

The Ten Makkos

5784 Expanded Edition

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Introduction to the 10 Plagues:

The Midrash on Proverbs ¹ states that the young children of the Egyptians did more harm to the Jews than the adult Egyptians because the Jews figured that the young children don't pay attention to what they see or hear and won't report anything back to their parents ². However, the Egyptians trained their children to act as spies. Also, Pharaoh decreed that an Egyptian family should live between every two Jewish families even in the land of Goshen. Therefore, there were always Egyptian children around. Moreover, to go in and out of their houses the Jews had to open their doors even if Egyptian children were playing or just standing there. The Egyptian children were trained to say nothing but keep their eyes and ears open and report back to their parents if they heard any baby making any type of noise, especially crying, and from which home did it come. Also, the Egyptian women would send their young bright daughters to the ladies bath house to notice which Jewish women were pregnant and in which month of pregnancy was each lady ³. This way they would be able to figure out the due date of each lady. Armed with this information the Egyptians would come to the Jewish home with a small Egyptian baby and pinch the child to make him cry. When the Jewish child who was hidden by his parents heard the Egyptian child crying, it also started crying and was snatched up by the Egyptian men and was taken away. Meanwhile, the Jewish mother stared in horror but was helpless to stop the Egyptians from taking away her child.

Because the Egyptians enlisted the aid of their children in order to be able to snatch away Jewish children, the first 4 plagues had an undercurrent of punishing the Egyptian parents. The Egyptian woman stood helplessly and gazed in horror as 'n took away the soul of the Egyptian child during the first three plagues or as in the fourth plague, the plague of wild animals, even the body of the Egyptian baby ⁴. Now at least the Egyptian mothers actually felt how the Jewish mothers felt when the Egyptians took away the Jewish baby as its mother looked on in horror but was helpless to do anything to save her baby. After the fourth plague, babysitters and nannies were no longer needed. And the Jewish men began taking care of the Egyptian animals.

¹ Midrash, Proverbs 19:21, on the verse in Song of Songs 2:15, And Midrash Song of Songs 2:33

² Pirush Zera Avrohom on Midrash Mishlei words "רואה אותן"

³ Midrash Shir Hashirim Rabbah 2:33 "אותך"

⁴ המלקט

Why The Land of Egypt?

Why did 'ה pick Egypt as the place where our forefather Yaakov and his descendants would dwell for 210 years? The Midrash ⁵ states "there was no other nation as Egypt that was so steeped in disgusting and reprehensible practices and ways that were immoral; They practiced black magic, engaged in illicit relationships, and all evil practices." For these actions they deserved to be punished and even wiped out. But their punishment would have come through a natural occurrence either being conquered by a stronger country or being decimated by a flood, plague, famine or similar occurrence ⁶. However, now that our forefather Yaakov and his descendants settled in Egypt, were enslaved by the Egyptians, who gave them hard and backbreaking work and tried to kill out all the Jewish male babies, 'ה Would also punish them with a vengeance for their sins against 'ה and for the sins against his children, the Jews ⁷.

If Egypt was at that time a small country only the Egyptians and maybe some neighboring countries would have known about the miracles that 'ה performed and that 'ה is the ultimate ruler of the whole world ⁸. Even if the news spread, the other nations would have said that 'ה can beat a small king but not a great king that was a world power.

Therefore, Hashem made Egypt a world power, then sent Yakov and his descendants into Egypt. According to other opinions Joseph and his brothers made Egypt a world power. After the whole generation died out, the enslavement began, as we read in the beginning of the book of Exodus. After the Jews were in Egypt for 209 years, Hashem now punished the Egyptians with a vengeance. The 10 plagues, everybody agreed, were supernatural occurrences sent by a supernatural power. The vengeance ended with the drowning of the Egyptians in the Yam Suf. Since Egypt was the ruling world power, all the nations heard about it ⁹. Thus, we find that Yisro, who was a former pagan priest, comes to his son-in-law, Moshe, after hearing about the miracles that 'ה performed ¹⁰. So too, 40 years later, Rahav told the 2 people who Yehoshua sent to spy out the city of Jericho, that upon hearing how the Egyptians drowned in the Yam Suf the hearts of all the residents of Jericho melted and they didn't have any strength left to fight the Jews ¹¹.

⁵ Tana Devei Eliyahu Rabbah 7:8

⁶ Pirush Me'orei Ha'Eish 12 אות on the Tana Devei Eliyahu Rabbah 7:8

⁷ שם

⁸ Pirush Mi'aneh Eliyahu 21 אות on the Tana Devei Eliyahu Rabbah 7:8

⁹ שם: אות כב

¹⁰ Shemos 18:1

¹¹ Joshua 2:10-11

Why 10 Plagues?

In Psalms when King David Recounts some of the plagues, he states that during the plague of wild animals the animals killed the Egyptians while during a previous plague, the plague of frogs, the frogs only crippled the people. Similarly, in the Torah it states that the plague of hail ruined all of the crops except for wheat and spelt which the following plague, that of locusts, consumed. The Alshich asks why Hashem needed two plagues to kill the Egyptians. He could have caused the frogs to eat the inner organs of the Egyptians and kill them. That way he wouldn't have needed the plague of wild animals. Similarly, the hail could have ruined even the wheat and spelt crops and the locust plague wouldn't be needed. The Alshich answers that when Hashem punishes a country with a plague he is controlling the plague. Unlike a human king who, when he gets very angry at a rebelling country, he is caught in the throes of anger and vengeance and can't control his anger and vengeance. Therefore, his decrees against the rebelling people know no bounds. However, by Hashem, reward and punishment is an intellectual issue. Does he deserve it or not ¹². Therefore, when Hashem punishes people he uses a standard that the punishment should fit the crime and not more than that.

Based on the above, the Alshich says that when Hashem punishes people or a country by means of a miracle, there really are two miracles in every miracle. First, is the miracle that Hashem made to punish the guilty party/ *rasha* and that it fits the crime perfectly. Second, is the miracle inside the first miracle: that they weren't punished more than they deserved. Only Hashem knows what is the right amount of punishment for each plague and what the plague is supposed to accomplish.

Also, there are many reasons for every plague. Not all of them are known to us. Therefore, for the other reasons there had to be 10 plagues.

Lastly, the Alshich ¹³ mentions that Hashem wanted that the Jews should merit to see with their own eyes the 10 plagues because the 10 plagues corresponded to the way that Hashem created the world, which was with 10 pronouncements as stated in the book of Genesis in the story of the creation of the world. Therefore, Hashem openly changed the laws of nature 10 times for all to see, to show that he created the world, that he is running the world and that he can change the laws of nature which he created anytime he sees fit.

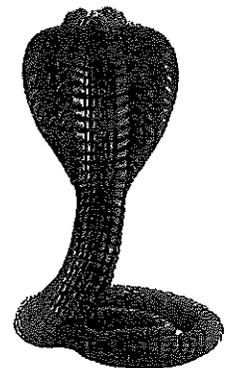
¹² Psalms 78:45

¹³ םש

Staff Turns Into a Snake

The Torah¹⁴ states that the first sign that Moshe used to prove to Pharaoh that Hashem Who is a superpower, and the creator of the whole world, sent him to Pharaoh, was that Aaron threw down his staff and it turned into a snake. Seeing this feat, the Egyptian wizards also threw down their staffs which also turned into snakes. Next, the Torah tells us that Aaron's snakes swallowed up the snakes of the Egyptian wizards. At this site, Pharaoh got angry at Moshe and told him that he didn't prove anything because Egypt is full of wizards that can also do the same thing¹⁵. Pharaoh then took two 5-year-old boys out of their school and they also turned their sticks into snakes. Then he called his wife and even she turned her staff into a snake¹⁶. Therefore, Pharaoh claimed that Moshe was just another wizard¹⁷. The fact that Aaron's snake ate the other snakes just proves that he is a bigger wizard. It doesn't prove that the snake had any supernatural powers or that Moshe and Aaron were sent to Pharaoh by a supernatural power. The question arises: "Why did Hashem want the staff of Aaron to be turned into a snake altogether, since it didn't prove anything?" Pharaoh only got scared after Aaron's staff swallowed all of the staffs of the Egyptian advisors. One answer suggested, is that Moshe told Pharaoh that Aaron's staff might eat him up. This answer cannot be correct because Hashem told Moshe that he must show honor to Pharaoh by speaking respectfully to Pharaoh as befits a king¹⁸. Even when Moshe told Pharaoh that after the last plague, the death of the firstborn children, Pharaoh's servants would come to him and tell him to leave Egypt with all of the Jews. Still he couldn't say "His Royal Highness will come with an entourage as befits a great king". He had to leave out Pharaoh altogether because it would have been disrespectful to Pharaoh even just to mention that he would have to take such an action. How much more disrespectful to Pharaoh is it to mention that their snake will kill him. Thus, we still have the question why did Hashem want Aaron's staff to turn into a snake.

To answer this question we first have to review Egyptian polytheism, their worship of more than one 'god' or 'goddess'. They worshiped the Nile River because it allowed them to become successful and wealthy farmers and they became the bread basket for the Middle East. They worshiped the sheep¹⁹ because it is the first constellation of the zodiac in the sky. Pharaoh claimed that he is a 'god'²⁰ and he created the Nile river. There are 2 relatively unknown 'goddesses' that are relevant to the 10 plagues, the frog 'goddess' and the snake 'goddess'. The snake 'goddess' is represented by a king cobra snake standing on its tail ready to strike its victim (see image). This is the Egyptian 'goddess' of protection who will defend Egypt from its enemies. Over the centuries it has taken on some new meanings and has become customarily part of Pharaoh's headdress.



Its new meanings are, that the bearer of the king cobra symbol has been given a divine legal right to rule over the entire country and if anybody dares to attack the Pharaoh, the king cobra on his head dress will defend the Pharaoh by spitting out fire at the attacker. Thus, now we can

¹⁴ Shemos 7:10-12

¹⁵ Shemos Rabbah Parshas Va'eira 9:6

¹⁶ דש

¹⁷ Shemos Rabbah Parshas Va'eira 9:7

¹⁸ Shemos Rabbah Parshas Va'eira 7:3

¹⁹ Genesis 43:32 and Targum Onkelos there

²⁰ Midrash Tanchuma Bereishis 7, Va'eira 9, 1 תות or 5 תות in other versions, Shemos Rabbah Va'eira 8:1-2

say that Moshe was telling Pharaoh that their snake will eat up the snake that Pharaoh is relying on for protection against all enemies. However, Pharaoh still claimed that Moshe has not proven that their snake had any superpowers or that a superpower sent them to Pharaoh.

