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Wind/Joy/Movement/Soul and Earth/Sadness/Heaviness/Body

In the coming lessons, we will learn about sadness that comes from problems in the “wind” aspect of the element of earth.

As explained by the Vilna Gaon, earth and wind are opposing elements: earth is the coarse, material aspect of one’s being, whereas wind is the spiritual part of one’s being. The element of wind is essentially the “breath of life” which Hashem blew into man – the soul – whereas the element of earth is essentially the physical body. Since wind is the “breath of life”, it is revitalizing, life-giving element, whereas earth is a deadening element. Sadness comes from the element of earth, hence the opposite of sadness, joy, comes from the element that is the antithesis to earth: the wind.

To give a subtler definition, wind is the root of movement. The wind can move in any of the four directions of the earth [and it can also move up and down, adding for a total of six possible directions]. The nature of water is that it descends, whereas fire naturally rises. The Vilna Gaon says that each element is drawn to its root. Fire is rooted in above, in Heaven, and therefore the nature of the fire is that it will rise upward. Water is rooted below, in the earth, and therefore water will naturally be drawn downwards. The wind, however, can move either up or down.

If both wind and fire can move upward, what is the difference between the movement of fire and wind? Wind will move something upward by itself, whereas fire can only move upwards after it draws its power from the upward movement from the wind. Fire destroys something in order to rise. Wind, however, doesn’t destroy in order to move forward. A strong wind can lift something high into the air as it is, without destroying anything first.

When wind meets earth, what happens? The wind lifts the dust of the earth high into the air. The wind elevates the most refined parts of the earth – dust - into the air. Dust is so refined that it almost has no substance. Unlike ash, which is thick and which is lifted by fire, dust is subtle and it is lifted only by the wind.

In the soul, when earth overpowers wind, this causes “heaviness” in the soul, and in turn, sadness. A person feels alive and energetic only when his inner movements, his inner spirit, his “wind”, is active. However, joy doesn’t come from the element of wind alone, but from “earth-of-wind”: where one’s earth moves because of his wind. When one’s wind is moving his earth, the result is joy. The earth and the wind here become harmonized with each other, one doesn’t overpower the other, and the wind will move the earth. Hence, when a person has repaired earth-of-wind, there is joy. But when

one's earth overpowers his wind, there is resulting heaviness in the soul – the earth is weighing down on the wind and dominating it - and the result is sadness.

Joy comes from a Harmonious Balance of Wind and Earth

The balance of wind and earth in the soul, which is known as the balance between the soul and the body, is called "*mafli laasos*", "a wonder to make". This balance is the result of a harmonious state that is reached after much refinement, and it is not the natural state for the body or soul. When there is a balance between wind and earth, there is a joy that results from one's wind moving his earth. The inner movements of the soul's wind make a person feel more alive inside, and the spiritual core of one's being penetrates the gruff physicality and materialism of the body and the animal soul. But in the natural, unrefined state, one's earth will naturally overpower his wind.

Although we all given the power to be a "*mafli laasos*", for it is part of our very design that Hashem has created every human being with, the animal soul will usually get in the way and won't allow for a proper balance between the elements of wind and earth. Instead, the earth and wind in the soul will clash with each other, and usually, the earth will overpower the wind. The result will be a dominance of earth: sadness.

If the elements of earth and wind would simply be in a contradiction with each other, either the wind will overpower the earth or the earth will overpower the wind. However, deep in the soul there is an ability to harmonize the two opposing elements together, as opposed to overpowering each other. Accessing this power in the soul is at the very root of *simchas hachaim*, leading a joyous life. If one never accesses this power, one will live his life on the level of the "animal soul", separated from his higher, G-dly soul. He will not be able to combine together his elements of wind and earth, and as a result, his wind and earth will just clash and contradict with each other.

Joy is Drawn from The G-dly Soul onto the Animal Soul

As mentioned, joy is the result of a harmonious balance between the soul's elements of earth and wind. To give a more precise definition, joy comes from an inner light contained in one's G-dly soul (*nefesh Elokis*). However, the inner light from which joy comes forth needs to be drawn down and shined upon the animal soul (*nefesh habehaimis*). The "light" of joy contained in the G-dly soul needs to be drawn into the "container", the G-dly soul. While the concepts of "light" and "container" are fundamental in all areas of spiritual work, it is especially applicable to joy.

The *neshamah* (Divine soul) contains all of the G-dly attributes, the *middos*, whereas the animal soul contains all of the lowly character traits such as impaired conceit, lust, laziness, etc. The rectification of the animal soul always lays in the G-dly soul, which draws light from the *neshamah*.

In general, there is a difficulty when it comes to shining the light of the G-dly soul onto the animal soul. Firstly, one needs to access its light, and secondly, the animal soul is initially not on the level of receiving the light. One's task is always two-fold: "*Remove yourself from evil, and do good*" – one needs to "do good" by accessing the spiritual light in the first place, and one needs to remove evil by purifying the "container" so that it can properly hold the spiritual light. This is true about all areas of *avodah*.

