


BILVAVI

FOUR ELEMENTS

ISSUE 006 ♦ 5784

BACKGROUND

Last week, Yaakov and Tzvi continued discussing the **יסוד המים**, and focused on learning the **מידה** of **אהבה**. They clarified that true **אהבה** stems from a feeling of inner unity, which is primarily felt through having a shared **רצון**, and that **אהבה** is expressed and can be awakened through acts of **חסד**.

מקורות ומקבילות שיחת הברים

החלוקה של מידת האהבה לג' האהבות - בלבבי משכן אבנה ח"ה עמו' סו, ח"ה פ"א. תכלית האהבה בבית ובמשפחה בכוונת להגיע לאהבת ישראל כוללת - דע את עצמך ח"ג פ"ו. איך להגיע לאהבת ישראל כוללת - דע את עצמך ח"ב פרט ט'. שאדם בלי אהבה היה מת - דע את עצמך, עמו' קכד.

גילוי אהבת עצמו כשורש לאהבת אחרים - דע את נפשך עמו' קמה: קמו ועמו' קנו, דע את הרגשותיך סוף פרק ט', דע את ביתך פ"ב.

FRIENDS SCHMOOZE EXTENDED INTRODUCTION TO THE FOUR ELEMENTS

Yaakov: *Tzvi, are you ready to pick up where we left off last time?*

Tzvi: Yes, I think so. You're talking about continuing to explain how the **יסוד המים** can be used towards **אהבת השם**, **אהבת התורה**, and in all areas of life in general?

Yaakov: Yes, exactly. Basically we started off with the **יסוד המים**, and then went on a bit of a tangent explaining the topics of **אהבה** and **תאוה**, and I'm still waiting to get a full picture of the **יסוד המים** as far as life in general goes.

Tzvi: Very good, so let's try. To start off, let's review what we learnt until now: We learnt that the **יסוד המים** is a thirst to not only live life and do what you have to do, but to feel connected to your life, and to experience the beauty of life. The primary positive expression of the **יסוד המים** is through the **מידה** of **אהבה**, and we explained last week how this **אהבה** works between friends. However, the **מידה** of **אהבה** really expresses itself in all areas of life, and that's what we have to cover now. In general, the sefarim explain that there are three primary types of **ahava**: **אהבת השם-אהבת התורה-אהבת ישראל**.

Yaakov: *Very interesting. Where does this breakup come from?*

Tzvi: It's based on the famous words of Chazal that **ישראל ואורייתא וקודשא בריך הוא** חד - the **Klal Yisroel**, the **Torah**, and **Hashem** are one. And since we already explained that the gematria of "**אהבה**" is the same as "**אחד**" because the essence of **אהבה** is a feeling of oneness, so it follows that these

three entities which are really one should share a special sense of **אהבה**.

Yaakov: *I hear. I'm sure you're going to explain how each of these works... What we discussed last week about **אהבה** coming from a shared sense of mission and **רצון** doesn't really seem to apply to all of these areas.*

Tzvi: Yes, **אהבה** we'll get there. But to start, I want to break down the category of **ישראל** itself into three subcategories: 1-there's **עצמו** **אהבה**, 2-there's **אהבה** towards your family and close friends, and 3-there's **אהבה** towards **ישראל** in general.

Yaakov: ***אהבה** is called **עצמו**? If you ask me, it sounds more like selfishness or **תאוה** - didn't we learn that **אהבה** has to be a relationship with someone or something outside of yourself?*

Tzvi: What you're saying is true on a simple level. However, there's a famous **יסוד** of Rav Shimon Shkop in the intro to **שערי יושר**, where he explains that all **אהבה** actually stems from **עצמו**. A person starts off with **אהבה** in a very confined way, focused only on the **רצונות** of his body. The only **רצונות** he identifies with are the **רצונות** of the body, and therefore his entire **אהבה** is confined to his body and whatever helps him achieve his body's desires. As a person grows, he slowly broadens his horizons, and his "**עצמו**" gets wider. For example, when a person matures and starts making friends, slowly, through the **מידה** of **אהבה**, his sense of self becomes broader, and he starts caring for his surroundings

as a part of his broader self.

