THIS ISSUE INCLUDE SHEIMOS, AND SHOULD BE TREATED ACCORDINGLY. THANK YOU, AND GUT SHABBOS.

MEOROS HATZADDIKIM

Lights Of Our Righteous

A Tzaddik, or righteous person, makes everyone else appear righteous before Hashem by advocating for them and finding their merits. -
Kedushas Levi, Parshas Noach (Bereishis 7:1)

Parshas Beshalach & Tu B'shevat

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The Power Over Creation Of Those Who Toil In Torah

Rav Chaim Ibn Attar, the Ohr HaChaim

"And Moshe stretched out his hand over the sea and the sea returned toward morning to its former strength and the Egyptians ran toward it and Hashem overturned and violently stirred the Egyptains in the sea" (Shemos 14:27).

Chazal say in *Shemos Rabba 21:6* that *Eisono* – "its former strength" – alludes to the original condition that Hashem set with sea, that although its waters would

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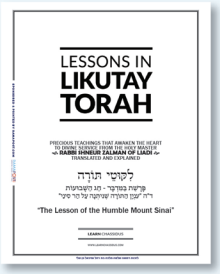

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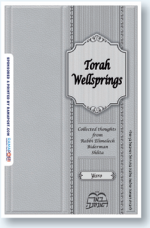

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always flow, there would be a condition that it would split one day in the future for *Bnei Yisrael.*

Based on this *Medrash, the Ohr HaChaim* asks why this condition was invoked now when the sea was to return to its normal state of flow? Shouldn't it have been invoked previously when the sea had split? He answers that invoking the condition now proved to the sea that its having split was not a method of destruction but rather a condition that had now ended, and thus the sea would return to its normal, natural state. Even though the sea knew this condition beforehand, perhaps the wondrous miracle of its drying up and its frozen waters standing still like walls of stone would worry it that it had come to its end. Now that it resumed its natural flow, the condition was invoked to prove that it would continue as normal from now on, and that the split was a one-time miracle and not a destructive end to the sea.

The *Ohr HaChaim* tries to understand how this conditional splitting of the sea operated. How did it work? For whom exactly was the sea asked to split? If it was asked to split specifically for those members of *Bnei Yisrael* who left Egypt at the Exodus, why do we find that *Chazal* say in the aforementioned *Medrash* that the sea argued with Moshe and initially refused to split, on the grounds that it was created earlier, on the third day of creation [and was therefore superior], whereas Moshe and all mankind were only created later on, on the sixth day of Creation [and were therefore younger and of inferior stature]? Then Hashem told *Moshe* to stretch out his hand over the sea and Hashem stretched His own hand at Moshe's right side as it says (*Yeshaya* 63:12) "His splendrous arm stretched out at Moshe's right side, He split the waters of the sea before them to make for His Name eternal renown." Furthermore, we see that for certain special individuals, the waters and seas did split, as is told in Chullin 7a about Rav Pinchas ben Yair (quoted above in the piece from *Noam Elimelech Likkutei Shoshana*). If Hashem had made a condition with the sea only regarding the crossing of *Bnei Yisrael* who left Egypt during the Exodus, how could Rav Pinchas ben Yair rule over Creation as well [and force the river Ginai to split]?

The *Ohr HaChaim* answers that this was not a special condition with the sea; rather, it was a general condition among all those conditions that Hashem made

with all of Creation –that all Creations must bend their will before the Torah and those who study and toil in it – to fulfill their will, and that those who toil in Torah will rule over Creation just like Hashem does.

We find therefore regarding the heavens and the earth, the stars the sun and the moon, that individual *Tzaddikim* rule over them all as Hashem commanded at the onset of their Creation. This is the secret behind the *pasuk* in *Yeshaya 43:1*: "Your Creator, O Yaakov, the one who fashioned you, O Yisrael"*. Chazal* say in *Medrash Vayikra Rabba* 36:4, "Hashem said to His world, 'Who created and who fashioned you? Yisrael did!'" And this is all through the power of *Torah*, as I explained in my commentary to *Bereishis* 1:1 in the fifth way I explained the pasuk.

[The *Ohr HaChaim* there cites the *Medrash* that *Bereishis* means *bishvil reishis* – for the sake of *reishis* – and that the Torah is called *reishis*. The first *pasuk* can thus be read to mean that the world was created solely for the sake of the Torah. From this, says the *Ohr HaChaim*, we see that whoever merits Torah merits the entire world and whoever does not merit Torah has no reason to benefit from or enjoy this world at all, unless he at least supports Torah study and those who toil in Torah, acting as their supporter and benefactor.]

When *Bnei Yisrael* left Egypt at the Exodus this was before they had yet accepted the Torah [on *Har Sinai*] and they had no power to rule over Creation. The sea therefore refused to split for them and argued with Moshe that it was created on the third day and he on the sixth. This argument alluded to the fact that they were not yet *Bnei Torah*, for if they were, they would have been superior and created earlier than the sea, since the Torah preceded all of Creation (Pesochim 54b). Hashem therefore stretched out His right hand with Moshe, which means that Hashem demonstrated that he was a *Ben Torah*, which is given with the right hand, as in the *pasuk* (*Devorim* 33:2) – *miy'mino aish dos lomo*. When the sea saw this, it split right away as it had been conditioned to do, and every *Tzaddik* who comes after *Kabbolas HaTorah* carries with him a [figurative] shtar chov, a bill or document proving Creation's indebtedness to the *Tzaddikim* and to those who toil in Torah. This *shtar* orders it to bend to their will and to split before them. Therefore when the river refused to split before Rav Pinchas ben Yair and his companions, he threatened the river with a penalty and the river feared him and

bent to his will.

Stories on the Parsha & Tu B'Shevat

Hallel On Parshas Beshalach

Rav Yitzchok Isaac of Kaliv was once in Lizhensk during *Parshas Beshalach.* The Rebbe Elimelech asked the *Kaliver* to be absent when he recited Torah at the *tisch* for some secret reason that the *Rebbe* would not divulge, but the *Kaliver* did not wish to miss the opportunity to hear the *Rebbe's Chassidic* discourse and so he remained.

As soon as the *Noam Elimelech* began to say Torah, the *Kaliver* jumped up away from the table and began to run to and fro in the entire house, singing *Hallel* at the top of his voice! Everyone present was very surprised by such aberrant behavior. Afterward, the *Kaliver* explained himself: "When the *Rebbe* said Torah about the weekly *Parsha*, I was infused by such excitement and it set me aflame with such *hislahavus* that I imagined myself to be in the midst of offering the *Korban Pesach* – and so I sang *Hallel*!" *(Ohel Elimelech* #274)

Gedolim Be'misasm Yoser

Yahrzeits for the 10th of Shevat ~ Begins Friday Night (02-08-2025)

Rav Meir Katzenellenbogen - Maharam Padua *(5325 / 1565 - 460th Yahrzeit)*

Rav Sholom Mizrachi Didye Sharabi - Rashash *(5542 / 1782 - 243rd Yahrzeit)*
Rav Sar-Shalom Mizrachi Didia ben Yitzchak Sharabi, the "*Rashash*" was born in 5480 (1720) in Sana'a, the capital of Yemen. After being saved through a miracle, he vowed to move to the Holy Land, and after fulfilling this *neder* he moved to Eretz Yisrael in order to live in Yerushalayim. His journey led him through India, Baghdad and Damascus, and finally he arrived in Yerushalayim where he served as *Rosh Yeshivah of* Beit E"l.

Rav Shlomo Flam of Lutzk - Dibras Shlomo *(5573 / 1813 - 212th Yahrzeit)*
Rav Shlomo Flam passed away on 10 *Shevat* 5573. י' בשבט התקע"ג. Teacher of Sar Sholom of Belz, who used to leave home through window at night, because of his father in law not allowing him to learn Chassidus. Student of the Maggid of Mezritch (next in line to *Baal Shem Tov)* and writer of his sayings In *Likute Amarim (Maggid Devorov Leyakov)* along with *Dibras Shlomo.*

Rav Yaakov Heilbrun *(5610 / 1850 - 175th Yahrzeit)*

Rav Dov Berish HaKohen Rapaport - Derech Hamelech *(5666 / 1906 - 119th Yahrzeit)*

Rebbetzin Rivka Schneerson *(5674 / 1914 - 111th Yahrzeit)*
Rebbetzin Rivka Schneerson (10 *Shevat* 1914) a granddaughter of Rabbi DovBer, the 2nd Rebbe of Chabad-Lubavitch, at age 16 married her first cousin, Rabbi Shmuel, who later became the fourth Lubavitcher Rebbe. Surviving her husband by 33 years, for many years she was the esteemed matriarch of Lubavitch, and chasidim frequented her home to listen to her accounts of the early years of Lubavitch. She is the source of many of the stories recorded in the talks, letters and memoirs of her grandson, Rabbi Yosef Yitzchak (the sixth Lubavitcher Rebbe). The Beis Rivka network of girls' schools are named after her.

Rav Eliezer Tzuker *(5680 / 1920 - 105th Yahrzeit)*
Rav Eliezer married Rivka, daughter of Rav Avrohom Yehuda HaKohen Schwartz of Bergsaz and Mad, *mechaber* of *Kol Arye*. He authored *Shu"t Damesek Eliezer* on *Shulchon Aruch, Migdenos Eliezer* on the Torah and *Mosok Midevash* on *Mo'adim.*

Rav Yosef Yitzchok Schneerson - Frierdiker Rebbe, Rebbe Rayatz, Lubavitcher Rebbe *(5710 / 1950 - 75th Yahrzeit)*
Rabbi Yosef Yitzchak Schneersohn [10 *Shevat* 5710], known as the Rebbe Rayatz, was the sixth Lubavitcher Rebbe, from 1920 to 1950. He established a network of Jewish educational institutions and Chassidim that was the single most significant factor for the preservation of Judaism during the dread reign of the communist Soviets. In 1940 he moved to the USA, established Chabad world-wide headquarters in Brooklyn and launched the global campaign to renew and spread Judaism in all languages and in every corner of the world, the campaign continued and expanded so remarkably successfully by his son-in-law and successor, Rabbi Menachem Mendel Schneerson.

