

## 1. Moses, Aaron and Miriam

Rabbi Chizkiyah talks about God's desire for Yisrael and His special treatment of them. We learn that Moses, Aaron and Miriam had higher gifts, and that Aaron was the right arm of Moses. During Moses' lifetime Yisrael ate manna or heavenly bread, but as soon as Joshua took over, the manna ceased to fall and the people reverted to eating the bread of the land.

1. "And Moses went and spoke these words to all Yisrael" (Devarim 31:1). Rabbi Chizkiyah opened with the verse, "That caused His glorious arm to go at the right hand of Moses, dividing the water before them..." (Yeshayah 63:12). Blessed are Yisrael that the Holy One, blessed be He, favored them. Since He favored them, He called them holy firstborn sons, and brethren. He, so to speak, went down to dwell with them. This is the meaning of, "And let them make Me a sanctuary, that I may dwell among them" (Shemot 25:8). And He wished to establish them in the likeness of above, and He caused the seven clouds of glory to rest over them, and His Shechinah goes before them, as it is written: "and Hashem went before them by day" (Shemot 13:21).

2. Three holy siblings went among them. They are Moses, Aaron and Miriam. It is for their merit that the Holy One, blessed be He, gave them supernal gifts. Throughout Aaron's days the clouds of glory did not move away from Yisrael. We have established that Aaron is the right arm of Yisrael, as written, "the Canaanite, the king of Arad... heard tell that Yisrael came by the way of Atarim..." (Bemidbar 21:1). THE WAY OF ATARIM MEANS THAT YISRAEL WERE like a man walking without an arm, supporting himself in each AND EVERY place, AS ATARIM MEANS PLACES. Then, "he fought against Yisrael, and took some of them prisoners" (Ibid.). THIS HAPPENED because they were without the right arm. Come and see, Aaron was the right arm of the body, WHICH IS TIFERET. Hence it is written, "That caused His glorious arm to go at the right hand of Moses." Which is that? It is Aaron, THE RIGHT ARM OF TIFERET.

3. HE ASKS, What is meant by "went" in "And Moses went"? Whither did he go? AND HE ANSWERS, "went" MEANS HE WENT like an armless body, as in, "and they are gone without strength before the pursuer" (Eichah 1:6), because Aaron, the right arm, died, and the body, WHICH IS MOSES, wanted to go away BECAUSE OF IT.

4. Throughout Moses' life Yisrael ate bread from heaven. When Joshua came, it is written, "and the manna ceased on the morrow..." (Yehoshua 5:12), "And they did eat of the corn of the land on the morrow after the Passover" (Ibid. 11). What is the difference between them, THE MANNA AND THE CORN OF THE LAND? It is that the manna is from above, HEAVEN, WHICH IS ZEIR ANPIN, while that, THE BREAD OF THE LAND, is from below, FROM MALCHUT CALLED LAND. As long as Moses was alive, the body of the sun, WHICH IS ZEIR ANPIN, ruled and shone on the world. Once Moses departed, the body of the sun was gone, and the body of the moon came out, WHICH IS MALCHUT, THE ASPECT OF JOSHUA. THUS THE BREAD FROM HEAVEN STOPPED AND THEY ATE OF THE CORN OF THE LAND, WHICH IS MALCHUT.

## 2. Moses is the rule of the sun, Joshua of the moon

Rabbi Chizkiyah tells us how the people were led by the sun itself, Zeir Anpin, during Moses' lifetime, but after his death they were led by the moon, Malchut, as the moon was the aspect of Joshua. Next the topic turns to the difficulty of matching people with those who are the other half of their spirits, since sometimes they are not incarnated at the same time. If a husband who is not a woman's true counterpart has behaved immorally, he is gathered up so that the counterpart can come and marry her. Rabbi Eleazar wonders why the man has to die, and why they cannot just separate.

1. וַיֵּלֶךְ מֹשֶׁה וַיְדַבֵּר אֶת הַדְּבָרִים הָאֵלֶּה אֶל כָּל יִשְׂרָאֵל. ר' חֲזַקְיָה פָתַח, מוֹלִיךְ לַיְמִין מֹשֶׁה זְרוּעַ תְּפֹאֲרֹתוֹ בּוֹקֵעַ מִיָּם מַפְנִיחֵם וְגו', וְכַאֲשֶׁר אֵינוֹן יִשְׂרָאֵל, דְּקוֹדֶשׁא בְרִיךְ הוּא אֲתָרְעֵי בְהוּ, וּבְגִין דְּאֲתָרְעֵי בְהוּ, קָרָא לֹון בְּנִין בּוֹכְרִין קְדִישִׁין, אַחִין כְּבִיכּוֹל, נָחַת לְדִינְרָא עֲמַהוֹן. הַה"ד, וְעָשׂוּ לִי מִקְדָּשׁ וְשִׁכְנֵתִי בְּתוֹכְכֶם. וּבְעָא לְאַתְקֵנָא לְהוּ כְּגוֹנָא דְלַעֲוִילָא, וְשִׁאֲרֵי עֲלִייהוּ שְׂבַעַה עֲנְנֵי יָקָר, שְׂכִינְתִּיהָ אֲזֵלָא קְמִייהוּ, הַה"ד וַיֵּי הוֹלֵךְ לַפְּנִיחֵם יוֹמָם.

2. תָּלַת אַחִין קְדִישִׁין אֲזֵלִין בִּינֵייהוּ, וּמֵאֵן אֵינוֹן. מֹשֶׁה, אֲהֲרֹן, וּמִרְיָם. וּבְזַכּוּתְהוֹן, יְהִב לֹון קוֹדֶשׁא בְרִיךְ הוּא, מִתְנֵן עֲלָאִין. כָּל יוֹמוֹי דְּאֲהֲרֹן, לֹא אֲעֲדוּ עֲנְנֵי יָקָר מִיִּשְׂרָאֵל. וְהָא אֻקְמוּהָ, דְּאֲהֲרֹן דְּרוּעָא יְמִינָא דְיִשְׂרָאֵל הוּא. וְהֵינּוּ דְכְּתִיב, וַיִּשְׁמַע הַכְּנַעֲנִי מִלֶּךְ עֲרֹד וְגו', כִּי בָא יִשְׂרָאֵל דֶּרֶךְ הָאֲתָרִים וְגו'. כְּב"נ דְּאֲזִיל בְּלֹא דְרוּעָא, וְסָמִיךְ גְּרַמְיָה לְכָל אֲתָר, וְכַדִּין וַיִּלָּחֶם בְּיִשְׂרָאֵל וַיִּשָּׁב מִמֶּנּוּ שְׁבִי, בְּגִין דְּהוּוּ בְּלֹא דְרוּעָא יְמִינָא. ת"ח, אֲהֲרֹן דְּרוּעָא יְמִינָא דְּגוּפָא הוּא. וְעַל דָּא כְּתִיב, מוֹלִיךְ לַיְמִין מֹשֶׁה זְרוּעַ תְּפֹאֲרֹתוֹ. וּמֵאֵן אִיהוּ אֲהֲרֹן.

3. וַיֵּלֶךְ מֹשֶׁה, מֵאֵי וַיֵּלֶךְ, לֹאֵן הֵלֵךְ. אֶלָּא וַיֵּלֶךְ, כְּגוּפָא בְּלֹא דְרוּעָא. כְּד"א, וַיִּלְכּוּ בְּלֹא כַח לַפְּנֵי רוּדְף. דְּהָא מִית אֲהֲרֹן דְּרוּעָא יְמִינָא, וּבְעָא לְאַסְתֵּלְקָא גוּפָא.

4. כָּל יוֹמוֹי דְּמֹשֶׁה, אֲכָלוּ יִשְׂרָאֵל לֶחֶם מִן הַשָּׁמַיִם. בֵּינָן דְּאֲתָא יְהוֹשֻׁעַ, מַה כְּתִיב וַיִּשְׁבּוֹת הַמָּן מִמַּחֲרַת וְגו'. וַיִּאֲכָלוּ מֵעֵבֹר הָאָרֶץ מִמַּחֲרַת הַפֶּסַח. מַה בֵּין הָאֵי לְהָאֵי. אֶלָּא דָּא מְלַעֲוִילָא. וְדָא לְתַתָּא. כָּל זְמַנָּא דְּמֹשֶׁה, אֲשִׁתְּכַח גּוּפָא דְּשִׁמְשָׁא שְׁלִיט, וְנִהְיִר לְעֵלְמָא. בֵּינָן דְּאֲסֵתְלַק מֹשֶׁה, אֲתַכְנַשׁ גּוּפָא דְּשִׁמְשָׁא, וְנִמְיָק גּוּפָא דְּסִיְהֵרָא.

The answer is that the death saves the man from seeing his wife belong to another. This is compared to Saul's kingship which happened because David's time for kingship had not yet come. When David was ready, Saul was gathered up for his iniquities so that he would not have to see his servant ruling over him. This is also why Moses died when the rule of the moon, Joshua, arrived; the moon could not rule as long as the sun was around. The question is asked why, when Moses was about to die, many instructions were given by God to him rather than to Joshua. We learn that even after Moses' departure he would still exist to illuminate God's messages for Joshua, just as the sun in hiding illuminates the moon.

5. It is written, "If Your presence go not with me, carry us not up from here. For in what shall it be known..." (Shemot 33:15-16). We have learned that when the Holy One, blessed be He, said to Moses, 'Behold My angel to walk before you', Moses said, And why is it that the guidance of the sun shall be gathered, WHICH IS THE GUIDANCE OF ZEIR ANPIN, and the moon shall guide. I do not want the body of the moon, THE GUIDANCE OF MALCHUT CALLED AN ANGEL. AND HE SAID TO ZEIR ANPIN, "If Your presence go not with me, CARRY US NOT UP FROM HERE." I want neither the body of the sun, WHICH IS ZEIR ANPIN, nor the moon, WHICH IS MALCHUT. Then the body of the sun shone, and Moses became as the body of the sun before Yisrael. When Moses was gathered, the sun was gathered and the moon shone, which is Joshua ministering to the light of the moon. Woe to that shame.