Yaakov: *How exactly does this work?*

Tzvi: Because like we learnt, the מידה of אהבה stems inside from a sense of unity and a shared mission in life, and the external expressions of אהבה stoke the inner coals and bring out the feelings of אהבה from inside. And just like the external actions of חסד can bring out the feelings of אהבה, in a similar way, feelings of אהבה awaken and bring out an inner sense of אחדות. This is the concept which Rav Shimon Shkop is referring to - the fact that as a person grows in his אהבת ישראל, his sense of אחדות gets broader and broader.

Yaakov: *And what's the end goal of this עבודה?*

Tzvi: The end goal is that it should include all of ישראל. This is why I broke up אהבת ישראל into three subcategories: 1- אהבת עצמו-2 אהבה for one's family and close friends, and 3- אהבת ישראל in general. These are really three stages in growth in one's אהבת ישראל. You start with loving just yourself, then you extend it to your family and friends, and slowly you extend it to all of כלל ישראל.

Yaakov: *I have a question though - the type of אהבה that we spoke about of sharing a common mission in life would seem to apply mainly towards other עובדי השם, but how can you extend these feelings towards Klal Yisroel in general? Of course they also have the same purpose of coming close to Hashem, but if they're not actually living with that goal in mind, how can I feel this feeling of sharing a mutual רצון?*

Tzvi: Good question. The answer is as follows: Every Yid, by nature of being a Yid, has a נשמה. Therefore, unless he ruins himself completely,

he has certain מידות טובות by nature. As Chazal say, ג' סימנים יש באומה זו, ביישנים, רחמנים, גומלי חסדים. Additionally, every Yid has a specific share in the Torah, and has a certain positive מידה and area in which he naturally excels. The way to love every Yid is by developing the אמונה in the inner purity of the נשמה and the perception to see the good side of every Yid. These abilities will enable

the highest level, a person fulfills the passuk of ואהבת לרעך כמוך literally, and there's no difference between how much he loves himself, his family, and all of Klal Yisroel.

Yaakov: *Doesn't the Ramban writes that the passuk doesn't mean it literally?*

Tzvi: Yes, that's exactly what I was getting to - the Ramban writes that practically it is impossible to get to this level today, and he explains the simple פשט in the passuk on a lower level. The מסילת ישרים, however, explains it כפשוטו, but lichorah there's no machlokes - everyone agrees that the ultimate ideal is to broaden one's עצמו אהבת as much as possible, and the question is just how to explain the passuk.

Yaakov: *So you're saying that practically, the same way someone will always love himself more than everyone else, so too he will always love his family more than others?*

Tzvi: Yes. First of all, that's the natural course of events, but second of all, that's a person's job and עבודה - to first work on his אהבת ישראל within his family and friends, and only then spread it further outwards. A person who starts working on אהבת ישראל only out of the house shows that something is wrong inside, and he's likely fooling himself about whether he's having real אהבת ישראל at all...

Yaakov: *And I'm understanding from you that the same way אהבת ישראל starts in the home, so too the אהבה in the home should always be on a deeper level than the other אהבות in one's life.*

Tzvi: Ideally so. The home is ideally supposed to be the main "בית מדרש" for working on אהבת ישראל. Of course, people share different types of relationships with different people, and a person can have,

SUMMARY OF SCHMOOZE

Deeper and deeper

[אהבה - the main good expression of the יסוד המים]

אהבה has three main parts:

- 1) אהבת ישראל - which itself has three main parts:
 - a) אהבת עצמו - loving yourself:
 - b) loving your family & close friends:
 - c) loving all of Klal Yisroel

The way to work on אהבה is from inside outwards: First work on strengthening your אהבת עצמו [self-esteem] - through becoming aware of, activating, & structuring your life around your natural strengths. Then widen the circle to your family, your friends, and all of Klal Yisroel.

2) אהבת התורה - when I learn my portion of the תורה and I connect to it, I can feel how the תורה is expressing my inner desire to come close to Hashem.

