Rabbi Yehudah used to express them with an abbreviation:

- DeTzach (blood, frogs, lice)
- ADaSh (beasts, cattle plague, boils)
- BeAChA \(\) (Val. locusts, darkness, first-born)

Thus did Rabbi Judah abbreviate the list of plagues by their names; as the Targum says, “A man should always teach his pupils to be precise.”

Another reason for abbreviations may be the requirement, “A man should ever speak in the language,” as it is said: “And thou hast given a tongue of nobility.” The Torah speaks in circumlocution, saying “its beast,” rather than an unclean defiled beast. Our Sages, referring to the sight of the fourteenth said instead, “the light of the fourteenth.”

R’ Aharon Koler offered an answer to this question. The Midrash makes the following comment on the verse, “all the wonders that I have placed in your hand” (Shemos 4:21): “This refers to the staff, upon which were engraved the abbreviations of the ten plagues (D’Tzach ADaSh, B’AChA).” God said to Moshe, These plagues which I have placed in your hands—execute them before Pharaoh through this staff.” R’ Aharon explained that this Midrash is based on the opinion of R’ Yehudah, who “abbreviated them by their Hebrew initials.” According to the other opinion (the Tanna Kamma in the Haggadah), however, the Plagues were spelled out in full on the staff, not in abbreviated form. The significance of this fact is that according to the Tanna Kamma the Plagues were already engraved and not predetermined, and could not be altered. According to R’ Yehudah, however, it was only the ten letters of D’Tzach, ADaSh, B’AchA that were engraved on the staff, and the exact identity of each plague was not predetermined, but could be altered according to the level of wickedness or contrition exhibited by the Egyptians during the course of the Plagues. That is, ten punishments were indeed designated for the Egyptians, but the Dofet or Tzaddi did not necessarily have to come out as Blood and Frogs, but could have been something else, more or less severe, with the same initial.

There was a logical reason for this. Each plague came because of a particular sin, worse than the Egyptians had done. According to Torah law, a person cannot be given a penalty unless he is warned before the crime. The first two plagues of each group therefore came after a specific warning.

The third plague of each group, however, came without warning. Since Pharaoh and the Egyptians had hardened their hearts the first two times, and had ignored God’s word, they deserved a third punishment without warning (B’AchA: Akeidah Yitzchak, MeShakshek HaShem).
Pharaoh was punished for three specific sins. First, he had denied the very existence of God by saying, “Who is God that I should heed His voice?” (Exodus 5:2). Secondly, in implying that he would not obey God, he was stating that even if God did exist, his realm was in heaven, and he had no authority on earth. Finally, he said, “I do not know God, and I will not send forth Israel” (ibid.). He thus acknowledged that the God of Israel was unique. Even if Israel had a God, there were other powers that were equal to Him.

The first group of plagues, blood, frogs, and lice, therefore, were to demonstrate the existence of God. Since Pharaoh considered himself the master of the Nile, the first plague demonstrated that it was God who had the ultimate power over the Nile, even changing it to blood at His will. The second plague showed living creatures going against their most basic nature, with frogs jumping into burning ovens to fulfill God’s word. Finally, the lice showed the limitations of the magicians’ powers, even though they had admitted, “It is God’s finger” (Exodus 8:15). Even they had to admit it was a divine miracle.

The second group of plagues, boils, plague, and hail, were meant to indicate that God oversaw the lower world as well as the upper spheres. It is He who determines what will happen to every individual, whether it is good or bad. When the wild beasts attacked, they only attacked Egyptian areas, carefully avoiding the Goshen district, where the Israelites lived (Exodus 8:18). Similarly, when the cattle plague struck, not a single animal died (Exodus 9:7). The plague of boils struck the magicians so strongly that they could not even stand up in Moses’ presence (Exodus 9:11).

In general, the second three plagues clearly showed that God not only has power in heaven, but that the power on earth exists and is very specific. As well, he can direct the forces of nature against one person, and not against another.

The third and final set of plagues came to demonstrate that God is unique among all the powers in the universe. The two most powerful Egyptian deities were the sun god and the constellation of Arias, the rain. When the plague of hail struck, all the warmth of the sun was powerless to prevent it. When the hailstones burned in Egypt, explicitly stated that “not even the surface of the earth, so that the land was darkened” (Exodus 10:25) blocking out the rays of the sun. With the plague of darkness, the power of the sun was shown to be nothing in comparison to God’s awesome strength.

The death of the firstborn came to show the weakness of Arias compared to God. Asia was considered the first-born of all the signs of the zodiac, and therefore offered special protection for the first-born. Also, the plague killing the first-born took place in the month of Nissan, which is dominated by the sign of Arias.

Thus, through the Ten Plagues, it was clearly demonstrated that Pharaoh’s ideas were wrong. Each group of plagues referred one of Pharaoh’s three main ideals.

1. At the beginning of the first series of plagues, God said, “With this you will know that I am God” (Exodus 7:2). By the first three plagues, the fact of God’s existence would be established.

2. At the beginning of the second group, God stated that these plagues were coming “so that you may know that I am God, and that Israel is my people” (Exodus 8:10). These plagues were meant to demonstrate that God’s providence directs all things with an awesome precision. For this reason, these plagues carefully distinguished between the Egyptians and the Israelites.

3. Before the third group, God said that the last plagues were coming “so that you may know that there is none like Me in the world” (Exodus 9:14). This last group would show that there is no other deity, and that both the sun and Arias were false gods. This would be the lesson of the last four plagues.

The Ten Plagues were divided into three groups. Each group was specifically designated to demonstrate a different truth (Aaron, Moses, Ki Yekar, Alehkekh).

