when (there was) still some way to come unto Ephrath;
and I buried her there
in the way to Ephrath —
the same is Bethlehem.

7. And (as for) me, when I came from Paddan, Rachel died unto me
in the land of Canaan in the way,

Rashi — סמ
c) And I know
that you have (a complaint in your heart against me.
However, know
that by the Word of God did I bury her there,
that she might be of aid to her children
when Nebuzaradan exiled them
and they passed by there;
there would Rachel come out upon her grave, crying
and beseeching for them mercy,

[Kamma:
[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; — 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. — 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.

And it was Leah who was entitled to burial in the Cave, because she was the one married to him first, permittedly, and took Rachel as a wife afterward because of his love for her, and because of the promise that he made to her and her father.]}
24. And Joseph said unto his brethren: I die; but God will surely remember you, and bring you up out of this land.

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 Davarim 2:8)
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.