Hekhalot Literature in Translation

Supplements to The Journal of Jewish Thought and Philosophy

Edited by
Elliot R. Wolfson (New York University)
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VOLUME 20

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Hekhalot Literature in Translation

Major Texts of Merkavah Mysticism

By
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BRILL

LEIDEN · BOSTON
2013

Library of Congress Cataloging-in-Publication Data

Davila, James R., 1960-
Hekhalot literature in translation : major texts of Merkavah mysticism / by James R. Davila.
p. cm. – pages cm. – (Supplements to the Journal of Jewish thought and philosophy, ISSN 1873-9008 ; volume 20)
Includes index.
ISBN 978-90-04-25215-8 (hardback : alk. paper) – ISBN 978-90-04-25216-5 (e-book) 1. Hekhalot literature–History and criticism. 2. Merkava. 3. Mysticism–Judaism. 4. Heikhalot rabbati. 5. Heikhalot zutrati. 6. Ma'aseh merkavah. 7. Kitve-yad ha-Genizah. 8. Cairo Genizah. I. Title.

BM525.A2D38 2013
296.1–dc23

2013009766

This publication has been typeset in the multilingual "Brill" typeface. With over 5,100 characters covering Latin, IPA, Greek, and Cyrillic, this typeface is especially suitable for use in the humanities. For more information, please see www.brill.com/brill-typeface.

ISSN 1873-9008
ISBN 978-90-04-25215-8 (hardback)
ISBN 978-90-04-25216-5 (e-book)

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ACKNOWLEDGEMENTS

The production of this translation has been a long-term project, extending, with stops and starts, over more than twenty years. I am grateful to the following for their help and support. Central College in Pella, Iowa, provided a research and development grant in 1992 which allowed for the purchase of books that made this one possible. The Biblioteca Mediceo Laurenziana and the Rijks Universiteit Leiden kindly granted permission, respectively, for me to publish material from manuscripts Florence Laurentziana Plut. 44/13 and Leiden Or. 4730. Microfilm copies of the manuscripts were provided by the Institute of Microfilmed Hebrew Manuscripts of the Jewish National and University Library in Jerusalem. Use copies of microfilms of the manuscripts were also lent to me earlier by the Ancient Biblical Manuscript Center in Claremont. The University of St. Andrews provided me with a semester of research leave in 2008, followed by a year of research leave in 2011–2012 during which I was able to finish the project. Passages from this translation have appeared in my article "4QMess ar (4Q534) and Merkavah Mysticism," *Dead Sea Discoveries* 5 (1998): 367–381; in my book *Descenders to the Chariot: The People Behind the Hekhalot Literature* (Brill, 2001); and in my article "Melchizedek, the 'Youth,' and Jesus," pp. 248–274 in *The Dead Sea Scrolls as Background to Postbiblical Judaism and Early Christianity: Papers from an International Conference at St. Andrews in 2001* (ed. James R. Davila; Brill, 2003). The reprinted material has been heavily revised and is presented here for the first time with a full critical apparatus. I am grateful to Brill for permission to republish the earlier material. The Divinity School of the University of St. Andrews paid for the preparation of the indices for this volume, which were produced by Mr. Garrick Allen. Brill's production editor, Michael Mozina, and his team handled the very complex and difficult manuscript of this book with meticulous care and caught many small errors during its typesetting. Any errors of any kind that remain are my responsibility alone.

This book is dedicated to my son, Ted Davila, and to the memory of my mother, Lois A. Davila.

St. Andrews
28 March 2013

CHAPTER ONE

INTRODUCTION

1. The Hekhalot Literature

The Hekhalot literature is a motley collection of textually fluid and often textually corrupt documents in Hebrew and Aramaic which deal with mystical themes associated especially with visions of God's throne-chariot (the *merkavah* or "chariot," hence "Merkavah mysticism"), control over angels, and detailed descriptions of the heavenly realm.[1] The texts are rambling and often incoherent. Each paragraph is normally attributed (pseudepigraphically) to a Tannaitic rabbi, almost always R. Akiva, R. Ishmael, or R. Nehuniah ben HaQanah.[2] Broadly speaking, the Hekhalot literature focuses on two main themes. The first is how a practitioner may ascend (or, frequently and paradoxically, "descend"[3]) to heaven in order to be transformed, at least temporarily, into a being of fire; to join in the angelic liturgy in the divine throne room; and to sit enthroned, sometimes on God's lap, and be granted theurgic power. The second is how the practitioner may gain control over angels, especially the Sar Torah or Prince of Torah who can grant expertise in rabbinic Torah lore without the need for the normal arduous study.

These texts are filled with descriptions of the seven-tiered heaven that contains seven *hekhalot* ("palaces," hence, "Hekhalot literature"),

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[1] For basic orientation to the Hekhalot literature see Peter Schäfer, *The Hidden and Manifest God* and James R. Davila, *Descenders to the Chariot*, chapter 1. For reservations about the use of the term "mysticism" for these texts, see ibid., chapter two, and Schäfer, *The Origins of Jewish Mysticism*, chapter one. Raʿanan S. Boustan has a recent discussion of the current state of the question in Hekhalot studies in "The Study of Heikhalot Literature: Between Mystical Experience and Textual Artifact." The main editions of the texts are Schäfer et al., *Synopse zur Hekhalot-Literatur* and Schäfer, *Geniza Fragmente zur Hekhalot-Literature*. All citations below are given according to the paragraph and text numbering in these editions.

[2] The *Tannaim* were Palestinian Jewish sages from the first to early third centuries CE whose sayings are quoted in the Mishnah.

[3] Various explanations of this odd idiom have been proposed, none of them fully convincing. See Annelies Kuyt, *The "Descent" to the Chariot*; Christopher R.A. Morray-Jones, "The Temple Within," esp. pp. 171–178.

concentrically arranged, with the centermost, and evidently the largest, containing the celestial throne room, with God seated on his throne-chariot surrounded by attending angels who sing the celestial liturgy. But for the most part the texts are not simply descriptions of the heavenly realm, they are instruction manuals on how to carry out the two main goals, the heavenly ascent or "descent to the chariot" and the acquiring of power over angels, especially the Prince of Torah. The instructions consist of detailed accounts of the ritual practices to be performed, along with the texts of numerous songs and adjurations to be sung and recited. These songs and adjurations are often beautiful and carefully crafted poetic pieces, but these are interspersed and interlarded with long lists of divine names, nonsense words (*nomina barbara*), and names of angels, all of which are, again, intended for recitation in the rituals.

Unlike the Second-Temple-era and later apocalypses (see below), the focus of the Hekhalot literature is on this instructional material rather than on stories involving the adventures of its protagonists. Nevertheless, one narrative about the Tannaitic rabbis that also appears in the rabbinic texts is found in the Hekhalot literature and has received a good deal of attention in both Jewish tradition and the scholarly literature. This is the Story of the Four Who Entered *Pardes* (the "garden" or "paradise"). It is found in the *Hekhalot Zutarti* (§§ 338–339, 344–346, 348; G7) and *Merkavah Rabba* (§§ 671–673) and is alluded to in *3 Enoch* (chapter 16 = § 20) and an independent fragment at § 597. (For these documents, see the next section.) According to the story, the four sages, Akiva and three others, usually named as Ben Azzay, Ben Zoma, and Aḥer ("the Other"—Elisha ben Avuyah), entered *pardes*. In the Hekhalot version, this is identified with the celestial Paradise. When each arrived at the entrance to the sixth palace, they perceived the alabaster stones there as though they were myriads of waves of water about to swamp them. Ben Azzay asked what the nature of these waters was and was promptly killed by the angels in that palace. Ben Zoma refrained from asking this, but the effort cost him his sanity. Aḥer "cut the plants," an obscure term, interpreted in different ways, but amounting to saying that his experience in the sixth palace led him to become the arch-heretic of Jewish tradition. The original meaning of the Story of the Four is debated, with some scholars arguing that it was originally a parable involving proper exegesis of scripture, with the context of heavenly ascents being a later reinterpretation, and others taking the position that it involved heavenly ascents from the beginning. The so-called "water test" also appears on its own in both the *Hekhalot Zutarti* (§§ 408–410) and the *Hekhalot Rabbati* (§ 259) as one of the tests facing any descender to the

chariot who wishes to pass through the sixth palace and into the divine throne room.[4]

2. The Texts

Broadly speaking, there are two sources for the texts of the Hekhalot literature. First, there are some forty-seven manuscripts dating from the High Middle Ages onward which contain mostly complete copies of the larger compositions.[5] Second, the Cairo Geniza (an important cache of manuscripts recovered in the late nineteenth century from the geniza[6] of the Ben Ezra Synagogue in Old Cairo) has preserved numerous early medieval fragments of Hekhalot texts, some of documents known from the later manuscripts and some otherwise unknown.

The boundaries and contents of the individual larger compositions are frequently difficult to define, inasmuch as the basic unit of these documents, as is noted above, consists of single paragraphs ("microforms" in Schäfer's terminology) which frequently stand on their own. The larger compositions or "macroforms" consist of collections of these microforms and a given macroform often appears in the manuscripts in multiple recensions that contain more or fewer microforms in somewhat different orderings. Thus, although it is convenient to group the Hekhalot literature by its macroforms and these groups tell us something about the transmission history and interpretation of the traditions, the fullest understanding of the material comes only through careful attention to the individual microforms. Schäfer's synoptic edition of seven important Hekhalot manuscripts has made the textual fluidity of the macroforms abundantly clear, and this edition, along with his edition of the Hekhalot Geniza fragments, now provides the textual foundation for the study of the Hekhalot literature.[7]

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[4] For the state of the question regarding the Story of the Four, see the discussion and bibliography later in this chapter and in chapter four. For the water test and the entrance test (*Hekhalot Zutarti* § 407 and *Hekhalot Rabbati* § 258) see Joseph Dan, "The Entrance of the Sixth Palace" (cf. idem, *The Ancient Jewish Mysticism*, chapter vi) and J. Maier, "Das Gefährdungsmotif bei der Himmelsreise."

[5] These manuscripts are surveyed by Schäfer in "Handschriften zur Hekhalot-Literatur" and by Klaus Herrmann in *Massekhet Hekhalot*, 22–65.

[6] A "geniza" is a repository for worn manuscripts on which the name of God is written. The manuscripts are retained in a geniza until they can be disposed of in an acceptable manner according to Jewish tradition. Over a period lasting a millennium the Cairo Geniza was used to discard a vast number of old manuscripts, not all of which contained the name of God.

[7] Schäfer et al., *Synopse*. For an important critique of Schäfer's editorial methods in the

The following macroforms are found in the complete medieval manuscripts.

- *Hekhalot Rabbati* (§§ 81–121, 152–173, 189–277), the "Greater (Book of the Heavenly) Palaces," is the longest and most textually stable macroform. Along with numerous Merkavah hymns about the glories of both the celestial realm and of the descenders to the chariot, it includes a version of the Story of the Ten Martyrs, which is known elsewhere in Jewish tradition in various forms; an instructional account of a descent to the chariot by R. Nehuniah in the company of his disciples; and a description of the water test.[8]
- *Sar Torah*[9] (§§ 281–306), the "Prince of Torah," gives instructions on how to summon and control the Prince of Torah so as to compel him to reveal knowledge of Torah to the practitioner. This macroform almost always is appended to the *Hekhalot Rabbati* and there are significant manuscript variations in the last third of it.
- *Hekhalot Zutarti* (approximately §§ 335–375, 407–426), the "Lesser (Book of the Heavenly) Palaces," survives in somewhat varied manuscripts and contains adjurational material; the above-mentioned Story of the Four Who Entered Paradise; and a set of instructions for the descent to the chariot.[10]
- *Maʿaseh Merkavah* (§§ 544–596), the "Working of the Chariot," is a collection of adjurations and rituals for controlling angels and ascending to heaven; descriptions of the heavenly realm; and Merkavah hymns. The manuscripts survive in three recensions.[11]

Synopse, see Daniel Abrams, "Critical and Post-Critical Textual Scholarship of Jewish Mystical Literature," esp. pp. 33–45 and idem, *Kabbalistic Manuscripts*, 37–47, 475–489. A German translation of the texts in the *Synopse* is found in Schäfer and Herrmann et al., *Übersetzung der Hekhalot-Literatur I §§ 1–80*; Schäfer et al., *Übersetzung der Hekhalot-Literatur II §§ 81–334*; idem, *Übersetzung der Hekhalot-Literatur III §§ 335–597*; idem, *Übersetzung der Hekhalot-Literatur IV §§ 598–985*. The Geniza fragments are published by Schäfer in *Geniza Fragmente*. Another crucially important tool for the study of the Hekhalot literature is Schäfer with Gottfried Reeg et al., *Konkordanz zur Hekhalot-Literatur*.

[8] See also Schäfer, "Zum Problem der redaktionellen Identität von *Hekhalot Rabbati*"; Davila, "Prolegomena to a Critical Edition of the Hekhalot Rabbati."

[9] I italicize the phrase *Sar Torah* when it refers to this particular macroform and write it in Roman type as Sar Torah when it refers either to the angel with that name or to other ritual practices involving this angel.

[10] Rachel Elior published an earlier edition in *Hekhalot Zutarti*. See also Schäfer, "Aufbau und redaktionelle Identität der *Hekhalot Zutarti*."

[11] Alexander Altman published excerpts of the *Maʿaseh Merkavah* in "*Shire Qedushah be-Sifrut ha-Hekhalot ha-Qedumah*." Gershom G. Scholem published an earlier edition of the complete text in *Jewish Gnosticism, Merkabah Mysticism, and Talmudic Tradition*, 103–126.

- *Merkavah Rabba* (§§655–708), the "Greater (Book of the) Chariot," is a compendium of instructions for Torah-memory practices and *Shiʿur Qomah* traditions. It survives in a long and a short recension.[12]
- *Sefer Hekhalot* (§§1–79), "The Book of the Palaces," is also known as *3Enoch* (after [Ethiopic] *1Enoch* and [Slavonic] *2Enoch*). This text comes in the form of an apocalypse, a revelatory discourse granted to R. Ishmael, who ascends to heaven and there meets the angel Metatron (the patriarch Enoch transformed into an archangel). Metatron relates the history of his own exaltation and enthronement, as well as of his dethronement when Elisha ben Avuyah ascended and mistook him for a second god (see on the Story of the Four Who Entered Paradise above). Metatron then takes R. Ishmael on a long tour of the universe. This work survives in a long and a short recension, with variations even among these. It contains no magical or ritual material, although the fragment from the Cairo Geniza (see below) does include some such material.[13]
- *Shiʿur Qomah*, the "Measure of the Stature," consists of diverse material that focuses on the measurements and names of the various gigantic body parts of God. Schäfer's *Synopse* contains some material from this corpus, but the major complete manuscripts and recensions have been edited by Martin Samuel Cohen.[14]
- *Massekhet Hekhalot*, the "Treatise of the Palaces," is a borderline case that arguably should not be included among the Hekhalot literature. It contains detailed descriptions of the celestial realm, but these are not connected to a heavenly ascent and there are no ritual instructions, song and adjurations, or Sar Torah materials. It has been edited by Klaus Herrmann.[15]
- The complete medieval manuscripts contain other short texts and fragments, including a Sar Torah rite called *The Chapter of R. Nehuniah*

See also Naomi Janowitz, *The Poetics of Ascent: Theories of Language in a Rabbinic Ascent Text*; Michael D. Swartz, "Liturgical Elements in Early Jewish Mysticism" and idem, *Mystical Prayer in Ancient Judaism*.

[12] See also Schäfer, "Prolegomena zu einer kritischen Edition und Analyse der *Merkava Rabba*."

[13] See also the edition of Hugo Odeberg, *3Enoch, or the Hebrew Book of Enoch* and note the German translation by Schäfer and Herrmann et al. in *Übersetzung*, vol. 1, and the English translation by P.S. Alexander in *OTP* 1:223–315.

[14] Cohen, *The Shiʿur Qomah: Liturgy and Theurgy*; idem, *The Shiʿur Qomah: Texts and Recensions*. See also Schäfer, "*Shiʿur Qoma*: Rezensionen und Urtext."

[15] Herrmann has produced an edition and German translation in *Massekhet Hekhalot*.

ben HaQanah (§§ 307–314); the incantation prayers[16] in *The Great Seal-Fearsome Crown* (§§ 318–321//§§ 651–654); a brief account of *The Ascent of Elisha ben Avuyah* (§ 597); the *Sar Panim* (§§ 623–639), a collections of rites and adjurations to control the angelic Prince of the Presence; and a passage about *The Youth* (*ha-naʿar*), an angelic high-priestly figure who leads the celestial liturgy.

In *Geniza-Fragmente*, Schäfer also published twenty-three fragmentary manuscripts from the Cairo Geniza, the most important of which are the following.

- The "Ozhayah Fragment" (G8), an instructional account of the descent to the chariot involving the angel Ozhayah as guide, followed by a Sar Torah instruction.
- The "Unicum (i.e., "unique") Fragment" (G22) is a collection of Hekhalot adjurations and Merkavah hymns. It is preceded in the manuscript by *Shiʿur Qomah* material.[17]
- Fragments of the *Hekhalot Rabbati* (G1–G6),[18] the *Hekhalot Zutarti* (G7, G16, G18), an otherwise unknown recension of the beginning of *3 Enoch* (G12),[19] the *Sar Panim* (G1), and *Shiʿur Qomah* traditions (G4, G8, G9, G10, G11). Sometimes these fragments provide a better text than the much later complete medieval manuscripts.
- Other texts published in *Geniza Fragmente* fall on the borderline of the Hekhalot literature. One may well include the fragment involving Metatron and Moses (G19), but we should exclude the work known as *Sheva Zutarti* (the "Lesser Adjuration") or *Sheva Eliyahu* (the "Adjuration of Elijah"), copies of which are found in G13–G17 and elsewhere. G11 also contains an otherwise unknown passage about Metatron. G20 is a collection of magical recipes for various practical purposes. G21 opens with an adjuration but then segues into a long account of the ascent of Moses to heaven. G23 is from *Pereq Shirah*, a text outside the Hekhalot corpus, known from elsewhere.

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[16] For the genre "incantation prayer" see Schäfer, "Jewish Magic Literature," 76–79.

[17] Both the Ozhayah Fragment and the Unicum Fragment were originally published by Ithamar Gruenwald in "New Passages from Hekhalot Literature." It is entirely possible (and indeed likely, given the recovery of G8, G19, and G22, discussed below) that other texts existed in the Geonic era which we would class as Hekhalot literature had they survived. Dan notes possible quotations from such lost works in "Hekhalot Texts in the Middle Ages," 89.

[18] Schäfer has also published another very interesting Geniza fragment of the *Hekhalot Rabbati* in "Ein neues *Hekhalot Rabbati*-Fragment."

[19] See also Schäfer, "Ein neues Fragment zur Metoposkopie und Chiromantik."

Still other texts from the Geniza and elsewhere have thematic overlaps and connections with the Hekhalot literature, but should not be classed as part of that literature.[20] *Re'uot Yeḥezqel*, the "Visions of Ezekiel" is a midrashic work that describes the visionary ascent of Ezekiel through the seven heavens, using some of the same terminology and ideas as those found in the Hekhalot literature.[21] *Seder Rabba de Bereshit*, the "Great Order of Creation," is a cosmological tractate that describes the seven heavens and the seven hells.[22] Various magical tractates such as *Sefer HaRazim*, the "Book of the Mysteries" include adjurations and cosmological speculations with parallels to the Hekhalot texts, as do some of the fragments of magical handbooks and treatises recovered from the Geniza.[23] There are also physiognomic treatises that describe a person's character and destiny based on their physical appearance and these refer to themes and practices known from the Hekhalot texts.[24]

This volume translates most of the major macroforms in chapters two through six: *Hekhalot Rabbati*, *Sar Torah*, *Hekhalot Zutarti*, *Maʿaseh Merkavah*, and *Merkavah Rabba*. The shorter texts mentioned above are also translated in chapter seven: *The Chapter of R. Nehuniah ben HaQanah*, *The Great Seal-Fearsome Crown*, *Sar Panim*, *The Ascent of Elisha ben Avuyah*, and *The Youth*. In chapter eight the Geniza fragments of *Hekhalot Rabbati*, *Hekhalot Zutarti*, *3 Enoch*, *Sar Panim*, and some related material (G1–7, G12, G16, and G75) are translated, as are G8, G19, and G22.

I have chosen not to translate three of the longer macroforms. An excellent English translation of an eclectic critical text of *3 Enoch* by Philip Alexander was published as part of the Old Testament Pseudepigrapha corpus edited by James H. Charlesworth in 1983 and a German translation of the Vatican manuscript, with variants from other major manuscripts, was published by Peter Schäfer and Klaus Herrmann in 1995.[25] I saw no need to produce another

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[20] For a survey of broadly mystical books which includes most of the works mentioned in this paragraph and more, see Dan, *The Ancient Jewish Mysticism*, 7–24. But Dan and I are largely in agreement regarding the "primary" books of ancient Jewish mysticism.

[21] For an English translation and discussion of *Re'uot Yeḥezqel* see David J. Halperin, *The Faces of the Chariot*, 263–289, 495–504.

[22] For a recent discussion see Peter Schäfer, "In Heaven as It is in Hell: The Cosmology of *Seder Rabba di-Bereshit*."

[23] A new edition of all the manuscript evidence and a German translation of *Sefer HaRazim* has been published by Bill Rebiger and Peter Schäfer in *Sefer ha-Razim I und II*. For a discussion of some of the relevant magical texts see Davila, *Descenders to the Chariot*, chapter 8.

[24] For a survey of the physiognomic texts and a discussion of their relation to the Hekhalot literature see ibid., 60–74.

[25] See n. 13 above.

English translation of this text. *Massekhet Hekhalot* has been translated into German by Herrmann. Although an English translation is a desideratum, for reasons noted above it is doubtful that this text should be included in the Hekhalot corpus and I do not translate it here. The *Shiʿur Qomah* corpus is a loose collection of traditions rather than a single text and its relationship to the other Hekhalot texts is somewhat tangential. Cohen has produced a translation of the various recensions. His work, however, needs to be revised to take fully into account the much earlier Geniza material published by Schäfer. This would be a worthy project in itself, but it is one outside the scope of this volume. In the introduction to chapter eight I have discussed my reasons for including or excluding Geniza manuscripts published in *Geniza-Fragmente*.

3. Key Issues in Research on the Hekhalot Literature

Heavenly Ascents and Sar Torah Adjurations

The question of the central themes of the Hekhalot literature has generated much discussion and debate in the last generation, with two themes emerging as especially important. The first is the heavenly ascent (or "descent to the chariot"), instructions for which appear in the *Hekhalot Rabbati* (§§198–237) and the *Hekhalot Zutarti* (§§407–426)[26] The second is the control of angels for various purposes, especially adjurations and ritual instructions to compel the Prince of Torah to descend and reveal expertise in Torah lore to the practitioner. Gershom G. Scholem, the pioneer of critical study of the Hekhalot literature in the twentieth century, saw the ascent traditions as the central theme of the Hekhalot literature, with the adjurations and rituals preparatory to them, and the aim of the ascent to achieve a direct vision of God. Although he thought the adjurational material in the Hekhalot texts to "belong to the very core of their particular religious system," he regarded at least much of the Sar Torah traditions as a later and somewhat degenerate aspect of these texts.[27]

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[26] Additional references to heavenly ascents in the context of ritual instruction include *Maʿaseh Merkavah* §§547, 550, 570, 591–596; G8; G22 1b 27–30.

[27] Scholem, *Major Trends in Jewish Mysticism*, 40–79, quotation on p. 51. See also idem, *Jewish Gnosticism*, 12–13. Gruenwald has argued a similar position, dividing the Hekhalot literature into genuinely "mystical" heavenly ascent traditions and traditions about the appearance of angels on earth to reveal mysteries. He argues that the Sar Torah materials are later, post-mystical developments. See his *Apocalyptic and Merkavah Mysticism*, 98–106, 169–173.

But beginning in the 1980s Schäfer, David J. Halperin, and Martha Himmelfarb began to challenge this understanding of the texts and to show that elements of it were unsatisfactory. A considerably larger proportion of the Hekhalot literature is devoted to adjurations and rituals involving the coercion of the Prince of Torah and other angels than to the heavenly ascent.[28] Apart from naïve theories of evolutionary religious thought, there is no inherent reason to suppose that mystical thinking involving an ascent to heaven to experience the beatific vision is more original or fundamental than magical thinking of the type involving adjurations and rituals for the coercion of angels to do the will of the practitioner. And a close reading of the texts shows that the purpose of the heavenly ascent is more complex and less obviously mystical than was thought at first. The ascent in the *Hekhalot Rabbati* culminates in the seating of the practitioner in the celestial throne room, where the choir of angels regales him with their music, and in a later ascent passage (*Hekhalot Rabbati* §§ 251–257) a practitioner who reaches the throne of God recites the hymns sung by the throne itself. In the *Hekhalot Zutarti* the practitioner is seated on the lap of God and granted whatever wish he desires.[29] The vision of God, although apparently an important part of the process of ascent, is not its aim and purpose.

It is clear that the heavenly ascent and the Sar Torah traditions must be distinguished; that each must be understood on its own terms; and that ritual and adjuration are central to the Hekhalot literature and cannot be regarded as secondary or less valid than the ascent. Debate continues on whether some central overarching theme can subsume and make sense of both these core themes.

Exegesis, Experience, and Praxis

Scholem accepted that actual practitioners made use of the rituals in the Hekhalot texts and that the descriptions of the ascents and angelic encounters on some level reflected experiences that arose from these practices. Moreover, he understood that the warnings in the Tannaitic and Amoraic[30]

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[28] Halperin, "A New Edition of the Hekhalot Literature," esp. pp. 549–551; Schäfer, "The Aim and Purpose of Early Jewish Mysticism," esp. pp. 282; idem, *The Hidden and Manifest God*, 150–157; Himmelfarb, *Ascent to Heaven in Jewish and Christian Apocalypses*, 95–114.

[29] Schäfer, "Aim and Purpose," 285–289. Other passages have other objectives for the heavenly ascent. See Davila, *Descenders to the Chariot*, 195.

[30] The *Amoraim* are Palestinian and Babylonian sages who lived from the early third century CE to the end of the fifth century and whose sayings are quoted in the *Gemara* (post-Mishnaic traditions) of the Babylonian and Palestinian Talmuds and the Midrashim.

rabbinic literature against misuse or even use of *maʿaseh merkavah* referred to the use of the rituals and traditions found in the Hekhalot literature.[31]

This position began to be challenged in 1980 with the work of Halperin on the rabbinic traditions about *maʿaseh merkavah* and the Story of the Four Who Entered Paradise. Halperin concluded that the Tannaitic traditions about this material knew nothing of the Hekhalot traditions, but rather referred to traditions of scriptural exegesis that the rabbis found objectionable.[32] He went on to elaborate this position in a 1988 work of vast scope and erudition.[33] He argued that the Hekhalot traditions developed as an unanticipated side track from third-century CE Palestinian sermons associated with the festival of Shavuot and connected particularly with R. Joshua ben Levi in Caesarea. None of these sermons survive, but Halperin reconstructed what he regarded to be their basic content from *Reʾuot Yeḥezqel*, homilies of the contemporary church father Origen, and other Jewish midrashic and homiletic sources. The basic exegetical strategy of these sermons was to connect Ezekiel's vision of the Merkavah in Ezekiel 1 and 10 with the revelation of Torah on Mount Sinai in Exodus 19, this by way of Ps 68:18–19, which connected the divine chariotry with Sinai. The reference to an ascent in Psalm 68 was developed into a myth in which Moses ascended to heaven, overcame angelic opposition, laid hold of God's throne, and received the Torah to bring back to Israel. The connection between Psalm 68 and Ezekiel's vision is attested in the Second Temple period in the ancient Greek translation (the Septuagint) of Ezekiel and in the Songs of the Sabbath Sacrifice from Qumran, so the third century Shavuot sermons were developing an old theme, through which they offered a considerable exegetical payoff in opening the possibility of learning more about the nature of the deeply enshrouded Sinai revelation through the details of Ezekiel's mysterious vision.

According to Halperin, the Hekhalot traditions developed when some exegetes carried elements of this myth to conclusions never anticipated by its formulators. Its themes were combined with the myth of the ascent to heaven of the patriarch Enoch, producing the Hekhalot myth of the transformation of Enoch into the angel Metatron, to which the Moses ascent myth has many parallels. The ascent of Moses also served as a paradigm for the Hekhalot practitioners, who likewise ascend to the very throne of God and who likewise

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[31] Scholem, *Major Trends*, 42–43; idem, *Kabbalah*, 8–21. Cf. Gruenwald, *Apocalyptic and Merkavah Mysticism*, 73–97.

[32] Halperin, *The Merkabah in Rabbinic Literature*, 179–185.

[33] Halperin, *The Faces of the Chariot*.

compel angels to deliver up the secrets of Torah. The heavenly journey is thus no more than a fantasy that validates the theurgic rituals used by the Hekhalot practitioners as a short-cut to gain both unearned knowledge of Torah and the social status that accompanies such knowledge.

Halperin acknowledged the possibility that some practitioners experienced "hallucinations" corresponding to the visionary traditions in the Hekhalot texts, but he regarded these as an unimportant by-product of what was ultimately a feat of exegetical creativity that produced the foundation myth of the Hekhalot literature.[34] He noted that the ascent instructions in the *Hekhalot Zutarti* end with the command to "recite this mishnah" (§ 419) and concluded that the Hekhalot practitioners thought it necessary only to recite accounts of the ascents of ancient worthies, not to embark on their own ascents.[35]

Without necessarily accepting Halperin's entire reconstruction, Schäfer, Himmelfarb, and Michael D. Swartz agreed that the basis of the Hekhalot traditions was literary expression based on exegesis of scripture and that the heavenly journey was of secondary importance, probably mainly as a fictional paradigm involving Tannaitic rabbis.[36]

Halperin's reconstruction of the exegetical undergirding of the Hekhalot traditions, while speculative in many respects, has many persuasive elements and there may be much truth to it. The Hekhalot literature assumes a complex web of scriptural connections that include not only Ezekiel's vision, the Sinai event, and Psalm 68, but also the Sinai vision of God on the sapphire pavement in Exod 24:9–11; Isaiah's vision of God in chapter 6; the divine silence of 1 Kgs 19:12; the camps of God in Gen 32:1–2; the vision of the Ancient of Days in Dan 7:9–10; the divine chariot and fiery angels of Ps 104:1–4; and the earthly temple and temple cult of 1 Chronicles 28–29 as a template for the celestial throne room and the angelic liturgy. These connections were already in place in the Second Temple period.[37] Scriptural exegesis is fundamental to any overarching explanation of the origins and meaning of the Hekhalot literature.

That said, although literary skill and exegesis are fundamental, they are not sufficient, and their importance should by no means lead us to dismiss or downplay the experiential elements in the Hekhalot texts. Indeed, to drive

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[34] Ibid., 441.

[35] Halperin, "A New Edition," 549–551; idem, *The Faces of the Chariot*, 372–375.

[36] Schäfer, "Aim and Purpose," 294; Himmelfarb, *Ascent to Heaven*, 95–114; Swartz, *Scholastic Magic*.

[37] Davila, "The Macrocosmic Temple."

a wedge between the two is to introduce a false dichotomy, a point that was forcefully made by Elliot R. Wolfson.[38] Visionaries speak in the idiom of their own culture and visions emerge from a particular cultural matrix. Any visions or otherworldly journeys experienced by ancient Jews would necessarily be formulated according to Jewish tradition, including the vast background of exegetical speculations about the heavenly realm. But entirely different tools are needed to understand the visionary and experiential elements of the Hekhalot literature.

Swartz made a promising start when he turned not to the experience of the Hekhalot practitioners, which is not accessible to us, but to the rituals and practices they used, which are.[39] But his focus is on the implications of these practices for the social location of the practitioners (on which see below) and he accepts the false dichotomy between exegesis and experience. Rebecca Macy Lesses focuses on the performative and ritual aspects of the Hekhalot literature and how they aim to use ritual power to accomplish certain goals.[40] She draws on the approaches of Stanley Tambiah on ritual as performance; J.L. Austin on speech-act theory; and Lawrence Sullivan on the hermeneutics of performance, and uses these tools to analyze various types of adjurations in the Hekhalot literature and related texts, with attention to their context in the Jewish and other adjurational traditions of late antiquity (including the Greek Magical Papyri and Jewish magical and halakhic works). She demonstrates that these adjurations are formulated to be enacted, composed both of efficacious words and of ritual actions intended to be performed. They are not merely literary refractions of an exegetical tradition.

Along similar and complimentary lines, I have drawn on anthropological studies of shamans and related intermediaries and has argued that the paradigm of the "shaman/healer," a shamanic intermediary characteristic of agricultural societies, provides a pattern that organizes the seemingly fragmented elements of the practices and practitioners of the Hekhalot literature into an organic whole.[41] The ascetic techniques used by the Hekhalot practitioners are similar to those used by shamans to achieve ecstasy or a trance state. And the accounts of otherworldly journeys found in the Hekhalot literature correspond in many ways to shamanic accounts of otherworldly journeys induced by these trance states. In addition, both the

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[38] Wolfson, *Through a Speculum that Shines*, 119–124.
[39] Swartz, *Scholastic Magic*, 25–26.
[40] Lesses, *Ritual Practices to Gain Power*.
[41] Davila, *Descenders to the Chariot*.

Hekhalot practitioners and shamans experience an initiatory disintegration and reintegration in which they are killed and brought back to life as beings filled with spiritual power. Both concern themselves with control over spirits, and this aspect of their practices is the linchpin that holds their offices together. Both also use their powers to serve a human community.

More recently, Schäfer has a wide-ranging analysis of the origins of Jewish mysticism in which he demonstrates the pervasive importance of scriptural exegesis in some macroforms of the Hekhalot literature and in which he expresses considerable skepticism about any experiential visionary component that might lie behind the texts.[42] The first point is undisputed and the second difficult to respond to directly, given that we have no access to the subjective internal states of the long-dead composers of the texts. The treatment of the question of visionary experience in the book suffers from a lack of attention to the issue of ritual praxis in the texts. The evidence that the Hekhalot texts concerned themselves with ritual practices that were intended to be used by actual practitioners is overwhelming, so the question becomes whether some of those rituals were undertaken in order to generate visionary experiences. I have argued, as summarized above, that some were.[43]

In sum, our evidence indicates that although the Hekhalot traditions survive as literary compositions based on profound meditation on the scriptures, they also preserve evidence in some cases for the rituals and, arguably, even the experiences of real practitioners who actually used the rituals prescribed in the texts. Schäfer and Halperin have noted evidence for a later or concurrent simplification of the rites in which recitation could be substituted for carrying them out, but these are separate from and dependent on the rites themselves, which rites are designed actually to be performed.[44] It is clear also that one purpose of some of these rites was to cause the practitioner to have certain experiences that we would characterize as visionary or mystical. As I have suggested elsewhere,[45] the possible range of such experiences is very wide and should be viewed as a continuum: at the weaker pole they might involve the exercise of the active imagination to visualize themes and images that have been absorbed through meditation on the scriptures, but the stronger pole could include trance states and deeply altered states of consciousness.

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[42] Schäfer, *The Origins of Jewish Mysticism*.
[43] See my review of *The Origins of Jewish Mysticism* in *DSD* 19 (2012).
[44] See Davila, *Descenders to the Chariot*, 302–304.
[45] See n. 43.

Origins of the Hekhalot Traditions

A key question is whether the Palestinian rabbinic traditions of the Tannaitic era knew any early forms of the Hekhalot traditions. We have seen that Scholem took it that the Tannaitic references to *maʿaseh merkavah* referred to just such traditions, but Halperin challenged this position, arguing that the Hekhalot traditions evolved in response to third-century exegetical homiletics developed in Palestinian Shavuot sermons.

Halperin's position has also been challenged by comparative work done by Christopher R.A. Morray-Jones and myself. Drawing especially on Geniza evidence, Morray-Jones has reconstructed a first-person version of the Story of the Four Who Entered Paradise narrated pseudepigraphically by R. Akiva which Morray-Jones finds to be stratigraphically earlier than the rabbinic versions and which has an unambiguous association with the heavenly ascent. The implication is that this version of the story, which has a mystical rather than exegetical orientation, existed by late in the Tannaitic period.[46] In a later study he reinforces this conclusion with comparisons of these and other traditions in the *Hekhalot Zutarti* to early Gnostic and Christian sources.[47] I have offered support to his position by showing that one of the Hodayot hymns from Qumran (1QH^{a} xvi 4–26a), "the hymn of the garden," also uses the image of the Garden of Eden as the celestial temple inhabited by dangerous angels and also describes a sage who survives an assault by the waters of chaos in the Garden, as well as another figure who damages the plants in the Garden. In other words, the mystical cosmology found in some versions of the Story of the Four already existed in the Second Temple era, which increases the probability that the original Story of the Four had a mystical orientation and that this mystical cosmology may be behind some of the Tannaitic objections to study of the Merkavah.[48]

Morray-Jones has also argued for extensive parallels between the Hekhalot literature and the writings of the Apostle Paul.[49] And other connections

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[46] Morray-Jones, "Paradise Revisited (2 Cor 12:1–12)."

[47] Idem, *A Transparent Illusion*. See also Gruenwald, *From Apocalypticism to Gnosticism*.

[48] Davila, "The Hodayot Hymnist and the Four Who Entered Paradise." Alon Goshen Gottstein rejects Morray-Jones's reconstruction and argues that the earliest version of the Story of the Four appears in the Tosefta in "Four Entered Paradise Revisited," *HTR* 88 (1995): 69–133. I have responded to his arguments in "Hodayot Hymnist," pp. 477–478, n. 38 and Morray-Jones has responded more fully in chapter fourteen of Rowland and Morray-Jones, *The Mystery of God*.

[49] Morray-Jones, "Part 2: Paul's Heavenly Ascent"; Rowland and Morray-Jones, *The Mystery of God*.

with the literature of the Second Temple period are worth noting. The Songs of the Sabbath Sacrifice, the Berakhot, and the Songs of the Sage among the Dead Sea Scrolls have many parallels in terminology, scriptural exegesis, and general interests to the Hekhalot literature. The Scrolls also show some interest in heavenly ascents.[50] Andrei A. Orlov has argued that the book of *2 Enoch*, preserved in medieval Slavonic recensions (and recently discovered Coptic fragments), presents a picture of the deified Enoch which is stratigraphically earlier than that of *3 Enoch* and which may go back to traditions of the Second Temple era.[51] His relative dating of *2 Enoch* in relation to *3 Enoch* is more convincing than his early absolute dating of *2 Enoch*.[52]

The relationship between the Hekhalot texts and the early Jewish apocalypses is of interest as well. On the one hand, Himmelfarb has demonstrated that the two groups of texts are generically quite different: the apocalypses give fictional narrative accounts of "raptures," heavenly ascents to which human visionaries are subjected without their taking any initiative, whereas the Hekhalot texts give instructions to practitioners who seek to generate visions (of heavenly ascents or descending angels) by means of adjurations and rituals.[53] On the other hand, I have shown that the early Jewish apocalypses (the collection in *1 Enoch* and the books of Daniel, *2 Baruch*, and *4 Ezra*) overall contain significant structural parallels to the global pattern of shamanic features associated with the Hekhalot practitioners as argued in *Descenders to the Chariot*. These include the use of ritual and ascetic techniques, traces of an initiatory disintegration and reintegration, the undertaking of otherworldly journeys, the control of angels, and the providing of services to their community.[54] Whether the similarities are due to

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[50] L. Schiffman, "*Sifrut Ha-Hekhalot ve-Kitve Qumran*"; idem, "*Merkavah* Speculation at Qumran: The 4Q*Serekh Shirot ʿOlat ha-Shabbat*"; idem, "The Dead Sea Scrolls and Merkavah Mysticism"; Swartz, "The Dead Sea Scrolls and Later Jewish Magic and Mysticism"; Alexander, *The Mystical Texts*; Davila, "Exploring the Mystical Background of the Dead Sea Scrolls." In *The Three Temples*, Rachel Elior has argued that the mystical traditions in the Hekhalot literature go back ultimately to sectarian priestly traditions in the Second Temple period.

[51] Orlov, *The Enoch-Metatron Tradition*; idem, *From Apocalypticism to Merkavah Mysticism: Studies in the Slavonic Pseudepigrapha*.

[52] See my review of *The Enoch-Metatron Tradition* in the Review of Biblical Literature online.

[53] Himmelfarb, "Heavenly Ascent and the Relationship of the Apocalypses and the *Hekhalot* Literature"; idem, *Ascents to Heaven*, 102–114; idem, "The Practice of Ascent in the Ancient Mediterranean World."

[54] Davila, "The Ancient Jewish Apocalypses and the *Hekhalot* Literature."

a subterranean genetic connection, innate human neurophysiological and psychological parameters associated with altered states of consciousness, or some other explanation remains to be explored.

In his recent monograph, Schäfer has undertaken a comprehensive review of the evidence for mystical traditions in ancient Judaism that might be argued to be antecedent to the traditions in the Hekhalot literature, including the book of Ezekiel, the Enochic literature, the ascent apocalypses, the Qumran library, the works of Philo of Alexandria, and the relevant rabbinic texts. Ultimately, he finds that "the romantic quest for 'origins' has turned out to be a futile and methodologically misguided exercise." The diversity of the texts leads him to find little commonality between them, apart from the aim to bridge the gap between our world and heaven where a loving God awaits, and he finds no discernible linear development leading from the earlier traditions to the Hekhalot literature.[55]

In sum, there is a case for the ideas and practices found in the Hekhalot literature being the result of a very long process of development, at least some of which goes back to the Second Temple period, although such early origins are by no means universally accepted by specialists.

Authorship, Provenance, and Social Context

The question of who wrote the Hekhalot literature, why, and under what circumstances, also continues to be debated. Although it is widely accepted that some of the traditions go back to the late Tannaitic period, there is also agreement that an important stage of development took place in Babylonia in the Amoraic period. Halperin finds the earliest rabbinic evidence for the association of *ma'aseh merkavah* with heavenly ascents in a fourth-century CE or later Babylonian context and Lesses and I have pointed to extensive parallels between the Hekhalot literature and the Babylonian Aramaic incantation bowls of the fifth to seventh centuries, parallels that demonstrate that some Hekhalot rituals and adjurations were used for practical ends such as healing and exorcisms.[56] Schäfer suggested that the texts are "an expression of how an elite post-Rabbinic group of scholars understood the world and reality."[57] Halperin has pointed to the hostility

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[55] Schäfer, *The Origins of Jewish Mysticism*, quotation on p. 354.

[56] Halperin, *The Faces of the Chariot*, 362; Lesses, *Ritual Practices*, 351–362, 369–370; Davila, *Descenders to the Chariot*, 217–228.

[57] Schäfer, "Aim and Purpose," 294–295. However, in *The Hidden and Manifest God*, pp. 157–161, he seems to be open to the possibility of an origin in the rabbinic period. Cf. idem,

the Sar Torah tradition expresses toward the rabbis and its envy of their social status. He has proposed that the Hekhalot literature was produced by the *ʿam ha'arets*, the common "people of the land," an uneducated lower class mentioned with contempt in the rabbinic texts. Halperin suggests that the contempt was reciprocated and that, inspired by the myth of Moses' ascent in the Shavuot synagogue tradition, these people developed theurgic methods that they convinced themselves gave them the power to acquire Torah learning effortlessly rather than through years of painstaking study.[58]

This theory has not been found convincing by other scholars. Rather, there is more support for the case that the writers were literate people with some education but who were not members of the rabbinic movement. Swartz looks to "synagogue functionaries, scribes, non-intellectual professional reciters (*tanna'im*), and a complex network of professions and social groups" with an aspiration to elitism characteristic of secret societies rather than the actual social elite of the time.[59] Lesses would "locate these texts within the larger world of Jewish learning, even if the exact placement is elusive." They sought to combine traditional Jewish learning, including the Bible and rabbinic and liturgical traditions, with the world of adjurations and incantations.[60] I argue that the shamanic practitioners behind the Hekhalot literature were skilled scribes who were well educated in Bible and Jewish legend and myth, although much less so in specifically rabbinic traditions. But the evidence of the incantation bowls, some of which are badly copied or even inscribed with meaningless *faux*-lettering, indicates that the early Hekhalot traditions were also extensively used by semi-literate and even illiterate practitioners, perhaps embodying the radical egalitarianism promoted by the Sar Torah traditions.[61]

The composition of the Hekhalot literature may have begun before the Amoraic era, but it also continued for some time thereafter. Boustan argues that the *Hekhalot Rabbati* made extensive use of a recension of the Story of the Ten Martyrs which existed in the sixth or seventh century and therefore

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The Origins of Jewish Mysticism, 244–245. For a recent evaluation of the relationship of the Hekhalot literature to the rabbinic movement see Raʿanan S. Boustan, "Rabbinization and the Making of Early Jewish Mysticism."

58 Halperin, *The Faces of the Chariot*, 437–443.

59 Swartz, *Scholastic Magic*, 220–221, quotation on p. 220. For the importance of the *tanna'im* see Vidas, "Tradition," and the discussion of his work in the introduction to chapter two, below.

60 Lesses, *Ritual Practices*, 199.

61 Davila, *Descenders to the Chariot*, 245–250, 275–277.

must have been composed (probably in Iraq) between then and the eleventh century, when surviving fragments from the Cairo Geniza were copied.[62] Philip Alexander has argued that the core of *3 Enoch* (chapters 3–15; §§ 4–19) must have existed by the ninth century CE, since its contents are reflected in an Arabic summary by the Karaite Jacob al-Kirkisani (c. 900 CE).[63] Annette Reed has argued in turn that elements of *3 Enoch* come from earlier Enochic materials as mediated through Byzantine Christian writers, which, if correct, dates the composition of this material to the Byzantine era.[64] It seems likely that most of the microforms and some version of the major macroforms of the Hekhalot literature existed by the end of the Geonic period in the eleventh century.[65]

History of Transmission

The Hekhalot literature continued to be studied, copied, edited, and used long after its composition. The earliest Geniza fragments come from before the ninth century to the eleventh century and they demonstrate that earlier recensions of some of the surviving macroforms once existed.[66] The fragmentary medieval magical handbooks from the Cairo Geniza also show familiarity with the Hekhalot traditions. They present these traditions in contexts that confirm that they were meant to be used for practical ends and they offer additional evidence that the life situation of these traditions was in scribal circles.[67] There is evidence also that the Hekhalot traditions had some influence in Islamic circles, particularly Shi'ite ones.[68]

The final forms of the Hekhalot macroforms as attested in the late medieval and early modern manuscripts came about through the editing of the texts in the circles of the *Ḥaside Ashkenaz* in Germany. The reception history of the Hekhalot literature between the early Middle Ages and the present is a vast topic that has begun to receive attention, but the work on it is still at an early stage.[69]

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[62] Boustan, *From Martyr to Mystic*.

[63] Alexander, "The Historical Setting of the Hebrew Book of Enoch," esp. pp. 156–159.

[64] Reed, *Fallen Angels and the History of Judaism and Christianity*, 233–272.

[65] The *Geonim* or "Majestic Ones" were the heads of the Babylonian Academies at Sura and Pumbeditha from the late sixth century CE to the early eleventh century.

[66] See especially Schäfer, "Ein neues *Hekhalot Rabbati*-Fragment," and idem, "Ein neues Fragment zur Metoposkopie und Chiromantik."

[67] Davila, *Descenders to the Chariot*, 228–238, 250–253.

[68] Halperin, "Hekhalot and Miʿrāj."

[69] For studies of the reception history of specific Hekhalot manuscripts see Herrmann, "Text und Fiktion: Zur Textüberlieferung des *Shiʿur Qoma*"; Herrmann and Claudia Rohrbacher-

4. This Translation

The Manuscripts

This translation is based mainly on the seven manuscripts published in a synoptic edition by Schäfer in the *Synopse*. Briefly, they are the following, each headed by the siglum used for it in the critical apparatus to my translation.

N MS New York, Jewish Theological Seminary 828/8128. This is an Ashkenanzic manuscript dating probably to the end of the fifteenth or the beginning of the sixteenth century. The texts therein have been heavily interpolated with magical, liturgical, and even apocalyptic materials.[70]

O MS Oxford, Bodleian Library, Michael 9 (Neugebauer 1531). An Ashkenazic manuscript dating to around 1300.[71]

M40 MS Munich, Bayerische Staatsbibliothek, Cod. hebr. 40. An Italian manuscript written by multiple scribes. The section containing the Hekhalot texts translated here is dated to the end of the fifteenth century.

M22 MS Munich, Bayerische Staatsbibliothek, Cod. hebr. 22. This Italian manuscript was also written by multiple scribes, but the section containing the Hekhalot texts translated here is dated to the middle of the sixteenth century.

D MS Dropsie, Philadelphia, Dropsie University 436. A Sephardic manuscript dated to the fifteenth century.

V Vatican, Biblioteca Apostolica, Vaticana, Vat. ebr. 228. A Byzantine manuscript dated to the fifteenth century.

B MS Budapest, Rabbinic Seminary, Kaufman 238. An Italian manuscript dated to the fifteenth century.

These seven manuscripts were chosen primarily for the range of material covered in them, and the quality of their text varies from manuscript to manuscript and even from macroform to macroform within a given

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Sticker, "Magische Traditionen der New Yorker *Hekhalot*-Handscrift JTS 8128 in Kontext ihrer Gesamtredaktion"; idem, "Magische Traditionen der Oxforder *Hekhalot*-Handschrift Michael 9 in ihrem Verhältnis zu MS New York JTS 8128"; and Herrmann, "Re-Written Mystical Texts: The Transmission of the Heikhalot Literature in the Middle Ages." For the problem in general of the medieval reception of the Hekhalot literature see Dan, "The Ancient Hekhalot Mystical Texts." For the medieval use of the title *Maʿaseh Merkavah*, see Abrams, "*Maʿaseh Merkavah* as a Literary Work." For a survey of the use of the Hekhalot literature in the *Sode Razaya* of Eleazar of Worms, see Kuyt, "The Ḥaside Ashkenaz and Their Mystical Sources: Continuity and Innovation." For the reception history of the Hekhalot traditions in the work of an important early Renaissance tradent, see Herrmann, "The Reception of Hekhalot Literature in Yohanan Alemanno's Autograph MS Paris 849."

[70] Herrmann and Rohrbacher-Sticker, "Magische Traditionen der New Yorker *Hekhalot*-Handscrift" and Herrmann, "Re-Written Mystical Texts: The Transmission of the Heikhalot Literature in the Middle Ages."

[71] See Herrmann and Rohrbacher-Sticker, "Magische Traditionen der Oxforder *Hekhalot*-Handschrift."

manuscript. They include all complete copies of the *Hekhalot Zutarti*, the *Maʿaseh Merkavah*, and the *Merkavah Rabba* (N O M40 M22 D) as well as of some of the shorter macroforms translated in chapter seven. Taking into account the relevant Geniza fragments (see below) and occasional additional manuscript evidence for individual microforms, these constitute the full array of surviving textual evidence for these works. The other macroforms are found also in additional manuscripts, some of which in some cases are better than any of those in the *Synopse*. To produce the critical texts of the various works that are translated in the subsequent chapters of this book I collated the readings of these seven manuscripts as transcribed by Schäfer. I have not examined photographs of any of these manuscripts myself.

For the *Hekhalot Rabbati* only, I have also collated microfilm copies of two manuscripts not included in the *Synopse*, although Schäfer also collated their readings in the *Übersetzung*. These are Florence Laurenziana Plut. 44/13 (F) and Leiden Or. 4730 (L), details of which are covered in the introduction to chapter two.

I have also fully collated the Cairo Geniza fragments of the *Hekhalot Rabbati*, the *Hekhalot Zutarti*, *3Enoch*, and the *Sar Panim*, as well as the texts of G8, G19, and G22. I have worked from the photographs published in *Geniza-Fragmente*, with full attention to the transcriptions and commentary by Schäfer and, earlier, Gruenwald.

The Nature of This Translation

Schäfer and his colleagues have produced their German translations of the Hekhalot texts on a diplomatic basis: they translate one manuscript (usually O), occasionally emending it when its readings are incoherent, and they collate variants in the other manuscripts in the notes. The notes also consistently flag incoherent readings as corrupt and sometimes, but far from always, indicate that one reading is better than the others. This is a coherent approach that arises naturally from the assumptions behind the presentation of the manuscripts themselves in synoptic format in the *Synopse*. This format in turn was chosen as the best means of presentation for the Hekhalot macroforms, given their nature. They are generally loosely redacted, without a clear overall plan and sometimes with little sense of order at all; often their beginning and ending are not clearly or consistently marked internally either within their own content or in the layout of the manuscripts; the text of some of the macroforms varies widely even among the complete medieval and later manuscripts, suggesting that no canonical form was ever established; and the much earlier Geniza fragments sometimes confront us

with very different and obviously better readings and even redactions than those of the late complete manuscripts, demonstrating that the texts continued to be redacted for centuries after their original production. Presentation of these texts in synoptic format with diplomatic translations allowed Schäfer and his colleagues to make them available while sidestepping many of the difficult, if not intractable, problems with conceptualizing the texts that lie behind the manuscripts.[72]

Despite its strengths, this approach has its weaknesses as well. To my mind it exaggerates some of the problems with the texts. Despite their variegated nature, close attention to the content of the macroforms usually makes their textual boundaries clear, and the later division markers in the manuscripts are rarely significantly in conflict with such internally suggested boundaries. Much of the recensional variation between the complete medieval manuscripts consists of the addition in one or a few manuscripts (notably N) of unrelated units that are often known from elsewhere and which are in any case easily isolated. It is true that even after discounting these additions, some of the macroforms survive in multiple redactions, but this fact can be factored into any text-critical reconstruction without a great deal of difficultly. And, although it is true that the Geniza fragments show us that earlier forms existed of some of texts—and permit us to reconstruct at least bits and pieces of these earlier forms—the complete manuscripts clearly go back to a common text, one apparently produced around the thirteenth century by the *Ḥaside Ashkenaz*, and this text ought to be susceptible to reconstruction using the normal canons of textual criticism.

Moreover, it must be underlined that no single manuscript always gives the best text of any of the macroforms, so to gain access to the earliest available form of a macroform we must resort to an eclectic text-critical reconstruction of it. The conceptual and methodological difficulties of the task do not permit us to evade it. I have argued this point in detail elsewhere, using as an example the Merkavah hymn in *Hekhalot Rabbati* § 253, which is nearly impenetrably corrupt in any individual manuscript, but whose complex and beautiful text

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[72] Schäfer et al., *Übersetzung*, vols. 1–4; Schäfer, "Tradition and Redaction"; idem, "Prolegomena zu einer kritischen Edition und Analyse der *Merkava Rabba*"; idem, "Aufbau und redaktionelle Identität der *Hekhalot Zuṭarti*"; "Zum Problem der redaktionellen Identität von *Hekhalot Rabbati*"; idem, "Ein neues Fragment zur Metoposkopie und Chiromantik"; idem, "Ein neues *Hekhalot Rabbati*-Fragment"; Halperin, "A New Edition of the Hekhalot Literature." The debate between Schäfer and Chaim Milikowsky in the pages of the *Journal of Jewish Studies* in the late 1980s regarding textual study of rabbinic literature also touched on the Hekhalot literature: Schäfer, "Research into Rabbinic Literature," esp. p. 149; Milikowski, "The Status Quaestionis"; Schäfer, "Once Again the Status Quaestionis."

can be reconstructed with a high degree of confidence by making use of multiple manuscripts.[73] Such examples could be multiplied. The passage on the likenesses of Ezekiel's four living creatures engraved on the throne of God in *Hekhalot Rabbati* § 273 and the description of the concentric rings of spirits and wonders surrounding the throne in *Hekhalot Zutarti* § 356 are both highly corrupt in the individual manuscripts but again can largely be reconstructed using textual criticism. Geniza fragments of the latter two passages also give us access to some earlier and better readings than those found in the later complete manuscripts.

This translation is of an eclectic critical text of the above-indicated macroforms, reconstructed primarily from the texts of the complete manuscripts published in the *Synopse* along with, for the *Hekhalot Rabbati*, the texts of F and L. A reconstruction based on these manuscripts gives us a good approximation of the text edited by the *Ḥaside Ashkenaz*. This text made use of and to a significant degree preserved the earlier Geonic recensions of the macroforms, but at times it did not understand the earlier text and at times it deliberately altered it. Misunderstandings, for example, occurred in the transmission of Greek phrases transliterated into Hebrew letters in *Hekhalot Rabbati* §§ 230, 233, 236, 242, which now survive only as corrupt *nomina barbara* in the manuscripts. The manuscript (or manuscripts) used by the Ashkenazic redactors may itself have already been corrupt. An excellent example of a deliberate alteration to the earlier text is the addition of §§ 224–228 to the passage in the *Hekhalot Rabbati* in which R. Nehuniah ben HaQanah instructs his followers on how to undertake a descent to the chariot. This passage is missing in a corresponding Geniza fragment and it both misunderstands and changes the tenor of its interrupted context in the *Hekhalot Rabbati*.

I have aimed broadly to reconstruct the earliest recoverable text not only of the macroforms in general, but also of each individual microform. As already noted, the Geniza fragments not infrequently allow us to recover a better text than that preserved in the later complete manuscripts. The Geniza fragments themselves are frequently quite corrupt, but with a different pattern of errors than is found in the complete manuscripts. The use of both sometimes permits us to recover the text of individual microforms in a form closer to the otherwise lost Geonic recensions.

Likewise, emendation occasionally permits us to reconstruct a better, otherwise lost reading (e.g., *Hekhalot Rabbati* §§ 102 n. n; 158 n. y; 247 n. m;

[73] Davila, "Prolegomena," 210–214, 223–226.

Sar Torah § 281 n. j) and even perhaps to glimpse an earlier text that cannot be fully recovered (e.g., *Hekhalot Rabbati* § 165 n. l and *Hekhalot Zutarti* § 357 nn. h, j).

When reconstructing individual microforms I have used all the available manuscript evidence, whether or not the manuscripts were of the same recension. Thus, I do not distinguish between the readings of the long and short recensions for the *Maʿaseh Merkavah* or the *Merkavah Rabba* and I translate the Story of the Four Who Entered Paradise, which appears in both the *Hekhalot Zutarti* and the *Merkavah Rabba*, one time in the *Hekhalot Zutarti* alone, making use of all manuscripts from both macroforms. It is possible that in some cases the result is that a slightly better—or at least slightly different—text is reconstructed for a given microform than ever was found in that particular macroform, but those interested in such fine tuning of results can easily make such distinctions by examining the readings of the individual manuscripts given in the critical apparatus. Readers who simply want the best and most coherent texts of the works overall will find it in the translation itself.

The limitations of the eclectic critical texts translated here should not be denied or downplayed. I am confident that these texts are close to what came to us from the hands of the *Ḥaside Ashkenaz* and sometime better, but I cannot claim either that the *Vorlage* that left their hands came to us with a single canonical wording throughout or that, if such ever existed, I have reconstructed it.[74] Most of the time the overall sense of a passage can be reconstructed with a high level of confidence and even its specific wording to a fair level of detail. But in many individual cases one reading is no more likely than another and one must be chosen for the translation. No doubt there will be any number of cases in which other specialists will judge a different reading than I did to be original, and the full range of evidence is given in the notes to facilitate such independent judgments and make such conversations easier.

Thus the exact wording of the text often remains at least slightly in doubt, and some passages remain stubbornly corrupt or at least incomprehensible—the arcane nature of some of the material sometimes makes it difficult to decide which. In the notes I have indicated when I judged readings to be

[74] Dan raises the disquieting possibility that all surviving complete manuscripts of the major Hekhalot macroforms go back a single European manuscript ("Hekhalot Texts in the Middle Ages," 92–93). If this is correct, a single such canonical version did once exist, but only by virtue of suppressing an earlier textual variety, bits of which have now been recovered in the Geniza fragments.

corrupt and I have sometimes pointed to a particular reading as clearly the best, but there are also not a few cases in which a range of readings could be original. In such cases the sense of the sentence or passage is generally not in doubt.

This is as much as can be down with the evidence in our hands at present. Philological and exegetical advances in our understanding of the manuscripts and their variants will doubtless provide some improvements in our texts and understanding of the material, although we should not expect enormous advances from such approaches. We can only hope that future discoveries of better and earlier manuscripts will help us to recover a better and earlier text.

The text of the *Hekhalot Rabbati* seems to be recoverable overall with a high degree of confidence. The text is redactionally quite stable and additions belonging a later stratum are easily identifiable. The Geniza evidence, however, indicates that the Geonic text has been subjected to some significant editing by the *Ḥaside Ashkenaz* and we do not know how extensive the changes were. A full collation of all the manuscripts is necessary before a definitive evaluation of its text is possible. The text of the *Sar Torah* can also be reconstructed with a high degree of confidence. The manuscripts show some degree of redactional variability, but a more original core text is not difficult to isolate. The individual microforms of the *Hekhalot Zutarti* are frequently reconstructable with a fairly high level of confidence, but the arcane nature of the adjurations often make reconstruction difficult and the lists of names often remain highly corrupt. This work has greater redactional variability than either of the first two, but a core text can be isolated fairly confidently. Though perhaps not to the same degree as for the *Hekhalot Rabbati*, the Geniza manuscript of the *Hekhalot Zutarti* gives us reason to believe that the Geonic text had some differences from the text of the later complete manuscripts. The text of the *Maʿaseh Merkavah* comes to us in two basic recensions (one of which has an addition in N, creating a third recension). This recensional variety creates some complexities, but the text of the individual microforms can usually be reconstructed (apart from divine names and *nomina barbara*) with a high degree of confidence. No Geniza fragments of this work survive. The *Merkavah Rabba* is the most difficult macroform to reconstruct, both in terms of its wording and its overall structure. Its textual base is the narrowest of all the major macroforms and it comes to us in a long and a short recension, whose relationship remains to be clarified. Where it consists of straightforward narrative we can be reasonably confident of the text, but much of it consists of difficult adjurations, divine names and *nomina barbara*, as well as *Shiʿur Qomah* material that had its own

life in other contexts. It seems likely that other *Shiʿur Qomah* manuscripts and recensions influenced the transmission of the text in the manuscripts of the *Merkavah Rabba*. The overall shape of the text of this part of the macroform can be reconstructed, but the specific details are often irrecoverable. The *Sar Panim* also comes to us in a narrow manuscript base, but the overall shape of the text and even its detail are recoverable with a good degree of confidence. That said, the Geniza fragment that preserves part of its opening paragraph is disquietingly different from that of the full text we know. *The Great Seal-Fearsome Crown* is a brief text that seems to be well preserved and has no redactional issues. No Geniza fragments of it survive.

The *Chapter of R. Nehuniah ben HaQanah* survives in only one manuscript (V §§307–314), as do G8, G19, and G22. I have noted parallels in them with other Hekhalot texts and have taken these into account where they helped to reconstruct the text. The brief text *The Ascent of Elisha ben Avuyah* (§597) survives in only two manuscripts which have very few variations. I have translated *The Youth* text from a single manuscript, but have taken the readings of other manuscripts into account when they seemed useful. The general tenor of this text is clear, but its structure and wording vary significantly among the manuscripts.

The Format of This Volume

Chapters two through six each contain a translation of one major macroform. The introduction to each chapter gives basic information about the macroform's contents; surviving manuscripts of it; its title; important redactional issues; its date of composition, provenance, and original social context; its major theological themes; stories told in it; ritual practices described in it; and the chapter, verse, etc. divisions applied to it in the manuscripts and in this translation. Each introduction concludes with a bibliography for the relevant macroform. Chapter seven translates five shorter macroforms. Its introduction provides some basic background and bibliography for each. Chapter eight translates all known fragments of the Hekhalot literature recovered from the Cairo Geniza, including manuscripts of already-known macroforms and of otherwise unknown ones. The introduction to the chapter provides basic information about each manuscript, some brief comments on the manuscripts published in *Geniza-Fragmente* which are not translated, and bibliography.

The Intended Audience

This translation and its attendant notes are aimed in the first instance at specialists who know Hebrew and Aramaic, who are familiar with the Hekhalot texts and the secondary literature about them, and who can consult this volume alongside the *Synopse* and the *Geniza-Fragmente*. The notes in the critical apparatus will make full sense only to those readers. These texts are difficult and esoteric, and anyone who has limited background in Judaism and Jewish mysticism of late antiquity and the early Middle Ages will find them challenging.

Nevertheless, I have undertaken every effort to make this volume accessible to specialists in cognate disciplines such as biblical studies, patristics, and medieval studies, who may or may not have the original languages and who do not control the secondary literature. This is a translation, not a commentary, and most of the notes are text-critical or philological, but I have also included some notes aimed at providing basic background information and important discussions in the secondary literature and these should be helpful to nonspecialists.

Lay readers may also benefit from this volume. They will gain the most from the translations themselves and the background to them given in this chapter and the introductions to the following chapters. They also may find it useful to read introductory treatments such as Schäfer's *The Hidden and Manifest God* and the first chapter of my *Descenders to the Chariot* before tackling the texts themselves.

Technical Translational Issues

The critical apparatus notes variants that affect the English translation, but other variants are generally not cited. For example, the presence or absence of a proleptic suffix is not indicated as a variant. That said, in many cases if a variant did not affect the translation but still seemed of potential exegetical interest, I have noted it, although I have not done so with rigorous consistency. See, for example, *Hekhalot Rabbati* §§ 235 n. n and 276 n. q.

The translation is in literal but idiomatic English. I have tried wherever possible to reflect accurately the grammatical specifics of the original Hebrew or Aramaic unless this resulted in grammatically poor English. The word-unit in the notes, however, is generally the relevant Hebrew or Aramaic word, which sometimes translates to two or three English words. For example a word in the construct state in the original languages would translate with the addition "of." So "the man" becomes "the man of" and the note would be to the latter unit. Sometimes a whole phrase around a variant is quoted in

the notes because an original-language variant of a single word changes the English translation of the phrase as a whole (e.g., *Hekhalot Rabbati* § 228 n. t; § 234 n. c; *Maʿaseh Merkavah* § 584 n. e).

When possible a Hebrew root, whether a noun or a verbal form, is translated throughout using the same English word, although I have allowed myself some flexibility to vary the translation as required by context and English idiom. I have on a few occasions resorted to neologisms, as have the Hekhalot authors. I have aimed to make the translation readable, but nevertheless, the style is repetitive and sometimes even awkward or stilted, but the same is often true of the style of the Hebrew and Aramaic of the Hekhalot texts themselves.

The manuscripts normally divide some of the macroforms into verses or chapters and verses. I have ignored these markers in the translation unless there was some specific reason for taking note of them. (However, such divisions are included in the translations of the Geniza fragments in chapter eight.) Schäfer et al. have indicated all such markers for the manuscripts translated in the *Übersetzung* volumes. I have presented the texts of the macroforms according to the enumeration and paragraph divisions given by Schäfer in the *Synopse*. I have also included the paragraph numbers assigned to the *Maʿaseh Merkavah* by Scholem. In the introductions to the *Hekhalot Rabbati* and the *Sar Torah* I have also included charts correlating Schäfer's paragraph divisions with Jellenik's and Wertheimer's chapter and verse divisions for these texts.

In general my assumption is that readers working with the original languages will have the *Synopse* and the *Geniza-Fragmente* to hand alongside this translation, so I do not cite the original Hebrew or Aramaic words behind the translation in the notes unless they are needed to make some philological or text-critical point clear. But since the original text of F and L are not readily available, for all unique readings in them for the *Hekhalot Rabbati* I give the text in the original language in transliteration parenthetically after the translation.

The manuscripts used for the translation often include punctuation implying a particular grammatical interpretation of a passage. I have ignored all such punctuation unless there was a specific reason for noting it, and all punctuation in the translation is my own, based on the content and context of the text itself. Catchwords at the beginning of a page in the manuscripts are ignored. Likewise, orthographic (spelling) variations are not noted unless they raise some point of particular interest. Obviously corrupt readings that defy translation are ignored if they are the only variant for a given word or passage. However, if a word or passage has multiple variants, only one of

which is untranslatably corrupt, I give all variants in the notes, including a transliteration of this corrupt reading (e.g., *Maʿaseh Merkavah* § 549 nn. m, s, u, ll). If the corrupt reading is an obvious minor error for a reading that makes sense, I give it as the latter reading followed by "(!)" (e.g., *Hekhalot Rabbati* § 104 n. r; § 110 n. o). In the notes I have made every effort to offer a translation of each reading in the manuscripts as long as it seemed possible at all to translate it and even if it was clearly secondary or corrupt. Obvious corruptions are flagged as such. Although such secondary or corrupt readings make little or no contribution to the reconstruction of an original text, they often do give us useful information about the transmission of the texts and the history of their interpretation.

Abbreviations in the manuscripts are ignored and treated as the fully written word(s) unless there was a reason to do otherwise. The manuscripts make use of numerous abbreviations of the Tetragrammaton, the four-letter name of God. In chapters two through seven all these abbreviations are normally transcribed simply as "YHWH" in the main text, although if the reading of an individual manuscript is given in either the main text or in the notes, the actual abbreviation used is transliterated. Those interested in the specific abbreviations used for the divine name in all readings of all the manuscripts can find them in the original in the *Synopse* and in transcription in the *Übersetzung* volumes. Abbreviations of the Tetragrammaton in the Geniza fragments are transliterated in chapter eight exactly as they appear in the manuscripts.

Other divine names and *nomina barbara* are normally transliterated in the translation according to the reading of O, unless O is unavailable, in which case the manuscript used is indicated in the notes. In cases where a more original formulation than that found in O can be reconstructed, the better formulation is given in the translation, with the reasons for it explained in the notes (e.g., *Hekhalot Rabbati* § 195 n. d; § 196 n. g; *Hekhalot Zutarti* § 358 n. p). To have given every variant of the Tetragrammaton, the divine names, and the *nomina barbara* would have vastly increased the size and complexity of the notes, without providing any correspondingly better understanding of the texts.

Most of the scriptural quotations and allusions cited in the translation were first pointed out by Schäfer in the notes to his German translation. A few come from others and I have added a few myself.

Variants of definite articles and conjunctions in the original are not consistently noted unless they make a distinct difference to the sense of the passage. Hebrew and Aramaic abstract nouns in the plural often have a concrete sense and hence are often translated as "acts of (noun)" or

"(adjective) acts," for example "acts of righteousness," "mighty acts," "fearsome acts," "acts of holiness." The biblical idiom *r'h b-* (lit. "to see on"), which has the sense "to look in triumph on" or "to prevail over" (e.g., Ezek 28:17; Ps 112:8), is used in the Hekhalot texts from time to time of the descender to the chariot who has braved the terrors of the descent and who now looks in triumph on the wonders of the heavenly and divine vision, and of God likewise looking on his creation. I have translated it throughout as "to feast the eyes on." The Hebrew word *mišnah* can mean, according to context, the Jewish scripture "the Mishnah" or a "mishnah" in the sense of a "tradition" or "recitation." I have translated it in all four ways as appropriate in context. The Hebrew word *kavod* has the basic meaning "heaviness," "weight," and by extension, "glory." The Aramaic term *yaqar* has the basic meaning "value," "worth," but is sometimes used as a synonym for *kavod* in these texts, in which cases I have translated it as "glory." The Hebrew root *√br'* is translated with the appropriate form of the English word "create." The Hebrew root *√yṣr*, whose basic meaning is "to form," but which is also used in the sense of "to create," is translated throughout using the English word "form." Thus the capitalized noun "Former" is used with a meaning analogous to the word "Creator," i.e., the "One who Formed." The phrase *yoṣer berešit* is translated as "The One who formed primordial creation." The noun *beriyah*, which is used in the Hekhalot literature to refer to sentient beings, whether earthly or heavenly, is translated as "being." The noun *yeṣur* is translated as "formed being." The noun *middah*, whose basic meaning is "measure," has a wide variety of meanings and is translated according to context as "measure," "being," "characteristic," "consistency," etc. The phrase "so-and-so" is not pejorative; it translates a Hebrew term that means something like "fill in the relevant name here." A number of Hebrew letters are easily confused with one another, leading to some common errors in copying. The preposition meaning "like," "as," "according to" (*k-*) is easily confused with the preposition meaning "in," "at," "on" (b-). The pronominal suffix "my" or "me" (*-y*) is easily confused with the suffix "his" or "him" (*-w*). And the letter *waw*, which can mean "and" or the numeral "six" is easily confused with the letter *zayin*, which can represent the numeral "seven" or act as an abbreviation for the word "times."

The notes to the major macroforms in chapters two, four, and seven include variant readings from manuscripts of these macroforms from the Cairo Geniza. In passages for which a Geniza text survives, lack of a citation of the Geniza manuscript in a text-critical note means that the reading in question is destroyed or too damaged for it to be deciphered. If a Geniza reading is given within square brackets (e.g., "[G2]"), this means that the

reading is destroyed but has been reconstructed on the basis of an estimate of the number of letters lost in that line. For full information on the Geniza fragments of the *Hekhalot Rabbati*, the *Hekhalot Zutarti*, and the *Sar Panim*, the translations of the fragments themselves in chapter eight and the relevant text-critical notes in the apparatuses in chapters two, four, and seven should be read together.

5. Conclusions

The Hekhalot literature is an important record of early Jewish mysticism, a fascinating collection of exegetical traditions and ritual practices inspired ultimately by the prophet Ezekiel's visions of the divine realm. The Hekhalot rituals were clearly used by spiritual intermediaries, some of whom called themselves "descenders to the chariot" and who today are often known as "Merkavah mystics." The clearest locus of the Hekhalot texts and the practitioners who used them is Babylonia in late antiquity and the Geonic era, but the texts also incorporate both earlier and later traditions and so they have a contribution to make to our understanding of Jewish mystical traditions and traditions of divine intermediation in earlier times, perhaps even as far back as the Tannaitic and Second Temple periods. As for the later period, the Hekhalot literature was edited into its final form in medieval Ashkenazic circles and it continued to be transmitted and used throughout the Middle Ages and even into early modernity.

Much work remains to be done on the text of the Hekhalot literature; its exegetical and poetic traditions; its rituals and their use; its origins; its life situation and authorship; its angelology and traditions of divine intermediation; and its reception history. This translation of central texts from the Hekhalot corpus is humbly submitted both as a tool for specialists and a vehicle for wider study of the texts.

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Sigla Used in the Translation and Critical Apparatus

[ ] Square brackets indicate damaged, illegible, or missing text. Any text within the brackets has been reconstructed for reasons that are normally explained in the notes. Brackets with ellipses "[...]" indicate a lacuna that cannot be reconstructed.

( ) Parentheses or round brackets indicate words added by the translator for clarity.

⟨ ⟩ Pointed brackets indicate a marginal or interlinear correction in a manuscript.

{ } Braces indicate text that has been erased or otherwise deleted in a manuscript.

{{ }} Double braces indicate erroneous readings in a manuscript which should be ignored.

⌜ ⌝ Half-brackets indicate text that is damaged in the manuscript but is still legible.

⟨⟨ ⟩⟩ Double pointed brackets indicate restored text not found in the manuscript (or, if relevant, in any manuscript).

(!) An exclamation point enclosed in round brackets indicates an emendation by the translator.

∘ A circlet indicates an unreadably damaged letter.

... Ellipses are used at times in the notes simply to abbreviate a long reading given in the main text. But in chapter eight (as well as in quotations in earlier chapters of readings in the Geniza fragments) the same ellipses in the text of a Geniza manuscript indicate badly damaged and often lacunose text that cannot be deciphered.

Abbreviations

All abbreviations used in this volume are found in *The SBL Handbook of Style* (ed. Patrick H. Alexander et al.; Peabody, Mass.: Hendrickson, 1999). Books and articles found in the bibliographies are cited in the notes with short titles according to the conventions of *The SBL Handbook*.

CHAPTER TWO

HEKHALOT RABBATI: THE GREATER (BOOK OF THE HEAVENLY) PALACES

Introduction

The *Hekhalot Rabbati* (§§ 81–121, 152–173, 189–277), the "Greater (Book of the Heavenly) Palaces," is the longest surviving Hekhalot text. It is written in Hebrew with an Aramaic phrase or two and a few transliterated Greek words and phrases. It is built around two stories set loosely in the generation of the main players in the texts, Rabbis Ishmael, Akiva, and Nehuniah ben HaQanah, but the narratives themselves are mostly or entirely legendary. The work includes an important account of a ritual praxis for traveling ("descending") to the divine throne room. It is also replete with merkavah hymns to be recited by various heavenly and earthly beings.

Contents

The *Hekhalot Rabbati* opens with a passage extolling the surpassing greatness of the descenders to the chariot (§§ 81–86, 91–93). A collection of songs of threefold holiness follows—Merkavah hymns that end by quoting the Trisagion of Isa 6:3 (§§ 94–106). Then comes a version of the Story of the Ten Martyrs, a narrative set in the time of the Roman empire but likely composed in the Geonic era, many other versions of which survive[1] (§§ 107–121). Another collection of songs of threefold holiness follows (§§ 152–169), then a description of daily worship in heaven and its ties to earthly worship (§§ 170–174, 189–197). After this we find a long account of a meeting of the mystical sages in which R. Nehuniah ben HaQanah gave them detailed instructions for accomplishing the descent to the chariot, culminating with the arrival of the adept at the throne of God, where he recites songs of praise along with the throne itself. The section closes with accounts of two tests that must be passed by the adept while crossing the sixth palace (§§ 198–259).

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[1] These are collected by Reeg in *Die Geschichte von den Zehn Märtyrern*.

The document concludes with a collection of Merkavah hymns (§§ 268–276) and a meditation on the names of the angel Metatron (§ 277).[2]

Manuscripts

Altogether I am aware of twenty-two manuscripts of the complete macroform of the *Hekhalot Rabbati* as described above, some of which contain additional material (see under redactional issues below). Ten other manuscripts contain material from the macroform.[3] In addition, there are seven highly fragmentary manuscripts of the *Hekhalot Rabbati* from the Cairo Geniza (G1–G6 and GO56).

This translation is of an eclectic critical text reconstructed from the text of the seven complete manuscripts of the *Synopse*, along with two other manuscripts that have been flagged by Schäfer as particularly important and which were collated by him in his German translation. I have collated both of these from microfilm copies provided by the Israel National and University Library.

F Florence Laurenziana Plut. 44/13, an Italian manuscript dating to the fourteenth century, which presents the macroform as §§ 81–277, 281–306, 489–495. This unit is also preceded by another copy of §§ 297–334.[4] This manuscript preserves the best overall text of the *Hekhalot Rabbati* of any of the manuscripts I have examined. It has a very high density of original readings, although only a very few of these are unique original readings. It thus appears to preserve a text very close to the one that left the hands of the *Ḥaside Ashkenaz*.

L Leiden Or. 4730, an Italian manuscript that may date to the sixteenth or seventeenth century, which presents the macroform as §§ 81–277.[5] It stems from a good *Vorlage* with a high density of original readings, but it also contains a great many unique readings. Some of these unique readings are interesting in and of themselves, but few if any are original. It seems that the text has been substantially altered at some point for reasons that remain unclear.[6] The

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[2] Surveys of the contents of the *Hekhalot Rabbati* are given by Goldberg in "Einige Bermerkung"; Smith, "Observations"; Gruenwald, *Apocalyptic and Merkavah Mysticism*, 150–173; Schäfer, *Übersetzung*, 2:XXV–XXXII; and idem, *The Hidden and Manifest God*, 11–49.

[3] See the lists of Boustan, *From Martyr to Mystic*, 38–47 and of Schäfer in "Handschriften," 201–218. In addition to the eighteen complete manuscripts he lists, I have been made aware in private correspondence with Benjamin Richler of four other complete copies. Details are given in Davila, "Prolegomena," 208 n. 1. The discussion below is based on the eighteen complete manuscripts, since little information is currently available about the other four.

[4] Schäfer, "Handschriften," 169–171, 207; idem, *Übersetzung*, 2:XVI.

[5] Schäfer, "Handschriften," 176–177, 202; idem, *Übersetzung*, 2:XV.

[6] Schäfer writes, "Die Handscrift wurde in der Übersetzung als Beispiel einer späten Handscrift mit eigenwillingen Lesarten berücksichtigt." (Übersetzung, 2:XV n. 56).

manuscript is thus of considerable interest for the history of the interpretation and transmission of the text.

The evidence of the seven manuscripts from the Cairo Geniza has also been fully collated here. Details of these are given in the introduction to chapter eight, in which chapter they are each translated as individual texts.

This translation of the *Hekhalot Rabbati* is of an interim eclectic critical text that is based on these nine complete manuscripts and the fragments from the Cairo Geniza and which does not take into account any of the other manuscripts. The degree to which their evidence would improve the reconstructed text must remain an open question pending a full collation of them. I hope to return in the future to the project of a complete critical edition of the *Hekhalot Rabbati*.

Title

The earliest surviving reference to the title *Hekhalot Rabbati* is found in an eleventh-century *responsum* written by Hai ben Sherira HaGaon, the head of a Babylonian rabbinic academy. The *responsum* addresses some questions sent to him about the Story of the Four Who Entered Paradise, and in his response he refers to two works that he believed stemmed from the Tannaitic era, the *Hekhalot Rabbati* and the *Hekhalot Zutarti*. His comments make clear that he had a version of the text we call the *Hekhalot Zutarti*, but unfortunately nothing he says ties the title *Hekhalot Rabbati* to the text we have before us by that name.[7]

Aside from Hai's mention of the title, the only evidence we have for it is in two manuscripts of the work itself. It appears as the concluding title to a long recension in N § 335 and as the opening title in manuscript Warsaw 877, fol. 1a. But numerous other titles are found in other manuscripts of the work, usually at its end. These include: "(the book of) the palaces" ((*sefer*) *hekhalot*), "The book of the adjuration of the holy palaces" (*sefer shebaʿ hekhle qodesh*), "The palaces of R. Ishmael" (*hekhalot de-R. Yishamʿel*), and even *hekhalot zutarti*![8]

In short, we have some evidence for the title *Hekhalot Rabbati*, among other titles, being applied to the work in question, and this usage may go

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[7] The *responsum* is published by Lewin in *Otzar ha-Geonim*, 4:13–15. For a translation of the relevant passage and discussion see Davila, *Descenders to the Chariot*, 4–6. See also the discussion in chapter four, as well as Halperin, "A New Edition," 543–544; Morray-Jones, "Hekhalot Zutarti," 265–266; idem, "Merkavah Mysticism," 232.

[8] For a complete list, see Schäfer, "Handschriften," 217–218. See also Schäfer, *Übersetzung*, 2:XVIII–XIX.

back to the eleventh century, but we have no way of knowing which, if any title was originally associated with it. I retain the title *Hekhalot Rabbati* here as a convention.

Redactional Issues

The *Hekhalot Rabbati* has clearly been composed by incorporating many earlier traditions, but nevertheless it shows a significant degree of redactional and textual integrity.[9] During the course of its transmission, some of its manuscripts have included other texts, but it is arguably possible to isolate the archetype behind the surviving manuscripts. This is the unit described above under "Contents," consisting of §§ 81–277, minus a few obviously secondary additions.

The *Sar Torah* text (§§ 281–306, with most manuscripts omitting §§ 295–296 and §§ 304–305) is included in fifteen of the complete manuscripts as part of the *Hekhalot Rabbati*, but it is missing in two and separated by a colophon in one. It also appears on its own in another manuscript. Its content deals with themes otherwise unknown in the *Hekhalot Rabbati*. It clearly is a separate document, added only secondarily to the larger macroform, and it is translated as a separate work in chapter three of this volume.

Other texts are occasionally included either in the body of §§ 81–277 or after it as part of the macroform. These include *The David Apocalypse* (§§ 122–126); *Aggadat R. Ishmael* (§§ 130–138 only in N); *The Messiah Aggada* (§§ 140–145, only in N); a fragment about Metatron's intercession for repentant souls (§§ 147–149, N//§§ 315–317 V); a fragment about the firmaments of the universe (§ 150, only in N); a fragment about R. Ishmael interceding with God while making an offering (§ 151, only in N); a fragment from *Seder Rabba di-Bereshit* (§§ 175–188 or some part thereof); a Sar Torah fragment attributed to R. Ishmael (§§ 278–280//§§ 308–309//*Merkavah Rabba* 677–679); *The Chapter of R. Nehuniah Ben HaQanah* (§§ 307–314, only in V); *The Great Seal-Fearsome Crown* (§§ 318–321//§§ 651–654); an Aramaic magic book (§§ 489–495); and the *Apocalypse of Zerubbabel* (not in the *Synopse*).[10]

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[9] Goldberg, "Einige Bemerkungen."

[10] The relevant paragraphs are translated into German by Schäfer in *Übersetzung*, vol. 2. For English translations of some of the texts, see Reeves, "*Sefer Zerubbabel*" and "*'Aggadat ha-Mašiaḥ*," in *Trajectories in Near Eastern Apocalyptic*, 40–66 and 144–148, respectively. A translation of the *David Apocalypse* by Helen Spurling is forthcoming in *Old Testament Pseudepigrapha: More Noncanonical Scriptures*, vol. 1. See also Hirschfelder, "The Liturgy of the Messiah." *The Chapter of R. Nehuniah ben HaQanah* and *The Great Seal-Fearsome Crown*

These texts each appear in only one or only a few manuscripts of the *Hekhalot Rabbati*, most of them are also known from other contexts, and most of them stand in themselves as independent units. They were simply added by accretion to individual manuscripts of the larger macroform, especially N. In addition, manuscript N uniquely and obviously erroneously closes the macroform one paragraph into the *Hekhalot Zutarti*, at the end of § 335.

The archetype §§ 81–277 contains the earliest reconstructable macroform from the complete Sephardic and Ashkenazic manuscripts and it is broadly supported by the evidence of the much earlier Oriental Geniza manuscripts. The latter are highly fragmentary, but they do give us a significant sampling of an early text. At the same time, it is clear that the text of the archetype has not reached us without some significant alterations, presumably by the *Ḥaside Ashkenaz*. Although the different recension of hymns in G1 may not prove this—it may be an independent formulation of this hymns-complex or a secondary formulation excerpted from the *Hekhalot Rabbati*, the *Sar Torah*, and two *Sar Panim* texts—the evidence of the Oxford Geniza fragment (GO56) is not so easily dismissed. The latter conclusively demonstrates the secondary nature of the passage involving the recall of R. Nehuniah ben HaQanah from his visionary descent (§§ 224–228), a passage already suspect on redaction-critical grounds[11] but which appears in all the complete manuscripts.[12]

I translate the earliest reconstructable archetype based on the indicated manuscript evidence, and I believe this evidence gives us a good approximation of the text as edited by the *Haside Ashkenaz*. Moreover, I present the earliest recoverable texts of individual macroforms in the cases where we can get behind the text of the archetype (mainly with the help of the evidence of the Geniza fragments; see, for example § 273).

Date, Provenance, and Social Context

The earliest external evidence for the existence of the *Hekhalot Rabbati* is provided by the Geniza manuscripts, two of which (G2 and G3) go back to the eleventh century, roughly the same period as the possible citation by Hai Gaon. If Hai knew some form of our *Hekhalot Rabbati*, it was old enough in

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are translated in chapter seven of this volume. *Seder Rabba di-Bereshit* has been translated into French by Séd in "Une cosmologie juive."

[11] Goldberg, "Einige Bermerkung," 20–21; Dan, "Hekhalot Texts in the Middle Ages," 92–93.

[12] These paragraphs summarize arguments presented in greater detail in my article "Prolegomena," 215–219. See also Schäfer, "Zum Problem."

his time to be mistaken for a Tannaitic work. Likewise, if the hymn collection of G1 is derived from the *Hekhalot Rabbati*, the latter must be dated before the ninth century.

Internal evidence points to a similar, if not earlier date of composition. Boustan has analyzed the martyrological themes in the *Hekhalot Rabbati* and the Story of the Ten Martyrs and has concluded that the former was composed in the eighth or ninth century, perhaps in Iraq. The *Hekhalot Rabbati* subverts the theology of the Story of the Ten Martyrs by transferring redemptive power from the martyrs to the descenders to the chariot, so that the actual suffering and death of martyrdom is no longer needed.[13]

Scholem has argued for a still earlier date for at least some of the contents of the work. Some of the hymnic material is closely related to Talmudic and other traditions going back to late antiquity, perhaps as early as the third century. And elements of the theurgic rites have parallels to Christian Gnostic material of the second century. Since he sees no evidence that the Hekhalot literature borrowed from any form of Christianity, Scholem argues that the Christian Gnostics and the Hekhalot traditions drew independently on earlier pagan rites. He also argues for a Palestinian origin for the ascent narrative of R. Nehuniah ben HaQanah in the *Hekhalot Rabbati*, based on references therein (§§214–215) to the topography of the environs of Jerusalem and Caesarea.[14] Smith likewise finds the influence of traditions going back to late antiquity and even to the first century.[15] In addition, Morray-Jones draws parallels between traditions in the *Hekhalot Rabbati* and the letters of the Apostle Paul which, if valid, would indicate that the *Hekhalot Rabbati* at least drew on ideas current in the first century.[16]

Schäfer registers some skepticism about the Palestinian origins of the material based on the single passage in the *Hekhalot Rabbati* and he allows, like Boustan, for a considerable Babylonian influence and later editing in Egypt, North Africa, and medieval Germany. He refrains from assigning the *Hekhalot Rabbati* a date, but places it in the context of the Hekhalot literature as a whole, which he dates to the sixth century or later.[17] That said, both he and Boustan recognize that some material in this work, particularly the hymnic traditions, may come from the third to the sixth century.

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[13] Boustan, *From Martyr to Mystic*, 278, 287–288, 291–293.

[14] Scholem, *Jewish Gnosticism*, 21–35.

[15] Smith, "Observations," 150–160.

[16] Morray-Jones, "Paradise Revisited," 272–277.

[17] Schäfer, *Übersetzung*, 2:XX–XXV; idem, *The Origins of Jewish Mysticism*, 244–245; Boustan, *From Martyr to Mystic*, 292.

These conclusions hold well for the *Hekhalot Rabbati*, as well as most of the other Hekhalot texts. This work was composed in the Geonic period, but drew extensively on late antique traditions, and it continued to undergo redaction and editing into the Middle Ages. The parallels to earlier material from the second and first centuries put forth by Scholem and Smith apply as well to similar traditions from late antiquity, so I see little need to find such early traditions in the work. The parallels between the *Hekhalot Rabbati* and Paul adduced by Morray-Jones are not extensive and may suggest an earlier origin for some of the material, but the case cannot be regarded as conclusive. The question of the relative dates of the *Hekhalot Rabbati* and the *Hekhalot Zutarti* will be taken up in the introduction to chapter three.

Relatively little can be said with confidence about the social context of the *Hekhalot Rabbati* beyond what has already been said in chapter one about the Hekhalot literature in general. The paragraphs extolling the greatness of the descenders to the chariot (§§ 81–86, 91–93) present them as powerful magico-religious practitioners with a preeminent status in their community, but one may suspect that this self-description involved a good deal of wishful thinking. Likewise, the practitioners are presented in the Story of the Ten Martyrs (§§ 107–121) and the account of R. Nehuniah ben HaQanah's instructions for the descent to the chariot (§§ 198–259) as a conventicle of mystics who met secretly to share information, but these sections show little evidence of any historical basis. Ira Chernus has made the case that a central redactional theme of the *Hekhalot Rabbati* is that the practitioner acts as an intermediary between the heavenly and earthly realms by passing information both ways.[18] As argued in chapter one about the Hekhalot literature in general, the writer or writers of this work were literate and well educated in Bible, and with some exposure to rabbinic traditions, and they describe ritual practices that were intended to be used.

Theological Themes

God appears in the *Hekhalot Rabbati* as the exalted and enthroned King of the universe. Two objects in the divine throne room receive special attention. The first is the throne itself, which has bound under it the four living creatures (who come out to play with God at the times of prayer) (§§ 100, 103, 172–173, 189). Angels sing its praises (e.g., in §§ 94–105); reaching it is a major objective of the mystical descent to the chariot (§ 229, 235); and the throne itself sings hymns to God which are echoed by the successful descender to the chariot

[18] Chernus, "Individual and Community," 254–259.

(§§ 162, 250, 251–257//§§ 260–266). The second object is the robe that God wears on his own person, which emanates the stars and constellations (§ 105) and the mere gazing at which incinerates the visionary (§§ 102, 253).

Angels are also important. In the heavenly throne room we find biblical angels, including the living creatures, the cherubim and ophannim (e.g., §§ 100–103, 245–247), and, surprisingly only in two hymns (§§ 268–269), the seraphim. Ezekiel's mysterious Hashmal figures in a test in the sixth palace (§ 258; cf. § 198). Suriah, the Prince of the Presence, and Samma'el, the evil tutelary angel of Rome, are important players in the narrative about the ten martyrs. There is an extensive account of the guardian angels of the entrances to the seven palaces in §§ 204–243, 248. The exalted angel 'Anaphi'el, who comes perilously close to being worshipped in heaven, also has a notable role (§§ 210, 241, 244–245, 247–248). The Angel of the Presence (§ 100) and the high angel Metatron (§ 277) are also mentioned briefly. The Shekhinah, God's visible presence on earth, is mentioned a number of times (§§ 154, 156, 158, 198, 247).

On at least one level the divine realm and the human realm are merged, in that there is a concord between the earthly worship of God and his heavenly worship, described in some detail in §§ 170–173, 189–197. The individual practitioners, should they survive the perilous gauntlet of entrance-guarding angels, the tests in the sixth palace (§§ 258–259), and the transformational obliteration of the sight of God himself (§§ 101–104, 159) are obliged to return to the earthly realm and bear witness to Israel of all that they have seen (§§ 163–164, 169; cf. § 216).[19]

Stories

The frame of the individual paragraphs in the *Hekhalot Rabbati* is consistently a narration by R. Ishmael. Two specific stories are told in the work. The first is a retelling of the Story of the Ten Martyrs in which the Hekhalot practitioners become the heroes of the narrative (§§ 107–121). The second is the account of R. Nehuniah ben HaQanah's teaching concerning the praxis of the descent to the chariot (§§ 198–259). The *Hekhalot Rabbati* mentions far more rabbis by name than any other Hekhalot text: four in § 107 (with ten in a variant in § 109) and ten in § 203. R. Nehuniah and R. Hananiah ben Teradyon are players in the first story, as are R. Akiva (in the addition in § 226) and the Patriarch Rabban Shimon ben Gamaliel (§ 238) in the second.

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[19] For a detailed discussion of the major theological themes in the *Hekhalot Rabbati*, see Schäfer, *The Hidden and Manifest God*, 11–49.

As already noted, it is very difficult to find any historical basis for either story. The first is filled with obviously legendary miraculous elements; there is no record of such plagues being visited on Rome; and there was never an emperor named Lupinus with a wife named Ripa. It is chronologically impossible for the meeting of the named characters in the second story to have occurred in a room in the Temple precincts, since their *floruit* was in the second century, long after the Temple was destroyed.

Ritual Practices

Two main types of ritual praxis are presented in the *Hekhalot Rabbati*. First, it contains an extensive corpus of Merkavah hymns—hymns mostly ostensibly recited by heavenly beings: the songs of threefold holiness in §§ 94–106, 152–169; songs recited by the angels and God in §§ 173, 190–195, and songs recited by the throne of God in §§ 251–257//§§ 260–266. But it remains clear that these songs were also intended for human use. In § 94 we are told that the first collection of songs of threefold holiness are recited by a man who descends to the chariot, and § 106 informs us that R. Akiva learned the songs when he stood before the throne of God. The main theme of the section comprising §§ 170–173, 189–197 is the congruence and harmony between the quotidian heavenly and earthly worship. And § 251 informs us that the practitioner recites the hymns of the throne upon reaching the throne itself. The Merkavah hymns in §§ 268–276 are not attributed to any particular reciter, so we may take them too to have been used by the practitioners. The overall message of the text is therefore that the Hekhalot practitioners recited these hymns as part of their ritual journeys to the heavenly world.

The second main praxis is the one given in the name of R. Nehuniah ben HaQanah in §§ 198–248, which involves the adjuration of Suriah, Prince of the Presence, one hundred and twelve times, once for each guardian angel on the departing descent to the chariot and once for each on the returning ascent, each adjuration being counted on the fingers so that no angel is omitted (§§ 204–205). The names of each guardian angel and the names of the "seals" (magical names) to be recited to pacify each are given in the remainder of the unit. Again, this praxis is presented in practical terms as something to be used, and we have no reason to doubt that it was used by actual practitioners.[20] Within this section (§§ 238–243)

[20] I have discussed the ritual use of these songs and words of power in the cross-cultural context of shamanism in *Descenders to the Chariot*, 87–93, 115–124. The rite for compelling the

R. Nehuniah also prescribes a praxis for reciting the names of the guardian angels of the seventh palace.

Paragraph, Chapter, and Verse Divisions

As with nearly all the other texts translated in this volume, this translation of the *Hekhalot Rabbati* is numbered according to its paragraphing in the *Synopse*. But earlier discussions frequently cite the work according to the chapter and verse divisions of the two earlier editions of the work by Jellinek and Wertheimer. Since the publication of the *Synopse* these editions have been only of historical interest, but in order to facilitate the use of the secondary literature that cites the text according to them, I have provided below in the appendix a chart giving the correspondences between the various text-division numberings in the three editions. As noted in chapter one, the manuscripts of the *Hekhalot Rabbati* each give their own chapter and verse divisions, but these are not noted in this translation unless they raise some point of particular interest.

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return of R. Nehuniah ben HaQanah from a visionary journey in §§ 224–228 is a secondary addition in its current context and, although it seems to involve exposing the practitioner to a slight amount of ritual impurity in order to banish him safely from the otherworld, it is not yet well understood. See Schiffman, "The Recall of Rabbi Neḥuniah Ben Ha-Qanah" and Schlüter, "Die Erzählung von der Rückholung des R. Neḥunya ben Haqana." This rite is presented as having been used in a purely fictional narrative rather than in an instructional context, so the case for it ever actually being used is considerably weaker than for the rituals discussed above.

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Appendix:
Paragraph and Chapter Divisions in Editions of the *Hekhalot Rabbati*

Synopse	Jel.	Wer.	*Synopse*	Jel.	Wer.
§ 81	1.1	1.1–2	§ 156	7.4	9.4
§ 82	1.2	1.2	§ 157	7.5	9.4 n. 23
§ 83	1.3	1.3	§ 158	8.1	9.5
§ 84	1.4	1.4	§ 159	8.2	10.1
§ 85	1.5	1.5	§ 160	8.3	10.2
§ 86	1.6	2.1	§ 161	8.4	10.3
§ 91	2.1	2.2	§ 162	9.1	10.4
§ 92	2.2	2.3	§ 163	9.2	10.5,
§ 93	2.3	2.4			11.1
§ 94	2.4	2.5	§ 164	9.3	11.2
§ 95	2.5	3.1	§ 165	9.4	11.3
§§ 96–97	3.1	3.2	§ 166	9.5	11.4
§§ 98–99	3.2	3.3–4	§ 167	10.1	11.4,
§ 100	3.3	3.5			12.1
§ 101	3.3	4.1	§ 168	10.1	12.2–3
§ 102	3.4	4.2–4	§ 169	10.1	12.3–4
§ 103	4.1	4.5	§§ 170–171	11.1	13.1
§ 104	4.1	5.1	§ 172	11.2	13.2
§ 106	4.2	—	§ 173	11.3	13.3
§ 105	4.3	5.2	§ 189	11.4	13.4
§ 106[21]	4.3	5.3	§ 190	12.1	14.1
§ 107	4.4	5.4	§ 191	12.2	14.2
§ 108	4.5	5.5	§ 192	12.2–3	14.2–3
§ 109	5.1	6.1	§§ 193–195	12.3–4	14.3–4
§ 110	5.1	6.2	§ 196	12.4	14.4
(§§ 122–126	—	6.3–7.2)	§ 198	13.1	15.1
§ 111	5.2	7.3	§ 199	13.2	15.2
§ 112	5.3	7.4	§ 200	13.3	15.3–4
§ 113	5.4	7.5	§ 201	14.1	16.1
§ 117	—	8.1	§ 202	14.2	16.2
§ 118	6.1	—	§ 203	14.3	16.3
§ 119	6.2	8.2	§ 204	14.4	16.4
§ 120	6.3	8.3–4	§ 205	14.5	16.5
§ 121	6.4	8.5	§ 206	15.1	17.1
§ 152	7.1	9.1	§ 207	15.2	17.2
§ 153	7.2	9.2	§ 208	15.3	17.3
§ 154	7.3	9.3	§ 209	15.4	17.4
(§ 94 frag.	7.4	—)	§ 210	15.5	17.5

[21] Jellinek gives § 106 as 4.2, then § 105 as 4.3, then repeats § 106 as a second 4.3.

Synopse	Jel.	Wer.	*Synopse*	Jel.	Wer.
§ 211	15.6	17.6	§ 239	21.1–2	22.5
§ 212	15.7	17.7	§ 240	21.3	23.1
§ 213	15.8	17.8	§ 241	22.1	23.2
§ 214	16.1	18.1	§ 242	22.2	23.3
§ 215	16.2	18.2	§ 243	22.3	23.4
§ 216	16.3	18.3	§§ 244–245	22.4	23.5
§§ 217–218	16.4–5	18.4–5	§ 246	22.5	24.1
§ 219	17.1	19.1	§ 247	23.1	24.2
§ 220	17.2	19.2	§ 248	23.2	24.3
§ 221	17.3	19.3	§ 249	23.3	24.4
§ 222	17.4	19.4	§ 250	23.4	24.5
§ 223	17.5	19.5	§§ 251–259	24.1	—
§ 224	17.6	19.6	§§ 260–262	—	25.1
§ 225	18.1	20.1	§ 263	—	25.2
§ 226	18.2	20.2	§§ 264–265	—	25.3
§ 227	18.3	20.3	§§ 266–267	—	25.4
§ 228	18.4	20.4	§ 268	24.7[22]	25.4
§ 229	18.5	20.5	§ 258	—	26.1
§ 230	18.6	20.6	§ 259	—	26.2
§ 231	19.1	21.1	§ 269	25.1	26.3
§ 232	19.2	21.2	§ 270	25.2	26.3
§ 233	19.3	21.3	§ 271	25.3	26:4
§ 234	20.1	21.4	§ 272	25.4	27.1
§ 235	20.2	22.1	§ 273	25.5	27.2–5
§ 236	20.3	22.2	§ 274	25.6	27. n. 14
§ 237	20.3	22.3	§ 275	25.7	28.1
§ 238	21.1	22.4	§§ 276–277	25.8	28.2

[22] The verse numbering of Jellinek's chapter 24 skips from v. 1 directly to v. 7.

HEKHALOT RABBATI:
THE GREATER (BOOK OF THE HEAVENLY) PALACES
(§§ 81–121, 152–173, 189–277)

The Greatness of the Descenders to the Chariot (§§ 81–86, 91–93)[a]

§ 81 R. Ishmael said:

What are these songs that he who seeks to gaze on the vision of the chariot recites, so as to descend safely and ascend safely?[b] Greatest of all is to bind oneself to Him[c] so as to make one enter and to bring one[d] into the chambers of the palace of the Aravot firmament[e] so as to make one stand[f] on the right side of the throne of His glory,[g] and the times[h] that one stands[i] opposite Ṭ'ṢŠ YHWH, God of Israel,[j] to see whatever[k] they do[l] before the throne of His glory[m] and to know whatever[n] shall happen in the future in the world:

§ 82 who is made low,[a] who is made lofty, who is weakened,[b] who is made mighty,[c] who is impoverished, who is made rich, who is killed, who is made

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§ 81 [a] For a discussion of this passage see Wewers, "Die Überlegenheit." [b] "descend safely and ascend safely?" N O M40 M22 D B F] "ascend safely and descend safely" V L [c] "Him" or (if referring to an angel rather than God) "him." [d] "and to bring one" N M40 M22 D V B F L] "and to bring" O [e] "firmament" N O M40 M22 D V B F] om L. The term "firmament" comes from a root meaning "to hammer out" and is known chiefly from Genesis chapter one, where it refers to the dome of the sky, presumably hammered out by the hand of God. Seven firmaments also appear in the magical work *Sefer HaRazim*, and multiple celestial firmaments appear in the Songs of the Sabbath Sacrifice, e.g., in Song 7, 4Q403 1i 42–43. See Davila, *Liturgical Works*, 123, 126, 153–154. "Aravot" is traditionally the uppermost of the seven firmaments, inspired by its usage in Ps 68:5 (Evv. 68:4). [f] After "so as to make one stand" L adds "{for the time-}." [g] "the throne of His glory" N O M40 M22 D B F] "the throne of glory" V L [h] "and the times" N O M40 D V B L] "among the peoples" (corrupt) M22; "the tim[e]" F [i] "that one stands" N O M40 M22 D V B F] om L [j] "Israel" N O M40 M22 D V B F] "Hosts" L [k] "whatever" N O M40 M22 D B F] "what" V L [l] "they do" N O M40 M22 D V B L] "one does" or "He does" F [m] "the throne of His glory" N O M40 M22 D B F] "the throne of glory" V L [n] "whatever" N O M40 D B F] "what" M22 V L

§ 82 [a] The verbs in this paragraph are active 3 pl. ("whom they make low" etc.) but I have translated them as impersonal passives according to sense. [b] "who is weakened" N O M40 M22 D V B F] om L [c] "made mighty" N O M40 D V B] "enslaved" M22; "removed" D; "{who is} made mighty" L

alive, who is dispossessed of an inheritance, who is given an inheritance,[d] who is made to inherit Torah,[e] who is given wisdom.[f]

§ 83[a] Greatest of all is that he has a vision of[b] every deed that[c] mortals[d] do,[e] even in inner rooms, whether fine deeds,[f] whether corrupt deeds.[g] He knows and recognizes the man (who is) a thief;[h] he knows and recognizes the man who commits adultery;[i] he knows and recognizes the slayer of a living person;[j] he knows and recognizes the one who is suspected of (contact with) the menstruant;[k] he knows and recognizes the one who tells gossip.[l] Greatest of all is that he recognizes[m] all[n] sorcerers.[o]

§ 84/G2 1a[a] Greatest of all is that[b] anyone who raises his hand[c] against him and strikes him[d]—they clothe him with plagues and cover him[e] with leprosy and garland him with skin blemishes. Greatest of all[f] is that anyone who tells gossip about him[g]—they attack[h] and they cast[i] on him[j] all[k] strokes,[l]

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[d] "who is given an inheritance" O M22 D V B F L] om N M40 [e] "Torah," N O M40 D V B L] "thanksgiving," M22. The reading is missing in F. It may be written in the margin, but the marginal word is illegible. [f] This paragraph could also be construed as a question. **§ 83** [a] Schäfer (*The Hidden and Manifest God*, 42) notes that the practitioners are presented in §§ 83 and 86 in terms similar to the messenger of YHWH in Mal 3:1–5. [b] "has a vision of" N M22 V F L] + "and recognizes" O D B; + "and looks into and tells" M40 [c] "every deed that" N O M40 M22 D B F] "all deeds that" V; "every deed of" L [d] "mortals" N O M22 D V B F] "flesh and blood" M40; "mortals," L [e] "do," N O M40 M22 D V B F] "what they do" L [f] "whether fine deeds" N O M22 D V B F] "whether correct deeds" M40; "whether fine" L [g] "deeds" N O M40 M22 D V B F] om L [h] "(who is) a thief" N O M40 D V F] "who steals" M22 B L [i] "the man who commits adultery" N O M40 M22 D V B F] "the one who is suspected of lewdness and of (contact with) the menstruant" L [j] "a living person" N O M40 M22 D B F L] "a man" V [k] "the one who is suspected of (contact with) the menstruant" N O M40 M22 D V B F] om L [l] "he knows and recognizes the one who tells gossip" O M40 ("tells us" M40) D V B F L] om N M22 [m] "he recognizes" O M40 M22 D V B F L] "he knows and recognizes" N [n] "all" M40 D] + "who know" N O M22 V B F; + "another reading: 'kinds of' " B; + "kinds of" L [o] This word can be translated "sorcerers" or "sorceries" according to context. **§ 84/G2 1a** [a] Paragraph 84/G2 1a appears as § 87 in M22 F. Paragraphs 84–85–86 appear in reverse order as §§ 88–89–90 in V L. See also on G2 in § 86 n. a. [b] "that" O M40 M22 D V B F L] om N [c] "his hand" N O M40 D B L] "a hand" M22 V F G2 [d] "and strikes him" N O M40 M22 D V B F G2] om L [e] "plagues and cover him" O M40] om N; "plague and cover him" M22 B F L; "and cover him" V; "[a s]ign of plague and cover him" (emend "[a s]ign of" to "him with") G2 [f] "Greatest of all" N O M40 M22 D V F G2] "Greatness that is in all of them" L [g] "tells gossip about him" N O M40 V B L] "sets gossip against him" D; "tells gossip to him" M22 F. The reading of G2 is damaged. [h] "they attack" N O M40 D V B L] + "him" M22 F; om G2 [i] "and they cast" N O M40 M22 D V B G2] om L [j] "on him" N O M40 M22 D V B F] "against him" L; "on me on [him]" (corrupt) G2 [k] "all" N O M22 V B F L] om M40 D [l] "strokes" or "growths" N O M40 D V B F] "temptations and strokes" M22; "strokes and strokes" L. The reading of G2 is indecipherable, but it is not either of the longer readings of M22 L.

skin eruptions,[m] and injuries[n] and wounds[o] from which has issued[p] a raw[q] ulcer.

§ 85/G2 1a Greatest of all is that he is[a] set apart[b] from all mortals[c,d] and he is confounding[e] in all his characteristics and he is glorified over[f] the uppermost ones and the lowermost ones. And anyone who stumbles over him—great, evil,[g] and harsh[h] stumbling blocks fall on that person from heaven. And anyone who[i] stretches out a hand[j] against him with a legal document[k]—the law court on high stretch out a hand against him.[l]

§ 86/G2 1a 1–25 Greatest of all is that all[a] beings shall be[b] before him like silver[c] before a refiner,[d] whether it be refined silver,[e] whether it be unfit silver, whether it be pure silver.[f] And also he will have visionary insight[g] into a family:[h] how many bastards there are in a family,[i] how many sons of a menstruant,[j]

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[m] "skin eruptions" N O M22 D V B F L G2] "screams" M40 [n] "injuries" N V F (G2; possibly "[severe] injuries")"] "severe injuries" (grammatically incorrect) O M40 D B; "injured places (?) and injuries" M22; "injuries, injuries" L [o] "and wounds"—G2: "[... strok]es" ([*mqw*]*t*) (?) [p] "has issued" (lit. "has descended") O M40 M22 D V B F L] "descenders of" (corrupt) N; "a song" (*šyr*) (corrupt) L [q] "raw" N O M40 M22 V B F L G2] "fresh" D **§ 85/G2 1a** [a] "he is" N O M40 M22 D F L] "he shall be" V B [b] "Greatest of all is that he is set apart." This phrase appears in G2 as "[Greatest of all that] he is *mwdl* set apart." The transliterated word makes no sense and may be a corruption of the following word. This is all of § 85 that appears in G2. For more on G2 see § 86 n. a. [c] "all mortals" (lit. "all sons of men") O M40 M22 V B F L] "every man" N [d] "set apart from all mortals"—D is illegible [e] "confounding" N O M40 D] "confounded" M22 V B F L [f] "over" N O M40 M22 D V B F] "among all" L [g] "evil" ("and evil" N) O M40 D B] + "and horrid," M22; + "powerful," V L [h] "and harsh" N O M40 ("harsh" M22 F L) D V] om B [i] "And anyone who" N O M40 M22 D B F L] "He who" V [j] "a hand" N O M22 D V B F L] om M40 [k] "with a legal document" M40] "with disrespect" N O D B; om M22; "at once" V F L [l] "against him" O M40 M22 D V B F L] + "and they rebuke him from the world" N **§ 86/G2 1a 1–25** [a] "all" N O M22 V B F L G2] om M40 D. G2 frag. 1 begins here with § 86, followed by a fragment of § 85, then § 84, and §§ 91–94. [b] "shall be" O M22 V B] "are" N (M40 sing. corrupt) D F L. This word is in the lost line preceding the beginning of the surviving text of G2. [c] "like silver" N O M22 D V B F L] om M40 D; "silver" G2 [d] "before a refiner" N O ⟨M40⟩ M22 B F] + "that he recognizes" O; "a refiner before him" M40; om D; + "at the mouth of the furnace" V; "in the hour that it is at the mouth of the furnace" L; "⟨before the⟩ refiner ⟨at the mouth of the furnace⟩" G2 [e] "whether it be refined silver" O B] om N M40 M22 V F L G2; "whether refined" D [f] "unfit ... pure" N O M40 M22 D B F (G2? The first word is lost.)] "pure ... unfit" V L [g] "he will have visionary insight" O V B] "he is the one who would have visionary insight" N; "he would have visionary insight" M40 M22 D F G2; om L [h] "a family" N O M40 D] "families" M22 B F L G2; "families of mortals" V. G2 adds "{how many whose male organ is cut off,} [{how many sons of sla]ves,}" [i] "there are in a family" N O M40 M22 B F L [G2]] "are in a family" M40; "there are in it" D [j] "menstruant" O M40 M22 D B F L G2] + "there are in a family" N V

how many *wounded by crushing*[k] (Deut 23:2 [Evv. 23:1]), how many[l] *whose male organ is cut off*[m] (Deut 23:2 [Evv. 23:1]), how many sons of slaves,[n] how many sons of the uncircumcised.[o]

§ 91/G2 1a Greatest of all is that anyone who sets his face against him—they make dim the luminary of his eyeballs.[a] Greatest of all is that anyone who despises him does not leave behind[b] root or branch,[c,d] nor does he leave an inheritance. Greatest of all is that anyone who tells tales defaming him[e]—they enact[f] against him[g] the *decreed annihilation* (Isa 10:23; 28:22; Dan 9:27) and they have no compassion[h] on him.[i]

§ 92/G2 1a/G2 1b 1–25 Greatest of all is that they blow a sustained, a quavering,[a] and a sustained blast (on the horn),[b] and afterward they excommunicate[c] and excommunicate[d] again,[e] and ban[f] (him) three times every day[g] in the law court on high,[h] from the day that authority[i] was given to Israel,[j] to the

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[k] "crushing" O M40 M22 D B F L [G2]] + "there are in a family" N V [l] "how many" N O ("and how many" M40 D B) M22 F L [G2]] "and" V [m] "cut off" O M40 M22 D V B F V L G2] + "there are in a family" N [n] "sons of slaves" M22 V B F L [G2]] "slaves" O M40 D; + "there are in a family" N [o] "uncircumcised" O M40 D V B L G2] + "there are in a family, how many disqualified there are in a family" N; + (in Aramaic) "And this is first for him who is set apart." M22 (F with § 84, which comes immediately after this paragraph). **§ 91/G2 1a** [a] "eyeballs": N M40 M22 D V B F L G2] "eyeball" O [b] "does not leave behind" N O M22 D B V F L G2] "leaves behind" M40 [c] "root or branch" N M22 V F G2] "neither root nor branch" O M40 D B L [d] Cf. Mal 3:19 (Evv. 4:1). [e] "tells tales defaming him" O M22 D V B F L] "tells gossip about him defaming him" N; "hopes for his defamation" M40 [f] "they enact" O M40 M22 D V B F L G2] om N [g] "against him" N O M22 D V B F L] "for him" M40; "not" G2 (probably corrupt for "they enact for him" as in M40) [h] "compassion" N O M40 M22 D V B F L] "the ones having a mouth of compassion" G2. Schäfer (*Übersetzung*, 2:7 n. 5; *Geniza Fragmente*, 41) indicates that F has the addition "aus dem Munde (der) Heiligen und aus (der) Muzik" (*mpy qdwšy' wmnygwn*), but no such reading is visible on the microfilm. [i] The second and third sentences of § 91 are reversed in N L. **§ 92/G2 1a/G2 1b 1–25** [a] "a quavering," N O M40 D B F L G2] + "and again" M22 V [b] "and a sustained blast (on the horn)" N O M40 M22 D V B F L] + "after and they blow a sustained blast" (corrupt) G2 [c] "excommunicate" N O M40 M22 D B L G2] + "(and) break forth abstaining(?)" (corrupt?) V F; + "(and) they herald" ⟨B⟩ [d] "and excommunicate" N O M40 M22 D B L G2] om V F; + "heralding" ⟨B⟩ [e] "again" N O M40 D B L G2] + "and break forth and quaver" M22; om V F. The phrase "and excommunicate again" could also be construed "and capture and excommunicate," but this makes less sense in context. [f] "ban"—The reading is damaged in N. [g] "every day" N O M40 D V B] "every day, day, and day" M22; "every single day" F G2; + "three times" L [h] "in the law court on high," F] "the law court on high" N O M40 M22 D B G2] + "saying," V; + "saying: Let him be banished in the presence of Ṭ'ŞŠ YHWH, God of Israel" L. If the second reading, "the law court on high," is accepted, it is best construed as the subject of the sentence: "Greatest of all is that the law court on high blow …" [i] "authority" N V F G2] "Torah" O M40 M22 D B L [j] "to Israel," N O M40 M22 D B L G2] om V

upright,[k] to the ritually fit,[l] to the meek,[m] to the humble, to the sensible, and to the selected,[n] and to the ones set apart,[o] to descend and to ascend in(to) the chariot,[p] saying:

Let him be banished with regard to[q] Ṭ'ṢŠ YHWH, God of Israel, with regard to Him[r] and with regard to the throne of His glory, with regard to the crown of His head,[s] with regard to the law court on high, with regard to the law court below,[t] with regard to the whole host on high,[u] with regard to all His attendants.[v] Who[w] stands before Him[x] considering[y] the chariot[z] but leaving it alone?[aa]

§ 93/G2 1b R. Ishmael said:

Such are they who study the vision of the chariot. The one who considers[a] the chariot does not have permission[b] to stand except before three figures alone:[c] before a king,[d] before a high priest,[e] and before[f] the Sanhedrin. The Sanhedrin at a time when[g] it has in it[h] a patriarch.[i] Behold,[j] if there is

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[k] "to Israel, to the upright"—F has a single abbreviated word that could mean either "to Israel" or "to the upright" [l] "to the ritually fit," ("and to the ritually fit" N O M40 D B F L) V G2] "and to the rich" M22 [m] "to the meek" L V G2] "and to the poor" N M22 F; + "and to the pious" O M40 D B [n] "and to the selected" O M40 M22 D B G2] *wlbḥwkry'* (corrupt) N; "and to the chosen" V F L [o] "and to the ones set apart" O M40 M22 D V B F L] "and to the cypress trees" (corrupt) N. The reading of G2 is destroyed. [p] "in(to) the chariot" N O M40 D V B ⟨L⟩] "to the chariot" M22 F L G2 [q] "with regard to" N O M40 D B F G2] "of" M22; "in the presence of" V L [r] "with regard to Him" N O M40 M22 D B F [G2]] om V L [s] "of His head" N O M22 D V B L] + "that is on His head" M40; "that is on His head" D [G2]; "of the glory of His head" F [t] "the law court below" N O M40 M22 D V B F] "the law court of *Makhon*" (corrupt; a name of one of the seven firmaments) L. The reading of G2 is destroyed. [u] "with regard to the whole host on high" N O M40 M22 D V B F G2] "with regard to all His hosts" L [v] "His attendants" N O M40 M22 D V B F] "the attendants" L. The reading of G2 is destroyed. [w] "Who" N O M40 D B] "and from the one who" M22; "everyone who" V; "and with regard to everyone who" F L G2. The variants take the following phrase as a statement that is part of the preceding sentence, not a question. [x] "Him" or "it" (the chariot?) [y] or "apprehensive of" [z] "the chariot" N M40 M22 D V B F L G2] + "the chariot" (dittography) O [aa] "but leaving it alone" N O M40 V B F L G2] "and disgracing it" or "and studying it" D; "who is the one who stands before it and despises it" M22. The meaning of this sentence is unclear. **§ 93/G2 1b** [a] or "is apprehensive of" [b] "permission" N O M40 M22 D B F L G2] om V [c] "three figures alone" O M40 M22 D B F G2] "these three figures alone" N; "three figures" V; "four figures" L [d] "a king" N V L] "the king" O M40 M22 B F G2; D is illegible [e] "before a high priest" N O M22 D V B F G2] "before a priest" M40; "and a high priest" L [f] "and before" N O M40 M22 D V B F G2] "and" L [g] "The Sanhedrin at a time when" N M22] "And the Sanhedrin at a time when" O M40 D B F G2; "itself when" V L [h] "in it" M40 M22 D V B L G2] "with them" N; "among them" O; "the son of" F [i] The chief leadership of Palestinian Judaism after its reconstitution following the Bar Kokhba Revolt traditionally consisted of the office of patriarch together with the Sanhedrin. The patriarch was a descendant of Hillel who in turned claimed descent from the line of King David. [j] "Behold," N O M40 M22 B G2] om V F L; D illegible

no[k] patriarch in it,[l] he may not stand[m] even[n] before the Sanhedrin,[o] and if he has stood,[p] behold, whoever he stands before is[q] culpable,[r] because[s] he lessens[t] his days and shortens his years.

Songs of Threefold Holiness (§§ 94–106)

§ 94/G2 1b R. Ishmael said:

What is distinctive of[a] songs[b] that a man[c] sings and descends[d] to[e] the chariot? He opens and says:[f]

The head of[g] songs is[h] the beginning of[i] praise[j] and[k] the start of a song[l] is the beginning of rejoicing[m] and the start of[n] a chant.[o] The attending

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[k] "no" N O M40 M22 D B F L G2] om V [l] "patriarch in it," O M40 M22 D V B L G2] "patriarch among them" N; "son of a patriarch" F [m] "stand" O M40 M22 D V B F L G2] "cause to stand" (?) N [n] "even" O M40 M22 D V B F G2] "even though" N; om L [o] "before the Sanhedrin" N O M40 M22 D V B F G2] om L [p] "he has stood" N O M40 M22 D V B F L] "with you (masc. sg.)" or "your (masc. sg.) people" (corrupt) G2 [q] "whoever he stands before is" M22 V] "because he stands before him he is" N O M40 D B G2; "the one he stands before is" F; "this one is" L [r] "culpable" F G2] + "for his own life" N O M40 M22 D V B L [s] "because" M22 V F L G2] "and" N O M40 D B [t] "he lessens" N O M40 M22 D V B F G2] "it (his life) lessens" L **§ 94/G2 1b** [a] "What is distinctive of (or "the explication of")" N O M40 M22 B (the first word is illegible in D)] "What is the explication of" V; "How (does one) distinguish" F; "What is distinctive and the explication of" L. Cf. *Merkavah Rabba* § 681 n. e. [b] "songs … The head of" om G2 (haplography) [c] "that a man" N O M22 V B F L] "of a man" M40 D [d] "and descends"—illegible in D [e] "to" N O M22 V B L] "in" M40 D F [f] "and says" N O M40 D V B F L] "who says" M22 [g] "the head of" O M40 M22 D V B F] "the heads of" N; om L [h] "songs is" N O M40 M22 D V B F G2] om L [i] "the beginning of" O M40 M22 D V B F L] "a beginning" (corrupt) N [j] "praise" N O M40 M22 D V B] "His praise" G2; "praise is" L [k] om "and" L [l] N O M40 M22 D V B F] + "is praise." L. G2 frag. 1 ends with the word "a song." [m] Parallel material from G22 1a 30, 33–35, begins with this word, although it is likely that the first part of the sentence should be reconstructed in the lacuna in line 29. The long lacunae in this material in G22 can plausibly reconstructed with much the same text as here, although minor variations are possible. [n] "and the start of" N O M40 M22 D V B L] "and the head of" F [o] "a chant." N O M22 D V B F L G22] "tenderness." M40

princes[p] sing[q] every day[r] to YHWH[s] God of Israel, to the throne of His glory.[t] They lift up the wheel of[u] the throne of glory.[v,w]

Rejoice,[x] rejoice, throne of glory![y] Chant, chant,[z] seat of the Most High![aa] Cry out, cry out,[bb] lovely furnishing[cc] by which wonder after wonder is accomplished![dd] Make the King who is[ee] upon you happy indeed![ff] Like[gg] the happiness of the bridegroom[hh] in his bridal chamber,[ii] let all the seed of Jacob be happy and rejoice![jj] When I came[kk] to take refuge under the shadow of[ll] your wings[mm] in[nn] the happiness of a heart that is happy[oo] in

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[p] The word "prince" (*śr*) is used frequently in the Hekhalot literature as an angelic title and angels are also often called "attendant" or "attending" (*mšrt*). The Hebrew Bible and the Qumran literature occasionally use the word "prince" as an angelic title, although in the Qumran literature the normal corresponding term is *nśy'*, whose meaning in the Hekhalot texts is always the technical term "patriarch" (see § 93 n. i). Attending angels are also known from the Qumran texts. See Davila, *Liturgical Works*, 100–102, 104. [q] "The attending princes sing" N O M40 D V B F L] "They sing the songs" M22; "The princes and attendants who sing" G22. [r] "every day" N O M40 M22 D V B L] "every single day" F [s] "to YHWH" (various spellings) N O M40 M22 D B F] "in the presence of Ṭ'ṢŠ YWY" V; "in the presence of YWṢ' Ṭ'ṢŠ YYY'" L [t] "to the throne of His glory." V B ("and to the throne of His glory" O D)] "upon their throne" N; "upon the throne" ⟨N⟩; "His glory" M40; "the throne of His glory" M22 F; "upon the throne of His glory" L [u] "the wheel of" N O M40 M22 D ⟨B⟩ F] "rejoice, rejoice," V B L [v] "the throne of glory" O M22 V B F] "the throne of His glory" N M40 ("the throne of His [glory]" D) L. The phrase "the throne of glory" comes from Jer 17:12. In the Hekhalot texts it often appears as the variant "the throne of His/Your/My glory." The phrase also appears in Song 12 of the Songs of the Sabbath Sacrifice (4Q405 23i 3), but in the plural form "the thrones of the glory of His kingdom." See Davila, *Liturgical Works*, 155–156. In the thought-world of the Hekhalot literature belief in multiple heavenly thrones was heretical. See *3 Enoch* 16 (§ 20) and *Hekhalot Zutarti* § 339 par. n. l. [w] G22 inserts the text of § 153 at this point. [x] The hymn in this paragraph is also found below in § 154 (N only) and in *Merkavah Rabba* § 687. [y] "Rejoice, … glory" is found only in G22. Cf. "Rejoice, rejoice, throne!" in § 687. [z] "Chant, chant" O M22 ⟨D⟩ V B F L G22] "from a chant" N; "Chant" M40 D [aa] or "most high seat" [bb] "Cry out, cry out," O M40 M22 D V B F L G22] "Cry out," N [cc] "lovely furnishing" N O M40 D V B F L] + "lovely furnishing" (dittography) M22 [dd] "by which wonder after wonder is accomplished" D (damaged) ⟨M40⟩ V L] "by which a wondrous wonder is accomplished" N; "by which is accomplished in a wonder being done and a wonder" O M40 M22 B F [ee] "who is" N O M40 M22 V B F L G22] "who stands" M40 ⟨D⟩ [ff] "Make … happy indeed" ⟨O⟩ M22 V B F L] "Make happy …" N M40; "Be happy indeed with the conversation of" ⟨M40⟩; "Make happy, make happy …" O D [gg] "Like" N O M40 M22 V B F L G22] "In" D [hh] "the bridegroom" N O M40 M22 D B F L G22] + "and bride" V [ii] "in his bridal chamber" N O M40 M22 D B F L G22] "in the house" V [jj] Paragraph 687 reads "And you are declared great by all the seed of Jacob." G22 reads "let Him be happy and rejoice in all the se[ed o f Jacob!]" [kk] "When I came" N O M40 M22 D B F L] "When they come" V [ll] "the shadow of" ⟨N⟩ O M40 B L] "all of" D; om M22 V F [mm] Cf. Ps 91:4. [nn] "in" N O M40 M22 D B F L] "like" V [oo] "that is happy" N O M40 M22 D B V F L] "happy" G22

you …[pp] for your conversation is the conversation[qq] of your King[rr] and with your Former[ss,tt] you recount, according to[uu] the word that is said, *Holy, holy, holy*[vv] (Isa 6:3).

§ 95/G1 A 35–B 6a
From praise and song of day after day,[a]
from rejoicing[b] and chanting of various times,
and from recitation[c] that goes forth from the mouth of holy ones,[d]
and from music[e] that swells[f] from the mouth of[g] attendants,[h]
behold, fire[i] and hills of[j] flame[k] are heaped up,[l]
covered, and reduced to slag[m] each day,[n]
according to the word that is said,[o] *Holy, holy, holy*[p] (Isa 6:3).

§ 96
What is with you,[a] you[b] confounded one, faithful servant?[c]
What is with you,[d] you[e] shaking one, attendant, and beloved one?[f]

[pp] There is no main clause to go with this dependent clause. [qq] "the conversation" M40 D] "with the conversation" N O M22 V B F L G22 [rr] "of your King" N O M22 D V B F L G22] "from your heart" M40 [ss] "and with your Former" N O M40 M22 D V B F G22] "and with the conversation of your Former" (*wʿm šyḥt ywṣrk*) L [tt] The surviving parallel material from G22 ends here, although it is likely that the rest of the sentence should be reconstructed in the lacuna in 1a 35. [uu] "according to" O M40 M22 D V B F L] "in" N [vv] "*Holy, holy, holy*" V] + "*is YHWH of Hosts*" N O; + "*is YHWH of Hosts; the earth is full of His glory*" M40 M22 D B; + "etc." F; + "*the whole earth is full of His glory*" L **§ 95/G1 A 35–B 6a** [a] "day after day" N O M22 D B F G1] "a day" M40 L; "every single day" V. The surviving text of G1 commences with "day after day" and continues through the end of this paragraph. [b] "from rejoicing" N O M40 D V B F L G1] "who has rejoiced" M22. [c] "and from recitation" N O M22 D ("from recitation" V) B F L] "and recitation" M40; "recitation" G1 [d] "holy ones" N O M40 M22 D B F G1] "the holy ones" V; "attendants" L [e] "and from music" N O D V B F L] "and from Rigyon" (see § 154 n. m) M40; "and who are colonists" (?) (corrupt) M22; "making music" G1 [f] "that swells" N O D V B F L] "that makes itself recognized" M40 M22; "and it swells" G1 [g] "from the mouth of" O M40 M22 D V B F L] "from the threshold of" N [h] "attendants" N O M40 M22 D B F G1] "the attendants" V; "holy ones" L [i] "fire" N O M40 M22 D V B F L] "earthquake" G1 [j] "and hills of" N O M40 M22 D V B F G1] "a hill of" L [k] "flame" N O M22 V B F L G1] "to smite" M40; "flames" D [l] "are heaped up" O M22 V F L G1] "that spurn" N; "are in straits" M40; "are tied together" D B [m] "reduced to slag" D V (B "another expression:") F L G1] "roads" N O M40; "given" M22 ⟨O⟩; "acquitted" B [n] "each day," N O M40 M22 D B F L] "every single day" V G1 [o] "according to the word that is said" N O M40 M22 D V B F G1] "how much it is said" L [p] "*Holy, holy, holy*" V] + "*is YHWH of Hosts*" N; + "is *YHWH of Hosts* etc." O M40 D B; + "*is YHWH of Hosts; the earth is full of His glory*" M22; + "etc." F; + "*the whole earth is full of His glory*" L **§ 96** [a] "What is with you" N O ⟨M40⟩ M22 D V B L] "You are going" M40; "O King" F [b] "you" O M40 M22 D V B F L] "that you are a" N [c] "servant" N O M40 M22 D B F L] + "of the King" V [d] "What is with you" N O ⟨M40⟩ M22 ("{What are you} What is with you" D) V B L] "You are going" M40; "O King" F [e] "you" O M40 M22 D V B F L] "that you are a" N [f] "beloved one" N O M40 M22 D V B F] "and one who loves" (*wʾwhb*) L

He says:

I am before You,[g] ZHRRY'L YHWH, God of Israel.[h] If I am not confounded, who is it who will be confounded?[i] If I do not shake,[j] who is it who will shake, since I am called[k] to the Might[l] for six hours each day, and they drag[m] me[n,o] on my knees[p] a thousand times until I reach[q] the throne of Your glory.[r]

§ 97 And the voice replied and said to him,[a] as[b] it is said:[c] *And there was a voice*[d] *from above the firmament*[e] *that was over their head.*[f] *When they stood*[g] *still they let their wings relax* (Ezek 1:25).

It is these[h] who carry out actions[i] for you; there is no reproach[j] concerning their conversation[k] and no one disputes concerning their conversation and no one disputes concerning their words.[l] The attendants of His adornment[m] call[n] the adorned King, enthroned in the chambers of the palace of[o] silence, awe, fear, holiness and purity, according to the word that is said, *Holy, holy, holy*[p] (Isa 6:3).

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[g] "He says: I am before You" M40 M22 D B] "He says before You:" N O; "He says before Him:" ⟨O⟩ ⟨M40⟩ V; F reads with either N O or with ⟨O⟩ ⟨M40⟩ V, but the word is abbreviated and could be either; "before" L. [h] "God of Israel" N O M22 V B F L] "my God and God of my fathers" M40; + "If I am not confounded, who is it {who will be confounded?}?" D [i] "that will be confounded"—"⟨that⟩ will {not} be confounded" N [j] "If I do not shake" N O M40 M22 D V F L] + "if I do not shake" (dittography) B [k] "I am called" N O M40 M22 D V B F] "I am he who is called" L [l] For "to the Might" M40 reads *lgbwr⟨h⟩*, which corrects the reading from "to the Mighty One" to "to the Might" with the other manuscripts. [m] "they drag" M40 M22 D B F L] *twḥkyn* (corrupt) N; *swḥkyn* (corrupt) O V [n] "me" O M40 M22 D V B] "him" N F; + "each day" L [o] Cf. the dragging of Ben Zoma through the heavenly palaces in G8 2a 30b–34a and the dragging of a practitioner by the angel ʿAnaphʾel in G8 2b 46. [p] "my knees" ("my knee" or "my knees" O) ⟨O⟩ M22 D V B F L] "my myriads" M40 [q] "until I reach" N O M40 M22 D V F L] "reaching" B [r] "Your glory" M22 D V] "His glory" N O; "glory" M40 B F L **§ 97** [a] "to him" O M40 M22 D V B] om N F L [b] "as" N O M40 M22 D V B L] "like" (*kmw*) F [c] "it is said" N O M40 D B L] "it is written" M22 V F [d] "*And there was a voice*" O M40 M22 D V B F L (Ezek 1:25 MT)] "And the voice was" N [e] V F end the quotation here. [f] "*their head*" N O M40 D B L (= MT)] "their heads" M22. L ends the quotation here. [g] "*When they stood*" N O M40 M22 D B] "When standing" ⟨O⟩ [h] "It is these" N O M40 M22 D V B F] om L [i] "actions" N L ("the actions" O M40 D F)] "all the actions" M22 V B [j] "no reproach" O M40 M22 D V F] "nothing" N B L (cf. Job 26:7) [k] "their conversation" N O M40 M22 D V F] "their conversations" B; "their words" L [l] "and no one disputes concerning their words" O M40 D B F] "and no one disputes concerning {their conversation} ⟨their words⟩" N; om M22 V; "and no one disputes concerning their conversation (*syḥtn*)" L [m] "His adornment" N O M40 M22 D B L] "My adornment" V; "adornment" F [n] "call" O] "see" N ⟨B⟩; "and are called" M40 D; "are called" M22 V B F; "are called, see" L [o] "the palace of" N M40 M22 D V B F L] + "of majesty, the palace of" O [p] "*Holy, holy, holy*" V] + "*is YHWH of Hosts*" N O B; + "is *YHWH of Hosts* etc." D; + "*is YHWH of Hosts; the earth is full of His glory*" M40 M22; + "etc." F; "*the whole earth is full of His glory*" L

§ 98 King of miracles, King of mighty acts,[a] King of wonders, King of explications, Your throne[b] flies[c] from the hour that[d] You inserted[e] the peg[f] of the weaving of[g] the web that completed[h] the world and plaited it,[i] standing over it many[j] years, generations[k] without end,[l] and as yet[m] it has not rested its feet on[n] the surface of Aravot,[o] but only flies like a bird[p] and stands under You.[q] The majestic ones of[r] majestic ones have crowns[s] fastened on[t] and all the kings of the heads of the attributes whom You created are bound,[u] standing under the throne of Your glory.[v]

§ 99 And they carry[a] it[b] with power, strength, and might,[c] and they too have not rested their feet on the surface of[d] Aravot,[e] but they fly[f] like a bird[g] and they stand under it. Three times each day the throne of Your glory prostrates itself[h] before You and says to You:[i]

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§ 98 [a] "King of mighty acts," N O M40 M22 D V B] om F; "King of might" L [b] "Your throne" N O D ⟨D⟩ L] + "Your throne" (dittography) M40 B; + "His throne" M22 F; "a throne" V [c] "flies" N M40 M22 ⟨D⟩ V B F L] + "and stands beneath Him" O [d] "from the hour that" O M40 M22 ⟨D⟩ V B F L] "when" N [e] For "You inserted," F reads *tqʿh* ("she inserted"), thus apparently making the peg (fem.) the subject of the verb. [f] "the peg" N O M22 D V B F L] "leaves over the excess" (?) (corrupt) M40. Cf. "the peg of the world" in *The Chapter of R. Nehuniah ben HaQanah* § 314. [g] "of the weaving of" N O M40 M22 ⟨D⟩ B F L] "and the weaving of" V [h] "that completed" N(?) M40 M22 D V B L] "of the completion of" O; "that there is a whole offering" (?) (*šyš klyl*) (corrupt word division) F [i] "and plaited it" N O M40 D ⟨B⟩] "and its plaiting" (?) B F (M22?); "and its ladder" V; "and extolments and plaited it" L. The word translated "plaited" is difficult. I take the form *mslwlw* to be a *poʿlel* having the same sense as the *piʿel* of the root √*sll*. It could also be taken, with Schäfer (*Übersetzung*, 2:17 n. 10), as a variant form of the word for "highway." Cf. this phrase to § 201. [j] "many" N O M22 ⟨D⟩ V B F L] "a myriad" M40 D [k] "generations" N O M40 M22 D B F] "and generations" V L [l] "without end" N ("without ⟨end⟩" O) M40 V F L] + "and to without number" M22 B; + "again to without number" D [m] "and as yet" N O M40 D V L] "and" M22 ⟨B⟩; om B; "and as far as YYY'" (corrupt) F [n] "on" N O D V B F L] "as far as" M40; om M22 [o] "Aravot" N O M40 D L] + "Aravot firmament" M22; + "firmament" V B F [p] "flies like a bird" N M40 M22 D V B F L] "is like a bird that flies" O [q] "under You" M22 D V B F] "under Him" N O M40 ⟨B⟩ L [r] "The majestic ones of" O M40 M22 D B] "His majesty" (?) (corrupt) N V F; "majesty of" L [s] The word translated "crown" throughout this volume has the sense of a crown-turban or tiara that is fastened or tied onto the head. [t] "have crowns fastened on" N O M22 D B F L] "is fastened of" (corrupt) M40; "are fasteners of crowns" V. Cf. §§ 103, 170–171, 253. [u] "are bound," N O M40 M22 D V F L] "are reckoned as" ⟨M40⟩ B [v] "Your glory" M40 M22 D V F] "glory" N; "His glory" O L; "Your glories" B **§ 99** [a] "carry" N O ⟨M40⟩ M22 ⟨D⟩ V B F L] "lock" (?) (corrupt) M40 D [b] "it" N O M22 D B F] "me" M40 V; om L [c] "with power, strength, and might" N O M22 ⟨D⟩ V B F L] "with power of strength" M40 [d] "on the surface of" N O M40 D] "upon the surface of" M22 V B F L [e] Aravot N O M40] + "firmament" M22 D V B F L [f] "they fly" N O M22 V B F L] "it flies" M40 D. Or translate the phrase "but (they are) like a flying bird." [g] "like a bird" N O M22 D V B F L] "in/by means of a bird" (corrupt) M40 [h] "prostrates itself" N O M40 D B L] "has prostrated itself" M22 V F [i] "to You:" N O M22 V B F L] "to him:" M40 D

ZHRRY'L YHWH, God of Israel, be glorified[j] and sit on me, O ornamented King, because[k] Your weight[l] is beloved upon me[m] and is no burden upon me,[n] according to the word that[o] is said, *Holy, holy, holy*[p] (Isa 6:3).

§100 Wondrous majesty[a] and distinguished rulership,[b] majesty of[c] exaltation,[d] rulership of grandeur, by which the Angel[e] of the Presence conducts himself three times every single day[f] in the law court on high,[g] when he[h] comes and goes upon[i] the firmament[j] that is over the heads of[k] the cherubim[l] and over the heads of the ophannim[m] and over the heads of[n] the holy living creatures.[o] The cherubim[p] and the ophannim[q] and the holy living creatures are bound[r] and stand under the throne of glory.[s]

§101 As soon as whoever[a] are on high see[b] when[c] he[d] is coming on the firmament[e] that is over the heads of[f] the cherubim and which is over the

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[j] "be glorified" N O M40 M22 B F] "I am glorified" V L; "You are glorified" D [k] "because" O M22 D V B F L] "to whom" N M40 [l] "Your weight" O M40 M22 D V B F L] "Your rule" or "Your proverb" (corrupt) N [m] "upon me" N O V] + "and is precious" M40 D B; "to me" M22 F [n] "upon me" N O M40 M22 D B L] "to me" V F [o] "according to the word that" N O M40 D V B F] "that which" M22 L [p] "*Holy, holy, holy*" V] + "*is YHWH of Hosts*" N O M40; + "*is YHWH of Hosts; the earth is full of His glory*" M22; + "is *YHWH of Hosts* etc." D B; + "etc." F; + "*the whole earth is full of His glory*" L **§100** [a] "Wondrous majesty" N M40 M22 D B] "Wonder, majesty" O V L; "wondrous majesties" F [b] "and distinguished rulership" O M40 D V B F] "or first rulership" N; "this is the adornments of those who overtake" M22; "this is the hills of those who overtake" ⟨D⟩ "and *mšwbh* rulership" (corrupt) L [c] "majesty of" N O M40 M22 D V B L] "majesties of" F [d] "exaltation" N O M40 M22 D V B L] "Rome" (*rwmy*) (corrupt) F [e] "grandeur, by which the Angel" M40 D V B F L] "*zhynh* ⟨grandeur⟩ of the Angel" (correction of a corrupt reading) N; "grandeur of the Angel" O; "grandeur and the Angel" M22 [f] "three times every single day" O M22 D V B] "every single day three times" N; "three times each day" M40; "every single day" F; "on high three times each day" L [g] "in the law court on high" N O M40 M22 D B F] + "before the throne of glory" V; om L [h] "he" (the Angel) or "He" (God). In the context of this paragraph the Angel of the Presence seems the more natural referent of the pronoun, but Gruenwald takes the referent to be God on the basis of Gnostic parallels concerning the eighth heaven ("Jewish Sources," 216–217). Song 12 of the Songs of the Sabbath Sacrifice (4Q405 20ii–21–22 8–9) distinguishes between "the firmament of the cherubim" and "the firmament of light." It is possible that the latter corresponds to the firmament over the heads of the cherubim in §100. See Davila, *Liturgical Works*, 147, 151. [i] "upon" N O M22 D V B F L] "as far as" M40 [j] "the firmament" O M40 M22 D V B F L] "the Aravot firmament" N [k] "the heads of" N O M22 V B F L] "two of" M40 D [l] "the cherubim" N O M40 D V B F L] "the cherub" M22 [m] "the ophannim" O M40 M22 D V B F L] "the holy living creatures" N [n] "and over the heads of" N O M40 M22 D V B F] "and" L [o] "the holy living creatures" O M40 M22 D V B F L] "the ophannim" N [p] "The cherubim ... holy living creatures" N O M40 D V B F L] om M22 [q] "and the ophannim" N O M40 D V B F] om L [r] "bound" N O M22 V B F L] + "(with) linen" M40 D [s] "glory." N O M40 D B L] "Your glory" M22 V F **§101** [a] "whoever" N O M40 M22 D B] "whatever" V F L [b] "see" N O M40 D L] "would see Him" M22 V F; + "Him" B [c] "when" N O M40 M22 D V B F] "that" L [d] "he" (the Angel of the Presence in §100) or "He" (God) [e] "the firmament" M40 M22 D V B F] "the Aravot firmament" N O L [f] "that is over the heads of" N O M40 M22 D V B F] om L

heads of[g] the ophannim[h] and which is over the heads of[i] the holy living creatures,[j] they shake and are confounded and overcome, and they fall[k] backward. For no creature is able to approach within a hundred eighty-five thousand myriad parasangs of that place because of the tendrils of fire that drip[l] and go forth from the mouths of the cherubim and from the mouths of the ophannim and from the mouths of[m] the holy living creatures who open their mouths, saying,[n] "Holy,"[o] in the hour that Israel say[p] before Him[q] "Holy,"[r] according to the word that is said,[s] *Holy, holy, holy*[t] (Isa 6:3).

§102 A condition of holiness,[a] a condition of might,[b] a fearsome condition, a confounding condition,[c] a condition of quivering, a condition of cold sweat,[d] a condition of confoundedness,[e] a condition of shuddering is the condition of[f] the robe of[g] ZHRRY'L YHWH,[h] God of Israel, who is garlanded and who comes[i] onto the throne of His glory.[j] And it[k] is engraved, and all of it is filled[l] inside and out[m] with "YHWH, YHWH." And no eyes of any being are able[n] to gaze at Him, neither eyes of flesh and blood nor the eyes of His attendants.[o] And[p] the one who gazes at Him and peers at[q] and sees

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[g] "and which is over the heads of" N O M40 M22 D V B F] om L [h] "the ophannim" N O M22 V B L] "the previous living creatures" (corrupt) M40; "the holy living creatures" D [i] "and which is over the heads of" N O M40 M22 D V B F] om L [j] "the holy living creatures" N O M22 V B F] "the ophannim" M40 D; + "at once" L [k] "and they fall" O M40 M22 D V B F L] + {"on their faces"} N [l] "that drip" O M40 D V B F L] "that rouse" N; "that rouse themselves" M22 [m] O adds an abbreviated word of uncertain meaning here. [n] "saying" N M40 M22 D V B F L] "teaching" O [o] "'Holy'" N O V F L] om M40 M22; "the *qedushah*" B; D is abbreviated and could represent either reading. [p] "say" N O D V B F L] "stand" M40 M22 [q] "before Him" N O M40 M22 D V B F] om L [r] "'Holy,'" N O M40 D V B F L] om M22 [s] "that is said" N O M40 D V B L] "that is written" M22 F [t] "*Holy, holy, holy*" M40 D V] + "*is YHWH of Hosts*" N L; + "*is YHWH of Hosts; the whole earth is full of His glory*" O M22; + "is *YHWH of Hosts* etc." B; + "etc." F **§102** [a] "holiness," O M40 M22 D V B F L] "might," N [b] "might" O M40 M22 D V B F L] "holiness" N [c] "a fearsome condition, a confounding condition," O M40 M22 D V B F L] "a fearsome and confounding condition," N [d] "a condition of cold sweat," N O M40 D V B F L] om M22 [e] "a condition of confoundedness" O M40 M22 D V B F L] om N [f] "is the condition of" B L] "of" N O M22 D V F; "there is to" M40 [g] "of the robe of" O M40 M22 D (V?) B] "of the division/distribution of" N; "of the armpits of" or "of the boil of" (corrupt) ⟨B⟩; *ḥlyq* (corrupt) F; "of the robe of the condition of" L. It is possible that the reading in N is simply a *plene* spelling of the word for "robe." For background on the robe of God, see Schäfer, *The Hidden and Manifest God*, 19 n. 29. See also *Hekhalot Rabbati* §§105, 253; *Hekhalot Zutarti* §420; and G8 2b 14, 43. [h] "YHWH" (various spellings) O M40 M22 D V B F L] + "of hosts" N [i] "and who comes" N O M40 M22 D B F L] + "and who sits enthroned on it" V [j] "His glory" N O M22 V B F] "glory" M40 D; + "YY" L [k] The robe. [l] "and all of it is filled" N O M22 V B F L] "and all of it is" M40; "and all of them are filled" D [m] "inside and out" O M40 M22 D V B F L] "inside of out" (corrupt) N [n] Emending with Schäfer (*Übersetzung*, 2:23 n. 16). All the manuscripts read "is able." [o] "His attendants" N O M40 D V B F L] "attendants" M22 [p] "And" N O M40 D V F L] "Because" M22 B [q] "and peers at" N O M22 D V B F] + "Him" M40 L

Him[r]—flashbacks seize[s] his eyeballs, and his eyeballs[t] discharge[u] and bring forth torches of[v] fire, scorching[w] and burning him. And the fire that goes forth[x] from the man who gazes[y] burns him and scorches him.[z] For what reason?[aa] Because of the likeness[bb] of the eyes of[cc] the robe[dd] of ZHRRY'L YHWH, God of Israel, who is garlanded and comes onto the throne of glory. His beauty is pleasant and sweet, like the appearance of[ee] the beauty of the splendor of the adornment of[ff] the eyes of[gg] the likeness of[hh] the holy[ii] living creatures, according to the word that is said, *Holy, holy, holy*[jj] (Isa 6:3).

§103 Who is like our King among all the majestic ones[a] who hold[b] kingship? Who is like our Former?[c] Who is[d] like YHWH our God?[e] Who is like Him[f] among[g] those who fasten on the fastenings of crowns?[h] For with six voices the beings[i,j] (who are) bearers of[k] the throne of His glory[l] sing before Him,[m]

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[r] "Him" M22 ⟨D⟩ V B F L] om N O M40 [s] "flashbacks seize" V B F] "they seize *mḥzywnt*" (corrupt) N; "they seize and flashbacks" O M40 D; "the form of flashbacks seizes" M22; "the form of flashbacks" ⟨D⟩; *??? '?r* (reading damaged) ⟨B⟩; "*mḥzwzwt* seizes him" (corrupt) L [t] "and his eyeballs" N O M40 D V B] om M22 F; "and the ball of his eyes" L [u] "discharge" N O M40(?) V F L] + "fire" M22 D B [v] "torches of" N O M22 V B F L] "a torch of" M40 D [w] "scorching" N M40 D] + "him" O M22 V B F L [x] "And the fire that goes forth" O M40 D] "And the fire and ⟨that which⟩ it goes forth" N; "For the fire that goes forth" M22 V B F; "from fire and that which goes forth" (*m'š whywṣ'*) (corrupt) L [y] "who gazes" O M40 M22 D V B F] + "from the mouth of a man and he gazes" N; "from the mouth, from with the man and the one who gazes" (*mpy m't h'dm whmstkl*) (corrupt) L [z] "burns him and scorches him." N O M40 D V B F] "it scorches him and it burns him." M22 (L(!): *hw' mlḥtt 'wtw whw' šwrpt 'wtw*) [aa] "For what reason?" N O M40 D V B F L] om M22 [bb] "the likeness of" N O M40 M22 D B F L] "the heights of" V [cc] D adds a damaged abbreviation here whose meaning is unclear. [dd] As before, the word in N could mean "division/distribution" or it could be a *plene* spelling of "robe." [ee] "like the appearance of" N O M40 V B F L] "from/more than the appearance of" M22; "in the appearance of" D [ff] "the splendor of the adornment of" N O M40 M22 D V B F] "the effulgence of" L [gg] "the eyes of" O M40 M22 D V B F L] "His eyes," N [hh] "the likeness of" N O M40 M22 D B] om V F L [ii] "holy" N O M40 M22 D V B F] om L [jj] "*Holy, holy, holy*" V F] + "*is YHWH of Hosts*" N; + "is *YHWH of Hosts* etc." O B; + "etc." M40 D; + "*is YHWH of Hosts; the whole earth is full of His glory*" M22; "*the whole earth is full of His glory*" L **§103** [a] "the majestic ones" O M40 D V B L] "the majesty" N F; "His majesty" M22 [b] "who hold" N O M40 D B F L] + "holdings of" (?) M22 V {F} [c] "our Former" N M40 M22 D V B F L] "formers" (pl.) (corrupt) O [d] "Who is" N O M40 V F ("And who is" D B) L] "There is none" M22 [e] "like YHWH our God" (various spellings) N O M40 M22 D V B F] "like our King" L [f] "Who is like Him" N O M40 D B L] "Who is" M22 V; om F [g] "among" N O M22 D V B F] "like" M40; "among all" L [h] "the fastening of crowns" N O M40 M22 D V B F] "fastenings" (*qšrym*) L. Cf. §§98, 170–171, 253. [i] "the beings" N O (*mdt* M40 D) V F] "the attendants on high" M22 ⟨D⟩ B; "His attendants, the beings" L [j] The difficult word *mdh* (literally, a "measure") sometimes seems to have the meaning "being" in the Hekhalot literature (cf. Halperin, *The Faces of the Chariot*, 430 and 545 n. ii, although I do not accept this meaning in the passage Halperin cites. But cf. §172 n. b). [k] "bearers of" N O M40 ⟨D⟩ V B F L] "bearing" M22 [l] "His glory" N O M22 D V B F L] "glory" M40 ⟨D⟩ [m] "before Him" N O ⟨D⟩ V B F L] "before You" M40 M22 D

the cherubim and the ophannim and the holy living creatures, with voice after voice[n] that is made to ascend over its companion and is modulated[o] before Him.

§104 The voice of the first: anyone[a] who hears[b] immediately goes insane[c] and prostrates himself. The voice of the second: anyone who listens to it immediately gets lost and does not return again. The voice of the third:[d] anyone[e] who hears it,[f] a convulsion[g] seizes him and immediately he dies. The voice of the fourth: anyone who listens to it—[h]immediately the skull of his head, and his frame,[i] is shattered, and most of the joints of his ribs are torn out.[j] The voice of the fifth: anyone who hears it is immediately poured out[k] like a ladle[l] and it dissolves[m] all of him[n] into blood.[o,p] The voice of the sixth: anyone[q] who listens to it—immediately skipping[r] seizes his heart and his heart[s] shakes and overturns his bowels[t] and it dissolves[u] his gall[v] inside him like water, according to the word[w] that is said, *Holy, holy, holy*[x] (Isa 6:3).

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[n] "with voice after voice" O M40 M22 D V B F] "that with voice after voice" N; "that with every voice" L [o] "over its companion and is modulated" N O M22 D V B F] om M40; "more than of its companion and is modulated(!)" (*mšl ḥbrw wmšnnh*) L **§104** [a] "anyone" N M40 M22 D V B F L] "the voice of one" O [b] "who hears" N M40 D] + "it" O M22 V B F L [c] "goes insane" ⟨O⟩] "roars" N O M22 ⟨D⟩ V B F] "is emptied" M40; *mtʿgr* (corrupt) D; "becomes repulsive" (*mtnwnh*) L [d] "The voice of the third" N ⟨O⟩ M40 M22 D V B F L] om O [e] "anyone" N M22 D V B F L] "the voice of one" O; om M40 [f] "who hears it" N O M22 V F L] + "at once" M40 D B [g] For this word, see Schäfer, *Übersetzung*, 2:26 n. 5. [h] "anyone who listens to it—" N O M40 M22 D V B F] om L [i] "the skull of his head, and his frame," N O M40 D B] "the skull of his frame" M22; "his skull and his frame" V F L [j] "are torn out" N O M40 D V B F] *mytntqṣ* (corrupt) M22; "they tear out" L [k] "poured out" N O M40 D V B F L] "crushed" M22 [l] "like a ladle" N O M40 M22 V B F L] "in a ladle" D [m] "and it dissolves" N O M40 D V B L] "and it makes" M22 [n] "all of him" N O M22 D V B L] "all of them" M40 [o] "and it dissolves all of him into blood" om F [p] Cf. §159. [q] "anyone" N O M22 V B F L] + "who hears it and anyone" M40 D [r] "skipping" N M40 M22 D(!) F L] "piercing" O(!) V B [s] "and his heart" N O M22 V B F L] "and therefore it" M40 D [t] "his bowels" (literally "the sons of his bowels") O L] "the insides of his bowels" N ⟨D⟩; "the vessel(s) of his bowels" M40 {D}; "the surface of the insides of his bowels" M22; "the sons of the insides of his bowels" V B; "the sons of the insides of the bowels" (*bny qrby mʿyn*) F [u] "and it dissolves" M40 D] "and it is at rest" N; "and it shall attend" O; "and a row of" V; "and it attends" M22 B F L. The variant readings make no sense in context and seem to be corruptions. [v] "his gall" O M40 M22 V B L] "his running" (?) N; *mrdtw* (corrupt) D; "his pyre" (*mdwrtw*) F [w] "according to the word" N O M40 M22 D V B F] om L [x] "*Holy, holy, holy*" V F] + "*is YHWH of Hosts*" N L; + "is *YHWH of Hosts* etc. R. Ishmael said: R. Akiva heard all these songs when he descended to the chariot and he seized and learned them from before the throne of His glory—(the songs) that His attendants sing to Him." (cf. §106) O; + "etc." M40 D; + "*is YHWH of Hosts; the whole earth is full of His glory*" M22; + "*is YHWH of Hosts* etc." B

§105 Who[a] is like our King?[b] Who is like our Former? Who is[c] like YHWH our God? The sun and the moon rule[d] and lead forth the crown of[e] His head. The Pleiades, Orion, and the morning star,[f] groups of stars,[g] and stars and constellations[h] drip[i] and go forth from the robe of Him[j] who is garlanded[k] and He is enthroned in it[l] upon the throne of His glory[m] and it[n] emits a great light between His eyes, for[o] He is a King of miracles, a King of mighty acts,[p] a King of wonders, and a King of explications, according to the word that is said, *Holy, holy, holy*[q] (Isa 6:3).