Rabbi Yehudah’s division also indicates that the Ten Plagues were not all initiated by the same person. The first three, blood, frogs, and lice, were initiated by a symbolic act on the part of Aaron (Exodus 7:19, 8:1, 6:13). They could not have been initiated by Moses (since they involved harm to the Nile and the sand, and both had benefited Moses).

God also knew that the Egyptian occultists would laugh at the first two plagues, blood and frogs, since they were able to duplicate them with their esoteric arts (Exodus 7:22, 8:3). Since God did not want the Egyptians to lose respect for Moses, He did not have him initiate these two plagues. God did not want the Egyptian occultists to ever consider themselves Moses’ equal. The occultists could have duplicated the plague of ice, but only Moses was able to stop it (Exodus 8:14). The first three plagues were therefore initiated by Aaron, who was Moses’ spokesman (Zarucha Pesach).

The next three plagues, boils, cattle plague, and lice, were initiated by Moses. Finally, the last four plagues, hail, locusts, darkness, and death of the first-born, were initiated by God Himself (Zarucha Hayem, Abraham, etc.)

In summary, each plague was specifically designated to show that God was unique, beyond all others, and that there was no other deity like Him.
Closer inspection reveals a correspondence between these three groups and the three basic aspects of the Egyptian pharaohs which were to be eliminated by the redemption. The first, the second, and the third—the components of the affliction that Egypt brought upon Israel (cf. Commentary above, 1:14 and 5:6), and in these lay Egypt's sin. These same conditions—rain, frogs, and darkness—were now, through the plagues, to be brought also upon the Egyptians, to impress upon them that their lordship over this hapless people was without justification, and to make them feel upon their own flesh the bitterness of the affliction they brought upon their victims.

20. And the Lord demonstrated to the Egyptians that they themselves were merely in their own land and hence were hardly in a position to treat Israel as a slave and deprive them of their rights.

Accordingly, the plagues can be arranged as follows:

Each of these three groups of plagues was intended to cure the Egyptians of the delusion that they had the right to inflict, feed, and upon the Israelites. It was to accomplish this purpose by demonstrating God's power over water and land, by demonstrating God's power over the inhabitants who lived on the land, and by demonstrating God's power over the atmosphere that surrounded the land and its inhabitants.

A land one whose residence in a country depends upon the goodwill and tolerance of others. Egypt's service was rived from its river: a sake to the Nile and its annual overflow; the Egyptians are arrogant upon their own soil, and they felt superior to any other nation. They even imagined themselves to be independent of the gifts of heaven, saying: יְהֹוָה (Yешו) (Yehoshua 29:3). By means of יְהֹוָה, God said to them: יְהֹוָה (Yeshua) if I will it, your river will not only dry up, but will bring you decay instead of blessings and prosperity, and it will spew you out from your land. And yourselves are only יְהֹוה (Yeshua) upon this land; you will stay on it only as long as that is My Will.

6. יְהֹוָה יְהֹוָה (Yeshua) showed that only by God's decree do the animals of the wild (יְהֹוָה יְהֹוָה, wilderness) make room for man. God has only to give the word and the barrier between man and beast will fall. Then man will no longer be safe even in his own home, and the beasts will avoid only the area inhabited by the people whom the Egyptians now regard as strangers with no civil rights.

Finally, by sending יְהֹוָה יְהֹוָה (Yeshua), God showed the Egyptians, to their great shock, that no more than a nod from above was needed to cause a total upheaval in the country's climate. Egypt has little precipitation; whatever moisture it receives comes from the Nile. Thus, the Egyptians had never seen hail before. Now, suddenly, they see a drastic change in their atmospheric environment, and the first hailstorm they had ever witnessed comes as an ominous warning that they may suddenly find themselves living under completely changed climatic conditions. (This explains why the impending hailstorm was announced to them in these words: יְהֹוָה יְהֹוָה (Yeshua) [below, 9:14].}

A master who feels that he is superior to his slaves is laboring under a dual delusion: first, that he belongs to a superior species; and second, that he is superior by virtue of his power and wealth. יְהֹוָה יְהֹוָה, frogs, the most timid of creatures, which as a rule hide from man in the marshes and among the reeds, now emerge from their hiding places and boldly invade the habitats of man, impudently hopping upon the bodies of the rulers of the land, thus riding the high and mighty of their notions of superiority by showing that even the smallest and lowest creatures have lost all respect for them.

Then יְהֹוָה יְהֹוָה strikes, killing their horses (Egypt's pride and renown), their donkeys and their camels (the beasts of burden that bear their possessions), and the cattle and sheep (which represent their true wealth). Then come יְהֹוָה יְהֹוָה, finishing off whatever produce has survived the hailstorm.

Now the Egyptians learned what it meant to lead a life filled with torment, pain and want. This lesson took the form of physical pain and torment—יְהֹוָה יְהֹוָה, יְהֹוָה יְהֹוָה, and the three days of confinement and hunger brought upon Egypt by the יְהֹוָה יְהֹוָה. In impression, God does not need chains or cages. He confines him in the darkness of night: he is immobilized and dares not move. He remains rooted to the spot and goes without food, until God gives him light again.

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סימני הזרע והlandıית של ענבי יין

אני רוצה לשאול על תקופת ויוצרת "אשף"。

הנה הפקודה על תקופת ויוצרת "אשף": "אשף יין" שהופיעה במספר ענבי יין זה לא זכתה." ואכן,DUCTION: "אשף יין" שהופיעה במספר ענבי יין זה לא זכתה.

るもの, נודע יותר ברקע של ענבי יין, אך לא כדי להעריך." אנסה להביר על תקופת ויוצרת "אשף".

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כפי שבעית שנייה מקובלת, הקדוש הוא אדם או רוח המבשלת
של חכמה, טעמו ומעין. קדוש הוא אחד משני השיטים
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