

לזכות ברכה ליפשא תח' שוחאט
לרגל הגיעה לגיל שתים עשרה שנה היא עונת בת מצוה
ביום י"ז אלול ה'תשפ"ב

ולזכות אחיותיה, ואחיה שיחיו

נדפס ע"י הוריה
הרה"ת ר' שלום דוב בער וזוגתו מרת חיה מושקא שיחיו
שוחאט

פאטער גאדאנע

RABBI SHIMON GAD ELITUV



ELITUV CHIEF

FROM A YOUNG AGE, AS EARLY AS HIS FIRST YEAR IN TOMCHEI TEMIMIM, RABBI SHIMON GAD ELITUV MERITED TO RECEIVE DETAILED PERSONAL GUIDANCE FROM THE REBBE. PRESENTED HERE IS THE FASCINATING STORY OF A MEDIAN “NON-CHABAD” BOY FROM YERUSHALAYIM, WHO EVENTUALLY EMERGED AS ONE OF THE FOREMOST RABBONIM IN ERETZ YISROEL TODAY, WITH THE REBBE GUIDING HIM THROUGH EVERY STEP OF HIS JOURNEY. YEARS EARLIER, THE REBBE FORESAW AND GUIDED THE HUGE SUCCESS DESTINED FOR RABBI ELITUV. IN A LETTER ABOUT RABBANUS, THE REBBE TELLS HIM TO PROCEED SLOWLY AND EVENTUALLY HE WILL PROSPER GREATLY.



Rabbi Shimon Gad Elituv was born on Purim of 5697* (תרצ"ז), in the old city of Yerushalayim to a family of Sephardic descent. At age 11, his parents sent him to the *yeshiva ketana* of Novardok. They chose to send him away from home because the War of Independence had erupted, and winds of assimilation were infiltrating the local educational systems.

At age 17, Rav Shimon was ready to graduate to *yeshiva gedola*. At first, he applied to Ponevezh in Bnei Brak but after some discussion with Reb Hillel Rabinovitch, a member of Tzach in Yerushalayim, and Reb Elimelech Schaulson, he enrolled in Tomchei Temimim of Lod.

During his time in Lod, Reb Shimon received mentorship and direction from Reb Shlomo Chaim Kesselman and Reb Avrohom (Mayor) Drizin. He also became a *talmid* of Reb Boruch Shimon Schneerson.

After a year-and-a-half in Lod, he was sent with a group of *bochurim* to strengthen the Chabad yeshiva in Tel Aviv. It was there that the young *bochur* gained a close relationship with—and learnt from—Reb Moshe Gourarie and Reb Foleh Kahn.

COUNSEL TO A YESHIVA STUDENT

Reb Shimon relates:

“Switching from Novardok to Lubavitch was not an easy transition for me. Upon the advice of my friend Reb Gershon Mendel Garelik, I began to write to the Rebbe conveying the challenges I was facing and seeking the Rebbe’s guidance.”

In turn, young Shimon received tens of letters from the Rebbe with guidance and direction in *avodas Hashem*. With fatherly care, the Rebbe



RABBI ELITUV (THIRD FROM LEFT) AS A CHILD IN YERUSHALAYIM.

detailed the answers to all his questions and quelled his doubts.

After his marriage in Av 5718*, Reb Shimon continued to report to the Rebbe often. Once, after sending a letter and not receiving an answer, he took the silence as a sign that perhaps he was taking too much of the Rebbe’s precious time and decided to refrain from writing as frequently. Soon after, he received a *kloli-proti* letter that was dated Erev Shabbos Tisa 5725*, on it the Rebbe wrote to him personally in *ksav yad kodesh*:

“מאשר הנני קבלת מכתבו. ולפלא שתיקתו מאז, ומצער אם “מנהל חשבון” על העדר המכתבים מכאן ואני עמוס הטרדות והתלאות וכו’.”

“I have received your letter. I am surprised that you have been quiet since then. It pains [me] that perhaps [your decision is because] you’re “making a calculation” as a result of not receiving any letters from here, [which is due to the fact that] I am preoccupied with duties, etc.”

WEDDING COVERED BY THE REBBE

After receiving the Rebbe’s *haskama* on his *shidduch*, a wedding date for

Shimon and his *kallah* Mazal Buskila, from a respected family of *dayanim* in Casablanca, was set for the eve of 14 Menachem Av 5718*.