3) אהבת ה' - when I feel my desire to come close to Hashem, what I am really feeling is Hashem's desire that I come close to Him, and this desire of Hashem is itself what draws me close to Him.

you to see every Yid as someone who - at least in one area - is bringing the world closer to its perfection, and this recognition will enable you to love them for their contribution.

Yaakov: *And when you get to that point, there's no difference between your family and anyone else?*

Tzvi: Technically you're right - on

for example, a unique type of relationship with his חבירות in a certain way which he doesn't have at home. However, in an overall way, the proper balance is for a person's אהבה to begin with עצמו, then extend to אהבה in the home, and then to friends, acquaintances, and all of Klal Yisroel in general.

Yaakov: *And what if a person has a hard time finding this אהבה at home? I'm not asking for myself - ברוך ה' I don't have this issue, but I know that there are plenty of people who struggle with this...*

Tzvi: Of course it's a broad topic which can be caused by many reasons, and if you can, you should get them started by learning the ארבעה יסודות so they can figure themselves out! However, a major cause of stress and lack of אהבה at home is really because of a lack of אהבת עצמו. When a person has real אהבת עצמו, it's easy for him to flow outwards and express אהבה to others. On the other hand, when a person is lacking in his אהבת עצמו, he's missing his own inner source of אהבה. If a person is lacking in אהבה towards himself, how should he be able to connect to others?

Yaakov: *How can you have a person who doesn't love himself? Didn't we say when we were talking about the person who loves fish, that whenever you have a תאוה it's really that you love yourself? Is there really anyone who doesn't have this most basic level of אהבת עצמו?*

Tzvi: Of course there's no one who doesn't love themselves at all. The sefarim say that if a person would not have any love at all, he would immediately die - a person can't live without any love. But when I say אהבת עצמו here I'm not referring to the level of אהבת עצמו of the body, which creates תאוה. Here I'm referring to a deeper level of אהבת עצמו, where a person loves himself in a true and pure way, because his inner כוחות themselves are working together

harmoniously to fulfill his mission in life. Like we already learnt, אהבה comes from feeling אחדות, feeling unity. Now, it's not to be taken for granted that a person feels inner unity in his own personal life. People very often struggle with all sorts of inner conflicts, where they feel like one part of them is pulling one way, while another part of them is pulling the other way. When a person reaches a state of inner harmony, he can feel an abundance of inner pleasure and אהבת עצמו from the fact that his various מידות and desires are all working together towards the same goal, which ultimately should be to come close to Hashem.

Yaakov: *Okay... but how do you get there? How does a person work on achieving this inner harmony?*

Tzvi: The general solution is for a person to learn his natural positive כוחות, and to start focusing on them and bringing them out as much as he can. A person's strengths are his inborn "keys to success". The more a person values his strengths, the easier it is for him to unite all the facets of his life around bringing out his potential in an enjoyable way. This is the ideal, healthy, and positive way of building אהבת עצמו, which is otherwise known as healthy self-confidence.

Yaakov: *And I guess that the way to learn and identify your strengths boils down once again to learning the ארבעה יסודות...*

Tzvi: Yes! What can I say - I think that it's highly recommended!

Yaakov: *Sounds good - well, at least I'm trying! Either way, I think this should sum up the topic of אהבת ישראל for now - we learnt about אהבת עצמו, אהבת אהבה for one's family, and אהבת ישראל in general. Do you want to move on to אהבת השם and אהבת התורה?*

Tzvi: I think we should try to touch on them very briefly, as I want to move on already to the next יסודות. In

short, we already said how all אהבה among people comes from a sense of אחדות, which stems from having a shared רצון. That is how it is among people. When it comes to the תורה, the אהבה is on a much deeper level: When I learn my portion in the תורה, and I enjoy my learning and connect to it, I can feel how the תורה embodies my רצון itself. The whole תורה is in essence exactly this - guidelines of how to come close to Hashem! When we come to perceive how the תורה is nothing but an expression of our inner רצון itself, this creates a much deeper sense of אחדות than what is ever possible among people, which can breed an even deeper level of אהבה towards the תורה than towards people.

