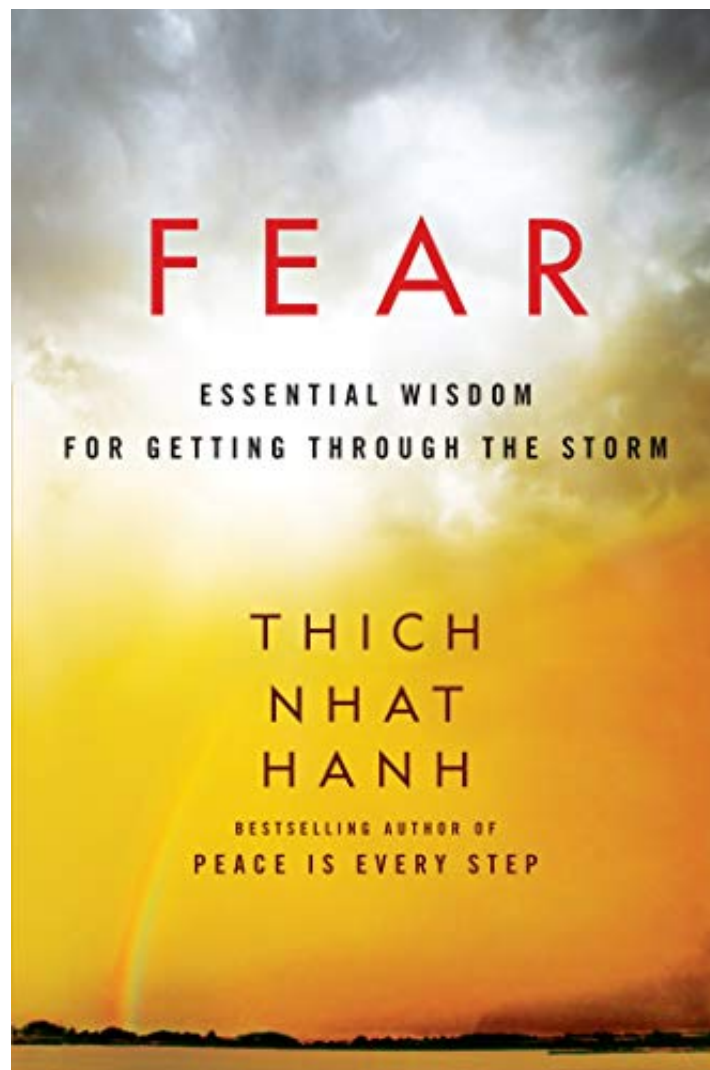


Fear: Essential Wisdom for Getting Through the Storm

by

Thich Nhat Hanh



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Synopsis

“Written in words so intimate, calm, kind, and immediate, this extraordinary book feels like a message from our very own heart....Thich Nhat Hanh is one of the most important voices of our time, and we have never needed to listen to him more than now.”—Sogyal Rinpoche
Fear is destructive, a pervasive problem we all face. Vietnamese Buddhist Zen Master, poet, scholar, peace activist, and one of the foremost spiritual leaders in the world—a gifted teacher who was once nominated for the Nobel Peace Prize by Martin Luther King Jr.—Thich Nhat Hanh has written a powerful and practical strategic guide to overcoming our debilitating uncertainties and personal terrors. The New York Times said Hanh, “ranks second only to the Dalai Lama” as the Buddhist leader with the most influence in the West. In *Fear: Essential Wisdom for Getting through the Storm*, Hanh explores the origins of our fears, illuminating a path to finding peace and freedom from anxiety and offering powerful tools to help us eradicate it from our lives