Now Hashem uses our arch-enemy Bilaam to prove that Pharaoh is wrong. Bilaam thought that Moshe was just a big wizard actually thought he was helping Pharaoh to defeat Moshe²¹. He said that in the realm of nature we find that big fish eat smaller fish and big snakes eat smaller snakes. Thus, what Aaron's snake did was something natural. If you, Moshe, want to prove that your snake has superpowers and that you were sent by a Superpower, you have to do something that is not natural. Therefore, let your snake spit out all the snakes that it swallowed and all of us will grab the tail of our respective snakes and then turn them back into staffs again. Aaron should do the same. Next, all of us including Aaron will throw down our respective staffs and let them remain as staffs. Now if Aaron's staff will eat up our staffs, it will have done something that is not natural and it will prove that Aaron's staff possesses supernatural powers and that you were sent by a supernatural power to Pharaoh. Moshe agreed to this challenge and Aaron's snake spit out all the snakes of the advisors and everybody did as Bilaam stipulated and this time Aaron's staff ate up all of the other staffs. Pharaoh then became frightened and thought to himself, "what if Moshe should command Aaron's staff to eat up my throne or even worse, to eat my throne with me on it?"

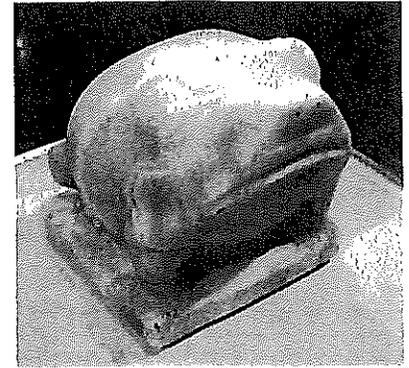
Thanks to our enemy Bilaam, Aaron's staff was proven to have superpowers and that Hashem, who is The Superpower, sent Moses and Aaron to Pharaoh. Therefore, when Aaron's staff turned into a snake it is because of the superpowers that it possesses and not because Moshe is a wizard. Now that Pharaoh realizes this, he also has to fear: what if Moshe has Aaron turn his staff into a snake and command his snake to eat up the snake that I rely on for protection from my enemies?

The frog 'goddess' will be discussed in the introduction to the plague of the frogs.

²¹ Sefer Hayashar on this episode

Introduction to the plague of the frogs:

The book entitled 'Compilation of the Levite' by Sadia Kovshi mentions that the Egyptians had a 'goddess' of fertility. She was considered the 'goddess' of pregnancy, childbirth and of having healthy children. She was represented sometimes as a lady with the head of a frog and sometimes just as a frog because the frog was an ancient symbol of fertility (see image->). The Egyptian woman looked to her for protection during pregnancy and childbirth to such an extent that Egyptian women wore talismans or metal amulets in the form of a frog (see image below) as good luck charms, to enlist her favor. Now we can get a deeper understanding why the plague of frogs was the second plague. The first plague, in which Hashem changed one of the prime 'gods', the Nile River, from being sweet water into blood, showed the Egyptians that Hashem can even control their mighty benevolent 'god' and turn him into a destructive mass murderer



who not only killed out their supply of cheap and plentiful fish, but also ruined their whole very lucrative fishing industry. Moreover, they're Nile 'god' killed out babies and other young children as well as old and infirm elderly people, who couldn't hold-out till their family members came back from Goshen with the water that they purchased there, because of one of the greatest traffic jams that occurred in history [To be explained in 2025 if not this year]. Thus, Hashem showed how helpless their 'god' is and they shouldn't pray to him.

Now during the second plague, frogs, Hashem uses their 'goddess' of fertility, childbirth and healthy children to kill babies and young children, since they can't tolerate a high decibel count, as well as older people who also couldn't tolerate the loud noise and fell down dead even in the middle of the streets as mentioned in Midrashim. Furthermore, during the plague of frogs, Hashem sent the snake 'goddess' also to attack the Egyptians. The king cobra's bite is very poisonous and can kill a person in half an hour. The snakes also came through the floor without warning. Nobody was foolish enough to think that the king cobra snake was there to protect them. Thus, the message of Hashem was clear to them: Why pray to these two 'goddesses' when Hashem can use them to punish the Egyptians?

Also, concerning the Egyptian women, we can see how the punishment fits the crime and the punishment should enable them to realize that they sinned against the Jewish women. Every Egyptian woman endured the rigors of the pregnancy while all the time praying to her frog 'goddess' to have a healthy pregnancy. Then she endured a childbirth before which she prayed to her frog 'goddess' that she should survive the childbirth and she should give birth to a living and healthy child. Finally she is given the live baby, whom she holds, loves and takes care of. Now during the plague of frogs her baby dies. Why did the child die? Because the child didn't have the ability to hear the very loud noise made by the frogs for an extended time. She feels a lot of pain and anguish at the baby's death. Look what she went through to get a live and lovable child and now the baby is taken away from her. How could her loving and caring 'goddess' be so cruel to her by sending little frogs to make such loud noise? She misses her baby and wants to have the baby back. Yet, she didn't feel the pain of the Jewish mothers when

she came through their homes to ferret out where they were hiding their baby and then taking the baby away from the mother while the mother looked on in pain and anguish. Now that the Egyptian mother also lost a child, she can begin to feel bad about taking away a Jewish child from his mother, and begin to feel the mother's pain and anguish. This way she may come to realize that maybe because of her sin against the Jewish mothers she also lost her child.

The day of departure from Egypt:

After the 10 plagues were over, the next day the Jews left Egypt. The Jews left in a state of ecstasy. They were in 7th Heaven and on Cloud 9. The Jews who left were born into slavery and spent all their lives as slaves. Only way out of slavery was to lay down on the job (dead) (Didn't need to give two weeks notice). Some even looked forward to that day. Now at last they are free men and are headed back to the promised land of their ancestors. Moreover, each person is a multi-millionaire. Everybody has at least 90 donkeys loaded with gold, silver, jewelry and clothing. This is something they never would have dreamed of in a million years. The Midrash, Tehillim 105;13 Asks the question: "who were more happy that the Jews left, the Jews or the Egyptians?" I would have said the Jews. They were in the height of ecstasy. One can't be happier than that. Even if one says that the Egyptians were truly happy, not just relieved or glad that the plagues ended. Also, even if one says they were as happy as the Jews, still they were not more happy than the Jews. Yet the Midrash answers that the Egyptians We're happier than the Jews. How is this possible? According to the book entitled The wisdom of King Solomon, we may have an answer: Because the Jews didn't try to take advantage of the Egyptians during the plague of darkness and retaliate against them when they had the opportunity to do so, the Egyptians realized that they made a terrible mistake in thinking that the Jews would join forces with their enemies and fight against them in time of war. They finally realized how good and great the Jews were, also, they regretted with all of their hearts that they made the Jews their slaves and for all of the horrible treatment that the Jews received at their hands. Now that they were so humiliated and embarrassed because of their behavior, they not only asked the Jews with all of their hearts to forgive them for everything that they did to them and for what they tried to perpetuate on them, but they even blessed them and acknowledged that they were Hashem's chosen people. Thus when the Jews asked the Egyptians to lend them gold and silver vessels and beautiful clothing together with jewelry, so that they can worship Hashem all dressed up, as befits subjects coming to see their king; "The Egyptians were overjoyed that they had the resources to help them out and [with a full heart] They wanted the Jews to celebrate their holiday." King David wrote about this incident in Psalms 105: "The Egyptians were happy when the Jews left" Because the Egyptians were so happy that this great people were leaving, they even helped them get into their carriages and wagons.

The question was raised: "How can somebody be more happy than someone who feels that he is in the seventh heaven or cloud nine?" Now we have an answer: Even if a person won a \$10 billion lottery it doesn't compare to the joy and happiness one can have when performing a mitzvah. The Arizal told people that the reason he reached such a high level of sanctity that the spirit of Hashem rested on him was because when he did a mitzvah, His joy in performance of the Mitzvah was greater than his joy would have been had he got a gift of everything in this world. This, he said, is the meaning of the verse in Deuteronomy, Parsha Ki Savo chapter 28 verse 47, which explains why in a future time in history the Jews will be punished for not serving Hashem properly. It states: "Because you didn't serve Hashem with joy and a glad heart with the happiness and joy being even greater than the happiness and joy that one would feel if he received everything in this world."

The Egyptians were so happy at being able to make amends to the Jews for mistreating them and for everything that they did to them including trying to kill out all Jewish male children and for giving them back breaking work; and for giving them jobs from which they hoped the Jews would die. The Egyptians were so happy that they would be forgiven by the Jews, that

giving the Jews everything precious that they owned meant nothing to them when compared to the forgiveness that they received from the Jews for everything that they did to them.

We should learn from the Egyptians the value of repentance and forgiveness by Hashem for our sins. This is especially true on Yom Kippur. Furthermore, we should be very happy that Hashem doesn't make us divest ourselves of our possessions, like the Egyptians had to do, to make amends to Hashem for violating his laws. Moreover, he set up the world that he should be able to forgive us each year even though we may repeat some or all of our sins from the previous year if we commit to trying harder.

10 Makos Explained

Expanded Version 2024 With sources

In the Haggadah we say that there according to Rabbi Akiva there were 5 parts to each plague.

- 1) What are they? (The Sefer מדרש החדוש gives us the answer to this question.)
- 2) What else happened during each plague?
- 3) Why were these plagues chosen by ה' to punish Egyptians?

Each of these 3 questions will be dealt with separately for each plague.

מכת דם

Water turned into blood.

What are the 5 parts of the Plague?

When a מצרי drank the blood, he died from it. פרעה was not affected by the plague and he drank regular water.

עברה When a מצרי and Jew drank the same water simultaneously, the מצרי drank water. The plague was that the מצרי couldn't drink water unless the Jew was **thirsty** and **agreed** to drink the water together with the מצרי.

