

מוקדש לחיזוק ההתקשרות  
לכ"ק אדמו"ר  
נדפס ע"י  
הרה"ח ר' עמרם ומשפחתו שיחיו  
מארגענשטערן



# One *by* One

THE RO'EH NE'EMAN OF OUR GENERATION

*Halacha* teaches us that a “*tzibur*”—a community cannot disappear.

On an individual scale: there are *nashamos* that are “private” and there are *neshamos* that are “*tzibur*”—the *neshama klalis* of each generation.

What is the meaning of a “*tzibur*” *neshama*?

Various sources explain that the word צבור contains the *roshei teivos* צדיקים בינונים ורשעים. In other words, the *neshama klalis* of the generation includes within itself each and every type of Yid: *tzaddikim*, *beinonim*, and those who are (for the time being) considered *resha'im*. (The *neshama klalis*, however, sees them for who they truly are, which is their potential to do *teshuva* and return to Hashem.)

Connecting with each and every Yid in his generation at their level is actually the trademark quality of the *nossi*. As the Midrash tells us about the first *nossi*, Moshe Rabbeinu, as well as Dovid Hamelech: Hashem tested their

capability as leaders by first having them care for sheep.

“What did he [Dovid] do? He would first allow the very young to graze on the soft grass, then the elderly sheep who would eat the average grass, and only then would he let out the middle-aged sheep to graze on the hardest type... Hashem then said, ‘If someone can care so deeply about sheep, tending to each one at their level, he should tend to my people as well...’

This is what makes someone a true *nossi*: His ability to tend to each and every Yid individually, whether a *tzaddik*, a *beinoni*, or a *rasha*; all the components of a *tzibur*.

In accordance with the abovementioned *halacha*, the life of a *tzibbur* is everlasting. In the same vein, the life of a “*tzibbur-neshama*,” a *neshama klalis*, is also everlasting...

(Sichas Motzei Shabbos Parshas Beshalach, Yud Shevat 5717)

One of the important ways of connecting to the Rebbe is by

contemplating how connected the Rebbe is to us.

Reading the Rebbe’s letters and *sichos*, we often find how the Rebbe instructs Chassidim to think deeply about the Rebbe’s connection to them, until it is etched in their minds.

To a Chossid who wasn’t well and as a result fell into depression, the Rebbe wrote:

“To think about your own situation, there are specific times. But for the remainder of your time, it is more appropriate to think about the Rebbe; how he is always with his *mekusharim* and guides their each and every step...”<sup>1</sup>

In a letter about the day of Beis Nissan, the day the Frierdiker Rebbe became *nossi*, the Rebbe instructs:

“Each and every one must contemplate, and affirm in his mind and heart (ולבהתבונן ולקבוע במוחו ולבו), that our shepherd did not forsake his flock, *chas v’shalom*...”<sup>2</sup>

In another letter the Rebbe uses similar exceptional terms:





BY YOSHUA LEIBOWITZ  
**No Operation Necessary**

I was afflicted by a chronic ailment in my youth, when I lived in the city of Lublin. I suffered from a condition that I later discovered was a form of rheumatoid arthritis. I was in constant pain, and it was difficult to walk. I was in the hospital for several months, and I was told that I would never walk again.

"In the course of my illness, I met a man named Rabbi Shimon. He was a simple man, but he had a great deal of wisdom. He told me that I should not worry about my condition, and that I should focus on my spiritual growth. He said that the Rebbe was with us now, and that I should have faith in Him.

It was a long time before I was able to walk again, but I know that it was the Rebbe who helped me. I am grateful to Him for everything He has done for me, and I will continue to have faith in Him for the rest of my life.

It is important to remember that the Rebbe is with us now, and that we should have faith in Him. We should not be afraid of our difficulties, and we should not be afraid of the future. We should have faith in Him, and we should know that He will take care of us.

operation required, but he had consulted with the Lubliner Rebbe on the matter, and the Rebbe said that the surgery was unnecessary.

"He asked me, 'What do you want to do about this?'"

"He said, 'Don't do anything.'"

Now, in those days, there were many people who were suffering from this condition, and they were all told that they would never walk again. It was a very common ailment, and it was very difficult to live with. I was in the hospital for several months, and I was told that I would never walk again.

I think about it all the time, and I think about the Rebbe. I think about the Rebbe who was with us now, and I think about the Rebbe who is with us now. I think about the Rebbe who is with us now, and I think about the Rebbe who is with us now.

"There has to be a reason, and the Rebbe was an excellent doctor. He knew what he was doing."

By the time I was released, I was very weak, and I was unable to walk. I was in the hospital for several months, and I was told that I would never walk again. I was in the hospital for several months, and I was told that I would never walk again.

But I know that the Rebbe was with me, and I know that the Rebbe was with me. I know that the Rebbe was with me, and I know that the Rebbe was with me. I know that the Rebbe was with me, and I know that the Rebbe was with me.

the *ro'eh ne'eman*, the faithful shepherd of our generation.

This in turn, will solidify our conviction that *רועי ישראל לא יפרדו מעל צאן מרעיתם*—the Rebbe is with us now more than ever, until the coming of Moshiach speedily.



To this end, JEM has released a brand-new book with sixty-six beautiful stories of the Rebbe, as related by the people with whom these stories occurred. These represent the best of all the popular “Here's My Story” weekly publications in book-form.

We all know about the Rebbe's complete and total devotion to the wellbeing of the Yidden in our generation, both on the global scale and—perhaps more importantly— with each and every individual. There is nothing that drives this message home more than hearing and reading these first-hand encounters.

“Each and every one of us must know and contemplate deeply, and fixate his thought on this (להעמיק דעתו ולתקוע בזה, מחשבתו בזה), that the Rebbe is the *nossi* and the *rosh*, and through him we receive all *hashpa'as*, material and spiritual...”<sup>3</sup>

This is one of the reasons why hearing and telling stories of the Rebbe is so important. In addition to the many lessons in *avodas Hashem* that we can glean from these stories and the important guidance they give for our own lives, the stories have value in and of themselves. It is with these stories that we can better understand and appreciate the Rebbe's love and care for each and every Yid, and to feel the truth of the Rebbe as

Not surprisingly, many of these stories often grace the pages of the monthly Derher magazines, as you, our readers know very well. It is precisely these stories that help us understand and teach what the Rebbe means to all of us, and they strengthen our *hiskashrus* in a real and meaningful way.

*One by One* is a collection of more than 300 pages, where the stories are brought to life; an opportunity to bring the Rebbe to ourselves, our families, *baalei-batim*, and acquaintances.

As we approach Gimmel Tammuz, what better way could there be to “contemplate and affirm in the mind and heart (להתבונן ולקבוע במוחו ולבו), that our shepherd did not forsake his flock, *chas v'shalom*...”

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- 1. Igros Kodesh vol. 3 p. 419.
- 2. Ibid. p. 256
- 3. Ibid. p. 332