HEKHAL · READER'S EDITION

היכלות רבתי

Heikhalot Rabbati

The Greater Palaces: every chapter published on Hekhal, Hebrew and English

Hekhal Targum Project (machine-assisted draft; pending scholarly review)

PROVISIONAL EDITION · MACHINE-ASSISTED · NOT YET REVIEWED BY A CREDENTIALED EDITOR

23 parts · Edition of 2026-11-13 · hekhal.org

About this edition

This volume gathers every part of *Heikhalot Rabbati* published on Hekhal as of 2026-11-13, in order. Each part keeps its own apparatus and notes.

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TRADITION	jewish-mysticism
LANGUAGE	Hebrew
PERIOD	c. 3rd-7th c. CE
ATTRIBUTION	Anonymous; pseudepigraphically narrated by Rabbi Ishmael ben Elisha. Composed c. 3rd-7th century CE.
TRANSLATION	Hekhal Targum Project (machine-assisted draft; pending scholarly review)
LICENCE	CC-BY-SA-4.0
ONLINE	https://hekhal.org/corpus/heikhalot/

> **Cite this edition:** Hekhal Targum Project, trans. "Heikhalot Rabbati." Hekhal reader's edition, 2026-11-13. https://hekhal.org/corpus/heikhalot/

> What this is: a machine-assisted, provisional translation. Every rendering choice and every unresolved reading is recorded in the apparatus beside the text. If you read the original and something looks wrong, write to community@hekhal.org; corrections are credited.

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Heikhalot Rabbati 1: The Programmatic Prologue

This edition presents the verbatim original-language text beside a fresh English rendering and a critical apparatus. It is a provisional scholarly draft, released openly for correction and not yet reviewed by a credentialed editor.



אמר ר' ישמעאל מה הפרש
שירות שהיה אומר מי שבקש
להסתכל בצפיית המרכבה לירד
בשלום ולעלות בשלום: גדולה
מכולם להכנס ולהכניסו ולהביאו
לחדרי היכל הרקיע להעמידו
לפני כסא כבודו ולידע כל מה
שהוא עתיד להיות בעולם למי
משפילין ולמי מגביהין למי מרפין
למי מגבירין למי מרוששין למי
מעשירין למי ממיתין למי מחיין
למי נוטלין ממנו ירושה למי

Rabbi Ishmael said: What is the distinction of the songs that he used to say, the one who sought to gaze upon the vision of the chariot, to descend in peace and to ascend in peace?

Greater than all of them is to enter, and to be brought in, and to be conducted to the chambers of the firmament-palace, to be made to stand before the throne of his glory, and to know all that is to come in the world: whom they humble and whom they exalt,

whom they weaken and whom they strengthen, whom they impoverish and whom they enrich, whom they put to death and whom they keep alive, from whom they take inheritance and to whom they give inheritance, to whom they bequeath Torah and to whom they give wisdom.

Greater than all of them is that he gazes upon every deed of human beings: he knows and recognises the man who has committed adultery, he knows and recognises the one who has shed blood, he knows and recognises the one suspected concerning a matter, he knows and recognises... greater than all of them, that he recognises every kind of sorcery.

Greater than all of them is that every one who raises his hand against him and strikes him, they clothe him in tzaraat and they crown him with bahereth. Greater than all of them: every one who speaks slander against him, they cast and they hurl him upon afflictions of growths and bruises and wounds, until weeping sores descend from them.

Greater than all of them is that every one who raises his hand... that he is set apart from all human beings, and held in awe by every

נותנין לו ירושה למי מנחילין לו תורה למי נותנים חכמה: גדולה מכולם שהוא צופה בכל מעשה בני אדם יודע ומכיר בו נאף אדם יודע ומכיר בו רצח נפש יודע ומכיר בו נחשד על המה יודע ומכיר בו גדולה מכולם שמכיר בכל מיני כשפים: גדולה מכולם שכל המגביה ידו עליו ומכהו מלבישין אותו צרעת ומעטרים אותו בהרת גדולה מכולם שכל המספר עליו לשון הרע מטילין ומשליכין אותו על מכות צמחים וחבורות ופצעים שירד מהם שחין לח: גדולה מכולם שכל המגביה ידו שהוא מובדל מכל בני אדם ונבהל בכל מיני בני אדם בכל מדותיו ונכבד על העליונים ועל התחתונים וכל מי שהוא נכשל בו הכשלות גדולות ורעות טפלות עליו מן שמים וכל מי ששולח בו יד בית דין של מעלה שולחין בו יד:

kind of human being in all his bearing, and honoured over the celestial ones and over the terrestrial ones; and every one who stumbles upon him, great stumblings and evil things fall upon him from heaven; and every one who stretches forth a hand against him, the celestial court stretches forth a hand against him.

PROVISIONAL DRAFT (PENDING SCHOLARLY REVIEW)





An orientation

This edition sets the verbatim original-language text beside a fresh English rendering and a critical apparatus: a running commentary on the passage, notes on the controlled vocabulary and the rendering chosen for each term, and cross-references to the lexicon and to related sections. It is a provisional scholarly draft, released openly for correction and not yet reviewed by a credentialed editor.

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what-is-the-distinction-of-songs

The opening question frames the entire Heikhalot Rabbati corpus as the answer: the ‘songs’ (shirot) are the recited theonyms and hymnic-ecstatic praises performed by the yored merkavah during the ascent through the seven palaces and at the throne. The interrogative form (mah ha-perash) is a

programmatic-prologue mode of the merkavah-ascent frame: the text is talking ABOUT the practice before performing it. Schäfer (1992) reads the question as the redactional opening of the practical-instruction stratum of the corpus; Halperin (1988) reads it as a synagogal-homiletical opening invoking the question-format of the Mishnah Hagigah 2:1 discussion of merkavah-restricted teaching. *Schäfer, Peter 1992*; *Halperin, David J. 1988*

yored-paradox

The infinitive pair ‘la-yered b-shalom u-laalot b-shalom’ (‘to descend in peace and to ascend in peace’) states the deliberate paradox of the Heikhalot vocabulary. Scholem (1941) read the paradox as an authentic mystical-experiential idiom; Halperin (1988) read it as a literary inversion of the Ezekielian descent-of-the-chariot; Wolfson (1994) read it as a phenomenological-constitutive register naming the structure of disciplined visionary imagination. The translation preserves ‘descend’ rather than substituting ‘ascend’ because the substitution destroys the corpus’s central technical paradox. *Scholem, Gershom 1941 (Lecture II)*; *Halperin, David J. 1988*; *Wolfson, Elliot R. 1994*

throne-of-his-glory

The construct ‘kisei kevodo’ (‘throne of his glory’) maintains the kavod-divine-name distinction central to the Heikhalot inheritance from Ezekiel 1 and the priestly kavod-tradition. The kavod is the visible manifestation; the throned one is the kavod, not directly YHWH. The Heikhalot texts preserve the structural distinction Ezekiel established at Ezek 1:28 (‘the appearance of the likeness of the glory of YHWH’). Translation discipline forbids ‘throne of God’ here; the texts deliberately do not collapse the construct. *Halperin, David J. 1988*; *Wolfson, Elliot R. 1994*

catalogue-of-fates

The catalogue of fates revealed to the merkavah-descender (‘whom they humble and whom they exalt…’) uses an impersonal-passive register (the ‘they’ is unmarked; the agents are the celestial-judicial bodies) that is characteristic of Heikhalot juridical-angelic vocabulary. Boustan (2005) reads the catalogue as embedded in the martyrological framework of the R. Ishmael narrator-frame: the merkavah-descender knows the divine accounting because the practice yields prophetic-judicial knowledge of providential allotment. The Torah-and-wisdom couplet at the end (to whom Torah is bequeathed, to whom wisdom is given) frames the practice as itself a Torah-acquisition technique, anticipating the Sar ha-Torah literature. *Boustan, Ra’anan S. 2005*; *Swartz, Michael D. 1996*

tzaraat-and-bahereth

The skin-disease catalogue (tzaraat, bahereth, growths, bruises, wounds, weeping sores) draws verbatim on the Levitical priestly-diagnostic vocabulary (Leviticus 13-14). The Heikhalot juridical-protective register applies the priestly skin-disease taxonomy as the celestial response to physical assault on the practitioner. The transliterations 'tzaraat' and 'bahereth' preserve the technical priestly vocabulary; the loose English equivalents ('leprosy' and 'bright spot') would import dermatological-historical content the Hebrew terms do not specifically denote. The register is juridical-actual, not allegorical. *Halperin, David J. 1988*

bet-din-shel-maalah

The climactic clause, 'every one who stretches forth a hand against him, the celestial court (bet din shel maalah) stretches forth a hand against him', names the heavenly judiciary as the active enforcer of the practitioner's protection. The bet din shel maalah is a stock figure of rabbinic-aggadic vocabulary (b. Sanhedrin 11a-12a; cf. Tosefta Shevuot 1:4) but in Heikhalot deployment it serves a specifically theurgic-protective function. The juridical register is the protective-promise counterpart of the destructive register the corpus reserves for the sixth-palace

gate (HR 19:6, 20). *Davila, James R. 2001*; *Boustan, Ra'anan S. 2005*

merkavah-ascent-frame-active

The active mode of the merkavah-ascent frame on this passage is the programmatic-prologue mode: the text frames what the practice grants before performing the practice. The exegetical-Ezekiel mode is present as substrate (the kisei-kavod construct echoes Ezek 1:26-28) but is not foregrounded. The hymnic-ecstatic and theurgic-recitation modes are anticipated by the opening question ('the songs that he used to say') but the songs themselves are not given in this chapter; they appear in HR ch. 8-13 (the kedushah-hymns) and ch. 24-25 (the throne-side hymns). Active scholarly relations: Scholem-continuity (the practice-as-authentic register dominates), Boustan-martyrological (the R. Ishmael narrator-frame).

Editorial decisions

- Rendered the discourse-marker 'gedolah mikulam' as 'Greater than all of them' uniformly across the passage's five occurrences rather than varying for readability. The repetition is structurally generative of HR 1; preserving it preserves the catalogue-form of the chapter.

- **tzaraat-and-bahereth.** Preserved transliterated ‘tzaraat’ and ‘bahereth’ rather than rendering ‘leprosy’ and ‘bright spot.’ The Levitical-priestly technical register matters to the juridical-actual force of the passage; the English equivalents are dermatologically misleading and lose the priestly-traditional vocabulary.
- Status remains machine-assisted; the edition’s rules require an editor to check any footnote that gives a page reference against the printed scholarly source before its status may change to verified. No page loci are given for the secondary works cited in this apparatus: an earlier version gave page ranges that had not been checked against the printed volumes, and they were removed on 2026-11-08; the author, work and year of each citation are kept. *(Hekhal Targum Project, 2026-11-08)*

Manuscript variants

- **Wertheimer Batei Midrashot (Jerusalem 1893)**: נחשד על המה. Source-of-record reading. Some traditions emend to נדה (niddah, menstrual impurity) on the grounds that the surrounding cardinal-sin catalogue (adultery, bloodshed) would be completed by a niddah-recognition. The parallels in Schäfer’s Synopse have not been consulted for this edition.

- **Wertheimer Batei Midrashot**: מה הפרש שירות. The opening construct is variously rendered in modern translations: ‘distinction of songs’ (philological-conservative), ‘praise of songs’ (older traditions). Schäfer’s Synopse is reported to retain הפרש (paragraph not checked for this edition); some MSS may read הפסר or transpose. The Wertheimer printed reading is followed.

Heikhalot Rabbati 8: The Martyrological Frame

This edition presents the verbatim Hebrew of the passage beside a fresh English rendering and a critical apparatus. It is a provisional scholarly draft, released openly for correction and not yet reviewed by a credentialed editor.

The apparatus carries a running commentary, notes on the controlled vocabulary and the rendering chosen for each term, any doctrinally-live ambiguity preserved with both readings, and cross-references to the lexicon. The Hebrew is reproduced verbatim from the Wertheimer (Batei Midrashot) recension as transmitted in the digital transcription published on Sefaria and credited accordingly (Sefaria lists its licence as unknown; a verbatim transcription of a public-domain text carries no new copyright under US law); collation against the printed edition is outstanding. The English of Smith, corrected by Scholem and edited by Karr, is under copyright and is cited as a comparand only.

אמר ר׳ ישמעאל סח לי סורי״א שר הפנים ידידי אומר לך כל בושה וכל כלימה של אותו רשע למה על רבי חנינא בן תרדיון שהגיע יומו להורגו אמר לו מרי קיסר חזור בך על אותו חכם שלא יהרג אמר ימות הוא וכל בני ביתו ורומי תספה עמו ובדבר הזה איני חוזר:

Rabbi Ishmael said: Suriya, Prince of the Presence, told me: My friend, I tell you, all the shame and all the disgrace of that wicked one: why? Over Rabbi Hanina ben Teradion, when his day had come for him to be killed. He said to him: "My lord Caesar, turn back concerning that sage, that he not be killed." He said: "Let him die, he and all the members of his household, and let Rome be swept away with him; and in this matter I do not turn back."

אמר ר׳ ישמעאל סח לי סורי״א שר הפנים ידידי אל תעצב במדה זאת שאתה נפטר בה לבית עולמך שכבר מלא והדריא״ל ה׳ אלקי ישראל שחוק על אותו רשע ואמר הדר גאון שאני שרוי בו וכסא כבוד שסלסלו לו בין שאיני עוזב משנברא ועדי עד שאני מטעימו טעם אור וגחלי אש כרובים ואופנים וחיות הקדש ושרפים לאותו רשע בגהנם על ידי רבי חנינא בן תרדיון:

Rabbi Ishmael said: Suriya, Prince of the Presence, told me: My friend, do not be grieved at this measure by which you depart to your eternal house, for HADRI'EL, YHWH God of Israel, is already full of laughter over that wicked one. And He said: "By the splendour of pride in which I dwell, and by the throne of glory which they have exalted for Him, which I do not forsake from when it was created and unto everlasting: I shall make him taste the taste of light and coals of fire of the cherubim and the wheels and the holy living creatures and the seraphim: that wicked one, in Gehinnom, by the hand of Rabbi Hanina ben Teradion."

שח לי סוריי״א שר הפנים ידידי אומר לך מה עשה הדר טהור זיו הדר אוריה״ם ה׳ אלקי ישראל ואית דאמרי אוהיהי״ם ה׳ אלקי ישראל באותה שעה צוני וירדתי ודחפתי את לופינוס קיסר מהיכלו שהיה ישן בו בלילה והולכתי

Suriya, Prince of the Presence, told me: My friend, I tell you what the pure splendour, the radiance of splendour, ORIHE'IM, YHWH God of Israel (and there are those who say OHEHIYE'IM, YHWH God of Israel), did. At that hour He commanded me, and I went down and thrust Lupinus Caesar out of his palace, in which he was sleeping that night, and I conducted him into a house of a pack of swine and dogs; and I brought Rabbi Hanina ben Teradion in and conducted him into the palace of Lupinus Caesar. On the morrow the executioners came, since they had been commanded concerning Rabbi Hanina ben Teradion (to declare wonders!) while he sits and does [his work] in the house of study, and sits and teaches Torah to the mighty ones of Israel. They struck off his head; and Lupinus Caesar appeared to them as Rabbi Hanina ben Teradion, and they cut off his head.

Rabbi Hanina ben Teradion bound the crown of his kingship and reigned over Rome in the form of the face of Lupinus Caesar six months, and killed six thousand governors, a thousand each month. And they set up Lupinus Caesar, in the form of Rabbi Hanina ben

אותו בבית להקת חזירים וכלבים
והכנסתי את רבי חנינא בן תרדיון
והולכתי אותו בהיכלו של
לופינוס קיסר למחר באו ההורגים
על שנצטוו על ר' חנינא בן
תרדיון לומר נפלאות יושב ועושה
בבית המדרש ויושב ומלמד תורה
לאבירי ישראל התיזו את ראשו
ונדמה להם לופינוס קיסר כר'
חנינא בן תרדיון וחתכו את ראשו:

ר' חנינא בן תרדיון קשר כתר
מלכותו ומלך על רומי כצורת
פניו של לופינוס קיסר ששה
חדשים והרג ששת אלפים
הגמונים אלף לחדש והעמידו
בצורת ר' חנינא בן תרדיון
לופינוס קיסר לפני רומי ונטלוהו
והשליכוהו באש והמיתוהו ואחר
החיותן של מעלה תפשוהו
והטילוהו באש ובמדה זו לכל
עשרה חכמי ישראל:

מפני שהכרוז יוצא מערבות רקיע
מכריז ואומר בבית דין של מעלה
מחשבה שחשבה רומי הרשעה על
אבירי ישראל לאבדם והדריא"ל
ה' אלקי ישראל היה מסכים ואף
על פי כן אחרי הרהור שרומי
הרשעה מחשבת הרי היא כאלו
עשאוה:

Teradion, before Rome; and they took him and cast him into the fire and put him to death. And after the reviving of those above, they seized him and flung him into the fire. And by this measure, for every one of the ten sages of Israel.

Because the herald goes forth from Aravot Raqia, proclaiming and saying in the court above: the thought that wicked Rome thought concerning the mighty ones of Israel, to destroy them; and HADRI'EL, YHWH God of Israel, was consenting; and even so, after the deliberating that wicked Rome deliberates, behold, it is as though they had done it.

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An orientation

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all the shame and all the disgrace of that wicked one

The chapter is the martyrological frame of Heikhalot Rabbati, and it is spoken entirely by an angel: Suriya, Prince of the Presence, reports to R. Ishmael. Its material overlaps the post-talmudic martyrology known as The Story of the Ten Martyrs (Aggadat Asarah Harugei Malkhut), to which §4's closing clause explicitly gestures ('and by this measure, for every one of the ten sages of Israel'). Boustan argues that Heikhalot Rabbati reworks that martyrology deliberately, fashioning a myth of origins for its ascent praxis: the intercessory office that belonged to the martyr, secured by dying, is transferred to the descender to the chariot, who secures it bloodlessly by ascent and liturgical performance. On that reading this chapter is not a hagiographic preface to the palace material but the problem the palace material answers. Frame relation: boustan-martyrological (merkavah-ascent). *Boustan, Ra'anan S. 2005*

Suriya, Prince of the Presence, told me

The formula אמר ר' ישמעאל סח לי סורי"א שר הפנים ידידי opens §§1-3 with only slight variation (§3 drops the R. Ishmael attribution and reads שח for סח). The repetition is structural rather than incidental: each unit is licensed afresh by the angelic informant,

and the pseudepigraphic chain (angel to Tanna to reader) is what authorises material the rabbinic tradition elsewhere transmits with reticence. The repetition is preserved in the English rather than varied for flow. Frame relation: programmatic-prologue (merkavah-ascent). *Schäfer, Peter 1992*; *Halperin, David 1988*

cherubim and wheels and the holy living creatures and seraphim

The four angelic classes of the Ezekiel-1 throne complex appear here in a punitive register: they are what the wicked one is made to 'taste' in Gehinnom. Elsewhere in the corpus these same classes constitute the visionary's destination and the singers of the kedushah. The inversion is worth marking because it is the chapter's governing device at every level: the emperor is evicted from his palace and the sage installed in it, the executioners behead their own emperor believing him the sage, and the throne-bearing hosts become instruments of punishment. Frame relation: exegetical-ezekiel (merkavah-ascent). *Halperin, David 1988*; *Elior, Rachel 2004*

ORIHE'IM, YHWH God of Israel, and there are those who say OHEHIYE'IM

The source records a variant divine name in its own body, using the Aramaic formula ואית דאמרי ('and there are those who say'). This is a transmitted textual note, not an editorial one, and it is preserved in the translation rather than resolved. It is also a compact illustration of why theonyms in this corpus are transliterated and never rendered: the names carry no lexical sense to translate, they vary widely between witnesses precisely because scribal transmission has no semantic constraint to correct against, and the tradition itself is visibly uncertain which form is correct. Frame relation: theurgic-recitation (merkavah-ascent). *Schäfer, Peter 1981*; *Lesses, Rebecca Macy 1998*

reigned over Rome in the form of the face of Lupinus Caesar six months

The exchange-of-faces sequence has no counterpart in the talmudic accounts of R. Hanina ben Teradion's death (b. Avodah Zarah 17b-18a), where he is burned wrapped in a Torah scroll with tufts of wool over his heart. Here the martyrdom is not endured but averted and reversed: the angel substitutes the emperor's body for the sage's, the executioners kill their own ruler, and the sage rules Rome in the emperor's face for six months. The narrative logic is the same transfer Boustan describes at the theological level, dramatised: the sage's death, which the martyrology requires in order to atone, is here

rendered unnecessary. Note that the translation preserves ‘in the form of the face of’ (כצורת פניו) rather than smoothing to ‘disguised as’, because the corpus’s face-vocabulary is load-bearing next to שר הפנים. Frame relation: boustan-martyrological (merkavah-ascent). *Boustan, Ra’anan S. 2005*

the herald goes forth from Aravot Raqia

Aravot is the highest of the seven firmaments in the rabbinic cosmology (b. Hagigah 12b), the location of the throne of glory and, in the Heikhalot corpus, the destination of the ascent. The closing unit relocates the whole martyrological narrative into a juridical proceeding conducted there: a herald proclaims, the court above hears, and the maxim of imputation is applied to Rome. The passage’s difficulty, that God ‘was consenting’, is preserved and treated as an open question: the ambiguity note on “god consenting” (ch. 8) rather than resolved here. Frame relation: halakhic (peshat-derash). *Schäfer, Peter 2009*

Editorial decisions

- **citations.** Every secondary citation in this apparatus (Boustan 2005, Schäfer 1981/1992/2009, Halperin 1988, Elior 2004, Lesses 1998) names a real work: author, title, publisher and year were confirmed against publisher and library records on 2026-07-25. No page references are given,

deliberately, because page-level loci have not been verified against the printed volumes, and a page reference given without that check would be unreliable. The citations remain unverified at page level until an editor checks them against a printed source; status stays machine-assisted accordingly. *(Hekhal Targum Project, 2026-07-25)*

- **the corpus-identity question.** Chapter 8 is inside Heikhalot Rabbati proper. This edition of the work covers chapters 1-32 only: chapters 33-40 of the Wertheimer-derived digital presentation carry Sefer Zerubbabel (Menahem ben Ammiel, Nehemiah ben Hushiel, Armilus, Gog and Magog) and are a different work printed after HR in the anthology. Verified by reading the Hebrew. *(Hekhal Targum Project, 2026-07-25)*
- **source attestation tier.** B-tier, digital-critical-edition. Hebrew taken from the Sefaria version tagged 'Wertheimer edition' (versionSource hebrew.grimoar.cz, licence tag 'unknown'). The underlying Wertheimer Batei Midrashot printing (1893-97) is public domain by age; the digital transcription's licence tag is not a licence claim about the underlying text. Collation against the printed page remains OUTSTANDING and is an editor sign-off item, not a completed step. *(Hekhal Targum Project, 2026-07-25)*
- **scriptural citations.** The chapter contains no formal scriptural citation, so no citation was available to verify. This

is a property of the chapter, confirmed by reading the Hebrew: the unit contains no she-ne'emar, di-khtiv, ka-katuv or parenthetical verse references at all, unlike the Bahir material where every chapter carries several. *(Hekhal Targum Project, 2026-07-25)*

- **cross-term collisions in the controlled vocabulary.** The glossary lists 'majesty' and 'god' among the renderings not to be used for kavod, and two English words that render other Hebrew words in this chapter fall under that list. (1) 'Majesty' first rendered הדר (hadar) in 'majesty of pride' and 'radiance of majesty'; this was avoidable, so the rendering was changed to 'splendour', which is also the better word for הדר. (2) 'God' renders אלקי four times inside the source's own divine formula ה' אלקי ישראל; this is unavoidable, since no honest rendering of that formula omits 'God', and the prohibition exists to stop כבוד itself being rendered 'God' (the kavod is a manifestation-aspect, not a divine name), which this translation nowhere does. The glossary is correct and was deliberately not weakened; the two cases are recorded here instead. *(Hekhal Targum Project, 2026-07-25)*

Manuscript variants

- **internal variant recorded by the text itself (ואית דאמרי)**: אוריה"ם ה' אלקי ישראל for (3§) אוהיהי"ם ה' אלקי ישראל. A

divine-name variant transmitted inside the source rather than reconstructed from collation. Both forms are carried in the translation. The Aramaic formula in an otherwise Hebrew unit may itself indicate the note entered from a distinct transmissional layer.

- **Wertheimer, Batei Midrashot recension (digital transcription via Sefaria)**: (3§) סוריי"א / (1-2§§) סורי"א. Orthographic variation in the Prince of the Presence's name within a single chapter of one witness. Transcribed as given rather than normalised, per the nomina-barbara discipline; the variation itself is evidence of transmissional looseness in exactly the material where it is expected.

Heikhalot Rabbati 9: The Throne-Hymn of the Prince of the Presence

This edition presents the verbatim Hebrew text of the passage beside a fresh English rendering and a critical apparatus. It is a provisional scholarly draft, released openly for correction and not yet reviewed by a credentialed editor.

The apparatus carries a running commentary, notes on the controlled vocabulary and the rendering chosen for each term, any doctrinally-live ambiguity preserved with both readings, and cross-references to the lexicon. The original-language text is reproduced verbatim from the digital source credited in the provenance line of this page; any modern English translation still under copyright is cited as a comparand only.



אמר רבי ישמעאל סח לי סורי"א
שר הפנים ידידי אומר לך שבחו
של מלך וכסאו לכך נאמר כסא
כבודך על כרובי מעלה רוממת
ואופני שבעה נושאים אותן
ובריות כפור וקיטור ובריות
דליקה מעוטרת בגאוה ובזהיון
ועיני שדי נשואות בהם והיו
מושכות תחתיו כאילות תחת
המחרישה והיה נטוי על ראשיהם
כעוז תוקף וגבורה כדבר שנאמר
קדוש קדוש קדוש ה' צבאות וגו':

תתהדר תתנשא תתרומם מלך
מפואר מעל כסא רם ונשא נורא
ומבוהל אתה שוכן בחדרי היכל
גאוה מבוהלין ומזיעין ערבות
הדום רגליך בקול רנה ורעש
וזמרה וההמון אומרים שירה
כדבר שנאמר קדוש קדוש קדוש
ה' צבאות וגו':

עירי גבורה ומפעמי שכינה ומכת
יושר קול מגדלי שירה וגערה
לקול משרתים לקול אבירים
לקול משוררים כחך ערב ונעימה
קדושה שוכן בהגיון להבה הם
מנשאים גלגלי כסא כבוד רנה רנן
מושב עליון הריע הרעיונות יפ"ב
מאמר ה':

עטורי פאר וכתרי כתרים מרנני

Rabbi Ishmael said: Suriya, Prince of the Presence, told me: My friend, I tell you the praise of the King and of his throne. For this it is said: Your throne of glory upon the cherubim of the height you have exalted, and wheels of seven bear them, and created beings of frost and vapour, and created beings of blaze, crowned with pride and splendour; and the eyes of Shaddai are lifted upon them, and they were drawing beneath him like does beneath the plough; and it was stretched over their heads like might, strength and power. As it is said: Holy, holy, holy is YHWH of hosts, and so on.

Be adorned, be lifted up, be exalted, glorified King, above a throne high and lifted up, terrible and alarming. You dwell in the inner rooms of a palace of pride; alarmed and sweating are the Aravot, the footstool of your feet, with a voice of ringing cry and tumult and psalm, and the multitude say song. As it is said: Holy, holy, holy is YHWH of hosts, and so on.

Watchers of might and stirrers of the Shekhinah, and the stroke of the upright voice, magnifiers of song and rebuke, at the voice of servitors, at the voice of the mighty, at the voice of singers: your

palate is sweet, and pleasant is holiness, who dwells in the murmuring of flame. They lift up the wheels of the throne of glory: Ring out, ring out, seat of the Most High; shout, the thoughts, YPB, the word of YHWH.

Crowned with adornment and crowns of crowns, makers-ring-out of the Most High with a song of exultation: exalt, you, to LADO of flame; for in Shekhinah, Shekhinah, room of rooms of rooms, you encamp. He made your name wonderful from there, his servitors; he set you apart from the princes of the chariot. Whoever mentions the name of one of you: fires kindling them; a flame turning about, encircling, coals of radiance flinging forth. As it is said: Holy, holy, holy is YHWH of hosts, and so on.

Annullers of decree and wakers of oath, removers of dread, turners back of jealousy, rememberers of love, arrangers of knowledge before the splendour of the pride of the palace: What is it for you that you cry out, and at times you are terrible, and at times you are alarming? They said: When the wheels of the chariot turn about and stand in alarm, and when the radiance of the chariot is full of judgment, we rejoice a great

עליון בשיר גילה רוממו אתם
לאדו להבה כי בשכינה שכינה
חדר חדרי חדרים אתם חונים
הפליא את שמכם משם משרתיו
הבדיל אתכם משרי המרכבה
המזכיר שם אחד מכם אש
לוהטות אותם להבה סובבת
מקפת גחלי זיו מנתזות כדבר
שנאמר קדוש קדוש קדוש ה׳
צבאות וגו׳:

מבטלי גזירה ומעירי שבועה
מעבירי אימה משיבי קנאה
מזכירי אהבה מסדרי דיעות לפני
הדר גאון היכל מה לכם שאתם
מרננים ופעמים לכם שאתם
נוראים ופעמים לכם שאתם
מבוהלים אמרו כשאופני מרכבה
מהדירין ועומדין בבהלה וכשזוהר
מרכבה מלא דין אנו שמחים
שמחה רבה כדבר שנאמר קדוש
קדוש קדוש ה׳ צבאות וגו׳:

rejoicing. As it is said: Holy, holy,
holy is YHWH of hosts, and so on.

PROVISIONAL DRAFT (PENDING SCHOLARLY REVIEW)





An orientation

This edition sets the verbatim Hebrew beside a fresh English rendering and a critical apparatus: a running commentary on the passage, notes on the controlled vocabulary and the rendering chosen for each term, and

cross-references to the lexicon and to related sections. It is a provisional scholarly draft, released openly for correction and not yet reviewed by a credentialed editor.

Controlled terms noted in this passage: **sar-ha-panim** (rendered as *prince-of-the-presence*), **kisei-ha-kavod** (rendered as *throne-of-glory*), **kavod** (rendered as *glory*), **kerubim** (rendered as *cherubim*), **ofanim** (rendered as *wheels*), **merkavah** (rendered as *chariot*), **heikhal** (rendered as *palace*), **kedushah** (rendered as *sanctification*). For each, the apparatus carries the sense set and the reason for the rendering chosen.

⁂

The qedushah refrain

Four of the five sections end on the same formula, כדבר שנאמר קדוש קדוש קדוש ה' צבאות וגו', the opening of Isaiah 6:3. The refrain is a verse introduced by 'as it is said' and abbreviated by וגו', 'and so on', so the continuation (the earth full of his glory) is implied and not written; the rendering keeps the abbreviation rather than completing it. §3 is the one section without it, and §3 is also the most textually unsettled, which is worth noting without drawing a conclusion. The repetition is the point: this is the hymnic mode of the chapter (hymnic-ecstatic), and the section breaks are drawn by the refrain. Scholem called such compositions hymns of an overwhelming and numinous monotony; Halperin reads them against the synagogal liturgy; Janowitz attends to what the utterances do; Elior sees the heavenly service as the continuation of the Temple's. *Scholem, Gershom 1941*; *Halperin, David 1988*; *Janowitz, Naomi 1989*; *Elior, Rachel 2004*

Suriya prince of the presence

The opening formula is the one that opens §§1-3 of ch. 8: R. Ishmael reports that Suriya, the Prince of the Presence, told him something. Here the content is not martyrological but liturgical: Suriya relays 'the praise of the King and of his throne'. The effect is that the hymns which follow are licensed by the same angelic informant who licensed the Hanina ben Teradion narrative one chapter earlier, so the two chapters belong to one

revelatory frame (the speech of the Prince of the Presence) even though their genres differ. Frame relation: angelic-seal-passage (the informant's authority) and hymnic-ecstatic (the content). *Schäfer, Peter 1992*; *Boustan, Ra'anan S. 2005*

Watchers of might

§3 opens עירי גבורה. The consonants permit reading עירי as the construct plural of a noun meaning 'watchers' or 'wakers' (from the root of waking, עור), and the Aramaic of Daniel 4 has exactly such a figure: עִיר וְקַדִּישׁ, 'a watcher and a holy one', who comes down from heaven (Daniel 4:10 in the Masoretic numbering), and whose decree is the גְּזֵרַת עִירִין, 'the decree of the watchers' (Daniel 4:14). The same Aramaic word is the usual explanation of the name of the Watchers of 1 Enoch. The body of the translation therefore uses the lower-case 'watchers', as a lexical possibility, and does NOT identify these figures with the Watchers of 1 Enoch. Nothing in the chapter says that they fell, descended or taught, and the next clause (stirrers of the Shekhinah) puts them in the throne-hymn's service. The neighbouring §5 lists 'annullers of decree' (מבטלי גזירה): a decree-related office in the same hymn, which makes the Danielic echo more, not less, interesting and which a specialist should adjudicate. See the ambiguity note on "iri gevurah" (ch. 9). Intertextual relation: parallel, not documented. *Daniel 4:10, 4:14 (Masoretic numbering; verified against the Hebrew-Aramaic text)*

Hymn as mechanism

The hymns of Heikhalot Rabbati are frequently the means by which the ascent proceeds and not an interlude between events, so a reader arriving from an anthology excerpt should not take this chapter for decoration. Ch. 9 is the first sustained hymnic unit after the Suriya revelations of ch. 8, and the chapters that follow (10-12) continue it; the sequence then returns to narrative at ch. 13. The English keeps the repeated roots and the paratactic lists of titles as lists; they are not resolved into flowing prose, because the form is part of the evidence. *Scholem, Gershom 1960*; *Lesses, Rebecca Macy 1998*

Aravot and the footstool

ערבות הדום רגליך, ‘the Aravot, the footstool of your feet’, places the Aravot beneath the King’s feet. Aravot is the name of a heaven (it is the source of the heavenly voice in ch. 20 of this same work), and the image here is that the footstool of the throne is itself alarmed and sweating at the sound of the hymn. The Aravot is transliterated and not rendered: it is a proper name of a place in the heavenly geography, and its position (beneath the throne, above the palaces) is an editorial question for the seven-heikhalot geography and not for a gloss. *Schäfer, Peter 2009*

Editorial decisions

- **created-beings-not-chayyot.** בריות (beriyyot, ‘created beings’, from the root of creating) is rendered ‘created beings’ and not ‘creatures’: ‘creatures’ is a forbidden rendering of חיות (chayyot) in the glossary, and this chapter’s noun is a different word. The two must not be conflated here or in later chapters, and a reader should not infer that the בריות are the chayyot of Ezekiel 1. Likewise חדרי is rendered ‘inner rooms’ / ‘rooms’ and not ‘chambers’, which the glossary forbids for heikhal; the compound חדר חדרי חדרים is kept as ‘room of rooms of rooms’ so that the tripled root stays visible. *(Hekhal Targum Project, 2026-11-05)*
- **house-vocabulary.** Vocabulary is held stable with the already published chapters of this work: גאוה ‘pride’, זהיון ‘splendour’, נורא ‘terrible’, מבוהל ‘alarming’, רוממה ‘exaltation’; British spelling follows the published series. The repeated ‘Holy, holy, holy is YHWH of hosts, and so on’ takes one rendering at each of its four occurrences. *(Hekhal Targum Project, 2026-11-05)*
- **citations-disclosure.** Every work cited was web-verified for author, title, publisher and year on 2026-07-25. No page loci are given and page references have not been checked against printed volumes. The scriptural loci (Daniel 4:10 and 4:14; Isaiah 6:3) were checked against the Hebrew text

on 2026-11-05. The statement about the Aravot as the source of the heavenly voice in ch. 20 comes from this edition's own ch. 20. Status stays machine-assisted pending editor verification. *(Hekhal Targum Project, 2026-11-05)*

- **source-witness.** Source text is the Wertheimer recension as transcribed on Sefaria (versionSource hebrew.grimoar.cz, licence tag 'unknown'); the underlying Wertheimer print (1893-97) is public domain by age. Print collation is outstanding. An English translation of the whole text by Smith, corrected by Scholem and transcribed by Karr, is shown beside the Hebrew on Sefaria and is a copyrighted comparand. DISCLOSURE (corrected 2026-11-05): while the source text was being prepared, the first three sections of that English were displayed for this chapter before drafting; sections 4 and 5 were drafted without sight of it. The rendering was made from the Hebrew, and divergences from the comparand are the point of the comparison, not evidence of independence. Corrects an earlier version of this note, which said the comparand was consulted only after drafting. *(Hekhal Targum Project, 2026-11-05)*
- **tetragrammaton-yhwh.** The abbreviated Name ה׳ is rendered 'YHWH', as in the published chapters of this work (HR 8, 23), and not 'the LORD': 'the Lord' is a forbidden rendering of kavod in the glossary, and the English convention would in any case collapse the Name into a title.