זעם When a מצרי was thirsty, he forced a Jew to drink together with him, so ה' caused the מצרי to drink blood. Therefore, the מצרי was forced to buy water from a Jew and the Jews became wealthy.

צרה The fish in the rivers died. This ruined their fishing industry, causing them to lose their livelihood because they couldn't sell fish anymore. It also took away an abundant and cheap supply of food-fresh fish.

משלחת מלאכי רע The rivers smelled so terribly that no matter how much perfume a מצרי put on to cover his body odor, the foul smell of the dead fish was all that they smelled.

חרון אפן Blood was all over the whole country, even in the wood and stones. Blood came out of wood and stones. Therefore, when they sat down on wood or stone seats or benches, blood seeped out of their seats and ruined their clothing. Blood also seeped out of the stone walls. Even פרעה was horrified at seeing blood on the palace walls.

What else happened During the plague?

- 1 ♦ Blood seeped out of all their idols made of wood or stone.
- 2 ♦ Water not fit for human consumption did not turn into blood. However, it killed any מצרי who tried to drink it.
- 3 ♦ The hard labor of building with bricks was suspended during this plague since they couldn't make any bricks using blood instead of water.
- 4 ♦ If a מצרי tried to drink blood or any other foul tasting and disgusting looking water, he died from it.

- 1 ♦ Any water stored in a container, even if it was there before the plague, turned into blood.
- 2 ♦ The juice of fruits that was squeezed out of fruits, or even if it just came out of the fruit on its own, turned into blood.
- 3 ♦ When a מצרי tried to put a vessel containing food into the oven, blood would seep out of the vessel and extinguish the fire. Therefore, the Egyptians couldn't cook or bake anything and some מצרים died of hunger.
- 4 ♦ If a מצרי spit, his saliva turned into blood.

The Punishment Fits the Crime- מדה כנגד מדה

- 5 ❖ The מצרים tried to drown the Jewish children in their rivers, so their fish also died in their rivers.

The Egyptians worshipped the Nile River; it was their great God. So ה' struck their God first. He showed them that the Nile was helpless to defend itself and certainly couldn't protect the fish, whose lives depended on the Nile remaining water. The Nile definitely couldn't protect the people who prayed to it and claimed that it was their mighty God and could easily defeat ה'.
- 6 ❖ The Egyptians turned the Nile River, which is a blessing and a source of life for people, animals, fish and crops, into a mass murderer of Jews. So too, ה' turned the water, which is a blessing and source of life, into a murderer. It killed their plentiful and cheap food supply of fish as well their entire seafood industry. It killed any Egyptian who tried to drink the blood as well as anyone who was unable to obtain drinkable water or enough water before they died of thirst.
- 7 ❖ The Egyptians prevented the Jewish woman from using the waters of the river as a Mikvah, So too, ה' prevented the Egyptians from using the water of their rivers.
- 8 ❖ The Egyptians made the Jews fetch water from the rivers for them. Now that it turned to blood, they didn't have to do this work.

מכת צפרדע

What are the 5 parts of the Plague?

- חרון אפן The צפרדע were so numerous, there was no place for the Egyptians to step or to go.
- עברה The צפרדע made so much noise, the Egyptians couldn't sleep or even talk to each other.
- זעם When they kneaded dough to bake bread, the frogs would eat the dough and when they rushed to put the dough in the hot ovens, the frogs would jump into the ovens and cool off the ovens.
- צרה Frogs would go into their stomachs alive and make a lot of noise. Also, frogs got absorbed by the food while it was cooking. However, when the food was eaten, the food turned back into frogs and made a lot of noise inside the Egyptians. This incessant and extremely loud intolerable noise was more painful and caused them more anguish than either becoming crippled or even dying because of the frogs. Pharaoh asked Moshe to remove this "death" from him because of the tremendous and unbearable noise.
- משלחת מלאכי רע The frogs would attack and bite the organs of the Egyptians and cripple them. Even while the frogs were inside them, the frogs bit them from the inside. The Egyptians really dreaded that they may die from punctured organs or loss of blood.

What Happened during the plague?

- 1 ♦ Originally there were no frogs in the Nile River but since 'he wanted there to be a plague of frogs, He made the river swarm with frogs. The frogs then left the river and went up to the dry land.
- 2 ♦ Crocodiles and other dangerous creatures also came out of the water and killed people.
- 3 ♦ Snakes came along with the frogs and killed people.
- 4 ♦ פרעה was sitting on his throne in front of a lot of people when frogs suddenly came and jumped inside of him through his stomach and came out through his mouth.
- 5 ♦ Walls and floors made of stone moved aside and let the frogs through.
- 6 ♦ The frogs were able to have conversations with each other while inside people's bodies.
- 7 ♦ Frogs went into פרעה's bedroom and climbed up his bed to bother him. There was a beautiful painting of שרה, which the פרעה in the time of אברהם commissioned as artist to paint, hanging above פרעה's bed. פרעה liked to look at this painting before going to sleep but the frogs in his bedroom prevented him from admiring it.
- 8 ♦ At the end of the plague, when the frogs died, the Egyptians had the job of disposing of thousands of frogs. They had to collect them, pile them up high, to get rid of them. Meanwhile, the whole land stank from the stench of dead frogs.
- 9 ♦ Each Egyptian had to make 4 large heaps of frogs in the four corners of their homes.
- 10 ♦ THE HARD LABOR OF MAKING BRICKS AND BUILDING STRUCTURES WAS SUSPENDED DURING THE PLAGUE. AS SOON AS WATER WAS ADDED TO THE DRY DUST, THE MIXTURE TURNED INTO A FROG, NOT A BRICK.

The Punishment Fits the Crime- מדה כנגד מדה

- 1 ❖ The Egyptians made Jews catch creeping, crawling things with their bare hands for their own amusement so ' השם sent them these creatures in abundance.
- 2 ❖ The Egyptians forced the Jewish men to go out of the city to catch these creatures and bring them back into the city. Now Hashem caused the Egyptians to collect and make piles of the dead frogs which gave off a disgusting odor.
- 3 ❖ The Egyptians tried to prevent the Jews from having children, the frogs by crippling the Egyptians made them incapable of having children.
- 4 ❖ Jewish women had to remain silent and couldn't cry out during childbirth. ' השם brought creatures that made a lot of noise and prevented the Egyptians from talking.

מכת כנים

What are the 5 parts of the Plague?

חרון אפן The top 2 feet of dust and earth turned into כנים, when the מצרים walked, they were walking on כנים.

עברה The כנים bit into the flesh of the people and animals and felt like pins and needles entering the body (not just on the surface.)

There were 14 (יד) different species of כנים; the smallest was the size of a chicken egg and the largest the size of a goose egg. There were 14 types to show the greatness of the plague that only the hand (יד) of ה' could cause it.

זעם The Egyptians were scratching themselves, causing their skin to become scarred and full of lines on their body. This also caused their skin to peel off.

צרה The plague caused them to have very bad eyesight.

משלחת מלאכי רע The כנים entered their pots and dishes as well as all of their food and would cause the Egyptians to feel disgusted and vomit whatever they ate and drank.

What happened during the plague?

- 1 ♦ All the dust in Egypt became lice, even in גושן where the Jews lived, so that the Egyptians shouldn't make the Jews make bricks from the dust in גושן
- 2 ♦ The חרטומין couldn't make magic, even on a large louse, because their feet couldn't stand on the ground as the whole ground was כנים and that's what they were standing on.
- 3 ♦ The Egyptians tried digging down into the ground to find some dust but to no avail.
- 4 ♦ Since there was no dust left in Egypt the hard labor of making bricks and building structures ended.
- 5 ♦ In their houses, the walls made of dirt also turned to lice.
- 6 ♦ During the plague of כנים there also occurred secondary plagues of darkness and boils.
- 7 ♦ THE PLAGUE OF LICE LASTED OVER A MONTH INSTEAD OF 7 DAYS. (Pharaoh didn't ask Moshe to stop this plague, so it continued into the plague of the hoard of wild animals. The Lice left Egypt together with the hoard of wild animals).

The Punishment Fits the Crime- מדה כנגד מדה

- 14 ❖ The Egyptians didn't let the Jews take baths or wash their clothes, which caused the Jews to suffer from lice, so ה' brought כנים upon the Egyptians also.
- 15 ❖ They made the Jews sweep their houses, yards, entrance ways, alleys and streets as well as take care of their fields. Therefore, the land turned into כנים.

- 1a ❖ The Egyptians made men sweep the houses of women and women sweep the houses of men.
- 1b This caused an increase in hard work, and because they didn't allow the Jewish workers to take baths, the Jewish workers got כִּנִּים on their bodies. Therefore, the Egyptians were punished with the plague of כִּנִּים.
- 2 ❖ Normally 25-50 lice can fit on the head of a penny(as per google). Rabbi Meir Lambrosky, in his sefer discussing the exodus from Egypt, mentions that lice are parasites, which live off the blood of their hosts. Google confirmed this. Now we can understand why the midrash compares lice to arrows which pierce the body. The parasite attaches itself to its host and sends down a tube which penetrates the host's body and sends back to the parasite the blood or nutrients that it needs from the host. In Egypt there were swarms of giant lice on which the Egyptians stood and which prevented them from duplicating Moshe's feat. These same giant lice attached themselves to all the Egyptians including children and infants. The tubes of the giant lice pierced the bodies of the adults, children and infants. The infants began to cry and the mothers couldn't calm down the hysterical infants and possibly children as well. If a parent was successful in removing a louse there were 100 more waiting to draw blood from the infant. The infant was traumatized. If it opens its eyes it sees huge bugs all over it, is helpless and cries for help. The mother is also helpless and just worries what will happen to her child. Unfortunately, some children died from this trauma while other children cried till they fell asleep. This was payback to being insensitive to the cries of the mother when the Jewish child was discovered and taken away; also to the cries of the hysterical child.

BESIDES DYING FROM TREAD THEIR BABIES DIED FROM LACK OF BLOOD A LOUSE THE SIZE OF A GOOSE EGG IS A REAL BLOOD SUCKER WITHDRAWING A LOT MORE BLOOD THAN A MORDAN DAY LOUSE WHERE 25-50 FIT ON THE HEAD OF A PENNY.

מכת ערוב

A mixture of wild beasts, flying creatures and crawling creatures.