§106 R. Ishmael said:

R. Akiva heard all these songs[a] when he descended to the chariot and he seized them and learned them[b] from before the throne of glory[c]—(the songs) that His attendants[d] sing before Him.[e]

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§105 [a] "Who" N O M40 D V B F L] "R. Ishmael said: Who" M22 [b] "like our King" O M40 M22 D V B F L] + "among all who possess kingship" N [c] "Who is" N ("And who is" M40 D B) M22 V F L] "For he is" (?) O [d] "rule" M40 D] "rescue" N O M22 V B F L. Cf. Gen 1:16–18. [e] "the crown of" N O M40 M22 D V B F] "from the crown of" L [f] "and the morning star" N O M40 D F L] "and a star and brightness" M22 V B [g] "groups of stars" N O M22 D V B L] "razors" or "acts of authority" or "myrrh" M40; "the moon" (*yrḥ*) F [h] "and constellations" N O M40 M22 D V B F] om L [i] "drip" N O M22 D V B F L] "rouse" M40 [j] "from the robe of Him" N O M40 M22 D V B] "from the portion of Him" F; "from His robe" L. For the robe of God see *Hekhalot Rabbati* §§102, 253; *Hekhalot Zutarti* §420; and G8 2b 14, 43. [k] "is garlanded" N O M40 M22 D V B F] + "by/in it" L [l] "in it" N O M40 M22 D V B F] om L. The object of the preposition is apparently the robe. [m] "upon the throne of His glory" N O M40 D V B F] "upon His throne His glory" M22; "*upon an exalted and lifted-up throne*" (Isa 6:3) L [n] That is, the crown. [o] "for" N O M40 M22 D B F L] om V [p] "a King of mighty acts" N O M22 D V B F L] "a mighty King" M40 [q] "*Holy, holy, holy*" D V F] + "*is YHWH of Hosts*" N L; + "is *YHWH of Hosts* etc." O B; + "etc." M40; + "*is YHWH of Hosts; the whole earth is full of His glory*" M22 **§106** [a] "R. Ishmael … songs" N O M22 D V B F L] "R. Akiva said," M40 [b] "and learned them" N O M22 D V B F] "and learned" M40; "to learn them" L [c] "the throne of glory" M22 V B F] "the throne of His glory" N; "His glory" O L; "the glory" M40 D [d] "His attendants" N O M40 V B F L] "attendants" M22 D [e] "before Him" N O M22 V B F] "before Me" M40 D L

The Narrative of the Ten Martyrs (§§107–121)[a]

The wicked decree of Rome

§107 R. Ishmael said:

It was on this day, the fifth in the week,[b] when a harsh[c] proclamation came from Rome[d] from the great[e] capital of Rome,[f] saying:

Take[g] four of the eminent men of Israel, R. Shimon ben Gamaliel, R. Ishmael ben Elisha, R. Elazar[h] ben Dama,[i] and R. Yehudah ben Baba[j,k] or[l] seven[m] thousand disciples of the sages[n] from Jerusalem[o] as their ransom.[p]

The Divine response

§108 When R. Nehuniah ben[a] HaQanah saw this edict, he stood[b] and he made me descend[c] to the chariot. And I made a request of[d] Suriah,[e] the Prince of the Presence, and he said[f] to me:

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§107 [a] For detailed commentary on this section and an evaluation of its relationship to the versions of the Narrative of the Ten Martyrs that circulated outside the Hekhalot literature, see Boustan, *From Martyr to Mystic*, chapter 5. [b] The text contains no previous reference to the fifth day of the week which would explain this one. Boustan (*From Martyr to Mystic*, 203–208) argues that this is a loose end left over from another version of the Narrative of the Ten Martyrs adapted by the *Hekhalot Rabbati*. [c] "harsh" N O M40 M22 D V B L] "evil" F [d] "from Rome," N O M22 V B F] om M40 D L [e] "great" N O M40 M22 D V B L] om F [f] "of Rome" O M40 M22 D V B F] "that is in Rome" N L [g] "Take" O M40 ("And take" M22) D V L] "Grab" N; "Let them take" B F [h] "Elazar" O M40 M22 D V B F] "Eliezer" N [i] "Dama" N O M40 D V B F] "Dosa" M22 [j] "Baba" N O M40 D] + "these four from the eminent men of Israel" M22 {V} B F [k] The four names are omitted in L. [l] "or" B ⟨D⟩] "and" N O M22 D V F L; om M40 [m] "seven" N O M22 D V B F L] om M40 [n] "disciples of the sages" O M40 M22 V B F] "disciples" N; "sage disciples" D; "sages" L [o] "from Jerusalem" N O M40 M22 D V B F] "who are in Jerusalem" L [p] This sentence can also be construed in the past tense: "They have taken four … and seven thousand … are their ransom." But it makes better sense for the Romans to be taking hostages to trade for the four sages than offering to ransom the sages in exchange for hostages. **§108** [a] "ben" N O M22 D V B F L] "{ben}" M40 [b] "he stood" N O M40 M22 V B F L] "he was standing" D [c] "and he made me descend" N O M40 D V B L] "and he made him descend" M22 F [d] "And I made a request of" N M22 V B F L] "And I sought from" O M40 D [e] "Suriah" N O M22 D V B F L (with spelling variations)] "Suriel" M40 [f] ⟨M40⟩ reads "and they said"

The law court on high[g] wrote[h] ten[i] and gave[j] (them) to Sammaʾel,[k] the prince of Rome,[l] saying:

Go and destroy[m] *every good piece*,[n] *thigh*[o] *and shoulder* (Ezek 24:4) to complete[p] the decree:[q] *and whoever steals a man, whether he sells him or is found in possession of him, shall be put to death* (Exod 21:16);[r] and vengeance[s] was kept[t] for him[u] so as to take vengeance on him, until it arrives:[v] *YHWH will deal with*[w] *the host of the height on high* (Isa 24:21) so that he be slaughtered and hurled down along with all of the princes of[x] his kingdom[y] on high, like the young goats and lambs[z] of the Day of Atonement.

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[g] "The law court on high" N M40 M22 D V F] "In the law court on high" O ⟨M40⟩ B L [h] "wrote" D V L] "they wrote" O ⟨M40⟩ B; "[ga]ve" (?) N; {"my writing"}(?) (corrupt) M40 "one wrote them" (?) (corrupt) M22; + "for me" F [i] "ten" N O M40 M22 D V B L] om F [j] "and gave" O M40 D] + "permission" N; + "to him," M22 V B F; + "to him permission," L [k] "Sammaʾel" O M40 D] "wicked Sammaʾel" N V (B "another reading:") L; + "the evil prince" M22 B; "to him, to wicked Sammaʾel" F. Sammaʾel functions here as the evil tutelary angel of Rome. The name means something like "blind god." Sammaʾel appears as a satanic figure in *Ascen. Isa.* 1:8, 11; 2:1; 5:15 and as the Gnostic Demiurge in the Nag Hammadi Gnostic texts (e.g., *Apoc. John* II 1, 11.17–18; *Hyp. Arch.* II 87 3). He also appears as an evil angel elsewhere in Jewish tradition, e.g., *b. Sotah* 10b. [l] "the prince of Rome"—erased in D B [m] "and destroy" O M22 V B F L] "and you shall destroy" N; "choose this" M40; "and be chosen" D [n] "*piece*" N M40 D V B F L (Ezek 24:4)] "rest" (corrupt) O; "shoulder" M22 [o] "*thigh*" N O M22 D V B F ("and *thigh*" L) (Ezek 24:4)] om M40 [p] "to complete" N O M22 D V B F L] "to cast forth" M40 [q] "the decree" N O M40 D F] + "the decree of" M22 B; "the decree of" V L [r] (Exod 21:16, quoted at varying length) N O M40 M22 D V F] + "And the sons of Jacob who stole Joseph their brother and sold him, what about them? At once permission was given to Sammaʾel to destroy ten eminent men instead of them to complete this decree." B; + "So that the measure of judgement stood before the Holy One, blessed be He, and said before Him. Lord of the world, it is written in the Torah, *And whoever steals a man*, etc. (Exod 21:16). And the sons of Jacob who sold (*sic*) Joseph their brother and sold him, what about them? At once permission was given to Sammaʾel to destroy ten eminent men instead of them to complete this decree." L. Although this passage is a secondary addition to the *Hekhalot Rabbati*, the addition correctly spells out the assumption behind the story that Sammaʾel was granted authority to murder the ten sages to make up for the fact that the ten brothers of Joseph remained unpunished for the kidnapping and selling of their brother in the biblical narrative. [s] "vengeance" O M40 M22 D V B F L] "this vengeance" N ⟨V⟩ [t] "was kept" N O M40 D V B F L] "was transmitted" M22 [u] "for him" O M40 M22 D V B F L] om N [v] "until it arrives" O M40 M22 D V B F] "until we arrive" N; "when the hour comes in which it is written, and it shall be on that day" L [w] "*will deal with*" (Isa 24:21) N O M22 D V B F L] + "the adversary of" M40 [x] "the princes of" N O M22 D V B F L] "the songs of" (corrupt) M40 [y] "his kingdom" F] "the kingdom" N; "the kingdoms" O M40 M22 D V B L [z] "and lambs" N O M40 M22 D V F L] "and like the lambs" B

§ 109 R. Ishmael said:

(With) all these[a] legal warnings[b] and all the stipulations of conditions[c] they forewarned him[d] and they made an agreement with[e] Samma'el the wicked[f] and he said:

I accept (this)[g] upon myself. Now let them destroy[h] these ten eminent men.[i]

God proposes to punish Rome

§ 110/G3 1a 1–15 R. Ishmael said:

What did ZHRRY'L YHWH[a] God[b] of Israel do in that hour? He did not take enough time to say[c] to the scribe:[d]

Write decrees and great, powerful, harsh, and fearsome[e] smitings, heavy confoundings, and disgraces[f] against wicked Rome,[g] because of the wrath that is fulfilled against Samma'el, which he received against himself, all these stipulations of conditions.

But rather at once He took[h] a parchment[i] and He wrote.[j] And thus He wrote[k] for the day of[l] vengeance designated and kept for wicked Rome:[m]

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§ 109 [a] "these" N O M40 M22 D V B F] om L [b] "legal warnings" N O M22 V B F L] "stipulations of conditions" M40 D [c] "stipulations of conditions" N O] "these stipulations of conditions" M22 V B F L; "these legal warnings" M40; "the legal warnings" D [d] "him" N O M40 M22 D B L] om V F [e] "and they made an agreement with" M40 D] "and they forewarned" N; "and they made an agreement with him, with" O V B F; "and they forewarned him" M22 L [f] "the wicked" is erased in D. [g] "I accept (this)" N O M40 M22 D B F L] "I accept them" V [h] "destroy" or "be destroyed," O M40 M22 D V B F L] + "from the eminent men of Israel" N [i] "these eminent men" O M40 M22 D V B F L] "of these eminent men: R. Akiva ben Joseph, R. Judah ben Bava, R. Yeshevav the scribe, R. Hananiah ben Teradyon, R. Honpit the translator, R. Eleazar ben Shamua, R. Haninah ben Hakhinai, R. Ishmael ben Isha, Rabban Shimon ben Gamaliel, and R. Eliezer ben Dama" N; + "Rabban Shimon ben Gamaliel, R. Ishmael ben Elisha, R. Hananiah ben Teradyon, R. Akiva ben Joseph, R. Judah ben Baba, R. Yeshekhav the scribe, R. Haninah ben Hakhinai, R. Elazar ben Dama, R. Huspit the translator, and R. Elazar ben Shamua." ⟨V⟩. Cf. the list of ten sages in § 203. **§ 110/G3 1a 1–15** [a] "YHWH" (various spellings) N O M22 V B F L] + "of hosts" M40 D [b] "God" N O M22 D V F L] + "of hosts" M40 D [c] "to say" N O M40 M22 D ⟨V⟩ B F L] "to him and he said" V [d] "to the scribe:" N O M40 M22 V ⟨V⟩ B F L] "to recount:" D [e] "powerful, harsh and fearsome" N O M22 D V B F L] om M40 [f] "and disgraces" N O D V B F] "and burdens" M40 M22 L [g] "wicked Rome" is erased in D B L [h] "he took" M22 V B F] "he himself took" N O M40 D; "by himself he took" L [i] "a parchment" N M22 V B F] "the parchment" O D; om M40; "the parchment in his hand" L [j] "and He wrote" O M40 D] + "on the parchment" N M22 B; + "on it" V F; om L [k] "And thus He wrote" N O M40 M22 D B L] om V F [l] "for the day of" O M40 M22 D B L] "for them for the day of" N; "the day of" V F [m] "for wicked Rome" O M40 M22 V F] "of wicked Rome" N; erased in D B L

There shall ascend[n] a single cloud[o] and it shall stand above Rome[p] and shall send down a raw ulcer[q] for six months upon human beings, and upon cattle,[r] and upon the silver,[s] and upon the gold,[t] and upon the fruit,[u] and upon all the vessels of cast metal.[v] And afterward another cloud shall ascend[w] and shall thrust aside its fellow (cloud) and shall stand[x] in its place for six months[y] and shall send down plague, leprosy, sores, blemishes, and all kinds of plagues, all of them, upon wicked Rome,[z] until there is an hour[aa] when a man shall say[bb] to his companion:[cc]

Look, yours is[dd] wicked Rome[ee]—she[ff] and all[gg] that is in her—for a single *perutah*.[hh]

But he shall say:[ii]

She is not sought by me.[jj]

§ 111/G3 1a R. Ishmael said:[a]

When I came and I made known[b] this testimony[c] from before the throne of glory,[d] all the associates were happy and they made[e] that day before R.[f]

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[n] "There shall ascend" N O M40 M22 D V B F] "For there shall ascend" L [o] "cloud" N O M40(!) M22 ⟨D⟩ V B F L] "matter" (corrupt) D [p] "Rome" is erased in D B L [q] "a raw ulcer" N O M40 M22 D B V L] "an ulcer to it" (corrupt) F [r] "and upon cattle," N O M40 M22 D V B F] + "and upon all the fruit," L [s] "and upon the silver," N O M22 V B F L] "and the silver," M40 D [t] "and upon the gold," N O M22 V B F L] "and the gold," M40 D [u] "and upon the fruit," O V B F] "and upon all the fruit," N; "and the fruit," M40 D; om M22 L [v] "all the vessels of cast metal" O M40 D V B L] "⟨all kinds of⟩ cast metal (objects)" N; "all the vessels of delight" M22; "all cast metal things" F [w] "shall ascend" N M22 V B F L] + "for it" (Rome) O M40 D [x] "and shall stand" N O M22 D V B F L] om M40 [y] "months" N M40 D] "additional months" O M22 V B F L [z] "wicked Rome" N O M40 M22 F] erased in D B L; "⟨wicked⟩ Rome" V [aa] "until there is an hour" N O M40 M22 D B] om V F; "until an hour" L [bb] "when a man shall say"—G3 1a commences with these words. [cc] "to his companion" N O M40 M22 D V B L G3] "to you" (masc. sg.) F [dd] "Look, yours is" N O M40 M22 D V B F L] "He goes" (corrupt) G3 [ee] "wicked Rome"—erased in D B L (D also erases "—she"); G3 reads "to wicked Rome." The reading is also erased in L, but there was probably only space for "Rome." [ff] "she" N O M40 M22 D V B G3] "look, yours" F; om L [gg] "and all" N O M40 M22 D V B F] "and to all" G3; "all" L [hh] A small coin. [ii] "But he shall say" N V F L G3] + "to him" O M40 M22 D B [jj] "She is not sought by me." N O M40 D V B L] + "There is no one (?) by whom she is sought (?). R. Ishmael said: SGNZG'L the Prince of the Presence declared to me: My cherished one, sit on my lap and I will tell you what shall come about concerning Israel." M22 (cf. ⟨D⟩ below in § 111 n. a and the opening of *The David Apocalypse* in § 122); "I do not seek (her)" F; "She is not sought by him" (corrupt) G3. L inserts *The David Apocalypse* (§§ 122–126) at this point (see the final note to § 121).

§ 111/G3 1a [a] "R. Ishmael said:" N O M40 M22 D V B F L G3] + "SGNZG'L the Prince of the Presence declared to me: My cherished one, sit on my lap and I will tell you what shall come about concerning Israel." ⟨D⟩ (cf. M22 above in § 110 n. jj) [b] "and I made known" N O M40 M22 D G3] "and I testified" V B F L [c] "this testimony" N O M22 V B F L G3] "the testimony" M40 D [d] "the throne of glory" O M40 D B F L] "the throne of His glory" N V; "His throne glory" M22 G3 [e] "and they made" N O M40 D V F L] "the associates made" M22 B G3 [f] "before R." N O M22 V B F L] "for the sons of" M40 D; "before" G3

Nehuniah ben[g] HaQanah[h] a day of feasting and happiness. Moreover, the Patriarch[i] said[j] in his happiness:

Let all kinds of musical instrument be gathered[k] before us and let us drink wine[l] with them,[m] because in the future[n] ZHRRYʾL YHWH,[o] God of Israel, will carry out vengeance, wonders, and wonders of[p] wonders against her[q]—against wicked Rome[r]—so let us rejoice[s] with the happiness of[t] the lyre and flute.

The punishment and ruin of Lupinus Caesar

§ 112/G3 1a R. Ishmael said:[a]

What did the law court on high do[b] in that hour?[c] They commanded[d] the angels of violence and they descended[e] and wrought[f] *the decreed annihilation*[g] (Isa 10:23, 28:22; Dan 9:27) against Lupinus[h] Caesar and in his whole[i] palace there remained[j] no *survivor or fugitive* (Josh 8:22).[k] Rifa,[l]

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[g] "ben … Moreover" N O M40 M22 D V B F L] om G3 [h] In L "before R. Nehuniah ben HaQanah" is placed after "and happiness" rather than here. [i] For the office of patriarch, see § 93 n. i. [j] "the Patriarch said" N O M22 V B G3] "the Patriarch, they said" (corrupt) M40 D; "the Patriarchs, he stood" (*sic*; corrupt) F; L abbreviates the verb, which could represent either of the first two readings, but presumably assumes the first. [k] N has the command in the masc. sg., the other manuscripts in the masc. pl. [l] "wine" N O M40 M22 D V B F G3] om L [m] "with them" N O M40 M22 D B F L G3] om V [n] "in the future" N O M40 M22 D V B F G3] "we desire" (*nḥpṣ*) L [o] "YHWH" N O M22 V B F L G3] om M40 D [p] "and wonders of" N O D V B L] "and a wonder of" M40; "and He wondrously caused" (corrupt) M22 F G3 [q] "against her" O M40 M22 {D} V B F L G3] om N [r] "against wicked Rome" is erased in D B L [s] "so let us rejoice" N O M40 D] "Let us rejoice" M22 V G3; + "and let us be happy" {B} L; "Let us rejoice and let us be happy" F [t] "with the happiness of" N O M40 M22 V B F L G3] "like the happiness of" D **§ 112/G3 1a** [a] "R. Ishmael said:" N O M22 D B F L G3] + "When I came in and I made known" M40 [b] "What did the law court on high do" N O M40 M22 D V B F G3] om L [c] "in that hour" O M40 M22 D V B F L [G3]] om N [d] "They commanded" N O M22 ⟨D⟩ V B F L] "A form of" (corrupt) M40 {D}; + "them" ⟨B⟩ [e] "and they descended" N M22 V B F L G3] + "upon him" O D; "and he descended upon him" M40 [f] "and wrought" N M40 D] + "against him" O M22 V B F L G3 [g] "*annihilation*" (Isa 10:23, 28:22; Dan 9:27) N M40 M22 D V B F L G3] om O [h] This name has a number of spelling variants in the manuscripts throughout. It seems to be related to the Latin word for wolf (*lupus*), bringing to mind the legend that Romulus and Remus, the founders of Rome, were exposed but saved by a she-wolf who suckled them. For reflections on the name, see Boustan, *From Martyr to Mystic*, 227–228. [i] "whole" N O M22 V B F L [G3]] om M40 D [j] "there remained" N O M40 D V B L] "there remained to him" M22 F. G3 is badly damaged in this spot, but probably has the shorter reading. [k] "*survivor or fugitive*" (Josh 8:22) O M40 D V F L] "*fugitive or survivor*" (Lam 2:22) N M22 B G3 [l] "Rifa" O M40 M22 D V B L] "Rofa" F G3. The spelling in N could support either reading.

the wife of his youth,[m] and all his ladies[n] and all his maidservants and all his concubines were thrown down[o] and were torn apart,[p] and all his sons and all the sons of his household,[q] and everyone beloved in his sight were thrown down before him.

§113/G3 1a R. Ishmael said:[a]

What did they do[b] to that wicked man? They disgraced him[c] and ruined him with his dead,[d] because they were thrown down before him.[e] When any being[f] extended his hand[g] to take away one of[h] the dead of Lupinus Caesar[i] in order to place it on the bier[j] so as to take it out[k] to bury it, the Deep[l] would swallow it. But when he withdrew his hand[m] from it,[n] the Deep would expel it[o] and it would be thrown down before him. Moreover, they decomposed[p] and stank in the whole[q] palace of his kingdom[r] and he was put to shame before[s] the officials of the kingdom[t] who were[u] coming in and going out before him.[v]

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[m] "his youth" N O M22 V B (M40?) F L G3] "youth" D [n] "and all his ladies" V F] "and all his mighty acts" (corrupt) N; om O M40 D L; "all his mighty women" M22; "all his warriors" B [o] "were thrown down" N O L] "profitable(?)" (corrupt) M40 D; + "before his eyes" M22; + "before him" V B F G3 [p] "torn apart" M22 V B F L] "torn apart and burned" N; "burned" O D; "burning" (transitive; corrupt) M40 [q] "and all the sons of his household" O M40 M22 D V B F L G3] "and all his daughters" N **§113/G3 1a** [a] "R. Ishmael said:" N O M22 D B] om V F L; "Rabbi said:" M40 [G3?] [b] "did they do" N O M40 D L] "did they do to him," M22 V B F. The reading of G3 is destroyed. [c] "They disgraced him" O M22 ⟨D⟩ V B F L] "They carried him" N; "They pacified (?) him" M40 D(!). The reading of G3 is destroyed. [d] "with his dead" N (O B? or "his high places" [corrupt]) M40 D (B "another expression")] + "Why?" M22 V B F G3; "in his death" L [e] "before him" N O M22 ⟨D⟩ V B F] om M40; "he and his dead" L. The reading of G3 is destroyed. [f] "any being" O M40 D V B F G3] "a being" L; "a man" N; "upon a being" (corrupt) M22 [g] "his hand" N O M22 V B F L] "his hands" M40 D; om G3 [h] "one of" O M40 M22 D V B F L [G3]] om N [i] "of Lupinus Caesar" O M40 D V B F L] om N; "belonging to Lupinus Caesar" M22. The reading of G3 is destroyed. [j] "on the bier" N M22 V B F L {"[on(?) the] bier"} G3)] "on its bier" O; "to its bier" M40 D [k] "so as to take it out" M22 V B F G3] om N O M40 D L [l] "The Deep" or "the Abyss," the chaotic primordial waters (Gen 1:2; Ps 104:6; Prov 8:24, 27–28), is here virtually personified, as sometimes in biblical poetry (Ezek 31:15; Hab 3:10; Ps 42:8 [Evv. 42:7]; 77:17 [Evv. 77:16]; 148:7; Job 28:14). [m] "his hand" O M22 D V B F L] "it" M40 [n] "would swallow it … from it" om N. This phrase is also destroyed in G3. There may have been an additional word in the lacuna, but if so, the reading cannot now be recovered. [o] "would expel it" N O M22 ⟨D⟩ V B F L G3] "would swallow it" M40 D. G3 1a ends here. [p] "they decomposed" O M40 M22 D V B L] + "and they were repulsive" N [q] "in the whole" N O M40 M22 D ⟨V⟩ B F] "in much of the" (?) or "in wonders of the" (?) V L. Schäfer (*Übersetzung*, 2:40 n. 18) suggests plausibly that the unclear word in V L is a transcription of the Greek word for "gate" (*pylē*). If so, translate "in the gate(s) of." [r] "his kingdom" N O M40 M22 D V B] "the kingdom" F L [s] "before" N O M22 D V B F L] "among all" M40 [t] "the kingdom" F] "the kingdoms" N O M40 M22 D V B L [u] "who were" N O M22 D V B F L] om M40 [v] "before him" N O M40 M22 D V B L] om F

§ 117[a] R. Ishmael said:

Suriah,[b] Prince of the Presence, said to me:[c]

Cherished one,[d] I say[e] to you, all this shame[f] and all this disgrace[g] (came) to this wicked man.[h] Why?[i] Because he made an edict against[j] R. Hananiah ben Teradyon,[k] since[l] the day upon which it was written[m] to kill him had arrived. They said to him:[n]

My lord Caesar, relent you[o] concerning this sage so that he not be executed.

He said:[p]

He and all these[q] sons of his household shall die, even though all Rome[r] be cut off[s] with him.[t] I will not[u] relent!

§ 118/G3 1b 1–15 R. Ishmael said:

Suriah,[a] Prince of the Presence, declared[b] to me:

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§ 117 [a] In M40, §§ 119–121 come before § 117 and are given as §§ 114–116 in the *Synopse*. I have collated the readings of §§ 114–116 at the corresponding points in §§ 119–121 below. [b] "Suriah," (with minor spelling variations) ⟨N⟩ O M40 M22 D V B F L] "PṬRYH," N; "All of them (?) Suriah," ⟨D⟩ (with reference to other manuscripts consulted?) [c] "said to me:" O M40 M22 D V B F] "declared this to me:" N; "declared to me" L [d] "Cherished one," N O M40 D V B F L] "My cherished one," M22 [e] "I say" M40 M22 D V B F] "I am saying" N O L [f] "shame" N O D] + "all this reproach" M40 ("and all this reproach" V F) B; "six" (corrupt) M22; "and all reproach" L [g] "disgrace" N M22 V B F L] + "all this rebuke" O; + "all this reproach" M40 D [h] "to this wicked man." N M22 V B F] "Why to this wicked man?" O M40 D L [i] "Why?" N M22 V B F] om O M40 D L [j] "Because he made an edict against" M22 L] "Concerning" N O M40 D V B F [k] "R. Hananiah ben Teradyon" (N "HNYN'") ⟨O⟩ (M40 "Hanina") M22 D V B F L] "Nehuniah" {N}; "Nehuniah ben HaQanah" {O} [l] "since" N O M40 M22 D V B F] "As soon as" L [m] "the day upon which it was written" N O M22 L] "the day upon which He wrote" V B F; "the sabbath day upon him" M40 D [n] "They said to him:" N O V B F L] "He said to him:" M40; "They said:" M22; "They/He said to me:" D [o] "Relent you" O M40 M22 D V B L] "Look you" N; "(to?) relent him" (corrupt) F. [p] "He said" N O M40 M22 D V B F] + "to them" L [q] "these" N O M40 M22 D V B] "the" L [r] "even though all Rome be cut off" N M22 V ("even though all {Rome be cut off}" B) F L] "though all Rome be cut off" O; "and upon all Rome" M40; "and upon {Rome} be cut off (?)" D [s] "be cut off" N (M40 masc. sg.) M22 D V B L] "be spread out" (corrupt) O F [t] "with him." O M22 V B F L] "with me." N; by his hand."; M40 ⟨O⟩; "by his hand with him." D [u] "I will not" N O M22 D(?) V B] "He would not" M40 F L **§ 118/G3 1b 1–15** [a] N has "MLBMLBYT ⟨another reading:⟩ Suriah." [b] "declared" N O M40 D B L] "said" M22 V F

Cherished one,[c] I say[d] to you, why was the vigor of[e] this wicked man strong?[f] Because he is[g] from the genealogical line of[h] Esau the wicked,[i] therefore his heart[j] is powerful, strong, and harsh.[k]

§ 119/G3 1b R. Ishmael said:

Suriah,[a] Prince of[b] the Presence,[c] declared[d] to me:

Cherished one,[e] I say to you,[f] do not[g] be grieved by this situation,[h] by which you are departing[i] to your grave,[j] since[k] ZHRRYʾL[l] YHWH, God of Israel, has already filled His mouth[m] with peals of laughter[n] over this wicked man.[o] He said:

(I swear by) the adornment, majesty,[p] and fearsome[q] palace[r] in which[s] I dwell,[t] and the throne of My glory[u] on which is my extolment,[v] that I am

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[c] "Cherished one" N O D B F L G3] om M40; "My cherished one" M22 V. G3 1b commences with this word. [d] "I say" O M40 M22 D V B F L G3] "I am saying" N [e] "the vigor of" N O M40 D V B F L G3] "this vigor of" M22 [f] "strong" N O M22 D V B F L G3] "a return" (corrupt) M40 [g] "he is" M22 V L G3] om N F (but implied); "he was" O; "he comes" or "he came" M40 D B [h] "of" N O M40 M22 D V B F L] "belonging to" G3 [i] "Esau the wicked" O M40 M22 D V B F L] "MŠY ḤBWŠ this wicked one" N; "this wicked one" G3 [j] "his heart" O M40 M22 D V B F L G3] "to us" N [k] "is powerful, strong, and harsh" O M40 M22 D V F G3] "is strengthened, powerfulness, and harsh" N; "he made powerful, strong, and harsh" B; "is powerful, harsh, and strong" L **§ 119/G3 1b** [a] N has "ŠPNYŠPNWH" (or "ŠPṬŠPṬH"), but the name "Suriah" is added marginally. [b] The word "Prince of" in G3 could also be read as "help," but this scarcely makes sense in context. [c] "of the Presence" N O M22 V B F L G3] om M40 D [d] "declared" N O D B] "said" M40 M22 V F L G3 [e] "Cherished one," N O M40 M22 D B F L G3] om V [f] "I say to you," O M40 D B] "I am saying to you" N; "go and say to R. Hananiah ben Teradyon" M22 ("go, say …" V); om F L; "go, say to him, Rabbi Hananiah ben Teradyon" ⟨G3⟩ [g] "do not" N O M40 M22 D V B F] "let not" L [h] "be grieved by this situation" N O M22 ⟨D⟩ V B F G3] "let this grieve (you)" M40 D; "R. Hananiah ben Teradyon be grieved by this situation" L [i] "by which you are departing" O M40 M22 D V B F G3] "that you are departing" N; "that he is departing" L [j] "to your grave" N V B F G3] "into your grave" O M22; "into the grave" M40 D; "to his grave" L [k] "since" O M40 D B L] om N M22 V F G3 [l] G3 omits this name. [m] "His mouth" N O M22 V B F L G3] "my mouth" M40 D [n] "with peals of laughter" N O M40 D V B F L G3] "He laughs" M22 [o] "over this wicked man" N M40 D (L(!): *ʿl ʾwgw hršʿ*)] om O; "over him, over this wicked man" M22 V B F G3 [p] "the adornment, majesty," O M40 M22 V B F L G3] "the adornment of the chamber of the majesty," N; "the majestic adornment" D [q] "fearsome" N O M40 M22 D V B F G3] om L [r] "palace" or "temple" [s] "in which" N M22 V B F L G3] "in the midst of which" O M40 D [t] "I dwell" N O M22 D V B F L G3] "am I, My name" M40 [u] "and the throne of My glory" (O, corrupt reading corrected in the manuscript) B L] "and the throne of glory" N; "and the throne of His glory" (corrupt) M40 D F G3; "and His throne his glory" (corrupt) M22; om V [v] "on which is my extolment" D V B L] "on which is my poison" (corrupt) N; "it is completed, on which is My extolment" O; "on which is His extolment" M40; "of the extolment of His heart" (*šl swlswl lbw*) F; "which is the pavement of my heart" (corrupt) M22 G3

not[w] leaving alone one who is called[x] uncircumcised until[y] I[z] cause this wicked one to taste the taste of flame[aa] and fire[bb] and the glowing coals of[cc] the cherubim, the ophannim, and the holy[dd] living creatures in the midst of Gehinnom[ee] by the hands of[ff] R.[gg] Hananiah ben Teradyon.[hh]

§120/G3 1b/G3 2a 1–12

R. Ishmael said:[a]

Suriah,[b] Prince of the Presence, declared[c] to me:

Cherished one, I say[d] to you, what did the pure[e] adornment, splendor of[f] adornment,[g] ʾWHYHM[h] YHWH, God of Israel, do in that hour? He commanded me[i] and I descended[j] and I banished and I thrust out[k] Lupinus Caesar[l] from his palace[m] where he was asleep at night[n] and I carried him[o] into a house of[p] a herd of[q] swine and dogs.[r] And I brought R. Hananiah[s]

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[w] "that I am not" N O M22 V B F L G3] "that I am" M40 D [x] "one who is called" M22 V B F L] "one who has been created" N O; "what has been created" M40 D. G3 is damaged and may have had either of the first two readings. [y] "uncircumcised until" M22 V B F] "forever and ever and ever" N ("and forever and ever and ever" L) "forever and ever" O M40 D; "until" G3 [z] "I" N M40 M22 D V B F L G3] "I do not" O [aa] "flame" (or "light") N ⟨O⟩ M40 M22 D V B F L G3] "reeds" (?) (restoring the damaged text as *ʾḥw*) O [bb] "and fire" O ("fire" M40) M22 B G3] om N D; "from fire" V L; "and from fire" F [cc] "and the glowing coals of" (om "and" O V) M22 B F L G3] "and my glowing coals which" N; + "broom trees" M40 D [dd] "holy" O M40 M22 D V B F L G3] om N [ee] "in the midst of Gehinnom" O M22 D V B F L G3] "in Gehinnom" N; "in the midst of the day" M40. "Gehinnom" is a term for hell. Cf. the word "Gehenna" in the New Testament. [ff] "the hands of" N O M40 M22 D V B L G3] om F [gg] "R." N O M22 V F G3(?)] om M40 D B L [hh] The text and meaning of this sentence are not clear. **§120/G3 1b/G3 2a 1–12** [a] "said" N O M40 M22 D V B F L] + "to me" G3 [b] N has "Z'PNWRYH," but "Suriah" is added marginally and flagged as a variant reading. [c] "declared" N O M40 D B] "said" M22 V F L G3 [d] "I say" M40 M22 D V B L ("[I] say" G3)] "I am saying" N O F [e] "pure" N O M22 D V B F G3] "good" M40; om L [f] "splendor of" N M22 ⟨D⟩ V F L] om O M40; "my splendor" B. The reading of G3 is destroyed. [g] "adornment" N O ⟨M40⟩ M22 D B F] "effulgence of" V; om L. The reading of G3 is destroyed. [h] Schäfer (*Übersetzung*, 2:45 n. 8) suggests the meaning "ihres Beghrens," "of their desire" for this name. O adds "⟨ʾWRYHM—another reading⟩," the meaning of which could be "their lights" or "their flames." [i] "He commanded me" N O M40 M22 D V B L] "I commanded" F [j] "and I descended" N O M40 M22 D V B G3] om L [k] "I thrust out" O D V B F [G3]] "I squeezed him" N; "I submitted to" M40; "I hovered" M22; om L [l] "Caesar" N O M40 D V B F L [G3]] om M22 [m] "from his palace" N O M40 D V B F L] "in his palace" M22; "[from/in] my [pal]ace" G3 [n] "at night" N O M40 M22 D V B F] om L. The reading of G3 is destroyed. [o] "and I carried him" N O M40 D V B L [G3]] + "at night" M22; "and I put him in a trance" (*whylmty bw*) (see n. u below) F [p] "into a house of" N O M22 V B F L] "into his house," M40; "to his house," D. The reading of G3 is destroyed. [q] "a herd of" (cf. 1Sam 19:20) O M40 D B] *zdqt* (corrupt) N; "a lodging place of" M22 V F L. The reading of G3 is destroyed. [r] "and dogs" N O M40 M22 D V F L G3] + "and I put him in a trance" (see n. u below) B [s] "Hananiah" O M22 V F L] "Hanina" N M40 D B. The reading of G3 is destroyed.

ben Teradyon[t] in and I carried him[u] into the palace of[v] Lupinus Caesar. The next day[w] the executioners[x] came who had received orders[y] concerning R. Hananiah ben Teradyon,[z] saying:[aa]

He sits and performs[bb] wonders in the school and sits and teaches[cc] Torah[dd] to the eminent men of Israel. Chop off[ee] his head!

Lupinus[ff] Caesar appeared to them as R. Nehuniah ben HaQanah[gg] and they cut off his head. But R. Nehuniah ben HaQanah was inside his house.[hh] And R.[ii] Hananiah[jj] ben Teradyon fastened on[kk] the crown of[ll] kingship[mm] and he was king[nn] over wicked Rome[oo] with the facial appearance of Lupinus Caesar for six months. And he killed in it[pp] six thousand generals[qq]—a

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[t] "ben Teradyon" N O M40 M22 D B F L [G3]] om V [u] "and I carried him" N L] "and I put in a trance and I carried him" O; "and I put in a trance ⟨and I brought in(!) (emending to *hknsty*)⟩ and I carried him" D; "and I attacked and I carried him" M40; "and I put a letter (for "a letter" read "him(!)" (*'wtw*(!))) in a trance" M22; "and I carried" V; "and I put him in a trance" B; "and I put in a trance and he was not" (corrupt) F. The reading of G3 is destroyed. I follow Schäfer (*Übersetzung*, 2:47 n. 25) in taking the word *ḫylmty* as a neologism meaning something like "to cause to dream." [v] "into the palace of" N M40 M22 D V B F L G3] "into the house of" O [w] "The next day" N O M40 D V B F L] "Later" M22. The reading of G3 is destroyed. [x] "the executioners" N O M40 D V B F L] "the magicians" M22. The reading of G3 is destroyed. [y] "who had received orders" N M22 V B F L] "who were angry" O M40 (B "another expression:"); "who had been made angry" D. The reading of G3 is destroyed. [z] "Hananiah ben Teradyon" O B L] "Hanina ben Teradyon" M40 D; "Hanina" N; "Hananiah" V; "Nehuniah ben HaQanah" M22 (B "another reading") F G3. G3 1b ends with the word "Nehuni[ah]." [aa] "saying" N M40 M22 D V B F L] "learning" (corrupt) O [bb] "and performs" O M40 M22 D V L] "and is busy (with)" N B F [cc] "and teaches" N O M40 D B F L] + "them" M22 V [dd] "Torah" N O M40 D B L] om M22 V F [ee] "Chop off" (impv. pl.) O D V B F L] "I was this concerning" (corrupt) N; "He chopped off" or possibly (with a better sense) "Chop off" (impv. sg.) M40; *htyw* (corrupt) M22 [ff] "Lupinus" (various spellings) O M40 M22 D V B F] "Because Lupinus" N [gg] "as R. Nehuniah ben HaQanah" N ⟨O⟩ M22 V] "as R. Hananiah ben Teradyon" O ("in R. Hanina ben Teradyon" M40) D (B + "another reading: as R. *Nḥybh* ben HaQanah"); "in me R. Nehuniah ben HaQanah" F; "to R. Hananiah ben Teradyon" L [hh] "inside his house" M22 V B F] + "and R. Nehuniah ben HaQanah appeared to them as Lupinus and he went to his house" N; "inside" O; "at home" M40 D; "in his house" L [ii] V reads ⟨"appeared to them"⟩ here. [jj] "Hanaiah" N O M40 M22 V B F L] "Hanina" D [kk] "And R. Hananiah ben Teradyon fastened on" O M40 M22 D V B F] "And he fastened on" N; "another reading: HaQanah as Lupinus Caesaer and he went to his house and he fastened on" ⟨V⟩; "And R. Nehuniah ben HaQanah fastened on" L [ll] "the crown of" N O M40 M22 D V B] "the knot of" F L [mm] "kingship" M40 M22 V] "his kingship" N O D; + "on his head" B L; + "and kingship" F [nn] "and he was king" N M22 V B F L] "and he went and was king" O; "and he went (as?/and?) king/was king" M40 D [oo] "wicked Rome" is erased in D; "wicked {Rome}" B; "{wicked} Rome" L [pp] "in it" (i.e., in Rome) N O M40 D V B F] "in it" (masc. sing, antecedent unclear) M22; om L [qq] "thousand generals—a thousand generals" is erased in D

thousand[rr] generals[ss] each month.[tt] Then He restored him[uu] in the form of R. Hananiah[vv] ben Teradyon to the sons of[ww] Rome the wicked. They took him and threw him[xx] into the fire.[yy] But whom[zz,aaa] did they throw into the fire instead of R. Hananiah ben Teradyon?[bbb] Lupinus![ccc] For after they[ddd] killed him,[eee] they[fff] restored and brought him back to life[ggg] in the law court on high, and they[hhh] took hold of him and they threw him into the fire[iii] and he was in the asphyxiation[jjj] within[kkk] the burning. It happened in this manner[lll] for all ten of the sages of Israel.

§ 121/G3 2a Because the herald[a] went forth from Aravot firmament announcing and saying in the law court on high[b] the thought that wicked Rome[c] had about the eminent men of Israel[d] to destroy them,[e] ZHRRY'L YHWH, God of Israel,

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[rr] "a thousand" N M22 B L] + "thousand" O V F; "one thousand" M40 [ss] "generals" N O M22 V B] om M40 F L [tt] "each month." O M40 D L] "per month" N; "every single month" M22 V B F [uu] "Then he restored him" N O M40 D V B F L] "Then he hindered him" M22. Schäfer (*Übersetzung*, 2:49 n. 58) suggests that we emend the first reading to "Then they restored him." I take God to be the subject of the singular reading of the text as we have it. Lupinus is the object of the verb. [vv] "Hananiah" N O M22 V B F L] "Hanina" M40 D [ww] "to the sons of" N O M40 D L] "to them, before" M22; "to them, to the sons of" V B F. Contra Schäfer (*Übersetzung*, 2:49 n. 62), the reading of L is clearly *lbny*, not *lpny*. [xx] "and threw him" N O M22 D V B F L] + "and cast him" M40 [yy] "into the fire"—G3 2a commences here. [zz] "But whom … into the fire[3]" om N [aaa] "But whom" O M40 D V B F L G3] "Fire" M22 [bbb] "instead of R. Hananiah ben Teradyon" O ("Hanina" M40 D) M22 B F G3] om V; om "ben Teradyon" L. G3 adds "{bread the sons of wicked Rome}" (corrupt). [ccc] "Lupinus" O M40 D L] + "Caesar" M22 V B F G3 [ddd] "they"—i.e., the executioners [eee] "For after they killed him" O M40 M22 D V B L] "For after they cast him and they killed him" F; "And there, for after they killed him" G3 [fff] "they"—i.e., the angels [ggg] "they restored and brought him back to life" M40 D] "they brought him back to life again" O V B F L G3; "they returned and they lived" (corrupt) M22 [hhh] "they"—i.e., the executioners. For "and they" G3 reads "They" (beginning a new sentence). [iii] "they took hold of him and they threw him into the fire" O M22 V B L G3] "they took hold of him" M40; "they took hold of him and they cast him into the fire" D; "they took hold of him into the fire" F [jjj] "in the asphyxiation" O B F L G3] "like asphyxiation" N V; "in the acacias" (corrupt) M40 D; *bšytq* (corrupt) M22 [kkk] "within" N M22 V B F L G3] "in the house of" O M40 D [lll] "in this manner" N O M40 D V B L G3] "with this appearance" M22; "like this manner" F **§ 121/G3 2a** [a] "the herald" N O M22 V B F] "a herald" M40 D L; *hykyr⟨y⟩n* (corrupt) G3 [b] "the law court on high" N M40 D] + "saying," O M22 V B F L G3 [c] "wicked Rome" is erased in D; "wicked" is erased in L [d] "Israel" N O M22 V B F L [G3]] om M40 D [e] "to destroy them" N O M22 V F] "to kill them" M40 D; "to destroy them and annihilate them" B; om L; The reading in G3 is destroyed, but the first reading fits the available space. But if "Israel" was missing (see previous note), a longer reading is possible here.

took note. Even the meditation of the heart that wicked Rome[f] meditated[g] about His sons,[h] the thought was for them[i] as if they had done it.[j,k]

More Songs of Threefold Holiness (§§152–169)

§152/G3 2a[a] R. Ishmael said:[b]

Suriah, Prince of the Presence, declared to me:[c]

Cherished one,[d] therefore[e] the praise of the King and His throne[f] is said:

The throne of[g] Your glory over the cherubim of the ascent[h] You have exalted[i] and the ophannim of greatness[j] carry it. Beings of frost,[k] beings of smoke, and beings of kindled flame are garlanded with majesty and with grandeur.[l] The eyes of the Almighty[m] are lifted up on them and they[n] are

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[f] "wicked Rome" O M40 M22] "Rome" N V F [G3]. The phrase is erased in D; the word "Rome" is added secondarily in B and the word "wicked" is erased; and the word "wicked" is erased in L. [g] "meditated" N O M40 M22 D V B F] "thought" L. The reading in G3 is destroyed. [h] "about His sons" N B L] "My sons" O; "about My sons" (corrupt) M40 M22 D V F. The reading in G3 is destroyed. [i] "was for them" M40 M22 B L G3] "they were" N; + "before Me" O D; "was for you (pl.)" V; "Was it also …?" F [j] "they had done it." N O M40 M22 V F L] "[they] had done." D; "they had done them." B. The reading in G3 is destroyed. [k] At this point N and B add *The David Apocalypse* (§§122–126). Then N alone adds some eschatological speculations known elsewhere with the title *Aggada of R. Ishmael* (§§130–138); a shorter version of §120 (§139); *The Messiah Raises the Dead* (§§140–146); a fragment about Metatron's intercession for repentant souls (§§147–149); a fragment about the firmaments of the universe (§150); and a fragment about R. Ishmael interceding with God while making an offering (§151). **§152/G3 2a** [a] There is space in the lacuna in G3 for "Chapter Seven" to have been written out in full. Cf. F: *pyrq' šby'ytyt*. [b] "R. Ishmael said" N O M40 M22 D V B L] om F. There is too much space in the lacuna in G3 for this phrase alone (which would have been abbreviated) and not enough for it if we reconstruct a chapter heading as proposed in n. a. [c] "declared to me" O D B] om N (but note that N gives the name of the angel as "SSuriah" (*sic*), with the first "S" probably being a corruption of "declared" [cf. M40]); "declared" M40; "said to me" M22 V F L. The reading in G3 is destroyed. [d] "Cherished one" (N?) O D V B L] om M40 F; "My cherished one" M22. G3 has the word in a lacuna, but it is unknown whether the reading was "Cherished one" or "My cherished one." [e] "Therefore" O M22 V F L [G3]] "I say to you: Therefore" N; "Who has said to you: Therefore" M40; "Immediately I shall say to you: Therefore" D; "I shall say to you" B [f] "and His throne" N O M40 M22 D B F L] "and belonging to the throne" V. The reading in G3 is destroyed. [g] For "The throne of" F has the incomprehensible reading "*?ḥ*." [h] "the ascent" N O M40 M22 D V B F L G3] "flames" ⟨V⟩ [i] "You have exalted" O M40 D V B F L] "of exaltations" N; "and You have exalted" M22. The reading in G3 is destroyed. [j] "greatness" N O M40 D V B F L] "glowing coal" M22; "glowing coals" ⟨V⟩. The reading in G3 is destroyed. [k] "beings of frost" or "beings of atonement" O M40 D V B F L [G3]] om N; "beings of a lion" (corrupt) M22. The reading in G3 is destroyed. [l] "and with grandeur" N O M22 V B F L] "and from grandeur" M40 D. The word in G3 is damaged and could represent either reading, and one or more additional lost words preceded it. G3 2a ends with this word. [m] "the Almighty" O M40 M22 D V B F L] "my prince" N [n] The beings who bear the chariot.

out of place[o] under it[p] like does[q] under the plow.[r] And it was[s] suspended[t] over[u] their heads with power, strength, and might,[v] according to the word that is said, *Holy, holy, holy*[w] (Isa 6:3).

§153[a] You are adorned, exalted, lifted up, O ornamented King, for upon[b] *an exalted, lifted up*, fearsome,[c] confounding *throne* (Isa 6:1) You[d] tabernacle. In the chambers of[e] the majestic palace the attendants of Your throne are confounded[f] and in a cold sweat.[g] Aravot is Your footstool every day with a voice of chanting[h] and with an earthquake of[i] melody and a tumult of song,[j] according to the word that is said, *Holy, holy, holy*[k] (Isa 6:3).

§154 Wakers of[a] Might,[b] perturbers of Shekhinah,[c] shakers of[d] voice,[e] increasers of song and rebuke[f] to the voice of holy ones,[g] to the voice of attendants, to the voice of eminent ones,[h] to the voice of magnificent ones,[i] are singing[j]

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[o] "out of place" O M22] "brought back" (?) N ⟨O⟩; "extended" V B F L; "anointed" M40 D [p] "under it" N O ⟨O⟩ M22 V B F L] "under its feet" M40 D [q] "like does" O M22 V B F L] "like terebinths" N ⟨O⟩ M40 D [r] "the plow" ⟨N⟩ O M40 M22 D V B F L] "the lathe" N [s] "And it was" O M40 M22 D V B L] "And they were" N; om F [t] "suspended" O M40 M22 D V B F L] "covered" (sg.) N [u] "over" N O M40 M22 D V B F] om L [v] "and might" O M40 M22 D V B F L] + "and they are carried by them and they are extended and are like terebinths under the plow and it was suspended over their heads with all overpoweringness and might" N [w] "*Holy, holy, holy*" O F] + "*YHWH of Hosts* etc." N B; "*YHWH of Hosts*" M40; + "*YHWH of Hosts; the whole earth is full of His glory*" M22 D; + "etc." V; "*the whole earth is full of His glory*" L **§153** [a] This paragraph also appears in *Sar Torah* § 306 and in G22 1a 31–32. The large lacunae in the two lines of the latter can plausibly be reconstructed as the text here, although the correspondence need not have been exact. [b] "for upon" O M40 D V B F G22] "upon" N (M22 ⟨D⟩?); "King upon" L [c] "fearsome" N O M40 M22 D V B F] om L [d] "You" N O M40 M22 D V F L] + "are enthroned" B [e] "In the chambers of" N O M22 D V B F L] "In the chamber of" M40 [f] "confounded" N O M40 D V (B "another reading:") L] "confounding" M22 B F G22 [g] "in a cold sweat" N O M22 V B F L G22] "and encircle" M40; *mq⟨z⟩yʿyn* (a corrupt reading imperfectly altered to the correct one?) D [h] "of chanting" N O M22 D V B F L] "with a mouth" M40 [i] "and with an earthquake of" O M40 M22 D V F L] "and an earthquake of" N B [j] "a tumult of song" N O M40 D V B F] "a wealth of song" M22; "a tumult and song" L [k] "*Holy, holy, holy*" D V] + "etc." N F; + "*YHWH of Hosts; the whole earth is full of His glory*" O M22; + "*YHWH of Hosts* etc." M40 B; + "*YHWH of Hosts*" L **§154** [a] "Wakers of" M40 D] "Witnesses of" N; "Watchers of" ⟨N⟩ O V F; "cultivators of" or "ones absent of" ⟨O⟩; "Helpers of" M22 ⟨V⟩ B L [b] "Might" N O M22 D V B F L] "my warrior" ⟨O⟩; "a warrior" or "(the) Mighty One" M40 [c] "perturbers of Shekhinah" N O M40 M22 D V B F] "those who make Shekhinah euphonious" (corrupt) L [d] "shakers of" N O M40 M22 D V B {F} L] "shaker of" F [e] "voice" N O M40 M22 D V B L] om F [f] "and rebuke" N O D V B F L] "and rebuke of" M40; "and might" M22 [g] "to the voice of holy ones" O M40 M22 D V B F L] om N [h] "to the voices of eminent ones," N O M40 M22 D V B F L] "to the voices of magnificent ones" ⟨D⟩ [i] "to the voice of magnificent ones," M22 V B F L] om N O M40 D (but note ⟨D⟩ in the preceding note) [j] "are singing" N O M40 D B] om M22 V F L

with sweet[k] palate and with tunes of holy ones.[l] He tabernacles in Rigyon of[m] streams of[n] fire which carry the wheel[o] of the throne of glory.[p,q]

§156/G3 2b 1–11 Ones garlanded with ornamentation,[a] ones crowned[b] with crowns, chanters of praise of the Most High with a song of[c] rejoicing, exalt them[d] to the Lord of flame, for in the Shekhinah that tabernacles within the innermost chambers,[e] in the Shekhinah of the adornment of the innermost chambers,[f] you are encamped.[g] He has made your name[h] more wonderful[i]

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[k] "with sweet"—⟨O⟩ reads "with grace of" [l] "and with tunes of holy ones" M40 D] "and with holy tunes" N; "and with a tune of holy ones" O; "and with a tune, holy ones" M22; "and with euphony of holy ones" V F; "and with a tune of holiness" B; "and with a holy tune" L [m] "in Rigyon of" N O M40 M22 D V B F] "in fatness of" (corrupt) L. Rigyon is the river of fire that flows around the throne of God (cf. Dan 7:10; §198 as well as n. e to §95; *Hekhalot Zutarti* §407; and *Sar Panim* §636). Levy ("Remnants," 167) suggests that is a transliteration of the Greek word *ruakion*, an unattested diminutive of *ruax*, "torrent." Rivers of fire appear elsewhere in the Hekhalot literature in *Hekhalot Zutarti* §§349, 356, 370; *Maʿaseh Merkavah* §546; *Sar Panim* §639; and in line 41 of *The Youth* passage. Rivers of fire are also mentioned in the Songs of the Sabbath Sacrifice, Song 10, 4Q405 15ii–16 2 (see Davila, *Liturgical Works*, 139–140). [n] "streams of" O M40] "a wave of glowing coals of" (?) N; "glowing coals of" M22 D V B F L [o] "the wheel"—⟨B⟩ reads "rejoice, rejoice!" (corrupt) [p] "the throne of glory" M40 D V B F L] "the throne of His glory" N O; "His throne glory" M22 [q] N adds the text of §§94–95 here and in §155; M40 and D add "according to the word that is said, *Holy, holy, holy* (Isa 6:3)"; M22 adds a two-word phrase of unclear meaning; V F add "The whole entire *halakhah* is according to that which R. Ishmael said: What is the explication of the songs" (cf. §156 n. a); B adds the text of §94; and L adds the hymn found in §94 ("Chant, chant …"). **§156/G3 2b 1–11** [a] "Ones garlanded with ornamentation" V B F L] "His garlanding is ornamentation" N; "R. Ishmael said: What is the explication of the songs? Ones garlanded with ornamentation" O M40; "R. Ishmael said: What is the explication of the songs? Standers of ornamentation" M22; "Chant, chant! {in it} R. Ishmael came. What is the explication of the songs? Ones garlanded with ornamentation" D [b] "ones crowned" N M40 M22 D B ⟨B⟩ L] "ones who crown" O V F [c] "with a song of" N M40 M22 V B F L] "with songs of" O; "like a song of" D [d] "exalt them" O M40 D V (B) F] *rwmmy ʾtm* (corrupt) N; "exalted" (modifying preceding noun "rejoicing") M22 B; "exalt Him, O you, (masc. pl.)" (*rwmmwhw ʾtm*) L [e] "in the Shekhinah that tabernacles within the innermost chambers" M22; "in the Shekhinah of" N O M40 V F; "in the pouring out of" D; "in the Shekhinah" ⟨D1⟩; "in His Shekhinah" ⟨D2⟩; om B; "in the neighborhood, the neighborhood of" (*bškwnh škwnt*; corrupt for "in the Shekhinah that tabernacles") L [f] "in the Shekhinah of the adornment of the innermost chambers" M22] "the Shekhinah is adornment of adornments of innermost chambers" N; "the Shekhinah is adornment of (?) His innermost chambers" O; "His Shekhinah is adornment of innermost (!) chambers" M40 D ⟨D2⟩; "the Shekhinah of the adornment of the adornments of His adornments" V; "in the Shekhinah of the adornment of His adornment are adornments" B; "in the Shekhinah of the Shekhinah of adornment of adornments of adornments" F; "a chamber of innermost chambers" L. M22 seems to preserve the earliest text of the two phrases about the Shekhinah, but these may be variants of a single original phrase. [g] "are encamped" N O M22 V B F L G3] *ḥṣwn* (corrupt) M40; om D. G3 2b commences with this word. [h] "your name" O M22 D V B F L G3] "your names" N; "their oil" M40 [i] "more wonderful" N O M40 M22 V B F L G3] + "gracious" D

than the name of[j] His attendants,[k] He[l] has distinguished you from[m] the attendants of the chariot. He who recites the name of one of you is a blazing fire,[n] surrounding flame, encircling[o] flame, glowing coals of fire,[p,q] glowing coals of wind,[r] gushing glowing coals of splendor,[s] according to the word that is said, *Holy, holy, holy*[t] (Isa 6:3).

§157/G3 2b Delectable ones of the Fearsome One, chosen ones of[a] the Most High, ones[b] receiving partiality, ones adorned of meditation, ones pleasing[c] and delightful in the sight of the Almighty,[d] who say and are heard before the ornamented King, attendants of His adornment[e] they are called. King[f] enthroned in the chambers of[g] the palace of[h] silence, awe[i] and fear, holiness and purity,[j] according to the word[k] that is said, *Holy, holy, holy*[l] (Isa 6:3).

§158/G3 2b Abolishers of a decree,[a] dissolvers of an adjuration,[b] removers of awe,[c] returners of envy, reminders of love, arranges of knowledge[d] before the adornment of the majesty of the fearsome[e] palace. What is with you[f] that

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[j] "than the name of" N O M40 D V B F L G3] "than any of" M22 [k] "His attendants" N O M22 V B F L G3] "attendants" M40 D [l] "He"—G3 reads "H," a substitute for "YHWH?" [m] "has distinguished you from" N O M40 (om "from" M22; B "another reading:") V B F L G3] "has made you greater than" D [n] "fire" N O M40 M22 D V F L G3] om B [o] "encircling" N O M40 M22 D V G3] "from pitch of" B; "quenching" (*mšqʿt*) L [p] "glowing coals of fire … splendor"—"glowing coals of valor" L [q] "glowing coals of fire" N O M40 ("glowing coals of ??" D) B] om M22 V F G3 [r] "glowing coals of wind" M22 B F] om N O M40 D V G3 [s] "gushing glowing coals of splendor" O D V] "glorified glowing coals of splendor" N; "*mnḥṭwt* glowing coals of splendor" (corrupt) M40; "splendor of gushing things" M22 F; "glowing coals of splendor, splendor of gushing things" B; "gushing glowing coals of wind/spirit of splendor" G3 [t] "*Holy, holy, holy*" N M40 D V] + "*YHWH of Hosts* etc." O; + "*YHWH of Hosts; the whole earth is full of His glory*" M22; + "*YHWH* etc." B; + "etc." F; + "*YHWH of Hosts*" L; "*Holy*" G3 **§157/G3 2b** [a] "chosen ones of" N O M40 M22 V B F L G3] "scatterers of" (corrupt) D [b] "ones" N O M22 D V B F L G3] "one" M40 [c] "meditation, ones pleasing" O M40 D V B F L] "happiness, ones pleasing" N; "pleasing meditation" M22; "meditation, faces" (corrupt) G3 [d] "the Almighty" N O M40 M22 D V L G3] "my prince" ⟨O⟩ B F [e] "His adornment" O M40 D ⟨B⟩] "His adornments" N M22 V B F G3(?); "His chambers" (corrupt) L [f] "King" O M40 D V L] "adorned King" N B; "King of adornment" M22 ⟨D⟩ F; "from the King of (*mmlk*) adornment" G3 [g] "in the chambers of" O M40 M22 D V ⟨B⟩ L G3] + "the King of" N; "in the adornments of" B F [h] "the palace of" O M40 M22 D V B F L G3] "everything," N [i] "awe" O M40 M22 D V B F G3] om N L [j] "holiness and purity" N M22 ⟨D⟩ B F L G3] "holiness" O M40 D ("and holiness" V) [k] "according to the word" N O M40 D V B F G3] "in the word" M22; om L [l] "*Holy, holy, holy*" N V] + "etc." O M40 D F; + "*YHWH of Hosts; the whole earth is full of His glory*" M22; + "*YHWH* etc." B; "*the whole earth is full of His glory*" L; "*Holy, holy*" G3 **§158/G3 2b** [a] "a decree," N O M40 M22 D V B D F L] "my decree" G3 [b] "adjuration" or "oath" [c] "awe," N O M40 D] "wrath" V B F L; "wrath, removers of wrath" M22. The reading of G3 is destroyed. [d] "knowledge" N O M40 D F L] "permission" M22 ⟨D⟩ B G3; "friendship" V (B "another reading:") [e] "fearsome" N O M40 M22 D V B F] om L. The reading of G3 is destroyed. [f] "with you" N ⟨O⟩ M40 D V B F L] "everything" M22. The reading of G3 is destroyed.

you chant[g] and you have times[h] that you are happy?[i,j] What is with you that you are fearsome[k] and that you have[l] times[m] that you confound?[n] They said:

When the ophannim[o] of[p] might[q] turn black[r] and the wheels of[s] the chariot[t] grow dark,[u] we stand in great[v] confusion, but when the splendors of[w] the Shekhinah[x] and when the splendors of[y] the chariot[z] give light, we are happy with an abundant happiness,[aa] according to the word that is said, *Holy, holy, holy*[bb] (Isa 6:3).

§159 The fine[a] Presence, adorned Presence, Presence of[b] beauty, Presence of flame, is the Presence of YHWH,[c] the God of Israel, when He sits enthroned

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[g] "chant" ⟨O⟩ M40 M22 D V B F L] "know fearsome chanting ones," N. The reading of G3 is destroyed. [h] "and you have times" N O M40 M22 D V B F] "And (at) times what is with you" L [i] "What is with you … happy?" om O; "What is with you? … happy. What is with you?" ⟨O⟩ [j] "and you have times that you are happy?" om [G3] [k] "are fearsome" O M40 M22 D V B F L] "chant" N. The reading of G3 is destroyed. [l] "you have" O M40 M22 D V B F] "there are" N L. The reading of G3 is destroyed. [m] "times" N O M22 D V B F L] "a time" M40. The reading of G3 is destroyed. [n] "confound" O M40 D] "are confounded" N ⟨O⟩ M22 V B F (*nbhlym* L) The reading of G3 is destroyed. [o] "ophannim" or "wheels." In the Hekhalot literature two types of "wheels" appear. The first are the wheels (*galgalim*; cf. Ezek 10:2 etc.) of the throne of God. The second type, the ophannim (cf. Ezek 1:15 etc.), are a class of angels. The two do not appear to be the same. The two types of wheels also appear in the Songs of the Sabbath Sacrifice with similar functions, although there it is less clear that they are not the same. See Davila, *Liturgical Works*, 151–152. [p] "When the ophannim of" N O M40 M22 D ⟨V⟩ B F] "When the face of" V; "after the ophannim of" L. The reading of G3 is destroyed. [q] "might" M22 ⟨D⟩ V B F L G3] "chariot might" N; "might chariot" O; om M40 D [r] "turn black" N M22 ⟨D⟩ V B L] "dance" O; om M40 D F. The reading of G3 is destroyed. [s] "and the wheels of" ⟨V⟩] "and the wheel of" N; om O M40 M22 D V B F L. The reading of G3 is destroyed. [t] "the chariot" N ⟨V⟩] om O M22 ⟨D⟩ V B F L; "the great chariot" M40 D. The reading of G3 is destroyed. [u] "grow dark" ⟨V⟩] "esteem" N; om O M22 ⟨D⟩ V B F L; "adorn" M40 D. The reading of G3 is destroyed. [v] "great" N O M40 M22 D V B F] om L. The reading of G3 is destroyed, but there may not be enough room for this word in the lacuna. [w] "but when the splendors of" N O V B L] "but in the splendors of" M40; "in the enclosures of" M22; "but like the splendors of" D; "but when after" ⟨B⟩; "like the splendors of" F; "in which the splendors of" G3. G3 2b ends with this damaged word. [x] "the Shekhinah" ⟨O⟩ M40 M22 D V B F] om N O; "the presence of the Shekhinah" L. [y] "and when the splendors of" (*wkšzwhry*) emendation] om N O M22 V B F L; "and in the splendors of" M40; "and like the splendor of" D [z] "the chariot" N O] "the great chariot" M40 D; om M22 V B F L [aa] "with an abundant happiness" N O M40 D V B F] "thus an evil happiness" (corrupt) M22; "with a great and abundant happiness" L. [bb] "*Holy, holy, holy*" N V] + "etc." O M40 D F; + "*YHWH of Hosts; the whole earth is full of His glory*" M22; + "*YHWH* etc." B; + "*YY' of Hosts*" L

§159 [a] "fine" N O M22 D V B F L] "fearsome" M40 [b] "Presence of" N O M40 M22 V B F L] "Presence" D; "of" L [c] "YHWH" (with variant spellings) N O M40 M22 D V B L] om F

on the throne of[d] His glory and His extolment[e,f] is perfected[g] in the seat of His adornment.[h] His beauty[i] is finer than the beauty of the mighty acts. His adornment is made to ascend higher[j] than the adornment of[k] bridegrooms and brides in their bridal chamber.[l] He who gazes on Him shall be torn apart at once; the one who peers[m] at His beauty[n] is poured out at once like a ladle.[o,p] Those who attend on Him today do not attend on Him again[q] tomorrow,[r,s] and those who attend on Him tomorrow[t] do not again attend,[u] for their vigor has grown weak and their faces have turned black, their mind[v] wanders and their eyes[w,x] have darkened[y] after[z] (seeing) the adornment of the splendor of[aa] the beauty of[bb] their King, according to the word that is said, *Holy, holy, holy*[cc] (Isa 6:3).[dd]

§160 Beloved attendants, fine attendants,[a] swift attendants, fleet attendants[b] who stand on the stone of[c] the throne of glory[d] and who are stationed on

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[d] "the throne of" N O M40 D V B F L] "His throne" M22 [e] For "and His extolment is perfected in the seat of His adornment" D reads: "and His extolment is from within it ⟨another reading: from within them in the seat⟩ *wmtykw* in the seat of His adornment" [f] "and His extolment" O M40 V] "and extolment" N; "and His pavement" M22 B; "and pavement" F; "which is pavement" L [g] "is perfected" N M22 V] "awaits Him" O; "from its/His midst and from its/His midst" M40; "is prepared" B; "and is perfected" F L [h] "in the seat of His adornment" N M40 M22 V B F] "in His seat, His adornment," O; "in His adorned seat" L [i] "His beauty" N M22 D V B F L] "Beauty" O M40 [j] "made to ascend higher" N O D V B F L] "from of old" M40; "finer" M22 [k] "than the adornment of" N O M40 D V B F L] "than the adornments of" M22 [l] "in their bridal chamber" O M40 M22 D V B F L] "from their bridal chamber" N [m] "the one who peers" N O M40 M22 V B F L] "the one who makes float" D [n] "at His beauty" N O M40 M22 ⟨D⟩ V B F L] "at the beauty" D [o] "like a ladle" N O D V B F L] "in a ladle" (corrupt) M40; "like preparation" (corrupt) M22 [p] Cf. §104. [q] "again" O M40 M22 D V B F L] om N [r] "tomorrow and those who attend on him tomorrow do not again attend," M22; "and those who attend on him tomorrow do not again attend," om L [s] "tomorrow," N O D B F V L] "later," M40 D [t] "tomorrow" N O D V B F] "later" M40 [u] "attend," B] + "before Him," N ⟨V⟩; + "Him" O M40 D; + "Him today" V F [v] "their mind" (lit. "their heart") N O M22 D V B F L] "to you" (pl.) (corrupt) M40 [w] "and their eyes … their King," om M22 [x] "their eyes" N O V B F L] "his eyes" M40; "your (pl.) eyes" D [y] "have darkened" N D V B L] "have been reckoned" O; "have been suspected" M40; "have been drawn" (*wnmškw*) F [z] "after" N O D V B F L] "one" M40 [aa] "the adornment of the splendor of" V B] "the adornments of the splendor of" N O; "the splendor of the adornment of" M40; + "the adornment of" D L; "the splendor of the adornment of the splendor of" F [bb] "the beauty of" O M40 D V B] "His beauty" N L; "His adornment" F [cc] "*Holy, holy, holy*" N O D V] + "etc." M40 F; + "*YHWH of Hosts; the whole earth is full of His glory*" M22; + "*YHWH* etc." B; "*the whole earth is full of His glory*" L [dd] Cf. *3 En.* 22B:7. **§160** [a] "Beloved attendants, fine attendants" N O M40 D V B F] "Fine attendants" M22. "Fine attendants, beloved attendants" L [b] "swift attendants, fleet attendants" O M40 M22 D V B F L] "fleet attendants, swift attendants" N [c] "the stone of" N M22 V B F L] om O M40 D [d] "the throne of glory" N O D V B F L] "the throne" M40; "His throne glory" M22

the wheel of[e] the chariot[f] when the stone of[g,h] the throne of glory[i] returns in succession[j] upon them. When the wheel of[k] the chariot snatches them,[l] the ones standing on the right return and stand on the left,[m] and the ones standing on the left return[n] and stand on the right. The ones standing in front return[o] and stand[p] in back and the ones standing[q] in back return[r] and stand in front.[s] He who sees[t] one says[u] he is the other and he who sees the other says he is the one.[v] The visage of[w] the face of one resembles the visage of the face[x] of the other and the visage of the face of the other resembles the visage of the face of the one.[y] Happy is the King who has these for attendants. Happy are the attendants who have this One for a King![z] Happy is the eye that is sustained by and gazes on this[aa] wondrous light[bb]—a very, very[cc] wondrous[dd] and strange sight![ee] According to the word that is said, *Holy, holy, holy*[ff] (Isa 6:3).

§161 Rivers of happiness, rivers of[a] exultation, rivers of rejoicing, rivers of chanting,[b] rivers of love, rivers of friendship[c] are poured out[d] and go forth from before[e] the throne of glory[f] and gain might and go[g] into the gates of

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[e] "the wheel of" N O M40 M22 D B F] "the wheels of" V L [f] "the chariot" O M40 M22 D V B F L] om N [g] "when the stone … the chariot[2]" om M40 [h] "when the stone of" O D V B F L] om N; "when they are not" (corrupt) M22 [i] "the throne of glory" N O D V B F] "His throne glory" M22; "glory" L [j] "returns in succession" N O D B L] "causes to return" (possibly a *plene* spelling of the *piel* rather than an actual variant in the *hipʿil*) M22 V F [k] "When the wheel of" B] "The throne of the wheel of" (corrupt) N O D V F; om M22; "the wheel of" L [l] "snatches them" O M22 V B F] "they snatch" N L; "they reverse" (?) M40 D [m] "on the left[1] … the ones standing[3]" om D [n] "return" N O M22 V B F L] "cause to return" M40 ⟨D⟩ [o] "return" N O M40 M22 V B F L] om D [p] "and stand" N O M40 M22 D V B L] om F [q] "and the ones standing" N O M40 M22 ⟨D⟩ ⟨V⟩ B F L] om D V [r] "return" N O M22 V B L] "cause to return" M40; om D; "do not return" F [s] + "there are none turning to the front" ⟨B⟩ [t] "He who sees" N O M40 D V F L ("And the one who sees" B); "And further on" M22 [u] "says" N O M22 D V B F L] om M40 [v] "and he who sees one … the one" om M40 D [w] "The visage of" N O M40 D F] "Because" (M22 B: *ky*; V L: *lpy*) "the visage of one" M22 V B L. The word translated "visage" appears in the corrupt and meaningless form *qlqṭr* throughout this paragraph in F. [x] "of the face" N O M40 D V B F L] om M22 [y] "and the visage of … the one" O M40 M22 D B F] om N V L [z] "Happy is the King … for a King!" These two sentences are transposed in L. [aa] "this" N O M40 M22 D V B L] om M22 F [bb] "light" N O M40 M22 D V B F L] "fineness" ⟨V⟩ [cc] "very, very" N M40 M22 D V B F] om O; "very" L [dd] "wondrous" N O M40 D V B L] om M22 F [ee] "sight" N O M40 D V B L] om M22 F. Accordingly, translate M22 F as "and gazes on the very, very wondrous and strange light." [ff] "*Holy, holy, holy*" N O M40 D V] + "*YHWH of Hosts; the whole earth is full of His glory*" M22; + "*YHWH* etc." B; + "etc." F; "*the whole earth is full of His glory*" L **§161** [a] "rivers of" N O M40 M22 D V B L] "streams of" (*nḥly*) F [b] "chanting" M22 V F L] "favor" N O M40 D B [c] "friendship" N O M22 D V B F L] "knowledge" M40 [d] "are poured out" N O M40 D V B F L] "are repaired" M22 [e] "from before" N O M40 M22 D V B F] "from beneath" L [f] "the throne of glory" N O M40 D V F L] "the throne of His glory" M22 B [g] "and go" N O M40 M22 D ⟨V⟩ B F L] om V

the roads of[h] the Aravot firmament. More than[i] the sound of the playing of the lyres of His living creatures, more than the sound of the chanting of[j] the timbrels of[k] His ophannim, more than the sound of the melodies of[l] the cymbals of[m] His cherubim, the sound[n] gains might and goes forth[o] with a great earthquake[p] at the *qedushah*[q] in the hour that Israel says before Him,[r] *Holy, holy, holy*[s] (Isa 6:3).

§162 Like the sound of[a] the seas,[b] like an earthquake of[c] rivers, like waves of[d] Tarshish which the south wind[e] stirs up,[f] like the sound of[g] the song of the throne of glory[h] which invokes[i] and gives praise[j] to[k] the wondrous King, a tumult of sounds[l] and a very[m] great earthquake. And the voices at the throne of glory[n] would leave[o] it[p] so as to help it[q] and strengthen it when it makes melody to[r] and lauds the Eminent One of[s] Jacob,[t] according to the word that is said, *Holy, holy, holy*[u] (Isa 6:3).

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[h] "the roads of" N O M40 M22 D V B F] om L [i] "More than" or "From" (and so twice more in this sentence) [j] "the chanting of" N O D V B] "chanting" M40 (corrupt) F; "chants of" M22; om L [k] "the timbrels of" O M40 D V B F L] *twp⟨ny⟩* (corrupt) N; "the erring one of" (corrupt) M22 [l] "the melodies of" N O M40 D L] "the melody of" M22 V B; "the melody" (corrupt) F [m] "the cymbals of" O M40 M22 D V B F] "the cymbal of" N L [n] "the sound" or "the voice" O M40 M22 D B L] om N V F [o] "and goes forth" O (?) ⟨O⟩ M40 M22 D V B F L] "and the sound goes forth" N ⟨V⟩ [p] "with a great earthquake" N O M40 M22 D V B F] "with an earthquake" L [q] "at the *qedushah*" N O M40 D V B L] om M22; "in holiness" F [r] "before Him" N O M40 M22 D B F L] + "the *qaddish* according to the word that is said" V [s] "*Holy, holy, holy*" N O M40 D V] + "*YHWH of Hosts; the whole earth is full of His glory*" M22; + "*YHWH of Hosts* etc." B; + "according to the word that is said, *Holy, holy, holy*" F L **§162** [a] "Like the sound of" O V F L] "With the sound of" N M40 M22 D B [b] "the seas" N O M40 D V B F L] "the waters" M22 [c] "like an earthquake of"] O V F L "with an earthquake of" N M40 D B; "from (or "more than") an earthquake of" M22 [d] "like waves of" O M22 V F L] "with waves of" N D B; "feet of" M40 [e] "which the south wind" O M40 D V B F L] "which the wind of silences" N; "which the wind which the south wind" M22 [f] "stirs up" N O M40 D B L (F: *ṯwrd*; wrong gender for the noun it modifies)] "dwells in" M22; "drives" V [g] "like the sound of" M22 V F] "with the sound of" N O M40 D B L [h] "the throne of glory" O M40 D V B F L] "the throne" N; "His throne glory" M22 [i] "which invokes" N O M40 B] "which makes melody" M22 (D?; reading damaged) F L; "when it" V [j] "and gives praise" N O M40 M22 D B F L] "gives praise" V [k] "to" N O M40 M22 D B F L] "to the King and makes melody to" V [l] "sounds" or "voices" [m] "very" N O M40 M22 D V B F] om L [n] "at the throne of glory" N O V B F] "at the throne of His glory" M40 ⟨D⟩; "at His throne glory" M22; om D; "to {the} His throne of glory" L [o] "would leave" N O M40 D] "mix" M22 ⟨D⟩ B; "shall leave." V F; "help" L. O V F may also be translated "and a great earthquake. Many shall be ("were" O) the voices at the throne of glory, leaving …" (cf. Smith). [p] "it" N O M22 V B F L] om M40 D [q] "so as to help it" N O M40 D V B F L (O M40 D B L could be translated "for its helper")] "for its help" M22 ⟨D⟩ [r] "when it makes melody to" N M40 M22 D V B F L] "when it invokes" O [s] "the Eminent One of" N O M40 M22 D V B L] "the eminent ones of" ⟨O⟩; om F [t] "Jacob" N O M40 D L] "Israel" ⟨O⟩ M22 V B; om F [u] "*Holy, holy, holy*" N O M40 D V] + "etc." F; + "*YHWH of Hosts; the whole earth is full of His glory*" M22; + "*YHWH of Hosts* etc." B; "*the whole earth is full of His glory*" L

§163 Blessed to heaven and to earth be[a] the descenders[b] to the chariot, if you say[c] and tell my sons what I do[d] at the morning prayer and at the prayer of[e] the afternoon and evening[f] on every single day[g] and every single hour that Israel says before Me, "Holy."[h] Teach them,[i,j] say to them, "Lift up your eyes[k] to the firmament corresponding to your house of prayer in the hour that you say before Me, 'Holy.' "[l] There is nothing[m,n] as fine to me in My whole world[o] that I created[p] as that[q] hour[r] when your eyes are lifted up to My eyes[s] and My eyes look[t] into your eyes in the hour[u] that you say before Me,[v] "Holy." For the voice[w] that goes forth from your mouth in that[x] hour drips[y] and ascends before Me as *a soothing odor*.[z]

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§163 [a] "Blessed to heaven and to earth be" N O ⟨V⟩] "Blessed to me are heaven and earth" M40 D; "Blessed are you to me, heaven and earth," M22 V B F; "Blessed are you to YYY', to heaven, and to earth," L [b] "the descenders to" N O] "and the descenders to" M40 M22 D V B F; "O descenders to" L [c] "you say" N O M22 V B F] + "to Me" M40 D; "you go" L [d] For "Blessed … I do" ⟨M40⟩ reads "Blessed are you to earth from heaven, O descenders to the chariot, if you say and tell what I do" [e] "and at the prayer of" O M40 M22 D V B F L] "and at the prayer" N [f] "and evening" N O M40 D ⟨V⟩ B] om M22 F L [g] "on every single day" ("and on every single day" N V) B L] "every day" O ("and every day" M40 D); "that on every single day" M22 F [h] "Holy" O M40 M22 D V B F L] + "holy" N [i] "Teach them, … 'Holy.' " om L (haplography) [j] "them" N O M22 D V B F] om M40 [k] "your eyes" N O M40 M22 V B F] "your eye" D [l] "'Holy' " M40] + "Teach them" N; + "for" O M22 D V B F [m] "There is nothing … 'Holy.' " om D but added marginally as ⟨D⟩ [n] "There is nothing" N M40 L] "For there is nothing" O M22 ("For ⟨there is nothing⟩" D) V B F [o] "in My whole world" or "all My worlds" N M22 V B F] "in the whole house of My world" or "My whole eternal house" O ⟨D⟩; "in the house of worlds" or "in the house of eternity" M40; "in My world" or "in My worlds" L [p] "that I created" N O M22 ⟨D⟩ V B F L] om M40 [q] "as that" V] "except in that" N M22; "in that" O M40 ⟨D⟩ B F; "more than that" L [r] "hour" O M40 M22 ⟨D⟩ V B F L] om N [s] "to My eyes" N O M22 V B F L] om M40 ⟨D⟩ [t] "look" N] "are lifted up" O M40 M22 ⟨D⟩ V B F L [u] "in the hour" O M40 M22 ⟨D⟩ V B F L] "in that hour" N [v] "before Me" N O M22 ⟨D⟩ V B F L] om M40 [w] "the voice" ⟨N⟩ M40 M22 D V] om N; "everything" O ⟨V⟩; "vapor" (corrupt) ⟨D⟩ B F L [x] "in that" O M40 M22 D V B F L] om N [y] "drips" N O V B F L] "you bring down" (?) M40 D; "is pure" M22 [z] For the phrase *soothing odor* see Lev 1:9, 13, 17 etc. The odor of heavenly offerings figures in Songs of the Sabbath Sacrifice, Song 13, 11Q17 ix 4–5 (cf. Davila, *Liturgical Works*, 158).

§164[a] And testify to them.[b] What testimony?[c] You see Me—[d]what I do[e] to the visage of the face[f] of Jacob your father[g] which is engraved[h] for Me[i] upon[j] the throne of My glory.[k,l] For[m] in the hour that you say before Me[n] "Holy," I kneel[o] on it and embrace it and kiss it and hug it[p] and My hands[q] are on its arms[r] three times, corresponding to[s] the three times[t] that you say[u] before Me, "Holy,"[v] according to the word that[w] is said, *Holy, holy, holy*[x] (Isa 6:3).

§165[a] Who will not adorn the adorned King? Who will not praise the praised King? Who will not sanctify the holy King,[b] since[c] every single day numerous mighty acts and wonders[d] throng forth[e] before Him,[f] each made more ascendant[g] and different from the other?[h] For from the vapor of[i] the eyelids

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§164 [a]Cf. §164 to *Hekhalot Zutarti* §411. [b]"And testify to them" V B] "And testify to Me" N; "And testify to Me to/for them" O; "And testify to Him/him/it to/for them" M40 D; "And cause to stand for them" (corrupt) M22; "And testify to you" or "for yourselves" F; "And testify to me and to them" L. Cf. §§169, 216 and G8 2b 22b. [c]"What testimony?" O M40 M22 D V B F L] "whatever testimony you have." N [d]"Me—" O M40 D V B F] om N; "Him/him/it—" M22; "My light" L [e]"do" N O M40 D B F L] + "for you" M22; + "to/for it" V [f]For a discussion of the Hebrew of the phrase "the visage of the face" see Neis, "Embracing the Icons," 42 n. 39. [g]"your father" N M40 M22 D B F L] "their father" O V [h]"which is engraved" N O M40 D V B] "who is engraved" (corrupt: the subject and verb disagree in gender) M22 L; "which has been engraved" F [i]"for Me" N O M40 M22 D V B F] om L [j]"upon" O M40 M22 D V B F L] "on" N [k]"the throne of My glory" N O M40 M22 D V B F] "the throne of glory" {M22} L [l]Engravings on the throne of God also appear in §273. Compare the animate celestial architecture in Songs 10–11 of the Songs of the Sabbath Sacrifice (see Davila, *Liturgical Works*, 137–138, 142). [m]"For" N O M40 M22 V B F L] "In it" D [n]"before Me" N O M40 M22 D V B F] om L [o]"I kneel" N O D V B F L] "I am made known" M40; "I am a prince" M22 [p]"and embrace it and kiss it and hug it" M40 D L] "and embrace and kiss and hug it" N; "and hug it and kiss it and embrace it" O; "and embrace it and hug it and kiss it" M22 V B F [q]"and My hands" N O M40 M22 D V B F] "and His hands" L [r]"its arms" M22 V] "My arms" N O M40 D B F L [s]"three times, corresponding to" V B F] om N O M40 M22 D L [t]"the three times" N O M22 V B F] om M40 D L [u]"that you (pl.) say" O M22 V B F] "for you (pl.) say" N; "when you (pl.) say" ("when you [sg.] say" M40) D; "concerning which you (pl.) say" L [v]"'Holy,'" N O M22 V B F L] "three times, *Holy, holy, holy*, (Isa 6:3)" M40 D [w]"according to the word that" N O M22 V B F L] "which" M40 D [x]"*Holy, holy, holy*" N O D V L] +"*YHWH of Hosts*" M40; + "*YHWH of Hosts; the whole earth is full of His glory*" M22; + "*YHWH* etc." B; + "etc." F **§165** [a]Paragraph 165 is missing in M22. [b]"the holy King," O M40 D V B F L] "the sanctified King" N [c]"since" N O M40 D V B F] om L [d]"numerous mighty acts and wonders" M40 D V B F] "His mighty acts are His wonder; numerous, they" (?) N; "(are) numerous mighty acts and wonders" O L (see next note) [e]"throng forth" N M40 D V B F] "and they throng forth" O L [f]"before Him" O M40 D V B L] "before the Holy One, blessed be He" N; "before me" F [g]"made more ascendant" N O M40 D V B F] + "made ascendant" (dittography) L [h]"and different from the other" N O M40 D V B F] "one more than another" L [i]"from the vapor of" D V B] "from everything" N L; "what is all" O; "in the vapor of" M40; "confounded" (B "another reading:"); "what is able" F

of[j] the princes of[k] His …[l] which drips[m] and goes forth[n] from their mouth[o] when they recite by that name, a name[p] that enters by the ears[q] and goes out by the mouth and is forgotten from the heart[r] that is not worthy of it, according to the word that is said, *Holy, holy, holy*[s] (Isa 6:3).

§166[a] For in the place where they invoke it, it illuminates[b] and it makes to shine,[c] it makes golden[d] and makes silver[e] and drips topaz and diamond,[f] sapphire, emerald,[g] carbuncle, and pure marble.[h] For it is wondrous and different and a great mystery;[i] the name by which[j] heaven and earth were created and the secrets of[k] creation were swallowed[l] and they were

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[j] "the eyelids of" N O M40 M22 D V B L] "the wrath of" F [k] "the princes of" M40 ⟨D⟩] "the eunuchs of" (?) N O; "the princes of SR" V F; om D B. L reads this word and the following one together as the meaningless word *šr'pydwtyn*. [l] "His …"—This word is corrupt in all the manuscripts. It is possible that there is some reference to divine or angelic "ephods." See the readings of V (*'pwdwtyw*) and F (*'pwdtw*) and cf. the Hebrew of 3 *En*. 39:2 (§ 57), which refers to angels girded with ephods; *Songs of the Sabbath Sacrifice* 12 (11Q17 ix 8; 4Q405 23ii 5; cf. Davila, *Liturgical Works*, 158–159), which, in broken contexts, refers to angelic ephods; and *Hekhalot Rabbati* § 166 (the immediately following paragraph), which may describe the divine breastpiece, a garment closely associated with the ephod. Alternatively, the word may be a corrupt Greek term. The text and meaning of the sentence up to this point are unclear, as is the syntax of the entire sentence. [m] "which drips" N O V B F L] "which scrapes" M40 D [n] "and goes forth" N O M40 D V B F] "that it may go forth" ⟨D⟩; + "from the mouth of the holy living creatures (who) go forth from beneath the throne of glory, their mouth" L [o] Perhaps "from their mouth" should be construed as "more than their mouth" in L. In other words, whatever goes forth from the mouths of the aforementioned princes, does all the more so from the mouths of the holy living creatures. [p] "name, a name" O D V B F] "explicit name, a name" N? ⟨V⟩; "name" M40 (*šm*) L (*hšm*) [q] "by the ears" N O ⟨M40⟩ D V B F L] om M40 [r] "from the heart" O D ("{?}⟨from⟩ the heart" B) F L] "in the heart from the heart" N; "in the heart" M40; "from the heart from the heart" V [s] "*Holy, holy, holy*" N O M40 D V L] + "etc." B F **§166** [a] Compare the list of precious materials in this paragraph with the materials used for the high priest's breastpiece according to Exod 28:15–20, 39:8–13. The exact identification of some of the gems is uncertain. Compare the name used for creation with the oath of creation in *1 En*. 69:13–25 and the letters used for creation in *3 En*. 13 (§ 16). [b] "illuminates" O M40 M22 D V B F L] "is a luminary" N [c] "and it makes to shine" O M40 D V B F] "it radiates" N; "it scents" M22; + "and it radiates" L [d] "it makes golden" O M40 M22 D B] om N; "more than gold" V F; "it gleams" (*mṣhyb*) L [e] "and makes silver" N O M40 M22 D B L] "and more than silver" V F [f] "and diamond," N O M40 M22 D V B F] + "beryl, onyx, and jasper (*tršyš šwhm wyšph*)" L. The extra gems in L are those found in the fourth row of the high priests breastpiece according to Exod 28:20, 39:13. [g] "emerald" N O M40 M22 D V B F] + "and diamond" L [h] "carbuncle and pure marble" N O M40 M22 D V B] "and marble and carbuncle *šzyd*" (corrupt) F; "carbuncle—there is purity (*yš ṭwhr*)" L. Perhaps the original reading was "carbuncle and twisted linen (*šš šzyr* or *šš mšzr*)" (cf. Exod 28:6, 8, 15; 39:2, 5, 8, 24, 28, 29). [i] "For it is wondrous and different and a great mystery" N M22 V B F L] "For wondrous and different is the great mystery" O M40 D [j] "the name by which" O M40 M22 D B F L] "the name" or "there" N; "by which" V [k] "the secrets of" M40 D] "the work of" {N}; "the orders of" ⟨N⟩ O M22 V B F L [l] "were swallowed" O M40 M22 D V B F L] "they swallowed" N

restrained[m] and suspended[n] and sealed,[o] according to the word[p] that is said, *Holy, holy, holy*[q] (Isa 6:3).

§ 167[a] Be declared lofty, be declared lofty,[b] masters of exaltation! Be lifted up, be lifted up, masters of grandeur! Be declared mighty, be declared mighty, masters of might! Be majestic, be majestic, masters of majesty! For the King of the world and all His attendants are[c] exaltation, might, majesty, and elevation. For[d] to the attendants of His majesty it is[e] fine[f] to be majestic and for the bearers of His throne[g] it is fitting to be empowered.

For from the throne of[h] His glory and on up[i] His height is one hundred eighty[j] thousand myriad parasangs[k] [and from His throne of glory on down one hundred eighty thousand myriad parasangs is His stature.[l] It is two hundred thirty-six thousand myriad parasangs from the right eyeball to the left eyeball. The width of His right eye is three myriad and three thousand parasangs[m] and so is His left eye.] From His right arm to His left arm seventy-seven[n] myriad parasangs is His width.[o,p,q] [And His two arms are twice (as long)[r] as His shoulder[s] (is broad). The name of the right arm is QNYSSYQYH

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[m] "and they were restrained" M40 M22 V B] "and they were rebuked" N O D ⟨M40⟩ F L [n] "and suspended" O M40 M22 D V B F L] "and they lead" N [o] "and sealed" V B F L] "and muzzled" N; "and became wise" O M40 D; "and unsealed" (?) M22 [p] "according to the word" N O M40 M22 D B F L] "by the word" V [q] "*Holy, holy, holy*" N O M40 D V] + "*YHWH of Hosts; the whole earth is full of His glory*" M22; +"*YHWH of Hosts*" B; + "etc." F; + "*the whole earth is full of His glory*" L **§ 167** [a] The *Shiʿur Qomah* passage in this paragraph has some parallels to the passage in *Merkavah Rabba* §§ 701–704. [b] "Be declared lofty, be declared lofty," N O V B L] "Be exalted, be exalted," M40; "*hytwhw*, be declared lofty," (corrupt) M22; "Be declared mighty, ⟨another reading:⟩ be exalted ⟨be exalted⟩ ???" D; "Be declared mighty, be declared lofty," F [c] "the King of the world and all His attendants are" M40] "to the King of the world and to all His attendants, to them alone, belong" N; "to the King of the world alone and to all His attendants belong" O M22 V B; "the King of the world alone and all His attendants are" D; "to the king of the world alone and all his attendants belong" F; "for to the King of the world and to all His attendants belong" L [d] "For" N O M40 M22 D V B F] om L [e] "to the attendants of His majesty it is" M40 D] "to all the attendants of His majesty it is" N; "for His attendants His majesty is" O {M40}; "to the attendants of our God belongs majesty;" M22 ⟨D⟩; "to the attendants of our God it is" V B F; "to His attendants it is" L [f] "fine" N O M22 D V B F L] "majestic" M40 [g] "His throne" N O M40 D B L] + "His glory" M22; "the throne of His glory" V F [h] "from the throne of" N O M40 D V B F L] "from His throne" M22 [i] "and on up" O M40 D V F L] "and above" N B; "of ascent" M22 ⟨D⟩ [j] "one hundred eighty" N O M40 M22 D V B F] "eight hundred" L [k] The bracketed passage is found only in N ⟨V⟩. [l] "His stature" ⟨V⟩] "their stature" N. This makes the best sense in context, but the punctuation of ⟨V⟩ places this word at the beginning of the next sentence. [m] "three myriad and three thousand parasangs" ⟨V⟩] "Three myriad parasangs and three thousand parasangs" N [n] "seventy-seven" M40 M22 D B L] + "thousand" N V F; "seventy" O [o] "is His width" M40 M22 D V B F] "of its companion" (corrupt) N; + "etc." O; om L [p] "to His left … width"—"etc." ⟨V⟩ [q] The bracketed passages are found only in M22 ⟨D⟩ B L. [r] "twice (as long)" M22 ⟨D⟩ B] "fallen" L [s] "as (lit. "upon") His shoulder" M22 B L] "upon His head ŠBʿP" ⟨D⟩

and the name of the left[t] arm is MTQHY ʾSSYH. The palms of His hands are four thousand myriad parasangs, each one. The name of the right palm is HWRZYH and the name of the left is HZŠŠYH][u] [For this reason He is called *the great, mighty, and fearsome God* (Deut 10:17).[v]]

[Metatron said:

Up to here I saw the height of[w] the Beloved, the Lord of the world. *What is your beloved*[x] *more than another beloved*[y]*, O fairest among women*, etc.? (Cant 5:9)[z]]

§168 For how mighty[a] are the bearers of[b] the throne of glory[c] of[d] this *mighty King* (Dan 11:3)?[e] They are loaded up[f] and they stand by day and night,[g] evening and morning[h] and noontime, with trembling, in confusion, in awe, with quivering, in a cold sweat, and with fear. For what[i] vigor[j] is there in you, attendants of our God,[k] that you[l] proclaim[m] to Him the invocation of His name on the eternal height[n] unsearchable and innumerable in voice[o] and overpoweringness,[p] according to the word that is written, *Holy, holy, holy*[q] (Isa 6:3).

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[t] "the left" M22 D B] "His left" L [u] ["And His two arms … HZŠŠYH"] M22 ⟨D⟩ B L. The names are given according to the readings of M22. [v] ["For this reason He is called … *God* (Deut 10:17)"] M22 ⟨D⟩ B] "For this reason it is said … *God* (Deut 10:17)" N L; om O M40 D "and fearsome" V; "⟨For this reason He is called *the great, mighty*⟩ *fearsome* ⟨*God*⟩" V [w] "the height of" ⟨D⟩ B] "the lamella of" M22 [x] "*your beloved*" ⟨D⟩ B (Cant 5:9)] "beloveds" M22 [y] "*more than another beloved*" (Cant 5:9) M22 B] "more than my beloved" D [z] "Metatron … etc." M22 ⟨D⟩] + "Peace." B; + "Three. *My beloved is resplendent and ruddy* etc. as far as *daughters of Jerusalem*. (i.e., Cant 5:10–16)" B ("another reading:"); "Metatron said: Up to here I saw the height of the Beloved, the Lord of the world. Peace. *What is your beloved*, etc.? (Cant 5:9) *My beloved is resplendent and ruddy*, the whole section etc. as far as *daughters of Jerusalem* (i.e., Cant 5:10–16)." L. A variant version of this passage is also found in *Merkavah Rabba* §704 and the same passage from Song of Songs is cited in *Hekhalot Zutarti* §419, and (not translated in this volume) a *Shiʿur Qomah* passage in §951 (the latter with a parallel in G9). **§168** [a] "For how mighty" N O M40 M22 D V B F] "For how much might" L [b] Or "How mighty are the mighty ones who bear" (cf. Smith). [c] "the throne of glory" M40 D] "the throne of His glory" N V B F L; "the throne" O; "His throne His glory" M22 [d] "of" N O M22 V B F L] "as it is said" M40 D [e] "this *mighty King*" (Dan 11:3) O M22 D V B F L] "the King of might" N; "*the mighty King*" (Dan 11:3) M40 [f] "They are loaded up" O M40 M22 D V B F L] "Among the loaded up" (?) N [g] "day, night" N O M40 D] "daytime, night" M22 V B F; "night and day" L [h] "and morning" N O M40 M22 D V B F] om L [i] "what" M22 B] "how much" N O M40 D V (B "another reading:") F L [j] "vigor" N O M22 D V B L] om M40 F [k] "our God" N O M22 V B F L] "our Most High God" M40 D [l] "that you … eternal height"—"that forever that you" M22 [m] "proclaim" M40 D V F] "invoke and proclaim" N O B; "invoke" L [n] "eternal height" or "height of the world" [o] "in voice" N O M40 M22 D V B F] "and voice" L [p] "and overpoweringness" N ⟨O⟩(?) M40 D B] "of overpoweringness" O M22 V F L [q] "*Holy, holy, holy*" N O M40 D V] + "*YHWH of Hosts; the whole earth is full of His glory*" M22; + "etc." B F; + "*the whole earth is full of His glory*" L

§169 The decree of heaven is[a] against you,[b] descenders to the chariot, unless you say[c] what you have heard[d] and unless you testify to what you have seen[e] concerning the Presence, the Presence of[f] exaltation and might, majesty[g] and grandeur, which is lifted up,[h] borne,[i] stirred up,[j] and magnified. The Presence is[k] declared lofty[l] and declared mighty[m] three times every single day[n] on high, and there are no mortals[o] who know and recognize it.[p] According to the word that is said, *Holy, holy, holy*[q] (Isa 6:3).

Daily Worship in Heaven and on Earth (§§170–173, 189–197)

§170[a] When the Angel of[b] the Presence enters in order to extol[c] and to make arrangement for the throne of His glory[d] and to prepare a seat for the Eminent One of[e] Jacob, he fastens[f] a thousand thousand[g] crowns onto the ophannim of adornment,[h] to every single one of them[i] onto his head. A thousand thousand[j] times[k] he bends down[l] and falls and abases himself

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§169 [a] "The decree of heaven is" N O M22 D V F L] "The decrees of heaven are" M40 B [b] "against you" O M40 M22 D V B F L] "against them" N [c] "unless you say" M22 L] "unless you remember and you say" N; "and unless you tell and you say" O; "unless you tell and you say" M40 D V B F [d] "what you have heard" N O M40 M22 D V B] "that which you have heard" F; "what you have seen" L [e] "what you have seen" N O M40 M22 D V B F] "what you have heard" L [f] "the Presence of" M22 B ⟨D⟩] "the Presence" N O V F L; om M40 D [g] "majesty" O M40 M22 D V B F L] + "thus" N [h] "which is lifted up" N O M40 M22 D B F] "which is declared exalted and lifted up" V; "which is exalted and declared mighty and lifted up" L [i] "borne" N O M40 M22 D B F L] om V [j] "stirred up" N ("and stirred up" O M40 B) D V F L] "heaped up" M22 [k] "The Presence is" N O M40 D B] om M22 V F L [l] "declared lofty" M40 D V B F] "declared mighty" N O; "and declared lofty" M22; om L [m] "and declared mighty" N M40 M22 D V B F L] "and magnified" O [n] "every single day" O M40 M22 D V B F L] "a day" N [o] "there are no mortals" (lit. "sons of men") O M40 D V B F L] "there are no sons of mine" N; "there is not we have come a man (?)" (corrupt) M22 [p] "it" (the Presence: *pnym*) N O M22 D V B F L] "you" (pl.) M40 [q] "According to ... *holy*" N O M40 D] om M22 V F L; + "*YHWH of Hosts* etc." B **§170** [a] Cf. §§170–171 to §§98, 103, 253. [b] "When the Angel of" N O M40 D V F L] "For the Angel of" M22; "When the Angel Prince of" B [c] "to extol" N O M40 D V B F L] "to chain" (?) M22 [d] "for the throne of His glory" N O V F] "for the throne of glory" M40 D B; "for His throne glory" M22; "the throne of glory" L [e] "for the Eminent One of" N O M40 D V B F L] "for the eminent ones of" M22 [f] "he fastens" N O M40 D V B F L] "he is fastened" (corrupt) M22 [g] "a thousand thousand" N O M22 ⟨D⟩ B] "a thousand" M40 D L; "a thousand thousands" V F [h] "onto the ophannim of adornment" N M40 M22 D V B F] "onto the ophannim of effulgence" O; "onto the cherubim of glory" L [i] "onto His head[1] ... every single one of them[2]" om M40 [j] "A thousand thousand" O D B] "A thousand and a thousand" N; "a thousand thousands" V F; "a thousand" L [k] "A thousand thousand times ... onto his head[2]" om M22 [l] "he bends down" N O D V B L] + "and prostrates himself" F

before every single one of them. He fastens[m] two thousand[n] crowns onto the cherubim of glory,[o] to every single[p] one of them onto his head[q] and two[r] thousand times[s] he bends down and falls and abases himself[t] before[u] every[v] single one of them.[w]

§ 171 He fastens[a] three thousand crowns[b] to the holy living creatures, to every single one of them[c] onto her head,[d] and three thousand[e] times he bows down and falls and abases himself before every single one of them. He fastens[f] six thousands crowns onto the morning star of light,[g] to it[h] and to eight[i] thousand[j] thousands of[k] thousands and many[l] myriads[m] of myriads crowns. Six thousand times[n] he bows down and falls[o,p] and abases himself[q] before every[r] single one of them.[s] He fastens twelve thousand[t] crowns onto the lightningflash,[u] to it and to sixteen thousand thousand[v] thousands of thousand of[w] thousand thousands[x] and many, many[y] myriads of myriads of[z] myriad myriads[aa] crowns. Twelve thousand times[bb] he bows down[cc] and falls and abases himself before every single[dd] one of them.

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[m] "He fastens" N O D V B F L] "He is fastened" (corrupt) M40 [n] "two thousand" N O M40 V B F] "three thousand" D; "that thousands" (corrupt) L [o] "onto the cherubim of glory" N O M40 D V B F] "onto the ophannim of adornment" L [p] "single" N O M40 D V B F] om L [q] "onto his head" N O M40 D V B F] om L [r] "and two" O M40 ("two" M22) D V B F L] "my back according to two" (?) (corrupt) N [s] "times" O M40 M22 D V B F L] om N [t] "and falls and abases himself" N O M40 M22 D V B F] "and abases himself and falls" L [u] "before every single one of them" om L [v] "every" O M40 M22 D V B F] om N [w] "of them" N O M40 D V B F] + "on their head" M22 **§ 171** [a] "He fastens ... onto her head" om M22 [b] "He fastens three thousand crowns" N M40 D V B L] "Three times he fastens one thousand crowns" or "He fastens three times a thousand crowns" O; "Three thousand times he fastens crowns" F [c] "of them" N O D V B F L] om M40 [d] "onto her head" N O M40 D V B F] om L [e] "thousand" N M40 M22 D V B F L] om O [f] "He fastens" O M40 D V B F L] om N; "He is fastened" (corrupt) M22 [g] "onto the morning star of light" N O M40 D] "*lmgh* in light" (corrupt) M22; "onto the morning star in light" B F; "onto the morning star as light" V; "onto the lightningflash" L [h] "to it" O M40 M22 D V B F L] om N [i] "and to eight" N O M40 M22 D V B F] "and to its companion" (corrupt) L [j] "thousand" M22 V L] "thousands" N O M40 D B F [k] "thousands of" O M40 M22 D V B L] "and thousands of" N; "thousands" F [l] "and many" N O M40 D V B F] "and myriads of" M22; om L [m] "myriads of" N O M40 M22 D V B F] "and myriads of" L [n] "thousand times" N O M22 D V B F L] "times thousands" M40 [o] "and falls[2] ... of them" om D but included as ⟨D⟩ [p] "and falls" ("he falls" N F) O M40 M22 ⟨D⟩ V L] om B [q] "and abases himself" N O M22 D V B F L] om M40 [r] "before every" N M22 ⟨D⟩ V B F L] "to every" O; om M40 D [s] "single one of them" O M22 ⟨D⟩ V B F L] "one of them" N; om M40 [t] "thousand" N O M40 M22 D B L] om F; "thousands of" ⟨V⟩ [u] "onto the lightningflash" N O M40 M22 D V B L] "onto the morning star as light" L [v] "thousand thousand" O M40 M22 D V B L] "thousand" N F [w] "thousands of thousands of" O M22 D V B F] "thousands of" N L [x] "thousand thousands" M22 D V B F] "thousands" N O M40 L [y] "many, many" M40 M22 D V B F L] "many" N; "many multitudes of" O [z] "myriads of myriads of" O M40 M22 D V B F L] "myriads of" N [aa] "myriad myriads" O M40 M22 ⟨D⟩ V B F L] "myriads" N D [bb] "times" N O M40 D V B F] + "times" M22 ⟨D⟩; om L [cc] "he bows down[3] ... of them."—"etc." M40 [dd] "single" O M22 D V B F L] om N

§ 172 Please, you[a] beings[b] who carry[c] the throne of glory[d] wholeheartedly and with a willing soul, magnify[e] rejoicing and chanting,[f] song and melody, before the throne of His glory[g] of ṬWṬRWSYʾY NBWBMRTṢʿN[h] (and some say NDYB MRTṢʿN) YHWH God of Israel, that His heart may rejoice[i] in the hour of the prayer of His sons,[j] and (that) He may be sought[k] and found[l] by them,[m] by the descenders to the chariot, in the hour[n] that they stand before[o] the throne of His glory.[p]

§ 173 Every single[a] day when[b] the rising of the dawn approaches, the attending angels seek to recite a song of praise. They come into the region of the throne of glory like mountains, mountains of fire, and like hills, hills of flame.[c] The adorned King[d] sits and blesses[e] the living creatures:

To you,[f] living creatures,[g] I say; to you,[h] beings,[i] I announce.[j] Living creatures, living creatures,[k] who bear[l] the throne of My glory[m] wholeheartedly and with a willing spirit, blessed be the hour[n] when I created[o] you! Exalted

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§ 172 [a] "you" (lit. "from you") O M40 M22 D V B F L] "from them" N [b] "beings" (*mdwt*)—see § 103 n. j. [c] After "who carry" B adds "another reading: carry" (sg. impv.). [d] "the throne of glory" O M40 D B] "the throne of His glory" N V; "the lofty throne" M22; "My throne of glory" F; "His glory" L [e] "magnify" ("and magnify" N M40 M22 D B) V F L] "and they shall magnify" O [f] "rejoicing and chanting" O M40 M22 D ("rejoicing, chanting" V) B F L] "chanting and rejoicing" N [g] "His glory" N O M40 D V B F L] "glory of Your authority" M22 [h] Levy ("Remnants," 166) suggests that these two names have a basis in Greek: the first includes the element *tetras*, "four," relating to the four letters in the Tetragrammaton, plus the ending *-yʾy* used elsewhere with divine names in the Hekhalot texts as an alternative to *-ʾl*. and the second is a corrupt form for *en ouranou zōn*, "the One who lives in heaven." For additional discussion of the first name, see Fauth, "Ṭaṭrosjah-Ṭoṭrosjah." [i] "that His heart may rejoice" N O D (om "that" V F L) B] "that He may rejoice for us" M40; "that my heart may rejoice" M22 [j] "His sons" N O M40 D V B F L] om M22 [k] "and (that) He may be sought" O M40 M22 D V B F] om N L [l] "and found" N O M40 M22 D V B] "and be the One who finds" (?) (*whmṣʾ*) (corrupt) L [m] "by them," N O M40 M22 D B F L] om V [n] "in the hour" N O M40 D V B F L] "with the adjuration" or "with the oath" M22 [o] "before" O M22 V B F L] "before Him, before" N; "beforehand" {O}; om M40 D [p] "the throne of His glory" N O V B F] om M40 D; "His throne glory" M22; + "according to the word that is written, *Holy, holy, holy* (Isa 6:3)" L **§ 173** [a] "single" N O D V B F L] om M40 M22 [b] "when" N O M40 D V B F] + "the prayer of" M22 L [c] "the attending … flame," N ⟨V⟩] om (haplography) O M40 M22 D V B F L [d] "the adorned King" N O M40 M22 D V B F] "the King of adornment" L [e] "and blesses" N O M40 D V B F L] "and chooses" M22 [f] "To you," N O M40 M22 D V B L] om F [g] "living creatures" N O M40 M22 D V B F] om L [h] "I say; to you," O M40 M22 D V B F] "I say," N; "I say, living creatures; and to you" L [i] "beings" N O M40 D V B F L] "living creatures" M22 ⟨D⟩ [j] "announce" N O M22 V B F] "adjure" M40 D ⟨D⟩ L [k] "Living creatures, living creatures," N O V B F] "Living creatures" M40 M22 D L [l] "who bear" N M40 D V B F L] "who are borne" (corrupt) O M22 [m] "the throne of My glory" D V B F L] "the throne of glory" N; "the throne of His glory" O M40; "His throne glory" M22 [n] "the hour" N O M40 M22 D V B L] + "the hour" (dittography) F [o] "I created" N M40 M22 D V B F L] "I formed" O

be the constellation[p] under which I formed you![q] May the light shine on the day[r] when you came up in thought[s] into my heart![t] For you are[u] the lovely furnishings that I prepared[v] and I completed you with it, for[w] all[x] formed beings[y] whom I created are silent[z] before me that I may hear[aa] and give ear[bb] to the prayer[cc] of my sons.[dd]

§189[a] Every single[b] day, when the afternoon prayer arrives, the adorned King[c] sits enthroned and exalts[d] the living creatures. The word does not finish coming from His mouth[e] before[f] the holy[g] living creatures go forth[h] from under the throne of glory. From their mouth is fullness of chanting,[i] with

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[p] "Exalted be the constellation" N O M40 D V B L] "Exalted, blessed, be the constellation" M40; "when the constellation was exalted" F [q] "formed you" O M40 M22 D V B F L] + "when you came up in thought" N [r] "May the light shine on the day" N M40 D] "May the light shine on that day" O; "May His light of that day give light" M22 V B; "May His light, light of that day, give light" F L [s] "when you (pl.) came up in thought" O ("you" sg. M40) M22 V B F L; "when I formed you" N; "when I came up in thought" (corrupt) D [t] "into my heart" O M40 M22 D V B F L] om N [u] "For you (pl.) are" N O M22 V F L] "For you (sg.) are" M40 D [v] "that I prepared" O M40 M22 V B F L] "that I have understood" (corrupt) N D [w] "with it, for" N O M40 D F] "with it," M22 V B; om L [x] "all" N M40 M22 D] "the voice of" O; "the voice of all" V B F L [y] "formed beings" M40 D V B F] "my Former" (corrupt) N; "My formed beings" O; "that is formed" M22 L [z] "are silent" N O M22 V B F L] "I have silenced" M40 D. For N and V see n. dd. [aa] "that I may I hear" O M40 D B F L] "that I may cause to hear" M22 [bb] "and give ear" O M40 D] + "to the voice of" M22 B F L [cc] "to the prayer of" O M40 D] "the prayer of" M22 B F; "the prayers of" L [dd] "that I may hear … my sons" O M40 M22 D B F L. N and V omit this line and continue with §174. N: "every single angel and every single seraph, every single living creature, every single ophan which I have created until I hear and I give ear to the beginning of all the songs and praisesongs and prayers and euphoniousness of the melodies of Israel, teaching that sweet before the Holy One, blessed be He, are the songs and praisesongs of Israel. As it is said, *When* all *the morning stars chanted together*—these are Israel—*and all the sons of God blew the horn* (Job 38:7)—these are angels." V: "⟨every single angel and every single seraph, every single living creature, every single ophen until I hear and I give ear etc.⟩ and I hear and I give ear ⟨beginning⟩ to the sound of the prayer of My sons. ⟨Another reading: and I give ear beginning all the songs and praisesongs and cures (emend to "prayers") of Israel. As it is said, *When the morning stars chanted together and all the sons of God blew the horn* (Job 38:7). *The morning stars*, these are Israel; *the sons of God*, these are angels."⟩ L adds "according to the word that is said, *The whole earth is full of His glory* (Isa 6:3)." **§189** [a] For §§175–188 see the introduction to this chapter. For §§189–191, the readings of V come from §§175–177. [b] "single" O M40 M22 D V B F L] om N [c] "the adorned King" N O M40 M22 D V B F] "the King of adornment" (*mlk hdr*) L [d] "and exalts" N O M22 V B F] "and on high are" M40 D; "and winks (at)" (*wmrmz*) L [e] "His mouth" N O M40 M22 V B F] "My mouth" D. For L see the next note. [f] Lit. "until that not." F reads "{upon that} until that not." L reads the preceding clause as "until that which does not finish from His mouth …" [g] "the holy … glory" om L (haplography) [h] The first part of the sentence in D could also be translated "The word does not finish coming from the mouth of the holy living creatures before they go forth …" [i] "From their mouth is fullness of chanting" N O M40 D F] "Their mouth is fullness of chanting" M22 B; "In their mouth is fullness of chanting" V; "Their mouth is full of {chanting} rejoicing" L

their wings[j] is fullness of rejoicing,[k] their hands make music, and their feet dance. They go around[l] and surround their King; one from His right and one from His left,[m] one from in front of Him[n] and one from behind Him. They embrace[o] and kiss Him and uncover their faces. They uncover[p] and the King of glory covers His face, and the Aravot firmament is split[q] like a sieve[r] before the King,[s] before[t] the adornment of the splendor of the attractiveness of the form of the loveliness of the compassion of[u] the craving of the radiance of the light of[v] the praise of[w] the appearance of their faces, according to the word[x] that is written, *Holy, holy, holy*[y] (Isa 6:3).

§190/G2 2a 1–22

Abolishers of decree, annullers of oath, removers of wrath, ones who turn back[a] jealousy,[b] invokers of love, the love of Abraham[c] before their King[d]—when they would see that He was angry[e] concerning His sons,[f] what would they do? They would knock off[g] their crowns and unbind their loins and smite[h] upon their heads and fall on their faces and say:

Unbind, unbind, O Former of primeval creation!
Forgive, forgive, O Eminent One[i] of Jacob![j]
Pardon, pardon, O Holy One of Israel,[k]

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[j] "with their wings" N O M40 D V F] "their wings" (corrupt) M22 B; "and their wings" (corrupt) L [k] "rejoicing" N O M40 M22 D V B F] "chanting" L [l] "They go around" N O M22 V L] *wpyqpwt* (corrupt) M40; *wpwqpwt* (corrupt) D; "They encircle" B; "They raise up" F [m] "one from His right and one from His left" O M40 D V B F L] "one on His right and one on His left" N; "one and one from His left" (corrupt) M22 [n] "in front of Him" N O M22 V B F L] "in front" M40 D [o] "They embrace" O M40 D V B F L] + "him" N M22 [p] "they uncover" O M40 D V] "they uncover themselves" N; + "their faces" M22 B; om F L [q] "is split" N O M40 D V B F L] "who splits" (corrupt) M22 [r] "like a sieve" N V B F L] om O; "in a sieve" M40; "a star of knowledge" M22 ⟨D⟩; "in its glory" (corrupt) D [s] Cf. also *3 En*. 22B:5–6. For a translation and a Freudian interpretation of this and a related passage (§§ 246–250), see Halperin, "A Sexual Image." [t] "before the King, before" M40 D] "before the King," N O ("before ⟨the King⟩" V); "before" M22 B L; "the King before" F [u] "the loveliness of the compassion of" O M40 M22 D V B F L] "{the compassion of} the loveliness of" N [v] "the light of" M22 ⟨D⟩ B L] "that girds" N D V F; "the diadem" O; "the diadem that girds" M40 [w] "the praise of" N M40 M22 D V B F L] "that is in it" O [x] "according to the word" N O M40 M22 D V B F] om L [y] "*Holy, holy, holy*" N O M40 D V] + "*YHWH of Hosts; the whole earth is full of His glory*" M22; + "*YHWH of Hosts* etc." B; + "etc." F; + "*YHWH of Hosts*" L **§190/G2 2a 1–22** [a] "ones who turn back" N O M40 D V B F L] "ones who abandon" M22 (B "another reading:") [b] "jealousy," N O M40 M22 D V B F] + "and ones who put friendship in order," L [c] "Abraham" N M40 M22 D V B F L] + "our father" O [d] "their King" O M40 M22 D V B F L] "kings" N [e] "angry" N O M40 M22 D V B F] "in anger" L [f] "His sons" O M22 V B F L] "their will" N; "His Presence" M40 D [g] "knock off" or "pound on" [h] "and smite" N O M22 D V B F L] "and understand" M40 [i] G2 2a begins with this badly damaged word. [j] "of Jacob" N O M40 M22 D V B L G2] om F [k] "O Holy One of Israel" N O V B F L G2] "O Holy One of Jacob" M40 D; "O Holiness of Israel" M22

for You are[l] most magnificent of kings![m]

§191/G2 2a Fearsome King,[a]
confounding[b] King,
worthy and glorious[c] King,[d]
why do You have a grudge[e] toward the seed of Abraham?
Why do You have jealousy toward the seed of Isaac?[f]
Why do You have strife with the seed of Jacob,
for the[g] possession of heaven

§192/G2 2a and earth[a] You called them?

And horns go forth[b] from under the throne of glory,[c] entourages, entourages[d] (of them), and they blow[e] a sustained and a quavering[f] blast and they bless:

Blessed[g] are you[h] who argue for the merit of My sons![i] Praise to you,[j] extollers of[k] the fathers!

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[l] "You are"—The reading of G2 is badly damaged but it does not appear to be this reading. [m] "of kings" N O M22 V B] om M40; "their King" (corrupt) D F G2; + "according to the word that is said, *the whole earth is full of His glory* (Isa 6:3)" L **§191/G2 2a** [a] "Fearsome King" O M40 D V F] "King of a vision" M22. The reading in G2 is destroyed. [b] "confounding" O M40 D V F G2] "confounded" (corrupt) M22. For N B L see n. d. [c] "worthy and glorious" O ("worthy, glorious" M40 D)] "worthy King, glorious" M22 V F G2 [d] "Fearsome ... and glorious King,"—"Confounding King, guardian King, adorned King, blessed King, fearsome King, worthy King, King of adornment, trusty King of the one who seeks, King of effulgence, glorious King," N; "Eminent King, blessed King, great King, distinguished King, adorned King, trusty King, meritorious King, gracious King, pure King, upright King. Another reading: Israel, King of glory, King forever, confounding King, fearsome King, supporting King, King of His afflicted, redeeming King, resplendent King, near King, shepherd King, guardian King, faultless King, ⟨Another reading: Fearsome King, confounding King, worthy King, glorious King, why do you have a grudge etc.⟩" B (an acrostic poem). L reads the same as B, minus the two passages labeled "Another reading," and with the variants "nourishing" (*zn*) for B's "meritorious" and "King of friendship" for B's "shepherd King." [e] "a grudge" N O M40 D V B F L G2] "awe" M22 [f] "Why do ... Isaac?" N O M22 D V B F L G2] om M40 [g] "for the" N O M22 V B F L (G2?, badly damaged)] "the whole" M40 D **§192/G2 2a** [a] "and earth" N O M22 D V B F L G2] om M40 [b] "And horns go forth" N O M40 D V F] "And horns go forth" (sg. verb) (corrupt) M22; "And at once horns go forth" B; "Horns go forth at once" L [c] "the throne of glory" M40 L G2(?)] "the throne of His glory" N O D V F; "His throne glory" M22; "the throne glory" B [d] "entourages, entourages" O M22 D V B F L] "entourages" N G2; *plmywt plmywt* (corrupt) M40. The word is a transliterated Latin word. [e] "and they blow" O M40 M22 D V B F G2] "blowing" N L [f] "a quavering," O M40 M22 D B V F L G2] + "and he blows a sustained" N [g] "Blessed" N O M22 D V B F L] "Mixed" or "A surety" (corrupt) M40. The reading of G2 is destroyed. [h] "you (pl.)" N O M40 M22 D V F L G2] "you (sg.)" B [i] "of My sons" N O M40 D ⟨V⟩ B] om M22 V F G2; "and breakers of an oath" L [j] "to you" (pl.) N O M40 M22 V B F L G2] "to them" D [k] "extollers of" O M40 D V B F L G2] "and extollers of" N; *msls ly* (corrupt) M22

And the whole host[l] on high have made[m] glory and greatness for them ʾDRW ʾṬH SʿN ʿWDY PṢT YHWH, God of Israel, they are called.[n]

§193/G2 2a Behold, it says:

Yours, YHWH, are[a] *the greatness and the might*[b] *and the ornamentation and the endurance and the effulgence, for everything in heaven and on earth is Yours, YHWH, the kingdom and the loftiness for all as*[c] *Head. Riches and glory are before You and You rule over all and in Your hand is strength and might and it is in Your power to make great and to give strength to all. And now, our God,*[d] *we offer thanks to You and praise the name of Your ornamentation* (1 Chr 29:11–13).[e]

And it says:[f]

How many are Your works, YHWH. You made them all with wisdom[g,h] (Ps 104:24).

§194/G2 2a Therefore[a] it is said:[b]

Be adorned, be exalted, be lifted up, O ornamented King![c,d]

§195/G2 2a You are blessed,[a] You are sanctified[b] ṬWṬRWSYʾY YHWH God of Israel 4 (times)[c] who is called ṬWṬRWSYʾY ṬWṬRWSYH ṬWṬRWSYʾ ṬWṬRWSYḤ ṬWṬRWSYʾL ṬWṬRWSYG ṬWṬRWSYK ṬWṬRWSYP ṬWṬRWSYṢ ṬWṬR-

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[l] G2 appears to have had an additional word here, but the reading is now lost in a lacuna. [m] "have made" N O M40 D V B F] "are making" M22 ⟨B⟩ L; "Gladness," (beginning the next sentence) G2 [n] "they are called" M40 M22 D V B G2] "Your ones who are called" (?) (corrupt) N O F; + "according to the word that is said, *Holy, holy, holy* (Isa 6:3)" L **§193/G2 2a** [a] "it says: *Yours YHWH are*" (with variant spellings of the divine name) N O D V B F (G2, reading damaged)] "I shall go" (corrupt) M40; "He, the king, said: *Yours YY are*" M22; "it says: Yours, *Yours, YY' are*" L [b] "*and the might*" ⟨N⟩ O M40 M22 D V B F G2] om N [c] "*as*" B] om N [d] "*our God*" B] om N [e] "*YHWH … Your ornamentation*."—"etc." M40; "*and the ornamentation … Your ornamentation*" N B; "etc." O D V F L G2; "of YH" M22 [f] "And it says:" O M40 M22 D V B F L G2] om N [g] "*How many … wisdom*" L reads, "*The heavens tell* (Ps 19:2) etc." [h] "*You made … wisdom*" N] + "*The earth is full of Your creatures*" M22 B G2; "etc." O M40 D V F **§194/G2 2a** [a] "Therefore" N O M40 M22 D B F] "Your heart" ⟨V⟩; "To You" G2; om L [b] "it is said" O M40 M22 D B F G2] om N V L [c] "Be adorned … King!"—L reads "You are declared magnificent, You are declared ornamented, You are lifted up, You are blessed, You are praised, You are exalted, You are declared great, You are sanctified, forever and ever." [d] "ornamented King"—"grand King, overpowering King, chosen King, King sustaining everything, redeeming King, merciful King, preeminent King, exalted King, select King, King who pronounces the word(!), meritorious King, King of the kings, lovely King, meritorious King, King who establishes His throne in righteousness, King who rides the Aravot, King forever, good King, real King, creator King, ornamented King." N. Cf. § 217 and *Hekhalot Zutarti* § 412. **§195/G2 2a** [a] "You are blessed" N O M40 D] + "You are praised and you are magnified" M22 B; + "You are praised" V F; om L. G2 adds two words here as well, but they are too damaged to decipher. [b] "You are sanctified" N O M40 D V F G2 ("and You are sanctified" B)] + "and You are praised and You are magnified" ⟨D⟩; om L. It is not quite clear where § 194 ends and § 195 begins in L. [c] "God of Israel 4 (times)" O M40 D V B] "God of Israel" N; om M22; "God of Israel 5 (times)" F; om L; *ys'* G2

WSYŠ ṬWṬRWSYB ṬWṬRWSYN ṬWṬRWSYS ṬWṬRWSY[c] ṬWṬRWSYQ ṬWṬRWSYT[d] ṢWRṬQ YHDRY'L 'ŠRWYLY'Y.

§196/G2 2a[a] And the sign[b] of this *halakha*[c] is for committing to memory. These are the names:[d] RBD ⟨DBRKT'⟩ MṬWṬRWS'Y and up to ṬWṬRWSYT. Let this tradition be committed to memory:[e,f] YH'ḤL GK PṢ ŠBNS ʿQT.[g,h]

Instructions for the Descent to the Chariot (§§198–259)

R. Nehuniah ben HaQanah resolves to instruct the association (§§198–203)

§198/G2 2a/G2 2b 1–22 R. Ishmael said:

When R. Nehuniah ben HaQanah saw[a] that wicked Rome[b] was holding a council against the eminent ones of Israel in order to destroy them,[c,d] he stood and revealed a secret counsel of eternity,[e] the character that[f] resembles[g] the one who is fit to gaze on the King[h] and the throne,[i] on His adornment,[j] on His beauty[k] and on the holy living creatures,[l] on the

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[d] Reading this list of permutations of this divine name with B with one correction: "ṬWṬRWSYM" to "ṬWṬRWSYS." This seems to represent the original order of the list. See n. g to §196/G2 2a. **§196/G2 2a** [a] The comprehensible parts of §196 are in Aramaic. Paragraph 196 is found in L only in a corrupt and lacunose marginal gloss: "And the sign (of) this *hal*[*akha*] is *mswrn'* (corrupt for "tradition") 'ḤL G ṢB NS." [b] "the sign" M40 M22 D V B L G2] "the signs" N (O F are abbreviated and could be either) [c] "*halakha*" M40 M22 D V B L G2] "*halakhot*" (pl.) N M22 (O is abbreviated and could represent either reading); "word" (*mwlt'*) F [d] "These are the names" O M22 B G2] "these are from the names" N; "These are" V; "These are ŠMḤWṢ" (corrupt) F [e] "Let this … memory" N O M22 V B G2] "NGRYM this tradition" (corrupt) F [f] "These are … to memory" om M40 D (haplography) [g] As noted by Smith and Schäfer (*Übersetzung*, 2:139 n. 8), this seems to be a list of the final letters of the name-permutations in §195. [h] Paragraph §197 is found only in N: "R. Ishmael said: Three parties of attending angels recite (!) a song on one day. One says, *Holy*. Another says *Holy, holy*. Another says, *Holy, holy, holy, YHWH of Hosts, the whole earth is full of His glory* (Isa 6:3). And the ophannim and the holy living creatures respond after them, *Blessed be the glory of YHWH from His place* (Ezek 3:12)." **§198/G2 2a/G2 2b 1–22** [a] "saw" N M40 M22 D V B F L G2] om O [b] "wicked Rome" is erased in D L. [c] "against … destroy them" N O M22 V B F L G2] "to destroy the eminent ones of Israel" M40 D [d] Compare this context of Roman persecution with that in §107. [e] "eternity" or "the world" [f] "the character that" O M40 M22 D V B F L G2] "what" N [g] "resembles" N O M40 M22 D V B F G2] "is fit to" or "is visible to" (*r'wyh*) L. G2 2b commences with this word. [h] "on the King" N O M40 M22 D V B G2] om L [i] "and the throne" O M40 D F] "and His throne" N M22 V B; "on the throne" (*bks'*) L; "{and} ⟨on⟩ ⟨His⟩ throne" G2 [j] "on His adornment" N O M40 D V B F L G2] "on His adornments" M22 [k] "on His beauty" ("and on His beauty" N V B L) O M40 D F ⟨G2⟩] "and in His mouth" M22; "on His face" (*wbpnyw*) G2 (the reading of G2 is damaged but is not in doubt) [l] "and on the holy living creatures" M40 D L G2 ⟨G2⟩] "and the holy living creatures" N O M22 V B F

cherubim of[m] might and on the ophannim of[n] the Shekhinah, on the confounding lightningflash,[o] on the fearsome Hashmal,[p] on Rigyon[q] that encircles around[r] His throne,[s] on its bridges,[t] and on the flames[u] that grow mighty[v] and ascend between one bridge and another,[w] and on the dusty[x] smoke and on the wind of the splendor[y] that has raised[z] all the dust of the glowing coals[aa] which[bb] spreads over and covers all the chambers of the palace of the Aravot firmament[cc] on the misty clouds of[dd] the glowing coals,[ee] and on Suriah,[ff] Prince of the Presence, servant of[gg] ṬWṬRKYʾL[hh] YHWH the majestic.[ii]

§199/G2 2b[a] What does this character[b] resemble? A man who has a ladder inside his house[c] on which[d,e] he ascends and descends;[f] there is no being who

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[m] "on the cherubim of" O M40 M22 V B F L G2 ⟨G2⟩] "like the cherubim of" N; "on the cherub of" D [n] "and on the ophannim of" N M40 M22 D V B F L G2] "and like the ophannim of" O [o] "on the confounding lightningflash" M40 M22 D V B F L G2] "like the confounding lightningflash" N O [p] "on the fearsome Hashmal" N M22 D V B F L] "like the fearsome Hasmal" O; "and the Hashmal" M40. The reading in G2 is damaged but included the word "fearsome." The angelic being known as the Hashmal (*ḥšml*) comes from a word found only in Ezekiel's visions (Ezek 1:4, 27; 8:2) whose meaning is uncertain. The RSV translates it as "gleaming bronze." It is a dangerous source of heavenly fire according to *b. Ḥag*. 13a and in modern Hebrew usage it means "electricity." The Hashmal also appears in Song 12 of the Songs of the Sabbath Sacrifice (4Q405 20ii–21–22 10). See Davila, *Liturgical Works*, 147, 152. [q] "on Rigyon" O M40 M22 D V B F L G2] "like Rigyon" N. See §154 n. m. [r] "around" N O M40 D V B F L] "and surrounds" M22 (B "another reading:") G2 [s] "His throne" N M40 M22 D V F L G2] "the throne" O; "My throne" B [t] "on its bridges" N M40 D] "on the bridges" O V B F L; "on its heaps" M22. The reading in G2 is damaged but included the word "bridges." For the celestial bridges, see also *Maʿaseh Merkavah* §546. [u] "and on the flames" O M40 D V B F L] "and like the flames" N; + "names" M22. The reading in G2 is destroyed. [v] "that grow mighty" N O M40 M22 D V B F] "that were growing mighty" L; "and they grow mighty" G2 [w] "between one bridge and another" N O M40 D V B F] "between every single bridge" M22 ⟨G2⟩; "on every single bridge" L; "every GʿŠR W GʿŠR" (corrupt) G2 [x] "and on the dusty" O M40 M22 V B F L] "and like the dusty" N D. The reading in G2 is destroyed. [y] "and on the wind of splendor" M22 V (B "another reading:") L] "and on this scent" N O M40 B F; "and like this scent" D. The reading of G2 is destroyed. [z] "that has raised" N O M40 M22 D V B F G2] "of the ascents/steps of" (*šlmʿlwt*) L [aa] "the glowing coals" N V G2] "His glowing coals" O M40 M22 D B F L [bb] "which" N O M40 M22 D V B F] "and" L G2 [cc] "firmament" N O M40 D V B F G2] om M22 L [dd] "on the misty clouds of" N O M40 V B F L G2] "on the clouds of" (?) M22; "like the misty clouds of" D [ee] "the glowing coals" N M40 D G2] "His glowing coals" O M22 V B F L [ff] "and on Suriah(!)" (*wbsnyrʾ*) B] "and Suriah" (the spelling of the name varies) N O M40 M22 D V F L. The reading of G2 is destroyed. [gg] "servant of" N O M40 M22 D V B F L] "son of" (Aramaic) or "clear one of" (Hebrew) (*br*) (corrupt) G2 [hh] Most of the manuscripts read ṬWṬRBYʾL. [ii] "the majestic" N O M40 D V F L G2] "the God of majesty" M22; "the majestic God" B **§199/G2 2b** [a] Cf. §199 with G8 2b 12b–13. [b] "character" N] + "of the descenders to the chariot" M22 V B F L [G2]; om O M40 D [c] "inside his house" O M40 M22 D V B F L G2] "in his house" N [d] "on which … restrains his hand." M22 V B F (cf. L) G2] om N O M40 D [e] "on which" M22 V B F G2 (reading partially damaged)] om L [f] "he ascends and descends" V L] "he would ascend and descend" M22 B F G2

restrains[g] his hand. Everyone who[h] is innocent and void[i] of idolatry, lewdness, bloodshed, slander,[j] a vain oath, profanation of the Name,[k] an insolent demeanor,[l] and an unfounded grudge.[m] And he keeps every positive and negative commandment.[n]

§ 200/G2 2b

R. Ishmael said:

R. Nehuniah ben HaQanah[a] said to me:

Son of majestic ones, cheerful is he and cheerful[b] is the soul[c] of anyone[d] who is innocent[e] and void of these eight[f] characteristics that ṬWṬRKYʾL[g] YHWH[h] and Suriah[i] His servant[j] rejects.[k] He descends and gazes[l,m] on the majesty, wondrousness, and strange princeliness, majesty of[n] exaltation and princeliness[o] of grandeur that are stirred up[p] before the throne of His glory[q] three time every single[r] day on high from the day that the world was created until now for praise[s] with which[t] ṬWṬRKYʾL[u] YHWH[v] conducts Himself on high.

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[g] "who restrains" M22 V B F G2] "who obliterates" (*šmwḥḥ*) L [h] "Everyone who" M22 B F G2] "belonging to every man who descends {into} to the chariot" N; "belonging to everyone who" O M40 D; "Thus everyone who" V L [i] "and void" N O M40 M22 D V B F L G2] "and set by appointment" (*wmwʿd*) (corrupt) F [j] "slander" N O M40 M22 D V B F G2] om L [k] "a vain oath, profanation of the Name" M40 D B F G2 (the reading is partially damaged)] "a false oath, profanation of the Name" N; "and a vain {*šʾw*} oath and profanation of the name" O; "and an oath of *šʾw* and profanation of the name" M22 "an oath of the Name" V; "a false oath, and theft, and slander" L. The reading of M22 is corrupt, as is the erased word in O. [l] "an insolent demeanor" N O M40 M22 D V B F (G2, damaged reading)] om L [m] "and an unfounded grudge" N O M22 D V B F G2] "wise" M40; "and unfounded hatred" L [n] "every positive and negative commandment" N O M22 V B F L] "concerning the positive and concerning the negative commandment." M40 D; + "that is in the Torah" L; "concerning the positive and concerning the negative commandment ⟨that is in the Tor[ah]⟩" G2 **§ 200/G2 2b** [a] "ben HaQanah" O M40 D L] om N; + "my master" M22 V B F G2 [b] "cheerful is he and cheerful" N O M40 M22 D V B F L] + "cheerful" (dittography) G2 [c] Lit. "his soul" [d] "of anyone" M22 V B] "since anyone" N O M40 D F L G2 [e] "who is innocent" O M40 M22 D V B F L G2] "who avenges" N [f] "of these eight" N O M40 M22 D V B F G2] "of all these" L [g] Most of the manuscripts read ṬWRṬBYʾL. [h] "YHWH" (various spellings) N O M40 M22 D V B F G2] + "God of Israel" (*šmwyy' yšrʾl*, as always in this manuscript) L [i] "and Suriah" (various spellings) O M40 M22 D V B F G2] + "Prince of the Presence" N L [j] "His servant" O M22 V B F L G2] "my servant" N; "servant" M40 D. [k] "rejects" (sg.) N O M40 M22 D V B L G2] "reject" (pl.) F [l] "and gazes" G2 adds "he comes" (*bʾ*) but the word may be crossed out. [m] The grammar of the text of N O M40 D L F G2 requires this phrase to be a continuation of the first sentence: "descending and gazing" (the subject being the innocent person). [n] "majesty of" N O M40 D L] "on the majesty of" M22 V B F G2 [o] "exaltation and princeliness" O M40 M22 D V B F L G2] "Rome what has been rebelled" (?) (corrupt) N [p] "that are stirred up" N O M40 D B V F G2] "stirred up (pl.)" M22; "that is stirred up" (corrupt) L [q] "the throne of His glory" N O M40 D V F] "His throne His glory" M22; "the throne of glory" B; "the throne" L; "His throne, glory" G2 [r] "single" O M40 M22 D V B F L G2] om N [s] "for praise" N O M40 M22 D B F G2] "in praise" V L [t] "with which" N O M40 M22 D V B F G2] om L [u] Most of the manuscripts read ṬWRṬBYʾL. [v] "YHWH" (various spellings) N O M40 M22 D V B F G2] + "God of Israel" L

§ 201/G2 2b R. Ishmael said:

When my ears heard[a] this warning,[b] my vigor[c] grew weak. I said to him:[d]

My master, if so, there is no end to the matter, for you do not have[e] a man[f] who has breath in him[g] who is innocent[h] and void[i] of these eight characteristics.[j]

He said to me:[k]

Son of majestic ones, if not,[l] stand and bring[m] before me[n] all the mighty men of[o] the association[p] and all the magnificent ones of[q] the academy and I will recite[r] before it[s] the mysteries, the things made secret[t] and preserved,[u] wonders,[v] and the weaving of[w] the web that is the completion of the world and upon it[x] its extolment[y] stands, the axle of[z] heaven and earth, on[aa] which all the extremities[bb] of the earth and inhabited world[cc] and the extremities of the firmaments[dd] on high are tied, sewn,[ee] fastened, suspended, and

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§ 201/G2 2b [a] "my ears heard" N O M40 D V B F L G2] "they heard" M22 [b] "warning" N O M40 M22 D V B G2] "Torah" L [c] "my vigor" N O M22 D V B F L] "his vigor" M40. The reading in G2 is destroyed. [d] "to him" N O M40 D] + "to R. Nehuniah ben HaQanah" M22 V B F L G2 [e] "for you do not have" N O M40 D B G2] "as far as there is not" M22; "for there is not" V F; "and there is not" L [f] "a man" O M40 D] "any man" N; "any being" M22 V B F L; "a being" G2 [g] "in him" O M40 M22 D V B F L G2] "suspended inside him" N [h] "who is innocent" N O M40 D V B F G2] "innocent" M22; "who is void" L [i] "and void" N O M40 M22 D V B F G2] "and innocent" L [j] "of these eight characteristics" N O M22 D V B F L G2] "of these 400 (*t*) commands" (corrupt) M40 [k] "to me" O M40 M22 D V B F L] "to him" N. The reading in G2 is destroyed. [l] "not" O M40 M22 D V B F L [G2]] om N [m] "and bring" N O M40 M22 D V B F G2] "on your feet" L [n] "before me" N O M40 M22 D V B] "before him" (corrupt) F G2; "before" L [o] G2 ends here. [p] "the association" N O M40 D V B F L] "wisdom" M22 [q] "and all the magnificent ones of" N O M22 D V B F] "and all the *'dyky*" (corrupt) M40; "and before every lion of" L [r] "and I will recite" O M22 V B] "and they recite" M40; (N D F are abbreviated and either reading could be intended); "and it is recited" (corrupt) L [s] "before it" M40 D] "before them" N O M22 V F L; "to them" B [t] "the things made secret" N O M40 M22 D V B F] "the secrets" L [u] "and preserved," M22 V B F L] "preserved" N O M40 D. The phrase may also be translated "the secret (and) preserved mysteries." [v] "wonders" O M40 M22 D V B F L] + "upon it" N [w] "and the weaving of" V L] "and the garden bed of" N O M40 M22 D B; "and the garden beds of" F [x] "upon it" N O M22 V B F L] "upon them" M40 D [y] "its extolment" N O M40 M22 D V B F] "its pavement" L. Cf. this phrase to § 98. [z] "the axle of" D V B(?) F] "pleasing" N; "the improvement of" O M40 M22 B(?); "and the completion of" L. The reading of B is uncertain. [aa] "on" O M40 M22 D V B F L] om N [bb] Lit "wings" here and later in this sentence. [cc] "and inhabited world" N O M40 D V B F L] om M22 [dd] "the firmaments" N O M22 V B F] "the firmament" M40 D L [ee] "tied, sewn," N O M40 M22 D V B F] "sewn, tied" L

stand. And the way of the ladder on high is[ff] that its one end[gg] is on earth and its other end[hh] is on the right foot of[ii] the throne of glory.[jj,kk]

§ 202 R. Ishmael said:

At once I stood and I assembled the whole[a] great Sanhedrin and the small,[b] at the third[c] entrance that is in the House of YHWH. And he sat upon[d] a bench of pure[e] alabaster that Elisha my father gave to me[f] at the behest of[g] her who bore me,[h] who brought (it) for him[i] in her marriage contract.

§ 203[a] And there came[b] Rabban Shimon ben Gamaliel, R. Eliezer the Great,[c] R. Elazar[d] ben Dama,[e] R. Elazar ben[f] Shammua,[g] Johanan[h] ben Dahavai,[i] Hananiah[j] ben Hakhinai,[k,l] Jonathan[m] ben Uzziel, R. Akiva,[n] and R. Judah ben Baba. We came and we sat[o] before him,[p] and they were a whole crowd of[q] associates[r] standing on their feet, because they were seeing to[s] the

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[ff] "And the way of the ladder on high is" O M40 M22 D V B F] "And He placed on the ladder on high" (corrupt) N; "And you have placed (?) (*ntt*) the ladder on high" (corrupt) L [gg] "its one end (lit. "head")" N O M40 M22 D V B F] "the one end" L [hh] "and its other end (lit. "head")" N O M40 M22 D V B F] "and the other end" L [ii] "the right foot of" O M40 D V B F L] "the right of" N; "my right foot" or "the feet of the right of" M22 [jj] "of glory" N O M40 M22 D V B] "of His glory" F; om L [kk] Cf. also § 237. In addition, in § 182 (from *Seder Rabba di-Bereshit* and not translated here), angels ascend a "ladder of fire" to the heavenly throne room after returning from earth and bathing in rivers of fire to purify themselves. **§ 202** [a] "whole" N O M40 M22 D V B F] om L [b] "and the small" N O M40 D] "and the whole small Sanhedrin" M22 V B F; "and the small Sanhedrin" L [c] "the third" N M22 V B F L (cf. *Sar Torah* § 297 and *Merkavah Rabba* § 678 n. d)] "the great third" O M40 D [d] "upon" N O M22 D V B F L] + "a chair of" M40 [e] "pure" N O M22 D V B F L] om M40 [f] "to me" N O M40 M22 D B F] "to him" V; om L [g] "at the behest of" or "from the belongings of" O M40 M22 D V B F L] "for (it was) at the behest of" or "for (it was) from the belongings of" N [h] "her who bore me" O M40 M22 D] "her who bore him" N; + "for it was hers" V F L; "I was born" (corrupt) B [i] "who brought (it) for him" N O M40 M22 D V B F] "who brought (it) for herself" L **§ 203** [a] Cf. the list of ten sages found in N ⟨V⟩ of § 109. [b] "And there came"—The verb is sg. in O M40 M22 D V B F L and pl. in N. [c] "R. Eliezer the Great," N M22 V B F L] "R. Elazar the Great" O; om M40 D [d] "Elazar" O M40 M22 V B F L] "Eliezer" N; D is abbreviated and could represent either form of the name [e] "Dama" N O M40 V B F L] "Dosa" M22 (D is abbreviated and could be either) [f] "Elazar ben" M40 D V B F L] "Eliezer ben" N O; om M22 [g] "Shammua" N O M40 M22 D V B L] "Shimon" F [h] "Johanan" N O M40 M22 D V B L] "and R. Johanan" F [i] "Dahavai" ("Dahava" N) O M22 D V B F L] Zakkai M40 [j] "Hananiah" N O M40 M22 D V B] "Hanina" F L [k] "Hakhinai" N O M40 V F L] "Kinai" M22; "Haninai" D; "Havinai" B [l] L gives the two names in the order "Hanniah ben Hakhinai, Johanan ben Dahavai," [m] "Jonathan" N O M40 D V B F L] "Johanan" M22 [n] "Akiva" O M40 M22 D V B F] + "ben Joseph" N L [o] "and we sat" O M40 M22 D V B F L] "and Jesse his son" N [p] "before him" N M22 D V B F L] "before us" O; "in his presence" M40 [q] "a whole crowd of" O M40 D V B F] om N; "the sound of a crowd of" M22; "all the sons of a crowd of" L [r] "associates" M O M40 D V B F L] "associations" M22 [s] "seeing to" N O M40 D V B F L] "fit for" M22

pans of[t] fire and torches of[u] light that they had set as a barrier between us and them.[v] And R. Nehuniah ben HaQanah[w] sat and set out in order[x] all[y] the matters of the chariot: descent and ascent, how one who descends descends,[z] and one who ascends ascends.[aa]

The guardian angels of the first six palaces (§§ 204–212)

§ 204[a] When a man seeks to descend[b] in(to) the chariot,[c] he calls[d] on Suriah, Prince of the Presence and adjures him[e] one hundred and twelve times[f] by ṬWṬRWSYʾY YHWH,[g] who is called[h] ṬWṬRWSYʾY ṢWRṬQ ṬWṬRBYʾL ṬWPGR[i] ʾŠRWYLYʾY[j] ZBWDYʾL, and ZHRRYʾL ṬNDʾL,[k] and ŠQDHWZYʾY DHYBYRWN,[l] and ʾDYRYRWN YHWH, God of Israel.

§ 205 And he must be careful[a] not to add to the one hundred and twelve times, and not to subtract from them.[b] And if[c] he adds[d] or he subtracts,[e] *his blood is on his own head* (Josh 2:19). But his mouth[f g] must bring forth[h] names,[i]

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[t] "pans of" M40 B F (cf. § 213)] *kwkywt* (corrupt) N O D; "beings of" (corrupt) M22; *kykywt* (corrupt) V L. Following Schäfer, *Übersetzung*, 2:148 n. 18. [u] "and torches of" N O M22 V B F L] "and a torch of" M40 D [v] "between us and them" M22 V B F L] "their sons between us" (corrupt) N; "between them and us" M40 D; "between them and him" O [w] "ben HaQanah" N O M40 M22 D V B F] om L [x] "and set out in order" M22 V F L] + "before them" N O M40 D B [y] "all" N O M40 M22 D V B F] om L [z] "how one who descends descends," N O M40 M22 D V B] "how he has descended who has descended," F; "how one descends when he descends" L [aa] "and one who ascends ascends" M40 D] "and how one who ascends ascends" N; "and how he will ascend who will ascend" O M22 V B F; "and how one ascends when he ascends" L **§ 204** [a] Cf. §§ 204–236 to *Hekhalot Zutarti* §§ 413–418. [b] "to descend" N O M40 M22 D V B F] "to learn and to descend" L [c] "in(to) the chariot" N M40 D] "to the chariot" O M22 V B F L [d] "he calls" N V F L] + "him" O M40 M22 D B [e] "and adjures him" N O M22 D V B F L] om M40 [f] Compare the praxis in §§ 204–205 to those in *Merkavah Rabbah* § 681, *Chapter of R. Nehuniah Ben HaQanah* § 310, G19 1a 22b–25a, and perhaps *Hekhalot Zutarti* § 359, *Maʿaseh Merkavah* § 590, and G8 2b 20. Here we have an adjuration for each of the fifty-six guardian angels of the entrances to the seven places (not counting the chief angel of each, who acts as a guide rather than a guardian), once on the outward journey and once on the return journey (cf. § 248 n. g). (Grodner and Blumenthal, *Understanding Jewish Mysticism*, 61). [g] "YHWH" (various spellings) N O M40 M22 D V B F] + "God of Israel" L [h] "who is called" N O M40 D V B F L] om M22 [i] O adds "⟨ṬWPDG another reading⟩." [j] O adds "⟨ʾŠRWYYLYY Mᵓ in the book of the secret counsels of the mysteries⟩." [k] Here O has "{and ŠQDHWZY}." [l] O adds "⟨and ŠQDHWZYʾY D another reading⟩." **§ 205** [a] "And he must be careful" N ⟨V⟩] om O M40 M22 D V B F L [b] "and not to subtract from them" N O (om "and" M40) D V B F L] om M22 [c] "And if" N O M40 M22 D ("If" V F) B] "Behold, if" L [d] "he adds" N O M40 D B] "he has added" M22 V F; "he has subtracted" L [e] "or he subtracts" N O M40 M22 D B] "or if he has subtracted" V F; "or he has added" L [f] "But his mouth … chariot." om M22 [g] "But his mouth" N O D V B F L] "to his (own) ashes. He" M40 [h] "must bring forth" D V B] "must go out" (corrupt) N O M40 L; "must count" F [i] "names" O M40 D V B L] om N F

and the fingers of his hands[j] must count one hundred and twelve.[k] At once he descends and has authority[l] over the chariot.

§ 206 R. Ishmael said:

Thus said R. Nehuniah[a] ben HaQanah:[b]

In seven[c] palaces ṬWṬRWSYʾY YHWH,[d] God of Israel,[e] sits enthroned, chamber within chamber.[f] And at the entrance[g] of every single palace are eight guardians of the threshold,[h] four[i] to the right of the lintel and four[j] to the left[k] of the lintel.

§ 207 These are the names of[a] the guardians of the entrance[b] of the first palace: DHBʾL, QŠRʾL, GHWRYʾL, BZTYʾL, ṬWPHYʾL, DHRYʾL, MTQʾL, and ŠWWʾL, and there are some who say ŠBʾL.[c]

§ 208 These are the names of[a] the guardians of the entrance of the second palace: ṬGRYʾL, MPTYʾL, SRHYʾL, ʿRPYʾL, ŠHRRYʾL, SṬRʾL, DGʿYʾL[b] and SHBYʾL.

§ 209 These are the names of[a] the guardians of the entrance of the third palace: ŠBWRYʾL, RṢWṢYʾL, ŠLMYʾL, SBLʾL, ZHZHʾL, HDRʾL, and BZDYʾL.

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[j] "and the fingers of his hands" N O M40 D V F L] "and his fingers" B [k] "one hundred and twelve" N O M40 M22 D V B F] + "times" L [l] "At once he descends and has authority" O M40 D ("And at once … authority" ⟨V⟩ F) B L] "And at once he has authority" N; "And he gets himself authority" V **§ 206** [a] "said R. Nehuniah" O M40 V B L] "said to me R. Nehuniah" N M22 F; "he said to R. Nehuniah" D [b] "HaQanah" N O M40 M22 D B F] + "my master" V L [c] "In seven" N O M40 M22 V B F L] "Like seven" (corrupt) D [d] "YHWH" N O M40 M22 V B F L] "enthroned YHWH" D [e] "God of Israel" O M40 M22 D V B L] "God of Hosts" N; "my God" F [f] "chamber within chamber" N O M40 D B F L] "chamber in chamber" M22; + "chamber within chamber" (dittography) V [g] "at the entrance" N O M22 D V B F L] "and the entrance" M40 [h] O adds "⟨The guardians of the entrance of the third palace—one counts nothing here but four and in the fifth palace one counts nine. It requires deliberation. Do there not have to be eight guardians of the threshold in each one. Consider below and you will see that …⟩ of the threshold eight." The last two words in the gloss are illegible and the two words following the gloss are a doublet of the two preceding words in the text (in the word order of the Hebrew text). As Schäfer notes (*Übersetzung*, 2:152 n. 9), O actually lists seven guardians of the threshold in the third palace and nine in the fifth palace, indeed averaging out to eight in each palace. [i] "four" N O M40 D V B F L] om M22 [j] "and four … the lintel." om M22 [k] "four to the right … and four to the left" N V F L] "four from the right … and four to the left" O; "four from the right … and four from the left" M40 D B **§ 207** [a] "the names of" N O M40 D V B F L] "the names of all" M22 [b] "the guardians of the entrance of" N O M22 D V B F L] "the guardians of the threshold (at) the entrance of" M40 [c] "and there are some who say ŠBʾL" (with minor spelling variations) N O M40 M22 DB F] "⟨Nʾ Š⟨W⟩BYʾL⟩" om L **§ 208** [a] "These are the names of" N O M40 M22 D V B F] "These are" L [b] O adds "⟨RGʿYʾL⟩" **§ 209** [a] "These are the names of" N O M40 M22 D V B F] L has two strokes that may indicate that "These are" is to be repeated from § 208.

§ 210 These are the names of[a] the guardians of the entrance of the fourth palace:[b] PḤDʾL, GBWRTYʾL, KZWYʾL, ŠKYNʾL, ŠTQʾL, ʿRBʾL, KPYʾL, and ʿAnaphiʾel.

§ 211 These are the names of[a] the guardians of the entrance of the fifth palace:[b] TḤYLʾL, ʿYZYʾL, GYWYʾL, GṬHWʾL, SʿPRWʾL, NPRYʾL, GRYʾL, DRYʾL, and PLṬRYʾL.

§ 212 These are the names of[a] the guardians of the entrance of the sixth palace: Dumiʾel,[b] Qaṣpiʾel, GHGHYʾL, ʾDSBSRSBYʾL, ʿGRWMYʾL, PRṢʾL, MḤQʾL, and TWRPRʾL.

The terrors at the entrance to the seventh palace (§§ 213–215)

§ 213/G6 2a 12–17, 2b 1–2 And at the entrance of[a] the seventh[b] palace all the mighty ones[c] stand raging, frightening, powerful, hard, fearsome, and confounding,[d] taller than mountains[e] and sharper than hills.[f] Their bows are drawn and they are at their faces;[g] their swords[h] are sharp and they are in their hands. Lightningbolts[i] drip and go forth from their eyeballs,[j] and pans of[k] fire from

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§ 210 [a] "These are the names of" N O M22 D V B F] "These are" M40; L has a mark that may indicate that "These are" is to be repeated from § 208. [b] "the entrance of the fourth palace" O M40 M22 D V B F L] "the palace of the fourth entrance" N **§ 211** [a] "These are the names of" N O M40 M22 D V B F] L has a mark that may indicate that "These are" is to be repeated from § 208. [b] "the entrance of the fifth palace" O M40 M22 D V B F L] "the palace of the fifth entrance" N **§ 212** [a] "These are the names of" N O M40 M22 D V B F] L has a mark that may indicate that "These are" is to be repeated from § 208. [b] "Dumiʾel" N M22 V B F L] "Rumiʾel" O M40 D. The explanation of the name in § 230 presupposes the first form. **§ 213/G6 2a 12–17, 2b 1–2** [a] "And at the entrance of" N O M40 D V B] "And the guardians of the entrance of" M22; "And the entrance of" F L. L has the same ditto mark at the beginning of this paragraph as was used at §§ 210–211, perhaps in error here. [b] "the seventh" O M40 M22 D V F] "the seventh sixth" N; "the sixth" B L [c] "the mighty ones" N O M40 M22 D V B F L] "the mighty angels" G6 (which begins here) [d] "fearsome and confounding," N O D V B F L] "fearsome and confounded" M40 M22(!); om G6 [e] "taller than mountains" O M40 D F] "taller than the mountains" M22 V B L G6; "mighty ones *mhdym*" (corrupt) N [f] "than hills" O M40 D] "than the hills" M22 V B F L G6; + "at their peaks" N [g] "at their faces" N M40 M22 D V B F G6] "in front" O; "in their movements ⟨*n'l'* in their mouths⟩" (*bpynwtyhn* ⟨*n'l' bpyywtyhn*⟩) L [h] "their swords are sharp" N M22 D(!) V B F G6] "sharp swords" O M40; "their swords, their sharp ones" L [i] "lightningbolts" D L] "and lightningbolts" N O M40 M22 V B G6; "*wbḥqyn*" (corrupt) F [j] "from their eyeballs" N O V B L G6] "from eyeballs" M40 D; "their eyeballs" M22; "from the ball of their eyes" F [k] "pans of" N D B (cf. § 203)] *wbybywt* (corrupt) O; *wkpywt* (corrupt) M40; "and blows of" M22; *wkykwt* (corrupt) V; *kybywt* (corrupt) F L; *wbwkyzwt* (corrupt) G6. Alexander (*Mystical Literature*, 189 n. 8.2) emends the text to *kydwdywt ʾš*, "sparks of fire," on the basis of Job 41:11, but this does not seem necessary.

their nostrils,[l] and torches of glowing coals[m] from their mouths. They are armed[n] (with)[o] helmets and coats of mail,[p] and lances and spears are hung for them on their arms for them.