Sort review

“Thich Nhat Hanh shows us that by looking deeply and embracing our whole experience with acceptance, love and understanding, we can go beyond fear and anxiety to find fearlessness and inner peace.” -- Sogyal Rinpoche --This text refers to the paperback edition.
From the Back Cover
Fear has countless faces: from the fear of failure to worries about everyday life, from financial or environmental uncertainties to the universal despair we all experience when faced by the loss of a friend or loved one. Even when surrounded by all the conditions for happiness, life can feel incomplete when fear keeps us focused on the past and worried about the future. While we all experience fear, it is possible to learn how to avoid having our lives shaped and driven by it. In these pages, Thich Nhat Hanh offers us a timeless path for living fearlessly.--This text refers to the paperback edition.
About the Author
Thich Nhat Hanh was a world-renowned Buddhist Zen master, poet, author, scholar, and activist for social change, who was nominated for the Nobel Peace Prize by Dr. Martin Luther King Jr. He was the author of many bestselling books, including the classics *Peace Is Every Step* and *The Art of Living*. Through his books and retreats at the monasteries he has founded in the U.S., Europe, Asia, and Australia, he became a pre-eminent figure in contemporary Buddhism, offering teachings that are both deeply rooted in ancient wisdom and accessible to all. Sister Chan Khong is Thich Nhat Hanh’s most senior monastic disciple and lifelong collaborator. A leading force in his engaged Buddhism programs and humanitarian projects, her books include *Learning True Love* and *Beginning Anew*.
Sister True Dedication is a former journalist and monastic Dharma Teacher ordained by Thich Nhat Hanh. --
This text refers to the paperback edition.
From the Inside Flap
Fear has countless faces: from the fear of failure to worries about everyday life, from financial or environmental uncertainties to the universal despair we all experience when faced by the loss of a friend or loved one. Even when surrounded by all the conditions for happiness, life can feel incomplete when fear keeps us

focused on the past and worried about the future. While we all experience fear, it is possible to learn how to avoid having our lives shaped and driven by it. In these pages, Thich Nhat Hanh offers us a timeless path for living fearlessly.--Sogyal Rinpoche --This text refers to an alternate kindle_edition edition.Read more

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Look inside the book

THICH NHAT HANH FEARLESSNESS: ESSENTIAL WISDOM FORGETTING THROUGH THE STORM

Contents

INTRODUCTION: Fearlessness

A Time Before

Original Fear

Reconciling with Our Past

Releasing Fears About the Future: The Five Remembrances

No Coming, No Going

The Gift of Fearlessness

The Power of Mindfulness

Learning to Stop

Calm in the Storm

Transforming the Fear Around Us

Blue Sky Above the Clouds

Transforming Fear into Love: The Four Mantras

The Opposite of Fear

Practices for Transforming Fear

Releasing Fear from Body and Feelings: Eight Simple Mindfulness Exercises

Transforming the Roots of Fear in the Mind: Eight Breathing Exercises

Deep Relaxation for Transforming Fear and Stress

Metta Meditation: May We Be Free from Fear

About the Author

Credits

Books by Thich Nhat Hanh

Copyright

About the Publisher

INTRODUCTION

Fearlessness

Most of us experience a life full of wonderful moments and difficult moments. But for many of us, even when we are most joyful, there is fear behind our joy. We fear that this moment will end, that we won't get what we need, that we will lose what we love, or that we will not be safe. Often, our biggest fear is the knowledge that one day our bodies will cease functioning. So even when we are surrounded by all the conditions for happiness, our joy is not complete. We think that, to be happier, we should push away or ignore our fear. We don't feel at ease when we think of the things that scare us, so we deny our fear away. "Oh, no, I don't want to think about that." We try to ignore our fear, but it is still there. The only way to ease our fear and be truly happy is to acknowledge our fear and look deeply at its source. Instead of trying to escape from our fear, we can invite it up to our awareness and look at it clearly and deeply. We are afraid of things outside of ourselves that we cannot control. We worry about becoming ill, aging, and losing the things we treasure most. We try to hold tight to the things we care about—our positions, our property, our loved ones. But holding tightly doesn't ease our fear. Eventually, one day, we will have to let go of all of them. We cannot take them with us. We may think that if we ignore our fears, they'll go away. But if we bury worries and anxieties in our consciousness, they continue to affect us and bring us more sorrow. We are very afraid of being powerless. But we have the power to look deeply at our fears, and then fear cannot control us. We can transform our fear. The practice of living fully in the present moment—what we call mindfulness—can give us the courage to face our fears and no longer be pushed and pulled around by them. To be mindful means to look deeply, to touch our true nature of interbeing and recognize that nothing is ever lost. One day during the Vietnam War, I was sitting in a vacant airfield in the highlands of Vietnam. I was waiting for a plane to go North to study a flooding situation and help bring relief to the flood victims. The situation was urgent, so I had to go in a military plane that was usually used to transport such things as blankets and clothing. I was sitting alone in the airfield waiting for the next plane when an American officer came up to me. He was also waiting for his plane. It was during the war, and there were only the two of us at the airfield. I looked at him and saw that he was young. Immediately, I had a lot of compassion for him. Why does he have to come here to kill or be killed? So out of compassion I said, "You must

