

The Daily RYS 8/9/06 RYS and the 4th Lubavitcher Rebbe III

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 179 - 181.

The Rebbe (the Maharash) would travel from his lodgings to the spa in a magnificent carriage drawn by a team of horses, and accompanied by a retinue of Chasidim. R. Israel would go alone and on foot. This gave rise to astonishment among the Chasidim. It was also whispered about that R. Israel was not at all pleased with the Rebbe's carriage. People began searching for the reason - looking for some prohibition that might be involved in riding in the carriage. It occurred to them, that R. Israel might suspect the presence of sha'atnez (a mixture of wool and linen) in the upholstery. When this came to the Rebbe's notice, he replied that the author of the Shevut Ya'akov had declared this permissible. Subsequently when driving to the spa the Rebbe encountered R. Israel going on foot in the same direction. He invited R. Israel to enter the carriage. Jokingly he added that it was better to rely on the Shevut Ya'akov than on one's legs.

Characteristically, it had never occurred to anyone - with all their punctilious observance of all the minutiae of custom - that R. Israel was concerned instead with the question of pride and arrogance. He could not conceive it possible for anyone to live so lavishly, surrounded by princely splendor, without falling prey to feelings of pride, or at least without one's humility becoming affected. Some even add that R. Israel replied in this vein to the Rebbe's invitation to step into the carriage. To this remark, the Rebbe replied that this was the only way in which to achieve humility: to live in regal courts, to receive the honor proffered to kings, to travel in expensive carriages, and to utilize the services of gabbayim and shamashim, and to remain, notwithstanding, humble and modest.

R. Israel would not deviate from his own view. He followed the path he had marked out for himself: a life of simplicity, modesty, innocence and humility. He would never allow himself to be shown more respect than anyone else. He did not deem himself worthy to maintain a higher standard of living than any other human being. He knew himself, and realized that he had been endowed with exceptional intellectual gifts and great spiritual strength,⁹ but he regarded these as gifts of G-d, and no right or permission had been granted to him to take pride in them and elevate himself above his fellow men. Because of his extreme modesty, he also refused to subject himself to any spiritual experimentation or trial, to see whether he could retain his humility amidst the temptation of riches and glory. And so all his life he kept to his humble and simple station.

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