

Parashas
Beshalach

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י"ג שבט תשפ"ו

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י"ח ע"י

קהילת שבתי בבית ד'

בנשיאות מורנו ורבנו הרה"צ

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טיב הקהילה

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באנגלית

טיב הפרשה

המשכת פרנסה בזכות תורה ואמונה

טיב המערכת

ה' ילחם לכם ואתם תחרישון

Hashem will fight for you, and you shall be silent

Chazal say (Sotah 2a): a person's match is as difficult as the splitting of the Yam Suf [Sea of Reeds], and all the maggidim and darshanim dwell on the question, "Why specifically like the splitting of the Sea of Reeds?" What is the comparison between the two? There are several answers to this question, but the simple answer is that just as at the splitting of the Sea of Reeds we understand that the salvation and the miracle were done solely by the Creator, so too with a person's match: as long as a person thinks that the salvation depends on him or on another person, his salvation delays in coming, and only at the moment when a person understands that no human being has the power to save him, except the Creator Yisbarach, then HaKadosh Baruch Hu saves him and sends him his match. Yet we are still left to understand: what is so difficult about this?

When Bnei Yisrael stood before the Sea of Reeds and the Egyptians were behind them, they were confused. What do we do now? Where do we turn? And there were some among them who even said to Moshe (14:11), 'מה זאת, לא נשית לנו' - "Was it because there were no graves in Egypt that you took us to die in the wilderness? What is this that you have done to us?" And what does Moshe Rabbeinu answer them? 'אל תיראו, ה' ילחם לכם ואתם תחרישון' - "Do not be afraid, stand firm and see the salvation of Hashem... Hashem will fight for you, and you shall be silent." (14:13) Seemingly, Moshe's answer is not understood. They are standing there pressured and frightened, and he tells them, "Do not be afraid"?!

Rather, Moshe Rabbeinu says to Bnei Yisrael that their salvation is closer than ever, but there is only one condition that is holding them back, and that is complete faith in the salvation of Hashem Yisbarach. And this is "and you shall be silent." If you will be silent, meaning you will not worry and you will not be afraid, but you will be confident in HaKadosh Baruch Hu that He will save you, then "Hashem will fight for you."

The truth is that this principle applies not only regarding matches, but to every salvation that a person needs. If we ask Hashem for salvation, but we give Him advice on how to save us, or in the meantime we try to manage on our own, it is as if HaKadosh Baruch Hu says: if you think that you can manage on your own, then good luck. But if a Jew turns to Hashem and asks for salvation out of true and complete faith that there is no one else who can save him, and certainly that he himself cannot manage without His salvation, then HaKadosh Baruch Hu extends His hand to him and rescues him from distress. And this is the meaning of "difficult like the splitting of the Sea of Reeds," because to reach complete faith one needs to toil greatly, but in the end it is worth it.

- Tiv HaTorah - Beshalach

The continuance of livelihood in the merit of Torah and emunah
וַיֹּאמֶר מֹשֶׁה זֶה הַדָּבָר אֲשֶׁר צִוָּה ה' מֵלֵא הַעֲמֹד מִמֶּנּוּ לְמִשְׁמַרְתְּ לְדֹרֹתֵיכֶם לִמְעַן יֵרְאוּ אֶת הַלֶּחֶם אֲשֶׁר הָאֲכַלְתִּי אֶתְכֶם בַּמִּדְבָּר בְּהוֹצִיאִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם: (טז, לב)
Moshe said, "This is the thing that Hashem commanded, a full omer of it for a safekeeping for your generations, so that they will see the food with which I fed you in the Wilderness when I took you out of the land of Egypt. (16:32)

Rashi explains: For your generations – In the days of Yirmiyahu when he will rebuke saying, "Why do you not study Torah?" and they would respond, "If we were to lay aside our work and study Torah, from where would we derive our livelihood?" He brought out the jar of manna. He said to them, "You, see the word of Hashem!" It does not say "hear", but rather "see". "With this your ancestors sustained themselves, the Omnipresent has many emissaries to prepare nourishment for those who fear Him."

