



BILVAVI

# FOUR ELEMENTS

ISSUE 010 ♦ 5784

## FRIENDS SCHMOOZE EXTENDED INTRODUCTION TO THE FOUR ELEMENTS

### BACKGROUND

Last week, Yaakov and Tzvi continued their discussion about the **יסוד האש**, and focused on defining the two primary **מידות רעות** which it causes: **כעס** and **גאוונה**...

**Tzvi:** So where are we holding, Yaakov? Do you want to continue discussing the **יסוד האש**, or should we move on to the **יסוד העפר**?

**YAAKOV:** I don't think I'm ready to move on quite yet... I'm still trying to figure out how I'm supposed to be making use of the **יסוד האש** properly. There's something that's a little bit unclear to me still...

**Tzvi:** What's that?

**YAAKOV:** Two weeks ago, when we first defined the **יסוד האש**, we started off that the **יסוד האש** gives a **קצת** of opposition and fighting. Then we went on to explain that this power of opposition is also what gives a person the energy to stand up towards hardships and to deal with challenges.

**Tzvi:** Very good... so what's the problem?

**YAAKOV:** The problem is that these two **מידות** sound to me like opposites! As far as I see it, when a person is faced by a challenging situation, he can either accept the situation as is and work hard to try to handle it right, or he can try to fight the situation: by either denying it, blaming it on someone else, trying to run away from it, or going all out to try to change it... all of which are usually not too helpful... In any case, these would seem to me to be the two ways of how to deal with challenges - either by accepting them, or by fighting them...

**Tzvi:** Very well said!

**YAAKOV:** So this is what I don't understand - why are we saying that the **יסוד האש** is what gives a person the **כח** to work hard and deal with challenges? **לכאורה**, when a person is faced by a challenge, the **כח** of the **יסוד האש** should just cause him to try to fight his situation and not accept it and deal with it properly!

**Tzvi:** Excellent question! Your question touches on the essence of the **מידה** of **כעס**, and I want to discuss it slowly and thoroughly. However, let me first just explain how the power of opposition can help a person overcome his hardships: You said that there are two ways a person can face his challenges, either by

fighting them or by dealing with them. But really, there is a third, very common, option: He can simply give in to them. Very often, people just don't have the energy or backbone to stand up to challenges in the first place, and when they are faced by a challenge or opposition, they simply buckle under the pressure and give in...

**YAAKOV:** Can you give me an example of how this plays itself out in daily life?

**Tzvi:** This happens all the time, with all types of challenging situations. Sometimes these can be internal challenges, such as when people are faced with a very hard **מלחמת היצר**, and a person feels like he doesn't have the energy to do what he knows is right, and he just ends up giving in to his **נסיונות**. But often this happens even in very simple

### מקורות ומקבילות שיחת חברים

**בריחה מול התמודדות - תיקון**  
כח הכעס עמו' 121-120.  
**שני סוגי הפחד - ספר עלי**  
שורח"א שער ג' "דעת תורה"  
פרק ראשון. שייך בזה מתוך שלא  
[לשמה]

situations, like when a salesperson tries to convince someone to buy something which he knows he doesn't need, or when a fundraiser tries to persuade someone to donate to a cause which he knows he doesn't believe in, yet the person gives in anyways, because he just doesn't have enough energy or backbone to refuse.

**YAAKOV:** *Okay, so I guess you're right that there is also this option of giving in...*

**Tzvi:** So when I was saying that the **יָסוּד הָאֵשׁ** is what gives a person the energy to oppose his challenges, I was coming to say that the **יָסוּד הָאֵשׁ** helps a person not fall into this third option of giving in to opposition for no good reason. Instead, he will either fight them, or he will deal with them properly.

**YAAKOV:** *And which **יָסוּד** does cause a person to simply give in to his challenges and not even try to work with them?*

**Tzvi:** You tell me - what do you think?

**YAAKOV:** *I don't know... I would think that such a response would probably come from simple laziness, where a person is just not willing to put in effort even though it's for his own good...*

**Tzvi:** Well, in that case it makes sense that you don't know which **יָסוּד** it comes from, because laziness comes from the **יָסוּד הָעֵפֶר**, which we haven't discussed yet! But besides for laziness, there's another reason why a person would simply give in to his challenges, which is due to the **יָסוּד הַמַּיִם**.

