

Helping Patients and Families Deal with Mental Illness

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Eulogies for Rabbi Dr. Moshe Tendler zt"l

<https://vimeo.com/618569912/0e28f74a72>



With mental illness diagnoses on the rise, and particularly in the wake of the COVID pandemic, many Jewish families are newly addressing mood disorders as well as anxiety disorders. The normal challenges can be exacerbated by the close-knit nature of Jewish community, as well as by suspicion of modern psychology in some parts of the Jewish world. How can a family doctor or mental health professional aid Jewish patients dealing with depression, OCD and other challenges?

Vignettes

- 1) Rebecca, age 17, has been diagnosed with PTSD stemming from sexual abuse by a counselor at a Jewish summer camp. She is in therapy. Currently, Rebecca refuses to observe much of halachah, including the laws of Shabbat. Rebecca's parents are beside themselves, for reasons both religious and personal, and they raise their problem with their own therapist. What should the therapist know about Judaism in order to counsel Rebecca's parents?
- 2) Sam, a geriatric psychologist, sees patients in an assisted living facility. One of the patients, Chaim, who is dealing with depression, learns *daf yomi* on a regular basis. Sam believes that bringing Torah-based material related to depression might reach Chaim in ways that secular counseling could not. Is relating Torah-based messages to Chaim as part of therapy a good idea?
- 3) Judith, a medical resident training to specialize in eating disorders, notices that the observant Jewish community has a higher rate of eating disorders than other communities. Judith asks Samantha, an observant Jewish colleague, if she can explain this. What should Samantha make sure to tell Judith?
- 4) Chanah, an observant therapist, is treating Devorah, age 20, for issues stemming from low self-esteem. Chanah suspects that some of Devorah's problems stem from an abusive father. May Chanah introduce this idea to Devorah, and encourage Devorah to talk about her parents' role in her self-esteem issues?

An Addendum to "Seeking Psychological Help" (Jan '20)

1. Rabbi Moshe Sternbuch (20th century England, South Africa, Israel), Teshuvot v'Hanhagot 1:867

והעצה הנכונה היא לילך לרופאי הנפשות אלו הצדיקים או גדולי ישראל, שירורו להם הדרך וילמדו אותם לבטוח בד' ולהסביר להם שרצונו תמיד לטובה, ומעט ייסורים דוחים הרבה עונשין בחיי נצח...

The right path is to go to healers of souls, who are the righteous people and giants of Israel, to show them the path and teach them to trust in Gd, and to explain to them that Gd's will is always for the good, and a little suffering pushes off much punishment in eternal life...

2. Rabbi Dr. Moshe Halevi Spero, *Judaism and Psychology: Halakhic Perspectives*, pp. 19-20

The halakhic a priori... serves as the basis for all reality such that all participants in reality have an essentially halakhic nature. An inherent halakhic status is an essential predicate of all reality. As Nahmanides put it, "All that the creatures know and understand is the fruit of Torah or the fruit of this fruit... In summary, in the Torah there is suggested to the scientists all natural sciences... the Torah is called 'perfect', meaning that everything is in it, including all sciences, and all things."... Apparent conflicts between Halakhah and medicine can only represent dissonance between the halakhic essence of medicine, and distortions of or disregard for its halakhic essence, but the conflict can never be a root one between Halakhah and medicine as such...

3. Rabbi Dr. Moshe Halevi Spero, *Judaism and Psychology: Halakhic Perspectives*, pp. 163-164

An important issue begged by this decision is whether the frequency of a constellation of behaviors says anything about its *inherent* normal or abnormal status. This issue was made obsolete by the prior convention of replacing the medical term *sickness* and certainly the concept of *sin* with more libertarian terms such as *maladaptive* and *inappropriate*, when describing pathology. Since it had already been accepted that "deviance is not inherent in but conferred upon," all standard pathologies are potentially capable of being reabsorbed into the normal end of the continuum when sufficient "evidence" presents itself.

4. Dr. Seymour Hoffman, **רבנים ופסיכולוגים-עימות ושיתוף פעולה**, in **פסיכותרפיה ויהדות** (2012), pg. 101
הרב ישראל מאיר לאו, הרב הראשי לשעבר והיום הרב הראשי של תל-אביב, ציין שהיחס בין רבנים לפסיכולוגים דומה ליחס שבין הלכה לרפואה, אבל הדגיש את ההבדל בין הרופא האובייקטיבי לבין הפסיכולוג הסובייקטיבי: "הפסיכולוג לא מתפקד בבועה, וחלק מן האמונה שלו, תפיסת העולם שלו וערכיו משפיעים על דרכי הטיפול שלו."