§ 214/G6 Their horses are horses of darkness, horses of[a] deep darkness, horses of gloom, horses of fire,[b] horses of blood,[c] horses of hail,[d] horses of iron,[e] horses of the misty cloud.[f] The horses[g] upon which they ride[h] stand[i] over mangers of[j] fire filled with glowing juniper coals,[k] and they eat[l] glowing coals out of their mangers,[m] about[n] a measure of forty[o] seahs in one mouthful.[p] And the measure of[q,r] the mouth of[s] every single[t] horse is three times as much as the measure of[u] the entrance[v] of the mangers of[w] Caesarea.[x]

§ 215 There are rivers of fire beside their mangers,[a] and all their horses[b] drink[c] about the measure of the full canal of[d] water that there is in the brook[e] Kidron, which brings out and unites all the rainwater[f] of Jerusalem.[g] A

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[l] "from their nostrils" M22 V B F L G6] "from their nose" N O M40 D [m] "and torches of glowing coals" N O B L] "and for their mouth (or "and in proportion to them") glowing coals" M40 D; "and torches of glowing coal" V F G6; "and torches of my glowing coal" (?) M22 [n] "They are armed … and lances" om G6 [o] "They are armed (with)" N O M40 D V B F L] om M22 [p] "helmets and coats of mail" N O M40 M22 D V B F] "coats of mail and helmets" L **§ 214/G6** [a] "horses of" N O M40 D V B F L G6] om M22 [b] "horses of fire" N O M22 V B F L G6] om M40 D [c] "horses of blood" N O M40 M22 D V B F] om L G6 [d] "horses of hail" N O M22 D V B F G6] om M40 L [e] "horses of iron" N O M40 M22 D V B F] "horses of {gloom} ({*ʾpylh*}) iron" L; om G6 [f] G6 ends here. [g] "The horses" N O M40 M22 D B F L] "Their horses" V [h] "upon which they ride" N O M40 M22 D V F] "upon which they stand" B; "which they ride" (*šḥm rwkbym*) L [i] "stand" N] "which stand" O M40 M22 D V B F; "stand upon them" (*ʿwmdym ʿlyhm*) L [j] "mangers of" O M22 D V B F L] "betrothal of" (*ʾrwsy*) (corrupt) N; "compulsions of" (corrupt) M40 [k] "glowing juniper coals" + "{of fire}" N [l] "and they eat" N O M40 D V F] "who eat" M22; "and who eat" B; "they eat" L [m] "their mangers" N O M40 D B] "the mangers" M22 V F L [n] "about" O M40 M22 D V B F L] "in" N [o] "forty" N O M40 D V B F L] + "forty" M22 [p] "in one mouthful" O M40 D] "of glowing coals in each one of their mouths" N; "of glowing coals in one mouthful" ("glowing coals his one beauty" [corrupt] V) M22 F; "of glowing coals in one mouthful, the mouth of the measure of all their horses" (*py šʿwr kl swsyhm*) L [q] "And the measure of every single horse" om M22 [r] "And the measure of" N M40 D V B F L] "As for the measure of" O [s] "the mouth of" V L] "the mouth" N O B F; "every mouth" M40 D {B} [t] "single" N O V B F L] om M40 D [u] "as much as the measure of" N O M40 M22 D V B L] om F [v] "the entrance" O M40 D F] + "of Caesarea, and the measure of each manger is three mangers" N; "in the entrance" M22 B L; om V [w] "of the mangers of" O M40 M22 D V B F L] "of the manger of" (or "than the manger of") N [x] "Caesarea" N O M40 D] "Caesar" (or "Caesarea" M22) B; "Caesars" (?) V F L **§ 215** [a] "beside their mangers" ⟨N⟩ D V B F L] "{of} their mangers" N; "as far as their mangers" O; "in the midst of the narrow place of their mangers" M40; "beside the mangers" M22 [b] "all their horses" N O D F] om M40; "every single horse" M22 V B L [c] "drink" N O M22 V B F L] om M40; *wšrtym* (corrupt) D [d] "the full canal of" N M22 V B F L] "the canal of" O M40 D [e] "that there is in the brook" N O M40 V F] "that is upon the brook" M22 B; "that there is like a glowing coal" (corrupt) D; "that belongs to the brook" L [f] "the rainwater" O M22 V B F L] "kinds of spices" N; "kinds of rain" M40 D [g] "of Jerusalem" O M40 D L] "that is in Jerusalem" N; "of all Jerusalem" M22 V B F

cloud[h] is there above their heads,[i] dripping blood[j] above their heads[k] and (those) of[l] their horses.[m] So this is the mark and character[n] of the guardians of the entrance of the seventh palace, and such is[o] the entrance of[p] every[q] single palace.

Interlude in praise of the descenders to the chariot (§§ 216–218)

§ 216 And all the descenders to[a] the chariot ascend and are not[b] harmed; rather they see all this violence[c] and they descend[d] safely and they come and they stand and testify[e] to the fearsome[f] and confounding sight, the like of[g] which is not in all the palaces of kings of[h] flesh and blood. And they bless[i] and praise[j] and laud and ornament[k] and exalt and adorn[l] and give glory and ornamentation and greatness[m] to ṬWṬRWSY᾽Y YHWH, God of Israel, who is happy[n] with the descenders to the chariot and who would sit[o] and wait for every[p] single one from Israel[q] when he has descended[r] and he feasts his eyes[s] on the wonderful majesty[t] and[u] the strange rulership,

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[h] "A cloud" O M40 M22 V B F] "A matter" N; "An eye" or "A spring" D; "a giant" or "a necklace" (*ʿnq*) (corrupt) L [i] "their heads dripping blood above" om M40 [j] "dripping blood" O M22 B] "peeling blood" N; "from/of blood" D; "that is dripping blood" V F L [k] "above their heads" N O M22 D V B F L] "from their head" M40 [l] "and (those) of" N O M40 M22 D V B F] "and above" (*w᾽l*) L [m] Cf. *Hekhalot Zutarti* § 411. [n] "and character" N O M40 D V B F] "and this is the character" M22 L [o] "and such is" M22 B L] "and the horse of every" N O M40 D F; "and among every" V [p] "the entrance of" N O M40 M22 D V B L] "single entrance" F [q] "every" N O M40 M22 D V B F] "belonging to every" (*lkl*) L **§ 216** [a] "the descenders to" N M40 M22 D V B F L] "the masters of the descenders to" O [b] "and are not" M40 M22 D] "and they are not" N O V B F L [c] "violence" N O M40 D V B F L] "vapor" or "futility" M22 [d] "and they descend" N O M40 M22 D V B F] "and he descends" L [e] "and they stand and testify" O M40 D] "and they stand and recount" M22; "and they testify and recount" V F L; + "and recount" N B [f] "fearsome" N O M40 M22 D V B F] "wondrous (*mwpl᾽h*), fearsome" L [g] "the like of" (*kn*) N M40 M22 D V B F] "in it" O; om L [h] "in all the palaces of kings of" M40 V B F] "in all the palaces of a king of" N; "in any palace of kings of" O; "among all kings of" M22; "in all the lore of kings of" D; "in the palaces of" L [i] "And they bless" N O M22 V B F] "And they make pleasant" M40; "And they value" D; "They praise" L [j] "and praise" N O M40 M22 D V B F] "they praise, they bless," L [k] "and laud and ornament" N O M22 V B F L] "and ornament and laud" M40 D [l] "and adorn" N ⟨O⟩ D V B F L] "and hasten" M40; om M22 [m] "and greatness" N O M40 D V B F] om M22 L [n] "who is happy" N O M40 D F] "for He is happy" M22 B L; "is happy" V [o] "and who would sit and waits for every single one from Israel"—"the descender who descends to the chariot" L (cf. § 218) [p] "for every" O M40 M22 D V B F] "and every" N [q] "from Israel" N O M40 M22 D V F] "from the sons of Israel" B [r] "he has descended" N O M40 D V B F L] "he descends" M22 [s] "and he feasts his eyes" M22 V B F L] "a fearsome thing" (?) (corrupt) N; om O M40 D [t] "on the wonderful majesty" N O M40 M22 D V B L] "on My wonderful majesty" F [u] "and" N O M40 M22 D V B L] "and on" F

on the majesty of exaltation and the rulership of[v] grandeur that throngs[w] before the throne of glory[x] three times every single[y] day on high since the world was created[z] and up to now for praise.[aa,bb]

§ 217[a] The King of Israel, the beloved King, the blessed King, the King of majesty, the King of the miracle, the upright King,[b] the faithful King, the beloved King,[c] the delectable King,[d] the supporting King,[e] the humbled King,[f] the afflicted King,[g] the righteous King,[h] the pious King,[i] the holy King, the pure King,[j] the mighty King,[k] the gracious King,[l] the merciful King,[m] the King of Kings of Kings and Lord of crowns.[n]

§ 218 ṬWṬRWSYʾY YHWH God of Israel[a] covets and waits[b] in the manner[c] that He waits[d] for the redemption[e] and for the time of salvation[f] that is kept for Israel[g] after the destruction of the former[h] Temple.[i] When will the descender[j] descend to the chariot? When will he feast his eyes on the

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[v] "and the strange rulership, on the majesty of exaltation and the rulership of" om D but included in ⟨D⟩ [w] "that throngs" N M22 V B L] "that throng" O M40 D F [x] "the throne of glory" O M40 D B F L] "the throne of His glory" N V; "His throne glory" M22 [y] "single" M22 V B F L] om N O M40 D [z] "since the world was created" N O M40 D B] "since the day that You created the world" M22; "since the day that the world was created" V F L [aa] "for praise" N O M22 D V B F L] om M40 [bb] Cf. § 227. **§ 217** [a] Cf. § 217 to the reading of N in § 194 and to *Hekhalot Zutarti* § 412. [b] "The King of Israel, … the upright King" N] "The upright King," O V B; "The King of Israel," M40 M22 D F (F is marked as an abbreviation for "Israel" but otherwise could be read as "upright"); om L [c] "the beloved King," N O M40 D V B F L] om M22 [d] "the delectable King," O M40 D V B F L] om N M22 [e] "the supporting King," O M40 D V B F] "the supporting King, the supporting King, the King of loveliness," N; om M22 L [f] "the humbled King," N O M40 M22 D B F] om V; "the King of the world," or "the eternal King," (*mlk ʿwlm*) L [g] "the afflicted King," N O M40 M22 D V B F] + "the gracious King," L [h] "the righteous King," O V B F L] om N M40 M22 D [i] "the pious King" N O M22 V B F L] + "the righteous King," M40 D [j] "the pure King," N] + "the blessed King, the King of majesty," O M40 M22 D V B F; + "the blessed King," L [k] "the mighty King," N O M40 M22 D V B F] + "the King of majesty," L [l] "the gracious King," O M40 M22 D V B F L] om N [m] "the merciful King," N O M40 M22 D V B F] + "the delected King" (*mlk ḥmwd*) L [n] "crowns" O M40 M22 D V B F L] + "adorned King, trusty King, meritorious King, unique King, grand King, blazing King, ornamented King, redeemer King, righteous King, guardian King, overpowering King, decreed King" N **§ 218** [a] "God of Israel" O M40 M22 D V B F L] "upright God" N (corrupt abbreviation) [b] "covets and waits" N O D B] "covets" M40; "has coveted and waited" M22 V F L [c] "in the manner" N O M40 M22 D B F L] "according to the manner" V ⟨B⟩ [d] "that He waits" N O M22 V F L] "of one who waits" M40 D [e] "for the redemption" N O M40 M22 D B] "for her to be redeemed" (referring to Israel) M22; "for the day of redemption" V F L [f] "and for the time of salvation" N O M40 D V B F L] "and for years of a cry for help" M22 [g] "for Israel" O M22 D V B F L] "for Israel for a day of vengeance" N; "*lrbyl* (corrupt) for Israel" M40 [h] "the former" N O M40 M22 D V B F L] "the second former" O [i] "Temple" (lit. "House") N O M40 D V B F L] om M22 [j] "When will the descender" N O M22 V B F L] "When will the one made to descend" (corrupt) M40 D

majesties[k] on high? When will he hear[l] the end of[m] salvation?[n] When will he see *what eye has not seen* (Isa 64:4)? When[o] will he ascend and report to the seed of Abraham[p] who loves Him?[q]

The procedures for passing the guardian angels of the first five palaces (§§ 219–223)

§ 219 R. Ishmael said:

When you come and stand at the entrance of the first palace,[a] take two seals[b] in your two hands, one of ṬWṬRWSYʾY YHWH[c] and one of[d] Suriah, Prince of the Presence. (The one) of ṬWṬRWSYʾY YHWH,[e] show it[f] to the ones standing to the right, and (the one) of Suriah,[g] show it[h] to the ones standing to the left.[i] At once[j] RHBYʾL[k,l] the prince who is head[m] of the entrance of the first palace and who is appointed over the first[n] palace and who stands[o] to the right of the lintel, and ṬWPHYʾL,[p] the prince who[q] stands to the left of the lintel with him[r]—at once[s] he takes hold of you,[t] one[u] from your right[v] and one from your left,[w] until they bring[x] and they

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[k] "on the majesties" O M40 M22 D V B F L] "on the majesty" N [l] "will he hear" O M22 V B F L] "will he see" N M40 D ⟨V⟩ (B "another reading:") [m] "the end of" N O M40 M22 D V B F] "the ends of" (*qyṣy*) L [n] "salvation" O M40 D V ⟨V⟩ B F L] + "When will he heard the end of wonders" N; "a cry for help" M22 [o] For "*what* … When" B reads "another reading:" but gives no other reading. [p] "Abraham" N O M22 V B F L] om M40 D [q] "who loves Him" O D B L] "who loves me/Me" N V; "His beloved" M40; om M22; "my beloved" F **§ 219** [a] "palace," O M40 M22 D V B F L] + "at the entrance" N [b] "R. Ishmael … seals" in M22 is misplaced in the *Synopse* to the end of § 218. [c] "YHWH" (various spellings) O M22 V B F] + "God of Israel" N L; om M40 D [d] "and one of … YHWH" om F (haplography) [e] "YHWH" (various spellings) N O M40 M22 D V B] + "God of Israel" L [f] "show it" O M40 M22 D B F L] "I will show" N; "show them" V [g] "Suriah" (various spellings) O M40 D L] + "the Prince of the Presence" N M22 V B F [h] "show it" O M40 M22 D B F] "show them" V; om N L [i] "to the left" O M40 M22 D V B F] "to his left" N; "left" L [j] "At once" N M40 M22 D V B L] "From my hand" or "From the hands of" (corrupt) O F [k] O adds "⟨RHBYʾL⟩" [l] The first of the eight guardians of the entrance of the first palace according to § 207. [m] Seven angelic "head" or "chief" princes are found in the Songs of the Sabbath Sacrifice, Song 6. See Davila, *Liturgical Works*, 118–121. [n] "first" N O M22 V B F L] "chief" M40 D [o] "and who stands" O M40 M22 D V B F L] "and he stands" N [p] The fifth guardian of the entrance of the first palace according to § 207. [q] "who" O M40 M22 D V B F L] om N [r] "with him" O M40 M22 D V B F L] "beside him with him" N [s] "at once" N O M40 M22 D V B L] "from my hand" (corrupt) F [t] "you" N O M40 D V B F L] "it" M22 [u] "one" O M40 M22 D V B F L] om N [v] "from your right" N O M22 V B F L] "from your left" M40 D [w] "from your left" N O M22 V B F L] "from your right" M40 D [x] "they bring" N O M40 D V F] + "you" M22 B L; "{you, one from your right and one from your left until they bring}" V

deliver you[y] over and introduce you[z] and admonish ṬGRY'L[aa] concerning you, the prince who is the chief of[bb] the entrance of the second palace and stands to the right of the lintel, and MTPY'L,[cc] the prince who stands[dd] to the left of the lintel with him.

§ 220 Show to them[a] two seals: one of 'DRYHRWN YHWH,[b] one[c] of[d] 'WZHYY', Prince of the Presence. (The one) of[e] 'DRYH⟨Y⟩RWN YHWH,[f] show[g,h] to the ones standing to the right.[i] (The one) of 'WZHYY',[j] Prince of the Presence,[k] show[l] to the ones standing to the left. At once they take hold of you, one from your right[m,n] and one from your left,[o] until they bring you and deliver you over and introduce you[p] and admonish ŠBWRY'L[q] concerning you,[r] the prince[s] who is head of the entrance of the third palace[t] and stands to the right of the lintel, and RṢWṢY'L,[u] the prince who stands to the left of the lintel[v] with him.

§ 221/GO56 125a 1–15 Show them[a] two seals, one[b] of ṢWRṬQ YHWH[c] and one[d] of RHBYWRWN, Prince of the Presence.[e] (The one) of ṢWRṬQ YHWH[f] show[g] to those standing on the right and (the one) of[h] RHBYWRWN[i] show[j] to those standing to the left.[k] At once they take hold of you, one from your right

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[y] "you" N O M22 D V B F L] om M40 [z] "you" M22 B L] om N O M40 D V F [aa] The first of the eight guardians of the entrance of the second palace according to § 208. [bb] "the chief of" N O M40 D V B F L] om M22 [cc] the second guardian of the entrance of the second palace according to § 208. [dd] "who stands" N O M40 D V B F L] "standing" M22 **§ 220** [a] "to them" M40 D B] "them" N O M22 V F; "them these" L [b] "YHWH" (various spellings) N O M40 D V B F] "I Am" M22; + "God of Israel" L [c] "one" M40 D V] "and one" O ⟨V⟩ B F L; om M22 [d] "(one) of 'WZHYY', ... 'DRYH⟨Y⟩RWN YHWH" N [e] "(The one) of" O M40 M22 D ⟨V⟩ B F] om V L [f] "YHWH" (various spellings) M22 V B F] om O M40 D L [g] "show ... Presence" om M40 [h] "show" D] + "them" O V F; + "it/him" N M22 B L [i] "to the ones standing to the right" N O M22 D ⟨V⟩ B F] "to the ones standing from the right" D; "to the ones standing {to the left} ⟨to the right⟩" V; + "of the lintel" L [j] + "YHWH" M22 [k] "Prince of the Presence" N O M22 D V B F] om L [l] "show" N D] "show them" O V; "he who sees" (corrupt) M40; "show him" M22 B F; om L [m] "one from your right and one from your left" om M40 [n] "from your right" N O D V B F] "from your kind" (?) (corrupt) M22; "to your right" L [o] "from your left" N O M22 D V B F] "to your left" L [p] "and introduce you" N O M40 M22 D V B L] om F [q] The first of the seven (eight in N) guardians of the entrance of the third palace according to § 209. [r] "and admonish ŠBWRY'L concerning you" N O M40 D V B F L] "and return you to ŠBWRY'L" M22 [s] "the prince" N O M40 M22 D V B F] om L [t] "palace" N O M22 V B F L] om M40 D [u] The second guardian of the entrance of the third palace according to § 209. [v] "of the lintel" M40 M22 D V B L] om N O F **§ 221/GO56 125a 1–15** [a] "Show them" N O M40 M22 V B F] "Show him" D; "Show these" L [b] "of ṢRRṬQ YHWH ... Presence" om M22 [c] "YHWH" (various spellings) N O M40 D V B F] + "God of Israel" L [d] "and one" O M40 D V B F L] om N [e] "Prince of the Presence ... RHBYWRWN" om M40 [f] "YHWH" (various spellings) N O M22 D V B F] om L [g] "show" N D] + "it" O M22 V B F L [h] "and (the one) of" O M22 D V B F L] om N [i] "RHBYWRWN" (various spellings) D L] + ", Prince of the Presence," N O M22 V B F [j] "show" N M40 D] + "it" O M22 V B F L [k] "to the left" N O M40 M22 D V F L] "from the left" B

and one from your left,[l] and they bring[m]—two princes from before you[n,o] and two princes from behind you[p]—and they deliver you over[q] and they introduce you[r] until they bring you[s] and admonish[t] PḤDY'L[u,v] concerning you,[w] the prince[x] who is the chief of[y] the entrance of the fourth palace[z] and who stands[aa] on the right of the lintel, and GBWRTY'L,[bb] the prince[cc] who stands[dd] on the left of the lintel with him.[ee]

§ 222/ GO56 Show them two seals,[a] one of[b] ZBWRY'L YHWH[c] and one of[d] MRGYWY'L, Prince of the Presence. (The one) of[e] ZBWRY'L YHWH[f] show to the ones standing to the right[g] and (the one) of[h] MRGYWY'L[i] show to the ones standing to the left.[j] At once they take hold of[k] you, one from your right[l,m] and one from your left,[n] until they bring you[o] and deliver you over[p] and introduce you[q] and admonish TḤY'L[r] concerning you, the prince who is

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[l] "from your right and one from your left" N O V B F] "from the right and one from the left" M40 D L; "from your kind and one from your left" (corrupt) M22 [m] "and they bring" M40 D F] + "before you" N O M22 V; + "you" B; "until they bring you" L [n] "two princes from before you and two princes from behind you" om L [o] "two princes from before you" N O M40 M22 D V B] "from before you two princes" F [p] GO56 commences with "from behind you." [q] "and they deliver you over" N L] om O M40 M22 D V B F GO56 [r] "and they introduce you" N O M40 M22 D F L GO56] om V; "and bring you" B [s] "until they bring you" N O M40 D B F] om M22 L GO56; + "and introduce you" V [t] "and admonish" N O M40 D V B F L] "and return" M22; om GO56 [u] Translate as "to PḤDY'L" in GO56 (the Hebrew is the same). [v] The first of the eight guardians of the entrance of the fourth palace according to § 210. [w] "concerning you" N O M40 M22 D V B F L] om GO56 [x] "the prince"—"HŠR'L" (corrupt) N [y] "the chief of" N O M40 D V B F L] om M22; + "the guardians of" GO56 [z] "the entrance of the fourth palace" N O M40 M22 V B F L GO56] "the fourth entrance" D [aa] "and who stands … with him." om GO56 [bb] The second guardian of the entrance of the fourth palace according to § 210. [cc] "the prince" N O M40 M22 D V B F] om L [dd] "who stands" O M40 M22 D V B F L] "standing" N [ee] "with him" O M40 M22 D V F L] "who attends with him" N; om B **§ 222/GO56** [a] "Show them two seals," N O M40 M22 D V B F] "Show these two seals" L; "Take two seals in your two hands," GO56 [b] "of" N O M40 M22 D V B F L] om GO56 [c] "YHWH" (various spelling) N O M22 D V B F GO56] om M40; + "God of Israel" L [d] "of" N O M40 M22 D V B F L] om GO56 [e] "(The one) of" N M40 M22 D V B F L] "Show (the one) of" O; om GO56 [f] "YHWH" (various spelling) N M40 M22 D V B F GO56] om O; + "God of Israel" L [g] "to the ones standing to the right" N L] "to those standing to the right" O D ⟨M40⟩; "them to the ones standing to the right" M40 M22; "it to the ones standing to the right" V B; "it to the ones standing to the left ⟨⟨another⟩ text: to the right⟩" F; "it to PḤDY'L the prince;" GO56 [h] "(the one) of" N O M40 M22 D V B F L] om GO56 [i] "MRGYWY'L" (various spellings) M40 D B] + "Prince of the Presence" N O M22 V F GO56 L [j] "to the ones standing to the left" N M40 M22 D] "to those standing to the left" O; "it to the ones standing to the left" V B F; "the ones standing to the left" L; "it to GBWRTY'L the prince" GO56 [k] "take hold of" N O M40 M22 D V B L] "seize" GO56 [l] "one from your right … you over" om M40 [m] "from your right" N O M22 V B F GO56] "from the right" D L [n] "from your left" N(!) O M22 V B F GO56] "from the left" D L [o] "until they bring you" N O M22 D V B L] "and they bring you" GO56 [p] "and deliver you over" GO56 [q] "and introduce you" N O M40 D B L GO56] om M22; "and introduce" V F [r] In GO56 the name of the angel is "ŠBWRY'L the prince."

the head[s] of the entrance of the fifth palace and stands to the right of the lintel,[t] and ʿRZYʾL the prince who stands to the left of the lintel with him.[u]

§ 223/ GO56 Show to them two seals,[a] one of[b] ṬWṬRBYʾL YHWH[c] and one[d] of[e] ZHPNWRYʾY,[f] Prince of the Presence. (The one) of[g] ṬWṬRBYʾL YHWH[h] show[i] to the ones standing to the right[j] and (the one) of[k] ZHPNWRYʾY,[l] Prince of the Presence, show[m] to the ones standing to the left.[n] At once they take hold of[o] you and they bring you,[p] three princes from before you[q] and three princes from behind you,[r] and perhaps.[s,t]

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[s] "the prince who is the head … with him" om GO56 [t] "and stands to the right of the lintel" N O M40 D V F L] "and stands to the right" M22; om B [u] "the lintel with him" O M40 M22 D V F L] "the lintel who attends with him" N; "the lintel" B **§ 223/GO56** [a] "Show them two seals," N O M40 M22 D V] "Show to them two seals" B; "Show him two seals" F; "Show these two seals" L; "And when you come and stand at the entrance of the fifth palace, take two seals in your two hands," GO56 [b] "of" N O M40 M22 D V B F L] om GO56 [c] M40 D omit "YHWH" and L adds "God of Israel." The name in GO56 is "ṢWRṬQ YYY." [d] "and one … YHWH" om D but included in ⟨D⟩ [e] "of" N O M40 M22 ⟨D⟩ V B F L] om GO56 [f] The name in GO56 is "DHWBYRWN." [g] "(The one) of" N O M40 M22 ⟨D⟩ V B F L] om GO56 [h] "YHWH" (various spellings) N O M40 M22 ⟨D⟩ V B F] om L [i] "show" N O M40 D L] "show it" M22 V B F GO56 [j] "to the ones standing to the right" N O M40 M22 D V L] "to the ones standing to" B; "to the ones standing on the right" F; "to ŠBWRYʾL the prince" GO56 [k] "and (the one) of" N O M40 M22 D V B F L] om GO56 [l] The name is omitted in M40 D. [m] "show" N L] "show them" O M22; om M40 D; "show it" V B F GO56 [n] "to the ones standing to the left." N O M40 M22 D V B F L] "to YRṢYṢYʾL the prince." GO56 [o] "take hold of" N O M40 M22 D V B F L] "seize" GO56 [p] "and they bring you" N M40 D V B] om O; "and they bring before you" M22; + "before you" {V} F; + "one to the right and one to the left and they bring you" L; "one from your right and one from your left, and they bring you" GO56 [q] "three princes from before you" N O V B F] "three princes before you" M40 D L; "before you" M22 [r] "and three princes from behind you" N O V B F] "and three princes behind you" M40 L; "three princes from behind you" M22; "and three behind you" D [s] "and perhaps" O D {V} B] "and two princes beside you" N ⟨V⟩; "and the porch" M40; *wʾzly* (perhaps a corruption of "and they go," *wʾwzlym*?) M22 F; om L. All of the readings are corrupt, apparently as a result of the secondary addition of §§ 224–228. See also the next note. [t] "three princes from before … and perhaps." om GO56. GO56 adds (cf. §§ 229–230) "and deliver you over and introduce you and admonish concerning you Dumiʾel the prince, who is chief of the guardians of the sixth palace, and to QṢ[PYʾL …] who stands to the left of the lintel with him." GO56 ends here. For discussion see the introduction to this chapter, § 224 n. a, and Schäfer, "Ein neues *Hekhalot Rabbati*-Fragment."

Interruption of the descent of R. Nehuniah for a question (§§ 224–228)[a]

§ 224 Because the guardians of[b] the entrance of[c] the sixth palace used to destroy (some) from[d] the descenders to the chariot, and not among the ones who descend to the chariot[e] without authority, they[f] gave orders concerning them and they beat them and burned them[g] and they set others[h] in their place.[i] But, the others who stand instead of them,[j] their nature is also[k] such: they are not[l] afraid, nor does it occur to them to say:

Why[m] are we burned? For what reason do we get a beating?[n] Because we destroy (some) from[o] the descenders to the chariot, and not among[p] those who descend to the chariot without authority.

And still,[q] such is the nature of the guardians of the entrance of the sixth palace.

§ 225 R. Ishmael said:

The whole association[a] said to me:[b]

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§ 224 [a] Paragraphs 224–228 are an obvious insertion that misunderstands the preceding passage, taking it as narrating a visionary descent to the chariot by R. Nehuniah, rather than merely a description of an ideal descent. The latter description resumes with § 229, ignoring the fact that according to §§ 224–228 R. Nehuniah is no longer undergoing the visionary descent. For detailed exegesis see Schiffman, "The Recall" and Schlüter, "Die Erzählung." [b] "the guardians of" N O M40 M22 D V B F] "the ones who stand" L [c] "the entrance of" N M22 V B F] om O M40 D; "at the entrance of" L [d] "(some) from" M22 V F] "(some) among" N O M40 D B L [e] "and not among the ones who descend to the chariot" N O M22 D V B F L] om M40 [f] Presumably angels with still higher authority. [g] "and burned" N O M40 D V B F L] om M22 [h] "and they set others" N O D V B F L] "and He/he set others" M40; "and others were standing" M22 [i] "in their place" N O M22 D V B F] "in His/his/its place" M40; "instead of them" L [j] "instead of them" N O M22 B F] "instead of it" (the antecedent of "it" is unclear) M40 D; om V; "in their place" {N} L [k] "also" N O M40 M22 D V B F] om L [l] "they are not" N O M40 D V F L] "a threat" (corrupt) M22; "for they are not" B [m] "Why" N O M40 D V B F L] "What" M22 [n] "a beating" M40 L] "enjoyment" N O M22 D V B F. The second reading construes the two sentences together as a question: "For what enjoyment do we have that we destroy …?" [o] "(some) from" M22 V F L] "(some) among" N O M40 D B [p] "and not among" O M40 ("and not {from} among" M22) D V B F L] "except" N [q] "still" N O M40 D V B F L] "and to the point that there is not" M22. Schäfer (*Übersetzung*, 2:180 n. 15) suggests that we restore "an end" (*qṣ*) to conclude the phrase in M22. **§ 225** [a] "The whole association" O M40 D V B F] "All the associates" N; "All wisdom" M22. For L see next note [b] "to me" N O M22 V B] "to us" M40; "to him" D. F is abbreviated and could represent any of these readings. In L the opening of § 225 reads "The whole association said to him, to R. Ishmael:"

Son of majestic ones,[c] you, since you[d] rule over the light of[e] Torah, just like[f] R. Nehuniah ben HaQanah, show him,[g] bring him back, so that he may sit with us,[h] from the vision[i] where he[j] is peering at[k] the vision of the chariot,[l] and let him say to us[m] what is[n] "(some) from the descenders to[o] the chariot" and[p] "not among the descenders to[q] the chariot" whom the guardians of the entrance of[r] the sixth palace assault, but they do not attack[s] "the descenders to the chariot" in any way. What is the difference between the ones and the others?

§ 226 R. Ishmael said:

At once I took a strip of[a] *parhaba*ʾ[b] wool and I gave it[c] to R. Akiva, and R. Akiva[d] gave it[e] to a servant of ours,[f] saying:[g]

Go and place this strip beside[h] a woman who has been immersed, but her immersion[i] was void, and have her immerse (again)[j] so that if this[k] woman comes and recounts the condition of[l] her menstrual cycle before the association, it is well known[m] that one would declare her forbidden (to her husband) and the majority[n] would declare her permitted. Say[o] to this woman:

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[c] "majestic ones" N O M40 D V B F L] "majesty" M22 [d] "since you" M22 V B F L] om N O M40 D [e] "over the light of" N O M40 D] "over the great light, over that of" M22; "over the great light, over the light of" V F; "over a great light, over the light of" B F L [f] "just like" N O M22 D V B] "by means of" M40 F L [g] "show him" M22 V] "see him" (impv.) N O M40 D B; "has seen this light" F; "has vouched for it" (*ʿrbhw*) L [h] "with us" O M40 M22 ⟨D⟩ V B F L] "with him" N [i] "from the vision where he is peering at the vision of the chariot," L [j] "where he" N O M40 M22 D V B] "who is it who" (corrupt) F [k] "peering at" N O M40 M22 D V B F] "having a vision of" {N} [l] "the vision of the chariot" M40 M22 D V B F] "the visions (?) of the chariot" N; om O [m] "to us" N O M40 D V F L] + "and explicate to us" M22 B [n] "what is" O M40 M22 D {V} B] "who is" N ⟨V⟩; om F; + "and explicate to us what is" L [o] "(some) from the descenders to" N M40 M22 V B F L] "from the descender to" O D [p] "and" N O M40 M22 D V B F] "but who are" L [q] "among the descenders to" M22 V F L] "from the descenders to" N O M40 D B [r] "the entrance of" N M40 D V B F L] om O M22 [s] "attack" or "touch" **§ 226** [a] "a strip of" N O M22 D V B F L] om M40 [b] "*parhaba*ʾ" N B L] "sprouted with it" (corrupt) O; *prḥ/hbh*/ʾ (corrupt) M40 D V; "sprouting by means of it" (corrupt) M22 F. This is a soft white wool. [c] "and I gave it" N O M40 M22 D V B F] "and I gave them" L [d] "Akiva" N O M40 M22 D V B F] + "to an attendant and the attendant" (*lšmš wšmš*) L [e] "gave it" N O M40 M22 D B F L] + "to an attendant and the attendant gave it" V [f] "to a servant of ours" N O M40 M22 D V B F] "to his servants" L [g] "saying" N O M40 D V B F L] "to him he said" M22 [h] "beside" O M40 M22 D V B F L] "which is" N [i] "but her immersion" N O M40 M22 V B F L] "but to immerse her" (corrupt) D [j] "and have her immerse (again)" N O M40 D V B F] om M22; "if she immerses (again)" (*ʾm ḥṭbylh*) L [k] "this" N O M40 M22 D V B F] om L [l] "condition of" N O M40 M22 D B L] "conditions of" V F [m] "it is well known" N O M40 D V B F L] "as is known" M22 [n] "and the majority" N O M40 M22 D V B F] "and many" (*whrbh*) L [o] "Say" or "They said" N O M40 D ⟨V⟩ F L] "They say to her" M22; "And evaluate" V; "Then say to her," B

Touch[p] this strip with the tip of the middle finger of (your) hand,[q] do not press[r] the fingertip[s] upon it,[t] but like a man who takes a fiber[u] from his eyeball[v] which fell (in),[w] pushing[x] it with a light touch.[y]

§ 227 They went and did so and they put down[a] the strip before R.[b] Ishmael. He inserted into it a branch[c] of myrtle[d] full of[e] foliatum[f] that was soaked[g] in pure balsam,[h] and they set it down[i] on the knees of R.[j] Nehuniah ben HaQanah. At once they dismissed him from before the throne of glory,[k] where he had been sitting[l] and feasting his eyes on the wonderful majesty and the strange rulership,[m] on the majesty of exaltation[n] and the rulership of[o] grandeur that throng[p] before the throne of glory[q] three[r] times every single[s] day on high[t] since[u] the world was created and until now for praise.[v]

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[p] "Touch" N O M22 D V B L] "Inquire of" M40; "press on" F [q] "the middle finger of (your) hand" O ("middle" = "its hunting" [?] [corrupt] M40; "finger" = "color" [corrupt] M22) D] "your middle finger" N; + "upon it and say to her" M22; "your middle finger upon it and say to her" V; "the middle finger that {belongs to} is on you and say to her" B; "the middle finger throw (impv. masc. s.) upon it" (*ʾṣbʿ ṣrdh hšlk ʿlyh*) F; "your middle finger, and say (impv. masc. pl.)" (*ʾṣbʿ ṣrdh šlyk wʾmrw*) L [r] "do not press" ("and do not press" N) B L] "and do not tread" O D (om "and" V); "and do not *tdrny*" (corrupt) M40; "do not seek" M22; om F [s] "the fingertip" N O ("a fingertip" M40 D B)] "the middle fingertip of your hand" M22; "your middle fingertip" V; om F; "with your middle fingertip" (*brʾš ʾṣbʿ ṣrdh šlyk*) L [t] "upon it," N O M40 M22 D V B] om F; "upon {you} it" (*ʿly{k}h*) L [u] "a fiber" N M22 D V B F L] "with it" O M40 [v] "from his eyeball" N M22 L] "from his eyeballs" O D V F; "from the ball" M40; "{from upon} from his eye⟨ball⟩" B [w] "which fell (in)" N O M40 M22 D] "which fell into it" V B F; om L [x] "pushing O M40 D] "hovering" N F; "and smelling" (?) M22; "and thrusting" V B; "and thrusting" B ("another reading:"); "and thrusting it" (*wmdḥyph*) L [y] "with a light touch" N O M40 D V B L] "with the price of this" (corrupt) M22; "by the hand of anyone" (corrupt) F **§ 227** [a] "and they put down" N O M40 M22 D V B F] "and they brought in" (*whbʾw*) L [b] "R." N O M40 M22 V B F L] om D [c] Reading with M22 D V B L. The other manuscripts are corrupt. Schäfer (*Übersetzung*, 2:183 n. 3) gives the meaning of the reading of N, *ṭwrbyyʾ*, as "Verdorren/Brand" ("scorching" or "fire"), but I have not been able to find such a word. [d] "myrtle" O M40 D V B L] "blood" N M22; "a potsherd" F [e] "full of" N O M40 D V (B "another reading:") F L] "that is full of" M22 B [f] or "spikenard" [g] "that was soaked" N M22 V B F L] "that they soaked" O D; "that they {burned} ⟨soaked in it⟩" M40 [h] Cf. *Hekhalot Zutarti* § 411. [i] "and they set it down" N O M40 M22 D V F] "and he set it down" B L [j] "R." N O M22 V B F L] om M40 D [k] "the throne of glory" N O M40 D V B F L] "His throne glory" M22 [l] "where he had been sitting" O M40 M22 D V B F L] "where *I Am* (Exod 3:14) is sitting (or "enthroned")" N [m] "and the strange rulership" N O M40 M22 D V B F] "and on the strange *swrydh*" (corrupt) L [n] "exaltation" O M40 M22 D V B F L] "Rome" (corrupt) N [o] "and the rulership of" N O M40 M22 D V F L] "and on the rulership of" B [p] "that throng" N O M40 D B F] "that throngs" M22 V L [q] "the throne of glory" N O M40 D V B F L] "His throne glory" M22 [r] "three" N O M40 M22 D V B F] "six" (*wʾ*) L [s] "single" N O M40 D V B F] om M22 L [t] "on high" N M22 V B F] "at the chariot" O M40 D; om L [u] "since" N O M40 D] "since the day" M22 V B F L [v] Cf. § 216.

§ 228 And we inquired of him what was[a] "(some) from the descenders to the chariot" and not "among the descenders to the chariot."[b]

He said to us:

These are mortals whom the descenders to the chariot have taken[c] and they station them[d] above them or that they seat[e] them[f] before them and they say[g] to them, "Watch[h] and see and give ear and write[i] everything that we say[j] and everything that we[k] hear from before[l] the throne of glory."[m] But these mortals are not[n] fit for such.[o] Therefore the guardians of the entrance of[p] the sixth palace used to[q] attack them. Be careful[r] that you select[s] for yourselves ritually fit[t] mortals and that they are from[u] the well-tested associates.[v]

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§ 228 [a] "what was" M22 V (L: "what (was)")] om N; "who was" O M40 D V F [b] "and not 'among the descenders to the chariot'" M22 V B F L] "and not 'from the descenders to the chariot'" N O M40; om D [c] "whom the descenders to the chariot have taken" O M40 M22 D V B F] "one of whom the descenders to the chariot have taken" N; "who have taken the descenders to the chariot" (*šlwqlyn ywrdy hmrkbh*) L [d] "them" O M22 V B F L] "him" N; "some of them" M40 D [e] "or that they seat" M22 B L] "and seat" N O D V F; "and conduct" M40 [f] "them" N O M40 M22 D V B F (O could also be translated "and you (pl.) seat")] om L [g] "and they say" N O M22 B] "he says" M40; (abbreviated, could be either) D F L ("and …" V) [h] Or "Have a vision." This verb usually has the latter technical sense in the Hekhalot literature, but that sense does not seem to fit this passage. L reads "Go out" (*ṣ'w*) [i] "and write" N O M40 M22 D V B F] om L [j] "that we say" N M22 V B F L] "that I say" O M40; "that I say and all that we say" D [k] "that we" O M40 M22 D V B L] "that you (pl.)" N [l] "from before" N O M40 M22 D V B L] "before" F [m] "the throne of glory" N O M40 D V B F L] "His throne His glory" M22 [n] "are not" N O M40 D V B F L] + "before His throne" M22 [o] "for such" N O M40 M22 D V B F] om L [p] "the entrance of" N O M40 D V B F L] om M22 [q] "used to" N O M40 M22 D V B] om L [r] "Be careful" N O M22 D V B F L] + "be careful" M40 (dittography) [s] "that you select" O M40 M22 D V B F L] "that we select" N [t] "ritually fit" O M40 D V B F L] "with songs" M22. With Schlüter translate N: "that the heart of ritually-fit mortals be chosen." [u] "and that they are from" N O M40 M22 D V B F] "from" or "more than" L [v] This passage in §§ 224–228 is very difficult. The best text-critical reconstruction distinguishes between two groups: "(some) from the descenders to the chariot" (*mywrdy mrkbh*) and another group "among the descenders to the chariot" (*bywrdy mrkbh*). The latter group is specified as "the ones who descend to the chariot without authority," the implication being that there are those who descend to the chariot with authority and others who do so without authority. But it is not the unauthorized descenders to the chariot whom the angels attack, but rather this other group "from the descenders to the chariot." In light of R. Nehuniah's explanation, I take the preposition "from" to have the sense of origination: the amanuenses whom the angels attack are appointed by and therefore originate from the descenders to the chariot, but they themselves do not belong to this group. They were not vetted with the same stringent standards and as a result they were found tragically unworthy when exposed, even indirectly (and in a sense not entirely clear) to the dangers of the visionary descent to the chariot.

The instructions for the descent through the sixth and seventh palaces (§§ 229–237)

§ 229/cf. GO56 When you come and stand at the entrance of the sixth palace, show[a] three seals of the guardians of[b] the entrance of the sixth palace to Qaṣpiʾel,[c] the prince[d] whose sword is[e] drawn in his hand and lightningbolts drip[f] and go forth from it.[g] And it was roused against[h] anyone who[i] is not fit to gaze at the King and the throne.[j] And there is no being who stays[k] his hand, and his sword[l] cries out and it says,[m] "Ruin!"[n] And he stands[o] in the lintel to the right.[p]

§ 230/cf. GO56 And show one seal to[a] Dumiʾel.[b] Is his name indeed Dumiʾel? Is it not ʾBYRGHYDRPYR?[c] Why is his name[d] called Dumiʾel?[e]

R. Ishmael said:

R. Nehuniah ben HaQanah[f] said thus:[g]

Every single[h] day a heavenly voice[i] goes forth from the Aravot firmament and proclaims and says[j] in the law court on high:

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§ 229/cf. GO56 [a] "show … palace" om M40 [b] "of the guardians of" N O M22 D V B F] "belonging to the ones who stand at" (*lʿwmdy*) L [c] "to Qaṣpiʾel," O M40 D V] ", show two seals to Qaphṣiʾel" N; "one to Qaphṣiʾel the prince, two to Qaṣpiʾel" M22; "two to Qaṣpiʾel" B F L. The correct name is Qaṣpiʾel. See § 230 n. s. [d] "the prince" O M40 M22 D V B(!) F L] + "and Qaphṣiʾel," N [e] "whose sword is" O M40 M22 D V B F L] "his sword is" N [f] "drip" O M40 M22 D V B F L] "ravage" N [g] "from it" O M40 M22 D V B F L] "a wound" N [h] "against" N O M40 M22 D V B F] om L [i] "anyone who" N O M22 V B L] "him who" M40 D F [j] "and the throne" O M40 D] "and His throne" N M22 V B F; "and on His throne" L [k] "stays" N O M40 M22 D V B F] "staying" N; "who can stay" (*ykwlh lmḥwt*) L [l] "and his sword" V F L] "and *ḥnṣw* ⟨and his gravel (?)⟩" (corrupt) N; + "is drawn" O M40 D B; "and it is" M22 [m] "and it says" N M22 V B] "and they say" O; "and he says" M40; D F are abbreviated and could represent either reading; om L [n] "'Ruin!'" V] "Everything!" N O M40 M22 D B L; "Vapor!" or "Futility!" (*hbl*) F [o] "And he stands" M40 M22 D V B F L] "And it (the sword) stands" N; "And they stand" O [p] "in the lintel to the right" O] "in the lintel of the right" N M22 V B F L; "in the right lintel" M40 D **§ 230/cf. GO56** [a] "And show one seal to" N ("And ⟨show⟩ one ⟨seal⟩ to" V)] "And one of" O M40 D F; "And one to" M22 B L [b] "to Dumiʾel" N O M22 V F L] "to Rumiʾel" M40 D B (and so for all appearances of the name in this paragraph) [c] The readings in the manuscripts vary widely, but Levy's emendation ʾBYRGHYDRPYR, transliterated Greek for "Air, earth, water, fire" (*aēr, gē, ḥydōr pyr*) seems to be the original reading ("Remnants," 165). [d] "his name" N O M22 D V B F] om M40 (and translated "Why is he" or "Why is it (the seal)"). [e] "Why is his name called Dumiʾel?"—"But rather" (*ʾl*) L [f] "HaQanah" N O M40 M22 D B F] + "my master" V L [g] "thus" N O M22 B F L] om M40 D; "to me" V [h] "single" N O M22 V B F L] om M40 D [i] "a heavenly voice" N O M40 M22 D V B F] "a herald" (*krwz*) L. In rabbinic tradition a *bat qol* (literally, a "daughter of a voice") was a heavenly revelatory voice. [j] "and proclaims and says" N O M40 D V B F] "and they invoke and say" M22; "and says" L

Thus says[k] ṬʿWS WBRMN ṢHZ PWRY GŠ ŠGʿŠT[l] YHWH, God of Israel:

Call him[m] Dumiʾel after My name.[n] What[o] I see, remaining silent, so (does) Dumiʾel.[p] His domain[q] is the lintel of[r] the right side, but Qaṣpiʾel[s] the prince[t] used to thrust him aside,[u] yet he has nothing against him: no grudge and no hatred and no jealousy,[v] and no rivalry, but one is for My glory and the other is for My glory.[w]

§ 231 ZHRRYʾL and PʿLY PʿLY[a]—show these two[b] seals whoever he is[c] to Qaṣpiʾel[d] and show BRWNYH[e,f] to Dumiʾel[g] the prince, upright and humble prince.[h] At once Qaṣpiʾel[i] would draw his bow and sharpen his sword[j] and bring to you a tempest wind and seat you in a wagon of[k] brightness[l] and cause to be blown before you[m] about the measure of[n] eight[o] thousand

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[k] "says" N M40 M22 V B] "say" (pl.) O; D F L are abbreviated and could represent either reading. [l] Again, the readings of this name vary widely in the manuscripts and I accept Levi's reconstruction (not found in any manuscript), which he takes as a Greek phrase misunderstood as a name in the manuscript tradition: "the God of heaven, fire, earth, is silence" (*theos ouranōn pyr gēs sigē est*). The phrase is not very clear, but it includes a play on the name "Dumiʾel," which means "God is my silence." [m] "call (sg.) him" N M40 B F] "call (pl.) him" M22 V (B: "another reading:"); "call (sg.) Me" O D [n] "My name" O M40 D V B L] "his name" N M22 [o] F combines the words "My name. What" into the single word "heavenward." [p] Again a play on the meaning of the name Dumiʾel (see n. l above). [q] "His domain" N M22 V B F L] "My domain" O M40 D [r] "is the lintel of" N O M40 M22 D V B] "and is (*whwʾ*) the lintel of" F; "is that which is the lintel of" (*šhwʾ šqwp*) L [s] "Qaṣpiʾel" N O D V B F L] "Qaphṣiʾel" {N} M40; ZṢPYʾL M22. The name Qaṣpiʾel means "God is my anger." [t] "the prince" O M40 M22 D V B F L] om N [u] "used to thrust him aside" V F] "thrusts him aside" O D; "used to push him aside" N; "hovers" M40 "used to hover (over) him" M22 B; "presses him" (*dwqḥw*) L [v] "no grudge and no hatred and no jealousy" N O M40 M22 D F] "no grudge" V; "no grudge and no jealously and no hatred" B; "no hatred and no grudge and no jealousy" L [w] "for My glory … for My glory" N O V F L (B + "another reading: for His glory")] "for His glory … for His glory" M40 M22 D **§ 231** [a] "PʿLY PʿLY" could be understood as "doers of, doers of" or "my one who does, my one who does." But the name has many variants in the manuscripts. [b] "two" N O M40 D V B F L] om M22 [c] "whoever he is" O M40 M22 D V B] "whatever it is" N (B "another reading:") F; om L [d] "to Qaṣpiʾel" + "the prince" B [e] "BRWNYH … Qaṣpiʾel[2]" om F (haplography) [f] "BRWNYH" + "the Prince of the Presence" N. Schäfer (*Übersetzung*, 2:190 n. 6) suggests that this word may be emended to *brwnyʾ*, "darling." [g] "to Dumiʾel" + "and in silence" M22 [h] "upright and humble prince" O M40 M22 D V B] "upright and humble" N; "prince and prince and upon it" (corrupt) M22; "prince and prince and humble" (corrupt) L [i] "Qaṣpiʾel" + "the prince" N O M22 V B L [j] "and sharpen his sword" V L] "and drop" N O M40 D; "*wṭṭš* his sword" (corrupt) M22; "and drop his sword" B F [k] "a wagon of" N O M40 D V B F L] "a horn of" (corrupt) M22 [l] Cf. Ezek 1:4 and the wagon of fire in *Hekhalot Zutarti* §366. [m] "and cause to be blown before you" N O M40 D] "and would call to be used before you" V BL; "and shake before you" B ("another reading:"); "and cause to be blown and go (*whwlk*) before you" L [n] "about the measure of" N M40 D V F] "in the measure of" O M22 B; "and the measure of" (*wšyʿwr*) L [o] "eight" O M40 D V B F] "the names of" N; "eight hundred" M22

myriad horns and three[p] thousand myriad trumpets and four thousand myriad clarions.[q] And Dumiʾel the prince bears a gift[r] and goes before you.[s]

§ 232 And what is the gift? R. Ishmael said:

R. Nehuniah ben HaQanah[a] said thus:

This gift that[b] Dumiʾel the prince[c] bears before the wagon of[d] this man who has merit and descends to the chariot is not a gift of silver, and not of[e] gold, but it is that they attribute merit to this man[f] and they ask him nothing: not at the first palace, not at the second palace, not at the third palace,[g] not at the fourth palace,[h] not at the fifth palace,[i] not at the sixth palace,[j] and not at the seventh palace,[k] but[l] he shows them seals[m] and they leave him alone[n] and he enters.

§ 233 And at the entrance of[a] the sixth[b] palace is Dumiʾel[c] the prince, guardian of[d] the sill[e] of the right belonging to[f] the entrance of the sixth palace. He sits to the right of the sixth palace on a bench of pure stone[g] in which is

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[p] "and three … clarions" om L [q] "clarions" N O M22 D V B F] om M40 [r] "a gift" (a transliteration of the Greek word *dōron*) N O M22 D V B F L] "favor" M40 [s] "before you" O M40 M22 D V B F] "before him" N; om L **§ 232** [a] "HaQanah" N M22 V B] + "my master" O; + "four" M40 F; "⟨four⟩" D; "my master" L. The reading "four" is a corruption of an abbreviation for "my master." [b] "This gift that" N O D V B L] "generations—this is that which" (corrupt) M40; "He divides into two (?) ⟨Two hundred⟩ this gift that" (corrupt) M22 [c] "the prince" O M40 M22 D V B F L] om N; + "gives" D [d] "the wagon of" N M22 D V B L] "the beams of" (corrupt) O M40 D F [e] "and not of" M40 D] "and not a gift of" N F L; "or of" O; "and also not a gift of" M22 B; "and it is not a gift of" V [f] "it is that they attribute merit to this man" N] "they leave him alone to this man" O; "they leave this man alone" M40 D; "it is that they leave him alone to this man" M22 B L; "it is that they leave ⟨another reading: that there are fluxes⟩ this man alone" (corrupt) V; "it is that they leave this man alone" F [g] "palace" N O M40 M22 V B L] om D F [h] "not at the fourth palace" N O M40 M22 V B L] "and at the fourth" D; "and not at the fourth" F [i] "palace" N O M40 M22 D V B L] om F [j] "palace" N O M40 M22 V B L] om D F [k] "palace" N O M40 M22 V B L] om D F [l] "but" N O M22 D V B F L] om M40 [m] "seals" M22 V F] "his seal" N M40 D B; "their seal" O (B "another reading:"); "these seals" L [n] "and they leave him alone" N O M40 M22 D V B F] om L **§ 233** [a] "And at the entrance of" N O M40 D V B F L] "And the entrance of" M22 [b] "the sixth" N O M22 V B F L] om M40 D [c] "Dumiʾel" N O M40 M22 D V F] "Rumiʾel" B; "Qaphṣiʾel" L [d] "is … guardian of" N O M40 D F L] "was … guarding" M22 V B [e] "sill" N O M40 D V F] "lintel" M22 B L [f] "belonging to" N O M40 D V B F] "of" M22 L [g] "of pure stone" N O M40 M22 D V B] "of the right (side) of pure stone" V F; "of purity which is stone" L. The word "stone" (*lytyq*) is a transcription of the Greek word *lithikos* and its spelling is corrupt in some of the manuscripts (Gruenwald, *Apocalyptic*, 166 n. 58).

the splendor of[h] the luminaries of[i] the firmament in the creation of[j] the world.[k] ʾRSṬʾN WMYRʾ ʾRSṬʾN WKN PYNN ṢMNŠ ʿRNH[l] YHWH, God of Israel. And[m] Dumiʾel the prince receives him[n] with a friendly,[o] beautiful[p] face and he seats him on the bench of pure stone[q] and he sits[r] beside him on his right.[s]

§ 234 And he[a] would say to him[b] two (things):

Before you[c] I testify[d] and forewarn you[e] that the descender does not descend[f] to the chariot[g] except he who has in himself these two[h] characteristics: he is one who has read[i] the Torah,[j] the Prophets, and the Writings, and he studies[k] traditions,[l] midrash, laws, lore, and interpretation of laws[m]—forbidden and permitted action—or he is one who[n] has confirmed every

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[h] "in which is the splendor of" (O "{and} in which") V F] "that all ⟨in which is⟩ the splendor of" N; "that in its hands are" M40 D; "and he sits next to him on his right hand. Another reading: *zywm*" M22; "in which is *rywm*ʾ. Another reading: *zywm*ʾ. Another reading: the splendor of" B; "in which are the eyebrows of" (*šbw zyyp*) (corrupt) L [i] "the luminaries of" N O M40 M22 D V F] "*mʾwzwt*. Another reading: the appearance of" (corrupt) B; "the visions of" L [j] "in the creation of" M40 M22 D B] "like the creation of" N O; "and the creation of" V L; "in the creations of" (corrupt) F [k] Cf. Gen 1:14–18. [l] Again, the spelling of this divine name varies widely in the manuscripts and I have followed the reconstruction of Levy ("Remnants," 164–165) which is not precisely attested in any manuscript. He takes the words to be a Greek sentence that has been misunderstood as a divine name: *aristēn hēmeran aristēn euchēn* (*or tychēn*) *phēnon sēmeion eirēnē*, meaning "Excellent day, excellent prayer (or "luck")! Show the sign! Peace!" Perhaps this was originally the greeting with which Dumiʾel welcomed the arriving descender to the chariot. [m] "And" N O M40 M22 D V B F] "At once" (*myd*) L [n] "him" O M40 M22 D V B F L] "them" N [o] "with a friendly" N O M40 M22 D V B L] "in a secret" F [p] "beautiful" N M40 M22 D V B F L] om O [q] "of pure stone" N O M40 M22 D V B F; "which (consists of) pure stones" (*šlytqyn ṭhwryn*) L. See note g above. [r] "and he sits" O M40 M22 D V B F] "and he shall sit" N; "and he seats him" L [s] "on his right" N O M40 M22 D V B F] "on my hand his right" or "on the hands of his right" (corrupt) B; "on his right side" L **§ 234** [a] "he" O M40 M22 D B F L] "Dumiʾel" N ⟨V⟩ [b] "to him" N O M22 V B L] "in him" M40 D; om F [c] "Before you" N M40 M22 D V B F L] om O. The sentence could also be translated "And he would say to him: Two things I testify before you …" [d] "I testify" N O M40 D V B F] + "to it" M22; om L [e] "you" N O M40 D V B F L] "it" M22 (the object is unclear) [f] "the descender does not descend" N O M40 M22 D B V F] "if one has descended" (*ʾm yrd*) L [g] "to the chariot" N O M40 M22 D V B F] + "he has not descended to the chariot" (*lʾ yrd lmrkbh*) L [h] "these two" N O M22 D V B F L] "thus these" M40 [i] "he is one who has read" N O M40 M22 D B F L] om V [j] "the Torah" O ⟨M40⟩ M22 D V B F L] "a plait" or "a turtledove" (corrupt) N [k] "and he studies," N O M22 V B F] + "Torah and he studies" M40 D; "and he has studied" (*wšnh*) L [l] "traditions" N O V F] *mmšt* (corrupt) M40; "Mishnah" M22 B L; *mšnyt* (corrupt) D [m] "laws" N O M40 M22 D V B F] + "and lore" L [n] "or he is one who" M22 V B F] "and he is one who" N O M40 D ⟨V⟩; "and he" L. Compare § 235, where the practitioner replies, "I have in me *one* of these two characteristics."

negative commandment[o] that is written in the Torah[p] and he has kept[q] all the prohibitions[r] of the laws and of[s] the customs and of the instructions[t] which were said[u] to Moses[v] at Sinai.[w]

§ 235[a] If he says[b] to him,[c] to Dumiʾel the prince:

I have in me[d] one of these two[e] characteristics.[f]

Dumiʾel the prince binds himself[g] to Gabriel the scribe[h] and he writes the parchment for him and he hangs the parchment[i] on the pole[j] of the wagon[k,l] of[m] this man,[n] which (parchment) says:[o]

Such and such is the Torah of so-and-so, such[p] and such are his deeds, and he seeks[q] to enter before the throne of His glory.[r]

§ 236/G5 1a 1–16 When[a] the guardians of the entrance of the seventh palace would see Dumʾiel, Gabriel, and Qaṣpiʾel,[b] that they would come[c] before the wagon[d] of this man who has merit[e] and descends to the chariot,[f] they would cover their faces and sit down—for they were raging[g] and standing—

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[o] "every negative commandment" O M40 M22 D (V + "⟨another reading:⟩," although no other reading is given) F] "all" N; "all the negative commandments" B L [p] "that is written in the Torah" N O D V F] "the commandments of the Torah" M40; "that are written in the Torah" M22 B; "that are in the Torah" L [q] "and he has kept" N O M22 B L] "and he is kept" (corrupt) M40 D; "and he keeps" V F [r] "all the prohibitions" or "all the warnings" N O M22 V B F] + "that are written in the Torah" M40 D; "every prohibition" (*klʾzhrh*) L [s] "of" N O M40 M22 D B L] om V F [t] "and of the instructions" N O V B F L] "and the instructions" M40 D; "and pertaining to the instructions" M22 [u] "which were said" O M40 M22 D V B F L] "which was said" N [v] "to Moses" O M40 D] "to him, to Moses" N M22 V B F L [w] "at Sinai" N M22 F L] "from Sinai" O M40 D V B **§ 235** [a] Compare §§ 235–236 to *Hekhalot Zutarti* § 411 and G8 2b 8b–13. [b] "If he says" N O M40 M22 D ⟨V⟩ B F] "He says" L [c] "to him" N O M22 V B F] "in him" M40 D; om L [d] "in me" V] "in him" N O M40 M22 D B F L [e] "one of these two" N O M22 V B F] "of these two" D; "of these 20" (corrupt) M40; "these" L [f] "characteristics." O M40 M22 D B F] + "At once" N ⟨V⟩ L [g] "binds himself" N O M40 D V (B "another reading:") F] "strengthens him" or "takes hold of him" M22; "obliges him." B L [h] "the scribe" N O M40 M22 V B] "and the scribe" {M40} D; "the prince" F; "who storms" (*hswʿr*) L [i] "and he hangs the parchment" M22 V B F L] om N O M40 D [j] With Schäfer (*Übersetzung*, 2:196 n. 10), taking the word *sqry*(*y*)ʾ as a transliteration of the Greek word *histokeraia*, "mast." He also suggests that the variant *sqrʾ* in L transliterates Greek *syrikon*, "red pigment," therefore "he hangs the parchment in red ink …" (cf. Smith). [k] "wagon … (§ 236) before" om M40 (haplography) [l] "the wagon" N M22(!) V B L] "the beams" O D F [m] "of" M22 V B L] "belonging to" N O F; om D [n] "man" (ʾ*dm*) N O M22 D V B F] "man" (*hʾyš*) L [o] "which (parchment) says" or "who says" N O D V B F L] + "to you (sg.)" M22 [p] "such" N O M22 D V B F] om L [q] "and he seeks" N O M22 D V B F] om L [r] "His glory" N O M22 D B F] "glory" V L **§ 236/G5 1a 1–16** [a] "When" N O M22 D V B F] + "all" L [b] "Gabriel, and Qaṣpiʾel" (N M22 Qaphṣiʾel) V L] "Qaṣpiʾel, and Gabriel" O B F; "Qaṣpiʾel, and ʿBRYʾL" D [c] "that they would come" ("that they ⟨would come⟩" N) O D V B L] "that they were not coming" M22 F [d] "the wagon" N M22(!) V B L] "the beams" O M40 D F [e] "man (ʾ*dm*) who has merit" N O D V B (L *hʾyš*)] ʾ*t šzwkw* (corrupt) M40; "one who does not have merit" M22; "one who has merit" F [f] "to the chariot" M22 V B F L] "in(to) the chariot" N O M40 [g] "raging" N O M22 D V B F L] "reprimanding" M40

unstringing (their) drawn bows, and returning[h] (their) sharpened swords to their sheaths.[i] Nevertheless, it is necessary to let them feast their eyes on[j] a great seal[k] and a fearsome crown[l] ṬʿRS WBRMŠ GYY HW BʿŠPṬŠ[m] YHWH God of Israel. And they would enter before the throne of His glory[n] and make before Him[o] all kinds of melody and song, making melody and coming before him[p] until they bring him up[q] and seat him beside the cherubim, beside[r] the ophannim, and beside[s] the holy living creatures. And he sees wonders and mighty acts, majesty and greatness, holiness and purity, awe, humility, and uprightness in that hour.[t]

§ 237/G5 1a R. Ishmael said:

All the associates are comparable[a] to this character:[b] to a man who[c] has a ladder[d] inside his house on which he would ascend and descend;[e] there

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[h] "and returning" N O M22 D V B F L] "and loosening" M40 [i] "to their sheaths" O M40 D V B] "to the sheath" N; "to their razor" M22; "to there is none like them" (?) (*l'yn k'nn*) (corrupt) F; om L [j] "to let them feast their eyes on" N O M22 V B F] "to show them" M40 D L [k] "a great seal" N O M40 M22 D V B L] + "of the sharpened swords" F [l] Cf. *The Great Seal-Fearsome Crown* incantation prayers in §§ 318–321//§§ 651–654. [m] Again the spelling of this name varies in the manuscripts and again I follow the reconstruction of Levy ("Remnants," 165–166), unattested precisely in any manuscript, representing the Greek phrase *theos ouranos gē ho* (or *hō*) *despotēs*, meaning something like (if we accept the parenthetical conjunction) "God, Lord, to whom belongs heaven (and) earth." [n] "the throne of His glory" N O M40 D B] "His throne His glory" M22; "the throne of glory" V F L [o] "before Him" N M22 V B F L] "from before Him" O M40(!) D(!) [p] "before Him" O M40 M22 D V B F L] om N [q] "they bring him up" N O M22 D V B F L] "they humiliate him" M40 [r] "beside" N O M40 M22 D V B F] om L [s] "beside" N O M40 M22 D V B F] om L [t] "in that hour" N O M40 M22 D V B] "and that hour" F; om L. G5 begins here with the damaged word "hour." **§ 237/G5 1a** [a] "All the associates are comparable" N V] "The name of the associates is" (corrupt) O; "The name that is everyone punishable" (corrupt) M40; "The names of all this associates is" (corrupt) M22; "The name that is all the associates is" or "All the associates placed" (corrupt) D; "The name of all the associates is" M22 B {V} F (G5: reconstructing very tentatively [*š*]*mw šl* [*kl*] *ḥbyrym*); om L [b] "to this character" N O M40 D V B F] "this teaching" (?—corrupt) M22; "This character" L. The reading in G5 is destroyed. [c] "to a man who" N O M22 V B F (G5, damaged reading)] "one who" M40 D; "belongs to the man who" L (as the first reading, but translated in context) [d] G5 seems to read a different word than "ladder" but it is illegible. [e] "on which he would ascend and descend" N O M40 M22 D B F] "which he ascends and descends" V; "which he would ascend and descend" F; "and he ascends and descends on it" L

is no being who restrains[f] his hand. Blessed are You, YHWH,[g] the One who is wise in mysteries and the Lord[h] of secrets.[i,j]

The names of the guardian angels of the entrance to the seventh palace (§§ 238–243)

§ 238/G5 1a/G5 1b 1–18

R. Ishmael said:

Rabban Shimon ben Gamaliel was enraged[a] with me.[b] He said to me:[c] ZHPNWRY'Y[d] very nearly reprimanded[e] us[f] and crushed[g] us like bran-flour.[h] Why is it that you have committed a willful error[i] with us, when you imagined[j] that Jonathan[k] ben Uzziel is an inferior man[l] in Israel?[m] What[n] if he descended and[o] just came and stood[p] at the entrance of the seventh palace without[q] a seal? What would have happened to him? There would be[r] just enough (time for him) to squeeze his eyes shut[s] until the guardians

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[f] "who restrains" N O M22 D V B F G5? (badly damaged)] *šmmh* (corrupt) M40; "restraining" (*mwḥh*) or "(who) will restrain" (*ymwḥh*) L [g] "are You, YHWH" (various spellings) O M40 M22 D V B] "is God, YHWH" (various spellings) N F; om L. The reading of G5 is destroyed. [h] "the Lord" N O M40 D V B F L G5] + "the Lord" (dittography) M22 [i] "secrets." V L] + "⟨crowns⟩ Amen. Amen." N; + "Amen ⟨and⟩ amen." O; + "Amen." M40; "crowns. Amen. Amen. Amen." M22; + "Amen. Amen. Amen." D; + "Amen. Amen." B F. G5 is badly damaged and its readings are uncertain, but it contains a line of text after "secrets." [j] Cf. this paragraph to § 199. The two seem to form an *inclusio*, marking the section off as a separate episode.

§ 238/G5 1a/G5 1b 1–18 [a] "enraged" N M22 V B F L] "angry" O M40 D. The reading in G5 is destroyed. [b] "with me" N O M22 V B L] "with him" M40 D F. The reading in G5 is destroyed. [c] "He said to me" O M40 D V F ("And he said to me" B)] "saying to me" N M22; om L; one of the longer readings was found in G5 but it is now destroyed. [d] L adds "YHWH God of Israel." G5 may have had a longer reading at this point as well, but not as long as that of L. [e] "reprimanded" N O M40 D V B F L] "stamped on" M22. The reading in G5 is badly damaged but seems to be different from both of these. [f] "us" N O M40 M22 D V B F L] "we came" (corrupt) G5 [g] "and crushed" V L G5] "being caused to crush" N O M40(?) D(?); "feeble" (corrupt) M22; "or was caused to crush" D(?); "and crushed. Another reading: *ḥwmll*" (corrupt) B [h] "like bran-flour" N M22 V B F L G5] "with bran-flour" O; om M40 D [i] "Why is it that you have committed a willful error" N O M22 V B F] "Why is it with You, Lord" (corrupt) M40 D; "Why is there with you a willful act" G5; "Why, going (*mhlk*), is a willful error" (corrupt) L [j] "when you imagined" N O M40 M22 D V B F G5] "for (*ky*) you imagined" L [k] "Jonathan" N O M40 D V B F L G5] "Johanan" M22 [l] "an inferior man" N O M40 M22 D V B F L] "an inferior grand one" G5 [m] "in Israel?" O M40 M22 V B F L G5] "from Israel?" N; "in which Israel?" (?) (corrupt) D [n] "What" O M40 M22 D ("And what" V) B F L] om N G5 [o] "he descended" N O M40 M22 D V B F G5] om L [p] "and just came and stood" N O M22 V B F] "and just stood and came" M40 D; "Jonathan came and stood" (*ywntn b' w'md*) L; "he just could stand" G5 (construing the sentence as a statement rather than a question) [q] "without … upon him" om N O M40 D V F (haplography) [r] For "without a seal. What would have happened to him? there would be" L reads ". And there would not be" (*wl'*) [s] G5 reads the clause as "It suffices they burn [hi]s e[y]es."

of the entrance of the seventh palace brought the *decreed annihilation*[t] (Isa 10:23; 28:22; Dan 9:27) upon him.

§ 239/G5 1b[a] R. Ishmael said:

I went and was angry against[b] R. Nehuniah ben HaQanah,[c] my master, saying:

The Patriarch[d] is angry with me! Why do I live?

He said to me:[e]

Son of majestic ones, if not,[f] what honor do I have among you? I have placed[g] in your mouths[h] Torah,[i] Prophets, and Writings, Mishnah[j] and midrash,[k] laws[l] and lore and interpretation,[m] laws of forbidden and permitted action. Except for the secrets of Torah, which I have hidden[n] from you,[o] would you have come and appeared[p] before me at all?[q] I know why[r] you[s] have come. You have come only concerning[t] the guardians of the entrance of[u] the seventh palace.

§ 240 Go and say[a] to the Patriarch:

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[t] For "the *decreed annihilation*" G5 has a shorter reading in a lacuna, perhaps "[annihilation]." **§ 239/G5 1b** [a] Paragraph § 239 was omitted in L and then at some point written in the margin. Part of the text is cut off in the microfilm available to me. I have collated the readings available below. [b] "against" N O M40 D V B F L] "when scraped" (?) (corrupt) M22 [c] "HaQanah" N M40 M22 D V B F G5] om O [d] For the office of patriarch, see § 93 n. i. [e] "to me" N O M22 B G5] "to him" V F; (abbreviated and could be either) M40 D [f] "not" O M40 M22 D B F] "to this" N; "so" V L. The reading of G5 is destroyed. [g] "I have placed" N O M40 D V F G5] + "my evidence" M22; "my power" {B}; "my witness" B; "I have marked" (*syymty*) L [h] "in your mouths" N O M40 D V B F [G5]] "from my mouth into your mouths" M22; "for you" (*lkm*) L [i] "Torah," M22 V B F L G5] om N O M40 D [j] "Mishnah" or "tradition" O M22 V B F L [G5]] om N; "midrash" M40 D [k] "and midrash" N O M22 V B ("midrash" F) L] "Mishnah" or "tradition" M40 D; "and *midrashot*" (plural) G5 [l] "laws" N O M40 M22 D V B F L] om G5 [m] "and interpretation" M22 V B F G5] "things expounded" N; "and explications" O; "of interpretation (?—abbreviated) and explication" D. M40 is abbreviated and could represent either "and interpretation(s)" or "and explication(s)." [n] "which I have hidden" ⟨V⟩ L G5] "which I have stored up" or "which I have introduced" N O M40 M22 D B V(?); "which I have concealed" F [o] "from you" O M22 D V B F L G5] "from them" N; "most of them" M40 [p] "and appeared" N M40 M22 D V B G5] om O; "and you created" (corrupt) F; "to see" (*lr'wt*) L. The remainder of the paragraph is not available in the microfilm of L. [q] "at all" O M40 M22 D V B F] "vessels" (corrupt) N; "all of you" G5 [r] "why" N O M40 D V B F G5] "entirely what" M22 [s] The "you" here and in the following sentence is singular, except in G5, where it is plural, and in N, which is abbreviated and could be either. [t] "concerning" N O M40 M22 D V B G5] om F [u] "the entrance of" N O M22 D V B F G5] om M40 **§ 240** [a] "Go and say" M40 D] "And say" N; + "to him," M22 V B F; "Go, say" O L G5

As for all[b] the guardians of the entrances of[c] the six palaces, it is permissible to invoke the names of every[d] single[e] one of them[f] and to attain to them,[g] but (as for) the guardians of the entrance of[h] the seventh palace, the rumor[i] of them confounds a man[j] and he cannot attain to them.[k] Because every single[l] one of them—his name[m] is called by the name of the King of the world—I have not[n] specified them.[o] Now, since you say[p] to me, specify (the names), come in[q] and stand[r] on your feet,[s] and every[t] single one of you,[u] when his name[v] issues from my mouth,[w] bend down and fall[x] on your faces.

At once[y] came in[z] all the mighty ones of[aa] the association and all the magnificent ones of[bb] the academy and stood on[cc] their feet before[dd] R. Nehuniah ben HaQanah.[ee] He would recite[ff] (a name) and they would fall[gg] on their faces and the scribes would write.[hh]

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[b] "As for all" N O M40 M22 D V B F G5] "All" L [c] "the entrances of" O M40 D V B F G5] "the entrance of" N L; "the entrance of the palace of" M22 [d] "the names of every" N O M22 V B] "their names which are every" M40 D L G5; "the names of" F [e] "single" N O M22 V B F L G5] om M40 D [f] "of them" N O M40 M22 D V B L] om G5. (Translate "single one of them" as "one after another of them" in L.) [g] "and to attain to them" N O M40 M22 D V B F] "making use of them" (*mštmš bhm*) L; "to be silent while praising them" G5. The reading of G5 may be the more original. [h] "the entrance of" N O D V B F L ⌜G5⌝] "the entrances of" M40 (?); om M22 [i] "the rumor" O] "as the rumor" M40 D (perhaps emend to "by the rumor"); "from the rumor" N M22 V B F; "the names (*šwmwt*)" L. G5 ends with an indecipherable word that does not appear to be "rumor" or "names." [j] "confounds a man" N O M40 M22 D V B F] "confound (*mbwhlyn*) a man" L [k] "And he cannot attain to them." N M40 D V B F] "and how can he attain to them?" O M22; "a man cannot attain to them." L [l] "single" O M22 V B F L] om N M40 D [m] "—his name" N O M40 M22 D V B F] om L [n] "not" O M40 D V F] "therefore ⟨not⟩" N; "therefore not" M22 B L [o] "them" O M40 M22 D V B F L] om N [p] "since you say" (sg.—addressing R. Ishmael) O D] "since you say" (pl.) N M40 M22 V B F L [q] "come in" (pl.) N O M22 V B F L] "in it" M40; "come in" (sg.) D [r] "and stand … the academy" om M22 [s] "your feet" O M40 D V B F L] "their feet" N [t] "and every" N O M40 D V B F] "that every" (*škl*) L [u] "of you" N O M40 D V] "of them" B L; om F [v] "when his name" N O M40 D V B] "that his name" (*šššmw*) F L [w] "from my mouth" N O M40 B] "from his mouth" D V F; om L [x] "bend down and fall" N D V B F] "bend down and you shall fall" O; "fall many times" M40; "may bend down and fall" L (as first reading, but translated according to context) [y] "At once" N O ("And at once" M40 D B F) L] "And perhaps and at once" V (perhaps V is a corruption of "And they went and at once") [z] "came in" N O V B F L] "he came in and" M40 D [aa] "the mighty ones of" V B L] + "the Torah of" N; + "the Torah," O M40 D F [bb] "the magnificent ones of" N O M40 D V B F] "the eminent ones of" (*'byry*) L [cc] "on" N O M40 M22 D V B L] om F [dd] "before" N O M40 M22 D V B F] "and" L [ee] "ben HaQanah." N O M40 M22 D V B F] om L [ff] "He would recite" O ("And he would recite" N M22 V B F)] "And they would recite" M40 D; om L. The grammar in L is unclear. [gg] "and they would fall" N O M40 D V B F L] "and they" M22 [hh] "would write" N O M40 M22 D V B F] om L

The angels of the descent journey (§ 241)

§ 241 These are the names of the guardians of the entrance of the seventh palace: ZHPNWRYʾY YHWH,[a] the honored and lovely prince;[b] ʾBYR ZHYʾY YHWH, the honored, lovely, and fearsome prince;[c] ʾṬRYGYʾL YHWH, the honored, lovely, fearsome,[d] and confounding[e] prince; NGRNʾL YHWH, the honored, lovely, fearsome,[f] confounding, and worthy[g] prince;[h] ʿNWRPNYʾL[i,j] YHWH, the honored, lovely, fearsome,[k] confounding, worthy,[l] and ornamented[m] prince; NʿDWRYʾL[n,o,p] YHWH, the honored, lovely, fearsome,[q] confounding,[r] worthy,[s] ornamented,[t] and powerful prince;[u] SSṬYṬYʾL YHWH, the honored, lovely, fearsome,[v] confounding, worthy,[w] ornamented,[x] powerful,[y] and magnificent prince; ʿAnaphiʾel YHWH, the honored, lovely, fearsome, confounding, worthy, ornamented, powerful, strong, upright, and valiant

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§ 241 [a] "YHWH" (various spellings) N O M40 M22 D V B F L] + "God of Israel" {V} [b] "the honored and lovely prince" N O V B F] "the honored and lovely prince of hosts" M40; "the honored and fearsome prince" M22; "the prince and honored and lovely one" D; "the honored, lovely, fearsome prince" L [c] "the honored, lovely, and fearsome prince" N O V B F L] "the prince and honored, lovely, and fearsome one" M40 D; "the lovely and fearsome prince" M22 [d] "lovely, fearsome," N O M22 V B L] "fearsome" M40 D; "fearsome, lovely" F [e] Schäfer (*Übersetzung*, 2:206 n. 8) points out that in M22 the word "confounding" is spelled MYBWHʾL as though it were an angelic name and that it may have been understood in this manuscript to be part of the name NGRNʾL, with which it is contiguous in the word order of the Hebrew. [f] "lovely, fearsome" N O M40 M22 V B L] "fearsome," D; "fearsome, lovely" F [g] "and worthy" N O M40 M22 D B F L] om V [h] "prince" N O M40 M22 D B F L] + "ZHPNWRYʾY YWY, honored and lovely prince; ʾBYRZHYʾY YWY, honored, lovely, and fearsome prince; ʾṬYRGYʾL YWY, honored, lovely, fearsome, and confounding prince; BNRNʾL YWY, honored, lovely, fearsome, confounding, worthy, ⟨NWRPNYʾL YWY, honored, lovely, fearsome, confounding, and worthy prince⟩ and ornamented prince" V [i] "NWRPNYʾL ... and ornamented prince" om V but inserted as ⟨V⟩ [j] "NWRPNYʾL" reading with N ⟨O⟩ ⟨V⟩ F. The reading is "ʿAnaphiʾel" in O M40 D (ʿRPNYʾL in L) (anticipation of the same name later in this paragraph) and ṬRPNYʾL in M22 B [k] "lovely, fearsome" N O M40 M22 D ⟨V⟩ B L] "fearsome, lovely" F [l] "worthy" N O M40 M22 D ⟨V⟩ B F L] + "and confounding" {N} [m] "and ornamented" N O M40 M22 D V B F L] + "and powerful" ⟨O⟩ [n] "NʿDWRYʾL ... ornamented[3]" om M22 [o] "and powerful" N ⟨O⟩ M40 D V B L] om F [p] "NʿDWRYʾL" in ⟨O⟩, with minor variants in the other manuscripts. [q] "lovely, fearsome" N ⟨O⟩ M40 D V B L] "fearsome, lovely" F [r] "confounding" N ⟨O⟩ M40 D V B L] om F [s] "worthy" ⟨O⟩ M40 D V B L] + "confounding" {N}; (for F see next note) [t] "worthy, ornamented" N ⟨O⟩ M40 D V B L] "ornamented and worthy" F [u] "NʿDWRYʾL ... and powerful prince" om O but inserted as in ⟨O⟩ [v] "lovely, fearsome" N D V B F L] "lovely, {fearsome}" O; "fearsome" M40 [w] "confounding, worthy," N O M40 D V B L] om F [x] "ornamented" N O D V B F L] om M40 [y] "powerful" N O M40 D V B F L] "and his power" M22

prince,[z] the prince whose name[aa] is mentioned before the throne of His glory[bb] three times every single[cc] day on high[dd] since[ee] the world[ff] was created and until now[gg] for praise.[hh] Why? Because the seal-ring of the seal of[ii] heaven and earth is delivered into his hand.

Adoration of the angel ʿAnaphiʾel in heaven (§ 242)

§ 242 And when all who are on high see him,[a] they bow down[b] and fall and abase themselves before him, which is unheard-of on high. If you say they do not[c] fall[d] before the Prince of the Presence, (it is) rather apart from those who stand before the throne of His glory,[e] for they do not prostrate themselves[f] to[g] the Prince of the Presence. But before[h] ʿAnaphiʾel the prince[i] (even) they prostrate themselves with permission and willingly[j,k] ʾṬNWRWS RBY HGDWL RBW[l] ⟨H'G'⟩ Yʾ PYMYL ŠNTMRṢʿ[m] YHWH God of Israel.[n]

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[z] "the honored[8] … and valiant prince" B] om N O M40 D V. M22 F includes "the honored prince" and L includes "the prince" but both omit the rest of the line. [aa] "the prince whose name" N O D V B L] "the prince—his name" M40; "the honored prince whose name" M22; "whose name" F [bb] "the throne of His glory" N O M40 D B F] "His throne glory" M22; "⟨the throne of⟩ glory" V; "the throne of glory" L [cc] "single" N O M40 M22 D V B F] om L [dd] "on high" N M22 B L] om O M40 D V F (cf. §§ 169, 200, 216) [ee] "since" M40 D] "since the day that" N O M22 V B F (cf. §§ 216, 227) [ff] "since the world … for praise" om L [gg] "and until now" N O M40 M22 D B F] om V [hh] "for praise" N O M40 D V B F] "he praises me" (corrupt) M22 [ii] "the seal-ring of" N O M22 D V B F] "their sign/letter," or "of this" M40; om L **§ 242** [a] "him" N O M40 M22 D V B F] om L [b] "they bow down" N O M40 M22 D V B F] "thus they bow down" L [c] "do not" N O M40 M22 D V B F] om L [d] "fall" N O M40 M22 D V F L] "stand" B [e] "the throne of His glory" N O M40 D B F] "His throne glory" M22; "the throne of glory" V L [f] "they do not prostrate themselves" N O M40 M22 D V B F] "they do not abase themselves" M22 [g] "to" N] "to him, to" O M22 V L F; "before" M40 D B [h] "But before" N O M40 M22 D V B F] "But rather before" (*ʾl' lpny*) L [i] "ʿAnaphiʾel the prince" O M40 D B F L] + "to the Prince of the Presence and before ʿNP'L the prince they prostrate themselves" N; "the prince" M22; "ʿAnaphiʾel" V [j] "with permission and willingly" ⟨N⟩ M22 V B F] "willingly and with permission" N ("⟨willingly⟩ and with permission" O) M40 D; "with permission" L [k] The sense of these two convoluted sentences seems to be that it is not true, strictly-speaking, to say that no angel bows down before the Prince of the Presence. Rather, only the highest angels who stand before God's throne refrain from doing so. Nevertheless, even these high angels are obliged to bow down before ʿAnaphiʾel. For more on ʿAnaphiʾel see Dan, "ʿAnaphiʾel, Metatron, and the *Yoṣer Bereshit*," and *Hekhalot Zutarti* § 421 n. a. [l] "RBY HGDWL RBW ⟨H'G'⟩"—"my great master his ⟨great(?)⟩ master" [m] Levy ("Remnants," 166 n. 24) proposes that this divine name also consists of a corrupt Greek sentence. Although he cannot decipher it, he suggests that the word ŠNTMRṢʿ (as found in O) be emended to ʾNWṬRWS, representing Greek *anōteros*, "Most High." [n] "God of Israel" N O M40 D V B F L] om M22

The angels of the ascent journey (§ 243)

§ 243 These are the names of the guardians of the entrance of[a] the seventh palace of the descent.[b,c]

Explication of[d] the names of[e] the ascent: NWRPNYʾL YHWH,[f] the honored, lovely, and fearsome[g] prince, who is[h] called ʾBYRZHYʾY YHWH. DLQWQYʾL YHWH, the honored, lovely, and fearsome prince who is called[i,j] LBKPYʾL YHWH.[k] YQRYʾL YHWH,[l] the honored, lovely, and fearsome prince who is called[m] ʾṬRYGGYʾL YHWH. YŠYŠYʾL YHWH,[n] the honored, lovely, and fearsome prince[o] who is called BNʾNʾLʾ[p] YHWH. NWRPYNʾL[q] YHWH, the honored,[r] lovely, and fearsome[s] prince who is called ŠQDYHYʾL[t] YHWH.[u] NʿRWRYʾL YHWH, the honored, lovely, and fearsome prince who is called[v] ZWHLYʾL[w] YHWH. ʿAnaphiʾel YHWH,[x] the honored, lovely, fearsome,[y]

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§ 243 [a] "the entrance of" N O M22 D V B F L] om M40 [b] "the descent" O M40 M22 D V F] "fear" N; "YDYDYH" (cf. 2 Sam 12:25) L. [c] This sentence refers back to §§ 241–242 and should be grouped with them. It is important to keep in mind that in the *Hekhalot Rabbati* the outward journey through the seven firmaments is conceptualized as the "descent" and the return journey as the "ascent." [d] "Explication of" N O M40 M22 D V B F] "For the explication of" (*lhprš*) L [e] "the names of" N O M40 M22 D B] "the 40 names of" V ("40" may be erased); "the 40 names of" F; om L [f] "YHWH" (various spellings) N O M40 M22 D V B F] om L [g] "and fearsome" is missing in L in each iteration of names in § 243. [h] "who is called ʾBYRZHYʾY YHWH. DLQWQYʾL YHWH, the honored, lovely, and fearsome" om M40 but included in ⟨M40⟩ [i] "who is called" N M22 V B F] om O M40 D [j] "ʾBYRZHYʾY … who is called" om L [k] "YHWH" (various spellings) O M40 M22 D V B F L] om N [l] "YHWH" (various spellings) N O M40 M22 D V B F] om L [m] "who is called" O M40 M22 D V B F] + "RWṬYGGʾL YHWH the honored, lovely prince and the prince who is called" N [n] "YHWH" (various spellings) N O M40 D V B F L] om M22 [o] "the honored, lovely, and fearsome prince" N O M22 V B F] om M40 D; "⟨the honored, lovely prince⟩" L [p] "BNʾNʾL YHWH. NWRPYNʾL YHWH, the honored, lovely, and fearsome prince who is called" om M40 (haplography) [q] "NWRPYNʾL" O (and V B F with minor variants)] "ṬRPNYʾL" L (and N M22 D with minor variants) [r] "honored" N O M22 D V B F] om L [s] "and fearsome" N O M22 D V B F] om L [t] "ŠQDYHYʾL YHWH. NʿRWRYʾL YHWH, the honored, lovely, and fearsome prince who is called" om L [u] "YHWH" (various spellings) N O M40 M22 V B F L] "YY' YY'" D [v] + "ŠLHYBYʾL YHWH SSṬYṬYʾL YHWH the confounding prince, YHWH the honored and lovely and fearsome prince who is called" M22; + "ŠLHYBYWʾL YYY SSṬYṬYʾL YYY confounding prince, honored, lovely, and fearsome prince who is called" B [w] For "ZWHLYʾL" L reads "YḤYʾL" and a marginal note adds "⟨○○Yʾ L as far as […] honored [fe]arsome prince, YḤYʾYL ○PRYʾL⟩." [x] "ʿAnaphiʾel YHWH" N O B F] + "who is called" M40 D; om M22; "ʿAnaphiʾel" V; + "who is" {L} [y] "fearsome, confounding, worthy, ornamented, powerful, magnificent, strong, upright, and valiant" om L

confounding, worthy,[z] ornamented, powerful, magnificent, strong, upright, and valiant[aa] prince who is called ṬWPRYʾL YHWH.[bb]

The name and status of ʿAnaphiʾel (§§ 244–245)

§ 244[a] And why is his name called ʿAnaphiʾel?[b] Because of the branch of the crowns of[c] crowns[d] which is placed on his head, which overshadows and covers all[e] the chambers of[f] the palace of the Aravot firmament like the One who formed[g] primordial creation. What (about) the One who formed the primordial creation? A vision is written about Him:[h] *His effulgence covered*[i] *the heavens* (Hab 3:3). Likewise ʿAnaphiʾel the prince, the servant[j] who is called thus by the name of his Lord. Why is he cherished and honored[k] more than all the guardians of the entrances of the palaces?[l] Because he opens the doors of[m] the entrance of[n] the seventh[o] palace[p]

§ 245 and he closes them[a,b] before the throne of His glory,[c] which is set up[d] from its midst[e] and stands opposite the entrance of the seventh palace.

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[z] "worthy" N O M40 M22 D V F] om B [aa] "strong, upright, and valiant" N O M40 M22 D V B] "valiant, strong, and upright" F [bb] "YHWH" (various spellings) N O M40 M22 D V B F] + "ʾŠQDYHYʾL YYY'. NʿRYRYʾL YYY', the honored, lovely prince who is called ŠLBYʾL YYY'. SSṬYʾL YYY, the honored, lovely prince who is called YḤLYʾL etc." L **§ 244** [a] Compare this paragraph to § 253 and *3 En.* 18:18 (§ 26). [b] The name ʿAnaphiʾel means "God is my branch." [c] "the crowns of" M22 V B L] "His crowns," N O F; "crowns," M40 D [d] "crowns" N O M40 M22 D V B F] "His crowns" (*ktryw*) L [e] "all" N O M40 M22 D V B L] om F [f] "the chambers of" O M40 D V B F] "the ranks of" N; "the holes of" M22; om L [g] "like the One who formed" O M22 D V B F L] "of the One who formed" N; "by the One who formed" M40 [h] "A vision is written about Him:" N O M40 M22 D B] "That which is written, a vision about Him:" V L; "What One who formed primordial creation? What is written is a vision about Him:" (*mh ywṣr brʾšyt mh ktʾ mrʾh ʿlyw*) F [i] "*covered*" (Hab 3:3) N O M22 V B F L] "is the throne of" (corrupt) M40 D [j] "the servant" N O M22 D V B F] "he" M40 L [k] "and honored" M40 M22 D V B F L] "and lovely" N O [l] "the entrances of the palaces" N O M40 D V B F] "the entrance of the palace of the kingdom" M22; "the entrances of the seven palaces" (*ptḥy šbʿh hyklwt*) L [m] "because he opens the doors of (*dlty*)" B (L *dltwt*)] "because he opens" N O M40 D V F; "because the entrances of the doors of" M22 [n] "the entrance of" N O M40 M22 D V B F] om L [o] "seventh" N O M40 M22 D V B L] om F [p] "palace" N O M40 D V B F L] om M22 **§ 245** [a] "and he closes them … palace[3]" om M40 (haplography) [b] "and he closes them" N O M22 B F L] "and ?? wings and he closes them" D; "and he closes it" V. As Schäfer notes (*Übersetzung*, 2:219 n. 2), the scribe of D apparently accidentally started with the third sentence and then backtracked without correcting. [c] "the throne of His glory" O D F] "the throne of {His} glory" N; "His throne glory" M22; "the throne of glory" V; "glory" B; "the throne of the glory of YYY'" L [d] "which is set up … palace" om L [e] "which is set up from its midst" N O B] "whose speech is raised from their midst" M22; "*ššyslwl* from its midst" (corrupt) D; "which is extolled ({O}) from its midst" V ("he who extolls" ⟨V⟩); "which is set up from their midst. Another reading: completion from its midst" B; "which is set up (*sylwl*) from their midst" F

The holy[f] living creatures are opposite[g] the entrance of the seventh palace and the cherubim and the ophannim[h] are opposite[i] the entrance of the seventh palace. There are two hundred fifty-six[j] faces[k] on all of[l] the holy[m] living creatures opposite[n] the entrance of the seventh palace.[o]

The terrors of the holy living creatures (§§ 246–248)

§ 246/G4 2a 1–17[a] Greatest of all, there are five hundred and twelve eyes in[b] the four[c] living creatures opposite the entrance of the seventh palace.[d] Of them[e] all the forms of[f] the faces are[g] faces of[h] sixteen[i] by sixteen[j] faces which belong to[k] every single living creature,[l] opposite[m] the entrance of the seventh palace.

§ 247/G4 2a/G4 2b 1–18 When a man would seek to descend in(to) the chariot,[a] ʿAnaphiʾel[b] would open the doors of the entrance of[c] the seventh palace for him. This man[d,e] would enter and stand at the threshold of the entrance of the seventh palace, and the holy living creatures would lift up on him[f] five hundred and twelve eyes. And every single eye[g] of one of the holy[h] living

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[f] "The holy … palace[3]" om N O D (haplography) [g] "opposite" M22 V B F] "corresponding to" (*kngd*) L [h] "and the cherubim and the ophannim" M22 V B F] "and the ophannim and the cherubim" L [i] "opposite" M22 V B F] "corresponding to" L [j] "two hundred fifty-six" N O M40 M22 D V B F] "And six" (*wššh*) L [k] "faces" N M22 V B F L] "wings" O; "all wings" M40 D [l] "There are … on all of" N O M40 D F] "For there are … belonging to all of" M22 B; "… are on each of" D V; "which belong to …" (*šyš l-*) L. For the calculation that produces two hundred fifty-six faces on the four living creatures, see *Hekhalot Zutarti* § 354. [m] "holy" N O M40 M22 V B F L] om D [n] "opposite" N O M22 V B F] "corresponding to" M40 D L [o] "palace" N O M22 V B F L] om M40 D **§ 246/G4 2a 1–17** [a] V repeats § 245 marginally with some variants and is listed below as ⟨V⟩. [b] "in" N O M40 D V ⟨V⟩ F] "that belong to" M22 B L; "of" G4. G4 commences with this word. [c] "the four" N O M40 D ⟨V⟩] + "holy" M22 V B F L G4 [d] "opposite the entrance of the seventh palace" N O M40 M22 D V ⟨V⟩ B F] "corresponding to the seventh palace" L; om G4 [e] "Of them" N O M40 M22 D V ⟨V⟩ B F] "The form of them:" (*ṣwrh šlhm*) L; "which belong to them" G4 [f] "all the forms of" M40 D] "The form of" N; "of the form of" O M22 V ⟨V⟩ B F; "and of the form of" L; "In every form of" G4 [g] "the faces are" O M40 M22 D V ⟨V⟩ B F] "the faces of" N; "the faces and" G4; "their faces are" L [h] "faces of" N O M22 V ⟨V⟩ B L G4] om M40 F; "of" D [i] "sixteen" O M22 D V ⟨V⟩ B L G4] "{thir} sixteen" N; "thirteen" M40; "{thirteen}" F(?) [j] "by sixteen" O M40 M22 D V ⟨V⟩ B F G4] om N L [k] "which belong to" M22 B L G4] "are in" N O M40 D V ⟨V⟩ F [l] "every single living creature" N O M40 M22 D V B F] "the living creatures" L; "the holy living creatures" G4 [m] "opposite" N O M40 M22 D V B F] "corresponding to" L G4 **§ 247/G4 2a/G4 2b 1–18** [a] "into the chariot" N O M40 D V F] "to the chariot" M22 B L G4 [b] ʿAnaphiʾel N O M40 D] + "the prince" M22 V B F L; "ʿAnaphʾel the prince" G4 [c] "the entrance of" N O M40 D V B F] om M22 G4; "opening" (*pwtḥ*) L [d] "This man[2] … five hundred and twelve eyes."—O reads "And these eyes," [e] "This man" N M40 M22 D V B F L G4] "The man" M40 [f] "on him" N M22 D V B F L] om M40; *k'n'* ("about 40" (?)) (corrupt) D [g] "And every single eye" N ("every single eye" O) M40 M22 V B F L] "And upon eye and eye" D; "of which every single eye" G4 [h] "holy" N O M40 M22 D V B F G4] om L

creatures[i] is split open[j] like[k] the measure of a great[l] winnowers'[m] sieve.[n] And the appearance of[o] their eyes is like *they dart*[p] *like lightningbolts*[q] (Nah 2:5 [Evv. 2:4]). Besides, there are the eyes of the cherubim of Might[r] and the ophannim of[s] the Shekhinah, which resemble torches of light[t] and flames of[u] glowing coals of[v] juniper.

§ 248/G4 2b And this[a] man would be in a cold sweat and shrinking back and shaking.[b] He would be confounded, confused,[c] and overcome,[d] and falling backward.[e] But ʿAnaphiʾel[f] the prince would support him, he and the sixty-three guardians[g] of the entrances of[h] the seven palaces. All of them[i] would help him and say to him:[j]

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[i] "living creatures" N M40 M22 D V B F L G4] om O [j] "is split open" N O M40 M22 D V B F G4] "is rent open" (*bqwʿh*) L [k] "like" O M40 M22 D V F L G4] "in" N B [l] "great" N O M40 M22 D V F L G4] om B [m] This word is incomprehensible in the manuscripts. I translate according to Halperin's emendation in "A Sexual Image," 118, 126–127 n. 7. [n] The imagery in this sentence is difficult. I see two possible meanings, depending on the resolution of a small textual variant. If we read (see n. k above) "like the measure," the image is of a gigantic eye as wide as a large winnowers' sieve. But if we read "in the measure" in the sense of "in the manner of," the image is the face of the living creature, which appears to be full of holes (eyes) like a gigantic sieve. The first image best fits the sentence, the focus of which is the individual eyes. [o] "And the appearance of" N O M40 M22 D V B G4] om L [p] "*they dart*" (Nah 2:5 [Evv. 2:4]) N O M40 D V B F L G4] "and they go out" M22 [q] "*like lightningbolts*" N O M40 M22 D V B F G4] om L [r] "the cherubim of Might" O B L G4] "the cherub of Might" N M40 D; "His cherubim might" M22; "its cherub its border" (corrupt) V F [s] "and the ophannim of" N O M40 M22 D V B F L] "and the eyes of the ophannim of" G4 [t] "light" N O M22 D V B F G4] "fire" M40 L [u] "and flames of" G4] "and three flames of" N; "and of flames of" O M40 D V; "and belonging to flames of" M22 B F; "and belonging to a flame of" (*wlšlhbt*) L [v] "glowing coals of" N O M40 M22 D V B F (G4, reading damaged)] "a glowing coal of" L **§ 248/G4 2b** [a] "this" N O M22 D V B F L G4] "a" M40 [b] "and shaking" N O M40 D V F (L *wnrtʿ*)] "shaking and shaking" M22 B G4 [c] "confused," N O M40 M22 D V B F L] om G4 [d] "and overcome" N O M40 M22 D V B F G4] "and affrightening" (*wmzlʿp*) L [e] "backward" N O M40 M22 D V B F G4] "rising(?) on his face" (*ʿwpl ʿl pnyw*) L (perhaps corrupt for "falling (*nwpl**) on his face". But note also the corrupt form of the angel name in N (next note)). [f] "ʿAnaphiʾel" O M40 M22 D V B F L] "ʿWPYʾL" N; "ʿAnaphʾel" G4 [g] That is a head angel and eight subordinate angels for each of the seven entrances. [h] "the entrances of" N O M40 D V B F G4] "the entrance of" M22 L [i] "All of them" O M40 M22 D V B F L G4] "They" N [j] "to him:" N O M40 D V B F L] om M22; "No," G4

Do not fear, O son of the[k] beloved seed![l] Enter[m] and see[n] *the King in his beauty* (Isa 33:17).[o] You are not destroyed,[p] and you are not burned.[q]

In praise of God the King (§ 249)

§ 249/G4 2b

He is the upright King,[a]
He is the faithful King,[b]
He is the beloved King,[c,d]
He is the humble King,[e]
He is[f] the meek King,
He is the righteous King,[g]
He is the pious King,[h]

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[k] "O son of the" N O M22 D V B F L G4] "in it" M40 [l] "seed" O M40 M22 D V B F G4] "cold sweat" (corrupt) N; + "of Abraham" L (alternative translation of the phrase: "the seed of Abraham the beloved") [m] "Enter" O M40 M22 D V B F L G4] "Behold, He has entered" N; "O one who enters" {G4} [n] "and see" O M40 M22 D V B F L G4] "He has appeared" "He appears" or "we see" N [o] "*in His beauty*" (Isa 33:17) N O M40 D V B F L] + "*Your eyes shall see a vision* (Isa 33:17) but" M22; + "*Your eyes shall see a vision* (Isa 33:17)." G4. Translate N "The King of glory has appeared/appears in His beauty" or "We see the King of glory in His beauty." [p] "You are not destroyed" N O M22 D V B F L G4] "and you are not burned" L; "You do not lift up" M40 [q] "and you are not burned" N O M40 M22 D V B F (om "and" G4)] "and you are not destroyed" L **§ 249/G4 2b** [a] "the upright King" O M22 V B F G4] "the King of Israel" N M40 D; om L [b] "He is the faithful King," O M22 V B F] om N G4; "the faithful King" M40 D; om L [c] "He is the beloved King," N D L] "beloved King" M40; om O M22 V B F G4 [d] At this point the text of N diverges, replacing the rest of the paragraph with the following alphabetic acrostic: "He is the blessed King, He is the King of majesty, He is the distinguished King, He is the King of adornment, He is the trusty King, He is the meritorious King, He is the pious King, He is the pure King, He is the cherished King, He is the grand King, He is the King forever, He is the enlightening King, He is the faithful King, He is the supporting King, He is the meek King, He is the redeemer King, He is the righteous King, He is the holy King, He is the merciful King, He is the lowly King, He is the upholding King He is{the upholding} King, He is the humble King, He is the gracious King." The last two lines are in addition to the acrostic. Likewise, the text of L diverges here, replacing the rest of the paragraph with a somewhat different acrostic: "He is the blessed King, He is the King of might, He is the King who speaks righteous things (*dwbr ṣdqwt*), He is the King adorned in clothing (*hdwr bmlbwš*), He is the trusty King, He is the meritorious King, He is the pious King, He is the pure King, He is the upright King, He is the King of glory, He is the King clothed with righteous acts (*lwbš ṣdqwt*), He is King of Kings, He is the faithful King, He is the forgiving King, He is the humble King, He is the redeemer King, He is the righteous King, He is the holy King, He is the merciful King, the lowly King, blessed be He. He is the faultless (*tmym*) King." [e] "He is the humble King," O M22 V B F] om M40 D G4 [f] "He is" O M40 M22 D B G4] om V F [g] "He is the righteous King," O M40 M22 D V B] om G4; "the righteous King," F [h] "He is the pious King," O M40 M22 D V B F] + "He is the humble King," G4

He is the holy King,
He is the pure King,[i]
He is the blessed King,
He is the majestic King,
He is the mighty King,
He is the gracious King,
He is the merciful King,
He is the lowly King,[j]
He is the great King.[k]

The descender to the chariot reaches the throne of God (§ 250)

§ 250/G4 2b

And they place[a] in him vigor. At once one blows[b] the horn *from above the firmament that is over their head*[c] (Ezek 1:26), and the holy living creatures[d] cover[e] their faces, and the cherubim[f,g] and the ophannim turn back their faces, and he enters and stands before[h] the throne of His glory.[i]

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[i] "He is the pure King," O M40 M22 D V B G4] om F [j] "He is the lowly King," M22 B G4] "{the lowly King} the lowly King" O; "the lowly King" M40 D; "He is the lowly King, the lowly King" V F [k] "He is the great King." G4] "He is the blessed King" M22 B; "blessed be He" O M40 D V F **§ 250/G4 2b** [a] "And they place" O M40 M22 D V B F L] "And they would place" N G4 [b] "one blows"—Most of the manuscripts reads this verb as masc. sg., but M22 reads it as fem. sg. as though "horn" were the subject, but "to blow" is a transitive verb, so this is grammatically impossible. G4 has the corrupt reading "they are split open." [c] "*their head*" (Ezek 1:26) N O M40 D V B F] "their heads" M22; "his head" L [d] "and the holy living creatures" N O M40 M22 D V B F L] "and the living creatures, the living creatures, the holy living creatures" G4 [e] "cover" (f. pl., grammatically correctly) M22 V L G4] "cover" (masc. pl.) N O D B F; "ride" M40 [f] "and the cherubim and the ophannim turn back their faces," om L [g] "and the cherubim" N O M40 M22 D V B G4] "and my cherubim and the cherub" (corrupt) N [h] "before" N O M40 D V B F G4] "the face of" M22. G4 ends with this word. [i] "the throne of His glory" N O M40 D F] "His throne His glory" M22; "the throne of glory" V B L

The songs sung by the throne of glory (§§ 251–257//§§ 260–266)

§ 251/§ 260[a] When[b] he stands before the throne of glory,[c] he opens[d] and he recites the song that[e] the throne of glory[f] sings every single[g] day:

May psalm,[h] song, melody, blessing,[i] praise, psalmody, laud, thanksgiving, confessions,[j] illustriousness, music,[k] recitation, rejoicing,[l] shouting, happiness, gladness, chantings, euphony,[m] humility,[n] fineness,[o] truth,[p] righteousness,[q] uprightness, a treasured possession,[r] ornamentation, power,[s] exultation, glee,[t] ascent, rest, restfulness, comfort, ease, quiet, peace, repose,[u] trust, goodness, love, delectation,[v] grace, lovingkindness,[w] beauty, shapeliness, magnificence,[x] compassion, splendor, radiance, merit,[y] shine, epiphany,[z] garlanding,[aa] the morning star, light,[bb] branch,[cc] elevation,[dd]

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§ 251/§ 260 [a] The songs of the throne in §§ 251–257 are truncated in N, ending partway through § 252, but they are included in full in N §§ 260–266 and the readings are collated in the notes below. The same songs appear as sung by the angelic host in M40 §§ 974–975. This version is not cited below unless I find a reading to be important for reconstructing the best text. [b] "When" N O M40 M22 D B F] "Song of the throne: When" V; "This is the song of the throne: When" (*zh šyr hksʾ kywn*) L; "He who merits descending into the chariot, when" N(§ 260) [c] "the throne of glory" N O M40 D V B F L N(§ 260)] "His throne" M22 [d] "he opens" N O M40 D V B F L N(§ 260)] om M22 [e] "and he recites the song that" N O M40 M22 D V B F] "and he recites. What does" (*mh š-*) L (construing the sentence as a question that ends with "day?"). [f] "the throne of glory" N O M40 D V B F L N(§ 260)] "His throne glory" M22 [g] "single" O M40 M22 D V B F L N(§ 260)] om N [h] "May psalm" N O M40 D V B F L N(§ 260)] "In the beginning: May" (corrupt) M22 [i] "blessing," N O M40 M22 D B F L N(§ 260)] + "thanksgiving," V [j] "confessions" or "thanksgivings" [k] "music" N O D V B F L N(§ 260)] *wnṣwn* (corrupt) M40; "grief" (corrupt) M22 [l] "rejoicing" O M40 M22 D V B F L N(§ 260)] "greatness" N [m] "euphony" N O M40 D V B F L N(§ 260)] "taste" M22 [n] "humility," N O M40 D B F L N(§ 260)] + "euphony" M22; om V [o] "fineness" N O M40 M22 D] "fineness and embellishment" V B F; "majestic and embellishment" L; "the morning star, embellishment" N(§ 260) [p] "truth" O M40 M22 D V B F L N(§ 260)] "the day of truth" N [q] "righteousness" N O M40 M22 D V B F N(§ 260)] om L [r] "a treasured possession" N M40 D V B F L N(§ 260)] + "embellishment" O; "a treasured possession (?—*sgylh*), quiet" M22 [s] "power" N O M40 M22 D V B F N(§ 260)] "and iniquity" (*wʿwn*) (corrupt) L [t] "exultation, glee," N M40 D V N(§ 260)] "jubilation, glee, exultation" O; "glee, exultation" M22 B; "jubilation and exultation" F (These three words are all minor spelling variations of a Hebrew root); "*wʿylwn*" L (corrupt for "and jubilation," *wʿylwṣ*) [u] "repose" N O M40 M22 D V B F L] "uproar" N(§ 260) [v] "delectation" N O M40 D V B F N(§ 260)] + "made delectable" M22; "delected and made delectable" (*ḥmwdh wnḥmdh*) L [w] "lovingkindness" N O M40 M22 D V B N(§ 260)] "delectation" M22 [x] "magnificence" N O V B F N(§ 260)] "adornment" M40 D; "adorned" M22; "light" (*ʾwr*) L [y] "merit" N O ("and merit" M22 B) V F N(§ 260)] "His/his merit" M40 D; om L [z] "epiphany" N M40 M22 D V B F L N(§ 260)] om O [aa] "garlanding" N M40 M22 D V B F L N(§ 260)] om O [bb] "light" N O M40 D V B F L N(§ 260)] "His/his light" M22 [cc] "branch" N O M40 V F L] om M22 N(§ 260); "fowl" D; "branch. Another reading: fowl" B [dd] "elevation" V L] "privation" N O M40 M22 D F N(§ 260); "privation. Another reading: cloud" B

wonders,[ee] salvation, salted incense, luminary,[ff] magnificent acts,[gg] acts of help,[hh] exclamations, vigor,[ii] loftiness,[jj] worth,[kk] strength,[ll] rulership, courage,[mm] testing,[nn] exaltation, grandeur,[oo] powerfulness,[pp] might, valor,[qq] holiness, purity, cleanness, majesty, greatness,[rr] kingship, effulgence, adornment,[ss] glory, and ornamentation[tt] be to ZHRRY'L YHWH, God of Israel.[uu]

§ 252/§ 261 Ornamented[a] King,[b] garlanded[c] with ornamentation,[d]
adorned[e] with embroideries[f] of song,[g]
garlanded[h] with effulgence, glory, and adornment:[i]
a garland of majestic acts and a crown of[j] fearsome acts.
His (own) name is pleasant to Him;[k]
its invocation is sweet[l] to Him;

[ee] "wonders" (*pl'wt*)—L reads *npl'wt*, with the same meaning. [ff] "salted incense, luminary" N O V B F L N(§ 260)] "very salted incense" M40 D; "lying/prone incense, luminary" (corrupt) M22. For salted incense see Exod 30:35. The phrase "purely salted" appears in a celestial context in the Songs of the Sabbath Sacrifice as well. See Song 11, 4Q405 19:4; Song 12, 4Q405 20ii–21–22 11; Song 13, 11Q17 ix 7; 4Q405 23ii 10, and Davila, *Liturgical Works*, 142–143, 147, 155, 159. [gg] "magnificent acts" N O M40 M22 D V B F L] om N(§ 260) [hh] "acts of help" N O M40 M22 D V B F] om L; "things girded" N(§ 260) [ii] "vigor" N O M40 D V B F L N(§ 260)] om M22 [jj] "loftiness" N O M22 V B F L N(§ 260)] "body" M40 D [kk] "worth" N O M40 D V B F L N(§ 260)] om M22 [ll] "strength" N O M40 D V F N(§ 260)] "strongness" M22 B L [mm] "courage" V B L N(§ 260)] "encouragement" N; "courageous" O M40 M22 D; F uses a compact spelling that could represent any of the three other readings. [nn] "testing," V B F] "and fasting," (corrupt) N; "testing and quarreling" O; "quarreling" M40 D; *syswy* (corrupt) M22; "bearers of" (corrupt) N(§ 260) [oo] "grandeur" N O M40 D V B F L] om M22; "purity, grandeur" N(§ 260) [pp] "powerfulness" N O M40 M22 D V B F N(§ 260)] "His power" L [qq] "valor" N O M40 M22 D V B F L N(§ 260)] "sickness" (corrupt) {B} [rr] "majesty, greatness" N O M40 M22 D V B F N(§ 260)] "greatness, majesty" L [ss] "effulgence, adornment" O M22 V B F L N(§ 260)] "He, adornment" N; "adornment, effulgence" M40 D [tt] "glory, and ornamentation" N O M40 M22 D V B F L] "His glory is ornamentation" N(§ 260) [uu] "YHWH, God of Israel" N O M40 M22 D V B F N(§ 260)] om L

§ 252/§ 261 [a] "Ornamented" N O M22 V B F L N(§ 261)] "Enwrapped One," M40 D [b] "King," N O M22 V B F L N(§ 261)] om M40 D [c] "garlanded" N L N(§ 261)] "enwrapped" O M22 V B F; "ornamented" M40 D [d] "with ornamentation" O M40 M22 D V B F L N(§ 261)] om N [e] "Adorned" N O M40 M22 D V B F N(§ 261)] "Sharpened" (*mḥwdd*) (corrupt) L [f] The word "embroideries" or "colorful materials" is inspired by a term used of multicolored, variegated, or embroidered material in the account of the building of the tabernacle (e.g., Exod 26:36). This term is also used of celestial workmanship in the Songs of the Sabbath Sacrifice, e.g., in Song 5, 4Q402 + 3i 7. See Davila, *Liturgical Works*, 112–113. [g] "song," O M40 M22 D V B F L N(§ 261)] "songs of etc. as far as 'You are declared holy forever and forever ṬWṬRWSY'Y YHWH'" N (N ceases until the beginning of § 257) [h] "garlanded" M40 M22 D B F] "enwrapped" N(§ 261); "adorned" O; om V; "and praised" (*wmšwbḥ*) L [i] "with effulgence, glory, and adornment" O M40 M22 D V B F] "light (Aramaic, corrupt), glory, and adornment" N(§ 261); "with a (sharp) point (*bḥwd*), glory, and adornment" (corrupt) F; "with effulgence, adornment, and glory" L [j] "and a crown of" O M40 D V B F L N(§ 261)] om M22 [k] "pleasant to Him" O M40 D V B F L N(§ 261)] "a hammock" (?) (corrupt) M22 [l] "sweet" B L N(§ 261)] "a support" O M40 D V F; "a sweet support" M22

His throne is ornamented for Him;[m]
His palace is adorned for Him;[n]
His glory is delectable to Him;[o]
His effulgence is fine to Him;[p]
His power is pleasing to Him.[q]
His attendants chant euphoniously to Him;[r]
Israel[s] recounts to Him[t] His power and His wondrous acts.[u]

§ 253/§ 262[a] King of kings of[b] kings,
God of[c] gods,
Lord of lords;
who is surrounded[d] by fastenings of[e] crowns,[f]
encircled[g] by branches of[h] brightness.[i]
For with the branch of[j] His effulgence *He covered*[k] *the heavens* (Hab 3:3).[l]

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[m] "His throne is ornamented for Him" O M40 M22 D V B F L] "and His crown is adornment for Him" N(§ 261) [n] "His palace is adorned for Him" O M40 M22 D V B F L] "He/It is fine to Him" N(§ 261) [o] "His glory is delectable to Him" O M40 M22 D V B F] "glory is delectable to Him" L; + "His palace is adorned for Him" N(§ 261) [p] "His effulgence is fine to Him" M40 M22 D V B F L] "He/It is fine to Him" O; om N(§ 261) [q] "His power is pleasing to Him" V B F] om O M40 D N(§ 261); "and His power is fine to him, pleasing to Him" M22; "and His power is beautiful to Him, His powerfulness is pleasing to Him" (*wʿwzw yph lw ʿyzwzw nʿym lw*) L [r] "chant euphoniously to Him" O M40 D V F L] + "Amen. Amen. Amen." M22; "chant euphoniously" B; "are of His euphony to Him" (corrupt) N(§ 261) [s] "Israel" O M40 M22 D B N(§ 261)] "Song and uprightness" (*šyr wyšr*) V L; om F. Schäfer (*Übersetzung*, 2:229 n. 14) takes the reading "and uprightness" (*wyšr*) of V L to be an abbreviation for "and Israel," but this is not indicated by an abbreviation mark in the manuscripts. [t] "recounts to Him" N(§ 261)] om O M40 M22 D V B F L [u] "His power and His wondrous acts" N(§ 261)] "His powerfulness is His wondrous acts" O M40 M22 D V B L; "And there are (*wyš*) His powerfulness, wondrous acts" (corrupt) F. Schäfer (*Übersetzung*, 2:229 n. 14) takes the reading "And there are" (*wyš*) of F to be an abbreviation for "And Israel," but this is not indicated by an abbreviation mark in the manuscript and its normal abbreviation for "Israel" is *yšr'* (e.g., in §§ 99, 110, 111, 190). **§ 253/§ 262** [a] This poem is perhaps the most corrupt passage in the *Hekhalot Rabbati*, but it is possible to reconstruct it with a high level of confidence. Its reconstruction and translation is discussed in detail in Davila, "Prolegomena," 210–213, 223–226. [b] "kings of" O M40 M22 D V B F L] om N(§ 262) [c] "God of" O M40 D V B F L N(§ 262)] "These are" M22 [d] "Who is surrounded" M22 B] "Who is elevated" N(§ 262) O M40 D V F; "Surrounded" (*mswbb*) L [e] "by fastenings of" O M40 D V F] + "fastenings of" M22 B L; "by crowns of" N(§ 262) [f] "crowns" O M40 M22 D V B F L] "kingdom" N(§ 262). Cf. this phrase to §§ 98, 103, 170–171. [g] "Encircled" O M22 D V F L N(§ 262)] "overpoweringness of" M40; "Encircled (?) ⟨leaders of⟩" B [h] "by branches of" V F L] + "leaders of" O M40 D B] + "the glory of His/his leader" M22; + "brightnesses of" (*ngwhy*) L; "by clouds of brightness and encircled by branches of" N(§ 262) [i] "brightness" O M40 M22 D V B F L] "brightness of leaders of" N(§ 262) [j] "For with the branch of" O M40 M22 D V B F L] "For like the wing of" N(§ 262) [k] "*He covered*" (Hab 3:3) O M40 M22 D B F L N(§ 262)] "the throne of" D M22(§ 974) [l] Cf. this sentence to § 244.

With His adornment[m] He shone[n] from the heights.[o]
By His beauty[p,q] the deeps[r] were burned;[s]
by His form the heavenly clouds[t] were splashed.[u]
His form[v] rescues majestic ones;[w]
His crown[x] shatters enduring ones;
His robe banishes worthy ones.[y]
All the trees rejoice[z] in His word;
the grasses[aa] chant with His happiness.[bb]
His words[cc] are spices that flow,[dd,ee]
dripping[ff] and going forth[gg] in flames of[hh] fire.
He gives[ii,jj] liberty[kk] to those who search them out,[ll]

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[m] "With His adornment" M22 V B F L N(§ 262)] "His adornment" O; "In His chamber" M40 D [n] "He shone" L N(§ 262)] "He shines" O M40 M22 D V B F [o] "from the heights" L M22(§ 974)] "the heights" O M40 M22 D V B F; "from the height" N(§ 262) [p] "By His beauty ... were splashed." om M22 [q] "By His beauty" O M40 D V B F L] "From the word of His mouth" N(§ 262) [r] "the deeps" O M40 D V B F L] "heave offerings" N(§ 262) [s] "were burned" N(§ 262)] "are burned" O M40 D V B F; "gush" (*yby'w*) L [t] "the heavenly clouds" O D V B F L N(§ 262)] om M40 [u] "were splashed" N(§ 262) M40(§ 975)] "are burned" O M40 D B F; "are rebuked" V; "He marks" (*ytw*) (Schäfer [*Übersetzung*, 2:230 n. 11] reads *ytn*, "entläßt er" ["he releases," literally "he gives"], but the final letter is clearly a *waw*, not a *nun*) L [v] "His form ... worthy ones." om N(§ 262) [w] "His form rescues majestic ones" O M22 V B F (L "majesty" [*g'h*])] "Majestic ones are made to fall His name" M40 D; (Neither reading makes good sense. perhaps emend "rescues" to "confounds" [*mbwhl*].) [x] "His crown" O M40 M22 D V B F] "His glory" (*kbwdw*) L [y] "His robe banishes worthy ones" O; "His portion banishes worthy ones" M22 V B F] "It banishes worthy ones, they chant" M40 D; "and banishes the mountains" (*whhrym ṭwrd*) L. For the robe of God see *Hekhalot Rabbati* §§ 102, 105; *Hekhalot Zutarti* § 420; and G8 2b 14, 43. [z] "All the trees rejoice" M40 D V B L N(§ 262)] "All makes the trees rejoice" O; "All eyes rejoice" M22 F [aa] "the grasses" O M40 D V B F L N(§ 262)] "ones with permission" M22 [bb] "with His happiness" O M40 M22 V B F L N(§ 262)] "and with His happiness" D [cc] "His words" N(§ 262) M40(§ 975)] "and by His word" ("⟨and⟩ by His word" O) M40 M22 D V B F; "by His words" (*bdbryw*) L [dd] "are spices that flow" O M40 M22 D V B F] "these are spices" N(§ 262); "His spices flow" (*yzlw bšmyw*) L [ee] Cf. Cant 4:16. [ff] "dripping" O M40 M22 D V B F L] om N(§ 262) [gg] "and going forth" N(§ 262)] "and worthy ones are going forth" O M40 M22 D V B F; "and scorching ones go forth" (*wywṣ'yn ywqdym*) L [hh] "in flames of" M40 M22 D V B N(§ 262) F] "like flames of" O; "from flames of" (*mlhby*) L [ii] "He gives ... who establish them" om F [jj] "He gives" O M40 M22 D V L] om N(§ 262); "There is given" B [kk] "liberty" V B] om O M40 D L; "the spirit" M22; "and they return" N(§ 262). As Schäfer notes (*Übersetzung*, 2:231 n. 23), Scholem reconstructs "joy" (*ḥdwh*) here (*Jewish Gnosticism*, 62). The reading is unattested in the manuscripts and does not seem necessary. [ll] "to those who search them out" M40(§ 975)] "to theirs who go around" (?) O D V B L; "to those who drag them" M40; *lšwhryhm* (corrupt) M22; om N(§ 262). Again Schäfer notes (*Übersetzung*, 2:231 n. 24) that Scholem (*Jewish Gnosticism*, 62) emends to *lšwḥryhm*, which is manifestly the more original reading. But in this case the reading does appear in one manuscript, albeit outside the *Hekhalot Rabbati*.

and ease[mm] to those who establish them.[nn]

§ 254/§ 263 Beloved, delectable, pleasing,[a] and innocent[b] King,
who is declared mighty over the kings.[c]
Majestic One who is declared majestic[d] over the majestic ones,
Adorned One who is lifted up above the enduring ones[e]
and exalted over the fearsome ones.[f]
The Ornament[g] of kings,[h]
the Psalm for the select ones,[i]
the Treasured Possession for the holy ones,[j]
the Meek One[k] for the meek ones.[l]
Pleasant[m] in the mouth of[n] the ones who call on Him,[o]
sweet is His name to the ones who wait for Him.[p]
righteous[q] in all His ways,[r]
upright in all His works,
fine in all His dimensions,[s]
meritorious in counsel and in knowledge,

[mm] "and ease" V B L] "and He sends" O M40 D; "and they have sent" or "and he sent him" M22; "at ease" N(§ 262) [nn] "to those who establish them" V L] "to His/its place" O M40 M22 D; "to their places" B; "to their place" N(§ 262) **§ 254/§ 263** [a] "pleasing" O M40 D B F] om M22 V L N(§ 263) [b] "and innocent" O M40 M22 D V B F L] + "and pure" B; "and avenging" N(§ 263) [c] "Who is declared mighty over the kings" O M40 D F] "Who is declared lofty over the kings" M22 V B; "Lofty One who is declared lofty (*gbwh hmtgbh*) over the kings" L; om N(§ 263) [d] "who is declared majestic" O M40 D V B F L] "of them who are declared majestic" M22; "and He is declared majestic" N(§ 263) [e] "Adorned One … enduring ones," O M40 M22 D V B F] "Adornment who is lifted up above the enduring ones who lift up" (*hdr hmtnś' 'l hnwś'ym h'ytnym*) L; om N(§ 263) [f] "And exalted over the fearsome ones" O M40 M22 D V B F L] "And declared mighty over all creatures" N(§ 263) [g] "The Ornament" O M40 M22 D V B F L] "For an Ornament" (?) N(§ 263) [h] "of kings" O M40 D V F] "belonging to kings" M22 B L N(§ 263) [i] "for the select ones" O M22 D ⟨D⟩ V B F N(§ 263)] "for the ones who purge/select" M40; "for the cherubim" (*lkrwbym*) L. B may read "for the blessed ones." [j] "the Treasured Possession for the holy ones" O M40 M22 D V B F L] om N(§ 263) [k] "the Meek One" O M40 M22 D V B F L] "the Humble One" N(§ 263) [l] "for the meek ones" O M40 M22 D V B F N(§ 263)] + "And the Humble One for the humble ones" (*w'nyw l'nwym*) L [m] "Pleasant" O M40 M22 D V B L N(§ 263)] om F [n] "in the mouth of" O M40 M22 D B F L] "in His mouth" V; + "all" N(§ 263) [o] "the ones who call upon Him" O M40 D B L N(§ 263)] "His called ones" M22; "are the ones who call upon Him" V (the Hebrew text is the same as in the first reading, but is translated differently according to context); "the ones who call" F [p] "to the ones who wait for Him" D B] "to the ones who wait for Me" O L (possibly meant as an abbreviation for "to the ones who wait"); "to the ones who wait" M40 M22 V F; *lmyyply* (corrupt) N(§ 263) [q] "righteous" O M40 D V B F] "good" M22 L N(§ 263) [r] With Schäfer (*Übersetzung*, 2:232 n. 16), the word order in D B can be better understood as "Sweet to the ones who wait for Him, His name is righteous in all His ways." [s] "Fine in all His dimensions" O M40 M22 D V B F L] om N(§ 263)

select[t] in understanding[u] and in action,[v]
witness to every matter,[w]
Verdict-Giver for every soul,[x]
Judge of all retribution,[y]
Eminent One[z] in wisdom[aa] and in every mystery,
Magnificent One[bb] in holiness and in purity.[cc]
§ 255/§ 264 King of truth and Unique One,
King who brings death and gives life,[a]
King who lives and abides forever,
King[b] who says and does[c] and sustains.[d]
King who forms every[e] wound,[f]
and who creates all healing.[g]
King who makes all evil,[h]
and establishes[i] all good.[j,k]
King who nourishes[l] all His works[m]
and sustains[n] all the ones He formed.[o]
Exalted King, yet tender[p] to every[q] lowly one;

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[t] "select" O M40 M22 D V B F N(§ 263)] "chosen" (*bḥwr*) L [u] "in understanding" O M40 M22 D V B F L N(§ 263)] "in the nest" (corrupt) D [v] "and in action" O M40 D B F L N(§ 263)] "and action" M22 V [w] "witness to every matter" O D V F L N(§ 263)] + "fine in all His dimensions," M40; "concerning every single matter" M22; "Witness concerning every single matter" B [x] "Verdict-Giver for every soul" O M40 M22 D V B] "one who gives a verdict (*dn*) for every soul" F; "Verdict Giver in every soul" L; "Verdict Giver {in}for all the souls" N(§ 263) [y] "retribution" or "recompense." The word *m(y)dh* can connote a positive or negative divine repayment. [z] "Eminent One" O M40 M22 D V B F L N(§ 263)] "Magnificent One" D [aa] "in wisdom" O M40 M22 D V B N(§ 263)] "in all wisdom" (*bkl ḥkmh*) L [bb] "magnificent one" O M22 D V B F N(§ 263)] "eminent one" M40 L [cc] "in holiness and in purity" O M40 D V F] "in purity and in holiness" M22 B L N(§ 263) **§ 255/§ 264** [a] "King[2] who ... life," O M40 M22 D V B F L] after next line N(§ 264) [b] "King" O M40 D V B F L N(§ 264)] om M22 [c] "and does" O M22 D V B F] + "and establishes" M40; "King who decrees and establishes" (*mlk gzwr wmqyym*) L; om N(§ 264) [d] "and sustains" O M40 M22 D V B] + "everything" V F; om L N(§ 264) [e] "every" O V B F L N(§ 264)] "some of every" (?) M40 D; "and sustains" M22 [f] "wound" O M40 D V B F L] om M22; "blessing" N(§ 264). N(§ 264) has an unreadable letter after this word. [g] "And who creates all healing" O M40 D V B F L] "And who creates healing" M22; om N(§ 264) [h] "King who makes all evil" O M40 D V B F] "King who makes all knowledge" M22; "King who knows all knowledge" (*mlk ywdʿ kl dyʿh*) L; om N(§ 264) [i] "And establishes" O ⟨M40⟩ V B F N(§ 264)] "And understands" {M40} M22 D L [j] "good" O M40 M22 D V B F N(§ 264)] "understanding" (*bynh*) L [k] Cf. Isa 45:7 [l] "who nourishes" M40 M22 D V B F L] "who gives a verdict" O; "who has merit" N(§ 264) [m] "all His works" O M40 M22 D V B F L] "in every work" N(§ 264) [n] "And sustains" O M40 D V B F L N(§ 264)] "and has sustained" M22 [o] "all the ones He formed" O M40 M22 D V B F N(§ 264)] om L [p] "Exalted King, yet tender" O V B F] "Exalted One, yet tender" M40 D; "Exalted King" M22; "Exalted, tender King" L; "tender King" N(§ 264) [q] "to every" O M40 M22 D V B F L] "and every" N(§ 264)

to every[r] valiant one He is strong.[s]

§ 256/§ 265 *Exalted and lifted-up* (Isa 6:1) King,[a]
elevated and wondrous,[b]
cherished and venerable,[c]
upright and faithful,
worthy and glorified,
strong and valiant,
righteous and truthful,[d]
holy and pure,[e]
pious, great, mighty, powerful, enduring, worthy, fearsome,[f] and confounding,[g,h]

enthroned upon *an*[i] *exalted and lifted-up*, powerful, magnificent,[j] worthy, fearsome, and confounding *throne* (Isa 6:1).[k]

Extolled[l] above completions of majesty,[m]

perfected[n] above the garlands of[o] the ornamentation in the chambers of[p] the majestic,[q] powerful, enduring, worthy, fearsome,[r] and confounding[s] palace.

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[r] "to every" M40 D V F ("and to every" O M22 B L)] "and every" N(§ 264) [s] "He is strong" O ("and He is strong" M22) V B F L] "and strong one to all He is" (?) (corrupt) M40 D; "is strong" N(§ 264) **§ 256/§ 265** [a] "*Exalted and lifted-up* (Isa 6:3) King," O M40 M22 D V B F L] "And unique and glorified King" N(§ 265) [b] "Elevated and wondrous" O M40 D V B F L] "Who elevates and is wondrous" M22; om N(§ 265) [c] "and venerable" O M40 M22 D V B N(§ 265)] om L [d] "upright and faithful, worthy and glorified, strong and valiant, righteous and truthful" O M40 M22 D V B F] "and upright and faithful, strong, magnificent, worthy, glorified, strong and valiant, Rock (*ṣwr*) and truthful" L; "helper and humble" N(§ 265) [e] "and pure," O M40 M22 D V B F] + "blessed" L; "righteous, truthful, upright and faithful, strong" N(§ 265) [f] "pious … and confounding throne," om N(§ 265) [g] "and confounding … fearsome[2]" om O M40 B [h] "and confounding" M22 D V F] om L [i] "an" D V F L] "His" M22 [j] "magnificent" M22 ("and magnficient" D) F L] "enduring, magnificent" V [k] "and confounding throne" O M40 M22 D V B F] "Glistening King who is" N(§ 265); + "enthroned upon a fearsome throne" (*ywšb ʿl ks' nwr'*) L [l] "Extolled" O M40 M22 D V B F N(§ 265)] om L [m] "completions of majesty" M22 B] "His majestic completion" O F; "His completion, majesty" V; "His completion. He led forth" (?) (corrupt) M40; "He led forth" (?) (corrupt) D; "fastened ones of majesty" (*qšwry gʾwh*) L N(§ 265). Schäfer (*Übersetzung*, 2:235 n. 7) reads the first word in L as *qšwky* and then emends it, but the shape of the fourth letter looks to me to be within the possible range for a *reš*. [n] "perfected" V L N(§ 265)] "established" O M22 B F; "from its/His midst" M40 D. [o] "the garlands of" O M40 M22 D V B F L] "the pillars of" N(§ 265) [p] "in the chambers of" O M40 D V B F L N(§ 265)] "in the adornments of" M22 [q] "majestic … and confounding" om N(§ 265) [r] "fearsome" B ("and fearsome" M22)] "fearsome, enduring" O M40 V F; "and enduring Creator" D; om L [s] "and confounding" O M40 M22 D V B F] om L

He who feasts His eyes on the depths,[t]
who has a vision of the secrets,[u]
who looks into the dark places;[v]
in every place He is[w] there,
in every heart[x] is He.[y]
There is no altering His will,[z]
no turning back His word,[aa]
and no delaying His desire.[bb]
There is no place to flee[cc] from Him,
and one cannot be made secret or hidden[dd] from His presence.[ee]

§ 257/§ 266 You will reign forever;
Your throne shall reign[a] to generation after generation,[b]
O merciful and gracious King,
who pardons them and forgives them,[c]
bears with (them) and overlooks.[d]
You are adorned[e] with every song;[f]
You are ornamented[g] with all euphony,[h]

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[t] "He who feasts His eyes on the depths" O M22 B F L] "He who feasts His eyes on the valleys" M40 D V; "He who has a vision of the secrets" N(§ 265) [u] "who has a vision of the secrets" M40 M22 D V B F] "who has a vision of things made secret" O; "who has a vision" L; "who feasts His eyes on the depths" N(§ 265) [v] "into the dark places" O M40 M22 V B F L] "in the thoughts" D; "upon the oppressed" N(§ 265) [w] "He is" O M22 V B F L N(§ 265)] om M40 D [x] "In every heart" O M40 M22 D V B F L] om N(§ 265) [y] "is He" M22 V B] "He is there" O M40 D F L; om N(§ 265) [z] "There is no (*l'*) altering His will" O M40 D V B (L *ʾyn*)] "His will is for the mute to alter" (?) (corrupt) M22; "There is no turning back His word" N(§ 265); "There is no making His will a strict ritual restriction" (*wḥpṣw l' llṭwmr*) (corrupt) F [aa] "and no (*wl'*) turning back His word" O M40 D V B F (L *wʾyn* "and there is no")] "No turning back *rynhw*" (corrupt) M22; "No altering His will" N(§ 265) [bb] "No delaying His desire" O M40 M22 D V B F L] om N(§ 265) [cc] "to flee" O M40 M22 D V B F L] + "there" N(§ 265) [dd] "And one cannot be made secret or hidden" O M40 D V F L] "And no secret is to be hidden" M22 B N(§ 265) [ee] "His presence" O M40 D V B F L N(§ 265)] "from before Him" M22 **§ 257/§ 266** [a] "Your throne shall reign" O M40 D V B F] "And the King and Your throne" M22 (B "another reading:"); om N(§ 266); "You will reign, Your throne" is (*tmlwk ks'k*) (corrupt) L [b] "to generation after generation" M22 V B L] "to generation of generations" O D F; "to generations of generations" M40; om N(§ 266) [c] "who pardons them and forgives them" O M40 M22 D V B F] "who pardons and forgives" (*mwḥl wswlḥ*) L; "who forgives them and pardons them" N(§ 266) [d] "and overlooks" O V B F L N(§ 266)] "and garlands" M40 D; "and thunderheads" (corrupt) M22 [e] "You are adorned" O M22 D V B L N(§ 266)] "You adorn" M40 F [f] "with every song" O M40 M22 D B F L] "upon every palace of majesty" V; "with every instrument of song" N(§ 266) [g] "You are ornamented" O M40 M22 D B F] "You are lifted up" V; "You are exalted" L; om N(§ 266) [h] "with all euphony" O M40 D V B L] "euphonious in everything" M22; om N(§ 266); "euphony" F

You are exalted[i] over the palace of[j] majesty;[k]
You are lifted up[l] over garlands of ornamentation,
You are declared lofty[m] by all[n] works;
You are declared majestic over all formed beings,
You are glorified[o] above the throne of[p] Your glory;
You are worthier than Your lovely furnishing;[q]
You are blessed with all blessings;[r]
You are praised with all praisesongs;[s]
You are psalmed[t] with all psalming;[u]
You are lauded with all chants;[v]
You are declared great forever;
You are declared holy forever and ever;
ṬWṬRWSYʾY YHWH,[w]
King of all[x] worlds,
Lord of[y] works,[z]
wise one in all mysteries,
ruler over all generations,[aa]

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[i] "You are exalted" O M40 ("And You are exalted" M22) D B F N(§ 266)] "You are ornamented" V L [j] "over the palace of … You are glorified" om N(§ 266) [k] "over the palace of majesty" O M40 D F L] "over all majesty" M22; "in every song" V; "over palaces of majesty" B [l] "You are lifted up" O M40 D B F L] "And You are very lifted up" M22; "You are exalted" V [m] "You are declared lofty" O M40 D B F L] "You are declared majestic" M22; "You are declared mighty" V [n] "by all" O ("{over} ⟨by⟩ all" M40) D V F] "over all" M22 B L (cf. M40) [o] "You are glorified" O M22 D V B F L] "You are recognized" M40 [p] "the throne of" O M40 D V B F L N(§ 266)] "His throne" M22 [q] "Your lovely furnishing" O M22 V B F L (cf. § 94 of the throne of glory)] "all Your loveliness" M40 D; "all Your lovely furnishings" or "Your whole lovely furnishing" N(§ 266) (cf. § 173 of the holy living creatures). [r] "You are blessed with all blessings" O M40 M22 D V B F L] "You are lauded with all chants;" N(§ 266) [s] "You are blessed … praisesongs"—L reverses the two clauses. [t] "You are psalmed" M40 M22 D V B F L N(§ 266)] "You psalm" (corrupt) O [u] "with all psalming" O ⟨O⟩ M40 M22 D V B F] "with every psalm" N(§ 266); "with all psalmody" (*bkl hll*) L [v] "You are lauded with all chants;" O M40 M22 D V B F L] om N(§ 266) [w] + "God of Israel" N(§ 266) [x] "of all" O D V B F L N(§ 266)] "over all" M40 M22 [y] "Lord of" M40 D] "Lord of all" O V B F L ("And Lord of all" N(§ 266)); "And Lord over all" M22 [z] "works" O M40 M22 D V B F L] "the worlds" N(§ 266) [aa] "generations" N O M40 M22 D V B N(§ 266)] "His adorning" (*hdwrw*) F; "footstools" (*hdwmym*) L

the One God[bb] who is[cc] from eternity,
unique King[dd] who is from everlasting to everlasting.[ee] Selah.[ff]

The test at the entrance to the sixth palace (§ 258)

§ 258[a] *And I saw*[b] *something like*[c] *Hashmal* (Ezek 1:27) was binding itself[d] and standing[e] and distinguishing[f] among the descenders to the chariot—between[g] him who is fit to descend[h] to the chariot[i,j] and him who is unfit[k] to descend to the chariot.[l] If he was fit to descend to the chariot,[m] when they

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[bb] "The One God" M22 D V B F N(§ 266)] "God, the One God," O; "The One" M40; "One YYY'" (*YYY' ʾḥd*) L [cc] "who is" O M22 D V B F L N(§ 266)] "who is King" M40 [dd] "Unique King" O M40 M22 D B F] om V; "King and Unique One" N(§ 266); "He is the Unique One" (*hw' hyḥyd*) L [ee] "from everlasting to everlasting" O M40 M22 D V B F L] "from eternity victor to everlasting" (corrupt) N(§ 266) [ff] "Selah." O M40 M22 D V B L] + "forever and ever to uproot worlds, O Master of mighty acts" N(§ 266). N then adds § 267: "To You, ṬWṬRWSY'Y YHWH, God of Israel, the throne of Your glory praises You, they [gi]ve You majesties and chants, they declare You strong, they declare You valiant, they bless You, they magnify You, they seek You, they psalm You, they adorn You, they meet You, they invoke You, they declare You potent, they declare You pure, they declare You upright, they crown You, they clothe You, they declare You King, they declare you Victor, they extol You, they declare You rich, they ornament You, they declare You righteous, they sanctify You, they exalt You, ⟨I have left out the ones fastening in this (spot) ??? due to lack of understanding.⟩ they exalt You, they praise You, they have a vision of You, all creation pray to You and your attendants crown Him (with) crowns. And they sing to Him a new song, and You are called One forever. {G}ṬWṬRWSY'Y YHWH, God of Israel, everything, everything is (under) Your rulership. King of all the mysteries and Lord of all the secrets." Some of this paragraph is corrupt and the meaning of the gloss is unclear. Perhaps one of the lines involved angels who "fasten" crowns onto God (cf. §§ 103, 170–171, 253, as well as the angels with crowns fastened on in § 98) and the line was corrupt or in any case the scribe did not understand its meaning. But note that such angels do appear later in the song. **§ 258** [a] Paragraph 258 has a parallel in *Hekhalot Zutarti* § 407. [b] "*And I saw*" N O V B F L (Ezek 1:27)] "And the earth was" (Aramaic) (corrupt) M40 D; "And he saw" M22 (B "another reading:") [c] "*something like*" or "*something like the eye of*." L reads "the eye of" (*ʿyn*). [d] "was binding itself" N O M22 D V B F] om M40; "that it was binding itself" (*šḥyh nzqq*) L [e] "and standing" N O M22 V B F L] "and his standing" (?) (corrupt) M40 D [f] "and distinguishing" O M40 M22 D V B F L] "and singling out" N [g] "between … chariot[2]" om M40 [h] "—between him who is fit to descend" N O M22 V B F] om M40; "and between him who is fit and him who is fit and he has descended" D; "—between the one fit to descend" (*byn r'wy lyrd*) L [i] "to the chariot[2] … to the chariot[4]" om L [j] "to the chariot" O M22 B F] "in(to) the chariot" N D V [k] "and him who is unfit" N O D V B] "and him who is fit" M22; "and they who are unfit" (*wbyn š'ynn r'wy*) (corrupt) F [l] "to the chariot" O B F] "in(to) the chariot" N D V; "chariot" (corrupt) M22 [m] "to descend to the chariot" O B F] "to descend in(to) the chariot" M40 D V; "as a descender to the chariot" (corrupt) M22

would say[n] to him, "Enter!"[o] he would not[p] enter.[q] They would say again[r] to him, "Enter!" At once he would[s] enter. They would praise him, saying, "Certainly[t] this is[u] one of the descenders to the chariot!" But if he was unfit to descend[v] to the chariot,[w] when they would say[x] to him, "Enter!"[y] and[z] he would enter, at once they would cast[aa] upon[bb] him iron axes.[cc]

The water test in the sixth palace (§ 259)

§ 259[a] Because the guardians of the entrance of[b] the sixth[c] palace[d] cast and throw[e] upon him a thousand thousand[f] waves of[g] waters,[h] but there is not really even[i] one drop[j] there, if he says, "These waters—what is their nature?"[k] at once they run[l] after him[m] with stoning,[n] saying to him, "Fool![o] Perhaps you are of the seed of those who kissed the calf, and you are unfit to feast your

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[n] "when they would say" N O M22 D V B F] "whereas" or "these" (corrupt) M40; "when these (*ʾlw*) would say" L ("these" replaces the word "not"; see n. p) [o] N may read "Scatter" for "Enter." [p] "not" N O M40 M22 D V B F] om L [q] N may read "scatter" for "enter." [r] "They would say again" N O M40 M22 D V B F] "until (*ʿd š-*) they would say again" L [s] "At once he would" M22 B ("And at once he would" ⟨N⟩ O M40 D V F)] "He would not" {N}; "And he would" (*whw*ʾ) L [t] "Certainly" N O M22 V B F L] om M40 D [u] "this is" N O M40 M22 D V B F] "this one is fit (to be)" (*zhw rʾwy*) L [v] "to descend" N O M40 D V (B?—damaged) ⟨B⟩ F L] "for the descenders to" M22 [w] "to the chariot" N O V B F] "in(to) the chariot" M40 D; "the chariot {between him who is fit to descend to the chariot and between him who is fit to descend chariot}" M22; om L [x] "when they would say" N M22 V B L] "when He/he would say" M40; (abbreviated—either reading possible) O D F. The first reading makes more sense in context. [y] "Enter!" B L (cf. *Hekhalot Zutarti* § 407)] "You shall not enter!" N O M40 M22 D V (B "another reading") F. Morray-Jones (*A Transparent Illusion*, 64–65) argues that "You shall not enter!" is the original reading and that the reading "Enter!" has been influenced by the version of the story in *Hekhalot Zutarti*, but I regard the former reading as a secondary attempt to ameliorate the moral difficulty of the latter, more difficult and original reading. [z] "and" N O M40 D V F L] "at once" M22 B [aa] "they would cast" O M40 V B F L] + "to him" M22 [bb] "upon him" O M40 M22 V B F] + "a thousand" N; + "a thousand thousand" (*ʾlp ʾlpym*) L [cc] "iron axes" or "iron bars" **§ 259** [a] Paragraph 259 has a parallel in *Hekhalot Zutarti* § 408. [b] "the entrance of" N O M22 V B L] om M40 F [c] "sixth" O M40 M22 D V B F L] om N [d] "at once they would cast ... (§ 259) ... sixth palace" om D [e] "and throw" O M40 M22 D V B F] om N L [f] "a thousand thousand" N O M22 D V B F] "a thousand thousand thousand" M40; + "myriad" (*rbbwt*) L [g] "waves of" N O M40 D B F L] om M22; "without" (corrupt) V [h] "waters" N O M40 M22 D V B F] "the sea" (*ym*) L [i] "even" N O M22 V B F L] om M40 D [j] "one drop" N O M40 D V B F L] "a drop" M22 [k] "their nature" N O M40 M22 V B F L] "their drop" D [l] "they run" N O M22 D V B F L] "he is crushed" (?) M40 [m] "after him" N ⟨O⟩ M40 M22 D V B F L] "upon him" {O} [n] "with stoning" N O M40 D V B F L] om M22 [o] "Fool!" ⟨N⟩ O M22 V B F] om M40 D L

eyes[p] on the King[q] and His throne!"[r] If he is such,[s] a heavenly voice[t] goes forth from the Aravot firmament, saying,[u] "You have spoken well; he is[v] of the seed of those who kissed the calf.[w] He is unfit to feast his eyes on the King[x] and His throne." He does not depart[y] from there until they cast upon him[z] a thousand thousand iron axes.[aa]

Merkavah Hymns (§§ 268–276)

§ 268 Who is[a] like You, YHWH, God of Israel, Master of mighty acts?
Before You,[b] YHWH, God of Israel,
the uppermost ones and the lowermost ones bend down and prostrate themselves.[c]
Before You,[d] YHWH, God of Israel,
the seraphim adorn,[e,f]
they gush[g] chants.
Before You, YHWH, God of Israel,
the throne of Your glory psalms You[h]
and attributes to You[i] majesties[j] and magnitude,
power and ornamentation.
Before You, YHWH, God of Israel,

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[p] "to feast your eyes" O M40 D V B F L] "to see" N; om M22 [q] "on the King" O M40 M22 D V B F L] "the King {*by*}" (two Hebrew letters are erased here) N [r] "and His throne" O M40 M22 D V B F] "in His beauty" N; "and on His throne" (*wbks'w*) L [s] "If he is such" N O M40 M22 D V B F] "And after that" (*w'ḥr kk*) L [t] "a heavenly voice" N O M40 M22 D V B F] "a herald" (*krwz*) L. [u] "saying" N O M40 M22 D B F] "and says" V; "and proclaims and says in the law court on high" (*wmkryz w'wm' bb'd' šlm'lh*) L [v] "he is" N O M40 M22 D V B F L] "you are" {M40} [w] Cf. Hos 13:2 [x] "to feast his eyes on the King" O M40 M22 D V B F L] "to see the King" N [y] "He does not (*l'*) depart" O M40 M22 D V B F (L *w'ymw*)] "They have not departed" N [z] "upon him" N M22 V B F L] "on him" O M40 D [aa] "iron axes" or "iron bars" **§ 268** [a] "Who is" N O M40 D] + "God" M22 V B F L [b] "Before You," N V B F L] om O M40 D; "Therefore," M22 [c] "and prostrate themselves" O M40 M22 D V B F] om N; + "before You" L [d] "Before You," N O M40 M22 D L] om V; "Before" B F [e] "the seraphim adorn … God of Israel[5]" om F [f] "the seraphim adorn" N O M22 D V B L] "and the seraphim have adorned" M40 [g] "they gush" ("and they gush" N O M22 V B L) D] + "they gush" M40 [h] "the throne of Your glory psalms You" O] "they psalm the throne of Your glory" or "the throne of Your glory psalms him" N; "the throne of Your glory, the throne of Your glory" M40; "the throne of Your glory" D; "His throne Your glory psalms" M22; "the throne of Your glory psalms" V B; "the throne of glory psalms" (*yhll ks' kbwd*) L [i] "and attributes to You" O M40 M22 D V B L] "and does not attribute" (corrupt) N [j] "majesties" N O M40 D V L] "majesty" M22 B

Your attendants[k] crown You[l] (with) crowns
and they sing to You[m] a new[n] song[o]
and make You rule everlastingly
and You are called One[p] forever and ever.[q]
Before You[r] they bless,[s]
before You they praise,[t]
before You they ornament,[u]
before You they exalt,
before You they confess.[v]
For You are YHWH, God of Israel,
mighty of valor and *great*[w] *to save* (Isa 63:1).
Blessed are You, YHWH,[x]
Wise One of[y] mysteries,
Lord of secrets.[z]

§ 269/G1 E 12–23[a]

You are He who does[b] mighty acts,
who renews new things,
who renews Your beings[c] every single[d] day.[e]
Attendants[f] (come) from fire to exalt[g] the praises of[h] Your mysteries,[i]

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[k] "Your attendants" N O M22 V B F L] "attendants" M40 D [l] "crown You" O] "crown" N M40 M22 D V B F L [m] "to You" N O M40 D V F L] om M22 B [n] "new" N O M40 M22 D V B L] "holy" (*qdš*) F [o] Cf. Pss 33:3; 96:1; 98:1; 144:9; 149:1; Isa 42:10. [p] "One" N O M40 M22 D V B F] "Everlasting" or "Victor" (*nṣḥ*) L [q] "forever and ever" O M40 M22 D V B F L] "forever and one" N [r] "Before You" N O M22 D V B F] "Therefore" M40; om L [s] "they bless" O D V B F] "they crown" N; "they bend down" M40; + "and they prostrate themselves" M22; om L [t] "before You they praise," O M40 M22 D V B F L] om N [u] "they ornament" N O M40 M22 D V B F] "they chant" (*yrnnw*) L [v] "before You they confess" or "before You they offer thanks" N O M40 D V F] om M22 B; "before You they adorn" (*lpnyk yhdrw*) L [w] "*and great*" (Isa 63:1) N O M22 V B F L] om M40 D [x] "Blessed are You, YHWH" N O M40 M22 D V B F] "Blessed is the" L [y] "Wise One of" O M40 M22 D B F L] "My God, Wise One of" N; "Wise God" V [z] "secrets." N V L] + "Amen." O M40 D F; + "Amen and amen. Selah." M22; + "Amen. Amen." B **§ 269/G1 E 12–23** [a] § 269 and § 270 are inadvertently treated as a single paragraph in B. G1 is a badly damaged manuscript that includes §§ 269–277 in a different order. The evidence of G1 is cited here according to the order of the other manuscripts. If G1 is not cited in an individual reading, it is because that reading has not survived on the manuscript and cannot be confidently reconstructed. [b] "are He who does" O M40 M22 D V B F L] "do" N [c] "Your beings" O M40 D V F] "His beings" N; om M22 B L [d] "single" N O M40 M22 D V B F] om L [e] Cf. the creation hymn in *4QBerakhot*, 4Q287 3, line 4, which reads "[Y]ou create all of them (the living beings), renewing …" ([*'*]*th br'th 't kwlmh mḥdš* …) (see Davila, *Liturgical Works*, 71). [f] "Attendants" N O M40 M22 D V B F] "seraphim and ophannim" L [g] "to exalt" N O M40 D V B F L] "for exaltation" (corrupt) M22 [h] "the praises of" O M40 D] "the praise" N; "His praises" M22; "His praise" V F; "Your praise" B; "Your praises" (*šbḥyk*) L [i] "Your mysteries" M40 D] "and merit—or Your mystery—" N; "Your mystery" O; "merit" M22 V B F L

Vigorous One who brightens in the midst of myriads of fire,[j]
loathing hatred[k] and jealousy,[l]
rejecting[m] enmity and contention,
removing[n] anger,
destroying wrath,
increasing[o] all grace and goodness.[p]
The cherubim of Your glory are[q] fire,
O One who is declared majestic[r] over the cherubim of fire,
Prince over the princes.[s]
Seraphim are seraphim of flame,
surrounding Your throne[t] they stand,[u]
each makes the other hear.[v]
Extol[w] *the One who rides*[x] *in Aravot*,[y]
BYH is His name,
and be gleeful[z] *before Him!* (Ps 68:5 [Evv. 68:4]).[aa]

§ 270/G1 C 15–20a

Blessing,[a] praise, and psalmody,
song, thanksgiving,[b] and confessions,[c,d]
praise,[e] ornamentation,[f] and incantation,
laud, humility, and lovingkindness,[g]

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[j] "fire" N O M40 M22 D V B F G1] "holiness" (*qwdš*) L [k] "hatred" N O M40 M22 D V B L] "jealousy" F; "destruction" G1 [l] "and jealousy" ("jealousy" N) O M40 M22 D V B L] "and hatred" F G1 [m] "rejecting" N O M40 D V B F L] *nṭ'ṣ* (corrupt) M22; "*mḥ*[..]" G1 [n] "removing" N O M22 V B F L ⌜G1⌝] "scattering" M40 D [o] "increasing" N O M40 M22 D V B L G1] "pushing" F [p] "grace and goodness" N M40 M22 D V B F] "[grace] ⌜and goodness⌝" G1; "goodness and grace" O (the letters in these words can also be read as "grace and goodness"); "wealth (*hwn*) and goodness" L [q] "Your glory are" N O M40 D V B F L] om M22; "Your cherubim are" G1 [r] "O One who is declared majestic" N M22 D V B F L ⌜G1⌝] "O One who is declared mighty" O; *hmtl'h* (corrupt) M40 [s] "Prince over the princes," N O M40 M22 D V B F] "prince over all the princes" (*šr 'l kl hšrym*) L; om G1 [t] "Your throne" N O M40 M22 D B F L] "His throne" V [u] "they stand," N O M22 V B F L G1] om M40 D [v] "each makes the other hear" M40 D V G1] "This one and this one make hear" N O M22 B F; "and this one says to the other" (*wzh 'wmr lzh*) L [w] "*Extol*"—M40 D read "Extol, extol." L omits the rest of the quotation and instead reads "Therefore it is said, *the whole earth is full of His glory* (Isa 6:3)" (*lkk n'mr mlw' kl h'rṣ kbwdw*). [x] The quotation ends here in O V. [y] The quotation ends here in N M40 D F. [z] "*and be gleeful*" (*w'lzw*) (Ps 68:5) M22] "exult" (*w'lṣw*) B [aa] G1 adds: "according to the word that is said, *And one called* etc. (Isa 6:3)." **§ 270/G1 C 15–20a** [a] "Blessing" N O M40 M22 D V B F L] "Blessings" G1 [b] "song, thanksgiving" N O M40 M22 D V B F] "psalm and melody" (*thylh wzmrh*) L [c] "and confessions" or "and thanksgivings" N O M40 M22 D V B F] "and confession" or "and thanksgiving" (*whwdyyh*) L [d] "song, thanksgiving, and confessions" om G1 [e] "praise" N O M40 M22 D V B F] om L [f] "ornamentation," N M40 M22 D V B F L] "much ornamentation" O; + "praise," G1 [g] "laud, humility, and lovingkindness" N O M40 M22 D V B F L] "victory, recitation, and recitation" G1

be to the Magnificent One,[h] to the Eminent One,[i] to the Valiant One,[j]
to the Blessed One,[k] to the Select One, to the Tester,[l]
to the Mighty One,[m] majestic[n] and lofty.[o]
In their mouths is melody,
on their tongues are chants.[p]
They have no slumber,
not (by) night[q] and not (by) day.[r]
But by the light of[s] the morning star[t] is (their) melody and psalmody.[u]

§ 271/G1
B 16–26

You are[a] the Lord,[b] the great,[c] the mighty, and the fearsome,[d]
the righteous, the pious, the holy,[e] and the faithful,
slow[f] *to anger and abounding in lovingkindness and truth* (Exod 34:6).
You are the Lord,[g]
God of gods[h]
and Lord of lords.[i]
You are[j] great;[k,l]
all the possessors of greatness declare You great.

