

חומש עם רש"י • חיי שרה • ראשון

Complete Word-for-Word Interlinear • Navy & Gold Edition

CHAYEI SARA • 1ST ALIYAH

CHAPTER PREVIEW

We begin the parsha of Chayei Sara with the petirah of our mother Sarah Imeinu at the age of one hundred and twenty-seven years. Avraham Avinu is faced with the immediate, painful task of finding a fitting place to bury his beloved wife in the land of Canaan, specifically in Kiryas Arba, which is Chevron. This sets the stage for a major negotiation with the local inhabitants, the Bnei Ches, as Avraham seeks to acquire a permanent estate for a burial plot.

Lichoira, Avraham is a stranger in their midst, yet he is highly respected as a prince of Elokim. He focuses his efforts on acquiring the Cave of Machpelah from Ephron ben Zohar. We will see the back-and-forth negotiation between Avraham and Ephron, where Avraham insists on paying the full price in order to secure an absolute, undisputed possession for his family.

All introductions, summaries, and contextual notes are the editor's commentary and are not part of the original text.

פסוק א

Pasuk 1

וַיְהִי חַיֵּי שָׂרָה מֵאָה שָׁנָה וְעֶשְׂרִים שָׁנָה וְשִׁבְעַת שָׁנִים וְשִׁנִּי חַיֵּי
the life of the years of years and seven years and twenty years one hundred Sarah the life of And were
שָׂרָה:
Sarah

רש"י

וַיְהִי חַיֵּי שָׂרָה מֵאָה שָׁנָה וְעֶשְׂרִים שָׁנָה וְשִׁבְעַת שָׁנִים. לָכֵן נִכְתַּב שָׁנָה
year it was written therefore years and seven years and twenty years one hundred Sarah the life of And were
בְּכָל כָּלָל וּכְלָל, לֹאמַר לָהּ שְׁפָל אֶחָד נִדְרָשׁ לְעֶצְמוֹ, בֵּת ק' כָּבֵת
was like one of one hundred at the age of by itself is expounded one that every to you to say and term term at every
כ' לְחֵטָא, מֵה בֵּת כ' לֹא חָטְאָה, שְׁהָרִי אֵינָה בֵּת עֲנָשִׁין, אַף
so too punishments subject to she was not since behold sinned she had not twenty at the age of just as regarding sin twenty
בֵּת ק' בְּלֹא חֵטָא, וּבֵת כ' כָּבֵת ז' לִיפִי:
regarding beauty seven was like one of twenty and at the age of sin was without one hundred at the age of

רש"י

שְׁנֵי חַיֵּי שָׂרָה. כָּלָן שְׁוִין לְטוֹבָה:
for good were equal all of them Sarah the life of The years of

פסוק ב

Pasuk 2

וַתָּמָת שָׂרָה בְּקִרְיַת אֲרָבַע הוּא חֶבְרוֹן בְּאֶרֶץ כְּנָעַן וַיָּבֹא אַבְרָהָם לְסַפֵּד
to eulogize Avraham and came Canaan in the land of Chevron it is Arba in Kiriath Sarah And died

לְשָׂרָה וּלְבִכְתָּהּ:

and to bewail her for Sarah

רש"י

בְּקִרְיַת אַרְבַּע. עַל שֵׁם אַרְבַּע עֲנָקִים שָׁהִיו שָׁם, אַחִימָן וְתַלְמִי וְאַבְיָהֶם.

and their father and Talmai Sheshai Ahiman there who were giants four the name of on Four In the city of

ד"א עַל שֵׁם אַרְבַּע זוגות שֶׁנִּקְבְּרוּ שָׁם אִישׁ וְאִשְׁתּוֹ, אָדָם וְחַוָּה,

and Chavah Adam and his wife man there who were buried couples four the name of on another explanation

אֲבִרָהֶם וְשָׂרָה, יִצְחָק וְרִבְקָה, יַעֲקֹב וְלֵאָה בְּרֵאשִׁית רַבָּה :

Rabbah Bereishis and Leah Yaakov and Rivkah Yitzhak and Sarah Avraham

רש"י

וַיָּבֹא אַבְרָהָם מִבְּעֵר שָׁבַע:

Sheva from Beer Avraham And Avraham came

רש"י

לְסִפּוּד לְשָׂרָה וּלְבִכְתָּהּ. וְנִסְמְכָה מִיַּת שָׂרָה לְעֻקְדַּת יִצְחָק לְפִי שֶׁעַל

that through because Yitzhak to the binding of Sarah the death of and was juxtaposed and to weep for her Sarah to bewail

יָדֵי בְּשׁוּרֵת הָעֻקְדָּה, שֶׁנִּזְדְּמָן בְּנָהּ לְשַׁחֲיטָה וְכִמְעַט שָׁלָא נִשְׁחַט,

was slaughtered and almost for slaughter her son that was prepared the binding the announcement of the means of

פָּרְחָה נִשְׁמָתָהּ מִמֶּנָּה וּמָתָה:

and she died from her her soul flew out

פסוק ג

Pasuk 3

וַיָּקָם אֲבִרָהֶם מֵעַל פְּנֵי מֶתוֹ וַיְדַבֵּר אֶל בְּנֵי חֵת לֵאמֹר:

saying Ches the sons of to and he spoke his dead the face of from before Avraham And rose

פסוק ד

Pasuk 4

גֵּר וְתוֹשֵׁב אֲנֹכִי עִמָּכֶם תָּנוּ לִי אֶחָזֶת קֶבֶר עִמָּכֶם וְאֶקְבְּרָה מֵתִי

my dead that I may bury with you a burial site a possession of to me give with you am I and a resident A stranger

מִלְפָּנַי:

from before me

רש"י

גֵּר וְתוֹשֵׁב אֲנֹכִי עִמָּכֶם. גֵּר מֵאַרְץ אַחֶרֶת וְנִתְיַשְׁבֹּתִי עִמָּכֶם. וּמִדְּרַשׁ אַגָּדָה

of Aggadah and the Midrash with you and I settled another from a land a stranger with you I am and a settler A stranger

אִם תִּרְצוּ הִרֵינִי גֵר, וְאִם לֹא אֶחָיָה תוֹשֵׁב וְאֶטְלֶנָּה מִן הַדִּין, שֶׁאָמַר לִי

to me for said the law from and I will take it a settler I will be not and if a stranger behold I am you wish if

הַקָּב"ה לְזֶרְעִי אֶתֵּן אֶת הָאָרֶץ הַזֹּאת:

this the land — I will give to your seed the Holy One

רש"י

אחוזה קבר אחיזה קרקע לבית הקברות:
the graves for a house of land a possession of a burying place A possession of

פסוק ה

Pasuk 5

ויענו בני חת את אברהם לאמר לו:

to him saying Avraham — Ches the children of And they answered

פסוק ו

Pasuk 6

שמענו אדני נשיא אלהים אתה בתוכנו במבחר קברינו קבר את

— bury our burial places in the choicest of among us are you God a prince of my lord hear us

מתה איש ממנו את קברו לא יכלה ממך מקבר מתה:

your dead from burying from you withhold will not his burial place — of us no man your dead

רש"י

לא יכלה. לא ימנע כמו לא תכלה רחמיך תהילים מ' וכמו

and like chapter 40 Tehillim Your mercies You will withhold not just as will withhold not withhold will not

ויכלה הגשם בראשית ח':

chapter 8 Bereishis the rain and was restrained

פסוק ז

Pasuk 7

ויקם אברהם וישתחו לעם הארץ לבני חת:

Ches to the children of the land to the people of and bowed Avraham And arose

פסוק ח

Pasuk 8

וידבר אתם לאמר אם יש את נפשכם לקבר את מתי מלפני שמעוני

hear me from before me my dead — to bury your desire — it is if saying with them and he spoke

ופגעו לי בעפרון בן צחר:

Zohar son of with Ephron for me and intercede

רש"י

נפשכם. רצונכם:

your will your soul

רש"י

ופגעו לי. לשון בקשה כמו: אל תפגעי בי רות א':