6. "And he said to them, I am a hundred and twenty years old..." (Devarim 31:2). It is as Rabbi Elazar said that the sun shone on Yisrael for forty years and was gathered at the end of forty years and then the moon shone. HE THEREFORE SAID, "I CAN NO MORE GO OUT AND COME IN" (IBID.), BECAUSE THE TIME HAS COME FOR THE MOON TO RULE, WHICH IS THE ASPECT OF JOSHUA. Rabbi Shimon said, surely it is thus, as written, "but sometimes ruin comes for want of judgment" (Mishlei 13:23), which the friends have already explained, and we shall expound on this verse. But in relation to what the friends have said, everything is needed in the world for the good of man, who will be gone before his time, THAT IS, THAT HE IS RUINED WITHOUT JUDGMENT, AS SHALL BE EXPLAINED.

7. Come and see, we learned that all spirits that emerge from above, come out male and female, and separate WHEN THEY COME INTO THE WORLD TO BE CLOTHED IN BODIES. At times the female soul will emerge into the world before THE SOUL OF the male has come out, who is her mate. Whenever it is not the time of the man to join his woman and another came, WHO IS NOT HER MATE, and married her, then when his, HER SOULMATE'S, time comes to unite with her, righteousness, WHICH IS THE ATTRIBUTE OF JUDGMENT, is awakened in the world to punish for the iniquities of the world. It gathers that man who married her, THAT IS, IT TAKES HIS SOUL SO HE DIES, and the other comes, WHO IS HER MATE, and marries her. This is why matching couples is difficult for the Holy One, blessed be He, LIKE THE SPLITTING OF THE RED SEA.

8. This is true if the man, WHO IS NOT HER MATE, sinned in his actions, THAT HE IS TAKEN OUT OF THE WORLD WHEN THE TIME HAS COME FOR HER MATE TO MARRY HER. Even if he did not sin much TO BE SENTENCED TO DEATH, NEVERTHELESS he dies then before his time comes TO DIE and it is not done so ACCORDING TO judgment. Of him it is written, "but sometimes ruin comes for want of judgment." The Judgments of righteousness, WHICH IS MALCHUT OF THE ATTRIBUTE OF JUDGMENT, contact him because of his sins, because the time of the other, HER MATE, has come to marry her, because she is his, EVEN THOUGH ACCORDING TO JUDGMENT HE DOES NOT DESERVE DEATH.

5. כתיב אם אין פניך הולכים אל תעלנו מזה ובמה יודע אפוא וגו' הכי אוליפנא, ביון דאמר קודשא בריך הוא למשה הנה מלאכי ילך לפניך, אמר משה, ומה קסטיפא דשמשא דיתבניש, וידבר סיהרא, גופא דסיהרא לא בעינא. אם אין פניך הולכים, גופא דשמשא בעינא, ולא דסיהרא. כדון גופא דשמשא אתנהיר, ואתעביד משה, כגוונא דגופא דשמשא קמייהו דישראל. ביון דאתבניש משה, אתבניש שמשא, ואתנהיר סיהרא, והוה יהושע משתמש לנהורא דסיהרא. ווי להווא בסופא.

6. ויאמר אליהם בן מאה ועשרים שנה וגו'. היונו דא"ר אלעזר, ארבעין שנין נהיר שמשא לון לישראל, ואתבניש לסוף ארבעין שנין, ונהיר סיהרא. אר"ש ודאי הכי הוא, היונו דכתיב ויש נספה בלא משפט והא אתערו חבריאי. ואנן נוקים ליה לקרא, אבל על מה דאתערו חבריאי בלא הוא אצטריך לעלמא, לתועלתא דב"נ, דיתבניש עד לא מטון יומוי.

7. ת"ח, והא אתמר, דכל רוחין דנפקין מלעילא, דכר ונוקבא נפקי, ומתפרשן. ולזמנין תפוק נשמתא דנוקבא, עד לא נפקת דכר, דהוא בר זוגה. וכל זמנין דדכורא לא מטא זמניה לאזדוגא בהדי נוקביה, ואתי אחרא ואתנסיב בהדה, כיון דמטא זמנא דהאי לאזדוגא, כד אתער צדק בעלמא, למפקד על חובי עלמא, כניש ליה להאי אחרא, דהוה נסיב בהדה, ואתי אחרא ונטיל לה. ועל דא קשין זוגין קמי קודשא בריך הוא.

8. וכל דא בגין דסרח דכורא עובדוי, ואע"ג דלא סרח כ"כ עובדוי בחטאיה, אתבניש בהווא זמנא, עד לא מטון יומוי, דלא עביד הכי במשפט ועליה כתיב, ויש נספה בלא משפט. ואערע ביה דינא דצדק בחובוי. בגין דמטא זמניה דאחרא, ונסיב לה, דהא דידיה היא.

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9. Rabbi Elazar said to him, and why DOES HE DIE? Let the Holy One, blessed be He, separate them from each other and let him WHO IS HER MATE come and marry her. He said to him, it is for the good of man, and He does kindly by him, so he will not see his wife under someone else's authority. Come and see, if he, HER MATE, is not of fitting deeds, then even if the woman is his, NEVERTHELESS the other is not rejected, WHO IS NOT HER MATE, from before him.

10. Come and see, King Saul took the kingship because although the kingship was David's the time of David had not come yet for it. THEREFORE when David's time had come to inherit his own, righteousness awoke and gathered Saul in his sins, and he was pushed aside before David. And David came and took what was his.

11. Why did the Holy One, blessed be He, not take away the kingship from Saul TO GIVE IT TO DAVID, so he would not HAVE TO die? AND HE ANSWERS, the Holy One, blessed be He, did kindness with him by gathering his soul while he was still reigning, so he would not see his servant ruling over him and taking what had been his. It is so THAT HE MARRIED HIS NEIGHBOR'S MATE, AND THE TIME HAS COME FOR HIS NEIGHBOR TO MARRY HER, HE GATHERS HIS SOUL AND THEN MARRIES THE WOMAN TO HER MATE, SO HE WILL NOT SEE HIS WIFE IN ANOTHER AUTHORITY. This is why man has to beg for mercy from the Holy One, blessed be He, when he marries, that he will not be pushed aside before another.

12. It is written, "and Hashem said to me, Let it suffice you; speak no more to Me of this matter..." (Devarim 3:26). We explained that the Holy One, blessed be He, said to Moses, "Moses, you want the world to change. Have you ever seen in your days that the sun will serve the moon? Have you ever seen in your days that the moon will rule while the sun is present? But, "Behold, your days approach that you must die. Call Joshua" (Devarim 31:14). Let the sun be gathered and the moon reign. Moreover, if you enter the land, the moon shall be gathered for you and will not be able to rule. Surely the dominion of the moon is come, WHICH IS JOSHUA, but it cannot rule as long as you are in the world.'

13. "Call Joshua, AND PRESENT YOURSELVES IN THE TENT OF MEETING, THAT I MAY GIVE HIM A CHARGE..." (Ibid.). What about His words, "Behold, you shall sleep with your fathers; and this people will rise up..." (Ibid. 16). We never found the Holy One, blessed be He, giving charge to Joshua but to Moses, as He said all that to Moses, as written, "and will forsake Me, and break My covenant...Then My anger will burn against them on that day" (Ibid. 16-17), "Now therefore write this poem for yourselves, and teach it to the children of Yisrael. Put it in their mouths" (Ibid. 19). ALL THIS WAS SAID TO MOSES. In that case what is meant by, "that I may give him a charge," SEEING THAT HE CHARGED HIM WITH NOTHING?

9. א"ל ר"א, ואמאי, ופרוש לון קודשא בריך הוא, וייתי אחרא ויהיב ליה. אמר ליה דא הוא תועלתא דבר נש, וטיבו דעביד עמיה, דלא יחמי אתתיה בידא אחרא. ות"ח, אי האי לא בשרן עובדוי, אע"ג דדיליה היא ההיא אתתא, לא אתדחי האי אחרא מקמיה.

10. ת"ח, שאול מלכא נטל מלכו. בגין דער לא מטא זמניה דרוד להאי. דהא מלכו הוה ודאי דרוד, ואתא שאול ונטיל ליה. בין דמטא זמניה דרוד למירת דיליה, בדין אתער צדק וכניש ליה לשאול בחובוי, ואתדחי מקמי דוד, ואתא דוד ונטל דיליה.

11. ואמאי לא אעדי קודשא בריך הוא לשאול ממלכו, ולא ימות. אלא טיבו עבד קודשא בריך הוא עמיה, דכניש ליה במלכותא, ולא יחמי עבדיה שליט עליה, ונטיל מה דהוה דיליה בקדמיתא. כך האי. בג"כ, בעי ב"ג למבעי רחמי קמי קודשא בריך הוא, כד אודווג, דלא יתדחי מקמי אחרא.

12. בתיב, ויאמר יי' אלי רב לך אל תוסף דבר אלי וגו' והא אוקימנא, אמר ליה קודשא בריך הוא למשה משה, תבעי לאחדשא עלמא, חמית מן יומך שמשא פלח לסיהרא. חמית מן יומך הישלוט סיהרא בעוד דשמשא קיימא. אלא הן קרבו ימיך למות קרא את יהושע, יתכניש שמשא, וישלוט סיהרא. ולא עוד, אלא אי אנת תיעול לארעא, יתכניש סיהרא מקמך, ולא ישלוט. ודאי שולטנותא דסיהרא מטא, ולא תשלוט בעוד דאנת קיימא בעלמא.