What are the 5 parts of the Plague?

חרון אפן The bears and lions killed the Egyptians.

עברה The numerous flying creatures blocked out the light, similar to what the locust did, and it was dark during the plague.

Also, the Egyptians were so bewildered, as they were running in fear of their lives, trying to escape from the wild beasts, that they fell in broad daylight as if the sky was dark and they were on a slippery surface.

זעם If they tried bolting their doors to prevent animals from entering their houses, 'ה sent in various flying birds which entered through the windows and skylights and killed the Egyptians.

צרה When the wild animals left Egypt at the end of the plague, any animal that the Egyptians killed, skinned and/or tanned its hide became alive again and left Egypt so that the Egyptians shouldn't derive any benefit from the plague.

משלחת מלאכי רע The wild animals made holes, furrows, ditches and pits in the roads and in people's houses, making it very difficult to get around and travel. In fields, they ruined the plows and furrows for planting crops.

What happened during the plague?

- 1 ♦ Hordes of wild animals, flying birds, snakes and other insects and lizards attacked Egypt.
- 2 ♦ Even though each animal is an enemy of the other animals, they made peace with each other to do the will of 'ה.
- 3 ♦ Domesticated animals like donkeys and oxen also killed Egyptians.
- 4 ♦ When the Egyptians barricaded themselves in their homes, 'ה sent octopuses to go on the roof and open the doors and windows with their tentacles. Animals like elephants broke down doors as well. Snakes and other predators came up through the earthen floors. In palaces and homes with stone or marble floors, the floor panels would move aside to allow the predators to enter.
- 5 ♦ Moshe went outside to the river to warn פרעה of this plague so that פרעה would see for himself that while he was outside neither he nor his advisors and servants saw even 1 animal in the street, so there was no place from which the animals could have come. Yet, when they got home their houses were already full of wild animals.
- 6 ♦ The Egyptians would have the Jewish person taking care of their children take 4 children outside and along would come 4 animals and each animal devoured one child. The Jewish caretaker would come home to the Egyptian empty handed.
- 7 ♦ The hordes of wild animals that traveled to Egypt went through גושן to get to Egypt proper but they didn't bother the Jews.
- 8 ♦ The wild animals broke down trees and destroyed crops in the fields.
- 9 ♦ 'ה made a נס that the ערוב didn't see ארץ גושן and therefore didn't vandalize the land even though they had permission to vandalize everything in Egypt.

The Punishment Fits the Crime- מדה כנגד מדה

- 1 ❖ The Egyptians made the Jews hunt wild animals for their enjoyment, with the intent that the Jews would become food for the wild animals. Therefore, 'ה sent in the wild animals so that the Egyptians should become the food of these wild animals.
- 2 ❖ The Jews were forced to take care of the Egyptian children, to keep them busy and away from home. Therefore 'ה sent in the hordes of animals to eat up the Egyptian children that the Jewish women were taking care of.(They really took care of the kids)
- 3 ❖ Because the Egyptians were insensitive to the suffering and death of the Jewish children, HaShem made them insensitive to the welfare of their own children. The Egyptian mothers sent their 5 children out from safety into the street with a Jewish caretaker even though Moshe had warned Pharaoh for 7 or 21 consecutive days prior to the plague what would happen if the Jews weren't freed and sent out of Egypt.

מכת דבר

What are the 5 parts of the Plague?

The 5 parts of the plague correspond to the 5 species of animals killed during this plague.

1. Horses
2. Donkeys
3. Camels
4. Cattle
5. Sheep

מכת דבר is also considered 5 plagues because each species may have died one after another but not during the same time.

What happened during the plague?

- 1 ♦ When an animal died the rider or person taking care of it also died.
- 2 ♦ Even animals in excellent health died suddenly at the same time as the other animals.
- 3 ♦ Wild animals not owned by Egyptians also died.
- 4 ♦ Jewish owned animals, even sick animals or animals on the verge of death did not die.
- 5 ♦ No Jew sustained any loss through something getting broken or damaged.
- 6 ♦ If there was a dispute between a Jew and an Egyptian over the ownership of an animal in the possession of the Egyptian, the dispute was resolved. If the animal belonged to the Egyptian, it died, and if it didn't die, it belonged to the Jew and he got it back.

The Punishment Fits the Crime- מדה כנגד מדה

- 8 ♦ After all the children that needed caretakers got killed during the prior plague ערוב, the Egyptians made the Jews tend to their animals in the mountains, valleys and deserts, causing the Jews to be away from home for a long time. Therefore, ה' killed their horses, donkeys, camels, cattle and sheep.

מכת שחין

What are the 5 parts of the Plague?

חרון אפו Every מצרי and animal was afflicted with boils which caused them so much pain they were not able to even assist a fellow מצרי by putting a bandage on the other's wound.

עברה Normally שחין is just like pimples on the raw, diseased flesh. Now the שחין also produced blisters on the diseased flesh.

זעם Normally when a blister is busted and the pus is removed, the raw flesh is visible and can heal. Now, when they scratched the שחין with their nails and removed the scab on the boil, they found on the raw flesh blisters without pus in them that were very dry on the outside.

צרה The חרטומין couldn't stand before Moshe because they were also afflicted with שחין and they were tremendously embarrassed that Moshe should see them helpless even to remove שחין from themselves. The embarrassment hurt them even more than the suffering from the שחין.. (This embarrassment caused them so much pain they hid in their homes and didn't dare face Moshe again.)

משלחת מלאכי רע The effects of the plague on the skin remained with them until they died, as their skin never completely healed. When the mummy of פרעה's wife who ruled after him was unwrapped, there were still scabs and scars over the whole body. (see book "Pharaoh" by Alexander Hool, pages 36-41. Picture of neck on page 38.)

What happened during the plague?

- 1 ♦ Both משה and אהרון took 2 handfuls of soot and stood before פרעה. Miraculously, משה took the 2 handfuls of soot from אהרון and held all 4 handfuls in his 2 hands.
- 2 ♦ משה threw all of the soot up and miraculously it reached the heavens and spread out and covered the whole country of מצרים. Normally, soot which is very light and has no density, cannot be thrown up or in any direction for any meaningful distance.
- 3 ♦ The Egyptians and their animals were covered with boils from head to toe. They were unable to bathe and were constantly itching all over.
- 4 ♦ The מצרים were also punished with צרעת at the same time, causing them intense pain.
- 5 ♦ Parts of the skin peeled off while other parts rotted and stank.
- 6 ♦ פרעה suffered from this plague more than any of the previous plagues, so much so that ה' had to harden his heart so that he would not give in.
- 7 ♦ All of the Egyptians said that this was a terrible plague.
- 8 ♦ ה' plagued the Egyptians with 24 different strains of שחין. The treatment for one strain caused each of the other 23 strains to worsen and hurt the infected person more. Therefore, there was no helpful treatment possible.
- 9 ♦ Scars, scabs and lesions remained on their bodies until they died.
 - o Note: this helped historians to pinpoint the time of the exodus by examining the Egyptian mummies of the kings and queens for lesions on their skin. (See "Pharaoh" by Alexander Hool, page 38, for a picture.)

The Punishment Fits the Crime- מדה כנגד מדה

- 1 ❖ The Egyptians made the Jews bath attendants, to heat or cool off the water as needed, but didn't allow the Jews to take a bath. As a result, the Jews always felt a need to scratch himself. ה' sent the plague of boils so that the מצרי couldn't bathe in either hot or cold water and constantly had a terrible urge to scratch himself.
- 2 ❖ The Egyptians kept the Jewish husbands away from their wives so the Egyptians were punished with צרעת, which separates the diseased person from everyone else.
- 3 ❖ The מצרים developed blisters and wounds on their feet which prevented them from being respectful to משה by standing up for him. They were also so embarrassed at being helpless, not being able to remove the plague even from affecting them, that they stayed home in shame and didn't go to פרעה again. This was payback for advising פרעה to throw the Jewish children into the Nile River and for advising פרעה to kill משה when, as a little boy, he removed the crown from the head of פרעה.
- 4 ❖ In all the previous plagues the מצרים were able to at least say that because of their powers the plague didn't affect them. By שחין the מצרים were totally embarrassed and proven to be liars.

(Taken from Pharoh by Alexander Hool)

The Plague of Boils

One of the Ten Plagues visited on the Egyptians at the time of the Exodus was the Plague of Boils. In Deuteronomy 28:27, we are told that this particular kind of boils remains for life.

This is the one plague that allows for the possibility of vivid testimony, surviving thousands of years through to our time in the form of ancient mummies. Could it be that Providence provides us with ancient mummies from the time of the early 18th Dynasty that might still bear the scars of this awesome visitation on a nation of Egyptians?

Indeed, there is, and Edward Kasper has beaten us to it.

A number of years ago, Edward Kasper was watching a documentary film by Discovery Channel called Secrets of Egypt's Lost Queen, following the investigation of the Discovery team in 2007, led by Dr. Zahi Hawass, in their secret search for eventual identification of the mummy of Queen Hatshepsut. Kasper saw a team display four mummies from the time of the 18th Dynasty, showing that they were covered from top to toe in boils. He had a sudden brainwave: Perhaps he was seeing actual scars of the Plague of Boils. He researched the matter further and wrote an article in 2009, entitled "Evidence of the Exodus: Scars from the Plague of Boils."

This report is taken from that article.