be very afraid of the Viet Cong.” The Viet Cong were Vietnamese communist guerrillas. Unfortunately, I wasn’t very skillful, and what I said watered the seed of fear in him. He immediately touched his gun and asked me, “Are you a Viet Cong?” Before coming to Vietnam, U.S. Army officers had learned that everyone in Vietnam could be a Viet Cong, and fear inhabited every American soldier. Every child, every monk, could be a guerrilla agent. The soldiers had been educated this way, and they saw enemies everywhere. I’d tried to express my sympathy to the soldier, but as soon as he’d heard the word Viet Cong he’d been overwhelmed by his fear and went for his gun. I knew I had to be very calm. I practiced breathing in and breathing out very deeply and then said, “No, I am waiting for my plane to go to Danang to study the flooding and see how I can help.” I had a lot of sympathy for him, and this came through in my voice. As we talked, I was able to communicate that I believed the war had created a lot of victims, not only Vietnamese but also Americans. The soldier calmed down as well, and we were able to talk. I was safe, because I had enough lucidity and calm. If I had acted out of fear, he would have shot me out of his fear. So don’t think that dangers come only from outside. They come from inside. If we don’t acknowledge and look deeply at our own fears, we can draw dangers and accidents to us. We all experience fear, but if we can look deeply into our fear, we will be able to free ourselves from its grip and touch joy. Fear keeps us focused on the past or worried about the future. If we can acknowledge our fear, we can realize that right now we are okay. Right now, today, we are still alive, and our bodies are working marvelously. Our eyes can still see the beautiful sky. Our ears can still hear the voices of our loved ones. The first part of looking at our fear is just inviting it into our awareness without judgment. We just acknowledge gently that it is there. This brings a lot of relief already. Then, once our fear has calmed down, we can embrace it tenderly and look deeply into its roots, its sources. Understanding the origins of our anxieties and fears will help us let go of them. Is our fear coming from something that is happening right now, or is it an old fear, a fear from when we were small, that we’ve kept inside? When we practice inviting all our fears up, we become aware that we are still alive, that we still have many things to treasure and enjoy. If we are not busy pushing down and managing our fear, we can enjoy the sunshine, the fog, the air, and the water. If you can look deeply into your fear and have a clear vision of it, then you really can live a life that is worthwhile. Our greatest fear is that when we die we will become nothing. To really be free of fear, we must look deeply into the ultimate dimension to see our true nature of no-birth and no-death. We need to free ourselves from these ideas that we are just our bodies, which die. When we understand that we are more than our physical bodies, that we didn’t come from nothingness and will not disappear into nothingness, we are liberated from fear. The Buddha was a human being, and he also knew fear. But because he spent each day practicing mindfulness and looking closely at his fear, when confronted with the unknown, he was able to face it calmly and peacefully. There is a story about a time the Buddha was out walking and Angulimala, a notorious serial killer, came upon him. Angulimala shouted for the Buddha to stop, but the Buddha kept walking slowly and calmly. Angulimala caught up with him and demanded to know why he hadn’t stopped. The Buddha

replied, "Angulimala, I stopped a long time ago. It is you who have not stopped." He went on to explain, "I stopped committing acts that cause suffering to other living beings. All living beings want to live. All fear death. We must nurture a heart of compassion and protect the lives of all beings." Startled, Angulimala asked to know more. By the end of the conversation, Angulimala vowed never again to commit violent acts and decided to become a monk. How could the Buddha remain so calm and relaxed when faced with a murderer? This is an extreme example, but each of us faces our fears in one way or another every day. A daily practice of mindfulness can be of enormous help. Beginning with our breath, beginning with awareness, we are able to meet whatever comes our way. Fearlessness is not only possible, it is the ultimate joy. When you touch nonfear, you are free. If I am ever in an airplane and the pilot announces that the plane is about to crash, I will practice mindful breathing. If you receive bad news, I hope you will do the same. But don't wait for the critical moment to arrive before you start practicing to transform your fear and live mindfully. Nobody can give you fearlessness. Even if the Buddha were sitting right here next to you, he couldn't give it to you. You have to practice and realize it yourself. If you make a habit of mindfulness practice, when difficulties arise, you will already know what to do.

