

ונשמרתם
מאד
לנפשותיכם

SERVING OUR CREATOR — WITH A — HEALTHY BODY, MIND AND SOUL

Given by Rabbi Larry Rothwachs

Monday Nights at 8:30

Congregation Beth Aaron, 950 Queen Anne Road, Teaneck NJ

This lecture series is generously
sponsored by the following families:

Rabbi Jay and Linda Goldmintz

Rabbi Mark and Linda Karasick

in honor of their children and grandchildren

Dr. Steve and Cathy Schuss

in memory of their parents, Naftali Herz ben Yizchok,
Miriam bas Avraham, and Shalom Tzvi ben Aharon

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Eating Disorders in the
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Genetic Testing and Preventive
Medical Intervention in *Halacha*
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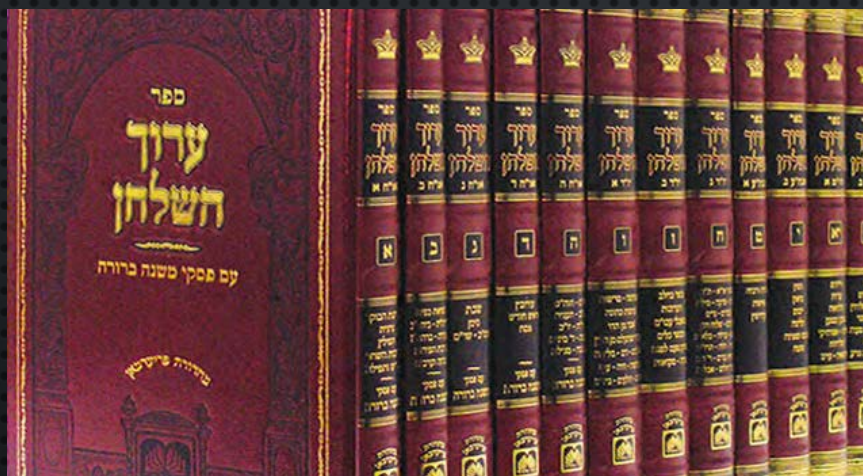
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Shemiras Shabbos vs. *Shemiras*
HaNefesh: Health Management and
Medical Treatment on *Shabbos*

*TORAH LIVING FOR
THE OCD, ANXIETY
DISORDERED OR
STRUGGLING ADDICT*

MATTERS OF THE MIND: WHAT EVERYONE NEEDS TO KNOW ABOUT MENTAL ILLNESS

- Common Myths Regarding Mental Illness
- Types Of Mental Disorders
- Physiological Causes
- Stigmatization
- What To Say/Not To Say
- Suicide Intervention



- ברכות
- תפילה
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- חינוך
- חושן משפט
- Mental illness??

Deborah, 16, suffers from a mood disorder and an anxiety disorder for which she has been seeking treatment for several years. She finds great relief in being able to distract herself from episodes of anxiety by using her smartphone as a distraction. As a result, she finds *Shabbos* to be a particularly challenging time to be able to successfully manage her emotions. May Deborah use her smartphone on Shabbos as a distraction from her anxieties?