Rav Yitzchak Isaac Sher *(5712 / 1952 - 73rd Yahrzeit)*

Chacham Rachamim Chai Chavita *(5719 / 1959 - 66th Yahrzeit)*

Yahrzeits for the 11th of Shevat ~ Begins Saturday Night (02-09-2025)

Rav Shmuel Shmelke Yehuda Leib - Imrei Zutri *(5565 / 1805 - 220th Yahrzeit)*

Rav Yehuda Leib Frankel *(5566 / 1806 - 219th Yahrzeit)*

Rav Nosson Dovid Deutsch - Nefesh Dovid *(5639 / 1879 - 146th Yahrzeit)*

Rav Chaim Yehoshua HaKohen Blumenthal *(5648 / 1888 - 137th Yahrzeit)*

Rav Yehuda Tzvi HaKohen *(5679 / 1919 - 106th Yahrzeit)*

Yahrzeits for the 12th of Shevat ~ Begins Sunday Night (02-10-2025)

Chacham Chaim Kapusi *(5391 / 1631 - 394th Yahrzeit)*

Rav Tzvi Hirsch Schorr *(5395 / 1635 - 390th Yahrzeit)*

Rav Boruch Kapilish *(5499 / 1739 - 286th Yahrzeit)*

Rav Zev Dov Wolf Ber Schiff *(5602 / 1842 - 183rd Yahrzeit)*

Rav Meir Atlas - Founder of Telz *(5686 / 1926 - 99th Yahrzeit)*
Rav Meir was born in 1848 in Baisagola, Lithuania and in 1881 founded the *Telz Yeshiva* alongside Rabbi Zvi Yaakov Oppenheim, later Rov in Kelm; and Rabbi Shlomo Zalman Abel *zt"l* (Rabbi Shimon Shkop *zt"l's* brother- in-law). He was Rav in a number of cities, including Libau in Latvia, Salant in Lithuania and Kobryn in Belarus. In 1904, about a year after Rabbi Yosef Zecharya Stern's passing, Rav Meir Atlas succeeded him as Rav of Shavel (Siauliai). He was the rabbi of the community of Shaveli (Lithuania) for more then 20 years.

Rav Yosef HaKohen Schonfeld - Kesef Yoshiv *(5693 / 1933 - 92nd Yahrzeit)*

Rav Yisrael Avrohom Alter Landau - Choson Yeshaya *(5702 / 1942 - 83rd Yahrzeit)*

Rav Shabtai Aton *(5766 / 2006 - 19th Yahrzeit)*

Rav Shabsai Aron - Ram in Yeshivas Porat Yosef, Chever Moetzes Chachmei Hatorah, Rosh Yeshivas Reishis Chochma *(5766 / 2006 - 19th Yahrzeit)*

Rav Shlomo Yitzchok Schwartz - Schwartzie *(5777 / 2017 - 8th Yahrzeit)*
Rabbi Shlomo-Yitzchak ("Schwartzie") Schwartz [12 *Shevat* 5777] became in 1969 one of Chabad's first full time college campus rabbis, serving UCLA and other UC system colleges for almost twenty years. In the 1980's the widowed Schwartzie married Olivia, and in 1989 they opened Chai Center, independent of Chabad, to give full expression to his creative--and wild--ideas for adult education for "every Jew that moves." Over the years he had a life-changing effect on thousands of Jews. For the last two decades of his life, he was Ascent's "Summer Rabbi-Scholar in Residence"-- accompanied and aided by Olivia, of course.

Yahrzeits for the 13th of Shevat ~ Begins Monday Night (02-11-2025)

Rav Yaakov Shimshon Shapira *(5568 / 1808 - 217th Yahrzeit)*

Rav Mordechai Yaffe of Lechovitch - Ohr Yeshorim, Mira D'chi *(5570 / 1810 - 215th Yahrzeit)*

Rav Yom Tov Netil of Tchechnov - Tahor Rayonim *(5577 / 1817 - 208th Yahrzeit)*

Rav Moshe Dan of Skver *(5680 / 1920 - 105th Yahrzeit)*

Rav Yissocher Shlomo Teichtel - Mishna Sechiro *(5705 / 1945 - 80th Yahrzeit)*

Rav Avrohom Bentzion Shapiro of Yerushalayim *(5707 / 1947 - 78th Yahrzeit)*

Rav Refoel Boruch Sorotzkin *(5739 / 1979 - 46th Yahrzeit)*

Yahrzeits for the 14th of Shevat ~ Begins Tuesday Night (02-12-2025)

Rav Yaakov Yehoshua Falk - Pnei Yehoshua *(5516 / 1756 - 269th Yahrzeit)*

Rav Yechiel Dancyger - Alexander Rebbe *(5654 / 1894 - 131st Yahrzeit)*

Rav Aharon Arye Leib Leifer - Nadvorna Rebbe *(5657 / 1897 - 128th Yahrzeit)*

Rav Dovid Shapiro of Yerushalayim - Bnei Tzion *(5731 / 1971 - 54th Yahrzeit)*

Rav Arye Moshe Eliyohu Kaplan *(5743 / 1983 - 42nd Yahrzeit)*

Rav Elozor Hendeles *(5764 / 2004 - 21st Yahrzeit)*

Rav Doniel Frisch - Mosok Midevash *(5765 / 2005 - 20th Yahrzeit)*
Rav Frisch would spend his days immersed in study and *dveikus* in Meron at the *Tziun HaRashbi*. As he sat there, the wellsprings of wisdom opened for him and the power of the sanctity of the remains of the G-dly *Tanna* [Rav Shimon bar Yochai] gave him the ability to begin the task of composing his sefer [the commentary Mosok Midevash on the Zohar.]

Yahrzeits for the 15th of Shevat ~ Begins Wednesday Night (02-13-2025)

Rav Gedalia Aharon of Linitz - Chen Aharon

Rav Yitzchok Issac - Tevuos Shor *(5497 / 1737 - 288th Yahrzeit)*

Rav Chaim Mordechai Margulies *(5583 / 1823 - 202nd Yahrzeit)*

Rav Nechemia of Dobrovne - Divrei Nechemia *(5612 / 1852 - 173rd Yahrzeit)*

Rav Gedalya Aharon Rabinowitz - Linitzer Rebbe, Teshuas Chen *(5638 / 1878 - 147th Yahrzeit)*

Rav Shlomo Yehoshua Dovid Gutterman - Radzimin Rebbe *(5662 / 1902 - 123rd Yahrzeit)*

Rav Refoel Shlomo Laniado *(5685 / 1925 - 100th Yahrzeit)*

Rav Boruch Kunstat - Benno *(5727 / 1967 - 58th Yahrzeit)*

Rav Avraham Weinfeld of Monsey - Lev Avraham *(5749 / 1989 - 36th Yahrzeit)*
Born in Kashau he studied under Rav Moshe Neuschloss of Serdhali and Vadmir, he was also a talmid of the Klausenberg Rav. He was dedicated to Torah and *Avodas Hashem,* he later lived in Monsey NY, and authored the *seforim Lev Avraham.*

Yahrzeits for the 16th of Shevat ~ Begins Thursday Night (02-14-2025)

Rav Dovid of Kolomai *(5492 / 1732 - 293rd Yahrzeit)*

Rav Dovid of Kalamya *(5492 / 1732 - 293rd Yahrzeit)*

Rav Yona Navon *(5520 / 1760 - 265th Yahrzeit)*

Rav Moshe Ginz *(5550 / 1790 - 235th Yahrzeit)*
Rav Moshe was the father of Rav Akiva Eiger.

Rav Yissocher Ber Bloch - Binas Yissocher, Av Beis Din of Mattersdorf, Rabbi Ber Chossid *(5558 / 1798 - 227th Yahrzeit)*

Rav Osher Tzvi of Ostraha - Maayan Hachochma *(5577 / 1817 - 208th Yahrzeit)*

Rav Asher Tzvi - Rav of Koritz *(5577 / 1817 - 208th Yahrzeit)*

Rav Yaakov Shimshon of Cracow *(5597 / 1837 - 188th Yahrzeit)*

Rav Boruch Sholom Schneerson *(5629 / 1869 - 156th Yahrzeit)*
Rabbi Baruch-Shalom Schneersohn was the firstborn of the 3rd Rebbe of Chabad, the *Tzemach Tzedek,* and the great-great-grandfather of the 7th Rebbe (1902-1994). Unlike his younger brothers became the, he remained inflexible in his determination not to accept any position as head of a Chassidic community, even though he was eminently qualified. He was exceptionally humble.

Rav Yaakov Hager - Zablatov Rebbe *(5641 / 1881 - 144th Yahrzeit)*

Rav Shlomo Yehoshua Dovid Gutterman - Radzimin Rebbe *(5663 / 1903 - 122nd Yahrzeit)*

Rav Sholom Mordechai Schwadron - Maharsham *(5671 / 1911 - 114th Yahrzeit)*
R' Sholom Mordechai Hacohen was born on 27th *Nisan*. His father, R' Moshe *zt'l* made a good income from his winery. In 5627, during the war between Austria and Germany, he lost all he had and accepted a position as rov in Potok, near Sadigura. He later became rov in Yoslovitch, Butchotch, and then in Berzhan. Over the years he became the *posek*.

