



**QUESTION:** If a person didn't experience good relationships with others and he felt that others mistreated him, can he heal himself by experiencing how Hashem is good to him? Or will that cause him to close himself emotionally from others because he's turning only to Hashem for his emotional needs?

**ANSWER:** Sometimes when a person feels an emotional blockage and doesn't connect to others, he runs away to Hashem, and then all of his emotions become opened up again. But sometimes a person can run away to Hashem and then he becomes closed off [anti-social] from others, and he will need to treat that issue.

**QUESTION:** The Rav cited the Arizal the fears can be coming from a previous lifetime. Is this something we can figure out? Or do we need to relate to this as fear from an unknown source?

**ANSWER:** In most cases, it is a fear from an unknowable source....

**QUESTION:** There is a kind of therapy from trauma where the therapist asks the client to quiet himself and re-experience the traumatic event, guiding him through the process. Can this be done by the client himself without the help of a therapist? This really leads to a central question. The world of therapy today – the right-wing side – is founded on the basis of the therapist-client bond, which enables certain emotional pathways to become opened for the client. Although I've never heard the Rav say that there's a need to include a therapist in order for one to help himself, and although there doesn't seem to be any Chazal about how such a relationship can be effective in healing one's soul – I would like to understand then why the model of psychology that's widespread today (and which has already been in use for close to 120 years) is indeed based on the therapist-client relationship (and to understand how it is effective, being that Chazal never spoke the therapist-client relationship in emotional healing).

**ANSWER:** A similar concept, though far from the nature of the therapist-client relationship, is the relationship between a Rabbi and a talmid (Torah teacher and his student), or a Rebbe

who is a tzaddik who is able to influence the chassid who connects himself to the Rebbe, etc. But there are even deeper levels of connection than this. The connection that a person can have with Hashem, and the connection that one can have with the Torah, the connection between one and another, and the connection that one can have with his own inner self are each able to offer different aspects of emotional healing for one's soul.

**QUESTION:** The Rav said that a person can calm himself if he thinks "There is no reason to be afraid..." It seems from the Rav's words that a person cannot naturally be harmed by anything, as if there is some nature protection for each person, and therefore getting attacked is actually not a natural occurrence. Is that true?

**ANSWER:** Certainly!!! A person is protected in the "shadow of the wings" of Hashem. "Clinging and attached to You" is the natural state for the soul, as long as he doesn't sin. This is how a person is able to protected from all harm by believing in Aid Od Milvado, as described in Nefesh HaChaim shaar III.

**QUESTION:** The Rav explained that fears come from daas ra (evil, or impaired, daas), and that the repair for fear is daas tov, the "good" daas. Can the Rav explain this in non-Kaballah terminology (for those who don't know Kaballah)?

**ANSWER:** Daas implies "connection", while ra (evil) means "shaky". Hence, daas ra means a "shaky connection." The opposite of this would be love, connection, oneness. Fear is pachad, from the word "poh chad", "here is one", meaning that fear is essentially that a person is afraid of becoming "one". Daas tov is "connection", which is the antidote to fear.

**QUESTION:** Can we fix our daas ra?

**ANSWER:** Yes, that is our whole avodah, to turn ra from raua (shaky) into reiacha, "your friend" – connection, to remove the reason that caused the feeling of separation [from one's Source] and to turn the separation into connection. This is a long and expansive topic.

**QUESTION:** What did the Rav mean that a person can improve his power of daas through the power of tahalich (entering a process)? Did the Rav mean to turn to learning Torah and with an inner perspective that I am learning in order to fix my daas and return my daas to daas tov?

**ANSWER:** Yes, because this enables a person to leave the void of not being connected – a shaky connection – and enter into a good connection. The root of this is to enter into the process of learning Torah, and the result of it is to acquire a proper worldview towards life.

**QUESTION:** For how long does a person need to engage in this process of tahalich in order to deal with daas ra?

**ANSWER:** It is an ongoing process. One has to always realize that his life is part of a process. This really goes past his own life and is part of the 10,000 year period we are part of.

**QUESTION:** Besides for getting rid of daas ra, how do we acquire daas tov? Do we automatically gain daas tov when we remove our daas ra, or do we have to do a separate work of acquiring daas tov?

**ANSWER:** Like the second option you guessed.

**QUESTION:** The Rav said that in-depth Torah study is the daas which is the antidote to fears (but that this solution cannot be for the tzibur because most of the tzibur isn't ready for in-depth Torah study as a solution to their fears). Is it only in-depth Torah study which helps solve fear? If a person learns Torah but he doesn't learn in-depth, will this be unhelpful in solving his fears?

**ANSWER:** Anytime a person is learning a sugya (section of Gemara) he is found in the process of tahalich. But it is mainly apparent in learning Torah in-depth.