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[h] "to the Magnificent One" N O V F L G1] om M40 D; "to the Lord" M22; "to the Lord, to the Magnificent One" B [i] "to the Eminent One" N O M40 D V B F L G1] "the Eminent One" M22 [j] "to the Valiant One … and lofty" om M40 D [k] "to the Blessed One" O M22 V B F L] "to the Chosen One" N; "to the Ch[osen One,] to the Blessed One" G1 [l] "to the Select One, to the Tester" N B F L] "to the Selecter, to the Tester" O G1; "to the Select One" M22; "to the Tested One, to the Select One" V [m] "to the Mighty One" O M22 V B F] "and the Mighty One" N; "to the Majestic One, to the Mighty One" L; "to the Majestic One" G1 [n] "majestic" O V B F] "to the Majestic One" N; om M22; "to the Great One" (*lgdwl*) L; "to the Majesty" G1 [o] "and lofty" O V B F L] "And loftiness" N; "and might" M22; "to the Majestic One" G1 [p] "In their mouths is melody, on their tongues are chants." O M40 M22 D V B F L] "is in their mouths, music is on their tongues, chants are in their throats" N; om G1 [q] "not (by) night" N O M40 M22 D V B G1] "not for the night" F; "not (by) day" L [r] "day" N O M40 M22 D V B F] "night" L; "daytime. Rejoicing is in their mouths, chanting is on [their] to[ngue] in every day, [and] day [th]un[d]ers an earthquake of melody" G1 [s] "by the light of" O V] "like the light of" N M40 D B F; "by the great light and" M22; om L G1 [t] "the morning star" N O M40 M22 D V B F L] om G1 [u] "is (their) melody and psalmody." N O M40 D V B F L] "is (their) melody and psalming" M22; "According to the word that is said, [*And*] *one called* etc. (Isa 6:3)" G1 **§ 271/G1 B 16–26** [a] "You are" (*'th hw'*) N O M40 M22 D V B F (*'th* L)] "For You [are]" G1 [b] "the Lord" N O M40 M22 D V B F L] "YHWH" G1 [c] "the great" N O M40 D V B F L G1] om M22 [d] "and the fearsome" O M40 M22 D V B F L] + "God" (cf. Deut 10:17 and Neh 9:32) N G1 [e] "the holy ("and the holy" N D V) O M40 B F L] + the great" M22; "the upright" (*hyšr*) G1 [f] "*slow* … lords" om G1 [g] "You are the Lord" N O M40 M22 D V B F] L has the corrupt reading *w'mr* here (for *w'mt*, "*and truth*"; Exod 34:6), which could be taken as beginning a new sentence with "And he said:" or (impv.) "Say: You are …" [h] "God of gods" O M40 M22 D V B F L] om N [i] "Lord of lords" O M40 M22 D V B F L] + "You are God, God of gods" N [j] "You are" N O M40 D V B L G1] "God of gods" F and so throughout this paragraph. This error clearly arose from the incorrect expansion of the abbreviation *'' h'* on the basis of the phrase "God of gods" earlier in the paragraph. [k] "You are great … declare You great" om M22 [l] "great" N O V B F L G1] "Lord" M40 D

You are mighty;[m]
all the possessors of might declare You mighty.[n]
You are fearsome;[o,p]
all the possessors of chants[q] chant to You.
You are righteous;[r]
All the possessors of righteous acts[s] declare You righteous.[t]
You are pious;[u]
all the possessors of pious acts[v] wait for You.[w]
You are holy;[x]
all the possessors of holiness declare You holy.
You are faithful;[y]
in Your words[z] all the possessors of faithfulness declare You faithful.

§ 272/G1 B 27–36, C 1a

You are[a] the One who revealed Your secret counsel to Moses[b]
and You did not conceal from him[c] all[d] Your mighty acts.[e]
At the time[f] when the speech[g] goes forth from Your mouth[h]
all[i] the exalted[j] mountains shrink back[k] and they stand before You[l] in great confounding.
At the time when the speech goes forth from Your mouth

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[m] "mighty" N M22 V B F L G1] "the mighty God" O M40 D [n] "all the possessors of might declare You mighty" N O M40 M22 D V B F G1] "{in greatness} in might; {and all the possessors of greatness declare You great} ⟨and all the possessors of might declare You mighty⟩" ({*bgdwlh*} *bgbwrh* {*wlk mgdlym kl bʿly gdwlh*} ⟨*wlk mgbyryn kl bʿly gbwrh*⟩) L [o] "fearsome" N M22 V B F L G1] "the fearsome God" O M40 D [p] Perhaps two lines have been lost here, which may be reconstructed as "all the possessors of fear declare You fearsome. You chant;" [q] "chants" N O M40 M22 D V B F L] "fearsome things" {B} [r] "righteous" N M22 V B F L] "the righteous God" O M40 D [s] "righteous acts" N O M40 D V F] "righteousness" M22 B L [t] In M40 this line could be translated "Yours are the ones who declare righteous all the possessors of righteousness," but the construct pl. *mṣdyky* is probably meant as the absolute and the abbreviation mark has inadvertently been omitted. [u] "pious" N M22 V B F L] "the pious God" O M40 D [v] "pious acts" N O M22 D V B F L] "righteous acts. You are the pious God. All the possessors of pious acts wait for You." M40 [w] "wait for You" N O M40 D V B F] "treat You piously" M22; "unite to You" (*wlk myḥdyn*) L [x] "holy" N M22 V B F L] "the holy God" O M40 D [y] "faithful" N M22 V B F L] "the faithful God" O M40 D [z] "in Your words" N O M40 M22 D V B F] "and in Your word" (*wbdbrk*) L **§ 272/G1 B 27–36, C 1a** [a] "You are" N O M22 V B F L G1] "Lord of lords" M40 D [b] "to Moses" N O M40 M22 D V B F L] + "at Sinai" G1 [c] "from him" N O M40 M22 D B F G1] om V L [d] "all" N O M40 M22 D V B F L] om G1 [e] "Your mighty acts" N O M22 V B F] "Your might" D G1; + "and they stand before You in great confounding" M40 D; "Your might from him" L [f] "At the time" N O ("And at the time" M40 D) M22 V B F L] "Every time" G1 [g] "when the speech" N M40 M22 D F G1] "when no speech" O V B L [h] "from Your mouth" O M40 M22 D V B F L G1] + "all of them are burned" N {F} [i] "all" N M40 M22 D V B F L] + "cedars" O; om G1 [j] "exalted" N O M40 M22 D V B F L] om G1 [k] "shrink back" N O M40 M22 D V B F L] "are in a cold sweat and are confounded from before You" G1 [l] "before You" O M40 M22 D V B F L G1] om N

all of them are burned[m] with flames of[n] fire.[o]
You are *the One who tests the inner affections and heart* (Jer 11:20)[p]
and the One who selects[q] the faithful.[r]
You dwell in flame of fire (and) flames.[s]
You are the Mighty One of the majestic ones,[t]
majestic[u] over everything,
declared majestic[v] over everything,[w]
making lowly the lofty[x]
and making lofty the lowly.[y]

§ 273/G1 C 1b–14[a] Majestic[b] among beings is man. The likeness of a man[c] You inscribed on Your throne.[d] To them is the face of a man[e] *and the hand of*[f] *a man under*[g] *their wings* (Ezek 10:8; cf. 1:8). They run[h] like a man,[i] they toil like a man,[j]

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[m] "all of them are burned" O M40 M22 D V B F G1] om N; + "before You" L [n] "with flames of" N O M40 V B F L G1] "with a flame of" M22; "like flames of" D [o] "fire" N O M40 M22 D V B F L] + "according to the word that is said, *And one calls* etc. (Isa 6:3)." G1 [p] "*the inner affections* (lit. "kidneys") *and heart*" (Jer 11:20) O D] "*the inner affections* and hearts" N; om M40 G1; "*the inner affections*" M22 V B F L [q] "and the One who selects" M22 V B F L] *wbwḥd* (corrupt) N; "and the One who tests" O D; om M40 G1 [r] "the faithful" N O M22 D V B F L] om M40 G1 [s] "in flame of fires (and) flames" M22 (cf. B)] "in the heart of *dyṭgdyn* its form in flames of fire" N; "in the heart of man and His/his judgment judges its form in judgments of flame" O; om M40; "in the flame of mortals according to the judgments of flame" D; "in flame of fire of judgment is its form in judgments of flames" V; "like ⟨in⟩ flame of fires and flames" B; "In flame of His/his judgment He/he judges the form in judgments of flames" (*blhbt dynw dn ṣwrh bdyny šlhbwt*) F; "in flames of fire and he judges judgments of form in judgments of flame of" (*blhbwt ʾš wdn dyny ṣwrh bdyny šlhbt*) L; "You … f[lam]e and judge judgment of anguished ones, in our hands are fl[ames]" G1. The phrase is very corrupt, but something like the text of M22 or B best explains the range of readings. [t] "majestic ones" O M40 M22 D V B F L (G1, badly damaged)] "majestic one of majestic ones" N [u] "majestic" N O M40 D V B F L G1] om M22 [v] "declared majestic" N M40 M22 D V B F L (G1, badly damaged)] + "exalted" O [w] "over everything" O M40 M22 D V B F L G1] om N [x] "the lofty" O M40 M22 D V B F L] om N [y] "the lowly" N O G1] + "Blessed be He" M40 D V B F L; + "He" M22. The reading *k'h'* at the beginning of § 273 in O may be a corrupt abbreviation of "Blessed be He." **§ 273/G1 C 1b–14** [a] Paragraph 273 appears in L sandwiched between two copies of § 274. It is parallel to material in *b. Ḥag*. 13b. For a textual reconstruction and commentary on § 273, see Maier, "Hekalot Rabbati XXVII, 2–5." G1 was not available to Maier, so he was unable to take advantage of the better readings it provides. [b] "Majestic" N O M40 M22 V B F L] "Fine" D; G1 is damaged and could be either [c] "The likeness of a man" N O M40 M22 D V B F L] "And with the likeness of [a man]" G1 [d] "on Your throne" N O M40 D V B F L] "on His throne" M22 [e] "To them is the face of a man" N O M40 D V B F L G1] "A man of flame" O [f] "*and the hand of*" (Ezek 10:8) O M22] "and hands of" N M40 D V B F L G1 (cf. Ezek 1:8 *qere*) [g] "*under*" (Ezek 10:8) N O M40 M22 D V B F] "from *under*" L [h] "They run" N O ⟨M40⟩ M22 D V B F L] "Your favor" {M40}; om [G1] [i] "like a man" N O ⟨M40⟩ M22 D V B F L] "in a man" {M40}; om [G1] [j] "they toil like a man" N O ("they toil ⟨like⟩ {in} a man" M40) M22 D V B F] "They toil ⟨stand⟩ like a man" L; om [G1]

they bend down and prostrate themselves in song like a man.[k] And awe of You, O King, is over them.

Majestic among cattle[l] is the ox.[m] You inscribed the likeness of an ox[n] on Your throne. They have the face of the ox. They low like an ox[o] and the vision of them is like an ox.[p] They stand upon their standing-place[q] like an ox.[r] And awe of You,[s] O Holy One,[t] is over them.[u]

Majestic among animals is the lion.[v] You have inscribed[w] the likeness of a lion[x] on Your throne. They have the face of a lion.[y] Their roar is[z] like (that of) a lion, their awe is[aa] like (that of) a lion,[bb] their dread is[cc] like (that of) a lion,[dd] and their powerful arm is[ee] like (that of) a lion.[ff] And awe of You,[gg] O Magnificent One,[hh] is over them.

Majestic among birds is the eagle.[ii] You inscribed the likeness of an eagle on Your throne.[jj] They have the face of an eagle.[kk] They run like an eagle,[ll]

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[k] "in song like a man" O M22 D ⟨V⟩ B (F?)] "in a row" N; "in a row like a man" M40 (F?); "like a man in song" V; "{in fear} in song" L; "and they recite a song [like a man]" G1 [l] "among cattle" (pl.) N O M22 V B F L] "in cattle (sg. coll.) of" M40 D; "among cattle" (sg. coll.) G1 [m] "is the ox" N O M40 M22 D V B F G1] om L [n] "the likeness of an ox" N O B ("and the likeness of an ox" V) F L] "its likeness" M40 D; om M22; "the likeness of the ox" G1 [o] "They have the face of the ox. They low like an ox" G1] "They run like an ox" N O M40 D V B F L; "Like an ox" M22 [p] "and the vision of them is like an ox" G1] "they toil" N; "they toil like an ox" O M40 M22 D V B F L [q] "They stand upon their standing-place" N O M22 D ("And they stand upon their standing-place" V G1) L] "They stand upon ones standing" (corrupt) M40 F [r] "like an ox" N O M40 M22 D B F L G1] om V [s] "And awe of You," O M40 M22 D V B F L G1] om N [t] "O Holy One," N O M22 V B F L] om M40 D; "O King," G1 [u] "Majestic among cattle … over them[1]." is transposed with "Majestic among animals … over them[2]." in L and G1. The individual readings for these two manuscripts are cited in the order found in the majority of manuscripts. [v] "is the lion" N O M40 M22 D V B F G1] om L [w] "You have inscribed" O M40 M22 D V B F L G1] "Their roar is" N [x] "the likeness of a lion" N O M22 D V B F L G1] om M40 [y] "They have the face of a lion." G1] "They have the face of a man ⟨lion⟩" L; om N O M40 M22 D V B F [z] "Their roar is" O V B F L] "You have inscribed" N; "His/Its roar is" M40 M22 D; "They roar" G1 [aa] "their awe is" N ("and their awe is" O B F) L] "and his/its awe is" M40; "and Your awe is" M22 D V; om G1 [bb] "like (that of) a lion" N O M40 M22 D V B F L] om G1 [cc] "their dread is" B ("and their dread is" O)] om N V F L G1; "and his/its dread is" M40 D; "Your dreads are" M22 [dd] "like (that of) a lion" O M22 D B] om N V F L G1; "a lion" M40 [ee] "and their powerful arm is" ("their powerful arm is" N F) B] "and his/its powerful arm is" O M40 D ("his/its powerful arm is" V); "Your powerful arm is" M22; "an arm from them" (*zrwʿ mhn*) (corrupt) L; "and their arm and their power are" G1 [ff] "like (that of) a lion" N O M40 M22 D V B F G1] + "they run like a lion" (*rṣym kʾryh*) L [gg] "And awe of You" N O M40 M22 D V B L G1] "and awe of" F [hh] "O Magnificent One" M40 D (B "another reading:")] "a lion" N O V F; "like a lion" M22; "O Fearsome One" B; "O King ⟨O Fearsome One⟩" (*mlk ⟨nwrʾ⟩*) L; "[a li]on" G1 [ii] "is the eagle" N O M40 M22 D V B F G1] om L [jj] "on Your throne" O M40 M22 D V B F L G1] om N [kk] "They have the face of an eagle" L G1] om N O M40 M22 D V B F [ll] "They run like an eagle" N O M40 D V B F] om M22 L G1

they are swift as an eagle[mm] and they fly like an eagle,[nn] they flit about[oo] like an eagle.[pp] And awe of You, O Pure One, is over them.[qq]

And all of them[rr] proclaim three times[ss] Your holiness[tt] with a threefold *qedushah*,[uu] according to the word that is said,[vv] *Holy, holy, holy*[ww] (Isa 6:3).

§ 274/G1 D 10–18[a]

You are declared magnificent,
You are adorned,[b]
You are exalted,[c]
You are lifted up,
You are ornamented,[d]
You are blessed,
You are praised,[e]
You are declared great,
You are declared ascendant,
You are declared holy,[f]
You are received with glee[g]
You are lauded,[h]

[mm] "they are swift as an eagle" N O D V B F L] "they are swift" M40; om M22 G1 [nn] "and they fly like an eagle" N O M40 M22 D V B F G1] "they flit about like an eagle" L [oo] "they flit about" O M40 D B ("and they flit about" M22 V G1? F)] "they paste" (corrupt) N; "and they fly" L [pp] "like an eagle" N O M40 M22 D V B F L] + "and they run like an eagle and they are swift as an eagle to do Your will" G1 [qq] "And awe of You, O Pure One, over them." N O M40 D V B L] om M22 G1; "And he is saying (*w'wmr*): Pure over them." (corrupt) F; + "And You are the King of Kings of Kings, majestic over all of them." (*w'th mlk mlky hmlkym g'h 'l kwlm*) L [rr] "And all of them" O M40 M22 D V B F L] "And they have paved a way for You" (corrupt) N; om G1 [ss] "proclaim three times" N O M22 V B F L] "sanctify" M40 D; "and to proclaim three times" G1 [tt] "Your holiness" N O M40 M22 D V B F L] "to You" G1 [uu] "with a threefold *qedushah*" N O M40 M22 D V B F L] "a threefold *qedushah*" G1 [vv] "according to the word that is said" N O D V B L G1] "which is said" M40; "according to the word" M22; "in the word (*bdbr*) that is said" F [ww] "*Holy, holy, holy*" N O M40 D V F] "*Holy* etc." M22; + "*YHWH of Hosts; the whole earth is full of His glory*" B; + "*YHWH of Hosts*" L; + "*And one called*" G1 **§ 274/G1 D 10–18** [a] Paragraph 274 appears twice in L in textually different forms, once before § 273 and once afterward. They are cited respectively here as L1 and L2 [b] "You are declared majestic, You are adorned" N O M40 M22 ⟨V⟩ B F L1 L2 G1] "You are adorned, You are declared majestic" D V [c] "You are exalted … You are lauded"—G1 reads: "You are psalmed, You are declared holy, You are blessed, You are praised, You are ornamented, You are exalted, You are lifted up, You are selected, You are lauded, You are psalmed(!), You are declared ascendant, You are received with glee, You are declared strong, You are loved, You are declared upright, You are declared fearsome," [d] "You are ornamented" N O ("and You are ornamented" M22) V B F L1 L2] om M40 D [e] "You are praised," N O ("and You are praised" M22) V B F L1 L2] + "You are ornamented" M40 D [f] "You are declared ascendant, You are declared holy" N M40 D V F] "You are declared holy, You are declared ascendant" O M22 B L1; "You are declared ascendant," L2 [g] "You are received with glee" N O M22 ⟨B⟩ F L2] "You are received with jubilation" M40 D; "You are declared ascendant" V; "You are lauded" B; om L1 [h] "You are lauded" N O M40 ("and You are lauded" M22 L1) D V ⟨B⟩ F L2] "You are received with glee" B

for such is the obligation of[i] all formed beings[j]
to declare You magnificent,[k,l]
to adorn You,[m]
to exalt You,
to lift You up,[n]
to ornament You,[o]
to bless You,[p]
to praise You,[q]
to declare You great,[r]
to declare You holy,
to declare You ascendant,[s]
to be gleeful over You,[t]
to laud You,[u]
O holy[v] King,
Authority over the uppermost ones and the lowermost ones,
over the first and over the last,[w]

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[i] "is the obligation of" N O M40 D V B F L1 L2 G1] "are the obligations of" ⟨O⟩; "is" M22 [j] "all formed beings" N O M40 V F L1] "every formed being" M22; + "before You" D B L2; + "Your people the house of Israel in every place in their habitations" G1 [k] "to declare You magnificent … *qedushah*."—G1 reads "to declare You upright, to declare You upright, to declare You upright, to declare You upright, to declare You [uprig]ht, to fear You, for Your little ones (?) (*lqṭnyyk*), O One who lives forever." The reading of the second letter of the transliterated word in G1 is uncertain. [l] "to declare You magnificent" N O M40 D V B F L2] "for Your effulgence" M22; + "to bless You, to declare You great" L1 [m] "to adorn You" O M40 M22 D V B L1] om N L2; "to Your chamber" (corrupt) F [n] "to exalt You, to lift You up" M40 M22 D V B F L1] om N O L2 [o] "to ornament You" F ("and to ornament You" M22 B) L1] om N O M40 D V L2 [p] "to bless You" O M40 ("and to bless You" M22) D V B F] om N L1 L2 [q] "to praise You" N M40 ("and to praise You" M22 B) D F L1 L2] + "to declare You ascendant" O; "to ornament You, to praise You" V [r] "to declare You great" N O M22 V B F L2] "to ornament You, to declare You great" M40 D; om L1 [s] "to declare You holy, to declare You ascendant" N ("and to declare You holy, to declare You ascendant" M22 B) V L1 L2] "to declare You holy" O; "to declare You ascendant, to laud You" M40; "to declare You ascendant, to declare You holy" D F [t] "to be gleeful over You" ("and to be gleeful over You" M22) D B F L1] "to bless You, to ornament You, to exalt You, to lift You up, to ornament You, for Your power" N; "to exalt You, to ornament You, to lift You up" O; om M40; "for Your power" V; "to bless You, to adorn You, to to exalt You, to lift You up, to ornament You, to be gleeful over You" (*lbrkk lhdrk l lrwmmk lnšʾk lpʾrk lʿlzk*) L2 [u] "to laud You" N O ("and to laud You" M22 V B) D F L1 L2] + "to declare You holy, to jubilate over You" M40 [v] "holy" M22 B L1] "great and holy" N O M40 D V F L2 [w] "over the first and over the last" N O M40 M22 D V B F L2] "over the heavens and over the earth, over the sea and over the dry land, over the animals of the earth and over the fowl of the heavens and over the fish of the sea" (*ʿl hšmym wʿl hʾrṣ ʿl hym wʿl hybšh ʿl ḫyt hʾrṣ wʿl ʿwp hšmym wʿl dgy hym*) L1

who from the midst of cold sweating and quivering[x] proclaim Your holiness[y] three times with a threefold *qedushah*. According to the word that is said,[z] *Holy, holy holy*[aa] (Isa 6:3).

§ 275/G1 C 20b–33, D 1–9[a]

Magnificence and faithfulness belong to the One who lives forever,
understanding and blessing belong to the One who lives forever,
greatness[b] and might[c] belong to the One who lives forever,
knowledge and speech[d] belong to the One who lives forever,
effulgence and adornment belong to the One who lives forever,
intellectual assembly[e] and seniority[f] belong to the One who lives forever,
merit and invocation[g] belong to the One who lives forever,
grace and lovingkindness[h] belong to the One who lives forever,
purity[i] and goodness[j] belong to the One who lives forever,
worth[k] and salvation[l] belong to the One who lives forever,
crown and glory belong to the One who lives forever,
lesson and encouragement belong to the One who lives forever,
kingship and rulership belong to the One who lives forever,
embellishment[m] and eternity[n] belong to the One who lives forever,
secret counsel and insight belong to the One who lives forever,

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[x] "and quivering" O M40 D B F L1 L2] "and a net" N; "and intimidation" M22; "and quivering of attendants" or "quivering as attendants, they" V [y] "Your holiness" N O V B F L1 L2] "holiness" M40 D; "{in} Your holiness" M22 [z] "According to … said" N O M22 V B F G1 L1] "As it is written" M40 D; "in purity and in humility, that it is said" (*bṭhrh wbʿnwh šnʾ*) L2 [aa] "*Holy, holy, holy*" N O M40 D V F] "*Holy, holy, holy YHWH of Hosts; the whole earth is full of His glory*" M22; + "*YHWH of Hosts* etc." B; + "*the whole earth is full of His glory*" L1; + "*YHWH of Hosts*" L2; "*And one called to the other and said, Holy, holy, holy YHWH of Hosts; the whole earth is full of His glory*" G1 **§ 275/G1 C 20b–33, D 1–9** [a] This is an acrostic poem, with each line in succession using two words beginning with the relevant letter of the Hebrew alphabet. For its background as a *piyyut*, see Schäfer, *Übersetzung*, 2:254 n. 3. L gives the title "Song of the Unity" (*šyr ḥyḥwd*) in the margin. [b] "greatness" N O M22 D V B F (G1?—reading badly damaged; Schäfer reads "majesty" [*Übersetzung*, 2:254 n. 5])] "majesty" M40 L [c] "and might" N O M22 D V B F L] "and greatness" M40. G1 is damaged and it is unclear whether there was an additional word in this line. [d] "and speech" N O M40 D V B F L] "and understanding" M22 [e] "intellectual assembly" O M40 M22 D V B ⟨F⟩ L G1] "seniority" N [f] "and seniority" O M40 M22 V B ⟨F⟩ L G1] "and intellectual assembly" N; "and one senior" D [g] "and invocation" N O M40 M22 D V B F L] "and radiance" (B "another reading:") ⟨F⟩; "and [l]uck" (*wh*[*m*]*zl*) G1 [h] "grace and lovingkindness" N O M40 M22 D V B F L] "[loving]kindness and grace" G1 [i] "purity" N O M40 M22 D V B F] "goodness" L G1 [j] "and goodness" N O M40 M22 V B F] "and the Name" D; "and purity" L G1 [k] "worth" N O M40 M22 D V B F L] "salvation" G1 [l] "and salvation" N O M40 M22 D V B F L] "and uprightness" G1 [m] "embellishment" N O M40 D V F] "euphony" M22 B L G1 [n] "and eternity" or "and victory" N O M40 M22 D V B F G1] "and embellishment" B ("another reading:"); "and victory" or "and making music" (*whnṣwḥ*) L

power[o] and humility[p] belong to the One who lives forever,
ornament and wonder belong to the One who lives forever,[q]
shouting[r] and righteousness[s] belong to the One who lives forever,
laud[t] and holiness[u] belong to the One who lives forever,
chantings and mercies belong to the One who lives forever,[v]
repose[w] and quiet belong to the One who lives forever,[x]
psalm and ornamentation belong to the One who lives forever.

§ 276/G1 E 24–31, F 1–11

Who is able to speak
one of[a] thousand thousands of[b] thousands[c]
and myriad[d] myriads of[e] myriads of[f] Your mighty acts?[g]
King of Kings of Kings,[h] blessed be He,[i]
You before whom the living creatures are stationed and stand[j] in *thin*[k] *silence* (1Kgs 19:12).[l]
They are fire,

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[o] "power" N O M40 M22 D V B F] "iniquity" (*hʿwn*) (corrupt) L; "pow[erfulness]" G1 (the reconstruction is uncertain) [p] "and humility" N O M40 M22 D V F L] "and enwrapping" B; F has a supralinear marginal variant, but it is illegible. [q] "ornament and wonder belong to the One who lives forever" N M22 V B F L (G1 "ornam[ent and wonder] … forever")] om M40 D [r] "shouting" N M22 V B F L G1] "righteousness" O; "success" M40 D [s] "and righteousness" N M40 M22 D V B F L] "and shouting" O [t] "laud" N O M40 M22 D V B F L] "leap[ing] (?) (*qypʳwṣ*ˀ?)" G1 [u] "and holiness" N O M40 M22 D V B F L] "and the holy" L [v] "chantings and mercies belong to the One who lives forever," N O M40 M22 D B L ("an[d mercies]" G1)] om V; "⟨chantings and mercies⟩ belong to the One who lives forever," F. Schäfer (*Übersetzung*, 2:255 n. 21) reads the first word in F as "friendship" (*hrʿt*?) rather than "chantings" (*hrnnt*). [w] "repose" N M22 D B F] "song" O; om M40; "ease" V L; "quiet" G1 [x] "and quiet belong to the One who lives forever" N M22 D V B F] "and praise belong to the One who lives forever" O; om M40; "and peace (*whšlwm*) belong to the One who lives forever" L; "and [repose?] belong to the One who lives forever, praise and ea[se] (*wʳhšˀl*[*wh*]) belong to the One who lives forever" (a corrupt double reading of the line for the letter *shin*) G1 **§ 276/G1 E 24–31, F 1–11** [a] "one of" N O M40 M22 D B L G1] om V F [b] "thousands of" (corrected from "{thousands}" N) O M22 D V B L] om M40 F [c] "thousands" M40 M22 D V B L G1] + "myriads" N O [d] "and myriad" F L] "and many" N M22 V B; "myriads of" O D; om M40 G1 [e] "myriads of" N O M40 D V B F L] "many" M22; "and myriads of" G1 [f] "myriads of" N O M22 V B F L ("myriads" G1)] om M40 D [g] "Your mighty acts" O M40 M22 D V B F L] "His mighty acts" N; "in the vigor of (*bkwḥ*; or "of the trust of" *bṭḥ*) Your [mig]hty acts" G1 [h] "King of Kings of Kings" N O M40 M22 D V B F L] om G1 [i] "blessed be He" N O M40 V B F] "is He" M22; "is He, blessed be He" (*hʾbʾhʾ*) D; om L G1 [j] "You before whom the living creatures are stationed and stand" N O M22 V B F] "You before whom the living creatures are who stand" M40; "You before whom are the living creatures and they stand" D; "You before whom the living creatures stand and are stationed" L; "[You] before [whom] ʳthe living creaturesˀ … on every single day." G1 [k] "thin" N O M40 M22 D V B L] om F [l] The reference to divine silence in 1Kgs 19:12 has also influenced the description of the celestial realm in the Songs of the Sabbath Sacrifice: e.g., Song 11, 4Q405 19 7; Song 12, 4Q405 20ii–21–22 7 (Davila, *Liturgical Works*, 142, 145, 147–148).

their palates are fire,[m]
their walk[n] is fire,
and their speech[o,p] is fire,
and they (the angels) fear[q] from before[r] the fire, lest[s] they be burned[t] in flames of fire.
Their surroundings are Yours,[u]
their encirclement is Yours,[v]
beside You[w,x] they are looked after,
in Your nests[y] they recite with secret counsel and insight,[z]
ones girded with[aa] power,[bb]
ones who are enwrapped in adornment.[cc]
No eye can behold where Your encampment is,[dd]
O great[ee] and holy King,
Authority[ff] over the uppermost ones and over the lowermost ones,

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[m] "their palates are fire" M40 V B F L] "their block is fire" (corrupt) N; "their debtor is fire" (corrupt) O M22; "Where is fire" M40; om D; "earth is fire" (corrupt) G1 [n] "their walk" O M40 M22 D V B F] "the whiteness" (corrupt) N L [o] "and their speech … they be burned" om G1 [p] "and their speech" ("their speech" O) M40 M22 D V B F L] "adhesion" (corrupt) N [q] "and they (the angels) fear" (masc.) O M40 M22 D V B F L] "and they (the living creatures) fear" (fem.) N. The gender of the subject switches here from feminine plural to masculine plural in most manuscripts. This implies that the subject is now the other angels, who in Hebrew are construed as grammatically masculine, while the living creatures are construed as grammatically feminine. N therefore erroneously takes the living creatures still to be the subject of this verb, but the next verb ("they be burned") is masculine in all manuscripts, indicating that the angels rather than the living creatures are now the subject of the line. [r] "from before" O M40 M22 D B L] "fire from before" N V F [s] "lest" O M22 D V B F L] + "that if" N; om M40 [t] "they be burned" O M40 M22 D V B F L] "they disgorge poisonous fumes" N [u] "Their surroundings are Yours" M40 D B] + "and they are Yours" O; "Your surroundings" M22; "Their surrounding is Yours" N V F L G1 [v] "their encirclement is Yours" N O M40 D V ("their encirclement {is Yours}" B)] "encircles" M22; "their encirclement" F; "and their canopy is" (?) (*wḥyptm*) L [w] "beside You … and insight" om G1 [x] "beside You" N O ("and beside You" M22) V B F L] "beside him" M40 D [y] "in Your nests" O B] "within You" (or "in Your war") N V; "in Your nest" M40 M22 L; "in Your horns" D; "from Your midst" F [z] "and insight" N O M40 D V B F] "and with insight" M22 L [aa] "ones girded with" N M40 D B L (cf. Ps 93:1)] "ones helped by power" O M22 V; "ones enwrapped in" F; "helpers of" G1 [bb] "power" N O M40 M22 D V B L] "effulgence" F [cc] "ones who are enwrapped in adornment" O M22 V B F L] "ones who are enwrapped in effulgence" N M40 D; "⌜adornment, and⌝ effulgence" G1 [dd] "where Your encampment is" N V F L] "which is Your encampment" (O) ⟨O⟩; "where your grace is" M40 D; "Your shop is not" (corrupt) M22; "where Your shop is" (corrupt) B; "where Your … is. In the name of … magnificent King and valiant King, Authority over the [first one]s and over the last ones in the midst of quivering … earthquake [m]elody and psalmody … *And one called* etc. (Isa 6:3) (one line blank) Exalted and lifted-up King, King of powerfulness and Mighty One," G1 [ee] "great" N O M40 M22 D V B F L] "pure" G1 [ff] "Authority" N O M40 M22 D V B F L] + "over the first ones and over the last ones," G1

over the first ones and over the last ones.[gg]
There is none, not[hh] among the uppermost ones[ii]
nor among the lowermost ones,
not among the first ones,
nor among the last ones,[jj]
who is able to know[kk] Your deeds
and to search out all[ll] Your wonders,[mm]
just as there is none able to compare:
Alphabet:[nn] *aleph-aleph*, *bet-bet*, *gimel-gimel*, *dalet-dalet*, *he-he*, *vav-vav*, *zayin-zayin*, *ḥet-ḥet*.[oo]

The Names of Metatron (§ 277)[a]

§ 277/G1 F 12–21

Metatron,[b] whose name is called[c] by eight[d] names:[e] MRGWY'L is his name;[f] GYWT'L is his name;[g] ZYWTY'L is his name; 'YZYHY'L is his name;[h] YHWY'L is his name; MYW'L is his name;[i] SGNSGY'L is his name;[j] SGNSYYRYH is his name.[k] And because of the love[l] with which they have loved him on high,[m]

[gg] "over the first ones and over the last ones" om G1 [hh] "There is none, not" N O M22 V B] "There is none" M40 D L; "There is none belonging to Him" (corrupt) F; "There is no man" G1 [ii] "among the uppermost ones … who is" om G1 [jj] "not among the first ones, nor among the last ones," N O M40 M22 D V B F] om L [kk] "who is able to know" O M40 M22 D V B F] + "⟨the vigor of⟩ {all}" N; "who is able to make known to You" (*lhwdy'k*) L; "There is no man able to know" G1 [ll] "all" N O M40 M22 D V B F] om L G1 [mm] + "according to the word that is said, *And one called* etc. (Isa 6:3)." G1. The version of § 276 in G1 ends here. [nn] "Alphabet:" O M40 D B] om N M22 V F L [oo] The manuscripts have minor variations in this list of letters. After *gimel*, L concludes the paragraph with "and thus all of them" (*wkn kwlm*). **§ 277/G1 F 12–21** [a] Cf. § 277 to the list of the names of Metatron in *The Chapter of R. Nehuniah ben HaQanah* § 310, *Merkavah Rabba* § 682, and G19 1a 25b–1b 2a. [b] "Metatron" N O M40 M22 D V B F L] "And He/he called and said: Metatron" G1 [c] "whose name is called" N O M40 M22 D V B F] "his name is called" (*šmw nqr'*) L; "who places his name" G1 [d] "by eight" N O M40 M22 D V B F L] "to eight" G1 [e] The individual names contain minor variations in the manuscripts. [f] "is his name" N M22 V B F L] om O M40 D G1 [g] "GYWT'L is his name" N O M40 D B F L] om M22 V; om "is his name" G1 [h] "is his name" N O M40 D V B F L] "fire" M22 [i] "MYW'L is his name;" N O M40 D V B F L] om M22 [j] "is His name" N O M40 M22 D V B F] om L [k] "ZYWTY'L … is his name"—G1 reads: "○○○'L ○TRY'L HZZHYYH ○○○○○R○ MGY'L YHWRY'L YWPY'L mud between (corrupt?) is [his] n[ame] YHW. This is Metatron." [l] "And because of the love" N O M40 M22 D V B F L] "In the love" G1 [m] "with which they have loved him on high" N M40 M22 D V B F] + "⟨and they would call him in the encampments⟩" O; "with which they love them (*š'whbyn 'wtn*) on high" L; "with which the whole host on h[i]gh ha[ve lov]ed him" G1

they would call[n] him in the encampments of the holy ones[o] Metatron, servant of[p] YHWH,[q] *slow to anger and abounding in lovingkindness*[r] (Exod 34:6).[s] Blessed are You,[t] YHWH, the Wise One of mysteries and Lord of secrets.[u] Amen Amen.[v,w]

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[n] "they would call" ⟨O⟩ M40 M22 D V B F L] "they call" N [o] "in the encampments of the holy ones" O M40 M22 D V B F] "in the encampments" N; om L G1. Encampments of angels are inspired by Gen 32:2 and are also known from the Songs of the Sabbath Sacrifice, Song 2 (4Q400 2 + 4Q401i 14 8; see Davila, *Liturgical Works*, 108). [p] "Metatron, servant of" O M40 M22 D V B F L] "Metatron My servant." N; "ZYPTY'L L[...] ZBWRY'L" G1 [q] "YHWH" (various spellings) N O M40 D V] "YHWH YHWH YHWH" M22(!) B F; "YHWH. *YHWH, YHWH, merciful and gracious God* (Exod 34:6)" L; "*YHWH, YHWH, merciful and gracious God* (Exod 34:6)" G1 [r] "*in lovingkindness*" N O M40 M22 D V B F] + "*and truth*" (Exod 34:6) L G1 [s] Cf. the penultimate sentence of § 277 with *Merkavah Rabba* § 685. [t] "Blessed are You, YHWH" (various spellings) N O M40 M22 D V B F] "Blessed be" L; "Blessed be YY'," G1 [u] "and Lord of secrets" M22 V B L] "Lord of lords and secrets" N O M40 D F; "and Lord of the princes" G1 [v] "Amen. Amen." N O M40 V F] "Amen. Selah." M22; "Amen. Amen. Amen." D; "Amen. Amen. Selah." B; "Amen and Amen. Selah." L; om G1 [w] Paragraphs 278–279 are found only in M22 and B and § 280 only in B. They are parallel to *Merkavah Rabba* §§ 677–679, where their textual evidence is collated.

CHAPTER THREE

SAR TORAH: THE PRINCE OF TORAH

Introduction

The macroform conventionally known as the *Sar Torah* (§§ 281–306) gives instructions on how to invoke the angelic "Prince of Torah" (the meaning of the title) and compel him to grant the practitioner effortless knowledge of "Torah," that is of the five books of Moses and the rabbinic teachings about them, thereby also granting the social and material benefits associated with a rabbinic education. The instructions for the praxis are preceded by stories that purport to tell how God chose, in the face of angelic opposition, to reveal it to the Judean exiles when they returned from Babylon to rebuild the Temple. The text is written in Hebrew.

Contents

The text opens with a paragraph attributed to R. Ishmael, citing R. Akiva in the name of R. Eliezer, asserting that the true power of Torah was not revealed until the time of the Second Temple (§ 281). There follows a dialogue between God and Israel in which Israel reproaches God for imposing troubles and toils on them which interfere with their study of Torah. God accepts their reproach, commends their desire to learn Torah, and offers them a "seal" and a "crown", the proper use of which will eliminate the uneducated from Israel and will grant the users great benefits that are the envy of the angels (§§ 282–291a). An angelic chief then protests the unfairness of this arrangement, but God rebukes the angels and reaffirms his determination to grant these powers to Israel (§§ 291b–294). Then R. Ishmael, citing the same authorities, relates a tradition about a vision of the (macrocosmic?) Temple granted to the fathers at the site of the destroyed Temple, during which vision the praxis of the Prince of Torah was revealed (§§ 297–298). The praxis itself is given in §§ 299–303, again in the name of the same rabbis (although this time the second one is called R. Eliezer the Great). A few manuscripts include an episode, again narrated by R. Ishmael in the name of the same authorities, in which the praxis is tested by these three

rabbis in the Land of Israel and in Babylonia (§§ 304–305). Two prayers conclude the work (§ 306).[1]

Manuscripts

The *Sar Torah* macroform is included as part of the *Hekhalot Rabbati* in fifteen manuscripts. In addition, it appears after the *Hekhalot Rabbati* in V, but separated from it by a colophon and thus understood to be a separate work. It appears as a separate work not associated with the *Hekhalot Rabbati* in one manuscript, London Harley 5510. Parts of the work also appear in F (§§ 297–306, before and §§ 281–306 after the *Hekhalot Rabbati*); Parma 1287/1 (§§ 281–298); and London Add. 15299 (§ 299–306).

This translation is of an interim eclectic critical text reconstructed from the text of the seven complete manuscripts of the *Synopse* and which does not take into account any of the other manuscripts. The degree to which their evidence would improve the reconstructed text must remain an open question pending a full collation of them.[2]

Title

The manuscripts of the *Hekhalot Rabbati* which include the *Sar Torah* reckon it as part of the *Hekhalot Rabbati* in their chapter and verse enumerations and give it no special title of its own. Manuscript Parma Cod. 1287/1 (de Rossi 2239) includes § 281–298 and uses the phrase *sod torah* ("secret of the Torah") at the beginning and end of the unit, also describing it as chapter 27 from *pirqe hekhalot*. London British Library Add. 15299 contains §§ 299–306 and indicates that it was copied from *sefer hekhalot*. Thus in both cases these passages were extracted from a longer text, presumably the *Hekhalot Rabbati*, since both *pirqe hekhalot* and *sefer hekhalot* are titles used in of that work in complete manuscripts of it and chapter 27 begins the *Sar Torah* in some chapter reckonings of the larger work. London Harley 5510 divides the work into five chapters but gives it no title.

The title *śar torah* marks the beginning of the unit §§ 281–306 in V and this unit concludes with the title *śar šel torah*. Both phrases mean "The Prince

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[1] Surveys of the contents of the *Sar Torah* are given by Goldberg in "Einige Bermerkung," 35–39; Smith, "Observations," 147–148; Gruenwald, "Hekhalot Rabbati," 169–173; Schäfer, *Übersetzung*, 2:XXXI–XXXII; and idem, *The Hidden and Manifest God*, 49–53.

[2] See Schäfer, "Handschriften," 201–208; idem, *Übersetzung*, 2:XVI–XVII; Davila, "Prolegomena," 216–217. Schäfer collates the variants of F in his translation of §§ 281–306 in *Übersetzung* 2. They do not bring us any closer to the original text.

of Torah." Thus the title *śar torah* is used in only one manuscript, but that manuscript treats the text as a separate work on its own terms. It should also be noted that in the manuscripts *sod torah* is often given as a variant for *śar torah* (see the text-critical notes), so the two titles are closely related.[3]

We have no way of knowing which, if any, title was originally assigned to the work. I retain the title *Sar Torah* here as a convention.

Redactional Issues

The main text of the *Sar Torah* naturally divides itself into two distinct episodes: the story of the revelation of the praxis at the time of the rebuilding of the Temple (§§ 281–294) and the praxis itself (§§ 297–303, and perhaps § 306). The episode involving the testing of the praxis found in §§ 304–305 is found only in M22, V, B, and twice in F. These three episodes are all presented as quotations of R. Ishmael in the names of R. Akiva and R. Eliezer. The passage in §§ 295–296 is clearly a secondary addition. It is found only in B (with a parallel with N in §§ 405–406); both paragraphs are attributed to R. Akiva and they deal with Metatron and the heavenly throne room.

The most stable redactional unit is §§ 281–294, 297–303, 306. This macroform is primarily interested in the revelation of a special ritual praxis that makes the study of Torah vastly easier. This is a theme entirely foreign to the *Hekhalot Rabbati* and we are justified in regarding this *Sar Torah* text to be a work independent of the larger document. But there is some reason to believe that the *Sar Torah* macroform is itself a composite document. The concluding paragraph, § 306, is attributed only to R. Ishmael and consists of two prayers that have no connection with the theme of the rest of the macroform and which includes material known elsewhere from § 153, G1, and G8. It may be a secondary accretion to the macroform. Moreover, Swartz has advanced some reasons to regard §§ 281–294 and §§ 297–303 as originally separate compositions. According to his reading, in §§ 281–282 we are told that the praxis was not revealed until the Second Temple was built, whereas § 297 asserts that the Second Temple was built only after the fathers had compelled God to reveal the praxis. The text of § 297 is in doubt and I have adopted another reading, but even so the two passages appear to disagree on whether praxis was revealed before or after the building of the Temple. The style and vocabulary of the two units are also somewhat different and the second unit stands on its own without reference to the first.[4]

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[3] For details see Schäfer, "Handschriften," 184–185, 201–208, 212–213.

[4] See Swartz, *Scholastic Magic*, 105–106; Davila, *Descenders to the Chariot*, 274.

As for the microform §§ 304–305, it fits well in the context of the *Sar Torah* macroform, but its absence from most of the manuscripts is suspicious. Its text has some relationship to early material in G8 (see below), so it may be an independent *Sar Torah* tradition incorporated secondarily into this macroform.

Date, Provenance, and Social Context

Something similar to our *Sar Torah* macroform was known in the early tenth century by the Kairite author Salmon ben Yeruhim, so some version of it must have existed by then.[5] No fragments of the macroform have yet been recovered from the Cairo Geniza, but in the eleventh century manuscript G8 2b 21b–22a we read:

> R. Ishm[a]el said:
>
> The thing was done by my hand but I did not believe it until the thing was done by the hand of a certain [di]sciple who was the most inferior of us all in the association.

This sentence parallels the language of a sentence in § 305, but the contexts of the two sentences are quite different. The "thing" accomplished in § 305 is the successful application of the Sar Torah praxis by the dull practitioner, whereas in G8 it is the praxis of the ascent to the chariot, about which R. Ishmael is exhorted to testify in the immediately following context. Thus the saying may be a conventional one in Hekhalot traditions, but its use in these two very different passages does not imply a literary relationship between them.

Although no other verbal parallels are extant in earlier material, the theme of the Prince of Torah is itself very early. G8 contains a section with the title "The Prince of Torah that belongs to it" (2b 24b; cf. 2b 34b–37a). Earlier still, three Aramaic incantation bowls from roughly the seventh century preserve an incantation that mention the Prince of Torah. In it the house of a client is sealed in the names of various mighty angels, including "and with the seal-ring of mighty Michael, the Prince of Torah."[6] In another bowl God or an angelic prince is mentioned "whose [To]rah of mercy is placed in my mouth and all of [his] (or [my]) ways are law," hinting at the Sar Torah theme of Torah knowledge being given directly to a practitioner.[7]

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[5] The relevant passage in Salmon's *Book of the Wars of the Lord* is translated and discussed by Halperin in *The Faces of the Chariot*, Appendix VII, pp. 518–522.

[6] Gordon's bowls E and F, with a parallel in a bowl published by H. Hyvernat. For details see Davila, *Descenders to the Chariot*, 220–222. For other comparatively early references to the Prince of Torah outside the Hekhalot literature, see ibid., 230–234.

[7] Montgomery's Bowl 25. See Davila, *Descenders to the Chariot*, 217–221.

Halperin, picking up on hints in § 288, argues that the Sar Torah traditions were developed by the people of the land (*ʿam haʾarets*), the Jews untrained in rabbinic traditions who were stereotyped in the rabbinic literature as ignorant and boorish. Although his theory has not been found convincing, it is more widely accepted that the Hekhalot literature came from scribal circles who knew the Bible and some rabbinic traditions but who had no formal rabbinic training and who may indeed have envied the superior power and social status of the rabbis. In addition, use of the Sar Torah practices may have been disseminated into a broader social context in accordance with the radical egalitarianism advocated by the traditions.[8] That said, it is unclear whether the "Israel" to whom the praxis is to be revealed refers to the Jewish people as a whole or to the Hekhalot practitioners alone.[9]

Moulie Vidas has argued in a recent doctoral dissertation that the author(s) of the Sar Torah text and perhaps other Hekhalot traditions were associated with the group referred to in hostile terms by the Babylonian Talmud as the "reciters" (*tanna'im*). These "reciters" were "known from other sources as those entrusted with the memorization, transmission and recitation of rabbinic traditions in educational and ritual contexts."[10]

Converging lines of evidence point to a Babylonian connection and perhaps origin for the Sar Torah traditions. The praxis was tested in both Palestine and Babylonia according to § 305 (which, however, as already noted, is likely to be a secondary addition to our *Sar Torah* macroform); G8 includes a cryptic reference to a future sage, presumably a Hekhalot practitioner, in Babylonia (2a 12b–23a); and the earliest references to the Prince of Torah come from Babylonian incantation bowls. So Sar Torah themes go back to seventh century Babylonia, although our *Sar Torah* macroform may be much later and may have been composed and edited elsewhere.

Theological Themes

Two theological themes stand out in the *Sar Torah* text. The first is the emphasis on the idea of the ritual praxis being a gift of God to humanity. Remarkably, God admits that he "did not act rightly" (§ 283) in bringing the Exile upon Israel. He now recognizes Israel's enthusiasm for Torah study and

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[8] For an overview of the issues, see the introduction to this volume. See also Halperin, *The Faces of the Chariot*, 437–443; Swartz, *Scholastic Magic*, 220–221; Lesses, *Ritual Practices*, 199; and Davila, *Descenders to the Chariot*, 245–250, 275–277.

[9] Chernus, "Individual and Community," 259–262.

[10] Vidas, "Tradition," quotation on p. 23. See also especially Chapter IV, "The Response to the Bavli in *Sar ha-Torah* and Other Hekhalot Texts."

he eagerly offers them the praxis so that, if they merit it, every Israelite may become a sage.

The second theme is the hostile response of the angels to God's gift. They recognize that this praxis gives a supernatural power to human beings which blurs the distinction between them and the angels. The hostility of the angels to the revelation of Torah to human beings is a longstanding theme in rabbinic literature, but the *Sar Torah* text makes the issue not the revelation *per se*, but rather the magical rite that allows mortals to assimilate knowledge of the divine gift of Torah without effort.[11]

Stories

The stories in the *Sar Torah* text consistently function as advertisements for the power and efficacy of the *Sar Torah* praxis prescribed in the text. Two stories appear in the main macroform, each placed in the mouth of R. Ishmael, who in turn quotes R. Akiva in the name of R. Eliezer. The first is an account of dialogues of God with Israel and then with "the chief prosecutor of the attending angels," emphasizing the wondrous nature of the praxis, which even the angels envy. The second tells of the appearance to the fathers of a vision of the Temple on the site of its ruins and the subsequent revelation of the Sar Torah praxis, apparently mediated by the biblical character Zerubbabel ben Shealtiel. This narrative draws on the book of Haggai for its context and some of its themes, and it underlines the divine origin of the praxis.

One could perhaps regard the revelation of the Sar Torah praxis itself, again attributed to the same succession of rabbis, as a story, but it seems better to consider it under ritual practices below. One more story (§§ 304–305) is found in a few manuscripts. It too is attributed to the same succession of rabbis, but unlike any of the previous episodes, all three are actual players in the events. R. Eliezer tested the praxis successfully, whether on himself or another is unclear; then R. Ishmael likewise tested it, and then did so then on a "dullard" and on uneducated shepherds, again successfully; but its efficacy was not accepted as proven until R. Akiva left the Land of Israel, traveled to Babylonia, and applied it successfully to a multitude of uneducated people. The point of the story is clearly that the praxis is universally reliable: it can be used on the dullest student and is equally effective in Israel and in impure foreign lands.

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[11] These themes are discussed in more detail by Schäfer in *The Hidden and Manifest God*, 49–53; idem, "Engel un Menschen"; and idem, *Rivalität zwischen Engel und Menschen*.

Ritual Practices

The centerpiece of this macroform is the ritual praxis presented in §§ 299–303 and 306. It combines ascetic practices with the recitation of traditions, divine names, and prayers. The practitioner must purify himself, isolate himself for a twelve-day period, and observe certain dietary restrictions. During this period he must recite "this midrash of the Prince of Torah" along with his normal prayers and he must study it throughout each day. The specific content of the midrash is not indicated, but is presumably some or all of the preceding narrative in §§ 281–294, 297–298, functioning as an *historiola* or a story whose recitation provides a paradigm to empower an incantation.[12] In addition the practitioner must recite a series of angelic names as adjurations. Two of these names, ʾZBWGʾ and ṢWRṬQ, are referred to respectively as "a great seal" and "a fearsome crown." These terms are used elsewhere in the Hekhalot literature, most notably as a title for the incantation prayers found in §§ 318–321//651–654, translated in chapter seven. The Sar Torah praxis may or may not have this particular set of adjurations in mind; the terminology may be traditional and its application here independent of other uses. Paragraph 306 directs the practitioner to begin the Sar Torah praxis by standing and praying two prayers, both of which are known from elsewhere.

The stated objectives of the Sar Torah praxis in § 303 are far-ranging: "he will go forth to all the principles of Torah that he seeks, whether to Bible or to Mishnah or to the vision of the chariot." In other words, both the power of instant Torah-learning and the visionary journey to the chariot are in view, a combination that weakens scholarly efforts to separate the Sar Torah traditions from traditions about descent to the chariot. This is not an isolated case of the mixing of these traditions: as noted above, a vision of what seems to be the supernal Temple is associated with the revelation of the Sar Torah praxis in this macroform in §§ 297–298 and terminology used for the testing of the Sar Torah praxis in § 305 is used in G8, but applied to the visionary ascent and descent.[13]

Paragraph, Chapter, and Verse Divisions

This translation of the *Sar Torah* macroform is numbered according to its paragraphing in the *Synopse*. Jellinek and Wertheimer both include the text as part of the *Hekhalot Rabbati* and give it corresponding chapter and verse

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[12] For *historiolae* see Frankfurter, "Narrating Power."

[13] Cf. Davila, *Descenders to the Chariot*, 93–95; Lesses, *Ritual Practices*, 186–187, 192–203.

divisions as follow in the chart below. The chart also gives the chapter and verse divisions of V, which treats the macroform as a separate text.[14] Schäfer gives the chapter and verse divisions of the other manuscripts in the *Synopse* and F (all of which treat the macroform as part of *Hekhalot Rabbati*) in his German translation in *Übersetzung*, vol. 2.

Synopse	Jellinek	Wertheimer	V
§ 281	27.1	28.5[15]	Title: "The Prince of Torah is begun"
§ 282	27.2	29.1	v. 2
§ 283	27.3	29.2	v. 3
§ 284	27.4	29.3	v. 4
§ 285	27.4	29.3	v. 4 continues
§ 286	27.5	29.4	v. 5
§ 287	28.1	29.5	chapter 2
§ 288	28.1–2	30.1	v. 2[16]
§ 289	28.3	30.2	v. 3
§ 290	28.4	30.3	v. 4
§ 291	28.5	30.4	v. 5
§ 292	29.1	30.5	chapter 3
§ 293	29.2	31.1	v. 2
§ 294	29.3	31.2	v. 3
§ 295	-	31.3	-
§ 296	-	31.4	-
§ 297	29.4–5	31.5–32.1	v. 4
§ 298	29.5–6	32.1–32.3[17]	v. 4 continues
§ 299	30.1	40.3	chapter 4
§ 300	30.2	40.4	v. 2
§ 301	30.3	40.4	v. 3
§ 302	30.4	40.4	v. 4
§ 303	30.5	40.4, 5[18]	v. 5
§ 304	-	-	chapter 5
§ 305	-	40.4	v. 2–v. 3
§ 306	new par.[19]	40.5	v. 4

[14] Schäfer reports that the other independent copy of the *Sar Torah* in manuscript London Harley 5510 contains "5 Kapitel wie in MS Vatikan, jeweils am Anfang durchgezählt" ("Handschriften," 208).

[15] Wertheimer's edition omits indications of vv. 3 and 4. in chapter 28.

[16] The verse number is given midway through § 288.

[17] Wertheimer's edition inserts the *Apocalypse of Zerubbabel* in 32.4–40.2.

[18] Paragraph § 303 appears twice in Wertheimer's edition.

[19] Jellinek's edition begins a new paragraph with § 306, but does not give it a chapter or verse number, and it concludes the *Hekhalot Rabbati*.

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SAR TORAH:
THE PRINCE OF TORAH
(§§ 281–294, 297–306)

The Legend of the Revelation of the *Sar Torah* Praxis (§§ 281–294)

Introduction: The first revelation of Torah (§ 281)

§ 281 R. Ishmael said:

Thus[a] said R. Akiva in the name of R. Eliezer:[b]

From the day that the Torah was given to Israel[c] until the latter House[d] was built, the Torah[e] was given. But its adornment and[f] its worth, its glory,[g] its greatness, and its ornamentation, awe of it,[h] dread of it, fear of it,[i] its garland,[j] its majesty[k] and its majesticality, a cold sweat from it,[l] its splendor, its power[m] and its powerfulness,[n] its rulership, and its might[o] were not given until the latter House was built, and the Shekhinah did not dwell in it.[p]

A dialogue between Israel and God (§§ 282–291)

§ 282 Israel stood to pour out a complaint before their Father who is in heaven, saying:

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§ 281 [a] "Thus" N O M40 M22 D V] om B [b] "Eliezer" O D] + "the Great" N M22 V B; "Elazar" M40 [c] "to Israel" N M40 M22 V B] om O D [d] i.e., the Second Temple, rebuilt after the Babylonian Exile. Cf. Hag 2:9, which is quoted in § 298 below. [e] "the Torah" N O M40 D V B] + {"and its splendor, its power, its powerfulness, its rulership"} M22 [f] "But its adornment and" M22 V B] "Its adornment was not given. And" N O M40 D [g] "its glory" N M40 M22 D B] om O; "its valuables" V [h] "awe of it" N O M22 D V B] "my awe" (corrupt) M40 [i] "fear of it" O M40 ("and fear of it" M22 V) D B] "fear" N [j] "its garland" emendation] "garland" N; "garland of" O; "its wealth" M40 M22 D V B [k] "its majesty" O M40 D ("and its majesty" V B)] "majesties" N; "and its majesty its majesty" (corrupt) M22 [l] "a cold sweat from it" N B] "its splendor" O; "cold sweat" M40 D; + "a cold sweat from it" or "its horror" M22; + "and its horror" V [m] "its power" N O M40 M22 V B] "a she-goat" (corrupt) D [n] "and its powerfulness" N O M40 M22 D B] "and its she-goats" (?) (corrupt) or "and its insolence" (?) V [o] "and its might" O M40 D V B] "and might of" (corrupt) N; "its might" M22 [p] "and the Shekhinah did not dwell (or "attend") in it" N O M40 D] "and He did not attend the Shekhinah in it" (?) (corrupt) M22 V B

You have caused many troubles to fall[a] upon us. Of what shall we take hold? What shall we leave? You have cast upon us great toil and a heavy[b] burden. You said to us, "Build[c] a House! Although you are[d] building, be busy with Torah."

This is the response of His sons.[e]

§ 283 Since[a] you had a great interruption between[b] the exiles,[c] I have felt craving: when would I hear[d] the sound of the words of my Torah out of your mouths? You did not act rightly and I did not act rightly.[e] For you[f] did not act rightly, since you opposed Me[g] so that I became angry with you and I stood[h] and I carried out *the decreed annihilation*[i] (Isa 10:23; 28:22; Dan 9:27) against My city and against My House and against My sons. But I myself[j] did not act rightly, since I stood against you and I sealed[k] against you an edict of judgment. Certainly it is a punishment[l] that does not last[m] forever and ever[n] and ever. There will be strife over it,[o] a punishment[p] that will last no longer than[q] either a year[r] or two or ten[s] or thirty or, *if by reason of might*

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§ 282 [a] "You have caused many troubles to fall" N O M40 M22 D V] "Many troubles are" B [b] "heavy" M22 V B] "great" N O D; om M40 [c] "Build" (impv. pl.) (impv. masc. sg. O) ⟨M40⟩ D] + "for me" N M22 V B; "Turn/Remove" {M40} [d] "you are" N O M40 D V B] "they are not" M22 [e] "His sons." N O M40 M22 D V] + "And this is the response of their Father in heaven:" B **§ 283** [a] "Since" N O M40 M22 D V] om B. For B this clause would constitute a whole sentence. [b] "between" O M22 D V B] "since" N; "despise" (corrupt) M40 [c] "the exiles" O M40 M22 D V B] "the exile" N [d] "I hear" N O M40 D V B] "H/he hears" M22 [e] "You did not act rightly and I did not act rightly." M22 ("For you" V) B] om N O M40 D. This sentence may have been lost by haplography with the next sentence, but it is also possible that a scribe found its portrayal of God offensive and deleted it (cf. n. j below). [f] "For you" N O M40 D] "You" M22 V B [g] "Me" N M40 M22 D V B] om O [h] "and I stood" O M40 M22 D V B] om N [i] "the decreed annihilation" M40 M22 D V B] *klhy* (corrupt) N; om O [j] "But I myself" O M40 M22 D V B] "But if I" N. A deliberate alteration to soften the theological offense of the sentence. [k] "and I sealed" N O M40 D V B] "and I made to stand" M22 [l] "a punishment" N M40 M22 D V B] om O [m] "that does not last" M40] "that lasts" N O M22 D V B. The grammar of O implies the lost reading "punishment" above (cf. n. l). [n] "forever and ever" N O M22 V B] "forever" M40 D [o] "strife over it" N O M22 D V B] "for strife" M40 [p] "a punishment" N M40 M22 V B] om O; "a punishment of" (corrupt) D [q] "than" N M40 M22 D V B] om O [r] "either a year" M22 V B] om N O; "a year" M40 D [s] "ten" N O M22 D V B] "twenty" M40

(Ps 90:10) as much as[t] one hundred. Then there will be a departure for it.[u] However, you reproached[v] Me. You[w] acted rightly: already I have accepted your reproach[x] upon Myself.

§ 284[a] For the groaning of Israel is sweet[b] upon Me and craving for[c] Torah has covered[d] Me.[e] Your words have found favor[f] in My hearing and the sayings of[g] your mouth are received upon Me: You be busy with the House of My choosing[h] and let Torah not depart from your mouths.

§ 285 For I am[a] the Owner of wonders,[b]
the Lord of explications am I.[c]
Mighty acts throng forth[d] before Me,
miracles and amazing things are before My throne.
Who[e] has greeted Me first[f] and I did not reward him?[g,h]
Who has called me and I did not answer him[i] at once?[j]

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[t] "as much as" N O M40 M22 D B] om V [u] The passage "Certainly … for it" is difficult. Halperin translates: "After all, a being [?] that endures forever and ever can hardly engage in struggle against a being [?] that lasts for perhaps a year, or two, or ten, or thirty, or by reason of strength a hundred, and then is finished." But this paraphrases excessively and its meaning hinges on the translation of *mydh* as "being," a meaning found occasionally in the Hekhalot texts (e.g., in *Hekhalot Rabbati* § 103), but one that does not yield a clear sense in this passage. Swartz accepts the majority reading "that lasts" (see n. n above), which he translates as "that stands," and he translates *mydh* as "punishment" and "retribution" (*Scholastic Magic*, 94; cf. Schäfer, *Übersetzung*, 268). Swartz takes the passage to be an acknowledgement of "the eternal punishment of exile" and therefore the justness of Israel's complaint. But the exile in question was not eternal and the narrative context concerns Jews who had returned from it to the Holy Land, so this seems an unlikely concession on God's part. I accept the negated verb in M40 as original and take the sentence as concessive in a different sense. The setting is a few years after the end of the Babylonian Exile and, although it did *not* last forever, God acknowledges that it has become a source of longstanding strife that is counterproductive to Torah-study and so he acknowledges the legitimacy of Israel's complaint. [v] "you reproached" N O M22 V B] "you were compelled" (corrupt) M40 D [w] "You" N M22 V B] "You yourselves" O M40 D [x] "your reproach" O M40 M22 V B] "your whole reproach" N; "their reproach" D **§ 284** [a] Paragraphs 284–294 are translated by Maier, "'Gezetz' und 'Gnade,'" 104–109. [b] "the groaning of Israel is sweet" N M22 D V B] "O groaning of Israel, you are sweet" O; "O grief of Israel, you scorch" (corrupt) M40 [c] "craving for" O M40 M22 D V B] "craving" N [d] "has covered" N M22 D V B] "you have covered" O; "you (pl.) have covered" M40 [e] "Me" N M40 M22 D V B] "Him" O [f] "have found favor" N O D V] "give favor" M40; "guide" M22; "are restful" B [g] "the sayings of" N O M40 M22 V B] "the words of" D [h] "My choosing" N O M40 M22 V B] "His choosing" D **§ 285** [a] "I am" N O M40 D V] om M22 B [b] "wonders" O M40 M22 D V B] "mighty acts" N [c] "am I" N ⟨O⟩ M22 V B] "the Lord" {O}; "is my Father, my Father" M40 D [d] "Mighty acts throng forth" N M22 V B] "He is the Owner of mighty acts, they throng forth" O M40 D [e] "Who" ("And who" O V) M40 M22 D B] "From" (?) or "Who" (Aramaic) N [f] "has greeted Me first" O M40 M22 D V B] "have greeted Me first" (3rd. pl.) N [g] "I did not reward him" N O M40 D V B] "I will not reward" M22 [h] Cf. Job 41:3. [i] "him" N O M40 D V B] om M22 [j] Cf. Cant 5:6

Say before Me your requests;[k]
multiply[l,m] the craving of[n] your soul upon Me!

§ 286 My storehouses[a] and My treasure houses[b]—there is nothing lacking in them.[c] Say your requests[d] and they shall be given[e] to you,
and the craving of your soul,[f] at once it shall be done!
For there is no moment[g] like this moment,
and no time like this time.
There is no moment[h] like this moment,[i]
because My soul has tarried[j] until I have seen you,
and there is no time like this time,
when your love[k] clings to My heart.[l]

§ 287 I know what you seek and My heart[a] recognizes what you crave: you seek[b] an abundance of Torah and a tumult of Talmud,[c] you hope for a multitude of legal discussions, to ask[d] about the law. For a tumult of extension you[e] are longing in order to multiply testimony[f]—mountains (and) mountains (of it); to set down[g] sound wisdom—hills (and) hills (of it); to magnify[h] Talmud[i] in the streets[j] and dialectic in the squares; to multiply laws[k] *like the sand of the sea* (Gen 32:11 [Evv 32:12]; 41:49 etc.) and masters[l] like the dust of the inhabited world;

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[k] "your requests" N O M40 D] "all your requests" M22 V B [l] "multiply … upon Me" om N O. In M40 read the last clause as "the cravings of your soul are upon me." [m] "multiply" M40 M22 D B] om V [n] "the craving of" M22 D V B] "the cravings of" M40 **§ 286** [a] "My ⟨store⟩houses" V [b] "and My treasure houses" O M40 D V] "and *ʾnṣdy* houses" (corrupt) N; "or the powerful things (?) of My treasuries or" M22; "and My treasuries" B [c] "in them" N O M40 D V] "from you (masc. pl.)" M22; "from them" B [d] "your requests" O M40 M22 B] "the requests of their heart" N ("the requests ⟨of your heart⟩" V); "the requests" D [e] "and they shall be given" O M40 D V B] "and He shall give (them)" N; "and it shall be given" M22 [f] "your soul" N O M22 V] "your souls" M40 D B [g] "moment" ⟨N⟩ O M40 M22 D V B] "time" N [h] "There is no moment … like this time" om (haplography) O M40 D [i] "and no time … like this moment" om (haplography) V [j] "has tarried" M22 V B] "was happy" N [k] "your love" O M22(?) V B] "My soul your love" (corrupt) N; "what is their writing" (?) (corrupt) M40 D [l] Cf. Isa 49:8. **§ 287** [a] "and My heart" N O M40 M22 V B] "and to My mouth" (corrupt) D [b] "you seek" N O M40 M22 V B] "you crave, you seek" D [c] "Talmud" or "learning" [d] "to ask" N O M40 M22 ⟨D⟩ V B] "to learn" {D} [e] "extension you" M22] "myriads" (corrupt) N; "My mysteries you" O M40 D; "My master you" (corrupt) V; "masters you" B. I follow Vidas, "Tradition," 208–209 for this reading. For the meaning of the technical term "extension" see G22 1b 12 n. z. [f] "testimony" M40 M22 D V B] "Torah" N ("⟨another [reading]:⟩" V); om O [g] "to set down" N O D B] "to make wondrous" M40; "to make ascend" M22; V corrects "to set down" to "to accomplish" [h] "to magnify" O M40 M22 D B] "to divide" N V [i] "Talmud" or "learning" [j] "in the streets" N O M40 D V B] "with hard efforts" M22 [k] "laws" N O M40 D V B] "law" M22 [l] and "masters" N M40 D B] "and my mysteries" O; "and plenty" M22; "and My master" V

§ 288 to found[a] academies[b] in the gates of tents,[c,d]
to explain what is[e] forbidden and permitted,
to declare impure the impure in them,[f]
to declare pure the pure,[g]
to declare ritually fit the ritually fit,[h]
and to disqualify the disqualified;[i]
to recognize bloods among them;[j]
to teach menstruants[k] what things should be done;[l]
to fasten crowns[m] onto your heads[n]
and garlands[o] of kingship[p] onto the head of[q] your sons;[r]
to compel[s] kings[t] to abase themselves before you
and to oblige potentates[u] to prostrate themselves before you;[v]
to chisel your name[w] into every rock[x]
and your remembrance[y] in the sea towns;[z]
to enlighten your faces like the shining of[aa] the day
and your forehead[bb] like the star of[cc] dawn.[dd]
If you merit this seal[ee]
so as to make use of[ff] this crown,[gg]
the people of the land[hh] shall not be found[ii] in the world[jj]

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§ 288 [a] "to found" N O M40 D V B] "to return" (corrupt) M22 [b] "academies" or "study sessions" [c] "tents" N O M22 D V B] "God" M40 [d] Cf. Gen 25:27. For this line see Halperin, *The Faces of the Chariot*, 431 n. 3 and 435. [e] "what is" O] "from them" N; "in them" M40 D B; "to them" M22 V [f] "in them" N M40 M22 D V B] "⟨by means of it⟩" (i.e., the law?) O. [g] "the pure" O M40 D] + "in them" N M22 V B [h] "the ritually fit" N O M40 D] + "in them" M22 V B [i] "the disqualified" O M40 D] + "in them" N M22 V B [j] Cf. *m. Nid.* 2.6–7 and Swartz, *Scholastic Magic*, 95 n. 121. [k] "to teach menstruants" N O M40 D V B] "and for menstruants" M22 [l] "what things should be done" O M40 M22 D V B] "what they should do" N [m] "crowns" O M22 D V B] "fastenings" N M40 [n] "onto your heads" O M40 M22 D V B] om N [o] "and garlands" N O M40 D B] "and a garland" M22 V [p] "kingship" N O M40 D V B] "kings" M22 [q] "onto the head of" B] om N O M40 D V; "like the head of" M22 [r] "your sons" M22 B] om N O M40 D; "among you" V [s] "to compel" N O M22 D V B] om M40 [t] "kings" O M22 D V B] "angels" N; om M40 [u] "potentates" N M40 M22 D V B] "constables" O [v] "before you" N O M40 M22 D V] "to you" B [w] "your name" O M40 M22 D V B] "your names" N [x] "rock" O M22 V B] "mouth" (corrupt) N; "coagulation" (corrupt) M40 D [y] "and your remembrance" O M22 B] "and your words" N; "and your remembrances" M40 D V [z] "in the sea towns" N O M40 V B] "in their towns" M22; "like the sea towns" (corrupt) D [aa] "like the shining of" N O M22 D V] "in the shining of" M40 B [bb] lit. "between your eyes" [cc] "like the star of" N O M40 M22 D B] "like the stars of" V [dd] "dawn" O M40 M22 D V] "black" (corrupt) N; "brightness" or "the morning star" B [ee] "seal" O M40 M22 D V B] "great seal" N [ff] + "⟨it⟩" O [gg] "crown" O M40 D] "fearsome crown" N; "my crown" M22 V B [hh] "the people of the land" O M40 M22 D B] "a boor and the people of the land" N ("⟨a boor⟩" V). The term "people of the land" means those who lack any rabbinic training. For discussion see the introduction to this chapter. [ii] "found" N O M22 D V B] om M40 [jj] "in the world" O M40 M22 D V B] "among you from the world" N

and there shall be no fool or dullard among you.[kk]

§ 289 You are[a] happy but My attendants are sad,[b] since this mystery is one of the mysteries[c] that goes forth from within[d] My storehouse.[e] All your academies are[f] like calves of[g] the stall;[h] you no longer learn[i] with labor and not[j] with toil, but rather[k] by means of the name of this seal and by the invocation of the crown.[l]

The amazed one is amazed by you[m]
and the miserable one is miserable[n] over you.
Many die from groaning over you[o]
and their soul departs[p] upon hearing of your glory.

§ 290 Riches and wealth grow mighty upon you;
the great ones of the world cling to you;
the family that you marry into—
pedigree surrounds it[a] from all[b] sides.
The one blessed[c] by you[d] is blessed[e]
and the one praised[f] by you[g] is praised.
You are called[h] *ones who make the many*[i] *righteous* (Dan 12:3)[j]
they call you those who make beings meritorious.

[kk] "among you" O M40 M22 D V B] "from you" N **§ 289** [a] "You are" O M40 M22 D V B] "As for you, you shall be" N ⟨V⟩ [b] "but my attendants are sad" N M22 V B] "O my attendants" O; "for my attendants" M40 D [c] "the mysteries" O M40 M22 D B] "My mysteries" N ("⟨My⟩ mysteries" V) [d] "from within" O M40 M22 D V B] "within" N [e] "My storehouse" O M40 M22 D V B] + "from now and onwards" N ⟨V⟩ [f] "All your academies (or "study sessions") are" M40 B] "The voice of your academies is" N M22 V; "The voice of academies (?) is yours" O; "All the academies that are among you are" D [g] "like calves of" M40 D] "at rest like calves of" N ("⟨at rest⟩" V); "for like calves of" O; "by means of it like calves of" M22 B [h] i.e., fatted calves. Cf. 1Sam 28:24; Jer 46:21; and Mal 3:20 (Evv. 4:2). [i] "you no longer learn" N ⟨V⟩] "not" O M40 M22 D V B [j] "and not with toil" O M40 M22 D V B] "{and still with toil} and not with toil" N [k] "but rather" N O M22 D V B] "and not" M40 [l] "the crown" O M40 D V] "My crown" N; "the fearsome crown" M22 B [m] "The amazed one is amazed by you." N O V B] "He is amazed by you" M40 D (the subject of the verb is unclear and the reading is probably corrupt); om M22 [n] "and the miserable one is miserable" N O M22 V] "and the silent one is silent" or "the destroyed one is destroyed" M40 D; "and the refreshed one is refreshed" B [o] "from groaning over you" N O M40 D V] "in their groaning" M22 B [p] "and their soul departs" N O M22 D V B] "and their souls(?) depart" M40 **§ 290** [a] "pedigree surrounds it" N(?) O M40 D] "They (fem.) surround it and refuge and he strengthens it" (corrupt) M22; + "and he has strengthened ⟨it⟩" V; "and he strengthens it" B. The term "pedigree" is a fem. sg. noun, so the antecedent of both "they" and "he" is unclear. [b] "from all" N O M40 D B] "as all" M22; "on all" V [c] "the one blessed" N] "the one who blesses" O M22; "the one blessed" or "the one who blesses himself" M40 D V B [d] "by you" N O M22 V B] "by them" M40 D [e] Cf. Gen 12:3; Num 22:6. M22 reads "is the blessed one." [f] or "the one who praises himself" [g] "by you" N O M22 D V B] "by them" M40 [h] "called" N O M22 V B] om M40 D [i] "*the many*" (Dan 12:3) M22 D V B] "many" O M40 D; "mercies" N [j] Cf. Isa 53:11

The proclamation of[k] new moons goes forth from you
and the intercalation of years from the prudence of your wisdom.
§ 291 By your hands[a] the patriarchs[b] are anointed[c]
and by your mouth the fathers of the law court stand.
You give standing to the exilarchs;[d]
the judges of[e] the cities[f] (act) on your authority.
The reform of[g] the world issues from you
and there is none who opposes it.[h]
My attendants battle a great battle with Me.[i]

A dialogue between the angels and God (§§ 291–294)

As for the chief prosecutor of the attending angels,[j] this is[k] his answer:[l,m]
§ 292 Let this mystery[a] not go forth[b] from Your storehouse,
and the secret of prudence from Your treasuries.
Do not make flesh and blood like us,
do not think of mortals as our substitute.[c]
Let them labor[d] at Torah to the same degree
that they have[e] labored,
and those who come for generations and onward.
Let them establish it with toil[f]
and with great anguish.

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[k] "The proclamation of" O M40 M22 D V B] om N **§ 291** [a] "your hands" N M40 M22 D B] "your hand" O V [b] For the office of patriarch, see *Hekhalot Rabbati* § 93 n. i. [c] "are anointed" N O V B] om M40 D; *mštmšhyn* (corrupt) M22 [d] The exilarchy was a hereditary leadership position in Babylonia corresponding to the patriarchate in Palestine and, like it, was filled by a line of leaders with a Davidic pedigree. [e] "the judges of" N O M22 D V B] "judges" M40 [f] "the cities" N O M22 D V B] om M40 [g] "The reform of" N M22 V B] "For the reform of" O M40 D [h] "opposes it" O M40 M22 D V B] "shall oppose it" N [i] "My attendants battle a great battle with Me" O M40 M22 D V B] "(It is) a great battle and there battle with me the attendants of" N [j] "As for the chief prosecutor of the attending angels," O M40 D V B] "the chief prosecutor, and the attending angels say:" N; "As for the prosecutor of the attending angels" M22 [k] "this is" N O M22 V B] om M40 D [l] "his answer" N O M40 D V B] "the answer concerning it" M22 [m] For "My attendants battle … his answer:" I have reconstructed the text and translated following Swartz, *Scholastic Magic*, 96–97. One could also read this passage (with Schäfer, *Übersetzung*, 275) as "A great battle do the attendants of the prosecutor, the greatest of the attending angels, battle with me. This is his answer:" The syntax of Swartz's interpretation is more straightforward. **§ 292** [a] "this mystery" N O M22 V B] "the mystery of this" M40 D [b] "Let … not go forth" N O M40 D V B] "Do not bring … forth" M22 [c] "our substitute" O M40 M22 D V B] "your (pl.) substitute" N [d] "Let them labor" N ("And let them labor" M22) V B] "My labor is" O D; "humiliation" M40 [e] "that they have" N O M40 D V B] "that they have not" M22 [f] "with toil" N O M40 M22 D] "with great toil" V; + "and with labor" B

This is Your glory,
this is Your ornamentation,
when they[g] forget[h]
and reassess before You,[i]
calling[j] with a whole heart,[k]
supplicating with a willing soul:
"May what we read remain[l] in our hands.
May what we have studied be established in our hearts.[m]
May our inner affections[n] take hold of[o] whatever[p] our ears[q] heard.[r]
May our heart hold onto the paths of[s] learning[t,u] which we heard[v] from the mouth of the master and may they[w] honor each the other."

But[x] if You reveal[y] this mystery[z] to Your sons,[aa] the lesser shall become equal to the greater[bb] and the fool like the wise.

This is the answer of[cc] His servants:[dd]

§ 293 Do not, My attendants,[a] do not, My servants, do not pester Me about this matter.[b] This mystery shall go forth from My storehouse, and the secret of prudence from My treasuries. I am revealing[c] concerning it[d] to a beloved

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[g] "when they" N O M40 D V B] "that they" M22 [h] "forget" V] "praise" N O M40 M22 D B [i] "before You" N O M40 D V B] + "to You" M22 [j] "⟨calling⟩" B [k] "a whole heart" O M40] + "and to You" N; + "to You" M22 V B; "a whole garment" (?) (corrupt) D [l] "May what we read remain" N O V B] "May what we have acquired remain" M40 D; "And what we read has remained" (corrupt) M22 [m] "in our hearts" M22 B] "in our hands" N O M40 D V [n] Cf. *Hekhalot Rabbati* § 272 n. p. [o] "May our inner affections take hold of" M40 D V B] "May {our hands} our heart take hold of" N; "May they take hold of" O; "And may it take hold of our inner affections" M22 [p] "whatever" N O M40 D B] "what" M22 V [q] "our ears … learning" om M22 [r] "heard" O M40 D B] "it shall hear" (corrupt) N; "we shall hear" V [s] For "the paths of" B may read "the donations of" (corrupt) [t] For "learning … the wise." N has only "wisdom." [u] "learning" or "Talmud." [v] "which we heard" V B] "which they heard" (corrupt) O M40 D [w] "and may they" M40 M22 D B] "and this one" (corrupt) O; "and it shall be they" (corrupt) V [x] "But" M40 M22 D V B] om O [y] "You reveal" M22 V B] "there goes forth" O M40 D [z] "this mystery" O M22 V B] "the verdict-giver" M40; "this verdict" D [aa] "to Your sons" O V B] "before You" M40 M22 D [bb] "the lesser shall become equal to the greater" O M40 D V B] "the lesser and the greater shall be equal" M22 [cc] "the answer of" O M40 M22 D V B] "the answer You answered" N [dd] "His servants" O M22 V B] "to His servants" N; "servants" M40 D. With Swartz (Scholastic Magic, 97 and n. 135) and against Maier ("'Gezetz' und 'Gnade,'" 108), Halperin (*The Faces of the Chariot*, 431) and apparently Schäfer (*Übersetzung* 2:277), I take this sentence to refer to God's statement coming in § 293 rather than the statement of the angels in § 292. The genitive is possessive in an objective sense: it is the answer that belongs to the servants in that they are the recipients of it from God. The reading of N captures the sense, but it is easier and therefore probably secondary. **§ 293** [a] "My attendants" N O M22 V B] "attendants of YHWH" M40 D [b] "this matter" N O M22 V B] "the matter" M40 D [c] "I am revealing" N O M22 D V B] "It is I who will reveal" M40 [d] "concerning it" O M40 M22 D V B] om N; "another reading: it" ⟨V⟩

people, I am teaching[e] it[f] to a faithful seed. For them it was hidden[g] from days of old[h] but from the days of creation it was perfected[i] for them, yet it did not come upon My heart to tell it[j] to any of these[k] generations from the days of Moses[l] until now. It was kept for this generation, to make use of it until the end of all generations. *For*[m] *they have gone forth from evil to evil*[n] *and Me they did not know*[o] (Jer 9:2), since their heart[p] was squashed[q] from[r] the exiles,[s] so words of Torah were as hard[t] as bronze and as iron to them. It is fitting to make use of it[u] to bring[v,w] Torah[x] like water[y] into their midst,[z] and like oil on their limbs.[aa]

Thus was Israel[bb] from the day My wrath[cc] burned against it[dd] *and I struck it*:[ee] *the mountains were perturbed and their corpses*[ff] *were like dirt*[gg] *in the midst of the streets* (Isa 5:25).

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[e] "I am teaching" N O M40 M22 D B] "It is I who teach" M40 [f] "it" V B] om N; "them" O M40 D; + "I give it" (corrupt) M22 [g] "For them it was hidden" N M40 D V B] "to them. And it was hidden" O; "to them, hidden" M22 [h] "from days of old" N O M40 V B] "deaths of old" (corrupt) M22; "from days" D. Schäfer (*Übersetzung*, 2:277) takes the phrase as "seit den (ersten) Tagen der Welt" ("since the (first) days of the world") [i] "it was perfected" N O M40 M22 D B] + "forever" V [j] "to tell it" M40 D ⟨B⟩] "to tell" N O; "to give it" M22 V B [k] "of these" O M40 M22 D V B] "the" N [l] "Moses" N O M22 V B] *"h* M40 D. Schäfer (*Übersetzung*, 4:277 n. 11) takes the latter abbreviation to represent "the one on whom be peace" ("auf dem der Freide ruht"), i.e., Moses. It could also represent "the servant of YHWH" (again, Moses) or "the people of the land" (cf. § 288 above). [m] "*For*" (Jer 9:2) O M40 M22 D V B] om N [n] "*to evil*" (Jer 9:2) N M40 M22 D V B] "not evil" (corrupt) O [o] "*and Me they did not know*" (Jer 9:2) O M40 B] "and it they did not know" N; "and it and they did not know" (corrupt) M22; "and Me and we did not know" (corrupt) D [p] "their heart" ⟨N⟩ O M40 M22 V B] "to you (pl.)" N D [q] "was squashed" O M40 M22 D B] "was made impure" N; "slipped away" V [r] "from" N O M40 D V B] "between" M22 [s] "from the exiles" O M40 D V B] "the exile" N; "between this exile" M22 [t] "hard" N O M40 D] + "in their ears" M22 V B [u] "of it" O M40 M22 D V B] om N [v] The phrase "to bring … on their limbs" is repeated marginally as ⟨D⟩ with the variants as indicated. [w] "to bring" O M40 M22 ⟨D⟩ V B] "when there comes" N; om D [x] "Torah" O M22 D ⟨D⟩ V B] "My Torah" N; "words of Torah" M40 [y] "like water" N O M40 M22 ⟨D⟩ V B] "water like water" (corrupt) D [z] "into their midst" N M40 ⟨D⟩ V B] "into its midst" O D; "into your (pl.) midst" M22 [aa] "on their limbs" N V B] "on his limbs" (O abbreviated) ⟨D⟩; "on the limbs, like water in its midst Torah and like oil on his limbs" (dittography) M40; "on your (pl.) limbs" M22; "on my limbs" D [bb] "Thus was Israel" N O M40 D ⟨V⟩] "For Israel was in My eyes" M22 V; "For Israel was in My iniquity (or "in misery")" (corrupt) B [cc] "My wrath" N O M40 M22 V B] "His wrath" D [dd] "against it" O M22 V B] "against them" N; om M40 D. The masc. sg. pronoun "it" anticipates the "it" in the quotation of Isa 5:25. [ee] "*and I struck it*" (Isa 5:25) O M40 M22 D V B] "and I struck them and on account of them" N. V adds "⟨and on account of them⟩." The masc. sg. pronoun "it" is spelled differently from in the MT and it refers back to the masc. sg. noun "My people" (*ʿmw*) earlier in the verse, outside the quotation. [ff] "*their corpses*" (Isa 5:25) O M40 M22 D V B] "the corpses of My people" N [gg] "*like dirt*" (Isa 5:25) O M40 M22 D V B] "in its (?) secret counsel" (corrupt) N

§ 294 With what[a] will I have favor on him?[b] With what[c] shall I comfort him[d] or what[e] good dispensation[f] of delectation is there[g] on high that I may bring (it) out and give (it) to him[h] and I may make him happy[i] with it?[j] I envisioned and saw gold with Me[k]—gold is in the world.[l] Silver is with Me—silver is in the world.[m] Precious stones and pearls are with Me[n]—precious stones and pearls[o] are in the world. Wheat and barley,[p] honey[q] and oil[r] already[s] I have put[t] into the world,[u] but what does the world lack?[v] It is this mystery and this secret that are not in the world. Therefore I will give to them[w] a dispensation of majesty with which My sons may make themselves majestic.[x,y]

The Vision of God's Throne and the Revelation of the Sar Torah Praxis (§§ 297–298)

§ 297 R.[a] Ishmael said:

R. Akiva said this in the name of R. Eliezer:[b]

Our fathers did not take it upon themselves[c] to *set stone upon stone in the Temple of YHWH*[d] (Hag 2:15) until the King of the world designated it

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§ 294 [a] "With what" N O M40 M22 V B] "How" D [b] "will I have favor on him" N O M40 M22 D V] "will I have favor on them" B [c] "With what" N ("And with what" O M22 B) M40 V] "How" D [d] "shall I comfort him" N O M40 M22 D V] "shall I comfort them" B [e] "or what" N M22 V B] "indeed" O; "or" M40 D [f] "good dispensation" N M40 M22 D V B] "in the way of a good dispensation" O [g] "is there" N O M40 D] "do I have" M22 V B [h] "to him" N O M40 M22 D V] "to them" B [i] "and I may make him happy" M22 V] "and I may comfort him" N O M40 D; "and I may make them happy" B [j] "with it?" V B] "For" (beginning a new sentence) N O M40 D; "with it with it" (dittography) M22 [k] "gold with Me" O M22 V B] "with Me" M40 D [l] N reads "gold in the world—gold is with Me." [m] Cf. Hag 2:8. [n] "precious stones and pearls are with Me" N O M40 D V B] om M22 [o] "precious stones and pearls" O M40 M22 D V B] "and so" N [p] "and barley" N O M22 V B] + "are with me" M40 D [q] "honey" N ("and honey" O D) M22 V B] om M40 [r] "and oil" N M22 V B] om O M40 D [s] "already" N O M22 D V B] "and a word/matter already" (corrupt) M40 [t] "I have put" M40 M22 D V B] "is put" N; "I have put it" O [u] Cf. Hag 1:11. [v] "what does the world lack?" O M40 B] "the world is diminished." N; "what is the lovingkindness in the world?" M22; "what is lacking in the world?" D V [w] "Therefore I will give to them" N ⟨V⟩] om O M40 M22 D V B [x] "My sons may make themselves majestic" O M40 D V B] "mortals (lit. "the sons of men") may make themselves majestic" M22; "you, my sons, may be majestic" N [y] Paragraphs 295–296 are found only in B (//§§ 405–406 in N). They contain material about Metatron and the heavenly throne room and are unrelated to the *Sar Torah* narrative. **§ 297** [a] "R." N O M40 D V B] om M22 [b] "Eliezer" O M40 D] "Elazar" N; + "the Great" M22 V B [c] "take it upon themselves" O M22 B] "take it upon you (pl.)" N; "have it upon them" M40 D; "take it" V [d] "*in the Temple of YHWH*" M22 V B] "*in the Temple*" N ⟨O⟩; om O M40 D

and all the attendants were bound to it,[e] and the Prince of[f] Torah revealed to them how they should act[g] and how they should make use of it.[h] At once the holy spirit appeared from the third[i] entrance that is in the House of YHWH, since the Shekhinah[j] had not descended nor dwelt in[k] the most holy House because of the decree. As soon as[l] our fathers saw the throne of glory[m] that was elevated[n] and stood between the porch and the altar—although until[o,p] that hour[q] the building was not rebuilt,[r] but was upon the place of[s] the forms[t] that were formed[u] and remained[v] (for them) to complete according to them the porch and the vestibule,[w] the altar[x] and the whole House.[y,z]

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[e] "until the King of the world … bound to it" M40 D. This phrase is corrupt in the manuscripts, but this reading gives plausible sense: the exiles did not attempt to rebuild the Temple until God had designated (i.e., provided the esoteric names for) the Sar Torah praxis and bound the angels to obey it. Nevertheless, other reconstructions are possible. The other manuscripts read as follows: "until the King of the world and all His attendants were weakened and it was bound and to him" N; "until the King of the world forced them and to all His attendants and they were bound to it" ("⟨and⟩[2]" O) V; "until they forced it to the King of the world. Some of all His attendants bound themselves to it" M22; "until they forced to the King of the world and to all His attendants and it was bound to them" B [f] "the Prince of" V] "the secret counsel of" N M40 D B; "the mystery of" O; "the book of" M22 [g] "they should act" N M40 D] "they should do it" O; "they should do it and how they should interpret it" (om "and" M22 V) B [h] "they should make use of it" N M22 V B] "they should minister" O M40 D [i] "third" M22 V B (abbreviated in M40 D) (cf. *Hekhalot Rabbati* § 202)] "the great" N O [j] "the Shekhinah" O M22 V B] "that the blessing" N; "the holy spirit" M40 D [k] "in" N O M40 D V B] om M22 [l] "As soon as" ("And as soon as" N) O M40 D V B] "Except as soon as" M22 [m] "the throne of glory" N O M40 D V B] "His throne glory" M22 [n] "that was elevated" O M40 M22 D V B] "has insight" N. The meaning of the word adopted above in the text is uncertain and the translation is speculative. [o] "although until … ⟨§ 298⟩ … and the altar" om M22, but included as ⟨M22⟩ [p] "until" N O ⟨M22⟩ D] "then until" M40 {D} V B [q] "that hour" M40 ⟨M22⟩ V B] "with the hour" N; "now is the hour of" O; om D [r] "the building was not rebuilt" N O V B] + "now the building and it was not built" M40; "the building then was not rebuilt" ⟨M22⟩; "now the building and it was not built" D [s] "the place of" ⟨M22⟩ V B] om N O M40 D [t] "the forms" ⟨M22⟩ B] "forms" N V; "a form of" M40 O D (probably either a defective plural spelling or corrupt, but cf. Schäfer, *Übersetzung*, 4:284 n. 36). [u] "that were formed" O M40 M22 D V B] "that they formed" N [v] "and remained" O M40 ⟨M22⟩ D V B] om N [w] "and the vestibule" N M40 ("the vestibule" M22) D B] "in the vestibule" O; "and the altar" V [x] "the altar" ("and the altar" N ⟨M22⟩ B) O M40 D] "and the vestibule" V [y] "and the whole House" ⟨M22⟩] "and the whole, entire House" N ⟨O⟩ M40 D V B; + "of it" O [z] The sentence is difficult. I take it to mean that the returned exiles saw an image of the macrocosmic Temple with the throne of God in its holy of holies, and that this vision provided the template for the rebuilding of the earthly Temple. Cf. Exod 25:9 and also Davila, "The Macrocosmic Temple."

§ 298[a] And as soon as our fathers[b] saw the throne of glory,[c] that it was elevated[d] from its midst[e] and standing[f] between the porch and the altar and the King of the world upon it, at once they fell on their faces. And about that time He said, "*Greater shall be*[g] *the glory of this*[h] *latter House*[i] *than that of the former* etc. (Hag 2:9), since in the former sanctuary[j] I was not bound to My sons except by a voice. This one is[k] Mine[l] and for My throne and for all My attendants.[m] May it be,[n] My sons!"

"Why are you falling down[o] and are thrown down[p] on your faces? Stand and sit before My throne in the same way[q] that you sit in the academy.[r] And take hold of[s] the crown and receive the seal[t] and learn[u] the order of this Prince of[v] Torah: how[w] you do it, how you inquire about it,[x] how you make use of it,[y] how[z] they raise up the paths of your heart,[aa] how[bb] your hearts[cc] have a vision of[dd] Torah."[ee]

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§ 298 [a] In the *Synopse*, § 298 of V was inadvertently attached to § 297. [b] "our fathers" M40 ⟨M22⟩ D V B] "they" N O [c] "the throne of glory" N O M40 D V B] "it, His throne glory" ⟨M22⟩ [d] "that it was elevated" D] "that it extolled me" (?) (corrupt) N; "that it was extolment" O V; *hslsl* (corrupt) M40; "assembled like a pavement" ⟨M22⟩; "that it was its/His extolment" B. The text is corrupt and, as above, § 297 n. n, the meaning of this word is unclear and the translation is speculative. [e] "from its midst" N O D V] "from their midst" M40 ⟨M22⟩ B [f] "and standing" N O ⟨M22⟩ V B] "and it stood from its midst" M40; "and it stood" D [g] "*shall be*" (Hag 2:9) O M40 M22 D V B] "YHWH" (corrupt) N [h] "*this*" (Hag 2:9) M22 V B] "the" N O M40 D [i] O reads "*of the House* etc." (still a quotation in the Hebrew word order) and ends the quotation here. M40 D also end it here with "*this latter House* etc." V ends the quotation with "*this House* (again, still a quotation in Hebrew) etc. by means of this praxis." [j] "since in the former sanctuary" N O M40 D V B] om M22 [k] "except by a voice. This one is" O M40 M22 D B] "But by a voice You atoned for them. This one is their atonement" N; "except by this voice ⟨the palms of my hands⟩" V. Cf. (in Hebrew) the corrupt addition in V to the longer reading in N. [l] "Mine" N O M40 D V B] om M22 [m] "My attendants" N O M40 M22 V B] "attendants" D [n] "May it be," O M40 D V B] "May it be that it be established," N; + "O you," M22 [o] "Why are you falling down" O D V B] + "on your faces" N; "Except you fall down" M40; "Why are you thrown down" M22 [p] "and are thrown down" N O M40 D V B] "and are falling" M22 [q] "in the same way" O M40 M22 D V B] "or in the same way" N [r] or "study-session." [s] "And take hold of" N O M40 M22 D V B] "And receive" {B} [t] "the seal" N ⟨M40⟩ M22 D V B] "{it} them" O; "them" (corrupt) {M40} [u] "and learn" N O M40 D V B] "to teach him" M22 [v] "the order of this Prince of" O V] "the Prince of this order of" N; "the crown of" M40; "the order of the book of" M22; "the secret of" D; "the order of this secret counsel of" B [w] "how" N O M22 V B] om M40 D [x] "how you inquire about it" N O M22 V B] om M40 D [y] "you make use of it" N] "you minister to it" O V; "you grope for it" M40 D; "you attend on it" M22 B [z] "how" M22 B] "for how" O M40 V; "for" N ⟨V⟩ D [aa] "they raise up the paths of your heart" M22 V B] "they raise up the path of your heart by/in the Torah" N; "the paths of their heart are from upon it" (corrupt) O; "they raise up the paths of their heart" M40 D [bb] "how" M22 B] they are O M40 D V [cc] "your hearts" M22] "your heart" O V B; om M40 D [dd] "have a vision of" O M22 V B] "tire themselves out with" M40 D [ee] "how your hearts have a vision of Torah" om N

At once[ff] Zerubbabel ben Shealtiel gave an answer[gg] and he stood on his feet[hh] before Him like a translator. He explicated the names of[ii] the Prince of Torah,[jj] one by one,[kk] by his name,[ll] the name of the crown[mm] and the name of the seal.[nn,oo]

The Sar Torah Praxis (§§ 299–303)

§ 299[a] R. Ishmael said:

Thus said R. Akiva[b] in the name of R. Eliezer[c] the Great:[d]

He who would bind[e] himself to the Prince[f] of Torah must[g] wash his clothes and his garments and immerse (in) a strict[h] immersion in case of a nocturnal emission.[i] And he must enter and dwell[j] for twelve days[k] in a room or in an upper chamber. He may not[l] go out and he may not come in,[m] and he must not eat or drink. But from evening to evening (see) that[n] he eats his bread,[o] clean bread of his own hands,[p] and he drinks clear water,[q] and he may not[r] taste any[s] kind of vegetable.[t]

[ff] "At once" N M40 M22 D V B] "What was" O [gg] "gave an answer" M22 V B] "was answering" N; was "called on to answer?" O; om M40 D [hh] "on his feet" O M40 M22 D V B] om N [ii] "the names of" N O M22 V B] om M40 D [jj] "the Prince of Torah" O M40 D V] "Torah" N; "the Princes of Torah" M22 B [kk] "by one" N O M22 D ⟨V⟩ B] om M40 [ll] "by his name" or "by His name" M22 D V B] "according to h/His name" N O M40 [mm] "crown" O M40 M22 D V B] "fearsome crown" N ⟨V⟩ [nn] "the seal" M22 B] "the great seal" N ("⟨great⟩" V); "the wondrous seal" O (abbreviated); "His seal" M40 D. Schäfer (*Übersetzung*, 2:286, n. 35) suggests that the abbreviation in O is a corrupt marker of a chapter ending. [oo] Cf. *The Great Seal-Fearsome Crown* incantation prayers (§§ 318–321//651–654) translated in chapter seven. **§ 299** [a] Cf. the praxis in § 299 to those in *Chapter of R. Nehuniah ben HaQanah* § 314; *Ma'aseh Merkavah* § 560; *Merkavah Rabba* § 684; G19 1a 11–15; and G22 1b 27–28. [b] "Thus said R. Akiva" ("R. {Eliezer} Akiva" N) O M40 M22 V] "R. Akiva said" D B [c] "Eliezer" N O M40 D V B] "Elazar" M22 [d] "the Great" O M40 M22 D V B] om N [e] "He who would bind" O D] "He who would oblige" N; *hnqq* (corrupt) M40; "The man who would oblige" M22 V B [f] "the Prince" N O M40 D] "this Prince" M22 V; "this secret counsel" B [g] "must" N O M40 D] ", this one must" M22 V B [h] It is possible that M22 reads "delectable" instead of "strict," but if so, this is a corruption. [i] "a nocturnal emission" N O V] "an emission of fruit" (corrupt) M40 D; "the impure emission" M22; "the impurity" B [j] or "sit" [k] "days" N O M40 M22 V B] "months" {N} {B}; om D [l] "He may not" N O M40 D V] "He must not" M22 B [m] "and he may not come in" O M40 D V] om N; "and he must not come in" M22 B [n] "(see) that" N O M40 D V B] "after" M22 [o] "his bread" O M40 M22 D V B] "my bread" N [p] "clean bread of his own hands" O M40 D] "bread of his own (!) hands" N; "explanation: the bread that he really makes with his own hands and it suffices him with clean salt" M22; "with a clean hand" V; "bread of his own hands with a clean prayer-shawl" B [q] "and he drinks clear water" V B] "and he drinks water" N O M40 D; om M22 [r] "he may not" N O M40 D V] "he must not" M22 B [s] "any" N O M22 D V B] "of any" M40 [t] "vegetable" N O M40 D V] + "and water is his drink" M22 B

§ 300 And he must insert this midrash of the Prince of[a] Torah into the prayer[b] three times in every single[c] day; it is after the prayer[d] that he should pray it from its beginning to its end. And afterward he must sit[e] and study[f] it[g] (for) twelve days, the days of his fasting,[h] from morning until evening, and he must not be silent. And in every hour that he finishes it[i] he must stand on his feet and adjure the servants[j] by their King[k] and he must call[l] for every single prince[m] twelve times. Afterward he must adjure him by the seal—every single one of them.

§§ 301[a] These are their[b] names. He must say:[c] ŠQDHWZYʾY YHWH the prince; NHBRDYWʾLW YHWH the prince; ʾBYR[d] GHWRYRYʾL YHWH the prince—and there are some who say ⟨GHWRYDYHWʾL YHWH the prince⟩ ʾŠRWYLYʾYʾL YHWH the prince; ⟨ZBWDYʾL YHWH the prince⟩ ʾZGKWHRʾY YHWH the prince; ṬWṬRWSYʾY YHWH the prince; PLYṬRYH YHWH the prince; WHWBʾRYʾ[e] YHWH the prince; MRGYWYʾL YHWH the prince; RHDBYWRWN YHWH the prince; WʾDYRYWDWN[f] YHWH the prince. Thirteen.[g]

§ 302 He must adjure them for the twelve[a] (days)[b] in the name of YWPYʾL, who is[c] the adornment of[d] the height of[e] his King; and in the name of SRBYʾL, who is one of the princes of the chariot; and in the name of ŠHRRYʾL, who is a beloved prince; and in the name of[f] ḤSDYʾL, who is called to might six

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§ 300 [a] "the Prince of" N O M22 V] om M40 D; "the secret counsel of" B [b] "into the prayer" ("into the prayer of" O [corrupt]) M40 M22 D V B] om N [c] "in every single" O M40 M22 D B] "every" N V [d] "the prayer" N M40 M22 D V B] om O [e] "he must sit" N O M22 D V B] "he must turn" {N}; "they must sit" M40 [f] or "repeat" [g] "it" O M40 D] "them" N; "in a teaching (for) all" M22; + "in a teaching ⟨another reading⟩" V; "the teaching (for)" B [h] "his fasting" N O M40 D] "his fastings" M22 V B [i] "that he finishes it" O M40 M22 D V B] "that he finishes them" N [j] "the servants" V] "by the servants" N O M22 D B; "like the servants" (corrupt) M40 [k] "by their King" M22 V B] "and by their King" N O D; "and ⟨by⟩ {like} their king" M40 [l] "and he must call" N M22 V B] om O; "he must adjure" M40 D [m] "for every single prince" M22 V B] "by every single prince" N O M40 D **§§ 301** [a] Some of the names of the princes in § 301 are similar to the names of the princes given in *Hekhalot Zutarti* § 416. [b] "their" N O M22 V B] om M40 D [c] "He must say:" N O M40 D B] om M22 V. From this point on in § 301 I give the text of O. There are many variants in the names and some other minor corruptions and variants in the other manuscripts. [d] or "Eminent One" [e] or "and HWBʾRYʾ" [f] or "and ʾDYRYWDWN" [g] Presumably a tallying of the number of names in the list, which comes to thirteen in O. The number is missing in the other manuscripts, except perhaps in corrupt form in M22. **§ 302** [a] "for the twelve" N O M22 V] "in the twelve" M40 D; "for these twelve" B [b] It is possible to take the "twelve" to refer to the list of princes in § 301, whose number varies in the manuscripts. Cf. Swartz, *Scholastic Magic*, 100: "He must adjure them, these twelve" and Schäfer *Übersetzung*, 2:294 and n. 3. [c] "who is" M22 V B] om N O M40 D [d] "the adornment of" O M40 M22 D V B] "the prince" N [e] "the height of" O D] "on high by the authority of" M22 V B; "on high, meritorious, innocent, and unique by the authority of" N; om M40 [f] "And in the name of" N O M22 D V B] om M40

hours in each day. And he must go back and adjure them, the latter four[g] princes,[h] with a[i] great seal and with a[j] great oath in the name of[k] ʾZBWGʾ,[l] which is a great seal,[m] and in the name of ṢWRṬQ,[n] a holy name and a fearsome crown.[o]

§ 303 When he completes[a] the twelve,[b] he will go forth[c] to all the principles of[d] Torah that he seeks, whether to Bible or to Mishnah[e] or[f] to the vision of the chariot, for he goes forth in a pure condition[g] and away from grief[h] and away from great pain.[i] For the learning is[j] in our hands, the reform of[k] the olden ones and the tradition of the ancients, which they wrote and they set down[l] for generations (to come), for the humble to make use of it. And whoever is fit is answered[m] by them.[n]

Testing the Praxis (§§ 304–305)[a]

§ 304 R. Ishmael said:

Thus said R. Akiva in the name of R. Eliezer[b] the Great:

Cheerful is the one whom the merit of his fathers assists and for whom the righteousness of[c] his forebears remains. He will make use of[d] this crownlet[e] and this seal, and they shall be bound to him, and he shall be declared majestic with the majesty of Torah.

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[g] "four" N O M22 D V B] "twenty" M40 [h] "princes" O M40 M22 D V B] "demons" (corrupt) N [i] "a" N M40 M22 D] "the" {O} V B [j] "a" N O M40 M22 D B] "the" V [k] "in the name of" O M22 V B] om N; "and in the name of" M40 D [l] "For ʾZBWGʾ" N reads "ṢWRṬQ." For the name ʾZBWGʾ (ʿAzbogah) see Scholem, *Jewish Gnosticism*, 66–70. [m] "a great seal" N O M22 V B] "great" M40 D [n] "For ṢWRṬQ" N reads "ʾZBWGʾ." [o] Cf. this list of names to the one in *Hekhalot Zutarti*, § 418 N only (see n. b). For the great seal and fearsome crown cf. § 298 n. oo above. **§ 303** [a] "When he completes" N M40 D] "While he completes" O M22; "When completed with reference to him" V; "When they complete" B [b] "the twelve" M40 D B] "the twelve days" N O M22 V. Cf. § 302 n. b. [c] "he will go forth" N O M40 D V] "he goes forth" M22 B [d] "to all the principles of" N M40 M22 D V B] "to every principle of" O [e] "to Mishnah" N O M40 D B] + "or to Talmud" M22 V [f] "or" N O M40 M22 D B] "and even" V [g] "a pure condition" N O M40 D V B] "a condition of purity" M22 [h] "and away from grief" N O M40 M22 D B] "and he is grieved" V [i] "and away from great pain" N O M22 D V B] "and away from the pain of the ancients who wrote {to it}" M40 [j] "For the learning is" N O D V B] "in it the learning" M40; "For the great learning is" M22 [k] "the reform of" O M40 M22 D V B] "a reform" (corrupt) N [l] "and they set down" N O M40 M22 D B] "and they told" V [m] "is answered" N O M22 D V B] "is to humble himself" or "is to answer" M40 [n] "by them." N O M40 D V] "by it. And whoever is unfit for them is answered by them." M22; "by it." B **§ 304** [a] Paragraphs 304–305 are found only in M22 V B and both versions of F. [b] "Eliezer" V B] "Elazar" M22 [c] "the righteousness of" V B] "the acts of righteousness of" M22 [d] "make use of" M22 B] "minister with" V [e] "this crownlet" V B] "acts of majesty with the crown" M22

§ 305 R. Ishmael said:

This thing was done by the hands of R. Eliezer and he was answered, but he did not believe it. It was done again[a] by my hands but I did not believe it until[b] I brought in a certain dullard and he became equal to me.[c,d] It was done again by the hands of[e] the shepherds and they became equal to me.[f] They brought R. Akiva[g] out of the Land (of Israel) by the authority of the law court and he tarried until it was done by hands of[h] the multitude[i] who did not read and did not[j] study and they became equal to (the) others[k] and were made like the disciples of the sages. He came and established and agreed with their testimony[l] in the law court of the patriarch,[m] saying:

This thing was done even outside the Land and it succeeded.

So R. Eliezer the Great and the sages used to say:[n]

Perhaps the merit of the Land of Israel sufficed by our hands.[o]

So they did not believe until they sent[p] R. Akiva away to Babylon and it was done[q] and it succeeded and he testified and after that we were happy.[r]

Conclusion: Two Prayers (§ 306)

§ 306/G1 B 6b–15/G8 2b 27b–30a R. Ishmael said: How should a man open[a] before he prays this Prince of Torah (adjuration)?[b] As soon as he has stood up,[c] he must say:[d]

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§ 305 [a] "again" M22 V] om B [b] "until" V B] + "I brought in a certain fool and he became equal to me. And it was done again by my hands but I did not believe it until" M22 [c] "and he became equal to me" M22 V] "and it was done as for me" B [d] Cf. G8 2b 21b–22a [e] "the hands of" V B] "the hand of" M22 [f] "and they became equal to me" M22 V] "and it was done as for us/him" B [g] "They brought R. Akiva" V B] "R. Akiva brought" or "He brought R. Akiva" (corrupt) M22 [h] "the hands of" V B] om M22 [i] "the multitude" M22 V] "a multitude" B [j] "and did not" M22 V] "and who did not" B [k] "to (the) others" M22] om V; + "after them" B [l] "their testimony" V] "his testimony" M22 B [m] For the office of the patriarch, see *Hekhalot Rabbati* § 93 n. i. [n] "So R. Eliezer the Great and the sages used to say" M22 V] "So R. Eliezer said and the sages used to say" B [o] "the merit of the Land of Israel sufficed by our hands" V] "by the merit of the Land of Israel it was by our hands" B; "the merit of the Land of Israel they supplied sufficiently by it by our hands" (corrupt?) M22 [p] "they sent" V B] "they sent him," M22 [q] "and it was done" V B] "and he did (it)" M22 [r] "and after that we were happy" B] "and after that we heard and we were happy" V; "and a search thus we heard" (corrupt) M22 **§ 306/G1 B 6b–15/G8 2b 27b–30a** [a] "open" N O M40 D V B] + "this Prince of Torah" M22 [b] "this Prince of Torah (adjuration)" N O M40 D V] om M22 (cf. n. a); "this secret counsel of Torah" B [c] "As soon as he has stood up" O M40 M22 D B] "As soon as he stands up" N; "As soon as he stands up to pray" V [d] Cf. the following song with *Hekhalot Rabbati* § 153.

You are adorned, exalted and lifted up, O ornamented King,[e] upon[f] Your *exalted, lifted up*, fearsome, and confounding *throne*[g] (Isa 6:1) You tabernacle. In the chambers of[h] the majestic palace the attendants of Your throne are confounded and in a cold sweat. Aravot is Your footstool every day with a voice of chanting and with an earthquake[i] of melody and a tumult of song,[j] according to the word that is said, *Holy, holy, holy* (Isa 6:3).[k]

And he must adjure and recite:[l]

Who[m] will not exalt You, fearsome[n] and confounding King, over all Your attendants,[o] with quivering and in a cold sweat,[p] attending You[q] with confounding and with quaking, confounded[r] by decree,[s] with one mouth[t] bringing forth Your fearsome name[u] out of[v,w] awe[x] and fear,[y] since they stand[z] before You.[aa] None is ahead and none is behind,[bb] and everyone[cc] whose voice falls behind[dd] his companion's with Your name[ee] by the quantity of[ff] a hair's breadth, he is knocked down[gg] and a fiery flame knocks him down,[hh] according to the word that is said,[ii,jj] *Holy, holy, holy* (Isa 6:3).[kk]

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[e] O M40 M22 D V omit the rest of the song with "etc." and give an internal cross reference to § 153. [f] "upon" N] "for upon" B [g] "throne" N] "cup" (corrupt) B [h] "in the chambers of" N] + "the height of" B [i] "and with an earthquake" B] "and an earthquake" N [j] "and a tumult of song" B] om N [k] B adds "*YYY of Hosts*, etc." [l] "And he must adjure and recite:" N O M40 D B] "And he must recite:" M22 V [m] Parallels to this passage (to the end of § 306) are found in G1 B 6b–15 and G8 2b 27b–30a. [n] "fearsome" N O M40 M22 D V B G8] + "fearsome" ⟨M22⟩ G1 [o] "Your attendants" N O M40 M22 D V B G1] "His attendants" G8 [p] "and in a cold sweat" N O M22 V B G1 G8] "in a cold sweat, in writhing" M40; "like a cold sweat in writhing" D [q] "You" N O M40 M22 D V B G1] "Him" G8 [r] "confounded" N O M40 D] + "before You" M22 V B; "standing before You" G1; "[standing] before Him" G8. [s] "by decree" N O M40 D] "by analogy" (lit. "by an equal decree") M22 V B G8; "with one mouth and by analogy." G1 [t] "with one mouth" N O M40 M22 V B G8] "like one mouth" D; om G1 [u] "Your fearsome name" N O M40 M22 D V B G1] "the fearsome name" G8 [v] "out of … before You" om G1 [w] "out of" O M40 M22 D V B G8] om N [x] "awe" N O M40 D V B G8] "saying" M22 [y] The word corresponding to "and fear" is illegible in O [z] "since they stand" N M40 D] + "in it" M22 V ("? it" B) G8; "⟨they stand⟩" O [aa] "before You" N M40 M22 D V B] "from before You" O; "before Him" G8 [bb] "and none is behind" N O G1 G8] "and behind" M40 D; "behind" M22 V; "after" B [cc] "and everyone" N O M40 M22 D V B G1] "and the one" G8 [dd] "whose voice falls behind" O M40 M22 D V B G8] "who mixes the voice of" N G1. [ee] "with Your name" N O M40 M22 D V B] "as to Your name" G1; "with the name" G8 [ff] "by the quantity of" N M22 B] "as the quantity of" O M40 D V G1 G8 [gg] "he is knocked down" O M40 D V G8] "he grows pale" N; "at once he is knocked down" M22 B G1 [hh] "knocks him down" N O V ("knocks [him] down" G8)] "hovers" M40 D; "hovers (over) him" M22 B; "makes him glow" G1 [ii] "according to the word … *holy* (Isa 6:3)." om G8 [jj] "according to the word that is said" N O M22 V B G1] "according to that which is written" M40 D [kk] "*Holy, holy, holy*" D] + "*YHWH of Hosts*, blessed be His name." N; + "*YHWH of Hosts, heaven and earth are full of His glory*, blessed be His name." O M40; + "*YHWH of Hosts, heaven and earth are full of His glory*." M22 B; + "blessed be His name" V; "*And one calls*, etc." G1

CHAPTER FOUR

HEKHALOT ZUTARTI: THE LESSER (BOOK OF THE HEAVENLY) PALACES

Introduction

The *Hekhalot Zutarti* (§§ 335–375, 407–426) is written in a mixture of Hebrew and Aramaic and presents the reader with a welter of mysterious divine and angelic names to be used in adjurations, along with ascent rituals for theurgic purposes. Its text and original form (insofar as we can speak of the latter) are more difficult to reconstruct than for some of the other Hekhalot texts, but are recoverable to a significant degree.

Contents

The contents of the *Hekhalot Zutarti* are varied and are difficult to summarize. The first part (§§ 335–375) has a special interest in divine names and their use in adjurations. The work opens with introductory material issuing obscure warnings about the dangers of the practices taught therein (§ 335), followed by brief references to ascents by Moses and R. Akiva (§§ 336–337). A textually complex account of the Story of the Four Who Entered Paradise follows (§§ 338–345). Various aspects of the ascent to the chariot and the vision of God are then discussed: an ascent of R. Akiva (§§ 346, 348); an account of the formidable powers of the practitioner (§§ 349–350a, paralleled in § 361); and an arcane discussion of whether a mortal can see God and live (§ 350b–352). Next comes a detailed description of the four living creatures in the heavenly throne room (§§ 353–356), followed by a series of revelations of divine names and incantations (§§ 357–367). Then we find another detailed account of the environs of the divine throne, called "The Throne Midrash" by Morray-Jones (§§ 368–375). The second part of the work (§§ 407–426) turns to a consideration of the visionary descent to the chariot. It describes the entrance test and the water test at the sixth palace (§§ 407–412) and then gives instructions for the descent (§§ 413–419). Revelations about various important angels follow (§§ 420–421), leading to another set of instructions for the visionary journey to the chariot (§§ 422–424). The work concludes with a curse and a blessing from the Prince of the Presence regarding the

proper disclosure and use of the revelations found therein (§ 425–426). (In the translation I have for the most part followed Morray-Jones in delineating the major sections of the *Hekhalot Zutarti*.)[1]

Manuscripts

The complete text of the *Hekhalot Zutarti* is found in N, O, M40, M22, and D, all of which have been published in the *Synopse*. The text of N has been heavily interpolated with other material. A fragment recovered from the Cairo Geniza dated to the eleventh century (G7) preserves a substantial portion of §§ 335–356 and is our earliest textual source for the work.

The text of the magical Handbook *Havdala di-R. Akiva* § 3 overlaps with the *Hekhalot Zutarti* at §§ 362–365. Two Geniza fragments (G16 and G18) preserve material from this passage, but it uncertain to which of the larger texts they originally belonged. The incantation amulet G75 contains material that overlaps with *Hekhalot Zutarti* § 421 (cf. G8 2b 44b–49) and may be excerpted from it. The *Shiʿur Qomah* material in §§ 367b–369, 375 overlaps with the *Shiʿur Qomah* passage in M40 §§ 953–956 and with G9.

All of this material has been used to reconstruct the eclectic critical text of the *Hekhalot Zutarti* which is translated in this chapter. This work is preserved in fewer manuscripts than the *Hekhalot Rabbati* and the *Sar Torah* and in a form less thoroughly edited. Nevertheless, the text of the core document can usually be reconstructed with a reasonable degree of confidence, although the original text of the divine names and *nomina barbara* is at times irrecoverable.

Title

The earliest surviving reference to the title *Hekhalot Zutarti* is found in the eleventh-century *responsum* written by Hai ben Sherira HaGaon which has been discussed in the introduction to the *Hekhalot Rabbati*. He mentions both titles, but his allusions to their content confirm only his knowledge of the *Hekhalot Zutarti*, specifically § 424. He describes a praxis "to have a vision of the chariot and to peer into the palaces of the angels on high" as follows:

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[1] Surveys of the contents of the *Hekhalot Zutarti* are given by Gruenwald in *Apocalyptic and Merkavah Mysticism*, 142–149; Schäfer, *Übersetzung*, 3:XVII–XXVII; idem, "Aufbau," 51–54; idem, *The Hidden and Manifest God*, 55–75; idem, *The Origins of Jewish Mysticism*, 282–306; Morray-Jones, "Hekhalot Zutarti," 269–272.

> He sits in fasting a certain number of days and rests his head between his knees and whispers to the ground many songs and praises which are specified. And so he peers into its (or "his") inner rooms and chambers like one who sees seven palaces with his eyes, and he has a vision as if he were entering from palace to palace and seeing what is in each.

The parallels to § 424—which prescribes a forty-day fast, the same posture, and the whispering of an incantation to the ground—are clear. Moreover, the reference to "many songs and praises which are specified" may allude to the numerous adjurations also found in the *Hekhalot Zutarti*, although the text of our *Hekhalot Rabbati* also contains many Merkavah hymns. Hai's questioners also refer in some detail to the Story of the Four Who Entered Paradise, which is also found in the *Hekhalot Zutarti*.[2]

We see, therefore, that some version of the work translated in this chapter went by the title *Hekhalot Zutarti* as early as the eleventh century. But, surprisingly, none of the surviving manuscripts use this title. Indeed, the only place it appears as a title to a Hekhalot text is in manuscript Talmud Tora Livorno, where it is found before the *Hekhalot Rabbati*.[3] Of the complete manuscripts, M22 ends the *Sar Torah* macroform (§ 306) with a colophon and then begins with an untitled § 335, while O M40 D place *The Great Seal-Fearsome Crown* (§§ 318–321, which self-delineates with titles in § 320 and § 321) between the *Sar Torah* and the *Hekhalot Zutarti* and commence § 335, again, without a title. N places *The Great Seal-Fearsome Crown* in the same position, then gives the end-title "*Hiklhot hekhalot rabbati* is finished" at the end of § 335, but this is obviously an inadvertent misplacement.

As for the end of the work, M22 concludes § 426 with "It is ended," then adds § 427, a version of Psalm 126 with each verse attributed to a different angel. This paragraph ends with "The book of the working of the chariot is concluded." The other four complete manuscripts continue after § 426 with an Aramaic magical handbook (§§ 489–495) which identifies itself as a book in § 489. No other break or title is introduced between the two works. It is possible, therefore, that M22 intended to apply the title "The book of the working of the chariot" (*sefer maʿaseh mer(!)kavah*) to the *Hekhalot Zutarti*, although this possibility is thrown into some doubt by the ending marker after § 426.

Accepting the precedent of Rav Hai, I retain the title *Hekhalot Zutarti* here as a convention.

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[2] For Hai's *responsum* see the introduction to chapter two, n. 6. The translation is mine, from *Descenders to the Chariot*, 5.

[3] Schäfer, *Übersetzung*, 3:VIII.

Redactional Issues

The text translated here consists of §§ 335–375 and 407–426. One can debate where exactly both of these units should end, but there is widespread agreement that something like this redaction preserves the earliest recoverable core of the book. This core has been heavily interpolated in N (see below), but even when we set aside those interpolations, the core-text shows signs of a careless and incomplete redaction.

The area of greatest textual variety is found in the section that tells the Story of the Four Who Entered Paradise, which is closely associated with a description of an account of a (presumably the) ascent of R. Akiva. For the most part the manuscripts cover the same ground, but the order of the material is highly variable. In the chart below I lay out the placement of each paragraph as it appears in each complete manuscript and in G7. The story is also told with virtually the same wording in *Merkavah Rabba* §§ 671–674 and I include the evidence of this formulation for comparison. An asterisk indicates that the manuscript gives only the opening phrase of the paragraph, plus "etc." It should be noted that in § 345 N interpolates additional material that is translated in the notes.

§ 338 (= § 344)	N*	O*		M22	D*	G7
§ 339 (= § 345)				M22		G7
§ 340	N					
§ 341	N					
§ 342	N					
§ 343	N					
§ 344	N (= § 338)					
§ 345	N (= § 339)					
§ 346				M22		
§ 347			M40			
§ 348	N	O	M40	M22	D	G7
§ 671 (= § 344)	N	O	M40*			
§ 672 (= § 345)	N	O				
§ 673 (= § 346)	N	O				
§ 674 (= § 348)	N*	O*				

The most persistent formulation is §§ 344–345–346–348, which we find in M22 of *Hekhalot Zutarti* and in N and O of *Merkavah Rabba*. The earliest attested formulation is found in G7 as §§ 344–346–348. The material in §§ 340–343 is an interpolation in N unrelated to the Story of the Four and § 347 is a repetition in M40 of material from § 337. A vast amount of ink has been spilled over the origin, meaning, and original text of the Story of the

Four. Some of these issues have been discussed briefly in chapter one and they cannot delay us here. Suffice to say that something like either §§ 344–345–346–348 or §§ 344–346–348 could plausibly have represented the original text of the story in the earliest recoverable core of the book and that the other readings in the manuscripts can be explained by a process of accretion and miscopying.

Another possible indication of careless or incomplete editing is the appearance of the paragraph about the impressive powers of the practitioners twice in slightly different forms, once in § 349–350a and once in § 361. In addition, overlaps with the text of the *Havdalah di-R. Akiva* in §§ 362–365; with the *Shiʿur Qomah* in §§ 367–369, 375; and with G8 and an amulet from the Cairo Geniza in §§ 420–421 may point to the incorporation of traditional material in relatively undigested form.

As noted above, there is some debate on where exactly the two major units in the core text should end. The passage §§ 368b–372, 375 is found only in N and Schäfer considers §§ 368b–374 to be either a composition by the *Ḥaside Ashkenaz* or an earlier text heavily revised by them.[4] Morray-Jones, however, considers §§ 368b–375 to be a coherent passage with which he finds parallels in the Coptic Gnostic work *On the Origins of the World*. Indeed, he argues that the two texts both share two textual errors deriving from a Hebrew *Vorlage* and therefore that the *Hekhalot Zutarti* passage must have its origins in the fourth century or earlier.[5] The two positions are not in principle mutually exclusive: although it does not seem particularly likely, it is possible that the *Ḥaside Ashkenaz* had access to otherwise unknown very early traditions which they inserted into the *Hekhalot Zutarti* at this point.

There are three opinions about where to find the original ending of the second major unit, and therefore of the core work as a whole. Elior regards §§ 420–426 as later additions, which she relegates to an appendix, and therefore would end the core work with § 419. Morray-Jones accepts the problematic character of §§ 420–421 and § 425–426: they are attributed to R. Ishmael, but when a speaker is specified elsewhere in the *Hekhalot Zutarti*, he is always R. Akiva. But Morray-Jones then notes that in our earliest reference to the *Hekhalot Zutarti* Hai made it clear that he knew § 424. Therefore Morray-Jones also omits §§ 420–421, 425–426, but includes

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[4] Schäfer, *Übersetzung*, 3:XIII, 66 n. 1; idem, "Aufbau," 57; idem, *The Hidden and Manifest God*, 64. He places § 375 with §§ 376–406 as a large interpolation by N.

[5] Morray-Jones, *A Transparent Illusion*, 173–191.

the unit §§ 422–424 (which is attributed to R. Akiva) as the end of the core work.[6] Schäfer, while aware of the complexities of the question, includes the entirety of §§ 420–426 as part of the *Hekhalot Zutarti* in his treatment of it in *The Hidden and Manifest God*.[7]

Rather than attempting to adjudicate on either debate, I simply include all of §§ 368b–375 and §§ 420–426 so readers may have all the relevant data with which to form their own conclusions.

As noted above, the text of §§ 375–406 is found only in N in the *Hekhalot Zutarti*, although various formulations of the material appear elsewhere in other manuscripts. I have translated § 375, because Morray-Jones regards it as original to the core text, but I have omitted the rest, apart from *The Youth* passage, as noted below. Very briefly, the content of the omitted material is as follows. Paragraphs 376–386 consist of *Shiʿur Qomah* speculation paralleled in §§ 939–946, 957–959 and sometimes elsewhere. Paragraphs § 376, 384–399 (with some paragraphs repeating) is a version of *The Youth* text, which I translate in chapter seven from what I regard to be a better manuscript. In §§ 400–401 we find names of the Youth and other angelic names. Paragraphs 401–402 present revelations by R. Nehuniah ben HaQanah as related by R. Ishmael. And in §§ 405–406 R. Akiva relates revelations about Metatron and the heavenly morning worship.

We see that N contains many longer readings in the *Hekhalot Zutarti*, including substantial passages, and that many of these are clearly secondary. But nevertheless, in some cases the longer readings of N are more original than the shorter text of the other manuscripts, so each case must be judged on its own merits. All of these longer readings are translated in the text or the notes except for §§ 376–406.

Date, Provenance, and Social Context

Most specialists have taken the *Hekhalot Zutarti* to be one of our earliest Hekhalot texts. Gruenwald sees it as "in all likelihood the oldest Hekhalot text proper that we possess," following a (regrettably still unpublished) linguistic analysis of the text by Jonas Greenfield, on the basis of which the author was reportedly inclined toward a Palestinian provenance and a date in the second or third century CE.[8] Morray-Jones has reconstructed an archetype

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[6] Elior, *Hekhalot Zutarti*, 36–37; Morray-Jones, "Hekhalot Zutarti," 266–269.

[7] Schäfer, *The Hidden and Manifest God*, 55 n. 2. Cf. idem, "Aufbau," 58 and idem, *Übersetzung*, 3:IX–X, where Schäfer also discusses the approach of Waldman, who includes §§ 489–495 as part of the *Hekhalot Zutarti*.

[8] Gruenwald, *Apocalyptic*, 142. Scholem did not specify a date or provenance for the

of the Story of the Four Who Entered Paradise which he argues must be pre-Talmudic, dating to the third or fourth century, if not earlier. Indeed, he argues that ideas undergirding the Story of the Four are assumed by the Apostle Paul's description of his own visionary experiences in 2 Corinthians 12 as well as his vision as described in Acts 22.[9] In addition I have argued that a hymn in the Qumran Hodayot (1QH[a] col. 16) was influenced by the same template of mystical ideas as are found in the Story of the Four.[10]

Although Schäfer does not propose a specific date of composition for the *Hekhalot Zutarti*, he has argued that it is later than and dependent on the *Hekhalot Rabbati*. In particular, he finds different emphases in the two major sections of the former: §§ 335–374 focuses on the theology of the divine name and limits its treatment of angels to the four living creatures, whereas §§ 407–426 has a strong interest of the theology of God as King, focusing on angels as guardians of the entrances to the seven palaces along with angelic princes known from the *Hekhalot Rabbati*. The second section is dependent on the *Hekhalot Rabbati*, while moving the ascent tradition in a theurgic direction.[11]

Morray-Jones, however, argues the opposite: that the *Hekhalot Zutarti* is earlier than the *Hekhalot Rabbati*. He agrees with Schäfer on the importance of divine names, but he finds this emphasis in both parts of the *Hekhalot Zutarti*. He considers the latter the earlier document because it includes what he regards as the earliest version of the Story of the Four and the earliest account of the water test, both of which he believes were composed no later than the second or the third centuries. He also agrees that the ascent account in the *Hekhalot Zutarti* is related to that in the *Hekhalot Rabbati*, but he finds the former version to be much simpler than the latter and therefore probably earlier.[12]

The question of the relative dates of the *Hekhalot Zutarti* and the *Hekhalot Rabbati* is a complex one involving both theological and redactional issues and the consideration of intricate stratigraphic relationships between the two texts. I take no position on the question here, although I do believe

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Hekhalot Zutarti, but he thought the Palestinian layer of its Aramaic to be earlier than the Babylonian layer and he compared it to traditions in the Greek magical papyri and seemed to see it, along with the rest of the Hekhalot texts, as fitting roughly into the period of "early Talmudic tradition." See *Jewish Gnosticism*, 6, 76, and (quoted) 83.

[9] Morray-Jones, "Paradise Revisited," 207–208, 277–289.

[10] Davila, "The Hodayot Hymnist."

[11] Schäfer, *Übersetzung*, 3:XVI–XVII; idem, *The Hidden and Manifest God*, 55 n. 2, 60, 65, 73–75; idem, *The Origins of Jewish Mysticism*, 282–283, 298–303.

[12] Morray-Jones, "Merkavah Mysticism," 232–247.

that the *Hekhalot Zutarti* preserves some of the earliest traditions found in the Hekhalot literature.

Little can be said about the social context of the work apart from generalizations already made about the Hekhalot literature: the composers of the traditions gathered in it knew the Bible and some rabbinic traditions and may have had a scribal background. In addition they had a special interest in the theurgic use of divine names to tap divine power.

Theological Themes

The *Hekhalot Zutarti* evinces a strong interest in the dangers associated with contact with the divine realm. Many passages deal with the perils of the ascent or descent to the chariot. The opening paragraph (§ 335) issues an obscure warning about this subject; it is the apparent moral of the Story of the Four Who Entered Paradise (§§ 338–345); dangers from angels of violence figure in an account of an ascent of R. Akiva (§ 346); and the entrance test (§ 407) and the water test (§§ 408–410) likewise portray dangers from hostile angels. The care that must be taken with magical use of the divine name is underlined in § 337. One difficult passage contrasts biblical verses involving visions to explore the question whether and under what circumstances mortals may see God and live (§§ 350b–352). This concern with divine danger is driven by a fascination with the use of ritual to gain access to the divine realm in order for the practitioner to make theurgic use of its vast power. (See below under "ritual practices.")

The heavenly throne room and its denizens are also objects of considerable interest. There is a description of Ezekiel's four living creatures in §§ 353–360 and again in the so-called Throne Midrash (§§ 368–375). The latter is found only in N, but Morray-Jones has argued it to be both original and very ancient. The guardian angels of the entrances to the seven palaces are important in the ascent instructions of §§ 413–417. The account of the triumph of the successful descender to the chariot again tells of the realm of the chariot, including the ophannim, the cherubim, and the Hashmal (§ 411). Various mighty angels, both obscure and well-known, appear in § 420. The angel ʿAnaphiʾel is the subject of § 421 and Suriah, Prince of the Presence, offers a closing curse and blessing in §§ 425–426. The Shekhinah, God's visible presence on earth, is mentioned in § 364.[13]

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[13] For a more detailed exposition of the theology of the *Hekhalot Zutarti*, see Schäfer, *The Hidden and Manifest God*, 55–75.

Stories

The microforms in the *Hekhalot Zutarti* are consistently presented as narrations by R. Akiva, with the sole exceptions of §§ 420–421, 425–426, which are attributed to R. Ishmael and which may be secondary additions to the core text. The stories in the *Hekhalot Zutarti* tend to be brief, and all of them involve the ascent of one or more human beings to heaven where, if they make the trip successfully, they receive an esoteric revelation. We are told that Moses ascended to God to learn a Sar Torah adjuration (§ 336). The Story of the Four Who Entered Paradise illustrates the dangers of the heavenly journey (§§ 338–345). Besides the latter narrative, we read of three additional ascents of R. Akiva: in the first he ascended to the throne of God, where the "great name" was revealed to him (§ 337); in another associated with the Story of the Four he was protected by God from angels of violence and he received an obscure revelation about a heavenly "vestibule" (§§ 346, 348); and in yet another he ascended to heaven in a wagon of fire, gazed with clear sight on the entire universe, and received a revelation of divine names (§ 366). Finally, in § 410 Akiva tells us about an unnamed practitioner who came to the sixth celestial palace, failed the water test, and was destroyed by the angels therein.

Ritual Practices

A major concern in the *Hekhalot Zutarti* is the revelation of divine names to be used in adjurations and magical rites. In the first part of the work, Moses is taught to invoke names in order to remember learning (§ 336); a "great name" is revealed to R. Akiva (but not the reader!) to bring prosperity to the careful user (§ 337); more names are revealed in § 351; an adjuration replete with divine names and *nomina barbara* appears in §§ 357–359, concluding with telegraphic instructions that involve fasting and perhaps reciting a list of seventy names on a heavenly journey "to go forth and to come in"; another invocation of divine names is found in §§ 362–364, which according to § 365 establishes Torah in the hand of the practitioner and protects him from harm in the night gloom; in § 367 names revealed to R. Akiva are described as a cosmic seal that controls the forces of nature. A paragraph describing the theurgic powers of the practitioner appears twice (§ 349–350a/§ 361) in slightly different forms. He is able to travel unharmed throughout the heavenly and earthly realms, evidently using rites such as those described in this section, which involve reciting God's praise and various divine names, while manipulating the letters of the names recited (cf. the references to letters of names in §§ 356, 362, 364, 374, 421, and 424).

The second section of the work also focuses on the use of divine names, primarily the names of the angels. The guardian angel of each of the entrances to the seven palaces must be invoked by name and then pacified by the recitation of additional names called "seals" and "seal-rings" in order that he may be passed safely (§§ 413–417), after which the practitioner is passed from lap to lap of ever mightier angels until he is invited to make a request (§ 418), apparently for anything he wants. Another adjuration invokes these same mighty angels using a passage from the Song of Songs, again so that they may be compelled to do whatever the practitioner demands (§ 419). An incantation prayer involving the manipulation of letters to invoke the obedience and protection of the mighty angel ʿAnaphiʾel is given in § 421.

Finally, a rite for "the praxis of the ascent and the descent of the chariot" is prescribed in § 422–424 which involves a forty-day fast, sexual continence, the adopting of a specific posture, the whispering of an incantation, and the repeated performance of the rite in coordination with holy days in the liturgical calendar.

Thus the entire core of the *Hekhalot Zutarti* has a strong interest in the theurgic use of divine and angelic names, with the first part concentrating more on the names themselves and the second on their use in an ascent rite. But despite this difference in emphasis, the entire work has a practical emphasis: most of the time the final objective of the adjurations and rituals is to compel divine powers to do the will of the practitioner.

Paragraph, Chapter, Verse, and Line Divisions

The complete manuscripts of the *Hekhalot Zutarti* include no markers of chapter or verse divisions, although verse numbers (the chapter numbers are lost) are found in the Geniza fragment G7 and are noted in the translation of the latter in chapter eight. The translation of the complete core text in this chapter is divided into paragraphs according to the enumeration in the *Synopse*. Schäfer gives the correspondences between this paragraphing and the line numbers of the incomplete edition of Musajoff in *Synopse*, XII–XIII. Elior divided her edition of the text into 443 lines, corresponding to *Synopse*, §§ 335–375, 407–419, with §§ 420–426 divided into 52 lines in an appendix.

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HEKHALOT ZUTARTI:
THE LESSER (BOOK OF THE HEAVENLY) PALACES
(§§ 335–375, 407–426)

Introduction: Warnings, Ascents, and Revelations (§§ 335–337)[a]

Opening warnings (§ 335)

§ 335/G7 2a 1–23

If you want to be unique in the world, to have the mysteries of[b] the world and the secrets of wisdom[c] revealed[d] to you, study[e] this teaching and be careful with it[f] until the day of your separation.[g] Do not seek understanding[h] of what is behind you,[i] and do not search out the words of your lips.[j] What is in your heart[k] you shall understand[l] when you merit the beauties of[m] the chariot. Be careful with the glory of your Creator, and do not descend to

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§ 335/G7 2a 1–23 [a] Paragraphs 335–337 are in Hebrew. [b] "the mysteries of" N M22 D] "the mystery of" O; "{the life of}" M40 [c] "wisdom" N O M40 D] "the chariot" M22 [d] "revealed" O M40 M22 D] "ascend" N [e] "study" or "repeat" N O M40 D] "hate" (corrupt) M22 [f] The antecedent of "it" is "this teaching" (feminine) in N O M40 D, but "it" in M22 is masculine, with an uncertain antecedent (the nearest preceding masculine singular noun is "world"). [g] The term "separation" is generally taken either as an allusion to ritual self-isolation or to death. See Elior, *Hekhalot Zutarti*, 59 n. to l. 3; Schäfer, *Übersetzung*, 3:1 n. 10; Morray-Jones, "Hekhalot Zutarti," 274 n. 3. Elior notes that the songs used for the descent to the chariot are "distinctive" or "separated" according to *Hekhalot Rabbati* § 94. Cf. also *Merkavah Rabba* § 681 n. e. [h] "seek understanding" O M40 M22 D] + "by it" N (the antecedent of "it" is the "separation") [i] "what is behind you" O M40 M22 D] "what they did not teach you" N [j] Cf. Ben Sira 3:19–21 and *m. Hag*. 2.1 and see discussion by Gruenwald, *Apocalyptic*, 142 n. 3; Schäfer, *Übersetzung*, 3:1 n. 12; and Morray-Jones, *The Mystery of God*, 259–263. [k] "in your heart" ⟨O⟩ M40 D] "your heart" N O M22 [l] "you shall understand" M40 D] + "and you shall be silent" N O; + *wtylws* (corrupt; perhaps emend to *wtqlws*, "and you shall laud") M22 [m] "the beauties of" O M40 D] "the mouths of" (corrupt) N; "by the vision of" M22

it.[n] And if you have descended[o] to it,[p] do not[q] enjoy it.[r] And if you enjoy it,[s] your end is to be banished from the world. *The glory of God*[t] *is to keep a matter secret*[u] (Prov 25:2), lest you be banished from the world.[v]

The ascent of Moses and a revelation of names (§ 336)[a]

§ 336 In the hour[b] that Moses ascended[c] to God,[d] He taught him:[e]

Any man whose heart errs[f]—invoke over him these names:

In the name of[g] BʾRYʰ ʾBHʾY HʾʾY MR MRʾWTⁱ SMW SLMʲ ʾBRYᵏ WʾNKYBWN, so that all that I hear and learnˡ may be gathered into my

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[n] "to it" (the chariot) or "to Him." Likewise in the next two sentences. The expression could also be translated "enter it" (as Morray-Jones, "Hekhalot Zutarti," 274: "and do not go in to him"). But given that the term is used in the technical sense of the heavenly journey in §§ 337, 349/361, and 407, I think it best to translate it accordingly here. Schäfer (*Übersetzung*, 3:2 n. 16) points out that Lieberman's proposal (as reported by Gruenwald in *Apocalyptic and Merkavah Mysticism*, 142 n. 5) to take the verb in a causative sense ("and do not make him descend") is unlikely, because the verb is given in the *qal* stem rather than in the causative *hiphʿal* stem in all manuscripts. [o] "you have descended" O M40 M22 D] "she (or "it" = the chariot?) has descended" (corrupt) N [p] "to it" N O M40 D] om M22 [q] "do not" N O M22] + "search out" M40 D [r] "it."—G7 2a commences here, although some of the remainder of § 335 is badly damaged or missing entirely in it. [s] "And if you enjoy it," N M22 G7] om O M40 D [t] "*God*" (Prov 25:2) O M40 M22] "my God" N D [u] Perhaps this quotation was understood here to mean, "The glory of God, keep the matter secret!" (with Schäfer, *Übersetzung*, 3:2 n. 25). [v] After "the world." N adds a note indicating, uniquely, that this paragraph marks the end of *Hekhalot Rabbati*. G7 also contains an additional line, the letters of which are badly damaged. See the tentative translation in chapter eight.

§ 336 [a] Paragraph 336 is missing in G7. This may mean that it is secondary, although note that § 337 has the same beginning in G7 ("In the hour that"), so it is possible that § 336 was lost by haplography in this textual tradition. A variant version of § 336 appears just after this in N only and reads as follows: "(§ 340)When Moses ascended to God, the Holy One, blessed be He, taught him about every man ⟨whose heart⟩ errs concerning Him: Invoke over him these names: ʾYWM (or "Awful") YHWH of Hosts ʾH BHH YH BYH YHWʾL YHWʾL. You, these holy names, open, open my heart. Let everything that I hear—from words of Torah to all the words of the world—be kept in my heart, and not be forgotten by me ever." [b] "In the hour" O M40 M22 D] "In the name of YHWH, blessed be the wise one of the mysteries. In the hour" N [c] "ascended" N M40 M22 D] + "on high" O [d] The ascent of Moses to heaven is a well-known midrash. See Halperin, *The Faces of the Chariot*, 289–307. [e] "He taught him" M40 M22 D] "The Holy One, blessed be He, taught him" N O [f] "errs" N M22 D] "recites" O; "when it recites" M40 [g] "In the name of" O M40 M22 D] "Like the name of" (corrupt) N [h] "my well" [i] "Lord of visions" (the first word is in Aramaic and the second in Hebrew). See also the next note. [j] "SMW SLM" could be taken as "they have placed a ladder" (cf. *Hekhalot Rabbati* §§ 199, 237). For proposals to take "MR MRʾWT SMW SLM" as transliterated Greek *nomina barbara* known from the Greek Magical Papyri see Schäfer, *Übersetzung*, 3 n. 8. [k] "my limbs" [l] "and (I) learn" O M40 D. The reading in N M22 could also be translated as "and he learned," but this makes no sense in context. O also adds "and he learned" (corrupt).

heart[m]—Bible and Mishnah,[n] laws and lore—and I may not forget, not[o] in this world and not the world to come. Blessed are You, YHWH. *Teach me Your laws* (Ps 119:12, 26, 68).

The ascent of R. Akiva and the great name (§ 337)[a]

§ 337/G7 2a This is the name that was revealed[b] to R. Akiva, who was gazing at[c] the working of[d] the chariot. R. Akiva descended[e] and taught it[f] to his disciples.[g] He said to them:

My sons, be careful with this name;[h] it is a great name,[i] it is a holy name,[j] it is a pure name.[k] For everyone who makes use of it[l] in awe, in fear, in purity,[m] in holiness, in humility,[n] will multiply offspring[o] and will succeed in all his ways[p] and his days shall be lengthened.[q] Blessed are You,[r] YHWH,[s] who has sanctified us by His commands[t] and commanded us[u] concerning the sanctification of the name.[v]

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[m] "may be gathered into my heart" M40 D] "they may take into my heart" N O; "may be done in my heart" M22 [n] "Mishnah" or "teaching" N] + "and Talmud," or "and learning," O M40 M22 D [o] "not" O M22 D] om N; "in the world not" M40 **§ 337/G7 2a** [a] The first part of the text of § 337 also appears in § 347 in M22 only. [b] "that was revealed" N O M22 D] "that ascended" M40 [c] "This … gazing at"—G7 reads "In the hour that one makes use of" [d] "the working of" O M40 M22 M22(§ 347) D G7] "the vision of" N [e] "descended" N O M40 M22 M22(§ 347) D] "descended at once" G7 [f] "and taught it" N O M40 D] "and will teach it" M22; "and taught (it) to them," M22(§ 347) G7 [g] "to his disciples" N O M40 M22 M22(§ 347) D] "to his daily burnt offerings" (corrupt) G7 [h] "with this name;" M22(§ 347) ends after this with "etc." [i] "it is a great name," M22 G7] "it is the great name," N; "it is a name," O; "it is," M40; om D [j] "it is a holy name," N O D G7] om M40; "holy" M22 [k] "it is a pure name." N O M40 D] "and pure it is." M22; "it is a pure name {of purity}." G7 [l] "who makes use of it" M40 M22 D] "who makes use (of it)" N O; "who is careful with it" G7 [m] "in purity" N O M22] + "and in clean acts," M40 D [n] "with awe, … in humility," om G7 [o] "will multiply offspring" N O M40 M22 D] "multiplies his offspring for himself" G7 [p] "and will succeed in all his ways" N O M40 M22 D] "and accomplished for him are all his business transactions" G7 [q] "and his days shall be lengthened." N O M22] "and he shall lengthen (his) days." M40 D; "and his days and his years shall be lengthened for him." G7 [r] "Blessed are You … the name." om G7 [s] "are You, YHWH," N O] "are You, YHWH, who are King of the World" M40 D; om M22 [t] "who has sanctified us by His commands" N O M22 D] om M40 [u] "and commanded us" N M22 D] om O M40 [v] "concerning the sanctification of the name" N O D] "*Teach me your laws* (Ps 119:12, 26, 68)" M40; "concerning the commands of the name" M22

The Four Who Entered Paradise (§§ 338–345 and parallels)[a]

§ 338/ §344/§671/ G7 2a[b] R. Akiva said:

We were four who entered[c] paradise.[d] One[e] peered in and died.[f] One[g] peered in and was struck down.[h] One[i] peered in and cut the plants. I entered[j] safely and I went forth[k] safely. Why did I enter safely and go forth safely?[l] Not because I was[m] greater than my associates, but my works[n] accomplished for me to establish what[o] the sages taught[p] in their Mishnah,[q] *Your works shall bring you near and your works shall make you far away* (*m. ʿEd.* 5.7).

§ 339/ §345/§672[a] And these are they who entered paradise: Ben Azzay,[b] Ben Zoma,[c] the Other,[d] and R. Akiva.[e]

Ben Azzay peered and died.[f] Concerning him the Scripture says, *Worthy in the eyes of YHWH is the death of His pious ones*[g] (Ps 116:15).

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§ 338/§344/§671/G7 2a [a] Paragraphs 338–345 and parallels are in Hebrew. [b] Paragraphs 338–339 appear in in abbreviated form in N O D and entire in M22. These paragraphs have parallels in §§ 344–345 (N) and in §§ 671–672 (N, O, and M40); § 338 appears in G7. [c] "We were four who entered" N M22 D M40 N(§ 344) N(§ 671)] "We were four, they entered" O; "We were {they entered} four who entered" O(§ 671); "We were four entering" G7 [d] "paradise." or "the garden" N(§ 344) O(§ 671) M22 N(§ 671)] "paradise etc." N O M40 (which conclude § 338); + "These are they: Ben Azzay and Ben Zoma, 'the Other One' (i.e., Aher—see § 339 n. d), and I, Akiva." G7 [e] "One" M22 N(§ 344) O(§ 671)] om N(§ 671); "Ben Azzay" G7 [f] "peered in and died." M22 N(§ 344) G7] om N(§ 671); "peered in and was struck down." O(§ 671) [g] "One" M22 N(§ 344) N(§ 671)] "And one of us" O(§ 671); "Ben Zoma" G7 [h] "and was struck down" M22 N(§ 344) N(§ 671) G7] "and died" O(§ 671) [i] "One" M22 N(§ 344) O(§ 671) N(§ 671)] "The Other One" (i.e., Aḥer—see § 339 n. d) G7 [j] "I entered" M22 N(§ 344) O(§ 671) N(§ 671)] "I ascended" G7 [k] "and I went forth" M22 N(§ 344) O(§ 671) N(§ 671)] "and I descended" G7 [l] "Why ... safely?" M22 O(§ 671)] om N(§ 344) N(§ 671); "And because why did I ascend safely and descend safely?" G7 [m] "Not because I was" N(§ 344) O(§ 671) N(§ 671) G7] "It was not that I was" M22 [n] "my works" N(§ 344) N(§ 671) G7] "they" (corrupt) M22 O(§ 671) [o] "what" G7] "the recitation that" or "the mishnah that" M22 N(§ 344) O(§ 671) N(§ 671) [p] "the sages taught" M22 N(§ 344) O(§ 671) N(§ 671)] "they taught among the sages" G7 [q] "in their Mishnah." or "in their recitation." or "in their mishnah." M22 N(§ 344) O(§ 671)] om N(§ 671); "in the Mishnah." G7

§ 339/§345/§672 [a] G7 does not include § 339. [b] "Ben Azzay" M22 N(§ 345) O(§ 672)] "Shimon ben Azzay" N(§ 672) [c] "Ben Zoma" M22 N(§ 345) O(§ 672)] "Shimon ben Zoma" N(§ 672) [d] "the Other" N(§ 345) O(§ 672)] "Elisha the Other" M22; "Elisha ben Avuyah" N(§ 672). "The Other" ("Aḥer") is an unfriendly nickname for the infamous heretic Elisha ben Avuyah. [e] "R. Akiva" M22 N(§ 345) O(§ 672)] + "ben Joseph. R. Akiva said to them: Be careful when you approach the stones of pure alabaster. Do not say "Water, water!" For it is said, *The one who speaks lies shall not be established before Me* (Ps 101:5)" N(§ 672) [f] "Ben Azzay peered and died." M22] "Ben Azzay peered into the sixth palace and saw the splendor of the atmosphere of the alabaster stones that are paved in the palace. And his body could not endure it, and he opened his mouth and asked them, 'What is the nature of these waters?' and he died." N(§ 345); "Ben Azzay peered and what." (corrupt) N(§ 672); "Ben Zoma peered and died." O(§ 672) [g] "*His pious ones*" N(§ 345) O(§ 672)] + "etc." M22 N(§ 672)

Ben Zoma peered and was struck down.[h] Concerning him the Scripture says, *Have you found honey?*[i] *Eat* (*only*) *your fill, lest you become sated*[j] *and vomit it up* (Prov 25:16).

Elisha ben Avuyah[k] peered and cut the plants.[l] Concerning him the Scripture says, *Do not let your mouth*[m] *cause your flesh to sin* (Qoh 5:5).