- *The mummies of Thutmose II and Thutmose III are still extant today and have been examined, first by Gaston Maspero in 1886, and then by G. Eliot Smith in 1912, and finally by the Discovery team led by Dr. Zahi Hawass in 2007.*
- *Scars all over the skin, synonymous with the Plague of boils described in Exodus 9:8-12, have been found on the mummy of Thutmose II. "The skin of the thorax, shoulders and arms... the whole of the back... and legs... is studded with raised macules varying in size from minute points*

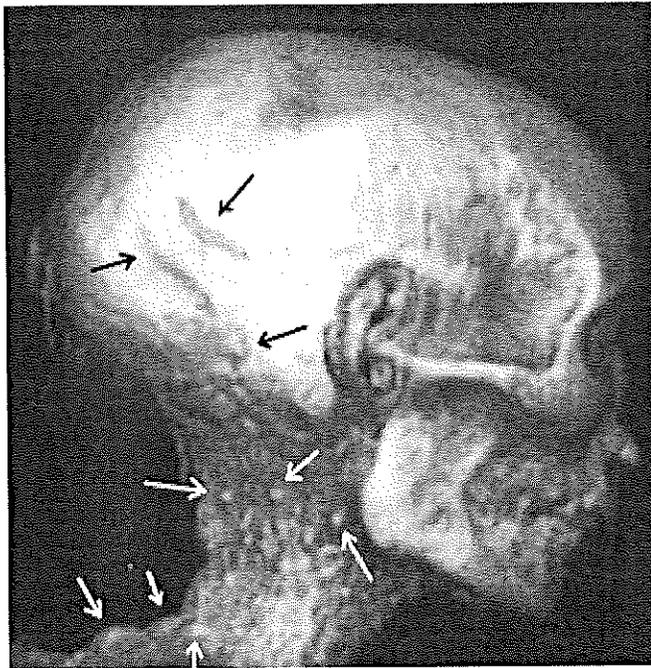
of patches a centimeter in diameter. Several other contemporaneous mummies also show the same.

- *Using CAT scans, the Discovery team examined further the mummies of Thutmose I, Thutmose II, Queen Hatshepsut and her nanny. All revealed the same scars and skin lesions-except for Thutmose I.*
- *Thutmose II is known to have died a sudden death in his early thirties, but the CAT scan on Thutmose II does not show any signs that he was killed. Thus, the cause of his death may very possibly have resulted as a consequence of infection from the severe lesions on the skin. Indeed, Josephus relates, evidently from records of the Exodus, that many Egyptians died from the blains that broke out from boils.*

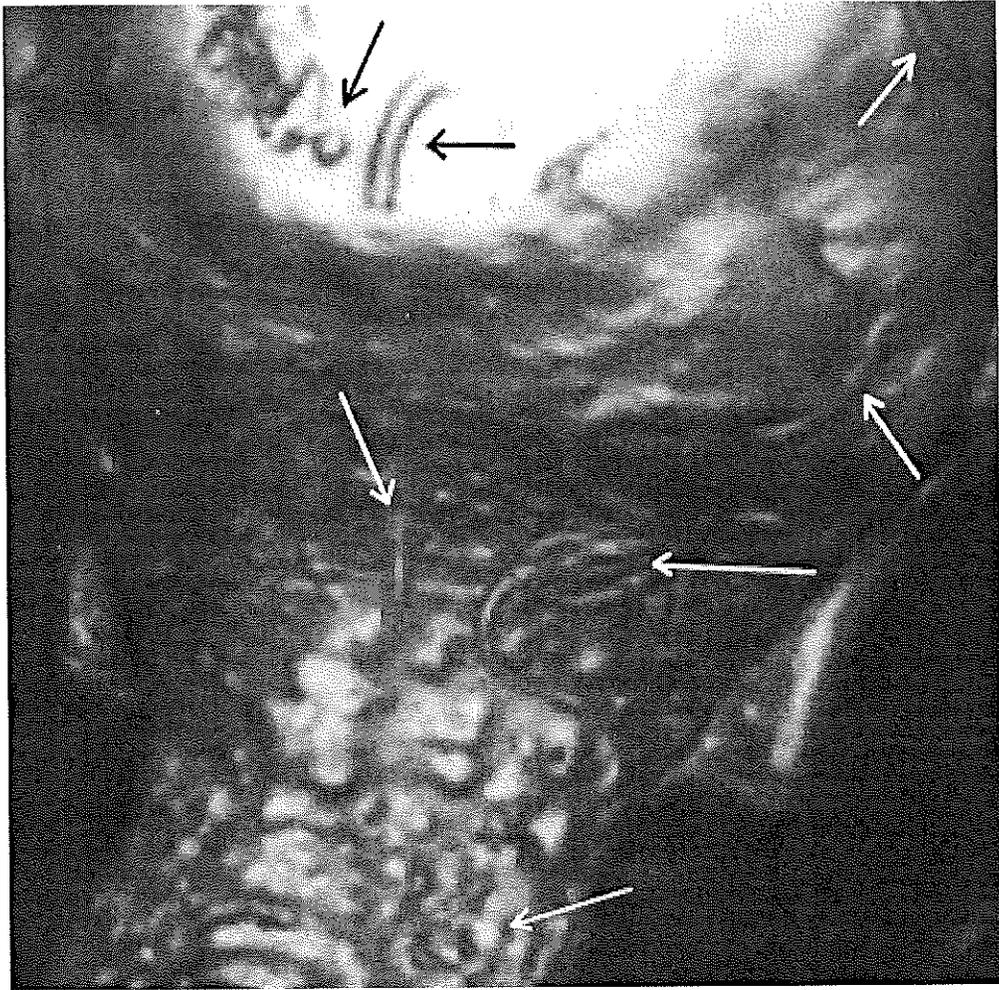
Here is a similar report taken from an article based on the findings of Harvard University-educated archaeologist and president of the Paleontological Research Corporation, Dr. John Klenck.

There is evidence that disease affected the royal court before the reign of Hatshepsut. The mummy of Thutmose II is the only corpse of a Pharaoh during the Eighteenth Dynasty covered with cysts of unknown malady. These lesions coat the back, waist, arms and legs of Thutmose II and exhibits a mixture of papules, scabs and scars up to several centimeters in length. These cysts also cover the corpse of the wet-nurse Sitre-In, who was probably unrelated to the royal lineage. In addition, Hatshepsut and her successor, Thutmose III... (missing the rest)

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מכת ברד

What are the 5 parts of the Plague?

חרון אפן The tremendous thunder which accompanied the lightning terrified מצרים and פרעה into submission to 'ה,, therefore, he asked משה to stop the thunder.

עברה There was a very heavy rain of ברד. Every drop was the size of a Kasher מקוה of 40 סאה. This was the type of hail that came down on the nations fighting יהושע in Israel 41 years later.

זעם Originally the plague started out as rain and later, through a very stormy wind turned into Hail.

צרה There was fire was inside the ברד.. The ברד broke the trees and the fire dried out all of the moisture in the trees.

משלחת מלאכי רע When the ברד landed in fenced in pastures or corrals, the ברד drops stuck together like snowflakes and formed walls to prevent the livestock from escaping. The מצרי, seeing that he couldn't save his livestock, slaughtered the animals and tried carrying the dead animals on his back to bring home as food for his family. However, very large birds of prey swooped down on him each time he tried to bring home an animal and snatched the animal from him.

What happened during the plague?

- 1 ♦ Before the hailstones descended, clouds formed, there were numerous bolts of lightning, very loud, deafening thunder and earthquakes. The Egyptians were terrified as was Pharaoh.
- 2 ♦ The hailstones were 2 feet high; the top foot fire and the bottom foot ice. A special miracle happened so that fire and water should be able to coexist and work together.
- 3 ♦ Whoever heard the sound of smashing hailstone became dumbfounded, but couldn't escape.
- 4 ♦ If a מצרי was sitting the hail killed him; if he was standing the fire killed him.
- 5 ♦ After the hail hit something, the fire would come out and burn it. After the fire hit something, the hail would clobber it.
- 6 ♦ The hail cut down all the trees, smashed all the seeds in the ground and killed all the roots that were in the ground.
- 7 ♦ After the hail broke the trees, the fire burned up the tree.
- 8 ♦ 'פרעה told,, "the plague of ברד will remind you of all the prior plagues and you will feel as if I am striking you with all of the plagues at once."
- 9 ♦ A miracle occurred and the wheat and spelt crops weren't destroyed by the hail and fire.
- 10 ♦ After the plague ended, the hail that was on its way down remained suspended in the sky for 41 years, until 'ה used it against the kings fighting יהושע.
- 11 ♦ The thunder was similarly suspended in the sky for almost 500 years, until it was used against ארם.
- 12 ♦ The hail broke the houses on which it landed. The fire in the hail then burned down the building.

The Punishment Fits the Crime- מדה כנגד מדה

- 1 ❖ The Egyptians made the Jews plant and take care of their gardens, vineyards, trees and orchards, and to be their night watchmen all year long. Therefore, ה' sent hail to destroy their vegetation.
- 2 ❖ They wanted to stone the Jews so ה' stoned them with hail.
- 3 ❖ Rain never falls in Egypt. The land is irrigated by the rivers which rise and irrigate the land. Therefore, Pharaoh and the Egyptians never experienced a thunderstorm. Seeing very large lightning bolts and hearing the sounds of tremendously very loud thunder, made Pharaoh and the entire Egyptian populace shudder, feel very terrified and become enormously gripped with fear of an impending doom even without the damage of the hail. This scary scene continued for 7 days without any letup. At the end of 7 days everybody was so scared out of the wits that Pharaoh agreed to let the Jews go if Hashem will stop the thunder. This is a payback for their cruel treatment of the Jews. Some Jews felt that the cruel oppression that they were forced to endure would not end during their lifetime and they feared an impending doom if Pharaoh became any crueller. As it was viewed by a lot of the enslaved population, their death was their only passport to freedom from working. So Hashem punished the Egyptians that they should feel that their doom was impending even as they were oppressing other people.
- 4 ❖ Because of the inhumane treatment of the Jews and the fact that the Egyptians placed the Jewish workers and their children in the building walls as makeup for bricks, and for throwing the firstborn males into the river. The Egyptians were afraid that Hashem would punish them the same way He punished Sodom and Gemorah.

מכת ארבה

What are the 5 parts of the Plague?

חרון אפן The ארבה covered the whole earth. There was so much ארבה,, they couldn't be counted and nobody could see the ground.

עברה The swarm of locust was so thick, no one could see clearly and many people tripped and fell while walking.

זעם The locust ate all the vegetation and fruits until there was nothing left.

צרה Next, they ate the flesh of the Egyptians. The ארבה would land on the Egyptians' forehead and eat their eyes out.

משלחת מלאכי רע At the end of the plague, even the pickled and cooked ארבה left the Egypt. Even ארבה that was pickled or cooked before the plague began, left at the end of the plague.