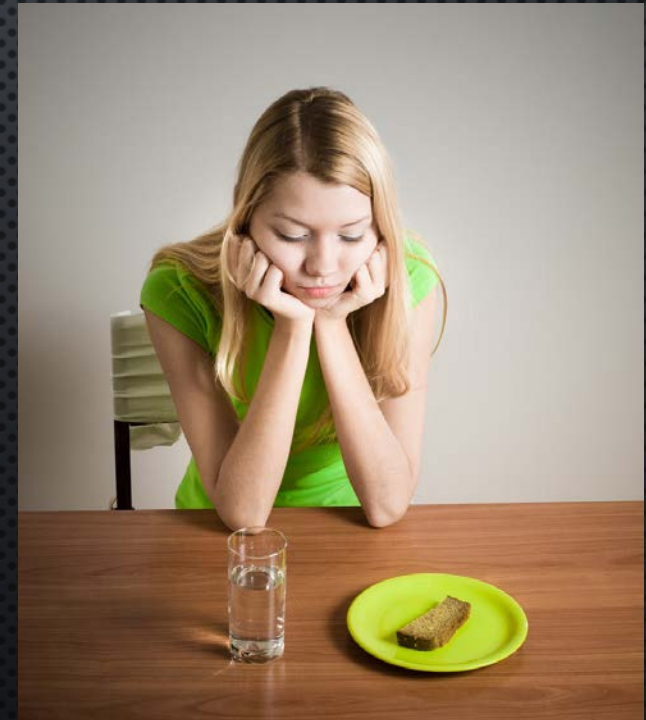


Elizabeth, 38, has struggled for many years with an eating disorder. After years of treatment, she has successfully refrained from restricted eating for close to one year. Her therapists warn that fasting, even for one day, could potentially trigger a relapse. What should she do on Yom Kippur?



Paul, 52, likely suffers from bipolar disorder, although he has never been formally diagnosed, as he refuses to seek counseling or treatment. As a result, the members of his family tirelessly struggle to maintain peace and stability within their home. Paul's oldest daughter, Jennifer, recently got married and her new husband has been encouraging her to distance herself from her father. He insists that her father's controlling personality is stifling her and prevents her from achieving personal happiness and stability in her other relationships. She has come to accept that ending all communication with her father would be in her best interest and inquires if this is indeed permissible.

Esther, 15, suffers from anorexia and is currently undergoing inpatient treatment. In an effort to optimize treatment, all meals are prepared on site by the trained staff and no outside food may be brought into the facility. May Esther eat non-kosher food as part of her treatment? If she refuses to eat non-kosher food, may her family lie to her and tell her that the food is kosher? *(May other members of her family eat the food?)*



Adam, 16, suffers from bipolar disorder and has been placed in a treatment facility in Utah. Direct contact with family is limited to highly supervised, specially structured visiting days which take place approximately every 6 weeks. Visiting day has been scheduled for Friday and Saturday. May Adam and his parents join the rest of the group and participate in the activities which would certainly interfere with their ability to properly observe Shabbos?



Josh, 13, has recently become a *bar mitzvah* and has begun wearing *tefillin* for the first time. He suffers from severe OCD and an acute anxiety disorder, due to which he finds it exceedingly distressing to come in direct contact with leather. The experience of wearing *tefillin* triggers an avalanche of emotions that bring him to the verge of tears, and sometimes beyond. Should he be required/encouraged to wear *tefillin*?



Steven, 45, is a recovering alcoholic and has not had an alcoholic drink for over one year. May/should the members of his family refrain from drinking wine at the Pesach *seder*, in an effort to protect Steven from potentially harmful exposure to alcohol?



Tammy, 38, has three children and has had two serious bouts of postpartum depression. With extensive therapy and medication, she has successfully brought her depression under control, but has been advised to use contraception to avert future pregnancies. Despite the proper use of birth control, she discovers that she is pregnant and is suddenly overwhelmed with a wave of shock, fear and extreme panic. Fearing that another pregnancy may trigger another major bout of depression, she seeks a *heter* to proceed with an abortion.

Susan, 43, suffers from depression and although she has never attempted suicide, she occasionally experiences suicidal ideation. The most effective calming technique that she has developed with the guidance of her therapist, involves writing down her thoughts as they are occurring. If she has thoughts of suicide ideation on Shabbos, may she write down her thoughts?



DISCLAIMER

Nothing stated or implied this evening should be applied as a פסק. Given the obvious complexities and nuances within הלכה, as well as the particular and individualized needs when managing mental illness, anyone seeking halachic guidance should seek personal counsel.

HALACHIC CATEGORIES THAT MAY APPLY TO ONE SUFFERING FROM A MENTAL DISORDER

❖ שוטה

❖ אונס

❖ חולה שיש בו סכנה

❖ חולה שאין בו סכנה

❖ מיחוש בעלמא

❖ איסטניס

• "רשאי האדם לבטל מצות עשה כדי שלא יפול למשכב ויחלה. דאם פטור הוא מלבזבז הון רב על המצוות ה"ה שאינו חייב לחלות, ולא יהא ממונו חביב עלין מגופו."


