HEKHAL · READER'S EDITION

מסכת היכלות

Massekhet Hekhalot

The Tractate of the Palaces: Hebrew and English, every chapter, with the full apparatus

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

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

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About this edition

This volume gathers every part of *Massekhet Hekhalot* published on Hekhal as of 2026-11-14, in order. Each part keeps its own apparatus and notes.

Hebrew from J.D. Eisenstein, Otzar Midrashim (New York, 1915), Hekhalot section, Massekhet Hekhalot, which reprints A. Jellinek, Bet ha-Midrasch II (1853) and the Arzei Levanon print; taken from Sefaria (public domain), fetched 2026-11-10. The Hebrew letters are Eisenstein's, unchanged. His editorial notes, set in small type in his print, are removed from the Hebrew and reported in the notes; words he prints in brackets inside the text are kept as printed; a sentence he reports as an addition of the Arzei Levanon print at the end of chapter 5 is reported in the notes and not printed in the text. The division into paragraphs is Hekhal's, and a dash that Eisenstein prints to open a new section is shown as a paragraph break. A collation against Jellinek's print and against Herrmann's critical edition (1994) is still an open editor item.

TRADITION	jewish-mysticism
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TRANSLATION	Hekhal Targum Project (machine-assisted draft; pending scholarly review)
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> 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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Massekhet Hekhalot 1; the Holy One and His throne, high and exalted

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 Holy One, blessed be He, is high and exalted, and His throne too is high and exalted. And whence [do we know] that the Holy One, blessed be He, is called 'high and exalted'? For it is said: 'Thus says YHWH, high and exalted.' And whence that His throne too is high and exalted? For it is said: 'And I saw YHWH sitting upon a throne high and exalted.' The Holy One, blessed be He, is called Righteousness (tzedek), for it is said: 'I, YHWH, speak righteousness,' etc. And whence that His throne too is called Righteousness? For it is said: 'Righteousness and justice are the foundation of Your throne.' The Holy One, blessed be He, is called Justice (mishpat), for it is said: 'For a God (Elohei) of justice is YHWH'; and His throne too is called Justice, for it is said: 'For there sat thrones for justice.' The Holy One, blessed be He, is called Truth (emet), for it is said: 'And YHWH Elohim is truth'; and His throne too is called Truth, for it is said: 'And a throne is established in lovingkindness, and He sits upon it in truth.' The Holy One, blessed be He, is called Glory (kavod), for it is said: 'And the King of glory shall come in'; and His throne too is called Glory, for it is said: 'A throne of glory, on high from the first.'

הקב"ה רם ונשא ואף כסאו רם ונשא. ומנין שהקב"ה נקרא רם ונשא שנאמר כה אמר ה' רם ונשא, ומנין שאף כסאו רם ונשא שנאמר וארא את ה' יושב על כסא רם ונשא. הקב"ה נקרא צדק שנאמר אני ה' דובר צדק וגו'. ומנין שאף כסאו נקרא צדק שנאמר צדק ומשפט מכון כסאך. הקב"ה נקרא משפט שנאמר כי אלהי משפט ה', ואף כסאו נקרא משפט שנאמר כי שמה ישבו כסאות למשפט. הקב"ה נקרא אמת שנאמר וה' אלהים אמת, ואף כסאו נקרא אמת שנאמר והוכן בחסד כסא וישב עליו באמת. הקב"ה נקרא כבוד שנאמר ויבא מלך הכבוד, ואף כסאו נקרא כבוד שנאמר כסא כבוד מרום מראשון.

יבא מלך הכבוד וישב על כסא הכבוד בהיכל הכבוד שנאמר ובהיכלו כלו אומר כבוד. הקב"ה נקרא קדוש שנאמר קדוש ק"ק ה' צבאות מלא כל הארץ כבודו, ואף כסאו נקרא קדוש שנאמר אלהים ישב על כסא קדשו. יבא מלך הקדוש וישב על כסא הקדוש בסוד קדושים רבה שנאמר אל נערץ בסוד קדושים רבה.

כמה כסאות יש לו לקב״ה, יש לו כסא נכון שנאמר נכון כסאך מאז, יש לו כסא צדק ומשפט שנאמר צדק ומשפט מכון כסאך, יש לו כסא חסד שנאמר והוכן בחסד כסא, יש לו כסא יה שנאמר כי יד על כס יה, יש לו כסא כבוד שנאמר כסא כבוד מרום מראשון, יש לו כסא אמת שנאמר והוכן בחסד כסא וישב עליו באמת, יש לו כסא קדוש שנאמר אלהים ישב על כסא קדשו, יש לו כסא עולם שנאמר כסאך אלהים עולם ועד, יש לו כסא רחמים שנאמר לה׳ אלהינו הרחמים והסליחות, יש לו כסא מלוכה שנאמר והיתה לה׳ המלוכה, יש לו כסא רם ונשא שנאמר וארא את ה׳ יושב על כסא רם ונשא.

יבא רם ונשא וישב על כסא רם ונשא יתברך ויתעלה ויתרומם על כל ברכה ותהלה.

Let the King of glory come and sit upon the throne of glory in the palace of glory, as it is said: ‘And in His palace all of it says: Glory!’ The Holy One, blessed be He, is called Holy (kadosh), for it is said: ‘Holy, holy, holy is YHWH Tzeva’ot; the whole earth is full of His glory’; and His throne too is called Holy, for it is said: ‘Elohim sits upon the throne of His holiness.’ Let the holy King come and sit upon the holy throne in the great council (sod) of the holy ones, as it is said: ‘El, dreaded in the great council of the holy ones.‘

How many thrones does the Holy One, blessed be He, have? He has a throne established, as it is said: ‘Your throne is established from of old.’ He has a throne of righteousness and justice, as it is said: ‘Righteousness and justice are the foundation of Your throne.’ He has a throne of lovingkindness (chesed), as it is said: ‘And a throne is established in lovingkindness.’ He has a throne of Yah, as it is said: ‘For a hand upon the throne (kes) of Yah.’ He has a throne of glory, as it is said: ‘A throne of glory, on high from the first.’ He has a throne of truth, as it is said: ‘And a throne is established in lovingkindness, and He sits upon it in truth.’ He has a holy throne, as

it is said: ‘Elohim sits upon the throne of His holiness.’ He has a throne of eternity (olam), as it is said: ‘Your throne, Elohim, is forever and ever.’ He has a throne of mercy (rachamim), as it is said: ‘To YHWH our God (Eloheinu) belong the mercies and the forgivenesses.’ He has a throne of kingship (melukhah), as it is said: ‘And the kingship shall be YHWH’s.’ He has a throne high and exalted, as it is said: ‘And I saw YHWH sitting upon a throne high and exalted.‘

Let the High and Exalted One come and sit upon the throne high and exalted; may He be blessed, and elevated, and exalted above all blessing and praise.

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*), **kisei-ha-kavod** (rendered as *throne-of-glory*), **heikhal** (rendered as *palace*), **kedushah** (rendered as *kedushah-hymn*). For each, the apparatus carries the sense set and the reason for the rendering chosen.

⁂

Merkavah ascent modes

The passage works in three ways. (1) As hymn, the dominant one. Each section closes in a doxology ('let the King of glory come and sit …'), and the passage ends with the formula yitbarakh ve-yit'aleh ve-yitromam. (2) As prologue: as the opening of Massekhet Hekhalot, the passage sets the subject of the tractate, the throne and its occupant, before any description of palaces. (3) As exegesis: the throne-substrate here is Isaiah 6:1-3 together with Psalms, not Ezekiel 1. No hashmal, chayyot or ofanim appear, and the kisse ram ve-nisa of Isa 6:1 frames the passage at both ends. There is no account of an ascent and no angelic seals: there is no yored merkavah, no gate and no seal. The seven-palace geography is only implied by be-heikhal ha-kavod.

Minayin prooftext

The passage's formula is u-minayin … she-ne'emar, 'and whence [do we know] …? For it is said'. This is the standard rabbinic proof-text query. Its argument is a structural parallel: whatever

the Holy One ‘is called’ (nikra), His throne ‘is also called’ (ve-af kis’o nikra). The parallel works like a hekkesh (analogical juxtaposition), but the source never names a middah, so the identification is editorial only. The derash is aggadic and theological, not halakhic, so no de’oraita/de’rabanan question arises. Each proof-text keeps its plain sense (Ps 122:5 is about the Davidic thrones of judgment in Jerusalem, and Ps 29:9 about the Temple). The derash moves these verses onto the heavenly throne without erasing their plain sense. No named tanna or amora appears, so there is no citation chain to preserve.

Pardes anachronism

PaRDeS is a 13th-c. Kabbalistic category and is not the passage’s own hermeneutic. It is applied here only in the notes, and only retrospectively. The plain-sense substrate is a set of verses about the throne. The derash level is the rabbinic proof-text parallel. Remez and sod are not stated in the source. A later Kabbalistic reader would hear two things. First, sod in be-sod kedoshim rabbah (Ps 89:8) as ‘secret’. Second, the attribute series tzedek / mishpat / chesed / emet / rachamim / melukhah as sefirotic code (chesed, din/mishpat, emet = Tiferet, melukhah = Malkhut). Both identifications are kept out of the body. No gematria is performed.

Idel indigenist

The attribute catalogue of the throne-list (chesed, tzedek, mishpat, emet, rachamim, melukhah) strongly tempts a reading through later sefirotic lists. Idel's caution applies: the list is rabbinic attribute-theology built from proof-texts, and it comes centuries before any sefirotic system. Any lines of influence running from such lists, usually placed in the Geonic period, to the Bahir should be argued, not assumed. *Moshe Idel 1988*

Halperin literary

The passage is entirely made of verses: every claim about the throne is generated by a scriptural proof-text. That supports reading this tractate as exegesis turned into description, not as a record of practice. Note that the throne-substrate here is Isaiah 6 and the Psalms of enthronement (Ps 24, 29, 47, 89, 93), not Ezekiel 1. The Isaiah 6 and Kedushah link fits Halperin's argument that throne-exegesis grew in synagogue liturgy and homiletics. *David J. Halperin 1988*

Scholem davila

This passage has no practitioner and no technique. Davila's scribal-class reading fits the catalogue form ('He has a throne of X … He has a throne of Y'), which looks like scribal compilation and list-making. Boustan's martyrological reading does not

apply: no R. Ishmael or R. Akiva narrator-frame appears in this passage. Wolfson's visionary reading is also only weakly engaged: the sole verb of seeing is the cited va-er'eh of Isa 6:1, with no tzefiyah vocabulary. *James R. Davila 2001*

Scriptural citations departures

Proof-texts, in order (the references are editorial; the source gives none): Isa 57:15; Isa 6:1; Isa 45:19; Ps 89:15 (cf. Ps 97:2, which reads kis'o, His throne); Isa 30:18; Ps 122:5; Jer 10:10; Isa 16:5; Ps 24:7 (cf. 24:9); Jer 17:12; Ps 29:9; Isa 6:3; Ps 47:9; Ps 89:8; Ps 93:2; Exod 17:16; Ps 45:7; Dan 9:9; Obad 1:21. Departures from the received text, kept as the source gives them: (a) Isa 57:15 in the Masoretic Text reads ki khoh amar ram ve-nisa ('for thus says the High and Exalted One'), with no divine Name. The source reads ko amar ה׳ ram ve-nisa. Adding the Name changes the epithet's syntax: 'high and exalted' now describes YHWH directly, which is exactly what the proof needs. This may be a deliberate exegetical bending or a slip influenced by the common formula ko amar YHWH. (b) In Isa 6:1 and Dan 9:9 the Masoretic Text has Adonai, while the source has ה׳ (see the recorded doubt on the abbreviation ה׳ in 'ואראה את ה׳ יושב / לה׳ אלהינו'). (c) Isa 6:3 is given in the scribal abbreviation קדוש ק"ק; it is rendered in full ('Holy, holy, holy'). (d) Ps 24:7 is quoted as ויבא for MT ve-yavo, a spelling matter only. Exod 17:16 keeps the defective kes and the short Name Yah exactly as in the Masoretic

Text. The rabbinic tradition (Tanhuma, Ki Tetze) reads the shortened throne-word and Name as signs of an incomplete throne. That reading is not invoked here, but it may explain why the verse is in the list.

Yavo rewriting

The refrain yavo melekh ha-kavod ve-yeshev al kisse ha-kavod reworks Ps 24:7 (ve-yavo melekh ha-kavod). The psalm's entry procession becomes an enthronement in 'the palace of glory', using Ps 29:9. The same pattern is used for kadosh (Ps 89:8) and finally for ram ve-nisa (Isa 6:1). Each section's terms are gathered into one doxology, and the passage ends with a formula close to the Kaddish (yitbarakh ve-yit'aleh ve-yitromam), which marks the hymnic-liturgical register.

editions

The Hebrew translated here is that of J.D. Eisenstein, Otzar Midrashim (New York, 1915), as given on Sefaria. Eisenstein names his sources as Arzei Levanon and Bet ha-Midrasch, part 2. Klaus Herrmann, Massekhet Hekhalot (1994), is a critical edition with a German translation; it has not been collated for this page and is not quoted. *Klaus Herrmann 1994*

Isaiah 57 15 name and psalm 122 5

Two proof-texts in the first section are bent to fit the argument. First, Isa 57:15 reads in the received text ‘For thus says the High and Exalted One’ (כה אמר רם ונשא), with no divine Name. The source adds the Name (ה׳), so that ‘high and exalted’ no longer stands alone as the speaker but becomes a title attached to God, in effect a divine name. This is what the proof needs: it sets out to show that the Holy One ‘is called’ high and exalted. Second, the proof that His throne is called Justice is Ps 122:5, ‘For there sat thrones for justice’, which in the psalm speaks of the thrones of the house of David in Jerusalem. The tractate applies these earthly royal thrones to God’s throne. Both points are recorded here only; the body follows the source as it stands.

Throne proof texts without throne

In the list of thrones, three proofs need comment. The ‘throne of Yah’ rests on Exod 17:16, ‘For a hand upon the kes of Yah’. In the verse the phrase is obscure, and kes is not the ordinary word for throne; the tractate takes it as throne, following the rabbinic reading of the verse, and builds a ‘throne of Yah’ from it. The proofs for the throne of mercy (Dan 9:9, ‘To YHWH our God belong the mercies and the forgivenesses’) and the throne of kingship (Obad 1:21, ‘And the kingship shall be YHWH’s’) do not mention a throne at all. Here the derash supplies the throne from the attribute: whatever God possesses, His throne is assumed to possess too, carrying over the rule of the first section.

This supports reading the list as a catalogue of throne-names drawn from divine attributes rather than a collection of verses about thrones.

Sod council

Sod in be-sod kedoshim rabbah is rendered ‘council’. In Ps 89:8 the plain sense is the heavenly ‘council’ of holy ones, the divine assembly. The angelic-court setting of the doxology (‘let the holy King come and sit … in the great council’) makes ‘council’ the operative sense. The ‘secret’ sense, and the 13th-c. PaRDeS sense of sod as the esoteric level, are anachronistic as the sense of the English text and are kept to the notes.