**YAAKOV:** *What does the **יָסוּד הַמַּיִם** have to do with giving in to your challenges?*

**Tzvi:** Because the **יָסוּד הַמַּיִם** in a person causes him to always try to connect and unite with his surroundings, and this attitude is the exact opposite of the attitude necessary in order to stand up and fight for yourself. These are two opposite tendencies in a person - there is a tendency towards **שְׁלוֹם** and a tendency towards **מִלְחָמָה**. So if a person has a very dominant nature of **שְׁלוֹם**, coming from the **יָסוּד הַמַּיִם**, this can cause his power of **מִלְחָמָה** of the **יָסוּד הָאֵשׁ** to be weakened. As a result, even when it comes the right time for him to use the power of **מִלְחָמָה**, such as when he needs to "fight" his own **יָצַר הָרַע** or protect himself, such a person may naturally just turn towards wrongly "making peace" with his opposition...

**YAAKOV:** *Wow! That's fascinating - I don't think I ever would have thought to put together the fact that someone has a peaceful nature, to the fact that he doesn't have the backbone to stand up to challenges... Although now as you're saying this, it sounds so obvious that I don't know why I never thought of it...*

**Tzvi:** So let me just try to sum up again exactly what I had meant last time, and then I want to move on to the new point which you brought up. At the end of last discussion, we mentioned how every situation in life has two sides to it, a pleasant side and a challenging side. Now, the nature of the **יָסוּד הַמַּיִם** is to accept and go along with one's situation and not to oppose it. This is just like physical water, which always just flows along downstream and will never flow backwards. Water has almost no **כַּח** of opposition, and in a similar way, water has no backbone - it will always take the shape of its container, and it has no shape of its own.

**YAAKOV:** *So it's exactly like the*

*expression to "go with the flow" - that's the nature of the **יָסוּד הַמַּיִם**.*

**Tzvi:** Exactly. So you have to understand what this means: If a person approaches life with this attitude of "going with the flow", then when it comes to the pleasant side of life, things are relatively fine: This attitude causes him to connect and unite with everything pleasant he comes in contact with. Of course there's the issue of connecting with bad things which a person must not be connecting with, and that's certainly one place where you need to activate the **יָסוּד הָאֵשׁ**. But leaving that aside for now, what happens when it comes to the challenging side of life? For example, the person has a beautiful relationship with his spouse, with very good **שְׁלוֹם בֵּית**, but then something happened which caused a strong difference of opinion to come up. How does someone who just "goes with the flow" react when faced by such a challenging situation?

**YAAKOV:** *Nu, tell me...*

**Tzvi:** Ultimately what happens with such a person, is that despite the fact that his whole approach to life is to try to form enjoyable relationships through the **יָסוּד הַמַּיִם**, in the end he won't be able to have any lasting connection to anyone! At first, every time this person comes across someone in life, he will see a pleasant side to them and be attracted and feel connected to them. But as time goes on, it always becomes apparent that nothing in life is perfectly pleasant, and there is also a challenging side to everything. And when this person is faced by something unpleasant and not to his liking, all he knows how to do is either to try to avoid it, or give into the challenge and despair...

**YAAKOV:** This reminds me of how we defined תאוונה as opposed to אהבה - a relationship where you just try to take what you enjoy...

**Tzvi:** Exactly!

**YAAKOV:** Okay. So I think I got the idea which you were trying to bring out with all this - how the יסוד האש is what gives a person the energy to take things into his own hands and work hard to get where he really wants to go, instead of just going along with the flow... But I'm still not 100% sure why specifically the יסוד האש is able to do this and not the יסוד המים...

**Tzvi:** Let me explain this a bit more deeply: There's a fundamental difference between the outlook of the יסוד המים and the outlook of the יסוד האש. The יסוד המים in a person works by focusing on similarities, whereas the יסוד האש works by focusing on differences. When the יסוד המים in a person makes him focus on something similar to himself, it forges an inner connection between them, and it draws a person slowly but surely in that direction. The transformation of the יסוד המים is not brief and abrupt, but rather takes place more slowly, but is deeply penetrating. This is how relationships are forged - they take time, but with time they can penetrate deeper and deeper.

**YAAKOV:** Exactly how water nurtures a growing plant - slowly but surely the roots penetrate deeper and deeper into the ground...

