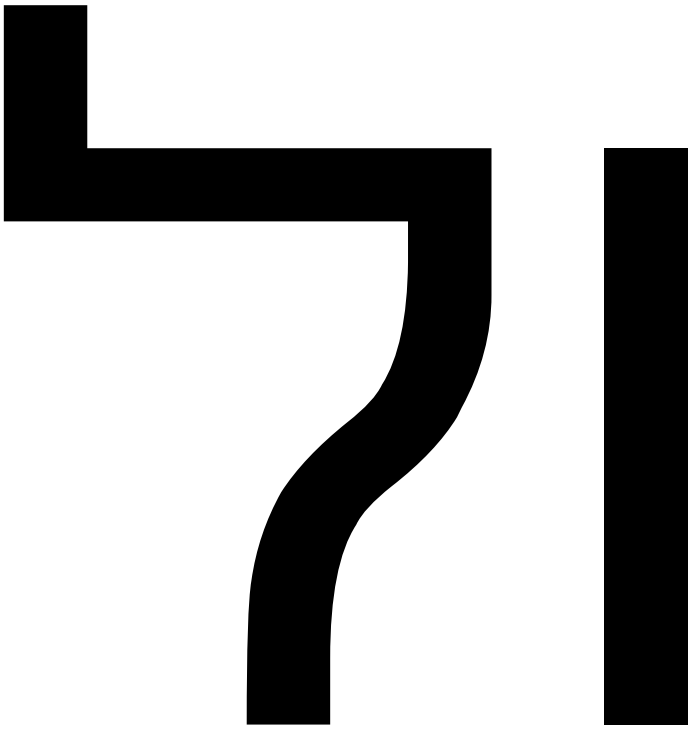

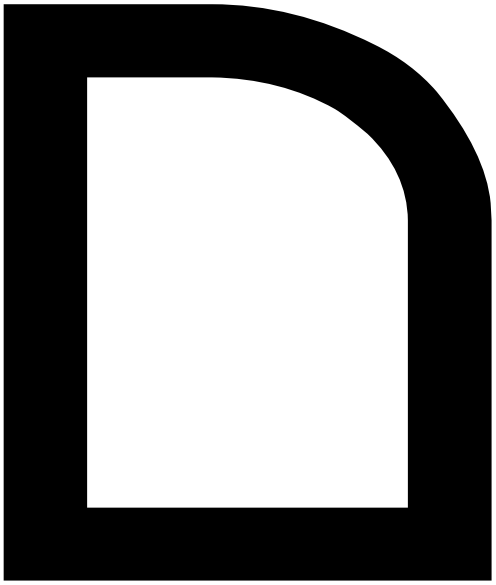

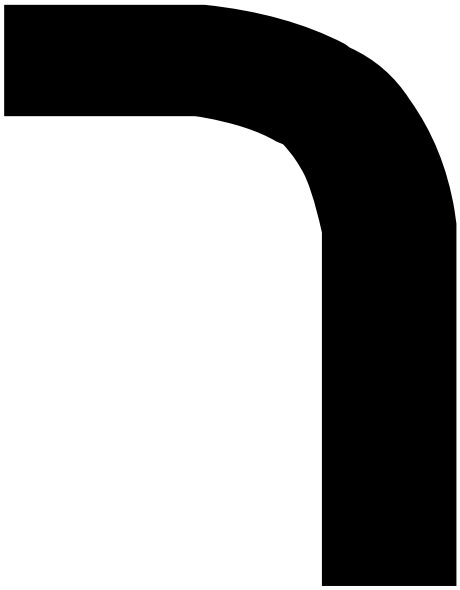

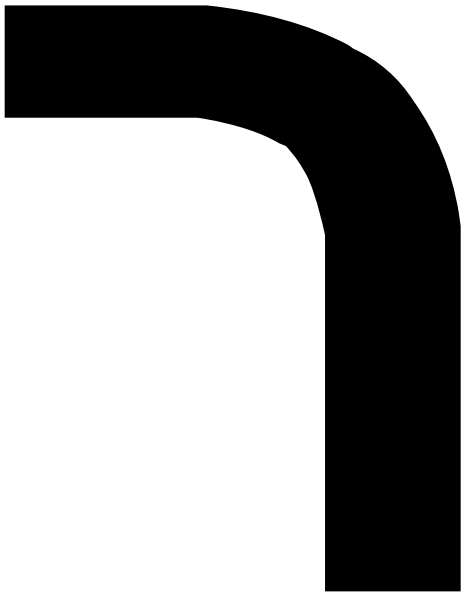

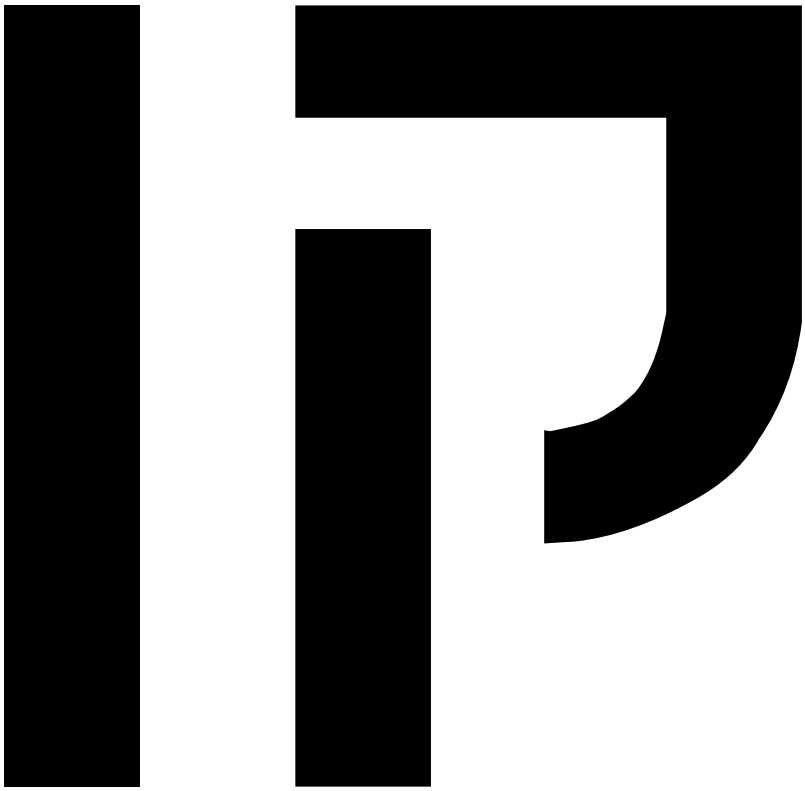

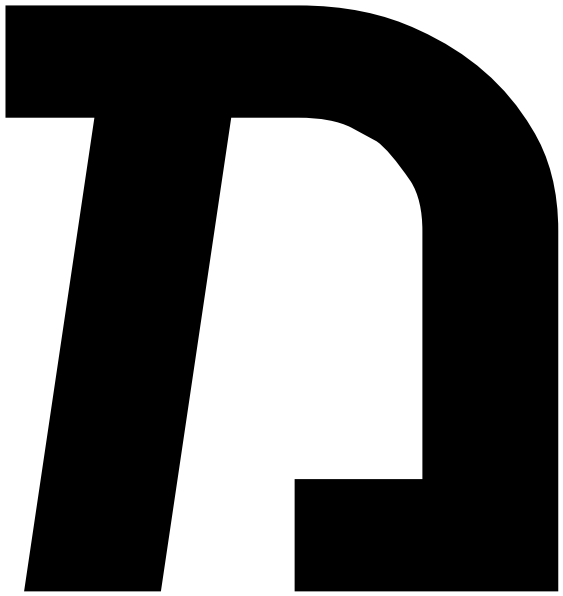

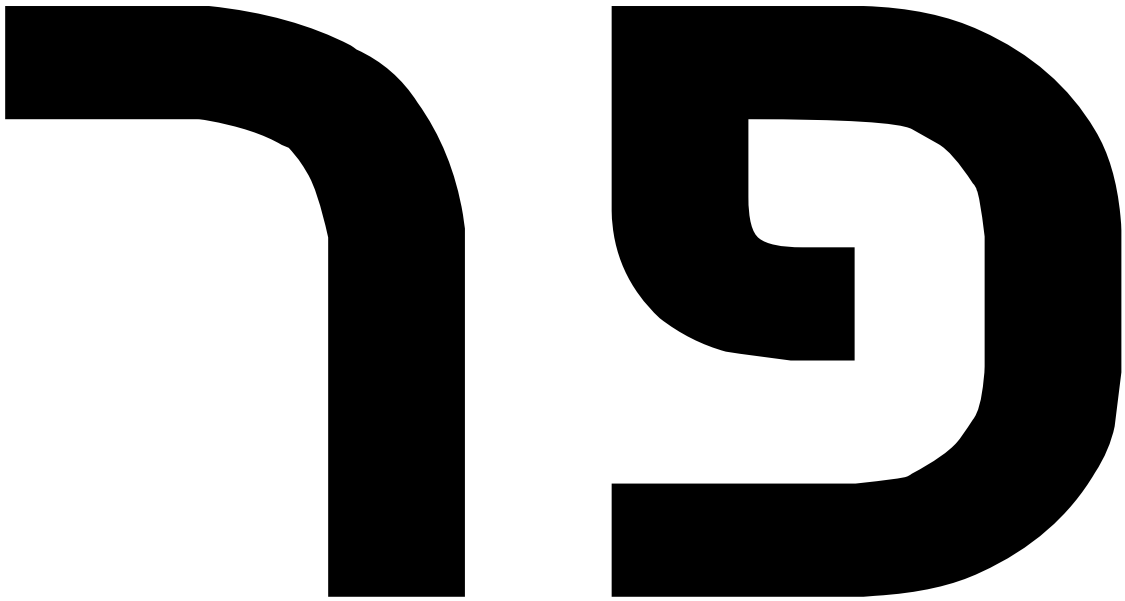

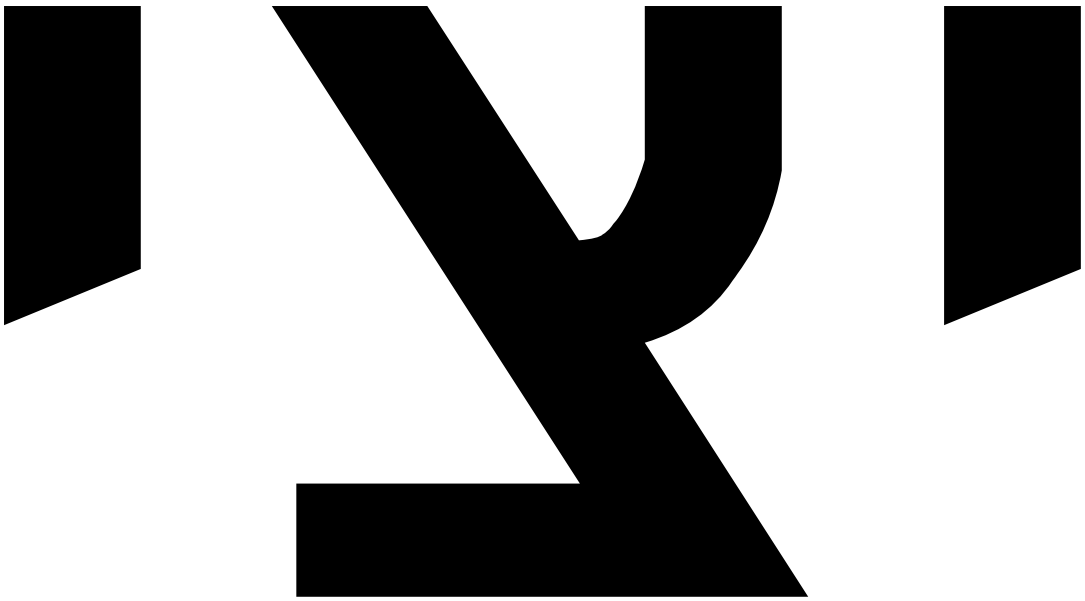

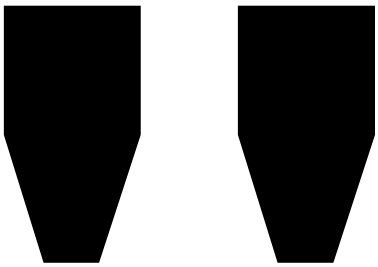

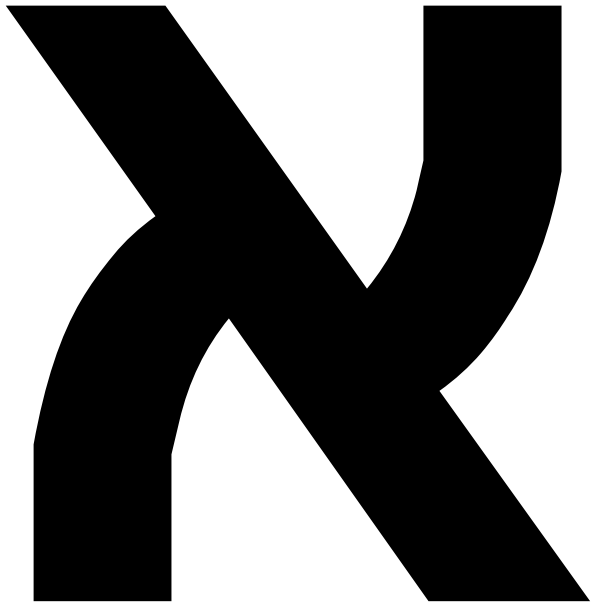

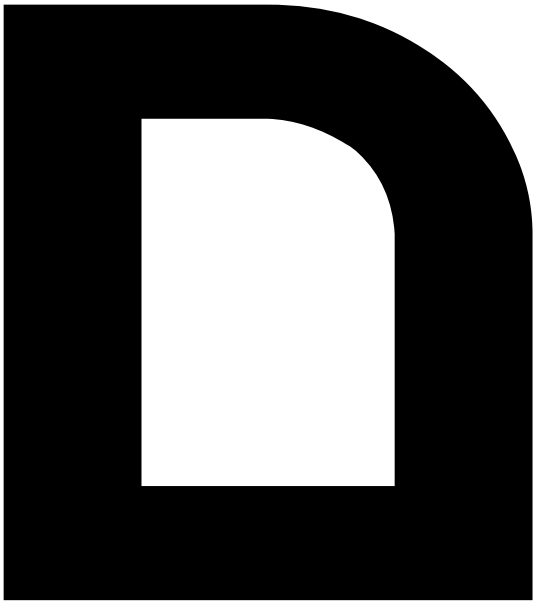

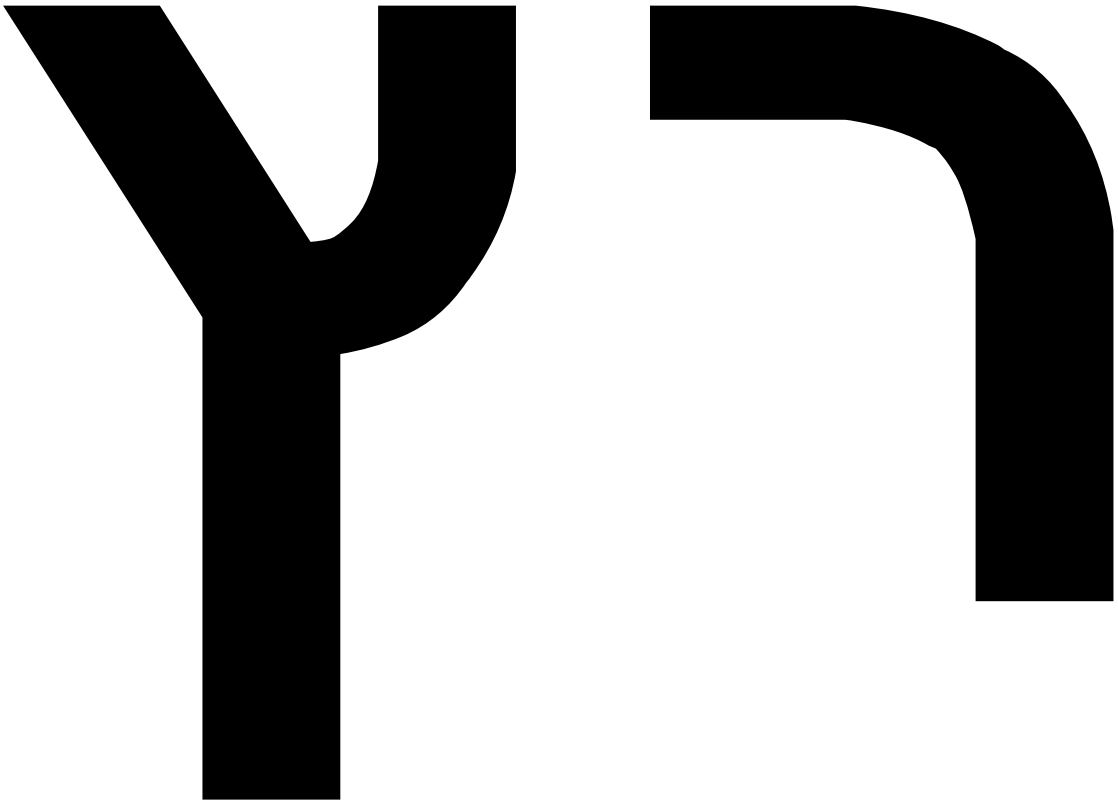

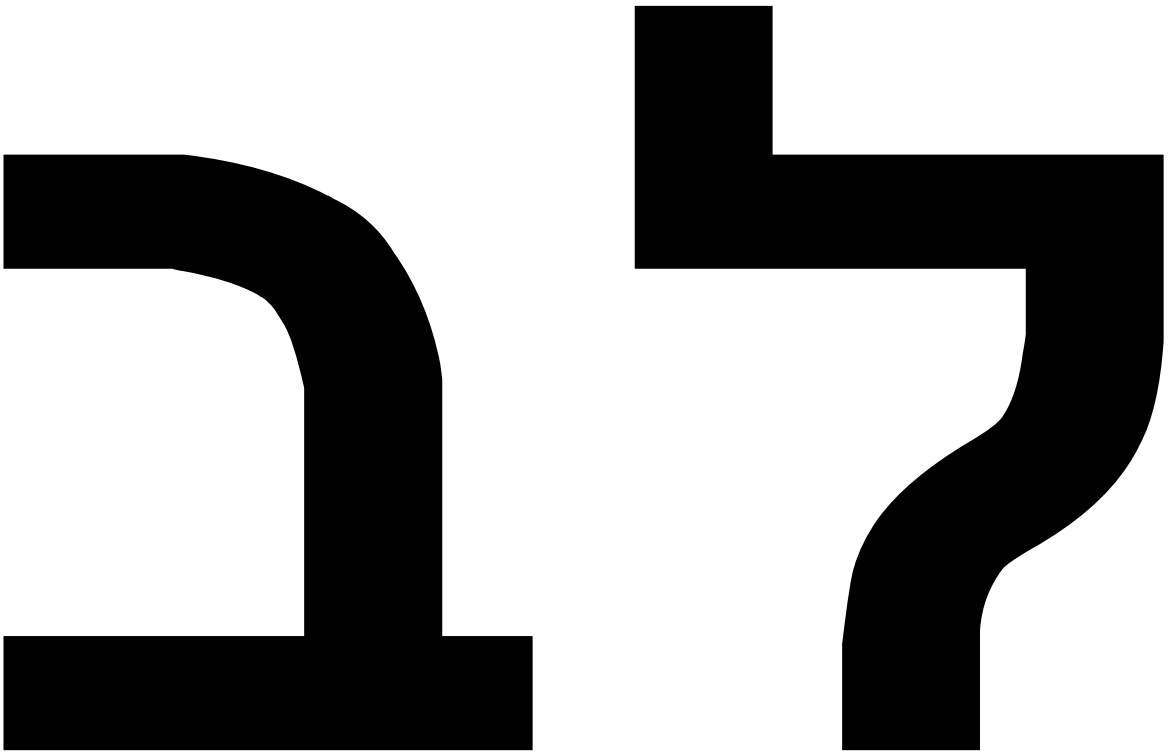

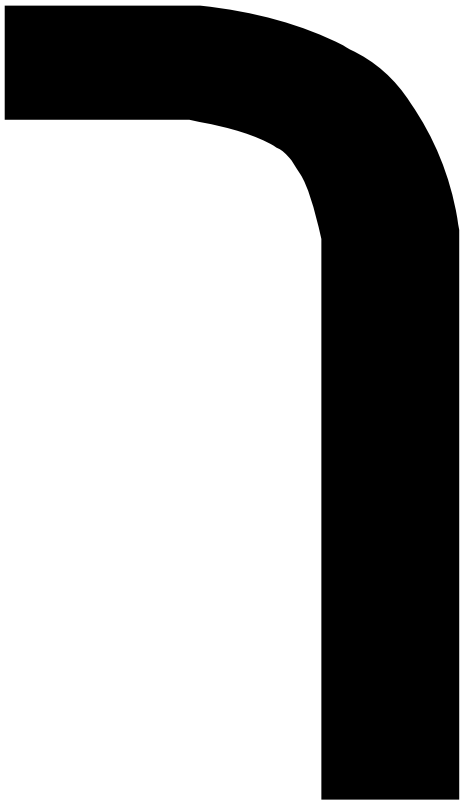

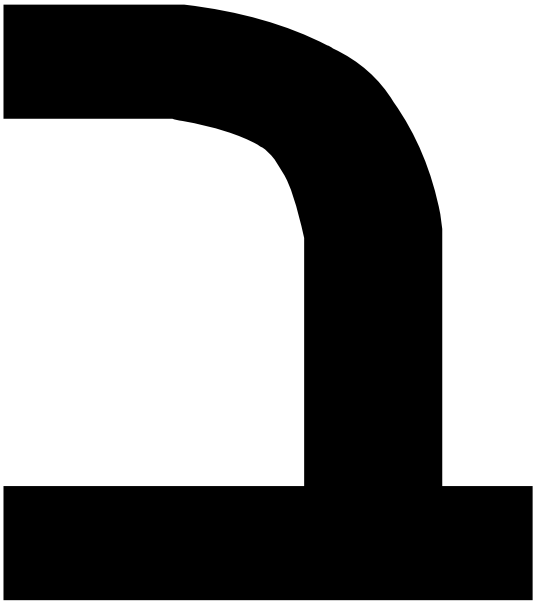

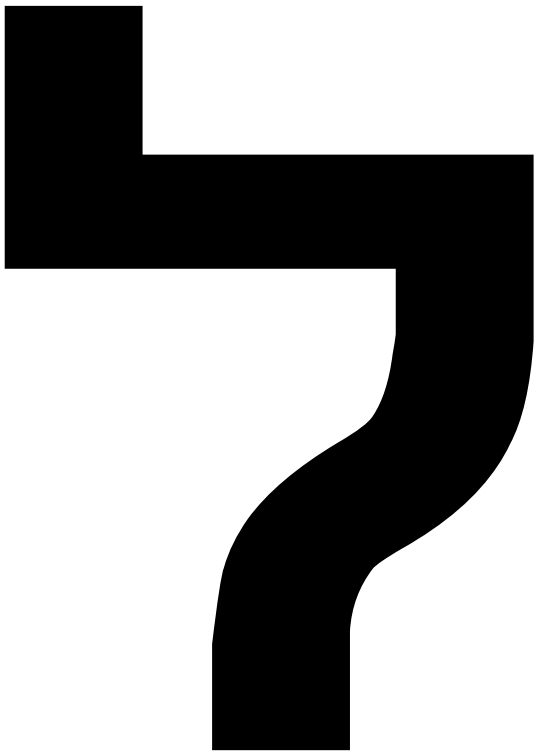

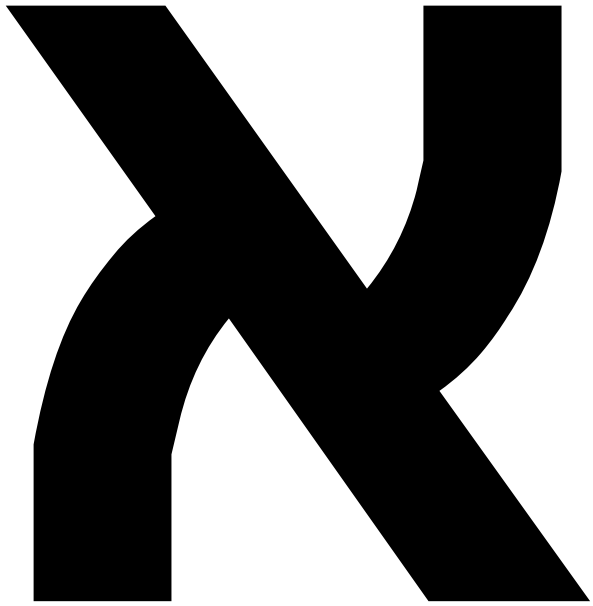

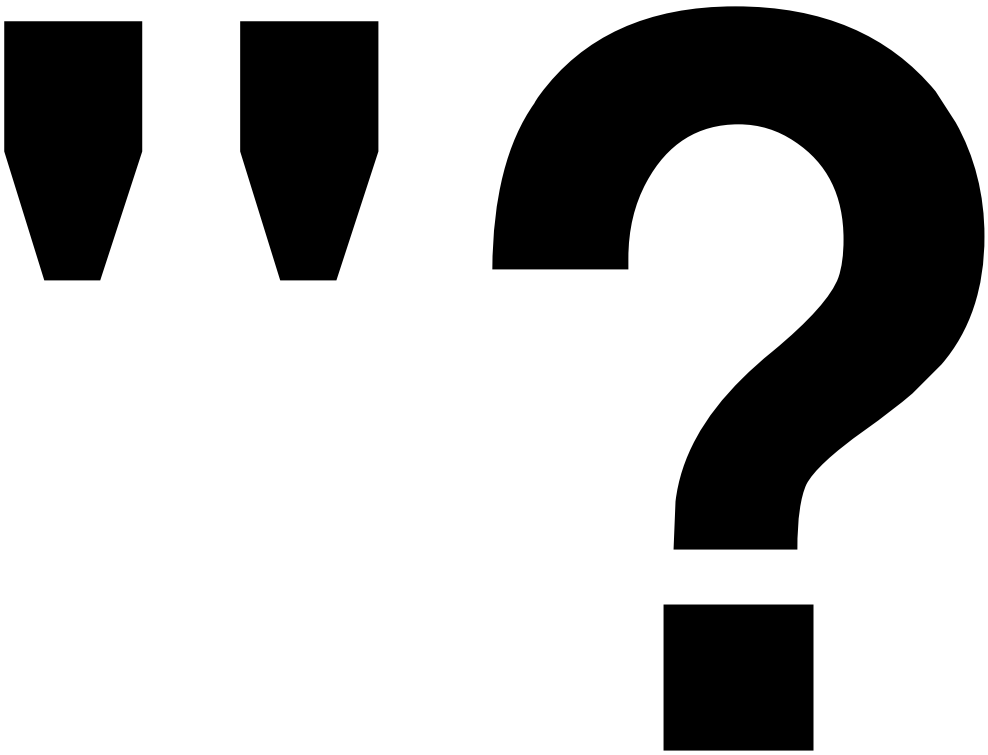

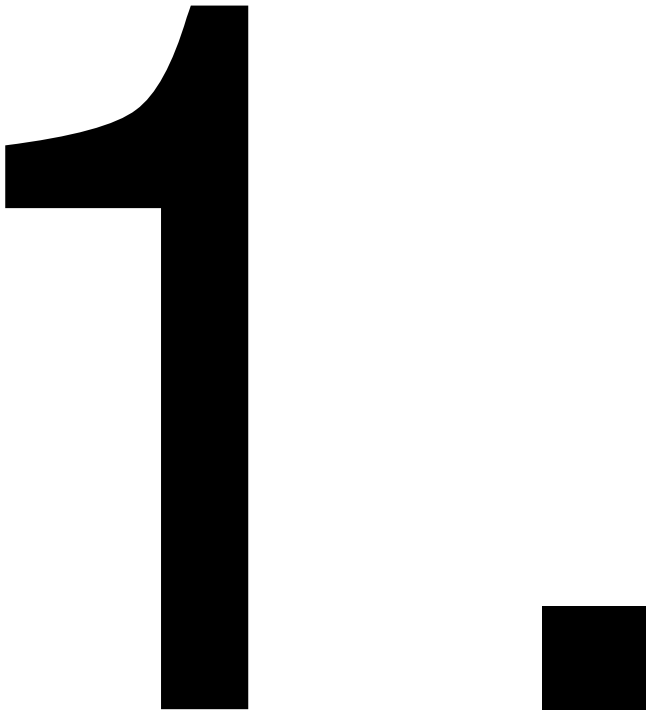

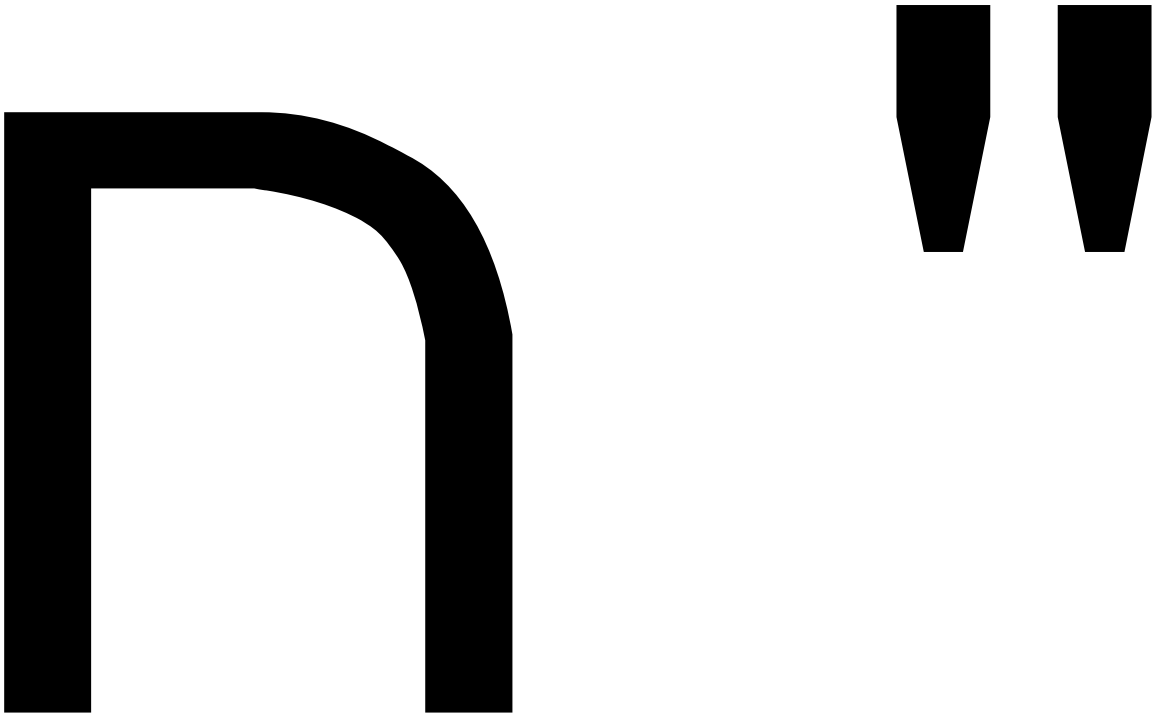

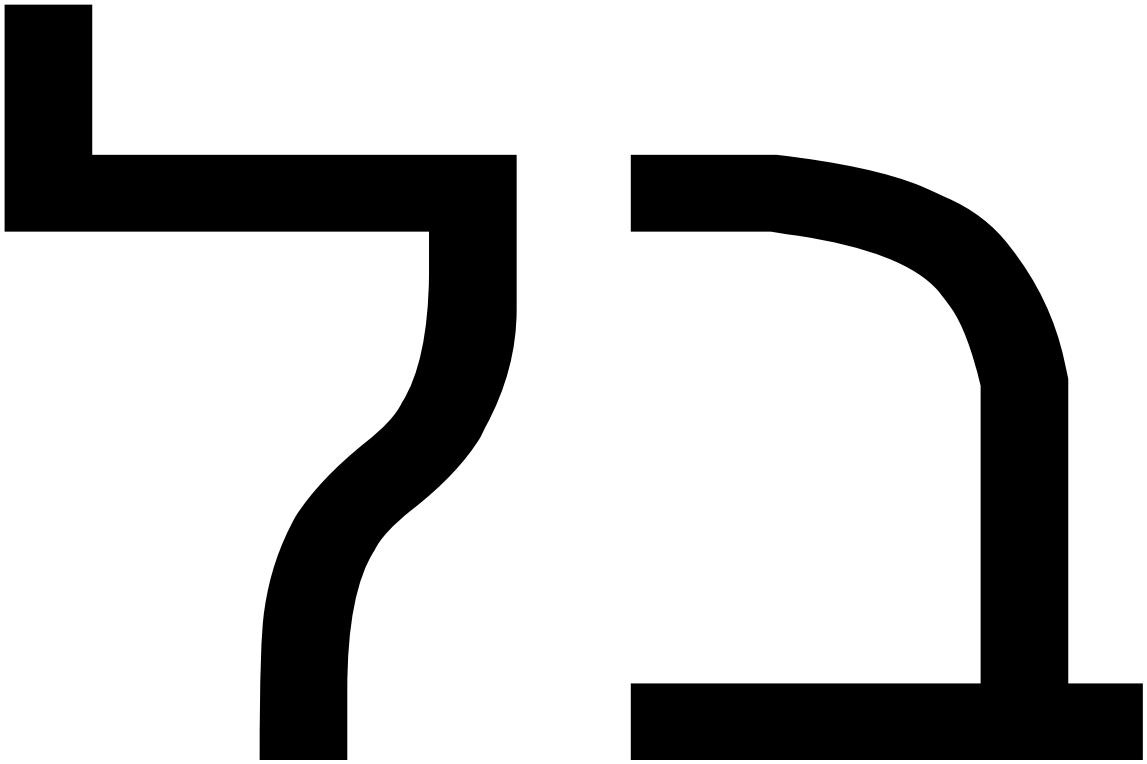
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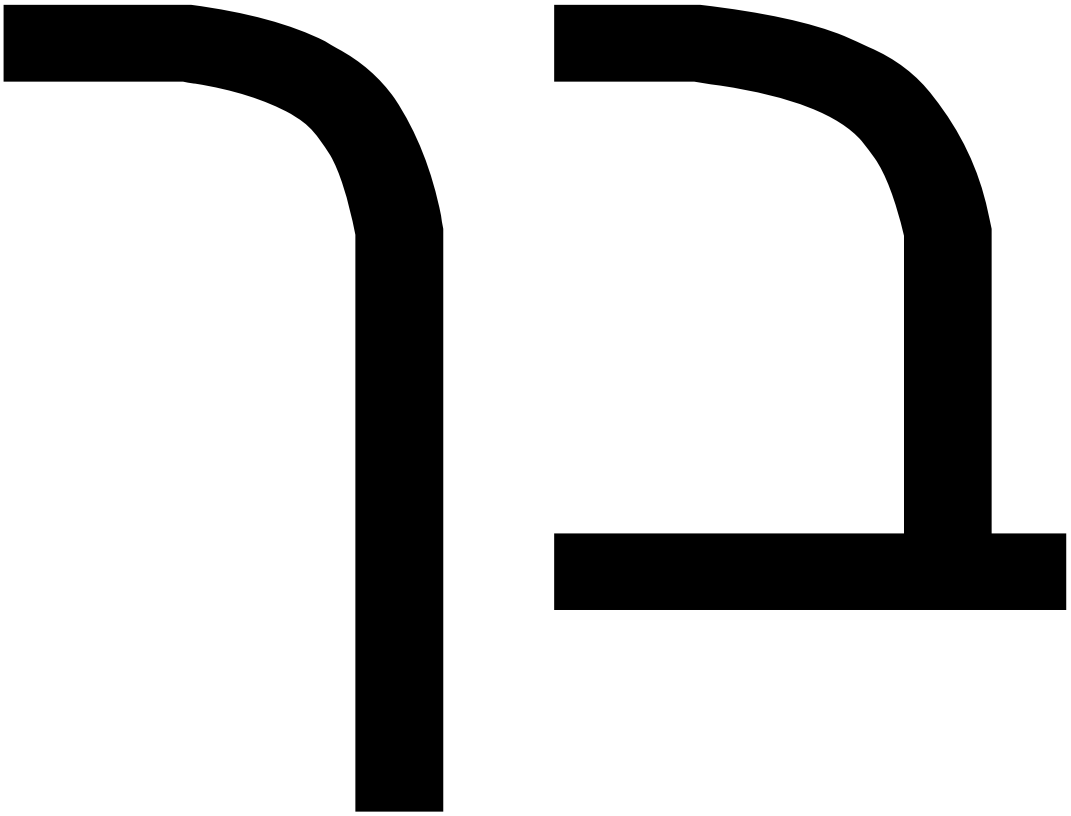

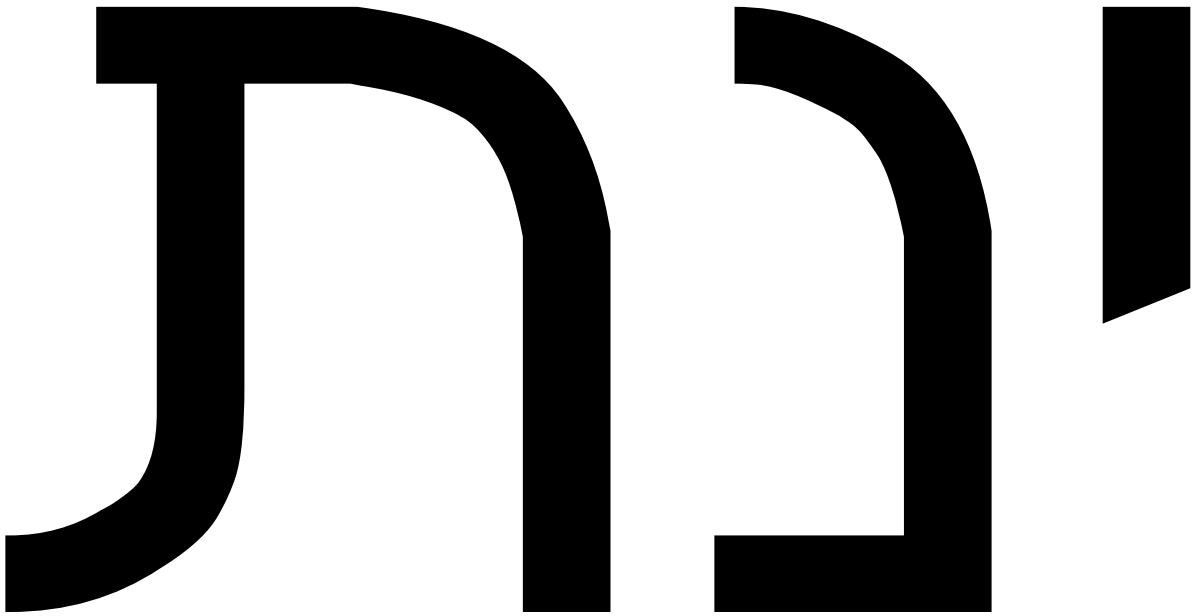
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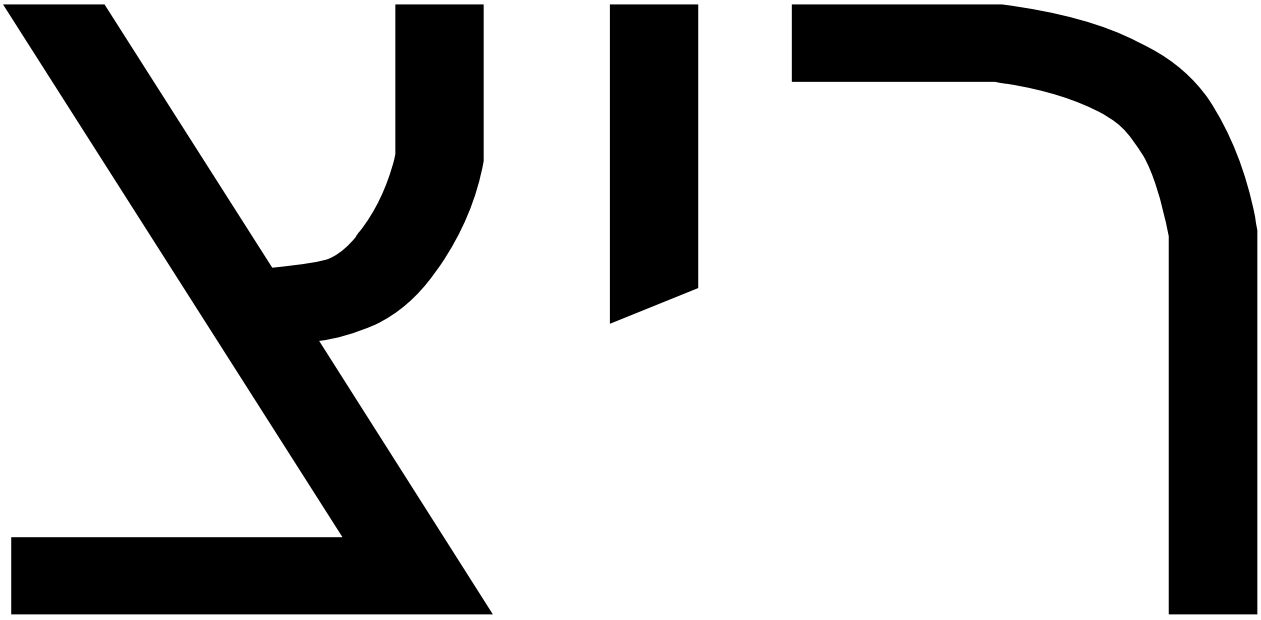

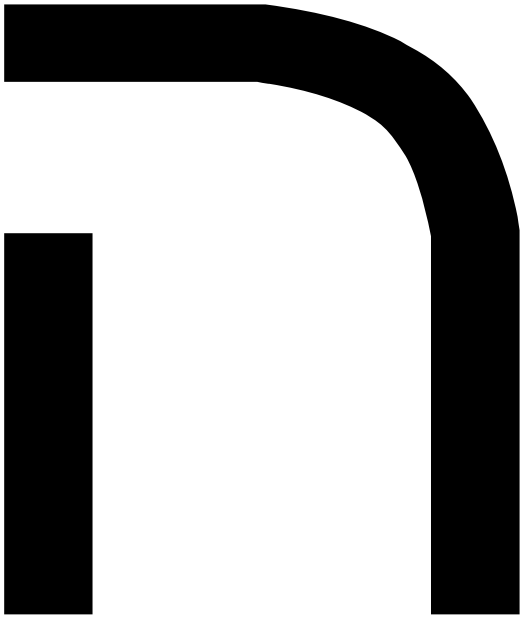

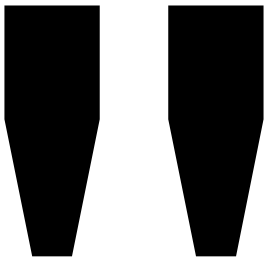

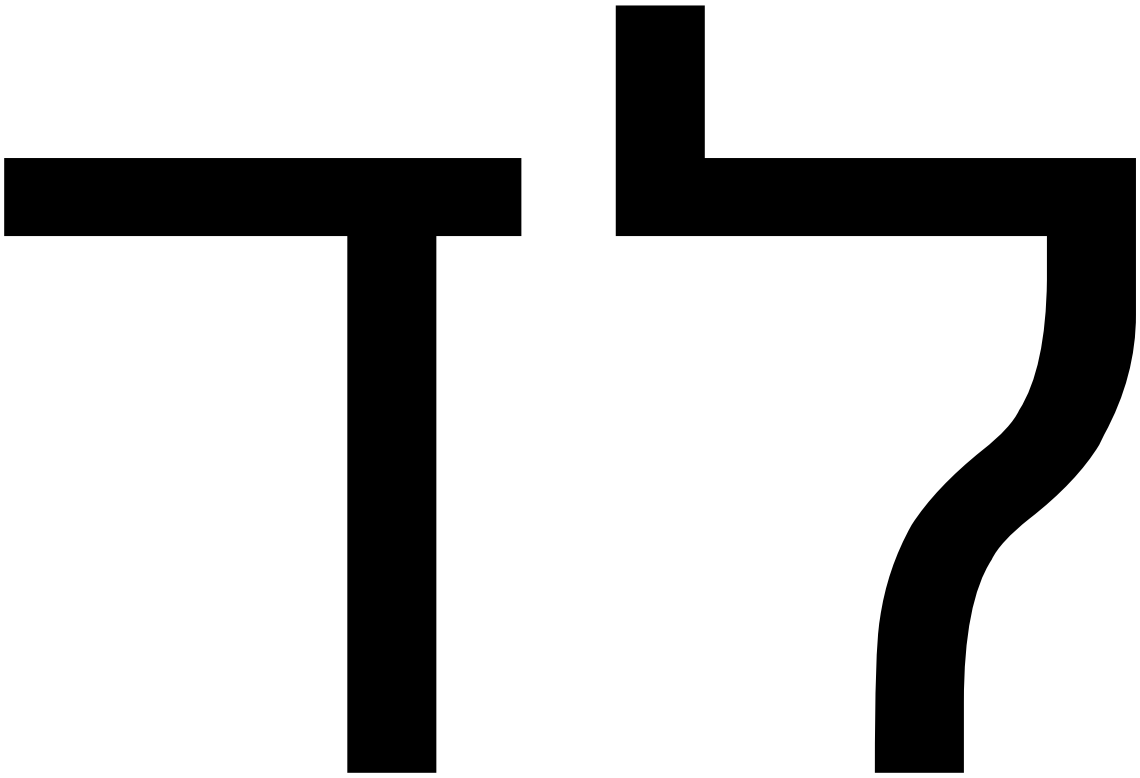

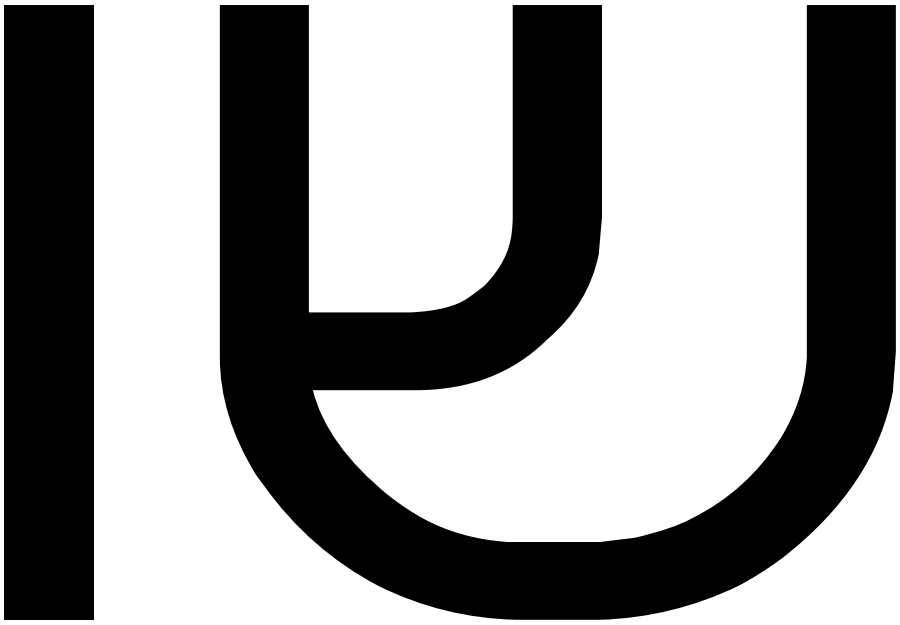

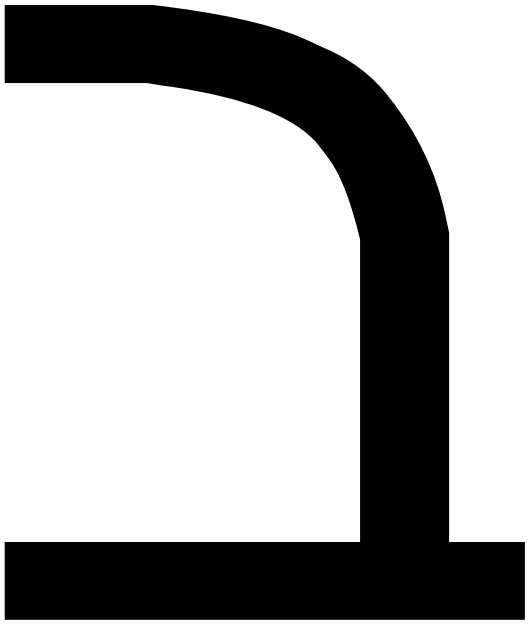

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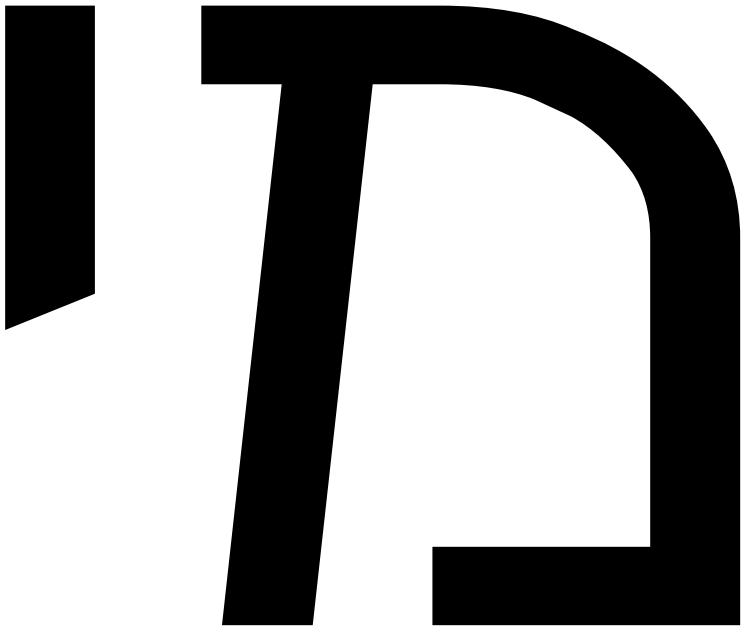

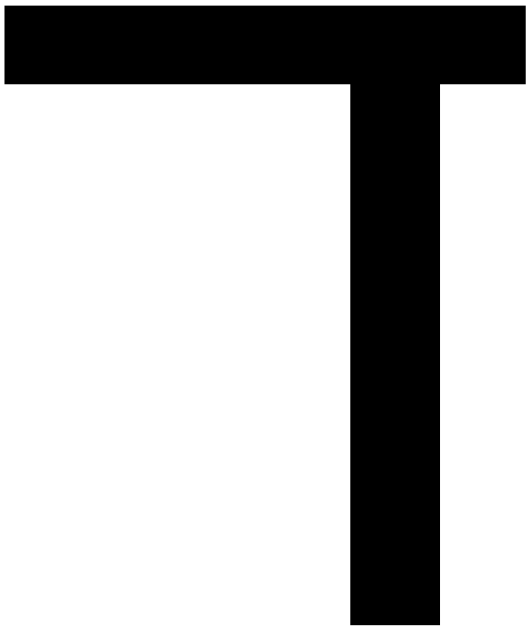

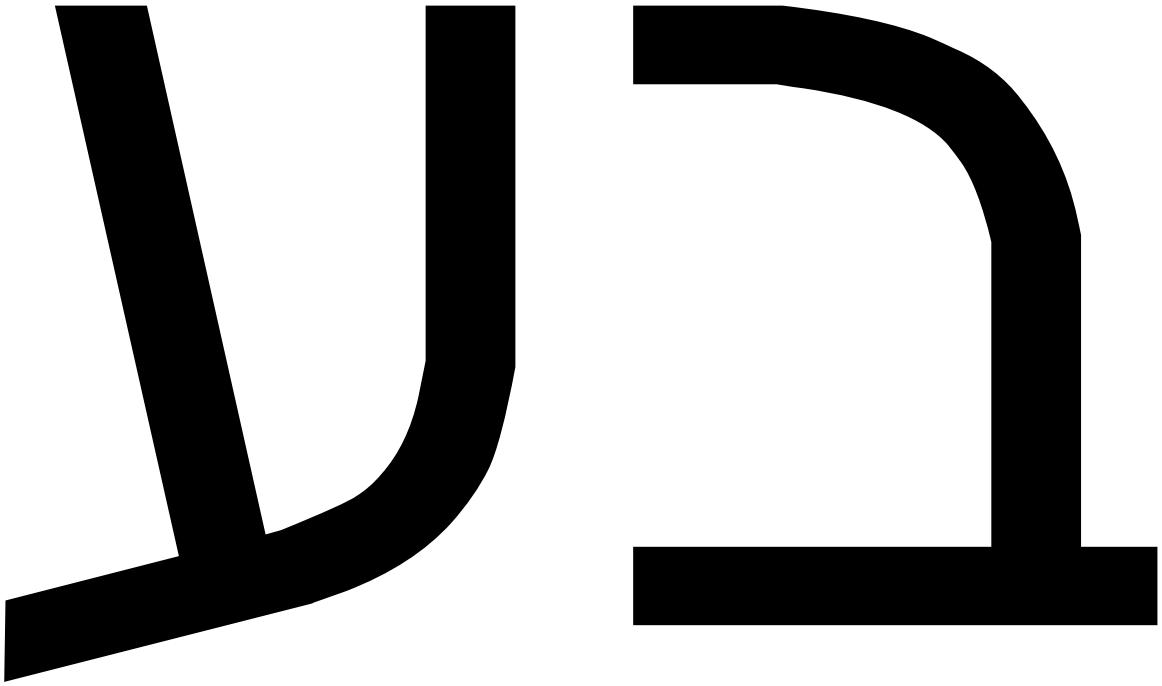

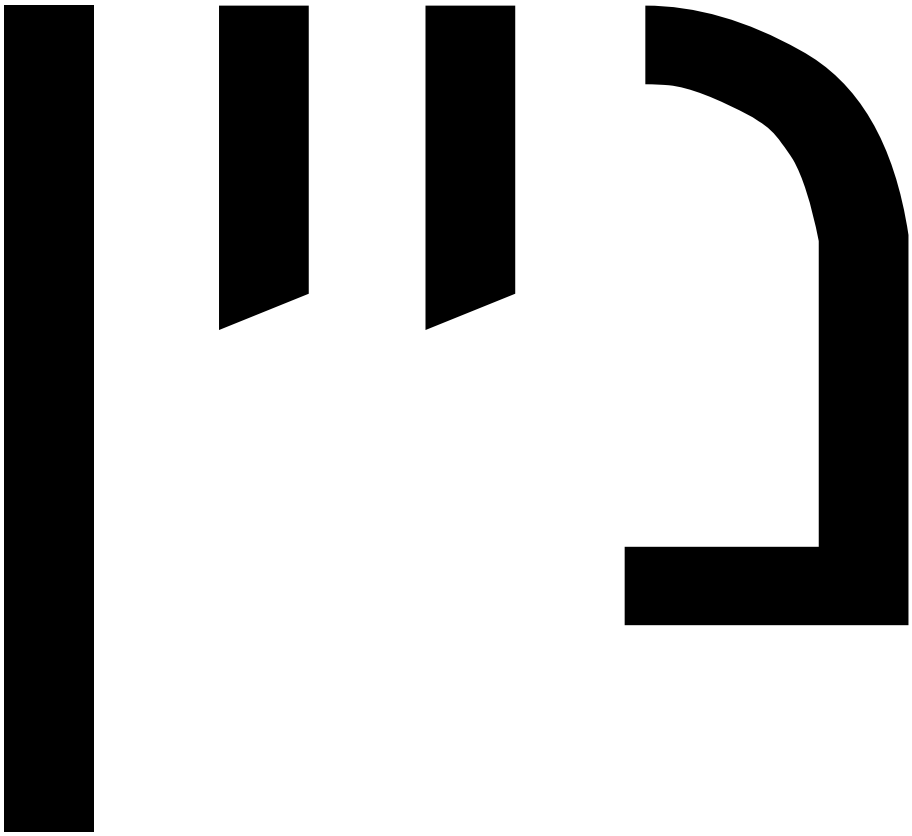

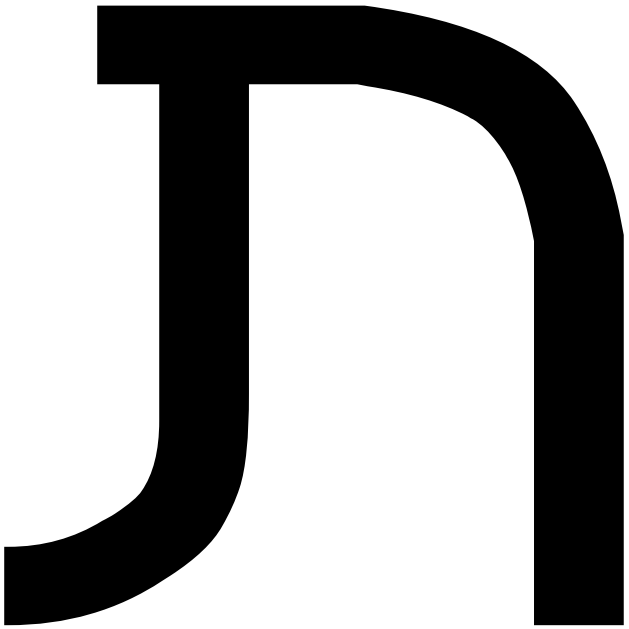

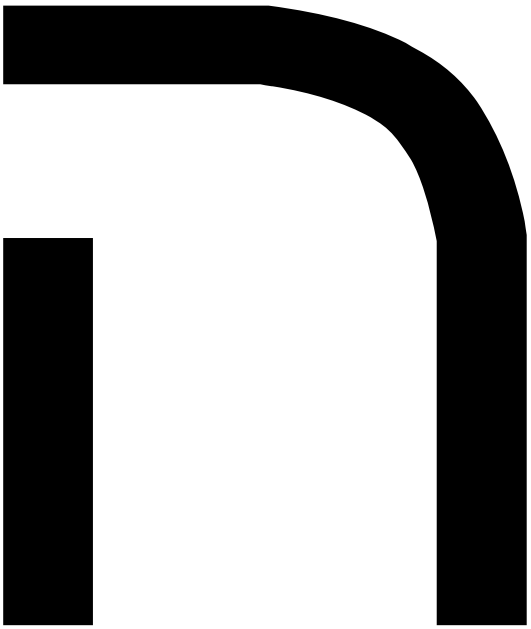

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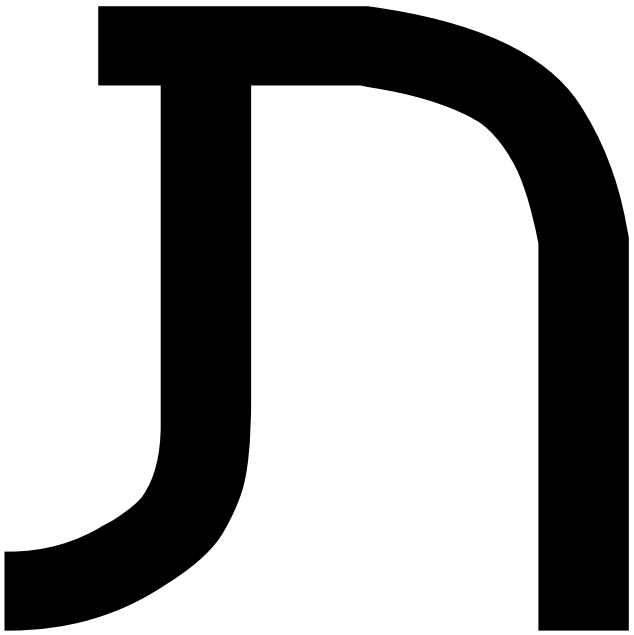

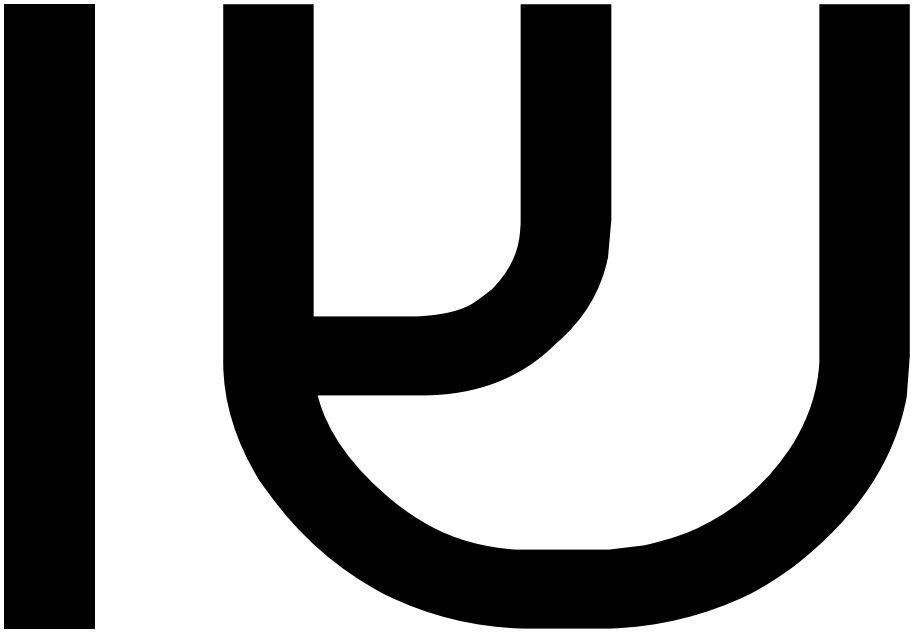

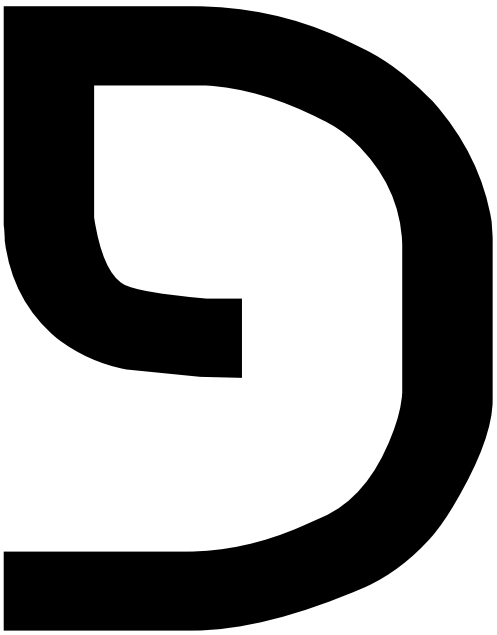

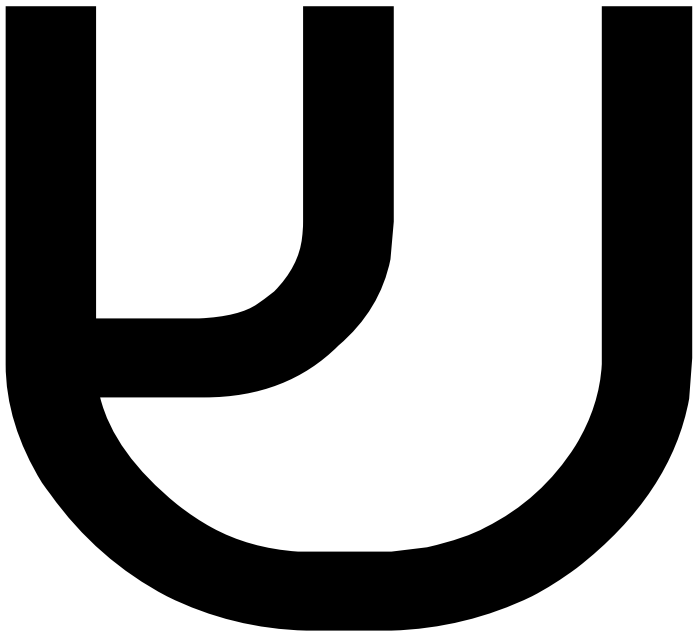

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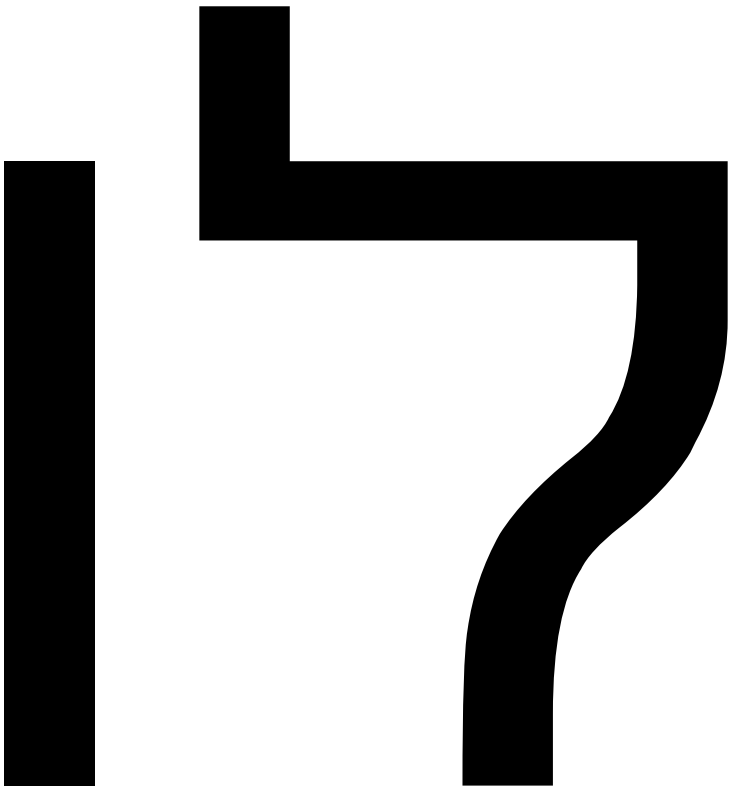

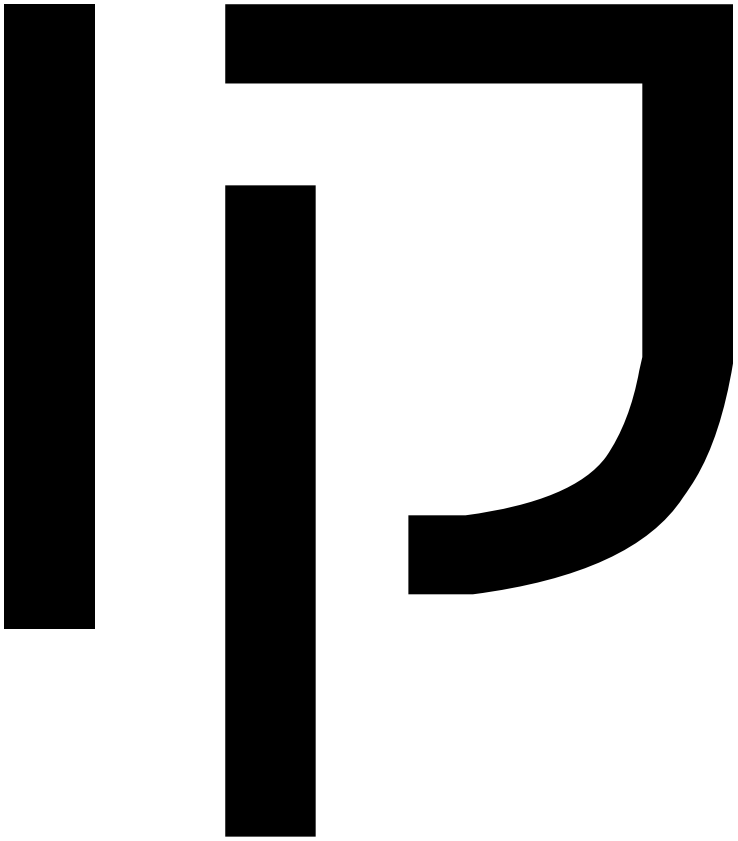

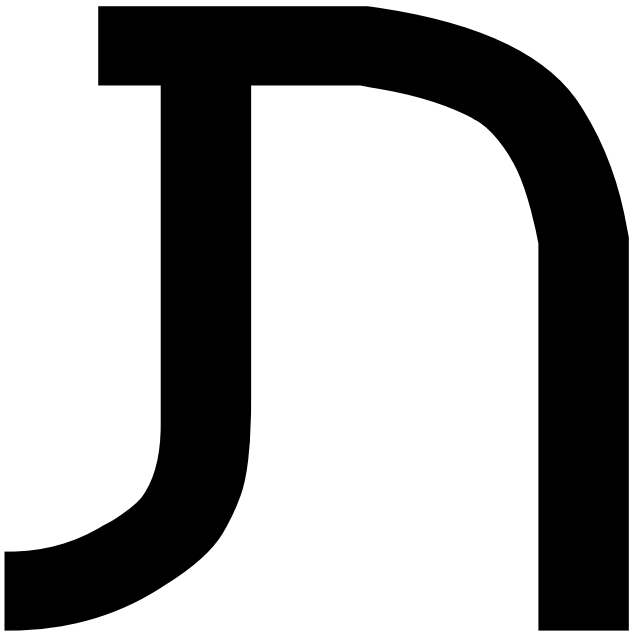

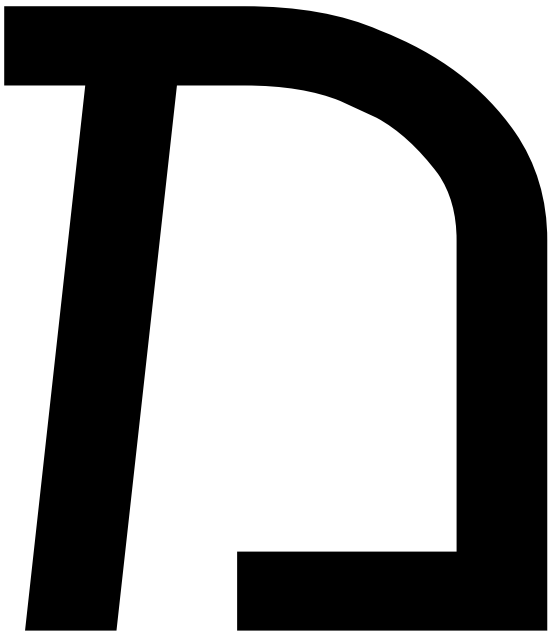

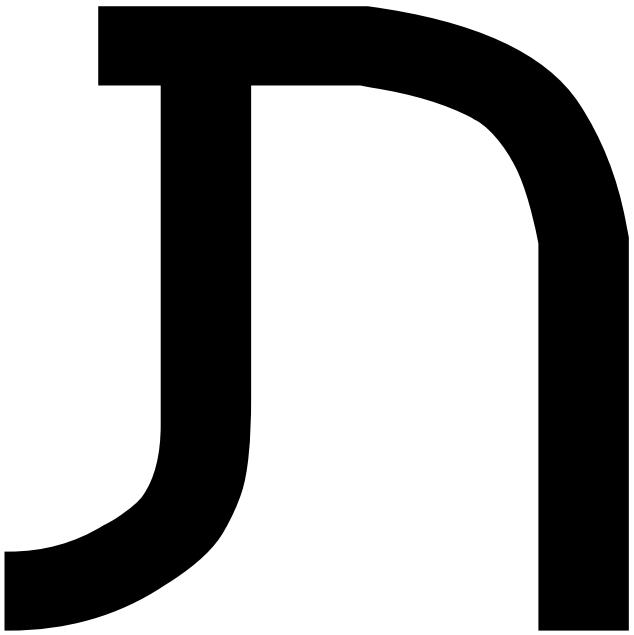

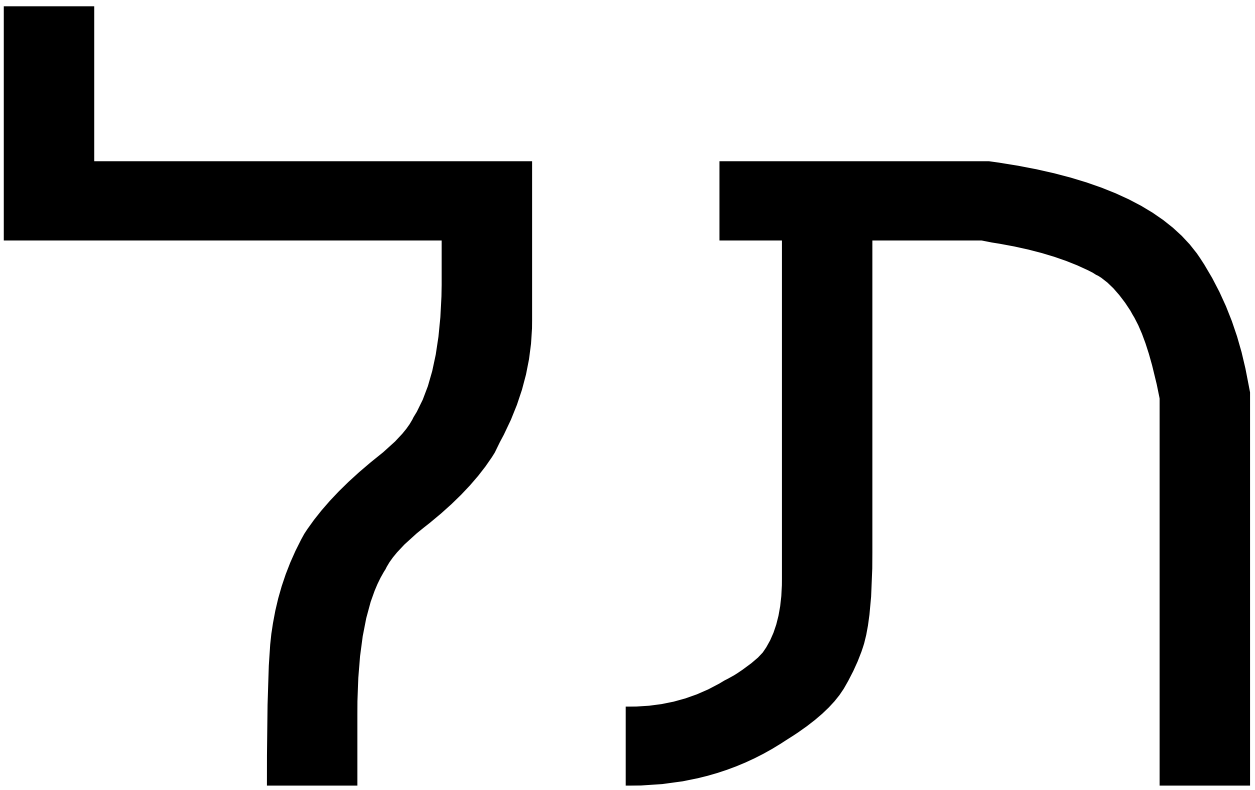
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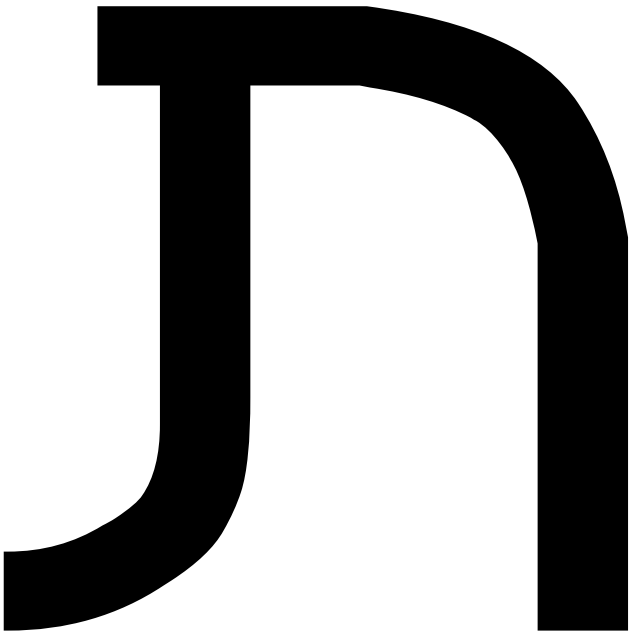

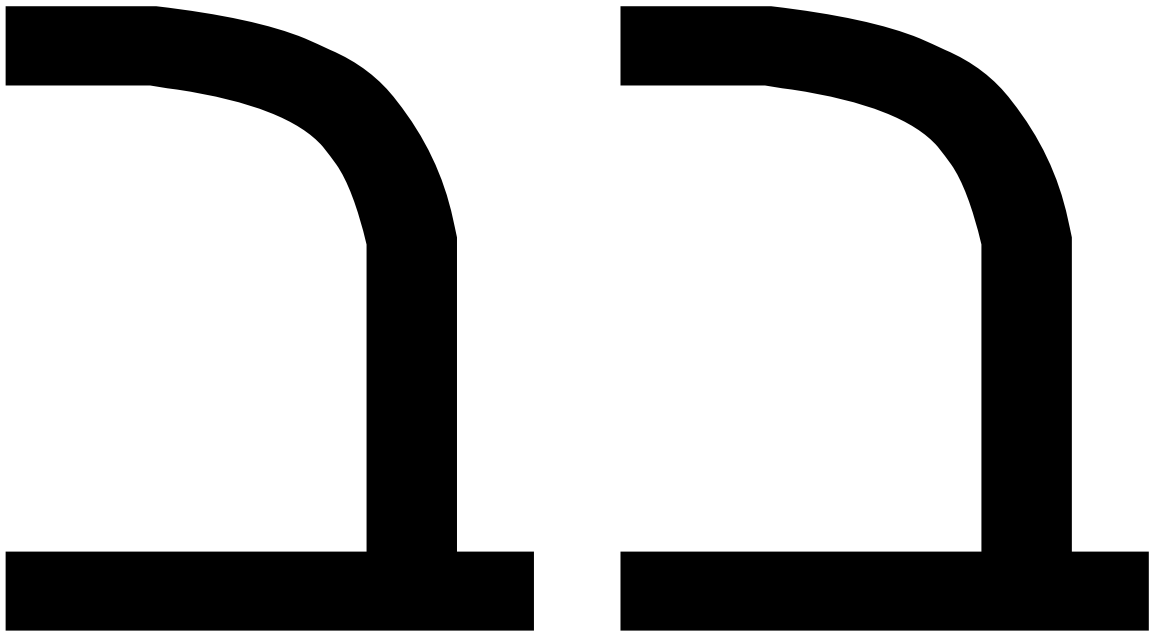

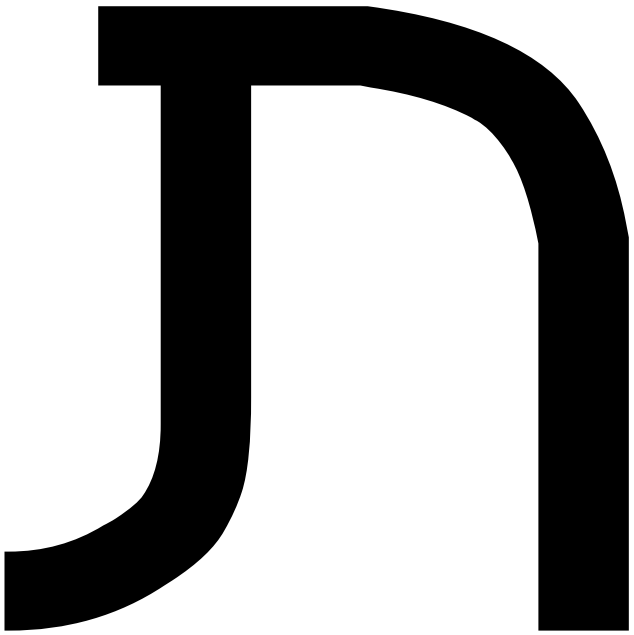

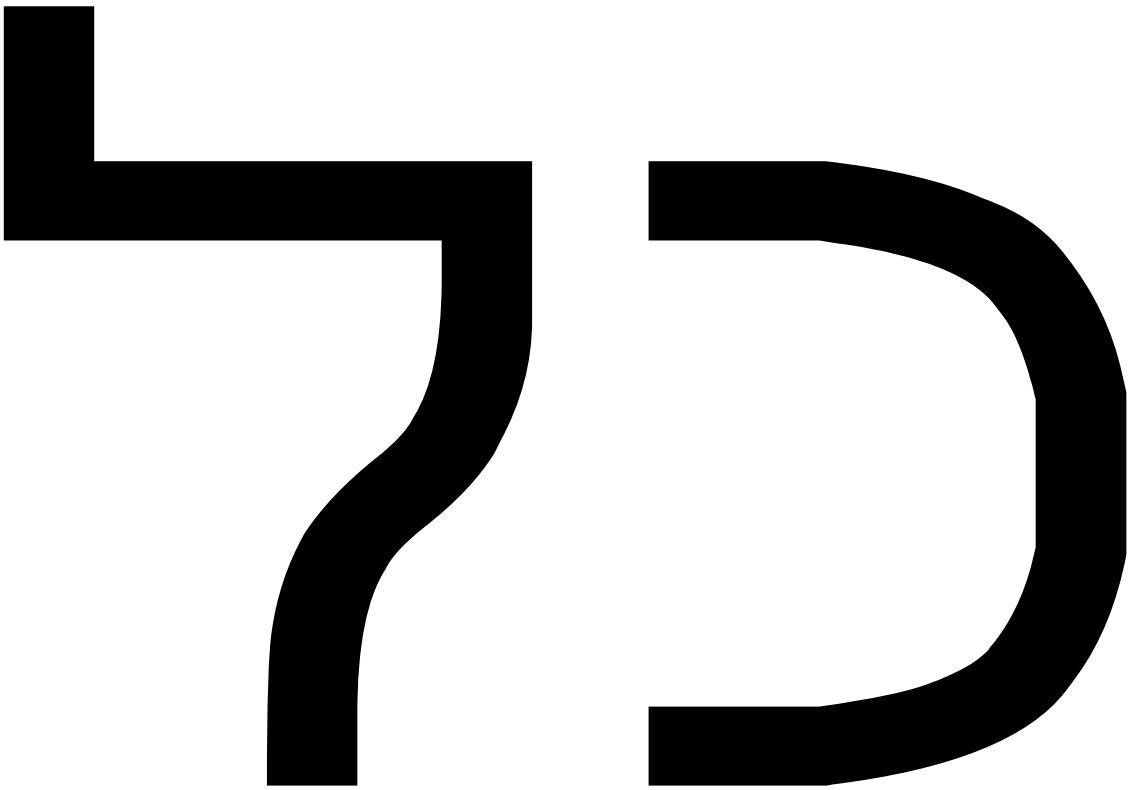

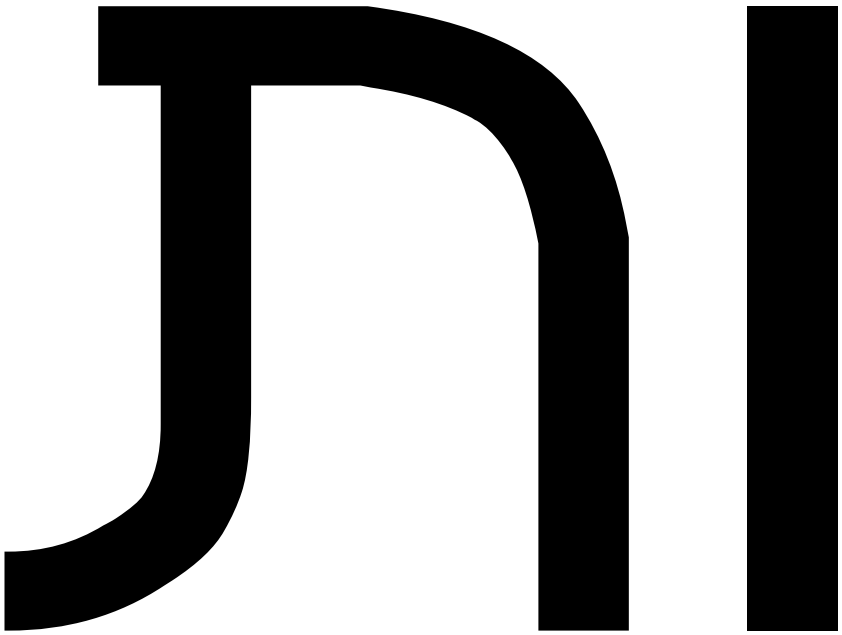

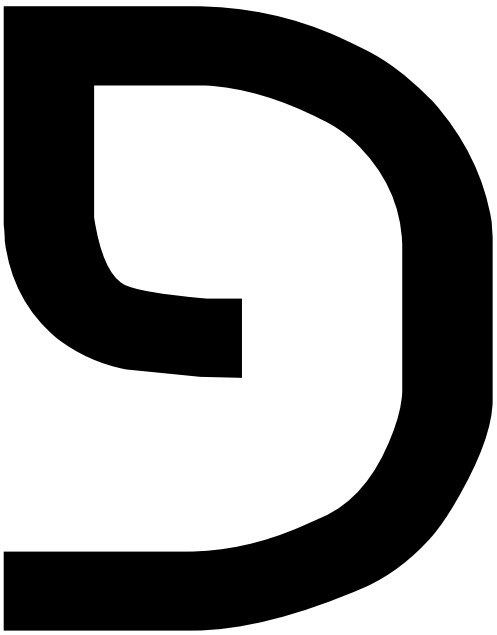

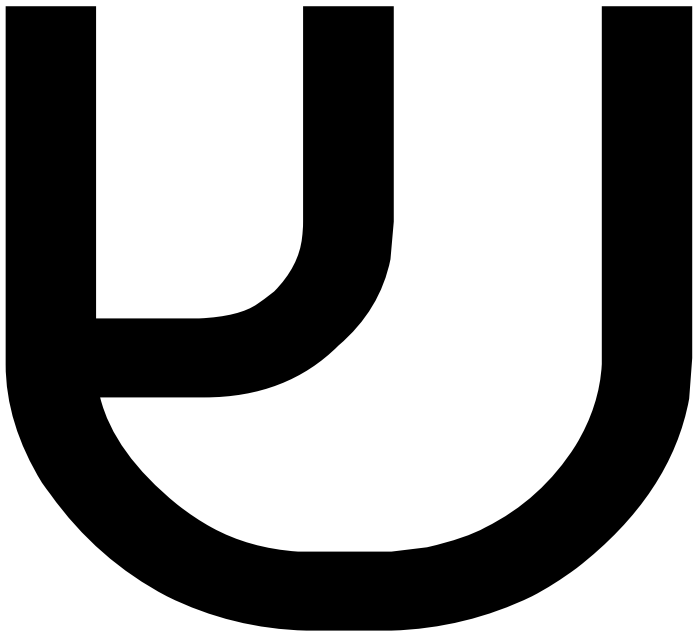

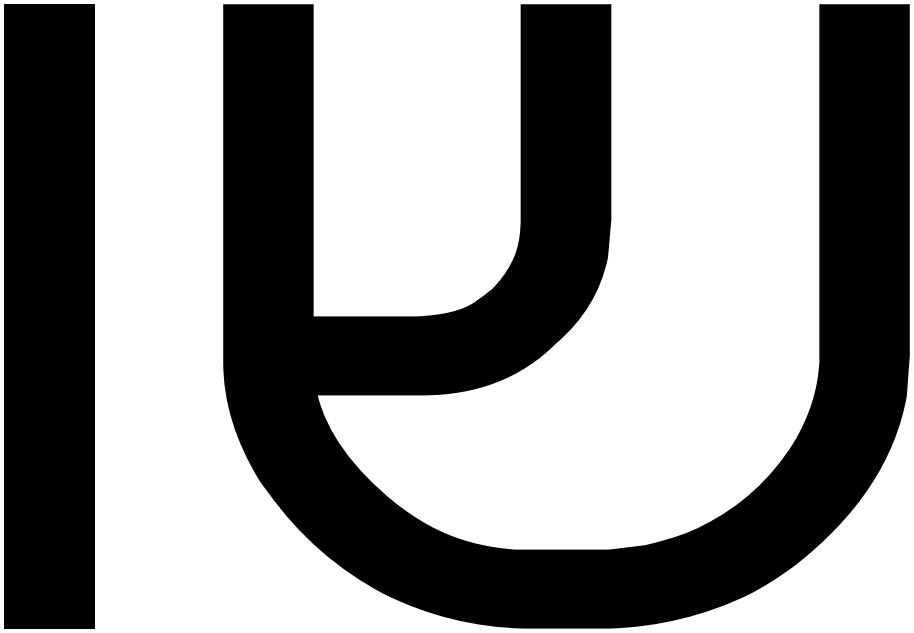

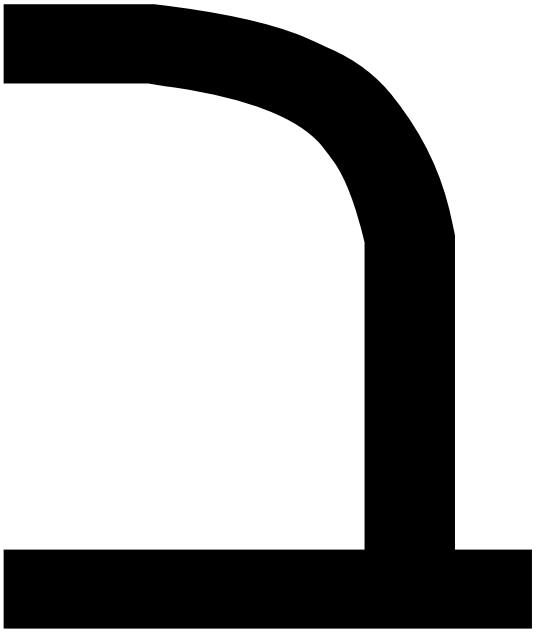

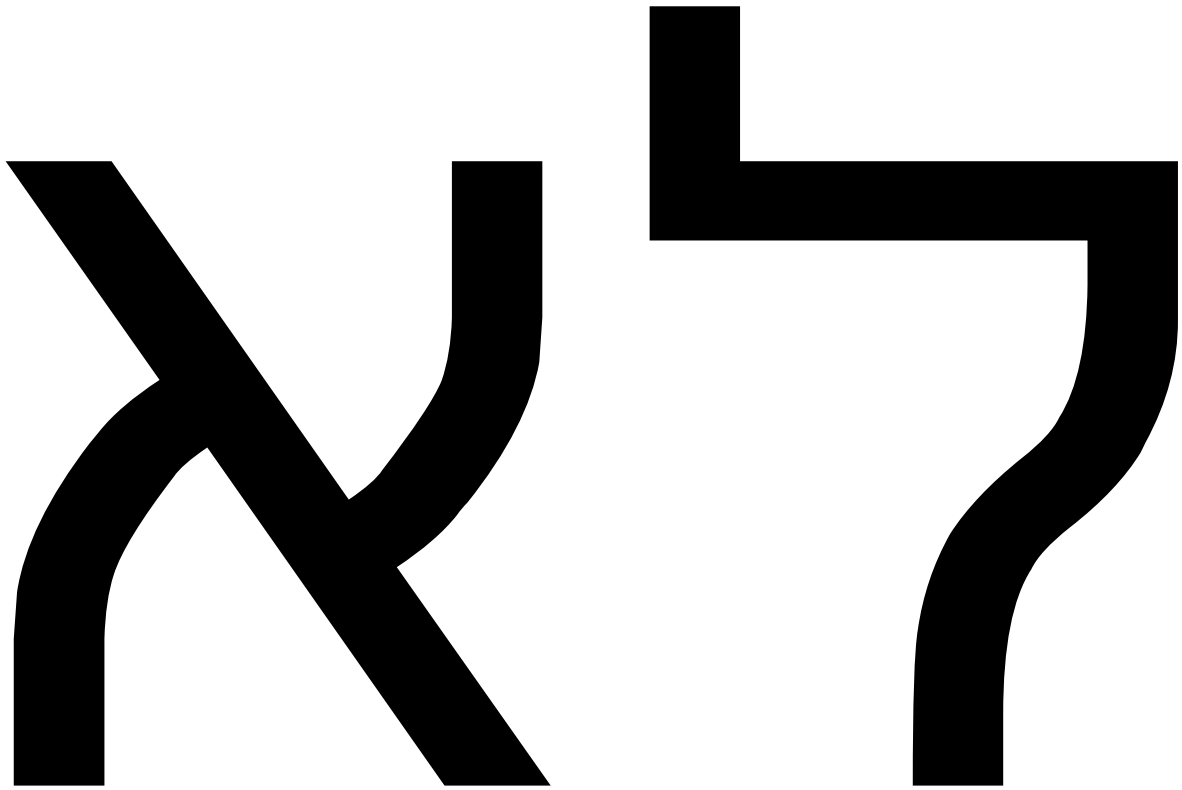

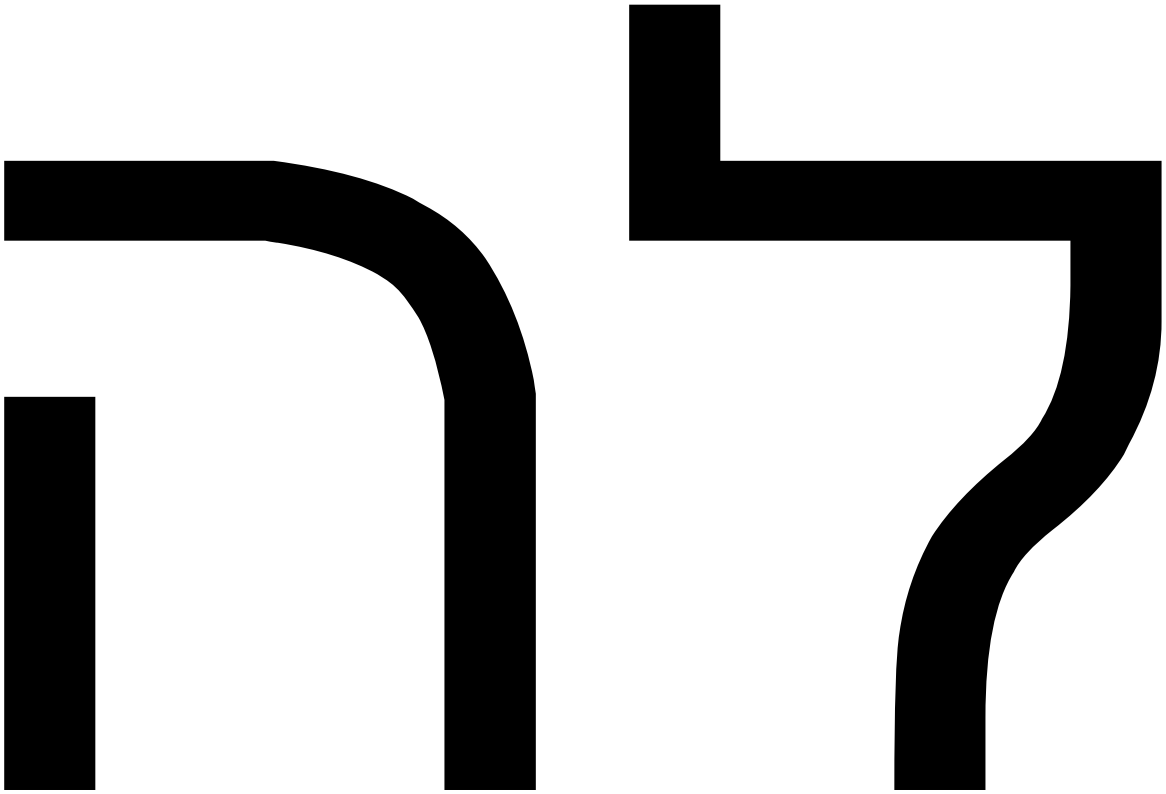

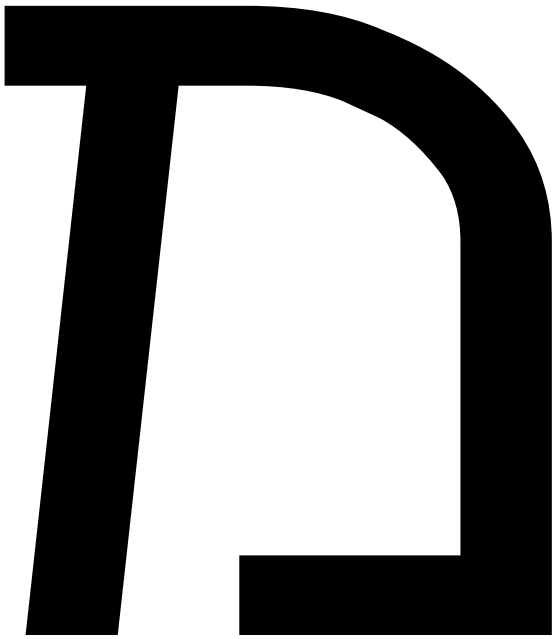

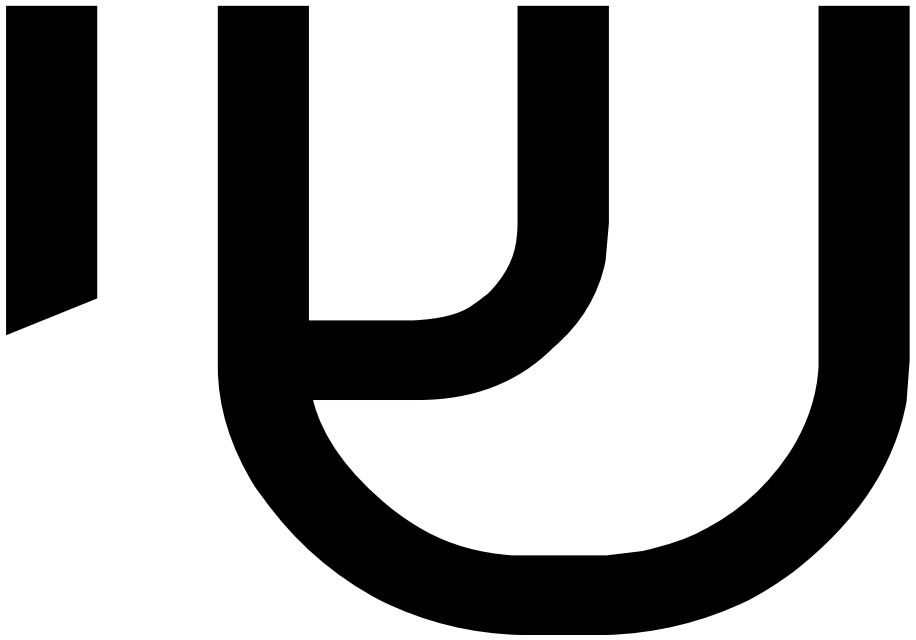

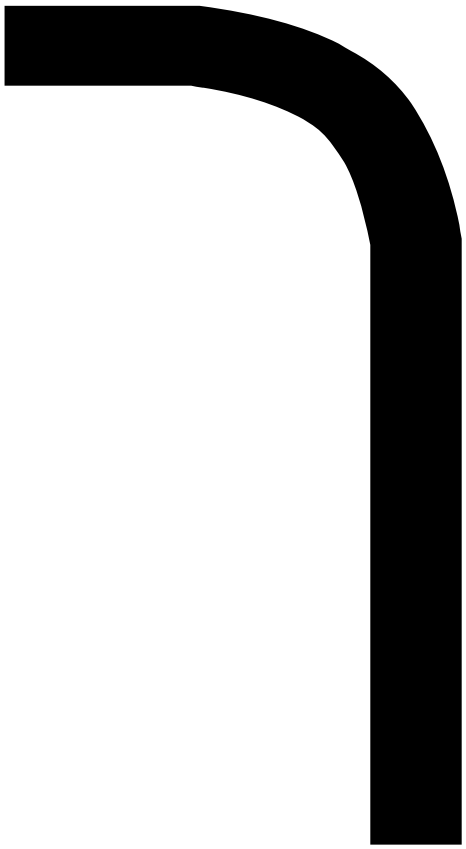

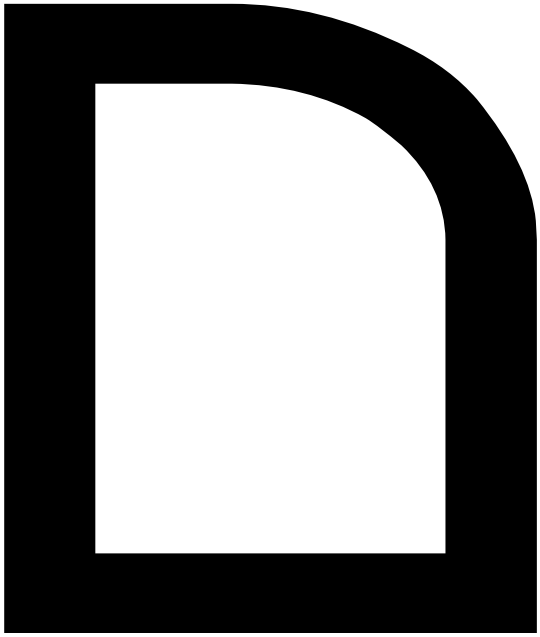

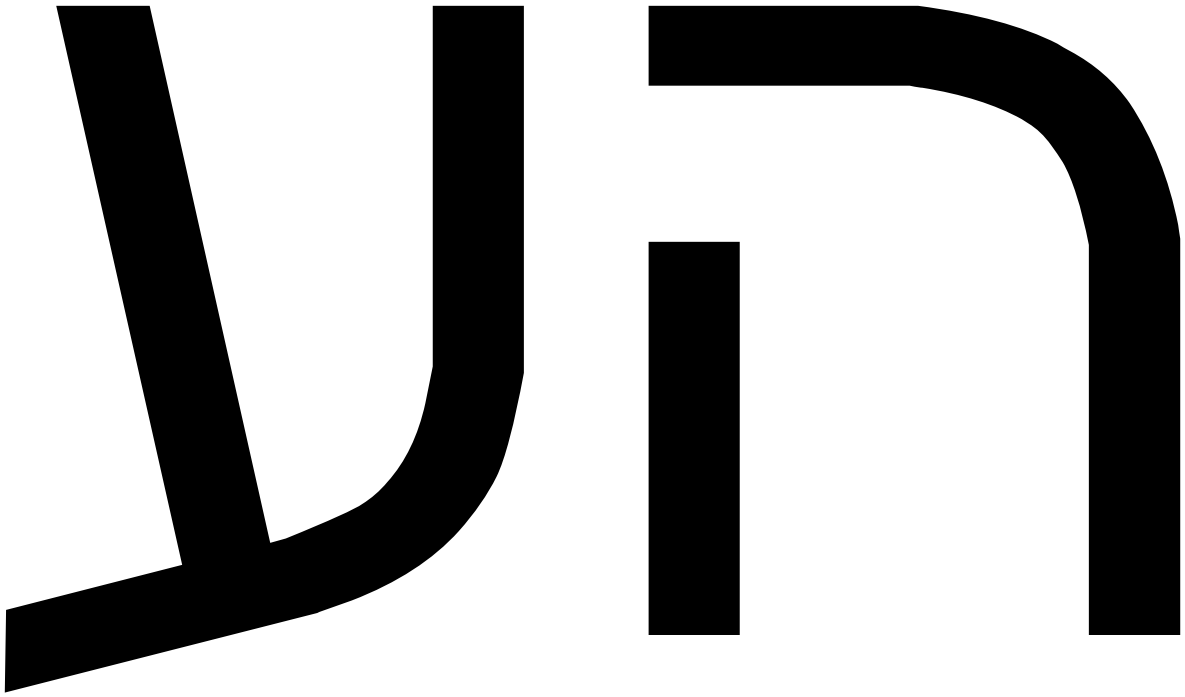

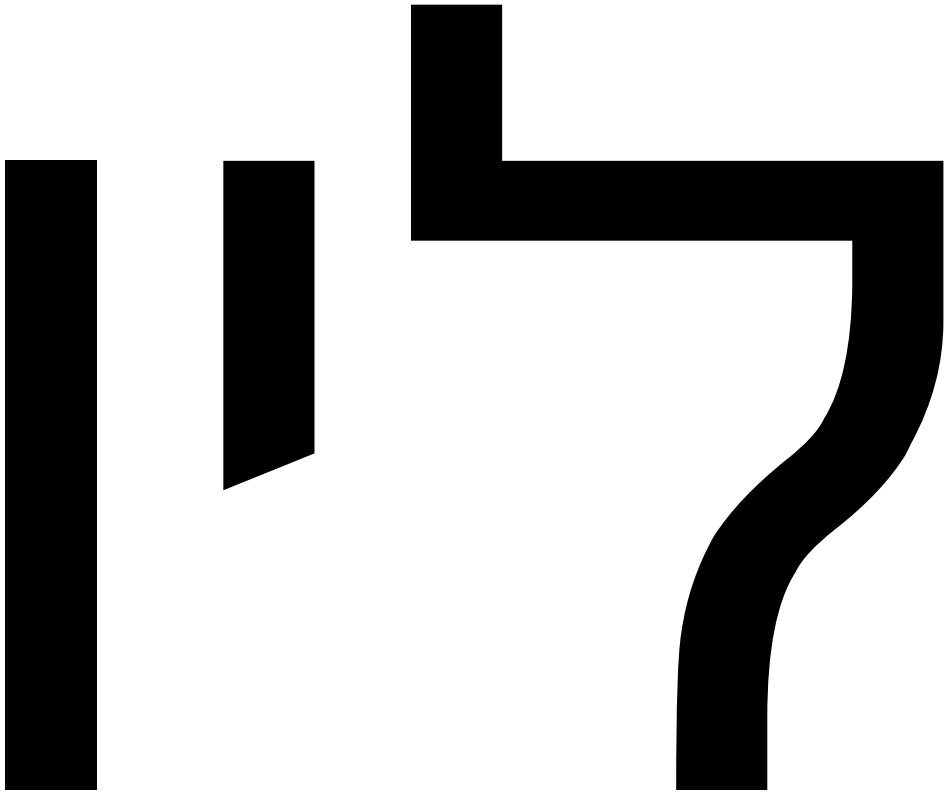

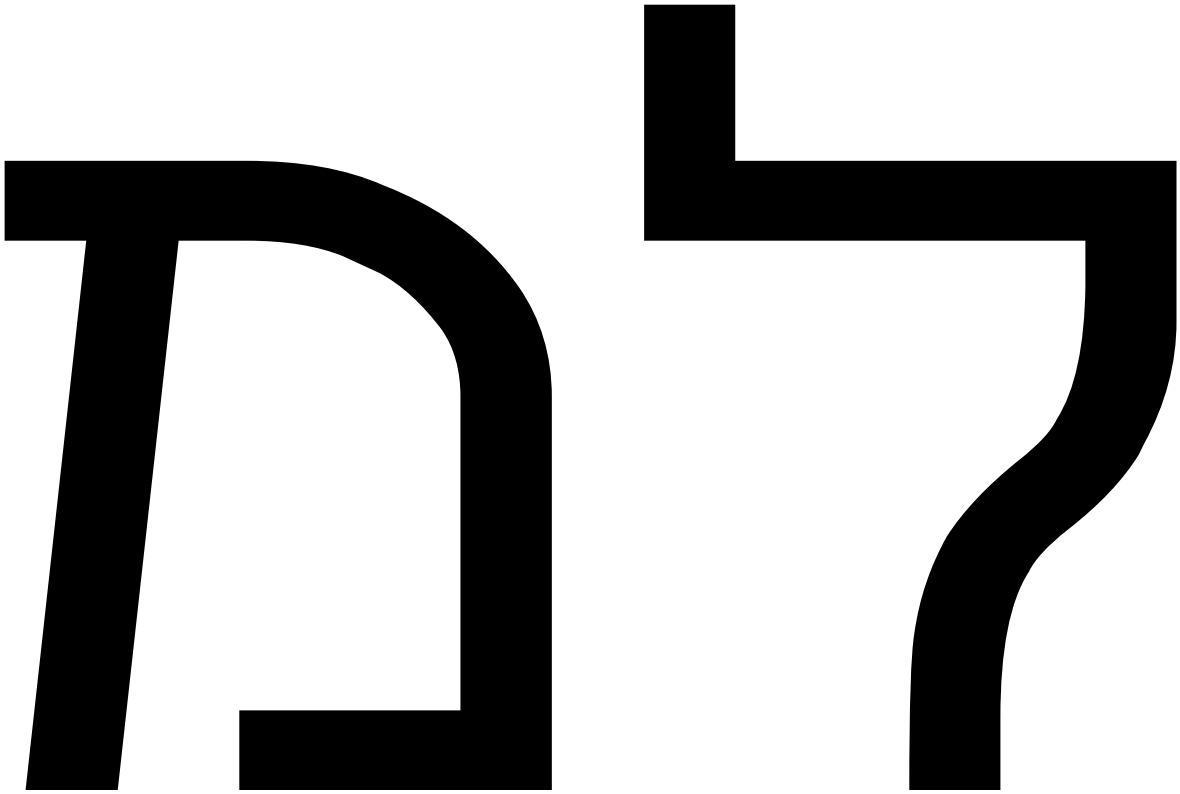

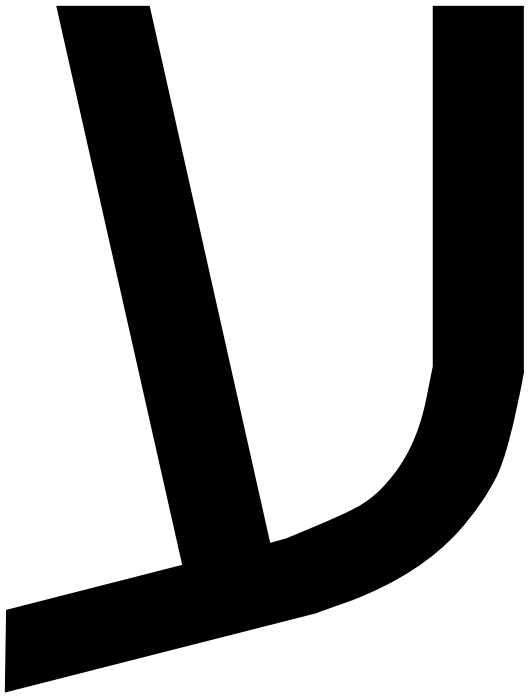

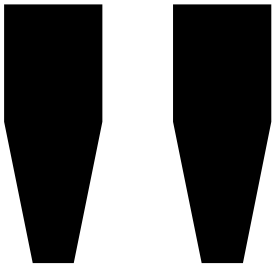

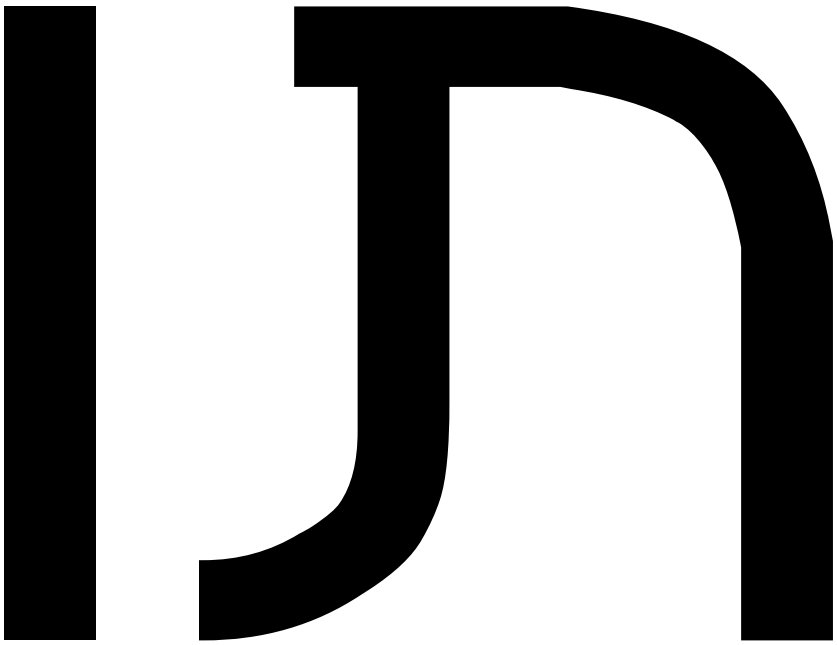

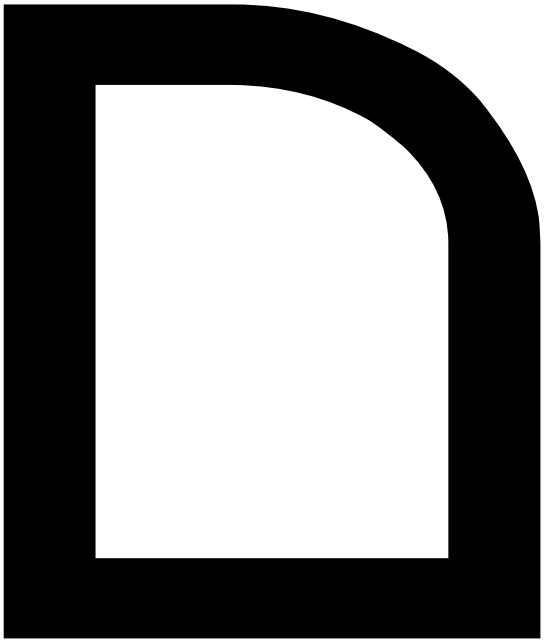

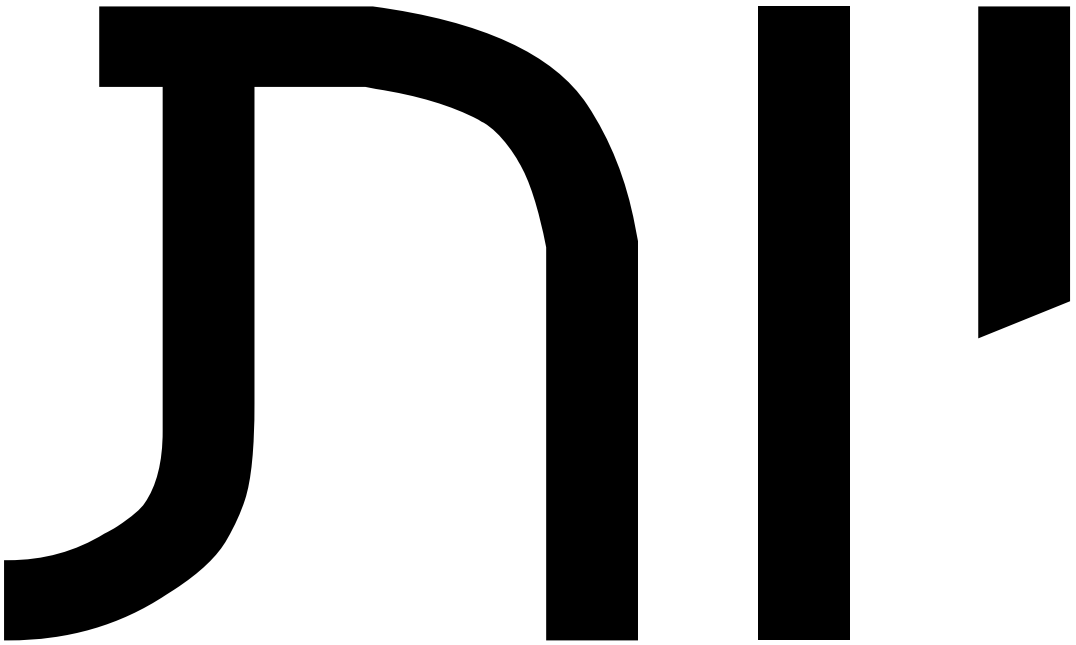

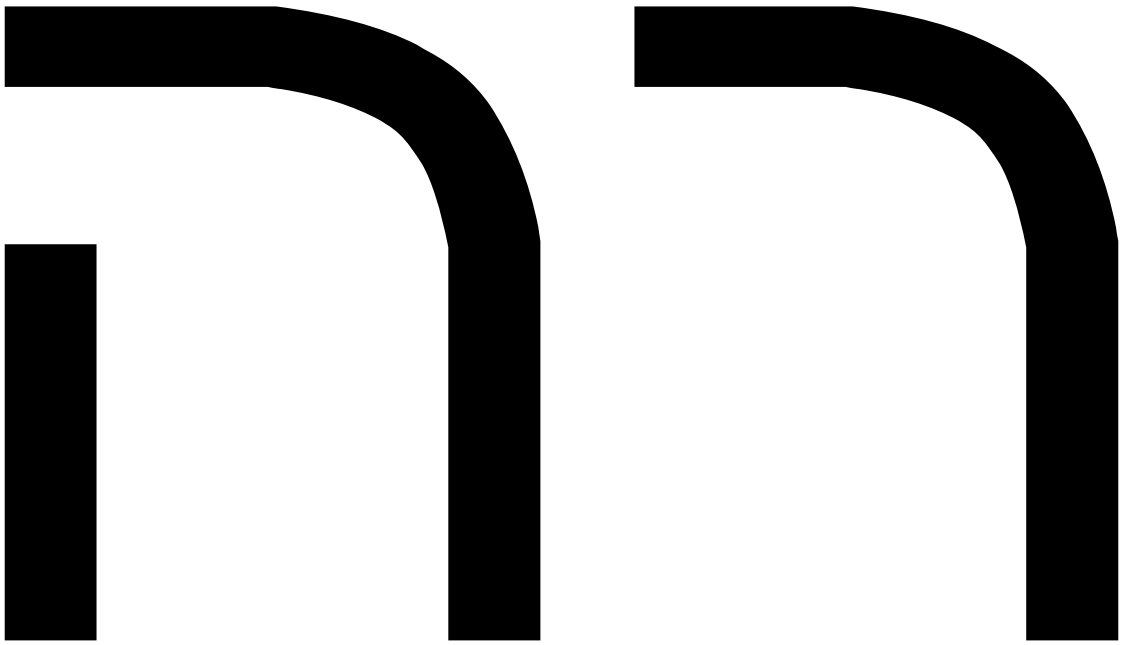

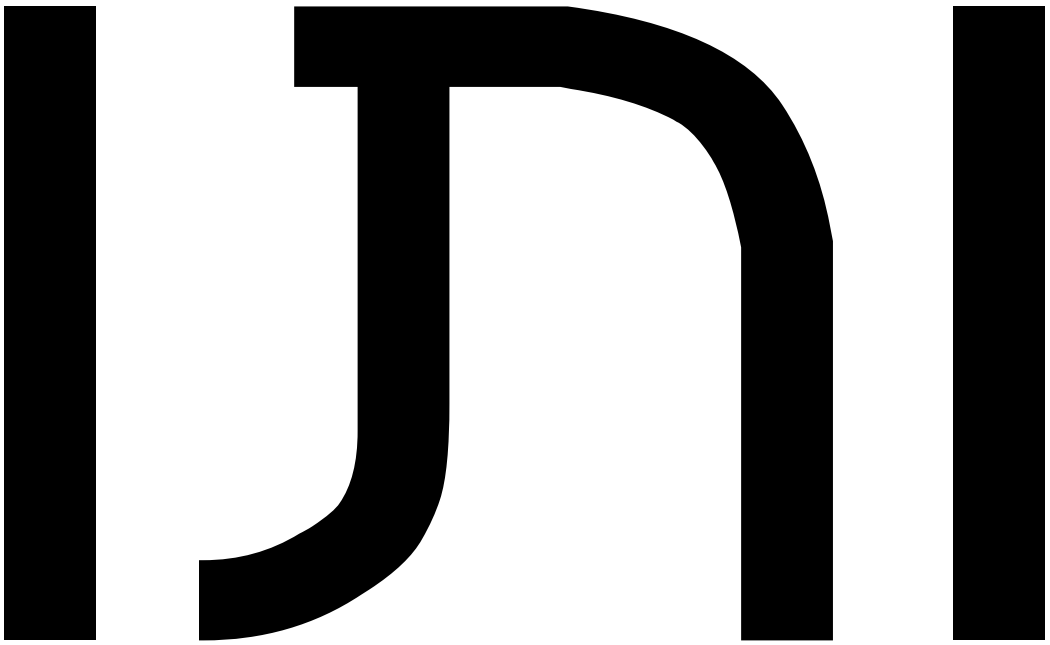

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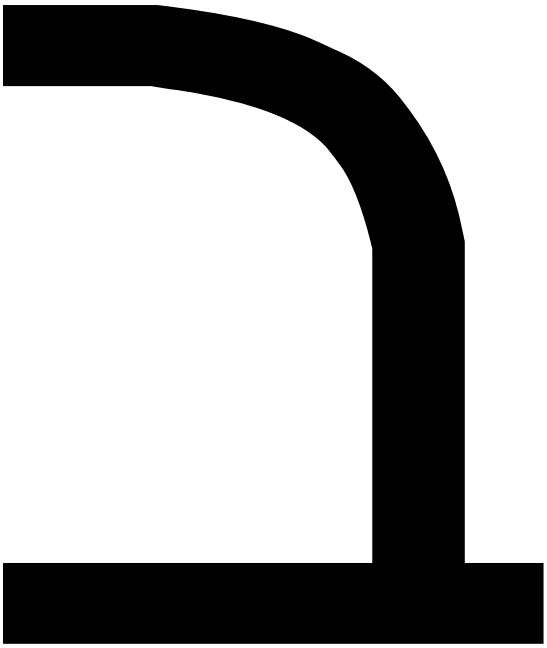