Ram ve nisa

Ram ve-nisa (רם ונשא) is rendered ‘high and exalted’. The phrase is adjectival in Isa 6:1 (a throne ram ve-nisa) and a substantive epithet in Isa 57:15 and in the closing doxology (yavo ram ve-nisa, ‘let the High and Exalted One come’). Both functions are kept, so the reader can see the same pair moving between the King and the throne.

Editorial decisions

- **ה׳.** ה׳ is rendered ‘YHWH’ throughout so the specific Name is kept, and קדוש ק”ק ה׳ צבאות is rendered ‘Holy, holy, holy is

YHWH Tzeva'ot'. Elohim, El, Eloheinu/Elohei and Yah are transliterated, or given with transliteration in parentheses, and are not flattened to 'God'.

- **scripture references.** Chapter:verse references are kept out of the body because the source gives none. They are listed in the note on the proof-texts and their departures from the received text.
- **attribute names.** Attribute-epithets (tzedek, mishpat, emet, kavod, kadosh, chesed, olam, rachamim, melukhah) are given in English with the Hebrew in parentheses on first use. This keeps visible the lexical identity the derash depends on.
- The throne-list is not counted or numbered in the body, because the source gives no total.

Manuscript variants

- **MT Isa 57:15**: כי כה אמר רם ונשא (no divine Name): The source inserts ה׳. This makes 'high and exalted' predicate the Name directly, which the proof requires. Kept in the body.
- **MT Isa 6:1; MT Dan 9:9**: אדני / לאדני (Adonai) for the source's ה׳: Either a scribal levelling of divine-name abbreviations or a deliberate substitution. See the recorded doubt on the abbreviation ה׳ in 'וראה את ה׳ יושב / לה׳ אלהינו'.

Massekhet Hekhalot 2; the measure of the throne and the seventy thrones, crowns and sceptres

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כסא רם ונשא ארכו ת״ת אלפים רבבות פרסאות, ורחבו חמש מאות אלפים רבבות פרסאות, ועביו שלש מאות אלפים רבבות פרסאות. וחשבונות הללו בפרסאות של הקב״ה יתʼ שמו וישתבח זכרו, וכל פרסה ופרסה שלו אלפים באמה והאמה שלו דʼ זרתות וזרת שלו מסוף העולם ועד סופו שנאמר מי מדד בשעלו מים ושמים בזרת תכן. שבעים כסאות של מלכות יש לו להקב״ה מעין כסאי מלכיות שבעולם כנגד שבעים אומות שבעולם, ושבעים כתרי כבוד יש לו מעין כתרי כבוד [שיש בעולם] כנגד שבעים לשונות שבעולם, ושבעים שרביטין של ממשלות יש לו מעין שרביטין שיש בעולם וכנגד שבעים כתרים של כבוד שיש לו בעולם.

וכלם אינן אלא משלו, וכל מלכי ארץ וכל רוזני תבל אינן אוכלים (נהנים) גדולה ומלכות בעולם אלא משלו, והוא אינו חסר כלום ממלכותו וממשלתו, אבל כסא הכבוד עצמו אינו מנחיל אותו אלא ליראיו בלבד שנאמר וכסא כבוד ינחילם.

A throne high and exalted: its length is eight hundred (ת״ת) thousand myriads of parasangs, and its breadth five hundred thousand myriads of parasangs, and its thickness three hundred thousand myriads of parasangs. And these reckonings are in the parasangs of the Holy One, blessed be He, may His name be exalted and His remembrance be praised, and each and every parasang of His is two thousand by the cubit, and His cubit is four spans, and His span is from the end of the world to its end, as it is said: ‘Who has measured the waters in the hollow of His hand, and meted out the heavens with the span?’ (Isa 40:12). Seventy thrones of kingship has He, the Holy One, blessed be He, after the likeness of the thrones of the kingdoms that are in the world, corresponding to the seventy nations that are in the world; and seventy crowns of glory has He, after the likeness of the crowns of glory [that are in the world], corresponding to the seventy tongues that are in the world; and seventy sceptres of dominions has He, after the likeness of the sceptres that are in the world, and corresponding to the seventy crowns of glory that He has in the world.

And all of them are nothing but

from what is His; and all the kings of the earth and all the princes of the world do not eat (enjoy) greatness and kingship in the world except from what is His; and He lacks nothing at all of His kingship and His dominion. But the throne of glory itself He bequeaths to none except to those who fear Him alone, as it is said: 'and a throne of glory He shall cause them to inherit' (1 Sam 2:8).

PROVISIONAL DRAFT (PENDING SCHOLARLY REVIEW)





An orientation

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

⁂

Merkavah ascent modes

The passage works exegetically (driven by Isaiah, not Ezekiel), in a hymnic register, and in the reflective, programmatic manner of a prologue. There is no palace passage, no seal and no gate-guardian scene. The passage is a cosmological-metrological description of the throne, followed by a statement of who may inherit it. The throne is introduced in the words of Isa 6:1 (kisse ram ve-nisa, 'a throne high and exalted'), not Ezek 1:26. Its measurements follow the logic of Shiur Qomah: absurdly large units, and a divine span that stretches 'from the end of the world to its end'. The closing line about inheritance is reflective and programmatic, as in a prologue: the throne of glory is granted only to 'those who fear Him'.

Kisse ram ve nisa

Isa 6:1: 'I saw the Lord sitting upon a throne high and exalted' (al kisse ram ve-nisa). The source drops the seated figure and the Name, and keeps only the throne. This is exegesis turned into description: Isaiah's adjectives 'high and exalted' are converted into literal measurements of length, breadth and thickness. The Isaiah throne-vision is generative here in the same way Ezekiel 1 is elsewhere in the corpus. *David J. Halperin 1988*

Tav tav numeral

ת״ת is ordinary alphabetic number notation: tav (400) + tav (400) = 800. A caution: in later Kabbalistic texts ת״ת is the standard abbreviation for Tif'eret, a sefirah. That reading would be an anachronism here, since the text comes before the sefirotic system. The body renders the number, not the sefirah. The total is literally 800,000 myriads (8 x 10^9) of parasangs. *Moshe Idel 1988*

Divine metrology

The chain of units (parasang, cubit, span), ending in a span 'from the end of the world to its end' and backed by Isa 40:12, is the typical Shiur Qomah move: Isa 40:12 is the standard prooftext for the cosmic measure of the divine span. 'Two thousand by the cubit' (alpayim ba-ammah) echoes Num 35:5 and Josh 3:4, the source of the rabbinic 2,000-cubit measure (the Sabbath limit; also the length of a mil). In standard rabbinic measurement a parasang is four mil, i.e. 8,000 cubits, so equating 'His parasang' with 2,000 cubits is either a compression or a deliberate non-human scale. The units are built out of verses (Isa 40:12, Num 35:5), not out of vision.

Isa 40 12 citation

This is aggadic derash, layered on the plain sense: the source quotes Isa 40:12 (mi madad be-sha'olo mayim ve-shamayim ba-

zeret tikken) exactly as the Masoretic text has it, cut off after tikken. The plain sense is a rhetorical question about God's incomparable power. The derash reads 'span' (zeret) as a literal divine measuring unit, which grounds the metrology. Mayim ('waters') here is the cosmological waters, not the 'water, water' test passage.

Seventy nations tongues

The seventy nations and seventy tongues follow the rabbinic reading of the Table of Nations (Gen 10) and Deut 32:8 (the boundaries of the peoples set 'according to the number of the sons of Israel / of God'). The triad of throne, crown and sceptre sets a heavenly regalia against each earthly sovereignty. This is aggadic derash; it is not systematised into a theory of correspondence in the body.

1 sam 2 8 citation

This is aggadic derash: the prooftext is 1 Sam 2:8 (Hannah's song). The Masoretic text spells it וכסא כבוד ינחֲלם (defective). The source has plene ינחילם, a spelling difference only, kept as given. The real departure is in context. In 1 Samuel the recipients are the poor and needy raised from the dust 'to sit with nobles'. The source applies the verse instead to 'those who fear Him' (yere'av), probably drawing on Ps 25:14 (sod YHWH

li-yere'av) and Ps 34:10 (ein mahsor li-yere'av, which matches the text's 'He lacks nothing'). The redirection is the derash and is flagged here, not smoothed in the body.

Pardes apparatus only

The four-level scheme of later Jewish exegesis is a later analytic lens applied in the notes only, never the operating frame of this compilation, which is usually placed in the Geonic period. The plain sense (throne metrology, the regalia triad) carries the passage throughout, and the derash level is layered on it through the reworked prooftexts. No remez or sod is performed: there is no exegetical gematria (ת״ת is a numeral), and no sefirotic code-word is present. Body vocabulary contains no sefirot, Shekhinah or Ein Sof.

Inheritance yere av

Limiting the throne of glory to 'those who fear Him' marks out a qualified elect. Davila reads such qualifications as markers of a scribal-mystical professional class. The passage itself states neither; the reading is recorded here in the notes only. *James R. Davila 2001*

Bracketed words

Words printed in round or square brackets inside the Hebrew of this passage, [שיש בעולם] and (נהנים), are printed that way in Eisenstein's text and are kept. The English keeps them in brackets: '[that are in the world]' and '(enjoy)'.

Editorial decisions

- **ת״ת.** Rendered as the numeral 'eight hundred' with the Hebrew notation in parentheses. Not expanded as the Kabbalistic abbreviation for Tif'eret.
- **הקב״ה.** Rendered 'the Holy One, blessed be He' (ha-Qadosh barukh hu), the specific rabbinic epithet; not flattened to 'God'.
- **שרביטין של ממשלות.** Rendered 'sceptres of dominions' to keep the source's plural ממשלות, against the smoother singular 'dominion'.
- Number marking preserved: 'those who fear Him' (plural yere'av) and 'cause them to inherit' (plural suffix of ינחילם).

Manuscript variants

- **Eisenstein, Otzar Midrashim (1915), as on Sefaria**: אוכלים (נהנים): The parenthesis gives an alternative or gloss: 'eat' (the more concrete, older idiom, as in 'eating' the benefit of kingship) versus 'enjoy / derive benefit'. Both are kept in the body, matching the source's own parenthesis.

- **Eisenstein, Otzar Midrashim (1915), as on Sefaria**: [שיש בעולם] supplied in brackets after כתרי כבוד: Editorial supplement modelled on the parallel clauses. It is kept in brackets in the translation.
- **Eisenstein, Otzar Midrashim (1915), as on Sefaria**: וכנגד שבעים כתרים של כבוד שיש לו בעולם: This closing correlate of the triad repeats ‘crowns of glory’ where an earthly group would be expected, so corruption is likely. See the ambiguity note on ‘וכנגד שבעים כתרים של כבוד שיש לו בעולם’.

Massekhet Hekhalot 3; the throne of glory, the sapphire footstool and the hashmal

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.

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כסא הכבוד תחתיו, פי׳ הדום רגליו, כסא אבן ספיר מתוקן לתחת רגלי השכינה, שנאמר ויחזו את האלהים, פי׳ כבוד אלקי ישראל, ותחת רגליו כמעשה לבנת הספיר, וכסא הכבוד מתוקן למושב יקרו, וכסא הכבוד הוא כסא רם ונשא ומראהו כעין החשמל מתוך האש. ומהו חשמל? מלמד ששלש מאות ושבעים ושמונה מיני מאורות של זיו וזוהר גדול קבועים בו והפחות שבהם כזיו גלגל חמה, וסימן בגימטריא חשמל שע״ח. ולא עוד אלא שפירס עליו כתבנית פנס על זיו זוהר מאור הדר שאין כיוצא בו בכל מיני מאורות שברום ערבות, שאפילו חיות הקדש שבמרכבה וכרובי גבורה ואופני שכינה אינם יכולים להסתכל בזיו הכבוד, מפני.

שהוא נתון ופרוס עליו ומזיו כסאו מוקף כמראה זהר סביבות כסא, ולפיכך הקיף הקב״ה ענן וערפל סביביו שנאמר ישת חשך סתרו סביבותיו סוכתו כדי שלא יזונו מלאכי השרת מזיו השכינה ומזיו כסאו ומזיו כבודו ומזיו מלכותו, שנאמר רם על כל גוים ה׳ על השמים כבודו, יודעים גבורת כבודו ומספרים השמים תפארתו

The throne of glory: beneath it, that is (peirush), the footstool of His feet, is a throne of sapphire stone, made ready to be beneath the feet of the Shekhinah, as it is said: ‘And they beheld ha-Elohim’, that is (peirush), the glory of Elohei Yisrael, ‘and under His feet as it were the work of a brick of sapphire.’ And the throne of glory is made ready as the seat of His preciousness (yekaro); and the throne of glory is a throne high and exalted, and its appearance is as the gleam of the hashmal from the midst of the fire. And what is hashmal? This teaches (melammed) that three hundred and seventy-eight kinds of lights, of radiance and of great brilliance, are set in it, and the least of them is like the radiance of the orb of the sun. And the sign (siman): in gematria, hashmal is 378 (ShʿḤ). And not only that, but He spread over it, like the pattern of a lantern, over radiance, brilliance, light, and splendor, the like of which there is none among all the kinds of lights in the height of Aravot, so that even the holy living creatures that are in the merkavah, and the cherubim of might, and the ofanim of the Shekhinah are unable to gaze upon the radiance of the glory, because

it is set and spread over it, and

בכל שעה ושעה, שנאמר השמים מספרים כבוד אל ומעשי ידיו מגיד הרקיע.

כתוב אחד אומר על השמים כבודו וכתוב אחד אומר מלא כל הארץ כבודו, אם נאמר על השמים כבודו, כבוד אל, למה נאמר מלא כל הארץ כבודו, אלא על השמים כבודו זהו עיקר שכינת כבודו, ומלא כל הארץ כבודו זהו כבודו שכל המלכים והרוזנים נוהגים בו כבוד ואוכלים גדולה ומלכות מכבודו.

from the radiance of His throne it is encompassed, like the appearance of brilliance round about the throne. And therefore the Holy One, blessed be He, surrounded Himself with cloud and thick darkness round about, as it is said: 'He made darkness His hiding place, round about Him His booth,' so that the ministering angels should not feed (yizzonu) upon the radiance of the Shekhinah, upon the radiance of His throne, upon the radiance of His glory, or upon the radiance of His kingship, as it is said: 'High above all nations is YHWH; above the heavens is His glory.' They know the might of His glory, and the heavens recount His beauty (tif'arto) at each and every hour, as it is said: 'The heavens recount the glory of El, and the firmament declares the work of His hands.'

One verse says, 'above the heavens is His glory,' and another verse says, 'the whole earth is full of His glory.' If it is said 'above the heavens is His glory', the glory of El, why is it said 'the whole earth is full of His glory'? Rather: 'above the heavens is His glory', this is the essence of the Shekhinah of His glory ('iqqar shekhinat kevodo); and 'the whole earth is full of His glory', this is His glory, by which all the kings and the princes

conduct themselves with honor (kavod), and they eat greatness and kingship from His glory.

