



## Secure The Youth

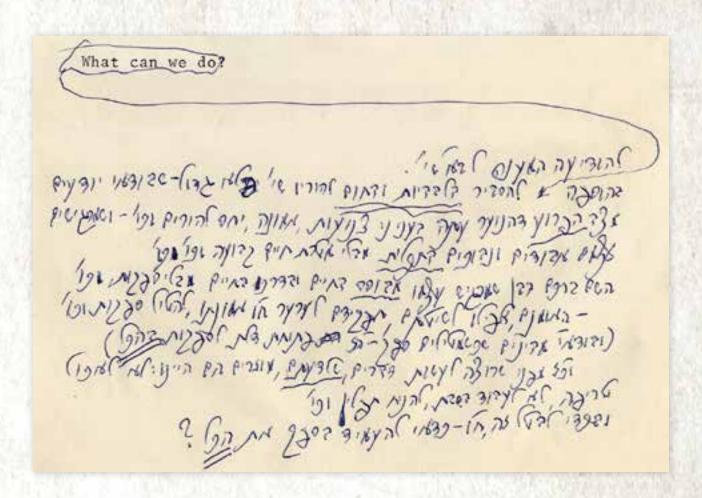
A RESPONSE FROM THE REBBE HANDWRITTEN ON THE ORIGINAL LETTER SENT TO HIM.

Courtesy of Vaad Hanochos B'lahak

A woman wrote to the Rebbe about her nephew, who is becoming more observant, despite his father's wishes, causing some tension and conflict at home. The nephew claims to have received a response from the Rebbe stating that he should nevertheless still continue growing in his Yiddishkeit. She asks the Rebbe to confirm this response, and also asks for guidance on what else she can do to better the situation.

The first line of the Rebbe's response is written to the *mazkir*, telling him to relay to the woman the Rebbe's original response to her nephew.

In response to her question of what else she can do, the Rebbe gives her a message to pass on to the boy's parents.



Share with her the answer to her nephew sheyichye.

Additionally, [in response to her question of what she can do,] she should explain to his parents *sheyichyu*—in a **heartfelt and** warm way—the great irony: They are certainly aware of the uncontrollable condition of today's youth regarding matters of modesty, faith, relationship with parents, etc. They find themselves completely lost and confused without a set purpose in life, etc.

Yet, Hashem blessed them with a son that feels **anchored** in life, and his life-path, without doubts etc.

Is it really their role, even in their opinion, to G-d forbid challenge his belief, sow doubts, etc.? (They certainly realize that when they sow doubts, it opens the door to doubts in everything.)

They do all this because he wants to do things, that **according to them**, are odd; namely: not to eat *treif*, not to work on Shabbos, to lay tefillin, etc.

In order to prevent this, *chas veshalom*, is it worth putting **everything** into doubt?

[8 Menachem Av 5735]

להודיע המענה לב"א [=לבן אחותה] שי' בהוספה [-לשאלתה מה יכולה היא לעשות בזה -] להסביר בלבביות ובחום להוריו שי' פלא גדול - שבודאי יודעים מצב הפרוע דהנוער עתה בעניני צניעות, אמונה, יחס להורים וכו' - ושמרגישים עצמם אבודים ונבוכים <u>בתכלית</u> מבלי מטרת חיים קבועה וכו' וכו' השם ברכם בבן שמרגיש עצמו מבוסס בחיים ובדרכו בחיים מבלי ספקות וכו' - האומנם, אפילו לשיטתם, תפקידם לערער ח"ו אמונתו, להטיל ספקות וכו' (ובודאי מבינים שכשמטילים ספק - ה"ז פתיחת דלת לספקות בהכל) וכ"ז מפני שרוצה לעשות דברים, <u>שלדעתם, מוזרים הם היינו: לא לאכול טריפה, </u> לא לעבוד בשבת, להניח תפילין וכו' ובכדי לבטל זה, ח"ו - כדאי להעמיד בספק את הכל?

[ח' מנחם-אב תשל"ה]