



SOLVING FEARS & MORE ON HOW BITACHON WORKS

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 Rebbi 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 be 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.