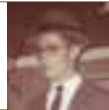




JEM194239

# HOW CAN I CONNECT?



**RABBI SHMUEL  
LEW**

*Rabbi Shmuel Lew is a shliach of the Rebbe to London, England, where he serves as headmaster of the Lubavitch Girls' School and a mashpia to many.*

## 13 SHEVAT 5720\*

*In advance of his 20th birthday—Rabbi Lew merited a yechidus with the Rebbe. The following day, he sent in his transcript of the yechidus, asking the Rebbe to remind him of what he may have omitted due to the late hour of the yechidus. The Rebbe made a number of additions and corrections, which are shown in parentheses:*

**The Rebbe:** Regarding what you wrote<sup>1</sup>: try to think about it as little as possible. Recite the beginning of *perek mem-alef* of Tanya by heart, until the word “*hamelech*” on the following page. There it speaks about Hashem standing over the person and examining his innards and heart, [to observe] whether he is serving Hashem properly. It would be better that it be recited word-by-word; from time to time you should say it verbally, or at least in thought.

You are the one who brought Chassidus into your house—Chassidus Chabad and Chassidus in general. You had a connection to Chassidus, afterwards your brothers went to Camp [Gan Yisroel] and your mother was *niskarev* (etc.), so your behavior will be reflected in the house—they will see what Chassidus can accomplish.

The main thing is that you should think these idle or forbidden thoughts as little as possible. When such a thought falls into your mind, remove your mind from it; don't fight it. Think about (a concept in Torah or even, *lehavdil*) about the weather or politics; as long as it's not those thoughts. Pick up a Likkutei Dibburim or another *kuntres* or *sefer*, and the thoughts will go away on their

own... See to it that you recite the beginning of *perek mem-alef* of Tanya by heart.

Regarding your birthday: You should ask for an *aliya* on the Shabbos of your birthday. On Erev Shabbos you should give *tzedakah* before Shacharis and Mincha. On the Shabbos of your birthday you should learn extra Chassidus on whichever subject you like.

May Hashem bless you until then, and afterwards, in Torah-study and observing *mitzvos* scrupulously. May Hashem increase His blessings to you many times over and grant you success. You will see that it's not as hard as you imagine it to be.

*I had asked the Rebbe whether he was answering both of my questions. The Rebbe said:*

([It's an answer to] all of the things we discussed).



## 13 SHEVAT 5721\*

*Rabbi Lew relates: “I entered yechidus with my tzetel as well as that of my mother, who was concerned about weakness in my eye and wanted to know whether perhaps it would be good to seek medical care.” Once again Rabbi Lew asked the Rebbe to remind him of what he may have omitted due to the late hour of the yechidus, and once again the Rebbe made a number of additions and corrections.*

**The Rebbe:** Regarding your eyes: See a specialist—Dr. Castroviejo<sup>2</sup>—who just returned to New York, for a diagnosis, to clarify the various opinions in ophthalmology.<sup>3</sup>

Dedicated In honor of  
my wife  
**Rivka** ריבקה  
And my children  
**Menachem, Laya, Bayla, Devori,**  
**Nechama, and Yossi** שיחינו  
By **Danny Fishman**

“Regarding *hiskashrus*: The way to accomplish this is... to learn what I learn... I learn *nigleh* and Chassidus.”

Regarding your [unwanted or forbidden] thoughts: you should know the beginning of *perek mem-alef* by heart as I told you before, and learn several *perakim* of *mishnayos* and Tanya by heart, which you should review in your mind when you're walking down the street, or between *sedarim* in *nigleh* and Chassidus, and in your free time. A little bit of light dispels much darkness.

Regarding “disturbing” thoughts: remove your mind from them. Removing your mind means not to think about it. Instead, think about something else; thinking about Torah is ideal. If that's not possible, think about something else, so long as you don't think about the unwanted or forbidden thoughts.

Regarding davening: Your *hisbonenus* should be in whatever will give you the most *chayus*; whether it's the *maamar* you studied before davening, or the meaning of the words of davening. The main thing is that it should be with alacrity. (*The Rebbe also clarified that the maamar in which to contemplate in does not necessarily need to be a maamar learned that day.*)

Regarding what you write that everything is missing *emes*<sup>4</sup>: The first step is to do the things; even if they're not done with *emes*, they still have to get done. The Gemara and the Alter Rebbe's Shulchan Aruch rule that it must be done even without the proper intent. Later, when you become accustomed to doing it, the proper intent will follow.

Regarding *hiskashrus*: The way to accomplish this is as it is written in Hayom Yom, and to learn what I learn. It says in Tanya that this unification is wondrous and unrivaled. Of course, you must learn *Chitas* and, most importantly, keep the *sedarim* of *yeshiva* so well that it will influence others

too. You should have a fixed study schedule in *nigleh* and Chassidus; it doesn't matter what [you learn specifically within *nigleh* and Chassidus]. As it says in Likkutei Torah *parshas Bamidbar*, the difference between Torah and *mitzvos* is that each *mitzvah* corresponds to a specific limb in the body, while Torah is likened to the blood which is everywhere in the body equally. If you learn Torah, it will affect your entire body [thus it doesn't matter what you learn specifically].

Regarding your birthday: you should write [to me] sometime beforehand. You should get an *aliya* the Shabbos before your birthday. On your birthday you should give *tzedakah* before Shacharis and Mincha and learn extra *nigleh* and Chassidus. These things must be done even without the proper intent, for it is one of the deceptions of the *yetzer hara* to think that one shouldn't do something if it's not with the proper intent. The truth is that by doing it without the proper intent, you will end up doing it with the proper intent. May it be with alacrity.

*Rabbi Lew asked the Rebbe: “The Rebbe said that I should learn what the Rebbe learns.”*

The Rebbe answered: I learn *nigleh* and Chassidus.<sup>5</sup> **T**

1. “I asked about thought, speech, and action which are idle or forbidden, and about davening.” - Rabbi Lew.
2. Dr. Ramon Castroviejo (1904-1987) was a renowned Spanish and American eye surgeon.
3. Rabbi Lew notes that he scheduled an appointment for 12 Nissan, for the doctor was unavailable earlier than Adar.
4. I.e. not doing things for the proper reason.
5. Printed in “*Osef Yechiduyos*” — *Teshura Vigler-Lew*, Adar I, 5763.