What happened during the plague? *also see פסוקים אחרים*

- 1 ♦ The ארבה would land on the face of a מצרי, eat his face and knock out and eat his eyes.
- 2 ♦ The ארבה ate any greenery left over from ברד.
- 3 ♦ A large number of species arrived in מצרים. Some say there were 800 types!
- 4 ♦ Any tree that was cut or eaten by the ארבה was unable to grow anything after the plague.
- 5 ♦ The ארבה ate clothing, jewelry and anything precious.
- 6 ♦ After finishing off the fields, they went into the houses of Egyptians.
- 7 ♦ The ארבה found the secret hiding spots and inner chambers of the Egyptians. They ate whatever was in them even if it wasn't food.
- 8 ♦ They closed up wells.
- 9 ♦ They would eat the Egyptians' flesh.
- 10♦ Their spit was poisonous to the Egyptians and killed anybody that came in contact with it.
- 11♦ Unlike the frogs, when the plague ended none of the ארבה remained in מצרים.. Until today no ארבה go into Egypt.
- 12♦ Any ארבה that the מצרים killed, pickled, preserved or cooked and stored away left together with the other ארבה at the end of the plague.
- 13♦ Snakes came along with the locust and killed people.
- 14♦ After all of the vegetation was eaten by the locust, there was a hunger in Egypt and the Egyptians stole the crops of the Jews.
- 15♦ Numerous people died from lack of food.
- 16♦ *THE LOCUST ATE THROUGH THE CLOSED AND BARRED DOORS WHICH WERE USED TO KEEP THE LOCUSTS OUT*
- 17♦ *THE LOCUSTS RESTED ON SHABBOS AND DIDN'T CAUSE ANY DISTRACTION TILL THE SHABBOS WAS OVER.*
 The Punishment Fits the Crime- מדה כנגד מדה
- 18 ❖ The poorer Egyptians said that the plague of hail was beneficial for them because it broke down the trees and now there was more fruit for them to collect. So, ה' brought the ארבה who ate up any produce and vegetation left from the ברד.
- 19 ❖ The Egyptians made the Jews plant more wheat, barley, beans, lentils and legumes so ה' sent locust to eat up the crops.
- 20 ❖ The locusts also ate the crop that the Egyptians stole from the Jews.

(There are some 20,000 different types of grasshoppers in the world, including various insects that are not actually grasshoppers, but closely related.)

Locusts as a mass phenomenon are not local to the Land of Israel, but rather come from outside the land, mainly the desert of Sudan. This is because locust plagues come as a punishment.

A plague of locusts is a phenomenon of tremendous numbers, with 50 million grasshoppers covering one square kilometer. Each individual locust weighs only two grams, but this adds up to a number of tons per square kilometer of creatures (a car, by way of example, weighs about 800 kilograms). A band of locusts in the air can have one billion grasshoppers, weighing some 200,000 tons, and occupying an area of 2,000 square kilometers. Every grasshopper can eat half its weight in green grass each day (one gram a day). This means that an entire pack can destroy 100,000 tons of green growth every day.¹⁰¹

Similarly, tens of thousands of grasshopper eggs can be found in one square meter. A million larvae can be hatched in an area equivalent to a large room. This is why the ground would be covered during a plague of locusts.

PLAGUE IN EGYPT WAS MUCH WORSE THAN THIS

1. Locusts as Food

... From the eater came out food, and from the strong came out sweetness. (Judges, 14:14)

¹⁰¹ From Oz (Israeli Tora Magazine for the Youth), Parshat Bo 5750.

מכת חושך

What are the 5 parts of the Plague?

חרון אפן For 3 days they couldn't see each other but if they were standing they could sit down and vice versa.

עברה For 3 days they couldn't even get up or sit down.

זעם Even though they were hungry and thirsty, the Egyptians couldn't eat or drink for 6 days and nights

צרה They didn't lose their senses and they were still in control of themselves, which made the suffering worse.

משלחת מלאכי רע They heard the Jews rummaging through their houses and worried about being robbed of all their possessions, especially their valuables.

What happened during the plague?

- 1 ♦ The darkness was a real substance with the thickness of a golden Dinar (like thick black smoke or thick fog.) A person couldn't see anything.
- 2 ♦ If they lit candles or even torches, the candles or torches would go out.
- 3 ♦ For the first 3 days, an Egyptian could switch between standing and sitting but if he tried to move, he fell down. Similarly, if anybody caught on the road tried traveling, he fell down.
- 4 ♦ For the next 3 days the darkness was heavier and the Egyptian couldn't change his position.
 - If he was standing, he couldn't sit down
 - If he was sitting, he couldn't stand or recline.
- 5 ♦ Although they were hungry, they couldn't get food for 6 days. Some Egyptians died from starvation.
- 6 ♦ During the days of darkness, the Jews, for whom it was light, went into the houses of the Egyptians and saw where the Egyptians kept everything so that they would be able to ask for anything that they wanted before they left Egypt. The Egyptians heard people in their houses and were scared that they would be robbed of all their valuables but they couldn't move.
- 7 ♦ Later, when an Egyptian denied that he had something, the Jews told him exactly where the Egyptian kept it.
- 8 ♦ 3 types of Jews died during the plague of darkness: Informers, ^{SINNERS WHO WERE WEALTHY PATRONS OF THE EGYPTIANS AND DIDN'T WANT TO LEAVE} Wicked people who didn't believe that Hashem would redeem them, ^{וְהַיְהוּדִים הָיוּ מְרִיבֵי לֵב וְלֹא יָדְעוּ לָשׁוּב וְלֹא יָדְעוּ לָשׁוּב} Sinners who felt that they could not leave Egypt and start over. They died and were buried during the days of darkness so that the Egyptians shouldn't be happy and say that the Jews are also being punished.

The Punishment Fits the Crime- מדה כנגד מדה

- 1 ❖ At night, during his dinner, the Egyptian made the Jews stand with a candle on his head and be his light. The Egyptian threatened him that if he dared to move he would be killed. As payback, 'ה brought the plague of darkness. This darkness was so thick that the Egyptian didn't dare to move
- 2 ❖ 'ה sent the darkness of גהנום into Egypt because they liked to do sins in the dark where no one could see them and they belong in גהנום.
- 3 ❖ The Egyptians enslaved the Jews because they thought they were a powerful nation while the Jews were a helpless nation. They thought they could do whatever they wanted to the Jews without worrying about retribution, even for atrocities that they committed. 'ה sent darkness to show them that they are helpless against Him. 'ה can prevent them even from taking care of their own vital bodily functions. When they were hungry, they wouldn't even dare to try to move around to find food. They had to fast for 6 days and nights straight. Similarly, they couldn't go outside to go to the bathroom or out-house. The place that they were standing or sitting became their bathroom for 6 days. If a relative in the next room called for help, they were HELPLESS to help them even if the relative would die without the help. Worst of all, they were denied any sensory stimulation. All they saw was black darkness. Without any sensory stimulation a person begins to hallucinate and see things moving as if they were real. Also, they didn't know what time it was; or whether it was day or night; or when will this nightmare end.
- 4 ❖ Hashem put them in physical darkness because they acted as if they were in the dark as to who is running the world and refused to see the light.

מכת בכורות

What are the 5 parts of the Plague?

חרון אפן The בכורים killed their fathers. This numbered 600,000 deaths.

עברה The death of all firstborns.

זעם At midnight, פרעה got up and killed all of his advisors that convinced him not to let the Jews leave Egypt.

צרה If the unborn fetus of a pregnant woman would have been a בכור, it died and then the pregnant mother died. Similarly, if there was no בכור in the house, the oldest male person died.

משלחת מלאכי רע All those who didn't want the Jews to leave also died. They may have been from other nations and were in מצרים at the time. Others say that they were the servants and prisoners of the Egyptians who would rather remain servants and prisoners than go free, provided that the Jews also did not go free and remained as they were.

What happened during the plague?

- 1 ♦ The plague actually started during the day when 600,000 children, who knew they were firstborn children of the fathers, asked their fathers to speak to פרעה to let the Jews free, and they refused. The 600,000 then went to פרעה and he refused. In anger, the 600,000 firstborns killed their fathers. Another Midrash states that Pharaoh ordered the firstborn children to kill their fathers for the crime of treason. The firstborn children readily fulfilled Pharaoh's command.
- 2 ♦ At midnight, the firstborn of every man and woman died, even if the firstborn was a girl.
- 3 ♦ The firstborn child to a man with a woman who wasn't his wife and even to a woman who was someone else's wife, also died.
- 4 ♦ The firstborn child of a woman, even a married woman with a man that wasn't her husband, died as well.
- 5 ♦ If there was no firstborn child alive then if any child was designated to run the household, he died. If not, then the oldest child died.
- 6 ♦ If the household was comprised of only adults, the person who was designated to run the house died. If there was no designee, then the oldest person died.
- 7 ♦ The firstborn Egyptian child who was in another land died.
- 8 ♦ The firstborn child of foreigners who were in Egypt died as well.
- 9 ♦ The firstborn child of any descendant of חם, the son of נח, who were brothers of their ancestor מצרים, also died if they were in either Egypt or in their own homelands.
- 10 ♦ If a firstborn to an Egyptian family died before this plague, the Egyptian custom was to bury the child in the house and make an image of the child to remember him. When all the living firstborn children died, these images broke into small pieces and dogs dug down and pulled out the body of the dead child and chewed the bones, causing the parents anguish and grief as if their firstborn child also died then.
- 11 ♦ While the families were grieving, dogs came unnoticed in the dark, and pulled the bodies of all those who died that night into the street and began eating them.