R. Akiva entered[n] safely and went forth[o] safely. Concerning him the Scripture says, *Draw me after you, let us run*.[p] *The King has brought me into His chambers* (Cant 1:4).[q]

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[h] "Ben Zoma peered and was struck down." M22 N(§ 672)] "Ben Zoma peered at the splendor in the alabaster stones and supposed that it was water. And his body endured that he not ask them, but his mind could not endure it and he was struck down. He lost his mind." N(§ 345); "Ben Azzay peered and was struck down." O(§ 672) [i] O(§ 672) ends the quotation here and M22 ends it here with "etc." [j] N(§ 672) ends the quotation here with "etc." [k] "Elisha ben Avuyah" N(§ 345) O(§ 672)] "And Elisha the Other One (or "Aḥer")" M22; "And the Other One (or "Aḥer")" N(§ 672) [l] "peered and cut the plants." M22 O(§ 672)] + "How did he cut the plants? They said: When he would come to the synagogues and to the schools and he saw youngsters there excelling in Torah, he would say (something) against them and they were silenced." N(§ 345); "They said: When Elisha descended {into} to the chariot, he saw, with reference to Metatron, that he was given authority for one hour in the day to sit down and to write the merits of Israel. He said: The sages have taught: "On high there is no standing and no sitting, no jealousy and no rivalry, no pride and no humility." He conceived the though that perhaps there are two Authorities in heaven. At once He brought Metatron outside the curtain(!) and struck him sixty times with blows of fire. And they gave Metatron authority to burn the merits of Elisha. There went out a heavenly voice and it(!) said: *Repent, returning sons* (Jer 3:22), except for the Other One." N(§ 672). Cf. *3Enoch* 16 (§ 20), *Hekhalot Rabbati* § 94 n. v, and *The Ascent of Elisha ben Avuyah* in § 597. There is a rabbinic tradition that angels have no knees and are unable to sit down, and the Songs of the Sabbath Sacrifice, Song 11, 4Q405 20ii–21–22 11Q17 vii 4, has the tantalizing phrase "… a seat like the throne of His kingdoms in His inner chambers of glory. They do not sit …" See Davila, *Liturgical Works*, 145–146 for references and discussion. [m] N(§ 672) ends the quotation here with "etc." [n] "entered" M22 O(§ 672)] "ascended" N(§ 345) N(§ 672) [o] "and went forth" M22 O(§ 672)] "and descended" N(§ 345) N(§ 672) [p] O(§ 672) ends the quotation here and M22 N(§ 672) end it here with "etc." [q] Paragraphs 340–343 are found only in N. They are in a mixture of Hebrew and Aramaic and their meaning is not always clear. Paragraph 340 has already been translated in n. a to § 336. Cf. Elior, *Hekhalot Zutarti*, 62 and Schäfer *Übersetzung*, 3:6–9 for additional commentary. "(341)This is the book of wisdom and understanding and knowledge and searchings above and below of the hidden things of Torah and heaven and earth, and the secrets that He gave to Moses son of Amran from the acts of knowledge of YH YH ʾ{Ḥ}HYH Yʾ W of Hosts God of Israel. And He revealed (it) to him at Horeb by which the world persists. And by it Moses made the signs and the portents that he made in Egypt. And by means of him the fire that was in the bush struck down the Egyptian. And Metatron, the great prince of YHWH, prince of the Host YHʾ, was revealed upon him and said, *Moses, Moses!* (Exod 3:4). (342)R. Akiva said: That name ṬRGWL SNGWL SGNSGʾL is sealed, sealed, sealed. This is His great name with which Moses parted the great sea: BŠWBR YRBRB SGY ("great") BDSYQYN MRʾ ("Lord") SḤṬY BR ("son") SʾYY LBYM. (343)This is the great name that

The Journey to the Chariot and the Vision of God (§§ 346–352 and parallels)

An ascent of R. Akiva (§ 346 and 348 par.)[a]

§ 346/ §673/ G7 2a[b] R. Akiva said:

In the hour[c] that I ascended on high,[d] I laid down[e] more markings on the entrances of the firmament than[f] on the entrances of my house. And when I arrived at the curtain,[g] angels of violence went forth[h] to do me violence.[i,j]

The Holy One,[k] blessed be He, said[l] to them:[m]

Leave this elder alone, for he[n] is fit to gaze at Me.[o]

§ 348/ §674/ G7 2a[a] R. Akiva said:[b]

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made the waters into exalted walls: ʾNSYHGMN LKSM NʿLM ("hidden") SWSYʾL WŠBRYM ("and fractures") MRWB ʾWN ("from abundance of wealth") ʾR ʾSMWRYʾL SḤRYŠ BY?W ʾNMM {ʾṢMM} KHH YHʾL. *And Jonah prayed to YHWH* (Jon 2:2): To him *I called from my anguish … to YHWH from the womb of Sheol I cried for help. You heard my voice* (Jon 2:3). I will look *to Your holy palace* (Jon 2:5) *and you have made my life ascend from the pit, YHWH* (Jon 2:7), God of Israel. Let me sacrifice to You my invocation and it shall live by the voice (cf. Jon 2:10). {ʾWST'} ʾWSTṬR YHWH PSṬWR MLYʾH ("full") the letters of the name. In the name of Michael WQḤNWNW (emend to "our Creator" with Schäfer, *Übersetzung*, 3:9 n. 14?). From YHWH." **§ 346/§673/G7 2a** [a] This section begins in Hebrew and switches to Aramaic in § 348 as indicated. For §§ 344–345, see §§ 338–339 above. [b] This paragraph appears here only in M22 and G7. It is also found as § 673 in N O. A parallel passage appears in *b. Hag*. 15b. Schäfer (*Übersetzung*, 3:16–17) collates the variants of the latter, but not those of G7. [c] "In the hour" N G7] "In that hour" O M22 [d] "on high" N O G7] "in the height" M22 [e] "I laid down" G7] "I put" N O M22 [f] "more [ma]rkings … than" N] "marking … more than" M22 G7. O is abbreviated and could represent either reading. The intended sense of the readings is probably the same. [g] "at the curtain" N O M22] "behind the curtain" G7. This is the heavenly archetype of the curtain in the tabernacle and in the Temple which separated the holy of holies from the rest of the sanctuary. See Exod 26:31 etc; Lev 4:6; 2 Chr 3:14; *m. Šeqal*. 8.4–5; *m. Yoma* 5.1; Songs of the Sabbath Sacrifice, Song 10, 4Q405 15ii–16 3; *3 Enoch* 45, and, for additional parallels, Davila, *Liturgical Works*, 139–140. [h] "went forth" N O M22] "came in" G7 [i] "to do me violence." N O M22] "and they made an attempt against me to knock me down" G7 [j] Angels of violence also appear in *Hekhalot Rabbati* § 112 and G8 2a 35. [k] "The Holy One" N O M22] "until the Holy One" G7 [l] "said" O M22 G7] "was saying" N [m] "to them:" N O M22] "to them: My sons," G7 [n] "Leave this elder alone, for he" M22] "Leave the elder alone; this one" N; "leave him, this elder, alone, for he" O G7 [o] "at Me." N] "at My glory." O M22; "at My glory. Concerning him it says, *Draw me after you, let us run*, etc. (Cant 1:4)." G7 **§ 348/§674/G7 2a** [a] For § 347, see § 337 above. Paragraph 348 has a parallel in § 674 (N O) which gives its opening words. [b] "R. Akiva said:" N O M22 D G7] om M40 N(§ 674) O(§ 674)

In the hour[c,d] that I ascended to the chariot[e] a heavenly voice went forth[f] from beneath the throne of glory, speaking[g] in[h] the Aramaic language.[i] In this language[j] what did it speak?[k]

Before YHWH made[l] heaven and earth[m,n] He established a vestibule[o] to the firmament[p,q] to enter by it[r] and to go out by it. A vestibule is nothing but an entrance. He established the firm name[s] to fashion[t] by means of it the whole world.[u]

The powers of the practitioner (§§ 349–350a)[a]

§ 349/ §361/G7 2a

And what mortal man[b,c] is it who is able[d]
to ascend on high,[e]
to ride on wheels,
to descend below,[f]
to search out[g] the inhabited world,[h]

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[c] "In the hour … to the chariot" om M40 [d] "In the hour" N G7] "in that hour" O M22 N(§ 674) O(§ 674); om D [e] "to the chariot" N O M22 D N(§ 674) O(§ 674)] "on high" G7 [f] "a heavenly voice went forth" N O M40 M22 D] + "etc." N(§ 674) O(§ 674) (which end here); "I heard a heavenly voice that went forth" G7. In rabbinic tradition a *bat qol* (literally, a "daughter of a voice") was a heavenly revelatory voice. [g] "speaking" N O M22] + "saying" M40; + "and it said" D; "and it was speaking" G7 [h] "in" N G7] om O M40 M22 D [i] "the Aramaic language" N O M22 G7] "the Aramean language" M40 D [j] "In this language" O M40 D G7] "In the language" N; "like this language" M22 [k] "what did it speak" N O M40 D] om M22; + "in the Aramaic language, in this language" G7. The rest of the paragraph is in Aramaic. Schäfer (*Übersetzung*, 3:17 n. 9) notes that according to *b. Sotah* 33a the attending angels do not know Aramaic. [l] "YHWH (various spellings) made" N O M40 D G7] "He made" M22 [m] "heaven and earth" N O M40 M22 D] "earth and heaven" G7 [n] Cf. Jer 10:11, also in Aramaic [o] The word translated "vestibule" in this paragraph (following Scholem, *Jewish Gnosticism*, 77) is corrupt in all manuscripts and this translation is a guess based on the gloss that explains it. [p] "to the firmament to enter by it and to go out by it" om G7 [q] "to the firmament" N O M40 D] om M22 [r] "by it" N O M40 D] om M22 [s] "the firm name" O M40 D] "the firm (thing)" N; "the name that shall come in" M22; "His firm name" G7 [t] "to fashion" (lit. "to hammer out") N O M22] *lmzšwl* (corrupt) M40; "to rule(!)" D; "to rove about" (?—see Schäfer. *Übersetzung*, 3:18 n. 23) G7 [u] "by means of it the whole world" N O M22] "in the palace of the world" M40 D; "by means of all the worlds" G7 **§ 349/§361/G7 2a** [a] This section is in Aramaic and is repeated in § 361. The prologue to the late-antique Hebrew magical treatise *Sefer HaRazim* presents the practitioner of its teachings in terms similar to this paragraph. [b] "And what mortal man" N O M22] "and a destroyer of woman" (corrupt) M40 D; "Who" G7; § 361 reads "And who is the mortal man" [c] Cf. Ps 8:5. [d] "is it who is able" N O M40 M22 D] "is able" G7 [e] "on high" N O M22 G7] "to enter," M40 D [f] "below" N O M22 G7] om M40 D; § 361 give the lines in the opposite order to read "to descend below,/ to ride on wheels." [g] "to search out" N O M40 M22 D] "to uproot" G7 [h] "the inhabited world" N O M40 D G7] "everything" M22

to walk[i] on the dry land,[j]
to gaze[k] at His splendor,[l]
to unbind[m] by means of His crown,[n]
to be transformed[o] by His glory,[p]
to recite His praise,[q]
to combine letters,[r]
to recite their names,[s,t]
to have a vision of what is above,
to have a vision of what is below,[u]
to know the explanation of[v] the living,
and to see the vision of the dead,[w]
to walk[x] in rivers of fire,[y]
and to know[z] the lightning?[aa,bb]
§350/G7 And who is able to explain it[a]
2a and who[b] is able to see?[c,d]

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[i] "to walk" N O M40 M22 D] "to overturn" G7 [j] "on the dry land" O M22] "to the dry land" or "the dry land" N G7; "in the year" M40 (corrupt); "the dry land" D; § 361 adds "to praise the glory." [k] "to gaze" N O M40 M22 D] om G7 [l] "at His splendor" O M40 D] "at the splendor of YH" (corrupt) N; "at the splendor" M22; om G7 [m] I accept the translation of this word proposed by Morray-Jones, based on Schäfer's proposal to read it as an *ʾaphaʿel* infinitive of the root *šry* with O D M22. G7 reads "to be shaken" (following Schäfer's interpretation). Scholem conjectures "to dwell with the crown," but the meaning of this is not clear. One could also emend to "to make use of the crown," an alternative proposal by Schäfer. See Morray-Jones, "Paradise Revisited," 279 n. 43; Schäfer, *Übersetzung*, 3:19 nn. 11–12; and Scholem, *Jewish Gnosticism*, 78. [n] "by means of His crown" O M40 D G7] om N; "by means of the crown" M22 and § 361. Morray-Jones translates "to unbind his crown," but the *bet* before "crown" seems to indicate an instrumental sense. They phrase may refer to the use of an incantation (cf. *The Great Seal-Fearsome Crown* incantation prayers translated in chapter seven). [o] "to be transformed" O M40 D] "to praise himself" or "to be praised" or "to commend" N; "for his dead his elder" (corrupt) M22; "to investigate" G7 [p] "by His glory" O G7] "by the glory" N M40 M22 D and § 361 [q] "to recite His praise" M40] "to recite their praise" N; "to recite the praise" O M22; "to recite forgetfulness" (corrupt) D; om G7 [r] "letters" or "signs" [s] § 361 reads "to recite the names" or "to recite the names of God." [t] "to combine letters, to recite their names" om G7 [u] "of what is below" N O M40 M22 D] + "to gaze at the clouds of comfort," G7 [v] "the explanation of" N O M40 M22 D] "its [ex]planation, to recite His praise(s), to combine letters with letters of" G7 [w] "and to see the vision of the dead" om G7 [x] "to walk" N O M40 M22 D] "to know" G7 [y] Paragraph 361 reads this line as "to ascend on wheels of iron." For rivers of fire cf. Dan 7:10 and *Hekhalot Rabbati* § 154 n. m. [z] "[of fire, and to kno]w" G7 [aa] "the lightning" N O M40 D] + "and the rainbow" M22 G7 [bb] Paragraph 361 reads this line as "and on the living creatures in nearness" **§ 350/G7 2a** [a] "to explain it" (a Hebraism) M40 D] "to explain them" N; "to explain me" (corrupt) O; "to remove ashes" (corrupt) M22; "to see them" G7 [b] "and who" N O M22 D G7] "and from where" M22 [c] "to see" O] "for strengthening" N; "to make live" M40; "for visions" M22; "for a vision of the eyes" D; "to explain" (the reading is badly damaged) G7. The column on this side of the surviving leaf from G7 ends here. [d] This sentence is not found in §§ 361–362.

Can a mortal see God and live? (§ 350b–352)[e]

First, this is written: *For a human being shall not see Me and live*[f] (Exod 33:20). Second, it is written:[g] *that God speaks*[h] *with a human being and he lives*[i] (Deut 5:24 [21]). Third, it is written: *And I saw* YHWH *seated on a throne*[j] (Isa 6:1[k]).

§ 351 And what is His name? SSYYT KSPN WDNYN DNYN NWN NYNYH, since all the holiness of His hosts[a] is fire,[b] even the fire of YH[c] ŠWWH WHYY ṢBY[d] fire BNYN[e] effulgence KYŠN NGWNY ʾBYRW,[f] *seated on an exalted and lifted-up throne* (Isa 6:1). *Holy, holy, holy, YHWH of hosts; the whole earth is full of His glory* (Isa 6:3). *Blessed be the glory of YHWH from His place*[g] (Ezek 3:12). ʾWṬYYS PWSWQSYW HYṬH ŠḤQH QSPP PṬQY ṬWQW ʾPHH SPHQ SWPQ YʾYQ NYSHH QQH SQWS WHS WʾQYʾ Hʾ ʾQṬM PṬHYY, and Israel[h] say before Him:[i] *A throne of glory on high*[j] *from the beginning* (Jer 17:12).

§ 352 *The holy ones of the most high ones*[a] (Dan 7:18, 22, 25, 27) say:[b]

We see *something like an appearance of*[c] a *lightningflash* (Ezek 1:14[d]).

His prophets[e] say:

In a dream we see a vision[f] like a man[g] who sees *a vision*[h] *of the night*[i] (Job 33:15).

The kings[j] who are on the earth[k] say:

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[e] The rest of § 350 is in Aramaic with Hebrew quotations. Paragraphs 351–352 are in Hebrew. [f] "is written … *and live*" N. M40 D omit "*and live*" [g] "it is written" N O M40] om M22 D [h] "*speaks*" O M40 M22 D (Deut 5:24 [21])] "does not speak" N [i] "*and he lives*" O M40 M22 D] + "*For a human being shall not see Me and live*" (Exod 33:20) N [j] M22 adds "etc." [k] Isa 6:1—The biblical text reads "the Lord" instead of "YHWH." **§ 351** [a] "His hosts" O M22 D] "His host" N M40 [b] "since all the holiness of His host(s) is fire" or "which is all holiness. His host(s) is/are fire." In either case, cf. Ps 104:4. [c] "even the fire of YH" or "and fire is YH." The phrase may be intended as *nomina barbara*; the other manuscripts give meaningless variants. [d] "beauteousness" [e] "building" [f] "his limb" [g] "*Blessed … from His place*" (Ezek 3:12) N O M40 D] "YY" M22 [h] "and Israel" M22] "and there are those who" N O M40 D. The latter variant arose from a misunderstood abbreviation. [i] "before Him" N O M22] "before me" M40 D [j] "*on high*" (Jer 17:12) O M40 M22] om N D **§ 352** [a] "*The holy ones of the most high ones*" (Dan 7:18, 22, 25, 27) M22] "And the holy one of the most high ones" N; "The holy ones of His most high ones" O; "And the most high ones who sanctify" M40; "And the sanctifiers of the most high ones" D. Perhaps the intended sense of the reading accepted here is "the holy ones of the Most High," although the title is plural. The phrase is lifted from the book of Daniel, where it is similarly ambiguous. [b] "say:" (O abbreviated) M40 M22 D] "says:" N [c] "*like an appearance of*" (Ezek 1:14) N O M22] "in the appearance of" (corrupt) M40 D [d] Ezek 1:14 reads "*the lightningflash*." [e] "His prophets" N O M22] "Prophets" M40 D [f] "*a vision*" (Job 33:15) O M40 M22 D] "seeing" (corrupt) N [g] "like a man" N O M22] "in/by means of a man" (corrupt) M40 D [h] "a vision" O M40 M22 D] "seeing" (corrupt) N [i] Cf. also Num 12:16; Isa 29:7; Dan 2:19. [j] "The kings" N O M40 D] "The ones who walk" M22 [k] "who are on the earth" N M40 M22 D] om O

ʿLWQʾ KTR GHYM.[l]

But R. Akiva says:[m]

He is, as it were,[n] like us,[o] and He is greater than all.[p] And this is His glory,[q] which is made secret from us.[r]

Moses says to them, to these and to those:

Do not inquire into[s] your (own) words;[t] rather, let Him be blessed in His place.[u]

Therefore it is said: *Blessed be the glory of YHWH from His place* (Ezek 3:12).

The Four Living Creatures in the Heavenly Throne Room (§§ 353–356)[a]

§ 353/G7 2b 1–23

R. Akiva said:

From its right side and from its left side[b] I heard some who were saying:[c]

Whoever[d] seeks that he may know this name,[e] let him learn this wisdom. And whoever seeks that he may learn this wisdom,[f] let him learn this mystery. And whoever seeks that he may learn[g] this mystery, let him learn knowledge from the living creatures[h] who are before Him[i]—their walking,

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[l] This reading in O means "Leech crown Gehinnom," which makes no coherent sense. The reading of M22 and an alternate reading given in N is "Leech secret Gehinnom," which is no better, and the other manuscripts make less sense. If this phrase once had a meaning, it is now corrupt beyond recovery. Schäfer suggests it may have been a transliterated Greek phrase (*The Hidden and Manifest God*, 58 n. 21). Cf. the end of § 357. [m] "R. Akiva says" N] "Rabbi says" O M40 D; "he says" M22 [n] "as it were" O] + "R" N; "is able" M40 D; "in the Flood" M22. The other readings are clearly corruptions of the one in O. See Schäfer, *Übersetzung*, 3:24 n. 13 for a discussion of this expression. [o] "like us" N O M40 D] "of our high places" or "among our dead ones" (corrupt) M22 [p] Perhaps an allusion to the *Shiʿur Qomah* tradition, which gives measurements of God's gigantic body parts. [q] "His glory" N O M40 D] "his greatness" M22 [r] Or, "And this is His glory, that He is made secret from us." [s] "inquire into" N O D] "adhere to" M40; "knock on" M22 [t] "your (own) words" O M40 D] "the words" N; (M22 is abbreviated and could reflect either reading) [u] "rather, let Him be blessed in His place" N O] "rather, that He be in His place" M40 D; om M22 **§ 353/G7 2b 1–23** [a] Paragraphs 353–355 and the first part of § 366 are in Aramaic. [b] "From its right side and from its left side" N O M22] "From my right side and from my left side" M40 D. The sense of the more difficult reading, accepted here, would be "on either side of the throne." The phrase could also be translated "From His right side and from His left side." [c] "who were saying" N O M22 D] + "who were saying" (dittography) M40 [d] "Whoever … mystery" om O M40 D [e] "that he may know this name" N] "that he may learn and answer Him that they say" (corrupt) M22 [f] "And whoever seeks that he my learn this wisdom" M22 [g] "that he may learn" N O] "to learn" M40 D; "he may learn" M22 [h] "the living creatures" N] "the living creature" O M40 D; "a living creature" M22 [i] "who are before Him" O M40] "from before Him" N D; "and before Him" M22

the appearance of[j] their faces, their wings.[k] Their walking is[l] like the appearance of a lightningflash;[m,n] a vision of them is like the vision of[o] the rainbow[p] in the cloud;[q] their faces are like a vision of[r] a bride;[s] their wings are like the radiance of[t] the clouds of glory.[u]

§ 354/G7 2b[a] There are four faces[b] to each, there are four faces to a face,[c] there are four faces to every single face,[d] there are sixteen faces[e] to every single face, there are sixty-four faces[f] to each being.[g] The number of the faces of the four beings is two hundred fifty-six[h] faces. There are four wings to each,[i] there are four wings to a wing,[j,k] there are four wings[l] to every single wing,

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[j] "the appearance of" N O M22 D] "the sexton of" (corrupt) M40 (Schäfer, *Übersetzung*, 3:25 n. 9, "sein [Traum]gesicht") [k] "their wings" N O M40] "their bodies" or "their backs" M22 D; "with their wings" G7 (which recommences here) [l] "Their walking is" N O M40 M22 D] om G7 [m] Cf. Ezek 1:14 [n] "like the appearance of a lightningflash" M22] "like the appearance" N O; "in the appearance" M40 D; om G7 [o] "like the vision of" O M22 G7] "in/by the vision of" (corrupt) N M40 D [p] The word "the rainbow" is badly damaged in G7 but the reading is not in doubt. [q] Cf. Ezek 1:28 [r] "like the vision of" or "like the glow of" O D (G7, damaged reading)] *kblwt* (corrupt) N; "in a vision (of)" M40; "like the vision of" M22 [s] "a bride" N] "RKL'" O; om M40 D; "the bride" M22. The reading of G7 is too damaged to decipher. Schäfer (*Übersetzung*, 3:26 n. 15) suggests that RKL' could be a corruption of the word *tkl'*, meaning "purple-blue fabric" associated with the tabernacle (e.g., Exod 25:4), which could fit well in a context involving rainbow and cloud. (Cf. also § 371 below.) It is difficult to decide whether the visage of the living creatures would be better compared to a radiant bride (cf. G8 2b 44) or sacred cerulean fabric. [t] "are like the radiance of" O] "are like the stench of" N M22 D(!); "between them are" M40; "their bases" (emend to "like their wings," with Schäfer?) G7. Schäfer (*Übersetzung*, 3:26 n. 16) reports that Waldman emends to *klyl*, "crownlet." [u] "glory" N O M40 M22 D] "comfort" G7 **§ 354/G7 2b** [a] The calculation of the number of faces and wings of the four living creatures in this paragraph expands on that found in the Targum to Ezekiel, which produces only sixty-four faces. See Levey, "The Targum to Ezekiel," 151–152. N begins with a corrupt alternate version of the opening sentences of this paragraph: "There are four faces to each, there are four faces to every single face, there are sixteen faces to each being. The number of the faces of all four beings is sixty-four faces. And another says:" The paragraph then begins again from the beginning and is cited here as N. [b] "There are four faces" N O M22 G7] om M40; *gpd* (corrupt) D [c] "there are four faces to a face," N O M22] om M40 D; "there are four faces to each," G7 [d] "to every single face" N O M40 M22 D] "to every single one," G7 [e] "there are sixteen faces … two hundred fifty-six faces." om G7 [f] "there are sixty-four faces" N M22] "there are four" O M40 D [g] This term is a word for "creature" whose Hebrew equivalent I have consistently translated as "being" elsewhere. Although it is not the normal Aramaic word for the angelic "living creatures," the paragraph refers to them, apparently echoing the terminology used in chapter one of the Targum to Ezekiel. [h] "two hundred fifty-six" N M22] "two hundred forty-six" O M40 D [i] "There are four wings to each," N M22] om O M40 D; "There are four wings to every single one," G7 [j] "there are four wings to a wing … two hundred fifty-six wings." om G7 [k] "to a wing," N O M40 D] "to each" {N}; M22 started to write "to each" but erased the letter and continued with "to a side" or "to a back." [l] "wings" O M40 M22 D] om N

there are sixteen wings to every single wing,[m] there are sixty-four wings to each being.[n] The number of the wings of the four beings is two hundred fifty-six[o] wings.

§ 355/G7 2b[a] When they seek[b] to watch, they watch[c] in front of themselves[d] to the east.[e] And when they[f] seek to gaze, they gaze,[g] but not behind themselves,[h] and not to the west.[i] And when they fly, they fly[j] with the outer (wings)[k] and they cover[l] their bodies[m] with the inner (wings).[n] And when they pray, they pray[o] with the inner (wings)[p] and they cover their bodies[q,r] with the outer (wings).[s] And when they clarify, they clarify[t] with the outer (wings) and they cover their bodies with the inner (wings).[u] And when[v,w] they keep still, they keep still[x] with their inner (wings) and they cover their bodies

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[m] "there are sixteen wings to every single wing" N O M40 M22] om D [n] "there are sixty-four wings to each being" O M40 M22 D] om N [o] "two hundred fifty-six" N O M40 D] "two hundred fifty-four" M22 **§ 355/G7 2b** [a] Paragraphs 355–356 and the first sentence of § 357 are quoted by Elazer of Worms in *Ma'aseh Merkavah*. The text from MS Paris 50 is given by Elior in *Hekhalot Zutarti*, 65–66. Cf. Schäfer, *Übersetzung*, 27 n. 1. [b] "When they seek" N G7] "When" O; "24" (corruption of "When") M40 D; "Like fourth ones" (corruption of "When they seek") M22 [c] "they watch" G7] "who watch" (corrupt) N M22; "7' who watch" (corrupt) O M40 D [d] "in front of themselves" N O M22] "in front of Him" M40 D; "behind themselves" G7 [e] "to the east" N O M40 M22 D] "to the west" G7 [f] "And when they" O M40 M22 D ("When they" G7)] "And they all" N [g] "they gaze" M22 G7] + "and not" N; + "not" O M40 D [h] "but not behind themselves" N] "not behind themselves" O D; "not behind itself" M40; "behind themselves" M22; "in front of themselves" G7 [i] "and not to the west" N M40 (D(!)—corrupt: *lm'dkh*)] "to the west(!)" (corrupt: *lmgrb'*) M22; "not to the west" O; "to the east" G7. The negated sentence is clearly the more difficult reading. Morray-Jones ("Hekhalot Zutarti," 280 n. 28) also accepts it as original and comments "West is, of course, the direction of the holy of holies." This, however, seems oddly irrelevant to beings who bear the throne of God inside the macrocosmic holy of holies. The negations may be secondary pious alterations by a scribe thinking along the same lines as Morray-Jones's proposal, in which case the readings of G7 may be the most original. [j] "they fly, they fly" N] "they fly" O M40 M22 D; "they go, they go" G7 [k] "with the outer (wings)" N O (M22(!)—corrupt: *bkr'yn*) G7] om M40 D [l] "and they cover" N O M40 D] "and they wash" M22; "and they go around" G7 [m] "their bodies" N O M40 M22 D] om G7 [n] "with the inner (wings)." N O M40 M22 D] + "When they go around, they go around with the inner (wings) and they cover their bodies with their inner (wings)." G7. Note that G7 is corrupt here on its own terms: it should end with "with the outer (wings)." [o] "they pray, they pray" O M22 G7] "they pray" N M40 D [p] "with the inner (wings)" N] "the inner (wings) (pray)" O M40 M22 D; "with the outer (wings)" G7 [q] "their bodies[2] ... and they cover[3]" om (haplography) M40 [r] "and they cover their bodies" N O M22 D] om G7 [s] "with the outer (wings)." O M22 D] "with the inner (wings) with the outer (wings)" N [t] "they clarify, they clarify"—The readings of the manuscripts make no sense. Here I read the word as *mṣhyryn*, following the emendation of Elior (*Hekhalot Zutarti*, 67 n. to l. 116), also accepted by Schäfer, *Übersetzung*, 3:28 n. 15 and Morray-Jones, "Hekhalot Zutarti," 280 n. 29. [u] "with the inner (wings)" N O M40 M22] "like their bodies" (corrupt) D [v] "And when" N O M40 D] om M22 [w] "and they cover their bodies[2] ... And when" om G7 [x] "they keep still, they keep still" N O M40 M22 D] "and they keep still" G7

with the outer (wings).[y] They speak[z] their earthquake[aa] and they make the world[bb] quake with their words.[cc] And when[dd] they undertake[ee] to recite a melody[ff] before[gg] God Almighty,[hh] the Holy One, with their mouths,[ii] with their faces[jj] and with their wings.[kk]

§ 356/G7 2b[a] Before the hooves of[b] their feet[c] lie[d] hailstones;[e] before[f] the hailstones[g] lie stones of[h] glowing coal; before the stones of glowing coal[i] lie beryl stones; before the beryl stones lie clouds of comfort;[j] ⟨⟨before the clouds of comfort⟩⟩[k] are gathered winds[l] and glowing coals;[m] and before the winds and glowing coals[n] stand holy walls;[o] before the holy walls[p] are gathered spirits and *lilin*; before the spirits and *lilin*[q] rivers of fire[r] go in a circle;[s] before the rivers of fire[t] is *he seizes*[u] *the face of the throne*[v] (Job 26:9a); before

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[y] "and they cover their bodies with the outer (wings)" N O M40 M22 D] om G7 [z] "They speak" N (O(!)—corrupt: *mmln*) M40 D] "And when they speak((!)—corrupt: *mmln*)" M22; "What to you" (emend to "they go") G7 [aa] "their earthquake" or with Schäfer "they quake" N O M40 (M22(!)—corrupt: *r"n*) D; "His earthquake" (corrupt) G7 [bb] "the world" N O M22 D G7] "upon it" M40 [cc] "with their words" N O M40 M22 D] "in their goings in their vision" G7 [dd] "And when[6] … with their mouths." om G7. This phrase does not fit the context grammatically and is clearly a secondary gloss (with Schäfer, *Übersetzung*, 3:29 n. 25). [ee] "they undertake" N M40 M22] "voluntary offering" (corrupt) O; "their libation" (corrupt) D [ff] "a melody" O M40 M22 D] "the time" (corrupt) N [gg] "before" N O M22 D] "there arises" (corrupt) M40 [hh] "Almighty," O M40 M22 D] "of the princes of" or "my Prince" (Hebrew, corrupt) N [ii] "with their mouths" N M22] om O M40 D [jj] "with their faces" M22] "And with their faces" O D G7; "and their faces" N [kk] "and with their wings." {N} G7] "with their wings" N O M22; "their wings" M40 D. *Geniza-Fragmente*, 89 2b 8 erroneously reads *wbqpyhn* here, but the manuscript reads *wbgpyhn*. **§ 356/G7 2b** [a] Compare § 356 to *3 En.* 34 (§ 51). Another rather more coherent and better-preserved account of the living creatures is found in N §§ 368b–372 below. [b] "the hooves of" M22 G7] "the hoof of" N O M40 D [c] "their feet" G7] "the feet of the living creatures" N O M40 M22 D [d] "lie" O M40 M22 D G7] "are" N; "interpretation: rains" ⟨O⟩ [e] "hailstones" N O M22 G7] "stones of ophannim of adornment" M40; "ophannim of adornment" D [f] "before" N O M22 G7] "and arising" M40 D [g] "the hailstones" N M22 G7] "the hail{stones}" O; *drd'* (corrupt) M40; "the adornment" D [h] "stones of" N O M22 D G7] "faces of" M40 [i] "before the stones of glowing coal" M22 G7] om N O M40 D [j] "before[4] … comfort" G7] om N O M40 M22 D [k] The phrase in brackets has been lost by haplography in all the manuscripts but is required by the context. [l] "winds" or "spirits"—Cf. the phrase "spirits and *lilin*" two clauses later. [m] "are gathered winds and glowing coals" N O M22] om M40 D G7 [n] "and before the winds and glowing coals" N M22] om O G7; "winds and great ones" M40 D [o] "stand holy walls (or "rows")" N O M40 D G7] "stand holy songs" (corrupt) M22 [p] "before the holy walls (or "rows")" N O G7] om M40; "before the holy songs" (corrupt) M22 [q] "are gathered spirits and *lilin*; before the spirits and *lilin*" G7] om N O M40 M22 D. *lilin* (sing. *lilit*, cf. Isa 34:14 and "Lilith") are female night demons according to Jewish tradition. [r] Cf. Dan 7:10. For rivers of fire cf. § 349 n. y. [s] "go in a circle" O M40 M22 D G7] "leap up" N [t] "before the rivers of fire" N O M40 M22 D G7] "before the river of fire" ⟨O⟩ [u] "*he seizes*" (Job 26:9a) N O M22 D G7] "from with me is" (corrupt) M22 [v] "*the throne*" N O M40 M22 D] + "*spreading his cloud upon it* (Job 26:9b)" G7

he seizes the face of the throne[w] is *spreading his cloud upon it*[x] (Job 26:9b); before *spreading his cloud upon it*[y] there stand *a thousand*[z] *thousands minister to Him*[aa] *and a myriad myriads before Him*[bb] (Dan 7:10b), therefore it is said,[cc] *A river of fire*[dd] *issued*[ee] *and came forth before Him,* etc.[ff] (Dan 7:10a). And above[gg] them[hh] are stationed[ii] thunderclaps[jj] and lightningbolts and the letters of His name[kk] like the splendor of[ll] the rainbow in the cloud[mm,nn] and dripping. He says[oo] He is covering[pp] over all of them[qq] and high over them,[rr] and He sees[ss] all of them. He Himself—His exaltation[tt] dwells in[uu] the world, and His fullness[vv] dwells[ww] in His palace.[xx] In mystery[yy] He stays,[zz]

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[w] "before *he seizes the face of the throne*" O M22 D G7] om N; "before from with me is *the face of the throne*" (corrupt) M40 [x] "is *spreading his cloud upon it*" om G7 [y] "before *spreading his cloud upon it*" M40 M22 D] om N O G7 [z] "stand *a thousand*" (Dan 7:10b) N O M40 D] "stand thousands of" M22; "there dwell *a thousand*" G7 [aa] "*minister to Him*" (Dan 7:10b) G7] om N O M40 M22 D [bb] "*before Him*" (Dan 7:10b) M40 D] + "ministering" N O; "who minister *before Him*" M22; + "*stand*" (Dan 7:10b) G7 [cc] "therefore it is said" G7] "according to the matter that is said" N O M22; "that it is said" M40 D [dd] M22 ends the quotation here. [ee] D ends the quotation here with "etc." [ff] O reads "etc." but M40 omits it. Instead of this quotation, N reads "a *thousand thousands* stand *and a myriad myriads before Him*" and G7 reads "*a thousand thousands minister to Him and a myriad myriads before Him stand.*" (Dan 7:10b) [gg] "And above" N O ⟨O⟩ M40 D] "*I was looking* (Dan 7:11) and above" O M22; "Outside" G7. For what follows, see n. ggg below. [hh] "them" N O M40 M22 D] "all of them" G7 [ii] "are stationed" N O M40 M22 D] "is stationed" G7 [jj] "thunderclaps" N M22 G7] "hewn ones" M40 "hewers" O(!) D. Cf. Ps 29:7 and *3 En.* 15:2 (§ 19). Schäfer (*Übersetzung*, 3:31 n. 32) reports that Waldman emends the latter readings to "puffy clouds" (*ḥzyzyyn*). [kk] "His name" N O M40 M22 D] "the Name" G7 [ll] "like the splendor of" N] "in the splendor of" O M40 M22 D; "their vision is like the vision of" G7 [mm] "in the cloud" N M22 G7] "of the cloud" O M40 D [nn] Cf. Ezek 1:28 [oo] "and dripping. He says" O M40 M22 D] "and dripping. And He said" N; "ṬYPSYR" G7. Schäfer (*Übersetzung*, 31 n, 35) suggests that the word translated "dripping" should be emended to "mud," noting that a reference to "cloud and misty cloud and mud" appears in a similar context in § 485. This is possible, although "dripping" fits the context well here and I am disinclined to emend it. The reading of G7 refers to a class of angels called the ṬPSRYM which is mentioned in §§ 17 and 57 (*3 En.* 14:1; 39:2). Morray-Jones ("Hekhalot Zutarti," 281) accepts G7 as original and translates *ṭypsyr m'ṭp* as "a cloaked scribe," drawing on an Akkadian etymology for the name. [pp] "(He) is covering" N O M22 G7] om M40 D [qq] "over all of them" O M40 M22 D] "what belongs to them" N; "over them, more glorious than they," G7 [rr] "over them" M22 G7] "over him/it" N O M40 D [ss] "and He sees" N G7(!) M22(!)] "and puffy clouds of" (corrupt) O; "and you cause to stagger" (corrupt) M40; "and a puffy cloud" (corrupt) D [tt] "His exaltation" N O M22 G7] "His silence" M40; "the exaltation" D [uu] Morray-Jones ("Hekhalot Zutarti," 281 n. 34) emends "dwells in" to "is equal to" (*šwwh*). [vv] "and His fullness" or "and He fills it" N O M40 G7] *w'ly'* (corrupt) M22; "and the fullness" D [ww] "dwells" N D M22(!) G7] "the Almighty is" (corrupt) O M40 D [xx] "in His palace" N M22] + "the Almighty is in His palace" (dittography) O M40 D; "in my palace" (corrupt) G7 [yy] "In mystery" N O M40 M22 D] "In mysteries" G7 [zz] "He stays" or "He is enthroned" O M40 M22 D G7(!)] "He gives" (corrupt) N

BMṢNW ṬGWS[aaa] crouching in clouds of[bbb] GPRWṢ,[ccc] covered with bodies of fire,[ddd] MSMR SMRY NKW BY[eee] GBR.[fff,ggg] His feet rest[hhh] on clouds of[iii] fire, on torches of fire[jjj] and on puffy clouds[kkk] and on TRGLS[lll] and on TRGLY of hail and on lightningbolts of[mmm] effulgence[nnn] and on the scepter of[ooo] Yʿ Yʾ L[ppp] and on the hooves of[qqq] the feet of[rrr] the living creatures like[sss] the sun, like[ttt] the moon, like the stars,[uuu] on the face of a man,[vvv] on wings of an eagle,[www] on the roar of a lion,[xxx] on the horns of an ox.[yyy] And the beaming[zzz] visage of[aaaa] His face is like the image of the spirit[bbbb] and like the formation of[cccc] the breath,[dddd] so that no being can recognize[eeee] Him. *And His body is*

[aaa] After these *nomina barbara* the text switches to Hebrew. [bbb] "crouching in clouds of" N O M40 M22 D] om G7 [ccc] G7 omits the name. [ddd] "with bodies of fire" O] "with drippings of fire" N; "of fire" M40; "in a shout of fire" M22; "BGWPRDY HLBYN" (corrupt) G7 [eee] "in me" [fff] "man" [ggg] "His exaltation … GBR." In G7 this passage is placed immediately after the quotation of Dan 7:10a above, but its textual evidence for the passage is cited here with that of the other manuscripts. [hhh] "rest" N O M40(!)] "surround" M22; *msmkwhy* (corrupt) D; "lift up" G7 [iii] "on clouds of" N O M40] "like clouds of" M22 D; "on flames of" G7 [jjj] "on torches of fire" N O M22 G7] om M40 D [kkk] "and on puffy clouds" N O M22 (om "and" G7)] "and in a vision" M40 D [lll] Where O reads "and on TRGLS" G7 reads "in a chapter (or "period") in unity." Neither reading, nor any of the name variants in the other manuscripts, yields good sense. [mmm] "and on lightningbolts of" N O M22] "and like lightningbolts of" M40 D; om G7 [nnn] "effulgence" O ⟨M40⟩ M22 D] "H/he" (corrupt) N; om G7 [ooo] "and on the scepter of" O M40] "and on the scepters of" N M22; "and like the scepter of" D; om G7 [ppp] "Yʿ Yʾ L" G7 [qqq] "and on the hooves of" M22 (om "and" G7)] "and on the hoof of" N O M40 D [rrr] "the feet of" N O M40 M22 D] "His foot" G7 (corrupt) [sss] "like" or "like the eye of" N O M40 D] + "{Hashmal}" M22; "in the eye of" G7 [ttt] "like" or "like the eye of" ⟨N⟩ O M40 M22 D] "in the eye of" G7 [uuu] "like the stars" or "like the eye of the stars" N O M40 M22 D] om G7 [vvv] "on the face of a man" O M40 D G7] "among mortals (lit. "sons of men")" N; "the wings of a man" M22 [www] "on wings of an eagle" N O M40] "like wings of an eagle" M22; "and wings of an eagle" D; "on the roar of a lion" G7 [xxx] "on the roar of a lion" N O M40 D] "like the roar of a lion" M22; "on wings of an eagle" G7 [yyy] "on the horns of an ox" N O M40 M22 D] om G7 [zzz] "and the beaming" N O M40 M22 D] "and the sapphire" G7 [aaaa] "visage of" M22 G7(?)] "all incense of" (corrupt) N O M40 D. The reading of G7 is damaged and it may divide the word into two, producing the nonsensical "voice of a destro[yer]" [bbbb] G7 is damaged here but can be reconstructed as: "[His face is like the image of] ʿthe spirit/the windʾ" [cccc] "and like the formation of" M22] "and like the form of" N; "and in the formation of" O M40 D; "in the watch of" (*bnṣwrt*) G7 [dddd] Or "like the image of the wind (or "the Spirit") and like the formation of the soul." Variant of this phrase also occur (with "like the measure of," *wkmydt*, instead of "like the image of") in *Merkavah Rabba* § 699 and (with "like the form of," *wkṣrwt*, instead of "like the formation of," *wkyṣrt*) in a *Shiʿur Qomah* passage in § 949//§ 699. And note the use of *nšmh*, "breath/soul," in the context of Ezekiel's visions of the four living creatures in 4QSecond Ezekiel (4Q385 frag. 6 8). See Dimant and Strugnell, "The Merkabah Vision in *Second Ezekiel*," 338. (The fragment was given as no. 4 in this article, but it has been renumbered to 6 in DJD 30, 42–49). [eeee] G7 ends here with a damaged word that is probably "recognize."

like Tarshish[ffff] (Dan 10:6), filling the whole world,[gggg] so that none—near or far—may gaze at Him.[hhhh] Blessed[iiii] and blest is His name forever and ever and ever.[jjjj]

Revelations of Divine Names (§§ 357–367)

Some divine names and their uses (§§ 357–359)[a]

§ 357 Blessed be His great, fearsome,[b] strong, valiant, magnificent, and eminent[c] name, for which our eyes hope. And by His name they adjure.[d] I adjure you MQLYṬW like the name of the books[e] MKNYSW[f] ḤYYTʾ[g] The One who rides[h] over the upper level of[i] the wings of[j] the storm.[k] BYTWRʿ BYTPRW.[l]

Balaam said:

ṬWṬYPWS PʾMWN is His name; TWPY ṬWPY PWSY PYYMWN is His name.

Moses said:[m]

PṬŠYYŠ is His name.

And thus the angel of death said:[n]

PṬŠYYŠ is His name.

David said: ʾNQLWTWS ʾNQLWWTYMWN is His name.[o]

Solomon said: ʾNQWLWTWT ʾNQLWWTYM ʾNQLWWTYMWN ḤSDSYHW YHWSS is His name.

[ffff] "*like Tarshish*" (Dan 10:6) O M40 M22 D] "in Tarshish" N [gggg] "the whole world," N O M40 D] "the whole entire world," M22 [hhhh] "may gaze at Him." M22] "may recognize Him." N; "may gaze." O M40 D [iiii] "Blessed" N M40 M22 D] om O [jjjj] The phrase "Blessed … and ever" in D is misplaced in the *Synopse* to the beginning of § 357. **§ 357** [a] The intelligible portions of §§ 357–359 are in Hebrew. [b] "fearsome," N O M40 D] "mighty," M22 [c] "magnificent, and eminent" N O ("⟨magnificent⟩" M40) D] "eminent, and magnificent" M22 [d] "they adjure" N O M40 D] "we adjure" M22(!) [e] "of the books" N, which also gives the alternative reading "⟨that is their book⟩". M40 reads "in six is their number." The readings of the other manuscripts make no sense. [f] "gathering H/him" [g] "the living creature" [h] "the One who rides" (*hrkb*) is an emendation. All of the manuscripts are corrupt. [i] "the upper level of" reading with one possible understanding of N O M22 D. M40 is corrupt. [j] "the wings of" (*knpy*) is an emendation suggested by Schäfer (*Übersetzung*, 3:35 n. 9). All of the manuscripts are corrupt. [k] "the storm" reading with M22. The other manuscripts are corrupt. [l] I can make no sense of these words in O or of any of the variants in the other manuscripts. [m] "Moses said:" O adds "{ʾNQLWTWM ʾNQLWTWS ʾNQLWWTYMWN is His name.}" Scholem (*Jewish Gnosticism*, 81 n. 18) suggests that the second word is a transliteration of Greek *engklutos*, which Schäfer (*Übersetzung*, 3:35 n. 10) translates as "eingeschlossen," "locked up." [n] "said" N O M40 D] "called it by Moses" M22. Schäfer (*Übersetzung*, 3:35 n. 11) proposes to emend the text to "called it as Moses." [o] "is His name" N O M40 D] om M22

And he who pronounces the name of YHWH (Lev 24:16) for all who are standing, ṬḤWN is His name, which is the explicit[p] name. And they explicate it and search it[q] out and pronounce it,[r] and the explication of it[s] is Greek.

§ 358 The Presence of[a] Z'M'Ḥ[b] among the holy ones;[c] the outer gate of Tophet;[d] Z'M'Ḥ' in Israel[e] Z'M'Ḥ' and their engravings;[f] Bless B'Z'M'M'[g] and their seals[h] ʾM'[i] M'Z'M'M'[j] hosts armies Almighty God,[k] God,[l] God,[m] my God,[n] your (sg.) God, your (pl.) God Lord I Am ʾHW Y'HW Y'HW ʾHW[o] I Am the Lord your (pl.) God, your (sg.) God, my God, God, God, God Almighty, armies, hosts.[p]

HDRGYLWS DYGWS DRGYLWS DYGWS HDGYLWS DYGWS adornment HDRGYLWS DYGWS HDRLS DYGWS HDRLS DYGWS HDRGWL LSYRGWS HDGYLW DYGWS ⟨HRGYLW{S} DYGWS⟩ adornment GYLWS GWS HDRGYLWS DWGSH HDRGYLWS DYGWS[q]

NWṬRYQWN[r]

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[p] "explicit" N O M22 D] om M40. For the sometimes not entirely clear distinction between the "explicit" divine names and the "substitute" divine names, see Schäfer, "Die Beschwörung," 127 n. 44. Gruenwald gives the basic usages as follows: "The Name—*Meforash* [i.e., "explicit"] generally is a name of an angel taken from the more or less common inventory of angelic names, with the name in the *Kinuy*-mode [i.e., "substitute"] is a *nomen barbarum* to which certain combinations of the letters Y, H, and W are added" (*Apocalyptic and Merkavah Mysticism*, 175). [q] "and search it out" O M40 D] "and pronounce it" N; "and look at it" M22 [r] "and pronounce it" O M40 M22 D] "and search it out" N [s] "of it" O M40 D] "of its names" N M22 **§ 358** [a] or "The face of" [b] M22 opens the sentence "YY Presence of YY and the Presence of Z'M'Ḥ." As Schäfer (*Übersetzung*, 3:39 n. 1), following Waldman, notes, "Z'M'Ḥ" may be an abbreviation for "8 times." [c] "among the holy ones" O M40 M22 D] "like the holy ones" N [d] "the outer gate of Tophet" is an emendation suggested by Schäfer, *Übersetzung*, 3:39 n. 4. The manuscripts are corrupt, and the phrase may also merely be a *nomen barbarum*. [e] "in Israel" N O M40 D] "like Israel" M22 [f] "and their engravings" O M40 D] "and their openings" N M22 [g] "B'Z'M'M" N O D] Perhaps read as "B'Z'M'Ḥ" with M40, an abbreviation for "Blessed 8 times," which is found in M22. [h] "and their seals" N O M22] om M40 D [i] "ʿ)M'"—Perhaps an abbreviation for "He says:." Morray-Jones ("Hekhalot Zutarti," 283 n. 42) reads it as an abbreviation of "Our father, our king" (*ʾbynw mlkynw*). [j] A corrupt form of "8 times" (with Morray-Jones, "Hekhalot Zutarti," 283)? [k] "God" ("ʿL") N O M40 M22] om D [l] "God" ("ʿLWH") O {M40} M22 D] om N [m] "God" ("ʿLWHYM") O M40 M22 D] "gods" ("ʿLYM") N [n] "My God" or "God of" ("ʿLWHY") N M22] om O M40 D [o] Reading "Y'HW ʾHW" with N. See next note. [p] I follow Morray-Jones, "Hekhalot Zutarti," 283 n. 43 in reconstructing this sequence as a palindrome of divine names. [q] I translate the text of O. Morray-Jones's suggestion ("Hekhalot Zutarti," 283 n. 44) that the text originally read HDRGYLWS DYGWS twelve times in succession is not implausible. [r] Morray-Jones ("Hekhalot Zutarti," 283 n. 45) suggests that this is a Latin word for a coding technique in which "each of the initial and/or final letters of a given word stand for another word, so as to form a 'hidden' phrase or sentence." The key to any such decipherment of the phrase repeated in the previous paragraph is now lost.

ṬPṬYY ʾṬYY PṬYY ṬYṬṬYPṬY ṬYṬYPṬY ṬYṬṬY PṬYṬYṬY ʾPṬṬ ʾNMWR and pure Z'M'M and their conclusions and holy[s] M'[t] and their seals ʾ'M'M'.[u] What is His name? YH YH[v] Z'M'M'Z'.[w]

§359 WHʾ Hʾ ʾHʾ ʾR{B}SYʾ ⟨N'L'⟩ RSYYʾ GLGRṬY GSṬYN GLGRṬYN WʾHʾ Hʾ ʾDRBWN ṬRBWN ʾSPYQWN SLGWS ʾRPYS QPYS DYNʾ ṬSWṬ WLṬWM WBYNYN WBNYṬYYS GLNṬʾ ʿʿS ʾRKWN[a] ṬLKWN ʾSPYQS SLQYM ḤMR QYRʾ BYRS HSTR[b] HSTHSYM ʾBRKTʾ SWRYSTWN HSTR[c] HS[d] BRQṬYʾL BŠGSYʾL RḤMYʾL WḤNYʾL ŠḤQ' TWQPYʾL SRGYʾL MGLW BLYMH[e] WZWWYṬWT ⟨WZWWYṬ⟩ GLBY ʾWQW ʾBRY[f] ʾBRYMʾ SʾBʾ QNPTR QNYNʾ DPTR BʿY ʾŠNS GLŠTWN HYM NŠP ʾPWNŠP ʾSW ḤWWN{N} ʾS ʾS MʿPTT ṢṢTʾ ḤYQRWN splendor and glory, seventy,[g] to go forth and to come in, until the fast overcomes him.[h]

Reflections on sayings of Hillel (§360)[a]

§360 He used to say:

He who spreads his name[b] loses his name and he who does not study is bound for execution and he who uses the crown passes away. He who does not know[c] QYNṬMYSʾ[d] is killed[e] and he who knows QYNṬMYSʾ shall be sought out in the world to come.

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[s] "and holy" or "and Holy One" O M22] "holy" or "Holy One" N; "M'L' and holy/Holy One" M40; "King and Holy One" D [t] For "M'" D reads "King" [u] D and M40 read "ʾM'," perhaps to be taken as an abbreviation for "He said" with Schäfer, *Übersetzung*, 3:39 n. 13. [v] For "YH YH" M22 reads "I Am" [w] Perhaps, with Morray-Jones, emend Z'M'M, ʾ'M'M', and Z'M'M'Z' to read "8 times." **§359** [a] Schäfer (*Übersetzung*, 3:40 n. 2) notes that Waldman takes this name to be a transliteration of Greek *archon*, (celestial) "ruler." [b] "the secret" or "to make secret" [c] "the secret" or "to make secret" [d] "Hush!" [e] "nothingness" (cf. Job 26:7) [f] "my limbs" [g] Elior (*Hekhalot Zutarti*, 68 n. to lines 152–161) takes the number to refer to the number of names in the list, which do indeed add up to roughly seventy. She suggests a comparison to the seventy names of Metatron, which are known from *3 Enoch* 48D and elsewhere. [h] Morray-Jones ("Hekhalot Zutarti," 284) translates "And let him recite (this) seventy (times), backwards and forwards, until the fast takes control of him," comparing the last phrase to §424. The sense is perhaps that the practitioner must recite the seventy names during the incoming and outgoing journeys through the celestial realm, on analogy with *Hekhalot Rabbati* §§204–205. **§360** [a] For discussion of §360 see Scholem, *Jewish Gnosticism*, 80–81; Elior, *Hekhalot Zutarti*, 68–69 nn. to ll. 163–165, and Schäfer, *Übersetzung*, 3:42. The paragraph develops sayings attributed to Hillel in *m. Avot* 1.13. The first line is in Hebrew and the rest is in Aramaic. [b] "his name" M40 M22 D] "the name" N O [c] "does not know" N O M40 D] "is not" M22 [d] Scholem follows Lieberman in taking this twice-repeated word as a transliteration of Greek *kainotomēsai*, "to introduce something new," taking the innovation in question to involve the magical use of the crown mentioned in the preceding sentence. Cf. *The Great Seal-Fearsome Crown* incantation prayers translated in chapter seven. [e] "is killed" O M40 M22 D] "gazes" N

The powers of the practitioner (§ 361)[a]

§ 361/ §§349–50a

And who is the mortal man who is able
to ascend on high,
to descend below,
to ride on wheels,[b]
to search out the inhabited world,
to walk on the dry land,[c]
to praise[d] the glory,[e]
to gaze at His splendor,[f]
to unbind[g] by means of the crown,[h]
to be transformed by the glory,
to recite His praise,[i]
to combine letters,[j]
to recite the names,[k]
to have a vision of[l] what is above,
to have a vision of what is below,
to know the explanation of[m] the living,[n]
and to see the vision of the dead,[o]
to ascend on wheels of iron
and on the living creature(s) in nearness?[p]

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§ 361/§§349–50a [a] Paragraph 361 is in Aramaic and is a near-verbatim repetition of §§ 349–350a. See the latter for collation of important variants with this paragraph. [b] "wheels" N M22] "the wheel" O; "H/his wheels" M40 D [c] "on the dry land" O M40 M22 D] "to the dry land" N [d] "to praise" N M40 M22 D] "to forget" (corrupt) O [e] "the glory" N. This word is omitted here in M22, but see the next note. The other manuscripts are corrupt. [f] "to gaze at His splendor," N O M40 D] "to gaze at the glory at the splendor," M22 [g] "to unbind"—See nn. m and n to § 349. [h] "by means of the crown" N O M22 D] "like a teacher" (?) M40 [i] "His praise" N O M22 D] "the praises" M40 [j] "letters" or "signs" N O M40 D] "faces" M22 [k] "the names" N M22] "the names of God" O; "happiness" M40; "the happiness of God" D [l] "to have a vision of" N M22] "one who has a vision of" (corrupt) O M40; "according to" (corrupt) D [m] "the explanation of" N O M40 M22] "the mouth of" D (probably a corrupt abbreviation of the original reading) [n] "the living" N O M40 {M22} D] "the sights" (?) M22 [o] "the dead" N O M22] "the waters" M40 D [p] "and on the living creature(s) in nearness" M22. This does not make a great deal of sense, but the readings of the other manuscripts are entirely meaningless. The phrase is probably corrupt.

More divine names and their uses (§§ 362–365)[a]

§ 362 R. Akiva said:

In the word of[b] Your presence,[c] in the sea of[d] Your perturbation,[e] and Your substitute (name)[f] smites[g] with fire.[h] What is His first[i] name that they call Him at night?[j] MHWʾH WʾZKYRYYTʾ who is enthroned in the midst of MSʾ.[k] And what is His second name? BRYH[l] DYQRNWSʾ. And what is His third name? QDQYʾ that *issued and came forth* (Dan 7:10), that lifts up[m] and carries, from the seventy-two letters[n] from the keys of[o] BYʿṬ {LMṢ}[p] is His name; BYʿṬ BYTYʾH is His name; BYʿṬŠYTʾH is His name; BYʿṬ YWḤŠ is His name; BYʿṬ MṢ is His name; BYʿṬ PṢ[q] is His name; BYʿṬ YHWMṢ is His name; BYʿṬ GLMWṢYH is His name; BYʿṬ ʾBRWPYH is His name; BYʿṬ ʾBRWNYH is His name; BYʿṬ ʾBRGH is His name; BYʿṬ GLHWM is His name;

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§ 362 [a] Paragraphs 362–365 are mostly in Hebrew, with a little Aramaic. Paragraphs 362, 364–365 are paralleled by *Havdalah di-R. Akiva* § 3. Scholem's edition of the latter is cited as "H." Two badly damaged Geniza fragments overlap with this material. The Geniza fragment of the *Havdalah*. which overlaps with §§ 362 and 364, is cited as G18 when its text can be recovered. G16 2b 11–15 also preserves a small amount of text from § 362. It is difficult to place it in the paragraph, but it is translated in chapter eight. See also Schäfer's comments in *Übersetzung*, 3:43 n. 1. [b] "R. Akiva said: In the word of" N O M40 M22 D] "What is" H (construing the sentence as a question) [c] "Your presence" N O M40 M22 D H] "Your mouth" H var. [d] "in the sea of" O M22 H] "in the exaltation of" N; "in the day of" M40 D [e] "Your perturbation" N O M40 M22 D] "Your mystery" ("[Your] mystery" ⟨O⟩) H [f] "and Your substitute (name)" O H] *wpnywk* N (corrupt); "substitute (names)" M40; om M22; *wbynwyyn* (corrupt) D. For the "substitute" name see § 357 n. p. [g] "smites" N H {O}(?)] om M40 M22 D [h] "with fire" O M40 M22 D H] "we have entered with fire" (corrupt) N [i] "first" N H] om O M40 M22 D [j] "at night" O M40 M22 D] "a general rule" (corrupt) N; "nights" or "*lilin*" H [k] In an Aramaic magical book in § 496 there is reference to "a spirit old (emend to "enthroned/seated"?) in the midst of MŠʾ." The meaning of the phrase is unknown. Morray-Jones ("Hekhalot Zutarti," 285 n. 52) emends "MŠʾ" to "the throne" (*ksʾ*; cf the reading *dytyb dqrksʾ* in D). [l] "His second name BRYH (or "being")" ("BRYKʾ" N) O] "His second name" M40 D; "the second name of every creature" M22 H [m] "that lifts up" M22 D] om N O H; "*rn*{*sy*}⟨*sy*⟩"(corrupt) M40 [n] "letters" N] om O M40 M22 D; "letters which are twenty-two names from one letter that is in the Torah" H. The phrase "… one (letter) that is in the Tora[h] …" is preserved approximately here in a broken context in G18. Cf. the beginning of § 364. [o] "from the keys of" O M40 M22 D] "which are keys of" N; "whose keys are" H. The *nomina barbara* that follow in the rest of this paragraph and in § 364 are given according to N, which is close to H. The other manuscripts preserve shorter versions of roughly the same content. [p] Perhaps read BYT YWD ṬYT ʾH (the Hebrew letters that would transliterate Greek *beta*) here with O, following Morray-Jones, "Hekhalot Zutarti," 285 n. 53. He also notes (n. 54) that the letter combination BYʿṬ in what follows represents either Greek *beta* or Hebrew *bet*. [q] Schäfer (*Übersetzung*, 3:46 n. 21) notes that the words MṢ and PṢ can be taken as an encoded *ʾatbash* rendering of the Tetragrammaton YHWH. This system substitutes one Hebrew letter for the letter that corresponds to it by counting backwards through the alphabet (e.g., *ʾaleph* becomes *tav*, *bet* becomes *shin*, etc.).

BY'Ṭ ʾLYM[r] is His name; BY'Ṭ at the first ḤWKMZRTʾ {ḤWKMDRTʾ} is His name; BY'Ṭ Lord is His name; BY'Ṭ hosts is His name; BY'Ṭ merciful is His name; BY'Ṭ gracious is His name; BY'Ṭ ṬṬR[s] is His name; BY'Ṭ Master of wrath[t] is His name; BY'Ṭ avenging is His name; BY'Ṭ longsuffering is His name;[u] BY'Ṭ SDNYM is His name; BY'Ṭ SRNWNWQM is His name; BY'Ṭ SRṬQYQM is His name; BY'Ṭ ʾPʾDRTʾ is His name; BY'Ṭ QLYŠM is His name; BY'Ṭ ʾPRNM is His name; BY'Ṭ ḤWZYʾL is His name; BY'Ṭ ʾBYRYʾL is His name.[v]

§ 364 These are the twenty-two[a] letters[b] that are[c] the twenty-two[d] names[e] from one letter[f] that is in the Torah:[g] TŠRQ ṢPʿS NML KYṬḤ ZWHD GB[h] *for in YH YHWH is the rock of ages* (Isa 26:4) Lord[i] ʾH YH{ʾ}⟨W⟩HYW YH WHY WHYY WH YH HYH[j] YH *Holy, holy, holy* (Isa 6:3)[k] Lord YH YHYW[l] YW YH ʾH YH BYH ʾH BʾH ʾṢ BṢ BBṢ MṢ KMṢ PṢ KPṢ YD[m] SM ṢṢW ṢṢY PGʿ[n] KTʾ crown, explicit crown ʾŠMYṬYʾ ʾṬṬYH Great One RBʾH[o] their Great One of Great Ones and their King of Kings of the King MṬYH Great One ʾNQTS PSTM PSPSYM WDYNSYM[p] my lyre, lyres He seeks[q] and the Shekhinah of

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[r] "gods" [s] For "ṬṬR" read "guardian" (*nwṭr*) with the other manuscripts and H. [t] or "the sun" [u] Some of the preceding names are taken from or allude to Exod 34:6–7. [v] The next paragraph is found only in N: "(§ 363)Uriel is His name; BRQYʾL is His name; ḤNYʾL is His name; MŠYʾL is His name; ʾYTYʾL is His name; ZHDRYʾL is His name; ʾHNYʾL is His name; BRKYʾL is His name; ʾNWʾL is His name; QDRYʾL is His name; RPYSWʾL is His name; Michael is His name; ʾYNKMWL is His name; NWNTYʾL is His name; ʾTNYʾL is His name; ʾYKNYʾL is His name; TRṬʾL is His name; GRTṬʾL is His name; ʾLYʾL is His name; ʾḤYʾL is His name; ʾLTYʾL is His name; ʿLWMYʾL is His name; YWKYʾL is His name; QNYʾL is His name; ŠLWʾL is His name; SWRYʾL is His name; ḤZYʾL is His name; Gabriel is His name; Raphael is His name; Metatron is His name; the Almighty is His name; Holy One is His name; *I Am* is His name; *Who I Am* (cf. Exod 3:14) is His name." **§ 364** [a] "the twenty-two" N O M40 M22 D] "the twenty-seven" H G18 [b] "letters" N O M40 M22 D] "names" H; om G18 [c] "that are" N O M40 M22 D H] "that go forth" G18 [d] "the twenty-two" N O M40 M22 D] "from the twenty-two" H (G18, damaged) [e] "names" N O M40 M22 D] "letters" H [f] "from one letter" N M40 M22 D H G18] "from a letter from one letter" (dittography) O [g] "that is in the Torah:" O M40 M22 D H G18] "of the Torah:" N [h] Reading "B" with the other manuscripts rather than the corrupt "R" of N. The list gives the Hebrew alphabet in reverse order. [i] Reading "Lord" with the other manuscripts and H G18. N has the corrupt reading "ʾDGY" [j] "H/he was" [k] The citation of this verse is omitted in G18. [l] "they shall be" [m] "hand" [n] "affliction" [o] A corrupt dittography found only in N. [p] Variants of this twenty-two-letter name are known from elsewhere. See Schäfer, *Übersetzung*, 3:214 n. 3 (to § 499). Morray-Jones ("Hekhalot Zutarti," 286 n. 59) notes that the last word "looks suspiciously like a plural form of Dionysus," who "is, of course, associated with the lyre." [q] "my lyre, lyres He seeks" N] om O M40 M22 D; "H/his/her lyres, lyres He splits" H G18 (disregarding the vocalization of H)

His power is between the palm of His hands[r] and in the name of[s] ʾZBWGH *Holy, holy, holy* (Isa 6:3).

§ 365 This is the name of[a] might. Cheerful is anyone who knows it and invokes it;[b] his Torah[c] is established in his hand.[d] Your praisesong[e] is forever and ever and ever, since even though he stands *in the middle of the night and gloom* (Prov 7:9) again he suffers no harm.[f]

David said:

YHWH of Hosts,[g] *cheerful is the man*[h] *who trusts in You* (Ps 84:13).

Jeremiah said:

Blessed is the man who trusts in YHWH and YHWH is his trust[i] (Jer 17:7)

Isaiah said:[j]

Trust in YHWH forever and ever, for in YH, YHWH[k] *is the Rock of ages*[l] (Isa 26:4).

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[r] "the palm of His hands" M40] "the palm of YH" N; "a palm of a hand" O H G18; "the hoof of YH" M22; "the palm of His hand" D. Morray-Jones ("Hekhalot Zutarti," 286) translates "the palms of his hands," but this is not found in any of the manuscripts. [s] Reading "in the name of" with the other manuscripts and H G18. N has the corrupt reading "WBŠS" **§ 365** [a] "name of" O M40 M22 D H] om N [b] "invokes it;" N M40 M22 D H] + "in purity" O [c] "His Torah" N O M40 M22 D] "His Torah and his learning (or "and his Talmud")" H [d] "in his hand" N O M40 M22 D] + "and he is not harmed, ever. Even though *he stands in the middle of the night and gloom* (Prov 7:9b) and even though he stands among the harmful (demons) and the demons, he is never, never, ever harmed. And I, so-and-so son of so-and-so am the one who invokes it. May there be favor from before You, that my Torah and my learning (or "and my Talmud") be established in my hand." H [e] "Your praisesong" O M40 M22 D H] "its (i.e., the Torah's) praisesong" N. Morray-Jones ("Hekhalot Zutarti," 287 and n. 61) translates the latter reading as "his praise" (i.e., that of the practitioner), but the pronominal suffix is feminine singular, and the nearest antecedent is the Torah. Nevertheless, his reading is possible as an emendation and would give the sentence better sense. [f] "he suffers no harm" N O M22 H] "he does not become bound" (in a magical sense) M40 D [g] "*YHWH of Hosts*" H and Ps 84:13] + "YH ṢBY," or "YH beauteous," N O M22] + "YH," M40 D. The longer readings are probably corrupt dittographies of the preceding phrase. [h] M22 ends the quotation here with "etc." [i] "Jeremiah said: … *is his trust*" (N + "etc.") M22] "Jeremiah said:" O M40 D; "And thus Jeremiah, he says … *is his trust*." H [j] "Isaiah said:" M22] om N O M40 D; "And thus Isaiah, he says:" H [k] "*YHWH*" is omitted by D [l] M22 expands the quotation as follows: "*Trust in YY forever and ever. Trust in YHWH forever and ever, for in YH H' is the Rock of ages, in YH YHWH is the Rock of ages*."

An ascent of R. Akiva (§ 366)[a]

§ 366 R. Akiva[b] said:

I had a vision of and I observed the whole inhabited world, and I saw it—what it is. I ascended[c] in a wagon of fire[d] and I gazed on the palaces of hail and I found GRWSQʾ GRWSQʾ that sits[e] on the burning sea.[f] The substitute (names) of the keys of the book:[g] QYPD Lord YH YWD BYWD[h] Hʾ KʾLP.[i] Stones of[j] glowing coal is His name;[k] GRSWQʾ stones of pitch is His name;[l] and three[m] stones of fire is His name[n] GRSWQʾ GRNSQʾ; and three[o] stones of hail[p] is His name;[q] and three[r] stones of the torch[s] is His name.[t]

A cosmic seal and a *Shiʿur Qomah* fragment (§ 367)[a]

§ 367a This is the binding and the seal[b] by which they bind[c] the earth
and by which they bind the heavens.[d]
The earth totters from it[e]

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§ 366 [a] Paragraphs 366–367a are in Aramaic [b] "R. Akiva" N O M22 D] "Rabbi" M40 [c] "I ascended" N O M40] "Ascending things" (?) (corrupt) M22; "I divided" (corrupt) D [d] Cf. the wagon of brightness in *Hekhalot Rabbati* §§ 231–236. [e] "that sits … is His name;[4]" "etc." om O. I have rendered the *nomina barbara* in the missing passage according to the readings of N. [f] A similar passage in an Aramaic magical book reads: "(§ 496) R. Akiva said: I saw (and) you (pl.) shall see those who tread on the inhabited land of the earth. And what is it? I ascended in the world in a wagon of fire. What did I see? I saw GRWSQʾ that sits on the burning sea …" The word GRWSQʾ (with variants) is incomprehensible and appears to be corrupt in both passages. In § 496 the word "in the world," is a corrupt dittography of "in a wagon." The word "you shall see," may also be a dittography of the previous word, "I saw." In § 366 I have emended the meaningless word MQLYLKʾ (with variants) to "the burning sea," on the basis of the reading in § 496. [g] "the book" N M40 D] "{the names}" N; "my book" or "the books of" O; "the books of your Creator" M22 [h] "YWD BYWD" meaning "(the letter) *yod* by *yod*" [i] "like (the letter) *ʾaleph*" or "like a thousand" [j] "Stones of" N M40 M22] "My Lord is" (corrupt) D [k] "is His name" N D] "is His guilt offering" (corrupt) M40 (?—the reading is unclear and may be the same as N D); "six" (corrupt) M22 [l] "stones of pitch is His name" M40 D] om N M22 [m] "and three" M40 D] "etc." N M22. Elior (*Hekhalot Zutarti*, 28), Schäfer (*Übersetzung*, 3:59–60), and Morray-Jones ("Hekhalot Zutarti," 287) take these readings throughout as "etc." and do not note that some could represent "and three." In either case the meaning is unclear. [n] "is His name" N M40 D] "roam" (corrupt) M22 [o] "and three" M40 D] "etc." N M22 [p] "hail" N M40 D] "adornment" M22 [q] "is His name;" M40 D] + "etc. stones of pitch is His name" N (corrupt); + "and three stones of pitch is His name" M22 [r] "and three" O M40 D] "etc." N M22 [s] "the torch" N O D] "a torch" M40 D [t] "is His name" O M40 M22 D] + "GRSWQʾ GRNSQʾ etc." N **§ 367** [a] A variant version of § 367a is found in § 497 in an Aramaic magical book (not translated in this volume). [b] "and the seal" N O M22] "a seal" M40 D [c] "they bind" N O M40 D] "they recite" M22 [d] "the heavens" N O M40 D] om M22 [e] "totters from it" N O] "is afraid of me" M40; "is afraid of it" D; "is broken up by it" M22

and the inhabited world is made to quake from before it.[f]
It opens the mouth of the sea
and closes the hooks of[g] the firmament;
it opens the heavens and saturates[h] the inhabited world,
it uproots the earth and confuses the inhabited world.[i]
The rainbow of exaltation QWSTYN' is its name.[j] The sword MṢMṢYY' is its name.[k,l,m]

367b[n] His stature is full of a throne of(?)[o] fire.[p] DGBT GB HYWWG is its name. His ends[q] are like His stature. DBR[r] BRD[s] RWBG is His name. And they have half. BṬYYN[t] GLŠRD is its name. And His one eye, which sees from one end of the world to the other end, 'ṬṬST is its name. And the sparks that go forth from it give their light to[u] beings. And His other eye, which sees behind Him[v] what will be in the future, 'NWṬWST is its name. His body is *like the rainbow* (Ezek 1:27), and the rainbow is *like the appearance of fire enclosed all around* (Ezek 1:28). His bow DWMH[w] QŠTY' is its name; ḤṢW MN BMN is its name. His sword, MṢMṢHW MṢMYH is its name. The throne of His glory, RWDPYM[x] PYDT' is its name. The place of His seat, PW'WP' RWDP' PYRWWPB is its name. And so the substitute (name).

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[f] Cf. Judg 5:4. [g] "the hooks of" O M40 D] "the waters of" N; "the splendors of" (?) M22 [h] "and saturates" O M22] "and afflicts" N; om M40 D [i] Cf. *Hekhalot Rabbati* §166 [j] "is its name" O M40 M22(?)] "is the name" D [k] "is its name" O M22] "is the name" D [l] "The rainbow ... it its name"—N omits these two names and adds §367b. [m] "The sword ... is its name" om M40 [n] Paragraph 367b is in Hebrew. It is found here only in N and may be a secondary addition. See the introduction to this chapter for discussion. M40(§953) and G9 contain parallel material and the important variants are given in the notes. [o] Read "thrones of" with M40(§953). [p] Cf. Dan 7:9. [q] Read "locks (of hair)" with M40(§953). [r] "word" [s] "hail" [t] Read as "a substitute," emending the reading *bnwy* in M40(§953) to *kwny* with Schäfer, *Übersetzung*, 3:61 n. 12. [u] For "give their light to" M40(§953) reads "their lights belong to" [v] The word "behind Him" is missing in M40(§953). [w] "is like" [x] "they pursue"

The Throne Midrash[a] (§§ 368–375)

§ 368a[b] The first foot of the throne,[c] its name[d] is ʾGLʾ;[e] the second,[f] its name[g] is BZBN; the third,[h] BBBB is its name;[i] the fourth,[j] ʾṢBṢʿYYʾ is its name.[k] The first living creature, ʿGLY is its name; the second, BZBYH is its name; the third, BLBW BQM is its name; the fourth, BBT DṢB{ʿ}ṬYYʾ is its name.[l]

§ 368b[m] And the likeness of their faces[n] is the stamp of a lion and the seal of an eagle and the likeness of an ox[o] and the face of a sealed[p] man. To each are four faces, and four faces to a corner,[q] and four faces to every single corner: sixty-four faces to every single living creature. And there are four wings[r] to a wing[s] and four wings to every single wing: sixty-four wings to every single living creature.

§ 369[a] The prince of the face of the man: HWʾ LYḤ ʾMṢB ʾMṢ ʾMT[b] BMṢ is his name. The prince of the face of the lion: MPSYH HWDWRYH HYRWŠʾ ʾL[c]

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§ 368 [a] I borrow the title of this section from Morray-Jones. Paragraphs 368–375 are in Hebrew. [b] Paragraph 368a also has a parallel in M40(§ 954) and G9. The important variants are given in the notes. [c] "The first foot of the throne" O D] "The feet of His throne of glory, behold, they are the living creatures standing beneath Him. The first foot, which is a living creature" N; "The first living creature" M40; "the first banner of the throne" (corrupt) M22 [d] "its name" N O M40 M22] "the name" D. In N the *nomina barbara* (BBBLYY PʿW ʿGLʾ ("calf") ʿGLYY ʾṢBYYʾ) come before this phrase rather than after. [e] I give the *nomina barbara* in the text according to O and those of N in the notes. Those of M40 M22 D are closer to O and those of M40(§ 954) G9 are closer to N. [f] "the second," O M40 M22 D] "the second feet (*sic*) of the throne, which is a living creature," N. (Read "foot" with M40(§ 954) G9.) [g] "its name" N O M40 M22] "the name" D. In N the *nomina barbara* (MṢMṢ BʾMṢ MSMʾ KYKN BWBYH KLNY YPʿY) come before this phrase rather than after. [h] "the third," O M40 M22 D] "the third foot, which is a living creature" N [i] "its name" N O M40 M22] "the name" D. In N the *nomina barbara* (KKBB ʾGLYY ṬYYKLBWQM) come before this phrase rather than after. [j] "the fourth" O M40 M22 D] "the fourth living creature, which is a living foot of the throne" N; "the fourth foot of the throne, which is a living creature" M40(§ 954) G9 [k] "its name." In N the *nomina barbara* (ṢWMṢ YD ("hand") ʾṢBʿYH ("His finger(s)") ʾṢṢYYH KWBṢ BBT DṢBʿYYʾ) come before this phrase rather than after. [l] "The first living creature … is its name." O M22] om N M40; "The first living creature … is the name." D [m] §§ 368b–372 and a sentence at the beginning of § 373 are found only in N in the *Hekhalot Zutarti* manuscripts. Paragraph 368b also has a parallel in M40(§ 954) and G9. The important variants are given in the notes. [n] "their faces" M40(§ 954) G9] *pnnhm* (corrupt) N [o] "and the likeness of an ox" M40(§ 954) G9] om N [p] "sealed" N] "closed up" M40(§ 954) G9 [q] "to a corner" G9] "every corner" N; "one corner" M40(§ 954). Halperin (*The Faces of the Chariot*, 391–392) and Morray-Jones ("Hekhalot Zutarti," 289 n. 69; *A Transparent Illusion*, 182–183) argue that "corner" (*pnh*) is used here as a singular form of "face" (*pnym*), coined on the basis of Aramaic *ʾp* used in § 354. [r] "wings" N G9] "faces" (corrupt) M40(§ 954) [s] "to a wing" N G9] "to their wings" M40(§ 954) **§ 369** [a] Paragraph 369 also has a parallel in M40(§ 955) and G9. The important variants are given in the notes. *Nomina barbara* are given according to N. [b] "truth" [c] "God"

ʾWRYH[d] HWD[e] HWWH BPGMKN is his name. The prince of the face of the ox: ʾMṢYH ŠWB ʾLYH[f] ṢMMṢMṢM ʾMṢ MSBYH is his name. The prince of the face of the eagle:[g] ʿPʿPY LHWZYʾL ʾLYH[h] MMṢY{Ṣ}H LHWDYDYYʾL is his name. And when Israel sinned[i] the face of the ox was concealed and He brought in a cherub[j] in its place. The prince of the face of the cherub: PSYH ʿMNW[k] HWʾLYH {MBY} ʿMNW[l] MBYʾLYH KRWBYH KRWBYH[m] PṢWP{?}Ṣ⟨Y⟩H PṢPṢYH HNQ NQYH is his name.

§ 370[a] As for the living creatures, when they fly, they fly with thirty-two (wings) {and they fly on the wind} and they cover their bodies with thirty-two. And they fly on the wind, for they are wholly of fire and the fire is lighter than the wind. Therefore the wind supports the fire, as it is said, *wherever the wind would be, they would go*, etc. (Ezek 1:12, 20). And that sound of the wings of the living creatures is the earthquake, of which Elijah says, *And behold, YHWH was passing by, a great*[b] *and strong wind* (cf. 1Kgs 19:11). This is the wind. *And after the wind, an earthquake* (1Kgs 19:11). The earthquake is like *the sound of magnificent waters* (Exod 15:10; cf. Ps 93:4), as it is said, *And I heard the sound of their wings, like the sound of many waters* (Ezek 1:24). *And after the earthquake, fire* (1Kgs 19:12). This is the fire of which Daniel says, *its wheels were kindled fire*, etc. (Dan 7:9). And he says, *A river of fire issued and came forth from before ⟨⟨Him⟩⟩;*[c] *a thousand thousand ministered*[d] *to Him and a myriad myriads*, etc. (Dan 7:10).[e]

§ 371 And the throne of glory stands upon the four living creatures, and the likeness of the throne is the likeness of the firmament, and the firmament is like the water of the sea, and the water of the sea is like *the purple-blue fabric* (Exod 25:4, etc.),[a] and *the purple-blue fabric* is sapphire.[b] And around

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[d] "Uriah" or "light of YH" [e] "effulgence" [f] "ŠWB ʾLYH" or "again to her" [g] "the face of the eagle" M40(§ 955) G9] "the eagle, the face of" (corrupt) N [h] "to her" [i] "sinned" N G9] + "in the matter of the calf" M40(§ 955). This refers to the sin of the making of the golden calf (Exodus 32), concerning which there were midrashim that taught that the production of the calf was inspired by the Israelites seeing the Merkavah vision on Mt. Sinai and contemplating the face of the ox and the sole of the calf's foot (Ezek 1:7, 10) on the living creatures. As a result these elements were replaced by the face of the cherub (cf. Ezek 10:14). See Halperin, *The Faces of the Chariot*, 160–163, 393. [j] "a cherub" N G9] "the face of the cherub" M40(§ 955) [k] "with us" [l] "with us" [m] This twice-repeated name could also be taken as two words, "the cherub of YH" **§ 370** [a] Schäfer (*Übersetzung*, 3:66 n. 1) suggests that §§ 370–372, which are found only in N, may be a very late addition by the *Ḥaside Ashkenaz*, but Morray-Jones (*A Transparent Illusion*, 173–191; cf. "Hekhalot Zutarti," 288 n. 64) has argued at length that §§ 368–375 is an internally coherent and quite early text. See the introduction to this chapter for discussion. [b] The Masoretic Text reads "and a great." [c] with Dan 7:10. "Him" is missing in N. [d] with Dan 7:10. The word is corrupt in N. [e] Cf. this paragraph with *Hekhalot Rabbati* § 162. For rivers of fire cf. § 349 n. y. **§ 371** [a] Cf. *b. Sotah* 17a. [b] Cf. *Hekhalot Rabbati* § 166; *Hekhalot Zutarti* § 353; Ezek 1:26; Exod 24:10.

the throne are pure thunderheads that strike lightning like the lightning[c] of beryl.[d] And the splendor of the lightning[e] of the throne, which is like sapphire with the lightning[f] of beryl, is *the brightness*[g] (Ezek 1:4, 28). Like the likeness of both of them, sapphire and beryl, is the likeness of the Hashmal: *like the appearance of fire* (Ezek 1:27) yet not the fire, but like the likeness of flames of fire, something like mixed colors. And the eye cannot master them, with regard to their likeness. And outside the throne, *fire betakes itself* (Ezek 1:4) from the burnish and from the abundance of the lightnings of the Shape.[h] And from the midst of these fearsome things were likened to Ezekiel the likeness of the living creatures, who are the legs of the throne. To each leg is four faces, To each pair of faces[i] are four wings, and you will find belonging to the four legs sixteen faces and sixty-four wings from any direction.

§ 372[a] And upon the throne is the great fire, for there is nothing pertaining to a likeness from (the point of) the curtain of fire spread before Him.[b] And seven {heads of} attendants,[c] mighty ones of vigor, are before and within the curtain. And from outside the throne twelve are appointed, three for each direction.[d] And these are they: KWBKY'L, PDY'L, Michael from the

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[c] The word *brqt* normally means "emerald," but its root is the same as the Hebrew word for lightning. In this passage the word is used as an untranslatable double entendre, evoking both the "lightning" of the celestial realm and "emerald" as one of the stones in the breastpiece of the high priest. Behind the imagery is the ancient idea that the tabernacle or Temple, as well as the breastpiece, ephod, and woven work, constitute a microcosmic representation of the macrocosmic celestial throne room. Cf., e.g., Philo of Alexandria, *Spec. Leg*. 1:66–67, 82–89 and *Mos*. 2:74–76, 88, 98, 101–105, 109–133. [d] "beryl" (cf. *Hekhalot Rabbati* § 166) or "Tarshish" (cf. *Hekhalot Rabbati* § 162). The current context with its allusions to the materials of the tabernacle and the breastpiece suggest that "beryl" is the more likely intended sense. [e] or "emerald" [f] or "emerald" [g] "*the brightness*," with Morray-Jones, "Hekhalot Zutarti," 290, or "the morning star," with Schäfer, *Übersetzung*, 3:67. [h] "the lightnings of the Shape" or "the shapely emeralds." [i] Halperin (*The Faces of the Chariot*, 391) emends to "Each leg has four faces of different types (*swgy*)." Morray-Jones ("Hekhalot Zutarti," 290 and n. 70; cf. *A Transparent Illusion*, 184–188) emends to "To each leg there were four faces; to each kind of face" (*lkl zny hpnym lkwl zwgy hpnym*). **§ 372** [a] Elior notes parallels to § 372 in *Pirqe R. El*. 4 and *Massekhet Hekhalot* § 28 (cf. § 18) which are sometimes useful for correcting the text of N (*Hekhalot Zutarti*, 71 n. to lines 270–280). Morray-Jones discusses the parallels in *A Transparent Illusion*, 173–180. [b] This sentence is difficult, but I accept Morray-Jones's conclusion (*A Transparent Illusion*, 176 n. 13) that its point is that—in contrast to the elements outside the curtain, to which many comparisons are made in § 371—the area behind the curtain where the divine glory is enthroned (cf. and contrast Ezek 1:26) is not subject to "likeness" or comparison. The fact that the glory is described as "the great fire" does, however, seem to undermine this point. Schäfer (*Übersetzung*, 3:68 n. 2) considers the sentence corrupt. [c] Emending from "attendants of" with Schäfer (*Übersetzung*, 3:68 n. 3) and Morray-Jones (*A Transparent Illusion*, 176; "Hekhalot Zutarti," 290). The phrase is based on one in Ps 103:20 [d] "direction"—lit. "wind"

right; ʿZRYʾL, ZKRYʾL, ŠMʿʾL from the left; Gabriel, RPʾL,[e] ʾḤZYʾL behind Him; RGʿYʾL, DNNʾL, Uriel in front of Him. And He is enthroned in the center. His glory[f] is like[g] the Hashmal,[h] and on His forehead is the crown of the explicit name, wholly of fire, and glorious[i] on His head is the garland of effulgence, as it is said, *out of the brightness corresponding to Him*[j] (2 Sam 22:13//Ps 18:13). From His right hand is life, from His left hand is death, and in His hand are scepters of fire.[k] On His right side are two princes {of fire}, mighty ones of[l] vigor, and these are their names: ŠBBYʾL and PRYʾL.[m] And on His left side are two mighty ones of vigor who establish decrees, and these are their names: HBWRʾ[n] and GLYṢWR.

§ 373 And the throne of glory is the seat of His glory, and the living creatures bear the throne, and the ophannim are the wheels of the chariot, and all of them are fire in fire, as it says, and *their appearances were like glowing coals of fire* (Ezek 1:13).[a]

The place of His seat:[b] RDPYN[c] PYZPYN DRPYN is its name. And what is the investigation of its[d] name?[e] And its[f] substitute is potency that[g] not even the angels on high[h] know.[i] Lord Lord YH WHYY HY ʾH Lord WYH WYH Z'M'N[j] HYY Hʾ Hʾ HW YH ʾBRZGN is its[k] great name. *Seizing*[l] *before the throne* (Job 26:9) is its name.[m]

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[e] "Raphael" ("RPYʾL") may be intended. [f] *Maasekhet Hekhalot* § 28 reads "the appearance of His glory." [g] "like" or "like the eye of" [h] Cf. Ezek 1:4, 27; 8:2, which read "like Hashmal" or "like the eye of Hashmal." [i] or "heavy" [j] 2 Sam 22:13 continues, *burn glowing coals of fire*; Ps 18:13 continues, *hail and glowing coals of fire pass through His clouds*. Ezek 1:13 also refers to *glowing coals of burning fire*. [k] *Pirqe R. El.* 4 reads "a scepter (*šbṭ*) of fire is in His hand" and *Massekhet Hekhalot* § 28 reads "a sceptre (*šrbyṭ*) of fire is in His hand." Morray-Jones emends to "in his hands are scepters of fire." [l] Emending from "mighty ones" with Schäfer (*Übersetzung*, 3:68 n. 8) and Morray-Jones. [m] These two names include the words for "flame" in Aramaic and "fire" in Greek, respectively, combined with a name for God (Halperin, *The Faces of the Chariot*, 391 n. 32). [n] This name appears to be the word "the Creator." Halperin (*The Faces of the Chariot*, 516–517) argues for Christian Gnostic influence on the *Hekhalot Zutarti* here, but Morray-Jones (*A Transparent Illusion*, 179) finds the "[a]lignment of the creative aspect of the Deity with the attribute of judgment" to be "rather unconventional by rabbinic Jewish standards" but not necessarily Gnosic. **§ 373** [a] This sentence is found only in N [b] "The place of His seat" N O D] "His seat" M40; "The place of their seat" (corrupt) M22 [c] "they are pursuing" [d] or "His" [e] "And what is the investigation of its/His name?" N M22] "And what is its/His name?" O; "And what is the viewing of its/His name?" M40 D [f] or "His" [g] "that" N O M22 D] "and" M40 [h] "the angels on high" O M22] "the angels of exaltation" N; "the attending angels on high" M40 D [i] "know" N O M22 D] "I have known" (corrupt) M40 [j] "Z'M'N'" could be an abbreviation for "70 times." [k] or "His" [l] "*Seizing*" N O M22 D and Job 26:9] "From with M/me" (corrupt) M40 [m] "is its (or "His") name." N O M40 D] "etc." M22

§ 374 The fourteen letters[a] that stand[b] in correspondence to the crown: YDYDYH[c] WHYY HYY HRY ʾH Hʾ YDYD[d] YH YH WW Hʾ HWʾ[e] Hʾ ZMN.[f] Blessed be YHWH,[g] abundant of[h] thanksgivings[i] and bringing good. May there be favor from before You, YHWH my God, that I may not sin and I may not provoke anger[j] from now and until eternal time.[k] *YHWH has been King*[l] (Ps 93:1; 96:10; 97:1, etc.), *YHWH will be King*[m] *forever and ever* (Exod 15:18) three times.[n]

§ 375[a] R. Akiva said:

These are the princes of the faces of the living creatures.[b] These say "Holy"; behold, these say "Blessed," as it is said, *He declares His words to Jacob* (Ps 147:19).[c]

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§ 374 [a] "letters" N O M40 D] "signs" M22 (although the Hekhalot texts sometimes use this word too to mean "letters"; cf. *Maʿaseh Merkavah* § 561 n. j). To complicate matters, what follows are fourteen *nomina barbara* ("signs?") that together contain many more than fourteen letters. [b] M22 gives the verb correctly in the fem. pl. form. The other manuscripts give it in the masc. pl. [c] A name of Solomon ("Cherished one of YH") according to 2 Sam 12:25. [d] "cherished one" [e] "he (is)" [f] "time." Perhaps this is the corrupt remnant of an indication of how many times this list of names is to be recited. Cf. the end of the paragraph. [g] "Blessed be YHWH" N O] "Blessed are You, YHWH" (abbreviated) M40 D; "Has come" or (as an abbreviation) "Blessed are You" or "Blessed be the Lord" M22 [h] "abundant of" O M40 M22 D] om N [i] "thanksgivings" or "confessions" N O M40 D] + "the Good One" M22 [j] "and I may not provoke anger" D] "and I may not be angry" N O M40 M22 [k] "from now until eternal time." D] "not from now and not forever and ever" N; "not from now and not from forever until eternal time" O; "from now until eternal and from" (corrupt) M40; "not from now and not from forever and ever etc." M22 [l] N repeats *YHWH has been King*. [m] "*YHWH will be King*" N] "and has been King etc." (corrupt) O M40 D; "YY' is King etc." M22. All manuscripts but N end the quotation here. [n] "three times" (*z'm'g'*) O M40 D] om N; "and a count of three" (corrupt) M22 **§ 375** [a] Paragraph 375 appears only in N among the *Hekhalot Zutarti* manuscripts. It also has a parallel in M40(§ 956) and G9. The important variants are given in the notes. Paragraphs 376–406 are also found only in N among the manuscripts of the *Hekhalot Zutarti*, but with parallels in other Hekhalot manuscripts. These paragraphs are not translated here. See the introduction to this chapter for discussion. [b] "R. Akiva said: … the living creatures" N] om M40(§ 956) G9 [c] N ends here with "etc." M40(§ 956) G9 continue the quotation of the verse and then add another sentence: "*his statures and customs to Israel* (Ps 147:19). Anyone who is not sealed with the secret of the working of creation, behold, this one errs in the ornamentation of the Holy One, blessed be He."

Perilous Tests on the Descent to the Chariot (§§ 407–412)[a]

The entrance test (§ 407)[b]

§ 407 *And I saw something like*[c] *Hashmal*[d] (Ezek 1:27) which was made strong[e] and was standing and distinguishing among the descenders to the chariot—between him who is[f] fit to see the King in His beauty and[g] him who is unfit to see the King in His beauty.[h] Who is it who is fit to see the King in His beauty?[i] They would put in his heart: When they would say[j] to him, "Enter!" he would not enter. And they would say to him[k] again, "Enter!" At once he would enter.[l] They would laud him,[m] saying, "Indeed he[n] is fit to see the King[o] in His beauty!" And who is it who is unfit[p] to see the King[q] in His beauty? They would put in his heart:[r] When they would say to him,[s] "Enter!" he would enter.[t] At once they would wring him out[u] and throw him into the midst of[v] Rigyon[w] of glowing coals.

The water test in the sixth palace (§§ 408–410)[a]

§ 408 The sixth palace[b] would appear as though[c] someone were splashing a hundred[d] thousand[e] thousands and myriads of myriads of waves of the

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§ 407 [a] This section is in Hebrew. [b] Paragraph 407 has a parallel in *Hekhalot Rabbati* § 258. [c] "something like" or "something like the eye of." [d] "*Hashmal*" O and Ezek 1:27] "the Hashmal. The Hashmal" N; om M40; "the Hashmal" M22 D [e] "which was made strong" M22 D] "blots out" (corrupt) N; "which was known" O M40 [f] "him who is" N O M22 D] "him who was" M40 [g] "and" O M22 D] "and there came/comes" (corrupt) N [h] "to see the King in His beauty." O M22 D] "to see Him." N [i] "and him who … in His beauty" om M40 [j] "they would say" N M40 M22 D] "one would say" O [k] "to him" N M40 M22 D] om O [l] "At once he would enter." O M22 D] om N M40 [m] "They would laud him" N M22] "They were lauding" O; "Lauding him" M40; "Lauding" D [n] "Indeed he" M40] "So-and-so indeed" N O D; "Indeed so-and-so" M22 [o] "the King" N O M22] "the face of the King" M40 D [p] "And who is it who is unfit" N O M22] "But if he is unfit" M40 D [q] "to see the King?" O M22] "to see Him?" N; "to see the face of the King" M40 D [r] "They would put in his heart:" N O M22] om M40 D [s] "to him" N M40 M22 D] om O [t] "he would enter" O M40 M22 D] "at once he would enter" N [u] "they would wring him out" O M22] "they would butcher him" N; "they would thrust him" M40 D [v] "into the midst of" O M40 M22 D] om N [w] Compare this sentence and its variants with the reference to Rigyon in *Sar Panim* § 636. For Rigyon, the river of fire, see *Hekhalot Rabbati* § 154 n. m.

§ 408 [a] Paragraph 408 has a parallel in *Hekhalot Rabbati* § 259. [b] "The sixth palace" N O M40 D] "And the entrance of the sixth palace" M22 [c] "as though"—emending to *kmw š-* with Schäfer (*Übersetzung*, 3:146 n. 3). The manuscripts read "when" N; "in whom" O M22; "to whom" M40 D. [d] "a hundred" N O M22] M40 D use an abbreviation that could be read either as "forty" or as "a hundred" [e] "thousand" O M40 M22] "thousand thousand" N

sea[f] onto him.[g] But there would not really be on him even one drop of water; rather it was[h] the atmosphere of[i] the splendor of[j] the pure alabaster stones that are paved in the palace, which is a splendor[k] more fearsome than water.[l] And do not the attendants[m] stand opposite him? And if he would say,[n] "These waters—what is their nature?"[o] at once they would run after him[p] and say to him,[q] "Fool! From now on[r] you shall not have a vision with your eyes![s] Perhaps you are of the seed of those who kissed the calf,[t] and you are unfit to see the King[u] in His beauty!"[v] If so,[w] a heavenly voice would go forth[x] from the seventh palace, and the herald would go before him[y] and blow a sustained and a quavering and a sustained[z] blast on the horn, saying to them, "You have spoken well. Indeed he is of the seed of those who kissed the calf, and he is unfit to see the King[aa] in His beauty." He would not depart from there until they wounded his head with iron axes.[bb]

§ 409 Let it be according to this sign[a] for generations,[b] so that no one err[c] at the entrance of[d] the sixth palace and see the splendor of the atmosphere of[e] the stones and ask and say, "Are they water?" lest he bring himself[f] under the sway of danger. For even if he is unfit[g] to see the King in His beauty,[h] if he does not[i] ask them[j] about the atmosphere of splendor of[k] the pure

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[f] "the sea" N O M40 D] "water" M22 [g] "onto him." N O M22 D] "etc." M40 [h] "rather it was" N O M40 D] "and there would be nothing on him except" N [i] "the atmosphere of" O M40 M22 D] "from the light of" or "the luminary of" N [j] "the splendor of" N O M22] om M40 D [k] "a splendor" N O M40 D] "the splendor of their appearance," M22 [l] I have speculated that the mention of "h[ol]y, wondrous plates" in what may be the nave of the celestial Temple in Songs of the Sabbath Sacrifice, Song 11, 4Q405 19 5, may be related to the traditions about the floor of the sixth palace in the Hekhalot literature (Davila, *Liturgical Works*, 142–144). [m] "the attendants" (i.e., the angels) N O M22 D] "His attendants" M40 [n] "he would say" N O M22] "you (pl.) would say" M40 D [o] "their nature?" N O M40 M22] "their drop?" D [p] "after him" M40 D] + "with stoning" N O M22 [q] "to him" N O M40] om M22; "to me" (corrupt) D [r] "from now on" O M40 D; "now" N; "from his works" M22 [s] "with your eyes!" N O M22] "with the eyes!" M40 D [t] Cf. Hos 13:2. [u] "the King" N O M22] "the face of the King" D [v] "the King in His beauty! If so … to see" om (haplography) M40 [w] "If so," N O M22] "If it is so," D [x] "would go forth" N M22 D] om O [y] "before him" N] "before you" O; "from before you" M22; "before him and would say" D [z] "and a sustained" N O D] om M22 [aa] "the King" N O M22] "the face of the King" M40 D [bb] "iron axes" or "iron bars" **§ 409** [a] "according to this sign" M22] "in this sign" N O M40 D [b] "for generations," O M40 M22 D] "to forms" (corrupt) N [c] "err" N O M22] "go astray" M40; "go into exile" or "reveal" D [d] "at the entrance of" N O M40 M22] "like the entrance of" (corrupt) D [e] "the splendor of the atmosphere of" O M22] "this atmosphere of" N; "the splendor of" M40 D [f] "he bring himself" N O M40 M22] "he himself come" D [g] "he is unfit" N O M22] om M40 D [h] "in His beauty" N O M22 D] om M40 [i] "if he does not" M22] "if he is not" N O (see next note); "they are not" M40 D [j] "ask them" M22] "of the ones who ask" (corrupt) N O; "asked (pl.)" M40 D [k] "the atmosphere of splendor of" N O M22] "the splendor of the atmosphere of" M40 D

alabaster stones that are[l] paved in the palace, they shall not annihilate him. Rather, they give him the benefit of the doubt,[m] saying,[n] "If[o] he is unfit to see the King in His beauty, how did he enter into the six[p] palaces?"[q]

§ 410 R. Akiva said:

So-and-so[a] had merit and stood at the entrance of the sixth palace and he saw the splendor of the atmosphere of the stones.[b] He opened his mouth two times[c] and said,[d] "Water, water!" In the blink of an eye they severed[e] his head and they cast[f] on him[g] eleven[h] thousand iron axes.[i] Let it be[j] according to this sign for generations, so that no one err[k] at the entrance of the sixth palace.[l] *YHWH has been King, YHWH has been King*,[m] (Ps 93:1 etc.) *YHWH will be King forever and ever* (Exod 15:18).[n]

The triumph of the successful descender to the chariot (§§ 411–412)

§ 411[a] R.[b] Akiva said:

Thus the light of the face of Jacob our father gives light before ʾDYRYRWN YHWH, God of Israel, our Father who is in heaven.[c] And thus the love of the beloved people brings itself near[d] before HDYRYRWN YHWH, God of Israel, our Father who is in heaven, under[e] clouds and thunderheads[f] that drip

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[l] "that are" O M40 M22 D] "that shall be" (corrupt) N [m] lit. "they judge him inclining to his having merit" [n] "saying," N O M22] om M40 D [o] "If" N] om O M40 M22 D [p] "the six" N O M22] "etc. like six" (corrupt abbreviations) M40 D [q] "palaces" N O M40 D] om M22 **§ 410** [a] "So-and-so" O M40 M22 D] "Ben Azzay" N [b] "the stones." O M40 D] "the stones of pure alabaster." N; "the alabaster stones." M22 [c] "⟨two times⟩" O [d] "and said" N O M40 M22] om D [e] "they severed" N M22] "destroyed" O M40 D [f] "and they cast" N] "and there happened" O M40 M22 D [g] or "on it" (the head) [h] "eleven" N O M22] "twelve" M40 D [i] or "iron bars" [j] "Let it be" O M40 M22 D] "And it was" N [k] "err" O M40] "go astray" N M22 D [l] "the sixth palace" N M40 D] + "etc." O; + "and see the splendor of the atmosphere of the Ophannim (emend to "the stones") and ask and say, 'Are they water?' lest he bring his soul under the sway of danger" (cf. § 409) M22 [m] O concludes the quotation here with "etc." [n] The two quotations are given as in N M22. M40 reads "He has been King, He has been King, etc." or "King, King, etc." D reads "From the King has been King, etc." or "From the King, King, etc." **§ 411** [a] Cf. § 411 with *Hekhalot Rabbati* §§ 164, 235–236 and G8 2b 10–11. [b] "R." N O M40 D] om M22 [c] "who is in heaven" M40 M22 D] + "before HDYRYRWN ("HʾDYRYWN" N) YHWH God of Israel our Father who is in heaven" N O [d] "And thus the love of the beloved people brings itself near" M22] "And Your hand receives itself(?) the love of the beloved people" (corrupt) N; "And thus His love is drawn near with love" O; "And thus you draw near(?) the love of the beloved ones" M40 D. [e] "under" N O M40 D] "and He has brought down" M22 [f] "clouds and thunderheads" O M40 D] "eyes and eyes" or "poor ones and poor ones" N; "clouds and eyes" or "clouds and poor ones" M22

blood.[g] In the seventh palace the ophannim of light drip foliatum and even pure balsam,[h] and a double ophan[i] blows a sustained, a quavering, and a sustained blast on the horn, saying, "Let whoever is fit to see the King in His beauty enter and see." And if so, the ophannim of might would embrace him and the cherubim of effulgence kiss him, and the living creatures lift him up, and the morning star[j] dance before him, and the Hashmal[k] would sing before him,[l] and a living wind of splendor would lift him up[m] until they have made him ascend[n] and they have seated him[o] before the throne of glory.[p]

§ 412[a] And he gazes and feasts his eyes on[b,c] the jubilant King,[d] on the[e] humble King,[f] on the King of rest, on the faultless King, on the pious King, on the holy King, on the meek[g] King, on the pure King, on the blessed King, on the beloved King,[h] on the fine King, on the delectable King, on the psalmed King, on the praised King, on the ornamented King[i] on the magnificent King, on the valiant King, on the frightening King, on the meritorious King, on the innocent King, on the unique King,[j] on the singled-out King, on him and on all His attendants. And this is His glory.

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[g] Cf. *Hekhalot Rabbati* § 215. [h] "and even pure balsam" is an emendation (*w'pylw plsmwn nqy*); the manuscripts are corrupt. Cf. *Hekhalot Rabbati* § 227. [i] "ophan" or "wheel" N O M40 D] om M22. A double ophan also appears in G8 2b 10. Cf. Ezek 1:16. [j] or "the brightness" (cf. Ezek 1:4, 28). [k] "the Hashmal" N M40 D] "HḤŠM'L" O; "a Hashmal" M22 [l] "before him" N O M40 D] om M22 [m] "and a living wind of splendor was lifting him up" or "and a wind of the splendor of a living creature was lifting him up" O] "and he saw splendor was lifting him up" N; "and refreshment of the splendor of a living creature was lifting him up" ⟨N⟩ M40 M22 D [n] "until they have made him ascend" N O M40] "since they make him ascend" M22; om D [o] "and they have seated him" O M40 M22 D] "and He seats him" N [p] "the throne of glory" O M22 D] "the throne of His glory" N M40 **§ 412** [a] Compare § 412 to *Hekhalot Rabbati* § 217 and to the variant reading of N in § 194. [b] "and feasts his eyes on" M22] "and sees" N O M40 D [c] The rest of this paragraph reads as follows in N: "the King in His beauty, like the ornamented King, like the guardian King, on the psalmed King, like the fine King, on the humble, meek King, like the King of wonder, like the adorned King, on the blessed King, like the delectable King, on the upright King, on the mighty King, like the unique King, like the King of effulgence, like the trusty King, like the distinguished King, on the {unique} concealed King (or "on the King of the world"), on the King of glory, on the prisoner King, on the meritorious King, like the nice King, on the seeking King, like the forever King, on the beloved King, on the and-ever King (or "on the King of meeting"), on the praised King, like the righteous King, like the singled-out King, on Him and on all His attendants. And this is His glory." [d] "the jubilant King" M40 M22 D] "the concealed King (or "the King of the world") {in His beauty}" O [e] "on the" O M40 M22] D reads "like the" each time this phrase appears in this paragraph (corrupt). [f] "the humble King" O M22 D] "the King of His eyes" (corrupt) M40 [g] "the meek" O M40 D] "the Most High" M22 [h] "on the beloved King … on the frightening King" om M22 [i] "on the ornamented King" M40] + "on the mighty King" O; om D [j] "on the unique King" O M40] + "on the blessed King" M22; + "like the ornamented King" D

Instructions for the Descent to the Chariot (§§ 413–419)[a]

The names of the seven princes (§§ 413–414)

§ 413 R. Akiva said:

Again, take for yourself the names of the seven princes, guardians of[b] the seven entrances of the palaces[c]—the palace of majesty, the palace of exaltation,[d] the palace of wonders, the palace of purity, the palace of princeliness, the palace of ornamentation, the palace of holiness[e]—and the names of their sealed ones,[f] the name of every single one. You show him[g] his seal and he lets you enter his palace.

§ 414 And these are the names of the seven[a] princes, guardians of[b] the seven entrances of the[c] palaces: RGZʾL YHWH the prince; RHYBYRWN YHWH the prince; ŠQDHWZʾYY YHWH the prince; SGNSGʾL YHWH the prince; ʾŠRYWWYLYY YHWH the prince; SGNSGʾL YHWH the prince; ʾŠRYWWYʾLY YHWH the prince; ṬṬRWSYY[d] YHWH the prince; ŠHRYʾL YHWH the prince.

Their seals (§ 415)[a]

§ 415 And these are their seals: ʾBṬḤ YHWH God of Israel; ʾZBWGH YHWH God of Israel; {ZH} KWṬYʾW YHWH God of Israel; ZBWRYʾL YHWH God of

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§ 413 [a] Paragraphs 413–419 are in Hebrew. Cf. § 413 to *Maʿaseh Merkavah* § 558. Cf. §§ 413–418 to *Hekhalot Rabbati* §§ 204–236. [b] ", guardians of" N O M22] "guarding" M40 D [c] "the seven entrances of the palaces" N O M40 D] "the entrance of seven palaces" M22 [d] "exaltation" N] + "the gate of princeliness" O M40 M22 D [e] "the palace of purity, … holiness" N] om O M40 M22 D [f] "and the names of their sealed ones" N M22] "and names and their sealed ones" O; "and His name and its sealed ones" M40 D. One would expect "and the names of their seals" here, and perhaps the text is to be so emended. Morray-Jones ("Hekhalot Zutarti," 294) translates (O) "and the names and how they are made into seals." The fem. sg. antecedent of "its" in M40 D is unclear. [g] "him" O M40 M22 D] "me" (corrupt) N **§ 414** [a] "seven" N O M40 (⟨7⟩ D)] om M22 [b] ", guardians of" N O] "standing (as) guardians of" M40; "who guard" M22; "guarding" D [c] "entrances of the" N O M40 D] om M22 [d] For this name see *Hekhalot Rabbati* § 172 n. h. **§ 415** [a] I have used N as the base text for this paragraph, including its *nomina barbara*, since it seems to preserve the content best overall. For additional commentary on the names see Elior, *Hekhalot Zutarti*, 74–75, n. to ll. 354–359 and Schäfer, *Übersetzung*, 3:154–160.

Israel; ʾBDGH WDRYDWN[b] YHWH God of Israel; NTPRDʾYLW YHWH God of Israel; ŠTQYYR YHWH God of Israel.[c]

RGZʾL YHWH the prince—show him the seal-ring on which is engraved ʾBṬḤ YHWH God of Israel. RḤYBRWN YHWH the prince—show him the seal-ring on which is engraved ʾZBWGH YHWH God of Israel. ŠQDH WZYʾY YHWH the prince—show him the seal-ring on which is engraved ʾHTBʾZYʾY YHWH God of Israel. SNGRSWʾL YHWH the prince—show him the seal-ring on which is engraved ZBWRYʾL YHWH God of Israel. ʾŠRYWWYLY YHWH the prince—show him the seal-ring on which is engraved ʾBRGHWDRYH YHWH God of Israel. ṬṬRWSYʾY[d] YHWH the prince—show him the seal-ring on which is engraved KTSDRYʾLW YHWH God of Israel. ŠHRYʾL YHWH the prince—show him the seal-ring on which is engraved NTPDR{Y}ʾYLW YHWH God of Israel. ŠHRYʾL YHWH the prince—show him the seal-ring on which is engraved ŠTQYYR YHWH God of Israel, whose name is called ʾH ŠTQYYR YHWH God of Israel, our Father who is in heaven.

Instructions for the descent praxis (§§ 416–418)[a]

§ 416 Over the first palace[b] has been appointed RGZʾL YHWH[c] the prince and vapor and winds.[d] You show him the seal and seal-ring on which is engraved ʾṬBḤ YHWH, God of Israel,[e] our Father who is in heaven. Over the second

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[b] In light of the readings of the other manuscripts, this name was probably a version of "ʾBYRGHYDRPYR," on which see *Hekhalot Rabbati* § 230 n. c. [c] M40 and D conclude the paragraph here. In place of what follows O reads: "RGZʾL YHWH God of Israel; ʾBṬḤ YHWH God of Israel; etc. as far as ŠTQYYR YHWH God of Israel, whose name is called ŠTQYYR YHWH God of Israel." M22 reads: "RGZʾL YHWH the prince: ʾBṬḤ YHWH God of Israel; DHYBYRWN YHWH the prince: ʾZBWGH YHWH God of Israel; ŠQDHWZYY YHWH the prince: ZHPNWRYY YHWH God of Israel; SGNSGʾL YHWH the prince: ZBWDYʾL YHWH God of Israel; ʾŠYRYWLYY YHWH the prince: ʾBRGHWDRYHW YHWH God of Israel; NWṬRWSYY YHWH the prince: NHPRDYʾYLW YHWH God of Israel; ŠḤRYʾL the prince: ŠTQYYR YHWH God of Israel, whose name is called ʾH ŠTQYYR YHWH God of Israel." [d] For this name see *Hekhalot Rabbati* § 172 n. h. **§ 416** [a] Some of the names of the princes listed in §§ 416–417 are similar to the names of the princes given in *Sar Torah* § 301. [b] om N [c] M22 reads the divine name as "YY" throughout. Where the name is preserved later in the text, N reads "YHWH" and the other manuscripts have their own abbreviations. [d] "and vapor and winds" or "vapor and spirits." The phrase does not make sense in this context and one would expect instead "and he is sealed." See note e. [e] Two words appear here which I have left untranslated (*wmḥytm ʾt*). As Schäfer suggests, they may represent a corrupt form of the Hebrew word meaning "and he is sealed," which has accidentally been displaced to here (see notes d and f and compare the instructions for the fourth seal in this section).

palace has been appointed WHBYRWN YHWH the prince.[f] You show him the seal and seal-ring on which is engraved ʾZBWGH YHWH, God of Israel, our Father who is in heaven. Over the third[g] palace has been appointed ŠQDHWZYY YHWH the prince.[h] ⟨⟨You⟩⟩[i] show him the seal and seal-ring on which is engraved ZHPNWRYY YHWH, God of Israel, our Father who is in heaven. Over the fourth palace has been appointed SGNSGʾL YHWH the prince, and he is sealed.[j] You show him the seal and seal-ring on which is engraved ZBWRYʾL YHWH, God of Israel, our Father who is in heaven. Over the fifth palace has been appointed ʾŠYRWWZLYY YHWH {God of Israel} the prince and he is sealed. You show him the seal and seal-ring on which is engraved ʾRDGHWDRYHN YHWH, God of Israel, our Father who is in heaven. Over the sixth palace[k] has been appointed[l] ṬṬRWSYY YHWH, the prince,[m] majestic prince,[n] who is[o] declared majestic with[p] the King of the world.[q] Therefore he has been appointed at the entrance of[r] the sixth palace, and he is sealed.[s] You show him the seal and seal-ring on which is engraved NHPRDYʾL YHWH, God of Israel, our Father who is in heaven.

§ 417 Over the seventh palace has been appointed ŠHRYʾL YHWH, the prince,[a] majestic prince;[b] with him the King[c] of the world is declared majestic like him. Therefore he has been appointed to the entrance of the seventh palace,[d] palace of majesty, palace of exaltation, palace of princeliness,

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[f] Perhaps "and he is sealed" should be added here, as for the fourth through sixth princes below. [g] The scribe originally wrote "fourth," then corrected it to "third." [h] Perhaps "and he is sealed" should be added here, as for the fourth through sixth princes below. [i] The word "you," is missing in the manuscript and restored in the translation. [j] Morray-Jones ("Hekhalot Zutarti," 296) translates this phrase "and of the seals" throughout, but the noun is singular, not plural, so the translation above, with Schäfer, *Übersetzung*, 3:161–162, is best. [k] "has been appointed RGZʾL YHWH the prince … Over the sixth palace" has been lost by haplography in all manuscripts except M22. [l] "has been appointed" O M22 D] "Because" N; "is the one appointed" M40. Emend N to "Because of what" or "Why" (cf. N at the opening of § 417) with Schäfer, *Übersetzung*, 3:162 n. 5. [m] "ṬṬRWSYY YHWH, the prince," O M40 M22 D] "has ṬWṬRWSYʾY YHWH, the prince been appointed over the sixth palace? Because" N [n] "majestic prince" O D] "majestic one" M40; "he is prince of majesty" N; + "majestic prince" M22 [o] "who is" O M40 M22 D] om N [p] The phrase translated "who is declared majestic with" is difficult. Schäfer (*Übersetzung*, 3:162 n. 10) takes *ʾt* as the definite direct object marker (cf. Morray-Jones, "Hekhalot Zutarti," 296: "who his king exalted"), but it makes better sense as a preposition, since the verb is a reflexive/passive (and in this case, declarative) *hitpaʿel* form that would not take a direct object (cf. n. c to § 417). [q] "the King of the world" N M40 D] "his King" O M22 [r] "at the entrance of" O M40 M22 D] "over" N [s] "and he is sealed" N M22] om O; "he is sealed" (haplography) M40 D **§ 417** [a] "Over … the prince," O M40 M22 D] "Why was ŠHRYʾL YHWH, the prince, appointed over the seventh palace? Because he is a" N [b] "majestic prince" N O M22] "prince of majesty" M40 D [c] "with him the King" O] "this King" N M40 M22 D. Cf. n. p. to § 416. [d] "palace" N M40 D] om O M22

palace of wonders,[e] and he is sealed. You show him the seal[f] and the seal-ring on which is engraved ŠTQYYR YHWH, God of Israel, our Father who is in heaven, whose name is called ʾH ŠTQYYR YHWH, God of Israel, our Father who is in heaven.[g] At once[h] the first[i] takes hold of it in his hand and introduces it to the second, and the second[j] to the third, and the third[k] to the fourth, and the fourth[l] to the fifth, and the fifth[m] to the sixth, and the sixth[n] to the seventh, and the seventh[o] makes you ascend[p] and seats you on the lap[q] of ʾBṬḤ YHWH, God of Israel, on the lap of ʾZBWGH YHWH, God of Israel, on the lap of ZH{?}PNWDYʾY YHWH, God of Israel, on the lap of ZBYRYʾL YHWH, God of Israel, on the lap of ʾBRNRGHWDRYHW YHWH, God of Israel, on the lap of NTPDDʾYLN YHWH, God of Israel, on the lap of ŠTQYYR[r] YHWH, God of Israel,[s] whose name is called[t] ʾH ŠTQYYR YHWH, God of Israel.[u] *YHWH has been King* (Ps 93:1 etc.), *YHWH shall be King*[v] *forever and ever* (Exod 15:18).[w]

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[e] "wonders," O M40 M22 D] "explications" N [f] "the seal" N M22] "his seal" O M40 D [g] "who is in heaven" N O M22 D] om M40 [h] "⟨At once … and the seventh⟩" M22, which also repeats "and the seventh" after the interpolated section. [i] "the first" O M40 ⟨M22⟩ D] "RGZʾL YHWH" N [j] "to the second, and the second" O M40 ⟨M22⟩ D] "to RḤYBRWN YHWH, and RḤYBRWN YHWH" N [k] "to the third, and the third" O M40 ⟨M22⟩ D] "to {Q}ŠQDH HWZYʾY, and ŠQDH HWZYʾY YHWH" N [l] "to the fourth, and the fourth" O M40 ⟨M22⟩ D] "to SGN⟨S⟩GʾL YHWH, and SGNSGʾL YHWH" N [m] "to the fifth, and the fifth" O M40 ⟨M22⟩ D] "to ʾŠRYWWLYʾY, and ʾŠRYWWLYʾY YHWH" N [n] "to the sixth, and the sixth" O M40 ⟨M22⟩ D] "to ṬWṬRWSYʾY YHWH, and ṬWṬRWSYʾY YHWH" N [o] "to the seventh, and the seventh" O ⟨M22⟩] "to ŠḤRYʾL YHWH, and ŠḤRYʾL YHWH" N; "to the seventh," M40 D [p] "makes you ascend" N O M40 M22] "is above you" D [q] The practitioner is seated on the lap of the angelic Youth in G8 2b 16–17. Likewise R. Ishmael sits on the lap of Sagansagel the Prince of the Presence in §§122, 125. The latter passage is found in the *David Apocalypse*, which is found in some manuscripts of the *Hekhalot Rabbati* and elsewhere. See the forthcoming translation by Helen Spurling in *Old Testament Pseudepigrapha: More Noncanonical Scriptures*, vol. 1 (Eerdmans). [r] "on the lap of ZH{?}PNWDYʾY YHWH … on the lap of ŠTQYYR" N (N adds the marginal variant "ŠTQYYR" to the last name) M22] "etc. as far as on the lap of ŠTQYYR" O M40 D [s] "YHWH, God of Israel" N O] om M40 M22 D [t] "whose name is called" N O M40 M22] "who my name is called" (corrupt) D [u] "God of Israel" O M40 M22 D] + "whose name is called ŠTYYQR YHWH God of Israel, our Father who is in heaven" N [v] The quotation ends here with "etc." in O M40 D. [w] Exod 15:18 N] + "three times" M22; + "times" O M40 D

§ 418 Make your request: May there be favor from before You, YHWH, God of Israel,[a] our God and the God of our fathers.[b]

An adjuration using the Song of Songs (§ 419)

§ 419 ʾBṬḤ YHWH God of Israel; ʾZBWGH YHWH God of Israel; ZHPNWRYʾY YHWH God of Israel; ZBRYʾL YHWH God of Israel; ʾBD GHWDRYHW YHWH God of Israel; NTPKRʾYLW YHWH God of Israel; ŠTQYYR[a] YHWH God of Israel,[b] that You set me[c] to grace and to lovingkindness[d] before the

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§ 418 [a] "God of Israel" N O D] + {"that you may … us (*štt'nw*—corrupt; cf. § 419) for grace and lovingkindness"} M40; om M22 [b] N adds the following: "King *enthroned upon an exalted and lifted-up throne* (Isa 6:1), extolled over completion, majestic, perfected over garlands of ornamentation. He who feasts His eyes on the depths, who has a vision of {{and}} the secrets, who looks into the dark places; in every place You are there; in every heart are You. And there is no altering Your will, and no turning back Your word, and no delaying Your desire; and there is no place to flee from You, and one cannot be made secret or hidden from Your presence (cf. *Hekhalot Rabbati* §§ 256//265). Lord to all the works, wise one in all the mysteries, ruler over the generations, The One God who is from eternity, Unique King who is from everlasting to everlasting. Selah (cf. *Hekhalot Rabbati* § 257/266). Authority over the uppermost ones {Selah}, over the lowermost ones, over the first ones, over the last ones (cf. *Hekhalot Rabbati* § 274/276). Who is God like You, YHWH God of Israel, Master of mighty acts? Before You, YHWH, God of Israel, the uppermost ones and the lowermost ones bend down {and fall} and prostrate themselves. Before You, YHWH, God of Israel, seraphim adorn and gush chants. Before You, YHWH, God of Israel, seraphim chant and gush chants. The throne of Your glory psalms and attributes to You majesties and abundance of power and ornamentation. Before You, YHWH, God of Israel, Your attendants crown You (with) crowns and they sing to You a new song (cf. Pss 33:3; 96:1; 98:1; 144:9; 149:1; Isa 42:10) and they make you rule everlastingly, and You are called One forever and ever. Before You they bless, before You they praise, before You they ornament, before You they exalt, before You they confess (or "offer thanks"), for You are the God of Israel, mighty, valiant, and *great to save* (Isa 63:11) (cf. *Hekhalot Rabbati* § 268). QLWŠS SRNYQM ḤWKMDRTʾ ʾMDMYRWN ʾŠPŠPYRWN HDYRYRWN ʾBYRYZWN NPNPYRWN YGBHYH HWMLYH WHWŠWWHWSWLYH ḤLPYH HWṬLYH ŠWṬRKYʾL majestic YHWH. ZHRYʾL Uriel ʾPYʾL Gabriel NWRYʾL PNʾL ŠRPYʾL. RGZʾL YHWH the prince; RHYBYRWN YHWH the prince; ŠQDHWZYʾY YHWH the prince; SGNSGʾL YHWH the prince; ʾŠRYWYLR ʾŠRYWYLYʾ YHWH the prince; ṬṬRWSYʾY YHWH the prince; ŠHRYʾL YHWH the prince." **§ 419** [a] "ʾBṬḤ … ŠTQYYR" N] "ʾBṬḤ as far as ŠTQYYR" O; "ʾBṬḤ YHWH etc. as far as ʾH ŠTQYYR" M40 D; "ʾBṬḤ YY God of Israel; ʾZBWGH YY God of Israel to everything as far as whose name is called ŠTQYYR" M22 [b] "God of Israel" O M40 M22 D] + "BRWDYRWN YHWH good adornment, pure adornment, adornment of splendor ʾDYRYRWN HDYRYRWN our Father who is in heaven" N [c] "that You set me" N O M22] "You (pl.) shall be afflicted" (corrupt) M40; "that You set us" D [d] "and to lovingkindness" O M40] + "and to mercies and to glory" N; + "and to mercies" M22 D

throne of Your glory[e] and in the eyes of[f] all Your attendants.[g][h] And may You bind to me all[i] Your attendants[j] so as to do such and such, O great, mighty, fearsome, strong, valiant, magnificent, and eminent God! *My beloved is resplendent and ruddy, distinguished among a myriad* (Cant 5:10). *His head is fine gold, His locks are wavy, black as a raven* (5:11) ⟨Š.⟩.[k] *His eyes* ⟨Š.⟩ *are like doves beside springs of water, bathed in milk, fitly set* (5:12) ⟨Š.⟩. *His cheeks* ⟨Š.⟩ *are like beds of spices, yielding fragrances. His lips are lilies distilling flowing myrrh* (5:13) ⟨Š.⟩. *His hands are waves of*[l] *gold, he fills a crown of*[m] *his abdomen ʿŠT ŠG MʿSPY*[n] (5:14). *His legs are columns of alabaster, water on light of*[o] *fine gold is His appearance, like frankincense, choice as cedars* (5:15). *His palate is most sweet and He is altogether delectable*.[p] *This is my beloved and this is my friend* (5:16).[q] ṬḤWN[r] good pure YH YWD[s] YWD[t] YH YH potent YH.[u] *Holy, holy, holy is YHWH of Hosts* (Isa 6:3).

As for this teaching,[v] study it[w] each day after prayer.

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[e] "the throne of Your glory" N O M40 D] + "and may You set me to grace and to lovingkindness and to mercies" M22 [f] "and in the eyes of" N O M22] "the eyes of" M40 D [g] "all Your attendants" O] + "and in the eyes of all who see" N; "all attendants" M40 D; "Your attendants" M22 [h] Morray-Jones ("Hekhalot Zutarti," 297 n. 87) points out that this clause reads as though it is the continuation of the sentence in § 418. [i] "⟨all⟩" N M22 [j] "Your attendants" N O M22] "attendants" M40 D [k] Perhaps the abbreviation "Š." which N scatters throughout the quotation, means "is His name." Cf. Morray-Jones, "Hekhalot Zutarti," 299 n. 95. [l] "waves of" in N is a corruption of MT "rounded." [m] "he fills a crown of" in N is corrupt for MT "*set with beryl* (*tršyš*)" [n] This clause is corrupt in N. The Hebrew of the MT is difficult, but the RSV translates "*His body is ivory work, encrusted with sapphires*." [o] "water on light of" in N is a corruption of MT "*supported on bases of*." [p] reading "delectable" with MT. N is corrupt. [q] The rendition of the text of Cant 5:11–16 is given according to N. The other manuscripts give abbreviated version of each verse and add "Hosts" to the end of each verse, perhaps alluding to Isa 6:3, as at the end of the paragraph. Manuscripts M40 and D omit "Hosts" after v. 15. All the manuscripts cite v. 16 as in N. This passage from Song of Songs is also cited in *Hekhalot Rabbati* § 167, *Merkavah Rabba* § 704, and (not translated in this volume) a *Shiʿur Qomah* passage in § 951 (the latter with a parallel in G9). [r] "ṬḤWN" or perhaps "grinding" [s] "YWD," i.e., the Hebrew letter "*yod*" [t] "YWD," i.e., the Hebrew letter "*yod*" [u] The list of *nomina barbara* is according to O. N reads: "YHYH (or "it shall be") YH YH YH YH YH YH YHYH (or "it shall be") the strong and the valiant, great and mighty and fearsome, magnificent and eminent YH YH YH YH YH YH YH YH YH potent and overpowering MYŠDNQ (or "MYŠTQ") the Prince ṬḤWZ good pure YH YWD YH YH potent YH *Holy, holy holy YHWH of Hosts* (Isa 6:3). In the name of the angel YWPYʾL who is adornment on high, meritorious, innocent and unique by permission of his King; and in the name of SRNYʾL who is from the princes of the chariot; and in the name of ŠHDRYʾL who is a beloved prince; and in the name of ḤSDYʾL who is called to might six hours in each day, ZKʿ(Y)ʾRYʾL YHWH the prince." Cf. this list of names to the one in *Sar Torah* § 302. [v] "As for this teaching," O M40 M22 D] "By this teaching" N [w] or "repeat it." The apparent readings "By this teaching" and "bring merit" in this sentence in N are errors in the *Synopse* (Schäfer, *Übersetzung*, 3:174 n. 51).

Angelic Revelations (§§ 420–421)[a]

§ 420[b] R.[c] Ishmael said:

Concerning him who is silent,[d] the prince[e] whom he calls MGHŠH, that there is no being[f] among all the attendants[g] who calls him[h] by this name.[i] And you call him MGHŠH, because he is second to HDRYRWN,[j] good adornment, pure adornment,[k] adornment of splendor, light of YH[l] YH YH YHWH[m] God of Israel. And he stands at the first entrance[n] and he ministers at the great entrance.[o] When I saw him, my hands and my feet[p] were burned,[q] and I was standing[r] without hands and feet[s] until PNYYWN, the prince[t] from among the attendants of the uppermost ones appeared to me.[u] And he was standing[v] before the throne of glory opposite the speech of the seraphim,[w] whose name is like His name,[x] and it is one name. And he stands at the throne of glory[y] and tends the throne, and he clothes (God) with

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§ 420 [a] Morray-Jones considers §§ 420–421 to be secondary additions to the *Hekhalot Zutarti* and does not translate them. Likewise, Elior considers §§ 420–426 to be secondary additions and relegates them to an appendix. See the introduction to this chapter for discussion. Paragraphs 420–426 are in Hebrew. [b] Paragraph § 420 appears in a substantially different form in G8 2b 36b–44a, 46b–47a, translated in chapter eight. [c] "R." N O M40 D] om M22 [d] "Concerning him who is silent (MY ŠTQ)" O M40 D] "Concerning MYŠTQ" N (corrupt: the space between the two Hebrew words is dropped); "They said concerning him, concerning him who is silent" M22 [e] "the prince" N O M22 D] "like the prince" M40 [f] "being" N O M40 D] "one investigated" (corrupt) M22 [g] "the attendants" N M40 D] "His attendants" O M22 [h] "who calls him" N O M22] "who shall call us" M40 D [i] "by this name" N O M40 D] "by name" M22 [j] "is second to HDRYRWN" O M40 M22 D] "belongs to HDRWN" N [k] "pure adornment" N D] "good adornment" O; "adornment of purity" M40 D [l] For "light of YH" in O, N M40 D read "Uriah" and M22 reads "ʾWDYH." [m] "YHWH" (spelling varies) N O M40 M22] om D [n] "the first entrance" N O M22] "the entrance of heads (or "chieftains")" M40 D [o] "and he ministers at the great entrance" N O M40 D] "and he makes use of the great trumpet (?—or "pleasing")" M22 [p] "and my feet" M22 (with G8)] om N O M40 D [q] "were burned" N O M40 M22] "(were) his burning" (corrupt) D [r] "standing" O M40 D] "saying" N M22 [s] "and feet" M40 D (with G8)] "and without feet" N O M22 [t] "the prince" O M40 D] "the prince, one" N; + "who is" M22 [u] "to me" O M40 M22 D] om N [v] "And he was standing" O M40 M22 D] om N (so that N treats the preceding sentence as part of this sentence) [w] "opposite the speech of the seraphim," O] "opposite the word of ŠRYPYTYŠ seraphim," (corrupt) N; "opposite the word of the speech of the seraphim," M40 O; *ṭwmḥ dyrdṭwpws* (corrupt) M22. Perhaps emend the reading of O to "the inner chamber of (*dbyr*) the seraphim," which makes better sense in context. The term *dbyr* is a feature of the celestial worship described in the Songs of the Sabbath Sacrifice. See, e.g., 4Q400 1i 4 and often (Davila, *Liturgical Works*, 97, 101). [x] "like His name" N M40 M22 D] "in His name" O [y] "at the throne of glory" M22] "from the throne of glory" N O M40 D. Schäfer (*Übersetzung*, 3:177 n. 41) argues that the latter reading should be taken in the sense of "before the throne of glory."

the robe[z] and adorns the Hashmal and opens[aa] the gates of salvation[bb] to show Him[cc] grace[dd] and lovingkindness and mercies[ee] in the eyes of all who see him. And all who see him,[ff] whether young man,[gg] whether virgin girl,[hh] whether youth,[ii] whether elder,[jj] whether man,[kk] whether woman,[ll] whether gentile,[mm] whether Israel,[nn] whether slave,[oo] whether maidservant,[pp] they will run to meet him and they will love him[qq] for his peace,[rr] and they will run[ss] in his goodness and are happy in his provision, whether in his goodness[tt] or not in his goodness.[uu,vv]

§ 421[a] ʿAnaphiʾel[b] said:

Anyone who seeks to pray this prayer and to obtain understanding of the work of his Former must invoke[c] for himself one of these letters.[d] Again, I will not[e] turn, not[f] to the right nor to the left[g] until I turn and I do for him[h] his will.[i] And anyone who[j] tells gossip[k] about him—at once I[l] strike him[m] and destroy him,[n] apart from the angel who is sent by the King of glory,[o]

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[z] For the robe of God see *Hekhalot Rabbati* §§ 102, 105, 253, and G8 2b 14, 43. [aa] "and opens" ⟨N⟩ M40 D] "and has opened" N O M22 [bb] "the gates of salvation" N O M22] "the gates of the cry for help" (corrupt) M40; "the gate of salvation" D [cc] "to show Him" O M22] "to show them" N D; "for HDRʾN" (corrupt) M40 [dd] "grace" N M40 M22 D] om O [ee] "and mercies" O M40 D] om N; "and for mercies" M22 [ff] "in the eyes of all who see him. And all who see him" O M40 M22 D] "for all who ascend to the chariot" N [gg] "whether young man," N O M40 M22] "so young man," D [hh] "whether virgin girl," N O M40 M22] "virgin girl," D [ii] "whether youth" N O M40 M22] "so youth," D [jj] "whether elder," O M40 M22] om N; "so elder," D [kk] "whether man," N M40 M22] "whether man of Israel," O; "so man," D [ll] "whether woman," N M22] om O M40 D [mm] "whether gentile," N O M40 M22] "so gentile," D [nn] "whether Israel," N] om O M40 M22 D [oo] "whether slave," N] om O M40 M22 D [pp] "whether maidservant," N] + "whether Israel," O M40 M22; "a son of a maidservant, a son of Israel," D [qq] "and they will love him" M40 D] "and they will be" N; "and they will give" O; "and they will love" M22 [rr] "for his peace," O M40 M22 D] "to me peace" N [ss] "and they will run" N O D] *wlrwṣw* (corrupt) M40; "and they will be willing" or "and they will run" M22 [tt] "in his goodness" N O M40 D] "in their goodness" M22 [uu] "in his goodness" N O M40 D] "in their goodness" M22 [vv] Cf. this sentence to *Merkavah Rabba* § 686. **§ 421** [a] A substantially different version of § 421 appears in G8 2b 44b–49a and a version of part of ʿAnaphiʾel's incantation appears in the Geniza text T.-S. NS 91.53 (G75) lines 12–22. See chapter eight. ʿAnaphiʾel also appears in *Hekhalot Rabbati* §§ 210, 241–245, 247–248. [b] "ʿAnaphiʾel" O M40 M22 D] + "the prince" N. The spelling of the name in N M22 may imply the pronunciation "ʿAnaphʾel." [c] "must invoke" N M22] "invoke" (imperative masc. sg.) O M40 D [d] "letters" N M40 M22 D] "signs" O. But see § 374 n. a. [e] "I will not" N M40] "he must not" O M22 D [f] "turn, not" N ⟨O⟩ M40 M22 D] "turn to him" O [g] "to the right nor to the left" M40 D (with G8)] "to my right nor to my left" N; "to his right nor to his left" O M22 [h] "and I do for him" O M40 M22 D] "he has not done for me" N [i] "his will." O M22 D] "my will" N; "all his will" M40 [j] "and anyone who" N O M40 D] "and anyone who says that he" M22 [k] "gossip" N O M22] om M40 D [l] "I" N O M40 D] "he does not" M22 [m] "him" O M40 M22] + "and even" N [n] cf. *Hekhalot Rabbati* §§ 83–84. [o] The title "King of glory" comes from Ps 24:7–10. It also is found in Songs of the Sabbath Sacrifice, Song 6, 4Q403 1i 3 (see Davila, *Liturgical Works*, 121).

HY[p] YWD[q] ʾLP[r] HY YWD GʿYYH SSYH ʾLPP TḤŠ[s] MŠYYM Hʾ ʾYHH RWQ WYW HY WHY HY ʾBDR HYM[t] MʾHWBYM[u] YSʾ NYS Hʾ MLYYS YHW YHW ʾY[v] HYY {Hʾ} HH, the great, mighty, fearsome, grand,[w] and strong God who is hidden from the eyes of[x] all beings and kept secret from the attending angels,[y] but is revealed to him, to R. Akiva by the working of the chariot[z] to do his will.

This is that which is written,[aa] *each who calls on My name*,[bb] *and for My glory I created him* (Isa 43:7), so let him accomplish my will[cc] and my request and all that I ask.[dd] Amen. Amen.[ee] Selah. *YHWH has been King, YHWH has been King*,[ff] (Ps 93:1 etc.) *YHWH will be King forever and ever* (Exod 15:18)[gg]

Another Praxis for the Ascent and the Descent of the Chariot (§§ 422–424)

§ 422 R. Akiva said:

When I explicated this praxis of the ascent and the descent of the chariot, they appointed a blessing for me every single[a] day in the law court on high and in the law court below.[b]

§ 423 And in addition said[a] R. Akiva:

A heavenly voice declared to me[b] from beneath the throne of glory and said to me:[c]

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[p] i.e., the Hebrew letter *hē*. [q] i.e., the Hebrew letter *yod*. [r] either the Hebrew letter *ʾaleph* or "thousand." [s] "dolphin" [t] "the sea" [u] "from beloved ones" [v] "not" [w] "grand" O M40 M22 D] "glory" N [x] "from the eyes of" ⟨N⟩ O M40 M22 D] "to the eyes of" {N} [y] "from the attending angels" N O M40 D] "among the attending angels" M22 [z] "but is revealed to him, to R. Akiva by the working of the chariot" N O M40 M22] "but the working of the chariot is revealed to R. Akiva" D [aa] "This is that which is written" (abbreviated in N O M40) M22] om D [bb] O M40 D end the quotation here. M22 ends it here with "etc." [cc] "my will" M40 D] "my desire, my will," O; + "and my desire" N; "my desire and my will" M22 [dd] "and my request and all that I ask." N O M40] "and what I ask and all my request." M22; "and my request and all that he asks." D [ee] "Amen. Amen" M40 M22 D] + "Amen." N O [ff] O ends the quotation here with "etc." [gg] (Exod 15:18) N O M40 D] + "and a count of three" M22 **§ 422** [a] "single" O M40 M22 D] om N [b] "below" N O M22] + "every single day" M40 D **§ 423** [a] "And in addition said" in M22 is inadvertently placed at the end of § 422 in the *Synopse*. [b] "A heavenly voice declared to me" O M22] "A heavenly voice was like me" N (corrupt); "What to me is a daughter of what to me heavenly voice" (corrupt) M40; "How much heavenly voice to me" (corrupt) D; "A group of a heavenly voice to me" (corrupt) ⟨D⟩; "A heavenly voice went forth to me" ⟨D⟩ [c] "and said to me" O M40 M22 D] om N

(As for) My cherished one[d] who troubles himself with the praxis of the ascent and the descent of[e] the chariot before Me,[f] I have appointed for him a blessing[g] three times every single[h] day in the law court above and in the law court[i] below. And the house in which[j] they learn[k] it[l]—I redeem it and love it.[m]

§ 424 R. Akiva said:

Whoever seeks to learn this teaching and to explicate the name[a] with its explication[b] must sit in fasting for forty days; and he must place his head[c] between his knees until the fasting overcomes him.[d] He must recite an incantation[e] to earth and not to heaven. And earth shall hear, but not heaven. And if he is a youth, he may recite it[f] so long as he does not have an ejaculation. If he is the husband of a wife, he must be ready *by the third day*,[g] as it is said, *Be ready by the third day*; you shall not touch[h] *a woman* (Exod 19:15).[i]

If he is reciting it for his associate,[j] he must recite for him one letter from the first and one letter from the last,[k] but he must not connect[l] one with the other[m] for him,[n] lest he err and lay waste to the world[o] of the Holy One,

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[d] "My cherished one" (abbreviated in O) M40 D] "a cherished one" N M22 [e] "with the praxis of the ascent and descent of" N O] "with the descent and ascent of" M40 D; "the stunting of the ascent and descent of" (corrupt) M40 [f] "before Me" N O M22] "before Him" M40 D [g] "for him a blessing" N O M40 D] "for me" M22 [h] "single" N O] om M40 M22 D [i] "and in the law court" N M40 M22 D] "and the law court" O [j] "in which" N O M40 D] "where" M22 [k] "they learn" O M40 M22 D] "they sleep" or "they grow old" N [l] "it" O M40 M22 D] + "if there has fallen there light or violence, I redeem it and all who sleep (or "grow old") with it because" N [m] "I redeem it and I love it" O M40] "I love it and I redeem it" N D; "I love it and its lots" (corrupt) M22 **§ 424** [a] "the name" N O M40 D] "this name" M22 [b] "with its explication" N O M40 D] "with explication" M22 [c] "his head" N O M22] om M40 D [d] Cf. Exod 34:28; 1 Kgs 18:42; 19:8. The phrase "until the fasting overcomes him" is also found at the end of § 359. Other forty-day fasts in the Hekhalot literature are found in *Maʿaseh Merkavah* §§ 560, 565 and *Merkavah Rabba* § 684. [e] "he must recite an incantation" N O] "he must cast a lot" or "he must become weak" M40 M22 D [f] "he may recite it" N O M40 D] "he may recite" M22 [g] "*by the third day*" (Exod 19:15) N D] "for three days" O M40 M22 [h] Only M22 gives the second half of the quotation. It reads "you shall not touch," whereas Exod 19:15 reads "*you shall not go near*." N ends the shorter quotation with "etc." [i] Compare this paragraph to the praxis given in *Maʿaseh Merkavah* §§ 560–565. [j] "for his associate" N O M22 D] "to/for his courtyard" M40 [k] "from the first and one letter from the last" N O M22] "from the first ones and one letter from the last ones" M40 D. The sense of the first reading seems to be "from the beginning and end" of the recitation. The second reading seems to refer to the letters in the recitation. [l] "but he must not connect" O D] "and not *ḥwgzwʿm*" (corrupt) N; "but he must not be connected" M40; "but let him not connect" M22 [m] "one with the other" ("⟨one⟩ with the other" O) M40 M22 D] om N; "one {a pair} with the other" O [n] "for him," O (translate "to him" M40) D] om N M22 [o] "the world" N M40 M22 D] + "the world" O

blessed be He.[p] If he seeks[q] to test it,[r] he may test it[s] one time,[t] but he must not test it twice.[u] He must be meticulous with it,[v] lest he err and lay waste to the world of the Holy One, blessed be He.[w]

And he must make a habit of it[x] from month to month and from year to year, thirty days before the New Year, from the beginning of the month of Elul to the Day of Atonement,[y] lest satan and stroke[z] accuse him all year long.[aa]

Conclusion: A Curse and a Blessing from the Prince of the Presence

§ 425[a] R. Ishmael said:

Suria, the Prince of the Presence, declared to me:[b]

I reveal to you this secret,[c] and anyone who reveals[d] it[e] to one who is unworthy is banished[f] from this world[g] and his dwelling is[h] in the lowermost dwelling[i] in Gehinnom.[j]

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[p] "blessed be He." N O M40 D] + "If he is chained in prison, the reciter must, for the sake of his life, lest it perish, recite it during the day, not during the night, lest he err and lay waste to the world of the Holy One, blessed be He." M22. Although this passage could have been lost by haplography, it is more likely to be a secondary addition, since the text makes better sense without it: one can see why someone being taught the incantation might want to try it out once for practice; there is no reason why someone attempting to escape from prison should want to test it first. [q] "he seeks" N O M40 D] + "it" M22 [r] Morray-Jones ("Hekhalot Zutarti," 301) and Halperin (*The Faces of the Chariot*, 374) take this sentence to refer to the associate and translate the pronoun as "him" throughout. [s] "he may test it" N O M22 D] "he has tested it" M40 [t] "one time" N O M40 D] "a first time" M22 [u] "but he must not test it twice" N M40; "but let him not test it twice" O; "but let him not test it a second (time)" M22; "but he must not test it two times" D [v] "with it" O M40] + "when he tests it" N O M22 [w] "blessed be He." O M40 M22 D] + "{And if he seeks to test it} He must be meticulous with it." N [x] "of it" N O M22 D] om M40 [y] By one reckoning Elul is the final month of the Jewish year, with the New Year (*Rosh HaShanah*) taking place on the first of Tishri. The Day of Atonement (*Yom Kippur* or *Yom HaKippurim*) takes place on the tenth of Tishri, which would thus be the fortieth day of the fast according to the rite described in this pericope. [z] "stroke" O M22] "evil stroke" N M40 D [aa] "all year long." O M40 M22 D] "all year." N **§ 425** [a] Paragraph 425 is missing in O and is written in the margin of D. It was presumably lost by haplography with the beginning of § 426. Morray-Jones considers §§ 425–426 to be secondary additions to the *Hekhalot Zutarti* and does not translate them. See the introduction to this chapter for discussion. [b] "declared to me:" N M40 M22] "declared: Anyone who is care[ful]" ⟨D⟩ (cf. § 426 n. c) [c] "this secret," M40 ⟨D⟩] om N M22 [d] "and anyone who reveals" M40 ⟨D⟩] "everything, and he who reveals" N M22 [e] "it" N M40 ⟨D⟩] "them" M22 [f] "is banished" N M22] "is expelled" ⟨D⟩; "protests" M40 [g] "world" N M40 ⟨D⟩] + "and from the world to come" M22 [h] "and his dwelling is" M40 M22 ⟨D⟩] "and their dwellings are" N [i] "is in the lowermost dwelling" N M22 ⟨D⟩] "is like the lowermost dwelling" M40 [j] "in Gehinnom." N M40 ⟨D⟩] "of Gehinnom." M22

§ 426 R. Ishmael said:

Suria,[a] the Prince of the Presence,[b] declared to me:

Anyone who takes precautions[c] with this book and purifies[d] himself—angels, *ʾerʾellim*,[e] bands, seraphim, cherubim,[f] ophannim, and the throne of glory[g] love him.[h] And the righteous, the upright, and the fathers of the world[i] pray for his life[j] and they bequeath[k] him[l] the Garden of Eden.

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§ 426 [a] The name is given with various spellings in the manuscripts. N reads "NʿZʿWʿYH." [b] "the Prince of the Presence" N O M22] om M40 D [c] "who takes precautions" N O M22] "who is careful" M40 D [d] "and purifies" N O M40 D] + "and sanctifies" M22 [e] "*ʾerʾellim*," N O M22] om M40 D. This angelic name comes from a variant reading of a word of uncertain meaning in Isa 33:7. See also *3 En.* 14:1 (§ 17). [f] "cherubim," O M40 M22 D] "stars and constellations," N [g] "glory" O M40 M22 D] + "they all" N [h] "him" O M40 M22 D] "them" N [i] "of the world" or "of old" [j] "for his life" OM40 M22] "for their life" (corrupt) N; "for his shop" (corrupt) D [k] "and they bequeath" N] "and they inherit" O M40 M22 D [l] N reads "them," but should be amended to "him" with O M40 M22 D. The latter reading, however, should be translated as "that" in O M40 M22, D to give the sense "and they inherit that Garden of Eden" (cf. n. k). The phrase "Garden of Eden" is corrupt in M22. M22 alone explicitly marks the ending of the *Hekhalot Zutarti* with "It is ended." See the introduction to this chapter.

CHAPTER FIVE

MAʿASEH MERKAVAH: THE WORKING OF THE CHARIOT

Introduction

The *Maʿaseh Merkavah* (§§ 544–596) is a collection of Hebrew prayers and Sar Torah traditions (including an Aramaic Sar Torah passage found in only one manuscript) now framed to give the practitioner who uses them theurgic powers and the ability to ascend to heaven. Many of the prayers seem to have been incorporated and adapted from elsewhere. Michael Swartz has done the most thorough redactional and historical-critical analysis of the work and I will summarize and interact with his conclusions here, taking into account any responses by others.

Contents

I follow Swartz in dividing the *Maʿaseh Merkavah* into four major sections, with another unit added in only one manuscript between the second and third sections.[1]

Section I (§§ 544–559) presents conversations between the three rabbis who are the central human characters in the Hekhalot literature: R. Ishmael, R. Akiva, and R. Nehuniah ben HaQanah. The main topic is ascents to heaven and the subject matter consists of revelations about the celestial cosmography and prayers to be recited in order to experience a vision of heaven.

Section II (§§ 560–570) recounts that R. Nehuniah ben HaQanah taught R. Ishmael a Sar Torah praxis involving theurgic prayers, seals, and names, which R. Ishmael tried out successfully, but not without setback.

At this point manuscript N alone adds a Sar Torah praxis narrated in Babylonian Aramaic by R. Ishmael in conversation with R. Akiva (§§ 571–578).

Section III (§§ 579–591) is narrated by R. Ishmael, sometimes in conversation with others, and it reveals angelic names and five prayers.

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[1] Swartz, *Mystical Prayer*, 65–66.

In section IV (§§ 592–596) R. Ishmael inquires about prayers to pray in order to induce visionary experiences and R. Akiva narrates two of his own visions and the prayers he used during them.[2]

Manuscripts

The *Maʿaseh Merkavah* survives complete in the five manuscripts N, O, M40, M22, and D, although these represent multiple recensions (see below).

Five other manuscripts contain material that overlaps with the *Maʿaseh Merkavah*: Jerusalem 381, a Sephardic (Balkan) manuscript of the sixteenth or seventeenth century; New York JTS 1746, an Oriental manuscript of the seventeenth century; New York Enelow 704 (JTS 1786), an Ashkenazic, manuscript of the sixteenth century; Oxford Michael 175 (Neubauer 2257) an Ashkenazic manuscript of the early eighteenth century; Oxford Opp. 495 (Neubauer 1568), another Ashkenazic manuscript of the early eighteenth century.[3]

Swartz has broken the first four of these manuscripts down into two groups.[4] Jerusalem 381 and New York 1746 contain a similar passage (corresponding, respectively, to §§ 545–546, 553–556, 558–559, 552 and §§ 545–547, 554–559, 552) and Swartz has argued on text-critical grounds that both are excerpted from the text of the *Maʿaseh Merkavah* found in M22 or its *Vorlage*. New York 1786 and Oxford 2257 include a smorgasbord of Hekhalot passages known from the major macroforms, including *Maʿaseh Merkavah* § 546, *3 Enoch* 22B (containing material related to § 558) *Maʿaseh Merkavah* §§ 579–582; material from the *Hekhalot Zutarti* and the *Hekhalot Rabbati*, and *Maʿaseh Merkavah* §§ 554–555. Swartz judges that the text parallel to passages in the *Maʿaseh Merkavah* is not derived directly from the latter, but rather comes from a source shared with it.

The translation of the *Maʿaseh Merkavah* in this chapter is of an eclectic critical text produced from the five complete manuscripts as transcribed in the *Synopse*. I have not consulted any of the other manuscripts, but in a few places I note readings from one of them as reported by Swartz and Schäfer.

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[2] The contents of the *Maʿaseh Merkavah* are also summarized by Gruenwald in *Apocalyptic and Merkavah Mysticism*, 181–187 and Schäfer in *The Hidden and Manifest God*, 77–95.

[3] Swartz, *Mystical Prayer*, 41–52. See also Schäfer, *Übersetzung*, 3:XXVII–XXVIII.

[4] Swartz does not mention the fifth, Oxford Opp. 495 (Neubauer 1568). Its contents as reported by Schäfer in "Handschriften," 159, align with those of Swartz's second group of secondary manuscripts, New York 1786 and Oxford 2257.

Title

This work is untitled, both at its beginning and at its end, in all manuscripts. Since it is quoted by Eleazar of Worms with the title *Maʿaseh Merkavah*, Scholem published it under this title, but with full knowledge that phrase was a generic term for Hekhalot texts, since they deal with the workings of Ezekiel's throne-chariot vision, and that it was applied to many such texts.[5] We have seen, for example, in chapter three that M22 may use it of a slightly expanded text of the *Hekhalot Zutarti*.

I retain the title *Maʿaseh Merkavah* here as a convention.

Redactional Issues

Swartz has concluded that three recensions of the *Maʿaseh Merkavah* survive in the manuscripts. He argues that the original work consisted of section I (§§ 544–559) and perhaps section IV (§§ 592–596). The prayers in section I were taken from other contexts rather than being composed for the purpose of the ascent, although the prayers in section IV fit their current context well and were probably composed for it. Next, the Sar Torah instructions of section II (§§ 560–570) were inserted into the original work. The prayers in this section appear also to have been composed for the same purpose as the narrative frame. At some point §§ 552–553 was added to this form of the work, producing the shorter recension as we have it now. This shorter recension is found in M22 and is excerpted in Jerusalem 381 and New York 1746.

The longer recension was created when section III (§§ 579–591) was inserted into the penultimate form (lacking §§ 552–553) of the shorter recension. Swartz argues that the prayers in section III have been added from elsewhere and theurgic material has been interpolated into them in order to make them fit their current contexts. The longer recension is found in O, M40, and D. Manuscript D has lost part of § 590 through part of § 592, but this is due to the loss of a folio that originally contained the missing passage.

Finally, manuscript N alone contains the third recension, which adds the Aramaic Sar Torah praxis of §§ 571–578 to the longer recension.[6]

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[5] Scholem, *Jewish Gnosticism*, 101–102.

[6] Swartz's conclusions, based on the detailed exegesis of the document in chapters five to nine and eleven to fourteen, are summarized in *Mystical Prayer*, 103–104 and 166–168. While accepting Swartz's analysis in general, Schäfer questions some of its specifics (*Übersetzung*,

Date, Provenance, and Social Context

Swartz concludes that the prayers in sections I, II, and IV were composed with awareness of the poetic conventions of the third to fifth centuries, but were written somewhat later, from the fourth to the seventh centuries in Palestine. The narrative frames around the prayers often involve matters not actually found in the prayers themselves, particularly heavenly ascents, which shows that many of the poems were composed before the compilation of the *Maʿaseh Merkavah*, and for different purposes. Indeed, some are known from other contexts from the rabbinic era. The frames come from the latter end of this period and Swartz suggests, on the basis of conclusions drawn by Halperin, that the ascent motif has a Babylonian origin.[7] Editing of the work apparently continued in the post-Talmudic period, although Swartz also notes that the short recension is found only in an Italian manuscript (M22) and suggests that it may follow that the archetype behind the two recensions may have existed before it reached the hands of pietistic circles in Europe.[8] Schäfer, however, responding to this argument in Swartz's doctoral dissertation on which Swartz's monograph is based, notes that the manuscripts are late and he doubts that they help us discern the provenance of the text itself. As with the rest of the Hekhalot literature, Schäfer sees the redactional process that produced the *Maʿaseh Merkavah* ranging from Amoraic Palestine to Geonic Babylonia to medieval Germany.[9]

Theological Themes

A preoccupation with the name of God pervades the *Maʿaseh Merkavah* and is present at all redactional levels. A number of specific divine names appear, such as RWZYY YHWH (§ 544, etc.), GHWRYʾL YHWH (§ 555), ʾNPRʾ YHWH (§ 559), YḤDY YHWH (§ 587), ṬṬRWSY YHWH (§ 590), etc. More often, the divine name is praised in general terms. It is a frequent theme in the many prayers in the work (e.g., in §§ 548, 551, 587–591, 592–594), but also in the two Sar Torah passages (e.g., in §§ 562, 567–568 and §§ 574, 577). The forty-two-letter name of God appears (§§ 565, § 571) in both of the latter passages.

3:XXX–XXXII, esp. n. 99) as well as some of Swartz's broader conclusions (ibid., XXXIII–IV). On the latter see the next section.

[7] Swartz, *Mystical Prayer*, 216–220, citing (p. 220 n. 27) Halperin, *The Merkabah in Rabbinic Literature* as background.

[8] Swartz, *Mystical Prayer*, 220.

[9] Schäfer, *Übersetzung*, 3:XXXIII–XXXIV.

The cosmography of the celestial realm is also of special interest, particularly in section I, where we find a detailed account of the bridges over the rivers of fire, the rivers of hail, the storehouses of snow, wheels of fire, and other types of rivers (§§ 546, 558–559). God's chariot is mentioned often (e.g., §§ 548, 553, 557, 567, 579, 590), but in addition the seven heavenly palaces are replete with myriads of chariots that participate in the heavenly liturgy (§§ 554–555).

Numerous angels play roles in the work, again at all redactional levels. There are attending angels (e.g., § 546); "the angels who stand behind the holy living creatures" (§ 569); cherubim, ophannim, and seraphim (e.g., § 559, 590); and the guardian angels of the entrances to the seven palaces (§§ 581–582). In the first Sar Torah passage we find Suriah, Prince of the Presence (§ 560), the Prince of Torah, YWPYʾL (§ 560, cf. § 564), and two Angels of the Presence, ŠQDHWZYY/ŠQDḤWZYH (§ 561, cf. § 584) and PDQDS (with many variants) (§§ 563, 565, 566). The second Sar Torah passage refers to Metatron and perhaps Sandalphon (§ 574, cf. § 582), Michael the great prince (§ 575), the great Prince of Torah (§ 578), and other angels. The Prince of the Presence appears again, under the name YSWDYʾL, in § 581; one of the "angels of glory" in § 582 is named as "PSYBGD GHWRʾL GHWRYY ZRZ(Y)ʾL the Angel of the Presence," and a fourth Angel of the Presence, ZBWDYʾL, is named in § 583, with ŠQDḤWZYH appearing again in § 584. Gabriel is mentioned twice and Qaṣpiʾel once in § 581 and ZʿWPYʾL, Prince of Gehinnom in § 587. The Shekhinah, God's visible presence on earth, is mentioned a number of times (§§ 551, 553, 555, 570, 591, 592).

Stories

The paragraphs in the *Maʿaseh Merkavah* which have headers giving a narrator always name either R. Ishmael or R. Akiva. Some units are narrated by R. Ishmael alone (e.g., § 552); fewer by R. Akiva alone (e.g., § 545); some by R. Ishmael in conversation with R. Akiva (e.g., § 544), some by R. Ishmael introducing a tradition narrated by R. Nehuniah ben HaQanah (e.g., § 556); and some by R. Ishmael in conversation with R. Nehuniah ben HaQanah (e.g., §§ 560–570).

Most narrative passages in the work are brief accounts of visionary experiences of one of these three characters, which accounts, however, involve no particular dramatic development. These include R. Akiva's vision of angels in § 550; visions of R. Nehuniah ben HaQanah narrated in § 556 and § 579; an ascent of R. Ishmael in § 558; and a conversation between R. Ishmael and two additional Angels of the Presence concerning his and R. Akiva's

merit (§§ 583–584). In addition R. Ishmael reports two conversations with R. Nehuniah ben HaQanah, one in which the latter reveals the names of all the angelic princes of wisdom (§ 580) and one in which the two rabbis discuss R. Ishmael's recitation of angelic names in § 581–582 and the five prayers of protection that should be used when invoking these angels (§ 586).

The only real story in the work is the account of R. Nehuniah ben HaQanah teaching R. Ishmael a Sar Torah praxis and the attempt of R. Ishmael then to carry the praxis out. When he realized that he could not complete the requisite forty-day fast, he attempted to abort the procedure by reciting the forty-two letter name, but an angry Angel of the Presence descended and compelled him to finish the fast. In the end he did so and apparently completed the praxis successfully (§ 561–565).

Ritual Practices[10]

Swartz characterizes the *Maʿaseh Merkavah* as "[a] collection of potent prayers," but one that did not have "an integrated praxis" for their use.[11] This is an accurate assessment: the document consists largely of a jumble of prayers presented, sometimes with other ritual practices, to be used for visionary or theurgic purposes. That said, the two Sar Torah rites focus more on ritual actions than on prayers.

In the first section the opening prayer is to be recited simply to praise God (§ 544), although it also refers to mysteries to be used for "accomplishing Torah." Other prayers are to be used to bring about a vision of the celestial bridges (§§ 547–548), and a vision of angels (§§ 550–551). There is also reference to a song that induces a vision of the chariot and grants theurgic powers, although the song itself seems not to be given (§ 557). As noted above, Swartz has argued convincingly that the prayers in section I were composed for other purposes and incorporated secondarily into this work. Indeed, the song in § 551 is a variant version of *ʿAlay le-shabbeaḥ*, known from the Jewish liturgy.

In M22 alone we find a prayer attributed to R. Ishmael which is apparently meant to be used as a theurgic invocation (§§ 552–553).

Section II describes a Sar Torah praxis that involves a forty-day limited fast, ritual immersion, sensory deprivation, the practitioner standing in a magic circle and sealing his own body parts with "seals" (*nomina barbara*), and

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[10] The performative and ideological aspects of the ritual language and name language in the *Maʿaseh Merkavah* are explored by Janowitz in *The Poetics of Ascent*.

[11] Swartz, *Mystical Prayer*, 27 (cf. 221–222).

the recitation of invocations and prayers (§§ 560–568). The forty-two letter divine name is used in this episode in an unsuccessful attempt to interrupt this praxis. This section also gives instructions for invoking some named angels who stand behind the celestial living creatures, along with a prayer for protection from said angels (§ 569) and describes an obscure rite for a vision of the Shekhinah involving the invocation of twelve words and the praying of a prayer (§ 570). Swartz takes the prayers in section II to have been composed for their current contexts.

In N alone we find a second Sar Torah praxis (§§ 571–578) which is set in a specific period in the Jewish liturgical year and which involves the use of the forty-two-letter divine name, fasting, invocations, dietary restrictions, immersion, and rites involving the writing of divine names on objects, some of which are consumed and others of which are rinsed with wine and the wine consumed.

The third section includes a recitation of the names of the guardian angels of the seven palaces (§§ 581–582) and five prayers to be prayed for fortification when invoking these angels (§§ 586–591). In section IV, R. Akiva reveals a prayer for the vision of the Shekhinah and the goings-on before the throne of glory in §§ 592–594 and a prayer for "a vision of above the seraphim" in §§ 595–596. Again, Swartz takes the prayers in section III to be secondarily inserted into their present context and to have been interpolated with theurgic material, but the prayer in section IV to be composed for its present context.[12]

Paragraph Divisions

The *editio princeps* of the complete text of the *Maʿaseh Merkavah* was published by Scholem. This was an eclectic reconstruction of the whole text with O as its basis, but supplemented by N. The manuscripts themselves do not include chapter or verse divisions, but Scholem divided the work into thirty-three paragraphs. Schäfer published all the complete manuscripts in the *Synopse*, assigning paragraph numbers accordingly. In this translation I include both paragraph divisions. Those of the *Synopse* begin with § 544 and are always preceded by a "§." When paragraphs begin in both systems at the same spot, Scholem's is given first, followed by a forward slash and then the paragraph number of the *Synopse*.

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[12] Schäfer gives additional observations on the theology and ritual of the *Maʿaseh Merkavah* in *The Hidden and Manifest God*, 77–95.

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MA'ASEH MERKAVAH: THE WORKING OF THE CHARIOT (§§544–596)

Conversations about the Vision of Heaven (§§544–59)

A Prayer (§544)

1/§544 R. Ishmael said:

I asked R. Akiva[a] for a prayer by which a man prays[b] the praise of RWZYY YHWH, God of Israel. Who knows what it is?[c] He said to me:

Holiness and purity[d] are in his[e] heart and he prays[f] a prayer:

You are blessed forever[g] on the throne of glory.[h]

You tabernacle in the chambers on high and in a majestic[i] palace,

for You revealed the mysteries and mysteries of mysteries,[j]

the concealed things and the most concealed things,[k]

to Moses, and Moses[l] to Israel to be about accomplishing the Torah by means of them and multiplying the learning[m] by means of them.