Behold, in all generations the Children of Israel relied and trusted in the counsel of the holy tzaddikim whom HaKadosh Baruch Hu planted among them, and all the more so when it involved a promise that emerged from their mouths. The holy people of Israel believed that if the tzaddikim promise salvation, HaKadosh Baruch Hu is appeased by his promise. And all those who were promised by their mouths immediately removed their worry from their hearts, even if on the horizon they did not yet see how the promise would be fulfilled. And all of this is even after prophecy ceased from Israel, and all the more so when Israel merited holy prophets, certainly there was no one who would harbor doubts about their words.

And behold, today righteous ones are few, and we almost do not merit the level of "the righteous one decrees and HaKadosh Baruch Hu fulfills," and nevertheless even the people of our generation merit a clear promise from the mouth of a prophet of Hashem, namely the navi Yirmiyahu. He is the one who rebuked Israel for not engaging in Torah, and when they excused themselves by saying that they were in distress as a result of the curse with which Hashem cursed the first man, and that because of it they were compelled to procure sustenance for themselves and their households, his mind did not accept their words. He brought out for them the jar of manna and proved that one who sanctifies his times for Torah will merit livelihood even without engaging in labor, but rather will trust in Hashem and He will sustain him through the ways known to Him. And if we are dealing with the "professional opinion" of a navi, who would question it?! The words of the navi were not said only to people of exalted stature in his generation, for he proved his words from the "jar of manna," and behold this is a proof from the eternal Torah that was given to all generations.

And indeed the holy people of Israel accumulated experience in this matter, and they are able to testify to many cases in which they saw how his words were fulfilled.

One of the well-known cases in which the special power of Torah was revealed was in the days of the holy Ohr HaChaim. Even before his aliyah to the Holy Land, he served as a Rav in one of the lands of Morocco, and he saw that the townspeople made their work permanent and their Torah temporary. At first he drew their hearts to set fixed times for Torah during certain hours of the day, and he promised them that their livelihood would not be harmed. As days passed, he continued to encourage them to expand their times for Torah, and he promised them again that they would see abundant blessing in the few hours that they would set for their work. And indeed it was wondrous, and they saw great blessing in their businesses, even though they engaged in them only a few hours a day. Subsequently, he urged them to sanctify most of the days of the week solely for Torah, and only on two or three days of the week would they devote some hours to their work. And the more they increased in Torah and decreased in labor, the more blessing

increased in their businesses, and they became very wealthy.

And when the Ohr HaChaim sought to ascend and to grace the dust of the Holy Land, he parted from the members of his community, and then he instructed them regarding their future path. He told them that as long as they would preserve their times for Torah as had been established while he was with them, they would merit and succeed also in their businesses during those few hours, and they would merit great wealth and lack nothing.

And indeed, many years afterward, the townspeople continued to observe the directive of their Rav, and indeed they saw an unnatural blessing in their businesses. Only after many years, when the generations changed, did the local people begin to be lenient with the instruction of the tzaddik. And as they weakened their grip on Torah, the routine of nature returned also to their storehouses. Then they came to the understanding that all their wealth had been as a reward for their toil in Torah, and all testified that the Torah sustains and provides for those who labor in it.

However, this we must know, that the abundance that is drawn by virtue of Torah requires together with it also firm and strong faith, for even the manna, which indicates this blessing, was dependent upon faith, as explained in the Midrashim of Chazal. Those who truly believed and trusted in Hashem found their food at the entrance of their tent, whereas those whose faith was weaker needed to wander in the streets in order to find their portion. And the weaker their faith was, the more they needed to increase their wandering until they found their food. That is to say,

even if from Heaven they apportion and prepare a person's sustenance and are ready to give it to him without any effort, the person himself also needs to prepare himself for this, and this is through firm faith in the One who sustains and provides.