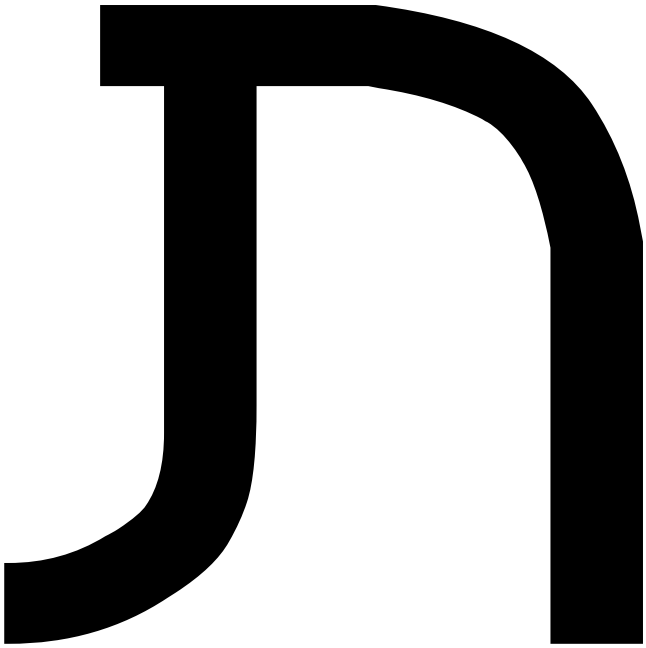

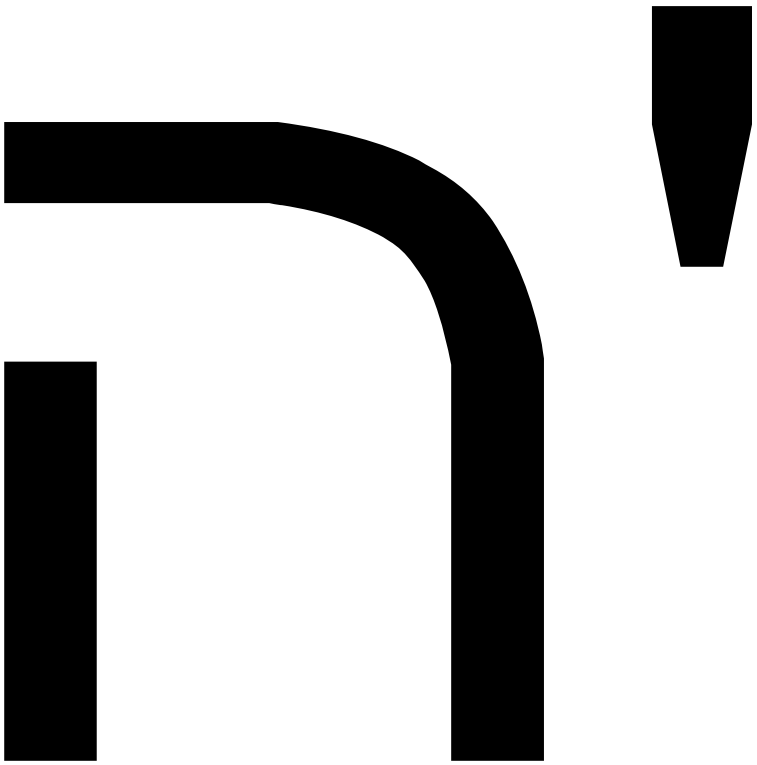

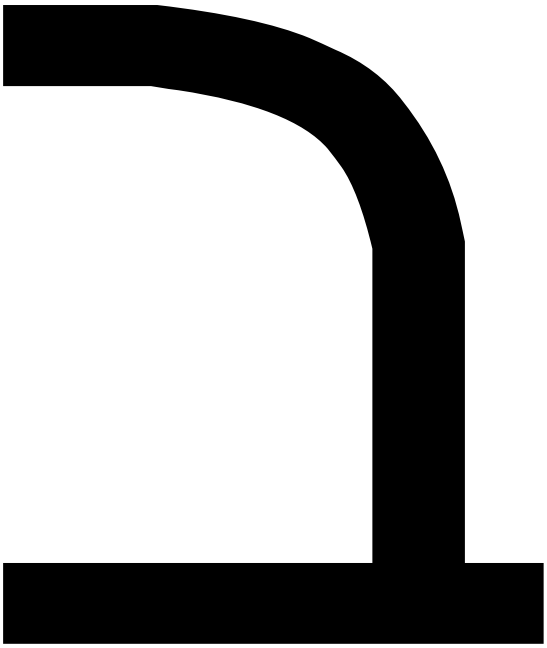

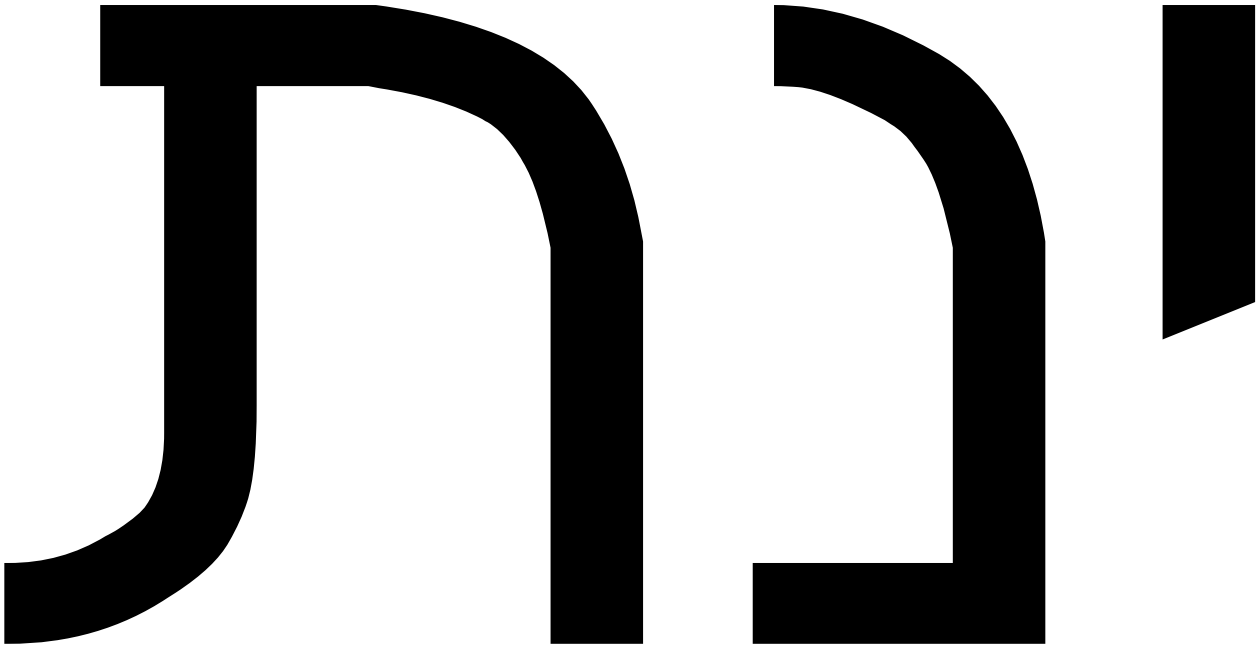

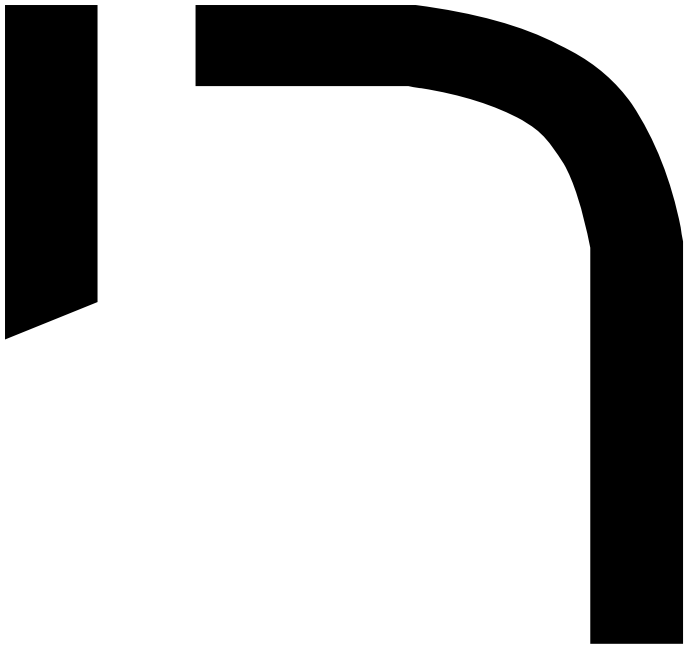

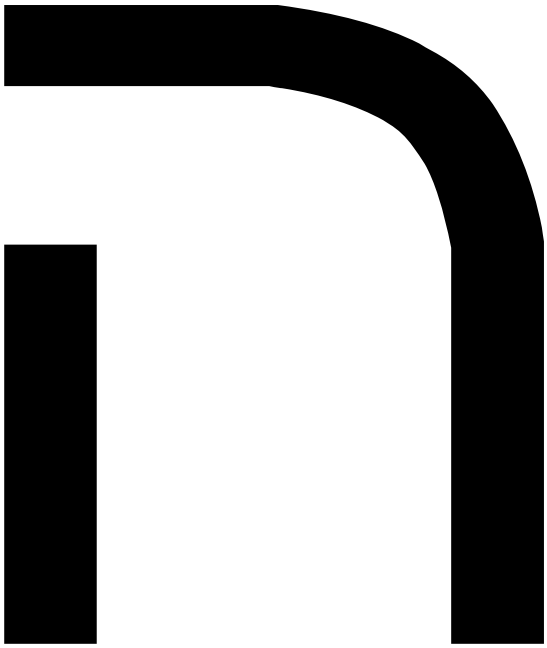

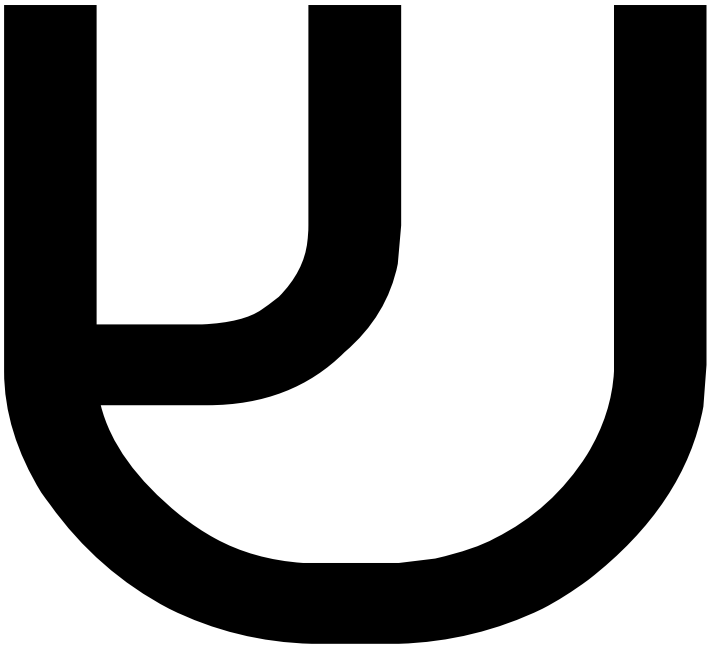

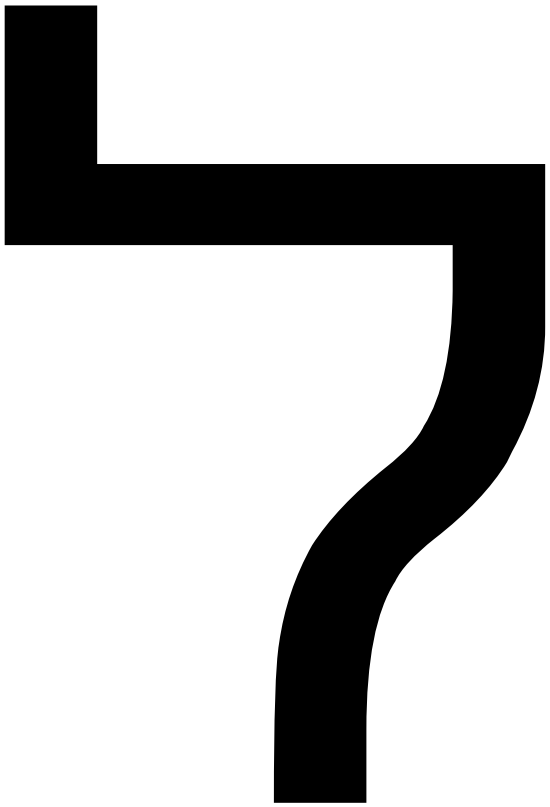

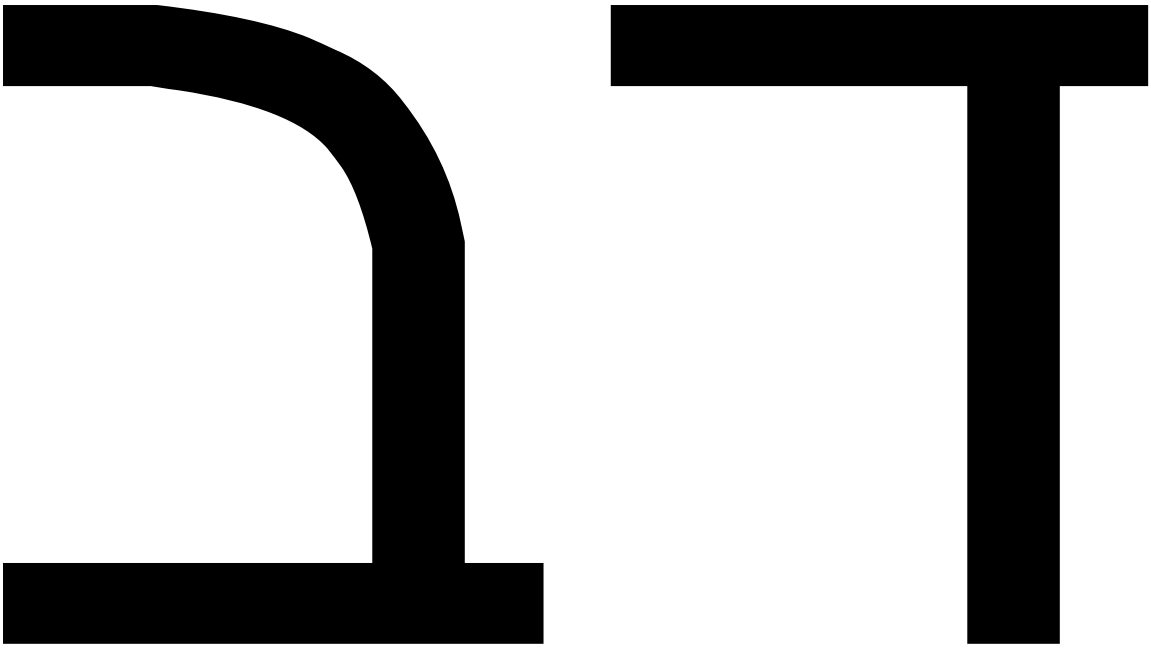

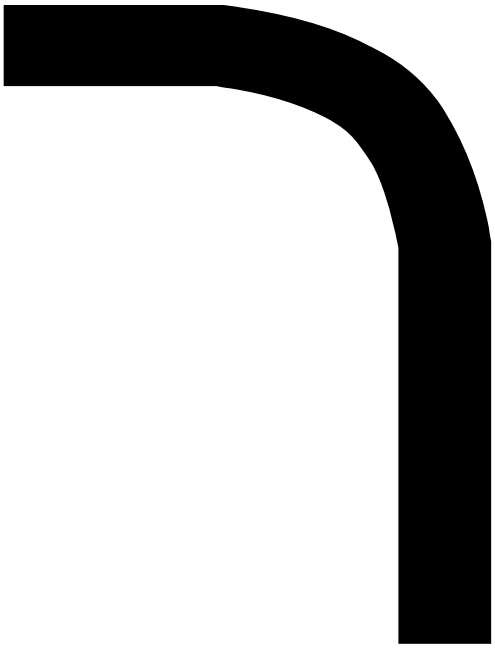

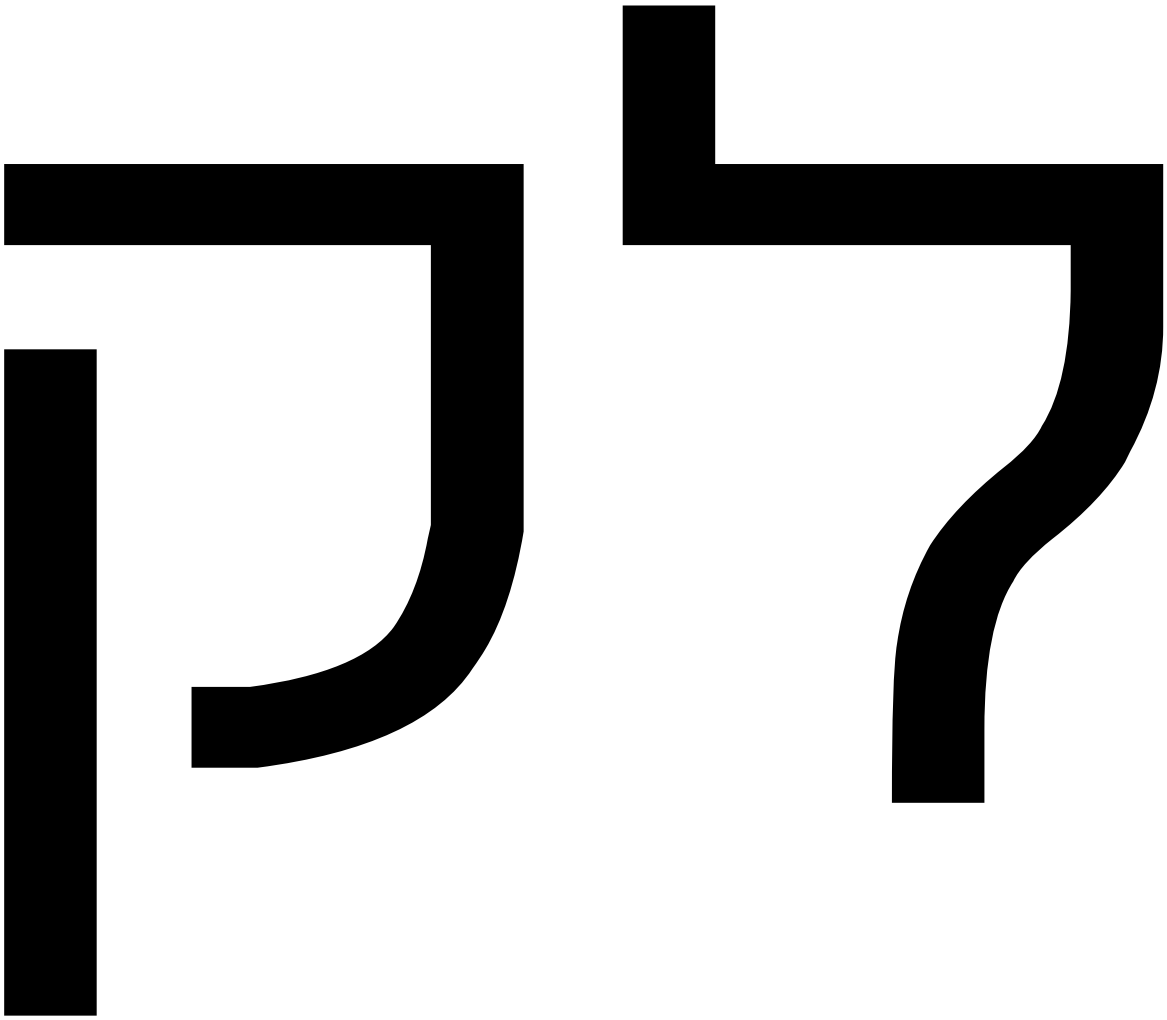

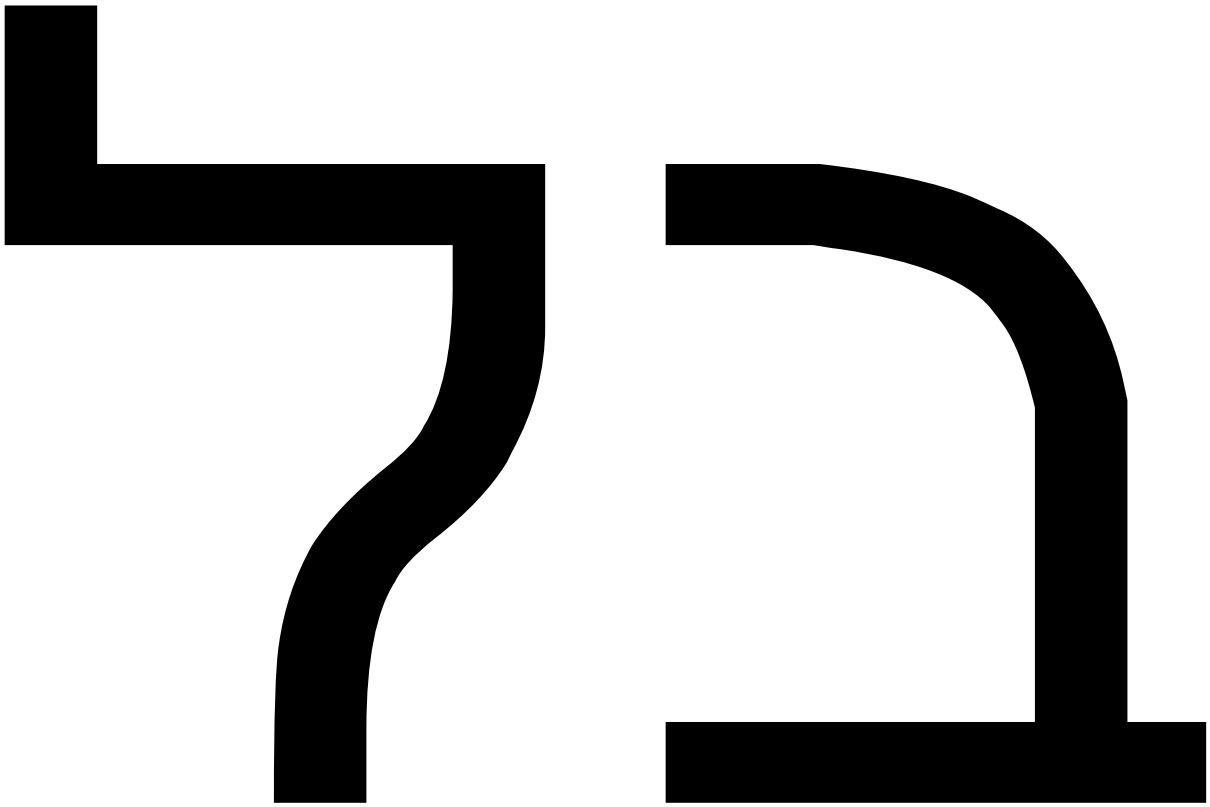

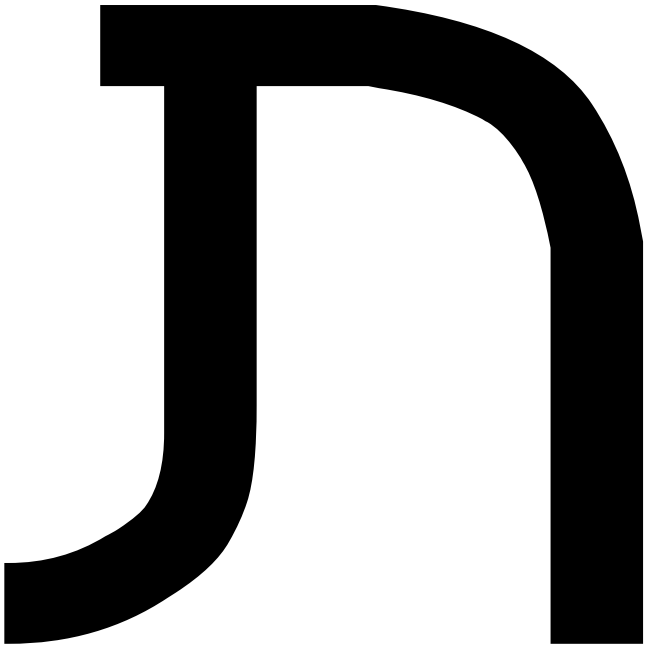

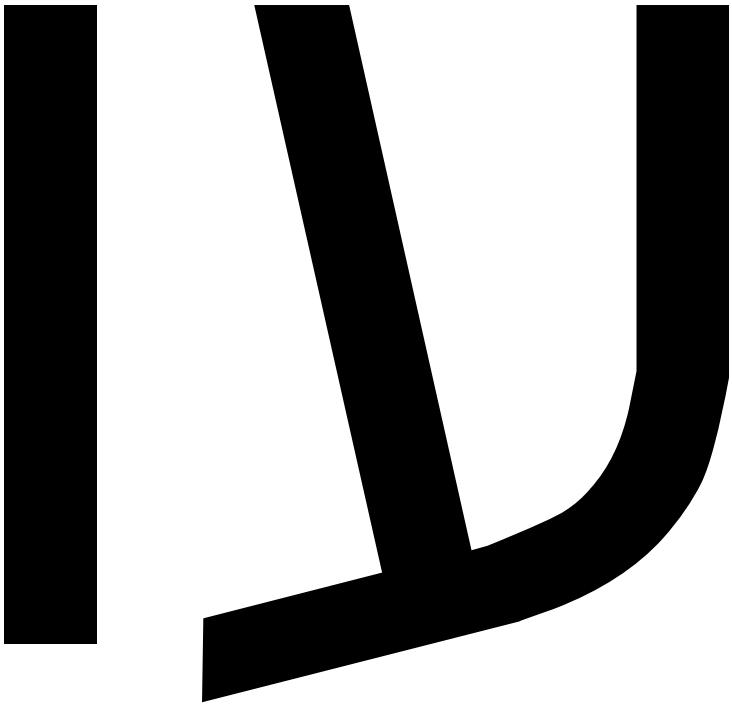

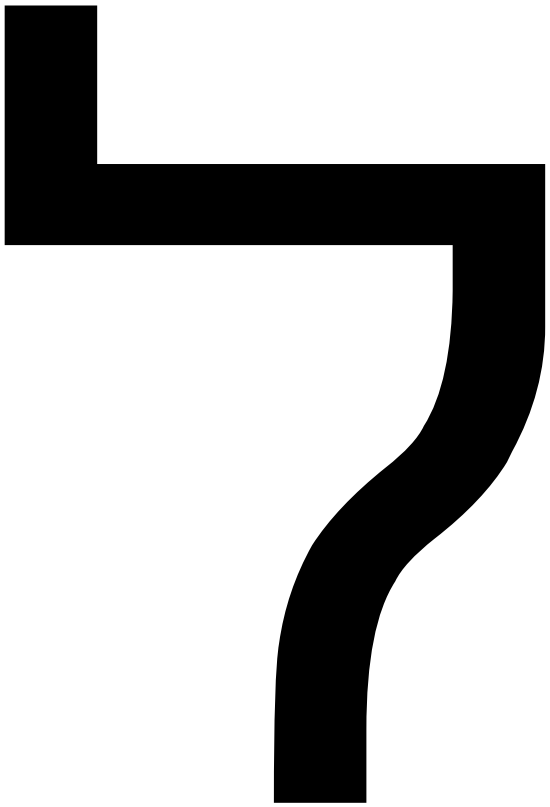

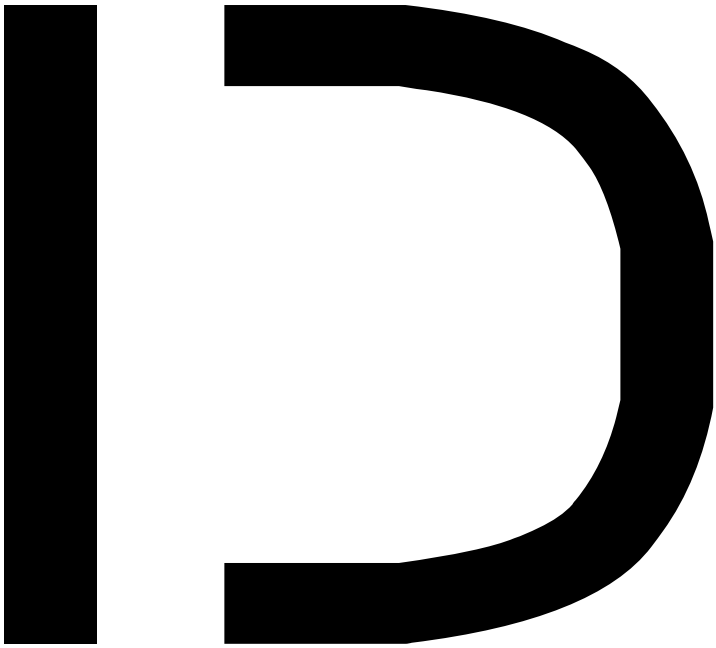

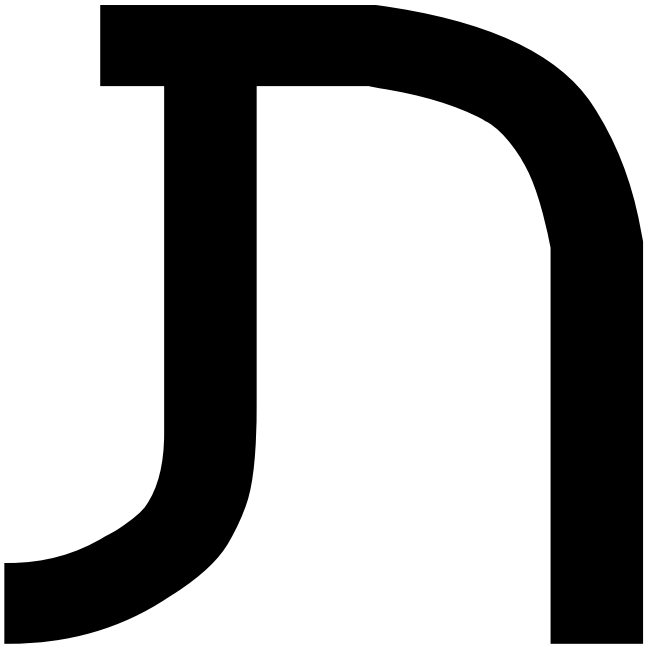

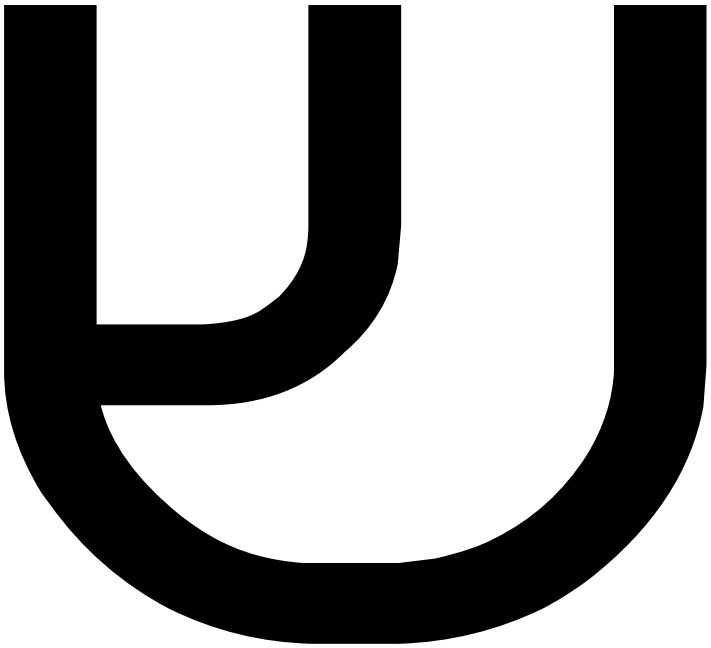

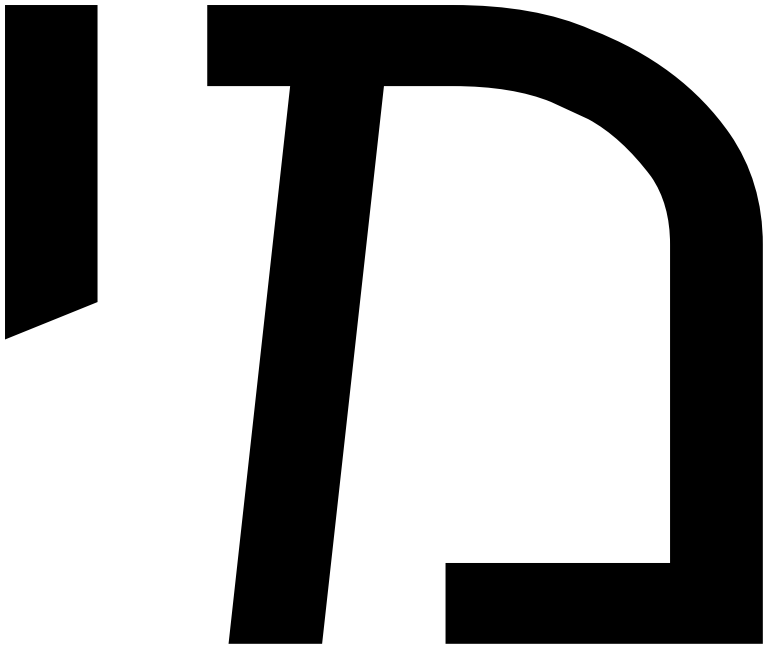

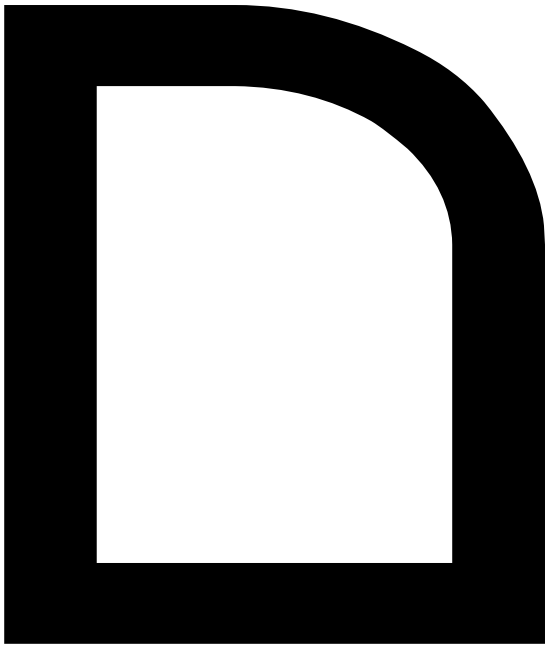

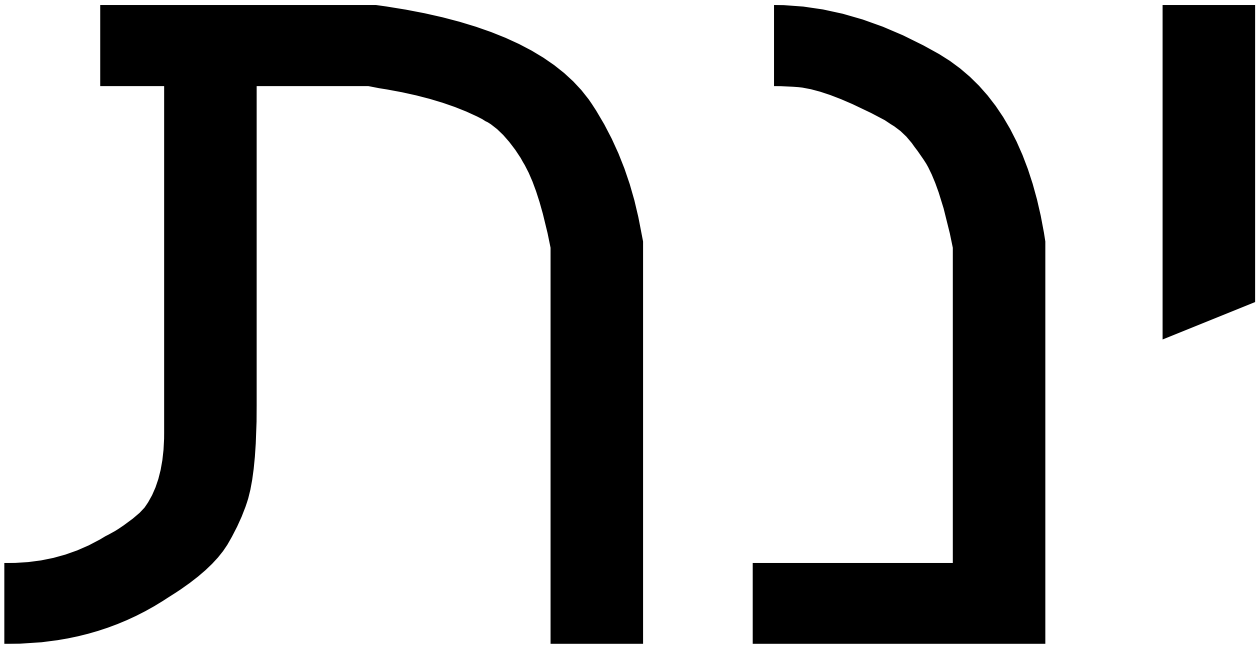

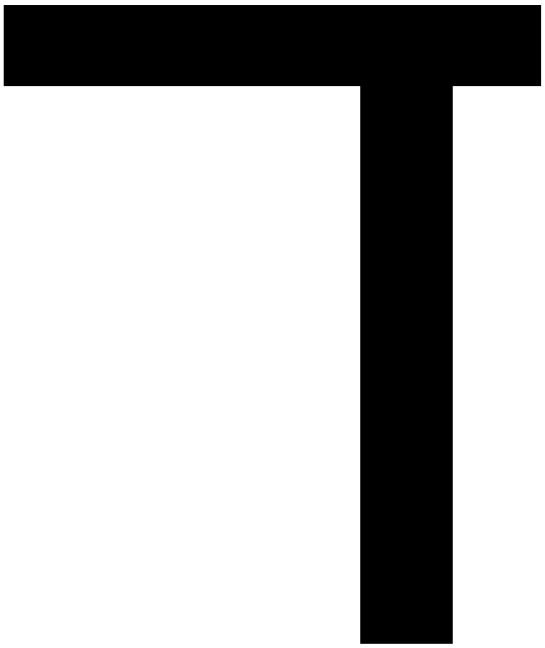

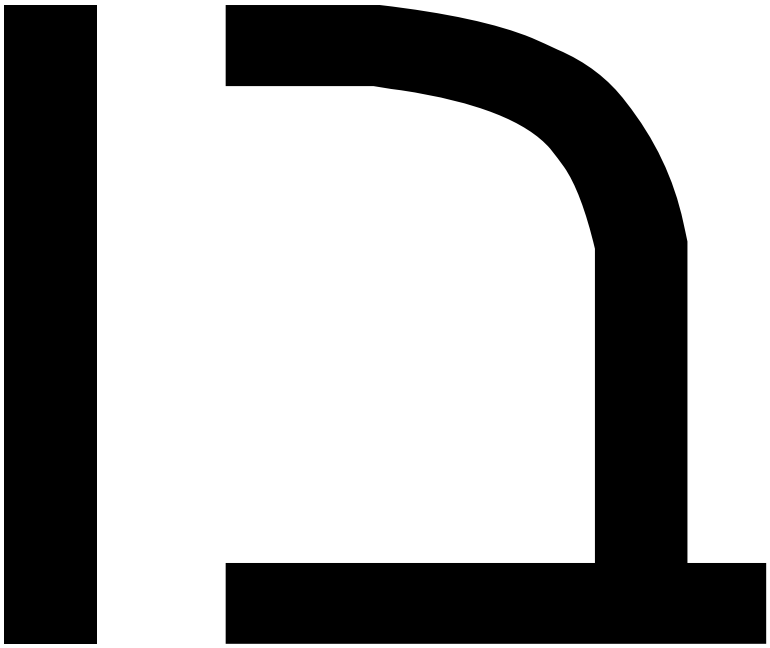

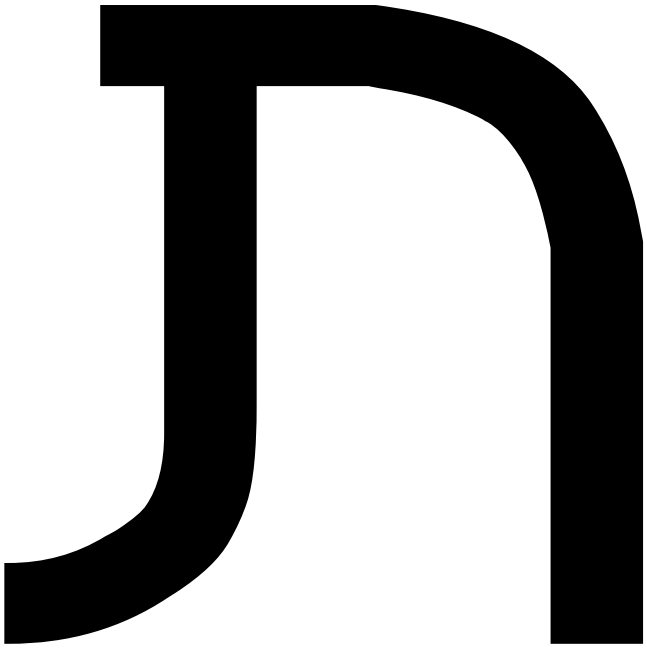

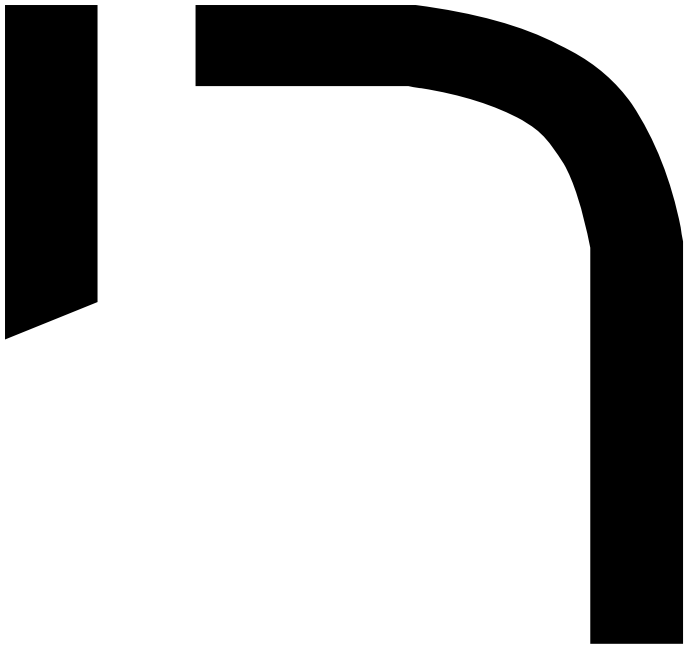

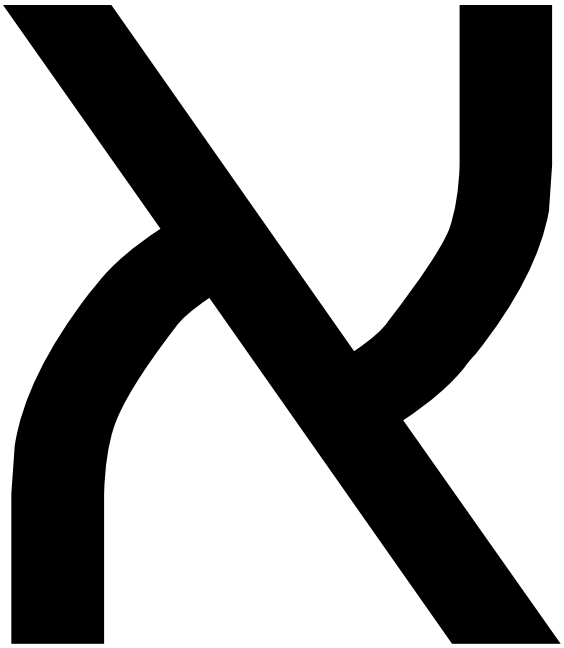

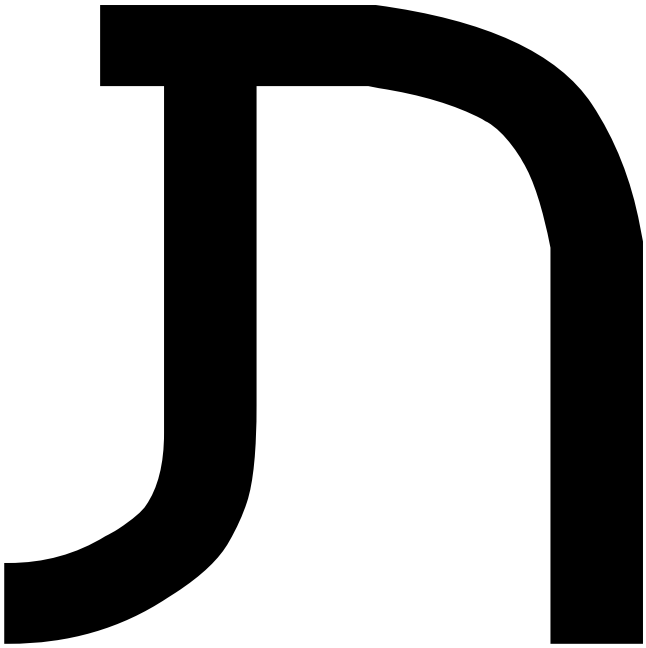

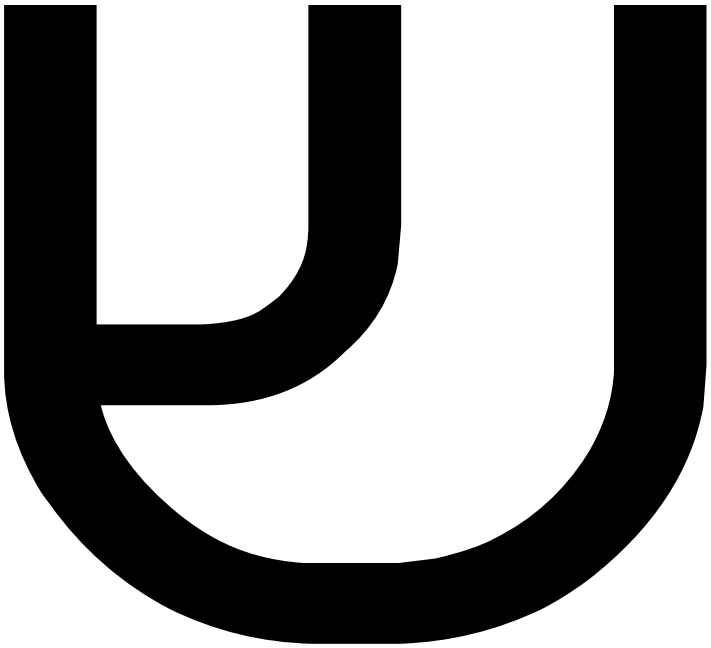

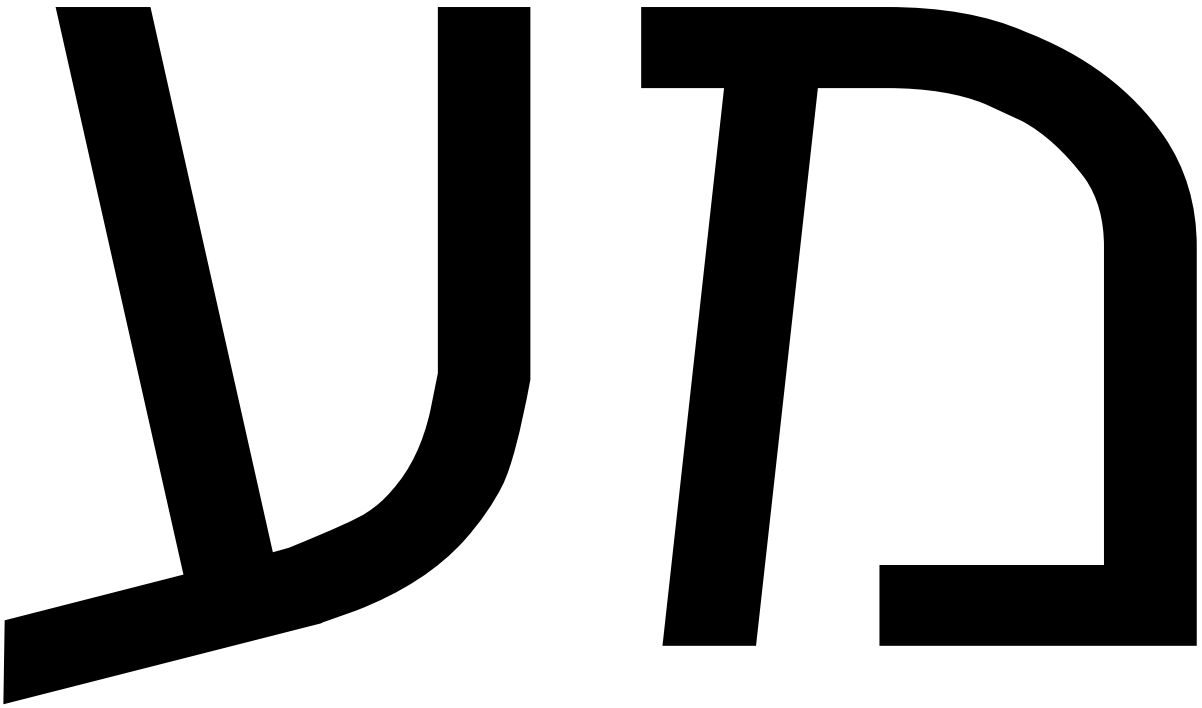

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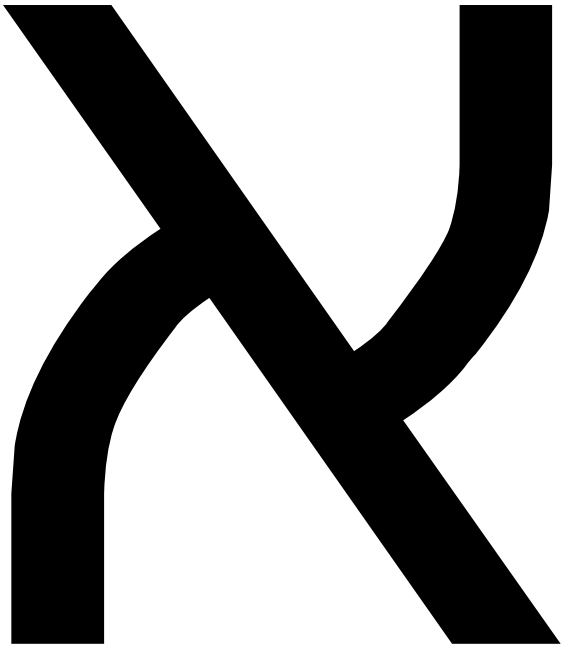

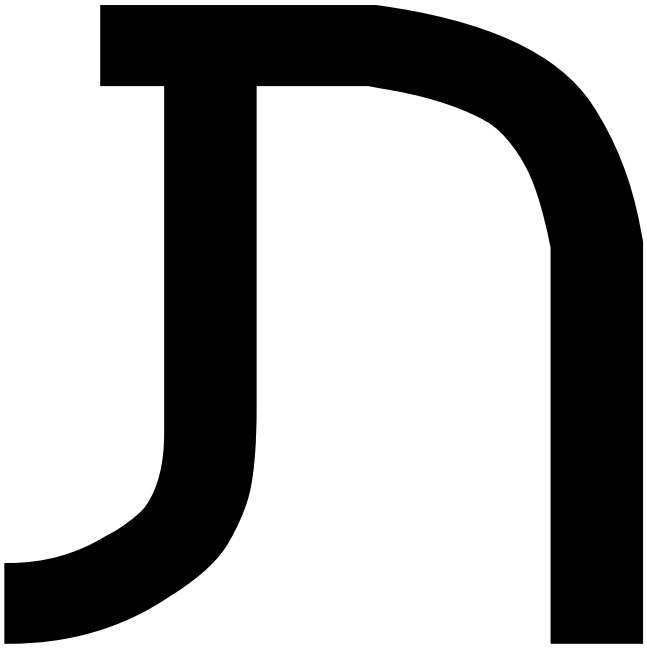

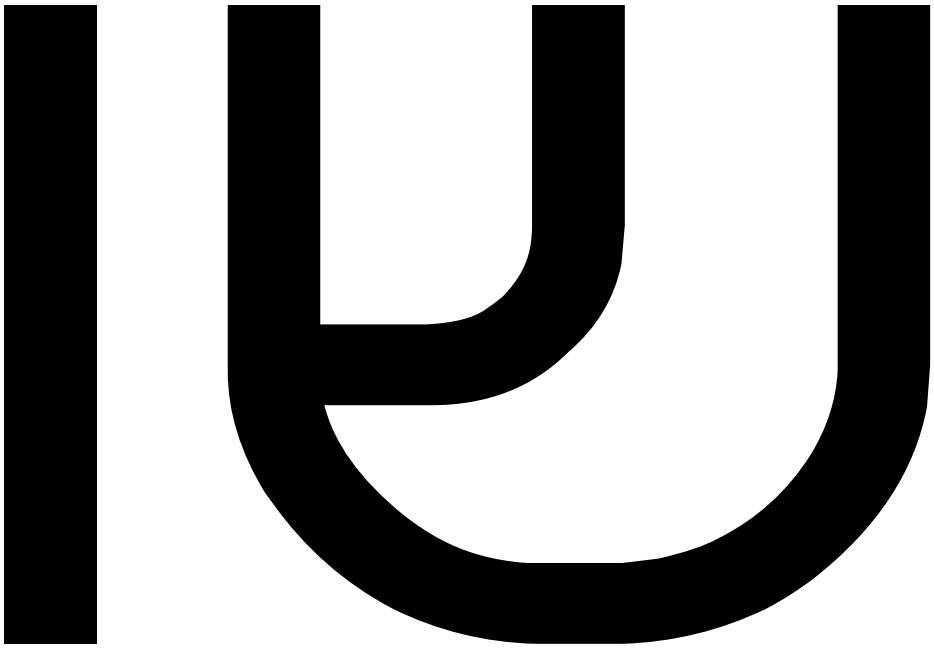

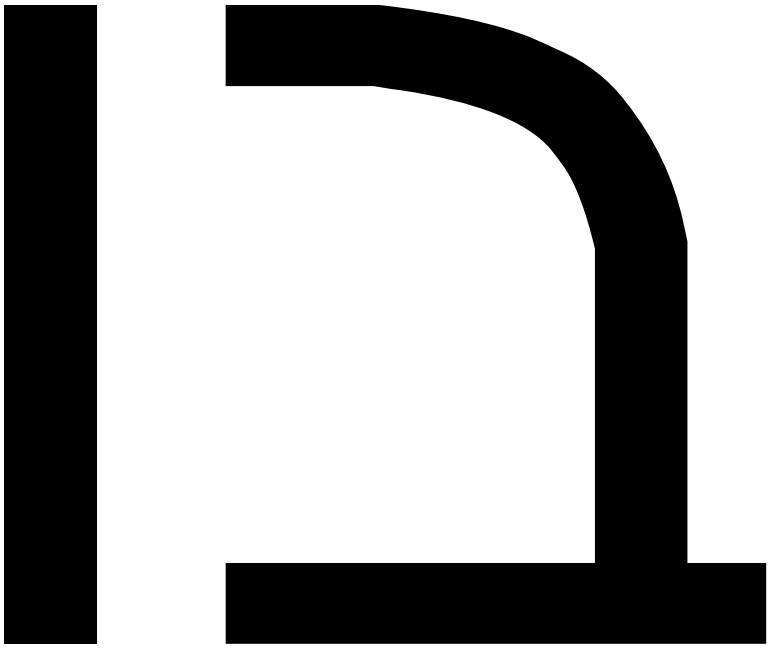

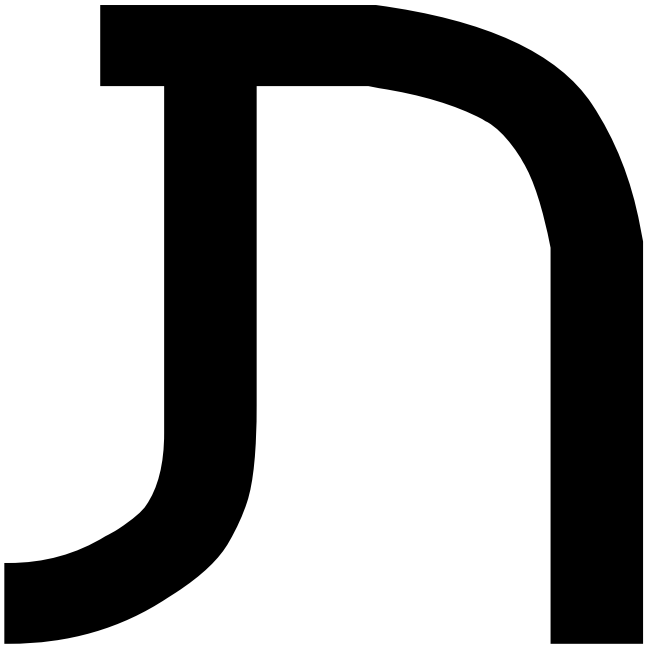

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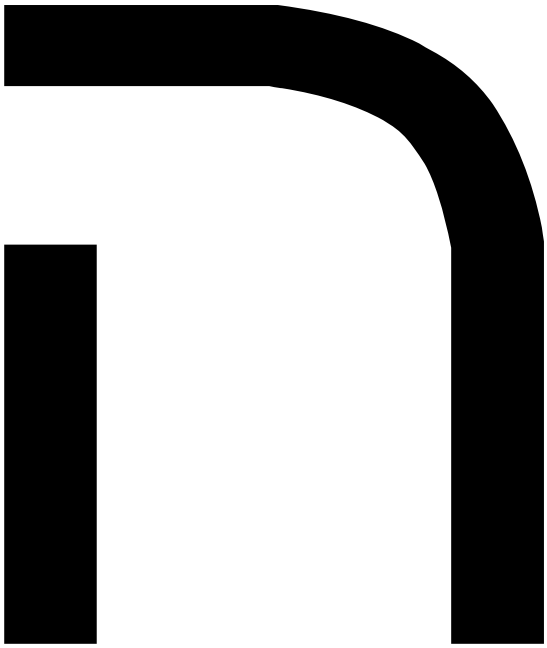

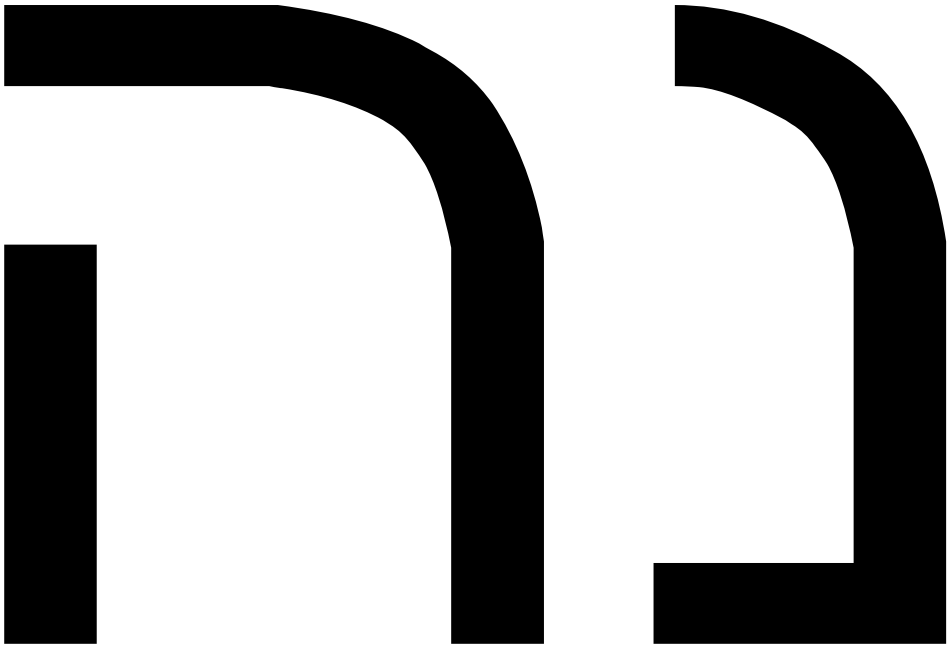

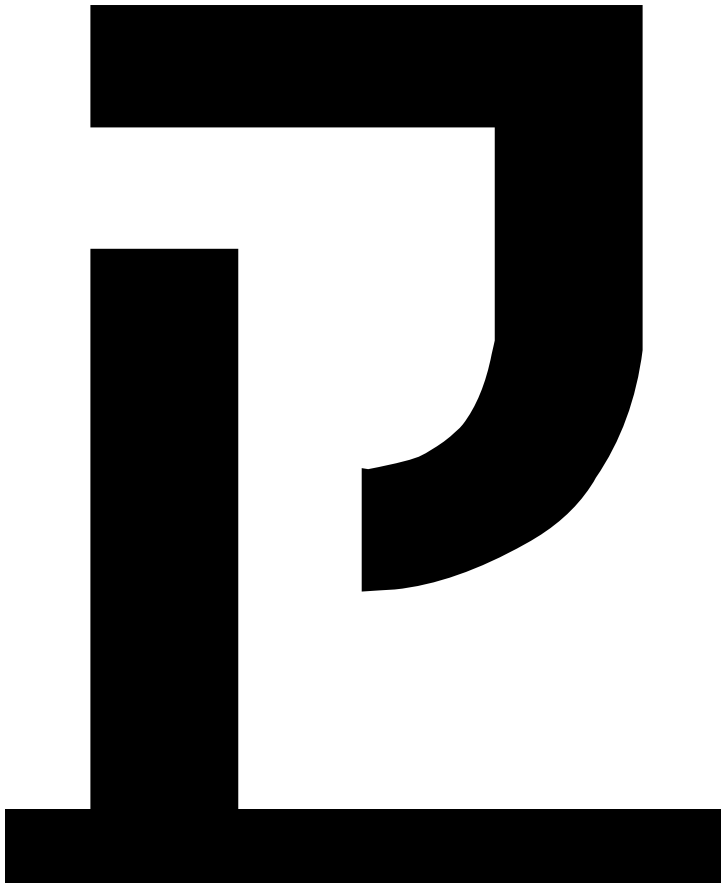

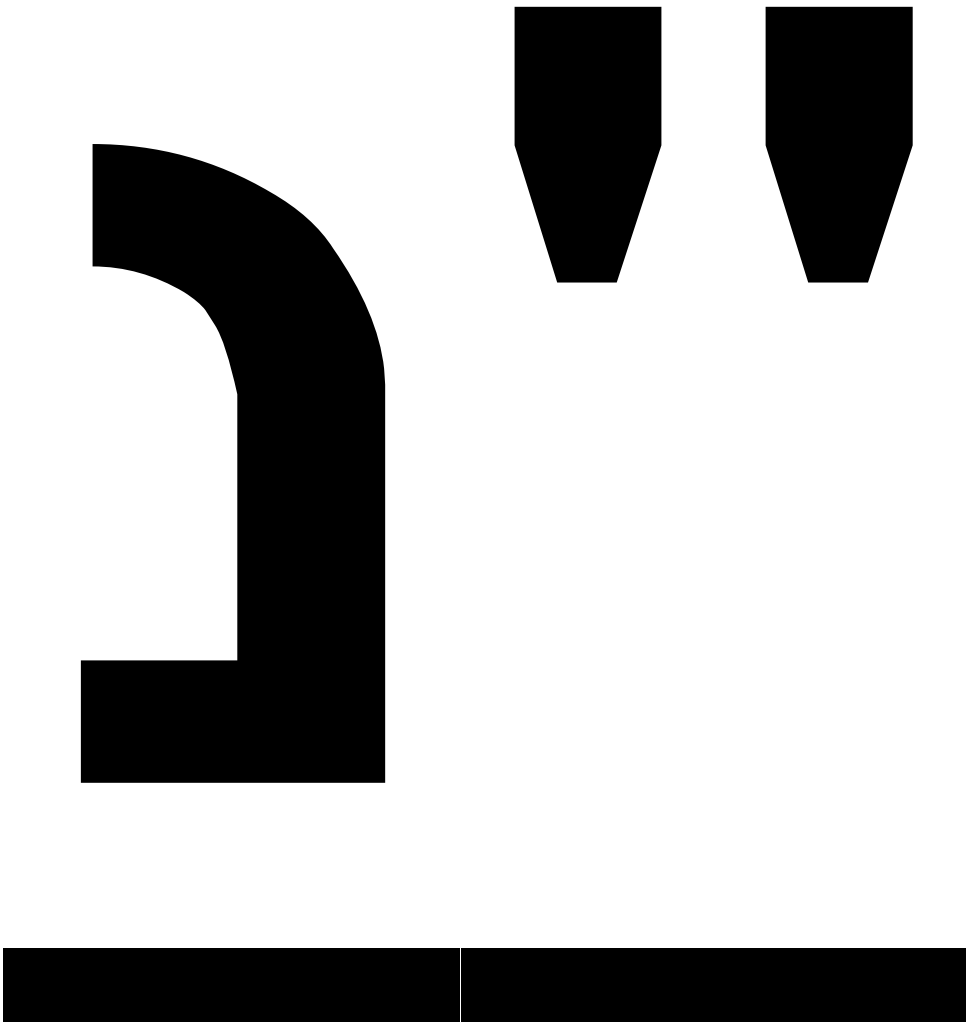

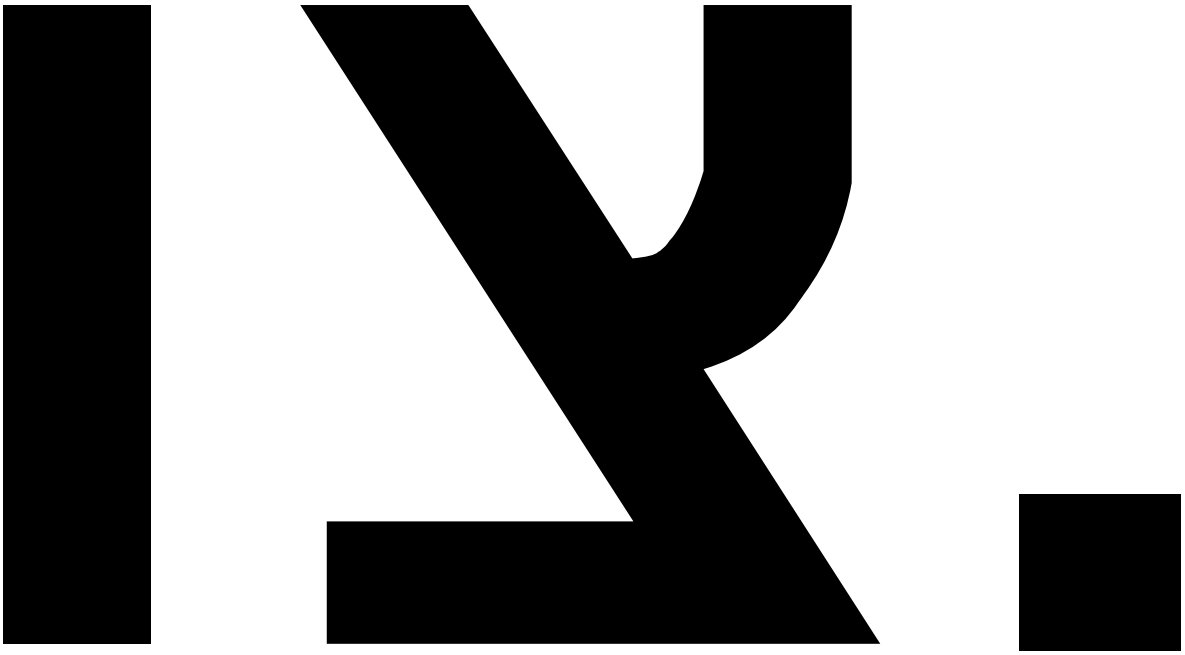

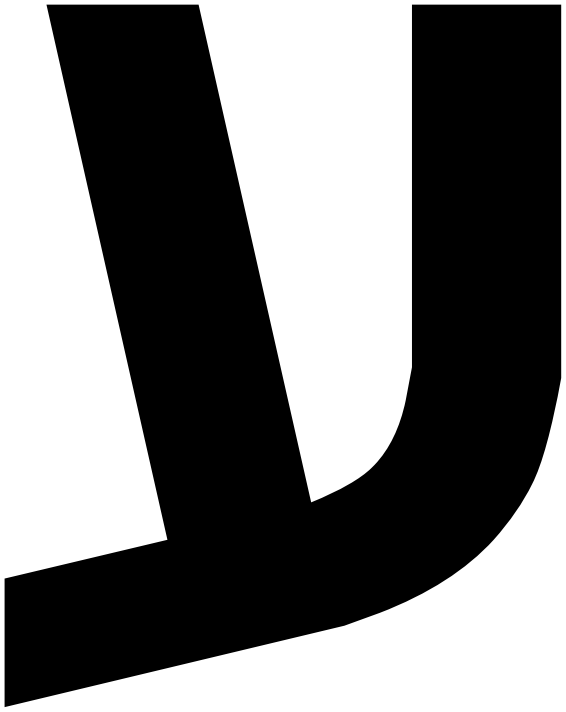

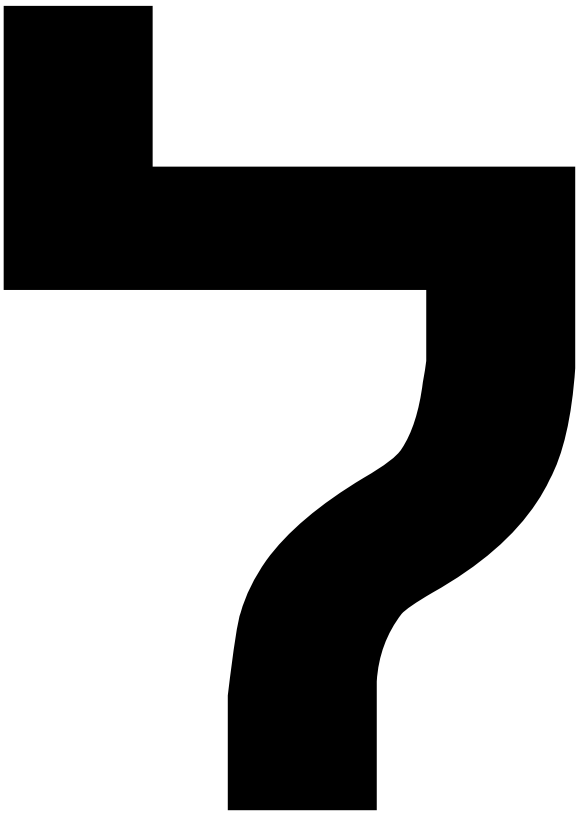

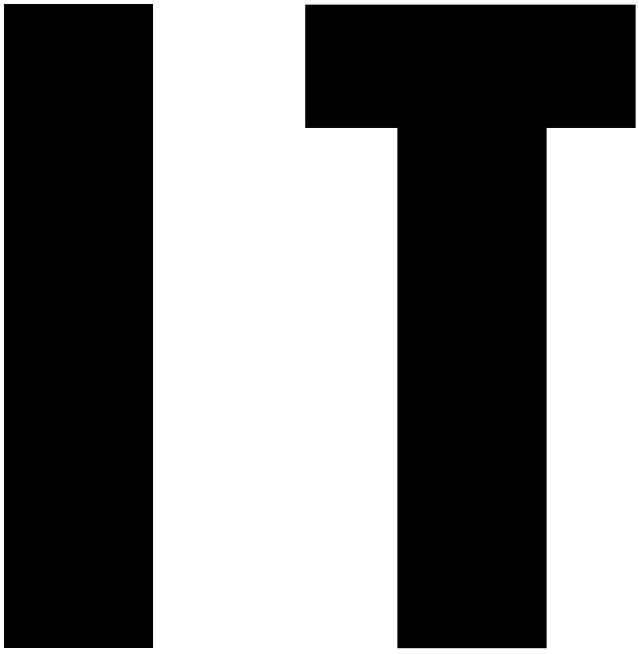

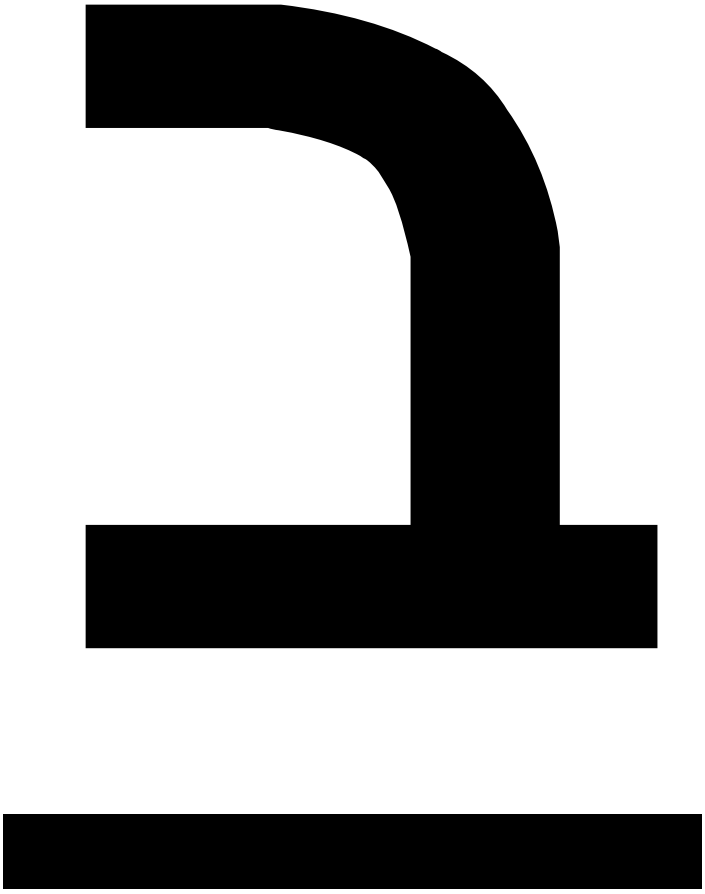

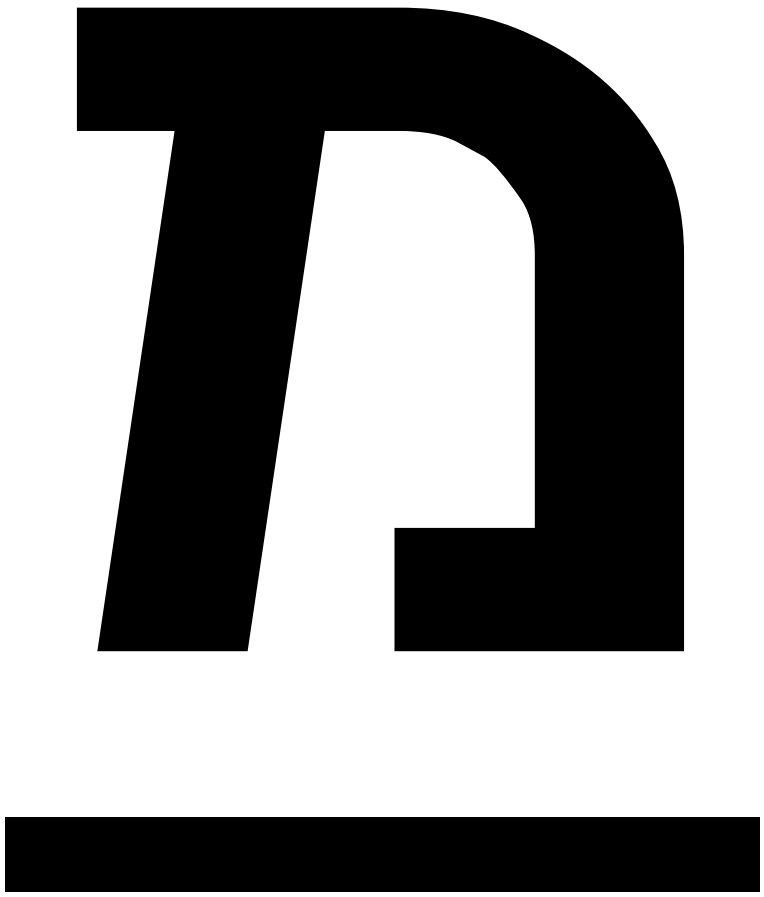

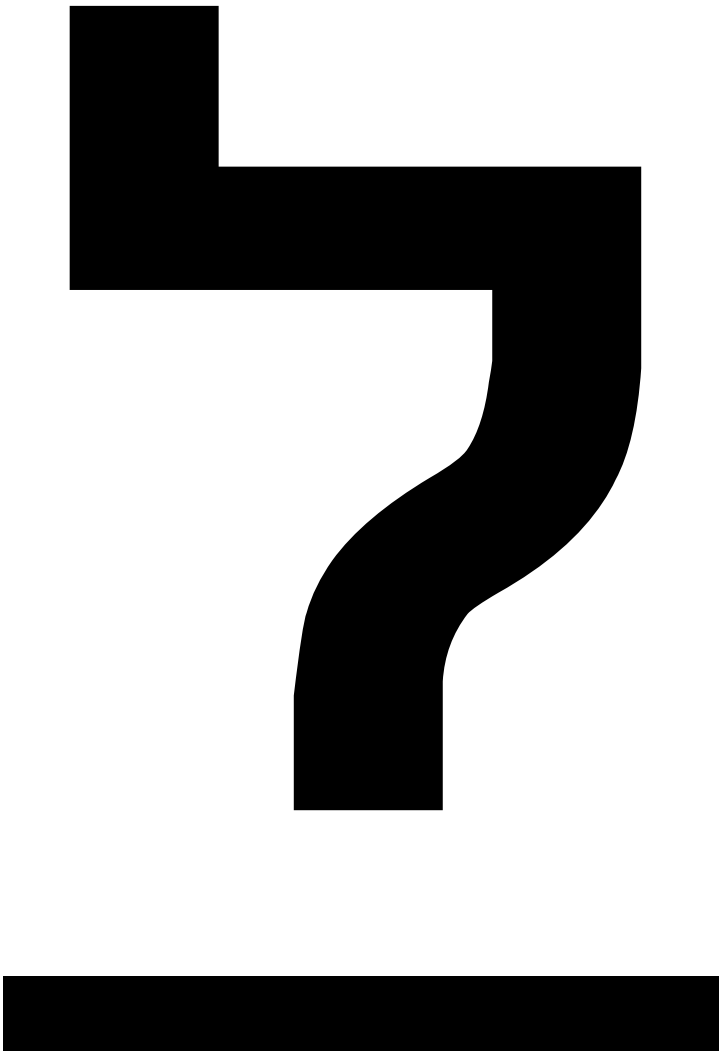

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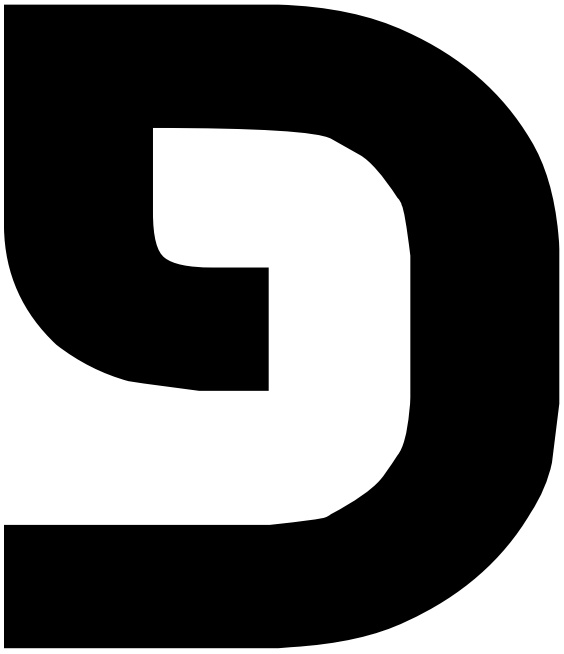

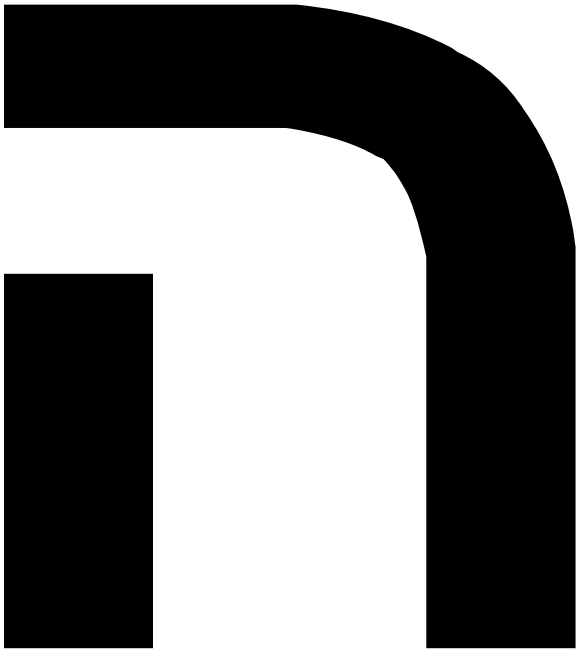

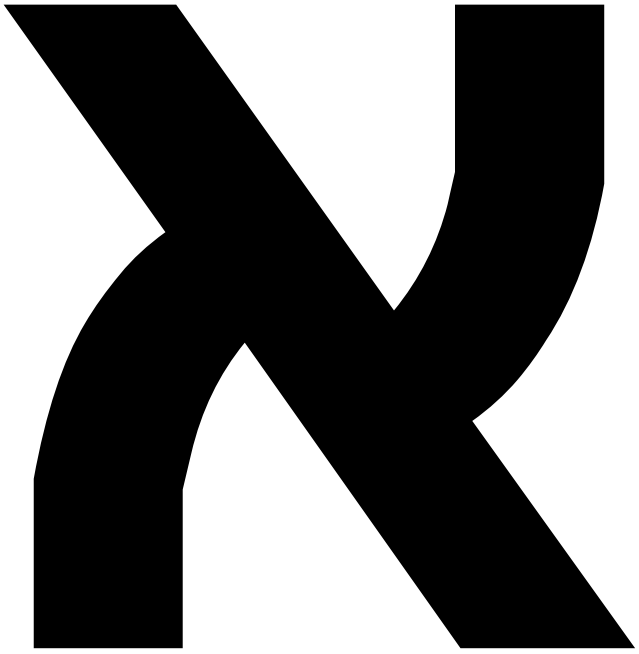

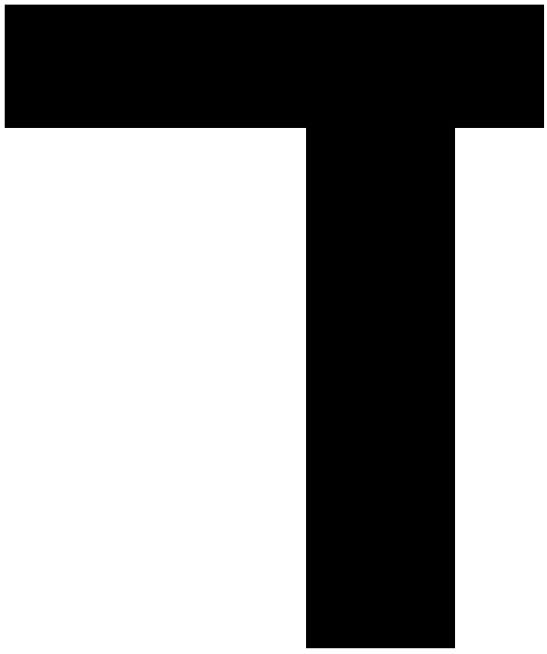

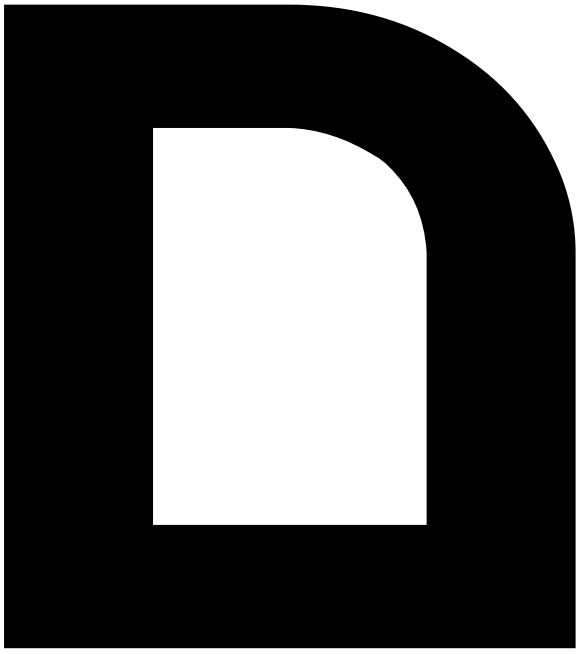

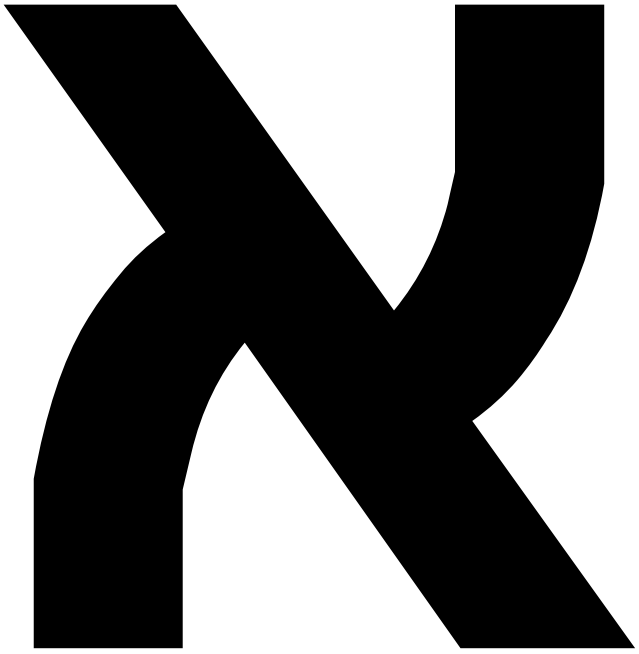

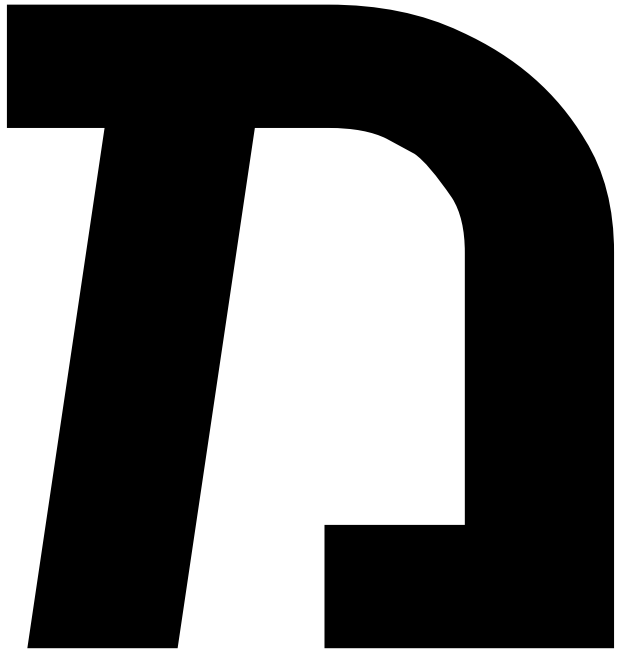

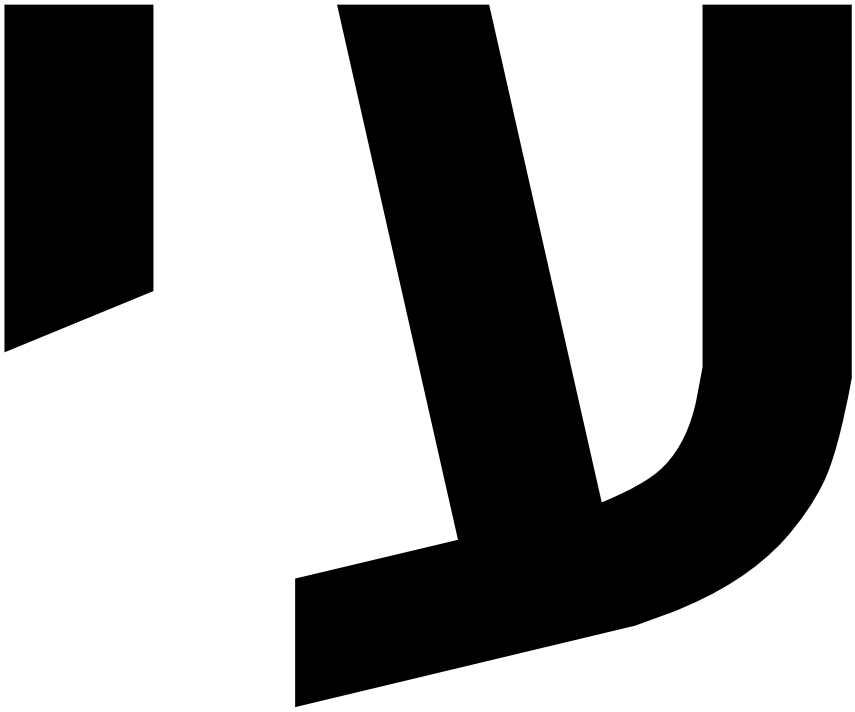

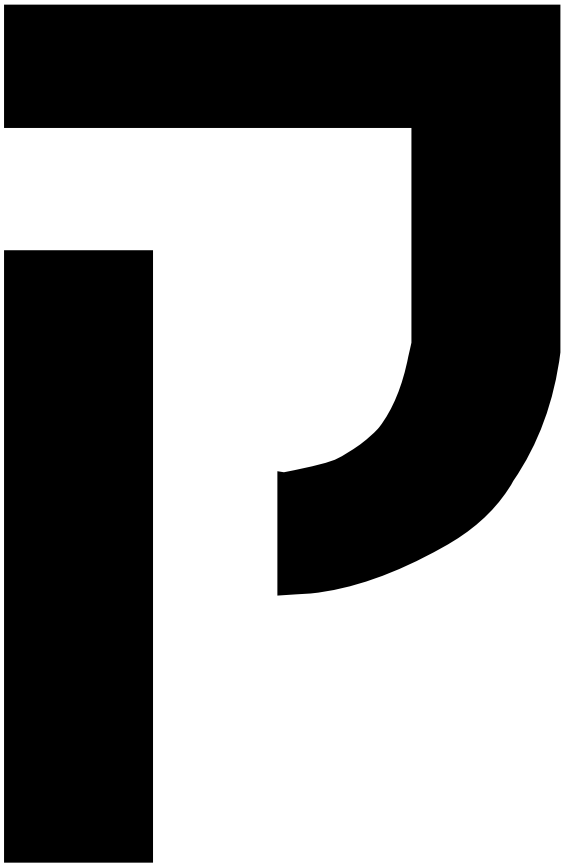

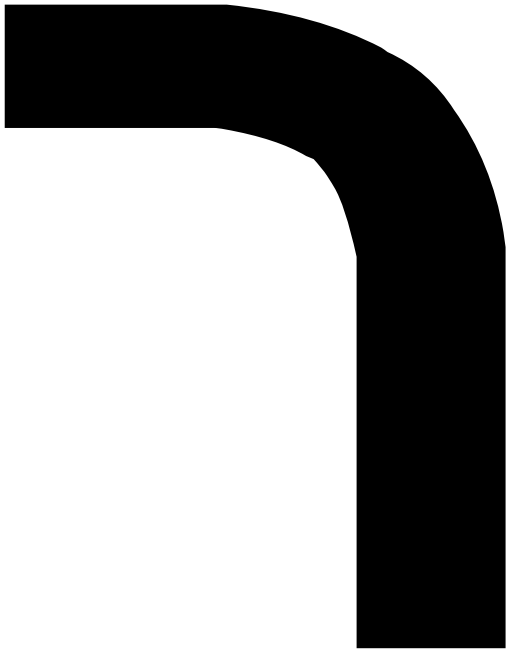

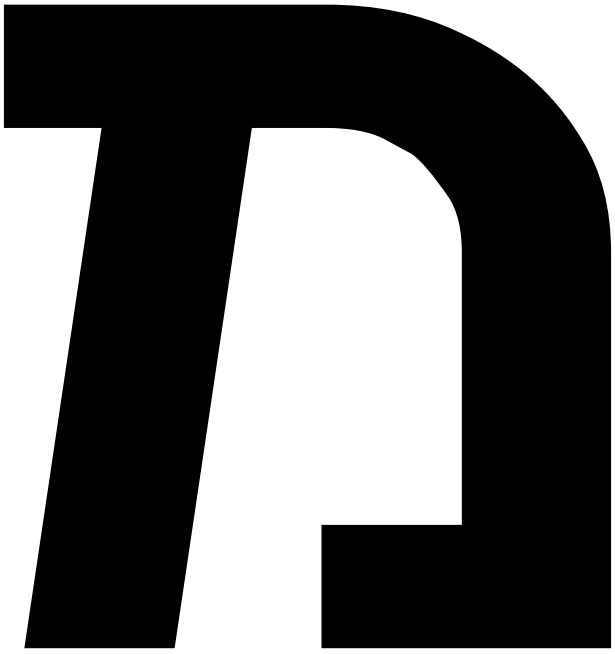

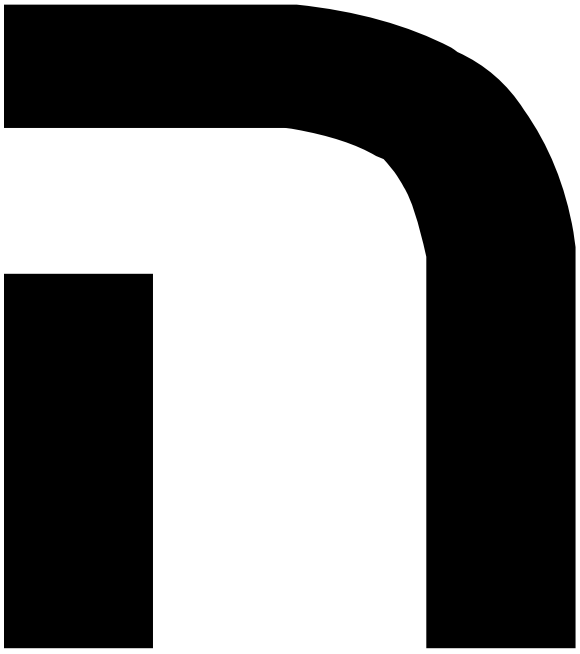

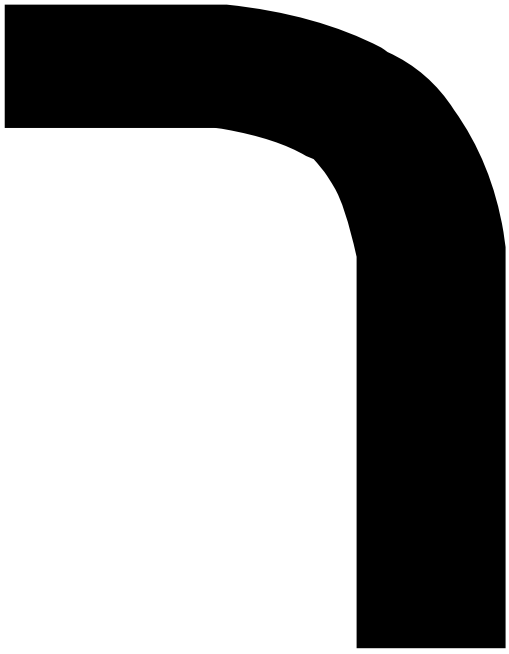

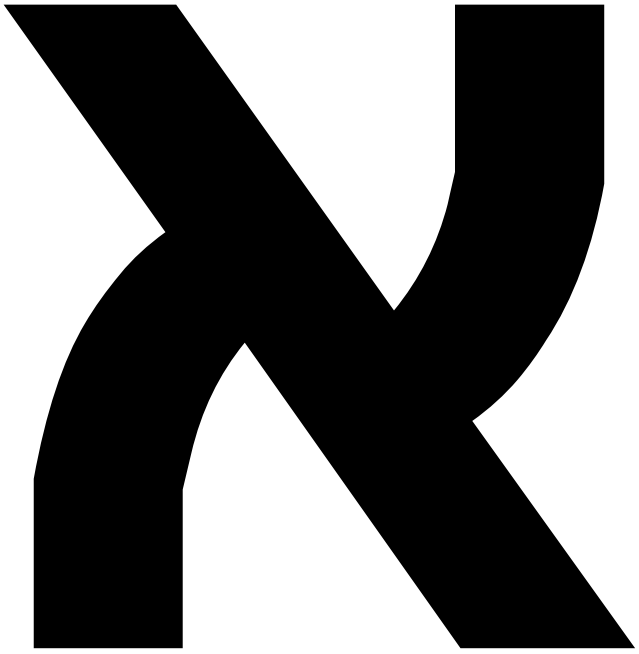

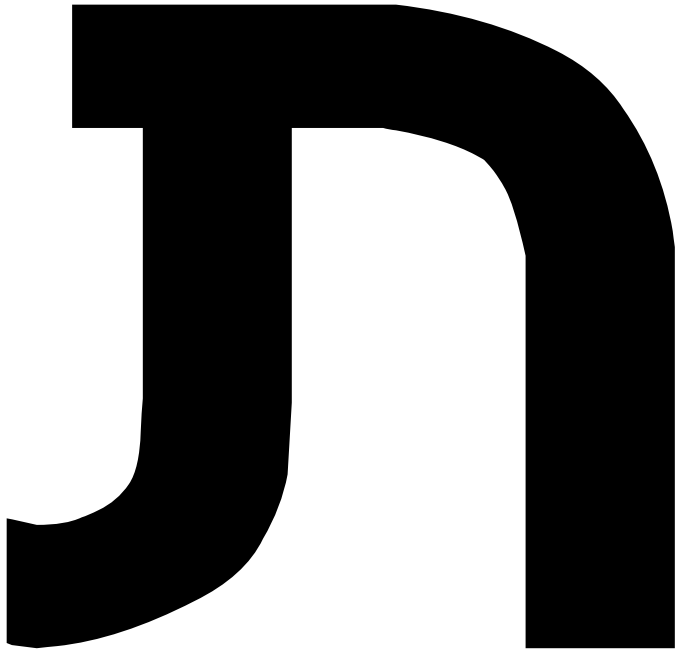

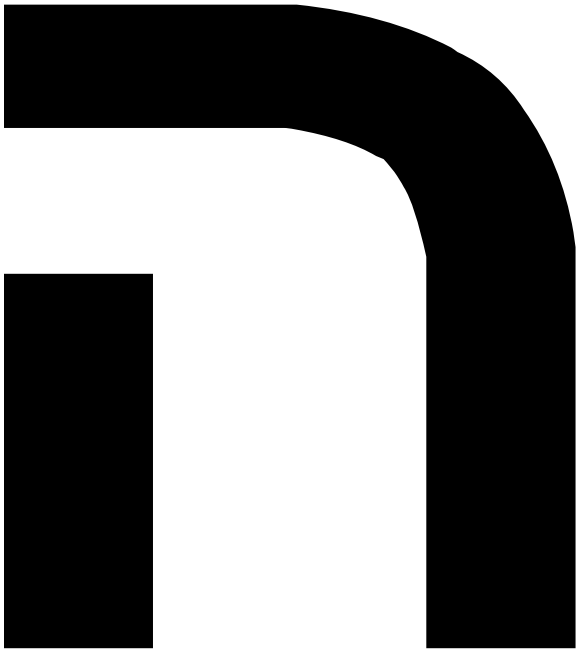

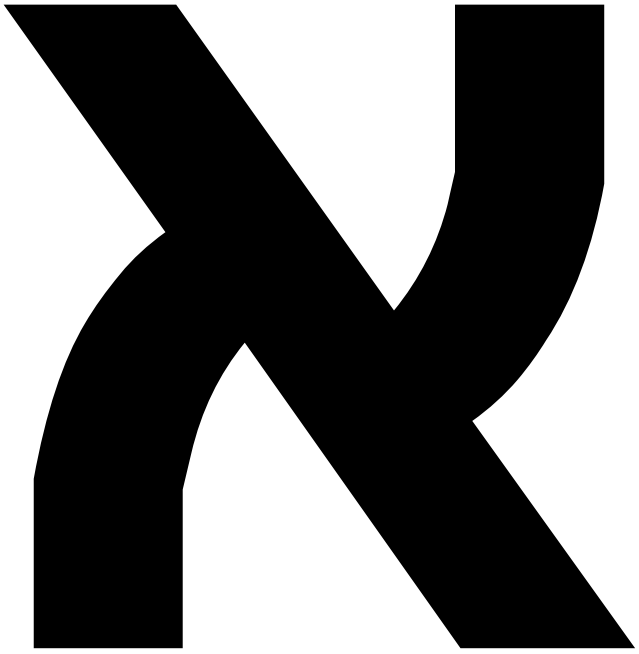

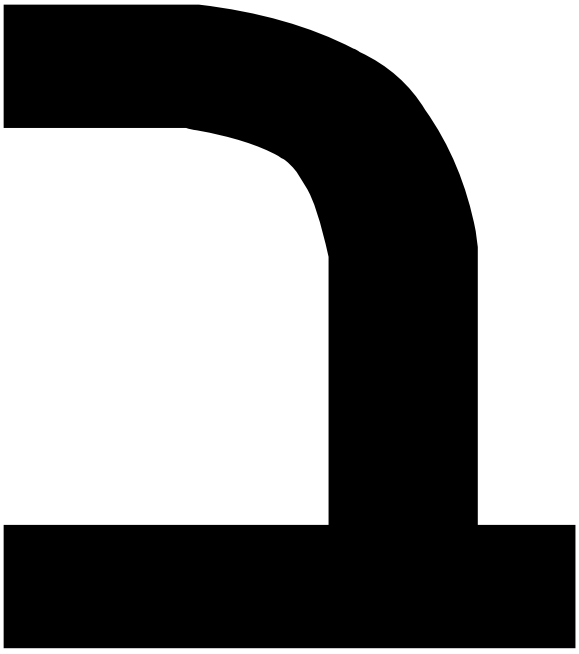

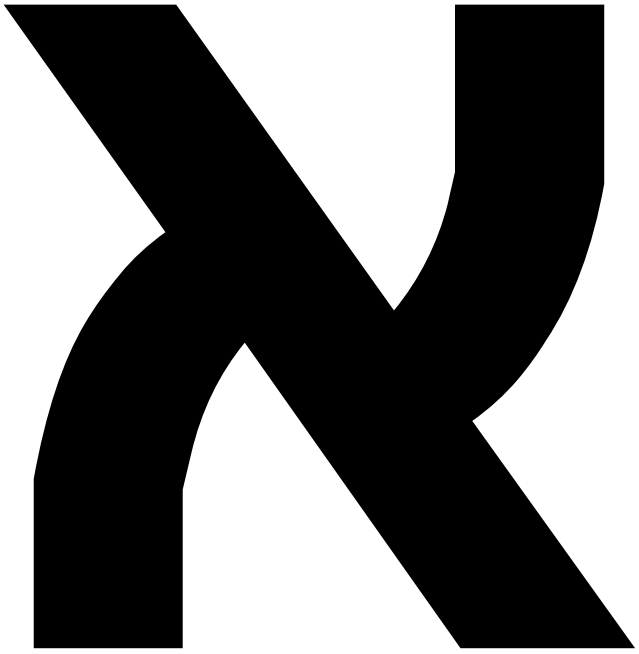

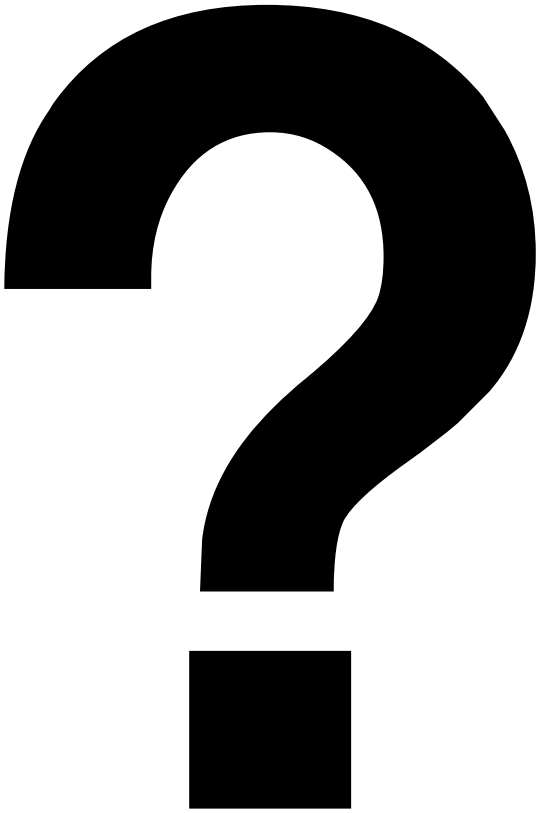

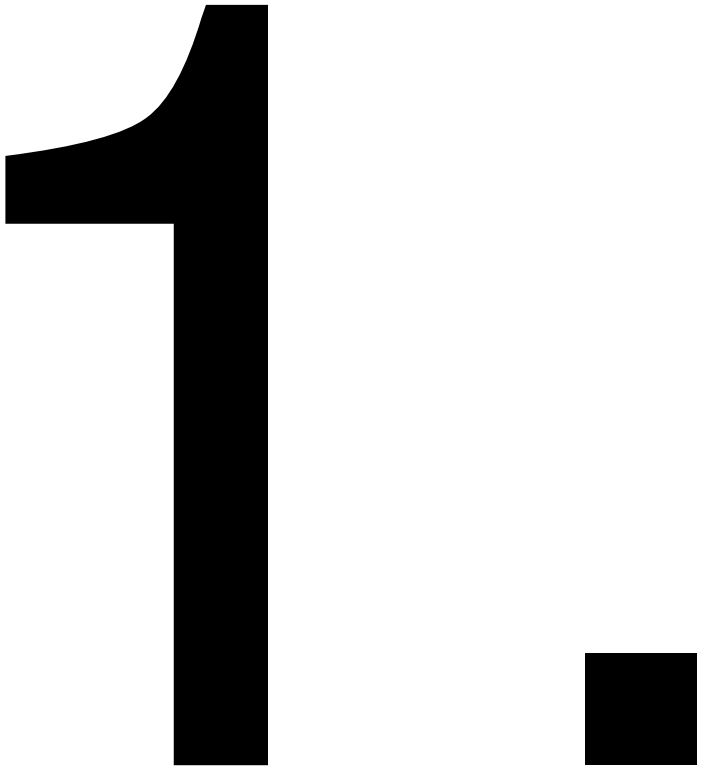

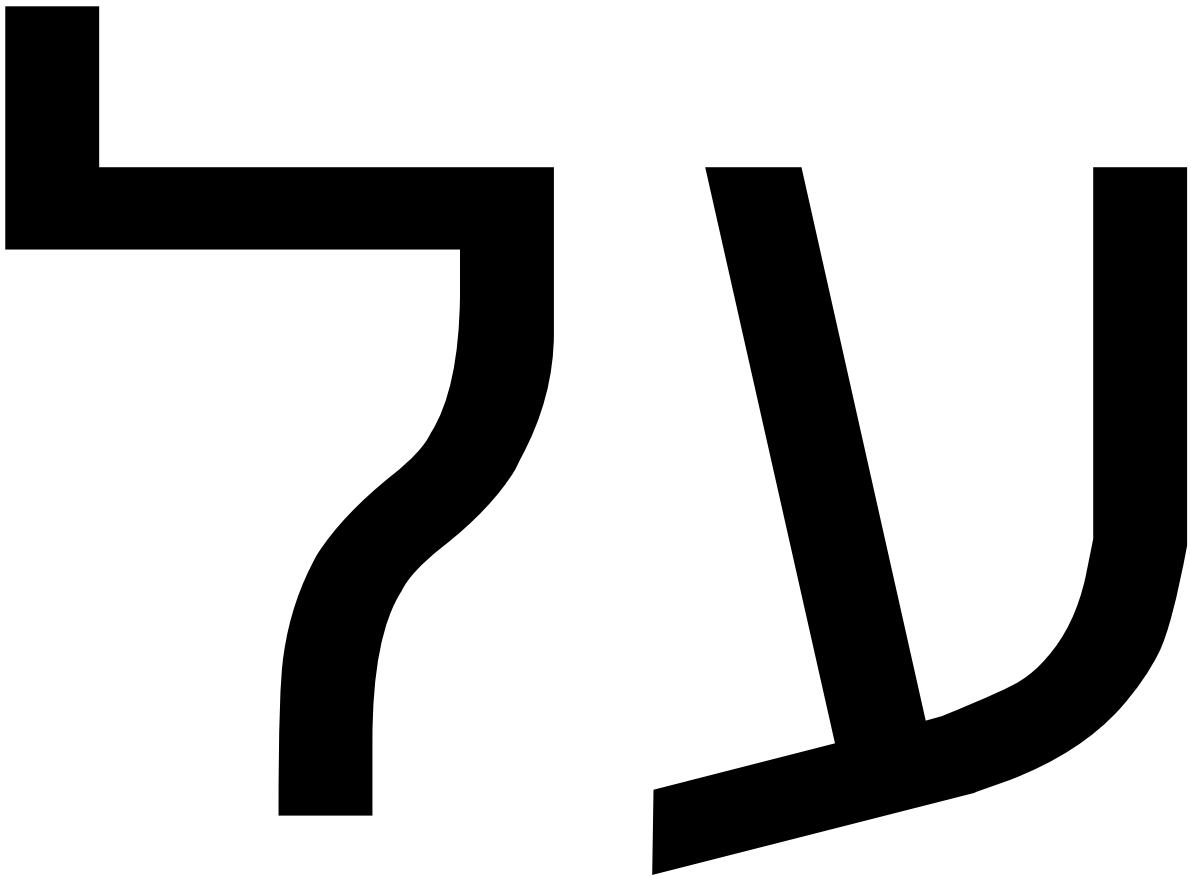
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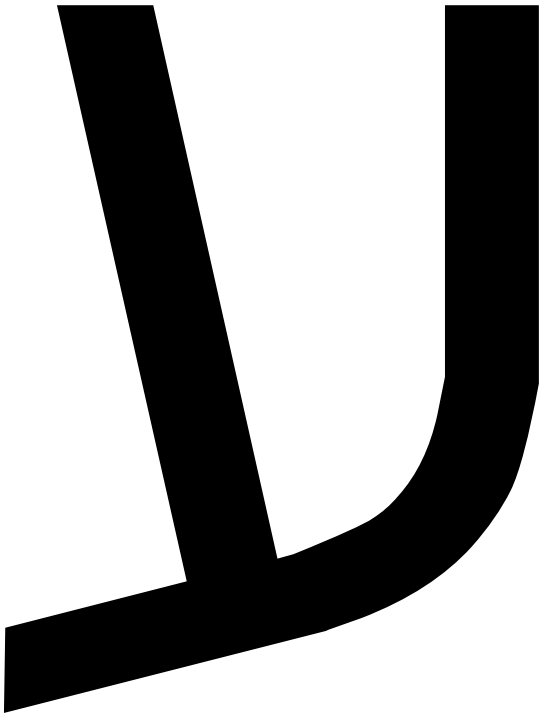

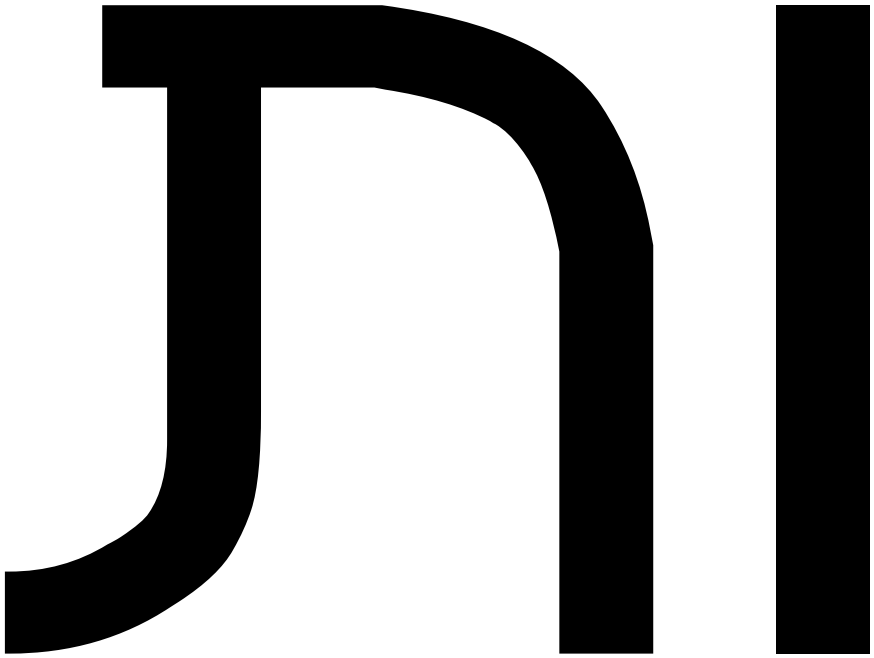

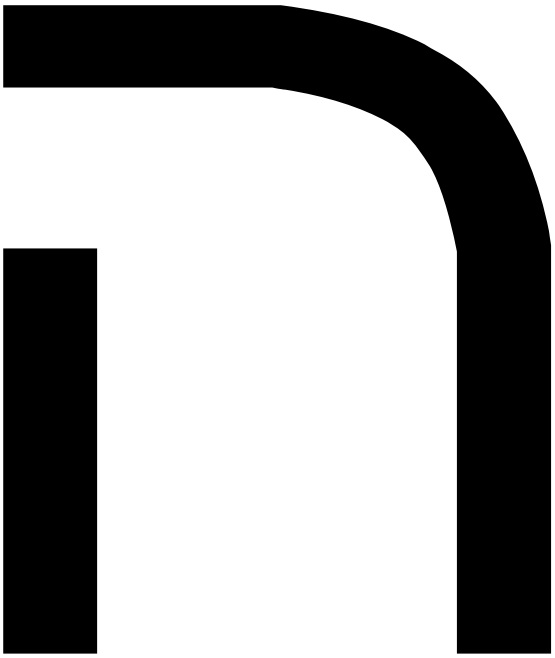

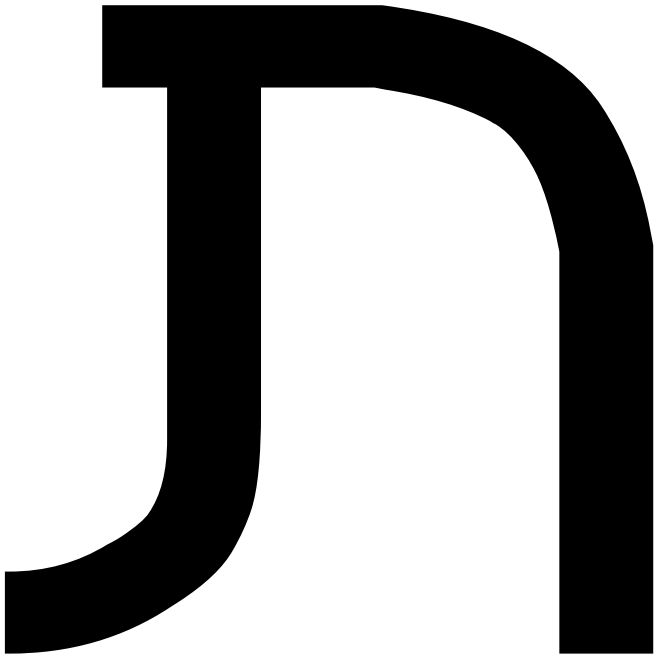

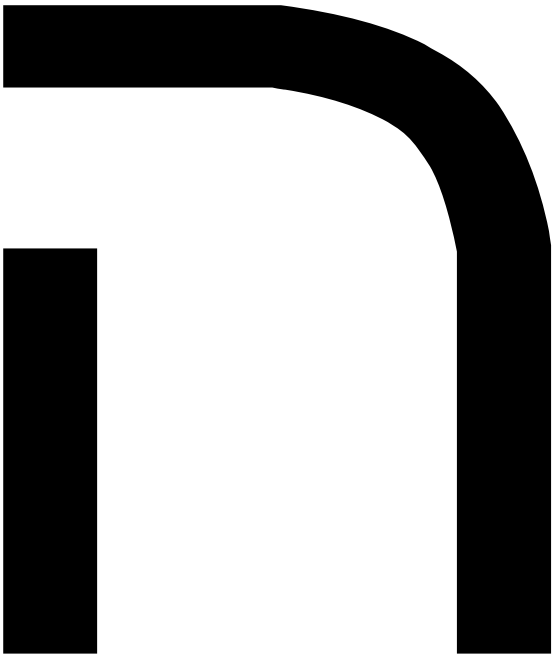

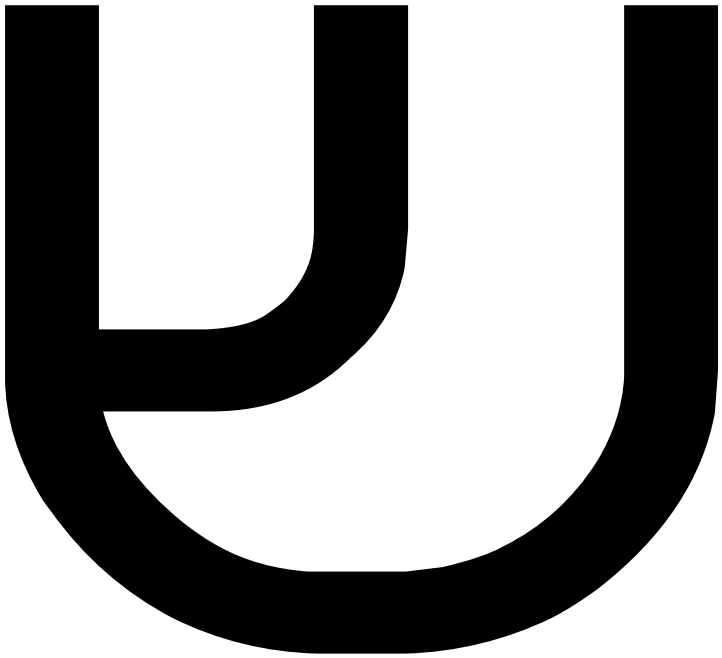

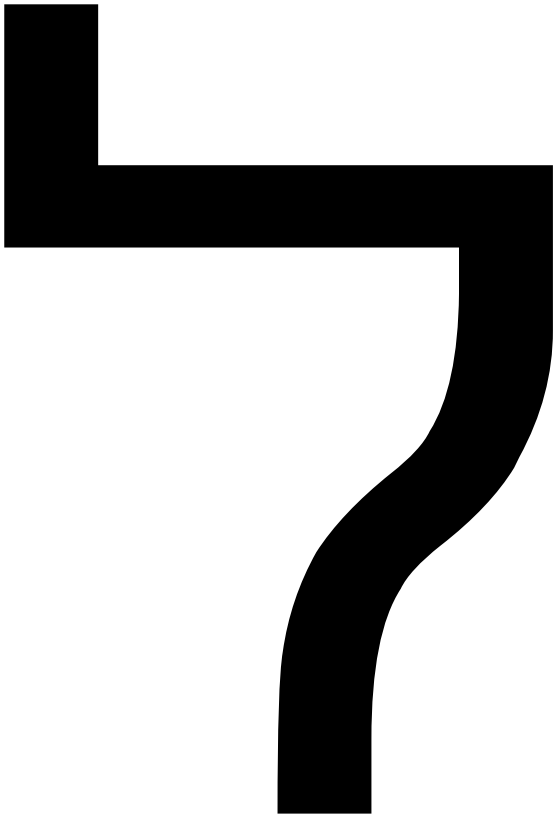

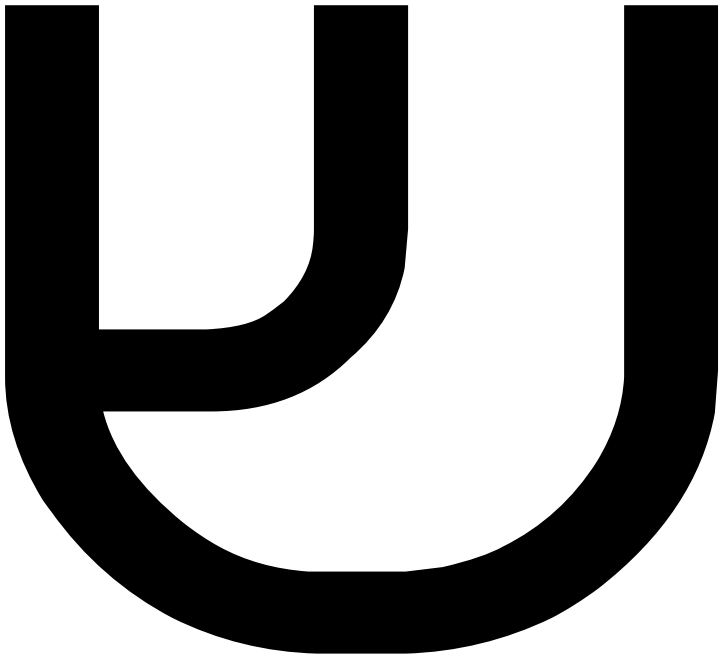

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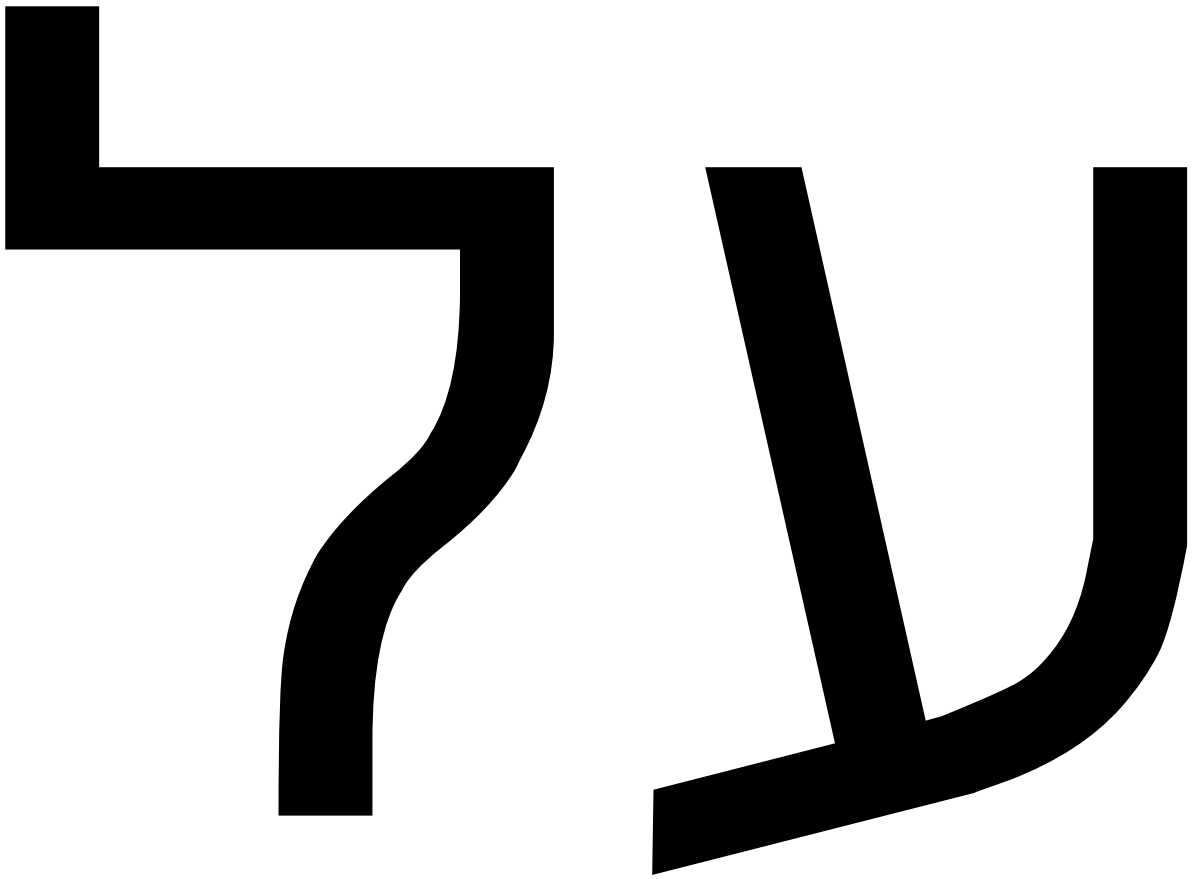