Celestial cosmography (§§545–546)

2/§545[a] R. Akiva[b] said:

In the hour that I ascended and had a vision of the Might,[c] I saw all the beings that are[d] in the midst of[e] the roads of heaven: what was their height

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1/§544 [a] "Akiva" N O M22 D] + "a request" M40 [b] "prays" M40 D] "does when he ascends to the chariot. And I asked of him" N; "etc." or "and he finishes" O M22. [c] "what it is" (the prayer) O M22 D] "what He is" N; "this (the prayer) is not He" (?) (corrupt) M40 [d] "Holiness and purity" O M40 M22 D] "Purity and holiness" N [e] "his" N M22] "your" O M40 D [f] "he prays" N O M40 D] + "the *qedushah*" (or "holiness") M22 [g] The sentence could also end here, with the new one continuing into the next line. Cf. Schäfer, *Übersetzung*, 3:238 n. 10. [h] "glory" N O M22] "crown" M40 D [i] "majestic" N O M40 D] om M22 [j] "and mysteries of mysteries" O M22] om N; "of mysteries of mysteries" M40; "and mysteries of mysteries of" D [k] "and the most concealed things" O M22 D] + "his concealed thing and concealed things" (corrupt) N; "below" M40 [l] "and Moses" O M40 M22 D] + "taught them" N [m] or "the Talmud." **2/§545** [a] A variant version of this paragraph is found in §873 (not translated in this volume). [b] "Akiva" N O M22] "Ishmael" M40 D [c] "the Might" N O M22] "(the) mighty ones" M40 D [d] "all the beings that are" N O M22] "what is" M40 D [e] "in the midst of" O M40 M22] "in all" N

above and their breadth below, what was their breadth above and their height below.[f]

3/§546[a] R. Ishmael said:

And how do the attending angels stand over them?

He said to me:[b]

Like a bridge[c] that is placed over the river and the whole world crosses over it,[d] so a bridge is placed at the head of the entrance[e] and up to its end,[f] and the attending angels go around[g] on it and they recite a song before ṬRQLYY YHWH, God of Israel,[h] and zealous ones of awe, captains of fear stand on it,[i] a thousand thousands of thousands and myriads of[j] myriads of myriads. And they give praise[k] before this throne[l] YHWṢYH YHWH, God of Israel.

How many bridges[m] are there? How many rivers of fire[n] are there?[o] How many rivers of hail are there? How many storehouses of snow are there? How many wheels of fire are there? How many attending angels are there?[p]

Twelve thousand[q] myriad bridges,[r] six above and six below; twelve thousand rivers of fire, six above and six below;[s] twelve thousand[t] rivers of hail, six above and six below;[u] twelve thousand storehouses of snow, six above and six below;[v] twenty-four thousand[w] myriad wheels of fire, twelve above and twelve[x] below. And they encircle the bridges,[y] the rivers of fire,[z]

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[f] "their breadth above and their height below" N O D] "their height below and their breadth above" M40; "their breadth below and their height above." M22 **3/§546** [a] A variant version of §§546–547 is also found in *3 Enoch* 22B and 22C. For a translation, see Alexander, "3 Enoch," *OTP*, 1:304–305. The passages are compared in detail by Swartz in *Mystical Prayer*, 20, 70–73. [b] "to me" N O (M40 D abbreviated)] "to him" M22 [c] "a bridge" M40 M22 D] "this bridge" N [d] "over it" N O M22] "on it" M40 D [e] "at the head of the entrance" N O M40 D] "at its head" (antecedent unclear) M22 [f] "its end" N O M40 D] "the end of the entrance" M22 [g] "go around" N O M22 D] + "it" M40 [h] "and they recite … God of Israel" N O; "and ṬRQLYY YHWH, God of Israel recites a song" M40 D; "and they recite a song before Him" M22 [i] "on it" O M40 D] "before" (corrupt) N; "before it/Him" M22 [j] "myriads of" O M22 D] "a multitude of" N M40 [k] "praise" O M40 D] + "and laud" N M22 [l] "before this throne" M40 D. N and O have nonsense letter-combinations for "this throne" as part of the name. M22 reads the whole phrase as a nonsense letter-combination as part of the divine name. [m] "bridges" N M40 D] "upright ones" O M22. For the celestial bridges, see also *Hekhalot Rabbati* §198. [n] For rivers of fire cf. Dan 7:10 and *Hekhalot Rabbati* §154 n. m. [o] "are there" O M40 M22 D] om N [p] "are there" N O M22 D] om M40 [q] "thousand" O M40 M22 D] om N [r] "bridges" N] om O M40 M22 D [s] "twelve thousand rivers of fire, six above and six below;" N] om (haplography) O M40 D; "twelve thousand myriad rivers … below" M22 [t] "twelve thousand" M40 M22 D] + "myriad" N; + *w'ml"'* (incomprehensible abbreviation) O [u] "rivers of hail, six above and six below;" N M22] om (haplography) O M40 D [v] "twelve thousand storehouses of snow, six above and six below;" N M40 M22 D] om (haplography) O [w] "thousand" M40] om N O M22 D [x] "and twelve" N M40 M22] "and so" O D [y] "the bridges" N O M22 D] "the ritually fit" (corrupt) M40 [z] "the rivers of fire," N O M22] om M40 D

the rivers of hail,[aa] the storehouses of snow, (and) the attending angels. How many attending angels are in[bb] every single entrance? Six for every single being.[cc] And they stand in their midst[dd] opposite all the paths of heaven.

Prayers for the vision of heaven (§§ 547–550)

4/§ 547 And what[a] does RWZYY YHWH do?[b]

R. Ishmael said:[c]

How can[d] one see a vision of them?

He said to me:[e]

I prayed a prayer of[f] mercy, and by means of this I was saved. Zealous God,[g] YHWH, God of Israel, blessed are You, YHWH,[h] great God, mighty[i] in might.

What[j] does RWZYY YHWH, God of Israel, do? Therefore hear what R. Akiva said to me.[k] And he revealed to me[l] that as for all flesh and blood who has in his heart[m] the praise of[n] RWZYY YHWH, God of Israel, this great mystery is revealed to him.[o] He must complete it on each day[p] at the break of dawn and cleanse himself from iniquity and from falsehood[q] and from all evil. And RWZYY YHWH, God of Israel, accomplishes righteous acts

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[aa] "the rivers of hail" N O M40 D] + "the rivers of fire" ⟨M40⟩ D [bb] "are in" N O] "belong to" M40 D; "are between" M22 [cc] "Six for every (*w' lkl*) single being." Emending with Alexander, *OTP*, 1:305 n. f. with reference to *3 Enoch* 22C] "and every single being" N O M40 M22 D [dd] "in their midst" M40 D] "in its midst" N O M22 **4/§ 547** [a] "And what" O M40 M22 D] "He said to him, to R. Ishmael: How can one have a vision of them and see what" N [b] In the *Synopse* this sentence was accidentally placed at the end of § 546 in D. [c] "R. Ishmael said:" M40 D] "R. Akiva said to me:" N; "R. Ishmael said to me" O; "He said to him, to R. Ishmael" N [d] "How can … to me:" O M40 M22 D] om N [e] "to me" O M40 D] "to him" M22 [f] "a prayer of" O M40 D ("a prayer" (corrupt) N)] "prayers of" M22 [g] Schäfer (Übersetzung, 3:233 n.8) proposes an alternative translation, taking the verb to be from the root *ʾṣl* and the word *ʾl* to mean "to" rather than "God": "I was brought ("set aside?") to the Zealous One, …" [h] "blessed are You, YHWH," O M40 D] "blessed are You," N; "blessed is God, YY," M22 [i] "mighty" or "Mighty One" N O ("and mighty" M40 D)] "and great" M22 [j] "What" M40 D ("And what" O M22)] "And what {did I do} does He do? And I was able to see a vision of them and to see" N [k] "hear what R. Akiva said to me" O M40 D] "that which R. Akiva heard is what he said to me" N; "Ishmael what R. Akiva said to him" M22 [l] "to me" ⟨N⟩] "to him" O M40 M22 D [m] "who has in his heart" N O] "who has insight in himself" (?) M40; "who have in their hearts" M22; "who has" D [n] "the praise of" N O M22] "His praise, the insight of" M40 D [o] "to him" N O] "to me" N; om M40 D [p] "on each day" N O M22] om M40 D [q] "from iniquity and from falsehood" (O + "{and falsehood}") M22] "from toil and falsehood" M40 D; "from falsehood and from iniquity" N

with him[r] every day[s] in this world and stands by him for his[t] honor, and he is assured that he is a son of the world to come.

§ 548 God,[a] YHWH RWZYY God of Israel,
Blessed are you YHWH, great God in might.[b]
Who is like you in heaven and on earth?
Holy in heaven[c] and holy on earth?[d]
He is the holy King,
He is the blessed King,
He is the magnificent King[e] over the whole chariot.
You have stretched out heaven,
You have founded Your throne,
and Your great name is ornamented over the throne of Your glory.
You spread out earth and You founded on it a throne as Your footstool.
Your glory fills the world,[f]
Your great[g] name is in all[h] might
and there is no number to your acts of understandings.[i]
You know the mysteries of the world[j]
and search out wise things and ways of things made secret.
Who is comparable to You,
who tests hearts and searches out the inner affections[k]
and understands thoughts?
There is nothing at all hidden from You
and nothing is made secret from before your eyes:[l]
all the living and dead,[m]
blessings and curses.
The good and the evil are given[n] into Your hand
and Your name is magnificent in heaven and on earth,
great of vigor in heaven and on earth

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[r] "with him" N O M40 D] "Himself" (?) M22 [s] "every day" N O M40 D] om M22 [t] "his" N O M22 D] om M40 **§ 548** [a] "God" O M22] "And this is the prayer:" N; "He said to me/to him:" (abbreviated) M40 D [b] "in might" N O M40 D] "and Mighty One in might" M22 [c] "Holy in heaven" O M22] om N M40 D [d] "and holy on earth" O M40 M22 D] om N [e] "He is the magnificent King" N] "The magnificent King" O M40 D; "RWZYY" M22 [f] "You spread out ... the world" N] om O M40 M22 D. Cf. Isa 66:1 and 6:3. [g] "great" O M40 M22 D] "great and mighty" N [h] "is in all" N O M40 D] "and all" M22 [i] "acts of understandings" M22] "understanding" N O M40 D [j] "the mysteries of the world" N O M40 D] om M22 [k] "the inner affections"—lit. "the kidneys." Cf. this line to Jer 11:20; 17:10. [l] "and searches out the inner affections ... your eyes" N] om O M40 M22 D [m] "all the living and the dead" M40 D] "all life and death" N; "and vessels of life and death" O; "and the inner affections of the living and the dead" M22 [n] "are given" N O M40 M22] "they give" D

blessed in heaven and on earth
glorified in heaven and on earth
merciful in heaven and on earth.[o]
holy in heaven and holy on earth.[p]
Zeal for the invocation of Your name is forever and ever and ever[q] until the end of all generations.

§ 549 This is Your name forever
and this Your invocation from generation to generation.[a,b]
Merciful and gracious[c] (Exod 34:6) is Your name,[d]
Your mercies are mighty upon the uppermost ones and the lowermost ones.
Your words[e] are good upon lovers of Your Torah,[f]
Your pronouncements are pure upon those who declare Your name holy.
Your way is on the sea[g]
and Your road on the waters.[h,i]
You founded Your throne with vigor[j] and might,[k]
song and melody,
clouds[l] of fire.
Zealous ones[m] of awe,
captains of fear,
a thousand thousands of[n] thousands
and myriads of[o] myriads of myriads
give praise and laud to Your great, mighty, and fearsome name.
Before You stand all the mighty ones who are magnificent[p]
in praise and in melody.[q]
In chambers of Torah,[r]
and in treasuries of[s] blessing.[t]

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[o] "great of vigor … on earth" N] om (haplography) O M40 M22 D [p] "and holy on earth" O M40 M22 D] "and on earth" N [q] "and ever" N O M40 D] + "an invocation" M22 **§ 549** [a] "to generation" N O M22 D] "to generations" M40 [b] Cf. Exod 3:15 and Ps 135:13. [c] "*Merciful and gracious*" (Exod 34:6) N M40 M22 D] "Gracious, merciful" O [d] "is Your name" O M40 D] "are Your names" or "are Your heavens" N M22 [e] "Your words" O M40 M22 D] "Your word" N [f] "Your Torah" N O M40 D] "Your instructions" M22 [g] "on the sea" M22] om N O M40 D [h] "on the waters" N O M22] "on high" M40 D [i] Cf. Ps 77:20 (Evv. 77:19). [j] "with vigor" N O M40 D] "securely" M22 [k] "and might" N M40 D] "of might" O; "in might" M22 [l] "clouds" N O M22 D] "grapes" (corrupt) M40 [m] "Zealous ones" N O] "Careful ones" M40 D; *wryzy* (corrupt) M22 [n] "thousands of" N O M40 D] om M22 [o] "and myriads of" O M40 D] "and a multitude of" N M22 [p] "magnificent" N M40 M22 D] "my magnificent ones" O [q] "and in melody" O M40] "and like (?) melody" N D; "and melody" M22 [r] "Torah" O M40 M22 D] om N [s] "and in treasuries of" O M40 D] "in a treasury of" N; *wbgšy* (corrupt) M22 [t] "blessing" O M40 M22 D] "in blessing" N

From Aravot[u] they praise[v]
and from the firmament[w] they bless.[x]
On one side is blessing[y]
and on the other[z] praise.[aa]
Who is God[bb] *like you,*
bearing[cc] *iniquity*
and overlooking[dd] *transgression?* (Mic 7:18)
Who is[ee] in heaven who has it in his vigor[ff] to do the like of Your actions[gg]
and the like of Your mighty acts?[hh]
Your mighty acts are[ii] fire,
Your chambers[jj] are fire,[kk]
Your name[ll] is hewn[mm] with fire of flame,[nn] etc.[oo]

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[u] "from Aravot" N] "the ones who bring the evening" or "from evenings" O; "the ones who make melody" M40 D; *mʿrbwr* (corrupt) M22 [v] "they praise" N O M22] "and they praise" D; "they bless" M40 [w] "and from the firmament" N O] "and they declare holy" M40 D; om M22 [x] "they bless." N] "and they bless" O M40 D; om M22 [y] "On one side is blessing" N M40 D] + "on one side is blessing" (dittography) O; "from the Blessed One is this" M22 [z] "and on the other side" O M40 M22 D] "and who is this" (corrupt) N [aa] "praise" O M40 M22 D] om N [bb] "*Who is God*" (Mic 7:18) O M40 D] "From God" (corrupt) N; "Razi'el" M22 [cc] "*bearing*" (Mic 7:18) N O M40 D; "forgiving" M22 [dd] "*and overlooking*" (Mic 7:18) N M40 M22 D] + "all" O [ee] "Who is" O M40 M22 D] + "Who is there" N [ff] "who has it in his vigor" N M22 D] "whose vigor is" O; "who has it in his spirit" M40 [gg] "the like of Your actions" N O M22] "the like of these actions" M40 (D is abbreviated and could have intended "Your actions" or "actions") [hh] "and the like of Your mighty acts?" M40 M22 D] "and Your mighty acts?" N; "and the like of Your might?" O [ii] "Your mighty acts are" N M22] "Your mighty act is" O; om M40 D [jj] "Your chambers" N O M40 D] "Your adornments" M22 [kk] "fire" O M40 M22 D] "searing fire" N [ll] "Your name" O M40 M22] "You are fire / consuming fire / and You throne is fire / *tnwtyk* (corrupt) is/are fire / and Your attendants are" N [mm] "is hewn" N O] "is excised" M40 D; "is a tent" M22 [nn] Cf. Ps 29:7 [oo] "etc." O M40 D] "Living One YH YHW holy and fearsome, blessed are You, YHWH, Magnificent One, blessed is the Magnificent One in the chambers of song." (cf. the end of § 551) N; "God in the heaven of heavens, / for from You is fire, / ⟨You⟩ are consuming fire, / the throne of Your glory is fire, / mighty ones of fire stand before You. / You know mysteries of above and below. *There is none like You* (2 Chr 6:14), / there are none like Your mighty acts, / *and there are none like Your deeds* (Ps 86:8), / there are none like Your mercies, / there is none like Your great name / forever and ever and ever. My spirit is entrusted to You, / my soul is transmitted into Your hand, for You are the Lord of all, adornment of all the uppermost ones. *Holy, holy, holy* (Isa 6:3) *Rock of Ages* (Isa 26:4). YH YH YH YHW YHW YHW YHW YH YHW YHW YH YHW YHW YHW Fearsome DʿN Fearsome DʿN Fearsome DʿN, lion my power DRWSYYʾL KSS KSSH, my standard, my praise, HYWH WHN WʿZBWHY DGN HGGʾL, Holy One, King, *exalted and lifted up* (Isa 6:3), enthroned in fearsome chambers, great in might, mighty over the whole chariot, magnificent over all the magnificent ones forever. Your name is forever, / Your invocation is forever, / Your kingdom is forever. You are sanctified, You are adorned in chambers of holy ones. For You are the living God, Lord of all, adornment of all ages, declared majestic in magnificence, holiness. Blessed are You, Y' the holy God." M22

5/§ 550 R. Akiva[a] said:

When I prayed[b] this prayer, I saw six hundred and forty thousand myriad[c] angels of glory[d] who stood facing[e] the throne of glory. And I saw the knot of the phylacteries of the bands of[f] YHWH, God of Israel, and I gave praise[g] upon all my limbs.[h]

ʿAlay le-shabbeaḥ (§ 551)

§ 551[a] It is incumbent upon me[b] to praise[c] the Lord of all,[d,e]
to ascribe[f] greatness to the One who formed primordial creation,
who did not make us like the nations of the lands,[g]
and did not[h] place us as the clans of the earth,[i]
since He has not placed my portion among them
and my lot in their whole crowd,
since they prostrate themselves to *vanity and emptiness* (Isa 30:7)
and they pray to a god who does not save (Isa 45:20).
But I[j] pray[k] before[l] the King of Kings of Kings,
the Holy One, blessed be He,
who stretches out the heavens and founds the earth (Isa 51:13),[m]

5/§ 550 [a] "Akiva" N O M40 D] "Ishmael" M22 [b] "I prayed" N O M40 D] "the name of YY prayed" M22 [c] M22 reads "*s wm* thousand." Schäfer (*Übersetzung*, 3:251 n. 3) suggests this be read as "forty-six thousand." [d] "angels" O M40 M22 D] "attending angels" N [e] "facing" N O] "before" M40 D; "to praise" M22 [f] "bands of" M40 D] "provoked ones" (corrupt) N; + "God" O; "fences of" (corrupt) M22. It is possible that this word should be taken as a divine *nomen barbarum* to go with "YHWH" (cf. Swartz, *Mystical Prayer*, 229 and Janowitz, *Poetics*, 36, although Schäfer [*Übersetzung*, 3:251] takes this word as meaningful in M40 D). The angelic Youth also appears to wear a knotted phylactery in G8 2b 15. Elsewhere in the Hekhalot literature God is described as wearing phylacteries (*Maʿaseh Merkavah* § 582 and *Merkavah Rabba* § 655). [g] "praise" N O M22 D] "seven" M40 (corrupt) [h] "upon all my limbs" N O D] "upon all his limbs" M40; "concerning everything" M22. Schäfer (*Übersetzung*, 3:251 n. 8) suggests that this line refers to the ceremonial bedecking of the limbs with amulets (cf. the end of § 575). **§ 551** [a] Paragraph 551 is a version of *ʿAlay le-shabbeaḥ*, a prayer used in the Jewish liturgy. For discussion and detailed comparison with the version in the liturgy see Swartz, *Mystical Prayer*, 118–125; idem, "*ʿAlay le-shabbeaḥ*"; and Schäfer, *Übersetzung*, 3:251–255. [b] "upon me" N O] "upon us" M40 D; om M22 [c] "to praise" N O M22] + "etc. up to" M40 D [d] "the Lord of all … *and founds the earth*," om M40 D [e] "the Lord of all" N M22] + "etc. up to" O [f] "to ascribe … the earth" om O [g] "like the nations of the lands," N] "according to the ways of the wicked," M22 [h] "and did not" N] "who did not" M22 [i] "as the clans of the earth" N] "in (emend to "according to"?) the ways of falsehood" M22 [j] "But I" N] + "bow down and prostrate myself and bless and declare holy and laud" M22 [k] "pray" N] "and pray and adorn and declare dear" M22 [l] "before" N] "to" M22 [m] "the earth," N] + "Creator of everything and his seat of worth is in the heavens above," M22

and the Shekhinah of His power[n] is in the lofty places of the heights.[o]
He is our God and there is none else.
Truth is our King,
there is none beside You.[p]
YHWH is God, YHWH[q] *is God, YHWH is God!*[r] (1Kgs 18:39)
He is one and His name is one.[s]
YHWH our God,[t] *YHWH is one!*[u] (Deut 6:4)
YHWH YHWH,[v] *merciful and gracious God, slow to anger and abounding in lovingkindness and truth!* (Exod 34:6)
Therefore we hope for You[w] (Jer 14:22),
YHWH our God,[x]
quickly[y] to feast our eyes[z] on the ornament of Your power,
to remove idols from the earth,
and that worthless idol(s?) may surely[aa] be cut off,[bb]
to mend the world with the kingdom of the Almighty.
And all the sons of flesh shall call on Your name
so as to turn all the wicked of the earth to You.
Let all who dwell in the inhabited word recognize and know
that to You *every knee shall bend down*,
every tongue shall swear (Isa 45:23),
and every stature is before You, YHWH our God;
they bend down and fall down,
to the glory of Your name they ascribe worth,
and all of them accept the yoke of Your kingdoms.
And You will rule over them quickly forever and ever,
for the kingdom is Yours
and forever and ever You will rule in glory.[cc] And as for me, I will declare holy[dd] Your great and mighty and fearsome name,[ee]

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[n] "His power" N M40 M22 D] "power" O [o] "heights" N M22] + "etc." O M40 D [p] "He is our God … beside You." N] om O M40 M22 D [q] "*YHWH*" (1Kgs. 18:39) O M40 M22 D] + "God" N [r] "*is God*" (1Kgs 18:39) N O M40 D] om M22 [s] Cf. Zech 14:9 [t] "our God," N O M22] "God" M40 D [u] "YHWH is one!"] + "*YHWH is one and His name is one*" (Zech 14:9) M22; "He is one" N; "is one" O M40 D [v] "*YHWH YHWH*," (Exod 34:6) N O M40 D] om M22 [w] "*we hope for You*" (Jer 14:22) N O M22] + "etc. as far as" M40 D [x] "our God" N M22] + "forever and ever and ever" O [y] "YHWH our God, quickly … Your kingdoms" om M40 M22 [z] "to feast our eyes … Your kingdoms" om O [aa] "surely" N] om M22 [bb] "be cut off" N] + "etc. as far as" M22 [cc] "quickly … in glory." N] "forever and ever and ever holy ones" O M40 D; "forever and ever holy ones" M22 [dd] "And as for me, I will declare holy" N O] + "the glory of" M40; "I declare holy" M22; "I declare holy, O Holy One," D [ee] "name" O M40 D] + "*Holy, holy holy* (Isa 6:3), the great, mighty, and fearsome God" N; + "*Holy, holy holy, the whole earth is full of His glory* (Isa 6:3), the great, mighty, and fearsome God" M22

which is adorned,[ff] magnificent, wondrous, and honored.

HDRYRWM ʾDRYRWM, firm, great, pure, explicit is Your name. It hews with flames of fire.[gg,hh] Living YH' YHW YHW holy and fearsome.[ii] Blessed are[jj] you, YHWH, magnificent in chambers of song.

Praise of God in heaven (§§ 552–553)[a]

§ 552 R. Ishmael said:

Who is able to adorn and to sanctify the kingdom of the King of the world and to make use of His crown and to invoke His name and to ornament His invocation and to psalm His praise and to stand with His attendants(!)[b] with *a still small voice* (1Kgs 19:12) YY YY YY God of adornment BʿR[c] YH the great, holy(!)[d] and lifted up One. You are declared great, you are declared holy, the King of Kings of Kings who is enthroned(!)[e] in the chambers of the palace of the flames of fire and hail(!).[f] And Your name is enwrapped (in) fire of flames of fire and hail. And the throne of Your glories brings before You song and melody, song and praise and psalmody, and it says before You every day, Who is like You,[g] King of the world, like Your name?[h]

§ 553 R. Ishmael said:

YY YY, merciful and gracious God (Exod 34:6), God of Israel, over the ophannim and over the living creatures, and over the wheels of the chariot, and over the seraphim, all of whom stand in one mystery in one council, with one voice, and the ophannim[a] and the holy living creatures and the ophannim of adornment and the seraphim of flame and the wheels of the chariot. And they say in a great voice, in a great voice of earthquake, magnificent and strong, etc. With a great voice of earthquake they say:

Blessed be the name of the glory of His kingdom forever and ever from the place of the house of His Shekhinah,[b]

[ff] "adorned" N O M44 D] "magnificent" {O} M22 [gg] "of fire" O M40 M22 D] "which is" (corrupt) N [hh] Cf. Ps 29:7. [ii] "and fearsome" N M40 M22 D] + "You created the uppermost ones and the lowermost ones by Your pronouncement." O [jj] "Blessed are" N M40 M22 D] om O **§ 552** [a] Paragraphs 552–553 appear only in M22, although cf. n. b to § 554. Paragraph 552 has thematic parallels to *Hekhalot Zutarti* § 349/§ 361. [b] Emended from the corrupt "the ones who uproot Him." Schäfer (*Übersetzung*, 3:255 n. 2) notes that the manuscript Jerusalem 381 also reads "His attendants." [c] "He has ignited" [d] Emended (again with Jerusalem 381; Schäfer *Übersetzung*, 3:255 n. 4) from "holy ones" [e] Emended from "they who dwell" [f] Emended from "you descended" [g] Cf. Exod 15:11. [h] Cf. § 593 and the songs sung by the throne of glory in *Hekhalot Rabbati* §§ 251–257//§§ 260–266. **§ 553** [a] It is curious that the ophannim appear twice in this list but the cherubim are omitted. [b] For this formulation, which combines Ezek 3:12–13 with a Hebrew retroversion of the Aramaic Targum of Ezek 3:12, see Halperin, *The Faces of the Chariot*, 397.

The chariots of the seven palaces and their liturgies (§§ 554–556)

6/§ 554[a] R. Akiva said:[b]

Who is able to conceive of[c] the seven[d] palaces, and to have a vision of[e] the innermost heavens, and to see the innermost chambers[f] and to say, "I saw the chambers of YH?"[g]

In the first palace stand[h] four[i] thousand myriad chariots[j] of fire and two[k] thousand myriad flames mixed among them. In the second palace stand one hundred thousand myriad[l] chariots of fire[m] and forty[n] thousand myriad[o] flames[p] mixed among them.[q] In the third palace stand two hundred thousand myriad chariots of fire and a hundred thousand myriad flames mixed among them.[r] In the fourth palace stand a thousand thousand[s] myriad chariots[t] of fire and four[u] thousand myriad flames mixed among them. In the fifth palace stand four thousand thousand[v] myriad chariots of fire and two thousand thousand[w] myriad flames mixed among them. In the sixth palace[x] stand forty[y] thousand thousand myriad chariots of fire

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6/§ 554 [a] The beginning of this paragraph also appears in shorter form in § 874. [b] "R. Akiva said:" N M40 (om "R." M22)] "R. Ishmael said, etc.: R. Akiva said:" O; "R. Ishmael said, etc." D. Schäfer (*Übersetzung*, 3:257 n. 2) suggests that the references to R. Ishmael in O D are remnants of §§ 552–553, which appear in full only in M22. [c] "to conceive of" N O M22] "to feast the eyes on" M40; "to see" D [d] "seven" O M40 M22] + "envisioned" (corrupt) N; "about seven" (corrupt) D [e] "and to have a vision of" O M40] om N; "and to the north of" (corrupt) M22; "and to ascend and to have a vision of" D [f] "and to see the innermost chambers" N O M22] "to feast the eyes on the innermost chambers" {O} M40; "to see the chambers of the palace of the chambers" D [g] "the chambers of YH" N] "the chamber of YH" O M40 D; "chambers" M22 [h] Throughout this paragraph the verbs are given correctly in the fem. pl. in N (referring to the chariots, who are grammatically feminine) but incorrectly in the masc. pl. in the other manuscripts. Cf. § 555 n. c and § 564 n. l. [i] "four" N O M40 D] "a hundred" M22 [j] Multiple heavenly chariots also appear in the Hebrew Bible in Isa 66:15, Ps 68:18 and elsewhere, as well as often in the Songs of the Sabbath Sacrifice. See Davila, *Liturgical Works*, 130. [k] "two" N] "forty" O; "twelve" M40 D; "twenty" M22 [l] "myriad" M22] om N O M40 ⟨D⟩ [m] "of fire" + "{thousands}" ⟨D⟩ [n] "forty" O M40 ⟨D⟩] "four" N; "twenty" M22 [o] "myriad" N O M40 M22] "chariotries" (corrupt) ⟨D⟩ [p] "flames" N O] + "of fire" M40 D; "chariots of flames" M22 [q] "among them" N O M40 ⟨D⟩] "with them" M22. The whole sentence is missing in D but added in ⟨D⟩. [r] "two hundred thousand myriad … among them." N] *m'š b'kh* (the abbreviation is incomprehensible) O; om M40 M22 D. M40 and D add scribal notes indicating a lacuna at this spot. [s] "a thousand thousand" M22] "a hundred and four thousand" N; "a thousand thousand thousand" O M40 D [t] "chariots" N O M22] om M40 D [u] "four" N M40 M22 ⟨D⟩] "two" O [v] "thousand" N O M22] om M40 D [w] "two thousand thousand" O] "four thousand" N M22; "two thousand" M40; "twenty thousand" D [x] "In the sixth palace … among them." om O [y] "forty" M40 D] "a thousand" N; "four" M22

and two[z] thousand thousand myriad flames[aa] mixed among them.[bb] In the seventh palace stand a hundred thousand thousand[cc] myriad chariots of fire and two thousand thousand myriad[dd] flames mixed among them.[ee,ff]

§ 555 In the first palace,[a] chariots of fire[b] say:[c]

Holy, holy, holy (Isa 6:3).

And flames[d] of fire[e] are scattered and are gathered to the second[f] palace, and they say:

Holy, holy, holy (Isa 6:3).

In the second palace, chariots of fire[g] say: *Blessed is the glory of YHWH from His place*[h,i] (Ezek 3:12).

And flames[j] of fire[k] are scattered and[l] are gathered to[m] the third palace and they say:

Blessed is the glory of YHWH from His place[n] (Ezek 3:12).

In the third palace, chariots of fire[o] say:

Blessed is[p] the name of the glory of His kingdom forever and ever from the place of[q] the house of His Shekhinah.

And flames[r] of fire are scattered and[s] are gathered to the fourth palace, and they say:

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[z] "two" N M40] "twenty" M22 D [aa] "myriad flames" N M40 D] om M22 [bb] "among them" N M40 D] "with them" M22 [cc] "a hundred thousand thousand" N ⟨O⟩ M22 D] "a hundred thousand thousand thousand" M40 [dd] "and two thousand thousand myriad" ⟨O⟩] "and there is no number to the" M22; om N O M40 D [ee] "flames mixed among them" ⟨O⟩ M22] om N O M40 D [ff] This is the best reconstruction of the numbers in the paragraph possible with the available manuscript evidence, but corruptions probably remain. The number of the chariots increases in each palace and there are consistently more chariots than flames, often about double their number, but sometimes more. **§ 555** [a] "In the first palace" N O M40 D] "And in the hour that they recite a song, chariots of fire in the palace" M22 [b] "chariots of fire" N] om O M40 M22 D [c] Throughout this paragraph the verbs are given correctly in the fem. pl. in N (referring to the chariots, which are grammatically feminine) but incorrectly in the masc. pl. in the other manuscripts. Cf. § 554 n. h and § 564 n. l. In the Songs of the Sabbath Sacrifice, Song 8, 4Q403 1ii 27–32 and parallels, the praises of the seven secondary princes ascend in a manner similar to the ascent of the praises of the chariots in § 555. See Davila, *Liturgical Works*, 133–134. [d] "and flames" O M40 M22 D] "and their flames" N [e] "of fire" N] om O M40 M22 D [f] "second" N O M40 M22 D] "and there are (some) who say third" ⟨N⟩ [g] "chariots of fire" N M22] om O M40 D [h] "*Blessed is the glory of YHWH from His place* (Ezek 3:12)" N] "*Holy, holy, holy* (Isa 6:3)" M40 M22 D [i] "In the second palace … from His place" om O [j] "and flames" O M40 M22 D] "and their flames" N [k] "of fire" N M22] om O M40 D [l] "are scattered and" N O M40 D] om M22 [m] "to" O M40 D] "in" N M22 [n] "*Blessed is the glory of YHWH from His place* (Ezek 3:12)" N] "*Holy, holy, holy* (Isa 6:3)" O M40 M22 D [o] "chariots of fire" N O M22] "chariots" M40; "they say *Holy, holy, holy* (Isa 6:3) and chariots of fire" D [p] "Blessed is" N O M40 D]"{Holy, holy} Blessed is {the glory of} H' {from His place}" M22 [q] "from the place of[1] … and ever[2]" N O M22] om M40 D [r] "And flames" O M22] "and their flames" N [s] "are scattered and" N] om O M22

Blessed is the name of the glory of His kingdom forever and ever from the place of the house of His Shekhinah.[t]

In the fourth palace, chariots of fire say:

Blessed is YHWH,[u] living and abiding forever and ever and ever, magnificent over the whole chariot.

And flames[v] of fire are scattered and are gathered[w] to[x] the fifth palace and they say:

Blessed is YHWH,[y] living and abiding forever and ever and ever, magnificent over the whole chariot.[z]

In the fifth palace chariots of fire say:

Blessed is the holiness of His kingdom[aa] from the place of[bb] the house of His Shekhinah.

And flames[cc] of fire are scattered and are gathered[dd] to the sixth palace and they say:

Blessed is the holiness of His kingdom[ee] from the place of the house of His Shekhinah.[ff]

In the sixth palace, chariots of fire say:

Blessed is YHWH, the Lord of all the mighty ones,[gg] Creator of might,[hh] and Ruler over the whole chariot.[ii]

And flames of fire[jj] are scattered and are gathered[kk] to the seventh palace[ll] and they say:

Blessed is YHWH, the Lord of all the might[mm] and Ruler over the whole chariot.[nn]

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[t] "from the place of the house of His Shekhinah" N] om O M40 M22 D [u] "Blessed is YHWH," N O M22] "Blessed are You, Y,'" M40; "Blessed are You," D [v] "And flames" O M40 M22 D] "and their flames" N [w] "are scattered and are gathered" N] "are gathered" O M40 D; *mtṣbṣym* (corrupt) M22 [x] "to" N O M22] "in" M40 D [y] "Blessed is YHWH" N O] "Blessed are You, Y'," M40; "Blessed," M22; "Blessed are You," D [z] "forever and ever and ever, magnificent over the whole chariot" N] om O M40 D; "forever and ever and ever" M22 [aa] "the holiness of His kingdom" N O] "the holiness of Your kingdom" M40 D; "the name of the glory of His kingdom forever and ever" M22 [bb] "from the place of[3] … His Shekhinah.[4]" N O M22] "etc." M40 D. [cc] "And flames" O M40 M22 D] "and their flames" N [dd] "are scattered and are gathered" N] "are gathered" O M22 [ee] "the holiness of His kingdom" N O] + "forever and ever." M22 [ff] § 555 ends here in M22 (haplography). [gg] "the mighty ones" M40 D] "the might" N O [hh] "Creator of might" O] om N; "Creator of mighty ones" M40 D [ii] "the whole chariot." N O] "all the chariots." M40 D [jj] "and flames of fire" O] "and their flames of fire" N; "and flames" M40 D [kk] "are scattered and are gathered" N] "are gathered" O M40 D [ll] "to the seventh palace" N O] om M40 D [mm] "all the might"] Perhaps emend to "all the mighty ones, Creator of might" with the immediately preceding quotation. [nn] "the Lord … the chariot." N] "Lord of all the might etc." O; "*from His place*." (taking the whole phrase up to this point as a citation of Ezek 3:12) M40; "etc." D

In the seventh palace, chariots of fire say:

Blessed is the King of[oo] Kings of Kings, YHWH, Lord of all the mighty ones.[pp] Who is like God, living and abiding? His praise is in the innermost heavens. The holiness of His kingdom[qq] is[rr] in the innermost heavens.[ss] His might is in the innermost chambers.

From one side, "Holy," and from the other side, "Holy," and they gush forth a song[tt] continually and invoke the name of[uu] GHWRYʾL YHWH God of Israel, and they say:

Blessed[vv] is the name of the glory of His kingdom forever and ever from[ww] the place of the house of His Shekhinah.

7/§ 556 R. Ishmael[a] said:

In the hour that R. Nehuniah,[b] my master, said to me:[c]

The mystery of[d] the chambers[e] of the palace[f] of the chariot and also[g] the Torah—I shall not forget[h] a chamber of[i] them.

I saw the King of the world *sitting on an exalted and lifted up throne* (Isa 6:1) and all the chambers[j] of the holiness of His name and His might[k] were declaring His name holy[l] with their praise,[m] according to the matter[n] that is said, *and each called to the other and said, Holy, holy, holy* (Isa 6:3).

[oo] "King of" O M40 D] om N [pp] "the mighty ones" M40 D] "the might" N O [qq] "His kingdom" N O] "Your kingdom" D ("⟨Your⟩ kingdom" M40) [rr] "the holiness of … is" O M40 D] "the acts of holiness of … are" N [ss] "the innermost heavens" N M40 D] "the innermost heavens on high" O [tt] "a song" O M40 D] "a form" N [uu] "the name of" N O D] "ŠMWʾL" M40. The name that follows varies in the manuscripts. [vv] "Blessed" O M40 M22 D] + "blessed" (dittography) O [ww] "from" N O] om M40 D **7/§ 556** [a] "⟨Ishmael⟩" in N [b] "R. Nehuniah" O M40 D] + "ben HaQanah" N ("*byn* HaQanah" M22) [c] "said to me:" N O M22 D] "asked" M40. The reading in M40 is a misunderstanding of an abbreviation of the first reading (cf. *šʾl* D) (Schäfer, *Übersetzung*, 262 n. 3). [d] "The mystery of" N O D] "This mystery of" M40; om M22 [e] "chambers" N O M40 D] "innermost chambers" M22 [f] "the palace" O M40 M22 D] + "and the palace" N [g] "also" N M40 D] "the back of" (corrupt) O; "the might of" M22 [h] "the Torah—I shall not forget" N O M40 M22] "not the Torah I shall forget" (corrupt) D [i] "a chamber of" N O M40 D] "he has returned" (corrupt) M22 [j] "chambers" O M40 M22 D] "ranks" N [k] "the holiness of His name and His might" N O] "holy ones He kept (?) etc. and His might" (corrupt) M40 D; "the holiness of His might" M22 [l] "were declaring His name holy" N O M40 D] "Angels were declaring His name holy" (beginning a new sentence) M22 [m] "with their praise" M40 D] "with His praise" N O; om M22 [n] "according to the matter" O M40] "according to the word" N; om M22; "by the matter" D

The vision of the chariot (§ 557)

8/§ 557 R. Akiva said:

Happy is the man[a] who stands with all his vigor and brings[b] a song before BRWKYY[c] YHWH, God of Israel, and he has a vision[d] of the chariot[e] and he sees everything that[f] they do before[g] the throne of glory upon which[h] sits BRWKYY[i] YHWH,[j] God of Israel. And he sees to the commandment and to the might and to[k] the laws and to the good decrees, so that harsh[l] decrees may be abolished[m] from the world and one may not banish[n] his companion. In the name of[o] Ṭ'N ṬRWGG YHWH God of Israel whose name is like His might and whose might is like His name.[p] He is His vigor and His vigor is He and His name is like His name: 'SBWGG LṢRŠ ŠŠGG GDZ HG {GDZ} GDZ HWN GDZ HWZ NWR' R'D.[q] He is HW YW HD BH YHWH is One 'H HH YHW is His name.

Celestial distances (§§ 558–559)

9/§ 558[a] R. Ishmael said:

I asked R. Akiva, How much[b] space is there[c] between one bridge and another?

R. Akiva said to me:[d]

(If there were) uprightness and piety in your heart, you would know how much space is in the heavens.

8/§ 557 [a] "the man" is *'dm* in N O M22, but *hgbr* in M40 D. [b] "and brings" O M40 M22 D] "and will bring" N [c] "BRWKYY" O] "the cherubim of" N M40 D; "the heights of" M22 [d] "and he has a vision … And he sees"—D has this section of the text only in a poorly preserved gloss. [e] "the chariot" N O M40 ⟨D⟩] "the whole chariot" M22 [f] "and he sees everything that" or "and all see what" N O M22] "and they see everything that" M40; ⟨D⟩ is illegible [g] "before" N O M40 M22] *?lp* ⟨D⟩ [h] "upon which" O M40 M22] "upon" (corrupt) N. ⟨D⟩ is illegible. [i] "BRWKYY" N O] "the cherubim of" M40 ⟨D⟩; "the heights of" M22 [j] "YHWH" N O M40 ⟨D⟩] om M22 [k] "to" N O D] om M40 M22 [l] "harsh" N O M40 D] "evil and harsh" M22 [m] "may be abolished" O M22 D] "he abolished" N; "that he may complete" M40 [n] "banish" N M40 D] "bend" or "extend" N; "incite" M22 [o] "In the name of" N M40 D] "By the second" (corrupt) M22. O takes the reading of M22 as part of the following *nomen barbarum*: BŠNYṬ'N. The reading of the name varies in the manuscripts. [p] "like His might … like His name" O M40 D] "in His might … in His name" N; "among mighty ones … in His name" M22 [q] "NWR' R'D" or "a fearsome one trembled"

9/§ 558 [a] Cf. § 558 to *Hekhalot Zutarti* § 413. [b] "how much" O M40 M22 D] + "how much" (dittography) N [c] "space is there" O M22 D] "is this" N; "is it that dwells" M40 [d] "R. Akiva said to me:" N M22 ("said to me" abbreviated in M40 D)] "Akiva said to him:" or "(I) said to him: Akiva," O

I said to him:[e]

When I ascended[f] in(to) the first palace, I became[g] pious. In the second palace I became pure. In the third palace I became upright.[h] In the fourth palace I became[i] faultless. In the fifth palace I brought[j] holiness[k] before the King of Kings of Kings, blessed be He.[l] In the sixth palace I recited the *qedushah* before Him who said and He formed the world[m] and He commanded that all beings be created,[n] so that the attending angels[o] would not destroy me.[p] In the seventh palace I stood with all my vigor,[q] but I shook[r] and shrank back in[s] all my limbs, and I said:[t]

O Living and abiding God[u]
who[v] formed heaven and earth,
beside You there is no Rock.[w]
Forever, bands on high ornament Your invocation.[x]

The work of Your hands[y] is *in the inhabited world of Your earth* (Prov 8:31).

Great God[z] who forms all,
Magnificent One[aa] in greatness,[bb]
Beloved One in might,
the mighty ones of vigor[cc] give thanks[dd] before You,
who stand[ee] before You in faithfulness, in righteousness.[ff]
You accomplish righteousness in Your world
and by the righteousness of Your name You save me,[gg]

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[e] "(I) said to him" O] "(He) said to me" N M22; abbreviated in M40 D and could be either [f] "When I ascended" O M22] "When I was" N; "In the hour that I ascended" M40 D [g] "I became" N M40 M22 D] "I lived" (corrupt) O [h] "upright" N O M40 D] om M22 [i] "I became" N O M22 D] om M40 [j] "I brought" or "I obtained" [k] "holiness" or "a *qedushah*" (cf. the next sentence) N O M22] om M40 D [l] "blessed be He" N O] "the Holy One, blessed be He" M40 M22 D [m] "He formed the world" M40 D] "He formed" N O; om M22 [n] "that all beings be created" M40 D] "all beings" N O; "concerning all beings" M22 [o] "the attending angels" O M40 M22 D] "my angels" (corrupt) N [p] "me" N O M40 D] "us" M22 [q] "with all my vigor," N O M22] om M40 D [r] "but I shook" D] om N M22; "I shook" O; "but I trembled" M40 [s] "in" N O M40 D] om M22 [t] The following song appears in a somewhat different version in § 587. The two versions are analyzed by Swartz in *Mystical Prayer*, 132–133. [u] "O Living and abiding God" O M40 D] "You are the living and abiding God" N M22 [v] "who" O M40 D] "You" N M22 [w] "Rock" N O M40 D] "*Rock of Ages* (Isa 26:4)" M22 [x] "bands on high ornament Your invocation" O M40 M22 D] "they ornament Your invocation. / The ascent of" N [y] "⟨The work of Your hands⟩" M40. [z] "Great God" N O M22] "Mighty God" M40 D [aa] "Magnificent One" O M40 M22 D] "Lord" N [bb] "in greatness" N O M40 D] "and Greatness" M22 [cc] "mighty ones of vigor" N O M40 M22] "mighty ones, vigor," (corrupt) D [dd] "give thanks" or "confess" N O M40 D] "reside" M22 [ee] "who stand" N M40 M22 D] "for Your labor is" O [ff] "in righteousness." N M40 M22 D] "and righteousness" O [gg] "and by … save me" N O M22 D] "and the righteousness of Your name saves me." M40

and I will declare great the blessing[hh] of Your glory forever.[ii]
Blessed are You, YHWH,[jj] magnificent in the chambers of greatness![kk]
10/§ 559 R. Ishmael said:
So how much[a] space is there between[b] one bridge and another?
He said to me:[c]

Between one bridge and another are twelve myriad parasangs. In their ascent are twelve myriad parasangs[d] and in their descent twelve myriad parasangs.[e,f] Between the rivers of awe and the rivers of fear are twenty-two[g] myriad[h] parasangs. Between the rivers of hail and the rivers of darkness[i] are thirty-six myriad parasangs. Between the ranks[j] of lightning and the clouds of comfort[k] are forty-two[l] myriad[m] parasangs. Between the clouds of comfort[n] and the chariot[o] are eighty-four myriad[p] parasangs. Between[q] the chariot and the cherubim[r] are a hundred and sixty-eight[s,t] myriad[u] parasangs. Between the cherubim and[v] the ophannim are twenty-four myriad parasangs. Between the ophannim and the innermost chambers are twenty-four myriad parasangs.[w] Between the innermost chambers[x] and the holy living creatures are forty thousand myriad parasangs. Between one wing and another[y] are twelve myriad parasangs,[z] and their width is

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[hh] "blessing" O M40 M22 D] "blessings" N [ii] "forever." N O M22 D] "O God." M40 [jj] "YHWH," (various spellings) M40 M22 D] om N O [kk] "in the chambers of greatness" N O M40 D] "in the innermost chambers" M22 **10/§ 559** [a] "R. Ishmael said: So how much" O M22] + "I asked R. Akiva: How much" N; "You said to R. Akiva: How much" M40 D [b] "⟨space is there between⟩" in D [c] "to me" N] "to him" M40 M22 D; O is abbreviated and could represent either reading [d] "In their ascent are twelve myriad parasangs" N ("⟨myriad⟩" O) (om "parasangs" M22) D] om M40 [e] "parasangs" N O D] om M40; + "{the width of the wing} tw{elve myriad from the holy living creatures to the throne of glory}" M22 [f] Swartz (*Mystical Prayer*, 234) adds here the sentence "Between the rivers of five and the rivers of awe there are twenty-two myriad parasangs." It is missing in all the manuscripts in the *Synopse*, but Schäfer (*Übersetzung*, 3:267 n. 4) reports that this reading is found in manuscripts New York JTS 1786 and Jerusalem 381. [g] "twenty-two" N O M40 D] "twenty-four" M22 [h] "myriad" N O M22 D] om M40 [i] "darkness" N O M40 D] "snow" M22 [j] "ranks" O M40 M22 D] "chambers" N [k] "and the clouds of comfort" O M40 ⟨D⟩] "and the clouds of comforts" N; om M22 [l] "forty-two" N O M40 D] "and two" M22 [m] "myriad" N O M22 D] om M40 [n] "the clouds of comfort" O M40 D] "clouds of comforts" N; "NYHMHʾL" M22 [o] + ⟨"and the chariot"⟩ O [p] "eighty-four myriad" N O M40 ⟨D⟩] om M22 [q] ⟨"Between the clouds of comfort … Between"⟩ D, which then repeats the word "Between" [r] "cherubim" N O M22] "chariot" M40 D [s] "are a hundred and sixty-eight … to the ophannim" om D [t] "a hundred and sixty-eight" N O] "a hundred and sixty-five" M40; "a hundred and sixty-six" M22 [u] "myriad" N O M40] om M22 [v] "Between the cherubim and" N M40 D] "From the cherubim to" M22 [w] "Between the ophannim … parasangs." N O M40 D] om M22 [x] "are twenty-four myriad parasangs. Between the innermost chambers" om N [y] "Between one wing and the other" N O D] om M40; "The width of the wing" M22 [z] "are twelve myriad parasangs" N O D] om M40; "is twelve myriad" M22

the same.[aa] From the holy living creatures to[bb] the throne of glory are thirty thousand[cc] myriad parasangs. And from the foot[dd] of the throne of glory up to the place where He sits—the holy God,[ee] *the exalted and lifted-up* (Isa 6:1) King,[ff] ʾNPRʾ YHWH God of Israel—are forty thousand myriad[gg] parasangs.[hh] And His great name is sanctified there.[ii]

A Sar Torah Praxis (§§ 560–570)

Ritual instructions and prayers (§§ 560–562)

11/§ 560[a] R. Ishmael said:

I was thirteen years old[b] and my heart was moved[c] on[d] each day that it persisted in fasting. As soon as R.[e] Nehuniah ben HaQanah revealed[f] to me[g] this mystery[h] of Torah,[i] Suriah, Prince of the Presence, was revealed.[j] He said to me:

(As for) the Prince of Torah, YWPYʾL is his name, and anyone who seeks concerning him[k] must sit forty days in fasting.[l] He must[m] eat his morsel with salt, and he must not eat any kind of foulness. He must immerse[n] (with) twenty-four[o] immersions. He must not[p] gaze[q] at various dyed things. His eyes[r] must be pressed down to the earth, and he must pray with all his

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[aa] "and their width is the same." N] "and its width is the same." O; "and open spaces are the same." M40 D; om M22 [bb] "From the holy living creatures to" O M40] "Between the holy camps and" N; "From the holy living creatures as far as" M22 [cc] "thousand" M22] om N O M40 D [dd] "And from the foot" O M40 M22 D] "the melody of the wave" (corrupt) N [ee] "the holy God," M22] "their holiness" N; "the Holy One" O; "the holy King" M40 D [ff] "*the exalted and lifted-up* King," O M40 M22 D] "and lifted-up," N [gg] "myriad" N M40 M22 D] "and a myriad" (corrupt) O [hh] "parasangs." N O M40 D] om M22 [ii] "there." N O M40 D] "in them." M22 **11/§ 560** [a] *The Chapter of R. Nehuniah ben HaQanah* §§ 313–314 (translated in chapter seven) gives a shorter and somewhat different formulation of material found in §§ 560–565. The two passages are analyzed by Swartz in *Mystical Prayer*, 86–89. Cf. also the parallels noted in *Sar Torah* § 299 n. a and *Hekhalot Zutarti* § 424 n. c. [b] The episode in *Merkavah Rabba* §§ 677–680 also takes place when R. Ishmael was thirteen years old. [c] "my heart was moved" N O M22 D] "(it) was moved" (subject unclear) M40 [d] "on" N M40 M22 D] "and" O [e] "R." N O M40 M22 D] "by R." ⟨O⟩ [f] "revealed" N O M22] "was revealed" M40 D [g] "to me" M22] om N O M40 D [h] "this mystery" M22] "the Prince" N O M40 D [i] "of Torah" N O M22 D] om M40 [j] "Suriah, Prince of the Presence, was revealed" N O M40 D] "and Suriah, Prince of the Presence revealed concerning it" M22 [k] "concerning him" O M40 D] "it is revealed to me" N; "it is revealed concerning him" M22 [l] "must sit forty days in fasting" O M40 D] "sits forty ⟨days⟩ in fasting" N; "must sit in fasting forty days" M22 [m] "He must" N O M22 D] + "not" M40 [n] "immerse" O M40 M22 D] "cause to immerse" N (corrupt: *vav-yod* confusion) [o] "(with) twenty-four" N O M40 M22] "with four" D [p] "He must not" O M40 M22 D] "Let him not" N [q] "gaze" O M40 D] + "at all" N M22 [r] "His eyes" O M40 M22 D] "My eyes" N (corrupt)

vigor. He must set[s] his heart on his prayer and he must seal himself[t] with his seals[u] and he must invoke[v] twelve words.

§ 561 You are the living God in heaven who engraves[a] KSPYSṬWS NWMṬWS ʿQNYPWS ʿNBY BGʿH[b] WʿPPPʿ HWKMT[c] PDWP SRT PRṬTʾ ʾGNYTYNṬWN HRDT ZWP WʾH SRKY WNʾYN ŠBʿṢ DYNYN ŠBYM. He must invoke[d] DYMSPʾ BH Bʾ WH BDYRʾ SWT PNY ʾWT PYW[e] ʾṬWN YZZ KWKY HDRYH the name[f] of wisdom: "May seventy angels descend beside me[g] and ŠQDHWZYY, the Angel[h] of the Presence, with them." And he must invoke[i] signs,[j] that he not injure himself: ZYYP PḤP ZRṢ ŠMP ⟨ŠMP⟩ TYRGB BB PYMP YH to keep.

§ 562 You are[a] the living God in heaven[b] who gave permission to Your glorious bands to be bound to mortals.[c] I invoke Your name, which is one over all the beings:[d] SBR DRʾY majestic majestic DRYʾS YTPS DRSYY holy seal[e] DYŠ QDŠ YHW BDP BRʾYYH blessed forever[f] ʿPMʿWPPPʾ YHW. Holy[g] and blessed is His name, a seal above my head.[h] Mysteries, mystery above mysteries:[i] HGG BWB YH YH may Your name be blessed.[j] The evils harmers are drowned and magnificent things,[k] majestic things[l] shall be[m] a seal upon my[n] limbs. In Your name[o] ṢRWGG ṢRPP ZHTYʾG YH' YH YHW Who is like You, great and fearsome, who formed the world, God?[p] You have formed[q] magnificent ones of wisdom so that they have permission that they may bring down

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[s] "set" N M40 M22 D] "direct" O [t] "himself" N O M22 D] "his name" M40 [u] "his seals" O] "his seal" N M40 M22 D. In § 566, R. Ishmael seals seven parts of his own body with seven seals (*nomina barbara*) at the descent of the angel PDQDS. [v] "invoke" O M40 M22 D] "remember" N **§ 561** [a] "engraves" ⟨O⟩ M40 M22 D] "is engraved (as)" N {O} [b] "in majesty" [c] "wisdom of" [d] "He must invoke" N M22] "He must remember" O; om M40 D [e] "PNY ʾWT PYW" or "the face of the sign of his mouth" [f] "name" O M40 M22 D] "prince" N [g] "beside me" O M22 D] "beside him" (corrupt) N; "beside" (corrupt) M40 [h] "the Angel" N O M40 D] "full" M22 (corrupt) [i] "invoke" O] "remember" N M40 M22 D [j] As Schäfer observes (*Übersetzung*, 3:272 n. 10), the word "signs" is often used here in the sense of the very similar word "letters." **§ 562** [a] "You are" N O M22] + "YHWH" M40 D [b] "in heaven" N O M40 D] + "and on earth" M22 [c] "mortals" M40 D] + "in purity" N O M22 [d] "beings" N O M22 D] + in purity M40 [e] "holy seal" N O] "seal" M40 D; "seal of His stature" M22 [f] "blessed forever" N O M22] om M40 D [g] "Holy" N M22] "Holiness" O; *qdš* (could represent either reading) M40 D [h] "my head" O M40 M22 D] "his head" N [i] "mysteries" O M40 M22 D] "the ones who see" N [j] "may Your name be blessed" (taking *yt š'* as this abbreviation) O] "YT" (apparently understood as a *nomen barbarum*) N M40 D; "may it be blessed. By Your name" M22 [k] "magnificent things" M40 M22] *nomina barbara* N O D [l] "majestic things" N O M40 D] "Your majestic things" M22 [m] "shall be" (but singular rather than plural) O M40 M22 D] "shall come" or "shall bring" (singular, subject unclear) N [n] "my" O M40 M22 D] "his" N [o] "In Your name … who formed the world." om N [p] "who formed the world" M22] The other manuscripts have an abbreviation that may represent a corrupt abbreviation of this phrase. The phrase itself is in the third person and does not fit well in the context. [q] "You have formed" N O M40 D] om M22

secrets[r] of wisdom by permission of[s] Your name, since You are the King of the world. So[t] I invoke before You[u] the name of[v] ŠQDḤWZYH Your servant[w] QWWṢ DRYZZ ŠSBṢ RḤBYWʾL SGDṢ BḤDGYWʾL ʾRṬMS NYLW {MYṬ} MYPṬWN ʾRYṢ {T}DYS NQBYM HDRYN ʾL ZRZWʾL ZHWRYʾL HGDṢ ʾDRṢ NHGYWʾL YDYWʾL YY' GDTRYWʾL YHWHʾL YH ʾLYM ḤYY Lʾ ḤY Lʾ[x] YHWH whose name is made to ascend because of the name[y] of the One who formed him. The name of ŠQDḤWZYH Your servant I have invoked[z] so that I will have[aa] portents, mighty acts, abundant wonders, signs, and great and fearsome portents[bb] in the chambers of wisdom and in the ranks[cc] of understanding. And I will sing before You,[dd] as it is said,[ee] *Who is like You among the gods*,[ff] *YHWH?*[gg] (Exod 15:11). Blessed are You YHWH,[hh] God of miracles[ii] and mighty acts, who hear[jj] those who declare Your name holy,[kk] and You who are pleased with those who know Your name.[ll] He must lift up[mm] his eyes to heaven,[nn] lest he die.[oo] He must stand and invoke[pp] the name[qq] and ornament (it),[rr] in order that wisdom be engraved in all his limbs[ss] and searching of[tt] understanding[uu] in his heart.[vv] He must advance[ww] and pray it in His name,[xx] and he must make a circle[yy] for himself[zz] and

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[r] "so that they may bring down secrets" N O M40 D] "of rows" M22 [s] "by permission of" or "by the authority of" [t] "So" N O M22] "Like a son" (corrupt) M40 D [u] "before You" N O M22 D] "to You" M40 [v] "the name of" N O M40 D] om M22 [w] "Your servant" N O M40 D] "His servant" M22 [x] "ʾLYM ḤYY Lʾ ḤY Lʾ" or "gods my life not life not" [y] That is, because the angel's name bears the name of God. The line is very difficult, but I follow the interpretation of Schiffman via Swartz (*Mystical Prayer*, 135 n. 5). [z] "I have invoked" N O M22 D] "you have invoked me" M40 [aa] "I will have" O D] "he will have" N M40 M22 [bb] "great and fearsome portents" N (O has adjectives in the sg.) M40 D] "portents, and great and fearsome acts" M22 [cc] "ranks" M22] "secret" N; "rank" O M40 D [dd] "before You," N O M22] "to You," M22 D [ee] "as it is said," N O M22] "twice" M40 D [ff] "among the gods" O M40 M22 D] "like God" N [gg] "YHWH?" M40 D] + "*and there is nothing like Your works* (Ps 86:6)" N; + "etc." O; + "*Who is like You?* (Exod 15:11)" M22 [hh] "Blessed are You YHWH," N O D] om M40; + "*exalted and lifted up* (Isa 6:1)" M22 [ii] "⟨miracles⟩" in N [jj] "who hear" N O M40 D] "who hear the prayers of" M22 [kk] "those who declare Your name holy" N] "the one who declares Your name holy" or "the sanctuary of Your name" O; "the sanctuary" M40 D; "those who declare His name holy" M22 [ll] "Your name." N M40 D] "His name." O M22 [mm] "He must lift up" N O M22] "He must put" M40 D [nn] "to heaven" O M40 M22 D] + "and earth" N [oo] "lest he die" N O M22] om M40 D [pp] "invoke" O D] "remember" N M40 M22 [qq] "the name" N M40 D] "His name" O M22 [rr] "ornament (it)," N O D] "be in dread," M40; "pray in His name" M22 [ss] "his limbs" N O M22] "limbs" D; M40 is abbreviated and could represent either reading [tt] "and searching of" N O M40 D] "and searchings of" M22 [uu] "understanding" N O M40 M22] "one who builds" (corrupt) D [vv] "in his heart" O M40 M22 D] "in my heart" N [ww] "He must advance" N O M40 D] "He must call on His name" M22 [xx] "and pray it in His name" O M40 D] "and pray in My name" N; "and pray in His name, blessed be Y'" M22 [yy] "circle" O M40 M22 D] "circle ⟨brightness⟩ {on the ground}" N [zz] "for himself" O M40 M22 D] om N

stand in it,[aaa] lest the harmful (demons) come and seem like angels[bbb] to him[ccc,ddd] and kill him.

A revelation from the Angel of the Presence (§ 563)

12/§ 563 R. Ishmael said:

ʾ{D}RPDM,[a] the Angel[b] of the Presence, said to me:[c]

Anyone who wishes[d] to make use of this great mystery[e] must pray it with all his vigor, lest he forget one word[f] of it. For if he forgets one word of it,[g] all[h] his limbs suffer destruction.[i] And he must call these three names[j] and I shall descend:[k] SDYR TYNRY ʾY YBYʾ[l] BYHW SWWṢ DWP DḤM.

Further instructions from R. Nehuniah ben HaQanah (§ 564)

13/§ 564 R. Ishmael said:

I asked[a] R. Nehuniah ben HaQanah, my master,[b] How is[c] the wisdom of the Prince[d] of Torah? He said to me:[e]

[aaa] "in it" O M40 M22 D] "on the ground" N [bbb] "seem like angels" N O M40 D] "the angels beckon" M22 [ccc] "to him" O M40 M22 D] "to me" (corrupt) N [ddd] For "and seem like angels to him" Swartz (*Mystical Prayer*, 237) has "and liken him to the angels," evidently taking the verb √*dmh* to be in the *piʿel* rather than the *qal* stem. The translation adopted here makes better sense (cf. Schäfer, *Übersetzung*, 3:277). **12/§ 563** [a] The manuscripts represent the name of this angel very inconsistently in this paragraph and in §§ 565–566, but it is impossible to reconstruct the original name and I have given the readings of O unchanged. Note that this angel is called the Angel of the Presence here, but has the name "YHWH, God of Israel" attached later in the paragraph. Schäfer (*Übersetzung*, 3:284 n. 29) points to *3 En.* 10:3 (§ 13), which refers to eight high angels who also take on the name YHWH, so the surprising appellation here is not unparalleled. [b] "Angel" N O] "Prince" M40 D; "Angel Prince" M22 [c] "said to me" N O M40 D] "said this to me" M22 [d] "who wishes" O M40 D] + "a word" N; "who seeks" M22 [e] "this great mystery" N O M22] "a great mystery" M40 D [f] "one word" O M40 M22] "one (thing)" N; "another word" D [g] "For if … of it" M22] "For if he has forgotten" N; om O M40 D [h] "all" N O M40 D] om M22 [i] "suffer destruction" N O M40 M22 D] + "*And these are the names of Israel who came*(!) (Gen 46:8, Exod 1:1)" ⟨O⟩ [j] "names" N O ⟨M40⟩ M22 D] "hours" {M40} [k] "I shall descend" N O] *ʾdk* (corrupt) M40; + "beside him with mercies" M22; "and I *ʾdk*" (corrupt) D [l] "he shall bring" **13/§ 564** [a] "I asked" N O M40 M22] + "before" D [b] "my master," O D] om N; "our master," M40; M22 is abbreviated and could represent either reading [c] "How is" N O M40 D] + "acquisition of" M22 [d] "Prince" N O M22 D] "Princes" M40 [e] "to me" N O (M40 D?)] "to him" M22

In the hour that you pray,[f] invoke[g] three names that the angels of glory[h] invoke:[i] ZṢ ṬYṢ ZRZYʾL TYT TWPYLṬY RBT[j] YPʾ ʾRHR, cold sweat, powerfulness, in might. And when you pray, invoke at the end three letters[k] that the living creatures invoke in the hour that they have a vision of and feast their eyes[l] on ʾRKS[m] YHWH God of Israel: GLY[n] ʾYY[o] ʾRDR YHʾL ZK[p] BBYBʾ. And when you pray[q] another prayer, invoke three letters[r] that the wheels of the chariot invoke, who recite[s] a song before the throne of glory: HṢ PZ[t] HPʾ YʾW GHWʾ ŠBYBʾ. This is the acquisition of wisdom[u] such that any man who invokes it[v] acquires wisdom forever.[w] And so is a man able to stand on it? But rather[x] Moses[y] wrote these three letters[z] for Joshua on a cup[aa] and he drank.[bb] If you are not able to stand,[cc] engrave them[dd] according to the rule[ee] and do not trouble yourself with the concerns of the mighty:[ff,gg] ZPQ QNYDR HWWWʾ HBʾ ŠBWN QN ⟨ṬBB⟩ ṢBW HC HR[hh] YṬ His adornment, adornment HWZH ŠBWN. And do not forget:[ii] ʾZQMP ʾWPWPY YDDR ʾWRNWD fearsome Father for zeal of[jj] wisdom and for magnificence[kk] of understanding.

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[f] "that you pray" N O M40 D] "that one prays" M22 [g] "invoke" N O D] "you shall remember" M40; "he invoked" M22 [h] "the angels of glory" O M40 D] "RBWD" N; + "before the throne of glory" M22 [i] "invoke:" N O M40 D] "release" M22 [j] "RBT … a vision of" om M22 [k] "letters" N O M40 D] "names" {N} [l] The two verbs are given correctly in the fem. pl. in N (the living creatures are grammatically feminine) and incorrectly in the masc. pl. in the other manuscripts. Cf. § 554 n. h and § 555 n. c. [m] "on ʾRKS" O M40 M22 D] "on ʾRKM" or "on their length" N [n] "the waves of" [o] "coastlands of" [p] "meritorious" [q] "And why you pray" N O M40 D] "And in the hour that one prays" M22 [r] "three letters" O M40 D] "it" N; "three signs" M22 [s] "who recite" N O M40 D] "in the hour that they recite" M22 [t] "gold" [u] "of wisdom" O M40 M22 D] om N [v] "who invokes it" M40 D] "who they invoke" (corrupt) N; "who invokes them" O M22 [w] "forever." N O M40 D] + "I said to him:" M22 [x] "But rather" N O M40 D] om M22 [y] "Moses" N O M22 D] "he" M40 [z] "three letters" N O M40 D] "the letters" M22 [aa] "on a cup" O M22 D] "in silence" N; "{to} in juice" M40 [bb] "and he drank" N O D] om M40; "let him drink BYT the three signs for Joshua and he learned." Perhaps "BYT" should be emended to the divine name "BYH" (Isa 26:4; Ps 68:5) with Schäfer (*Übersetzung*, 3:280 n. 28). [cc] "to stand" N O M40 D] + "in it" M22 [dd] "them" N O M40 D] "it" M22 [ee] "according to the rule" O] "by the rule" N M40 D; om M22 [ff] "with the concerns of the mighty" N O M22 D] "according to the concerns of the bands" M40 [gg] Cf. the rite in § 574. [hh] "mountain" [ii] "And do not forget" N O M40 D] om M22 [jj] "for zeal of" N O M22 D] "for sneezes of" (corrupt) M40 [kk] "and for magnificence" N O M22(?)] "and all the lordliness" M40; "and all the magnificence" D

R. Ishmael attempts the praxis (§§ 565–568)

14/§ 565 R.[a] Ishmael said:

I sought this mystery and[b] I sat twelve days in fasting. As soon as I saw that I could not persevere in fasting,[c] I made use of[d] the name[e] of forty-two letters.[f] And P{D}DQRM, the Angel of the Presence, descended in rage, so that I shrank back,[g] I fell backward.[h]

He said to me:

Mortal,[i] son of a putrid drop, son of a maggot[j] and a worm![k] You made use of a great name! (Let this be) a lesson to you! Arrays of Torah I am not giving to you[l] until you sit for forty days.[m]

At once I stood with all my vigor,[n] and I roused myself[o] and I invoked[p] three[q] letters,[r] and he ascended. (This: B'R$^{\circ}$[s] BYH GDWLT[t] 'TYT BYH.) And I sat forty days,[u] and I prayed[v] three prayers at[w] dawn, three prayers at noon,[x] three prayers at the afternoon offering,[y] and three prayers in the evening.[z] And I invoked twelve words over every[aa] single one. And for the last day[bb] I prayed three (times)[cc] and I invoked twelve[dd] words and PDQRM, the Angel of the Presence, descended, and with him were angels of mercy.[ee]

And they placed[ff] wisdom into the heart of R. Ishmael.

14/§ 565 [a] "R." N O M40 D] om M22 [b] "I sought this mystery and" M22] om N O M40 D [c] "that I could not persevere in fasting" M22] "that I was unable" N; "that I was not"; "eighth" or "that from me" (corrupt) M40 D [d] "I made use" N M22] "he made use" (corrupt) O; om M40 D [e] "of the name" N O] "in the name" (same Hebrew text as first reading, but translated according to context) M40 D; "of the great name" M22 [f] "letters" N O] om M40 D; "signs" M22. For this name, see Schiffman, "A Forty-two Letter Divine Name." [g] "so that I shrank back" emending M22 from *h'z'ty* to *hz'z'ty*] om N O M40 D [h] "falling backward." M22] om N O M40 D [i] "Mortal," M22] om N O M40 D [j] "son of a maggot … Arrays of Torah" M22] om N O M40 D [k] Cf. Job 25:6. [l] "I am not giving to you" M22] "I am not giving" N O; "I am nothing until it is given" or "I am not given as a witness" (corrupt) M40 [m] For these two difficult sentences I follow the interpretation of Schäfer, *Übersetzung*, 3:282. [n] "I stood with all my vigor," M22] om N O M40 D [o] "I roused myself" O M40 M22] "I shrank back" N; *wnzdrrty* (corrupt) D [p] "I invoked" O M40 D] "I was reminded of" N; "I prayed" M22 [q] "three" N O M40 D] om M22 [r] "letters" M40] "signs" N O M22 D [s] "on the earth" (Aramaic) [t] "greatness of" [u] "forty days" N O M40 D] + "in fasting" M22 [v] "and I prayed" N O M40 D] "on each day" M22 [w] "at" O M40 M22 D] om N [x] "prayers at noon" O M22] "at noon" N M40 D [y] "three prayers at the afternoon offering" M22] om N O M40 D [z] "and three prayers in the evening" N M22] "and three in the evening" O M40 D [aa] "over every … I invoked" om M40 [bb] "and for the last day" N O D] "and on the last day" M22 [cc] "three (times)" N O D] "three prayers" M22 [dd] "twelve" O M40 S M22] "two" N [ee] "and with him were angels of mercy" N O D] "and with him were angels of (or "my angels")" (corrupt) M40; "he and seventy angels he sent." M22 [ff] "and they placed" M22] "and we made to dwell" N; *whšbynw* (corrupt) O; "and he satisfied" or "and he adjured" M40 D

Who is able to stand in his prayer? Who is able to see a vision of[gg] PDQRS, the Angel of the Presence,[hh] from the hour that he established this mystery?[ii]

PNQRS YHWH, God of Israel, said to me:[jj]

Descend and see.[kk] A man like you—if he did not[ll] descend by[mm] the permission of PNKRM YHWH, God of Israel,[nn] He destroyed him.[oo]

15/§566 R. Ishmael said:

I sealed myself (with) seven seals in the hour that PDQDS, the Angel[a] of the Presence, descended:

Blessed are You YHWH,[b] since You created heaven and earth by Your wisdom and by Your understanding.[c] Your name is forever: ḤYʾWP SYSY PYYʾW LW SM BY KYY TNYY.

The name of Your servant is:[d] ʾWRYS SSTYY.

Upon my feet:[e] ʾBG GGG.

Upon my heart:[f] ʾRYM TYPʾ.

Upon my right arm:[g] ʾWRYS TSY YʾH.

Upon my left arm:[h] ʾBYT TL BG ʾR YYW DYWʾL.

Upon my neck:[i] ʾWP ʾK QYṬR[j] SS ʾḤD[k] YDYD[l] YH.

For the protection of[m] my soul[n] and above them all also:[o] PT YHW ḤYW[p] YW ZHW[q] YHW.

[gg] "to see a vision of" N O M40 D] + "and to feast his eyes on" M22 [hh] "the Angel of the Presence" N O M40 D] + "R. Ishmael." M22 [ii] "mystery?" O M40 M22 D] + "He said to me: R. Ishmael" (with Schäfer) or "R. Ishmael said to me:" Schäfer (*Übersetzung*, 3:283 n. 27) suggests that the addition of R. Ishmael's name here and in M22 in the line before is intended as an answer to the question. [jj] "said to me" N O] "said to him" M22; M40 D are abbreviated and could represent either reading. [kk] "Descend and see." (words not separated in N) O] "And see" M40 D; "Descend (or "RD") God of Israel, descend and see." (corrupt) M22 [ll] "if he did not" N O M22] "he said to him" (corrupt) D; M40 is abbreviated and could represent either reading [mm] "by" N M40 D] "from" O M22 [nn] "of Israel" N O M22] om M40 D [oo] "He destroyed him." O M40 D] *tšhytwk* (corrupt) N; "I destroyed him who makes use of the great name." M22 **15/§566** [a] "Angel" N O M40 D] + "Prince" M22 [b] "YHWH" N O M40 D] om M22 [c] "by Your wisdom and by Your understanding." N O] "by wisdom and by understanding" M40; "by Your acts of wisdom and by Your acts of understanding" (?) M22; "by acts of wisdom and by acts of understanding" (assuming non-*plene* spellings of the plurals) D [d] "Your servant is" N O M40 D] + "by seven seals that R. Ishmael sealed upon his heart:" M22 [e] "my feet:" O M40 M22 D] "RGLS" (corrupt) N [f] "my heart" N D] "his heart" O M22; om M40 [g] "Upon my right arm:" M40 D] om N; "Upon me—the right arm" O; "Upon his arm, his right" M22 [h] "Upon my left arm:" N M40 D] "Upon me—my left arm" O; "Upon his left arm:" M22 [i] "my neck" N M40 D] "ZWʾRY" (corrupt) O; "his neck" M22 [j] "he offered incense" [k] "One" [l] "Cherished One" [m] "For the protection of" O M22 D] "For the protections of" N; "For protection" M40 [n] "my soul" N O M40 D] "his soul" M22 [o] The word "also" may be intended as a *nomen barbarum* "ʾP." [p] "His life" [q] "this"

Seal above my head:[r,s] RYR GWG[t] GDWL[u] HP YP HP ṬHWR[v] HH YYW HHY HH HH,[w] eternal invokings.[x] You are declared blessed,[y] Lord of wisdom; Yours[z] is all the might. Blessed are You YHWH,[aa] Lord of might,[bb] *exalted and lifted up* (Isa 6:1), great in rulership.[cc]

§ 567 You are the King of Kings of Kings,[a] You alone are declared blessed,[b] for You are One[c] alone.[d] HWKYḤ[e] is Your name;[f] ʾWZWʾ ZWHWWʾH is Your name; RM[g] KY[h] YD[i] ʾZY is Your name; ʾBYṢ YHW is Your name; ZYHʾ YH TYDʾY is Your name; GḤWP is Your name;[j] ʿWTTYʾH is Your name; HKB WYHʾ is Your name. A flame of might of exaltation,[k] this is the splendor of[l] the Lord of[m] the whole chariot forever. You are declared holy, O King of holiness. Your holiness is[n] in heaven and on earth. Blessed are You YHWH, the holy God.

16/§ 568 You are[a] the King of glory; Your way is[b] glory and Your word is[c] holy;[d] Your name is glory, great and holy[e] forever and ever and ever. RM[f] YHW ʿYZWZ[g] GYBWR[h] DRKYY[i] ʾHDYṢ RYWʾ LK BRWʾH ZHRY YHW BYHW ʾL[j] PB DRYʾM YRʾH[k] ḤBBH HHWW Yʾ HS TS YTT HP Pʾ GH YHW YHW. You are lauded, King of the world,[l] for You gave permission for the invocation[m] of Your name[n] in standing and in sitting and in the remainder of all the greatness of[o] wisdom. YP ŠTT ʾD YH SBY ʾP[p] ʾRʾH[q] YWP YH HPWP YWPʾD

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[r] "and above them all … my head" om N [s] "Seal above my head:" M22] om N M40 D; "TYTS. Above my head:" O [t] "Gog" (cf. Ezek 38–39) [u] "great" [v] "pure" [w] "RYR … HH," om M40 D [x] "eternal invokings" or "eternal invoking" or "invoking(s) of the world" O] "I have invoked the world" N; om M40 D; "eternal invoking" or "invoking of the world" M22 [y] "You are declared blessed," N O M22] + "You by Yourself," M40 D [z] "Yours" N O M40 D] "His" M22 [aa] "Blessed are You, YHWH," N O M40 D] om M22 [bb] "Lord of might," N O M22] "Lord, Mighty One," M40 D [cc] "great in rulership" N O] "great of rulership" M40 D **§ 567** [a] "Kings," M40 D] + "blessed be He," N O; + "the Holy One, blessed be He," M22 [b] "alone are declared blessed … O King of"—"the Holy One" D [c] "One" N O M22] om M40 [d] "alone" O M40 M22] om N [e] "HWKYḤ" ("rebuke!") O M40] "to rebuke" N; om M22 [f] "is Your name;" om M22 [g] "exalted" [h] "because" [i] "hand" [j] "GḤWP is Your name;" O M40] + "is Your name" (dittography) N; om M22 [k] "A flame of might of exaltation," O] + "is Your name;" N; "a flame of GBR ("a man") TKS" (corrupt) M40; "a flame of might is exaltation" M22 [l] "this is the splendor of" N O] "ZHZYW" (corrupt) M40; "this is ZYY" (corrupt) M22 [m] "the Lord of" N O M40] "the mother of" (corrupt) M22 [n] "Your holiness is" N O M40] "holy" M22 D (without starting a new sentence) **16/§ 568** [a] "You are" N O M40 D] "God is" M22 [b] "Your way is" N M40 D] "DRKS" O (corrupt); "Your ways are" M22 [c] "and Your word is" N M40 D] "and Your words are" O M22 [d] "holy" N O M40 D] "glory" M22 [e] "glory, great and holy" N O M22; "glory, greatness, holiness" M40; "holy, ⟨glory⟩, greatness, and holiness" D [f] "exalted" [g] "powerfulness" [h] "Mighty One" [i] "my ways" [j] "God" [k] "fear" [l] "King of the world" or "Eternal King" N O M40 D] om M22 [m] "for the invocation" N M22] "for invocations" or "for the invoking" O M40 D [n] "Your name" O M40 M22 D] "her/its name" N (the nearest fem. sg. antecedent is "permission") [o] "the greatness of" N O M40 D] om M22 [p] "also" or "wrath" [q] "I see"

BYPʾ NBṬS ḤYH ZW[r] ḤY[s] WʾRM. Forever and ever the King[t] of praise is praised,[u] for Your name is great in praise and Your name is[v] *exalted and lifted up* (Isa 6:1). Blessed are You YY', great is Your name,[w] living in mighty acts.[x] And I invoked[y] three names ZYYP[z] from His name,[aa] lest He strike me with destruction. And when he ascended, I invoked three signs,[bb] lest angels and harmful (demons) strike me.[cc] RDNW YʾH SHRY YWʾY ʾKBKY ʾYSTKY KWYWʾ HʾL HB[dd] WʾŠBYR[ee] and the harmful (demons) Dʿ K'B'[ff] BYNYYN[gg] ʾRYM[hh] MDRS[ii] QDWMH ʾLP[jj] ʾYS YHʾ YZH YWH MBYʾ[kk] ʾWP HP YH YD[ll] YH HW a great[mm] seal.[nn]

A prayer to invoke the angels standing behind the living creatures (§ 569)

16/§ 569 R. Ishmael said:

R.[a] Nehuniah ben HaQanah[b] said to me:

The one who seeks to make use of this great[c] mystery must invoke the angels[d] who stand behind the holy living creatures: MQLS[e] ʾSGD[f] NWSS.[g] And he must pray a prayer lest they destroy him,[h] for they are the most enraged of the whole host on high. And what is the prayer?[i]

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[r] "ḤYH ZW" "this living creature" [s] "Living One" or "alive" [t] "the King" N O M22] "who" (corrupt) M40 D [u] "is praised," N O M40 D] "You are praised," M22 [v] "and Your name is" N M22] "and happiness" O D; "and happiness, O God" M40 [w] "is Your name" M40 D] om N O M22 [x] "in mighty acts" N O M40 M22] "in a mighty act of" (corrupt) D [y] "And I invoked" N O M22] "YH I remembered" (corrupt) M40 D [z] Only N gives three names here: "ZYYP PSP ʾRṢ ("earth")" [aa] "from His name" N O M22] "is His name" M40 D [bb] "lest He strike me with destruction … signs" N] "lest He strike me" O; om M40 D (haplography); + "lest He strike me with destruction. And when he ascended I invoked three signs ZH ("this") BYH RTBʾ BYH GDWLT ("greatness of") ʾTTYT BYH and I sealed on myself with five seals" M22. The word translated "signs" may also be intended to mean "letters." Cf. § 561 n. j. [cc] "lest … strike me" N M40 D] "angels and harmful (demons)" (haplography; see n. bb) O; "lest you strike me, O harmful (demons) and harmful (demons), and angels." M22 [dd] "give!" [ee] "and I break" [ff] "Dʿ K'B'" or "know the 22 (letters of the Hebrew alphabet?)" [gg] "building" [hh] "I exalt" [ii] "treading place" or "*midras* (uncleanness)" [jj] "thousand" or the letter "*ʾaleph*" [kk] "he brings" [ll] "hand" [mm] "a great" N O M40] "the great" M22 [nn] Cf. *The Great Seal-Fearsome Crown* incantation prayers (§§ 318–321//§§ 651–654) translated in chapter seven. **16/§ 569** [a] "R." N O M22 D] om M40 [b] "HaQanah" N O M40 D] + "my master" M22 [c] "great" N O M40 D] om M22 [d] "the angels" N O M40 D] "three angels who stand behind the holy living creatures like the three angels (or "by the three angels" or "23 angels")" M22 [e] "he lauds" [f] "I abase myself" [g] "pining away" or "sparkling" or "performing a miracle" [h] "they destroy him" O M40 D] om N; "they destroy" M22 [i] "And what is the prayer?" O M40 M22 D] "And this is the prayer:" N

Blessed are You, YHWH, my God[j] and my Former, great[k] and fearsome, living forever, magnificent[l] over[m] the chariot. Who is like You, magnificent on high? Give me success in all my limbs, and I will meditate on the gates of wisdom; I will search in the ways of understanding; I will have a vision of the chambers of[n] Torah; I will meditate on the treasuries of[o] blessing, and they shall be treasured up for me, for wisdom is before You.[p] And save[q] me from all the enraged ones who stand before You,[r] and let them love me before You.[s] And I know that[t] Your holiness is forever, and I bless the holiness of Your name forever,[u] and I declare holy[v] Your great name.[w] And let it be[x,y] a great seal[z] upon[aa] my limbs[bb] as it is written,[cc] *Holy, holy, holy, YHWH of hosts;*[dd] *the whole earth is full of Your glory* (Isa 6:3). Blessed are you, YY', who live forever.

How to have a vision of the Shekhinah (§ 570)

17/§ 570 And again[a] I said to[b] R. Nehuniah ben HaQanah:[c]

In the hour that one[d] invokes twelve words,[e] how can one[f] have a vision of the splendor of the Shekhinah?

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[j] "my God" N O M40 D] + "my King" M22 [k] "great" O M40 D] "holy" N M22 [l] "magnificent" O M40 M22 D] om N [m] "over" N M40 D] + "the whole of" O M22 [n] "in the chambers of" O M40 M22 D] om N [o] "on the treasuries of" M40 M22 D. The other manuscripts are corrupt and N adds "for (it is) a blessing." [p] "for me, for wisdom is before You." N O M22] "my mouth is before sages." M40; "in me before sages." D [q] "And save" N O M40 D] "And may You save" N [r] "before You," N M22] om O M40 D [s] "and let them love me before You" N O] "and let them love before ("You?"—abbreviation)" M40; "and let them be beloved before me" M22; "and let them be loving beforehand" D [t] "And I know that" O M40 M22 D] "For" N [u] "and I bless the holiness of Your name forever," N O] "and I bless Your holy name forever," M40 D; "Your name is forever, Your remembrance is forever, Your name is holy forever." M22 [v] "and I declare holy" N O M22 D] om M40 [w] "Your great name" N M22] "Your holy and great name" O; om M40; + "forever" D [x] "And let it be … forever." om D [y] or "And let there be" [z] Cf. *The Great Seal-Fearsome Crown* incantation prayers (§§ 318–321//§§ 651–654) translated in chapter seven. [aa] "upon" M40 M22] + "all of" N O [bb] A corrupt word of uncertain meaning appears after this word. O reads *dg'*, which could be an abbreviation for "of my body" (*dgwpy*)—although there is no obvious reason why this word should be abbreviated—or perhaps of "which (seal) is three (words)." The text is corrupt and the meaning is uncertain. [cc] "as it is written," M40 N O] om M22 [dd] M22 ends the quotation here. **17/§ 570** [a] "And again … he was not harmed"—"He is/was beloved to me, etc." D [b] "And again I said" O M40] "R. Ishmael said: I asked of" N; "R. Ishmael said: said to me" M22 [c] "HaQanah" O M40] + "my master" N M22 [d] "one" N O M40] "a man" M22 [e] "words" O M40] "of my words" (?) N [f] "can one" O M40] "can they" N

He said to me:

He prayed[g] a prayer[h] with all his vigor,[i] and the Shekhinah was beloved to him,[j] and He would give[k] him permission to have a vision, and he was not harmed.

Another Sar Torah praxis (§§ 571–578)[a]

18/§ 571 R. Ishmael said: This is the work of wisdom and understanding. Everyone who works it is wise and understanding. In the name of YH YH YH YHW YHW YHW YHY[b] YHY HY Y HY HW HW HW ʾHW ʾHW ʾHW ʾH YH *I am* (Exod 3:14) *I am* (Exod 3:14) blessed blessed blessed holy holy holy Almighty Almighty Almighty YHWṢ YHWṢ YHWṢ PṢ[c] PṢ PṢ merciful merciful merciful gracious gracious gracious.[d] His name is explicated with forty-two letters.[e] Whoever works it is wise and filled (with) wisdom. *This is My name forever and this is My invocation from generation to generation* (Exod 3:15). Blessed is the name of the glory of His kingdom forever and ever. Amen. Amen. Selah.[f] *And when it rested he said: Return YHWH to the myriad thousands of Israel* (Num 10:36).

19/§ 572 R. Ishmael said:

A disciple who seeks to make use of this great mystery must sit in fasting from the beginning of the month of Sivan until *ʿAṣeret*.[a] And he must eat nothing except from the first of what has been separated from all.[b] And he must whisper (to) the moon or bring wine. And he must bake a pot of bread[c] with his (own) hands. He must go to the river and immerse. And also these nine days, morning and evening, he must immerse. And on the last day, when he seeks to bake he immerses, and after dark he immerses,

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[g] "He prayed" O] "You pray" N; "That he prayed" M40; "I prayed" M22 [h] "a prayer" N O M40] om M22 [i] "his vigor" O M40] "your vigor" N; "my vigor" M22 [j] "to him," N O M40 D] "to me" M22 [k] "and He would give … he was not harmed" N] "etc." O M40; om M22 **18/§ 571** [a] Paragraphs 571–578 are found only in N. They are written in a mixture of Hebrew and Babylonian Aramaic. Cf. this praxis to the one in *Merkavah Rabba* §§ 659–670. [b] "let there be" [c] Cf. *Hekhalot Zutarti* § 362 n. q. [d] For the last two words cf. Exod 34:6. [e] See § 565 n. f. [f] Cf. Ps 72:19. **19/§ 572** [a] Here *ʿAṣeret* is another name for the festival of *Shavuot* or Weeks, which begins on the sixth day of the month of Sivan. [b] The meaning of this sentence is unclear. Swartz translates it, "He must not eat anything except from the beginning of this period" (*Scholastic Magic*, 110), whereas Schäfer translates, "und esse nichts außer vom Ersten, was man von allem absondert" (*Übersetzung*, 3:294). [c] See Swartz, *Scholastic Magic*, 110 n. 5 on this phrase.

and when he has passed the night[d] he immerses. But after he has eaten he does not need to. And when he seeks to eat he must bring a jug(!) of his own[e] wine,[f] and he must count over it nine times and immerse and drink and use a new vessel. And he must not lie alone, for this is in order that he not be harmed.

20/§ 573 R. Ishmael said to R. Akiva:

A fig leaf and olive leaves and a silver cup and wine and an egg.

He said to me:

Concerning all you ask as to holiness and purity, (if) uprightness and piety are in your heart, then you may take your stand on their vigor.[a]

§ 574 Fig leaf: I adjure you, SWDLPN,[a] the angel who fastens on the crown of his Lord, that you ascend and say to Him:

Two angels, Metatron and ʿGMṬYʾ, who are[b] the wisdom in the heart of so-and-so, and he knows. And I will be wise and I will be intelligent, and I will complete and not forget, and I will learn and not forget that You are the first and You are the last over me. They shall not exchange (letters) in the name: PṢ MPṢ MPṢ Šʾ H Šʾ H ŠQ BQQ ʾ H YH Wʾ ZMR KGWN HWʾ GMR KGWN[c] ʾ KRKYNYH. In the name of ʾ H Wʾ H Bʾ H YHW YHW YHW Yʾ H Hʾ Y from now and forever. Immerse in the evening, and on the next day you must fast, and write (this) on a {fig} fig leaf and eat (it) and drink wine afterward and sleep on your arm.[d]

§ 575 Olive leaves: MSWMSNN BMWSMʾ KMWQMʾ ʾ YN SMN[a] Gʾ H[b] QMʾ[c] ? ʿGYPYʾ L[d] MSPW YH Wʾ Y Yʾ. These are the princes who rend the firmament, and they gave the Torah to Moses by the hands of YHW YHW WHH. I adjure you[e] by His name: Great DDRYN,[f] that You may preserve the Torah in my heart. Write (this) on three olive leaves, blot (it) out with wine, and drink. Write the amulet and hang it on your(!)[g] left arm.[h]

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[d] Taking the word *bty* as a pf. form of the root *byt*, "to pass the night" (Jastrow, 167b). Cf. Schäfer, *Übersetzung*, 3:295, "Und wenn er geschlafen hat." Swartz translates it tentatively as "and when he [eats] it." [e] lit. "from his mouth." See the next note. [f] I follow Schäfer's emendation and interpretation (*Übersetzung*, 3:295 nn. 4–5). **20/§ 573** [a] Cf. *Merkavah Rabba* § 659. **§ 574** [a] Probably to be emended to Sandalphon (SNDLPN), on whom see § 582 n. k. [b] Schäfer suggests that the word "who are" (*dʾynwn*) be emended to "daß ihr Weisheit bewahren sollt …" (*dtnṭrwn*; "that you should protect wisdom") [c] "Wʾ ZMR KGWN HWʾ GMR KGWN"—"and I will make melody as he completed as" [d] Cf. the rite in § 564. **§ 575** [a] "ʾ YN SMN" or "there is no mark" [b] "majestic" [c] "first" [d] Perhaps an error for ʿAnaphiʾel, on whom see *Hekhalot Rabbati* §§ 241–244. [e] plural [f] For "DDRYN" Swartz (*Scholastic Magic*, 111 n. 11) suggests (angelic) "Dwellers," based on terminology used in the High Holiday *musaf* service. [g] The manuscript reads "my." [h] Cf. the rites involving leaves in *Merkavah Rabba* §§ 660–661, 63.

§ 576[a] The silver cup: Ink and lead pigment[b] and ʾP??NYM HʾHTYTN WʾṬWṬWT. He must gather and order(!)[c] the ranks. These are the orderings of Michael, the great prince(!)[d] of Israel, that you should preserve it[e] for the study of Torah in my heart. Amen. Amen. Selah. Hallelujah. Write (this) on a silver cup, blot (it) out with wine, and drink it, and count twenty-four times, "Listen to our voice," and (at) the final one say, "Who hears prayer."[f]

§ 577 Wine: An open bud[a] that sits on the heart and an attached growth that sits on the mouth of the stomach. My word(s) from me.[b] And throw on me Bible and Mishnah and Talmud, and enlighten my heart {with} ⟨concerning⟩ words of Torah. And may I not stumble with my tongue in all that I will learn. In the name of YHWʾL WʾL[c] and in the name of the great God YH YHW YH YH ʾLY[d] ʾL[e] and in the name of the great God YH YHW YH YH God of gods, the explicit and honored name. Amen. Amen. Selah. Say (this) forty-one times over the wine of his own[f] at the coming of the Sabbath when you sleep, and drink (it). And on the next day sit in fasting.

§ 578 Egg: LʾYGNSM BPSH PR ʾNH. The great Prince of Torah[a] who was with Moses on Mount Sinai and garlanded him[b]—all that he learned and all that his ears heard—so may you be capable[c] and come to me, and you shall remove a stone from my heart with haste and you must not hesitate(!).[d] Amen. Amen. Selah. Write (this) on a day-old egg of a black hen. ⟨Roast⟩ this egg for yourself, and after it is roasted, peel it, and write on it—this egg—this word, and afterward eat it, but do not drink afterward. And on that day he must sit in fasting and in[e] a box.

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§ 576 [a] Cf. the rite involving a silver bowl in *Merkavah Rabba* § 663. [b] Following Swartz's (*Scholastic Magic*, 111" n. 12) understanding of *ʾbyryn qntys*, based on terms in *b. Shab*. 104b. [c] Emending *ʾsrdr* to *ʾsdr* with Schäfer, *Übersetzung*, 3:297 n. 1 to § 576. [d] Emending *ʾšrṣw* to *ʾysr'* with Schäfer (*Übersetzung*, 3:298 n. 2 to § 576) and Swartz (*Scholastic Magic*, 112 n. 15). [e] Swartz (*Scholastic Magic*, 112 n. 16) emends to "me." [f] Phrases from the statutory *Amida*. See Schäfer, *Übersetzung*, 3:298 n. 3; Swartz, *Scholastic Magic*, 112 n. 17. **§ 577** [a] Or "growth." Schäfer (*Übersetzung*, 3:298 n. 3) translates *nbṭ* as "Geschwulst," "tumor." He suggests that some sort of divination by examination of the internal organs of an animal is in view. [b] The meaning of this phrase is unclear. [c] "and God" [d] "my God" [e] "God" [f] lit. "from his mouth" (cf. nn. e-f to § 572). **§ 578** [a] Taking the final *nomen barbarum* (ʾNH) as the meaningful word "I," we could translate the opening phrase of the sentence "I am the great Prince of Torah …" [b] The reading of the word is uncertain. [c] With Schäfer, *Übersetzung*, 3:299. Swartz (*Scholastic Magic*, 112) translates "So may you crown." [d] For the emendations and the interpretation of this sentence, see Swartz, *Scholastic Magic*, 112 n. 8; Schäfer, *Übersetzung*, 3:299 n. 4. [e] Literally "and between." The meaning of the phrase is uncertain.

Angelic Names and Five Prayers (§§ 579–591)

The names of the angels of the seven palaces (§§ 579–582)

21/§ 579[a] R. Ishmael[b] said:

R. Nehuniah ben HaQanah, my master, said to me:[c]

Son of majestic ones, in the hour[d] when I saw a vision of the chariot, I saw adornment of majesty,[e] inner chambers,[f] magnificent ones of[g] awe,[h] chosen ones of[i] fear,[j] burning and confounding.[k] Their burning is more than burning[l] and their confounding is more than confounding.[m]

22/§ 580[a] R. Ishmael said:

As soon as I heard this report[b] from R. Nehuniah ben HaQanah, my master,[c] I stood on my feet and I asked him all the names of the princes of[d] wisdom. And from the request[e] that I asked of him[f] I saw light in my heart *like the days of heaven*[g,h] (Deut 11:21; Ps 89:30 [Evv. 89:29]).

23/§ 581[a] R. Ishmael said:

As soon as I stood on my feet and I saw my face illuminated[b] from my wisdom[c] I began to explicate[d] every single angel who is in every single

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21/§ 579 [a] Paragraphs 579–591 are missing from M22. See the introduction to this chapter. In addition §§ 579–580 are found elsewhere in the Hekhalot manuscripts in the *Synopse*. Corresponding paragraphs appear in N §§ 403–404 in the long addition of this manuscript to the *Hekhalot Zutarti*; § 579 corresponds to § 740 in O M40; and § 580 corresponds to § 741 in O. In the apparatus I note any additional readings of interest in these external paragraphs. [b] "Ishmael" N O] "Akiva" M40 D [c] "said to me" O (M40 D?)] "said" N; "said to her" N(§ 403) [d] "in the hour" N O D] om M40 [e] "adornment of" N O] "a chamber of" M40 D [f] "inner chambers," O M40 D] "inner chambers of" N [g] "magnificent ones of" O M40 D] "adorned ones of" N [h] "awe," N O M40 D] "fear," M40(§ 740) [i] "chosen ones of" N O M40 D] "in an abundance of" N(§ 403); "bands of" M40(§ 740) [j] "fear" N O M40 D] "awe" M40(§ 740) [k] "and confounding" N O M40 D] "and dividing" N(§ 403) [l] "more than burning" O M40 D] "a burning" N O(§ 740) M40(§ 740); "a torch" N(§ 403) [m] "more than confounding" M40] "a confounding" N O D **22/§ 580** [a] Cf. this paragraph to *Merkavah Rabba* § 656. [b] N O and M40 D use slightly different words, both of which can be translated "report." N includes the erasure "{I heard}" here. [c] "my master," N O] om M40 D [d] "all the names of the princes of" N O] om M40; "the whole name of the Almighty of" D; "the names of all the princes of" N(§ 404) O(§ 741) [e] "And from the request" N O M40 D] "And the request" N(§ 404) [f] "of him" O M40 D] "to him" N [g] "*like the days of heaven*" (Deut 11:21; Ps 89:30 [Evv. 89:29]) N O] "for it was from heaven" M40 D [h] "light … heaven."—"etc." N(§ 404) O(§ 741) **23/§ 581** [a] Compare this paragraph to the lists of he names of the angels assigned to the seven palaces in *Hekhalot Rabbati* §§ 207–212 and *Hekhalot Zutarti* §§ 414–417. There are some correspondences among the three lists. [b] "my face illuminated" M40] "my face giving light" or "my face was luminaries" N O D [c] Cf. Exod 34:29–35; Matt 17:2; Luke 9:29; 2 Cor 3:18. [d] "to explicate" N M40 D] "explicating" O

palace: In the first palace:[e] WHWPYʾL and ʿZPYʾL, GHWRYʾL and RṢYṢYʾL and SṬP⟨P⟩ʾL BTZʾL ʾWZPYʾʾL WʿWZBZBYʾL.

At the entrance of the second palace stand: Gabriel Qaṣpiʾel RHBʾL ŠBZRYʾL ŠTQYʾL and HRBYʾL QŠRʾL ʿWBMYʾL ʿRPʾL.

At the entrance of the third palace stand: HDRYʾL ZBDYʾL ZRWRYʾL SRNʾL ʿMTYʾL ʿMMʿL and ʿMTLYʾL NWRDYʾL and RWDYʾL.

At the entrance of the fourth palace stand: SGSṬʾL ʾSRʾL H⟨Y⟩LWPY ⟨HYLWPY⟩ and HWLWPTYʾLMWN GLMWN QDWŠ[f] HQM GDR ʾGBS BSWS ʾBRMWS PSWY MDWR Gabriel ZʿYM ZʿH[g] ʾWRʿ YWRDʿ.

At the entrance of the fifth palace stand: DHRHYʾL ʾYDRʾL DRGYTʾL GHṢYṢʾ YṢWṢYʾL RYPYWN HGY ZYWWY PSQ KYSʾL RBDWDYʾL GʾL[h] ʾPQYʾL YYGD YYQD.

At the entrance of the sixth palace stand: ʾBGBG ʾṢHṢH ʾṢPṢP HDM DGDWY RZWZYʾL ʿṬWPYʾL GRGWT SBSʾL HDWRYʾL ṢʿN DYRʾL ʾYZʿYʾL ZʿZʾL ṢZYʿʾL {??} QDQDʾL RʿDʾL ŠWRʾL PSSYʾL GHWʾL BPYʾL.

At the entrance of the seventh palace stand: ʾSMKYS QMNMN ʾMYLPṬWN ŠMYNYʾL LPṬWN ʾLT QRTYWN ʾBRYʾL GDWDYʾL SRPSYWN HLLBYʾL ʿYPPY LHBH[i] ZʿZʿ[j] ŠLHBYTH ŠBWBYʾL PḤDYʾL ḤWQYʾL RWṬ PSYSYʾL ʾSPSYSYʾL GʿGʿ[k] KY ʿWR[l] YQRTH H⟨H⟩YPYLY MWPLYʾL YSWDYʾL Prince of[m] the Presence who sees the likeness of[n] ZHRRYʾL YHWH God of Israel.

§ 582 And above them all is[a] the King of the world seated on *an exalted and lifted-up throne* (Isa 6:1). And the angels of glory refresh[b] with songs and shout a shout and speak His mighty acts,[c] standing on His right and His left.[d] And these are their names:[e]

ʿGYWN ʿDYʾL ʿPPʾL ṢBWṢYʾL ⟨ṢBWṢYʾL⟩ and ʾYBWRYʾL ʾŠKNYZKYʾL GRWSQSWPʾL PKWKYʾL ʾGKGDYʾL ʿDRYʾL ʿWZRYM[f] ṢṢ and PPY[g] NGD[h] GHYRʾL GHWDRY ZRZDYʾL HDWRTYʾL WMQYP[i] ʾDRGḤY WDʾY YWPY[j] and PSYBGD GHWRʾL GHWRYY ZRZ(Y)ʾL the Angel of the Presence. And Sandalphon[k] ties the phylacteries onto the head of *the Rock of Ages*

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[e] "palace" O M40 D] "palace, standing" N [f] "holy" [g] "cold sweat" [h] "he has redeemed" [i] "flame" [j] "was troubled" [k] "he yearned" [l] "awake!" [m] "Prince of" O M40 D] "Princes of" N [n] "the likeness of" N O D] M40 **§ 582** [a] "is" M40] "sits" N O; "there is" D [b] "refresh" O M40 D] "chant" N [c] "His mighty acts" O] "His might" N; "Your mighty acts" M40 D [d] Cf. 1Kgs 22:19 [e] "their names" N O M40] "the names" D [f] "helpers" [g] Perhaps related to the ancient Greek misreading of the Tetragrammaton as *PIPI*? [h] "opposite" [i] "and encircles" [j] "beauty" [k] Sandalphon is a well-known angel in Jewish tradition (see *b. Ḥag.* 13b) who also appears in *Merkavah Rabba* § 655–656, in the title of § 597 (see in chapter seven), and perhaps in § 574 above. His name seems to be derived from Greek *synadelphos*, "one who has a brother" or "member of an association."

(Isa 26:4), YHWH, God of Israel, blessed be His name,[l] the great, mighty, and fearsome God; the magnificent, eminent, valiant, strong One; the frightening, wondrous, elevated God who is seated in the wide places on high,[m] who does His will in the world and there is no one who can delay (it).

The merit of R. Ishmael (§§ 583–585)

24/§ 583 R. Ishmael said:

ZBWDYʾL, the Angel of the Presence, said to me:

Son of majestic ones, what[a] merit did your father and your mother have that you merit taking your stand upon this mystery?

For the whole[b] entire world did not merit it, but I and R. Akiva merit making use of it.

§ 584 R. Ishmael said:

ŠQDḤWZYH, the angel of the Presence, said to me:

Son of majestic ones, do not declare yourself more majestic than all your associates,[a] and do not say, "Indeed, I have more merit than anyone," for it is not from your vigor and from your might,[b] but[c] from the vigor of the might of[d] your Father who is in heaven.[e] But[f] cheerful are you in this world, and it will be good for you[g] in[h] the world to come. And cheerful are you, and it will be good for you forever[i] and forever and ever[j] and for all the mortals who take hold of it and recite (it) from dawn to dawn in prayer[k] like you.

25/§ 585 R. Ishmael said: As soon as I heard[a] (this) from ŠQDḤWZYH, the Angel of the Presence, I stood with all my vigor[b] and I roused[c] myself[d] and I gave the *qedushah* before[e] the King of[f] the world and I said:

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[l] "His name," N M40 D] "Your name" O [m] "on high" N O] "of quarrels" or "of knots" (corrupt) M40 D **24/§ 583** [a] "what" O M40 D] "how much" N [b] "For the whole" N (*lpy kl*) M40 D (*škl*)] "For not the whole" O (emphatic double negative with the same sense as the other reading) **§ 584** [a] "than all your associates" O M40 D] "than your associate" N [b] "from your vigor and from your might," O] "from your vigor and your might" M40 D; "from your might and from your vigor," N [c] "but" N M40 D] om O [d] "the might of" O M40 D] om N [e] "Your Father who is in heaven" N O] "angels who are in heaven" M40 D [f] "But" O M40 D] + "Your Father who is in heaven" (corrupt) N [g] "for you" N M40 D] + "for you" (dittography) O [h] "in" N] "for" O M40 D [i] "forever" N O D] "for this world" M40 [j] "and forever and ever" O M40 D] "and ever" N [k] "in prayer" N O M40] "in his prayer" D **25/§ 585** [a] "I heard" O M40 D] "he heard" N [b] "my vigor" N O M40] "my life" ⟨D⟩ [c] "roused" O M40 D] "threw" N [d] "myself" N M40 D] + "and I stood" O [e] "before" O M40 D] "from before" N [f] "the King of" N O D] "the King, the King of" M40

YHWH my God,[g] You are declared holy forever,[h] You are declared majestic over the living creatures and over the chariots[i] of Your power.[j] You are adorned, You are blessed, for there is none like You. You are declared holy, for there are none like your works,[k] for the innermost heavens[l] declare Your righteousness; fearsome ones tell Your glory; seraphim above and below prostrate themselves before You.[m] For[n] You are great and fearsome and there is no[o] perversion or forgetfulness before Your throne of glory. Blessed are You, YHWH, Former of all beings in truth.

The five prayers (§ 586)

26/§ 586 R. Ishmael said:

When R. Nehuniah ben HaQanah, my master,[a] heard that I stood opposite heaven[b] and I explicated every single angel[c] who is in every single palace, he said to me:

Why have you explicated the angels who stand at the entrances of the palaces?

I said to him:

Not for laud of myself have I done (it), but for the praise of the King of the world.

R. Ishmael said:

R. Nehuniah ben HaQanah, my master,[d] said to me:

The Torah of truth (Mal 2:6) that Aaron the priest[e] acquired,[f] it remains for you and there is no grief for you[g] concerning this mystery.[h] But if you seek to make use of this mystery, strengthen yourself[i] with five prayers.[j]

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[g] "my God" N M40 D] {"God of Israel"} O [h] "forever," O M40 D] + "You are declared holy," N [i] "and over the chariots" N O] om M40 D [j] "of Your power" N O] "with You" or "of Your people" M40 D [k] "Your works," O M40 D] "Your work," N [l] "the innermost heavens" N O D] "for the heavens heavens" (corrupt) M40 [m] "before You" N O M40] "before" or "before me" D [n] "For" O M40 D] om N [o] "You are great and fearsome and there is no" N O D] "there is no" M40 **26/§ 586** [a] "my master," O M40 D] om N [b] "opposite heaven" N O] "on my feet" M40 D [c] "every single angel" O M40 D] "every angel" N [d] "HaQanah, my master," N D M40] "my master" O. M40 adds an erroneous abbreviation mark to "my master," as though it were plural. [e] "the priest" N O] om M40 D [f] "acquired" O M40 D] + "for you" N [g] "no grief for you" O M40] "nothing concerning grief for you" N; "no grief" D [h] "concerning this mystery" O M40 D] om N. For the importance of R. Ishmael's priestly lineage see also *Merkavah Rabba* § 681. [i] "to make use of this mystery, strengthen yourself" O M40 D] "by means of this mystery to make use of the strength for yourself" (corrupt) N [j] "with five prayers" M40 D] "five prayers that I recite to you" N; "with eight prayers that I recite" (corrupt) O

In that hour he arranged prayers before me[k] and every single prayer[l] was twelve signs[m] from the name of[n] the living and abiding God, the frightening and sanctified[o] God who is seated in the wide places on high.[p]

R. Ishmael[q] said:

When R. Nehuniah ben HaQanah[r] arranged these prayers[s] before me, every day I was praying every single one with[t] the names of it[u] in descent and in ascent, and it was refreshment[v] to all my limbs.

The first prayer (§ 587)

27/§ 587 The first prayer, which Zʿ WPYʾ L, Prince of Gehinnom, would pray[a] in the hour that he would see[b] the righteous and YḤDY[c] YHWH the God of Israel in the Garden of[d] Eden with them.

My master said to me:

Be praying[e] that your people[f] should be saved[g] from the judgment of Gehinnom.[h] You are blessed, great and mighty[i] strong God. King who are declared majestic in adornment, magnificent in glory,[j] You said and the world came to be. By the breath of Your lips You founded the firmament[k] and Your great name is pure[l] and exalted over the uppermost ones[m] and

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[k] "prayers before me" O] "five prayers before me" N; "prayers before them" M40 D [l] "and every single prayer" N O M40] "and every single one of the prayers" D [m] "twelve signs" N O "twelve, this" (corrupt) M40 D. As noted earlier, the word "signs" is usually used in *Maʿaseh Merkavah* to mean the graphically nearly identical word "letters." That may well be the meaning intended here, but none of the five prayers are associated specifically with twelve letters or anything that could be construed as twelve "signs." [n] "the name of" N M40 D] + "God" O [o] "sanctified" O M40 D] + "in righteousness and ornamented" N [p] "who is seated in the wide places on high" N O] "among the chariots" M40; "among the chariots on high" D [q] "R. Ishmael" O M40 D] "He" N [r] "R. Nehuniah ben HaQanah" M40 D] "He" N; + "my master" O [s] "prayers" O M40 D] "five prayers" N [t] "with" N O D] "according to" M40 [u] i.e., the prayer [v] "refreshment" O M40] "a wind" D; "refreshment of a seal" N **27/§ 587** [a] "which Zʿ WPYʾ L, Prince of Gehinnom, would pray" N O] "Zʿ WPYʾ L, Prince of Gehinnom" M40 D [b] "that he would see" N] "that he sees" O M40 D [c] "YḤDY" (with minor variants) O M40 D] "they are arrayed" N [d] "in the Garden of" O M40 D] "of the Garden of" (Aramaic) or "grain" (corrupt) N [e] "Be praying" M40 D] "He was praying" (corrupt) N O. In addition O adds "it" and M40 D add "this prayer." [f] "your people" O M40 D] "your self" N [g] "should be saved" N M40 D] "you should be saved" O (corrupt) [h] "Gehinnom." O M40 D] "Gehinnom. And this is the first prayer:" N [i] "and mighty" N O] "etc." M40 D [j] "in glory" O M40 D] "in speech" N [k] "You founded the firmament" N O D] "the firmament makes music" M40 [l] "Your great name is pure" N O] "His great name is pure" D; "His pure name is great" M40 [m] "over the uppermost ones" M40] "all the uppermost ones" N O D

lowermost ones.[n] Your name is the merit of the earth and Your name is the merit of heaven.[o] And the angels stand in heaven[p] and the righteous ones trust in Your invocation. And Your name[q] flies over all and Your invocation is declared great[r] over all sons of[s] flesh. Blessed is Your name alone, blessed is Your name alone.[t] Fire that is worthy,[u] kindled fire, ZʿN ʾPSPʾ, consuming fire, enraged fire of ire,[v] fear of[w] seraphim, a rock of silver was in a cold sweat, ṢPṢPS, rulership of ophannim, kindled strength of kindled enraged DPWSH, a word engraved in the bosom of YH.[x] ʾBṢ ʾBṢ BṢ BBṢ Blessed are You[y] alone. He alone ZʿMM WRSWS[z] YPS ʿP{Ṭ}Ṣ ⟨ʿPṢ⟩ ZHYR[aa] LṢDŠ ZYW[bb] HYWN[cc] DS ZBWD BBʾ ZBDYYH YHW YH YH of Hosts.[dd] You are declared holy who formed heaven and earth. All the bands[ee] of the height and the work of Your hands[ff] ornament Your invocation from[gg] Your inhabited earth.[hh] Our God,[ii] Former of every magnificent one[jj] in greatness[kk] and beloved in might. The mighty ones of vigor give thanks[ll] that they stand before You in truth[mm] and in righteousness. Blessed are You YHWH, adornment[nn] of the ages[oo] and the Lord of rulership.[pp]

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[n] "lowermost ones" M40 D] "all the lowermost ones" N O [o] "of heaven" N O] om M40 D [p] "in heaven" O M40 D] "in Your name" N [q] "in Your invocation. And Your name" O M40 D] "in Your name; in Your invocation (it)" N [r] "declared great" N O] om M40 D [s] "⟨sons of⟩" N [t] In much of the rest of this paragraph it is exceedingly difficult to determine whether a given word is intended as a *nomen barbarum* or as a meaningful word in a syntactically meaningful phrase or sentence. [u] "that is worthy" N M40 D] "that kindles" O [v] "ire" N M40 D] "ZʿYS" O [w] "fear of" O M40 D] "fear" N [x] "in the bosom of YH" M40 D] "BḤQYH" N O [y] "Blessed are You" O M40 D] "Blessed is Your name, You alone" N [z] "and pulverized" [aa] "careful" [bb] "splendor" [cc] Schäfer (*Übersetzung*, 3:313 n. 35.) notes that the two words (with variants in the other manuscripts) "ZYW HYWN" could be a corruption of the single word "grandeur" (*zyhywn*). The word "HYWN" could also mean "Greece." [dd] The following song appears in a somewhat different version in § 558. The two versions are analyzed by Swartz in *Mystical Prayer*, 132–133. [ee] "the bands" O M40 D] "the mighty ones of the bands" N [ff] "Your hands" O M40 D] "Your hand" N [gg] "from" N] "and from" O M40 D. The syntax of the second reading would require this sentence and the next one to be read as a single sentence. [hh] Cf. Prov 8:31. [ii] "Our God," N O] "God," M40 D [jj] "magnificent one" N M40] + "magnificent one" (dittography) O D [kk] "in greatness" O M40 D] "in might" N [ll] "or confess" [mm] "in truth" N O] "in awe" M40 D [nn] "adornment" O M40 D] "effulgence" N [oo] or "the worlds" [pp] "rulership" O M40 D] "all rulership" N

The Second Prayer (§ 588)

28/§ 588 You are declared holy,[a] God of[b] heaven and earth,[c]
Lord of[d] lords,
Magnificent One of magnificent ones;[e]
God of[f] the cherubim,
Rider of the cherubim;
God of hosts,
And His rulership[g] is over the hosts.
God of[h] the attendants,
And His name[i] is declared holy over His attendants.[j]
He[k] is His name[l] and His name is He.
He is in He and His name is in His name.[m]
A song is His name and His name is a song.[n,o]

ZʿWPH[p] ZʿP[q] ZW[r]ʿY ZYʿ ʾHSY HWHSYN RMYY YHH HWʾ[s] RGŠ[t] BRQ[u] ʾṬGʾH HWʾ[v] ḤYLʾH ʾHY ʾH; HWʾ[w] HWʾB DRY ʿYL[x] RHY RS ʿL[y] DRW ZRYZ[z] YŠ' WYŠ'[aa] ZRYZ.[bb] *Eye in eye*[cc] (Num 14:14), vigor in vigor, might in might, greatness in greatness,[dd] support in support, poor in poor,[ee] shadow, *in the shadow of the Almighty he will take refuge* (Ps 91:1). You are declared holy, King of the world, since everything is suspended[ff] on Your arm, and all declare praise to Your name, for You are the Lord of the ages,[gg] and there is

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28/§ 588 [a] "You are declared holy" O M40 D] "The second prayer: Your are declared holy, YHWH," N [b] "God of" O M40 D] + "Israel," N [c] "and earth" N O D] om M40 [d] "Lord of" N O D] "Lords of" (corrupt) M40 [e] "of magnificent ones" N O] "among magnificent ones" M40 D [f] "God of" O M40 D] om N [g] "His rulership" O M40 D] "my rulership" N [h] "God of" N O] "to him (come)" M40; "These are" D [i] "And His name" O M40 D] "And Your name" N [j] "His attendants" N O] "the attendants" M40 D [k] "He" or "'He is'" (the latter following Schäfer, *The Hidden and Manifest God*, 80). So for the rest of this line and the next one. [l] "His name" O M40 D] "my name" N [m] "in His name" N O] "like His name" M40 D [n] "A song is His name and His name is a song." O] "His name is like His name." M40 D. Instead of "song," N reads *šwr*. Schäfer (*Übersetzung*, 3:315 n. 14) takes this to be the word "wall" ("Festung"), but it could also mean "ox" (cf. *Hekhalot Rabbati* § 273). [o] Cf. *Merkavah Rabba* § 655. [p] "enraged" [q] "rage" [r] "cold sweat" [s] "He (is)" [t] "stirred-up," [u] "lightning" [v] "He (is)" [w] "He (is)" [x] "height" [y] "upon" [z] "zealous" [aa] The abbreviated words could represent either "upright" or "Israel," connected by the conjunction "and." [bb] "zealous" [cc] "*Eye in eye*" (Num 14:14) O M40 D] "Power, power," N [dd] "in greatness" N D] om O M40 [ee] "poor in poor" or the *nomina barbara* "RŠ BRŠ" O] "there is in there is" N; "poor" M40 D. The text may be corrupt. [ff] "everything is suspended" N O M40] "they have suspended everything" D [gg] or "the worlds"

none like You in all the ages.[hh] Blessed are You, YHWH, the Holy One in the chariot,[ii] rider of cherubim.

The third prayer (§ 589)

29/§ 589 Blessed[a] is Your name, holy is Your name, King of[b] strength, magnificent over the mysteries of[c] the height and below. Lord of miracles, Lord of mighty acts, Lord of wonders, Lord of explications, who give wisdom to sages and knowledge to those who know understanding. *God of gods*,[d] *Lord of*[e] *lords, the great, mighty and fearsome God*, God Most High[f] *enthroned in secret, Most High* (Ps 91:1)[g] who do miracles and mighty acts and many acts of wonder, Magnificent One, strong, powerful, and explicit. Great God, mighty[h] over His fearsome acts[i] and the mighty ones. *YHWH is one* (Deut 6:4), The law of His name is one:[j] YH ḤSP BḤYL[k] ḤBYB[l] ḤQ[m] ḤDRY[n] BRʿWTYH MRGS ʾPṬLYWN RQD NŠYʾ[o] ZH[p] ZH[q] HP HP RB[r] MṢYH MPWM[s] ʾDPM KYNWʾH ʾYH ʾPWPY ʾPPY living YHWH God of the world,[t] You are one and Your name is one. Lord of everything, Magnificent One[u] of the whole world,[v] who is like You, living YHWH, my King[w] and my Former? Who is like Your glory,[x] living and abiding God? Your glory is full of effulgence and adornment. Your holiness is pure and humble. Therefore[y] mighty ones of heaven laud You, magnificent ones of the earth ornament You, for there is none like You in heaven and on earth.[z] Blessed are You YHWH, Lord of all breath.

[hh] or "the worlds" [ii] "in the chariot" N O] "in His chariotry" M40 D. The word translated "chariotry" (*mrkb*) is sometimes used as a synonym for "chariot" (*mrkbh*) in the Hekhalot literature. Cf. 1 Kgs 5:6 (Evv. 4:26) and Cant 3:10. **29/§ 589** [a] "Blessed" O M40 D] "The third prayer: Blessed" N [b] "King of" O M40 D] om N [c] "the mysteries of" N O] "all the mysteries of" M40 D [d] "*God of gods*," (Deut 10:17) O M40 D] + "living God, God," N [e] "*Lord of*" (Deut 10:17) N] "Lords of" (corrupt) O M40 D [f] "Most High" O M40 D] + {"acquiring (or "creating") in His mercies"} N [g] The quotation is exact but it is here applied to God whereas in Psalm 91 it is applied to a human being, i.e., "He who dwells in the secret place of the Most High." [h] "mighty" N O M40] + "and fearsome" D [i] "His fearsome acts" O M40 D] "fearsome ones" or "His fearsome ones" (abbreviated) N [j] "The law of His name is one" or "One law is His name" N O D] "He is His name, one" M40 [k] "in valor" [l] "dear" [m] "law" [n] "my adornment" [o] "patriarch" [p] "this" [q] "this" [r] "much" or "many" [s] "from the mouth of" (Aramaic) [t] or "eternity" [u] "Magnificent One" O M40 D] "Adornment" N [v] "of the whole world (or "age")" O M40 D] "of all the worlds" or "of all eternities" N [w] "my King" N O D] "from my heart" (corrupt) M40 [x] "like Your glory" N O D] "like You" M40 [y] "Therefore" N] "Upon" (corrupt) O D; "All" M40 [z] Cf. 2 Chr 6:14

The fourth prayer (§ 590)

30/§ 590 *Magnificent*[a] *is Your name in the whole earth* (Ps 8:2). You founded Your throne in heaven,[b] Your seat You placed in the lofty heights. You placed Your chariot[c] in the uppermost parts of Your residence in the misty clouds of purity. The bands of fire ornament Your invocation. The seraphim of fire psalm Your praise. The ophannim and the holy living creatures and the ophannim of adornment[d] and the seraphim of flame and the wheels of the chariot stand before You[e] *with the sound of*[f] *a great earthquake* (Ezek 3:12) and quaking and earthquake,[g] saying[h] an invocation in the name of ṬṬRWSY[i] YHWH one hundred and eleven[j] times.[k]

ṬṬRSY ṬṬRSYP ṬṬRSY[ʿ] ṬṬRGYS ṬṬMWPB ṬYṬRKSY ṬṬRYG ṬRY[l] ʾKTRY GHṢ GYQQ[ʾ] ʾGHGYH ʾPYPBYH B[ʿ]YRṬRKSY ṬRYS ʾZBD SṬYṬYY ʾDWH ʾBYBH ʾHYHH ʾZ HN[m] YHP ṬḤN[n] ṬYPY YṬY [ʿ]TRSYYH ṬRPSS TYRSYW ṬYṬRPWS RḤPYN RDṢ ʾGY[ʿ]Ṣ GḤṢ ʾRSS YH PYHP YH HHH YPYPP YQDQD[ʾ] YHṢṢ RWṢṢ[o] RHP RHP RHWP RHṢ DḤṢB ḤṢB ʾŠ[p] ḤQ BḤQ[q] ʾBG BZG BQQ YBQK RK[r] YHGZ ṬṬRSWP HPṢṢ YHGṢ YPWP HPP ʾRKY ḤPṢY[s] MNWSY[t] [ʿ]TY[u] [ʿ]WPYNP ZBYR SBB SBH YRGH NWR[v] GRYR DLSPSYM YH {NMṢ} ṢMṢ HṢQWQ ZYW RB[w] [ʿ]ŠBB YHṢ YHP YHQ QYR[x] HWPKLPS ʾʾG GBG BWG ʾGYD[y] DYGR[ʾ] ʾSQNYS PSPY[ʾ] ṬṬRYSG YY' ṬṬRYSG HGG[ʾ] HGYG[ʾ] HY HWY HW[ʾz] HW[ʾaa] HY WHW[ʾbb] WWY HGY[ʾ] TGY[ʾ] NDQ [ʿ]NRZWG ʾYBD TRPSYS[ʾ] ḤD[cc] ḤWD W[ʾ]DBH HGG[ʾ] MHGY[ʾ] HṬLTYH KWNS[dd] ʾN{?}GYS ZH[ee] NBWS MQṬL[ff] HPQTPQY NDWS BTL BRK[gg] YPP RGŠT[hh] DBB BPTL[ʾ] ʾBZQ[ii] PDQ ḤQQ[jj] MRQQ ʾKSWP ʾḤSR[kk] ʾHGH[ll] ʾHYG[ʾ] ʾHYPBN[ʾ] [ʿ]BTYYH ṬBṬYB ṬWB[mm] ṬBY

30/§ 590 [a] "Magnificent" O M40 D] "The fourth prayer: Magnificent" N [b] "in heaven" N] om O M40 D [c] "Your chariot" D] "Your chariotry" N O; "Your chariots" M40 [d] "adornment" N M40 D] "effulgence" {O} [e] "before You" N O] "before" or "before me" M40; "beforehand" D [f] "*with the sound of*" (Ezek 3:12) N ⟨O⟩ M40 D] "*with* {like} *the sound of* ⟨*with the sound of*⟩" O [g] "and quaking and earthquake," O M40 D] "and thunder," N [h] "saying" N] "He says" M40; O D are abbreviated and could represent either reading [i] For this name see *Hekhalot Rabbati* § 172 n. h. [j] "eleven" O M40 D] "twelve" N. The reading of N and even of the other manuscripts may allude to a praxis that involved the pronunciation of seals to pass the angels guarding the entrances to the seven celestial palaces on the outgoing and return journey to and from the chariot. See *Hekhalot Rabbati* §§ 204–205. [k] "times" M40 D] + "and they say" N; "and saying" O (abbreviated) [l] "fresh" [m] "ʾZ HN" or "then they" [n] "he ground" [o] "crushing" [p] "ḤṢB ʾŠ" or "he hewed fire" [q] "ḤQ BḤQ" or "law in law" [r] "tender" [s] "my will" [t] "my refuge" [u] "my time" [v] "fire" (Aramaic) [w] "ZYW RB" or "much splendor" [x] "wall" [y] "I tell" [z] "he" [aa] "he" [bb] "and he" [cc] "one" (Aramaic) [dd] "gathering" [ee] "this" [ff] "killing" [gg] "he blessed" [hh] "you (masc. sg.) were stirred up" [ii] One folio of D is lost from after ʾZBQ to the middle of § 594. [jj] "he engraved" [kk] "I lack" [ll] "I recite" [mm] "good"

YHWQ HL YH HP YHGG MRSYʿ YY' ʿYYWʿY HYGY WMHGY HWH GLY YH[nn] GR[oo] SBRH ŠLṬ[pp] GYD ŠBY[qq] BRWP ʿYPʿYP ʾʿYPʿYP ʾBY[rr] HGʾ YH QRQK HWHW ṬṬRSYH YY'.

Holy is Your name in the innermost heavens,[ss] *exalted and lifted up* (Isa 6:1) over all the cherubim. Your name is declared holy in holiness,[tt] declared great in greatness,[uu] declared mighty in might.[vv] And Your rulership is to the end of all generations. For Your might is lasting and lasting and everlasting.[ww] Blessed are You YHWH, magnificent in power, great in might.

The fifth prayer (§ 591)

31/§ 591 *YHWH*[a] *my God, You are very great, You wear effulgence and adornment* (Ps 104:1). Who is like You, *magnificent on high* (Ps 93:4)? Cheerful are those who trust in You,[b] blessing,[c] praising, ornamenting,[d] lauding, regarding as dear[e] Your great, mighty, and fearsome name. They bring[f] before You blessing, song and melody, laud, thanksgiving,[g] psalm,[h] merit, and truth, righteousness, holiness, purity, cleansing and innocence, shouting, rejoicing, friendship,[i] uprightness, kingship, humility, greatness, might,[j] magnificence, fright, gladness and happiness, chanting,[k] effulgence and adornment,[l] glory, ornament, to You, holy God, *exalted and lifted-up* (Isa 6:1) King, adorned King,[m] magnificent King,[n] King of adornment,[o] King who is exalted:[p] ZYRDYDYʾL {ṬWPRG} ṬWP⟨P⟩GR ṬṬRSYP ZBWDYʾL BRWNYʾ ṬʿṢṢ ʾŠRWWLWN ṬWRṬBYʾL HDRYRWM ʾDYRWM. Blessed be Your name forever[q] and ever. Your kingship is forever and ever. Your seat is everlasting, Your throne from generation to generation. Your victory is in heaven and on the earth. Your rulership is over[r] the uppermost ones and over the

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[nn] "GLY YH" or "waves of YH" [oo] "sojourner" [pp] "he has authority" [qq] "captive" [rr] "my father" [ss] "in the innermost heavens," O] "in Your name, Your name is" N; "in the name of" M40 [tt] "in holiness" N M40] "in Your holiness" O [uu] "in greatness" N O] "like greatness" M40 [vv] "in might" N O] "like might" M40 [ww] "lasting and lasting and everlasting" O M40] "lasting and lasting and lasting and everlasting" N **31/§ 591** [a] "*YHWH*" O M40] "The fifth prayer: *YHWH*" N [b] "in You" N O] "Your name, in You" M40 [c] "blessing" O M40] + "Your name" N [d] "praising, ornamenting" N O] "ornamenting, praising" M40 [e] "regarding as dear" O M40] "associating with" N [f] "They bring" N M40] "they gush" O [g] "thanksgiving," O M40] + "melody," [h] "psalm," N] + *tyrh* (corrupt) O; + "Torah," M40 [i] "friendship" N M40] "acts of knowledge" O [j] "might" N O] om M40 [k] "chanting" M40] om N; "running" O [l] "effulgence and adornment" O M40] "it is adornment" (corrupt) N [m] "adorned King" N O] "King, my Adorned One" M40 [n] "magnificent King" O] "adorning, magnificent King" N; "King, my Magnificent One" M40 [o] "King of adornment" O M40] "adorned King" N [p] "who is exalted:" N O] "of the south" (corrupt) M40 [q] "forever" N] *lʿwmy* (corrupt) O; "forever and ever" M40 [r] "over" O M40] + "the host of" N

lowermost ones. And all bring before You song, praise,[s] and psalmody. YHWH,[t] Your name is more righteous than any. You are[u] *the Rock of ages* (Isa 26:4).

R. Ishmael said:[v]

R. Nehuniah ben HaQanah said to me:

Anyone who prays this prayer with all his vigor is able to have a vision of the splendor of the Shekhinah, and the Shekhinah is beloved to him.[w]

Prayers for Visions (§§ 592–96)

A prayer for a vision of heaven (§§ 592–594)

32/§ 592[a] R. Ishmael said:

R. Akiva said to me:[b]

I prayed a prayer,[c] and I had a vision of the Shekhinah,[d] and I saw everything that they do before the throne of glory.[e]

And what[f] is the prayer?

Blessed are You YHWH God.[g] Great is Your name in might.[h]

YHWH,[i] Your name is one

and there is none beside You in the heights of heaven.

You founded[j] Your throne forever in wisdom,

You are magnificent in mercy,

You are magnificent[k,l] in wisdom[m] and understanding,

and with understanding You created Your world.[n]

In Your magnificence You created[o] cherubim,[p]

silent bands[q] stand before the throne of Your glory.

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[s] "praise" N O] om M40 [t] "YHWH" N O] "to H'" (= "to YHWH") M40 [u] "You are" N] "Amen" (O?—abbreviated) M40 [v] emending "if" in N, a corruption of an abbreviation for "he said" [w] "R. Ishmael … beloved to him." N] "and the Shekhinah is beloved to him." O; om M40 **32/§ 592** [a] MS M22 resumes at the beginning of § 592. [b] "R. Akiva said to me" M22] "My master said to me" N; "R. Akiva said thus to me" O; om M40 [c] "a prayer," N O M22] "my prayer" M40 [d] "of the Shekhinah" N O M22] "early in the morning" M40 [e] "of glory" M40 M22] "of His glory" N; om O [f] "And what" O M40 M22] "And this" N (construing the sentence as a statement rather than a question) [g] "God" O M22] om N; "my God" (?) M40 [h] "in might." N O M22] "like might." M40 [i] "YHWH," O M40 D] om N [j] "founded" O M40 M22] + "the heavens" N [k] "forever in wisdom … magnificent" om M22 [l] "in mercy … magnificent" om N (haplography) [m] "in wisdom" N O M22] om M40 [n] "Your world" N O] + "in wisdom" M40; + "in Your might" M22 [o] "You created" N M40 M22] om O [p] "cherubim" emendation with Schäfer (*Übersetzung*, 3:325 n. 19)] *kdwbym* (corrupt) N; "chosen ones" O M40; om M22 [q] "silent bands" O] "silent ones" N; "exalted bands" M40; "silent, quiet bands" (cf. 1 Kgs 19:12) M22

You fixed (in) the inhabited world[r] majesty and majesties,[s]
and You founded (it) in glory[t] and psalmody,[u] song, psalming, and being ornamented,[v]
and all the bands[w] and seraphim[x] who stand[y] before You psalm and ornament Your name,
and the wheels of the chariot sing a song before You,
and You founded the throne of Your glory,[z] melody and purity,[aa]
and the attending angels who stand[bb]
declaring holy[cc] Your holiness,[dd]
declaring great Your might,
and saying YHWH of hosts, the Almighty, lives!

May Your kingdom be forever, from one end of the world to the other. All things that You created in Your world invoke Your name. Who is like You? Great[ee] is Your name, forever[ff] is Your holiness, forever is Your might over the whole chariot. Your magnificence is over[gg] the holy living creatures, for You are[hh] living and abiding forever. More than all the worlds[ii] You are pure, and Your mercies[jj] are declared great over[kk] the foreheads[ll] of the living creatures to everlasting and everlasting. Cherished[mm] and unique are You, Your love shines[nn] in the whole world,[oo] and truth and righteousness are Your name.[pp] Your throne is effulgence and adornment, glory and ornament, holiness[qq] and purity. They extol before You innocence and cleanness,[rr] ornament and victory.

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[r] "the inhabited world" O M22] "everything" N M40 [s] "majesty and majesties" O M40] "loftiness and majesties" N; *gyʾ bgyʾt* (corrupt) M22 [t] "(it) in glory" O M40 D] "Your throne" N [u] "and psalmody" O M40 M22] "and boasting" or "and shining" (corrupt) N [v] "and being ornamented" O M40 M22] "and one who ornaments" (?) N [w] "bands" O M40 M22] "mighty ones" N [x] "and seraphim" N O M22] om M40 [y] "who stand" N O M22] om M40 [z] "the throne of Your glory" N O] "glory" M40; "song, the throne of Your glory," M22 [aa] "melody and purity" M40] om N; "melody, melody, and purity" O; "and blessing, melody" M22 [bb] "who stand" N O M40] + "before You" M22 [cc] "declaring holy" N O M22] "the sanctuary of" (corrupt) M40 [dd] "Your holiness" O M22] "the holiness of Your name" N M40 [ee] "Great" N O M22] + ", great," M40 [ff] "forever" N O M22] "in the world" M40 [gg] "over" O M40 M22] + "all" N [hh] "You are" N O M40] "O God (You are)" M22 [ii] "More than all the worlds" M40] "Your whole world" N O; "In your whole world" M22 [jj] "and Your mercies" N O M22] "in Your mercies" M40 [kk] "are declared great over" O M40 M22] "bear with" (literally, "roll with") N [ll] "foreheads" N] "choirmasters" or "ones who give victory to" O M40 M22 [mm] "Cherished" N O M22] om M40 [nn] "Your love shines" M22] "You have loved whoever is" N; "You have loved whoever shines (f. s.)" (corrupt) O; "You have loved" M40 [oo] "in the whole world" O M22] "in Your whole world" N; "(in the) whole world" M40 [pp] "Your name" N O M40] om M22 [qq] "holiness" N O M22] "Your holiness" M40 [rr] "cleanness" N M22] "acts of innocence" O M40

§ 593 You are declared great, You are declared holy forever, King, holy[a] God, *exalted and lifted up* (Isa 6:1), for there is none like You in heaven and on earth,[b] in the sea and in the deeps.[c] In the heights of the heavenly cloud the throne of Your glory sings,[d,e] and the Aravot firmament—there You founded Your throne.[f] In them angels of magnificence[g] and fright extol before You gladness and happiness; ophannim of effulgence[h] and cherubim of holiness sing a song; clouds of[i] comfort, holy living creatures proclaim with melody; hail is[j] their mouths, their wings are water,[k,l] WYH[m] granduer they bring to Your name,[n] *Rock of ages* (Isa 26:4), *Holy, holy, holy* (Isa 6:3) YWWN[o] {YHW} YYH HW HW YHY[p] ḤY[q] ŠLYMYN[r] YH HWYH WHW YH YH. Holy is[s] Your name, Your attendants[t] are holy,[u] *YHWH is one* (Deut 6:4), God[v] *exalted and lifted up* (Isa 6:1). (Of) chanting and fear is Your throne of glory full.[w]

§ 594 You are declared blessed, You are praised, You are ornamented, You are exalted, You are lifted up, You are declared great, You are lauded, You are declared holy, You are adorned, You are declared dear,[a] for You[b] founded at Your throne song, melody, song, praise,[c] psalmody,[d] psalm, ornament, and victory. And You know[e] the mysteries of above and below, revealed[f] before You. And who can recite the song and praise of Your great name, which is great forever and ever and ever? Who can[g] recount[h] the praise of[i] Your chariotry? Forever You are declared more blessed than the whole

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§ 593 [a] "holy" O M40 M22] om N [b] Cf. 2 Chr 6:14. [c] "in the sea and in the deeps" O M40 D] "in the deeps and in the sea" N [d] "In the heights … sings," N O] "In the heights of the heavenly cloud the throne of glory sings," M40; "In the heights the heavenly cloud sings before You on Your throne of glory," (?) M22 [e] Cf. § 552 and the songs sung by the throne of glory in *Hekhalot Rabbati* §§ 251–257//§§ 260–266. [f] "there you founded Your throne" O] "where Your throne is dwellings" (corrupt) N; "where You founded Your throne. In them are angels of glory." M22; "which you founded on Your throne" (?) M40 [g] "angels of magnificence" M40] "they are full, magnificence" N M22; "their fullness is magnificence" O [h] "effulgence" N O M40] "adornment" M22 [i] "clouds of" O M40 M22] om N [j] "hail is" O] "in mystery is" N; "clear is" M40; "lonely is" M22 [k] "their wings are water," N O M40] om M22 [l] Cf. Ezek 1:24. [m] "WYH" or "and YH" O. N M22 read "ZYH" and M40 omits. [n] "to Your name" N O M40] + "Your name is" M22 [o] "Greece?" [p] "let there be" [q] "living" [r] "of the right (side)?" [s] "Holy is" N O M22] "The holiness of" M40 [t] "Your attendants" N O M22] "The attendants" M40 [u] "are holy," N O M40] "are a holy one" (corrupt) M22 [v] "God" N O M40] "God and One," M22 [w] "(Of) chanting and fear is Your throne of glory full." N O M40] "Chanting and fear (are?) angels of Your throne of glory." M22 **§ 594** [a] "You are declared dear" O M40 M22] "You hold dear" N [b] "for You" N O M40] "You created" M22 [c] "praise"—D resumes here. [d] "psalmody" O M40 D M22] + "melody," N [e] "know" N O M40 M22] "know me" (corrupt) D [f] "revealed" O M40 D] "is revealed" N; om M22 [g] "recite the song and praise of … can" N] "song, praise … can" M22; om O M40 D [h] "recount" N O] om M40 D; "say" M22 [i] "the praise of" O M22 D] om N; "praise" M40

host on high.[j] You are declared greater[k] than the ophannim of adornment,[l] You are declared more holy than the cherubim of holiness,[m] You are more adorned[n] than the inner chambers,[o] You are ornamented more than the bands of fire, You are declared dearer than the holy living creatures, You are praised more than the throne of Your glory, since they stand[p] before You and they sing before You[q] every day. And they bring[r] laud to Your great, mighty, and fearsome name, for there is none like You in heaven and on earth.[s] Blessed are You, YHWH the holy God.

A prayer for "a vision of above the seraphim" (§§ 595–596)

33/§ 595 R. Ishmael said:

I said to R. Akiva:[a]

How can one[b] have a vision of above the seraphim who stand above[c] the head of RWZYY YHWH, God of Israel?

He said to me:

When I ascended to the first palace, I prayed[d] a prayer[e] and I saw from the palace of[f] the first firmament up to the seventh palace. And when I ascended to the seventh palace,[g] I invoked two angels and I had a vision of above the seraphim.

And these were they: SRYD HGLYN.

And when I invoked their names,[h] they came and they took hold of me[i] and they said to me:

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[j] "You are declared more blessed than the whole host on high." (om "on high" N) O M40 D] "You are declared blessed and in the whole host on high" M22 [k] "You are declared greater" M22] "{You are declared more holy} You are declared greater" N; "You are more adorned" O M40 D [l] "adornment," O M40 M22 D] "effulgence" N [m] "holiness" N O M40 D] "the Holy One" M22 [n] "adorned" N O M40 D] "holy" M22 [o] The *Synopse* inadvertently places all of § 594 up to this point with § 593 in M40. [p] "since they stand" N O M40 D] "which stands" M22 [q] "and they sing before You" N O M40 D] om (haplography) M22 [r] "And they bring" N O M40 D] "and which brings" M22 [s] "for there is none like You in heaven and on earth" (cf. 2 Chr 6:14) O M40 M22 D] "for there is none in heaven and on earth like You" N **33/§ 595** [a] "I said to R. Akiva" N O] "R. said to R. Akiva" M40; "I said to him, to R. Akiva" M22; "R. Akiva said to me" (abbreviated) D [b] "one" N O M40 D] "a man" M22 [c] "the seraphim who stand above" N O M22 D] om (haplography) M40 [d] "I prayed" O M40 M22 D] "where I prayed" N [e] "a prayer" O M22] + {"and I saw from the first palace}" N; "a beginning" (corrupt) M40 D [f] "of" O M40 D] "to" N M22 [g] "seventh palace," O M40 M22 D] "the palace of the seventh firmament" N [h] "their names" N M22] om O M40 D [i] "they took me" N O M22; "he took me" M40 D

Mortal,[j] do not fear. He is the holy King who is *upon*[k] *an exalted and lifted-up throne* (Isa 6:1), and He is choice[l] forever and magnificent over the chariot.[m] In that hour I saw above the seraphim who stand above the head of RWZYY YHWH, God of Israel.

§ 596 And this is the prayer:[a]

Blessed are You YHWH, one[b] God,
Creator of the world with Your one name,[c]
The One who forms everything with one command.[d]
In the heights[e] of heaven You founded Your throne,[f]
You placed Your seat[g] in the lofty places of Your height,[h]
You placed[i] Your chariotry[j] in the upper chamber on high,
You planted Your residence among the ophannim of adornment.[k]
Bands of fire ornament Your invocation,[l]
seraphim of fire psalm Your praise.[m]
All of them claim *a still silence* (2 Kgs 19:12),
praise they recite[n] *in their going*.[o]
In awe they go,[p] in fear they grow faint,[q]
they are laden[r] with majesty[s] to ornament the One who Forms everything,[t]
full of eyes on their backs,[u,v]
their appearances are like the appearance of[w] a lightningflash,[x,y]

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[j] "Mortal," N O M22] om M40 D [k] "who is *upon*" O M40 D] "who is holy *upon*" N; "who *sits enthroned upon*" (Isa 6:1) M22 [l] "choice" N O M40 D] "brilliant" M22 [m] "the chariot" N O M40 D] "the whole chariot" M22 **§ 596** [a] "And this is the prayer:" N M40 D] "And which is the prayer?" O M22 [b] "one" N O D M22] + "and fearsome" M40 [c] "the world with Your one name" M22] "His world with His one name" (N "⟨one⟩") O M40 D [d] "The One who forms everything with one command" N O M22 D] om (haplography) M40 [e] "In the heights" N O M22] "In the height" M40 D [f] "Your throne" N O M22 D] + "Your throne" (dittography) M40 [g] "seat" O M40 M22 D] om N [h] "Your height," O M40 D] "the heights," N M22 [i] "You placed" N O M40 D] "You sang" M22 [j] "Your chariotry" N O M40 D] "Your chariots" M22 [k] "adornment" N O M40 D] om M22 [l] "Your invocation" N O M40 D] "invoking" M22 [m] "Your praise" N O] "Your name" M40 D; "{Your praise to ornament} the One who forms" M22 [n] "praise they recite" O M40 M22 D] "praise, and they recite" N [o] The word translated "in their going" appears frequently in Ezekiel's visions (1:9, 12, 17, 21, 24; 10:11) with reference to the living creatures and the ophannim. [p] "*in their going*. In awe they go," N O M22] "*in their going* with awe, and going" M40 D [q] Swartz (*Mystical Prayer*, 249 n. 72) suggests that the word translated "they grow faint" be interpreted as "they are enveloped," vocalizing the verb as a *puʿal*. [r] "they are laden" N O M22 D] "with Him is a sword" (the word "sword" is a Greek loanword) M22 [s] "{with majesty}" D [t] "everything" N] om O M40 M22 D [u] "on their backs" N O M40 D] "are all lofty ones" M22 [v] Cf. Ezek 1:17 [w] "like the appearance of" N O M22] om M40 D [x] "a lightningflash" N O M40 D] om M22 [y] Cf. Ezek 1:14

their splendor[z] is fine,[aa]
their palate[bb] is sweet.[cc]
One to the other, they[dd] lift up[ee] and gush,[ff]
the pure living creatures lift up[gg] *Holy, holy, holy*,[hh] (Isa 6:3)
the attending angels[ii] recite before You,
the orb of the sun is the substance of[jj] their faces,[kk]
their splendor[ll] glistens like the radiances[mm] of the firmament,
their wings are spread,[nn] (Ezek 1:11)
their hands are stretched out,[oo]
like the sound[pp] of many waters is the sound of their wings,[qq]
torches of fire drip[rr] and go forth[ss] from their eyeballs,[tt]
with *the sound of a great earthquake* (Ezek 3:12) they sing a song before You.
They are full of splendor,
they encircle[uu] the morning star,
their splendor is fine,[vv]
in their going out they are glad
and in their coming in they are happy,

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[z] "their splendor" N O M22 D] "preservation" (corrupt) M40 [aa] For (corrupt) M22, translate this line as "their fine splendor" [bb] "their palate" (emending with Scholem, *Jewish Gnosticism*, 119) or read "wisdom" N] "their debtor" O (corrupt); om M40 M22 D. Schäfer (*Übersetzung*, 3:334 n. 25) compares the reading adopted here to Cant 5:16. [cc] "is sweet" N] om O M40 M22 D [dd] "One to the other, they" N O M22] "This seven" (corrupt) M40 D [ee] "they lift up" or "they bear (the throne)" (cf. *Hekhalot Rabbati* §§104, 167, 168, 173). [ff] "and gush" is in the masc. pl. in N O M40 D and refers to all the angels mentioned earlier in the paragraph, but is in the fem. pl. in M22 (in a slightly corrupt reading) and so refers to the living creatures. [gg] "the pure living creatures lift up" or "the pure living creatures who bear (the throne)" O M22 (see n. ee above)] + "and gush" N; "they (masc. pl.—the angels) are bearers of the pure living creatures" M40 D [hh] "*Holy, holy, holy*" O M40 M22 D] om N [ii] "the attending angels" N O M40] "the angels of the Almighty" M40 D [jj] "the substance of" M40 M22 D] "the color of" N; "gushes" O. (Cf. Swartz, *Mystical Prayer*, 250 "the character of"). Janowitz (*Poetics*, 65 l. 1113) emends to "the host" (*ṣb'*). [kk] "of their faces" O M22] "in their mouth" N; "between them" M40 D [ll] "their splendor" O M40 M22 D] "awful, it" N [mm] "like the radiances" N O M40 M22] "in the radiances" D [nn] "*are spread*" (Ezek 1:11) O M22] "melt" (corrupt) N; "are separated" M40 D [oo] "stretched out" N O M40 D] "spread" M22 [pp] "like the sound" O] "in the sound" N M40 M22 D [qq] Cf. Ezek 1:23 [rr] "drip … their coming in" om M40 D [ss] "and go forth" N O] "and split" or "and halves" (corrupt) M22 [tt] "eyeballs" N O] "eyeball" M22 [uu] "they encircle" M22] "they bring forth" N O [vv] "is fine"] "makes fine ones glisten" N; "{is pleasant} are fine ones" O; + "in the whole world" M22. The following lines are parallel to *'El 'Adon*, a liturgical piyyut for the Sabbath morning, and the two passages are compared by Swartz in *Mystical Prayer*, 163–164.

their radiance is fine[ww] before the throne of Your glory.[xx]
In awe and in fear,[yy] they do Your will.
They bring[zz] to Your great, mighty, and fearsome name ornament and glory,[aaa]
They invoke[bbb] for the invocation of Your kingdom[ccc] shouting and chanting,
for there is none[ddd] *like You* (2 Chr 6:14), and there are none like Your priests,[eee] and there are none like Your pious ones,[fff]
and there is none like Your great name[ggg] forever and ever and ever,
(You) who rage[hhh] *at the sea*[iii] *and it dries up*[jjj] (Nah 1:4),
looking at the earth and it quakes.[kkk]
From Your might[lll] the whole world is stirred up,[mmm]
(You) who make[nnn] the dead live,
making the dead stand up[ooo] from their dust.[ppp]
Great is Your name forever,
magnificent is Your name forever,[qqq]
holy is Your name[rrr] forever.[sss]
YHWH is one[ttt] (Deut 6:4).
YH YH HW YHW living forever,
HW YHW Your name[uuu] is forever,[vvv] YHWH,[www]

[ww] "their radiance is fine" M22] "in their standing their radiance is fine" N; "a fine radiance" O M40 D. Schäfer (*Übersetzung*, 3:335 n. 44) proposes that "in their standing" (*bʿmydtn*) in N be understood to mean "when they recite the *Amida*." [xx] "the throne of Your glory." N O D] "Your glory" M40 M22 [yy] "and in fear" O M40 M22 D] om N [zz] "They bring" N M40 M22 D] + "praise" O [aaa] "and glory" N O M22] "and praise and lyre" M40; "and praise and glory" D [bbb] "They invoke" N O M40 D] "His invokers are" M22 [ccc] "Your kingdom" N O] "the kingdom" M40 D; "the glory of Your kingdom" M22 [ddd] "*for there is none*" (2 Chr 6:14) N O M40 D] "(?)and there is none" M22 [eee] "and there are none like Your priests" N O D] "and there are none among Your priests" M40; om M22 [fff] "like Your pious ones" N O] "like Your pious one" M22; "among Your pious ones" M40 D [ggg] "like Your great name" N O M22] "in Your great name" M40 D [hhh] "(You) who rage" or "which rages" (the name) [iii] "*at the sea*" (Nah 1:4) N O M40 M22] "like the sea" D [jjj] "*and it dries up*" (Nah 1:4) N O M22 D] om M40 [kkk] "and it quakes" N O M40 D] "and their earthquake" (corrupt) M22 [lll] "From Your might" N O] "From Your mighty acts" M40 M22 D [mmm] "the whole world is stirred up" N O M40 D] "it shall be stirred up upon the whole world" (subject unclear) M22 [nnn] "(You) who make" or "which makes" (the world? the name?) [ooo] "making the dead stand up" N O] "they make the dead stand up" (subject unclear) M40 D; "rousing the dead" M22 [ppp] "from their dust" O M40 M22 D] "from smoke" N [qqq] "magnificent is Your name forever" N O M22 D] om M40 [rrr] "holy is Your name" N O M22 D] om M40 [sss] "forever" N O D] om M40; "forever and ever" M22 [ttt] "*YHWH is one*" (Deut 6:4) M22] "God is one, *YHWH is one*" N O; "One is H, one is His name, *H is one*" M40; "One and His name is one, *YY' is one*" D [uuu] "Your name" N M40 M22 D] "Your name, YY', Your name" O [vvv] "forever," N O M22] om M40 D [www] "YHWH," N O M40] + "magnificent is Your name forever, Holy One, YHWH" M22; "YY' YY'" D

Your invocation from generation to generation.[xxx]

ŠRṬṢ ZʿN ZʿPY[yyy] YH MQMʾ NQS NNQWN YʿRDR ʾBG BG HWY HGG HG ḤW YW.

Forever is Your might,[zzz] forever is Your holiness,
forever is Your kingdom[aaaa] in heaven and on earth.
Therefore we call Your name,[bbbb]
we bless Your might,[cccc]
we extol and we bring[dddd] laud[eeee] before the throne of Your glory,[ffff]
for there is none like You[gggg] in heaven and on earth.[hhhh]
Blessed are You, YHWH, *Rock of ages* (Isa 26:4).[iiii]

[xxx] Cf. Exod 3:15 [yyy] "my rage" [zzz] "Forever is Your might," N O M40 D] "Forever is Your name, forever is your might" M22 [aaaa] "is Your kingdom" O M22] om N; + "forever" M40 D [bbbb] "Your name" N O M40 D] "on Your name" M22; "Your name alone" D [cccc] "Your might" O M40 M22 D] "Your greatness" M22 [dddd] "and we bring" N O D] "and he/it shall bring" (subject unclear) M40; "for Your holiness" M22 [eeee] "laud" N O M22] om M40 D [ffff] "the throne of Your glory" N M22] "Your glory" O M40 D [gggg] "for there is none like You" N O M40 D] "*for there is none like You among the gods*" (Ps 86:8) M22 [hhhh] Cf. 2 Chron 6:14 [iiii] "*ages*" (Isa 26:4) N O M40 D] "all the ages" M22

CHAPTER SIX

MERKAVAH RABBA: THE GREAT (BOOK OF THE) CHARIOT

Introduction

The *Merkavah Rabba* (§§ 655–708) is a variegated collection of material, mostly in Hebrew but with a little Aramaic, which focuses on theurgic praxes, especially Torah-memory adjurations and rites, and meditation on the size of God's enormous body and the esoteric names of his body parts in the *Shiʿur Qomah* tradition. Its text is less well preserved than that of the other major macroforms and its contents are highly esoteric. It has received comparatively little attention in the secondary literature and many basic questions about its content, purpose, date, and provenance remain unresolved.

Contents

The *Merkavah Rabba* opens with a theurgic rite involving the angel Sandalphon (§§ 655–658). Another collection of theurgic rituals follows, whose aim is generically to have one's prayers heard (§ 659–670, of which §§ 664–670 are mostly in Aramaic). These passages are narrated by R. Ishmael. Then comes a version of the Story of the Four Who Entered Paradise (§§ 671–674). Then a series of praxes for remembering Torah are revealed by R. Nehuniah ben HaQanah, R. Ishmael, and R. Akiva (§§ 675–687). After this, the Prince of Torah reveals a set of adjurations preliminary to the revelation of the *Shiʿur Qomah* (§§ 688–694). Then the *Shiʿur Qomah* itself is revealed (§§ 695–704). R. Ishmael then extols the benefits of the study of the just-revealed *Shiʿur Qomah* mystery (§§ 705–706a). The work concludes with an adjuration of Metatron (§ 706b) and two incantation prayers to God (§ 707–708).[1]

[1] Surveys of the contents of the *Merkavah Rabba* are given by Gruenwald in *Apocalyptic and Merkavah Mysticism*, 177–180, 213–215; Schäfer, "Prolegomena," 24–29; idem, *Übersetzung*, 4:XXIII–XXX; idem, *The Hidden and Manifest God*, 97–121.

Manuscripts

This work is preserved in N, O, M40, M22, and D. Manuscript D, however, is damaged and everything that it contained after § 657 is lost. In addition, M22 has a short recension that concluded with § 670. Schäfer also reports that substantial passages from the *Merkavah Rabba* appear in the esoteric work *Sode Razayya* by Eleazar of Worms.[2]

This translation is based on an eclectic critical text produced from the five complete manuscripts of the work as transcribed in the *Synopse*. A few additional textual sources were used as well. For the Story of the Four Who Entered Paradise (§§ 651–654), see below under "redactional issues." For the parallels to §§ 677–679 collated in the notes, see below and § 677 n. a. The *Shiʿur Qomah* text in §§ 695–704 has parallels to some other *Shiʿur Qomah* passages published in the *Synopse* as well as the Geniza fragment G9. These parallels have not been fully collated, but variants of interest are cited in the notes.

As far as I am aware, this is the first English translation of the complete text of the *Merkavah Rabba*.

Title

Unusually for the Hekhalot literature, this work does consistently come with a title. The title *Merkavah Rabba* is given by all three manuscripts of the long recension (N M40; O in a gloss) as a postscript to the work. The *editio princeps* by Musajoff gave the work this title, but also the title "The Mystery of Sandalphon" on the basis of § 656 (cf. § 597). The latter title is in larger, bold print.[3]

I retain the title used in the manuscripts, which has also become the convention.