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*), **hashmal** (rendered as *hashmal*), **chayyot** (rendered as *holy-living-creatures*), **kerubim** (rendered as *cherubim*), **ofanim** (rendered as *ofanim*), **merkavah** (rendered as *the-divine-throne-vision*), **malach** (rendered as *angel*). For each, the apparatus carries the sense set and the reason for the rendering chosen.

⁂

Merkavah ascent modes

The passage is exegetical, built on Ezekiel (hashmal from Ezek 1:4, 27; the sapphire throne of Ezek 1:26 fused with Exod 24:10), together with a descriptive-cosmological treatment of the throne-room hierarchy (chayyot, kerubim, ofanim, ministering angels). There is no first-person ascent, no seal-passage and no theurgic recitation. Massekhet Hekhalot is a systematizing treatise, not a practitioner narrative. The passage is exegesis presented as cosmography: the throne is assembled from Exod 24, Isa 6, Ezek 1 and the Psalms, which supports Halperin's view that the Ezekielian substrate generates the imagery. *David J. Halperin 1988*

Hashmal gematria

Gematria. חשמל = ח 8 + ש 300 + מ 40 + ל 30 = 378 = שע״ח (ש 300 + ע 70 + ח 8. The source marks this explicitly ('and the sign: in gematria'). The number is not decorative: it fixes the count of 'kinds of lights' set in the throne, so the word's letters encode the structure of the radiance. Compare b. Hagigah 13a-b, which expounds hashmal by notarikon (ḥash-mal: 'silent-speaking' living creatures of fire) and tells of the child consumed by fire from the hashmal. This source chooses arithmetic over notarikon. The LXX renders the word elektron (gleaming electrum / amber). *Babylonian Talmud*

Two verses middah

The final paragraph applies the thirteenth middah of R. Ishmael's baraita: shnei ketuvim ha-makhchishim zeh et zeh ('two verses that contradict one another') until a third resolves them. The formula katuv echad omer … ve-katuv echad omer is the standard rabbinic marker. Ps 113:4 ('above the heavens is His glory') and Isa 6:3 ('the whole earth is full of His glory') are reconciled by distinguishing two senses of kavod rather than by citing a third verse. The wordplay turns on kavod: 'above the heavens is His glory' is the divine glory itself, the essence of the Shekhinah, in heaven; 'the whole earth is full of His glory' is the derived honor (kavod) that kings and princes exercise on earth and 'eat' from His glory. The resolution is aggadic, not halakhic. The opening 'And what is hashmal? This teaches (melammed) …' uses the midrashic melammed formula, and the twice-used פי׳ (peirush, 'that is') marks Geonic-style explanatory glossing inside the compilation.

Exod 24 conflation

Scriptural citation as the source gives it. The source joins Exod 24:11b ('va-yechezu et ha-Elohim', 'and they beheld ha-Elohim') to the second half of Exod 24:10 ('ve-tachat raglav ke-ma'aseh livnat ha-sapir'). The received Exod 24:10 opens va-yir'u et Elohei Yisrael (ויראו את אלהי ישראל). The inserted gloss (peirush)

‘the glory of Elohei Yisrael’ fills in the 24:10 phrase that the blended quotation leaves out, and reinterprets the vision as a vision of the kavod, a classic anti-anthropomorphic move (compare Targum Onkelos: ‘they saw the glory of the God of Israel’). The body keeps the source’s composite wording. The source writes אלקי, a reverent spelling of אלהי; it is transliterated Elohei here as everywhere in this edition. The merging of the two verses and the gloss are a deliberate interpretive (derash) move, not a copying error, so the text is not emended.

Verse references

Verses cited or echoed: Isa 66:1 (hadom raglav, ‘footstool’); Exod 24:10-11; Isa 6:1 (kisei ram ve-nisa, ‘high and exalted’); Ezek 1:4 (ke-ein ha-hashmal mi-tokh ha-esh) and Ezek 1:27; Ezek 1:26 (even sapir, the sapphire stone of the throne); Ps 97:2 (anan va-arafel sevivav, cloud and thick darkness round about Him); Ps 18:12 (quoted truncated: the source omits the second half, ‘cheshkhat mayim avei shechakim’); Ps 113:4; Ps 19:2; Isa 6:3. Ezek 1:4 reads ומתוכה כעין החשמל מתוך האש. The source puts ומראהו (‘and its appearance’) in place of ומתוכה.

Shekhinah in source

’Shekhinah’ appears four times here, but in its rabbinic sense of the indwelling divine presence (the ‘feet of the Shekhinah’, ‘the

ofanim of the Shekhinah', 'the essence of the Shekhinah of His glory' ('iqqar shekhinat kevodo)). The last phrase is rendered as technical vocabulary, but the noun still carries the verbal sense of shakhan, 'to dwell'. Reading it as the feminine sefirah Malkhut would retroject a 12th-13th c. Kabbalistic category onto a text usually placed in the Geonic period. 'Tif'arto' ('His beauty', from Ps 19's register) is likewise a plain attribute-noun, not the sefirah Tiferet. No sefirotic vocabulary is introduced into the body. *Moshe Idel 1988*

Lehistakel veiling

'Even the holy living creatures … are unable to gaze (lehistakel) upon the radiance of the glory.' The veiling of cloud and thick darkness establishes a hierarchy of seeing in which even the throne-bearers cannot look on the glory directly. That bears on Wolfson's thesis that vision in this corpus is constitutive and mediated (the 'speculum'). The verb here is histakkel, not the tzefiyah root used of 'gazing on the merkavah'. *Elliot R. Wolfson 1994*

Pardes anachronism

The PaRDeS scheme is applied here in the notes only. On a PaRDeS reading the peshat is the throne-cosmography, the gematria is a sod-by-numbers move, and the two-verses

resolution is derash. These are 13th-century categories applied after the fact. The operative grammar of the passage is rabbinic midrash plus Geonic-style glossing, and none of the PaRDeS terms is imported into the body.

Panas lantern

כתבנית פנס (‘like the pattern of a lantern’). The image seems to be a translucent casing that diffuses and screens the light within. The phrase is a textual crux: ‘spread’ has no clear object, ‘lantern’ may be corrupt, perhaps for a word meaning veil or curtain, and the syntax of the following list (על זיו זוהר מאור הדר) is difficult; the variant readings should be checked against Herrmann’s edition. *Klaus Herrmann 1994*

Editorial decisions

- **השכינה.** ‘Shekhinah’ is kept in transliteration in the body because it is the source’s own term. The guidance against importing ‘shekhinah’ is read as a ban on bringing the term in, not on deleting a source word. Its non-sefirotic sense is flagged in the notes.
- **אל / האלהים / אלקי / ה׳.** Each divine designation is kept distinct: ha-Elohim, Elohei Yisrael (for the source’s אלקי ישראל), YHWH for the abbreviation ה׳, and El. None is flattened into a generic English word.

- הדר **הדר.** is rendered ‘splendor’, זוהר ‘brilliance’, הוד ‘grandeur’ and תפארת ‘beauty’ throughout the edition; ‘majesty’ is not used.

Manuscript variants

- **Eisenstein, Otzar Midrashim (1915), as on Sefaria**: מפני. שהוא: a full stop inside the causal phrase: The print punctuates a full stop after מפני, in the middle of the clause. It may be a printer’s slip. The referent of ‘it’ in ‘it is set and spread over it’ is unclear. The translation reads the phrase as continuous. The unit division at this point is this edition’s own and is not in the source.
- **conjectural**: יזונו (be nourished) / יזוקו or ינזקו (be harmed): See the note on ‘feed upon’. Needs collation against the manuscripts in Herrmann 1994.

Massekhet Hekhalot 4; the ground of Aravot and the walls of fire

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קרקע ערבות כולה מלאה גחלים ואבני ספיר ואבני ברקת ואבני מרגליות קבועים בה, שזיוון הולך בכל רקיע ורקיע ונוקבין בזיוון שבעה רקיעים ודומה גלגל חמה בפני זיוון כמו זיו הנר בפני זיו גלגל חמה, וכל רקיע ורקיע מלא זיו זוהר גדול מזיוון, כמו רקיע מזיו גלגל חמה שהוא מלא ומאיר את כל העולם. ולא עוד אלא שארבע חומות של אש מוקפות להם ברום ערבות. חומה ראשונה של לפיד, שניה של שלהבת, שלישית של להטת, רביעית של ברקים.

שאפילו שרים הגדולים הנקראים בשם מלכים, הוי״ה הוי״ה שם נכבד ונורא, אינם יכולים להסתכל בזיו אותם החומות שכנגד הכסא, וביניהם קבועים ז׳ היכלות על ז׳ הידורים זה לפנים מזה וזה לפנים מזה, וכולם מלאים גחלים ולפידים וזקוקים וברקים, ועמודי גחלים ועמודי להוטים ועמודי לפידים ועמודי ברקים ועמודי אישים ועמודי להבים שהם גבוהים מן הארץ ועד רום רקיע העליון, ובכל היכל והיכל ח׳ אלפים ותשס״ו שערי ברקים כמנין שעות של ימות השנה, וכל שער ושער רום קומתו כרום ז׳

The ground of Aravot is entirely full of coals, and stones of sapphire and stones of bareket and stones of pearl are set in it, whose radiance goes through each and every firmament, and they pierce with their radiance the seven firmaments; and the orb of the sun, before their radiance, is like the radiance of a lamp before the radiance of the orb of the sun. And each and every firmament is full of radiance, a great brilliance, from their radiance, as the firmament is full of the radiance of the orb of the sun and illumines the whole world. And not only this, but four walls of fire are set round about them in the height of Aravot: the first wall of torch, the second of flame, the third of blaze, the fourth of lightnings.

So that even the great princes who are called by the name ‘kings’, HWY”H HWY”H, an honored and awesome Name, are not able to gaze upon the radiance of those walls that stand opposite the throne. And between them are set seven palaces upon seven splendors, one within the other and one within the other, and all of them are full of coals and torches and sparks and lightnings, and pillars of coals and pillars of blazes and pillars of torches and pillars of lightnings and pillars of

fires and pillars of flames, which are high from the earth up to the height of the uppermost firmament. And in each and every palace are eight thousand seven hundred and sixty-six gates of lightnings, according to the number of the hours of the days of the year; and each and every gate, the height of its stature is as the height of seven firmaments, and their breadth as the breadth and the length of the world. And at each and every entrance that is in the palace of Aravot there are set three hundred and sixty-five thousand myriads of kinds of lights, in the great luminary from whose radiance the whole world shines, and no created thing is able to gaze upon them. And at each and every entrance stand three hundred and sixty-five thousand myriads of ministering angels, who are high from the earth up to the height of the firmament; and all of them, from the sole of their foot to the crown of their head, are full of eyes, and each and every eye is like the orb of the moon; and each and every one, his body is like coals, and their appearance like torches, and the balls of their eyes like shining lightnings, and the instruments of their array each according to its kind. And each and every one has horses, and their horses are horses of fire, and their

רקיעים ורחבן כרחבו וארכו של עולם, ועל כל פתח ופתח שבהיכל ערבות קבועים בהם שס״ה אלפים רבבות מיני מאורות במאור הגדול שכל העולם מבהיק מזיוו ואין כל בריה יכולה להסתכל בהם, ועל כל פתח ופתח עומדים שס״ה אלפים רבבות של מלאכי השרת שהם גבוהים מן הארץ ועד רום רקיע, וכלם מכף רגלם ועד קדקד ראשם מלאים עינים וכל עין ועין כגלגל הלבנה, וכל אחד ואחד גופו כגחלים ומראיהם כלפידים וגלגלי עיניהם כברקים מאירים וכלי תכסיסיהם איש למינהו, וכל אחד ואחד יש לו סוסים וסוסיהם סוסי אש ומרכבותיהם מרכבות להבה, וחרבותיהם חרבות לפידים ורומחיהם רומחי שלהבת, וקשתותיהם קשת גחלת, וחיציהם חיצי להט, וכל כלי זייניהם אש בוערה.

ויש להם כמה שמות ולסוסיהם כמה שמות, ויש להם ד׳ פנים ולסוסיהם ד׳ פנים, ויש להם ד׳ כנפים ולסוסיהם ד׳ כנפים, הם מדברים בד׳ פיות ד׳ דבורים, וסוסיהם מדברים בד׳ פיות ד׳ דבורים, הם אומרים קדוש וסוסיהם אומרים קדוש, הם אומרים ברוך וסוסיהם אומרים

chariots are chariots of flame, and their swords are swords of torches, and their spears are spears of flame, and their bows a bow of coal, and their arrows arrows of blaze, and all their weapons are burning fire.

And they have many names, and their horses have many names; and they have four faces, and their horses have four faces; and they have four wings, and their horses have four wings. They speak with four mouths four utterances, and their horses speak with four mouths four utterances. They say 'Holy,' and their horses say 'Holy'; they say 'Blessed,' and their horses say 'Blessed'; they recount the songs of their King in seventy tongues, and their horses recount the songs of their King in seventy tongues; they do the will of their Maker each and every day, and their horses do the will of their Maker each and every day.

And above them are appointed eight princes, great and lofty and honored, over each and every entrance of the ministering angels; and they do not enter and go out to see the face of the throne of glory and to utter the songs of the throne of glory except at their word. And four seals of the Explicit Name are in their hands, two at each and every entrance, for

ברוך, הם מספרים שירות מלכם בשבעים לשונות וסוסיהם מספרים שירות מלכם בשבעים לשונות, הם עושים רצון קונם בכל יום ויום. וסוסיהם עושים רצון קונם בכל יום ויום.

ולמעלה מהם ממונים ח׳ שרים גדולים ורמים ונכבדים על כל פתח ופתח של מלאכי השרת, ואינם נכנסים ויוצאים לראות פני כסא הכבוד ולומר שירות כסא הכבוד אלא על פיהם, וד׳ חותמות של שם המפורש בידיהם, שנים על כל פתח ופתח, לכל אחד ואחד א׳ בכניסה וא׳ ביציאה. שמות של שומרי הפתחים על כל פתח ופתח לכל אחד ואחד של השרים הגדולים הממונים על הפתחים שבהיכלי ערבות. -מן הארץ ועד לרקיע מהלך ת״ק שנה, ועביו של רקיע ת״ק שנה וכן כל רקיע ורקיע, ובין כל רקיע ורקיע מהלך ת״ק שנה.

למעלה מהם חיות הקדש, רגלי החיות כנגד כלם, קרסולי החיות כנגד כלם, שוקי החיות כנגד כלם, יריכי החיות כנגד כלם, גופי החיות כנגד כלם, צוארי החיות כנגד כלם, ראשי החיות כנגד כלם, עיני החיות כנגד כלם, קרני החיות כנגד כלם. למעלה מהן

כסא הכבוד, רגלי כסא הכבוד כנגד כלם, וכסא הכבוד עצמו כנגד כלם, ורם ונשא יתרומם ויתנשא שוכן עליו.

each and every one: one at the entering and one at the going out. The names of the guardians of the entrances at each and every entrance, for each and every one of the great princes who are appointed over the entrances in the palaces of Aravot. From the earth to the firmament is a journey of five hundred years, and the thickness of the firmament is five hundred years, and so each and every firmament; and between each and every firmament is a journey of five hundred years.