**QUESTION:** The Rav explained that when one's daas ra is removed, his fears go away. Does this mean that all of one's fears will go away when he fixes his daas ra and gains daas tov? Or will the symptoms of the fear go away but the cause for the fear will still remain? (For example, if a person is afraid of a pandemic – if he gains daas tov will he have nothing to worry about, or he's still in danger from the pandemic and it's just that he's not afraid?)

**ANSWER:** There is a level above tahalich (daas), which is called "echad (oneness) itself", which uproots the source of fear. Understand this very well.

**QUESTION:** The Rav explains that fear affects both our daas and in our emotions and that usually these two kinds of fear will combine. Since that is so, can we deal with fears by using a combined approach of intellectual daas and emotional experience – for example, by intellectually analyzing the fear along with getting emotional support from family and friends? Can this be a recipe for dealing with fears?

**ANSWER:** Yes.

**QUESTION:** Is there a connection between the Rav's series Da Es Bitchoncha (Actualizing Your Faith) and Da Es Havayasecha (Reaching Your Essence)?

**ANSWER:** The series Da Es Bitachoncha explains how to reach the Chayah level of the soul, while the series Da Es Havayasecha is about the Yechidah level of the soul.

**QUESTION:** The Rav explains how to overcome fears from danger and death through understanding how all of our life is an ongoing tahalich (process) and that we need to often contemplate our life from beginning until end, from birth to death. Can this also solve depression and other emotional difficulties? Also, can this heal one's trauma from troublesome events in his past, when one sees how all the parts of his life are forming one bigger picture?

**ANSWER:** Yes.

**QUESTION:** If a person experienced something that was totally bad, how should he relate to it?

**ANSWER:** There is nothing that's absolutely bad. There is always a spark of good contained in everything, even in something bad. When a person does teshuvah out of love for Hashem, he turns the bad acts he did into something good.

**QUESTION:** How does a person go about acquiring the "tahalich" perspective? How much time does a person need to work on it for? Does he only need to study his past or his daily experiences? Or both at the same time? Does a person need to devote entire therapy sessions towards it?

**ANSWER:** On one hand, it involves acquiring a general perspective about life, and at the same time, one can choose one particular area of his life and study the ongoing process about that area in his life.

**QUESTION:** Is there a limit as to how much time one should spend on this?

**ANSWER:** Don't spend too much time on it, because if you

try to grab too much you will get very little.

**QUESTION:** The Rav explained that when a person lets go of his feeling of control over something, that is he how gets rid of his fear of losing it. The Rav said that the way to do this is to become connected with the experience as opposed to the person or object which gives us that experience – for example, if we fear losing someone we love, we should let go of our need to own that person and instead we should be connected to the experience of love that we get from that person – and in this way, we remain with the experience of the love even if the person we love wouldn't be around anymore. But how would this help? Why are we any more in control of the experience than the physical person or object associated with that experience (which we do not own)? If the person or object we love is no longer here, any of the experienced associated with them are also no longer here.

Also, the Rav explained how “running away from reality” is a negative use of emunah and bitachon because it doesn't allow a person to deal with life. What are the parameters of this concept?

**ANSWER:** A person has five senses, and these are branches of the soul, so when a person becomes connected to the sense, he can re-experience what he has lost, by being connected with the sense that was associated with that experience. This is a process which has to be learned, in which one separates from superficiality and enters gradually into internality. For example, when a person fears losing someone whom he loves, he should become connected with the power of love itself, and not feel dependent on the one whom he loves. In this way, when he eventually becomes severed from that person [either if the other passes away or if the other moves away or severs their friendship, etc.], he can channel the love to a different source. There is also a deeper power, which is to enter into one's own inner existence (havayah) and there a person can love himself genuinely and he is far away from any feelings of loss. A person learns how to do this by going back and forth between the external rooms and internal rooms within the soul. If he does this consistently, he is not totally “running away from reality”. He just has to make sure he stay balanced with this ability.

**QUESTION:** Is living a life of neshamah (as opposed to living from the view of the body) the same thing as living a life of emunah? If they are two different approaches, how can we fuse these two approaches together?

**ANSWER:** By living a life of emunah. As opposed to living a life from the view of the body.

**QUESTION:** The Rav said the deep way to overcome fear is to be believe in the power of “I am Hashem and I do not change.” Is this referring to the power of ayin, that when one is connected to ayin he is connected to Hashem and grasping onto Him (as it were) and since Hashem is unchanging, there is no reason to fear, since fear comes from change and the antidote to fear is to access the Unchanging? If that's true, does that mean that if a person hasn't yet accessed the power of ayin and he is still within the attitude of yeish, he will have a harder time dealing with fears?

**ANSWER:** Yes! Ayin is the all-inclusive power which contains everything.

**QUESTION:** Can we say that a person who has experienced an unstable past or childhood – either through physical abuse or emotional abuse – would he be better at helping others overcome fears, since most of the world has fear of change and he has already learned how to adapt to changes, so he is better equipped to handle his own fears and therefore better at helping others overcome their fears because he can teach them how to not be afraid of change?