**Tzvi:** Exactly. The יסוד האש, on the other hand, focuses on differences, which are what causes a person to oppose his surroundings. And by definition, opposition motivates a person to move in a much stronger way than attraction does. The reason for this is simple - opposition means that the person is in danger and he must do something. On the other hand, when a person is

attracted to something similar, there is no problem here - there's just something enjoyable which is gently pulling at his heart. Imagine, for example, that there's a fire in a building and a person is trying to escape - the fear of the fire can drive a person to act with speed and force which he never would have thought he is capable of! Now, of course this

## SUMMARY OF SCHMOOZE

### WAYS OF RELATING TO DIFFICULT SITUATIONS:

- 1) To accept it and work with it - comes from the יסוד האש, which can work hard despite the difficulty
- 2) To fight it through denial, blaming others, or running away - also from the יסוד האש, which has the tendency to fight
- 3) To give in to it - from the יסוד המים which is lazy, or from the יסוד המים, which tends to make peace with everything

The יסוד המים motivates a person to connect to something similar, and it changes a person slowly. The יסוד האש motivates a person to object to something different than him, and it works in a more forceful and sudden way. Just like there's more water than fire in the physical world, so too we need to use the יסוד המים more often than the יסוד האש in ourselves - we need to focus on the positive more than the negative.

### TWO TYPES OF FEAR:

**Negative fear** - fear of the unknown, which is the opposite of Emunah and Bitachon  
**Positive fear** - Fear of choosing wrongly and not utilizing my kochos

is an extreme case of the יסוד האש, where there's an "opposition" which is endangering a person's whole life at once, and not every encounter with "differences" and opposition is as extreme. But nonetheless, the rule is clear: the יסוד האש, which motivates

a person by opposition to something different, stimulates a person in a much more forceful way than the יסוד המים, which motivates a person to gravitate towards something similar.

**YAAKOV:** If only a person would be able to figure out how to tap into this כח on a constant basis, he would be able to accomplish so much...

**Tzvi:** That's true, and 'אם ירצה ה' as we move on, we'll have to discuss how we can bring out this כח more in our lives. But keep in mind that there's also a flipside to the coin - in order for a person to be properly balanced, he clearly cannot build his life mainly upon opposition and fear of the negative. ה' created the world in a way that מידה טובה מרובה ה'. Just like there is much more physical water in the world than physical fire, so too there must be more emphasis in a person's life on the positive than the negative.

**YAAKOV:** But is this really true that the whole יסוד האש is based upon fear? Fear sounds to me more like a negative koach, something which should not be part of an ideal life... I understand what you're saying that nothing else can motivate a person to work hard as much as fear can. But this is still very hard for me to accept - fear certainly seems to be a negative middah. Where is the opposing positive middah of similar strength which can balance things out?

**Tzvi:** This question is actually one of the most important points we need to clarify in regards to the proper way of constantly using the יסוד האש! So let me try to explain things a little bit, as follows: In your question, you defined fear as a negative middah. However, this is not always necessarily true. In very short, there are two types of fear: positive fear and negative fear. Negative fear is a fear of the unknown. This is when a person feels that in order to be

calm, he needs to be in control and know what's going on. If such a person is not on top of his situation, he begins to panic, because he feels like "anything" could happen. Such a fear is the opposite of אמונה and בטחון, which dictate that Hashem is always in control, a person never has any control over his situation, and everything which Hashem does is the for best. However, there is also a positive type of fear. A positive fear is a fear which is firmly founded upon a clear awareness of the reality of the kochos which Hashem gave a person. When a person comes to the realization that his true desire is to actualize and bring out his potential, and that whether or not this will indeed happen depends on him making the right decisions in life, this creates a fear of not choosing wrong and losing out on this opportunity. This is a fear which limits itself only to the area of a person's בחירה, and effects nothing else.

**YAAKOV:** *And why exactly is this defined as "positive fear"? How is this fear different than every other fear?*

**Tzvi:** Because when a person understands that he has everything it takes, meaning that he knows that he himself really wants to do the right thing, and he is capable of doing it, and his only fear is that he might mess himself up by getting lured away by an outside force and making a wrong decision, then the very fear of this happening simply

solves the problem! Such a person is not building his life upon fear. To the contrary - his life is built upon doing what he really wants to do, and he is just using the fear to save him from the problems which may come up along the way. Or, in terms of the ארבעה יסודות - his life is mainly built upon the יסוד הרוח, which is his true, inner desire to bring out his potential. He makes use of his יסוד האש only in order to set him straight when he feels that some enticement or difficulty may knock him off-course.

