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 K' You F (S)evcl tchik

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when (there was) still some way	} בעוד כְּבֵרֶת-אֶרֶץ	7. And (as for) me, when I came from Paddan,	} 7 וְאָנֹכִי   בְּבֹאִי מִפַּדָּן
to come unto Ephrath;	לְבֵא אֶפְרַתָּה	Rachel died unto me	מָתָה עָלַי רָחֵל
and I buried her there	וְאֶקְבְּרָה שָׁם	in the land of Canaan in the way,	בְּאֶרֶץ כְּנָעַן בְּדֶרֶךְ
in the way to Ephrath —	בְּדֶרֶךְ אֶפְרַת		
the same is Beth-lehem.	הוּא בֵּית לְחֶם:		

Rashi — נט"י

2)

And I know	וַיֵּדַעַתִּי
that you have (a complaint) in your heart against me.	שֵׁשׁ בְּלִבְךָ עָלַי;
However, know	אָבֵל דַּע לָךְ,
that by the Word (of God) did I bury her there,	שְׁעַל פִּי הַדְּבָר קִבַּרְתִּיהָ שָׁם.
that she might be of aid to her children	} שְׂתֵהָא לְעֹזְרָה לְבָנֶיהָ
when Nebuzaradan exiled them	} כְּשִׁנְגָלָה אוֹתָן נְבוּזַרְאֲדָן.
and they passed by there;	} וְהָיוּ עוֹבְרִים דֶּרֶךְ שָׁם,
there would Rachel come out upon her grave, crying	} יֵצֵאת רָחֵל עַל קִבְרָהּ וּבֹכָה
and beseeching for them mercy,	} וּמְבַקֶּשֶׁת עֲלֵיהֶם רַחֲמִים,

3) Ramban

[Ramban offers a different explanation for why Jacob did not take Rachel to Machpelah for burial:]  
 And I think that these were simply words of polite apology,<sup>65</sup> and also Joseph knew that [Rachel] died on the road and was buried in the Land, and that [Jacob] honored her sufficiently in her death.<sup>66</sup> However, Jacob's intention in not bringing her to the Cave was so that he would not bury two sisters there, for then he would be ashamed before his forefathers, who rested there.<sup>67</sup>

And it was Leah who was entitled to burial in the Cave, because she was the one married to him first, permissibly, and he took Rachel as a wife afterward because of his love for her, and because of the promise that he made<sup>68</sup> to her and her father.

A. Goldshteyn

[Ramban offers a third approach, suggesting a different solution to the problem of the apparent breaches of Torah law committed by Jacob and the others:]

וְנִלְמַד - It appears to me, by way of explanation of our Sages' opinion, אַבְרָהָם - that our forefather Abraham learned the entire Torah through Divine inspiration, and he occupied himself in its study and in understanding the explanations of its commandments and in contemplating its secret wisdom.<sup>60</sup> וְשָׁמַר אוֹתָהּ כְּלֹה בְּמִי שְׁאִינוּ מְצֻוֶה וְעוֹשֶׂה - And he observed all of [the Torah] as someone who is not commanded to fulfill the *mitzvos* yet fulfills them on a voluntary basis; וְנִשְׁמְרָה אוֹתָהּ הֵיחָד בְּאֶרֶץ

וְנִשְׁקַב כְּחוּצָה<sup>61</sup> - however, his observance of [the Torah] was in the Land of Israel only. בְּלִבָּר - Similarly, Jacob married the sisters outside of *Eretz Yisrael* in Haran; and, so too, Amram, married his aunt in Egypt. הֵן - The reason for this limitation in the Patriarchs' Torah-observance is that the commandments are "the laws of the God of the Land"<sup>62</sup> - אֲף עַל פִּי שְׁהוֹרְנוּ בְּחוּבַת הַגּוֹף בְּכָל מְקוֹם - even though we are enjoined to observe the commandments that involve personal obligation (as opposed to those dependent on the land) in all places, outside of *Eretz Yisrael* as well as inside *Eretz Yisrael*.<sup>63</sup> וְכִבְר רַמְזוֹ רְבוּחֵינוּ הַסּוּד - Our Sages have already alluded to this mystical concept (see *Sifrei, Deuteronomy 43*), הֵיאָה - and I will call your attention to it<sup>64</sup> with God's help. וְאֶעִירְךָ בּוֹ בְּעֻזַּת הַשֵּׁם

וְיָצְאוּ וְהִקְמֹתִי אֶת-בְּרִיתִי בֵּינִי וּבֵינֶיךָ וּבֵין וְרַעַךְ אֶתְרִיבָה  
לְדֹרֹתָם לְבְרִית עוֹלָם לְהִזְיוֹת לְךָ לְאֱלֹהִים וְלִרְעַךְ  
אֶתְרִיבָה: וְנִתְּתִי לְךָ וְלִרְעַךְ אֶתְרִיבָה אֶת אֶרֶץ מִנְּרִיבָה אֶת  
כָּל-אֶרֶץ כְּנָעַן לְאַחֲזֹת עוֹלָם וְהָיִיתִי לָהֶם לְאֱלֹהִים:

shall descend from you. <sup>7</sup> I will ratify My covenant between Me and you and between your offspring after you, throughout their generations, as an everlasting covenant, to be a God to you and to your offspring after you; <sup>8</sup> and I will give to you and to your offspring after you the land of your sojourns — the whole of the land of Canaan — as an everlasting possession; and I shall be a God to them."