Rabbi Yisrael Meir Lau, past Chief Rabbi and today the Chief Rabbi of Tel Aviv, noted that the relationship between Rabbis and psychologists resembles the relationship between Halachah and medicine, but he emphasized the difference between the objective physician and the subjective psychologist: "The psychologist does not function in a bubble, and part of his belief, his worldview and his values influence his treatment approach."

5. Rabbi Asher Weiss (contemporary), https://www.youtube.com/watch?v=x67EaSW_6rQ (~16:00-20:00)
I would prefer a non-frum professional to a frum non-professional... Go to the psychologist to get treated, go to the Rav to get a berachah.

Vignette #1: Counseling families whose ill members do not follow Halachah

6. Rabbi Asher Weiss (contemporary), https://www.youtube.com/watch?v=x67EaSW_6rQ (~15:00)
If a person needs to go to a cardiologist or an oncologist... I would not see a very distinct advantage of going to a frum doctor. I think you need to see the best doctor. When we are dealing with psychology, and psychiatry as well, I think there would be an advantage to see a frum professional, because it is important that the professional understands the anxieties, the worries, of their patient... The better you understand his world, his inner world, probably the more efficient and professional your treatment would be.

7. Huppert/Siev/Kushner, *Treating Scrupulosity in Orthodox Jews*, J. of Clinical Psych 63:10 pg. 927-928
Appropriate behavior is environmentally determined, and just as healthy surgeons wash their hands relatively often, it may be the case that people in certain cultures or religious groups are slightly more bothered by intrusive thoughts.

8. Huppert/Siev/Kushner, *Treating Scrupulosity in Orthodox Jews*, J. of Clinical Psych 63:10 pg. 934
There are notions within Judaism that one should not articulate bad things for fear of them happening (al tiftach peh), and that some thoughts are forbidden (hirhurim). When treating a religious patient with OCD, engaging in a debate about whether thoughts are inconsequential can sidetrack treatment because religious patients may believe that some thoughts are in fact sinful. Instead, it is more productive to address different aspects of OCD thoughts...

9. Talmud, Ketuvot 51b
כל שתחלתה באונס וסוף ברצון, אפי' היא אומרת "הניחו לו שאלמלא נזקק לה היא שוכרתו", מותרת. מ"ט? יצר אלבשה.
If an act begins as rape and becomes consensual, and even if she says, "Leave him be," meaning that even if he had not gone to her, she would have hired him, she is still permitted. Why? Because an urge clothed her.

10. Talmud, Sotah 47a
לעולם תהא שמאל דוחה וימין מקרבת, לא כאלישע שדחפו לגחזי בשתי ידיו, ולא כיהושע בן פרחיה שדחפו לאחד מתלמידיו בשתי ידיו.
Always, the left should push away and the right should draw near, unlike Elisha who pushed away Gehazi with both hands, and not like Yehoshua ben Perachiah who pushed away one of his students with both hands.

11. Rabbi Shlomo ibn Aderet (13th century Spain), Responsum 5:238
וזה מה שהשבתי לחכם ר' יעקב בן הכשף בעל ישיבה בטוליטולה על הנהגת המדינה זו ויסור העוברים.
דע כי לשון רכה תשבור גרם... דע לך עוד כי אי אפשר לנהוג בכל האנשים במדה אחת. וזכור נא ענין דוד אדונינו מלכינו אשר נהג להעלים עינו מיואב ושמעי ואף על פי שהיו בני מות... כי לכל זמן מזומן, והעלמת עין מן העובר לעתים מצוה, והכל לפי צורך השעה. והחכם מעלים עיין לעתים בקלות.

This is what I replied to the sage Rabbi Yaakov ben Hakashaf, leader of the yeshiva in Toledo, regarding leading the community and rebuking the sinners.
Know that a soft tongue breaks bones... Know further that one cannot treat all people the same way. And please remember how David, our master and king, ignored what Yoav and Shimi did, even though they were liable for death...

for everything has an appointed time, and ignoring the sinner may be a mitzvah at times, all according to the needs of the moment. The sage ignores easily, at times.