**YAAKOV:** *Got it. That makes sense...*

**Tzvi:** I hope that Be'ezras Hashem we'll get to continue discussing this topic another time, but for now let's get back to the point which you brought up at the beginning of our conversation. You brought up that besides for the two options of either giving in to a challenge or standing up to a challenge, there's also another option of fighting the reality of the challenge in the first place...

**YAAKOV:** *Yes, exactly. I think it's a very common thing that people simply try to run away from their challenges rather than acknowledge them and have to deal with them...*

**Tzvi:** But again, there are two things here. Running away from acknowledging a challenge may stem from the יסוד המים, which wants only to see the positive, and always

looks for the most enticing option. Therefore, as long as a problem is not apparent, denying it may be much more enticing than acknowledging it. However, you are bringing up another point, which is people who fight the reality of their problem. This is also a common problem - when someone has a challenge which he is struggling with on a constant basis, yet because he is overall just upset and frustrated by his whole situation, he prefers to deal with it by denying the issue altogether. He would rather pretend like life is fine, although this way he is knocking heads with reality all day, rather than try to accept the reality for what it is and try to work logically and solve it properly.

**YAAKOV:** *Yes, that's what I was referring to - the second situation you're describing...*

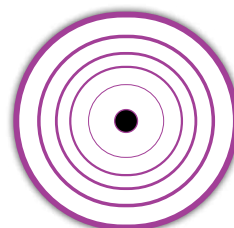
**Tzvi:** So like I started saying, this negative approach also comes from the יסוד האש, from the מידה of כעס. I think it's a bit late to start discussing this now, so maybe we'll save this discussion for next week. What we'll need to figure out is what exactly is the root of the difference between these two מידות of the יסוד האש, which we can call either כעס, or קבלת עול - accepting a difficult situation for what it is and exerting yourself to complete it properly.

**YAAKOV:** *Sounds great! Looking forward...*

## צורת אדם

יום שני יז' חשוון תשפ"ה  
רח' הרב בלוי 33 ירושלים

20:30



בנושא זקן

# FUNDAMENTALS OF MIDDOS IMPROVEMENT

## LEARNING MESILLAS YESHARIM - IN CONJUNCTION WITH USING THE SOUL'S ELEMENTS

Now we come to the following question, which you are also asking about.

Let's take *sefer Mesillas Yescharim*, for example. This is a *sefer* which describes ten levels in a ladder of growth (based on the Ten Expressions which Hashem used to create the world with). It is a *sefer* which shows you which step to start from and how to progress to the next stage. However, being that all *avodah* is based on the system of the four elements, as we explained - you need to bear in mind, as you learn *Mesillas Yescharim*, that the system of the four elements must be incorporated as you move along the ten stages.

*Mesillas Yescharim* starts with the level of [Torah], *zehirus* (watchfulness), then *zerizus* (alacrity), then *nekiyus* (cleanliness), then *taharah* (purity), then *perishus* (abstinence), then *chassidus* (piety), then *anavah* (humility), then *yiras cheit* (fear of sin), then *kedushah* (holiness), *ruach hakodesh*, and *techiyas hameisim*. There is also practical advice contained in the *sefer*, and there is also much to be gained from reviewing the chapters again and again. But it is describing our *avodah* in very general terms.

If someone is trying to serve Hashem based on *sefer Mesillas Yescharim* alone, he will not be successful. We can see this apparent from the fact that there are many people who try to become a living *Mesillas Yescharim*, and it doesn't work. (And there are others didn't succeed due to various other reasons).

It is most difficult to practically implement the words of *Mesillas Ye-*

*sharim* in your life. This is because *Mesillas Yescharim* is telling you the general facts, but the details of what he is discussing aren't being told to you.

It's like if you were to learn *Shulchan Aruch* without the commentaries (such as *Bach*, *Taz*, etc.); can anyone know the *halacha* properly if he just learns *Shulchan Aruch* alone, and he doesn't explore the commentaries in-depth? Even if a person looks in the commentary of the *Beis Yosef*, which contains all the main information you need to see, it is not nearly enough. The *Beis Yosef* is telling you general information. The commentaries need to be learned and discussed, so that you can absorb it and notice the details that are not seen at first glance.

The same is true with learning *Mesillas Yescharim*. The author of *Mesillas Yescharim* was holy and saintly, and he doesn't need our approval; it goes without saying that every single word he says is holy. But just because that is true, does that mean that the words of *Mesillas Yescharim* alone tell us all the rules and details of *avodah*? Clearly, the answer is "No." So if a person is trying to serve Hashem using the path of *sefer Mesillas Yescharim* alone, it will be too difficult.