Rav Alter Yechezkel Horowitz *(5754 / 1994 - 31st Yahrzeit)*

Rav Avrohom Shlomo Biderman - Lelover Rebbe *(5760 / 2000 - 25th Yahrzeit)*

Biographies of the Tzaddikim

Rav Sholom Mizrachi Didye Sharabi Rashash *(Shevat 10, 5542 / 1782 - 243rd Yahrzeit)*

Rav Sar-Shalom Mizrachi Didia ben Yitzchak Sharabi, the "*Rashash*" was born in 5480 (1720) in Sana'a, the capital of Yemen. After being saved through a miracle, he vowed to move to the Holy Land, and after fulfilling this *neder* he moved to Eretz Yisrael in order to

live in Yerushalayim. His journey led him through India, Baghdad and Damascus, and finally he arrived in Yerushalayim where he served as *Rosh Yeshivah of* Beit E"l.

Among his *talmidim* were Rav Yosef Dovid Chaim Azulai, *the Chidah*, and the *Maharit Algazi* who succeeded him as the *Rosh Yeshiva* after his passing.

He wrote a commentary on the *Etz Chaim* of which Rav Yeddiya Abulafia said that whoever learns *Etz Chaim* without the commentary of the *Rashash* is like a blind man feeling his way in the dark. Among his most famous writings is the *Siddur HaRashash*, known for its special Kabbalistic intentions for prayer, which has become the standard for all [Sephardic] Kabbalists today.

The *Rashash* passed on to his heavenly reward on the 10th day of the Jewish month of *Shevat*, in the year 5537 (1777) at the age of 57, in Jerusalem. He is buried on the Mount of Olives, where his grave is a pilgrimage site until this day.

His Segulos:

Hataras Klalos - Cancel Curses And Ayin Hara

** *See Appendix Below*

Rav Shlomo Flam Dibras Shlomo *(Shevat 10, 5573 / 1813 - 212th Yahrzeit)*

Rav Shlomo Flam passed away on 10 *Shevat* 5573. י' בשבט התקע"ג

Teacher of Sar Sholom of Belz, who used to leave home through window at night, because of his father in law not allowing him to learn Chassidus.

Student of the Maggid of Mezritch (next in line to *Baal Shem Tov)* and writer of his sayings In *Likute Amarim (Maggid Devorov Leyakov)* along with *Dibras Shlomo.*

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Rebbetzin Rivka Schneerson *(Shevat 10, 5674 / 1914 - 111th Yahrzeit)*

Rebbetzin Rivka Schneerson (10 *Shevat* 1914) a granddaughter of Rabbi DovBer, the 2nd Rebbe of Chabad-Lubavitch, at age 16 married her first cousin, Rabbi Shmuel, who later became the fourth Lubavitcher Rebbe. Surviving her husband by 33 years, for many years she was the esteemed matriarch of Lubavitch, and chasidim frequented her home to listen to her accounts of the early years of Lubavitch. She is the source of many of the stories recorded in the talks, letters and memoirs of her grandson, Rabbi Yosef Yitzchak (the sixth Lubavitcher Rebbe). The Beis Rivka network of girls' schools are named after her.

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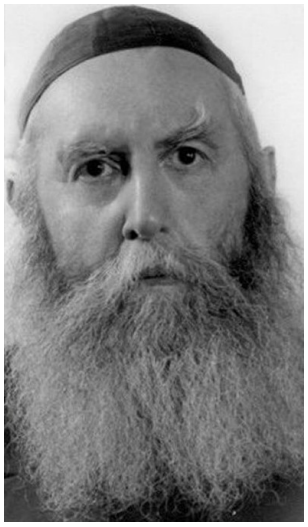
Rav Eliezer Tzuker *(Shevat 10, 5680 / 1920 - 105th Yahrzeit)*

Rav Eliezer married Rivka, daughter of Rav Avrohom Yehuda HaKohen Schwartz of Bergsaz and Mad, *mechaber of Kol Arye*. He authored *Shu"t Damesek Eliezer* on *Shulchon Aruch, Migdenos Eliezer* on the Torah and *Mosok Midevash* on *Mo'adim.*

Rav Yosef Yitzchok Schneerson Frierdiker Rebbe, Rebbe Rayatz, Lubavitcher Rebbe
(Shevat 10, 5710 / 1950 - 75th Yahrzeit)



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Rav Meir Atlas Founder of Telz *(Shevat 12, 5686 / 1926 - 99th Yahrzeit)*

חמיו: רבי מאיר אטלס גאב"ד שאבלי

Rav Meir was born in 1848 in Baisagola, Lithuania and in 1881 founded the *Telz Yeshiva* alongside Rabbi Zvi Yaakov Oppenheim, later Rov in Kelm; and Rabbi Shlomo Zalman Abel *zt"l* (Rabbi Shimon Shkop *zt"l's* brother- in-law). He was Rav in a number of cities, including Libau in Latvia, Salant in Lithuania and Kobryn in Belarus. In 1904, about a year after Rabbi Yosef Zecharya Stern's passing, Rav Meir Atlas succeeded him as Rav of Shavel (Siauliai). He was the rabbi of the community of Shaveli (Lithuania) for more then 20 years.

His son-in-law was the Gaon Rabbi Elchanan Wasserman, who sometimes took his father-in-laws place. Rav Wasserman was later Rav and Rosh Yeshivah in Baranowitch. Another son-in-law, who lived in Shavel, was Rabbi Yudel Kahana Shapiro, the son of Rabbi Zalman Sender Kahana Shapiro of Krinika. Rabbi Chaim Ozer Grodzinski was also his son in law. Rabbi Meir Atlas passed away in 1926.

Rav Shlomo Yitzchok Schwartz Schwartzie *(Shevat 12, 5777 / 2017 - 8th Yahrzeit)*

Rabbi Shlomo-Yitzchak ("Schwartzie") Schwartz [12 *Shevat* 5777] became in 1969 one of Chabad's first full time college campus rabbis, serving UCLA and other UC system colleges for almost twenty years. In the 1980's the widowed Schwartzie married Olivia, and in 1989 they opened Chai Center, independent of Chabad, to give full expression to his creative--and wild--ideas for adult education for "every Jew that moves." Over the years he had a life-changing effect on thousands of Jews. For the last two decades of his life, he was Ascent's "Summer Rabbi-Scholar in Residence"-- accompanied and aided by Olivia, of course.

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Rav Doniel Frisch Mosok Midevash *(Shevat 14, 5765 / 2005 - 20th Yahrzeit)*

A Holy Man With a Holy Mission – Sweeter Than Honey

Rav Yaakov Meir Shechter grew excited as he remembered and described how Rav Frisch would spend his days immersed in study and *dveikus* in *Meron* at the *Tziun HaRashbi*. As he sat there, the wellsprings of wisdom opened for him and the power of the sanctity of the remains of the G-dly *Tanna* [Rav Shimon bar Yochai] gave him the ability to begin the task of composing his *sefer* [the commentary Mosok Midevash on the Zohar.]

Rav Gamliel Rabinowitz added, "Rav Frisch attached himself in *dveikus* to *Rashbi*. At the end, he merited an *ibbur neshoma*, where the soul of the *Tzaddik* impregnated itself within him, as the talmidim of the *Arizal* once merited, and through this *ibbur neshoma*, a pure spirit took hold and allowed him to compose the sefer in a supernaturally fast manner."

The whole story began when Rav Doniel Frisch started spending time in Meron. He was summoned by the *Rebbe of Toldos Aharon*, the *Divrei Emuna*, and given a mission and a *shelichus*.

The *Divrei Emuna* handed Rav Frisch a handwritten manuscript. Tears filled Rav Frisch's eyes as he gazed at a new commentary on the *Zohar* that the *Toldos Aharon Rebbe* was authoring. Then the *Rebbe* said, "I have a tradition that the *Chozeh of Lublin* said to his *talmidim* that before the coming of *Moshiach,* a Jew will come forth who will compose and

author a new commentary on the *Zohar* and enlighten the eyes of *Klal Yisrael* who await the redemption! I thought I would be that person," explained the *Divrei Emuna*, "and so I began to compose a commentary, as you can see, but I feel that I am growing weak and my ability is not what it once was. I am asking you to let me appoint you as my *shaliach* (emissary) to fulfill this mission, to author a commentary on the holy *Zohar* that will be appropriate for anyone and all souls, that will open the gates of the *Zohar* and allow everyone to understand the *Toras HaRashbi*."

Rav Doniel nodded his consent and the *Divrei Emuna of Toldos Aharon* enumerated for him several benefits and ideas that the commentary should contain. Rav Frisch agreed, and so the *Mosok Midevash* was composed. (Ba'al Mosok Midevash p. 100–101)

Rav Avraham Weinfeld Lev Avraham *(Shevat 15, 5749 / 1989 - 36th Yahrzeit)*

Born in Kashau he studied under Rav Moshe Neuschloss of Serdhali and Vadmir, he was also a *talmid* of the Klausenberg Rav. He was dedicated to Torah and *Avodas Hashem,* he later lived in Monsey NY, and authored the *seforim Lev Avraham.*

Rav Moshe Ginz *(Shevat 16, 5550 / 1790 - 235th Yahrzeit)*

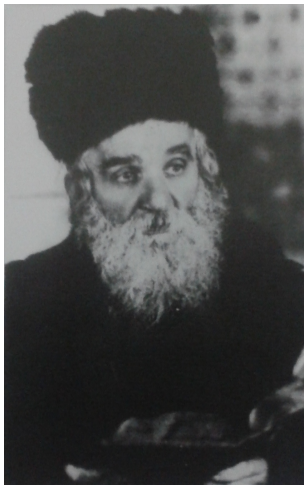
Rav Moshe was the father of Rav Akiva Eiger.

