

With Hashem's loving grace

Yalkut Siach B'Sadeh

A unique collection of prayers
and songs of praise
Including:

Siach B'Sadeh Essay

Hatikkun Haklali

Psalm 148

Pereq Shira

Your master key to blessings and salvation

Translated and edited by
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"Siach B'Sadeh" Essay: Israel Controls all of Creation

Rebbe Nachman of Breslev teaches (Likutei Moharan I: 34), that every individual has the potential of being a "righteous governor". Certainly, each of us has the potential of being righteous, a "tzaddik", for the prophet said, "And your people are all tzaddikim!" (Isaiah 60:21). A tzaddik has the special ability to govern over all of creation.

Reb Nosson of Breslev explains (Likutei Halachot, Yora Dea, Mila 4:16), that "Creation continues to exist and function by virtue of Israel's service to Hashem, and their blessings and praise of Him, blessed is He." In simple terms, every creation fulfills its purpose in the universe thanks to the prayers and songs of Israel, thanking and praising Hashem. For example, when Israel blesses Hashem for creating the sun, moon, and stars, they glitter and illuminate! As such, the Israel that controls nature is virtually above the level of nature; nature cannot control Israel.

Rabbi Alexander Ziskind of saintly and blessed memory writes explicitly (Yesod VeShoresh HaAvoda, Gate 3, Section 5) that Israel governs over creation and that creation must comply with Israel's directives. In his elaboration of Psalm 148, he notes that a person in this lowly physical world has the power of commanding all the creations – both in the upper worlds and in the lower worlds – to praise Hashem; they are required to obey, as a fundamental law embedded in the very fiber of creation. Anyone who realizes that his or her prayers, Psalms, and songs of praise have the power to dictate orders to all of creation will surely acquire a burning desire to sing

constant songs of thanks and praise to Hashem; these songs of thanks and praise are a scepter in a person's hands that enables him or her to rule over nature.

But, there's a snag to the abovementioned fundamental: A violation of the Holy Covenant, in other words, any breach of personal holiness in thought, speech, or deed, weakens the power of a person's prayers and his or her capability to be a righteous governor with power over the creations.

With Hashem's loving grace, Rebbe Nachman of Breslev of saintly and blessed memory revealed the ten Psalms that are collectively known as "HaTikkun HaKlali", or "the general remedy". These ten Psalms possess a unique power of purification, enabling anyone who says them to regain his or her status of spiritual purity. Indeed, when "HaTikkun HaKlali" is enhanced by tshuva (penitence) and immersion in a mikva, a person attains the status of "tzaddik", where his or her prayers again have the power to override nature and control creation.

Prayer and songs of thanks and praise transcend time and space limitations, and therefore enable a person to rise above natural confinements. As the most important of creations, human beings have the potential to rule over nature. By saying "Pereq Shira", the collection of songs that each creation sings to Hashem daily, a person materializes this potential. Rabbi Jacob of Emden of saintly and blessed memory teaches that even though each physical creation in nature has its respective guardian angel in the upper spiritual worlds, these angels are not allowed to praise Hashem until Israel precedes them. As such, the entire Heavenly chorus of angels receives permission to praise Hashem thanks to and by virtue of Israel's prayers and songs of praise and thanks. Since singing Hashem's praise constitutes the vitality of an angel, these angels are beholden to Israel for their very existence.

When the angels sing Hashem's praise, the wellsprings of Divine abundance flow forth and the entire world receives its sustenance. Therefore, a person that prays and sings songs of praise literally invokes whatever blessings he or she needs, whether health, livelihood, a match, or a salvation.

All of creation therefore depends on the Divine service of Israel. Each creation – whether mineral, plant, animal, or human - aspires to attain its particular soul correction; that's why the water in the well would ascend by itself to the buckets of our holy ancestors (see Rashi on Breishis 24:17 and on Shmos 2:20), and tens of thousands of deceased souls would seek the Baal Shem Tov and of Rebbe Nachman of Breslev in search of their soul correction.

Rebbe Nachman of Breslev teaches (Likutei Moharan II: 11) that when a person prays in the field, all the neighboring plants, grasses, and trees help him, and add power to his prayer. Even when a person is not in the field, all the creations in the immediate surroundings join in to add a wonderfully enhanced dimension to that person's prayer.

In light of these amazing principles, we can conclude that reciting HaTikkun HaKlali, followed by Psalm 148, and then Perek Shira has the power of purifying a person, granting the reign over creation, and initiating an abundance of material and spiritual blessings. Indeed, reciting the Psalms and songs of praise are conducive to one's individual soul correction as well as to the soul correction of all of creation. Even more, the recitation of HaTikkun HaKlali, Psalm 148, and Perek Shira in succession brings indescribable gratification to Hashem, Whose sole desire is to bestow limitless blessings upon His beloved children.

