חסידות

From the Chassidic Courts

RUZHIN · CHAYEI SARA, BEIT YISRAEL (RUZHIN)

How the righteous truly subdue their inner impulses

Beit Yisrael

The death of the tzaddikim (righteous ones) represents the subduing of the four elements' evil impulses—anger, haughtiness, desire, and sadness—through binding oneself to Hashem Yitbarach (God, may He be blessed), with yirah (fear/awe) and acceptance of the yoke of malchut Shamayim (the kingship of Heaven) as the gateway to this true bonding. Through this acceptance, one recognizes that Hashem's kingship fills all existence, as hinted in the gematria (numerical value) connecting "bakol" (in all) to "ben" (son). AI SUMMARY

"And Sarah died in Kiryat Arba." The truth is known, that the tzaddikim (righteous ones), in their death, are called living, for man is built from four elements, and each element in itself is evil: anger from the element of fire, haughtiness of spirit from the element of wind, desire from water, sadness from earth — and all of them are evil for man, and each trait is the opposite of the other trait. Therefore the wicked are called dead. But when a person attaches himself to Hashem Yitbarach (God, may He be blessed), and concerning Hashem Yitbarach it is written, "He makes peace and dominion together with Him in His heights" — this is the true bonding among the four elements, and through this they become subdued within the person: against wind, there is a lowly spirit; against fire and water, it is written, "and rejoice with trembling." And this is "Sarah died in Kiryat Arba" — meaning that they put to death the evil of the four elements. It is Chevron, meaning through the fact that he joins (mechaber) himself to Hashem Yitbarach, as above, and through this one comes to this.

The essential thing is fear, to accept the yoke of malchut Shamayim (the kingship of Heaven), for yirah (fear/awe) is called the gate to Hashem; the tzaddikim come through it, and His kingship rules over all. And this is "and Avraham was old, advanced in days" — in exalted days, through "and Hashem blessed Avraham with all (bakol)." "A daughter was born to Avraham, and her name was Bakol" — this refers to yirah and the acceptance of the yoke of malchut Shamayim. "Bakol" (in all) in gematria (numerical value) equals "ben" (son), and this is the name of this world: His kingship rules over all, "the whole earth is full of His glory."

Translation: translated by AI (anthropic/claude-sonnet-5)