

חומש עם רש"י · חיי שרה · שני

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

CHAYEI SARA · 2ND ALIYAH

CHAPTER PREVIEW

In this aliyah, we see the finalization of the purchase of Me'aras HaMachpelah. The field, the cave, and all the surrounding trees are formally established as Avraham's permanent possession in front of the Bnei Ches. Immediately following this, Avraham buries Sarah there, cementing the site as a sacred family burial plot in the land of Canaan.

We then move into the next major parsha of Avraham's life. Now advanced in years, Avraham summons his trusted servant, Eliezer, and charges him with a crucial mission. He makes Eliezer swear a solemn oath not to take a wife for Yitzchak from the local Canaanites, but rather to travel back to Avraham's homeland to find a suitable shidduch.

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

פסוק א

Pasuk 1

וַיָּקָם שָׂדֵה עֶפְרוֹן אֲשֶׁר בְּמַכְפֶּלֶה אֲשֶׁר לִפְנֵי מִמְרָא הַשָּׂדֶה וְהַמְעָרָה
and the cave the field Mamre was before which was in Machpelah which Ephron the field of And arose
אֲשֶׁר בּוֹ וְכָל הָעֵץ אֲשֶׁר בַּשָּׂדֶה אֲשֶׁר בְּכָל גְּבוּלוֹ סָבִיב:
all around its boundary were in all that were in the field which the trees and all was in it which

רש"י

וַיָּקָם שָׂדֵה עֶפְרוֹן. תְּקוּמָה הִיְתָה לוֹ, שִׁינָא מִיַּד הַדְיוּט לִיד מֶלֶךְ;
a king to the hand of a commoner from the hand of that it went out to it there was a rising Ephron the field of And arose
וּפְשׁוּטוֹ שֶׁל מִקְרָא וַיָּקָם הַשָּׂדֶה וְהַמְעָרָה אֲשֶׁר בּוֹ וְכָל הָעֵץ לְאַבְרָהָם
to Avraham the trees and all is in it that and the cave the field and arose the verse of and the simple meaning
לְמִקְנָה וְגו':
etc. as a possession

פסוק ב

Pasuk 2

לְאַבְרָהָם לְמִקְנָה לְעֵינֵי בְנֵי חֵת כָּל בְּאֵי שַׁעַר עִירוֹ:
his city the gate of those who enter among all Ches the children of in the eyes of as a possession to Avraham

רש"י

בְּכָל בְּאֵי שַׁעַר עִירוֹ. בְּקֶרֶב כָּלָם וּבְמַעֲמַד כָּלָם הִקְנָהוּ
he transferred ownership all of them and in the presence of all of them in the midst of his city the gate of those who enter before all
לוֹ:
to him

וְאַחֲרֵי כֵן קָבַר אַבְרָהָם אֶת שָׂרָה אִשְׁתּוֹ אֶל מְעַרַת שָׂדֵה הַמַּכְפֵּלָה עַל
 facing Machpelah the field of the cave of in his wife Sarah — Avraham buried this And after
 פָּנֵי מַמְרָא הוּא חֶבְרוֹן בְּאֶרֶץ כְּנָעַן:
 Kenaan in the land of Chevron it is Mamre the front of

וַיָּקָם הַשָּׂדֶה וְהַמְעָרָה אֲשֶׁר בּוֹ לְאַבְרָהָם לְאֶחָזֶת קָבַר יֵמֵת בְּנֵי חֵת:
 Ches the sons of from burial for a possession of to Avraham in it that and the cave the field And arose

וְאַבְרָהָם זָקֵן בָּא בַּיָּמִים וַיהוָה יֵרָךְ אֶת אַבְרָהָם בְּכָל:
 with everything Avraham — had blessed and Hashem in years advanced was old And Avraham

רש"י

בָּרַךְ אֶת אַבְרָהָם בְּכָל. בְּכָל עוֹלָה בְּגִמְטְרִיָּא בֵּן, וּמֵאַחֵר שְׁהָיָה לוֹ בֵּן הָיָה צָרִיךְ
 needed he was a son to him that there was and since son in gematria rises in all in all Avraham — blessed
 לְהַשְׁיִאוֹ אִשָּׁה:
 a wife to marry him

וַיֹּאמֶר אַבְרָהָם אֶל עֲבָדָיו זָקֵן בֵּיתוֹ הַמַּשְׁלֵל בְּכָל אֲשֶׁר לוֹ שִׁים נָא
 please place was his that over all who ruled his household the elder of his servant to Avraham And said
 יָדְךָ תַּחַת יָרְכִי:
 ny thigh under your hand

רש"י

זָקֵן בֵּיתוֹ. לְפִי שֶׁהוּא דְּבוּק נִקּוּד זָקֵן:
 Zekan it is punctuated in construct that it is because his house the elder of