But if a person understands his four elements of the soul and he is in touch with them, and he knows how to use his strongest element and how to avoid his most negative element, he has a structure to work with as he's learning *Mesillas Yescharim*. When he learns about *zehirus* (watchfulness), he works on it according to the nature of his elements, and the same goes for when he learns about *zerizus*, etc. The point is that he is working on acquiring levels through a clear awareness of his four elements.

## EXAMPLE: TRYING TO ACQUIRE "ZEHIRUS"

Let's explore how we use the system of the four elements when we are learning about how to acquire *zehirus*, for example.

*Zehirus* is that a person is careful in keeping the Torah, so he avoids certain acts that will prevent him from *zehirus*. If a person's most dominant element is earth, he is drawn towards sadness. If he begins to become consciously aware of trying to acquire *zehirus*, his sadness will become activated as he tries to be more careful. Without getting into the depth of *zehirus* right now, this is what will happen.

Let's use an example of an opposite kind of person to see how this is true. If a person is very strong in his element of fire, he is more energetic and enthusiastic; when he begins to work on acquiring *zehirus*, every time he is more careful, it is not *zehirus* which is being awakened; it is rather his hotheadedness which is being awakened. The difference is that *zehirus* comes from the light of the *neshamah*,<sup>1</sup> whereas being energetic comes from the element of fire in the soul, located in the *nefesh habehaimis* (animalistic layer) area of the soul.

So although the *sefer Mesillas Yescharim* is based on ten steps of a ladder of growth, the ladder of growth is really built on the four elements of the soul. If one has properly built his elements, he has the firm basis of his ladder, and he can progress, step-after-step. But if one hasn't properly built his elements, the ladder is based on shaky ground, and then he cannot really progress on the ladder of growth described in *sefer Mesillas Yescharim*.

<sup>1</sup> Refer to the Rav's three-volume commentary on *Mesillas Yescharim*.

## FIXING YOUR MIDDOS

There's something I noticed about myself, that I have a tendency to often think negatively for no apparent reason. For example, when I'm coming to a bus stop and I didn't yet check when the next bus is supposed to come, I right away take on the sad notion that I'll have to wait a long time. How can I work on this issue according to the derech of the ארבעה יסודות?

Answer: In order to use the ארבעה יסודות perspective to try to get to the bottom of this issue, we'll break down the middah of pessimism into four subcategories:

The simplest cause for pessimism is the יסוד העפר. The יסוד העפר in a person comes from his body which was created מן האדמה, עפר, and when the יסוד העפר in a person is not properly balanced, he feels heavy and lowly about himself. Chazal write that the יסוד העפר "has nothing of its own". Just like the physical earth can only produce fruit by receiving rain [מים], sunlight [אש], and air [רוח] from the other יסודות, in the same way, the physical body can only produce when it receives its energy from the other less physical יסודות. The יסוד העפר of the body when used on its own causes one to feel lazy and sad, and he therefore tends to stress and look for the negative side of life.

An opposite cause for pessimism can sometimes be from the יסוד המים.

The יסוד המים is naturally optimistic and looks to expand and overflow with positivity. However, if a person is overly optimistic and does not let his mind check his optimism, this can cause him to build up hopes towards things which are very unrealistic. The result of this is that he will suffer many unnecessary disappointments in life. This pattern can eventually cause a person to become bitter and unhelpful, because he already got used to the fact that every time he's hopeful, things always end up turning sour.

Another cause for pessimism can be that a person is very logical, and in every situation, instead of "going with the flow" [through the יסוד המים] and taking things one step at a time, he constantly calculates all the various possibilities [the various directions - the יסוד הרוח] which may be ahead of him. Therefore, he is constantly faced with all sorts of worries about possible problems which may arise, and his nature of taking in all the possibilities doesn't let him just forget about the sides which make him anxious. Thus, the very fact that the bus may come late can cause a person to start to worry about what he will do in the meantime. [Additionally, the very fact that a person is faced by multiple possibilities can itself cause him to begin feeling uneasy.]

A final cause for pessimism can be from the יסוד האש. The יסוד האש can cause a person to always want to be in

control of his situation, and to only feel relaxed when he's "on top of the situation". Therefore, when he comes to a situation which he has no control over, he right away feels unsettled, and this can cause him to have a negative attitude and feel like things aren't going to work out.