12. VIN News, Bnei Brak – Leading Charedi Rabbi: Non-religious Children Deserve Respect

<https://vinnews.com/2018/01/15/bnei-brak-leading-charedi-rabbi-non-religious-children-deserve-respect/>

A remarkable video has emerged of Rabbi Gershon Edelstein, one of the two preeminent leaders of the Haredi world, advising families with children who have become non-religious not to reprimand them or kick them out of the house but instead to show them warmth and kindness...

"It is forbidden to shout at them, it's like putting a stumbling block before the blind," says the rabbi, meaning that by reprimanding them such children would be likely to further distance themselves from religion, and said that pressure on them "damages and hurts them."

Asked whether or not parents should insist that a boy wear a yarmulke or a girl dress modestly, Rabbi Edelstein responded "G-d forbid" saying that doing so would only distance them.

"Parents needs to accept them without laws or conditions or restrictions. Only through the way of kiruv, [drawing them close]," he says.

13. Ramban (13th century Spain), Commentary to Sefer haMitzvot, Omitted Aseh #5

מצוה חמישית שנצטוונו כשנצור על עיר להניח אחת מן הרוחות בלי מצור שאם ירצו לברוח יהיה להם דרך לנוס משם כי בזה נלמוד להתנהג בחמלה אפילו עם אויבינו בעת המלחמה ובו עוד תקון שנפתח להם פתח שיברחו ולא יתחזקו לקראתינו...

We are instructed to leave a direction open, not under siege, when we besiege a city, so that they should have the means of flight. This way we will learn to act with mercy even upon our enemies in war. Also, this is advantageous in opening a path through which they will flee, rather than strengthen themselves against us...

14. Midrash, Bereishit Rabbah 48:13

ויתן אל הנער זה ישמעאל בשביל לזרוזו במצות.

'And he gave it to the young man' - This is Yishmael; it was to energize him in mitzvot.

15. Midrash, Pirkei d'Rabbi Eliezer 29

שלה ישמעאל ולקח לו אשה מבנות מואב. לאחר שלש שנים הלך אברהם לראות את ישמעאל בנו, ונשבע לשרה שלא ירד מעל הגמל במקום שישמעאל שרוי תמן, והגיע לשם בחצי היום, ומצא שם את אשתו של ישמעאל, אמ' לה היכן הוא ישמעאל, אמרה לו הלך הוא ואמו להביא פירות ותמרים מן המדבר, אמ' לה תני לי מעט לחם ומים כי עייפה נפשי מדרך המדבר, אמרה לו אין לי לחם ולא מים, אמ' לה כשיבא ישמעאל הגידי לו את הדברים הללו וב"ן חכ"ם כחצ"י חכ"ם ואמרי לו זקן אחד מארץ כנען בא לראותך ואמ' חלף מפתן ביתך שאינה טובה לך, וכשבא ישמעאל מן המדבר הגידה לו את הדברים הללו, ובן חכ"ם כחצ"י חכ"ם, והבין ישמעאל ושלחה אמו ולקחה לו אשה מבית אביה ופטימה שמה, ועוד אחר שלש שנים הלך אברהם לראות את ישמעאל בנו, ונשבע לשרה כפעם ראשונה שאינו יורד מן הגמל במקום שישמעאל שרוי שם, והגיע לשם בחצי היום ומצא שם אשתו של ישמעאל ואמ' לה היכן הוא ישמעאל, אמרה לו הוא ואמו הלכו לרעות את הגמלים במדבר, אמ' לה תני לי מעט לחם ומים כי עייפה נפשי מדרך המדבר, והוציאה לחם ומים ונתנה לו, עמד אברהם והיה מתפלל לפני הב"ה על בנו ונתמלא ביתו של ישמעאל מכל טוב ממין הברכות, וכשבא ישמעאל הגידה לו את הדבר וידע ישמעאל שעד עכשו רחמי אביו עליו כרחם אב על בנים

Three years later, Avraham went to see his son Yishmael. He swore to Sarah that he would not descend from his camel where Yishmael lived. He arrived at midday and found Yishmael's wife there. He asked her, 'Where is Yishmael?' She said, 'He and his mother have gone to bring fruit and dates from the wilderness.' He said, 'Give me a little bread and water, for I am tired from traveling in the wilderness.' She replied, 'I have neither bread nor water.' He said to her, 'When Yishmael returns, tell him... An old man from the land of Canaan came to see you and said "Change the doorstep to your house, for it is not good for you." When Yishmael came home from the wilderness his wife told him these things, and Yishmael understood.