Above them are the holy living creatures: the feet of the living creatures are equal to all of them; the ankles of the living creatures are equal to all of them; the shins of the living creatures are equal to all of them; the thighs of the living creatures are equal to all of them; the bodies of the living creatures are equal to all of them; the necks of the living creatures are equal to all of them; the heads of the living creatures are equal to all of them; the eyes of the living creatures are equal to all of them; the horns of the living creatures are equal to all of them. Above them is the throne of glory: the feet of the throne of glory are equal to all of them, and the throne of glory itself is equal to all of them; and the High and

Exalted One, may He be raised up
and exalted, dwells upon it.

PROVISIONAL DRAFT (PENDING SCHOLARLY REVIEW)





An orientation

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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: **heikhal** (rendered as *palace*), **merkavah** (rendered as *chariot*), **malach** (rendered as *angel*), **chotam** (rendered as *seal*), **shem-ha-meforash** (rendered as *the-explicit-name*), **shomrei-ha-petach** (rendered as *guardians-of-the-gate*), **chayyot** (rendered as *living-creatures*), **kisei-ha-kavod** (rendered as *throne-of-glory*), **kavod** (rendered as *glory*), **kedushah** (rendered as *kedushah-hymn*), **havayot** (rendered as *divine-names*). For each, the apparatus carries the sense set and the reason for the rendering chosen.

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Frame modes

Four registers are present: (1) visionary ascent, as cosmographic description rather than a narrated journey (no descender to the chariot, no R. Ishmael frame); (2) exegesis of Ezekiel (four faces, four wings, eyes, torches, lightnings, the living creatures' feet, the throne); (3) hymnic praise (the qadosh and barukh responses and the 'songs of their King in seventy tongues'); and (4) a seal passage (eight princes per entrance, four seals of the Explicit Name, entering and going out 'at their word'). There is no programmatic prologue. The seal passage here governs angelic traffic, not human passage, which differs from the seal passages of Heikhalot Rabbati.

Halperin literary

The chapter is close to pure cosmological-exegetical compilation. It builds Ezek 1 (hayyot, eyes, torches, lightning) into a numbered architecture and has no practitioner, so the passage bears directly on a literary-exegetical reading of the corpus. The chapter reads as exegesis rendered as inventory. This assessment applies to the notes only and is not built into the translation. *David J. Halperin 1988*

Experiential motif

In this chapter only the ‘cannot gaze’ motif (lehistakkel) points toward an experiential reading.

Davila sociological

The dense enumeration (8,766 gates, 365,000 myriads, eight princes per entrance, seals assigned to entry and exit) reads as the inventory-knowledge of a specialist scribal class: the sort of administrative angelology a guild would keep. The register is less theurgic-instrumental than in Heikhalot Rabbati. *James R. Davila 2001*

Wolfson visionary

The verb is lehistakkel (‘to gaze’), not tzefiyah. It occurs twice as a negative limit: even the great princes cannot gaze on the radiance of the walls, and no created thing can gaze on the lights. The passage thus treats the visible as structured by graded capacity to see, which is relevant to the phenomenology of visionary seeing. *Elliot R. Wolfson 1994*

Boustan not operative

The martyrological and pseudepigraphic shaping found elsewhere in the corpus is not operative here: the chapter has no

R. Ishmael or R. Akiva narrator-frame for it to work through.

Idel hwyh

The form הוי״ה (havayah) as a substitute writing of the Tetragrammaton is characteristic of medieval scribal and especially Kabbalistic usage. It must not be used to read sefirotic doctrine back into a cosmology usually placed in the Geonic period. It is kept transliterated in the body, and its possibly secondary status is flagged (see the ambiguity note on ‘הנקראים בשם מלכים, הוי״ה הוי״ה שם נכבד ונורא’). *Moshe Idel 1988*

Pardes scope

The four-level PaRDeS reading is applied in the notes only. The chapter works at the plain descriptive level. No remez or sod move is performed, and no verse is expounded for a hidden sense. The numerals 8,766 (ח׳ אלפים ותשס״ו) and 365 (שס״ה) are calendrical counts, not gematria equivalences: 8,766 = 24 x 365.25, the hours of a solar year including the quarter-day, and 365 = the days of the solar year. Eisenstein’s own gloss in the print, printed after the number 8,766 and kept out of the Hebrew here, makes the same reckoning: the year is taken as 365 days and six hours; 24 times 365 is 8,760, and with the six hours 8,766. Later Kabbalistic readers associated 365 with the 365 negative commandments and the ‘sinews’, but that is not the

source's move and is noted only to rule it out. PaRDeS vocabulary is kept out of the body.

Peshat derash aggadic

The relation to rabbinic literature is aggadic, by reuse of earlier material. Two blocks are anonymized rabbinic baraitot. (a) 'From the earth to the firmament is a journey of 500 years, the thickness of the firmament 500 years, and so between each firmament' is the measurement that b. Hagigah 13a gives, in the name of R. Yohanan b. Zakkai, as the answer a bat kol made to Nebuchadnezzar when he said 'I will be like the Most High' (Isa 14:14). (b) 'The feet of the living creatures are equal to all of them … above them the throne of glory' continues the same baraita. The Talmud's list has the knees where this text has the eyes. The Talmud ends 'the King, the living and enduring God, high and exalted, dwells upon them' (מלך אל חי וקים רם ונשא שוכן עליהם). This text drops 'the King, the living and enduring God', keeps 'high and exalted … dwells upon it', and adds 'may He be raised up and exalted'. The named-authority chain of the Bavli has been removed in the compilation, and this is noted rather than restored. No named hermeneutical rule (middah) is applied. *Babylonian Talmud*

Ram ve nisa

The closing words, ‘and the High and Exalted One, may He be raised up and exalted, dwells upon it’, come from the end of the baraita in b. Hagigah 13a (ram ve-nisa shokhen aleihem), which itself echoes Isa 57:15 (ram ve-nisa shokhen ad). The tractate adds the two doxological verbs yitromam ve-yitnasse and has the singular ‘upon it’, the throne.

Ezekiel substrate

Verses that generate the passage are Ezek 1:5-6 (four faces, four wings), Ezek 1:7 (feet of the hayyot), Ezek 1:13 (‘their appearance like coals of fire, burning, like the appearance of torches … and out of the fire went forth lightning’; this produces the coals / torches / lightnings triad that runs through the chapter), Ezek 1:18 and 10:12 (full of eyes all around; transferred here to the ministering angels), Ezek 1:26 (sapphire and the throne), and Ezek 3:12 (‘Blessed be the kavod of YHWH from His place’: the barukh response). Isa 6:3 supplies the qadosh response. The horses of fire and chariots of fire come from 2 Kgs 2:11 and 6:17. ‘From the sole of the foot to the crown of the head’ echoes Deut 28:35 and Job 2:7.

aravot

Aravot is the seventh and highest firmament in the rabbinic list (b. Hagigah 12b), drawn from Ps 68:5 (‘who rides upon the

aravot'). Kept transliterated as a proper cosmological name.

Horses mirroring

The strict antiphonal doubling ('they … and their horses …') repeats eight times (names, faces, wings, four mouths, 'Holy', 'Blessed', the songs in seventy tongues, the will of their Maker) and is kept unabridged. The horses take part fully in the Kedushah (qadosh, barukh) and in the seventy-tongue praise, so the angelic cavalry joins the throne-liturgy as a whole. The repetition is performative and is not summary prose.

Missing name list

Textual: 'The names of the guardians of the entrances …' is a heading that, in this witness, is followed by no list of names. The text moves straight to the 500-year measurements, marked in the source by a dash. A list of guardian-theonyms is expected here (compare the gate-guardian lists of Heikhalot Rabbati). The heading may be a stray rubric carried over from a recension that does contain the list, and other witnesses may supply or omit it. The English body renders the heading as it stands and neither marks nor fills the gap; the gap is recorded here only.

Gender number shifts

Gender and number: The stones' radiance is feminine plural (זיוון), matching avanim; the walls surround 'them' in the masculine plural (להם); 'above them' is masculine (מהם) for the princes and the ministering angels, then feminine (מהן) for the hayyot before the throne. English cannot show these distinctions, so they are recorded here. In 'his body is like coals, and their appearance like torches' the source moves from singular to plural, and the shift is kept in the body.

Editorial decisions

- **petach / sha'ar.** Petach is consistently read as 'entrance' and sha'ar as 'gate', keeping the source's lexical distinction; hence 'guardians of the entrances'.
- **berakim, lappid, shalhevet, lahatat, lehavim, ishim, zikkukim.** Fixed English equivalents keep the fire-vocabulary distinct: lappid = torch, shalhevet = flame, lahatat/lahat/lehotim = blaze, lehavah/lehavim = flame(s), ishim = fires, zikkukim = sparks, berakim = lightnings, gehalim = coals. Because shalhevet and lehavah both come out as 'flame', the overlap is recorded here.
- **bareket.** Bareket (one of the high-priestly breastplate stones, Exod 28:17; identity uncertain: emerald, beryl, carbuncle) is kept transliterated rather than given an uncertain gem identification.

- **beri'ah.** 'Ein kol beri'ah' is read as 'no created thing' so that the general term is not confused with the hayyot ('living creatures').
- **qonam.** Qonam is rendered 'their Maker', as in chapter 6. The root also carries the sense of ownership (qoneh shamayim va-aretz, Gen 14:19).
- **numerals.** Letter-numerals (ח׳, ז׳, ד׳, שס״ה, תשס״ו, ת״ק) are written out in full in the faithful pass; no count is abbreviated.

Manuscript variants

- **Eisenstein, Otzar Midrashim (1915), as on Sefaria**: Heading 'שמות של שומרי הפתחים ...' with no following list of names.: Possible lacuna or deliberate suppression of the theonyms. Collation against Herrmann's manuscript base is owed.
- **Eisenstein, Otzar Midrashim (1915), as on Sefaria**: הוי״ה הוי״ה שם נכבד ונורא within the clause about the princes.: Possibly a secondary scribal or doxological insertion; see the ambiguity note on 'הנקראים בשם מלכים, הוי״ה הוי״ה שם נכבד ונורא'.

Massekhet Hekhalot 5; the seventh palace and its hosts

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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.



In the seventh palace is set the throne of glory; and chariots of cherubim, and camps of seraphim and ofanim and living creatures; and wheels of consuming fire, and chariots of flame; and hashmalim of brilliance and splendor, and sparks of fire; and treasuries of lightnings, and storehouses of dews; and chambers of blazes, and globes of torches; and banners of hosts, and troops of tafsarim, and hosts of erelim; and flames of coals, and an assembly of fires; and granaries of snows, and rivers of flames, and springs of the fountain of living water; and those who call forth voices and thunders; and those who make song resound, and speakers of wonders, and roarers of sweet melodies; and the splendid of face, and the gleaming ones of the hashmalim; and awesome dwellings; and the four-sided of faces and wings; and the covered of face, and the full of eyes; and the possessors of horns of grandeur, of kingship and splendor, of glory, of the beauty of the supernal ones, and of the exaltation of the High One and the high ones; and the praise of the Highest of the high, who is upon the throne of glory; and treasuries of spirits, and storehouses of souls; blessings and righteous deeds, praises and hymns; armies and hosts, troops and battle-ranks of banners, and

בהיכל שביעי קבוע כסא הכבוד,
ומרכבות כרובים ומחנות שרפים
ואופנים וחיות, וגלגלי אש אוכלה
ומרכבות להבה, וחשמלי זוהר
הדר וזקוקי אש, ואוצרי ברקים
וגנזי טללים, וחדרי להטים וכדורי
לפידים, ודגלי צבאים וגדודי
טפסרים וצבאות אראלים,
ולהבות גחלים ואסיפת אישים,
ואסמי שלגים ונהרי להבים
ומעיני מקור מים חיים, וקוראי
קולות ורעמים, ומרעישי שירה
ומדברי פלאים ושואגי נעימים,
והדורי פנים ונוצצי חשמלים,
ומעונות נוראים, ומרובעי פנים
וכנפים, ומכוסי אפים ומלואי
עינים, ובעלי קרני הוד של מלכות
והדר, של כבוד תפארת עליונים
וגיאות רם ורמים, ושבח רם
רמים שעל כסא הכבוד, ואוצרות
רוחות וגנזי נשמות, ברכות
וצדקות תהלות וזמירות, חיילות
וצבאות גדודים ומערכות דגלים
וחיילות שלישים ובעלי מלחמות,
גבורים וגבורות, עזוזות
ותעצומות, פרשים ופקידי חיילות
שרים ותוקעי בקרנות, ומגידי
תשבחות, ומרנני רננות ושבחות
והודאות, פלאות וגדולות, פאר
שירים ושירות, קדושה ונעימות,
ברום רקיע ערבות, ברזי דרי
ערבות בתוך ערבות, לרוכב ביה

שמו בערבות ית׳ שמו ויתעלה זכרו אמן

armies of officers, and masters of wars; mighty ones and mighty deeds, strengths and powers; horsemen and commanders of armies, princes and blowers of horns; and tellers of praises; and singers of jubilations, and praises and thanksgivings; wonders and greatnesses; the adornment of songs (shirim) and songs (shirot); sanctification and sweet melodies: in the height of the firmament Aravot, in the mysteries of the dwellers of Aravot within Aravot, to Him who rides, Yah is His Name, in Aravot. May His name be exalted, and may His remembrance be raised high. Amen.

PROVISIONAL DRAFT (PENDING SCHOLARLY REVIEW)

▽

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the apparatus carries the sense set and the reason for the rendering chosen.

⁂

Merkavah ascent modes

Three registers are at work. (1) Hymnic: this is the dominant register. The passage is one long catalogue of construct chains and paired plurals with no main verb after ‘qavua’ (is set). The density is the performance, so every member of the list is kept and none is summarized. (2) Visionary ascent: ‘heikhal shevi’i’ places the catalogue at the top of the seven-palace layout, the place of the throne, and is not reduced to a general ‘heaven’. (3) The Ezekiel material: cherubim (Ezek 10:1-20), ofanim (Ezek 1:15-21), chayyot, hashmal (Ezek 1:4, 27), wheels of fire, four faces and four wings (Ezek 1:6), torches and coals (Ezek 1:13), full of eyes (Ezek 1:18; 10:12). Beside these, ‘mekhusei appayim’

recalls the seraphim who cover their faces in Isa 6:2, the Kedushah recalls Isa 6:3, and the rivers of flame and the armies and hosts recall the river of fire and the myriads of attendants in Dan 7:10. Recitation of divine names is present only faintly: 'Yah' comes from Ps 68:5, and no Heikhalot divine name is recited. No seal-passage or gate-guardians appear.

