

Angels

By Rabbi Dr. Hillel ben David (Greg Killian)



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# I. Introduction

In this [study](study.html) I would like to learn about [HaShem’s](hashem.html) angels and their functions. These wonderful creations are created with a purpose as expressed by Chazal[[1]](#footnote-1) in the [Midrash](orallaw.html):

[***Midrash***](orallaw.html) ***Rabbah - Genesis LXXVIII:1*** *R. Samuel b. Nahman said in R. Jonathan’s* [*name*](name.html)*: A* [*celestial*](celestal.html) *company never repeats [God’s] praises. R. Helbo said: The Holy* [*One*](one.html)*, blessed be He, creates a* [*new*](new.html) *company of angels every day, and they utter song before Him and then depart [evermore].[[2]](#footnote-2)*

Pirqe Abot, Pereq Dalet, Mishnah 4:13writes about angels:

The meaning is that G-d cannot even be bribed with good deeds. We cannot bribe God with good deeds to overlook our [sins](sin.html). God punishes a person for all his [sins](sin.html), and then rewards him for all his good.

The master therefore says that when a person observes a [commandment](cmds613.html) or does another good deed, a good angel is created. But when he commits a [sin](sin.html), then an accusing angel (*mekatreg*) is created. [One](one.html) angel does not offset the other.

Maimonides writes about angels in Hilchot Yesodei Hatorah:

*Everything that God created in His* [*world*](worlds.html) *can be placed in* [*one*](one.html) *of* [*three*](three.html) *classifications. Firstly, there are those creations, such as the* [*bodies*](body.html) *of men and animals, plants and the molten images, which have a shape and form which always exist and can be spoiled. Secondly, there are those* [*creations*](file:///D%3A%5CWord%5CDOC1%5Cbara.html) *which have a shape and form which does not vary from* [*body*](body.html) *to* [*body*](body.html) *or in appearance, like those in the* [*first*](one.html) *category do, but their shape is fixed by their form and can never change. These are the spheres and the* [*stars*](mazaroth.html) *contained therein. Their form and shape are like none other. Thirdly, there are those creations which have a form but no shape. These are the angels, which have no* [*bodies*](body.html)*, but whose form vary from angel to angel.[[3]](#footnote-3)*

The [Hebrew](hebrew.html) word for angel is malach - מלאך,[[4]](#footnote-4) meaning, according to derivation, simply “messenger”, for the angels are [HaShem](hashem.html)’s messengers to perform various missions. Some angels are created for [one](one.html) specific task, and upon the task’s completion cease to exist. According to the [Zohar](orallaw.html)[[5]](#footnote-5) [one](one.html) of the angels’ tasks is to transport our words of [prayer](prayer.html) and [Torah study](study.html) before [HaShem](hashem.html)’s throne.

In the end, angels are products of and subsidiary to the *Sephirot*. As Ramchal words it, “The illuminations (i.e., *Sephirot*) … produce angels”;[[6]](#footnote-6) and “the *Sephirot* decree, and the angels carry those decrees out”.[[7]](#footnote-7)

According to Chazal, an angel is a [spiritual](physical.html) being and does not have any [physical](physical.html) characteristics. The angelic descriptions provided by the prophets, such as wings, [arms](body.html) etc., are anthropomorphic, referring to their [spiritual](physical.html) abilities and tasks.

Ramban tells us some very interesting things about angels:

**Ramban’s Commentary for:** **Vayiqra (Leviticus) 17:7** [Know](daat.html) that just as the formation at the original [Creation](bara.html) of man's [body](body.html) as well as that of all living creatures, vegetation and minerals, was from the [four](four.html) elements,[[8]](#footnote-8) which were combined by Divine power to form material [bodies](body.html) which as a result of their thickness and coarseness could be perceived by the [five](five.html) senses,[[9]](#footnote-9) even so there was a [creation](bara.html) from only [two](two.html) elements, [fire](fire.html) and air, resulting in a [body](body.html) which cannot be felt, nor perceived by any of the [[five](five.html)] senses, just as the soul of an animal cannot be perceived by human senses because of its delicacy. The [body](body.html) [of these creatures of [two](two.html) elements] is of a [spiritual](physical.html) nature; on account of its delicacy and lightness it can fly through [fire](fire.html) and air. And just as the combination of the [four](four.html) elements in any object is the cause of its existence and its destruction [since everything that is composite must ultimately revert to its original components],[[10]](#footnote-10) so is it with these beings created from a combination of only [two](two.html) elements; when the elements combine, the creature lives, and when they separate [decompose], it is like the dead. It is for this reason that our Rabbis have said:[[11]](#footnote-11) "[Six](six.html) characteristics have been said of ***sheidim****,* in [three](three.html) they are comparable to the ministering angels and in [three](three.html) to human beings. **The** [**three**](three.html) **things in which they are comparable to the ministering angels are that they have wings, they fly, and they** [**know**](daat.html) **what is about to happen, as do the ministering angels**. [On this statement the [Gemara](orallaw.html) asked: ] 'How can it enter your mind to say that the ***sheidim***[know](daat.html) the [future](future.html) [when even the ministering angels do not [know](daat.html) it]! Say rather thus: They hear [from behind ***the Curtain of*** [***heaven***](heaven.html)]what is about to happen.' **The** [**three**](three.html) **things in which they are comparable to human beings are that they** [**eat**](eating.html) **and drink, procreate, and die as do human beings."** [[12]](#footnote-12) Now the cause of death generally is the separation [decomposition] of the components of the [body](body.html), this being true of all kinds of [bodies](body.html) [whether they are composed of the [four](four.html) elements like humans or of only [two](two.html), like ***sheidim***].The reason for their ability to fly is because of the lightness of the [[two](two.html)] elements [[fire](fire.html) and air] of which they are composed, as may also be seen in the case of a fowl, in which, because the elements of [fire](fire.html) and air dominate over the small parts of the other [two](two.html) elements [earth and water], the fowl can hover in the air and fly [although it is composed of all [four](four.html) elements]. Surely, then, the above-mentioned creatures that have nothing in them of the heavy elements [earth and water], possess great hovering power in the air, to be able to fly tirelessly. The matter of "[eating](eating.html)" [mentioned above in [connection](connection.html) with these creatures] means their deriving nourishment from the moisture of water and the odors of [fire](fire.html), something like the [fire](fire.html) that ***licked up the water that was in the trench****.[[13]](#footnote-13)* This is the purpose of the burnings which necromancers perform to the [demons](demons.html). The reason [for their need to "[eat](eating.html)"] is that the [fire](fire.html) in the air causes the drying up of their [bodies](body.html), which must therefore be restored just as man's need for [food](food.html) is due to depletion in his [body](body.html). As for that which has been said concerning their "[hearing](file:///D%3A%5CWord%5CDOC1%5Cmashal.html) what is about to happen," it is because in the course of their flying on high they become aware of things that are about to happen from the powerful forces contained in the atmosphere, these being ***"the princes of the quiver."*** [[14]](#footnote-14) It is also from there that "those who have wings tell matters" [[15]](#footnote-15) of the [future](future.html), as has been tested by enchanters,[[16]](#footnote-16) and as I will explain in its place[[17]](#footnote-17) with the help of G-d. But neither of them [know](daat.html) what is to happen ***for many days to come and for times that are far off****;[[18]](#footnote-18)* **but they can only inform of that which is to happen in the near** [**future**](future.html)**, as we** [**know**](daat.html) **from their encounters [i.e., those of enchanters], that they gain** [**knowledge**](knowledge.html) **from the *sheidim* as to what has been decreed to come.** Therefore Onkelos rendered the verse, ***They sacrificed unto*** [***demons***](demons.html)***, 'lo eloha' (no gods)****, [[19]](#footnote-19)* as "they sacrificed unto [demons](demons.html) in which there is no utility," meaning that there is no need for them, as they do not prevent harm that is destined to come, neither do they do anything productive, nor do they inform of times far off so that a person may knowingly guard himself. It is this which is the sense of the expression, ***lo eloha****,* which is as if it said, **"no power or rulership,"** for the word ***Elohim***is an expression of strength and power, [a composite word consisting of the words] ***e-il heim****.[[20]](#footnote-20)* Thus the verse is stating that [demons](demons.html) have no strength or power whatsoever, and hence there is no need for them, ***for they cannot do evil, neither is it in them to do good****.[[21]](#footnote-21)*

The [Talmud](orallaw.html) tells us that every angel has only [one](one.html) mission. Their missions are their names. In most cases, that means that they don’t last long enough for their names to warrant mention.