- 1 ♦ The firstborn of all the servants and prisoners died.
- 2 ♦ All those who were happy that the Jews were suffering and didn't want them to go free died as well.
- 3 ♦ Servants and prisoners who, if offered a chance to go free and leave Egypt if the Jews would also be allowed to go free and leave Egypt, refused the offer provided that the Jews also didn't go free, also died.
- 4 ♦ All of the idols, statues and imaged to which the Egyptians prayed fell down, broke into pieces, rotted or melted.
- 5 ♦ The Egyptians were crying because members of their families died and BECAUSE THE GODS THAT THEY WORSHIP WERE DISTROYED.
- 6 ♦ Pharaoh got up and started looking for Moshe and Aharon, who were in the middle of their seder. When Pharaoh found Moshe, he told him that he, Pharaoh, figured only a few hundred people would die, so he didn't take Moshe's threat seriously. However, now he saw that 90% of the population died. So how come Moshe didn't warn him about this?
- 7 ♦ Moshe responded by telling him that even now he still has a chance to free the Jews and that Pharaoh should shout in a loud voice that all the Jews are no longer slaves of Pharaoh and are free to leave Egypt. Pharaoh did this and Hashem caused the voice of Pharaoh to be heard throughout all of Egypt and even throughout the land of Goshen.
- 8 ♦ Hashem caused all the Jews that were celebrating Pesach in Egypt to be brought to the Bais Hamikdash in Jerusalem to celebrate it there and then Hashem brought them back to Egypt.
- 9 **WHILE HASHEM WAS KILLING THE EGYPTIAN FIRST BORN CHILDREN, HE WAS HEALING AT THE SAME TIME ALL JEWISH MALES AND CONVERTS WHO GOT CIRCUMCISED ON THE PREVIOUS DAY TO ENABLE THEM TO LEAVE EGYPT ON THE FOLLOWING DAY AT NOON.**

Punishment Fits the Crime- מדה כנגד מדה

- 11 ❖ They tried killing out the firstborn of 'ה,, the Jews, therefore, 'ה smote their firstborn
- 12 ❖ The idols and statues were representations of their gods, so 'ה destroyed all of their idols and statues to show them the helplessness of their gods.
- 13 ❖ The firstborn of all servants died ^{a)} because they too made the Jewish women work while they took a break, ^{b)} and were happy that the Jews were slaves. ^{c)} Another reason why they died was to prevent them from saying that their god punished the Egyptians for mistreating them.
- 14 ❖ The firstborn of all prisoners died ^{a)} so that they shouldn't say that their god punished the Egyptians for putting them in prison. ^{b)} Also, they were happy that the Jews were suffering and didn't want them to leave even if it meant that the prisoners also would have to remain in prison.
- 15 ❖ The firstborn animals died so that the Egyptians shouldn't say that their god, the lamb or sheep, is powerful and the plague didn't affect them.

SOURCES FOR 10 MAKOS Explains 2024

LIST of ABBREVIATIONS ^{USED} FOR NAME of ^{LISTED} ~~THE~~ SOURCE

ע"ר עמוד קכפ
 נפ"מ פסוק פסוק
 מ"א משנת אלוסטר
 מ"ח ^{הגמרא} משנת פנחס כ"ד
 מ"ב משנת ש"ב
 מ"ג משנת ד"ג
 מ"ד משנת ה"ד
 מ"ה משנת ו"ה
 מ"ו משנת ז"ו
 מ"ז משנת ח"ז
 מ"ח משנת ט"ח
 מ"ט משנת י"ט
 נ"א משנת כ"א
 נ"ב משנת כ"ב
 נ"ג משנת כ"ג
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 נ"ח משנת כ"ח
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 ס"א משנת ל"א
 ס"ב משנת ל"ב
 ס"ג משנת ל"ג
 ס"ד משנת ל"ד
 ס"ה משנת ל"ה
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 ס"ח משנת ל"ח
 ס"ט משנת ל"ט
 ק"א משנת מ"א
 ק"ב משנת מ"ב
 ק"ג משנת מ"ג
 ק"ד משנת מ"ד
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 ק"ז משנת מ"ז
 ק"ח משנת מ"ח
 ק"ט משנת מ"ט
 ר"א משנת נ"א
 ר"ב משנת נ"ב
 ר"ג משנת נ"ג
 ר"ד משנת נ"ד
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 ר"ז משנת נ"ז
 ר"ח משנת נ"ח
 ר"ט משנת נ"ט
 ש"א משנת ס"א
 ש"ב משנת ס"ב
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 ת"ח משנת ת"ח
 ת"ט משנת ת"ט

FOR ANY QUESTIONS ON THE N"V

Please call Yaakov @ 917-887-9255

Page 1 - Page 1

1 אמר לי, מה זה?

2 - בפרק ואורא ^{בה} ~~ב~~ אונג, מה זה?

3 מפרק אה ואורא אמר עב דה וכן פרעה

4 בפרק ואורא ^ב כחן אונג, שיתפתיך מחומת "ובלעזתך גל ישיאן"

pg 2 99-pg 2

משנת ר' אליעזר יב"ב	1
" " " " " "	2
מ"ע (אורח ב' יב"ב)	3
שמ"ר וסורא יב"ב	4
שמ"ר וסורא יב"ב	5
(המקל)	6
שמ"ר וסורא יב"ב	7
תנ"ח וסורא קטו אונ"י	8

- 1 מנ"ש ב'בו
- 2 תשנת ר' אביעזר ואל"ק מנ"ש ב'בו-כל
- 3 העל פטוריון פתח קאו י"ב
- 4 מנ"ש ח:ד
- 5 ש"ר י"ג
- 6 מנ"ש יורה ח:ד
- 7 בוסר יורה פ"ג
- 8 ברשת יורה ח'י
- 9 שנת רדף י"ו לפי פרוש פוסק בחלים
- 10 מנ"ש יורה ב'בו-כל, מנ"ש י"ב, ש"ר י"ג ויורה י"ג
קדמי ר' יואל סל הקום שני עזר ופי"א אפי' פלימין קו היי געשפ צברדד

pg 4 493- pg 2

1 ~~ש"ר~~ י"ז

2 פמ"ט

3 ש"ר א"כ

4 אוקטובר 1942
גיוס אדם לזמן קצר
אורבוליה מסביר
אך לא כפי שאתם חושבים
אולי יוכלו לקבוע א"ל

[Redacted]

וכתב

1

בארץ בנימין מקצת ימים וכתבתי אל אורא ח"י

2

ש"ר ואורא י"ב, תנחומא ואורא אנת"ר

3

מפ"ש ואורא ח"י

4

משה ר' אפי"ר י"ב, מפ"ש ואורא ח"י

5

בזכות מיימוני' על גוסח פ"פ של פרמ"ק, פקא קי"קו מ"ק ע"כ אל ד"ר ר' יודא אומר "ע"כ ר"ה"

6

מקיים אל בתורה ואורא ח"י ואל תביעים קב"ל

7

8

9A

9B

C

10

11

12

13

משה ר' אפי"ר י"ב, ק"ה ט"ז ח"י

14

ו"ש ר"מ דב"ק, תפארת צ"ח

15

pg 6 150 - pg 2

א' ב' ג' ד' ה' ו' ז' ח' ט' י' י"א י"ב י"ג י"ד י"ה י"ו י"ז י"ח י"ט כ' כ"א כ"ב כ"ג כ"ד כ"ה כ"ו כ"ז כ"ח כ"ט ל' ל"א ל"ב ל"ג ל"ד ל"ה ל"ו ל"ז ל"ח ל"ט מ' מ"א מ"ב מ"ג מ"ד מ"ה מ"ו מ"ז מ"ח מ"ט נ' נ"א נ"ב נ"ג נ"ד נ"ה נ"ו נ"ז נ"ח נ"ט ס' ס"א ס"ב ס"ג ס"ד ס"ה ס"ו ס"ז ס"ח ס"ט ע' ע"א ע"ב ע"ג ע"ד ע"ה ע"ו ע"ז ע"ח ע"ט פ' פ"א פ"ב פ"ג פ"ד פ"ה פ"ו פ"ז פ"ח פ"ט צ' צ"א צ"ב צ"ג צ"ד צ"ה צ"ו צ"ז צ"ח צ"ט ק' ק"א ק"ב ק"ג ק"ד ק"ה ק"ו ק"ז ק"ח ק"ט ר' ר"א ר"ב ר"ג ר"ד ר"ה ר"ו ר"ז ר"ח ר"ט ש' ש"א ש"ב ש"ג ש"ד ש"ה ש"ו ש"ז ש"ח ש"ט ת' ת"א ת"ב ת"ג ת"ד ת"ה ת"ו ת"ז ת"ח ת"ט י"א י"ב י"ג י"ד י"ה י"ו י"ז י"ח י"ט י"א י"ב י"ג י"ד י"ה י"ו י"ז י"ח י"ט

Page 7-7777-Page 1

- 1 ע"ר (אורג-ע) , משנת ר' אלוטער י"ג-נא
- 2 מ"ע (אורא ח"י-ק) , מפרש חפ"י ^{נארא} ע"י א
- 3 משנת ר' אלוטער י"ג-נא , מ"ע ח"י
- 4 ספר- ^{פ"ש} מ"ע ח"י ע"י
- 5 מ"ע ח"י
- 6 מ"י בא אורג ק , מ"א ט"א
- 7 מ"ע נארא ח"י
- 8 מ"ע נארא ח"י
- 9 מ"ע נארא ח"י

pg 2 - pg 8

1 מע"ט ואורא חו"ט, מע"ט ואורא חו"ט

יצי' קתולדות נהא ואורא יאויף שבתך שקרית חיות פאולוס... שמפיקות את
הקניות וכל אכן שבא מפיקות את פהא קבוצת קיפוי ריקני.
וקמארס הפארם ואורא חו"ט-כ בתוך ~~ה~~ וכל צווח מעט ואור"י יא לך
מי שיצא לקראת אורי ואינו לרפול' וקדקק לרד יש סכנה פאולוס לבוא חיות
לורבות קיפוי ריקני אוקל פי' צעט נס פארם שזי יכלו לבוא

וקפצרה #8 זיל מפרא פקצה יאויף קמת פאורר רייטן / pg 23

כתק- שברוש של פעילי' ~~לפי~~ לפית מפיקי' קפז" בלומר

איבטרו ויסתבנו קי' קציט פחיות נפאאין מן פמפדי.

יש סכנה לקי' קציט פחיות פאולוסני ופקאיתן איל מצפוי

See MATA BARON
מאטא בארון

ופי' ירף לסוף קדמא

2 מ"ת אא אורף

3 פמלק

פצדרי - קמארס שכל טוב ואורא חו"ט כתוק

שלא יודו ופתרה קפז ופדיקתם כו שולח פוא אלפיס צדוק חיוג

רעות כפי ~~ה~~ לשכל'.

ופצדרי נכנסין... לרובק פקרתים ונואלן פתינוק מתוך פצדריספ.