This humble but cogent prayer collection is entitled "Yalkut Siach B'Sadeh", a double play on words. "Yalkut" is both a

backpack and a collection, alluding to the fact that this collection of prayers is the necessary equipment one needs to successfully complete his or her journey through life. "Siach B'Sadeh" is a second play on words, which means both a bush in the field and meditation (or prayer) in the field. This alludes to the fact that the plants and all the other surrounding creations join in a person's prayers – especially personal prayer in the outdoors - to give those prayers the striking beauty and breath-taking dimension of a magnificent choral symphony where thousands of musical instruments and voices combine in exquisite harmony in honor of Hashem. What's more, "Siach B'Sadeh" is the exact numerical equivalent - 628 – of my name, Eliezer Raphael.

"Yalkut Siach B'Sadeh" brings Rebbe Nachman's HaTikkun HaKlali, Psalm 148, and Perek Shira (attributed to King David) together as a master key for opening all the gates of salvation. May Hashem accept all of our prayers, and expedite the full redemption of our people Israel and the rebuilding of our Holy Temple in Jerusalem and the coming of Moshiach, speedily and in our days, amen.

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Ashdod, Iyar, 5767



HaTikkun HaKlali

The "Hitkashrut" Prayer: Creating a spiritual connection to Tzaddikim that enhances prayer and the performance of a mitzva

In saying these ten Psalms, I hereby connect myself to all the true Tzaddikim in this generation and all the true Tzaddikim who have departed, "the holy ones interred in the earth", and especially our holy Rebbe, tzaddik, foundation of the world, the "flowing brook, source of wisdom", Rabbi Nachman the son of Feiga, may his merit protect us, who revealed this remedy.

The Ten Psalms of the Tikkun HaKlali

16 A song of the Michtam by David. Protect me, O God; for in you I sought refuge. My soul, has said to Hashem, "You are my Lord." I have no good apart from You. For the holy ones interred in the earth, they are the magnificent, in whom is all my desire. And for those who chase after other gods, their sorrows shall be multiplied; their libations of blood I will not pour, nor place their names upon my lips. Hashem is the portion of my inheritance and of my cup; You guide my destiny. Portions have fallen for me in pleasant places; I have a goodly inheritance. I will bless Hashem who has counseled me, even my conscience torments me during the nights. I have set Hashem before me always; because He is at my right hand, I shall not stumble. Therefore my heart is glad, and my soul rejoices; my flesh also dwells secure. For You will not abandon my soul to oblivion, nor will You allow Your pious one to see

ruination. Show me the path of life, the satiation of joy in Your presence; the delights at Your right hand are eternal.

32 A Psalm of David, a wise orator. Happy is he whose transgression is forgiven, whose sin is concealed. Happy is the man to whom Hashem does not attribute iniquity, and in whose spirit there is no guile. When I kept silent, my bones wasted away from my anguished cries all day long. For day and night Your hand was heavy on me; my vitality has turned into the drought of summer, Selah. I acknowledged my sin to You, and I did not hide my iniquity. I said, I will confess my transgressions to Hashem; and You forgave the iniquity of my sin, Selah. For this, shall every pious person pray to You in a time when You are found; then surely the floods of great waters shall not come near him. You are my hiding place; You shall preserve me from trouble; You shall surround me with songs of deliverance, Selah. "I will instruct you and teach you in the way which you shall go; I will counsel you with my eye upon you." Do not be like the horse, or like the mule, which have no understanding; whose mouth must be held in bit and bridle, so they don't come near you. Many are the sorrows of the wicked; but loving kindness shall surround one who trusts in Hashem. Rejoice in Hashem, and be glad, you righteous; and shout for joy, all you who are upright in heart.

41 To the conductor, A Psalm of David. Happy is he who knows how to help the poor; on the day of evil, Hashem will deliver him. Hashem will preserve him, and keep him alive; he is called happy on earth; and You will not surrender him to the will of his enemies. Hashem will strengthen him on his sick bed; even when his sickness is heavy and upsets his restfulness. I said, Hashem, be merciful to me; heal my soul; for I have sinned against you. My enemies speak evil of me, "When shall he die, and his name perish?" And if one comes

to see me, he speaks insincerely; his heart gathers iniquity to itself; when he goes out, he speaks. All who hate me whisper together against me; against me, they plot my harm. They say, "A misfortune shall torment him, from which he shall lie and shall rise up no more". Even my own comrade, in whom I trusted, who ate of my bread, has lifted up his heel against me. But you, Hashem, be gracious to me, and raise me up, that I may pay them back. By this I know that You favor me, because my enemy does not triumph over me. And as for me, You uphold me in my integrity, and You enable me to stand firm before You forever. Blessed be Hashem God of Israel from time immemorial to eternity. Amen, and Amen.

