

## THE SONG OF THE ROOSTER

תִּרְנַנְגוּל אֹמֵר: בְּשָׁעָה שְׁבָא הַקְדוֹשׁ בְּרוּךְ הוּא אֶצֶל הַצְּדִיקִים בְּגֵן עֵדֶן  
זוֹלָפִים כֹּל אֵילָנֵי גֵן עֵדֶן בְּשָׁמַיִם וּמְרַנְנִים וּמְשַׁבְּחִים וְאֵז גַּם הוּא  
מִתְעוֹרֵר וּמְשַׁבַּח.  
בְּקוֹל רֵאשׁוֹן אֹמֵר: שָׂאוּ שְׁעָרִים רְאִישֵׁיכֶם וְהִנְשָׂאוּ פִתְחֵי עוֹלָם וַיָּבֹאוּ  
מֶלֶךְ הַכְּבוֹד. מִי זֶה מֶלֶךְ הַכְּבוֹד ה' עֲזוּז וְגִבּוֹר ה' גִּבּוֹר מִלְחָמָה.  
בְּקוֹל שְׁנֵי אֹמֵר: שָׂאוּ שְׁעָרִים רְאִישֵׁיכֶם וּשְׂאוּ פִתְחֵי עוֹלָם וַיָּבֹאוּ מֶלֶךְ  
הַכְּבוֹד. מִי הוּא זֶה מֶלֶךְ הַכְּבוֹד ה' צְבָאוֹת הוּא מֶלֶךְ הַכְּבוֹד סֵלָה.  
בְּקוֹל שְׁלִישֵׁי אֹמֵר: עֲמְדוּ צְדִיקִים וְעַסְקוּ בַּתּוֹרָה כְּדֵי שְׂיִהְיֶה שְׁכַרְכֶּם  
כְּפוּל לְעוֹלָם הַבָּא.  
בְּקוֹל רְבִיעֵי אֹמֵר: לִישׁוּעָתְךָ קוִיִּתִּי ה'.  
בְּקוֹל חֲמִישֵׁי אֹמֵר: עַד מָתִי עֲצִל תִּשְׁכַּב מְתִי תִקּוּם מִשְׁנַתְךָ.  
בְּקוֹל שִׁישֵׁי אֹמֵר: אֵל תִּאָּהֵב שְׁנָה פֶּן תִּנְרַשׁ פָּקַח עֵינַיִךְ שְׁבַע לָחֶם.  
בְּקוֹל שְׁבִיעֵי אֹמֵר: עַת לַעֲשׂוֹת לֵה' הִפְרוּ תוֹרָתְךָ.

Every morning at the first sign of dawn, the rooster awakens the world to sing to its Creator anew. Even if a rooster is kept indoors and cannot see the sun's rays, its internal clock senses the time of dawn. Before the advent of the alarm clock, people used to rely on the rooster. It is a gift to mankind which we mention every day in our morning blessings.

Some roosters crow in the middle of night, although the scientific reason for this is unclear. We can explain it on a deeper level of understanding, based on the teachings of the Zohar. The second half of the night, from midnight to daybreak, is a period of intense Divine favor. It is then that Hashem enters Gan Eden to rejoice with the righteous, and they listen intently to words of Torah being studied on earth at that time. The rooster has a spiritual counterpart in Heaven, in the same way all beings on earth have spiritual counterparts. The Heavenly rooster crows seven times, once an hour from midnight to daybreak, which causes the roosters on earth to crow as well. Thus, whichever hour a rooster crows, it is echoing the call of the Heavenly rooster at that time.

*At the time that Hashem enters to join the righteous in Gan Eden, all the trees of Gan Eden emit aromatic spices, and sing and praise. Then the rooster, too, awakens and praises.*

With its first two calls, that is, in the first two hours following midnight, the rooster heralds Hashem's entry into Gan Eden.

*With the first call, it says: Raise your arches, O gates, and let the eternal entrances be raised, and let the King of Glory enter. Who is the King of Glory? Hashem, strong and mighty; Hashem mighty warrior.*

*With the second call, it says: Raise your arches, O gates, raise the eternal entrances, and let the King of Glory enter. Who is He, the King of Glory? Hashem Master of Legions, He is the King of Glory, Selah!*

*With the third call, it says: Rise, righteous ones, and engage in Torah study, so that your reward will be doubled in the World to Come. Those that engage in Torah both day and night deserve a double reward.*

*With the fourth call, it says: For Your salvation I yearn, Hashem! It calls out that we should deserve to be redeemed from the Exile in the merit of the nighttime Torah study.*

Until now, the rooster has addressed only the righteous, calling them to engage in Torah study. Now, as the first light of day appears, it addresses everyone.

*With the fifth call, it says: Until when shall you slumber, lazy man; when will you rise from your sleep? The rooster calls for man to rise and prepare for the morning prayers, which are ideally recited in accompaniment of the rising sun.*

*With the sixth call, it says: Do not love sleep lest you become impoverished. Open your eyes, be satiated with bread. This is the time to don the tallis and tefillin and set out for prayer. It declares that excessive sleep in the morning reduces a person's productivity.*

*With the seventh call, it says: It is a time to act for the sake of Hashem; they have annulled Your Torah.* That is, the nighttime period of Divine favor has ended, and it is now time to perform the mitzvos, most of which can only be fulfilled during the day.

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In our urban society, we no longer rise to the call of the rooster, yet its song shall not be silenced. With its very existence, it calls for man to awaken, and to waken others, for the service of the Creator. Will we choose to rise and invigorate our souls with Torah study before the day becomes filled with earthly occupations of temporal worth? Will we rise with enthusiasm to pray to Hashem and to thank Him for a new day filled with His kindnesses? Or will we continue to slumber, allowing earthliness to rule over Godliness, and the night to creep over the day? Whichever way we begin the day, the rest is sure to follow.

As it heralds the dawn, the rooster is singing that the coming day is a gift, a new opportunity for a person to perfect himself and the world around him. And it calls to us to rise to that opportunity.

*Sources: Perek B'shir; Zohar Vol. III, 171b; Zer Zahav 1:9; Beis Elokim.*