ולמעט לקו אמפיה לו פל צדוק לפי שפי סופין אוב שראל

לבוא לבק חיות ואופותי לפיכך פלח אלפיס צדוק

חיות לשכל'

חור חסוי' שקמנת צפריקיש פמפדיס אומחיי' רך

לפיכך פלח אלפיס צפריקיש ואינו אומר לשכל'

pg 2 continued on next sheet

pg 10

pg 10

1 מפרש פהלג ואח אילג, שער יאונ

2 " " " " " "

3* סבר פ'יר (לכעג) זלמכתהן

4 שער יאון

5 סבר פ'יר רעגף זלמכתהן

6 יבפ תוור פסלפ ~~הא~~ האו כ'אן ו' קצ' צד עפיקא ו' דש'ר וארו יאונ

7A ע

7B

8 מ'פ'י

9 ק'ל'ר קברא כ' גדא דקרימ כ'א'כ כ'תוד י'כ'פ פ' דה'ן ^{מ'ר'ק} ~~ה~~ אונר לא יונל ^{ה'ר'פ'פ}

* צעצ'ר לאות ע - כ'פ ג'מ'ר מ'ק'ו ש'מ'ר באי'ר'ק'י' (א'ק'י' י'כ' איוק דה'ן ר'ז
מ'פ'ל ר'פ'לן ו'ד'ר ק'ד'ר'ד'ו". וק'מ'ר'י'ז פ'ש'ן ר'ר'פ'י' בא'ד'ס וק'ז'מ'פ' י'ת'ר
ח'מ'ר ו'פ' פ'י' ק'ב'ס צ'כ'צ'ג ד'א'ת'ו פ'מ'ן א'פ' פ'ש'ן ו'ע' ל'ק'ט'ן ש'ע'ר ד'א'כ'א'ן
ש'מ'כ'ת "ד'ג" ^{פ'ו'א} א'מ'כ'ת ש'ה'ן

1 פג קרר 13 פג

1 מנ"ש ט:כא, יק"ל ברוש רס"ג אל וארא חלק' וזיביליק (זל: ט) רש"ג ותי"א האר"ל

2 ~~מנ"ש~~ ט:כב מנ"ש ט:כא

3 ~~מנ"ש~~ ט:כג מנ"ש ט:כא, מנ"ש ט:כד כס"ן ע"ב דמ"ר יק"ד

4 ש"מ יק"ד, מנ"ש ט:כד, מנ"ש ט:כה

5 מנ"ש ט:כז

6 ~~מנ"ש~~ מנ"ש ט:כז, מנ"ש ט:כח

7 מנ"ש ט:כח, ש"מ יק"ד, וזיביליק וזיביליק יק"ד וזיביליק וזיביליק שפ"א לא פ"ב דקדמ"ג
 8 מנ"ש ט:כח

9 ~~מנ"ש~~ ש"מ בר"ג וארא יק"ד ור"י אל פ"סוק ט:כח

10 מנ"ש ט:כח, ש"מ יק"ד, מנ"ש ט:כח

11 מנ"ש ט:כח — מנ"ש ט:כח

12 ס"ב פ"א אלמ"ת קרר

פג 14 פג 2

1 מ"ר (ק"א) [3] פג 0, מ"ר (אורא יק"א) מרפס הפס ואורא (פג 3) ז"ב מפנ' מ"ר פג 2

2 מ"ר ק"א אורא נ, מ"ר ק"א אורא (פג)

(3) נ"מ (ק"א)

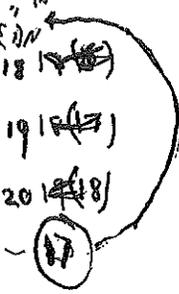
(4) אור (פ"ח"י) ואורא ח"ר

15 Aug - ~~15 Aug~~ - ~~15 Aug~~

- 1 מר"א י"ג, מר"ט י"ג
- 2 מר"א י"ג, מר"ט י"ג
- 3 מר"א י"ג, מר"ט י"ג
- 4 מר"א י"ג, מר"ט י"ג
- 5 מר"א י"ג, מר"ט י"ג
- 6 מר"א י"ג, מר"ט י"ג
- 7 מר"א י"ג, מר"ט י"ג
- 8 מר"א י"ג, מר"ט י"ג
- 9 מר"א י"ג, מר"ט י"ג
- 10 מר"א י"ג, מר"ט י"ג
- 11 מר"א י"ג, מר"ט י"ג
- 12 ~~מר"א י"ג, מר"ט י"ג~~ מר"א י"ג, מר"ט י"ג
- 13 מר"א י"ג, מר"ט י"ג
- 14 מר"א י"ג, מר"ט י"ג
- 15 מר"א י"ג, מר"ט י"ג
- 16 מר"א י"ג, מר"ט י"ג
- 17 מר"א י"ג, מר"ט י"ג
- 18 מר"א י"ג, מר"ט י"ג
- 19 מר"א י"ג, מר"ט י"ג
- 20 מר"א י"ג, מר"ט י"ג
- 21 מר"א י"ג, מר"ט י"ג

Ag 15
 TYPES
 שמונים
 כרתי אגודת מאוה מ"מ

Ag 15
 אגודת מאוה מ"מ
 אגודת מאוה מ"מ
 אגודת מאוה מ"מ



pg 16 - pg 1

1 ש"ר י"קא
 2A מ"ט י"בא
 2B מ"ט י"בא
 3A מ"ט י"בא
 3B מ"ט י"בא
 4 ש"ר י"קא
 5 כ"מ
 6 ש"ר י"קא
 7 PE
 PA מ"ט י"בא

מוסרין - משנת ר' אבהו (מ"ט י"בא) כ"מ
 רבי יוחנן - מ"ט י"בא (מ"ט י"בא) כ"מ
 בושין - ש"ר י"קא (מ"ט י"בא) כ"מ
 מ"ט י"בא

י"קא ר"מ י"בא כ"מ ~~מ"ט י"בא~~ 8B

2 pg מכתב קבורות § 1 pg

1 ש"מ האו יא'א , ש"מ דא יא'י - ש"מב וא'פ, ש"מ יא'וב
2 בס' ק'א דרה כפאטו בס' ק'אטו ב וי'פ' אה'פ' פ'ל'א. ~~ד'רה ד'ר קבור נ'ש'א'פ' ונ'א'ר'פ' א' ס'פ' ד'ר~~ ~~ש"מ יא'וי~~

3 מ"ב האו אונ'ב, ש"מ יא'וי
4 ש"מ ט'א'ו, מ'כ'ל'ת'א דר'פ'ל' האו יק'וב

5 מ'כ'ל'ת'א דר'פ'ל' כ'פ'ט' האו יק'וב ר'ב ונ'פ' צ'ק'ר וד' א'י'פ'ר' א'י'מ'ר' ד'פ' ונ'פ' צ'ק'ר
~~ה' ק'א'ר'פ' א'י'פ'ר' ק'א'י'ק'וב' פ'ד'י'א' ~~ש"מ צ'ר'פ' ד'ק'ר'י' (ז'ל' ק'בור'פ' ז') א'נ'ל'פ'פ' (צ' ד'פ'ט' ק'י'פ'ר' ו'י'א'ר' ז'ל' ש"מ ר'ד'ה האו ט'א'ל'ל' ד'פ' ש'א'ר' ש'מ'צ'ר'י'י' פ'י'ן מ'ק'ר'י'י' ו'מ'ל'מ'י'י' ~~א'ו'ת'א'ן א'ל'נ'פ'פ'ן~~ מ'ח'ר'פ'ת' ש'מ'ת'ו ו'נ'מ'סו~~~~

6 מ'ק'ר'פ' ו'י'נ'פ' ~~ש"מ~~ ~~צ'ק'ר' ~~ש"מ~~~~

7 מ'ק'ר'פ' ו'י'נ'פ' ד'ק'ר' ~~ש"מ~~ (same)

8 כ'ר'פ' ו'נ'פ' ק'ן א'נ'י'ס'ל' ב'ר'פ'ת' י'ת'ר'ו י'ל'ז'

9 א'י'פ'ר' האו צ'ק'ר' ל'ו' א'ונ'ט' ד'פ' י'נ'א'ר' ח'פ'ק'י' ~~ה'א'י'ק'ר'ת'ק'ר'א' ת'י'פ' ~~ו'י'נ'פ'פ'ת' א'ל'מ'י'י' א'י'מ'פ'ת' פ'י'מ'י'י' ~~ה'א'ו'ת'א'ן א'ל'נ'פ'פ'ן~~ האו יק'וב~~~~

11 ד'פ'ר'ו' בס'וק'י' ש"מ ד'י'כ'כ'כ' ש"מ ט'א'ל'ל'

12 מ'כ'ל'ת'א דר'פ'ל' ב'ר'פ'ת' ק'א' ב'ר'ק' ו'ב' א'ונ'ט' ל'פ'י' ב'רו'ש' פ'א'י'ב'ר' א'י'מ'ס' ד'ה' צ'ק'ר' א'י'נ'פ'ר' ש"מ האו ט'א'ל'ל' א'פ'י' ב'רו'ש' פ'י'פ'ס' ת'מ'ו'ר'

13 א'ת'נ'ו'מ'א' האו א'ונ'ט' ב' א' מ'ק'ר'פ' מ'א'ור'פ'א'כ'י'ל'פ' ד'א' י'א'י'כ'ס' א'פ' בס'יק'ט'א'ל' ד'ר'ק' כ'פ'ט'א' בס'יק'ט'א'ל' ד'פ' ו'ל'ע'ק'א'ז'

14 א' מ'פ'פ'ת' ק'א' יק'וב, מ'ל'ל' ד'א' יק'וב, ו'ק'ר'ת' מ'פ'פ'ת'ת'א'ן (ש"מ) מ'ל'ת' ד'א' א'ונ'ט' ל' י'ק'וב, מ'פ'פ'ת'ת'א'ן י'א'י'י'ק'וב, ש"מ יא'וי

15 מ'כ'ל'ת'א דר'פ'ל' י'מ'א'ל' ק'א' בס'ח'א' י'א'ל' (ש"מ) מ'ל'ת' האו א'ונ'ט' בס'יק'ט'א'ל' ד'ר'ק' כ'פ'ט'א' בס'יק'ט'א'ל' י'ק'וב, מ'א'ור'פ'א'כ'י'ל'פ' ד'א' יק'וב, מ'ק'ר'פ' ו'י'נ'פ' ד'א' ו'א'ו'ר'