

# Pharoah Looks for a Blessing

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Once the Egyptians comprehend the nature of the tenth and final plague Pharoah realizes that he has been defeated. God is no longer interested in hardening Pharoah's heart, but rather allows him to grant the Jewish people their request, i.e., to leave Egypt in order to worship HaShem. It is at this point that Pharoah makes a strange appeal. (Shemot 12:31-32) "And he (Pharoah) called to Moshe and Aharon in the night, and he said: Rise up and go out from among my people, you and the children of Israel and go and serve 'Yud-Keh-Vav-Keh' (God) in accordance with your words. And also your sheep and also your cattle take, as you have said, and go 'U'BEIRACHTEM GAM OTI' (and bless me also)." Egypt was in shambles, the rivers polluted, the animals decimated, the crops destroyed, the people having suffered all sorts of indignities, including the deaths of all of Egypt's firstborn; why would Pharoah think to ask for a blessing from the Jews who ostensibly were the cause of all of Egypt's ills?

Even more curious is the view that Pharoah sent along with the Jews Egyptian animals to be sacrificed for his sake once the Jews reached their intended destination and worshipped God, as Moshe requests in 5:3; 8:23; and 10:26. According to this line of interpretation, the appeal for a personal blessing in 12:32 was not merely a desire that words be pronounced; the ruler also intended that sacrifices be offered to appease God's Wrath that was directed towards him. The assumption that sacrifices were included in Pharoah's request is based upon 10:25, in which Moshe, responding to Pharoah's reticence to allow the Jews to take their animals into the desert, states caustically that not only will the Jews leave with their herds, but "Even you will put into our hands sacrifices and whole burnt offerings and we will offer them to our God."(1) Can such a complete turnaround be imagined, with Pharoah now proactively desiring that the God Who he has so resolutely opposed should accept prayers and offerings for his benefit? (2)

RaShI, based upon the Mechilta, suggests that Pharoah's request that Moshe bless and atone for him was purely a matter of self-interest. (3) Knowing that he himself was also a firstborn—12:29 suggests that just as the future king of Egypt was a firstborn (4) and therefore died during the tenth plague, this is true of Pharoah himself—Pharoah imagined that the final plague had yet to run its course. He thought that unless something extraordinary was done to protect him and a special request made of God to interrupt the effect of

the plague, Pharaoh too would die. Pharaoh concludes that praying for a plague to end was within Moshe's power since with regard to at least some of the other plagues, Moshe had been able to make them cease—see 8:8, 26-27; 9:33; 10:18-19 (5)—and therefore he could reasonably expect Moshe would be able to halt the plague of the firstborn as well. While God, via Moshe, already had told Pharaoh in 9:16, prior to the plague of hail, that He Was Interested in keeping Pharaoh alive in order to witness the Divine Power behind the various plagues, Pharaoh could reasonably think that the demonstration was now complete, and there was no longer any purpose being served by his continued survival. (6)

HaKetav VeHaKabbala understands the mentioning of the blessing not as a request for some sort of ritual performance, be it verbal or the offering of sacrifices, but rather as a description of the state of affairs for Pharaoh and his nation. once they are rid of the Jews. The cessation of the punishments associated with the Jews continued forced-presence in Egypt, in itself would be a blessing, without Moshe having to do anything additional. A certain symmetry will then have been achieved, with the Jews being blessed by no longer being in servitude, and Pharaoh being blessed by being free of the destructions and punishments that have plagued him and his people for so long. Pharaoh's sigh of relief upon being finally left alone is all the blessing that he requires.

R. S.R. Hirsch understands the request for blessing as the hope that once the Jews leave, "all the wounds that I and the land have suffered on your account will be healed." As opposed to HaKetav VeHaKabbala who understands Pharaoh's minimalist wishes to simply entail the removal of the Jews from his country, R. Hirsch attributes to the Egyptian ruler the desire for a return to the state of affairs prior to when all of the plagues began. In this sense, Pharaoh hopes for a reprise of what took place in Beraishit when Sara was first taken for a wife by Pharaoh and then again by Avimelech. In order to defend Sara's virtue, Beraishit 12:17 describes how God Sends plagues against Pharaoh and his household. While the text never states explicitly that these plagues come to an end once Sara is returned to Avraham, there is no reason to think that the Divinely Induced discomfitures persist past that point. The Tora even more clearly conveys the cause-and-effect relationship between the removal of the objectionable situation and the cessation of the miraculous punishments with respect to the incident in Gerar. In 20:7, Avimelech is told by God in a dream that only if he returns Sara, will Avraham pray for him and thereby spare him from the death that he has incurred by taking this holy man's wife. It is possible that the first symptoms of the disease that was to lead to his death had already begun to be noticed, and that these infirmities disappeared once Avimelech released Sara. However, the relatively small scale of Divine