Yaakov: *Wow! And what about אהבת השם?*

Tzvi: Just like אהבת התורה is a much deeper אהבה than אהבת ישראל, so אהבת השם is much deeper than even אהבת התורה. To explain: On a simple level, the desire to come close to Hashem is our personal desire, a desire which we chose on our own. But on a deeper level, like we discussed once previously, the desire to come close to Hashem is really an inborn desire within us. Or in other words, this desire is really Hashem's desire, and not our personal desire. When we feel a desire to come close to Hashem, we have to realize how this very desire we are feeling is really nothing but a window into Hashem's own desire, כביכול. Hashem is really the One here who wants us to come close to Him, and His desire is itself what is drawing us towards Him. This is the most powerful level of אחדות we can have, and this is the level of אהבה which the מסילת ישרים describes as "being drawn after Hashem like metal after a magnet".

Yaakov: *Amazing! So I guess this wraps up the יסוד המים for the time being, and I can't wait to continue on to the other יסודות next week בעזרת השם!*

FUNDAMENTALS OF MIDDOS IMPROVEMENT

3B) FINDING YOUR WEAKEST TRAIT.

Even more so, each of our souls contains the four elements (*earth, water, wind and fire*), and each of us has a particular middah (*trait*) that dominates, which is causing all the problems. First one has to learn about the elements, and then identify which middos come from which elements.

We all have four elements, for good and bad. We have all good and bad middos in ourselves. Reb Yeruchem said that we are all like a full zoo, full of many wild animals. But we each have one particular bad middah\ element which is the main source of the problems.

If one doesn't work on getting to the dakus of these matters, he won't know his worst middah, and then he won't know what to work on. But even if he does know his worst middah, the middah itself consists of many different factors – he will work on one part when he should be working on a different point of the middah. Not only won't he fix it, but he will damage himself, because he is mixing up different sugyos.

Therefore, the depth of avodah is not possible unless a person is aware of the different parts of the middah. One must know which element the middah is rooted in, which bad middah it is, and which part of the bad middah needs to be fixed.

It's easy for a person to label his worst middah with terms like "I'm lazy", "I get angry", "I'm a glutton", "I chat too much", "I am haughty", etc. but these are all general terms which do not explore the root of the bad middah at hand. They are all true descriptions, but they are each complex, consisting of several factors.

One has to be aware of each part of the bad middah. It's possible that a person is working hard for many years at trying to uproot a bad middah, but he is working on the wrong point. After a person is clear what he has to rectify, comes the step of how to go about rectifying.

3C) BALANCING YOUR ELEMENTS.

Another fact we bear in mind is that our middos are not just 'bad middos'. We are made of the four elements, and each of the four elements needs to be balanced with each other. Each soul needs a balance of the elements.

Besides for our worst middah, we also need to have balance in our souls. The elements, when unbalanced, are a separate cause for the souls detriment. A bad middah can cause an imbalance, which is obvious, but even a good middah can cause detriment to the soul, when it is unbalanced with the other elements. Too much of one good middah can make a person unbalanced.

If one has the general picture of the information and he is missing knowledge of the kelalim, how can he hope to work on the bad middah he needs to work on, and all its parts...?

Most people are unclear about their souls, and therefore, there is a degree of internal suffering experienced by most people. Some people are very emotional and they suffer more, some suffer from imagination, and some are suffering from their own conceit. But we all suffer in our souls, and the only question is, how much. We also have suffering from external situations, such as our health, livelihood, and issues with children. And we all have internal suffering. The amount differs with each person. One who never clarified his four elements will never know what his worst middah is, and he will be unbalanced as well in his soul.

Here we come to the core reason of why people suffer in their souls. There is no other way for us to improve (*unless one learns Torah with mesirus nefesh and he learns Torah lishmah, which gives a person siyata d'shmaya to find the truth without having to understand himself*) - unless we work to understand the elements of the soul. Without being clear about the elements of the soul, a person doesn't know how to trace which middah stems from which element, and he won't be able to fix his bad middah. He won't fix the bad middah in all its parts, and he won't know how to balance his soul's

elements.

IMPROVING OUR MIDDOS: OUR LIFELONG CHALLENGE

People ask: "Why does this require so much difficult inner work? It is time-consuming, and it is draining to work on acquiring so much knowledge about the soul." It's certainly true. It takes a lot of time and energy and hard work.

