

While reading the names of the ten plagues, one dips one's finger into his cup of wine, once for each plague, and removes a bit of wine each time:

דָּם.
צַפְרִידַע. כְּנִים.
עָרוֹב. דָּבָר. שְׁחִין.
בָּרָד. אֲרָבָה. חֲשָׁן.
מַכַּת בְּכוֹרוֹת:

רְבִי יְהוּדָה הֵיָה נוֹתֵן בָּהֶם סְמָנִים:

As each word is said, a little wine is removed from the cup, as above.

דְּצ"ף עַד"ש בְּאֲח"ב:

to the Earth, as by doing so, the two other elements, air and earth, were added to the elemental fire and water that Moshe had thrown to the Heavens. Hashem thereby covered the land with ash energized by all four elements that He is Master of— fire, water, air, and earth— causing Boils to erupt on all Egyptians, whether man or beast. [This answers Question 10.]

רְבִי יְהוּדָה הֵיָה נוֹתֵן בָּהֶם סְמָנִים: דְּצ"ף עַד"ש בְּאֲח"ב:

Rabbi Yehudah gave memory aids for them: *Detzach Adash B'achav*

The Haggadah tells us that R' Yehudah described the Ten Plagues with the three-word acronym דְּצ"ף עַד"ש בְּאֲח"ב, but does not explain the significance of R' Yehudah's abbreviation. We propose that R' Yehudah was teaching that each of the three abbreviations represents a set of plagues with a common purpose. The three sets together, in this order, were designed to demonstrate to Pharaoh the truth of three fundamental principles: (a) there exists

Kaddesh

Urchatz

Karpas

Yachatz

Maggid

Rachtzah

Motzi
Matzah

Maror

Korech

Shulchan
Orech

Tzafun

Barech

Hallel

Nirtzah

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While reading the names of the ten plagues, one dips one's finger into his cup of wine, once for each plague, and removes a bit of wine each time:

**Blood,
Frogs, Lice,
Wild Beasts, Murrain, Boils,
Hail, Locusts, Darkness,
the Killing of the Firstborn.**

Rabbi Yehudah gave memory aids for them
[comprised of each plague's first initial]:

*As each word is said, a little wine is removed
from the cup, as above.*

Detzach Adash B'achav.

a Supreme Creator Whom we refer to as Hashem; (b) Hashem chose Bnei Yisrael as His nation, under His direct supervision; and (c) although not a member of Bnei Yisrael, Pharaoh must submit to Hashem's will.

When Hashem dispatched His two emissaries, Moshe and Aharon, to demand that Pharaoh set Bnei Yisrael free from their Egyptian servitude, He told them to say to Pharaoh, "Thus says Hashem, the God of Yisrael, 'Send forth My nation, and they shall celebrate a feast unto Me in the wilderness.'" Pharaoh responded, "Who is Hashem that I should obey His words and send forth Yisrael? I do not know Hashem! And I shall not send forth Yisrael!"¹¹² Moshe and Aharon told him, "The God of the Hebrews revealed Himself to us; let us now travel three days into the wilderness... lest He slay us with the plague or with the sword." Rashi explains

112. *Shemos* 5:1-2.

Haggadah

Afterward, refill the cups, and continue:

רְבִי יוֹסֵי הַגָּלִילִי אוֹמֵר, מִנֵּין אַתָּה אוֹמֵר שְׁלֶקוּ הַמִּצְרִים
בְּמִצְרַיִם עֲשׂוּ מִכּוֹת וְעַל הַיָּם לָקוּ חֲמֻשִׁים מִכּוֹת.
בְּמִצְרַיִם מָה הוּא אוֹמֵר, וַיֹּאמְרוּ הַחֲרָטָמִים אֶל פַּרְעֹה
אֲצַבֵּעַ אֱלֹהִים הוּא. וְעַל הַיָּם מָה הוּא אוֹמֵר, וַיֵּרָא יִשְׂרָאֵל
אֶת הַיָּד הַגְּדֹלָה אֲשֶׁר עָשָׂה יְהוָה בְּמִצְרַיִם וַיֵּירָאוּ הָעַם
אֶת יְהוָה וַיֹּאמְרֵם בֵּיהוָה וּבַמִּשְׁה עֲבָדוּ. כִּמָּה לָקוּ

that when they said, “lest He slay us,” they really meant, “lest He slay you,” but out of respect for the king they did not threaten him directly. On the surface, their conversation resembles that of an ambassador from a foreign country calling upon the king of another land with a list of demands, the king’s refusal to concede to those demands, and the ambassador’s threat of war if those demands are not met. In truth, however, their words went much deeper than that: Moshe and Pharaoh were debating three fundamental principles of the utmost importance.

Moshe began with the first principle by using the words, “Thus says Hashem,” thereby informing Pharaoh that there exists a Supreme Being who created the entire world and whom we refer to as Hashem.

Moshe continued with the second principle, “Hashem [is] the God of Yisrael...” He has chosen Yisrael and placed it under His direct supervision. Moreover, He is ready to intervene on their behalf and to protect them from their oppressors.

Moshe then alluded to the third principle by citing Hashem’s demand, “Send forth My nation.” Hashem is neither like the deities worshipped by other nations or their guardian angels, nor like the human kings of other nations; for their dominion is

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Afterward, refill the cups, and continue:

Rabbi Yosei the Galilean says: Where is there proof that the Egyptians were struck ten times in Egypt, but fifty times at the sea? For about the events in Egypt, what does the Torah write? “The sorcerers said to Pharaoh, ‘It is the Finger of God!’” (*Shemos* 8:15). About what happened at the sea, however, it writes, “And when Israel saw the great hand that Hashem had used on the Egyptians, the nation feared Hashem and believed in Hashem and in Moshe His servant” (*Shemos* 14:31). How many plagues did

limited to their particular country and its citizens. They are not able to issue orders or commands in any but their own territories and only to their own people. Hashem, on the other hand, is not merely the God of Yisrael in particular; He is the God and Master of the entire universe that He alone has created. Therefore, every human being, king or commoner, regardless of nationality or country of birth, must heed Hashem’s word and submit to His will.

Pharaoh understood all that Moshe was saying. His measured reply began with a calculated contradiction of the first principle, a denial of the very existence of Hashem: “Who is Hashem?” Pharaoh then continued with, “that I should obey His words and send forth Yisrael?” Even if I were to agree with both your first and second principles, that He exists and that He is the God of Yisrael, that would still not obligate me to obey His commands, for He is not the God of my nation, “and I shall not send forth Yisrael!”¹¹³

113. For more on the Ten Plagues, see Appendix 2, p. 255.