Rav Boruch Sholom Schneerson *(Shevat 16, 5629 / 1869 - 156th Yahrzeit)*

Rabbi Baruch-Shalom Schneersohn [22 *MarCheshvan* 5566 – 16 *Shevat* 5629 (Oct. 1805 – Feb. 1869] was the firstborn of the 3rd Rebbe of Chabad, the *Tzemach Tzedek,* and the great-great-grandfather of the 7th Rebbe (1902-1994). Unlike his younger brothers became the, he remained inflexible in his determination not to accept any position as head of a Chassidic community, even though he was eminently qualified. He was exceptionally humble. It was only after his passing that numerous manuscripts he had authored came to light, which provided evidence of his profound intelligence and wisdom.

http://www.ascentofsafed.com/cgi-bin/ascent.cgi?Name=rebbeBios

Rav Sholom Mordechai Schwadron Maharsham *(Shevat 16, 5671 / 1911 - 114th Yahrzeit)*



R' Sholom Mordechai Hacohen was born on 27th *Nisan*. His father, R' Moshe *zt'l* made a good income from his winery but as his son testified, even while he was dealing with customers and wine dealers, he constantly learnt Torah by heart until he had finished *Shas* six times and had mastered all chapters of the *Rambam* and *Tur, Shulchan Oruch* and the *Zohar Hakodosh.*

The *Maharsham's* exceptional talents and incredible memory became famous when he was

still very young and the *Maskilim* envisioned this precious soul as one of theirs. They gave him one of their grammar books on the pretense of requiring his help, hoping to ensnare him in their net. Just around that time, his father travelled with the young genius to Premishlan to the holy R' Meir'l *zy*"*a*. The latter turned to the innocent boy quoting: "*Beni al teilech bederech itom, mena raglecho minesivosom* - do not read a single book before your father has censored it and given you permission to do so." In this way he was saved from the clutches of the *Maskilim*.

At 17 he married and spent many years with his father-in-law, R' Avrohom Yakir *z*"*l*. With the latter's passing, the years of his financial support ended and he returned to his hometown Zlotchov. Since he refused to take on *rabbonus*, he worked as a timber-dealer until he was thirty-two years old. His grandchild later said he had heard from his grandfather that in those two years as a worker he reviewed all the *Shulchan Oruch* many times over.

In 5627, during the war between Austria and Germany, he lost all he had and accepted a position as rov in Potok, near Sadigura. He later became rov in Yoslovitch, Butchotch, and then in Berzhan. Over the years he became the *posek*, answering over three thousand eight hundred *teshuvos* in *halocho*, which are printed in the nine volumes of *Sheilos Uteshuvos Maharsham*. Almost all of the *seforim* printed in his time bear his approbation. He was niftar on Tuesday Parshas *Yisro,* the 16th of *Shevat.*

Gedolim Be'Masayhem

Stories & Anecdotes

Rav Sholom Mizrachi Didye Sharabi Rashash (Shevat 10)

THE SAR SHALOM AND THE SIDDUR RASHASH

The first *Belzer Rav,* the *Sar Sholom*, had a *Chassid* who always traveled to Eretz Yisrael to procure an *esrog* for the *Rebbe* for *Sukkos*. One summer, when this *Chassid* was preparing for the journey, the *Rebbe* gave him an additional mission: to procure the *sefer Nahar Sholom* and the various volumes of the siddur of the holy *Rashash*, which was rare back then, and only available as a hand-written manuscript – and only in *Yeshiva Beis E"l* in the old city of Yerushalayim.

The *Chassid* accepted the mission and when he traveled to Eretz Yisrael he succeeded in procuring the manuscripts of the *Rashash's* writings, as well as the siddur for the Sar Sholom.

When word reached the *Rebbe*, his joy knew no bounds, and when he heard of his *Chassid's* arrival, the *Tzaddik* dressed in Shabbos clothes and went out to the city limits to meet the approaching caravan and horses. When the *Chassid* saw the *Rebbe* approach, bedecked in his Shabbos finery, he alighted and approached the *Rebbe*.

"Where are the seforim of the holy *Rashash*?" inquired the *Rebbe*.

The *Chassid* pointed to one of the trunks and, to his amazement, the *Rebbe* lifted the heavy trunk off the horse and carried it by hand himself all the way back to town!

Afterward, the *Rebbe* closeted himself in his room for some three days straight to study the *seforim*. When he emerged on the fourth day, a holy light shone from his countenance and he declared, "For some years now I greatly desired to study the *sefer Nahar Sholom* and the *siddur* of the *Rashash*. Now that I have achieved my heart's desire and have studied them, I see that we are both of the same mind on certain matters; many things I thought, the *Rashash* also teaches!" The *Rebbe* then handed out cake and *bronfen* and they drank *lechaim!* (Moron HaRashash, p. 232–235)

THE CHAZON ISH IN BEIS E'L - AND THE ATTEMPT AT HASTENING THE GEULA

When the *Chazon Ish* visited the *Kosel* and the Old City, together with Rav Osher Zelig Margolios, he stopped at the famed *Yeshiva* of the *Mekubolim, Beis E"l*, where he sat studying by heart in *dveikus* and remarked when he departed, "It is a great *zechus* to visit such a holy *Beis Medrash* of the *Rashash*, where great, holy *Tzaddikim* studied and

davened with the secrets of Hashem – *sod Hashem liyerei'ov!"*

There in the Yeshiva is a side room where a hole leads down a stairway to a wide courtyard where a cavern is found. In this cavern, the *Tzaddikim* meditated in *hisbodedus* (seclusion), using *yichudim* and kabbalistic prayers and devotions. The *Chazon Ish* entered that room, descended those stairs, entered that cavern and declared, "This is truly a good place for *hisbodedus*." There are those who claim that what happened in that cavern was that the *Rashash*, together with the *Chida* and Rav Chaim DiLaRoza fasted three days straight, *davened,* engaged in *yichudim*, rolled in the snow and attempted to hasten the end of days and the coming of *Moshiach*. After three days, they heard a heavenly voice declare, "My sons, you are forbidden to hasten the end; I must separate you so that you three do not remain as a group. I decree that one of you must go into exile!"

The three *Tzaddikim* drew lots and so it was that the *Chida* sold his possessions and left for Livorno, Italy, where he lived out the rest of his days. (Based on Rav Pe'alim and Chibas Yerushalayim as cited in Moron HaRashash, p. 241–244)

Rav Yosef Yitzchok Schneerson Frierdiker Rebbe, Rebbe Rayatz, Lubavitcher Rebbe (Shevat 10)

ONE ANGEL OF MERCY VERSUS ONE THOUSAND

Rav Shlomo Kazranovsky told how once the *Rebbe Rayatz* sent him and his son-in-law, the *Rashag,* on a shelichus mission to Toronto, Canada. Due to the snow, the transportation was delayed and they were stranded at the hotel. As they sat, several *Chabad Chassidim* arrived, as well as one of the local *Rabbonim*, who told the following story:

"One of my *ba'alei batim*, a member of our congregation, was sick, and lay in the hospital as his sickness spread and attacked his body, causing him to be bedridden and unable to walk. When I found out, I personally went to visit him. His family told me that his condition was very serious and that I could not even go in to see him, but he heard my voice and called them to tell me to come in.

"'I heard that the *Lubavitcher Rebbe* is in America,' the sick man said. 'Please write to

him and ask him how can I redeem myself and get well!'

"I quickly sent a telegram to the *Rebbe Rayatz*, explaining the situation, and his answer arrived back quickly as well: 'Tell the sick man that they are in the midst of constructing a *Lubavitcher Yeshiva Tomchei Temimim* in Montreal and that he should donate one thousand dollars, because an angel of one thousand is worth more than of one hundred, as we say: *im yesh olov maloch meilitz achad minI olef*.'

"I quickly brought the *Rebbe's* reply to the hospital. The family heard and one uncle said in disgust, 'You see – already these people find ways of squeezing out money.'

"I kept my silence and brought the *Rebbe's* holy words to the sick man. He heard me read the letter and immediately told his son, 'Quick – send the money to Montreal – I want to live!'

"And so they did. A few days later, the family told me what had happened. Apparently, the doctor came in anger and accused them of using another doctor and changing the medication and treatment without notifying the hospital or staff. When the family argued and countered that they had done no such thing, the doctor replied, 'If so, it's a miracle! For his entire disease is abating and leaving him and his body is going back to normal, resuming its functions, and he will be released completely well in a few days' time!'

"This is indeed what happened. Afterward, the son asked me if he had to delay his wedding. 'I was engaged and we pushed off the wedding date because of my father's sickness. Now that he is well again, we wished to proceed, but my uncle whom you met at the hospital suddenly died.'

"I told him not to push off the wedding again." (Shemuos Vesippurim I, p. 218–219)

WHAT IS CHASSIDUS AND WHAT IS TANYA?

An entry from the journal of the *Rayatz* in the year *tov-reish-pei-tes*, in America:

An American Jew approached me and asked, "What is *Chassidus* and what is *Tanya*?"

I answered him, "*Chassidus is a emes lichtiker leibedikeit* – A truly shining life! And *Tanya*

is a collection of advice and healing for sick souls. It is a work culled from the positive benefits and virtues that people have, as well as their shortcomings. It is unlike other written works by authors because only when you follow the advice and do what it says – only then can you understand what it says for you to do. (Shemuos Vesippurim I, p. 219–220)

HOLY MATBEI'OS WITH HOLY INSTRUCTIONS

Rav Refoel Kahn, father of the *Rebbe's chozer,* Rav Yoel Kahn, once told how once the *Rebbe Rayatz* was invited to a *Melave Malka* in the year *tov-reish-tzadi* in the USA.

At the *Melave Malka*, two *gevirim* (wealthy Jews) were present and the *Rebbe Rayatz* gave each of them a silver *matbei'a*, a coin given as a segula for *shemira* and *berocha*. To one of the *gevirim* he gave instructions that he should carry the *matbei'a* on his person at all times. To the other he told him that he should sew the *matbei'a* onto his *tallis kotton* (his tzitzis garment).