“My parents did not have the financial means to pay for the wedding, especially because my father Reb Yosef Rachamim was blind. My mother wrote to the Rebbe expressing her worry and asking for a *bracha*. She received an answer from the Rebbe telling her to turn to the *hanhala* of the yeshiva where I am ‘*meshares bakodesh*.’ I wasn’t only learning at the yeshiva in Lod at the time, but I was also teaching younger students there.”

In the meantime, the Rebbe sent a message to Reb Ephraim Wolff, *menahel* of the yeshiva, that the expenses of the wedding and furniture for the new couple should be covered by the yeshiva on behalf of the family.

In a letter to the *chosson*’s mother, Mrs. Shoshana Elituv, Reb Ephraim conveys that the wedding expenses will be covered by the yeshiva, and that it will be held in the yeshiva hall. He included 300 *lirot* for the new couple’s furniture and wrote that he will pay the rest of the amount for the furniture in a future installment.

Although there was no music at the

wedding, the celebration was lively. The *yeshiva bochurim* farbrenged all night. Years later, friends of the *chosson* recalled that it was the only wedding to ever be held at the yeshiva. It was a one-of-a-kind, extremely lively and joyous, unforgettable experience.

SUCCEEDING IN CHINUCH

“While I was still a *yeshiva bochur* in Lod, I began to teach younger *bochurim* in the yeshiva. Springboarding from that, I began to teach the eldest grade in the Talmud Torah of Kfar Chabad, and simultaneously at the *Bet Sefer Lemelacha*.

“As a general practice, the *hanhala* of the yeshiva would send pictures of the students to the Rebbe. Reb Pinyeh Althoiz encouraged me to send a picture of myself to the Rebbe.

“The Rebbe responded to me with a note that blew my mind, and ultimately set the course of my entire life ahead. The Rebbe told me that seeing the photo I had shared made it clear that if I decided to invest myself in the field of *chinuch* I would be successful.

“The Rebbe wrote: ‘במענה על מכתבו: מראש חודש מנחם אב עם התמונה המוסגרת בזה, ונעם לי לראותה, ובפרט שעל ידי זה נתחזקה בידעתי ברורה, שאם רק ירצה להקדיש כוחותיו בשטח החינוך על טהרת הקודש - יצליח בזה.’

“In response to your letter of Rosh Chodesh Menachem Av with the enclosed photo, it was a pleasure to see it, especially since it strengthened my definite opinion, that if only you are willing to dedicate your efforts to pure Jewish education, you will succeed...”

“I had also written in my letter together with the picture that I had received an offer to take a position as a rabbi in Mumbai, India. The Rebbe wrote: ‘Obviously, the suggestion to travel to India is not a fit for you at all.’

After their wedding, Reb Shimon and his wife Mazal settled in Kfar

Chabad, focusing their efforts on *chinuch*. Aside from his teaching positions, they were also responsible for *mesibos Shabbos*.

“In 5720* we moved to Kiryat Gat where we dedicated our time to the school there. A year later we moved to another *shlichus*—teaching in the Chabad (*Reshet*) school in Brosh, a far flung town, hours away from any real city. I taught the older grades, and my wife Mazal taught the younger grades.”

In answer to questions and letters that he sent, Reb Shimon merited to receive many letters from the Rebbe with advice and *brachos* for their teaching.

“A few years went by since our wedding and we were not yet blessed with children. We wrote to the Rebbe requesting a *bracha*. The Rebbe responded that in the merit of our work in *chinuch* we will merit from ‘ושנתם לבניך’ ו‘ושנתם לבניך’ literally. About a year-and-a-half later we were blessed with a daughter.”

OSEK BETZARCHEI TZIBBUR

In the 5720s*, there was a great influx of families moving to Yerushalayim, with many of the children enrolling in the Oholei Yosef Yitzchok school. Eventually the school reached its capacity, and consequently two additional Oholei Yosef Yitzchok schools were established serving the

new students.

In the beginning of 5724*, the young Elituv couple moved to the aforementioned new Chabad community in Yerushalayim where Reb Shimon taught in one of the schools together with Reb Tuvia Blau, Reb Baruch Nachshon, and others. Upon his redeployment, the Rebbe added to Reb Shimon’s title ‘עוסק בצירי ציבור וכו’.

“During our first year living in Yerushalayim a terrible tragedy fell upon our family. My brother, Reb Meir Elituv—a well-known local figure—was killed in a car accident on his way to deliver a *shiur Torah* in Kiryat Anavim.”

