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# CLARITY

**THE REBBE'S  
GUIDANCE  
FOR MAKING  
THE RIGHT  
DECISIONS**

# TV

יש רבי בישראל, ואין  
הוא נכנס בהגבלות  
הטבע, והרוצה  
ללכת לבטח דרכו:  
במסחר, בהנהגת  
הבית, וכו' – לא ירים  
את ידו מבלי לשאול  
את פי הרבי...

AMONG THE JEWISH  
PEOPLE THERE IS  
A REBBE, WHO IS  
NOT SUBJECT TO  
THE LIMITS OF THE  
NATURAL ORDER. ONE  
WHO WISHES TO WALK  
SECURELY ALONG  
HIS PATH, WHETHER  
IN BUSINESS,  
FAMILY LIFE, ETC.,  
SHOULD NOT LIFT A  
HAND [IN ACTION]  
WITHOUT ASKING  
THE REBBE FIRST...<sup>1</sup>

לזכות  
דניאלה ברכה בת שיינא חנה לרפואה  
שלימה וקרובה ובריאות איתנה

ולחיזוק ההתקשרות לכ"ק  
אדמו"ר לכל המשפחה שיחיו

OVER THE YEARS,  
THE REBBE WAS  
CONSULTED BY PEOPLE  
FROM ALL WALKS  
OF LIFE SEEKING HIS  
ADVICE ON EVERY  
CONCEIVABLE TOPIC.

From *avodas Hashem*, to critical medical advice; from *chinuch* to *parnassa*; from major to minor life decisions; everything crossed over the Rebbe's table. The Rebbe would instruct, guide, and advise, and Chassidim knew that for best results, they ought to listen.

The Alter Rebbe writes in a famous letter that his Chassidim should not ask advice about material matters, as the answers to these subjects are under the jurisdiction of *Nevi'im* only.<sup>2</sup> The Rebbe points out that, nevertheless, Chassidim continued asking advice in these matters of the Alter Rebbe and all the subsequent Rabbeim, "because the answer of a Rebbe to these questions emanates from him as a *Novi mamash!*"<sup>3</sup>

Despite all of the above, as the years progressed, the Rebbe indicated several times that he wished to wean the Chassidim off of the reliance on the precise guidance to which they had grown accustomed.

Given the astronomical number of people seeking the Rebbe's advice, this would seem like a



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necessary—albeit difficult—development. But as is often the case, the Rebbe sheds light on the issue and reveals that this step is about empowering each individual to find the spiritual strength within themselves by remaining steadfast in their connection to the Rebbe and living by his teachings.

In a *sicha* delivered on 8 Adar II, 5741, the day after Moshe Rabbeinu's yahrtzeit, the Rebbe illuminates the issue:

“There was a time when the [Frierdiker] Rebbe would take hold of each individual by the hand and tell them in their ear what their mission was and how to go about doing it. Then the person would go and carry out the mission exactly in accordance with the Rebbe's instructions. Today, however, things are different. Many times a person will need to do things on their own, relying on their own intuition.

“A person might mistakenly say: ‘Back then, when I was acting exactly in accordance with the Rebbe's instructions, I was always sure to do my *avoda* properly. Today however, I don't hear anything from the Rebbe directly, so I'll just sit at home. I won't do anything because I haven't been instructed exactly what to do; I feel alone; without the guidance of my Rebbe...’

“This, then, is the lesson of 8 Adar: Yehoshua is now picking up on his own, and he still does his *avoda* in a complete fashion, with all of his faculties.

“...This is true in every generation as well: there comes a time when a person needs to ‘stand on their own feet’, relying on their own intuition, based on the principles they learned from their Rebbe.

“This is what shlichus is really all about: A shliach is sent to the other side of the world, where he won't be able to receive direct, specific instructions about every issue that arises. He will need to use his own intellect and decide how to act, based on general instructions he heard from the Rebbe previously, and thereby fulfill his shlichus in the best possible manner.

“Chassidus Chabad teaches that there is no ‘*bederech memeila*’ (one does not become a Chossid automatically, without internal effort); a person is expected to work on their own and achieve.