Everyone present was surprised and amazed as to the reason behind the *Rebbe Rayatz's* different instructions to each of the *gevirim,* until they compared notes. One said, "Now, isn't that puzzling – the *Rebbe* told me to sew this coin onto my *tallis kotton*, but I don't even wear one!"

Then they all realized the intention behind the *Rebbe's* holy instruction. (Shemuos Vesippurim III, p. 222 #123)

Rav Mordechai Yaffe Ohr Yeshorim, Mira D'chi (Shevat 13)

SMALL STEPS ON THE JOURNEY OF TESHUVA

Please enjoy selected stories and teachings of Rav Mordechai of Lechovitch from the *sefer* Returnity, The Way Back to Eternity – Selected Teachings from the *Chassidic* Masters on *Teshuvah* by Rav Tal Zwecker

There was once a prince who was captured by a band of cutthroat thieves, and they took him so far away from his father, the king, that if he had tried to walk home, it would have taken him ages to arrive. The king sent messengers to tell his son, the prince, that he was

awaiting his return.

"If you do not begin your journey," he wrote, "then the king can't draw closer to you either." The prince had to take the first step and set out on the journey, even though his steps might have seemed small and insignificant, and he might have thought that he was not getting anywhere. But if he started out, then the king would come toward him, taking long, powerful strides – and then surely they would be reunited very soon.

The *Novi* (prophet) says, "Return to Me [says Hashem], and I will return to you" *(Malachi 3:7).* This is what the verse means: "Return to Me," even if it means taking small steps, "and I will return to you" — I will return with abundant mercy.

Rav Sholom Mordechai Schwadron Maharsham (Shevat 16)

HE WAS NOT BORN AS THE BERZHONER RAV

The *Maharsham's* father, Rav Moshe, was a *talmid* of Rav Meir of Premishlan, and he himself received *semicha* from the *mechaber* of *Shoel UMeishiv* and from Rav Shlomo Kluger of Brod. The *Maharsham* also traveled to see many *Tzaddikim,* including Belz, Stretin, Zidichov, and Tchortkov.

The *Yeshuos Moshe of Vizhnitz* related how his grandfather, the *Ahavas Yisrael,* sent his father, Rav Chaim Meir, to be tested for *semicha* by the *Maharsham*, the *Gaon of Berzhon*. He was not born as the *Berzhoner Rav* – he had to work at it, continued the *Yeshuos Moshe*. For example, every Shabbos he studied and completed the entire *Maseches Shabbos*. Do you have any idea what *chazora* on the entire *Maseches Shabbos* means? However, this is a case in point – the very fact that he reviewed it weekly caused him to know it so well by heart, like you and I recite *Ashrei*! That is how one must accustom oneself from the younger years to study and review. What was his greatness? He knew how to use his time wisely and how to use each opportunity to serve Hashem, his Creator. He would review his learning countless times – this is the way *Gedolim* reach greatness.

The *Yeshuos Moshe of Vizhnitz* related how when the *Berzhoner Rav* grew old and lay on his sickbed, many great *Talmidei Chachomim* came to visit him. As they stood outside his room they began to discuss whether or not in today's times there was a *mitzvah* to give

gifts of *Matnos Kehuna*. Hearing the heated discussion, the *Berzhoner Rav* turned to Rav Meir Shapira and asked what was being discussed. When he was told the topic, he replied, “This is answered explicitly by the *Darchei Moshe* in *Hilchos Mezuza*!”

Upon hearing his words, they thought that in his old age his wisdom had dimmed and senility had crept up on him, for why would such a topic be discussed in the laws of *Mezuza*?

When the *Berzhoner Rav* heard them continuing to discuss the matter, he asked if they had looked up the *Darchei Moshe.* When they did, they were astounded to see that he was correct! He then asked someone to bring a copy of his *Shulchon Aruch* and when it was brought they all saw written in his volume how he had reviewed the entire *Shulchan Aruch* four hundred times, when he began the cycle and when each review concluded! (Sarfei Kodesh Vizhnitz, p. 231–234)

I HAVE REVIEWED THE SEFER HATUR ONE HUNDRED AND ONE TIMES

"I have reviewed the *sefer haTur* one hundred and one times." These words were uttered by the *Maharsham* himself. The fact was not known to many and would probably have remained a secret were it not for the incident that occurred during his illness.

Lying weak on his sickbed, the *Maharsham* caught wind of an argument in learning taking place between the two *talmidim* who had come to visit him. Speaking in whispers so as not to disturb the *rov*, the two began to argue whether nowadays one should give *matnos kehuno* or if it would be considered an act driven by pride (mechezi keyoharo).

From his bed the *Maharsham* murmured to himself that the answer can be found in *Darchei Moshe, Hilchos Mezuzoh*, whereupon the startled talmidim became worried that he was delirious and talking out of context, for what did their point have to do with *hilchos mezuzoh*?

Their discussion continued and again the *Maharsham* asked them if they had looked up the sefer he had told them. Attempting to explain the issue brought the same reply from the rov until one of the talmidim agreed. To their immense surprise they found a clear explanation exactly where they had been told to look. Astounded by his thorough knowledge and clarity of mind despite his weakened body, those who were present asked

him, "*Rabbeinu*, how is it possible to remember all the tiny writing of the commentaries of the *Tur*?"

"Have a look at what I have written in the back cover of my own *Tur*," replied the rov. Opening the *sefer* they found inscribed in the *Maharsham's* handwriting, "Today I managed be'ezras Hashem to finish the *Tur* one hundred and one times." The above story is told by his talmid R' Meir Shapira, rov of Lublin and rosh yeshiva *of Yeshivas Chachmei Lublin.*

Naturally his time was fully devoted to Torah learning, but his kind heart compelled him to steal just a bit of his time to go out into his yard every morning to throw seeds and crumbs to the waiting birds and fowl.

He also invested much effort on behalf of his brethren in the Austrian army, trying to acquire a few days off for the *yomim tovim.* Much of his precious time was sacrificed for this task, usually resulting in success.

On one occasion the *Maharsham* went as usual to a certain officer who this time refused to accede to his request. The *Maharsham* continued to plead and cajole, describing what a Jewish home would look like on Yom Tov without the head of the household -- who would make *kiddush* and say *hamotzi*, who would recount the history of the festival, who would teach the children, answer their questions and test their knowledge etc.

His entreaties fell on deaf ears; the officer obstinately refused to give in. Seeing he was getting nowhere, the *Maharsham* looked the officer in the eye, warning him, "In the end you will regret your wickedness," and left.

A few days later, the aforementioned sergeant was seriously injured in an accident. He immediately understood that the *Maharsham's* curse was the cause and sought the latter out, begging forgiveness and that he be healed. "Am I a G-d?" admonished the rov, "I want you to know you are the harbinger of your own fate. If you promise me that you'll always release the Jewish soldiers in your units for the duration of our festivals I'll forgive you and you'll recover."

The commandant humbly apologized, promised to do as he was bidden and indeed, he

subsequently recovered.

When the *Maharsham* was very close to death, the doctor suggested that he be given strong wine to intoxicate him slightly, alleviating his pain. The *Maharsham* refused to drink, explaining, "A person who has drunk wine is forbidden to *pasken halochos* for his thinking may not be totally clear; since I am reaching the end of my days I am preparing my *drosho* to present before the heavenly court--how can I drink now, confusing my train of thought? I prefer to suffer physical pain and have a lucid mind to prepare a fitting *drosho*."

And so, still steeped in Torah learning as he had been all his life, he passed away.

http://www.chareidi.org/archives5761/bo/features.htm

LOVE EACH AND EVERY JEW

For a long time, the *Maharsham* was confused with a problem that bothered him considerably. Being a *Kohen,* one of his *mitzvos* was *bircas kohanim* which automatically touches on another commandment: "*Levoreich es amo Yisroel be'ahavo*." He wondered how it is possible to love every *Yid*, for even Dovid Hamelech says that evildoers are his enemies. Yet the *Zohar Hakodosh* expressly points out that one who does not love all Yisroel should refrain from saying *bircas kohanim*!?

The words of R' Schmelke of Nikolsburg that he came across one day, put him at ease. The Rebbe writes that since we are commanded to love every Jew, at least the few good deeds and worthy character traits of a rosho can be loved, for surely even a *rosho* has something good about him. The idea pleased him and from then onwards he went up to *bircas kohanim* with a pacified conscience and heart full of love for every *Yid*.

Segulos Yisroel

SEGULOS FOR PARSHAS BESHALACH & TU B'SHEVAT

Toil In Torah Abir Yaakov's Segulah For Health

There is a great *segulah* that Hashem hid within Torah study. We know that intense exertion in Torah study weakens the body and can break a person as toiling in Torah study uproots him from the physical world.

At the same time, spiritual suffering and privation that accompanies Torah study and mitzvah observance takes the place of physical suffering, sickness, or illness, Heaven forbid. As a person can only suffer an allotted amount, *Ovdei Hashem* fill their quota—so to speak—through straining themselves in their *avodah.*

Chazal say (*Sanhedrin* 99b) "Rabbi *Elazar* says everyone was created to toil as it says in *Iyov* 5:7, 'A person was born to toil'; and if we are unsure if this toil is achieved by speech of our mouth or by the toil of our hands, we can resolve it from a line in *Mishlei* 16:26, "His mouth was saddled" From here, we see that we mean the toil of our mouth."

When it says that our mouths should toil, are we talking about using our mouths for Torah, or is the *pasuk* referring to mundane talk as well? This is resolved by what it says in Yehoshua 1:8, "The *sefer Torah* should not depart from your mouth". We were created to toil in Torah.