The qedushah formula therefore reads ‘Holy, holy, holy is YHWH of hosts, and so on’ at each of its four occurrences. *(Hekhal Targum Project, 2026-11-05)*

- **was-stretched-over-their-heads.** והיה נטוי על ראשיהם has no stated subject in the Hebrew; the English keeps the impersonal passive and does not supply one (the firmament of Ezekiel 1:22 is a candidate a specialist may propose, but nothing in this unit names it). *(Hekhal Targum Project, 2026-11-05)*
- **reconciliation-2026-11-05.** Blind back-translation and adjudication run 2026-11-05. Two errors were found and corrected in the body: ‘blazing fires, them’ became ‘fires kindling them’ (unit 3), and ‘returners of jealousy’ became ‘turners back of jealousy’ (unit 4). The back-translator’s guess that the pronoun in unit 3 should be ‘him’ was NOT adopted (the Hebrew pronoun is plural). The corrected sentences were not re-sent through a second blind pass; a word-for-word crib was then written independently from the Hebrew, because the first crib had proved identical to the translation. *(Hekhal Targum Project, 2026-11-05)*

Heikhalot Rabbati 10: The Face of the King, the Servitors on the Wheel, and the Rivers of Joy

This edition presents the verbatim Hebrew text of the passage beside a fresh English rendering and a critical apparatus. It is a provisional scholarly draft, released openly for correction and not yet reviewed by a credentialed editor.

The apparatus carries a running commentary, notes on the controlled vocabulary and the rendering chosen for each term, any doctrinally-live ambiguity preserved with both readings, and cross-references to the lexicon. The original-language text is reproduced verbatim from the digital source credited in the provenance line of this page; any modern English translation still under copyright is cited as a comparand only.



פנים נאים פנים הדורים של יופי
פנים של להבה פני ה' אלקי
ישראל כשהוא יושב על כסא
כבודו וסלסולו מתייא במושב
הדר יופי ואז מיופי גבורת הדא
מעלה מהדר חתנים וכלות בבית
חופתן המסתכל בו מיד נבקע
המציץ ביפיו משתפך כקיתון
המשרתים אותו ביום לא
ישרתוהו מחר והמשרתים אותו
למחר אינם משרתים לו היום כי
תשש כחו והושחרו פניהם תעלה
לבן ונחשכו עיניהם אחר הדר
יופי הדר של מלכם שנאמר קדוש
קדוש קדוש ה' צבאות וגו':

משרתים אהובים ונאים משרתים
קלים מטהרים העומדים על אבן
כסא הכבוד והנצבים על גלגל
המרכבה כשאבן כסא הכבוד
מחזר עליהם כסא גלגל המרכבה
מחיצתן העומדים לימין חוזרים
ועומדים לשמאל העומדים לפנים
חוזרין ועומדין לאחור והעומדים
לאחור חוזרין ועומדין לפנים
הרואה את זה אומר זה הוא
והרואה את זה אומר זה הוא
קלסתר פניו של זה דומה לזה
אשרי המלך שאלו משרתיו אשרי
משרתיו שזהו מלכם אשרי עין
הנזונת והמסתכלת באור המופלא
הזה ראיה מופלא ומשונה עד מאד

A fair face, a splendid face, a face of beauty, a face of flame: the face of YHWH God of Israel when he sits upon his throne of glory, and his exaltation is brought in the seat of splendour of beauty; and then, from the beauty of the might of HADA, it rises above the splendour of bridegrooms and brides in the house of their canopy. Whoever gazes at him is at once split open; whoever peers at his beauty is poured out like a flagon. Those who serve him today do not serve him tomorrow, and those who serve him tomorrow do not serve him today, for his strength failed and their faces were blackened, TA'ALAH LAVEN, and their eyes were darkened after the splendour of beauty, the splendour of their King. As it is said: Holy, holy, holy is YHWH of hosts, and so on.

Beloved and fair servitors, light servitors, purified ones, who stand on the stone of the throne of glory and are stationed on the wheel of the chariot. When the stone of the throne of glory goes around them, the throne, the wheel of the chariot, their partition, those who stand at the right turn about and stand at the left, those who stand in front turn about and stand behind, and those who stand behind turn about and stand in

כדבר שנאמר קדוש קדוש קדוש
ה׳ צבאות וגו׳:

נהרי ששון נהרי שמחה נהרי
גילה נהרי אהבה נהרי דעות נהרי
רצון משתפכין ויוצאין לפניו
מלפני כסא הכבוד ומתגברין
והולכין בשער נתיבות ערבות
רקיע מקול נגינות כנורות חיותיו
מקול רנה מפי אופניו מקול
זמירות צלצול כרוביו ומתגבר
קול ויוצאין ברעש בשעה
שישראל אומרים לפניו קדוש
קדוש קדוש וגו׳:

כקול מים רבים כרעש נהרות
רגלי תרשיש שרוח דרומית
עוררות בהם כקול שירה של כסא
הכבוד שמזכיר ומשבח למלך
מפואר המון רעש גדול הרבה ואין
עוזבין בו קולות בכסא הכבוד
לעזרו ולחזקו כשהוא מזמרו
ומקלסו לאביר יעקב כדבר
שנאמר קדוש קדוש קדוש ה׳
צבאות וגו׳:

לי שמים וארץ ויורדי מרכבה אם
כרובים תגידו זה אמרו לכלימה
אני עושה בתפלת שחרית
ובתפלת המנחה בכל יום בכל
שעה שישראל אומרים קדוש
קדוש קדוש ה׳ ולמדו אותן ואמרו
להם שאו עיניכם לרקיע כנגד בית

front. The one who sees this says: This is he; and the one who sees that says: This is he; the likeness of the face of this one is like that one. Happy the King whose servitors these are; happy his servitors, whose King this is; happy the eye that is fed and gazes on this wondrous light, a vision wondrous and strange exceedingly. As it is said: Holy, holy, holy is YHWH of hosts, and so on.

Rivers of joy, rivers of gladness, rivers of exultation, rivers of love, rivers of knowledge, rivers of will are poured out and go forth before him from before the throne of glory, and grow strong and go on in the gate of the paths of the Aravot of the firmament, from the voice of the playing of the harps of his living creatures, from the voice of ringing cry from the mouth of his wheels, from the voice of songs, the clashing of his cherubim; and a voice grows strong and goes forth with tumult at the hour when Israel say before him: Holy, holy, holy, and so on.

Like the voice of many waters, like the roar of rivers, the feet of Tarshish which a south wind rouses in them: like the voice of the song of the throne of glory, which recalls and praises the glorified King, a great tumult of roar,

תפלתכם בשעה שאתם אומרים
קדוש קדוש קדוש ה׳ צבאות וגו׳:

abundant; and voices do not cease in the throne of glory to help it and to strengthen it when it sings to him and lauds him, to the Mighty One of Jacob. As it is said: Holy, holy, holy is YHWH of hosts, and so on.

Mine are heaven and earth, and the descenders to the chariot: if cherubim, tell! This they said: For disgrace I do it, in the morning prayer and in the afternoon prayer each day, at every hour when Israel say: Holy, holy, holy is YHWH. And they taught them and said to them: Lift up your eyes to the firmament opposite your house of prayer at the hour when you say: Holy, holy, holy is YHWH of hosts, and so on.

PROVISIONAL DRAFT (PENDING SCHOLARLY REVIEW)

▽

An orientation

This edition sets the verbatim Hebrew beside a fresh English rendering and a critical apparatus: a running commentary on the passage, notes on the controlled vocabulary and the rendering chosen for each term, and cross-references to the lexicon and to related sections. It is a provisional scholarly draft, released openly for correction and not yet reviewed by a credentialed editor.

Controlled terms noted in this passage: **kisei-ha-kavod** (rendered as *throne-of-glory*), **kavod** (rendered as *glory*), **merkavah** (rendered as *chariot*), **ofanim** (rendered as *wheels*), **chayyot** (rendered as *living-creatures*), **kerubim** (rendered as *cherubim*), **kedushah** (rendered as *sanctification*), **mayim** (rendered as *water*). For each, the apparatus carries the sense set and the reason for the rendering chosen.

⁂

The face of yhwh

§1 opens with the face of the King and then says what happens to those who look at it: the gazer is split open and the one who peers is poured out like a flagon. The beauty described is therefore not an aesthetic quality but a danger, and the sentence that follows draws the consequence in staffing terms: no servitor serves twice, because the strength of the one who serves fails and his face is blackened. The praise of beauty and the account of its cost are one passage. Frame relation: visionary-ascent (the danger of seeing) and hymnic-ecstatic (the praise that records it). *Scholem, Gershom 1960*; *Elior, Rachel 2004*

Servitors on the wheel

§2 describes servitors who stand on the stone of the throne and the wheel of the chariot and who turn about as it moves, those on the right moving to the left, those in front to the back, and so

on, so that the observer says of each one ‘this is he’. The likenesses of their faces are the same. The passage is a picture of interchangeability under rotation, and it sets faces beside faces, a motif that chapter 11 takes up with the face of Jacob graven on the throne. The edition keeps ‘the likeness of the face’ for קלסתר פניו, a word that recurs at 11:2; the repeated term is the thread. *Halperin, David 1988*

Kol mayim rabbim

The opening of §4, כקול מים רבים, ‘like the voice of many waters’, is a phrase from Ezekiel, where it describes both the sound of the wings of the living creatures as they go (Ezekiel 1:24, where it is paired with ‘like the voice of Shaddai’) and the voice of the glory of the God of Israel coming from the east (Ezekiel 43:2). Both loci were checked against the Hebrew text on 2026-11-05. The source does not introduce it as a quotation, so the edition does not mark it as one; it records the echo here. The sound in Ezekiel belongs to the creatures, and in §4 it belongs to the throne’s song, which relocates the voice from the bearers to the thing borne. Intertextual relation: echo, not citation. *Ezekiel 1:24; 43:2 (verified against the Hebrew text)*

Mighty one of jacob

The closing title of §4, אביר יעקב, ‘the Mighty One of Jacob’, is a scriptural epithet of God (Genesis 49:24; Isaiah 49:26; Psalm 132:2, 5; the first three loci checked against the Hebrew text on 2026-11-05). It is the first of several Jacob references in this part of the work: §4 names the God of the hymn by his link to Jacob, and chapter 11 shows what is graven on the throne. *Genesis 49:24; Isaiah 49:26; Psalm 132:2 (verified against the Hebrew text)*

Israel in the morning and afternoon prayer

§3 and §5 locate the human qedushah: Israel say ‘Holy, holy, holy’ before him, and §5 names the morning prayer and the afternoon prayer and has the angels instruct Israel to lift their eyes to the firmament opposite their house of prayer when they say it. The two choirs are coordinated in time and in gaze. Halperin reads the Heikhalot hymns against the synagogal liturgy; this section is the passage that most directly supports a liturgical setting, and a reader should hold it beside Scholem’s reading of the hymns as ecstatic technique without deciding between them. The edition draws no conclusion about the date of the practice from this section alone. *Halperin, David 1988*; *Scholem, Gershom 1941*

Editorial decisions

- **house-vocabulary.** Vocabulary is held stable with the earlier chapters of this work: גאוה ‘pride’, זהיון ‘splendour’, הדר ‘splendour’, נורא ‘terrible’, רוממה ‘exaltation’; British spelling follows the published series. The Tetragrammaton ה’ is rendered ‘YHWH’ (not ‘the LORD’, a forbidden rendering of kavod). The qedushah formula takes one rendering at each occurrence: ‘Holy, holy, holy is YHWH of hosts, and so on’ (§§1-2, 4-5), and ‘Holy, holy, holy, and so on’ where the source gives only the three-fold word (§3). *(Hekhal Targum Project, 2026-11-05)*
- **god-of-israel-forbidden-rendering.** The phrase ה’ אלקי ישראל (1§) is rendered ‘YHWH God of Israel’, as in the published chapters 8 and 23. The glossary lists ‘god’ among the forbidden renderings of kavod; the word here renders אלקי and not כבוד, so the restriction does not apply. *(Hekhal Targum Project, 2026-11-05)*
- **wheels-not-circles.** The motion of the stone and of the servitors uses ‘goes around’ and ‘turn about’; ‘circles’ and ‘cycles’ are forbidden renderings of ofanim and are not used for the motion either, to keep the glossary check meaningful. *(Hekhal Targum Project, 2026-11-05)*
- **citations-disclosure.** Every work cited was web-verified for author, title, publisher and year on 2026-07-25. No page loci are given. The scriptural loci (Ezekiel 1:24 and 43:2; Genesis 49:24; Isaiah 49:26; Psalm 132:2; Isaiah 6:3) were

checked against the Hebrew text on 2026-11-05. Psalm 132:5 is named in a footnote from the standard use of the epithet and was not separately checked. Status stays machine-assisted pending editor verification. *(Hekhal Targum Project, 2026-11-05)*

- **source-witness.** Source text is the Wertheimer recension as transcribed on Sefaria (versionSource hebrew.grimoar.cz, licence tag ‘unknown’); the underlying Wertheimer print (1893-97) is public domain by age. Print collation is outstanding. The English of Smith, corrected by Scholem and transcribed by Karr, shown beside the Hebrew on Sefaria, is a copyrighted comparand. DISCLOSURE: while the source text was being prepared, the first three sections of that English were displayed for this chapter, before drafting; sections 4 and 5 were drafted without sight of it. The rendering was nonetheless made from the Hebrew, and divergences from the comparand are to be treated as the point of the comparison, not as evidence of independence. *(Hekhal Targum Project, 2026-11-05)*
- **altered-corrected-to-strange.** Found by the ch. 11 blind reader 2026-11-05: משונה was rendered ‘altered’ in §2 and now reads ‘strange’, the standard sense of the word; ‘altered’ suggested a transformation the source does not state. The corrected sentence was not re-sent through a second blind pass. *(Hekhal Targum Project, 2026-11-05)*

Heikhalot Rabbati 11: The Likeness of Jacob on the Throne

This edition presents the verbatim Hebrew text of the passage beside a fresh English rendering and a critical apparatus. It is a provisional scholarly draft, released openly for correction and not yet reviewed by a credentialed editor.

The apparatus carries a running commentary, notes on the controlled vocabulary and the rendering chosen for each term, any doctrinally-live ambiguity preserved with both readings, and cross-references to the lexicon. The original-language text is reproduced verbatim from the digital source credited in the provenance line of this page; any modern English translation still under copyright is cited as a comparand only.

אין לי הנאה בבית עולמי שבראתי
אלא בשעה שעיניכם נשואות
לעיני ועיני נשואות לעיניכם
בשעה שאתם אומרים לפני קדוש
קדוש קדוש כי הקול ההוא היוצא
מפיכם לפני כריח ניחוח:

והעידו להם מה עדות אתם רואים
מה אני עושה לקלסתר פניו של
יעקב אביכם שהיא חקוקה על
כסא כבודי כי בשעה שאתם
אומרים לפני קדוש קדוש קדוש
כורע אני עליה ומנשקה ומחבבה
ומגפפה וידי על זרועותי בשעה
שאתם אומרים לפני קדוש קדוש
קדוש ה' וגו':

מי לא יהדר למלך מהודר מי לא
ישבח למלך משובח מי לא יקדש
למלך מקודש שבכל יום ויום
נפלאות וגבורות באות ומתרגשות
לפניו משונות זו מזו כי מקבל
עפעפי אפריותיו ששורר ויוצא
מפיהם באותו השם שם הנכנס
באזנים ויוצא בפה ומשתכח
מהלב שאינו הגון לו כדבר
שנאמר קדוש קדוש קדוש ה'
צבאות וגו':

במקום שמזכירין אותן מאיר
ומזריח מזהיר ומכסיף ועורר
פטדה ויהלום ספיר נפך וברקת

I have no delight in the house of my world, which I created, except at the hour when your eyes are lifted to my eyes and my eyes are lifted to your eyes, at the hour when you say before me: Holy, holy, holy; for that voice which goes out from your mouths before me is like a pleasing fragrance.

And testify to them: What testimony do you see? What I do to the likeness of the face of Jacob your father, which is graven on my throne of glory; for at the hour when you say before me: Holy, holy, holy, I bow over it and kiss it and cherish it and embrace it, and my hands are on my arms, at the hour when you say before me: Holy, holy, holy is YHWH, and so on.

Who will not adorn the adorned King, who will not praise the praised King, who will not sanctify the sanctified King? For every day wonders and mighty acts come and are stirred before him, differing one from another; for the receiver of the eyelids of his EFRIYOT, who sings, and goes out from their mouth in that Name, the Name which enters the ears and goes out in the mouth and is forgotten from the heart that is not fit for it. As it is said: Holy, holy, holy is YHWH of hosts, and so on.

ושיש טהור כי מופלא ומשונה
גדול שם שנברא בו שמים וארץ
ונבלמו ונתלו בו כל סדרי
בראשית כדבר שנאמר קדוש
קדוש קדוש ה׳ וגו׳ התגבהו בעלי
רוממה התגברו בעלי גבורה
התגאו התגאו בעלי גאוה התנשאו
התנשאו בעלי זהיון כי למלכו של
עולם בלבד ולכל משרתיו רוממה
גבורה וגאוה וזהיון כי למשרתי
גאונו נאה להתגאות ולמנטלי
כסאו ראוי להתגבר:

In the place where they mention them, it shines and radiates, gleams and whitens, and rouses pitdah and yahalom, sapphire, nofekh and bareqet, and pure marble; for wondrous and great and strange is the Name in which heaven and earth were created, and in which all the orders of creation were restrained and hung. As it is said: Holy, holy, holy is YHWH, and so on. Lift yourselves, masters of exaltation; be strong, masters of might; be proud, be proud, masters of pride; exalt yourselves, exalt yourselves, masters of splendour; for to the King of the world alone, and to all his servitors, belong exaltation, might, pride and splendour; for to the servitors of his pride it is fitting to be proud, and to the bearers of his throne it is proper to be mighty.

PROVISIONAL DRAFT (PENDING SCHOLARLY REVIEW)

▽

An orientation

This edition sets the verbatim Hebrew beside a fresh English rendering and a critical apparatus: a running commentary on the passage, notes on the controlled vocabulary and the rendering chosen for each term, and cross-references to the lexicon and to related sections. It is a provisional scholarly draft, released openly for correction and not yet reviewed by a credentialed editor.

Controlled terms noted in this passage: **kisei-ha-kavod** (rendered as *throne-of-glory*), **kavod** (rendered as *glory*), **kedushah** (rendered as *sanctification*), **shem-ha-meforash** (rendered as *the-explicit-name*), **even-shel-shayish-tahor** (rendered as *stones-of-pure-marble*), **mayim** (rendered as *water*). For each, the apparatus carries the sense set and the reason for the rendering chosen.

⁂

The likeness of the face of jacob

§2 is the chapter's centre and one of the most striking passages in the Heikhalot literature: the speaker, who sits on the throne of glory, says that the likeness of the face of Jacob is graven on the throne, and that when Israel say the qedushah he bows over it, kisses it, cherishes it and embraces it. The word for likeness (קלסתר) is the one used in ch. 10 §2 for the identical faces of the servitors, so the sequence sets faces beside faces: servitors whose faces are interchangeable, and one human face fixed on the throne. The Hebrew does not say whose face the likeness is in the divine imagination; it says Jacob's, and 'your father', which makes the addressees Israel. Two scriptural resonances not cited by the source are checked against the Hebrew text and offered as resonance, not as documented source: Isaiah 49:3, 'Israel, in whom I will be glorified', and Genesis 32:29-31, where Jacob receives the name Israel and names the place Peniel, 'face of

God'. A parallel in rabbinic literature is widely reported, but none is cited here because none could be verified for this edition: searches of Chullin 91b and Genesis Rabbah 68:12 on Sefaria for the relevant wording returned no match, so those loci are not given. An editor should locate and verify the primary parallels and the secondary literature before this note is expanded. Intertextual relation: resonance. *Isaiah 49:3; Genesis 32:29-31 (verified against the Hebrew text)*; *Elior, Rachel 2004*

Eyes lifted to eyes

§1 gives the reciprocal gaze: your eyes to mine, mine to yours, at the hour of the qedushah. It is the counterpart of the instruction at the end of ch. 10, where the angels tell Israel to lift their eyes to the firmament opposite their house of prayer when they say it. Read together, the two chapters give an instruction and its reason. The speaker's pleasure is stated in terms of the sound ('like a pleasing fragrance', the idiom of sacrifice, as in Leviticus 1:9 and Genesis 8:21, both checked), so the voice of the qedushah is likened to an offering. Frame relation: hymnic-ecstatic and theurgic-recitation. Elior's priestly-continuity reading, in which the heavenly service continues the Temple's, is the frame that best fits the sacrificial idiom. *Elior, Rachel 2004*; *Leviticus 1:9; Genesis 8:21 (verified against the Hebrew text)*

The name forgotten from the unfit heart

§3 describes the Name as one that enters the ears, goes out in the mouth, and is forgotten from the heart that is not fit for it. This is a statement about the transmission of the Name: it can be heard and said and still not retained. It belongs with the corpus's treatment of the Name as operative, and with its insistence that fitness, not knowledge, governs access (compare the qualification clause of ch. 21). Frame relation: theurgic-recitation. The sentence that precedes it is the least secure of the chapter (see the ambiguity note on "efriyot" (ch. 11)), so the Name's behaviour is stated more clearly than its subject. *Swartz, Michael D. 1996*; *Lesses, Rebecca Macy 1998*

The gems and the hanging of creation

Two echoes in §4, both checked against the Hebrew text on 2026-11-05. The gem list, פטדה ויהלום ספיר נפך וברקת (pitdah, yahalom, sapphire, nofekh, bareqet), is five of the nine stones of Ezekiel 28:13 in the same order (pitdah, yahalom, … sapphire, nofekh, bareqet, with tarshish, shoham and yashpeh omitted); Exodus 28:17 has a different order and fewer of the stones, so Ezekiel 28:13 is the closer match. The sentence on the Name, that in it all the orders of creation were restrained (נבלמו) and hung (נתלו), uses the two roots of Job 26:7, 'he hangs (תולה) the earth upon nothing (בלימה)'. The source quotes neither, and the

edition marks both as echoes. ‘Pure marble’ (שיש טהור) here is the substance of the sixth-palace test of HR 26, which is why the English keeps ‘marble’. Intertextual relation: echo. *Ezekiel 28:13; Job 26:7; Exodus 28:17 (verified against the Hebrew text)*

Pride belongs to the king and his servitors

The close of the chapter is a series of imperatives to those who hold the royal attributes (masters of exaltation, might, pride, splendour), ending in the claim that these attributes belong to the King of the world alone and to all his servitors, and that pride is fitting for the servitors of his pride and might for the bearers of his throne. In a corpus whose vocabulary of the ascent is so often a vocabulary of unworthiness, the passage is an inversion: pride is the proper stance of those who serve at the throne. It also repeats the words that govern the hymns of chs. 9 and 10 (pride, splendour, exaltation, might), and so is the chapter’s summary of the hymnic vocabulary. Frame relation: hymnic-ecstatic. *Schäfer, Peter 1992*

Editorial decisions

- **house-vocabulary.** Vocabulary is held stable with chapters 8-10 of this work: גאוה ‘pride’, זהיון ‘splendour’, הדר ‘splendour’, רוממה ‘exaltation’, גבורה ‘might’; British spelling. ה’ is rendered ‘YHWH’. The qedushah formula

takes one rendering at each occurrence. גאונו, ‘his pride’, renders the possessive of גאון as ‘pride’; ‘majesty’ is a forbidden rendering of kavod in the glossary and is not used for it. *(Hekhal Targum Project, 2026-11-05)*

- **tetragrammaton-and-the-name.** (4§ ,3§) שם is rendered ‘the Name’, capitalised, and the glossary’s the Explicit Name is recorded as its likely referent in the range card; the source does not say ‘the Explicit Name’ and the edition does not supply it. *(Hekhal Targum Project, 2026-11-05)*
- **citations-disclosure.** Every work cited was web-verified for author, title, publisher and year on 2026-07-25. No page loci are given. The scriptural loci (Isaiah 49:3; Genesis 32:29-31; Leviticus 1:9; Genesis 8:21; Ezekiel 28:13; Job 26:7; Exodus 28:17) were checked against the Hebrew text on 2026-11-05. The rabbinic parallels to the image of Jacob on the throne were NOT verified (Chullin 91b and Genesis Rabbah 68:12 were searched on Sefaria for the wording and returned no match) and are not cited. Status stays machine-assisted pending editor verification. *(Hekhal Targum Project, 2026-11-05)*
- **source-witness.** Source text is the Wertheimer recension as transcribed on Sefaria (versionSource hebrew.grimoar.cz, licence tag ‘unknown’); the underlying Wertheimer print (1893-97) is public domain by age. Print collation is outstanding. The English of Smith, corrected by Scholem

and transcribed by Karr, shown beside the Hebrew on Sefaria, is a copyrighted comparand. DISCLOSURE: while the source text was being prepared, the first three sections of that English were displayed for this chapter, before drafting; section 4 was drafted without sight of it. The rendering was made from the Hebrew, and divergences from the comparand are the point of the comparison, not evidence of independence. In particular, that English reads the hands of §2 as resting on 'its' arms three times, which the Hebrew as transmitted does not say; the divergence is recorded at the ambiguity note on "zeroot" (ch. 11). *(Hekhal Targum Project, 2026-11-05)*

- **reconciliation-2026-11-05.** Blind back-translation and adjudication run 2026-11-05. One sense error was found and corrected: משונה was rendered 'altered' and now reads 'strange' (§4). Four ambiguities raised by the blind reader were recorded. The back-translator's suggestion that 'my arms' should be 'its arms' was NOT adopted (the transmitted word is זרועותי; see the ambiguity note on "zeroot" (ch. 11)). The correction was not re-sent through a second blind pass; a word-for-word crib was written independently from the Hebrew. *(Hekhal Targum Project, 2026-11-05)*

Heikhalot Rabbati 12: Metatron and the Measures of the Body

This edition presents the verbatim Hebrew text of the passage beside a fresh English rendering and a critical apparatus. It is a provisional scholarly draft, released openly for correction and not yet reviewed by a credentialed editor.

The apparatus carries a running commentary, notes on the controlled vocabulary and the rendering chosen for each term, any doctrinally-live ambiguity preserved with both readings, and cross-references to the lexicon. The original-language text is reproduced verbatim from the digital source credited in the provenance line of this page; any modern English translation still under copyright is cited as a comparand only.



מכסא כבודו ומעלה מאה ושמונים
אלפים ומאת אלפים רבבות
פרסאות גבהו מזרוע ימין ועד
שמאלו שבעים ושבעה רבבות
פרסאות וזרועותיו כפולים על
שכמו זרוע ימין קניססיקי"ה שמו
שמאל מתקהיאססי"ה שמו כפות
ידיו ארבעת אלפים רבבות
פרסאות כל אחד ואחד כף ימין
הורז"יה שמו ושל שמאל היא
חששי"ה שמו למה נקרא שמו
האל הגדול הגבור והנורא אמר
מטטרו"ן עד כאן ראיתי רום
ידידי"ה דמאריה עלמא שלום מה
דודך מדוד וגו' (שיר השירים ט
ה) דודי צח וגו' כל הפרשה כולה
עד בנות ירושלם:

כי כמה גבורים הם מנטלים כסא
הכבוד של מלך גבור טעונים
ועומדים יום ולילה ערב ובקר
וצהרים בחרדה גדולה באימה
ברתת בזיעה וביראה:

וכי כמה כח יש בכם משרתי
אלקינו שאתם משמיעין לו זכרון
שם ברום עולם אין חקר ואין
מספר בקול בתקף גזרת שמים
עליכם יורדי מרכבה ואם לא
תגידו ותאמרו מה ששמעתם
ותעידו מה שראיתם על פנים:

From his throne of glory and upward, one hundred and eighty thousand, and a hundred thousand myriads of parasangs, is his height; from the right arm to his left, seventy-seven myriads of parasangs; and his arms are doubled upon his shoulder: the right arm, KANISSIKIYAH is its name; the left, MITQAHIASSIYAH is its name; the palms of his hands, four thousand myriads of parasangs each; the right palm, HORZIYAH is its name, and the left, it, HASSHSHIYAH is its name. Why is his name called the great, mighty and terrible God? Said Metatron: Up to here I saw the height of YEDIDIYAH, of the Master of the world: peace. "What is your beloved more than another" and so on (Song of Songs 9:5): "My beloved is radiant" and so on, the whole section entire up to "daughters of Jerusalem."

For how many mighty ones are they who bear the throne of glory of a mighty King! Laden and standing day and night, evening and morning and noon, in great trembling, in dread, in quaking, in sweat and in fear.

And how much strength is in you, servitors of our God, that you make heard to him the remembrance of his name, in the

פנים של רוממה פנים של גבורה
פנים של גאוה פנים של זהיון
שמתנשאות מתנטלות מתרגשות
ומתגדלות הפנים מתגהות
ומתגברות שלש פעמים בכל יום
ויום במרום ואין בני אדם יודעים
ומכירים בהם כדבר שנאמר
קדוש קדוש קדוש ה׳ צבאות וגו׳:

height of the world, without searching and without number, with a voice, with the strength of the decree of heaven upon you, descenders to the chariot; and if you do not tell and say what you have heard, and testify what you have seen, concerning faces.

Faces of exaltation, faces of might, faces of pride, faces of splendour, which are lifted up, borne, stirred and magnified; the faces grow lofty and strong three times each day on high, and the sons of man do not know them and do not recognise them. As it is said: Holy, holy, holy is YHWH of hosts, and so on.

PROVISIONAL DRAFT (PENDING SCHOLARLY REVIEW)



An orientation

This edition sets the verbatim Hebrew beside a fresh English rendering and a critical apparatus: a running commentary on the passage, notes on the controlled vocabulary and the rendering chosen for each term, and cross-references to the lexicon and to related sections. It is a provisional scholarly draft, released openly for correction and not yet reviewed by a credentialed editor.

Controlled terms noted in this passage: **metatron** (rendered as *metatron*), **kisei-ha-kavod** (rendered as *throne-of-glory*), **kavod** (rendered as *glory*), **yored-merkavah** (rendered as *descender-to-the-chariot*), **merkavah** (rendered as *chariot*), **mayim** (rendered as *water*). For each, the apparatus carries the sense set and the reason for the rendering chosen.

⁂

The measured body

§1 is a Shi'ur Qomah passage: the dimensions of the divine body, limb by limb, in parasangs, with a name for each limb. The figures are transcribed as the Hebrew gives them and are not rounded, glossed or softened: 'one hundred and eighty thousand, and a hundred thousand myriads of parasangs' is the height, and 'four thousand myriads of parasangs' is each palm. The limb-names (KANISSIKIYAH, MITQAHIASSIYAH, HORZIYAH, HASSHSHIYAH) are transliterated and not translated, and the anthropomorphism is kept as written. The numbers are content and not a rhetorical gesture: Cohen read the Shi'ur Qomah as a liturgical and theurgic instrument, the verbal substance of a rite, so that the question whether the text believes in a body of such dimensions is the wrong question; Scholem took the material seriously as an early esoteric doctrine and tied it to the Song of Songs exegesis of the beloved's body;

Schäfer treats it as microform material that attaches variably to macroforms, so that its presence in this chapter is a fact about this witness. Halperin reads the measurement traditions against the exegetical substrate of Ezekiel and the Song, and Wolfson reads the measured body as a visionary form constituted in contemplation. The edition holds all five readings open. *Cohen, Martin Samuel 1983*; *Scholem, Gershom 1960*; *Schäfer, Peter 2009*; *Halperin, David 1988*; *Wolfson, Elliot R. 1994*

Said metatron

Metatron is named in §1 as the speaker of the clause ‘Up to here I saw the height’. It is a brief appearance: he reports, and the report is attached to a question about the divine epithet. The passage does not call him the Prince of the Presence (that title belongs to Suriya in chs. 8 and 9), does not call him Enoch, and does not give him a throne or a title of divinity; the lexicon’s discussion of the identification of the Prince of the Presence with Metatron is a later strand, and the edition does not harmonise the two figures in the translation or in this note. What the appearance does show is that Metatron is present in Heikhalot Rabbati as a witness to the measures, which is a datum about the redaction of the macroform and is left to the specialists. Any link to the Enochic Metatron of 3 Enoch is a question for the lexicon and is not made here. *Schäfer, Peter 1981*; *Schäfer, Peter 1992*

Song of Songs, nine and five

The source cites the verse as ‘Song of Songs 9:5’ (שיר השירים ט ה). The Song of Songs has eight chapters, so no such locus exists. The words quoted, ‘What is your beloved more than another’, are Song of Songs 5:9, and ‘My beloved is radiant’ is 5:10; the numerals are transposed (ט ה for ה ט). The passage ‘up to daughters of Jerusalem’ ends at 5:16, ‘This is my beloved and this is my friend, daughters of Jerusalem’. All four loci were checked against the Hebrew text on 2026-11-05, and an automatic check against the text of the Tanakh also failed to resolve the citation, on the same grounds. The body keeps the source’s citation as written and this note records the correction; nothing is emended. The passage 5:10-16 is the lover’s description of the beloved’s body, which is the biblical base that Scholem linked to the Shi’ur Qomah. Intertextual relation: documented (the source cites it). *Song of Songs 5:9, 5:10, 5:16 (verified against the Hebrew text)*; *Scholem, Gershom 1960*

Testify what you have seen

§3 addresses the ‘descenders to the chariot’ and tells them that they must tell what they have heard and testify what they have seen. The verb ‘testify’ (העידו) is the same root as the imperative at the head of ch. 11 §2, ‘And testify to them’, where the addressees were not named. Read together, the two passages

favour the descenders as the ones from whom testimony is required, though the chapters are not a single speech and the edition does not claim that the pronouns of ch. 11 are settled by ch. 12; see the ambiguity note on “addressees” (ch. 11). The conditional ‘and if you do not tell and say’ is left without its consequence (see the ambiguity note on “apodosis” (ch. 12)). The phrase ‘without searching and without number’ (אין חקר ואין מספר) is the idiom of Job 9:10 and 5:9, ‘who does great things past finding out, and wonders without number’, which the source does not mark as a quotation. Intertextual relation: echo. *Job 9:10; 5:9 (verified against the Hebrew text)*

Faces again

§4 returns to faces: faces of exaltation, might, pride and splendour, which are lifted, borne, stirred and magnified three times each day, and which the sons of man do not know or recognise. The three terms of the series (exaltation, might, pride, splendour) are the vocabulary of the hymns of chs. 9-11. The sequence therefore runs: the face of the King (ch. 10), the likeness of Jacob’s face graven on the throne (ch. 11), and here the faces that grow lofty on high, unknown to human beings. ‘Three times each day’ matches the three daily prayers, the setting of ch. 10 §5 and of the two prayer-times named at ch. 13. Frame relation: hymnic-ecstatic. *Halperin, David 1988*

Editorial decisions

- **house-vocabulary.** Vocabulary is held stable with chs. 8-11: גאוה ‘pride’, זהיון ‘splendour’, רוממה ‘exaltation’, גבורה ‘might’, נורא ‘terrible’; British spelling. ה’ is rendered ‘YHWH’. The Aramaic דמאריה עלמא is rendered ‘of the Master of the world’: ‘the Lord’ is forbidden by the glossary as a rendering of kavod, and ‘master’ is the sense of the Aramaic מאריה. *(Hekhal Targum Project, 2026-11-05)*
- **numbers-are-content.** On the edition’s rule for the Shi’ur Qomah material, that the numbers are content, every figure is transcribed as the Hebrew gives it, with no ‘immeasurable’ or ‘countless’ gloss. The ‘parasang’ is rendered ‘parasang’ and is not qualified, because this passage, unlike some others in the Shi’ur Qomah literature, does not itself stipulate that the parasang is not the earthly one. *(Hekhal Targum Project, 2026-11-05)*
- **god-forbidden-rendering.** ‘The great, mighty and terrible God’ (האל הגדול הגבור והנורא, the epithet of Deuteronomy 10:17, checked against the Hebrew text) contains ‘God’; the glossary lists ‘god’ among the forbidden renderings of kavod, but the word here renders אל and not כבוד, so the restriction does not apply. *(Hekhal Targum Project, 2026-11-05)*
- **citations-disclosure.** Every work cited was web-verified for author, title, publisher and year on 2026-07-25, including

Cohen 1983 and Wolfson 1994. No page loci are given. The scriptural loci (Song of Songs 5:9, 5:10, 5:16; Job 9:10 and 5:9; Deuteronomy 10:17; Isaiah 6:3; 2 Samuel 12:25) were checked against the Hebrew text on 2026-11-05. Status stays machine-assisted pending editor verification. *(Hekhal Targum Project, 2026-11-05)*

- **source-witness.** Source text is the Wertheimer recension as transcribed on Sefaria (versionSource hebrew.grimoar.cz, licence tag 'unknown'); the underlying Wertheimer print (1893-97) is public domain by age. Print collation is outstanding. The English of Smith, corrected by Scholem and transcribed by Karr, shown beside the Hebrew on Sefaria, is a copyrighted comparand. For this chapter the Hebrew was read and drafted before any of that English was displayed; the English for ch. 12 was not shown before drafting. *(Hekhal Targum Project, 2026-11-05)*
- **god-two-further-collisions.** 'God' also stands in 'the great, mighty and terrible God' (האל) and 'servitors of our God' (אלקינו). Neither word is kavod: they render אל and אלקים, and no rendering of those words other than 'God' is available, so the restriction on kavod does not apply. *(Hekhal Targum Project, 2026-11-05)*
- **reconciliation-2026-11-05.** Blind back-translation and adjudication run 2026-11-05. No error was found; four further ambiguities were recorded from the blind reader's

doubts. The reader's observation that 'Song of Songs 9:5' cannot exist was already recorded and verified (the ambiguity note on "song locus" (ch. 12)). A word-for-word crib was written independently from the Hebrew. *(Hekhal Targum Project, 2026-11-05)*

Heikhalot Rabbati 13: The Throne Arranged, the Crowns, and the Creatures' Embrace

This edition presents the verbatim Hebrew text of the passage beside a fresh English rendering and a critical apparatus. It is a provisional scholarly draft, released openly for correction and not yet reviewed by a credentialed editor.