42 To the conductor, a wise orator, for the sons of Korach. As the hart longs for water streams, so does my soul long for you, O God. My soul thirsts for God, for the living God; when shall I come and appear before God? My tears have been my bread day and night, while they continually say to me, "Where is your God?" When I remember these things, I pour out my soul; how I went with the multitude, leading them in procession to the house of God, with the voice of joy and praise, a crowd celebrating the festival. Why are you downcast, my soul? And why are you disquieted within me? Hope in God; for I shall again praise Him for the salvation of His countenance. O my God, my soul is downcast within me, because I remember you from the land of the Jordan, and the Hermon, from Mount Mizar. Deep waters call to deep waters at the noise of Your water channels; all Your breakers and your waves have poured over me. By day Hashem will command His loving kindness, and in the night His song shall be with me, a prayer to the God of my life. I will say to God, my rock, why have You forgotten me? Why am I downtrodden in the pressure of the enemy? Like a deadly wound in my bones, my enemies taunt me as they say to me all

day long, "Where is your God?" Why are you downcast, my soul? And why are you disquieted within me? Hope in God; for I shall again thank Him for the salvations of my countenance, for He is my God.

59 To the conductor, a plea to be spared from destruction, a Michtam of David; when Saul dispatched, and they guarded the house to kill him. Save me from my enemies, O my God; defend me from those who rise up against me. Save me from the evildoers, and deliver me from the bloodythirsty men. For, behold, they lie in wait for my soul; fierce men are gathered against me; not for my transgression, nor for my sin, Hashem. They run and prepare themselves for no fault of mine; awake to help me, and behold. And You Hashem, O Lord God of hosts, the God of Israel, awake to punish all the nations; do not be merciful to any wicked traitors, Selah. They return at evening; they howl like dogs, and go prowling around the city. Behold, they say treachery with their mouths; swords are in their lips; for "Who hears?" they say. But You, Hashem, shall laugh at them; You shall mock all the nations. O my strength, for You I wait! For God is my fortress. God who loves me shall come to meet me; God shall let me gaze upon my enemies. Do not slay them, lest my people forget; scatter them by Your power; and bring them down, O Lord our shield. For the sin of their mouth and the words of their lips let them be trapped in their arrogance; and for cursing and lying which they speak. Consume them in wrath, consume them, till they are no more; and let them know that God rules in Jacob to the ends of the earth, Selah. And at evening let them return; and let them howl like a dog, and go prowling around the city. Let them wander up and down for food, and growl if they do not get their fill. But I will sing of Your power; indeed, I will sing aloud of Your loving kindness in the morning; for You have been my fortress and my refuge in the

day of my trouble. To You, O my strength, I will sing; for God is my fortress, and the God who loves me.

77 To the conductor, to Jeduthun, A psalm of Asaph. I cry aloud to God, aloud to God, that He may hear me. In the day of my trouble I sought the Lord; my hand is stretched out in the night, and does not rest; my soul refuses to be comforted. I remember God, and I moan; I meditate and my spirit faints, Selah. You held my eyelids from closing; I was so troubled that I could not speak. I pondered the days of old, the years of ancient times. I remember my melody in the night; I talk with my heart; and my spirit searches. Will Hashem forsake for ever, and never want us again? Has His loving kindness ceased for ever? Does His promise fail for evermore? Has God forgotten to be gracious? Has His anger sealed His tender mercies? Selah. And I said, it is my affliction that the right hand of the Most High has changed. I will remember the works of Hashem; surely I will remember Your wonders of old. And I will meditate on all Your work, and muse on Your deeds. Your way, O God, is holiness. Who is so great a God as our God? You are the God that does wonders; You have made known Your might among the nations. With Your arm, You have redeemed Your people, the sons of Jacob and Joseph. Selah. The waters saw you, O God, the waters saw You and were terrified; the depths also trembled. The clouds poured out water; the skies resounded; Your arrows [of lightning] flashed on every side. The voice of your thunder was in the whirlwind; lightning illuminated the world; the earth trembled and shook. Your way was through the sea, and Your path through the great waters; and Your footsteps were not known. You led Your people like a flock by the hand of Moses and Aaron.

90 A Prayer by Moses the man of God. Lord, You have been our dwelling place in all generations. Before the mountains were brought forth, before You had formed the earth and the world, from time immemorial to eternity, You are God. You turn man back to dust; and say, Turn back, O children of men! For a thousand years in Your eyes are like a passing yesterday, and like a watch in the night. You sweep them away; they are like sleepers; they are like short lived grass in the morning. In the morning it flourishes, and fades; by evening it is withered and dry. For we are consumed by Your anger, and by Your wrath are we terrified. You have set our iniquities before You, our secret sins in the light of Your countenance. For all our days pass away in Your wrath; we spend our years like a fleeting utterance. The days of our years are seventy; or if, in strength, they are eighty years, yet their pride is but trouble and wretchedness; for it is soon cut off, and we fly away. Who knows the power of Your anger? As You are feared, so is Your wrath. So teach us to count our days, so we may attain a heart of wisdom. Return, Hashem! Until when? And relent about Your servants. Satisfy us in the morning with Your loving kindness; that we may rejoice and be glad all our days. Gladden us according to the days You have afflicted us, the years we have seen evil. Let Your work be visible to Your servants, and Your glory to their children. And let the beauty of Hashem our God be upon us; and establish the work of our hands upon us; O prosper it, the work of our hands.