“When a person is on shlichus on the other side of the world, even though his ‘official’ shlichus may be in one area only, he cannot suffice with that. If another opportunity arises for him to do more, he should grab the opportunity. He need not wait for specific instruction on the matter ‘from above.’

“When a shliach is sent on a mission, the one who sent him, the Rebbe, gives him general instructions for what to do, along with blessings for success and the necessary *kochos* to do the shlichus. But once the shliach is in the field, he will need to use his own intuition and act accordingly.

“...And if the shliach will ask (justifiably): ‘How can I be sure that I'm doing the right thing while relying on my own intellect, without receiving specific instructions from the

Rebbe?’ The answer is already stated in the Torah: ‘*Yagaata umatzasa*’—if you work hard enough, you will certainly succeed at reaching the correct conclusion and doing things in the exact way the Rebbe wants...”<sup>4</sup>

The Rebbe repeated this theme later in the decade, towards the end of the 5740s, starting with the major campaign of “*Asei Lcha Rav*”—that every individual must find themselves a *rav*, a mentor to guide them and to whom they can be accountable in matters of *avodas Hashem*. With time, the Rebbe spoke about the issue of personal guidance and how to conduct oneself in even greater detail, specifying what to do in areas of doubt.

First, the Rebbe clarified that everything we need to know in life is found in Torah, more specifically in Toras HaChasidus, and in our generation, in the Torah of the Rebbe, *Nessi Doreinu*:

“Nowadays, after so much work has been accomplished in spreading Torah and Yiddishkeit, and *hafatzas hamaayanos*, through the power and the shlichus of the [Frierdiker] Rebbe, *Nessi Doreinu*, every person has since been given the ability to draw the right conclusions [when in doubt]. Especially through studying and toiling [in understanding] the Torah of the Rebbe, and working hard at its dissemination. For the [Frierdiker] Rebbe taught in many of his *maamarim* that the ultimate status of a student is when he is able to think in the same terms as his Rebbe (חושי התלמיד נעשים כחושי הרב), thereby reaching the same conclusion as would his Rebbe...”<sup>5</sup>

Moreover, the Rebbe added by standing strong in our *hiskashrus*, “*true hiskashrus to the Nossi Hador*,” by learning his Torah and following in his ways to the fullest (“*למי עבד*”), one can avoid the need for doctors altogether, and receive healing directly from Hashem Himself. One would not need to seek the counsel of wise friends with regard to business and so on, for Hashem Himself will place the correct ideas in his mind to begin with.<sup>6</sup>

In addition to the above, the Rebbe spelled out on various occasions how a person should conduct themselves when in doubt, and what to do when in need of *bracha*:

## HEALTH

When it comes to matters of health, the Rebbe pointed to the instruction in Torah of “*v'rapoi y'rapei*,” to seek the counsel of a medical professional, especially a doctor with whom one is acquainted (who will offer advice with care), one who is an expert in his field, or both.<sup>7</sup> At times the Rebbe said that even better would be to consult with two expert doctors, and if they disagree on protocol—to consult a third and follow the majority.<sup>8</sup>

A YUNGERMAN SPEAKS WITH  
THE ROV OF CROWN HEIGHTS,  
RABBI ZALMAN SHIMON  
DVORKIN, AT THE KOLLEL.



LEVI FREDIN VIA JEM145064 (CHESHVAN 5736)

## LIVELIHOOD

Regarding advice for livelihood and business matters, the Rebbe said that one should consult with wise friends, based on the *possuk* “*Us’shuah b’rov yoetz*” (salvation comes with many counselors). Ideally, one should seek the advice of two individuals who are friends and have your best interest at heart.<sup>9</sup>

When hearing their advice, one need not submit himself completely to their opinion. Rather, he should take their words into consideration, since they are his good friends, while his own view is merely one person’s opinion, and a biased one at that.<sup>10</sup>