With joy, the *avodah* is different. Joy is not simply drawn from the G-dly soul onto the animal soul, as with all other qualities that the G-dly soul beams down from the *neshamah* onto the animal soul. Joy only comes from a unified state of the G-dly soul with the animal soul. This is because man only became complete when both his body (corresponding to earth and also to the animal soul) and soul (corresponding to wind and also the G-dly soul) were created. Therefore, joy doesn't come through

accessing the G-dly soul alone, but from unifying the animal soul (body\earth) with the G-dly soul (soul\wind).

1. Connecting Earth and Wind - Through Speaking Words of Torah

The unification of the animal soul with the G-dly soul is mainly achieved through the power of speaking words of Torah. When one speaks words of Torah, the speech of the body becomes a vehicle for spirituality. This enables a bridge between the G-dly soul and the animal soul.

As explained earlier, sadness results from **earth-of-wind-of-earth** (when one's earth\materialism overpowers his wind\spirituality). The way to repair this is through connecting the animal soul with the G-dly soul. Since joy stems from earth-of-wind (as explained earlier), it is already contained in the very makeup of the soul, to unleash forth joy. The soul already has a built-in power to enlighten the sadness of the element of earth in the animal soul, with the joy of the wind\G-dly soul. Since joy comes from connecting wind and earth together, one who wants to find joy will need to access the connection between wind and earth.

As mentioned, the main way to achieve this connection is through speaking words of Torah. This is the depth behind how Torah learning brings a person to alacrity, to watchfulness, etc. and all other spiritual levels of growth.

2. Connecting Earth and Wind - By Becoming Consciously Aware of Our Daily Revival

Sleep is called "a sixtieth of death"[\[1\]](#) [1]. When a person sleeps, his body and animal soul remain on this world, while the G-dly soul returns to Heaven. Upon awakening, the G-dly soul returns to a person. In other words, when one wakes, his 'wind' (soul) returns to his earth (body). One is able to feel a certain sense of heaviness when he is drifting off to sleep, or when he's tired. He can feel that his physicality is taking over, and that his spiritedness has left him. And when one wakes up, one can feel that his spiritedness has returned to him: he can actually feel that a spirit of life has returned to him.

If a person was ever at the throes of death, he was able to feel very strongly that his spiritedness returned to him. But any person can experience a degree of this feeling of returned spiritedness, upon waking up from his sleep. One is able to feel how his spiritedness has left him and how it has now returned to him. Every person is able to feel this experience, but not everyone is consciously aware of it. But this power of feeling the return of one's spiritedness is contained in every person's soul, and it can be especially felt upon awakening. One only needs to become consciously aware of it.

When one becomes consciously aware, upon awakening from his sleep, of this process of being regaining his spiritedness, one thereby connects to the "spirit of life" (*ruach chaim*) within him. This, in turn, enables him to access an inner source of joy, which can revive his spiritedness whenever he becomes sad. It is essentially the power in the soul to connect to the wondrous combination of body and soul\spirit, which is called "*mafla laasos*", which is deep in the makeup and structure of every soul. When one is regularly connected to this power, the body and soul connection is no longer an abnormal "wonder", but a power that can come to him as second nature. However, this will only be true after one has developed a conscious awareness of this power.

In this lesson, we have described a concept that is less about practical action, and more about developing a certain awareness. The more one develops a conscious awareness of his return of spirit

upon awakening, he becomes more connected to the soul's power to revive the body. Then one will be able to consciously feel that his inner "wind", his spiritedness, is able to uplift his coarse, material and heavy "earth" aspect, for he becomes aware that his "wind" can revitalize his body and soul to become more re-energized. In turn, this will greatly lessen the feeling of internal heaviness that breeds sadness, and increasing the soul's power of *"mafli laasos"*.

The Depth of The Believing In Resurrection of the Dead

The complete level of this power will be revealed in the future, with the Resurrection of the Dead (*techiyas hameisim*). Currently, we are able to experience some of this power on our own level. It is like a "resurrection of the dead" for the soul.

Awareness of this concept is also the depth behind our belief in the Resurrection of the Dead which Hashem will bring about to all of the deceased, in the future. On a simple and superficial level, believing in *techiyas hameisim* means to believe in the future event of *techiyas hameisim*. But *techiyas hameisim* is not limited to this. It is also a certain perspective, an attitude to live life with, that Hashem is constantly reviving the dead. When the "wind" in our soul is moving our "earth", we become lighter, "light as an eagle", and we become more energetic. In this way, we are able to access the power of *techiyas hameisim*, "reviving the dead", in our own souls.

In the future, there will be no more sadness, for it will then be the time when *"Hashem will swallow up all death forever"*, and death is the epitome of sadness. But even now, on our own level, we can access a degree of this light, of *"Hashem will swallow up all death forever"* - the revival the dead - in our own soul. This is how we use the power of "wind" in our soul to repair and rectify the "earth" in our soul.

[1] [2] Berachos 57b

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