

"And Sarah's lifetime was one hundred years, twenty years and seven years..." (23:1)

The narrative of Sarah's death follows immediately after the story of *Akeidas Yitzchak*. *Chazal* explain that Sarah died as a result of the *Akeidah*. The *Satan* told her that Avraham had actually slaughtered their only son, Yitzchak. In response, she cried out in grief and died. The **Piazesner Rebbe, zl**, offers a fascinating insight into her death. He cites *Rav Mendel M'Rimanov, zl*, who explains *Chazal's* dictum concerning *bris*, covenant. *Chazal* refer to *bris* when discussing *yesurim*, pain and affliction, as well as when discussing salt. What relationship is there between salt and suffering? He comments that just as salt prepares and softens meat, so do *yesurim* refine one's spiritual character. Another idea connects the two. Just as an excess of salt ruins meat, too many *yesurim* can quite possibly destroy the person.

Moshe *Rabbeinu* juxtaposed Sarah's death upon *Akeidas Yitzchak*. He was positing an appeal on our behalf that a plethora of suffering and affliction can cause the converse of the original intent. What happened to Sarah *Imeinu*, the paragon of virtue and righteousness, can surely happen to us. Each person, regardless of his resoluteness and conviction, has a breaking point. This concept is reflected in Sarah's sudden death upon hearing the news concerning her only son. Indeed, the *Rebbe* advances his thesis suggesting that even he who has suffered greatly, yet persevered, still does not emerge unscathed. The scars of his affliction leave an indelible mark on his psyche. His mind is no longer the same. His personality has forever been changed. May the *Ribono Shel Olam* - in His infinite compassion - take pity on His People who have suffered and endured so much.