Halperin literary catalogue

The Ezekiel material is the main generating source here, alongside a second scriptural-rabbinic source: the inventory of Aravot in b. Hagigah 12b (righteousness, treasuries of life, peace and blessing, souls of the righteous, spirits and souls yet to be created, the dew of resurrection; Ofanim, Seraphim, Holy Living Creatures, ministering angels and the Throne of Glory). This passage reads like an expansion of that baraita into a hymnic list. That supports reading at least this part of Massekhet Hekhalot as literary-exegetical compilation. The catalogue form also fits scribal-professional production. That reading is not built into the body. *David J. Halperin 1988*; *James R. Davila 2001*

Hashmalim plural

Hashmal is transliterated. Ezekiel 1:4, 27 uses the singular 'ke-ein ha-chashmal'. This text pluralizes it twice ('chashmalei

zohar', hashmalim of brilliance; 'notzetzei chashmalim'), which seems to turn a luminous substance into a class of beings or radiances. Compare the b. Hagigah 13b explanation of chashmal as 'chayyot esh memallelot' (fire-creatures that speak). The Septuagint renders it elektron, which is where the glosses 'gleaming electrum' and 'amber glow' come from.

Idel indigenist sefirot

Hod, malkhut, hadar, tiferet, gevurot and gedulot are rendered as common nouns (grandeur, kingship, splendor, beauty, mighty deeds, greatnesses). Their later standing as sefirah-names (13th c.) must not be read back into a hymn usually placed in the Geonic period. The common source is the doxology of 1 Chr 29:11 (ha-gedulah ve-ha-gevurah ve-ha-tiferet ve-ha-netzach ve-ha-hod … ha-mamlakhah), which the Kabbalists later turned into a system. See the note on the possible sefirotic reading of these praise-nouns among the recorded doubts. *Moshe Idel 1988*

Pardes apparatus only

The fourfold scheme of interpretation is applied only in the notes. This is not verse-exegesis, and the body works at the plain (peshat) level as a descriptive-hymnic catalogue. The only explicit verse is the close from Ps 68:5. A later Kabbalistic esoteric reading could map the praise-nouns onto sefirot (see the

note on the praise-nouns), but that is reception, not this text's grammar. The text is open hymnody, not restrained allusion. No gematria or letter-permutation is performed.

Peshat derash aravot

The closing words, 'in the height of the firmament Aravot … to Him who rides, Yah is His Name, in Aravot', presuppose the rabbinic derash of b. Hagigah 12b, which identifies Aravot as the seventh and highest firmament, the seat of God's presence, through Ps 68:5. The Bavli backs this with a gezerah shavah on 'rokhev' (rider), linking Ps 68:5 'rokhev ba-aravot' to Deut 33:26 'rokhev shamayim'. The compiler relies on the derash without restating it. Aravot is matched to the seventh palace: seven firmaments line up with seven palaces. *Babylonian Talmud*

Ps 68 5 departure

Citation departure: the received text of Ps 68:5 reads סלו לרכב בערבות ביה שמו (solu la-rokhev ba-aravot be-Yah shemo). The source reads לרוכב ביה שמו בערבות: plene spelling, and 'be-Yah shemo' moved before 'ba-aravot'. This edition treats the rearrangement as the source's deliberate move, not a copying error: the verse is reshaped and blended into the climax of the litany, so that the hymn ends on the firmament-name Aravot and completes the threefold Aravot just before it. The body

follows the source's order. 'Yah' is kept as the specific Name and not turned into 'the Lord'.

Shirim ve shirot

Gender and number: 'pe'er shirim ve-shirot' pairs the masculine plural (shirim) with the feminine plural (shirot) of 'song'. English cannot mark this, so both Hebrew forms are given in parentheses so the deliberate gender pairing is not smoothed into 'songs'. Compare the rabbinic distinction between shirah (feminine, this-worldly song) and shir (masculine, future song) in Mekhilta, Shirata 1.

Closing gloss

The sentence 'From this chapter are explained the ten classes of ministering angels, etc.' (נתבאר מזה הפרק י' כתות של מלאכי השרת וכו') is not part of the tractate. Eisenstein prints it inside a parenthesis of his own and says there that it is an addition found at this point in the Arzei Levanon print, a general note and explanation of the fifth chapter, and not part of the body of the text. It is therefore not in the Hebrew of this edition and is not translated in the body. It tells a reader to take the catalogue as a classification of angels; its grouping does not obviously match the items as listed.

Tafsarim erelim

Tafsarim (טפסרים) is a loan-word, usually traced to Akkadian, found in Jer 51:27 and Nah 3:17 (officials, marshals). In Heikhalot and 3 Enoch it is an angelic rank-title, so it is transliterated. Erelim (אראלים): Isa 33:7, read in rabbinic tradition (b. Ketubbot 104a) as angels. Transliterated as a class-name.

Editorial decisions

- **ofanim.** Transliterated ‘ofanim’ in the taxonomic list (seraphim, ofanim, chayyot) according to glossary rule. ‘Galgalei esh’ is rendered ‘wheels of fire’ so the two wheel-terms stay distinct.
- Every member of the list is kept in source order with its conjunctive ‘and’. Semicolons follow the source’s comma groupings. Nothing is summarized, following the practice for hymnic catalogues.
- **yah.** ‘Yah’ is kept as the specific divine Name from Ps 68:5 and not turned into ‘the Lord’.
- ‘Merubbaei panim u-khenafayim’ is rendered ‘four-sided of faces and wings’, keeping the plurals and the ‘four’-root that points to Ezek 1:6.

Manuscript variants

- **Eisenstein, Otzar Midrashim (1915), as on Sefaria**: יתʼ שמו: The abbreviation יתʼ can stand for yitbarakh (‘blessed’) or yit’aleh (‘exalted’). It is rendered ‘exalted’ throughout this edition. Here ve-yit’aleh follows at once, which makes yitbarakh (‘blessed be His Name’) the likelier expansion in this place.
- **Eisenstein, Otzar Midrashim (1915), as on Sefaria**: Closing sentence ‘נתבאר מזה הפרק יʼ כתות של מלאכי השרת וכו’: An addition from the Arzei Levanon print, marked by Eisenstein as not part of the text.
- **Eisenstein, Otzar Midrashim (1915), as on Sefaria**: לרוכב ביה שמו בערבות against the Masoretic Ps 68:5 לרכב בערבות ביה שמו: Word-order departure from the received verse. See the note on the Psalm 68:5 quotation.

Massekhet Hekhalot 6; the four camps of the ministering angels

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.



ד׳ כתות של מלאכי השרת מקלסין לפני הקב״ה, מחנה ראשונה של מיכאל על ימינו, ומחנה שנייה של גבריאל על שמאלו, ומחנה שלישית של אוריאל מלפניו, ומחנה רביעית של רפאל מאחריו, ושכינת הקב״ה באמצע, והוא יושב על כסא רם ונשא, וכסאו גבוה למעלה וד׳ מחנות עומדות בתוך בחדרי אישים ולפידים, לנגדם גלגלי כסא הכבוד ומרכבות שבהיכל השביעי שבערבות. וכל מחנה ומחנה ד׳ מאות ותשעים ושש אלפים פרסאות אורכו, ורחבו שני אלפים פרסאות, שנאמר וגויתו כתרשיש מה תרשיש שני אלפים פרסאות אף גויתן של מלאכי השרת שני אלפים פרסאות, נמצאת גויתן של מלאכי השרת מן הכתוב, ורום קומתן מק״ו.

ובין מחנה ומחנה נהרי אש עוברין ביניהן שהן נמשכין ויוצאין מתחת כסא הכבוד, וכל אחד ואחד עמוק כתהום רבה, ורחבו כמרחבי רקיע, עולין ויורדין בכל אחד ואחד ומרעישין את המון כל המערכות, ובין כל מחנה ומחנה ערפלי טוהר מקיפין ביניהם, ובין כל מערכה ומערכה ענני אור

Four companies of ministering angels extol before the Holy One, blessed be He: the first camp, Michael's, on His right; the second camp, Gabriel's, on His left; the third camp, Uriel's, before Him; and the fourth camp, Raphael's, behind Him; and the Shekhinah of the Holy One, blessed be He, is in the middle. And He sits upon a throne high and exalted, and His throne is high above; and the four camps stand within, in the rooms of fires and torches. Facing them are the wheels of the throne of glory and the chariots that are in the seventh palace, which is in Aravot. And each and every camp is four hundred and ninety-six thousand parasangs in its length, and its breadth is two thousand parasangs, as it is said: 'And his body was like tarshish'; just as tarshish is two thousand parasangs, so too the body of the ministering angels is two thousand parasangs. Thus the body of the ministering angels is found from Scripture, and the height of their stature from kal va-chomer (inference from the lesser to the greater).

And between camp and camp rivers of fire pass between them, which are drawn out and go forth from beneath the throne of glory; and each and every one is deep as the great deep, and its breadth is as

the breadths of the firmament. They rise and go down in each and every one, and they make the multitude of all the ranks quake. And between each and every camp mists of purity encircle between them; and between each and every rank, clouds of light are before them and clouds of darkness behind them. And all of them, their wings are as the height of their heads, and fire is wrapped over their faces, so that they may not gaze and may not recognize the likeness of the face of the Shekhinah, for the Shekhinah is beside them in every place. And each and every angel of them is clothed in garments of flame and wrapped in robes of glowing coal, ready in dread and fear to do the will of their Maker. Of them, a thousand camps stand in the Kedushah; and of them, a myriad hosts run on missions.

Those who stand in the Kedushah say before Him from the morning until evening: 'Holy, holy, holy, YHWH Tzeva'ot'; and from the evening until the morning they say before Him: 'Blessed be the name of the glory of YHWH from His place.'

And just as the Kedushah is threefold, so the blessing is threefold. And they gaze upon the

לפניהם וענני חשך לאחריהם, וכלם כנפיהם כרום ראשיהם, ואש מעוטפין על פניהם לבל יצפו ולבל יכירו בדמות פני שכינה, כי השכינה אצלם בכל מקום. וכל מלאך ומלאך מהם מלובשין לבושי שלהבת ועטופין מעילי גחלת, נכונים באימה ופחד לעשות רצון קונם, מהם עומדים אלף מחנות בקדושה, ומהם רצים ריבוא צבאות בשליחות.

אותם שעומדים בקדושה אומרים לפניו מהבקר ועד ערב קק״ק ה׳ צבאות, ומהערב ועד הבקר אומרים לפניו ברוך שם כבוד ה׳ ממקומו.

וכשם שהקדושה משולשת כך הברכה משולשת, והם צופים בדמות כסא הכבוד ואינם מכירין בדמות פני השכינה, והם מביטים בדמות פני החיות ואינם משיגים למחנה החיות, וחיות הקדש עומדות מתחת כסא הכבוד ופניהן דמות צורת אדם וכל גופן דומה לגחלים המשולהבות בתוספת אש, וכל אחת ואחת מהן יש לה כ״ד פנים וכ״ד כנפים, שכל אחת ואחת מהן יש לה עשרים פנים בתוך ד׳ פנים ועשרים כנפים בתוך ד׳ כנפים, וכל אחת ואחת מהן גופן מלא עינים, וכל עין ועין

likeness of the throne of glory, yet they do not recognize the likeness of the face of the Shekhinah; and they look upon the likeness of the faces of the living creatures, yet they do not attain to the camp of the living creatures. And the holy living creatures stand beneath the throne of glory, and their faces are the likeness of the form of a human, and all their body resembles coals set ablaze with added fire. And each and every one of them, she has twenty-four faces and twenty-four wings; for each and every one of them, she has twenty faces within four faces and twenty wings within four wings. And each and every one of them, their body is full of eyes, and each and every eye is like the orb of the moon. And all of them are ready and turning to each and every side and to each and every quarter, and their faces, each toward her sister, and their wings, each toward her sister. And before the hooves of their feet crouch stones of coals; and before the stones of coals crouch ranges of torches; and before the ranges of torches are encircled clouds of fires; and before the clouds of fires are encircled gleamings of burnish; and before the gleamings of burnish are encircled gleamings of flames; and before the gleamings of flames are encircled swift thick-

בגלגל הלבנה, וכלם נכונים
ופונים לכל צד וצד ולכל רוח
ורוח, ופניהם אשה אל אחותה
וכנפיהם אשה אל אחותה, ולפני
פרסות רגליהן רבוצות אבני
גחלים, ולפני אבני גחלים רבוצין
טורי לפידים, ולפני טורי לפידים
מוקפין ענני האישים, ולפני ענני
האישים מוקפין נוצצי קללין,
ולפני נוצצי קללין מוקפין נוצצי
להבים, ולפני נוצצי להבים
מוקפין עבי קלים, ולפני עבי
קלים מוקפין ערפלי טוהר, ולפני
ערפלי טוהר מוקפין נהרי גחלת,
ולפני נהרי גחלת מוקפין גלגלי
שלהבת, ולפני גלגלי שלהבת
מוקפין חשמלי דולקת, ולפני
חשמלי דולקת מוקפין קולי
רעמים, ולפני קולי רעמים מוקפין
ענני להטות, ולפני ענני להטות
מוקפין זקוקי ברק, ולפני זקוקי
ברק מוקפין ברקי האור, ולפני
ברקי האור מוקפין גשמים
בשמים, ולפני גשמים בשמים
מוקפין טללי חיים, ולפני טללי
חיים מוקפין מחנות שכינה, ולפני
מחנות שכינה מוקפין מרעישי
שירה, ולפני מרעישי שירה
מוקפין מנעימי קדושה, ולפני
מנעימי קדושה מוקפין גלגלי
סופה, ולפני גלגלי סופה מוקפין
כנפי הרוח, ולפני כנפי הרוח
מוקפין סביבי סערה, ולפני סביבי

סערה מוקפין נהר דינור, ולפני נהר דינור מוקפין חשמלי זוהר, ולפני חשמלי זוהר מוקפין בזיקי הדר, ולפני בזיקי הדר מוקפין בזיקי גאוה, ולפני בזיקי גאוה מוקפין טפסרי נורא, ולפני טפסרי נורא מוקפין אראלי מעונה, ולפני אראלי מעונה מוקפין אומרים קדוש, ולפני אומרים קדוש מוקפין אומרים ברוך, ולפני אומרים ברוך מוקפין אומרים ה׳ ימלוך לעולם ועד, כסה שמים הודו ותהלתו מלאה הארץ.

זה משכן החיות שבמרכבה .

clouds; and before the swift thick-clouds are encircled mists of purity; and before the mists of purity are encircled rivers of glowing coal; and before the rivers of glowing coal are encircled wheels of flame; and before the wheels of flame are encircled hashmalim of burning; and before the hashmalim of burning are encircled voices of thunders; and before the voices of thunders are encircled clouds of blazes; and before the clouds of blazes are encircled sparks of lightning; and before the sparks of lightning are encircled lightnings of the light; and before the lightnings of the light are encircled rains in the heavens; and before the rains in the heavens are encircled dews of life; and before the dews of life are encircled camps of the Shekhinah; and before the camps of the Shekhinah are encircled those who make song resound; and before those who make song resound are encircled those who make sweet the Kedushah; and before those who make sweet the Kedushah are encircled wheels of whirlwind; and before the wheels of whirlwind are encircled wings of the wind; and before the wings of the wind are encircled the surroundings of the storm; and before the surroundings of the storm is encircled the Nehar Dinur, the

river of fire; and before the Nehar Dinur are encircled hashmalim of brilliance; and before the hashmalim of brilliance are encircled flashes of splendor; and before the flashes of splendor are encircled flashes of exaltation; and before the flashes of exaltation are encircled the tafsarim of the Awesome; and before the tafsarim of the Awesome are encircled the erelim of Me'onah; and before the erelim of Me'onah are encircled those who say 'Holy'; and before those who say 'Holy' are encircled those who say 'Blessed'; and before those who say 'Blessed' are encircled those who say 'YHWH shall reign for ever and ever.' 'His grandeur covers the heavens, and His praise fills the earth.'