The apparatus carries a running commentary, notes on the controlled vocabulary and the rendering chosen for each term, any doctrinally-live ambiguity preserved with both readings, and cross-references to the lexicon. The original-language text is reproduced verbatim from the digital source credited in the provenance line of this page; any modern English translation still under copyright is cited as a comparand only.



When the Prince of the Presence enters to arrange and to set in order the throne of glory and to prepare a seat for the Mighty One of Jacob, a thousand thousand crowns he binds for the wheels of splendour, for each and every one of them on his head; a thousand thousand times he bows and falls and prostrates himself before each and every one of them. Two thousand crowns he binds for the cherubim of glory, for each and every one of them on his head; and two thousand times he bows and falls and prostrates himself before each and every one of them. Three times thousands of crowns he binds for the living creatures of holiness, for each and every one of them on its head; and three thousand times he bows and falls and prostrates himself before each and every one of them. Six thousand crowns he binds for the brilliance of light, for him, and for the eight thousand thousands of thousands and the multitude of myriads of myriads, crowns; six thousand times he bows and falls and prostrates himself to each of them. Twelve thousand crowns he binds for the flash, for him, and for the sixteen thousand thousand thousands of thousands of thousands, the multitude of multitudes of myriads of myriads of myriads, crowns; twelve

כשמלאך הפנים נכנס לסלסל
ולסדר לכסא כבודו ולהכין מושב
לאביר יעקב אלף אלף כתרים
קושר לאופני הוד לכל אחד ואחד
מהם בראשו אלף אלף פעמים
כורע ונופל ומשתטח לפני כל
אחד ואחד מהן שני אלפים כתרים
קושר לכרובי כבוד לכל אחד
ואחד מהן בראשו ושני אלפים
פעמים כורע ונופל ומשתטח לפני
כל אחד ואחד מהן שלשת פעמים
אלפים כתרים קושר לחיות
הקדש לכל אחד ואחד מהן
בראשה ושלשת אלפים פעמים
כורע ונופל ומשתטח לפני כל
אחת ואחת מהן ששה אלפים
כתרים קושר לנוגה אור לו
ולשמונת אלפים אלפי אלפים
ורוב ריבי רבבות כתרים ששה
אלפים פעמים כורע ונופל
ומשתטח לכל אחד מהן שנים
עשר אלפים כתרים קושר לבזק
לו ולששה עשר אלף אלף אלפי
אלפי אלפים רוב רובי ריבי ריבי
רבבות רבבות כתרים שנים עשר
אלפים פעמים כורע ונופל
ומשתטח לפני כל אחד ואחד מהן:

בבקשה מכם מדות נושאי כסא
הכבוד בלב שלם ובנפש חפצה
ויגדילו גילה ורנה שירה וזמרה
לפני כסא כבודו של טוטרוסיא"י

נבו"ב מרתצע"ן ואית דאמרי נדי"ב מתרצע"ן ה' אלקי ישראל ופותח לבו בשעת תפלת בניו וידרש וימצא להם ליורדי מרכבה בשעה שהן עומדין לפני כסא כבודו:

בכל יום ויום בהגיע עלות השחר מלך הדור יושב ומברך לחיות לכם חיות אני אומר לכם בריות אני משמיע חיות חיות נושאות כסא כבודי בלב שלם ובנפש חפצה תתברך שעה שיצרתי אתכם ותתרומם המזל שיצרתי אתכם בו יאיר אור אותו יום שעליתם במחשבה על לבבי שאתם כלי חמדה שתקנתי ושיכללתי אתכם בו כי החרישו לי קול יצורי שבראתי ואשמע ואאזין לתפלת בני:

בכל יום ויום בהגיע תפלת המנחה מלך הדור יושב ומרומם לחיות עד שלא יכלה דבר מפיו חיות הקודש יוצאות מתחת כסא הכבוד ופיהם מלא רנה בכנפיהם מלא גילה ידיהם מנגנות ורגליהם מרקדות ומקיפות וסובבות את מלכם אחת מימינו ואחת משמאלו אחת מלפניו ואחת מאחריו ומגפפות ומנשקות אותו ומפרעות פניהם הן מפרעות ומלך הכבוד מכסה פניו והיה ערבות רקיע

thousand times he bows and falls and prostrates himself before each and every one of them.

I ask of you, measures, bearers of the throne of glory, with a whole heart and a willing soul, that they magnify exultation and ringing cry, song and psalm before the throne of glory of TOTROSIAI, NEVUV MARTSA'AN, and some say NEDIV MITRATSAN, YHWH God of Israel; and he opens his heart at the hour of the prayer of his sons, and may he be sought and found for them, for the descenders to the chariot, at the hour when they stand before his throne of glory.

Every day, when the dawn rises, the King of splendour sits and blesses the living creatures: To you, living creatures, I say; created beings, I make it heard: living creatures, living creatures that bear my throne of glory, with a whole heart and a willing soul, blessed be the hour in which I formed you, and exalted be the constellation in which I formed you; let the light of that day shine on which you came up in thought upon my heart, that you are vessels of desire which I prepared and perfected you in it; for the voice of the formed ones I created has been hushed for me, and I shall hear and give ear to the

מתבקע מפני מלך הדר זיו יופי תואר חמדת חמלת תאות זוהר הנזר שבה מראה פניהם כדבר שנאמר קדוש קדוש קדוש ה׳ צבאות:

prayer of my sons.

Every day, when the afternoon prayer arrives, the King of splendour sits and exalts the living creatures; before a word is finished from his mouth, the living creatures of holiness go out from beneath the throne of glory, and their mouth is full of ringing cry, their wings full of exultation, their hands playing and their feet dancing, and they encircle and surround their King, one on his right and one on his left, one before him and one behind him, and they embrace and kiss him, and they uncover their faces, they uncover; and the King of glory covers his face. And the Aravot of the firmament was split from before the King of splendour, radiance of beauty, form, desire, compassion, longing, brilliance, the crown that is in her, the appearance of their faces. As it is said: Holy, holy, holy is YHWH of hosts.

PROVISIONAL DRAFT (PENDING SCHOLARLY REVIEW)

▽

An orientation

This edition sets the verbatim Hebrew beside a fresh English rendering and a critical apparatus: a running commentary on the passage, notes on the controlled vocabulary and the rendering chosen for each term, and cross-references to the lexicon and to related sections. It is a provisional scholarly draft, released openly for correction and not yet reviewed by a credentialed editor.

Controlled terms noted in this passage: **sar-ha-panim** (rendered as *prince-of-the-presence*), **kisei-ha-kavod** (rendered as *throne-of-glory*), **kavod** (rendered as *glory*), **ofanim** (rendered as *wheels*), **kerubim** (rendered as *cherubim*), **chayyot** (rendered as *living-creatures*),

kedushah (rendered as *sanctification*), **yored-merkavah** (rendered as *descender-to-the-chariot*), **merkavah** (rendered as *chariot*), **malach** (rendered as *angel*). For each, the apparatus carries the sense set and the reason for the rendering chosen.

⁂

The crowns and the numbers

§1 lists five ranks of the throne's surroundings and the crowns bound for each: the wheels of splendour, the cherubim of glory, the living creatures of holiness, the brilliance of light, and the flash. Each rank receives a figure for its crowns and a matching number of prostrations by the Prince of the Presence, and the last two ranks have, beside the figure for 'him', a second figure for their hosts. The figures are transcribed exactly: a thousand thousand, two thousand, three times thousands (the Hebrew

שלשת פעמים אלפים, not ‘three thousand’), six thousand, twelve thousand, and for the hosts ‘eight thousand thousands of thousands and the multitude of myriads of myriads’ and ‘sixteen thousand thousand thousands of thousands of thousands, the multitude of multitudes of myriads of myriads of myriads’. As with the Shi’ur Qomah of ch. 12, the numbers are content and are neither rounded nor computed; the repeated forms in the last figure are retained as the witness gives them. The doubling pattern (two, three, six, twelve thousand) and the prostrations that equal the number of crowns are the passage’s design. *Cohen, Martin Samuel 1983*; *Elior, Rachel 2004*

Malakh ha panim

The title in §1 is מלאך הפנים, ‘the angel of the Presence’, not שר הפנים. In chs. 8, 9, 15 and 16 the Prince of the Presence is Suriya, with the title sar; here the title is malakh and no name is given. The edition renders the title with the glossary’s ‘Prince of the Presence’ and records the difference rather than treating the two titles as one. Whether this is the same figure as Suriya, or a different one, or the same figure under another title, is not stated; this edition treats title and name as distinct and both technical, and does not harmonise the angelic hierarchy across chapters. The figure is the one who arranges the throne and prepares a seat ‘for the Mighty One of Jacob’, the title which ch.

10 §4 gave the God of the throne's song. *Schäfer, Peter 1992*; *Lesses, Rebecca Macy 1998*

Sought and found

§2 asks that the Name be 'sought and found' for the descenders at the hour when they stand before the throne. The pair of verbs is that of Isaiah 55:6, 'Seek YHWH while he may be found' (checked against the Hebrew text); the source does not quote it, and the edition records the echo. The sentence also has the Name open its heart 'at the hour of the prayer of his sons', which is the human prayer that §3 and §4 then time: the dawn, and the afternoon prayer. Ch. 10 §5 names the morning and afternoon prayers as the hours of the human qedushah, so the chapters give the same two hours from the heavenly side. *Isaiah 55:6 (verified against the Hebrew text)*

The creatures hushed

In §3 the King blesses the living creatures at dawn and says that the voice of the formed ones he created 'has been hushed for me', so that he may hear the prayer of his sons. The motif is that the heavenly choir falls silent in order that the earthly prayer may be heard, which gives the human prayer priority over the angelic liturgy. The passage rewards reading with Elior's priestly-continuity reading, in which the heavenly service is the

continuation of the destroyed Temple's, and the human prayer as the thing that continues it. The edition records the motif and takes no position on the historical thesis. *Elior, Rachel 2004*

Embrace and kiss

§4 has the living creatures go out from beneath the throne at the afternoon prayer, dancing and playing, to encircle the King, and 'embrace and kiss him', while the King of glory covers his face and the Aravot of the firmament is split. The verbs of embrace and kiss (מגפפות ומנשקות) are the same two that ch. 11 §2 uses of the King's action toward the likeness of the face of Jacob graven on the throne (מנשקה ומגפפה); the sequence therefore has the King embrace and kiss at the qedushah, and, at the afternoon prayer, the creatures embrace and kiss the King. The epithet 'King of glory' is that of Psalm 24:7-10 (checked). The edition does not claim that the chapters are one scene; it records the shared verbs. Frame relation: hymnic-ecstatic. *Psalm 24:7-10 (verified against the Hebrew text)*; *Halperin, David 1988*

Editorial decisions

- **house-vocabulary.** Vocabulary is held stable with chs. 8-16 and with the corrections recorded in the earlier chapters of the sequence: 'strange', 'dominion' and British spelling follow the sequence. 'Splendour' renders both (1§) הוד and

(4§) הדר, as the corpus does. ה' is 'YHWH'. The 'King of glory' of §4 follows Psalm 24. *(Hekhal Targum Project, 2026-11-05)*

- **numbers-are-content.** On the edition's rule that the numbers are content, every figure is transcribed as the Hebrew gives it and none is computed or rounded. The repeated forms in the last figure are kept; the sum is left to the reader. *(Hekhal Targum Project, 2026-11-05)*
- **title-and-glossary.** The glossary's controlled rendering 'Prince of the Presence' is applied to מלאך הפנים and the title difference is recorded in the ambiguity note on "malakh ha panim" (ch. 13); this is a place where the controlled vocabulary and the Hebrew's own word diverge, and the choice is the editor's to confirm. *(Hekhal Targum Project, 2026-11-05)*
- **citations-disclosure.** Every work cited was web-verified for author, title, publisher and year on 2026-07-25. No page loci are given. The scriptural loci (Isaiah 55:6; Psalm 24:7-10; Isaiah 6:3) were checked against the Hebrew text on 2026-11-05. Status stays machine-assisted pending editor verification. *(Hekhal Targum Project, 2026-11-05)*
- **source-witness.** Source text is the Wertheimer recension as transcribed on Sefaria (versionSource hebrew.grimoar.cz, licence tag 'unknown'); the underlying Wertheimer print

(1893-97) is public domain by age. Print collation is outstanding. The English of Smith, corrected by Scholem and transcribed by Karr, shown beside the Hebrew on Sefaria, is a copyrighted comparand. For this chapter only the Hebrew was shown before drafting (recorded for chs. 12-16). *(Hekhal Targum Project, 2026-11-05)*

- **reconciliation-2026-11-05.** Blind back-translation and adjudication run 2026-11-05. Two defects were corrected in the body: ‘By your request’ reversed the direction of בבקשה מכם and now reads ‘I ask of you’; and the clause עד שלא יכלה דבר מפיו was moved from the end of one clause to the head of the next. Two further ambiguities were recorded. The blind reader’s suggestion that ‘three times thousands’ should read ‘three thousand’ was NOT adopted (the Hebrew has שלשת פעמים אלפים). The corrected sentences were not re-sent through a second blind pass. *(Hekhal Targum Project, 2026-11-05)*

Heikhalot Rabbati 14: The Litany of Offices, the Angels' Plea and the Series of Names

This edition presents the verbatim Hebrew text of the passage beside a fresh English rendering and a critical apparatus. It is a provisional scholarly draft, released openly for correction and not yet reviewed by a credentialed editor.

The apparatus carries a running commentary, notes on the controlled vocabulary and the rendering chosen for each term, any doctrinally-live ambiguity preserved with both readings, and cross-references to the lexicon. The original-language text is reproduced verbatim from the digital source credited in the provenance line of this page; any modern English translation still under copyright is cited as a comparand only.

מבטלי גזרה מפירי שבועה
מעבירי חימה משיבי קנאה
מזכירי אהבה אהבתו של אברהם
אבינו לפני מלכם כשהיו רואין
אותו שהוא כועס על בניו מה הן
עושין מחבטין כתריהן ומתירין
את מתניהן ומכים על ראשם
ונופלים על פניהם ואומרים התר
התר יוצר בראשית סלה סלה
אביר יעקב מחול מחול קדוש
ישראל כי אדיר מלכים אתה:

מלך נורא מלך מבוהל מלך יקר
ונכבד למה לך איבה עם זרע
אברהם למה לך קנאה עם זרע
יצחק למה לך תחרות עם זרע
יעקב כי קנין שמים וארץ קראת
אותם ויוצאות קרנות מתחת כסא
כבודו פמיליות פמיליות ותוקעות
ומריעות ומברכות:

ברוכים אתם מלמדי זכות על בני
שבח לכם מסלסלי אבות וכל צבא
מרום כבוד וגדולה עשו להם
אדר"ו אט"ה סע"ן עוד"י פצ"ת
ה' אלקי ישראל היו נקראיך הרי
הוא אומר (ד"ה א כט יא) לך ה'
הגדולה והגבורה וגו' ואומר
(תהלים קד כד) מה רבו מעשיך
ה' וגו' לכך נאמר תתהדר
תתרומם ותתנשא מלך מפואר
תתברך ותתקדש טוטרוסיא"י ה'

Annullers of decree, annullers of oath, removers of wrath, turners back of jealousy, rememberers of love, the love of Abraham our father, before their King: when they saw him angry with his sons, what do they do? They strike their crowns and loosen their loins, and beat upon their heads, and fall upon their faces, and say: Forgive, forgive, Creator of Genesis, selah, selah; Mighty One of Jacob, pardon, pardon, Holy One of Israel, for you are the mighty one of kings.

King terrible, King alarming, King precious and honoured: why have you enmity with the seed of Abraham, why have you jealousy with the seed of Isaac, why have you contention with the seed of Jacob, for you called them the possession of heaven and earth? And horns go out from beneath his throne of glory, families upon families, and they blow and sound and bless.

Blessed are you, advocates of merit for my sons; praise to you, who exalt the fathers, and all the host of the height: glory and greatness they made for them, ADRU ATAH SA'AN UDI PATZAT, YHWH God of Israel, they were called your called ones. Behold, it says: "Yours, YHWH, are the greatness and the

might" and so on, and it says: "How many are your works, YHWH" and so on. Therefore it is said: Be adorned, be exalted and be lifted up, glorified King; be blessed and be sanctified, TOTROSIAI, YHWH God of Israel.

For he is called TOTROSIAI, TOTROSIAH, TOTROTIAH, TOTROSIAH, TOTROSIAEL, TOTROSIG, TOTROSIKH, TOTROSIF, TOTROSITS, TOTROSISH, TOTROSIB, TOTROSIN, TOTROSIS, TOTROSI', TOTROSIQ, TOTROST, ZURTAG, and HADRI'EL, ASHRUYLIAI. (And a sign for this teaching, to study these names of the blessing from TOTROSIAI up to TOTOROSIT NIGROS this tradition: YAH AHL GAKH PATS SHBNS 'QT.)

אלהי ישראל:

שהוא נקרא טוטרוסיא"י
טוטרוסי"ה טוטרותי"ה
טוטרוסי"ה טוטרוסיא"ל
טוטרוסי"ג טוטרוסי"ך
טוטרוסי"ף טוטרוסי"ץ
טוטרוסי"ש טוטרוסי"ב
טוטרוסי"ן טוטרוסי"ס
טוטרוסי"ע טוטרוסי"ק
טוטרוס"ת צורט"ג והדריא"ל
אשרוליא"י (וסימן דהדא הלכתא
למגרס אילון שמהתא דברכתא
מטורסיא"י ועד טוטורוסי"ת
ניגרוס הדא מסורתא יה אחל גך
פץ שבנ"ס עק"ת):

PROVISIONAL DRAFT (PENDING SCHOLARLY REVIEW)

▽

An orientation

This edition sets the verbatim Hebrew beside a fresh English rendering and a critical apparatus: a running commentary on the passage, notes on the controlled vocabulary and the rendering chosen for each term, and cross-references to the lexicon and to related sections. It is a provisional scholarly draft, released openly for correction and not yet reviewed by a credentialed editor.

Controlled terms noted in this passage: **kisei-ha-kavod** (rendered as *throne-of-glory*), **kavod** (rendered as *glory*), **shem-ha-meforash** (rendered as *the-explicit-name*), **havayot** (rendered as *divine-names*), **mayim** (rendered as *water*). For each, the apparatus carries the sense set and the reason for the rendering chosen.

⁂

The litany and chapter nine

§1 opens with a litany of angelic offices that is a variant of the litany at ch. 9 §5: annullers of decree, 'annullers of oath', removers of wrath, turners back of jealousy, rememberers of love. The two lists differ in three places. Ch. 9 has מעירי שבועה ('wakers of oath', recorded there as possibly corrupt, the ambiguity note on "meirei shevuah" (ch. 9)) where this chapter has מפירי שבועה ('annullers of oath'); ch. 9 has מעבירי אימה ('removers of dread') where this chapter has מעבירי חימה ('removers of wrath'); and this chapter continues 'rememberers of love' with 'the love of Abraham our father', a continuation ch. 9 does not have, and it places the whole litany in a scene in which the angels see the King angry with his sons. The second occurrence is evidence for the first: it supports reading ch. 9's 'wakers of oath' as a variant or corruption of 'annullers of oath', and it confirms that 'turners back of jealousy' (משיבי קנאה)

belongs in a litany of those who avert anger. The edition records this cross-reading without emending the earlier chapter. *Schäfer, Peter 1992*; *Lesses, Rebecca Macy 1998*

The angels plead

The scene of §§1-2 is of angels interceding for the patriarchs' descendants when the King is angry: they strike their crowns, loosen their loins, beat their heads and fall on their faces, and say 'Forgive, forgive', and then address the King with the question why he has enmity, jealousy and contention with the seed of Abraham, Isaac and Jacob, whom he called 'the possession of heaven and earth'. The phrase 'possession of heaven and earth' (קנין שמים וארץ) shares its root with Genesis 14:19, where Melchizedek blesses Abram to God Most High, 'possessor (koneh) of heaven and earth' (checked against the Hebrew text); but there God is the possessor, and here the seed of the patriarchs is the possession, which inverts the relation. The nearer partner is Psalm 104:24, 'the earth is full of your possessions' (קנינך, checked), cited in §3 of this very chapter. The source quotes neither in this clause. The intercessory function that Boustan's reading transfers from the martyr to the visionary is here performed by the angels, which is a point the edition records without drawing a conclusion. The three patriarchs are named in turn, with Jacob last, which fits the

sequence's emphasis on Jacob (chs. 10, 11, 13). *Genesis 14:19 (verified against the Hebrew text)*; *Boustan, Ra'anan S. 2005*

The two quotations

§3 contains the only two explicit scriptural citations of this part of the work. 'Yours, YHWH, are the greatness and the might' and so on is 1 Chronicles 29:11 (the source gives the locus as 'Chronicles A 29:11' and abbreviates the verse with 'and so on'), and 'How many are your works, YHWH' and so on is Psalm 104:24 (the source gives 'Psalms 104:24'). Both loci were checked against the Hebrew text on 2026-11-05, and an automatic check against the text of the Tanakh confirmed Psalm 104:24 directly; the 1 Chronicles citation was checked by hand because its abbreviated form could not be resolved automatically. The verses are introduced by 'behold, it says' (הרי הוא אומר) and 'and it says', the formula of proof-text citation. *1 Chronicles 29:11; Psalm 104:24 (verified against the Hebrew text)*

The series of names and the sign

§4 gives a series of sixteen forms of the Name, each TOTROSI with a different final letter, followed by ZURTAG, HADRI'EL and ASHRUYLIAI, and then a parenthetical in Aramaic that calls itself a 'sign' (סימן) for this teaching: 'to study these names of the blessing from TOTROSIAI up to TOTOROSIT'. The

sign is a string of letters, יה אחל גך פץ שבנס עקת. The edition's observation, made by comparing the two on the Hebrew text on 2026-11-05, is that the final letters of the sixteen forms run י ה ה ה ל ג ך ף ץ ש ב ן ס ע ק ת, while the sign's letters run י ה א ח ל ג ך פ ץ ש ב נ ס ע ק ת. From the lamed onward the two coincide letter for letter, allowing for final forms (ף for ן, פ for נ); the sign also contains aleph and het, which have no form in the series. The sign therefore reads as an index to the series, a mnemonic for the final letters. This is the edition's own observation and is offered for a specialist to confirm; the source does not say it. The agreement is not complete in the first positions: forms 2, 3 and 4 end in he, he, he, where the sign expects he, aleph, het. Because he is graphically close to het and confusable with aleph, one or two of those forms may be corrupt (the ambiguity note on "sign mismatch" (ch. 14)); the conjecture is recorded and not adopted. *Swartz, Michael D. 1996*; *Lesses, Rebecca Macy 1998*

Editorial decisions

- **house-vocabulary-and-names.** Vocabulary is held stable with chs. 8-16, with the corrections recorded in the earlier chapters of the sequence: 'turners back of jealousy' (משיבי קנאה), 'removers of wrath', 'annullers' for מבטלי and מפירי; British spelling; ה' is 'YHWH'. The names of the series are transliterated by letter: TOTROSI plus the final letter (G, KH, F, TS, SH, B, N, S, Q, T), with the apostrophe for ayin

(TOTROSI'); the sixteen forms keep the 'AI' of the first and the 'AH' and 'AEL' of the others as the consonants give them. This follows the established spellings TOTROSIAI and TOTROSAI of ch. 18 and ch. 16. *(Hekhal Targum Project, 2026-11-05)*

- **bearing-on-chapter-nine.** Ch. 14 §1 is a variant of ch. 9 §5. It supports reading ch. 9's 'wakers of oath' as a variant or corruption of 'annullers of oath', and confirms the correction of ch. 9's 'returners of jealousy' to 'turners back of jealousy', made on 2026-11-05 on the evidence of Numbers 25:11 and the blind reader. This cross-reference bears on the ambiguity recorded in ch. 9 (meirei shevuah); the text of ch. 9 is not emended. *(Hekhal Targum Project, 2026-11-05)*
- **ascent-and-god-forbidden-renderings.** 'God' in 'YHWH God of Israel' renders אלקי, not kavod, and is kept. 'Glory' in 'glory and greatness' renders the ordinary noun כבוד and is not the glossary term kavod in its technical sense. *(Hekhal Targum Project, 2026-11-05)*
- **citations-disclosure.** Every work cited was web-verified for author, title, publisher and year on 2026-07-25. No page loci are given. The scriptural loci (1 Chronicles 29:11; Psalm 104:24; Genesis 14:19) were checked against the Hebrew text on 2026-11-05. The comparison of the final letters of the name series with the sign was made by machine on the

Hebrew text on 2026-11-05 and is offered for a specialist's confirmation. Status stays machine-assisted pending editor verification. *(Hekhal Targum Project, 2026-11-05)*

- **source-witness.** Source text is the Wertheimer recension as transcribed on Sefaria (versionSource hebrew.grimoar.cz, licence tag 'unknown'); the underlying Wertheimer print (1893-97) is public domain by age. Print collation is outstanding. The English of Smith, corrected by Scholem and transcribed by Karr, shown beside the Hebrew on Sefaria, is a copyrighted comparand. For this chapter only the Hebrew was shown before drafting (recorded for chs. 12-16). *(Hekhal Targum Project, 2026-11-05)*
- **reconciliation-2026-11-05.** Blind back-translation and adjudication run 2026-11-05. No error was found in the body. Two ambiguities were recorded from the blind reader's doubts, and two footnotes were sharpened (Genesis 14:19 against Psalm 104:24; the mismatch between the name series and its sign). The mismatch was found independently by the blind reader and agrees with the edition's own machine comparison. *(Hekhal Targum Project, 2026-11-05)*

Heikhalot Rabbati 15: R. Nehunya, the Ladder and the Eight Measures

This edition presents the verbatim Hebrew text of the passage beside a fresh English rendering and a critical apparatus. It is a provisional scholarly draft, released openly for correction and not yet reviewed by a credentialed editor.

The apparatus carries a running commentary, notes on the controlled vocabulary and the rendering chosen for each term, any doctrinally-live ambiguity preserved with both readings, and cross-references to the lexicon. The original-language text is reproduced verbatim from the digital source credited in the provenance line of this page; any modern English translation still under copyright is cited as a comparand only.



אמר רבי ישמעאל כיון שראה ר׳
נחוניא בן הקנה את רומי הרשעה
שנטל עצה על אבירי ישראל
לאבד אותם עמד וגילה סודו של
עולם מדה שהוא דומה למי שהוא
ראוי להסתכל במלך וכסא בהדרו
ויופיו וחיות הקדש בכרובי גבורה
ובאופני שכינה כבזק מבוהל
בחשמל נורא ברגיון שמוקף סביב
לכסא בגישרין ובשלהביות
שמתגברות ועולות בין גשר
לגשר ובאבק עשן ובריח זו שהיה
מעלה כל אבק גחליו שהיה
מחופה ומכסה את כל חדרי היכל
ערבות רקיע בערפלי גחליו
וסורי״א שר הפנים עבד
טוטרכיא״ל ה׳ גאה׃

למה דומה זו לאדם שיש לו סולם
בתוך ביתו לכל מי שנקי ומנוער
מעבודה זרה וגלוי עריות
ושפיכות דמים וחלול השם ועזות
פנים ואיבת חנם וכל עשה ולא
תעשה שומר׃

אמר ר׳ ישמעאל אמר לי ר׳
נחוניא בן הקנה בן גאים אשריו
ואשרי נפשו שכל מי שנקי
ומנוער משמונה מדות חללו
שטוטרכיא״ל ה׳ וסורי״א עבדו
מואס בהם׃

Rabbi Ishmael said: When Rabbi Nehunya ben ha-Kanah saw wicked Rome, that it had taken counsel against the mighty ones of Israel to destroy them, he arose and revealed the secret of the world, a measure that is like one who is fit to gaze upon the King and the throne in its splendour and its beauty, and the living creatures of holiness among the cherubim of might and the wheels of Shekhinah, like a flash alarming in hashmal, terrible in RIGYON that is encircled around the throne in bridges and in flames that grow strong and rise between bridge and bridge, and in the dust of smoke and in BERIACH ZO which raised all the dust of its coals, which was canopied and covered all the rooms of the palace of the Aravot of the firmament in the mists of its coals; and Suriya, Prince of the Presence, servant of TOTRAKHI'EL, YHWH, exalted.

To what is this like? To a man who has a ladder inside his house, for everyone who is clean and shaken free of idolatry and uncovering of nakedness and shedding of blood and profaning of the Name and impudence and baseless hatred, and keeps every positive and negative commandment.

יורד ומסתכל בגאוה נפלאה
ושררה משונה גאוה של רוממה
ושררה של זיהיון שהן מתרגשות
לפני כסא כבודו פעמים בכל יום
ויום במרום מיום שנברא העולם
ועד עכשיו לשבח שטוטרכיא"ל
ה' מתנהג בה במרום:

Rabbi Ishmael said: Rabbi Nehunya ben ha-Kanah said to me: Son of the proud, happy is he and happy is his soul, for everyone who is clean and shaken free of the eight measures that profane him, for TOTRAKHI'EL, YHWH, and Suriya his servant loathe them.

He descends and gazes in wondrous pride and strange dominion, pride of exaltation and dominion of splendour, which are stirred before his throne of glory times each day on high, from the day the world was created until now, for praise, with which TOTRAKHI'EL, YHWH, conducts himself on high.

PROVISIONAL DRAFT (PENDING SCHOLARLY REVIEW)

▽

An orientation

This edition sets the verbatim Hebrew beside a fresh English rendering and a critical apparatus: a running commentary on the passage, notes on the controlled vocabulary and the rendering chosen for each term, and cross-references to the lexicon and to related sections. It is a provisional scholarly draft, released openly for correction and not yet reviewed by a credentialed editor.

Controlled terms noted in this passage: **sar-ha-panim** (rendered as *prince-of-the-presence*), **kisei-ha-kavod** (rendered as *throne-of-glory*), **kavod** (rendered as *glory*), **chayyot** (rendered as *living-creatures*), **kerubim** (rendered as *cherubim*), **ofanim** (rendered as *wheels*), **hashmal** (rendered as *hashmal*), **heikhal** (rendered as *palace*), **yeridah** (rendered as *descent*), **mayim** (rendered as *water*). For each, the apparatus carries the sense set and the reason for the rendering chosen.

⁂

Rome and the secret of the world

§1 opens in the situation of ch. 8: Rome has taken counsel against the mighty ones of Israel to destroy them. R. Nehunya's response is not intercession by death but the revelation of a secret, which the chapter then describes as the vision of the throne's surroundings. Boustan reads the martyrological frame of Heikhalot Rabbati as generative: the narrative machinery of the martyrology is taken over and the martyr's intercessory function is transferred to the visionary, who achieves it bloodlessly through ascent and liturgy. Ch. 15 gives the transfer in a single sentence of cause and effect (Rome plots; he reveals the secret), and ch. 16 shows the procedure that follows. The edition marks this as a reception-historical reading with Boustan attributed and does not state it in the translation. *Boustan, Ra'anan S. 2005*

Hashmal and the flash

The vocabulary of §1 is Ezekiel's. 'Hashmal' is the luminous substance of Ezekiel 1:4 and 1:27, and 'flash' (בזק) is the word of Ezekiel 1:14, where the living creatures run and return 'like the appearance of the flash' (all three loci were checked against the Hebrew text on 2026-11-05). The source does not quote any of them; the edition records the vocabulary as an echo of the exegetical substrate that Halperin reads behind the Heikhalot literature, and does not claim that the passage is an exegesis of Ezekiel. Several of the nouns that follow (RIGYON, BERIACH ZO) are not secure in sense and are left in transliteration. *Ezekiel 1:4, 1:14, 1:27 (verified against the Hebrew text)*; *Halperin, David 1988*

The ladder in the house

§2 is a parable in the form 'To what is this like? To a man who has a ladder inside his house', and the ladder is open to everyone who is clean of the faults listed. The ladder is the one of ch. 16 §1, 'one head of which is on earth and one head of which is on the right foot of the throne of glory', and it recalls Genesis 28:12, where Jacob's ladder is set on the earth with its head reaching heaven (checked against the Hebrew text). Read with ch. 11, where the likeness of Jacob is graven on the throne, the sequence draws a line from the patriarch's ladder to the throne to which the ladder leads. The line is the sequence's, not the

source's: no chapter states that the ladder is Jacob's. Frame relation: visionary-ascent. *Genesis 28:12 (verified against the Hebrew text)*

The eight measures

The list in §2 is the qualification of the descender. Six faults are named (idolatry, uncovering of nakedness, shedding of blood, profaning of the Name, impudence, baseless hatred), and the list closes with one who keeps every positive and negative commandment. §3 then speaks of 'the eight measures', and ch. 16 §1 refers to 'these eight measures'. If the closing clause counts as two (a positive and a negative commandment), the list has eight; if it counts as one, it has seven. The edition does not resolve the count (see the ambiguity note on "eight count" (ch. 15)) and notes only that the chapter's own sum depends on it. In the qualification clause of ch. 21 the same concern with fitness, not knowledge, governs access. *Davila, James R. 2001*; *Swartz, Michael D. 1996*

Totrakhiel and suriya

TOTRAKHI'EL, YHWH, and 'Suriya his servant' appear in §§1, 3 and 4. TOTRAKHI'EL is one of the epithets of the Name in the series of ch. 16 §4 (with TOTROSIAI, ZURTAQ and others), so the divine name that Suriya serves here is among

the names by which Suriya is adjured there. The edition keeps the names as the witness gives them and does not claim that the series are one list in the source. The clause ‘YHWH is proud’ (ה’ גאה) at the end of §1 echoes Exodus 15:1, ‘he is highly exalted’ (גאה גאה), which was checked against the Hebrew text; the source does not cite it. Intertextual relation: echo. *Exodus 15:1 (verified against the Hebrew text)*; *Schäfer, Peter 1992*

Editorial decisions

- **house-vocabulary.** Vocabulary is held stable with chs. 8-16 except where noted: גאוה ‘pride’, זהיון ‘splendour’, רוממה ‘exaltation’, נורא ‘terrible’, מבוהל ‘alarming’; British spelling. (4§) שררה is rendered ‘dominion’ and not ‘majesty’ as in the published ch. 18, because ‘majesty’ is a forbidden rendering of kavod in the glossary and שררה means rule or authority (compare שולט, ‘rules’, in ch. 16 §5); the difference from ch. 18 is recorded here and the older rendering is a candidate for revision. משונה is rendered ‘strange’, as corrected at chs. 10 and 11. *(Hekhal Targum Project, 2026-11-05)*
- **names.** Angelic and divine names are transliterated in the established forms of the published chapters (the -‘EL pattern with apostrophe; TOTRAKHI’EL as at ch. 16). RIGYON and BERIACH ZO are unexplained forms and are not translated. *(Hekhal Targum Project, 2026-11-05)*

- **citations-disclosure.** Every work cited was web-verified for author, title, publisher and year on 2026-07-25. No page loci are given. The scriptural loci (Ezekiel 1:4, 1:14, 1:27; Genesis 28:12; Exodus 15:1) were checked against the Hebrew text on 2026-11-05. The characterisation of Boustan's thesis is the edition's own summary and is offered for correction. Status stays machine-assisted pending editor verification. *(Hekhal Targum Project, 2026-11-05)*
- **source-witness.** Source text is the Wertheimer recension as transcribed on Sefaria (versionSource hebrew.grimoar.cz, licence tag 'unknown'); the underlying Wertheimer print (1893-97) is public domain by age. Print collation is outstanding. The English of Smith, corrected by Scholem and transcribed by Karr, shown beside the Hebrew on Sefaria, is a copyrighted comparand. For this chapter only the Hebrew was shown before drafting (recorded for chs. 12-16). *(Hekhal Targum Project, 2026-11-05)*
- **reconciliation-2026-11-05.** Blind back-translation and adjudication run 2026-11-05. Two defects in §1 were corrected in the body: 'covered and concealed' (passive participle with an object) became 'canopied and covered', and 'is proud' (a copula the verbless Hebrew lacks, which attached the predicate to Suriya) became 'exalted'. One further ambiguity was recorded. The corrected sentences

were not re-sent through a second blind pass. *(Hekhal Targum Project, 2026-11-05)*

Heikhalot Rabbati 16: The Sanhedrin Convened and the Adjuration of Suriya

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Rabbi Ishmael said: When my ears heard this warning, my strength failed. I said to him: Rabbi, if so, there is no end to the matter, for you have no one in whom is a soul who is clean and free of these eight measures. He said to me: Son of the proud, and if not? Stand and bring before them all the mighty ones of the company and all the great ones of the academy, and say before them the secrets, the hidden, the concealed, the wonders, and the weaving of the web on which the perfection of the world and its exaltation stand, and the spit of heaven and earth, for all the corners of the earth and the world and the corners of the firmaments of the height are bound, sewn and joined, hanging and standing in it; and the path of the ladder of the height, one head of which is on earth and one head of which is on the right foot of the throne of glory.

Rabbi Ishmael said: At once I rose and assembled the whole Sanhedrin, great and small, to the third great entrance which is in the house of YHWH, and I was sitting on a bench of pure marble that Elisha my father gave me, from the property of her who bore me, which she brought in to him in her marriage contract.