But if a person really wants to fix his worst middah – as the Vilna Gaon says, that the main reason why we are here on this world is to fix our *[personal]* worst middah – then he understands that one needs to balance his soul, and this requires clarity about the soul; to know all the parts of each bad middah.

SUMMARY OF THE THREE STEPS NEEDED IN LEARNING THIS SERIES ABOUT MIDDOS IMPROVEMENT.

1) The first step one needs is to simply acquire the knowledge about the soul (*we are not referring yet to practical change*), *[as we are presenting in these shiurim]*.

2) The second step is to get used to learn to recognize the parts of the soul. It is possible that a person has knowledge about the soul, but this is not enough. When learning Gemara, one has to know what it says in the Gemara. But when learning about avodah, one has to first learn about the matters with his intellect, and then he needs to see how these matters exist in his own personal life. This is the idea of "conscious awareness" that we described before.

Most of the time when a person learns a mussar sefer, he is learning knowledge and gathering facts, and at best he makes a personal cheshbon hanefesh (*self-accounting*), but he doesn't get to the depth of the matters he is learning about. Therefore, he is not that affected by what he learns. By contrast, the inner method of avodah is to become clear about the matters and then see how they manifest in one's own life, and to be aware of them and feel them.

So the first step is to get used to

HATRED STEMMING FROM WATER-OF-FIRE-OF-FIRE

THE SYMPTOMS

When a person's hatred for another stems from earth-of-fire, he is drawn downwards to his element of earth. Water-of-fire-of-earth is where a person loses his *chiyus* (*life-giving vitality or energy*), and not simply because of the element of fire dries out his soul, but because his hatred has drawn him down into his earth, making him become connected to his element of earth, leading to sadness, which is a loss of vitality. And in addition, his vitality dries up and this makes him very likely to descend into earth-of-earth-of-fire, which is heaviness/laziness. Becoming so connected to one's earth can lead to an increase of one's hatred for another, because he sees that "The other (*or my friend*) is succeeding and going higher, while I am only sinking and getting more and more lowered". And his pain increases when he sees that he is of lowlier status than his friend.

THE REMEDY

1. Every person needs water (*vitality*). Sometimes a person has more vitality, and sometimes he has less. The more that a person is seeking vitality on consistent basis, the more he is in danger of losing his vitality, since it is almost impossible for a person to consistently find a source of major vitality. It is common, though, for a person to find sources of minor vitality.

Therefore, the proper way to live is for a person to consistently look for minor sources of vitality, while only rarely searching for sources of major vitality.

If every once in a while he receives major source of vitality that is Heaven-sent, he must learn to see this as a gift from Heaven.

There are only rare individuals who are able to constantly live in the depth of their *pnimiyus* (*internal spiritual world*) and they are able to consistently get major sources of vitality.

2. In addition, one must learn how to derive major vitality even from minor sources of vitality. To give an analogy of what we mean, if a person is walking in the desert while lugging a large heavy package sack, and he is very thirsty, and suddenly he meets a person who gives him a cup of cold water, although he really needs much more water to quench his thirst, he still derives a great amount of energy from the cup of cold water. After all, he is very thirsty, and he just received some cold water to quench his thirst.

To the degree that a person accustoms himself to getting *chiyus* (*life-giving energy*) even from minor, smaller sources of *chiyus*, and all the more so when one is able to get major energy even from those minor sources (*by appreciating the life-giving energy that he does get even from those minor sources of energy*), he lessens the risk of him falling into earth-of-earth-of-fire, since he is able to get some energy even while being in his state of earth (*internal heaviness or loss of vitality*) – and, in spite of the fact that he gets very little energy, he has taught himself to be able to derive a lot of energy from that little amount of energy.

acquiring a way of thinking. The second step is to gain clarity of these matters, *sugya* after *sugya*, each to his own; if one tries to grab too much, he won't gain anything. Even if a person understands 5%, 10% or 15% of these matters, it is worthwhile. The point is to get used to learning about matters with clarity.