## ASEI L’CHA RAV

In matters of *Yiras Shamayim* and *avodas Hashem*, the Rebbe repeated numerous times that one must fulfill the words of the Mishnah, “*Asei l’cha rav*,” to consult with a *rav*, *mashpia*, or spiritual mentor who will guide you. In fact, the Rebbe referred to this instruction as a “*bakasha nafshis*,” a personal and heartfelt request that everyone choose a *rav* for

themselves. The Rebbe gave the added explanation that because a person is biased when it comes to assessing their personal standing, it’s important to seek the guidance of an objective party and listen to their words.<sup>11</sup>

The Rebbe emphasized that though the Torah is a “Torah Or”; its instructions clear and illuminating, at times, one might still have doubts as to what to do in a specific situation, since we find ourselves in a world that conceals *Elokus*. Because this might get in the way of his constant obligation to serve Hashem, Torah instructs a person to turn to the necessary address for guidance and not waste any time in this regard.<sup>12</sup>

## CHESHBONO SHEL OLAM

Shortly after the Rebbetzin’s *histalkus*, on Motzei Shabbos Parshas Teruma, 2 Adar 5748, the Rebbe delivered a surprise *sicha*, discussing a difficult topic:

The Rebbe said that he had heard a story from the Frierdiker Rebbe about someone who came to the

Tzemach Tzedek to discuss the matter of “*cheshbono shel olam*,” i.e. what would take place after 120 years. At the time he heard this story, the Rebbe noted, he did not understand why the Frierdiker Rebbe was relating it to him, but obviously, there was a lesson to be learned.

The Rebbe explained at length that when one is in doubt, the question should be addressed to Chassidische *rabbonim*, i.e. *rabbonim* who are proficient in *nigleh* and halacha, thereby possessing the power of

rendering a *psak din* according to Torah, with the added measure of having studied Chassidus, *Pninius HaTorah*. More specifically, the Rebbe said, the questions should be addressed to three Chassidische *rabbonim*, and with their ruling, all doubts would be removed. Members of each respective community should address their questions to the Chassidische *rabbonim* in their local community. The *rabbonim* were given the power to render correct decisions, in a good and auspicious manner.<sup>13</sup>

## GO SEE A DOCTOR!

During the first International Kinus Hashluchim of 5748, the Rebbe spoke about the constant flow of *brachos* that each of the *shluchim* receive from the *mishaleach* (the Rebbe); the Rebbe added:

A person who is busy worrying about material matters will not have time or energy to receive the blessings from the Rebbe. He is too busy with his melancholy and worry, and one worry drags another worry along in its wake (similar to the rule of “*mitzvah gorreeres mitzvah...*”)

He becomes so used to worrying about things that it becomes very difficult for him to change his nature in this regard. This stops him from being able to learn Chitas properly (instead, he just reads the words without understanding the meaning), and certainly, he can't learn Rambam...

...He doesn't have time for that. He's too worried about material pursuits and monetary issues.

The answer to this is: our Rabbeim taught us to “*tracht gut—think good, and it will be good!*”

He says that he can't follow this because it's not in his nature.

If this is really the case, go to a doctor and get pills to calm down your nerves! If you had a runny nose for three days straight, you wouldn't sit around and let it get to you; you would go see a doctor. The same is true in this case, go see a doctor and take care of your problem!

If, however, he sticks with his nature of worrying, this causes that no matter how many *brachos* he receives, he still continues to worry.

I received a letter from an individual and responded

well to his concern. The next day I received another letter from him, in which he said that he's certain there's a heavenly *gzeira* leveled against him and that things won't work out in his favor. He knows that we can get rid of this *gzeira*, and he's asking for a *bracha* that it should go away.

There are no *gzeiros* or anything of the sort! On the contrary, there are all the *brachos* from the Rebbe, *Nessi Doreinu*. However, one must make a proper receptacle to catch these *brachos*; not by worrying but by **thinking good, and it will be good!**

If one would only rid himself of all the things blocking the channel of *brachos*, he would see even more *brachos* and miracles from the Rebbe than what was seen until now.

And sometimes, he thinks he's missing things in certain areas of his life, but if he rethinks his approach he may realize that he's not missing anything at all. His father never had any of these extras, nor his grandfather. Why, then, does he need them?