אמר רבי ישמעאל כיון ששמעו
אזני התראה הזאת תשש כחי
אמרתי לו רבי אם כן אין לדבר
סוף שאין לך אדם שהנשמה בו
שנקי ומנוער משמונה מדות הללו
אמר לי בן גאים ואם לאו עמוד
והביא לפני כל גבורי חבורה וכל
אדירי ישיבה ואומר לפניהם
הרזים הסתורין הכבושין נפלאות
ועריגת המסכת ששכלול העולם
וסלסולו עומד עליה ושפוד שמים
וארץ שכל כנפי ארץ ותבל וכנפי
רקיעי מרום קשורין תפורין
ומחוברין תלוין ועומדין בו ונתיב
סולם מרום שראשו אחד בארץ
וראשו אחד על רגל ימין כסא
כבוד:

אמר רבי ישמעאל מיד עמדתי
והקהלתי את כל סנהדרין הגדולה
וקטנה למבוי הגדול השלישי
אשר בבית ה׳ ואני יושב על ספסל
של שיש טהור שנתן לי אלישע
אבי מחפץ יולדתי שהכניסה לו
בכתובתה:

ובא רבן שמעון בן גמליאל ורבי
אליעזר הגדול ורבי אלעזר בן
דמה ור׳ אליעזר בן שמוע ור׳
יוחנן בן דהבאי וחנניה בן חכינאי
ויונתן בן עוזיאל ור׳ עקיבא ור׳
יהודה בן בבא באנו וישבנו לפניו

והיו כל המון חבירים עומדין על
רגליהן כי היו רואין כוביות של
אש ולפידי אור שמפסיקין ביניהם
ובינינו ור׳ נחוניא בן הקנה יושב
ומסדר לפניהם את כל דברי
מרכבה ירידה ועליה היאך יורד
מי שיורד והיאך יעלה מי שיעלה:

וכיון שהיה אדם מבקש לירד
למרכבה היה קורא אותו לסורי״ה
שר הפנים ומשביעו מאה ושנים
עשר פעמים בטוטרוסיא״י ה׳
שהיה נקרא טוטרסיא״י צורט״ק
טוטרכיא״ל טופג״ר אשרוליא״י
זבודיא״ל וזהרריא״ל טנדא״ל
שוק״ד הוזי״א דהיבורי״ן
ואדיריר״ן ה׳ אלקי ישראל:

שלא יוסיף על מאה ושנים עשר
פעמים ולא יגרע מהם או מוסיף
או גורע דמו בראשו אלא פיו יוצא
שמות ואצבעות ידיו מאה ושנים
עשר יספרו מיד יורד ושולט
במרכבה:

And there came Rabban Shimon ben Gamliel, and Rabbi Eliezer the Great, and Rabbi Elazar ben Dama, and Rabbi Eliezer ben Shamua, and Rabbi Yohanan ben Dahavai, and Hananiah ben Hakhinai, and Yonatan ben Uzziel, and Rabbi Akiva, and Rabbi Yehudah ben Bava. We came and sat before him; and all the multitude of companions stood on their feet, for they saw KUVIYOT of fire and torches of light that were dividing between them and between us; and Rabbi Nehunya ben ha-Kanah sat and set in order before them all the matters of the chariot, descent and ascent: how one who descends descends, and how one who ascends ascends.

And when a person wished to descend to the chariot, he would call him to Suriya, Prince of the Presence, and adjure him one hundred and twelve times by TOTROSIAI, YHWH, who was called TOTROSAI, ZURTAQ, TOTRAKHI'EL, TOFGAR, ASHRUYLIAI, ZEBUDI'EL and ZAHARRI'EL, TANDA'EL, SHUQAD, HUZIA, DEHIBURIN and ADIRIRUN, YHWH God of Israel.

That he should not add to the one hundred and twelve times and should not subtract from them;

whether he adds or subtracts, his blood is on his head; but his mouth brings out names, and the fingers of his hands count one hundred and twelve; at once he descends and rules the chariot.

PROVISIONAL DRAFT (PENDING SCHOLARLY REVIEW)





An orientation

This edition sets the verbatim Hebrew beside a fresh English rendering and a critical apparatus: a running

commentary on the passage, notes on the controlled vocabulary and the rendering chosen for each term, and cross-references to the lexicon and to related sections. It is a provisional scholarly draft, released openly for correction and not yet reviewed by a credentialed editor.

Controlled terms noted in this passage: **sar-ha-panim** (rendered as *prince-of-the-presence*), **yored-merkavah** (rendered as *descender-to-the-chariot*), **yeridah** (rendered as *descent*), **merkavah** (rendered as *chariot*), **kisei-ha-kavod** (rendered as *throne-of-glory*), **kavod** (rendered as *glory*), **even-shel-shayish-tahor** (rendered as *stones-of-pure-marble*), **mayim** (rendered as *water*). For each, the apparatus carries the sense set and the reason for the rendering chosen.

One hundred and twelve

§§4-5 give the procedure for the descent in its starkest form. The person who wishes to descend calls Suriya, the Prince of the Presence, and adjures him one hundred and twelve times by a divine Name, here given with its long series of epithets; the number may be neither increased nor reduced, the penalty for a miscount is that 'his blood is on his head', and the count is kept on the fingers, so that the mouth is occupied with the names and the hands with the number. At once, if it is done correctly, he descends and rules the chariot. The edition keeps the figure, the series of names and the penalty as written. Lesses situates the adjurations in a ritual system in which power over angelic beings is obtained by specifiable means, and this passage is as specifiable as the corpus gets; Swartz studies the adjuration rituals as ritual systems in their own right. For Boustan, the Heikhalot practitioner accomplishes by ritual and hymn the intercession that the martyr accomplished by dying, and does so bloodlessly; the same chapter that gives the bloodless method here attaches blood as the cost of an error in the count, a point the edition records and does not resolve. *Lesses, Rebecca Macy 1998*; *Swartz, Michael D. 1996*; *Boustan, Ra'anan S. 2005*

Suriya informant and adjured

Suriya is the informant of chs. 8 and 9, where he speaks to R. Ishmael, and he is the angel summoned and adjured here. The two roles are not harmonised: the corpus has one figure whom the narrator hears and whom the practitioner commands. The identification of the Prince of the Presence with Metatron is a different strand and is not made in this chapter (Metatron is named in ch. 12 as the speaker of the measures, and is not called the Prince of the Presence there either). The edition does not collapse the figures; the angelology is evidence of the redaction of the macroform and is left to the specialists. *Schäfer, Peter 1992*

The third entrance and the roster

The assembly is convened ‘to the third great entrance which is in the house of YHWH’, which echoes Jeremiah 38:14, where King Zedekiah takes the prophet Jeremiah to ‘the third entrance that is in the house of YHWH’ to put a question to him (the Hebrew text of the verse was checked on 2026-11-05). The source does not quote the verse, and the edition records it as an echo. The nine sages named in §3 are rendered as the witness gives them, without normalising them to their better-known forms; several of them are figures of the martyrological tradition that frames ch. 8, and the edition does not claim which lists the names belong to. R. Nehunya ben ha-Kanah, who in chs. 15 and

16 is the instructing master, is the figure recalled from before the throne in ch. 20. Intertextual relation: echo. *Jeremiah 38:14 (verified against the Hebrew text)*; *Boustan, Ra'anan S. 2005*

The web the corners and the ladder

§1 describes the content of the secret as a piece of cosmic textile: the weaving of the web (עריגת המסכת) on which the perfection of the world stands, and a 'spit' of heaven and earth, with the corners of the earth and of the firmaments 'bound, sewn and joined, hanging and standing' in it. The vocabulary of weaving and web is that of Judges 16:13, where Delilah asks Samson to weave the seven locks of his head 'with the web' (checked against the Hebrew text), and 'the corners of the earth' is the idiom of Isaiah 11:12 (four corners, literally wings). The sentence ends on the ladder 'one head of which is on earth and one head of which is on the right foot of the throne of glory', which recalls the ladder of Genesis 28:12, set on the earth with its head in heaven (checked). The cosmos here hangs from the throne by a ladder and is stitched at its corners, an image that fits the 'restrained and hung' of ch. 11 §4. The words are kept as written; the 'spit' is a crux (see the ambiguity note on "arigat" (ch. 16)). Intertextual relation: lexical echo. *Judges 16:13; Isaiah 11:12; Genesis 28:12 (verified against the Hebrew text)*

Blood on his head

’His blood is on his head’ (דמו בראשו) is the scriptural idiom of responsibility for one’s own death: Joshua 2:19 and Ezekiel 33:4 (both checked against the Hebrew text), where the one who ignores the warning bears the consequence. In §5 the warning is the number: one hundred and twelve, neither more nor less. The source does not cite either verse and the edition marks the idiom as an echo. The consequence is stated as a fact about the procedure and not as a penalty imposed by an authority, in a register that is procedural and juridical rather than adventurous. *Joshua 2:19; Ezekiel 33:4 (verified against the Hebrew text)*

Editorial decisions

- **house-vocabulary-and-names.** Vocabulary is held stable with chs. 8-12 and the published ch. 17-26: ‘Son of the proud’, ‘Prince of the Presence’, ‘throne of glory’; British spelling. Angelic and divine names are transliterated and follow the established forms of the published chapters: TOTROSIAI (not Tutrusiai), and the -‘EL pattern with apostrophe (ZEBUDI’EL, ZAHARRI’EL, TANDA’EL, TOTRAKHI’EL). The sages’ names are rendered from the witness and not normalised. *(Hekhal Targum Project, 2026-11-05)*

- **ascent-and-god-forbidden-renderings.** ‘Ascent’, which the glossary does not use for yeridah, stands in ‘descent and ascent’ and ‘how one who ascends ascends’, where ‘ascent’ and ‘ascends’ render עליה and יעלה, different words from ירידה; and ‘God’ in ‘YHWH God of Israel’ renders אלקי. Both are kept: the paired idiom of the source requires the word ‘ascent’. *(Hekhal Targum Project, 2026-11-05)*
- **dependence-on-ch-15.** ‘These eight measures’ (§1) refers to the list of ch. 15 and is rendered as given; ch. 15 is published in this edition, and the list should be read there (the ambiguity note on “eight measures” (ch. 16)). Corrected 2026-11-08: an earlier version of this note said that ch. 15 was not yet published. *(Hekhal Targum Project, 2026-11-05)*
- **citations-disclosure.** Every work cited was web-verified for author, title, publisher and year on 2026-07-25. No page loci are given. The scriptural loci (Jeremiah 38:14; Judges 16:13; Isaiah 11:12; Genesis 28:12; Joshua 2:19; Ezekiel 33:4) were checked against the Hebrew text on 2026-11-05. The characterisation of Boustan’s thesis is the edition’s own summary (bloodless transfer of the martyr’s intercessory role to the visionary) and is offered for correction. Status stays machine-assisted pending editor verification. *(Hekhal Targum Project, 2026-11-05)*
- **source-witness.** Source text is the Wertheimer recension as transcribed on Sefaria (versionSource hebrew.grimoar.cz,

licence tag ‘unknown’); the underlying Wertheimer print (1893-97) is public domain by age. Print collation is outstanding. The English of Smith, corrected by Scholem and transcribed by Karr, shown beside the Hebrew on Sefaria, is a copyrighted comparand. For this chapter only the Hebrew was displayed; the English of ch. 16 was not shown before drafting. (Recorded for chs. 12-16.) *(Hekhal Targum Project, 2026-11-05)*

- **reconciliation-2026-11-05.** Blind back-translation and adjudication run 2026-11-05. Two errors were found and corrected in the body: ‘who was called TOTROSIAI’ (repeating the first name) became ‘who was called TOTROSAI’ (the variant spelling in the Hebrew), and ‘or whoever adds or subtracts’ became ‘whether he adds or subtracts’ (the correlative of the Hebrew, with no new subject). The blind reader’s suggestion that ‘he would call him to Suriya’ should be ‘he would call upon Suriya’ was NOT adopted: the Hebrew has the direct object אותו; see the ambiguity note on “who adjures” (ch. 16). The corrected sentences were not re-sent through a second blind pass. *(Hekhal Targum Project, 2026-11-05)*

Heikhalot Rabbati 17: The Guardians of the Seven Palace Gates

This edition presents the verbatim Hebrew of the passage beside a fresh English rendering and a critical apparatus. It is a provisional scholarly draft, released openly for correction and not yet reviewed by a credentialed editor.

The apparatus carries a running commentary, notes on the controlled vocabulary and the rendering chosen for each term, any doctrinally-live ambiguity preserved with both readings, and cross-references to the lexicon. The Hebrew is reproduced verbatim from the Wertheimer (Batei Midrashot) recension as transmitted in the digital transcription published on Sefaria and credited accordingly (Sefaria lists its licence as unknown; a verbatim transcription of a public-domain text carries no new copyright under US law); collation against the printed edition is outstanding. The English of Smith, corrected by Scholem and edited by Karr, is under copyright and is cited as a comparand only.



אמר רבי ישמעאל כך אמר ר׳
נחוניא בן הקנה בשבעה היכלות
יושב טוטרסיא״י ה׳ אלקי ישראל
חדר בתוך חדר ובפתח כל היכל
והיכל שומרי הסף שמונה ארבעה
מימין המשקוף וארבעה לשמאל
המשקוף:

אלה שמותם של שומרי פתח
היכל הראשון דהביא״ל
וקשריא״ל גהוריא״ל ובזתיא״ל
טופהיא״ל ודהריא״ל מתקיא״ל
ושויא״ל ואית דאמרי שיביא״ל:

אלה שמותם של שומרי פתח
היכל השני טגריא״ל ומתפיא״ל
סרהיא״ל וערפיא״ל שהרריא״ל
וסטריא״ל רגעיא״ל וסהיביא״ל:

אלה שמותם של שומרי הפתח
היכל השלישי שבוריא״ל
ורצוציא״ל שלמיא״ל סבליא״ל
וזהזהיא״ל הדריא״ל ובזריא״ל:

אלה שמותם של שומרי פתח
היכל הרביעי פחדיא״ל
וגבורתיא״ל כזויא״ל ושכיניא״ל

Rabbi Ishmael said: thus said Rabbi Nehunya ben ha-Kanah: In seven palaces sits TOTROSIAI, YHWH God of Israel, chamber within chamber; and at the gate of each and every palace, guardians of the threshold, eight: four to the right of the lintel and four to the left of the lintel.

These are the names of the guardians of the gate of the first palace: DAHAVI'EL and QASHRI'EL, GAHURI'EL and BAZTI'EL, TUFHI'EL and DAHARI'EL, MATQI'EL and SHAVI'EL, and there are those who say SHIVI'EL.

These are the names of the guardians of the gate of the second palace: TAGRI'EL and MATPI'EL, SARHI'EL and ARPI'EL, SHAHARARI'EL and SATRI'EL, RAGI'EL and SAHIVI'EL.

These are the names of the guardians of the gate of the third palace: SHEVURI'EL and RETZUTZI'EL, SHALMI'EL, SAVLI'EL and ZAHZAHI'EL,

HADARI'EL and BAZRI'EL.

These are the names of the guardians of the gate of the fourth palace: PAHADI'EL and GEVURATI'EL, KAZUI'EL and SHEKHINI'EL, and SHATQI'EL and ARVI'EL, and KAFI'EL and ANAFI'EL.

These are the names of the guardians of the gate of the fifth: TAHI'EL and UZI'EL, GATI'EL, GATAHI'EL and SA'AFRI'EL, GARPI'EL and GARI'EL, DARI'EL and PALTARI'EL.

These are the names of the guardians of the gate of the sixth palace: RUMI'EL and QATZMI'EL, GAHGAHI'EL and ARSAVARSAVI'EL, AGRUMI'EL and PARTZI'EL, and MAHQI'EL and TUFRI'EL.

And at the gate of the seventh palace, upright and standing, are all the mighty ones: fierce, strong and rigid, terrible and alarming, higher than mountains and sharpened more than hills; their bows drawn and set before them, sharpened swords in their hands; lightnings darting and going forth from the balls of their eyes, and jets of fire from their nostrils, and torches of coals from their mouths; and they are crowned with helmets and

ושתקיא"ל וערביא"ל וכפיא"ל
וענפיא"ל:

אלה שמותם של שומרי פתח
החמישי תחיא"ל ועוזיא"ל
גטיא"ל גטהיא"ל וסעפריא"ל
גרפיא"ל וגריא"ל דריא"ל
ופלטריא"ל:

אלה שמותם של שומרי פתח
היכל הששי רומיא"ל וקצמיא"ל
גהגהיא"ל וארסברסביא"ל
עגרומיא"ל ופרציא"ל ומחקיא"ל
ותופריא"ל:

ובפתח היכל השביעי זקופין
ועומדין כל הגבורים עריצים עזים
וקפוים נוראים ומבוהלים גבוהים
מהרים ולטושים מגבעות
קשתותם דרוכות והן בפנים
חרבות לטושות והן בידיהם
וברקים טורדין ויוצאין מגלגלי
עיניהם וכוביות אש מחוטמם
ולפידי גחלים מפיהם וכובעים
ושריונות הן מעוטרין ורמחים
וחניתות תלויות להם בזרועותם:

coats of mail, and spears and lances
hang upon their arms.

PROVISIONAL DRAFT (PENDING SCHOLARLY REVIEW)





An orientation

This edition sets the verbatim original-language text beside a fresh English rendering and a critical apparatus: a running commentary on the passage, notes on the controlled vocabulary and the rendering chosen for each

term, and cross-references to the lexicon and to related sections. It is a provisional scholarly draft, released openly for correction and not yet reviewed by a credentialed editor.

⁂

guardians of the threshold, eight: four to the right of the lintel and four to the left

The chapter is a gate-guardian inventory, and it is the structural spine of the ascent narrative rather than an ornamental list: passage through each palace depends on satisfying the guardians posted there, and the practitioner who knows the names and the seals advances while the one who does not is destroyed. The right/left symmetry around the lintel (המשקוף) gives the gate an architectural specificity that the ascent chapters then assume. Lesses reads the adjurations and angelic encounters of this

literature as a coherent ritual system in which power over angelic beings is obtained by specifiable means, which is the register in which this catalogue should be read: it is operative inventory, not description. Frame relation: angelic-seal-passage (merkavah-ascent). *Lesses, Rebecca Macy 1998*; *Schäfer, Peter 1992*

the third palace … the fifth

The chapter states eight guardians per gate and then transmits seven names for the third palace and nine for the fifth. The lists are printed as transmitted and not emended. This is the characteristic behaviour of nomina barbara in transmission: because the names carry no lexical sense, a scribe has nothing to correct against, and the divergence between witnesses is widest precisely in this material, which is why Schäfer's Synopse prints witnesses in parallel rather than constructing a critical text. Treated as an open question: the ambiguity note on "guardian count" (ch. 17). Frame relation: stam-anonymity (peshat-derash). *Schäfer, Peter 1981*

ANAFI'EL

Anafiel appears here as the eighth and last guardian of the fourth palace. Elsewhere in Heikhalot Rabbati he holds a far higher office, opening the door of the seventh palace to the descender and standing above the gate-guardians in the

hierarchy. The two placements are not reconciled, and they should not be reconciled by an editor: the divergence is one of the clearer indications that the macroform aggregates microforms of different provenance, exactly as Schäfer's macroform/microform analysis predicts. Frame relation: hidden (pardes). *Schäfer, Peter 1981*; *Schäfer, Peter 1992*

TOTROSIAI, YHWH God of Israel

The chapter opens by naming the enthroned one with a nomen barbarum bound to the Tetragrammaton and the standard divine title. This formula, and the seventy-odd angelic names that follow, are transliterated and never translated: they carry no lexical sense to render, they vary widely between witnesses, and their function is recitative rather than descriptive. Where a name contains a transparent element (ANAFI'EL from anaf, GEVURATI'EL from gevurah, SHEKHINI'EL from the shekhinah root), the etymology is left in apparatus and never substituted into the body, since a name rendered by its etymology has ceased to be the name the rite requires. Frame relation: theurgic-recitation (merkavah-ascent). *Schäfer, Peter 1981*; *Swartz, Michael D. 1996*; *Janowitz, Naomi 1989*

all the mighty ones: fierce, strong and rigid

The seventh-palace gate breaks the pattern of the preceding six. Where each earlier palace is given a fixed roster of eight named guardians, the seventh receives no names at all and instead a sustained description of massed armed figures, bows drawn, swords sharpened, lightning from the eyes, fire from the nostrils, torches of coals from the mouth. The withholding of names at the last gate is the chapter's rhetorical climax and probably its point: at the six lower gates the practitioner passes by knowing what to say, and at the seventh the text declines to tell him. Frame relation: ascent (pardes). *Schäfer, Peter 2009*; *Davila, James R. 2001*

at the entrance of each and every palace

Cross-tradition note: a structural parallel, not documented transmission. The architecture of this chapter, a graded series of heavens or palaces, each with angelic gatekeepers who must be satisfied before the traveller may proceed, terminating in an approach to the divine throne, is realised independently in the Islamic ascension literature, the isra' and mi'raj narratives, whose developed forms are studied critically by Colby and in the cross-cultural volume edited by Gruber and Colby. The parallel is structural and is recorded as such: the developed mi'raj narratives postdate the period in which the Hekhalot microforms took shape, the two literatures were transmitted in different languages and institutional settings, and the

scholarship cited establishes the comparison as a field of inquiry rather than a line of dependence in either direction. No claim of influence is made here, and the theological differences are not flattened by the resemblance, the Hekhalot ascent is undertaken by a practitioner who may be destroyed if unworthy and terminates in the kavod as a manifestation-aspect, which is not the framing of the Prophet's singular ascension. Frame relation: exegetical-ezekiel (merkavah-ascent). *Colby, Frederick S. 2008*; *Gruber, Christiane, and Frederick S. Colby (eds.) 2010*

four to the right of the lintel and four to the left of the lintel

The guardians are positioned relative to the המשקוף, the lintel, the horizontal beam ABOVE a doorway. Guards standing to the right and left of a lintel is architecturally odd: one expects them flanking the doorposts (מזוזות) or the entrance itself. The reading is nonetheless what the witness gives, and it is not emended here. Two construals are available and neither is decisive: the phrase may be loose for 'either side of the doorway', or it may locate the guardians at the two ENDS of the lintel beam, which would make the gate's guardian-array a horizontal span above the opening rather than a pair of flanking files. The distinction matters for anyone reconstructing the visionary architecture, and it is recorded here rather than silently resolved.

Note also that this chapter distinguishes סף (threshold, §1) from פתח (gate), and both are rendered consistently throughout this edition. Frame relation: exegetical-ezekiel (merkavah-ascent). *Schäfer, Peter 1992*

ANAFI'EL (the other pole, supplied by ch. 23)

CROSS-CHAPTER NOTE added 2026-07-26, after ch. 23 was translated. This chapter places ANAFI'EL as the eighth and last guardian of the FOURTH palace. Chapter 23 supplies the other pole in full: there he closes the seventh-gate ascent roster, holds the signet of the seal of heaven and earth, receives prostration that even the Prince of the Presence does not, appears in the descent roster as well, and is beloved above all other guardians for one stated reason, that he opens the gate of the seventh palace. Chapter 23 also derives his name, from the branch (anaf) of the crown of crowns on his head, citing Habakkuk 3:3. Neither chapter is emended. The divergence stands as a fact about this recension, and on Schäfer's macroform analysis it is the expected consequence of assembly from independent microforms; what the complete sequence adds is that both poles sit six chapters apart in ONE transmitted work. Frame relation: hidden (pardes). *Schäfer, Peter 1981*; *Schäfer, Peter 2009*

Editorial decisions

- **cross-tradition edge classification.** The single cross-tradition reference in this apparatus is classified as a structural parallel, not as documented transmission, and its target is marked proposed because the edition has not yet mapped the graded-gatekeeper ascent across traditions. The edition does not assert a cross-tradition resonance without cited comparative scholarship; the citation here is Colby 2008 and Gruber & Colby 2010, both historical-critical treatments of the mi'raj literature, deliberately not comparative-mysticism or perennialist works. No direction of influence is claimed. This is the first cross-tradition reference in the Heikhalot Rabbati edition; ch. 8 carries none, because nothing in its martyrological material has a parallel the edition can currently source. *(Hekhal Targum Project, 2026-07-25)*
- **citations.** Every work cited in this apparatus (Schäfer 1981/1992/2009, Lesses 1998, Swartz 1996, Janowitz 1989, Davila 2001, Colby 2008, Gruber & Colby 2010) is real and was web-verified for author, title, publisher and year on 2026-07-25. No page loci are given, deliberately: page references have not been checked against the printed volumes, and a page reference given without that check would be unreliable. Citations remain unverified at page

level pending editor verification; status stays machine-assisted. *(Hekhal Targum Project, 2026-07-25)*

- **scriptural citations.** Confirmed by reading the Hebrew: this chapter contains no she-ne'emar, di-khtiv, ka-katuv or parenthetical verse reference; it is a name-inventory with no scriptural citation at all. It is the second chapter in a row with this property, which suggests that citation checking will cover little of this corpus and that the character-level check of the nomina barbara matters correspondingly more. *(Hekhal Targum Project, 2026-07-25)*
- **name transliteration scheme.** Angelic names are transliterated on a single consistent scheme across the edition and rendered in CAPITALS to mark them as operative names rather than words: consonantal skeleton with the gershayim-marked -aleph-lamed termination rendered -I'EL. Where the witness's vocalisation is uncertain the transliteration follows the consonants and does not invent a vowel pattern. No name is translated by its etymology in the body, including the transparent ones (ANAFI'EL, GEVURATI'EL, SHEKHINI'EL, PAHADI'EL). Per the nomina-barbara discipline, this material requires character-level verification against the source at editor sign-off, because a plausible-looking regularised name is indistinguishable from a correct one to every automated check, including a blind back-translation,

which would regularise in the same direction. *(Hekhal Targum Project, 2026-07-25)*

- **'chamber' and heikhal.** The glossary does not use 'chamber' for heikhal. 'Chamber' occurs twice in this chapter, and both occurrences render חדר (cheder) in the phrase חדר בתוך חדר, not היכל. The glossary's intent is fully honoured in this text: heikhal is rendered 'palace' at all seven of its occurrences and nowhere as 'chamber'. A correct rendering of חדר is not changed to satisfy a word-matching check that cannot see which source word produced the English. *(Hekhal Targum Project, 2026-07-25)*
- **name correspondence verification.** A deterministic block-by-block name-correspondence check was run: 8 source blocks against 8 English blocks, 50 gershayim-marked names in the source against 50 transliterated names in the English, matching 1:1 in every block. This is the only automated defence available for nomina barbara, because a silently regularised name is invisible to structural and vocabulary checks and to a blind back-translation (which would regularise in the same direction and thereby confirm the error). It verifies count and position, never spelling: character-level verification of each of the 50 names against the witness remains an editor sign-off item. The check was then made standard for the later chapters of the edition. *(Hekhal Targum Project, 2026-07-25)*

- **consistency of פתח.** The independent blind re-translation caught a genuine inconsistency: פתח was rendered ‘entrance’ in §1 and ‘gate’ in §§2-7 and §8, three Englishes for one source word, which the auditor read as a deliberate distinction and tried to preserve. Corrected to ‘gate’ throughout. The source’s real distinction, סף (threshold) in §1 against פתח (gate) elsewhere, IS preserved. A reader must be able to tell which of two nouns a text used. *(Hekhal Targum Project, 2026-07-26)*

Manuscript variants

- **internal variant recorded by the text itself (ואית דאמרי)**: שיביא”ל for ושויא”ל, first palace, A name variant transmitted inside the source rather than reconstructed by collation, using the same Aramaic formula that marks the divine-name variant at HR ch 8. Both forms carried into the translation.
- **Wertheimer, Batei Midrashot recension (digital transcription via Sefaria)**: third-palace list transmits seven names, fifth-palace list transmits nine, against the chapter’s own rubric of eight per gate, Not emended. Counted directly from the witness. The expected transmissional behaviour for names carrying no semantic constraint.

Heikhalot Rabbati 18: The Horses of the Seventh Gate and the Waiting for Redemption

This edition presents the verbatim Hebrew of the passage beside a fresh English rendering and a critical apparatus. It is a provisional scholarly draft, released openly for correction and not yet reviewed by a credentialed editor.

The apparatus carries a running commentary, notes on the controlled vocabulary and the rendering chosen for each term, any doctrinally-live ambiguity preserved with both readings, and cross-references to the lexicon. The Hebrew is reproduced verbatim from the Wertheimer (Batei Midrashot) recension as transmitted in the digital transcription published on Sefaria and credited accordingly (Sefaria lists its licence as unknown; a verbatim transcription of a public-domain text carries no new copyright under US law); collation against the printed edition is outstanding. The English of Smith, corrected by Scholem and edited by Karr, is under copyright and is cited as a comparand only.

סוסיהם סוסי חשך סוסי צלמות
סוסי אפילה סוסי אש סוסי דם
סוס ברד סוסי ברזל סוסי ערפל
סוסים שרוכבים עליהם העומדים
על אבוסי אש ומלאים גחלי
רתמים ואוכלים גחלים מתוך
אבוסיהם כשיעור ארבעים סאה
בפה אחד לשיעור פה כל סוס
וסוס שלשה כשיעור פתח מאבוסי
של קיסריה:

ונהרי אש בצד אבוסיהם והיו
שותים כל סוסיהם כשיעור אמת
המים שיש בנחל קדרון שמוציאה
ומחזקת כל מימי גשמים של
ירושלים והיה שם ענן למעלה
מראשם מזלף דם למעלה מראשם
שלהם ושל סוסיהם וזהו סימן
ומידה של שומרי פתח היכל
השביעי וסוס כל פתח ופתח כל
היכל והיכל:

והיו עולין כל בעלי יורדי
המרכבה ואינם נזוקים אף שהיו
רואים כל היכל זה ויורדים
בשלום ובאים ועומדין ומעידין
ראיה נוראה ומבוהלה ומה שאין

Their horses are horses of darkness, horses of the shadow of death, horses of gloom, horses of fire, horses of blood, horses of hail, horses of iron, horses of thick cloud. The horses they ride stand at mangers of fire, and the mangers are full of coals of broom-wood, and they eat coals out of their mangers, the measure of forty se'ah at a single mouthful; and the measure of the mouth of each and every horse is three times the measure of the opening of the mangers of Caesarea.

And rivers of fire are beside their mangers, and all their horses drink the measure of the water-channel that is in the Wadi Kidron, which carries and holds all the rain-water of Jerusalem. And there was a cloud above their heads dripping blood, above their heads and above the heads of their horses. And this is the sign and the measure of the guardians of the gate of the seventh palace, and of the horse of each and every gate of each and every palace.

And all the masters who descend

to the merkavah would go up and not be harmed, even though they saw all this palace; and they descend in peace and come and stand and testify to a sight terrible and alarming, such as is not to be found in any palace of kings of flesh and blood. They bless and praise and laud and glorify and exalt and honour, and they give glory and splendour and greatness to TOTROSIAI, YHWH God of Israel, who rejoices in those who descend to the merkavah, and who sits and watches for each and every one of Israel: when will he descend, in wondrous pride and in a majesty unlike any other, in the pride of exaltedness and the majesty of radiance, which surge before the throne of glory three times each day in the height, and from the creation of the world until now, for praise.

Upright King, faithful King, beloved King, desirable King, sustaining King, wronged King, humble King, righteous King, devoted King, holy King, pure King, blessed King, proud King, mighty King, gracious King, merciful King, King of the kings of kings.

And the Lord of crowns desires and watches, TOTROSAI, YHWH God of Israel, in the

בו בכל היכל של מלכי בשר ודם
מברכין ומשבחין ומקלסין
ומפארין ומרוממין ומהדרין
ונותנין כבוד ותפארת וגדולה
לטוטרוסי"א ה' אלקי ישראל
ששמח ביורדי מרכבה והיה יושב
ומצפה לכל אחד ואחד מישראל
אימתי ירד בגאוה מופלאה
ושררה משונה בגאוה של רוממה
ושררה של זיהיון שמתרגשות
לפני כסא הכבוד שלשה פעמים
בכל יום במרום ומשנברא העולם
ועד עכשיו לשבח:

מלך ישר מלך נאמן מלך אהוב
מלך נחמד מלך סומך מלך עלוב
מלך עניו מלך צדיק מלך חסיד
מלך קדוש מלך טהור מלך ברוך
מלך גאה מלך גבור מלך חנון מלך
רחום מלך מלכי המלכים:

ואדון הכתרים מחמד ומצפה
טוטרוסא"י ה' אלקי ישראל
במדה שמצפה לגאולה ולעת
ישועה ששמורה להם לישראל
אחר חרבן הבית השני האחרון
ואימתי ירד היורד למרכבה מתי
יראה בגאות מרום מתי ישמע קץ
ישועה מתי יראה עין לא ראתה
מתי יעלה ויגיד לזרע אברהם
אוהבו:

measure that one watches for the redemption and for the time of salvation that is stored up for Israel after the destruction of the Second Temple, the last one. And when will the one who descends to the merkavah descend? When will he see the pride of the height? When will he hear the end of salvation? When will he see what eye has not seen? When will he go up and tell it to the seed of Abraham His beloved?

PROVISIONAL DRAFT (PENDING SCHOLARLY REVIEW)





An orientation

This edition sets the verbatim original-language text beside a fresh English rendering and a critical apparatus: a running commentary on the passage, notes on the controlled vocabulary and the rendering chosen for each term, and cross-references to the lexicon and to related sections. It is a provisional scholarly draft, released openly for correction and not yet reviewed by a credentialed editor.

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horses of darkness, horses of the shadow of death

The chapter opens mid-description: these horses belong to the armed figures massed at the seventh gate whose roster ch. 17

conspicuously withholds. The catalogue is built by anaphora (eight ‘horses of X’ in a row) and by quantities that defeat the imagination rather than inform it, which is the corpus’s standard technique for the approach to the throne. Note that the measures are not vague: forty se’ah at a mouthful, the water-channel of the Kidron holding all the rain of Jerusalem, mangers three times a known opening. Precision in the service of immensity is a feature of this literature, not a lapse into arithmetic, and translations that round the figures destroy the effect. Frame relation: angelic-seal-passage (merkavah-ascent). *Schäfer, Peter 1992*; *Davila, James R. 2001*

would go up and not be harmed … and they descend in peace

The clearest statement in this edition of the corpus’s terminological paradox. Within a single sentence the practitioners ‘go up’ (עולין) and ‘descend in peace’ (ויורדים בשלום) in respect of the same movement, and the technical title used throughout is yored merkavah, ‘descender to the chariot’. The scholarship divides on what the descent-language encodes: Scholem read it as authentic experiential idiom, Halperin as a literary inversion of the Ezekielian chariot that itself descends, Schäfer as opaque technical vocabulary the modern reader cannot securely resolve, and Kuyt devoted a monograph to

mapping the terminology's actual distribution. The translation preserves both verbs exactly and takes no side. Frame relation: visionary-ascent (merkavah-ascent). *Kuyt, Annelies 1995*; *Halperin, David 1988*; *Scholem, Gershom 1941*

Upright King, faithful King, beloved King

Seventeen epithets in unbroken anaphora, each of the form 'King X', closing on 'King of the kings of kings'. The English preserves the repetition of 'King' in every member rather than varying it, because the accumulation is the composition: this is the hymnic technique Scholem characterised as numinous and monotonous, and elegant variation in translation destroys precisely the effect the passage is built to produce. Note the sixth epithet, מלך עלוב, rendered 'wronged King': the root carries insult and injury borne rather than mere humility, and it sits deliberately beside 'humble King' (מלך עניו) which follows it. A God who is wronged is a pointed thing to say in a chapter that ends on the destruction of the Temple. Frame relation: hymnic-ecstatic (merkavah-ascent). *Scholem, Gershom 1941*; *Janowitz, Naomi 1989*

after the destruction of the Second Temple, the last one

The chapter's closing movement is the most historically explicit material in this stretch of the work, and it reframes everything before it. The ascent is set inside a post-destruction economy of waiting: God is the one who watches for the descender in the same measure that Israel watches for the redemption, and the descender's office is to see what eye has not seen and to go up and TELL IT to the seed of Abraham. The visionary is thereby made a bearer of news to a community in exile rather than a solitary contemplative, which is continuous with the intercessory transfer Boustan traces in the martyrological frame at ch. 8: in both places the ascent is justified by what it does for Israel. Elior's priestly-continuity reading, in which the heavenly sanctuary compensates for the destroyed earthly one, bears directly on the phrasing here. Frame relation: exegetical-ezekiel (merkavah-ascent). *Elior, Rachel 2004*; *Boustan, Ra'anan S. 2005*; *Schäfer, Peter 2009*

what eye has not seen

The phrase עין לא ראתה quotes Isaiah 64:3 without an introducing formula, which is characteristic of this chapter: it carries no she-ne'emar or di-khtiv anywhere, and its scriptural language is woven rather than cited. In its Isaian context the words describe what God has prepared for those who wait for Him, and the chapter has just placed the descender inside exactly that posture of waiting. The allusion is rendered as the

source gives it and identified here rather than in the body. Frame relation: hidden (pardes). *Halperin, David 1988*

the measure of forty se'ah at a single mouthful

Forty se'ah is not an arbitrary quantity. It is the standard minimum volume of a valid mikveh in rabbinic law, and it is the measure by which an immersion is reckoned effective. The chapter uses it here of what a single horse of the seventh-gate guard swallows in one mouthful. The resonance is worth marking because the very next stretch of this work turns on an immersion that did NOT take effect: at ch. 20 the company recalls R. Nehunya from before the throne by means of a cloth exposed to a woman whose tevilah did not count for her. Whether the echo is deliberate cannot be settled from this witness, and it is not asserted here. What can be said is that the guardians of the seventh gate and the recall of the visionary are described in the same measure-vocabulary, and that this corpus reaches for halakhic quantities where a purely visionary text would reach for hyperbole. Surfaced by an independent blind re-translation check, which flagged the figure as jarring in a feeding context. Frame relation: halakhic (peshat-derash). *Schäfer, Peter 1992*; *Swartz, Michael D. 1996*

Editorial decisions

- **citations.** Every work cited in this apparatus (Scholem 1941, Halperin 1988, Schäfer 1992/2009, Kuyt 1995, Davila 2001, Elior 2004, Boustan 2005, Janowitz 1989) is real and was web-verified for author, title, publisher and year on 2026-07-25. No page loci are given: page references have not been checked against the printed volumes, and a page reference given without that check would be unreliable. Citations remain unverified at page level pending editor verification; status stays machine-assisted. *(Hekhal Targum Project, 2026-07-26)*
- **scriptural citations.** Confirmed by reading the Hebrew: the chapter contains no she-ne'emar, di-khtiv or parenthetical verse reference. It nonetheless alludes to Isaiah 64:3 ('what eye has not seen') without a formula, which is precisely the kind of reference that a search for citation formulas cannot find: Heikhalot prose quotes scripture by weaving rather than by citing. *(Hekhal Targum Project, 2026-07-26)*
- **measures and numerals.** All quantities are transcribed as the witness gives them and never rounded or generalised: forty se'ah at a mouthful, three times the opening of the mangers of Caesarea, the water-channel of the Kidron. In this literature the precision of an impossible measure is the rhetorical instrument, and a translator who writes 'an immense quantity' has replaced the text's technique with a summary of it. *(Hekhal Targum Project, 2026-07-26)*

Manuscript variants

- **Wertheimer, Batei Midrashot recension (digital transcription via Sefaria)**: (3§) טוטרוסי"א against טוטרוסא"י (5§): Two orthographies of the principal divine name within one chapter. Transcribed as given; treated as an open question: the ambiguity note on "totrosiai variant" (ch. 18).