The way to build the opposite power of optimism is by properly balancing out all of these כוחות. Through the יסוד האש, a person has to accept the fact that he is not in control and on top of everything, rather Hashem is in control and "on top of the situation", and be calm entrusting himself to Hashem's hands. Through the יסוד הרוח he should check the יסוד המים from becoming unrealistic - he should honestly and realistically analyze the various options of what may be. However, when it comes to how he should feel in his heart and what his assumption should be of what will happen, here is where the יסוד המים comes in. The general rule is that רוצה Hashem - ה' את יראיו את המיהלים לחסדו - Hashem desires that we should be hopeful and positive. This positivity comes from the awareness that the root middah through which Hashem runs the world is חסד, and מידה טובה מרובה ממידת הפרוענות. This is the source of the true optimism of the יסוד המים, which can overcome the worries and pessimism of the יסודות of עפר and רוח.

בהצלחה!

בלבביפדיה עבודת ה'

יום ג' ז' אלול רח' הרב בלוי 33 ירושלים 20:30

בלבביפדיה מחשבה

יום ד' ח' אלול רח' קדמן 4 חולון 20:30



### THE SYMPTOMS

Water is the root of lust, and water-of-water is when one desires something in particular. When one's hatred burns so strongly that he is willing to give up even what he loves or desires most, this is the hatred that come from **water-of-water-of-fire**.

As an example, the Maharal writes that the Midyanites hated the Jewish people so much that they even let their own daughters be violated in order to entice the Jewish people to come into their land and then wage war on them.

When one is willing to give up what he loves in order to actualize his hatred, the fire of such hatred will burn up everything he has – he is prepared to destroy everything he has, in order to show his hatred. With such hatred, he will want to totally destroy another person. He is willing to destroy whatever he has, and he wishes to totally destroy the other person.

### THE REMEDY

The repair for this is to gain a perspective of compaWhen one has a strong hatred for another person, the hatred begins in the heart and rises to the head. He will view the other person as a "bad person", sometimes negating all good in the other person and

only seeing the negative in the other. Sometimes he hates the other so much that he doesn't even want to consider that the other has any good points in him. His perspective is inherently flawed – he totally negates the other person just because of one weakness that the other person has. Sometimes he might even say, "Even if the other has any good in him, he is so bad and the little bit of good in him is swallowed up by all the bad in him. He is mostly bad – and therefore he's totally bad."

The root of the remedy is to find at least one quality in the one whom he hates. This will be hard at first, because his hatred doesn't allow him to think of any good in the other person, and his hatred is bothered by the very idea of trying to find any quality in the other person.

Once a person manages to find even one good quality in the person he hates, the next step is to **focus on how much he loves the good quality that he has found** in the other. He should become aware of how the other person uses this good quality, and he should do so with the awareness that he is recognizing the good quality and that he is loving it. This will weaken the hatred that he has for the other.

**This is a very fundamental piece of advice**, and it has been tested and proven, to weaken hatred.

## ארבעת היסודות בלשון רבותינו

[מייסד בבהירות שהאדם שרוצה באמת לדעת את עצמו ואת מידותיו, יש לו ללמוד בעיון ובמתינות את תורת ארבעת היסודות]

אחרי שניסינו לעמוד על המידות העיקריות הפועלות בקרבנו, נעסוק בתורת ארבעת היסודות, ועליה נבסס את עבודתנו המתוארת בשער זה. רבינו חיים ויטאל מבאר את יסודות המידות בשערי קדושה... יש ללמוד בתשומת לב מרובה את שני הפרקים הראשונים בספר שערי קדושה, ששם מבוארים היסודות לעבודת המידות. אחר כך נבחן בעצמינו מהו מצב מידותינו לאור ארבעת היסודות הנ"ל.

(ספר עלי שור, חלק א', "דעת עצמינו", פרק ג)

יש ללמוד בתשומת לב מרובה את תורת ארבעת היסודות. מרוב עומק הדברים נמנע המחבר מכל הסבר בתוך הפרק. אולם, כדי לקרב את הדברים אל תפיסתנו יש להוסיף כאן דברי ביאור קצרים... אי אפשר לצמצם עומק ורוחב הדברים בתוך שורות אחדות, ומי יודע אם ספר שלם היה מספיק לתאר את כל פרטי השאיפות והיחסים שביניהן

(שם, הערות ומילואים שבסוף הספר)