Reb Meir was a great *talmid chacham*. He established the yeshiva of Bnei Akiva and Mesivta Harashal. His tragic and untimely passing shook the Elituv family to their core. In light of the tragedy the Rebbe wrote a letter of comfort and encouragement to the family.

In the summer of 5728*, the Elituv family moved to Yugoslavia and then to Romania where Reb Shimon served as a *shochet*. At this point the Rebbe added to his title (שוחר ובודק) שו”ב.

“During our time there, I wrote to the Rebbe asking if our family should stay in the diaspora. We received a letter from the Rebbe stating that



THE REBBE'S TELEGRAM WITH BRACHOS UPON THE ENGAGEMENT OF RABBI ELITUV AND HIS WIFE.



THE REBBE WRITES ABOUT THE PICTURE OF RABBI ELITUV HE RECEIVED.



RABBI ELITUV IN HIS EARLY DAYS AS A MELAMED.

ultimately our final post would be in Eretz Yisroel:

"מובן שהסתדות הסופית - צריכה להיות בארץ הקודש ת"ו (ולא בחו"ל). באיזה מקצוע - תלוי בהסיכויים, וק"ל"

"Obviously your final settlement should be in the Holy Land (not in the diaspora). Regarding which position [that should be in] will likely depend on the circumstances."

YECHIDUS:

In the summer of 5730* Reb Shimon and his family moved to Argentina where he was to serve as the head *shochet*. Originally this position was intended to last for only one year, but due to the need they ended up staying there for nine years.

"In 5731* I traveled from Argentina to the Rebbe for the first time. I was there for one week and was *zocheh* to have a *yechidus*."

Reb Shimon describes the first time he had a *yechidus* with the Rebbe after years of *hiskashrus* from afar:

"I entered at 4:10 a.m. and the *yechidus* lasted about 25 minutes. The Rebbe greeted me with a heartfelt smile and much warmth. In the beginning of the *yechidus* the Rebbe asked me if I would like to speak in Yiddish or

Lashon Hakodesh? I responded Yiddish because that was the first option the Rebbe gave.

"The discussion surrounded the topic of community work in Buenos Aires. The Rebbe explained that amongst the Sephardic communities there is a prevalent inclination to spirituality. We therefore have a greater opportunity to bring them closer through teaching them Chassidus and the *sefer* Chok LeYisrael (a compendium of Kabbalistic teachings from the Arizal on every *parsha*.)

"The Rebbe continued to speak to me about the pure faith of the Sephardim and the respect that they have for rabbis. He urged me to use this advantage to encourage and strengthen them in issues like *taharas hamishpacha*. The Rebbe also spoke to me about the need to bring the young people closer and to encourage them to come to shul (also) during the week.

"The Rebbe told me that the older generation of rabbis in Argentina are beginning to lose their grip, and it is in our hands to fill the void.

"Because I am blessed in languages, the Rebbe asked me to channel that by giving classes to older people in Arabic (which I knew from home), and to

the middle aged and young people in Spanish.

"The Rebbe added: You are greatly talented in the field of education but your effectiveness will grow based on how much your dedication grows. The Rebbe reemphasized: 'דאס ווענדט זיך אויף' — It is dependent on your dedication."

"The Rebbe also instructed me to write a weekly column for the newspaper, referring to it as a ווינקעלע אין צייטונג. I didn't understand what that was, so the Rebbe explained in *Lashon Hakodesh*: 'אני מתכוון לטור שבועי'."

"At a point in the *yechidus*, the Rebbe stood up and continued speaking while standing, and at one point even closed his holy eyes and spoke to me in a concentrated demeanor that shook every fiber of my being. The conversation lasted longer than expected. When a member of the *mazkirus* opened the door to end the *yechidus*, the Rebbe motioned to him to close the door."

After the *yechidus*, Reb Shimon returned to Buenos Aires and opened a Sephardic congregation, "Kehilas Bachurim." Later, in 5735*, he was hired as the rabbi of the largest shul in the country, "Sukkat David."

At the time he accepted the position, the number of community members that were involved in Jewish activities there had shrunk. Rabbi Elituv began to put in effort to strengthen the community in the observance of Torah and mitzvos.

"I focused on growing the *minyanim*. In the month of Elul when many Sephardim come to shul to recite *selichos*, I used the opportunity to give a daily *shiur* in Chok LeYisrael as the Rebbe had encouraged. Because I put a strong emphasis on *selichos* I got a name as the 'Selichos Rabbi.'"