(The advent of television [and other means of technology] has only brought about more stress and waste of time, besides the fact that they expose people to all sorts of questionable ideas, and when children see them, they become curious about them. Then one needs to spend time countering these ideas and explaining, etc.)

He thinks that since it's a *mitzvah* to daven to Hashem every day for his needs, he must come up with new needs, even things that he truly doesn't need!

If he still needs help after all this, he should go to his *rav* and discuss it with him, then follow his advice.

*(Based on the Yiddish transcript of the sicha, hashlamos se'if 3)*



## BRACHOS

Throughout these *sichos*, the Rebbe emphasized time and again that when people write to him requesting *brachos*, there's no need to wait for a written response. All the letters with requests for *brachos* are taken to the Ohel of the Frierdiker Rebbe, and he ensures that everyone is blessed with whatever they need from the source of all blessings, Hashem Himself.<sup>14</sup>

To an individual who came to the Rebbe at dollars and asked for an answer to a letter he had written, the Rebbe responded as follows:

“It's exactly as if I have already read the letter, and I will mention it at the Ohel of my father-in-law. Hashem should help you that it will all turn out good. *Bsuross tovoss*.”

“I have announced a few times that when people write to me, I take the letters to the Ohel, and I mention them there, and then my father-in-law does what he has to do. There's no need to wait for a written response from me through the mail.”<sup>15</sup>

## GORAL

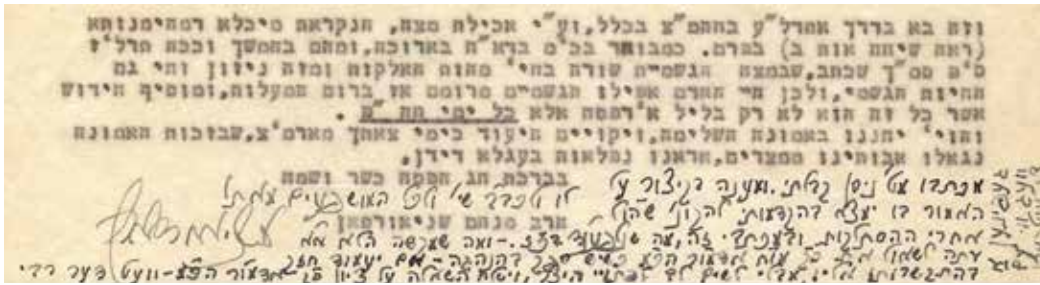
The Rebbe mentioned a few times that there is a custom among many Yidden that when a person is faced with options that are equally valid according to Torah,<sup>16</sup> it can be decided by way of a *goral*: opening a Chumash and acting in accordance with the words of the *possuk* that meets the eye.<sup>17</sup> In at least one instance, the Rebbe advised parents who were offered several ideas for shidduchim and were unsure which one to pursue first, that (among other things) they should open a Chumash or Tehillim randomly and discern what to do from the first *possuk* they encounter.<sup>18</sup>

At a farbrengen in 5749, the Rebbe explained that looking for a sign in this manner is only possible

when one does not already have clear instructions from the Torah on how to act. However, when you know that according to the Torah you're supposed to do something, there's no need to look for signs or indications; you just need to do it. If you were given a shlichus from the Rebbe to spread Torah, Yiddishkeit, and Chassidus, you should not hesitate; you should act!<sup>19</sup>

On another occasion, the Rebbe added that it would be inappropriate to use holy *seforim* for mundane matters, and therefore one should refrain from using a *sefer* to ascertain how to act in matters other than Torah and mitzvos. Instead, one can look out the window and gather an indication from the first thing that meets the eye, or something similar to that.<sup>20</sup>

IN A POSTSCRIPT TO A LETTER THE REBBE WROTE TO REB SHOLOM POSNER DATED 10 NISSAN 5710, THE REBBE WRITES THIS FAMOUS REPLY ABOUT WHAT TO DO WHEN IN DOUBT AND WE CAN NO LONGER RECEIVE THE REBBE'S ADVICE AS IN THE PAST.