A Time Before Many of us don't remember this, but a long time ago, we lived inside our mothers' wombs. We were tiny, living human beings. There were two hearts inside your mother's body: her own heart and your heart. During this time your mother did everything for you; she breathed for you, ate for you, drank for you. You were linked to her through your umbilical cord. Oxygen and food came to you through the umbilical cord, and you were safe and content inside of your mother. You were never too hot or too cold. You were very comfortable. You rested on a soft cushion made of water. In China and Vietnam we call the womb the palace of the child. You spent about nine months in the palace. The nine months you spent in the womb were some of the most pleasant times of your life. Then the day of your birth arrived. Everything felt different around you, and you were thrust into a new environment. You felt cold and hunger for the first time. Sounds were too loud; lights were too bright. For the first time, you felt afraid. This is original fear. Inside the palace of the child you didn't need to use your own lungs. But at the moment of your birth, someone cut the umbilical cord and you were no longer physically joined with your mother. Your mother could no longer breathe for you. You had to learn how to breathe on your own for the first time. If you couldn't breathe on your own, you would die. Birth was an extremely precarious time. You were pushed out of the palace, and you encountered suffering. You tried to inhale, but it was difficult. There was some liquid in your lungs and to breathe in you had to first push out that liquid. We were born, and with that birth, our fear was born along with the desire to survive. This is original desire. As infants, each one of us knew that to survive, we had to get someone to take care of us. Even after our umbilical cord was cut, we still had to rely entirely on adults to survive. When you depend on someone or something else to survive, it means that a link, a kind of invisible umbilical cord, is still there between you. When we grow up, our original fear and original desire are still there. Although we are no longer babies, we still fear that we cannot survive, that no one will take care of us. Every desire we will have in our lives has

its root in this original, fundamental desire to survive. As babies, we all find ways to ensure our survival. We may have felt very powerless. We had legs but couldn't walk. We had hands but couldn't grasp anything. We had to figure out how to get someone else to protect us, take care of us, and ensure our survival. Everyone is afraid sometimes. We fear loneliness, being abandoned, growing old, dying, and being sick, among many other things. Sometimes, we may feel fear without knowing exactly why. If we practice looking deeply, we see that this fear is the result of that original fear from the time we were newborns, helpless and unable to do anything for ourselves. Even though we have grown into adults, that original fear and original desire are both still alive. Our desire to have a partner is, in part, a continuation of our desire for someone to take care of us. As adults, we're often afraid to remember or be in touch with that original fear and desire, because the helpless child in us is still alive. We haven't had a chance to talk to him or her. We haven't taken the time to care for the wounded child, the helpless child within. For most of us, our original fear continues in some form. Sometimes we might feel scared of being alone. We may feel that "alone I can't make it; I have to have somebody." This is a continuation of our original fear. If we look deeply, however, we will find that we have the capacity to calm our fear and find our own happiness. We need to look closely at our relationships to see whether they are based primarily on mutual need or on mutual happiness. We have a tendency to think that our partner has the power to make us feel good and that we're not okay unless we have that other person there. We think, "I need this person to take care of me, or I will not survive." If your relationship is based on fear rather than on mutual understanding and happiness, it doesn't have a solid foundation. You may feel you require that person for your own happiness. And yet at some point you may find the presence of the other person to be a nuisance and want to get rid of him. Then you know for sure that your feelings of peace and security did not really come from that person. Similarly, if you like to spend a lot of your time at a café, it may not be because that particular café is so interesting. It may be because you're afraid of being alone; you feel that you always have to be with other people. When you turn on the television, it may not be because there's a fascinating program you want to see; it's because you're afraid of being alone with yourself. If you're afraid of what other people might think of you, it comes from that same place. You're afraid that if others think negatively about you, they won't accept you and you'll be left all alone, in danger. So if you need others to always think well of you, that is a continuation of that same original fear. If you regularly go shopping to buy yourself new clothes, it's because of that same desire; you want to be accepted by others. You're afraid of rejection. You're afraid you'll be abandoned and left alone, with no one to take care of you. We have to look deeply to identify the original, primal fear and desire that are behind so many of our behaviors. Every one of the fears and desires that you have today is a continuation of original fear and desire. One day I was walking, and I felt something like an umbilical cord linking me to the sun in the sky. I saw very clearly that if the sun was not there, I would die right away. Then I saw an umbilical cord linking me to the river. I knew that if the river wasn't there, I would also die, because there would be no water for me to drink. And I saw an umbilical cord linking me to the forest. The trees in the forest