***Baba Metzia 86b*** *Who were the* [*three*](three.html) *men? — Michael, Gabriel, and Raphael. Michael came to bring the tidings to Sarah [of* [*Isaac*](isaac.html)*’s* [*birth*](birth.html)*]; Raphael, to heal* [*Abraham*](avraham.html)*;[[22]](#footnote-22) and Gabriel, to overturn Sodom.[[23]](#footnote-23) But is it not written, And there came the* [*two*](two.html) *angels to Sodom at even?[[24]](#footnote-24) — Michael accompanied him to rescue Lot. [The Writ] supports this too, for it is written, And he overthrew those cities,[[25]](#footnote-25) not, and they overthrew: this proves it.*

The Targum Yonathan also speaks of the fact that an angel can have only [one](one.html) mission:

*AND the glory of the Lord was revealed to him in the valley of Mamre; and he, being ill from the pain of* [*circumcision*](circumcz.html)*, sat at the door of the* [*tabernacle*](mikdash.html) *in the fervour (or strength) of the day. And he lifted up his* [*eyes*](body.html) *and looked, and, behold,* [*three*](three.html) *angels in the resemblance of men were* [*standing*](mashal.html) *before him; (angels) who had been sent from the necessity of* [*three*](three.html) *things;--because it is not possible for a ministering angel to be sent for more than* [*one*](one.html) *purpose at a* [*time*](time.html)*;--*[*one*](one.html)*, then, had come to make* [*known*](daat.html) *to him that Sarah should bear a man-child;* [*one*](one.html) *had come to deliver Lot; and* [*one*](one.html) *to overthrow Sedom and Amorah. And when he saw them, he ran to meet them from the door of the tent, and bowed himself on the earth.*

Another [type](types.html) of angels are those that are created through the deeds of man. In the words of our Sages: “He who fulfills [one](one.html) [mitzva](cmds613.html), acquires for himself [one](one.html) angel-advocate; he who commits [one](one.html) transgression, acquires against himself [one](one.html) angel-accuser”.[[26]](#footnote-26) These are formed from the (intellectual and emotional) energy which [one](one.html) invests in the performance of a [mitzva](cmds613.html), the [study of Torah](study.html), or in [prayer](prayer.html), or conversely, energy applied in the execution of a [sin](sin.html). We will examine how these angels work towards the end of this paper.

The [Jewish](gen-jew.html) Encyclopedia tells us a bit about angels:

*Angels appear to man in the shape of* [*human beings*](file:///D%3A%5CWord%5CDOC1%5Cbody.html) *of extraordinary beauty, and are not at once recognized as angels;[[27]](#footnote-27)*

*they fly through the air;*

*they become invisible;*

*sacrifices touched by them are consumed by* [*fire*](fire.html)*;*

*they disappear in sacrificial* [*fire*](fire.html)*, like Elijah, who rode to* [*heaven*](heaven.html) *in a fiery chariot;*

*and they appear in the flames of the thornbush.[[28]](#footnote-28)*

*They are pure and bright as* [*heaven*](heaven.html)*; consequently they are formed of* [*fire*](fire.html) *and are encompassed by light:[[29]](#footnote-29) “Who maketh winds his messengers; his ministers a flaming* [*fire*](fire.html)*. “Although they have* [*intercourse*](marriageact.html) *with the daughters of men,[[30]](#footnote-30) and* [*eat*](eating.html) *heavenly bread,[[31]](#footnote-31) they are immaterial, not being subject to the limitations of* [*time*](time.html) *and space.*

There are [ten](ten.html) individual classes of angels in the in Rambam’s Yesodei HaTorah 2:7: Chayot Hakodesh, Ofanim, Erelim, Chashmalim, Seraphim, Malachim, Elohim, B’ne Elohim, the Cherubim, and the Ishim. Each level of angel has a different [name](name.html). The highest level consists of the Holy Chayot, then come the Ophanim, the Erelim, the Chashmalim, the Seraphim, the Malachim, the Elokim, the Kruvim and the Ishim. The highest level is that of the Holy Chayot and there is none other above it, except that of [HaShem](hashem.html). Therefore, in the Prophecies, it is said that they are underneath [HaShem](hashem.html)’s throne. The [tenth](file:///D%3A%5CWord%5CDOC1%5Cten.html) level consists of the Ishim, who are the angel who [speak](mashal.html) with the Prophets and appear to them in prophetic visions. They are therefore called Ishim - ‘men’ - for the reason that their level is closest to that of the intellect of Man.

In Rambam’s Yesodei HaTorah, we see enumerated [ten](ten.html) levels of angels. These [ten](ten.html) levels are:

1. Chayot (Hayyot),

2. Ofanim,

3. Erelim,

4. Chashmalim,

5. Seraphim,

6. Malachim,

7. Elohim,

8. B’nai Eleohim (Sons of God),

9. Cherubim, and

10. Ishim.

The following table compares the [ten](ten.html) levels of angels with the sefirot and translates the names for each level:

|  |  |  |
| --- | --- | --- |
| **Sefira** | **Level** | **Translation** |
| Keter | Chayot HaKodesh | Holy Living Ones |
| Chokmah | Ophanim | Wheels |
| Binah | Erelim | Valiant Ones |
| Chesed | Hashmallim | Shining Ones |
| Gevurah | Seraphim | Burning Ones |
| Tiferet | Malachim | Messengers |
| Netzach | Elohim | Godly Beings |
| Hod | Bene Elohim | Sons of God |
| Yesod | Cherubim | To Be Near |
| Malchut | Ishim | Guardian |

Maimonides said: *I must premise that every learned* [*Jew*](gen-jew.html) *knows that the term* [*Elohim*](file:///D%3A%5CWord%5CDOC1%5Cconundrum.html) *is a homonym, and denotes* [*HaShem*](hashem.html)*, angels, judges, and the rulers of countries, and that Onkelos the proselyte explained it in the true and correct manner by taking Elohim in the sentence, “and ye shall be like* [*Elohim*](file:///D%3A%5CWord%5CDOC1%5Cconundrum.html)*”[[32]](#footnote-32) in the last mentioned meaning, and rendering the sentence “and ye shall be like princes.”*[[33]](#footnote-33)

*The term elohim signifies “judges”: compare “The cause of both parties shall come before the ‘judges”‘[[34]](#footnote-34). It has been figuratively applied to angels, and to the Creator as being judge over the angels.*[[35]](#footnote-35)

*The names of angels correspond in like manner to* [*events*](feasts.html) *which are the angel’s task to realize. When God dispatched angels to* [*Abraham*](avraham.html) *to announce the glad tidings, they resembled and were thus called “men” [anashim, Genesis 18:2]. When God sent the angels to destroy Sodom, they were called “angels” [malachim, Genesis 19:1]. When God sent them unto Isaiah to burn him with hot coal because he neglected to warn Israel, they were called “seraphim” as it is said: “Then flew* [*one*](one.html) *of the seraphim unto me having a live coal in his* [*hand*](fourteen.html)*....and he laid it upon my* [*mouth*](body.html)*, “[Isaiah 6:6-7]. When Ezekiel saw them in the form of unreasoning animals, they were called “hayyot” [“creatures, “Ezekiel 1:5]. The angels between them, which turned not when they went, were called “ophanim, “[“wheels, “Ezekiel 1:15]. The most elevated between them have been called “cherubim” [Ezekiel 10:1] because each elevated being among men is called “cherub, “as it is said of the king of Tyre: “Thou wast the annointed Cherub that covereth, “[Ezekiel 28:14].*

***Yoma 87a*** *If* [*one*](one.html) *man* [*sin*](sin.html) *against his fellow-man, God [Elohim] will pacify him?[[36]](#footnote-36) ‘Elohim’ here means ‘the Judge’.*

According to the Sefer Yitzirah, their names were given according to their tasks:

In prophecy, we find different kinds of angel. In particular, the book of Ezekiel opens with a vision of a Divine Chariot. In this vision we encounter the following:

1. Ofanim (lit: wheels Chayot) animals. These give the connotation of wild animals: dears or lions, not cows They have [four](four.html) faces, [twelve](twelve.html) wings, and [one](one.html) leg.