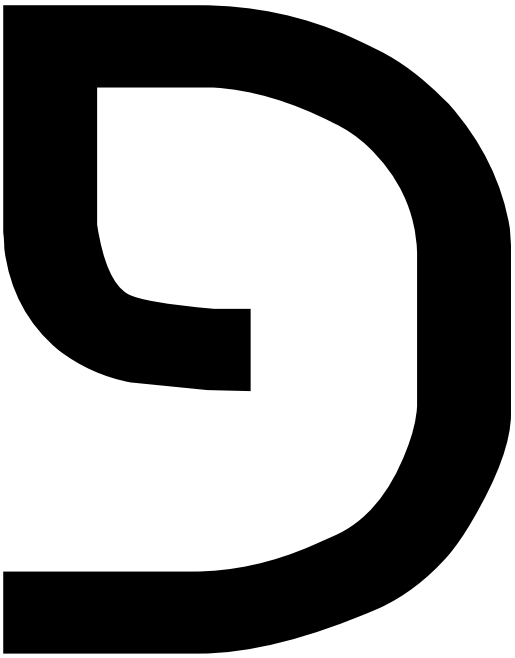

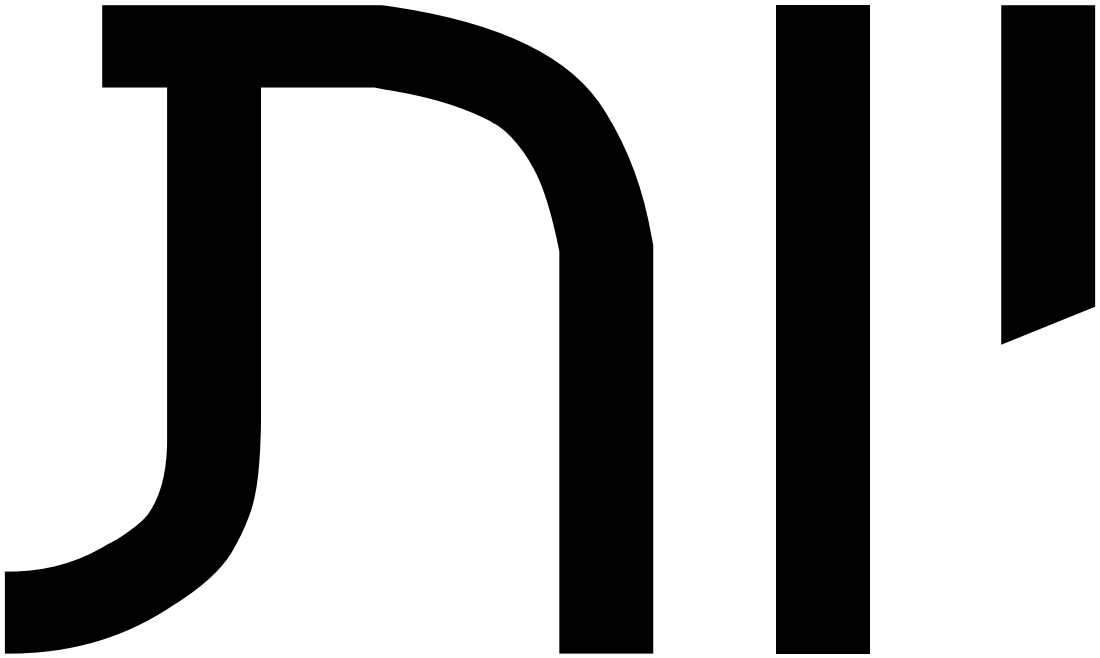

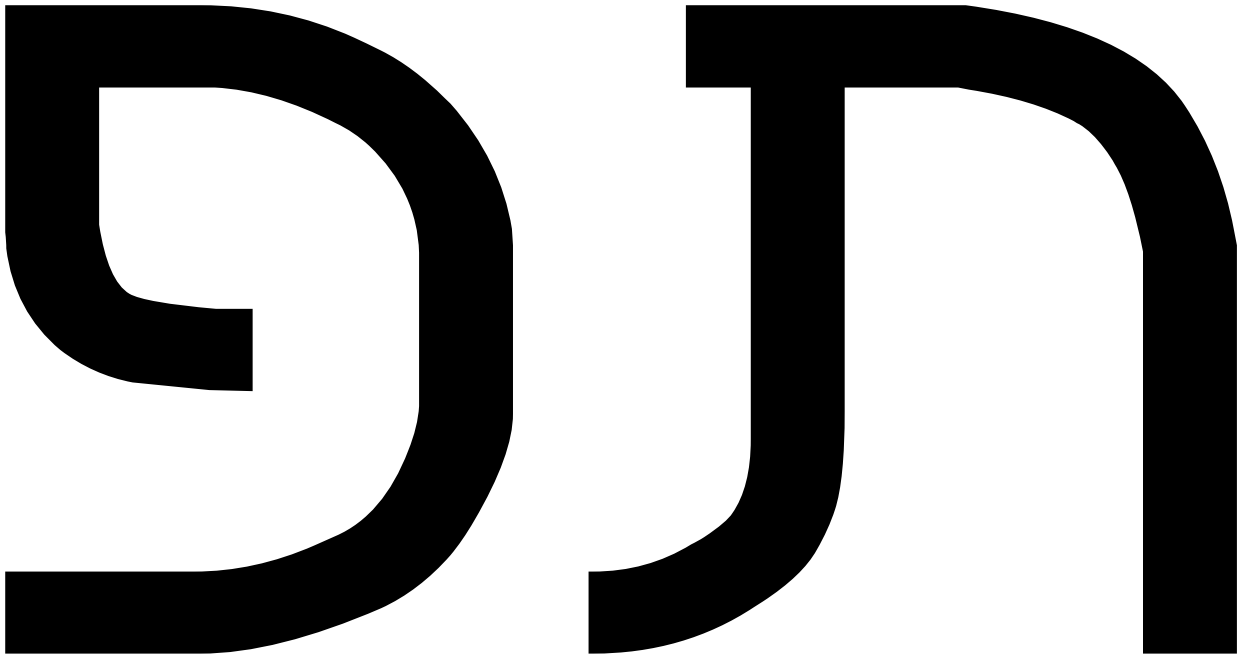

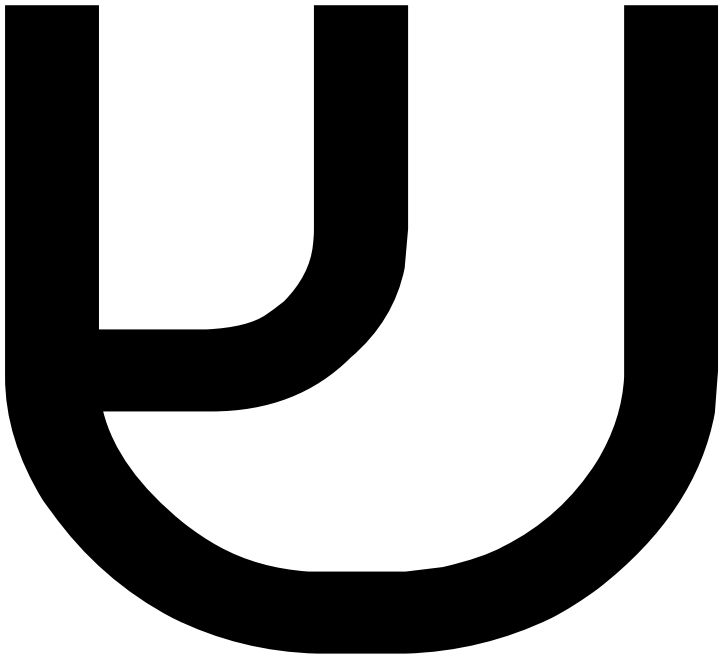

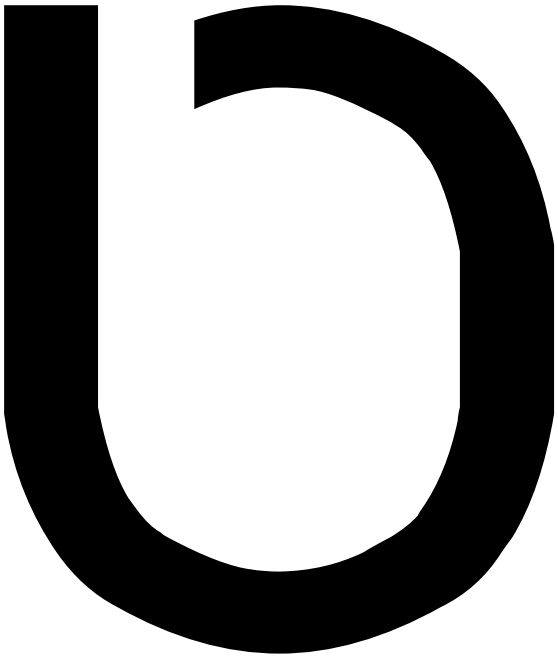

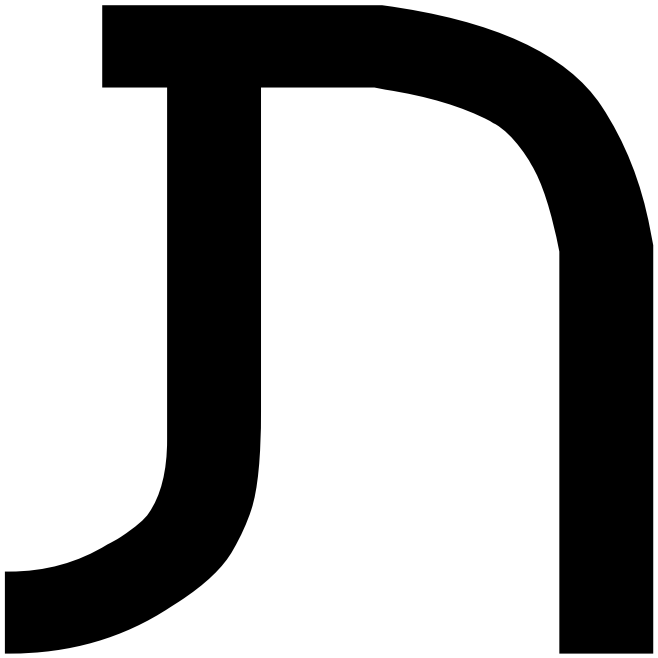

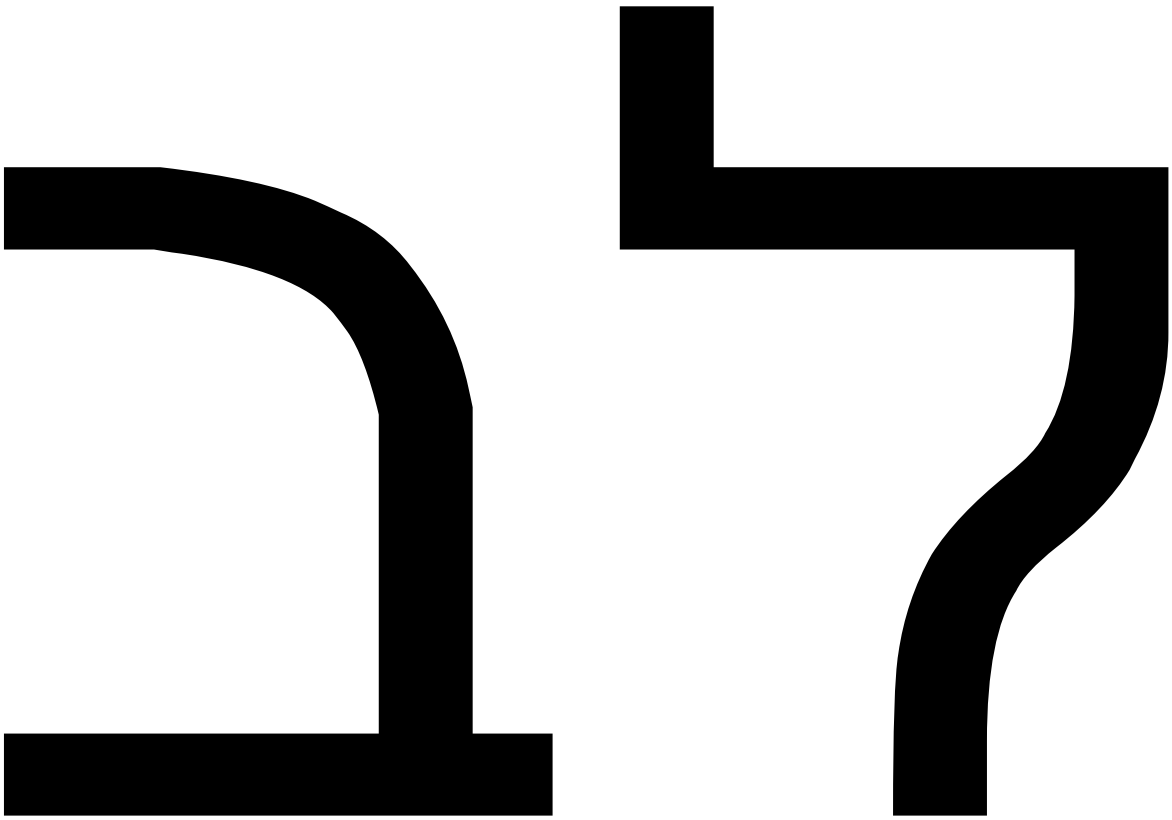

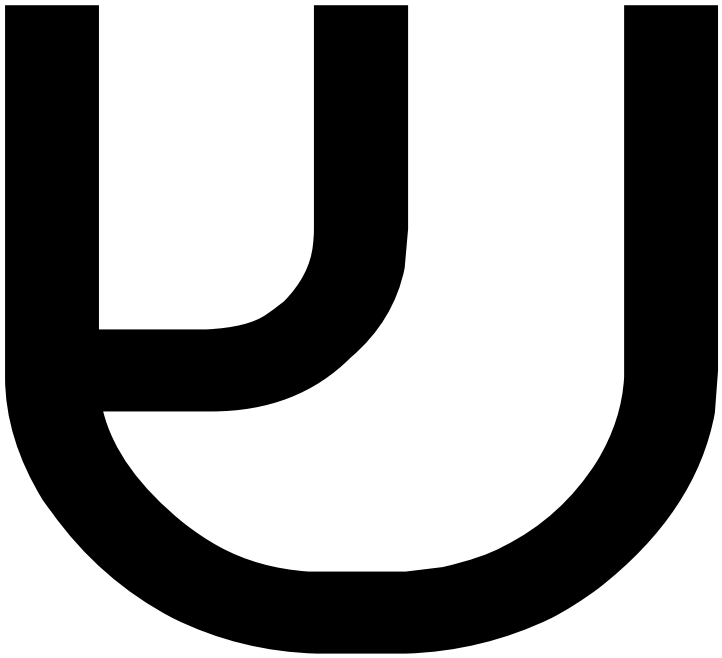

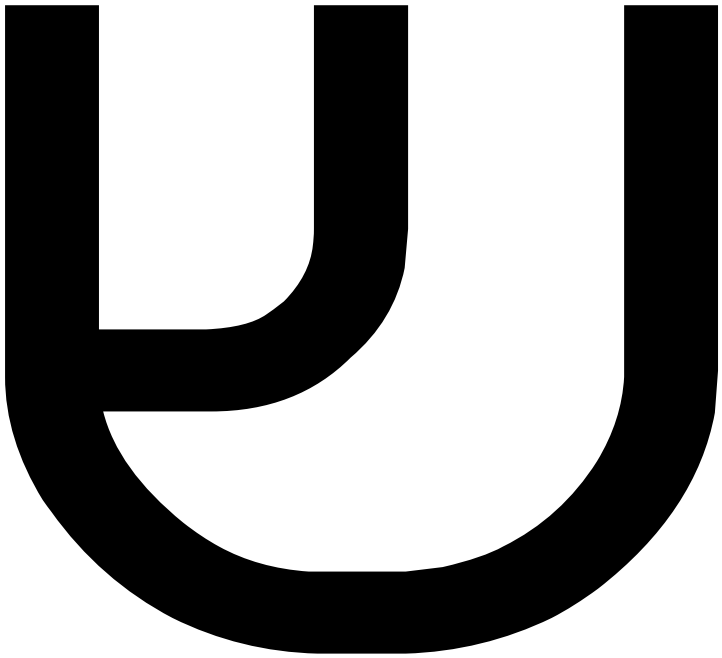

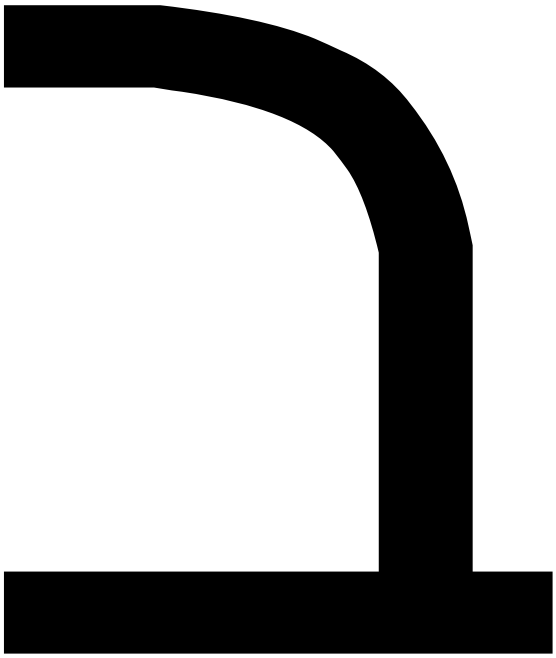

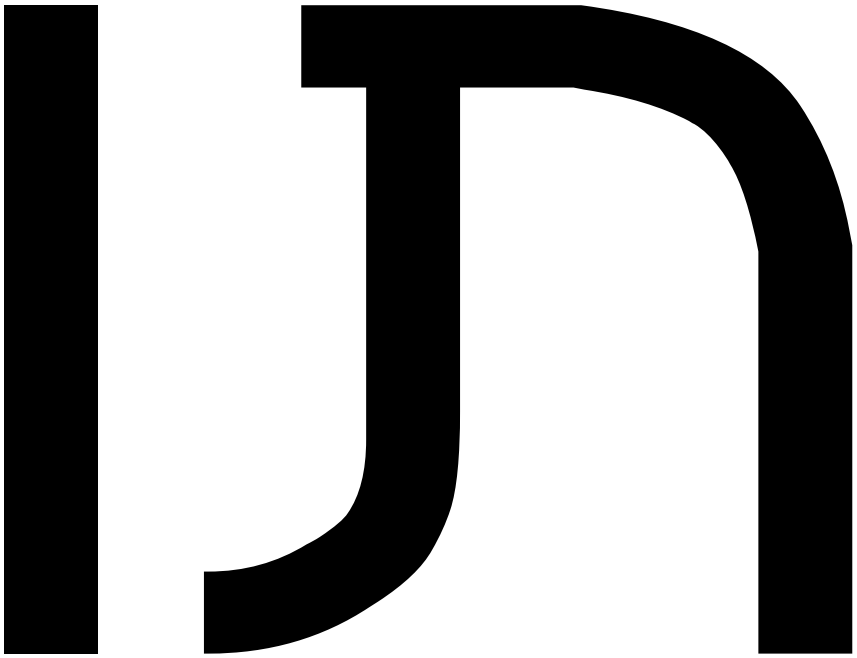

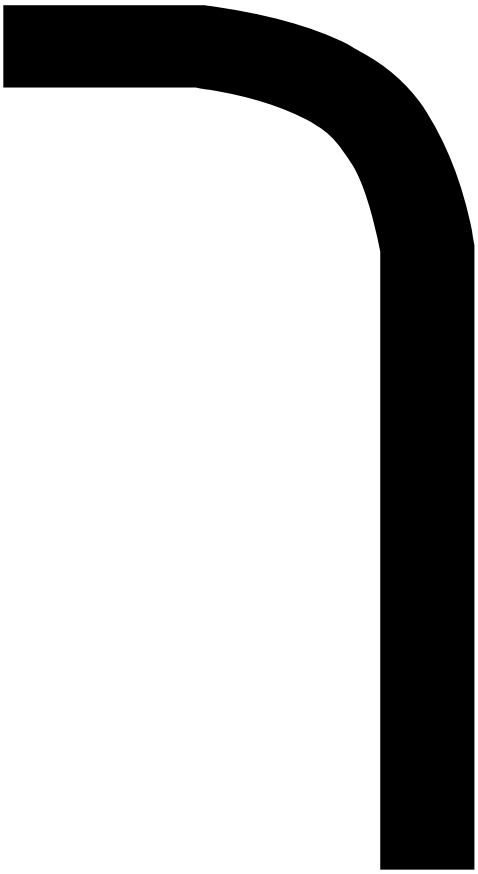

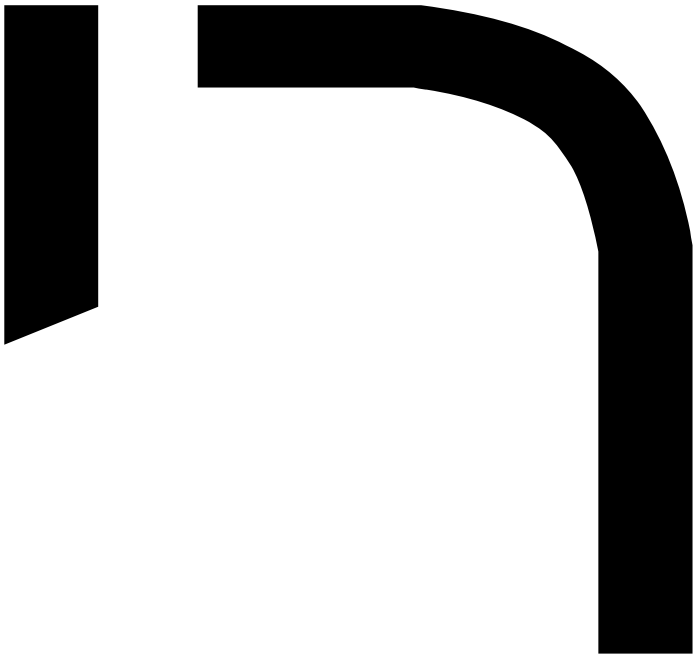

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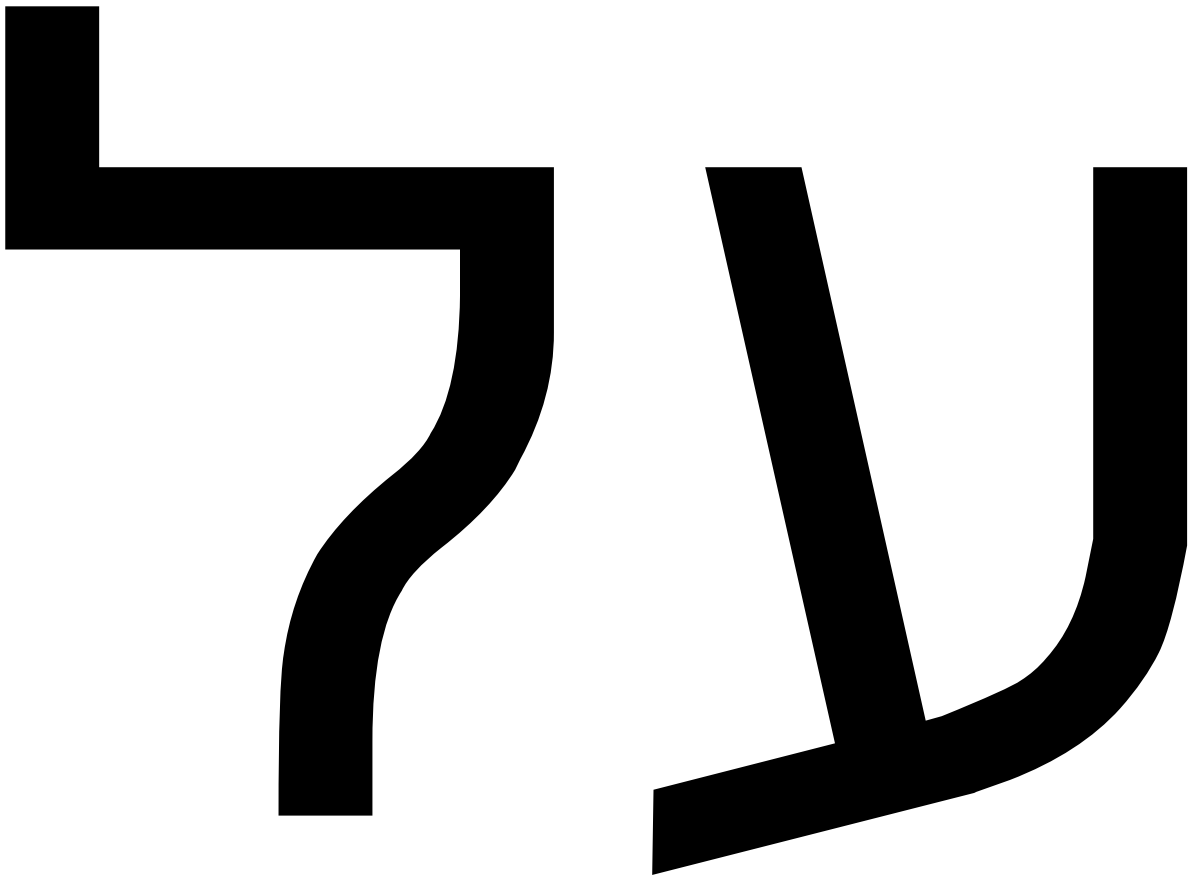
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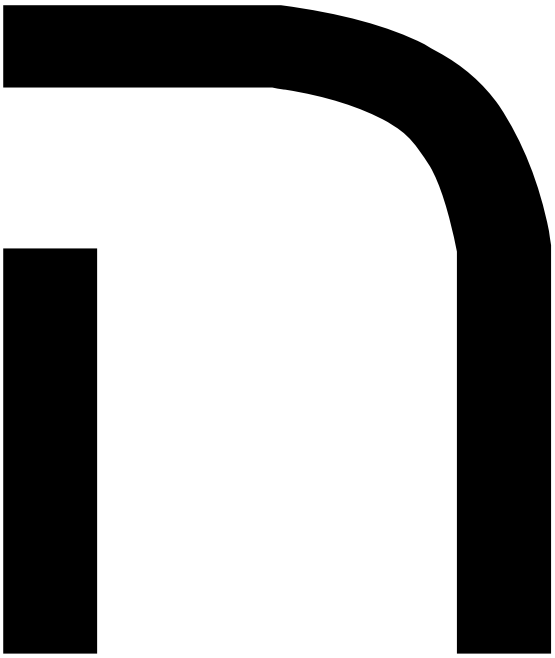

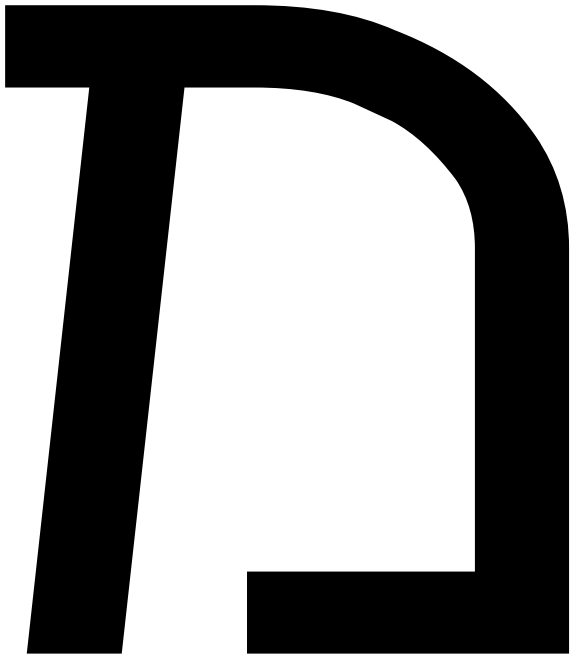

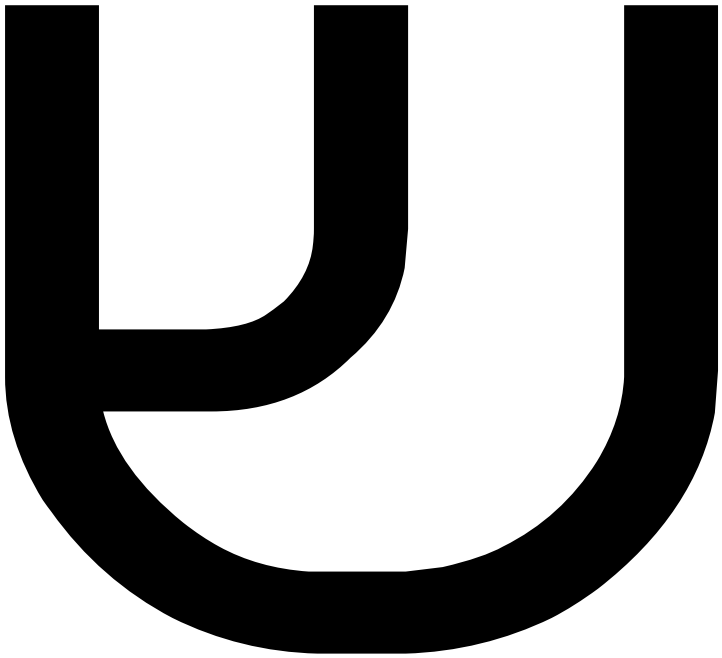

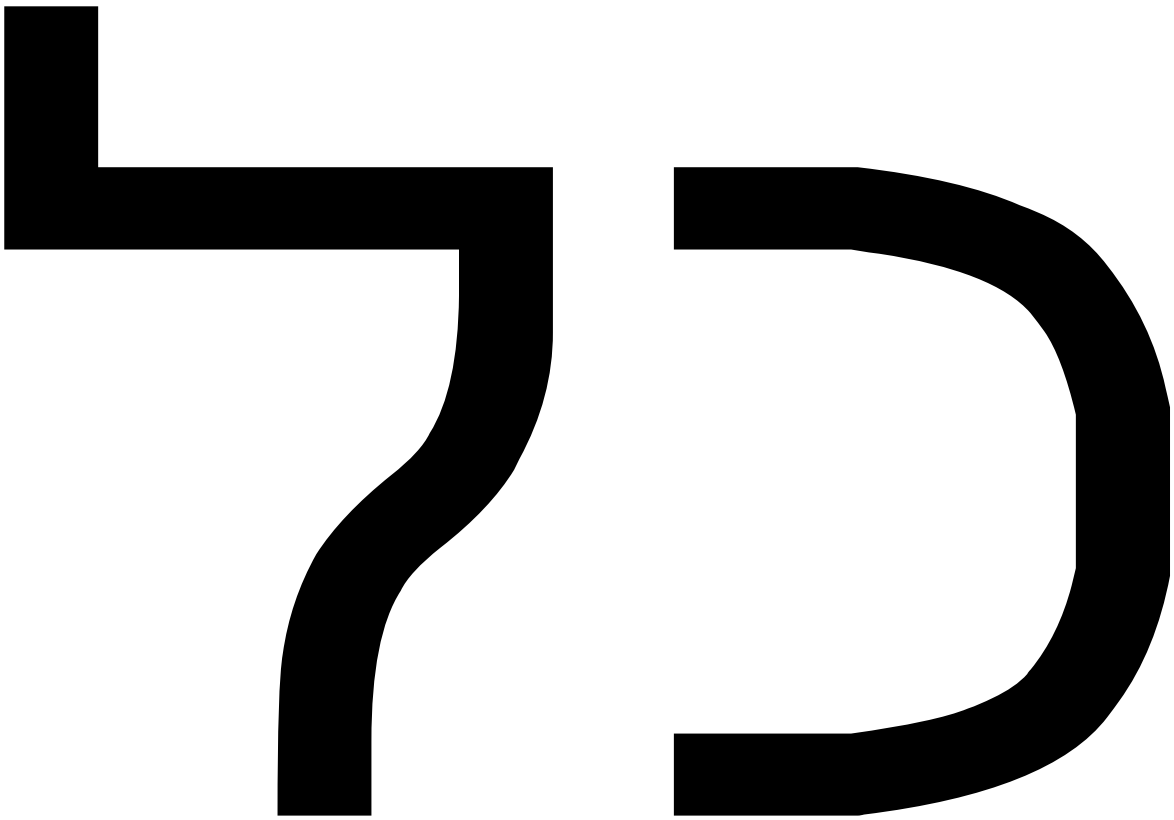

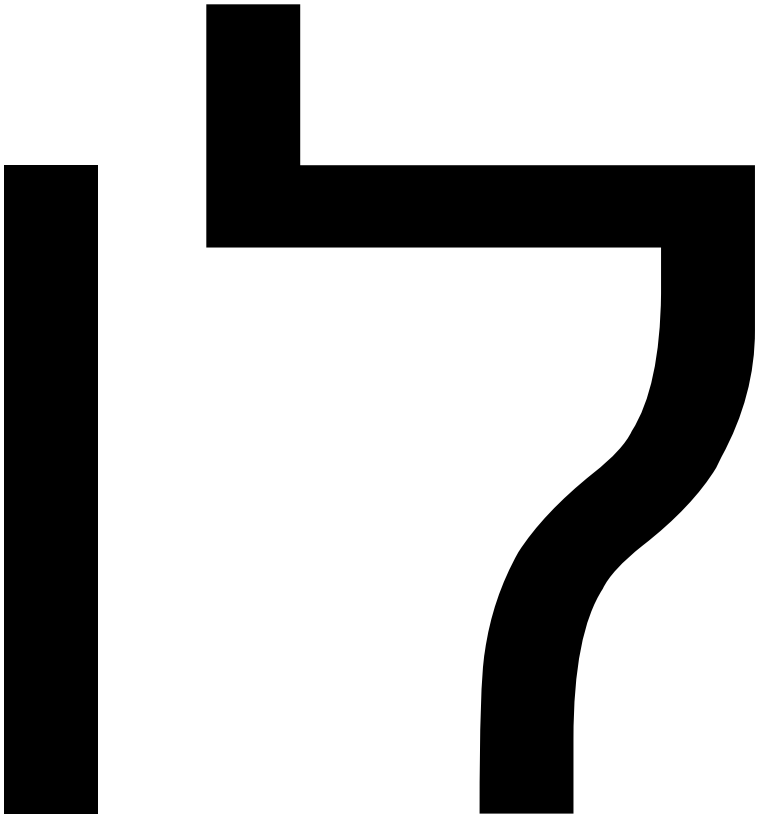

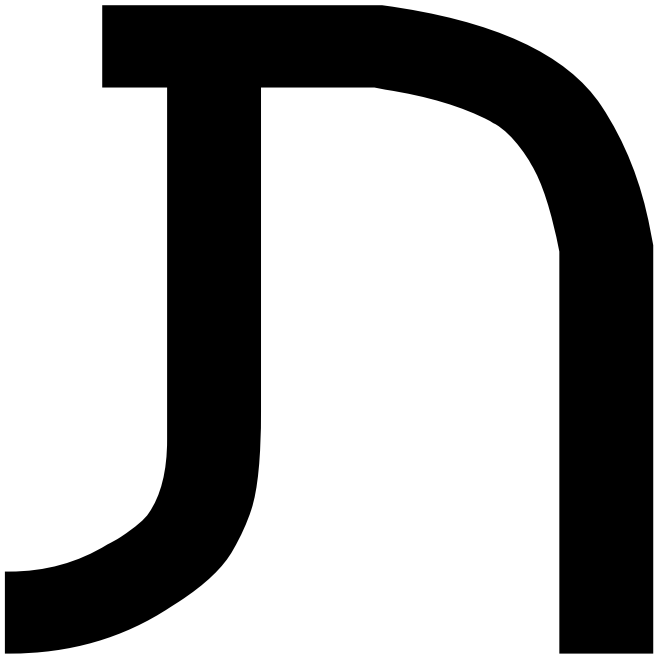

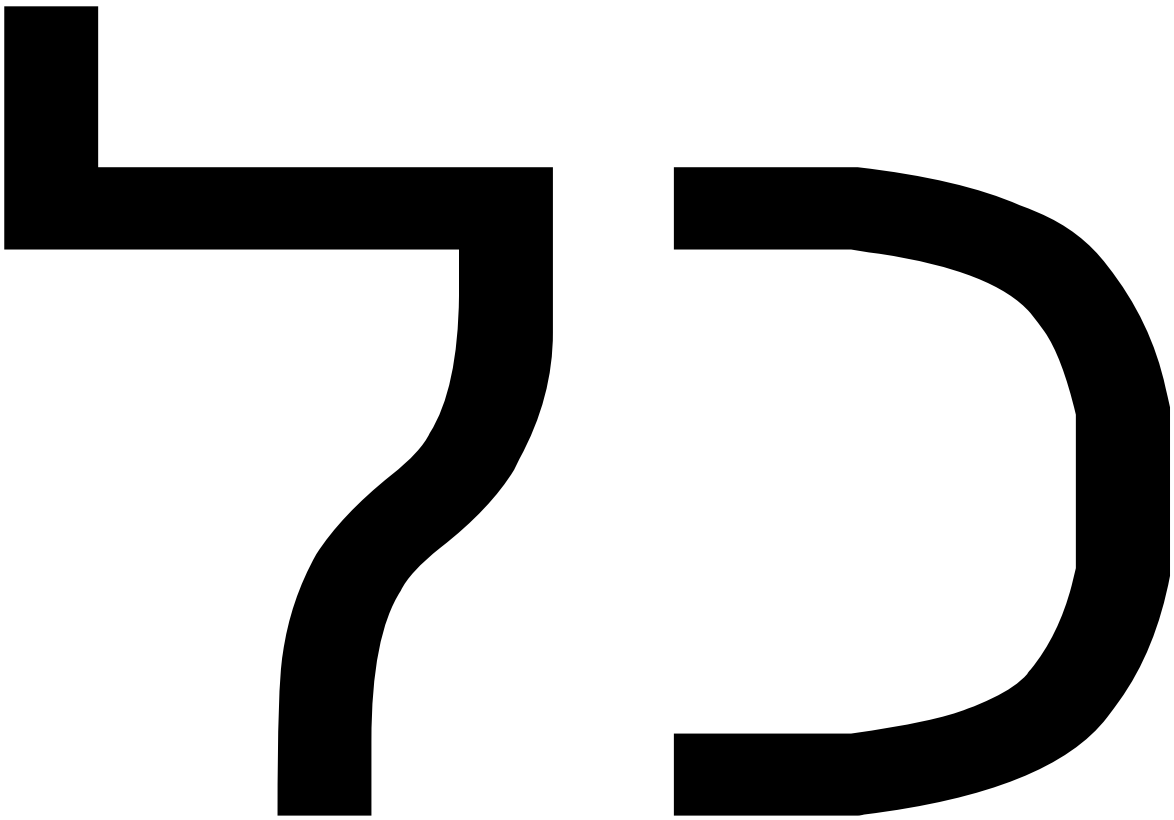

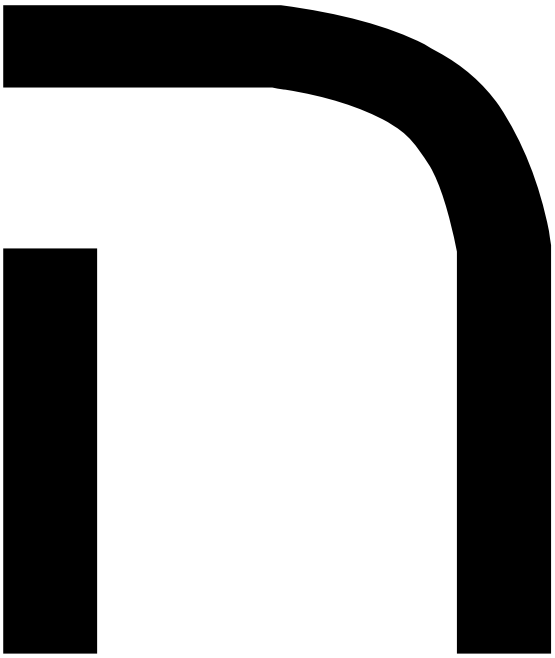

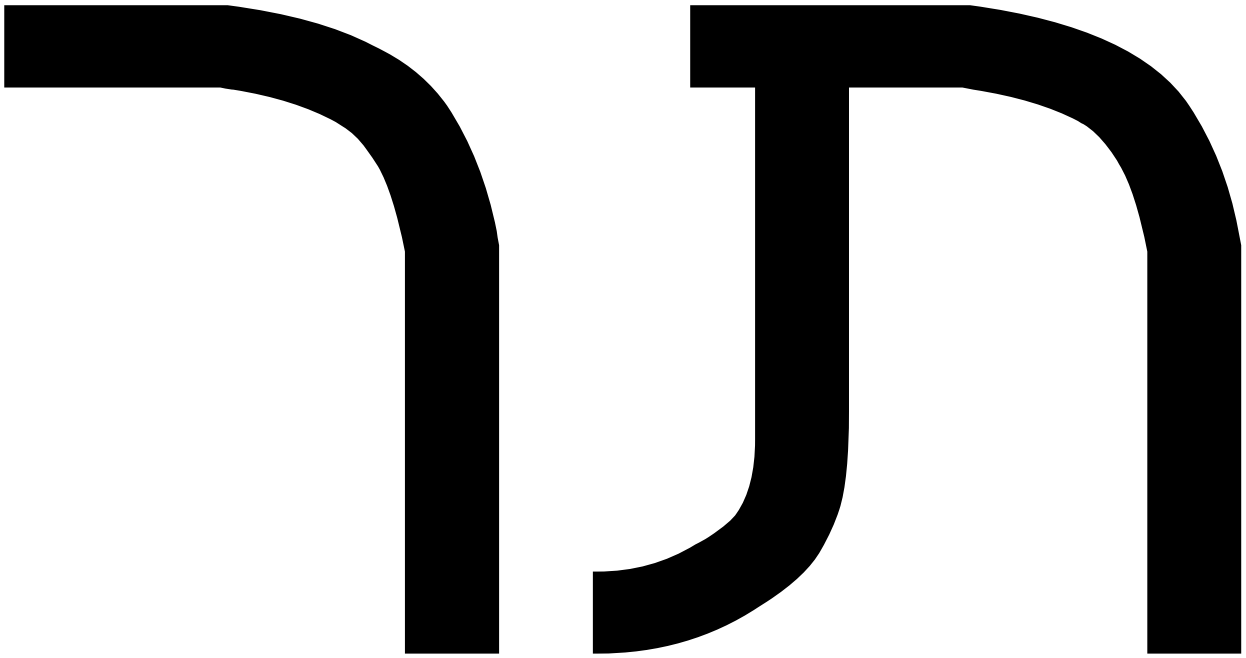

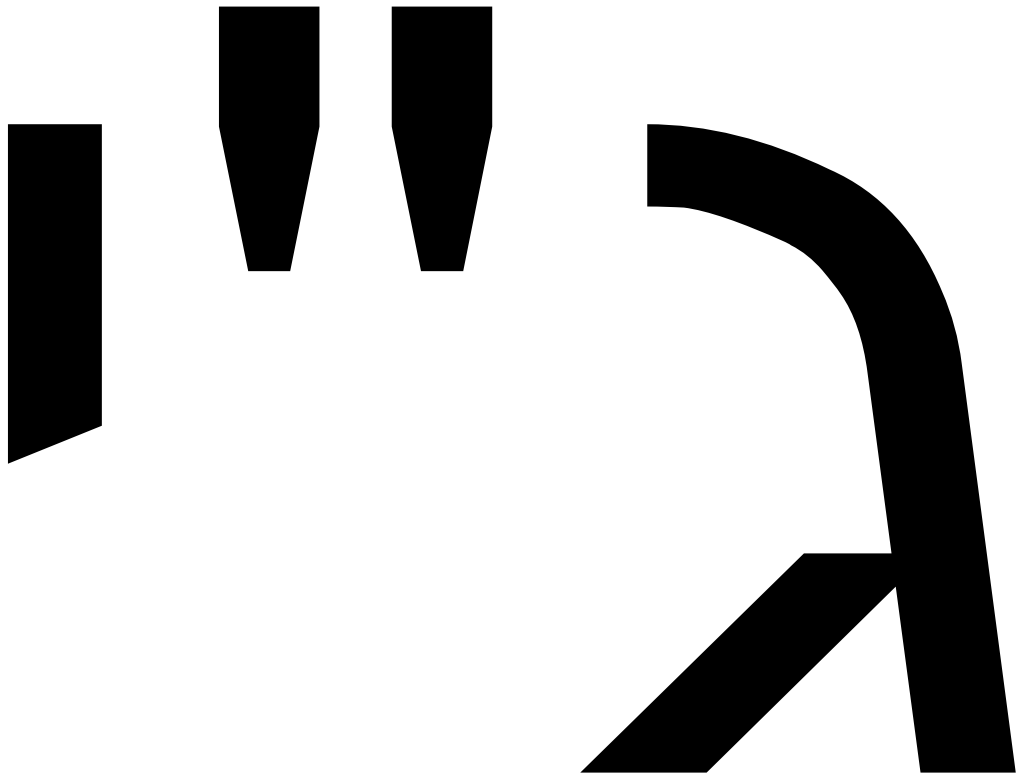

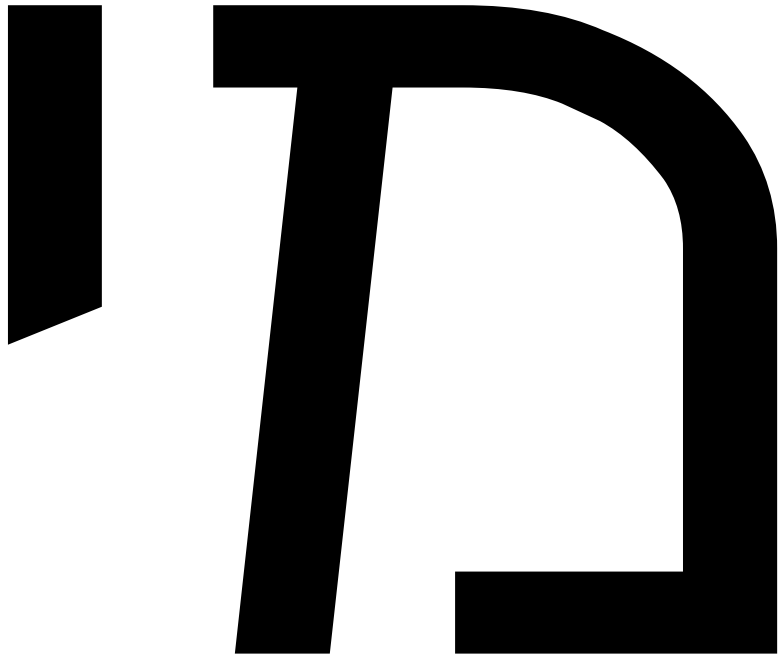

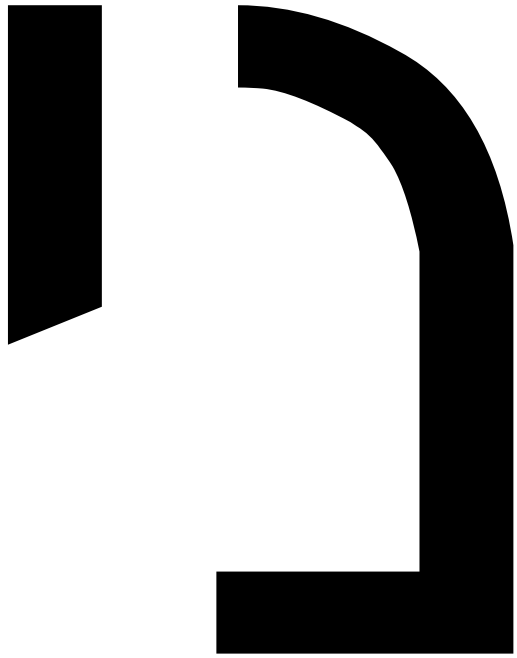

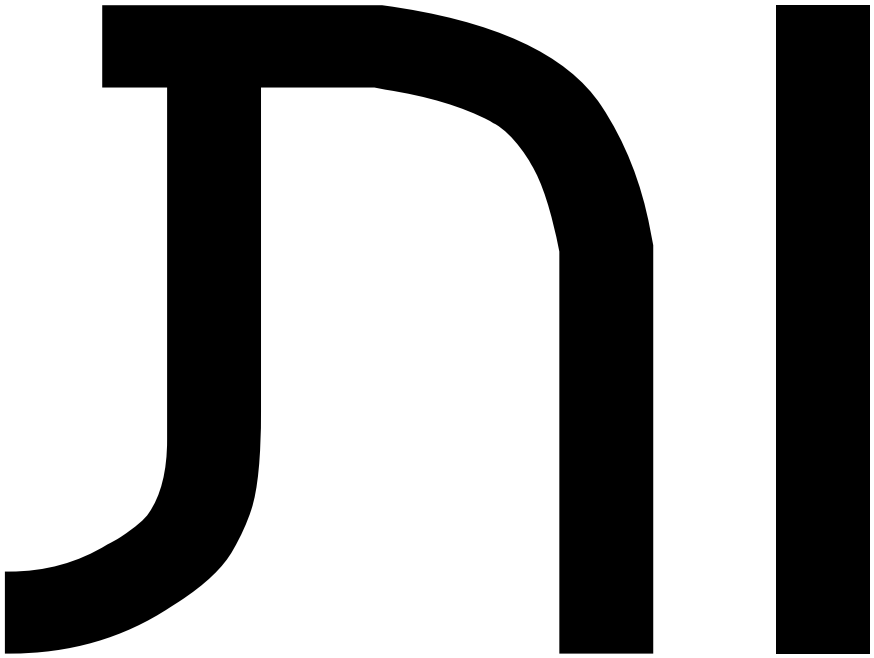

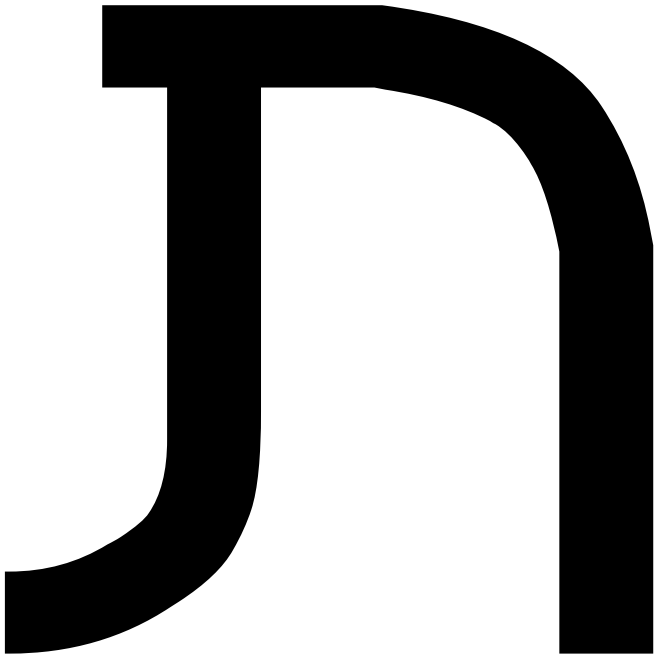

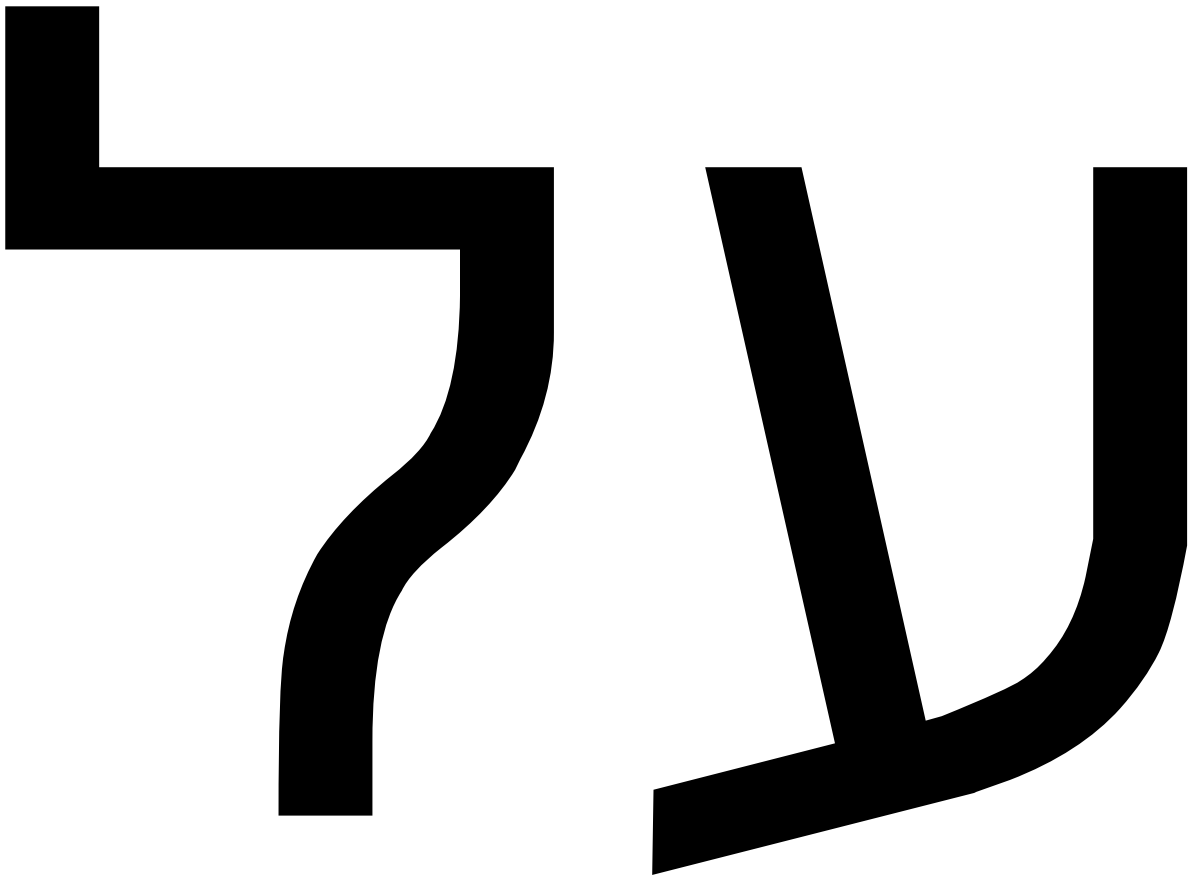

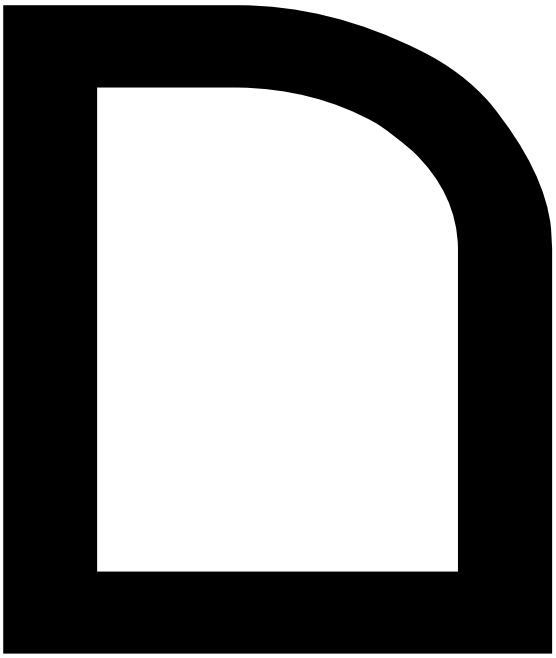

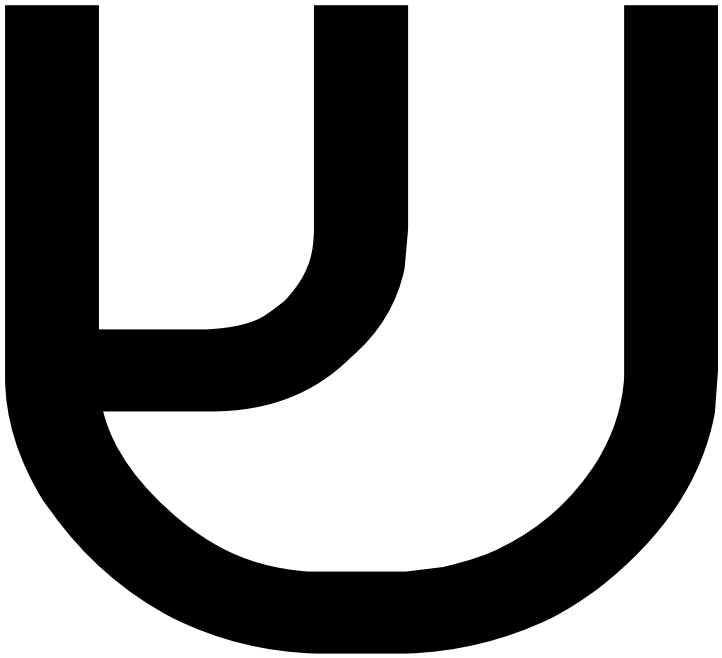

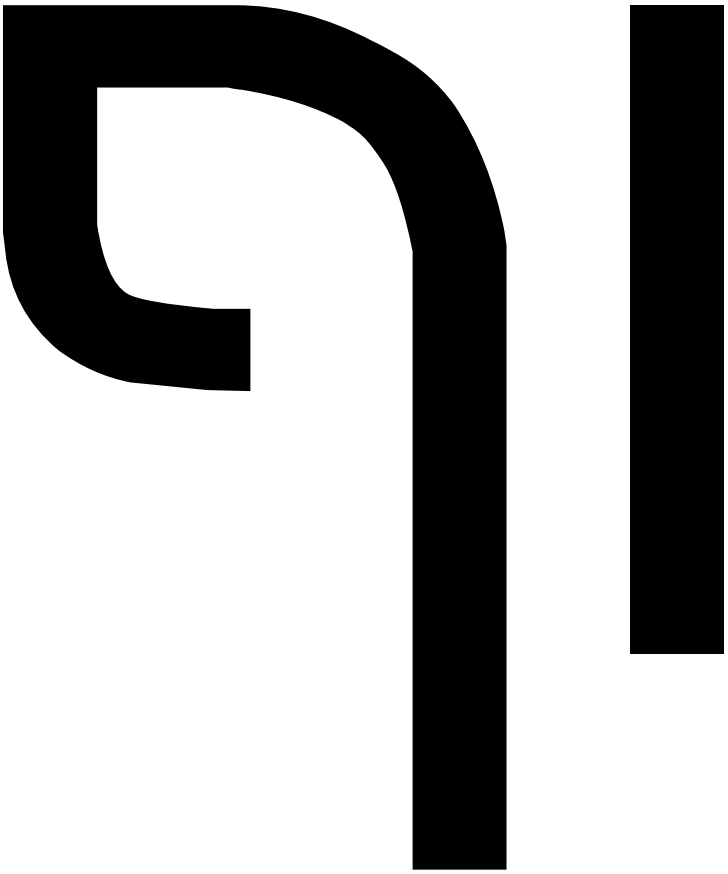

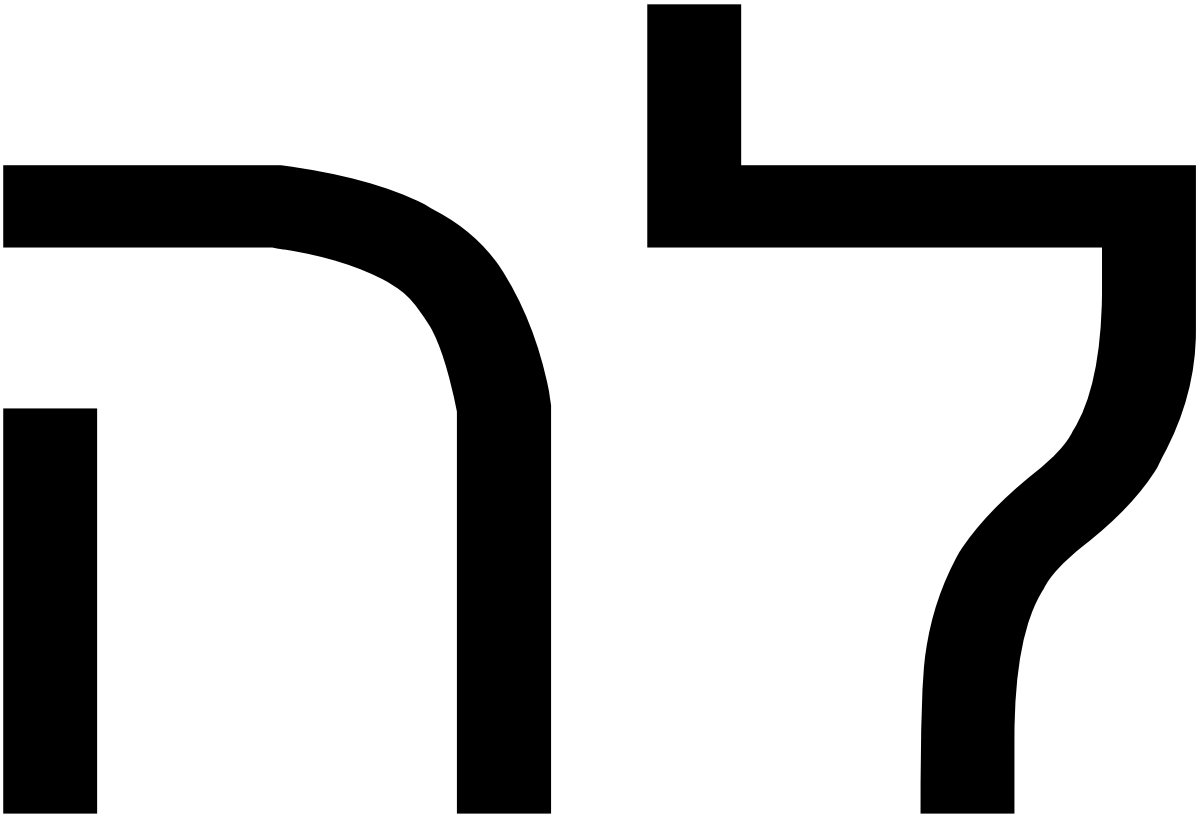

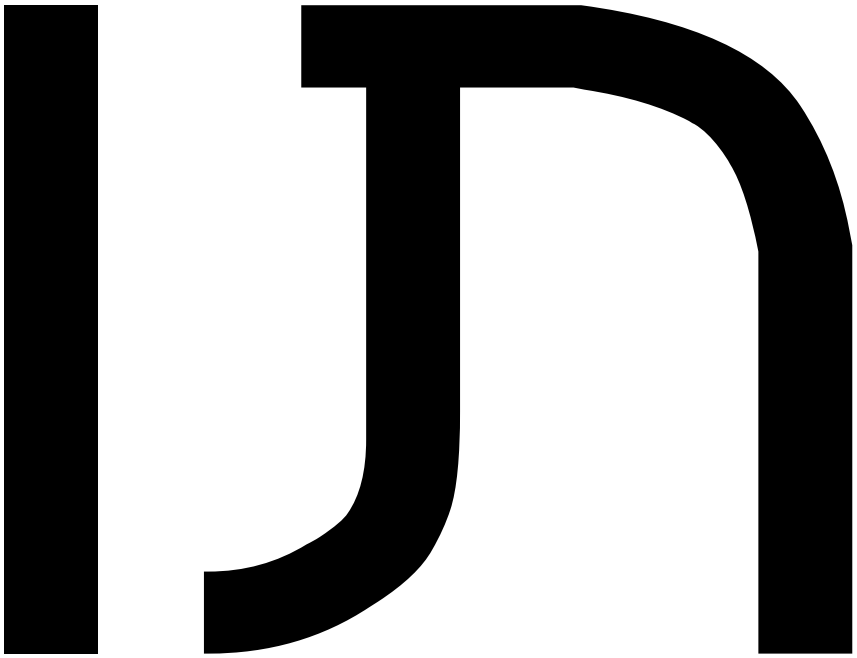

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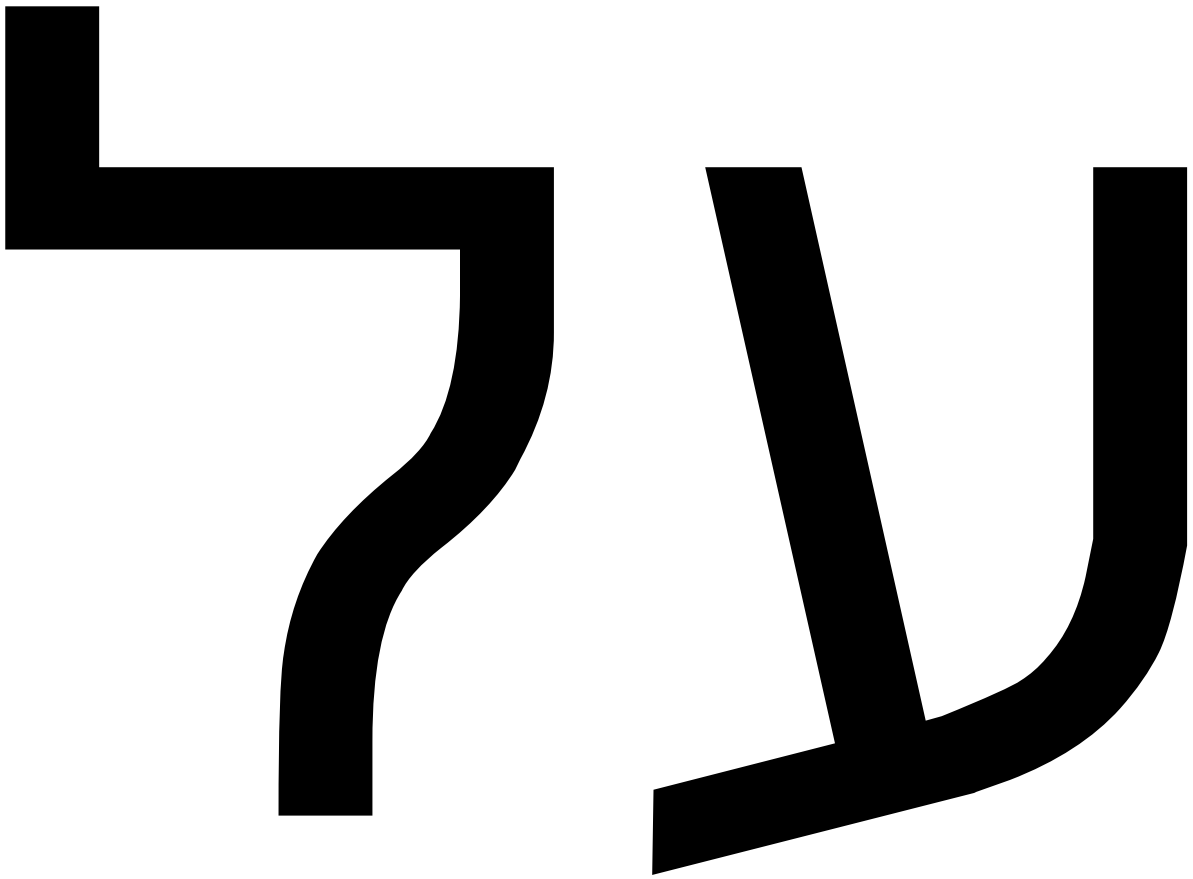

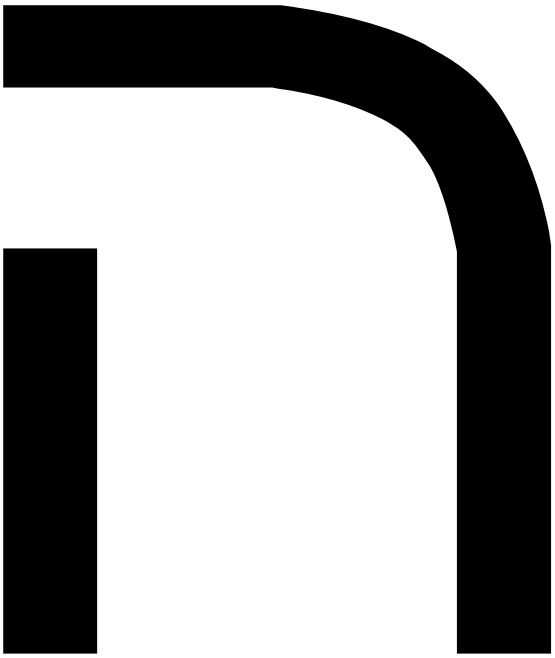

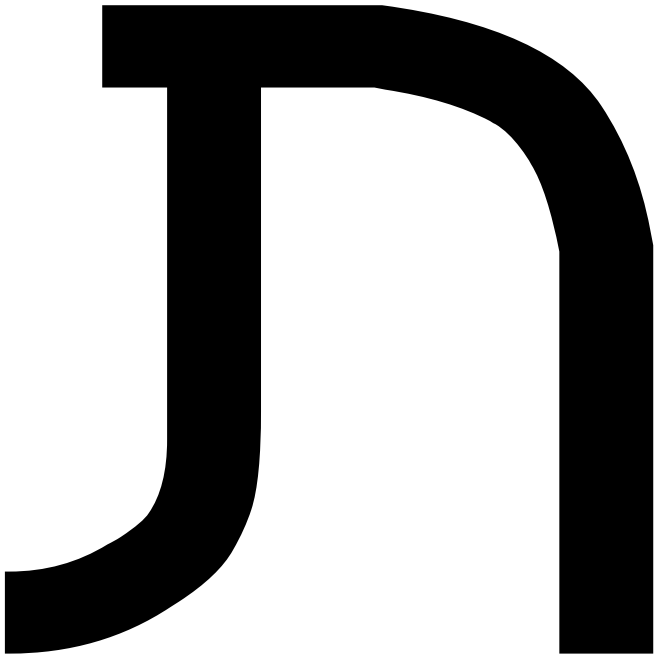

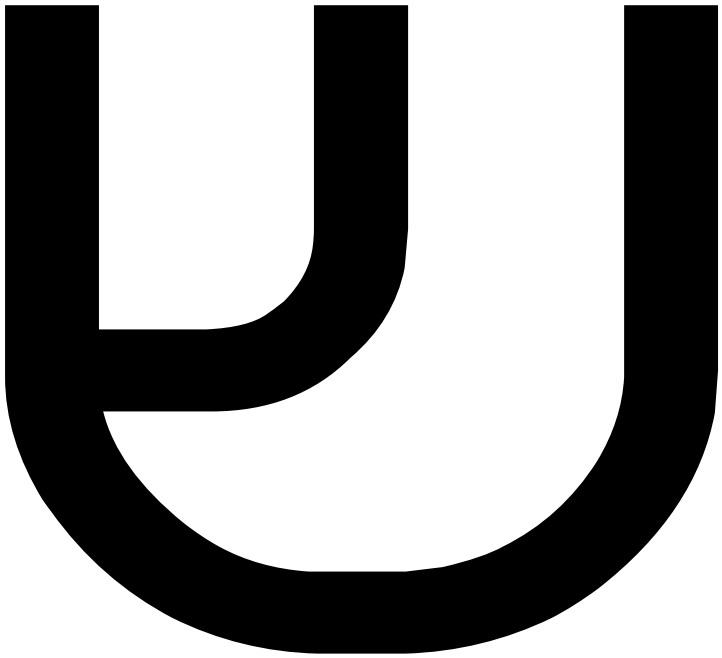

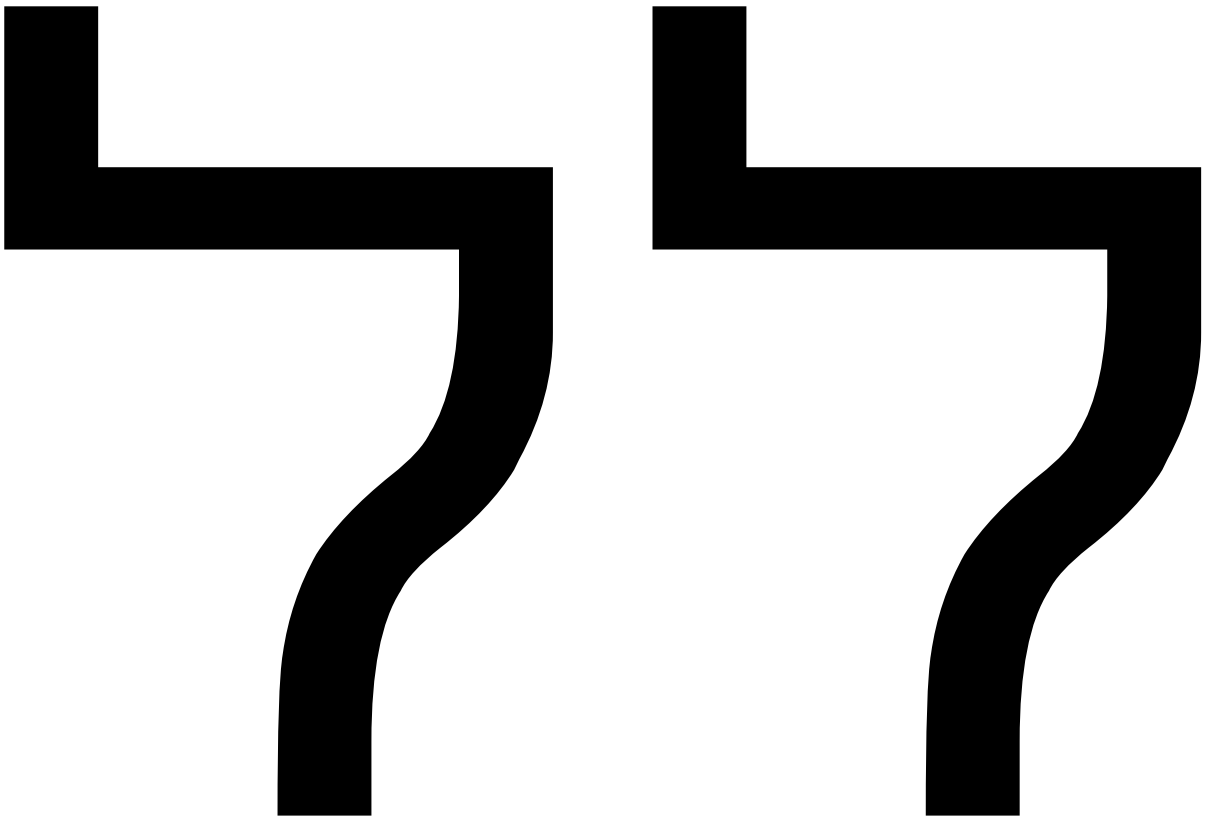

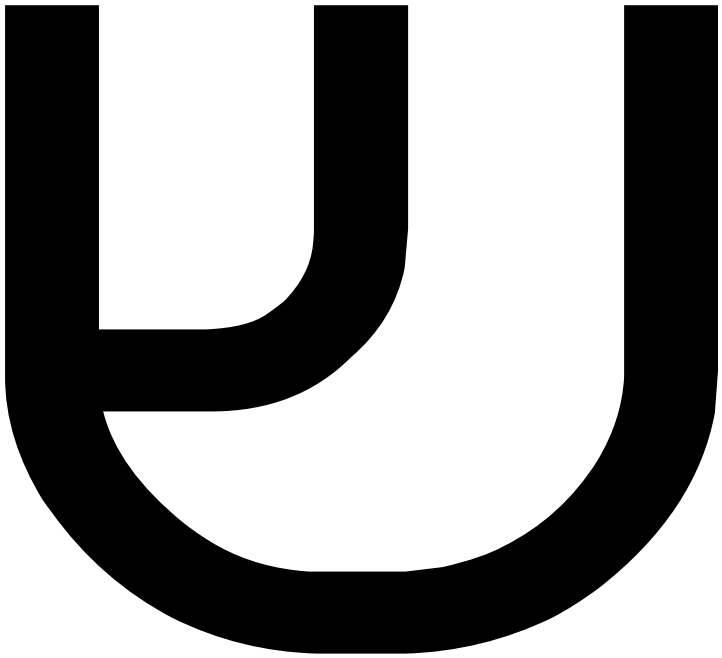

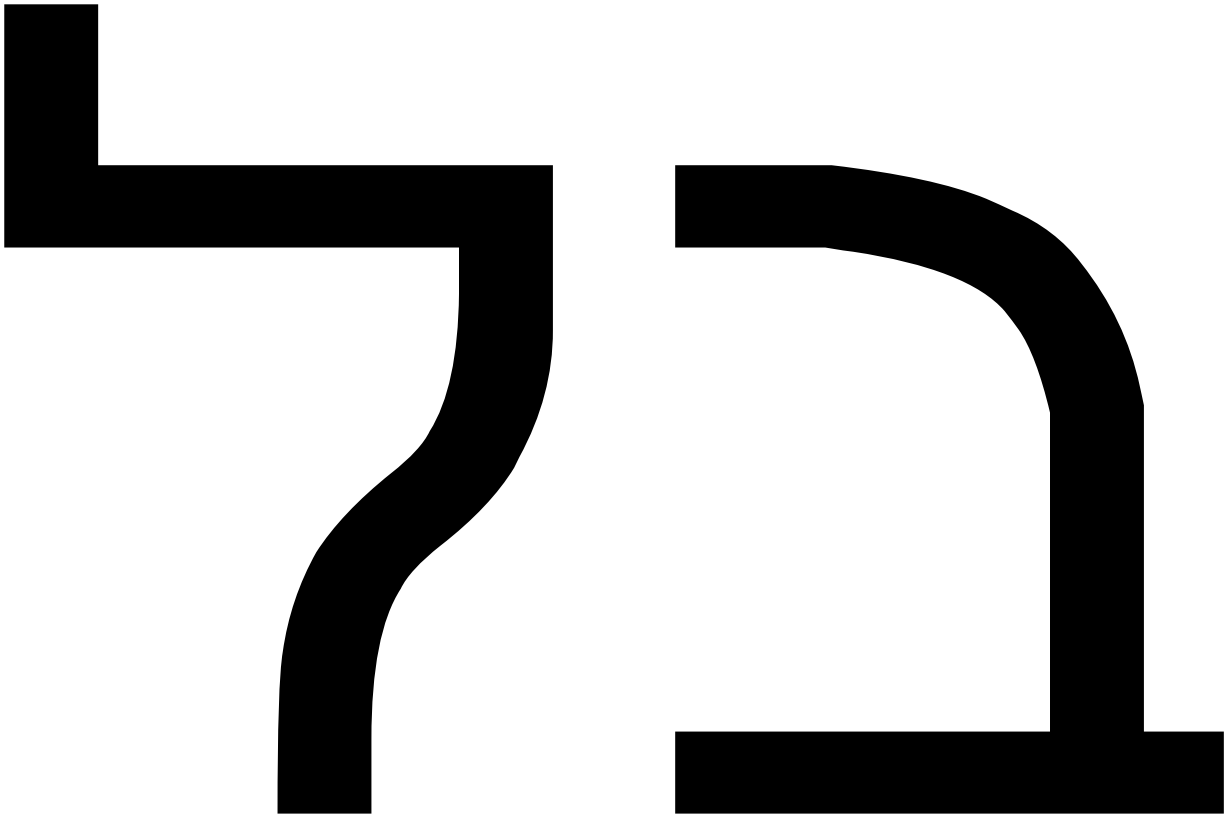

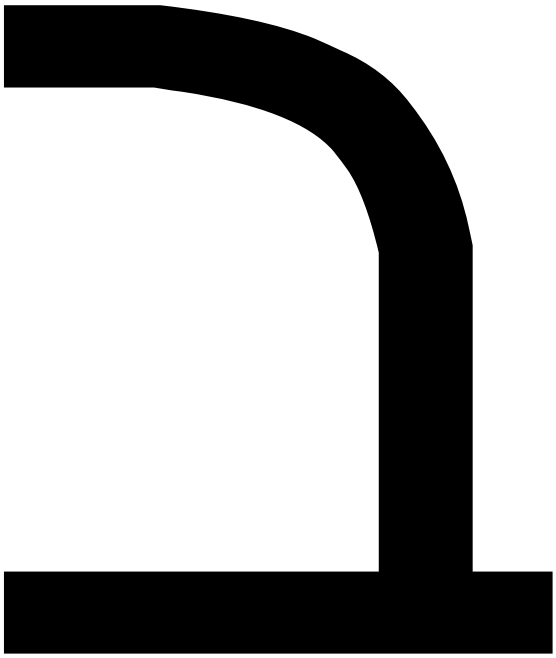

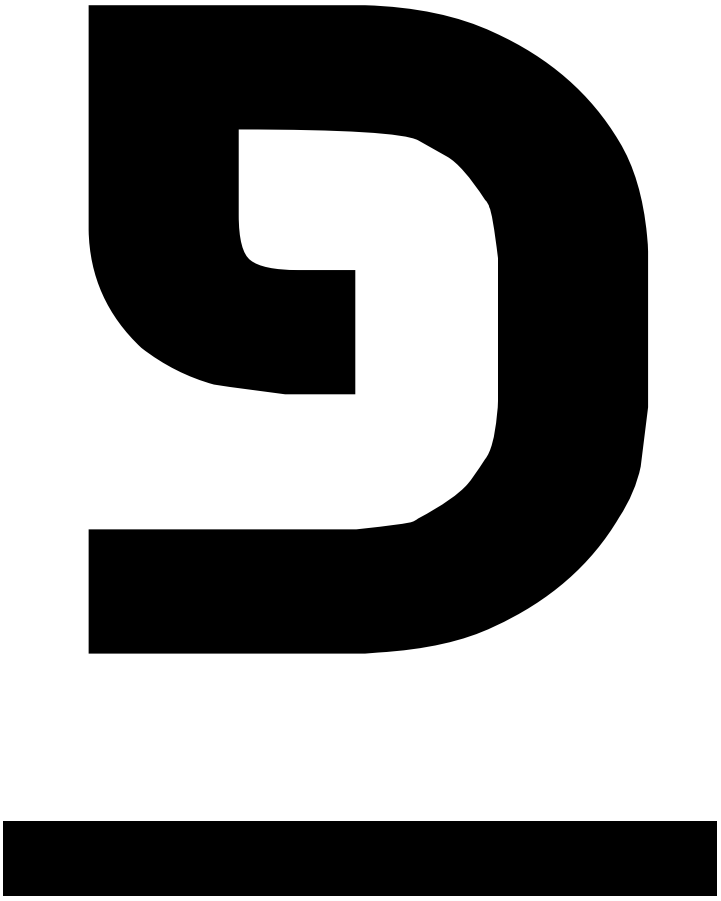

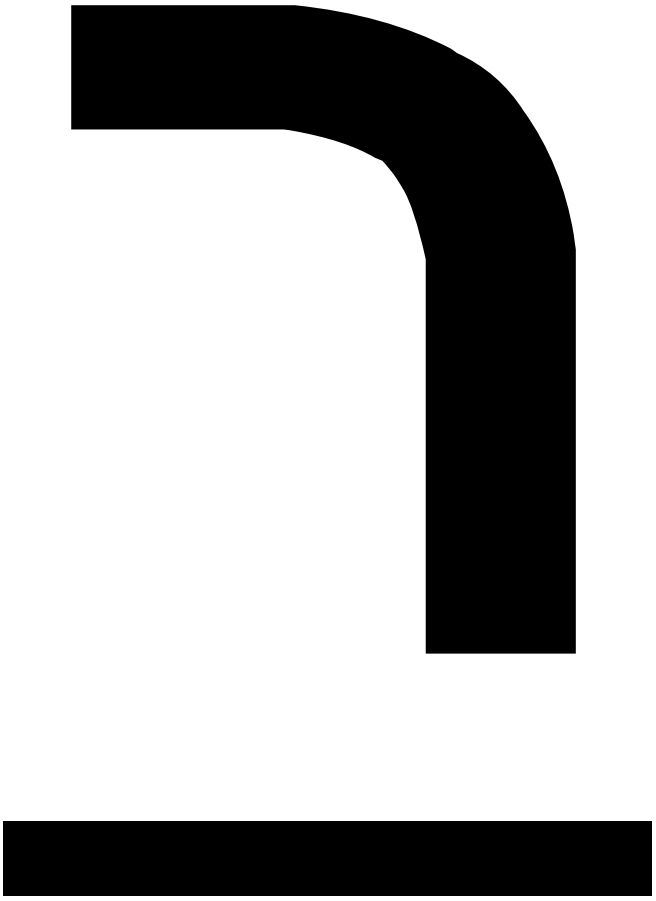

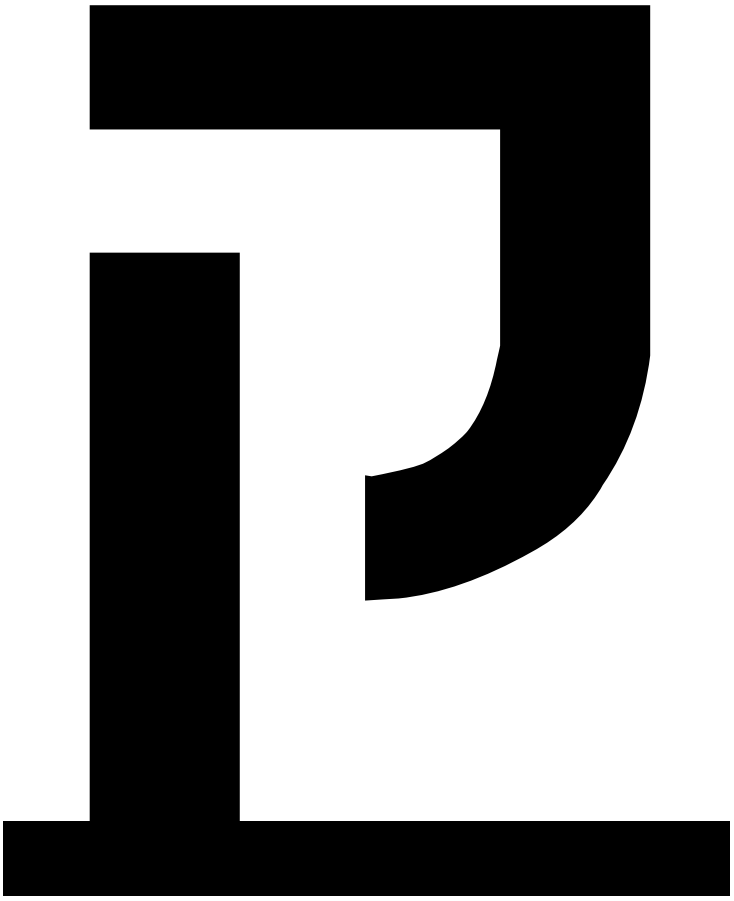

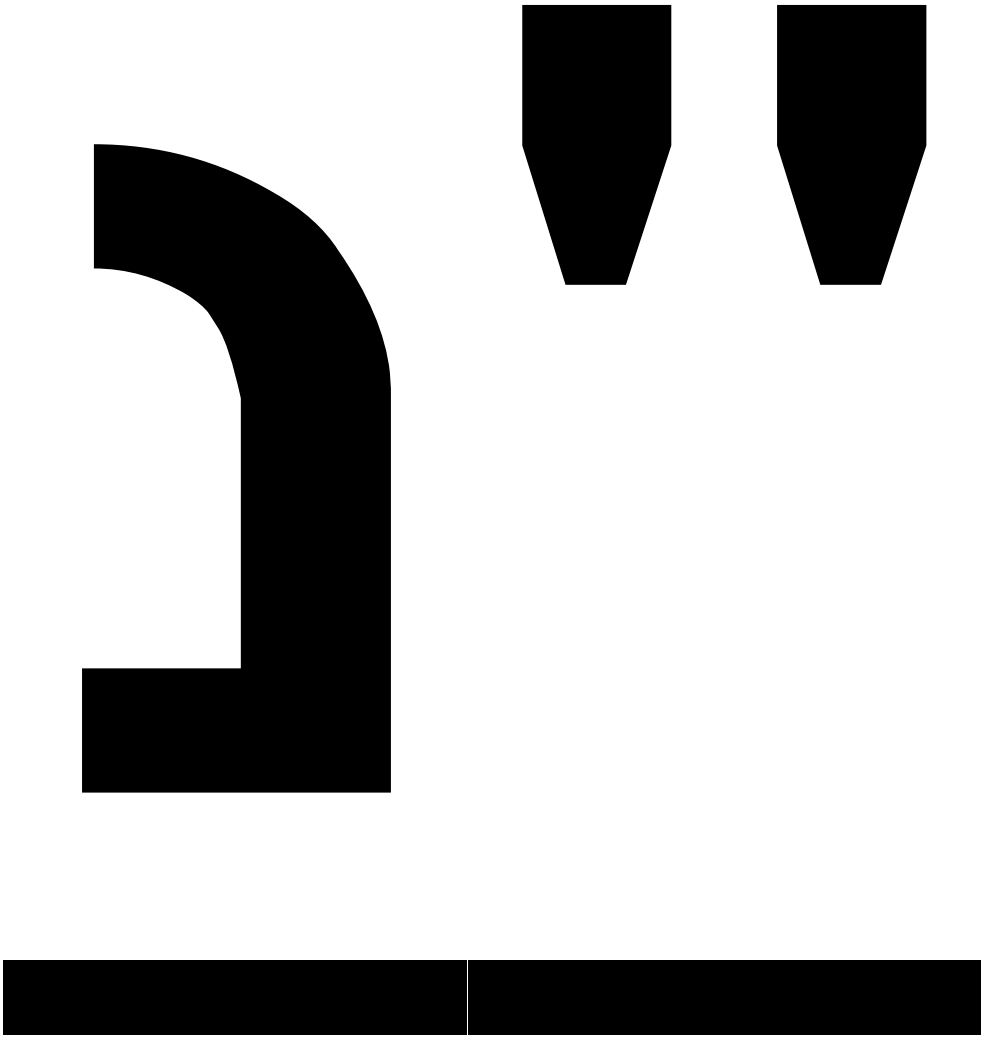

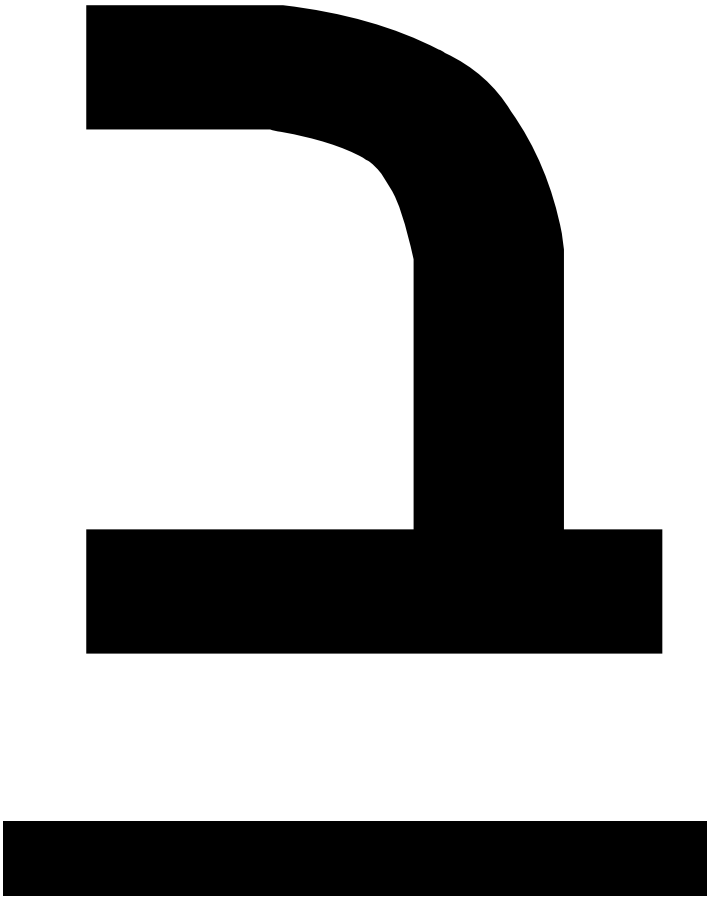

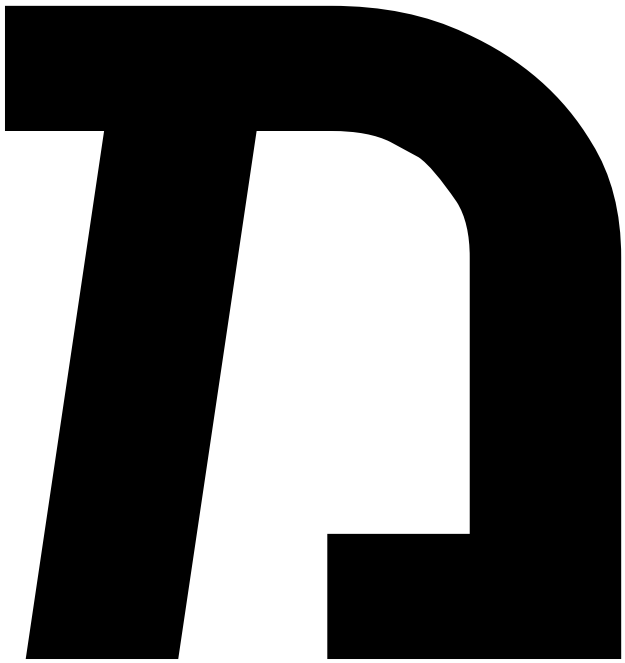

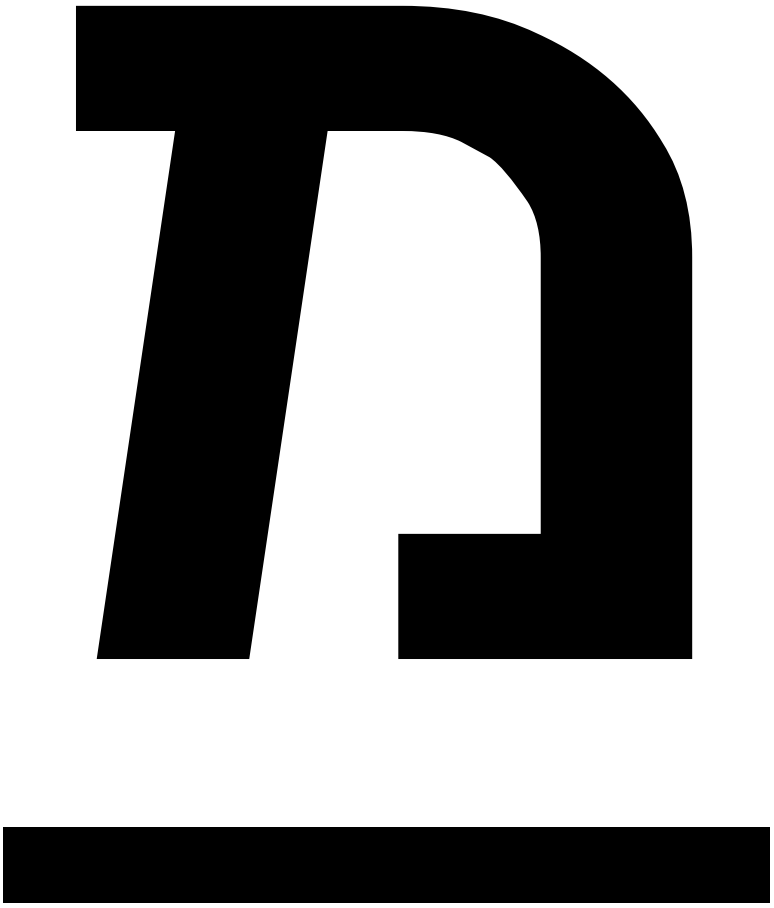

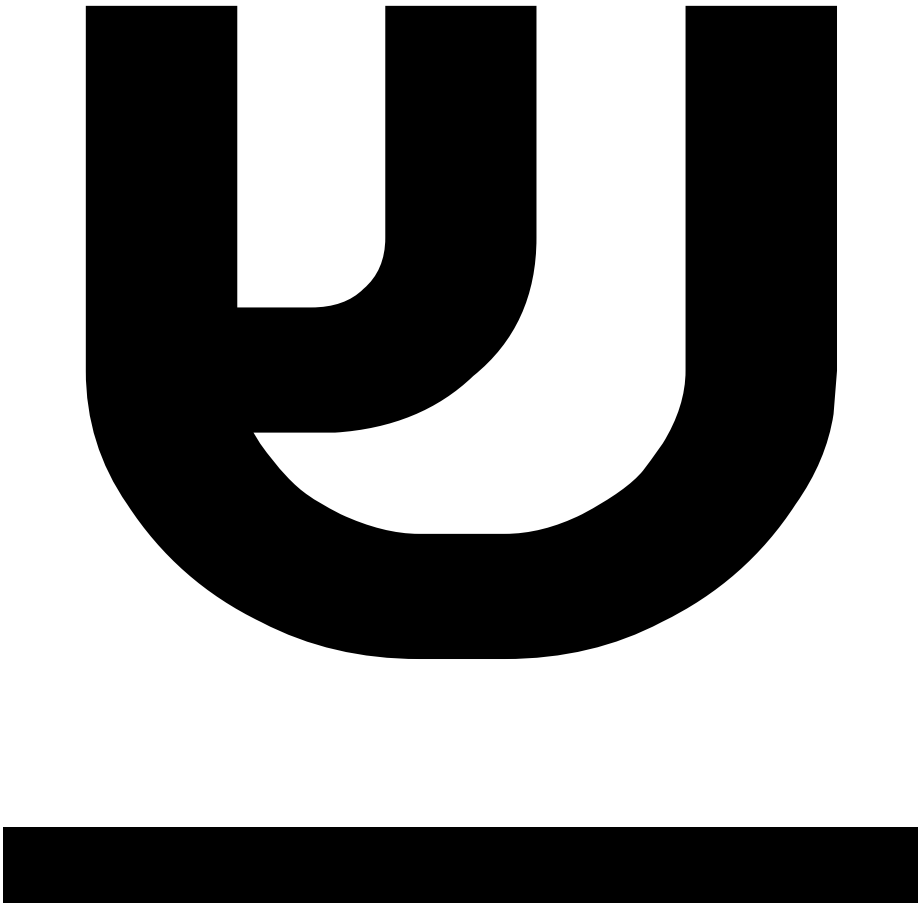

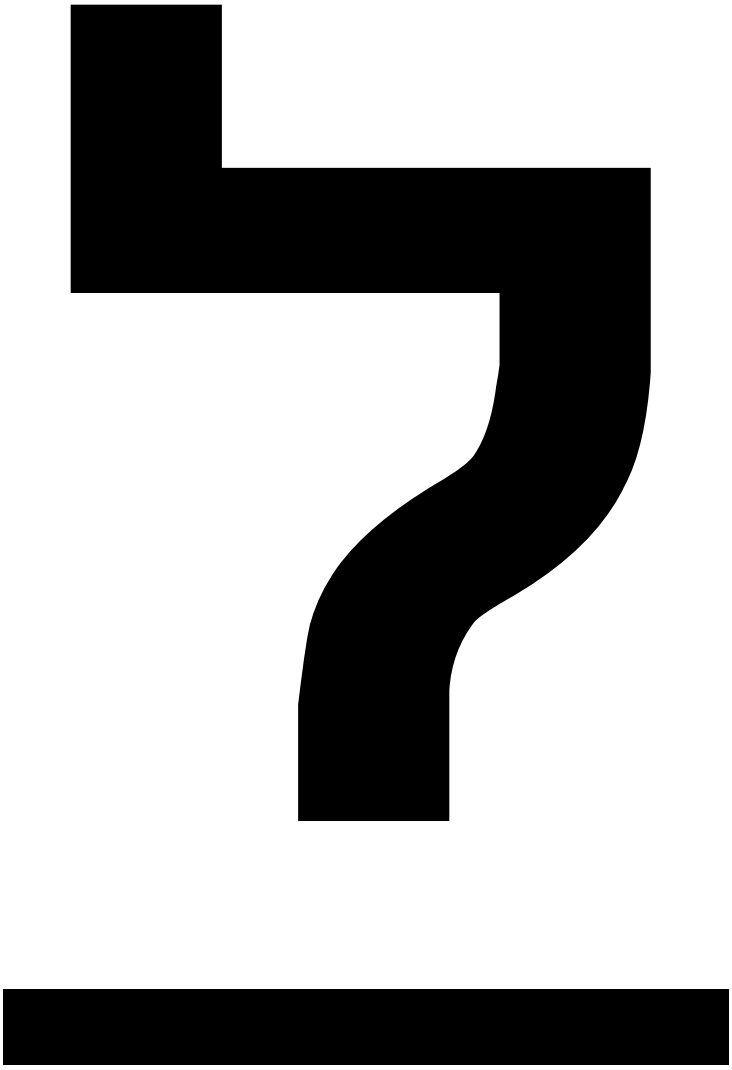

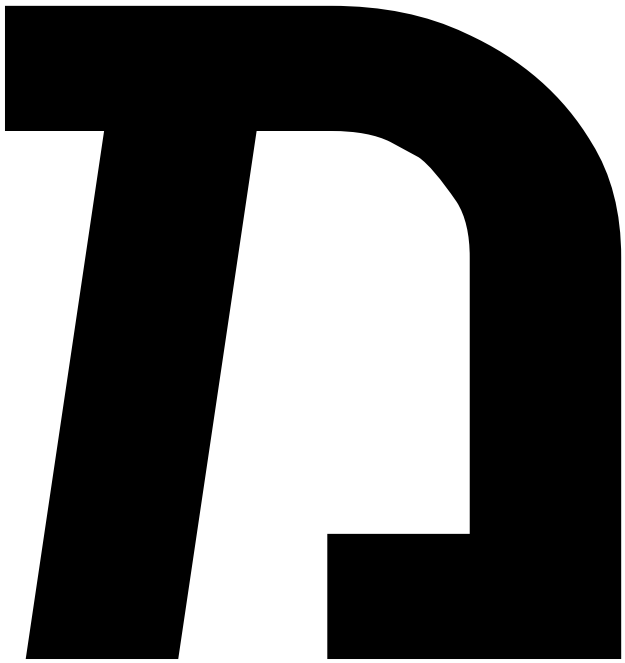

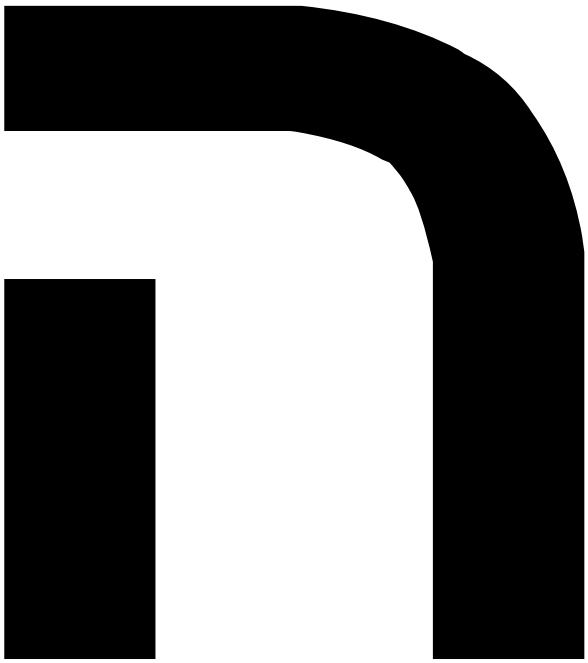

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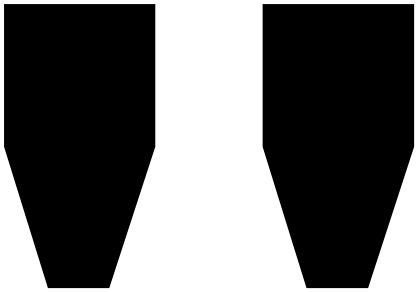

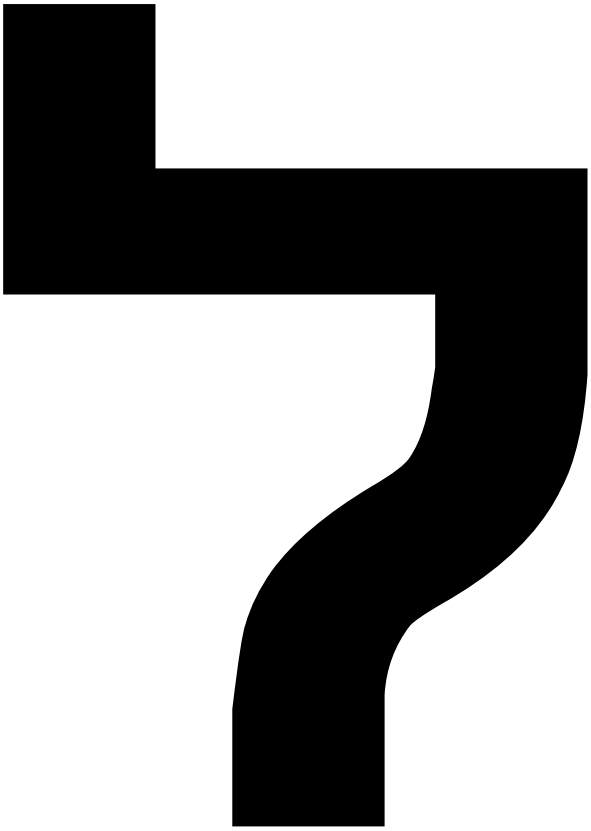

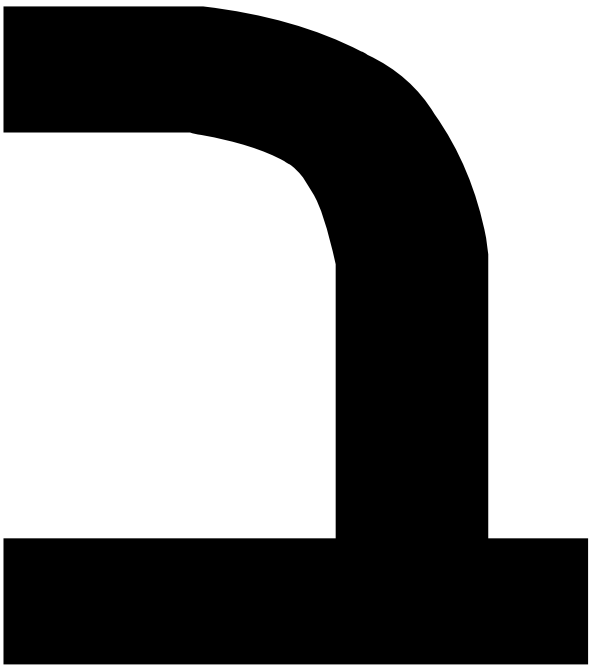

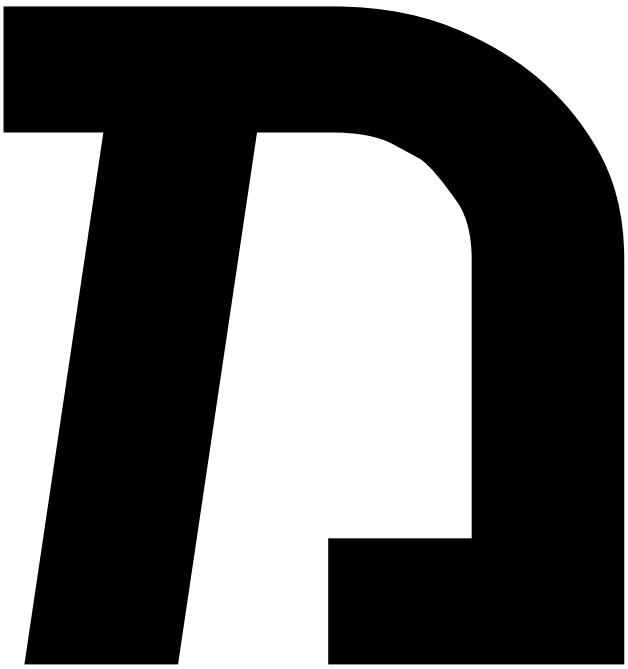

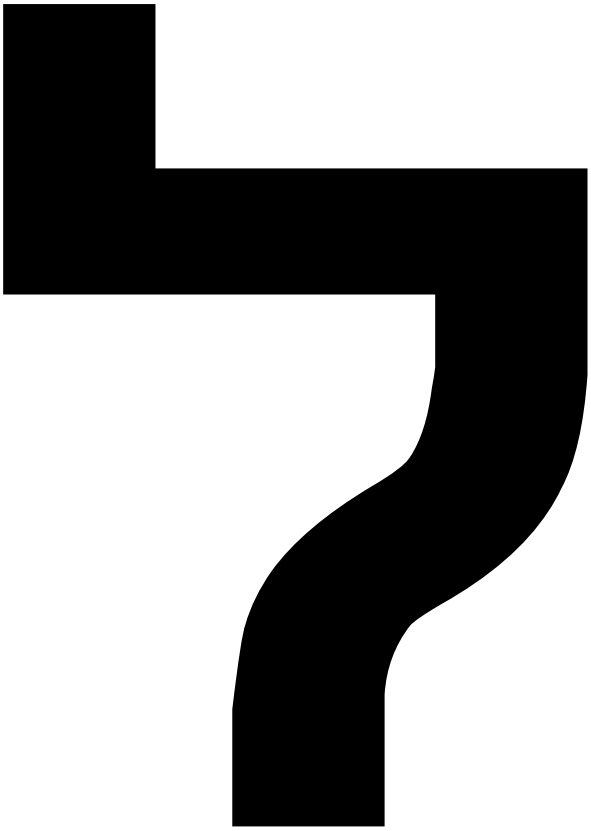

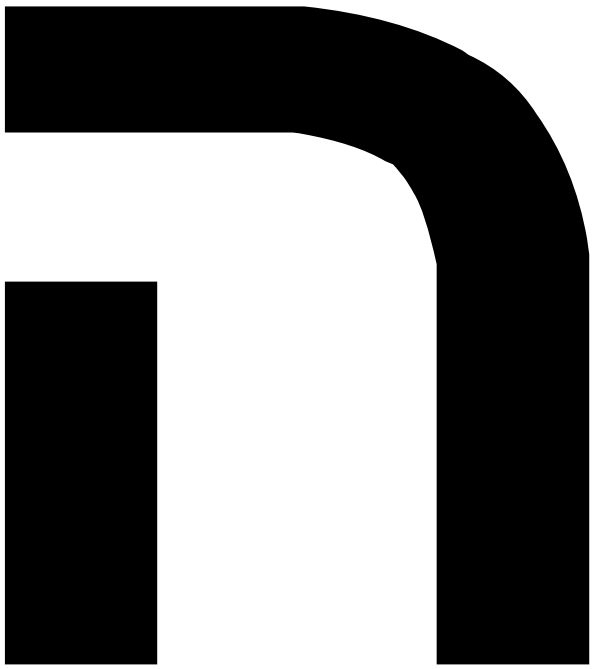

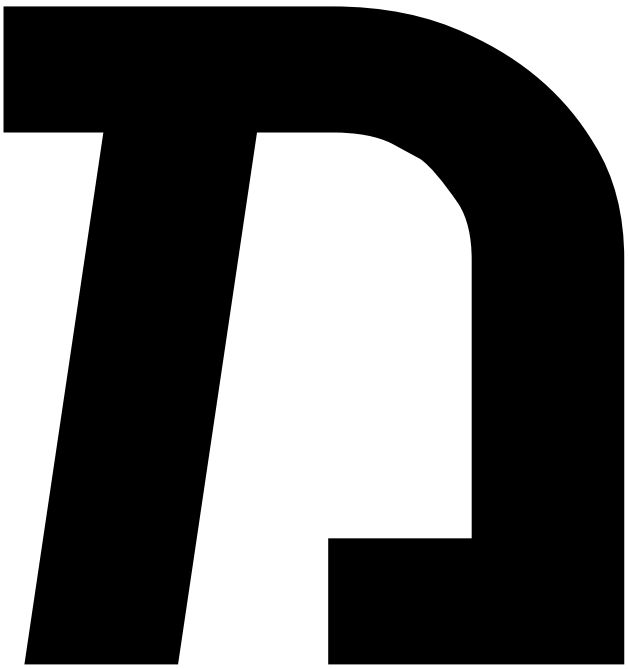

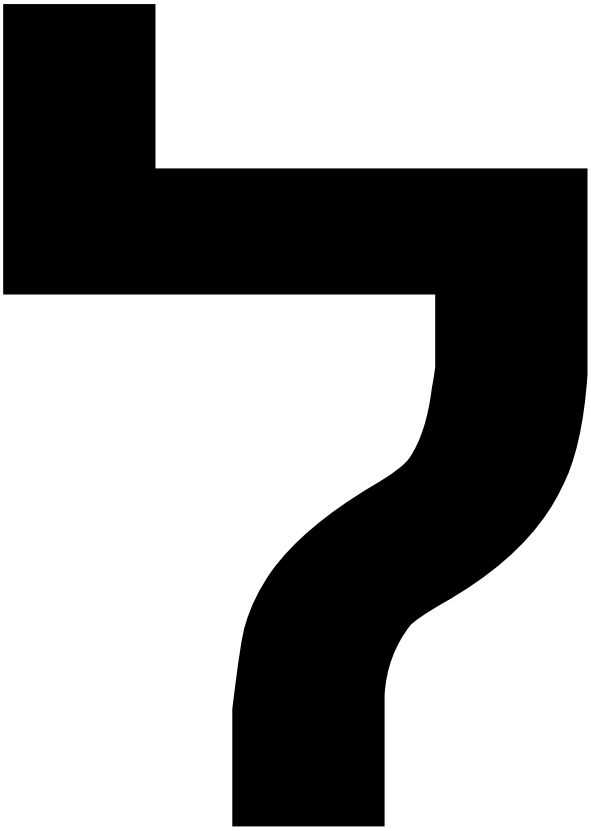

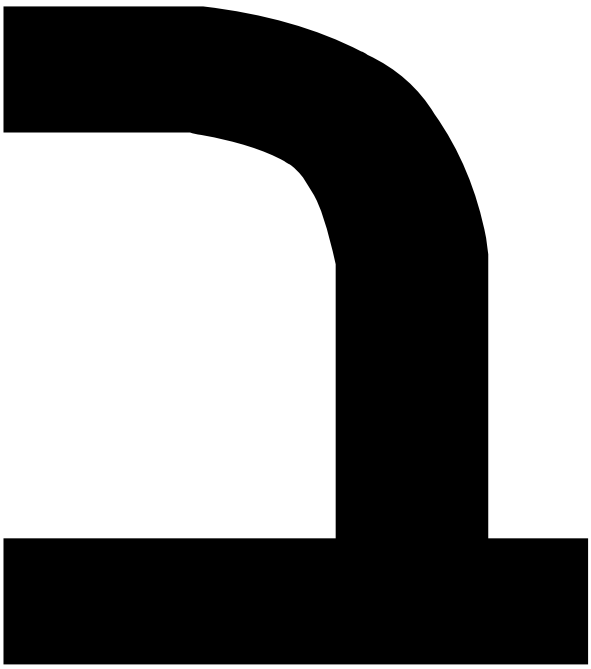

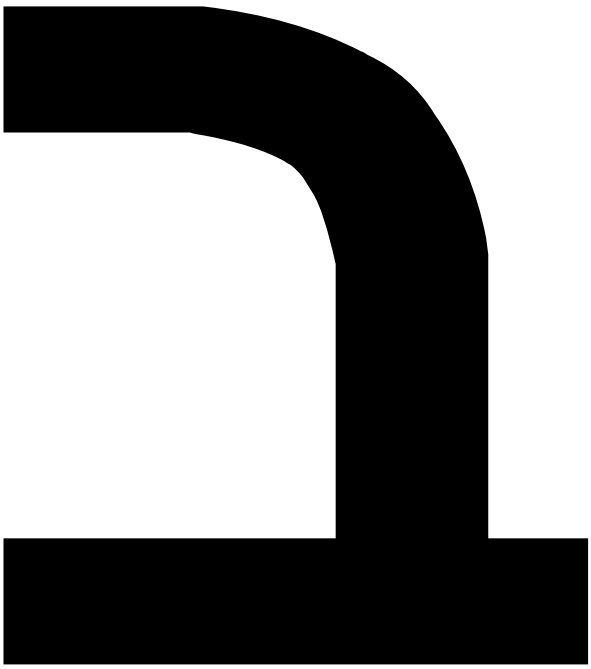

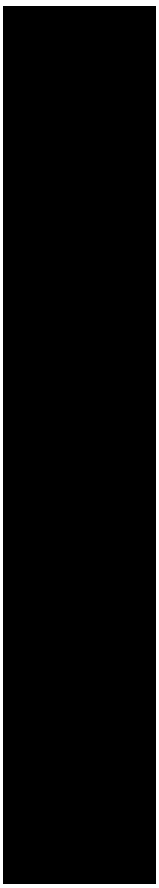

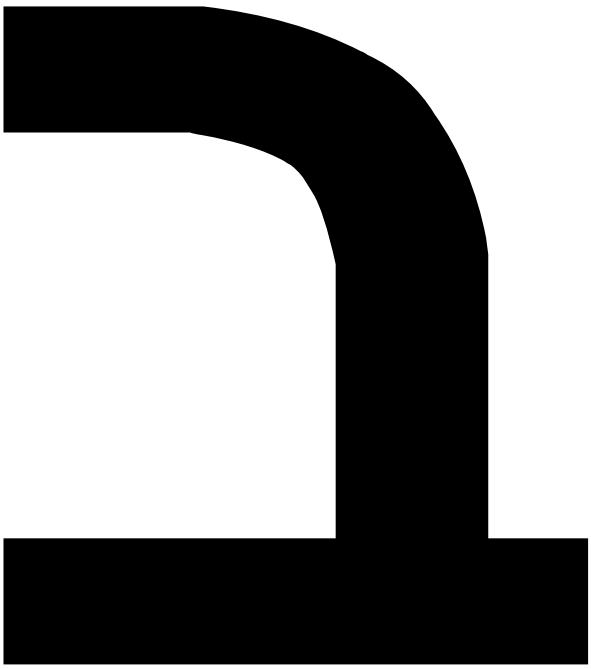

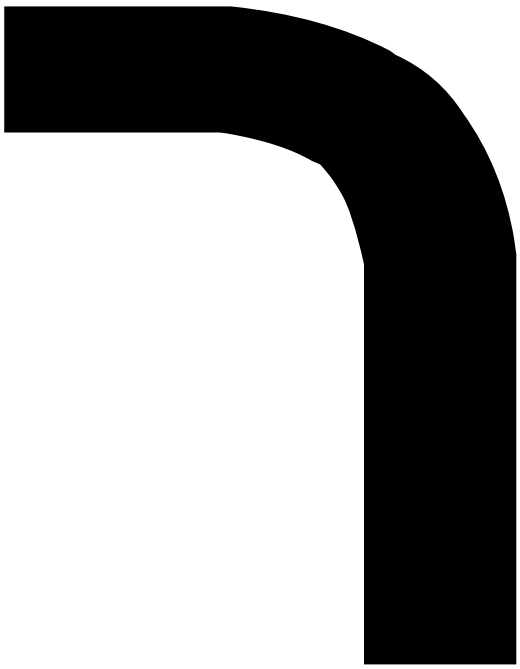

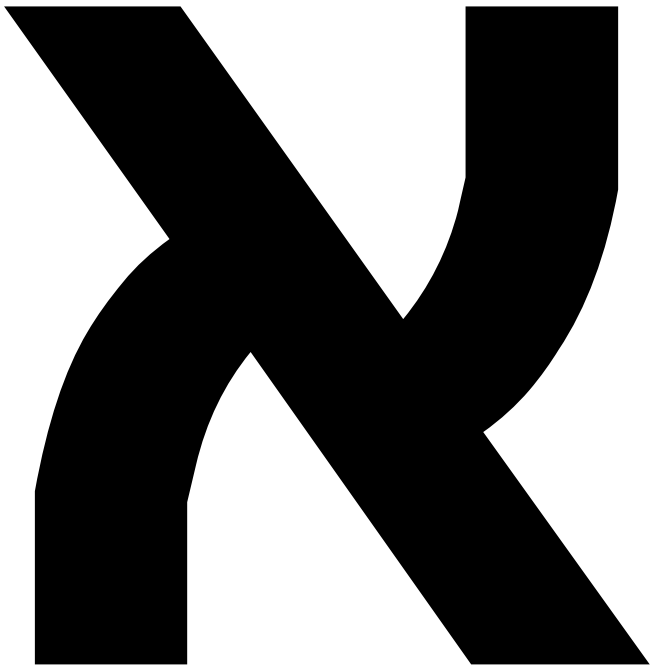

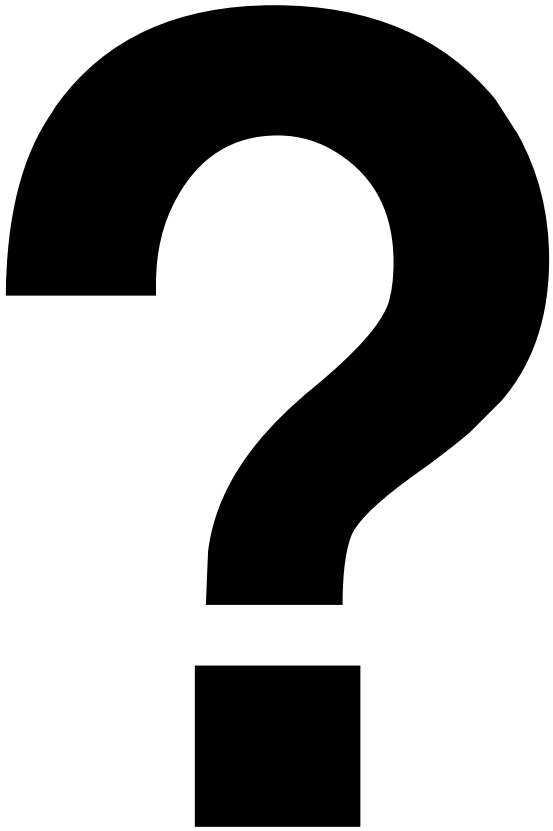

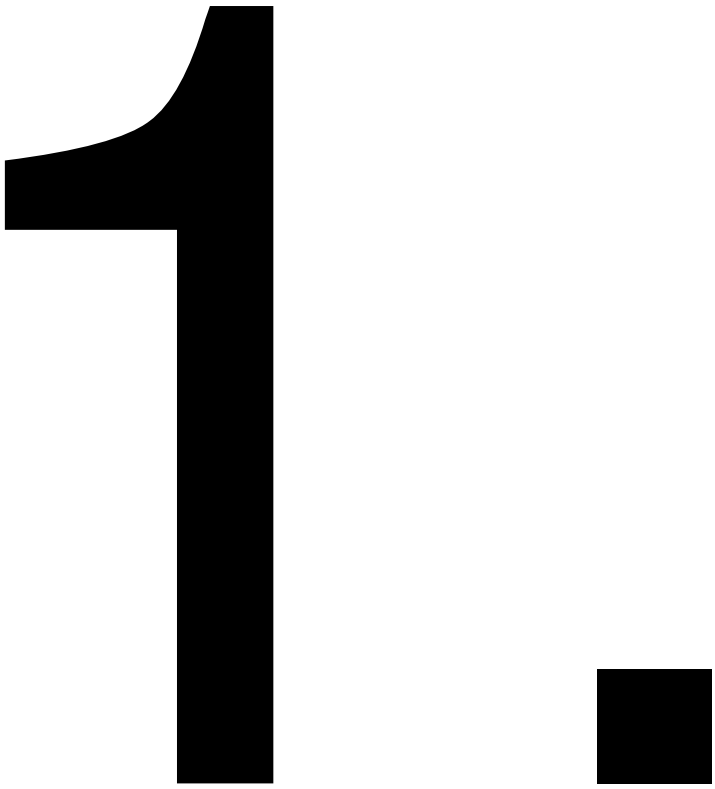

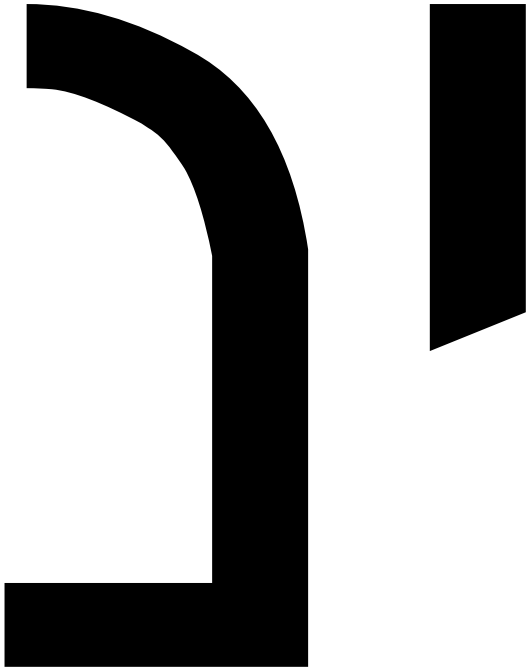

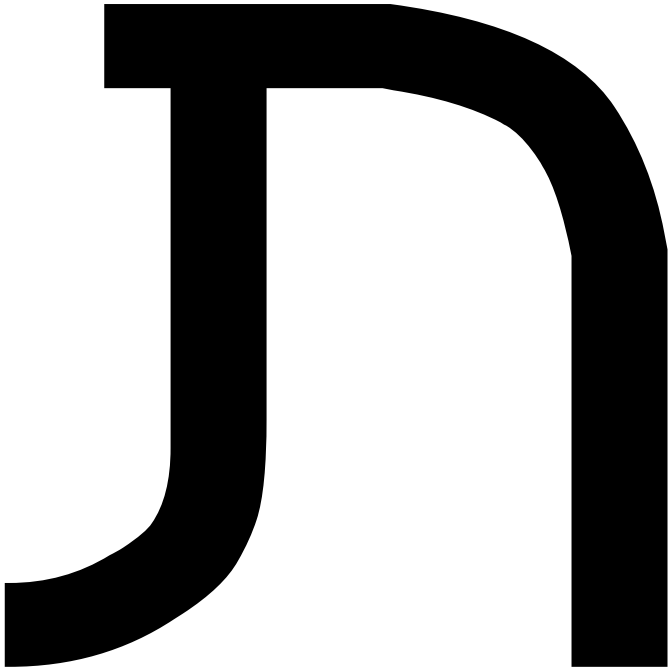

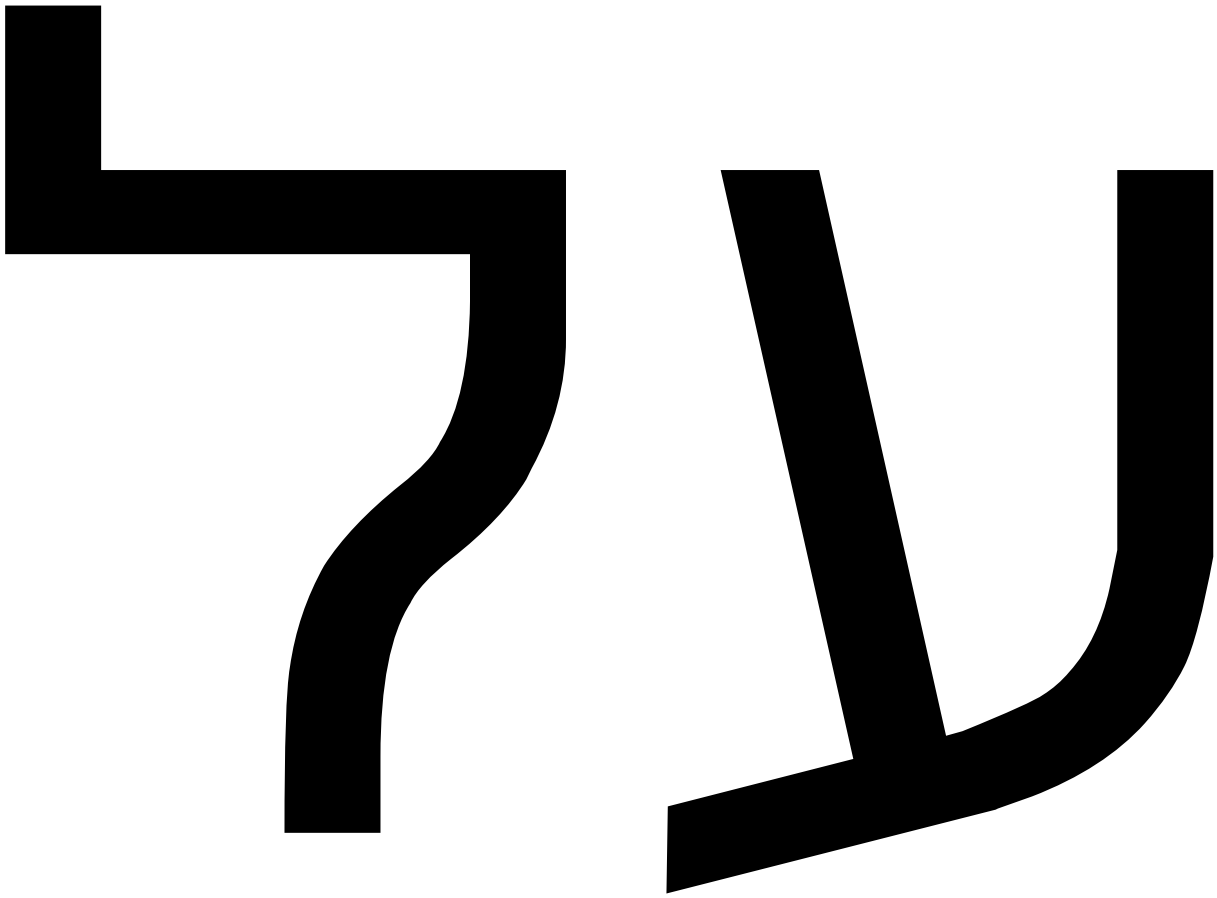

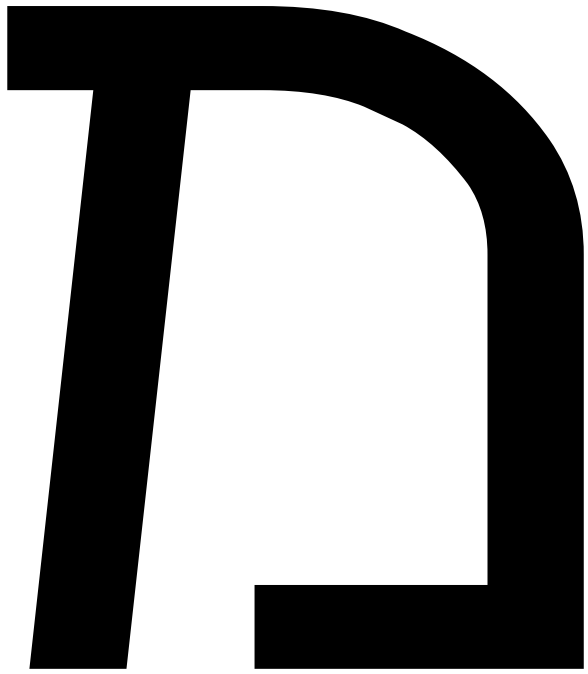

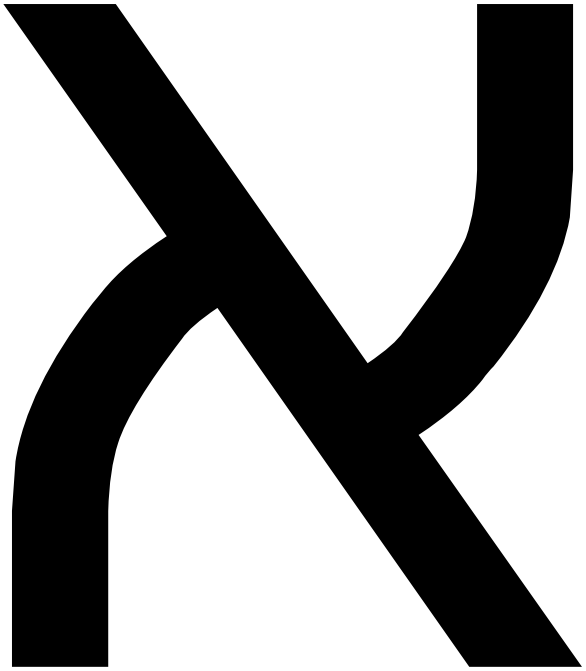

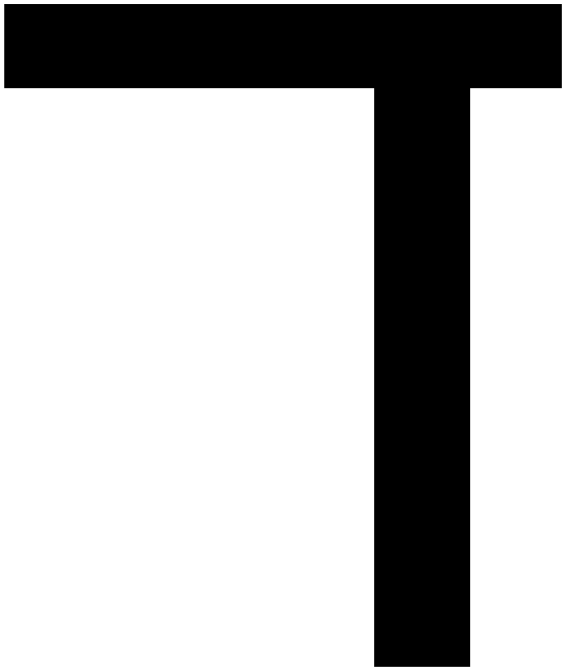

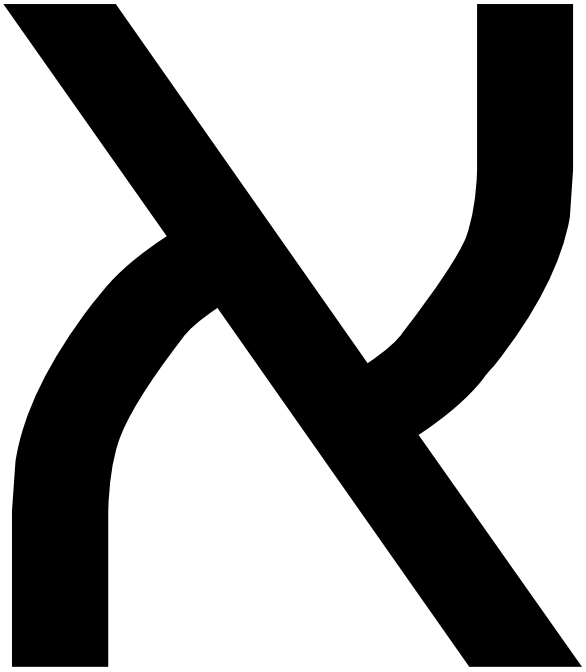

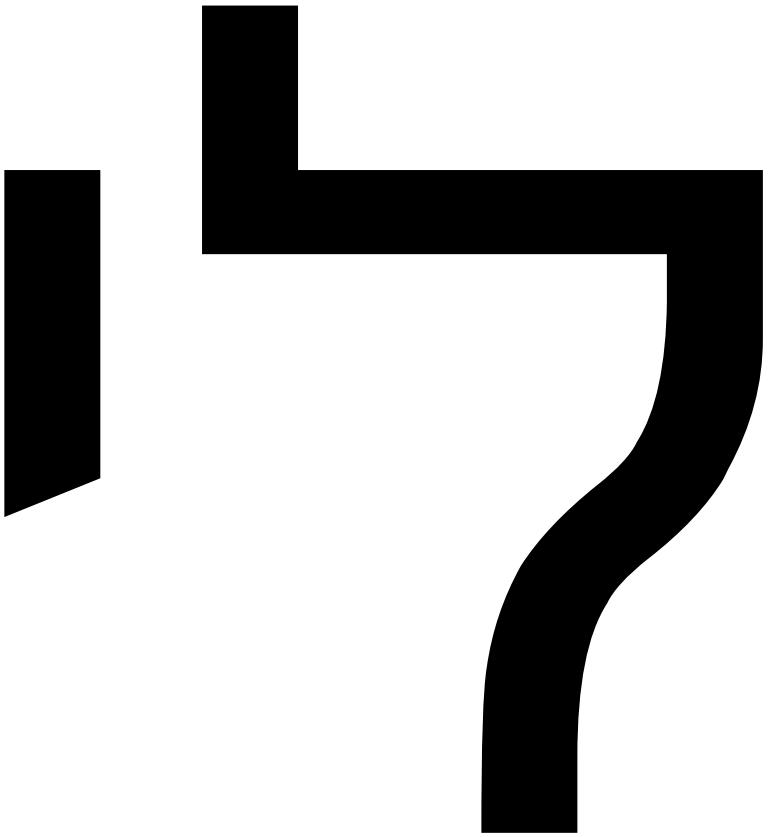

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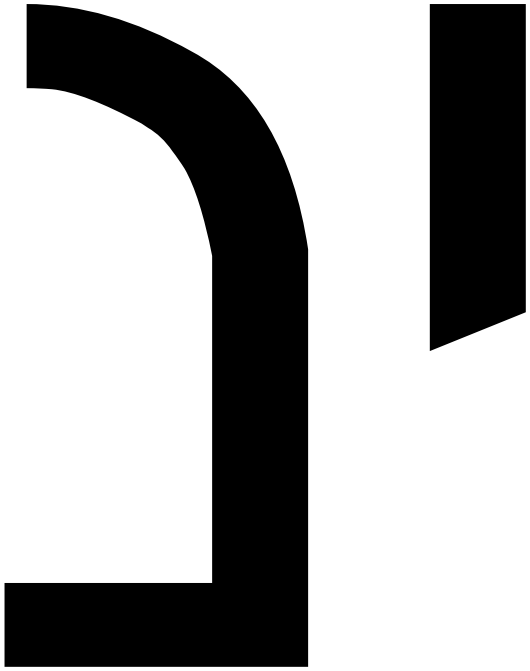