were creating oxygen for me to breathe. Without the forest, I would die. And I saw an umbilical cord linking me to the farmer who grows the vegetables, wheat, and rice that I cook and eat. When you practice meditation, you begin to see things that other people do not see. Although you don't see all these umbilical cords, they are there, linking you to your mother, your father, the farmer, the sun, the river, the forest, and so on. Meditation can include visualization. If you were to draw a picture of yourself with these many umbilical cords, you would discover that there are not only five or ten, but maybe hundreds or thousands of them, and you are linked to them all. In Plum Village, where I live in southwest France, we like to use gathas, short practice poems that we recite silently or out loud throughout the day, to help us live deeply every action of our daily life. We have a gatha for waking up in the morning, a gatha for brushing our teeth, and even gathas for using the car or the computer. The gatha we say as we serve our food goes like this: In this food I see clearly the presence of the entire universe supporting my existence.* Looking deeply into the vegetables, we see sunshine is inside them, a cloud is inside, the earth is inside, and a lot of hard, loving work is also there in the food before us. Looking in this way, even if no one else is sitting down with us to share that meal, we know that our community, our ancestors, Mother Nature, and the whole cosmos are right there, with us and inside us in every moment. We never need to feel alone. One of the first things we can do to soothe our fear is to talk to it. You can sit down with that fearful child inside and be gentle with him or her. You might say something like this: "Dear little child, I am your adult self. I would like to tell you that we are no longer a baby, helpless and vulnerable. We have strong hands and strong feet; we can very well defend ourselves. So there is no reason why we have to continue to be fearful anymore." I believe that talking to the child like that can be very helpful, because the inner child may be deeply wounded, and the child has been waiting for us to come back to her. All her childhood wounds are still there, and we have been so busy that we have had no time to go back and help the child heal. That is why it's very important to take the time to go back, to recognize the presence of the wounded child in us, to talk to him and try to help him heal. We can remind him several times that we are no longer a helpless child, we have grown up into an adult, and we can very well take care of ourselves.

Practice: Talking to Your Inner Child

Put down two cushions. First sit on one cushion and pretend you are the helpless, vulnerable child. You express yourself: "Dear one, I am very helpless. I cannot do anything. It's very dangerous. I'm going to die; nobody is taking care of me." You have to speak the language of the baby. And while you are expressing yourself like that, if the feelings of fear, hopelessness, stress, and helplessness come up, please allow them to come up and recognize them. Allow the helpless child enough time to express herself fully. This is very important. After she has finished, move to the other cushion to play the role of the adult self. As you look at the other cushion, imagine the helpless child is sitting there and talk to her: "Listen to me. I am your adult self. You are no longer a helpless child; we have grown up into an adult already. We have enough intelligence to protect ourselves, to survive by ourselves. We don't need someone to take care of us anymore." When you try this, you will see that the feeling of safety and security you want to feel doesn't need to come from clinging to another

person or from constantly distracting yourself. Acknowledging and soothing the fear within is the first step in letting it go. Understanding that we are now safe is essential for those of us who have suffered abuse, fear, or pain in our past. Sometimes we may need a friend, a brother, a sister, a teacher, to help us not fall back into the past. We have grown up. We're now capable not just of defending ourselves but of living fully in the present moment and giving to others.