2. Serafim (from the verb meaning “to burn”)

3. Chashmalim (no translation; in modern [Hebrew](hebrew.html), the word “chashmal” was drafted to mean “electricity”, but that’s a 19th century invention)

4. Ishim (ish means man, but “men” is “anashim”; saying “ishim” would be like saying “mans” in English)

5. Keruvim (transliterated “cherub” in English). These are described variously in the Tanach, and are not like our mental image of a “cherub”. [One](one.html) should avoid the English parallel. In Genesis, [two](two.html) keruvim hold swords of revolving [fire](fire.html), guarding the entrance to [Eden](file:///D%3A%5CWord%5CDOC1%5Ceden.html) so that man does not re-enter (until he is ready). In [Exodus](exodus.html), the top of the [ark](ark.html) is adorned with [two](two.html) keruvim that have childlike faces and [two](two.html) huge wings that make a canopy over the [ark](ark.html). In Ezekiel, the [four](four.html) faces of the chayot have are described as being those of a man, a lion, an eagle and a keruv. [Two](two.html) verses later, the list replaces keruv with a bull. So they’re associated with bulls somehow.

This suggests that there is a lot more to angels than most of us have been [taught](teacher.html).

**1 Corinthians 15:39-41** *All flesh is not the same flesh, but there is* [*one*](one.html) *kind of flesh of men, another flesh of animals, another of fish, and another of birds. There are also* [*celestial*](celestal.html)[*bodies*](body.html) *and terrestrial* [*bodies*](body.html)*; but the glory of the* [*celestial*](celestal.html) *is* [*one*](one.html)*, and the glory of the terrestrial is another. There is* [*one*](one.html) *glory of the* [*sun*](hachama.html)*, another glory of the* [*moon*](chodesh.html)*, and another glory of the* [*stars*](mazaroth.html)*; for* [*one*](one.html)[*star*](mazaroth.html) *differs from another* [*star*](mazaroth.html) *in glory.*

We will spend a bit of [time](time.html) getting to [know](daat.html) the angels in each of these [ten](ten.html) levels.

# II. The Holy Chayot (Hayyot) - הקדש חיות

The holy chayot, who are above all the others; -The *chayot* are described in the vision of [HaShem’s](hashem.html) chariot.[[37]](#footnote-37) The term *chayot* means “life energy, “and is applied to them because they are the [first](one.html) level of creations to which the life energy from [HaShem](hashem.html) descends. They are referred to as “holy” because they are the most elevated creations*.[[38]](#footnote-38)*

The level above which there is no higher level except that of [HaShem](hashem.html), blessed be He, is that of the form called chayot. Therefore, the prophets -Ezekiel 1:26[[39]](#footnote-39)state that they are below, i.e. directly below [HaShem](hashem.html)’s throne of glory. [HaShem](hashem.html)’s throne of glory refers to [HaShem](hashem.html) as he lowers Himself to become King over [creation](bara.html). The Sages[[40]](#footnote-40) describe the *chayot* as “carrying the throne”, i.e. serving as the media for the expression of this creative energy*.[[41]](#footnote-41)*

In The Guide for the Perplexed, Maimonides elucidates on the role of the Chayot:[[42]](#footnote-42)

*You must* [*know*](daat.html) *that in* [*Hebrew*](hebrew.html) *the collective noun denoting animals used for riding is “mercabah. “Instances of this noun are not rare. “And* [*Joseph*](joseph.html) *made ready his chariot” (merkabto):[[43]](#footnote-43) “in the second chariot” (be-mirkebet):[[44]](#footnote-44) “Pharaoh’s chariots” (Markebot).[[45]](#footnote-45) The following passage especially proves that the* [*Hebrew*](hebrew.html) *merkabah denotes a collection of animals: “And a merkabah came up and went* [*out of Egypt*](thebirth.html) *for* [*six*](six.html) *hundred shekels of silver, and a horse for an hundred and fifty”.[[46]](#footnote-46) Hence we may learn that mercabah denotes here* [*four*](four.html) *horses. Therefore I think that when it was stated, according to the literal sense of the words, that* [*four*](four.html) *Hayyot (beasts) carry the Throne of Glory, our Sages called this” mercabah” on account of its similarity with the mercabah consisting of* [*four*](four.html) *single animals.*

*It is well* [*known*](daat.html) *that there are men whose* [*face*](body.html) *is like that of other animals thus the* [*face*](body.html) *of some person is like that of a lion, that of another person like that of an ox, and so on: and man’s* [*face*](body.html) *is described according as the form of his* [*face*](body.html) *resembles the form of the* [*face*](body.html) *of other animals. By the expressions, “the* [*face*](body.html) *of an ox, ““the* [*face*](body.html) *of a lion, ““the* [*face*](body.html) *of an eagle”,[[47]](#footnote-47) the prophet describes a* [*human face*](body.html) *inclining towards the forms of these various species. This interpretation can be supported by* [*two*](two.html) *proofs.* [*First*](one.html)*, the prophet says of the Hayyot in general that” their appearance is this, they have the form of man” (ver. 5), and then in describing each of the Hayyot he attributes to them the* [*face*](body.html) *of a man, that of an ox, that of a lion, and that of an eagle. Secondly, in the second description of the Chariot, which is intended as a supplement to the* [*first*](one.html)*, the prophet says, Each hath* [*four*](four.html) *faces; the* [*one*](one.html) *is the* [*face*](body.html) *of a cherub, the second a man’s* [*face*](body.html)*, the* [*third*](three.html) *a lion’s* [*face*](body.html)*, and the* [*fourth*](four.html) *that of an eagle (ibid. x. W. He thus clearly indicates that the terms” the* [*face*](body.html) *of an ox” and” the* [*face*](body.html) *of a cherub” are identical. But cherub designates” a youth. “By analogy we explain the* [*two*](two.html) *other terms-” the* [*face*](body.html) *of a lion” and “the* [*face*](body.html) *of an eagle” in the same manner. “The* [*face*](body.html) *of the ox” has been singled out on account of the etymology of the* [*Hebrew*](hebrew.html) *term shor (ox), as has been indicated by me. It is impossible to assume that this second description refers to the perception of another prophetic vision, because it concludes thus “This is the Hayyah which I saw at the river Chebar” (ibid. ver. 15). What we intended to explain is now clear.[[48]](#footnote-48)*

In chapter II, of book 3, we read the following:

*The prophet says that he saw* [*four*](four.html) *Hayyot: each of them had* [*four*](four.html) *faces,* [*four*](four.html) *wings, and* [*two*](two.html)[*hands*](fourteen.html)*, but on the whole their form was human. Comp. “They had the likeness of a man”.[[49]](#footnote-49) The* [*hands*](fourteen.html) *are also described as* [*human hands*](fourteen.html)*, because these have undoubtedly, as is well* [*known*](daat.html)*, such a form as enables them to perform all manner of cunning work. Their* [*feet*](heel.html) *are straight that is to say, they are without joints. This is the meaning of the phrase a straight* [*foot*](heel.html)*, “taken literally. Similarly our Sages say, the words, “And their* [*feet*](heel.html) *were straight* [*feet*](heel.html)*”,[[50]](#footnote-50) show that the beings above do not sit. Note this likewise. The* [*soles*](file:///D%3A%5CWord%5CDOC1%5Cheel.html) *of the* [*feet*](heel.html) *of the Hayyot, the* [*organs*](body.html) *of* [*walking*](walking.html)*, are described as different from the* [*feet*](heel.html) *of man, but the* [*hands*](fourteen.html) *are like human* [*hands*](fourteen.html)*. The* [*feet*](heel.html) *are round, for the prophet says, “like the sole of a round* [*foot*](heel.html)*. “The* [*four*](four.html) *Hayyot are closely joined together, there is no space or vacuum left between them. Comp. “They were joined* [*one*](one.html) *to another”.[[51]](#footnote-51) “But although they were thus joined together, their faces and their wings were separated above”.[[52]](#footnote-52) Consider the expression “above” employed here, although the* [*bodies*](body.html) *were closely joined, their faces and their wings were separated, but only above. The prophet then states that they are transparent; they are “like burnished brass”.[[53]](#footnote-53) He also adds that they are luminous. Comp. “Their appearance was like burning coals of* [*fire*](fire.html)*”.[[54]](#footnote-54) This is all that has been said as regards the form, shape,* [*face*](body.html)*, figure, wings,* [*hands*](fourteen.html)*, and* [*feet*](heel.html) *of the Hayyot. The prophet then begins to describe the motions of these Hayyot, namely, that they have a uniform motion, without any curvature, deviation, or deflexion: “They turned not when they went”.[[55]](#footnote-55) Each of the Hayyot moves in the direction of its* [*face*](body.html)*. Comp. “They went every* [*one*](one.html) *in the direction of his* [*face*](body.html)*”.[[56]](#footnote-56) Now, it is here clearly stated that each Hayyah went in the direction of its* [*face*](body.html)*, but since each Hayyah has several faces, I ask, in the direction of which* [*face*](body.html)*? In short, the* [*four*](four.html) *Hayyot do not move in the same direction; for, if this were the case, a special motion would not have been ascribed to each of them: it would not have been said, “They went each* [*one*](one.html) *towards the side of his* [*face*](body.html)*. “The motion of these Hayyot is further described as a running, so also their returning is described as a running. Comp. “And the Hayyot ran, and returned as the appearance of a flash of lightning” (ver. 14), razoh being the infinitive of ruz, “to run”, and sbob the infinitive instead of Aub, “to return”. The ordinary words, haloch and bo, “to go” and “to come”, are not used, but such words as indicate running to and fro: and these are further explained by the phrase, “As the appearance of a flash of lightning” (bazak, used by the prophet, is identical with barak), for the lightning appears to move very quickly; it seems to hasten and to run from a certain place, and then to turn back and to come again to the place from which it had started. This is repeated several times with the same velocity. Jonathan, the son of Uzziel, renders the phrase razo vashob thus: They move round the* [*world*](worlds.html) *and return at once, and are as swift as the appearance of lightning. This quick movement and return the Hayyah does not perform of its own accord, but through something outside of it, viz., the Divine Will; for” to whichever side it is the Divine Will that the Hayyah should move, thither the Hayyah moves, “in that quick manner which is expressed by “running and returning”. This is implied in the words, “Whithersoever the spirit was to go they went”:[[57]](#footnote-57) “They turned not when they went”.[[58]](#footnote-58) By the spirit (ruah), the prophet does not mean “the wind”, but “the intention”, as we have explained when discussing the homonym ruah (spirit). The meaning of the phrase is, that whithersoever it is the Divine Will that the Hayyah shall go, thither it runs. Jonathan, the son of Uzziel, gives a similar explanation: Towards the place whither it is the will to go, they go; they do not turn when they go. The employment of the* [*future*](future.html) *tense of the verbs yihyeh and yeleku in this passage seems to imply that sometimes it will be the will of God that the Hayyah should move in* [*one*](one.html) *direction, in which it will in fact move, and at other times it will be His will that the Hayyah should move in the opposite direction, in which it will then move. An explanation is, however, added, which is contrary to/this conclusion, and shows that the* [*future*](future.html) *form (yihyeh) of the verb has here the meaning of the preterite, as is frequently the case in* [*Hebrew*](hebrew.html)*. The direction in which God* [*desires*](needs.html) *the Hayyah to move has already been determined and fixed, and the Hayyah moves in that direction which His will has determined long ago, without having ever changed. The prophet, therefore, in explaining, and at the same* [*time*](time.html) *concluding [this description of the Hayyot], says, “Whithersoever the spirit was to go they go, thither was the spirit to go” (ver. 20). Note this wonderful interpretation. This passage forms likewise part of the account of the motion of the* [*four*](four.html) *Hayyot which follows the description of their form.*

*Next comes the description of another part; for the prophet relates that he saw a* [*body*](body.html) *beneath the Hayyot, but closely joining them. This* [*body*](body.html)*, which is connected with the earth, consists likewise of* [*four*](four.html)[*bodies*](body.html)*, and has also* [*four*](four.html) *faces. But no distinct form is ascribed to it: neither that of man nor that of any other living being. The [*[*four*](four.html)[*bodies*](body.html)*] are described as great, tremendous, and terrible; no form is given to them, except that they are covered with* [*eyes*](body.html)*. These are the* [*bodies*](body.html) *called Ofannim.[[59]](#footnote-59) The prophet therefore says:” Now, as I beheld the Rayyot, behold* [*one*](one.html) *wheel upon the earth beside the living creatures, with his* [*four*](four.html) *faces”.[[60]](#footnote-60) He thus distinctly states that the 0fannim form a* [*body*](body.html)*, of which the* [*one*](one.html) *part touches the Hayyot, and the other part the earth; and that the Ofan has* [*four*](four.html)[*faces*](file:///D%3A%5CWord%5CDOC1%5Cbody.html)*. But he continues – “The appearance of the Ofannim (wheels) and their work was like unto the colour of a beryl: and they* [*four*](four.html) *had* [*one*](one.html) *likeness”.[[61]](#footnote-61) By* [*speaking*](mashal.html) *of* [*four*](four.html) *Ofannim, after having mentioned only* [*one*](one.html) *Ofan, the prophet indicates that the”* [*four*](four.html) *faces” and the”* [*four*](four.html) *Ofannim” are identical. These* [*four*](four.html) *Olannim have the same form; comp., “And they* [*four*](four.html) *had* [*one*](one.html) *likeness”. The Ofannim are then described as partly inter-joined; for “their appearance and their work was as it were a wheel in the middle of a wheel”.[[62]](#footnote-62) In the description of the Hayyot such a phrase, with the term in the middle of” (tok) is not employed. The Hayyot are partly joined, according to the words, “they were joined* [*one*](one.html) *to another” (ver. 11): whilst in reference to the Ofannim it is stated that they are partly intermixed, “as it were a wheel in the middle of a wheel” The* [*body*](body.html) *of the Olannim is described as being covered with* [*eyes*](body.html)*; it is possible that a* [*body*](body.html) *covered with real* [*eyes*](body.html) *is here meant, or a* [*body*](body.html) *with different colours [‘ayin denoting” eye, “also” colour” ], as in the phrase” the colour thereof [‘eno] as the colour (ke’en) of bdellium”;[[63]](#footnote-63) or a* [*body*](body.html) *filled with likenesses of things. In this latter sense the term* [*ayin*](file:///D%3A%5CWord%5CDOC1%5Cseventy.html) *is used by our Sages in phrases like the following:Like that [ke’en] which he has stolen, like that [ke’en] which he has robbed; or different properties and qualities are meant, according to the meaning of the word ‘ayin in the passage, “It may be that the Lord will look (be’enai) on my condition”.[[64]](#footnote-64) So much for the form of the Ofannim.*

*Their motion is described as being without curvature and deviation; as being straight, without any change. This is expressed in the words, “When they went, they went upon their* [*four*](four.html) *sides: and they turned not when they went”. The* [*four*](four.html) *Ofannim do not move of their own accord, as the Hayyot, and have no motion whatever of their own; they are set in motion by other beings, as is emphatically stated twice. The Hayyot are the moving agents of the Ofannim. The relation between the Ofan and the Hayyah may be compared to the relation between a lifeless* [*body*](body.html) *tied to the* [*hand*](fourteen.html) *or the leg of a living animal; whithersoever the latter moves, thither moves also the piece of wood, or the stone, which is tied to the named limb of the animal. This is expressed in the following words: “And when the Hayyot went, the Ofannim went by them; and when the living creatures were lifted up from the earth, the Ofannim were lifted up” (ver. 19):” and the Ofannim were lifted up over against them” (ver. 20). And the cause of this is explained thus: “The spirit of the Hayyah was in the Ofannim” (ibid.). For the sake of emphasis and further explanation the prophet adds, “When those went, these went; and when those stood, these stood; and when those were lifted up from the earth, the Ofannim were lifted up over against them; for the spirit of the Hayyah was in the Ofannin” (ver. 2 1). The order of these movements is therefore as follows :-Whithersoever it is the will of God that the Hayyot should move, thither they move of their own accord. When the Hayyot move the Ofannim necessarily follow them, because they are tied to them, and not because they move of their own accord in the direction in which the Hayyot move. This order is expressed in the words, “Whithersoever the spirit was to go, they went, thither was the spirit to go; and the Ofannim were lifted up over against them: for the spirit of the Hayyah was in the Ofannim” (ver. 20). I have told you that Jonathan, the son of Uzziel, translates the verse thus, “to the place whither it was the will that the Hayyot should go, “etc.*

*After having completed the account of the Hayyot, with their form and motion, and of the Ofannim, which are beneath the Hayyot, connected with them and forced to move when the Hayyot move, the prophet begins to describe a* [*third*](three.html) *object which he perceived prophetically, and gives the account of a* [*new*](new.html) *thing, viz., of that which is above the Hayyot. He says that the firmament is above the* [*four*](four.html) *Hayyot, above the firmament is the likeness of a throne, and over the throne the likeness of the appearance of mar. This is the whole account of what the prophet perceived at* [*first*](one.html) *at the river Chebar.*

Finally, the [Talmud](orallaw.html) also [teaches](teacher.html) us about the Chayot:

[***Rosh HaShana***](teruah.html) ***24b*** *Still, are the other attendants permitted, seeing that it has been* [*taught*](teacher.html)*: ‘“Ye shall not make with me”: ye shall not make the likeness of My attendants who serve before Me on high, such as Ofanim and Seraphim and holy Hayyoth and ministering angels’? — Abaye replied: The Torah forbade only the attendants in the upper sphere.[[65]](#footnote-65) But are those in the lower sphere[[66]](#footnote-66) permitted? Has it not been* [*taught*](teacher.html)*: ‘Which are in the* [*heaven*](heaven.html)*:[[67]](#footnote-67) this brings under the rule the* [*sun*](hachama.html)*, the* [*moon*](chodesh.html)*, the* [*stars*](mazaroth.html) *and* [*constellations*](file:///D%3A%5CWord%5CDOC1%5Cmazaroth.html)*; “above”:[[68]](#footnote-68) this brings under the rule the ministering angels?’ — That statement refers to the prohibition of [making a likeness] for serving them.*

# III. The Ofanim (Ofannim) - אופנים

**The Ofanim** - They are also mentioned in Ezekiel’s vision (Ezekiel 1:16). Their [name](name.html) means “spheres. “They are the source for the *galgalim,* the spheres mentioned in the following chapter. The Rambam explains Ezekiel’s vision and, thus, the activity of the *chayyot* and *ofanim* in the Guide for the Perplexed.[[69]](#footnote-69)

In the Guide For The Perplexed, Maimonides describes the Ofanim:

*Next comes the description of another part; for the prophet relates that he saw a* [*body*](body.html) *beneath the Hayyot, but closely joining them. This* [*body*](body.html)*, which is connected with the earth, consists likewise of* [*four*](four.html)[*bodies*](body.html)*, and has also* [*four*](four.html) *faces. But no distinct form is ascribed to it: neither that of man nor that of any other living being. The [*[*four*](four.html)[*bodies*](body.html)*] are described as great, tremendous, and terrible; no form is given to them, except that they are covered with* [*eyes*](body.html)*. These are the* [*bodies*](body.html) *called Ofannim.[[70]](#footnote-70) The prophet therefore says: “Now, as I beheld the Rayyot, behold* [*one*](one.html) *wheel upon the earth beside the living creatures, with his* [*four*](four.html) *faces”.[[71]](#footnote-71) He thus distinctly states that the 0fannim form a* [*body*](body.html)*, of which the* [*one*](one.html) *part touches the Hayyot, and the other part the earth; and that the Ofan has* [*four*](four.html)[*faces*](file:///D%3A%5CWord%5CDOC1%5Cbody.html)*. But he continues --” The appearance of the Ofannim (wheels) and their work was like unto the colour of a beryl: and they* [*four*](four.html) *had* [*one*](one.html) *likeness”.[[72]](#footnote-72) By* [*speaking*](mashal.html) *of* [*four*](four.html) *Ofannim, after having mentioned only* [*one*](one.html) *Ofan, the prophet indicates that the “*[*four*](four.html) *faces” and the “*[*four*](four.html) *Ofannim” are identical. These* [*four*](four.html) *Olannim have the same form; compare, “And they* [*four*](four.html) *had* [*one*](one.html) *likeness”. The Ofannim are then described as partly inter-joined; for “their appearance and their work was as it were a wheel in the middle of a wheel”.[[73]](#footnote-73) In the description of the Hayyot such a phrase, with the term in the middle of (tok) is not employed. The Hayyot are partly joined, according to the words, “they were joined* [*one*](one.html) *to another”:[[74]](#footnote-74) whilst in reference to the Ofannim it is stated that they are partly intermixed, “as it were a wheel in the middle of a wheel”. The* [*body*](body.html) *of the Olannim is described as being covered with* [*eyes*](body.html)*; it is possible that a* [*body*](body.html) *covered with real* [*eyes*](body.html) *is here meant, or a* [*body*](body.html) *with different colours [‘ayin denoting “eye”, also “color” ], as in the phrase “the color thereof [‘eno] as the color (ke’en) of bdellium”:[[75]](#footnote-75) or a* [*body*](body.html) *filled with likenesses of things. In this latter sense the term ayin is used by our Sages in phrases like the following:Like that [ke’en] which he has stolen, like that [ke’en] which he has robbed; or different properties and qualities are meant, according to the meaning of the word ‘ayin in the passage, “It may be that the Lord will look (be’enai) on my condition”.[[76]](#footnote-76) So much for the form of the Ofannim.*

*Their motion is described as being without curvature and deviation; as being straight, without any change. This is expressed in the words, “When they went, they went upon their* [*four*](four.html) *sides: and they turned not when they went.” The* [*four*](four.html) *Ofannim do not move of their own accord, as the Hayyot, and have no motion whatever of their own; they are set in motion by other beings, as is emphatically stated twice. The Hayyot are the moving agents of the Ofannim. The relation between the Ofan and the Hayyah may be compared to the relation between a lifeless* [*body*](body.html) *tied to the* [*hand*](fourteen.html) *or the leg of a living animal; whithersoever the latter moves, thither moves also the piece of wood, or the stone, which is tied to the named limb of the animal. This is expressed in the following words: “And when the Hayyot went, the Ofannim went by them; and when the living creatures were lifted up from the earth, the Ofannim were lifted up”:[[77]](#footnote-77) “and the Ofannim were lifted up over against them.”[[78]](#footnote-78) And the cause of this is explained thus :- “The spirit of the Hayyah was in the Ofannim”. For the sake of emphasis and further explanation the prophet adds, “When those went, these went; and when those stood, these stood; and when those were lifted up from the earth, the Ofannim were lifted up over against them; for the spirit of the Hayyah was in the Ofannim”.[[79]](#footnote-79) The order of these movements is therefore as follows: Whithersoever it is the will of God that the Hayyot should move, thither they move of their own accord. When the Hayyot move the Ofannim necessarily follow them, because they are tied to them, and not because they move of their own accord in the direction in which the Hayyot move. This order is expressed in the words, “Whithersoever the spirit was to go, they went, thither was the spirit to go; and the Ofannim were lifted up over against them: for the spirit of the Hayyah was in the Ofannim”.[[80]](#footnote-80) I have told you that Jonathan, the son of Uzziel, translates the verse thus, “to the place whither it was the will that the Hayyot should go”, etc.*

*After having completed the account of the Hayyot, with their form and motion, and of the Ofannim, which are beneath the Hayyot, connected with them and forced to move when the Hayyot move, the prophet begins to describe a* [*third*](three.html) *object which he perceived prophetically, and gives the account of a* [*new*](new.html) *thing, viz., of that which is above the Hayyot. He says that the* [*firmament*](file:///D%3A%5CWord%5CDOC1%5Cheaven.html) *is above the* [*four*](four.html) *Hayyot, above the firmament is the likeness of a throne, and over the throne the likeness of the appearance of mar. This is the whole account of what the prophet perceived at* [*first*](one.html) *at the river Chebar.*

*CHAPTER III WHEN Ezekiel recalled to memory the form of the Chariot, which he described in the beginning of the book, the same vision presented itself to him a second* [*time*](time.html)*; in this vision he was borne to* [*Jerusalem*](city.html)*. He explains in describing it things which have not been made clear at* [*first*](one.html)*, e.g., he substitutes the term “cherubim” for Hayyot, whereby he expresses that the Hayyot of the* [*first*](one.html) *vision are likewise angels like the cherubim. He says, therefore: “Where the cherubims went, the Ofannim went by them: and when the cherubims lifted up their wings to mount up from the earth, the same Ofannim also turned not from beside them”.[[81]](#footnote-81) By these words he shows how closely connected the* [*two*](two.html) *motions are [viz., that of the Hayyot and that of the Ofannim]. The prophet adds, “This is the Hayyah that I saw under the God of Israel by the river of Chebar: and I* [*knew*](daat.html) *that they were cherubims”.[[82]](#footnote-82) He thus describes the same forms and the same motions, and states that the Hayyot and the cherubim are identical. A second point is then made clear in this second description, namely, that the Ofannim are spherical; for the prophet says, “As for the Ofannim, it was cried unto them in my* [*hearing*](file:///D%3A%5CWord%5CDOC1%5Cmashal.html)*, o sphere”.[[83]](#footnote-83) A* [*third*](three.html) *point concerning the Ofannim is illustrated here in the following words: “To the place whither the* [*head*](body.html) *looked they followed it: they turned not as they went”.[[84]](#footnote-84) The motion of the Ofannim is thus described as involuntary, and directed “to the place whither the* [*head*](body.html) *looketh”: and of this it is stated that it moves “whither the spirit is to go”.[[85]](#footnote-85) A* [*fourth*](four.html) *point is added concerning the Ofannim, namely, “And the Ofannim were full of* [*eyes*](body.html) *round about, even the Ofannim that they* [*four*](four.html) *had”.[[86]](#footnote-86) This has not been mentioned before. In this second description there are further mentioned “their flesh, and their backs, and their* [*hands*](fourteen.html)*, and their wings”,[[87]](#footnote-87) whilst in the* [*first*](one.html) *account none of these is mentioned: and it is only stated that they are* [*bodies*](body.html)*. Though they are endowed in the second account with flesh,* [*hands*](fourteen.html)*, and wings, no form is given to them. In the second account each Ofan is attributed to a cherub, “*[*one*](one.html) *Ofan by* [*one*](one.html) *cherub, and another Ofan by another cherub”. The* [*four*](four.html) *Hayyot are then described as* [*one*](one.html) *Hayyah on account of their interjoining: “This is the Hayyah that I saw under the God of Israel by the river of Chebar”.[[88]](#footnote-88) Also the Olannim, though being* [*four*](four.html) *in* [*number*](nchart.html)*, as has been mentioned, are called “*[*one*](one.html) *Ofan upon the earth”,[[89]](#footnote-89) because they interjoin, and “they* [*four*](four.html) *have* [*one*](one.html) *likeness”.[[90]](#footnote-90) This is the additional explanation which the second vision gives of the form of the Hayyot and the Ofannim.*