The Chazon Ish, zy" a, testified about himself in one of his letters that all his days he minimized his efforts for his livelihood, and nevertheless he lacked nothing in livelihood, for indeed he was one single entity of Torah and firm faith in Hashem.

However, it is incumbent upon a person to know that faith is not something natural in the heart of a person. Complete faith is among those things that are difficult to acquire like precious stones and pearls. Therefore, it is impossible for a person to decide about himself that he is among those who are perfect in faith, and on that basis abandon his profession and dedicate all his times to Torah. Even one who supposes that he is firm in faith should examine his thoughts carefully, lest he has arrived at this understanding due to laziness or casting off the yoke, for then it is his obligation to conduct himself with the practice of derech ertz. Nevertheless, even one who is not complete in clear faith, and upon whom it is incumbent to exert effort with the labor of his hands, still does

not depart from the category of a believer. For anyone who is careful with the laws of the Torah is included among those who believe in Hashem, and it is within his ability to sanctify a portion of his times for the Torah of Hashem. Regarding those times he should strengthen himself in faith that HaKadosh Baruch Hu will not diminish his reward and will provide him the profit of those hours without his exertion.

And in truth, even if he diminishes his livelihood when he refrains from labor in order to engage in Torah, behold this is his obligation, as stated in the Shulchan Aruch (Orach Chaim, siman 155, seif 1), and this is its wording: "He should establish a fixed time to learn, and it is necessary that that time be fixed such that he does not forgo it even if he supposes that he will earn much," end quote. It is further stated in the Shulchan Aruch (Orach Chaim, siman 238, seif 1) that also at night one must establish a time for Torah, and that there is a need to be more careful with it than during the day. And there (in seif 2) it further brings that if he was preoccupied during the day and was prevented by circumstances and did not learn at the time designated for it, he is obligated to make it up at night.

And when the yetzer overcomes him and tries to distract him from Torah and to draw his heart toward labor, he should not consent to it, and he should say to himself: behold, the need for the toil of labor is a result of the "curse" with which HaKadosh Baruch Hu cursed man, 'בזיעת ר'אפיך תאכל לחם' - "By the sweat of your brow you shall eat bread" (Bereishis 3:19). And if I have dedicated for myself one hour of tranquility in the occupation of Torah, how can this come to draw me back again to the curse, and to exchange for it an hour of acquisitions of eternity?...

'A view of life'

A fierce storm was raging outside, heavy rains together with strong winds, and I needed to go out to *daven* Shacharis. Wrapped in a tallis and tefillin, I put on my coat, and with a prayer that I should merit, at my age, to arrive safely at the shul and not fall, *chalilah*, or suffer any other harm, I advanced toward the door leading out of the house.

At the doorway I received a phone call. On the line was an acquaintance of mine who said, "I just passed by here, maybe you need a ride to shul?" I was very happy and went down to the car. The acquaintance said that he had not yet *davened*, and therefore he also stayed to *daven* with me.

At the conclusion of Shacharis he took me home, and I thanked Hashem very much for the greatness of the *hashgacha*, that precisely he passed by and HaKadosh Baruch Hu put it into his heart to call me in such extreme weather.

Later that day they told me that this was not such a great and complex *hashgacha*, but that the incident was as follows: "My devoted daughter was concerned that I would fall on the way to shul due to

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the extreme weather, and she called several people until she found someone who was in the area, and the acquaintance wanted her to feel good, so he said that he was exactly nearby." I heard this and corrected them in their outlook on the matter of *hashgacha pratis*. On the contrary, now there is even more for which to thank Hashem! HaKadosh Baruch Hu awakened my daughter early in the morning and put it into her heart to be concerned for me and to call until she found a driver who would take me.

After all, this is a system of *hashgacha* that is far more intricate than a person simply happening to be in the area, and for that one needs to thank much more! The moment there is another person in the middle of the story, one thanks the person instead of thanking Hashem; this is a confusion of faith, and for this one needs to thank even more. And in truth, when everything goes smoothly, without falls and without mishaps, this too is *hashgacha pratis* much more than when a person actually falls and slips and precisely then a doctor happens to pass by. One needs to thank much more for that which proceeds without mishaps!