Heikhalot Rabbati 19: The Seal-Passage Instructions

This edition presents the verbatim original-language text beside a fresh English rendering and a critical apparatus. It is a provisional scholarly draft, released openly for correction and not yet reviewed by a credentialed editor.

אמר ר' ישמעאל כשאתה בא
ועומד על פתח היכל הראשון טול
שני חותמות בשתי ידיך אחד של
טוטרוסיא"י ה' ואחד של סורי"א
שר הפנים של טוטרוסיא"י ה'
הראה אותו לעומדים לימין ושל
סורי"א הראה אותו לעומדים
לשמאל מיד בהביא"ל השר שהוא
ראש פתח היכל הראשון ופקיד
על היכל ראשון ועומד לימין
המשקוף וטופהיא"ל שר העומד
לשמאל המשקוף עמו מיד תופסין

Rabbi Ishmael said: When you come and stand at the gate of the first palace, take two seals in your two hands, one of TWTRWSY'Y YHWH and one of Suria the Prince of the Presence of TWTRWSY'Y YHWH. Show the seal of TWTRWSY'Y YHWH to those standing on the right, and the seal of Suria show to those standing on the left. At once Bahabiel the prince, who is chief of the gate of the first palace and appointed over the first palace, standing at the right of the lintel,

and Tofhiel the prince, standing at the left of the lintel together with him, at once they take hold of you and convey you and entrust you, charging concerning you Tigriel the prince, who is chief of the gate of the second palace and stands at the right of the lintel, and Matpiel the prince, standing at the left of the lintel together with him.

And show them two seals: one of ADRYHRWN YHWH and one of Awhazya the Prince of the Presence of ADRYHRWN. Show the seal of ADRYHRWN to those standing on the right, and the seal of Awhazya the Prince of the Presence show to those standing on the left. At once they take hold of you, one at your right and one at your left, until they conduct you and they hand you over and they convey you and they charge concerning you Shabbarriel the prince, who is chief of the gate of the third palace and stands at the right of the lintel, and Ratzutziel the prince, standing at the left together with him.

And show them two seals: one of TZWRTQ YHWH and one of Dhabhyurun the Prince of the Presence of TZWRTQ YHWH. Show the seal of TZWRTQ YHWH to those standing on the right, and the seal of Dhabhyurun

אותך ומשלימין ומזהירין עליך לטגריא"ל השר שהוא ראש פתח היכל השני ועומד מימין המשקוף ומתפיא"ל השר העומד לשמאל המשקוף עמו: והראה אותם שתי חותמות אחד של אדריהרו"ן ה' ואחד של אוהזיי"א שר הפנים של אדריהרו"ן הראה אותו לעומדים לימין ושל אוהזי"א שר הפנים הראה אותו לעומדין לשמאל מיד תופסין אותך אחד מימינך ואחד משמאלך עד שמוליכין ומוסרין אותך ומשלימין אותך ומזהירין עליך לשבוריא"ל השר שהוא ראש פתח היכל השלישי ועומד לימין המשקוף ורצוציא"ל השר העומד לשמאל עמו: והראה אותם שתי חותמות אחד של צורת"ק ה' ואחד של דהביורו"ן שר הפנים של צורת"ק ה' הראה אותו לעומדין לימין ושל דהביורו"ן שר הפנים הראה אותו לעומדין לשמאל מיד תופסין אותך אחד מימינך ואחד משמאלך ומוליכין לפניך שני שרים מלפניך ושני שרים מאחריך ומשלימין אותך עד שמוליכין אותך ומזהירין עליך לפחדיא"ל השר שהוא ראש פתח היכל הרביעי ועומד לימין המשקוף וגבורתיא"ל השר העומד לשמאל המשקוף עמו: מפני ששומרי היכל הששי היו משחיתין ביורדי מרכבה ולא

ביורדי מרכבה שלא ברשות והיו מצוין עליהן ומכין אותן ושורפים אותם ומעמידים אחרים במקומיהם ואף אחרים העומדים תחתיהם כך היא מדתם אינם מתיראים ומעלים ללב לומר למה אנו נשרפים וכי מה הנאה יש לנו שאנו משחיתין ביורדי מרכבה ולא ביורדי מרכבה שלא ברשות ועדיין כך היא מדתם של שומרי פתח היכל הששי:

the Prince of the Presence show to those standing on the left. At once they take hold of you, one at your right and one at your left, and they conduct before you two princes before you and two princes behind you, and they convey you until they conduct you and they charge concerning you Pahadiel the prince, who is chief of the gate of the fourth palace and stands at the right of the lintel, and Gevuratiel the prince, standing at the left of the lintel together with him.

... For the guardians of the sixth palace were destroying merkavah-descenders and non-merkavah-descenders without authorization, and they were charged concerning them and they used to strike them and burn them and stand others in their places; and yet others standing under them, such is their measure: they are not afraid, and it does not enter their heart to say, 'Why are we burned? And what pleasure is there for us in our destroying merkavah-descenders and non-merkavah-descenders without authorization?' Still such is the measure of the guardians of the gate of the sixth palace.

PROVISIONAL DRAFT (PENDING SCHOLARLY REVIEW)





An orientation

This edition sets the verbatim original-language text beside a fresh English rendering and a critical apparatus: a running commentary on the passage, notes on the controlled vocabulary and the rendering chosen for each term, and cross-references to the lexicon and to related sections. It is a provisional scholarly draft, released openly for correction and not yet reviewed by a credentialed editor.

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twtrwsy-yhwh-theonym

The recited theonym TWTRWSY'Y YHWH (טוטרוסיא"י ה') is preserved transliterated verbatim. Etymology is debated: Scholem proposed tetrastoichos ('four-row' or 'four-letter'), a Greek-Hebrew compound naming the four-letter Tetragrammaton in an extra-Hebrew register; others derive internally from a t-w-t-r consonant cluster of obscure provenance. The theonym is the throne-King's recited name in HR 16:4-5 (where it must be recited exactly 112 times) and in HR 19's first-palace passage. The discipline forbids substituting 'God' or 'the Lord' because the theurgic mechanism IS the precise phonetic articulation; substitution destroys the operation. *Scholem, Gershom 1960*; *Schäfer, Peter 1992*

seal-passage-mechanics

The seal-passage discipline is theurgic-instrumental: the practitioner takes two chotamot in his two hands, displays the throne-King-theonym seal to the guardians on the right of the lintel and the sar-ha-panim seal to the guardians on the left. The directional specification is not decorative; the right-left handoff replicates the priestly Temple-service convention (the right hand for the major theonym, the left for its attendant). Davila (2001) compared this discipline to the broader ancient Near Eastern incantation-as-passage tradition and to the Greek magical papyri; Lesses (1998) emphasized the participatory presence of the corpus in the Late Antique magical-theurgic milieu generally. The seal does not operate by mere possession; the recitation-plus-display conjunction is required. *Davila, James R. 2001*; *Lesses, Rebecca Macy 1998*

gate-guardian-onomastica

The gate-guardian theonyms (Bahabiel, Tofhiel, Tigriel, Matpiel, Shabbarriel, Ratzutziel, Pahadiel, Gevuratiel) are theonymic compounds in -el ('-god'). The stems are largely opaque etymologically; some carry transparent senses (Pahadiel from p-h-d, 'terror'; Gevuratiel from g-b-r, 'might'), most are theurgic-onomastic units whose function is sortative rather than semantic. The rosters across HR 17 (the full eight-per-gate listing) and HR 19 (the dual chief-guardian listing per gate) differ slightly, a feature Schäfer's Synopse documents as one

stratum of manuscript fluidity in the corpus. *Schäfer, Peter 1981*; *Davila, James R. 2001*

sixth-palace-anomaly

The sixth-palace gate is the structural anomaly of the seven-heikhalot architecture. HR 19:6 establishes the destruction-pattern: the guardians act against merkavah-descenders and non-merkavah-descenders alike, without authorization (shelo bi-rshut), and persist in this excess across generations of guardian-replacement. The pattern recurs at HR 20 (the editorial-narrative explanation: the sixth-palace guardians are the test the unworthy descender fails). Heikhalot Zutarti preserves the parallel 'water-water' warning attributed to R. Akiva: at the sixth-palace gate the unworthy descender sees what appears to be water but is not, and any speech-act about the apparition triggers the guardians' violence. The juridical-actual register is non-negotiable; the destruction is not allegorical and not metaphorical. *Halperin, David J. 1988*; *Schäfer, Peter 1992*

merkavah-ascent-frame-active

The active modes of the merkavah-ascent frame on this passage are theurgic-recitation (dominant: the named-recited theonyms drive the procedure) and angelic-seal-passage (dominant: the sortative gate-passage discipline IS the passage). The visionary-

ascent mode is substrate (the seven-palace geography is presupposed) but not foregrounded; the hymnic-ecstatic and exegetical-Ezekiel modes do not figure here. Active scholarly relations: Davila-sociological (the technical-procedural register is dense; Davila's scribal-class reading fits), Halperin-literary (the gate-passage architecture as exegetical-elaboration of Ezek 1 mechanics is the substrate).

yored-merkavah-juridical-binary

The sixth-palace passage uses 'yordei merkavah ve-lo yordei merkavah' as a juridical binary: the guardians act against both categories without distinction, marking the excess of their authority. The binary is the corpus's own internal taxonomy of practitioners: 'authentic' descenders (those qualified) and 'inauthentic' descenders (those who pursue the practice without qualification). The technical paradox of yored (descent through ascending heikhalot) is preserved in the rendering 'merkavah-descenders'; the alternative 'merkavah-mystics' would lose the corpus's own self-naming and import an anachronistic theory-laden register. *Wolfson, Elliot R. 1994*; *Boustan, Ra'anan S. 2005*

Editorial decisions

- Preserved transliterated TWTRWSY'Y, ADRYHRWN, TZWRTQ as the throne-King theonyms verbatim, with

apostrophe marking yod-doubling. The edition's rules forbid substituting English-meaning glosses for recited theonyms; the theurgic mechanism is the phonetic articulation, not the semantic content.

- **gate-guardian-onomastica.** Rendered the gate-guardian theonyms in their transliterated form with English vocalization (Bahabiel, Tofhiel, Tigriel, Matpiel, Shabbarriel, Ratzutziel, Pahadiel, Gevuratiel) rather than preserving the full Hebrew letter-by-letter transcription. The vocalized form is consistent with established scholarly Heikhalot transliteration conventions (Davila 2001, Schäfer-Synopse paragraph-references). Individual etymologies (e.g. Pahadiel = 'terror-of-God', Gevuratiel = 'might-of-God') are not glossed in the body; the apparatus mentions the partially-transparent stems but treats the names as theurgic-onomastic units.
- Elided the fifth-gate (HR 19:4) and sixth-gate (HR 19:5) explicit seal-passage instructions from this edition of the chapter; the pattern they instantiate is identical to the rendered gates 1-3 with only the theonym-pair-and-prince-pair set varying. The selection retains the canonical-instructional onset (gates 1-3) and the dramatic destruction-warning (19:6). Documented in the ambiguity note on "fifth gate elision".

- Status remains machine-assisted; the gate-guardian onomastica and the recited theonyms require editor verification against the Schäfer Synopse paragraph parallels before status may change to verified. The Wertheimer printed text is the source-of-record, but cross-checking against the Synopse standard is required for publication.
- **page-loci.** No page loci are given for the secondary works cited in this apparatus. An earlier version gave page ranges that had not been checked against the printed volumes; they were removed on 2026-11-08, and the author, work and year of each citation are kept, as in chs. 8, 12, 15, 16 and 31. *(Hekhal Targum Project, 2026-11-08)*

Manuscript variants

- **Wertheimer Batei Midrashot (Jerusalem 1893)**: / אוהזיי"א אוהזי"א, The Prince of the Presence of ADRYHRWN is written with double-yod in the first occurrence (אוהזיי"א) and single-yod in the immediately following recapitulation (אוהזי"א). Almost certainly a scribal inconsistency in the printed Wertheimer text. The translation uses ‘Awhazya’ uniformly; the double-yod / single-yod variation has no semantic content.
- **Wertheimer Batei Midrashot**: סורי"א vs. סוריא, Suria’s name appears with both the inverted-quote diacritic (סורי"א)

and without across the corpus; the diacritic marks the name as a theurgic-onomastic unit (a ‘sacred-name’ notation). Translation does not preserve the diacritic in the transliteration; it is documented here for completeness.

Heikhalot Rabbati 20: The Recall of Rabbi Nehunya

This edition presents the verbatim Hebrew of the passage beside a fresh English rendering and a critical apparatus. It is a provisional scholarly draft, released openly for correction and not yet reviewed by a credentialed editor.

The apparatus carries a running commentary, notes on the controlled vocabulary and the rendering chosen for each term, any doctrinally-live ambiguity preserved with both readings, and cross-references to the lexicon. The Hebrew is reproduced verbatim from the Wertheimer (Batei Midrashot) recension as transmitted in the digital transcription published on Sefaria and credited accordingly (Sefaria lists its licence as unknown; a verbatim transcription of a public-domain text carries no new copyright under US law); collation against the printed edition is outstanding. The English of Smith, corrected by Scholem and edited by Karr, is under copyright and is cited as a comparand only.

אמר ר' ישמעאל אמרו לי כל חבורה בן גאים אתה מושל באור של תורה כרבי נחוניא בן הקנה ראה אם החזרתו וישב אצלינו מצפיה שהיה מציץ ויאמר לנו מה הוא מיורדי המרכבה ולא ביורדי מרכבה שהן פוגעין בהן שומרי היכל הששי ולא היו נוגעין ביורדי מרכבה כל עיקר מה הפרש בין אלו לאלו:

Rabbi Ishmael said: the whole company said to me: Son of the proud, you have mastery over the light of Torah like Rabbi Nehunya ben ha-Kanah. See whether you can bring him back, that he may sit among us, out of the gazing in which he was peering, and tell us what is "of those who descend to the merkavah" and what is "not of those who descend to the merkavah", those whom the guardians of the sixth palace strike, while they did not touch the descenders to the merkavah at all. What is the difference between these and those?

אמר רבי ישמעאל מיד נטלתי מטלית של מילת פרח בה ונתתי אותה לרבי עקיבה ורבי עקיבה נתנה לעבד שלנו לומר לך והעמד מטלית זו אצל אשה שטבלה ולא עלתה לה טבילה והטבילה שאם תבוא אותה האשה ותאמר מדת וסתה לפני חבורה בידוע שאחד אוסר ורוב מתירין אמרו לאותה אשה געי בה במטלית זו בראש אצבע צרדה של יד ואל תדרכי ראש האצבע עליה אלא כאדם שנוטל עצה מגלגל עיניו שנפלה מדחה אותה ברמיזה:

Rabbi Ishmael said: at once I took a cloth of fine wool, thin as a blossom, and gave it to Rabbi Akiva, and Rabbi Akiva gave it to our servant, saying: Go and set this cloth beside a woman who had immersed and whose immersion did not count for her, and let her immerse again; for if that woman should come and declare the manner of her period before the company, it is known that one forbids and the majority permit. They said to that woman: touch this cloth with the tip of the middle finger of your hand, and do not press the tip of the finger upon

הלכו ועשו כן והניחו את המטלית לפני רבי ישמעאל נעץ בה מורביא של הדס מלאה פלייטון ששרו באפלסמון נקי והניחוהו

על ארכובותיו של רבי נחוניא בן
הקנה מיד פטרוהו מלפני כסא
הכבוד שהיה יושב ורואה בגאוה
מופלאה ושררה משונה בגאוה
של רוממה ושררה של זיהיון
שמתרגשות לפני כסא הכבוד
שלשה פעמים בכל יום ויום
במרכבה משנברא העולם ועד
עתה לשבח:

ובקשנו ממנו מי הוא מיורדי
מרכבה ולא מיורדי מרכבה אמר
לנו אלו בני אדם שהיו לוקחין
אותם יורדי מרכבה ומעמידין
אותם למעלה מהם ומושיבין
אותם לפניהם ואומרין להם צפו
וראו והאזינו וכתבו כל מה שאני
אומר וכל מה שאנו שומעין מלפני
כסא כבוד ואותם בני אדם אינם
הגונים לכך לפיכך היו פוגעין בהן
שומרי פתח היכל הששי היו
זהירין שתבררו לכם בני אדם
כשרים והן מחברים הבדוקין:

כשאתה בא ועומד על פתח היכל
הששי והראה שלשה חותמות של
שומרי פתח היכל ששי לקצפיא"ל
השר שחרבו שלופה בידו וטורדין
ויוצאין ממנה ברקים והיה
מעורכה על כל מי שאינו ראוי
להסתכל במלך וכסא ואין כל
בריה שממחה בידו וחרבו שלופה
צווחת ואומרת חבל ושמד

it, but as a person who takes a speck out of the ball of his eye, which has fallen in, and dislodges it with a mere motion.

They went and did so, and set the cloth before Rabbi Ishmael. He fixed into it a twig of myrtle full of balsam-oil that had been steeped in pure balsam, and they laid it upon the knees of Rabbi Nehunya ben ha-Kanah. At once they dismissed him from before the throne of glory, where he had been sitting and beholding the wondrous pride and the majesty unlike any other, the pride of exaltedness and the majesty of radiance, which surge before the throne of glory three times each and every day in the merkavah, from the creation of the world until now, for praise.

And we asked him: who is "of those who descend to the merkavah" and who is "not of those who descend to the merkavah"? He said to us: These are men whom the descenders to the merkavah would take and station above themselves and seat before them, saying to them: Gaze and see and give ear and write down everything that I say and everything that we hear from before the throne of glory. And those men are not fit for this, and therefore the guardians of the gate

of the sixth palace struck them. Be careful to choose for yourselves worthy men, tested companions.

When you come and stand at the gate of the sixth palace, show the three seals of the guardians of the gate of the sixth palace to QATZPI'EL the prince, whose sword is drawn in his hand, and lightnings dart and go forth from it, and it is set against everyone who is not fit to look upon the King and the throne; and there is no creature that can stay his hand. And his drawn sword cries out and says: ruin and destruction! at the lintel of the right.

And one to DUMI'EL. And is DUMI'EL his name? Is not ABIR GAHIDRI'EM his name? Why then is he called DUMI'EL? Rabbi Ishmael said: thus said Rabbi Nehunya ben ha-Kanah: Every day a heavenly voice goes forth from Aravot Raqia and proclaims and says: thus do they say in the court above, TA'UM and BAR MENATZEH ZAFUKHI GASHASH GA'ASHAT, YHWH God of Israel, called him DUMI'EL after My own name; and what I see I keep silent, and so, DUMI'EL. He holds authority of Mine at the lintel of the right, and he is together with QATZPI'EL the prince, and there is between

במשקוף של ימין:

ואחד של דומיא"ל וכי דומיא"ל שמו והלא אביר גהידריה"ם שמו למה נקרא שמו דומיא"ל אמר רבי ישמעאל כך אמר ר' נחוניא בן הקנה בכל יום ויום בת קול יוצאת מערבות רקיע ומכריז ואומר בית דין של מעלה כך אומרים טעו"ם ובר מנצ"ה זפוכי גש"ש געש"ת ה' אלקי ישראל קרא אותו דומיא"ל על שמי ומה שאני רואה מחריש כך דומיא"ל רשות שלי משקוף של ימין והוא אתו קצפיא"ל השר ואין לו עליו לא איבה ולא שנאה ולא קנאה ולא תחרות אלא אלו לכבודי ואלו לכבודי:

them neither enmity nor hatred
nor jealousy nor rivalry, but these
are for My honour and these are
for My honour.

PROVISIONAL DRAFT (PENDING SCHOLARLY REVIEW)





An orientation

This edition sets the verbatim original-language text beside a fresh English rendering and a critical apparatus: a running commentary on the passage, notes on the

controlled vocabulary and the rendering chosen for each term, and cross-references to the lexicon and to related sections. It is a provisional scholarly draft, released openly for correction and not yet reviewed by a credentialed editor.

⁂

the cloth of fine wool … a twig of myrtle full of balsam-oil

This is the recall ritual, one of the most discussed passages in the whole Hekhalot corpus. R. Nehunya ben ha-Kanah is in a visionary state before the throne; the company needs him back in order to ask a question; and they retrieve him by a procedure of extraordinary halakhic delicacy. A cloth is exposed to a woman whose immersion did not take effect, touched with the least possible pressure, then a myrtle twig soaked in balsam is

fixed into it and the whole is laid on the seated visionary's knees. He is at once dismissed from before the throne. The passage is the corpus's clearest statement that the ascent is governed by ritual status rather than by will: the visionary does not choose to return and is not summoned by name, he is rendered momentarily unfit and the heavenly court releases him. What the passage does NOT say is which element does the work, and that silence is treated as an open question: the ambiguity note on "tevilah mechanism" (ch. 20) rather than resolved here. Frame relation: theurgic-recitation (merkavah-ascent). *Schäfer, Peter 1992*; *Davila, James R. 2001*; *Halperin, David 1988*

write down everything that I say and everything that we hear from before the throne of glory

The answer to the chapter's opening question is startling and easy to miss. Those who are 'not of the descenders' are not rival mystics or unworthy aspirants who tried to ascend on their own account. They are AMANUENSES: men whom the genuine descenders stationed above themselves and seated before them, to gaze, to listen, and to WRITE DOWN what was said and heard before the throne. They were struck by the guardians of the sixth palace because they were not fit for that office. The passage therefore describes, inside the text, the conditions under which a text like this one comes to be written, and it makes the

scribe's fitness a matter of heavenly enforcement rather than editorial preference. The instruction that follows, to choose worthy men and tested companions, is a rule about who may record the tradition. For a redaction-critical reading of the corpus this is unusually direct evidence about how the literature understood its own production. Frame relation: programmatic-prologue (merkavah-ascent). *Schäfer, Peter 1981*; *Swartz, Michael D. 1996*; *Boustan, Ra'anan S. 2007*

QATZPI'EL the prince, whose sword is drawn in his hand

The sixth palace is where the corpus concentrates its danger, and this chapter supplies the mechanism. QATZPI'EL stands at the right lintel with a drawn sword that emits lightning and cries out against anyone unfit to look upon the King and the throne, and no creature can stay his hand. The gate is passed by showing three seals. Lesses reads such passages as a coherent ritual system in which power over angelic beings is obtained by specifiable means, and this one is close to a procedural rubric: the seals are enumerated, the recipients named, the positions given. Note also that the danger here is explicitly the danger of LOOKING, which connects this gate to the sixth-palace water-test at ch. 26, where the fatal error is likewise one of perception and speech rather than conduct. Frame relation: angelic-seal-passage

(merkavah-ascent). *Lesses, Rebecca Macy 1998*; *Morray-Jones, C. R. A. 2002*

And is Dumi'el his name? Is not ABIR GAHIDRI'EM his name?

A rare and valuable moment: the corpus interrupts itself to explain one of its own barbarous names. The angel of the right lintel is said already to bear the name ABIR GAHIDRI'EM, and Dumi'el is a further name conferred by God, announced by a heavenly voice from Aravot, and justified by a clause of divine reticence: what I see I keep silent. The derivation is from the root of dumiyah, silence. Two things follow. First, the corpus evidently knows that its names have senses and can expound them, which means the general refusal to translate them in an edition is a choice about function rather than an admission of ignorance. Second, the office described is a striking one for a gate-guardian: the angel who admits or destroys is defined by what he declines to say. The chapter closes by insisting that between him and QATZPI'EL there is neither enmity nor jealousy nor rivalry, 'these are for My honour and these are for My honour', which reads as a deliberate refusal of the two-powers problem that hovers over any account of angelic authority. Frame relation: hidden (pardes). *Schäfer, Peter 1992*; *Janowitz, Naomi 1989*

everything that I say and everything that we hear

The instruction to the amanuenses shifts number inside a single clause: write down everything that I (אני) say and everything that we (אנו) hear from before the throne of glory. The shift is in the witness and is preserved. It is also informative: what is SAID is singular, the dictation of one descender, while what is HEARD is plural, the experience of the group before the throne. The sentence therefore distinguishes the master's utterance from the company's audition and asks the scribe to record both. For a literature whose social setting is contested, an incidental grammatical detail of this kind is better evidence than a programmatic statement would be. Surfaced by an independent blind re-translation check, which flagged the number-agreement break without seeing the Hebrew. Frame relation: stam-anonymity (peshat-derash). *Schäfer, Peter 1981*; *Davila, James R. 2001*

Editorial decisions

- **citations.** Every work cited (Schäfer 1981/1992, Halperin 1988, Janowitz 1989, Swartz 1996, Lesses 1998, Davila 2001, Morray-Jones 2002, Boustan 2007) is real and was web-verified for author, title, publisher and year on 2026-07-25. No page loci are given; page references have not been checked against printed volumes. Citations remain

unverified at page level pending editor verification; status stays machine-assisted. *(Hekhal Targum Project, 2026-07-26)*

- **the purity vocabulary.** The halakhic terms of the recall ritual are rendered technically and not paraphrased: ‘immersed and her immersion did not count for her’ for טבלה ולא עלתה לה טבילה, ‘the manner of her period’ for מדת וסתה, ‘one forbids and the majority permit’ for אחד אוסר ורוב מתירין. A reader must be able to see that the passage is conducting an argument in the vocabulary of purity law, because that is what makes the recall mechanism intelligible at all. *(Hekhal Targum Project, 2026-07-26)*
- **scriptural citations.** Confirmed by reading the Hebrew: the chapter carries no she-ne’emar, di-khtiv or parenthetical reference, and so no formal scriptural citation. *(Hekhal Targum Project, 2026-07-26)*
- **capitalisation of nomina barbara.** All barbarous and angelic names are set in CAPITALS throughout the edition, including at §6 where DUMI’EL is being discussed and etymologised rather than recited. An earlier draft used title case in the discursive questions and capitals elsewhere in the same chapter, which the deterministic name-correspondence check surfaced as a count mismatch. One name, one form: the reader should not have to infer whether a differently-cased occurrence is a different thing. *(Hekhal Targum Project, 2026-07-26)*

Manuscript variants

- **Wertheimer, Batei Midrashot recension (digital transcription via Sefaria)**: (1§) בן גאים, unconstruable as transmitted, Treated as an open question: the ambiguity note on “ben geim” (ch. 20); not emended.
- **internal, the text’s own gloss**: דומיא”ל against אביר גהידריה”ם for the same angel (§6), Not a scribal variant but a doubling the text itself reports and explains, and one of the few places the corpus derives a nomen barbarum.

Heikhalot Rabbati 21: The Seals, the Gift, and Who May Descend

This edition presents the verbatim Hebrew of the passage beside a fresh English rendering and a critical apparatus. It is a provisional scholarly draft, released openly for correction and not yet reviewed by a credentialed editor.

The apparatus carries a running commentary, notes on the controlled vocabulary and the rendering chosen for each term, any doctrinally-live ambiguity preserved with both readings, and cross-references to the lexicon. The Hebrew is reproduced verbatim from the Wertheimer (Batei Midrashot) recension as transmitted in the digital transcription published on Sefaria and credited accordingly (Sefaria lists its licence as unknown; a verbatim transcription of a public-domain text carries no new copyright under US law); collation against the printed edition is outstanding. The English of Smith, corrected by Scholem and edited by Karr, is under copyright and is cited as a comparand only.



זהרריא"ל ופעלי פעליו שני
חותמות הללו הראה מי שהוא
לקצפיא"ל וברוניה"ה הראה
לדומיא"ל השר שר ישר ועלוב
מיד היה קצפיא"ל השר דורך
קשתו ועטש ומביא לך רוח סערה
ומושיב אותך בקרון של נוגה
ומתקיע לפניך כשיעור שמונת
אלפים רבבות קרנים ושלשה
אלפים רבבות שופרות וארבעת
אלפים רבבות חצוצרות
ודומיא"ל השר תופס דורן והולך
לפניך:

ומה דורן אמר רבי ישמעאל כך
אמר רבי נחוניא בן הקנה רבי
דורן זה שהיה דומיא"ל השר
תופס לפני קורין של אותו אדם
שזוכה ויורד למרכבה לא דורון
של כסף או של זהב אלא שזוכין
לאותו אדם ולא היו שואלין אותו
לא בהיכל ראשון ולא בהיכל שני
ולא בהיכל שלישי ולא בהיכל
רביעי ולא בהיכל חמישי ולא
בהיכל ששי ולא בהיכל שביעי
אלא הוא מראה להם חותמו
ועוזבין אותו ונכנס:

ZAHARARI'EL and PA'ALEI PE'ALAV: these two seals let a man show to QATZPI'EL, and BARUNIH let him show to DUMI'EL the prince, a prince upright and wronged. At once QATZPI'EL the prince bends his bow and sneezes, and brings you a storm wind, and seats you in a chariot of radiance, and there are sounded before you the measure of eight thousand myriad horns and three thousand myriad shofars and four thousand myriad trumpets; and DUMI'EL the prince takes hold of a gift and goes before you.

And what is the gift? Rabbi Ishmael said: thus said Rabbi Nehunya ben ha-Kanah: My master, this gift that DUMI'EL the prince takes hold of, and goes before the carriage of that man who is worthy and descends to the merkavah, is not a gift of silver or of gold. Rather, they account it a merit to that man: they did not question him, not at the first palace nor at the second palace nor at the third palace nor at the fourth palace nor at the fifth palace nor at the sixth palace nor at the seventh

ובפתח היכל ששי דומיא"ל השר שומר הסף של ימין של פתח היכל ששי היושב על ספסל של יתוק טהור שבו זיו מאורות רקיע כבריתו של עולם אדסטא"ן ואיר"ן אדסטא"ר וכפינ"ו שמנו"ש עכשנ"ה ה' אלקי ישראל ודומיא"ל השר מקבל אותו בסבר פנים יפות ומושיבו על ספסל של יתוק טהור ויושב אצלו על ימינו:

והוא היה אומר שתים לפניך אני מעיד ומתרה אין היורד למרכבה אלא מי שיש בו שני מדות הללו מי שקרא ושנה תורה נביאים וכתובים ושונה משניות הלכות ואגדות ופתרון הלכות אסור והיתר ומי שקיים כל תורה כולה ושומר כל האזהרות וכל חוקים ומשפטים ותורות שנאמרו למשה בסיני:

palace; rather he shows them his seal and they let him be, and he enters.

And at the gate of the sixth palace, DUMI'EL the prince, the guardian of the threshold of the right side of the gate of the sixth palace, sits upon a bench of pure yatuk-stone, in which is the radiance of the lights of the firmament as at the creation of the world, ADASTAN and IRAN, ADASTAR and KHAFINU, SHEMANUSH, AKHSHANEH, YHWH God of Israel. And DUMI'EL the prince receives him with a gracious countenance, and seats him upon the bench of pure yatuk-stone, and sits beside him at his right hand.

And he would say: two things I testify and warn before you. The one who descends to the merkavah is only he in whom these two qualities are found: one who has read and repeated Torah, Prophets and Writings, and repeats mishnayot and halakhot and aggadot and the resolution of the halakhot of the forbidden and the permitted; and one who has kept the whole Torah entire, and observes all the prohibitions and all the statutes and the judgments and the teachings that were said to Moses at Sinai.

PROVISIONAL DRAFT (PENDING SCHOLARLY REVIEW)





An orientation

This edition sets the verbatim original-language text beside a fresh English rendering and a critical apparatus: a running commentary on the passage, notes on the controlled vocabulary and the rendering chosen for each term, and cross-references to the lexicon and to related sections. It is a provisional scholarly draft, released openly

for correction and not yet reviewed by a credentialed editor.

⁂

these two seals let a man show to QATZPI'EL, and BARUNIH … to DUMI'EL

The seal-mechanics reach their fullest statement here, and they are procedural rather than descriptive: named seals go to named guardians in a fixed distribution, and §2 states the consequence outright, that the bearer is not questioned at any of the seven gates. The corpus is describing an operative technique, not narrating an adventure, and the translation keeps the register accordingly. Lesses reads exactly this material as a coherent ritual system in which power over angelic beings is obtained by specifiable means. Note what follows the seal's acceptance: the guardian who a moment earlier held a drawn sword against the

unfit now bends his bow to convey the traveller onward in a chariot of radiance, with horns and shofars and trumpets sounded before him in myriads. Danger and honour are the same gate seen from either side of the credential. Frame relation: angelic-seal-passage (merkavah-ascent). *Lesses, Rebecca Macy 1998*; *Schäfer, Peter 1992*

is not a gift of silver or of gold

The chapter pauses to define its own term. The doron that DUMI'EL carries before the traveller is not a present in any material sense; it is the standing of being unquestioned, which the text then spells out gate by gate. The corpus is using the vocabulary of the imperial court, a herald bearing a gift before a carriage, and emptying it of its content in favour of a purely juridical privilege. That move belongs with the same rhetorical programme as ch. 18's comparison of the heavenly palace with 'any palace of kings of flesh and blood', and with ch. 8's transfer of the martyr's intercessory office to the visionary: in each case an institution of the Roman world is invoked and then outbid. Frame relation: hidden (pardes). *Boustan, Ra'anan S. 2005*; *Schäfer, Peter 2009*

the one who descends to the merkavah is only he in whom these two qualities are found

The most consequential sentence in the chapter, and a datum that any account of who produced this literature has to accommodate. The qualification for descent is stated twice over and it is entirely rabbinic: complete command of the written and oral curriculum (Torah, Prophets and Writings; mishnayot, halakhot and aggadot; the resolution of the halakhot of forbidden and permitted), and complete observance of the whole Torah, the statutes, judgments and teachings given to Moses at Sinai. No lineage, no priestly descent, no special election is required, but no shortcut is offered either. This bears directly on a live scholarly disagreement. Halperin's influential reading of the Sar Torah material takes the Hekhalot literature to express the aspiration and the resentment of Jews outside the rabbinic academy, for whom the ordinary route to learning was closed and who are promised mastery by ritual instead. Swartz's study of the same material approaches it as a ritual and mnemonic system in a memory-based textual culture rather than as a class complaint. The present passage sits awkwardly with the first reading and comfortably with the second: here the ascent is gated BY the full rabbinic curriculum rather than offered as an alternative to acquiring it. That tension is not resolved in this edition, and it is not evidence that either scholar is wrong, since the corpus is a macroform assembled from microforms of different origin and may simply contain both attitudes. It is recorded because an edition that renders this

sentence without noticing what it does to the standard account has under-read it. Frame relation: halakhic (peshat-derash). *Halperin, David 1988*; *Swartz, Michael D. 1996*; *Davila, James R. 2001*; *Schäfer, Peter 1992*

ADASTAN and IRAN, ADASTAR and KHAFINU

A chain of six barbarous names bound to the Tetragrammaton and the divine title, embedded in the description of the bench rather than in an adjuration. The names are transliterated on the edition's standard scheme and not translated, including where a sequence looks superficially like a known word. Their placement is worth noting: they attach to the seat of the guardian who receives the worthy traveller graciously, not to the sword of the one who repels the unfit, so the chapter distributes its nomina barbara by function as well as by figure. Frame relation: theurgic-recitation (merkavah-ascent). *Schäfer, Peter 1981*; *Swartz, Michael D. 1996*

Editorial decisions

- **citations.** Every work cited (Schäfer 1981/1992/2009, Halperin 1988, Swartz 1996, Lesses 1998, Davila 2001, Boustan 2005) is real and was web-verified for author, title, publisher and year on 2026-07-25. No page loci are given; page references have not been checked against printed

volumes. The Halperin/Swartz discussion in the third footnote characterises published positions in general terms and cites no page, deliberately, because a characterisation of a living scholar's argument is exactly the kind of claim that must not rest on recalled pagination. Citations remain unverified at page level pending editor verification; status stays machine-assisted. *(Hekhal Targum Project, 2026-07-26)*

- **characterising living scholars.** The third footnote summarises the positions of two named living scholars and sets the passage against them. The summaries are stated in general terms, attributed, and explicitly declared non-decisive ('not evidence that either scholar is wrong'). Any scholar whose position is characterised on a Hekhal page is invited to correct that characterisation, and the correction will be published. This is the edition's standing posture, not a courtesy: a public characterisation of someone's argument is a claim about a real person and is held to the same standard as a claim about the text. *(Hekhal Targum Project, 2026-07-26)*
- **scriptural citations.** Confirmed by reading the Hebrew: the chapter carries no she-ne'emar, di-khtiv or parenthetical reference, though §4 refers to the teachings 'said to Moses at Sinai' without citing a verse. *(Hekhal Targum Project, 2026-07-26)*

Manuscript variants

- **Wertheimer, Batei Midrashot recension (digital transcription via Sefaria)**: פעלי פעליו as a seal-name alongside זהרריא"ל: The second seal-name is transmitted without gershayim and is formally unlike the surrounding -el names, reading as a Hebrew phrase (roughly 'the works of his works'). Transcribed as given and transliterated rather than translated, on the standing rule for this class; a witness collation should be expected to differ here.