13. קרא את יהושע וגו'. ומאי קאמר הנך שוכב עם אבותיך וקם העם הזה וגו'. ולא אשכחנא, דפקיד קודשא בריך הוא ליהושע, אלא למשה, דא"ל למשה כל האי, דכתיב ועזבני והפר את בריתי, וחרה אפי בו ביום ההוא. ועתה כתבו לכם את השירה הזאת ולמדה את בני ישראל שימה במיהם, אי הכי מהו ואצוננו.

14. AND HE ANSWERS, the verse says, "Behold, you shall sleep with your fathers." The Holy One, blessed be He, said to Moses, 'Though you shall sleep with your fathers, yet you will always shine on the moon, NAMELY JOSHUA, WHO IS THE ASPECT OF THE MOON, MALCHUT, like the sun that, although it set, set only to shine on the moon. For then, after it set, it shines on the moon. Hence, "you shall sleep" to shine.' This is what is meant by, "that I may give him a charge." FOR WITH THE DEPARTURE OF MOSES, HE SHINES WITH WORDS OF HASHEM TO JOSHUA, LIKE THE SUN SHINES ON THE MOON AFTER IT SETS. THUS then Joshua was instructed to shine. Hence the verse, "you shall sleep with your fathers," that is, to shine on Joshua. And that is, "But charge Joshua" (Devarim 3:28); the purpose of everything is to illuminate HIM.

15. "For you must go (Heb. tavo)" (Devarim 31:7). Afterwards IT IS WRITTEN, "for you shall bring (Heb. tavi)" (Ibid. 23). What is the difference between them? AND HE ANSWERS, one 'tavo' is to announce to him that he shall enter the land and dwell in it; and one 'tavi' is to announce to him about the dominion over Yisrael. HE THUS WAS TOLD TWO THINGS: he was told about his own dwelling in the land of Yisrael and about the dominion over Yisrael.

3. "From the uttermost part of the earth have we heard songs"

Rabbi Shimon talks about those people who pay no attention to the glory of God and who have no interest in becoming holy. He says that Malchut is ready and available to praise God after midnight every night. Prior to that the wicked prosecutors go about in the world to harm people, but from midnight onward their power is removed. We hear that if people are sanctified in their own union they also inspire a spiritual sanctity above, assisting in the union of God and His Shechinah. If they do not, there are flaws both above and below and the children born of the union are deceitful. Rabbi Shimon tells us about the time that Yisrael entered the Holy Land with the Ark of the Covenant traveling before them, and the songs of praise and joy that were sung. He says how unfortunate it is that Yisrael were destined later to treacherously betray God and become uprooted from their land; they would have to be cleansed of their iniquities in a foreign land.

16. Rabbi Shimon opened with, "From the uttermost part of the earth have we heard songs, glory to the righteous. BUT I SAID, MY LEANNESS, MY LEANNESS, WOE TO ME! TRAITORS HAVE DEALT TREACHEROUSLY..." (Yeshayah 24:16). Woe to people, that they do not care and are not occupied with the glory of their Master, nor do they behold the supernal holiness, to be sanctified in this world so as to be holy in the World to Come. "The uttermost part of the earth" refers to the supernal covering, NAMELY MALCHUT. "We heard songs," as in, "who gives songs in the night" (Iyov 35:10), that is, the songs and praises of the Congregation of Yisrael, MALCHUT, before the Holy One, blessed be He, WHO IS ZEIR ANPIN, at night. "In the night" MEANS when she is ready and present to praise the Holy One, blessed be He, and takes pleasure in the righteous in the Garden of Eden.

14. אֵלֶּא קָרָא אָמַר, הִנֵּךְ שׁוֹכֵב עִם אָבוֹתֶיךָ, אָמַר לִיָּה קוֹדֶשׁא בְּרִיךְ הוּא לְמִשָּׁה, אַע"ג דְּאַנְתָּ תִּשְׁכּוֹב עִם אָבֹהֶתְךָ, הָא אַנְתָּ קַיִמָא תְּדִיר לְאַנְהָרָא לְסִיָּהָרָא. בְּמָה דְּשִׁמְשָׁא, דַּאע"ג דְּאַתְכַּנְיִשׁ, לֹא אַתְכַּנְיִשׁ אֵלֶּא לְאַנְהָרָא לְסִיָּהָרָא. וְכַדִּין אַנְהִיר לְסִיָּהָרָא, כִּד אַתְכַּנְיִשׁ. וְעַל דָּא, הִנֵּךְ שׁוֹכֵב לְאַנְהָרָא, וְדָא הוּא וְאַצְוֹנֹ. וְכַדִּין אַתְבָּשֵׁר יְהוֹשֻׁעַ לְאַתְנַהָרָא, וְעַל דָּא כְּתִיב, הִנֵּךְ שׁוֹכֵב עִם אָבוֹתֶיךָ, לְאַנְהָרָא לְיְהוֹשֻׁעַ, וְדָא הוּא וְצוֹ אַתְּ יְהוֹשֻׁעַ וְחֻזְקָהוּ. וְצוֹ אַתְּ יְהוֹשֻׁעַ כְּלָהוּ לְאַנְהָרָא.

15. כִּי אַתָּה תָּבֵא, וּלְכַתֵּר תָּבִיא מֵה בֵּין הָאֵי לְהָאֵי. אֵלֶּא חַד תָּבֵא, לְבִשְׂרָא לִיָּה דִּינְעוּל לְאַרְעָא, וְיִתְקִיִּים בַּהּ. וְחַד תָּבִיא, לְבִשְׂרָא לִיָּה שְׁלִטְנוּתָא עַל יִשְׂרָאֵל, וְאַתְבָּשֵׁר עַל קַיִוְמָא דְּגַרְמִיָּה, וְאַתְבָּשֵׁר עַל שְׁלִטְנוּ דִּישְׂרָאֵל.

16. ר' שִׁמְעוֹן פִּתַּח, מְכַנְּף הָאָרֶץ זְמִירוֹת שְׁמַעְנוּ צְבִי לְצַדִּיק וְגו', וְוִי לֹון לְכַנְּי נִשָּׂא, לְאַיִנוֹן דְּלֹא מִשְׁגָּחִין וְלֹא מִשְׁתַּדְּלִין בִּיקְרָא דְּמֵאֲרִיָּהוֹן, וְלֹא מִסְתַּכְּלִין בְּקֹדֶשׁא עֲלָאָה, לְאַתְקַדְּשָׁא בְּהָאֵי עֲלָמָא, לְמַהוּי קַדִּישִׁין בְּעֲלָמָא דְּאַתִּי. מְכַנְּף הָאָרֶץ, דָּא כְּסוּתָא עֲלָאָה קַדִּישָׁא. זְמִירוֹת שְׁמַעְנוּ, כַּד"א נוֹתֵן זְמִירוֹת בְּלִילָה, זְמִירוֹת תּוֹשְׁבָחֵן דְּכַנְּסַת יִשְׂרָאֵל, קַמִּי קוֹדֶשׁא בְּרִיךְ הוּא בְּלִילָה. בְּלִילָה: בְּזִמְנָא דְּאַיְהִי אֲזַדְמָנָא וְשְׁכִיחָא לְשַׁבְּחָא לִיָּה לְקוֹדֶשׁא בְּרִיךְ הוּא וּמִשְׁתַּעֲשֵׂע עִם צְדִיקִיָּא בְּגַנְתָּא דְּעַדָּן.

17. When IS SHE READY TO PRAISE THE HOLY ONE, BLESSED BE HE? It is from midnight onward. Then, "we heard songs," namely praises. "Songs (Heb. zemirot)" MEANS as in, "nor prune (Heb. tizmor)" (Vayikra 25:4), and ALSO, "so the song of the tyrant shall be brought low" (Yeshayah 25:5), which refers to pulling out all the tyrants from their places. For when the night comes, many tyrannical litigants are present in the world, walking and roaming the world to bring accusations. From midnight onward, a spirit is roused, which pulls them all from their places and removes them so they shall not have power. "We heard songs" refers to the praises of the Congregation of Yisrael TO THE HOLY ONE, BLESSED BE HE, at night. What is the reason for all that? It is "glory to the righteous," WHICH MEANS MALCHUT WISHES to unite in a single union with the Holy One, blessed be He, and be sanctified with him in the same holiness. "Glory" is derived from desire, while the righteous is Yesod.

18. "But I said, My leanness, my leanness, woe to me." "MY LEANNESS (HEB. RAZI)" is a supernal mystery, BECAUSE 'RAZ' MEANS A SECRET. THE SECOND SECRET is TO DRAW a Holy Spirit. THAT IS, THE UNION OF THE HOLY ONE, BLESSED BE HE, WITH HIS SHECHINAH AT MIDNIGHT IS A SUPERNAL MYSTERY. IF PEOPLE BELOW ARE THEN SANCTIFIED IN THEIR MATING, AND MEDITATE ON IT, THEY DRAW A HOLY SPIRIT. But "woe to me" for the generation and for the world; "traitors have dealt treacherously," for they are all false to Him, THAT IS, THEY DENY THE SUPERNAL PROVIDENCE; they are false to themselves BY NOT SANCTIFYING THEMSELVES DURING MATING. Not only are they false to themselves, but the children they beget would be false because of their falsity DURING MATING, WHICH WAS WITHOUT SUPERNAL HOLINESS, and they are blemished above and below.

19. When Isaiah saw this, he gathered all those who fear sin and taught them the holy way of being sanctified with the holiness of the King DURING MATING so their children would be holy. Once they were sanctified, the children they begot were named after Him. This is the meaning of, "Behold, I and the children whom Hashem has given me are for signs and for portents in Yisrael" (Yeshayah 8:18), which means they are separated from the other nations.

20. Another explanation for, "From the uttermost part of the earth have we heard songs" is that when Yisrael entered the land with the holy ark of the covenant before them, Yisrael heard from one side in the land praises and joy and the voice of lofty singers that sing in the land. Then, "glory to the righteous," as the praises at that time were directed to Moses, SINCE GLORY IS A WORD OF PRAISE AND GLORIFICATION, AND THE RIGHTEOUS IS MOSES. Wherever the ark dwelt in the land, they would hear a voice saying, "And this is the Torah which Moses set before the children of Yisrael" (Devarim 4:44). But, "woe to me, traitors have dealt treacherously," since Yisrael will betray the Holy One, blessed be He, and be pulled out of the land once. Since falsehood has taken hold in their midst they shall be torn out a second time FROM THE LAND until their iniquities shall be made good in another land.