As part of his efforts to grow the daily *minyan*, Rabbi Elituv started a few initiatives like *kolel avreichim*. He also gave *shiurim* on the radio in Arabic,

Spanish, and Yiddish.

“During my time as rabbi there, I often worked together with the shliach to Argentina at the time, Reb Berel Baumgarten, on various projects and *shiurim*. We shared a close relationship.”

Their relationship also expressed itself in other areas. Rabbi Elituv was Reb Berel’s right-hand man in other *shlichusen* he received from the Rebbe outside of Argentina, and Reb Berel served as a *mashpia* for the Elituv family and helped the children in their studies.

CONTINUING TO PROSPER

After a few years, Rabbi Elituv’s work had a noticeable impact on the community. He had even made several *baalei teshuva*. Under Rabbi Elituv’s leadership the Jewish community grew and prospered, and eventually through the years it became one of the largest and most prominent *frum* communities in South America.

“The *bochurim* in the community, I would send to learn in Eretz Yisroel. Many of them became Chassidim and today have beautiful and prominent Chabad families.

“Before moving to Argentina, we knew that it would not be permanent, as the Rebbe had answered us earlier, in 5729*, that our final destination should be Eretz Yisroel.”

In 5735* Rabbi Elituv asked the Rebbe if they could move back to Eretz Yisroel. The Rebbe responded: “ברכה להצלחה בכל הנ”ל במקומו עתה, ולבש”ט—blessings for success in your current location, may you share good news.”

“After receiving this answer we understood that it was not yet time to leave.

“A few years went by and we had sent two of our children to learn in Eretz Yisroel. My wife wrote to the Rebbe explaining that she eagerly wanted to return. An answer came back from the Rebbe through Reb Berel Baumgarten: ‘לעשות כרצון האשה’—do as your wife desires.’

The family prepared to move to Eretz Yisroel, but the community—which had gained a strong connection to Rabbi Elituv—was reluctant to let go of him. Ultimately, they stayed for another three years until the end of Elul 5738*, when they finally moved back to Eretz Yisroel.

Before their departure, the community hosted a large farewell event in honor of the *rav*, which was attended by all. They carried him on their shoulders like a *chosson* on his wedding day. Many of the people there shed tears of emotion as they watched Rabbi Elituv go on his way.

At the conclusion of the event, a few members of the community begged Rabbi Elituv to stay with them. The rabbi promised that he would return to visit them regularly. To this day, he travels to Argentina every year to spend time with the community in Buenos Aires during the time of *selichos*.

In Elul 5749*, during Rabbi Elituv’s annual trip to Argentina, the community leaders asked him to stay on



ON 11 TISHREI 5751*, AFTER HIS ANNUAL VISIT TO ARGENTINA, RABBI ELITUV GIFTS THE REBBE A MEZUZAH WRITTEN BY HIS SON.

* 5729-1969, 5735-1975, 5738-1978, 5749-1989, 5751-1990

for Rosh Hashanah and Yom Kippur. They explained that it would have a great impact on the community and especially the young members. Rabbi Elituv agreed.

After the *Yomim Noraim* the people of the community were thirsty for more. They asked him to stay on for another three months, and to commit to be with them for *Yomim Noraim* of 5751*. Rabbi Elituv wrote to the Rebbe asking if he should stay on for the period that the community had proposed. The Rebbe answered:

“הצלחה רבה ומופלה, אזכיר על הציון”

Rabbi Elituv stayed with the Sukkat David community for an additional three months, utilizing the time to strengthen the community and help grow the *mosdos* there.

On Motzei Yom Kippur 5751*, after his yearly visit in Argentina, Rabbi Elituv traveled to the Rebbe. On the next day, 11 Tishrei, he came by the Rebbe during the distribution of dollars. The Rebbe gave him a second dollar saying: “דאס איז פאר דיין גאנצע” ארבעט אין ארגנטינה. זאל זיין בהצלחה רבה ומופלה—This is for all your work in Argentina. It should be with great success.”

YESHIVA IN YERUSHALAYIM

In 5741*, a few years after arriving back to his birthplace in Yerushalayim, Reb Shimon and his brother Reb Yaakov Elituv established Yeshivas Or Meir Chabad in memory of their late brother, Reb Meir, who had tragically died in an accident.