**ANSWER:** Good insight.

**QUESTION:** Is there a daily exercise – either a behavior or thought – for a person to acquire the power of connecting to the soul's faculties and to come out of superficiality and to connect to his own internal world?

**ANSWER:** He needs to first learn about and recognize his soul-faculties (kochos hanefesh), and then each day he should think about how he has used one of his soul-faculties. He should see how he kept using a certain soul-faculty in different ways throughout his past until today.

**QUESTION:** When a person is working on emunah and bitachon, does that mean that he is approaching every matter with emunah and bitachon with “confidence in himself”, that since he's relying on Hashem he can now feel more confident in himself? Or is it that he is now fulfilling his duty of hishtadlus (effort) by giving space for Hashem in each thing he does and allowing Hashem into the picture?

**ANSWER:** Either perspective is correct. There is a perspective of yeish, which is rooted in the Kav (the ray that extends from the Infinite Light), and there is also a perspective of ayin,



which is rooted in the Tzimtzum (contraction of Infinite Light).

**QUESTION:** The Rav explained in the end of the series on “Self-Recognition” that if a person is suffering a lot in his soul, he should first treat the issue and only after he has minimized the issue and he is more balanced, should he attempt to do any inner work on himself. Does that also apply to working on bitachon as the Rav describes in the series on Bitachon [if a person is suffering a lot in his soul can he still work on bitachon or does he first need to treat the issue and become balanced before he starts working on bitachon]? And will this also apply to other areas of avodah?

**ANSWER:** That is the case if a person is having an issue which is causing recognizable dysfunction in his life.

**QUESTION:** When the Rav explains how one can go free from his fears through the power of “d’veykus in Hashem and in His Torah”, is this referring to d’veykus in learning Torah and in knowing Torah? Or in doing mitzvos? Or both?

**ANSWER:** Mainly to become immersed in learning Torah!

**QUESTION:** If a person went through difficult events throughout his life and because of this he became fearful and nervous (which is common today), what can he do about this?

**ANSWER:** These fears go under the category of materialistic fears (refer to “Actualizing Your Faith” class #4, to learn about how to repair these fears).

**QUESTION:** The Rav explains how the higher root of bitachon is the power to be willing to connect oneself to the will of Hashem. How does this power work?

**ANSWER:** The word fear in Hebrew is pachad, from the word peh chad, “here is one” [and the implication is that if you want to solve fear, “make one option” only]. Fear is when there are two sides, two options. That is why a sin creates fear – a sin is aveirah, from the word avra d’nahara, “side of the river” [implying that there’s another side of the river, because], through a sin, one creates two sides. But when one accesses the Higher Will of Hashem, there, everything is one and there are no two possibility, only one possibility – the will of Hashem. That is why there is no possibility of fear there.

**QUESTION:** If a person is more connected to Hashem’s Will, does that mean he has to make less effort in earning a livelihood?

**ANSWER:** The will is ratzon, from the word tzinor, “pipe-

line” (as Raboseinu taught), [the “pipe” that transfers Heavenly blessing to the world] implying that when one wants ratzon Hashem, he draws forth the main source of Heavenly blessing.

To explain the inner workings of this, there is the power of bitachon, which is really the power of the Kav (ray of infinite light), which is accessed through the power of tikvah (hope), to place one’s hope in Hashem and trust in Him. But the ratzon to do Hashem’s will is the pipeline itself that transmits Heavenly blessing [from His Higher Will].

**QUESTION:** Another question regarding the concept of feeling a Ruach (spirit) which accompanies a person which the Chazon Ish describes after one has true bitachon (which the Rav mentioned in the first class in Bitachon). Is it possible that a person really needs something but he still doesn’t have this Ruach escorting him? If he doesn’t have this Ruach, does that mean that he doesn’t really need what he’s trying to get?

**ANSWER:** The Ruach doesn’t necessarily escort a person after having true bitachon. He would need to be very purified, because this Ruach is really a degree of Ruach HaKodesh, which not every person is zocheh to.

**QUESTION:** How can a person be zocheh to it?

**ANSWER:** It is the “proper spirit Hashem renews me with” [which a person must daven for in order to get].

**QUESTION:** Can a person daven to know clearly why he desires a certain thing?

**ANSWER:** Certainly.

**QUESTION:** How can a person really have bitachon today and not be influenced by all the kefirah (denial of how Hashem is running the world) of today which is prevalent in even the kosher Chareidi media and newspapers?

How can we be like Avraham Avinu and have emunah today and go against the way of thinking of the world which makes it seem that certain people in politics and power are in charge and running the show?

A: Excellent observation. Every day, take two instances and think and verbalize that Hashem does everything. Go through this in every step of the instance that comes to mind. This is how you can let emunah penetrate your heart with every event in life. This is explained more in the sefer Bilvavi, Part 1.