

**פרשת חיי שרה**  
**Ramban Chabura Notes**

**Part I. Why was did the תורה record the whole story about burying אמינו?**

**To Highlight:**

**- a) Style:**

**Paragraph 1**

- the word "טעם" – not only or strictly "reason," as much as "explanation"
- flags strange points in פסוקים, and then ties them together to arrive at פשוט

**Paragraph 3**

- moves beyond the local problem (why did the תורה stress something seemingly unnecessary) and addresses the global problem (why did the תורה say this entire פרשה at all)
- multiplicity of answers, each offering additional insights and perspectives, and all adduced from different angles
  - note how one should always then try to understand what the "take-home" message is for us. Easy to miss, but easy to see if one just makes sure to look.

**Paragraph 4**

- quotes and attacks ראב"ע
- systematic in his attack; always line up answers with questions

**- b) Content:**

**Paragraph 1**

- Notes strangeness in not calling בני חת by the name כנענים at all
- Explains that this confusing point is what the תורה itself is coming to clarify here

**Paragraph 2**

- Explanation of why the תורה cares to clarify (as opposed to above paragraph, which was *what* the תורה was coming to clarify)
- Also, alludes to what the potential mistake could have been (i.e. ארץ פלשתים, where אברהם אבינו lived for so long and where he seems to have last been)

**Paragraph 3**

- After dispensing with the local question, alludes to an unspoken question – why would the תורה bother elaborating on such a seemingly irrelevant story?
  - Contrast to other stories of the אבות or אמהות dying – simply says they died (if even that), and says where they were buried and by whom
- Offers three answers:
  - a) to show אברהם אבינו חסד 'ה'
    - Two components:
      - 1) he was a leader amongst the people, even though initially a stranger
        - proves this from wording of פסוק
        - notes how this was a fulfillment of 'ה' promise to אברהם אבינו
          - [see below by ראב"ע]
      - 2) that his wife died and was buried in the נחלה ה'
        - [connects with the above]
  - b) to inform us of the burial place of the אבות, since we are obligated to honor those places
    - note how the reason isn't so we can take advantage and daven there; rather, since we must honor the places
  - c) אברהם אבינו say this was one of the ten tests of אברהם אבינו
    - [and therefore, worthwhile to show us how אברהם אבינו overcame the test, so we can learn from it]

**Paragraph 4**

- Moves on to attack ראב"ע; brings his two reasons:
  - 1) to demonstrate the greatness of א"י for both the living and the dead
    - [unclear to me how it demonstrates anything about its worth to the living]
  - 2) to fulfill 'ה' promise to אברהם אבינו, that he would inherit the land
- Shows why neither of these make sense:
  - 1) how is this demonstrated – what else would he have done, brought her to some other land?
    - to defend: not simply in that he buried her there; rather, that he was willing to pay such a high cost!
      - [this also explains why it shows anything about the living as well; since if he was willing to pay such a price for a mere burial plot, then ק"ו for a place to live!]
  - 2) this wasn't a fulfillment of that promise – that was only upon the inheritance of the whole land, which was only done by his children!
    - to defend: this might have been some level of fulfillment. Specifically says נחלה. Note how ראב"ע explains the whole אהות קבר point in the beginning anyhow; fits nicely with this. Even to רמב"ן there – true way of demonstrating נחלה, with a family burial plot.