Redactional Issues

As noted above, the *Merkavah Rabba* survives in a long recension (§ 655–708 in N, O, M40) and a short recension (§§ 655–670 in M22), while the text of D is truncated at the end of § 657 and we do not know how much more material it contained. The four complete manuscripts all have a closing marker, those of the long recension "*Merkavah Rabba* is finished" and that of the short recension the phrase "It is finished. It is finished" (*slyq slyq*). The beginning

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[2] Schäfer, *Übersetzung*, 4:XVII.

[3] See Schäfer, "Prolegomena," 18 and idem, *Übersetzung*, 4:XVIII.

of the text is not flagged with a title, but N is preceded by a version of the magical text the *Sword of Moses* (§§ 640–650); O M40, and D are preceded by *The Great Seal-Fearsome Crown* (§§ 651–654); and M22 by the *Maʿaseh Merkavah*.[4] These three units have their own redactional integrity and they all appear in other contexts in various manuscripts, so it makes best sense to treat them as separate texts.[5]

This work is the least tightly edited of the Hekhalot macroforms. It draws freely on pre-existent literary traditions, sometimes incorporating them relatively undigested. The Hebrew calendrical theurgic praxis in §§ 659–670 is very similar to the praxis found in the *Maʿaseh Merkavah* only in N in §§ 571–578. That said, the latter text is a Sar Torah praxis whereas the version in the *Merkavah Rabba* is for more general theurgic use. Manuscript M22 bears witness to a recension of *Merkavah Rabba* which ended with this unit. We do not know whether this is an early form of the text to which §§ 671–708 were subsequently added or a secondary excerpt of a more-original long recension.

The Story of the Four Who Entered Paradise in §§ 671–674 is essentially the same recension as that found in *Hekhalot Zutarti* §§ 338–339/344–345, 346, 348, so, on the principle of attempting to recover the earliest versions of microforms when possible, I have translated an eclectic critical text of the passage at §§ 338–348, using the evidence of both the *Hekhalot Zutarti* and the *Merkavah Rabba*. Those interested specifically in the text of one work or the other will find the relevant readings in the notes to the translation.

As already noted, §§ 677–678/79 is found in much the same form in two other contexts: added to the *Hekhalot Rabbati* (M22 §§ 278–279 and B §§ 278–280) and as part of *The Chapter of R. Nehuniah Ben HaQanah* (V §§ 308–309). Other parallels to the latter work are found in § 680 and § 705. The lists of the names of Metatron in § 682 also has parallels in other Hekhalot texts, as do the finger-counting praxis in § 681, the hymn in § 687, and the adjuration of the Youth in § 690.

Much of the *Shiʿur Qomah* material in §§ 695–704 is also known from elsewhere and it appears in the *Merkavah Rabba* manuscripts with a high

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[4] The *Sar Panim* appears in the other four manuscripts as the penultimate text preceding the *Merkavah Rabba*. In the chart on p. XX of *Übersetzung*, 4, Schäfer lists the *Sar Panim* (§§ 623–639) as also being in M22, but this is incorrect.

[5] I follow Schäfer in delineating *Merkavah Rabba* as §§ 655–708. See his "Prolegomena," 18–24 and *Übersetzung*, 4:XVII–XXI. Gruenwald includes the *Sar Panim* and *The Great Seal-Fearsome Crown* in his chapter on the *Merkavah Rabba* in *Apocalyptic and Merkavah Mysticism*. The former two texts are translated here in chapter seven. For a recent translation of the *Sword of Moses*, see Harari, "The Sword of Moses."

degree of variation. N in particular tends to have a longer text, but one that at times makes better sense than the shorter texts of the other manuscripts. It seems likely also that whatever version of the *Shiʿur Qomah* was originally incorporated into the *Merkavah Rabba* (assuming the editing process was as linear as that), the manuscripts have been influenced by variant textual traditions, of which there was no lack for the *Shiʿur Qomah*.

The high degree of textual fluidity in the surviving manuscripts of the *Merkavah Rabba*, its free use of earlier material, the limited number of manuscripts preserving it, and its frequently perplexing content make it the most difficult macroform for which to establish an *Urtext*. We can be reasonably confident of the flow of thought for the narrative passages, but the esoteric details of the adjurations and names are often uncertain, and even the flow of though for the *Shiʿur Qomah* material is sometimes beyond recovery with our surviving evidence.

Date, Provenance, and Social Context

The *Merkavah Rabba* is a late macroform, probably the latest of those translated in this volume. It makes extensive use of earlier material, but it is very difficult to establish when it was edited into something like the long recension we have now, except to say that it must have been before the copying of O around 1300. No Geniza fragments of it survive, apart from overlaps with its *Shiʿur Qomah* material and in one or two places where it also overlaps with other macroforms. It has a lower density of Greek loanwords than is found in earlier macroforms but, contra Schäfer, they are not entirely absent.[6]

The work has its own Torah-memory and adjurational material not known from elsewhere, but assigning these passages a date would depend on how one understands the development of the Sar Torah traditions in relation to ascent traditions, an area that is still imperfectly understood.

On the one hand, the *Merkavah Rabba* is theologically closest to the *Maʿaseh Merkavah*: they share an interest in theurgic name adjurations to gain power, especially over knowledge of Torah, as well as in divine names and angels unknown in other Hekhalot texts (e.g., RWZYY YHWH and Sandalphon). But on the other hand, the prayers that are so central to the *Maʿaseh Merkavah* are conspicuously absent from the *Merkavah Rabba*, and these prayer traditions appear to be the earliest stratum of the former

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[6] Schäfer, *Übersetzung*, 4:XXI–XXII. See § 664 n. d; § 698 n. g; § 699 nn. e, v, cc.; and § 705 n. l below.

work. If a stratigraphic relationship can be deduced, the *Merkavah Rabba* is clearly the later of the two.

In addition the *Merkavah Rabba* displays a strong interest in divine names and in rituals and adjurations clearly meant for use. This interest contrasts sharply with both the ascent apocalypse *3 Enoch* as found in the complete medieval manuscripts, which shows no such interest,[7] and with the entirely descriptive account of the celestial realm found in the *Massekhet Hekhalot*. Since *3 Enoch* and the *Massekhet Hekhalot* are widely accepted to be among the latest Hekhalot compositions, this difference in focus may indicate that the *Merkavah Rabba* was written earlier than they. But we should resist such simplistic attempts at diachronic pigeonholing without much more detailed arguments for a stratigraphic relationship between such texts.

In short, it remains possible that some version of the *Merkavah Rabba* existed as early as the late Geonic period, but probably not much before this, and we know that the long recension was composed not later than about 1300. It is difficult to refine the range of possible dates of composition further with our current state of knowledge. We can only hope that more manuscripts of it will be recovered. Meanwhile, a more meticulous study of its redaction of shared traditions may clarify its relationship to the other Hekhalot texts and give us a better understanding of its composition and editing.

Theological Themes

As already noted, the *Merkavah Rabba* is especially interested in theurgic adjurations, Sar Torah praxes, and the study of the *Shiʿur Qomah*, and meditation on divine names is central to all these interests. Attention to ascent traditions is much less prominent, although it does recount the Story of the Four Who Entered Paradise, a descent to the chariot by R. Akiva (§§ 685–686), and perhaps a few otherworldly experiences of R. Ishmael (§§ 655, 680, 688). There is an undercurrent of realized eschatology in the Hekhalot texts in that their visionary experiences imply a taste of the world to come, but this implicit eschatological connection is made explicit in § 675 (cf. §§ 656 and 680?).

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[7] The much earlier Geniza fragment of *3 Enoch* (G12) is another matter. It does give attention to divine names and to astrological and physiognomic concerns. See the discussion and translation of G12 in chapter eight.

A variety of angels figure in the different sections of the work, and they are usually associated with adjurations and revelations. Sandalphon is tied to an obscure praxis named after him in §§ 655–658. The calendrical praxis in §§ 659–670 invokes Michael, Gabriel, Suriel, ʾKTRYʾL, Raphael, BWDYʾL, and YWMʾL, assigning each to one of the seven firmaments. An Angel of the Presence is invoked in § 676 along with other named angels. Danger from attacking angels is flagged with reference to the praxis in § 681. Metatron is invoked in the praxis in § 682 and in the adjuration in § 706, and he reveals the final *Shiʿur Qomah* paragraph in § 704. Oddly, the Prince of Torah appears only as the revealer of the adjurations and divine names in §§ 688–694 preliminary to the revelation of the *Shiʿur Qomah*, as well as of the bulk of the *Shiʿur Qomah* passage itself in §§ 695–703. The angelic Youth recites an adjuration of *nomina barbara* in § 690. The Prince of the Presence is seated on God's left side according to § 691. As Schäfer notes, the angelic guardians of the seven palaces, generally associated with the descent to the chariot, are conspicuous by their absence.[8] The Shekhinah, God's visible presence on earth, is mentioned in § 675.

Stories

The three rabbis central to most of the Hekhalot traditions are the main human players in the *Merkavah Rabba* as well. Most units are narrated by R. Ishmael (e.g., §§ 682–684), sometimes quoting revelations by R. Nehuniah ben HaQanah (e.g., § 677) or R. Akiva (§ 681). R. Akiva is the narrator of § 686, but this passage lies within the frame of § 685, which is also introduced by R. Ishmael. In a paragraph found only in N (§ 700), R. Nathan the disciple of R. Ishmael is the narrator. He appears nowhere else in the Hekhalot corpus.

The Story of the Four Who Entered Paradise is found in §§ 671–674 in essentially the same form as the version in the *Hekhalot Zutarti*. R. Ishmael tells of his travails in attempting to learn Torah and how R. Nehuniah ben HaQanah taught him a praxis that solved his problems in §§ 677–680. He gives its chain of tradition in §§ 675–676, and additional revelations come in an interchange between all three rabbis in § 681. In §§ 685–686 R. Akiva tells of his visionary descent in which God revealed to him a surprising love for proselytes and ordered him to bear witness to a certain ritual praxis. Finally, in § 688, R. Ishmael briefly recounts a heavenly conversation in which he called on the Prince of Torah to reveal the *Shiʿur Qomah* traditions in the latter part of the work.

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[8] Schäfer, *The Hidden and Manifest God*, 106.

Ritual Practices

Adjurations and prayers are scattered throughout the *Merkavah Rabba*. It is likely that prayers such as those in § 687and §§ 689–694 were meant to be recited, but a clear ritual context is not given for them.

Other passages give more explicit indications of use and sometimes purpose. The "mystery of Sandalphon" in §§ 655–658 includes some obscure and probably corrupt instructions on how the praxis, which involves the invocation of divine names, is to be carried out. Its purpose is not indicated.

The calendrical theurgic praxis in §§ 659–670 is correlated with certain sacred festivals and involves the writing of divine names on various objects, with the names then being consumed by the practitioner, with or without the object. The praxis includes self-purification, immersion, dietary restrictions, and self-fumigation, and it somehow involves seven high angels who praise God in the seven firmaments. The objective is to make one's prayers efficacious at any time or place. This purpose is rather different from the very similar praxis found in one manuscript of the *Maʿaseh Merkavah* (§§ 571–578), where it is used to invoke the powers of the Prince of Torah.

Something very like a Sar Torah praxis does appear in *Merkavah Rabba* §§ 677–678, although the Prince of Torah is not mentioned in it. When at the age of thirteen R. Ishmael realized he could not remember his Torah lessons properly, he began to deny himself food, drink, washing and anointing, "the use of the bed," and various entertainments. It is unclear whether these acts of self-denial were meant as supplication for a solution to his problem or as part of the rite itself. In any case, R. Nehuniah ben HaQanah took him to a chamber in the Temple and taught him an adjuration of the great seal that gave him perfect memory of Torah from that point on. Further refinements of the praxis seem to be revealed in § 681 and involve the enunciation of names that are counted by the practitioner on his fingers. R. Ishmael then relates another praxis, which involves recitation of the *Shemaʿ* before bed (which is standard Jewish praxis anyway), a morning prayer, and an adjuration of Metatron using a list of the angel's other names. The purpose of the rite is not very clear, but seems to involve someone issuing decrees. The same rabbi describes yet another praxis in § 684, this one requiring a forty-day "fast," that is a program of dietary restrictions, during which he must refrain from having a sexual emission. If we accept the apparent link to R. Akiva's vision implied in § 685, this praxis is connected in § 686 to the study of Torah.

The *Shiʿur Qomah* revelations in §§ 695–704 are presented without any internal indications of their purpose or use, although the aside in § 699 that states "any who does not say the measure (or "praxis") by this verse,

he is nothing but astray," seems to imply that the traditions were recited. This coheres with the immediately following passage § 705–706a, in which R. Ishmael asserts that "he who studies (or "repeats") this great mystery" will gain many specific this-worldly benefits, including perfect memory of Torah, as well as unspecified benefits in the world to come.

The *Merkavah Rabba* concludes with an adjuration of Metatron (§ 706b) and two incantation prayers addressed to God (§§ 707–708). The adjuration and the first prayer seek the same sorts of benefits as those sought in §§ 705–706a. The second prayer requests only that God hear the prayer of the reciter.

Paragraph Divisions

The manuscripts do not divide the text into chapters or verses. In this translation I divide the text into paragraphs according to the enumeration in the *Synopse*. Schäfer gives the corresponding paragraph numbers from the original publication of his article "Prolegomena" (in *FJB* 5), as well as the corresponding folio and line numbers of Musajoff's edition, in *Synopse*, XIII–XIV.

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[9] Cf. Schäfer, "Prolegomena," 17–18.

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MERKAVAH RABBA:
THE GREAT (BOOK OF THE) CHARIOT
(§§655–708)

The Mystery of Sandalphon (§§655–658)

§655[a] R.[b] Ishmael said:

I saw the King of the world *sitting*[c] *on an exalted and lifted-up throne* (Isa 6:1). And one band[d] was standing[e] from the earth[f] up to the firmament. Sandalphon is his name. And in the hour that He—RWZYY YHWH,[g] God of Israel—seeks to swear by the phylacteries[h] and to hurl an adjuration with His hand, he takes the phylacteries from His head and abolishes decrees from the earth.[i]

Who is able to regard the face of RWZYY[j] YHWH, God of Israel? His face is His name[k] and His name is His face.[l] And the sayings of[m] His lips are His name.[n] His words are fire. *The breath of His lips* (Isa 11:4) is fire. With His breath He has repaired the whole world, all of it.[o] Therefore cheerful is[p] the

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§655 [a] Paragraphs 655–657 have a parallel passage in O §821–824. [b] "R." N O M40 D O(§821)] om M22 [c] "*sitting*" (Isa 6:1) N O M40 D O(§821)] "who is sitting" M22 [d] This word normally means "band" or "group" and is often used of groups of angels in the Hekhalot literature. Here it seems to be used as the name of a type of angel. For the angel Sandalphon see *Maʿaseh Merkavah* §§574, 582; *b. Ḥag*. 13b; and Schäfer, *The Hidden and Manifest God*, 104–106. He is also mentioned in the title of §597, but not in the text itself. [e] "was standing" N O M40 M22 O(§821)] "were standing" (pl.) D [f] "the earth" N O M22 O(§821)] om M40 D [g] "RWZYY YHWH … Who is able to regard the face of" om (haplography) M22 [h] "by the phylacteries" N M40 D O(§821)] "by his phylacteries" O [i] "from the earth" N O O(§821)] om M40 D [j] Reading with O as usual. N reads "RZY" or "My mystery"; M40 D read "RWZYʾL"; and M22 reads "RZZ." [k] "His face is His name" O (M22; alternate transcription: "PṬW is His name")] "Your face and Your name" N; "Before You is Your name" M40; "Your face is Your name" D O(§821) [l] "and His name is His face" M22] "and His name" N O M40 D O(§821) [m] "And the sayings of" N O M22 O(§821)] om M40 D [n] Cf. these two sentences with *Maʿaseh Merkavah* §588. [o] "He has repaired the whole world, all of it" N M40 M22 D] "all of it" O; "He has repaired all the worlds, all of them" O(§821) [p] "cheerful is" N O M40 D O(§821)] "they said" M22

man who uses this mystery; he sanctifies it[q] by His holiness,[r] and he knows the secrets of[s] creation.[t]

§656[a] R. Ishmael said:

I asked R. Akiva about the mystery of[b] Sandalphon. He said to me:[c]

Sandalphon[d]—his name is ṢPʾ NGWDYʾL[e] ʾLHʾ[f] ʾL[g] YWS SKWDDYʾL NGDYY ʾNGYY ʾPPPʾ ʾLPʾ[h] ʾNGʾ, adding to it[i] ZRZ Zʿ N YHWH, God of Israel. Three names of dearness:[j] GRWYYY ṬHWYY ḤBYBYʾL.

As soon as he revealed[k] the names of[l] the angel I stood and engraved them, on the basis of authority.[m] And there was light in my heart[n] like the light of lightning[o] that goes from one end of the world to the other.[p]

§657/658[a] R.[b] Ishmael said:

The man who makes use of[c] this mystery[d] and of the names of the angel who writes[e,f] on the basis of authority[g] and brings forth light by their hands[h] …[i] Give to me[j] five shepherds[k] and I give to them[l] according to this word.[m]

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[q] "it" N O M40 D O(§821)] "His name" M22 [r] "by His holiness" N O M40 D O(§821)] "by the holiness of" M22 [s] "and He knows the secrets of" M40 D] "and He knows the adornments of" N; "and He knows the orderings of" O O(§821); om M22 [t] "creation" M40 D] "the creation of heaven and lengthens life to eternal life" N; "the creation of heaven and earth and lengthens days to eternal life" O O(§821); "the creation of heaven and earth and lengthens life to the world to come" M22 **§656** [a] Cf. this paragraph to *Maʿaseh Merkavah* §580. [b] "mystery of" O M40 M22 D O(§822)] "mysteries of" N [c] "He said to me:" O M22 (abbreviated in M40 D)] om N O(§822) [d] "Sandalphon" O M40 M22 D] om N O(§822). O punctuates the line as "Sandalphon is his name." [e] "NGWDYʾL"—M22 reads "KGWRYʾL ṬHRYY {ḤBYBYʾL. As soon as he revealed} the names of {the angel I stood} and I engraved" [f] "God" (Aramaic) [g] "God" [h] "thousand" or the letter "*ʾaleph*" (Aramaic) [i] "to it" N O M40 D O(§822)] om M22 [j] "dearness" N O M22 O(§822)] "ḤBYBWYB" M40; "ḤKYBWT" D [k] "he revealed" M22 O(§822)] "I heard" N; "there was revealed to me" M40; + "to me" O D [l] "the names of" N O M40 M22 O(§822)] "the name of" D [m] "on the basis of authority" N O M40 D] "RŠWYG" M22; "RŠWWG" O(§822). Schäfer (*Übersetzung*, 4:60 n. 10) suggests that the reading of M22 may reflect the Aramaic phrase "on the basis of the authority of the 13 (names)" (with O(§822) having a slightly corrupt version of this reading). N has thirteen names in its list. [n] "in my heart" N O M40 D O(§822)] om M22 [o] "lightning" N O M22 D O(§822)] "righteousness" M40 [p] Cf. Matt 24:27. **§657/658** [a] Paragraph 657 is repeated in M22(§658) and also appears twice in O (§823 and §824). [b] "R." N O M40 M22 D O(§823) O(§824)] om M22(§658) [c] "who makes use of" O M40 D] "who does not make use of" N O(§823); "who does not believe in" M22; "who seeks to make use of" O(§824) M22(§658) [d] "mystery" N O M40 M22 D O(§823)] "word" O(§824) M22(§658) [e] "who writes[1] … on the basis of his authority" om (haplography) O(§824) M22(§658) [f] "who writes" O M40 D] + "them" N M22 O(§823) [g] "on the basis of authority" N O M40 D] "RŠWYG" M22; "RŠWW{?}"(G) O(§823). See above, n. m to §656. [h] "light by their hands" O M40 M22 D O(§823)] "on the basis of authority or" N [i] The end of the sentence appears to be missing. [j] "to me" N O M40 M22 D] "to him" (corrupt) O(§823) [k] Schäfer (*Übersetzung*, 4:60 n. 7) compares the mention of shepherds here to *Sar Torah* §288. [l] "to them" N O M40 D O(§823)] + "Torah" M22 [m] "according to this word" M40 M22 O(§823)] "in/by means of this word" N O D

And in the names of the angel[n,o] who writes on the basis of his authority,[p] he must invoke[q] twice.[r] He must sit[s] with two[t] and he must stand with two. And he must invoke[u] the name of RWZYY YHWH, God of Israel, before[v] he writes them. If he has written them[w] without invocation, he shall go out of his mind.[x,y]

A Calendrical Theurgic Praxis (§§ 659–670)[a]

The calendrical rites (§§ 659–663)

§ 659[b] R. Ishmael said:

I asked[d] R. Akiva the word of *ʿAṣeret*,[e] the word of Rosh HaShanah,[f] the word of every single New Moon, and the word of[g] the first of[h] the month of Adar.[i] He said to me[j] concerning all[k] that I asked:[l]

As to holiness and purity, (if) uprightness[m] and piety are[n] in your heart, you may take your stand on their vigor.[o,p]

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[n] "And in the names of the angel … he shall go out of his mind" om M22 O(§ 823) [o] "the angel" N O M22(658) D] "fullness" (corrupt) M40 [p] "who writes[2] on the basis of his authority" O M40 D] om N M22(658) [q] "he must invoke" M22(§ 658)] "he must remember" N O M40 D O(§ 824) [r] "twice" N O O(§ 824) M22(§ 658)] om M40 D [s] "He must sit" N O M40 D] "And again" O(§ 824); om M22(§ 658) [t] "with two" N O M40 D O(§ 824)] om M22(§ 658) [u] "And he must invoke" N O(§ 824) M22(§ 658)] "And he must remember" O M40 D [v] "before" N O O(§ 824) M22(§ 658)] "to the ancients" or "to the sons of the east" or "to my son before" (corrupt) M40; "before me before" (corrupt) D [w] "If he has written them" O D] "For if he has written them" O(§ 824) M22(§ 658); om (haplography) N M40 [x] "he shall go out of his mind" (lit. "his heart shall go out to/in madness") N O O(§ 824) M22(§ 658)] "his heart shall go out to names" (corrupt) M40 [y] "without invocation, he shall go out of his mind" om D. Manuscript D ends here. **§ 659** [a] Cf. this praxis with the Aramaic Sar Torah praxis in *Maʿaseh Merkavah* § 571–578 N. [b] Cf. § 659 with *Maʿaseh Merkavah* § 573. [c] "R." N O M40] om M22 [d] "I asked" N O M40] "four things I asked" M22 [e] Cf. *Maʿaseh Merkavah* § 572 n. a. [f] "the New Year" [g] "and the word of" N O M22] "and much of" (corrupt) M40 [h] "the first of" M40 M22 (cf. § 663)] om N O [i] Adar is the intercalary (additional) month in leap years in the Jewish calendar (which occur in different years than the leap year of the Gregorian calendar). [j] "to me" N O M22] "to him" (corrupt) M40 [k] "all" O M40 M22] "the direction (to face)" N [l] "that I asked" (N abbreviated) O M22] "that you (masc. sg.) asked" M40 [m] "and purity, (if) uprightness" N O M22] "and as to purity and as to uprightness" M40 [n] "and piety are" N O] "and piety" M40; om M22 [o] "on their vigor" N M22] "on testing" O; "on your vigor" M40 [p] The sentence in M40 may be translated "He said to me: Concerning all that you asked as to holiness and as to purity and as to uprightness and piety in your heart, you may take your stand on your vigor." Cf. Schäfer, *Übersetzung*, 4:62 n. 8.

§ 660[a] The word of *ʿAṣeret*: HP YH HPY HPʾ HYZʾ ZYHʾ YDʾ DS YHW. Write[b] these (names) on myrtle leaves on the eve of *ʿAṣeret*. At cockcrow[c] he must put[d] the myrtle inside his mouth[e] and he must blot them out.[f]

§ 661 The word of Rosh HaShanah:[a] YH has seen YHWH[b] NBRʾ[c] fearsome SB SBYB[d] DS ZYHʾ. Write[e] these on bay[f] leaves on the eve of Rosh HaShanah. At cockcrow he must put[g] the bay (leaves)[h] inside[i] his mouth[j] and blot them out.[k]

§ 662 The word of every single[a] New Moon: DD ṬBʾ[b] ṬRṬY NYṬʾ. Write these on your fingernail[c] and put[d] your fingernail[e] inside your mouth[f] and blot them out.[g]

§ 663 The word of the first of the month of Adar: splendor of Your adornment KYWYʾ BBBYH YTRPʾ[a] DWM[b] PYRYʾY YKNYS ʾWR[c] ʾHY ʾHHHW HH YH YHW YHY YSDYR[d] and wisdom. Write these in a dish of silver and put[e] wine inside it[f] and blot out[g] the letters with wine:[h] Acts of knowledge of YHWH,[i] a multitude of praisesongs[j] and confessions,[k] psalmodies,[l] acts of

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§ 660 [a] Cf. §§ 660–661 with *Maʿaseh Merkavah* § 575. [b] "Write" N O M22] "Gold" or "Red stain" (corrupt) M40 [c] "At cockcrow" O M40] + "and thus the myrtle:" N; + "these:" M22 [d] "he must put" N O] "put" (impv. masc. sg.) M40 M22 [e] "his mouth" N O M40] "your mouth" M22 [f] "and he must blot them out" O M40] + "to his mouth and he must make them sweet" (cf. Ezek 3:3?) N; "and he must blot (them) out" M22 **§ 661** [a] "Rosh HaShanah" or "the New Year" N O M22] om M40 [b] "YH has seen YHWH" (with spelling variations) N O M40] "this (one) has seen" M22 [c] "was created" [d] "around" [e] "Write" N O M22] "Join together" (corrupt) M40 [f] "bay" O M22] "vine" N M40 [g] "he must put" N O] om M40; "put" (impv. masc. sg.) M22 [h] "the bay (leaves)" O M22] "the vines" N; om M40; "them" M22 [i] "inside" N O M22] om M40 [j] "his mouth" N O M22] "to my mouth" (?) (corrupt) M40 [k] "and blot them out" N O M22] "and blot it(?) out" M40. The antecedent of the pronoun in M40 is unclear. **§ 662** [a] "single" N O M22] om M40 [b] "the good" (Aramaic) [c] "on your fingernail" M40 M22] "on the thumbnail" (lit. "on the big nail") N; "on your fingernail⟨s⟩" O [d] "and put" (impv. masc. sg.) O M22] "and he must put" N; "he must tear out" M40 [e] "your fingernail" M22] "his fingernail" N; "your fingernails" O; "your bird" (corrupt) M40 [f] "inside your mouth" O] "inside his mouth" N; "inside" M40; "in your mouth" M22 [g] "and blot them out" O M40 M22] "And he must blot them out. Do so three times. Eat salt as a shared meal, a fist(ful) three times, and he must drink water and make them silent." N (Perhaps emend "and make them silent" to "and rub them off" with Schäfer.) For additional commentary on the reading of N and a parallel to it in § 831, see Schäfer, *Übersetzung*, 65 nn. 7–8. **§ 663** [a] "he is healed" [b] "be silent!" [c] "YKNYS ʾWR" or "light gathers" or "he gathers light" [d] "he sets in order" [e] "and put" O M40 M22] "he must put" N [f] "inside it" O M40 M22] "in it" N [g] "and blot out" O M40] "and he must blot out" N; "and wipe off" (?—corrupt; this appears to be an infinitive construct form) M22 [h] "with wine" O M40] + "and drink (it)" N; "he must drink the wine" M22 [i] "Acts of knowledge of YHWH" N] "*A God of acts of knowledge is H*" (1Sam 2:3) M40; "Knowledge of YHWH" O; "Friendship ⟨Chants⟩ of YHWH" M22 [j] "a multitude of praisesongs" O M40 M22] "great and praisesongs" (corrupt) N [k] or "thanksgivings" [l] "psalmodies" (?) O M22; "psalmings" N; "psalm!" (impv. pl.) or "these" (corrupt) M40. The word in O M22 (*hllwt*) appears to be the plural of a feminine noun *hllh*, but no such word appears in the lexicons.

holiness, fearsome acts, mighty acts, and acts of salvation[m] belong to our King, to our Savior, to our Redeemer. Amen. Amen. Amen. Peace.[n,o]

Inquiry: Purify[p] yourself for seven days and keep bathing[q] in a river three times a day, and purify yourself from bad food and from wine. And in the hour[r] that you come to pray this name, keep putting[s] in your mouth[t] a rolled leaf[u] and chew[v] it[w] first[x] and afterward keep praying:[y] Blessed be Your name ʾH ʾH YH YH HW HW HY HY Hʾ Hʾ.

The praises of the angels in the seven firmaments (§§ 664–670)[a]

§ 664 Michael, the great angel[b] who is the prince[c] at the throne[d] on which God[e] is engraved, praises[f] H' with these in the first firmament:[g] ʾHʾ ʾHʾ ʾHʾ 3 (times); YHWH ʾY ʾY ʾW ʾW YʾW.

§ 665 Gabriel, the righteous angel,[a] with this he praises[b] in the second firmament:[c] Hosts ʾW ʾW YʾW ʾʾ ʾW YʾW YʾW Hʾ ʾH HW[d] the explicit name BH.[e]

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[m] "⟨acts of salvation⟩" O [n] "Amen. Amen. Amen. Peace." O M40] "Amen. Selah." N; "Amen. Peace. Peace." M22 [o] Cf. this rite with the one involving a silver cup in *Maʿaseh Merkavah* § 576. [p] "Purify … and afterwards" om M40 [q] "and keep bathing" O M22] "and bathe" N [r] "And in the hour" N M22] "And from the hour" O [s] "keep putting" O] "put" N; "he was putting" (corrupt) M22 [t] "in your mouth" N M22] "like your mouth" (corrupt) O [u] "a rolled leaf" (?) O] "leaves of Galilee" N; "a leaf of his/its rolling" M22 [v] "and chew" N] "and to chew" O; "with" (corrupt) M22 [w] "it" O M22] "them" N [x] "first" N O] "a psalm" (corrupt) M22 [y] "keep praying" O M22] "praying" N; "he must pray" M40 **§ 664** [a] Paragraphs 664–670 are in Aramaic with some Hebrew words mixed in. [b] "angel" N O M22] "king" (corrupt) M40 [c] "who is the prince" O M22] "this one is a watcher(!)" N (emending with Schäfer, *Übersetzung*, 4:67 n. 3); "who was *ʾh dhww*" (corrupt) M40 [d] "at the throne" O M40 M22] "at the opportune time" (transliteration of Greek *kairos*; cf. Jastrow, 1343b, 1369b) N [e] "on which God" O M22] "on which a wonder" N; "on which *ʾlt*" (corrupt) M40 [f] "praises" N O M40] "Michael praises" M22 [g] "in the first firmament" N] om O M40 M22 (but see §§ 665–670, where the other firmaments appear in the corresponding places) **§ 665** [a] "Gabriel, the righteous angel" N O] "Gabriel, the righteous king" (corrupt) M40; "The holy, righteous angel Gabriel" M22 [b] "with this he praises" N] "by it(?) he praises" O; "BHWYʾ" M40; "in him it is. He praises" M22. The word "BH" (translated "by it" for O and "in him" for M22) may be intended as a divine name as, for example, possibly at the end of the paragraph. [c] "in the second firmament" N O M40] "in the firmament of God" M22 [d] This list of *nomina barbara* varies in the manuscripts. M40 adds: "*I Am Who I Am* (Exod 3:14) BʾT ("you have come") it is." M22 adds: "ʾLHYʾL YWʾL BH ("in it") he praises in the second firmament: Hosts ʾW ʾW WʾW ʾW ʾW Yʾ W HW MH HW ("What is") the explicit name BH." [e] Schäfer (*Übersetzung*, 4:68 n. 13) suggests that "BH" could be an abbreviation for *brwk hwʾ*, "blessed be He."

§ 666[a] Suriel[b] praises in the third firmament: *YHWH YHWH, merciful and gracious God* (Exod 34:6). Such is Your name,[c] Living and Abiding One.[d] HW 3 (times);[e] ʾW 3 (times); PW 3 (times); PY[f] 3 (times); YH 3 (times); ʾHW ʾHW BH.

§ 667 ʾKTRYʾL[a] praises in the fourth firmament: ʾW ʾW ʾY ʾY HWH HWH[b] *I Am Who I Am* (Exod 3:14) BʾT.[c] It is the explicit name BH. Metatron[d] is enthroned on his throne of glory, ʾHY ʾHY PLMKS KK[e] MRʾWT[f] ʾWT[g] ʾW ʾW HY HY HW HY HW ʾY YʾW HYʾ BH.

§ 668 Raphael[a] praises[b] in the fifth firmament: YʾW ʾW HWYʾ YʾW HW, 4 (times); HW HW MʾHW YʾHW ʾHW Yʾ⟨ʾ⟩W ʾY ʾʾ ʾWWʾ WʾW Yʾ ʾ.

§ 669 BWDYʾL[a] praises in the sixth firmament: Lord ʾDWNYʾL gods Almighty hosts ʾH, 3 (times); ʾW, 3 (times); BH BH HG HG effulgence HW HW WHW HHW HW Hʾ BH.

§ 670 YWMʾL the angel[a] praises in the seventh firmament.

And fumigate[b] yourself and your clothes with myrrh, frankincense, and white[c] blossom. And in any place[d] that you wish,[e] you may pray and it shall be heard, whether in the day or at night, whether on the sea or on dry land, at any time[f] that you invoke[g] in purity. And keep yourself from all evil, lest it harm you.[h] For it is the explicit name.[i]

The Four Who Entered Paradise (§§ 671–674 and parallels)

This passage is translated, taking into account all variants in the Hekhalot texts, in chapter three, *Hekhalot Zutarti*, §§ 338–339/344–345, 346, 348.

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§ 666 [a] Paragraphs 666–667a are missing in M40. [b] "Suriel" M22] "Suriel BYH" N (the letter combination BYH is a divine name derived from Ps 68:5); "Sodiel" O [c] "Such is Your name" M22] "By You" N; "Son of" O [d] "Living and Abiding One" O M22] "Living One and abiding ones" N [e] Emended from O: "HWG'" and M22: "HWG." N reads "HW HW HW." [f] "my mouth" **§ 667** [a] "ʾKTRYʾL" O M22] + "BYH" N. For the name ʾKTRYʾL cf. § 597 n. c. [b] M40 resumes here, but is misplaced to § 665 in the *Synopse*. [c] "you have come" [d] "MʾN?WN" (corrupt) N [e] "thus" [f] "visions" [g] "a letter/sign" **§ 668** [a] "Raphael" O M22] + "BYH" N [b] "praises" N O] "ministers" M22 **§ 669** [a] "BWDYʾL" O; "BRDYYWL BYH" N; "BZRYʾL" M40; "BWRYʾL" M22 **§ 670** [a] "the angel" O M40] + "BYH" N; om M22 [b] "And fumigate" N O M22] "He must fumigate" M40 [c] "white" O M40 M22] om N [d] "place" N O] "pure place" M40; om M22 [e] "that you wish" N O M22] "that you see" M40 [f] "time" O M40 M22] om N [g] "that you invoke" N O] "that you remember" M40 M22 [h] "lest it harm you" O M40 M22] om N [i] The text of *Merkavah Rabba* in M22 ends here with "It is finished. It is finished."

A Theurgic Praxis for Remembering Torah (§§ 675–687)[a]

Introduction and chain of tradition (§§ 675–676)

§ 675 R. Ishmael said:

Cheerful is the man who completes this mystery from dawn to dawn. He acquires this world,[b] and the world to come, and the worlds,[c] and he merits greeting the return of[d] the Presence of the Shekhinah in the future.[e] Complete this *with all your heart*[f] *and with all your soul and with all your might* (Deut 6:5) to do My will.[g] Keep your mouth from all[h] iniquity. Sanctify yourself from all sin and from all guilt and from all iniquity,[i] and I am with you[j] at every time and in every hour[k] and in every moment[l] and at every second.

You are declared holy, You are praised, You are lifted up[m] forever, YHWH, God of Israel, King of Kings of Kings, blessed be He. For[n] You tabernacle *on an exalted and lifted-up*[o] *throne* (Isa 6:1) in the chambers on high, the palace of majesty. For You have revealed mysteries and mysteries of mysteries, secrets and secrets of secrets.

§ 676 You revealed (them) to Moses, and Moses to Joshua, and Joshua to the elders, and the elders to the prophets, and the prophets to the pious ones, and the pious ones[a] to the fearers of the name, and the fearers of the name[b] to the men of the Great Assembly, and the men of the Great Assembly revealed (them) to all Israel.[c] And the sons of[d] Israel were carrying out Torah by means of them and multiplying learning[e] by means of them[f] and invoking before You every single, solitary secret, establishing and

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§ 675 [a] For commentary on this passage, see Swartz, *Scholastic Magic*, 81–92. [b] "this world" O M40] "the world" N [c] "and the worlds," M40] "and the worlds of worlds" N; "and the worlds of worlds of worlds" O [d] "return of" O] "return," N; om M40 [e] "in the future" O M40] N adds a word that the *Synopse* reads as *l?*, but Schäfer reads as *l'* in *Übersetzung*, 4:76 n. 6, emending it to *lb'*, "to come." [f] "*with all your heart*" (Deut 6:5) O M40] "with your heart" N [g] "My will" O M40] "His will" N [h] "from all" N O M40] "in all" (corrupt) ⟨O⟩ [i] "and from all guilt and from all iniquity" N O] "and guilt and iniquity" M40 [j] "and I am with you" O] "and we are with you" (corrupt) N; "and I am future" (corrupt) M40 [k] "at every time and in every hour" N M40] "in every hour and at every time" O [l] "and in every moment" N O] om M40 [m] "you are lifted up" O M40] om N [n] "For" O M40] om N [o] "*and lifted-up*" (Isa 6:1) O M40] om N **§ 676** [a] "to the pious ones and the pious ones" N O] "to Your pious ones and Your pious ones" M40 [b] "the name" O] "heaven" N; "H" (abbreviation of "YHWH") M40 [c] Cf. *m. Abot* 1:1. This passage is also paraphrased in *3 Enoch* 48D:10 (§ 80); *Shiʿur Qomah* § 397//474//734; and *Maʿaseh Merkavah* § 544. See Schäfer, *Übersetzung*, 4:77 n. 4 and Swartz, *Scholastic Magic*, 175–190. [d] "the sons of" O M40] om N [e] "learning" or "Talmud." [f] "by means of them" O M40] N

meditating and conducting themselves as sages[g] and making themselves wise and making melody, Living One,[h] mysteries of my power,[i] mysteries,[j,k] my Rock,[l] secrets. ʾWNTYBYR secrets Zʿ PṬRYH Angel of[m] the Presence HDWRYʾL great[n] over all wisdom[o] WŠDḤWZYH a thousand thousands of thousands and myriads of myriads stand and attend before the throne of glory[p,q] and they invoke[r] Your name: WʾY ʾKTYR[s] GṢ NWR[t] HGG[u] ṬWW ZG ʾYSQRṬYH. Blessed is the praise of Your name[v] and the song of Your power and Your invocation is forever[w] and ever and ever. In praise of Your name secrets of[x] wisdom are revealed.[y] And in the song of Your invocation secrets of secrets[z] and gates of understanding are opened. And the beings of heaven and earth give thanks[aa] before You. Blessed are You YHWH, Wise One of[bb] mysteries and Lord of all secrets.

R. Nehuniah ben HaQanah instructs R. Ishmael (§§ 677–680)

§ 677/ § 278/§ 308[a] R. Ishmael said:

I was[b] thirteen years old.[c] R. Nehuniah ben HaQanah,[d] my master,[e] saw me[f] in great privation, in great grief, and in great danger.[g] When I would

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[g] "as sages" N O] om M40 [h] "Living One," N O] "mysteries of" or "my Mystery" M40 [i] "my power" O M40] "I am yet" (corrupt) N [j] "mysteries" O M40] om N [k] "mysteries of my power, mysteries," or "mysteries of the powers of mysteries," [l] "my Rock" or "rocks of" N O] "my Fire" or "fires of" M40 [m] "Angel of" N] "King of" (corrupt) O M40 [n] "great" N O] "great God" M40 [o] "all wisdom" O] "everything" N; "all the sages" M40 [p] "the throne of glory" N O] "the throne of Your glory" M40 [q] Cf. Dan 7:9–10. [r] "and they invoke" O M40] "and they crown" N [s] "I shall crown" or, with the preceding word, "And I shall not crown" [t] "fire" (Aramaic) [u] "the roof" [v] "⟨Your name⟩" O [w] "forever" N M40] om O [x] "secrets of" N M40] "a secret of" (corrupt) O [y] "are revealed." O M40] + "and gates of understanding" N [z] "secrets" O M40] + "are revealed" N [aa] or "confess" [bb] "Wise One of" O M40] + ⟨"all"⟩ N **§ 677/§ 278/§ 308** [a] Paragraphs 677–679 also appear elsewhere in Hekhalot manuscripts in M22 §§ 278–279 and B §§ 278–280 (not translated in this volume) as an addition after *Hekhalot Rabbati*, and in V §§ 308–309 after the *Sar Torah*. There is also material parallel to § 680 in V. All this evidence is collated here in the apparatus of §§ 677–680. In addition §§ 307–314 are translated as *The Chapter of R. Nehuniah ben HaQanah* in chapter seven. [b] "I was" N] om O M40 M22(§ 278) V(§ 308) B(§ 278) [c] "thirteen years old." N O M40 M22(§ 278) B(§ 278)] "(For) three years" V(§ 308). The episode in *Maʿaseh Merkavah* §§ 560–569 also takes place when R. Ishmael was thirteen years old. [d] "ben HaQanah," N O M22(§ 278) V(§ 308) B(§ 278)] om M40 [e] "my master," N O M40] om M22(§ 278) V(§ 308) B(§ 278) [f] "saw me" N M22(§ 278) V(§ 308) B(§ 278)] "saw" O M40 [g] "in great privation, in great grief, and in great danger" N] "in great grief, in great privation, and in great danger" O; "in great privation, in great danger, and in great grief" M40; "in privation, in great grief, and in great danger" M22(§ 278) B(§ 278) "in great privation and in great danger" V(§ 308)

read[h] Bible one day,[i] in (a few) days[j,k] I would forget (it).[l] When I would study[m] Mishnah one day,[n] I would forget (it) the next day.[o] What did I do?[p] As soon as I saw that Torah[q] did not stay in me,[r] I took hold of[s] myself and withheld myself[t] and my appetite[u] from food and drink, from washing,[v] and anointing, and I deprived myself[w] of the use of the bed. I did not chant,[x] I did not laugh,[y] nor did a word of any[z] melody and song go forth from my mouth.

§678/ §279 §309

At once[a] R. Nehuniah ben HaQanah, my master,[b] stood[c] and took me from the house of my father and brought me into the Chamber of Hewn Stone[d] and adjured me by the great seal[e] that belongs to[f] ZBWDY'L YHWH, God of Israel—this is Metatron YHWH,[g] God of Israel,[h] God of heaven[i]

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[h] "When I would read" N O M40 M22(§278) B(§278)] + "and study" V(§308) [i] "one day ... When I would study Mishnah" om V(§308) [j] "in (a few) days ... one day[2]" om N [k] "in (a few) days" O M40 M22(§278)] om B(§278) [l] "forget (it)." O M40 M22(§278)] om B(§278) [m] or "repeat" [n] "one day," M40] + "the next day" O V(§308) B; + "in (a few) days" M22 [o] "forget (it) the next day." N M40; "forget it" O; "forget (it), and when I would also study Talmud one day, I would forget (it) in (a few) days." M22; "forget them." V(§308); "forget (it)" B. The term "Talmud" in M22(§278) can also be translated "learning," but the former meaning fits this context best. [p] "What did I do?" N O M40 M22(§278) B(§278)] om V(§308) [q] "Torah" N O M40 M22(§278) B(§278)] "my learning" or "my Talmud" V(§308) [r] "did not stay in me" M22(§278) B(§278)] "did not stay in my heart" N; "was not established in me" O; "I did not stay (or "stand" or "remain"), for" M40; "was not established in my hand(s)" V(§308) [s] "I took hold of" N O M40 M22(§278) B(§278)] "I stood and took hold of" V(§308) [t] "and withheld myself" N O M40 M22(§278) B(§278)] om V(§308) [u] "and my appetite" N O M22(§278) B(§278)] om M40 V(§308) [v] "from washing" O M40 V(§308)] "and washing" N M22(§278) B [w] "and I deprived myself" N O M40 M22(§278) B(§278)] om V(§308) [x] "I did not chant" O M22(§278) B(§278)] "I did not speak" N; "and not my evil (?)" (corrupt) M40; om V(§308) [y] "I did not laugh," N M40 M22(§278) B(§278)] "to not did I laugh" (corrupt) O; om V(§308) [z] "a word of any" N O M40 M22(§278) B(§278)] "any word of" V(§308) **§678/§279 §309** [a] "At once" N O M40 M22(§279) B(§279)] "R. Ishmael said: At once" V(§309) [b] "my master" N O B(§279)] "D'" or "4'" (corrupt) M40; om M22(§279) V(§309) [c] "stood" M22(§279) B(§279)] "I stood over me" (corrupt) O; + "over me" N; + "over" M40; "took hold of me" V(§309) [d] A chamber in the Jerusalem Temple (see *m. Mid.* 5.4). A praxis for the descent to the chariot was also taught by R. Nehuniah ben HaQanah on the grounds of the Temple according to *Hekhalot Rabbati* § 202. Both locations are anachronistic; the Temple had been destroyed before the participants could have held the meetings in the stories. [e] "by the great seal" N O M40 M22(§279)] + "with a great adjuration in the name of YD NQWP YD NQWY YD HYRṢ YD ṢWQṢ with His great seal" V(§309) ("YD" can mean "hand" or the numeral "14"); "and with a great adjuration" B(§279). For the great seal, see *The Great Seal-Fearsome Crown* incantation prayers (§§318–321//651–654) translated in chapter seven. [f] "that belongs to" N O M22(§279) B(§279)] + "him to" M40; "by" V(§309) [g] For "YHWH ... YHWH," V(§309) reads "YH, by 'KTRY'L YH," [h] "Israel" M22(§279) B(§279)] "{heaven} and th[is is] Metatron YHWH" N; "and this is Metatron" O; om M40 V(§309) [i] "heaven" N O M40 M22(§279) B(§279)] "in heaven" V(§309)

and earth,[j] God of the sea, and God of the dry land. And he revealed to me the praxis of[k] the secret counsel of[l] Torah. At once[m] he illuminated[n] my heart[o] at the gates of[p,q,r] the east,[s] and my eyeballs[t] had a vision of[u] the depths and of the paths of Torah. And not a word[v] of all that my ears heard[w] from the mouth of my master and from the mouth of the disciples[x] was ever forgotten again.[y] And as for all[z] of the paths of[aa] Torah on which I acted according to their truth,[bb] I would never forget them[cc] again.

§679[a] R. Ishmael[b] said:

If I had not done any[c] Torah, this praxis that I fixed in Israel[d] would be equivalent for me to the Torah,[e] so that (people) should multiply the Torah that is without effort.

§680/§309 R. Ishmael said:[a]

As soon as my ears heard this great mystery,[b] the world[c] was changed upon me to purity, and my heart became as when I came into a new world.[d]

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[j] "and earth" N O M40 M22(§279)] "and on earth" V(§309); "and God of earth, God of gods" B(§279) [k] "to me the praxis of" O] "the praxis" M40 M22(§279) B(§279); "to me at once" N [l] "the secret counsel of" N M40 M22(§279)] "and the secret counsel of" O; *?rwh* B(§279) [m] For "God of the sea ... At once" V(§309) reads "And when I heard this great mystery" [n] "he illuminated" N O M40 M22(§279) B(§279)] "they illuminated" V(§309) [o] "my heart" N O M40 M22(§279) B(§279)] "my eyes" V(§309) [p] "at the gates of ... Torah[2]." om V(§309) [q] "at the gates of ... forget them again" om M22(§279) [r] "at the gates of" O M40 B(§279)] "and the gates of" N [s] "the east" N O M40] "sacrifice" B(§279). Schäfer (*Übersetzung*, 82 n. 17) notes references to the eastern gate of the Temple in Ezek 44:1–3 and 43:1–5, the latter describing the entrance of the divine glory through the gate. [t] "my eyeballs" N O] "his eyeballs" M40; "my eyes" B(§279) [u] "had a vision of" O M40 B(§279)] "illuminated" N [v] "And not a word ... Torah[3]" om (haplography) M40 [w] "that my ears heard" N B(§279)] "that I heard with my ears" O [x] "the mouth of the disciples" N O] "the mouth of the disciple" B(§279) [y] For "And not a word ... again" V(§309) reads: "And whatever I heard—Bible, Mishnah and anything else—I would not forget them again." [z] "And as for all ... forget them again." om V(§309) [aa] "of the paths of" B(§279)] "among the paths of" N O [bb] "according to their truth" N M40 B(§279)] "according to H/his truth" O [cc] "forget them" N M40] "forget him" O; + "forever" B(§279)

§679 [a] There is no parallel to §679 in V(§309). [b] "R. Ishmael ... praxis" om M22(§279) [c] "any" N O B(§280)] om M40 [d] "in Israel" M22(§279) B(§280)] "among them in Israel" N O; "among them between it(?)" M40 [e] "the Torah" O] "the whole entire Torah" N; "the whole Torah" M40 M22(§279) B(§280)

§680/§309 [a] "R. Ishmael said" N] "Rabbi said" or "My master said" (abbreviated) O; "He said" M40 [b] "As soon as my ears heard this great mystery" N] "When my ears heard this great mystery" O; "As soon as I heard" M40 [c] "⟨the world⟩" O [d] For "the world ... a new world" V(§309) has the concluding phrase: "and the world was renewed ⟨upon me⟩ in purity and it was as if I had come from a new world."

And every single day[e] it seemed to my soul as when I stood[f] before the throne of glory.

R. Akiva instructs R. Ishmael (§ 681)

§ 681 R. Ishmael said:

R. Akiva said to me:

Son of majestic ones, go,[a] return to the presence of R. Nehuniah ben HaQanah[b] and ask[c] your master, that he may tell you and explain to you[d] the explication of this praxis:[e] how one makes use of it and they[f] adjure with it, lest you err[g] and use (it) unlawfully[h] and you act inappropriately, and they[i] attack you, like the case of[j] the so-and-sos whom they attacked and whose gall was dissolved[k] inside them[l] to become like water.[m] For they listened unlawfully[n] and they acted[o] inappropriately.

And when I made this request from before R. Nehuniah ben HaQanah, my master,[p] he said to me:[q]

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[e] "every single day" O M40] "day by day" N [f] Halperin (*The Faces of the Chariot*, 380–381) proposes to translate this phrase "more freely" as "as if I were standing" (cf. Schäfer, *Hidden and Manifest*, 114). A contrary-to-fact condition, however, would be expressed with *k'ylw*, "as if," not *kš-*, "as when" (cf. the parallel in V(§ 309), "and it was as if (*k'ylw*) I had come from a new world"). As the text stands in § 680, R. Ishmael is saying that the experience generated by this new praxis was similar to a previous experience he had of entering a new world and standing before the throne of glory, that is, of a descent/ascent to the chariot. **§ 681** [a] "go," O M40] om N [b] "HaQanah" N M40] + "your master" O [c] "and ask" O M40] "and let him ask" N [d] "to you" N O] om M40 [e] "the explication of this praxis" O M40] "explication. This praxis:" N. For this strange phrase, see Schäfer, *Übersetzung* 4:84 n. 4. Schäfer takes the phrase translated here as "the explication of this praxis" to mean "the recitation of this secret." He is correct that the normal sense of the first word, "isolation" or "separation," makes no sense here, but it is best understood with a sense similar to its cognates *hprš* and *pyrwš* elsewhere in the Hekhalot literature (cf. *Hekhalot Rabbati* §§ 94, 243 and *Hekhalot Zutarti* §§ 357, 424). Cf. also the ambiguous but perhaps similar use of *pryšh* in *Hekhalot Zutarti* § 335. The Hekhalot texts seem to associate the root with explanations of names and songs associated with theurgic rituals. Cf. in addition § 682 below; *Hekhalot Zutarti* § 422; and *Maʿaseh Merkavah* §§ 571, 581, 586. [f] the practitioners [g] "you err" N O] "you stir up YH" (corrupt) M40 [h] lit. "not according to *halakhah*" [i] the angels. [j] "like the case of" O] "in the case of" N M40 [k] "and whose gall was dissolved"—with Schäfer (*Übersetzung* 4:84 n. 8), emending the corrupt text here in light of *Hekhalot Rabbati* § 104. [l] "inside them"—the victims. M40 reads "as their midst" (corrupt). [m] "like water" O] "coming" (corrupt) N; "sages" (corrupt) M40 [n] lit. "not according to *halakhah*" [o] "unlawfully and they acted" O M40] om N [p] "my master," O M40] "and because" N [q] "to me" N O] "to him" (corrupt) M40

My disciple, whatever R. Akiva said to you[r] my mouth says.[s] But for[t] the covenant that was[u] made[v] for Aaron and the shoot from which you[w] emerged, they[x] already would have attacked you and destroyed you from the world.[y] However, go back and give an answer to its owner and say to him:

They administer an oath to[z] attendants by their king, and they administer an oath to[aa] the servant by his master.[bb,cc]

When he returned and brought back the answer to its owner, what did he do? His mouth enunciated names,[dd] and the fingers of his hands were counting,[ee] until they counted one hundred and eleven times.

And so,[ff] everyone who makes use of this praxis, his mouth must enunciate[gg] names while the fingers of his hands[hh] are counting, until he counts one hundred and eleven times. He must not subtract from the names, and he must not add to them. And if he subtracts from them or[ii] adds to them,[jj] *his blood is on his own head* (Josh 2:19).[kk]

R. Ishmael teaches a praxis (§§ 682–684)

§ 682 R. Ishmael said:

Every wise disciple who knows this great mystery must sleep[a] on his bed in the evening and recite[b] the *Shemaʿ*. And in the morning[c] at the first

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[r] "whatever R. Akiva said to you" N O] "what R. Akiva asked" M40 [s] "my mouth says" O] "and along the same lines (lit. "and circumferentially") I say" N; "and from my mouth they say" (corrupt) M40 [t] "But for" O M40] "To me perhaps" (corrupt) N [u] "that was" O M40] "that left over" (corrupt) N [v] "made" N O] "written" M40 [w] i.e., the priests. [x] the angels [y] For the importance of R. Ishmael's priestly lineage see also *Maʿaseh Merkavah* § 586. [z] or "they adjure" [aa] or "they adjure" [bb] "by his master" N O] "by speech" M40 [cc] Schäfer (*Übersetzung* 4:84 nn. 15–18) takes this sentence to refer in the first clause to God and his angels and in the second to Metatron and God. This seems correct (cf. *Sar Torah* § 300), but the sentence may be a parable with a literal sense that only implies the divine sense, i.e., just as a human being may be made to swear by the name of a human superior, so angels are adjured by the names of their divine superiors. [dd] "names" N O] "His name" M40 [ee] "of his hands were counting" N O] om M40 [ff] "And so," O M40] "And receive (impv. masc. sg.):" N [gg] "his mouth must enunciate" O] "full of withholding(?)" (corrupt) N; "his mouth his mouth must enunciate" (corrupt) M40 [hh] "his hands" N O] "my hand(s)" M40 [ii] "he subtracts from them or" O] om N; "he has subtracted from the names or" O [jj] "to them" N M40] om O [kk] Compare this praxis to those in *Hekhalot Rabbati* §§ 204–205, *The Chapter of R. Nehuniah ben HaQanah* § 310, and perhaps *Hekhalot Zutarti* § 359, *Maʿaseh Merkavah* § 590, and G8 2b 20. **§ 682** [a] "must sleep" O M40] "—How does he do (it)?—when he sleeps" N [b] "and recite" O M40] "he must recite" N [c] This phrase could also be read as part of the first sentence, with the second sentence beginning with "At the first watch …"

watch, and in the ninth hour in the day,[d] and by night, he must stand over his bed and wash his hands and his feet twice with water and anoint them with oil. And he must put on phylacteries and stand and pray in front of his bed. And when he finishes his prayer, he must go back and sit on his bed and recite and explicate and adjure and invoke and decree and establish:[e]

ŠQDḤWZYH ZHW[f] BD YH YH MH, who is called names[g] in addition to the name Metatron: MRGYWWYʾL, who is Metatron; ṬNRYʾL, who is Metatron; GPʿYʾL, who is Metatron; GZḤYʾL, who is Metatron; ʿWZYH, who is Metatron; GNWNYH, who is Metatron;[h] SSNGRYH, who is Metatron; SWRYʾYH, who is Metatron; ZRZRYʾL, who is Metatron;[i] PSQWN, who is Metatron; ʾṬMWN, who is Metatron;[j] SGRWN, who is Metatron; SNGDYH, who is Metatron; ZʿPNWDYH, who is Metatron; ZHWBDYH, who is Metatron; ZBWDYʾL, who is Metatron. *And one calls to the other and says Holy, holy, holy*[k] (Isa 6:3). And he issues decrees over them.[l,m]

§ 683[a] R. Ishmael said:

In what condition shall[b] a man[c] make use of this matter? With awe, with fear, with purity, with immersion, with uprightness,[d] with explication, with humility, with fear of[e] sin.

§ 684[a] R. Ishmael said:

A man must fast forty days at one (time).[b] He must eat bread that he makes with his (own) hands[c] and drink water that he draws with his (own) hands.[d] He must not eat meat or drink wine or taste any kind of vegetable.[e] And if he has a sexual emission, he must begin his praxis over again.

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[d] "in the day" N] "in every day" O M40 [e] "and establish:" N O] "and he has established" M40 [f] or "this one is" [g] "who is called names" N O] "whose name is called" M40 [h] "ṬNRYʾL … who is Metatron" om N [i] "ZRZRYʾL, who is Metatron;" om N [j] N adds "SSGWNDYH, who is Metatron;" [k] N adds "*is YHWH of Hosts, the whole earth is full of His glory*" (Isa 6:3). [l] "And he issues decrees over them." N] "Decrees." O M40 [m] Cf. the list of the names of Metatron in this paragraph to the lists in in *Hekhalot Rabbati* § 277, *The Chapter of R. Nehuniah ben HaQanah* § 310, and G19 1a 25b–1b 2a. Schäfer notes additional parallels in *Übersetzung*, 4:87–89. **§ 683** [a] Cf. § 659 above and *Maʿaseh Merkavah* § 558, as well as *m. Soṭah* 9.15 and Schäfer, *Übersetzung*, 4:90 n. 2 to § 683 and idem, *The Hidden and Manifest God*, 113. [b] "shall" O M40] "does" N [c] "a man" O M40] "one" N [d] "with uprightness" N O] om M40 [e] "with fear of" O M40] "with fear" (corrupt) N **§ 684** [a] For other forty-day fasts, see *Hekhalot Zutarti* § 424 n. d. Also, cf. this praxis to the one in *Sar Torah* § 299 and parallels noted in § 299 n. a. [b] "at one (time)" O] "as one" N; "at one" M40 [c] "with his (own) hands" N; "with his (own) hand" O; om M40 [d] "with his (own) hands" M40] "from his (own) hands" N; "with his (own) hand" O [e] "any kind of vegetable." O M40] "anything, whatever it is." N

An ascent of R. Akiva (§§ 685–686)

§ 685 R. Ishmael said: Concerning this matter[a] R. Akiva descended to inquire of the chariot. And he said:

If it be the will of ZBWDYʾL[b] YHWH, God of Israel King of Kings of Kings, blessed be He, King, that he be psalmed[c] from the midst of the names …[d] His names are[e] sweeter than honey and milk, whose name[f] is called over ten names:[g] ʿWZY[h] WZYH HḤL PṢR WŠRD ŠWWRY ʿWZYM[i] ZKWKBH ʿNNʾ[j] ḤGYGʾ[k] ʾGD GNYK DḤWP[l] {NRDW} NRDW PDḤWP ʾHH ʾHY WGY SPSYPR WʿʾYH RWPSRYP LMRGʾL this is Metatron in His midst[m] ʾY ʿDYH holy. And with the love with which they love him[n] on high, they call him Prince of[o] the Host[p] on high, ZWYTYʾL, servant to YHWH, God of Israel, blessed be He.[q] *YHWH YHWH*,[r] *merciful and gracious God, slow to anger and abounding in lovingkindness and truth*[s] (Exod 34:6).[t]

§ 686 R. Akiva said:

When I went and I sought out[a] this inquiry from before the throne of[b] glory, I saw YHWH,[c] God of Israel, who was happy indeed, and He stretched out[d] His hand—His right hand—and slapped the throne of glory, and He said:

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§ 685 [a] "Concerning this matter" N M40] "This whole matter—" O [b] This phrase also appears in § 690. [c] "psalmed" N] om O M40 [d] A main clause for this conditional sentence is missing. [e] "His names are" O] "that His names are" N; *šmymwtyh* (corrupt) M40 [f] "whose name" O M40] "King whose name" N [g] "whose name is called over ten names:" O] "that my name is called over ten names" N; "who is called the names" M40. There appear to be considerably more than ten names in the list. [h] "my power" [i] "powers" [j] "the cloud" (Aramaic) [k] "the festival pilgrimage/sacrifice" (Aramaic) [l] "thrust!" [m] Schäfer (*Übersetzung*, 4:91 n. 11) notes the connection between this phrase and Exod 23:21, where God says of the angel who leads the Israelites that "My name is in him" (*šmy bqrbw*). The usage in the Songs of the Sabbath Sacrifice of the neologism *qrwb*, "the interior," meaning the holy of holies in the macrocosmic sanctuary, may also be inspired by this verse. See Davila, *Liturgical Works*, 98 n. c. In addition, Isa 63:11 may have influenced this exegesis. See Davila, "Macrocosmic Temple," 12–17. [n] "which they love him" M40] "which he loves him him" (corrupt) N; "which he loves them him" (corrupt) O [o] "Prince of" N] "Almighty" N M40; "my Prince" or "Princes of" O. If the latter, the reading of O would take the title "the Princes of the host on high" as the subject of the verb "they call." [p] "the Host" N O] om M40 [q] "blessed be He" N (O abbreviated)] "blessed be You" (abbreviated) M40 [r] "*YHWH*" N (Exod 34:6)] om O M40 [s] "*and truth*" (Exod 34:6) M40] om N O [t] Cf. these two sentences to the penultimate sentence of *Hekhalot Rabbati* § 277. **§ 686** [a] "and I sought out" O M40] "and I asked" N [b] "throne of" O M40] om N [c] "YHWH" ("{to} YHWH" N) ("H" M40)] "him to YY'" O [d] "and He stretched out" O M40] "who stretched out" N

Akiva,[e] my son, this throne of glory on which I am seated is a lovely furnishing[f] that My hand—My right hand[g]—has founded.[h] Even if one has been a proselyte for only an hour,[i] and his body is innocent of idolatry and bloodshed and incest,[j,k] I bind myself to him. I bind to him Metatron, My servant—to his steps[l] and to much study of Torah.

And when I was dismissed from before the throne of glory to descend to be with mortals, He said to me:

Akiva, My son,[m] descend and bear testimony of the praxis[n] to beings.

And R. Akiva descended and taught[o] this praxis to beings.

R. Ishmael concludes (§ 687)

§ 687 R. Ishmael said:

Let every wise disciple[a] who learns[b] this[c] great mystery say:

Blessed are You YHWH,
Wise One of the mysteries,[d]
King, Lord over[e] all the works,
King, Lord of all the secrets,[f]
Rejoice,[g] rejoice, throne![h]
Chant, chant,[i] seat of[j] the Most High![k]
Cry out, cry out,[l] lovely furnishing,
on which were accomplished[m] wonders,[n]
wonder upon wonder![o]

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[e] "Akiva," N O] "R. Akiva," M40 [f] For the throne of God as a "lovely furnishing" cf. *Hekhalot Rabbati* §§ 94 (//§ 687 below), 257. [g] Cf. God's right hand in *3 Enoch* 48A (§§ 68–70//§§ 934–936). [h] "has founded" N O] "is understanding" (corrupt) M40. This sentence could be understood as the implicit protasis of an oath, with the apodosis following: "(By) this throne of glory … even if …" [i] Cf. *Hekhalot Zutarti* § 420. [j] "and bloodshed and incest" N O] "and incest and bloodshed" M40 [k] Cf. the list of sins in *Hekhalot Rabbati* § 199 and Schäfer, *Übersetzung*, 4:93 n. 10. [l] Schäfer (*Übersetzung*, 4:93 n. 12) suggests emending to *lp'mw*, "to impel him," citing the usage in Judg 13:25. [m] "My son," O M40] om N [n] "the praxis" O M40] "the praxes" N [o] "and taught" O M40] "and was testified" N (with Schäfer, *Übersetzung*, 4:93 n. 15, perhaps a corruption of "and he testified of") **§ 687** [a] "wise disciple" or "disciple of a sage" [b] "who learns" O M40] "who knows" N [c] "this" N M40] om O [d] "the mysteries," O M40] + "and Lord of the secrets," N [e] "over" N M40] "of" O [f] "King, Lord of all the secrets," O M40] om N [g] The hymn in the rest of § 687 is also found in *Hekhalot Rabbati* § 94, § 154 (N only), and G22. See § 94 for collation with the Geniza fragment and chapter eight for a translation of G22. [h] "throne!" O M40] "His throne!" N [i] "chant," N O] om M40 [j] "seat of" O M40] "the one who seats" N [k] "the Most High" O M40] "the height" (in Aramaic) N. One could also construe the phrase in O M40 as "most high seat." [l] "cry out," N] om O M40 [m] "were accomplished" N O] "He accomplishes" M40 [n] "wonders" is missing in §§ 94//154. [o] Cf. Isa 29:14.

Make happy indeed the King who is upon you,[p]
like the happiness of[q] the bridegroom[r] in his bridal chamber.[s]
And you are declared great by all the seed of Jacob.[t] And when I came to take refuge under[u] your wings[v] …[w] for your conversation[x] is with the conversation of your King, and with the conversation of your Former you recount,[y] according to the word that is said, *Holy, holy, holy*[z] (Isa 6:3).

Miscellaneous Adjurations Preliminary to the *Shiʿur Qomah* (§§ 688–694)

§ 688 R. Ishmael said:
I saw the King of the world *seated on an exalted and lifted-up throne* (Isa 6:1) and all His armies standing and the whole host on high that is in heaven prostrating themselves, stationed[a] before Him from His right and from His left.[b]
I said to him,[c] to the Prince of Torah:
My master, teach me the stature of our Former.[d] And he recited[e] the stature of our Former[f] and he recited[g] the measure of the stature,[h] may it be adorned, may it be blessed.

§ 689 I adjure[a] by the great seal,[b] blessed is He:[c] WYHWH YH {YHWH} YH WH WYHY[d] YHY[e] YH Hʾ WWHY HY HWY WYHYW,[f] and by the great adjuration: HW Wʾ HW Wʾ WH YH YH HY ḤY[g] YH ḤY[h] HYH[i] YHW YH ḤY[j] HYH[k] HW HYʾ[l] HWWʾ HY HYH[m] YH Hʾ TYHW HYH[n] HWWʾ the name[o] that belongs to

[p] "who is upon you" O M40] "that you have ascended" (corrupt) N [q] "like the happiness of" O] "in the happiness of" N M40 [r] "the bridegroom" N] + "and bride" O M40 [s] "in his bridal chamber" N O] "in their bridal chamber" M40. [t] Paragraphs 94 and 154 read "let all the seed of Jacob be happy and rejoice!" [u] "under" N O] + "the shadow of" M40 (cf. Pss 17:8; 36:8; 57:2; 63:8) [v] Cf. Ps 91:4. [w] There is no main clause to go with this dependent clause. Paragraphs 94//154 add "in the happiness of a heart that is happy in you," but this does not resolve the grammatical problem. [x] "your conversation" O M40] "in your conversation" N [y] "you recount," N O] om M40 [z] N adds the rest of the verse.
§ 688 [a] "stationed" O M40] "and they were returning" N [b] Cf. 1 Kgs 22:19 and 2 Chr 18:18 and note the parallel material in § 691. [c] The sense of "to him" is proleptic, referring ahead to the Prince of Torah. It is not referring back to God so as to identify God with the Prince of Torah. [d] "the stature of our Former" N; "His stature" O; "the stature of He who goes out" (corrupt) M40 [e] "And he recited" O] + "to me" N [f] "And he recited the stature of our Former," om M40 [g] "and he recited" O M40] + "to me" N [h] *shiʿur qomah*. This phrase presages the coming *Shiʿur Qomah* material, which begins in § 695.
§ 689 [a] "I adjure" N O] "One adjures me" (corrupt) M40 [b] For "the great seal" and "the great adjuration" see § 678 n. e. [c] "blessed is He" N] "blessed are You: Hʾ ("she")" O; om M40 [d] "and let there be" [e] "let there be" [f] "and they shall be" [g] "Living One" or "alive" [h] "Living One" or "alive" [i] "H/he/it was" [j] "Living One" or "alive" [k] "H/he/it was" [l] "she" [m] "H/he/it was" [n] "H/he/it was" [o] "the name" N] om O M40

Him, to YHWH, God of Israel, in heaven and on earth, blessed is He forever and ever and ever.[p] YHWH YHH YHY[q] HWH YH WYHWH YHYH[r] *I Am Who I Am* (Exod 3:14).

§690[a] And the Youth[b] calls Him[c] by His good and pure, strong and magnificent and fearsome[d] name. And he says thus: HHH YH HH HY YHH HWH HY HH YHWH YH H⟨YH HH⟩ YY' W'YY HYH[e] YHH HWH HH YH HWH YHW HH HW HH HH YHWH HW HY HY YHW YH YH WH WYHW WHY'[f] WH' WYHY[g] HYH[h] HYH[i] H' 'RB' SKS great, great name[j] YHW YH YHWH WYHW HY HY H' HY HY HHH 'L[k] HW'L HW 'HY W'HYH[l] 'RD' ⟨'RD'⟩ SB' great, great name,[m] saying if it be the will of ZBWDY'L[n] 'HWH HH WH Y'H WHYH[o] WHY HYH[p] 'DWM[q] DWM[r] MZRWWD HW HY {HWY'L} HW YH HW YH HW YH YH YH YH HY HYH[s] WH HY HYH[t] YHW YH HW HY'[u] HW W'HW HYH[v] HYH[w] YHY.[x]

§691[a] I saw YHWH God of Israel, King of the world, *seated on an exalted and lifted-up throne* (Isa 6:1). And on His left,[b] the Prince of[c] the Presence: spirit PYSQWN 'ṬMWN SNGRWN HWGRWN MYṬWN MYQWN 'SṬS HSṬS SQṬS HS QWṢ ZYWW' RB'[d] ZNṬW.[e]

§692 And he said to me:[a]

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[p] "forever and ever and ever." N] "eternal and upon" (corrupt) O M40 [q] "let there be" [r] "H/he/it shall be" **§690** [a] Cf. §690 with G19 1b 2–5a, translated in chapter eight. [b] For the angel called the Youth, see *The Youth* text translated in chapter seven and G8 2b 13b–18a translated in chapter eight. [c] "Him" O M40] "them" N [d] "and fearsome" N O] M40 has an abbreviation that could mean "and good" or "and pure" [e] "H/he/it was" [f] "and she" [g] "and let it be" [h] "H/he/it was" [i] "H/he/it was" [j] This phrase is in Aramaic. [k] "God" [l] "and I am" (cf. Exod 3:14) [m] This phrase is in Aramaic. [n] This phrase also appears in §685. [o] "and he was" [p] "H/he/it was" [q] "ruddy" (cf. Cant 5:9a in §704 below) or "Edom" [r] "be silent!" [s] "H/he/it was" [t] "H/he/it was" [u] "she" [v] "H/he/it was" [w] "H/he/it was" [x] "let there be" **§691** [a] This paragraph is related to §688 and a doublet of it with variants is found in M40(§947): "R. Ishmael said: I saw the King of Kings of Kings, blessed be He, and he was *seated on an exalted and lifted-up throne* (Isa 6:1) and His armies were standing before Him from His right and from His left. The Angel Prince of the Presence whose name is Metatron said to me:" (followed by a variant list of the *nomina barbara* found in §691). [b] "and on his left," N] + "these" O; + "gods of" or "My G/god(s)" M40. Cf. §688 n. b and the variant reading of M40(§947) translated above. [c] "the Prince of" N (with M40(§947))] "Princes of" O M40 [d] "great" (Aramaic) [e] N adds "Another reading:" followed by a slightly different version of the *nomina barbara* in §691. **§692** [a] "And he said to me:" M40] "R. Ishmael said to me: I say to you:" N; + "I say to you" O

The measure[b] of our Former,[c] blessed be the[d] great, mighty and fearsome, meritorious, pure[e] and glorious, eminent and valiant,[f] mighty and fearsome and meritorious and abiding[g] and exalting name over[h] the heights,[i] tabernacling upon the cherub of[j] fire, seated with the ophannim of flame,[k] *riding on Aravot, BYH is His name* (Ps 68:5). And His majesty is that He is abiding and His name is abiding,[l] for He is abiding forever and ever and ever.

§693[a] This is His name,[b] blessed are You,[c] blessed be His name:[d] YHW HY HYH[e] YHWH YH YH YH YHY[f] YH YHY[g] YH WHY HW'[h] HY HWH 23 (times) YHWH 23 (times) 'H 23 (times) B'H[i] 23 (times) HYH[j] 23 (times) HW 23 (times) H'H 23 (times) YHW HYH[k] HHH HW 'H HW YH 'W YH YH 'HH HW HHW YH YH, *I Am Who I Am* (Exod 3:14), HYH[l] BNY[m] ḤYH[n] ŠM'[o] ʿL[p] HG'[q] MPŠŞ MṢPṢ[r] DʿL[s] 4 (times) GL[t] 4 (times) QL[u] 4 (times) ṢNDN 4 (times) ŠP[ʿ] RB'[v] MʿWPPṢ RB'[w]

§694 This is the great, mighty, and fearsome, the magnificent and pure, the glorious and holy name. You are declared blessed.[a] You are declared holy, You are declared praised, You are lifted up forever, YHWH, God of Israel, King of Kings of Kings. Blessed is He *upon an exalted and lifted-up throne* (Isa 6:1). You tabernacle in the chambers of the height of the majestic

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[b] "The measure" O M40] "How much is the measure of the stature of" N [c] "our Former" O M40] + "who is concealed from all beings" N. Cf. the opening sentence of §948: "R. Ishmael said: I recount to you how much is the measure of the stature of the Holy One, blessed be He, who is concealed from all beings." This is followed by *Shiʿur Qomah* material. Such material only begins in §695 of *Merkavah Rabba*. [d] "the" O M40] "His" N [e] "and fearsome, meritorious, pure … name" N] "and fearsome name. This is meritorious, the pure" (corrupt) O M40 [f] "and valiant" M40] + "great" N + "great, mighty" or "mighty, great" O (abbreviated) [g] "and fearsome and meritorious and abiding" N] "and fearsome. This is meritorious and the abiding" (corrupt) O M40 [h] "over" N] om O M40 [i] "the heights" O M40] "One who exalts" (corrupt) N [j] "the cherub of" O M40] "the cherubim of" N [k] "flame" N O] "a blaze" M40 [l] "And His majesty is that He is abiding and His name is abiding" O M40] "And His majesty is in the heavenly clouds" N **§693** [a] In this paragraph N writes out the names twenty-three times or four times as indicated in O. [b] "His name" N O] om (corrupt) M40 [c] "blessed are You," (abbreviated) O] "blessed {name} be He," N; *k'"* (corrupt) M40 [d] "His name" N O] + "and His majesty, for He is abiding" M40 [e] "H/he/it was" [f] "let there be" [g] "let there be" [h] "H/he/it" [i] "she came" [j] "H/he/it was" [k] "H/he/it was" [l] "H/he/it was" [m] "my son(s)" [n] "living creature" [o] "the name" (Aramaic) [p] "upon" [q] "the meditation" (Aramaic) [r] Cf. *Hekhalot Zutarti* §362 n. q. [s] "which is upon" (Aramaic) [t] "a wave" [u] "light/easy" or (Aramaic) "voice/sound" [v] "ŠPʿ RB'" or "great overflow" (Aramaic) [w] Schäfer (*Übersetzung*, 4:101 n. 12) proposes the meaning "great redoublement" or the like ("Große Vervielfachung") for "MʿWPP' RB'," from the root *ʿpp*, "to fold double." **§694** [a] "You are declared blessed" N O] "You are exalted, You are declared blessed" M40

palace.[b] For You revealed to Moses how they may ornament Your name in fear, in purity, and in holiness. Amen. Amen.[c] Selah.

The Measurements of God's Body (*Shiʿur Qomah*) (§§ 695–704)

§ 695[a] [The soles of His feet fill the whole entire world, as it is said, *YHWH said, The heavens …*[b] *and earth is my footstool* (Isa 66:1).][c] The height of[d] His soles is three thousand[e] myriad parasangs.[f] From the sole of His foot and up to His ankle is twelve thousand myriad parasangs.[g] The sole of[h] His right foot: ʾPRMWSYH is its name. And the left: ʾGTMṢ is its name. [From the sole of His foot and on up to His ankle is a thousand myriad five hundred parasangs high and so (that of) the left. And there are some who say twelve thousand myriad parasangs high. And so (that of) the left. His right ankle: ʾSRQMS TŠGMTNYH TMṢN{Ṣ}⟨T⟩NYH TTSQM is its name. And the left: ʾSWTMS ʾW[i] ʾṬRQS ʾSTMṢ is its name.][j] From His ankle to His knees is forty-five thousand myriad parasangs high.[k] His right ankle: TMTṢNTYH is its name. And the left: NTMT is its name. The right leg: GNGNYNHDDYH is its name. And the left: MMGHWZZYH is its name. From His knees to His thighs is sixty thousand myriad[l] parasangs[m] high. The right[n] knee: ŠḤSNṢS is its name. And the left: MNNHWRYH is its name. The right thigh: SMTNGY is its name.[o] And the left: TPTHWZZYH is its name.

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[b] "You are declared holy … the majestic palace." N] "etc." O M40 [c] "Amen." N O] + "Amen." M40 **§ 695** [a] The *Shiʿur Qomah* material proper begins here, although it has already been mentioned above in § 688 and § 692. For further discussion see Schäfer, *Übersetzung*, 102–103 n. 1 to § 695 and idem, *The Hidden and Manifest God*, 101–103. I have translated this passage in accordance with what I regard as its best sense, without regard to the punctuation in the manuscripts. Material parallel to parts of §§ 695–704 is found in the *Shiʿur Qomah* passage in M40(§§ 948–951) and M22(§§ 480–483) with some additional parallels in Geniza fragments. This material is not translated in full in this volume, but some parallels of interest are mentioned or translated in the notes below. [b] The MT adds "*are my throne*". [c] The bracketed sentence appears only in N. [d] "The height of" N O M40] "The body of" {N} [e] "thousand" N] om O M40 [f] "parasangs" O M40] om N [g] "From the sole … parasangs" om N (but which has an equivalent passage in the bracketed material below) M40. [h] "The sole of" N] "The height of" O M40 [i] "ʾ" W" or (giving an alternative reading of the first name) "or" [j] The bracketed material appears only in N (but cf. n. g). [k] "high" O M40] "high. And there are those who say eighteen thousand myriad parasangs high. The height of" N [l] "myriad" O M40] + "and a thousand" N [m] "parasangs" O M40] + "and there are those who say twelve thousand myriad parasangs" N [n] "The right" O M40] "His right" N [o] "its name" O M40] "my name" (corrupt) N

§ 696 From His thighs[a] and up to His shoulders is eighty-five thousand myriad parasangs. The height of His shoulders[b] and up to His neck is nineteen[c] thousand parasangs. The height of His loins:[d] ʾPSS GHWRDYYH is its name. [On His heart are written seventy names ṢṢ ṢDQ[e] ṢḤYʾL ṢWR[f] ṢBY[g] ṢDYQ[h] SʿP SḤP Hosts Almighty God ṢḤ[i] DGWL[j] ʾDWM[k] SS ʾʿ ʾʿ ʾY ʾHW HBYH HZ WWZ ṢṢN PPP KN[l] HH ḤY[m] ḤY ḤY *riding on Aravot* (Ps 68:5) YH YH WH MMM effulgence YH YHH ḤPṢ[n] {Ḥ}⟨H⟩ṢṢ ʾYZʾ Ṣʿ Zʾ ʾʿ QQQ[o] fastening of a meritorious mystery GYṬR GYṬR Yʾ Yʾ YWD[p] ʾʾ LP Hʾ HʾH RʾW[q] YYY YYY YYY BBB BBB BBB ṬṬṬ ṬṬṬ ṬṬṬ by means of this its letters are entirely complete. Blessed be the name of the glory of His kingdom forever and ever. And another says: ṢṢ ṢDQ[r] ṢḤYʾL ṢWR[s] ṢDYQ[t] SʿP SSN YYY YHW HYH[u] ʾHH ṢṢṢ PʾP YWD[v] ʾʾ LP DWGL[w] ṢḤ[x] ʾDWM[y] GYṬR NW GYṬRʾ HH YH YHWH Almighty (of) Hosts *I Am Who I Am* (Exod 3:14) SPṢ HṢṢ *riding on Aravot* (Ps 68:5) WYHW HY HH MMS NNN fastening of adornment WʾLʿ HHW WHH meritorious and upright SSS ʾʾ ʾʿ ʾʾ YH PBH HḤY[aa] exalted BBB BBB BBB ṬṬṬ ṬṬṬ ṬṬṬ *God is with us* (Isa 7:14; 8:8, 10) BK[bb] KLYL[cc] BKK[dd] ʾY ZHʾ Ṣʿ ʾYʾ ʾHW ZYH its letters are complete. The height from His shoulders and up to His neck is nineteen thousand myriad parasangs. The height of my[ee] right shoulder: GZRHYZW is its name. And of the left: TTMNNYH is its name. And another name of the left(!)[ff] MHWNNYʾ is its name.][gg]

§ 697 His neck: six[a] myriad[b] and eight thousand[c] myriad parasangs is its height.[d] [His neck:][e] SNNYHYY ʾHYH[f] is its name. The circumference of His head is three hundred myriad[g] and three thousand and thirty-three

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§ 696 [a] "From His thighs" O M40] "From His buttocks" (lit. "seats") N [b] "The height of His shoulders" O] "From His shoulders" N; "The height of companies of one who twists" (corrupt) M40 [c] "nineteen" O] "eleven" N; "ninety-six" M40 [d] "The height of His loins:" O M40] "And the loins of His loins:" (corrupt) N [e] "righteousness" [f] "Rock" [g] "beauteous" [h] "righteous" [i] "resplendent" (cf. Cant 5:9a in § 704 below) [j] "distinguished" (cf. Cant 5:9, not quoted in § 704 below, but quoted in *Hekhalot Zutarti* § 419; cf. § 704 n. g) [k] "ruddy" (cf. Cant 5:9a in § 704 below) or "Edom" [l] "so" [m] "Living One" or "alive" [n] "will" [o] "QQQ" could be read as an abbreviation for *Holy, holy, holy* (Isa 6:3). [p] spelling out the letter *yod*. [q] "they have seen" [r] "righteousness" [s] "Rock" [t] "righteous" [u] "H/he/it was" [v] spelling out the letter *yod*. [w] "distinguished" [x] "resplendent" [y] "ruddy" [z] "and God" or "and do not" [aa] "the Living One" [bb] "by you/You (masc. sg.)" [cc] "entirely" [dd] "by means of this" [ee] Emend to "His" [ff] Emending with Schäfer, *Übersetzung*, 4:108. [gg] The bracketed material appears only in N. A version of this list of seventy names appears in M40(§ 948). **§ 697** [a] "six" O M40] om N [b] N can also be read as "(His) great (neck)" (Aramaic) [c] "and eight thousand" O] "eight thousand" N; om M40 [d] "is its height" O M40] + "and another says: thirteen thousand myriad parasangs is its height." N [e] The bracketed phrase appears only in N. [f] "ʾ HYH" or "I am" (cf. Exod 3:14) [g] "three hundred myriad" O] "myriads" M40

parasangs. The height of the garland:[h] Y'DWRYH is its name. The crown that is on His head: Israel is its name. Its measure is three hundred thousand by three hundred thousand myriad parasangs.[i] The stature of the fineness of His head: twenty-four thousand myriad parasangs[j] is its height.[k] [His head: 'THWRY' W'ṬNṬH is its name.][l] This is the stature[m] of YDYDYH.[n] [The measure of the whole stature comes out to two hundred and forty-five thousand myriad and one thousand five hundred parasangs, and with reference to the phrase another says: The measure of the stature is a hundred thousands and seven myriad parasangs.][o] Therefore He is called *The great, mighty, and fearsome*[p] *God* (Deut 10:17). Blessed be the name of the glory of His kingdom forever and ever.[q]

[This is the measure of our Former. The circumference of His head encircles nine hundred thousand myriad and nine thousand one hundred parasangs. Its width is three hundred thousand myriad and three thousand thirty-three and a third parasangs. What the mouth cannot speak and what the ear cannot hear.[r] 'ṬRH[s] 'DWDYH is His name.[t] The crown that is on His head: its measure is three hundred thousand myriad parasangs by three hundred myriad parasangs. The crown: Israel is its name. And the precious stone that is between its horns: Israel, "My people is Mine"[u] is engraved upon it.][v]

§ 698 *His locks are wavy* (Cant 5:11). The Holy One, blessed be He,[a] had nine hundred and ten[b] locks before the sanctuary was destroyed.[c] And after the sanctuary was destroyed, four hundred ninety.[d] [*My eyebrows are* [*ni*]*ght* (Cant 5:2), it is written.][e] And how many is the crown lacking? Four hundred and two.[f] From His right ear to his left ear: Two hundred and

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[h] Cf. the garland on the head of the captured Ammonite idol in 2 Sam 12:30. As in the reading of N below, it also contained a precious stone. Cf. Schäfer, *Übersetzung*, 4:110 n. 14. [i] "The circumference of … parasangs." om N [j] "parasangs" N O] om M40 [k] "is its height" O M40] "on top of Him" or "on His back" N [l] The bracketed sentence appears only in N. [m] "the stature" N O] om M40 [n] Cf. *Hekhalot Zutarti* § 374 n. c and 704 n. b below. The use of a name here which is connected with Solomon may foreshadow the quotations from the Song of Songs in the next paragraph. [o] The bracketed material appears only in N. [p] "*mighty and fearsome*" (Deut 10:17) N M40] "and mighty" O [q] "forever and ever." N M40] om O. The sentence is abbreviated in M40. [r] It is unclear whether this sentence refers to what came before or what comes after. [s] "His garland" (Aramaic) [t] "His name" or "it's name" (the stature's?) [u] Cf. Hos 2:25 [v] The bracketed paragraph appears only in N and is a variant doublet of the paragraph preceding it. Cf. the parallel material in M40(§ 949).

§ 698 [a] This phrase is corrupt in M40. [b] "nine hundred and ten" N] "ninety and ten" O; om M40 [c] "was destroyed" N O] om M40. This sentence is corrupt in all the manuscripts and it is impossible to make the numbers add up. [d] "four hundred ninety." O M40] "four hundred." N [e] The bracketed sentence appears only in N. [f] "Four hundred and two." O M40. "Four hundred and twenty." N

four thousand RWDYN[g] of locks. And His ear is ninety worlds. The width of His forehead:[h] six myriad and eight thousand myriad parasangs is its width. His forehead:[i] MSSGH YHWH is its name. [And on His forehead is written seventy letters: YH YH HH HHH HW'[j] HYH[k] WYHYH[l] 'HH YHW WHH HH 'H YH 'H HY WYH ṢṢ' HHW HW'[m] LYH WSS HH H' ?YH WYH. And another says: There are seventy-two letters written on His forehead and these are they: YYHW HH 'H WYH H' H' HY YH H' HH WWH YYW HW WH WYHW ?H YH Y' HH YH Y' HH YH Y'HH YH YHW⟨'⟩Z' HW YWHYY HYH[n] WYH YHW.[o] The height of His ears is as the height of His forehead. The right ear: 'YṢṬHY' is its name. And of the left: MNGWṢṢY' is its name.][p] The pupil[q] that is in His right eye[r] is a myriad[s] and a thousand and five hundred[t] parasangs. And so of the left. The pupil[u] of His right (eye): 'SDHYH is its name. [And its prince: BY'L is his name. And of the left: MṬṬGY Y'MWṢY' is its name. And the sparks that go forth from it, their firebrands belong to all beings. The white of His right(!)[v] (eye) is two myriad, two thousand parasangs, etc.][w] And so of the left.[x] The white of(!) the right eye is two thousand myriad parasangs.[y] The white of[z] His right: PTRSSYH is its name. And of the left: NQSSYH is its name.

§699 The opening of His eyeballs: three myriad, thirteen thousand[a] parasangs.[b] The measure of His eyebrows is as[c] the measure of His eyes. The right

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[g] "RWDYN" N O] "DWRWN" or "gift of" (Greek *dōron*) M40. The meaning of the word in context is unclear and it may be corrupt. [h] "His forehead" N O] "The forehead" M40 [i] "parasangs is its width. His forehead:" N] "are His parasangs." (corrupt) O; "of height parasangs." (corrupt) M40 [j] "H/he" [k] "H/he/it was" [l] "and it shall be" [m] "H/he" [n] "H/he/it was" [o] The first list actually contains only 67 letter and the second (as corrected) has 81. [p] The bracketed material appears only in N. [q] "The pupil"—lit. "the black" [r] "that is in His right eye" N O] "is seventy {and}" (corrupt) M40 [s] "a myriad" N O] om M40 [t] "and five hundred" N O] "and T'Q' myriad" M40. "T'Q'" could be read as an abbreviation for "400/100," which would add up to five hundred. [u] "The pupil"—literally "the black." [v] "of His right(!)"—Emended (with Schäfer, *Übersetzung*, 4:113 n. 22) from the corrupt word *ymy* ("my sea?"), which is meaningless in this context. [w] The bracketed material appears only in N. [x] "And so of the left." M40] "And of the left" N O (but "etc. And of the left." in N is a corruption of the reading of M40; Schäfer, *Übersetzung*, 4:113 n. 23). [y] This sentence appears only in M40, having been lost by haplography in the other manuscripts. In it "The white of" is emended (with Schäfer, *Übersetzung*, 4:113 n. 20) from the corrupt reading "Their going is" (cf. the next sentence). [z] "The white of" N O] "Their going is in of (or "has boiled")" (corrupt) M40 **§699** [a] "thousand" M40] + "and five hundred" N; "thousand myriad" O [b] "parasangs" O] + "And so of the left." N; om M40 [c] "as" N M40] "from" or "more than" O

eyebrow:[d] HDRWWLS[e] is its name. And of the left: ʾPRHYʾ ṢṢYHW is its name. The appearance of His face and the appearance of[f] the cheeks are as the measure of[g] the spirit[h] and like the formation of[i] the soul[j] [. There is not any being able to know it. *His body is like Tarshish* (Dan 10:6).][k] And[l] glistening splendor[m] and fear from the midst of darkness. Cloud and misty cloud encircle Him and all the Princes of the Presence are poured out[n] before Him from the vigor of the countenance of His beauty[o] and His adornment. There is no measure in our hand, but[p] the names are revealed to us.[q] [The right ear: ʾHTHYZZ is its name. And of the left: MṢY ḤZʾH ṬSYH is its name.][r] His nose:[s] a myriad and a thousand parasangs. PGBG ṢṢYH is its name. His eyebrows are three myriad and a thousand. The cheeks: seventy-seven[t] myriad parasangs.[u] ʿPRGNNZYTYH[v] is its name. His face fills the whole entire world. His lips[w] are two myriad and a thousand. His tongue is from one end of the world to the other end, as it says, *He tells his words to Jacob* (Ps 147:19).[x] And any who does not say the measure[y] by this verse, he is nothing but astray.[z] His tongue: ʾSYSGHYHYH is its name. His upper lip:[aa] QTRHWṬYH is its name. And the lower one:[bb] HDRGYH[cc] is its name. His beard:[dd] HDRSSYH[ee] is its name.

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[d] "The right eyebrow:" N] "The eyebrow of the right" O; "the eyebrow up to the right" M40 [e] Some of the names in this paragraph seem to include Greek words involving the four elements. Here the letter combination "HDR" could represent "water" (*hydōr*) in Greek. [f] "and the appearance of" N O] "is like the appearance of" M40 [g] "as the measure of" O M40] "as the likeness of" N [h] "the spirit" or "the Spirit" or "the wind" O] "spirit" or "wind" N; "the spirits" or "the winds" M40 [i] "and like the formation of" M40] "and like the form of" N; "and in the formation of" O [j] For this phrase cf. *Hekhalot Zutarti* § 356 n. dddd. [k] The bracketed material appears only in N. [l] "And"—or "and" if the passage only in N is an interpolation interrupting a sentence. [m] "And glistening splendor" O] "Its splendor glistens" N; "And the bracket (or "mite") is brilliant" (corrupt) M40 [n] "are poured out" O M40] + "like a ladle" N (cf. *Hekhalot Rabbati* §§ 104, 159) [o] "His beauty" N O] om M40 [p] "but" O M40] "beside" (corrupt) N [q] In fact no measurements or names are given for the face and cheeks. Names are given for the ears in N, but no measurements. [r] The bracketed material appears only in N. [s] "His nose:" N O] "Seals:" M40 [t] "seventy-seven" O M40] "seventy-four" N [u] "parasangs" N O] om M40 [v] The letter combination "ʿPR" could be the Hebrew word for "dust," and the immediately following "G" could represent the Greek word for "earth" (*gē*). [w] "His lips" N O] "Lips" M40 [x] "As it says, *He tells his words to Jacob* (Ps 147:19)" N] "which teaches …" O; "teachers of …" or "which teaches me …" (?) M40. The readings of O M40 break off in mid-sentence. [y] "the measure" or "the praxis" O] + "sealing by the verse" or "by the verse of the seal" N; "from this" M40 [z] "astray." O M40] "straying. *He tells his words to Jacob* (Ps 147:19)." N [aa] "His upper lip" O] "My upper lip" (corrupt) N M40 [bb] "And the lower one" O M40] + "its name is" N [cc] This name may represent the Greek word for "water" ("HDR"; *hydōr*) plus the Greek word for "earth" ("G(Y)" *gē*) plus the divine name "YH." [dd] "His beard:" with N. O M40 give corrupt *nomina barbara*. [ee] Again, the element "HDR" in the name may represent the Greek word for "water" (*hydōr*).

§ 700 R. Nathan the disciple of R. Ishmael[a] says:

Also he gave me a correct measure of the nose, and so the lip and so the cheeks. Although he gave me the measure by the forehead, he gave me the measure of the width of the forehead, the height of the neck. And so the shoulder is the same length as the nose and the length of the nose is as the length of one little finger. His upper lip: GBRHṬYH is its name. His lower lip: HWDGYH HZDGHYʾ is its name. His mouth is consuming fire. Fire, whoever speaks ʾSʾ is its name. His beard is one hundred eighteen myriad and a thousand five hundred parasangs. ZQS YHWQS HDRSSYH is its name.][b]

§ 701[a] The height of his ear[b] is as the height of[c] the right.[d] ʾQTHYZZ is its name. And of the left: MṢḤYʾH ṬSYH is its name.[e] [The height of the cheeks is as half the circumference of the head and so is the whole measure of man.][f] From His right shoulder[g] up to His left shoulder[h] is twelve thousand myriad parasangs high. His right shoulder: GBRHYZW is its name. And of the left: TTMNNYH is its name. And another name for it:[i] ŠLMH WNNYʾ is its name. [The shoulder of the right (side): MṬṬGHYZH ʿNGṢ is its name. And of the left: TTMNHNNYH is its name. From His right arm up to His left arm is twenty-four myriad parasangs. And another says twelve thousand myriad parasangs. And His arms are twice (as long) as His shoulders (are broad).][j] The right arm: fifteen thousand myriad parasangs is its height.[k] And so of the left. The whole entire world hangs on it like an amulet on the arm of a warrior,[l] as it is said, *And beneath the arms*[m] *is the world* (Deut 33:27). [The right arm: QṬSSYQYH GBRHWZYʾ ʿSSY is its name. And of the left: {MT?} HW?ṬSYH ʾGNSY MṬGHṢṢYHN is its name. The palm of the right hand: four thousand myriad parasangs is its height. And so of the left. The width

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§ 700 [a] This R. Nathan appears only in this passage in the Hekhalot literature. [b] Paragraph 700 is found only in N in *Merkavah Rabba*, although there is a parallel passage in M22(§ 483) and M40(§ 951). **§ 701** [a] Material in *Hekhalot Rabbati* § 167 is parallel to §§ 701–704. [b] "His ear"—Emend to "His left ear" with Schäfer (*Übersetzung*, 4:117)? Or perhaps understand as "The height of His ear is as the height of the right (hand)." [c] "as the height of" N] "as the height as the height of" (dittography) O; *b'bh* (corrupt) M40 [d] "the right." N O M40] "His right." {O} [e] "its name" N O] + "and one (read "another") name of His right shoulder: MHWNPYʾ is its name. And of the left: MṢYḤʾH is its name." M40. See Schäfer, *Übersetzung*, 4:117 n. 3 and 118 n. 7. [f] The bracketed sentence appears only in N. M40(§ 951) reads "and so is the measure of every man." [g] For "shoulder" M40 has the corrupt reading *škb* ("lower millstone?"). [h] See n. g. [i] "And another name for it" N] "And one name of His shoulder" O; "And one name" M40 [j] The bracketed passage appears only in N. [k] "is its height" O M40] "high" N [l] "a warrior," N O] "a band" M40 [m] "*arms*" (Deut 33:27) O M40] "arm" N

of the right hand: four thousand myriad parasangs high. And so of the left. The right palm: HSZZY' 'ṬGZYY HWBZYYH is its name. And of the left: HW'[n] HWŠŠYH 'ŠTZYH 'ŠHZZYH is its name.][o]

§ 702 The fingers of His hands: thirty-two myriad parasangs. Three for each finger.[a,b] The fingers of the right hand: TTMṢ TTMNH GGMNṢ GG[c] ŠMŠ[d] GGDNH ŠŠ.[e,f] And you count from the thumb onwards. And of the left: RṢMSTṢNS 'GGMṢ 'GGMH 'ŠŠNW. [And so you count from the thumb onwards.][g] The toes of His feet:[h] ten[i] thousand myriad parasangs. Their height[j] is two thousand[k] for each finger,[l] more or less. [And so of the left. And another says: ten thousand myriad parasangs, two thousand parasangs for each finger. And so of the left.][m] The toes of the right foot: 'DRDMS 'DRMṢ BBNHS BBPṢ MS HHWM. And of the left: MRṢ ZNHWM NNHWM ZQQMS HḤYWN HḤMSS. And you count in the same way as (the measure) of the hands. Therefore He is called blessed.[n]

§ 703 These parasangs are like His parasangs.[a] And how much is His parasang?[b] Four hundred cubits[c] by His cubit. And His cubit[d] is three[e] spans and a handbreadth. His span fills the world,[f] as it said, *Who has measured the waters in His cupped hand*[g] *and arranged the heavens with a span?*[h] (Isa 40:12) The width of His hand is four myriad (and) two thousand myriad parasangs. And is it possible what[i] is written: from every single parasang of the Holy One, blessed be He, are twenty-four[j] myriad parasangs of a

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[n] "H/he/it" [o] The bracketed passage appears only in N. **§ 702** [a] "for each finger" O] "for all fingers" M40. [b] "The fingers of … finger." N reads "The fingers of the right hand are fifteen thousand myriad parasangs high. Three thousand parasangs is the height of every single finger. And so is His left ?? finger." [c] "roof" [d] "sun" [e] "six" [f] N gives two versions of each list of *nomina barbara* in this paragraph. [g] The bracketed sentence appears only in N. [h] "The toes of His feet" O M40] "The toes of the right foot" N [i] "ten" O M40] "five" N [j] "Their height" M40] om N; "Its height" O [k] "two thousand" O] "a thousand" N; "thousands" or (reading as a dual form) "two thousand" M40 [l] "for each finger" O M40] "for their finger" (corrupt) N [m] The bracketed passage appears only in N. [n] "blessed." O M40] "*the great, mighty, and fearsome God* (Deut 10:17). Blessed be the name of the glory of His kingdom forever and ever." N **§ 703** [a] "like His parasangs" N M40] "in (or "by") His parasangs" (corrupt) O [b] "His parasang" N] "the parasang" O; "His parasangs" M40 [c] "cubits" N] om O M40 [d] "And His cubit" N O] "By His cubit" (reminiscence of the preceding word) M40 [e] "three" N M40] om O [f] "the world," N] "the whole world" O M40 [g] M40 concludes the quotation here with "etc." [h] "*with a span*" (Isa 40:12) O] "with the earth" N [i] "what" N] "who" O; "that who" M40 [j] "twenty-four" O M40] "twenty-five" N

human being? And these[k] parasangs are measured[l] by His cubit,[m] and His cubit[n] is three spans and a handbreadth, and a handbreadth[o] fills the whole world, as it says, *Who has measured the waters in His cupped hand?* (Isa 40:12).

§ 704 Metatron said:[a] Up to here I saw the height of YDYDYH[b] who is the Lord of[c] the World.[d] Peace.[e] *What is your beloved more than* (*any*) *beloved, O most beautiful among women?* (Cant 5:9a) *My beloved is resplendent and ruddy*. (Cant 5:10a) *His legs* ⟨*B*⟩ *are columns of alabaster*. (Cant 5:15a) *His palate is most sweet* ⟨*B*⟩ *and he is altogether desirable*. ⟨*S*⟩ (Cant 5:16a) *His head* ⟨ʾ⟩ *is fine gold*. (Cant 5:10a) *His eyes are like doves*(*!*).[f] ⟨?⟩ (Cant 5:12a) *His cheeks are like beds of* ⟨ʾ⟩ *spice* ⟨ʾ⟩ (Cant 5:13a) *His arms are rounded gold* ⟨ʾ⟩ (Cant 5:14a) *This is my beloved and this is my friend, O daughters of Jerusalem*. (Cant 5:16b)[g]

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[k] "And these … *in His cupped hand?*" + "From His right arm as far as His left arm is twenty-four myriad parasangs. And His arms are twice (as long) as His shoulder (is broad). Therefore the right arm is called: QNYSSYHH is its name. And of the left: MTQHY ʾSSYH. The palms of His hands are four thousand myriad. And so of the left. The right palm: HWRZYH is its name. And of the left: HYʾHZŠŠYH is its name. Therefore it is said, The great God is blessed." O; "And from His right arm as far as His left arm is twenty-four myriad parasangs. And His arms are twice (as long) as His shoulder (is broad). Therefore the right arm is called: QNYS SYQH is its name. And of the left: MTQH ʾSSYH is its name. The palms of His hands are four thousand myriad. And so of the left. The right palm: HWRZH is its name. And of the left: HYʾ ŠŠYH is its name. Therefore it is said, The great God is blessed. Amen" M40. The material found here in O and M40 is found in N in § 701 where, as Schäfer observes (*Übersetzung*, 4:123 n. 14), it fits the context better. [l] "are measured" emendation with Schäfer, *Übersetzung*, 4:122 n. 10. O reads "is measured" and N omits. For M40 see n. k. [m] "by His cubit," O] + "And another says, every single parasang is three miles, and a mile is ten thousand cubits," N [n] "and His cubit" O] "and every cubit" N [o] "and a handbreadth, and a handbreadth" O] "are by a handbreadth, and His handbreadth" N

§ 704 [a] "Metatron said:" O] "Rabbi said: Blessed be Metatron." N; "Blessed be Metatron." M40 [b] Cf. *Hekhalot Zutarti* § 374 n. c and Schäfer, *Übersetzung*, 4:124 n. 5. [c] "who is the Lord of" O] "my musical instrument" N (corrupt); om M40 [d] "who is the Lord of the World" (Aramaic) [e] "the world. Peace." N O] "the world of His." (corrupt) M40 [f] The word "doves" is corrupt. [g] "*What is your beloved … Jerusalem*" N (For the formulation in N see Schäfer, *Übersetzung*, 4:124 n. 9.)] "*What is your beloved more than* (*any*) *beloved, O most beautiful among women?* (Cant 5:9a) *My beloved is resplendent and ruddy*. (Cant 5:10a) The whole section up to *daughters of Jerusalem*. (Cant 5:16b)" O; "*What is your beloved more than* (*any*) *beloved, O most beautiful among women?* (Cant 5:9a) The whole section up to *daughters of Jerusalem*. (Cant 5:16b)" M40. This passage from Song of Songs is also cited in *Hekhalot Rabbati* § 167, *Hekhalot Zutarti* § 419, and the *Shiʿur Qomah* passage in § 951 (the latter with a parallel in G9).

The Benefits of Studying This Mystery (§§ 705–706a)

§ 705[a] R. Ishmael said:

He who[b] studies[c] this great mystery—his face is sallow, his stature is fine to him,[d] awe of him[e] is imposed upon beings, and his good name goes into all the places of Israel.[f] His dreams are easy upon him,[g] his Torah is preserved in him, and he does not forget[h] the words of Torah all his days.[i] It is good for him in this world and restful for him with regard to the world to come. Even the iniquities of his youth He remits[j] to him for the future[k] to come. The evil inclination has no authority over him, and he is saved from spirits and demons and robbers[l] and from all injurious animals and from snake and scorpion and from all[m] harmful (demons).[n] And I and R. Akiva,[o] as soon as we learned[p] the measure of[q] our Former, it was good for us in this world[r] and restful[s] for us with regard to the world to come.

§ 706 Whoever[a] studies this great mystery, studying[b] the teaching each day after his prayer, must recite it in purity in his house[c] or in the synagogue.[d]

Concluding Adjuration and Incantation Prayers (§§ 706b–708)

I adjure you[e] Metatron, His servant,[f] whose name is like the name of your Lord that you be bound to me to do my will. And let my face be sallow and let my stature be fine for me and let awe of me be imposed on beings[g] and let my good name go into all the places of Israel.[h] And let my dreams

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§ 705 [a] The first part of § 705 is paralleled in *The Chapter of R. Nehuniah ben HaQanah* § 311 in V. [b] "He who" N O] "Anyone who" M40. V(§ 311) reads "Every wise disciple who" [c] or "repeats" [d] V(§ 311) adds "his speech is accepted," [e] "awe of him" O M40 V(§ 311)] "awe of me" (corrupt) N [f] "and his good name … Israel" om V(§ 311). [g] V(§ 311) concludes here with "and he is saved from all kinds of troubles and sorceries, and from the judgment of Gehinnom." [h] O adds a now unreadable gloss here. [i] "his days." N] "the days of his life." O M40 [j] "He remits" O M40] "are remitted" N [k] "for the future" N O M40] + "when he departs from the world" ⟨O⟩ [l] This word is a transliteration of the Greek word *lēstēs*. [m] "and from all" O M40] + "kinds of" N [n] O adds a now unreadable gloss here. [o] "and R. Akiva" O M40] "YHWH am prophesying" N [p] "as soon as we learned" O M40] om N [q] "the measure of" O M40] "that they may testify" (?—corrupt) N [r] "in this world" O M40] "with regard to this world" N [s] "and restful" O M40] "and good" N **§ 706** [a] "Whoever" O M40] "R. Ishmael said: Whoever" N [b] "studies … studying" or "repeats … repeating" [c] "in his house" M40] "at the house" O [d] For "repeating … in the synagogue." N reads: "he must pray afterward eight blessings, and these are they:" [e] "you" O M40] om N [f] "His servant" N O] "the servant ⟨of⟩ ⟨our Creator⟩" ⟨O⟩; "my servant" M40 [g] "upon beings" N M40] "upon all beings" O [h] "of Israel" O M40] "from Israel" N

be easy to me and let my Torah be preserved[i] in my body and let not a word be forgotten[j] from my heart[k] from this day to the coming day.[l] And you must do good to me from your goodness in this world and you must wake me to the world to come and you must seek[m] mercy for me from before the throne of glory that He may remit for me all[n] my iniquities that I did in my youth.[o] And let the evil inclination not have authority over me, and save me from all spirits and demons[p] and (demonic) afflicters[q] and robbers[r] and from all evil mortals,[s] and rescue me from all injurious animals and from every snake and scorpion[t] and from all the harming (demons) that are in the world. And curb[u] the mouth of the ones who speak[v] evil of me. Blessed are You, YHWH, who hear prayer.[w]

§ 707 Lord of mysteries, the seal of[a] all secrets, sealer of those who invoke His name, seal over[b] the abundance of the seal,[c] Magnificent One over all seals and Adornment[d] over all[e] beings. Blessed are You, YHWH, magnificent in the chambers of[f] Torah. From the treasuries of blessing this mystery goes forth,[g] from Your treasure-house. And it is engraved upon my heart and my limbs are sealed[h] with it[i] and by Your name they are great.[j] I offer thanks before You. Blessed are You, YHWH, more magnificent than any tongue.[k] All the angels on high who descend in my presence[l] are sealed[m] and have done me no harm. May they be magnified[n] and may they magnify

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[i] "be preserved" O M40] + "for me" N [j] "and let not a word be forgotten" N O] "and let me not forget a word" M40 [k] "from my heart" M40] "from my mouth and from my heart" N O [l] "to the coming day" N {O} M40] "and beyond" ⟨O⟩ [m] "you must seek" N O] "and seek" (impv. masc. sg.) M40 [n] "all" N] "concerning all" O M40 [o] "in my youth" N O M40] "from my youth" ⟨O⟩ [p] "spirits and demons" O M40] "demons" N [q] "and (demonic) afflicters" O M40] + "and spirits" N [r] See § 705 n. l. [s] "evil mortals" N O M40] + "and from evil affliction and from evil ???" ⟨O⟩ [t] "and scorpion" O M40] "and from every scorpion" N [u] O adds a now unreadable gloss here. [v] "the mouth of the ones who speak" O M40] "the mouths of all who speak" N [w] For the relation of this sentence to the fifteenth or sixteenth benediction see Schäfer, *The Hidden and Manifest God,* 113. **§ 707** [a] "the seal of" N] "who closes up" O; "who makes secret" M40 [b] "seal over" N M40] + "seal over" (dittography) O [c] "the abundance of the seal" O M40] "the abundance and seal" (corrupt) N [d] "and Adornment" N] "And Adornment(!) of all and Adornment" O; "And Adornment of all and Adornment" M40 [e] "over all" O M40] "to all" N [f] "in the chambers of" M40] "{in all} in the adornments of" N; "in the adornments of" O [g] "this mystery goes forth" N O] "a mystery has gone forth" M40 [h] "are sealed" or "seal themselves" N (O) M40] "are heated" or "heat themselves" (corrupt) O [i] "with it" O M40] "in me" N [j] "and by Your name they are great" O M40] om N [k] i.e than any tongue can express. [l] "in my presence" N O] om M40 [m] "are sealed" or "seal themselves" [n] "May they be magnified" O M40] "And they have been magnified" N

my wisdom.[o] And I will offer thanks[p] before You,[q] Zealous HYH.[r] Blessed are You, YHWH, who does wonders—wonder upon wonder! May awe and fear not fall upon me. May the merit of Torah[s] and understanding enlighten my heart. And may the seals give light above more than all of them. Blessed are You, YHWH, Exalted One who cares for everything. YHWH, God of Israel, care for[t] my limbs, open upon[u] my kidneys.[v] Do not make me troubled[w] with evil, and seal me[x] from every evil[y] (demonic) afflicter. Blessed are You, YHWH, exalted[z] over mysteries and Lord over[aa] the bands.

§ 708[a] God of gods, gods ⟨[G]od⟩,[b] Eminent One,[c] Former of all my kidneys,[d] for in You BBK YH ʾH BʾH ⟨BʾH⟩ {ḤZT} ḤT ⟨ḤT⟩ by the seal ʾGLWʾ exaltation[e] TQYN exalted by the great seal,[f] Zealous One by His crown ⟨by His crown⟩ and exalted over me, and His rulership is[g] over[h] my limbs ⟨my Eminent One⟩[i] engraved and ordinance of a seal upon me{this is ZHWṢYʾL}[j] Magnificent One, Magnificent One[k] BYG ⟨PYG⟩ TWMMY ⟨HWMMY⟩[l] RWMMY QWMMY RWNNY effulgence in me TWKLY seal upon me this ZHWṢYʾL ⟨Another reading: ʾṢYʾL⟩ QBD⟨BDW⟩Q DPQ meritorious is He,[m] seal over seals and crown on the head{[a]ll(?)} ⟨all⟩ seals.[n] You are adorned, {B}You are blessed[o] ʾYH WHY HWH DRY You are declared majestic, You are lifted up BYH YH WHH WHYY the One Hidden from the eyes of all life. HQ YH

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[o] "my wisdom" N O] "my acts of wisdom" M40 [p] "And I will offer thanks" O M40] "And he has given thanks" (corrupt) N [q] "before You," N O] "beforehand" M40 [r] "H/he was." Schäfer (*Übersetzung*, 4:128 n. 13) proposes to emend "HYH" to "YHWH." [s] "the merit of Torah" O M40] "merit" N [t] "care for" O] "care for all" N; "consider" M40 [u] "upon" N O] "upon all" M40. The meaning of the word "upon" in this context is unclear. Schäfer (*Übersetzung*, 4:129 n. 18) suggests that the construction is influenced by the preceding phrase "who cares for," which uses the same Hebrew preposition. [v] Cf. *Hekhalot Rabbati* § 272 n. p. [w] "make me troubled" N O] "abandon me" M40 [x] "and seal me" N O] "and save me" M40 [y] "evil" N M40] om O [z] "exalted" O M40] "mys[ter]ies (?) of mystery" N [aa] "over" O M40] + "all" N **§ 708** [a] Much of § 708 consists of *nomina barbara* and it is sometimes difficult to tell where these end and meaningful text begins. I give the text of O here and note variants in N and M40 which involve potentially meaningful text. [b] "God of gods, gods ⟨[G]od(?)⟩" or "God, gods, gods ⟨[G]od(?)⟩" O] "God God God ⟨gods⟩" N; "God of gods, gods" or "God, gods, gods" M40 [c] "Eminent One," O] "My Eminent One," N M40 [d] Cf. § 707 n. v and *Hekhalot Rabbati* § 272 n. p. [e] "exaltation" O M40] "Exalted One" N [f] For the great seal see § 678 n. e. [g] "over me and His rulership is" O] "over His rulership" N [h] "over" O] "over all" N [i] or "⟨my limbs⟩" with a *plene* spelling. [j] "engraved and ordinance of a seal upon me {this is ZHWṢYʾL}" O] "ordinance and ordinance, seal upon my limbs" N [k] "Magnificent One" O] "Eminent One" N [l] "by the great seal, … TWMMY ⟨HWMMY⟩" om M40 [m] For "RWMMY … is He," M40 reads "O Overpowering One who exalts, be gracious to me HW my merit TWKLY." N has meaningless *nomina barbara*. [n] "and crown … seals." O M40] "and is invoked ??? all of their seals." N [o] "You are adorned, {B} You are blessed" O] om N; "You are adorned, You are blessed" M40

YH ʾH YH YH[p] His kingdom is forever and ever. BHW BHW YHW Listen to the voice of[q] my prayer in this hour O majestic and strong King, gracious and merciful[r] and answerer of all His beings.[s] Turn to the prayer of Your servant and answer me in the time of favor ʾW YH HW YHW YHH forever.[t] The Great (Book) of the Chariot is finished.[u]

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[p] "ʾYH YH ʾH YH YH" O M40] "WH'H WH YH ⟨R⟩ blessed be the name of ⟨Ṭ⟩ glory" N [q] "the voice of" O M40] "all of" N [r] Cf. Exod 34:6 [s] "and answerer of all His beings." O M40] "and answerer to all His beings." N [t] "forever" N O] + "Finished and completed. A psalm to the eternal God (or "to the God of the world")." M40 [u] "The Great (Book) of the Chariot (*Merkavah Rabba*) is finished." N M40] + "⟨The Great (Book) of the Chariot is finished.⟩" O

CHAPTER SEVEN

SOME SHORTER MACROFORMS

Introduction

This chapter translates five short texts found in the Hekhalot manuscripts which are self-contained and may be counted as macroforms in their own right. These passages have interesting connections to some of the material in the larger macroforms and are worthy of further attention in connection with the Hekhalot literature.

The Chapter of R. Nehuniah ben HaQanah

This passage, narrated by R. Ishmael, tells of a series of ritual practices taught to him by R. Nehuniah ben HaQanah. The title is found in the manuscript at the beginning of the passage. The conclusion is marked with "It is finished." at § 314 and chapter two is marked in § 310, with verse two of that chapter indicated in § 311.

After an opening invocation (§ 307), R. Ishmael recounts a praxis to perfect one's memory of Torah which involves an adjuration, perhaps preceded by fasting and self-denial (§§ 308–309), then an adjuration of Metatron invoking his different names and using a finger-counting praxis known from elsewhere (§ 310), the benefits of which are extolled in §§ 311. A prayer is prescribed in § 312, followed by a story about the revelation of a dangerous praxis involving a forty-day limited fast, immersion, sensory deprivation, and the invocation of the Prince of Torah YWPY'L (§§ 313–314).

This passage is found only in V §§ 307–314, but it has close parallels in §§ 278–280 in an addition to the *Hekhalot Rabbati* and in §§ 677–678 of the *Merkavah Rabba*. All the manuscript variants are collated in the latter. The praxis in §§ 313–314 gives a briefer account of a praxis similar to the one in *Ma'aseh Merkavah* §§ 560–565. There are less close parallels to other passages in the major macroforms and the Geniza fragments and these are mentioned in the notes below.

We have too little evidence to draw any firm conclusions about the date and provenance of this passage. I translate the Hebrew text transcribed in the *Synopse*.

Translations and Studies

Davila. Pages 110–113 in *Descenders to the Chariot*.
Halperin. Pages 378–380 in *The Faces of the Chariot*.
Lesses. Pages 412–415 in *Ritual Practices*.
Schäfer. *Übersetzung*, 2:302–308.
Swartz. Pages 67–74 in *Scholastic Magic*.

The Great Seal-Fearsome Crown

This text, also narrated by R. Ishmael, tells of a pair of incantation prayers revealed to him by R. Nehuniah ben HaQanah. The great seal and the fearsome crown are two sets of *nomina barbara*, each of which is assigned a prayer to go with it. The great seal "is the seal by which heaven and earth were sealed" (§ 318/651; cf. *Hekhalot Zutarti* § 367a) and the fearsome crown "is the crown by which they adjure all the princes of wisdom" (§ 318/651). The prayer associated with the great seal (§ 320/653) deals with cosmological matters and may have been composed for the stated purpose. The prayer associated with the fearsome crown (§ 321/654) is a hymn of generic praise to God and its content has no obvious connection with its stated purpose.

The passage is found in more than one position in the manuscripts: it appears once in §§ 318–321 (N, O, M40, and D)[1] after the *Hekhalot Rabbati* and is sometimes treated as part of it, and in §§ 651–654 (O, M40, D), preceding the *Merkavah Rabba*. I have translated an eclectic critical text reconstructed from these passages in these manuscripts.

This passage is of interest because some of the other Hekhalot macroforms refer from time to time to a great seal and a fearsome crown. *The Hekhalot Rabbati* prescribes the use of both to pacify the guardians of the entrance of the seventh palace (§ 236); both are also prescribed for the praxis in the *Sar Torah* document (§ 302; cf. the references to a seal and a crown in §§ 288, 289, 298, and 304); the *Maʿaseh Merkavah* calls a list of *nomina barbara* in § 568 "a great seal" and the adjuration in § 569 "a great seal upon my limbs." The Torah-memory praxis of *Merkavah Rabba* § 678 (//§ 279//§ 309) involves adjuration by a great seal, and other adjurations by a great seal are found in § 689 and § 708 (which also involves a crown). A great seal is also used in the ascent praxis of G8 (2a 37).[2]

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[1] The passage also appears in F twice: once after a fragment of the *Sar Torah* and before the *Hekhalot Rabbati* and again after the *Hekhalot Rabbati* and the complete text of the *Sar Torah*. Schäfer gives readings from both places in *Übersetzung*, 2:311–315. They do not bring us any closer to the original text.

[2] The Hekhalot literature also refers often to the theurgic use of "seals" consisting of divine

There is no rigorous consistency in these traditions. The reference in *Sar Torah* § 302 gives the great seal as ʾZBWGʾ and the fearsome crown as ṢWRṬQ. *The Great Seal-Fearsome Crown* agrees in giving these as the first name of each but goes on to assign additional *nomina barbara* to both (§ 318/651). *Hekhalot Rabbati* § 236 gives an entirely different string of *nomina barbara* which may be a corrupt transcription of a Greek phrase.

The concept of a pair of adjurations that went together under the names "great seal" and "fearsome crown" was known to the composers of the *Hekhalot Rabbati* and the *Sar Torah* and may be very old. But given the variations noted above, we have no reason to assume that the other mentions of the great seal and the fearsome crown had in mind either the specific *nomina barbara* or the incantation prayers assigned to each in this text. Nor do we have any way of determining the date of composition or the provenance of this particular text.

Translations and Studies

Schäfer. *Übersetzung*, 2:311–315; 4:51–56.
———. Pages 39–49 in "Prolegomena zu einer kritischen Edition."

The Ascent of Elisha ben Avuyah

This brief passage survives in Hebrew in only two manuscripts (§ 597, N and O) between the *Maʿaseh Merkavah* and the *Sword of Moses*. In N it is given the opening title "The mystery of Sandalphon, etc." This phrase is used as the name of a theurgic praxis in *Merkavah Rabba* § 656, but it is oddly irrelevant here, since the angel Sandalphon (*Merkavah Rabba* §§ 655–658; *Maʿaseh Merkavah* §§ 574[?] and 582) does not figure at all in the narrative. I have assigned the passage a title that summarizes its content.

The passage retells the story of the ascent of the notorious heretic Elisha ben Avuyah into paradise, taking the event in an amusing direction. We are told that when he arrived before a divine being, apparently God, who was sitting at the entrance to paradise, Elisha attempted to make the being explain an apparent inconsistency in scripture regarding whether there are one or multiple firmaments in heaven. This is an interesting variant version of the

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names or *nomina barbara* (e.g., *Hekhalot Rabbati* §§ 219–223, 229–232; *Hekhalot Zutarti* § 358; *Maʿaseh Merkavah* §§ 560, 562). Although "crowns" are sometimes headgear worn by men (e.g., *Hekhalot Rabbatti* § 120; *Sar Torah* § 288) or more often by God (e.g., *Hekhalot Rabbati* § 105; *Hekhalot Zurtarti* § 372 N; *Merkavah Rabba* § 697) or angels (e.g., *Hekhalot Rabbati* §§ 156, 170–171), there are also references to "crowns" that have much the same function as seals (e.g., *Hekhalot Zutarti* § 349//361, § 360, 364, 374; *Maʿaseh Merkavah* § 552, M22 only).

Story of the Four Who Entered Paradise, which we have already seen in the *Hekhalot Zutarti* (§§ 338–339/344–345) and the *Merkavah Rabba* (§§ 671–674). It is the only other passage in the Hekhalot literature to use the term *pardes*, and here too it means the celestial paradise rather than having some more generic sense of "garden." We have no way to determine the date or provenance of the passage.

Translations

Davila. Page 471 in "The Hodayot Hymnist."
Halperin. Page 410 in *The Faces of the Chariot*.
Schäfer. *Übersetzung*, 3:338–339.

Related

Abrams, Daniel. "From Divine Shape to Angelic Being: The Career of Akatriel in Jewish Literature." *JR* 76 (1996): 43–63.

Sar Panim

The *Sar Panim* (§§ 623–639) presents an extended ritual praxis for summoning and controlling the angelic "Prince of the Presence." It is in Hebrew with some Aramaic phrases and it survives complete in manuscripts N, O, M40, and D, and a significantly variant fragment of § 623 is found, following hymns also known from the *Hekhalot Rabbati* and the *Sar Torah*, at the end of G1 in col. F 22–33. This translation is of a critical eclectic text reconstructed from the four complete manuscripts as transcribed in the *Synopse* and the text of G1. I have also translated the Geniza fragment in chapter eight.

The text opens (§ 623) with R. Akiva asking R. Eliezer the Great how one goes about adjuring the Prince of the Presence. R. Eliezer warns of the world-threatening danger of invoking this angel and receives assurances of R. Akiva's serious intent, then reveals the praxis in the rest of the work. It consists of a ritual praxis involving fasting, sexual continence, immersion, and self-isolation. The practitioner must recite an adjuration to angels of fear (§ 624) and must invoke the forty-two-letter divine name over himself (§ 625), then he invokes the Prince of the Presence himself by the name of Ozhayah (§ 626–627). This angel is then invoked by his fourteen names (§§ 628–634), his five chosen names (§§ 635–636), his "greatest name" (§ 637) and by the right hand of God (§ 638), and then he is dismissed (§ 639). The adjuration seeks generic theurgic power (§§ 627, 636) and the revelation of mysteries (§ 634), but, unusually for the

Hekhalot literature, it concludes in § 639 with an exorcism formula in which the name of the patient is to be inserted. This work is thus something of a hybrid between the Hekhalot literature and the magical literature. The latter normally seeks a specific practical outcome such as an exorcism.

The fragment of § 623 in G1 demonstrates that some version of this work existed by the ninth century or earlier. We have no information on where it was composed.

Translations and Studies

Gaster, Moses. *Studies and Texts in Folklore, Magic, Mediaeval Romance, Hebrew Apocrypha and Samaritan Archaeology*. 3 vols. 1928. Rpt. New York: Ktav, 1971. A translation and transcription of manuscript Oxford 1531 (= O) are found in 1:332–336 and 3:91–93.

Gruenwald. Pages 174–176 in *Apocalyptic and Merkavah Mysticism*.

Lesses, Rebecca. "The Adjuration of the Prince of the Presence: Performative Utterance in a Jewish Ritual." Pages 185–206 in *Ancient Magic and Ritual Power*. Edited by Marvin Meyer and Paul Mirecki. Leiden: Brill, 1995.

———. Pages 1, 7, 50–52, 74–75, 207–213, 415–417 in *Ritual Practices*.

Schäfer. *Übersetzung*, 4:XXIV–XXV, 18–42.

———. "Die Beschwörung des *śar ha-panim*. Edition und Übersetzung." Pages 118–153 in *Hekhalot-Studien*. First published in *FJB* 6 (1978): 107–145.

Swartz. Pages 135–147 in *Scholastic Magic*.

Geniza Fragment

Schäfer, Pages 9–32 in *Geniza-Fragmente*. G1 (T.-S. K.21.95.S).

Related

Montgomery, James A. *Aramaic Incantation Texts from Nippur*. Philadelphia: University of Pennsylvania Museum, 1913.

Newsom, Carol. "Shirot ʿOlat HaShabbat." Pages 173–401 in *Qumran Cave 4 VI: Poetical and Liturgical Texts, Part I*. Edited by Esther Eshel et al. DJD 11. Oxford: Clarendon, 1998.

The Youth

The final text translated in this chapter comes to us in a multiplicity of forms and is not yet well enough understood for its *Vorlage* to be reconstructed, assuming that this is possible with the surviving evidence or, for that matter, possible in principle. This brief work describes an angelic figure whose title is the Youth (*ha-naʿar*). The Youth acts as a heavenly high priest before the throne of God, leading an angelic liturgy in the celestial throne room and officiating in his own tabernacle.

This passage about the Youth appears in multiple contexts, especially ones associated with the *Shiʿur Qomah*. He appears in other Hekhalot texts as well: in the ascent passage in G8 (2b 13b–18a) the angel Ozhayah describes him as an important angelic figure who will be encountered at the throne of God and who indeed will welcome the practitioner and seat him on his lap, but who must on no account be worshiped. There are also passing references to the Youth in *Merkavah Rabba* § 690 and *Sar Panim* § 626.

The Youth is an intriguing figure whose function is similar in many ways to that of Metatron, the angelified patriarch Enoch. Indeed the manuscript tradition has often identified the Youth with Metatron; *3 Enoch* 3–4 does so as well; and scholars have often taken this identification at face value and treated them as the same angel. Nevertheless, their independent origin and essential distinctiveness are clear. The passage in G8 and the mentions of him in *Merkavah Rabba* § 690 and *Sar Panim* § 626 do not refer to Metatron. In the *Sar Panim* he is identified with Ozhayah, the Prince of the Presence. Some versions of *The Youth* text translated here do identify him as Metatron, but elsewhere I have shown that these passages are secondary and that this text too originally described him without reference to the latter.[3] The exact relationship between the Youth, Metatron, Enoch, and perhaps earlier divine mediator figures remains to be established.[4]

The version of *The Youth* text translated here is from a *Shiʿur Qomah* tradition known as the *Siddur Rabba*, preserved in two comparatively late manuscripts: New York JTS 1746, an Oriental manuscript of the seventeenth century and Jerusalem 381, a Sephardic (Balkan) manuscript of the sixteenth or seventeenth century. I translate the text of JTS 1746 as transcribed by Cohen, but with reference both to Jerusalem 381 and to other reflexes of the text as relevant. I have chosen this version of the text because it preserves the distinction between the Youth and Metatron. Metatron is never mentioned in the body of the work; the Youth stands on his own terms. The frame, which is probably secondary, presents the passage as a tradition given to R. Ishmael by Metatron, thus distinguishing the Youth from the latter explicitly as well as implicitly. Schäfer has published other versions of *The Youth* text in four

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[3] Davila, "Melchizedek, 'the Youth,' and Jesus" 258–261. In this article I refer to manuscript Sassoon 522 as G24. The siglum G24 has since been assigned to another Cairo Geniza text (Heb. a.3.25a = G17; see the introduction to chapter eight) and I no longer apply it to Sasson 522. For earlier bibliography on the Youth see ibid, 258 n. 17.

[4] For some recent discussions see Davila, "The Dead Sea Scrolls," 251–253 and "Melchizedek"; Orlov, *The Enoch-Metatron Tradition*, 133–136, 157–159; Morray-Jones, "The Shiur Koma"; and Schäfer, *The Origins of Jewish Mysticism*, 294–298.

places in the *Synopse* and in two Geniza manuscripts. In the list below I lay out the relationship of the other manuscripts to the text translated here. The text is given no special title in the manuscripts; I have assigned it a title that reflects its content. The line numbers are those of the manuscript as transcribed by Cohen.

A version of *The Youth* text is found in two fragments from the Cairo Geniza, G9 and Sassoon 522, showing that the work was in existence by the eleventh century. It is difficult to draw any further conclusions about its date of composition and provenance.

The Youth passage has the following parallels with other manuscripts.

Lines 3–7a have parallels to a paragraph found in manuscripts N(§ 376), O(§ 728), M40(§§ 728, 939), and M22(§ 468).

Lines 7b–15a are largely paralleled by a paragraph found in N(§ 384), O(§ 729), M40(§§ 729, 957), M22(§§ 469, 485), G9 6b 16–22, and Sassoon 522 2 6–13a.

Lines 15b–24a are paralleled by a paragraph found in manuscripts N(§ 385), M40(§ 958), M22(§ 486), G9 6b 22–26, and Sassoon 522 2 13b–19a.

Lines 24b–30a are paralleled by material found in manuscripts N(§§ 386, 389, 396), M40(§§ 959, 960), and G9 6b 27–35.

Lines 30b–32a are paralleled by material found in manuscripts N(§ 397), O(§ 734), M40(§ 734), and M22(§ 474).

Lines 17b–24a and 33b–38a are paralleled by material found in manuscripts N(§ 398) O(§ 735), M40(§ 735), M22(§ 475), and Sassoon 522 2 19b–21a.

Lines 38b–47 are paralleled by a paragraph found in manuscripts N(§§ 390, 399), O(736), M40(§§ 736, 961), M22(§§ 476, 488), G9 6b 35–43, and Sassoon 522 2 21b–26.

Versions of this passage are also found in two other recensions of the *Shiʿur Qomah* published by Cohen: *Sefer Razi'el*, lines 233–292 and *Sefer Haqqomah*, lines 150–168.

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Cohen, Martin Samuel. *The Shiʿur Qomah: Texts and Recensions*, 38–42, text and translation of the *Siddur Rabba* recension; 102–108, text and translation of the *Sefer Razi'el* recension; 157–164, text of the short and long versions, with translation of the short version, of the *Sefer Haqqomah* recension; 188–189, MS Sassoon 522, text only.

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The Chapter of R. Nehuniah Ben HaQanah (V §§ 307–314)

§ 307 Chapter of R. Nehuniah Ben HaQanah, Which He Taught R. Ishmael[a]

Who will proclaim the mighty acts of YWY (Ps 106:2) and who is able to recount the praise of the King of Kings of Kings? These are the attending angels. You are declared majestic, You are praised, etc., YWY, God of Israel, blessed be He forever, You are exalted forever.

§ 308[a] R. Ishmael said:

(For) three years R. Nehuniah ben HaQanah saw me in great privation and in great grief. When I would read and study Bible one day, {and} I would forget them[b] the next day. And as soon as I saw that my learning[c] was not established in my hand(s), I stood and took myself away from food and drink, from washing and anointing, and from the use of the bed. And no word of melody and song went forth from my mouth.

§ 309 R. Ishmael said:

At once R. Nehuniah ben HaQanah took hold of me and took me from the house of my father and brought me into the Chamber of Hewn Stone and adjured me by the great seal, by the great adjuration in the name of YD[a] NQWP YD NQWY YD HYRṢ YD ṢWQṢ, by his great seal, by ZBWDYʾL YH, by ʾKTRYʾL YH[b] in heaven and on earth. And as soon as I heard this great[c] mystery, they enlightened my eyes[d] and whatever I heard—Bible, Mishnah, and anything else—I did not forget them again. And the world was renewed ⟨for me⟩ in purity, and it was as if I had come from a new world.[e]

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§ 307 [a] The chapter headings in this text are given in the manuscript. **§ 308** [a] Versions of §§ 308–309 appear in some manuscripts after the *Hekhalot Rabbati* (§§ 278–279/80, not translated in this volume) and also in *Merkavah Rabba* § 677–678. All textual evidence for these two microforms is collated at the *Merkavah Rabba* passage. [b] The pronoun suffix is plural even though the antecedent is singular. [c] "my learning" or "my Talmud." **§ 309** [a] "hand" [b] For these two names see *Merkavah Rabba* § 685 n. b and *The Ascent of Elisha ben Avuyah* § 597 n. c. [c] The phrase "this great" is written again and erased in the manuscript. [d] "they enlightened my eyes" or "my eyes gave light." [e] Cf. the last two sentences of § 309 to *Merkavah Rabba* § 680.

§ 310[a] And now, let every disciple who knows that his learning[b] is not established in his hand stand and bless, and arise and adjure in the name of MDGWBY'L GYWT'L ZYWT'L ṬNRY'L HWZHYH SYN SGN[c] SWBYR'WHW: all of them are Metatron. MRG is Metatron; GWW is Metatron, ṬNRY'L is Metatron; HWZHYH is Metatron; SYN is Metatron; SGN is Metatron; SWBYR'YHW is Metatron. And out of the love with which they love him on high they say to him: ZYWT'L, servant of ZBWDY'L YH 'KTRY'L YWY,[d] God of Israel, *YWY YWY, merciful and gracious God, slow to anger and abounding in lovingkindness and truth* (Exod 34:6). Blessed be the Wise One of mysteries and the Lord of secrets.

Chapter 2

R. Ishmael said:

How should a man make use of this thing? His mouth must enunciate names and his fingers must count one hundred eleven times. He must not subtract and he must not add. And if he adds to them and is injured, *his blood is on his own head* (Josh 2:19).[e] And the adjurer must stand and establish in the name of MRGWBY'L as in the first chapter[f] until he reaches *slow to anger and abounding in lovingkindness* (Exod 34:6). *Blessed are You, Y', Who raise the dead.*[g]

§ 311[a] 2.[b] R. Ishmael said:

Every wise disciple who studies[c] this great mystery—his stature is fine to him, his speech is accepted, awe of him is imposed upon beings, his dreams are easy upon him, and he is saved from all kinds of troubles and sorceries, and from the judgment of Gehinnom.

§ 312 And R. Ishmael said:

Every disciple of the sages who studies this great mystery must study[a] it twice and say:

Blessed are You, YHWH. Teach me your laws. You are good and do good. Teach me your laws.

§ 313[a] R. Ishmael said:

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§ 310 [a] Cf. the first paragraph of § 310 to the lists of the names of Metatron in *Hekhalot Rabbati* § 277, *Merkavah Rabba* § 682, and G19 1a 25b–1b 2a. [b] "his learning" or "his Talmud" [c] The word *sgn* can mean "prefect" or "deputy" to the high priest. [d] Cf. § 309 n. b. [e] Compare this praxis to those in *Hekhalot Rabbati* §§ 204–205; *Merkavah Rabba* § 681; G19 1a 22b–25a; and perhaps G8 2b 20. [f] Cf. § 310 [g] From the second of the Eighteen Benedictions (the *Amida*). **§ 311** [a] Cf. § 311 to *Merkavah Rabba* § 705. [b] Cf. § 307 n. a. [c] or "repeats" **§ 312** [a] "studies … study" or "repeats … repeat" **§ 313** [a] Paragraphs 313–314 give a shorter and somewhat different formulation of material found in *Maʿaseh Merkavah* §§ 560–565.

When I was thirteen years old, my heart was moved by this matter and I returned to the presence of R. Nehuniah ben HaQanah, my master. I declared to him:[b]

The Prince of Torah—what is his name?

And he declared to me:

YWPYʾL is his name.

At once I arose and denied myself for forty days. Then I recited the great name until I made him descend. And he descended in a flame of fire, and his face was like the appearance of a lightningflash.[c] As soon as I saw him, I was confounded and shrank back and fell backward. And he declared to me:

Mortal, who do you think you are, that you have shaken the great entourage?

And I declared to him:

It is manifest and well known before the One who said and the world was, that I have not made you descend for my own glory,[d] but rather to do the will of your Owner.

And he declared to me:

Mortal, putrid drop, maggot, and worm!

§ 314[a] Whoever seeks to have him[b] revealed to him must sit in fasting for forty days and must immerse twenty-four times every day. He must not taste anything filthy, nor gaze at a woman, and he must sit in a dark, peaceful[c] house. In the name of GMNWNY YKTDʿ TRTRʿ KSʾN, throne, peg of the world[d] which fills, ʾʾWT ʾYṬBʾWT ḤGWL ḤGWL NʾBYK NʾBYB ḤBYB[e] ʾNHWN SSKYH DQKG HMYH[f] HZDQWH ŠNH[g] SNBRK ḤZ KRD GYHRZH YHWH ṢRŠRGW ʾḤZYY GRTWNʾH, blessed be the name of the glory of Your kingdom forever and ever. In the name of *I Am* (Exod 3:14) KMWNY[h] YKRRH KSʾN throne, peg of the world, ʾH ʾWT[i] NʾBYB ʾBYB[j] HYH[k] YHWH of Hosts, magnificent, Lord, ʾH YHWH of Hosts. *Holy, holy, holy* (Isa 6:3), blessed be the name of the glory of Your kingdom forever and ever. The end.

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[b] Emending "to me" in the text, following Swartz, *Scholastic Magic*, 69. [c] Cf. Ezek 1:14. [d] Emending "for your glory" in the text, following Swartz, *Scholastic Magic*, 69. **§ 314** [a] Cf. *Sar Torah* § 299 n. a. It is unclear whether § 314 is intended to be a continuation of § 313. Swartz (*Mystical Prayer*, 88–89) takes § 314 to be an instruction by the angel, whereas Schäfer (*Übersetzung*, 2:307 n. 7) suggests that the text breaks off at the end of § 313. The parallels in both paragraphs with *Maʿaseh Merkavah* §§ 560–565 support the interpretation that the two paragraphs go together. [b] "him" or "it" (the mystery, the matter, or the name?). [c] Schäfer (*Übersetzung*, 2:307 n. 1) proposes to emend "dark, peaceful" to "completely dark," but the text makes good sense as it stands. [d] Cf. "the peg of the world" to "the peg of the weaving of the web that completed the world" in *Hekhalot Rabbati* § 98. [e] "dear one" [f] "din" [g] "year" or "he studied/repeated" [h] "like me" [i] "letter" or "sign" [j] "spring" [k] "H/he/it was"

The Great Seal-Fearsome Crown (§§318–321//651–654)[a]

§318/§651[b] R. Ishmael said:

I asked R.[c] Nehuniah ben HaQanah[d] one question about the name of the great seal and about the name of the fearsome crown. As for the name of the great seal,[e] thus I learned it from him:[f] ṢWRṬQ DRʿGYNT ʿRK NZYR[g] ŠWRṬYN RDYDYH. This is the seal[h] by which heaven and earth were sealed.[i] The fearsome crown is[j] ʾZBWGH ʾBGDHW ZHWZYH ZWHṢYH. This is the crown[k] by which they adjure all the princes of wisdom.

§319/§652 R. Ishmael said:

Everyone who[a] makes use of[b] the great seal[c] and does not pray[d] a prayer[e]—his end is to pass away.

§320/§653[a] The Prayer of[b] the Great Seal:[c]

God of truth,[d]

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§318//§651 [a] This passage is found in §§318–321 N O M40 D, in §§320–321 B, and in §§651–654 O M40 D. [b] Paragraphs 318–319//651–652 are omitted by B. [c] "R." N(§318) O(§318)] om M40(§318) D(§318); "of R." O(§651) M40(§651) D(§651). [d] "HaQanah" M40(§318) D(§318)] + "my master" N(§318) O(§318) O(§651) M40(§651) D(§651) [e] "and about … the great seal" O(§651) M40(§651) D(§651)] om N(§318) O(§318) M40(§318) D(§318) [f] "from him" M40(§651) D(§651)] "from R. Nehuniah ben HaQanah my master" N(§318) O(§318) M40(§318) D(§318) O(§651) [g] "Nazirite" [h] "the seal" M40(§651) D(§651)] "the great seal" N(§318) O(§318) M40(§318) D(§318) O(§651) [i] "were sealed" O(§318) M40(§318) D(§318) M40(§651) D(§651)] "sealed themselves" N(§318) ⟨O(§318)⟩ O(§651) [j] "The fearsome crown is" N(§318) O(§318) O(§651) M40(§651) D(§651)] "This fearsome crown is" D(§318); om M40(§318) [k] "the crown" O(§651) M40(§651)] "the fearsome crown" N(§318) O(§318) M40(§318) D(§318) D(§651) **§319/§652** [a] "Everyone who" N(§319) O(§319) M40(§319) D(§319) M40(§652) D(§652)] "Whoever" O(§652) [b] "makes use of" O(§319) M40(§319) D(§319) O(§652) M40(§652) D(§652)] "ministers with" N(§319) [c] "the great seal" O(§319)] + "and the fearsome crown" N(§319) O(§652) D(§652); + "like this" M40(§319) D(§319); + "and the fearsome entrance" M40(§652) [d] "and does not pray" N(§319) O(§319) M40(§319) O(§652) M40(§652) D(§652)] "and he prays" D(§319) [e] "a prayer" M40(§652) D(§652)] + "concerning each one (f.)" N(§319); "prayers concerning every single one (f.)" O(§319) O(§652); concerning every single one (m.) of them" M40(§319); "prayers concerning every single one (m.) of them" D(§319). It is not clear what the antecedent of "one" or "them" is in any of these readings. The masculine antecedent may be the previously mentioned names. **§320/§653** [a] B opens this paragraph with "In the beginning he must insert the midrash of the secret counsel of Torah after every prayer from its beginning to its end. And afterward he must stand on his feet and he must pray:" [b] "The Prayer of" D(§320) O(§653) M40(§653) D(§653)] "And this is the Prayer:" N(§320); "And this is the Great Prayer:" M40(§320); "And this is the Prayer of" D(§320); om B [c] "the Great Seal:" N(§320) O(§320) B O(§653) M40(§653) D(§653)] om M40(§320); "the Great (m. = Name?)" D(§320) [d] "God of truth," N(§320) O(§320) M40(§320) O(§653) M40(§653) D(§653)] "God, King," D(§320); "And this is it. God of truth," B

You are declared holy everlastingly,[e]
since You created[f] the heavens with understanding[g]
and the earth You founded[h] with wisdom.
In the palace of[i] silence Your throne[j] You founded,[k]
Your footstool in Your inhabited earth.
The stars[l] and constellations prostrate themselves to You.
The sun[m] and the moon You founded in heaven,[n]
The heavens You founded[o] in the depths of[p] the waters,
with the seal-rings of[q] Your hands You marked[r] the heavens and the earth,[s]
and the whole host on high answer thus:[t]
You are declared holy,[u] our God,[v]
You are declared holy,[w] our King,[x]
You are declared holy, our Former,[y]

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[e] "everlastingly" N(§320) O(§320) D O(§653) M40(§653) D(§653)] om M40(§320); + "and everlastingly" B [f] "You created" O(§320) M40(§320) D(§320) B O(§653) M40(§653) D(§653)] "we see" N(§320) [g] "with understanding" N(§320) O(§320) M40(§320) D(§320) B O(§653)] "in prayer" M40(§653) D(§653) [h] "You founded" O(§320) M40(§320) D(§320) B O(§653) M40(§653) D(§653)] "founded" (corrupt) N(§320) [i] "In the palace of" or "In the temple of" N(§320) O(§320) B O(§653) M40(§653) D(§653)] "{In}⟨In⟩ vapor of" (corrupt) M40(§320); *bhkl* (corrupt) D(§320) [j] "Your throne" N(§320) O(§320) B O(§653) M40(§653) D(§653)] om M40(§320) D(§320) [k] "You founded" B O(§653) (+ "{Your foot}" M40(§653)) D(§653)] "You prepared," N(§320) O(§320); "You set right," M40(§320) D(§320) [l] "The stars" O(§320) M40(§320) D(§320) B O(§653) M40(§653) D(§653)] om N(§320) [m] "The sun" N(§320) O(§320) M40(§320) D(§320) O(§653) M40(§653) D(§653)] "Happily" (corrupt) B [n] "in heaven," N(§320) O(§320) B O(§653) M40(§653) D(§653)] om M40(§320); "in my name," D(§320) [o] "The heavens You founded" N(§320) O(§320) D(§320) B] om M40(§320); "and the earth" O(§653); "and on the earth" M40(§653) D(§653) [p] "in the depths of" M40(§320) B O(§653)] "in the valleys of" N(§320) O(§320) D(§320) M40(§653) D(§653) [q] "with the seal-rings of" O(§320) M40(§320) D(§320) B O(§653) M40(§653) D(§653)] "with the seal-ring of" N(§320) [r] "You marked" O(§653) ⟨O(§653)⟩] "You enjoyed" N(§320); "You founded" O(§320) M40(§320) D(§320) B M40(§653) D(§653) [s] "and the earth," N(§320) O(§320) M40(§320) D(§320) B O(§653) D(§653)] "and the earth You founded" M40(§653) [t] "thus:" B] "by it" N(§320) O(§320) M40(§320) D(§320) O(§653) M40(§653) D(§653) [u] "You are declared holy," B O(§653) M40(§653) D(§653)] om N(§320) O(§320) M40(§320) D(§320) [v] "our God," B] "God of heaven" O(§653) M40(§653) D(§653); om N(§320) O(§320) M40(§320) D(§320) [w] "You are declared holy," B] om N(§320) O(§320) M40(§320) D(§320) O(§653) M40(§653) D(§653) [x] "our King," B O(§653) D(§653) M40(§653); om N(§320) O(§320) M40(§320) D(§320) [y] "our Former," M40(§320) D(§320) B] "O Former of the world," N(§320); "your Former" O(§320); om O(§653) M40(§653) D(§653)

with all the songs and praisesongs concerning the abundance of greatness[z] that You have placed in the heart of all[aa] flesh.[bb] Blessed are You, YHWH,[cc] made blessed in the mouth of every soul.

§ 321/ § 654

The Prayer of[a] the Fearsome Crown:[b]
You are *the great, mighty, and fearsome God* (Deut 10:17),
King of the Kings of[c] Kings.
Blessed be[d] Your great and dear crown[e] more than all the crowns,
and Your might[f] more than all the mighty acts.[g]
Who is like our King?[h]
Who is like our God?[i]
Who is like our Former?[j]
King of the worlds,[k]
You are declared holy above,
You are declared great below,[l]
You are declared blessed above,
You are ornamented below,
You are declared holy above,
You are declared great below,[m]
You are adorned[n] with adornments,
You are praised with seraphim,

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[z] "greatness" N(§ 320) O(§ 320) M40(§ 320) D(§ 320) B O(§ 653)] "the Great One" M40 (§ 653) D(§ 653) [aa] "all" N(§ 320) M40(§ 320) M40(§ 653) D(§ 653)] + "sons of" ⟨N(§ 320)⟩ O(§ 320) D(§ 320) B; "sons of" O(§ 653) [bb] "flesh" N(§ 320) O(§ 320) B O(§ 653) M40(§ 653) D(§ 653)] + "and blood" M40(§ 320) D(§ 320) [cc] "Blessed are You, YHWH" N(§ 320) M40(§ 320) D(§ 320) M40(§ 653) D(§ 653)] "Blessed are You," O(§ 320) O(§ 653); "Blessed," B **§ 321/§ 654** [a] "The Prayer of" O(§ 321) M40(§ 321) D(§ 321) O(§ 654) M40(§ 654) D(§ 654)] "This is the Prayer of" N(§ 321); "And after that he must pray the Prayer of" B [b] "the Fearsome Crown" N(§ 321) O(§ 321) M40(§ 321) D(§ 321) O(§ 654)] + "and this is it" B; + "I saw the King of the world" M40(§ 654) D(§ 654) [c] "the Kings of" N(§ 321) O(§ 321) D(§ 321) B O(§ 654) M40(§ 654) D(§ 654)] om M40(§ 321) [d] "Blessed be" N(§ 321) O(§ 321) D(§ 321) B O(§ 654) D(§ 654)] "Holy One, blessed be He," M40(§ 321) M40(§ 654) [e] "Your … crown" N(§ 321) O(§ 321) M40(§ 321) D(§ 321) B M40(§ 654) D(§ 654)] "the … crown" O(§ 654) [f] "and Your might" N(§ 321) O(§ 321) M40(§ 321) D(§ 321) B O(§ 654) D(§ 654)] "and Your mighty acts" M40(§ 654) [g] "the mighty acts" N(§ 321) O(§ 321) M40(§ 321) D(§ 321) B M40(§ 654) D(§ 654)] "the might" O(§ 654) [h] "like our King" N(§ 321) O(§ 321) M40(§ 321) D(§ 321) B O(§ 654)] "like our Former" M40(§ 654) D(§ 654) [i] "like our God" N(§ 321) O(§ 321) M40(§ 321) D(§ 321) B O(§ 654)] "like our King" M40(§ 654) D(§ 654) [j] "like our Former" N(§ 321) O(§ 321) M40(§ 321) D(§ 321) B O(§ 654)] om M40(§ 654); "like YY' our God" D(§ 654) [k] "the worlds" or "eternities" N(§ 321) O(§ 321) M40(§ 321) D(§ 321) B] "the world" or "eternity" O(§ 654) M40(§ 654) D(§ 654) [l] "You are declared holy above, You are declared great below" B M40(§ 654) D(§ 654)] om N(§ 321) O(§ 321) M40(§ 321) D(§ 321) [m] "You are declared holy above, You are declared great below" N(§ 321) O(§ 321)] om M40(§ 321) D(§ 321) B O(§ 654) M40(§ 654) D(§ 654) [n] "You are adorned" N(§ 321) O(§ 321) M40(§ 321) D(§ 321) B O(§ 654) M40(§ 654)] "He is adorned" D(§ 654)

Who does great acts[o] *until they are unsearchable*
and wonderful acts until they are without[p] *number* (Job 9:10).

Blessed are You, YHWH[q] zealous over the bands[r] and blessed[s] among the faithful ones.[t]

The Ascent of Elisha ben Avuyah (§ 597)

§ 597[a] Elisha ben Avuyah said:

When I ascended into paradise,[b] I saw ʾKTRYʾL YH[c] God of Israel,[d] YHWH of Hosts, who sits at the entrance of paradise, and one hundred twenty myriads of attending angels encircling him,[e] as it is said, *A thousand thousands served Him and a myriad myriads*[f] *stood before Him* (Dan 7:10). When I saw them, I was confounded and shaken, but I forced myself[g] and I entered before the Holy One, blessed be He. I said before Him:

Lord of the world, it is written[h] in Your Torah, *Behold, to YHWH your God belong*[i] *the heavens and the heaven of heavens*[j] (Deut 10:14). But it is written,[k] *The firmament tells the work of His hands* (Ps 19:2)—one alone![l]

He said to me:[m]

Elisha, my son, have you come for nothing but to discuss My consistency?[n] Have you not heard the proverb that mortals tell?[o]

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[o] M40(§ 654) D(§ 654) end the quotation here with "etc." [p] O(§ 654) ends the quotation here with "etc." and M40(§ 654) D(§ 654) end the quotation here. [q] "Blessed are You, YHWH," N(§ 321) O(§ 321) M40(§ 321) D(§ 321) O(§ 654) M40(§ 654) D(§ 654)] "Blessed," B [r] "the bands" O(§ 321) M40(§ 321) D(§ 321) B D(§ 654)] "the chaste mighty ones" (corrupt) N(§ 321); "the chaste ones" (corrupt) M40(§ 654); "the zealous ones" O(§ 654) [s] "and blessed" N(§ 321) O(§ 321) M40(§ 321) D(§ 321) B O(§ 654)] om M40(§ 654) D(§ 654) [t] "among the faithful ones." N(§ 321) M40(§ 321) B O(§ 654) M40(§ 654) D(§ 654)] + "{In the name of} In the name of YWY, blessed, Wise One of the mysteries." O(§ 321); + "In the name of YY', Wise One of the mysteries." D(§ 321) **§ 597** [a] N precedes this statement with "The mystery of Sandalphon etc." [b] or "the garden" [c] The passage seems to imply that this being is God rather than an angel, but this may be a subtle allusion to the tradition that Elisha ben Avuyah was led into a polytheistic heresy when he saw the angel Metatron enthroned in heaven. See the discussion of the Story of the Four Who Entered Paradise in chapter one and *Hekhalot Zutarti* § 339/345/672 n. l. For the interpretive history of this angelic or divine being in Jewish tradition, see Abrams, "From Divine Shape to Angelic Being," esp. pp. 46–49. [d] "God of Israel" N] om O [e] "him" O] "me" (corrupt) N [f] O ends the quotation here with "etc." [g] "myself" O] om N [h] "it is written" N] "You have written" O [i] O omits this phrase. [j] O adds "etc." [k] "But it is written" O] "But one scripture says" N [l] "alone!" O] "by myself!" Evidently Elisha is troubled by the apparent inconsistency of the two passages, the first of which speaks of multiple heavens and the second of only one. [m] "He said to me:" O] om N [n] "for nothing but to discuss My consistency?" O] "to disparage My consistency?" N [o] N adds "I did not find the proverb." O adds two glossed colophons that date the passage to, respectively, the year 4802 (1042 CE) and 5613 (1853 CE).

Sar Panim: The Prince of the Presence (§§ 623–639)

Introductory dialogue

§ 623/G1 F 22–33

R. Akiva asked R. Eliezer the Great:[a]

With what[b] do they adjure the Prince of the Presence[c] to descend to earth in order to reveal[d] to a man mysteries of above and below, and the searchings of the foundations above and below,[e] and *the dark things of wisdom* (Job 11:6), and the shrewdness of abiding success?

He said to me:[f]

My son,[g] one time I made him descend[h] and he sought to destroy the whole world,[i] for he is a more magnificent prince than the whole entourage on high and he always stands and attends before the King of the world in innocence,[j] explications, purity, and awe, and fear in the glory of his Owner,[k] since the Shekhinah is with him in every place.

I said[l] to him:

Behold,[m] I bind myself to him[n] sevenfold[o] according to the instruction[p] that you instructed me[q] in the hour that I bind myself[r] to make use of him.