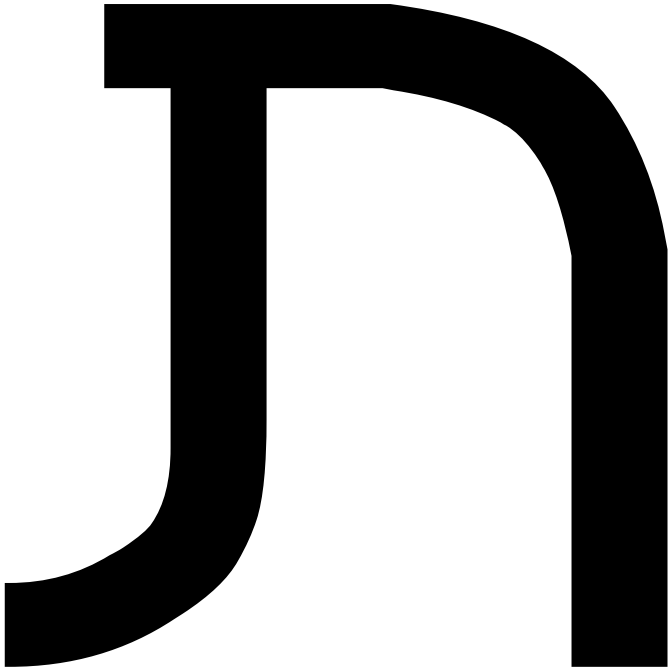

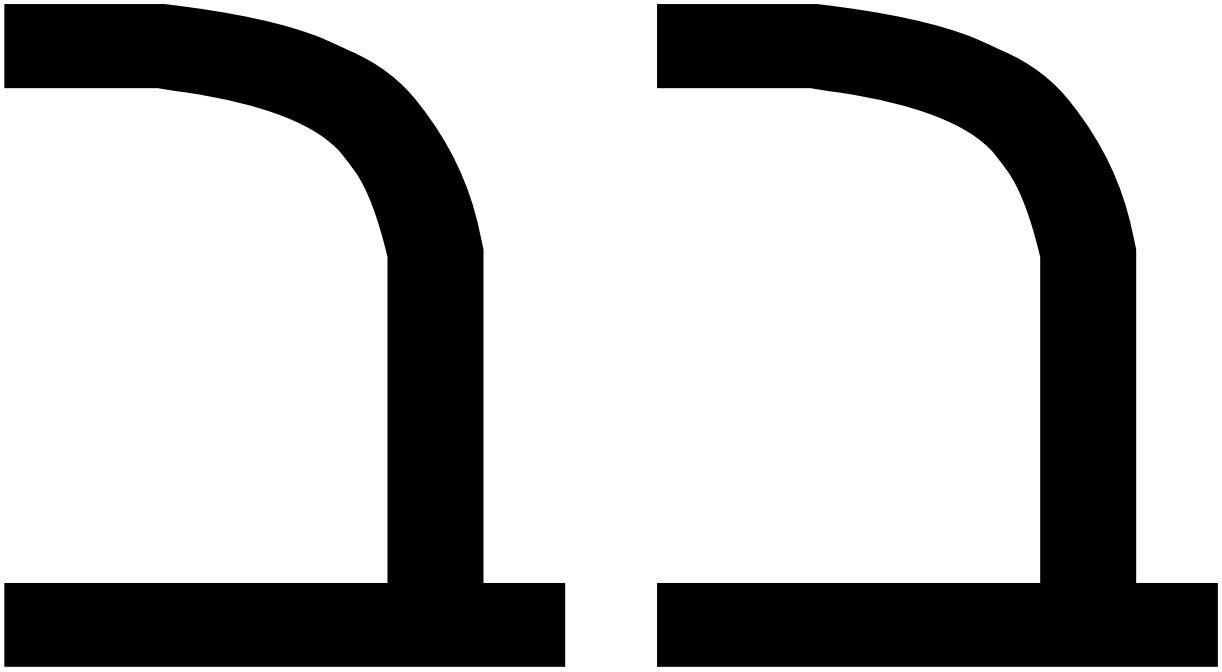

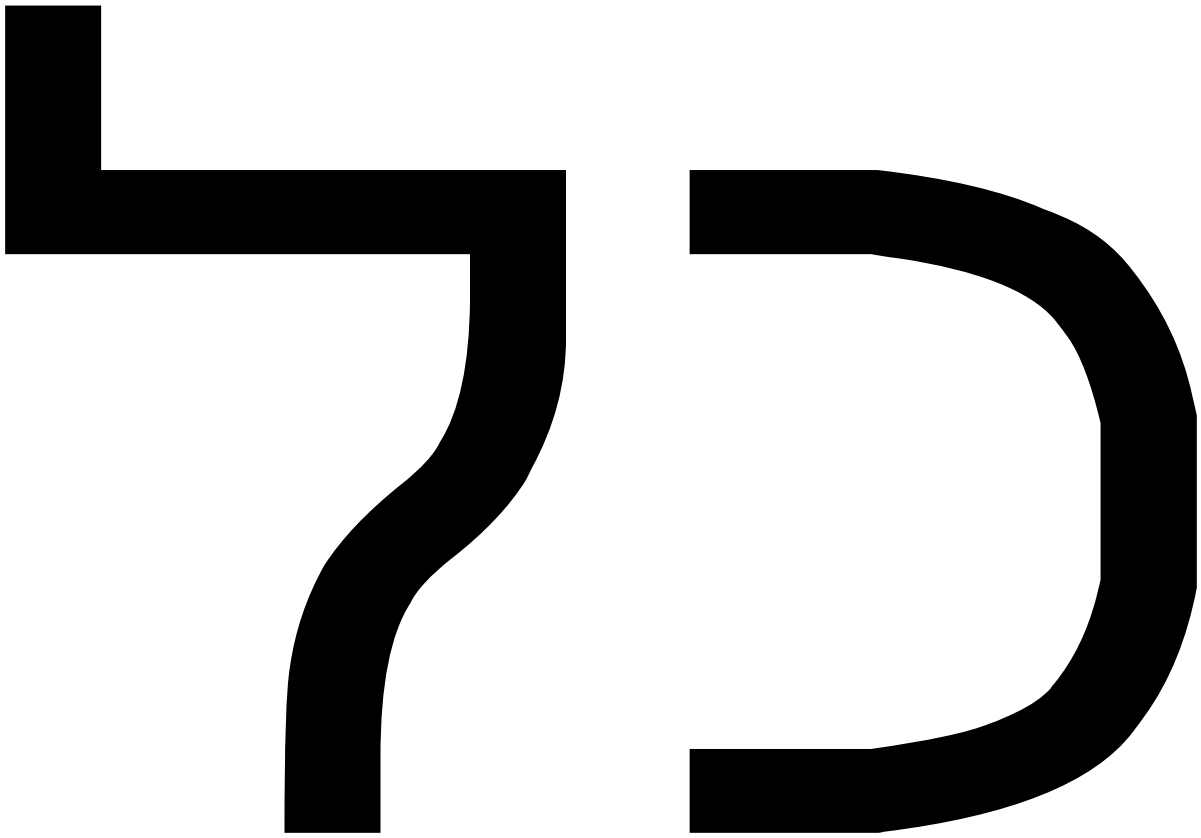

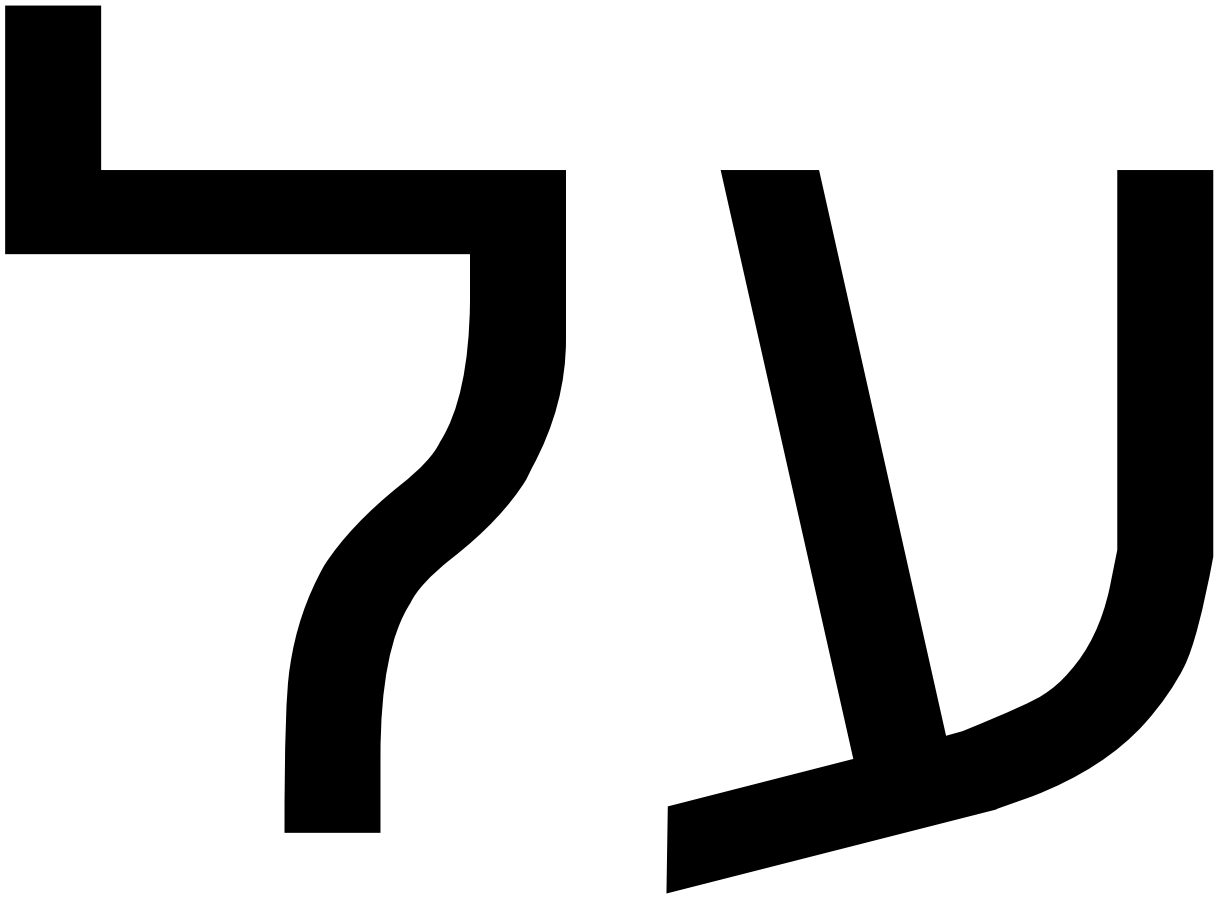
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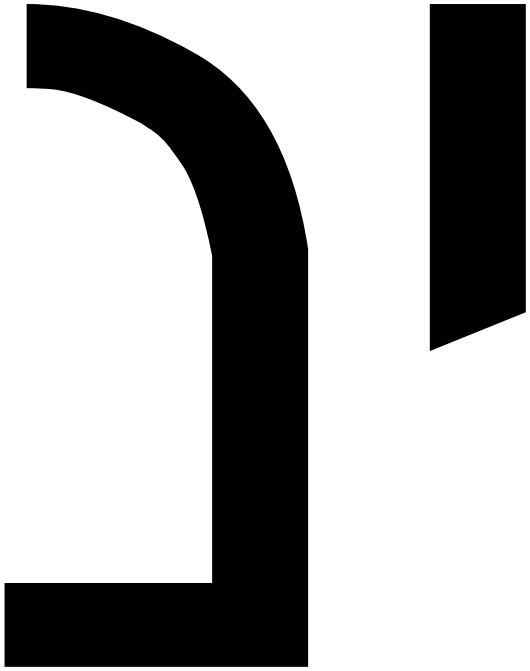

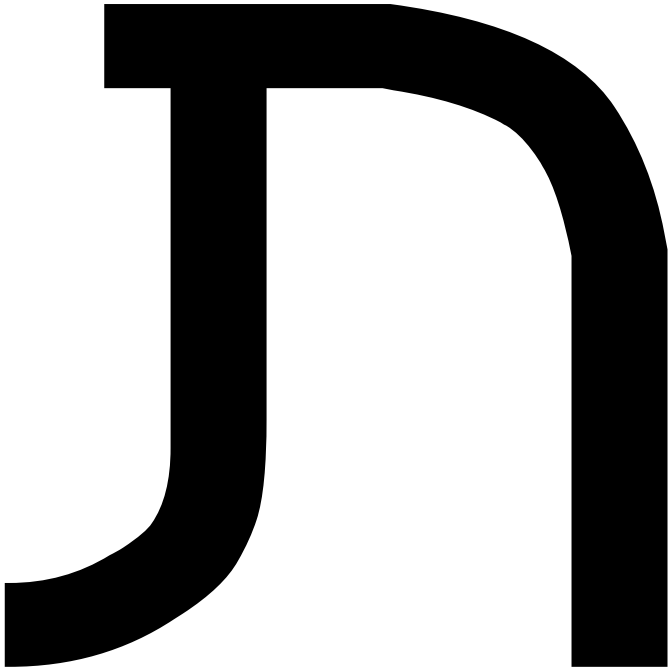

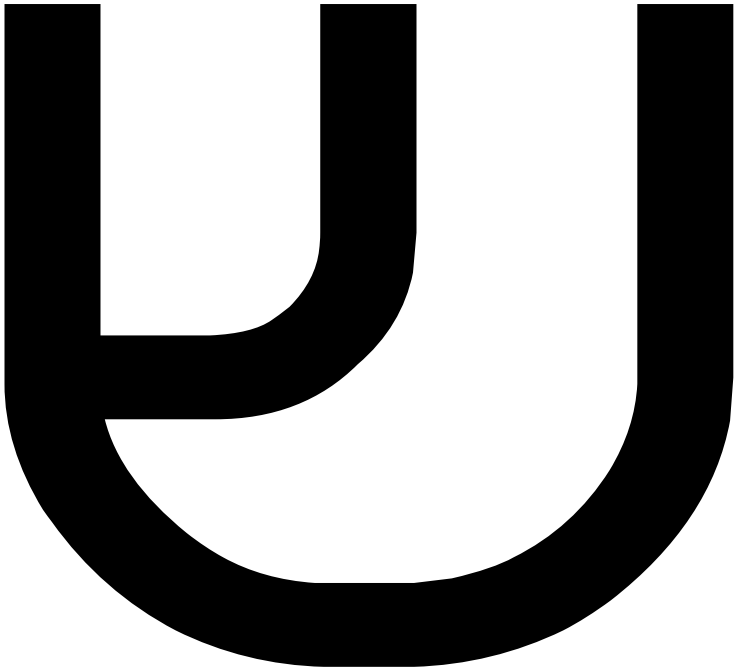

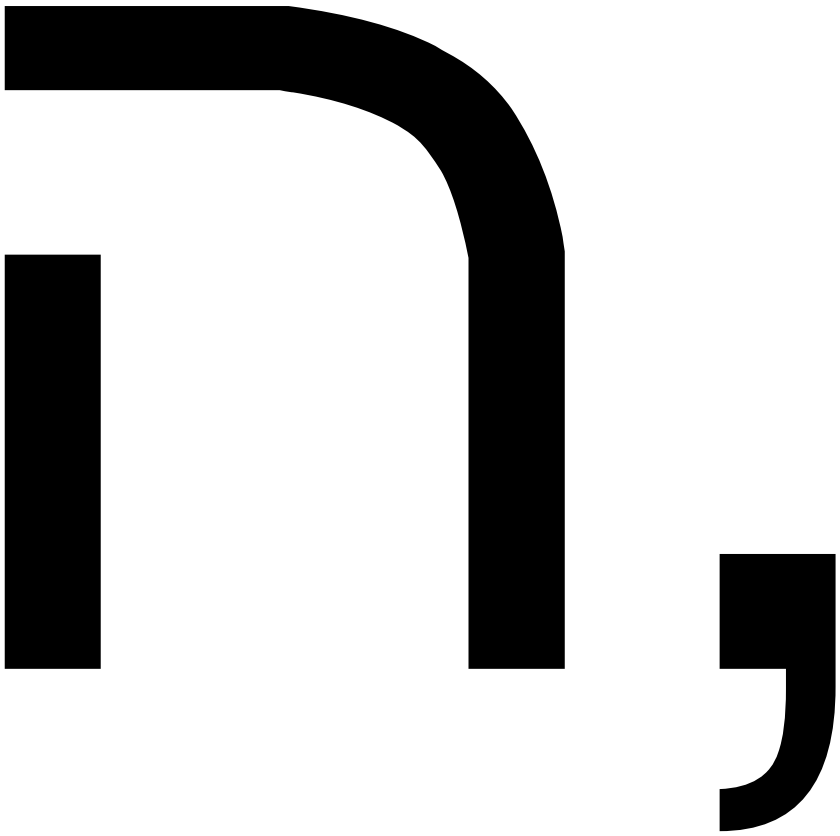

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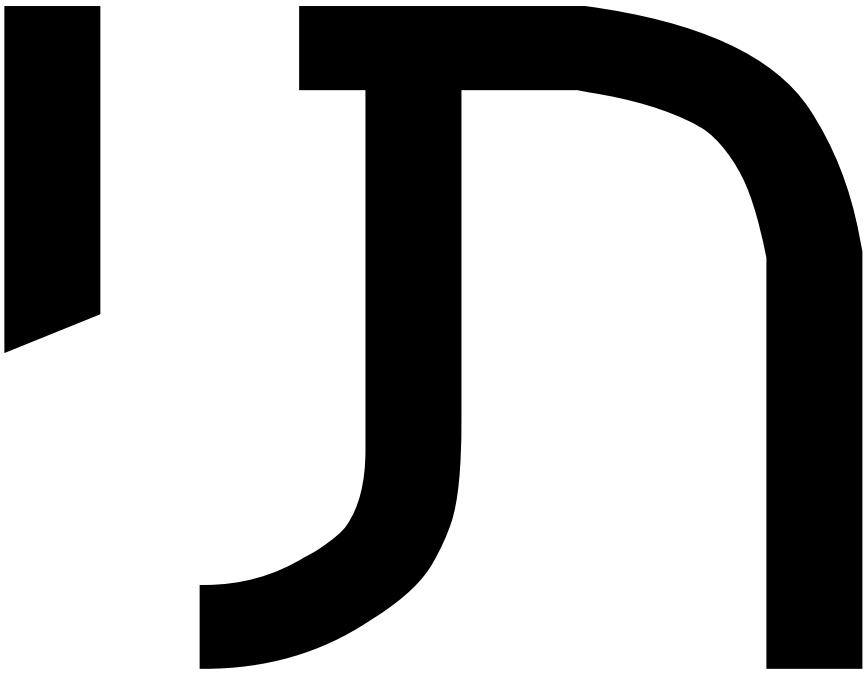

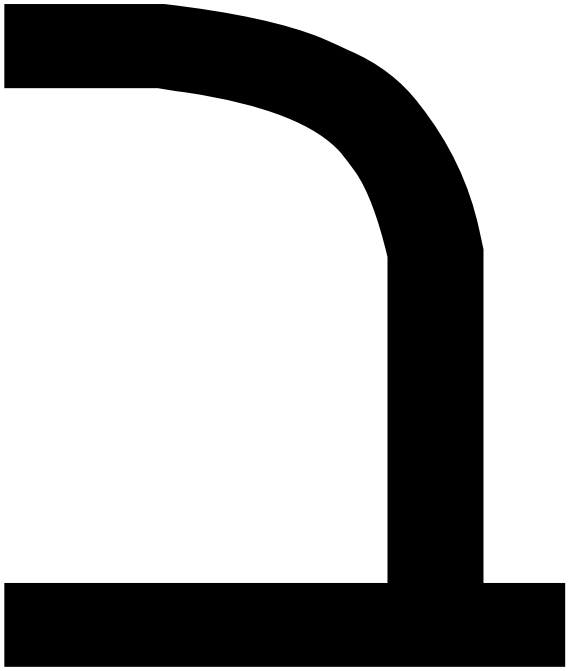

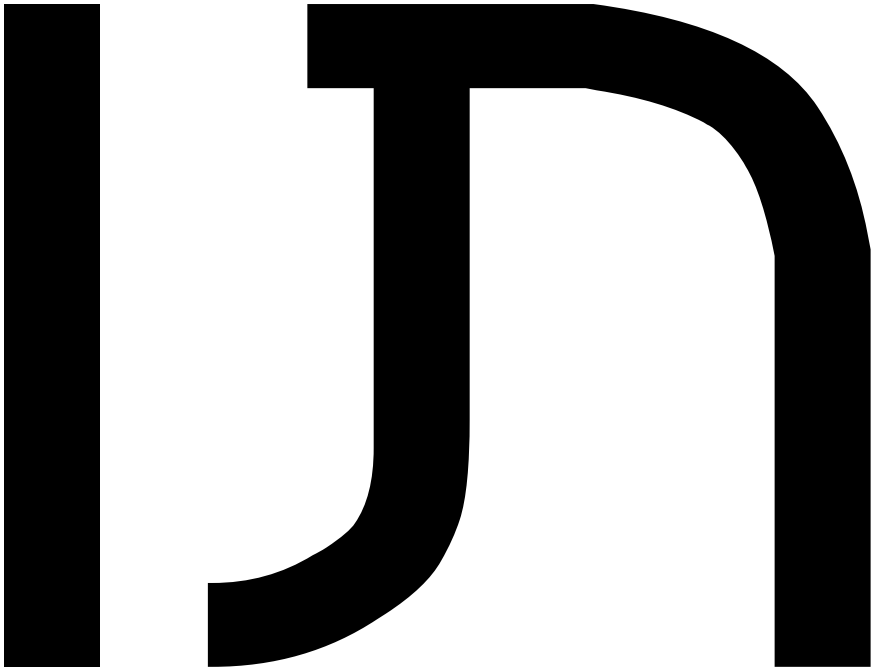

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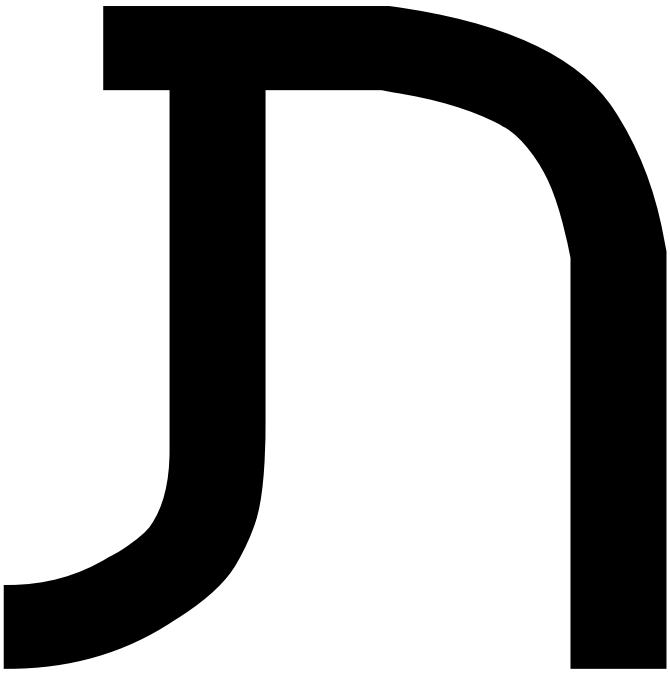

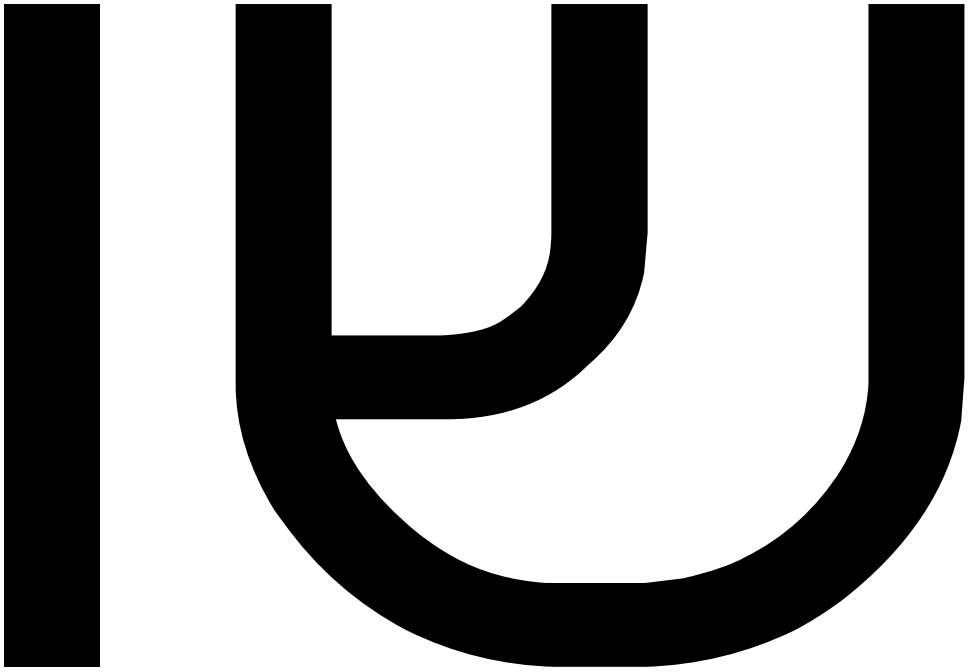

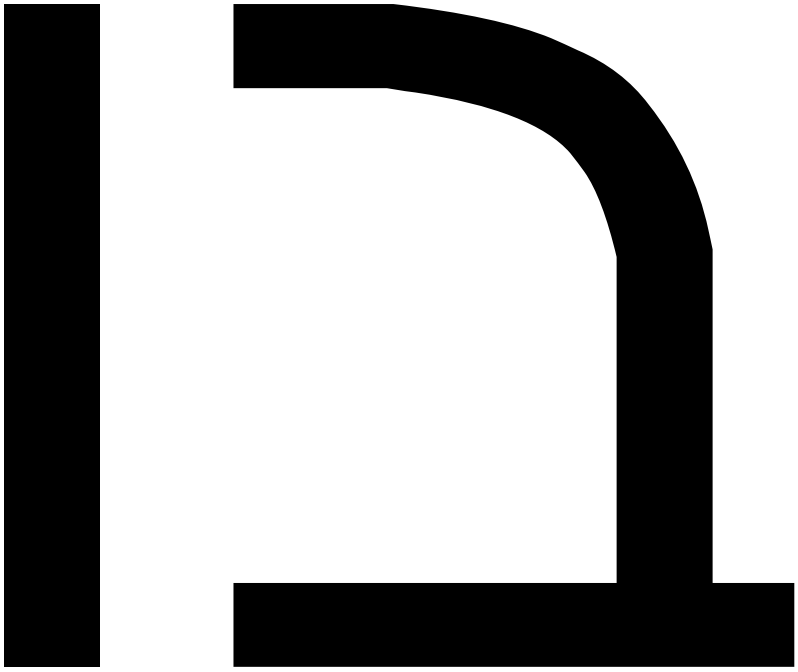

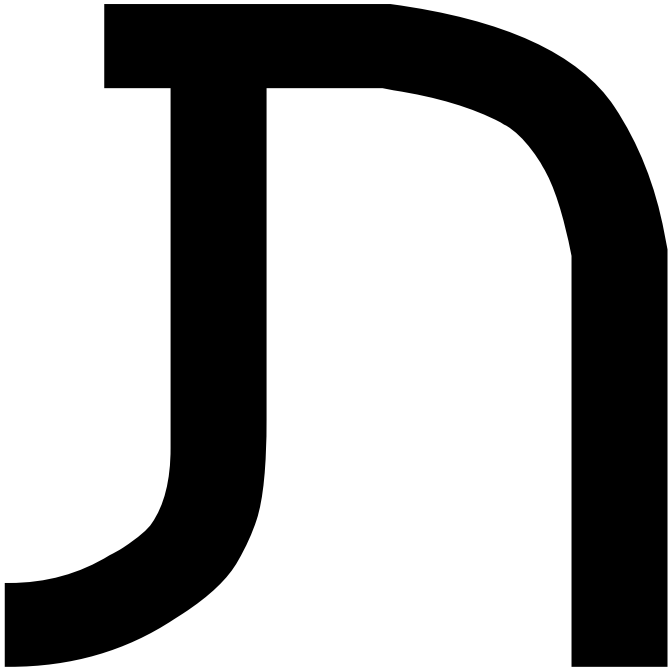

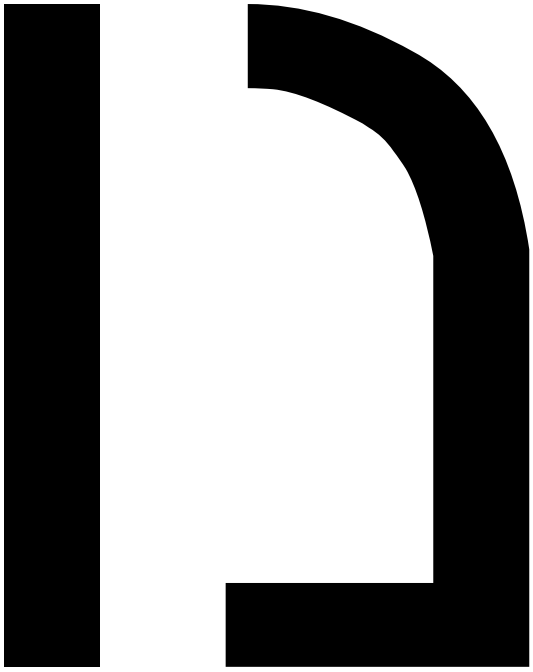

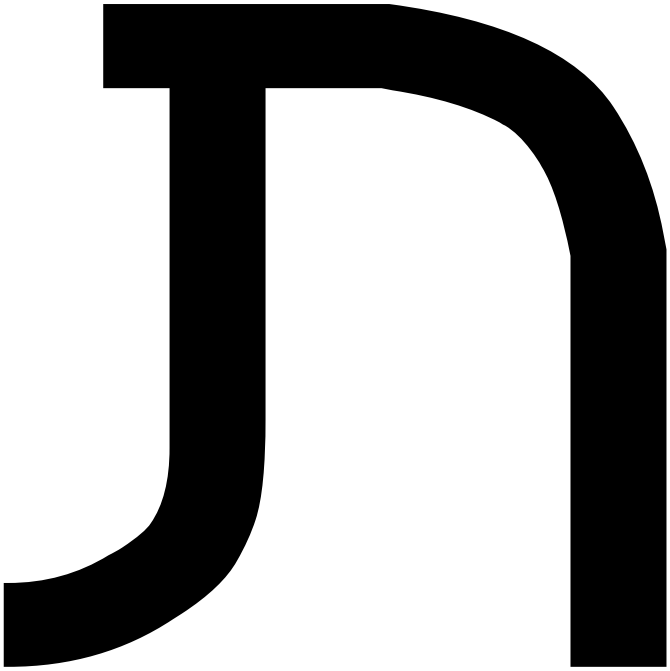

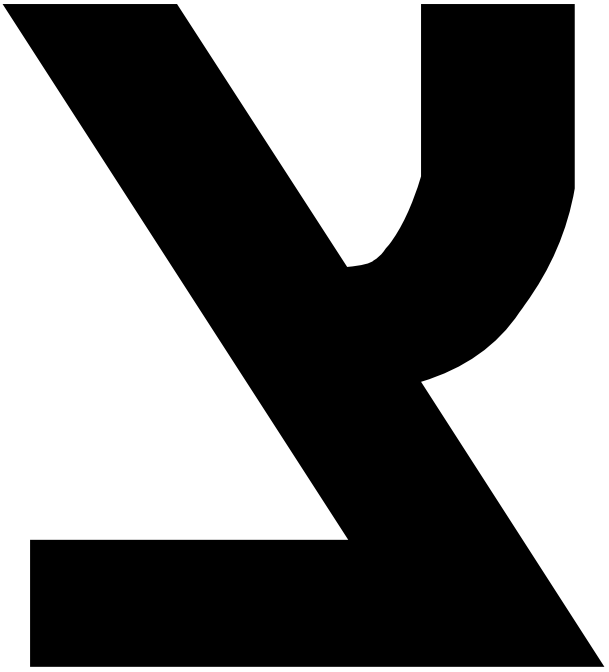

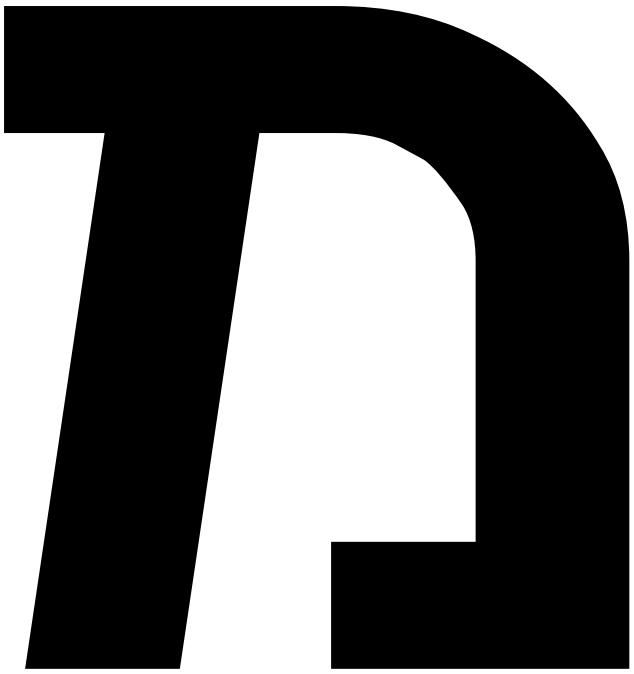

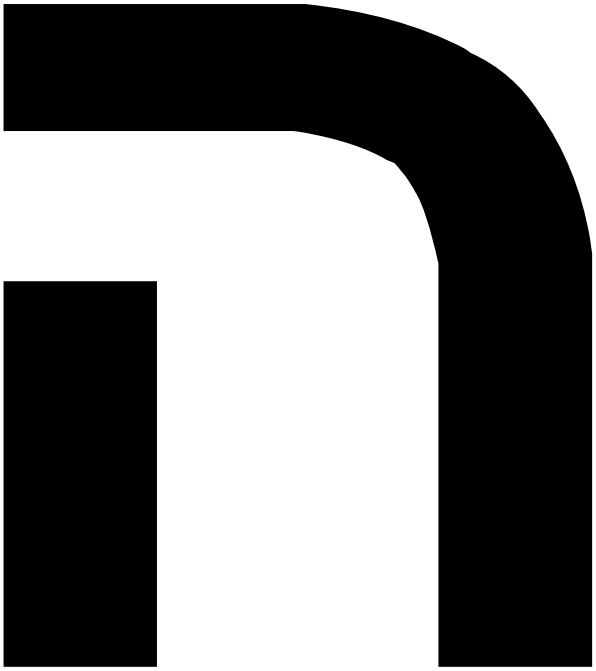

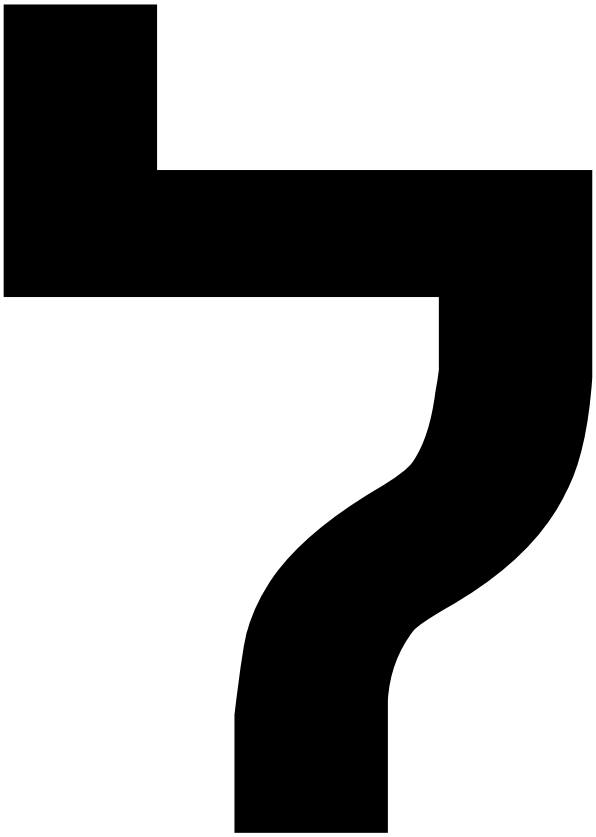

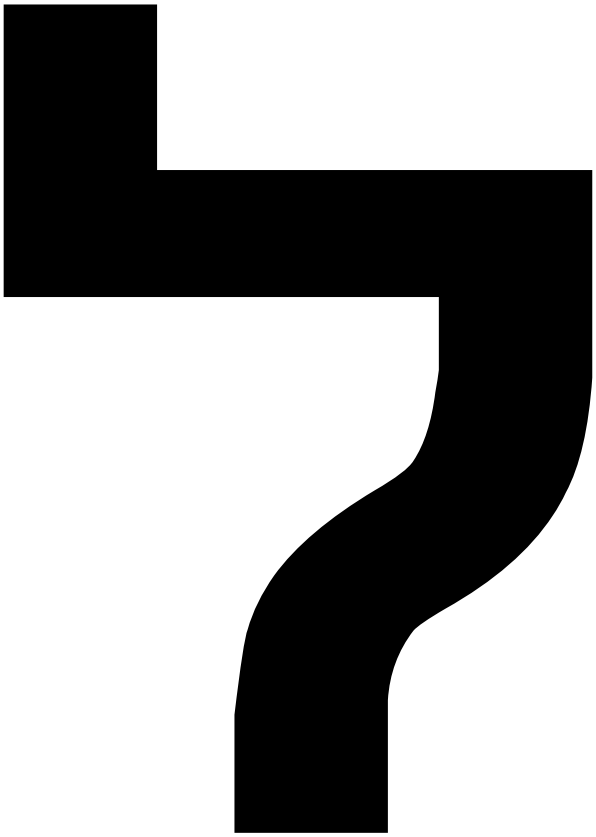

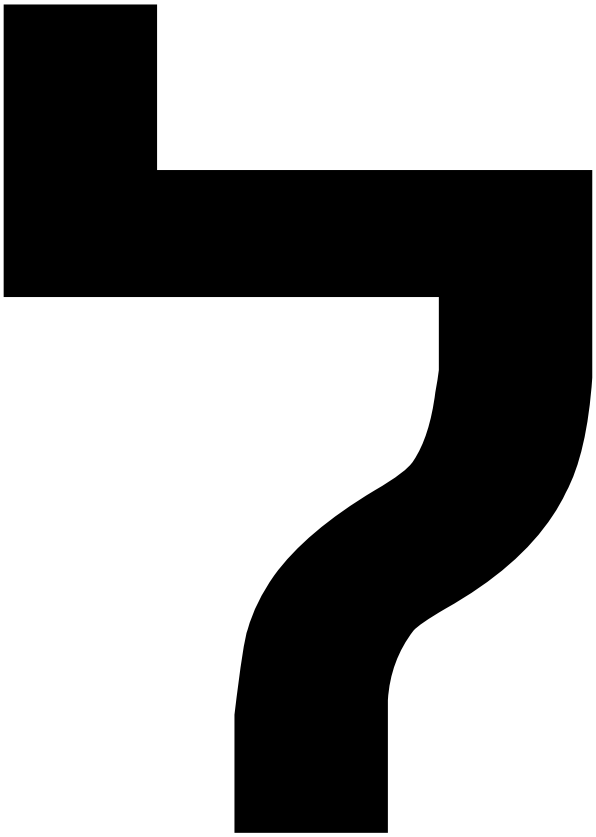

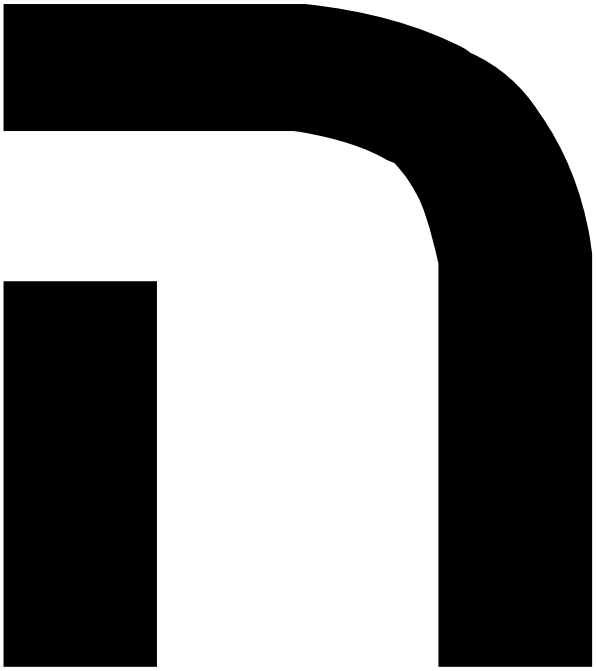

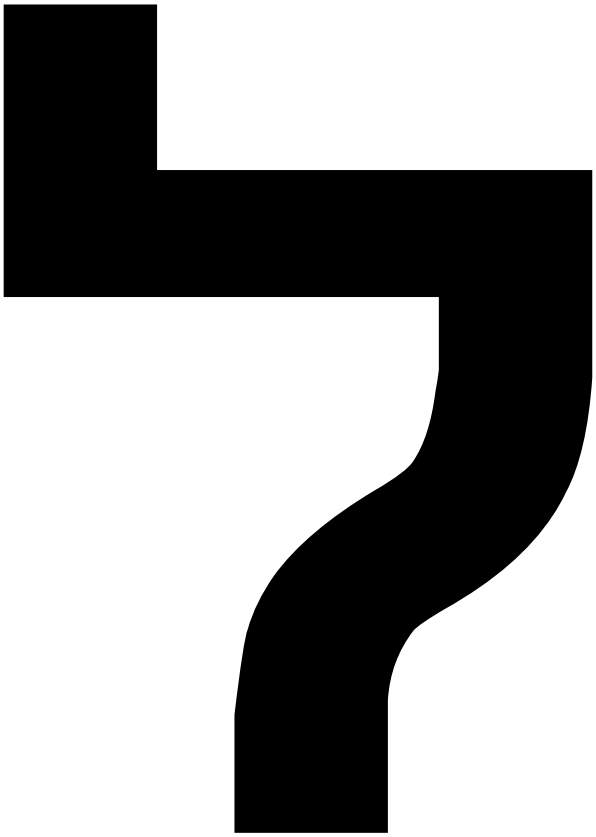

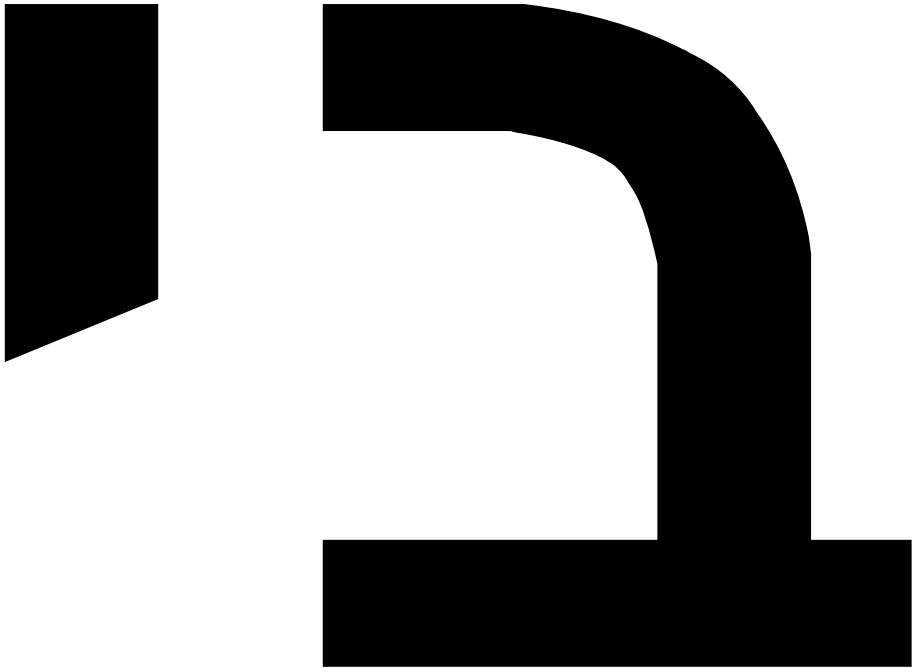

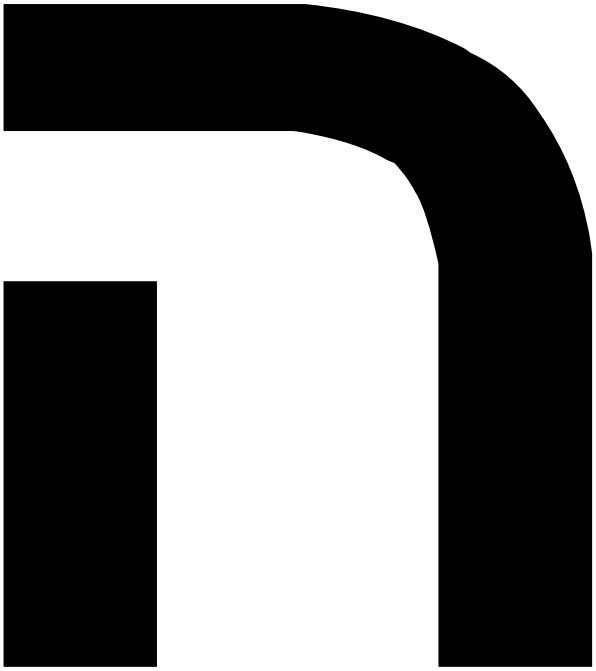

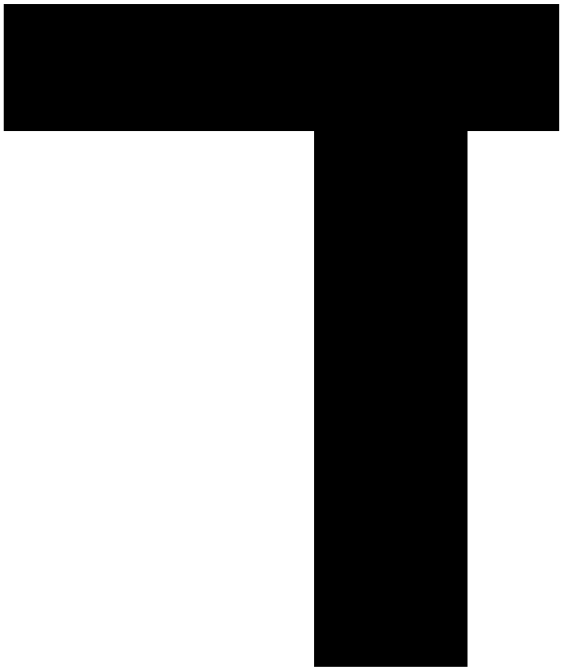

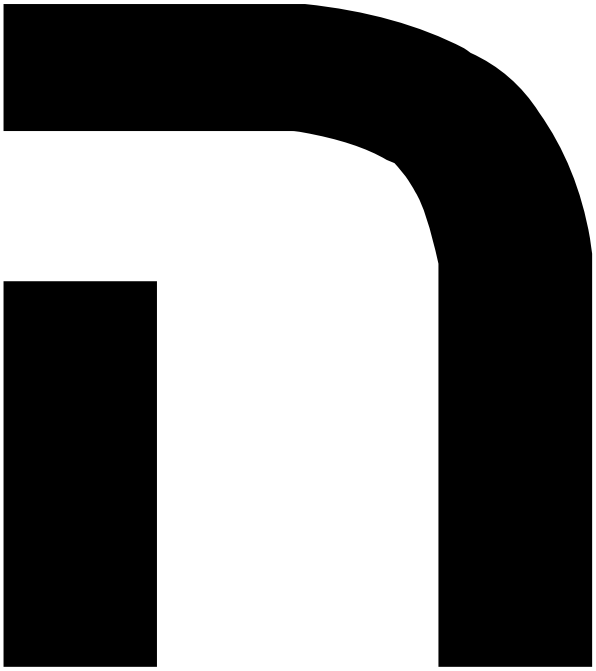

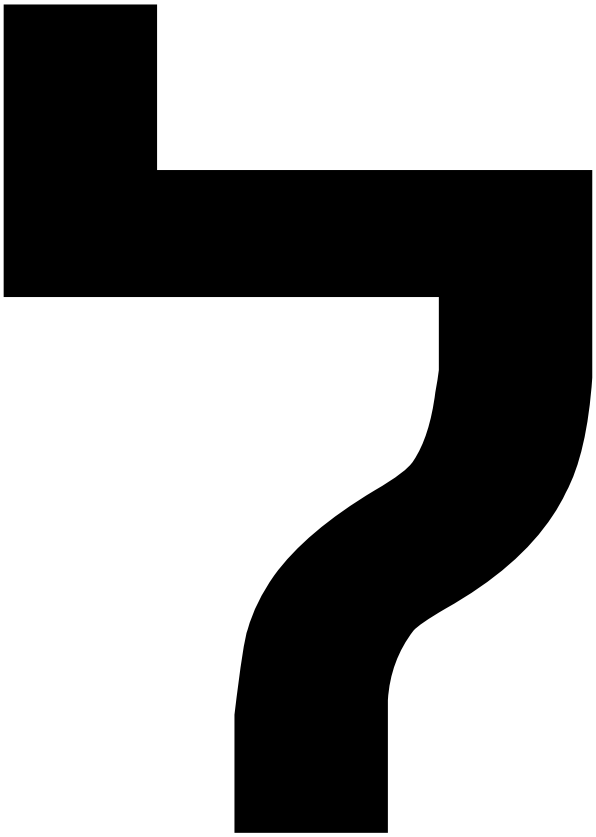

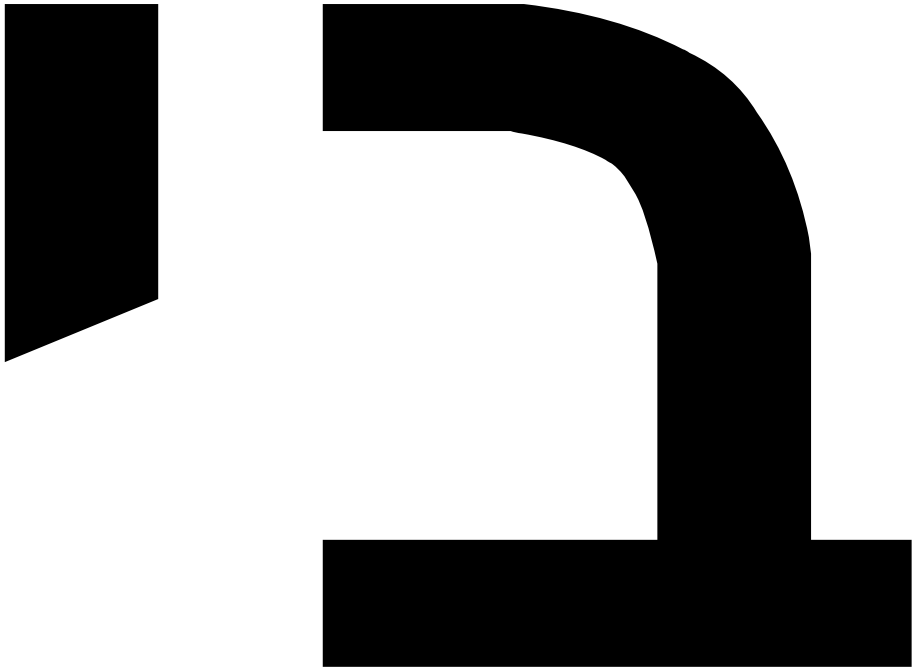

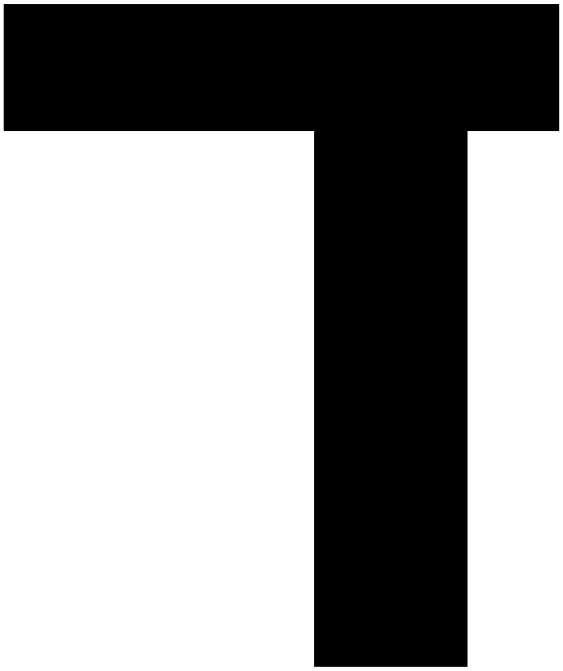

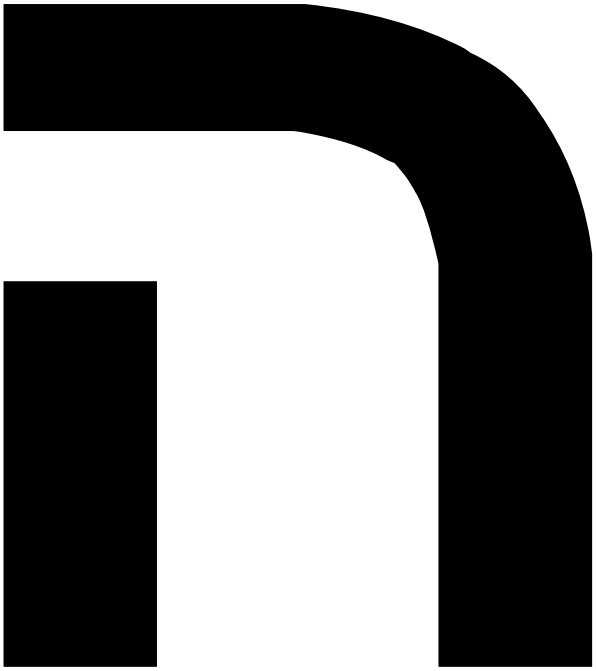

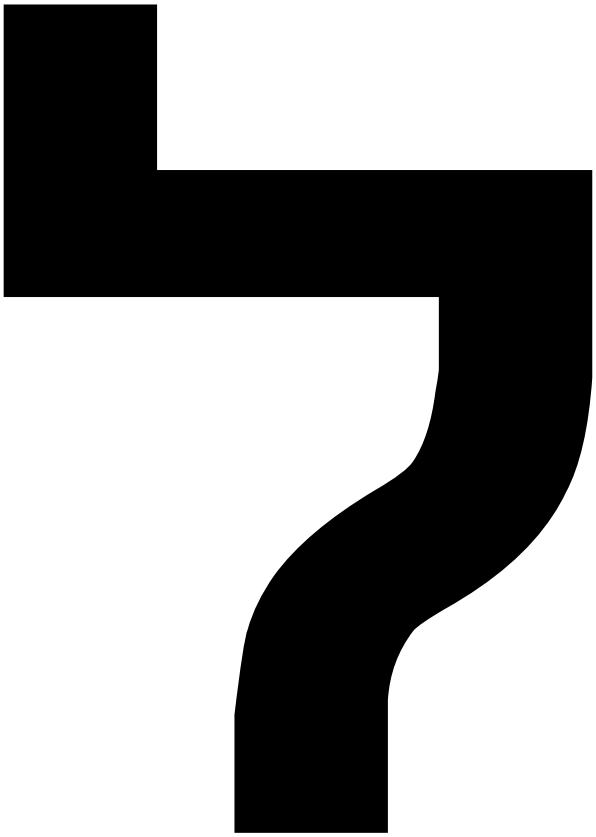

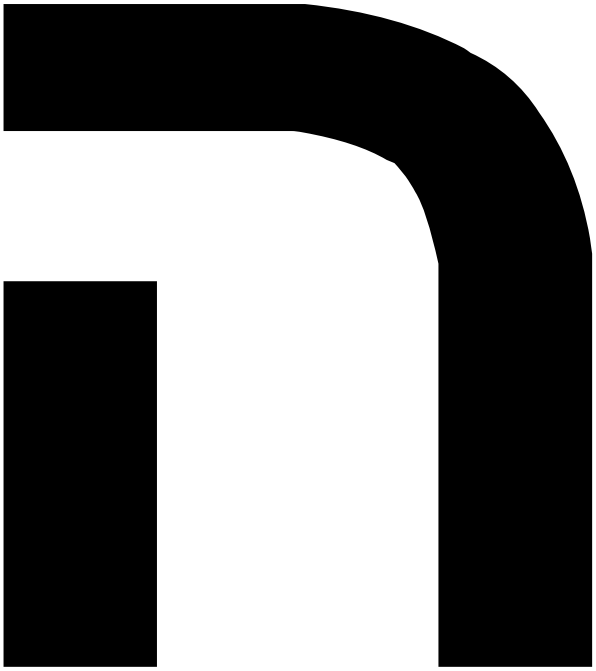

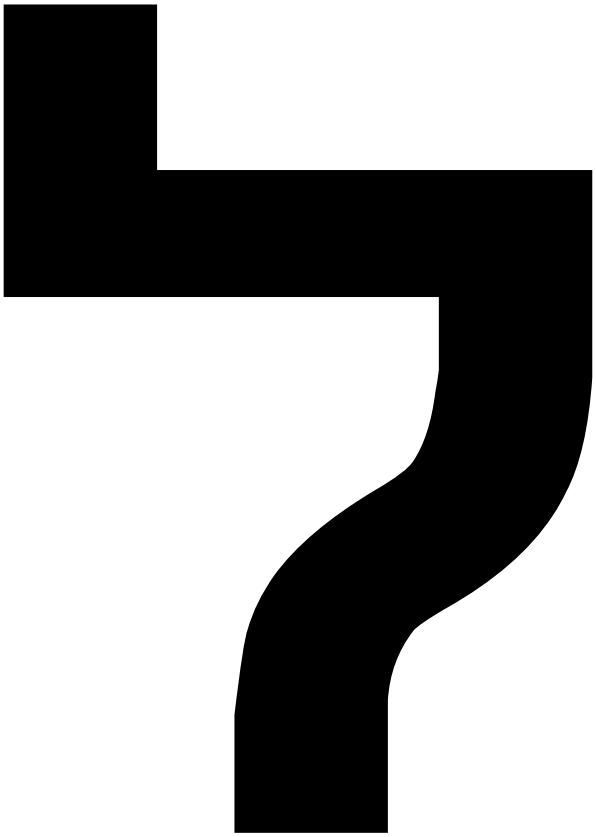

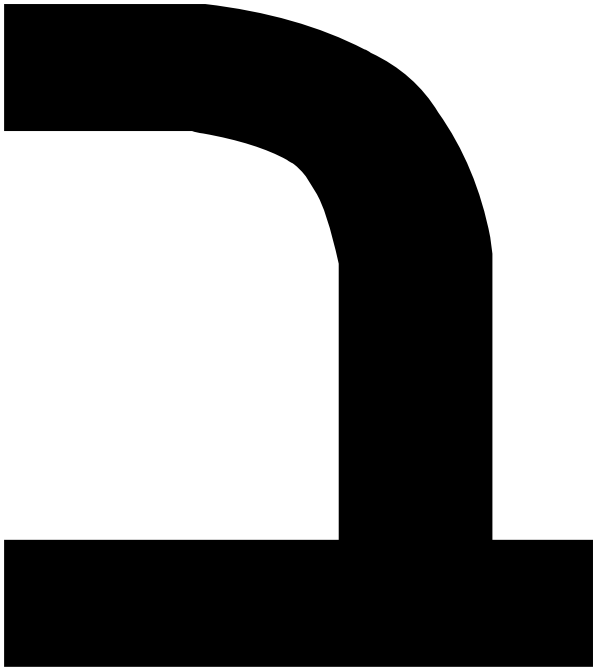

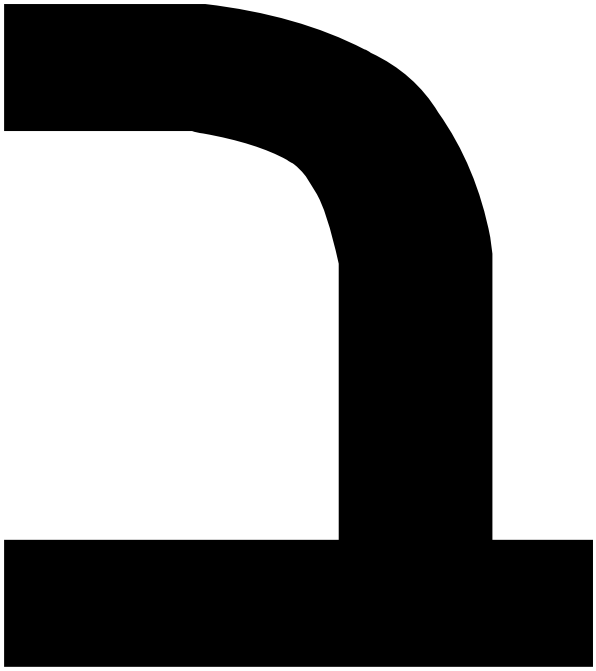

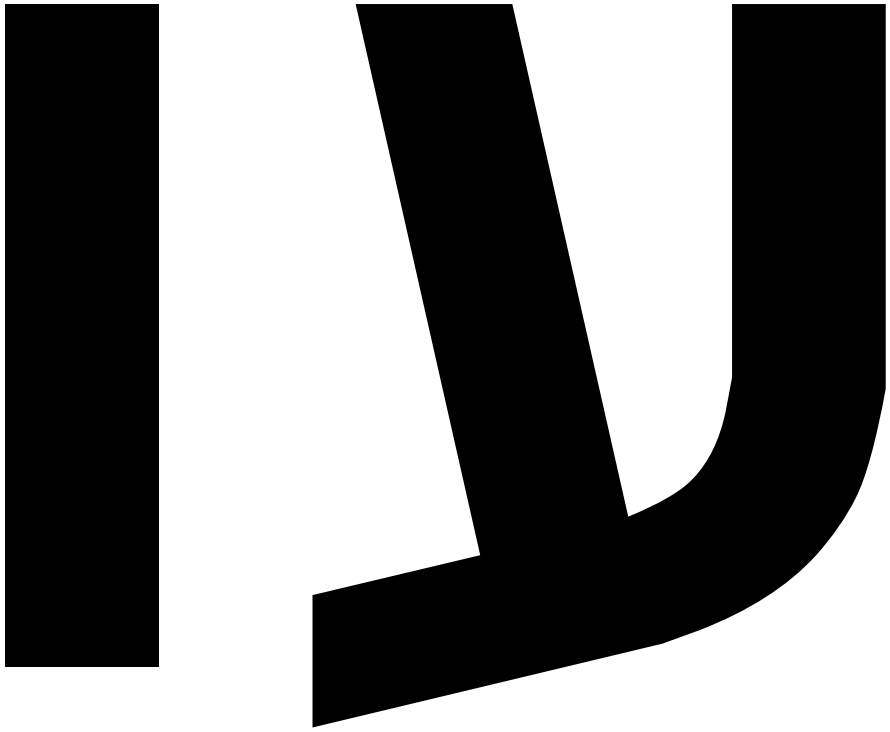

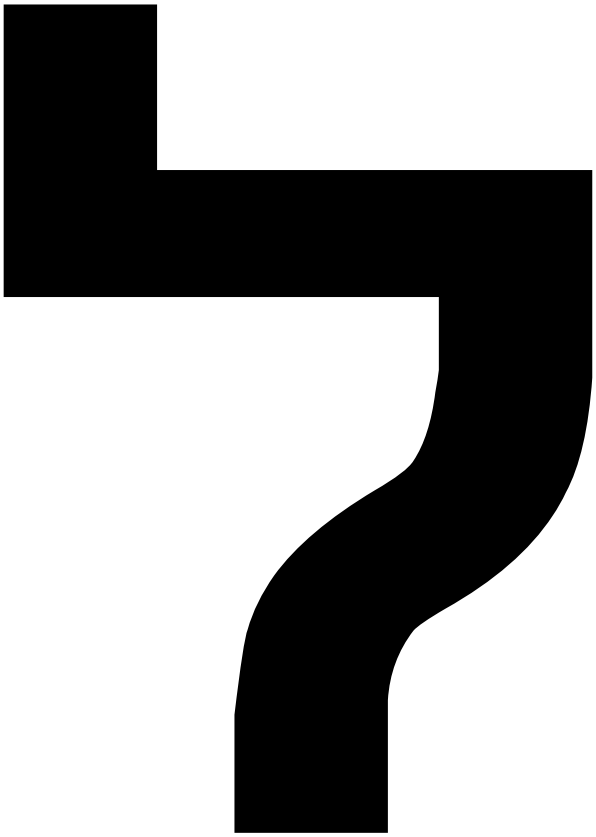

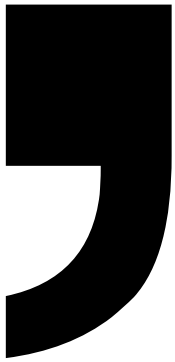

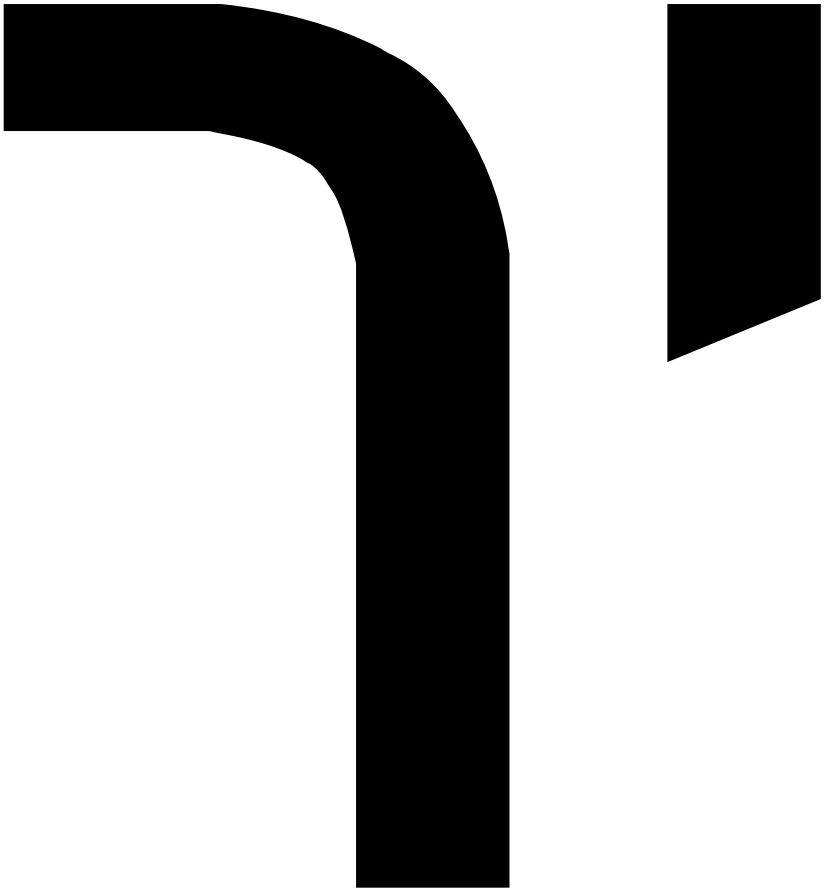

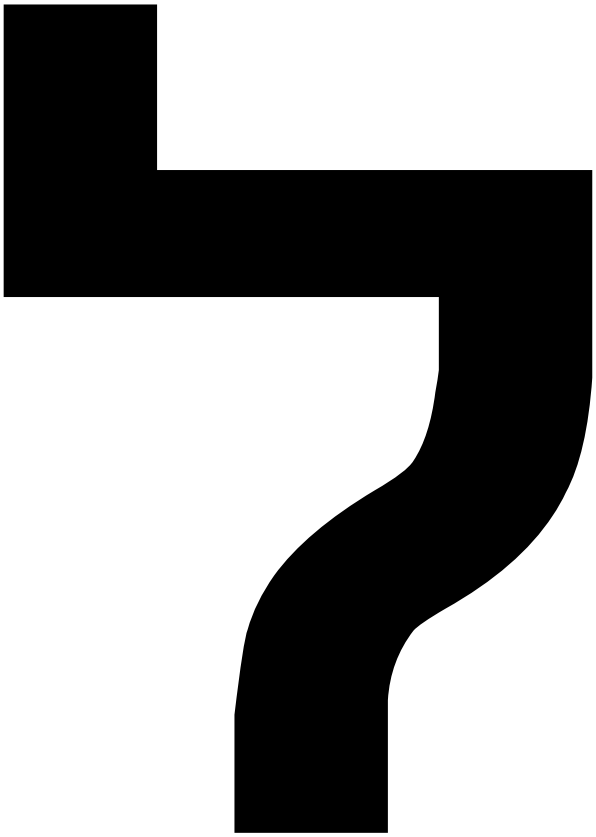

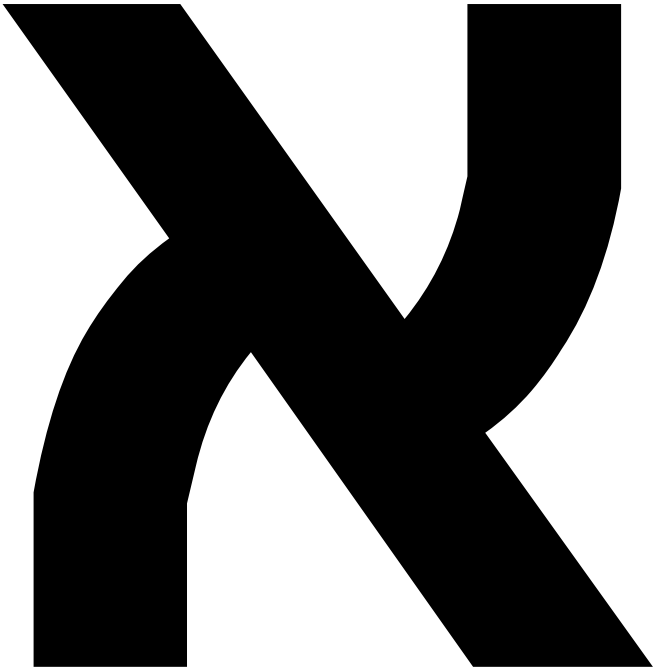

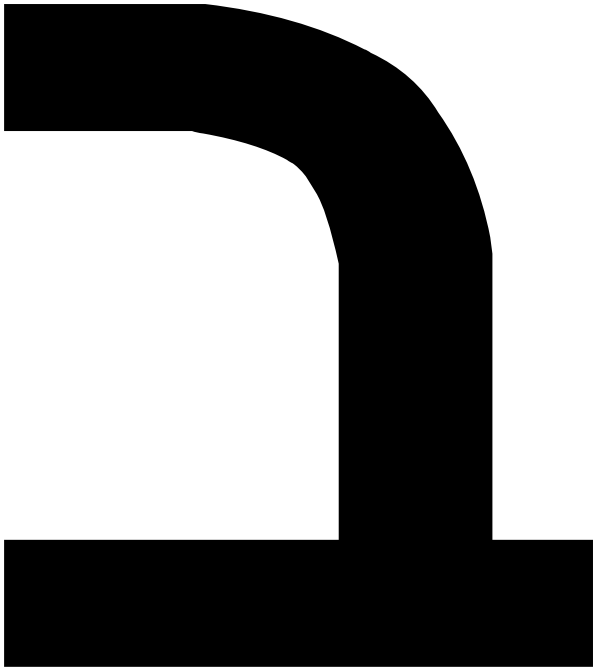

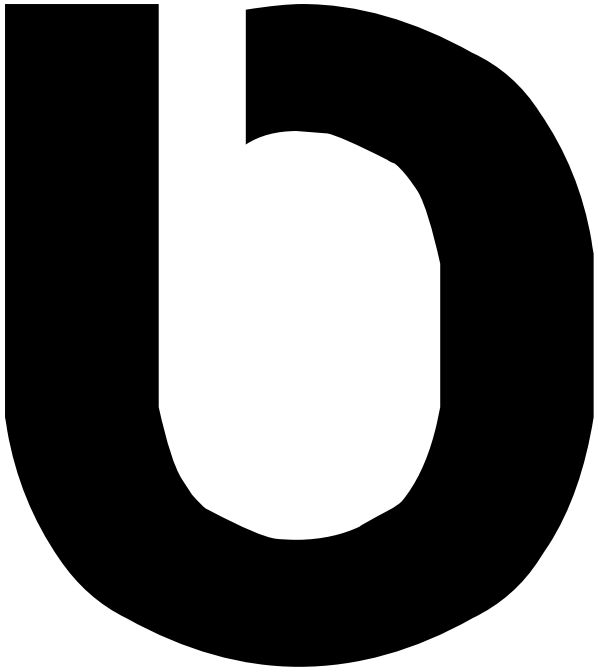

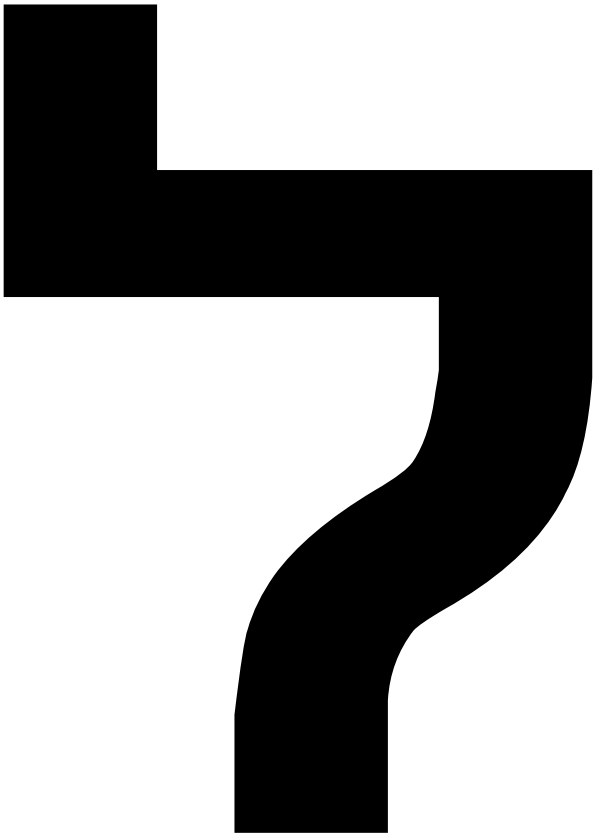

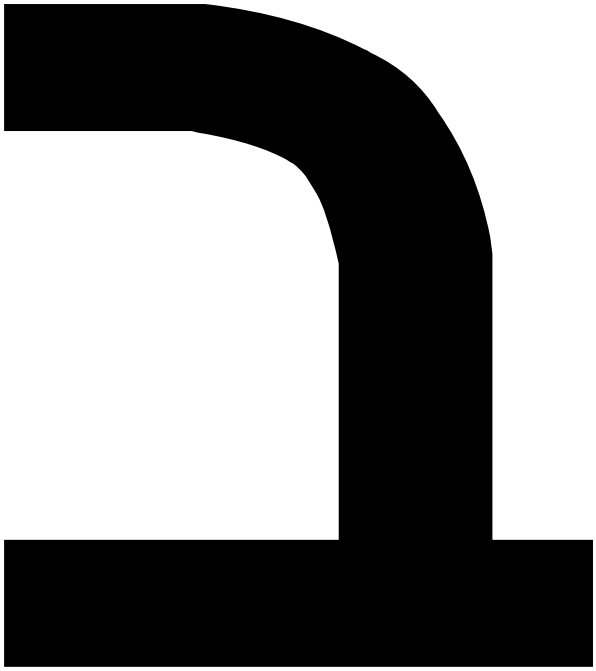

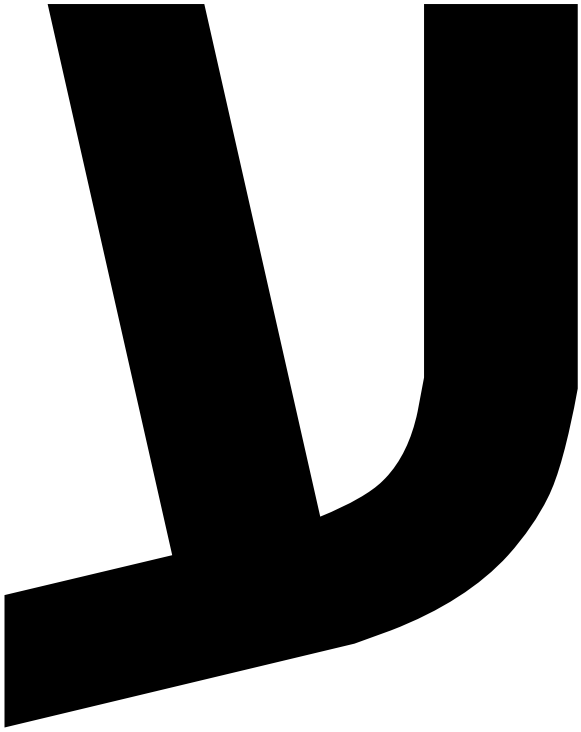

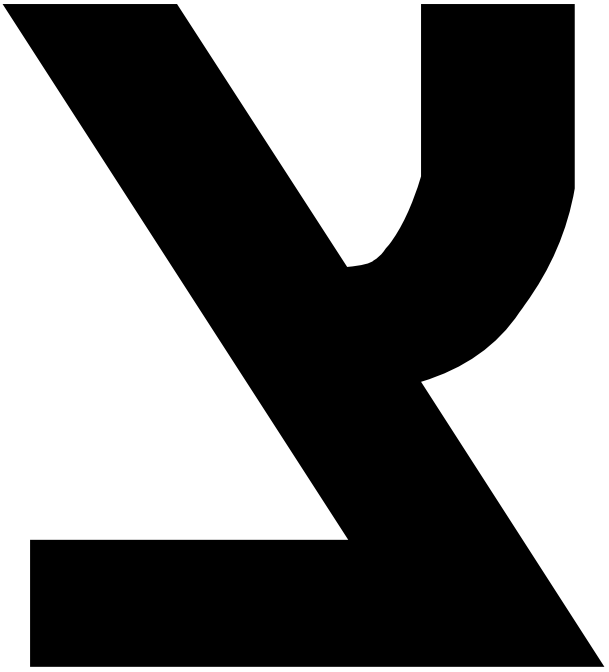

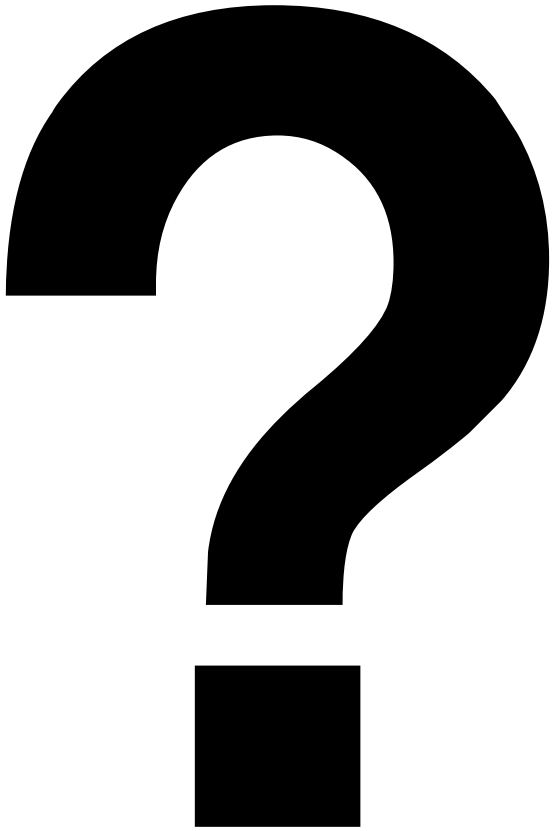

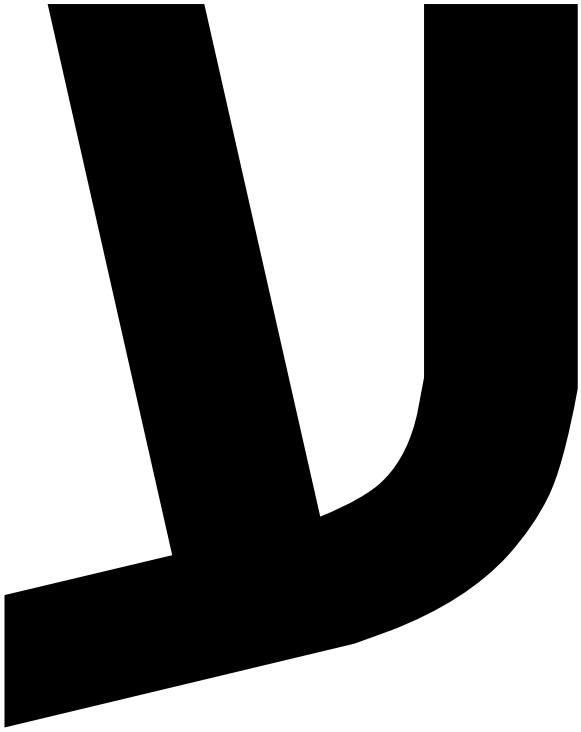

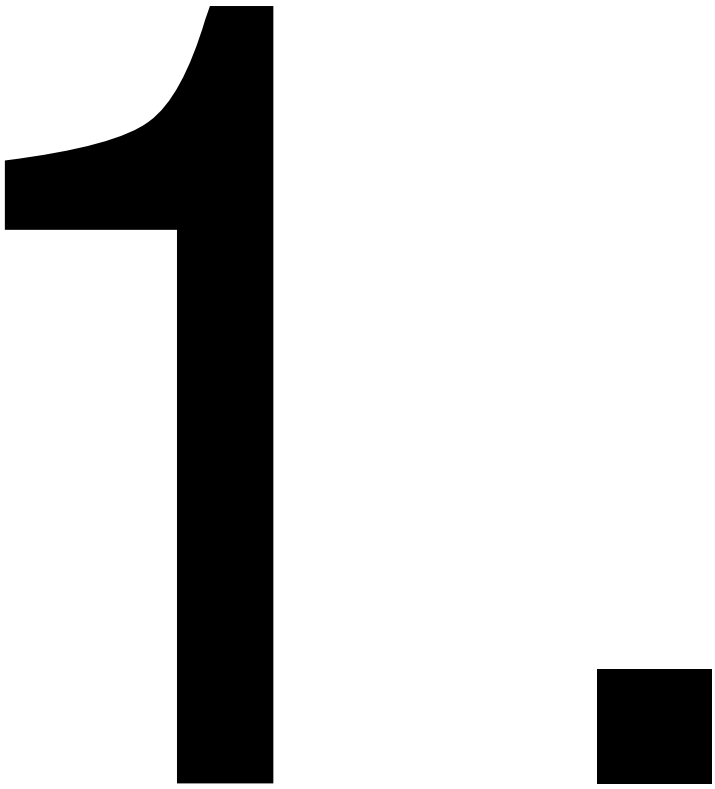

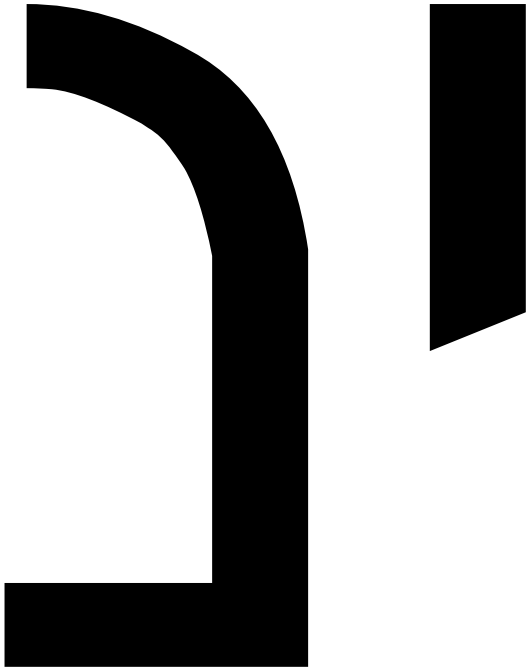

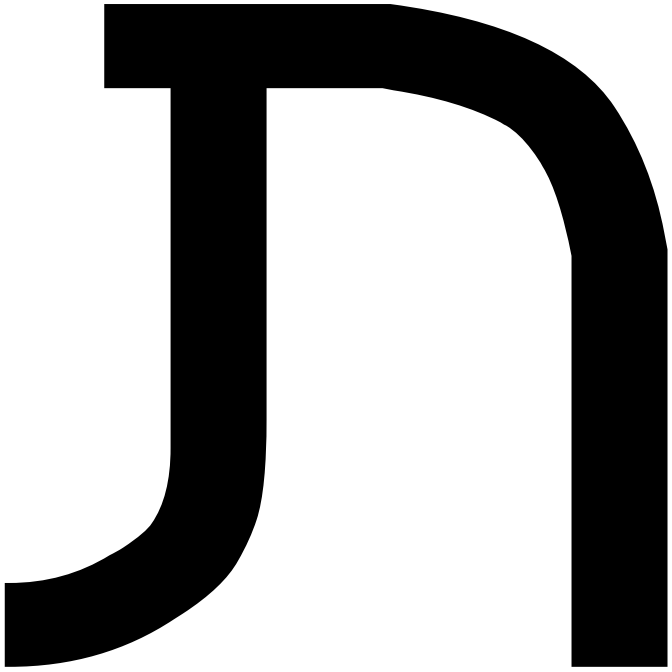

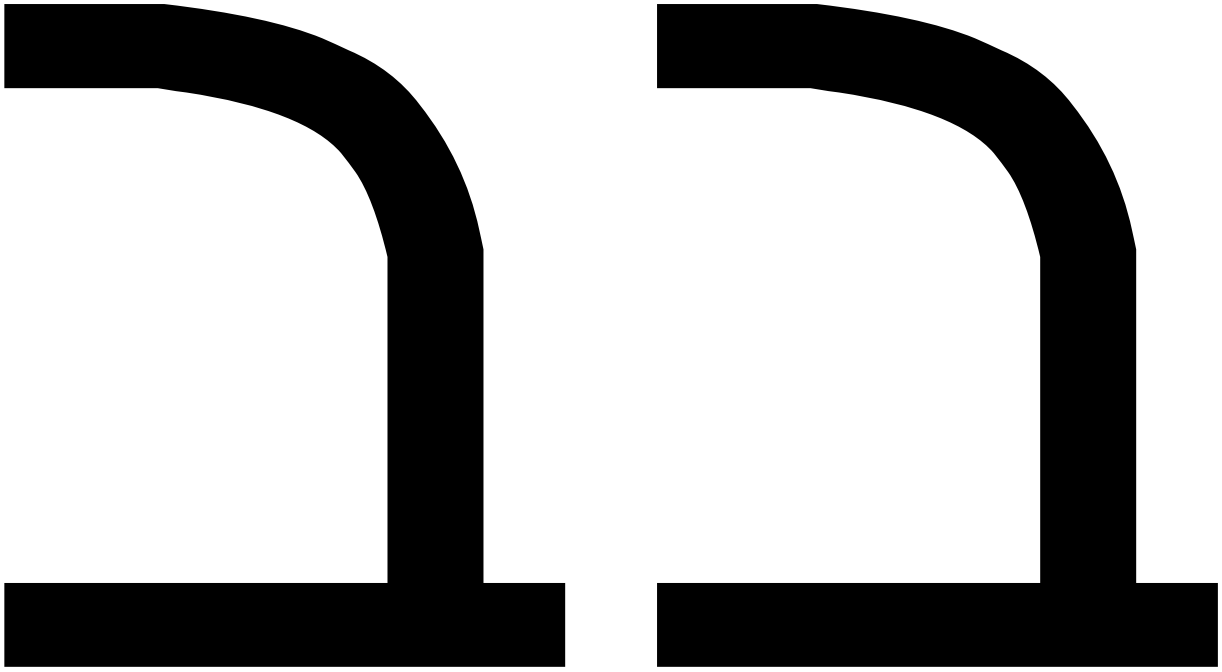

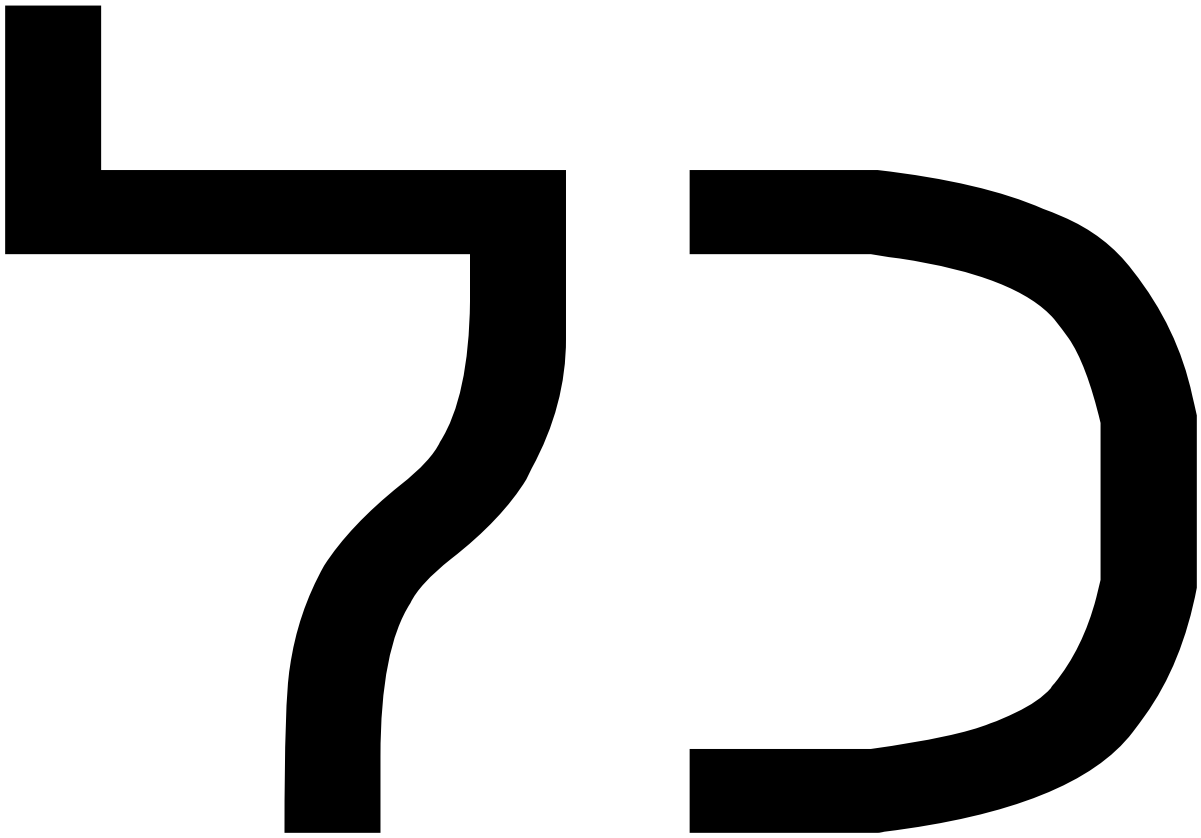

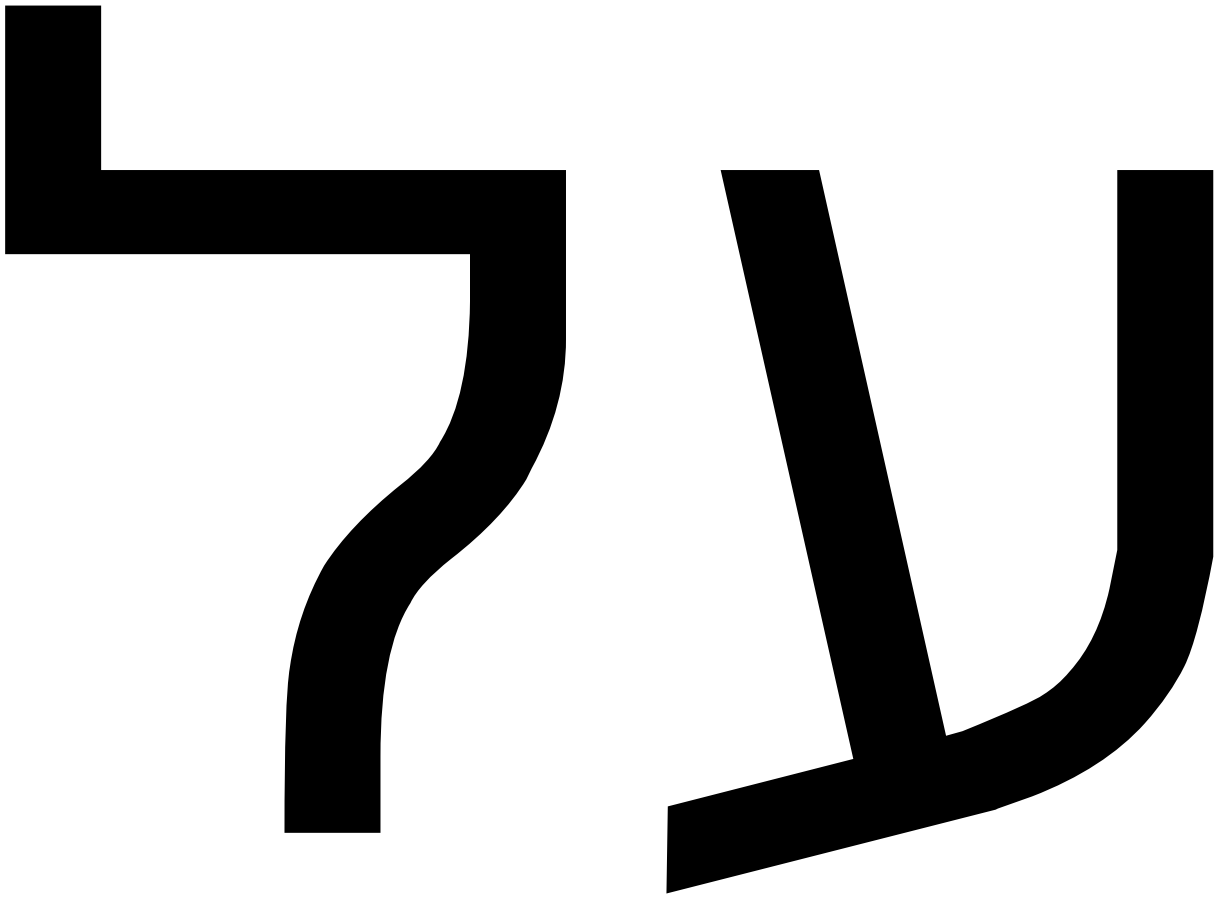
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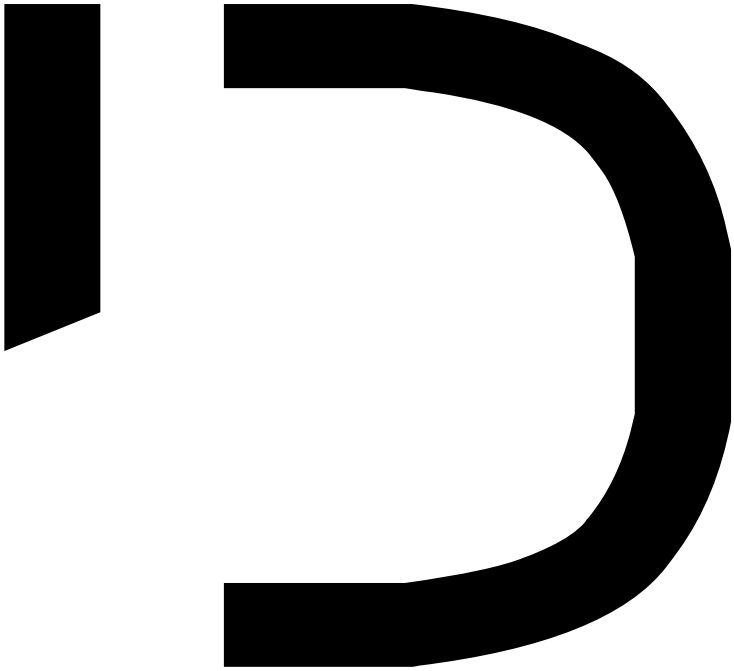

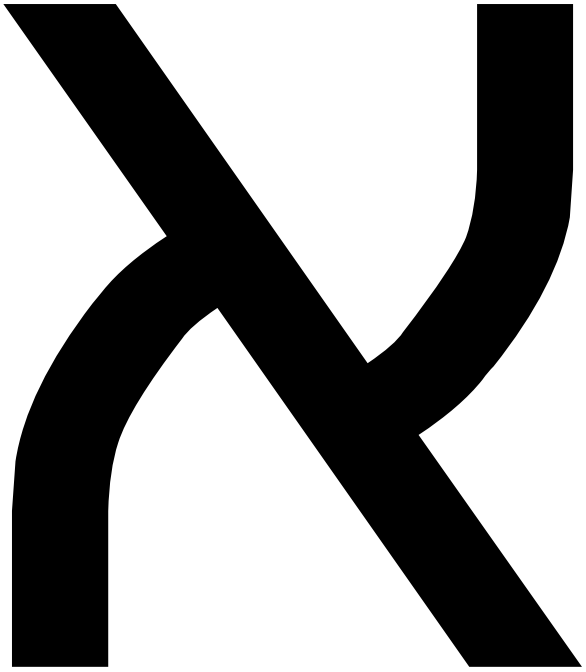

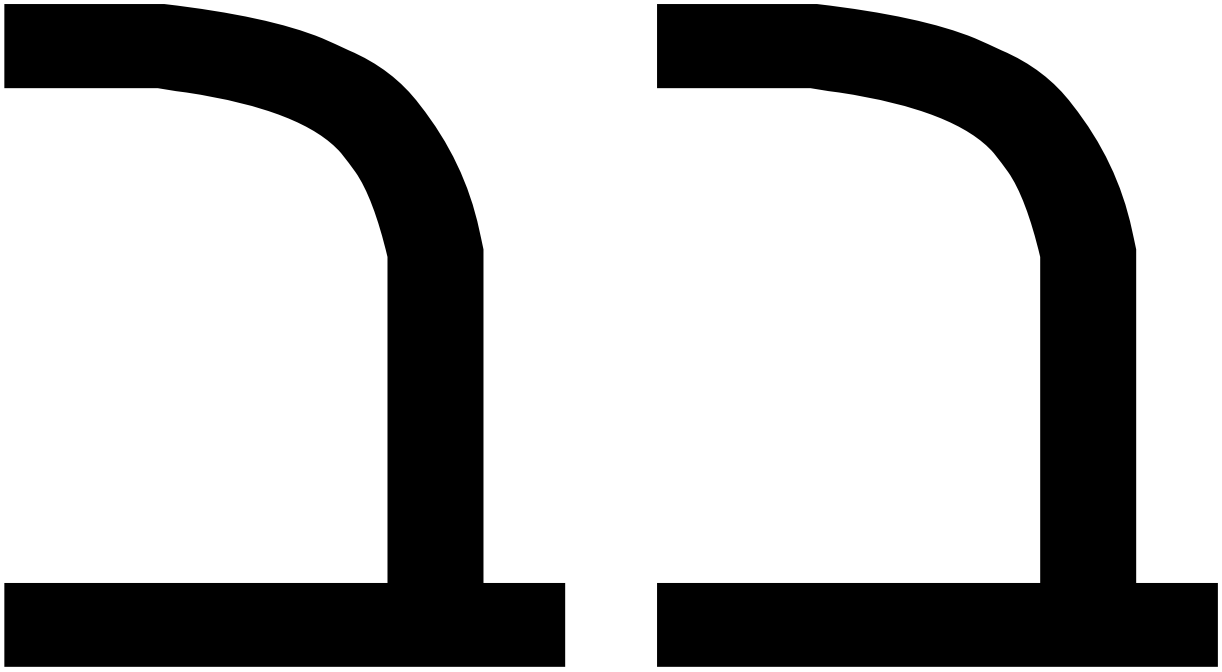

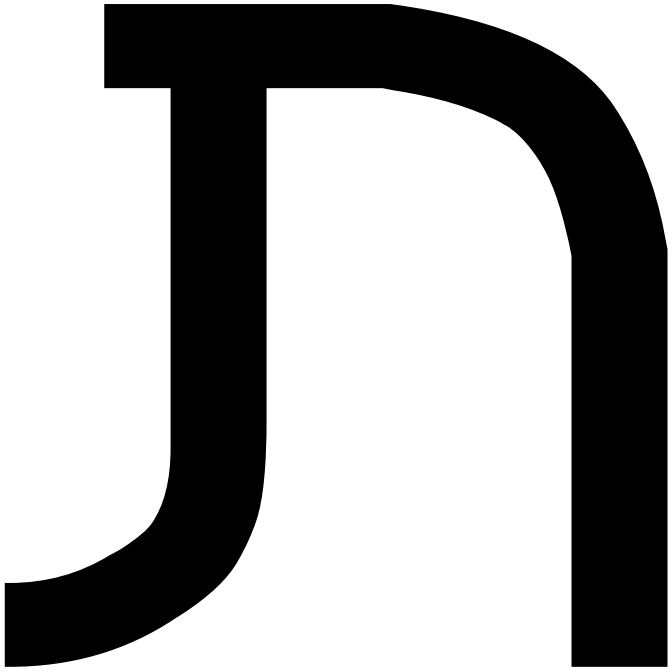

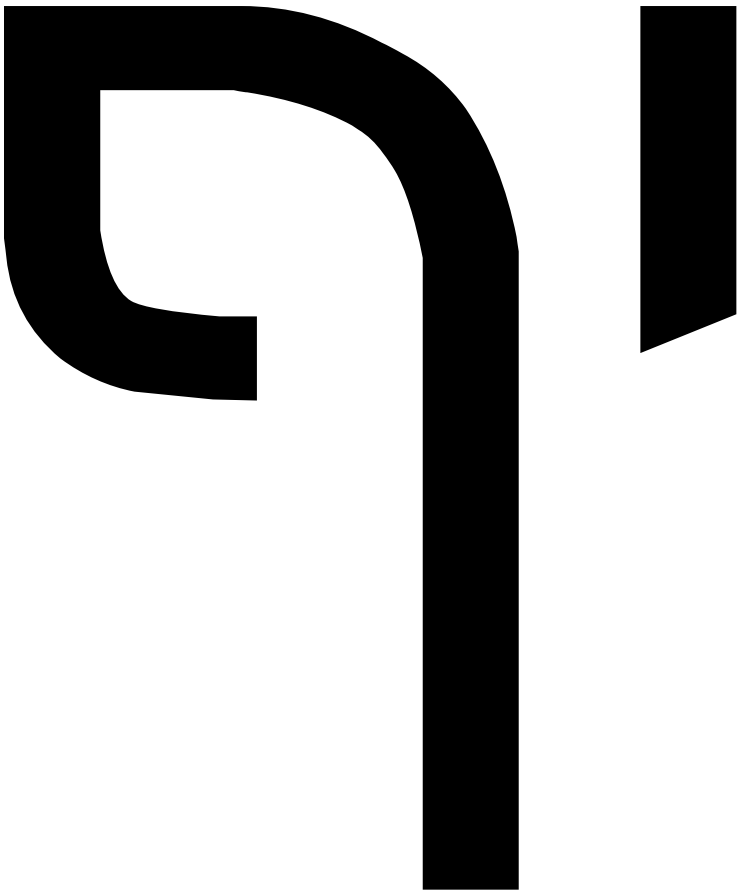

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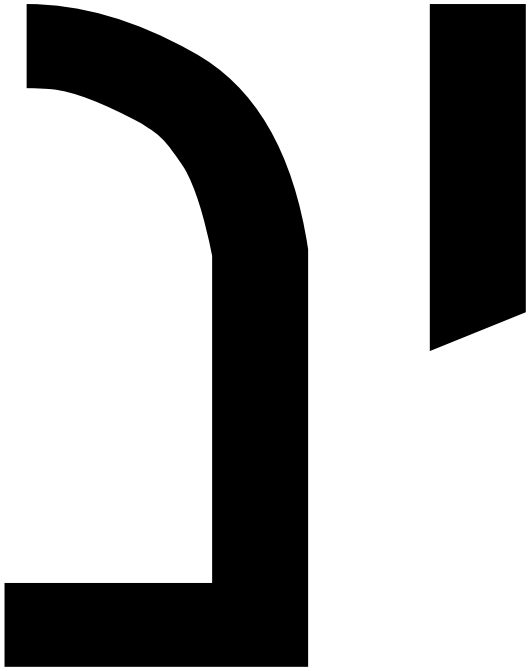

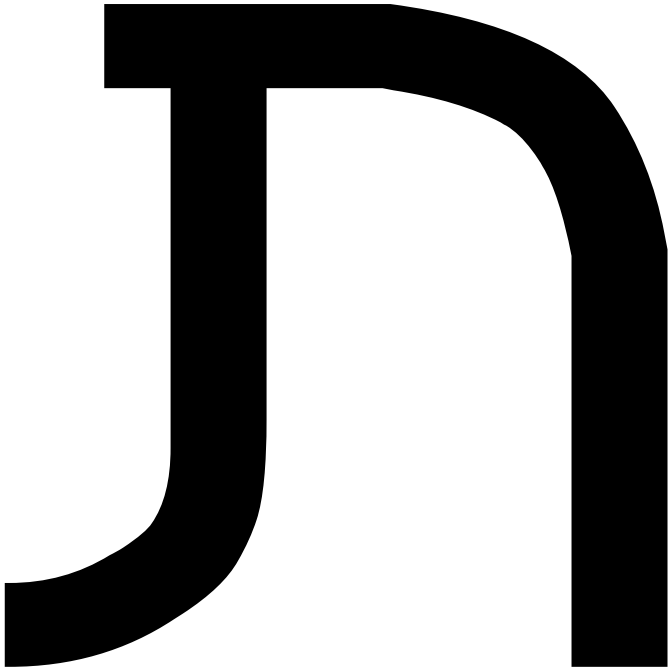

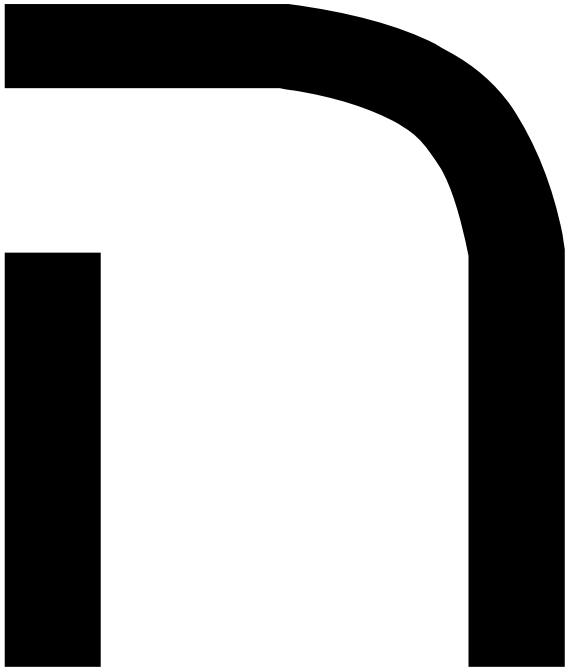

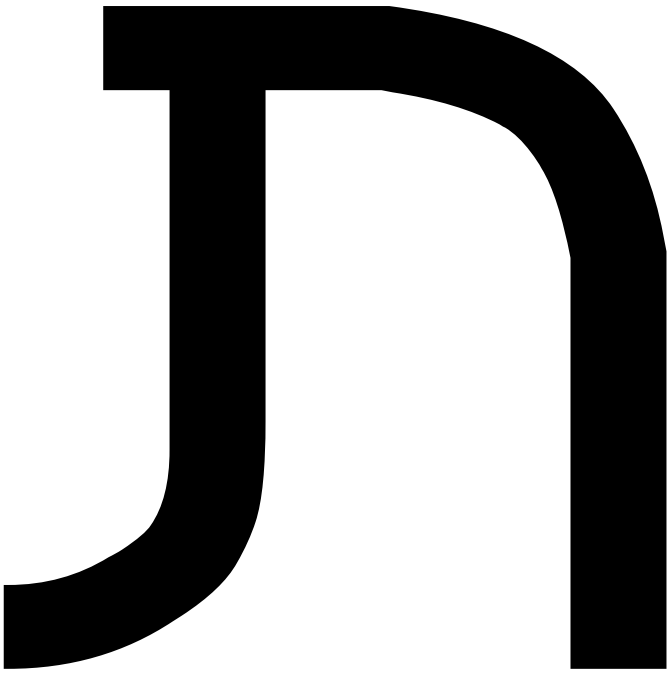

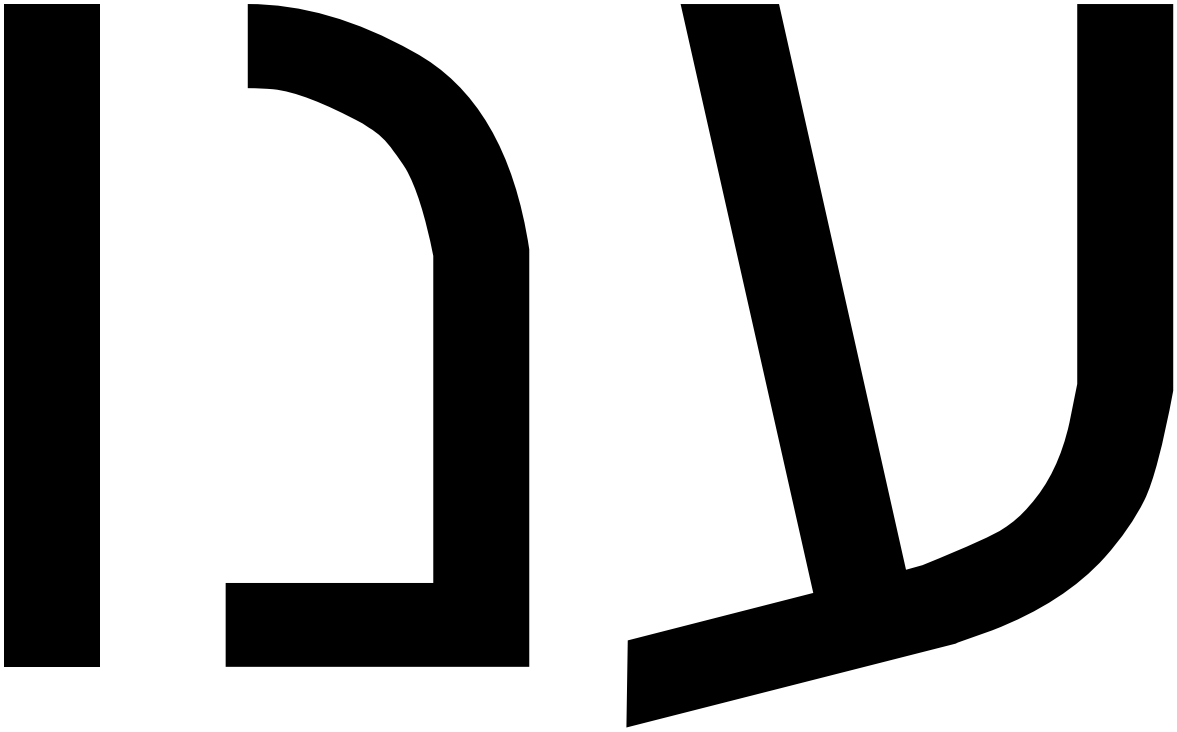
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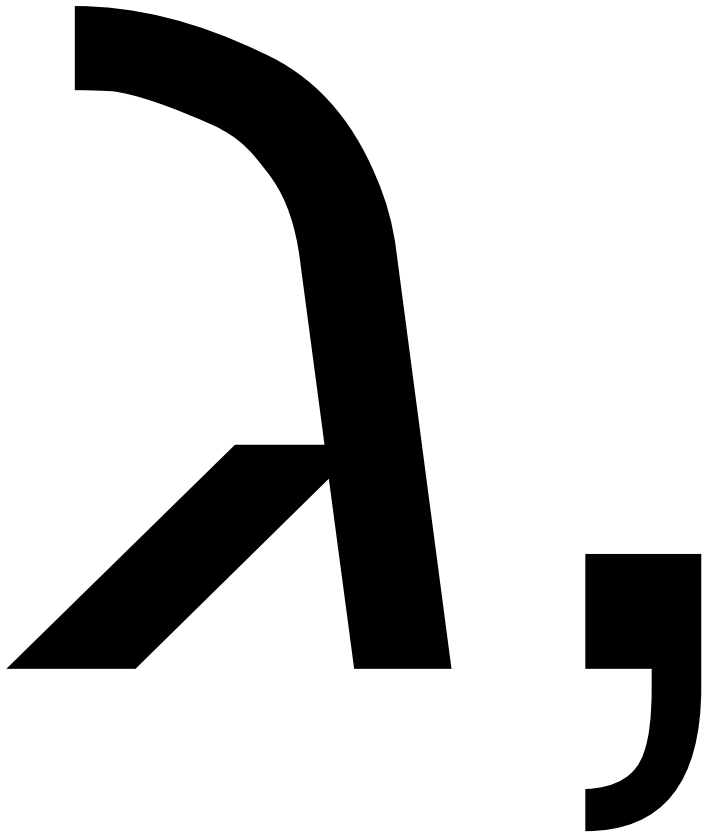