*CHAPTER IV IT is necessary to call your attention to an idea expressed by jonathan, the son of Uzziel. When he saw that the prophet says in reference to the Ofannim, “It was cried unto them in my* [*hearing*](file:///D%3A%5CWord%5CDOC1%5Cmashal.html)*, O gilgal” (sphere),[[91]](#footnote-91) he assumed that by Ofannim the* [*heavens*](heaven.html) *are meant, and rendered Ofan by gilgal,” sphere,” and Ofannim by gilgelaya,” spheres.” I have no doubt that he found a confirmation of his opinion in the words of the prophet that the Ofannim were like unto the colour of tarshish (ver. 16), a colour ascribed to the* [*heavens*](heaven.html)*, as is well* [*known*](daat.html)*. When he, therefore, noticed the passage,” Now as I beheld the Hayyot, behold* [*one*](one.html) *Olan upon the earth”,[[92]](#footnote-92) which clearly shows that the Ofannim were upon the earth, he had a difficulty in explaining it in accordance with his opinion. Following, however, his interpretation, he explains the terms eretz, employed here as denoting the inner surface of the heavenly sphere, which may be considered as eretz (“earth” or “below” ), in relation to all that is above that surface. He therefore translates the words ofan ehad ba-arez, as follows: “*[*One*](one.html) *ofan was below the height of the* [*heavens*](heaven.html)*”. Consider what his explanation of the passage must be. I think that he gave this explanation because he thought that gilgal denotes in its original meaning “*[*heaven*](heaven.html)*”. My opinion is that gilgal means originally “anything rolling”; compare “And I will roll thee (ve-gilgaltika) down from the rocks”:[[93]](#footnote-93) “and rolled (va-yagel) the stone”:[[94]](#footnote-94) the same meaning the word has in the phrase:” Like a rolling thing (galgal) before the whirlwind”.[[95]](#footnote-95) The poll of the* [*head*](body.html)*, being round, is therefore called gulgolet; and because everything round rolls easily, every spherical thing is called gilgal; also the* [*heavens*](heaven.html) *are called gilgallim on account of their spherical form. Thus our Sages use the phrase, “It is a wheel (gilgal) that moves round the* [*world*](worlds.html)*”; and a wooden ball, whether small or large, is called gilgal. If so, the prophet merely intended by the words, “As for the Olannim, it is cried to them in my* [*hearing*](file:///D%3A%5CWord%5CDOC1%5Cmashal.html)*, 0 sphere” (gilgal), to indicate the shape of the Ofannim, as nothing has been mentioned before respecting their form and shape; but he did not mean to say that the Ofannim are the same as the* [*heavens*](heaven.html)*. The term “like tarshish” is explained in the second account, in which it is said of the Ofannim: “And the appearance of the Ofannim was like the colour of tarshish”. This latter passage is translated by Jonathan, the son of Uzziel, “like the colour of a precious stone”, exactly in the same manner as Onkelos translates the phrase ke-ma’ase libnat ha-sappir, “like the work of the whiteness of sapphire”.[[96]](#footnote-96) Note this. You will not find it strange that I mention the explanation of jonathan, son of Uzziel, whilst I gave a different explanation myself; for you will find many of the wise men and the commentators differ sometimes from him in the interpretation of words and in many things respecting the prophets. Why should it be otherwise in these profound matters? Besides, I do not decide in favour of my interpretation. It is for you to learn both-the whole of his explanation, from what I have pointed out to you, and also my own opinion. God knoweth which of the* [*two*](two.html) *explanations is in accordance with that which the prophet intended to say*

# IV. The Erelim (Arelim) - אראלים

**The Erelim** - They are mentioned in Isaiah’s vision (33:7). The term *erelim* means “great ones” or “exalted ones. “The [Temple](temple.html) altar is at times referred to as “Ariel”*.[[97]](#footnote-97)*

Maimonides does not [speak](mashal.html) of the Erelim in The Guide For The Perplexed. He does [speak](mashal.html) briefly of them in the Mishne Torah.

According to Maimonides, Raziel is chief of the order of Erelim.

Erelim appear only once in the Tanach in Yeshayahu (Isaiah) 33:7. Chazal [teach](teacher.html) that when the [Temple](temple.html) was destroyed and the Shechinah went into [exile](galuyot.html) into strange lands, then was this verse spoken:

***Yeshayahu (Isaiah) 33:7*** *Erelim (Valiant ones)* [*cry*](mashal.html) *without.*

The [Zohar](orallaw.html) goes on to comment on the above pasuk:

***Soncino*** [***Zohar***](orallaw.html)***, Bereshith, Section 1, Page 182a*** *The next verse says: “According as many were appalled at thee-so marred was his visage unlike that of a man” (Is. LII, 14). According to our exposition, when the* [*Temple*](temple.html) *was destroyed and the Shekinah went into* [*exile*](galuyot.html) *into strange lands, then “behold, their Erelim [Tr. note: A kind of angel.]* [*cry*](mashal.html) *without, the angels of peace* [*weep*](mashal.html) *bitterly” (Ibid. XXXIII, 7), for all wept and* [*mourned*](file:///D%3A%5CWord%5CDOC1%5Cmourning.html) *for the Shekinah that was* [*exiled*](galuyot.html) *from her place, and in the degree that she became altered from what she was, to the same degree her Master withdrew his light and became altered from what he was, as it is written: “The* [*sun*](hachama.html) *was darkened in his going forth” (Ibid. XIII, 10). Hence: “so marred was his visage.,’*

The [Midrash](orallaw.html) also comments on the pasuk from Yeshayahu. He says that it was spoken at the [Akeida](human.html), the [binding of Yitzchak](isaac.html):

***Pirḳê de Rabbi Eliezer*** *The ministering angels said before the Holy* [*One*](one.html)*, blessed be He: Sovereign of all the* [*worlds*](worlds.html)*! Thou art called merciful and compassionate, whose mercy is upon all His works; ‘have mercy upon* [*Isaac*](isaac.html)*, for he is a human being, and the son of a human being, and is bound before Thee like an animal. “O Lord, Thou preservest man and beast”; as it is said, “Thy righteousness is like the mighty mountains;’ thy judgments are like a great deep: O Lord, thou preservest man and beast”[[98]](#footnote-98).*

Another [Midrash](orallaw.html) gives us some more [insight](insights.html) into these mysterious angels:

The ***Erelim*** are [appointed](settimes.html) over the grass, trees, fruits and grain, and once they have done the will of their Creator they return to their assigned places and continue to praise [HaShem](hashem.html).[[99]](#footnote-99)

There is another passage in the [Zohar](orallaw.html) which also comments on Erelim:

***Kethuboth 104a*** *‘Go’, said the Rabbis to Bar Kappara, ‘and investigate’.[[100]](#footnote-100) He went and, finding that [Rabbi] was dead, he tore his cloak and turned the tear backwards. [On returning to the Rabbis] he began: ‘The angels[[101]](#footnote-101) [erelim] and the mortals[[102]](#footnote-102) have taken hold of the holy* [*ark*](ark.html)*.[[103]](#footnote-103) The angels overpowered the mortals and the holy* [*ark*](ark.html) *has been captured’. ‘Has he’, they asked him, ‘gone to his eternal rest?’ — ‘You’, he replied, ‘said it; I did not say it’.*