His mother sent for a woman from her father's house, named Fatima. After another three years, Avraham went to see his son Yishmael... He said, 'Give me a little bread and water, for I am tired from traveling in the wilderness.' She took out some bread and water and gave it to him. Avraham stood there and prayed to Gd for his son, and Yishmael's house became filled with all manner of good blessings. When Yishmael came home, his wife told him what had happened and Yishmael knew that now his father's mercy was upon him as a father's mercy is upon his son.

16. Talmud, Bava Metzia 58b

"[ו]לא תונו איש את עמיתו" (ויקרא כה:יז) באונאת דברים. הא כיצד? אם היה בעל תשובה אל יאמר לו "זכור מעשיך הראשונים", אם היה בן גרים אל יאמר לו "זכור מעשה אבותיך", אם היה גר ובא ללמוד תורה אל יאמר לו "פה שאכל נבילות וטריפות, שקצים ורמשים בא ללמוד תורה שנאמרה מפי הגבורה." אם היו יסורין באין עליו, אם היו חלאים באין עליו, או שהיה מקבר את בניו, אל יאמר לו כדרך שאמרו לו חביריו לאיוב, "הלא יראתך כסלתך, תקותך ותם דרכיך זכר נא מי הוא נקי אבד."

"And you shall not abuse each other (Vayikra 25:17)" – This is verbal abuse. How? If he had repented, he should not say to him, "Remember your first deeds." If he was descended from people who had converted, he should not say to him, "Remember your parents' deeds." If he had converted, and he had now come to learn Torah, he should not say to him, "The mouth that ate non-kosher will now learn the Torah spoken by the mouth of Gd!" If he is suffering, if he is ill, or he buries his children, one should not say to him as his friends said to Job, "Your reverence is your confidence [or: foolishness], your hope and the end of your path. Remember: Who is innocent and is destroyed?"

17. Rabbi Yisroel Belsky (contemporary), <https://torah.org/learning/honesty-question91/>

The third principle is "lo sisna es achicha b'lovecha hochei'ach tochi'ach." "You should not hate your fellow in your heart. Give him reproof." In other words, don't hate him while you are mochi'ach (reproving) him. The first thing to do is to work on yourself so that you will love the person who you are criticizing. In this way, when you see him do something 'wrong', you will tend to see him as being justified in doing what he did. You will think that he is really a better person than you are, and he's entitled to think the way he does. Anything he does wrong is only because of specific circumstances. You'll think that if the same thing would happen to you, you'd probably be doing much worse. Thank G-d you never had the nisoyon (test) that would have brought you to do this, since you know you would have failed miserably!

Vignette 2: Drawing on Torah during therapy

18. Rabbi Shlomo Wolbe (20th century Israel), **פסיכיאטריה ודת**, Bishvilei haRefuah 5 (1982) pp. 79-80

www.daat.ac.il/daat/chinuch/tehnologya/volbe-psych.pdf

אמרנו, כי גם חוסר ידיעה גורם עיכוב בהבאת חולים לטיפול פסיכיאטרי. קרובים, חברים, מחנכים שמים לב כי אדם סובל, או שהוא מתנהג בצורה מזוהה, אבל אינו עולה על דעתם כי לפניהם מקרה של מחלת נפש. לא פעם מיעצים לצעיר מדוכא שיתתן בהקדם. לפעמים באמת עצה זו נכונה היא, אך לא במקרה של דכאון מאני וכדומה. רק פסיכיאטר יכול להכריע בזה. דוגמה אחרת: קרה לי פעמיים, שבאו אלי תלמידים במצב של פניקה, ותוך ככי חזק התלוננו כי "אבדה אמונתם": זה ה' התקף שיצופרני והם היו זקוקים לטיפול דחוף... אני מניח כי מה שקרה לי פעמיים, קורה גם לרבנים ולמחנכים אחרים, שאינם יודעים פרק בפסיכיאטרי, ונתאר לעצמנו, אם במקרה כזה היו מנסים להרגיע את החולה ולחזקו באמונה — ובדאי ייווכחו לדעת מאוחר יותר שלא הצליחו בזה, אבל בינתיים עבר זמן יקר והחולה בא לטיפול באיחור שיכול להיות גורלי...