This *segulah* is hinted to in the *pasuk (Shemos* 15:26) "All the sickness that I put on Egypt I won't put on you." *Machalah* מחלה (sickness) whose *gematria* with the *"kollel*" (the inclusive form) of the word itself equals 89 which is the same value for the word, *guf* – גוף (the body) which is 89. Hashem won't bring about any physical sickness of the body since we will exempt ourselves by fulfilling our obligations through pain of toil in Torah study. (Pituchei Chosam BeShalach)

Parshas Hamon And Feeding The Birds

The *Perisha* in *Orach Chaim* cites the *Yerushalmi* that it is a good practice to recite *"parshas hamon"* daily. The reason for this *segula* for *parnossa* (livelihood) is *emuna.* The *Yismach Yisrael* of Alexander explains:

A person may fool himself into thinking that when he works hard and earns a living, it is *"kochi ve'otzem yodi osa li es hachayil hazeh* (Devorim 8:17) – my hard work and my toil is what built this up and it is my own two hands that created this livelihood and success". This is the illusion. For when a person lacks *emuna* and is arrogant enough to think that he himself is the source of his financial success, then he is clogging up his own "spiritual plumbing". The pipelines of blessing and shefa (abundance) get clogged from such thoughts. However, daily repetition of *parshas hamon* ingrains in us the truth that it is all really from Hashem and He is the true source of blessing and *parnossa.*

This is also one of the reasons for the *minhag* to feed the birds on *Shabbos Shira.* The *Yismach Yisrael* notes the objections of the *Mogen Avrohom* who rules against this practice, saying that since the birds do not rely on us for their food, we should not feed them (OC 324). The *Alexander Rebbe* counters:

That, itself, is the very lesson of the monn. We are like the birds: We do not rely on human hands to feed us as domesticated animals and beasts of burden do. If we rely on sustenance from human hands, then we can be likened to beasts of burden - and no better! Rather, we feed the birds because it reminds us that we are like them - relying on Hashem alone to feed and nourish us!

Parnassa - Parshas Hamon

There is a well-known *segula* to study *Parshas HaMon shnayim mikra ve'echad Targum* from the *Rymanower*.

Shovavim

See Appendix Below

Segulah For A Beautiful Esrog

יהי רצון מלפניך ה' אלקינו ואלקי אבותינו שתברך כל אילנות האתרוג, להוציא פירותיהם בעתם ויוציאו אתרוגים טובים יפים ומהודרים ונקיים מכל מום ולא יעלה בהם חזזית ויהיו שלמים ולא יהיה בהם שום חסרון ואפילו עקיצת הקוץ ויהיו מצויים לנו ולכל ישראל אחינו בכל מקום שהם, לקיים בה מצות נטילה עם הלולב בחג הסוכות שיבוא עלינו לחיים טובים ולשלום כאשר צויתנו בתורתך ע"י משה עבדך ולקחתם לכם ביום הראשון פרי עץ הדר וכפות תמרים וענף עץ עבות וערבי נחל. ויהי רצון מלפניך ה' אלקינו ואלקי אבותינו שתעזרנו ותסייענו לקיים מצוה זו של נטילת לולב והדס וערבה ואתרוג כתיקונה בזמנה בחג

הסוכות שיבא עלינו לחיים טובים ולשלום בשמחה ובטוב לב ותזמין לנו אתרוג יפה ומהודר ושלם וכשר כהלכתו ויהי רצון מלפני ה' אלקינו ואלקי אבותינו שתברך כל מיני האילנות ויוציאו פירותיהם בריבוי שמנים וטובים ותברך כל הגפנים שיוציא ענבים הרבה שמנים טובים כדי שיהיה היין היוצא מהם מצוי לרוב לכל עמך ישראל לקיים בו מצות קידוש ומצות הבדלה בשבתות וימים טובים ויתקיים בנו ובכל ישראל אחינו מקרא שכתב "לך אכול בשמחה לחמך ושתה בלב טוב יינך כי כבר רצה אלוקים את מעשיך" באתי לגני אחותי כלה אריתי מורי עם בשמי, אכלתי יערי עם דבשי שתיתי ייני עם חלבי אכלו רעים שתו ושכרו דודים יהיו לרצון אמרי פי והגיון לבי לפניך ה' צורי וגואלי.

Tu Bishevat Prayer Techina

A Tefilah to help us Grow in the ways of the attributes of the Fruits
A Tu BiShevat Prayer from the Heart

תחינה לט"ו בשבט להורדה

אֱלֹקַי,
תֵּן בִּי אֶת קֶמַח הַחִטָּה, שֶׁאוּכַל לְהָבִין מַהִי הַסֹּלֶת,
תֵּן בִּי אֶת קְנֵה הַשְּׂעוֹרָה, שֶׁאוּכַל לְהַשְׂכִּיל מַהִי הַפְּסֹלֶת,

Hashem!
Please grant me the power of a grain of wheat so that I might understand distinctions like fine flour,
Please grant me the insight of barley to understand what is chaff and discard it. . .

תֵּן בִּי קִמְטוֹ שֶׁל צִמּוּק, שֶׁאוּכַל לְקַמֵּט מִצְחִי בְּמַחְשָׁבָה,
תֵּן בִּי אֶת הִצְטַמְּקוּת הַתְּאֵנָה, שֶׁאוּכַל לְהַשְׁלִיט עַל עַצְמִי עֲנָוָה.

Please grant me the wrinkles of a raisin, so I can wrinkle my brows in concentration [on Torah study]
Please allow me to fold myself inwards like a fig and control myself and my urges so I can gain humility

תֵּן בִּי גַּרְעִינָיו שֶׁל רִמּוֹן, שֶׁאוּכַל לְשִׂימָם לִי תַּמְרוּר מְאוֹתֵת.
תֵּן בִּי שַׁמְנוֹ הַטָּהוֹר שֶׁל הַזַּיִת, שֶׁאוּכַל לְטַהֵר נִשְׁמָתִי הַחוֹטֵאת.

Please grant me as many pips as a pomegranate has, so I can use them to signal a reminder [of all the merits and mitzvos]
Please grant me pure refined oil like an olive so I can cleanse and refine my soul of all sin

תֵּן בִּי לִבְנוֹ הַפְּנִימִי שֶׁל תַּפּוּחַ, שֶׁאוּכַל טָעוּתִי לְלַבֵּן בִּיחִידוּת.
תֵּן בִּי שַׁקְדָנוּת הַשָּׁקֵד, שֶׁאוּכַל עַל אִישִׁיוּתִי לִשְׁקֹד בִּתְמִידוּת.
מְרִירוּת הָאֶשְׁכּוֹלִית שֶׁאוּכַל לְהַבְלִיג בְּקַלּוּת.

Please grant me the inner white flesh of an apple so I can white out my errors and mistakes
Please grant me shakdanus like a shaked – the attribute of the almond to diligently work on myself and persevere in mending my character
Please grant me] the bitterness of a grapefruit so I can purse my lips and refrain [from saying what is better left unsaid]

תֵּן בִּי קְלִפָּתוֹ שֶׁל אֱגוֹז, שֶׁאוּכַל לְפַצֵּחַ לִבִּי הָעִקֵּשׁ.
תֵּן בִּי בְּשָׂרוֹ שֶׁל מִשְׁמֵשׁ, שֶׁאוּכַל בְּמַעֲשַׂי תָּמִיד לְפַשְׁפֵּשׁ.
רֵיחוֹ הַטּוֹב שֶׁל אֶתְרוֹג, שֶׁאוּכַל כַּוָּנוֹתַי הַטּוֹבוֹת לְמַמֵּשׁ.

Please grant me the outer shell like case of a nut, so I can crack my obstinate heart open, laying it bare
Please grant me the flesh of an apricot – called mishmish so I can do some careful soul searching – le'mashmesh
[Please grant me] the pleasant fragrance of the Esrog fruit so I can fulfill the best intentions and actualize my potentials

תֵּן בִּי מְתִיקוּתוֹ שֶׁל תָּמָר, שֶׁאוּכַל לְהַחְזִיר מְתִיקוּת הֲדָדִית.
תֵּן בִּי תְּמִירוּתוֹ שֶׁל לוּלָב, שֶׁאוּכַל לְהִזְדַּקֵּף בְּגַאֲוָה יְהוּדִית.

Please grant me the sweetness like honey of a date, so we can share sweet things with each-other
Please grant me the straight backed height of the palm frond – the Lulav so I can stand tall and proud as a Jew!
But above all Hashem – My Master!

וּמֵעַל לַכֹּל, רִבּוֹנִי!
נְטַע בִּי אֶת ט"ו הַכֹּחוֹת בְּלִי לַחְדֵּל
שֶׁאוּכַל בְּעֶזְרָתָם תָּמִיד לִגְדוֹל.

Plant within me all these 15 powers without fail, so that with their aid and Your help I shall continue to grow!

Appendix: Hataras Klalos - Cancel Curses and Ayin HaRa

Hataras Klalos

As mentioned in the Tefillah Yeshara (Berditchever Siddur) the holy Rav Shalom Sharabi – the Rashash instituted to recite on Erev Shabbos this nusach of Hataras Klalos to Cancel, all Curses Ayin HaRa, Ki and Bad Dreams

סדר התרת נדרים וביטול קללות וחלומות

Often a minyan is gathered together and the doors of the Aron Kodesh are opened:

(שמעו נא רבותינו)
הרי אנו מבקשים ממעלתכם להתיר לנו ולנשינו ולבנינו ולבנותינו ולכל הנלוים לנו, כל נדרים, שבועות, חרמות, נדויים, נזיפות, ולבטל כל קללות, אלות שמתות, וכל דברים רעים וחלומות רעים, וכל מיני עין הרע, הן וכיוצא בהן.