105 Give thanks to Hashem; call upon His name; make known His deeds among the nations. Sing to Him, sing psalms to Him; speak of all his wonders. Glorify in His holy name; let the heart of those who seek Hashem rejoice. Seek Hashem, and His strength; seek His countenance always. Remember His marvelous works that He has done; His

wonders, and the judgments of His mouth; O seed of Abraham, His servant! O children of Jacob, His chosen! He is Hashem our God; his judgments are over all the earth. He has remembered his covenant forever, the word which He commanded to a thousand generations. The covenant which he made with Abraham, and his oath to Isaac; And confirmed the same to Jacob for a law, and to Israel for an everlasting covenant, saying, "To you I will give the land of Canaan, the lot of your inheritance." When they were only a few men in number, hardly living there. When they wandered from one nation to another, from one kingdom to another people; He did not allow any man to do them wrong; He reproved kings for their sakes; Saying, "Do not touch my anointed, and do not do any harm to my prophets." Moreover he called for a famine upon the land; He broke every staff of bread. He sent a man before them, Joseph, who was sold as a slave. Whose foot they hurt with fetters; he was bound in iron; Until the time that his word came to pass; the word of Hashem had tested him. The king sent and released him; the ruler of the people let him go free. He made him lord of his house, and ruler of all his possessions. To bind his princes at his pleasure; and teach his elders wisdom. And Israel came into Egypt; and Jacob sojourned in the land of Ham. And He increased His people greatly; and made them stronger than their enemies. He turned their heart to hate His people, to plot against His servants. He sent Moses his servant; and Aaron whom he had chosen. They performed his signs among them, and wonders in the land of Ham. He sent darkness, and made it dark; and they did not rebel against his word. He turned their waters into blood, and killed their fish. Their land swarmed with frogs, in the chambers of their kings. He spoke, and there came wild beasts and lice in all their borders. He turned their rain into hail, and flaming fire in their land. He struck their

vines also and their fig trees; and broke the trees of their territory. He spoke, and the swarming locusts came, and the limitless grasshoppers. And they ate up all the plants in their land, and devoured the fruit of their ground. And He struck all the firstborn in their land, the first of all their strength. And He brought them out with silver and gold; and among their tribes there was not a single pauper. Egypt was glad when they departed; for the fear of them had fallen upon them. He spread a cloud for a covering; and fire to give light in the night. They asked, and He brought quails, and satisfied them with bread from heaven. He opened the rock, and the waters gushed out; it ran in the dry places like a river. For He remembered His holy promise, to Abraham His servant. And He brought out his people with joy, and His chosen with gladness. And He gave them the lands of the nations, and they inherited the toil of the people. So they might observe His statutes, and keep His teachings, Hallelujah!

137 By the rivers of Babylon, there we sat, we also wept, when we remembered Zion. We hung our lyres on the willows in its midst. For there those our captors requested a song from us, and those who tormented us wanted mirth, saying, "Sing us one of the songs of Zion." How shall we sing Hashem's song in a foreign land? If I forget you, O Jerusalem, let my right hand forget her cunning. If I do not remember you, let my tongue cleave to the roof of my mouth; if I do not elevate Jerusalem above my highest joy. Remember, Hashem, the Edomites, the day of Jerusalem; who said, "Raze it, raze it, to its foundation!" O daughter of Babylon, you are to be destroyed! Happy is he who shall repay you for what you have done to us! Happy is he who shall take your little ones and smash them against the rock!

150 Hallelujah! Praise God in His sanctuary! Praise Him in the firmament of His power! Praise Him for His mighty acts! Praise Him according to His exceeding greatness! Praise Him with the sound of the shofar! Praise Him with the harp and the lyre! Praise Him with the tambourine and dance! Praise Him with stringed instruments and the pipe! Praise Him with sounding cymbals! Praise Him with loud clashing cymbals! Let every thing that breathes praise Hashem! Hallelujah!

After reciting the Ten Psalms say:

May Israel's salvation come forth from Zion, when Hashem terminates the captivity of his people, Jacob will exult, Israel will rejoice (Psalms 14.7). And the salvation of the righteous is from Hashem, their might in time of distress. Hashem helped them and delivered them; He will deliver them from the wicked and He will save them, for they took refuge in Him (ibid 37.39-40).

