

The Daily RYS 8/7/06 RYS and the 4th Lubavitcher Rebbe I

Note: **Shmuel Schneersohn** (or **Rabbi Shmuel** or **Maharash**) (1834 –1882) was the fourth [Chabad Lubavitch Rebbe](#) based in the town of [Lubavitch](#) in present-day [Russia](#). He was the son of Rabbi [Menachem Mendel Schneersohn](#) who was the third *Rebbe* of Lubavitch. He was also known as the *Maharash*. (http://en.wikipedia.org/wiki/Shmuel_Schneersohn)

From Volume 1, part 2 of The Mussar Movement, pages 177 - 178.

A number of interesting anecdotes are extant describing encounters between R. Israel and the great, contemporaneous Chasidic Rebbes, all of which bring out his own nature and approach. Once he happened to occupy lodgings in the same building in the Russian capital of St. Petersburg as the Lubavitcher Rebbe of the time, R. Samuel Schneersohn. The door to the Rebbe's suite did not remain still for a second. People kept coming and going - one person to ask for a berachah, another to obtain advice, a third merely to catch a glimpse of the Rebbe himself. Gabayim and shamashim were moving hither and thither to control the crowd and maintain order and decorum. Towards evening large numbers of Chasidim would gather, listen to a discourse by the Rebbe on Chasidic doctrine, sing melodies and pray with demonstrative fervor. Upon occasion they would join hands and dance together. The entire suite was afire with tumult and exultation. The Rebbe was delighted to find so dynamic a Judaism in St. Petersburg.

R. Israel's room was completely silent. The door was closed. No one came or went. He sat alone in seclusion studying some Musar text. Once, apparently by mistake, the Rebbe opened R. Israel's door. He stood transfixed. When R. Israel stood up and asked what the Rebbe might be wanting, he answered: "I am not looking for you, sir, I am looking for your Lithuanian Jews. Where in the world should they be, if not in your company?" Here R. Samuel found the opportunity to speak his mind. He used to declare that the Holy One³ blessed be He, had decided after a number of generations to take pity on the un-

happy mitnagdim, He had brought down from heaven to them a Rebbe's soul in the person of R. Israel of Salant. Yet the poor mitnagdim failed to take advantage of their opportunity.

R. Israel, on the other hand, deliberately shunned crowds and tumult. He avoided all the trappings of glory. His outlook was that influence did not emanate from noise, nor success from tumult. Instead it was communicated quietly, by the soft voice within, aroused in the human heart during solitude and inner concentration, by calm and penetrating reflection and by slow and persistent spiritual delving. Indeed, he felt that he did possess the soul of a Rebbe, and that he performed the same function as a Rebbe, but he recoiled from the Rebbe's "outward cloak." He chose simplicity and modesty, calm and quiet, as the means for carrying his influence.