17. ואימתני. מפלגות ליליא ואילך. וכדין זמירות שמענו, תושבחן. וזמירות: כד"א לא תזמור. וכתיב זמיר עריצים יענה, אעקרותא מאתרייהו כל אינון תקיפין, דהא בד עייל ליליא, כמה עריצים גרדיני נימוסין שכיחין בעלמא, אזלין ושויתן בעלמא לקטרגא. מפלגות ליליא ואילך, אתער רחא חדא ואעקר לכלהו מאתרייהו, ואעבר לון דלא ישלטון. זמירות שמענו, תושבחן דכנסת ישראל בליליא, וכל דא למה. צבי לצדיק, לאזדוגא בזוגא חדא דקודשא בריך הוא, ולא תקדשא בקדושה חדא.

18. ואומר רזי לי רזי לי, דא הוא רזא עלאה. דא הוא רוח קדישא, אבל אוי לי על דרא, ועל עלמא, בוגדים בגדו, דכלהו משקרן ביה, משקרן בהו בגרמייהו, ולא די דמשקרן בגרמייהו, אלא אינון בנין דאולידו מתשקרן בהווא שקרא דלהון, ואשתכחו פגימין לעילא ותתא.

19. ביון דאסתכל ישעיהו בהאי, כניש לאינון דחלין חטאה, ואוליף לון ארח קדישא לאתקדשא בקדושה דמלכא, ולאשתבחא בגייהו קדישין. ביון דאתקדשו אלין, אינון בנין דאולידו אקרון על שמייה. הה"ד הנה אנכי והילדים אשר נתן לי יי לאותות ולמופתים בישראל, דפרישן משאר עמין.

20. ד"א מבנה הארץ זמירות שמענו בשעתא דעאלו ישראל לארעא, וארון קיימא קדישא קמיייהו, שמעו ישראל דמסטר אחר דארעא, תושבחן וחדו וקל מזמרי עלאי, דמזמרי בארעא, כדין צבי לצדיק, תושבחא דמשה הוה בהויהא שעתא, דבכל אתר דארון, הוה שארי בארעא, הוה שמעי קלא דאמרי, וזאת התורה אשר שם משה לפני בני ישראל. אבל אוי לי דבוגדים בגדו, דזמינין ישראל לשקרא בקודשא בריך הוא, ולא תעקרא מארעא זמנא חדא. ובגין דאתאחדו בגייהו שקרא דלהון, יתעקרון זמנא תניינא, עד דישתלים חובייהו בארעא אחרא.

4. There are three who testify

Rabbi Aba and Rabbi Yitzchak discuss the witnesses that bear testimony about Yisrael, and we learn that they are the well of Isaac, the lottery, the

stone that Joshua placed and the song of praise that God taught Moses just before his death.

21. "Take this book of the Torah, and put it in the side of the Ark of the Covenant of Hashem your Elohim..." (Devarim 31:26). HE WAS ASKED WHY HE SAID, "HASHEM YOUR ELOHIM," RATHER THAN 'HASHEM OUR ELOHIM'. AND HE ANSWERS, we have explained this IN SEVERAL PLACES, THE REASON FOR THE NAMES 'your (plur.) Elohim', 'your (sing.) Elohim', 'El', 'our Elohim'

22. As Rabbi Aba said in the name of Rabbi Yehuda, what is the meaning of, "for the place on which you do stand is holy ground" (Shemot 3:5)? It is surely holy ground, namely the land of the living, WHICH IS MALCHUT. "On which you do stand": surely it is on it, that is in the beginning and all the more so later. We learned that Rabbi Yosi said, it is written, "that it may be there for a witness against you" (Devarim 31:26), a witness surely to give testimony.

23. There are three who testify. They are Isaac's well, the lot and the stone, which Joshua placed. And this poem more than all, AS IT SAYS, "THAT THIS POEM MAY BE A WITNESS FOR ME..." (IBID. 19). Rabbi Yitzchak said, in that case there are four. He said to him, surely THIS IS SO, but no testifying is mentioned in relation to the lot.

24. Whence do we know about Isaac's well? From the verse, "that they (it) may be a witness to me" (Beresheet 21:30); about the lot, from the words, "According to the lot shall their inheritance be divided" (Bemidbar 26:56), which used to say, 'this is to Judah', and 'this is to Benjamin', and so on. HENCE IT SAID, "ACCORDING TO (LIT. 'BY THE MOUTH OF') THE LOT," WHICH MEANS THE LOT SPOKE. As for Joshua's stone, it is written, "Behold, this stone shall be a witness to us" (Yehoshua 24:27). And here IT IS WRITTEN, "that it may be there for a witness against you," and, "that this poem shall testify against them as a witness" (Devarim 31:21). Surely it testified against Yisrael.

## 5. Song and poem

The matter of Moses' song is examined in great detail, and we are reminded that the song was meant to testify against Yisrael later when they transgressed the laws of God. Rabbi Shimon clarifies which is the most valuable and important song ever written, since the discussion has also included the Song of Songs and the song that David sang towards the end of his life. The purpose of the song is to connect everyone to God and to unify His Name.

25. We learned that Rabbi Elazar said, regarding the verse, "And Moses spoke...the words of this poem, until they were ended" (Devarim 31:30), we have to observe here the meaning of, "the words of." It should have said, 'the poem'. And what is, "until they were ended"? AND HE ANSWERS, we have so learned according to the secret of the Mishnah. All the words Moses spoke were engraved with the name of the Holy One, blessed be He, and all these words were coming, going up and down engraved there WITH THE NAME OF THE HOLY ONE, BLESSED BE HE. Each word would come before Moses to be engraved by him, and stood before him. THAT IS, IT IS WRITTEN, "THE WORDS OF THIS POEM" BECAUSE EACH WORD WOULD COME BEFORE HIM TO BE ENGRAVED. This is the meaning of, "until they were ended," THAT IS, UNTIL THEY FINISHED BEING ENGRAVED WITH THE NAME OF HASHEM.

21. לְקוֹחַ אֶת סֵפֶר הַתּוֹרָה הַזֶּה וְגו'. הָא אֹקִימָנָא מְלִי. אֱלֹהֵיכֶם. אֱלֹהֵיךָ. אֵל. אֱלֹהֵינוּ.

22. דְּאָמַר ר' אַבָּא אָמַר ר' יְהוּדָה, מָאִי דְכָתִיב בִּי הַמָּקוֹם אֲשֶׁר אַתָּה עוֹמֵד עָלָיו אֲדַמַּת קֹדֶשׁ הוּא. אֲדַמַּת קֹדֶשׁ וְדָאִי, דְּהֵיִינוּ אַרְץ הַחַיִּים. אֲשֶׁר אַתָּה עוֹמֵד עָלָיו, עָלָיו וְדָאִי, הֵיִינוּ בְּקִדְמִיתָא, וּכ"ש לְבַתְּרָא. תָּאנָא, אָמַר ר' יוֹסִי, כְּתִיב וְהָיָה שָׁם בְּךָ לְעֵד, לְעֵד וְדָאִי דִּי־סֵהִיד סֵהֲדוּתָא.

23. תִּלְתָּא אֵינוֹן דְּקִיּוּמוֹ בְּסֵהֲדוּתָא לְאַסְהָדָא, וְאֵלִין אֵינוֹן: בְּאֵר דִּי־צַחֲק, גּוֹרֵל, וְאִבְנָא דִּישׁוּי יְהוֹשֻׁעַ. וְדָא שִׁירְתָּא, סֵהֲדוּתָא וְתִיר מְכֻלָּא. אָמַר ר' יִצְחָק אִי הָכִי אַרְבַּע אֵינוֹן. אָמַר לִיה וְדָאִי, אָבֵל גּוֹרֵל לֹא כְּתִיב בֵּיה סֵהֲדוּתָא.

24. בְּאֵר דִּי־צַחֲק מְנֻלָּן. דְּכָתִיב בְּעִבּוֹר תְּהִיָּה לִי לְעֵדָה וְגו'. גּוֹרֵל, דְּכָתִיב עַל פִּי הַגּוֹרֵל תִּחְלַק נִחְלַתוּ, דְּהוּא אָמַר דָּא לִיהוּדָה, וְדָא לְבִנְיָמִין, וְכֵן לְכֻלְהוּ. אִבְנָא דִּיהוֹשֻׁעַ, דְּכָתִיב הִנֵּה הָאֵבֶן הַזֹּאת תְּהִיָּה בְּנוֹ לְעֵדָה. וְהָכָא, וְהָיָה שָׁם בְּךָ לְעֵד. וְכָתִיב, וְעִנְתָּה הַשִּׁירָה הַזֹּאת לְפָנָיו לְעֵד, הִיא וְדָאִי אִסְהִירַת בְּהוּ בְּיִשְׂרָאֵל.

25. תָּאנָא, א"ר אֶלְעָזָר, מָאִי דְכָתִיב וַיְדַבֵּר מֹשֶׁה וְגו', אֶת דְּבָרֵי הַשִּׁירָה הַזֹּאת עַד תּוֹמָם. הָכָא אִית לְאַסְתַּכְלָא, מְהוּ אֶת דְּבָרֵי, אֶת הַשִּׁירָה הַזֹּאת מְבַעֵי לִיה. וּמְהוּ עַד תּוֹמָם. אֵלָא הָכִי תָּאנָא בְּרִזָּא דְּמִתְנִיתִין, כֹּל אֵינוֹן מְלִי דְּאָמַר מֹשֶׁה, כִּלְהוּ מִתְגַּלְמֵי בְּשִׁמָּא דְּקוֹדֶשׁא בְּרִיךְ הוּא, וְכֹל אֵינוֹן מְלִין הוּוּ אֲתִיין, וְסֻלְקִין וְנִחְתִּין, וּמִתְגַּלְפִּין תְּמֵן. וְכֹל מְלָה וּמְלָה הוּוּ אֲתִיָּא קִמֵּי מֹשֶׁה לְאַתְגַּלְפָּא עַל יְדוּי וְקִימָא קִמֵּיה. וְהֵיִינוּ דְּכָתִיב עַד תּוֹמָם.