This is the dwelling of the living creatures that are in the merkavah.

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: **malach** (rendered as *angel*), **kisei-ha-kavod** (rendered as *throne-of-glory*), **kavod** (rendered as *glory*), **heikhal** (rendered as *palace*), **merkavah** (rendered as *chariot*), **chayyot** (rendered as *living-creatures*), **kedushah** (rendered as *kedushah-hymn*), **hashmal** (rendered as *hashmal*), **tzefiyat-ha-merkavah** (rendered as *gazing-on-the-merkavah*). For each, the

apparatus carries the sense set and the reason for the rendering chosen.

⁂

Frame modes

Active registers. (1) Visionary-ascent cosmography: the four camps, the seventh palace in Aravot (the seventh firmament, b. Hagigah 12b), and concentric zones around the throne. No descender is narrated, so this is a static map rather than an ascent narrative. (2) Hymnic-ecstatic: the Kedushah round (morning to evening, evening to morning) and the long ‘u-lifnei X mukafin Y’ cascade, which ends in the threefold doxology. The cascade is translated in full and in order. (3) Exegetical-Ezekiel: the chayyot, coals, eyes, ‘ishah el achotah’, hashmal, se’arah and the like (see the note on the Ezekiel verses). Theurgic recitation

and the passage past angelic seals are absent: no seals or recited divine names appear besides YHWH and YHWH Tzeva'ot.

Halperin literary

This passage is a strong instance of Halperin's reading. The cosmography is built almost wholly out of verses: Ezekiel 1 (chayyot, coals, eyes, wings, hashmal, storm-wind), Daniel 7 and 10 (nehar dinur, thousands and myriads, 'his body like tarshish'), Isa 6 (the throne high and exalted, Kedushah), and Ezek 3:12. The measurement of angelic bodies is derived explicitly 'from Scripture' and by kal va-chomer, so the vision is presented as exegesis. *David J. Halperin 1988*

Wolfson visionary

The root ts-p-h clusters here, but for angels, not the human gazer. The angels gaze (tsofim) on the likeness of the throne, yet fire is wrapped over their faces 'lest they gaze' on the likeness of the face of the Shekhinah. Visionary access is thus graded even for the heavenly ranks: the angels cannot 'attain to the camp of the living creatures'. This bears on Wolfson's account of vision as a structured and restricted act. *Elliot R. Wolfson 1994*

Davila boustan absence

No R. Ishmael or R. Akiva narrator frame appears in this passage, so no martyrological echo is operative. The encyclopedic, list-making register (measurements, ranked zones) fits Davila's picture of a scribal-professional milieu that compiled and systematized angelological lore. *James R. Davila 2001*

Tarshish derash

Plain sense and derash: 'u-geviyato ke-tarshish' (Dan 10:6) in its plain sense compares the angel's body to the tarshish gem (beryl or chrysolite). The derash reads tarshish as a place or sea-span with a received size of 2,000 parasangs, and so derives the angelic breadth (cf. b. Hullin 91b: 'gemiri di-tarshish trei alfei parsei'). The text then names a second middah: the stature is reached by kal va-chomer (lesser to greater), but the terms of the inference are not given (see the ambiguity note on 'ורום קומתן מק״ו'). The formula 'nimtset geviyatan… min ha-katuv' marks the scriptural basis as part of the argument. *Babylonian Talmud*

Pardes apparatus only

The fourfold PaRDeS scheme is not the operative frame of this passage. On its layered view, the plain cosmography is the substrate and stays in the body. The Tarshish exposition is derash (rule-based, through the middot). No sod is performed.

Later Kabbalistic readers could take the Shekhinah ‘in the middle’ of the four camps (Michael, Gabriel, Uriel, Raphael) as Malkhut surrounded by her hosts. That is a retrospective sefirotic reading and is recorded only here.

Barukh shem kevod

Scriptural citation departs from the received text: the source reads ‘barukh SHEM kevod YHWH mi-meqomo’, while Ezek 3:12 MT reads ‘barukh kevod YHWH mi-meqomo’. The inserted shem probably comes from a conflation with the liturgical response ‘barukh shem kevod malkhuto le-olam va-ed’. The source’s wording is kept in the body.

Kedushah abbreviated

Isa 6:3 is cited abbreviated as קק״ק ה׳ צבאות (‘Holy, holy, holy, YHWH Tzeva’ot’), without ‘melo khol ha-arets kevodo’. The source’s ה׳ is rendered YHWH (the Name, not a generic ‘Lord’), and Tzeva’ot is kept as part of the Name-formula. The day/night split (Kedushah by day, barukh by night) is a distinctive liturgical distribution.

Ezekiel substrate

Ezekiel verse substrate: chayyot with human likeness (Ezek 1:5, 1:10); bodies like coals and torches (1:13); ‘ishah el achotah’ for

faces and wings (1:9, 1:23, translated with its feminine idiom intact); full of eyes (1:18, 10:12, transferred from the wheels to the chayyot's bodies); burnish, qalal (1:7, nechoshet qalal); bazak flashes (1:14); hashmal (1:4, 1:27); ruach se'arah, the storm-wind (1:4); human-like form on the throne (1:26). Other verses: Isa 6:1 ('a throne high and exalted'); Dan 7:10 (nehar dinur; thousands and myriads behind the standing and running hosts); Dan 10:6 (tarshish); Isa 19:1 ('av qal, swift cloud); Ps 18:11 (wings of the wind); Isa 33:7 (er'elam, erelim); Exod 15:18; Hab 3:3 (closing verse, given as the source has it).

Hashmal gloss

Hashmal is transliterated. The Septuagint renders elektron ('gleaming electrum'); others gloss 'amber glow'. The source uses it as a plural class-noun (chashmalei dolqet, chashmalei zohar), apparently a rank or zone, which goes beyond Ezekiel's singular substance.

Gender number

Gender and number: the chayyot take feminine agreement (omdot, lah, achat ve-achat, ragleihen, revutsot), which is kept as 'she / her'. The repeated 'she has' (Hebrew yesh lah, literally 'there is to her') is deliberate: it keeps the feminine agreement with chayyot visible, and is not a slip in the English. The text

then shifts to masculine plurals (kullam nekhonim u-fonim, peneihem, kanfeihem) inside the same description. Ezekiel 1 shows the same mixed agreement, and the shift is left unsmoothed. Likewise ‘gufan’ (‘their body’, singular noun with plural suffix) is kept as ‘their body’.

Shekhinah rabbinic

Shekhinah: the term appears in the source itself (shekhinat ha-QBH, penei shekhinah, machanot shekhinah), so it is kept, not imported. Its sense here is the rabbinic-targumic indwelling presence, not the Kabbalistic sefirah. See the ambiguity note on ‘ושכינת הקב״ה באמצע ... כי השכינה אצלם בכל מקום’.

Twenty four faces

Arithmetic of the faces: ‘twenty-four faces... twenty faces within four faces’. Read literally this gives 4 + 20 = 24, but other Merkavah traditions multiply (4 x 4 x 4 ...). The source’s own phrasing is kept without harmonization. Eisenstein’s gloss in the print explains: each has twenty-four faces, faces within faces, and twenty-four wings, wings within wings.

Qelalin gloss

On ‘gleamings of burnish’ (נוצצי קללין): Eisenstein’s gloss derives the word from nechoshet qalal, burnished bronze (Ezek 1:7).

496000

The camp length of 496,000 parasangs is kept as written. Giving heavenly bodies vast measurements in parasangs is the idiom of the Shi'ur Qomah tradition of measuring the divine and angelic stature. The figure 496 is also the numerical value of מלכות ('kingship'). The source does not make that association, and it is recorded only as a possibility.

Pre parallel

The opening (the four companies; Michael right, Gabriel left, Uriel before, Raphael behind; the Shekhinah in the middle; the throne high and exalted; the Tarshish derash) closely parallels Pirkei de-Rabbi Eliezer ch. 4. Compare also Numbers Rabbah 2:10 on the four angels around the throne. *Pirkei de-Rabbi Eliezer*

Massekhet hekhalot edition

Klaus Herrmann, Massekhet Hekhalot (1994), is a critical edition; it has not been collated for this page. *Klaus Herrmann 1994*

Editorial decisions

- **Shekhinah.** 'Shekhinah' is kept in transliteration because the source uses it. This is not an import of sefirotic

vocabulary, since the word is the source's own. The rabbinic sense is followed, and the sefirotic reading appears in apparatus only.

- **ה׳.** The abbreviation ה׳ is rendered 'YHWH', and ה׳ צבאות 'YHWH Tzeva'ot', to preserve which Name is meant. 'The Lord' is avoided.
- **בחדרי.** Chadrei is rendered plainly as 'rooms'. The earlier 'inner rooms' added a word the Hebrew does not have.
- **mukafin cascade.** All thirty-one links of the 'u-lifnei X mukafin Y' cascade are translated in order, with the repetition intact, since the list is not to be shortened.
- **tafsarim / erelim / nehar dinur.** Angelic class-names and the river-name are transliterated (tafsarim, erelim, Nehar Dinur), with an English gloss for Nehar Dinur on first use.

Manuscript variants

- **Eisenstein, Otzar Midrashim (1915), as on Sefaria**: בתוך בחדרי (doubled locative: 'within, in the rooms of'): Possibly a dittography or a conflation of two readings (/ בתוך חדרי בחדרי). Translated 'within, in the rooms of'. Collation against Herrmann's edition and Pirkei de-Rabbi Eliezer 4 is owed.
- **Eisenstein, Otzar Midrashim (1915), as on Sefaria**: בגלגל הלבנה ('in the orb of the moon'): The same sentence in

chapter 4 of this tractate reads כגלגל הלבנה (‘like the orb’), and ב and כ are easily confused. The body follows the wording of chapter 4. The printed letter here is ב; it is recorded and not silently changed in the Hebrew.

- **Eisenstein, Otzar Midrashim (1915), as on Sefaria**: זה משכן החיות שבמרכבה (end of the chapter): Eisenstein refers the reader here to the commentary printed in the Arzei Levanon edition.

Massekhet Hekhalot 7; the dwelling above, the voices, and the letters of the Name

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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.



למעלה מהם מעונה, בדמות רקיע כעין הקרח הנורא על ראשי החיות, שהוא מלא זיו וזוהר, שנאמר הוד והדר לפניו, נתון מתוכן והוכן כרוב מראות אש וכרוב מראות להבה, ונתון בהדר הוד על ראשי החיות, שנאמר ודמות על ראשי החיות רקיע, ושם הוכנו כרובי פלאי פלאים, גלגלי מרכבה שכסא הכבוד נתון עליהם, גלגל זה כנגד גלגל זה, וגלגל זה כנגד גלגל זה, זיו הדרו של גלגל זה כנגד זיו הדרו של גלגל זה, מעשה פלאיו של גלגל זה כנגד מעשה פלאיו של גלגל זה, ועומדת בת קול אחת אצל גלגל זה ובת קול אחת אצל גלגל זה.

Above them is the dwelling (me'onah), in the likeness of a firmament like the color of the terrible ice over the heads of the living creatures (chayyot). It is full of radiance and brilliance, as it is said: 'Grandeur and splendor are before Him.' It is set from their midst and established, like a multitude of appearances of fire [or: a cherub of appearances of fire] and like a multitude of appearances of flame [or: a cherub of appearances of flame]. It is set in splendor of grandeur over the heads of the living creatures, as it is said: 'And the likeness over the heads of the living creatures, a firmament.' And there were established the cherubim of wonder of wonders, the wheels (galgalim) of the chariot (merkavah), upon which the throne of glory is set. This wheel stands opposite that wheel, and this wheel opposite that wheel. The radiance of the splendor of this wheel stands opposite the radiance of the splendor of that wheel. The work of the wonders of this wheel stands opposite the work of the wonders of that wheel. One bat kol (heavenly voice, lit. 'daughter of a voice') stands beside this wheel, and one bat kol beside that wheel.

ומה טיבן של קולות הללו? אלא מלמד שבשעה שהקב"ה יורד משמי שמים העליונים מתשע מאות וחמשים וחמשה רקיעים ויושב בערבות על כסא כבודו, מיד בת קול אחת יוצאה בכל שערי רקיע ורקיע ובכל שערי ערבות ואומרת: שאו שערים ראשיכם וגו', והם משיבים ואומרים מי זה מלך הכבוד, והיא משיבה ואומרת ה' עזוז וגבור ה' גבור מלחמה. ובת קול אחרת יוצאה בכל שערי בתי כנסיות

And what is the nature of these

voices? Rather, this teaches that at the hour when the Holy One, blessed be He, descends from the uppermost heavens of heavens, from nine hundred and fifty-five firmaments, and sits in Aravot upon His throne of glory, at once one bat kol goes forth in all the gates of each and every firmament and in all the gates of Aravot. She says: 'Lift up, O gates, your heads,' etc. They answer and say: 'Who is this King of glory?' And she answers and says: 'YHWH strong and mighty, YHWH mighty in battle.' Another bat kol goes forth in all the gates of the synagogues and the houses of study. She says: 'Lift up, O gates, your heads, and lift up, O everlasting doors, and the King of glory shall come in.' The princes of the houses of idolatry answer and say: 'Who is He, this King of glory?' The princes of the synagogues and houses of study, together with the mountains of creation, answer and say: 'YHWH Tzeva'ot, He is the King of glory, selah.' (And what is 'King of glory'? That He knows how to give honor to His creations from His own glory.)

At that hour wheel makes wheel hear, with quaking and with thunder, voices and thunderings: voices 'to the One who rides in Aravot, Yah is His Name, and exult

ובתי מדרשות ואומרת: שאו שערים ראשיכם ושאו פתחי עולם ויבא מלך הכבוד, ושרי בתי ע״ז משיבין ואומרין מי הוא זה מלך הכבוד? ושרי בתי כנסיות ובתי מדרשות עם הררי בראשית משיבין ואומרין ה׳ צבאות הוא מלך הכבוד סלה. (ומהו מלך הכבוד, שהוא יודע לכבד לבריותיו מכבודו).