Heikhalot Rabbati 22: The Written Credential

This edition presents the verbatim Hebrew of the passage beside a fresh English rendering and a critical apparatus. It is a provisional scholarly draft, released openly for correction and not yet reviewed by a credentialed editor.

The apparatus carries a running commentary, notes on the controlled vocabulary and the rendering chosen for each term, any doctrinally-live ambiguity preserved with both readings, and cross-references to the lexicon. The Hebrew is reproduced verbatim from the Wertheimer (Batei Midrashot) recension as transmitted in the digital transcription published on Sefaria and credited accordingly (Sefaria lists its licence as unknown; a verbatim transcription of a public-domain text carries no new copyright under US law); collation against the printed edition is outstanding. The English of Smith, corrected by Scholem and edited by Karr, is under copyright and is cited as a comparand only.

ואם אמר יש בי שתי מדות הללו
מיד היה דומיא"ל השר נזקק לו
גבריא"ל הסופר וכותב לו את
הנייר בסיקרא של קרון של אותו
אדם לומר כך וכך תורתו של
פלוני וכך וכך מעשיו ומבקש
ליכנס לפני כסא הכבוד:

And if he says: I have these two qualities in me, at once DUMI'EL the prince attends to him. GABRIEL the scribe writes for him the document, in red ink, upon the carriage of that man, saying: such and such is the Torah of so-and-so, and such and such are his deeds, and he seeks to enter before the throne of glory.

וכיון שהיו רואין אותו שומר פתח
היכל השביעי לדומיא"ל
וגבריא"ל וקצפיא"ל שהם באים
לפני קרון של אותו אדם שזוכה
ויורד למרכבה מכסיף פניהם
ויושבים שהיו זעופים מתירים
הקשתות הדרוכות ומחזירין
החרבות הלטושות אל פדנן אף
על פי כן צריך להראות להם
בחותם גדול וכתר נורא של אע"ר
סוב"ר מצוגיי"ה ובעשפט"ש ה'
אלקי ישראל והיו נכנסין כבודו
והיו מוציאין לפניו כל מיני זמר
ושירה והיו מזמרין ובאין לפניו
עד שמעלין אותו ומושיבין אותו
אצל הכרובים ואצל האופנים
ואצל חיות הקודש והוא רואה
נפלאות וגבורה גאוה וגדולה
וקדושה וטהרה אימה וענוה
וישרות באותו שעה:

And as soon as the guardian of the gate of the seventh palace sees DUMI'EL and GABRIEL and QATZPI'EL coming before the carriage of that man who is worthy and descends to the merkavah, their faces pale and they sit down; those who were fierce loosen their drawn bows and return their sharpened swords to their sheaths. Even so, he must show them the great seal and the terrible crown of A'AR SOVAR MATZUGIYAH and BE'ASHFATASH, YHWH God of Israel. And they enter in his honour, and they bring forth before him every kind of music and song, and they go before him singing until they raise him up and seat him beside the cherubim and beside the wheels and beside the holy living creatures; and he sees wonders and might, pride and greatness, holiness and purity, awe

אמר רבי ישמעאל שמו כל

and humility and uprightness, in that hour.

Rabbi Ishmael said: all the companions likened this measure to a man who has a ladder inside his house, who goes up and comes down upon it, and there is no creature that can protest against him. Blessed are You, YHWH, God wise in mysteries and Lord of hidden things, amen, amen.

Rabbi Ishmael said: Rabbi Shimon ben Gamliel was angry with me. He said to me: in a moment, like this vine of ours, PATRIAI, YHWH God of Israel. Why did you deal with us in a sin unwitting and deliberate at once? Did you suppose, because Yonatan ben Uzziel is a small man in Israel, what of it if he simply came and stood at the gate of the seventh palace?

Rabbi Ishmael said: at once I went and grew angry with Nehunya ben ha-Kanah, saying: the Nasi is angry; why do I have life? He said to me: Son of the proud, if it is for this, what is my honour upon you? I set in your mouths Torah, Prophets and Writings, Mishnah and Midrash, halakhot and aggadot and the rulings of the halakhot of the forbidden and the permitted. Were it not for the secrets of Torah that I hid from

החברים מדה זאת לאדם שיש לו סולם בתוך ביתו שעולה ויורד בו ואין כל בריה שממחה בידו ברוך אתה ה׳ אל חכם הרזים ואדון הסתרים אמן אמן:

אמר רבי ישמעאל זעף לי רבי שמעון בן גמליאל אמר לי כמעט רגע כגפננו זה פטריא"י ה׳ אלקי ישראל מפני מה היה לך שגגת זדון עמנו כסבור אחרי שיונתן בן עוזיאל אדם קטן מישראל הוא מה אם סתם ובא ועמד על פתח היכל שביעי:

אמר רבי ישמעאל מיד הלכתי וכעסתי כנגד נחוניא בן הקנה לאמר נשיא כעס למה לי חיים אמר לי בן גאים אם לזו מה כבודי עליכם שמתי בפיכם תורה נביאים וכתובים משנה ומדרש הלכות ואגדות ופיסקי הלכות אסור והיתר אלמלא סתרי תורה שגנזתי מכם כלום באתם ונראתם לפני יודע אני על מה באת לא באת אלא על שומרי היכל השביעי:

you, would you have come and appeared before me at all? I know why you came. You came only on account of the guardians of the seventh palace.

PROVISIONAL DRAFT (PENDING SCHOLARLY REVIEW)





An orientation

This edition sets the verbatim original-language text beside a fresh English rendering and a critical apparatus: a running commentary on the passage, notes on the

controlled vocabulary and the rendering chosen for each term, and cross-references to the lexicon and to related sections. It is a provisional scholarly draft, released openly for correction and not yet reviewed by a credentialed editor.

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GABRIEL the scribe writes for him the document, in red ink

The credential of ch. 21 becomes, here, a written instrument. GABRIEL is titled הסופר, the scribe, and he inscribes on the ascender's carriage a record naming his Torah and his deeds and stating his petition to enter before the throne. Two observations follow. First, the ascent has acquired documentary bureaucracy: the traveller carries not only a seal to be shown but a written character reference drawn up by a named angelic official, in red

ink, the colour of an authenticated official hand. Second, this is the third time in five chapters that WRITING appears at a decisive moment: the amanuenses who record what is heard before the throne and are struck for unfitness (ch. 20), the scribes who write while the company falls on its face (ch. 23), and Gabriel drafting the passport here. A literature that is itself a written record of oral disclosure keeps staging the act of writing at the threshold of danger. Frame relation: angelic-seal-passage (merkavah-ascent). *Swartz, Michael D. 1996*; *Schäfer, Peter 1992*

a man who has a ladder inside his house, who goes up and comes down upon it

The chapter's most surprising sentence, and its deliberate anticlimax. Having conducted the reader through armed guardians, a written passport, a great seal and a terrible crown, the companions compare the whole procedure to a household ladder: an ordinary fixture that a man climbs and descends at will, and which no one may stop him using. The domestication is the point. Once the credential is in order the ascent is not a transgression but a right of way, and the danger that fills these chapters attaches to the unqualified rather than to the act. Note also that the simile has the traveller going UP and coming DOWN on the same ladder, which is the plainest gloss the corpus offers on its own ascent/descent paradox: one movement,

two directions of speech. Frame relation: visionary-ascent (merkavah-ascent). *Kuyt, Annelies 1995*; *Davila, James R. 2001*

Son of the proud

CROSS-CHAPTER RESOLUTION. The phrase בן גאים occurs at ch. 20:1, where the company addresses R. Ishmael, and again here at §5, where R. Nehunya addresses him. In the edition of ch. 20 the phrase was recorded as an open ambiguity because it resists construal and might have belonged to the description of the company rather than being an address to Ishmael. The second occurrence settles it: in both places the phrase is a vocative directed AT R. Ishmael by a superior or a body of peers, and it is evidently a fixed honorific of address rather than a description. The ch. 20 ambiguity is accordingly resolved toward its reading A. This is a resolution available only to an edition that translates the sequence continuously; a chapter published on its own could not have reached it. Frame relation: stam-anonymity (peshat-derash). *Schäfer, Peter 1981*

Were it not for the secrets of Torah that I hid from you

The rebuke that closes the chapter states the economy of the whole work with unusual candour. R. Nehunya's claim is that he gave the company the entire ordinary curriculum, written

and oral, and that this was not what brought them to him: they came for the withheld part, the sitrei torah, and specifically for the guardians of the seventh palace. Read beside ch. 21's qualification clause, which requires exactly that ordinary curriculum as the price of entry, the two passages describe a closed system: the standard learning is the ticket, and the esoteric material is what the ticket buys. This bears on the dispute over the corpus's social setting mapped at HR 21, and it cuts against a straightforwardly non-elite reading: the speaker here assumes his hearers already possess the full rabbinic curriculum. Frame relation: halakhic (peshat-derash). *Halperin, David 1988*; *Swartz, Michael D. 1996*; *Boustan, Ra'anan S. 2005*

> *Blessed are You, YHWH, God wise in mysteries and Lord of hidden things, amen, amen*

A liturgical closing formula, and it recurs verbatim at the end of ch. 25, the hymnic climax of the sequence. Its appearance here, at the end of the ladder-simile rather than at the end of a hymn, suggests it functions as a unit-marker in the macroform: a benediction sealing a completed teaching. Readers of the sequence should note that chs. 22 and 25 are thereby framed alike, with the guardian-rosters of ch. 23 and the throne material between them. Frame relation: hymnic-ecstatic (merkavah-ascent). *Elior, Rachel 2004*

these two qualities in me

Both ‘these two qualities’ here and ‘likened this measure’ below render the same Hebrew word, MIDDAH. The split is deliberate and is disclosed rather than smoothed: in the first instance middah is a qualification the ascender claims to possess, in the second it is the practice the companions are describing. Forcing a single English word would preserve the verbal link at the cost of both senses. Readers tracking the term should read the two occurrences together. Frame relation: controlled-vocabulary disclosure. *Schäfer, Peter 1981*

upon the carriage of that man

The witness reads KARON, a wagon-word (ultimately a Greek loan), and it stands in the same sentence as MERKAVAH, ‘that man who is worthy and descends to the merkavah’. Two distinct vehicles sit side by side, and English pulls them toward one another: ‘carriage’ and ‘chariot’ are near-synonyms in a way karon and merkavah are not. The translation holds them apart. Note what this does to the scene: Gabriel drafts the credential and affixes it to the ascender’s own conveyance, as a writ is posted on the vehicle it licenses, while the merkavah remains the goal of the descent rather than the means of it. Frame relation: angelic-seal-passage (merkavah-ascent). *Schäfer, Peter 1981*

what is my honour upon you

The rebuke begins in the singular, ‘Son of the proud’ addresses Ishmael alone, and turns plural mid-sentence: the witness reads ALEKHEM, upon you (pl.), and continues in the plural for the whole catalogue that follows (‘I set in your mouths…’, ‘would you have come and appeared before me’). Nehunya answers the disciple who confronted him and then, without pausing, indicts the entire company. English cannot mark the shift, so it is marked here. Frame relation: peshat-derash. *Swartz, Michael D. 1996*

Editorial decisions

- **citations.** Every work cited is real and was web-verified for author, title, publisher and year on 2026-07-25. No page loci are given; page references have not been checked against printed volumes. Citations remain unverified at page level pending editor verification; status stays machine-assisted. *(Hekhal Targum Project, 2026-07-26)*
- **cross-chapter resolution of an earlier ambiguity.** The second occurrence of בן גאים resolves the ambiguity recorded at ch. 20 (the ambiguity note on “ben geim” (ch. 20)) toward its reading A. The ch. 20 edition’s ambiguity entry has been updated to record the resolution and to name this chapter as the evidence. Resolutions of this kind are the

specific yield of translating a sequence continuously rather than anthologising it, and they are recorded in BOTH editions so a reader arriving at either one sees the finding. *(Hekhal Targum Project, 2026-07-26)*

Manuscript variants

- **Wertheimer, Batei Midrashot recension (digital transcription via Sefaria)**: §4's כמעט רגע כגפננו זה פטריא"י, unconstruable as transmitted, Rendered as literally as the consonants allow ('in a moment, like this vine of ours, PATRIAI') and not emended. The clause introduces R. Shimon ben Gamliel's rebuke and may preserve a corrupted oath-formula.

Heikhalot Rabbati 23: The Guardians of the Seventh Gate

This edition presents the verbatim Hebrew of the passage beside a fresh English rendering and a critical apparatus. It is a provisional scholarly draft, released openly for correction and not yet reviewed by a credentialed editor.

The apparatus carries a running commentary, notes on the controlled vocabulary and the rendering chosen for each term, any doctrinally-live ambiguity preserved with both readings, and cross-references to the lexicon. The Hebrew is reproduced verbatim from the Wertheimer (Batei Midrashot) recension as transmitted in the digital transcription published on Sefaria and credited accordingly (Sefaria lists its licence as unknown; a verbatim transcription of a public-domain text carries no new copyright under US law); collation against the printed edition is outstanding. The English of Smith, corrected by Scholem and edited by Karr, is under copyright and is cited as a comparand only.

לך אמור לנשיא לכל שומרי ששה
פתחי היכלות יש רשות להזכיר
את שמותם וליגע בהם אבל
שומרי פתח היכל השביעי
ממשמע שלהם מבוהל אדם היכן
יוכל ליגע בהם לפי שכל אחד
ואחד מהם שמו נקרא על שם
מלכו של עולם ולא פרשתי אותם
עכשיו שאתם אומרים לי פרוש
בואו ועמדו על רגליכם כל אחד
מכם כששמו יוצא מפי כרעו
ותפלו על פניכם מיד באו כל
גבורי חבורה וכל אדירי ישיבה
ועמדו על רגליהם לפני רבי
נחוניא בן הקנה והסופרים
כותבים והם נופלים:

אלה שמותם של שומרי פתח
היכל השביעי הפרש של עליה
חורפניא"ל זהפטריא"י ה' אלקי
ישראל שר ונכבד ונחמד ונורא
אבירזהיא"י כבפא"ל ה' שר
ונחמד נכבד ונורא אטרגיא"ל ה'
חטרוגיא"ל בנגא"ל ה' ה"ש שר
ונכבד ונחמד ונורא ומבוהל ויקר
ומפואר ועוז ואדיר ססטיטיא"ל
ה' שר נכבד ונחמד ונורא ומבוהל

Go, say to the Nasi: for all the guardians of the six palace gates there is permission to mention their names and to touch upon them; but as for the guardians of the gate of the seventh palace, from the mere report of them a man is terrified. How could he touch upon them? For each and every one of them, his name is called by the name of the King of the world. And I have not expounded them until now. Since you say to me, expound: come and stand upon your feet, every one of you, and when his name goes forth from my mouth, kneel and fall upon your faces. At once all the mighty ones of the company and all the great ones of the academy came and stood upon their feet before Rabbi Nehunya ben ha-Kanah, and the scribes were writing, and they were falling.

These are the names of the guardians of the gate of the seventh palace, the roster of the ascent: CHURPANI'EL, ZAHAFTARIAI, YHWH God of Israel, prince honoured and desirable and terrible;

ויקר ומפואר ועוז ואדיר ואמיץ
ענפיא"ל ה' שר נחמד נורא
ומבוהל ויקר ומפואר ועוז ואדיר
ואמיץ ששמו נזכר לפני כסא
כבודו שלשה פעמים בכל יום ויום
במרום מיום שנברא העולם ועד
עכשיו לשבח מפני מה שטבעת
של חותם שמים וחותם הארץ
מסורה בידו:

וכיון שהיו כל מי שבמרום רואין
אותו כורעים ונופלים על פניהם
ומשתטחין לפני מה שאין כן
במרום ואם תאמר לפני שר
הפנים משתחוים אלא חוץ מן
העומדים לפני כסא הכבוד שאין
משתחוים לו לשר הפנים ולפני
ענפיא"ל השר הם משתחוים
ברצון וברשות אטרט"ס רבי
הגדול אפימיא"ל שמ"ה ברצ"ע
ה' אלהי ישראל:

אלה שמותם של פתח היכל
שביעי של ירידה שאלו
שהפרשתו שמותם של טופיא"ל
ולביא"ל עליה טרפיא"ל ה' שר
נכבד נחמד ונורא שהיה נקרא
אבירזהא"י ה' דלקוקיא"ל ה' שר
נכבד ונחמד ונורא שהיה נקרא
לבבפיא"ל ה' יקריא"ל ה' שר
נכבד נחמד ונורא שהיה נקרא
אטריגיא"ל ה' ישישיא"ל ה' שר
נכבד נחמד ונורא שהיה נקרא

AVIRZAHIAI, KAVFA'EL, YHWH, prince desirable, honoured and terrible; ATRAGI'EL, YHWH; CHATRUGI'EL; BANGA'EL, YHWH, prince honoured and desirable and terrible and alarming and precious and glorified and mighty and majestic; SASTITI'EL, YHWH, prince honoured and desirable and terrible and alarming and precious and glorified and mighty and majestic and strong; ANAFI'EL, YHWH, prince desirable, terrible and alarming and precious and glorified and mighty and majestic and strong, whose name is called to mind before the throne of his glory three times each and every day in the height, from the day the world was created until now, for praise. And why? Because the signet-ring of the seal of heaven and the seal of earth is delivered into his hand.

And as soon as all who are in the height see him, they kneel and fall upon their faces and prostrate themselves before him, which is not done otherwise in the height. And should you say, before the Prince of the Presence they bow: not so, except for those who stand before the throne of glory, who do not bow to the Prince of the Presence; but before ANAFI'EL the prince they bow willingly and

by permission. ATRATAS the great master, AFIMI'EL SHAMAH BARTZA, YHWH God of Israel.

These are the names of the gate of the seventh palace, of the descent, which are those whose names I distinguished: TOFI'EL and LAVI'EL of the ascent; TARPI'EL, YHWH, prince honoured, desirable and terrible, who was called AVIRZAHAI, YHWH; DALKUKI'EL, YHWH, prince honoured and desirable and terrible, who was called LAVAVPI'EL, YHWH; YAKRI'EL, YHWH, prince honoured, desirable and terrible, who was called ATRIGI'EL, YHWH; YESHISHI'EL, YHWH, prince honoured, desirable and terrible, who was called BANANA, YHWH; TARPI'EL, YHWH, prince honoured, desirable and terrible, who was called ZOHALI'EL, YHWH; ANAFI'EL, ANAFI'EL, YHWH, prince honoured and desirable and terrible, who was called SHUFSI'EL, YHWH, strong, upright and mighty.

And why is his name called ANAFI'EL? Because of the branch of the crown of crowns that is set upon his head, which covers and conceals all the chambers of the

בנאנ"א ה' טרפיא"ל ה' שר נכבד נחמד ונורא שהיה נקרא זוהליא"ל ה' ענפיא"ל ענפיא"ל ה' שר נכבד ונחמד ונורא שהיה נקרא שופסיא"ל ה' חזק ישר ואמיץ:

ולמה נקרא שמו ענפיא"ל מפני ענף כתרי כתרים שהיה מונח בראשו חופה ומתכסה את כל חדרי היכל ערבות רקיע כיוצר בראשית מה יוצר בראשית כתוב מקרא עליו כסה שמים הודו (חבקוק ג ג) אף ענפיא"ל השר עבד שנקרא על שם רבו כך ולמה חביב מכל שומרי ששה פתחי היכלות מפני שפותח פתח היכל השביעי ומאתים תשעים ושש פנים יש בכל חיות הקדש נגד פתח היכל השביעי:

palace of Aravot Raqia, like the Former of creation. Just as of the Former of creation a verse is written, “His splendour covered the heavens” (Habakkuk 3:3), so too of ANAFI’EL the prince, a servant who is called by the name of his master. And why is he more beloved than all the guardians of the six palace gates? Because he opens the gate of the seventh palace. And two hundred and ninety-six faces are in all the holy living creatures over against the gate of the seventh palace.

PROVISIONAL DRAFT (PENDING SCHOLARLY REVIEW)





An orientation

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⁂

for all the guardians of the six palace gates there is permission to mention their names

The chapter opens by stating the rule that has governed the whole sequence. The guardians of gates one to six may be named and discussed; those of the seventh may not, because each bears the name of the King of the world. This is the reason ch. 17's roster stops at six palaces and gives the seventh only massed armed figures without names, and it means that ch. 17's silence was not a lacuna in the witness but a disclosure rule operating inside the text. R. Nehunya breaks it here under pressure, and the breaking is staged: the company must stand, and fall on their faces as each name is uttered. Note the detail that the scribes were writing while the company fell, which places the recording of this very list inside the scene it describes. Frame relation: angelic-seal-passage (merkavah-ascent). *Schäfer, Peter 1992*; *Lesses, Rebecca Macy 1998*

And why is his name called ANAFI'EL?

CROSS-CHAPTER RESOLUTION, and the second in this sequence. At ch. 17 ANAFI'EL appears as the eighth and last guardian of the FOURTH palace, and this edition recorded the tension with his office elsewhere rather than harmonising it. Chapter 23 supplies the other pole in full: ANAFI'EL closes the seventh-gate ascent roster, holds the signet of the seal of heaven and earth, receives prostration from all in the height, and is beloved above all the other guardians for one stated reason, that he opens the gate of the seventh palace. The chapter then derives

his name: from the branch (anaf) of the crown of crowns on his head, which covers the chambers of Aravot like the Former of creation, of whom Habakkuk 3:3 says 'his splendour covered the heavens'. He is 'a servant called by the name of his master'. The divergence between the two chapters is therefore real and is not resolved by the corpus; both offices stand. Read with Schäfer's macroform analysis it is a straightforward consequence of assembly from independent microforms. What the complete sequence adds is that the two poles sit six chapters apart in ONE transmitted work, which makes the inconsistency a fact about this recension and not merely about the corpus at large. Frame relation: hidden (pardes). *Schäfer, Peter 1981*; *Schäfer, Peter 2009*

before ANAFI'EL the prince they bow willingly and by permission

One of the corpus's most explicit statements of angelic precedence, and it is constructed as a correction of an anticipated objection. The reader is expected to assume that prostration in the height is directed to the Prince of the Presence; the text denies it for those who stand before the throne, and asserts that ANAFI'EL receives what even that figure does not. The qualifier 'willingly and by permission' matters: the bowing is authorised rather than usurped, which is the corpus guarding against precisely the two-powers

construction such a passage invites. Compare ch. 20's insistence that between QATZPI'EL and DUMI'EL there is 'neither enmity nor jealousy', where the same anxiety is handled the same way. Frame relation: doctrinal-interpretive (merkavah-ascent). *Schäfer, Peter 1992*; *Davila, James R. 2001*

"His splendour covered the heavens" (Habakkuk 3:3)

The only formal scriptural citation in this stretch of the sequence, and the first in five chapters to carry an explicit reference. Its function is analogical rather than proof-textual: the verse describes the Former of creation, and it is applied to ANAFI'EL because his crown does to the chambers of Aravot what the divine splendour does to the heavens. The corpus is careful about the transfer, glossing it at once with 'a servant who is called by the name of his master', which concedes the resemblance while denying the identification. The citation was verified against the received text of the Tanakh. Frame relation: exegetical-ezekiel (merkavah-ascent). *Halperin, David 1988*

the roster of the ascent … of the descent

The chapter gives two lists for one gate, an ascent roster and a descent roster, the second built on the recurring formula 'who was called X'. Whether these are two staffs or one staff under two sets of names is treated as an open question: the ambiguity

note on "two rosters" (ch. 23) and left open. Either way the datum is structurally significant for the corpus's terminology: a gate whose staffing or nomenclature differs by DIRECTION of travel is hard to reconcile with the view that ascent and descent language are merely two ways of speaking about one movement, and it should be weighed alongside ch. 22's ladder simile, which pulls the other way. The edition presents both and adjudicates neither. Frame relation: visionary-ascent (merkavah-ascent). *Kuyt, Annelies 1995*; *Schäfer, Peter 1992*

and the scribes were writing, and they were falling

The clause has no stated subject for 'falling', and the witness is equally bare: ve-ha-soferim kotvim ve-hem noflim. The antecedent is recoverable three clauses earlier, in Nehunya's instruction, 'come and stand upon your feet, every one of you, and when his name goes forth from my mouth, kneel and fall upon your faces.' Those falling are the assembly, dropping at each name as it is pronounced, while the scribes stay upright to record. The image is precise and the grammar does not supply it: the room prostrates in waves, and the writing continues through it. The antecedent is supplied here rather than imported into the translation. Frame relation: peshat-derash. *Schäfer, Peter 1981*

Editorial decisions

- **citations.** Every work cited is real and was web-verified for author, title, publisher and year on 2026-07-25. No page loci are given. Citations remain unverified at page level pending editor verification; status stays machine-assisted. *(Hekhal Targum Project, 2026-07-26)*
- **the seventh-palace names.** The two rosters are transliterated on the edition's standard scheme, transcribed exactly as the witness gives them including the doubled ANAFI'EL and the repeated TARPI'EL, and not normalised against the ch. 17 roster or against each other. The epithet chains attached to each name ('prince honoured and desirable and terrible and alarming…') are rendered in full and in order rather than abbreviated, because their escalation through the list is a compositional feature. Character-level verification of every name against the witness remains an editor sign-off item. *(Hekhal Targum Project, 2026-07-26)*
- **cross-chapter resolution.** This chapter resolves the ANAFI'EL office-tension recorded at ch. 17 by supplying the other pole in full, and the ch. 17 edition has been updated to point here. As with the ben-geim resolution at ch. 22, the finding is recorded in BOTH editions. Neither is emended: the divergence stands as a fact about this recension. *(Hekhal Targum Project, 2026-07-26)*

Manuscript variants

- **Wertheimer, Batei Midrashot recension (digital transcription via Sefaria)**: ענפיא"ל ענפיא"ל doubled in the descent roster (§4), Transcribed as given and rendered doubled. May be dittography, or may mark the figure's appearance in both rosters. Not emended.
- **Wertheimer, Batei Midrashot recension**: טרפיא"ל occurs twice in the descent roster with different secondary names (AVIRZAHAI, ZOHALI'EL): Also transcribed as given. Repetition within a roster is the expected behaviour for lists of names carrying no semantic constraint.

Heikhalot Rabbati 24: The Throne-Approach Climax

This edition presents the verbatim original-language text beside a fresh English rendering and a critical apparatus. It is a provisional scholarly draft, released openly for correction and not yet reviewed by a credentialed editor.

גדולה מכלם חמש מאות ושתים עשרה עינים יש בארבע חיות נגד פתח היכל השביעי פנים של צורת אדם פנים של ששה עשר פנים יש בכל חיה וחיה נגד פתח היכל השביעי: וכיון שהיה אותו אדם מבקש לירד במרכבה היה ענפיא"ל השר פותח דלתות היכל השביעי והיה אותו אדם נכנס ועומד על מפתן פתח היכל השביעי וחיות הקדש נושאות בו חמש מאות ושתים עשרה עינים

Greater than all of them: five hundred and twelve eyes are in the four living creatures opposite the gate of the seventh palace, faces of human form, sixteen faces are in each and every living creature, opposite the gate of the seventh palace.

And when that man sought to descend in the chariot, Anafiel the prince would open the doors of the seventh palace, and that man would enter and stand on the threshold of the gate of the seventh

וכל עין ועין מעיני חיות הקדש
פקועה כשיעור כברה גדולה של
נוצרים ומראה עיניהם כברקים
ירוצצו חוץ מעיני כרובי הגבורה
ואופני השכינה שהם דומים
ללפידי אור ושלהביות גחלי
רתמים: והיה אותו אדם זיע
ומזדעזע ומרתיע ומתבהל ונבהל
ומתעלף ונופל לאחוריו והיה
סומכו ענפיא"ל השר הוא וששים
ושלשה שומרי שבעה פתחי
היכלות והיו כולם עוזרין אותו
ואומרים אל תירא בן זרע אהוב
הכנס וראה מלך ביופיו ואין אתה
נשחת ואין אתה נשרף: מלך אביר
מלך אדיר מלך אדון מלך ברוך
מלך בחור מלך ברוק מלך גדול
מלך גבור מלך גאוה מלך דעת
מלך דגול מלך דורש מלך הדור
מלך הוד מלך הון מלך ועד מלך
ותיק מלך ועד מלך זוכר מלך
זכאי מלך זהר מלך חי מלך חנון
מלך חסיד מלך טוב מלך טהור
מלך ישר מלך יקר מלך ישועה
מלך כביר מלך כתר מלך כבוד
מלך לב מלך לקיח מלך לוהט
מלך מבין מלך מוריש מלך
מעשיר מלך נאה מלך נאמן מלך
נצח מלך סוד מלך שכל מלך עלוב
מלך עוזר מלך עניו מלך פאר
מלך פלט מלך פודה מלך צדיק
מלך צהלה מלך צח מלך קדוש
מלך קרוב מלך קלוס מלך רנה

palace, and the holy living creatures would bear upon him five hundred and twelve eyes, and every single eye of the eyes of the holy living creatures was wide-cleft like the measure of a great sieve of the Notzerim, and the appearance of their eyes was like flashing lightnings, except for the eyes of the cherubim of the Might and the wheels of the Shekhinah, which are like torches of light and flames of broom-coals.

And that man would shake and shudder and recoil and be terrified and panicked and faint and fall backward; and Anafiel the prince would support him, he and sixty-three guardians of the seven gates of the palaces, and they would all help him and say: 'Do not fear, beloved son of the seed; enter and see the King in his beauty, and you are not destroyed and you are not burned.'

King mighty, King majestic, King lord; King blessed, King chosen, King lightning-flashing; King great, King warrior, King exalted; King of knowing, King distinguished, King seeking; King resplendent, King of majesty, King wealthy; King eternal, King longstanding, King eternal; King remembering, King meritorious, King radiant; King living, King

מלך רחום מלך רך מלך שומע
מלך שוקט מלך שאנן מלך תאר
מלך תם מלך תומך ברוך הוא:
והם נותנין בו כח מיד תוקעין קרן
ממעל לו לרקיע אשר על ראשם
וגו' (יחזקאל א כה) וחיות הקדש
מכסים פניהם וכרובים ואופנים
מחזירין פניהם והוא עומד נפנה
ועומד לפני כסא כבודו:

gracious, King pious; King good, King pure; King upright, King precious, King of salvation; King mighty, King crowned, King of glory; King of heart, King chosen, King burning; King discerning, King bequeathing, King enriching; King beautiful, King faithful, King everlasting; King of secret, King of intellect; King abased, King helping, King humble; King glorious, King delivering, King redeeming; King righteous, King of rejoicing, King clear; King holy, King near, King praised; King of song, King compassionate, King tender; King hearing, King stilling, King tranquil; King of form, King perfect, King supporting, blessed is he.

And they would give him strength, and at once they would sound the horn above him: 'to the firmament that was over their heads...' (Ezekiel 1:25), and the holy living creatures would cover their faces and the cherubim and the wheels would turn back their faces, and he stands, having turned, and stands before the throne of his glory.

PROVISIONAL DRAFT (PENDING SCHOLARLY REVIEW)





An orientation

This edition sets the verbatim original-language text beside a fresh English rendering and a critical apparatus: a running commentary on the passage, notes on the controlled vocabulary and the rendering chosen for each term, and cross-references to the lexicon and to related sections. It is a provisional scholarly draft, released openly for correction and not yet reviewed by a credentialed editor.

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512-eyes-arithmetic

The 512-eyes count is HR's own theurgic-cosmographic arithmetic: 4 chayyot (Ezek 1:5) * 16 faces per chayyah (per HR 24:1, an elaboration on Ezek 1's 4 faces per chayyah by multiplication of perspectival registers) * 8 eyes per face = 512. The number's symbolic content is debated: Halperin (1988) reads it as a Heikhalot-exegetical elaboration of Ezekiel's 'wheels full of eyes' (Ezek 1:18, 10:12); Schäfer (1992) treats it as part of the corpus's broader fascination with stylized cosmographic numbers (the 70 names of God, the 12 zodiac-letters, etc.). The number 512 = 8 cubed; the cubic form may be theurgically operative without the corpus saying so explicitly. *Halperin, David J. 1988*; *Schäfer, Peter 1992*

anafiel-seventh-palace-opener

Anafiel the prince opens the doors of the seventh palace and stabilizes the terrified descender. The seventh palace is the climactic destination, hierarchically above the gates 1-6 with their seal-passage mechanics; Anafiel's function is structurally distinct from the gate-guardian function of the lower palaces. In some Heikhalot strata Anafiel is identified with Metatron or with a high-order sar-of-the-Presence; in the HR Rabbati layer he is named simply as 'the prince' (ha-sar) with the definite article marking his singularity. Davila (2001) reads Anafiel's stabilization role as a Heikhalot-internal echo of the angelological-shepherd vocabulary of the broader Late Antique heavenly-ascent literature. *Davila, James R. 2001*; *Schäfer, Peter 1992*

do-not-fear-beloved-son

The angelic stabilization-formula, 'do not fear, beloved son of the seed; enter and see the King in his beauty, and you are not destroyed and you are not burned', is the dramatic protective counterweight to the sixth-palace destruction-warning (HR 19:6, 20). The formula's structure (al tira / do-not-fear; ben zera ahuv / beloved son of the seed; ein atah nishchat ve-ein atah nisraf / you are not destroyed and not burned) echoes the angelic-encouragement formula of Daniel 10:11-12 (where Gabriel reassures Daniel) and Genesis Rabbah's various 'do not fear' speeches by ministering angels. The Heikhalot deployment

is operationally specific: the formula activates as the practitioner's terror reaches its physiological climax (HR 24:3's seven-verb catalogue of dread: ziah, mizdazel, mirti'a, mitbahel, nivhal, mit'alef, nofel l-acharav). *Boustan, Ra'anan S. 2005*; *Halperin, David J. 1988*

kings-praise-alphabetical-cascade

The melekh-cascade (HR 24:4) is an alphabetical praise-acrostic: King-mighty (alef), King-blessed (bet), King-great (gimel), and so on through the Hebrew alphabet from alef to tav. The cascade has 65-67 epithets distributed ~3 per letter, with some letters (tet, samech) carrying only 2 entries and one (vav) preserving an apparent scribal duplication. The hymnic-ecstatic mode of the merkavah-ascent frame mandates preservation of the alphabetical-acrostic structure and the epithet density; collapsing to a single 'King of many epithets' or selecting a representative subset would destroy the doxological-cosmographic register the cascade performs. Wolfson (1994) reads the cascade as a constitutive-visionary performance: the recited epithets do not describe a prior King; they actively constitute the imaginal King in the disciplined-contemplative act. *Wolfson, Elliot R. 1994*; *Janowitz, Naomi 1989*

kerubei-ha-gevurah-ofanei-ha-shekhinah

The throne-side furniture in HR 24:2, ‘kerubei ha-gevurah’ (cherubim of the Might) and ‘ofanei ha-shekhinah’ (wheels of the Shekhinah / wheels of the Indwelling), pairs Gevurah (Might) and Shekhinah (Indwelling) as adjectival-divine-aspects. This is one of the earliest extant usages of ‘shekhinah’ in an angelological-throne-side context; the developed Kabbalistic shekhinah-as-tenth-sefirah is half a millennium later. Here shekhinah names the manifest-divine-indwelling quality of the wheels (their participation in the divine presence), not a discrete sefirotic-feminine hypostasis. Scholem (1991) traced the kavod-shekhinah-development through Heikhalot stages into Kabbalah; Idel (1988) emphasized the discontinuity. The translation preserves the transliterated ‘Shekhinah’ in capitalized form to mark the appellative-divine-aspect use without retrojecting Kabbalistic vocabulary. *Scholem, Gershom 1991*; *Idel, Moshe 1988*

ezekiel-1-25-angelic-silencing

The explicit Ezek 1:25 citation, ‘la-rakia asher al rosham’ (‘to the firmament that was over their heads’), is the angelic-silencing trigger: at the sounding of the horn the chayyot cover their faces, the cherubim and ofanim turn their faces, and the descender stands before the throne. The Ezekiel verse in its biblical context narrates the cessation of the chayyot’s motion-noise when the voice came from above the firmament; the Heikhalot

deployment uses the verse as the textual-citational marker of the angelic-recess that allows the visionary climax. This is the most structurally generative biblical-citation in HR's seventh-palace stratum and is one of Halperin's principal evidences for the exegetical-Ezekiel reading of the corpus. The 've-go' ('etc.') marker in the source signals that the Heikhalot text expected the reader to complete the verse mentally; the citation is performative, not merely referential. *Halperin, David J. 1988*; *Elior, Rachel 2004*

merkavah-ascent-frame-active

The active modes of the merkavah-ascent frame on this passage are visionary-ascent (dominant: the seventh-palace door, the threshold, the throne-approach), hymnic-ecstatic (dominant in 24:4: the alphabetical King's-praise cascade), and exegetical-Ezekiel (dominant in 24:5: the explicit Ezek 1:25 citation as angelic-silencing trigger). The theurgic-recitation mode is substrate (the cascade is itself theurgic-performative) without the named-theonym register of HR 19. Active scholarly relations: Wolfson-visionary (the constitutive-visionary act foregrounded by the alphabetical cascade), Scholem-continuity (the experiential register of the practitioner's terror-and-stabilization), Halperin-literary (the Ezek 1:25 citation as the structurally generative substrate of the angelic-silencing).

broom-coals-rotem

The flames ‘gachalei retamim’ (broom-coals) are coals of the rotem-bush (Hebrew rotem = Spanish broom, Retama raetam), proverbially the longest-burning and hottest of available fuel-coals in the ancient Israelite ecological vocabulary (cf. Psalm 120:4: ‘sharp arrows of a warrior, with broom-coals’). The Heikhalot deployment uses retamim-coals as a fire-intensity intensifier for the cherubim-and-wheels eyes; the translation preserves ‘broom-coals’ rather than rendering ‘burning coals’ to maintain the ecological specificity that Late Antique Hebrew speech took for granted.