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§ 623/G1 F 22–33 [a] "the Great." N O M40 D] "the Great, he said to him:" G1 [b] "With what" N D G1] "How" O M40 [c] "the Prince of the Presence" N O M40 D] "the Prince of Princes of Princes" G1 [d] "in order to reveal … success" om G1 [e] "the foundations above and below" N] "the foundations above and some of the searchings of the foundations below" O; "the foundation below" M40 D [f] "to me:" N O M40 D] "to him:" G1 [g] "My son," N O ⟨M40⟩ D] om G1 [h] "I made him descend" N M40 D G1] "I made (him) descend" O [i] "to destroy the whole world" N O M40 D] "to burn the whole entire world" G1 [j] "in innocence … his Owner" om G1 [k] "his Owner" N M40 D] "his Owners" (corrupt) O [l] "I said … of him[l]" om G1 [m] "Behold," M40 D] "Rabbi, behold," N O [n] "him" N O] om M40 D [o] "sevenfold"—Schäfer (*Übersetzung*, 4:19 n. 19) suggests that "seven" could be a variant spelling of "adjuration," hence, "by one adjuration." Gaster's free translation appears to reflect the latter reading: "My master, by the glory which thou hast bestowed upon me, I conjure thee to instruct me how to attach him to me." [p] "according to the instruction" N] "by my effulgence" O; "by my instructor" M40; "according to my instructor" D [q] "that you instructed me" D] "that is my instructor" N; "that you made known to me" O; "that you caused us to descend" M40. The phrase "according to the instruction that you instructed me" is corrupt in the manuscripts, but this reconstruction makes sense. Schäfer proposes the slight emendation "by the instruction that you instructed me," which also makes good sense. [r] "myself" N D] "{to} myself" O; om D

Preliminary rites and adjuration

He said[s] to me:[t]

The one who[u] binds himself to make use of him must sit[v] in fasting one day in order that he may make him descend.[w] And before that day[x] he must sanctify himself seven[y] days from nocturnal emission.[z] He must immerse[aa] in a cubit[bb] of water and must not make conversation.[cc] And at the end of the days of his purification,[dd,ee] on the day of his fasting,[ff] he must descend and sit in water up to his neck, and he must recite[gg] before he adjures:

§ 624 I adjure you, princes of awe and fear and quaking—you who are appointed to attack anyone who[a] is not[b] innocent[c] and pure and who undertakes[d] to make use of the attendants of the Most High—by this honored and fearsome name[e] that is read: QTT YH HYH[f] SNN QQ RWTT HW YH SNYQQ RWTT YH PPNNH YH WH YH ʾGQS YHWH, magnificent over everything[g] and ruler of everything, and everything is in His hand,[h] and you must not shake me[i] nor do evil to me and you must not cause me dread.[j] In the truth of[k] the mighty acts of the Revealer of[l] the mysteries.[m]

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[s] "He said[2] … of him[2]" N G1] om O M40 D [t] "to me" N] "to him" G1 [u] "The one who" N] "the mortal who" G1. One could also read G1 as addressing R. Ishmael: "Mortal, the one who …" [v] "must sit" N] "I sit" O; "sits" M40 D G1 [w] "in order that he may make him descend" N O M40 D] om G1 [x] "that day" O M40 D G1] "the sign (emend to "that") {day he must sit in fasting one day so that he makes him descend}" N [y] "seven" N O D G1] om M40 [z] "from nocturnal emission … conversation" om G1 [aa] A gloss to O reads "immerse like w(ater) (emend to "in w(ater)") and he must wash (his clothes) and (wash?) himself and he must immerse" (following Schäfer's emendation and restorations in *Übersetzung*, 4:19 n. 28). [bb] or "channel" [cc] "conversation" O M40 D] + "with a woman" N [dd] "his purification" O M40 D] "his fasting and his purification" N [ee] For "And at the end of the days of his purification" G1 reads "And on the eighth day, the day of his purification." G1 breaks off here in mid-sentence at the end of a column. [ff] "his fasting" N M40 D] "fasting" O [gg] "and he must recite" N O D] "and he descends" M40 **§ 624** [a] "anyone who" N O M40. D is unreadable here. [b] "is not" N O M40] om D [c] "innocent" N M40] "polluted" O; "and innocent" D [d] "and who undertakes" N O D] "and like a moment" M40 [e] "name" N M40 D] + "honored name" (dittography) O [f] "H/he/it was" [g] "over everything" N] "in everything" O M40 D [h] "and everything is in His hand," O M40 D] om N [i] "and you must not shake me" O D] "and he must not harm me" N; "and you must not harm me" M40 [j] "cause me dread" O M40 D] + "and you must not confound me" N [k] "In the truth of" N O] om M40 D [l] "the mighty acts of the Revealer of" O] "the mighty acts of" N; "The mighty act of rejoicing" M40 D [m] "the mysteries." N] *hrwṣ* (corrupt) O; *hdwṣ* (corrupt) M40 D.

Adjuration of the name of forty-two letters

§ 625 And afterward[a] he must open[b] and adjure, for he has strengthened himself, for he has sealed himself[c] with the name of forty-two letters[d] which is read:[e] QHTY WH HH SNBQQ RWTT HWR HYH[f] PPNN HYH[g] WH WH ʾG QS YHYH[h] magnificent over all letters, which from hearing it[i] the whole host on high are confounded, put in dread, and shaken.[j] And again[k] he adjures them: ʾDD GHW HY ZZ PṢṢ YH, the prince who strikes and ignites among all the angels of violence.[l]

Invocation of Ozhayah, Prince of the Presence

§ 626 By this name, in this language,[a] I call to you, Ozhayah,[b] Prince of the Presence, Youth,[c] attendant before the King of the world. And he is[d] a prince and a commander[e] over the whole host on high.

§ 627 I adjure you[a] and I decree upon you that you should augment me so as to be bound[b] to my will. And you shall accept the adjuration of[c] my decree, and you shall do[d] what I ask, and you shall fulfill[e] my request.[f] You shall not confound[g] me, you shall not make me quake,[h] you shall not perforate me, you shall not put my frame into a cold sweat, you shall not make my ankles slip,[i] and you shall not make the speech of my lips err.[j] But let me be

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§ 625 [a] "And afterward" N O] "And after this" M40 D [b] "he must open" O M40 D] "he must absolve" N [c] "for he has sealed himself" O M40 D] "and he has terminated myself" (corrupt) N [d] For the forty-two letter name see *Maʿaseh Merkavah* § 565 n. f and Schäfer, *Übersetzung*, 4:21 n. 3. [e] "which is read … letters," N] om (haplography) O M40 D [f] "H/he/it was" [g] "H/he/it was" [h] "there shall be" [i] "which from hearing it" N] "which whoever hear it" (corrupt) O; "which he handles" (?) (corrupt) M40 D [j] "and shaken" N O] om M40 D [k] "And again," N O] "And he causes to return" (?) (corrupt) M40 D [l] For the angels of violence see chapter eight, G8 1a 35 n. u. **§ 626** [a] "By this name, in this language," N O D] "In this language, by this name," M40 [b] The angel Ozhayah, Prince of the Presence, is also an important figure in G8. [c] Cf. *The Youth* text at the end of this chapter and G8 2b 13b–18a. [d] "And he is" N M40 D] "who is" O [e] "and a commander" O M40 D] "and like a commander" (with Schäfer, *Übersetzung*, 4:22 n. 6) or "and a cherub" ⟨N⟩ **§ 627** [a] "I adjure you" N O] "adjuring me" (corrupt) M40 D [b] "so as to be bound" N O M40] "to crush" (corrupt) D [c] "the adjuration of" O M40 D] "the adjuration," N [d] "you shall do" M40 D] "do" (masc. sg. impv.) N O [e] "you shall fulfill" O M40 D] "fulfill" (masc. sg. impv.) N [f] "my request" N O] "according to my request" M40 D [g] "You (sg.) shall not confound me" O D] om N; "You (pl.) shall not confound me" M40 [h] "you (sg.) shall not make me quake" N O D] "you (pl.) shall not make me quake" M40 [i] "you shall not make my ankles slip" N] "he shall not make my ankles slip" O; "my ankles shall not slip" M40 D. Cf. Ps 18:37//2 Sam 22:37. [j] "and you shall not make the speech of my lips err." O] "and you shall not make me err the speech of my lips." (?) (corrupt) N; "the word of my lips shall not compare itself" (?) (corrupt) M40; "the speech of my lips shall not twist itself" D

strengthened and made valiant,[k] and let the adjuration be made mighty, and let the name be in order[l] in my throat. Let no convulsion[m] seize me,[n] and do not let the foot of[o] your attendants[p] make me wander[q] so as to confound me and to make me fear and so as to make my hands slack.[r] And let me not be drowned in the fire and in the flame, in the tempest and the storm[s,t] that goes[u] with you, wondrous and elevated one.

For thus is its explication: YW HY GG[v] HW HYH[w] ʿTRG HWZ YH MMS YGG HY HY ŠṢMS HY HW HYH.[x] From His anger the earth quakes and everything cannot endure[y] His ire,[z] blessed One and blest.

His fourteen names

§ 628 Again I call to you by your fourteen[a] names[b] by which you were revealed[c] to prophets and seers, to sweeten words of prophecy[d] in their mouths and to make *speeches of*[e] *euphony* (Prov 15:26, 16:24) euphonious. And thus[f] are their explications and their substitute (names):[g] RWḤ[h] PYSQWNYT. And substitute (name): QSS NGY HW HYH.[i] Explicit (name): ʾṬYMWN. Substitute: ṢṢMS NYHW HY HWH. Explicit: PYSQWN. Explicit: HWGRWN. Substitute: MṢHWS HYW[j] NH HWH. Explicit: SNYGRWN. Substitute: TṢNYG GHWSS YWHY. Explicit: MŠY. Substitute: ṢQNNH YHY[k] WHYH.[l] Explicit: MWQWN. Substitute: KTMNT PNNY HYH.[m] Explicit: ʾSṬM. Substitute: ʾṬSMNY HW HWH. Explicit: SQṬM. Substitute: QDRDDW SS YD[n] HH. Explicit: YHW ʾY ʾL.[o] Substitute: PDR HWDYM SYHW. Explicit: YWPYʾL.

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[k] "and made valiant" N O D] "and made sour" (corrupt) M40 [l] "and let the name be in order" O M40 D] "and let them put the name in order" N [m] "convulsion" O M40 D] "testimony" (corrupt) N. For this phrase cf. *Hekhalot Rabbati* § 104 and Schäfer, *Übersetzung*, 4:23 n. 9. [n] "seize me" O] "see me" (corrupt) N; "testify against me" (corrupt) M40 D [o] "the foot of" N O] "to/for the foot (of)" M40 D [p] "your attendants" N O] "the attendants" D; the reading of M40 is abbreviated and could be either. [q] "make me wander" or (with Schäfer, *Übersetzung*, 4:23 n. 12, assuming a different verbal root) "chase me away" O] "testify against me" N M40 D. Cf. 1 Kgs 21:8, with Schäfer. [r] This is a biblical expression. See, e.g., Jer 6:24. [s] "and the storm" O D] + "around him" N; "and the quaking" M40 [t] Cf. Isa 29:6. [u] "that goes" N O] "that goes about" M40 D [v] "roof" [w] "H/he/it was" [x] "H/he/it was" [y] "endure" N O] "endure us" (corrupt) M40 D. [z] Cf. Jer 10:10. For "everything" this verse reads "the nations." **§ 628** [a] "fourteen" N O] "hand" M40 D (a corruption of the number "14") [b] "your … names" N O] "my … names" M40 D [c] "by which you were revealed" N] "which you revealed to them" O M40; "which you yourself revealed" D [d] "prophecy" N O] "prophets" M40 D [e] "*speeches of*" (Prov 15:26, 16:24) N O] "words of" M40 D [f] "And thus" O M40 D] "And this" (Aramaic) N [g] For "explicit" and "substitute" names see *Hekhalot Zutarti* § 357 n. p. [h] "spirit" [i] "H/he/it was" [j] "they were" [k] "let there be" [l] "and he was" [m] "H/he/it was" [n] "hand" [o] "God"

Substitute: QMHW ZZW HYH[p] WY WHYH.[q] Explicit: SSNNYʾL YH. Substitute: SQMNHH YH YH YH. Explicit: QNGYʾL YH. Substitute: ṢṢMKT ŠYYHW YH WYHWH. Explicit: ZBDYʾL. Substitute: ʾGṢṢNYTT YWH YHWH.

§ 629 Behold I adjure by the fourteen[a] names[b] by which all mysteries and secrets[c] and letters[d] and seals[e] are made,[f] and[g] the foundations of[h] heaven and earth by them.

The first four names

§ 630 And four of them are engraved on the heads of the living creatures, and these are they: HWGG ṬTY WHW ṢṢ NNY ⟨YYSY NNY⟩ SYH Lord of the mighty acts; ZHW[a] BD HWG QSYSH Master of wonders; TṢMṢ ŠŠ GHY HH Master of explications; QTNT ṢNYH WBR GRDYH Master of the world.

The next four names

§ 631 And four[a] of them are engraved on the four winds[b] of the throne,[c] and these are: NHY PRD GHW ZYZ H{W}YH Holy One of the holy ones of[d] the holy ones.[e] PPG NN ʿQMH YH; Magnificent One of[f] the magnificent ones of[g] the magnificent ones;[h] SSBR ṬYL ʾWZYH God of the gods of the gods; ʾT KN ʿTQR PNGYH King of the Kings of Kings.

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[p] "H/he/it was" [q] "WHYH" or "and H/he/it was" **§ 629** [a] "fourteen" N O] "four" M40 D [b] "names" N] om O M40 D [c] "and secrets" O M40 D] "are made secret" N [d] "letters" N] "signs" O M40 D (although the two plural forms can be used interchangeably; see, e.g., *Maʿaseh Merkavah* § 561 n. j) [e] "and seals" N M40 D] "are sealed" O [f] "are made" N M40 D] "and are made" O [g] Schäfer proposes to delete this "and" and to translate "with which all mysteries and secrets and signs are sealed and with which the foundations of heaven and earth are made" ("Die Beschwörung," 128 n. 50). [h] "and the foundations of" N O] "and the foundation of" M40 D **§ 630** [a] "this is:" **§ 631** [a] "And four" O M40 D] "And also four" N [b] Meaning "sides" [c] "of the throne" N O D] om M40 [d] Emending to "the holy ones of" as proposed by Schäfer, "Die Beschwörung," 129 n. 54, to reconstruct the phrase on analogy with the last two intelligible phrases in this paragraph. The manuscripts actually read "the holy one of" in N M40 D and "the holiness of" in O. [e] "the holy ones of" N O] "the holy one of" M40 D [f] "Magnificent One of" N O] om M40 D [g] "the magnificent ones of" O M40 D] "the magnificent one of" N [h] Again, as proposed by Schäfer ("Die Beschwörung," 129 n. 55), emend ʾDYRWN, the reading of all manuscripts, to "the magnificent ones" to reconstruct the phrase on analogy with the last two intelligible phrases in this paragraph.

The next four names

§ 632 And four of them[a] are engraved on the four crowns of[b] the ophannim[c] who stand opposite the living creatures, as it is said:[d] *In their going they go and in their standing*[e] *they stand* (Ezek 1:21). And these are: BLYṬ GYYH W?YY ⟨WZZY⟩ {YYHW}, Authoritative over all; ʾGSNW ṢB SS RWR YH, Magnificent over all; ZGGHW SS HY ṢṢ HWH, *Ruler over all* (1 Chr 29:12); DRHY BYRNNYHW, in whose hand is all.

The last two names

§ 633 And two of them are engraved[a] on the crown of the Most High King, *exalted and lifted up* (Isa 6:1, 57:15). And these are they: ZTT ṢṢ PP ṢṢ QDDR ḤY[b] TSYH, before whom *every knee shall bow* (Isa 45:23) and every mouth give shall give thanks before Him.[c] ʾZQH WH GRWZ ŠWY ŠYH, besides Him there is no god and savior.[d]

Continued adjuration

§ 634 By them I adjure you, I decree and establish concerning you[a] that you must make haste[b] and you must descend beside me—I am so-and-so, son of so-and-so[c]—you, and not your emissary. And in your descent[d] you must not prey on my mind.[e] You shall reveal to me all of the searchings of the mysteries of above and below and the secrets of the stored-up things of

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§ 632 [a] "of them" N] om O M40 D [b] "crowns of" N O D] "crown of" (corrupt) M40 [c] "the ophannim" O M40 D] "the ophannim of might" N [d] "as it is said" N O] "in their speech" D; M40 is abbreviated and could represent either reading. [e] "*and in their standing*" O (Ezek 1:21)] "and sometimes" N; "and among the peoples" M40 D **§ 633** [a] "And two of them are engraved" O M40 D] "And their name is engraved" N [b] "Living One" or "alive" [c] "before Him." N O] "before Me." M40 D [d] Cf. Isa 44:6 as well as the third benediction of the *Shemaʿ* (Schäfer, *Übersetzung*, 4:32 n. 4 to § 633) and the second half of the *ʿAlenu le-Šabbeaḥ* statutory prayer (Swartz, *Scholastic Magic*, 139 n. 144). **§ 634** [a] "concerning you" N O] "concerning me" M40 D [b] "that you (sg.) must make haste" N O] "that you (pl.) must be astonished" (corrupt) M40 D [c] "so-and-so" is feminine in N, masculine in D, and abbreviated in M40 D such that it could be either. One would expect the descent to be accounted matrilineally. Cf. Swartz, *Scholastic Magic*, 139 n. 145. [d] "And in your descent" N O] "And because your descending" (corrupt) M40; *wbwrydtk* (corrupt) D [e] "you must not prey on my mind" N O D] "you must prey" (corrupt) M40

above and below[f] and the mysteries of understanding and the shrewdness of abiding success,[g] like a man[h] who talks with his associate.[i] For by[j] the great and magnificent and wondrous and tested and arrayed names I have adjured you,[k] by which the throne of glory is founded and the seat of the Most High, the lovely furnishing[l] by which wonder[m] after wonder was made of old,[n] before you were formed or the whole host on high was smelted, *before He made*[o] *the earth*[p] *and* (*its*) *paths* (Prov 8:26) and the ages of the earth and the beings of praise.[q]

Invocation by the five chosen names

§635 I[a] call you by the five chosen names that are among your names,[b] above which you have none except one, and this is their explication:[c] SNNQ ṢNYH RTYH ʾL[d] YH ʿT[e] ṢNYSS ḤW HW HYH[f] ʾL[g] YH BHWRDGHW ʿŠMŠ ŠHYH ʾLWH[h] PṬNWQ ṢHW SSʿN YH WʾHH ʾL[i] YH ʾZHNK PṬPṬDY HWH YHWH YH ʾL[j] YH.

§636 I adjure you[a] by the five names corresponding to your five names[b] whose letters are[c] written[d] in fire, swallowing[e] in fire, and flying above[f] the throne of glory.[g] And one[h] ascends and one descends so that the Princes

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[f] "above and below and the secrets of the stored-up things of above and below" O] "below" N; "above and below" M40; "above and kinds of stored-up things of above and below" D [g] Cf. §623 above. [h] "like a man" N O M40] "by means of a man" D [i] "with his associate" N M40 D] "to his associate" O [j] "by" N O D] "like" M40 [k] "I have adjured you," N O] "I have adjured" M40; "you (m.s.) have adjured" D [l] Cf. *Hekhalot Rabbati* §§94, 257. [m] "by which wonder" N D] "by being made wondrous" (corrupt) O M40 [n] "was made of old" O M40 D] "was made until" (corrupt) N; Gaster reads "was much (*m'd*) made" [o] "*before He made*" (Prov 8:26) O D] "until thirteen" (corrupt) N; "before there was made" M40 [p] "*the earth*" (Prov 8:26) N M40 D] "{the heavens} *the earth*" O [q] "the beings of praise" N O] "the beings of my praise" M40; "the beings of the praise of good" D ("good" is a corruption of "Again" in §635 O [cf. M40], with Schäfer, *Übersetzung*, 4:33 n. 18). Gaster reads "the beings that are in it (*šbh*)," which would involve an emendation of the manuscripts but could be original. **§635** [a] "I" N D] "Again I" O; "Good I" M40 (a corruption of "Again" in O; cf. §634 n. q) [b] "that are among your names" N O] om M40; "that are among its names" D (the antecedent of "its" is unclear) [c] "their explication" N] "its explication" O D; the reading in M40 is abbreviated and could represent either [d] "God" [e] "time" [f] "H/he/it was" [g] "God" [h] "ŠHYH ʾLWH" or "who was God" [i] "God" [j] "God" **§636** [a] "I adjure you" N O] "Adjuring" M40; "I adjure" D [b] "your five names" N O] "the five names" M40 D [c] "whose letters are" D] "whose signs are" M O; "whose letter is" M40 [d] "written" N O D] "paths" M40 [e] "swallowing" O M40 D] om N. Schäfer (*Übersetzung*, 4:34 n. 5) emends to "swallowed." Gaster proposed to emend to *bwlṭwt*, "embossed," but the emendation is not reflected in his translation ("whose letters are written on burning fire"). [f] "and flying above" N O] om M40 D [g] "the throne of glory" N O] "from the throne of BR Your glory" (corrupt) M40; "from the throne of Your glory" D [h] i.e., letter.

of[i] the Presence not peer (at them). And this is their explication[j] and their pronunciation[k] and their adorning:[l] ʾTLMT GNYSS[m] HWH YH YH[n] QRYMWS QRYR HWH YH YH YHB[o] ʾHYSWG GHWH YH TTMNGYH YHB[p] HWRGH YH YH HW HH GH YH YH YHB[q] ʾQNYʿP ṢLʾ[r] ZD ŠQTTH WB ḤYH[s] YHB.[t] By them I adjure you[u] that you know and recognize the praise and greatness of these names, such that mouth cannot praise and ears cannot heed[v] the great praise of one of them. Upon them you are commanded and you are warned[w] from the mouth of the Most High, that if you hear an adjuration by these names, do glory[x] to His name[y] and hasten and descend and do[z] the will of the one who adjures you.[aa] And if you delay, behold (I) will thrust you[bb] into Rigyon[cc] of pursuing[dd] fire and I[ee] will set another[ff] in your place.[gg] Do glory[hh] to His name[ii] and hasten and descend to me[jj]—I am so-and-so son of so-and-so—not in rage, and not in confounding, and not in shapes of[kk] of fire and hailstones[ll] and walls of rage and treasuries of snow,[mm] and not in wings of[nn] storm, and not in borders of[oo] tempest[pp] that

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[i] "the Princes of" N O] "the Prince of" M40 D (but the verb "peer" is plural) [j] "their explication" N O] "its explication" D; M40 is abbreviated and could represent either. [k] "and their pronunciation" N O] *wbyqwbw* (corrupt) M40; "and its pronunciation" D [l] "and their adorning" O] "and their ordering" N; "and its adorning" M40 D. The names seem intended each to end with "YH YHB," and perhaps the final name should be emended accordingly. [m] "GNYSS"—perhaps a transliteration of the Greek word *genesis*, meaning "origin" and the Greek title of the book of Genesis? [n] Read "YHB" with N. [o] "YHB" or "(YH) has given" [p] "YHB" or "(YH) has given," but divide the preceding word so as to read "YH YHB" with N. [q] "YHB" or "he has given" [r] "shadow" [s] "living creature" [t] "he has given" [u] "I adjure you" N O] "I adjure" M40 D [v] Cf. Jer 6:10. [w] "and you are warned" O M40 D] "and you must be careful" N [x] "glory" N O] "your glory" M40 D [y] "to His name" M40 D] "to your name" N O [z] "and do" (impv.) N O D] "he must do" M40 [aa] "the one who adjures you"—Gaster reads the Hebrew differently (*mšmyʿk*) and translates "the man who makes thee hear them" [bb] will thrust you" N O D] *rwḥpk* (corrupt) M40. The word in M40 means "to tremble" or (in *piʿel*) "to hover," but in neither case is it transitive, and thus the pronominal suffix *k* is meaningless. [cc] For Rigyon the river of fire, see *Hekhalot Rabbati* § 154 n. m. [dd] "pursuing" N O] "trembling" M40; "thrusting" D [ee] "I" O M40 D] om N. Thus the subject of this sentence is unclear in N. [ff] "another" N M40 D] "one" O [gg] "in your place" M40 D] + "and in place of your dominion" N; "in place of your dominion" O [hh] "glory" N] om O; "in everything" M40; "everything" D [ii] "to His name" O M40 D] "(of) His name" N [jj] "to me" N O D] om M40 [kk] This word is corrupt in all manuscripts. I follow Schäfer (*Übersetzung*, 4:36 n. 23) in emending it to *bdny*, a term known otherwise only in the Qumran literature, but found in similar contexts in the Songs of the Sabbath Sacrifice. See Newsom, DJD 11, 291 and Davila, *Liturgical Works*, 112. Gaster emends to "fiery coals." [ll] "and hailstones" N M40 D] "and not in hailstones" O [mm] Cf. Job 38:22 [nn] Emending the corrupt and incomprehensible readings of the manuscripts with Schäfer, *Übersetzung*, 4:36 n. 26. [oo] For "borders of" Schäfer proposes the emendation "powerful acts of." This is possible, but the rather difficult expression in the manuscripts should not be ruled out. Celestial borders are unattested elsewhere in the Hekhalot literature, but they do appear in the Songs of the Sabbath Sacrifice, e.g., 4Q400 i 13 (Davila, *Liturgical Works*, 98, and comment f on 99). [pp] "tempest" N O] "storm" M40 D

go with you. And you shall do[qq] my request: what I ask establish and my will[rr] fulfill.[ss] For in your hand is everything by the permission of ʾNDYRW RD[tt] HW HYH,[uu] my God and your God, Lord of everything and your Lord. And by His names[vv] I have adjured you[ww] that you be bound to me and you hasten and descend and do my will and do not delay.

Invocation by the greatest name

§637 Again, I call you by the greatest and loveliest and dearest[a] name of all your names, in the name of your Commander from which name of his one letter is missing. And by it He formed and founded everything and He sealed with it all the work of His hands. And thus its explication,[b] their blinding light,[c] their overpoweringness, and their adorning: ʾŠŠ MQṢTT MG MSṢYY MNYQYY PYPG HWGYY HSS PṢS YH SʾMYNNSSYʾ QTW HWHS. And its explication in the pure tongue[d] by *yod*[e]-*he*,[f] how is it called? YHWH YW HWH HW HW YHWH YH HYH[g] YHWH YHWH YHWH ḤY[h] WHYY HYW[i] HYH[j] YH HHW YW ḤY[k] HWH YH YHWH YWH.

Adjuration by the right hand of God

§638 I adjure[a] you by the holy right hand[b] and by His faithful and lovely name for whose glory all things were created. For everything is explicit[c] by means of the mighty arm,[d] and from awe of it[e] are in dread[f] all the sons of the

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[qq] "And you shall do" O M40 D] "And do" (masc. sg. impv.) N [rr] "my request: what I ask establish and my will" N M40 D] "my request and what I ask, and establish my will" O [ss] "fulfill" N] om O M40 D [tt] "descend!" (masc. sg. impv) [uu] "H/he/it was" [vv] "and by His names" N O] "and by your name and by my names" M40; "and by your name and by your names" D [ww] "I have adjured you" N O] "I have adjured" M40 D **§637** [a] "and dearest" N O D] "most euphonious" M40 [b] "its explication" N O] "their explication" D; M40 is abbreviated and could represent either reading. [c] "blinding light" N O (following Schäfer, "Die Beschwörung," 134 and n. 109 for the interpretation of this word)] "their helper" M40 D [d] "in the pure tongue" N O D] "in the tongue of light" M40. The "pure tongue" is Hebrew. [e] "by *yod*" N O] "by a hand" (corrupt) M40; "like a hand" (corrupt) D [f] "*yod-he*," i.e., the Tetragrammaton. [g] "H/he/it was" [h] "Living One" or "alive" [i] "they were" [j] "H/he/it was" [k] "Living One" or "alive" **§638** [a] I adjure" N O] "I adjure me" (corrupt) O M40 [b] For the right arm and right hand of God, see *3Enoch* 48A (§§68–70). [c] "explicit" N] "from interpretation" O; "from my interpretation" M40 D [d] "by means of the mighty arm" N O M40] "like the mighty arm" D. Cf. Ps 89:14 (Evv. 89:13). [e] "and from awe of it (or "Him")" O] "and from awe of them" N; "and from awe of" M40; "and from the truth of" D [f] "are in dread" N O] "its/His dread" or "were in dread" M40 D

innermost entourage and they quake.[g] ʾŠSMṢ QTMPTG ʾWSYYGG BYʿMSYṢ TMTNYYṢ ʾTTZMN YYQYN PPGHW PHWZYY ṢṢS HYY ʾMṢS ʾNSY HWYY And its explanation is in the pure[h] tongue, by *yod-he*, how is it called?[i] YHWH ⟨???⟩ HH YHYH[j] WWHY HH YH YH YHWH HW YH YH HY HYH[k] WYH HWH YHWH HWY HY YHW HYW[l] YH YH HHWH YH HHYH Blessed is the name of the glory of His kingdom forever and ever. And all declare magnificence and give ornament[m] to your name, for thus[n] is your dearness.[o] I adjure and I decree and I establish upon you[p] that you not transgress concerning my word[q] nor delay concerning[r] my word[s] and that you not change any of my decrees.

Dismissal

And I establish and I adjure and I decree

§ 639 and I establish upon you in peace,[a] in the name of YHW HY ʾY HB[b] YH Wʾ ʾH BʾH HʾH YWH HY HW ʾW YH HW YH YHH. Blessed is the name of the glory of His kingdom forever and ever. Ascend to peace[c] and I shall not be in dread in the hour of your dismissal from me.[d] In the name of ʾH YHWH YHWH YH HWH Lord Most High and holy is the name. In the name of[e] YHWH YHWH[f] of Hosts, *God of*[g] *the ranks of Israel* (1Sam 17:45). In the name of the holy living creatures[h] and in the name of the wheels of the chariot and in the name of the river of fire.[i] YH ZYY and all His attendants.[j] And in the name of YH 7 times; YY' YY' 7 times; of Hosts 7 times; God 7 times; Almighty 7 times; *I am who I am* (Exod 3:14), ʾHY ʾY ʾŠR ʾHY ʾY ʾHY ʾY ʾŠR YHW ʾY ʾH YʾY ʾŠR ʾY YHYʾ

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[g] "all the sons of the innermost entourage and they quake." N O] "they quake. All the sons of the innermost entourage:" M40 D [h] "pure" N] om O M40 D [i] "by *yod-he*, how is it called?" is found only in N, but cf. the corresponding passage in § 637. [j] "there shall be" [k] "H/he/it was" [l] "they were" [m] "declare magnificent and give ornament" O M40 D] "declare Him magnificent, ornamenting Him" N [n] "thus" N M40 D] "in you" O [o] Or, following an emendation by Gaster and Schäfer (*Übersetzung*, 4:39 n. 8), "thus do they hold you dear." [p] "and I establish upon you … and I decree" om (haplography) M40 D [q] "my word" or "my words" N] om O [r] "concerning" N] om O [s] "my word" or "my words" **§ 639** [a] "in peace" N O] M40 and D have abbreviations that are likely corruptions of the reading of N O, although the abbreviation in M40 could mean "in the seventy tongues" (i.e., of the nations), perhaps in contrast to "the pure tongue" in §§ 637 and 638. [b] "give!" [c] "to peace" O M40 D] "in peace" N [d] "from me" O (?) M40 D] "from him" or "from us" N [e] "is the name. In the name of" N O] om M40 D [f] "YHWH" O M40 D] om N [g] "*God of*" (1Sam 17:45) O M40 D] + "Israel" N [h] "In the name of the holy living creatures" N O] om M40 D [i] For rivers of fire cf. Dan 7:10 and *Hekhalot Rabbati* § 154 n. m. [j] "and all His attendants"—Emending the incomprehensible text of the manuscripts with Schäfer, "Die Beschwörung," 136 n. 124.

ʾŠR YH YʾY YHY[k] ʾYH YH YH[l] magnificent of potency[m] is His name YH HWʾ[n] HB[o] HYH[p] who was revealed at Mount Sinai in the effulgence of His kingdom.[q] With these fearsome and powerful names that darken[r] the sun and thrust aside the moonlight and overturn the sea[s] and split[t] the stone[u] and quench the fire, I adjure spirits and devas,[v] and demons[w] and satans:[x] you must go far away[y] and you must depart[z] from so-and-so, son of so-and-so.[aa,bb]

The Youth (JTS 1746)

Introduction

[1]R. Ishmael [2]said:

Metatron the great attendant said this testimony to me:

A *Shiʿur Qomah* passage[a]

[3]I testify by H', the God of Israel, that the height of His stature when He [4]sits on the throne of His glory is a hundred and eighteen myriad parasangs. The width of His right [5]eye is three myriad, three thousand parasangs, and so is His left eye. From His right arm [6]as far as His left arm is seventy-seven myriad parasangs. And therefore it is said, *the great, mighty, and fearsome God* (Deut 10:17).

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[k] "let there be" [l] This string of *nomina barbara* consists of combinations of the Hebrew letters in the phrase quoted from Exod 3:14 (ʾHYH ʾŠR ʾHYH), sometimes mixed with the letters of the Tetragrammaton. The combination "ʾŠR" means "who." [m] Cf. Ps 89:9 (Evv. 89:8). [n] "he" [o] "give!" [p] "H/he/it was" [q] Cf. 1 Chr 29:25. [r] "that darken" O D] "that reckon" N; "and darken" M40 [s] "the sea" O M40 D] om N [t] Here N and O M40 D read two different Aramaic verbs that have roughly the same meaning. [u] "the stone" N O] "the coagulation" (corrupt) M40 D [v] "and devas," accepting Schäfer's emendation ("Die Beschwörung," 136 n. 134) of this corrupt word (unintelligible N; "appearances" O; "in the hands" M40; om D). The word "deva" is a Persian term for a spirit, which is given a demonic sense here and in the Aramaic incantation bowls. See Montgomery, *Aramaic Incantation Texts*, 74. [w] "and demons" N O D] om M40 [x] "and satans" N O D] "and pure ones" (corrupt) M40 [y] "you must go far away" O D] "you must squeeze" N; "you must be strong" M40 [z] "and you must depart" N] "and he must depart" O D; *tḥzqwn* (corrupt) M40 [aa] "so-and-so" is feminine in N, masculine in D, and abbreviated in O M40 such that it could be either. One would expect the descent to be accounted matrilineally. [bb] The last sentence is in Babylonian Aramaic. **JTS 1746** [a] Cf. *Merkavah Rabba* §§ 698–699, 701.

The celestial realm

[7]He said and the world was, and His name is established forever and ever and ever. His ornamentation [8]fills the inhabited world: bands of rage from His right, and from His left effulgent zealous ones, and darkness and cloud [9]and misty cloud and thick mud before Him. Before Him is a field in which stars are sown. Between each [10]star is a place dedicated to lightningbolts. Every single lightningbolt is an entrance of Hashmal. Above are [11]winds for lightningbolts and thunderbolts, clouds and thunderclaps, and the ends of the rainbow, and upon Him are grace, [12]lovingkindness, glory, effulgence, garlanding, ornamentation, majesty, and the seal-ring of the lion, and the seal of [13]the eagle, the likeness of the ox, and the face of a sealed man.[b]

The Youth

His hand rests on this Youth. [14]Powerful and Mighty and Holy and Blessed One. And they come and stand before the Youth and the Youth [15]comes and abases himself before ʾH"H is His Name, and he enters beneath the throne of glory [16]and he says:

Blessed be the glory of YHW"H YHWY"H WY"H YH"W Y"H WY"H YH"W Y"H [17]WYH"H".[c]

They say after him:

Blessed be the great and mighty and fearsome God (Deut 10:17).

The angelic liturgy of the Youth

When he proceeds, [18]there proceed after him from his right cherubim of fire, hailstones, treasuries of snow, [19]and walls of wrath; from his left, wings of storm and might of[d] tempest. When he [20]enters beneath the throne of glory …[e] *the great, mighty, and fearsome God* (Deut 10:17). When he [21]enters beneath the throne, one without a face sustains him and the attending angels come, [22]and the Youth and they bless and praise His great, mighty, and fearsome Name. [23]Every single day the Youth praises three times, every

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[b] Cf. Ezek 1:10 and *Hekhalot Zutarti* § 368b. [c] Cf. Ezek 3:12. [d] Emending the text's "might, tempest." Another reading is "mighty acts of tempest." [e] Some text is missing at this point. In § 385 and parallels the missing passage reads "He (i.e., God) strengthens (or "They all [i.e., the angels] strengthen") him with the abundance (or "the light") of His Presence and all the attending angels come and recite before the Holy One, blessed be He,"

day, and he dispenses some of his splendor and some of his adornment [24]upon the princes of the peoples of the world. And the Youth, this is the prince who is inscribed with seven voices, [25]with seven letters, with seventy in six-by-six and placed in most secret places, in innermost [26]chambers, as wonders of wonders. And he ministers before *consuming fire* (Deut 4:24). The Holy One, blessed be He, did not give permission [27]to make use of it, not to Adam, not to Shem, not to Abraham, to Isaac, and to Jacob, but [28]to Moses alone. And Moses said before the Lord of the whole earth:

If Your Presence does not go, [29]*do not bring us up from here* (Exod 33:15).

And the Holy One, blessed be He, warned Moses:

Watch out before him ... for my name is in his midst (Exod 23:21). [30]This is My Name of glory.

A description of the Youth

He is the prince, the Prince of the Presence, and all the attending angels stand [31]before him. This is the great prince, he is prince over all the princes and prince over *the myriads* [32]and *the thousands of ŠN'N*, (Ps 68:18), and he stands before Him who is exalted above everything.[f]

His stature is three [33]thousand myriad parasangs and they call him "Youth." The crown that is on his head is five [34]hundred thousand parasangs by five hundred thousand parasangs. "Israel" is its name. The precious stone that is between [35]its horns is three hundred thousand parasangs by three hundred thousand parasangs.[g] ʿM"Y L"Y ŠM"H.[h] [36]His body resembles the rainbow and the rainbow resembles every *appearance of fire enclosed all around* (Ezek 1:27).

The angelic liturgy of the Youth, continued

And the angels [37]who are with him come and surround the throne of glory. They are on one side, and the living creatures are on the other [38]side, and the Shekhinah is in the middle. One living creature ascends above the

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[f] Note the interesting variant "and he stands before Him who is exalted over all the gods above on high" (*wʿwmd lpny my šntʿlh ʾl kl ʾlhym mʿlh lmrwm*) in § 397 and parallels. Angels are not normally called "gods" in the Hekhalot literature, although this is a common usage in the Qumran literature (see Davila, *Liturgical Works*, 101). [g] For a similar crown on God's head, cf. *Merkavah Rabba* § 697 N. [h] "M"Y L"Y ŠM"H" or "My people belong to me" is its name."

throne of glory [39]and arrives next to the seraphim and descends onto the tabernacle of the Youth,[i] saying in a great [40]voice, *a thin*,[j] *quiet voice* (1Kgs 19:12):

I will magnify the throne more than he.

At once the ophannim keep quiet, [41]the seraphim are silent, bands of watchers and holy ones[k] are pushed to the river of fire,[l] the living creatures [42]put[m] their faces to the ground, and the Youth brings deafening fire and places (it) into their ears [43]in order that they not hear the sound of the speech. He[n] remains alone. The Youth calls Him:

[44]The great, mighty, fearsome, magnificent, strong, valiant, pure, holy, [45]powerful, precious, glorified, meritorious, innocent, beloved, wondrous, lifted up, elevated, [46]ornamented God.

Thus he calls:

Y"H ʾDY"R[o] YH"W etc. up to the end of all [47]the holy names as you find them in the long *Pirqe Hekhalot*.[p]

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[i] A celestial tabernacle also appears in Heb 8:2, 5; 9:11; Rev 13:6; and Songs of the Sabbath Sacrifice, Song 7, 4Q403 1ii 10; Song 12 20ii–21–22 7. See Davila, *Liturgical Works*, 128–129, 147, 149–150 for discussion. [j] Emending "empty" to "thin" on the basis of §390 and parallels, and 1Kgs 19:12. [k] Cf. Dan 4:10, 20. [l] Cf. Dan 7:10 and *Hekhalot Rabbati* §154 n. m. [m] Omit "on," with §390 and parallels. [n] That is, the Youth. [o] "ʾDY"R" or "magnificent" [p] *Pirqe Hekhalot* means "Chapters of the Palaces." It is unclear to which document the reference is here. Cf. lines 43b–47 to G19 1b 2b–5a.

CHAPTER EIGHT

GENIZA FRAGMENTS

Introduction

In addition to the medieval manuscripts that contain the complete texts of the Hekhalot macroforms translated in chapters one to seven, numerous fragments of Hekhalot literature have been recovered from the Cairo Geniza. Although badly damaged, these fragments are of extraordinary importance, since they were copied before, sometimes centuries before, the editing of the major macroforms by the *Ḥaside Ashkenaz* and they thus give us some information on the state of the texts of these macroforms in an earlier period. These manuscripts are not always easy to work with: they are not only fragmentary, they are themselves often quite corrupt. But their text still comes to us without the redactional changes introduced by the *Ḥaside Ashkenaz* (cf. G12 and GO56) and, even when corrupt, they contain a different pattern of copyist errors than those in the later complete manuscripts, not infrequently preserving better readings that would otherwise be lost (cf. the text of *Hekhalot Rabbati* § 273 in G1). In addition to the translations here, I have also collated the readings of the Geniza manuscripts in the critical apparatuses of the relevant macroforms in the earlier chapters.[1]

As noted in chapter one, material in square brackets is text reconstructed to fill a lacuna. Reconstructions are based on comparison with the readings of the later complete manuscripts in light of approximate letter counts for damaged lines. Reconstructions use the critically-reconstructed main text unless the letter-count for the line suggests a different reading. For the full range of extant readings as well as notes on the content of the passages, see the critical apparatuses to the texts in the earlier chapters.

In addition to the early copies of macroforms that were already known to us, portions of at least three Hekhalot texts that were previously entirely lost have been restored to us from the Geniza, all in manuscripts from roughly the eleventh century. Whether they were lost by happenstance or were

[1] G16 and G75 are translated here but not collated with *Hekhalot Zutarti* § 362, § 421, respectively, since their texts vary significantly from that of the complete macroform.

suppressed by design, the recovery of these new texts has provided us with an additional wealth of precious information about the Hekhalot tradition. The notes to these three texts deal with text-critical issues, including reconstruction of lacunae on the basis of parallels with the major macroforms and emendations according to sense, as well as matters pertaining to content.

The following is a survey of the manuscripts translated in this chapter.

From the Hekhalot Rabbati*, the* Sar Torah*, and the* Sar Panim

G1 (T.-S. K 21.95.S) is a leather fragment of a scroll containing a small part of one column of text, with five nearly complete columns following it. Both its beginning and its end are lost. It is unusual to find a non-biblical scroll in this period, which may suggest it had a liturgical function.[2] This is one of the earliest Geniza fragments, dating to before the ninth century. It is mainly a collection of hymns that are known from the *Hekhalot Rabbati*, but they appear here in a different order. With them are a hymn known from the *Sar Torah*, an adjuration of the Prince of the Presence, and the opening of the *Sar Panim* text, which also concerns the Prince of the Presence. The passages known from the *Hekhalot Rabbati* appear here as *qedushah* hymns, i.e., hymns that end by quoting from the Trisagion passage in Isa 6:3. This type of hymn does appear frequently in the *Hekhalot Rabbati*, but of these particular passages only § 273 and § 274 appear in that form there. The last microform on the leather is the beginning of the first paragraph of the *Sar Panim*, with a text substantially different from the one in our later, complete manuscripts. The column ends in mid-sentence and must have continued in at least one additional column. We have no way of knowing if it continued with some version of the complete *Sar Panim* text (§§ 623–639) or if this section is an extract from a larger text. A blank space or blank line is placed between each paragraph in G1, but there is no other indication of divisions within the manuscript and no indication that the *Sar Panim* passage begins a new macroform.

The relationship between this scroll and the macroforms with which it shares material is unclear. It may be a fragment of a very different recension of the *Hekhalot Rabbati* than we know from the later, complete manuscripts; it may be an independent collection of hymns and other material that later went into the *Hekhalot Rabbati* and other macroforms; or it may be

[2] Schäfer, *Geniza-Fragmente*, 9.

a collection of passages extracted from the *Hekhalot Rabbati* as we know it and from other sources, reordered and redacted to suit the editor's own purposes.[3]

The identifiable surviving text is as follows in the following order: *Hekhalot Rabbati* § 95/155; *Sar Torah* § 306; *Hekhalot Rabbati* §§ 271, 272, 273, 270, 275, 274; an adjuration of the Prince of the Presence also found in the *Synopse* as a *Sondergut* in § 501 and § 542; *Hekhalot Rabbati* §§ 269, 276, 277; *Sar Panim* § 623.[4]

From the Hekhalot Rabbati

G2 (T.-S. K 21.95.K) consists of two fragmentary, non-contiguous leaves from a codex that was copied before the middle of the eleventh century. The first leaf contains *Hekhalot Rabbati* §§ 84–94 (in the order §§ 86, 85, 84, 91, 92, 93, 94) and the second §§ 190–196, and 198–201. The paragraphs at the beginning and end of each leaf begin and end, respectively, *in media res*. The text of § 85 appears in a uniquely short form. The order §§ 86–85–84 (§§ 88–89–90) is also found in V and L.[5]

G3 (T.-S. K 21.95.M) consists of two fragmentary, contiguous leaves from a codex that was copied before the middle of the eleventh century. It contains *Hekhalot Rabbati* §§ 110–113, 118–121, 152–158. The first side of the first leaf commences late in § 110 and ends partway into § 113. The second side commences within § 118 and ends partway into § 120. The first side of the second leaf concludes § 120 and begins § 152. The second side of the second leaf begins partway into § 156 and ends partway into § 158. Paragraphs §§ 119–121 appear in the order found in the majority of the later complete manuscripts. Paragraphs 122–151, which consist of secondary material omitted by many or most manuscripts, are omitted in G2.[6]

G4 (T.-S. K 21.95.I) consists of two non-contiguous leaves from a codex copied in the twelfth century or somewhat later. The first leaf contains an incantation prayer, followed by *Shiʿur Qomah* material that corresponds to § 376 and § 939. It is not translated here. The second leaf contains *Hekhalot Rabbati* §§ 246–250 with the first and last paragraphs beginning and ending, respectively, *in media res*.[7]

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[3] See Schäfer, "Zum problem," 70–72 and Davila, "Prolegomena," 218.
[4] G1 was published by Schäfer in *Geniza Fragmente*, 9–32.
[5] G2 was published by Schäfer in *Geniza Fragmente*, 33–52.
[6] G3 was published by Schäfer in *Geniza Fragmente*, 53–67.
[7] G4 was published by Schäfer in *Geniza Fragmente*, 68–75.

G5 (T.-S. AS 142.94) consists of one leaf from a twelfth-century codex which contains the end of *Hekhalot Rabbati* § 236 through the beginning of § 240.[8]

G6 (T.-S. K 1.97) consists of two non-contiguous leaves from a codex written in a North African and possibly also Spanish script of the thirteenth century at the earliest. The first leaf contains material from the Hebrew magical treatise *Sefer HaRazim*. It is not translated here. The second leaf contains an adjuration that incorporates material from *Hekhalot Rabbati* §§ 213–214.[9]

GO56 (Oxford Heb. f. 56, fol. 125a 1–15) is a fragment from a scroll or amulet written in an Oriental script of the twelfth to fourteenth centuries. It contains a very interesting variant text of the ascent instructions in *Hekhalot Rabbati* §§ 221–229 or 230 in which the digression of §§ 224–228 is missing. The text reads smoothly without it and it appears that this is a fragment of an early recension in which the digression, which is likely to be secondary on other grounds, had not yet been added.[10]

From and Parallel to the Hekhalot Zutarti

G7 (T.-S. K 21.95.B) consists of two non-contiguous leaves from a codex copied before the middle of the eleventh century. The first leaf contains material from *The Alphabet of R. Akiva* and is not translated here. The second leaf contains *Hekhalot Zutarti* §§ 335, 337, 338/344, 346, 348, 349–350 on one sided and § 353–356 on the other. The top and bottom margins of the leaf have been destroyed and the paragraphs at the beginning and ending of both sides of it are therefore incomplete. Most of the leaf seems to be preserved, but a total of about three lines have been lost on each side, It unclear how much was lost from the top of the page and how much from the bottom. It is the only surviving manuscript of the *Hekhalot Zutarti* marked with chapter and verse divisions. A v. 4 (corresponding to § 338/344) is marked in 2a 6; a v. 5 (corresponding to § 346) in 2a 11; a v. 6 (corresponding to § 348) in 2a 15; a v. 7 (corresponding to § 349) in 2a 19; and a v. 8 (corresponding to § 350) in 2a 23. The chapter marker (presumably for chapter 2) is lost in the break, but the enumeration of a new chapter survives on the other

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[8] G5 was published by Schäfer in *Geniza Fragmente*, 76–81

[9] G6 was published by Schäfer in *Geniza Fragmente*, 82–85. The first leaf was republished as G8 by Rebiger and Schäfer in *Sefer ha-Razim I und II*, 3, 133*.

[10] GO56 (my siglum) was published by Schäfer in "Ein neues *Hekhalot Rabbati*-Fragment." See also my comments in the introduction to chapter two and in "Prolegomena," 218–219, 220–221.

side of the leaf: a v. 2 (corresponding to § 355) is marked in 2b 4; a v. 3 (corresponding to § 356) in 2b 8; and a v. 4 in 2b 15, a v. 5 in 2b 17, and a v. 6 in 2b 19 (all three within § 356). The text of the *Hekhalot Zutarti* in this manuscript exhibits a number of differences in content and order from the later complete manuscripts.[11]

G16 (T.-S. NS 322.21) consists of two non-contiguous leaves from a codex copied in the eleventh or twelfth century. Folio 1a–b contains fragments of magical texts known as *Sheva Eliyahu* or *Sheva Zutarti* and "*berakha* des Sieben-Bitten-Gebete" and has been republished by Schäfer and Shaked in *Magische Texte* 2:79–86 as part of G23. It is not translated here. Folio 2a contains an unknown text unrelated to the Hekhalot literature and was not published in *Geniza-Fragmente*. Folio 2b 11–15 contains a small amount of material that is found both in *Hekhalot Zutarti* § 362 and in the magical treatise *Havdalah di-R. Akiva* § 3. It is impossible to tell whether this text comes from the former or the latter document or whether it is a freestanding tradition (which consisted of §§ 362, 364–365) which was incorporated into both.[12]

G75 (T.-S. NS 91.53) is a single leaf containing an incantation amulet in a mixture of Hebrew and Aramaic, with one transliterated Greek word. The passage in 1a 6–22 parallels material in *Hekhalot Zutarti* § 421.[13]

From 3 Enoch

G12 (T.-S. K 21.95.L) consists of two still-attached leaves from a codex that was probably copied in the eleventh or twelfth centuries. The text of the first leaf is all but destroyed, but the second preserves material that parallels *3 Enoch* §§ 1–2, 61–62 (1:1–12, 43:2–44:4), followed by an astrological and physiognomic revelation narrated by Metatron. The text of the passages parallel to *3 Enoch* has significant variations and Schäfer has argued convincingly that this text is a more original formulation of the material than what we find in the later complete manuscripts of *3 Enoch*.[14]

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[11] G7 was published by Schäfer in *Geniza Fragmente*, 86–95.

[12] G16 was published by Schäfer in *Geniza Fragmente*, 152–153. See also the introduction to the *Hekhalot Zutarti* in this volume and *Hekhalot Zutarti* § 362 n. a.

[13] G75 was published by Schäfer and Shaked in *Magische Texte*, 3:185–190. An earlier draft of my translation along with commentary was published in *Descenders to the Chariot*, 229–230.

[14] G12 was published by Schäfer in *Geniza Fragmente*, 135–139, and he has provided a German translation and extensive commentary in "Ein neues Fragment zur Metoposkopie und Chiromantik." See also Schäfer and Herrmann, *Übersetzung*, 1:XI, XXII–XXIII, 1–2, 134–138; Davila, *Descenders to the Chariot*, 55–74, esp. pp. 64–65; and idem, "Of Methodology, Monotheism, and Metatron," esp. pp. 16–17. For translations of the complete text of

Additional Hekhalot Texts

G8 (T.-S. K 21.95.C) consists of two still-attached but evidently non-contiguous leaves from a codex copied before the middle of the eleventh century. The first leaf is unusually narrow and contains *Shiʿur Qomah* material parallel to §§ 381–383, 376–377//§§ 944–946, 939–940. It is not translated here. The second, unusually broad leaf contains the new Hekhalot text, conventionally known as the Ozhayah Fragment, the beginning and end of which are now lost.

The surviving Ozhayah Fragment consists of a Hebrew narrative text in three demarcated sections. The first (2a 1–2b 24a) is marked with the concluding title "The Seal of the Chariot." It is a narration by the angel Ozhayah and it includes a number of verbal parallels with the *Hekhalot Rabbati* and one each with the *Hekhalot Zutarti* and the *Sar Torah*. It opens with an obscure and poorly-preserved story involving creation and the Flood, segueing into a mysterious description of a future sage in Babylonia. Ozhayah describes an ascent praxis called "the seal of the descent to the chariot" (2a 25) culminating in the presentation of the heavenly angel called "the Youth," who greets the successful practitioner at the end of his ascent. This section closes with testimony from R. Ishmael to the efficacy of the praxis. The second section (2b 24b–44a) has the opening title "The Prince of Torah that belongs to it" and is a Sar Torah praxis that apparently is intended to go with the preceding ascent praxis. It quotes R. Ishmael twice and it shares a hymn with *Sar Torah* § 306. A blank space on line 44 indicates the end of this section. The third section (2b 44b–49a) opens with "ʿAnaphʾel said:" and closes with the title "the might of ʿAnaphʾel." It is a variant formulation of material found in *Hekhalot Zutarti* §§ 420–421, some of which pertains to the angel ʿAnaphiʾel. Line 49b begins a new unit with a quotation of R. Ishmael in which he adjures an angel. The rest of the text is lost.

This work or collection of works is acquainted with traditions known from the *Hekhalot Rabbati*, the *Hekhalot Zutarti*, and the *Sar Torah*. It very likely knew some version of the first and possibly of the latter two as well. It has a particular interest in Babylonian traditions, but apart from this interest and the date of the manuscript itself, it is difficult to draw conclusions about its date and provenance.[15]

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3 Enoch see Alexander, "3 (Hebrew Apocalypse of) Enoch" and Schäfer and Herrmann, *Übersetzung*, vol. 1.

[15] G8 folio 2 was first published by Gruenwald in "New Passages from Hekhalot Literature,"

G19 (Antonin 186) is a single leaf copied roughly at the end of the eleventh century. It is part of an adjuration of Metatron and contains extensive parallels with ritual praxes found in other Hekhalot texts, notably the *Sar Torah*. It is written in Hebrew with occasional phrases in Aramaic. We have no way of knowing how much of the text has been lost from the beginning and the end. There are no clear grounds for assigning it a date or provenance beyond the date of the manuscript itself.[16]

G22 (T.-S. K 21.95.G, published by Gruenwald as the "Unicum" i.e., "Unique" Hekhalot text) is a single leaf copied before the middle of the eleventh century. Bits of a second leaf remain attached but contain no decipherable text. The top and outer-side margins are destroyed. The beginning of the document is lost and it may have commenced in a previous leaf. The ending is preserved and includes a colophon containing a name. This work is written in Hebrew and contains ritual instructions, perhaps for a Sar Torah praxis; adjurations; and hymnic material, some of which of the latter is also known from the *Hekhalot Rabbati*. Several sections open with an attribution to R. Ishmael.[17]

Geniza Fragments Not Translated in This Chapter

As already noted, I have not translated every text published by Schäfer in *Geniza-Fragmente zur Hekhalot-Literatur*. Some of these texts, such as G8 1a–b, contain *Shi'ur Qomah* traditions that are not dealt with in this volume and others, such as G6 1a–b, are better regarded as magical or hymnic rather than Hekhalot literature.

Briefly, aside from those already noted above, the texts published in *Geniza-Fragmente* which are not translated here are the following:

356–367. It was republished by Schäfer in *Geniza-Fragmente*, 97–111 along with folio 1. Parts of the Ozhayah fragment are translated with commentary by Halperin, *The Faces of the Chariot*, 207–208, 368–370, 383 n. 26, 509–510; Swartz, *Scholastic Magic*, 124–130; Lesses, *Ritual Practices*, 89–94, 112–113, 277; and Davila, *Descenders to the Chariot*, 183–188, 285–288.

[16] G19 was published by Schäfer in *Geniza Fragmente*, 163–168. A translation of it with commentary has been published by Swartz, *Scholastic Magic*, 118–123 and parts of it have been translated by Lesses, *Ritual Practices*, 72, 94–95, 103, 107, 191–192, and by Davila, *Descenders to the Chariot*, 113–114.

[17] G22 was first published by Gruenwald in "New Passages from Hekhalot Literature," 368–372. It was republished by Schäfer in *Geniza-Fragmente*, 183–189. Parts of it have been translated with commentary by Swartz, *Scholastic Magic*, 131–135 and by Davila, *Descenders to the Chariot*, 114–115.

G9 (Heb. c. 65.6): a *Shiʿur Qomah* passage corresponding to §§ 948–963.[18]

G10 (T.-S. K 21.95.H): a *Shiʿur Qomah* text containing material not found in the *Synopse* as well as material parallel to §§ 952–953.[19]

G11 (T.-S. K 21.95.J): contains (1a–b) a tradition about the angel of Israel, apparently to be identified with Metatron, and a *Shiʿur Qomah* text containing material otherwise unknown except for some overlap with G10; and (2a–b) a description of the judgment of souls in the heavenly realm.[20]

G13 (T.-S. K 21.95.P); G14 (T.-S. K 21.95.T); and G15 (T.-S. K 1.144): contain material from *Sheva Eliyahu*/*Sheva Zutarti*. Republished by Schäfer and Shaked as G22 in *Magische Texte*, 2:27–78.[21]

G17 (Heb. a.3.25a): contains material from a different recension of *Sheva Eliyahu*/*Sheva Zutarti*. Republished as G24 by Schäfer and Shaked in *Magische Texte*, 2:87–95.[22]

G18 (Heb. e.107.10): is a fragment of *Havdalah di-R. Akiva* § 3 which passage has a parallel in *Hekhalot Zutarti*. Its readings are collated in the critical apparatus to *Hekhalot Zutarti* §§ 362, 364–365, but the fragment is not translated here, since it is not technically of a Hekhalot text.[23]

G20 (T.-S. AS 142.13): is a magical text containing *segullot* ("remedies") known from the magical treatises *Sefer Ha-Razim* and *Harba di-Moshe*. Republished by Schäfer and Shaked as part of G69 in *Magische Texte*, 3:143–152.[24]

G21 (T.-S. K 21.95.A): is an adjurational text that includes an extensive account of the legend of the ascent of Moses to heaven.[25]

G23 (T.-S. K 21.95.R): contains hymnic material from a work called *Pereq Shirah* which is not part of the Hekhalot literature.[26]

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[18] Schäfer, *Geniza-Fragmente*, 112–128.
[19] Schäfer, *Geniza-Fragmente*, 129–130.
[20] Schäfer, *Geniza-Fragmente*, 131–134.
[21] Schäfer, *Geniza-Fragmente*, 140–151.
[22] Schäfer, *Geniza-Fragmente*, 154–158.
[23] Schäfer, *Geniza-Fragmente*, 159–162.
[24] Schäfer, *Geniza-Fragmente*, 169–170.
[25] Schäfer, *Geniza-Fragmente*, 171–181.
[26] Schäfer, *Geniza-Fragmente*, 190–191.

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From the *Hekhalot Rabbati*, the *Sar Torah*, and the *Sar Panim*

G1 (T.-S. K 21.95.S)

(A 1–34 is almost entirely destroyed)

[A 34] … *Holy, holy, holy* etc. (Isa 6:3).

§ 95/ cf. § 155 (A 35; B 1–6a) [35] … day after day,
[B 1]from rejoicing and chanting of various times,
[2]recitation that goes forth from the mouth of holy ones,
making music [3]and it goes forth from the mouth of the attendants,
behold, earthquake [4]and hills of flame are heaped up,
[5]covered, and reduced to slag every single day,
according to the word that is said, [6]*And one calls* etc. (Isa 6:3).

§ 306b (B 6b–15) Who will not exalt [7]You, fearsome, fearsome and confounding King, over all [8]Your attendants, with quiverings and in a cold sweat, attending [9]You with confounding and with quaking, standing before You [10]with one mouth and by analogy bringing forth [11]Your fearsome name. None is ahead and none is behind [12]and everyone who mixes the voice of his companions [13]as to Your name as the quantity of a hair's breadth, [14]at once he is knocked down and a fiery flame makes him [15]glow, according to the word that is said, *And one calls* etc. (Isa 6:3).

§ 271 (B 16–26) [16]You [are] YHWH, the Great, [17]Mighty, and Fearsome God,
the righteous, the pious, the upright, [18]and the faithful,
You are great;
all the possessors of [19]gr[eatne]ss declare You great.
[Y]ou are [migh]ty;
all [the posse]ss[ors of m]ight [20]declare You mighty.
Y[o]u are fearsome;
[all the possessors of chants] [21][chan]t to You.
You are [righteous];
[22][All the possess]ors of ri[ghteous acts] [declare You righteous.]

(three lines are destroyed)

[26][all the possessors of] faith[fulness] declare [Yo]u fai[thful.]

§ 272 (B 27–36, C 1a)[27]Yo[u are] the One who revealed Your [secret counsel] to Moses [28]at Sinai
and You did not [conceal] from him Your might.
[29]Every time when the [spe]ech [goes f]orth from Your mouth
the mountains [30]are in a cold sweat and are confounded from before You and they stand [31]b[efore Yo]u in great confounding.
And at the time when the speech [32]goes forth from Your mouth
all of them are burned with flames of [33]fire,
according to the word that is said, *And one calls* etc. (Isa 6:3)
[34]You … … and judge judgment of anguished ones, [35]in our hands are fl[ames.]
[Y]ou are the M[ig]ʿhty One of the majestic ones,ʾ
[36][ma]jestic over [everything,
declared maje]stic over everything,
[making lo]wly (C) [1][the lofty.
and making lofty the lo]wly.

§ 273 (C 1b–14) [Majes]tic among beings is man. And with the likeness of [2][a man You inscribed(?) on Your throne.] To them is [the fa]ce of a man and hands of a man [3][*under their wings* (Ezek10:8/cf. 1:8). They bend down and] prostrate themselves and they recite a song [4][like a man. And awe of You, O King, is] over them.

Majestic among animals is the lion. [5]You have inscribed [the li]keness of a li[on on] Your [thro]ne. They have the face of a lion. [6]They [r]oar like a lion and their arm and their pow[er] are like (that of) a lion. And awe of You is [7][a li]on over them.

Majestic among cattle is the ox. And You inscribed [8]the likeness of the ox on Your throne. They have the face of the ox. They low like an ox [9]and the vision of them is like an ox. And they take their stand like an ox. [10]And awe of You, O King, is over them.

Majestic among birds is the eagle and You inscribed [11]the likeness of an eagle [on] Your throne. They have the face of an eagle. They fly [12]like an eagle [and] they flit about like an eagle and they run like an eagle and they are swift as an eagle [13]to do Your will and to proclaim three times to You a threefold *qedushah*, [14]according to the word that is said, *And one called* (Isa 6:3).

§ 270 (C 15–20a) [15]Blessings, [pr]aise, and psalmody,
ornamentation, praise, and incantation,
victory, recitation, [16]and recitation
be to the Magnificent One, to the Eminent One, to the Valiant One,
to the Ch[osen One,] to the Blessed One,

[17]to the Majestic One, to the Majesty, to the Majestic One.
[They] have no slumber,
not (by) night [18]and not (by) daytime.
Rejoicing is in their mouths,
chanting is on [their] to[ngue] in every day,
[19][and] day [th]un[d]ers an earthquake of melody.
According to the word that is said, [20][*And*] *one called* etc. (Isa 6:3).

§ 275 (C 20b–33, D 1–9) Magnificence and faithfulness belong to the One who lives [21]forev[er,
understand]ing and blessing belong to the One who lives forever,
[22]ʳgreatnessˀ and[might] belong to the One who lives forever,
[23]kno[wledge] and s[peech] belong to the One who lives forever,
[24]effulgence and adornment belong to the One who lives forever,
[25]intellectual assembly and seniority belong to the One who lives fo[rev]er,
[26]merit and [l]uck belong to the One who lives forever,
[27][loving]kindness and grace belong to the One who lives forever,
[28]goodness and purity belong to the One who lives forever,
[29]salvation and uprightness belong to the One who lives forever,
[30]ʳcrownˀ and glory belong to the One who lives forever,
[31]lesson and encouragement belong to the One who lives forever,
[32]kingship and rulership belong to the One who lives [for]ever,
[33]euphony and eternity belong to the One who lives forever,
[D 1]secret counsel [and insight] belong to the One who lives forever,
[2]pow[erfulness and humility] belong to the One who lives forever,
[3]ornam[ent and wonder] belong to the One who lives forever,
[4]shou[ting and righteousness] belong to the One who lives forever,
[5]leap[ing] and holiness belong to the One who lives forever,
[6]chantings an[d mercies] belong to the One who lives forever,
[7]quiet an[d repose] belong to the One who lives forever,
[8]praise and ea[se] belong to the One who lives forever,
[9]ps[alm and ornamentation] belong to the One who lives forever. (one line blank)

§ 274 (D 10–18) [10]You are declared magnificent,
You are adorned,
You are psalmed,
You are declared holy,
You are blessed,
You are praised,
[11]You are ornamented,

You are exalted,
You are lifted up,
You are selected,
You are lauded,
You are psalmed(!),[a]
[12]You are declared ascendant,
You are received with glee,
You are declared strong,
You are loved,
You are declared upright,
You are declared fearsome,
[13]for such is the obligation of all formed beings,
Your people the house of Israel in every [14]place in their habitations.
To declare You upright,
to declare You upright,
to declare You upright,
[15]to declare You upright,
to declare You [uprig]ht,
to fear You,
for Your little ones,[b]
O One who lives forever.

[16]According to the word that is said, *And one called to another and said, "Holy*, [17]*holy, holy, YHWH of Hosts; the whole earth is full of* [18]*His glory* (Isa 6:3). End of chapter.

§ 501 (D 19–25)[c] [19]I adjure you, Prince of the Presence, in the name of ʾṬ, in the name of YHWH of [20]Hosts, in the name of Prince YH YHWH of Hosts, in the name of God [21]TYQRTYN YHWH of Hosts, in the name of ʾKTRYʾL ⟨YHWH God of Israel⟩ [who] seals [22]upon the crown and who explicates over the throne … [23]YQY ḤYY YHWH Prince YHW HYY … YH *I am w*[*ho I*] *am* (Exod

[a] Reading *tthll* for *tthln* in the manuscript. [b] The reading "for Your little ones" is very uncertain. [c] This section is parallel to the Aramaic and Hebrew passage in § 501 N O (//§ 542 M22) which reads in O: "I inquire, I adjure you, Prince of the Presence, in the name of YH YHWH of Hosts, in the name of ʾṬBḤ ʾH YHWH of Hosts, and in the name of Prince YH YHWH of Hosts, and in the name of God (ʾL) {TYQRWN} TYQRTYN YHWH God of Hosts, and in the name of ʾKT{D}RYʾL YWY God of Israel, who seals upon the crown and explicates on the throne: ʾKWRSṬYH ʾṬṬYH NṬṬYH NṬṬYH YṬṬYH ʾṬʾṬ ʾṬYYH, that you send me ʿZRYʾL the angel on this night. Fast for three days and their nights and say (it) seventy times in purity and in holiness. And he speaks with you mouth to mouth. To release him: I adjure you, ʿZRYʾL the angel, ⟨⟨in the name of⟩⟩ (with N M22) Michael and in the name of HDRYʾL that you depart in peace and you do not harm me." The other manuscripts contain minor variants in the text and many variants in the names.

3:14). [24]○ʾL ○Y HY HY WHY HYY YHWYHW ʾYHYY … [25] … (one line blank)

(D 26–30 E 1–11) [26]The prince, the name that was revealed to Moses at S[inai] … [27]The God, the God of your fathers, the God of Abraham, the God o[f I]saac, [28]and the God of Jacob ZṬ ○LŠPṢYH highest and holiest [29]Yʾ Yʾ Yʾ Yʾ ʾY ʾY ʾY ʾT in Your holiness testify by … [If] [30]there is in me transgression, if there is in me one of all my omens, [E 1]transgression if … [2]these pure ones … [3]and canals.[d] If I am pure ⌜may He enlighten⌝ me. [4]These pure ones in Your name … [5] … after You, great, mighty [6] … who is magnificent … [7] … and … [8]and the … … to me upon … [9]Your … … glory [10] … (one blank line)

§ 269 (four lines destroyed) (E 12–23) [15] … [my]riads of fire,
[loathing] destruction, [16]hatred,
… ⌜and contention⌝,
[17][removin]g ang[er,
des]troying wrath,
[18]increasing [all grace] ⌜and goodness⌝.
The cherubim of Your cherubim [19]are fire,
⌜O One who is declared majestic⌝ over the cherubim of fire,
[20][Seraphim are] seraphim of flame,
surrounding [21][Your throne] they stand,
each makes the other hear.

[22][*Extol*] *the One who rides in Aravot* (Ps 68:5), according to the word that is said, [23]*And one called* etc. (Isa 6:3). (one line blank)

§ 276 (E 24–31, F1–11) [24]And who is able to [spe]ak
one of thousand [25]thousands of thousands
and myriads of myriads in the vigor of[e] Your [26][mig]hty acts?
[You] before [whom] ⌜the living creatures⌝ [27] … on every single day. [28] …
earth is fire,
and [their] w[alk] [29]is fire,
[in flames of f]ire.
Their surrounding is Yours,
[30] …
helpers of power,
[31]⌜adornment, and⌝ effulgence.
No eye c[an beho]ld where [F 1]Your … is,

In the name of … magnificent King [2]and valiant King, Authority over the [first one]s and over [3]the last ones in the midst of quivering … [4]earthquake [m]elody and psalmody … [5]*And one called* etc. (Isa 6:3) (one line blank)

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[d] or "cubits" or "handmaids." None of the possible understandings of this word make obvious sense in context. [e] Reading *bkwḥ*. Schäfer reads "of the trust of" (*bṭḥ*).

[6]Exalted and lifted-up King, King of powerfulness and Mighty One,
O pure [7]and holy King,
Authority over the first ones [8]and over the last ones,
over the most high ones and over [9]the lowermost ones,
There is no man able to know Your deeds
[10]and to search out Your wonders,
according to the word that is said, [11]*And one called* etc." (Isa 6:3).

§ 277 (F 12–21) [12]And He/he called and said, Metatron, who places his name [13]to eight names: MRGYY'L, GY○○○'L, [14]○○○'L, ○TRY'L HZZHYYH ○○○○○R○ [15]MGY'L YHWRY'L YWPY'L, mud between[f] is [his] n[ame] [16]YHW, this is Metatron. In the love with which [17]the whole host on h[i]gh [lov]e him [18]they would call on him ZYPTY'L L[...] [19]ZBWRY'L *YHWH, YHWH. merciful and gracious God*, [20]*slow to anger and abounding in lovingkindness and truth* (Exod 34:6). Blessed be YY, [21]Wise One of the mysteries and Lord of the princes. (blank line)

§ 623 (F 22–33) [22]R. Akiva asked R. Eliezer [23]the Great, he said to him:

How do they adj[u]re [24]the Prince of Princes of Princes to descend to earth?

He said [25]to him:

One time I made him descend and he sought to burn [26]the whole entire world, f[or] he is a more magnificent prince than the whole [27]entourage on h[igh] and he always stands and [28]attends before the Kin[g] of the world, since [29]the Shekhinah is with him in every place.

He said to him:

[30]Mortal, the one who binds himself to make use [31]of him sits in fasting one day. And before [32]that day he must sanctify himself seven [33]days. And on the eighth day, the day of his purification[g]

From the *Hekhalot Rabbati*

G2 (T.-S. K 21.95.K): 1a–b: *Hekhalot Rabbati* §§ 84–94; 2a–b: *Hekhalot Rabbati* §§ 190–196, 198–201

(*top margin*)

§ 86 (G2 1a 1–25) [1][al]l beings [shall be] before him silver ⟨before the⟩ refiner ⟨at the mouth of the smelting furnace⟩, whether it be [2][unfit] silver, [whether i]t be pure silver. And also he would have [3][visionary insight into

[f]Corrupt? [g]The column ends in mid-sentence.

fami]ies: {how many whose male organ is cut off,} [4][{how many sons of sla]ves,} how many bastards [5][there are in families, how ma]ny sons of a menstruant, how many [6][*wounded by crushing* (Deut 23:2 [Evv. 23:1]), how many] *whose male organ is* [*cut*] *off* (Deut 23:1 [Evv. 23:1]), how many [7][sons of slaves, how many sons of] the uncircumcised. P' H[a]

cf. § 85 [8][Greatest of all that] he is[b] ???[c] set apart.

§ 84 [9][Greatest of all is that anyone] who raises[d] a hand against him and strikes him—[10][they clothe a s]ign of[e] plague and cover him [11][with lep]rosy and garland [him with skin] blemishes. Greatest of all is [12]that anyone who tells go[ssip about him]—[13]and they cast on me on [him …] [14]skin eruptions and injuries [… and stro]kes [15]from which a raw boil emerges. ⌜P' H⌝

§ 91 [16]Greatest of all is that anyone who sets [his] fa[ce] against him—[they make dim] [17]the luminary of his eyeballs. Greatest of a[ll is that] [18]anyone who despises him does not leave behind root [19]or branch, nor does he leave an inheritance. Greatest of all is [20]that anyone who te[lls … …]—[21]they enact not[f] *the decreed annihilation* (Isa 10:23; 28:22 Dan 9:27) ⌜and have no⌝ [22]mouth of compassion on him. P' D

§ 92 [Greatest]of all is [23]that they blow a sustained, a quavering, and a su[stai]ned blast on the horn, after [24]and they blow a sustained blast, and afterward [they] excom[municate and] excommunicate a[gain], [25]excommunicate and ban (him) [three times]

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(*top margin*)

(G2 1b 1–25) [1]every single day in the law court on high, from [the day] that [2]authority was given to Israel, to [the upright,] [3]to the ritually fit, to the meek, [to the humble,] [4]to the sensible, to the selected, [and to the ones set apart, to descend] [5]and to ascend to the chario[t, saying:

Let him be banished] [6]with regard to Ṭ ʿ ṢŠ YYY, G[od of Israel, with regard to Him and with regard to] the [throne of] [7]His glory, with regard to the crown [that is on His head, from the law court] [8]on high and with regard to the l[aw court below], [9]with regard to the whole host on high, [with regard to all His attendants] [10]and with regard to everyone who stands bef[ore Him considering] [11]the chariot but leaving it alone. P' H

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[a] The capital letters at the ends of paragraphs are abbreviations representing internal section markers in the manuscript. See Schäfer, *Geniza-Fragmente*, 33 for details. [b] "[that] he is" or "[that] he [shall] be." There seem to be deletion marks over the verb. [c] The word *mwdl* makes no sense and may be a corruption of the following word. [d] "who raises"—The reading is blurred and uncertain [e] Emend "[a s]ign of" to "him with" [f] The reading "not" is probably corrupt for "for him."

§93 [12]R. Ishmael [said:]

Such are they who study the vis[ion of] [13]the chariot. The one who considers the chariot does not [14]have permission to stand except before [15]three figures alone: before the king, [16]before a high priest, and before the Sanhedrin. [17]And the Sanhedrin at a time when it has in it a patriarch. [18]Behold, if there is no patriarch in it, he may not stand even before [19]the Sanhedrin, and if with you (masc. sg.),[g] [20]beho[ld], because he stands [21]before him he is cul[pabl]e, because he lessens his days [22]and sho[rtens] his years. S' H'

§94 R. [23]Ishmael said:

What distinguishes songs is [24]the begi[nning of] His praise and the start of a song [25] …

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(*top margin*)

§190 (G2 2a 1–22)[1][O Emine]nt One of Jacob!
Pardon, pardon, O Holy One of Israel,
for …[h] most magnificent, their King!

§191 [2][Fearsome King,]
confounding King,
worthy King, glorious King,
why do You have a grudge toward [3][the seed of Abraham?]
Why do You have jealousy toward the seed of Isaac?
Why do You have strife [4][with the seed of Jacob,
fo]r the possession of heaven

§192 and earth You called them?

And [horns] [5]would go for[th] [from under the throne of] ⌜His⌝(?) [glory,] entourages, and they would blow a sustained and a quavering blast [6][and they bless:

Blessed are] you his teacher[i] merit. Praise to you, extollers of the fathers!

[7][And the whole host …[j] on h]igh, glory and greatness. Gladness for them ʾṬHSZʿWDW [8][… YYY,] God of Israel, they are called. End.[k]

§193 Behold, [9][it says:]

Yours, YYY, are the greatness and the might etc. (1 Chr 29:11).

And it says:

How many are [10]*Your* [*wo*]*rks, YYY. You made them all with wisdom. The*

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[g] "with you (masc. sg.)" or "your (masc. sg.) people." The reading is corrupt for "he does stand." [h] This damaged word does not appear to be "You are." [i] The reading "his teacher" is corrupt for "who argue." [j] An additional word appears to have been lost in the lacuna. [k] Another marker of an internal division.

earth is full of Your creatures (Ps 104:24).

§194 To You it is said:

Be adorned(!),[l] [11][be] exalted, and be lifted up, O ornamented King!

§195 You are [blesse]d ... [12]You are sanctified ṬWṬRWS⟨Y⟩ʾY YH ṬWṬRWSYH ṬWṬRWS[...] [13]ṬWṬRWSYʾY YHWH YS' who was called ṬWṬRWSYʾY ṬWṬRWSYʾ [14]ṬWṬRWSYʾY YH ṬWṬRWSYH ṬWṬRWSYʾH ṬWṬR[... Ṭ]WṬRSYG [15]YG ṬWṬRWS YD ṬWṬRWS YP ṬWṬRWS YṢ ṬWṬRWS ... [16]ṬWṬRWS YB ṬWṬRWSYN ṬWṬRWSYS ṬWṬRWSYʿ ṬWṬRWSYT [17]ṢWRṬQ ZYHRYRYʾL ʾŠRWYLYʾY. S P'

§196 And the sign of this [18]*halakha* is for committing to memory. These are the names: RBʾ MṬYṬRWSʾW [19]ṬWṬRWSYT. Let this tradition be committed to memory: YHʾḤL ʾYLYN GRPṢ [20]ŠBN S' ʿQT.

§198 R. Ishmael said:

When R. Nehuniah [21]ben HaQanah saw that wicked Rome was holding a council against the eminent ones of [22]Israel in order to destroy them, [he stood and revealed a secret coun]sel of eternity,[m] the character that

(*bottom margin*)

(*top margin*)

(G2 2b 1–22) [1]resembles the one who is fit to gaze on the King, {and} ⟨on⟩ ⟨His⟩ throne, on His adornment, on His face, and on the holy [2]li[ving creatures,] on the cherubim of[n] might[o] and on the ophannim of the Shekhinah, on the con[founding] lightningflash, [on the] fearsome [3][Hashmal,] on Rigyon that encircles and surrounds His throne, on [its] bridges, and [on the flames] [4]and they grow mighty and ascend between every GʿŠR W GʿŠR,[p] [and on the dusty smoke and on the wind of the splendor] [5]that has raised all the dust of the glowing coals and sp[reads over and covers all] [6]the chambers of the palace of the Aravot firmament on the misty clouds of the glowing coals, [and Suriah, Prince of the Presence,] [7]BR[q] ṬWṬRBYʾL YYY the majestic. S'

§199 What does [this] cha[racter of the descenders to the chariot][r] resemble? [8]A man who has a ladder inside his house [on which] he would ascend

[l] The reading *tthr* is corrupt and makes no sense; emend to *tthdr*. [m] "eternity" or "the world" [n] "on the cherubim of" is written badly in the text and again clearly in the margin above the reading. [o] The phrase "[on] His [bea]uty and on the holy living creatures and on the cherubim of might" is written in the margin above the beginning of line 1. [p] The right margin of the line corrects the reading to "bridge and bridge," so translate the phrase as "every single bridge" [q] "BR," "son of" (Aramaic) seems to be a corruption of the word "servant of." Cf. Schäfer, *Übersetzung*, 2:142 n. 22. [r] The longer reading (with M22 V B F L) is required by the length of the lacuna.

and [des]c[end; there is no] [9]being who restrains his hand. Everyone who is innocent and void of id[olatry, lew][10]dness, bloodshed, slander, a vain oath, pr[ofanation of] [11]the Name, an in[solent demeanor, and] an unfounded grudge. And he [keeps] concerning the positive and concerning the negative commandment.[s]

§ 200 [12][R. Ishm]ael[t] [said:]

R. Nehuniah ben HaQanah my master said to me:

Son of majestic ones, cheerful [is he], [13]and cheerful, cheerful is the soul, since anyone who is innocent and void of these eight [14]cha[racteristics] that ṬWRṬBY'L 'L[u] YYY' and Suria His servant rejects, S'[v] [15]descending, gazing[w] on the majesty, wondrousness,[x] and strange princeliness, [16]on the majesty of exaltation and princeliness of grandeur that are stirred up before His throne [17]glory three times every single day on high from the day that the world was created [18]until now for praise with which ṬWRṬBY'L YHWH conducts Himself on high.

§ 201 [19]PR' R. Ishmael said:

When my ears heard this warning, [20][my vigor grew] weak. I said to him, to R. Nehuniah ben HaQanah:

My master, if so, there is no [21]e[nd] to the matter, for [yo]u [do not ha]ve a being who has breath in him who is innocent[y] and void of [these] eight [22]characteristics.

[The son of the maj]estic ones said to [me:][z]

[If not, stand] and bring before him all the mighty men of

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G3 (T.-S. K 21.95.M): 1a–b, 2a–b: *Hekhalot Rabbati* § 110–113, 118–121, 152–158

(*top margin*)

§ 110 (G3 1a 1–15) [1]when a man shall say to his companion:

He goes to wicked Rome—she and to all that is in her—for a single [2]*perutah*.

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[s] An interlinear note adds "that is in the Tor[ah]" (cf. L). [t] The last letter of the name (*lamed* or "l") appears to be missing. [u] "God." [v] This letter appears to indicate a section break, even though this is contrary to the sense of the sentence. [w] Two letters following "gazing" have been crossed out, perhaps an incorrect start to the next word "the majesty of." They could be read as the masc. sg. participle "coming" (*b'*). [x] The name "Suria" has been crossed out here, an error for the following word "princeliness." [y] The scribe started to write "who is in(nocent)" here, but then stopped and rewrote it as the next word. [z] The reconstruction of this clause is uncertain.

But he shall say:

It is not sought by him. S'[a]

§ 111 R. Ishmael said:

When I came and [3]I made known this testimony from before His throne glory, all the associates were happy and the associates made [4]that day before Nehuniah. The Patriarch said in his happiness:

Let all kinds of [5]musical instrument be gathered before us and let us drink wine with them, because in the future ZHRRY'L YYY, God of Israel, will carry out [6][ven]geance, wonders, and he wondrously caused wonders against her—against wicked Rome. Let us rejoice with the happiness of [7]the ???[b] and flute. S'

§ 112 R. Ishmael said:

What did the law court on high do in that [8][hour? They commanded the a]ng[els of] des[tru]cti[on] [and] they descended and wrought against him *the decreed* [9][*annihilation*] (Isa 10:23; 28:22; Dan 9:27), against Lupinus Caesar [and] [in] his [whole pal]ace [there remained no] *fugitive or survivor* (Lam 2:22). Rofa, the wife of his youth, [10][and all his ladies and all his maidservants and all his con]cubines were thrown down before him and were [11][torn apart, and all his sons and al]l the sons of his household, and everyone beloved in his sight [were thrown down before him. S']

§ 113 [12][Rabbi[c] said:

What did they do to that wicked man? They disgraced him] and they ruined him with his dead. Wh[y]? [13][Because they were thrown down before him. When] any being [ex]tended to take away [one] [14][of [the dead of Lupinus Caesar in order to place it on the] bier so as to take it out to b[ury it,] [15][the Deep would swallow it. But when he withdrew his hand from it,][d] the De[ep] wou[ld] expel it

(About eight lines have been lost from the lower part of this column. Note that §§ 119–121 appear as §§ 114–116 in M40. These paragraphs appeared in the majority order in G3.)

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[a] The capital letters at the ends of paragraphs are abbreviations representing internal section markers in the manuscript. See Schäfer, *Geniza-Fragmente*, 53 for details. [b] This word is damaged, but does not appear to have been "lyre," as in the other manuscripts. The reading here may well be corrupt. [c] A word is missing in the lacuna, perhaps "Ishmael" with N O M22 D B. [d] This lacuna may have had an additional word in it, but if so, the reading cannot now be recovered.

(*top margin*)

§118 G3 (1b 1–15) [1]Cherished one, I say to you, why was the vigor of this wicked man strong? Because he is from the genealogical line [2]belonging to this wicked one, therefore his heart is powerful, strong and harsh. S'

§119 R. Ishmael said:

[3]Suriah, Prince of[e] the Presence, said to me:

Cherished one, ⟨go, say to him, Rabbi Hanniah ben Teradyon⟩, do not be grieved by this situation, by which you are dep[arting] [4]{departing} to your grave. YYY, God of Israel, has already filled His mouth with peals of [5]laughter over him, over this wicked man. He said:

(I swear by) the adornment, majesty, and fearsome palace in which I [6]dwell, and the throne of His glory which is the pavement of My heart, that I am not leaving alone one who is cal[led][f] [7]until I cause this wicked one to taste(!)[g] the taste of flame and fire and the glowing coals of the cherubim, the op[hannim,] [8]and the holy living creatures in the midst of Gehinnom by the hand[s of] ⌜R.⌝ [Hanniah ben] [9]Teradyon. S'

§120 R. Ishmael said to me:

S[ur]ia, [Prince of the Presence,] said to me:

[10]Cherished one, I say to you, what did the pure adornment, [splendor, adornment, ...[h] YYY, God of Israel,] do [11]in that hour? He commanded me and [I] descended [and banished and thrust out Lupinus Caesar] [12][from][i] my [pal]ace where he was asleep [at night and I carried him[j] into a house of a herd of[k]] [13][swin]e and dogs. And [I] bro[ught R. Hananiah ben Teradyon in and I carried] [14]him into the palace o[f Lupinus Caesar. The next day[l] the executioners came who had received orders[m]] [15]concerning R. Nehuni[ah ben HaQanah,] ...

(Not quite nine lines have been lost from the lower part of this column.)

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§120 (G3 2a 1–12) [1]into the fire. But whom did they throw into the fire instead of R. Hananiah ben[n] Teradyon? [2]{bread the sons of wicked Rome}[o] Lupinus

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[e] "Prince of" can also be read as "help," but this scarcely makes sense in context. [f] Or possibly "has been cre[ated]." [g] The reading "cause to taste" (*mṭʿm*) is an emendation in line with to all the other manuscripts. The reading of G3 (*mṭʿb*) makes no sense. [h] I do not know how to restore the missing word. [i] or "[in"] [j] Perhaps reconstruct "at night" here with M22. The line is a little short without this word, but a little long with it. [k] Reconstruct "a herd of" or "a lodging place of" [l] M22 reads "Later" instead of "The next day." [m] Reconstruct "who had received orders" or "who were angry" or "who had been made angry." [n] The reading is uncertain. [o] This phrase is a corruption that is marked for deletion in the manuscript.

Caesar! And there, after they killed him, [3]they brought him back to life again in the law court on high. They took hold of him and threw [him] into the fire [4][and he] was in the asphyxiation within the burning(!).[p] It happened [in] this manner for all ten of the sages of Israel.

§121 [5][Be]cause the herald(!)[q] went forth from Aravot firmament announcing and saying in the law court [6][o]n high, saying: The thoug[ht that] wicked Rome [ha]d about the eminent men of [7][Israel to destroy them[r]—ZHRRY'L YYY, God of I]srae[l, [to]ok note. Even [8][the meditation of the heart that Rome meditated about his sons, the thought w]as for them as if [9][they had done it.

§152 Chapter Seven.[s] Su]ria Prince of the Presence [said[t] to me:]

[10][Cherished one,[u] therefore the praise of the King and His throne is said:

The throne of Your glory over the che]rubim of the ascent [11][You have exalted[v] and the ophannim of greatness[w] carry it. Beings of frost,] beings of [12][smoke, and beings of kindled flame are garlanded with majesty …[x] and gra]ndeur.

(About nine lines have been lost from the lower part of this column. Along the lower left-hand margin of this fragment two damaged words are written (*"○○pr ʿṭwry*). The second seems to read "ones garlanded with. There is no clear correspondence with the text in this column, although cf. the beginning of §156.)

(*top margin*)

§156 G3 (2b 1–11) [1]encamped. He has made your name more wonderful than the name of His attendants; H[y] has distinguished you from the attendants of [2]the chariot. He who recites the na[me of] one of you is a blazing fire, surrounding flame, encircling [3]flame, gushing glowing coals of wind of[z] splendor, according to the word that is said, *Holy* (Isa 6:3). S'

§157 Delectable ones of the Fearsome One, chosen ones of the Most High,

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[p] This word *yhš* is meaningless, but is probably a corruption of "the burning," as in the other manuscripts. [q] The meaningless word *hykyr⟨y⟩n* is corrupt for "the herald," as in the other manuscripts. [r] Reconstruct "to destroy them" or "to kill them." [s] Reading the chapter heading here with F because of the space in the lacuna. [t] Or "declared," but compare the same phrase in G3 §119, which survives on the leather. [u] Possibly "My cherished one" with M22. [v] Reconstruct "You have exalted" or "of exaltations" or "and You have exalted." [w] Reconstruct "greatness" or "glowing coal(s)." [x] There were one or more additional words in this lacuna, but they cannot be reconstructed from any reading in the other manuscripts. [y] Reading the letter "H" as a substitute for "YHWH." This is problematic, since elsewhere in this manuscript (1b 4) the substitute "YYY" is used instead, but I cannot make sense of the reading here any other way. [z] "wind of" or "spirit of"

[4]ones receiving partiality, ones adorned of meditation, faces and delightful in the sight of the Almighty, who say (and) are h[eard] [5]before the ornamented[aa] King, attendants of His adornments[bb] [they are] called—from the King of adornment enthroned in the chamber[s of] [6]the palace of silence, awe and fear, holine[ss and pu]r[it]y, according to the word that is said, *Holy*, ⌜*holy*⌝ (Isa 6:3). S' P'

§158 Abolishers of [7]my decree, dissolvers of an adj[uration], [rem]ove[rs of awe, returners of envy, reminders of love,] [8]rounders(?) of authority[cc] b[efore the adornment of the majesty of the fearsome palace. What is with you that you chant][dd] [9]What is with you that y[ou are fearsome and that you have times that you confound? They said:

When the ophannim of] [10]might tur[n black and the wheels of the chariot grow dark, we stand in confusion;] [11]in which the sp[lendors of] … [12] … [13] …

G4 (T.-S. K 21.95.I): 1a–b: *Hekhalot Rabbati* §§ 246–250

(*top margin*)

§246 (G4 2a 1–17) [1]of the four holy living creatures which belong to them. [2]In every form of the faces and the faces of six[3]teen by sixteen faces which belong [4]to the holy living creatures, corresponding to the entrance of the seventh palace.

§247 [5]When a man would seek [6]to descend to the chariot, ʿAnaph'el the prince [7]would open the doors of the seventh palace for him. [8]This man would enter and stand [9]at the th[resho]ld of the entrance of the seventh palace,[a] [10]and the holy living creatures would lift up on him five [11]hundred and twelve eyes, of which every [12]single eye of one of the holy living creatures [13]is split open like the measure of a great sieve [14]of residences.[b] And the appearance of their eyes is like *they dart* [15]*like lightningbolts* (Nah 2:5). Besides, there are the eyes of the cherubim of might [16]and the eyes of the ophannim of the Shek[hinah], which resemble [17]torches of light and flames of glowing

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[aa] In the margin above this line is the phrase "or all what is to Rabbi YH[…] … […] …" [bb] or "His adornment"; the word is damaged and the reading is uncertain. [cc] The phrase "rounders of (*mkdry*) author[ity]" is corrupt and the first word may be meaningless. I take the original reading to be "arrangers of knowledge." [dd] The phrase "and that you have times that you are happy?" appears to have been lost by haplography. **G4** [a] G4 places the letter "P" before the word "palace" for reasons that are unclear. [b] An alternative reading is written in the margin above "residences" which would make the phrase mean something like "a great pitched basket." For the emendation "a great winnowers' sieve," see n. m to *Hekhalot Rabbati* § 247.

coals of

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§ 247 (G4 2b 1–18) [1]juniper.

§ 248 And this man would be in a cold sweat and shrinking back(!)[c] [2]and shaking and shaking. And he would be confounded and overcome, [3]and falling backward. But [ʿ]Anaph[ʾ]el [4]the prince would support him, he and the sixty-three guardians of [5]the entrances of the seven palaces. All of them would [6]help him and say:

No, do not [f]ear, O son of the [7]beloved seed! Enter[d] and see [8]*the King in his beauty. Your eyes shall see a vision*. (Isa 33:17). You are not [9]destroyed, you are not burned.

§ 249 He is the upright King,
[10]He is the meek King,
He is the pious King,
He is the humble King,
[11]He is the holy King,
He is the pure King,
He is the blessed King,
[12]He is the majestic King,
He is the mighty King,
He is the gracious King,
[13]He is the merciful King,
He is the lowly King,
He is the great King.

§ 250 [14]And they would place in him vigor. At once they are split open[e] the horn [15]*from above the firmament that is over their head* (Ezek 1:26), and the living creatures, [16]the living creatures, the holy living creatures cover their faces, [17]and the cherubim and the ophannim turn back [18]their faces, and he enters and stands before

(*bottom margin*)

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[c] The word *wmzrzʿ* in G4 is meaningless, but is an obvious corruption of "and shrinking back" (*wmzdʿzʿ*). [d] The word "Enter" was misspelled, marked for deletion, and then rewritten correctly here. [e] The reading "they are split open" is meaningless in this context and is a corruption of "one blows," with the other manuscripts.

G5 (T.-S. AS 142.94): 1a–b: *Hekhalot Rabbati* §§ 236–240

(*top margin*)

§ 236 (G5 1a 1–16) [1] … [in that] hour.

§ 237 [2][R. Ishmael] s[aid]:

[The na]me of [all] the associates is [3][to this character: to a ma]n [who has] a ???[a] [4][inside his house] on [which] he would ascend and descend; [5][there is no being] who ⌜restrains⌝ his hand. [6][Blessed are You, YHWH,[b] the One who is wise in mysteries and the Lor]d[c] of secrets. [7]A[men. Amen. Amen] … and he came (?) …[d]

§ 238 [8][R. Ishmael said:

⌜Rabban⌝ [9]Shimon ben Gamaliel [was enraged] with [me]. [He said to me:

Very] [10]nearly ZHPRW[…] ???[e] we came, [11]and He crushed us like bran-flour. [12]Why is there with you a willful act with us, when you imagined [13]that Jonathan ben Uzziel is an inferior grand one [14]in Israel? If he descended, he could just stand [15]at the entrance of the seventh palace [wit]hout a seal. [16]What would have happened to him? It suffices they burn

(*bottom margin*)

(*top margin*)

(G5 1b 1–18) [1]his e[y]es until [the guardians of] [2]the entrance of the seven[th] pa[la]ce bring [annihilation] u[pon him.]

§ 239 [R.] [3]Ishmael [said:]

I went and was an[gry against] [4]Rabbi Nehuniah ben HaQa[nah, my master, saying:]

[5]The Patriarch is angry with me! Wh[y do I live?

He said] [6]to me:

Son of majestic ones, [if not, what honor do I have] [7]among you? I have placed [in your mouths T]orah, [8]Prophets, and Writing[s, Mishna]h and *midrashot* [9]and lore and interpretation, laws of for[bid]den and permitted action. [10]Except [for the se]crets of Torah, which I have hidden from you, [11]all of you, y[o]u[f] and you have appeared before me?

G5 [a] The reading is illegible but does not seem to be "ladder," as in the other manuscripts. [b] The Tetragrammaton may have been written in an abbreviated form here. [c] The letter count of this lacuna is high and it is possible either that some of the words were abbreviated or that there was a variant reading in the lost text. [d] This line is too badly damaged to reconstruct with any confidence, but most of the manuscripts have "amen" repeated two or three times at this point. [e] This word is damaged but it does not seem to be "reprimanded." [f] The reading "y[o]u" is damaged, but if I have read it correctly it is a corruption of "would you have come."

I [12]know why you (pl.) have come. You (pl.) have come only [13]concerning the guardians of the entrance of the seventh palace.

(§ 240) [14]Go, say to the Patriarch:

As for all the guardians of [15]the entrances of the six palaces, it is permissible [16]to invoke their names which are every single one [17]to be silent while praising them, but (as for) the guardians of [18]⌜the entrance of⌝ {???} ⌜the seventh⌝ palace, ???[g]

(*bottom margin*)

G6 (T.-S. K 1.97): 2a 12–17, 2b 1–2: *Hekhalot Rabbati* §§ 213–214

§ 213 2a [12]the mighty angels stand,[a] frightening, powerful, [13]hard, taller than the mountains and sharper than [14]the hills. Their bows are drawn, and they are at their faces; [15]their swords are sharp and they are in their hands; and lightningbolts [16]drip and go forth from their eyeballs, and pans(!)[b] of [17]fire from their nostrils, and torches of glowing coal from their mouths. And spears are hung on their arms for them.

§ 214 Their horses are

(*bottom margin*)

(*top margin*)

2b [1]horses of darkness, horses of deep darkness, horses of gloom, [2]horses of fire, horses of hail, horses of the misty cloud.

GO56: Oxford Heb. f. 56, fol. 125a 1–15: *Hekhalot Rabbati* §§ 221–223 and cf. §§ 229–230

(*top margin*)

§ 221 [1]behind you and they introduce you to PḤDY'L, the prince who is the chief of [2]the guardians of the entrance of the fourth palace.

§ 222 Take two seals in your two [3]hands, one ZBWDY'L YYY and one MRGWY'L, Prince of the Presence. [4]ZBWDY'L YYY: show it to PḤDY'L the prince; and

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[g] This word does not seem to be "rumor," which appears, sometimes preceded by a preposition, in the other manuscripts. The readings in this line are uncertain. **G6**

[a] Due to the Hebrew word order, the word "and raging" in the other manuscripts would have come before the beginning of this line, so its omission here is not an indication that it was missing in G6. [b] Emending the corrupt and meaningless *wbwkyzwt*.

MRGWY'L, [5]Prince of the Presence: show it to GBWRTY'L the prince. At once they seize [6]y[o]u, one from your right and one from your left, and they bring you [7]and introduce you and admonish ŠBWRY'L the prince concerning you.

§ 223 And when you [8]come and stand at the entrance of the fifth palace, take two seals [9]in your two hands, one ṢWRṬQ YYY and one DHWBYRWN, Prince of the Presence. [10]ṢWRṬQ YYY: show it to ŠBWRY'L the prince. And DHWBYRWN, [11]Prince of the Presence: show it to YRṢYṢY'L the prince. At once they shall seize [12]you, one from your right and one from your left, and
cf. §§ 229–230 they bring you [13]and deliver you over and introduce you and admonish concerning you Dumi'el [14]the prince, who is chief of the guardians of the sixth palace, and to QṢ[PY'L] [15] … who stands to the left of the lintel with him.

(*bottom margin*)

From and parallel to the *Hekhalot Zutarti*

G7 (T.-S. K 21.95.B) 2a 1–23, 2b 1–23: *Hekhalot Zutarti* §§ 335–356

§ 335 (G7 2a 1–23) [1]it. And if you enjoy it … [2]*a matter* [*secret*] (Prov 25:2), lest you be banished from the world. ⌜For my God has coveted the one who stirs up for himself …⌝[a]

§ 337 [3]In the hour that one makes use of the working of the chariot. R. Akiva descended at once and taught (it) to them, [4]to his daily burnt offerings.[b] He said to them:

My sons, be careful with this name; it is a great name, it is a holy name, it is a [5]pure name {of purity}. For everyone who is careful with it multiplies his offspring for himself, and accomplished for him are all [6]his business transactions, and his days and his years shall be lengthened for him.

§ 338/§ 344/§ 671 4'[c] R. Akiva said:

We were four entering [7]paradise. These are they: Ben Azzay and Ben Zoma, "the Other One,"[d] and I, Akiva. Ben Azzay peered in and died. [8]Ben Zoma peered in and was struck down. The Other One peered in and cut

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G7 [a] Reading very tentatively a badly damaged line not found in the other manuscripts as: ⌜*ky 'lhy hw' ḥmd ḥmrgh lw …*⌝ The last word is completely indecipherable. Cf. *Hekhalot Rabbati* § 218. [b] The reading "to his daily burnt offerings" is corrupt for "to his disciples" [c] The numbers are verse markers in the manuscript. See the comments in the introduction to this chapter and Schäfer, *Geniza-Fragmente*, 86. [d] That is "Aḥer" or Elisha ben Avuyah.

the plants. I ascended [9]safely and I descended safely. And because why did I ascend safely and descend safely? Not because [10]I was was greater than my associates, but my works accomplished for me to establish what they taught among the sages in the Mishnah, [11]*Your works shall bring you near and Your works shall make you far away* (*m. ʿEd.* 5.7).

§ 346/ § 673 5' R. Akiva said:

In the hour that I ascended [12]on high, I laid down marking on the entrances of the firmament more than on the entrances of my house. And when I arrived [13]behind the curtain, angels of violence came in and they made an attempt against me to knock me down until the Holy One blessed be He, [14]said to them:

My sons, leave him, this elder, alone, for he is fit to gaze at My glory. Concerning him [15]it says, *Draw me after you, let us run*, etc. (Cant 1:4).

§ 348/ § 674 6' R. Akiva said:

In the hour that I ascended [16]on high I heard a heavenly voice that went forth from beneath the throne of glory and was speaking in the Aramaic [17]language. In this language, what did it speak in the Aramaic language, in this language?

Before YY [18]made earth and heaven He established a vestibule. A vestibule is nothing but an entrance. He established His firm [19]name to rove about(!)[e] by means of it all the worlds.

§ 349 7' Who is able
to ascend on high,
to ride on wheels,
[20]to descend below,
to uproot the inhabited world,
to overturn the dry land,
to be shaken[f] by means of His crown,
to investigate [21]by His glory,
to have a vision of what is above,
to have a vision of what is below,
to gaze at the clouds of comfort,
to know [22]⌜its explanation,⌝ to recite His praise(s),
to combine letters with letters of the living,
to know in rivers [23][of fire,
and to kno]w the lightning and the rainbow?

§ 350 8' And who is able to see them and who is able ⌜to explain⌝?

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[e] Emending the corrupt word with Schäfer, *Übersetzung*, 3:18 n. 23. [f] For this word see *Hekhalot Zutarti* § 349 n. m.

(Three lines have been lost between 2a and 2b.)

§353 (G7 2b 1–23)[1] … with their wings. A vision of them is like a vision of [2r]the rainbow[7] in the cloud; their faces are like a visi[on of] ???[g] their wings are their bases[h] the clouds of comfort.

§354 [3]There are four faces to each, there are four faces to each, there are four faces to every single one. There are four [4]wings to every single one.

§355 2' When they seek to watch, they watch behind themselves to the west. When [5]they seek to gaze, they gaze in front of themselves to the east. When they go, they go with the outer (wings) [6]and they go around with the inner (wings). When they go around, they go around with the inner (wings) and they cover their bodies with their inner (wings). [7]When they pray, they pray with the outer (wings) and they keep still with their inner (wings). When what to you,[i] His earthquake [8]and they make the world quake in their goings in their vision. And with their faces and with their wings.

§356 3' Before the hooves of [9]their feet lie hailstones; before the hailstones lie stones of glowing coal; [10]before the stones of glowing coal lie beryl stones; before the beryl stones lie [11]clouds of comfort. Holy walls stand. Before the holy walls are gathered spirits [12]and *lilin*; before the spirits and *lilin* rivers of fire go in a circle; before the rivers of fire [13]is *he seizes the face of the throne spreading his cloud upon it* (Job 26:9); before *he seizes the face of the throne*; before *spreading his cloud* [14]*upon it* there dwell *a thousand thousands minister to Him and a myriad myriads before Him stand* (Dan 7:10b), therefore [15]it is said, *a thousand thousands minister to Him and a myriad myriads before Him stand* (Dan 7:10b). 4' His exaltation [16]dwells in the world, and His fullness dwells in my palace. In mysteries He stays(!),[j] BMKNY TDS covered [17]BGWPRDY HLBYN SMR MSMRY HYLWKY GBR.[k] 5' Outside all of them is stationed [18]thunderclaps and lightningbolts, the letters of the name; their vision is like the vision of the rainbow in the cloud. ṬYPSYR [19]is covering over them, more glorious than they, high over them; He sees(!)[l] all of them. He Himself—6' [20]His feet lift up on flames of fire, on torches of fire and on puffy clouds and in a chapter in unity, [21]on TRGLY of hail, on the hooves of His foot the living creatures in the eye of the sun, in the eye of the moon, on the face of [22]a man, on the roar of a

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[g] This word is too damaged to decipher. [h] Perhaps emend "their bases" to "like their wings," with Schäfer, *Übersetzung*, 3:26 n. 16. Even with the emendation the reading is corrupt. [i] Emend "what to you" to "they go" with Schäfer, *Übersetzung*, 3:28. [j] "He stays" or "He is enthroned" [k] "HYLWKY GBR" or "walkings of a man" [l] Emending the corrupt word *ḥzyw* with Schäfer, *Übersetzung*, 3:31 n. 41.

lion, on the horns of an ox, on wings of an eagle. And the sapphire visage of [23][His face is like the image of] ⌜the spirit/the wind⌝ in the watch of the breath, so that no being can ⌜recognize⌝ …

G16: T.-S. NS 322.21 2b 11–15: cf. *Hekhalot Zutarti* § 362

[11] … [BYṬ] avenging is His name; [12] … [BYṬ] avenging is His name; BY[Ṭ] ʾKMDDTʾ is His name; [13]BYṬ Lord is His name; BYṬ Hosts is His name; BYṬ gods is His name; [14]BYṬ [… is] His [na]me; BYṬ Almighty God is His name; BYṬ guardian God [15][is His name … BYṬ G]od of wrath is His name;

G75: T.-S. NS 91.53 1a–b: An incantation amulet. Cf. 1a 6–22 to *Hekhalot Zutarti* § 421

[1a 1] … [exp]licating from [2] … His name. Blessed be [3] … blessed and blest be His name [4] … blessed and blest be His name [5] … [King of] Kings of Kings, blessed be He, [6]for He is from of old[a] from all beings and kept secret [7]from the attending angels. *This is my name forever*. [8]*This is my name forever. This is my name forever*. (Exod 3:15) [9]And what is His name? HMGPG HBR ZGL HQKR [10]ʿGGLP ʿZ ʿN ʾT SY BYH ṬY ʾGLG [11]ʾLPY WWʾ WWY BYWHWN, which is the explicit name.

[12]In the name of HY YWD ʾLP HY YWD GʿYH SSYH [13]ṢLPN TḤŠ MMYŠY YS Hʾ Yʾ Y ʾH DYQ [14] … WTYH ʾBR RHYM Mʾ H WBYM YŠʾ [15]MLMM YHY Yʾ Y ʾY HYY HH the God [16][great] and mighty, the glorified and strong, w[h]o i[s] [17][hidde]n from the eyes of the beings and kept secret from [the attendi]ng [18]ang[els] but is revealed to R. Akiva for the working of the cha[riot] [19][to d]o his desire. This is *each who calls on* [*my*] *name*, [20][*and for*] *my* [*glo*]*ry I crea*[*ted*] *him* (Isa 43:7); so may he do my will and my desire [21][and what] I [ask] and my every request. Amen. Selah. *YY has been King, YY′ has been King*, (Pss 93:1; 96:10; 97:1) [22][*YY′ will be Kin*]*g forever* (Exod 15:18). Amen. Selah.

[1b 1]This is the name that … [2]and to make understand and to teach … [3]in all that he … [4]the names on each day after your prayer and … [5]evil, may

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G75 [a] The word "of old" is a corruption of "is hidden" (cf. *Hekhalot Zutarti* § 421), as noted by Schäfer and Shaked, *Magische Texte*, 3:189.

these words be abolished from you. [6]HY HW HW YH Yʾ WHW HW ʾY HW HW YK HWW ʾWYHYK [7]BSNYH BYH is His name ʾḤY WH ḤLKH the glory of the na[me of] [8]His kingdom forever.

Koinologia[b]

[9]You holy letters and these holy names, [10]guard me—I am DRKWT son of YPT—and all m[y household](?) from every [11]satan and from every evil stroke and from every mortal who … [12][g]ive me for grace and for lovingkindness and for mercies in the eyes of all … [13] … WGṬYH Ṭʾ WN YḤWN YH … [14]This is the name of the twenty-two l[ette]rs … [15]YH YHWH YHʾ YHWH H … [16]upon the holy diadem and … magnificent …

From *3 Enoch*

G12: T.-S. K 21.95.L 2a–b: A fragment of an early recension of *3 Enoch*

[2a 1]A Good Omen

§1/1:1 [2]Rabbi Ishmael said:

When I ascended on high [in order to] gaze at the chariot, I [3]entered

1:2 six palaces, chamber {within} within chamber. And when I arrived [4]at the entrance of the seventh palace, I stood in prayer before the Holy One, blessed be He. And I lifted [5]my eyes upward and I said:

1:3a My master, I beg of you that you transfer [6]to me the merit of Aaron, who loved peace and pursued peace and he received the crown of priesthood [7]from Sinai, so that the angels of violence do not harm me and the eyes of the majestic ones[a] do not burn me.

§2/1:7b [8]At once the Holy One said to the seraphim and to the ophannim and ⟨to⟩ the cherubim and to the living creatures:

1:8 My seraphim, My ophannim, [9]My cherubim, My living creatures, cover your faces before Ishmael, my dear and lovely son.

1:9 [10]At once they covered their faces. And Metatron came, whose name is called ʾYṬMWN [11]PYSQWN RWḤ[b] PRSQYT SGGRWN SYGRWN MYQWN MYṬWN [12]ʾSṬS HSṬS HSQWS. And he completed for me my well-being

1:10 and he stood me on my feet. [13]But there was still no vigor in me to sing

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[b] This Greek word (here transliterated into Hebrew letters) means something like "common speech" and is a technical term used elsewhere in the magical texts from the Cairo Geniza. See Davila, *Descenders to the Chariot*, 230. **G12** [a] The alternate reading "His majesty" is written in the margin above "the majestic ones." [b] "spirit" or "wind"

a song to the throne of glory of the King of [14]glory, magnificent of all kings, radiance of all the potentates, until there was completed [15]for me an hour.

1:11 And after an hour, the Holy One, blessed be He, opened for me gates
1:12 of wisdom, gates of understanding. [16]And He enlightened my eyes and
§ 61/43:2b He made me enter beside the place of the Shekhinah and He revealed to me [17]and He showed me those souls that were not yet created for a body, which [18]fly above the throne of glory before the Holy One, blessed be He.
43:3 And afterward, [19]I opened(!)[c] my mouth and expounded this verse: *For the spirit shall clothe itself from before Me* [20]*and the souls I made* (Isa 57:16). *For the spirit shall clothe itself from before Me*—these are those souls that were created [2b]in the body of the beings o[f the rig]hteous, and they have returned[d] before the Holy One, blessed be He. *And the souls I made*—these are [2]the souls of the righteous that have not yet been created for a body, whose explanation [3]is in the book: *This is the book of the generations of Adam. On the day that God created Adam, in the likeness of God* (Gen 5:1–2).[e]

§ 62/44:1–2 [4]R. Ishmael said:

Again, Metatron, the Prince of the Presence, said to me(!):[f]

[5]Come, and I will show you the souls of the intermediate and the souls of the wicked—where [6]they stand and how they make them descend to Sheol
44:3 by the hands of the two angels [7]Z'PY'L[g] and SMKY'L.[h] SMKY'L is the one who is appointed over the souls of the intermediate, [8]in order to support them and to purify them from sin, according to the abundant mercies of the Omnipresent. And Z'PY'L [9]is appointed over the souls of the wicked, in order to make them descend from before the Shekhinah, [10]from the law court on high, to Sheol, and to place them in the fire of Gehinnom [11]with
44:4 staves of glowing coals. And I went up to him, and he took hold of me by the hand and raised me [12]with his wings and showed me all of them with the fingers of his hands,[i] like a father who teaches [13]his son letters of Torah. And he showed me the twelve constellations and also [14]their signs of the zodiac. This which is said thus is by no one but me.

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[c] Emending "I bloomed" to "I opened" with Schäfer, "Metoposkopie und Chiromantik," 91 n. 23. [d] Emending "he/it has returned" to "they have returned" with *3 En.* 43:3 and Schäfer, "Metoposkopie und Chiromantik," 91 n. 28. [e] The quotation of Gen 5:1–2 is not found in our text of *3 Enoch*, but these verses are quoted elsewhere in the physiognomic literature. Cf. Schäfer, "Metoposkopie und Chiromantik," 91 n. 31; Davila, *Descenders to the Chariot*, 60–62 [f] Emending "he said to Metatron, Prince of the Presence" to "Metatron, Prince of the Presence, said to me(!)" with Schäfer, "Metoposkopie und Chiromantik," 92 n. 36. [g] Z'PY'L means "God is my rage." [h] SMKY'L means "God is my support." [i] After this word this manuscript contains new material not found in our text of *3 Enoch*.

He said:

He who is born [15]in the constellation ⟨in⟩ Libra, on the first day, in Jupiter or in the moon, when he, [16]the child,[j] is born in these two hours, he is not born except when he is [17]little and small[k] and sallow. And he shall have a sign[l] on the fingers of his hands and the toes of [18]his feet, or an extra finger[m] on his hands or on his feet. And this man shall be [19]quick. And three lines in (the form of) crowns are on his forehead, and the middle one is broken [20]into three, and they are wide lines. And he is one of the good. And at the age of [21]seven months and ten days he is sick and shall be in warm water. [22]They shall ascend upon him and anyone who sees him says he shall not be saved from this[n]

Additional Hekhalot Texts

G8 (T.-S. K 21.95.C): 2a 1–49; 2b 1–48—The Ozhayah Fragment

[2a 1][...] ... this ⌜foundation⌝ before its foundation but ... [... bec]ause it[a] was enraged that ... [2]and pious ones and upright ones and righteous ones and pu[re ones ...] ... this ... who was TNRD'L YH[WH] [3]of Hosts, God of Israel, who sits (above) the cheru[bim] from the midst of [...] ... every single day to His servants ... [4]this that he not give it but to me. I am Ozhayah, Prince of t[he Presence(?) ...] I heard him when he [sa]ys according to his way when [he?] [5]has a vision of them, generations and generations and he was ordering what wreathes ... [...]. hour when he ... to the axle, that the plaiting of the world ... [6]the knot on His head[b] and the head of the axle smote the weaving of the web [that is the completion] of the world. And its completion was standing upon it and it split and at once ...[c] [7]all the fountains of the great deep were split and there was a Flood upon the world and [...] the upper and lower [w]aters[d] ... was ground up [8]until I put a rod from before it whose width was [e]ight thousand myriad parasangs. And the measure of its beams was about

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[j] Emending "the one born" to "the child" with Schäfer, "Metoposkopie und Chiromantik," 95 n. 56. [k] Dividing a meaningless letter combination to make "little and small" with Schäfer, "Metoposkopie und Chiromantik," 95 n. 58. [l] or "a mark" or "a letter." [m] The word can mean either "finger" or "toe" according to context. [n] The column ends in mid-sentence.

G8 [a] The lost antecedents of "it" in line one is feminine, perhaps referring to the earth? [b] Cf. *Maʿaseh Merkavah* § 582, and *Merkavah Rabba* § 655. Angels also appears to wear knotted phylacteries in *Maʿaseh Merkavah* § 550 and G8 2b 15, but God fits the context more naturally here. [c] Compare lines 5–6 to *Hekhalot Rabbati* § 201. [d] Cf. Gen 1:6–7, 7:10–12.

a thousand [rod]s[e] … [9]and it splashes between the upper and the lower (waters).

Lightning[bolt]s were going forth from his eyebrows and glowing coals from his cudgel. Pans[f] of fire blaz[e] from it [10]and misty clouds of smoke from its smiting.[g] When I was smiting until the Flood happened, the arrows of the rage of the King of the world and two arrows of rage and anger so as not [11]to say,[h] "The King was laughing and why were you (pl.) crying out? The One Who Forms[i] was destroying a vessel of clay that was in His hand, and the Lord a vessel of clay in His hand, and He sought [12]to make it into another vessel. And as for you (pl.), why were you [cr]ying out, yet He was laughing?" until I was silent. To Him belongs the whole world.

And I heard Him, that He said:

ṬNR'L [13]the angel[j]—let this name be prepared and ready[k] not[l] for the prince, and for any of the the princes, my attendants, and also not for the angel of My Presence, but for a certain future sage, [14]to be for the latter years in the future house of the master[m] to be established before Me in Babylonia. And at the hands of that future house Babylonia shall fasten on [15]two crowns, one from the [s]ix days of creation and one for the latter years when I will bequeath this name to this future sage [16]to be established before me in Babylonia [in] the [hou]se of the master. And I have called him, I and all that has been formed, so-and-so ṬNR'L, for the number of the letters of his name are the same as the number of [17]this name, for this has f[ive le]tters and the other name has five letters.

And Ozhayah the angel of His Presence used to urge all generations from the six days of [18]creation and [he would ad]d to it an additional letter. And what is the letter? Such that one calls him ṬNRD'L. And I in my plan and he [19]in [his] plan [no]t saying[n] (it) as if My name were six letters and the name of the future sage to be established before Me in Babylonia in the house of the master that [20]I lead [is six] letters.

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[e] Cf. Ezek 40:3, 5, etc.? Restorations in lacunae follow Gruenwald's edition. References to Gruenwald and Schäfer are to their commentary to the passages in question in G8, G22 (and for Schäfer, G19) in Gruenwald, "New Passages" and Schäfer, *Geniza-Fragmente*. [f] The reading may be corrupt, but this word is clearly intended. Cf. *Hekhalot Rabbati* § 203 n. t. [g] Cf. *Hekhalot Rabbati* § 213. [h] Perhaps emend "so as not to say" to "(the arrows) were at ease, saying," [i] The word translated "One Who Forms" also means "potter." [j] Emending "king," to "angel," with Schäfer. [k] Reading "ready" (*mzwmn*) with Gruenwald, but the reading is uncertain. [l] Emending "to him" to "not" with Gruenwald. [m] Vidas ("Tradition," 232–233) connects this house with *beit rabbenu she-be-bavel*, "the house of our master that is in Babylonia," mentioned in *b. Meg. 29b*. [n] Reading "saying" with Schäfer rather than "you shall say" with Gruenwald. The reading is clear.

And I say, this name is my name because it is five letters and the name of this sage is five lette[rs]. And what is [21]t[his] house [in] establishment? Indeed it is in establishment. And the number of the name is the letters of his name—five, and the number of my name is five. It shall be measure for [22]measure, for I, Ozhayah, am appointed over one of them whose name is Magog,[o] like his name, And ṬNR'[L Y]HWH God of Israel is appointed over one [23]of them to lift him up to the eyes of QHL[p] QHLY[q] QHYLWT.

And turn yourself back, cherished one, to the learning of the descent to the chariot which I have set out before you and taught [24]you: thus they descend and thus they ascend; thus is the praxis of the first palace; and thus they bind; and thus is their adjuration. And I have interrupted you, so you must write [25]and set down the seal of the descent to the chariot for those who enter the world, for you and for whoever seeks to descend to peer at the King and at His beauty. And (if) he has taken hold of this path, [26]so may he descend and see, and may he not be struck down, for I have put it on the scroll for you and you saw it, and afterward you descended and you saw and you tested (it) and you were not struck down. [27]For I set out for you the paths of the chariot like a light and the highways of the firmament like the sun.

And (you are) not like those before you, whom great disgrace found, for they were [28]like a man who got lost in a great wilderness, and a path took him along and he went, and they cast him into a fecund jungle. And he went and found there lair [29]upon lair of lions and of young lions and den upon den of leopards and den upon den of wolves. He came and stood [30]among them and did not know what he should do. And so one would smite him and tear him and another smite him and drag him away—indeed, your associates(!)[r] who descended before you.

To you, cherished one, [31]I swear by this Majesty, they dragged him—Ben Zoma—a hundred times over the first palace. I am a witness, for I was counting the times he [32]and his associate[s] were dragged—whether they saved him or whether they did not save him, whether they were saved or whether they were struck down: two hundred times over the second palace, four [33]hundred times over the third palace, eight hundred times over the fourth palace, a thousand six hundred times over the fifth palace, three thousand [34]two hundred times over the sixth palace, six thousand four hundred times over the seventh palace.[t]

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[o] Cf. Ezek 38:2; 39:6. [p] "assembly" [q] "my assembly" [r] The text reads "your associate," but the verb "descended" is plural. [s] Perhaps emend to "his associates"; no other specific companion is named or indicated. [t] Cf. 2b 46 and *Hekhalot Rabbati* § 96.

But you do not get even one scratch [35]from the princes of the guardians of the palaces or from any angel of the angels of violence.[u] And you come and arrive at the sixth palace: regiments upon regiments of [36]princes and of princes of princes and of bands and of bands of bands, since the entrance of the sixth[v] palace thrusts and splashes and brings forth [37]myriads upon myriads and camps upon camps and entourages upon entourages in a single hour. But there is no hindrance and you are not harmed, for it is a great seal[w] [38]you take hold of and all the angels on high tremble at it. Then turn yourself back, cherished one, to the signs of prohibition of the sixth palace, which you must take hold of for yourself just like [39]its associates, and do not let yourself be destroyed. See the fires that are stirred up, and go forth from the seventh palace to the sixth palace—fire of glowing coal and trickling fire [40]and blazing fire and sweet fire—they go forth and enter like arrows. Therefore I have said to you, do not stand in the middle at the entrance of the sixth [41]palace, but rather to the side. When they go forth from the seventh palace to go into the sixth palace, it[x] will be known to you as a sign of disgrace. And do not be confounded, for (they stream) [42]eight thousand myriad parasangs distant from the entrance of the seventh palace, up to the place where you stand.

But when they are gone—[43]a sound on either side. If you were standing, ⟨⟨sit⟩⟩;[y] and if you were sitting, turn over; and if you were turned over on your back, [44]turn over onto your face; and if [44]you were turned over on your face, wedge your fingernails and your toenails into the ground of the firmament. (Place) wool in your ears and wool in your nose and wool in your anus, [45]so that there may be an obstruction for your soul so that it does not go out before I reach you and I come and I stand over you and fan you [46]and your spirit returns and your soul is revived.

For so have I commanded you when you seek to descend to the chariot to gaze at the King and at His beauty—[47]you and anyone who seeks to descend to the chariot, whether in your generation or in other generations: at every single palace he must invoke my name and he must call me in a [48]deep voice. At once there shall be no being that harms him or leads him astray. And he sees wonderful majesty and preeminent beauty. But let

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[u] Angels of violence are also mentioned in *3 Enoch* 31:3 (§ 48); 33:1 (§ 50); 44:2 (§ 62); G12 2a 7; *Hekhalot Rabbati* § 112; *Hekhalot Zutarti* § 346 par.; and *Sar Panim* § 625. [v] Emending with Halperin, *The Faces of the Chariot*, 208 n. 19. The text reads "second." [w] For the great seal cf. *Sar Torah* § 298 and n. qq and § 302. [x] Standing in the middle? [y] The command "sit" is restored on the basis of context, following Gruenwald.

this be a sign to you: even [49]though you are thrown on your face before the earthquake of fires of destruction that enter as far as this place where you are thrown down, your ears

(G8 2b)[2b 1] ... and healing it is to you in order that [not] ... like a potsherd in order that not [2] ... {and healing it is to you in order that not} ... from you it was thrown down. He prevailed and the mighty one[z] ... [3]in the paths of the fires in the palace ... to you. There is no son of the road to the descenders to the chariot [4] ... [aw]e and terror of mine it is and in the pa[lace ...] ... and dread and awe of mine are they, and war and noises of mine [5][are they] ... if there [is no] one acting there is not in you ... palaces ... and strong ones and great ones and mighty ones are they. At once ... [6] ... closing from those crushing in the face of [the descend]ers to the chario[t] ... and this is by my authority and this is by my authority. And at once there stood ... [7]... the six[th] [pal]ace light. This earthquake is like cold for you; the fire[s ...] ... the sea and ... to the roads before you the entrance of the seventh palace. And this [8] ... [the praxis of] the sixth palace to warn and to teach the descenders to the chariot ... and they shall not be struck down.

The praxis of the seventh palace [9] ... is open and swords are hung up and bows are superfluous and ... and l[anc]es are in their sheaths and spears in their quivers[aa] and mighty ones [10] are ... and are confounded, covering their faces, and a great silence is upon their faces and the double ophan[bb] f[lies] like a bird and the horn is held by two boughs [11]and he blows for himself a sustained, a quavering, and a sustained blast.[cc] This palace is like the six palaces, these guards do not ra[ge] ... of Ozhayah my servant, for I am [12]the [m]eek King, the resplendent King, upright King.

Whoever knows in himself that he is pure of transgression of bloodshed and that he has in himself [13]Torah may enter and sit before me.[dd] And thus the herald announces, three times every day.

And see the Youth, who goes forth to meet you from behind the throne of glory.[ee] [14]Do not abase yourself to him, for his crown is like the crown of his King, the boots[ff] on his feet are like the boots of his

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[z] Or "Mighty One." [aa] This word comes from a root meaning "to cut (off)" and I translate it here based on the context. This scene is reminiscent of the description of the seventh palace in *Hekhalot Rabbati*. There in § 213 the angels are armed for assault, but in § 236 and here they are disarmed. [bb] "ophan" or "wheel" [cc] Cf. *Hekhalot Zutarti* § 411. [dd] Cf. *Hekhalot Rabbati* §§ 199, 234. [ee] The Youth is also mentioned in *Sar Panim* § 626 and G19 1b 2 and is treated at length in *The Youth* text translated in chapter seven. [ff] Taking this word to be a transliteration of the Greek word *arbylē*, with Gruenwald.

King, his robe is like the robe of his King,[gg] and a robe[15] of stone[hh] is girded on his loins. The sun is poured from the belt in front of him and the moon from the knots behind him. His eyes ki[ndle like to]rches, and his eyeballs [16]kindle like lamps. His splendor is like the splendor of his King, and his adornment is like the adornment of his Former. ZHWBDYH is his name. And behold he takes hold of [you] by your hand and seats you [17]on his lap.[ii] It is not just that you entered by his authority; but he has seated others on the seat that is prepared befor[e the throne of] glory. This is the praxis of [18]the sign of the seventh palace.

R. Ishmael said:

I did so in the first palace and on to the seventh palace, [and I had a vision] and I saw the King [19]in His beauty.

R. Ishmael said:

I did not depart from that place until I completed and extolled it[jj] for descent and ascent [... sc]roll for generations [20]for sage[s] to descend and ascend. And I wrote it about the palace and its princes and I explained(!)[kk] those hundred and nineteen.[ll] [Are they no]t written [21]at the beginning of this book?

R. Ishm[a]el said:

The thing was done by my hand but I did not believe it until the thing was done by the hand of a certain [di]sciple who was [22]the most inferior of us all in the association.[mm] And he descended [and ascended(?)] and he said to me:

"Ascend and testify in the association,[nn] for it is written four times concerning[oo] the seal of the chariot. [23]You feared to descend by it[pp] to see the King in [His] bea[uty], but at once the world was redeemed. These

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[gg] For the robe of God see *Hekhalot Rabbati* §§102, 105, 253; *Hekhalot Zutarti* §420; G8 2b 43. [hh] Taking the word *ylytyq* as a transliteration of the Greek word *lithikos* (cf. *Hekhalot Rabbati* 233 n. g on the word *lytyq*). Gruenwald suggests this possibility and also *lithokallēs*, "(made) of beautiful stone." [ii] The practitioner is seated on the laps of a series of angels during the ascent to the chariot in *Hekhalot Zutarti* §417 (see n. q to that paragraph), and on the lap of an angel in the *David Apocalypse* §§122, 125. [jj] A feminine noun; evidently the scroll referred to in the same sentence. [kk] Emending with Halperin (*The Faces of the Chariot* 369, 542 n. f). The text reads "and its explications." [ll] Perhaps cf. *Hekhalot Rabbati* §204–205, *The Chapter of R. Nehuniah ben HaQanah* §310, *Ma'aseh Merkavah* §590, *Merkavah Rabbah* §681, and G19 1a 22b–25a, which involve adjurations by a divine name that is repeated one hundred and twelve times according to the *Hekhalot Rabbati* and one hundred and eleven times according to the other passages. [mm] Cf. *Sar Torah* §305. [nn] Cf. *Hekhalot Rabbati* §164, 169, 216. [oo] Reading "concerning" with Schäfer rather than "testi[mony of]" with Gruenwald. [pp] The scroll.

are the cherished one and his disciple, behold (they are) two. And two are in the latter [24]years in the days of the house of the master, and at once salvation comes to Israel."

Thus far the Seal of the Chariot.[qq]

The Prince of Torah that belongs to it.

[25]Their names are fixed and they are not written in the language of Tarsus:[rr] ʾBYR[ss] GHY D[RYM][tt] … YRYWʾLW ʾRDYWʾYLW DRKYHYʾL YHWH GBW [26]GM[uu] HWD[vv] HWRGYZYY ZHPYR … RʾRYʾYLY ʾWGWHYY MHWRGYZYY … ŠMSŠMSYH. These are the twelve names [27]that I have, corresponding to to the twelve tribes of Israel. And at once they do for him … to them.

Who does not exalt the fearsome and confounding King [28]over all His attendants with quivering and in a cold sweat, attending Him with confoudin[g and quaking. They are confounded b]efore Him by analogy,[ww] with one mouth bringing forth [29]the fearsome name out of awe and fear, since they stand in it before Him. [None is ahead and n]one is behind, and one whose voice falls behind his companion's with the name [30]by the quantity of a hair's-breadth, at once he is knocked down and a fiery flame knocks [him] down.[xx]

And every single prince whom they adjure by one of [31]these names, he is not bound and he does not do (it). I, ʾBYRGHW [DRYHM] ʾBYRGH-WDDHRYH,[yy] at once I knock him down from before me [32]into scorching fire.

R. Ishmael said:

We wrote and we corrected and we established … in order to make use of them, of the names and of these princes. [33]Cheerful is the innocent one who has in him vigor and he makes use of this majesty and greatness and lordliness, who has made use of the King and of His attendants [34]and of His servants and it was fine for him.

R. Ishmael said:

I bear this testimony for the generations, that as soon as I invoked the name of this beloved [35]prince and delectable servant and by means of him I adjured the three princes, his companions, who are written in the word

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[qq] There is a blank space on the line following this title, indicating that what follows is a new unit of text. [rr] That is, in Greek. [ss] "Eminent One." [tt] The phrase "ʾBYR GHY D[RYM]" may also be a slightly corrupt transliteration into Hebrew letters of the Greek phrase meaning "air, earth, water, fire" (cf. *Hekhalot Rabbati* § 230 n. c, with Gruenwald). [uu] "also." [vv] "effulgence." [ww] "by analogy"—lit. "by an equal decree" [xx] This paragraph is found also in *Sar Torah* § 306. [yy] Cf. n. tt to the name in 2b 25.

of the princes that is written in the Book of the Princes, [36]at once I sat and had a vision and feasted my eyes on the midrash and on the laws and on the message and on the interpretation of the laws, and I expounded and extolled the Torah, the Prophets, [37]and the Writings for a year and a half by the command of the owner of interpretations and the lord of wonders, Ozhayah MYHŠGH, the prince who has authority.

And You [38]call him MGHŠH and there is no being from Your attendants who calls him by this name, because he is second to the adornment, purity, splendor, adornment of [39]ʾWRYH and he attends him and he is appointed over the first entrance, the entrance of the great palace where You sit and Your wonders throng. [40]And when ʾWGYHYW found me with it, he burned my hands and my feet from me and I was sitting without hands and feet until there appeared to me PLHWWNY the prince [41]who rules over me and I was left from under him and he stood … GRʿYYL the prince of the soul of the King of Kings of Kings. RGʾTY and I [42]I ʿYʿṬP[zz] the King of Kings. I loved him LGLGLWN[aaa] the faithful attendant who knows the glory of ṬRPZYHYN my attendant, of whom my name [43]and his name are one. And he takes the robe[bbb] and he tends [the] living creatures and he makes the cherubim majestic and he beautifies the ophannim [44]and he adorns the Hashmal and he quiets ṬRPZWHYW the King and all the beings of His throne like a bride to her bridal chamber.[ccc,ddd]

ʿAnaphʾel[eee] said:

[45]I am ʿAnaphʾel. Anyone who invokes for me the name of one of His four attendants and adjures me by it—at once I do not turn either [46]forward or backward, either right or left, until I strike him at once and his width[fff] and drag him on his face,[ggg] whether man or woman or [47]youth or young man or virgin girl or sage or dullard or poor or rich or warrior or weakling or chief or magistrate. At once [48]I strike him and destroy him and I grant him no

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[zz] This phrase is incomprehensible and probably corrupt. [aaa] This word could be translated as something like "for the pulley of," but this makes no sense in context and it is probably corrupt. [bbb] For the robe of God see *Hekhalot Rabbati* §§102, 105, 253; *Hekhalot Zutarti* §420; G8 2b 14. [ccc] This paragraph appears in a substantially different form in *Hekhalot Zutarti* §420. [ddd] Again there is a blank space on the line following this title, indicating that what follows is a new unit of text. [eee] The parallel passage in §421 (see below) gives the name throughout as ʿAnaphiʾel, on whom see *Hekhalot Rabbati* §244 n. b and *Hekhalot Zutarti* §421 n. a. [fff] The phrase "and his width" makes no sense in context. Gruenwald suggests that a word or two may be missing. Swartz (*Scholastic Magic*, 129 n. 90) suggests that this word is an error and the next word is its correction. [ggg] Cf. 2b 30b–34a and *Hekhalot Rabbati* §96.

delay—except for the king, for we do not set a hand against the kingdom, because of the distribution of the glory [49]which He distributes to kings of flesh and blood.[hhh]

Thus far the might of ʿAnaphʾel.[iii]

R. Ishmael said to me: I adjure you, QBRQLYʾL the prince.

G19 (Antonin 186 1a 1–28, 1b 1–28): Fragment of a Metatron Adjuration

[1a 1] …]N HWW Hʾ WWH YʾH WH HW HYY HWʾ[a] WH YH YʾHW [2] … HWN four letters that were passed down to Moses from the bush[b] [3] … their … and SRDPYʾL, he is *I Am Who I Am* (Exod 3:14) ʾMTYʾḤ [4][… he is *I*] *Am Who I Am* (Exod 3:14) QDWŠYH SRPDHʾL SRPNYʾL SRGNYʾL, [5]He is [*I Am Who*] *I Am* (Exod 3:14). He was revealed to Moses from the bush. ZYṬTYH ŠYPṢM YH upper [6]QDYŠH HWH HHH WW WW HW YN YN YH. He is the One living forever. This is His name forever [7]and this is His invocation from generation to generation. Blessed be the name of the glory of His kingdom forever and ever.

NDPT GŠT YBLT. He is *I Am* [8]*Who I Am* (Exod 3:14). TN[c] DḤ TN DPG GḤ SḤ ḤṬḤ He is *I Am Who I Am* (Exod 3:14). ḤK MG DPH [9]He is *I Am Who I Am* (Exod 3:14). TWG DPH He is *I Am* [*W*]*ho I Am* (Exod 3:14). TGṬYT YH He is [10]*I Am Who I Am* (Exod 3:14). ʾW ʾH ʾH ʾW HH ʾH. Blessed be the name of the glory of His kingdom forever and ever.

[11]How does one make use of it?[d] He goes and sits in a house by himself, and he must be in a state of fasting all day long. [12]He eats no bread (made by) a woman, and he gazes at neither man nor woman. When he [13]walks around in the marketplace, he raises his eyes above all beings, and he does not even gaze at a baby a day [14]old. He immerses from evening to evening and recites the word after the reading of the evening *Shemaʿ* [15]every single day.

How does he adjure? He begins here:

[hhh] This paragraph appears in a substantially different form in *Hekhalot Zutarti* § 421 and also is related to material in § 420. Schäfer (*The Hidden and Manifest God*, 66) notes the startling difference in *Tendenz*: in § 421 the angel attacks the enemies of the practitioners, whereas here he attacks the practitioners themselves. [iii] A blank space with a dot in it comes after this phrase, indicating that what follows is a new unit of text. The manuscript breaks off at the end of this column. **G19** [a] "he" [b] The revelation of the Tetragrammaton in Exodus 3:1–15. [c] "give! (masc. sing.)" [d] Cf. *Sar Torah* § 299 n. a.

I adjure you, [16]Metatron,[e] Prince of the Presence; I recite over you, Metatron, Angel of ⟨the⟩ Presence; I decree over you, [17]Metatron, Prince of the Presence; I establish over you, Metatron, Angel of the Presence; [18]and I seal upon you, Metatron, Prince of the Presence. In the name of ŠQDḤ⟨W⟩ZYY, what is called [19]by seven names: MRGYWY'L GYWT'L ṬN'RY'L HWZH YH ŠQDHWZY MṬRWN [20]GNWW YH SSNGY' SSBRY' R' S',[f] God of Israel, God of hosts, God of heaven, [21]God of the sea, God of the dry land. By ZBWRY'L HWZH YH YH YHW holy YH QDWŠYH [22]QDWŠYH.

Thus far, one hundred and eleven times. He must not decrease and he must not increase. If [23]he has decreased or increased, *his blood is on his own head* (Josh 2:19). How does he count? On every single finger ten [24]times. And he counts again on his first finger ⟨ten⟩ and on his second finger one time, [25]and they are sweet on his hand.[g]

MRGYWY'L is Metatron; GYWT'L is Metatron; ṬN'RY'L is [26]Metatron; ŠQDḤWZYY is Metatron; HWZHYH is Metatron; this one who serves [27]above and ⟨serves⟩ below[h] GNWZYH is Metatron; SSNGY' is Metatron; SBRY' [28]is Metatron. And with the love with which they love him, the whole host on high would call him ZYWT'L [1b 1]servant of YHWH God of Israel, blessed be He. *YHWH YHWH* [*merciful and gracious God, slow to anger and abounding in*] [2]*lovingkindness and truth* (Exod 34:6). Blessed be the glory of His kingdom forever and ever.[i]

And the Youth[j] calls Him … [3]the strong, magnificent, and fearsome [God] YW'HH YH H'HH Y'YY H' HYY … [4]Y'YYW' Y'YY HWH YH' HWH H' HWH HWH YHW HH HW H … Y [5]HYY. This is his name forever and this is His invocation from generation to generation. Blessed be the name of the glory of [His] kingdom [forever and ever.][k]

[6]And this is the Seal of Rabbi Ishmael. They do not say it except on guard, etc. All … [7]And this is it: Y'HW YH YH WH ZYHW WYHY[l] W'H○ WYHY HY HY H'○' 'RD'SKS. [8]Great is His name, blessed is the name of the glory of His kingdom alone of the King of Kings of Kings. Blessed be He forever [9]and ever and ever. Blessed be He. Amen. Amen. Selah.

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[e] Another adjuration of Metatron appears in *Merkavah Rabba* § 706. [f] Cf. n. i below. [g] Compare this paragraph with the finger counting praxes in *Hekhalot Rabbati* § 205, *Chapter of R. Nehuniah ben HaQanah* § 310, and *Merkavah Rabba* § 681. [h] This phrase is in Aramaic [i] Cf. the lists of the names of Metatron in *Hekhalot Rabbati* § 277, *Chapter of R. Nehuniah ben HaQanah* § 310, and *Merkavah Rabba* § 682. [j] For the angel call the Youth, see *3 En.* 4:1 (§ 5); G8 2b 13b–18a, *Sar Panim* § 626, and *The Youth* text translated in chapter seven. [k] Cf. this paragraph to lines 43b–47 of *The Youth* text translated in chapter seven. [l] "and let there be"

[10]MYPPD ʾZʾL ʿGGDY GLDY[m] MYPYPR ʾWRY[n] ʾWRYH HDRS HDRMWʾL [11]HZR ZR[o] MṬYMH ʾNWSK QWMTY[p] ŠMŠ[q] SYMY BRQ[r] PNʾL PNWʾL. These are from [12]the armies of holy ones, the holy ones who attend to YHWH God of Israel, for Your g[re]at name. [13]You are made Lord of the armies of the holy ones for the sake of the armies of the holy ones who attend before You. [14]And listen to the voice of my prayer in this hour, O magnificent and strong King, gracious and merciful whose eyes are on [15]His beings. Turn to the prayer of your servant and answer me in the time of favor,[s] O Lord of all the worlds, Creator of all, [16]Unique One of the world. Let the gates of heaven be opened at my cry, for I [in]voke and seek grace [17]before Your great and holy and pure and blessed name: ʾKTRYʾL YH[t] [ ]GRBY the God [18]God YH YHGYʾL is His name WHW HY HW HY HWH is His name. BYṢYRʾ YHW YH DNS ○○○Ṣ QDYŠʾ [19]HWDYH[u] YHW YH ʾDWḤ YH explicit (name) that is on an explicit crown[v] PLṬYH HLṬYH HYH[w] YH [20]HW HY YH WYHYH[x] HY HW YHY[y] YHW HH YHW YH HYH in which my name is in its midst YH YHW HH [21]YH YHW HH YHWH YH. And in the name of HWH Yʾ YHW YH YH HW YH YWH YH HWY YHY YHY HY HY [22]HYH ○○○ HYH BTDYNYSS HWSYH YH who transmits the name of[z] YHWH HWHH YHWH HYH [23]HYH YHW YH YHW HY YHY BʾWṬNṬQ WYHS○YH explicit.[aa] Blessed be the name of the glory of His kingdom [24]forever and ever.

He who does not study is bound for execution and he who uses the crown passes away.[bb] YHW HY YHW HWH [25]Wʾ ʾH BʾH[cc] HʾH YWH HY HWH ʾW[dd] YH HW YH WHH WH WHH YHW YHW YHW HWYH H' [26]HWYH HY HH YHWH YHWH YH SML SMʾD ʾGYNṬWN ʾYQWNṬY ʾNṬYDYGWN [27]ṬDYGWN ṬRG○GWN MHW WHY WHY ○○○○○ HW *Let it not depart* (Josh 1:8). *Have I not commanded you* (Josh 1:9) the Torah of YHWH? [28]Visitations of YHWH, tradition of YHWH … the Lord. Blessed be YHWH. Blessed be the name of the glory of His kingdom forever MʿLPṢ.

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[m] "my greatness" [n] "my light" [o] "HZR ZR" or "the stranger, stranger" [p] "my stature" [q] "sun" [r] "lightning" [s] Compare lines 14–15a to the nearly identical material in *Merkavah Rabba* §708. [t] For this name see §597 n. c in chapter seven. [u] "thanksgiving" or "confession" [v] This phrase is in Aramaic. [w] "H/he/it was" [x] "and there shall be" [y] "let there be" [z] This phrase is in Aramaic. [aa] This word is in Aramaic. [bb] For the background of this Aramaic sentence see *Hekhalot Zutarti* §360 n. a. [cc] "she has come" [dd] "ʾW" or "or"

G22 (T.-S. K 21.95.G 1a 1–51, 1b 1–30): Unicum Fragment

[1a 1] … [2] … [he will e]nter into his house and will put down[a] his burden from upon him and they will sit on … [3] … upon him ʾBRYHWGDDRYH[b] YHWH who said and th[e worl]d was … [4] … and also to David. They did not give him authority to touch the name … MʾŠQ … [5]who said and the world was. His name and the rest of … and … [6] … flames of fire like a man who is intoxicated and he stays away from old wine and … [7] … who lives by fasting and he is weary and thirsty. Therefore he returns … [8] … [ṬW]ṬRYSY YHWH the King and he is a prince and ṬRWṬRYSY YHWH the King and … [9] … prince by it and one prince by ʾRYGHWDDYH YHWH the King who is Kin[g of the world] … [10]He said and the world was. [Z]BWDYʾL. And YYY is as King over the whole earth; on [that] d[ay YYY will be one and His name One.][c] … [11]All the king of the provinces are confounded. RRH is He ʾḤRWRYH WSBṬL ʾDWR [ ] SBSṬL … [12]YHWH[d] the King who said and the world was and *apart from Him there is no God* (Isa 44:6). And He says and brings … [13]DGŠHWDYW YHWH the servant ʾGRʿ GBŠHWDYW YHWH the K[in]g of Kings, blessed, who said [and the world was.] … [14]GBŠHWDYW YHWH the King of Kings and the Lord of crown[s] … ʾGRʿ GBŠHWDYW Y[HWH the King of Kings … [15]and the Lord of crowns. I am he to ʾGRʿ GBŠHWDYW YHWH of Hosts, God of [Israel? …] [my] hand [16]and give praise to ʾGRʾʾ ŠGBHWDYW to YHWH the King who is King of eminent one[s] … [17]fearsome. I heard him, to SGNSGʾL great prince, attendant of ṬWṬRYSY YHWH the [King … exa]l[ted over] [18]all the exalted ones and majestic over the majestic ones. The King who said and the world was.

R. Ishm[ael] said: …

[19]QRBSRʾL, and he has times that he is called QRBSBʾL, who is near to SGSG[ʾl] … [20]QRBSBʾL who is SGSGʾL prince of learning[e] who throws before ṬRWṬRY[SY] … [21]King of the world who said and the world was, whose names are more numerous than oth[ers] … [22]who said and the world was. And one name is GPNGBWHPYLYW YHWH the King of [Kings and Lord of crowns] … [23]and Mighty One of secrets, for the whole tumult of the abundance of the thunderheads of the palace of mighty acts of the

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G22 [a] I take the verb to be a *hiphʿil* imperfect. For this usage cf. Gen 24:46. [b] For this name see *Hekhalot Rabbati* § 230 n. c and and G8 2b 25 and n. tt. [c] Restoring with Gruenwald. [d] Lines 1a § 12–29 find parallels in § 402/§ 739, a microform not translated in this volume. The parallels are not so close as to allow for confident reconstruction of much of the lost text. [e] "learning" or "Talmud."

Presen[ce] … [24]them to you and from his mouth and from the abundance of possessions and valiant of vigor and a man not reject[ed] … [King of Kings] [25]and Lord of crowns who said and the world was and *ap*[*a*]*rt from Him there is no God* (Isa 44:6). … [26]YHWH the King and He is the prince who was made secret in the p[al]aces of the crowns … [*and apart from Him*] [27]*there is no God* (Isa 44:6). ŠLDHRGYHWZYY YHWH who sa[id] and the world was. And … [28]and He is Creator of the uppermost ones and the lowermost ones belonging to ḤW[…]WWDYʾ YHWH the King … [29]ṬNRʾL YHWH ʾNYDGYʾL YHWH who said and the world w[a]s and *apart from* [*Him there is no God* (Isa 44:6). …

The head of songs is the beginning of praise and the start of a song is the beginning of] [30]rejoicing and the start of a chant. The princes and attendants who sing ev[ery day to YHWH God of Israel, to the throne of His glory. They lift up the wheel of the throne of glory.][f]

[31]You are declared adorned, exalted, and lifted up, O ornamented King, for upon *an e*[*xalted and lifted up*, fearsome and confounding] *throne* (Isa 6:1) [You tabernacle. In the chambers of the majestic palace the attendants of] [32]Your throne are confounding and in a cold sweat. Aravot is Your footstool every day with a voice of [chanting and with an earthquake of melody and with a tumult of song.][g]

[33]Rejoice, rejoice, throne of glory! Chant, chant, seat of the Most High! Cry out, cry out l[ovely] furnishing [by which wonder after wonder is accomplished. Make the King] [34]who is on you [happy indeed!] Like the happiness of the bridegroom in his bridal chamber, let Him be happy and rejoice in all the se[ed of Jacob! When I came to take refuge under the shadow of Your wings in the happiness of a heart] [35]happy in You, for your conversation is with the conversation of your King and with your Former, [you recount, according to the word that is said, *Holy, holy, holy* (Isa 6:3).][h]

… [36]that Ozhayah, the Angel[i] of the Presence, gives to everyone who adjures him by the name[s of] … [37]ŠQDHWZYY and MRGYWʾL and HDRWYLYY, for behold they are the Princes of Torah and … [38]Who among you does the will of his King and who among you does the desire of his Creator? Who [among you … Who among you turns aside] [39]anger? Who among you turns back jealousy? Who among you invokes love? W[ho among you … ? …]

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[f]The material in this paragraph is also found in *Hekhalot Rabbati* § 94. [g]This paragraph corresponds to *Hekhalot Rabbati* § 153. [h]The material in this paragraph is also found in *Hekhalot Rabbati* § 94. [i]Emending "king" to "Angel" with Gruenwald. Ozhayah, the Angel of the Presence, appears in G8 and the *Sar Panim*.

[40]SGNSG'L said to me:

Prince, prince, prince, prince, prince, prince, prince, princes of the ... [41]in the entrance of the fearsome palace, the palace of the firmament which is above ... [42]in the words of the chariot, as it is written, *and above the firmament that is over their head* (Ezek 1:26) ... [43]of the world. He is the effulgence of the King of the world. He is the ether o[f the King of the world. ...] [44]blazing[j] and splitting in the seven firmaments and he was and[k] warning and ... [45]which, but for his caution, the Wilon firmament[l] would be abandoned by the ... [46]what is in his hand.

R. Ishmael said:

This is the testimony ... [47][m]anger of the gates of the firmament that is over the head of the cherubim.[m] and ... called ... [and they are out of place under it] [48]like does under the plow.[n] And the Hashmal was s[inging before him[o] ...] [49]was abandoned in his ... , blindness,[p] blindness of a native Israelite ...

[50]Rabbi Ish[mae]l said:

I was standing {before} ... [51]his Creator ... king and the king is not in him ...

(*bottom margin*)

[lb 1] ... might ... [2] ... perpetrators of mighty acts, one[q] that we do not fear[r] ... [3] ... and you have sent away the bride lest they fulfill for her the days of [her] happiness ... [4] ... outside, the most holy ones in weeping, in groaning, and in lament, and ... [5] ... and there went forth something like[s] *the shap*[*e*] *of a hand* (Ezek 8:3; 10:8) and it was hugging me and kissing [me][t] ... [6] ... [al]though it was known and revealed before me whom you seek and whom [you] desi[re][u] ...

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[j] Emending a meaningless word with Gruenwald. [k] Perhaps "and" should be omitted. [l] Wilon, like Aravot, is one of the traditional seven firmaments or levels of heaven. [m] The mangers of fire belonging to the heavenly horses at the entrance to the seventh firmament are mentioned in *Hekhalot Rabbati* § 214. The firmament over the heads of the cherubim is mentioned in *Hekhalot Rabbati* § 101. [n] The phrase "like does under the plow" appears in *Hekhalot Rabbati* § 152 with reference to the angelic beings that bear God's throne. The end of line 47 is restored from this passage with Gruenwald. [o] Cf. *Hekhalot Zutarti* § 411, restoring with Gruenwald. [p] The word translated "blindness" in this line appears in the Bible only in Gen 19:11, referring to the blindness with which the angels struck the mob of men of Sodom outside Lot's house. [q] The numeral is feminine, perhaps referring either to one of the just-mentioned mighty acts or to the bride mentioned in the next line. [r] or "we do not see" [s] Emending "in" to "something like" with Gruenwald. [t] Restoring with Gruenwald. [u] Restoring with Gruenwald.

[7]Rabbi Ishmael said:

There went forth *the shape of a hand* (Ezek 8:3; 10:8) and it gave to me at [once][v] ... [8] ... [a se]al and seal-ring[w] in his right hand and he said to me:

See the latter things: seal of a sea[l-ring][x] ... [9] ... the upright ones, for at there command each one who enters enters and each one who goes forth goes forth, and at [their] co[mmand] ... [10] ... and at their command each one who is made wise is [made wise] and each one who receives insight receives insight. And at their command each one [who is humbled] is humbled ... [11] ... all who multiply paths of Torah, testimony,[y] and salvation. For they are the masters of Mishnah, masters of Talm[ud] [12] ... [m]asters of extension.[z] And behold, they are princes of prophecy to the throne of My glory. They turn around[aa] and stand and whatever is in ...[bb] [13][cc] ... like a packed treasury. From n[o]w on[dd] from their mouth it has no interruption in the face of a myriad traditions ... [14] ... that she[ee] draws [f]rom the additions whose beginning[ff] makes secret her end and ... [15][he]r couches and they are comparable to their beginnings[gg] and from the midst of the destruction this one[hh] again makes secret [16]the ... like darkness and like gloom and from before a throng, because there is no abundance of traditions, faces[ii] [17] ... above one in two, one above the other, and they go and you turn around[jj] faces, faces of[kk] [18] ... [at fi]rst fifty thousand and sixty others that are over the mouth. Additional faces [19] ... [fac]es in the second and fourth above one in two in the third, and every single day[ll] [20] ... you do not have in these[mm] a thousand thousands and myriads of myriads orderings of traditions [21] ... and they have a vision of them every day with a sign to establish my

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[v] Restoring *bbt* [*ʾḥt*] with Swartz, *Scholastic Magic*, 132 n. 110. [w] Restoring with Gruenwald. Cf. *Hekhalot Rabbati* § 241 and *Hekhalot Zutarti* § 415. [x] Restoring with Gruenwald. [y] Cf. Isa 8:16. [z] Following Swartz (*Scholastic Magic*, 132 and n. 112) who takes this as a technical term: "A rabbinic technique of biblical exegesis, by which a conjunction or particle in a verse is taken to indicate inclusion of a certain category." See also Vidas, "Tradition," 233 n. 83. [aa] Emending the meaningless reading with Gruenwald. [bb] Part of a damaged word survives which could be read as "in the wor[d] ..." (*bdbʳrʾ* ...) or "in the inner cha[mber] ..." (*bdbʳyʾ*[*r*] ...) For the latter, cf. *Hekhalot Zutarti* § 420 n. w. [cc] Gruenwald suggests plausibly that the rest of the text, which is very difficult to understand, has some connection with Sar Torah traditions. [dd] "From n[o]w on" or with Vidas ("Tradition," 240–241) "Miʳshʾ[n]ah." Vidas offers a speculative interpretation of the difficult lines 13b–15 on pp. 241–242. [ee] The antecedent of the feminine pronouns in lines 14–16 is unclear, but one possibility is that they refer to the Torah. [ff] Literally, "head" [gg] "beginnings" or "heads" [hh] feminine. [ii] "traditions, faces" or "internal traditions." [jj] Deleting one letter of this word, as indicated in the manuscript. [kk] "faces of" or "my face" [ll] The references to faces in association with large numbers in lines 17–19 are obscure, but are reminiscent in a very general way to the passages on the faces of the living creatures in *Hekhalot Rabbati* §§ 245–246 and *Hekhalot Zutarti* § 354, although the numbers do not correspond. [mm] "in these" or "in H/his/its psalmody"

meaning from my mouth that I said [22] ... their ... already this[nn] and they do not have this verse[oo] from the Torah by day [23] ... names that are known to you to make use[pp] of them if there is in you [24] ... and to open your e[y]es, for they are like the blind in tradition,[qq] and to enlighten [25] ... your kidneys,[rr] for [th]ey are filled up like a filled bottle, and you were [26] ... their names and to subjugate [th]em to you and to everyone who seeks Torah. [27] ... [he must put] on ne[w] clothes,[ss] and he must cover himself with new garments of wool [28] ... t[o]day,[tt] and he must eat in the evening [br]ead of his (own) hands, and he must not go out that day, and he must not come in[uu] [29] ... the seven great and small palaces[vv] to ... [30] ... to R. Abraham bar [31]Joseph.[ww]

[nn] Gruenwald reads "this word," but Schäfer correctly shows that this reading of the letters is difficult. My reading (*kbr*) is paleographically better but contextually more difficult. [oo] Reading "this verse" with Schäfer rather than "this business" with Gruenwald. [pp] This verb is frequently used in the Hekhalot literature for engaging in mystical ritual praxis. [qq] Or "in Mishnah" [rr] Kidneys are frequently used in Hebrew as the seat of the emotions (cf. *Hekhalot Rabbati* § 272 n. p), but the remainder of the line may indicate a more literal sense here. [ss] Restoring with Gruenwald. [tt] "t[o]day" or, with Swartz, *Scholastic Magic*, 133 and n. 117, "[fast during] the [da]y." [uu] Cf. ll. 27–28 with *Sar Torah* § 299 n. a and the parallels noted therein. [vv] It is tempting to associate the phrase "great and small palaces" with the titles *Hekhalot Rabbati* and *Hekhalot Zutarti*, which have similar meanings. But Gruenwald and Schäfer are right to be skeptical of any direct connection, since the context here seems to associate the terms with visionary experience rather than particular works. [ww] The letters of this name are faded and in a different scribal hand from the rest of the work. It should be noted that Gruenwald saw the name "Joseph" in line 31 and I seem to see it there too in the photograph, but Schäfer, who has examined the original, does not see it. As Gruenwald observes, the name may be of the scribe who copied the text or of the owner of the manuscript. The text appears to end here, although the ink of the writing on the other side of the leaf has leaked through, producing a faded mirror-image impression on this side.

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