3) The third step is to see how these matters manifest in oneself. This is not referring to seeing our qualities or shortcomings. It is to simply become aware of how these matters manifest in your life. We also are not yet dealing with how to practically work on changing at this point. We are talking about the prerequisite of change: to recognize the soul, its parts, to be aware of them, and to feel what we are aware of.

IN CONCLUSION.

So we are not yet dealing with how to practically act upon these matters. We are explaining (1) How to acquire a way of thinking, (2) To be clear about these matters, and (3) to become both intellectually and emotionally self-aware of these matters in one's own life.

After doing this for several years, can one then become eligible to actually implement these matters in his life [*and begin the rectification process of his middos*].

This doesn't mean that a person cannot act upon these matters at all in the beginning stage. There are certainly resolutions one can make as he hears these *shiurim* which will help him change, and this is wonderful. But the main focus should be on the three steps we have laid out here.

To emphasize again, it takes several years to work on these steps! If someone is impatient, he must know that it takes a long time to work on these steps (*even before a person actually changes his middos*), and for this reason, we have an entire lifetime of inner work!

FIXING YOUR MIDDOS

I am a bachur in Yeshiva Gedolah, and a little while ago I decided to buckle down and start taking my learning seriously. I noticed, however, that since I became more serious, I have a much harder time getting along with people. I think that this is because I became more serious in general, and am therefore also less easy-going, and I also look down at some people whom I feel are wasting their lives, whereas until I became serious, I would get along with them just fine. Is this an issue? How should I look at this from the perspective of the four elements?

Answer: The Rambam teaches that in almost every מידה in life, a person has to have the goal of achieving a balance within himself between the opposing מידות, as opposed to taking any one of them to an extreme. For example, when it comes to the ארבעה יסודות, the יסודות of אש and מים are opposites, and the יסודות of רוח and עפר are opposites. In all these cases, a person has to achieve an inner harmony within himself, where he has the ability to balance between these opposing forces within himself and use each one of them in its right place.

At the same time, however, the Rambam teaches that if a person sees that he was veering too much towards one extreme, it is proper

for him to take a period of time during which he forces himself to veer towards the opposite extreme. By going from one extreme to the other, a person can cure himself of his original imbalance, and then he can slowly bring himself back to the middle ground of being properly balanced without falling back into his old, improper ways.

Getting back to your situation, if we want to frame your חיזוק in terms of the ארבעה יסודות, it would seem to be as follows: The nature of being laid back and just floating through life stems from an imbalanced usage of the יסוד המים. When you ברוך השם were זוכה to make the proper decision to start taking your life seriously, you awakened the inner כח שאיפה, which is a כח of the יסוד האש, and sort of went to the opposite extreme of the יסוד המים. This is what gives you the ability to take responsibility for your decisions in life, and make sure your life is not going to waste. When it comes to your own life and בחירה, this is definitely the correct and proper way of living, and therefore your חיזוק is definitely a commendable and positive step in life.

That being said, you do need to be careful not to go too far too fast. Many times, a bachur who all of a sudden starts to be מתחזק too extremely, too fast, can make changes which are too

extreme, which are really too hard and stressful for he himself to handle. This is a big problem, because in the end, in most cases, such attempts at חיזוק just end up backfiring, and the bachur ends up giving up on his growth altogether. Therefore, it is very worthwhile to find someone whom you trust who has some life experience, who can help you make sure that you aren't going too far for yourself.

Assuming that this is not an issue, and you aren't doing anything which is too extreme for yourself to handle, it would seem that you need not be so concerned about the slighter issue of having a harder time getting along with certain people. The main thing you need to tell yourself is that this is just a temporary situation, which is being caused because you need to go a little bit towards the opposite extreme of how you were until now, like the Rambam says. However, בעזרת השם as time passes, you will be able to find the ideal balance between your ביין אדם and your להכירי: When it comes to yourself, you will take life seriously and be fully responsible for your decisions, but at the same, when it comes to others who you have no influence over, you will be able to be דן them לכף זכות and still be friendly towards them.