Editorial decisions

- **kings-praise-alphabetical-cascade.** Preserved the alphabetical-acrostic structure of HR 24:4 in full: ~65 King-epithets rendered as parallel King-X constructions in the corresponding English alef-tav alphabetical order. The merkavah-ascent frame’s hymnic-ecstatic rendering rule forbids collapse or summary of cascade-form hymnic material; preserving the alphabetical density preserves the doxological-cosmographic register the cascade performs. Some epithets carry compound semantic glosses (melekh va-ed = ‘King eternal’; melekh ki-ed = ‘King longstanding’ / ‘King veteran’) where the English alphabet’s letter-by-letter

ordering is approximate rather than exact; the cascade's structure-pattern is preserved over English-alphabet rigor.

- Preserved transliterated 'Notzerim' in the sieve-comparison clause rather than choosing one of the two viable readings (Christians / watchers). The polysemy is editorially significant and the apparatus discusses it; collapsing to either English equivalent would impose a reading the source declines to make explicit.
- Preserved transliterated 'Shekhinah' (capitalized) in the 'ofanei ha-shekhinah' construct as an appellative-divine-aspect use, NOT importing the Kabbalistic sefirah-Shekhinah complex which postdates the corpus by half a millennium. The apparatus discusses the development.
- Status remains machine-assisted; the King's-praise alphabetical cascade requires editor cross-check against the parallels in Schäfer's Synopse for the vav-letter duplication and the samech-shin transposition before status may change to verified.
- **page-loci.** No page or paragraph loci are given for the works cited in this apparatus. An earlier version gave page ranges, and a Synopse paragraph range, that had not been checked against the printed volumes; they were removed on 2026-11-08, and the author, work and year of each citation are kept,

as in chs. 8, 12, 15, 16 and 31. *(Hekhal Targum Project, 2026-11-08)*

Manuscript variants

- **Wertheimer Batei Midrashot (Jerusalem 1893)**: ... מלך ועד מלך ועד, Doubled ‘melekh va-ed’ in the vav-letter section of the alphabetical cascade. Almost certainly a scribal duplication; the parallel position would expect a third distinct vav-letter epithet (e.g., ‘vatran’ / ‘vatik’ is already used in position vav-2). Preserved verbatim per source-of-record discipline; cross-check against Schäfer Synopse §245-258 deferred to editor sign-off.
- **Wertheimer Batei Midrashot**: סוד / שכל, The samech-letter section (‘melekh sod, melekh sechel’) contains an unusual letter-pairing: sod is samech-initial but sechel is shin-initial. The two are positioned consecutively in the cascade as if forming a samech-paired set; possibly a scribal transposition with the shin-letter section, or a samech-shin near-homophonic clustering convention. Documented as variant; not corrected in the translation.

Heikhalot Rabbati 25: The Song of the Throne

This edition presents the verbatim Hebrew of the passage beside a fresh English rendering and a critical apparatus. It is a provisional scholarly draft, released openly for correction and not yet reviewed by a credentialed editor.

The apparatus carries a running commentary, notes on the controlled vocabulary and the rendering chosen for each term, any doctrinally-live ambiguity preserved with both readings, and cross-references to the lexicon. The Hebrew is reproduced verbatim from the Wertheimer (Batei Midrashot) recension as transmitted in the digital transcription published on Sefaria and credited accordingly (Sefaria lists its licence as unknown; a verbatim transcription of a public-domain text carries no new copyright under US law); collation against the printed edition is outstanding. The English of Smith, corrected by Scholem and edited by Karr, is under copyright and is cited as a comparand only.

כיון שעומד לפני כסא כבודו
פותח ואומר שירה שכסא כבוד
משורר בכל יום ויום תהלה
ושירה וזמרה ברכה ושבח והלל
וקלוס תודה והודיות נצוח נגון
הגיון גילה צהלה שמחה וששון
רננות נועם ענוה גאוה נוה אמת
צדק ויושר סגולה פאר ועוז עלוץ
ועלוז ועלוי ונחת ומנוחה ונחמה
ושלוה והשקט ושלום שאנן בטח
וטובה וחיבה וחמלה חן וחסד
ויופי תואר חמדה הדר חמלת זיו
זוהר זכות זורח הופע עיטור נוגה
אור ענף סגוף פלאות וישע רוקח
ממולח מאור אדירות עזירות
עריצות כח גובה ויקר חזק
ממשלה ואמיץ ורצוי רוממה
וזהיון עזוז וגבורה וחוג קדושה
וטהרה ונקיון גאוה גדולה ומלכות
הוד כבוד ותפארת להההרריא"ל
ה' אלקי ישראל מלך מפואר
ומעוטר ברקמי שיר המעוטר
בתפארת המהודר בהוד וכבוד
והדר עטרת גאוה כתר נוראות
ששמו ערב לו וזכרו מתוק וכתר
הדר לו הודו נאה והיכלו מהדר לו
ומשרתיו מנעימים לו וישרים
עזוזו ונפלאותיו מלך מלכי
המלכים ואלקי האלקים ואדוני
האדונים הנשגב בקשרי מלכות

As soon as he stands before the throne of his glory, he opens and says the song that the throne of glory sings each and every day: praise and song and melody, blessing and laudation and hallel and acclamation, thanksgiving and confessions, triumph, music, meditation, rejoicing, exultation, gladness and joy, glad cries, pleasantness, humility, pride, comeliness, truth, righteousness and uprightness, treasured possession, splendour and might, exulting and rejoicing and elevation, and ease and rest and consolation and tranquillity and quiet and peace, serenity, security and goodness and affection and compassion, grace and lovingkindness and beauty of form, delight, majesty, mercy, radiance, brightness, merit, shining, appearing, adornment, brilliance, light, branch, mortification, wonders and deliverance, perfumed, salted, luminary, mightinesses, strengths, awesomenesses, power, height and preciousness, strength, dominion and might, and favour, exaltation and radiance, boldness and valour, and the circle of holiness and purity and cleanness, pride, greatness and kingship, majesty,

glory and splendour, to HAHARARI'EL, YHWH God of Israel: a king glorified and crowned in the embroideries of song, crowned in splendour, adorned in majesty and glory and honour, a crown of pride, a crown of terrible things, whose name is sweet to him and whose remembrance is pleasant, and a crown of majesty is his, his splendour is comely, and his palace glorifies him, and his ministers make him pleasant, and upright are his strength and his wonders: King of the kings of kings and God of gods and Lord of lords, exalted in the bonds of kingship, encircled in clouds of brightness, a sinew that is in the branch. "His splendour covered the heavens" (Habakkuk 3:3), and his glory shone forth from on high; from his mouth the deeps were kindled, from his form the skies were sprinkled, and all trees shall rejoice at his word, and the grasses shall sing at his gladness.

Among them: a king beloved and desirable and clean and proud, who is exalted over the proud and prevails over all creatures; splendour to kings and praise to the chosen, humility to the wronged, sweet in the mouth of all who call upon him, sweet to those who wait for his name, good in all his ways, upright in all his deeds,

המוקף בענני נוגה גיד שבענף
כסה שמים הודו (חבקוק ג ג)
וכבודו הופיע ממרום מפיו
נתבערו תהומות מתוארו נתזו
שחקים וכל עצים ישמחו בדברו
וירננו דשאים בשמחתו:

בם מלך אהוב ונחמד ונקה וגאה
ומתגאה על גאים ומתגבר על כל
יצורים פאר למלכים ותהלה
לבחורים ענוה לעלובים ערב בפי
כל קוראיו מתוק למיחלי שמו טוב
בכל דרכיו ישר בכל מעשיו זך
בעצה ובדעת ברור בבינה
ובעלילה דיין בכל הנשמה ועד
בכל דבר ושופט בכל דבר אביר
בחכמה ובכל רז אדיר בקדושה
ובטהרה:

מלך אמת ויחיד מלך זך במעשיו
ומכלכל יצוריו מלך חי וקיים מלך
ממית ומחיה מלך יוצר כל ברכה
ומכין כל טובה מלך ברוך מלך
יחיד ונכבד ואדיר וישיש עוזר
ועניו קדוש וטהור צדיק אמת
וישר נאמן וחזק מלך מובהק
שהוא חילול על כל קשרי גאוה
ומתוקן על עמודי פאר בחדרי
היכל צופה במסתרים ורואה
במעמקים ומביט במחשכים ובכל
מקום שהוא שם ולא להשיב על
דברו וחפצו לא להסיר ואין מקום
לנוס ממנו ולא לסתר להחבא

מפניו:

תמלוך לעולמים מלך רחום וחנון
סולחן ומחלן מגלגל ומעביר
תתהדר בכל שיר תתרומם על
כסא כבודך תתיקר על כל חמדתך
תתקלס בכל רננות תשתבח בכל
התשבחות תתהלל בכל התהלות
תתגדל לעולמים תתקדש לעולמי
עד טוטרוסיא"י ה' אלקי ישראל
ה' מי כמוך טוטרוסיא"י ה' אלקי
ישראל בעל גבורות לך
טוטרוסיא"י ה' אלקי ישראל
יהלל כסא כבודך לך יתנו גאות
ורבות עוז ותפארת לך יחזקו לך
יאמצו לך יחדשו לך ירננו לך
ישיחו לך יברכו לך ישבחו לך
ירוממו לך יפארו לך ינשאו לך
יגדלו לך יהדרו לך יהללו לך
יקלסו לך יקדשו לך טוטרוסיא"י
ה' אלקי ישראל משרתיך יכתירו
כתרים לך וישירו לך שיר חדש
וימליכוך לנצח נצחים ותקרא
אחד לעולם ועד כי אתה ה' אלקי
ישראל גבור חיל ורב להושיע אל
חכם לממשלתך חכם למלכותך
ברוך אתה ה' חכם הרזים ואדון
הסתרים אמן ואמן:

pure in counsel and in knowledge, clear in understanding and in deed, judge of every soul and witness in every matter and judge in every matter, mighty in wisdom and in every mystery, majestic in holiness and in purity.

A king of truth and one; a king pure in his deeds, who sustains his creatures; a king living and enduring; a king who puts to death and brings to life; a king who forms every blessing and prepares every good thing; a king blessed; a king one and honoured and majestic and aged, helper and humble, holy and pure, righteous, true and upright, faithful and strong; a king pre-eminent, who is the undoing of every conspiracy of pride and is set firm upon the pillars of splendour in the chambers of the palace; who watches in secret places and sees in the depths and looks into the darknesses, and in every place, he is there; and there is no answering back to his word, and his desire is not to be turned aside, and there is no place to flee from him, nor any covert to hide from before him.

May you reign for ever, a king merciful and gracious, forgiving and pardoning, who revolves and passes over. May you be glorified in every song, may you be exalted

upon the throne of your glory, may you be held precious above all your delight, may you be acclaimed in all glad cries, may you be praised in all praises, may you be lauded in all laudations, may you be magnified for ever, may you be sanctified for everlasting, TOTROSIAI, YHWH God of Israel. YHWH, who is like you, TOTROSIAI, YHWH God of Israel, master of mighty deeds. To you, TOTROSIAI, YHWH God of Israel, shall the throne of your glory give praise; to you shall they give exaltation and abundance of strength and splendour; to you shall they ascribe strength, to you shall they ascribe might, to you shall they renew, to you shall they sing, to you shall they speak, to you shall they bless, to you shall they laud, to you shall they exalt, to you shall they glorify, to you shall they lift up, to you shall they magnify, to you shall they honour, to you shall they praise, to you shall they acclaim, to you shall they sanctify, to you, TOTROSIAI, YHWH God of Israel. Your ministers shall crown you with crowns and shall sing to you a new song and shall make you king for ever and ever, and you shall be called One for ever and ever; for you are YHWH God of Israel, a mighty man of valour and abundant to save, a God wise for your dominion, wise for your kingship. Blessed are You, YHWH,

wise in mysteries and Lord of
hidden things, amen and amen.

PROVISIONAL DRAFT (PENDING SCHOLARLY REVIEW)

An orientation

This edition sets the verbatim original-language text beside a fresh English rendering and a critical apparatus: a running commentary on the passage, notes on the controlled vocabulary and the rendering chosen for each

term, and cross-references to the lexicon and to related sections. It is a provisional scholarly draft, released openly for correction and not yet reviewed by a credentialed editor.

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the song that the throne of glory sings each and every day

The hymnic climax of the sequence, and its premise is worth stating plainly: the song the ascender utters on arrival is not composed for the occasion but is the throne's own daily song, which he joins. The liturgy precedes him and continues without him. Elior's priestly-continuity reading, in which the heavenly sanctuary maintains an unceasing service that compensates for the destroyed earthly one, bears directly on the framing; so does Janowitz's account of the ascent text's language as performative

rather than descriptive, since a hymn one JOINS is an act rather than a report. Note that the visionary's whole achievement, after seven gates, seals, a written credential and armed guardians, is admission to a choir. Frame relation: hymnic-ecstatic (merkavah-ascent). *Elior, Rachel 2004*; *Janowitz, Naomi 1989*; *Scholem, Gershom 1941*

praise and song and melody, blessing and laudation

The opening chain runs to roughly eighty terms without a finite verb, and the English preserves every one in order rather than condensing. This is the compositional technique Scholem characterised as numinous and monotonous, and translations that summarise it ('every form of praise') destroy precisely the effect the passage exists to produce. Two features repay attention. First, the chain is not synonymous filler: it moves through liturgical acts (praise, blessing, hallel), then affective states (rejoicing, gladness, joy), then qualities (truth, righteousness, uprightness), then light-words (radiance, brightness, shining, brilliance), and closes on royal attributes (greatness, kingship, majesty, glory). Second, it contains at least two terms that do not belong to praise at all: ענף, branch, and סגוף, mortification. The first connects to the ANAFI'EL material of ch. 23; the second is an ascetic term sitting inside a doxology. Both are rendered literally and left standing. Frame

relation: hymnic-ecstatic (merkavah-ascent). *Scholem, Gershom 1941*; *Janowitz, Naomi 1989*; *Schäfer, Peter 1992*

to you shall they ascribe strength, to you shall they ascribe might

The closing doxology is built on eighteen consecutive clauses beginning 'to you' (לְךָ), each with a different verb of praise, followed by the jussive chain 'may you be glorified… exalted… magnified… sanctified'. The repetition of the second-person pronoun is the structural device and is preserved in every clause. This is the corpus at its most liturgically formal, and it is the closest the sequence comes to a text that could be recited as-is in a synagogue setting, which is one of the observations that has driven the literary-liturgical reading of the corpus. Frame relation: theurgic-recitation (merkavah-ascent). *Halperin, David 1988*; *Janowitz, Naomi 1989*

Blessed are You, YHWH, wise in mysteries and Lord of hidden things, amen and amen

The same benediction that closes ch. 22, here sealing the hymn and the sequence's liturgical climax. Its recurrence at both points is structurally informative: chs. 22 and 25 are framed alike, with the seventh-palace rosters of ch. 23 and the throne-approach of ch. 24 held between them. A reader of the whole

unit sees a deliberate architecture that a reader of any single chapter cannot. The formula names God as wise in RAZIM and lord of SETARIM, mysteries and hidden things, which is also a precise description of what R. Nehunya said at ch. 22:5 he had withheld from the company until they asked. Frame relation: hidden (pardes). *Schäfer, Peter 1981*; *Elior, Rachel 2004*

"His splendour covered the heavens" (Habakkuk 3:3)

The second occurrence of this verse in three chapters. At ch. 23:5 it is applied to ANAFI'EL, whose crown of branches covers the chambers of Aravot as the divine splendour covers the heavens, with the careful gloss that he is 'a servant called by the name of his master'. Here it is applied without that qualification, in a hymn addressed to the King. The repetition is unlikely to be accidental in a work that recycles its formulae deliberately, and the preceding unconstruable fragment contains the same noun, branch, that generates ANAFI'EL's name. This edition records the connection and asserts nothing further; see the ambiguity note on "gid she be anaf" (ch. 25). The citation was verified against the received text of the Tanakh. Frame relation: exegetical-ezekiel (merkavah-ascent). *Halperin, David 1988*; *Schäfer, Peter 2009*

helper and humble

This is not a corruption, and a reader's first instinct will be that it must be. The witness reads OZER VE-ANAV, helper and humble, set between 'majestic' and 'holy and pure' in an unbroken catalogue of divine majesty. Divine humility beside divine greatness is a deliberate rabbinic commonplace rather than an intrusion: the well-known formulation is that in the place where you find God's greatness, there you find his humility. The litany is not lapsing; it is making its characteristic move. Retained without emendation. Frame relation: peshat-derash. *Schäfer, Peter 1981*

the undoing of every conspiracy of pride

The witness reads CHILLUL AL KOL KISHREI GA'AVAH, in parallel with U-METUKAN AL AMMUDEI PE'ER, 'set firm upon the pillars of splendour'. KESHER is read here in its biblical sense of CONSPIRACY (2 Kings 11:14, and passim in Kings) rather than the neutral 'bond', which yields the antithesis the parallelism requires: what God undoes are the confederacies of the arrogant, and what he stands firm upon are the pillars of splendour. The conspiratorial sense is what makes chillul, a profaning, a bringing to nothing, an act performed upon a fitting object rather than a description of the king. Frame relation: peshat-derash. *Schäfer, Peter 1981*

Editorial decisions

- **citations.** Every work cited is real and was web-verified for author, title, publisher and year on 2026-07-25. No page loci are given. Citations remain unverified at page level pending editor verification; status stays machine-assisted. *(Hekhal Targum Project, 2026-07-26)*
- **the praise chains.** Every term in the opening chain and the closing doxology is rendered, in the source's order, with no condensation, no elegant variation, and no supplied connectives beyond what the Hebrew has. Where two English words would serve one Hebrew term the choice is held constant across the chapter so a reader can track recurrence. Some terms in the chain are near-synonyms in English and the repetition may read as redundant; that redundancy is the composition and removing it would be a mistranslation of the passage's form rather than an improvement of its style. *(Hekhal Targum Project, 2026-07-26)*
- **scriptural citations.** Habakkuk 3:3 is cited with an explicit parenthetical reference (the same verse is cited in ch. 23), and it was verified against the text of the Tanakh on Sefaria. Chapters 17 to 22 carry no formal scriptural citations at all, which is a property of the material and is recorded on each of those chapters. *(Hekhal Targum Project, 2026-07-26)*

Manuscript variants

- **Wertheimer, Batei Midrashot recension (digital transcription via Sefaria)**: (1§) גיד שבענף, unconstruable as transmitted and standing immediately before the Habakkuk citation, Rendered as a fragment and not emended; treated as an open question: the ambiguity note on "gid she be anaf" (ch. 25).
- **Wertheimer, Batei Midrashot recension**: (1§) ההרריא"ל as the addressee of the opening chain, against טוטרוסיא"י in the closing doxology (§4), Two divine names in one chapter, as at ch. 18. Both transcribed as given and transliterated; not harmonised.

Heikhalot Rabbati 26: The Sixth-Palace Water-Illusion

The **fourth witness** in the four-entered / water-water synopsis: the Hekhalot elaboration of the water danger, in the form it takes in the public-domain Wertheimer recension of Heikhalot Rabbati. Here the gate-guardians **cast an illusion** of "a thousand thousands of waves of water, yet not a single drop," and the descender is destroyed not for *naming* the water (the Bavli) but for **questioning** it: "these waters, what is their nature?"

Drafted 2026-05-28 under the merkavah-ascent frame; status machine-assisted. Source of record is Wertheimer's *Batei Midrashot*, the same public-domain edition behind HR 1, 19 and 24; no public-domain English of HR 26 is known (Sefaria's CC0 community translation covers chapters 1-6, 18, 31, 37 and 40 only), so this is at or near a first public-domain English of HR 26. See the synopsis for the full cross-witness arc.

וארא כעין חשמל (יחזקאל א כז)
זה נזקק ובורר אם ראוי לירד
במרכבה אם לאו אם ראוי לירד
במרכבה כיון שאומר לו הכנס
ואינו נכנס חוזרין ואומרין לו
הכנס ומיד נכנס היו משבחין אותו
בודאי לומר זה מיורדי מרכבה
אבל אם אינו ראוי לירד במרכבה
כיון שאומרים לו הכנס והוא נכנס
מיד מטילין עליו אלפים מגזרי
ברזל: מפני ששומרי פתח היכל
ששי היו עושים כמי שמטילים
עליו אלף אלפי גלי מים ואין שם
אפילו טפה אחת אם אמר מים
הללו מה טיבן מיד רצין אחריו
בסקילה ואומרין ריקה שמא
מזרעו של מנשקי העגל שאין
אתה ראוי לראות במלך וכסאו לא
זז משם עד שמטילין עליו אלף
אלפים מגזרי ברזל:

"And I saw as the appearance of hashmal" (Ezekiel 1:27): this [hashmal] examines and sorts whether one is worthy to descend to the merkavah or not. If he is worthy to descend to the merkavah: when they say to him "Enter," and he does not enter, they say to him again "Enter," and he enters at once, they would praise him, saying with certainty, "This one is of the descenders to the chariot." But if he is not worthy to descend to the merkavah: when they say to him "Enter," and he enters [at once, without hesitating], immediately they cast upon him thousands of bars of iron.

For the guardians of the gate of the sixth palace would act as though casting upon him a thousand thousands of waves of water, yet there is not even a single drop there. If he said, "These waters, what is their nature?" immediately they would run after him with stoning and say: "Empty one! Perhaps you are of the seed of those who kissed the Calf, for you are unworthy to see the King and

his throne." He does not move from there until they cast upon him a thousand thousands of bars of iron.

PROVISIONAL DRAFT (PENDING SCHOLARLY REVIEW)





An orientation

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water-danger-form

The synoptic payoff of the fourth witness: the Heikhalot Rabbati water danger is formally *different* from the Bavli's. Here the sixth-gate guardians "act as though casting upon him a thousand thousands of waves of water, yet there is not a single drop there," and the descender is destroyed for **asking** "these waters, what is their nature?": a failure of composure. The Bavli instead has the stones of pure marble that *look* like water, with the danger being **mis-naming** them ("do not say 'water,

water'"). The Munich-manuscript recension Scholem made famous combines the two. So the water danger is realised in distinct forms across the recensions, not a single fixed motif. *Halperin, David J. 1988*; *Scholem, Gershom 1941, Major Trends, Lecture II (the Munich-MS recension)*

hashmal-sorter

The passage opens with "And I saw as the appearance of hashmal" (Ezek 1:27), here functioning as the sorting-power that "examines and sorts" the worthy descender. hashmal is the central mystery-term of pre-Heikhalot merkavah exegesis (cf. b. Hagigah 13a, the child consumed by fire from hashmal); transliterated, never "electricity" (the modern-Hebrew anachronism). *Halperin, David J. 1988*

worthiness-test

The sorting in 26:1 turns on composure: the *worthy* descender, told "Enter," does not enter at once (he hesitates, and only on the repeated summons enters) and is praised as a true descender to the chariot; the *unworthy* one enters immediately and is pinned with iron bars. The reverence that hesitates is the mark of the genuine yored merkavah. *Davila, James R. 2001*

menashkei-haegel

The rebuke to the failed descender, "perhaps you are of the seed of those who kissed the Calf", disqualifies him by moral genealogy: unworthiness to "see the King and his throne" is figured as descent from the Golden-Calf worshippers (Exodus 32). The juridical-angelic register is treated as actual; the destruction (stoning, iron bars) is not softened to "spiritual danger."

merkavah-ascent-frame-active

Active frame controller: `merkavah-ascent`, angelic-seal-passage (sortative-gatekeeping) mode. This is the sibling of HR 19's sixth-palace destruction-warning: the same gate, the same guardians. Read alongside the b. Hagigah 14b pardes warning, it is the Hekhalot realisation of the water danger the synopsis traces. *Davila, James R. 2001*; *Boustan, Ra'anan S. 2005*

Manuscript / recension note

- The Wertheimer recension translated here frames the danger as a guardian-cast illusion of waves of water, with **no marble pavement**. The Munich manuscript Scholem quotes (*Major Trends*, Lecture II) adds "only the ethereal glitter of the marble plates with which the palace was tessellated" (*avnei shayish*), linking the HR water danger to the Bavli's pure-marble stones. A genuine recension difference; the

body follows Wertheimer, the Munich-MS form is characterised here.

- Corrected 2026-11-08: the English of 26:2 now renders אלף אלפי גלי מים and אלף אלפים מגזרי ברזל as "a thousand thousands" of waves of water and of bars of iron, transcribing the figures as the Hebrew gives them; an earlier version rendered both "thousands". The אלפים מגזרי ברזל of 26:1 is "thousands" and is unchanged. The summary at the head of this page, which described the Bavli's marble form, now describes the form translated here.

Heikhalot Rabbati 28: The Alphabetical Hymn, the Eight Names of Metatron, and the Glory Withheld

This edition presents the verbatim Hebrew text of the passage beside a fresh English rendering and a critical apparatus. It is a provisional scholarly draft, released openly for correction and not yet reviewed by a credentialed editor.

The apparatus carries a running commentary, notes on the controlled vocabulary and the rendering chosen for each term, any doctrinally-live ambiguity preserved with both readings, and cross-references to the lexicon. The original-language text is reproduced verbatim from the digital source credited in the provenance line of this page; any modern English translation still under copyright is cited as a comparand only.

The mantle and the faithfulness to the Living One of the worlds. The understanding and the blessing to the Living One of the worlds. The greatness and the might to the Living One of the worlds. The knowledge and the speech to the Living One of the worlds. The splendour and the magnificence to the Living One of the worlds. The assembly and the seniority to the Living One of the worlds. The merit and the remembrance to the Living One of the worlds. The grace and the loving-kindness to the Living One of the worlds. The purity and the goodness to the Living One of the worlds. The preciousness and the deliverance to the Living One of the worlds. The crown and the glory to the Living One of the worlds. The learning and the LAVUV to the Living One of the worlds. The kingship and the dominion to the Living One of the worlds. The comeliness and the eternity to the Living One of the worlds. The secret and the insight to the Living One of the worlds. The strength and the humility to the Living One of the worlds. The adornment and the wonder to the Living One of the worlds. The exultation and the righteousness to the Living One of the worlds. The acclaim and the sanctification to the Living One of the worlds. The songs of joy and the compassion to

האדרת והאמונה לחי העולמים
הבינה והברכה לחי העולמים
הגדולה והגבורה לחי העולמים
הדעת והדבור לחי העולמים ההוד
וההדר לחי העולמים הועד
והותיקות לחי העולמים הזכות
והזכרון לחי העולמים החן והחסד
לחי העולמים הטהרה והטוב לחי
העולמים היקר והישועה לחי
העולמים הכתר והכבוד לחי
העולמים הלקח והלבוב לחי
העולמים המלכות והממשלה לחי
העולמים הנוי והנצח לחי
העולמים הסוד והשכל לחי
העולמים העז והענוה לחי
העולמים הפאר והפלא לחי
העולמים הצהלה והצדקה לחי
העולמים הקלוס והקדושה לחי
העולמים הרננות והרחמים לחי
העולמים השקט והשאנן לחי
העולמים התהלה והתפארת לחי
העולמים:

מי יוכל להגיד אחת מאלף אלפי
אלפים וריבי רבבות גבורתיך
מלך מלכי המלכים ברוך הוא
שהחיות נצבות ועומדות לפניך
דממה דקה הן אש הלוכן אש
דכורא והן מתיראין אש מאש
שמא ישרפו בלהבי אש סבבתן
לך הקפתן לך אצלם צפונים
בקרבך הוגים בסוד ושכל עזורי

the Living One of the worlds. The stillness and the serenity to the Living One of the worlds. The praise and the beauty to the Living One of the worlds.

Who can tell one of a thousand of thousands of thousands, and myriads of myriads, of your might, king of the kings of kings, blessed is he, that the living creatures are stationed and standing before you, a fine silence? They are fire, their going is fire, male fire; and they are afraid, fire of fire, lest they be burnt in the flames of fire. You have encircled them for yourself; you have surrounded them for yourself. Beside them, hidden within you, they meditate in secret and in insight, girded with strength, wrapped in splendour. An eye does not behold: where is your spear? For you are king and holy. Who is able to know your works and to search out your mighty deeds, as one is not able to see alef, bet, gimel, and so all of them? Metatron, whose name is called by eight names: MARGIYO'EL is his name; GIYOTIY'EL is his name; ZIYOTIY'EL is his name; AHIYHIY'EL is his name; KIYYO'EL is his name; YEHOYI'EL is his name; UZHIYAH; UZIHA'EL; SAGNESAGA'EL; SAGDIY'EL is

עוז עטופי הוד עין לא תשור איה
חניתך כי מלך וקדוש אתה שיכול
לדעת את מעשיך ולחקור את
גבורתיך כמה שאין יכול לראות
אלף בית גימל וכן כולם מטטרו"ן
שנקרא שמו על שמונה שמות
מרגיוא"ל שמו גיותיא"ל שמו
זיותיא"ל שמו אחיהיא"ל שמו
כייוא"ל שמו יהויא"ל אוזהי"ה
אוזיהא"ל סגנסגא"ל סגדיא"ל
שמו סגנסיירי"ה סגנסגא"ל שמו
ומתוך אהבה סגנסויל"ה שהיו
אוהבים אותם במרום היו קוראים
אותם במחנות קדושים מטטרו"ן
עבד ה' ארך אפים וגדל חסד ברוך
חכם הרזים ואדון האדונים
והסתרים אמן אמן סלה סלה:

אמר ר' ישמעאל כך אמר ר'
עקיבא משום ר' אליעזר הגדול
מיום שנתנה תורה עד שנבנה
הבית האחרון תורה נתנה הדרה
יקרה גדולתה וכבודה ותפארתה
אימתה פחדה ויראתה עשרה
גאותה וגאונה עוזה ועזוזה
וכבודה לא נתנו עד שנבנה בית
אחרון לא שרתה בה שכינה:

his name; SAGNESIYRIYAH; SAGNESAGA'EL is his name; and out of love, SAGNESUYLAH. Those who loved them on high used to call them in the holy camps: Metatron, servant of YHWH, slow to anger and great in loving-kindness. Blessed is the Wise One of the secrets, and Lord of the lords and of the hidden things. Amen, amen. Selah, selah.

R. Ishmael said: thus said R. Akiva in the name of R. Eliezer the Great: from the day that the Torah was given until the last House was built, the Torah was given her magnificence, her preciousness, her greatness and her glory and her beauty, her awe, her dread and her fear, her wealth, her pride and her exaltation; her strength and her might and her glory were not given until the last House was built. The Shekhinah did not dwell in her.

PROVISIONAL DRAFT (PENDING SCHOLARLY REVIEW)

▽

An orientation

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Controlled terms noted in this passage: **chayyot** (rendered as *living-creatures*), **metatron** (rendered as *metatron*), **kavod** (rendered as *glory*), **kedushah** (rendered as *sanctification*). For each, the apparatus carries the sense set and the reason for the rendering chosen.

⁂

The alphabetical hymn

§1 is built as a double alphabet. Each of its twenty-two lines is two nouns joined by ‘and’, both nouns beginning with the same letter (after the definite article ה), in alphabetical order from alef to tav: האדרת והאמונה (alef), הבינה והברכה (bet), הגדולה והגבורה (gimel), and so to התהלה והתפארת (tav). Every line closes with the same refrain, לחי העולמים. The English keeps the twenty-two lines and the refrain but cannot keep the alphabetical order, which is lost in any translation; the Hebrew letters are recorded here and in the apparatus instead. The hymn is a litany of divine attributes with no verb, so its syntax is not settled by the grammar: the nouns may be read as ascriptions (‘to the Living One be…’), as a list of things offered, or as things that belong to him. The English leaves the relation to the refrain as the Hebrew leaves it, in the dative with no verb.

The refrain chai ha olamim

The refrain לחי העולמים has the plural ‘worlds’ (עולמים). The nearest scriptural phrase checked against the Hebrew text is Daniel 12:7, where the man clothed in linen swears ‘by the Living One of the world’ (בחי העולם) in the singular; the plural here is the source’s own. The English renders חי as ‘the Living One’ (a title), not ‘life’ (a quality), because the line is addressed to the one who lives; the alternative, ‘to the Life of the worlds’, is held in the apparatus because a short Hebrew phrase of this kind is open both ways. *Daniel 12:7 (verified against the Hebrew text)*

The living creatures and the fire

§2 gives the living creatures as fire, ‘their going is fire, male fire’ (אש דכורא: the Aramaic dekhura, ‘male’), and afraid of each other, ‘fire of fire’, lest they be burnt by the very flames set round them. The fear is not scriptural; it is the source’s. The words ‘a fine silence’ (דממה דקה) echo 1 Kings 19:12 (קול דממה דקה), the ‘still small voice’ after the fire in which YHWH was not, checked against the Hebrew text: the creatures themselves stand in a silence of that kind. The echo is recorded; the edition does not claim the author meant a quotation, since the source gives no citation formula. *1 Kings 19:12 (verified against the Hebrew text)*

Metatron and the eight names

The chapter says that Metatron ‘is called by eight names’ and then lists more. The first group runs from MARGIYO’EL to UZIHA’EL and, counting UZHIYAH and UZIHA’EL as two, makes eight; a second group follows (SAGNESAGA’EL, SAGDIY’EL, SAGNESIYRIYAH, SAGNESAGA’EL again), and the last name, SAGNESUYLAH, is introduced by ‘and out of love’ (ומתוך אהבה), which attaches to it alone. The edition transcribes the names as they stand and does not count or reduce them: the number ‘eight’ is the source’s own and the list is longer than eight on any reckoning. The names are transliterated in the established -‘EL pattern, in capitals, as a nomen barbarum, with no etymology offered; the repeated SAGNESAGA’EL is repeated in the Hebrew. ‘Metatron’ is named here, in ch. 7, in ch. 12 and in ch. 31 of Heikhalot Rabbati, and this is the only one of those four chapters that gives a list of names for him. The name also occurs twice in ch. 32, which is not yet in this edition and has not been examined for a list of names.

Where is your spear

’An eye does not behold: where is your spear?’ (עין לא תשור איה חניתך) is a crux. חנית is ‘spear’ in Hebrew, and no parallel to the phrase has been traced. Two other readings are open: ‘where is

your station, your encampment' (as if from חנה, 'to encamp'), which would fit the chapter's military vocabulary of camps; and a corruption of another word. The English gives the plain lexical reading and records the others in the the ambiguity note on "chanit" (ch. 28). No emendation is made.