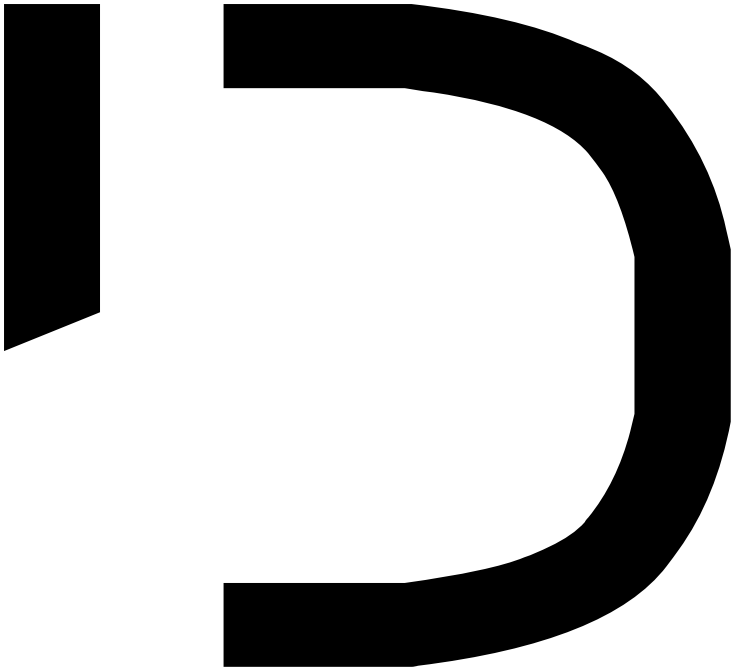

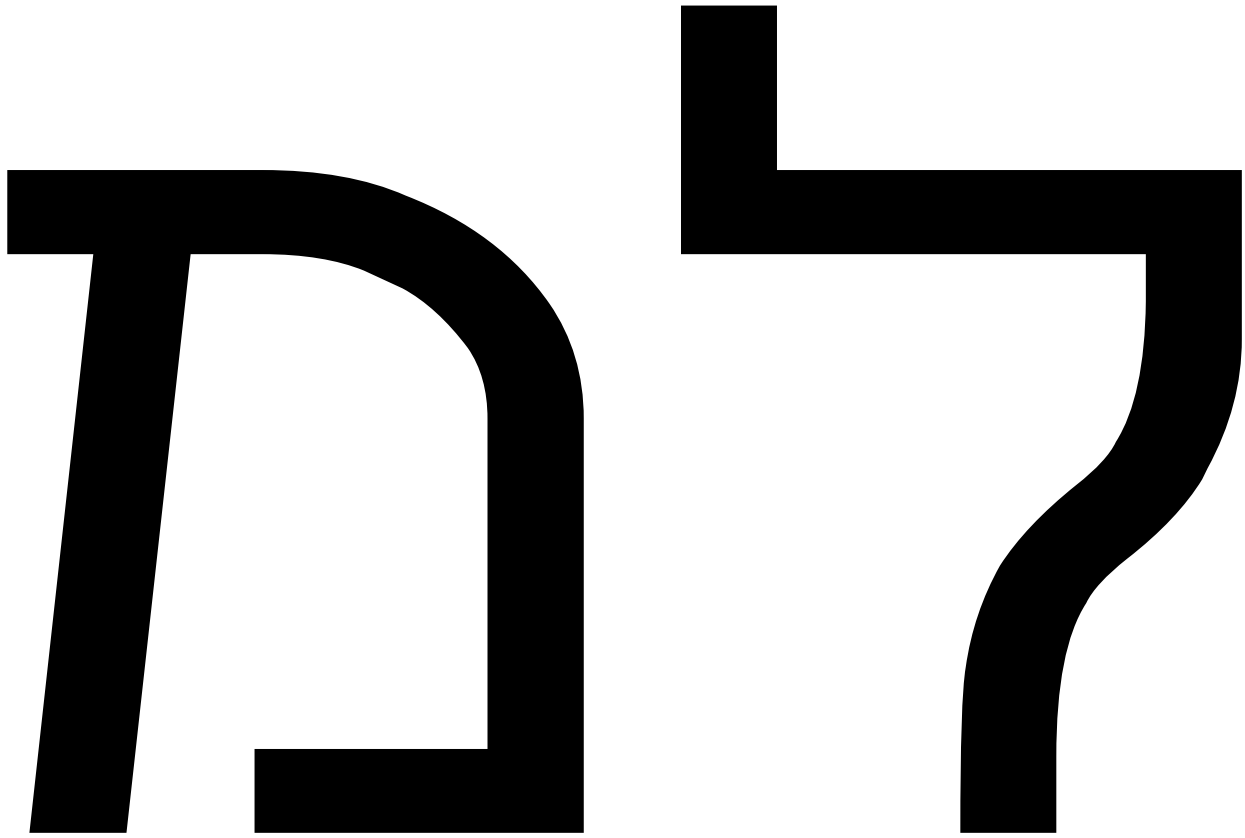

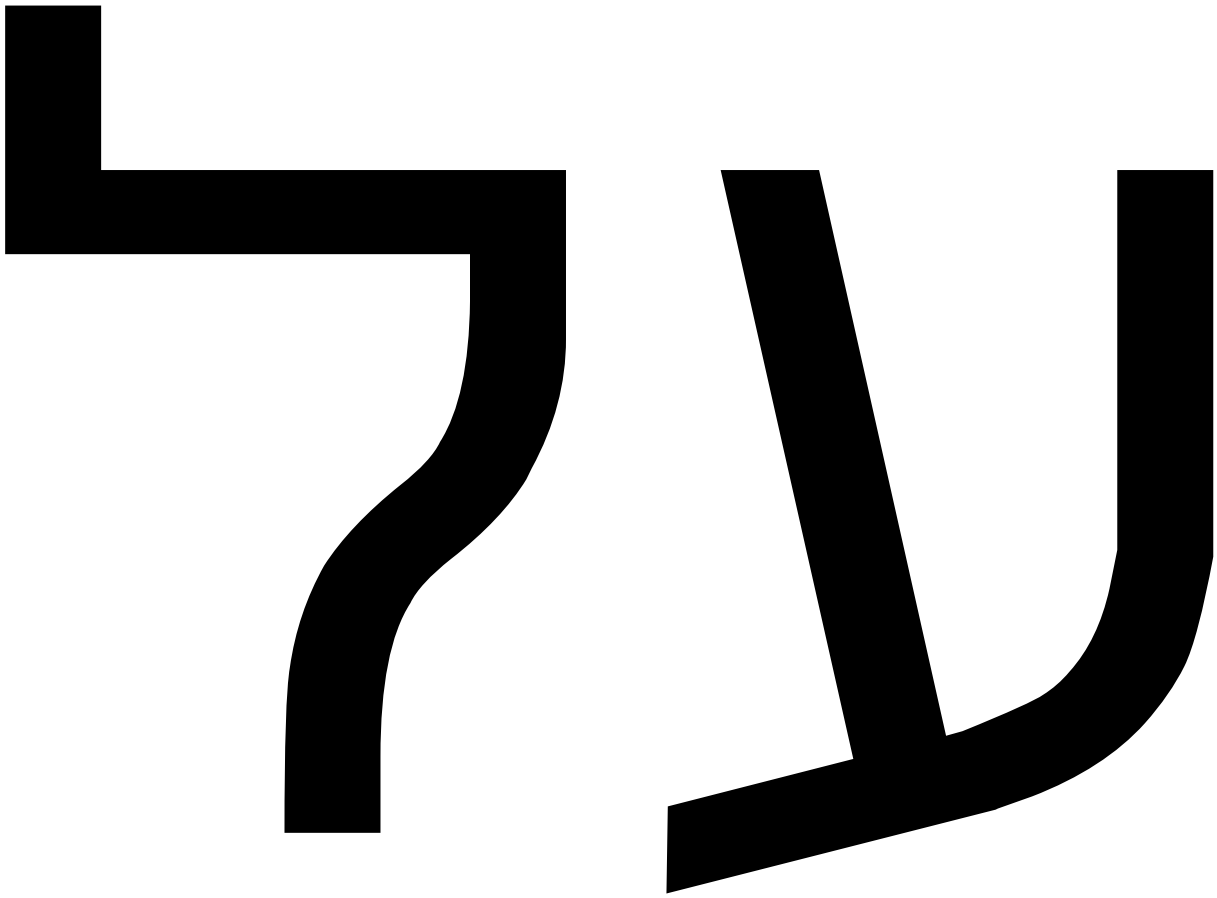
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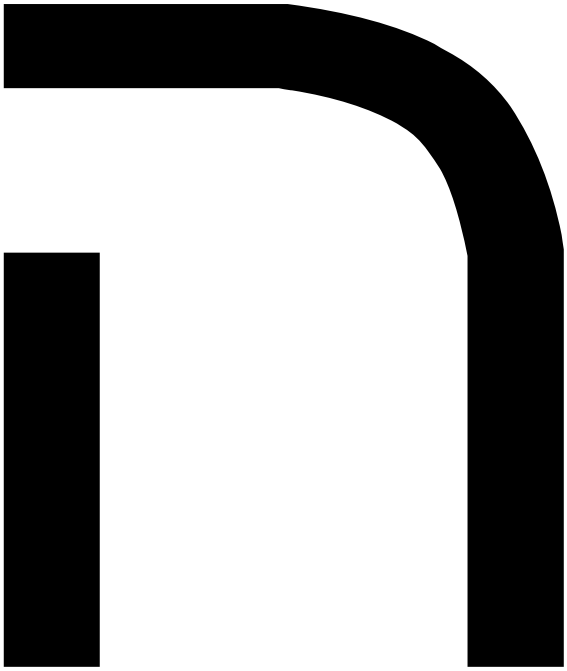

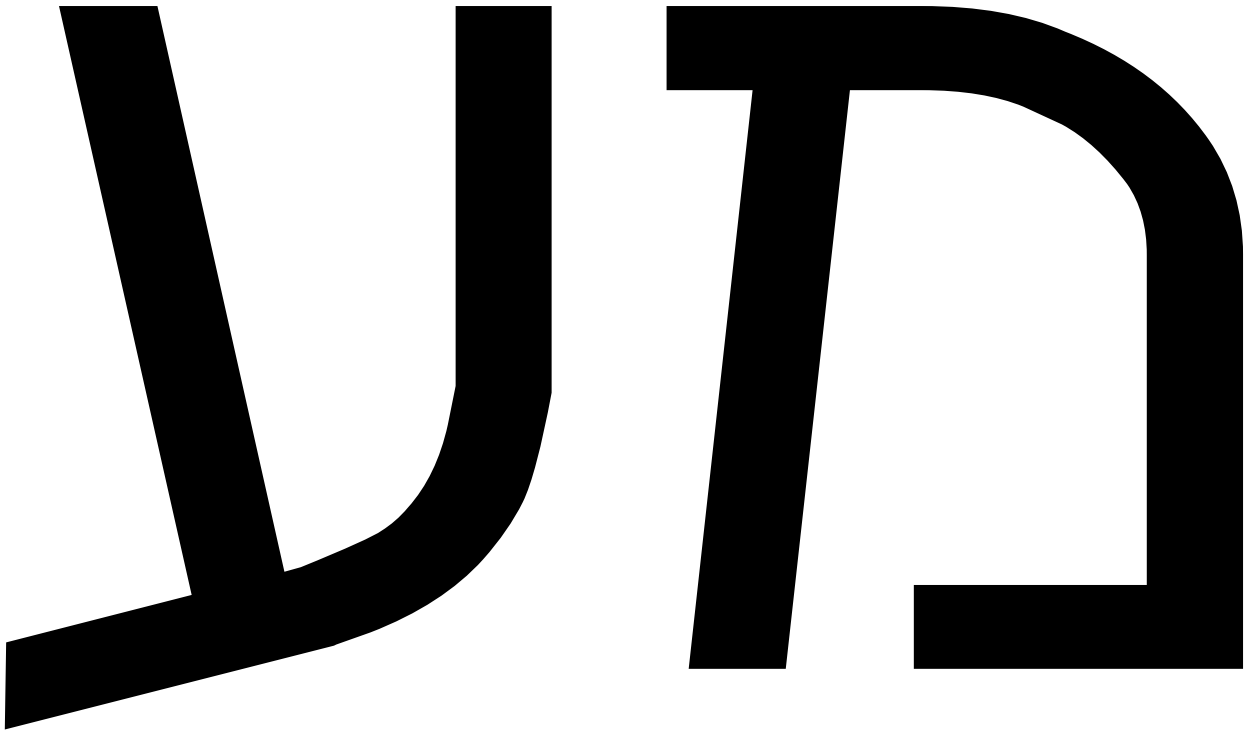

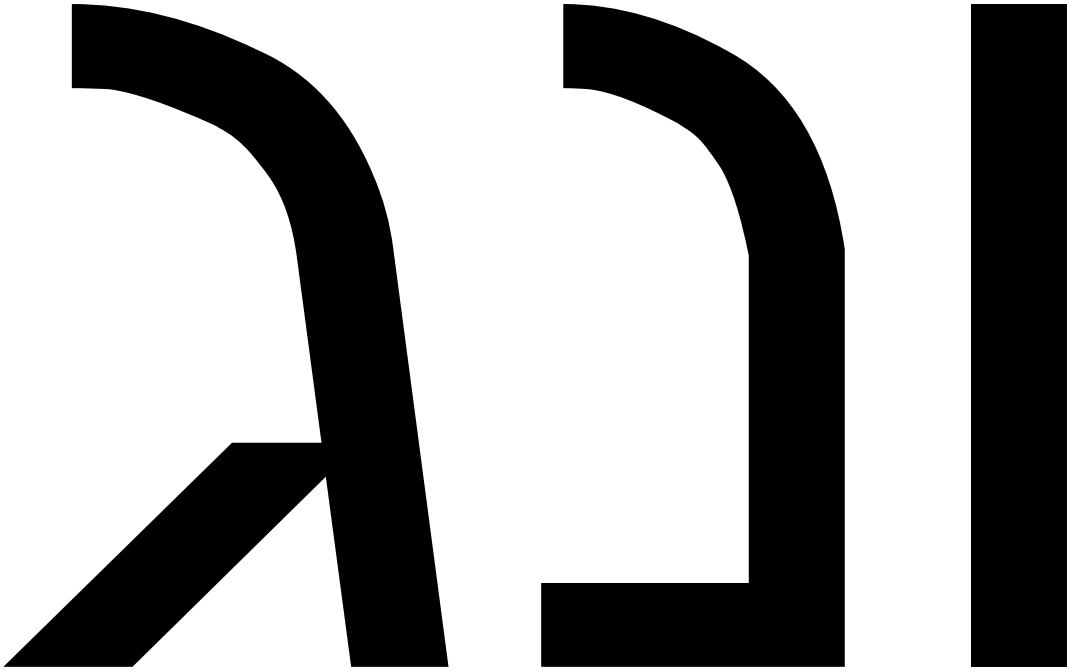

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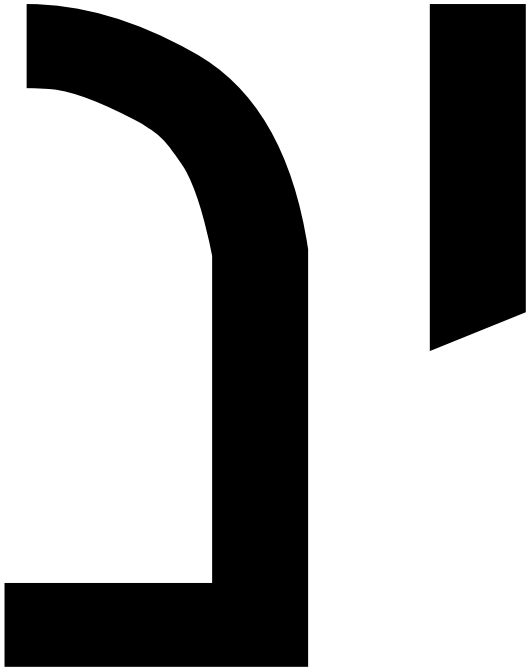

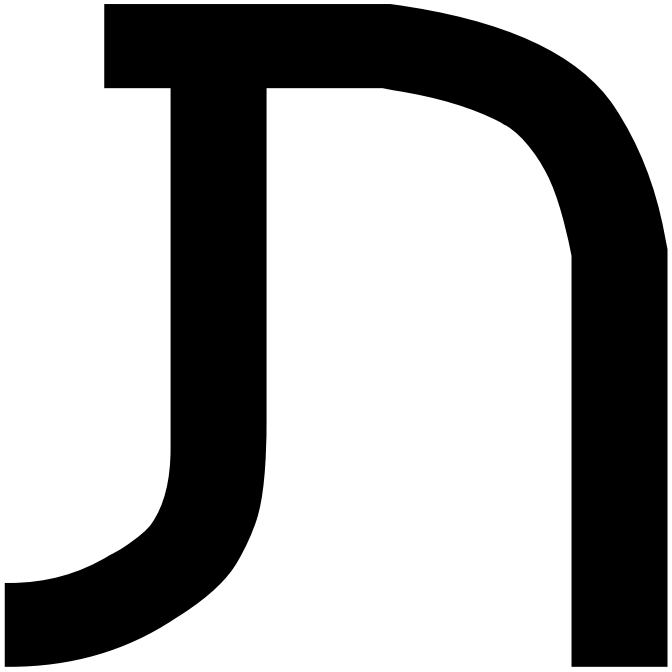

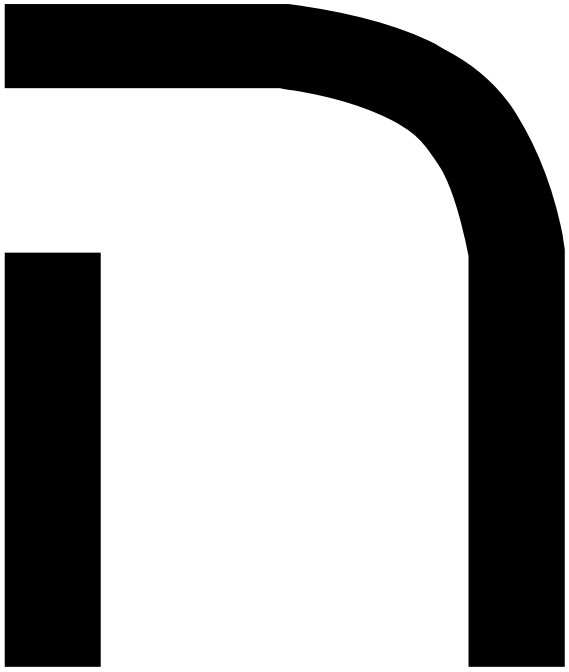

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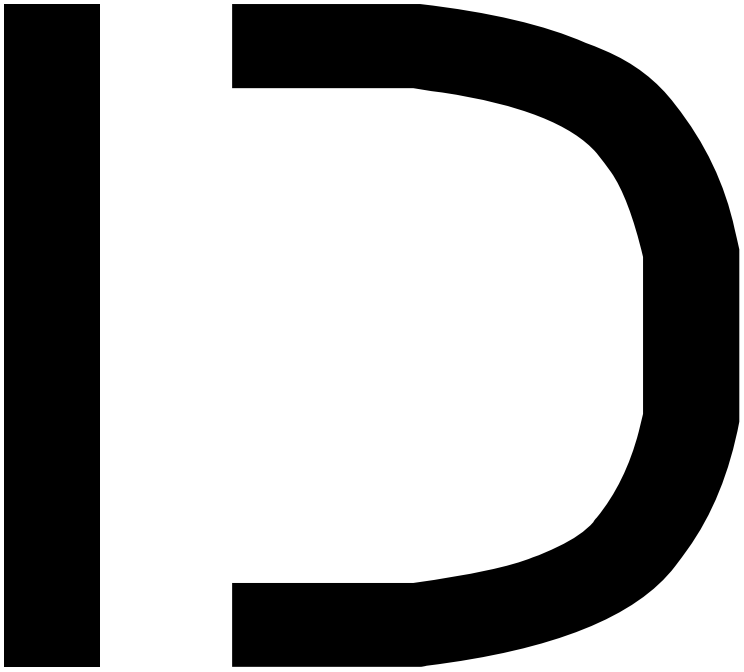

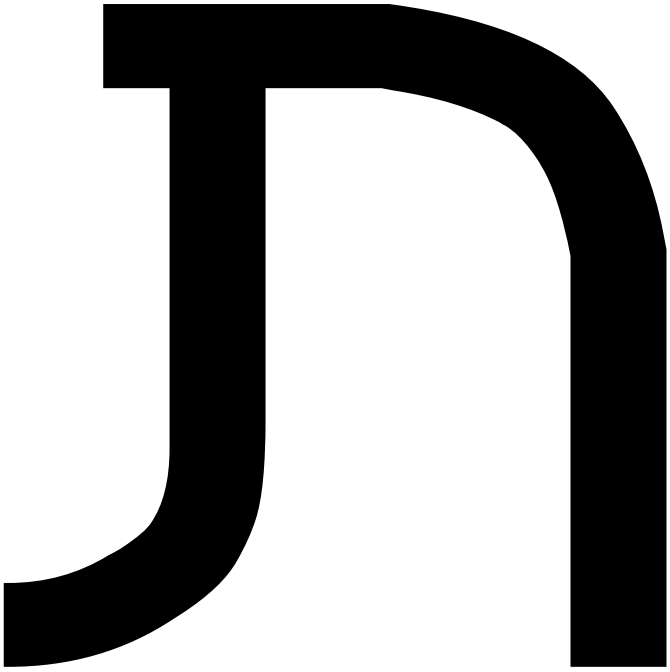

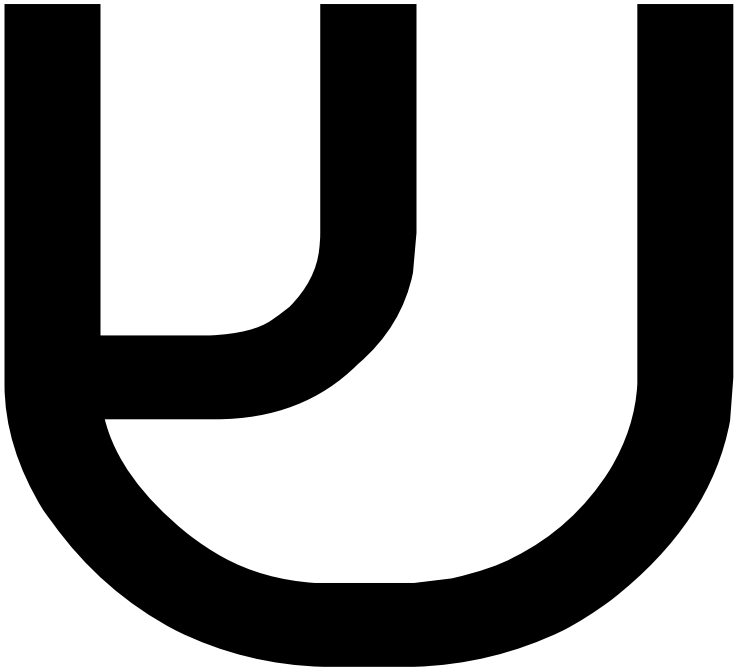

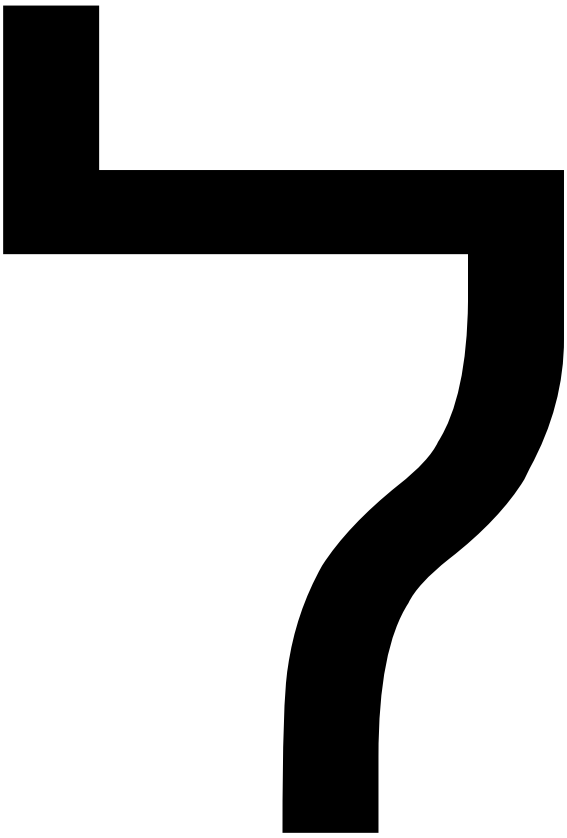

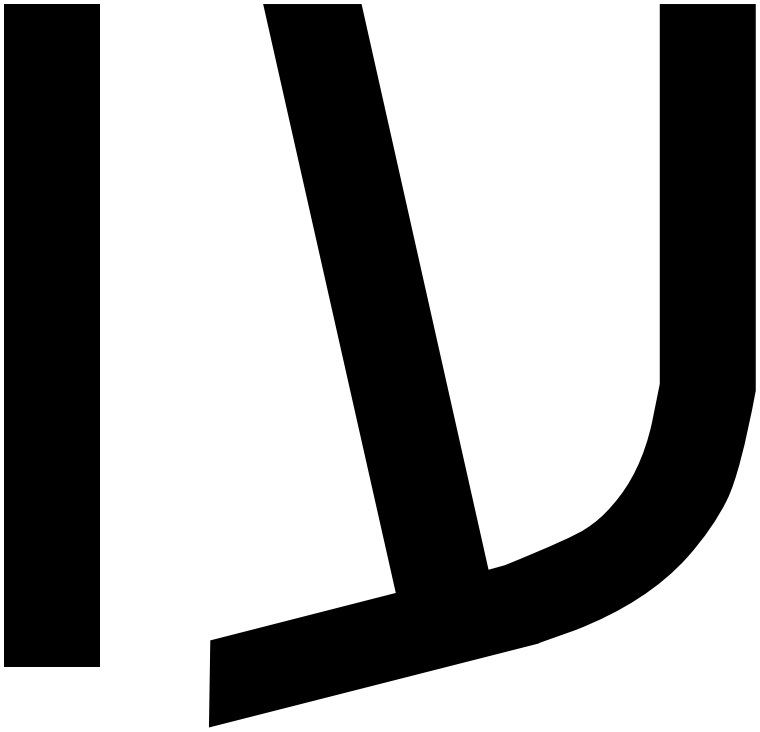

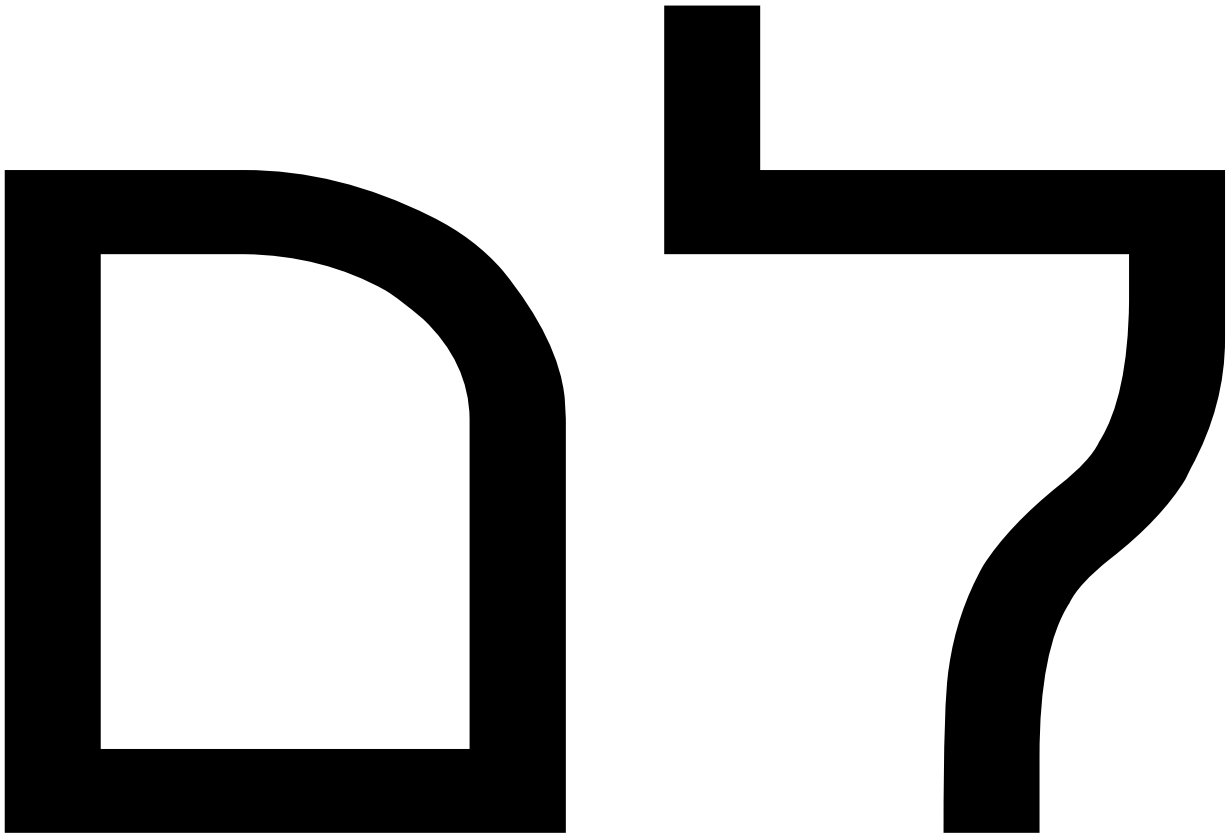

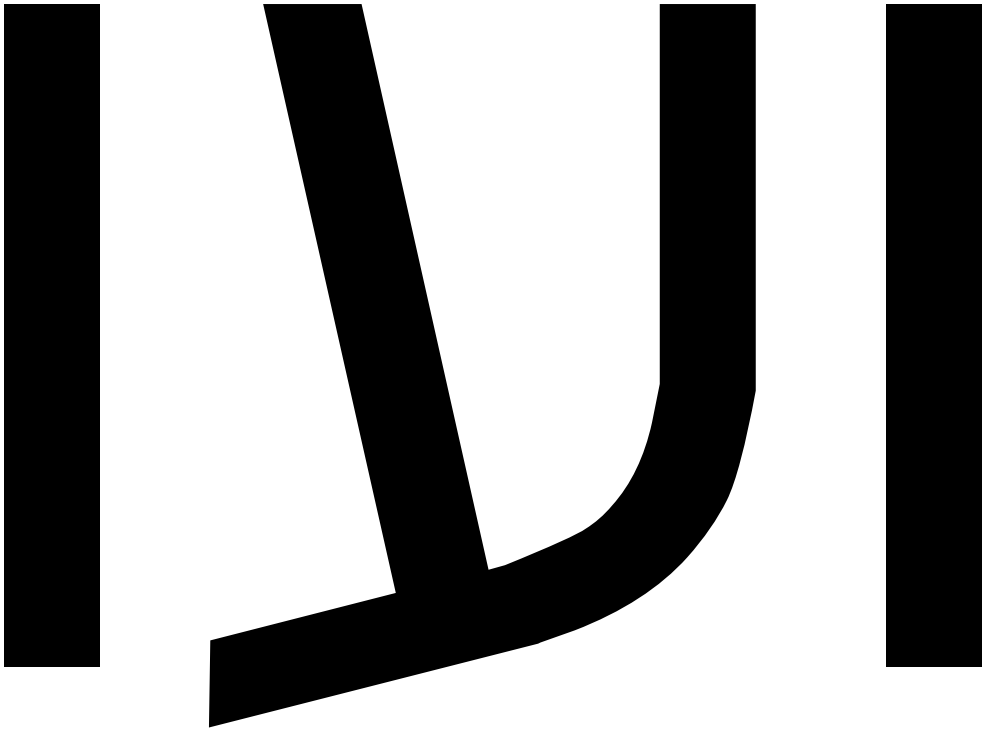

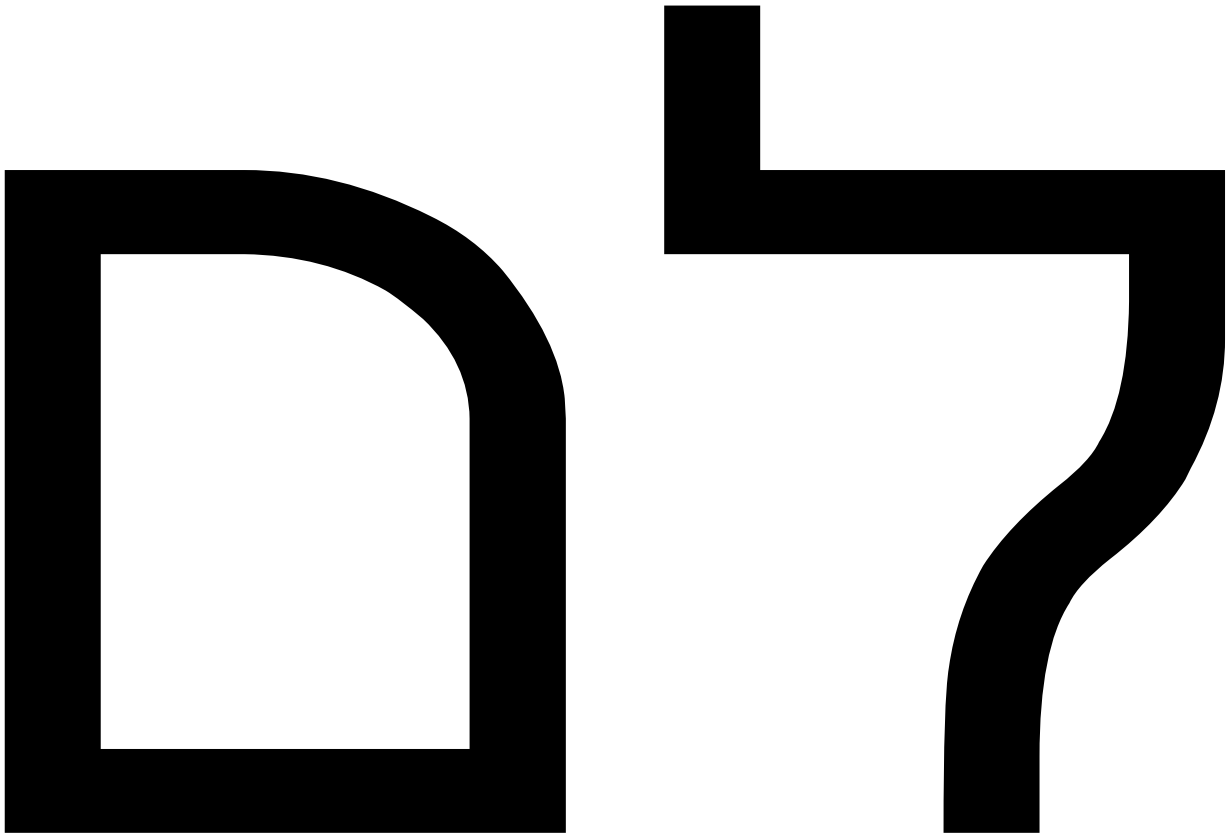

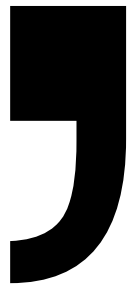

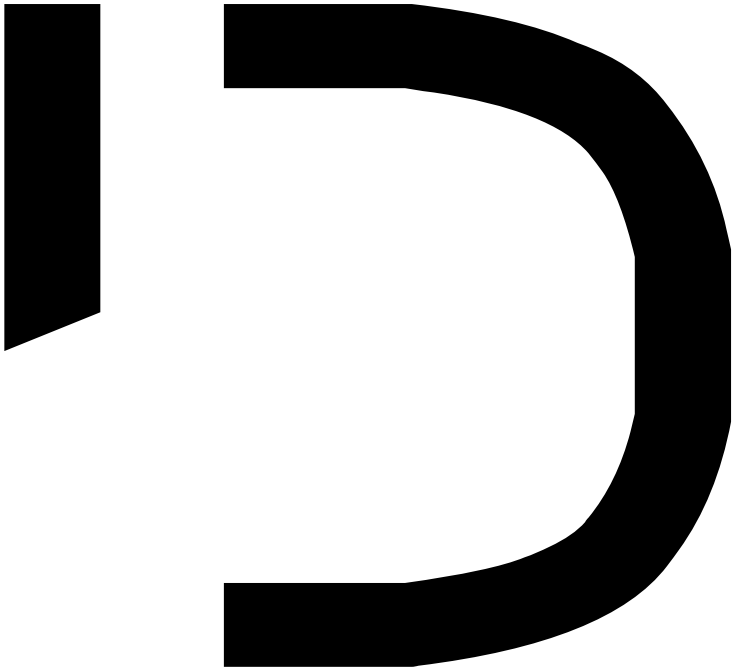

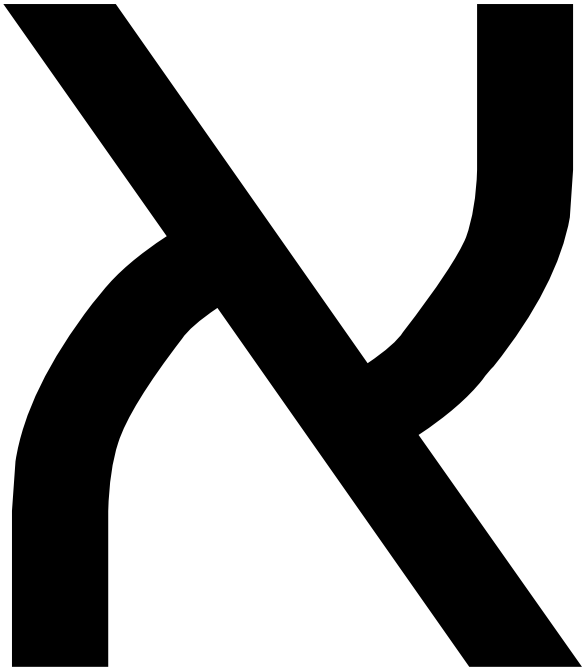

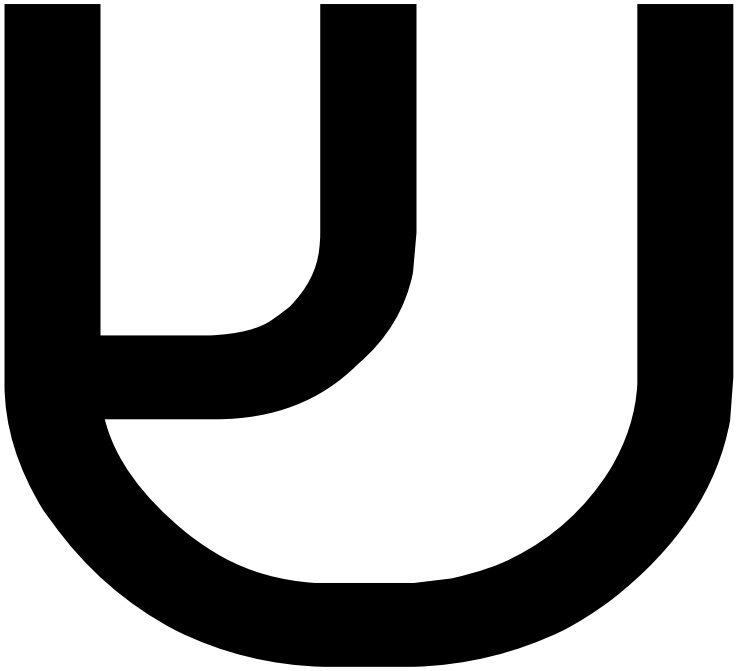

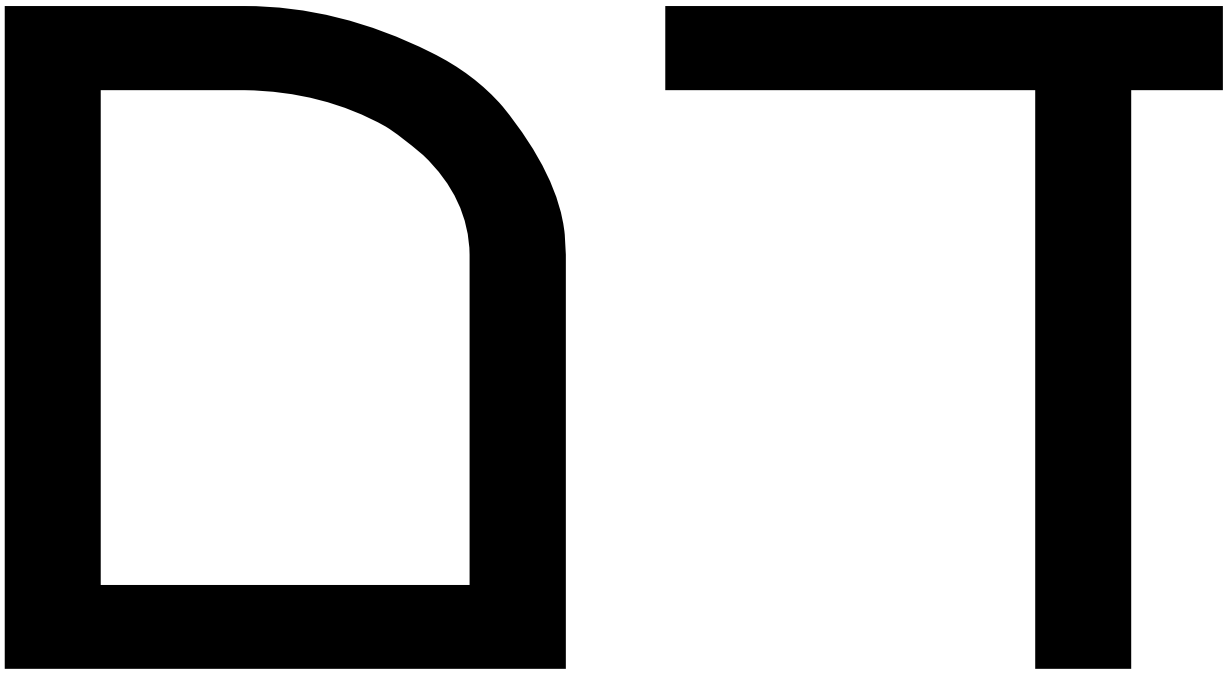

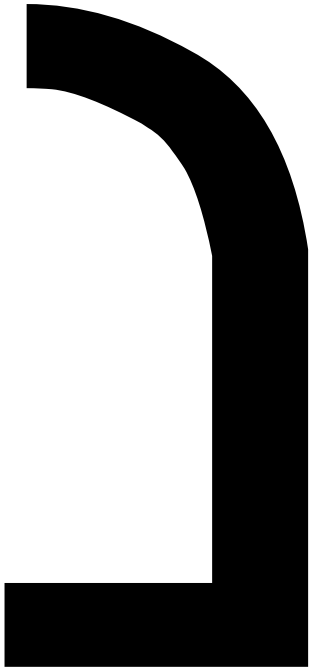

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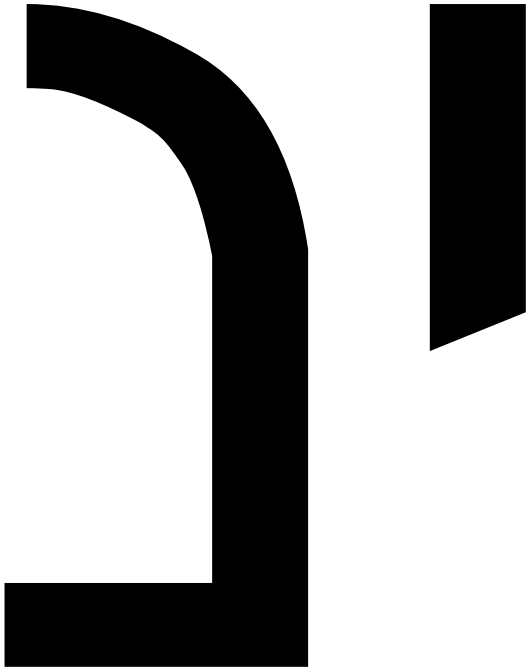

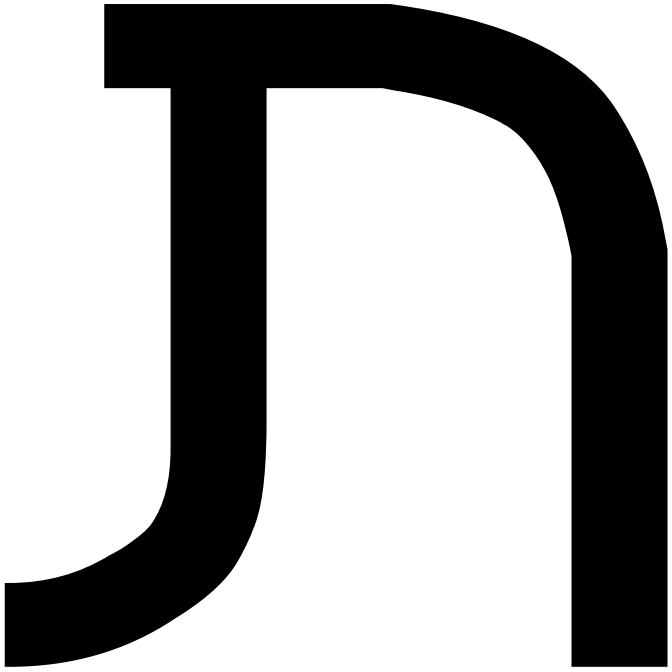

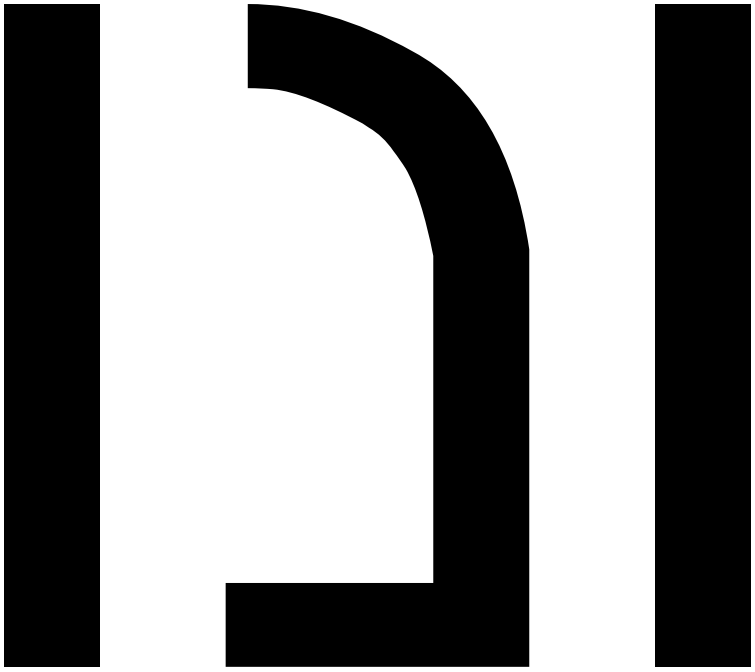

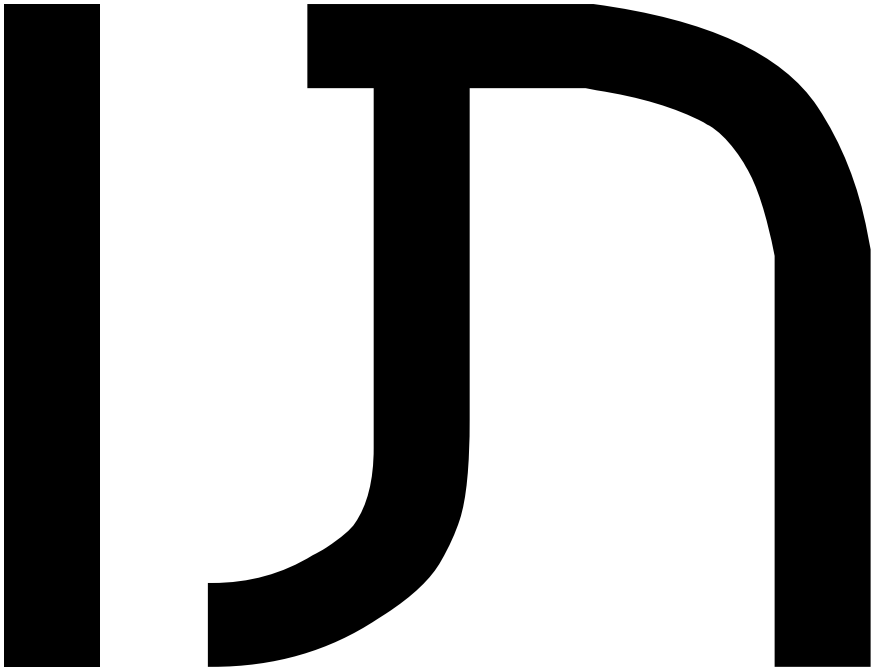

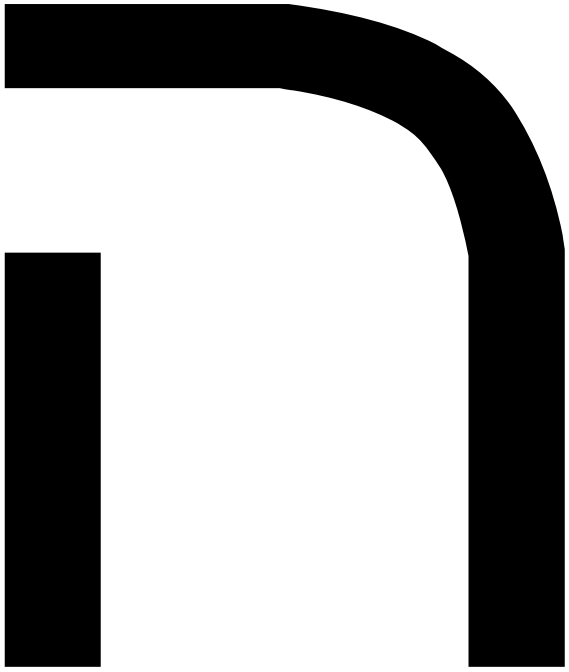

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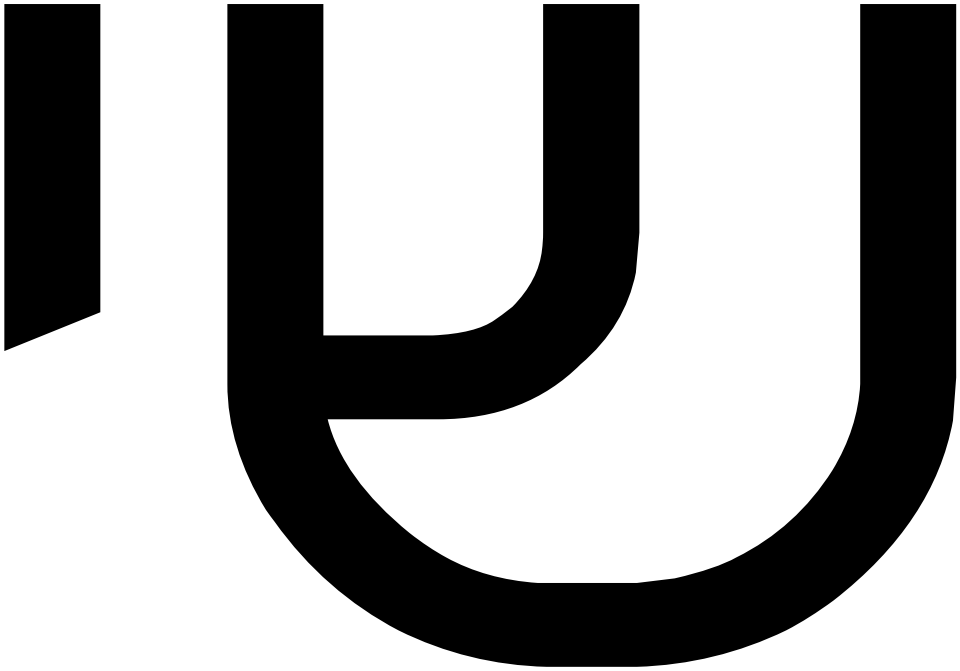

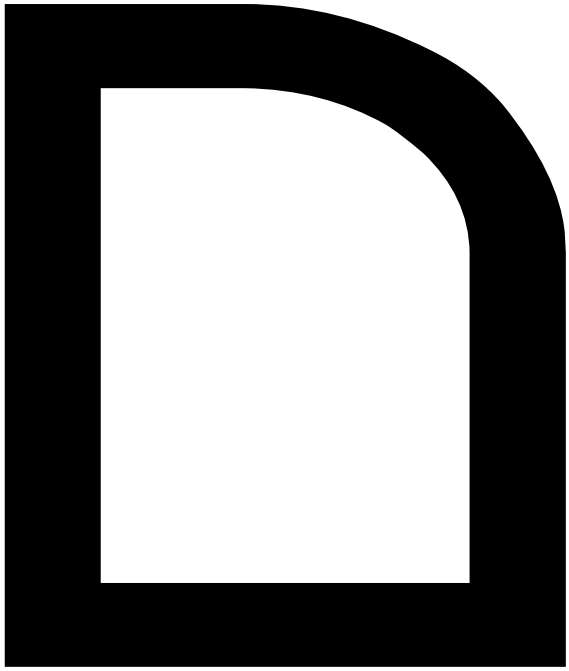

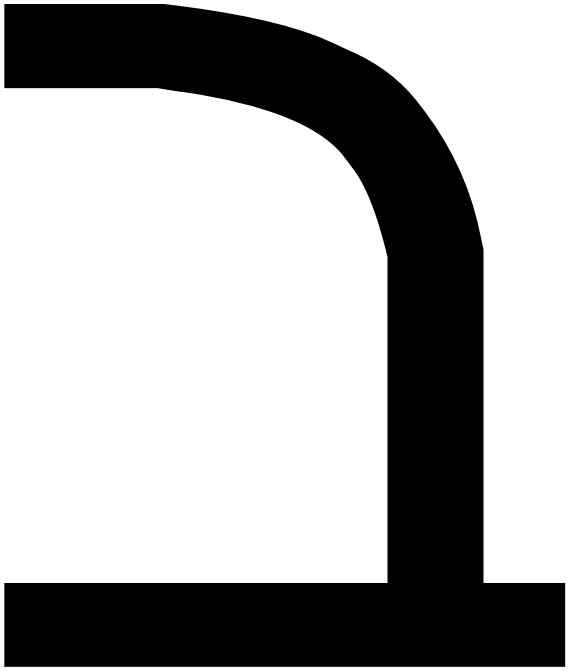

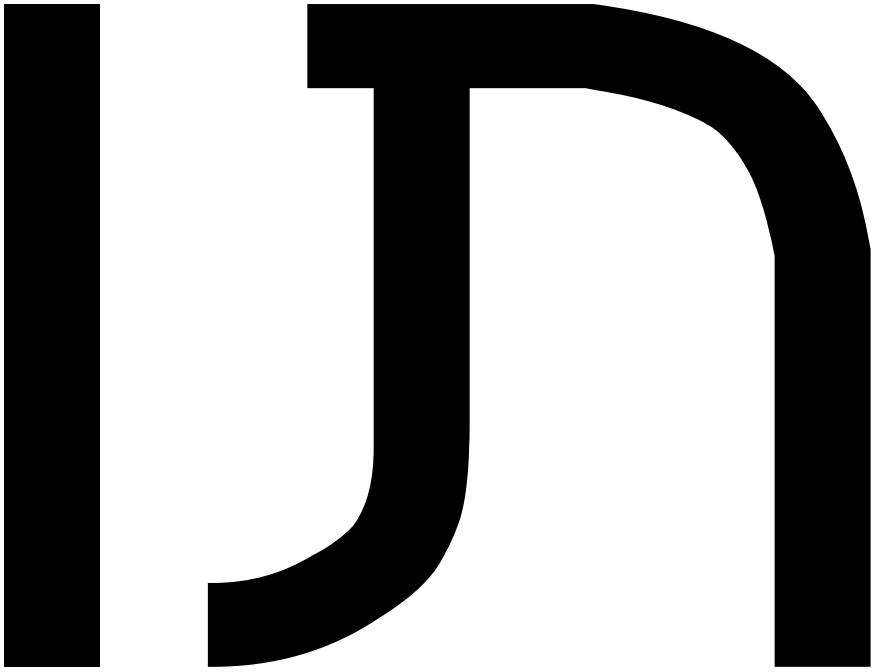

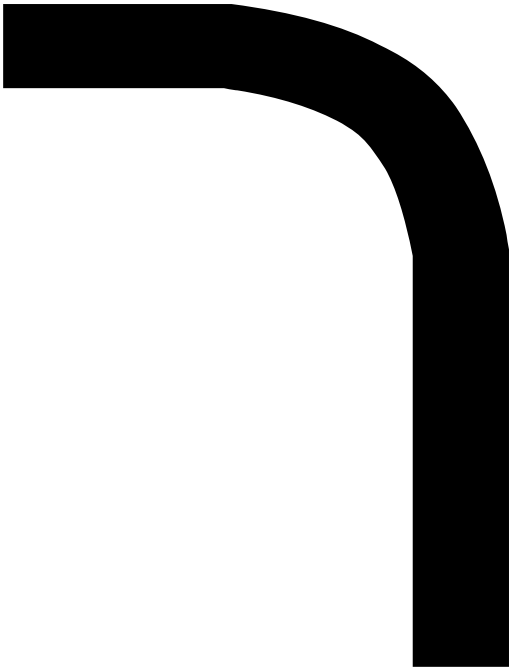

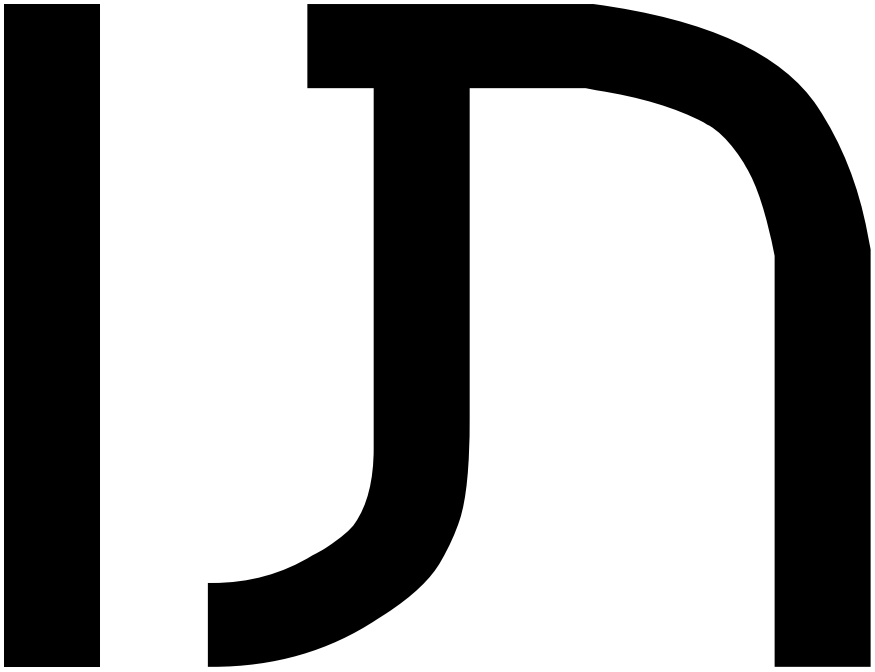

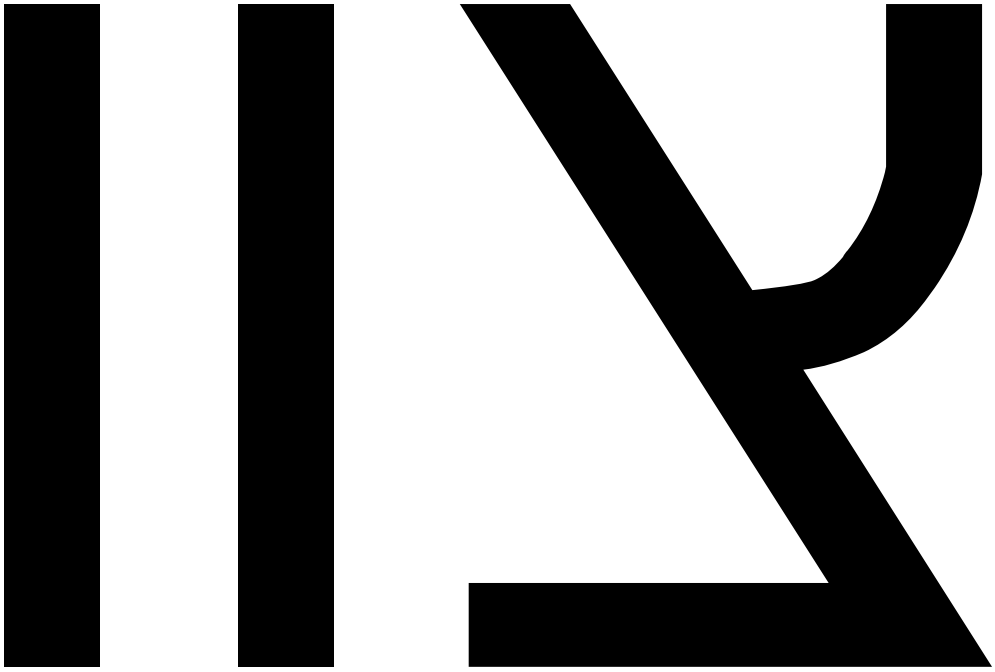

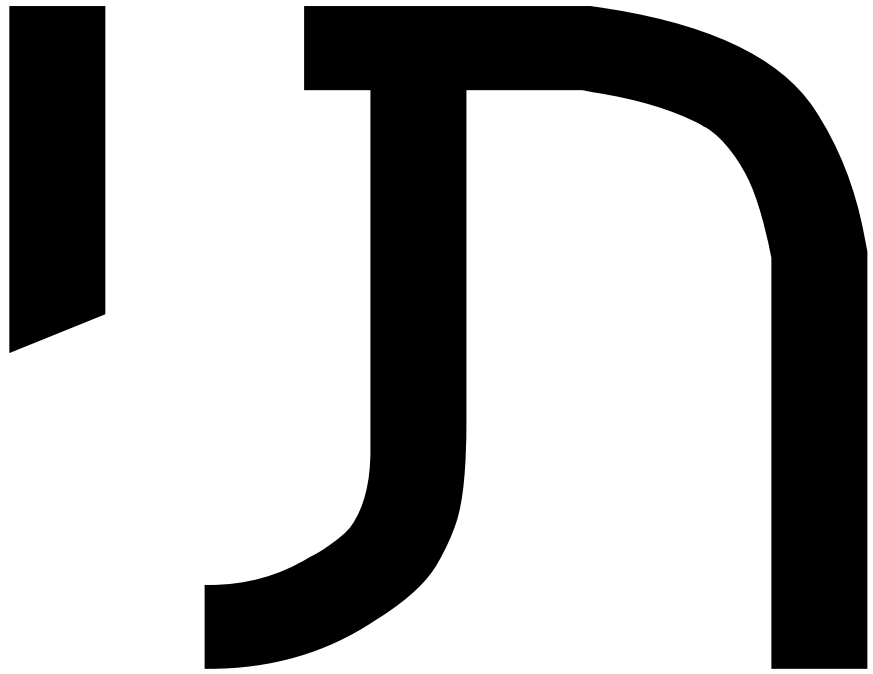

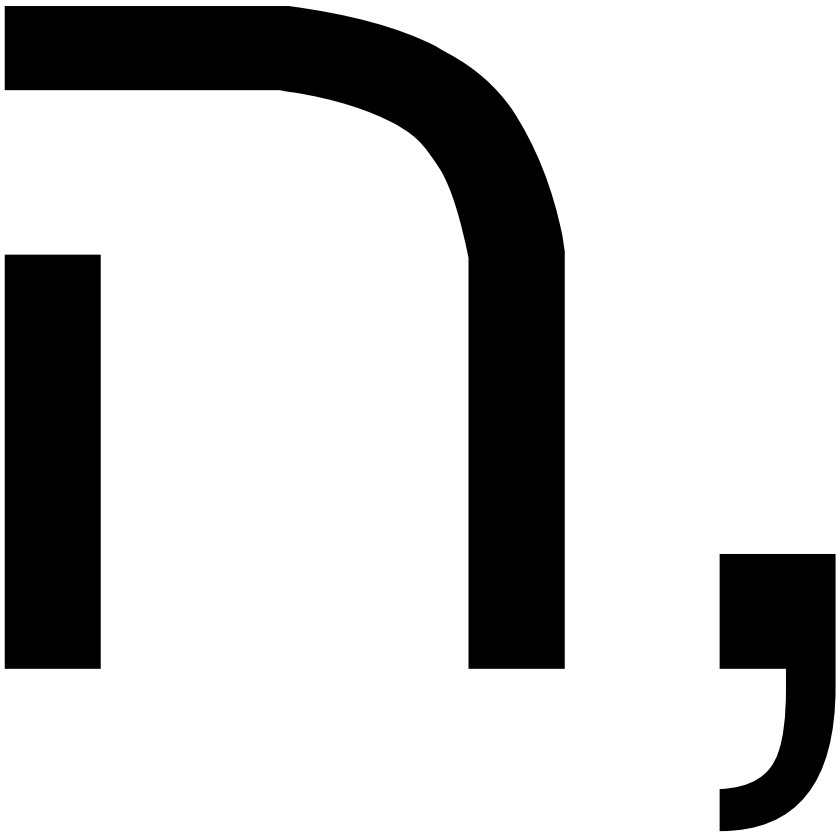

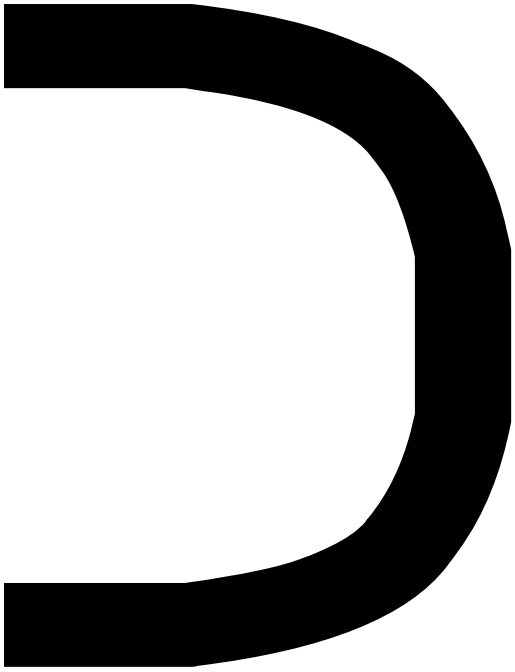

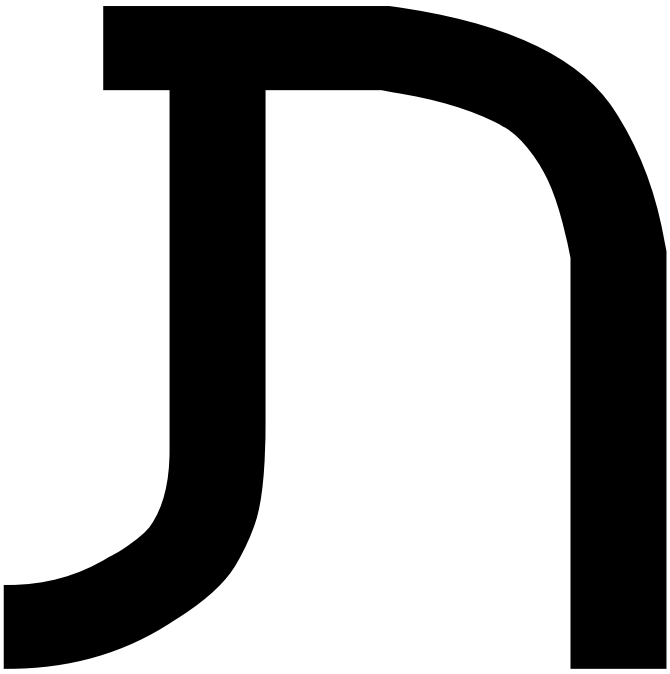

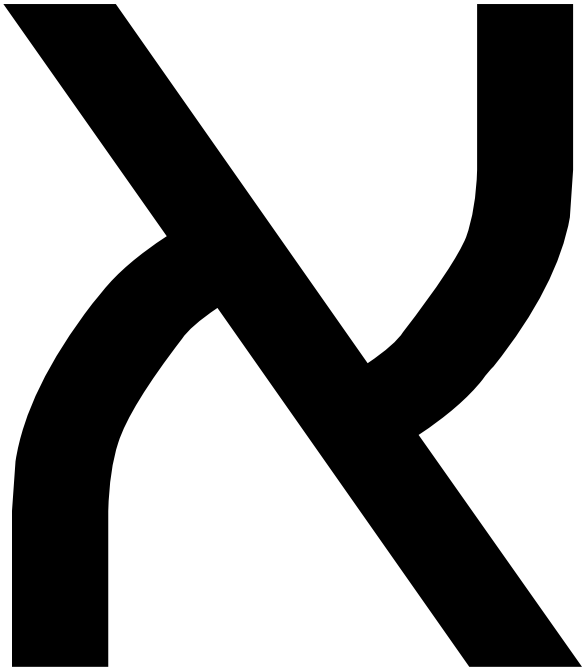

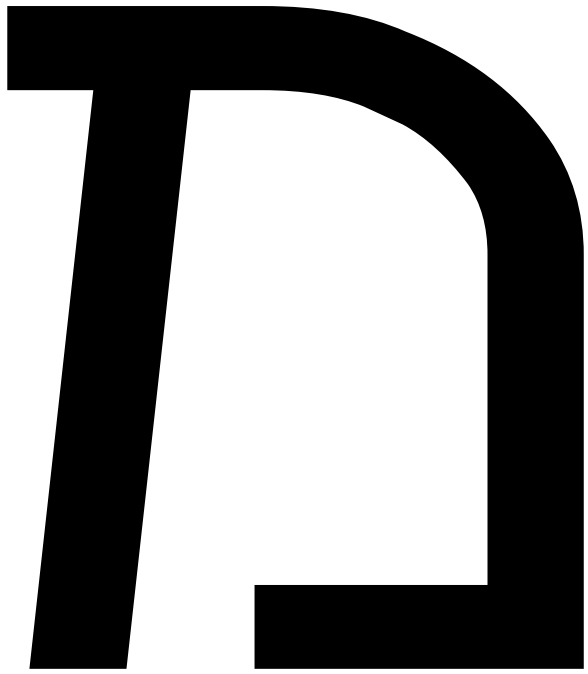

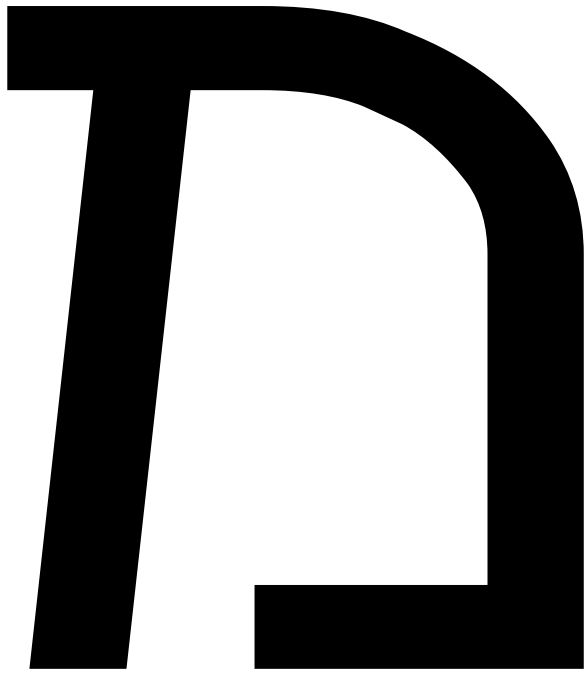

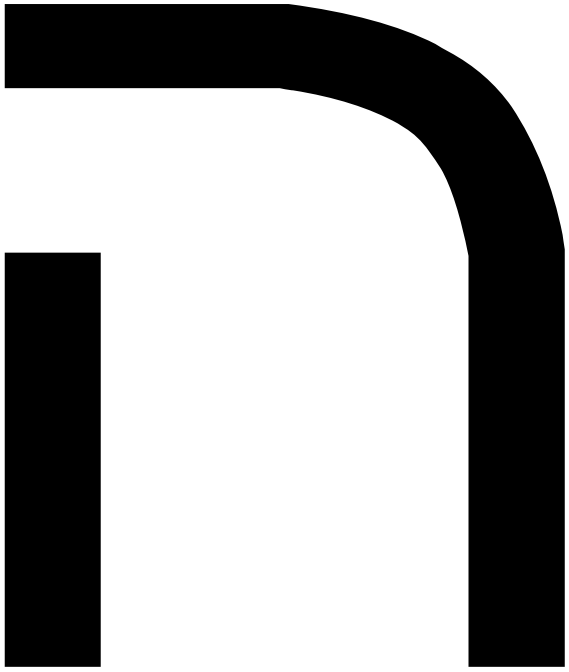

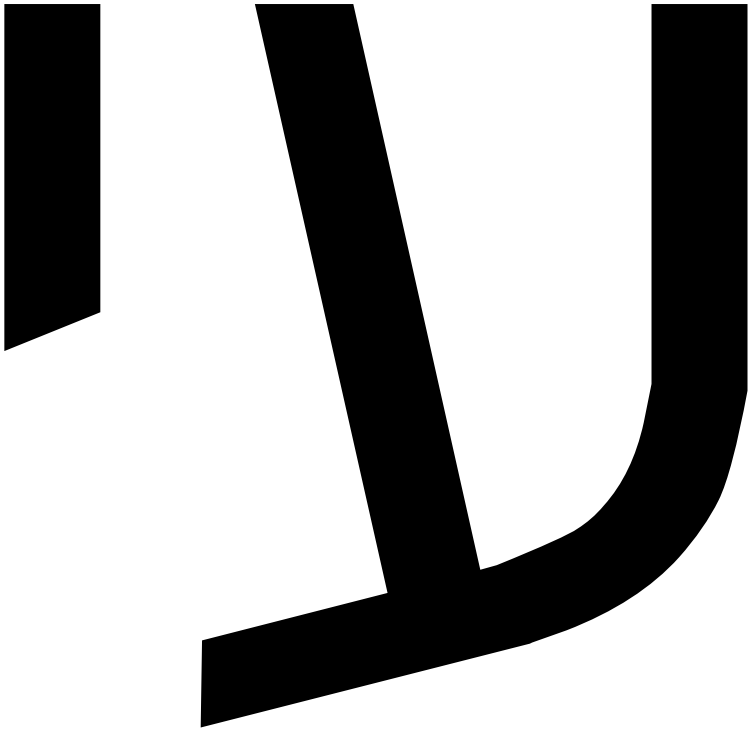

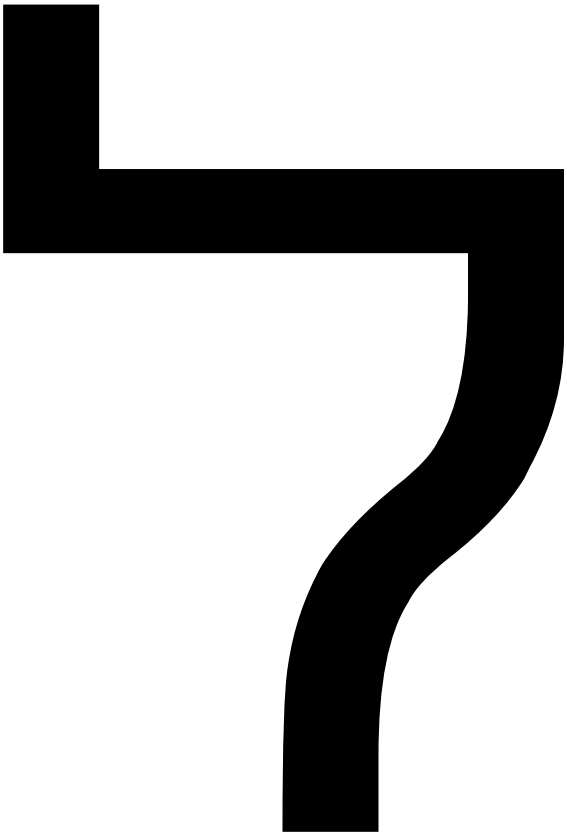

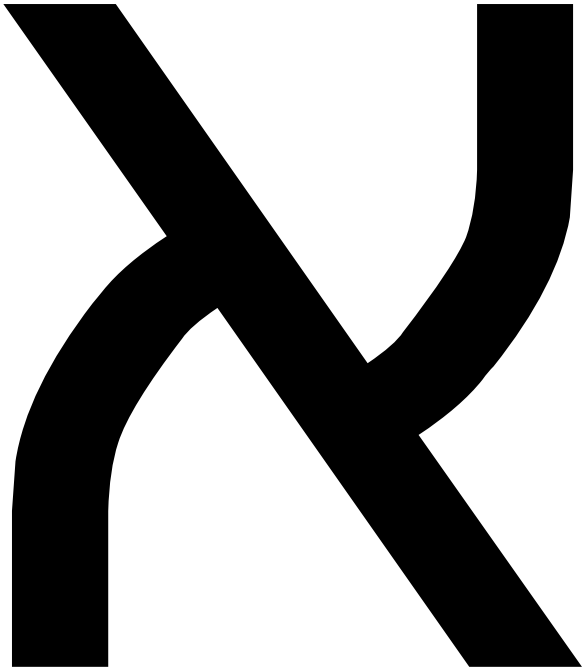

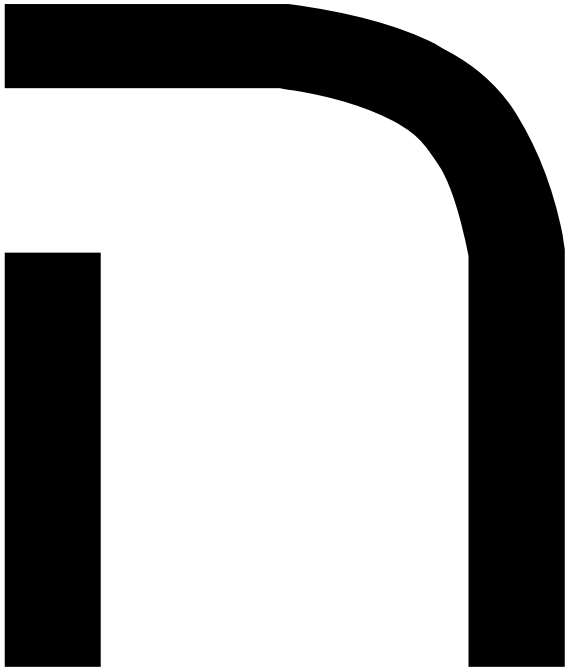

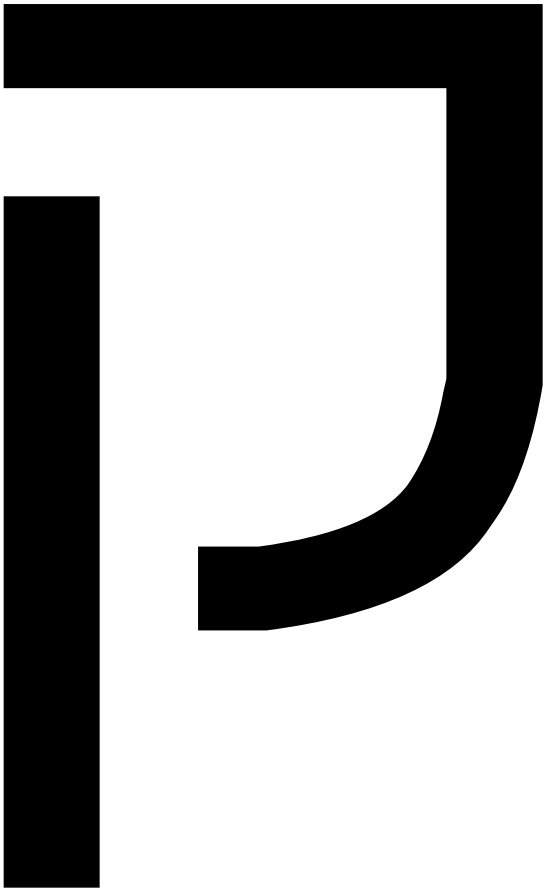

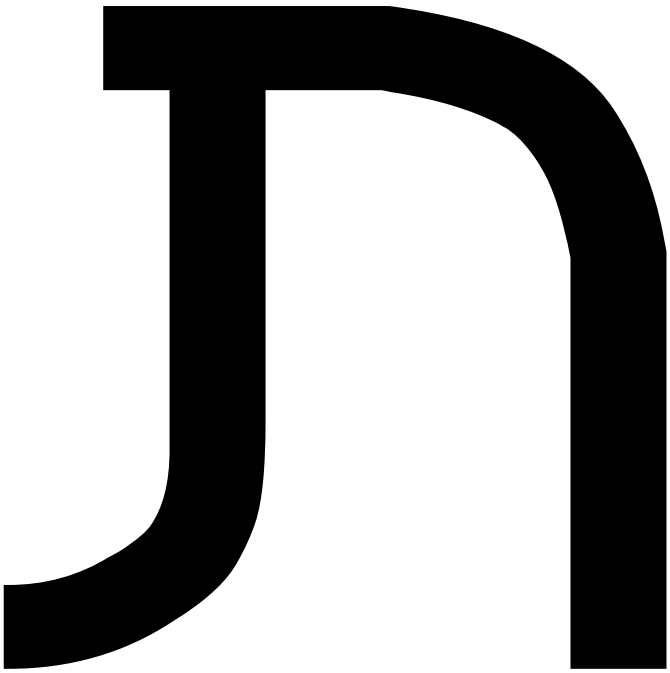

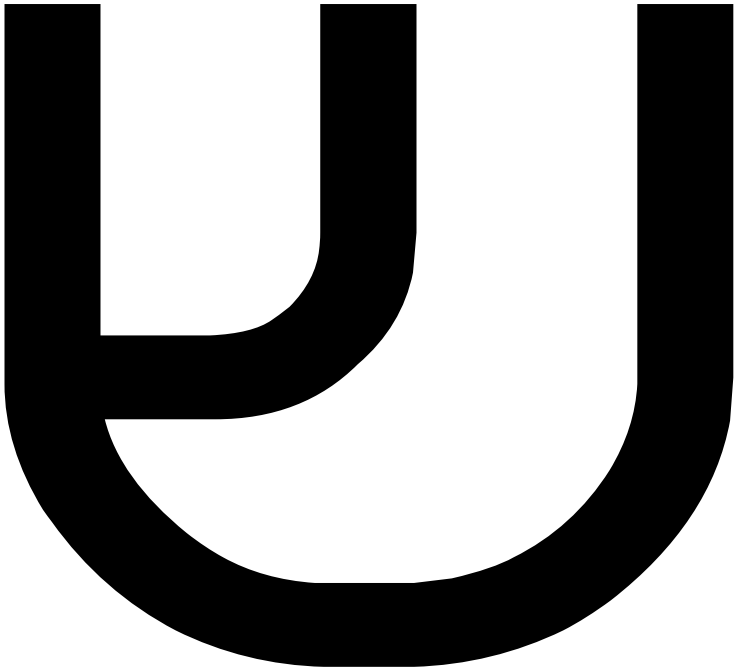

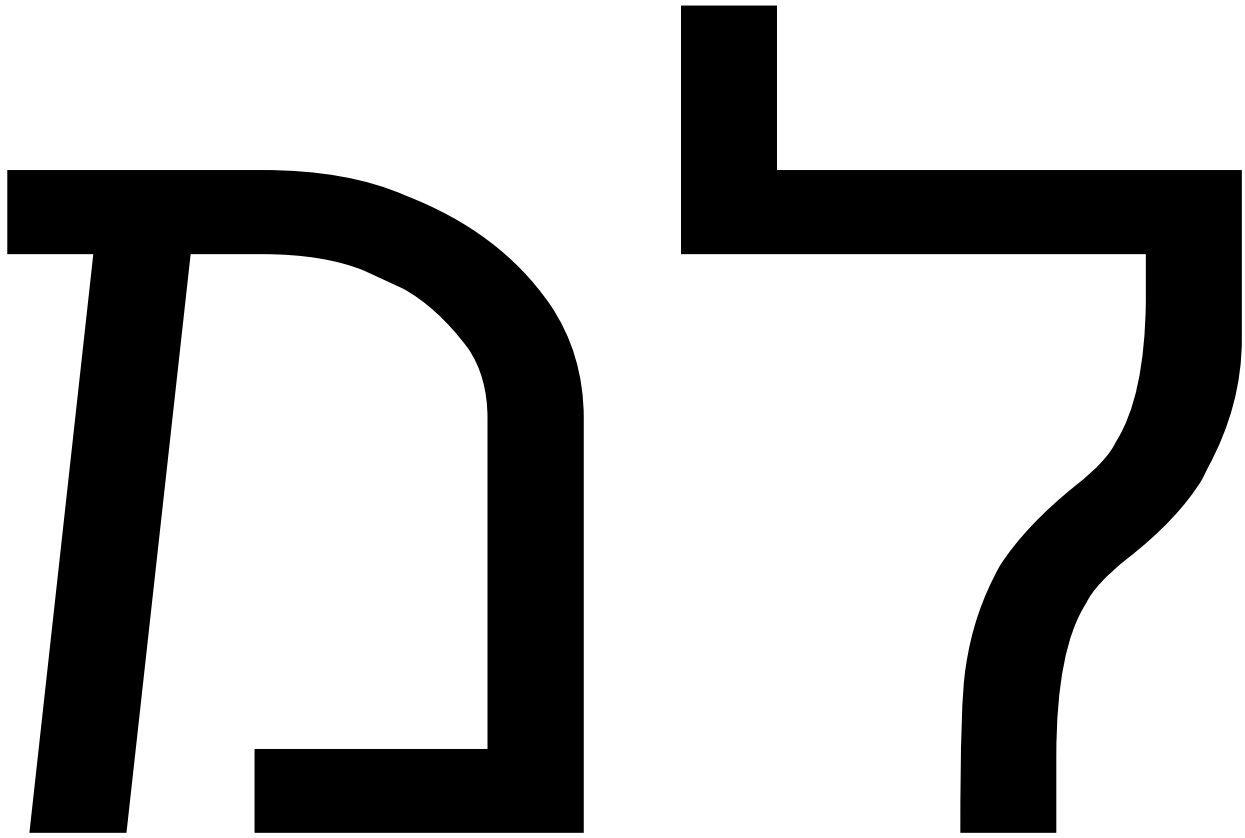

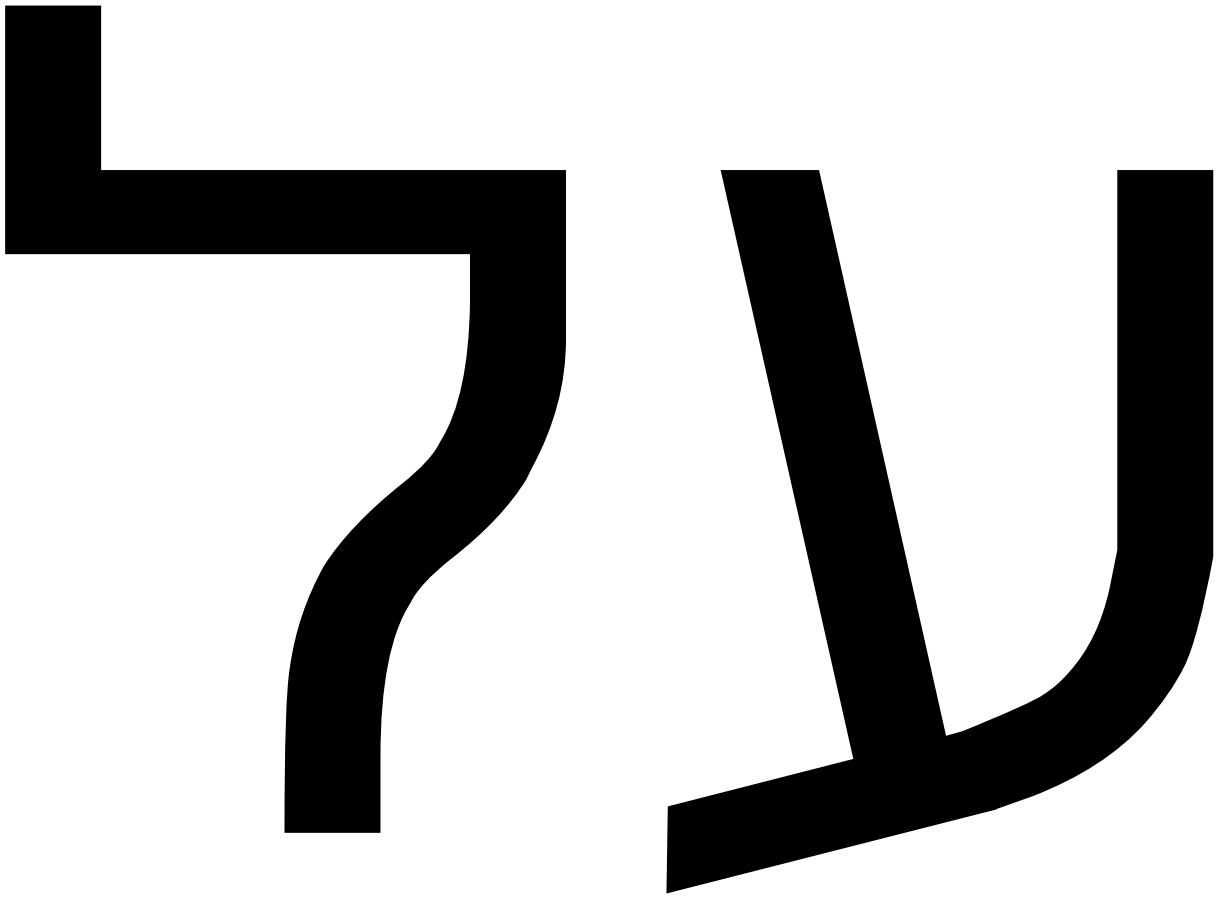

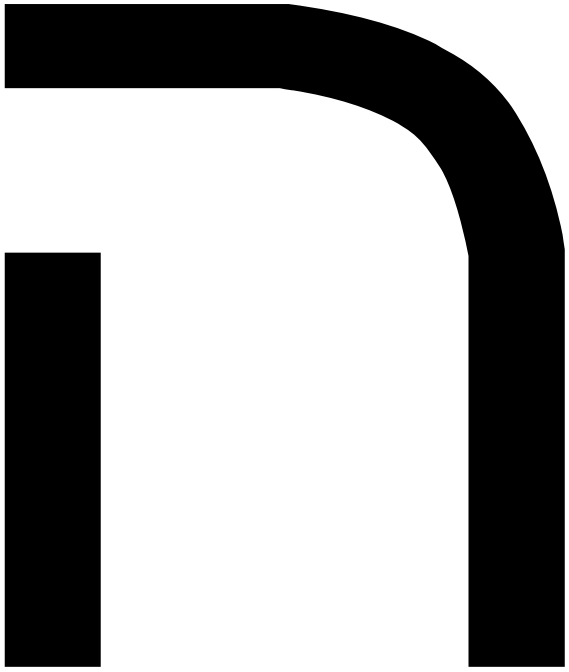

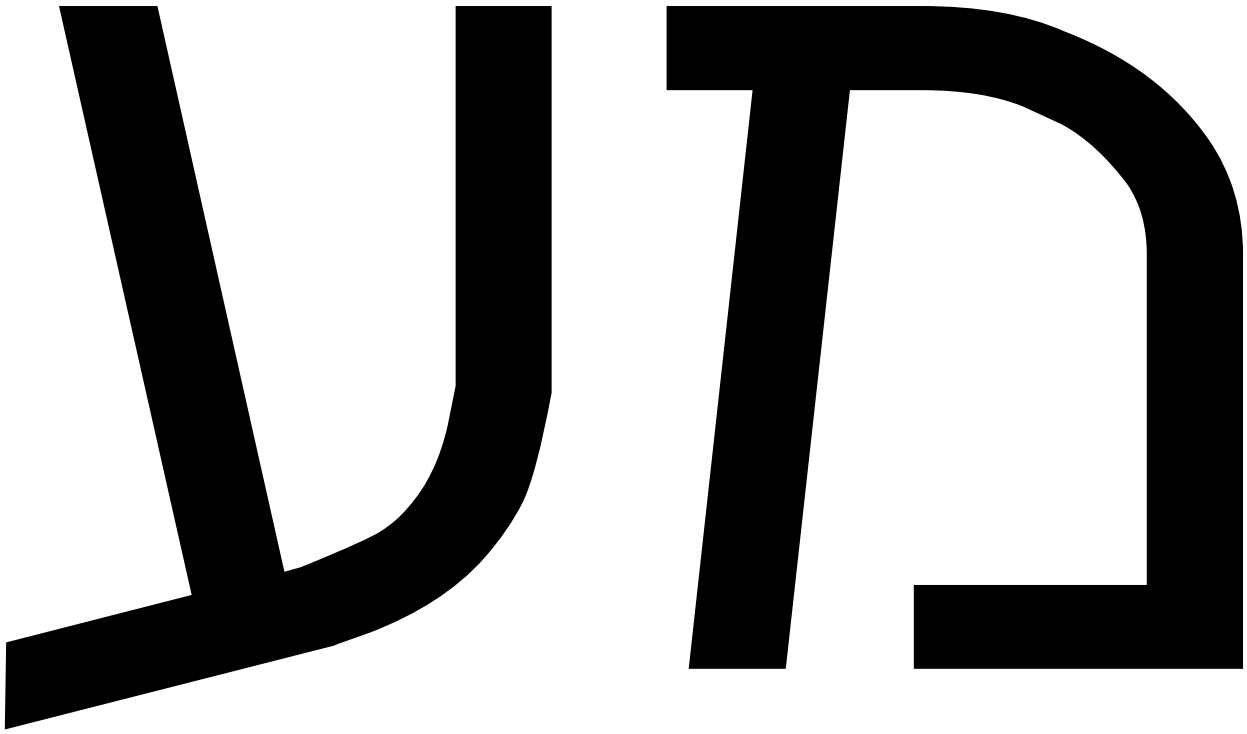

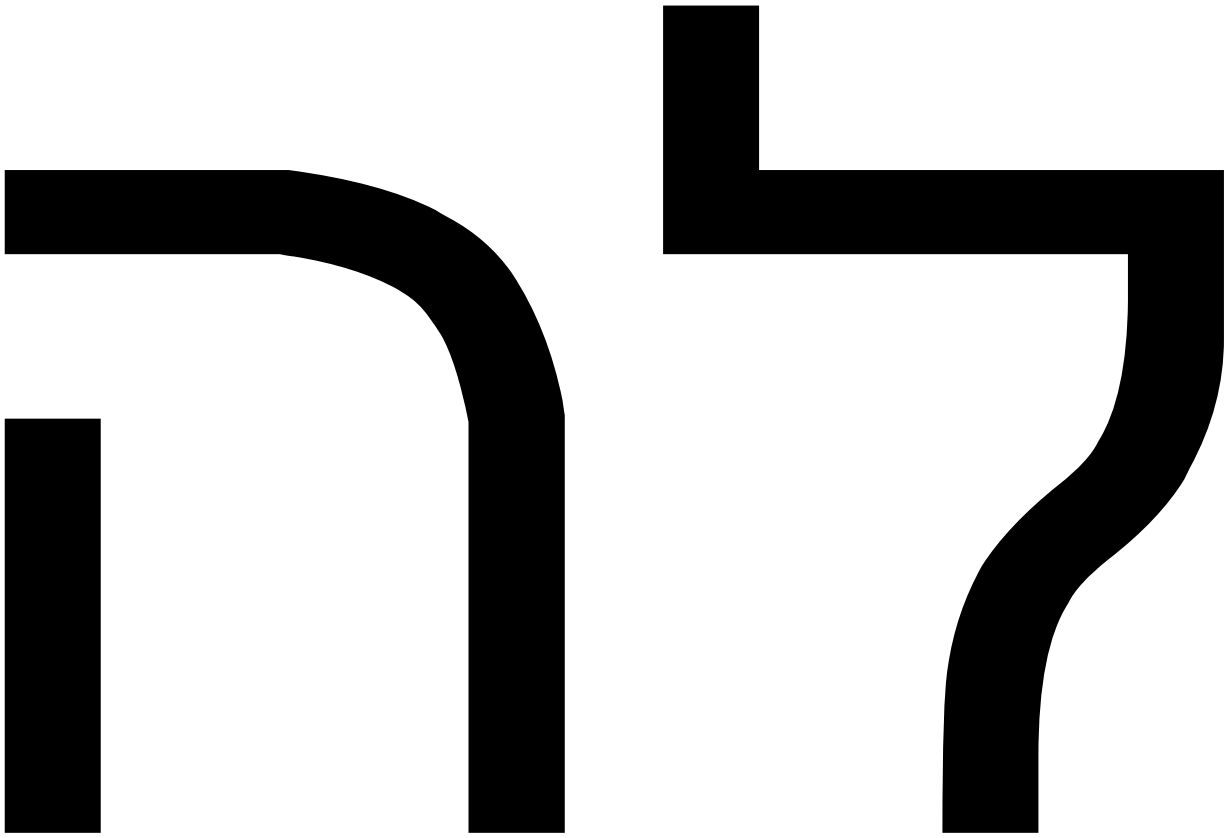

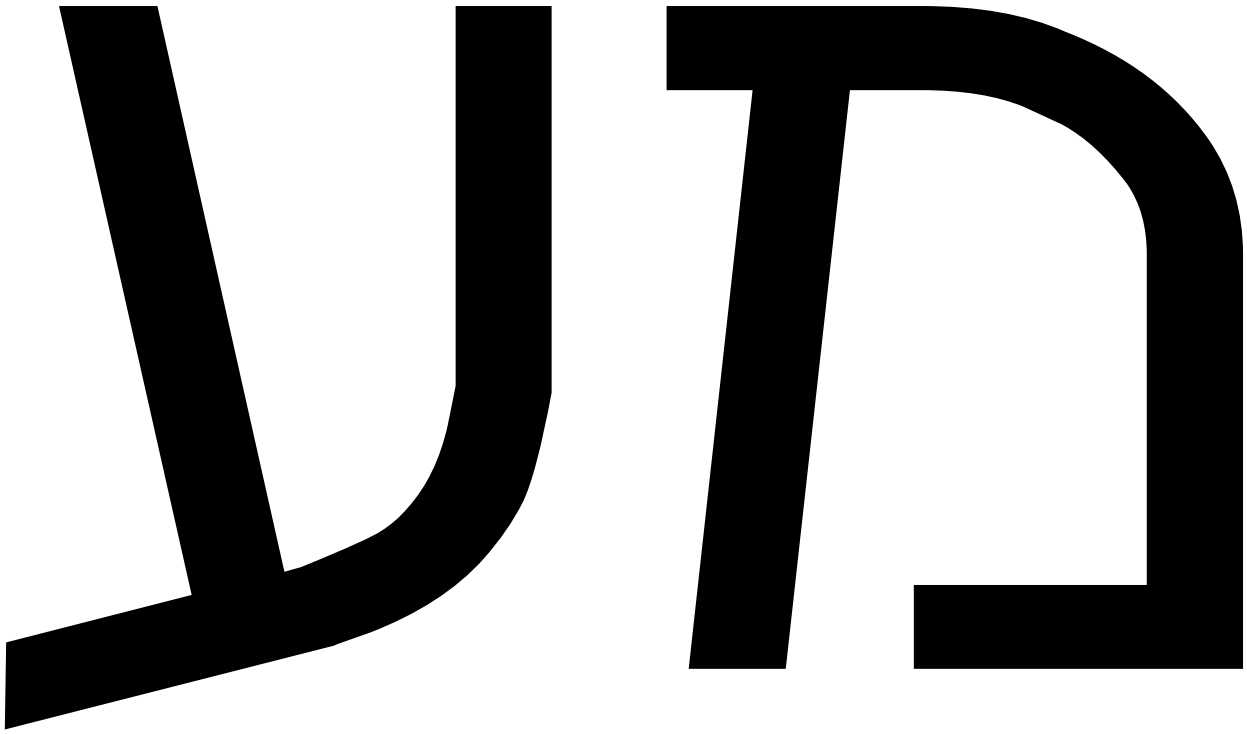

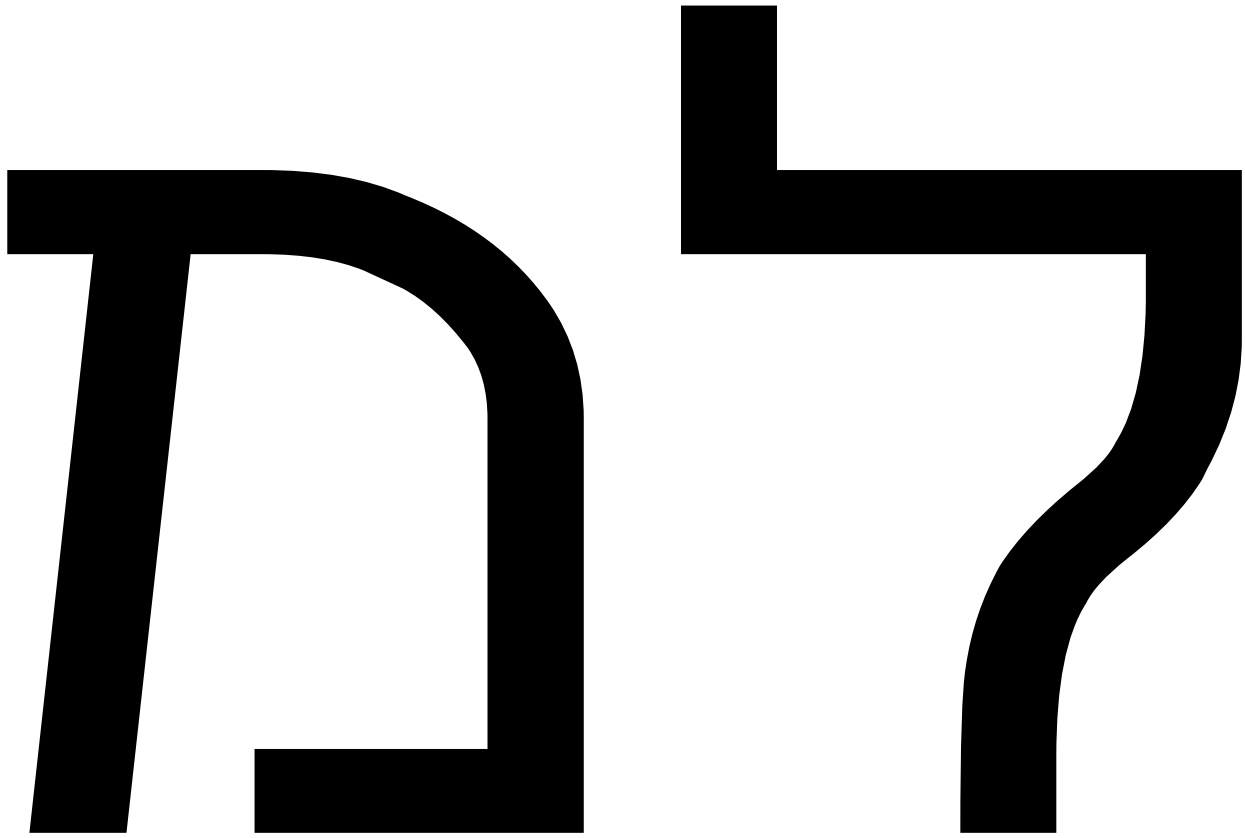
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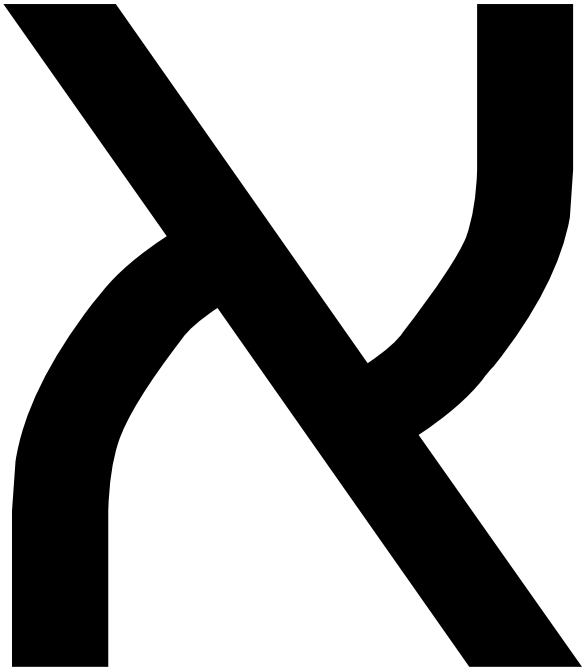