# THE REBBE WILL FIND A WAY

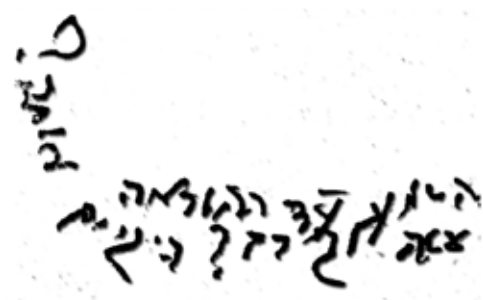
In summation, the Rebbe gave us clear guidelines on what to do when in doubt, when one cannot receive an answer directly from the Rebbe.

Most importantly, we need to keep our connection with the Rebbe healthy and strong, and we will thereby be worthy of carrying out his wishes in the proper manner, always. As quoted above, the Rebbe taught that by toiling in the Rebbe's Torah and studying it diligently, a Chossid can rest assured that he will make the proper decisions based on the Rebbe's teachings.

As the Rebbe famously responded to a Chossid who asked what to do when in doubt:

ומה שמקשה הלא א"א עתה לשאול את כ"ק מו"ח אדמו"ר  
הכ"מ כשיש ספק בהנהגה - אם יעמוד חזק בהתקשרותו

IN A POIGNANT MA'ANEH THE REBBE ASKED QUESTIONS: השמע ע"ד [על דבר] ההוראה עשה לך רב? היקיים אותה? (TRANSLATION: HAS HE HEARD ABOUT THE HORA'AH OF 'ASEI L'CHA RAV'? WILL HE FULFILL IT?)



אליו, מבלי ישים לב לפתווי היצר, וישלח השאלה על ציון כ"ק אדמו"ר הכ"מ - וועט דער רבי געפינען א וועג ווי עס צו ענטפערן.

Regarding what you ask, that now we cannot ask the [Frierdiker] Rebbe when there is doubt how to conduct oneself: If you will remain steadfast in your *hiskashrus* to him, without paying attention to the arguments of the *yetzer hara*, and you will send your question to the Ohel of the [Frierdiker] Rebbe; the Rebbe will find a way to answer you.<sup>21</sup>

1. Igros Kodesh vol. 3, p. 54.  
2. Tanya, Iggeres Hakodesh siman 22.  
3. Shabbos Parshas Vayetzei 5711, Toras Menachem vol. 2, p. 107. See also Shabbos Parshas Shoftim 5751, Sefer Hasichos 5751 vol. 2 p. 790 fn. 101.  
4. Shabbos Parshas Vayikra 5741; Sefer Hashlichus p. 256.  
5. Shabbos Parshas Beshalach 5748, Sefer Hasichos vol. 1, p. 240.  
6. Chamisha Asar B'Shevat 5748; Sefer Hasichos vol. 1, p. 248.  
7. 11 Nissan 5748; Hisvaaduyos vol. 3, p. 47.  
8. E.g. Shabbos Parshas Beshalach 5748, *ibid*.  
9. Shabbos Parshas Beshalach 5748, fn. 128, et. al.  
10. 13 Nissan 5747; Hisvaaduyos vol. 3, p. 87.  
11. Shabbos Parshas Devarim 5746; Likkutei Sichos vol. 29 p. 247-248. For more on this campaign, see "Guidance" - Derher

Cheshvan 5781.  
12. Yud Shevat 5747; Hisvaaduyos vol. 2 p. 410.  
13. <https://ashreinu.page.link/56aM>.  
14. Sefer Hasichos 5748, vol. 1, p. 248-249 et. al. See also Yechidus Klalis, 21 Shevat 5748, Hisvaaduyos vol. 2, p. 341.  
15. [chabad.org/142980](http://chabad.org/142980).  
16. This detail is from Shabbos Parshas Bamidbar 5749 cited below.  
17. Shabbos Parshas Tzav 5729; Sichos Kodesh p. 7.  
18. Heichal Menachem vol. 2, p. 217-218.  
19. Shabbos Parshas Noach 5749; Hisvaaduyos vol. 1, p. 310.  
20. Shabbos Parshas Bamidbar 5749; Hisvaaduyos vol. 3, p. 224, 231.  
21. Igros Kodesh vol. 3, p. 266.