רש"י

תַּחַת יָרְכִי. לְפִי שֶׁהַנֶּשֶׁבַע צָרִיךְ שְׂיִטֵּל בְּיָדוֹ חֶפֶץ שֶׁל מִצְוָה, כְּגוֹן סֵפֶר תּוֹרָה
 Torah a Sefer such as mitzvah of an object in his hand that he take needs that one who swears because my thigh Under
 אוֹ תַּפְלִין שְׂבוּעוֹת ל"ח, וְהַמִּילָה הִיְתָה מִצְוָה רִאשׁוֹנָה לוֹ וּבָאָה לוֹ עַל
 through to him and it came to him first a mitzvah was and the circumcision 38 Shevuos tefillin or
 יָדֵי צָעַר וְהִיְתָה חֲבִיבָה עָלָיו וְנָטְלָה:
 and he took it upon him beloved and it was pain means of

וְאֶשְׁבִּיעַךְ בִּיהוָה אֱלֹהֵי הַשָּׁמַיִם וְאֱלֹהֵי הָאָרֶץ אֲשֶׁר לֹא תִקַּח אִשָּׁה
 a wife you shall take not that the earth and God of the heavens God of by Hashem and I will swear you
 לְבְנִי מִבְּנוֹת הַכְּנַעֲנִי אֲשֶׁר אֲנֹכִי יוֹשֵׁב בְּקִרְבּוֹ
 in his midst dwell I whom the Canaanite from the daughters of for my son

פסוק ח

כִּי אֶל אֶרֶצִי וְאֶל מוֹלְדֹתַי תֵּלֶךְ וְלָקַחְתָּ אִשָּׁה לְבְנִי לִיצְחָק
 for Yitzchak for my son a wife and you shall take you shall go my birthplace and to my land to but

פסוק ט

וַיֹּאמֶר אֵלָיו הָעֶבֶד אוֹלִי לֹא תֵאָבֶה הָאִשָּׁה לָלֶכֶת אַחֲרַי אֶל הָאָרֶץ הַזֹּאת
 this the land to after me to go the woman will consent not perhaps the servant to him And said
 הֲהָשִׁיב אָשִׁיב אֶת בְּנִךְ אֶל הָאָרֶץ אֲשֶׁר יָצָאתָ מִשָּׁם
 from there you came out that the land to your son — return shall I indeed return

פסוק י

וַיֹּאמֶר אֵלָיו אַבְרָהָם הַשְׁמֵר לָךְ כֹּן תָשִׁיב אֶת בְּנִי שָׁמָּה
 there my son — you return lest for yourself beware Avraham to him And said

פסוק יא

יְהוָה אֱלֹהֵי הַשָּׁמַיִם אֲשֶׁר לָקַחְנִי מִבֵּית אָבִי וּמֵאֶרֶץ מוֹלְדֹתַי
 my birth and from the land of my father from the house of took me Who the heavens God of Hashem
 וְאֲשֶׁר דִּבֶּר לִי וְאֲשֶׁר נִשְׁבַּע לִי לֵאמֹר לְזֶרְעִי אֶתֶּן אֶת הָאָרֶץ הַזֹּאת
 this the land — I will give to your offspring saying to me swore and Who to me spoke and Who
 הוּא יִשְׁלַח מַלְאָכּוֹ לְפָנָי וְלָקַחְתָּ אִשָּׁה לְבְנִי מִשָּׁם
 from there for my son a wife and you shall take before you His angel will send He

רש"י

ה' אלהי השמים אשר לקחני מבית אבי. ולא אמר "ואלהי הארץ",
 the earth and God of did he say and not my father from the house of took me Who the heaven God of Hashem
 ולמעלה אמר ואשביעך וגו'? אמר לו עכשו הוא אלהי השמים ואלהי הארץ,
 the earth and God of the heaven God of He is now to him he said etc. and I will make you swear he said whereas above
 שהרגלתי בפי הבריות, אבל כשלקחני מבית אבי הנה אלהי
 God of He was my father from the house of when He took me but the creatures in the mouth of because I made Him
 familiar
 השמים ולא אלהי הארץ, שלא היו פאי עולם מכירים בו ושמו לא
 not and His Name Him acknowledging the world those who enter were because not the earth God of and not the heaven

הָיָה רָגִיל בְּאֶרֶץ:

on the earth familiar was

רש"י

מבית אבי. מחרן:

from Charan my father From the house of

רש"י

ומארץ מולדתי. מאור פשדים:

Kasdim from Ur my nativity and from the land of

רש"י

ואשר דבר לי. לְצָרְכִי; כְּמוֹ אֲשֶׁר דִּבֶּר עָלַי מַלְכִּים א' ב', וְכֵן כָּל לִי
to me every and likewise II I Kings concerning me He spoke which just as for my need to me spoke And who
וְלוֹ וְלָהֶם הַסְּמוּכִים אֶצֶל דְּבוּר מְפָרְשִׁים בְּלָשׁוֹן עַל, וְתַרְגּוּם שְׁלָהֶם
of them and the translation concerning in the language of are explained speaking next to that are adjacent and to them and to him
עָלַי, עֲלוּהִי, עֲלִיהוֹן, שְׂאִין נוֹפֵל אֶצֶל דְּבוּר לָשׁוֹן לִי וְלוֹ
and to him to me the expression of speaking next to is appropriate for not concerning them concerning him concerning me
וְלָהֶם, אֵלָא אֵלַי, אֵלָיו, אֲלֵיהֶם, וְתַרְגּוּם שְׁלָהֶם עִמִּי, עִמָּהּ, עִמָּהּ, אֲבָל אֶצֶל
next to but with them with him with me of them and the translation to them to him to me but rather and to them
אֲמִירָה נוֹפֵל לָשׁוֹן לִי וְלוֹ וְלָהֶם:
and to them and to him to me the expression of is appropriate saying

רש"י

ואשר נשבע לי. בין הבתרים:

the pieces between to me swore and who

פסוק יב

Pasuk 12

וְאִם לֹא תֹאכְלָה הָאִשָּׁה לָלֶכֶת אַחֲרָיָהּ וְנִקִּיתָ מִשְׁבַּעְתִּי זֹאת רַק אֵת
— only this from my oath then you shall be clear after you to go the woman will consent not And if

בְּנִי לֹא תִשָּׁב שְׁמָה:

there take back do not my son

רש"י

ונקית משבועתי וגו'. וְקַח לוֹ אִשָּׁה מִבָּנוֹת עֲנֵר אֲשָׁכּוֹל וּמָמְרָא:

or Mamre Eshcol Aner from the daughters of a wife for him and take etc. from my oath then you shall be clear

רש"י

רק את בני וגו'. רַק מְעוּט הוּא; בְּנֵי אֵינּוּ חוֹזְרִים, אֲבָל יַעֲקֹב בֶּן בְּנֵי סוּפּוֹ
his end is my son the son of Yaakov but return does not my son it is a limitation Only etc. my son — Only

לְחֹזֵר:

to return

פסוק יג

וַיָּשֶׁם הָעֶבֶד אֶת יָדוֹ תַּחַת יָרֵךְ אֲבִרָהָם אֲדֹנָיו וַיִּשָּׁבַע לוֹ עַל

concerning to him and he swore his master Avraham the thigh of under his hand — the servant And he placed

הַדָּבָר הַזֶּה:

this the matter

CHAPTER SUMMARY

The aliyah begins with the formal transfer of Ephron's field and cave to Avraham, followed by the burial of Sarah in Me'aras HaMachpelah. The Torah then transitions to Avraham's old age and his concern for Yitzchak's future. Avraham makes his senior servant swear by Hashem that he will not take a wife for Yitzchak from the Canaanites, but will instead go to Avraham's birthplace. When the servant asks what to do if the woman refuses to follow him back, Avraham strictly warns him never to bring Yitzchak back to Charan, assuring him that Hashem will send an angel to make the journey successful, and the servant then takes the oath.

למעשה WHAT TO TAKE HOME

The Torah is telling us about the incredible emunah of Avraham Avinu. Think about the situation: Avraham is old, he just buried his wife Sarah, and now he needs to find a shidduch for Yitzchak. He sends Eliezer on a long journey with a strict condition: Yitzchak can never leave Eretz Yisrael. Eliezer immediately asks the obvious kasha: what if the woman doesn't want to come back with me? Lichoira, the natural response would be to worry and make a backup plan. But Avraham does not hesitate. He declares with absolute certainty that Hashem, who took him from his father's house and promised him this land, will send His malach before Eliezer to make the mission a success.

This is a massive yesod in our own avodas Hashem. When we are trying to build a Torah home, to do a mitzvah, or to make a decision based on yiras Shamayim, the yetzer hara immediately brings up all the doubts. We start asking, "But what if this happens? What if that goes wrong?" We get so caught up in the natural calculations that we forget Who is running the world. Avraham teaches us that when you are doing the ratzon Hashem, you do not let the "what-ifs" weaken your resolve. You do your part with complete bitachon, knowing that Hashem will send His help to guide your steps.

Today, when you face a worry or a doubt about a decision you made for the sake of Shamayim, stop and remind yourself of Avraham's bitachon. Say to yourself: "I am doing what Hashem wants, and mimeila, He will send His help to make it work."