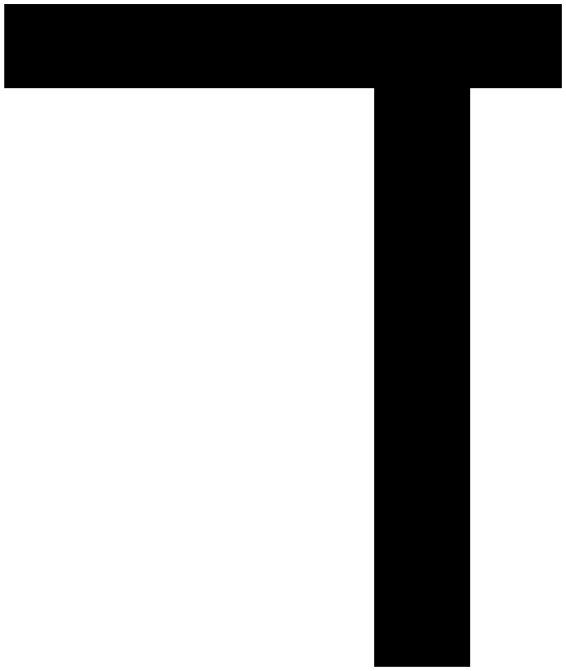

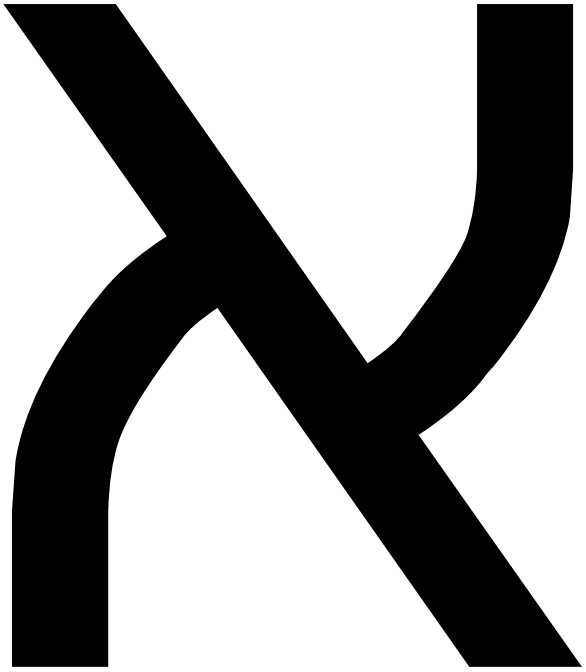

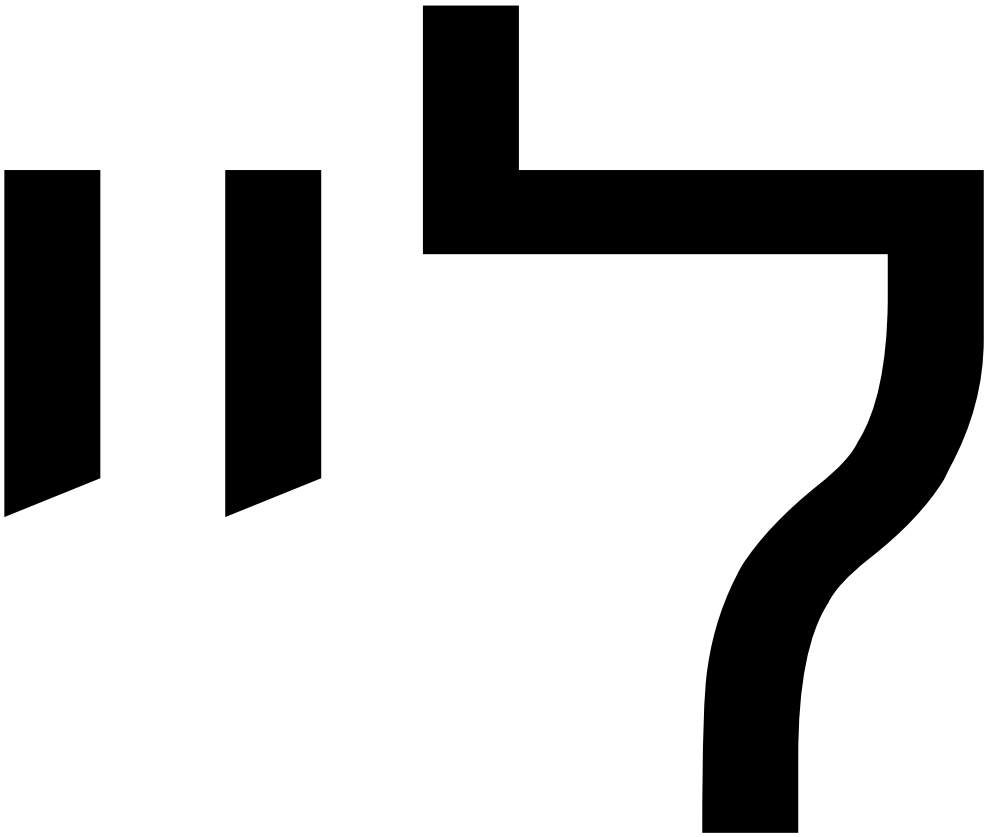

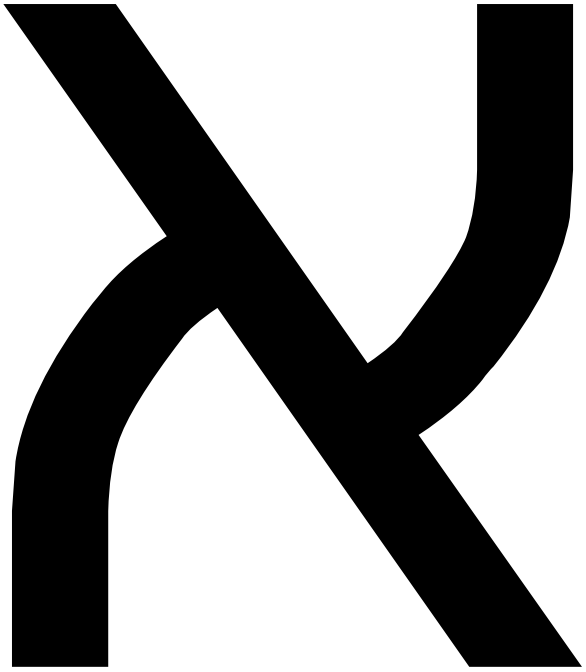

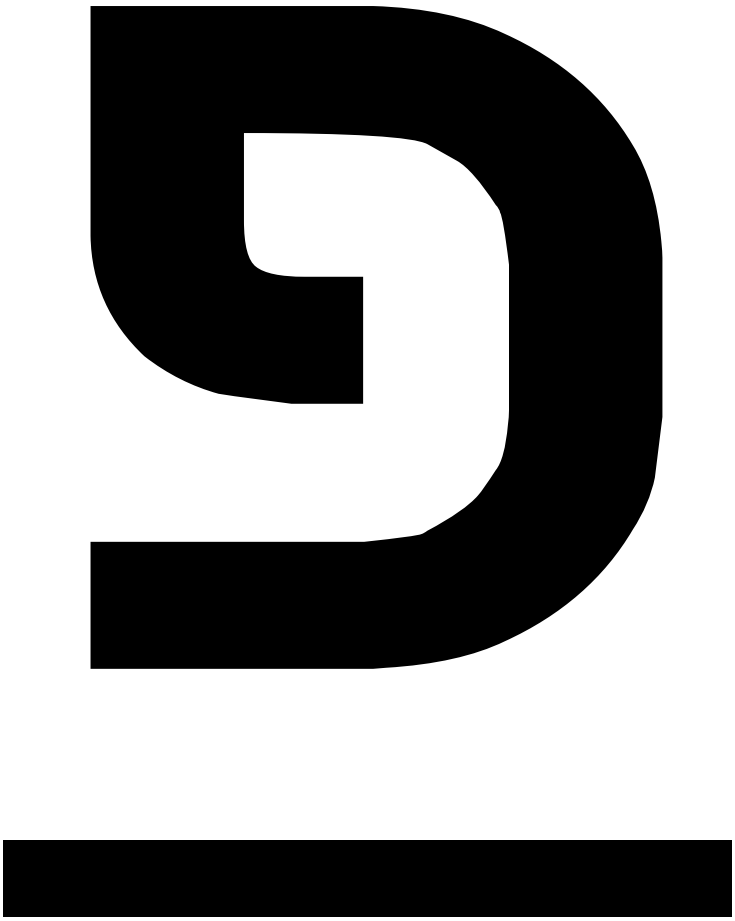

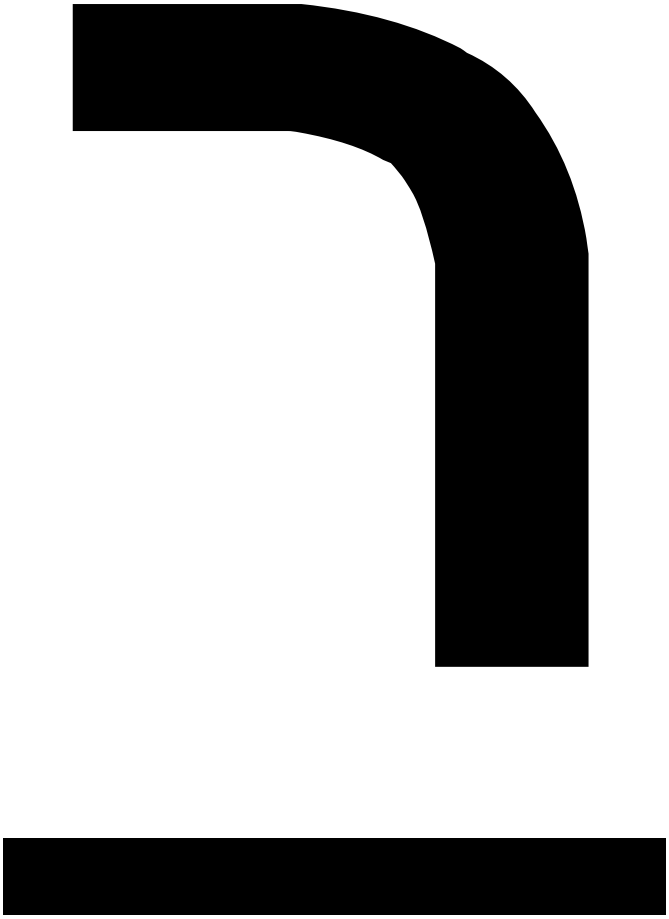

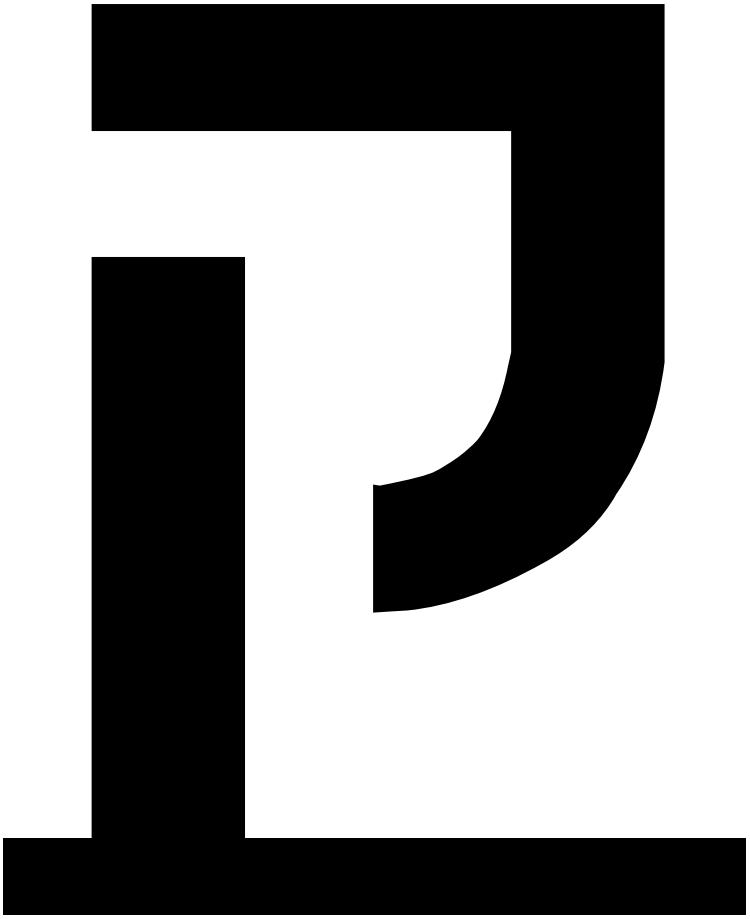

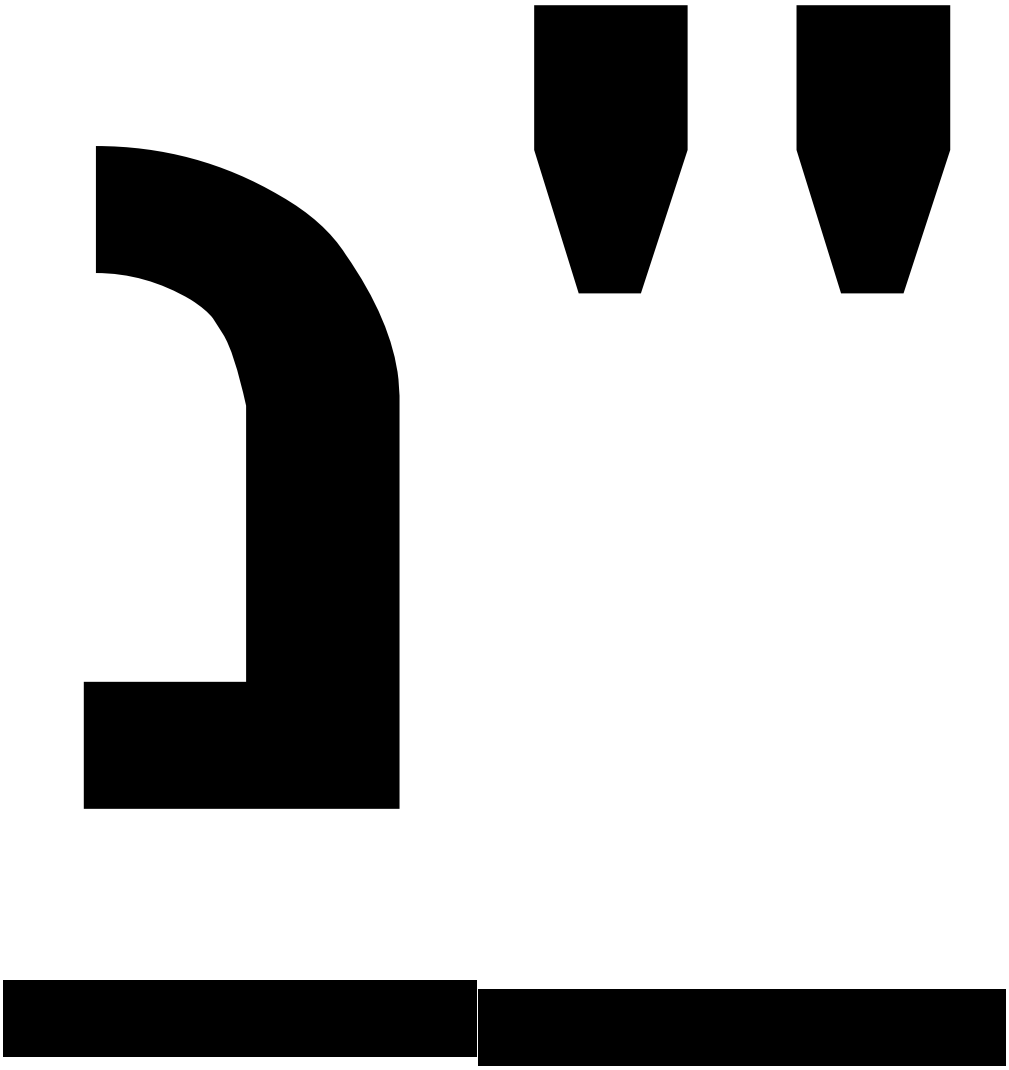

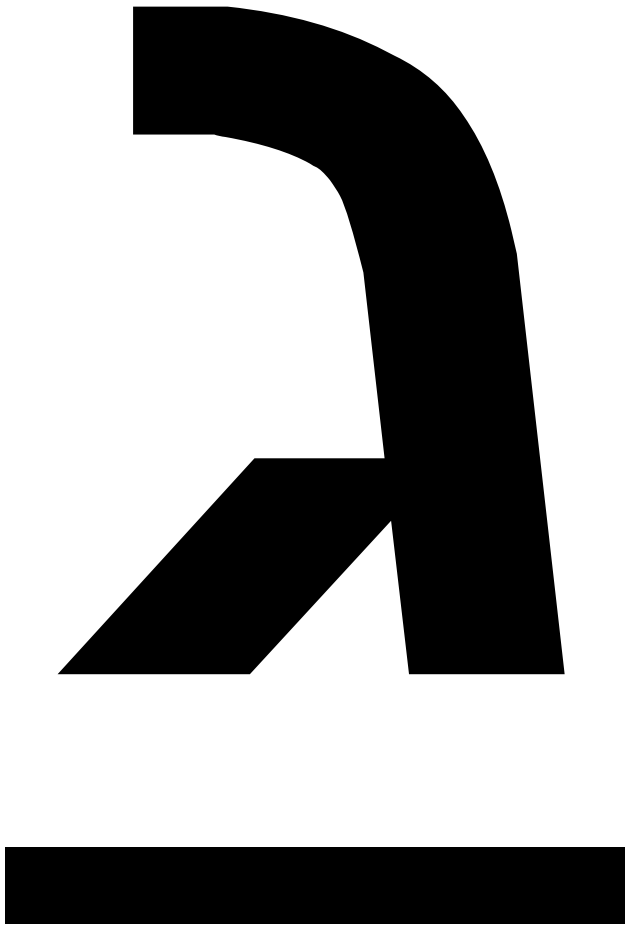

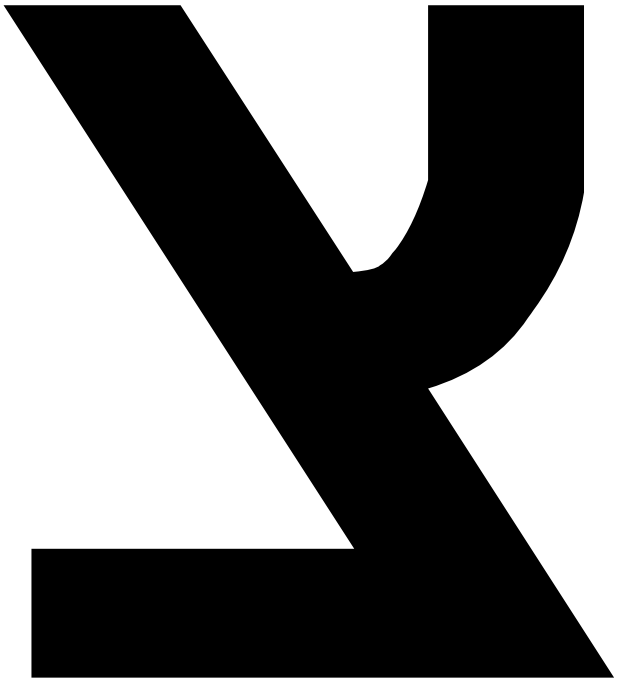

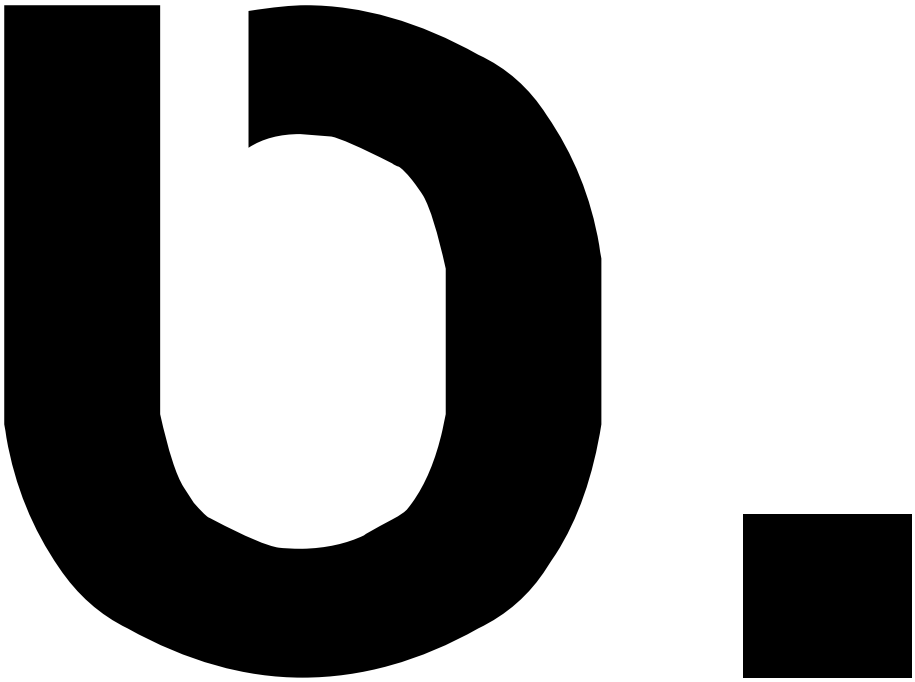

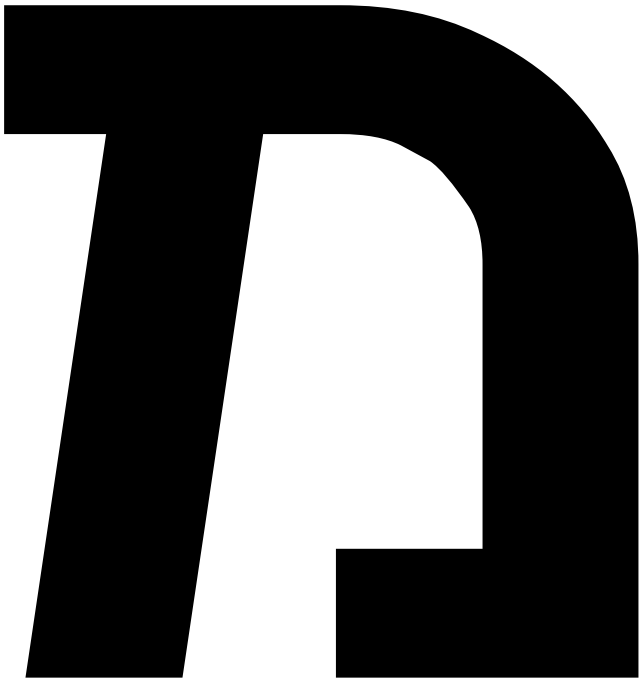

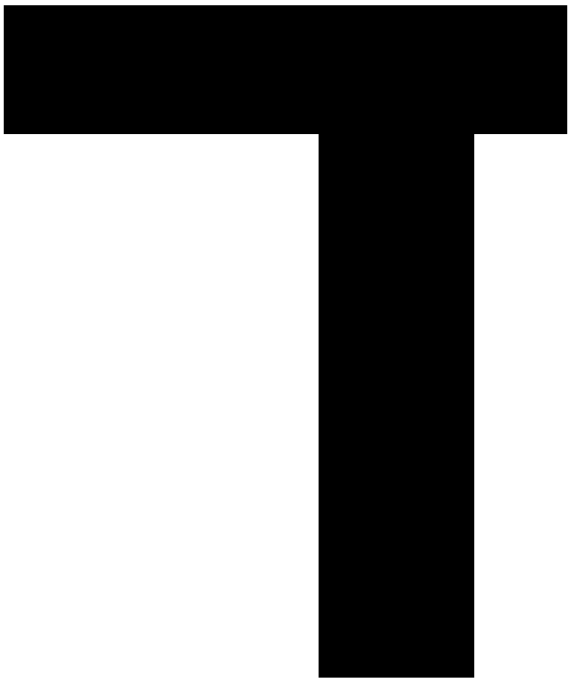

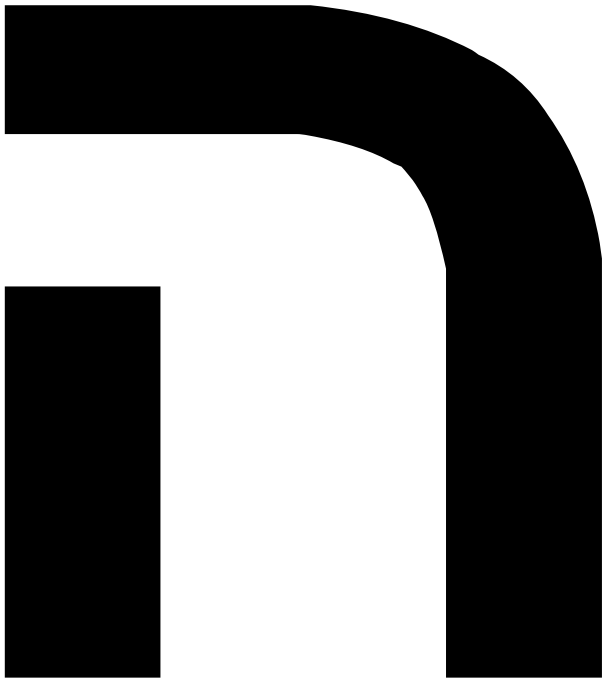

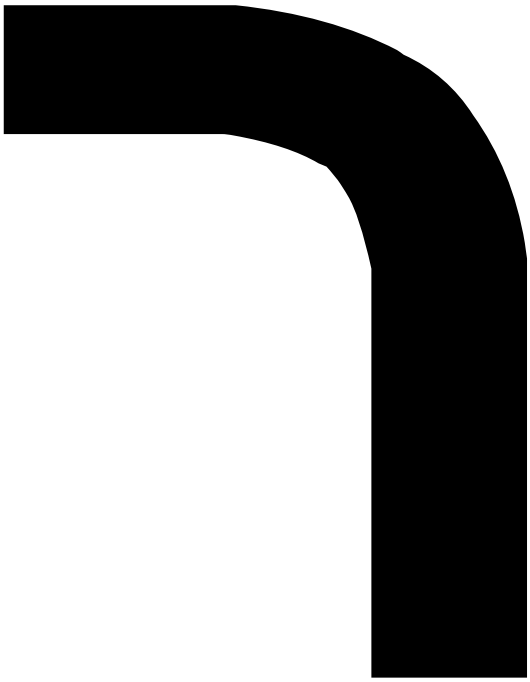

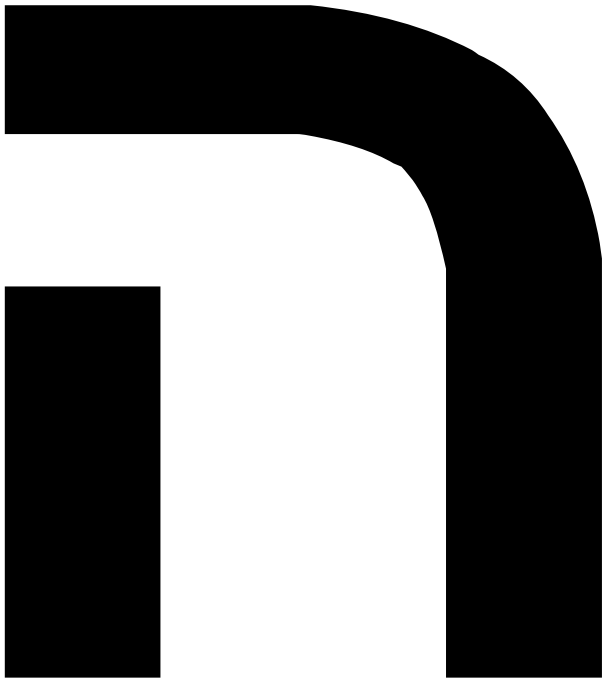

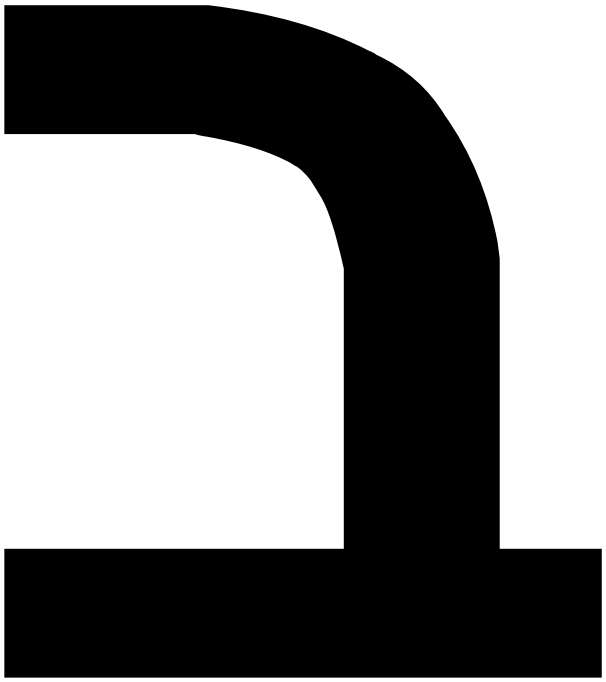

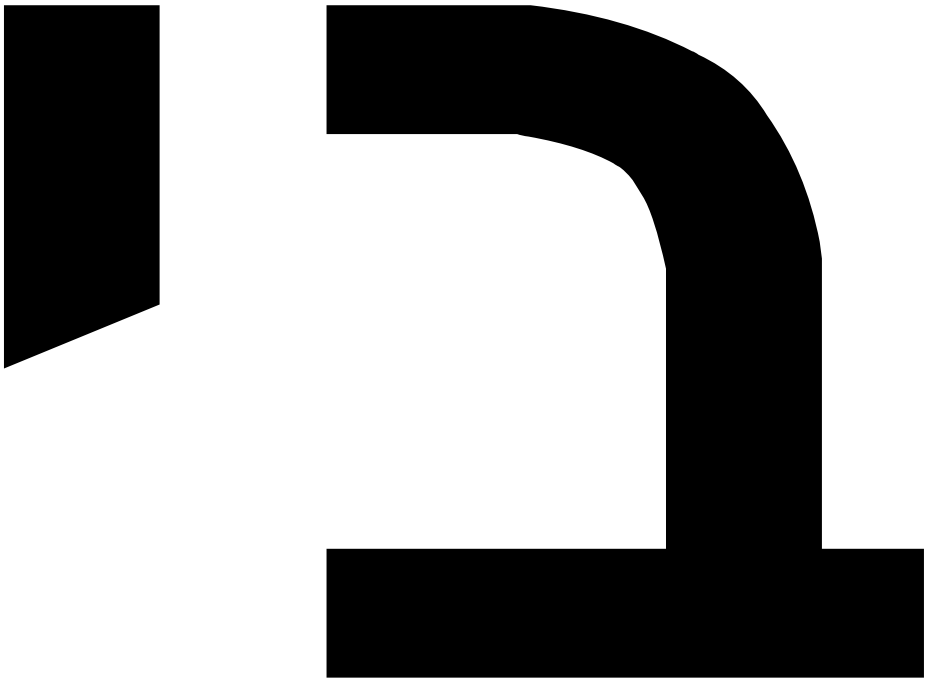

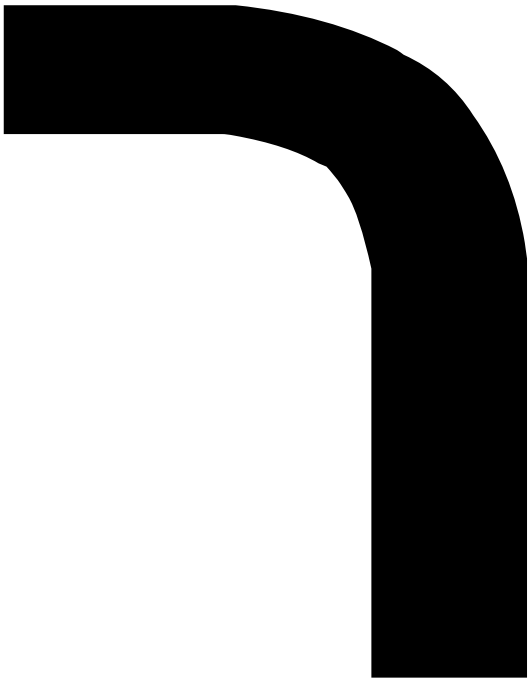

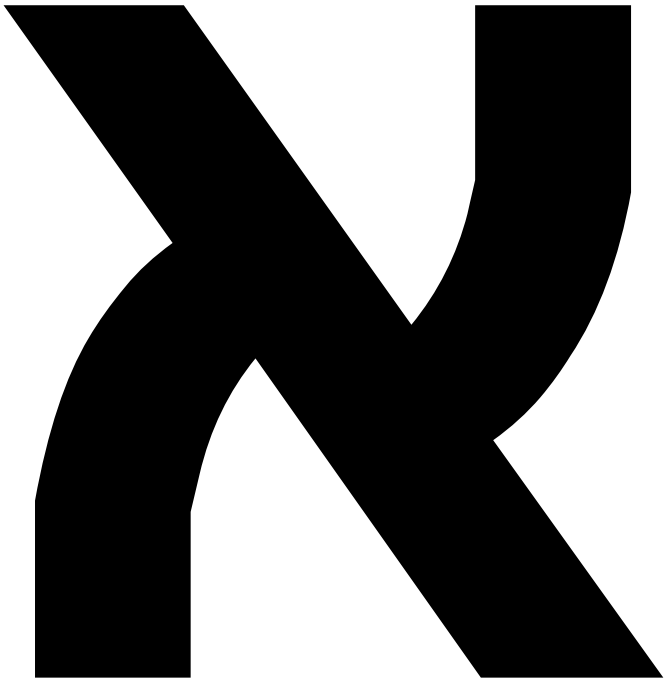

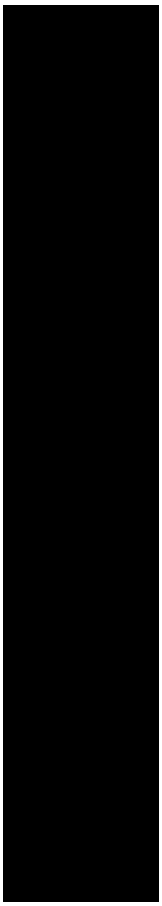

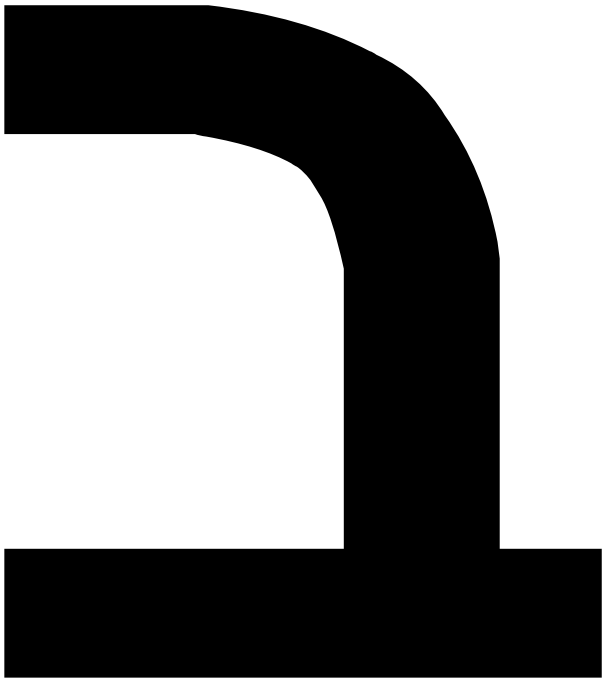

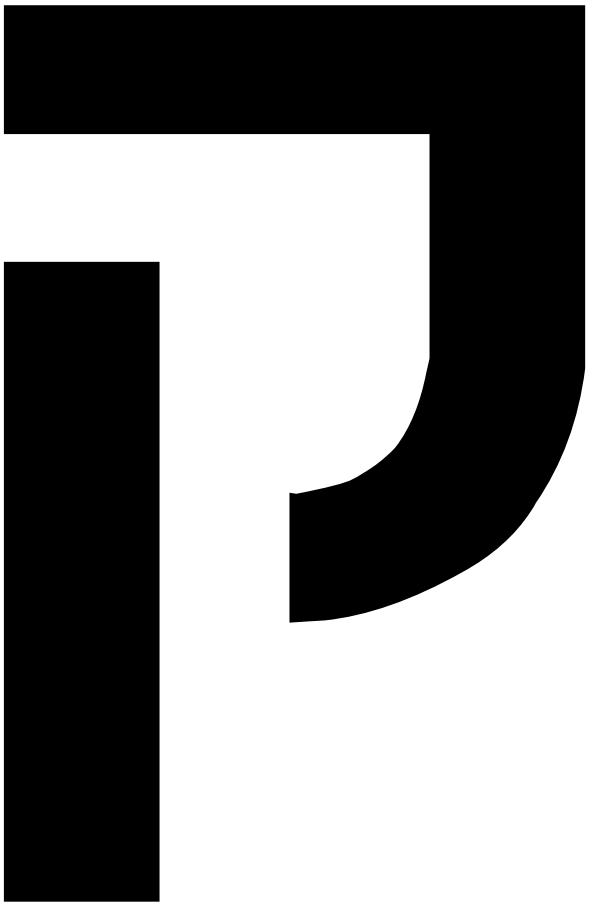

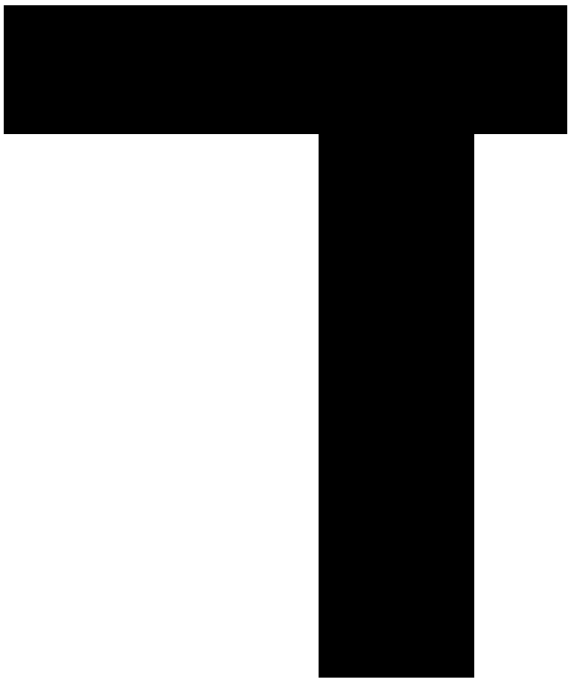

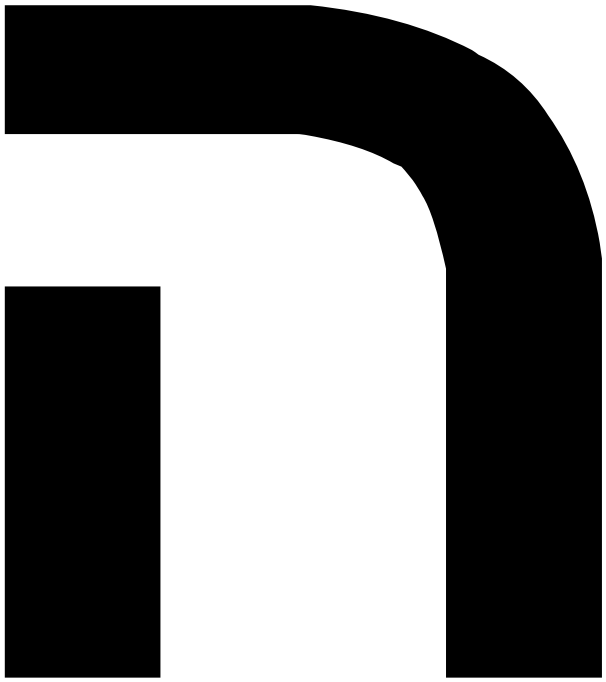

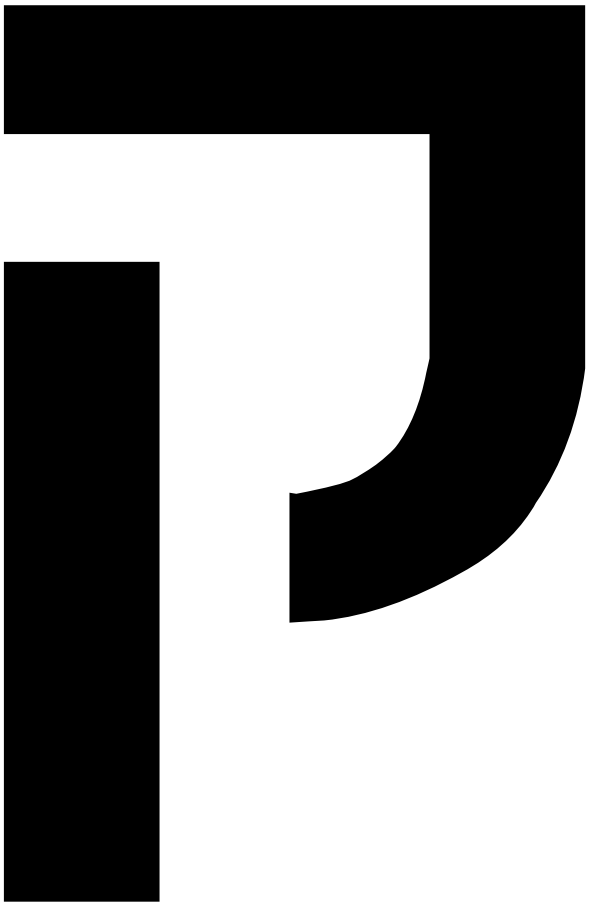

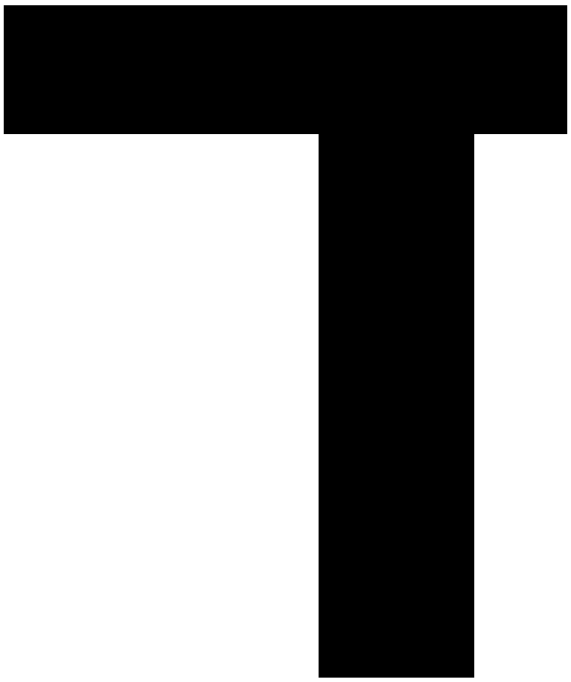

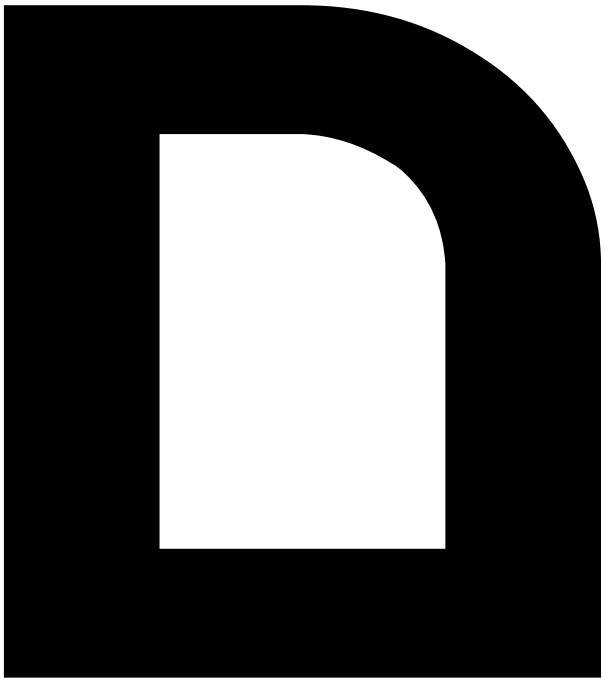

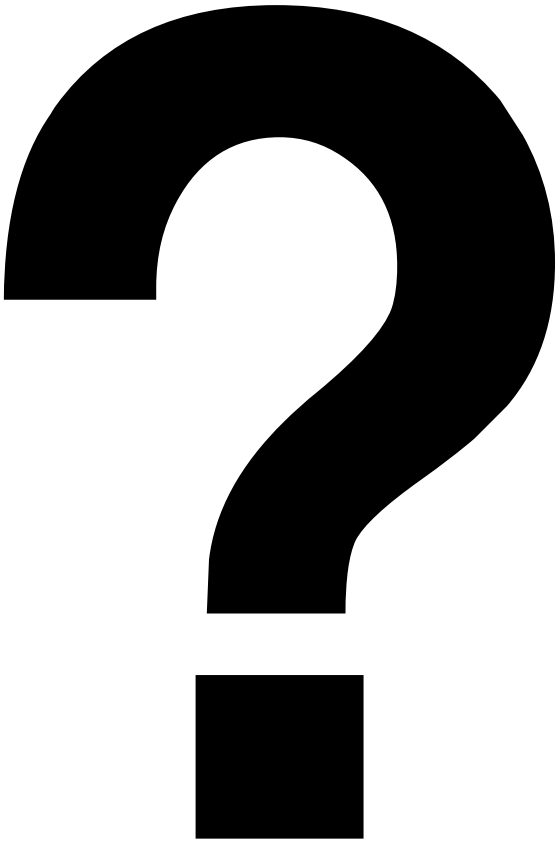

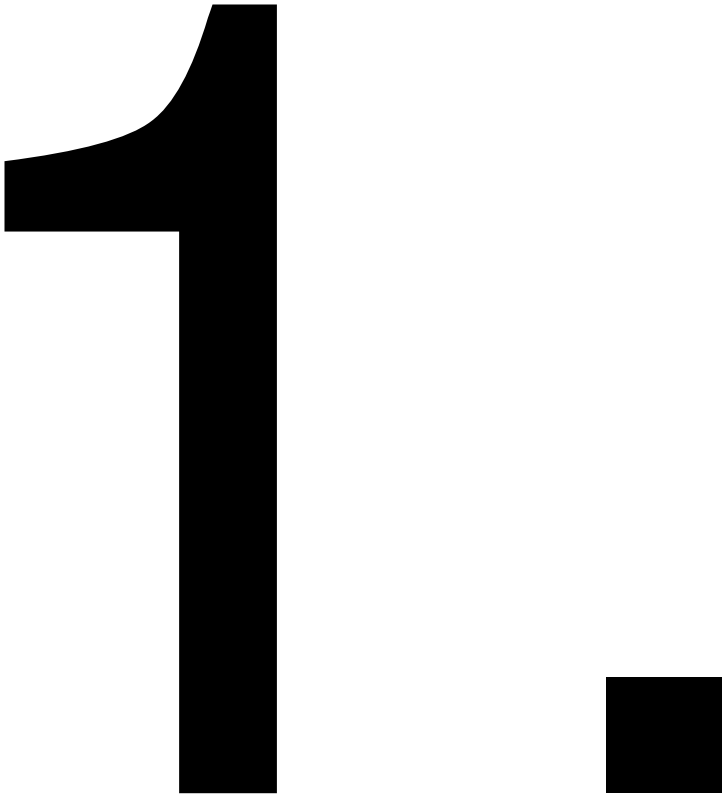

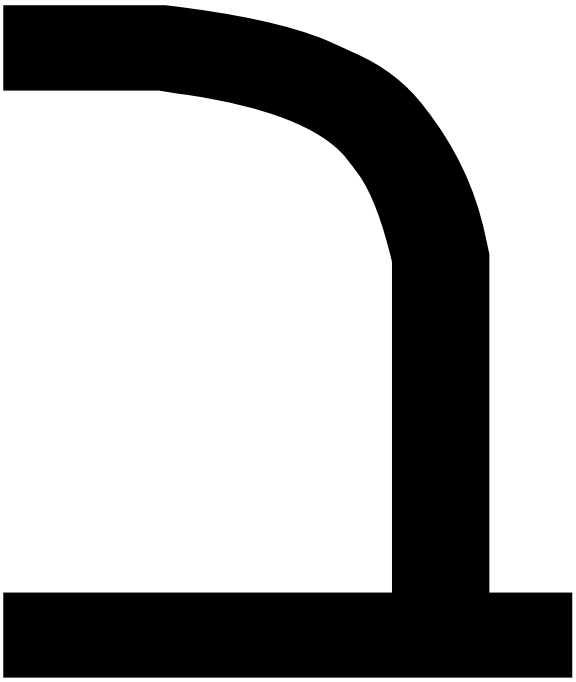

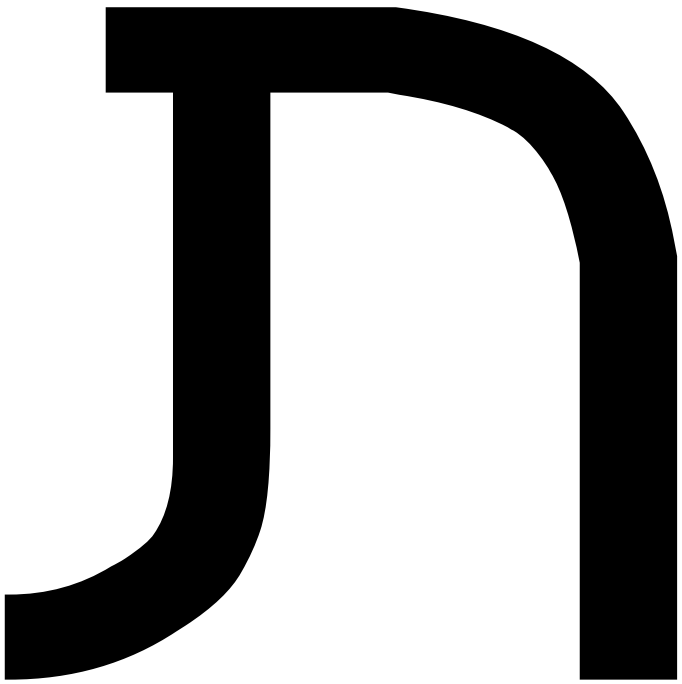

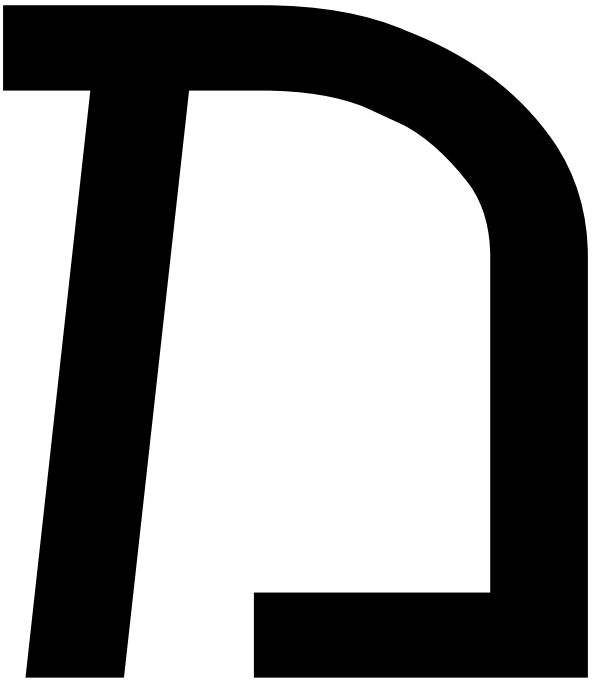

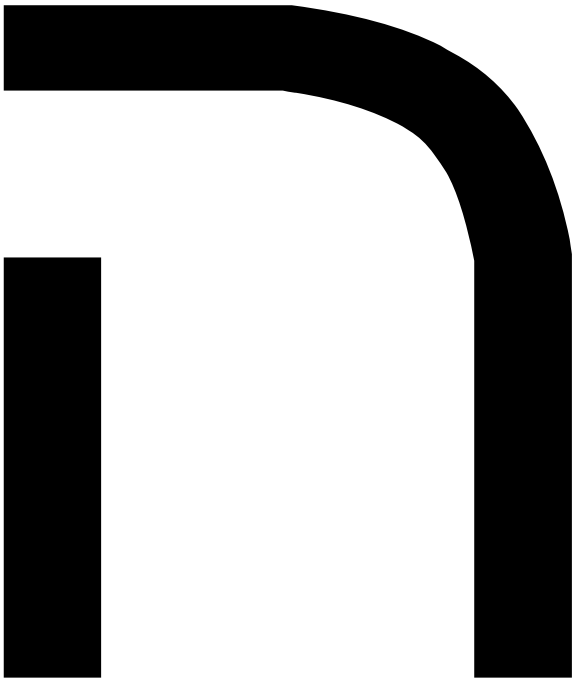

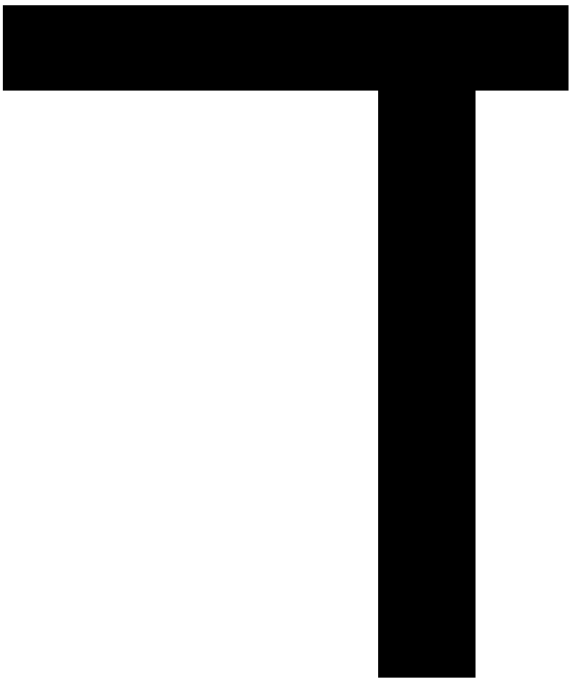

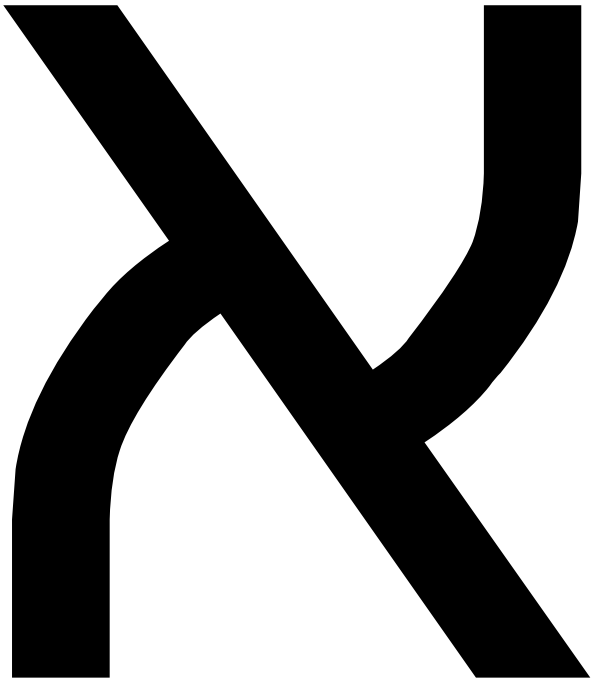

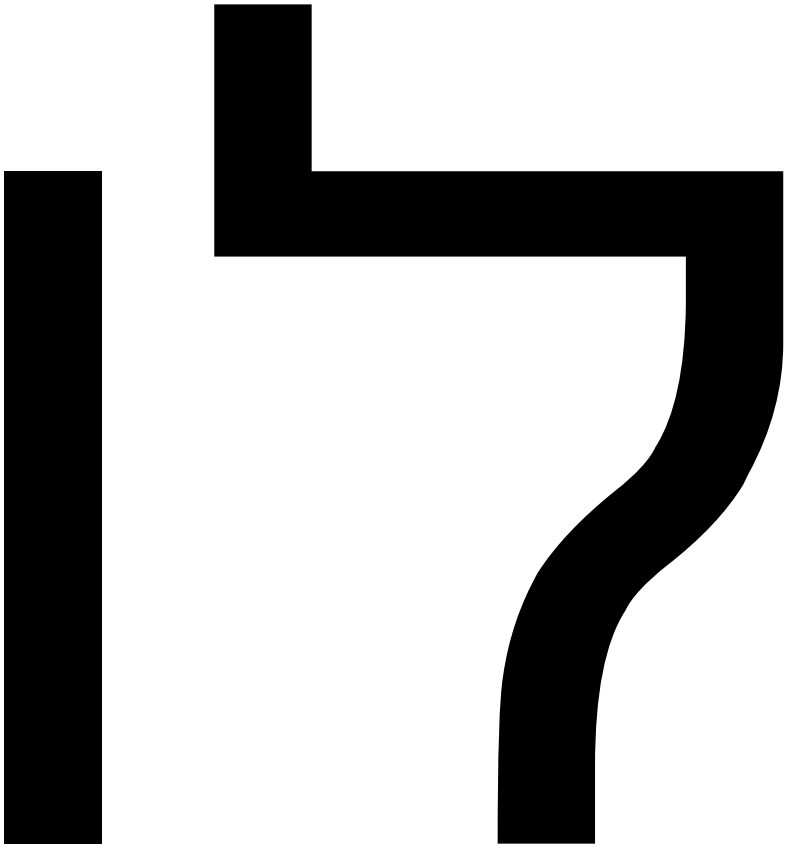

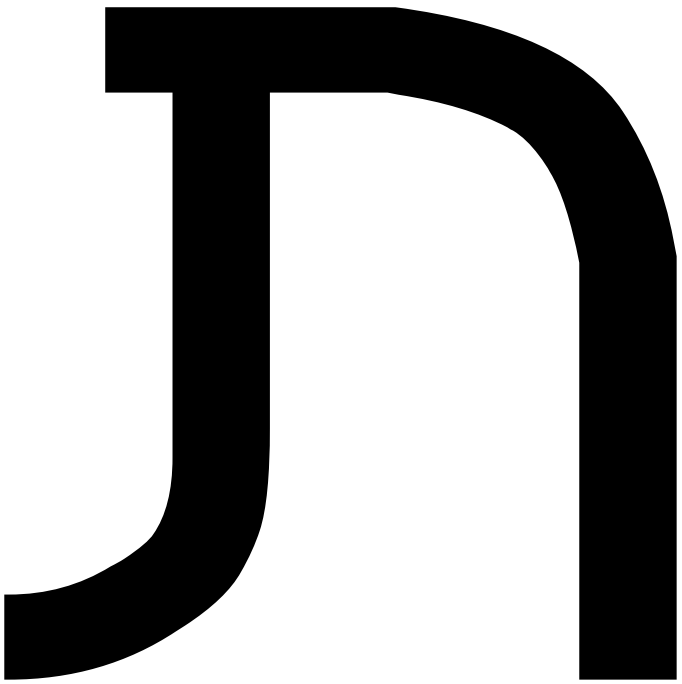

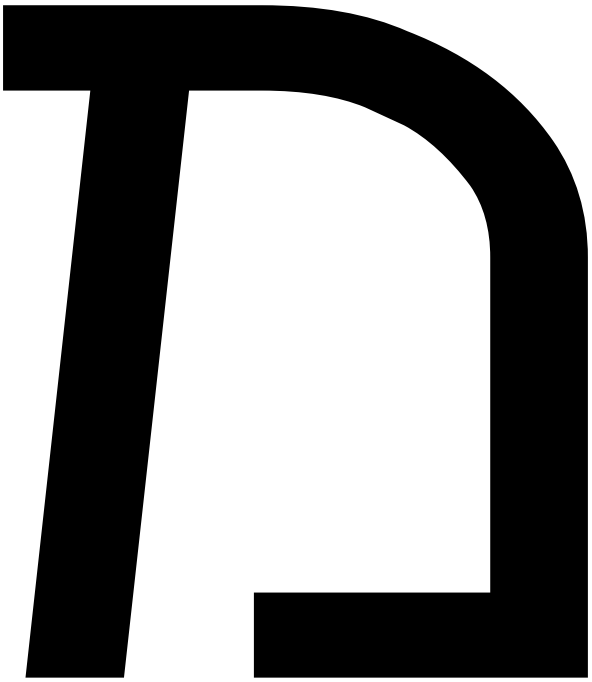

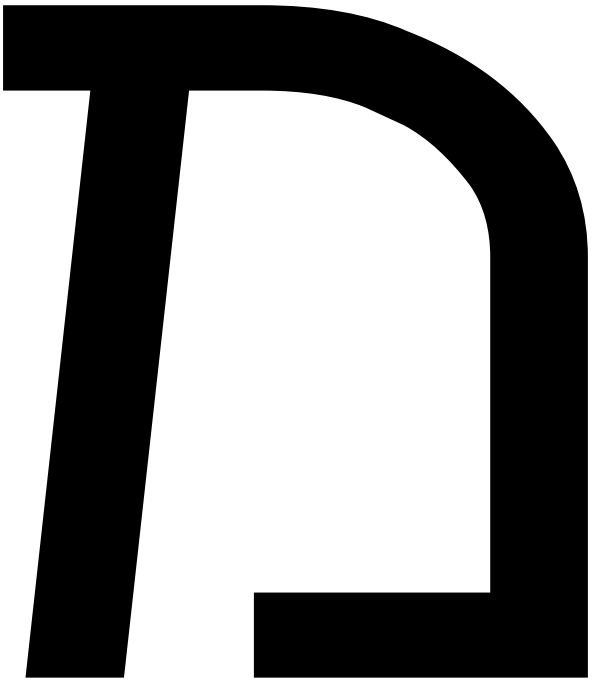

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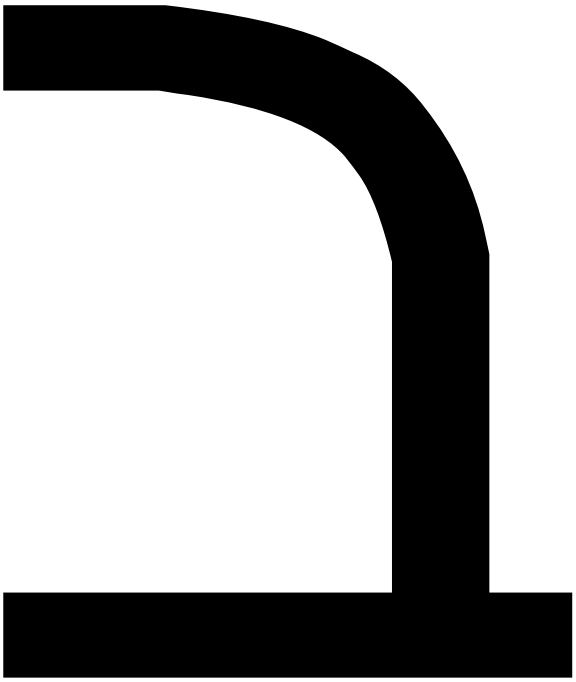

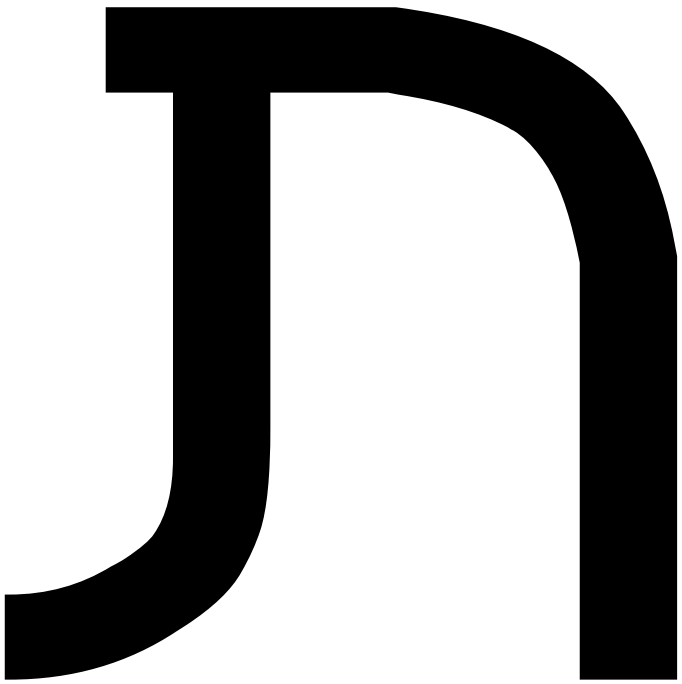

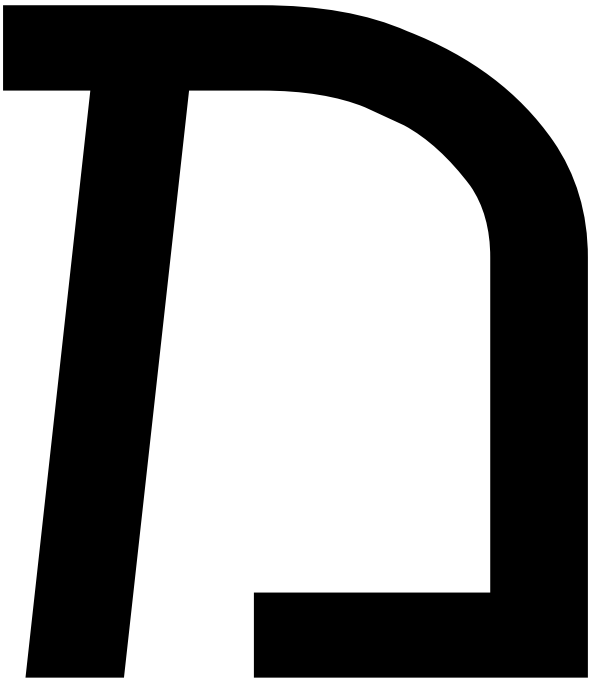

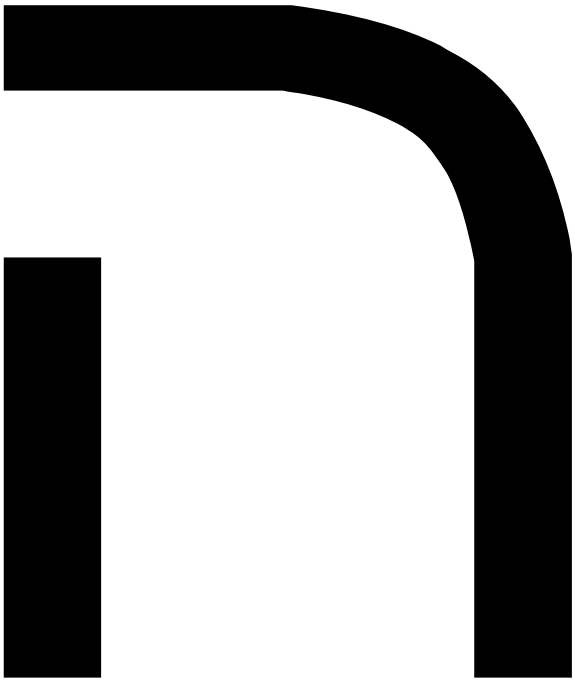

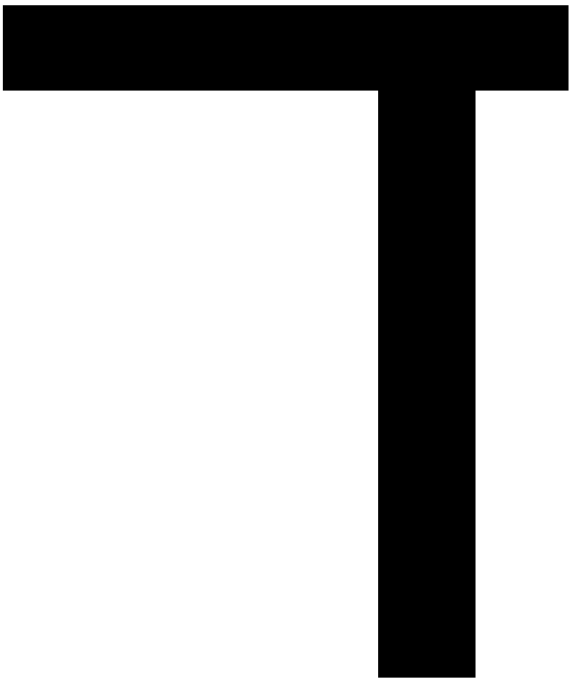

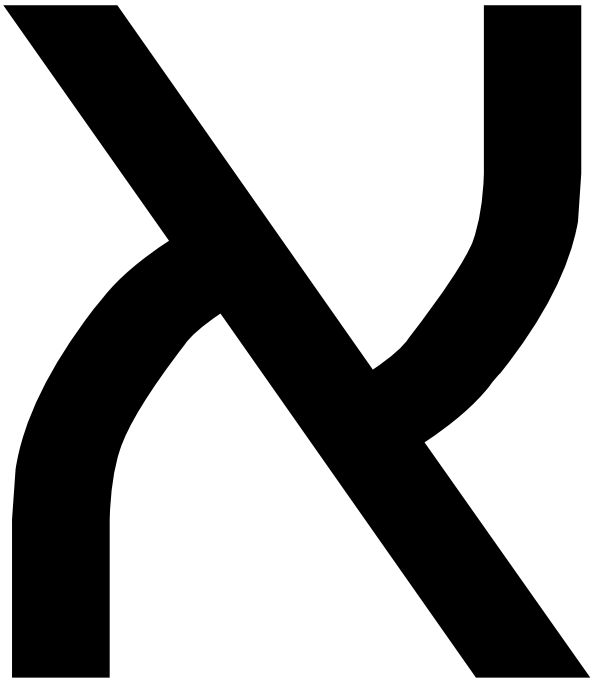

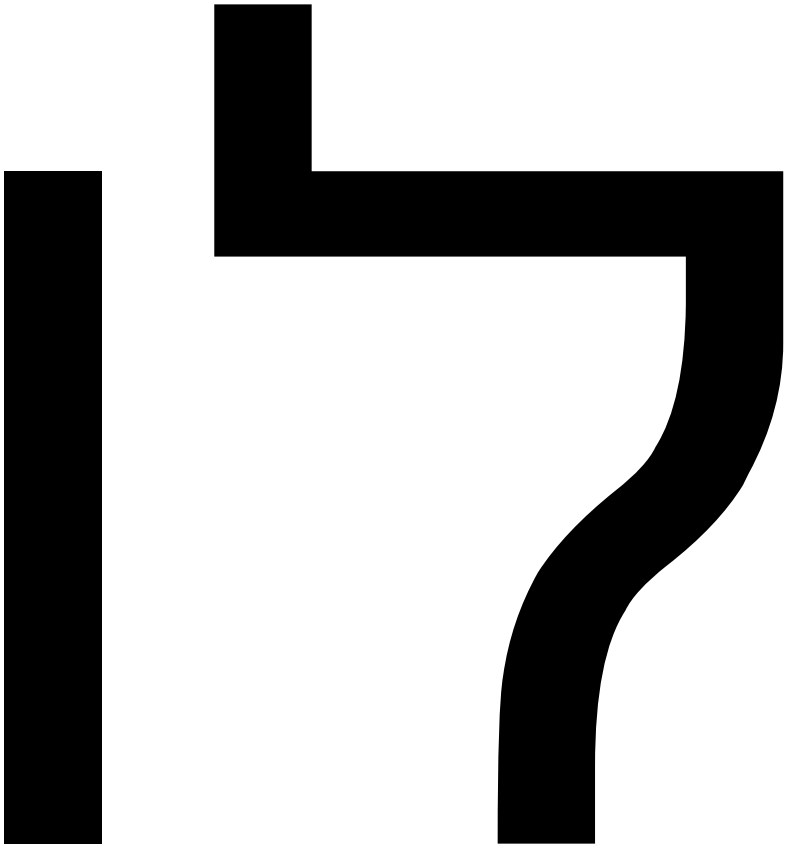

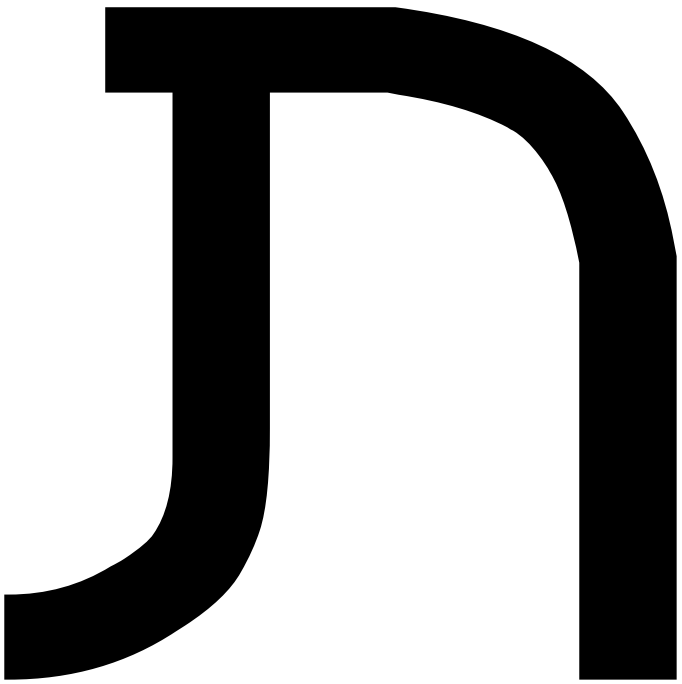

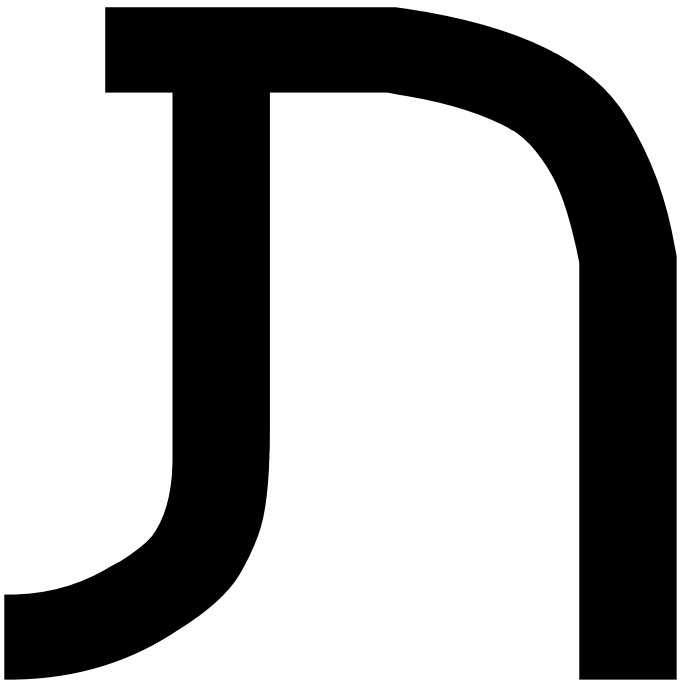

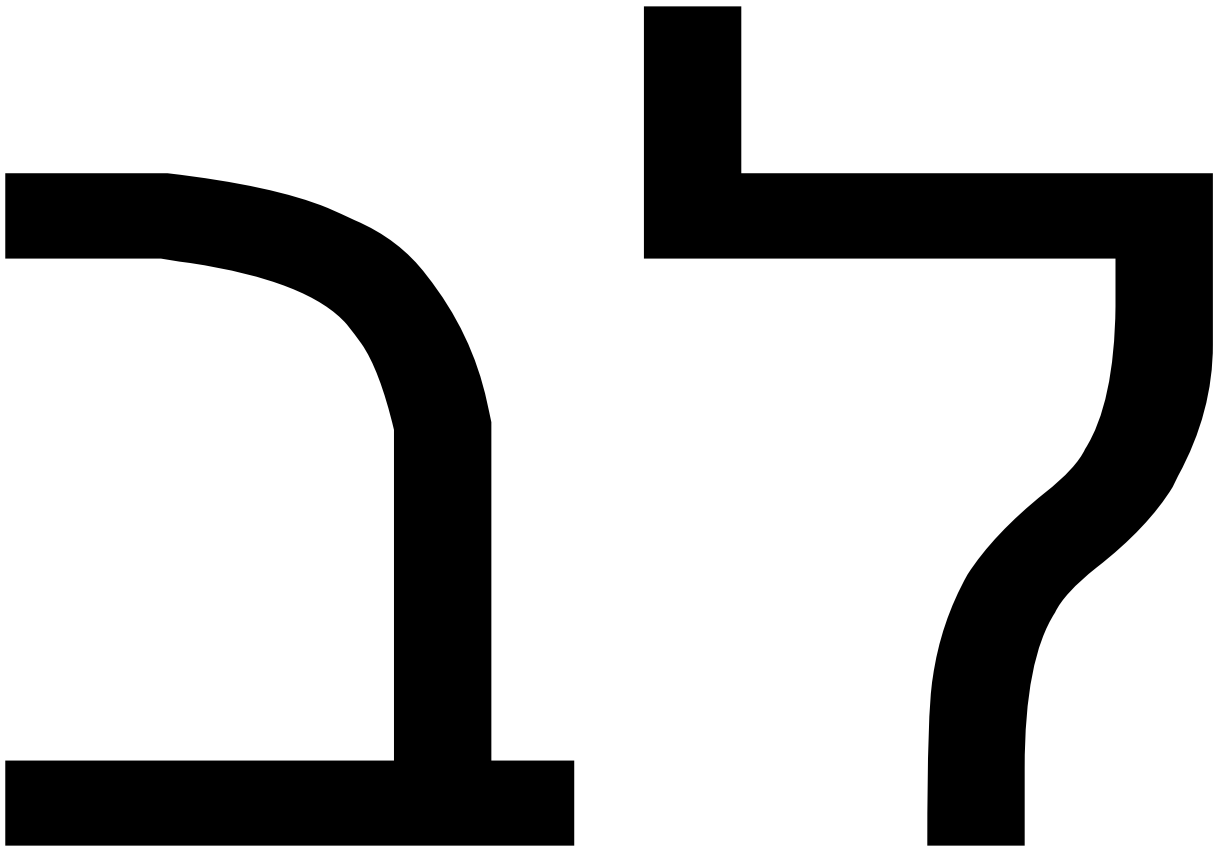

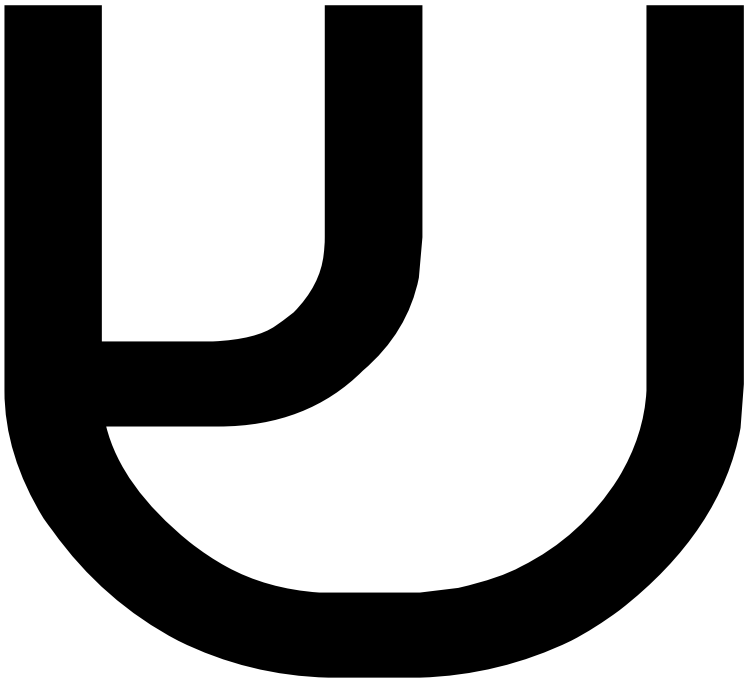

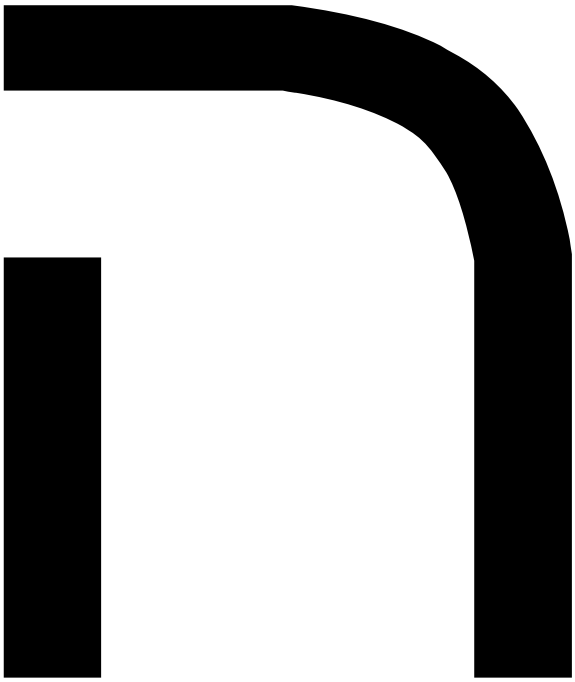

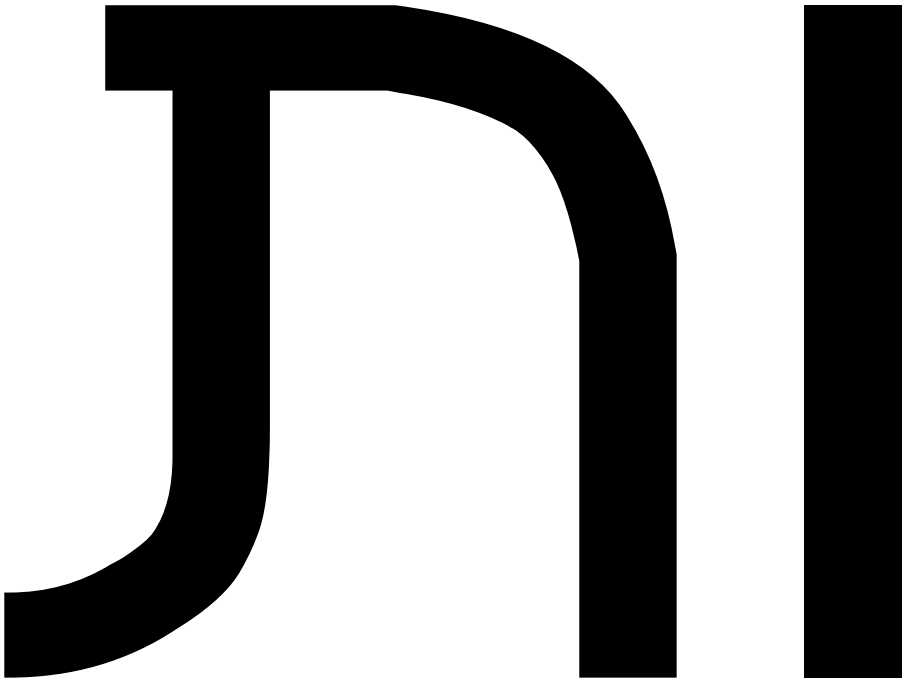

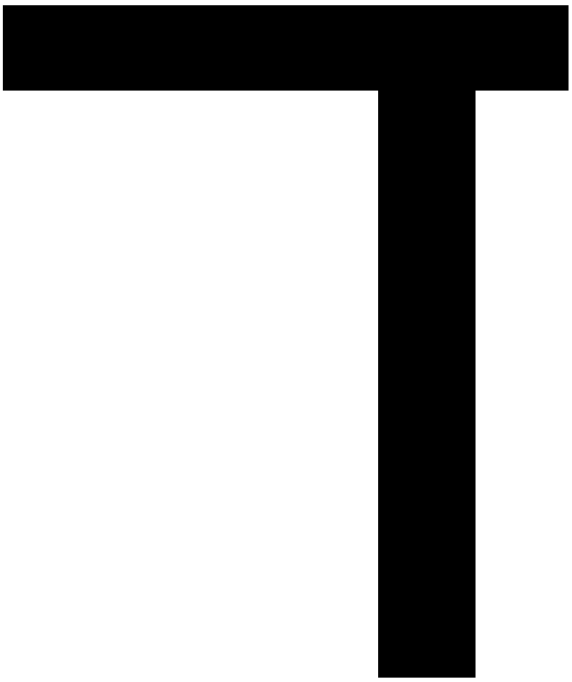

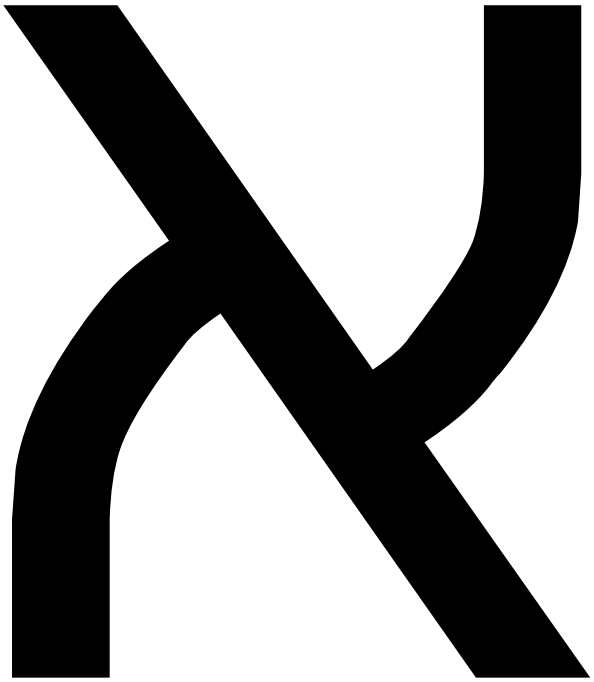

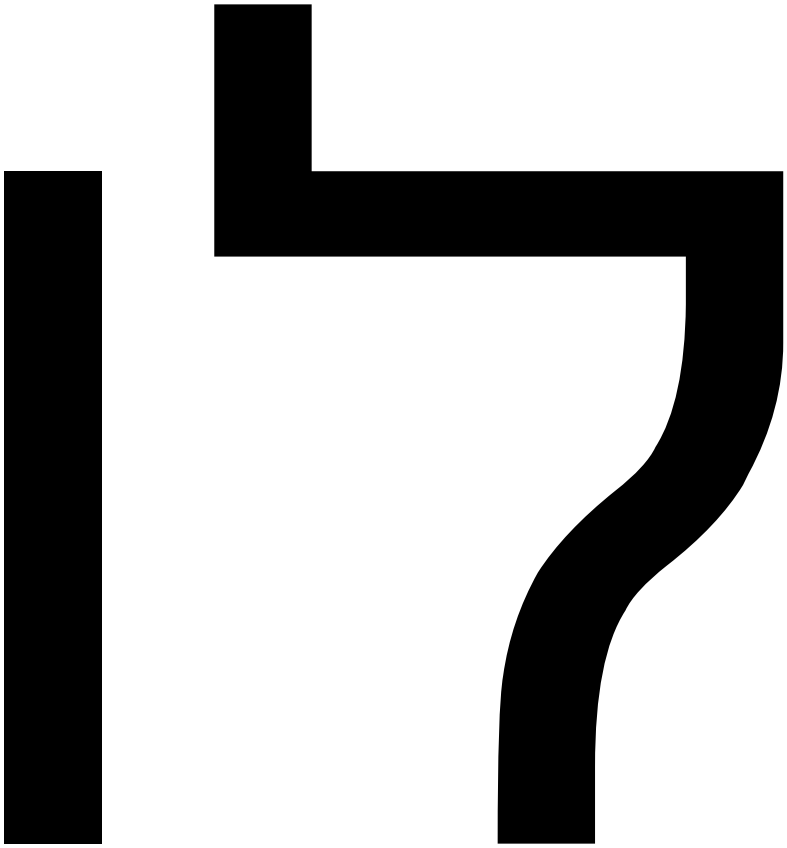

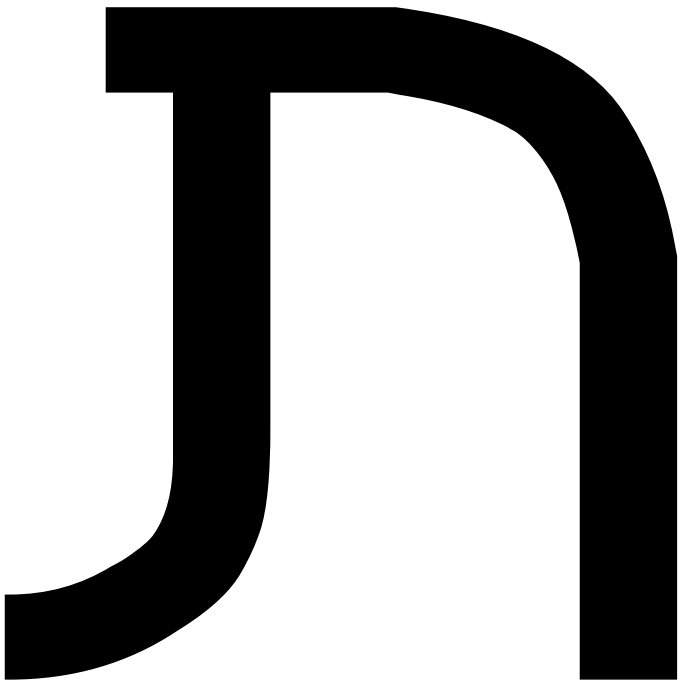

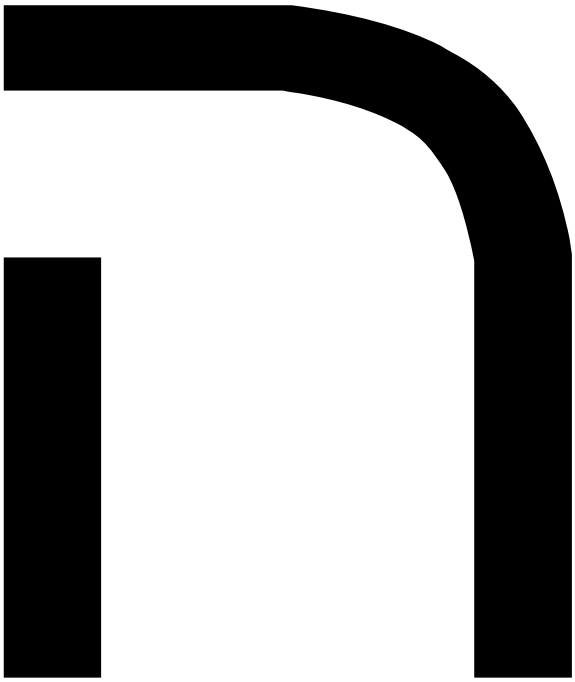

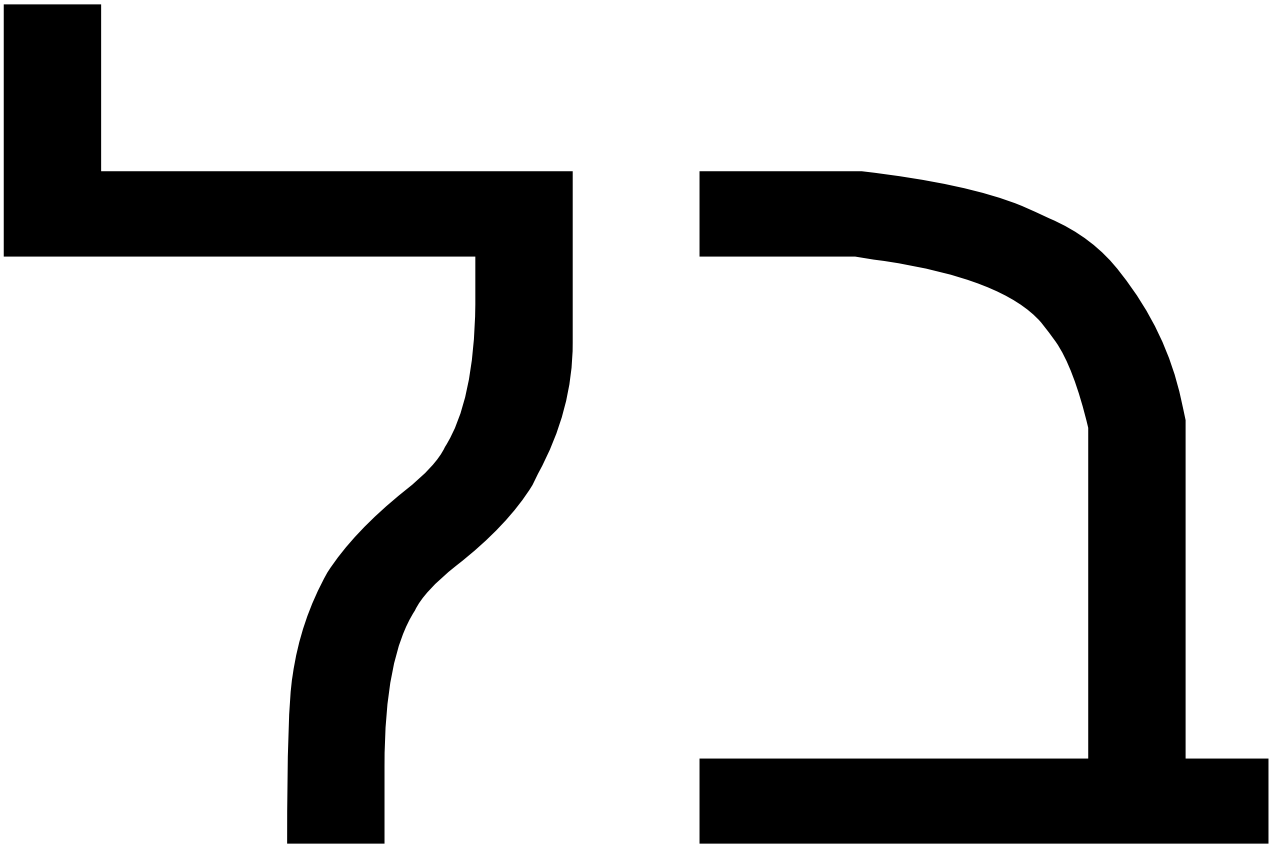

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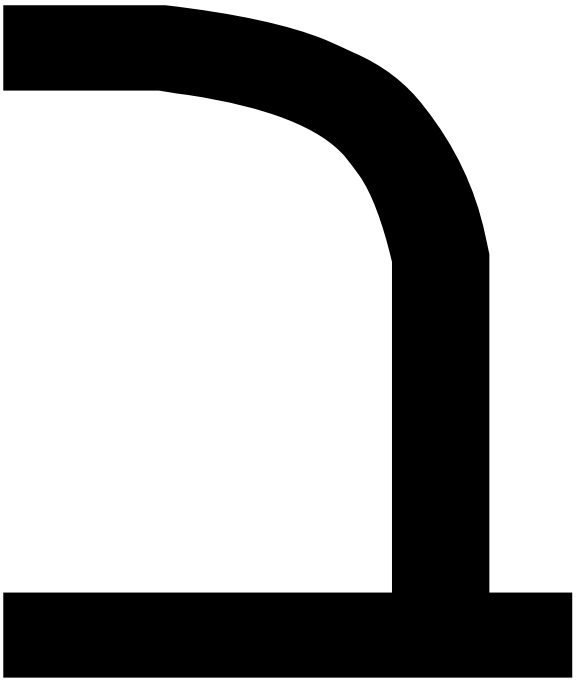

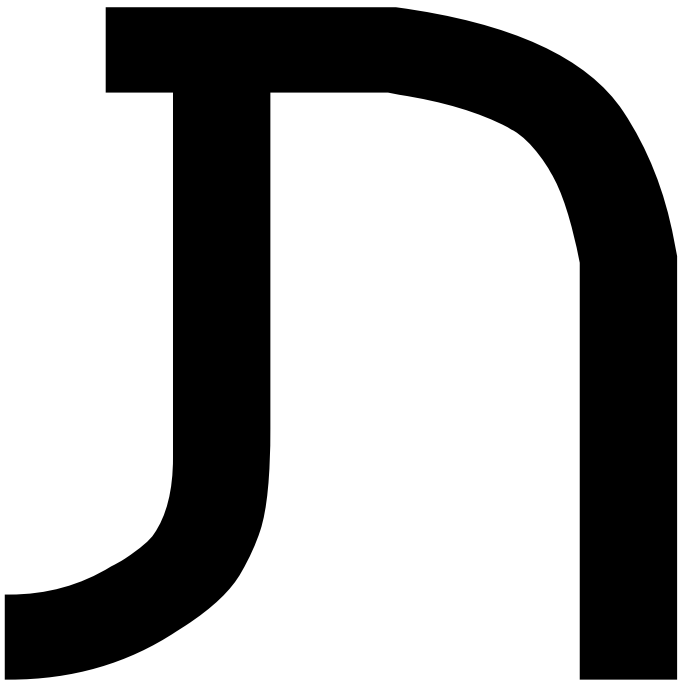

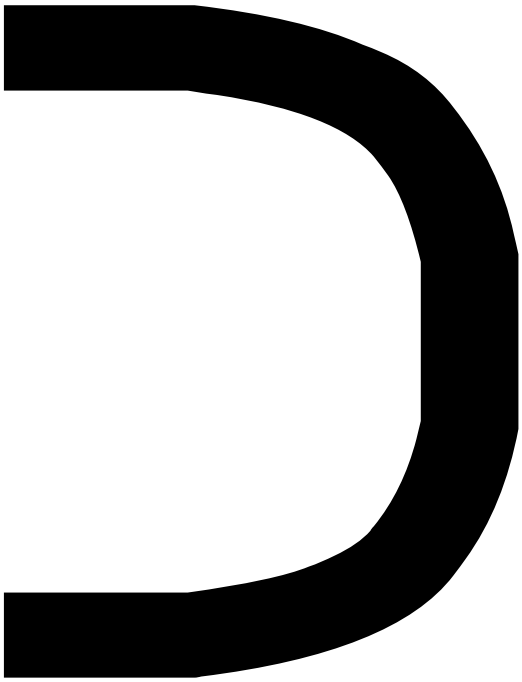

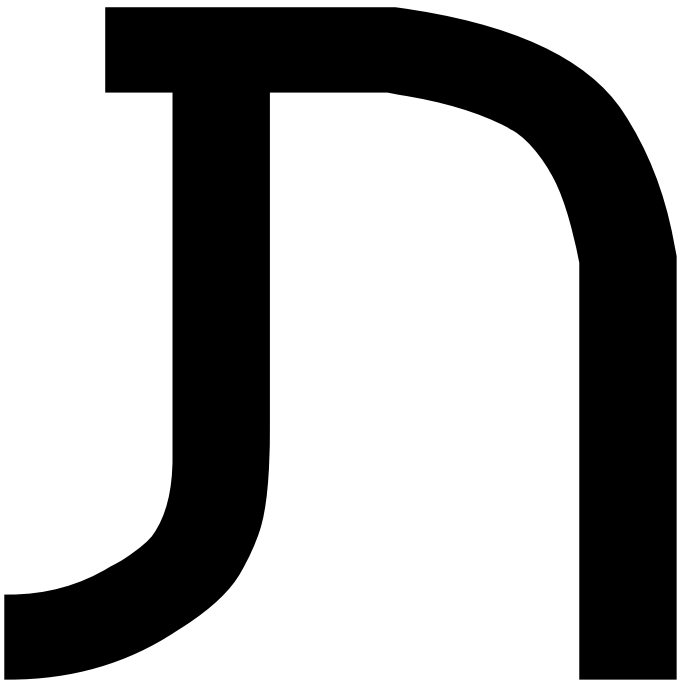

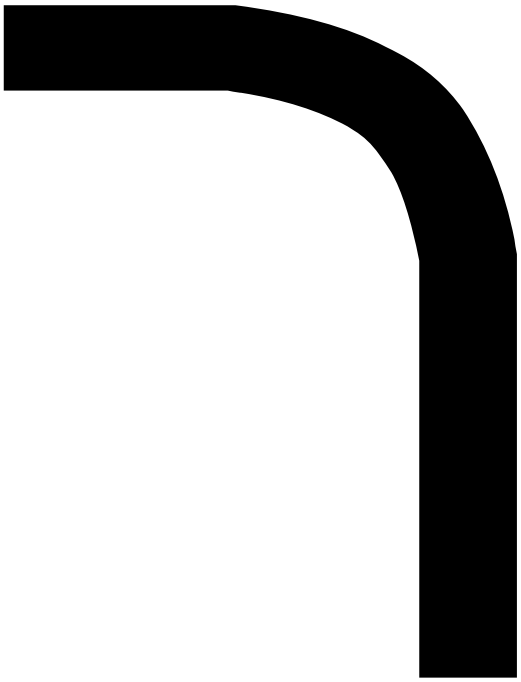

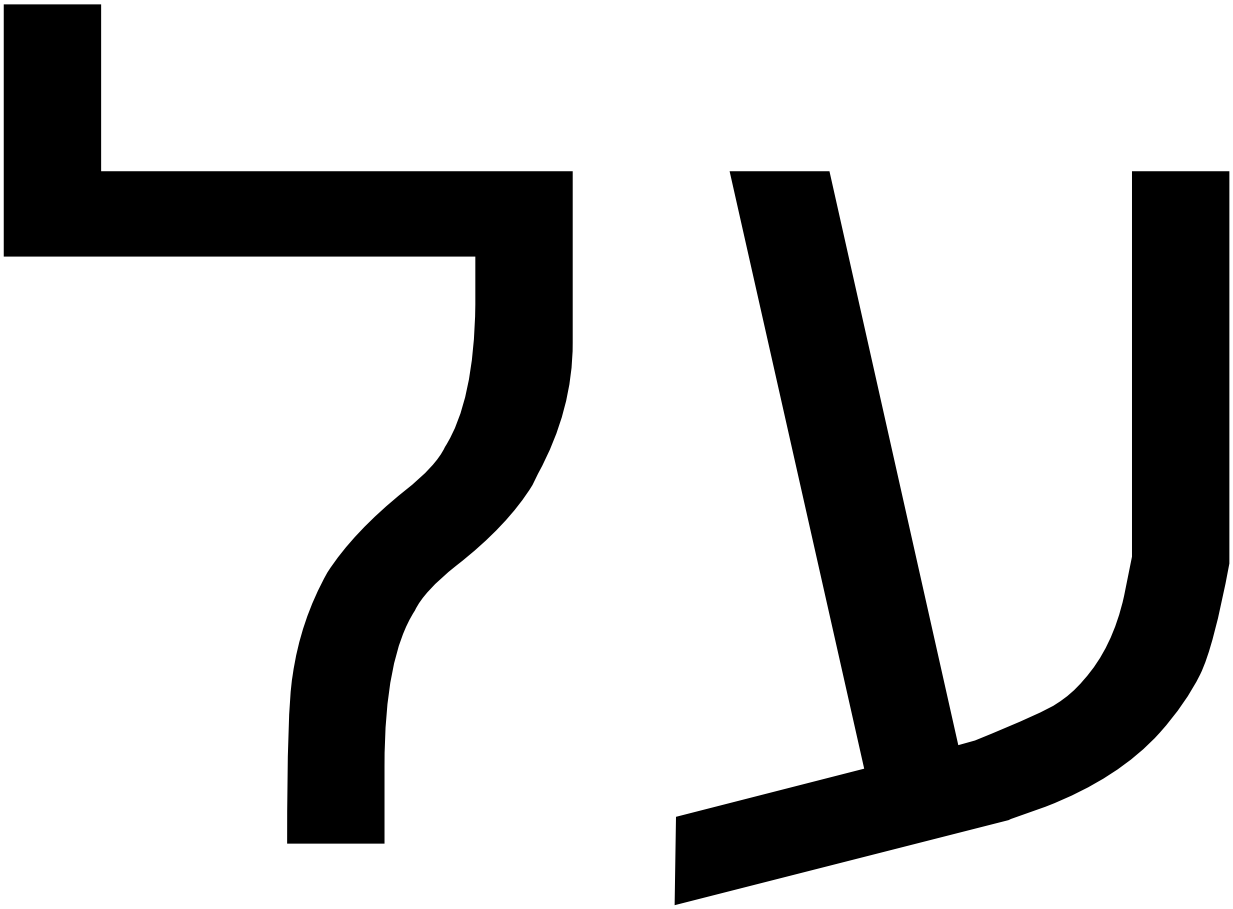

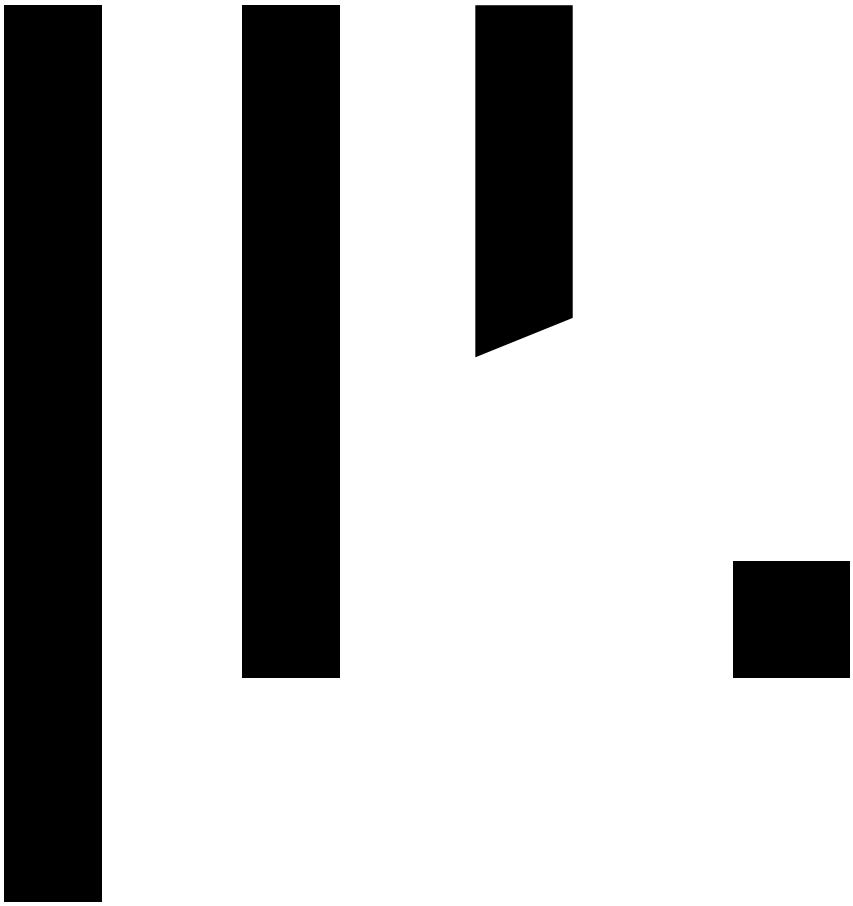

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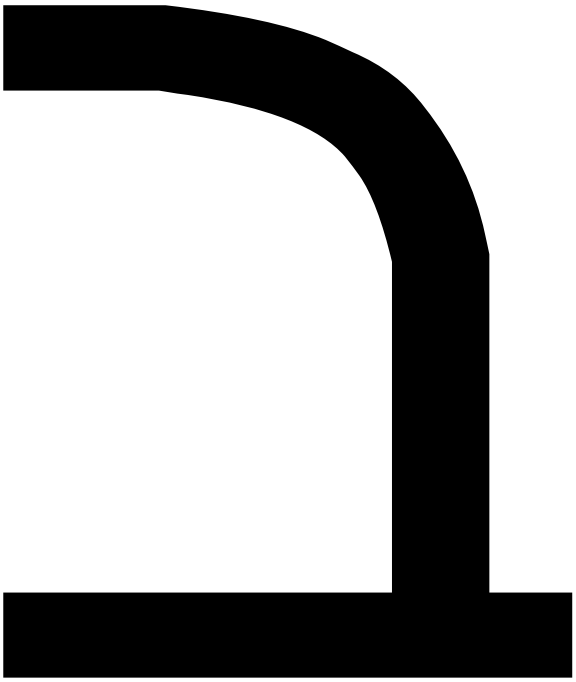