Original Fear

Many of us often find ourselves thinking of things that stir up feelings of fear and sorrow. We have all experienced some suffering in our past, and we often recall our past suffering. We revisit the past, reviewing it and watching the films of the past. But if we revisit these memories without mindfulness or awareness, every time we watch those images we suffer again. Suppose you were abused as a young child. You suffered greatly. You were fragile and vulnerable. You were likely afraid all the time. You didn't know how to protect yourself. Perhaps in your mind you continue to be abused again and again, even though you are an adult now. You are no longer that child who was fragile and vulnerable, with no means of defense. Yet you continue to experience the suffering of the child, because you always revisit those memories even though they are painful. There is a film, an image stored in your consciousness. Every time your mind goes back to the past and you look at that image or watch that film, you suffer again. Mindfulness reminds us that it is possible to be in the here and now. It reminds us that the present moment is always available to us; we don't have to live events that happened long ago. Suppose someone slapped your face twenty years ago. That was recorded as an image in your subconscious. Your subconscious stores many films and images of the past, which are always being projected down there. And you have a tendency to go back and watch them again and again, so you continue to suffer. Every time you see that picture, you are slapped again and again and again. But that is only the past. You are no longer in the past; you are in the present moment. That did happen, yes—in the past. But the past is already gone. Now the only things left are pictures and memories. If you keep going back to the past to review those images, that is wrong mindfulness. But if we root ourselves in the present moment, we can look at the past in a different way and transform its suffering. Perhaps when you were a little child, people would sometimes take your toy away from you. You learned to cry, to try to manipulate the situation; or to smile so as to please your caretaker, to make her give back the toy. As a young child, you learned to produce a diplomatic smile. That's one way of dealing with the problem of survival. You learn without even knowing that you're learning. The feeling that you're fragile, vulnerable, unable to defend yourself, the feeling that you always need someone to be with you, is always there. That original fear—and its other face, original desire—is always there. The infant, with his fear and his desire, is always alive in us. Some of us have depression and continue to suffer even if in the present situation everything looks all right. This is because we have a tendency to dwell in the past. We feel more comfortable making our home there, even if it holds a lot of suffering. That home is deep down in our subconscious, where the films of the past are always projected. Every night you go back and watch those films and suffer. And the future you constantly worry about is nothing other than a projection of fear and desire from the past. Don't Fear the

PastBecause it's so easy to be caught in the past, it's helpful to have a reminder to stay in the present. In Plum Village, we use a bell. When we hear the bell, we practice breathing in and out mindfully, and we say, "I listen to the bell. This wonderful sound brings me back to my true home." My true home is in the here and now. The past is not my true home.You may want to say to the little one inside you, the past is not our home; our home is here, where we can really live our life. We can get all the nourishment and healing we need here in the present moment. Much of the fear, anxiety, and anguish that we experience is there because the inner child has not been liberated. That child is afraid to come out to the present moment, and so your mindfulness, your breath, can help this child to realize that she is safe and can be free.Suppose you go to the movies. From your seat in the audience you look up at the screen. There is a story; there are people on the screen interacting with each other. And down there in the audience, you cry. You experience what's happening on the screen as real, and that's why you shed real tears and feel real emotions. The suffering is real; the tears are real. But when you come up to touch the screen, you don't see any real people. It's nothing but flickering light. You can't talk to the people on the screen; you can't invite them to have tea. You can't stop them or ask them a question, but yet it can create real suffering, in your body as well as your mind. Our memories can cause us real suffering, both emotionally and physically, even though they are not happening in the moment.

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You Are Here: Discovering the Magic of the Present Moment No Mud, No Lotus: The Art of Transforming Suffering True Love: A Practice for Awakening the Heart The Art of Communicating Your True Home: The Everyday Wisdom of Thich Nhat Hanh Silence: The Power of Quiet in a World Full of Noise The Miracle of Mindfulness: An Introduction to the Practice of Meditation The Art of Living: Peace and Freedom in the Here and Now How to Love (Mindfulness Essentials

Book 3) Reconciliation: Healing the Inner Child Taming the Tiger Within: Meditations on Transforming Difficult Emotions How to Relax (Mindfulness Essentials Book 5) Living Buddha, Living Christ 20th Anniversary Edition Homecoming: Overcome Fear and Trauma to Reclaim Your Whole, Authentic Self How to Live When a Loved One Dies: Healing Meditations for Grief and Loss The Way of Integrity: Finding the Path to Your True Self The Art of Power Understanding Our Mind: 51 Verses on Buddhist Psychology Happiness: Essential Mindfulness Practices How to Focus (Mindfulness Essentials Book 9) At Home in the World: Stories and Essential Teachings from a Monk's Life Savor: Mindful Eating, Mindful Life