• "שהרי אם לא יתפרא ויחלץ מן המיצר יבטל מצוות אלה לנצח וכל כה"ג אמרינן מוטב שיחלל שבת אחת ולא יחלל שבתות הרבה"



• "והחת"ס הוכיח סברא זו ממה דמצינו במי שמהלך במדבר ואינו יודע באיזה יום שבת שאסור לו לעשות מלאכה אלא כדי חייו אבל לא הגבילו אותו שלא ללכת יותר מתחום שבת, דהלא עליו לעשות כל שבידו לצאת מן המדבר ולהגיע למקום יישוב כדי לקיים מצות השבת כדת וכדין"



"אמרו חז"ל "עבירה גדולה לשמה" (נזיר כג:)...ולא נתברר בזה גדר מסויים...ונראה דכלל זה במקום דאי אפשר, דיעל אשת חבר הקיני מסרה עבירה להושיע את ישראל, ופשוט דא"א בענין אחר, דאטו תתן לכל ישראל לגווע. וממנה למדו דבמקום שהדעת הברורה והסברא הישרה והפשוטה נותנת דא"א לנהוג בשב ואל תעשה וע"כ נדרשת פעולה...גדולה עבירה לשמה"



A	Yes	<input type="checkbox"/>
B	Yes	<input type="checkbox"/>
C	Yes	<input type="checkbox"/>
D	Yes	<input type="checkbox"/>



OCD – OBSESSIVE COMPULSIVE DISORDER

Obsessions:

- Recurrent, persistent thoughts, impulses or images that are experienced as intrusive and inappropriate, causing marked anxiety or distress. They are excessive and unreasonable, not grounded in reality, and a product of one's own mind rather than someone else's conditioning.

Compulsions:

- Repetitive behaviors that a person feels driven to perform in response to the obsession, to resolve and quiet the worries by preventing some dreaded event or situation, but that are an unrealistic or excessive response to the situation.

AND - the obsessions or compulsions cause significant distress or interfere with the person's normal routine, occupational (or academic) functioning, or usual social activities or relationships.

OCD CYCLE



DEVOTION OR DISORDER

WHAT IS THE DIFFERENCE BETWEEN OCD AND RELIGIOUS SCRUPULOSITY?

Yaakov was admired from a distance. Many boys in the yeshiva were amazed at his ability to daven such a long Shemoneh Esrei. He would spend close to an hour every Shacharis, seemingly intensely engaged in tefilla. However, his closest friends and his Rebbe knew the truth: Instead of davening with kavanna, most of Yaakov's time in Shemoneh Esrei was spent agonizing over the possibility that he missed or mispronounced a word, compelling him to carefully repeat words and phrases over and over. Yaakov was not engaged in a deep mystical exercise. Rather, he was engaged in a torturous battle with himself. He sought the advice of his Rebbe, who would constantly assure him that he was worrying about nothing, but it did not make a dent in calming Yaakov's fears. One time, after an extremely frustrating give and take over Yaakov's endless worries about tefilla, his Rebbe became exasperated and told him, "Yaakov, I promise that you will not be held accountable for missing a word of prayer. I personally guarantee that I will take you out of Gehinnom with my own two hands. Now, stop worrying!" After that, Yaakov still worried, but he was afraid to bring it up anymore with his Rebbe, so he suffered in silence.

"Totally Engrossed: Extreme Piousness or Obsessive Compulsive Disorder?" - Ohel

DEVOTION OR DISORDER

WHAT IS THE DIFFERENCE BETWEEN OCD AND RELIGIOUS SCRUPULOSITY?

Rivka is a happily married young mother. She was always careful about halacha; her friends used to call her "the rebbetzin." Lately, though, she has become overly concerned with kashrus. She keeps coming up with interesting but strange she'eilos that don't seem to bother most people. For example, she wonders why it is OK to use the same water pitcher for milchig and fleishig. She watches how everyone in the family touches the handles with greasy hands and then goes on with eating and touching the food. When she brought it up to her husband, he shrugged off her concerns saying, "They don't have separate pitchers at my Rosh Yeshiva's house, so why should we!" But Rivka remained uneasy. Because of this, Rivka feels obligated to clean and scrub every kitchen counter and every shelf in the refrigerator. After watching all this, her husband says, "Rivka, it's not Pesach. You can take it easy on the cleaning." Instead of bringing her comfort, her husband's mention of Pesach only causes Rivka more distress giving her something new to worry about.