בעיות אלו משותפות לציבור הדתי ולפסיכיאטרים. יש צורך דחוף בארגון קורסים לרבנים בפועל ולמחנכים, במטרה להפיץ ידע בסיסי על הסימפטומים של נורוזה ופסיכוזה ודרכי הטיפול שלהן בקווים כלליים, כדי שידעו להפנות חולים בהקדם אל הרופא. ידיעה בסיסית היתה מסלקת הרבה משפטים קדומים!

We have said that ignorance causes a delay in connecting the ill with psychiatric treatment. Relatives, friends, educators notice that someone is suffering, or behaving oddly, but it doesn't enter their mind that they are seeing a case of emotional illness. More than occasionally, they advise a depressed youth to marry early; sometimes this is good advice, but not in a case of manic depression and the like. Only a psychiatrist can determine this. Or another case: It happened to me twice that students came to me in a panic, and while crying powerfully complained that "they have lost their faith": This was a schizophrenic episode, and they needed urgent care... I assume that what happened to me twice also happens to other rabbis and educators, who do not know anything about psychiatry. We can imagine that in such a case they would try to calm the ill person and strengthen his faith – and certainly, they would come to know later that they did not succeed, but in the interim precious time would be lost, and the ill person could come to treatment with a fateful delay...

These problems are shared by the observant community and the psychiatrists. There is an urgent need to organize courses for active rabbis and educators, with the goal of spreading basic knowledge of the symptoms of neurosis and psychosis and their modes of treatment with general guidelines, so that they will know to direct ill people to doctors early on. Basic knowledge would remove many prejudices!

19. Rabbi Dr. Shalom Carmy, *Religious Optimism and the Meaning of Life*, Tradition 39:3 (2006)

Paradoxically, R. Kook suggests that yibbum is a better model for Jewish reflection on the family, precisely because the extraordinary and tragic illuminates the normal. "The life of Torah is not ordinary life, but eternal," both in its spiritual and material dimensions. For that reason Torah life is manifest, not only under ideal circumstances, but also in situations of destruction, even when "the natural structure has broken down and the family is destroyed."

20. Rambam (12th century Egypt), *Shemonah Perakim* 5

אם התעוררה עליו מרה שחורה, יסירה בשמיעת שירים ומיני נגינות, ובטיול בגנות ובבניינים נאים, ובישיבה עם צורות נאות, וכיוצא בזה ממה שירחיב הנפש, ויסיר דאגת המרה השחורה ממנה.

One who has black bile rise up in him should remove it with songs and types of music, strolling in gardens and beautiful buildings, and sitting with pretty sculptures. This will broaden his spirit and remove the worry of black bile.

21. Rabbi Dr. Moshe Halevi Spero, *Judaism and Psychology: Halakhic Perspectives*, pg. 16

[A] reading of some psychological interpretations of biblical events and personalities, and of the meaning of *mizvot*, leaves one with the nagging sensation that modern conceptions have been forced onto fortuitously similar ancient literature.

22. Dr. V. Frankl in R' Reuven Bulka, *Denominational Implications of the Religious Nature of Logotherapy*, pg. 34

As for logotherapy, as a secular theory and medical practice, it must restrict itself to such a factual statement, leaving to the patient the decision as to how to understand his own being responsible: whether along the lines of religious beliefs or agnostic convictions. Logotherapy must remain available for everyone; to this I would be obliged to adhere, if for no other reason, by my Hippocratic oath. Logotherapy is applicable in cases of atheistic patients, and usable in the hands of atheistic doctors.

Vignette 3: Judaism and eating disorders

23. Rambam (12th century Egypt), *Mishneh Torah*, Laws of Traits 4:2

לא יאכל אדם עד שתתמלא כריסו אלא יפחות כמו רביע משבעתו

One should not eat to the point that his stomach is full; he should lack about one-quarter of his satiation.

24. Rabbi Yehudah HaChasid (12th century Germany), *Sefer Chasidim* 12

והגדר הגדול והמופלא עזיבת המאכלות. כי שביעת המאכלות מביאים לידי הרהורים רעים. כיצד ה' לפניו מאכל מדגים או מבשר או משאר מעדנים אל ימנע מלאכול כלל אלא משום יראת ד' שלא למלאות כרסו עד כדי השגת תאוותו

The great and superior fence for this [special piety] is abandonment of food, for satiation brings on bad thoughts. How should one practice this? If he has fish or meat or other delicacies before him, he should not refrain from eating altogether, but out of awe of Gd he should not fill his belly to the complete realization of his desires.

