



True Discretion

The Chossid Reb Yaakov Cadaner related some of the character traits of the Mitteler Rebbe:

No testimony is needed for the great and vast knowledge of the Mitteler Rebbe, for his works are published and are widely known. He had the ability to take the finest and deepest insights, and relate them to the simplest of people. It was truly unique and exceptional.

His service of Hashem was performed in a very discreet manner. For example, once on Rosh Hashanah he davened Shemoneh Esreh for 3 hours(!), yet he stood completely still without flinching.

After davening he went to his room to change his shirt. As he made his way out of shul, it was difficult to look at his holy face because it was so fiery. Seeing the attendant holding the Rebbe's extremely

wet garment, the Chassidim told him not to hold it with his hands as water would certainly be squeezed out of the garment which is forbidden on Yom Tov.

After Musaf, the Rebbe changed his shirt again as it was once again soaking wet, although, amazingly, all throughout his davening he was completely still as were his discreet mannerisms.

Reb Levi Yitzchok of Berditchev was once attending a wedding in the city of Liadi. The Alter Rebbe honored Reb Levi Yitzchok to lead the crowd in bentching. Reb Levi Yitzchok in turn offered it to the Mitteler Rebbe who was a young man at the time. He had heard earlier from the Alter Rebbe about the young man's greatness and wanted to see it first hand.

The Mitteler Rebbe led the

bentching in a most basic manner. He read the words like a simple man, without intensity or passion.

Surprised, Reb Levi Yitzchok questioned the Alter Rebbe regarding his son's behavior, for certainly the Alter Rebbe was not exaggerating when he praised his son.

The Alter Rebbe replied, "The same way I know the streets of Liadi like the back of my hand, does my son know the pathways of Heaven, from the highest level of *hishtalshelus* to the lowest. His service of Hashem is permeated with love and fear of Hashem and not at all superficial or external. Such a high level of *avodas Hashem* is only possible with a *neshama d'iskasya* (a *neshamah* from a concealed and very high source)". ¹

(*Sippurim Noraim* pg. 18; pg. 46 in the new edition.)