בראשית, ויהי

26-23, ג

unto the land which He swore	} אֶל-הָאָרֶץ אֲשֶׁר נִשְׁבַּע	24. And Joseph said unto his brethren:	} 24 וְיֹסֵף יֹסֵף אֶל-
to Abraham, to Isaac, and to Jacob.	} לְאַבְרָהָם לְיִצְחָק וּלְיַעֲקֹב:	I die;	אֶתִּי
		but God	אֲבִי מֵת
		will surely re- member you,	יְאֱלֹהִים
		and bring you up	כִּי־לֹד וְיִבְרָךְ אֶתְכֶם
		out of this land	וְהַעֲלִיתִי אֶתְכֶם מִדֵּי-הָאָרֶץ הַזֹּאת

Another explanation: R. Levi said: Moshe said to God: 'Master of the Universe, the bones of Yosef are entering the Land, and am I not to enter the Land?! The Holy One, blessed be He, answered him: 'He who acknowledged his native land is to be buried in that land but he who did not acknowledge his native land does not merit to be buried in his land. Whence do we know that Yosef acknowledged his native land? His mistress exclaimed of him, "See, he has brought in a Hebrew, etc." (Bereishit 39:14); and he did not deny it, but in addition said, "For indeed I was stolen away out of the land of the Hebrews (Bereishit 40:15); he is to be buried in his native land. Whence do we know this? For it is said, "And the bones of Yosef, which the Children of Israel brought up out of Egypt, they buried in Shechem (Yehoshua 24:32). 'But you who did not acknowledge your native land will not be buried in that land.' When was this? When the daughters of Yitro said, 'An Egyptian delivered us from the hand of the shepherds (Shmot 2:19), and Moshe heard and kept silent; therefore he is not to be buried in his land. (Midrash Rabbah Devarim 2:8)

1)

מעבר הירדן, וירצו לקבורו אצלם, ולא יעבירוהו את הירדן. לכן צוה לבני ישראל שהם יקברוהו — בארץ ישראל לא בעבר הירדן. וכן היה<sup>5</sup>, קברוהו בשכם כמו שכתוב ביהושע<sup>4</sup>. ויעויין במכילתא ריש בשלח<sup>6</sup>.

כי הגה למדם: כי לא יעלו כחומה עד בוא גביא מהשי"ת<sup>2</sup> ויאמר "פקד וכו'". וזה לימוד לדורות<sup>3</sup>, שלא יעלו מעצמן<sup>1</sup>, ולא כמו שעשו בני אפרים שהקדימו הקץ<sup>5</sup>. וגם אם יאמר להם הנביא שיעלו לארץ אחרת<sup>6</sup>, הוא גביא שקר, רק שיאמר שיעלו "לארץ אשר גשבע לאבותינו" וכמו שהיה במשה רבינו, ודו"ק.

<sup>1</sup> כה (וישבוע יוסף את בני ישראל).  
<sup>2</sup> מה שהשביע יוסף את בני ישראל ולא את בניו<sup>1</sup>, משום שידע שבניו, חלק מהם ירשו

'The Kov'

2)

Nevertheless, the Land of Israel occupied a major role in my house. My grandfather, Reb Chaim, was the first to halakhically analyze, define, and conceptualize on an extraordinary intellectual level the topics pertaining to the Land of Israel. These included such topics as the sanctity of the Land, the sanctity of partitions, temporary sanctification and eternal sanctification of the Land of Israel, the Entry of all the Jews into the Land, all its inhabitants, non-Jewish acquisitory rights in the Land, and so forth.

These terms represented not only concepts, abstract thoughts, and formal insights, but they also reflected deep-rooted emotions of love, yearnings and vision for the Land of Israel. Discussions of the sanctity of the Land of Israel, the holiness of walled cities, the sanctity of Jerusalem, were my lullabies, my bedtime stories. Reb Chaim was perhaps the greatest lover of Zion in his generation. He constantly delighted in the thought that after he married off all his children, he would transfer his rabbinate to one of his sons and then settle in the Land of Israel. There he would purchase an orchard and fulfill the agricultural laws which pertain to the Land of Israel.