Rabbi Nachman of Breslev's Promise

"Bear witness to my words. When my days are over and I leave this world, I will still intercede for anyone who comes to my grave, says these Ten Psalms and gives a penny to charity. No matter how great his sins, I will do everything in my power, spanning the length and breadth of creation, to save him and cleanse him... I am very positive in everything I say. But I am most positive in regard to the great benefit of these Ten Psalms." Rebbe Nachman's Discourses, 141

Psalm 148: Commanding all of creation

Halleluyah! Praise Hashem from the heavens; praise Him in the heights! Praise Him, all His angels! Praise Him, all His heavenly legions! Praise Him, sun and moon! Praise Him, all bright stars! Praise Him, most exalted heaven and the waters above the heavens! Let them praise the Name of Hashem, for He commanded and they were created. He established them forever; he issued a decree that will not be changed. Praise Hashem from the earth; sea creatures and all you ocean depths; fire and hail, snow and vapor, stormy wind that fulfills His word. Mountains and all you hills, fruit trees and all you cedars, animals and all you cattle, creeping things and birds, kings of the earth and all you nations, ministers and all judges on the earth, young men and also maidens, the old men along with youths! Let them praise the name of Hashem, for His name alone is exalted; His glory extends over the earth and sky. He has made His people victorious, giving glory to His loyal followers the sons of Israel, the people who are close to him, Halleluyah!



Pereq Shira

Introduction

Rebbe (Yehuda Hanassi) said, "Anyone who engrosses himself in Pereq Shira in this world merits to learn and to teach, to observe and to fulfill and to perform (Torah and mitzvot), and his learning succeeds, and he is delivered from the Evil Inclination and from all harm, and from castigation of the grave and from the verdict of Gehennom, and from the birth pangs of Moshiach, and enjoys longevity of days, and merits life in the World-to-Come.

It is taught that Rabbi Eliezer said: Anyone who occupies himself with Pereq Shira in this world merits to recite it in the World to Come, for it is written, "Then, Moses shall sing" – it doesn't say "sang", but "shall sing" in the World to Come.

It is taught that Rabbi Eliezer the Great said: "Anyone who engrosses himself in Pereq Shira every day - I bear witness that he is destined for the World-to-Come, and is delivered from calamity, and from the Evil Inclination, and from severe judgment, and from the Satan, and from all types of evil and destruction. Commit with all your heart and with all your soul to know My ways, and to guard the gates of My holy shrine and to observe My laws and commandments. Hold My Torah in your heart and may the awe of Me be before your eyes. Guard your mouth and your tongue from all transgression and guilt, and I shall be with you wherever you go, and I shall teach you wisdom and knowledge from everything. Know full well that everything The Holy One Blessed Be He created was created for His own glory, as it is said (Isaiah 43:7),'Anything

that carries My name was created in My honor – I created it, I produced it, I made it!"

Our sages of blessed memory said that when King David completed the Book of Psalms, he had a feeling of self-satisfaction. He said before The Holy One Blessed Be He, "Is there any creation in Your world that says songs and praises more than I do?" That same hour, a frog appeared to him, and said to him: "David! Don't be complacent, for I say songs and praises more than you do. Not only that, but three thousand parables are said about every sonnet that I recite, for it is said (Kings I 5:12), "And he spoke three thousand parables and his songs were one-thousand and five." Not only that, but I involve myself in a great mitzvah, and this is the mitzvah that I involve myself with: There's a specie on the beach whose sustenance comes exclusively from (creatures that live) in the water, and when it's hungry, it takes me and eats me. I therefore fulfill the mitzvah of that what is said (Proverbs 25:21-22), "If your adversary is hungry, feed him; if he's thirsty, give him water to drink, for you shall heap hot coals on his head and Hashem shall reward you. Rather than reading "shall reward you", read "shall make you complete."

Chapter One

The Heavens say: "The Heavens tell of God's glory, and the firmament tells of His handiwork." (Psalms 19:2)

The Earth says: "Hashem's is the earth and all its entirety, the inhabited land and those who dwell therein" (Psalms 24:1). And it says, "We have heard songs from the edge of the earth, glory to the righteous." (Isaiah 24:16)

The Garden of Eden says: "Arouse, O North, and come, O South! Blow upon my garden, let its fragrance flow forth; let

my beloved come to His garden and partake of its treasured fruit." (Song of Songs 4:16)

Gehennom says: "For He has satiated a longing soul and has filled the hungry soul with good." (Psalms 107:9)

The Desert says: "The desert and the wasteland shall rejoice, and the arid region shall rejoice and blossom like a rose." (Isaiah 35:1)

The Fields say: "Hashem founded the land with wisdom; He established the heavens with understanding." (Proverbs 3:19)

