



לקוטי שיחות
PROJECT
LIKKUTEI
SICHOS

Sarah's Legacy of Devotion

Sicha Summary

Chelek 15 | Chaye Sara | Sichah 1

The Question:

The name of a *Parshah* usually evokes the content, theme, and overall message of the *Parshah*. It is strange, then, that *Parshas Chayei Sara* — the “Life of Sarah,” opens with Sarah’s passing. How are we to make sense of this incongruity?

The Seed of the Explanation:

“Yaakov did not die,” the Talmud explains, because, “just as his children are alive, so is he alive (*Taanis* 5b).” Meaning, the true life of a righteous person is his or her spiritual ideals. When those ideals are perpetuated by their children, the righteous person lives on. When is Sarah’s “life” truly vindicated? When her family — her husband Avraham, and her son Yitzchak — continue on her path after she passes away. The many episodes narrated in this *Parshah* all express the continuation of Sarah’s life-work — her devotion to G-d and to the Jewish people.

Sarah’s life revolved around her son, Yitzchak, the first Jewish child. Her entire focus and preoccupation was to ensure the continuity of the Jewish nation through her child.

This was in contrast to Avraham, whose very name means, “I have made you the father of a multitude of nations (*Bereishis* 17:5).” Avraham is the father of other nations as well. But Sarah is the mother only of the Jewish

people. After her passing, we see how her devotion to the Jewish people lived on in the actions of her family.

The Explanation:

After Sarah's passing, the Torah tells how Avraham negotiated with Ephron to purchase the Cave of Machpelah as a burial plot for Sarah and, eventually, for all the Patriarchs and Matriarchs (except for Rachel). Even though Adam and Chava, the progenitors of all of humanity, were interred there, Avraham designated the plots specifically for the fathers and mothers of the Jewish people, in conformity with Sarah's passion — the well-being of her son and his descendants.

The Torah then describes Eliezer's search for a wife for Yitzchak. Despite Eliezer being a devoted student of Avraham, Avraham did not want his son to marry into Eliezer's family because he was not "blessed" as was Avraham's family. Notwithstanding Eliezer's deep spiritual values, Yitzchak could not enter into a union with a family of lesser spiritual pedigree than his own.

Yitzchak then married Rivkah, and "brought her into the tent of Sarah his mother (*Bereishis* 24:67)," where "she became exactly like his mother Sarah (*Rashi*)." Yitzchak thus perpetuated his mother's legacy by marrying Rivkah, who exemplified the same spiritual sensitivity as Sarah.

The Torah then discusses Avraham's additional children and his passing. Before his passing, "Avraham gave all he had to Yitzchak. But to the children of the concubines... Avraham gave gifts." Avraham reserved his legacy, spiritual and material, for Sarah's son Yitzchak, and for the Jewish people.

A Deeper Note:

This reflects a deeper truth — all of existence was created so that the Jewish people would be able to fulfill their task of bringing Divine awareness to the entire world (*Rashi* to *Bereishis* 1:1). If anything would interfere with this

mission, that thing's existence would be unjustified, for it betrays its *raison d'etre*. Thus, in Avraham's search for a burial plot in the Land of Israel, and in his search for a wife for Yitzchak, any opposition is immediately nullified.

Avraham opens his conversation with the Hittites by saying, "I am a stranger and a resident among you," which Rashi explains to mean, "If you agree to sell me the land then I will regard myself as a stranger and I will pay for it; but if not, I shall claim it as a resident and will take it as my legal right... (*Bereishis* 23:4)." If they do not fulfill their role and transfer the Cave to Avraham, they will lose the right to it against their will.

When Rivkah's father, Betuel, attempted to prevent her marriage to Yitzchak, "an angel came and killed him (*Rashi* to *Bereishis* 24:55)." Again, this demonstrates that when someone attempted to obstruct the progress of the Jewish people's purpose, it was dissolved.

This is all evidence of the continuation of Sarah's life — a single-minded devotion to the protection of the Jewish people and their unique mission in the world.