מורינו הרב

טיב המעשיות

אָז יִשִּׁיר מֹשֶׁה וּבְנֵי יִשְׂרָאֵל אֶת הַשִּׁירָה הַזֹּאת
לֵה, וַיֹּאמְרוּ לְאֹמֶר, אֲשִׁירָה לַיהוָה כִּי גָאָה גָאָה
וּגְוִי (טו, א).

Then Moshe and the Bnei Yisrael sang this song to Hashem, and they said, saying: I shall sing to Hashem, for He is exceedingly exalted... (15:1).

The Mishnah Berurah, (51:17) rules as follows: One should recite Shiras HaYam with joy, and picture in his mind as though on that very day he himself crossed the sea; and one who recites it with joy—his sins are forgiven. The Sha'ar HaTziyun (se'if katan 19) cites the source as the holy Zohar.

This accords with what is stated in the Zohar on our parashah (2:54b): “We have learned: Every person who recites this song each day and concentrated on it, merits to recite it in the World to Come. For it refers to the world that has passed, and it refers to the world that is to come; it refers to bonds of faith, and it refers to the days of the King Moshiach. Upon it depend all the other praises that are uttered above and below... As it is written saying—saying at that time; saying in the Holy Land, at the time when Yisrael will dwell in the land; saying in exile; saying at the redemption of Yisrael; saying in the World to Come.”

During the days of Shovavim, which are especially suited for repentance and atonement of sin, there is an immense and exalted time of favor for forgiveness when we recite Shiras HaYam with intention and joy, for it possesses a wondrous segulah for atonement. This segulah is intensified all the more on this holy Shabbos, Shabbos Shirah, for the entire Shabbos is named after the joy of this song.

Thus wrote the holy Shelah (Maseches Yoma, Derech Chaim, Tochachas Musar, 199):

“I have found effective segulos to atone for sin; therefore one must be exceedingly careful with them, all the more so one who has repented... A third segulah: one should concentrate during Shiras HaYam, which is recited daily, to recite it aloud and with great joy, as though at that very hour he had left Mitzrayim. For it is stated in the Midrash (Shocher Tov 18), that Moshe led Yisrael to travel from the Sea of Reeds—meaning that he caused them to travel away from their sins, which were forgiven through the song that they sung. For anyone for whom a miracle is performed and who recites song—his sins are forgiven. And indeed after Hashem Yisbarach commanded us to say this song every day, as it states, and they said, saying, and as Rabbi Shimon bar Yochai wrote, meaning that we should say it every day with great joy, as at the first moment we recited it—certainly the power of the segulah of each day is like that first hour in which we said it.”

It appears, in my humble opinion, that the explanation of the greatness of reciting Shiras HaYam every day with joy is as follows. The redemption from Mitzrayim is the root of all redemptions, both individual and collective—daily redemption and the future redemption alike. Every single person has, in the course of his life, his own private Mitzrayim and his own Pharaoh, in all that befalls him day by day, particularly regarding the snares of the evil inclination and the difficult trials of exile. Each day, a person merits a miracle of the splitting of

the sea—by tearing through the sitra achra and the evil inclination of that particular day.

For this reason, one should recite Shiras HaYam with joy, and feel as though he himself is at that very moment crossing his own private Sea of Reeds, giving thanks to Hashem Yisbarach, who assists him constantly each and every day, and beseeching success for that day.

Therefore, one must be especially careful in the proper recitation of Shiras HaYam, directing his intention to forgo all limitations of body and soul for that day. All depends on the person himself: if he truly connects to the song, he will merit to feel his redemption as well. Additionally, he will merit reward even in this world—abundant livelihood, akin to the spoils of the sea with which Bnei Yisrael were blessed—aside from the forgiveness of sins and the attainment of Divine awareness, as explained in the holy Zohar and Shelah cited above.