Rabbi Elituv decided that the time had come to establish a *Chassidishe yeshiva* which would service the needs of *bochurim* that came from wholesome homes but struggled with learning.

Yeshivas Or Meir included the learning of *nigleh* and Chassidus, along with the opportunity to learn a trade like *safrus*, *shechita*, *milah*, and even *rabbanus*. Rabbi Elituv’s yeshiva was a pioneering concept in that it provided a non-compromising solution for *frum* youth that were struggling.

Yeshivas Or Meir Chabad which was later renamed Yeshivas Oz Meir Chabad, merited to receive *brachos* and directives from the Rebbe. One of these directives was that the students should be tested monthly.

The Rebbe also consented to including the name “Chabad” in the yeshiva’s title and added that they

should confirm this with the Vaad Rabbonei Anash in Eretz Hakodesh. The Rebbe sent an envelope with a contribution of 5,000 shekel towards the yeshiva.

Subsequently, Rav Yitzchok Yehuda Yeruslavski visited the yeshiva on behalf of Vaad Rabbonei Anash, and confirmed in writing that the yeshiva may bear the name “Chabad.”

It is noteworthy that the Rebbe’s allowing a *mosad* which is not under the umbrella *mosdos* to carry the name Chabad was very rare.

WHY NOT ELITUV?

After the Rebbe introduced the *takana* of learning Rambam daily in 5744*, there was an instruction from the Rebbe to organize *Siyumei HaRambam* in every community across the world.

Following that instruction, the shluchim in Eilat, Rabbi Yisroel Glitzenstein and Rabbi Yosef Hecht, began preparing a *Siyum HaRambam* in Egypt, motivated by the Rebbe’s underscoring its significance as a place where the Rambam lived for several years.

Rabbi Glitzinstein relates:

“After we got permission from the Rebbe to start the project, preparations went into full gear, including raising the necessary funds. When we sent a report to the Rebbe of how the arrangements were coming along, the Rebbe sent us a message that there was no need for us to use our energy in collecting because everything would be covered by *mazkirus*! Of course this made us clearly recognize the Rebbe’s deep appreciation for the project.”

Because the spoken language in Egypt is Arabic, the organizers asked Rabbi Elituv to join the delegation traveling to the event and to address the audience.

Rabbi Elituv recalls his experience:

“Although I did speak fluent Arabic, I was not versed in Egyptian



RABBI ELITUV AT A FARBRENGEN WITH SHLUCHIM IN ARGENTINA. ON THE LEFT IS RABBI BEREL BAUMGARTEN.



RABBI ELITUV SPEAKS AT THE SIYUM HARAMBAM IN EGYPT IN 5747*.

pronunciations. After being asked to address the event, I sought out a colleague who was raised in Egypt to help me learn the Egyptian nuances of the language.

“Training myself in the new version (to me) of Arabic was not easy, so I asked Rabbi Hecht if he would kindly dismiss me from the speaking engagement. A bit later Rabbi Hecht called me and said that when the Rebbe saw the list of people going, the Rebbe asked Rabbi Groner: ‘און פארוואס ניט אליטוב?—And why not Elituv?’

“Quickly I acquainted myself with Egyptian Arabic and *baruch Hashem* I was able to make the *siyum* and the *has'chala* of *Sefer Hayad*.”

HATZLACHA B'RABBANUS

The beginning of Rabbi Elituv's path to *rabbanus* began soon after he got married. As a newlywed, during the years that he was teaching in the various schools in Eretz Yisroel, Rabbi Elituv began trailblazing an effort to create an alliance of *rabbanim* that would focus on strengthening the communities of Sephardic Jews. Many

of the people emigrating from Middle Eastern countries arrived in Eretz Yisroel strong in their *emunah* and Yiddishkeit, but were becoming weaker in their observance as a result of the anti-religious agendas that were being pushed by local political groups.

“Before embarking on the task of creating this alliance, I turned to the Rebbe for direction and to receive the Rebbe's approval.

“In a letter dated 18 Tishrei 5719* the Rebbe wrote to me that the Torah's path to success in matters of *kedusha* is ‘ראשיתך מצער (שאז) אחריתך ישגה מאד’—(When) the beginning is with difficulty the end prospers.’ Therefore I should work towards creating the alliance one step at a time and not by publicizing it right away. Along the journey, many of the necessary details of how to pursue my goal will become clear.”