What people say about this book

Mary Aversano, "SO HELPFUL. I have terminal cancer. I saw this book & decided I would read it & see if it would be of any help to me. And it was indeed. I learned so much about acceptance, inner peace and breath work. I recommend this book to everyone going thru a storm or not"

Ebook Library Reader, "Transformed my depression and crisis with food for thought and practice. I stumbled upon this book after years of dealing with growing fear, anxiety and anger-related issues that were greatly impacting my private and professional life, robbing me of a good night's sleep and just plain making life miserable. When I bought this book, I was battling moderate depression that was transitioning to severe depression, I knew I had to act fast before it completely incapacitated me. I noticed in the comments that someone had recovered from a moderate depression and I had also heard talks by Thich Nhat Hahn online which attracted my interest with their 'unconventional' approach. I was ready to put any good advice into practice and not just for the short term. Not only was the mere reading of this book comforting and relieving for me, but the exercises it introduces helped me transform fear in an unconventional way. Though in the presence of intense emotions, perhaps even in a panic attack, my first reflex was to run, to find a way to escape, the exercises suggest meeting it head on - but not with aggression or in a challenging manner as proposed by some of the inevitably flawed techniques I have tried - but with compassion, curiosity and concern. Thich Nhat Hahn suggests that we observe our emotions, acknowledge them - even handle them with the concern we would for a crying baby through deep listening - and begin to work our way back into the present moment, back to ourselves. By sticking to the exercises in this book and filling my mind with good food for thought (reading more books on this subject, watching dharma by Thich Nhat Hahn on youtube), I moved from being consumed by despair, fear, frustration and the psychosomatic illness that accompanies it to being on the road to recovery. About four and half weeks after starting the book and encountering 'Thay's' approach to 'the art of suffering' I am working again at full capacity, sleeping through the night for over two weeks now, restoring harmony to my relationships and starting to enjoy life again, which is no small feat considering where I started only a month ago. I am also experiencing a clarity of mind that I have almost never experienced. As my back was up against a wall, I started practicing his exercises right away and multiple times every day in a gentle and cautious fashion. I believe that this and good food for thought were what got me back on track - without drugs or any other treatment of any kind. I have read many books on how to deal with fear, phobias and panic attacks, still my depression and anxiety continued to advance and cripple my life even further. I stumbled upon the books by Thich Nhat Hahn quite literally in my darkest hour. I hope that my story can give others in crisis and despair the hope to carry on. Barely a month after starting this book, I am largely restored, but still have a ways to go so I will be continuing to practice and to gain insight through introspection, mindfulness and reading more Thich Nhat Hahn not to mention others like him. As I regain my

strength, I am compelled to share this experience to help others suffering like I did.”

jo, “Very simple, yet so profound impact.. I have chronic problem with FEAR. Fear of loss, fear of death, fear of poverty, fear of aging, fear of criticism and fear of failure, and I have tried many ways to conquer my fears. At the 1st chapter Thich Nhat Hanh told us about his encounter of a young soldier at an isolate aircraft area. The soldier feared him because he thought this monk was a Vietcong in disguise. The soldier was "conditioned" to fear. Then I just had an "a-ha" moment on this. My chronic fear was conditioned too, by ME. I conditioned myself to be fearful all these years. So my way out of fear is to un-condition them. One by one. I love all the books of Thich Nhat Hanh. Every book is written in a very simple style and so gentle. No fuss, just a very compassionate feeling throughout the book.”

