

# AND...

## Ramban on Parashat Shemot

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### Exodus 1:1

Now these are the names of the sons of Israel, who came into Egypt with Jacob; every man came with his household:

The meaning *V'Eileh Shemot* is that Scripture desires to reckon the subject of the exile from the time they went down to Egypt. It was then that they were the first of the exiles to go into exile, as I have explained. It is for this reason that He returns to the beginning of the subject, which is the verse, "And all his seed he brought with him into Egypt." There it is written afterward, "And these are the names of the children of Israel, who came into Egypt, etc." This is the very same verse that He repeats here. Even though they are two separate books, the narrative is connected with subjects which follow one another successively. Here, once He mentioned the children of Jacob, He adopted a concise approach to his children's children and all of his seed. Rather, He alluded to them only generally, just as He had said there, "All the souls of the house of Jacob, that came into Egypt, were seventy."

### ספר שמות א':א

וְאֵלֶּה שְׁמוֹת בְּנֵי יִשְׂרָאֵל הַבָּאִים  
מִצְרָיִם אֶת יַעֲקֹב אִישׁ וּבֵיתוֹ בָּאוּ:

(א) טעם ואלה שמות, כי הכתוב ירצה  
למנות ענין הגלות מעת רדתם  
למצרים, כי אז גלו בראש גולים, כאשר  
פרשתי, ולפיכך יחזור אל תחלת הענין  
שהוא מפסוק: וכל זרעו הביא אתו  
מצרימה (בראשית מ"ו, ז'), ושם כתוב  
אחריו: ואלה שמות בני ישראל הבאים  
מצרימה וגו', ואותו הפסוק בעצמו הוא  
שהחזיר בכאן, כי אף על פי שהם שני  
ספרים, הספור מחבר בדברים באים זה  
אחר זה, וכאשר הזכיר בני יעקב קצור  
בבני בניו וכל זרעו, והחזיר הכלל כאשר  
אמר שם: (שם מ"ו, כ"ז.) כל הנפש לבית  
יעקב הבאה מצרימה שבעים:

A similar case is found in the Book of Chronicles and the Book of Ezra. The Book of Chronicles finishes with the verse: “Now in the first year of Cyrus king of Persia, that the word of the Eternal by the mouth of Jeremiah might be accomplished, the Eternal stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying. Thus saith Cyrus king of Persia, etc.” The author repeated the very language of these two verses at the beginning of the Book of Ezra in order to connect the narrative. However, since they were indeed two books, he completed the first book, with the events that transpired before the building of the Second Sanctuary, and he devoted the second book, to the events that happened from the time of the building [of that Sanctuary]. The same thing occurs in these two books, *Bereshith* and *V'Eileh Shernoth*.

Rabbi Abraham said that because He mentioned at the end of Bereshith [50:23] that Joseph saw children of the third generation to his children, this is why He mentioned [here in the second book] that his brethren likewise were at first few and then were fruitful and multiplied. But this is not correct. Rashi wrote: “Although Scripture had already enumerated them whilst they were living, it again enumerates them by name, following their death, in order to show how they were beloved by God. They are compared to the stars which God also brings out by number and brings in by number, as it is said, “He bringeth out their host by number, He calleth them all by name.” These are words of homiletic exposition, and insofar as, they indicate the love of God for the tribes - how the Holy One, blessed be He, loves them and repeats their names always - they are words of truth. But the matters of the connection of the verses and how they are joined by the *vav* – *V'eileh shemoth* – is as I have explained.

וְכַעֲנֵן הַזֶּה בְּסֵפֶר דְּבָרֵי הַיָּמִים וְסֵפֶר  
 עֶזְרָא, שֶׁהַשְּׁלִים דְּבָרֵי הַיָּמִים:  
 וּבִשְׁנַת אַחַת לְכוֹרֶשׁ מֶלֶךְ פָּרַס לְכָלוֹת דְּבַר  
 ה' בְּפִי יִרְמְיָהוּ הָעֵיר ה' אֶת רוּחַ כּוֹרֶשׁ  
 וְגו', כֹּה אָמַר כּוֹרֶשׁ מֶלֶךְ פָּרַס וְגו', וְאוֹתָם  
 שְׁנֵי פְּסוּקִים בְּלִשׁוֹנָם הִחְזִיר בְּרֵאשׁ סֵפֶר  
 עֶזְרָא לְחֹבֵר הַסְּפוּר, אֲלֵא שֶׁהָיָה שְׁנֵי  
 סְפָרִים, הַשְּׁלִים הָרֵאשׁוֹן בְּמָה שֶׁהָיָה קֹדֶם  
 בְּנֵן הַבַּיִת וְהַסֵּפֶר הַשְּׁנִי מֵעַת הַבְּנֵן. וְכֵן  
 הִדְבָּר בְּשְׁנֵי הַסְּפָרִים הָאֵלֶּה בְּרֵאשִׁית וְאֵלֶּה  
 שְׁמוֹת.

וְרַבִּי אַבְרָהָם אָמַר כִּי בְּעֵבֹר שֶׁהִזְכִּיר  
 בְּסוֹף הַסֵּפֶר הָרֵאשׁוֹן כִּי רָאָה יוֹסֵף  
 לְבָנָיו בְּנֵי שְׁלָשִׁים, הִזְכִּיר כִּי גַם אֲחָיו  
 בְּרֻדְתָּם הָיוּ מְעַטִּים וּפְרוּ וְרַבּוּ. וְאֵינָנו  
 נִכּוֹן. וְרַשִׁ"י כָּתַב: אֵף עַל פִּי שֶׁמִּנְאָן  
 בְּחַיֵּיהֶם חֲזַר וּמִנְאָן אַחַר מִיתַתָּן בְּשְׁמוֹתָם  
 לְהוֹדִיעַ חֲבָתָם שֶׁנִּמְשְׁלוּ כְּכּוֹכְבִים  
 שְׁמוּצִיאָן בְּמִסְפָּר וּמְכַנִּיסָן בְּמִסְפָּר,  
 שֶׁנֶּאֱמַר: הַמּוּצִיא בְּמִסְפָּר צָבָאם לְכֻלָּם  
 בְּשֵׁם יִקְרָא (יִשְׁעִיָּה מ', כ"ו). וְאֵלֶּה דְּבָרֵי  
 אֲגָדָה (שְׁמו"ר א', ג'), וְהֵם דְּבָרִים שֶׁל אֱמֶת  
 בְּעֵינֵי הַחֲבוּב שֶׁהִקְדוּשׁ בְּרוּךְ הוּא מְחַבְּבָן  
 וְכוֹפֵל שְׁמוֹתָם תְּדִיר, אֲבָל קְשׁוּר הַפְּסוּקִים  
 וְחֲבוּרָם בְּרֵאשׁוֹ הוּא כְּמוֹ שֶׁפָּרַשְׁתִּי.