Sarah was put to rest in the Makhpelah Cave, Abraham reacquired not only the field, but through burying someone dear, through emotional attachment.

R. Soloveitchik, Out of the Whirlwind, p38
Baron A. Rothschild told me that when De Gaulle was informed that the Rothschild family was planning to transfer the remains of the Nadiv, the Great Philanthropist, to Israel, he became indignant and remarked: “I always thought and asked myself, Is Mr Rothschild a good Frenchman?” Now I realize that I was mistaken. Who is a good Frenchman? Who one is reared in France, educated in a French school, whose native tongue is French, who is ready to take up arms to defend France and who is buried in French soil.”

R. Soloveitchik, Out of the Whirlwind, p42
Sedeh mikneh is property that one buys easily and sells easily. Usually … for the sake of gain. There is no emotional attachment. There is also sedeh ahzaf, property which one inherits from his ancestors, property with which one gets emotionally involved… Such a relationship develops not through a legal transaction but through burying someone dear, through a grave which contains the remains of a beloved one. … Once Sarah was put to rest in the Makhpelah Cave, Abraham reacquired not only the field, but the whole land of Canaan as the place of the first Jewish grave …
R. E. Berkovits, Essential Essays on Judaism (Jerusalem 2002), pp. 160-1

Judaism looks upon life as the raw material which has to be shaped in conformity with the spiritual values contained in the Bible... The teachings of the Torah can therefore reveal their real sense only when there is a concrete reality to which they are applied. Judaism is a great human endeavor to fashion the whole of life, every part and every moment of it, in accordance with standards that have their origin in unchallengeable authority. Its aim is not merely to cultivate the spirit, but infuse prosaic, everyday life as the raw material which has to be shaped in conformity with the spiritual values contained in the Bible... The teachings of the Torah can therefore reveal their real sense only when there is a concrete reality to which they are applied. Judaism is a great human endeavor to fashion the whole of life, every part and every moment of it, in accordance with standards that have their origin in unchallengeable authority. Its aim is not merely to cultivate the spirit, but infuse prosaic, everyday life with spiritual values.

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