The Waters say: "The sound of His voice places the multitude of waters in the heavens and He raises the vapors from the end of the earth." (Jeremiah 51:16)

The Seas say: "More than the voices of many waters, mightier than the breakers of the sea, Hashem is mighty on high." (Psalms 93:4)

The Rivers say: "Let the rivers clap their hands, together the mountains shall sing for joy!" (Psalms 98:8)

The Wellsprings say: "And as singers that are flutists, are all my wellsprings within you." (Psalms 87:7)

Chapter Two

The Day says: "The day to day utters speech and night to night expresses knowledge." (Psalms 19:3)

The Night says: "To tell of Your compassion in the morning, and of Your faithfulness by nights." (Psalms 92:3)

The Sun says: "The sun (covered by) the moon stands in its abode; they proceed by the light of Your arrows and by the flash of Your glittering spear." (Habakuk 3:11)

The Moon says: "He made the moon for the festivals; the sun knows its destination." (Psalms 104:19)

The Stars say: "You alone are Hashem; You made the heavens, and the heaven of heavens and all their legions, the earth and all that is on it, the seas and all that is in them, and You give them all life; and the heavenly legion bows down to You." (Nehemiah 9:6)

The Rain Clouds say: "He made darkness His secret place; His surroundings are His shelter, the darkness of water the clouds of the heavens." (Psalms 18:12)

The Clouds of Glory say: "Even when it's clear, He troubles the rain cloud to form; the cloud shall spread its light." (Job 37:11)

The Wind says: "I will say to the north, relinquish; and to the south, do not withhold; bring My sons from afar, and My daughters from the ends of the earth." (Isaiah 43:6)

The Lightning says: "He makes lightning for the rain; He brings forth the wind from His treasuries." (Psalms 135:7)

The Dew says: "I shall be as dew to Israel, he shall blossom like a rose and shall cast forth his roots like the Lebanon." (Hoshea 14:6)

The Rains say: "You shall spray a rain of generosity, O Lord, to strengthen Your heritage when it falters." (Psalms 68:10)

Chapter Three

The Trees of the Field say: "Then shall the trees of the forest sing out at the presence of Hashem, for He comes to judge the earth." (Chronicles I, 16:33)

The Grapevine says: "So says Hashem: When the wine is found in the cluster, and one says, 'Do not destroy it, for it contains a blessing,' so I shall do for the sake of My servants, so as not to destroy everything." (Isaiah 65:8)

The Fig says: "He who guards the fig shall eat of her fruits." (Proverbs 27:18)

The Pomegranate says: "Your cheeks are like a slice of pomegranate under the lock of your hair." (Song of Songs 4:3)

The Palm says: "The righteous flower like the palm tree; they grow tall like a cedar in Lebanon." (Psalms 92:13)

The Apple says: "Like the apple among the trees of the forest, so is my beloved among the young men. I yearned for and sat in his proximity, and his fruit is sweet to my palate." (Song of Songs 2:3)

The Sheaves of Wheat say: "A song of ascents; from the depths I have called out to You, Hashem." (Psalms 130:1)

The Sheaves of Barley say: "A prayer of the pauper when he swoons, and pours his supplications before Hashem." (Psalms 102:1)

The Other Sheaves say: "The meadows don sheep; the valleys wrap themselves in fodder, they shout for joy, they even sing!" (Psalms 65:14)

The Vegetables of the Field say: "The furrows are watered in abundance, the soil is settled, You soften it with showers, You bless its growth." (Psalms 104:31)

The Grasses say: "May the glory of Hashem endure forever; may Hashem rejoice in His works." (Psalms 104:31)

Chapter Four

The Rooster says: "When the Holy One, blessed be He, comes to the righteous in the Garden of Eden, all the trees of the Garden of Eden exude their fragrance, and they rejoice and praise, and then He arouses and praises." (Zohar, Vayakhel, 195)

In its first call it says: "Raise up your heads, O gates! Be uplifted, eternal portals, so that the King of Glory may enter! Who is He, the King of Glory? Hashem, the mighty and strong, Hashem, the mighty in battle!" (Psalms 24:7-8)

In its second call it says: "Raise up your heads, O gates, and raise up, eternal portals, so that the King of Glory may enter. Who is He, the King of Glory? Hashem, Master of Legions, He is the King of Glory, Selah!" (Psalms 24:9-10)

In its third call it says: "Stand, O righteous ones, and engross yourselves in Torah so that your reward will be double in the World-to-Come."