1 Ruth me entreat do not like request an expression of for me and entreat

פסוק ט

וַיֵּתֶן לִי אֶת מְעֵרַת הַמַּכְפֵּלָה אֲשֶׁר לוֹ אֲשֶׁר בְּקֶצֶה שְׂדֵהוּ בְּכֶסֶף
 for money his field is at the edge of which is his which Machpelah the cave of — to me and let him give
 מָלֵא יִתְּנֶנָּה לִי בְּתוֹכְכֶם לְאַחֲזֹת קֶבֶר:
 a burial site for a property of in your midst to me let him give it full

רש"י

המכפלה. בית וַעֲלִיָּהּ עַל גִּבּוֹ. ד"א שְׁכָפוּלָה בְּזוּגוֹת עִירוּבֵין נ"ג
 53 Eruvin with couples that it was doubled another explanation its back upon and an upper chamber a house Machpelah

:

רש"י

בכסף מלא. שְׁלֹם, כָּל שְׁוִיָּהּ; וְכֵן דָּוִד אָמַר לְאַרְוֵנָה בְּכֶסֶף מָלֵא דְבַרִּי הַיָּמִים א כ"א
 21 I · Chronicles full for silver to Aravnah said Dovid and so its value all of complete full For silver

:

פסוק י

וַעֲפְרוֹן יָשָׁב בְּתוֹךְ בְּנֵי חֵת וַיַּעַן עֲפְרוֹן הַחִתִּי אֶת אַבְרָהָם
 Avraham — the Hittite Ephron and answered Ches the children of in the midst of was sitting And Ephron
 בְּאָזְנֵי בְנֵי חֵת לְכָל בָּאִי שֶׁעָר עִירוֹ לֵאמֹר:
 saying his city the gate of who entered to all Ches the children of in the ears of

רש"י

ועפרון ישב. כְּתִיב חָסֵר, אוֹתוֹ הַיּוֹם מְנוּהוּ שׁוֹטֵר עֲלֵיהֶם; מִפְּנֵי חֲשִׁיבוֹתוֹ
 the importance because of over them an officer they appointed him day that lacking it is written sat And Ephron
 שֶׁל אַבְרָהָם שֶׁהָיָה צָרִיךְ לוֹ, עָלָה לְגִדּוּלָה:
 to greatness he rose him needing who was Avraham of

רש"י

לכל באי שער עירו. שָׁכְלוּ מִמְּלֶאכֶתָן וּבָאוּ לְגִמְלָה חֶסֶד לְשָׂרָה:
 to Sarah kindness to bestow and came from their work ceased for they all his city the gate of those who enter of all

פסוק יא

לֹא אֲדֹנִי שָׁמְעָנִי הַשָּׂדֶה נִתְּתִי לָךְ וְהַמְעָרָה אֲשֶׁר בּוֹ לָךְ נִתְּתִיָּה
 I give it to you is in it that and the cave to you I give the field hear me my lord No
 לְעֵינַי בְּנֵי עַמִּי נִתְּתִיָּה לָךְ קֶבֶר יִמְתָּה:
 your dead bury to you I give it my people the children of in the presence of

רש"י

לא אדני. לא תִּקְנֶה אוֹתָהּ בְּדָמִים:
 with money it shall you buy not my lord Nay

רש"י

נתתי לך. הרי הוא כמו שנתתיה לך:

to you that I gave it is like it behold to you I have given

פסוק יב

Pasuk 12

וישתחו אברהם לפני עם הארץ:

the land the people of before Avraham And he bowed

פסוק יג

Pasuk 13

וידבר אל עפרון באזני עם הארץ לאמר אך אם אתה לו

would only you if But saying the land the people of in the ears of Ephron to And he spoke

שמעני נתתי כסף השדה קח ממני ואקברה את מתי שמה:

there my dead — and I will bury from me take the field the money of I will give hear me

רש"י

אך אם אתה לו שמעני. אתה אומר לי לשמע לך ולקח בחנם, אני אי אפשרי

desire do not I for free and to take to you to listen to me say You hear me would you if But

בכה:

this

רש"י

אך אם אתה לו שמעני. הלואי ותשמעני:

and you would hear me I wish hear me would only you if But

רש"י

נתתי דני"ש בלע"ז, מוכן הוא אצלי, והלואי נתתי לך כפר:

already to you I had given and would that by me it is ready in foreign tongue donis I give