26. Rabbi Aba said, "the words of this poem." HE ASKS, it should have said, 'a poem', AND NOT "THE POEM." What does THE DEFINITE ARTICLE (HEI) allude to? AND HE ANSWERS, it is the poem the Holy One, blessed be He, recited, as in, "The song of songs, which is Solomon's (Heb. Shlomo)" (Shir Hashirim 1:1), who is the King that the peace (Heb. shalom) is His, WHO IS THE HOLY ONE, BLESSED BE HE. We have already explained this matter. "A Psalm, a song for the Shabbat day" (Tehilim 92:1), precisely for the Shabbat day, WHICH IS MALCHUT, a song the Holy One, blessed be He, recited FOR THE SHABBAT DAY, WHICH IS MALCHUT.

27. Yet we should examine this. There it says "a song (Heb. shir)," while there, "a poem (Heb. shirah). Shir is masculine, ZEIR ANPIN, and shirah is feminine, MALCHUT. We learned that all the prophets, in relation to Moses, are like a monkey in the sight of men. They said 'shir', THAT IS, "THE SONG OF SONGS," "A SONG FOR THE SHABBAT DAY," while Moses recited 'shirah', and they are shirah. The esoteric meaning is that Moses did not say it for himself but for the sake of Yisrael.

28. Rabbi Shimon said to him, this is not so. But it is known from here that Moses was of a much higher grade than all of them. Moses rose from below upward and they descended from above downward. He, MOSES, rose from below upwards, as we learned that we increase in holiness, not decrease. Moses rose from below upwards by reciting a shirah, which is the praise of the Queen, with which she praises the King. HE STARTED WITH MALCHUT. And Moses himself joined the King, SO HIS SHIRAH ROSE FROM BELOW UPWARDS. But they descended from above downward, as they recited a shir, WHICH IS THE ASPECT OF THE MALE, which is the praise with which the King praises the Queen. They joined the Queen, SO THEIR SHIR WAS FROM ABOVE DOWNWARDS, FROM ZEIR ANPIN TO MALCHUT. This praise of Moses was made known which is above them all. This is the meaning of, "Then sang Moses and the children of Yisrael this song (Heb. shirah) to Hashem" (Shemot 15:1), that is, the shirah of the Queen. To whom? To Hashem. Hence it is written, "Moses therefore wrote this poem the same day" (Devarim 31:22), AND ALSO "that this poem shall testify" (Ibid. 21).

29. "That this poem shall testify." HE ASKS, it should have said, 'these words shall testify'. AND HE ANSWERS that the secret meaning of this is as we explained that it is written, "and the earth shall rise up against him" (Iyov 20:27), WHICH MEANS THAT THE EARTH, WHICH IS MALCHUT, RISES UP TO EXECUTE JUDGMENT AGAINST MAN. And Moses observed everything, and so he said a shirah, WHICH IS AN ASPECT OF MALCHUT, in order to give the words a hold in that place, MALCHUT FROM WHICH they will be judged, as written, "that shall testify against them as a witness." Why is that? Because, it is written, "for I know their inclination" (Devarim 31:21), and, "For I know that after my death..." (Ibid. 29). When you shall do that, forthwith, "this poem shall testify against them as a witness," WHICH MEANS THAT MALCHUT SHALL PUNISH YOU.

30. Come and see, it is written, "The heaven shall reveal his iniquity" (Iyov 20:27), WHICH IS ZEIR ANPIN THAT IS CALLED HEAVEN, and no more, REVEALING THE INIQUITY ALONE. But, "the earth shall rise up against him." By this, THE EARTH, WHICH IS MALCHUT, judgment is executed on whomever it is executed.

26. ר' אבא אמר, את דברי השירה הזאת, שירה הזאת מבעי ליה: מאי קא רמיזא. אלא שירתא דקודשא בריך הוא אמר, כד"א שיר השירים אשר לשלמה, מלכא דשלמא כללא דיליה, והא אוקימנא מלי. מזמור שיר ליום השבת, ליום השבת ממש. שיר דקודשא בריך הוא אמר.

27. אלא הכא אית לאסתכלא, התם שיר, והכא שירה. דא דכר, ודא נוקבא. והא תנינן, כל נביאי כלהו לגבי משה, בקוף בעינייהו דבני נשא, ואינון אמרו שיר, ומשה אמר שירה. משה הוה ליה למימר שיר, ואינון שירה. אלא דא היא רזא דמלה, משה לגרמיה לא קאמר דא, אלא לישראל.

28. א"ל ר"ש, לאו הכי, אלא, משה ודאי מהכא אשתמודע, דאיהו בדרגא עלאה יתיר מכלא. משה סליק מתתא לעילא, ואינון נחתי מעילא לתתא. הוא סליק מתתא לעילא, כמה דתנינן מעלין בקדש ואין מורידין. משה סליק מתתא לעילא, דאמר שירה תושבחתא דמטרוניתא, דאיהי משבחת למלכא. ומשה במלכא אתאחד. ואינון נחתי מעילא לתתא, דאמרו שיר, דהוא שבחא דמשבחתא מלכא למטרוניתא, ואינון במטרוניתא אתאחדו. ועל דא, בהאי אשתמודע שבחא דמשה, יתיר מכלהו. והיינו דכתיב, אז ישיר משה ובני ישראל את השירה הזאת ליה, שירתא דמטרוניתא למאן. ליה. ובג"כ, ויכתוב משה את דברי השירה הזאת, וענתה השירה הזאת.

29. וענתה השירה הזאת, וענו הדברים האלה מבעי ליה. אלא רזא דמלה כמה דאוקימנא, דכתיב וארץ מתקוממה לו, ומשה בכללא אסתכל, ועל דא אמר שירה, בגין לאתאחדא מלין באתר דא, למדווי עלייהו דינא, דכתיב וענתה השירה הזאת לפניו. ולמה. דכתיב כי אני ידעתי את יצרו, וכתוב כי ידעתי אחרי מותי וגו'. וכד תעבדו דא, מיד וענתה השירה הזאת לפניו לעד.

30. ת"ח, כתיב יגלו שמים עונו ולא יתיר, אבל וארץ מתקוממה לו. בהאי, דינא אתעביד למאן דאתעביד.

31. It is written, "And David spoke to Hashem the words of this song (Heb. shirah)" (II Shmuel 22:1). It is to David's praise because he recited the shirah from below upward, FROM MALCHUT TO ZEIR ANPIN LIKE MOSES, and attained that grade OF RECITING SHIRAH FROM BELOW UPWARD. He said this shirah only at the end of his days when he was exceedingly perfected by this shirah, as we learned, 'Do not believe in yourself until the day you die'. And here, why did David merit to say a shirah from below upward at the end of his days? It is because he was then at rest in every respect, as written, "in the day that Hashem delivered him out of the hand of all his enemies" (Ibid.).

32. Rabbi Shimon said, shirah is the most valuable. What is it? AND HE ANSWERS, it is according to what we learned in the secret of the Mishnah THAT SERVICE SHOULD BE in speech and action, IN THE TWO DECLARATIONS OF UNITY FROM BELOW UPWARD AND FROM ABOVE DOWNWARD. Here also it is from below upward and from above downward. Then one is to meditate in the heart and bind everything into one bond.

6. "Because I will call on the name of Hashem; ascribe greatness to our Elohim"

Rabbi Shimon tells us that people have to arrange their praise to God in a certain way so that the glory can be raised upward and the blessings can be drawn downward; then they need to create the bond of Faith in order to unify the Holy Name.

33. Whence do we know that? From Moses. At first HE SPOKE from below upward, SAYING, "Because I will call on the name of Hashem" (Devarim 32:3). What is "call"? It is as in, "called to Moses" (Vayikra 1:1), which is the Shechinah. Then he said, "ascribe greatness to our Elohim," which is the supernal King, NAMELY ZEIR ANPIN. Then he descended the grades from above downward, FROM ZEIR ANPIN TO MALCHUT, as written, "just and right is He" (Devarim 32:4), WHICH ARE YESOD THAT IS CALLED RIGHTEOUS, AND JUST THAT IS MALCHUT. Then he bound the bond of Faith and said, "is He," NAMELY "JUST AND RIGHT is He," which binds everything, BECAUSE "HE" IS THE THIRD, HIDDEN PERSON THAT ALLUDES TO THE BLESSED INFINITY THAT BINDS EVERYTHING.

34. For that reason man needs to arrange his Master's praise in the same way. At first from below upward, to raise the glory of his Master, WHICH IS MALCHUT, to the place where the water of the depth of the well flows and emerges, THAT IS, TO THE PLACE OF BINAH. Then to draw from above downward to each and every grade OF THE SEVEN LOWER SFIROT down to the last grade, WHICH IS MALCHUT, in order to draw blessings to everything from above downward. Then we need to bind the bond on everything, the bond of Faith, THAT IS, TO BIND EVERYTHING TO BLESSED INFINITY AS MENTIONED. Such a man glorifies his Master, to unify the Holy Name. Hence it is written, "for them that honor Me I will honor" (I Shmuel 2:30), for those who honor Me in this world shall I honor in the World to Come.