In its fourth call it says: "I have hoped for Your salvation, Hashem." (Genesis 49:18)

In its fifth call it says: "How long will you recline, O lazy one? When will you rise from your sleep?" (Proverbs 6:9)

In its sixth call it says: "Do not love sleep, lest you become poor; open your eyes and you shall be satiated with bread." (Proverbs 20:13)

In its seventh call it says: "It's time to act for Hashem, for they have violated Your Torah." (Psalms 119:126)

The Hen says: "He gives bread to all flesh, for His lovingkindness endures forever." (Psalms 136:25)

The Pigeon says: "Like a crane or a swallow, so do I chatter; I moan like a pigeon, my eyes weakened from looking upward; O Lord, I am oppressed, be my security." (Isaiah 38:14)

The pigeon says before The Holy One, blessed be He, "Master of the World, may my sustenance be as bitter as an olive in Your hands, rather than being sweet as honey in the hands of flesh and blood." (Gemorra, tractate Eruvin 18b)

The Eagle says: "And You, Hashem, Lord of Hosts, Lord of Israel, arouse to punish the nations; do not pardon the wicked traitors, Selah." (Psalms 59:6)

The Crane says: "Give thanks to Hashem with the lyre; play for Him with the ten-stringed harp." (Psalms 33:2)

The Bird says: "A Bird has also found its home and the sparrow a nest for herself where she placed her young; Your altars, Hashem of Hosts – my King and my God." (Psalms 84:4)

The Swallow says: "So that my soul shall sing Your honor and shall not be silent, Hashem my God – I shall forever thank you." (Psalms 30:13)

The Swift says: "My help is from Hashem, Maker of Heaven and Earth." (Psalms 121:2)

The Petrel says: "Light is sown for the righteous, joy for the straight-of-heart." (Psalms 97:11)

The Bat says: "Be comforted, My people, be comforted, says your God." (Isaiah 1:40)

The Stork says: "Speak to the heart of Jerusalem, and call to her that her sentence is over since her sins have been pardoned, for she has received double from Hashem's hand for all her sins." (Isaiah 40:2)

The Crow says: "Who prepares food for the crow, when his young ones cry out to Hashem?" (Job 38:41)

The Starling says: "Their descendants shall be known among the nations and their offspring among the peoples; all who see them shall recognize them, that they are the seed that Hashem has blessed." (Isaiah 61:9)

The Domestic Goose says: "Give thanks to Hashem and call His name, inform the nations of His works! Sing to Him, chant to Him, speak of all His wonders!" (Psalms 105: 1-2)

The Wild Goose that flies in the wilderness, when it sees Israel engrossed in Torah says: "A voice cries, Make way for Hashem, straighten a path in the desert for our God" (Isaiah 40:3). And upon finding its subsistence says: "Cursed is the man who trusts in a human; blessed is the man who trusts in Hashem, and Hashem shall be his assurance." (Jeremiah 17: 5, 7)

The Ducks say: "Trust in Hashem forever, for in God Hashem is the everlasting rock." (Isaiah 26:4)

The Bee-Eater says: "I will whistle to them and gather them, for I have redeemed them, and they shall multiply as they multiplied." (Zechariah 10:8)

The Grasshopper says: "I lift my eyes to the mountains, from where shall my help come?" (Psalms 121:1)

The Locust says: "Hashem, You are my God; I will exalt You and give thanks to Your Name for You have done wonders; Your counsel from afar is faithfulness and trust." (Isaiah 25:1)

The Spider says: "Praise Him with sounding cymbals! Praise Him with clashing cymbals!" (Psalms 150:5)

The Fly says, when Israel is not engrossed in Torah: "The voice said, 'Call out'. And he said, 'What shall I call out? All flesh is grass and its kindness is like the blossom of the field.' The grass withers and the blossom fades, but the word of God shall endure forever" (Isaiah 40:6,8). "I create the expression of the lips: Peace, peace for the far and for the near says Hashem, and I will heal him." (Isaiah 57:19)

The Giant Sea Creatures say: "Praise Hashem from the earth, the giant sea creatures and the depths." (Psalms 148:7)

The Whale says: "Give thanks to Hashem for He is good, His kindness endures forever." (Psalms 136:1)

The Fish say: "The voice of Hashem is upon the waters, The God of glory thunders; Hashem is upon a multitude of waters." (Psalms 29:3)

The Frog says: "Blessed is the Name of His glorious Kingdom forever and ever!" (Talmud, tractate Pesachim 56a)

Chapter Five

The Sheep and Goats say: "Who is like You among the might ones, Hashem, who is like You, adorned in holiness, awesome in praise, worker of wonders!" (Exodus 15:11)

The Cattle say: "Rejoice unto God, our strength, applaud the God of Jacob!" (Psalms 81:2)

The Swine say: "Hashem is good to the upright and the straight of heart." (Psalms 128:2)

The Beast of Burden says: "If you eat the fruit of your labors, how happy and fortunate you are." (Psalms 128:2)

The Camel says: Hashem roars from upon high and sounds His voice from His holy Abode, and roars His agony about His Temple. (Jeremiah 25:30)