פסוק יד

Pasuk 14

ויעז עפרון את אברהם לאמר לו:

to him saying Avraham — Ephron And answered

פסוק טו

Pasuk 15

אדני שמעני ארץ ארבע מאת שקל כסף ביני ובינה מה הוא ואת

and — is it what and between you between me silver shekels of hundred four a land hear me my lord

מתה קבר:

bury your dead

ביני ובינך. בין שני אוהבים כמונו מה היא חשובה לכלום, אלא הנח את
 — leave rather for anything important is it what like us friends two between and between you Between me
 המקר ואת מתך קבר בראשית רבה :
 Rabbah Bereishis bury your dead and — the sale

פסוק טז

Pasuk 16

וישמע אברהם אל עפרון וישקל אברהם לעפרון את הכסף אשר דבר
 he spoke which the silver — to Ephron Avraham and weighed out Ephron to Avraham And listened
 באזני בני חת ארבע מאות שקל כסף עבר לסחר:
 to the merchant acceptable silver shekels of hundred four Ches the sons of in the ears of

וישקל אברהם לעפרון חסר וי"ו; לפי שאמר הרבה, ואפלו מעט לא
 not a little and even much that he said because the letter vav lacking to Ephron Avraham And Avraham weighed
 עשה בבא מציעא פ"ז, שנטל ממנו שקלים גדולים שהן קנטרין, שנאמר עבר
 current as it is said centenaria which are large shekels from him for he took page 87 Metzia Bava he did
 לסחר, שמתקבלים בשקל בכל מקום שם ובכורות נ', ויש מקום
 a place and there is page 50 and Bechoros there place in every as a shekel that are accepted with the merchant
 ששקליהן גדולים, שהן קנטרין צנטינא"רש בלע"ז:
 in foreign tongue centenars centenaria which are are large where their shekels

CHAPTER SUMMARY

The aliyah details the petirah of Sarah Imeinu in Chevron and Avraham Avinu's subsequent negotiation with the Bnei Ches to purchase a burial plot. Although the locals offer him the choice of their best graves for free, Avraham insists on buying the Cave of Machpelah from Ephron ben Zohar at full price. Ephron initially makes a show of offering the field and the cave as a gift, but quickly names a steep price of four hundred shekels of silver. Avraham immediately accepts these terms and weighs out the silver at the going merchants' rate, successfully securing the property.

The Torah is coming to be mechadesh a tremendous yesod in how a Yid conducts himself in the world, even when he is dealing with the most difficult, painful situations. Look at Avraham Avinu. He just lost his partner in life, the holy Sarah Imeinu. He is broken, mourning, and trying to secure a place to bury her. Yet, when he stands before the Bnei Cheis, he doesn't demand anything, nor does he act with a sense of entitlement. He bows, he speaks with utmost respect, and he refers to himself as a "ger v'toshav", a stranger and a resident. Even when Ephron tries to play games, offering the land for free but hinting at a massive price tag of four hundred shekels, Avraham doesn't argue or complain. He simply pays the full price, "over lasocher," in the most honorable way.

Lichoira, we would have thought that a person in such deep pain has a right to be demanding, or at least a bit impatient. But the Tanna is telling us that a Yid's middos and his mentchlichkeit are never on vacation. Avraham Avinu was a "nesi Elokim," a prince of Hashem, and he showed it davka by how he treated the people around him during his darkest hour. He didn't use his spiritual stature as an excuse to bypass the normal, respectful ways of the world. Mimeila, we see that true yiras Shamayim and greatness in Torah must express themselves in how we speak to others, how we do business, and how we carry ourselves when things are hard.

When you are under pressure, or when things are not going your way, the yetzer hara wants you to throw away your refinement and act with entitlement. The avodah of a Yid is to remember Avraham Avinu. Whether you are dealing with family, coworkers, or a storekeeper, your speech should be soft, your transactions honest, and your respect for others absolute.

Today, make a point to speak with extra gentleness and respect to everyone you encounter, especially if you find yourself in a stressful or frustrating situation.