באותה שעה ישמיעו גלגל לגלגל ברעש וברעם קולות ורעמים, קולות לרוכב בערבות ביה שמו ועלזו לפניו, באותה שעה אין הקב״ה רוכב בערבות לא בקדוש שמו ולא בברוך שמו ולא בה׳ צבאות שמו, אלא בשתי אותיות הללו י״ה מפני שבשתי אותיות הללו ברא הקב״ה העולם הזה והעולם הבא, שנאמר כי ביה ה׳ צור עולמים, צור עולם לא נאמר אלא צור עולמים. באיזה אות ברא הקב״ה עוה״ב ובאיזה אות ברא העוה״ז? ברא עוה״ב בי׳ וברא עוה״ז בה׳. ומנין שברא הקב״ה העוה״ז בה׳? שנאמר בהבראם, אל תקרי בהבראם אלא בה״א בראם. אם כן יקדים ה״א ליו״ד? אלא מלמד שמתחלה ברא העוה״ב והעמידו לצד אחד ואח״כ ברא העוה״ז.

before Him.' At that hour the Holy One, blessed be He, does not ride in Aravot by 'Holy is His name,' nor by 'Blessed is His name,' nor by 'YHWH Tzeva'ot is His name,' but by these two letters, Y"H. For with these two letters the Holy One, blessed be He, created this world and the world to come, as it is said: 'For by Yah YHWH is the Rock of worlds.' It does not say 'Rock of world,' but 'Rock of worlds.' With which letter did the Holy One, blessed be He, create the world to come, and with which letter did He create this world? He created the world to come with yod and created this world with he. And from where do we know that the Holy One, blessed be He, created this world with he? As it is said: 'be-hibbare'am' ('when they were created'). Do not read be-hibbare'am but be-he' bera'am ('with he He created them'). If so, should the he come before the yod? Rather, this teaches that He first created the world to come and set it to one side, and afterward He created this world.

And why did He create this world with he? Because it resembles an exedra (akhsadra). And why does it resemble an exedra? Because whoever wishes to go out from this world goes out, and nothing is left in his hand of his toil and his labor,

ומפני מה ברא העוה"ז בה"א? מפני שהוא דומה לאכסדרה, ומפני מה דומה לאכסדרה, מפני שכל מי שרוצה לצאת מן העוה"ז יוצא ואין בידו מאומה מיגיעו ומעמלו מכל מה שעמל כל ימי חייו. ומפני מה ברא העוה"ב ביו"ד? מפני שכל המקטין עצמו בעוה"ז זוכה ונוחל העוה"ב שנברא ביו"ד. דבר אחר כשם שהיו"ד קטן מכל האותיות כך אין נוחל העוה"ב אלא מי שהוא מקטין עצמו אצל מי שהוא קטן ממנו בתורה ובחכמה שנאמר ודוד הוא הקטן, וכי דוד קטן היה והלא ראש למלכי יהודה היה ויצא ממנו משיח וכל המלכים כלם? אלא מתוך שהקטין את עצמו זכה ונחל גדולה ומלכות בעוה"ז וגדולה ומלכות בעוה"ב.

דבר אחר מפני שבני העולם הבא ממעטין את עצמם ומתן שכרם מכובד ומרובה, שנאמר להנחיל אוהבי יש.

ומפני מה תגין של יו"ד כלפי פניו? מפני שבני העוה"ב אינם מלוין זה לזה אלא כל אחד ואחד נהנה משלו לפי שכר מעשיו שבידו, לפיכך נאמר סולו לרוכב בערבות ביה שמו ועלזו לפניו, מלמד שבשעה שהקב"ה רוכב

of all that he labored all the days of his life. And why did He create the world to come with yod? Because whoever makes himself small in this world merits and inherits the world to come, which was created with yod. Another interpretation (davar acher): just as the yod is the smallest of all the letters, so none inherits the world to come except one who makes himself small before one who is smaller than he in Torah and in wisdom, as it is said: 'And David, he was the small one.' But was David small? Was he not the head of the kings of Judah, and did not the Messiah and all the kings, all of them, come forth from him? Rather, because he made himself small, he merited and inherited greatness and kingship in this world, and greatness and kingship in the world to come.

Another interpretation: because the children of the world to come diminish themselves, and the giving of their reward is weighty and abundant, as it is said: 'To cause those who love Me to inherit yesh (substance).'

And why are the crownlets (tagin) of the yod turned toward its face? Because the children of the world to come do not lend to one another. Each and every one enjoys his own, according to the reward

בערבות על כסא כבודו ירונו לפניו בקול רנה וקול ששון וקול שמחה, וקול ירנן וקול יגיל וקול עילוז וקול עוז וזמירות, וקול שירות ותשבחות ותהלות, קול פאר ותודות, קול שבח ועשירות, קול צהלה ורננות, וכסא הכבוד גבוה למעלה באויר ומראה כבודו כעין החשמל, ועטרת נוגה בראשו וכתר שם המפורש במצחו חציו אש וחציו ברד, מימינו חיים ומשמאלו מות, ושרביט של אש בידו, ופרוכת פרוסה לפניו, ושבעה מלאכים שנבראו תחלה משרתים לפניו לפנים מן הפרוכת, ושבעה שוטרים יושבים על שבעה כסאות, שם הראשון אורפניא״ל, שם השני תיגר״א נ״א תגריא״ל, שם השלישי דוה״ל נ״א בוא״ל, שם הרביעי אסימו״ר נ״א כלמי״ה, שם החמישי עלמיא״ל נ״א דנהא״ל, שם הששי פסכ״ר, ושם השביעי כלמי״ה נ״א בוא״ל.

ברא הקב״ה שש קצוות ופנה למעלה וחתמו ביה״ו, חתם תחת ופנה למטה וחתמו ביו״ה, חתם מזרח ופנה לפניו וחתמו בהי״ו, חתם מערב ופנה לאחריו וחתמו בהו״י, חתם דרום ופנה לימינו וחתמו בוי״ה, חתם צפון ופנה לשמאלו וחתמו בוה״י. יתברך

שמו של מלך מלכי המלכים הקב״ה שהוא חי וקים לעדי עד ולנצח נצחים אמן.

of the deeds that are in his hand. Therefore it is said: ‘Extol the One who rides in Aravot, Yah is His Name, and exult before Him.’ This teaches that at the hour when the Holy One, blessed be He, rides in Aravot upon His throne of glory, they sing before Him with a voice of song and a voice of gladness and a voice of joy, and a voice that sings and a voice that rejoices and a voice of exultation and a voice of strength and melodies, and a voice of songs and praises and hymns, a voice of glorification and thanksgivings, a voice of praise and riches, a voice of jubilation and ringing songs. The throne of glory is high above in the air, and the appearance of His glory is like the color of the hashmal. A diadem of radiance is on His head, and the crown of the Explicit Name (Shem ha-Meforash) is on His forehead, half of it fire and half of it hail. At His right is life and at His left is death, and a scepter of fire is in His hand. A curtain (parokhet) is spread before Him, and seven angels who were created first minister before Him, inside the curtain (parokhet). Seven officers (shotrim) sit upon seven thrones. The name of the first is Orpaniel. The name of the second is Tigra (another version: Tagriel). The name of the third is Dohel (another version: Bo’el).

The name of the fourth is Asimor (another version: Kalmiyah). The name of the fifth is Almiel (another version: Danahel). The name of the sixth is Paskar. And the name of the seventh is Kalmiyah (another version: Bo'el).

The Holy One, blessed be He, created six extremities (ketzavot). He turned upward and sealed it with YHW. He sealed below, turned downward, and sealed it with YWH. He sealed east, turned before Him, and sealed it with HYW. He sealed west, turned behind Him, and sealed it with HWY. He sealed south, turned to His right, and sealed it with WYH. He sealed north, turned to His left, and sealed it with WHY. Blessed be the name of the King of the kings of kings, the Holy One, blessed be He, who lives and endures forever and ever and to eternity of eternities. Amen.

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: **chayyot** (rendered as *living-creatures*), **kerubim** (rendered as *cherubim*), **merkavah** (rendered as *chariot*), **kisei-ha-kavod** (rendered as *throne-of-glory*), **kavod** (rendered as *glory*), **hashmal** (rendered as *hashmal*), **shem-ha-meforash** (rendered as

the-explicit-name), **malach** (rendered as *angel*), **chotam** (rendered as *seal*), **yeridah** (rendered as *descent*). For each, the apparatus carries the sense set and the reason for the rendering chosen.

⁂

Merkavah ascent modes

Four kinds of material are present. (1) Exegesis of Ezekiel, in the first unit: the firmament ‘like the color of the terrible ice over the heads of the chayyot’ (Ezek 1:22), the wheels set opposite each other (Ezek 1:15-21), and the glory ‘ke-ein ha-hashmal’ (Ezek 1:4, 27). (2) Cosmography of the heavens: 955 firmaments, Aravot, a curtain, seven officers on seven thrones. (3) Ecstatic hymn: the cascade of ‘kol rinah ve-kol sasson…’. (4) Recitation of Names: the letters Y”H and the six YHW permutations. No human descender appears in this chapter, so the showing of seals at the

gates is absent. The chapter is told as a cosmography and is not narrated through R. Ishmael or R. Akiva.

Ezekiel 1 22 plural

Ezek 1:22 in the Masoretic Text reads ‘u-demut al rashei ha-chayyah raqia’ (‘the living creature’, singular). The source quotes it as ‘rashei ha-chayyot’ (plural), matching its own phrase in the preceding clause. The body keeps the source’s plural. Whether this is a deliberate harmonization or a scribal variant is not determined.

Psalm citations

Other verses cited. Ps 96:6 (= 1 Chr 16:27 ‘hod ve-hadar lefanav’) is quoted exactly. Ps 24:7 is abbreviated with vegomer, and the second bat kol cites Ps 24:9 (‘u-se’u pitchei olam’) verbatim. Ps 24:8 and Ps 24:10 are given as the answers. Ps 68:5 has received text ‘sollu la-rokhev ba-aravot be-Yah shemo ve-ilzu lefanav’. Its first citation here replaces sollu with ‘qolot’ (‘voices’), turning the verse into a description of the wheels’ thunder: this departure is kept in the body. Its second citation spells sollu plene (‘סוּלוּ’). Isa 26:4, ‘ki be-Yah YHWH tzur olamim’, is exact. Gen 2:4 ‘be-hibbare’am’ is the base of the al tiqrei. 1 Sam 17:14 ‘ve-David hu ha-qatan’ is exact. Prov 8:21 ‘le-hanchil ohavai yesh’ is exact (the source spells ohavai plene).

Instrumental bet

The derash reads the preposition be- in both Ps 68:5 (‘be-Yah shemo’) and Isa 26:4 (‘ki be-Yah YHWH tzur olamim’) as instrumental: ‘by’ or ‘with’ Yah, that is, by means of the two letters yod and he. This is what lets the verses serve as proof that the worlds were created with these letters. The plain sense of Isa 26:4 is closer to ‘for in Yah, YHWH, is an everlasting rock’. The body reads ‘For by Yah’ so that the English gives the instrumental sense in Isa 26:4, while in Ps 68:5 it gives the plain ‘Yah is His Name’. Compare b. Menachot 29b, which asks why the verse says be-Yah and not Yah, and answers that these are the two worlds the Holy One created, one with he and one with yod.

hashmal

Hashmal is left in transliteration. The Septuagint renders it elektron (‘gleaming electrum’). It is the central mystery-term of Ezek 1:4 and 1:27; see b. Hagigah 13a on the child consumed by fire from the hashmal. The source has the article (ke-ein ha-hashmal), as in Ezek 1:4, not the anarthrous form of 1:27.

God descends yeridah

Here the Holy One is the one who ‘descends’ (yored), from the 955 firmaments to Aravot. This bears on the debate over the

phrase yored merkavah. On one literary reading the practitioner's 'descent' inverts Ezekiel's theophany, in which the chariot came down to the prophet. A passage that uses y-r-d for the divine descent to the throne supports the relevance of the Ezekiel substrate, though it settles nothing. No position is adopted in the body. *David J. Halperin 1988*

Halperin psalm 24 synagogue

Two antiphonal choirs perform Ps 24: one in the gates of the heavens and one in the gates of synagogues and houses of study. The houses of study answer the princes of the houses of idolatry. Heavenly and synagogal liturgy run in parallel here. This supports a literary reading that places the corpus in a synagogal-homiletical milieu. A sociological reading would take the study-house emphasis as the self-image of a scribal-learned class. Both are noted here, and the body stays neutral.

Pardes anachronism

PaRDeS, applied here in the notes only, is a 13th-century systematization and is not the operative frame of this text. Looking back, its letter-and-number level corresponds to the yod/he letter-cosmogony and the six-fold sealing, and its hidden level to the brevity of the YHW sealing. Later Kabbalists read the six extremities (shesh qetzavot) as sefirot. Following the

caution against reading later Kabbalah back into earlier texts, that reading is not imported into the body. ‘Extremities’ and the letter-names are rendered plainly. The later use of Shekhinah as a code-word for a sefirah does not apply here. *Moshe Idel 1988*

Peshat derash middot

Aggadic derash runs through standard rabbinic forms. ‘Malmed she-’ (‘it teaches that’) introduces a derivation. The inference from the plural ‘tzur olamim, tzur olam lo ne’emar’ (‘it does not say Rock of world but Rock of worlds’) derives two worlds from the plural. ‘Al tiqrei’ (‘do not read’) re-divides be-hibbare’am as be-he’ bera’am, as in b. Menachot 29b. ‘Davar acher’ (‘another interpretation’) marks multiple readings held together: the exedra/yod explanations are kept side by side without being reconciled. The rhetorical objection ‘ve-khi David qatan hayah?’ (‘But was David small?’) and its resolution ‘ella’ (‘rather’) follow the kashya-and-answer pattern. The base sense of each verse is kept in the body under the derash.

Menachot 29b parallel

The Y”H cosmogony and the exedra image parallel b. Menachot 29b. There, this world is shaped like a he because it is open below like an exedra, so whoever wishes to go out may go out; the Talmud adds that the leg of the he hangs free, leaving an

opening for the penitent to be brought back in. Massekhet Hekhalot turns the exedra into a teaching about leaving the world with nothing of one's labor. The Talmud likewise reads the shapes of the letters: the crown on the he and the bent head of the yod. This tractate asks instead about the crownlets of the yod.

Nine hundred fifty five

The number 955 equals the gematria of ha-shamayim ('the heavens'), counting the final mem as 600: 5+300+40+10+600 = 955. The source does not perform this calculation. It is offered as a possible explanation of the number.

Hymnic cascade

The cascade of praise-voices (rinah, sasson, simchah, yeranen, yagil, illuz, oz u-zemirot, shirot, tishbachot, tehillot, pe'er, todot, shevach, ashirut, tzahalah, renanot) is kept in full and in the source's order. It is not alphabetical. 'Ashirut' ('riches', in 'a voice of praise and riches') is odd within a list of praise-terms and may be a textual corruption, but the source's word is kept and rendered literally. The cascade is a performance and must not be collapsed into a summary.

Fire and hail crown

'Half of it fire and half of it hail' recalls the rabbinic motif of angels made half of fire and half of water or snow (y. Rosh Hashanah 2:5; Song of Songs Rabbah 3). Here the motif is applied to the crown of the Explicit Name. The pairing 'life at His right, death at His left' is a juridical-cosmic image and is rendered literally.