The last house

§3 is a tradition of R. Ishmael from R. Akiva from R. Eliezer the Great (the chain that frames the work) that the Torah's glory was not 'given' until 'the last House' was built, and that the Shekhinah did not dwell in her. 'The last House' (הבית האחרון) is the phrase of Haggai 2:9, 'the glory of this last House' (כבוד הבית הזה האחרון), checked against the Hebrew text, where it is the Second Temple. The rabbinic tradition that the Shekhinah was among five things the Second Temple lacked is in b. Yoma 21b (checked against the Aramaic: 'the ark, the cover and the cherubim; the fire; the Shekhinah; the holy spirit; the Urim and Thummim'). The edition records the verbal echo of Haggai and the existence of the Yoma tradition; it does not claim that the author of the chapter drew on either, and the tense of 'was built' (נבנה) with 'did not dwell' leaves the sequence of §3 unclear, as the ambiguities show. *Haggai 2:9; Haggai 1:8 (verified against the Hebrew text)*; *Babylonian Talmud, Yoma 21b (checked against the Aramaic, William Davidson edition via Sefaria)*

Editorial decisions

- **house-vocabulary.** Vocabulary is held stable with chs. 8-16 and 31: 'throne of glory' and 'Prince of the Presence' are not in this chapter; הוד is 'splendour', הדר is 'magnificence', תפארת is 'beauty', פאר is 'adornment' and כבוד is 'glory', one English word for each Hebrew word, so that the hymn does not use 'glory' twice for two nouns. 'Majesty' is not used for any word of this chapter. ה' is 'YHWH'; British spelling is kept. The names of §2 are transliterated in capitals in the -'EL pattern, as in ch. 12 and the adjuration of ch. 16. *(Hekhal Targum Project, 2026-11-05)*
- **numbers-and-the-eight-names.** The figure 'eight' (שמונה שמות) and the figure 'a thousand of thousands of thousands, and myriads of myriads' (אחת מאלף אלפי אלפים וריבי רבבות) are transcribed as the source gives them. The latter is rendered as an unmultiplied series and is not computed. The number of names listed after 'eight' is not reconciled with 'eight'. *(Hekhal Targum Project, 2026-11-05)*
- **no-lesser-title.** The chapter does not call Metatron 'Lesser YHWH' or 'Adonai the Small' and does not mention Enoch; it gives a list of names and the epithet 'servant of YHWH' (עבד ה'). The edition adds no title and no identification. The identification with Enoch and the title

'Adonai the Small' belong to ch. 31 and are not read back into this chapter. *(Hekhal Targum Project, 2026-11-05)*

- **blind-reader-fixes.** The blind back-translation exposed four defects in the first English, corrected before publication: 'splendour' had been used for both הוד and הדרה (§3 now 'magnificence' for הדרה); 'are standing and stand' lost one of נצבות ועומדות (now 'stationed and standing'); a relative 'that' had been supplied between 'flames of fire' and 'you encircled them'; and תהלה had been rendered 'renown' while קלוס was 'praise' (now 'acclaim' for קלוס and 'praise' for תהלה). The corrected pairs are recorded here so that the one-word-per-word rule of the house-vocabulary note holds. *(Hekhal Targum Project, 2026-11-05)*
- **correction-2026-11-08.** The commentary on the eight names said that the whole second group of names is attached by 'and out of love'; in the Hebrew ומתוך אהבה introduces only the last name, SAGNESUYLAH. It also listed the chapters naming Metatron as 7, 12, 28 and 31; the name occurs twice in ch. 32 as well. Both statements are corrected. *(Hekhal Targum Project, 2026-11-08)*

Heikhalot Rabbati 29-30: Israel's Request for Torah, the Academies and the Crown, and the Angels' Objection

This edition presents the verbatim Hebrew text of the passage beside a fresh English rendering and a critical apparatus. It is a provisional scholarly draft, released openly for correction and not yet reviewed by a credentialed editor.

The apparatus carries a running commentary, notes on the controlled vocabulary and the rendering chosen for each term, any doctrinally-live ambiguity preserved with both readings, and cross-references to the lexicon. The original-language text is reproduced verbatim from the digital source credited in the provenance line of this page; any modern English translation still under copyright is cited as a comparand only.

עמדו ישראל לשפוך תרעומת
לפני אביהם שבשמים לומר צרות
הרבה הפלת עלינו טורח גדול
ומשאוי גדול אמרת לנו בנו לי
בית אף על פי שאתם בונים עסקו
בתורה זו תשובת עבדיו:

כי בטלה גדולה היתה לכם מן
הגליות והייתי מתאוה מתי אשמע
דברי תורה מפיכם כי אתם לא
עשיתם יפה שלקחתם מכבודי
וכעסתי עליכם ועמדתי ועשיתי
על עירי ועל ביתי ועל בני כלה
ואני לא עשיתי יפה שעמדתי
לנגדכם וחתמתי עליכם גזר דין
בודאי שהיה עומדת לעולם
ולעולמי עולמים ותהא לי תחרות
מדה שאין להם ארך או שתים או
עשר או שלשים אם בגבורות עד
מאה והלכה לה אלא שאתם
הוכחתם אותי אתם יפה עשיתם
קבלתי עלי תוכחתם:

כי ערבה עלי אנחות ישראל
וכסתה אותו תאוה נתחננו באזני
דבריכם ומתקבלים אמרי פיכם
אתם עסקו בבית בחירתי ותורה
מפיכם לא תמוש בעל נפלאות אני
בעל פרישות אני בעל פלא ונסים
אני נקרא בעל גבורות לפני
מתרגשות נסים ותמהין לפני
כסאי מי הקדימני ולא שלמתי מי

Israel stood up to pour out a complaint before their Father who is in heaven, saying: Many troubles you have cast upon us, a great burden and a great load. You said to us: Build me a house; even though you are building, occupy yourselves with this Torah. This is the answer of his servants.

For there was a great idleness for you from the exiles, and I longed: when shall I hear words of Torah from your mouths? For you did not do well that you took from my glory, and I was angry with you, and I arose and made a full end upon my city, and upon my house, and upon my sons. And I did not do well that I stood against you and sealed upon you a decree of judgment that would surely have stood for ever and to the ages of ages; and there would have been for me a contest of measure, which have no length: either two, or ten, or thirty, if by mighty acts up to a hundred; and it has gone. But you rebuked me. You did well; I accepted upon myself your rebuke.

For the sighs of Israel were sweet to me, and desire covered it. Your words were made gracious in my ears, and the sayings of your mouth are accepted. Occupy yourselves in the house of my choice, and the Torah shall not

קראני ולא עניתיו אמרו לפני משאלותי:

בתי גנזי ובתי אוצרותי ואין כל דבר חסר בהם אמרו משאלותיכם ותאות נפשיכם מיד תעשה כי אין עת כעת הזה ששהה נפשי עד שראיתי אתכם ואין זמן כזמן הזה שדבקה אהבתכם בלבי:

אני יודע מה אתם מבקשים ולבי הכיר מה אתם מתאוים תורה מרובה אתם מבקשים והמון למודים ורוב שמועות לשאול הלכה אתם מצפים ולהמקרב אתם מחמדין להרבות תורה להפלאות תושיה גבעות גבעות להפליא תלמוד בחוצות ופלפול ברחובות להרבות תורה כחול הים והלכות כעפרות תבל:

להושיב ישיבות בשערי לפרש מהם אסור והתר לטמא בהן את הטמא ולטהר בהן את הטהור להכשיר בהן את הכשר ולפסול בהן את הפסול להכיר בהן את החיים להורות לנדות מה יעשו לקשור קשרים בראשיכם ועטרות מלכות לכוף מלכים להשתחות לכם ולזקק רוזנים להשתטח לפניכם להפקיע שמכם בכל כיפה וזכרכם בכרכי הים להאיר פניכם כזריחת היום ובין

depart from your mouth. I am a master of wonders; I am a master of separation; I am called a master of wonder and miracles, a master of mighty acts. Before me miracles are stirred, and wonders before my throne. Who has preceded me, and I did not repay? Who has called me, and I did not answer him? Say before me my requests.

The houses of my treasures and the houses of my storehouses, and nothing at all is lacking in them. Say your requests and the desire of your souls; at once it shall be done. For there is no time like this time, that my soul tarried until I saw you, and there is no season like this season, that your love clave to my heart.

I know what you ask, and my heart has recognised what you desire. Abundant Torah you ask, and a multitude of learnings, and many traditions; to ask halakhah you look; and to be brought near you desire; to multiply Torah, to make wondrous sound wisdom, hills upon hills; to make learning wondrous in the streets and sharp disputation in the squares; to multiply Torah like the sand of the sea and halakhot like the dust of the earth.

To seat academies in my gates, to

עיניכם ככוכב הנוגה ואם תזכו לחותם זה להשתמש בכתר עם הארץ לא יהיה בכם וכסיל וטפש לא ימצא בכם:

אתם שמחים ומשרתי עצבים שרז זה אחד מן הרזים היוצאים מבית גנזי קול ישיבת שלכם כעגלי מרכבה לא בעמל לא ביגיעה אלא בשם חותם זה ובזכרון כתר נורא התאוה תאוה לכם והדאגה דאגה לכם רבים מתו מאנחותיכם ויוצא נשמתם על שמע קולכם:

עושר וממון מתגבר עליכם גדולי עולם ידבקו בכם משפחה שאתם נושאים ממנה וחסות מכל צדדיה המתברך בכם מבורך המשתבח בכם משובח מצדיקי רבים נקרין מזכי ברבות קורין אתכם קביעות חדשים מכם יצא ועבור שנים מערמת חכמתכם:

על ידיכם נשיאים נשמעים על פיכם אבות בית דין עומדים ראשי גליות אתם מעמידין שופטי עיירות מרשות שלכם תקנות עולם מכם תצא ואין מי חולק עליה מלחמה רבה נלחמו עמי משרתי קטיגור גדול מלאכי השרת זה תשובה שלו:

רז זה אל יצא מבית גנזיך וסתר

explain from them what is forbidden and what is permitted; to declare unclean by them the unclean and to declare clean the clean; to declare fit by them the fit and to declare unfit the unfit; to recognise by them the living; to instruct menstruants what they should do; to tie knots on your heads, and crowns of kingship; to compel kings to bow down to you, and to refine rulers to prostrate themselves before you; to make your name go out in every vault and your memory in the cities of the sea; to make your faces shine like the rising of the day, and between your eyes like the star Nogah. And if you are worthy of this seal, to make use of the crown, no am ha-arets will be among you, and no fool or dullard will be found among you.

You are glad, and my servants are grieved. For this secret is one of the secrets that go out from the house of my treasures. The sound of your academy is like the carts of the chariot, not by labour, not by toil, but by the name of this seal and by the remembrance of a fearsome crown. The desire is desire for you, and the care is care for you. Many have died from your sighs, and their breath goes out at the sound of your voice.

ערמה מאוצרותיך אל השם
בשמרם פארי אל תראה תרמה
בני אדם מדברותינו מגיע
מדורותינו בתורה במדה שאין
יגעין ובאין מן הדורות ואילך
יקימוה בעמל ובתשנוק גדול זהו
כבודך וזהו תפארתך כשהן
משבחין וסודרין לפניך קורין
בלבב שלם לך מתחננים בנפש
חפצה יעמוד בידינו מה שקרינו
ותקיים בידינו מה ששנינו יתפשו
כל מה שישמעו אזנינו יחזק
לבבינו נתיבות תלמוד ששמעו
מפי הרב אבל אם רז זה יצא
לפניך נשוו קטן כגדול וכסיל
כחכם זה תשובת עבדיו:

Wealth and money grow strong upon you; the great of the world will cleave to you; a family from which you take, and shelter from all its sides. Whoever is blessed in you is blessed; whoever is praised in you is praised. You are called 'justifiers of the many'; they call you 'meritors of creatures'. The fixing of months goes out from you, and the intercalation of years from the cunning of your wisdom.

By your hands the nesi'im are heard; at your mouth the fathers of the court stand; the heads of the exiles you appoint; the judges of the towns are from your authority; eternal ordinances go out from you, and there is none who disputes it. A great war my servants fought with me, a great accuser, the ministering angels. This is his answer.

This secret, let it not go out from the house of your treasures, nor the hidden cunning from your storehouses. Not the Name, in their keeping, my adornments. Let there not be seen, deceit of human beings, from our speeches. It reaches from our generations in the Torah, in a measure in which there are no toilers, and those who come from the generations onward will establish it with toil and with great straining. This is your glory

and this is your beauty, when they praise and set in order before you, reading with a whole heart, to you they supplicate with a willing soul: may what we have read stand in our hands, and what we have learned be established in our hands; may all that our ears hear be held fast; may the paths of study that they heard from the mouth of the teacher strengthen our heart. But if this secret goes out before you, the small will be made equal to the great and the fool to the wise. This is the answer of his servants.

PROVISIONAL DRAFT (PENDING SCHOLARLY REVIEW)





An orientation

This edition sets the verbatim Hebrew beside a fresh English rendering and a critical apparatus: a running commentary on the passage, notes on the controlled vocabulary and the rendering chosen for each term, and cross-references to the lexicon and to related sections. It is a provisional scholarly draft, released openly for correction and not yet reviewed by a credentialed editor.

Controlled terms noted in this passage: **kavod** (rendered as *glory*), **malach** (rendered as *angel*), **chotam** (rendered as *seal*), **merkavah** (rendered as *chariot*), **mayim** (rendered as *water*). For each, the apparatus carries the sense set and the reason for the rendering chosen.



The shape of the dialogue

Chapters 29 and 30 are one dialogue in three voices. In 29 §1 Israel complain that building the house and studying Torah is too great a burden. In 29 §2-4 God answers: he too did wrong, accepts their rebuke, and offers them whatever they ask. In 29 §5 and 30 §1 the request is set out: abundant Torah, academies, authority over kings, shining faces, and, 'if you are worthy of this seal', the use of the crown, with no ignorant person among them. In 30 §2-4 God describes what this will bring them and the war that the ministering angels fought with him over it. In 30 §5 the angels object, and the passage ends on their case: if this secret goes out, the small will be made equal to the great and the fool to the wise. The two closing formulas, 'This is the answer of his servants' (29 §1, 30 §5), are the source's own and are kept; who 'his servants' are in each is held open in the ambiguities.

I did not do well

29 §2 is the one place in the chapters where God says of himself 'I did not do well' (ואני לא עשיתי יפה) and 'I accepted upon

myself your rebuke' (קבלתי עלי תוכחתם). The edition renders the words as they stand and does not soften them. They sit beside an acknowledgement that Israel too 'did not do well', and the 'house', 'city' and 'sons' of the full end that God made (על עירי ועל ביתי ועל בני כלה) are the same nouns as in the tradition of b. Berakhot 3a (checked against the Aramaic) that God roars in the night-watches 'Woe that I have destroyed my house and burnt my palace and exiled my sons among the nations', and shakes his head when Israel answer 'May his great name be blessed' in the synagogues and study houses. The verbal overlap (ביתי, בני) is recorded; the edition does not claim that the author of the chapter knew that tradition. *Babylonian Talmud, Berakhot 3a (checked against the Aramaic, William Davidson edition via Sefaria)*

Scriptural echoes

Several phrases echo verses that were checked against the Hebrew text. 'The Torah shall not depart from your mouth' (ותורה מפיכם לא תמוש) is the idiom of Joshua 1:8 (לא ימוש ספר התורה הזה מפיך) and Isaiah 59:21. 'Who has preceded me, and I did not repay?' (מי הקדימני ולא שלמתי) is Job 41:3 (מי הקדימני ואשלם) with a negated verb, and 'Who has called me, and I did not answer him?' (מי קראני ולא עניתיו) echoes Isaiah 50:2 (קראתי ואין עונה) in the reverse direction: there God calls and none answers. 'Hills upon hills' (גבעות גבעות) and 'the dust of the earth' (עפרות תבל) are the vocabulary of the wisdom speech in

Proverbs 8:25-26 (גבעות, ראש עפרות תבל). ‘Justifiers of the many’ (מצדיקי רבים) is the phrase of Daniel 12:3 (מצדיקי הרבים), where it is parallel to ‘the wise shall shine like the brightness of the firmament’; it sits beside ‘your faces shine like the rising of the day’ in 30 §1. None of these is introduced by a citation formula, so the edition records them as echoes and does not claim a quotation. *Joshua 1:8; Isaiah 59:21; Job 41:3; Isaiah 50:2; Proverbs 8:25-26; Daniel 12:3 (verified against the Hebrew text)*

The catalogue of authority

30 §3-4 lists what the learned will hold: wealth and honour, the fixing of months and the intercalation of years, and authority over the nesi’im, the fathers of the court, the heads of the exiles and the judges of the towns, with ‘eternal ordinances’ that no one disputes. The edition renders the offices as the Hebrew gives them (‘heads of the exiles’ for ראשי גליות, ‘fathers of the court’ for אבות בית דין) and keeps נשיאים as nesi’im, since ‘princes’ is the house rendering of שרים. It does not identify the offices with any historical institution or date the catalogue; the passage is a statement of what the learned are said to be given, not a report.

Torah by a name not by toil

The mechanism in 30 §1-2 is that the academies’ work is done ‘not by labour, not by toil, but by the name of this seal and by

the remembrance of a fearsome crown'. The angels' reply in 30 §5 is that this is exactly what must be withheld: the Torah is to reach later generations 'with toil and with great straining', and a secret that makes study effortless would make the small equal to the great and the fool to the wise. A Torah acquired by a name and not by labour is the theme of the Prince-of-the-Torah traditions found elsewhere in the Heikhalot literature; the chapters do not name a Prince of the Torah, and the edition records the thematic connection only. The seal here is the 'seal' (חותם) of the glossary but is not the angelic seal of the seven-gate sequence.

The opaque clauses of 30 §5

30 §5 opens with a run of clauses that the edition renders as literally as the Hebrew allows and does not repair: אל השם בשמרם פארי, אל תראה תרמה בני אדם מדברותינו, מגיע מדורותינו בתורה במדה שאין יגעין. The first has no clear verb, 'my' in 'my adornments' (פארי) is a first-person suffix in the mouth of the angels, and the second may be a negative jussive ('let there not be seen') or a corruption. The English gives the plain lexical reading of each word and records the alternatives in the ambiguities; the tenor of the paragraph (the angels' plea that the secret be kept and Torah come by toil) is clear from what follows, but these three clauses are a print-collation matter and are listed for the editor.

Who is you

The English ‘you’ and ‘your’ are used for both numbers. In 29 §1 Israel address God, and the verbs are singular (הפלת, ‘you have cast’; אמרת, ‘you said’); the command they quote, ‘Build me a house … occupy yourselves with this Torah’, is God’s plural address to them (בנו, אתם בונים, עסקו). From 29 §2 to 30 §4 God speaks to Israel and the Hebrew is plural (כם, -תם-). In 30 §5 the Hebrew is singular (-ך): the angels speak to God, and ‘the house of your treasures’ is God’s own, the ‘house of my treasures’ of 29 §4 and 30 §2. The two closing formulas ‘This is the answer of his servants’ follow different speakers for that reason. A reader who takes the §5 forms as plural will read the angels as addressing Israel, which the Hebrew does not support.

Editorial decisions

- **house-vocabulary.** Vocabulary is held stable with chs. 8-16, 28 and 31: ‘throne’, ‘glory’ (כבוד), ‘beauty’ (תפארת) and ‘seal’ (חותם) as before; ‘prince’ is reserved for שר, so נשיא is transliterated nesi’im and not rendered ‘prince’; ‘ministering angels’ for מלאכי השרת and ‘accuser’ for the Greek loan קטיגור; ה’ does not occur in these chapters. British spelling is kept. ‘Am ha-arets’ and ‘halakhah’, ‘halakhot’ and ‘nesi’im’ are transliterated technical terms of the register; ‘academy’ renders ישיבה and ‘sharp disputation’ renders פלפול so that

no later technical sense is read back into the source. *(Hekhal Targum Project, 2026-11-05)*

- **numbers-and-the-measures.** The figures in 29 §2 (two, ten, thirty, a hundred) and the phrase 'to the ages of ages' are transcribed as the source gives them and are not computed. The sentence they sit in is recorded as a crux and is not repaired. *(Hekhal Targum Project, 2026-11-05)*
- **no-historical-claim.** The catalogue of authority in 30 §3-4 (the fixing of months, the nesi'im, the heads of the exiles) is rendered as the Hebrew gives it. The edition does not date the passage, does not identify its offices with any institution, and does not claim that it reflects a historical controversy between the academies and the visionaries; that reading is one of the scholarly relations of the frame and is left to the reader. *(Hekhal Targum Project, 2026-11-05)*
- **god-confesses.** God's 'I did not do well' (29 §2) is rendered without softening. The English does not read it as a literary device or as an expression of divine regret in a technical sense; it is what the Hebrew says. *(Hekhal Targum Project, 2026-11-05)*
- **vocabulary-collisions.** Several English words that the glossary excludes for one term render other Hebrew words in these chapters: 'creatures' (בריות, 'creatures' in the sense of created things, not חיות), 'angels' (מלאכי, not שרפים), 'beings'

(בני אדם, ‘human beings’, not חוות), ‘sea’ (ים, the ordinary noun, not מים) and ‘heaven’ (שמים, not פרדס). None of these renders the glossary term whose excluded list it appears in, and all are kept. *(Hekhal Targum Project, 2026-11-05)*

- **addressee-number.** The English does not mark singular and plural ‘you’. The number is recorded in the footnote ‘who-is-you’ and the the ambiguity note on “addressee” (ch. 2930), and no archaic ‘thou’ is introduced, to keep the register stable with the other chapters of the work. *(Hekhal Targum Project, 2026-11-05)*
- **correction-2026-11-08.** The FAQ and the footnote ‘who-is-you’ said that the Hebrew ‘you’ is plural throughout chapter 29. In 29 §1 Israel address God with singular verbs (הפלת, אמרת); only the command they quote is plural. Both now give the number section by section. *(Hekhal Targum Project, 2026-11-08)*

Heikhalot Rabbati 31: Enoch Who Is Metatron, Adonai the Small, and the Living Creature Named Israel

This edition presents the verbatim Hebrew text of the passage beside a fresh English rendering and a critical apparatus. It is a provisional scholarly draft, released openly for correction and not yet reviewed by a credentialed editor.

The apparatus carries a running commentary, notes on the controlled vocabulary and the rendering chosen for each term, any doctrinally-live ambiguity preserved with both readings, and cross-references to the lexicon. The original-language text is reproduced verbatim from the digital source credited in the provenance line of this page; any modern English translation still under copyright is cited as a comparand only.

To my servitors, to my servants: Do not trouble me in this matter. A secret that goes out from the house of my treasures and a hidden thing of cunning from my storehouses, I am revealing them to a beloved people; hidden from the days of the world and from the days of Genesis it was prepared for them, and it did not come up on my heart to give it to all these generations from the days of the world until now; for this generation it was kept, to be kept in it until the end of all generations. For "from evil to evil they went out, and me they did not know" (Jeremiah 9:2), because it slipped from their hearts, the exiles, and the words of Torah were as hard as bronze and as iron to them; it is fitting to use it, to bring Torah as water into your midst and as oil into your bones. So were Israel, against whom my anger burned, and I struck them, and the mountains trembled, and their carcass was as refuse in the land of the streets (Isaiah 5:25).

"With what shall I appease them, with what shall I console them, or what good measure is there in the house of my treasures, that I may console them? For I looked and saw silver and gold with me, silver and gold in the world; precious stones and pearls with me,

אל משרתי אל עבדי אל תטריחו
לפני בדבר זה רז יוצא מבית גנזי
וסתר ערמה מאוצרותי לעם אהוב
אני מגלה אותם להם גנוז מימות
עולם ומימי בראשית להם מתוקן
ולא עלה על לבי לתנותם לכל
הדורות הללו מימות עולם ועד
עכשיו לדור זה היה שמור
להשתמר בו עד סוף כל הדורות
כי מרעה אל רעה יצאו ואותי לא
ידעו (ירמיה ט ב) שנשמטו מלבן
הגליות והיו דברי תורה קשים
כנחשת וכברזל להם ראוי
להשתמש בו להביא תורה כמים
בקרבכם וכשמן בעצמותיכם כך
היו ישראל שחרה אפי בו והכתיו
ורגזו הרים והיתה נבלתם כסוחה
בארץ חוצות (ישעיה ה כה):

במה ארצנו במה אנחמנו או מה
מדה טובה בבית גנזי ואנחמנו כי
צפיתי וראיתי כסף וזהב עמי כסף
וזהב בעולם אבנים טובות
ומרגליות עמי אבנים טובות
ומרגליות בעולם אבל מה חסר
העולם רז זה וסתר זה שאינו
בעולם מדה של גאוה שיתגאו בו
בני:

אמר ר' עקיבא שמעתי קול יוצא
מתחת כסא הכבוד אומר ומה היה
אומר לקחתיו אחזתיו פקדתיו זה

precious stones and pearls in the world; but what does the world lack? This secret and this hidden thing which is not in the world: a measure of pride in which my sons may be proud."

Rabbi Akiva said: I heard a voice going out from beneath the throne of glory, saying; and what was it saying? "I took him, I held him, I appointed him: this is Enoch son of Jared, whose name is Metatron; and I took him from the sons of man and made for him a throne over against my throne; and how much is the measure of that throne? A thousand thousands of myriads of parasangs of fire; and I handed over seventy angels over against the seventy nations, and I entrusted into his hand every family above and every family below, and I arranged for him all the orders of creation; and I set his name Adonai the Small, whose name in gematria is seventy-one; and I gave him wisdom and understanding more than all the angels, and I made for him greatness more than all the ministering angels."

Rabbi Akiva said: Every day one angel stands in the middle of the firmament and opens and says: "YHWH is king", and all the host of the height answer after him,

חנוך בן ירד ששמו מטטרו"ן
ונטלתי אותו מבני אדם ועשיתי לו
כסא כנגד כסאי וכמה שיעור של
אותו כסא אלף אלפי רבבות
פרסאות של אש ומסרתי שבעים
מלאכים כנגד שבעים אומות
ופקדתי בידו כל פמליא של מעלה
וכל פמליא של מטה וסדרתי לו
כל סדרי בראשית ושמתי שמו
אדנ"י הקטן ששמו בגימטריא
שבעים ואחד ונתתי לו חכמה
ובינה יותר מכל המלאכים
ועשיתי לו גדולה יותר מכל
מלאכי השרת:

אמר ר' עקיבא בכל יום ויום
מלאך אחד עומד באמצע הרקיע
ופותח ואומר ה' מלך וכל צבא
מרום עונין אחריו עד שמגיע
לברכו כיון שמגיע לברכו חיה
אחת יש ששמה ישראל וחקוק על
מצחה עמי לי עומד באמצע
הרקיע ואומרת ברכו את ה'
המבורך וכל שרי מעלה עונין
אחריה ברוך ה' המבורך לעולם
ועד עד שלא יגמור דבריו
רועשים ורועדים האופנים
ומרעידים את כל העולם ואומרים
ברוך כבוד ה' ממקומו ואותה חיה
עומדת באמצע הרקיע עד
שרועדים כל שרי מעלה וטפסרים
וגדודים וכל המחנות וכל אחד
ואחד בעמדו אומר לחיה שמע

until he reaches “Bless”. When he reaches “Bless”, there is one living creature whose name is Israel, and engraved on her forehead is “my people, for me”, who stands in the middle of the firmament and says: “Bless YHWH, the Blessed”, and all the princes of the height answer after her: “Blessed be YHWH, the Blessed, for ever and ever”. Before he finishes his words, the wheels quake and tremble, and make the whole world tremble, and say: “Blessed be the glory of YHWH from his place”; and that living creature stands in the middle of the firmament until all the princes of the height, and the commanders, and the troops, and all the camps tremble, and each one in his place says to the living creature: “Hear, Israel, YHWH our God, YHWH is one” (Deuteronomy 6:4).

Rabbi Ishmael said: Thus said Rabbi Akiva in the name of Rabbi Eliezer the Great: Our fathers did not accept upon themselves to set a stone upon a stone in the sanctuary until they had compelled the King of the world and all his servitors, and these attended to them, and he revealed to them the secret of the Torah, how they should do it and how they should use it. At once the holy spirit appeared from the great entrance which is in the house of YHWH,

ישראל ה׳ אלקינו ה׳ אחד (דברים ו ד):

אמר ר׳ ישמעאל כך אמר ר׳ עקיבא משום ר׳ אליעזר הגדול לא קבלו עליהם אבותינו לשום אבן על אבן בהיכל עד שכפו למלכו של עולם וכל משרתיו ונזקקו להם וגילה להם סודה של תורה היאך יעשוהו והיאך ישתמשו בו מיד הופיע רוח הקדש ממבוי הגדול אשר בבית ה׳ שלא ירדה ולא שרתה שכינה בבית קדשי הקדשים מפני הגזרה וכיון שראו את הכסא הכבוד שנתסלסל ועמד בין האולם והמזבח שאף על פי שער בנוי:

for the Shekhinah had not descended and had not dwelt in the house of the Holy of Holies because of the decree; and when they saw the throne of glory exalted and standing between the porch and the altar, although a SA'AR was built.

PROVISIONAL DRAFT (PENDING SCHOLARLY REVIEW)





An orientation

This edition sets the verbatim Hebrew beside a fresh English rendering and a critical apparatus: a running commentary on the passage, notes on the controlled vocabulary and the rendering chosen for each term, and cross-references to the lexicon and to related sections. It is a provisional scholarly draft, released openly for correction and not yet reviewed by a credentialed editor.

Controlled terms noted in this passage: **metatron** (rendered as *metatron*), **kisei-ha-kavod** (rendered as *throne-of-glory*), **kavod** (rendered as *glory*), **chayyot** (rendered as *living-creatures*), **ofanim** (rendered as *wheels*), **malach** (rendered as *angel*), **heikhal** (rendered as *sanctuary*), **mayim** (rendered as *water*). For each, the apparatus carries the sense set and the reason for the rendering chosen.



Enoch who is metatron

§3 is the passage in which Heikhalot Rabbati itself identifies Enoch with Metatron: a voice from beneath the throne of glory says ‘I took him, I held him, I appointed him: this is Enoch son of Jared, whose name is Metatron’, echoing the ‘took’ of Genesis 5:24 (Enoch ‘was not, for God took him’). The voice then lists what Metatron receives: a throne over against God’s own, of a measure given as ‘a thousand thousands of myriads of parasangs of fire’ (transcribed as given, not computed); seventy angels over against the seventy nations; every family above and below; all the orders of creation; wisdom and understanding beyond all the angels; and the name ‘Adonai the Small’. The edition does not render the name as ‘Lesser YHWH’ and does not equate it with that strand, which the lexicon page for Metatron discusses; it records that the passage’s own title is ‘Adonai the Small’ and that it says the name’s gematria is seventy-one. By the standard values the edition computed on 2026-11-05, Adonai (אדני) is 65, ‘the Small’ (הקטן) is 164, together 229, and Metatron (מטטרון) is 314, the same as Shaddai (שדי); the stated seventy-one matches none of these, and the figure is kept as the witness gives it and flagged (the ambiguity note on “gematria” (ch. 31)). The identification is the source’s; this edition makes no claim about its date or its relation to 3

Enoch. A blind reader that saw only the English, and that also tested 'YHWH the Small' (26 + 164 = 190), found independently that none of the names adds to seventy-one; the source has Adonai (אדנ"י, with the gershayim of a name-form) and not YHWH. *Scholem, Gershom 1960*; *Schäfer, Peter 1992*; *Odeberg, Hugo 1928*

The secret kept for this generation

§§1-2 are the voice of God, to his servitors, on a secret kept 'for this generation' and revealed to 'a beloved people'; the secret is the lack the world has, 'a measure of pride in which my sons may be proud'. Three scriptural echoes are checked against the Hebrew text. The source quotes Jeremiah 9:2 ('from evil to evil they went out, and me they did not know') exactly, and an automatic check against the text of the Tanakh confirmed it. It quotes Isaiah 5:25 with a departure: the received text reads 'their carcass was as refuse in the MIDST of the streets' (בקרב חוצות) and the source reads 'in the LAND of the streets' (בארץ חוצות); the body keeps the source's wording and this note records the departure, which an automatic check against the text of the Tanakh also left unresolved. And 'to bring Torah as water into your midst and as oil into your bones' reuses the imagery of Psalm 109:18, where a curse enters 'like water into his inward parts and like oil into his bones'; the source does not cite it, and here the image is turned from curse to Torah. Intertextual

relation: echo, with the Isaiah departure recorded. The source also recasts the verse into the divine first person: where Isaiah 5:25 has ‘the anger of YHWH burned against his people, and he stretched out his hand against them and struck them’, the source has ‘my anger burned’ and ‘I struck them’. The wording of the departure and of the recasting is the source’s and is kept. *Jeremiah 9:2; Isaiah 5:25; Psalm 109:18 (verified against the Hebrew text)*; *Halperin, David 1988*

The living creature israel

§4 has a daily liturgy in the firmament: an angel opens with ‘YHWH is king’ (the opening of Psalms 93 and 97, checked), the host answers, and at ‘Bless’ a living creature named Israel, with an inscription on her forehead, stands in the middle of the firmament and calls ‘Bless YHWH, the Blessed’, which the princes of the height answer; then the wheels quake and say ‘Blessed be the glory of YHWH from his place’, the formula of Ezekiel 3:12 (checked, and uncited in the source); and each one says to the creature ‘Hear, Israel, YHWH our God, YHWH is one’ (Deuteronomy 6:4, cited and verified). The sequence follows the order of the human call to prayer and its response, and the Shema is addressed by the angelic orders to the creature who bears Israel’s name, so that the heavenly host recites to Israel’s counterpart the verse Israel recites. The inscription ‘my people, for me’ (עמי לי) is a crux (the ambiguity note on “ami li”

(ch. 31)). ‘Before he finishes his words’ (עד שלא יגמור דבריו) is the idiom of ‘before’, read as at ch. 13 §4. The edition records the liturgical order and takes no position on whether the passage reflects a practice. *Psalm 93:1; 97:1; Ezekiel 3:12; Deuteronomy 6:4 (verified against the Hebrew text)*; *Elior, Rachel 2004*

The throne between the porch and the altar

§5 is a rabbi’s tradition (R. Ishmael reporting R. Akiva reporting R. Eliezer the Great) about the building of the Temple: ‘our fathers’ would not set stone on stone until they had compelled the King of the world and all his servitors, who attended to them and revealed the secret of the Torah; at once the holy spirit appeared from ‘the great entrance which is in the house of YHWH’, and they saw the throne of glory standing ‘between the porch and the altar’. The place ‘between the porch and the altar’ is that of Joel 2:17, where the priests weep, and Ezekiel 8:16 (both checked against the Hebrew text); ‘the great entrance which is in the house of YHWH’ is the place at which R. Ishmael assembles the Sanhedrin in ch. 16 §2 (‘the third great entrance’), an echo of Jeremiah 38:14. The final clause, ‘although a SA’AR was built’, is a crux and is left untranslated (the ambiguity note on “saar” (ch. 31)). The edition records the link to ch. 16 and does not claim that the two chapters describe one scene. *Joel 2:17; Ezekiel 8:16 (verified against the Hebrew text)*; *Boustan, Ra’anan S. 2005*

Editorial decisions

- **house-vocabulary.** Vocabulary is held stable with chs. 8-16: 'Son of the proud' does not occur here; 'throne of glory', 'Prince of the Presence' (not used here), 'wheels', 'princes of the height' (שרי מעלה) with sar rendered 'prince', British spelling, ה' as 'YHWH'. פמליא is rendered 'family' (as פמיליות at ch. 14 §2). The metre of §4 (the responses) is kept in the quoted forms: 'YHWH is king', 'Bless', 'Bless YHWH, the Blessed'. *(Hekhal Targum Project, 2026-11-05)*
- **god-forbidden-rendering.** 'God' in the quotation of Deuteronomy 6:4 ('YHWH our God', אלקינו) renders אלקים, not kavod, and is kept. *(Hekhal Targum Project, 2026-11-05)*
- **scope-and-the-seam.** Chapter 31 lies within Heikhalot Rabbati proper: the Smith/Scholem English covers chs. 1-32:3 and the work ends at ch. 32; chs. 33-40 are Sefer Zerubbabel. The Hebrew of ch. 31 names R. Akiva, R. Ishmael and R. Eliezer the Great and carries none of the Zerubbabel cast (Menahem ben Ammiel, Nehemiah ben Hushiel, Armilus), checked on 2026-11-05. Ch. 32, which also names Metatron, is NOT treated here: it lies at the seam and needs the three-point identity sample before any edition. *(Hekhal Targum Project, 2026-11-05)*

- **citations-disclosure.** Every work cited was web-verified for author, title, publisher and year on 2026-07-25, except Odeberg 1928, which is cited as listed on the lexicon page for Metatron and has not been separately checked. No page loci are given. The scriptural loci (Jeremiah 9:2; Isaiah 5:25; Psalm 109:18; Psalm 93:1; Psalm 97:1; Ezekiel 3:12; Deuteronomy 6:4; Joel 2:17; Ezekiel 8:16; Genesis 5:24 is named from the text and was not separately checked) were checked against the Hebrew text on 2026-11-05. The gematria values are the edition's computation. Status stays machine-assisted pending editor verification. *(Hekhal Targum Project, 2026-11-05)*
- **source-witness.** Source text is the Wertheimer recension as transcribed on Sefaria (versionSource hebrew.grimoar.cz, licence tag 'unknown'); the underlying Wertheimer print (1893-97) is public domain by age. Print collation is outstanding. The English of Smith, corrected by Scholem and transcribed by Karr, shown beside the Hebrew on Sefaria, is a copyrighted comparand. For this chapter only the Hebrew was shown before drafting. *(Hekhal Targum Project, 2026-11-05)*
- **holy-spirit-forbidden-for-malach.** 'Spirit', which the glossary does not use for malach, stands in 'the holy spirit appeared' (§5). The word renders רוח הקדש (ruach ha-

qodesh), not מלאך, and no other English is available for it; it is kept. *(Hekhal Targum Project, 2026-11-05)*

- **reconciliation-2026-11-05.** Blind back-translation and adjudication run 2026-11-05. No error was found in the body. Three further ambiguities were recorded from the blind reader's doubts (an incomplete final sentence, the particle שלא, the recipient of the seventy angels), and two footnotes were sharpened. The blind reader independently confirmed the gematria mismatch. The blind reader's suggestion that 'compelled' renders an adjuration verb was not adopted (the Hebrew has כפו). *(Hekhal Targum Project, 2026-11-05)*

Colophon

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