25. Talmud, *Bava Batra* 58a

הכל בפני שרה כקוף בפני אדם שרה בפני אדם חוה כקוף בפני אדם חוה בפני אדם בפני שכינה כקוף בפני אדם
People compared to Sarah are as a monkey compared to a person. Sarah compared to Chavah is as a monkey compared to a person. Chavah compared to Adam is as a monkey compared to a person. Adam before the Shechinah is as a monkey compared to a person.

26. 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...

27. Pirkei Avot 3:4

רבי חנינא בן חכניאי אומר: הנעור בלילה והמהלך בדרך יחידי והמפנה לבו לבטלה הרי זה מתחייב בנפשו:
Rabbi Chanina ben Chachinai said: One who is awake at night, and one who walks alone on the road, and one who clears his heart for emptiness, this person makes himself liable for his life.

28. Talmud Yerushalmi, Kiddushin 4:11

ר' חזקיה ר' כהן בשם רב עתיד אדם ליתן דין וחשבון על כל מה שראת עינו ולא אכל רבי לעזר חשש להדא שמועתא ומצמיית ליה פריטין ואכיל בהון מכל מילה חדא בשתא

Rabbi Chizkiyah quoted Rabbi Cohen citing Rav: One will be required to give an accounting for everything he saw and did not eat. Rabbi Laizer was careful about this lesson, and saved his pennies and ate from everything annually.

29. Rabbi Samson Raphael Hirsch (19th century Germany), Collected Writings VIII pg. 259

I almost believe that all you homebodies would one day have to atone for your staying indoors, and when you would desire entrance to see the marvels of heaven, they would ask you, "Did you see the marvels of Gd on earth?" Then, ashamed, you would mumble, "We missed that opportunity."

30. Rambam (12th century Egypt), Mishneh Torah, Laws of Traits 3:3

המנהיג עצמו על פי הרפואה, אם שם על לבו שיהיה כל גופו ואבריו שלמים בלבד ושיהיו לו בנים עושין מלאכתו ועמלין לצורכו אין זו דרך טובה, אלא ישים על לבו שיהא גופו שלם וחזק כדי שתהיה נפשו ישרה לדעת את ד', שאי אפשר שיבין וישתכל בחכמות והוא רעב וחולה או אחד מאיבריו כואב...

One who follows a healthy lifestyle is not following a good path if his goal is only to have his body complete, and his children doing his work and supporting him. Rather, his goal should be to have a complete and strong body so his spirit will be straight, in order to know Gd. One cannot understand and examine wisdoms when he is hungry or ill or one of his limbs aches...

Vignette 4: Lashon hara regarding parents during therapy

31. Rabbi Dr. Yitzchak Schechter (contemporary), Kuntrus haRofei l'Shevurei Lev, pp. 101-107

If the counselor ascertains that a parent is acting in a way that is damaging to the child's emotional health, as is often the case where parents are abusive or overly controlling, he may counsel the child disregard the parent's requests or even to disengage entirely from the parent in order to heal. This also applies in situations where the parents are not abusive but the troubled parent-child relationship is adversely affecting the child's emotional health and long-term stability. The counselor must be careful, however, to clarify that the child still must respect his parents as much as possible under the circumstances and explain why he is suggesting that the child not heed his parents' wishes.

If a child harbors resentment or hatred against a parent, the therapist may counsel the child to get rid of the "poison" by speaking these things out in order to restore his wellbeing. The child will express his anger or hatred and express inappropriate sentiments towards his parents in the presence of the clinician. While not ideal, this method is permissible for two reasons. Firstly, the working assumption is that the parent wants the child to heal, and it can therefore be assumed that the parent is *moche* his honor in order for healing to occur. Furthermore, even if the parent is not *moche*, it is still permissible since the emotional and mental health of the child is at stake. The goal, if possible, should include restoring the parent-child relationship which will enable proper observance of these commandments.

However, one must minimize halachic complications as much as possible. The above process should be done in the parent's absence, and without them knowing what is being discussed, in order to avoid causing the parent unnecessary pain. However, if healing will only occur through the presence and active involvement of the parent, then it is permissible to do so even in the presence of the parent.