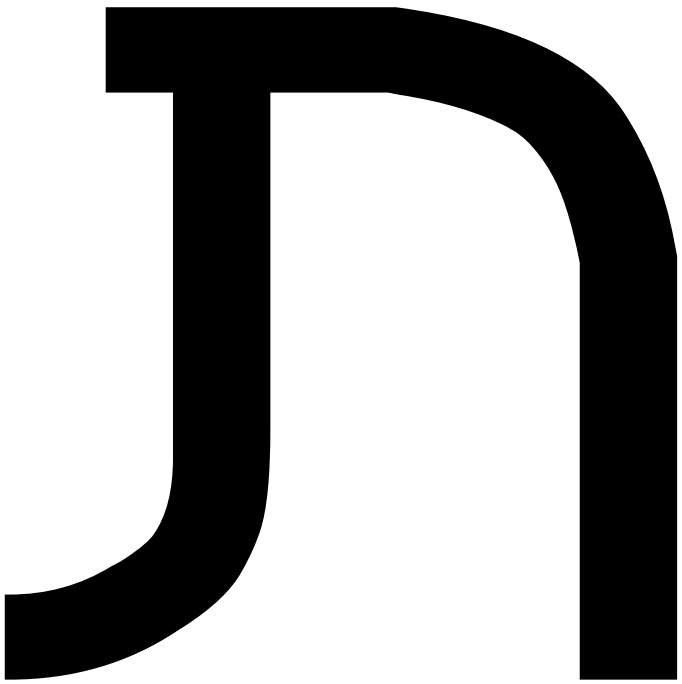

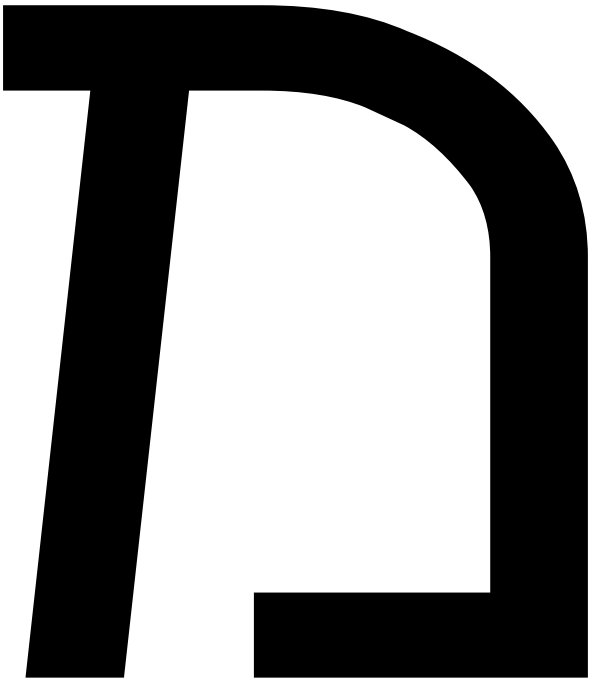

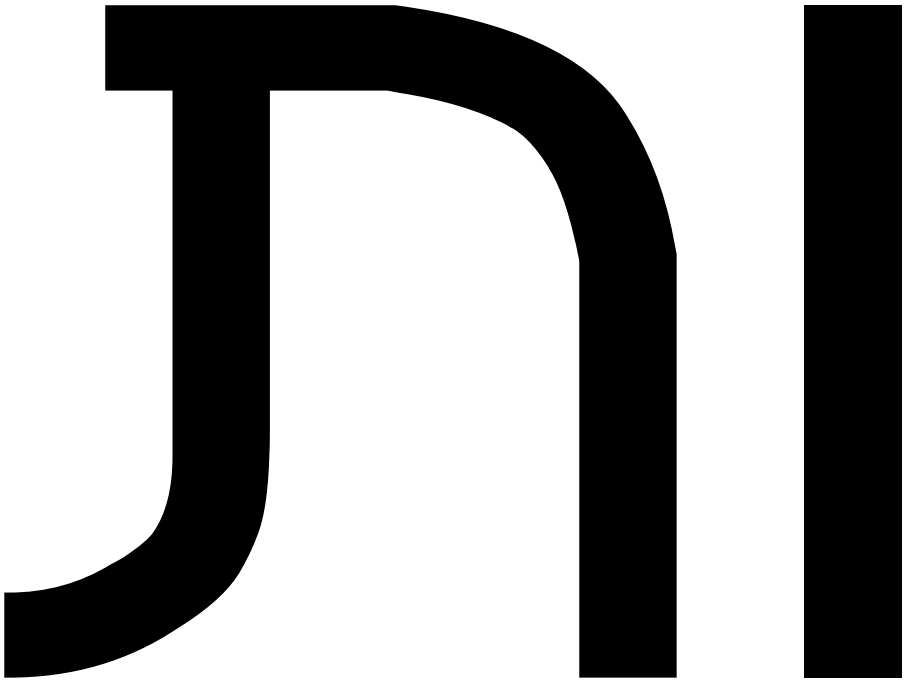

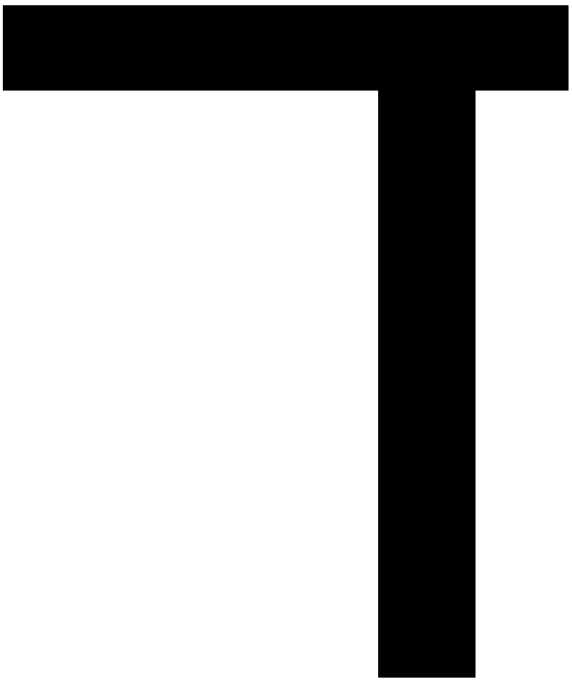

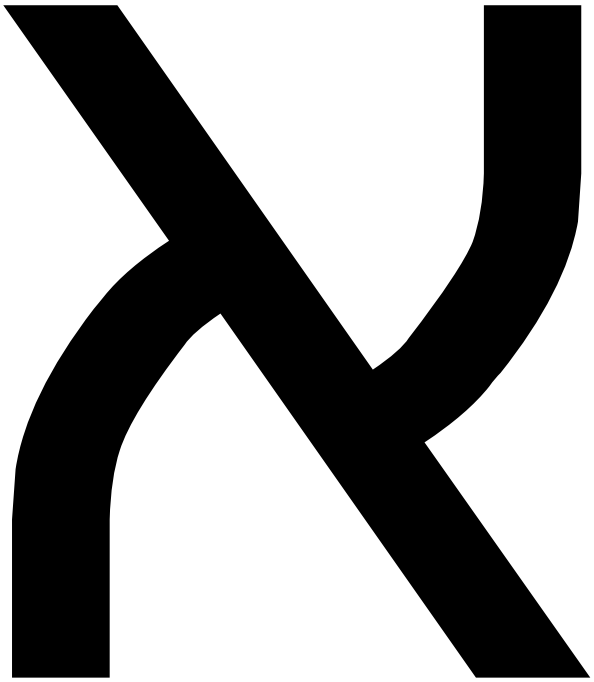

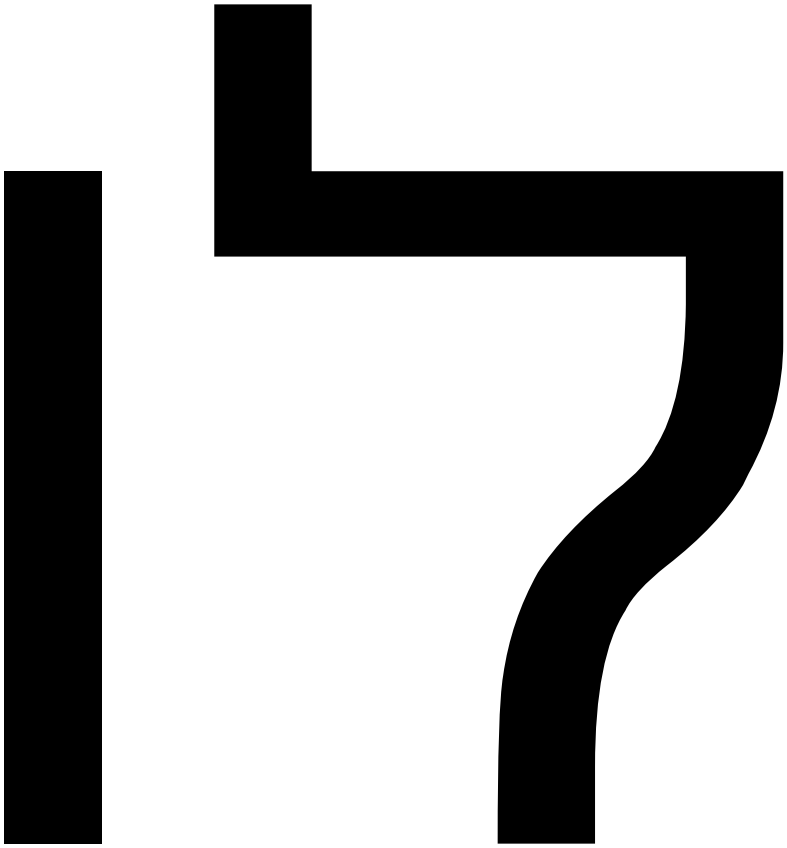

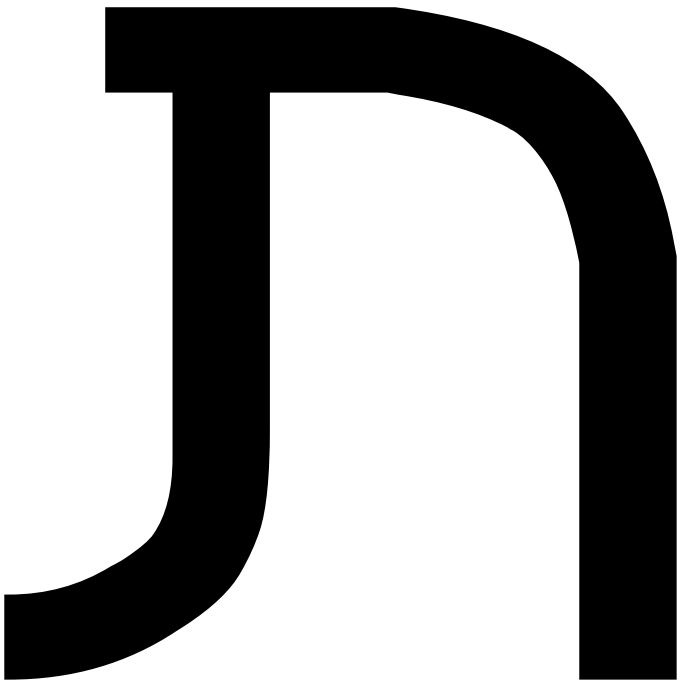

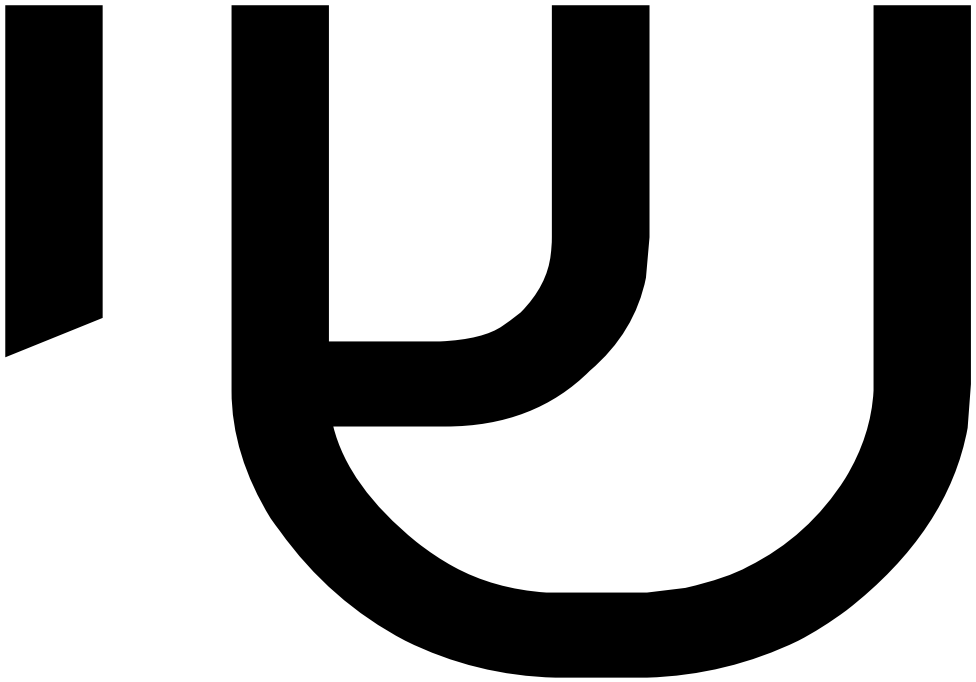

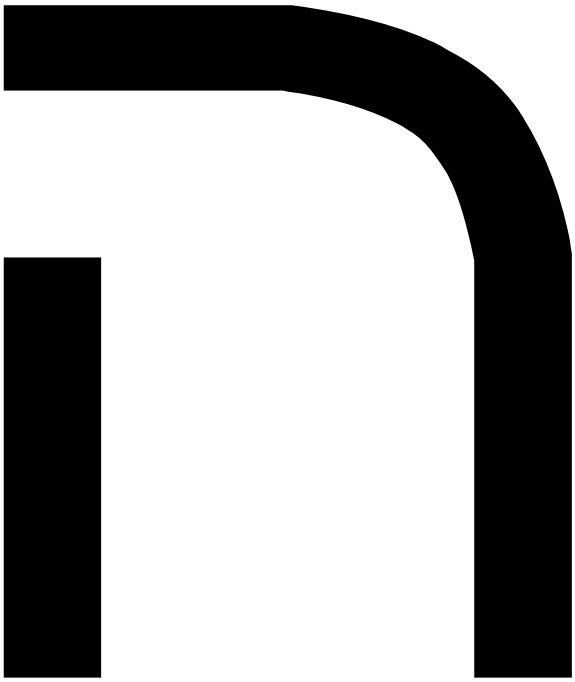

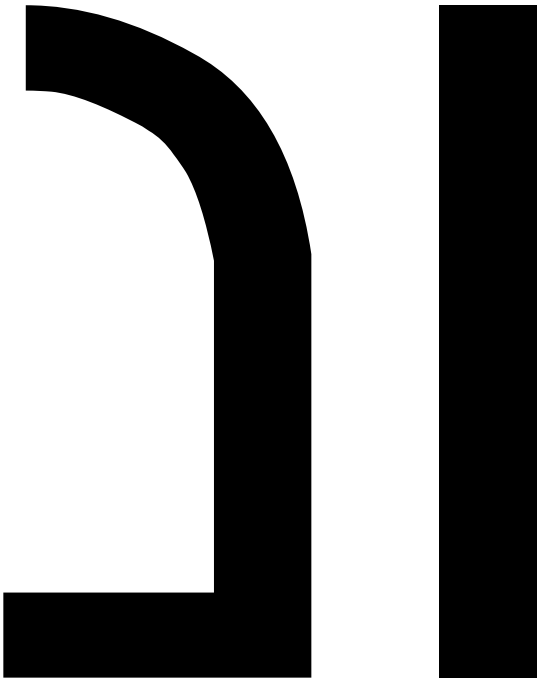

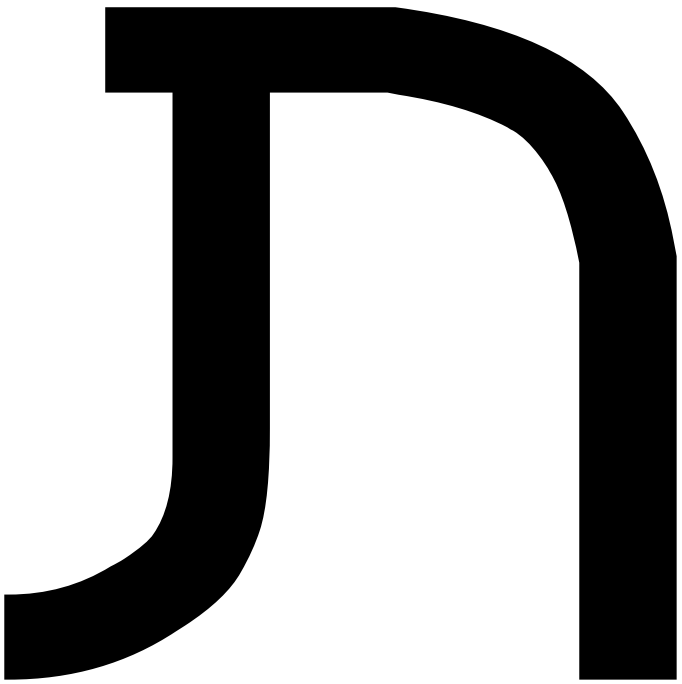

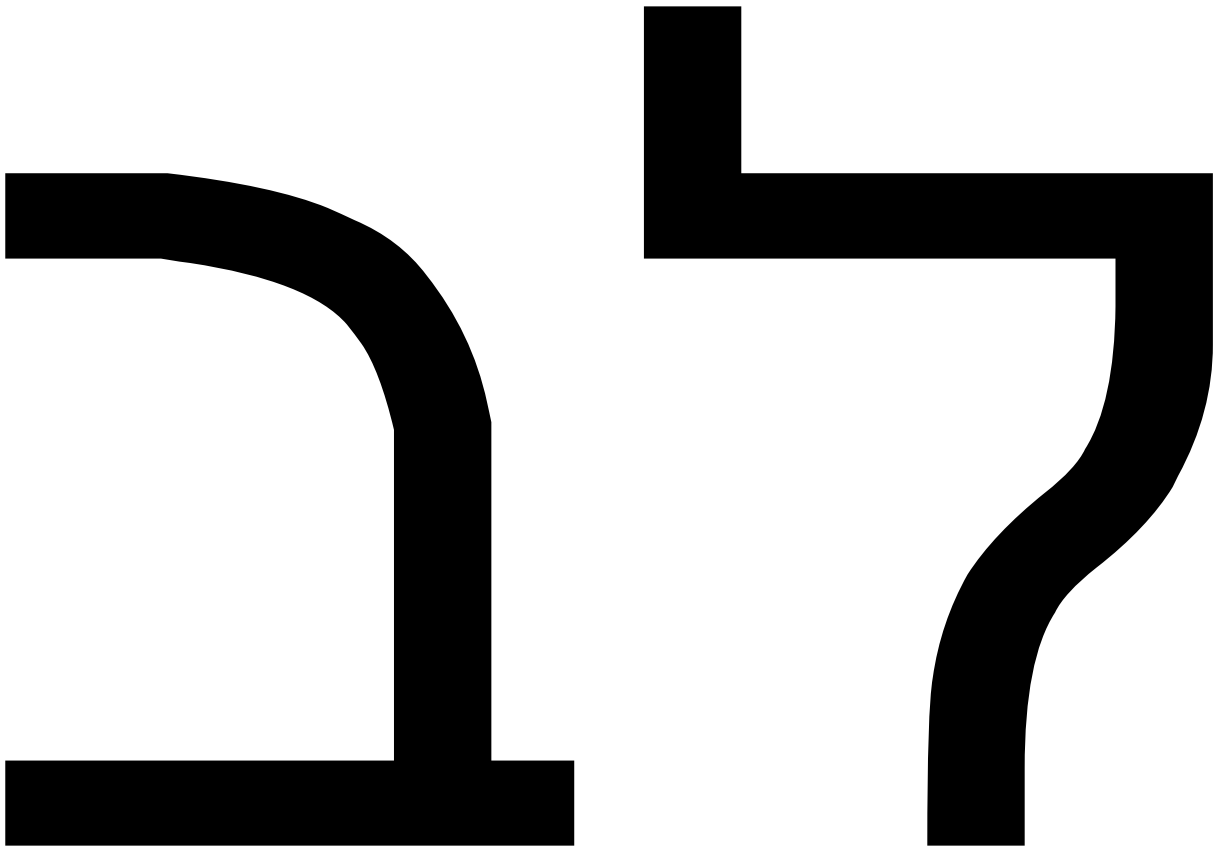

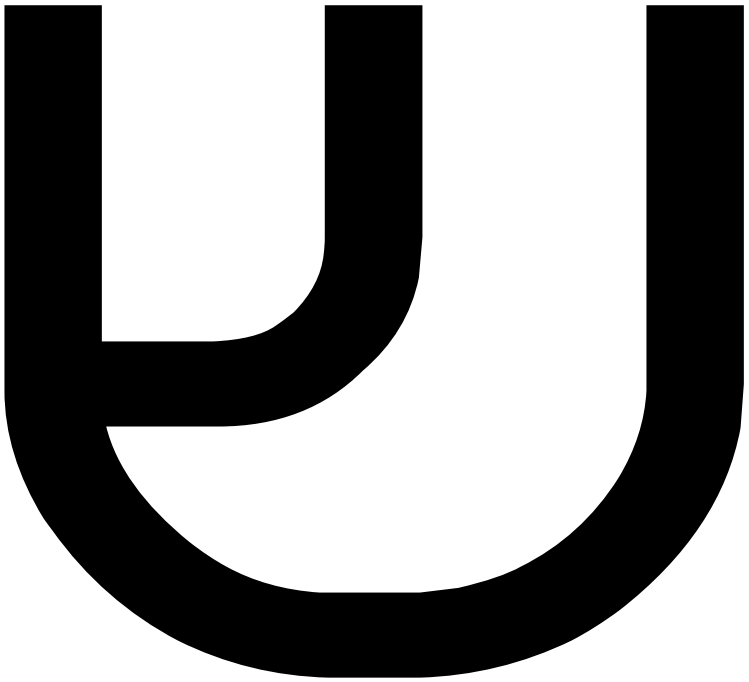

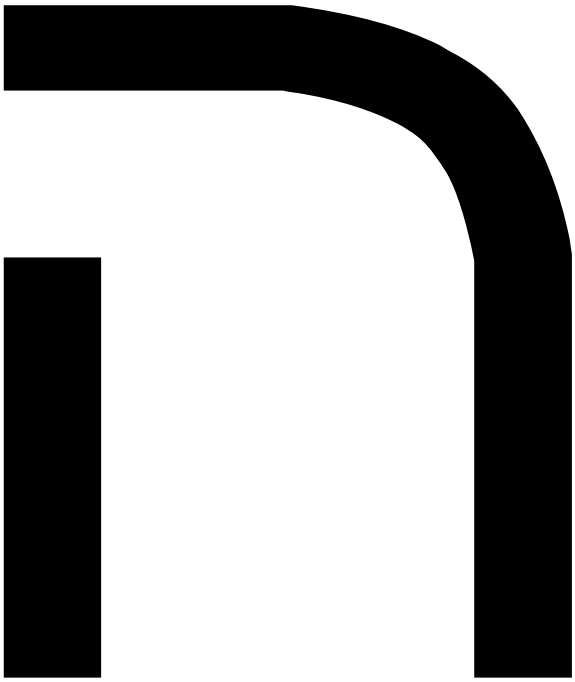

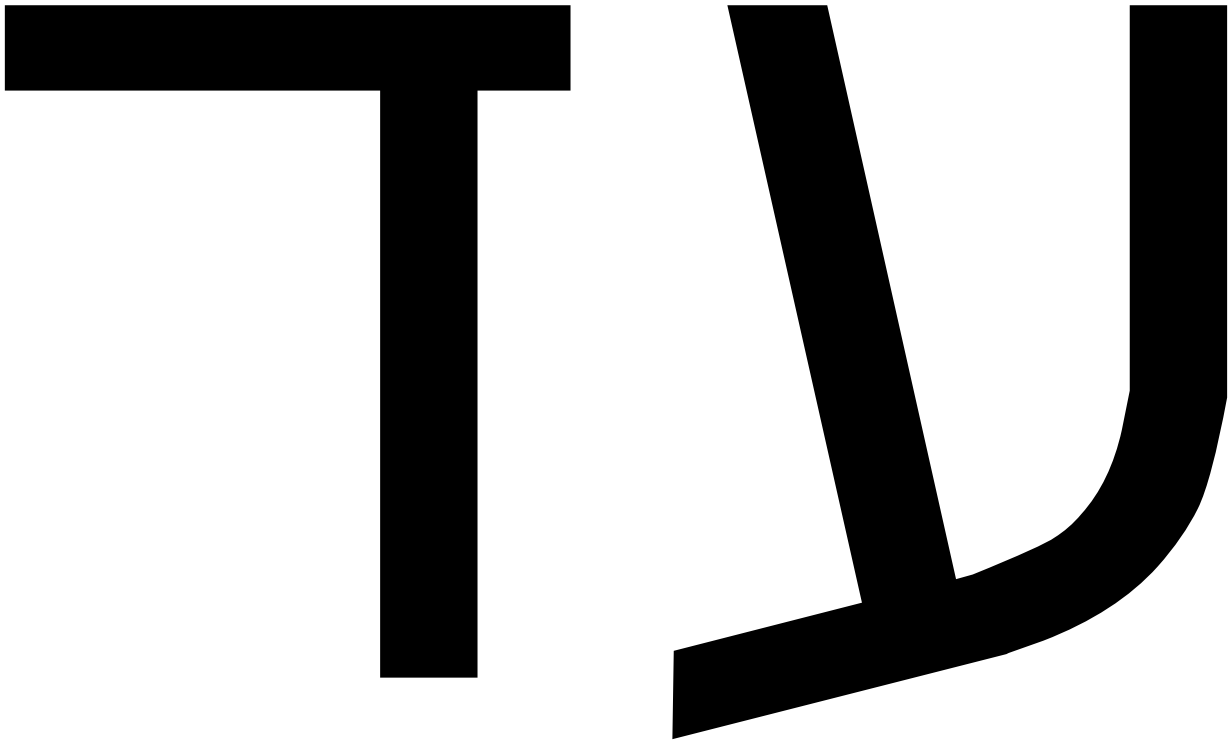

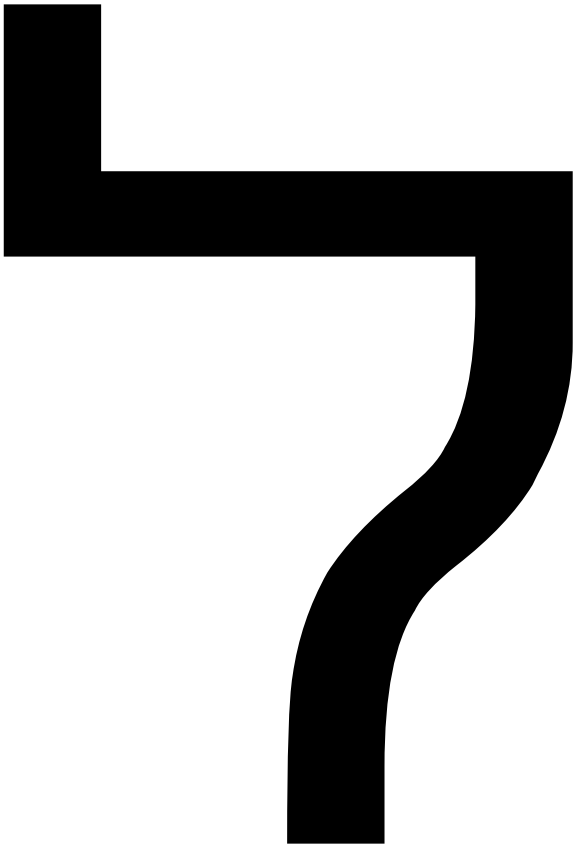

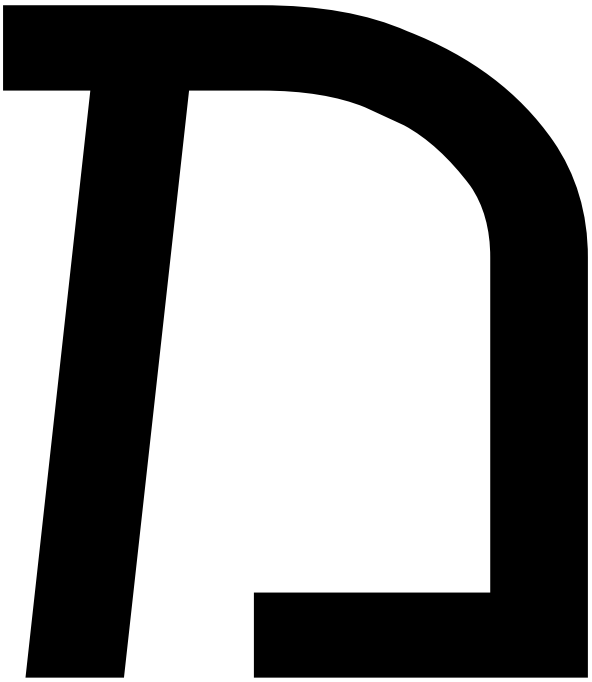

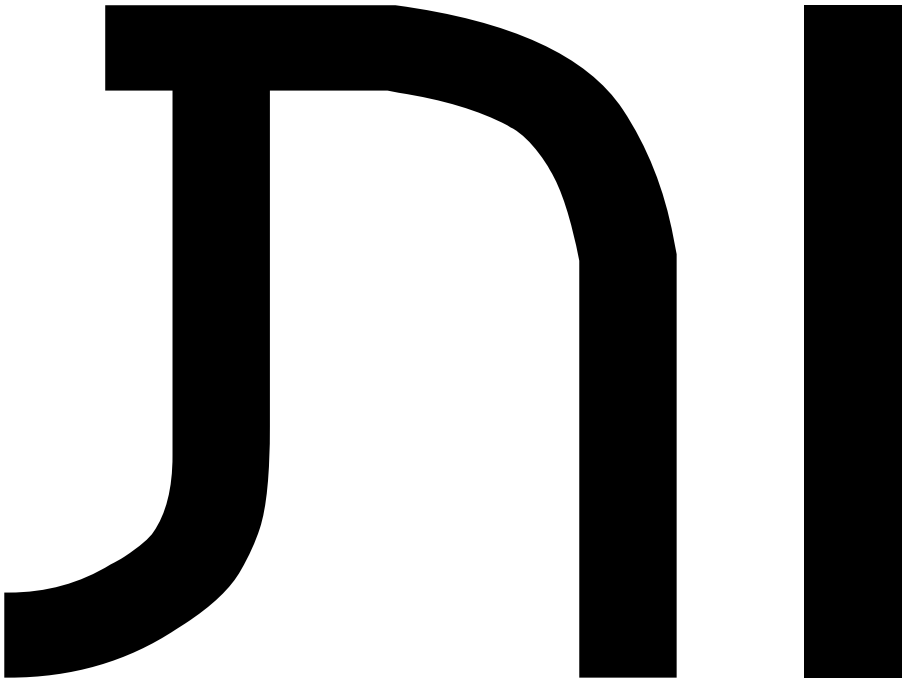

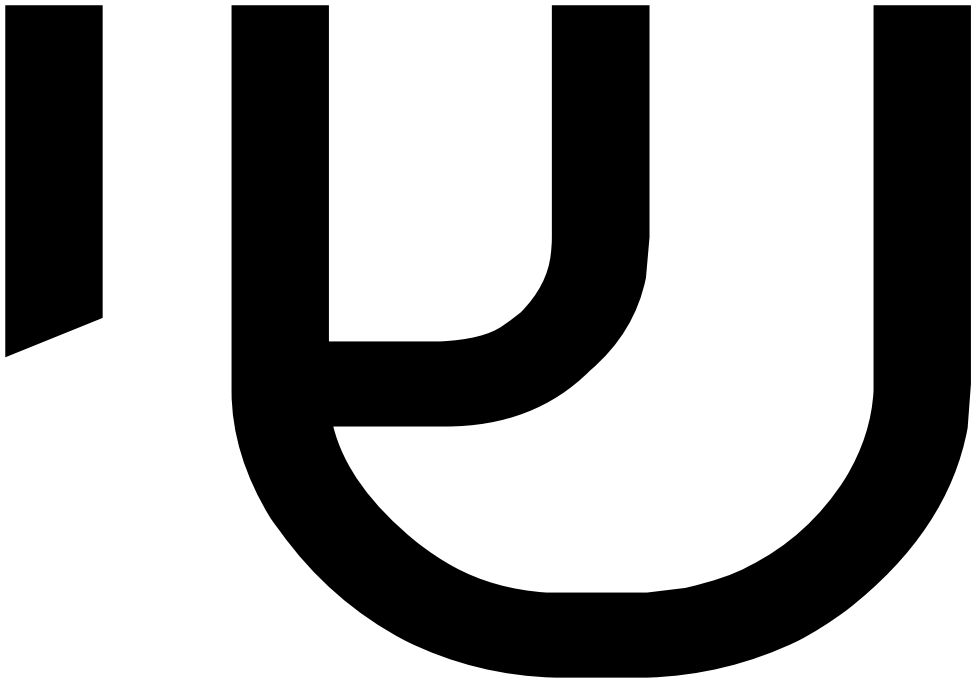

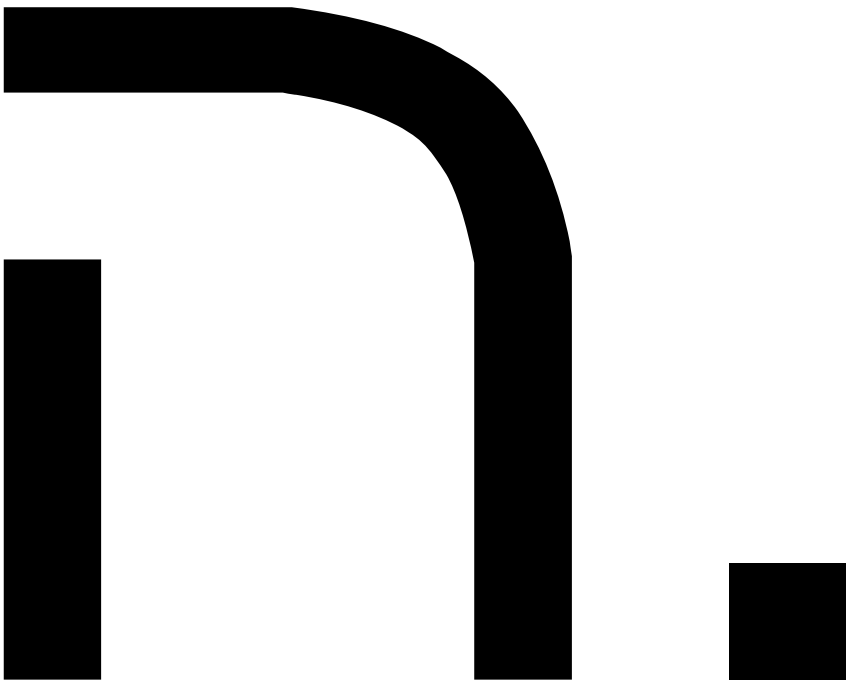

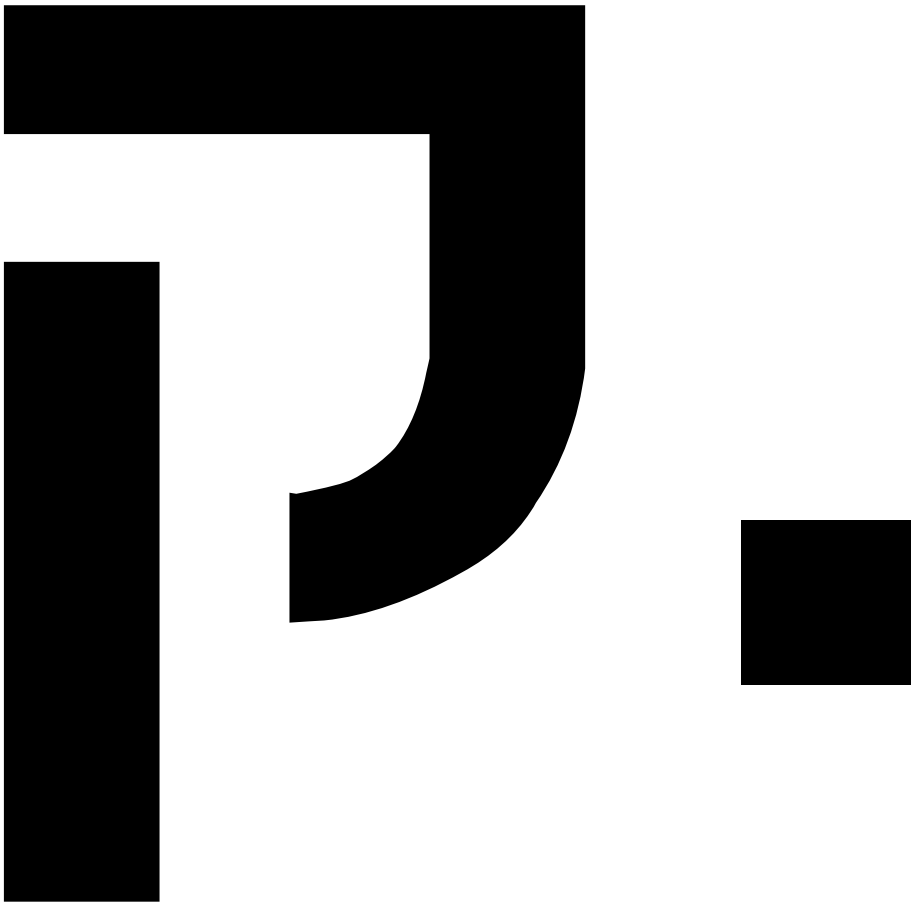

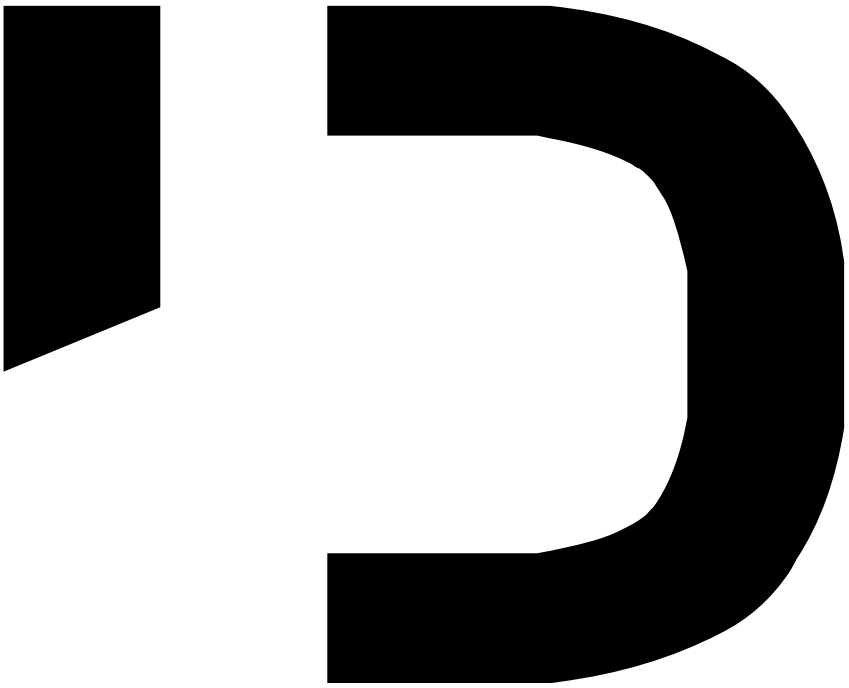

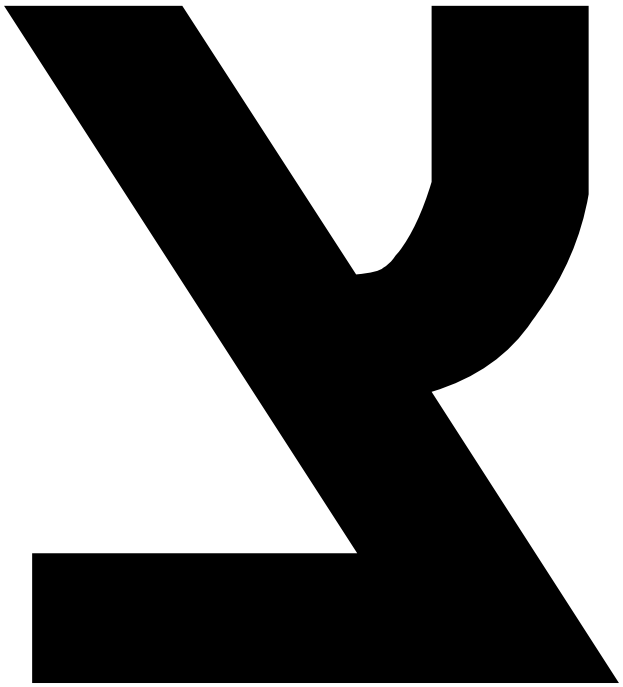

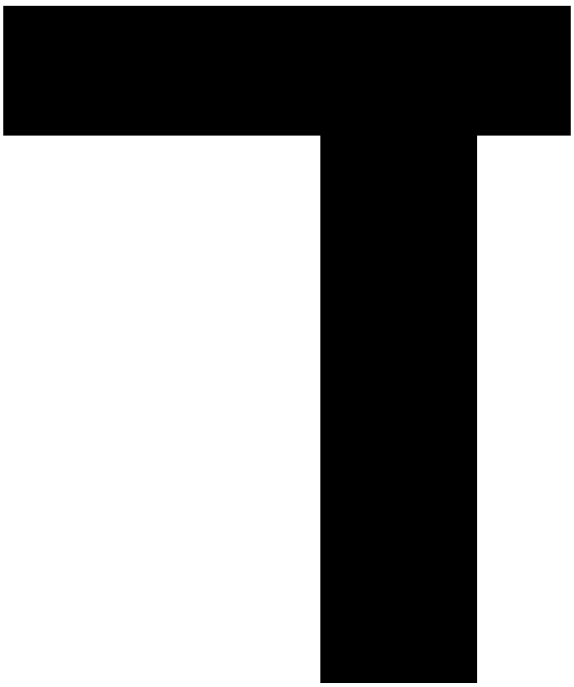

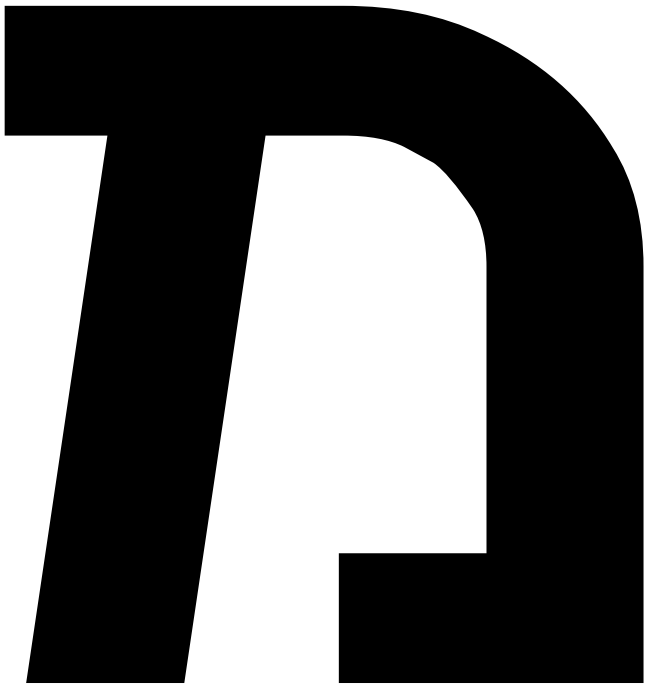

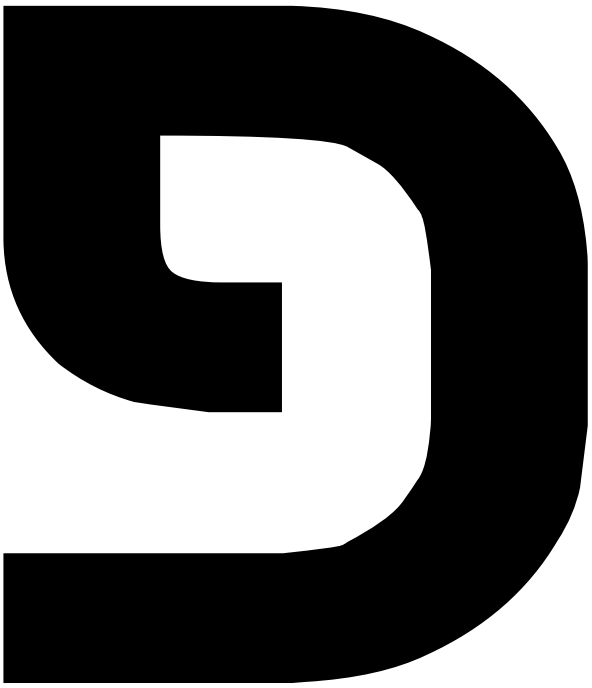

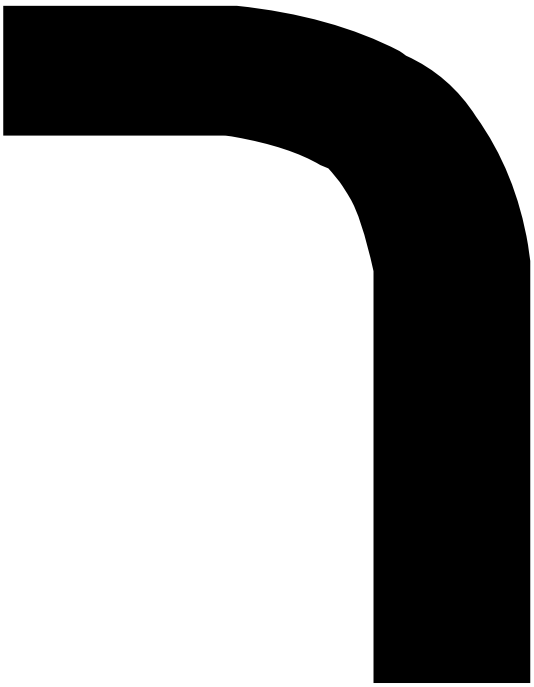

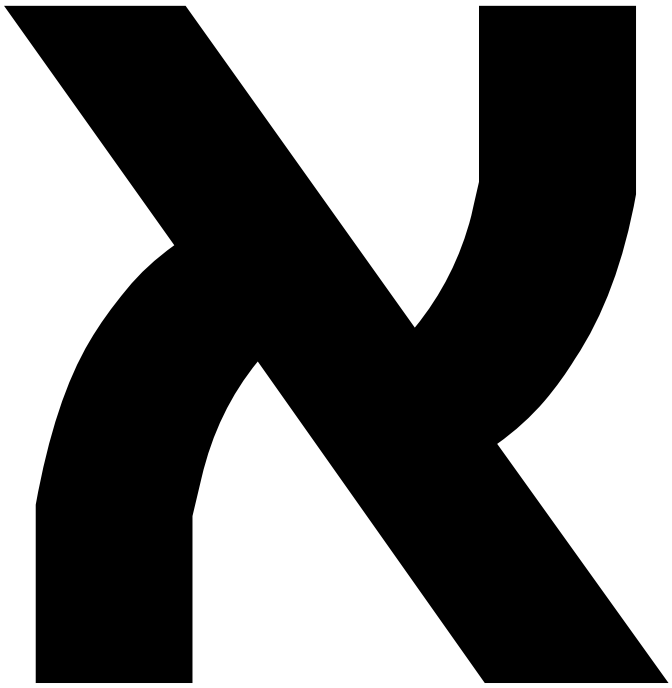

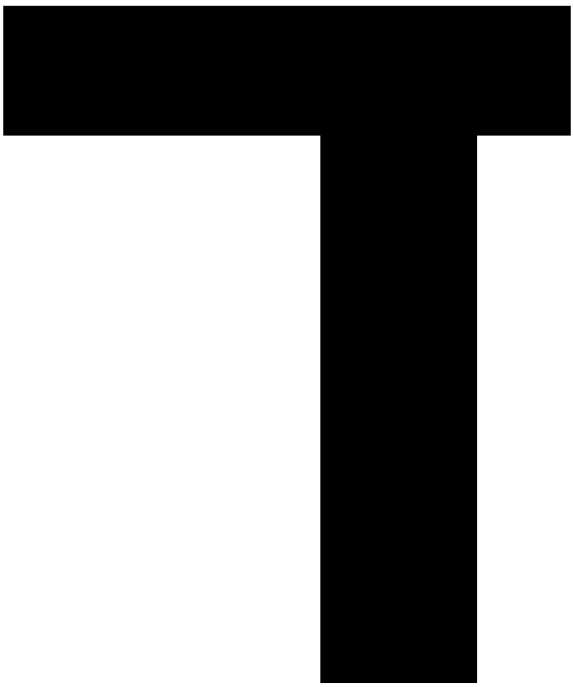

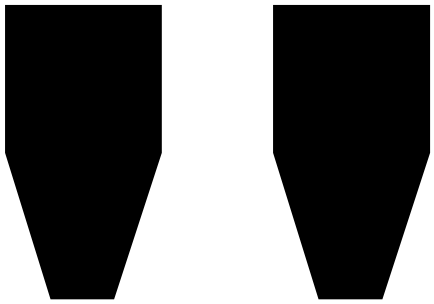

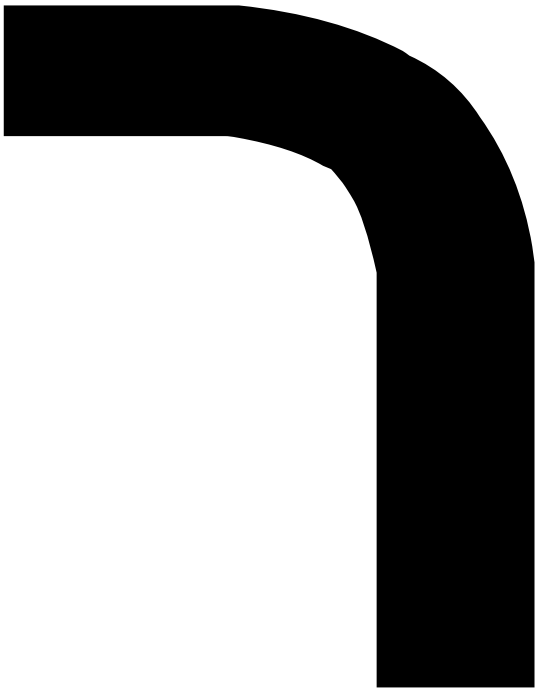

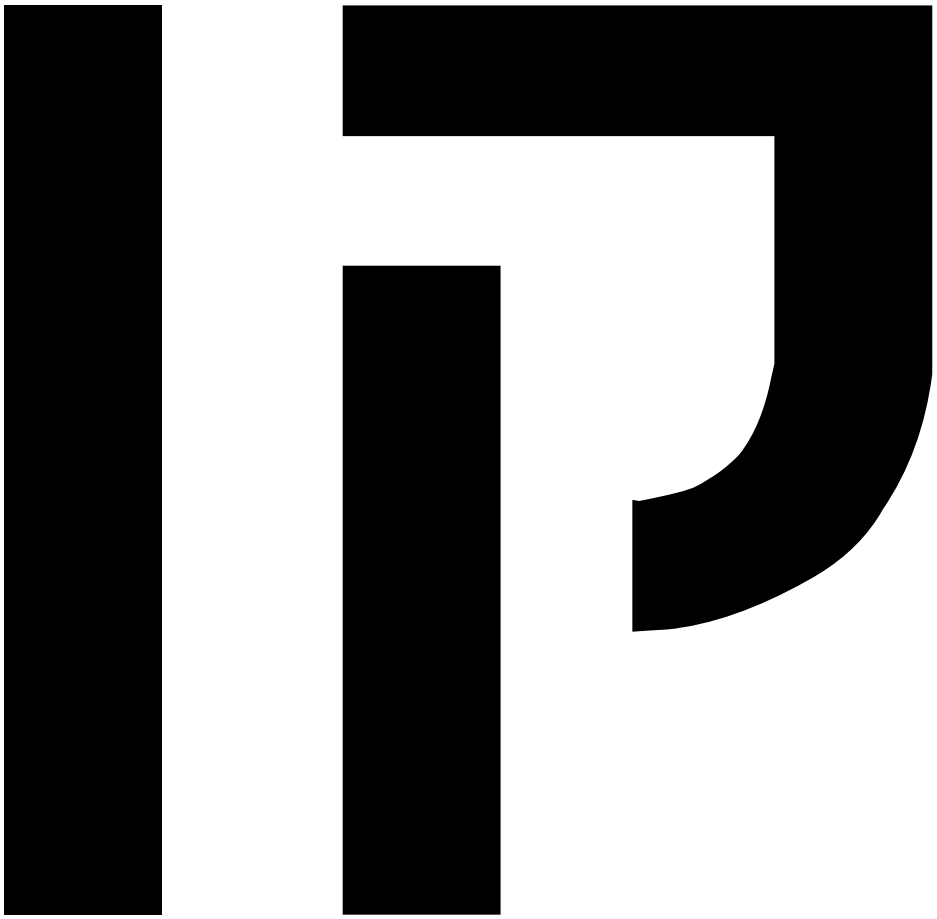

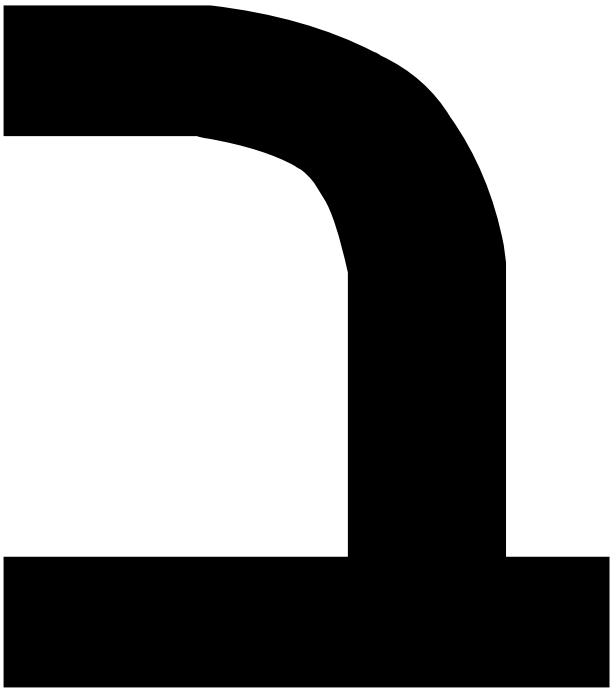

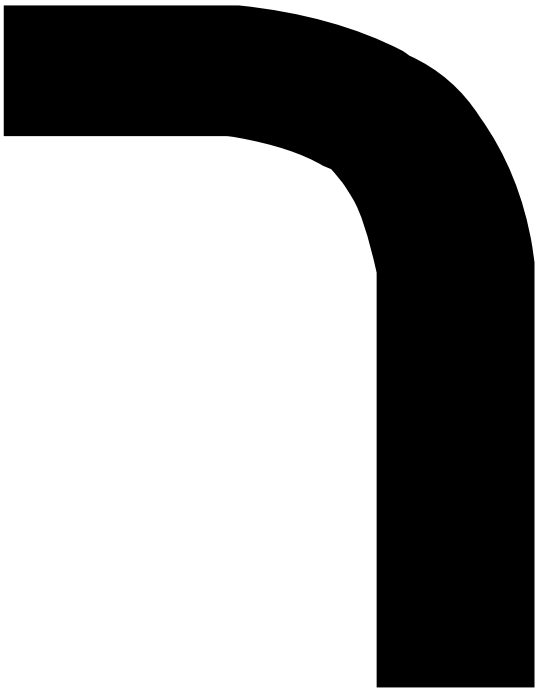

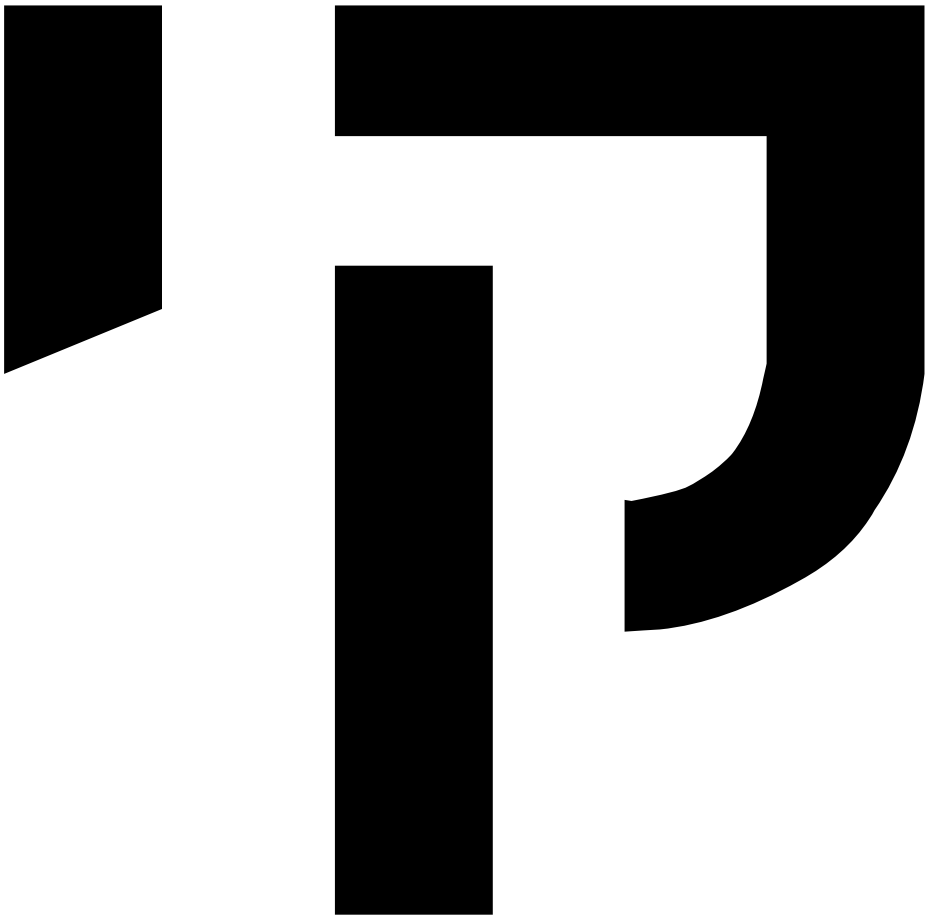

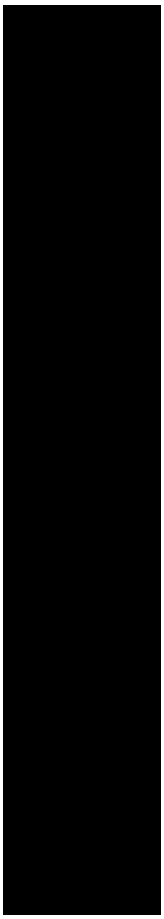

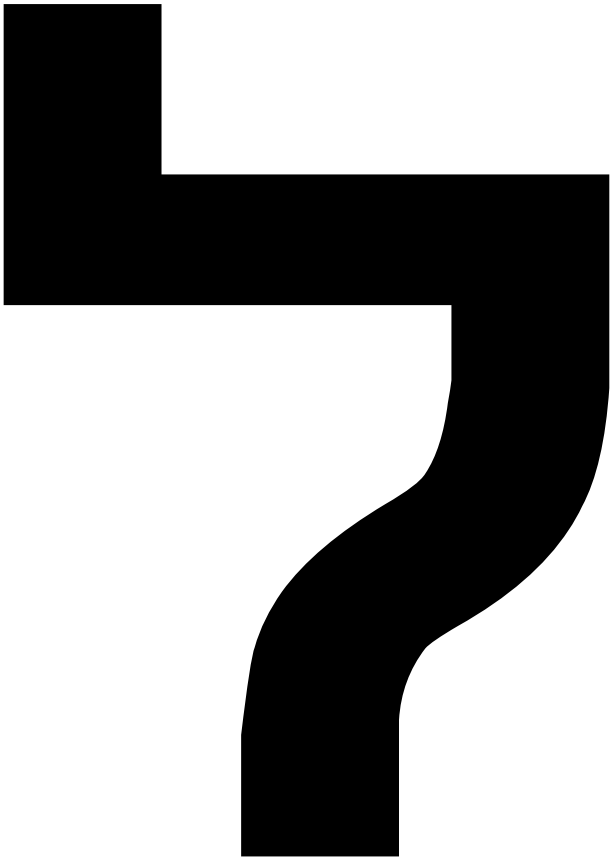

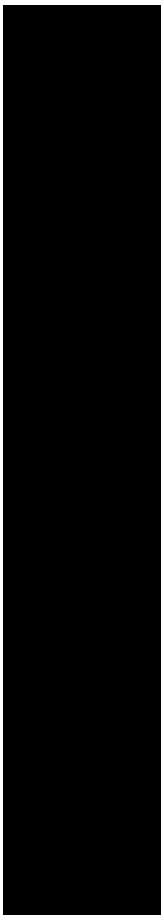

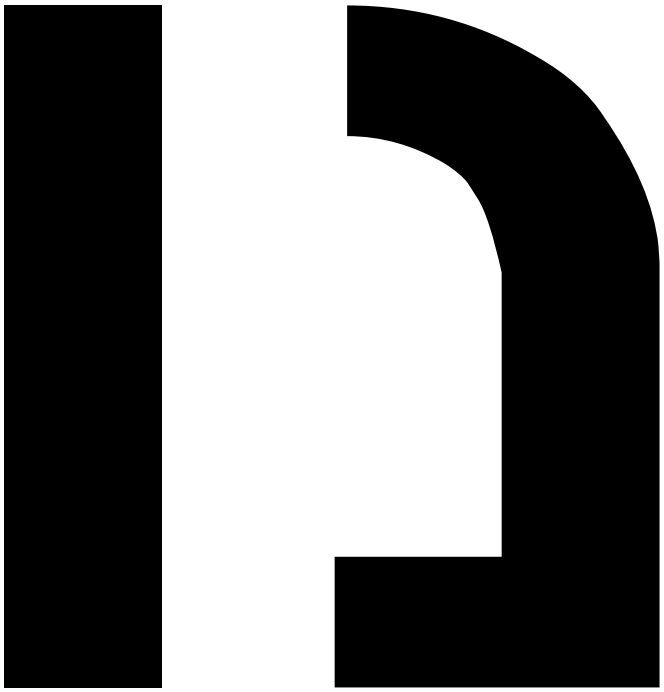

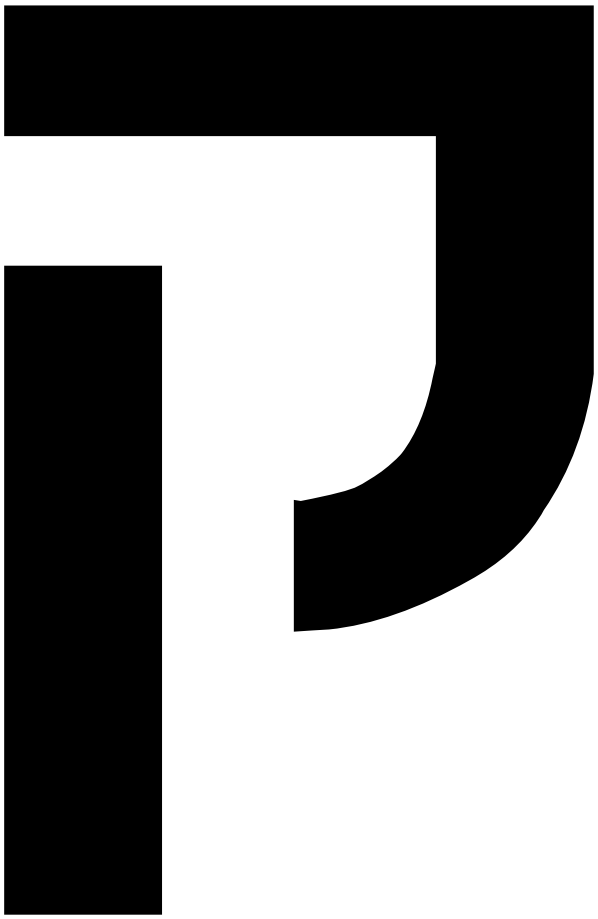

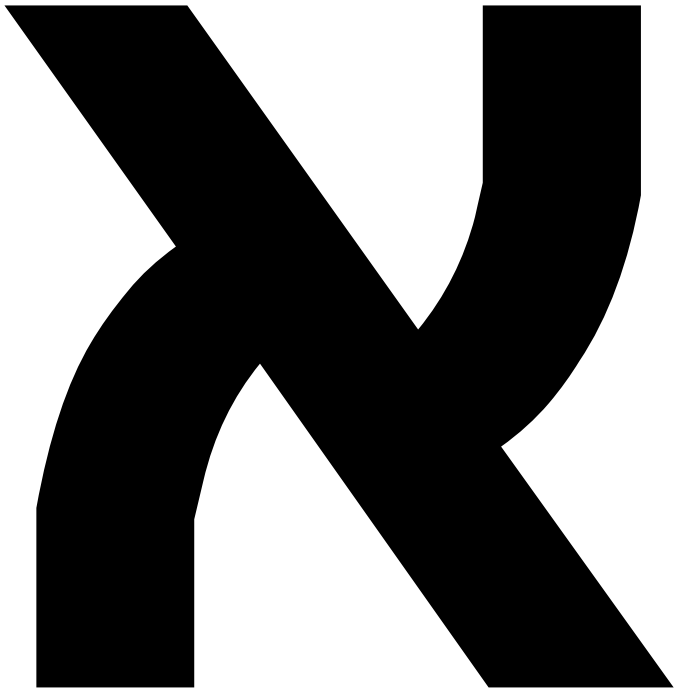

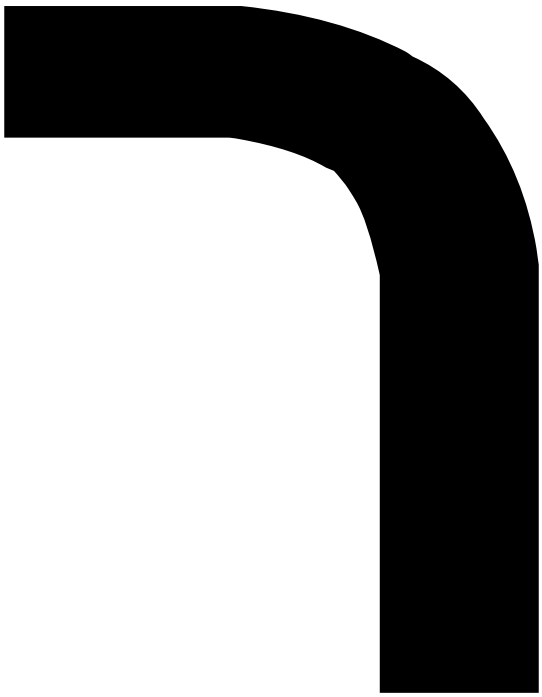

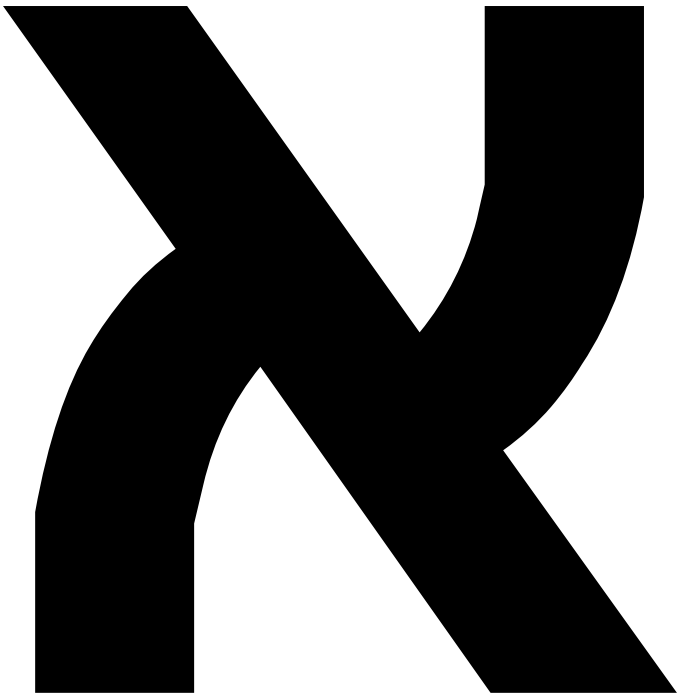

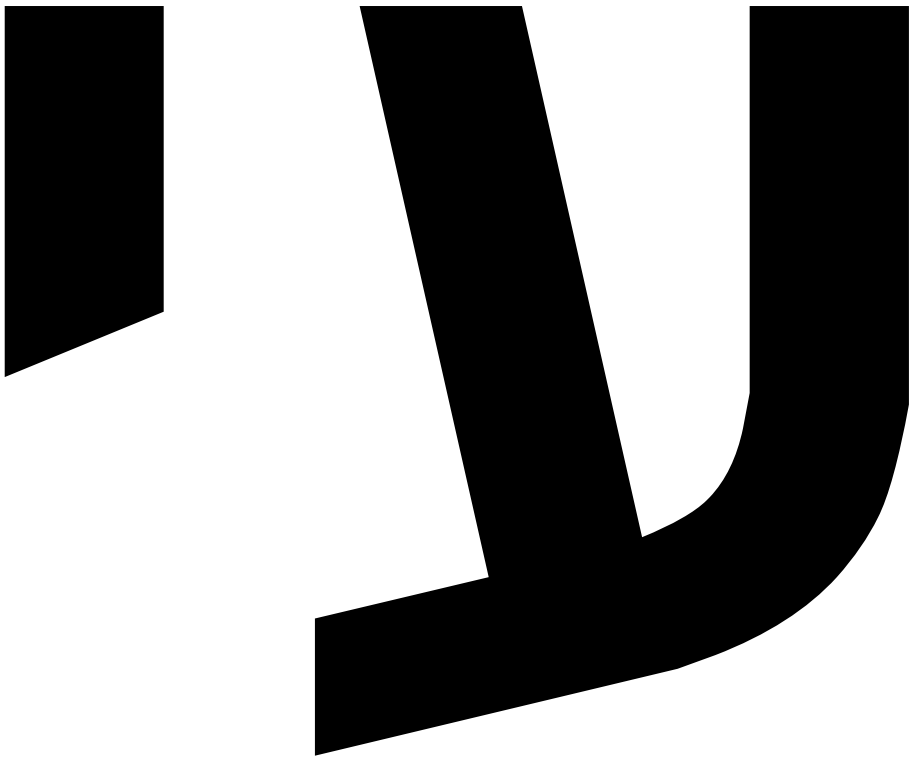

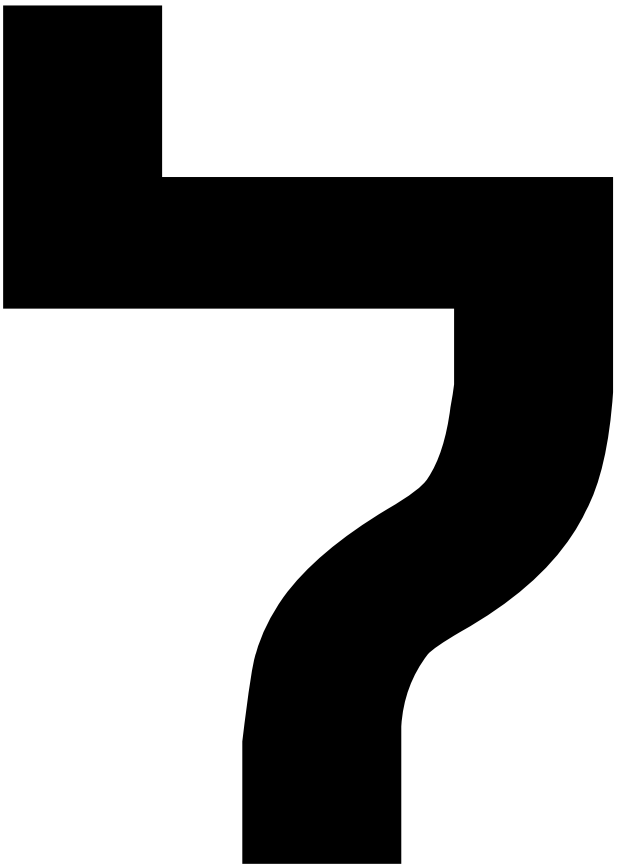

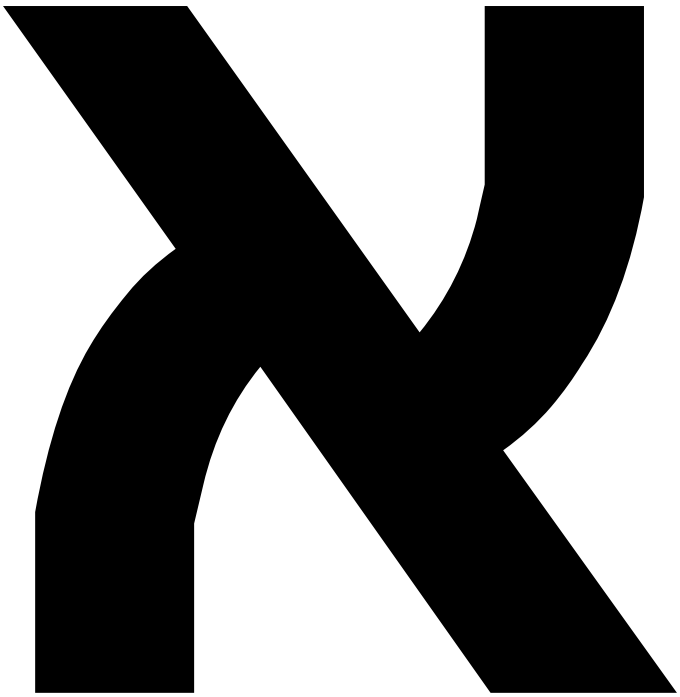

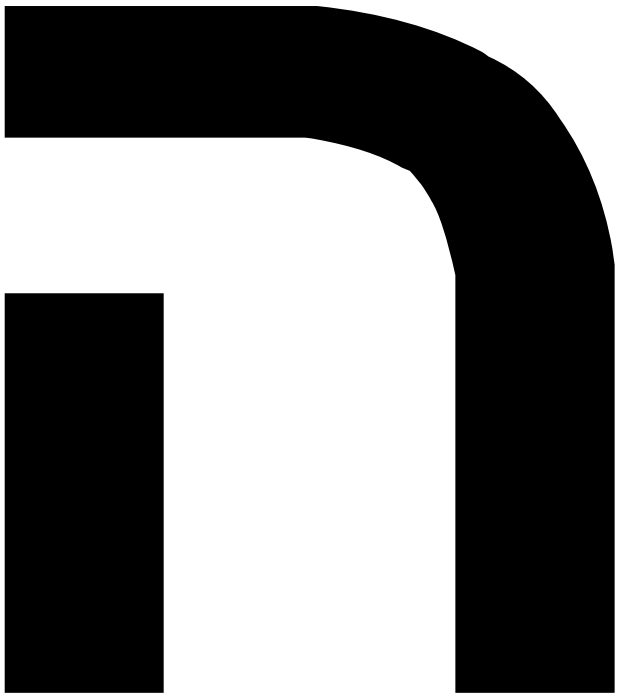

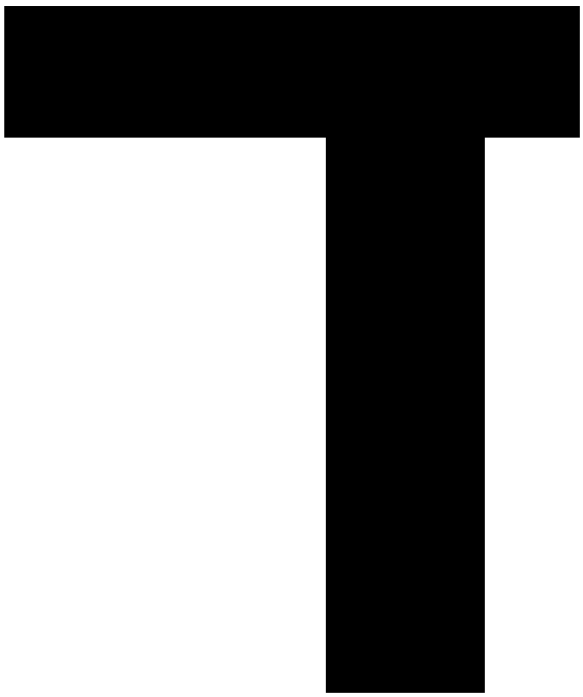

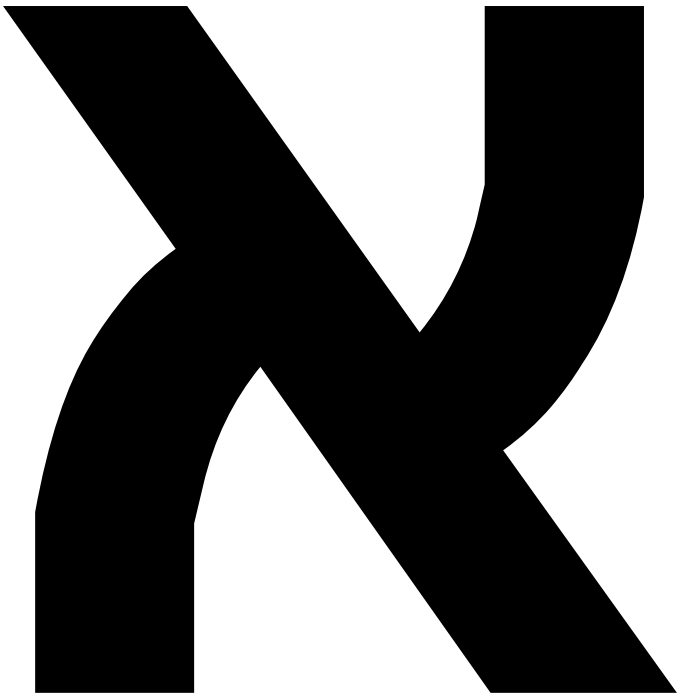

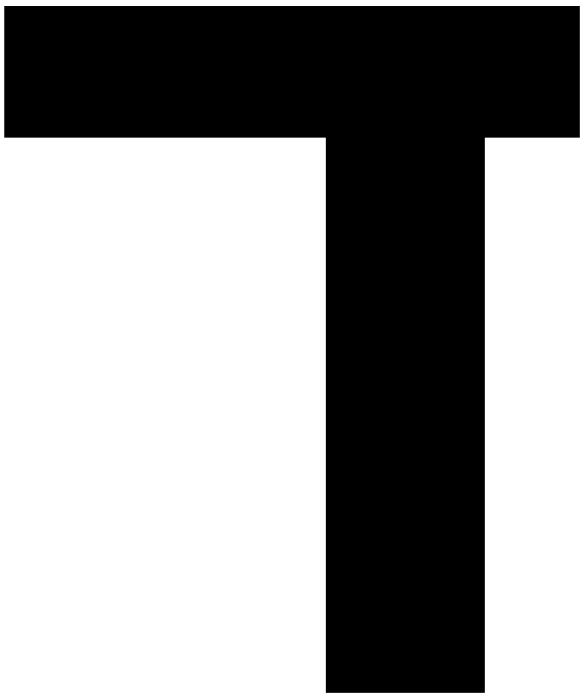

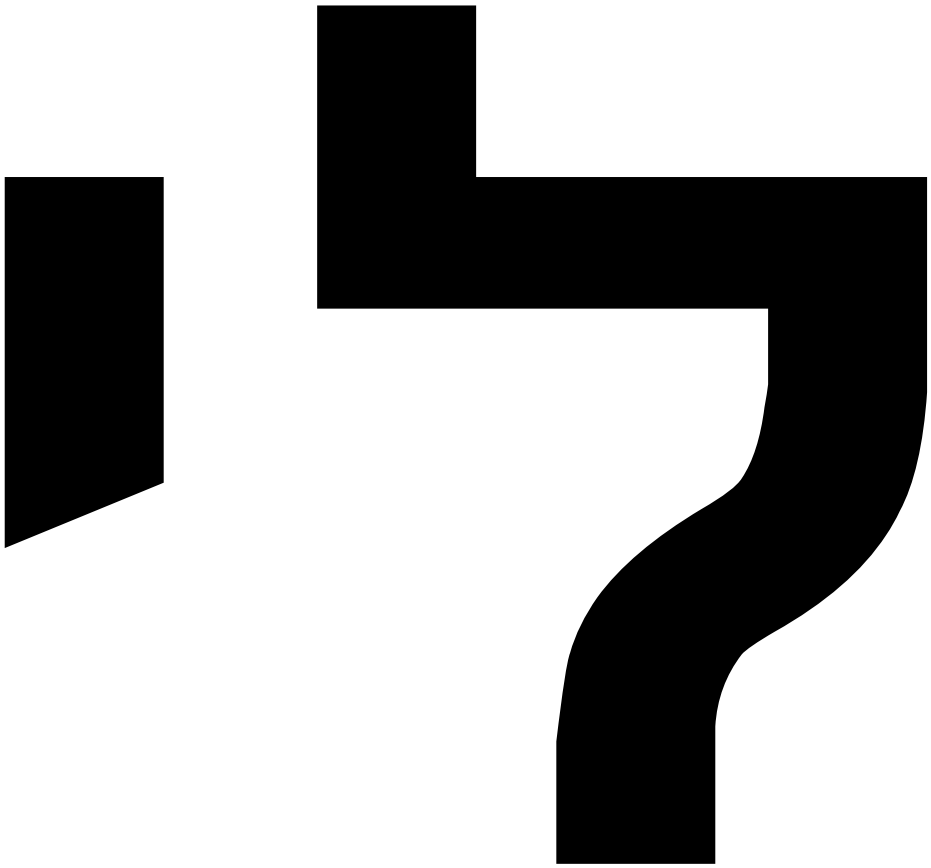

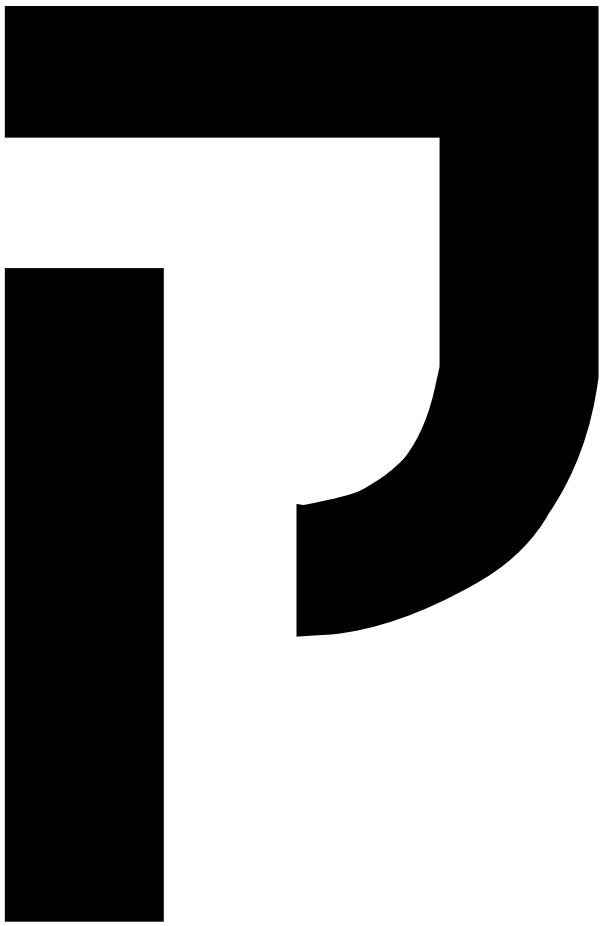

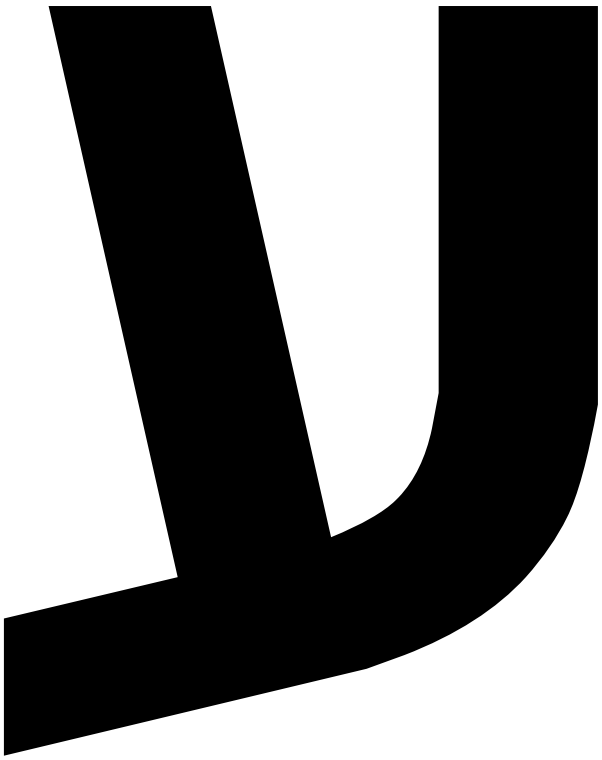

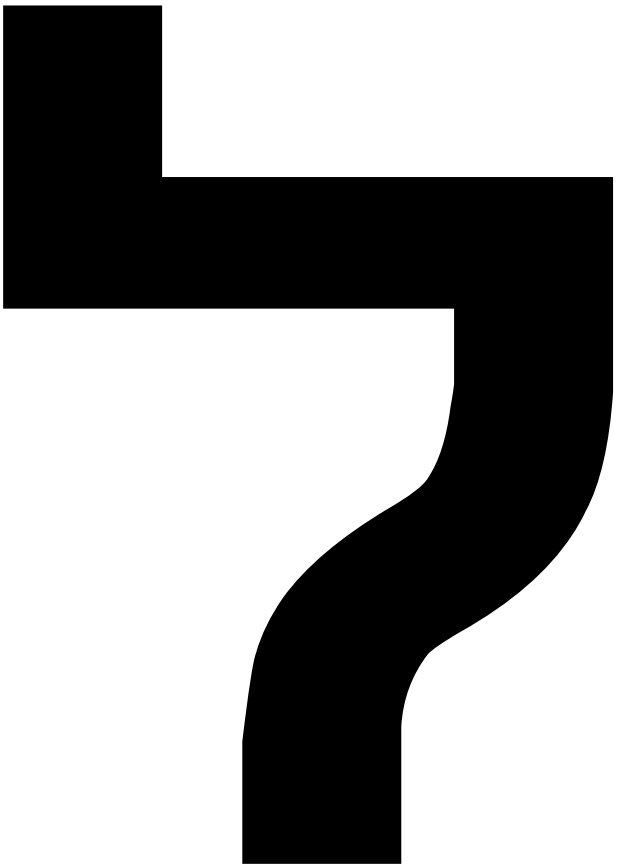

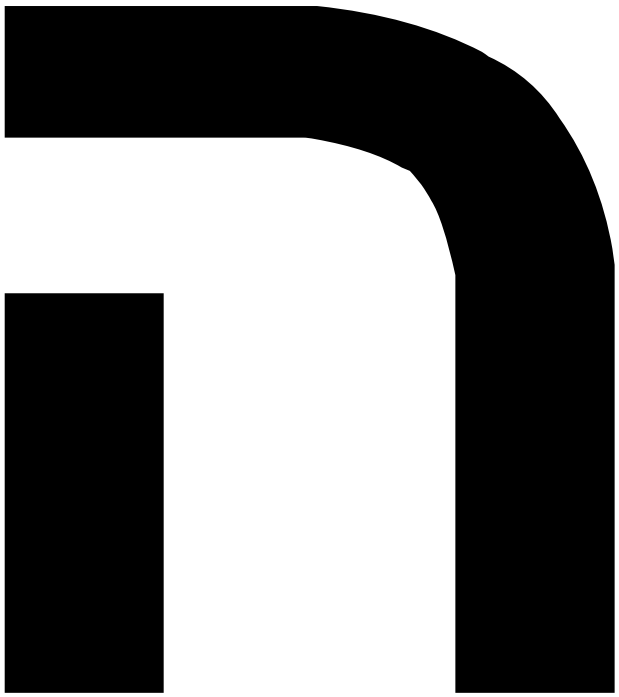

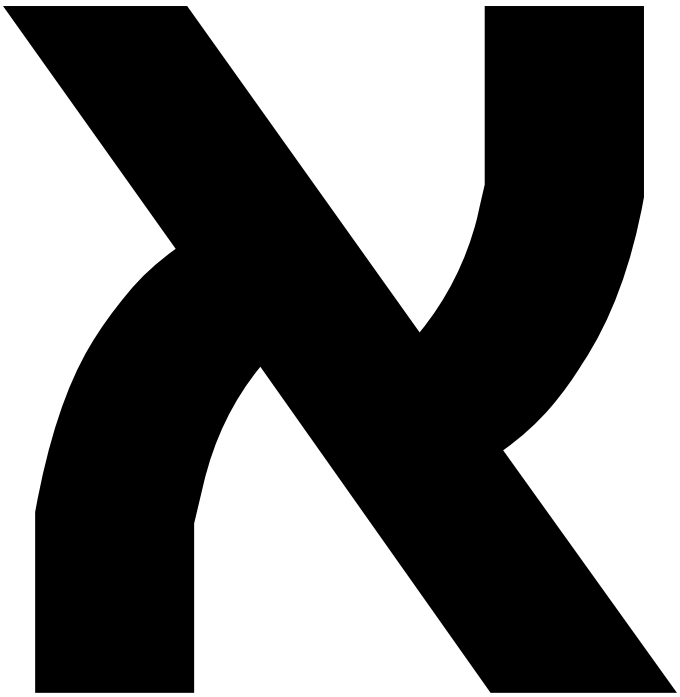

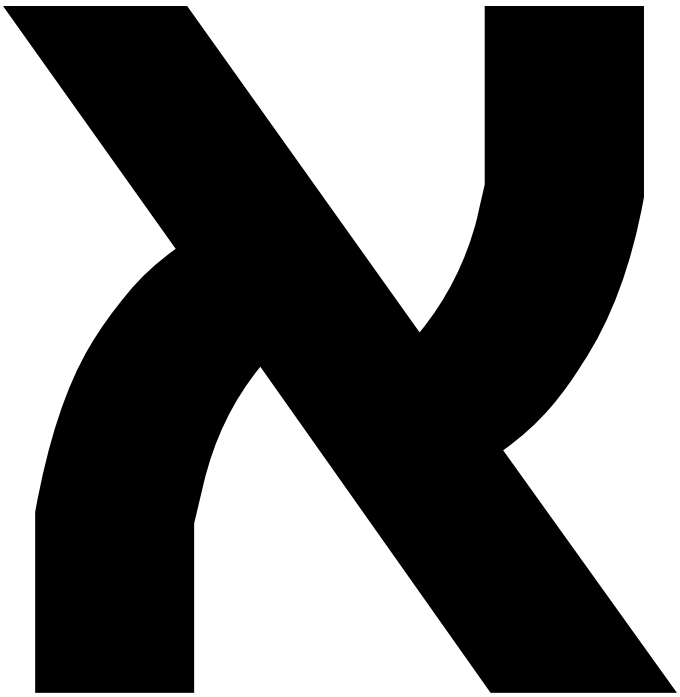

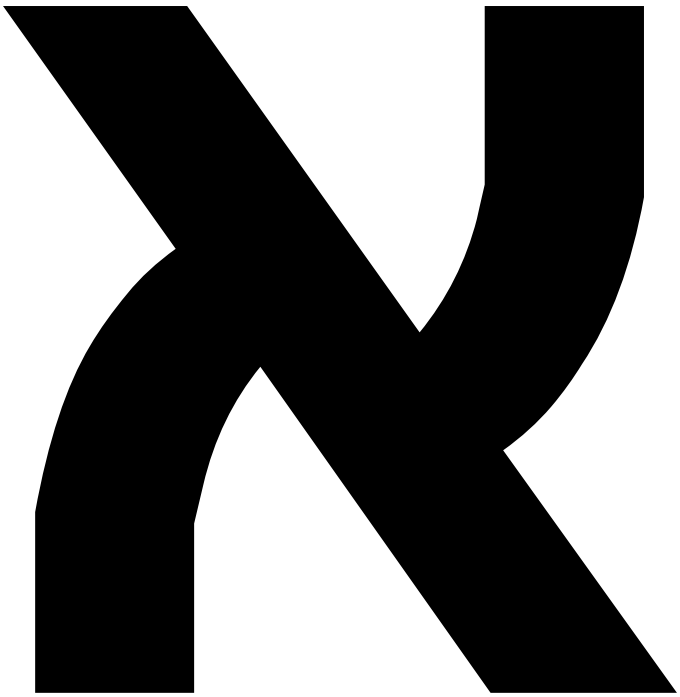

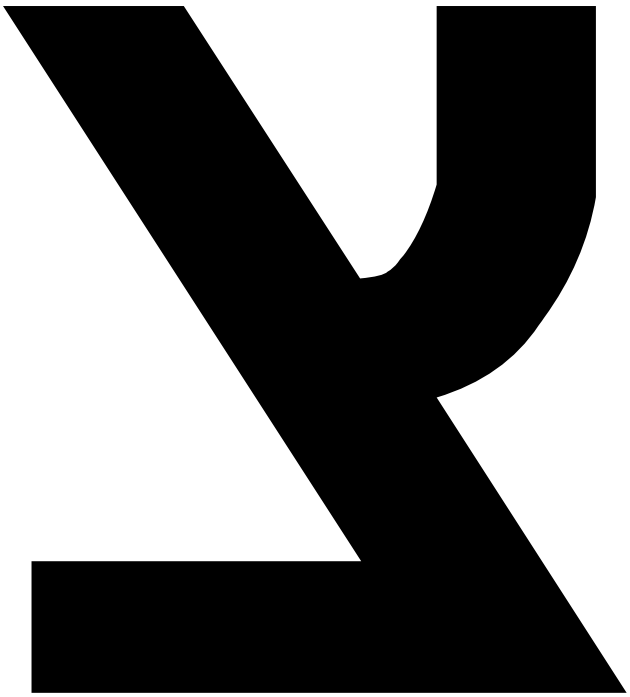

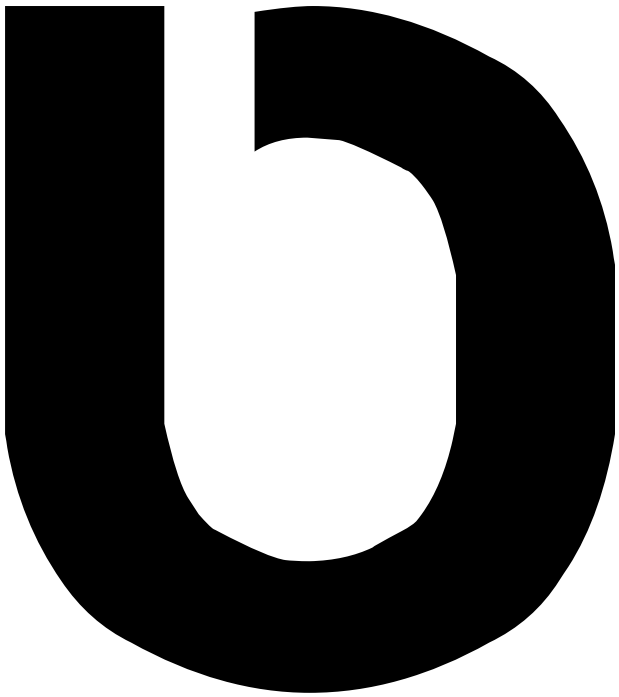

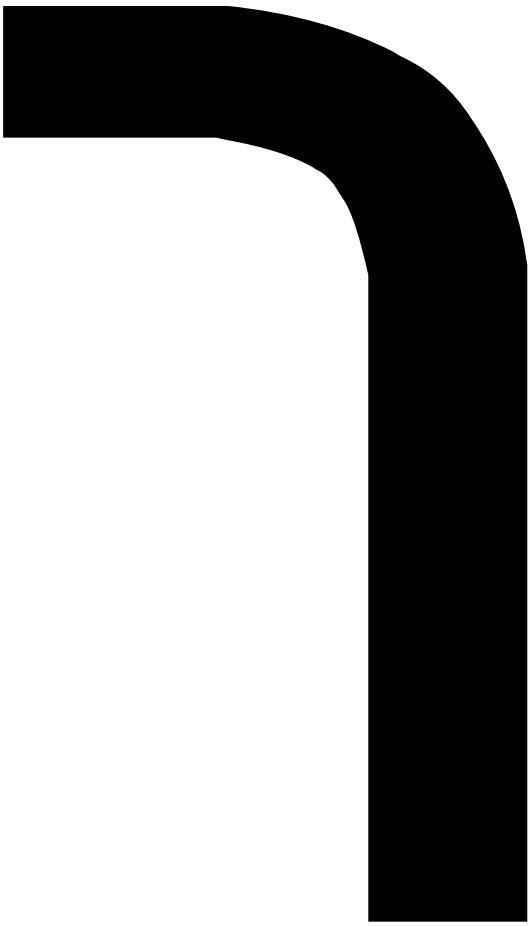

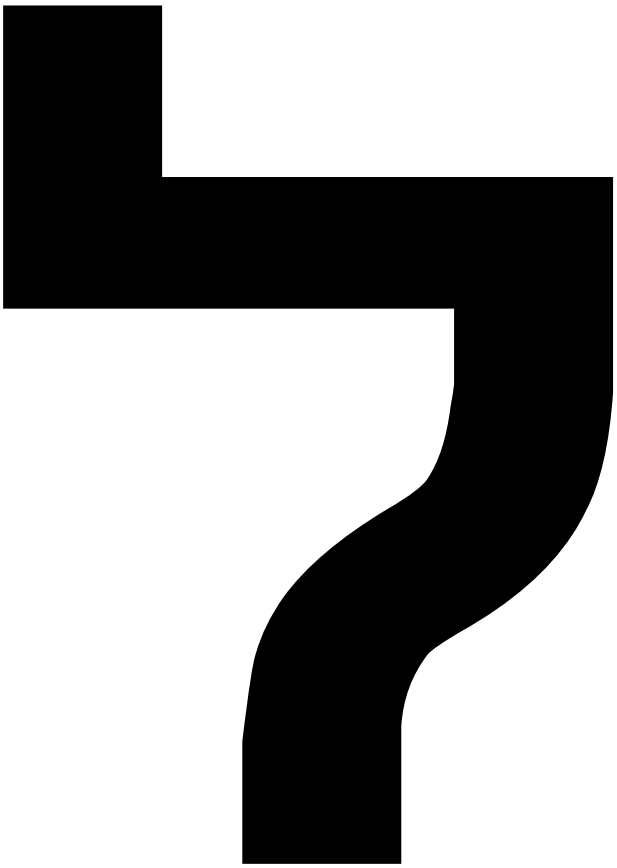

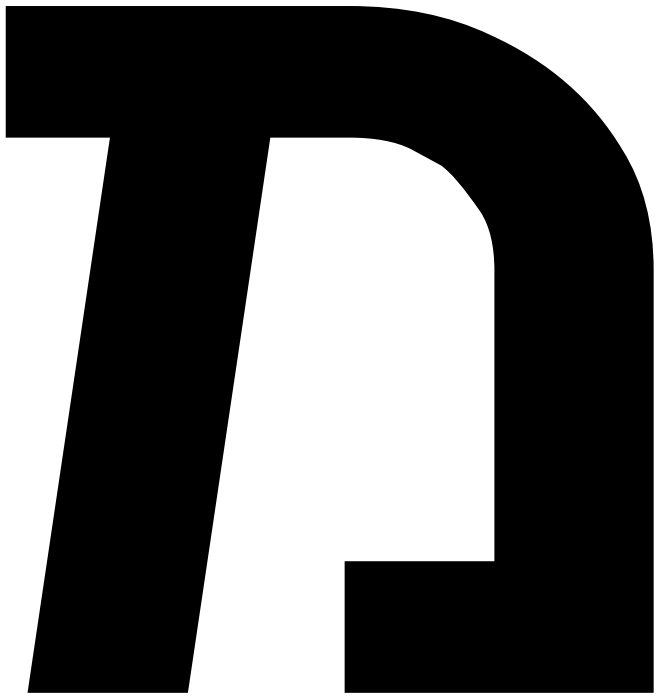

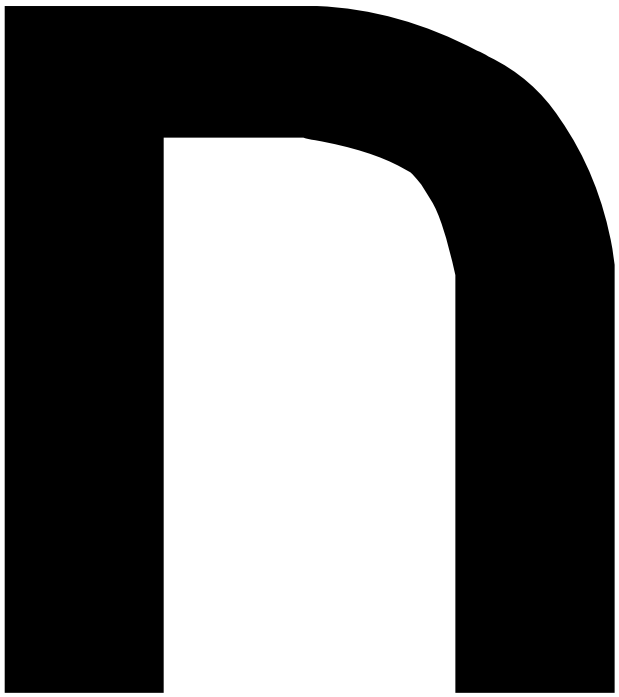

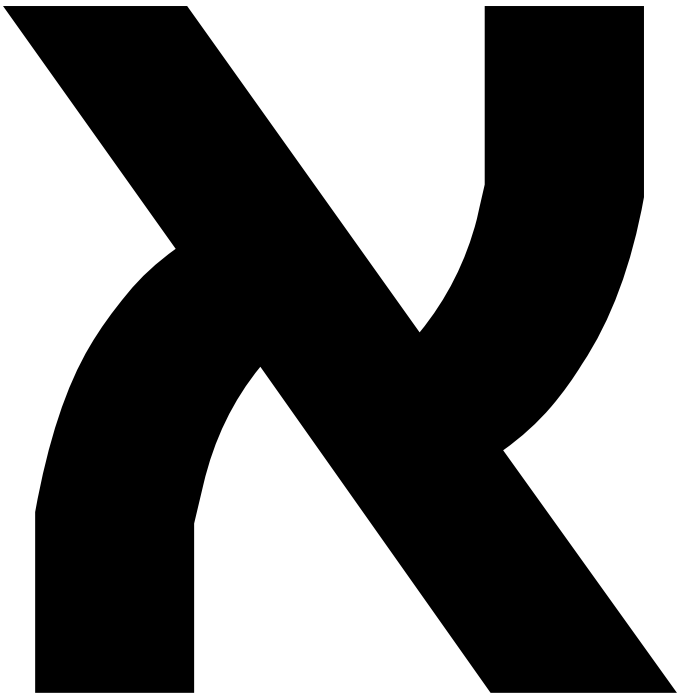

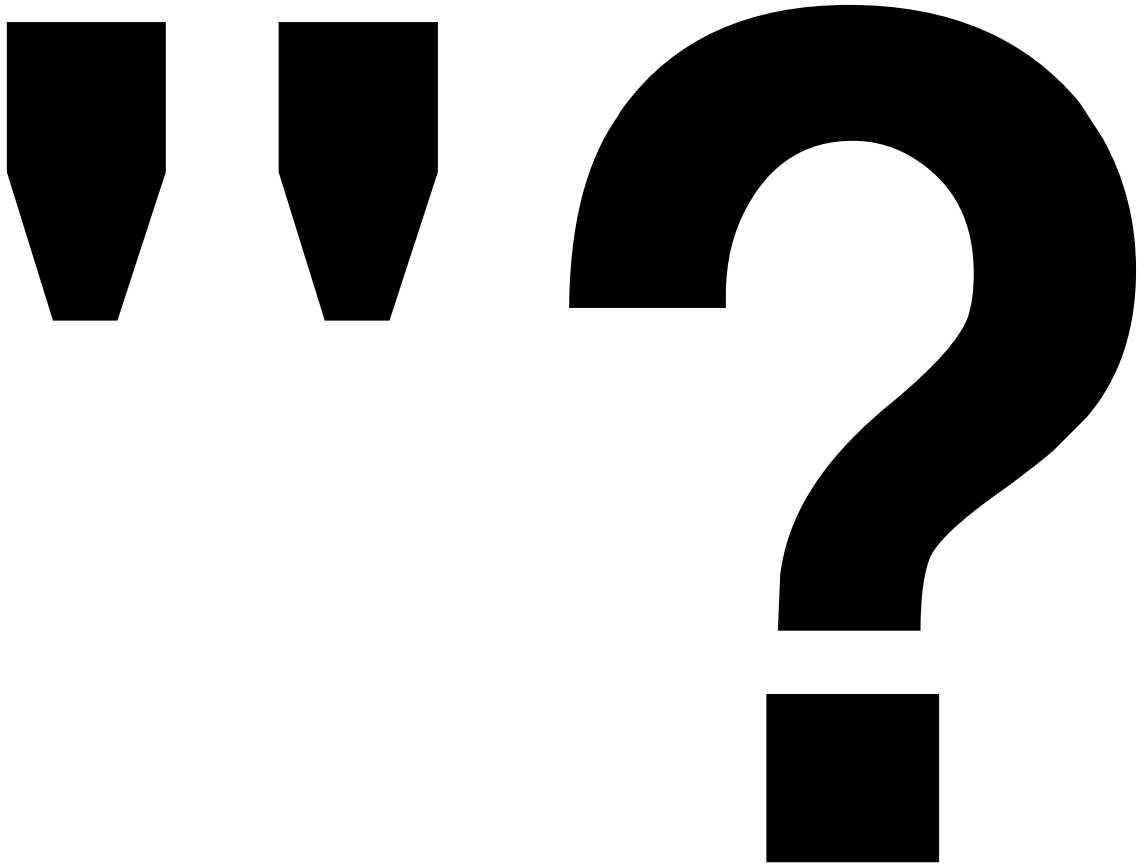

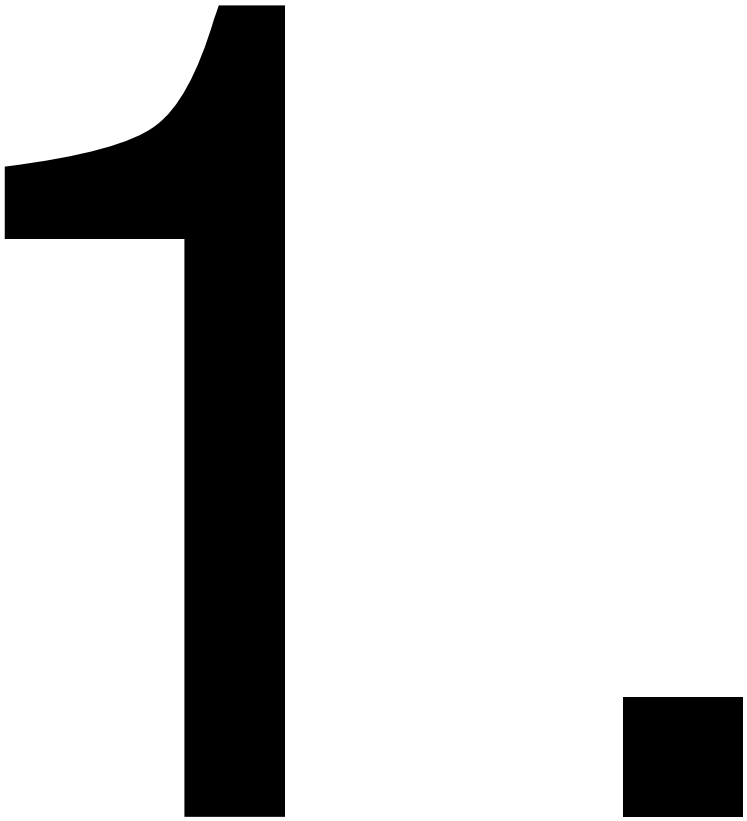

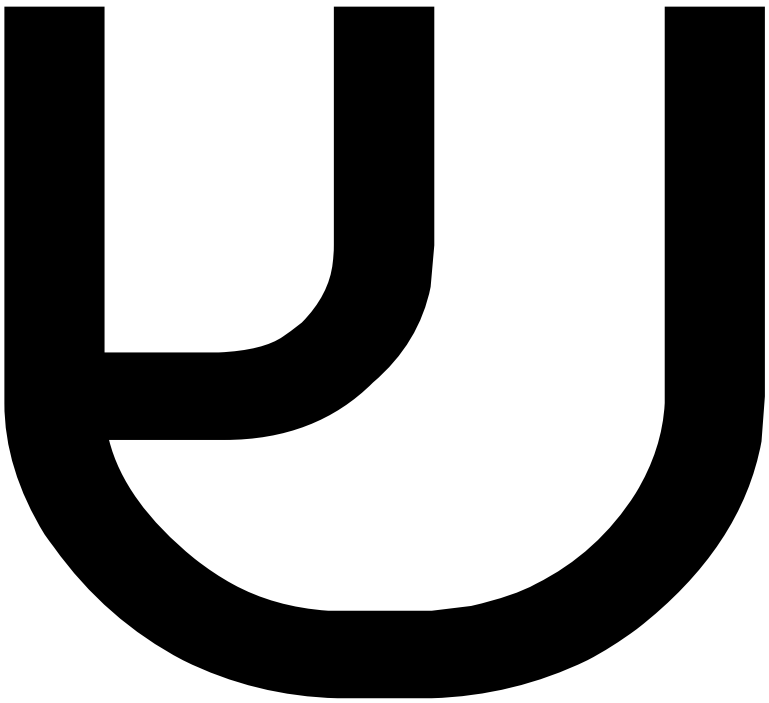

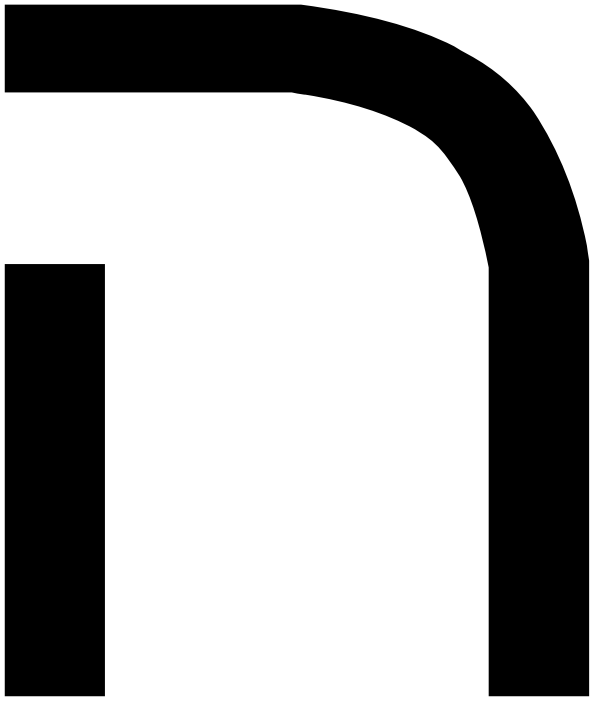

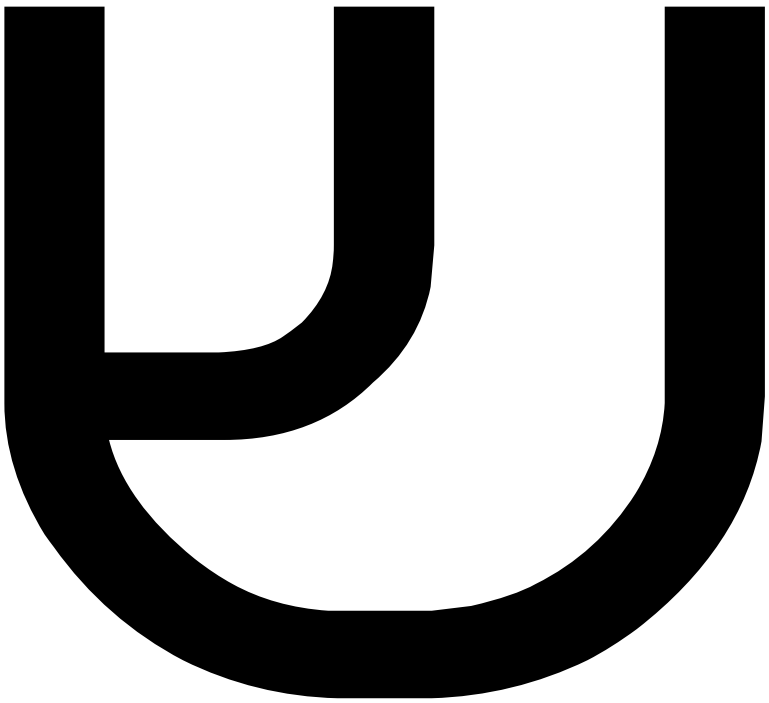

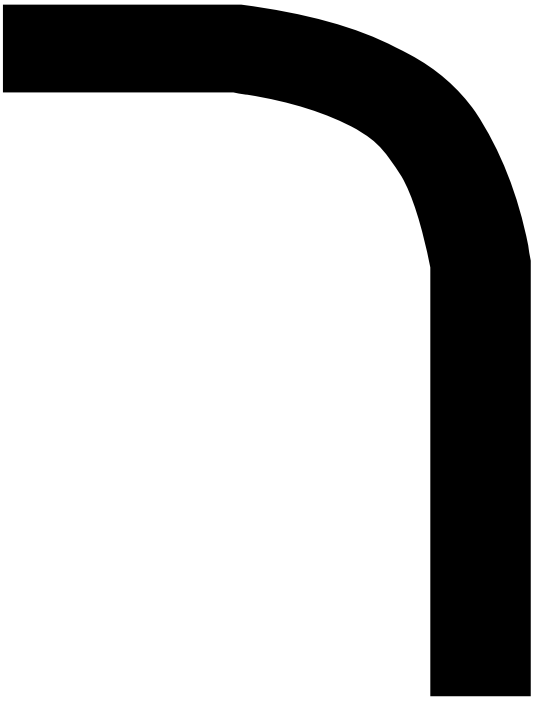

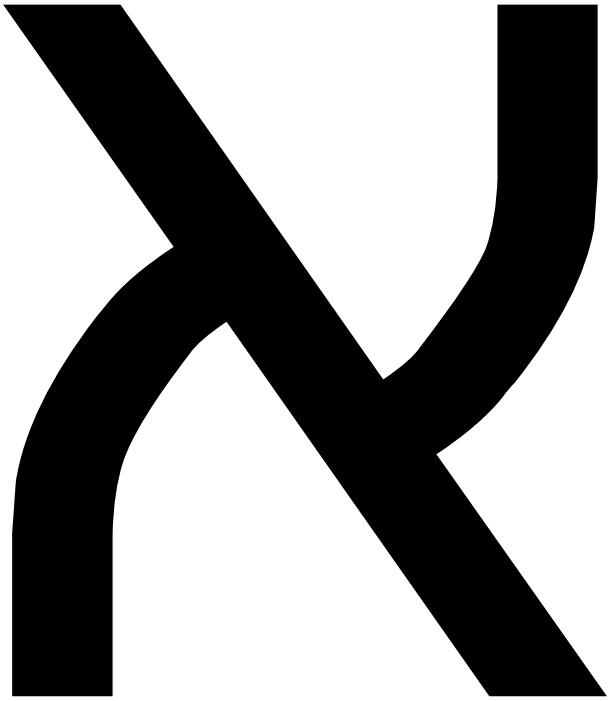

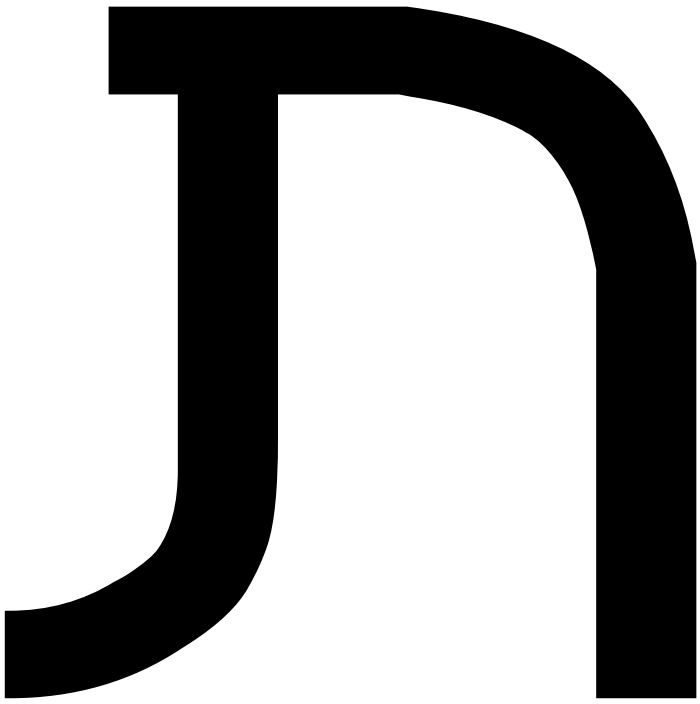

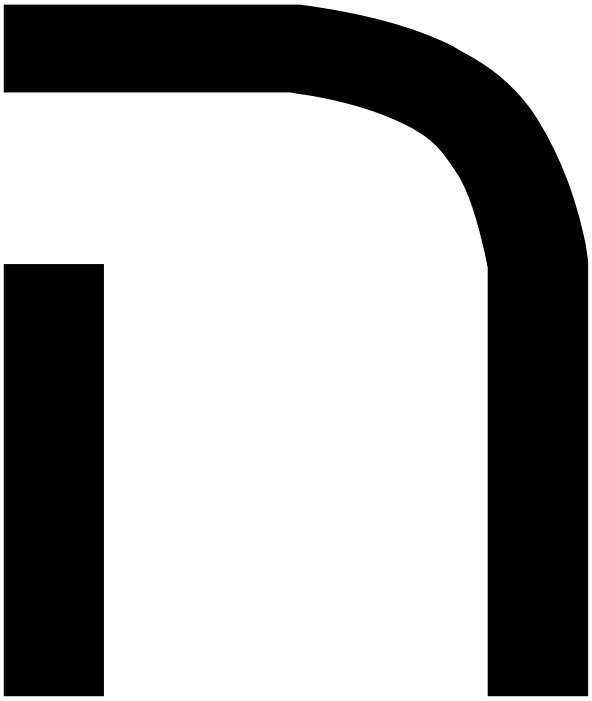

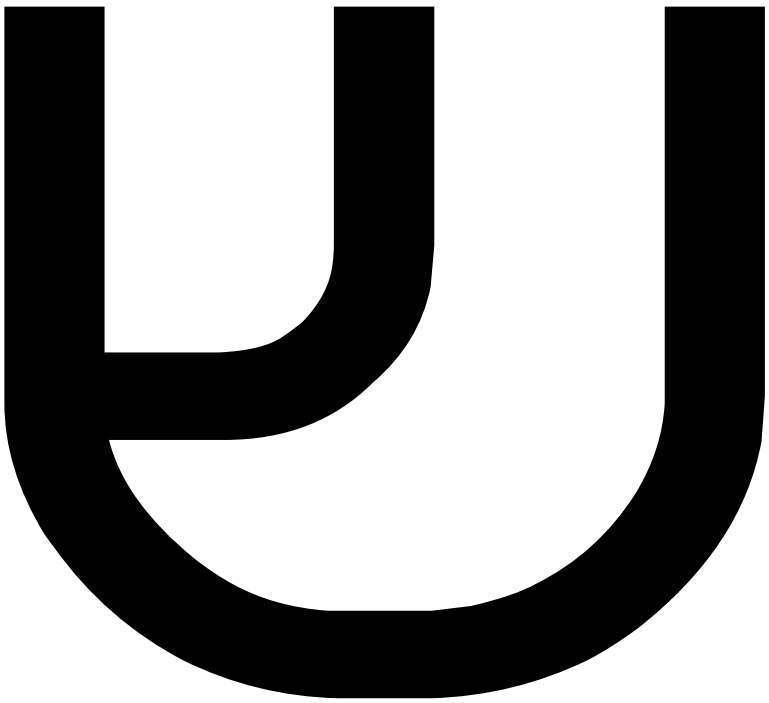

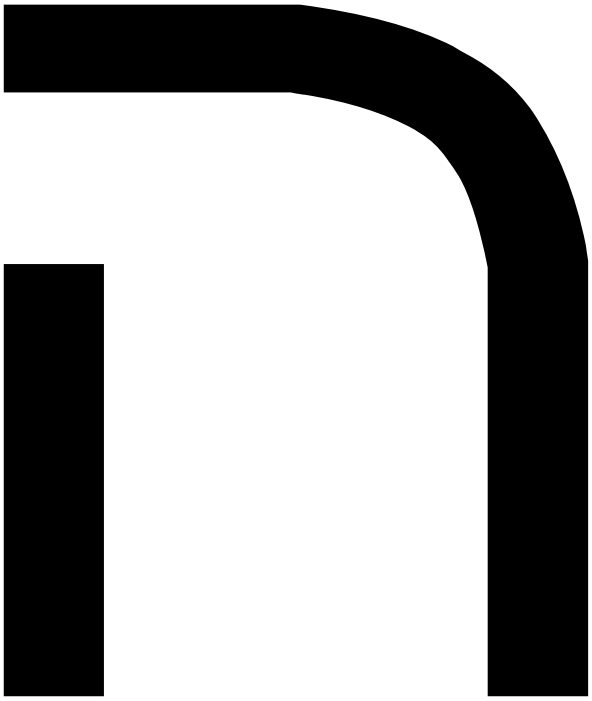

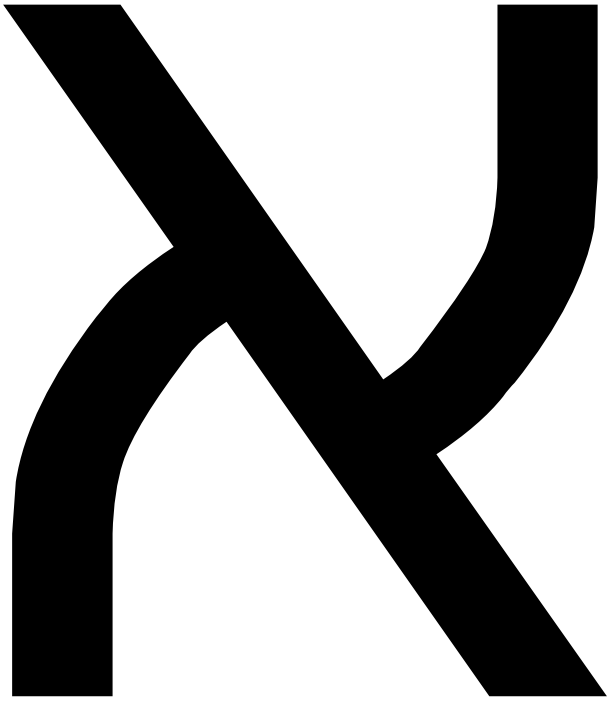

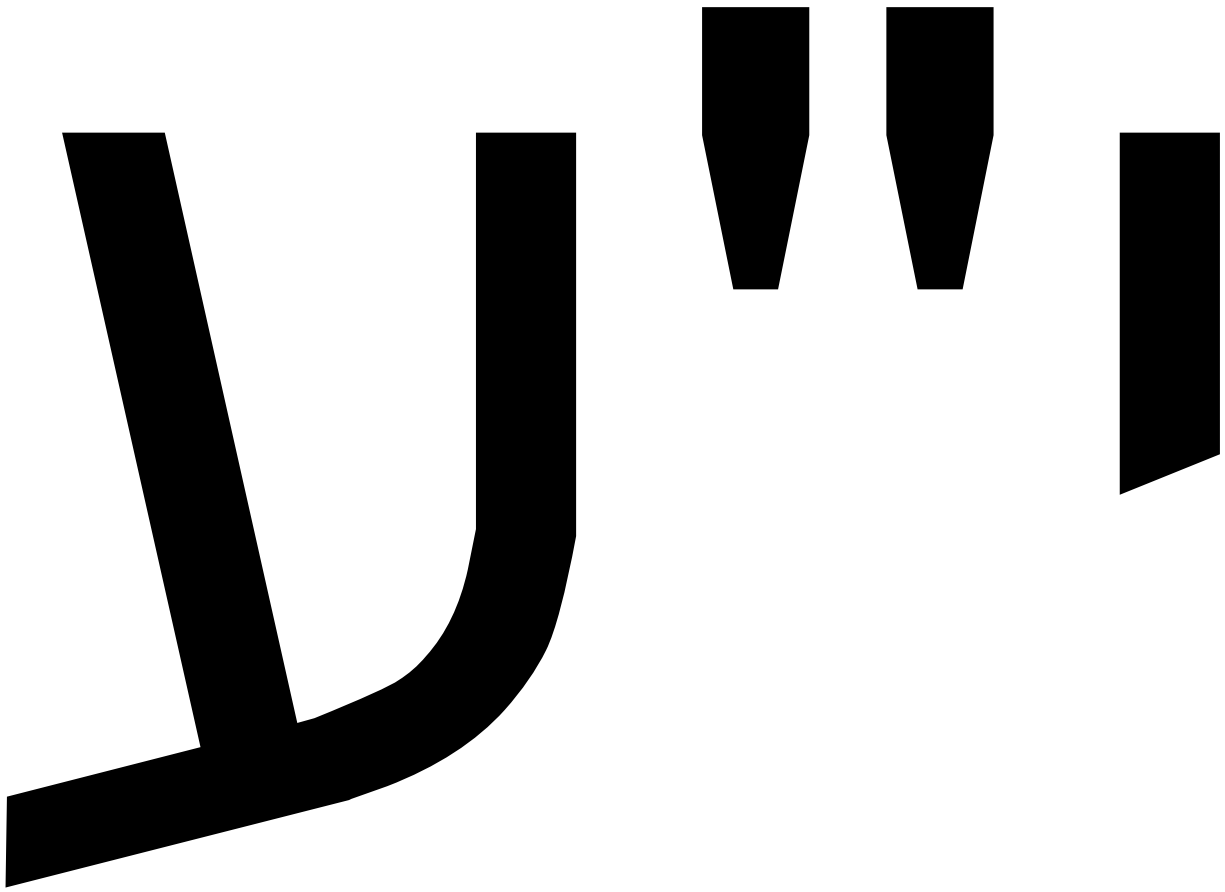

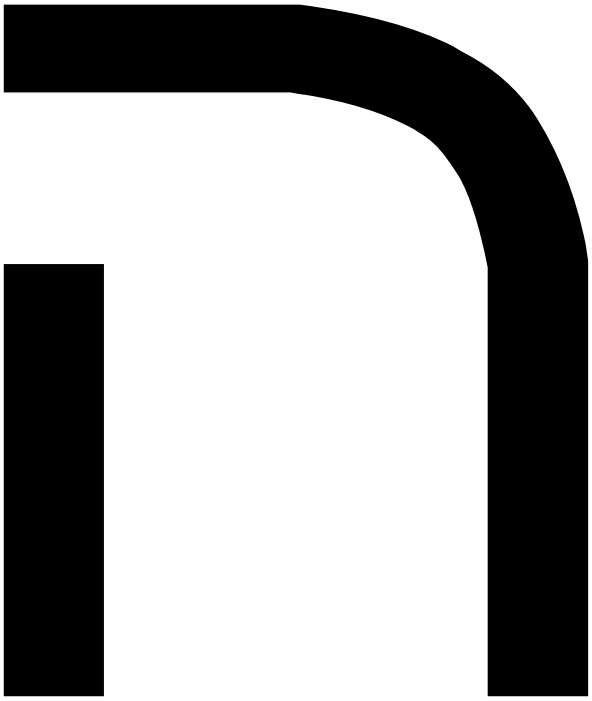

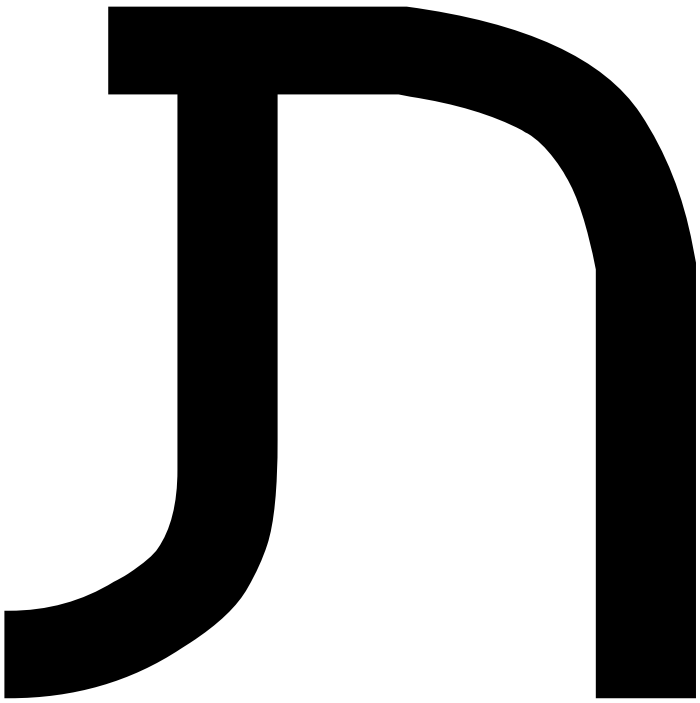

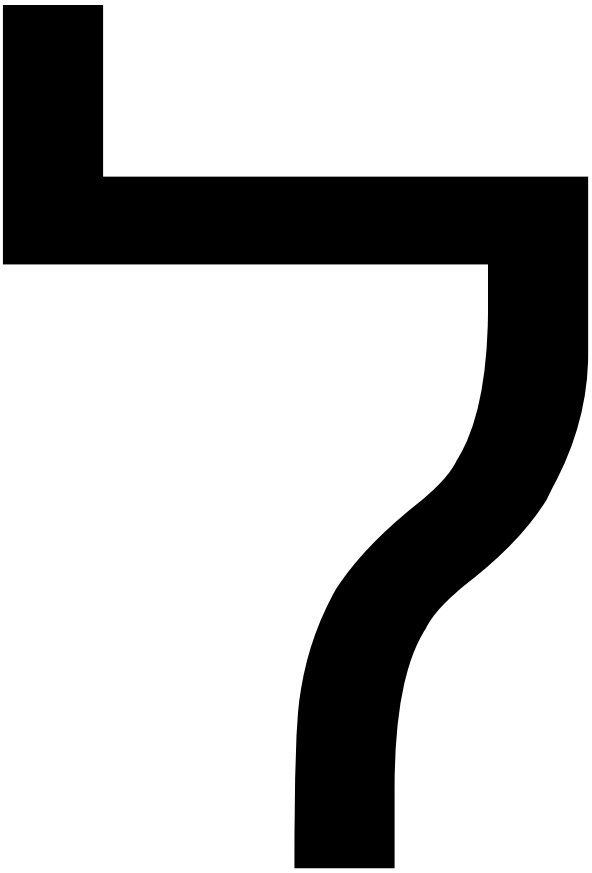

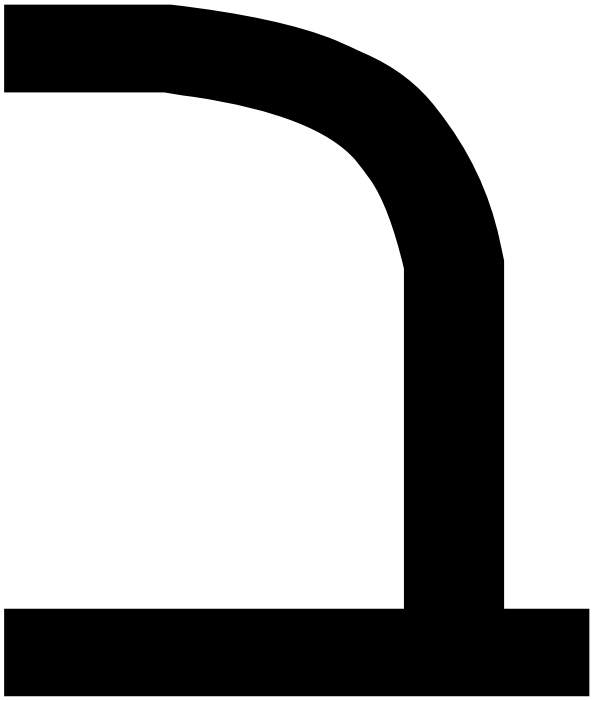

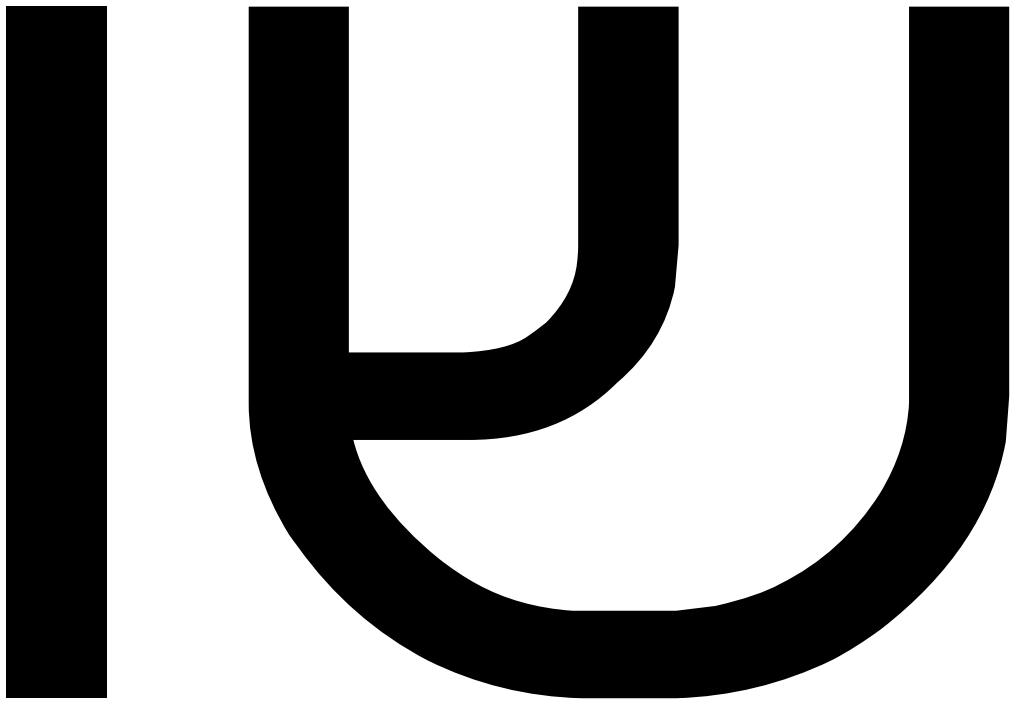

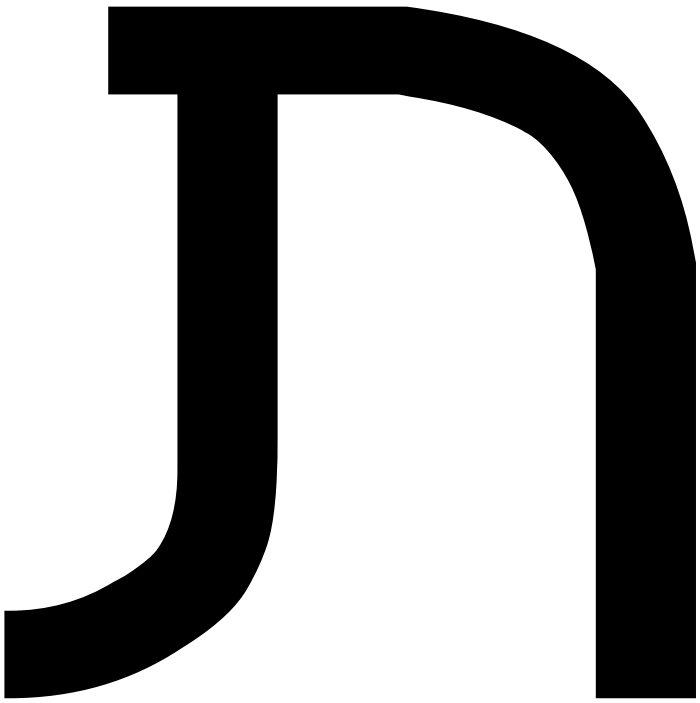

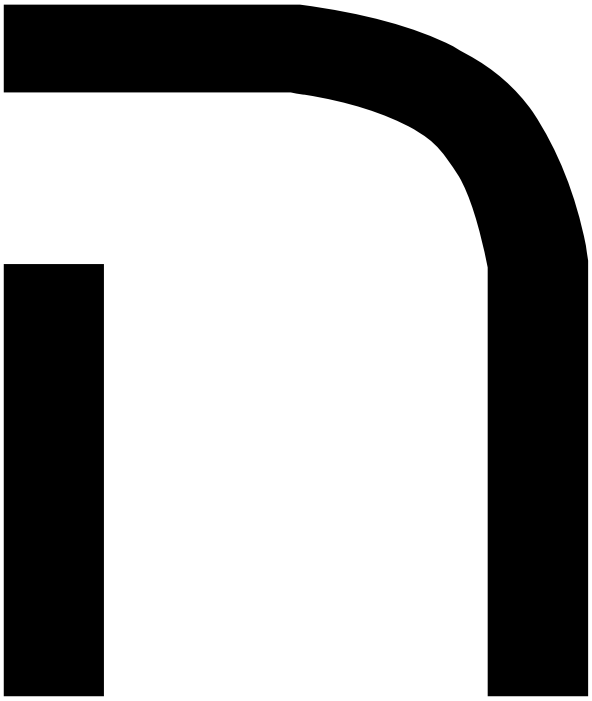

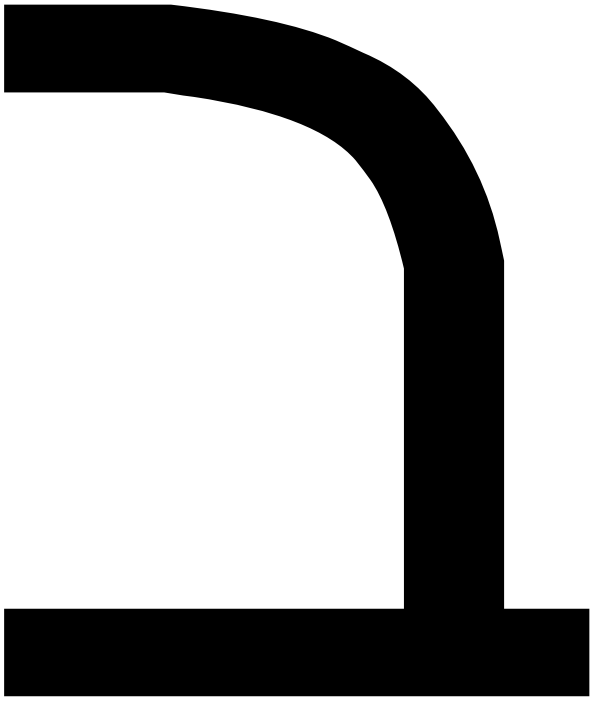

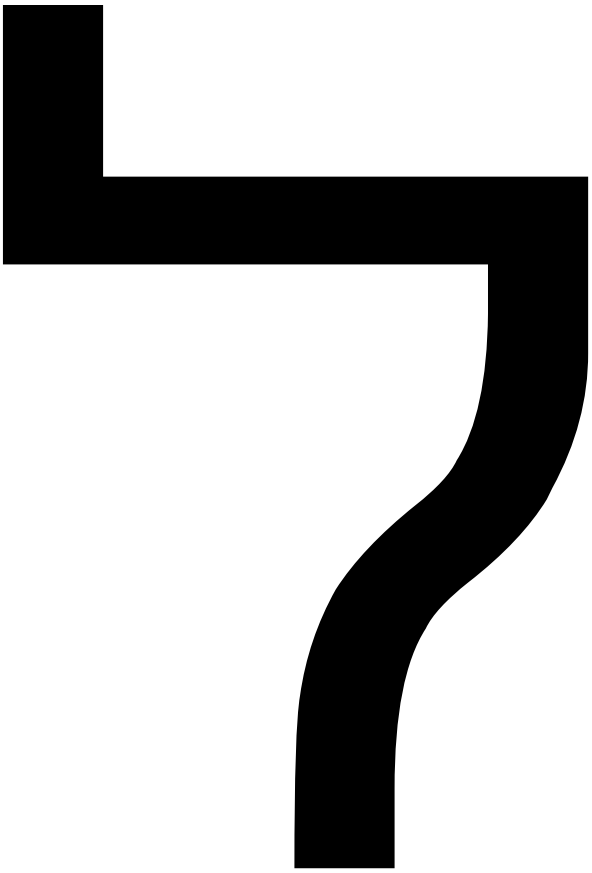

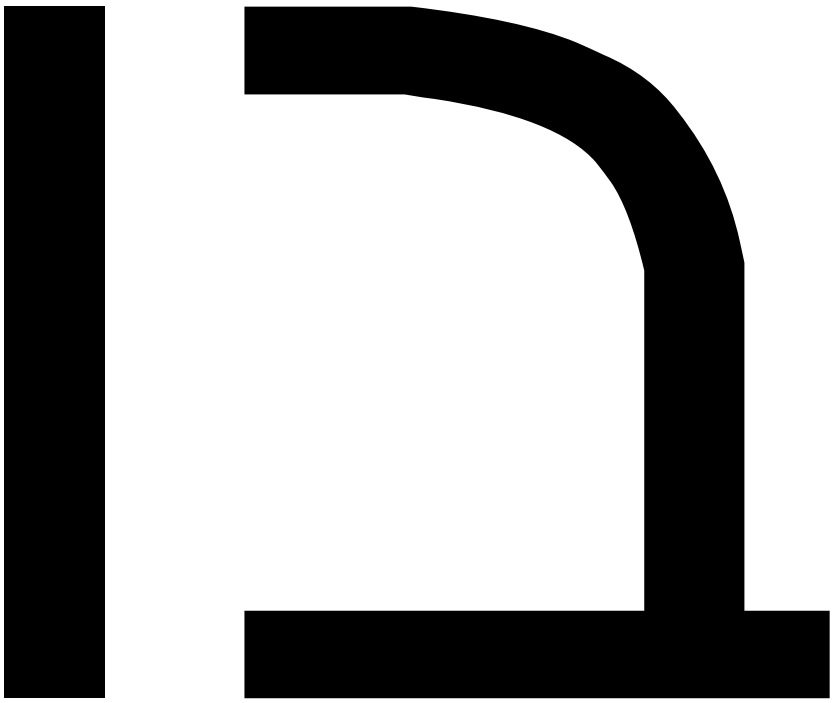

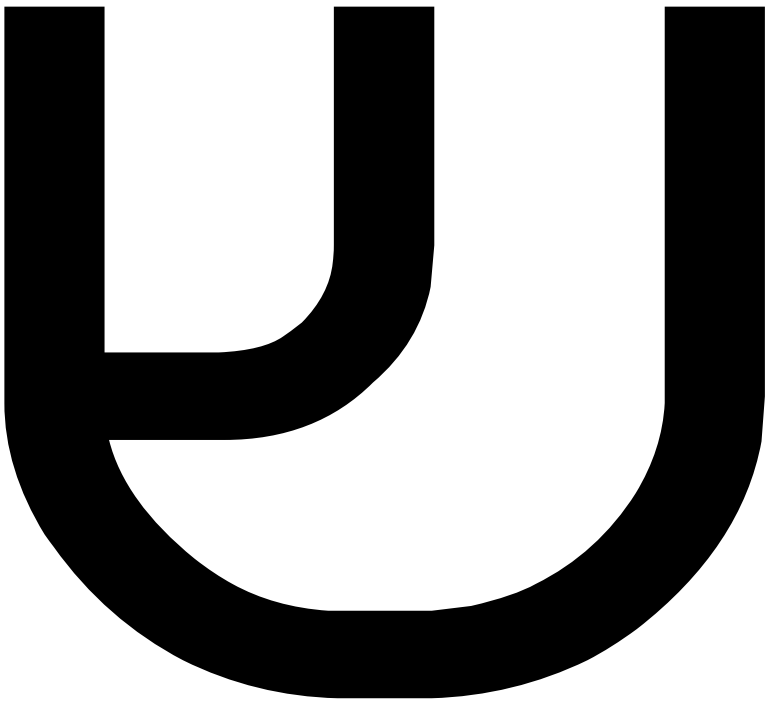

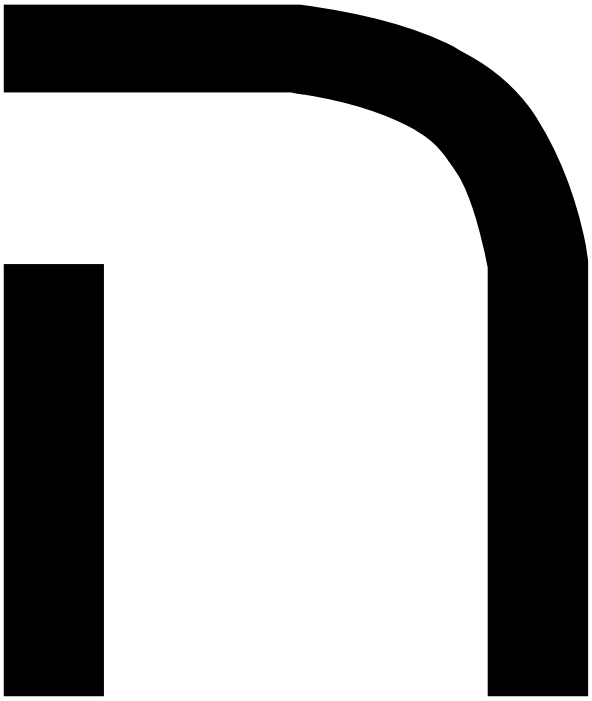

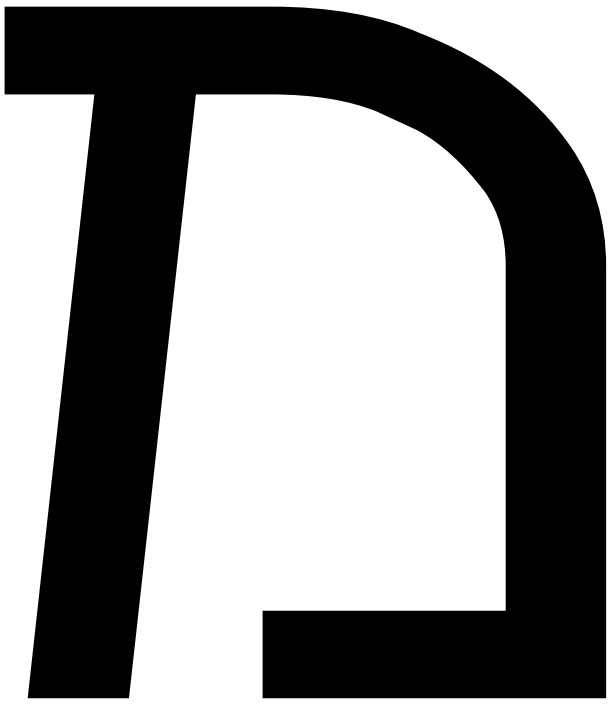

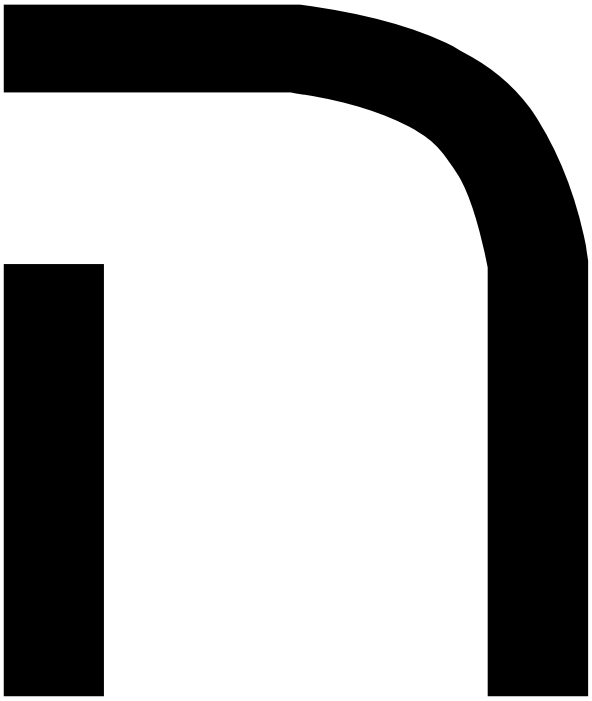

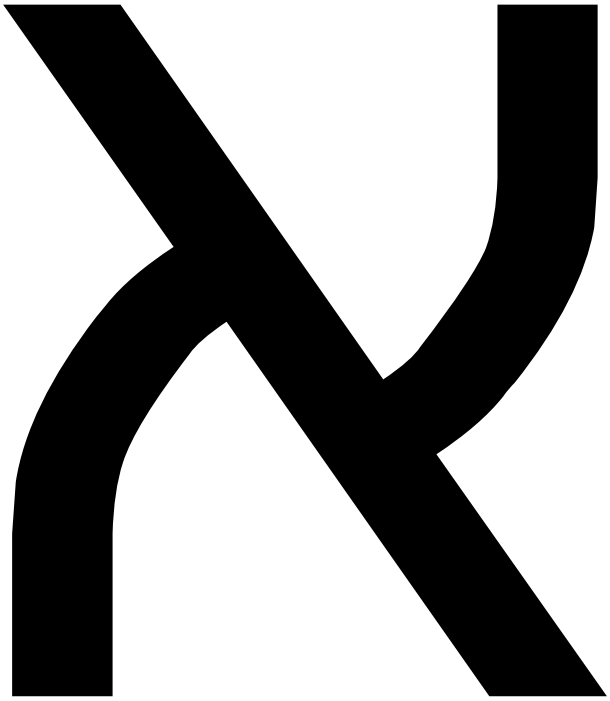

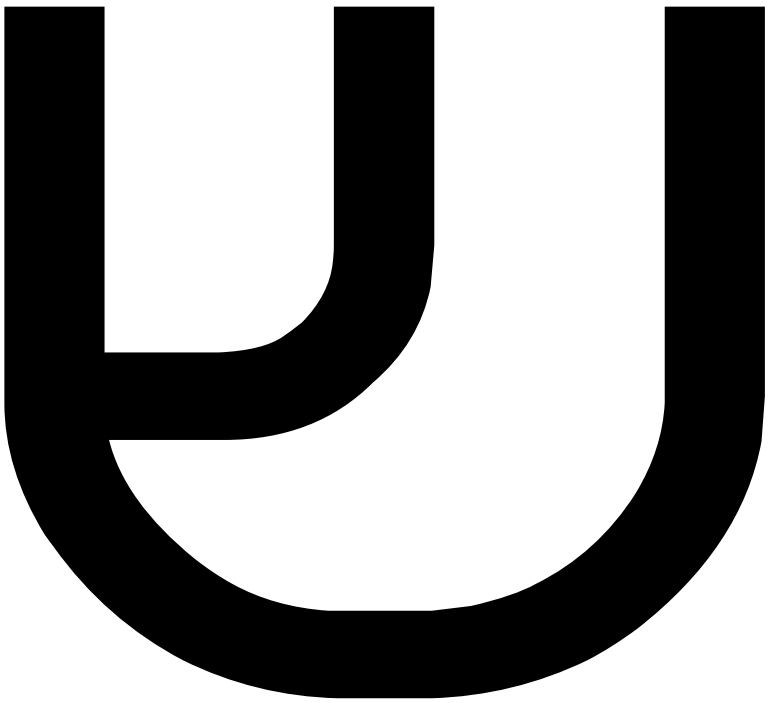

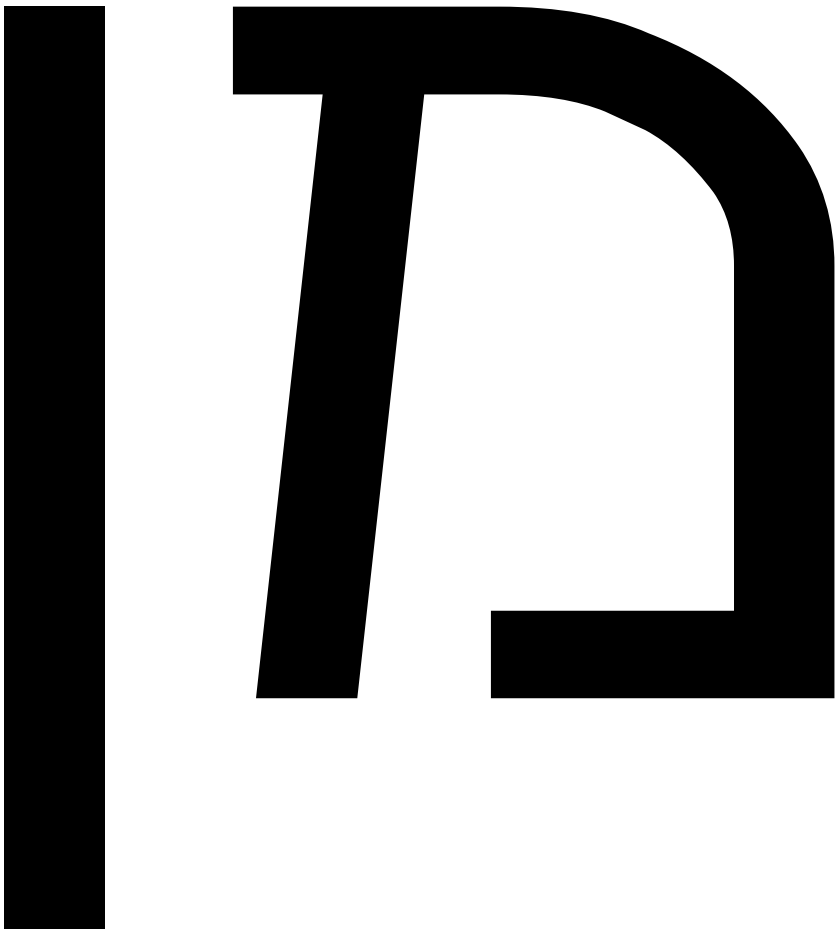

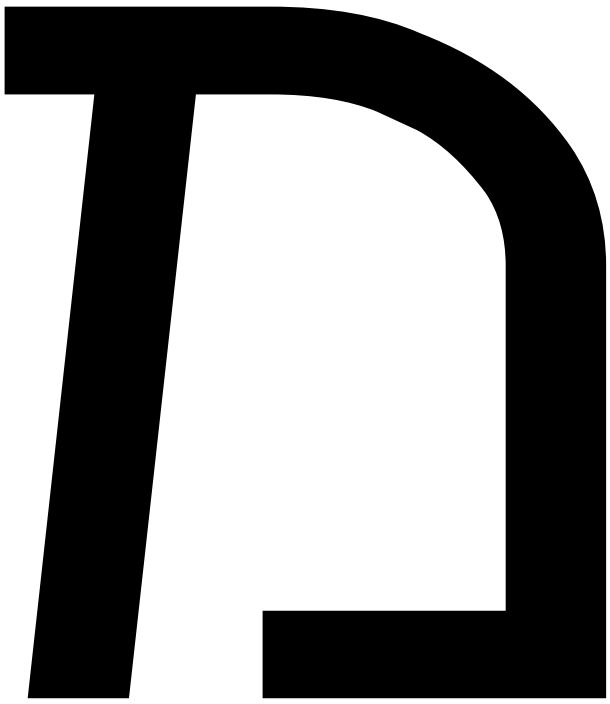

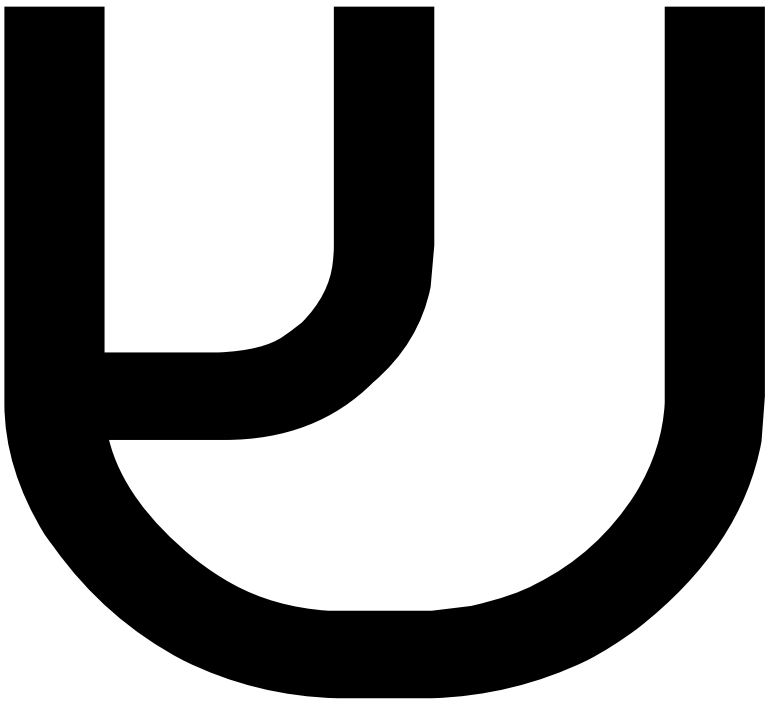

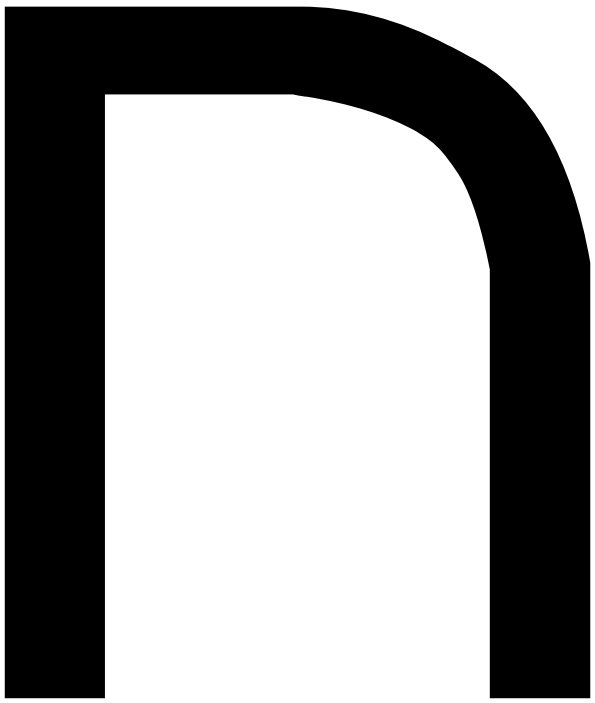

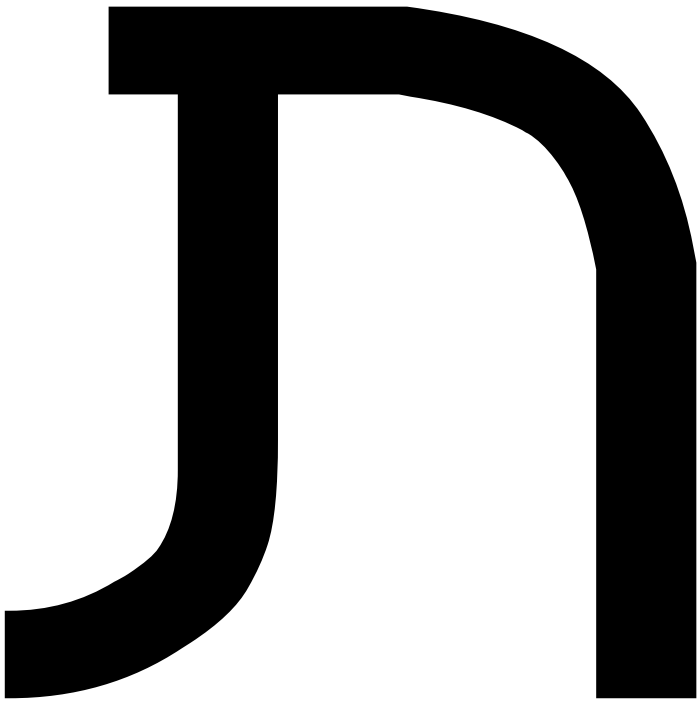

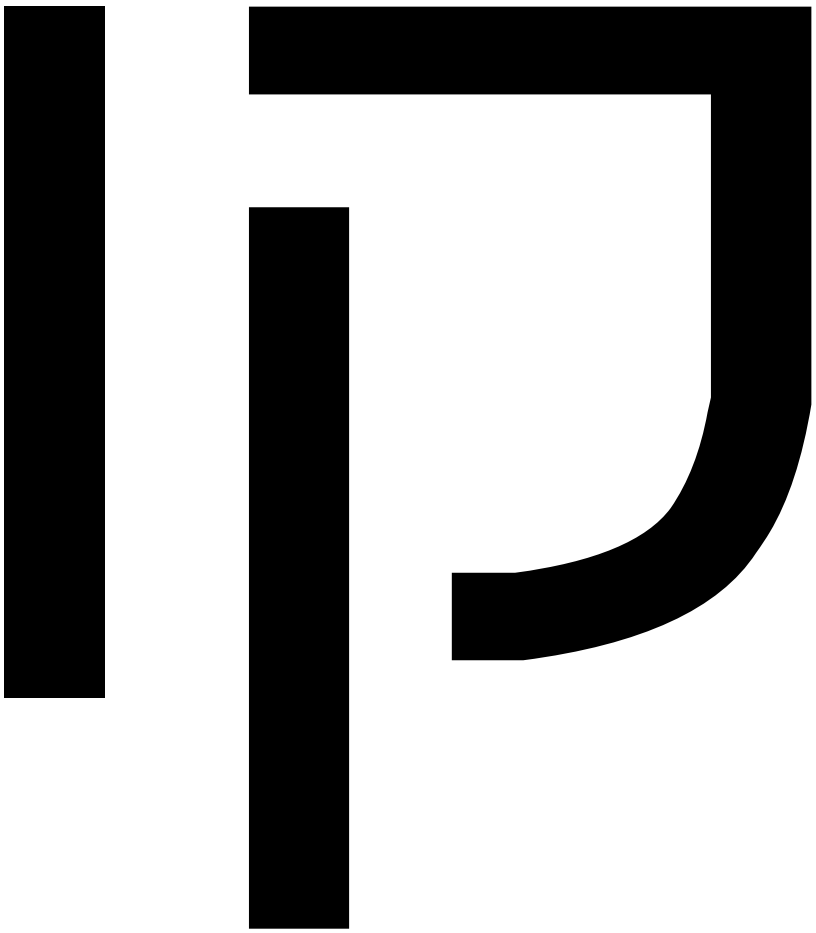

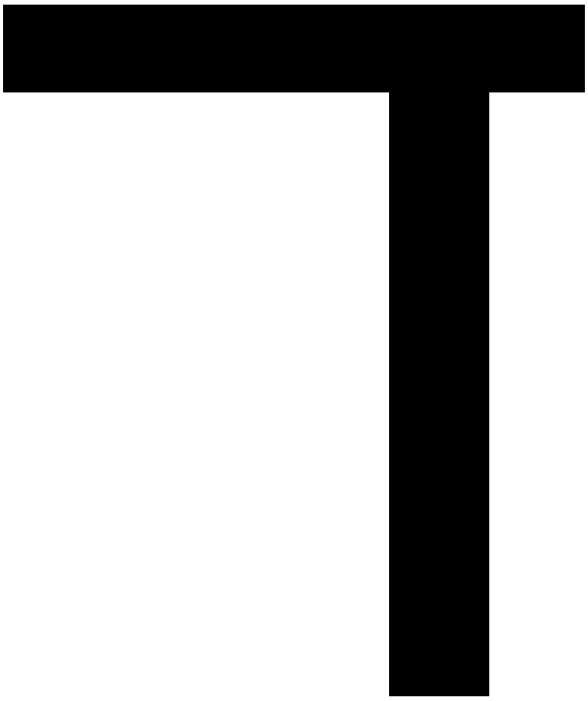

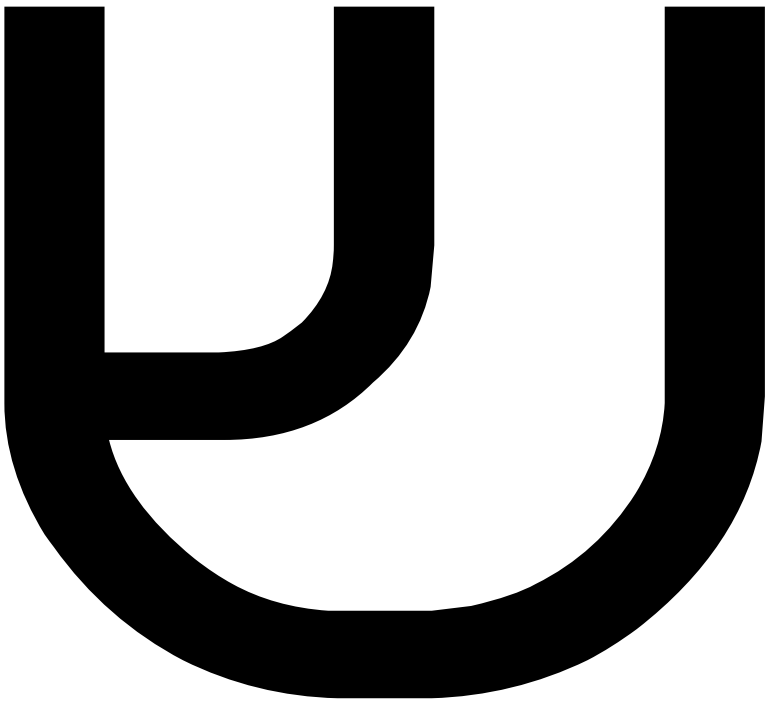

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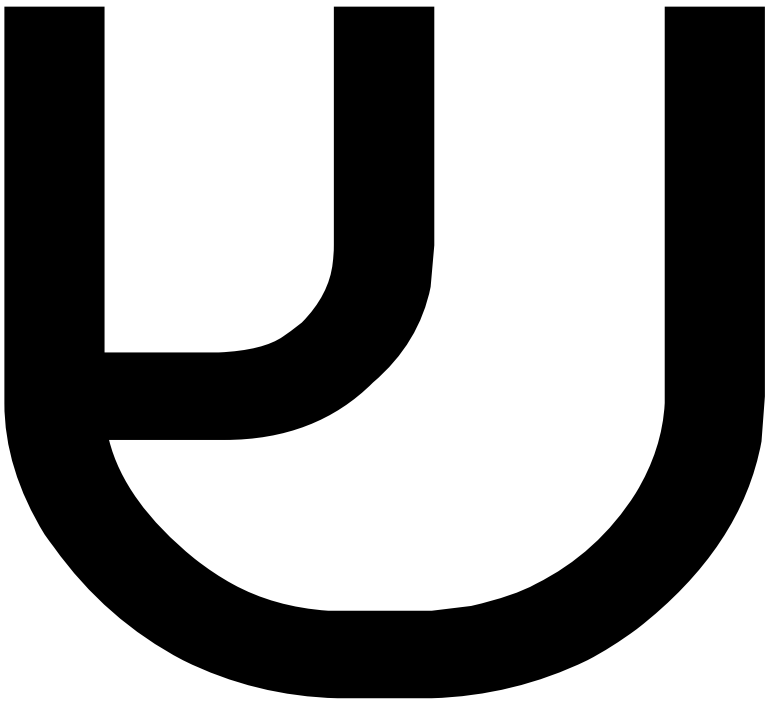