For this reason, it was instituted to recite Shiras HaYam every day. One must be especially careful to say it with intention and heightened joy, as though he were now passing through the sea. Through this he will merit goodness and joy—the redemption of the individual and the redemption of the collective speedily in our days, Amen.

In one of his talks, the righteous Rav Asher Freund zt”l, spoke at length in praise of the trait of joy and the trust with which a Jew must trust in his Hashem wholeheartedly. In his holy manner, he illuminated this exalted quality: that whatever befalls a person, he should always respond with song—to sing and rejoice over the very privilege of being a Jew, and to accept with joy whatever Heaven decrees for him.

In that discourse, Rav Asher related a fine account concerning a certain man who initially sat in honor and prosperity, lacking nothing whatsoever—everything was perfect in every respect. Suddenly, however, he fell ill with a grave illness, until the specialist physician was forced to inform him of the bitter tidings that he

would soon conclude his days upon the earth, Rachmana litzlan.

As though this affliction were not enough, another calamity immediately befell him: he was informed that on that very day his beloved son had been killed. And as though this were still not enough, he was further told that the one who had killed his son was none other than his own brother—his second son—who had risen against him and murdered him, Rachmana litzlan. And again, on that same day, people came and expelled him from his home and inheritance, forcing him against his will into exile among strangers.

Yet despite all this, and with all of it together, he did not lose heart and did not abandon his trust in Hashem Yisbarach, and he broke forth in song and melody.

Who was this faithful and steadfast man? It was Adam Harishon himself.

At the outset he was alone in his world, with the entire world set before him to serve him. On that same day he was cursed with the decree of death—כִּי עָפָר - אַתָּה וְאֶל עָפָר תָּשׁוּב - for dust you are, and to dust you shall return (Bereishis 3:19). On that same day he was informed of the death of Hevel, and that his son Kayin was the one who had risen against his brother and killed him. And later, on that very day, he was banished and expelled from Gan Eden.

Yet despite all this, and with all of it together, when Shabbos entered he opened his mouth in song and praise to Hashem Yisbarach, (Tehillim 92:1-3), מְזַמֵּר שִׁיר לַיּוֹם הַשַּׁבָּת: טוֹב לְהַדוֹת לַיהוָה וּלְזַמֵּר לְשִׁמְךָ - אֶלְיֹנוּ: לַהֲגִיד בְּבִקְרֵי חֶסֶדְךָ וְאִמּוֹנֶיךָ בְּלֵילוֹת - A psalm, a song for the day of Shabbos. It is good to give thanks to Hashem, and to sing to Your Name, Most High; to declare in the morning Your kindness, and Your faithfulness in the nights

This teaches you the immense power of joy inherent in the trait of trust—how far it reaches. One who trusts in Hashem will never fall in spirit. Whatever befalls him, he gives thanks to Hashem and sings to His Name. In the morning and in the light he thanks for the goodness and kindness bestowed upon him; and in the dark nights he strengthens himself with the might of his faith in Hashem, cleaving his soul to the trait of הַאֲדָרַת וְהָאֱמוּנָה לַיהוָה עוֹלָמִים - “majesty and faithfulness to the Living One forever.” And thereby he will always merit as well the trait of הַשִּׁיר וְהַשֻּׁבָּח לַיהוָה עוֹלָמִים - “song and praise to the Living One forever—glory and splendor to the Living One forever.”

It was related by the holy tzaddik, the famed Rav Moshe Minder zt”l, among the elders of the Slonimer chassidim.

Drahnavitz, concerning the holy Rebbe, Rav Moshe Leib of Sassov zt"l. As is well known, throughout all his days the Rebbe devoted himself with utter self-sacrifice to that great mitzvah of pidyon shevuyim—the redemption of captives.