והמתירים אומרים:
בצירוף קודשא בריך הוא ושכינתיה ובית דין של מעלה ובית דין של מטה.
מותרים לכם ג' פעמים
שרויים לכם ג' פעמים
מחולים לכם ג' פעמים

אין כאן נדרים, אין כאן שבועות, אין כאן חרמות, אין כאן שמתות, אין כאן עין הרע, אין כאן נידויים, אין כאן קללות, בין שקללתם אחרים, בין שאחרים קללו אתכם, בין שקללתם את עצמכם או שנתחייבתם שום קללה, או חרם או קונם, או שום גזירה רעה, או חלומות רעים, או פתרונות רעים, בין שחלמתם על אחרים או אחרים חלמו עליכם, כולם בטלים ומבוטלים כחרס הנשבר וכדבר שאין בו ממש, וכשם שהסכימו והתירו לכם בית דין של מטה, כך יסכימו ויתירו לכם בית דין של מעלה, וכל הקללות וחלומות רעים, יתהפכו עליכם ועלינו לטובה ולברכה, כדכתיב: "ויהפוך ה' אלוקיך לך את הקללה לברכה כי אהבך ה' אלוקיך" וכתיב: "ואתם הדבקים בה אלוקיכם חיים כולכם היום", "יהיו לרצון אמרי פי והגיון ליבי לפניך ה' צורי וגואלי".

את הפסוקים הללו יש לומר כל יום בימי השובבים :

לקט עצות קלות של הרב מוצפי מדברי רבותינו הקדמונים כדי לכפר על העוונות בימים גדולים אלו :

1) לְעוֹלָם יְהוָה דְּבָרְךָ נִצָּב בַּשָּׁמָיִם: **12 פעמים (מכפר על דיבורים אסורים)**

2) אוֹר זָרֻעַ לַצַּדִּיק וּלְיִשְׁרֵי לֵב שִׂמְחָה: **17 פעמים (מכפר על העוונות)**

3) וְהוּא רַחוּם יְכַפֵּר עָוֹן וְלֹא יַשְׁחִית וְהִרְבָּה לְהָשִׁיב אַפּוֹ וְלֹא יָעִיר כָּל חֲמָתוֹ: **3 פעמים**

4) בֶּן פֹּרָת יוֹסֵף בֶּן פֹּרָת עֲלֵי־עָיִן בָּנוֹת צָעֲדָה עָלֵי־שׁוּר:
וַיְמָרְרֻהוּ וָרֹבּוּ וַיִּשְׂטְמֻהוּ בַּעֲלֵי חִצִּים:
וַתֵּשֶׁב בְּאֵיתָן קַשְׁתּוֹ וַיָּפֻזוּ זְרֹעֵי יָדָיו מִידֵי אֲבִיר יַעֲקֹב מִשָּׁם רֹעֶה אֶבֶן יִשְׂרָאֵל:
מֵאֵל אָבִיךָ וְיַעְזְרֶךָּ וְאֵת שַׁדַּי וִיבָרְכֶךָּ בִּרְכֹת שָׁמַיִם מֵעָל בִּרְכֹת תְּהוֹם רֹבֶצֶת תַּחַת בִּרְכֹת שָׁדַיִם וָרָחַם:
בִּרְכֹת אָבִיךָ גָּבְרוּ עַל־בִּרְכֹת הוֹרַי עַד־תַּאֲוַת גִּבְעֹת עוֹלָם תִּהְיֶיךָן לְרֹאשׁ יוֹסֵף וּלְקָדְקֹד נְזִיר אֶחָיו: **3 פעמים**

5) לומר את השם **יוסף**. **24 פעמים**

6) לומר המילה **יסוד**. **24 פעמים**

7) לכוון בתפילה בברכת מקבץ נדחי עמו ישראל שהקב"ה יחזיר את כל העוונות למקומם ואת כל החטאים שחטא למקומם העליון.

8) לומר וידוי בכוונה.

9) מעל הכל אמירת *קריאת שמע שעל המטה בכוונה* מכפרת את כל עוונותיו של אדם.

Appendix: Segulah for a Beautiful Esrog

15 Shvat / Tu BiShvat תפילה לאתרוג נאה

This prayer for a beautiful Esrog and song for Tu BiShvat was composed by the great author of Ben Ish Chai

HaRav Rabbi Yosef Chaim of Baghdad

בט"ו בשבט ראש השנה לאילנות, על כן טוב ונכון לומר ביום
ט"ו בשבט בשחרית פסוקים אלו ובקשה זו, וידוע הוא
שיש קבלה ביד חכמי אשכנז ז"ל שצריך לבקש ביום ט"ו שבט
בפרטות על האתרוג שיזדמן לישראל אתרוג טוב ויפה בחג:

The Bnei Yisaschar (Month of Shevat, 2:2) writes that "A person should pray on Tu BeShevat to find a kosher, beautiful, mehudar esrog with which to fulfill the mitzvah."

The Ben Ish Chai composed a special tefilah especially for the esrog and arba minim to be said on Tu BeShevat. He writes that "It is a tradition from the sages of Ashkenaz that on the 15th of Shevat we pray especially for an esrog that the Jewish people should find good and beautiful esrogim for the holiday of Succos."

וַיֹּאמֶר אֱלֹקִים תַּדְשֵׁא הָאָרֶץ דֶּשֶׁא עֵשֶׂב מַזְרִיעַ זֶרַע עֵץ פְּרִי עוֹשֶׂה פְּרִי לְמִינוֹ אֲשֶׁר זַרְעוֹ בוֹ עַל הָאָרֶץ וַיְהִי כֵן: וַתּוֹצֵא הָאָרֶץ דֶּשֶׁא עֵשֶׂב מַזְרִיעַ זֶרַע לְמִינֵהוּ וְעֵץ עֹשֶׂה פְּרִי אֲשֶׁר זַרְעוֹ בוֹ לְמִינֵהוּ וַיַּרְא אֱלֹהִים כִּי טוֹב: אָנָּא ה׳ הוֹשִׁיעָה נָא הַיּוֹם הַזֶּה לָאִילָן הוּא רֹאשׁ הַשָּׁנָה:

אָנָּא ה׳ הַצְלִיחָה נָא הַיּוֹם הַזֶּה לָאִילָן הוּא רֹאשׁ הַשָּׁנָה:

אָנָּא ה׳ הַרְוִיחָה נָא הַיּוֹם הַזֶּה לָאִילָן הוּא רֹאשׁ הַשָּׁנָה:

אָנָּא ה׳ הֵטִיבָה נָא הַיּוֹם הַזֶּה לָאִילָן הוּא רֹאשׁ הַשָּׁנָה:

אָנָּא ה׳ בָּרֵךְ נָא הַיּוֹם הַזֶּה לָאִילָן הוּא רֹאשׁ הַשָּׁנָה:

אֵל נָא פַּצֵּה שָׁנָה זוֹ מִשְּׁמִיר וָשַׁיִת וּבָרֵךְ עֵץ שֶׁמֶן וָזַיִת:

אֵל נָא בְּמָטָר רַוֵּה חַרְכּוֹנֵי יְשִׁימוֹן וּבָרֵךְ גֶּפֶן וּתְאֵנָה וְרִמּוֹן:

אֵל נָא רוֹמֵם עֲצֶרֶת עוֹלְלֵי טִפּוּחִים וּבָרֵךְ אֶגוֹז וְתָמָר וְתַפּוּחִים:

אֵל נָא צִדְקָךְ מֵעַמְּךָ בַּל יִפָּסֵק וּבָרֵךְ חָרוּב וְקוֹרְסְטָמֵל וַאֲפַרְסֵק:

אֵל נָא חֵלֶץ קְהִלָּה אֲשֶׁר אֵלֶיךָ תַּעֲרֹג וּבָרֵךְ הַתּוּת וְהָאֶגוֹז וְהָאֶתְרוֹג:

וִיהִי רָצוֹן מִלְּפָנֶיךָ ה׳ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, שֶׁתְּבָרֵךְ כָּל הָאִילָנוֹת הָאֶתְרוֹג לְהוֹצִיא פֵּירוֹתֵיהֶם בְּעִתָּם, וְיוֹצִיאוּ אֶתְרוֹגִים טוֹבִים יָפִים וּמְהֻדָּרִים וּנְקִיִּים מִכָּל מוּם. וְלֹא יַעֲלֶה בָּהֶם שׁוּם חֲזָזִית, וְיִהְיוּ שְׁלֵמִים וְלֹא יִהְיֶה בָּהֶם שׁוּם חִסָּרוֹן וַאֲפִילוּ עֲקִיצַת קוֹץ וְיִהְיוּ מְצוּיִים

לָנוּ וּלְכָל יִשְׂרָאֵל בְּכָל מָקוֹם שֶׁהֵם. לְקַיֵּם בָּהֶם מִצְוַת נְטִילָה עִם הַלּוּלָב בְּחַג הַסֻּכּוֹת שֶׁיָּבֹא עָלֵינוּ לְחַיִּים טוֹבִים וּלְשָׁלוֹם, כַּאֲשֶׁר צִוִּיתָנוּ בְּתוֹרָתֶךָ עַל יְדֵי מֹשֶׁה עַבְדֶּךָ, וּלְקַחְתֶּם לָכֶם בַּיּוֹם הָרִאשׁוֹן פְּרִי עֵץ הָדָר כַּפּוֹת תְּמָרִים וַעֲנַף עֵץ עָבוֹת וְעַרְבֵי נַחַל. וִיהִי רָצוֹן מִלְּפָנֶיךָ ה׳ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, שֶׁתַּעַזְרֵנוּ וּתְסַיְּעֵנוּ לְקַיֵּם מִצְוָה זוֹ שֶׁל נְטִילַת לוּלָב וַהֲדַס וַעֲרָבָה וְאֶתְרוֹג, כְּתִקָּנָהּ בִּזְמַנָּהּ בְּחַג הַסֻּכּוֹת שֶׁיָּבֹא עָלֵינוּ לְחַיִּים טוֹבִים וּלְשָׁלוֹם בְּשִׂמְחָה וּבְטוּב לֵבָב, וְתַזְמִין לָנוּ אֶתְרוֹג יָפֶה וּמְהֻדָּר וְנָקִי וְשָׁלֵם וְכָשֵׁר כְּהִלְכָתוֹ:

