

*Sometimes it appears to us as if not only does one not gain from performing a mitzvah but he suffers a great deal due to it. How can we understand such situations?*

It would seem the greatest such example is found at the beginning of this week's parshah. Rashi tells us: The narrative of the death of Sarah follows immediately on that of the Binding of Isaac, because through the news of the Akeidah - that her son had been made ready for sacrifice and had almost been sacrificed - her soul flew from her and she died. How is it possible that as a result of the greatest act of *mesiras nefesh* ever Avraham should lose his wife, and Yitzchak his mother?

The answer is found in the seemingly redundant words of the passuk: And the lifetime of Sarah was one hundred and twenty-seven years, these were the years of Sarah's life. Mefarshim explain that this redundancy is to underscore that these 127 years were the original years decreed for Sarah's life. This means that although Sarah's soul left her through the news of Yitzchak's death, in reality she did not lose even one second of the life she was pre-destined to live. In reality, all that resulted from her dying this way was the additional tremendous merit of her dying coming about through the great mitzvah of the Akeidah.

Maran Rav Chaim Kanievsky Shlit" a says that when we see what appears to be a negative result of the performance of a mitzvah we must understand that we were pre-destined to suffer in this way anyhow. Hashem in His great mercy sometimes arranges that this suffering should come about through a mitzvah in order to grant us the great merit of one who suffers through the performance of a mitzvah.

*Established By:*



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