The [Zohar](orallaw.html) also speaks of these Erelim:

***Soncino*** [***Zohar***](orallaw.html)***, Bereshith, Section 1, Page 120a*** *R. Simeon discoursed here on the verse: Behold, angels* [*cry*](mashal.html) *abroad, the angels of peace* [*weep*](mashal.html) *bitterly (Is. XXXIII, 7). ‘These angels’, he said, ‘are superior angels who “cried abroad” because they no longer* [*knew*](daat.html) *what to make of God’s promise to* [*Abraham*](avraham.html) *at the* [*time*](time.html) *when “He brought him forth abroad” (Gen. XV, 5). The “angels of peace” are those other angels who were destined to go forth to meet* [*Jacob*](israelja.html)*, for whose sake the Holy* [*One*](one.html) *promised them peace, as it is written, “And* [*Jacob*](israelja.html) *went on his way, and the angels of God met him” (Ibid. XXXII, 2), and these are called “angels of peace”. All these wept when they saw* [*Abraham*](avraham.html)[*binding Isaac*](isaac.html)*, the upper and the lower beings trembled and shook, and all on account of* [*Isaac*](isaac.html)*.*

# V. The Chashmalim (Hamshalim) - חשמלים

**The Chashmalim** *- Chaggigah* 13b interprets the term *chashmal* mentioned in Ezekiel 1:27 as “fiery beings which communicate.”

***Soncino*** [***Zohar***](orallaw.html)***, Shemoth, Raya Mehemna, Page 43a*** *Finally, in “Sovereignty” He calls Himself “King”, whose is “the greatness, the strength, the beauty, the victory, the majesty; for all that is in the* [*heaven*](heaven.html) *and in the earth is thine. Thine is the kingdom, O Lord, and thou art exalted as* [*head*](body.html) *above all”.[[104]](#footnote-104) All things are in His power, whether He wills to lessen the* [*number*](nchart.html) *of vessels or to increase the light which springs from them, or whether He wills the contrary. Above Him, however, there is no god who could increase or lessen. Then He created ministering beings to those vessels:* [*one*](one.html) *throne supported on* [*four*](four.html) *columns and* [*six*](six.html) *steps to the throne:* [*ten*](ten.html) *altogether. And the whole throne is like the chalice of benediction, in regard to which* [*ten*](ten.html) *things are formulated, in harmony with the Torah which was given in* [*Ten*](ten.html) *Words (Decalogue), and with the* [*Ten*](ten.html) *Words by which the* [*world*](worlds.html) *was created. Then He prepared for the throne angelic hierarchies to serve Him:*

1. *malachim (angels),*
2. *erelim,*
3. *seraphim,*
4. *hayoth (living beings),*
5. *ophanim,*
6. *hamshalim,*
7. [*elim*](stages.html)*,*
8. *elohim,*
9. *be’ne (sons of) elohim,*
10. *ishim (supernal “men”).*

*To these He* [*appointed*](settimes.html) *as ministers Samael and all his groups- these are like clouds to ride upon when He descends to earth: they are like horses. That the clouds are called “ chariots” is expressed in the words, “Behold the Lord rideth upon a swift* [*cloud*](important.html)*, and shall come* [*into Egypt*](thebirth.html)*”.[[105]](#footnote-105)*

The definition of Chashmal[[106]](#footnote-106) is based on

***Ezekiel 1:4*** *And I looked, and, behold, a whirlwind came out of the north, a great* [*cloud*](important.html)*, and a* [*fire*](fire.html) *infolding itself, and a brightness was about it, and out of the midst thereof as the colour of amber (chashmal), out of the midst of the* [*fire*](fire.html)*.*

And

***Chagigah 13b*** *The Rabbis* [*taught*](teacher.html)*: There was once a child who was reading at his* [*teacher’s*](teacher.html) *house the Book of Ezekiel, and he apprehended what Hashmal was, whereupon a* [*fire*](fire.html) *went forth from Hashmal and consumed him. So they[[107]](#footnote-107) sought to suppress the Book of Ezekiel, but Hananiah b. Hezekiah said to them: If he was a Sage, all are Sages![[108]](#footnote-108) What does [the word] Hashmal mean?-Rab Judah said: Living creatures* [*speaking*](mashal.html)[*fire*](fire.html)*.[[109]](#footnote-109) In a Baraitha it is* [*taught*](teacher.html)*: [Hashmal means], At* [*times*](file:///D%3A%5CWord%5CDOC1%5Ctime.html) *they are silent, at times they* [*speak*](mashal.html)*.[[110]](#footnote-110) When the utterance goes forth from the* [*mouth*](body.html) *of the Holy* [*One*](one.html)*, blessed be He, they are silent, and when the utterance goes not forth from the* [*mouth*](body.html) *of the Holy* [*One*](one.html)*, blessed be He, they* [*speak*](mashal.html)*.*

Rabbi [Yitzchak](isaac.html) Ginsberg[[111]](#footnote-111) defines Chashmalim as:

*The dynamic of contraction and relaxation characterizes the class of angels whose* [*spiritual*](physical.html) *abode (the “*[*heaven*](heaven.html)*”* [*known*](daat.html) *as Ma’on’) is in the realm of the sefirah of gevurah. These angels are referred to as Chashmalim, which means that they are “at times silent, at limes* [*speaking*](mashal.html)*”. The* [*time*](time.html) *of silence is the* [*time*](time.html) *of contraction; the* [*time*](time.html) *of* [*speaking*](mashal.html) *is the* [*time*](time.html) *of relaxation. As it is written, “The words of the wise spoken in a state of tranquility, are heard”.*

# V1. The Seraphim - שרפים

**The Seraphim** – The [fifth](five.html) level of angels are the Seraphim. These angels absorb the light that is reflected from the Chashmelim. The word *saraph* can mean to absorb a substance, here the angels are absorbing the remainder of the divine light in order to transfer it to the next level of angels.

The [first](one.html) use of Seraphim, as applying to an angel, is found in:

***Yeshayahu (Isaiah) 6:2*** *Above it stood the seraphims: each* [*one*](one.html) *had* [*six*](six.html) *wings; with twain he covered his* [*face*](body.html)*, and with twain he covered his* [*feet*](heel.html)*, and with twain he did fly.*

Isaiah’s vision (6:2) mentions the *seraphim.* Their [name](name.html) means “those who are burned” - i.e., they have such a burning love for [HaShem](hashem.html) that they are consumed by their own [fire](fire.html).[[112]](#footnote-112)

These are the highest order of malachim, fiery angels. They have an extremely short “life span!” As soon as they are created, they are immediately swallowed up in a [fire](fire.html) of reincorporation with [HaShem](hashem.html). They flash in and out of existance, and their only purpose in their existance is to be extinquish themselves in a flash of passionate fiery love, ending their own separate existance right after their [creation](bara.html).

[*Yeshayahu*] describes the Divine Chariot, stating: “I saw G-d... and the ***Seraphim*** were [standing](mashal.html) above Him.” The Alter Rebbe explains[[113]](#footnote-113) that [the ***Seraphim*** are described as being “above” [HaShem](hashem.html) Himself, as it were,] because their fundamental [desire](needs.html) is to grasp the dimension [of [HaShem](hashem.html)] that transcends all [worlds](worlds.html). Hence they stand “above Him,” [i.e., above the dimension of G-dliness that has been contracted] to serve as “the L-rd over all [worlds](worlds.html),” [i.e.,] the source for the Divine life-energy which permeates the [worlds](worlds.html). For [since their [desire](needs.html) is focused] on these higher realms, it is as if they are [standing](mashal.html) there.