31. כתיב, וידבר דוד ליי' את דברי השירה הזאת. השתא תושבחתא דדוד הוא, בגין דאמר שירה מתתא לעילא, וזכה להאי דרגא, ולא אמר האי שירה, אלא בסוף יומו, דהוה בשלימו יתיר, מהאי שירה. כמה דתנינן, אל תאמן בעצמך עד יום מותך. והכא, אמאי זכה דוד למימר שירתא מתתא לעילא, בסוף יומו. דהוה בנייחא מכל סטרוי, דכתיב ביום הציל יי' אותו מפף כל אויביו.

32. אר"ש, שירתא מעילא מכלא מאי היא. כמה דתנינן ברזא דמתניתין, במלין ובעובדא הכי נמי מתתא לעילא, ומעילא לתתא. ולבתר לכונא בלבא, ולקשרא כלא בחד קשרא.

33. מנלן ממשא, בקדמיתא, מתתא לעילא, כי שם יי' אקרא. מאי אקרא. כמה דכתיב, ויקרא אל משה, דא שכינתא. לבתר, הבו גדל לאלהינו, דא מלכא עלאה. לבתר נחית בדרגוי מעילא לתתא, דכתיב צדיק וישר. לבתר קשיר קשרא דמהימנותא ואמר, הוא, ודא הוא קשרא לכלא.

34. בג"כ, בעי בר נש לסדרא שבחא דמאריה בהאי גוונא, בקדמיתא מתתא לעילא, לסלקא יקרא דמאריה, לאתר דשקיו דעמיקא דבירא נגיד ונטיק. לבתר לאמשכא מעילא לתתא, מהווא שקיו דנחלא, לכל דרגא ודרגא, עד דרגא בתראה, לאמשכא ברכאן לכלא, מלעילא לתתא. לבתר בעי לקשרא קשרא בכלא, קשרא דמהימנותא. ודא הוא ב"נ דאוקיר לשמא דמאריה, ליחדא שמא קדישא. ועל דא כתיב, כי מכבדי אכבד, כי מכבדי לעלמא דא, אכבד בעלמא דאתי.



35. "And they that despise Me shall be lightly esteemed" (Ibid.). HE ASKS, what is meant by, "And they that despise Me shall be lightly esteemed," AND ANSWERS, this is one who does not know how to unify the Holy Name and bind the bond of Faith and draw blessings where they should be and glorify the name of his Master. Whoever does not know how to glorify the name of his Master, it would have been better for him had he not been created.

## 7. Answering Amen

Rabbi Yehuda says that the person who says the 'Amen' is even greater than the person who makes the blessing because the 'Amen' draws blessings from the fountain of Binah. There follows a long discussion of the importance of the 'Amen'.

36. Rabbi Yehuda said, "And they that despise Me shall be lightly esteemed" (I Shmuel 2:30), refers to he who does not know how to glorify his Master and does not concentrate when saying Amen. For we learned that he who answers Amen is more valuable than he who makes the blessings. We have presented it before Rabbi Shimon WHO SAID THAT HE WHO ANSWERS Amen draws blessings from the spring, WHO IS BINAH, to the King, ZEIR ANPIN, and from the King to the Queen. In the Engraved Letters by Rabbi Elazar HE SAID 'FROM Aleph OF AMEN, WHICH IS BINAH, to Mem OF AMEN, WHICH IS ZEIR ANPIN, and from Mem of Amen to final Nun, WHICH IS MALCHUT.' When the blessings reach final Nun, WHICH IS MALCHUT, blessings come out from there to the upper and lower beings and expand through everything. When the sound comes out, they drink of the blessings so-and-so has brought forth, a servant of the Holy King. finite

37. When Yisrael below guard themselves to answer Amen and meditate in their heart as needs be, how many openings of blessings are open above, how much goodness is present throughout the worlds, how much joy abounds in everything! What is the reward of Yisrael to have brought this about? Their reward is in this world and in the World to Come. In this world, when they are beset by enemies and they say their prayer before their Master, the sound proclaims throughout the worlds, "Open the gates, that the righteous nation that keeps faithfulness (Heb. emunim) may enter in" (Yeshayah 26:2). Do not pronounce it 'emunim' but 'Amenim (Amen plural)', WHICH MEANS THAT THEY ARE CAREFUL TO ANSWER AMEN. "Open the gates," as Yisrael opened to them the gates of blessings, so now "open the gates" and let their prayer be accepted which is about those who distress them.

38. This is THEIR REWARD in this world. What is their reward in the World to Come? AND HE ANSWERS, it is when a man leaves this world, where he observed answering Amen. By "observed" is meant that he observes the blessing that is said and awaits the man who says it so as to answer Amen AFTER IT, as needs be. Then his soul rises and proclaims before him, "open the gates" before him, as he used to open gates every day, when he observed emunim, THAT IS AMENIM.

35. וּבוֹזֵי יְקָלוּ, מֵאֵי וּבוֹזֵי יְקָלוּ. דָּא הוּא מֵאֵן דְּלֵא יָדַע לְיַחְדָּא שְׁמָא קְדִישָׁא, וּלְקַשְׂרָא קְשָׁרָא דְמַהִימְנוּתָא, וּלְאַמְשָׁכָא בְּרַכָּאן לְאַתְרֵי דְאַצְטְרִיךְ, וּלְאַוֹקִיר שְׁמָא דְמַאֲרִיָּה. וְכָל מֵאֵן דְּלֵא יָדַע לְאַוֹקִיר שְׁמָא דְמַאֲרִיָּה, טַב לֵיהּ דְּלֵא אַבְרִי.

36. א"ר יְהוּדָה, וּבוֹזֵי יְקָלוּ, מֵאֵן דְּלֵא יָדַע לְאַוֹקִיר לְמַאֲרִיָּה, וְלֹא אֲתַבּוּן בְּאֵמֵן, דְּתַנִּינָן גְּדוּל הַעֲוֹנָה אֲמֵן יוֹתֵר מִן הַמְּבָרַךְ. וְהָא אֻקְיָמָנָא קַמִּיהּ דְּר"ש, דְּאֵמֵן, מְשִׁיךְ בְּרַכָּאן מִמְּבוּעָא לְמַלְכָּא, וּמִמְּלַכָּא לְמַטְרוֹנִיתָא. וּבִאתוּן גְּלִיפִין דְּרַבִּי אֶלְעָזָר, מֵאֶלֶף ך לַמֶּ"ם, וּמִמֶּ"ם לְנוּן. כִּיּוֹן דְּמִטּו בְּרַכָּאן לְנוּן, מִתְמָן נִגְדִין וְנִמְקִין בְּרַכָּאן לְעֵלָי וְתַתָּאי, וּמִתְפְּשְׁטֵי בְּכָלָא. וְקָלָא נִפִיק אֲתַשְׁקִיּוּ מִשְׁקִיּוֹתָא דְּבִרְכָן, דְּאִפִּיק פְּלִנְיָא עֲבָדָא דְּמַלְכָּא קְדִישָׁא.

37. וְכַד יִשְׂרָאֵל לְתַתָּא, מְשַׁמְרִין לְאַתְבָּא אֲמֵן, לְכוּנָא לְפִיָּהּ כְּמַה דְּאַצְטְרִיךְ, כְּמַה פְּתִיחִין דְּבִרְכָּאן פְּתִיחִין לֵיהּ לְעֵילָא, כְּמַה טְבָאן מִשְׁתַּבְּחִין בְּכֹלָהוּ עֲלָמִין, כְּמַה חָדוּ בְּכָלָא. מֵאֵי אַגְר לְהוּ לְיִשְׂרָאֵל דְּגִרְמִין הָאֵי. אַגְר לְהוּ בְּעֵלְמָא דִּין, וּבְעֵלְמָא דְּאֲתֵי. בְּעֵלְמָא דִּין בְּשַׁעֲתָא דְּעֹאקִין לְהוּ, וּמְצִלָן צְלוֹתָא קַמִּי מַאֲרִיָּהוּן, קָלָא מְכַרְזָא בְּכֹלָהוּ עֲלָמִין, פְּתַחוּ שַׁעֲרִים וַיְבֹאוּ גוֹי צְדִיק שׁוֹמֵר אֲמוּנִים אֶל תְּקִרֵי אֲמוּנִים, אֶלָּא אֲמוּנִים. פְּתַחוּ שַׁעֲרִים, כְּמַה דְּיִשְׂרָאֵל פְּתַחִין לְהוּ תְּרַעִין דְּבִרְכָּאן, כִּן הַשְׁתָּא פְּתַחוּ שַׁעֲרִים, וְתִתְקַבַּל צְלוֹתְהוֹן מֵאִינוּן דְּעֹאקִין לְהוּ.

38. הָאֵי בְּעֵלְמָא דִּין, בְּעֵלְמָא דְּאֲתֵי מֵאֵי אַגְרִיָּהוּ. דְּכַד יְפֹוק ב"נ מֵהָאֵי עֲלָמָא, דְּהוּהוּ שׁוֹמֵר לְאַתְבָּא אֲמֵן. מֵאֵי שׁוֹמֵר. כְּלוּמַר, נְטִיר, הֵיכֵא בְּרַכָּה דְּאֲמַר הֵהוּא דְּמְבָרַךְ, וּמַחְכָּה לֵיהּ לְאַתְבָּא אֲמֵן, כְּמַה דְּאַצְטְרִיךְ. נִשְׁמַתִּיה סִלְקָא וּמְכַרְזֵי קַמִּיהּ, פְּתַחוּ שַׁעֲרִים קַמִּיהּ, כְּמַה דְּאִיהוּ הוּהוּ פְּתַח תְּרַעִין כָּל יוֹמָא, כִּד הוּהוּ שׁוֹמֵר אֲמוּנִים.