וִיהִי רָצוֹן מִלְּפָנֶיךָ ה׳ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, שֶׁתְּבָרֵךְ כָּל מִינֵי הָאִילָנוֹת, וְיוֹצִיאוּ פֵּרוֹתֵיהֶם בְּרִבּוּי שְׁמֵנִים וְטוֹבִים, וּתְבָרֵךְ אֶת הַגְּפָנִים שֶׁיּוֹצִיאוּ עֲנָבִים הַרְבֵּה שְׁמֵנִים וְטוֹבִים דֵּי שֶׁיִּהְיֶה הַיַּיִן הַיּוֹצֵא מֵהֶם מָצוּי לָרוֹב לְכָל עַמְּךָ יִשְׂרָאֵל, לְקַיֵּם בּוֹ מִצְוַת קִדּוּשׁ וּמִצְוַת הַבְדָּלָה בְּשַׁבָּתוֹת וְיָמִים טוֹבִים, וְיִתְקַיֵּם בָּנוּ וּבְכָל יִשְׂרָאֵל אָחֵינוּ מִקְרָא שֶׁכָּתוּב לֵךְ אֱכֹל בְּשִׂמְחָה לַחְמֶךָ וּשְׁתֵה בְּלֵב טוֹב יֵינֶךָ כִּי כְּבָר רָצָה הָאֱלֹהִים אֶת מַעֲשֶׂיךָ: וְיֹאמַר בָּאתִי לְגַנִּי אֲחוֹתִי כַּלָּה אָרִיתִי מוֹרִי עִם בְּשָׂמִי שָׁתִיתִי יֵינִי עִם חֲלָבִי אֹכְלוּ רֵעִים שְׁתוּ וְשִׁכְרוּ דּוֹדִים, יִהְיוּ לְרָצוֹן אִמְרֵי פִי וְהֶגְיוֹן לִבִּי לְפָנֶיךָ ה׳ צוּרִי וְגוֹאֲלִי:

שיר לט״ו בשבט סימן אכר״ך י״ה

אָז יְרַנֵּן עֵץ הַיְּעָרִים. לִפְנֵי אֵל אַדִּיר אַדִּירִים. עִיר זְמִירוֹת וְשִׁירִים. אָשִׁיר שִׁיר חָדָשׁ. יִתְפָּאֵר אֵל חַי צוּרֵנוּ וּשְׁמוֹ יִתְקַדַּשׁ:

בָּרוּךְ אֵל שׁוֹכֵן עֲרָבוֹת. הַבּוֹרֵא נְפָשׁוֹת רַבּוֹת. וּבָרָא
אֵילָנוֹת טוֹבוֹת. אָשִׁיר שִׁיר חָדָשׁ: יתפאר וכו׳
רָם אֵל בִּשְׁמֵי מְעוֹנִים. בָּרוּךְ מְבֹרָךְ הַשָּׁנִים. מַצְמִיחַ
עִנְבֵי גְּפָנִים. אָשִׁיר שִׁיר חָדָשׁ: יתפאר וכו׳:
כַּבְּדוּ אֵל בְּאוּרִים. הַגְּדִיל עֲנָפִים וּזְמִירִים. וּבָרָא זֵיתִים
וּתְמָרִים. אָשִׁיר שִׁיר חָדָשׁ: יתפאר וכו׳
יִתְבָּרַךְ חַי דָּר מְעוֹנָה. מַצְמִיחַ פְּרִי תְאֵנָה. נוֹדֶה לוֹ
בְּשִׁיר וּרְנָנָה. אָשִׁיר שִׁיר חָדָשׁ: יתפאר וכו׳
הַלְלוּ אֵל חַי בִּזְמִירוֹת. הַמַּגְדִּיל עַל מֵי נְהָרוֹת. רִמּוֹנִים
וּמִינֵי פֵּירוֹת. אָשִׁיר שִׁיר חָדָשׁ: יתפאר וכו׳
חַזְקוּ לְכָבוֹת שׁוֹכְבוֹת. שִׂמְחוּ פָנִים עִם הָאָבוֹת. כֹּה
נִזְכֶּה לְשָׁנִים רַבּוֹת. אָשִׁיר שִׁיר חָדָשׁ: יתפאר
וכו׳

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אֶלֹקַי,

תֵּן בִּי אֶת קֶמַח הַחִטָּה, שֶׁאוּכַל לְהָבִין מַהִי הַסֹּלֶת,
תֵּן בִּי אֶת קְנֵה הַשְּׂעוֹרָה, שֶׁאוּכַל לְהַשְׂכִּיל מַהִי הַפְּסֹלֶת,

תֵּן בִּי קִמְטוֹ שֶׁל צְמוּק, שֶׁאוּכַל לְקַמֵּט מִצְחִי בְּמַחְשָׁבָה,
תֵּן בִּי אֶת הִצְטַמְּקוּת הַתְּאֵנָה, שֶׁאוּכַל לְהַשְׁלִיט עַל עַצְמִי עֲנָוָה.

תֵּן בִּי גַּרְעִינָיו שֶׁל רִמּוֹן, שֶׁאוּכַל לְשִׂימָם לִי – תַּמְרוּר מְאוֹתֵת.
תֵּן בִּי שַׁמְנוֹ הַטָּהוֹר שֶׁל הַזַּיִת, שֶׁאוּכַל לְטַהֵר נִשְׁמָתִי הַחוֹטֵאת.

תֵּן בִּי לִבְנוֹ הַפְּנִימִי שֶׁל תַּפּוּחַ, שֶׁאוּכַל טָעוּתִי לְלַבֵּן בִּיחִידוּת.
תֵּן בִּי שַׁקְדָנוּת הַשָּׁקֵד, שֶׁאוּכַל עַל אִישִׁיוּתִי לִשְׁקֹד בִּתְמִידוּת.
מְרִירוּת הָאֶשְׁכּוֹלִית שֶׁאוּכַל לְהַבְלִיג בְּקַלּוּת.

תֵּן בִּי קְלִפָּתוֹ שֶׁל אֱגוֹז, שֶׁאוּכַל לְפַצֵּחַ לִבִּי הָעִקֵּשׁ.
תֵּן בִּי בְּשָׂרוֹ שֶׁל מִשְׁמֵשׁ, שֶׁאוּכַל בְּמַעֲשַׂי תָּמִיד לְפַשְׁפֵּשׁ.
רֵיחוֹ הַטּוֹב שֶׁל אֶתְרוֹג, שֶׁאוּכַל כַּוָּנוֹתַי הַטּוֹבוֹת לְמַמֵּשׁ.

תֵּן בִּי מִתִּיקוּתוֹ שֶׁל תָּמָר, שֶׁאוּכַל לְהַחְזִיר מִתִּיקוּת הַדָּדִית.
תֵּן בִּי תְּמִירוּתוֹ שֶׁל לוּלָב, שֶׁאוּכַל לְהִזְדַּקֵּף בְּגַאֲוָה יְהוּדִית.

וּמֵעַל לַכֹּל, רִבּוֹנִי!

נְטַע בִּי אֶת ט"ו הַכֹּחוֹת בְּלִי לַחְדֹּל
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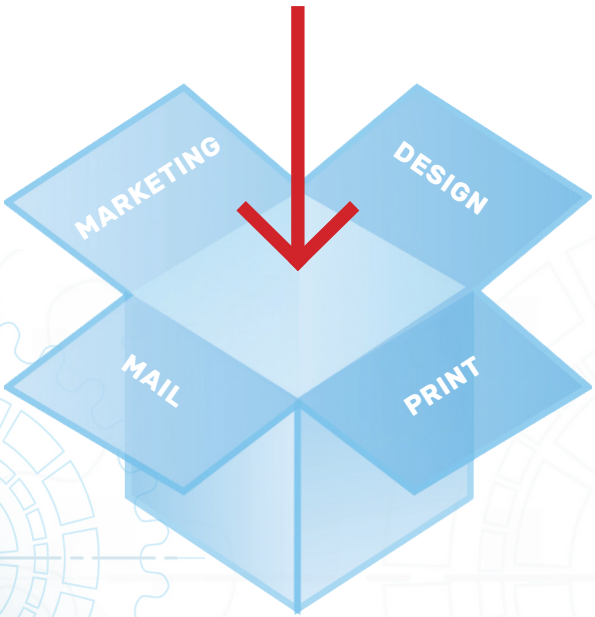

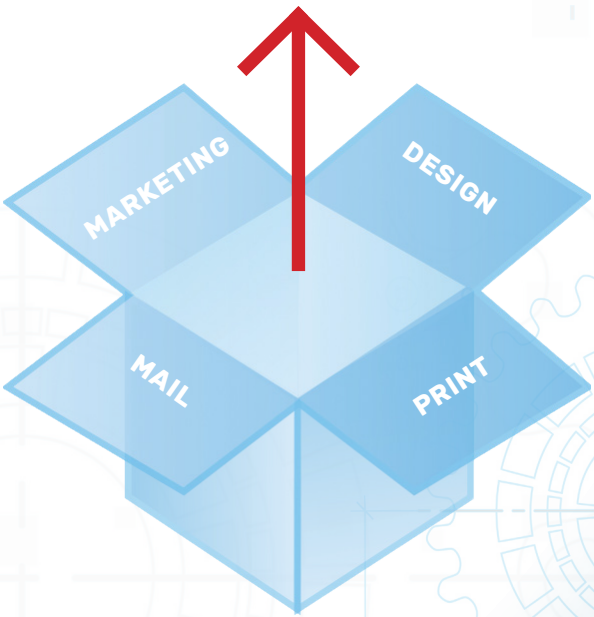

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