punishments in the two cases in Beraishit is hardly comparable to what would be required for Egypt to be returned to normalcy. Does Pharaoh expect the dead to be brought back to life, the herds of animals automatically replenished, the crops regenerated, and the army replaced, simply because he wishes it to be so? Yet he could think that it is worth asking, in the spirit of “wonders/miracles never cease.”

The most psychologically interesting explanation focuses upon how Pharaoh understood his relationship with his subjects. RaMBaN on Shemot 12:32 mentions that despite the fact that Pharaoh only refers to himself when requesting Moshe’s intercession with God, a blessing for the king constitutes a blessing for the entire country. Therefore Pharaoh’s mentality was “as goes Pharaoh, so goes all of Egypt.” This approach would suggest that Pharaoh not only regretted what he had done to the Jews, but also for the pain that he had caused his subjects. Not only would he like to return to God’s Good Graces, but also he desires his people to similarly benefit.

Ta’am VaDa’at, however, is far less charitable vis-à-vis Pharaoh. Picking up on the theme that RaShI cites with respect to the possible continuation of the plague of the firstborn, the commentator writes, “Here also we see the egocentrism of Pharaoh, in that he requested that he be blessed, since his main concern was his personal welfare, lest he be punished as a firstborn. But for his people he asked nothing, because he did not care about them in the least.” According to this view, Pharaoh continues to consider only himself. Had he been the least bit empathic, he could never have hardened his heart during the first five plagues, not because of any humane sensibilities regarding the Jewish slaves, but rather due to his compassion for the Egyptians that were suffering as a result of his obstinacy.

Pointing out the dimension of compassion and empathy with regard to the phrase in question raises the issue of the dichotomy between individuals being concerned for themselves in contradistinction to their concern for their family, community, and nation. Is self-preservation of the leader and his/her power an ultimate value, even when extreme hardship is thereby caused for his/her fellow citizens? How sacrificial is a leader expected to be? Was Pharaoh’s reluctance to give in a result of not wishing to forgo his personal power and public image, or was the principle of the preservation of Egyptian sovereignty uppermost in his mind? All of us face dilemmas of this sort in one form or another and the Tora could be challenging us to assure that we take the high road with regard to such questions as much as possible.

Shabbat Shalom, and may we be motivated by doing what’s best for Tora and Kellal Yisroel, since at the same time this is also best for ourselves and our families

(1) Chizkuni on 12:32 interprets the inclusionary words, “GAM Tzonchem GAM Bekarchem” (ALSO your sheep, ALSO your cattle) as indicators that in addition to the herds belonging to the Jews, Pharaoh’s herds would also be sent along so that they could be sacrificed for his atonement.

(2) According to RaMBaN on 10:25, the question regarding the offering of sacrifices for Pharaoh, at least from the perspective of Moshe, is a non-issue. This commentator is of the opinion that although Moshe may have indeed said such a thing to the Egyptian ruler, it was in the heat of the moment, and he never intended to follow through and actually offer such sacrifices. And even if Pharaoh ultimately thrust upon him animals for this purpose, Moshe never ended up offering them, in the spirit of (Mishle 21:27) “The sacrifices of evildoers are an abomination.” RaMBaN posits that Moshe, and God, for that matter, wished for Pharaoh to receive the retribution that he had fully earned, and that forgiveness was not being proffered him. Once God Began to Harden Pharaoh’s heart in 9:12, in effect preventing him from repenting and allowing the Jews to leave as a result of his free will, repentance was closed to him forever.