"Totally Engrossed: Extreme Piousness or Obsessive Compulsive Disorder?" - Ohel

Joseph W. Ciarrocchi, The Doubting Disease: Help for Scrupulosity and Religious Compulsions, pg. 8

A superficial view may lead an observer to conclude, as do some mental health professionals, that religion is the source of scrupulosity. After all, a scrupulous man obsesses about sinning if he feels attracted to a pretty woman only because he believes this constitutes "committing adultery in his heart." The superficial view fails to distinguish between religion causing the disorder from religion as its background. Religion does not cause scrupulosity any more than teaching someone French history causes him to believe he is Napoleon. All human beings exist in some cultural context... Cultural backgrounds provide the scenery around which emotional problems create the drama...

DEVOTION OR DISORDER

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The DSM IV (Diagnostic and Statistic Manual for Mental Disorders) also requires that the person suffering from the disorder acknowledges or recognizes at some point that the obsessions or compulsions are excessive or unreasonable. In other words, if the person is irrationally obsessing over some matter, but he or she never feels any distress about it and considers it normal, it is not a diagnosable case of OCD.



DEVOTION OR DISORDER

WHAT IS THE DIFFERENCE BETWEEN OCD AND RELIGIOUS SCRUPULOSITY?

David Greenberg and Eliezer Witztum, Current Treatments of OCD Chapter 10, pg. 176

OCD symptoms of a religious nature are not found in all areas of ritual, nor necessarily in the areas of ritual most hallowed by the religion. In our experience with religious Jewish patients, for example, Sabbath observance is a very important feature of religious life associated with many detailed laws but does not appear frequently among the religious obsessions of OCD in our clinic. However, cleaning the perianal region before prayer gets one line in the footnote of a latterday code of Jewish law, but this ritual presents often in patients with OCD in our practice. The presentation of OCD in a religious context is less typically religious than it is classically obsessive-compulsive...

DEVOTION OR DISORDER

WHAT IS THE DIFFERENCE BETWEEN OCD AND RELIGIOUS SCRUPULOSITY?

David Greenberg and Eliezer Witztum, Current Treatments of OCD Chapter 10, pg. 180

Dr. David Greenberg's Test:

- Compulsions transcend requirements of religious law
- Compulsions have a narrow focus on one area of religious experience
- Compulsions focus on something that is trivial to religious practice, but normal for OCD
- Compulsions cause the patient to ignore, or to be unable to fulfill, other areas of religious law
- The patient repeats actions because of doubt, where law would not require it.

שו"ת מנחת אשר ח"ב ס' קלד

תלמיד חכם מופלג וירא שמים מרבים שסובל ממקרה קשה של אובססיביות (O.C.D.) ולרוב אינו מסוגל להגות ברכה כהלכתה, או לקרוא את השמע כהלכתה, ולפעמים נאבק הוא זמן רב ללא הועיל כדי להוציא שם השם כראוי, ויש לו עגמת נפש עצומה.

לדעת הרופאים המומחים בתחום זה דרך הטיפול היא שלעולם לא יחזור פעמיים על דיבור או תפילה ואם לא הצליח בפעם ראשונה להגות את הברכה או התפלה כראוי אין לעשות כלל נסיון נוסף. בדרך זו מקווים רופאיו לחלצו ממיצר ולהקל על מצוקתו.

ת"ח זה נפשו בשאלתו. כאשר ברור לו כשמש שלא הגה את השם כדין ולא יצא יד"ח בברכתו האם מותר לו לאכול. ואת"ל שמותר לו האם ראוי שימנע מאכילת פת כדי שלא יתחייב בברכת המזון, ועכ"פ לא יאכל כדי שביעה כדי שלא יבטל מצות ברהמ"ז דאורייתא.

שו"ת מנחת אשר ח"ב ס' קלד

ובמה ששאל אם ראוי להמנע מלאכול פת כדי שביעה כדי שלא יתחייב לבורך בהמ"ז מדאורייתא.