On one of his sacred journeys, the tzaddik arrived at a remote village. There he heard that the local poritz had cast the Jewish leaseholder, together with his entire family, into a pit-like prison, because he had failed to pay the lease debt by the appointed time. Such was the well-known conduct of the poritzim in those days: absolute rulers over their estates, who decreed the fate of their subjects as whim dictated.

That day was Friday, on the eve of Shabbos. The moment Rav Moshe Leib heard of this upright Jewish family, groaning in distress and captivity in the dungeon of the estate, he immediately set out, hastening for the sake of a mitzvah. He knocked forcefully on the doors of generous Jews, who responded willingly to his holy appeal, in keeping with the noble nature of Klal Yisrael, who feel the pain of their unfortunate brethren, and willingly contribute of their wealth to save a fellow Jew from descending into ruin.

As soon as the required sum was acquired, he hastened without delay to the estate of the ruling poritz, in order to free the Jew and his family before the onset of Shabbos—so as not to disrupt the joy of the holy day that was fast approaching.

Upon arriving at the palace of the poritz, he asked the guards to bring him in at once, explaining that he carried with him the full amount required to redeem the Jew languishing in the dungeon with his entire family. The poritz rejoiced greatly over the money that had arrived and immediately ordered that the rav be admitted.

The tzaddik entered the grand hall, where the poritz was then seated with his children at the family meal. When the poritz saw the rav enter, he rose in his honor. For it was well known that the appearance of Rav Moshe Leib was radiant and luminous: a tall man of striking form, whose countenance always bore an expression of exalted splendor.

The poritz received him courteously, and seated him at his large table. The Rebbe produced the full sum required for the debt and handed it to the poritz. After counting the money carefully—twice—the poritz ordered his servant to release the Jew and his entire family immediately. Rav Moshe Leib rejoiced exceedingly in this great, and he hastened to depart from the house of the poritz, eager to arrive swiftly at the shul in time for Kabbalas Shabbos.

However, as he rose from his place and took leave of the poritz, the poritz called

his children, who were seated near the table, and instructed them to approach the honored Jewish rabbi and receive his blessing. The children therefore approached the tzaddik one by one, in obedience to their father's command, to receive his holy blessing.

This "ceremony" of blessing in the homes of the poritzim was already familiar to Rav Moshe Leib. More than once he had been compelled to do so in the course of his many visits to noblemen and counts, while interceding on behalf of his fellow Jews. Each child approached in turn, bowed his head submissively, the tzaddik placed both his hands upon the child's head and bestowed the appropriate blessing, and upon concluding the blessing he kissed the child upon the head. Such was the custom of those who bestowed blessings in those days.

Thus, on that very Friday evening, in the fading light of the sun, this holy and exalted tzaddik was compelled, by force of circumstance, to stand in his role and bless the children of the gentile poritz—and even to kiss them.

As soon as the Rebbe completed his mission of sacred labor, he hurried out of the poritz's castle, his heart pure as he quickened his steps straight toward the local shul for to daven. The sun was already low on the horizon, and the congregation had begun to gather to welcome the Shabbos Queen.

The tzaddik entered the shul with awe and love, his heart filled with joy and thanksgiving to Hashem for the great merit that had just come into his hands—to redeem an entire family from captivity, and to bring them out, on the eve of Shabbos at twilight, from darkness into light.

Yet when he sat down in his place and opened the siddur for Kabbalas Shabbos, and already the voice of the chazzan was heard, melodious and ringing, proclaiming with gladness and song — נְקַדְמָה יִשְׁעֵנוּ, נְקַדְמָה לְכוּ נְרַנְנָה לֵה' נְרִיעָה לְצוּר יִשְׁעֵנוּ, נְקַדְמָה — Come, let us sing to Hashem, let us call out to the Rock of our salvation. Let us greet Him with salvation, with praiseful songs let us call out to Him (Tehillim 95 1-2), — the tzaddik suddenly burst into bitter weeping. His agitated soul found no rest. The devoted attendants hurried to him at once and asked anxiously what had happened, and why he was weeping so intensely.