39. Rabbi Yosi said, what is Amen? Rabbi Aba said, everything has been explained. Amen is called the spring of the flowing river, WHICH IS BINAH, and is called Amen, because it is written, "then I was by him, as a nursling (Heb. amon)" (Mishlei 8:30). Do not pronounce it amon but Amen. The sustenance of all THE GRADES, NAMELY that river that emerges and flows, WHICH IS BINAH, is called Amen. As we have learned, "from everlasting to everlasting (lit. 'world to world')" (Tehilim 106:48), means from the world above, WHICH IS BINAH, to the world below, WHICH IS MALCHUT. Here too, "Amen, and Amen" is Amen of above, WHICH IS BINAH, Amen of below, WHICH IS MALCHUT. Amen MEANS sustenance for everyone. We have already explained Amen according to its letters.

40. Rabbi Shimon said, Aleph OF AMEN is the depth of the well, whence all the blessings flow and come out and exist. Open Mem is the river that emerges and flows, WHICH IS YESOD, and is called Mem. This is the meaning of what we learned that open Mem IS YESOD, closed final Mem IS BINAH, as we established BY THE VERSE, "for the increase (Heb. lemarbeh, spelled with final Mem) of the realm" (Yeshayah 9:6).

41. Extended final Nun comprises both Nun's, extended Nun and bent Nun, WHICH MEANS IT INCLUDES IN ITSELF THE NUKVA OF ZEIR ANPIN AS WELL CALLED BENT NUN. Extended final Nun comprises the letter Vav, BECAUSE IT INCLUDES WITHIN IT THE MALE AS WELL, WHICH IS THE LETTER VAV, WHICH IS ZEIR ANPIN. FOR EXTENDED FINAL NUN IS EXPANDED, INCLUDING BOTH MALE AND FEMALE, WHICH ARE ZEIR ANPIN THAT IS VAV AND MALCHUT THAT IS NUN. For that reason everything TOGETHER is called Nun Vav final Nun. We have learned it according to the secret of the Mishnah: Vav is masculine, extended final Nun is both masculine and feminine, bent Nun is comprised in extended final Nun. In the book of Rav Hamnuna Saba, the Mem here IN AMEN is the initial of Melech (Eng. 'king'), namely Amen. Amen is the initials of El Melech Ne'aman (Eng. 'El a faithful King'), which comprises everything. It is good and we have already learned that.

42. We learned that whoever heard a blessing someone made but did not meditate IN HIS HEART on the Amen, of him it says, "And they that despise Me shall be lightly esteemed," as in, "to you, O priests, who despise My name" (Malachi 1:6). What is his punishment? Just as he did not make an opening for blessings above, no blessings are opened for him. Moreover, when he comes out of this world, a proclamation resounds before him, saying, close the gates before so-and-so, so he may not enter. Do not accept him. Woe to him, woe to his soul.

#### 8. The openings of the Garden of Eden and the openings of Gehenom

We learn about the fate of those who do not say 'Amen' with their whole heart. It is said that there is a corresponding opening for each gate in the Garden of Eden to a gate in Gehenom. The lowest chamber of Gehenom is described as Hell and Destruction, and those who enter there never rise again, but are lost from all the worlds; to this place it is said that those who are contemptuous of the 'Amen' are sent.

39. א"ר יוסי א"ר יהודה, מאי אמן. א"ר אבא, הא אוקמוה בלא, אמן אקרי מבוטא דההוא נחלא דנגיד, אמן אקרי, דכתיב ואהיה אצלו אמן, אל תקרי אמן, אלא אמן. קיומא דכלהו ההוא נחלא דנגיד ונפיק, אמן אקרי, דתניא מן העולם ועד העולם, עולם דלעילא, עולם דלתתא. אוף הכא אמן ואמן, אמן דלעילא, אמן דלתתא. אמן קיומא דכלהו, והא אוקימנא אמן באינון אתוון.

40. ר"ש אמר, אלה עמיקא דבירא דכל ברכאן מתמן נבעין ונפקין, ומשתכחין. מ"ם פתוחה, נהרא דנגיד ונפיק, ואקרי מ"ם. והוא רזא דתנינן, מ"ם פתוחה, מ"ם סתומה. כמה דאוקימנא, לסרבה המשרה.

41. נון פשוטה, כללא דתרין נונין, נון פשוטה, נון בפופה. נון פשוטה כללא דאת וא"ו, בג"כ כללא אקרי נון ואו נון. וברזא דמתניתא הכי תאנא, ו' דכר, ו' פשוטה כללא דדכר ונוקבא, נון בפופה, בכללא דפשוטה היא. ובספרא דרב המנונא סבא, מם דהכא, היא נוטריקון מל"ך, והיינו אמן, אמ"ן נוטריקון, א"ל מ"לך נ"אמן. כללא דכלא, ושפיר הוא, והא אתמר.

42. תאנא, כל מאן דשמע ברכה מההוא דמברך, ולא אתכוון באמן, עליה נאמר ובוזי יקלו. כד"א, לכם הכהנים בוזי שמי מאי עונשיה. כמה דלא פתח ברכאן לעילא, כך לא פתחין ליה. ולא עוד אלא בד נפיק מהאי עלמא, מכריזי קמיה, ואמרי, טרוקו גלי קמיה דפלגניא, ולא ליעול, ולא תקבלון ליה, ווי ליה ווי לנשמתייה.

43. We learned that the wicked in Gehenom all go up through certain compartments and that there are many openings to Gehenom. All the openings correspond to the openings in the Garden of Eden. When the wicked are taken out after receiving their punishments, they open the gates and put them outside. All the gates bear names corresponding to those in the Garden of Eden, and each and every gate IN THE GARDEN OF EDEN is called by a name corresponding to the RESPECTIVE gate in Gehenom. The gates in the Garden of Eden are known, gate for gate, WHICH MEANS, UPON SEEING THE KIND OF GATE IN GEHENOM, ONE IS ABLE TO KNOW THROUGH IT THE OPPOSING GATE IN THE GARDEN OF EDEN, WHAT KIND OF GATE IT IS.

44. The last compartment in Gehenom is the lowest. That compartment is DOUBLE, an compartment over an compartment, and is called, "A land of gloom (Heb. efatah)" (Iyov 10:22). What is gloom? It is as in, "Foursquare it shall be" (Shemot 28:16), which is 'if' in Aramaic. Here too, efatah means double. That COMPARTMENT is called the bottom of Sheol. Sheol is one UPPER compartment and the bottom is the lower compartment. Therefore it is called the lower land of gloom, and ALSO called Avadon. Hence it is written, "Sheol and Avadon" (Mishlei 27:20), WHICH ARE THE DOUBLE COMPARTMENTS, ONE ON TOP OF THE OTHER. Not all compartments are double, and not all are gloomy, THAT IS, THEY ARE NOT CALLED "A LAND OF GLOOM," except for this one.

45. And we learned that whoever descends to Avadon, that is called bottom, never rises. That MAN is called a man who was destroyed and lost to all worlds. And we learned that to that place are lowered those men who despised saying Amen. Such a man is punished in Gehenom for the many Amen's that were lost to him, that he did not consider, and he is lowered to the lowest compartment, which has no opening, and he is lost and never rises from there. Hence it is written, "As the cloud is consumed and vanishes away, so he who goes down to Sheol shall come up no more" (Iyov 7:9). HE ASKS, but no; it is written, "out of the belly of Sheol I cried and You did hear..." (Yonah 2:3), AND HE ROSE FROM THERE. It is also written, "He brings down to Sheol and brings up" (I Shmuel 2:6). AND HE ANSWERS, but this is Sheol FROM WHICH ONE ASCENDS, and there is the bottom FROM WHERE ONE DOES NOT RISE. We explained that this refers to one who repented BY DOING PENANCE, and there to one who did not.

46. Rabbi Yosi said, as for the words, "For My people have committed two evils; they have forsaken Me the fountain of living waters, and have hewn them out cisterns..." (Yirmeyah 2:13), "they have forsaken Me the fountain of living waters" is by not wanting to sanctify the Name of the Holy One, blessed be He, with Amen. What is his punishment? It is as is written, "and have hewn them out cisterns, broken cisterns," by going to Gehenom one level after another until they reach Avadon that is called bottom. If he sanctifies the Name of the Holy One, blessed be He, by meditating properly on Amen, he rises, level after level, to have delight in the World to Come, that ever flows and does not cease. This is the meaning of, "for Hashem preserves the faithful, and plentifully repays him who acts haughtily" (Tehilim 31:24).

43. תָּאנָא, חַיִּיבֵי דְגִיְהֵנָם, כְּלֵהוּ סְלִקֵי בְּמִדּוּרֵין יִדְיעֵן, וְכִמָּה פְתָחִין אֵית לֵיה לְגִיְהֵנָם, וְכִלְהוּ פְתָחִין לְקַבֵּל פְתָחִין דְגֵן עֵדָן. וּבְשַׁעְתָּא דְאִמְקֵי לְאִינוּן חַיִּיבֵיא דְקִבְלוּ עוֹנְשֵׁיהוּ, אִינוּן פְתָחֵי פְתָחִין, וְשׁוּיִין לֹון לְבַר. וְכִלְהוּ פְתָחִין בְּשַׁמְהֵן אִקְרוּן, לְקַבְלֵיהוּן דְפְתָחִין דְגֵן עֵדָן, וְכֹל פְתָחָא וּפְתָחָא, אִקְרִי שְׁמָא, לְקַבְלֵי הֵהוּא פְתָחָא דְגִיְהֵנָם, וְאִשְׁתַּמּוּדְעֵן פְתָחִין לְקַבְלֵיהוּן פְתָחִין, אִינוּן פְתָחִין דְג"ע.

