

And Avraham came to eulogize Sarah and to bewail her. (23:3)

Rashi cites *Chazal*, who teach us that the narratives of Sarah's death and the *Akeidah* follow one another in order to demonstrate that Sarah died as a direct result of the *Akeidah*. The *Satan* told Sarah that Avraham had slaughtered Yitzchak. When she heard this shocking news, she cried out in grief and died. The commentators offer various explanations for this *Chazal*. Interestingly, *Rashi* mentions this juxtaposition - in regard to the *pasuk* detailing Avraham's reaction to Sarah's death, his eulogy and mourning. He does not mention this *Chazal* at the onset of the *parsha*, which begins with Sarah's death. Why does *Rashi* wait?

Horav Zeev Weinberger, Shlita, explains this approach by adding a new understanding of Avraham's test at the *Akeidah*. He contends that Sarah's death was actually part of the *nisayon*, trial, of *Akeidas Yitzchak*. When Avraham returned from the *Akeidah* to discover the tragic effect of his actions on Sarah's life, he could momentarily have regretted his actions. Perhaps he was to blame for her premature death. Retroactively, he perceives that he should not have been so quick to consent to offer Yitzchak as a sacrifice. The *Torah* attests that Avraham did not flinch for a second. He returned from the *Akeidah* and proceeded to eulogize Sarah immediately. He suggested no regret, no refrain, just positive confirmation of his actions.

A remarkable and timely lesson can be derived herein. One should not be distressed or regret his actions, even if after he has fulfilled a *mitzvah* or followed the *halachah*, he is confronted with a reality which does not validate his behavior.