

EMOTIONAL GROWTH

Anxiety

LESSON 3

GLOSSARY



PROFILE

A brief biographical account of the author noted in the body text



EXORDIUM

A brief characterization of the noted book



The book of Psalms is a collection of divinely inspired prayers, songs, and hymns, composed by a variety of authors including King David, Moses, and Abraham. Its poetry conveys the intense longing and ecstatic rapture of its composers, and their burning desire to lose themselves in the love of their Creator. The ancient Levites would sing select chapters alongside the Temple service, and a large part of today's prayerbook is culled from this wondrous collection.

TEXT 1

In the following texts, King David is teaching that faith in G-d will bring goodness into our lives:

How great is Your goodness that You have laid away for those who fear You, that You have worked for those who take refuge in You, in the presence of the sons of men.

מָה רַב טוֹבָךָ אֲשֶׁר צָפַנְתָּ לִירְאֵיךָ פְּעֻלָּתְךָ
לְחוֹסִים בְּךָ נִגְדָה בְּנֵי אָדָם
תהילים ל"א:כ

Psalms 31:20

TEXT 2

The L-rd is for me; I shall not fear.
What can man do to me?
It is better to take shelter in the L-rd
than to trust in man.
It is better to take shelter in the L-rd
than to trust in princes.

ה' לִי לֹא אֵירָא מִה יַעֲשֶׂה לִי אָדָם.
טוֹב לְחַסוֹת בַּה' מִבְּטֹחַ בְּאָדָם.
טוֹב לְחַסוֹת בַּה' מִבְּטֹחַ בְּנְדִיבִים.
תהילים קי"ח:ו,ח-ט

Psalms 9-118:6,8

TEXT 3

Trust in the L-rd and do good; dwell in the land and be nourished by faith.

בְּטַח בַּה' וַעֲשֵׂה טוֹב שָׁכֵן אֶרֶץ וְרַעַה אֲמוֹנָה.
תהילים ל"ז:ג

Psalms 37:3

TEXT 4

Cast your burden on the L-rd, and He will bear you; He shall never allow a righteous man to falter.

הַשְׁלֵךְ עַל ה' יְהִבֶךָ וְהוּא יְכַלְכְּלֶךָ לֹא יִתֵּן
לְעוֹלָם מוֹט לְצַדִּיק.
תהילים נ"ה:כ"ג

Psalms 55:23



Tanya, or The Book for the Intermediaries, is the seminal text of Chabad philosophy, authored by Rabbi Shneur Zalman of Liadi, the first leader of Chabad. Based on the Biblical assurance that “This matter – the service of God - is indeed very close to you,” the Tanya sets out to navigate the spiritual makeup of man, and lays out a systematic doctrine that works to incorporate every element of human experience within the Divine service. The Tanya serves as the basis for future Chabad teachings, which elaborate and expound upon its revolutionary ideas.

It is impossible to conquer the evil nature with laziness and sluggishness, which stem from sadness and a stone-like dullness of the heart, but rather with alacrity, which derives from joy and an open heart that is unblemished by any trace of worry and sadness in the world.

Tanya, Likutei Amarim, chapter 26

TEXT 5

אי אפשר לנצחו בעצלות וכבדות הנמשכות
מעצבות ושמטום הלב כאבן כ"א בזריזות
הנמשכת משמחה ופתיחת הלב וטהרתו מכל
נדנד דאגה ועצב בעולם
תניא, לקוטי אמרים, פרק כ"ו

Faith

In this text, Rabbi Schneur Zalman of Liadi advocates for a stress-free life by saying that conquering the evil nature needs to be done from a place where the heart is unblemished from sadness and worry. One who has faith in G-d and believes that everything that happens is ordained by Him, and that nothing capricious happens in this world, will have a life of serenity.



Rabbi Menachem Mendel of Lubavitch - better known as the Tzemach Tzedek, the name given to his collection of legal responsa - was the third leader of the Chabad dynasty. He was a giant of both the legal and mystical aspects of the Torah, and authored tens of books and hundreds of manuscripts in his lifetime. His most famous work, Derech Mitzvosecha, is a masterful analysis of the commandments in the Torah, exploring their significance according to Kabbalistic and Chassidic interpretation.

We are forbidden from fearing the enemy in time of war and retreating before them. Rather, it is an obligation to strengthen one's heart and stand strong in the lines of battle. A person who turns away and retreats violates this prohibition. The source of this prohibition is G-d's statement, “Do not retreat before them.” This prohibition is repeated in the statement, “Do not fear them.” The same idea—not to retreat or turn back during battle—is repeated many times, because it is a situation in which real truth can triumph.

Sefer Hamitzvot, Negative Mitzvah 58

TEXT 6

שהזהירנו מלירא מהאויבים בעת המלחמה ושלא
נברח מפניהם, אבל חובה עלינו להתגבר ולעמוד
ולחזק כנגד העם האחר וכל מי שישוג אחור ויברח
כבר עבר על לא תעשה. והוא אמרו יתעלה לא
תערוץ מפניהם, ונכפלה זאת האזהרה ואמר לא
תיראום, ונכפל הצווי בזה הענין גם כן שלא יברחו
ושלא ישוּבו אחור בעת המלחמה, כי בענין זה
אפשר לקיים אמונת האמת.
ספר המצוות לא תעשה נח



Bachya ibn Paquda, or Rabbeinu Bachya, was an 11th century Spanish Rabbi and philosopher. Precious little is known about his life and times, and his biography is almost exclusively compiled through insights gleaned from his written publications. His most famous work, *Duties of the Heart*, was originally written in his native Arabic, and outlines the cognitive and emotive responsibilities incumbent upon the religious seeker.