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תובנות מעוררות מדי שבוע



ארבעת היסודות בלשון רבותינו

[בקטע היסודי הבא, מסביר השערי קדושה בפרטות מהן המידות הרעות והטובות שיצאות מכל יסוד מארבעת היסודות, ומהם ענפיהם.]

דע כי כל המדות הרעות... נחלקות לארבעה מינים, וזה פרטן:

יסוד האש, ממנו נמשכת הגאווה הנקראת גסות הרוח, להיותו היסוד הקל וגבוה מכולן. ובכללה הכעס, כי מפני הגאווה מתכעס האדם כשאין עושין רצונו, ואילו היה שפל רוח ומכיר חסרונו לא היה מתכעס כלל. נמצא כי הגאווה והכעס מדה אחת הן. ותולדותיה שלש, הקפדנות בלבד, כי לולא הגאווה לא היה מקפיד בלבו כענין שביארנו בענין הכעס, ובקשת השררה והכבוד להתגאות על הבריות, והשנאה לזולתו על היותו גדול ממנו, וזה ענף מהגאווה גם כן.

יסוד הרוח, ממנו נמשך דיבור הנקרא שיחה בטילה לדברים שאין בהם צורך כלל או נפשי או גופני. ותולדותיו ארבע, והן לדבר חונף, ושקרים, ולשון הרע, ולגלות שבחיו לבריות להתגדל בפניהם.

יסוד המים, ממנו תאות התענוגים, כי כן המים מצמיחין כל מיני תענוג. ותולדותיה שתיים, החמדה לגזול ממון חברו ואשתו וכל אשר לו להתענג בהם, והקנאה כי יקנא בחבירו אשר לו ממון רב וכיוצא בזה להתענג בו.

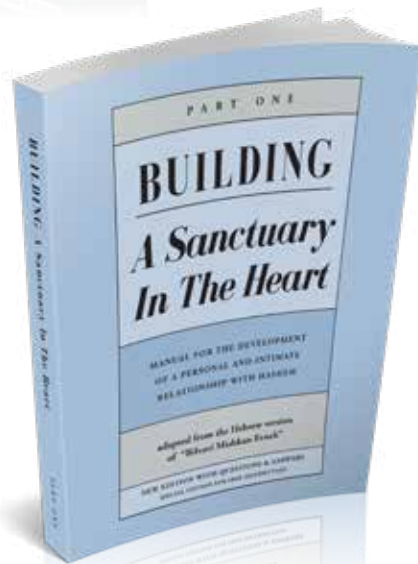
יסוד העפר, ממנו מדת העצבות בכל פרטיו. ותולדתה אחת, והוא העצלות לקיים התורה והמצוות, מפני עצבונו על השגת קניני הבלי העולם הזה או על היסורין הבאים עליו ואינו שמח בחלקו בשום דבר, גם עינו לא תשבע עושר.

נמצא כי אבות כל המדות הרעות הן ארבעה, הגאווה והכעס הנכלל ומתדבק עמה, והשיחה בטילה, ותאות התענוגים, והעצבון. וארבעתן נמשכות מארבע קליפות היצר הרע שבנפש היסודית. והפכן הן ארבע מדות טובות נמשכות מארבעה יסודות הטוב שבנפש היסודית, והן: הענוה, שהיא תכלית השפלות, מתרחק מכל מיני כעס בגלוי על ידי גאווה, והשתיקה כאלם לא יפתח פיו, לבד בעסק תורה ומצוות או בהכרחי לקיום הגוף ולצורך כבוד הבריות, והמיאוס בכל תענוגי הגוף ומותריו המוכרחים, והשמחה התדירית בחלקו, כי כל דעבדין מן שמיא לטב, וגם לזרז עצמו בתכלית השמחה בעבודת קונו, וכמו שכתוב שש אנכי על אמרתך כמוצא שלל רב, ועשה תורתך קבע ומלאכתך עראי. (שערי קדושה לרבינו חיים ויטאל פרק ב').

בלבבי • זיכוי הרבים



הדפסה של 1000 - נותרו 4 תקים



2000 printed- 780 remaining



הדפסה של 500 - נותרו 20 עותקים



הדפסה של 500 - נותרו 0 עותקים



הדפסה של 4000 - נותרו 80

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