44. בְּגִיְהֵנָם אֵית מְדוּרָא בְתִרָאָה תְתָאָה דְכִלְהוּ, וְהֵהוּא מְדוּרָא הוּי מְדוּרָא עַל מְדוּרָא, וְאִקְרִי אֶרֶץ עֵיפְתָה. מַהוּ עֵיפְתָה. כְּד"א רְבֹועַ יְהִיָּה כְפֹול, וּמִתְרַגְמִינֵן מְרֻבַעַ יְהִיָּה עֵיף, אוֹף הֵכָא עֵיפְתָה, כְּלוּמַר כְּפֹולָה. וְהֵהוּא אִקְרִי שְׁאוּל תְחַתִּית, שְׁאוּל הוּא מְדוּרָא חַד. תְחַתִּית, הוּא מְדוּרָא תְתָאָה. וּבְג"כ אִקְרִי אֶרֶץ עֵיפְתָה תְחַתִּית, וְאִקְרִי אֲבֵדוֹן. וְע"ד כְּתִיב, שְׁאוּל וְאֲבֵדוֹן. וְכִלְהוּ מְדוּרֵין לָא אֲכַפְלוּ, וְכִלְהוּ לָא עֵיפִינֵן בַּר מַהֵאי.

45. וְתָאנָא, מֵאֵן דְנַחִית לְאֲבֵדוֹן דְאִקְרִי תְחַתִּית, לָא סְלִיק לְעֵלְמִין. וְהֵהוּא אִקְרִי גְבַר דְאִשְׁתַּצִּי וְאִתְאָבִיד מְכִלְהוּ עֵלְמִין. וְתָאנָא, לְהֵהוּא אֲתַר נַחֲתִין לְהֵנְהוּ גְבַרֵי דְמִבְזֵי לְאֲתָבָא אֲמֵן, וְעַל אֲמֵן סְגִיֵאִין דְאִתְאָבִידוּ מְנִיָּה, דְלָא חָשִׁיב לְהוּ, דְיִוְנִין לֵיה בְּגִיְהֵנָם, וְנַחֲתִין לֵיה בְּהֵהוּא מְדוּרָא תְתָאָה, דְלִית בְּהָ פְתָחָא, וְאִתְאָבִיד וְלָא סְלִיק מְנִיָּה לְעֵלְמִין. וְע"ד כְּתִיב, כֹּלָה עֵנָן וְיִלַךְ כֵּן יוֹרֵד שְׁאוּל לָא יַעֲלֶה. וְלָא, וְהָא כְּתִיב מִבְטָן שְׁאוּל שׁוֹעֲתֵי שְׁמַעְתָּ וְגו'. וְכְתִיב מוֹרִיד שְׁאוּל וְיַעֲל. אֲלָא הֵכָא שְׁאוּל, הֵתֵם תְחַתִּית. וְאוֹקִימָנָא הָא דְאֵהֲדֵר בֵּיה, הָא דְלָא אֵהֲדֵר בֵּיה.

46. א"ר יוסי, מאי דכתיב כי שתיים רעות עשה עמי אותי עזבו מקור מים חיים לחצוב להם בארות וגו'. אותי עזבו מקור מים חיים, דא הוא דלא בעי לקדשא שמה דקודשא בריך הוא, באמן. מאי עונשיה. כתיב לחצוב להם בארות בארות נשברים, דנחתין לגייהנם דרגא בתר דרגא, עד דנחתין לאבדון דאקרי תחתית. ואי איהו קדיש שמה דקודשא בריך הוא, לכוונה באמן בדקא יאות, סליק דרגא בתר דרגא, לאתעדנא מההוא עלמא דאתי, דנגיד תדיר לא פסיק, הה"ד אמונים נוצר יי ומשלם על יתר עושה גאווה.

## 9. The song of the well

We learn that song draws blessings from above downward until they are available in all the worlds, and that the children of Yisrael are destined to proclaim the song both from below upward and from above downward. In this way they will connect a bond of Faith and Trust. And at the time of redemption they will say the entire perfect song that is composed of and includes all other songs, and God will be proclaimed the only God.

47. We learned that shirah (lit. 'poem') draws blessings from above downward, until there are blessings throughout the worlds. Rabbi Elazar said, Yisrael will recite a poem from below upward and from above downward, and to bind the bond of Faith, as written, "Then Yisrael sang (lit. 'will sing') this song (Heb. shirah)" (Bemidbar 21:17). It speaks in the future tense rather than in the past. And so is everything the same way, IN THE FUTURE TENSE. "This shirah" is from below upward, BECAUSE SHIRAH IS IN MALCHUT THAT SINGS UPWARDS TO ZEIR ANPIN, "Spring up, O well, sing to it" (Ibid.). "Spring up, O well," namely, THEY SPOKE TO MALCHUT CALLED A WELL, rise to your place to join your husband ZEIR ANPIN. This is from below upward, RAISING MALCHUT TO ZEIR ANPIN.

48. Afterwards THEY DRAW from above downward, "the well that the princes dug out" (Ibid. 18). THE WELL IS MALCHUT; "the princes dug out," as ABA and IMA begot her, BECAUSE ABA AND IMA FORMED MALCHUT ACCORDING TO THE SECRET OF, "THE SIDE, WHICH HASHEM ELOHIM HAD TAKEN" (BERESHEET 2:22); "the nobles of the people delved" (Bemidbar 21:18) are the patriarchs, NAMELY CHESD, GVURAH AND TIFERET OF ZEIR ANPIN called the nobles of the people. They delved it, NAMELY THEY DELVED A PLACE for the King to unite with her with blessings. With what? Through union. "with the scepter" (Ibid.) refers to Yesod, "with their staves" (Ibid.) refers to Netzach and Hod. UP TO HERE is from above downward. "From the wilderness" (Ibid. 19), WHICH IS MALCHUT CALLED SPEECH, "to Matanah" (Ibid.) IT RISES TO YESOD CALLED MATANAH. "And from Matanah it rises to Nahaliel," WHICH IS TIFERET, "and from Nahaliel to Bamot" (Ibid.), WHICH IS ABA AND IMA. This is the complete bond, the bond of Faith, the bond that incorporates sustenance for everything.

49. Rabbi Yosi said, Yisrael will recite a complete poem, a poem including all other songs. This is the meaning of, "O give thanks to Hashem; call upon His name. Make known His deeds among the people" (Tehilim 105:1). Of that time it is written, "on that day Hashem shall be one, and His Name One" (Zacharia 14:9), and, "Then was our mouth filled with laughter, and our tongue with singing. Then they said among the nations, Hashem has done great things for them" (Tehilim 126:2).  
Blessed be Hashem forever and ever, Amen and Amen.  
May Hashem reign forever and ever, Amen and Amen.

47. תָּאנָא, שִׁירָה מְשִׁיךְ בְּרַכָּאן מֵעֵילָא לְתַתָּא, עַד דִּישְׁתַּכְחוּן בְּרַכָּאן בְּכֻלָּהוּ עַלְמִין. א"ר אֲלֵעֶזֶר, זְמִינִין אִינוּן יִשְׂרָאֵל לְמִימַר שִׁירְתָּא, מִתַּתָּא לְעֵילָא, וּמֵעֵילָא לְתַתָּא. וְלִקְשָׂרָא קְשָׂרָא דְמַהִימְנוּתָא. דְכַתִּיב, אֲזִי וְשִׁיר יִשְׂרָאֵל אֶת הַשִּׁירָה הַזֹּאת. אֲזִי שֶׁר לֹא נֶאֱמַר, אֲלֵא אֲזִי וְשִׁיר. וְכֵן כֻּלָּהוּ כִּהְיִי גְוֹנָא. אֶת הַשִּׁירָה הַזֹּאת, מִתַּתָּא לְעֵילָא. עָלֵי בְּאֵר עָנּוּ לָהּ, עָלֵי בְּאֵר, בְּלוּמַר סֶק לְאַתְרֵיךְ, לְאַתְאֲחָדָא בְּבַעְלִיךְ, דָּא הוּא מִתַּתָּא לְעֵילָא.

48. וּלְבַתֵּר מֵעֵילָא לְתַתָּא, בְּאֵר חֲפְרוּהַ שְׂרִים, דְּאוּלִּידוּ לָהּ אָבָא וְאִמָּא, כְּרוּהַ נְדִיבֵי הָעַם, אֲלִין אָבְהָן, דְּאֶקְרוּן נְדִיבֵי עַמִּים. כְּרוּהַ, אֶתְרֵי לְאַזְדָּוְנָא בְּהַ מְלַכָּא, בְּבִרְכָן. וּבְמַה, הוּא זְוֹנָא. בְּמַחֲוֹקָ: דָּא יִסּוּד. בְּמַשְׁעֻנוּתָם: דָּא נֶצַח וְהוּד, מֵעֵילָא לְתַתָּא. וּמִמְדַּבֵּר מִתְנַה, וּמִמַּתְנַה נַחְלִיאֵל, וּמִנַּחְלִיאֵל בְּמוֹת. הָא קְשׁוּרָא שְׁלִימָא, קְשׁוּרָא דְמַהִימְנוּתָא, קְשׁוּרָא קִימָא דְכֻלָּא בֵּיהּ.

49. א"ר יוֹסִי, זְמִינִין יִשְׂרָאֵל לְמִימַר שִׁירְתָּא שְׁלִימָתָא. שִׁירְתָּא דְכֻלִּיל כֹּל שְׂאֵר שִׁירִין. הַה"ד, וְאִמְרַתֶּם בְּיוֹם הַהוּא הוּדוּ לָהּ קְרָאוּ בְּשֵׁמוֹ הוֹדִיעוּ בְּעַמִּים עֲלִילוֹתֵינוּ. בְּהוּא זְמַנָּא כְּתִיב, וְהָיָה יי' לְמֶלֶךְ עַל כָּל הָאָרֶץ בְּיוֹם הַהוּא יְהִיָּה יי' אֶחָד וְשֵׁמוֹ אֶחָד. וְכַתִּיב אֲזִי יִמְלֵא שְׁחוֹק פִּינוּ וּלְשׁוֹנֵנוּ רִנָּה, אֲזִי לְאִמְרוּ בְּגוֹיִם הַגְדִּיל יי' לַעֲשׂוֹת עִם אֱלֹהִים.  
בְּרוּךְ יי' לְעוֹלָם אָמֵן וְאָמֵן  
יְמֻלֹךְ יי' לְעוֹלָם אָמֵן וְאָמֵן.