HaEmek Davar differs sharply from RaMBaN regarding this matter, and feels that it would have been a transgression of “Geneivat Da’at” (deliberately misleading another individual) had Moshe appeared to agree to offer sacrifices without the intention of actually doing so, regardless of the latter’s previous reprehensible actions against the Jews. He therefore insists that Moshe did pray and offer sacrifices just as Pharaoh had requested. Furthermore, the commentator suggests that this took place at Mt. Sinai, which was the first place, once the Jews emerged from Egypt, that the Tora records that they offered sacrifices—see 24:5ff. (In fact, the first mention of sacrifices after the Exodus appears in 18:12, when Yitro visits the encampment and reunites Moshe with his wife and children. However, the chronology of this story depends upon a dispute centering on the principle “Ein Mukdam U’Me’uchar BaTora” (there is no chronological order to the stories in the Tora). RaShI on 18:1 states that the events that caused Yitro to decide to come to the Jewish encampment took place and are recorded before Yitro arrives, i.e., the splitting of the sea (14: 3-31) and the defeat of Amalek (17:8-16). RaMBaN points out that this is only one side of an argument appearing in Mechilta and Zevachim 116, where an alternate interpretation, i.e., that Yitro came following the giving of the Tora (19:1 ff.), is also advanced. RaMBaN prefers the latter interpretation for contextual reasons. If we follow such a line of reasoning, the sacrifices mentioned in chapter 24 preceded those discussed in chapter 18.)

Nevertheless, even HaEmek Davar is ready to entertain a middle position between the extremes of RaMBaN and his own perspective, when he adds that Moshe may have originally fully intended to offer Pharaoh’s sacrifices so that he could be granted atonement, but when the Egyptians later decide to chase the Jews to the Sea in order to destroy them in 14:1 ff., Moshe felt released from his commitment due to Pharaoh’s duplicity. Ironically, RaMBaN on 14:4 notes that Pharaoh’s request that Moshe pray for him reflects the fact that at that time, he clearly had no intention to chase the Jews once they left. It is for this reason that in 14:4, 17 the text emphasizes that the decision to pursue the Jews by the Egyptians was the result of God once again Hardening Pharaoh’s heart. For Moshe to therefore decide that Pharaoh did not have a blessing or sacrifices

coming to him as a result of the incident at Yam Suf, is not entirely fair, if in fact Pharaoh had nothing to do with that decision.

(3) This would put Pharaoh in a similar category to (9:20) “HaYareh Et Devar HaShem” (those that feared the Word of God) with respect to the hail. According to the Midrash, these were the same people who nevertheless were also ready to provide the animals that they saved from Divine Destruction to help pursue and kill the Jews at the Sea of Reeds. See the essay “Irreligious Fearers of God” for Parshat VaEra 5764.

(4) The language of 12:29 states that the victims of the plague included the firstborn son of Pharaoh “who sits on his throne.” RaShBaM and Chizkuni interpret the phrase to connote “who would have eventually sat on the throne”, i.e., succeeded the present Pharaoh, had he outlived him.

(5) It is interesting to note that from the Tora text, only in some cases, i.e., frogs, wild animals, hail, and locusts, was Moshe called upon to pray that the plagues stop. While it could be surmised that even though the Tora does not explicitly say so, this was true with regard to all the plagues, following the principle of “Divrai Tora Ani'im BeMakom Echad VeAshirim BeMakom Acher” (the words of Tora are meager in one place and more extensive in another)—see MaLBIM on Divrai HaYamim 1 23:22; ShLA HaKadosh Tora SheB'Al Peh, 1 Kellal HaMidot 9—yet it is possible that whether or not Moshe had to do something to call off a plague might have been a function of that particular phenomenon. Perhaps the rivers turned into blood for only one week and then automatically reverted back to water; the lice eventually dissipated on their own; the boils receded without a call for Divine Intervention; and the darkness, like the bloody rivers, lasted only for a week.

(6) A controversy is recorded in the Midrash regarding whether or not Pharaoh survived the drowning of his army at the Sea of Reeds. The Mechilta on 14:28 cites R. Yehuda's opinion that Pharaoh drowned along with the rest of his horsemen, as opposed to the view of R. Nechemia, who based upon the terminology in the verse “Ad Echad” (until the last one—but the question is whether this is inclusive or exclusive, i.e., including Pharaoh, or up until but not including Pharaoh) surmised that Pharaoh did not drown with the rest of his army. The assumption that Pharaoh survives casts him in the role of a Jewish “Ancient Mariner”, destined to bear witness throughout his life to the Power of HaShem and the types of miracles that allowed the Jews to leave Egypt.