Jdiesel77, “Easy Read that is nice to add to your collection. Why are we afraid? Well, for one thing, we are all afraid deep down of one thing-annihilation (well, to be honest, I was afraid of trying to spell annihilation also !) We are afraid of many things really-being unloved, going broke, losing our jobs. Really though, if you ask yourself the question, why am I afraid of being made fun of? Let's get to the bottom of this. If someone makes fun of me, that means they don't like me. If they don't like me, then others won't like me. If others don't like me, I will have no one. If i have no one, I will be miserable and alone. If i am miserable and alone, I will die. It seems dramatic when I write it all down, but if you really dig deep, this is the real reason why we feel bad when someone doesn't "love" us. If i get fired, I'm unloved. If you get dumped, you feel unloved. Being loved is one of the basic human needs. We all have this basic desire to just survive. Stop looking at every moment of suffering as something that drums up old feelings. The past is gone. When we get anxious, we live in the future, When you are depressed, you live in the past. Thich Nhat Hanh reminds us to be mindful. To accept our past. To realize, we are all pieces of the same puzzle. He reminds us , we will die. Everyone we love, will die. Absolutely nothing is permanent. We can't take anything with us, yet every day we try and accumulate more. More money, more fame. We do this because we believe the more we have, the better we will feel. The better we feel, the less we will die. This is obviously not true. Once you accept impermanence, and accept the fact that one day, we will get old and die, then you will really find peace, It's not from accumulation. Peace comes from acceptance of the inevitable. This all may sound morbid, but this is the essential beliefs of Buddhism. There is no birth and no death. Anyway, I am probably getting a bit deep for this review. I think any read by Thich is a great read. He has a calming style in his writing and his books put things in perspective. I prefer his "Miracle of Mindfulness," but i think this is a quick easy read that is a nice addition to anyone's spiritual journey. The reason I took a star off is because I think it gets a little weird at points. There are some good meditations in here, but there are points where he says, sit down, and talk to your inner child by pretending they are sitting across from you. Maybe some may enjoy this, but I just felt strange attempting to do it. Anyway, I hope you all find peace in your

never ending journey!”

Jessica, “good and bad ones. This book is so powerful. I used to be afraid of so many things without any explanations... Reading this book changed my perspectives on so many things and made me analyse my life and identify things that needed to change in order for me to live a more fulfilling life. I used to suffer from depression and every little life event would send me into a deep state of depression. Since reading this book, there have been a lot of life changing events, good and bad ones, but I feel like this book has taught me not to run away from fear but instead embrace it, I know it's difficult to understand that but the books makes sure you to explain why it's important to embrace fear. This book has seriously taught me many invaluable things.”

Karen Bell, “What else would I expect from such a wonderful human being.... Thich Naht Hahn (Thay) is a wonderful gentle Buddhist monk whose wisdom is life-changing. I listen to him on YouTube and his way is just superb for being a calm, gentle human who is into self growth and wants to become more conscious. What else would I expect from such a wonderful human being? Thank you for this wonderful book that taught me that fear is ingrained and of course affects my view of the world today. A great catalyst to my therapeutic process.”

Ebook Library Reader, “Through Thich Nhat Hanh's guidance and wisdom my levels of anxiety have been diminished significantly and I am better able to confront challenges in my life. All the books I have that are written by Thich Nhat Hanh have been very inspirational, thought provoking and very healing. Of all the books this one in particular has helped me confront many things and allowed me to see such things in life in a different way. Through Thich Nhat Hanh's guidance and wisdom my levels of anxiety have been diminished significantly and I am better able to confront challenges in my life. If anyone suffers from anxiety and depression then this book will not only help you to understand them better but can also be of great use in coping with such conditions.”

Nicole Herman, “Great book. It really helped me. This is my second book by this author and I am loving it. It really makes you think and puts things into perspective. I got it after the sudden loss of a close relative a few months ago. This really helped me to process the loss by looking at the cycle of life and death in a different way. I have not finished the book yet, but I totally recommend this for anyone struggling with fear, anxiety, loss /grief.”

Nemo, “Excellent book!. Another excellent book from Thich Nhat Hanh. This acclaimed author offers the calm wisdom of someone who has been practising Mindfulness for a long time, and who has learned the true benefits of it. His method of teaching is straight forward, and easy to understand. His life experiences add to the authenticity of his teachings, and when reading his books, there is the sense that one is in the presence of a true teacher. In this book, he offers a very tender-hearted way of working with fear, with gentle teachings and firm encouragement. He

shows us that fear is something that we need not be afraid of.”

The book by Thich Nhat Hanh has a rating of 5 out of 4.8. 2,191 people have provided feedback.

INTRODUCTION: Fearlessness A Time Before Original Fear Reconciling with Our Past
Releasing Fears About the Future: The Five Remembrances No Coming, No Going The Gift of
Fearlessness The Power of Mindfulness Learning to Stop Calm in the Storm Transforming the
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