נראה דאין לו להקפיד בכך כלל ומן הטעם שכבר נתבאר לעיל, שהרי זה טבעה ומהותה של מחלה זו שהאדם מייסר את עצמו כל הזמן בחרדות שלא עשה את המוטל עליו ולא יצא יד"ח בשום דבר, ורק כשיתגבר על חרדות אלה וישתחרר מהם ימצא מזור למכתו. ואם נפסוק לו להמנע מאכילת פת כדי שביעה ימצא אלף שאלות

נוספות. כגון שמא טוב לאכול פחות מכשיעור תוך כדי אכילת פרס כדי שלא יתחייב בברכה אחרונה בכלל, ושמא יאכל כל סעודתו שלא כדרך אכילה כדי שיפטור מברכה ראשונה, ושמא לא יישן שינת קבע כדי להיפטר מברכת התורה, וכדומה שאלות שונות ומשונות בכל תחום וענין, ואין לדבר סוף.

ומשו"כ נראה ברור למעשה דיש לו לנהוג ככל אדם וכדרכו של עולם, ולהשתדל פעם אחת בקיום מצוותיו כמבואר.

Rabbi Dr. Abraham Twerski,
Foreword to Religious Compulsions
and Fears pg. 16

"[A]n OCD sufferer may not necessarily be reassured by the opinion of the poskim. One woman with OCD threw out three sets of dishes because she could not accept the Rav's ruling that the dishes were perfectly kosher, saying, "The Rav did not understand my she'eilah."

השאלה:

אברך חשוב מאד שיש לו קשיים הרבה בענין טהרת אשתו, ובז' נקיים הוא מלא פחדים ויש לו ספיקות עד אין קץ בכל בדיקה ובכל מראה, ובכל ענין זה יש לו חומרות הרבה עד שהוא ואשתו נעשים מתוחים מאד, ופשוט דכל בני בית סובלים מזה מאד.

בעה"י יום זאת חנוכה ה'תשל"ט

למע"כ ידידי... הרי"מ גרינוולד שליט"א

אחד"ש כבוד תורתו שליט"א...

בדבר אחד שעצביו מתוחין מאד בענין טהרת אשתו וכו', ככל הכתוב במכתבו, אין עצה לזה אלא שלא יתערב כלל וכלל בכל הענין, כי רחמנא הימנה להאשה דכתיב וספרה לה לעצמה, אלא שיסדר, שכל שאלותי' וספיקות שיהיו, תלך אצל רב בעל הוראה לשאול [כפי הנהוג שהיא שואלת את הרבנית והיא תשאל את הרב] וצריך הוא לדעת שאין לו רשות כלל לעשות חומרות יותר מדי, וכמבואר בגמ' נדה די"ב שאסור להחמיר בכזה יותר מהמוכרח, דנמצא דא"כ לבו נקפו ופורש ומבטל מפו"ר [וממצות עונה] וגורם הרהורים רעים רח"ל. הכלל בכזה נאמר אל תצדק הרבה, וכיון דמן הדין אשה נאמנת די לו בכך, ולא יתערב כלל וכלל לראות המראות והבדיקות, רק הכל תסדר האשה, וכשיהיו לה ספיקות תעשה שאלת חכם לרב זה [המדובר בינם שעל פיו תעשה] ובעה"י לאט לאט ינוחו עצביו בענין זה.

שו"ת מנחת אשר ח"ב ס' קלד

אמנם יש לעיין כיצד יוציא את בני ביתו בקידוש היום אם אינו הוגה את השם כהלכתו, ואף אם מצינו לו היתר לכשעצמו, אך מה יעשו בני ביתו אשר לא שמעו קידוש כהלכתו.

ובאמת נראה שמן הראוי שאשתו תקדש בביתו ותוציא אותו ידי חובתו, ואם יש בנים

גדולים בבית יכולים הם לקדש ולהוציא את כל בני הבית ידי חובתם.

וכשיש אורחים בבית יש לו להתגבר על בושתו ולבקש מהם לקדש ולהוציא אותו ואת בני ביתו יד"ח בגלל הקושי שיש לו, וכשם שאין האדם בוש במגבלה גופנית שבה הוא לוקה, כך אין סיבה שיבוש במגבלה זו שאין בינה לבין מחלה אחרת.

משלי ג:ז – דַּרְכֵּיהַ דְּרַכֵּי נֶעֱם וְכָל נְתִיבוֹתֶיהָ שְׁלוֹם

תהילים ב:יא – עֲבָדוּ אֶת ה' בִּירְאָה וְגִילּוֹ בְּרַעְדָּה

תהילים ק:ב – עֲבָדוּ אֶת ה' בְּשִׂמְחָה בָּאוּ לְפָנָיו בְּרִנָּה

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