Rabbi Eliyahu De Vidas was a 16th century Kabbalist from the ancient city of Safed, and was a student of the Kabbalistic greats of his time, Rabbis Moshe Cordevero and Isaac Luria. His book *Reishis Chochmah*, the *Beginning of Wisdom*, is a mystical work based on the teachings of the Zohar, combining visualizations and permutations of the Hebrew letters aimed to inspire the reader with a sense of purity and holiness.

TEXT 7

This text teaches that in addition to believing that everything in this world is ordained by G-d, one must also trust that G-d will only do what is good for us.

The essence of trust [brings to] peace of mind. For he trusts in his heart that the one he trusts will do what is good and proper for him on the matter he has trusted him with.

Duties of the Heart, Gate of Trust, chapter 1

מהות הבטחון הוא מנוחת הנפש הבוטח ושיהי' לבו סמוך על מי שבטח עליו שיעשה הטוב והנכון לו בעניין אשר יבטח עליו
חובות הלבבות, שער הבטחון, פרק א

TEXT 8

Trust is when a person is calm from worry and he depends on G-d to protect him, and then he will trust and he won't fear. This is analogous to a poor person who has full confidence in the wealthy benefactor's generosity and support.

Reishit Chochmah, Gate of Love, chapter 12

הבטחון הוא תנוחת האדם ושלוותו מדאגת הדבר שהוא מפחד עליו ויחשוב הדבר ההוא שהוא סומך ונשען עליו למגן ולחומה בצורה ואז יהי בטוח ולא יירא מפחד ההוא הקודם כאומר הבצורות אשר אתה בוטח והמשל בזה העני יבטח לבו על העשיר שיסמכהו בנדבתו
ראשית חכמה, שער האהבה, פרק י"ב



Likkutei Sichos, literally “A collection of talks,” is a 39-book series of the Lubavitcher Rebbe’s collected talks over the 40 years of his leadership. The talks in this series are presented as mini-essays, each entry having undergone laborious editing, referencing, and footnoting, overseen by the Rebbe himself. Likkutei Sichos gives the reader a glimpse into the Rebbe’s weltanschauung, and maps out his revolutionary vision for the Jewish world.

TEXT 9

In this text, the Lubavitcher Rebbe—Rabbi Menachem M. Schneerson, of righteous memory—draws a distinction between emunah (belief) and bitachon (trust). Emunah is the belief that whatever comes our way (negative or positive) is from G-d. Bitachon is the absolute assurance and conviction that G-d will make things good.

The mitzvah to rely on G-d is not just a part (or byproduct) of faith that everything is in the hands of G-d, who is all-merciful. For if this were the case, there would be no need for a separate obligation mandating this reliance. Rather, it is an effort onto its own. It mandates that a person relies on and trusts G-d to the degree that he casts his fate in the hands of G-d, as it is written, “Cast upon G-d and He will bear you,” meaning that he has no one on whom to rely other than G-d.

We can say that this is the meaning of that which is written in Duties of the Heart that the faithful person is “like a slave in his master’s dungeon, entirely under the dominion of his lord.” The captive relies entirely on his master, “in whose hands he is captive, and no other man can possibly help him.”

Likutei Sichot, vol. 36, pp. 5-4

חובת הבטחון שנצטוינו עליה אינה רק פרט (ותוצאה בדרך ממילא) מהאמונה שהכל בידי שמים ושהקדוש ברוך הוא הוא חנון ורחום, דאין צורך בחיוב מיוחד על זה. אלא חובה זו היא עבודה בפני עצמו, שמהותה וגדרה—שהאדם יסמוך וישען על הקדוש ברוך הוא, עד שישליך כל גורלו ביד השם, כמו שכתוב “השלך על ה' יהבך”, שאין לו שום משען בעולם בלעדו ית'. ויש לומר, שזוהי הכוונה במה שכתוב בחובות הלבבות שבטחון הוא “כעבד האסור אשר הוא בבית הבור ברשות אדוניו”, שכל בטחונו של האסיר הוא רק על אדונו, ש”מסור בידו, ולא יוכל אדם להזיק ולהעילו כו' זולתו”

לקוטי שיחות, חלק ל"ו, עמ' 4-5

Positive Thinking

The Rebbe recounted a story of his predecessor the third Chabad Rebbe, the Tzemach Tzedek. Someone in distress came to him for a blessing, and the Tzemach Tzedek responded, “Think good, and it will be good.”

The Rebbe explained that the Tzemach Tzedek was telling this individual that “G-d wants you to trust Him that everything will be okay.” The tremendous effort needed to think positive in difficult situations actually forms a conduit and vessel to draw down and receive G-d’s blessing.