The Horse says: "Behold, as the eyes of the servants to their master's hand, as the eyes of a maid to her mistress's hand, so are our eyes to Hashem our God until He will favor us." (Psalms 123:2)

The Mule says: "All the kings of earth shall acknowledge You, Hashem, for they have heard the sayings of Your mouth." (Psalms 138:4)

The Donkey says: "To You, Hashem, is the greatness and the might and the triumph and the glory for everything in heaven and earth is Yours; To You, Hashem, is the monarchy and the sovereignty over every leader." (Chronicles I, 29:11)

The Ox says: "Then sang Moses and the Children of Israel this song to Hashem, and they said, 'I shall sing to Hashem, for He has risen above the arrogant; He threw the horse and its rider into the sea.'" (Exodus 15:1)

The Wild Animals say: "Blessed is the Good One Who does good." (Talmud, Berachos 48b)

The Deer says: "And I shall sing of Your might and I shall rejoice of Your kindness in the morning, for You were a fortress for me and refuge on the day of my oppression." (Psalms 59:17)

The Elephant says: "How great are your works, Hashem; Your thoughts are extremely deep." (Psalms 92:6)

The Lion says: "Hashem shall go forth as a mighty man; as a warrior arouses zeal, He shall shout, even roar; He shall overcome His enemies." (Isaiah 42:13)

The Bear says: "The wilderness and its cities shall lift raise their voices, the courtyards where Kedar dwells, the rock-dwellers shall rejoice, they will shout from the mountain peaks. They will give glory to Hashem and tell of His praise on the islands." (Isaiah 42:11-12)

The Wolf says: "For every criminal act – for the ox, the donkey, the lamb, the garment, for every lost item which he says, 'This is it!', shall they both come with their claim to the judge; he who the judge finds guilty shall pay double to his fellow." (Exodus 22:8)

The Fox says: "Woe to him that builds his house without righteousness and his upstairs rooms without justice; he employs his fellow with no wages, and will not pay him his due." (Jeremiah 22:13)

The Greyhound says: "Let the righteous rejoice in Hashem; glory befits the upright." (Psalms 33:1)

The Cat says: "I shall pursue my enemies and overtake them, and I shall not return until they are destroyed." (Psalms 30:2)

Chapter Six

The Insects say: "May Israel rejoice in his Creator; may the children of Zion be joyjul in their King." (Psalms 149:2)

The Reptiles say: "Your wife shall be like a fruitful vine in the chambers of your house, your children like olive seedlings around your table." (Psalms 128:3)

The Snake says: "Hashem supports the fallen and straightens the bent over." (Psalms 145:14)

The Scorpion says: "Hashem is good to all, and His mercy is upon all His handiwork." (Psalms 145:9)

The Snail says: "Like a snail that melts away, a stillbirth that does not see the sun." (Psalms 58:9)

The Ant says: "Go to the ant, sluggard; see its ways and become wise." (Proverbs 6:6)

The Mouse says: "And You are just for all that comes upon me, for You have acted in truth and I have been wicked." (Nehemia 9:33)

The Rat says: "Let every soul praise Hashem, Halleluja!" (Psalms 150:6)

The Dog says: "Come, let us prostrate ourselves and bow, let us kneel before Hashem our Maker." (Psalms 95:6)

Conclusion

Rabbi Yeshaya, the student of Rabbi Chanina ben Dosa, fasted eighty-five fasts; he said, Dogs, about which is written, "And the dogs are brazen of spirit that do not know satiation" (Isaiah 56:11) – shall they merit to recite song? An angel responded from Heaven and said to him, "Yeshaya, until when will you fast on this matter? It is an oath from The Holy One, blessed be He: From the day He revealed His secret to the prophet Habbakuk, He has not revealed this matter to anyone in the world. But, since you are the pupil of a great man, I have been sent from Heaven to assist you, to tell you that the dogs have merited to recite song by virtue of that what is written about them, "But against the Children of Israel, no dog shall whet its tongue" (Exodus 11:7). Furthermore, they merited that hides tanned with their excrement are made into parchment upon which Torahs, tefillin, and mezuzas are

written. Therefore, they merited to recite song. And regarding your question that you asked, go back on your way and don't continue in this matter, for it is written, "He who guards his mouth and tongue, guards from afflictions of his soul" (Proverbs 21:23) [Yalkut Shimoni, Bo, 187].

Blessed be Hashem forever, amen and amen. Blessed be Hashem from Zion, Dweller of Jerusalem, hallelujah! Blessed is Hashem The God, God of Israel, worker of wonders Him alone. And blessed is the Name of His glory, and His glory shall fill the entire land, amen and amen.



"If you believe that it's possible to ruin, then believe that it's possible to rectify... there's no despair in the world at all!"

- *Rebbe Nachman of Breslev*