Eventually Rabbi Elituv succeeded in the task, and together the group of *rabbanim* were successful in bringing many Jews of the Sephardic communities closer to Yiddishkeit.

As mentioned above, Rabbi Elituv's outreach took him to various other locations outside of Eretz Yisroel for

various periods of time. After returning to Eretz Yisroel and opening Yeshivas Or Meir Chabad, he still did not serve as a rav. On 6 Cheshvan 5752*, when Rabbi Elituv came by the Rebbe for dollars, the Rebbe told him: “הצלחה ברבנות.”

“Indeed one year later, in 5753*, I became involved in *rabbanus* in Eretz Yisroel.”

Rabbi Elituv now serves as one of the foremost rabbonim directly under the chief Rabbi of Israel, utilizing his position to mobilize a great deal of the Rebbe's initiatives and influence.

The Rebbe's words “אחריתך ישגה מאד” came to clear realization, as he is now one of the most prominent rabbonim in Eretz Yisroel.

Rabbi Elituv is first in the line of ten rabbanim that make up the Council of the Chief Rabbinate of Israel, directing and supervising all rabbinical matters in the country.

Ultimately, the esteemed position coupled with the vision, impact, and achievements that Rabbi Elituv harnesses it for, serve as a distinguished honor to the Rebbe. ①

* 5719-1958, 5747-1987, 5752-1991, 5753-1993



א חסידישע מעשה

לזכות
החיילת בצבאות ה'
חי' מושקא תחיל'
לרגל הולדתה ז' תמוז ה'תשפ"ב

ולזכות הוריה
הרה"ת ר' ברוך מענדל וזוגתו
מרת מלכה שיחיו
זאייאנץ

נדפס ע"י זקניהם
ר' צבי אברהם וזוגתו חנה שיחיו
מאראנץ

QUICK ACTION



The Frierdiker Rebbe once related:

There were two Chassidim of the Alter Rebbe, *pnimius'dike* and hard-working Chassidim. Both were successful businessmen and generously supported the Alter Rebbe's communal funds. They lived in the same village on the same street.

One was an action-based person. He would do whatever was needed with *mesiras nefesh* even before understanding the reasoning behind it.

The second was an intellect-based person. After contemplating and understanding what was needed from him, he would follow up with the action.

Once, the Alter Rebbe sent a messenger to collect money from these two Chassidim for the Yidden in Eretz Yisroel and for other communal funds.

The messenger came to the first Chossid—the action based one—and conveyed the Alter Rebbe's request.

"How much money did the Rebbe ask for?" asked the Chossid. "The Rebbe did not specify an amount," replied the messenger.

Immediately the Chossid took all

the money he had in his drawer, and gave it to the messenger.

The second Chossid, after hearing that there was no specific amount requested, told the messenger, "Tomorrow I will go to Liozna and find out from the Rebbe how much is needed."

Upon the messenger's return, the Rebbe inquired where the money from the second Chossid was. He related what the Chossid had told him that he would travel to the Rebbe the next day.

The Alter Rebbe thought deeply and said out loud, "Will it be before the occurrence or after?"

The next day, the first Chossid—who already gave the money—came to the Rebbe.

Surprisingly, the Rebbe instructed him to move away from his town. Although he hadn't yet davened, he immediately went and sold whatever possessions he could, took his family and moved out of his town.

He had no idea where to go and why he had to leave, but if the Rebbe ordered, he must listen at once. He went back to Liozna with his family, settled them down and went to daven in the *beis medrash*.

The other Chossid got up in the morning and prepared to travel to

Liozna to speak with the Alter Rebbe about the amount of money needed for tzedakah. He thought to himself, "First I should daven and later on, at 12 or 1 o'clock, I will travel to the Rebbe."

Suddenly a fire broke out on the street where these two Chassidim lived and the whole street went up in flames. In the midst of his davening he had to flee his house, barely making it out alive, let alone save his possessions. Both of the Chassidim's houses burnt down to the ground.

When the Rebbe Maharash related this story, he added: "Here we can see the difference of how one follows orders. They both listened; just one did it immediately while the other had to first have clarity of mind and full understanding of what he was doing and only then would he follow through with the action."

The Frierdiker Rebbe concluded the story saying, "We must internalize this story. It is as important as learning Chassidus. The same way we must toil to understand Chassidus, we must toil and work on ourselves in the way we follow orders and instructions." T

(*Sefer Hasichos* 5709, p. 325)