With a pained and aching heart, the Rebbe answered, pointing to his mouth: "A mouth such as this, which only moments ago kissed gentile and impure children—how can it dare to sing 'לְכוּ נְרַנְנָה לֵה' during the sanctity of the holy Shabbos?"

Over this he anguished for a long while, weeping copious tears. The attendants, astonished at the extraordinary delicacy of his soul and the depth of his holiness, attempted to calm him, arguing that it had been for the sake of a mitzvah, and that he was, as it were, compelled—since this was the accepted order during visits in the houses of the poritzim.

But none of their words availed. "You are indeed correct," cried the tzaddik, "that I was compelled to do so. Yet nevertheless, the

impurity of the gentiles clings to my lips, and I cannot, under any circumstances, utter words of holiness with a mouth that has touched such grave impurity!"

For a long while, the Rebbe sat thus, wrapped in his sorrow. His weeping intensified, the tefillah was delayed for quite some time, and no one among the congregants knew how to relieve the tormented soul of the tzaddik.

Suddenly the tzaddik stirred, his eyes lit up, and he rose from his seat with great joy. He declared that from Heaven a clear baraisa had been brought to his memory—one capable of restoring peace to his soul.

The Rebbe took the large siddur into his holy hands and leafed through it until he found the baraisa of Perek Shirah, which he began to study with great fervor:

"Rav Eliezer says: Whoever recites this song in this world merits to recite it in the World to Come, as it is states, אֲזַיִר מִשָּׁה, —then Moshe will sing. It does not say 'sang,' but will sing, in the future. Rav Eliezer the Great says: Whoever occupies himself with this Perek Shirah each day, I testify concerning him that he has a place in the World to Come... And know that all that Hakadosh Baruch Hu created only for His glory, as it states (Yeshayah 43:7) כָּל הַנִּקְרָא בִּשְׁמִי - Everyone that is called by My Name; for I have created him for My honor; I have formed him, I have also made him."

As is known, this baraisa of Perek Shirah is divided into six chapters, one for each day of the week. "Let us consider," said the Rebbe, "the sixth chapter, which belongs to this very day—the eve of Shabbos. How does it conclude? The conclusion of each chapter corresponds to the end of its day, and the conclusion of chapter six ushers us from Friday into Shabbos!"

And thus states the tanna at the end of this chapter, כְּלָבִים אוֹמְרִים. בָּאוּ נִשְׁתַּחֲוֶה וְנִכְרַעַה נְבִרְכָה, לְכוּ נְרַנְנָה לֵה' עֲשֵׂנוּ - The dogs proclaim: (Tehillim 95:6) Let us bow and prostrate ourselves and kneel down before Hashem who made us. It is thus very clear that even dogs open their mouths in Perek Shirah before Hakadosh Baruch Hu. Even they sing and chant in this very chapter of לְכוּ נְרַנְנָה לֵה' עֲשֵׂנוּ, נְבִרְכָה, נְכַדְמָה, proclaiming: בָּאוּ נִשְׁתַּחֲוֶה וְנִכְרַעַה. If so," concluded the Rebbe joyfully, "I am not—chas veshalom—inferior to a dog. If dogs can open their mouths in the song of בָּאוּ נִשְׁתַּחֲוֶה וְנִכְרַעַה ..., then I too can do the same!"

At once the tzaddik burst forth in song and melody, with tremendous fervor:

לְכוּ נְרַנְנָה לֵה' נְרִיעָה לְצוּר יִשְׁעֵנוּ, נְקַדְמָה פָּנֵינוּ בְּתוֹדָה.

Concerning that Kabbalas Shabbos, the chassidim testified that for many years they had not merited a prayer filled with such sweetness and joy. The tzaddik stood overflowing with song and melody before his Creator, in profound humility and utter self-effacement—for he was not inferior even to a dog. The wondrous and exquisite taste of that prayer lingered on their lips long afterward, to give thanks and praise to the living God.