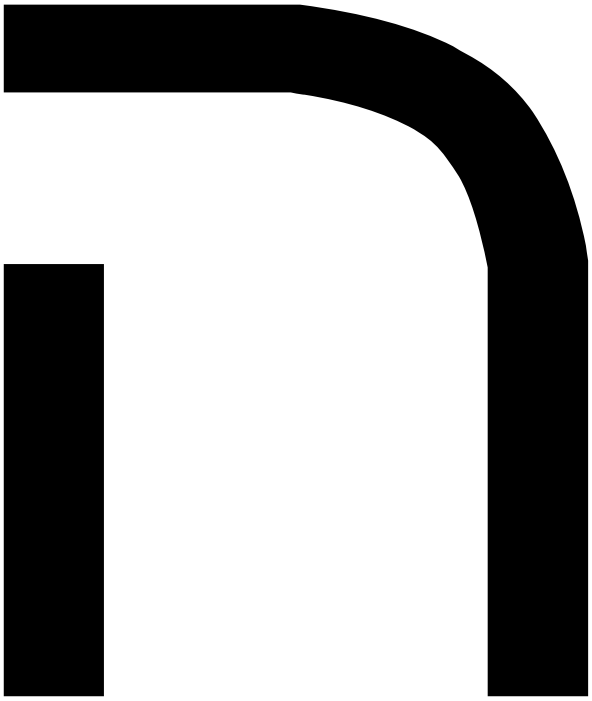

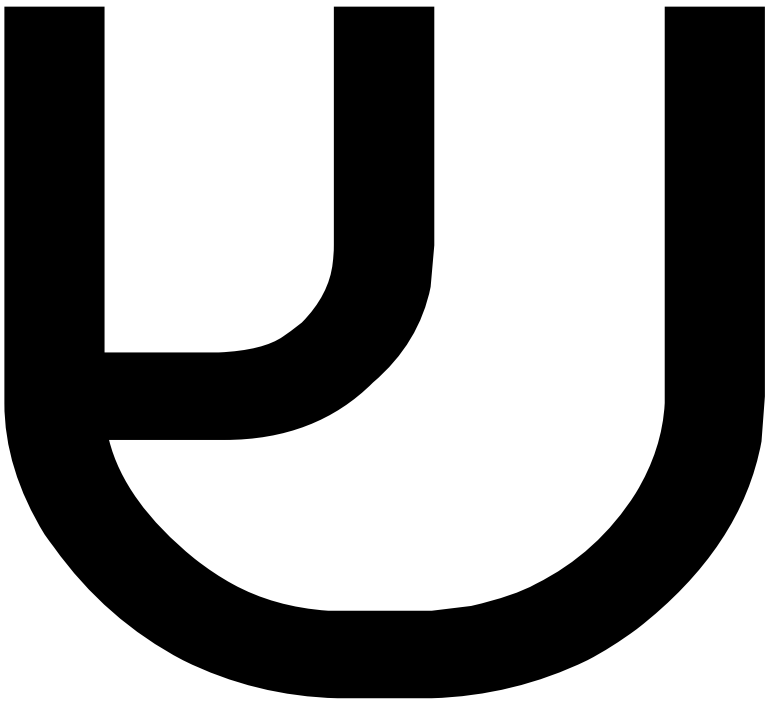

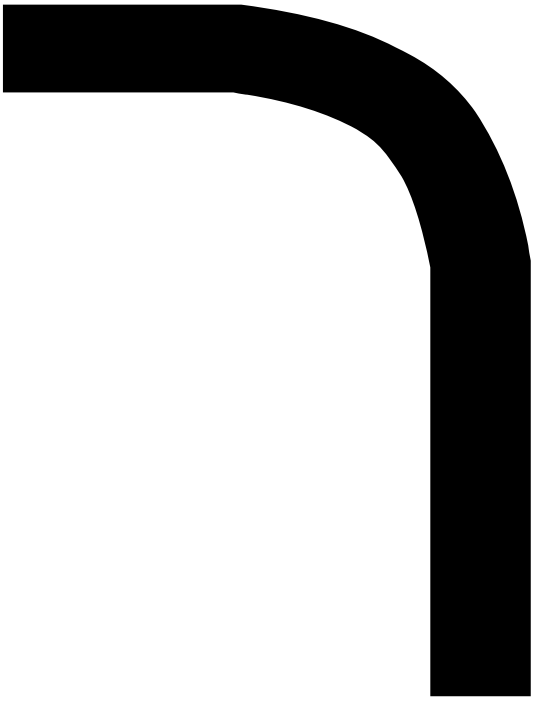

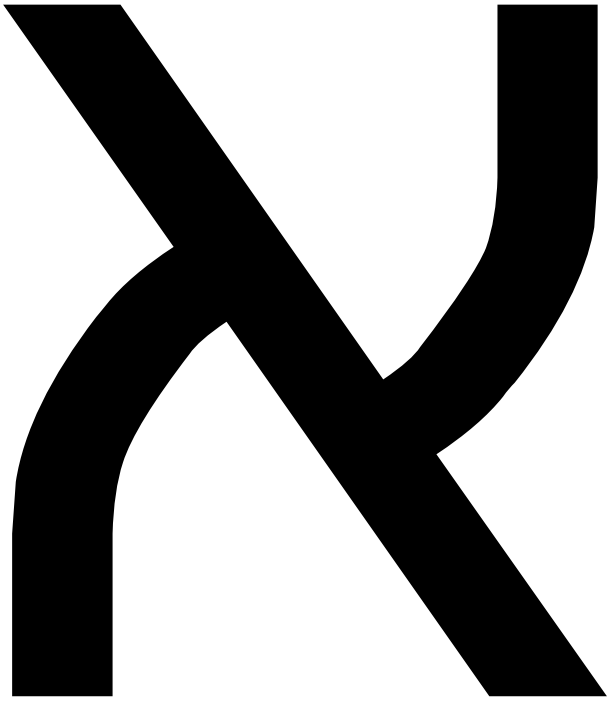

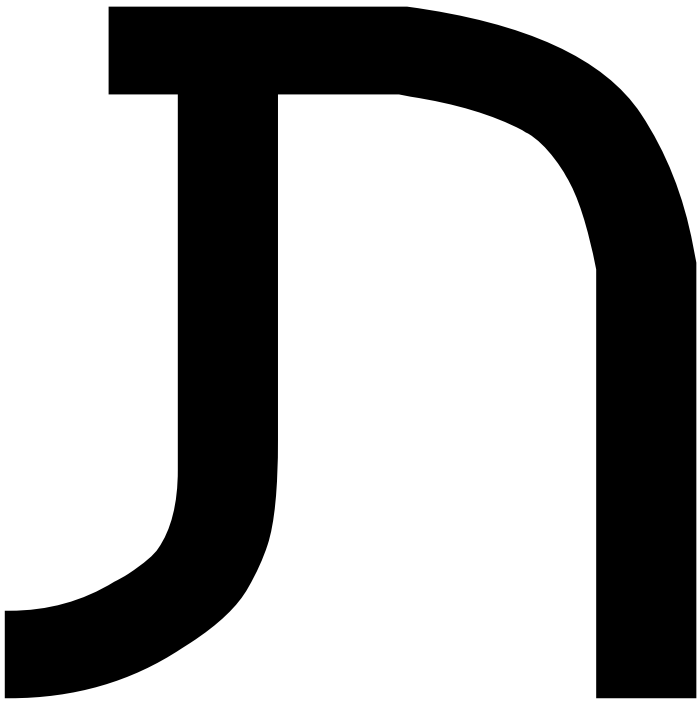

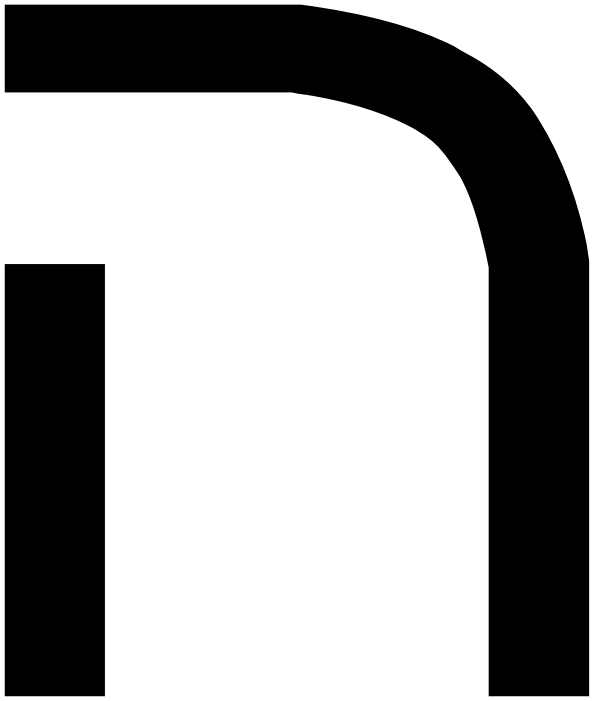

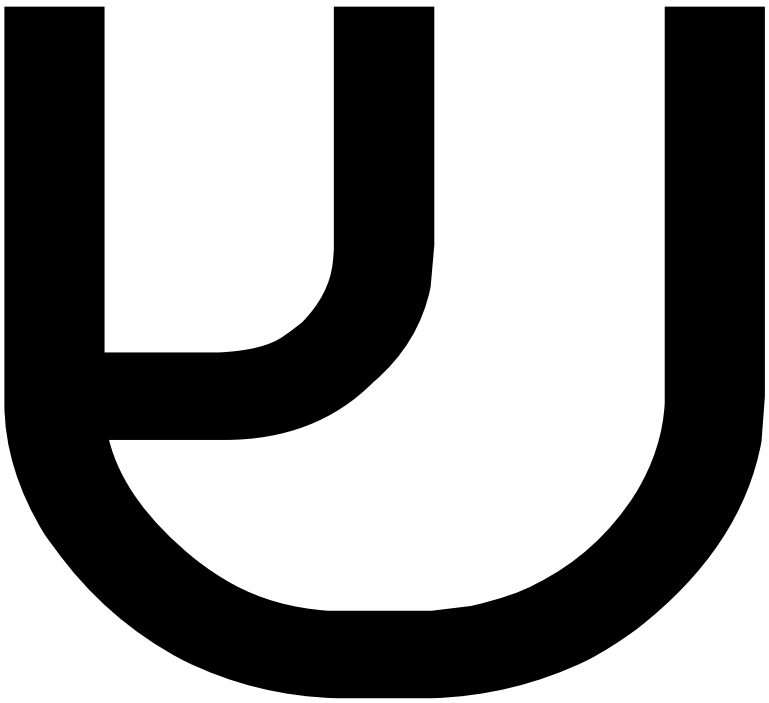

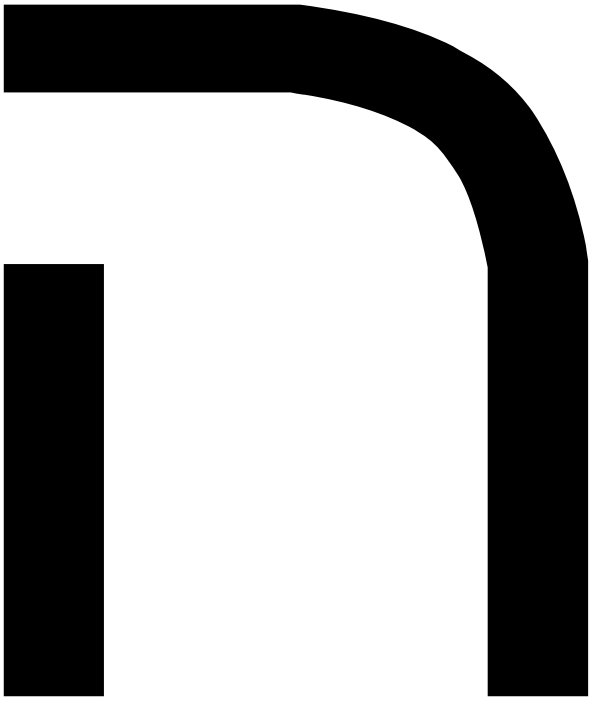

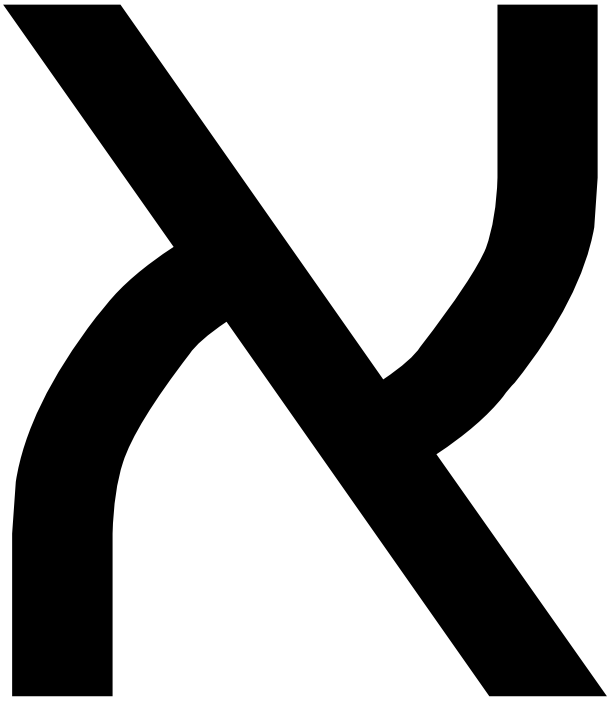

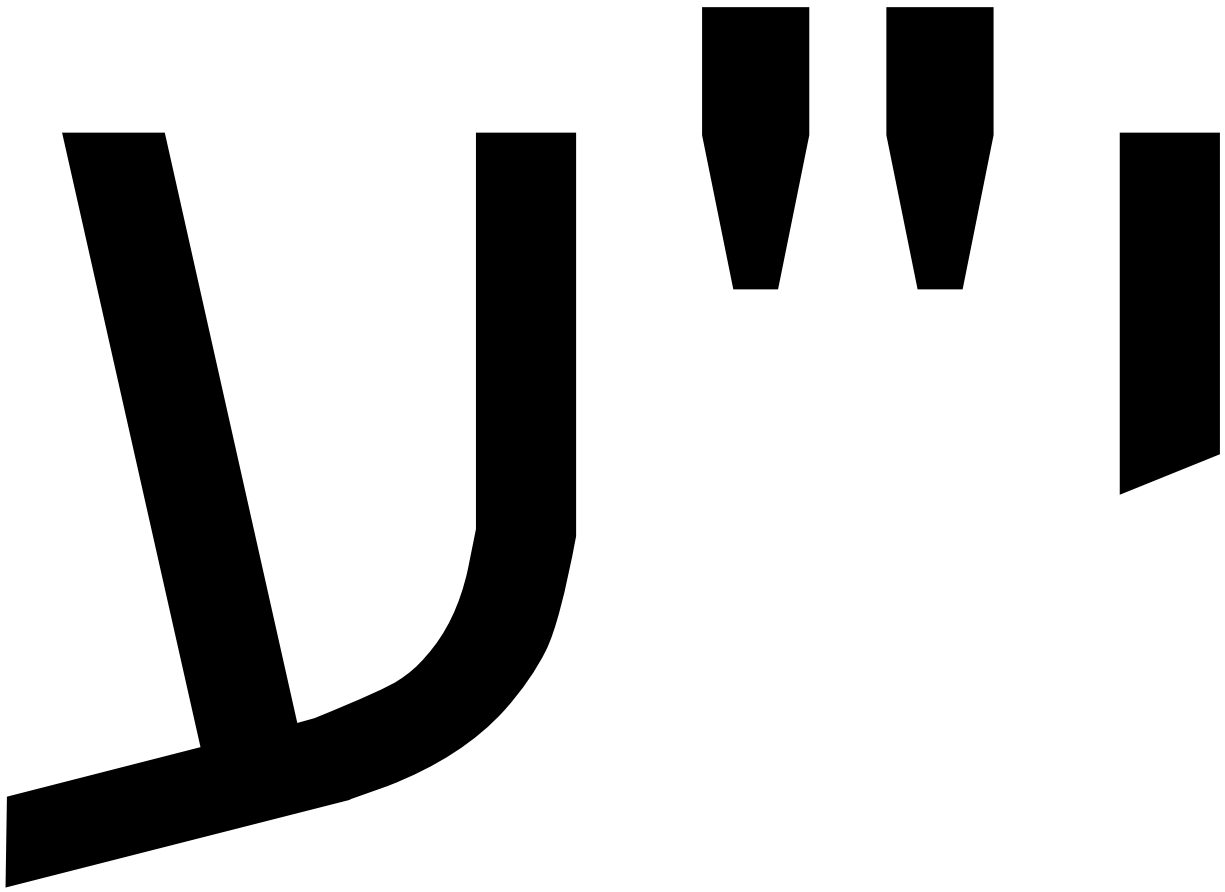

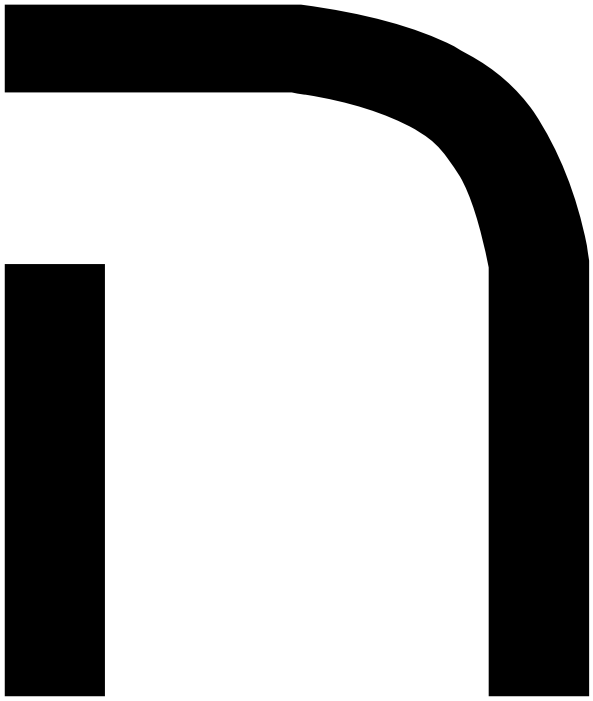

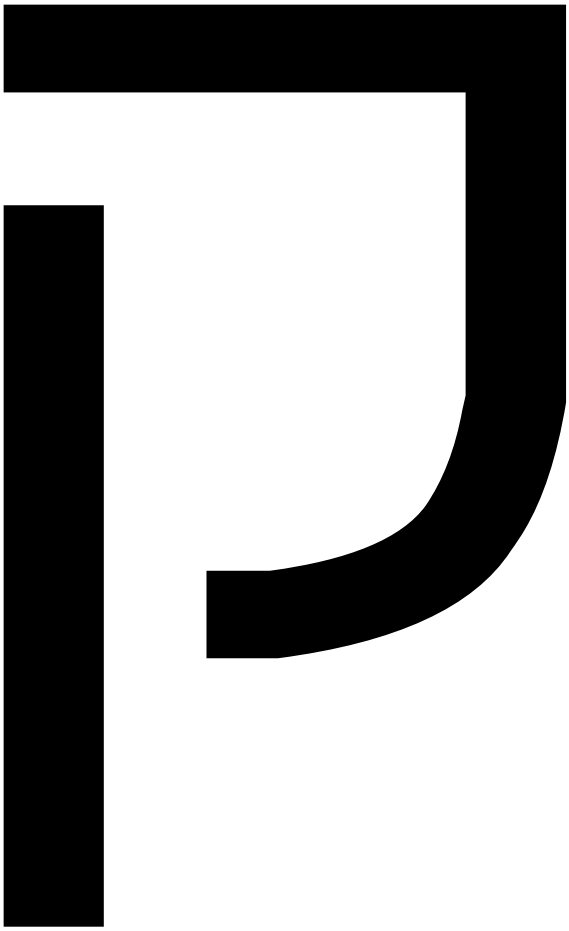

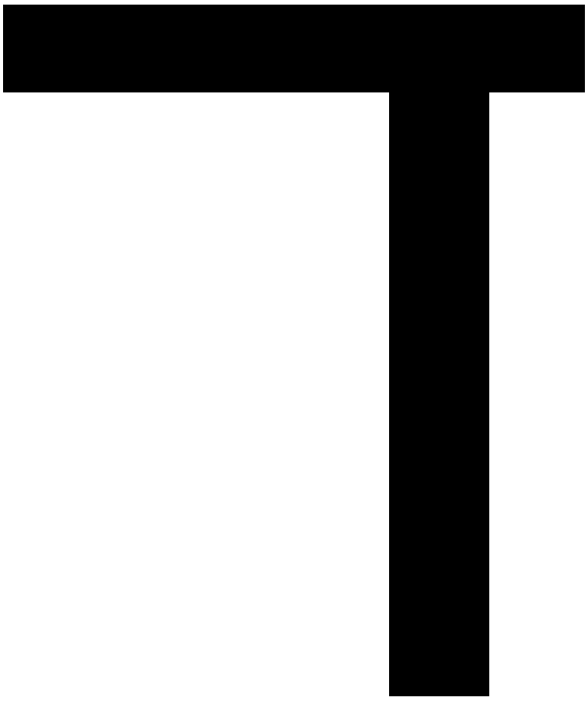

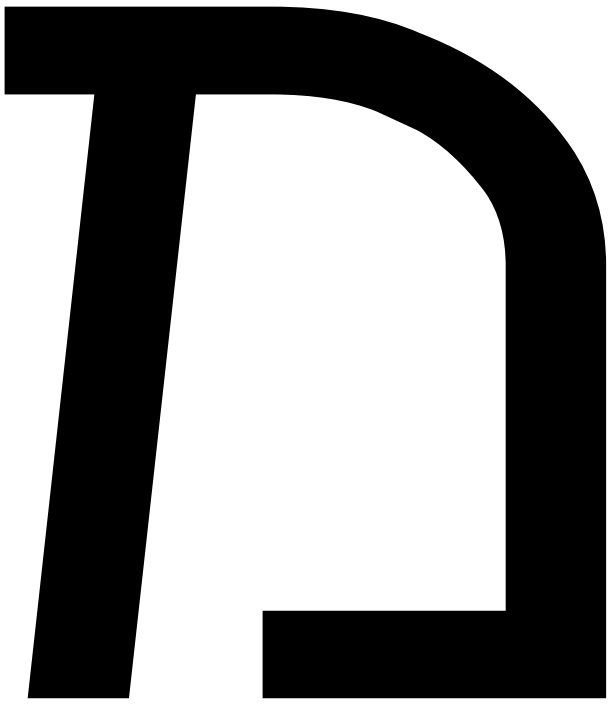

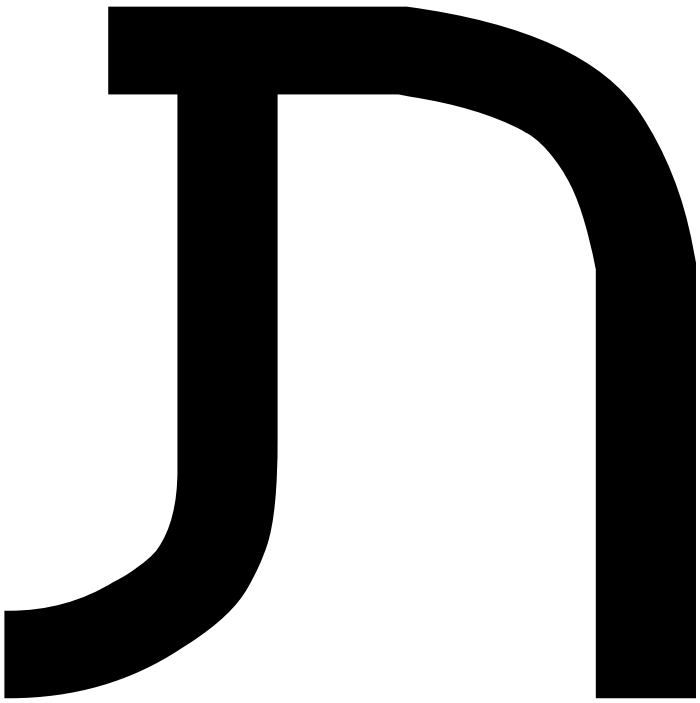

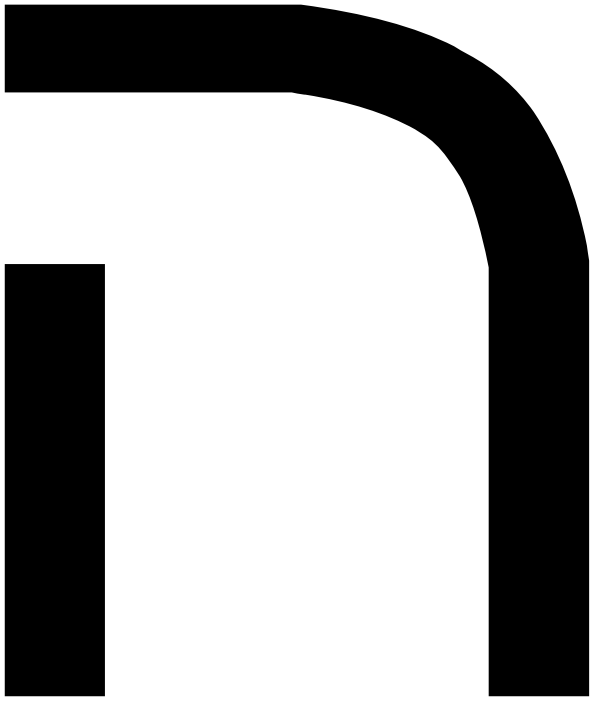

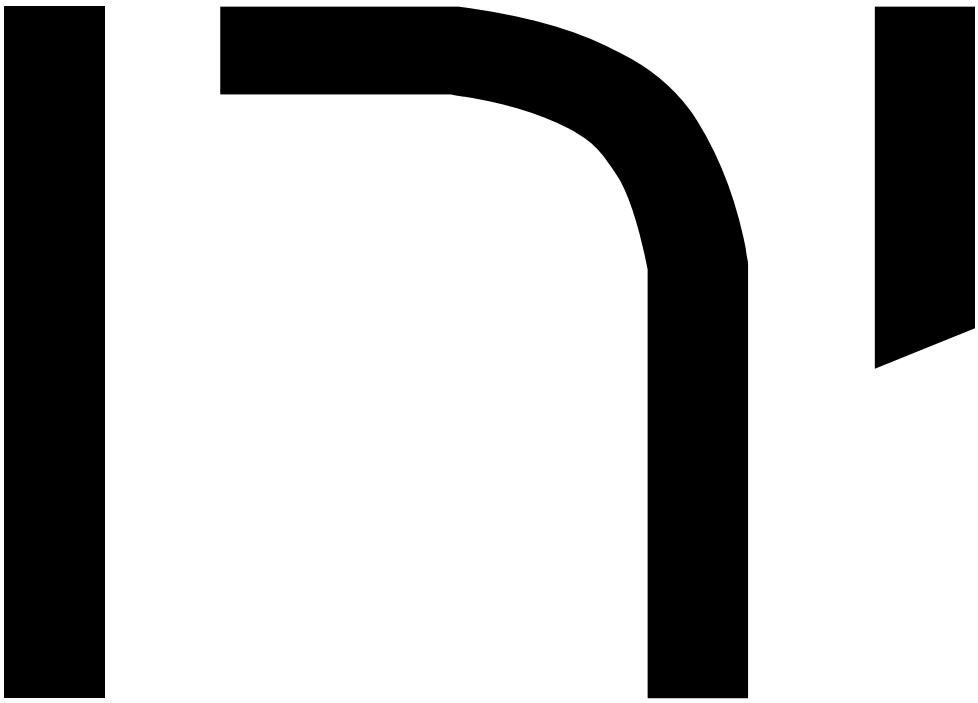

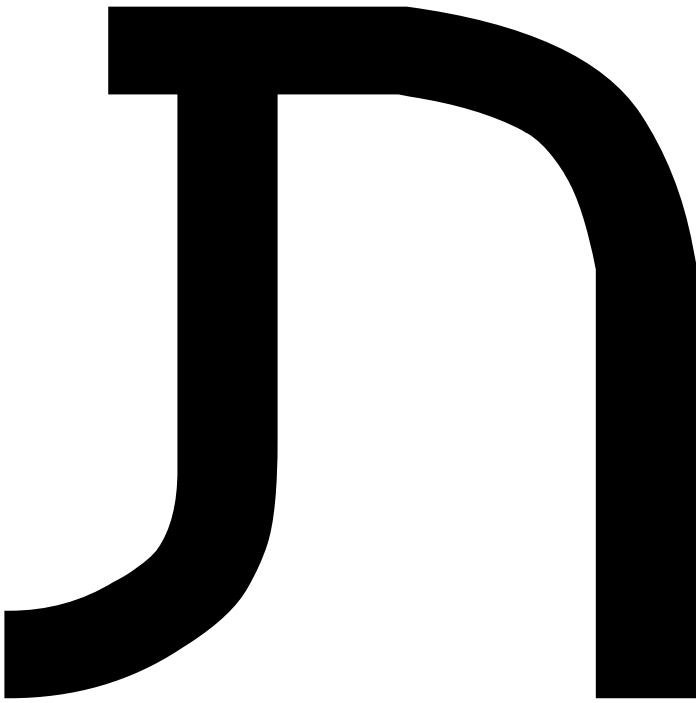

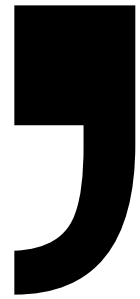

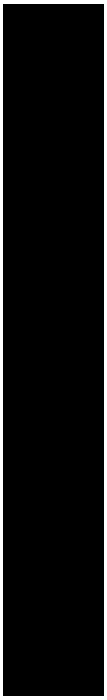

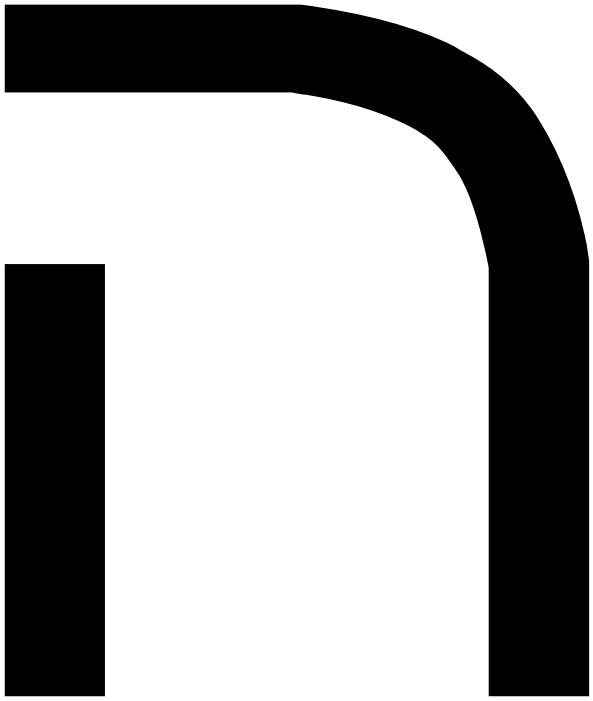

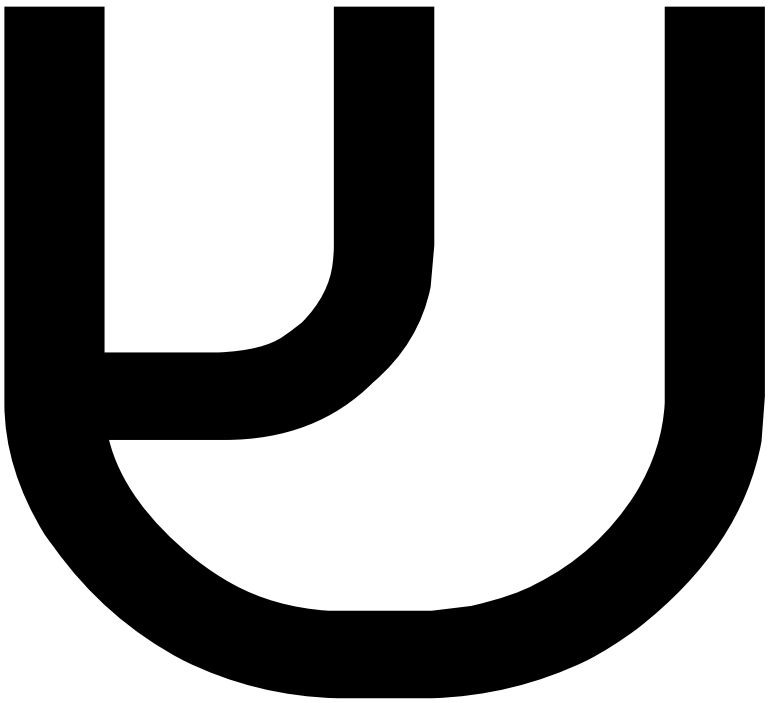

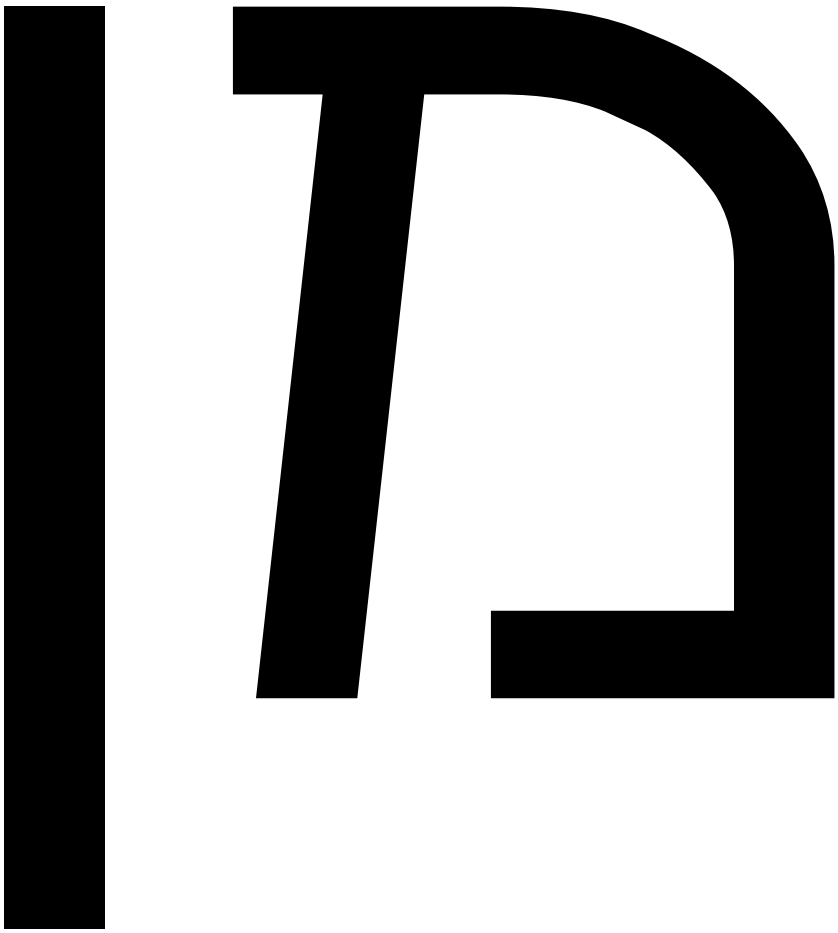

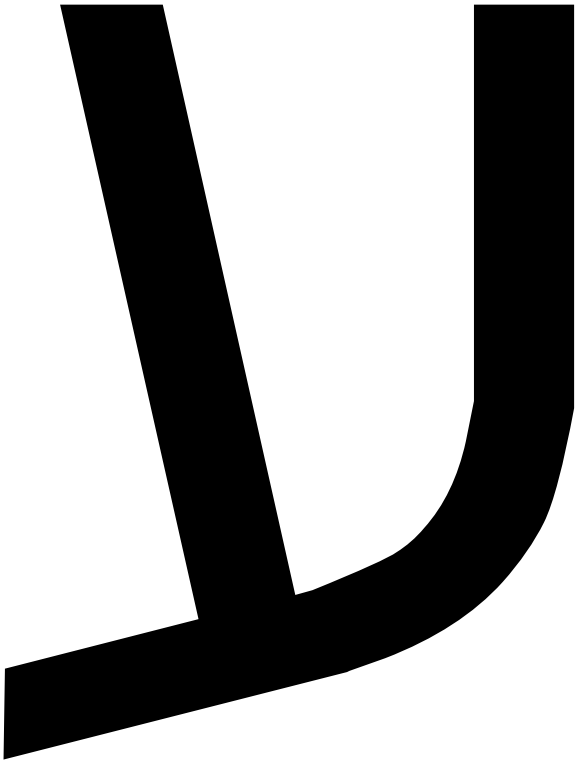

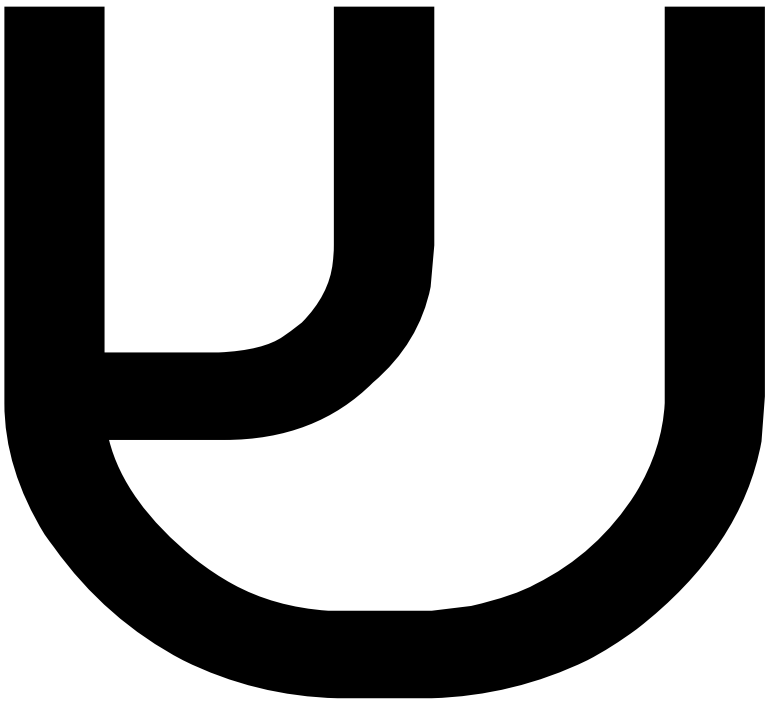

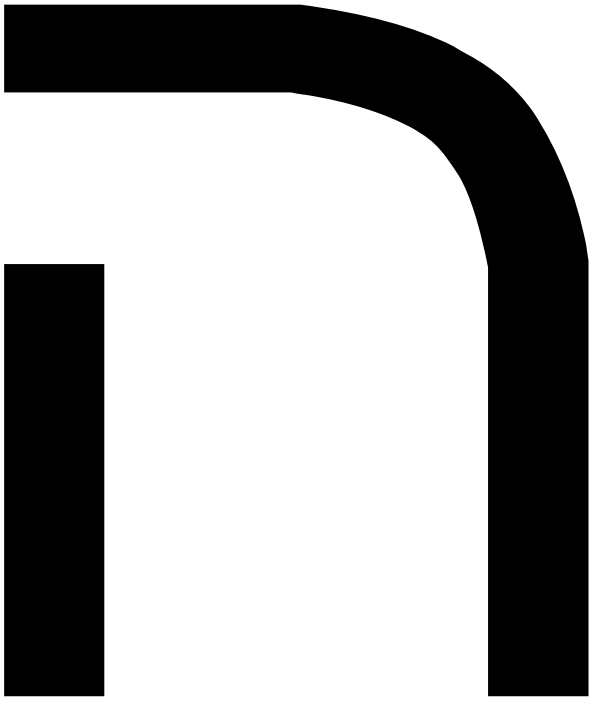

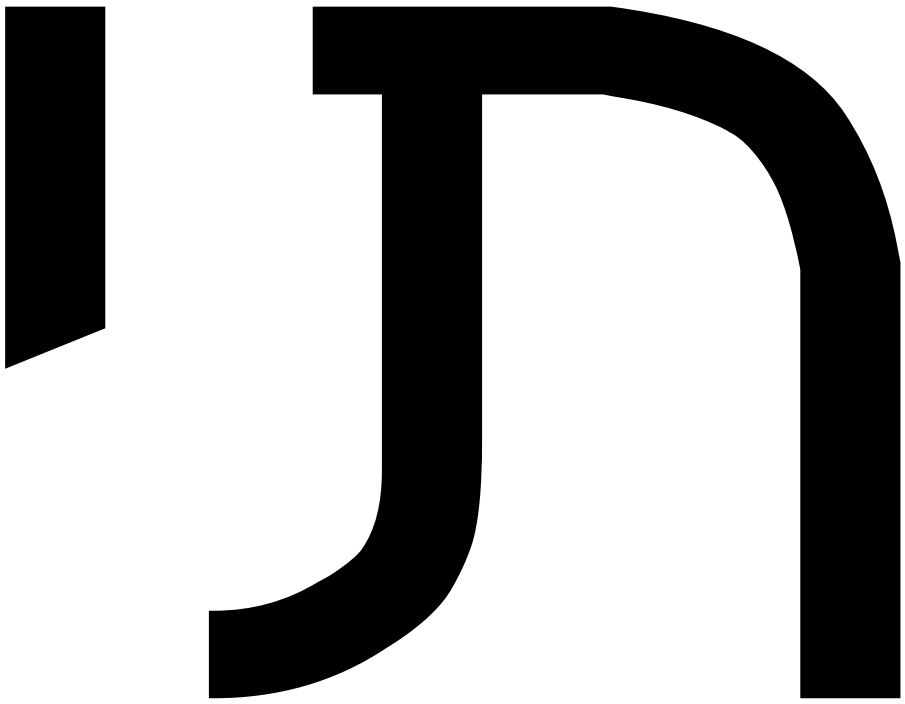

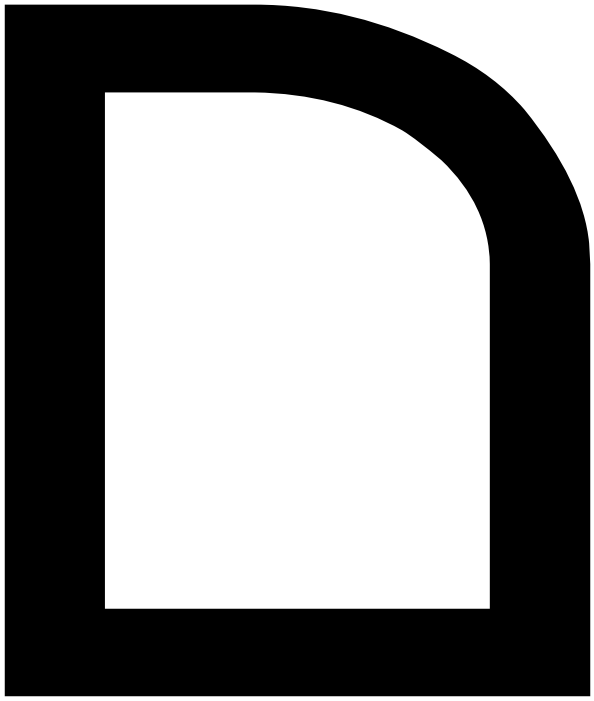

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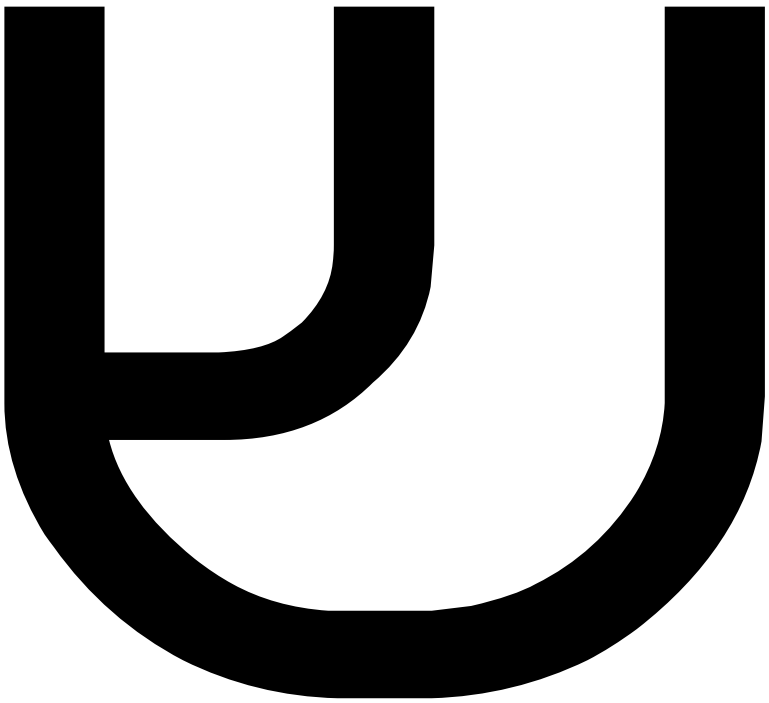

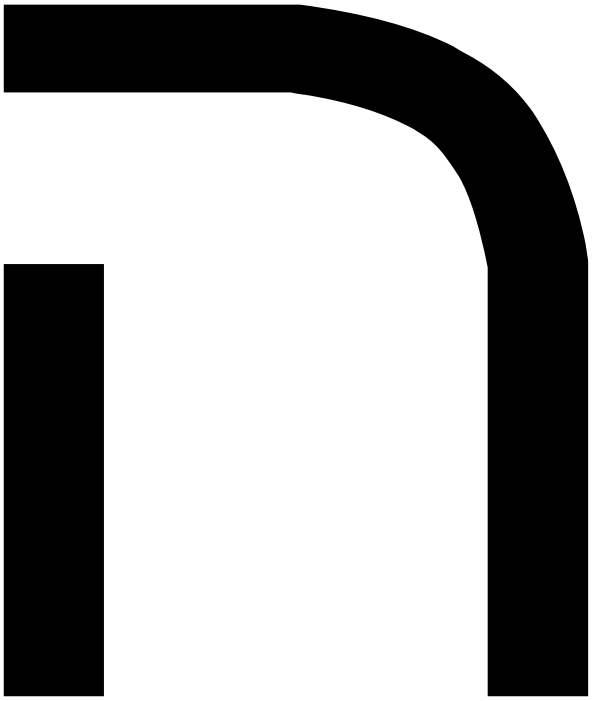

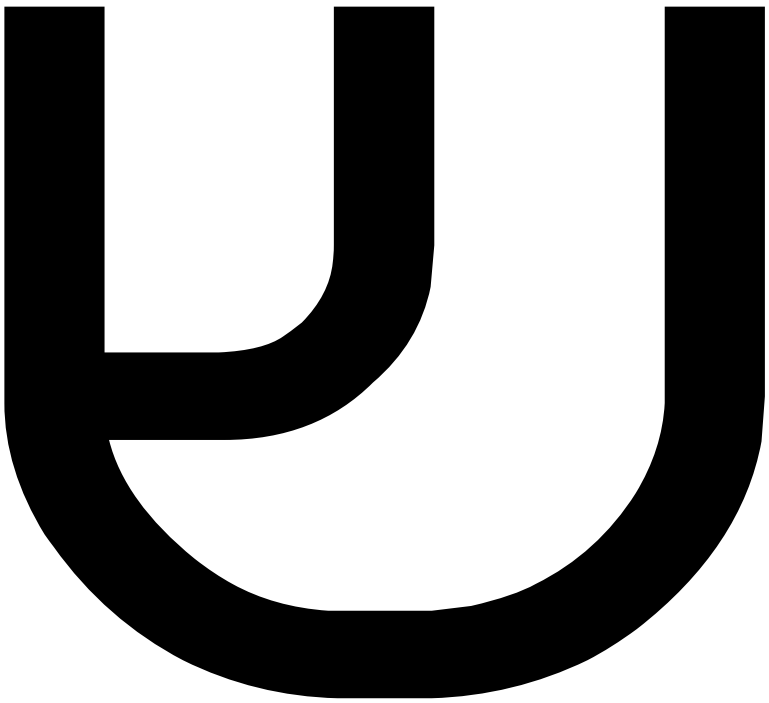

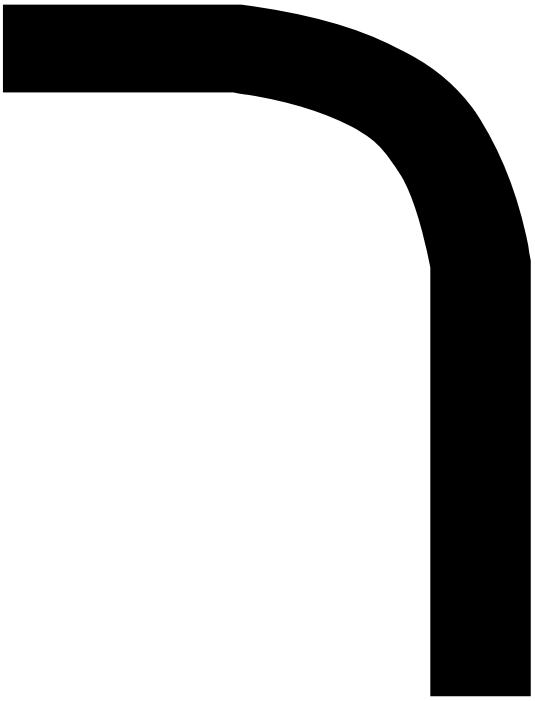

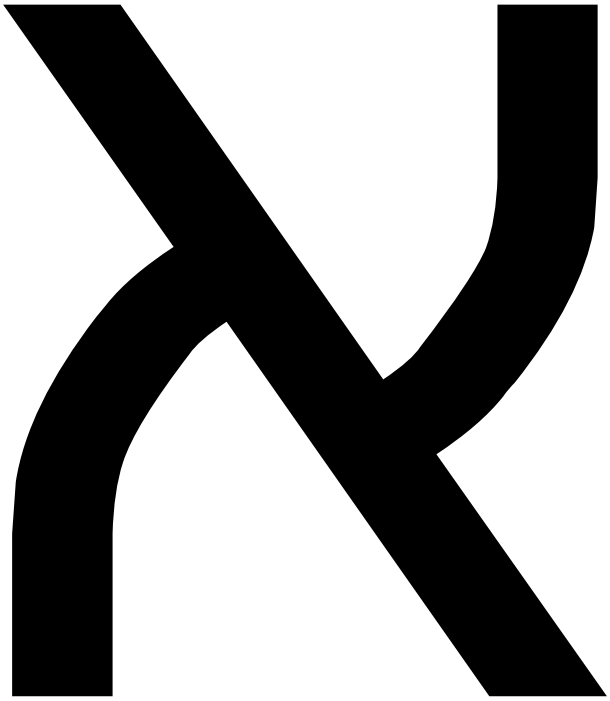

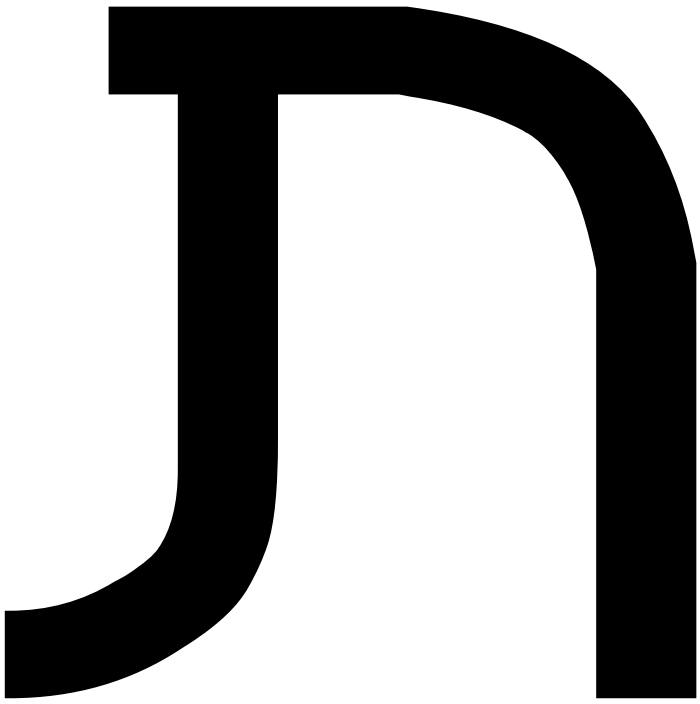

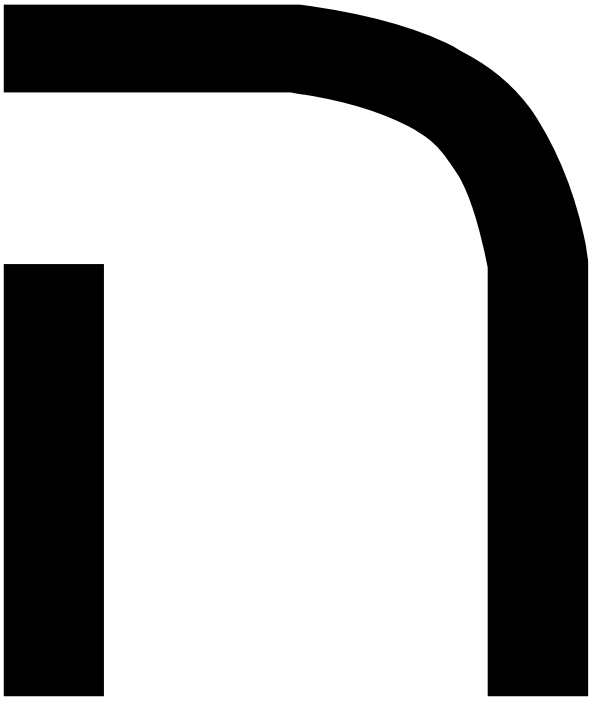

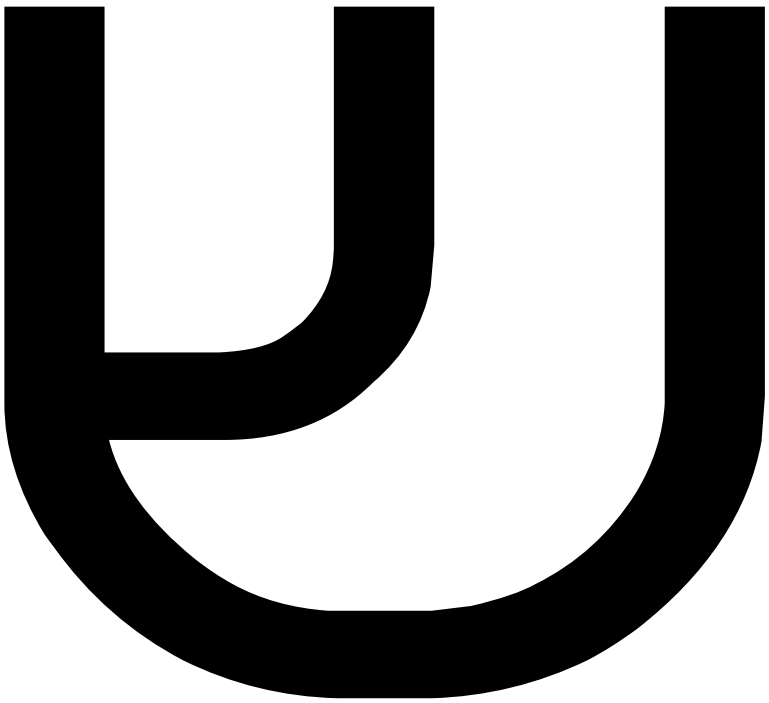

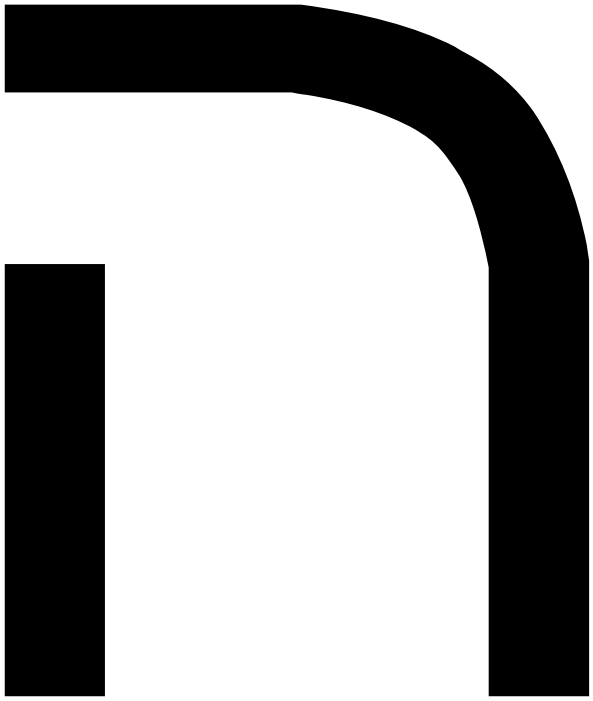

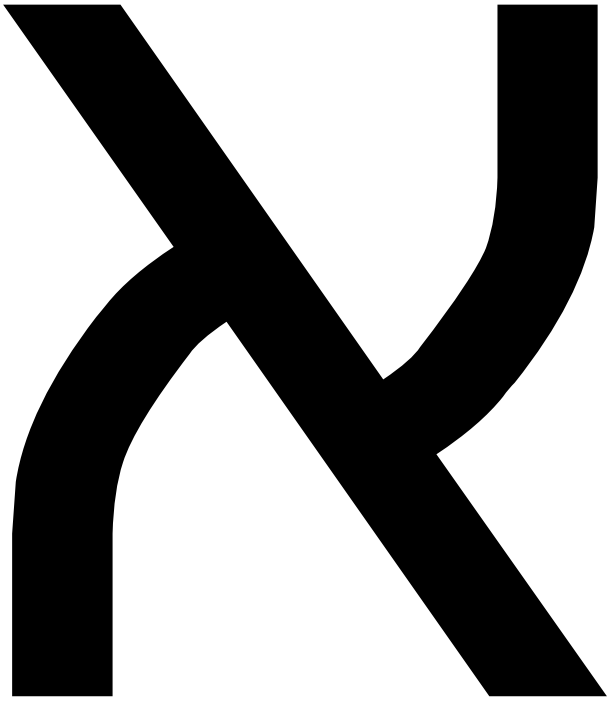

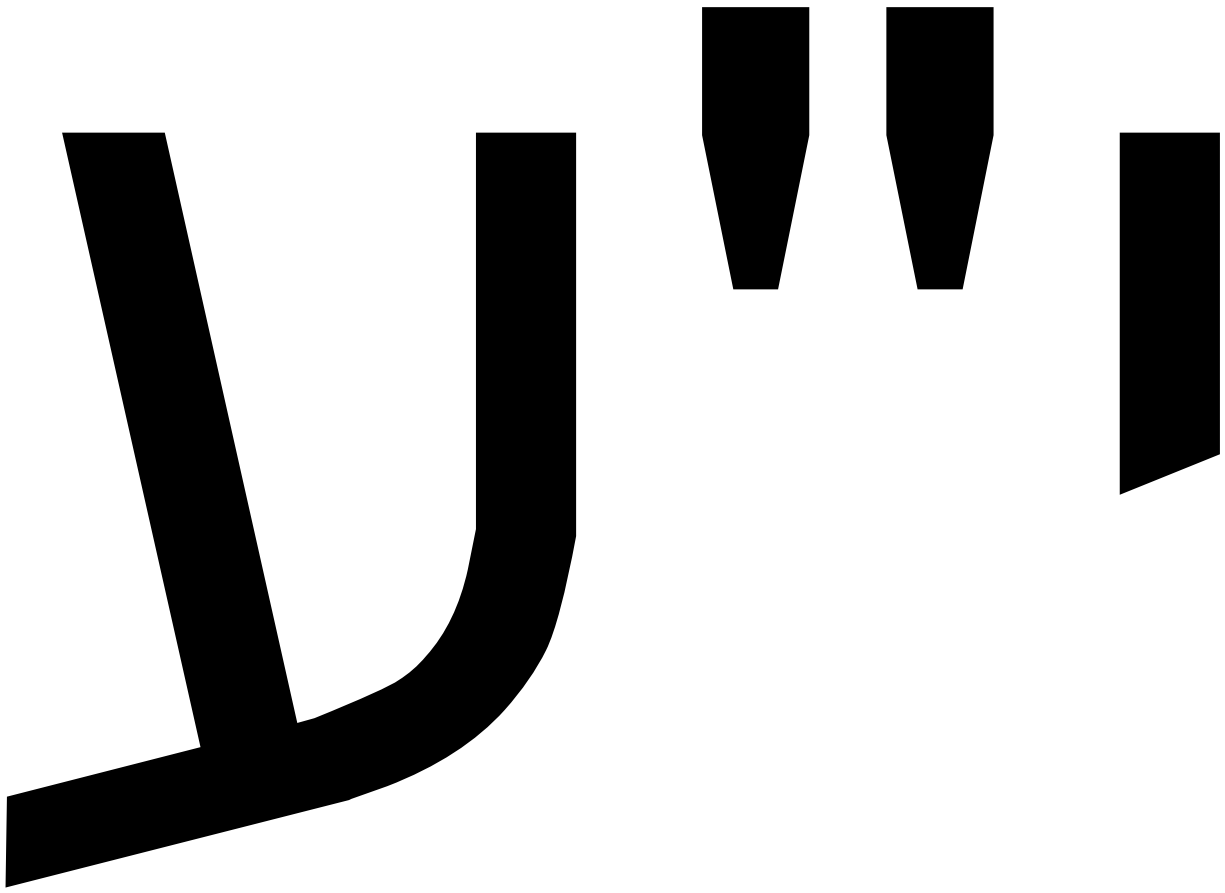

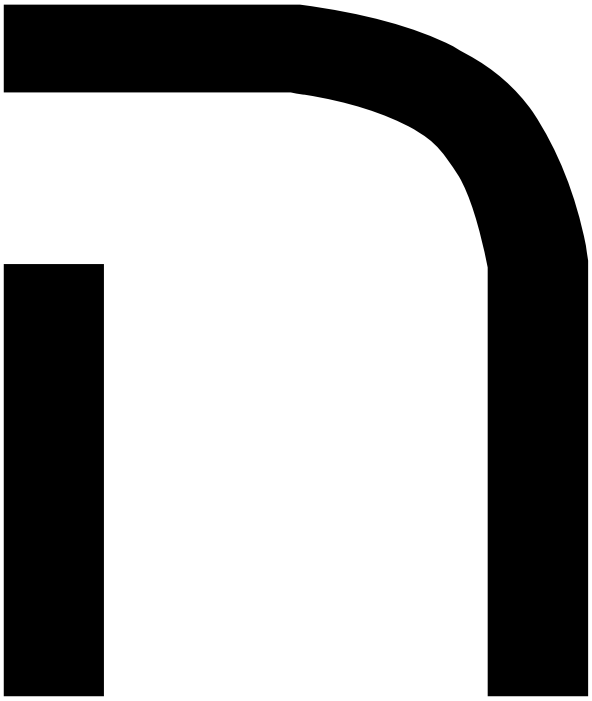

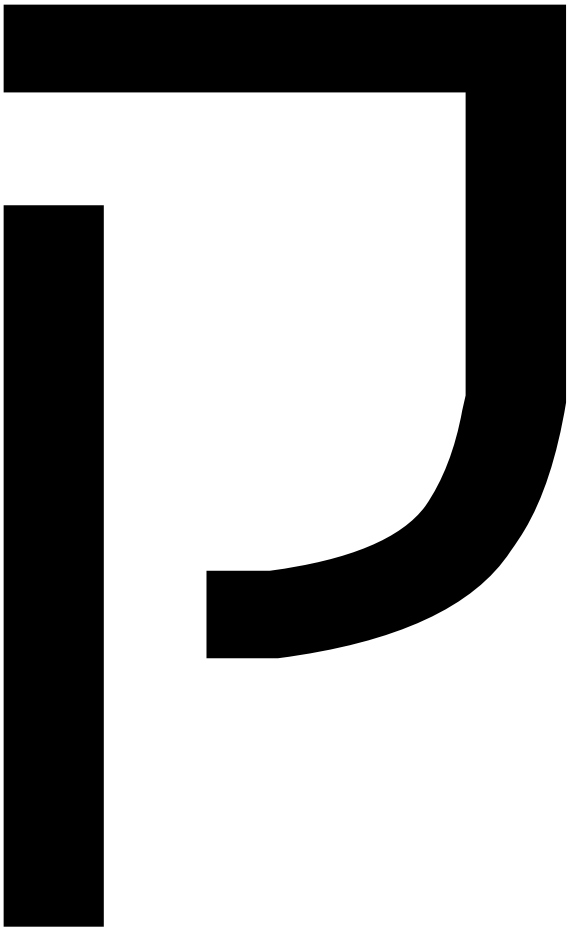

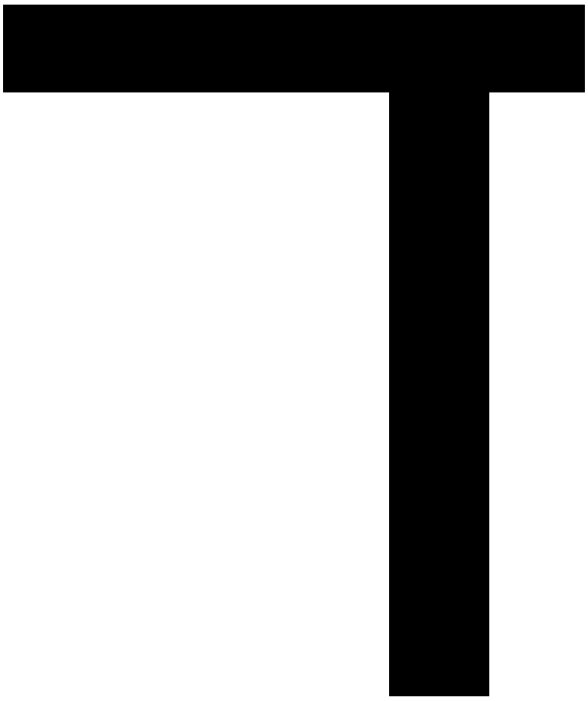

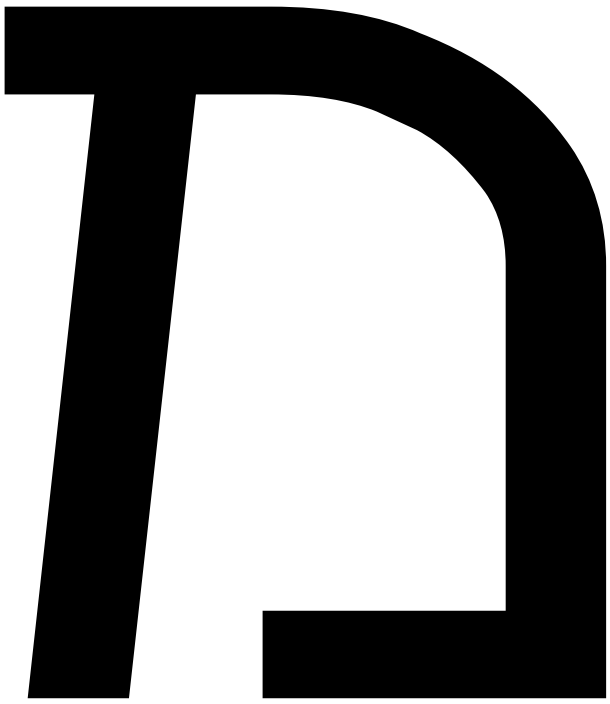

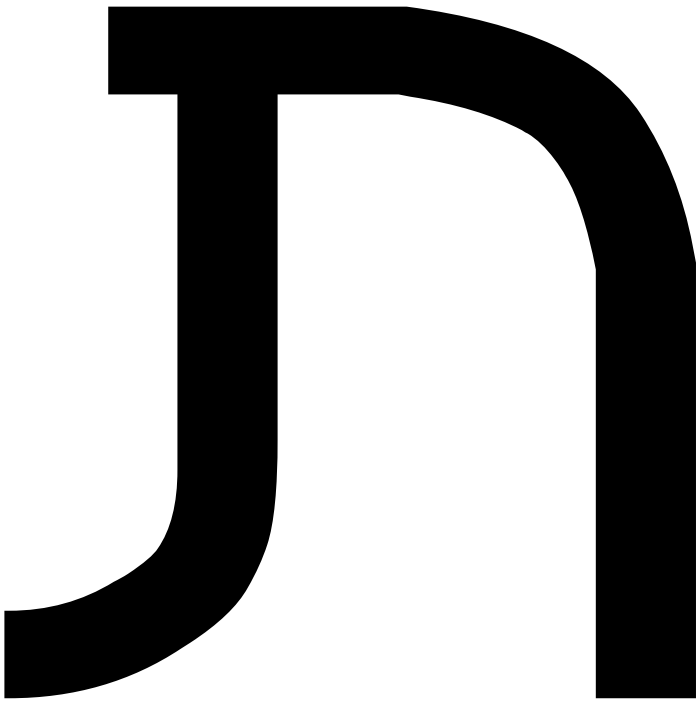

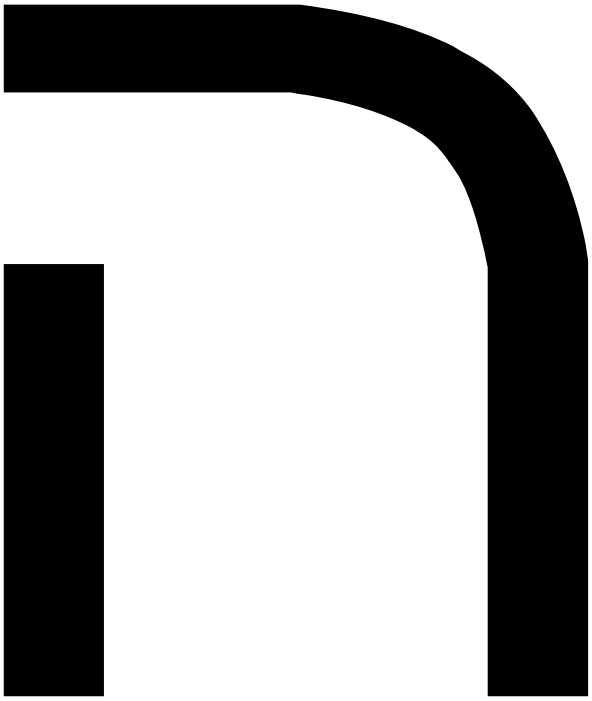

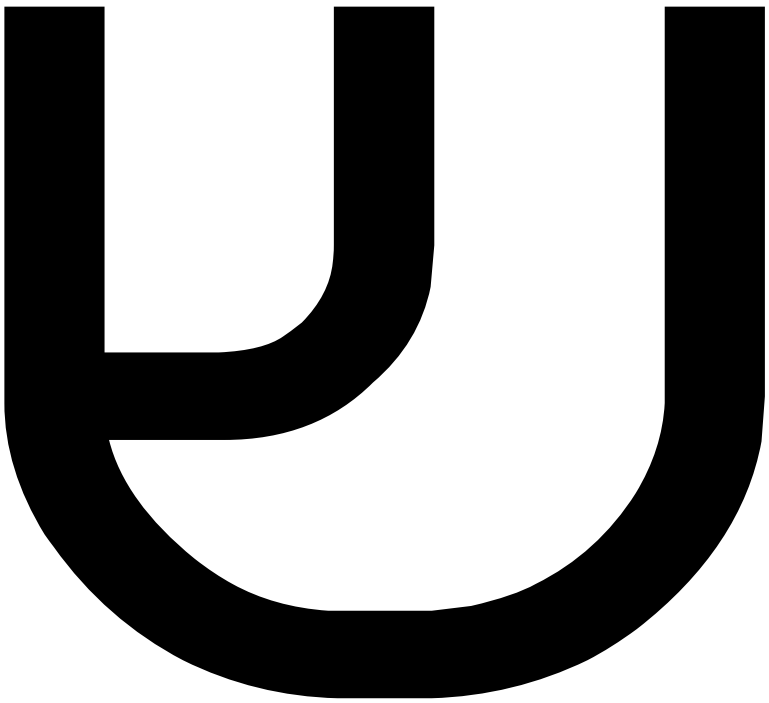

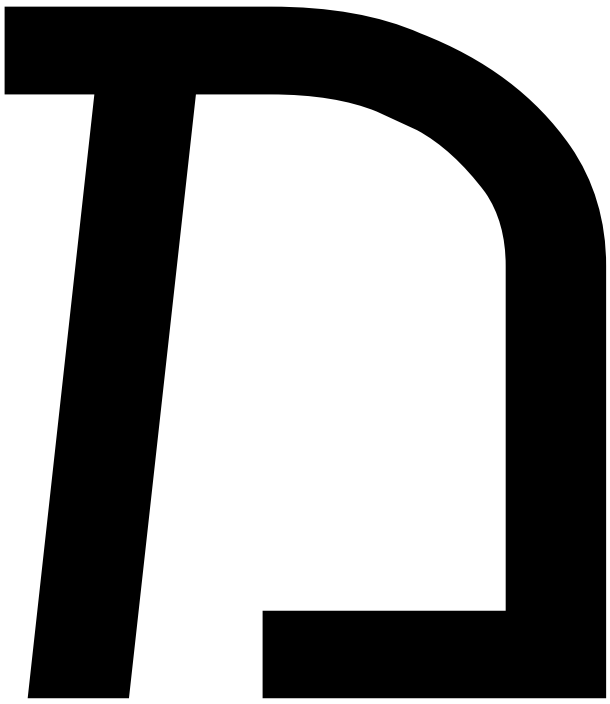

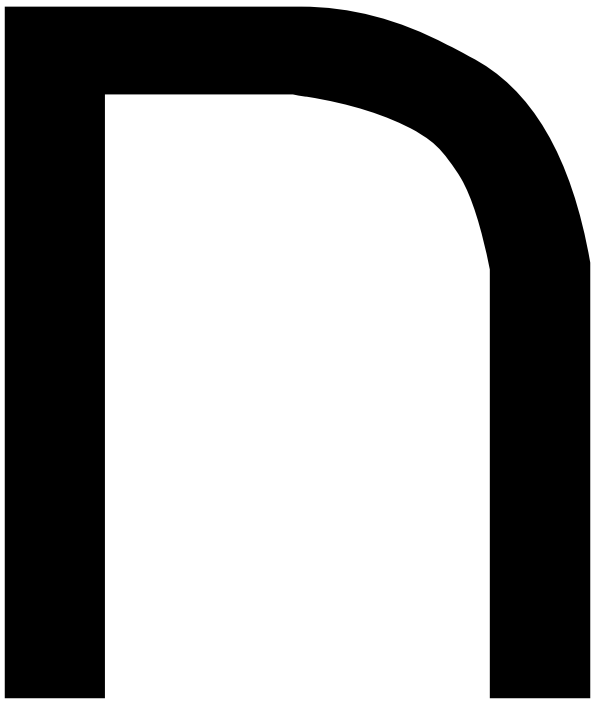

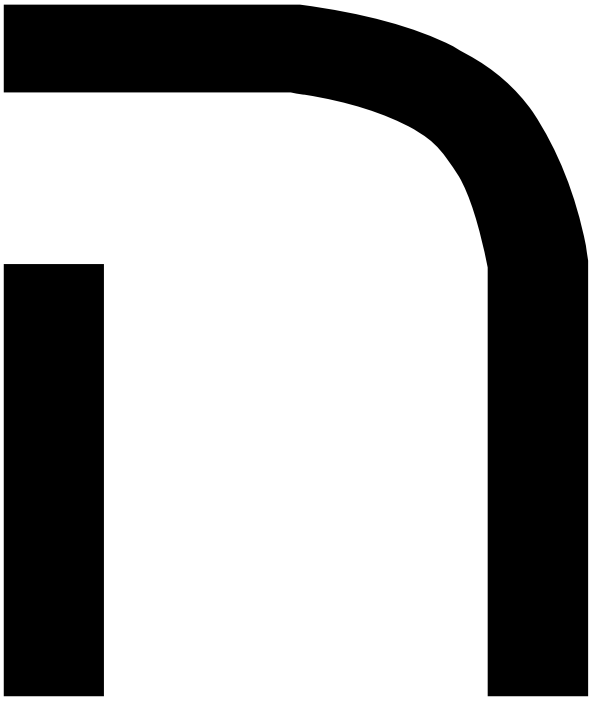
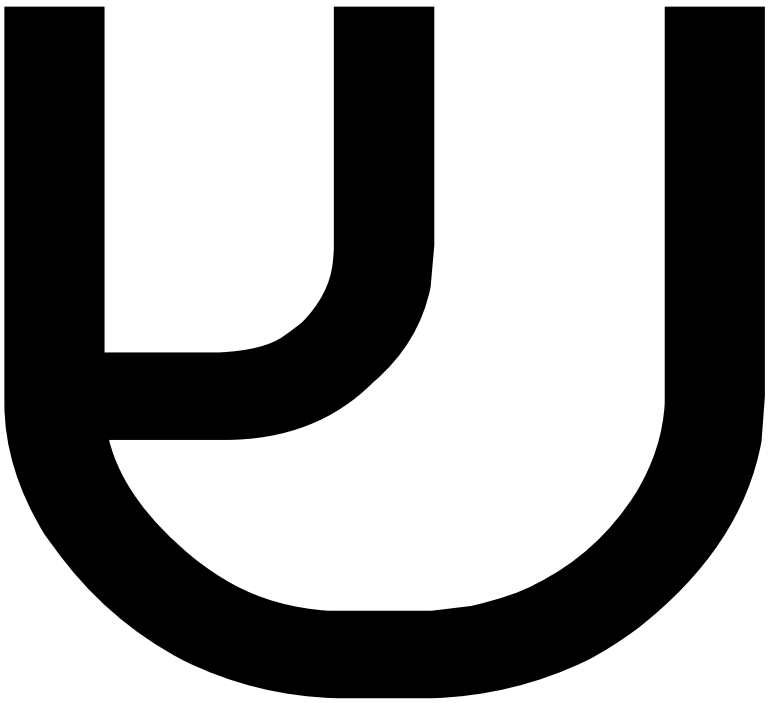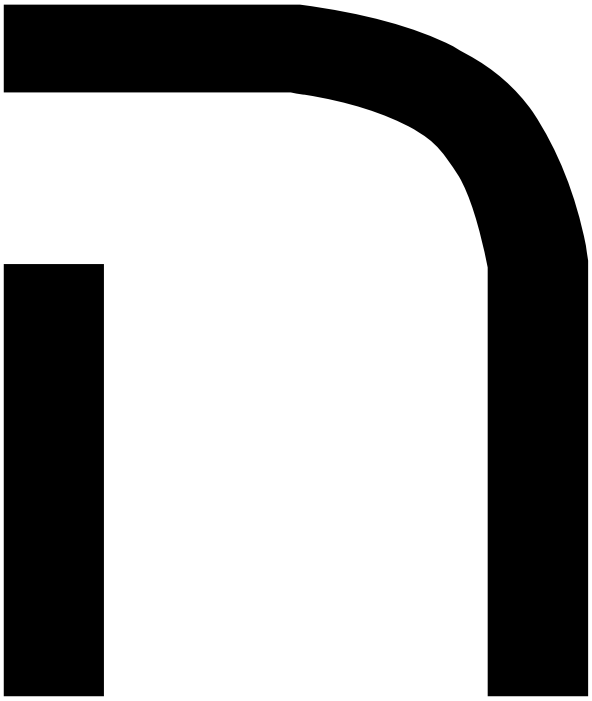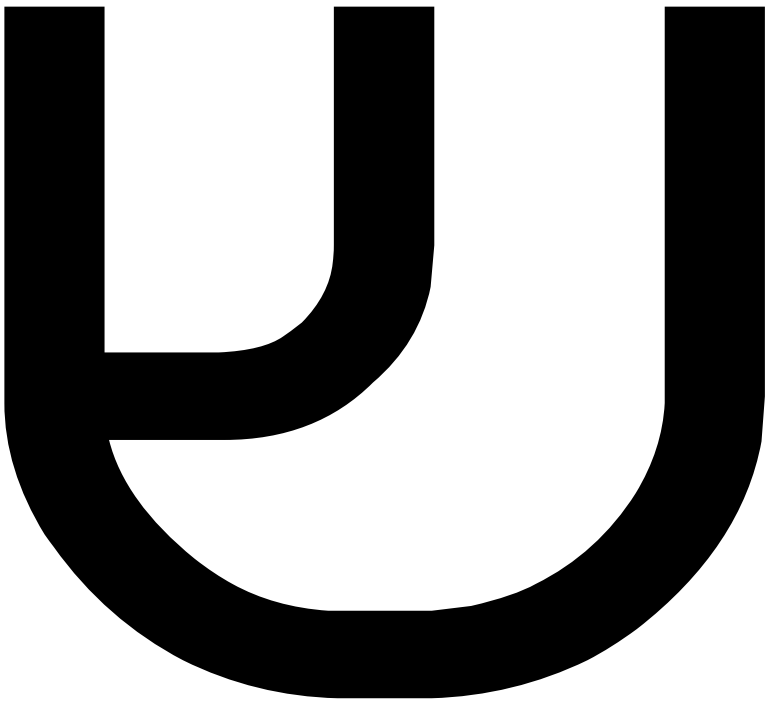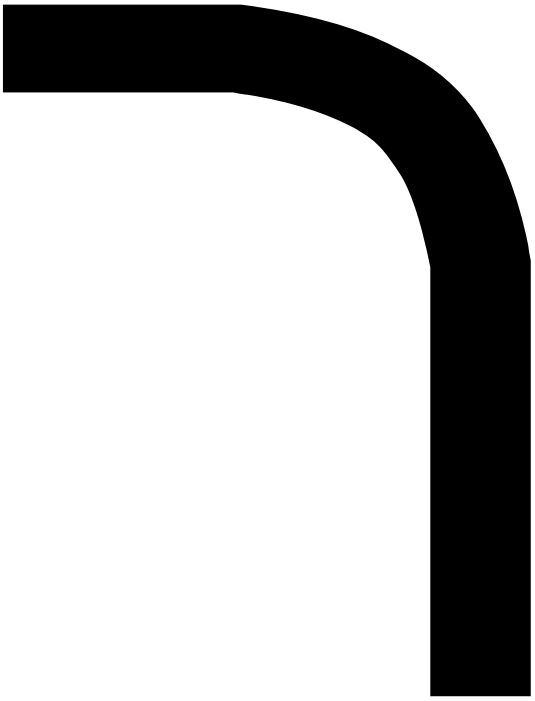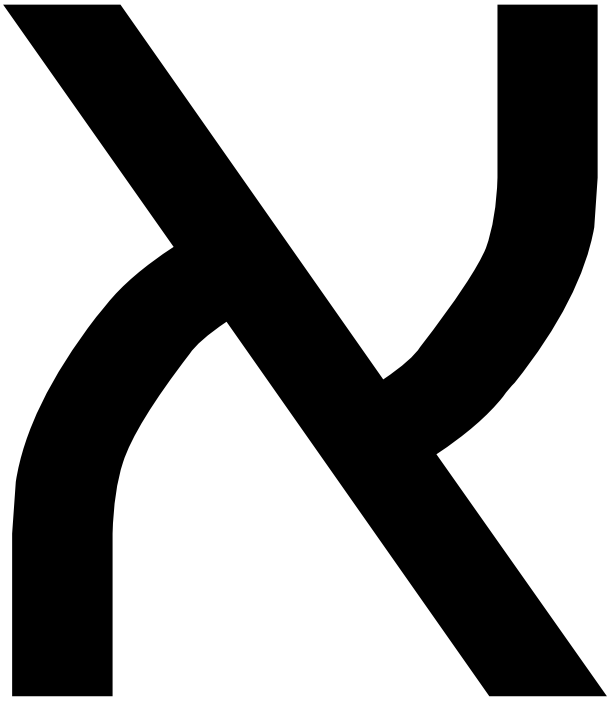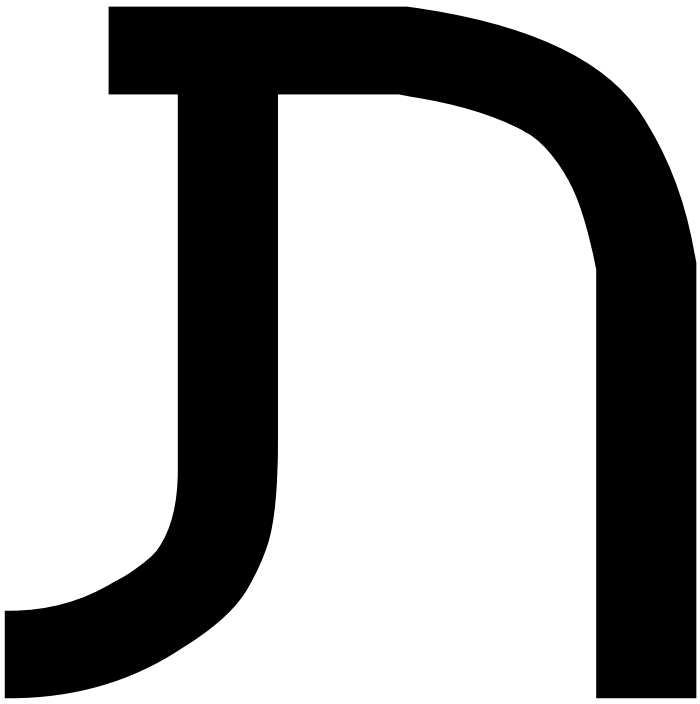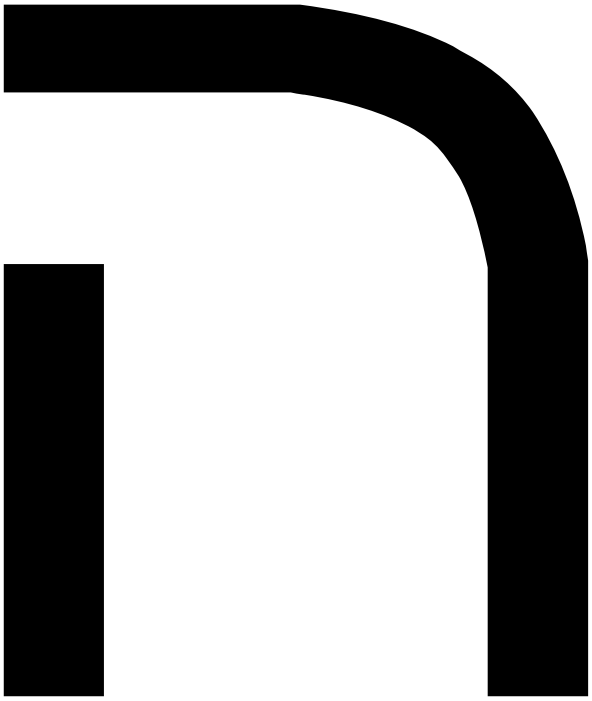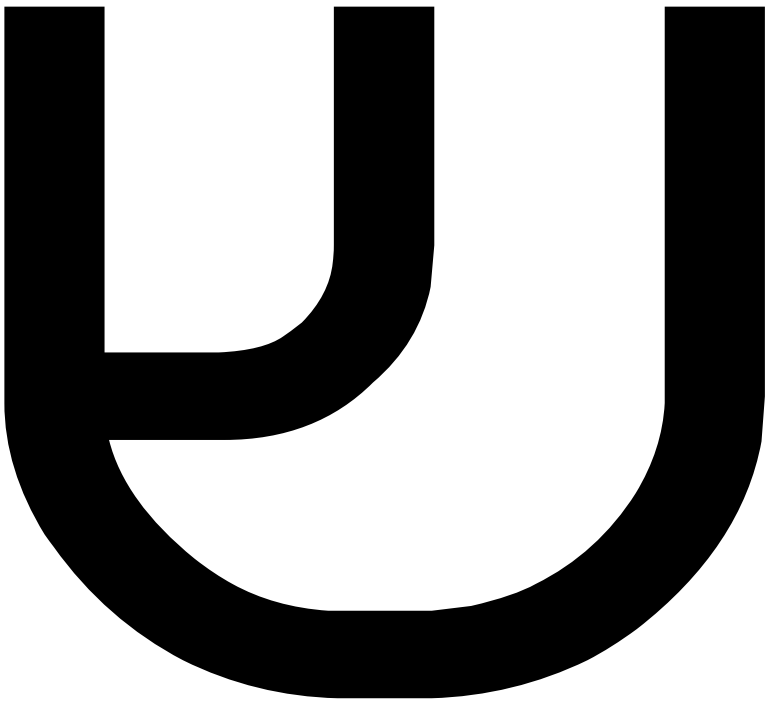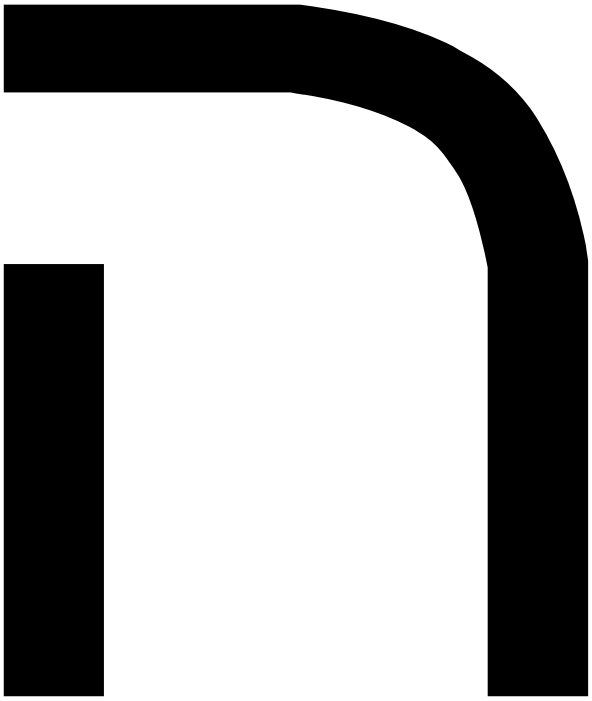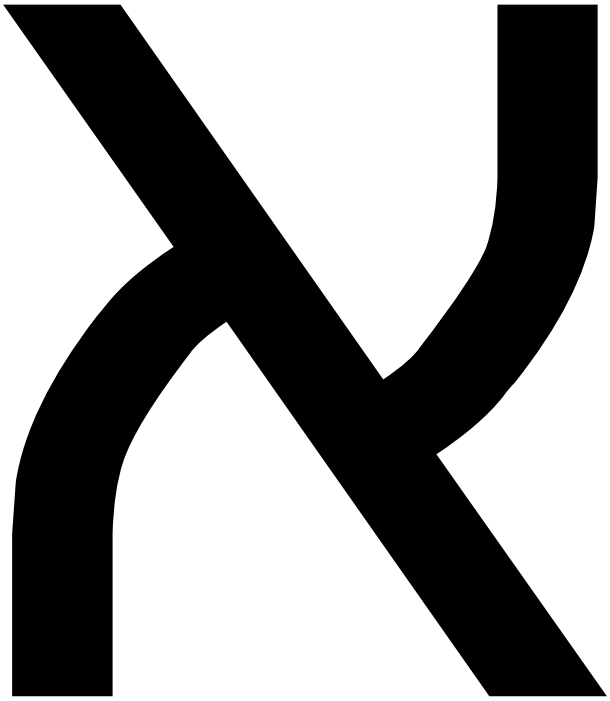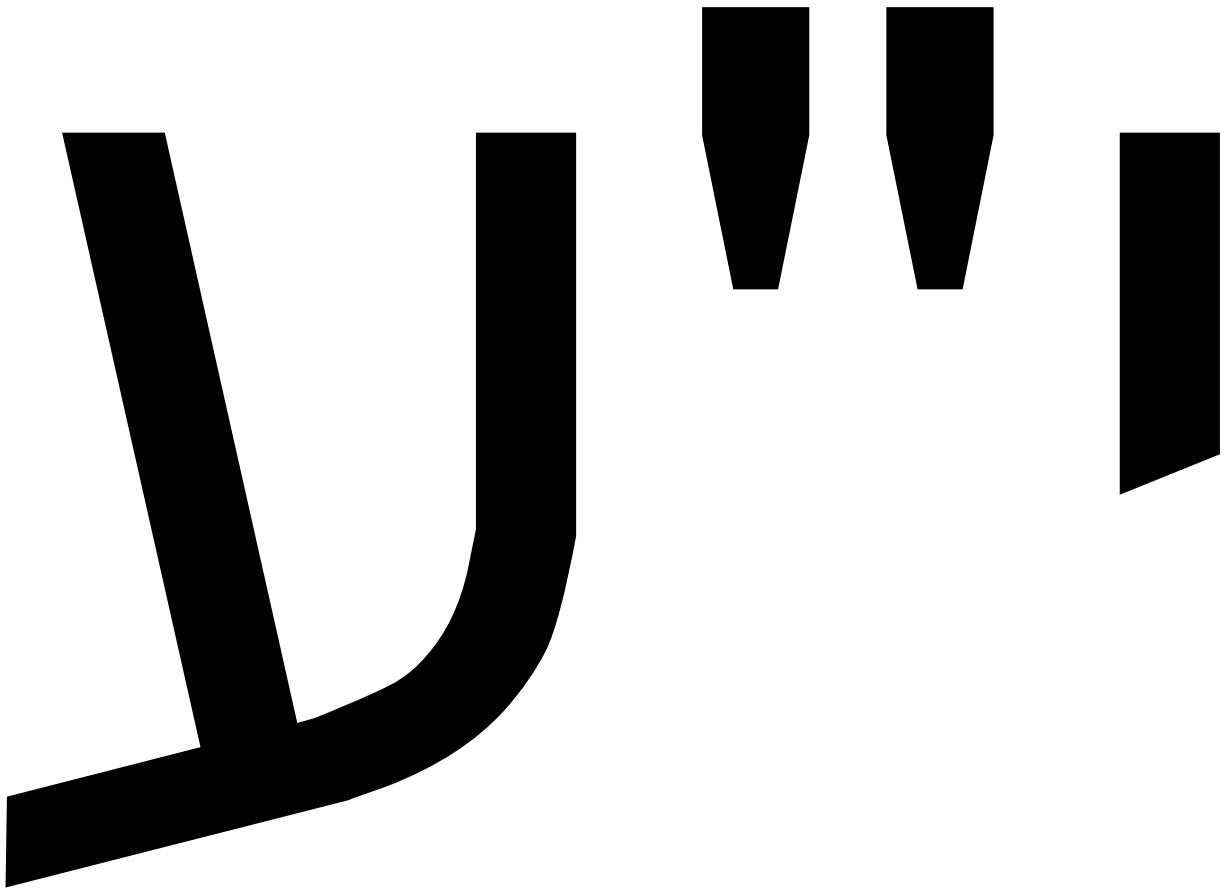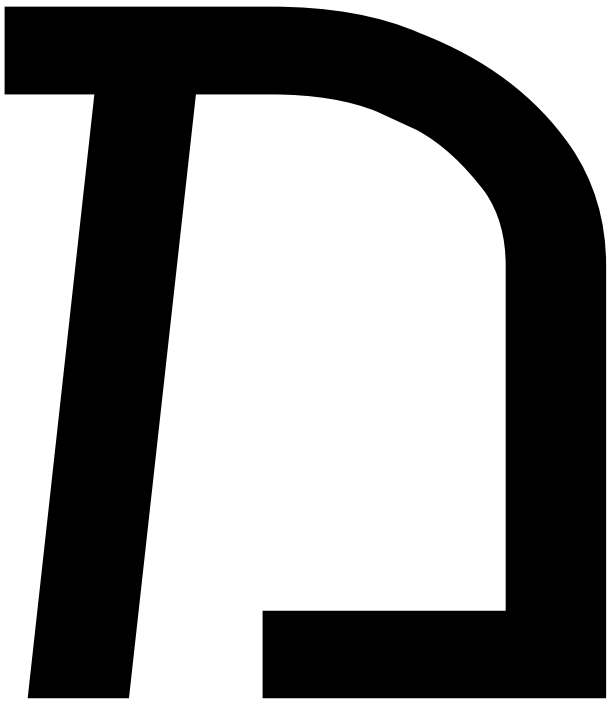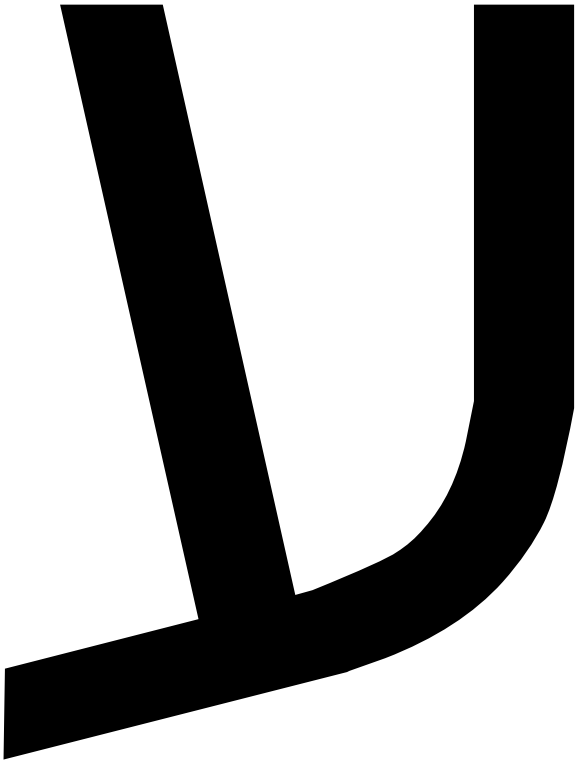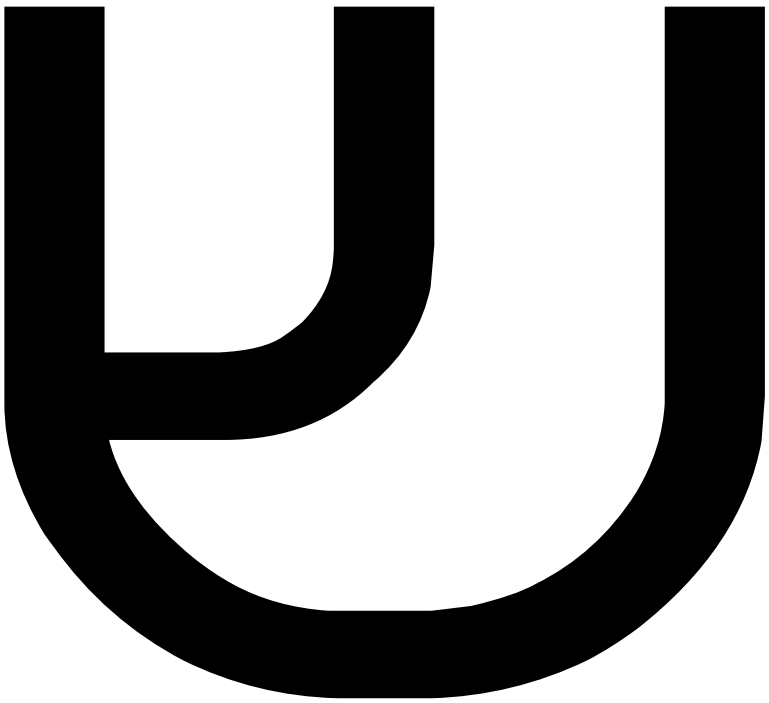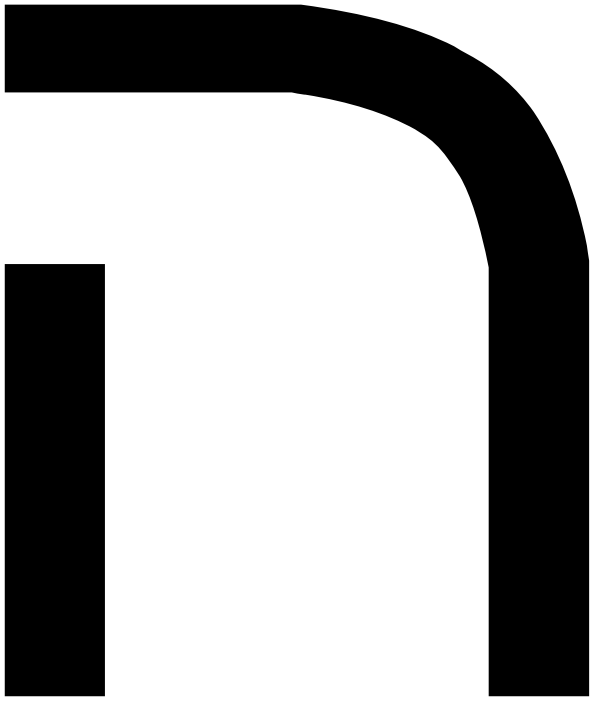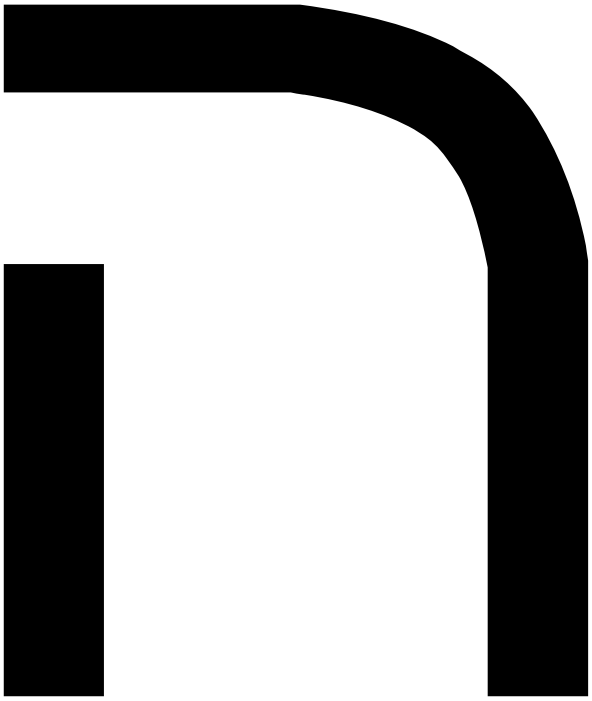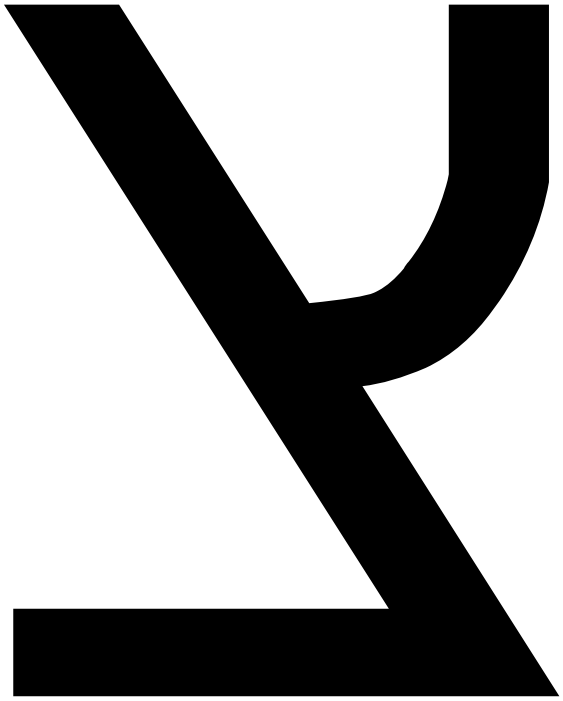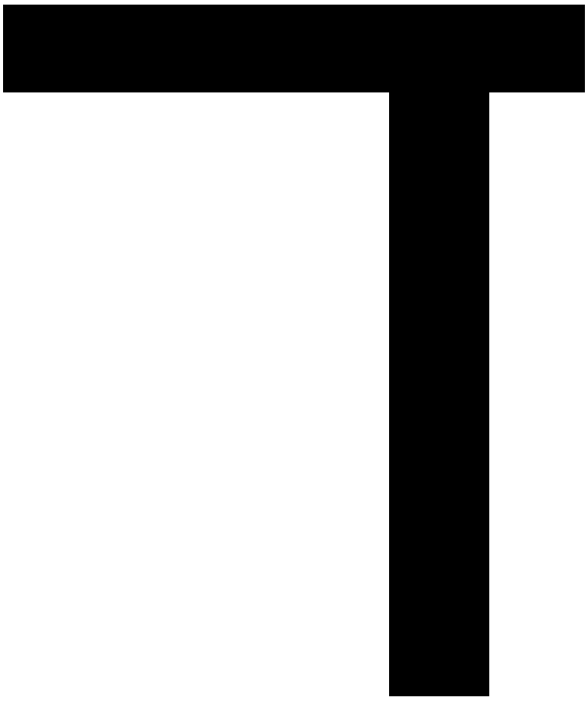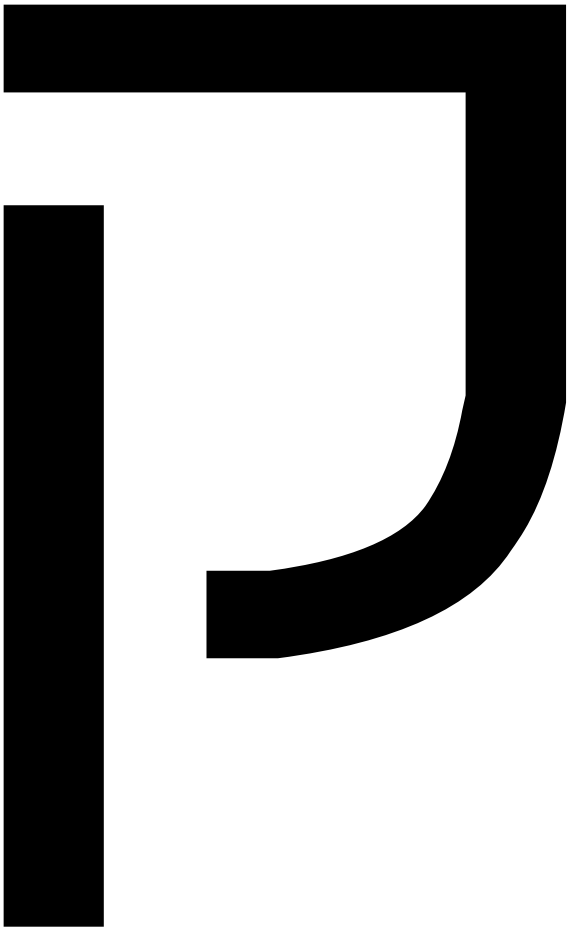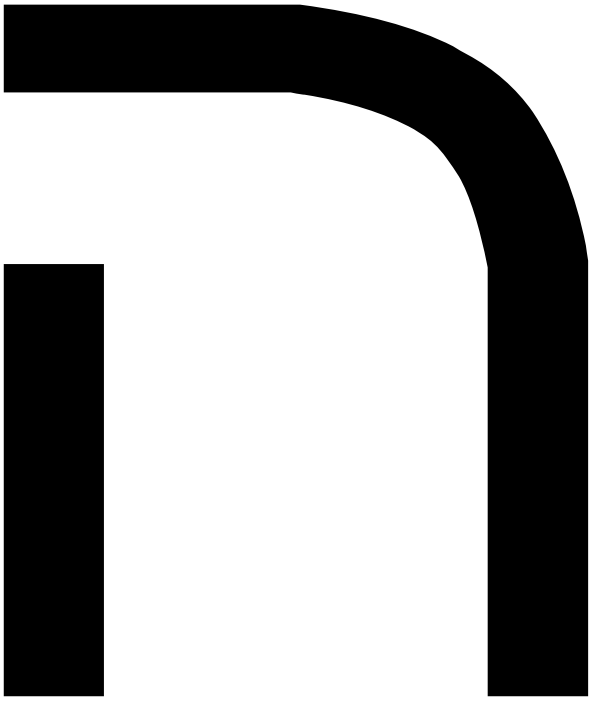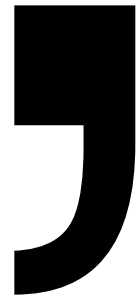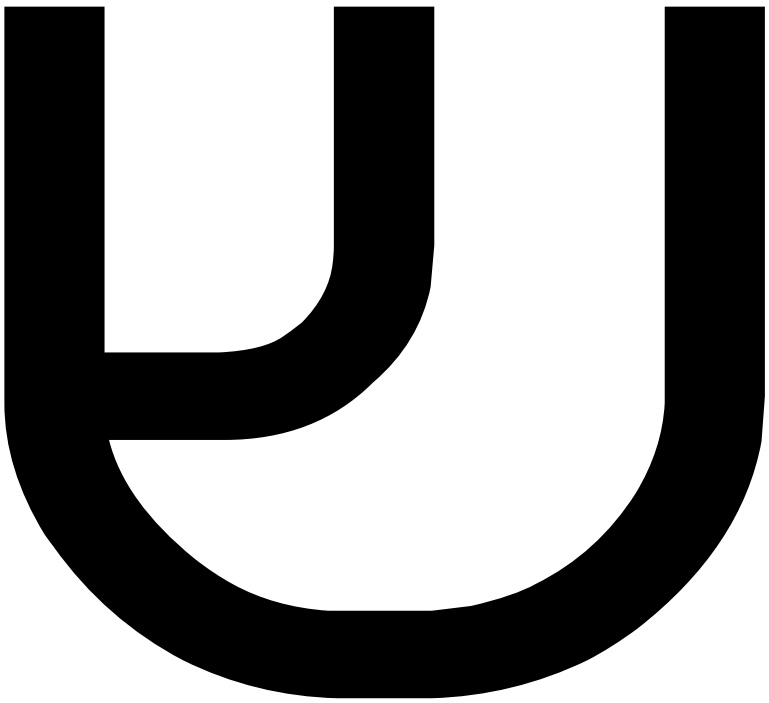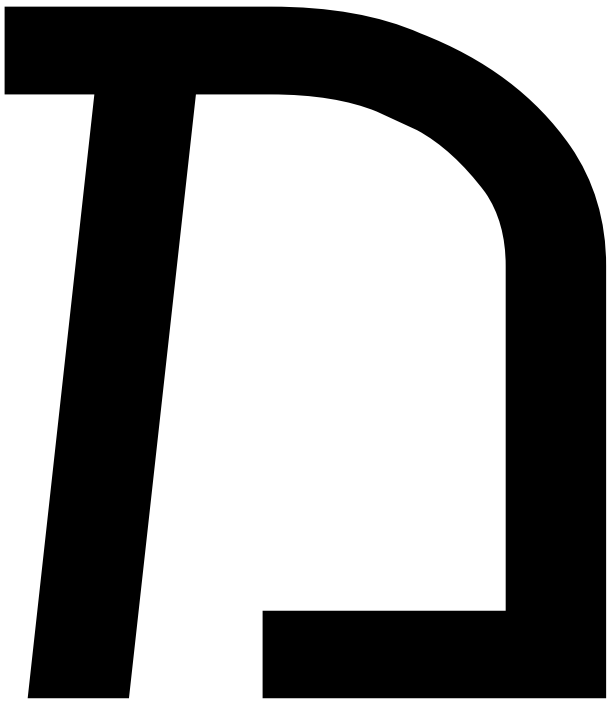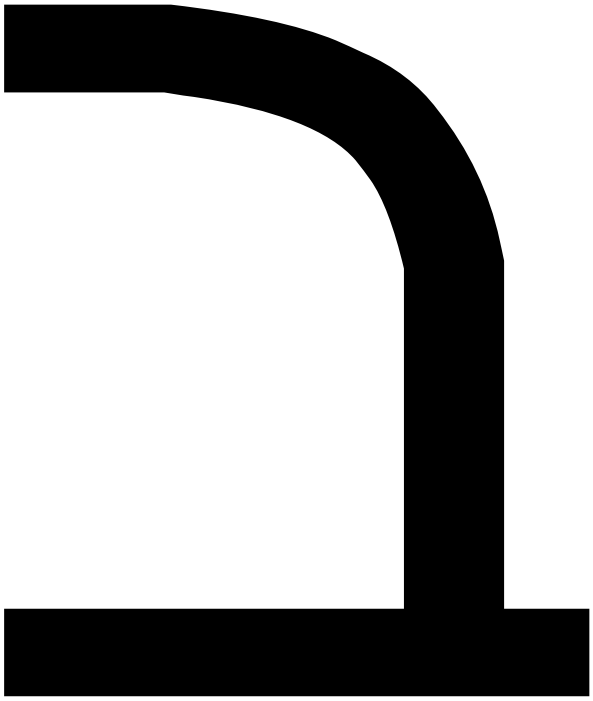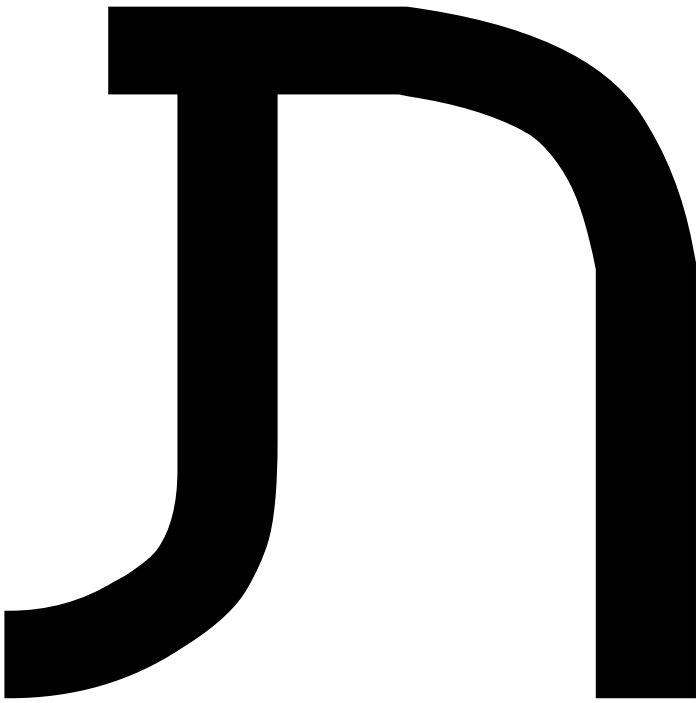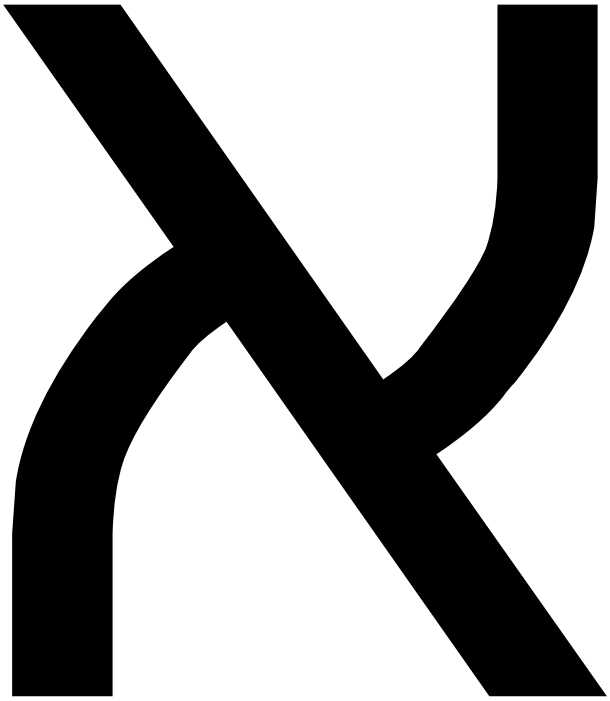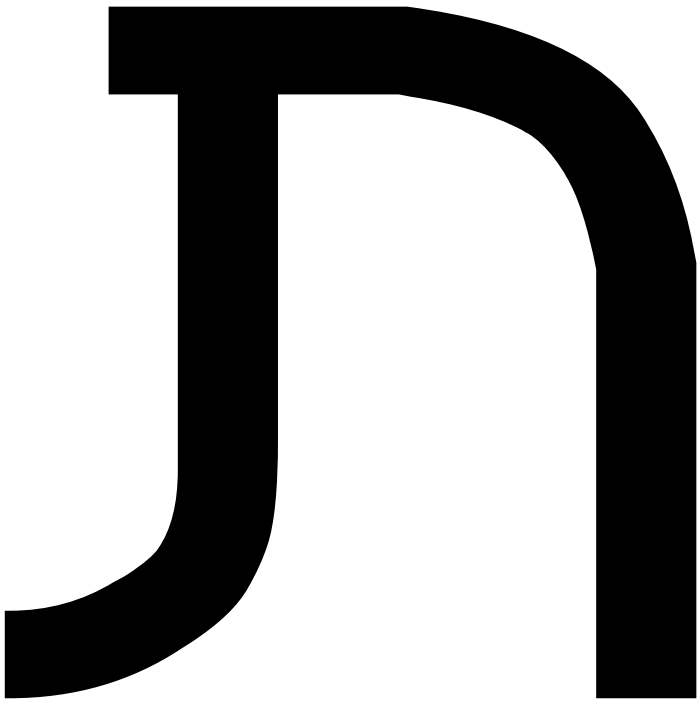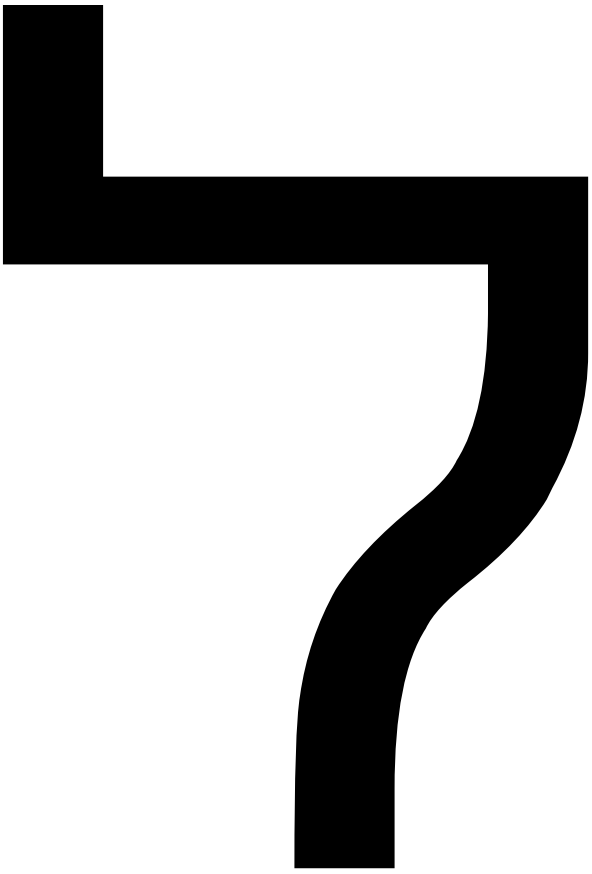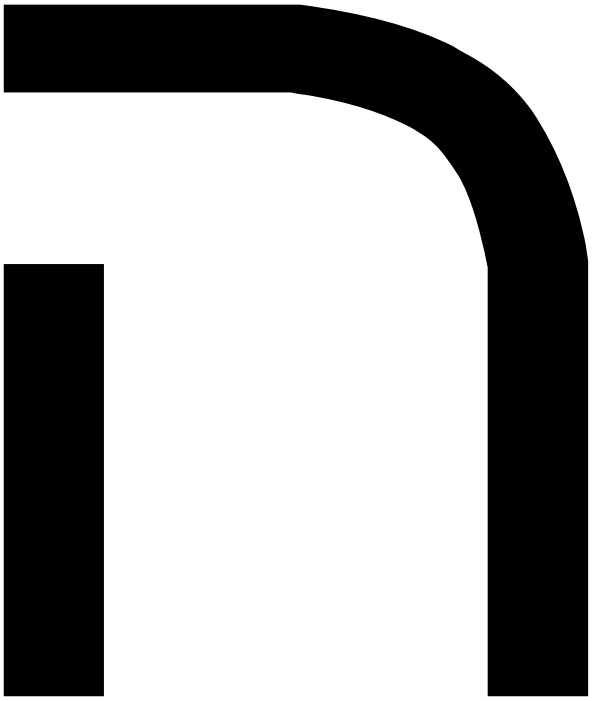
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