Angel name overlap

Text-critical note on the seven officers. The alternate names recorded in the source ('another version') overlap with each other and with the main list. Bo'el appears twice, as the alternate for the third officer and as the alternate for the seventh. Kalmiyah appears twice, as the alternate for the fourth officer and as the main name of the seventh. The list was evidently unstable in transmission, with names migrating between positions. All names and all alternates are kept exactly as the source gives them; none is emended or removed.

Sefer yetzirah sealing

The six-extremities sealing parallels Sefer Yetzirah 1:13. There the first clause is 'chatam rum u-fanah le-ma'lah ve-chatamo be-YHW' ('He sealed height, turned upward, and sealed it with YHW'). This source opens with 'bara ha-QBH shesh qetzavot' ('the Holy One created six extremities') and omits 'chatam rum',

so the first direction lacks its own ‘chatam’ clause. The body keeps the source’s wording. The six permutations of the three letters Y-H-W are a tziruf, here used cosmogonically. The letters are left as letters.

Boustan frame absent

No R. Ishmael or R. Akiva narrator-frame appears in this chapter, so the martyrological shaping found in other parts of the corpus does not apply here. This is noted for completeness only. *Ra’anan S. Boustan 2005*

Bracketed words

Words printed in round or square brackets inside the Hebrew are printed that way in Eisenstein’s text and are kept. In this passage that is the closing question at the end of the second unit, ‘And what is King of glory? That He knows how to give honor to His creations from His own glory’, which stays in parentheses in the English.

Editorial decisions

- **הי׳.** The abbreviation ה׳ in verse citations is rendered ‘YHWH’, not ‘the LORD’, so the specific Name stays visible; ה׳ צבאות is rendered ‘YHWH Tzeva’ot’. Y”H is kept as letters and ‘Yah’ as transliteration.

- Hod is rendered ‘grandeur’ and hadar ‘splendor’; ziv is ‘radiance’ and zohar ‘brilliance’. ‘Majesty’ is not used.
- Bat kol is transliterated with a gloss on first use. The feminine agreement (yotz’ah, omeret, hi meshivah) is kept as ‘she’.
- **galgal.** Galgal is rendered ‘wheel’. The source uses galgal, not ofan, so the glossary entry for ofanim does not apply. A glossary addition is proposed.
- **beriyyotav.** Beriyyotav is rendered ‘his creations’, to avoid using ‘creatures’ outside its glossary-controlled use for the chayyot.

Manuscript variants

- **נ״א (alternate reading recorded in source text)**: second officer: תיגר״א (Tigra) / נ״א תגריא״ל (Tagriel): The -el theophoric ending in the alternate suggests normalization toward standard angel-name morphology.
- **נ״א (alternate reading recorded in source text)**: third officer: דוה״ל (Dohel) / נ״א בוא״ל (Bo’el): Bo’el also appears as the alternate for the seventh officer, which suggests confusion between the lists.
- **נ״א (alternate reading recorded in source text)**: fourth officer: אסימו״ר (Asimor) / נ״א כלמי״ה (Kalmiyah): Kalmiyah

is also the main reading for the seventh officer. Names have migrated between positions.

- **נ״א (alternate reading recorded in source text)**: fifth officer: עלמיא״ל (Almiel) / נ״א דנהא״ל (Danahel)
- **נ״א (alternate reading recorded in source text)**: seventh officer: כלמי״ה (Kalmiyah) / נ״א בוא״ל (Bo’el): This duplicates the fourth officer’s alternate and the third officer’s alternate. The list is unstable in transmission.

Massekhet Hekhalot 7 (closing hymn); the closing hymn of the hovering 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.



In the name of YHDRY'L, Elohei Yisrael (God of Israel), who makes His congregation His treasured possession: King of miracles, King of mighty acts, King of marvels, King of awesome deeds, King of separateness. Your throne hovers in flight from the hour that You drove in the peg of the weaving of the web of the perfecting of the whole world; and its course stands upon it [the web]: two havarot of winds, beyond searching and beyond number. It did not set its feet upon the ground of Aravot, but like a bird it flies; and standing beneath it are the proudest of the proud, bound with bonds (crowns). And all the kings, heads of the measures that He created, bound, stand beneath the throne of His glory and were bearing it up with strength and might; and they too did not set their feet upon the ground of Aravot, but like a bird they fly, and they stand beneath them. And three times every day the throne of His glory prostrates itself before Him and says:

'YHDRY'L, God of Israel (Elohei Yisrael), be glorified and sit upon me, O glorious King, for Your burden is dear to me, as it is said: Holy, holy, holy is YHWH Tzeva'ot; the whole earth is full of His glory. Who is like YHWH our God? Who is like our Lord? Who

בשם יהדריא"ל אלקי ישראל
המסגל עדתו, מלך נסים מלך
גבורות, מלך נפלאות מלך נוראות
מלך פרישות, כסאך מעופף
משעה שתקעת יתד אריגת
המסכת של שכלול העולם כלו,
ומסלולו עומד עליה שני הברות
רוחות לאין חקר ולאין מספר, לא
הניח רגליו על קרקע ערבות אלא
כעוף מתעופף ועומד תחתיו גאי
גאים קשורי קשרים (כתרים),
וכל מלכים ראשי מדות שברא
חבושים עומדים תחת כסא כבודו
והיו מנטלים אותו בעוז ותוקף,
ואף הם לא הניחו רגליהם בקרקע
ערבות אלא כעוף מתעופף
ועומדים תחתיהם, ושלשה פעמים
בכל יום כסא כבודו משתטח
לפניו ואומר:

יהדריאל אלהי ישראל תתכבד
ושב עלי מלך מפואר, לפי
שמשאך חביב עלי, שנאמר קק"ק
ה' צבאות מלא כל הארץ כבודו,
מי כה' אלהינו מי כאדוננו מי
כמלכנו מי כיוצרנו, אין קדוש כה'
כי אין בלתך ואין צור כאלהינו.

אמר ר' ישמעאל כל השירות
הללו וכל המעשה הזה שמע ר'
עקיבא כשירד למרכבה ותפס
ללמוד אותם מלפני כבודו, שהיו

משוררים לפניו משרתיו ברוך הוא וברוך שמו, ויברכו את שם כבודך, ומתרומם על כל ברכה ותהלה.

תם ונשלם מסכת היכלות, תהלה לאל נורא עלילות.

is like our King? Who is like our Former? There is none holy as YHWH, for there is none beside You, and there is no rock like our God.'

R. Ishmael said: All these songs and all this work R. Akiva heard when he descended to the merkavah, and he seized them, to learn them, from before His glory; for His ministers were singing them before Him, blessed be He and blessed be His Name: 'and let them bless the Name of Your glory, and it is exalted above all blessing and praise.'

Completed and concluded is Massekhet Hekhalot (the Tractate of the Palaces). Praise to El, awesome in deeds.

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 *throne-chariot*), **yeridah** (rendered as *descent*), **heikhal** (rendered as *palace*). For each, the apparatus carries the sense set and the reason for the rendering chosen.

⁂

Merkavah ascent modes

Four registers of merkavah literature are at work in this passage: (1) hymnic praise, in the opening King's-praise cascade (melekh nissim / gevurot / nifla'ot / nora'ot / perishut, five epithets kept in their order and not shortened) and in the throne's own hymn; (2) recitation of names, in the invocation 'in the name of YHDRY'L' and the throne's address to YHDRY'L; (3) visionary description drawing on Ezekiel, in the hovering throne and its bearers (compare Ezek 1:26 for the throne above the firmament and Ezek 1:12, 20 for the ruach that drives the living creatures); (4) a framing attribution, here placed at the end: R. Ishmael's closing attribution says the songs were heard by R. Akiva in the merkavah, which grounds the whole tractate's hymnody in a heavenly source. The theonym YHDRY'L is kept as a transliteration and not glossed. Its likely link to hadar

('splendor') is mentioned here only, because the recitation works on the name's sound.

Yored merkavah paradox

kesheyarad la-merkavah, 'when he descended to the merkavah'. The verb yarad keeps the corpus's paradox: the throne sits above Aravot, the highest firmament, yet one 'descends' to it. One literary reading takes it as an inversion of Ezekiel's theophany, in which the chariot came down to the prophet. The body keeps 'descended' and decides nothing. Note also that R. Akiva 'heard' the songs and then 'seized' them (tafas), so learning is an act that takes hold of what is perceived. *David J. Halperin 1988*

Rabbi yishmael frame

'Amar R. Ishmael' is kept as the narrator frame. R. Ishmael passes on, as a witness, what R. Akiva heard 'from before His glory'. The chain of attribution (from R. Ishmael to R. Akiva to the ministers who sing before Him) is the argument: it tells the reader where the songs come from. On one line of study, the paired figures of R. Ishmael and R. Akiva come from the Ten Martyrs tradition, and the closing attribution places the tractate's hymns under those protagonists. On another, a colophon that closes with an authority chain fits a scribal circle

authenticating its liturgical repertoire. *Ra'anan S. Boustan 2005*; *James R. Davila 2001*

Pardes frame note

On PaRDeS: this compilation, usually placed in the Geonic period, is earlier than the 13th-century fourfold hermeneutic, so PaRDeS is not the operative frame and its vocabulary is kept out of the body. As a later lens, the image of the throne as a 'peg' driven into 'the web of the perfecting of the world' would be read by Kabbalistic readers on a sod level. The 'heads of middot' would also invite a sefirotic reading, since middot later became a term for the sefirot. A caution against reading later systems back into the text applies here: middot is rendered 'measures' and not read through sefirotic vocabulary that is centuries later. *Moshe Idel 1988*

Peshat derash proof texts

On peshat and derash: the throne's hymn uses the formula she-ne'emar ('as it is said') to bring in Isa 6:3 as a proof-text: the throne's love of its 'burden' is supported by the angelic trisagion, which says the whole earth is full of His glory. No named middah is used. This is aggadic derash by proof-text juxtaposition, and the narrative is kept as narrative and not

turned into theology. Isa 6:3 is printed in abbreviated form (קק״ק ה׳). The wording matches the Masoretic text.

Throne speech proof texts

The throne's speech is built from three borrowed texts in sequence: Isa 6:3 (the trisagion, introduced by 'as it is said'), the 'Who is like…' litany familiar from the Ein ke-Eloheinu prayer, and 1 Sam 2:2 (Hannah's song). Together they turn the throne's request that the King sit upon it into a chain of scriptural and liturgical praise. The chain is the throne's own derash: it is the throne, not the narrator, that cites these texts, and it cites them to justify its claim 'Your burden is dear to me'. The One whose glory fills the earth and whom none can equal is a burden worth carrying. Each text is discussed in its own note.

Ein ke eloheinu variant

'Who is like YHWH our God, who is like our Lord, who is like our King, who is like our Former (yotzrenu)'. This echoes the liturgical Ein ke-Eloheinu / Mi khe-Eloheinu series, whose received fourth term is moshi'enu ('our Saviour'). The source has yotzrenu ('our Former', the one who shapes), which fits the creation theme of the passage (the peg of the world's perfecting). It is rendered 'Former' and not 'Creator' so that yotzer stays distinct from bara, which the passage uses just before ('the

measures that He created'). This departure from the received text is kept in the body. The source also writes 'ke-YHWH Eloheinu' where the received text has 'khe-Eloheinu'.

1 samuel 2 2

'There is none holy as YHWH, for there is none beside You, and there is no rock like our God' is 1 Sam 2:2 (Hannah's song). The wording agrees with the received text.

Nehemiah 9 5 variant

'and let them bless the Name of Your glory, and it is exalted above all blessing and praise' is Neh 9:5. The Masoretic text has u-meromam ('and exalted', Polal participle). The source has u-mitromem ('and exalting itself / exalted', Hitpolel). The source's form is kept in the body. It may be a deliberate reflexive, in which the Name raises itself above all praise, or a liturgical variant. The source also has et before shem (ויברכו את שם כבודך), where the Masoretic text has ויברכו שם כבדך.

Elqei euphemism

אלקי in the first line is the reverent spelling with qof in place of heh, used to avoid writing the divine name in full. The full form אלהי appears in the throne's speech. Both are transliterated

Elohei here. This is a substitution for reverence, not an exegetical temurah.

Massekhet wordplay

arigat ha-massekhet, ‘the weaving of the web’. Massekhet means the warp or web on a loom (Judg 16:13-14). The colophon then calls the work itself ‘Massekhet Hekhalot’, ‘Tractate of the Palaces’. The closing lines therefore set the cosmic web, into which God drove the peg (yated) of the world’s perfecting, beside the textual ‘massekhet’ that is now finished. The pun is probably deliberate but cannot be shown in English, so it is noted here.

aravot

Aravot is the seventh and highest firmament in rabbinic cosmology (b. Hagigah 12b, which applies Ps 68:5). Here it is the ‘ground’ (karka) on which neither the throne nor its bearers rest their feet, so the whole throne-assembly hovers. ‘Like a bird flying’ gives the image of continuous suspension.

Throne prostration

The throne prostrates itself three times a day and invites the King to sit. Eisenstein’s own gloss at the opening of the hymn sends the reader to Heikhalot Rabbati, chapter 3 in his

collection, and notes that the name there reads ZHRRY'L (זהרריא"ל) where this text has YHDRY'L. This is Eisenstein's reference and has not been checked by Hekhal. The thrice-daily count matches the three daily prayer services, so the throne's worship is set in step with Israel's liturgy.

Ketarim variant

qeshurei qesharim (ketarim): Eisenstein's print puts ketarim ('crowns') in parentheses as an alternate reading for qesharim ('bonds / knots'). Qeshurei is a passive construct participle, so the figures are 'bound with' bonds, not 'binders of' them. The body keeps both readings: 'bound with bonds (crowns)'. 'Binders of crowns' (qosherei ketarim) is a title used elsewhere in the Hekhalot hymns for angels who tie crowns for the King. See the manuscript variants.

Eisenstein brackets

Words printed in round or square brackets inside the Hebrew are printed that way in Eisenstein's text and are kept. In this passage that is (כתרים), 'crowns', which stays in brackets in the English as well.

Editorial decisions

- **יהדריא״ל.** The theonym is kept as the transliteration YHDRY'L in both places. The gershayim in its first occurrence is not carried into the transliteration and is noted here.
- **ה׳.** The abbreviated Name ה׳ is rendered YHWH, as everywhere in this edition.
- **melekh perishut.** Rendered 'King of separateness', so that perishut keeps its sense of withdrawal and holy separation. 'Abstinence' and 'holiness' are not used.
- The source moves from third person ('in the name of'), to second ('Your throne', 'You drove'), back to third ('His glory'). All three are kept and not smoothed into one.

Manuscript variants

- **Eisenstein, Otzar Midrashim (1915), as on Sefaria, parenthesis in the main text**: (כתרים) / קשרים: 'bonds' with alternate reading 'crowns': The 'crowns' reading links the figures to the crown-binding angels of the wider corpus. Check against Herrmann's critical edition (1994).
- **Masoretic text, Neh 9:5**: ומרומם (source: ומתרומם): Reflexive verb form in the source. Kept in the body.
- **Liturgical Ein ke-Eloheinu**: מי כמושיענו (source: מי כיוצרנו): 'Former' replaces 'Saviour', which fits the creation theme of the passage.

Colophon

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