Berachot 31a states:

***Berachot 31a*** *A person should always* [*pray*](prayer.html) *in a house with windows.*

In his responsum, the Rambam mentions that this halachah applies only to a house, as explicitly mentioned in the [Talmud](orallaw.html) and not necessarily to a [synagogue](synagog.html). However, the *Beit* [*Yosef*](joseph.html) [[114]](#footnote-114) quotes the [Zohar](orallaw.html),[[115]](#footnote-115) which requires a [synagogue](synagog.html) to have [twelve](twelve.html) windows, which correspond to the [twelve](twelve.html) seraphim in the Heavenly Court. He also quotes this [law](law.html) in his *Shulchan Aruch*.[[116]](#footnote-116)

Yeshayahu HaNavi said:

***Yeshayahu (Isaiah) 6:5-6*** *I* [*dwell*](dwelling.html) *among a people with impure lips.*

Referring to the [Jewish](gen-jew.html) people. Immediately following his statement: “[One](one.html) of the Serpahim flew to me and in his [hand](fourteen.html) was a coal; he had taken it with tongs from atop the altar”. This coal was so hot that even the Seraphim (angels that are composed entirely of burning [fire](fire.html)) were unable to grasp it with their bare [hands](fourteen.html) but required the assistance of tongs. Rav Dessler zt”l explained that this heat refers to his closeness to [HaShem](hashem.html), it was on such a great level, that even an angel could not touch it.

# VII. The Malachim - מלאכים

**The Malachim** – The [sixth](six.html) level of angel is called malachim. The term *malachim* is generally translated as “angel” and is frequently found in the Tanach;[[117]](#footnote-117) e.g., Genesis 16:7 and 28:12. Literally, it means “emissary” and refers to angels charged with specific tasks by [HaShem](hashem.html).

The [first](one.html) use of *malachim* in the Torah, [speaking](mashal.html) of Hagar, is found in:

***Bereshit (Genesis) 16:7*** *And the angel of* [*HaShem*](hashem.html) *found her by a fountain of water in the wilderness, by the fountain in the way to Shur.*

# VIII. The Elohim - אלהים

**The Elohim** – The [seventh](seven.html) level of angel is called Elohim. Though this term is also [one](one.html) of the names of [HaShem](hashem.html), it is also used to refer to the angels - e.g., Bereshit (Genesis) 32:31 and Tehillim ([Psalms](psalms1.html)) 82:6. It means “judges” and refers to the manner in which the angels determine the amount of Divine influence that is allowed to descend to the lower realms*.[[118]](#footnote-118)*

Maimonides writes, about Elohim, in The Guide For The Perplexed:

*Some years ago a learned man asked me a question of great importance; the problem and the solution which we gave in our reply deserve the closest attention. Before, however, entering upon this problem and its solution I must premise that every* [*Hebrew*](hebrew.html) *knows that the term Elohim is a homonym, and denotes God, angels, judges, and the rulers of countries, and that Onkelos the proselyte explained it in the true and correct manner by taking Elohim in the sentence,” and ye shall be like Elohim”[[119]](#footnote-119) in the last mentioned meaning, and rendering the sentence “and ye shall be like princes”.*

We see angels called Elohim when compared to men:

***Tehillim (***[***Psalms***](psalms1.html)***) 8:3*** *When I consider thy* [*heavens*](heaven.html)*, the work of thy* [*fingers*](body.html)*, the* [*moon*](chodesh.html) *and the* [*stars*](mazaroth.html)*, which thou hast ordained; 4 What is man, that thou art mindful of him? and the son of man, that thou visitest him? 5 For thou hast made him a little lower than the angels (Elohim), and hast crowned him with glory and honour.*

We see Elohim angels striving with men:

[***Midrash***](orallaw.html) ***Rabbah - Genesis LXXVIII:3*** *At all* [*events*](feasts.html)*, ‘ Thy* [*name*](name.html) *is* [*Jacob*](israelja.html)*,’* [*save*](salvation.html) *that, But Israel [too] shall be thy* [*name*](name.html)*:[[120]](#footnote-120)* [*Jacob*](israelja.html) *would be the principal* [*name*](name.html)*-’Israel’ was added to it. FOR THOU HAST STRIVEN WITH ELOHIM[[121]](#footnote-121) AND WITH MEN, AND HAST PREVAILED:[[122]](#footnote-122) thou hast striven with* [*celestial*](celestal.html) *beings and conquered them, and with mortals, and hast conquered them.’*

# IX. The Bene Eleohim (Sons of God) - בני אלהים

**Bene Elohim** (the sons of the elohim) – The [eighth](eight.html) level of angels are called Bene Elohim. We find this term used with reference to the angels in [Psalms](psalms1.html) 29:1 and Job 1:6. When referring to them as “the sons of the *elohim, “*the Tanach obviously implies that they are on a lower level than, but perform a function similar to, the elohimangels*.*

The [first](one.html) use of Bene Elohim is found in:

***Bereshit (Genesis) 6:2*** *That the sons of God saw the daughters of men that they were fair; and they took them* [*wives*](file:///D%3A%5CWord%5CDOC1%5Cmarriageact.html) *of all which they chose.*

# X. The Cherubim (Kruvim) - כרובים

**The Cherubim** - We find this term in the Torah[[123]](#footnote-123) and in the prophets.[[124]](#footnote-124) The *Perush* interprets the word *keruv* as meaning “king”. That text also explains that on the cover for the holy [ark](ark.html), these angels are depicted with a childlike [face](body.html).[[125]](#footnote-125)

Our Sages explain that the [Hebrew](hebrew.html) word for *cherub*, *kruv*, is from Aramaic and means “as a baby.” The cherubim had baby faces. A baby [face](body.html) represents innocence.

This leads to the conclusion that their [spiritual](physical.html) level was low, similar to the *ishim,* who communicate with man. In the Guide for the Perplexed,[[126]](#footnote-126) the Rambam describes the *Cherubim* as being on a higher [spiritual](physical.html) plane:

*CHAPTER III WHEN Ezekiel recalled to memory the form of the Chariot, which he described in the beginning of the book, the same vision presented itself to him a second* [*time*](time.html)*; in this vision he was borne to* [*Jerusalem*](city.html)*. He explains in describing it things which have not been made clear at* [*first*](one.html)*, e.g., he substitutes the term” cherubim” for Hayyot, whereby he expresses that the Hayyot of the* [*first*](one.html) *vision are likewise angels like the cherubim. He says, therefore. “Where the cherubims went, the Ofannim went by them, and when the cherubims lifted up their wings to mount up from the earth, the same Ofannim also turned not from beside them” (x. 16). By these words he shows how closely connected the* [*two*](two.html) *motions are [viz., that of the Hayyot and that of the Ofannim]. The prophet adds, “This is the Hayyah that I saw under the God of Israel by the river of Chebar, and I* [*knew*](daat.html) *that they were cherubims” (ver. 20). He thus describes the same forms and the same motions, and states that the Hayyot and the cherubim are identical.*

Cherubim*,* correspond to the sefirah of yesod. They represent the [spiritual](physical.html) power of [union between man and wife](file:///D%3A%5CWord%5CDOC1%5Cmarriageact.html), and symbolize the union between [HaShem](hashem.html) and Israel.

[Abraham](avraham.html) Ibn Ezra, defines the word *kruv* as formless matter that can assume any form whatsoever. This is the exact property of the cherubim, who can assume the form of fearful angels and also of [consummate lovers](file:///D%3A%5CWord%5CDOC1%5Cmarriageact.html). Ibn Ezra bases his definition of *kruv* as a formless being on the workings of the chariot in the [first](one.html) chapter of Ezekiel. The prophet initially describes [four](four.html) figures: a lion, an ox, an eagle and a [man](file:///D%3A%5CWord%5CDOC1%5Cbody.html). Later, Ezekiel replaces the ox with a description of a *kruv.*

Subsequently, Ezekiel describes all the forms as *kruvim.* The Ibn Ezra concludes from this that the *kruv* is an amorphous state that can assume any form.

We see Kruvim in [Gan Eden](eden.html) (the [first](one.html) use of the word ‘kruvim – cherubim), and in the [Beit HaMikdash](mikdash.html).

***Bereshit (Genesis) 3:24*** *He drove the Man out and He placed to the* [*east*](east.html) *of the* [*Garden of Eden*](eden.html) *the Kruvim and a flaming sword constantly turning to protect the way to the* [*Tree of Life*](eternal.html)*.*

Rashi says that these Kruvim were angels of destruction waving a flaming sword preventing [Adam](adam.html) from returning to the [Garden of Eden](eden.html).

We also see Kruvim in the [Beit HaMikdash](mikdash.html):

***Shemot (***[***Exodus***](exodus.html)***) 25:22*** *And there I will meet with thee, and I will commune with thee from above the mercy seat, from between the* [*two*](two.html) *cherubims which are upon the* [*ark*](ark.html) *of the testimony, of all things which I will give thee in* [*commandment*](cmds613.html) *unto the children of Israel.*

These Kruvin are described as “child-like”, representing a man and a woman according to the [Talmud](orallaw.html):

***Yoma 54a*** *R. Kattina said: Whenever Israel came up to the* [*Festival*](festival.html)*, the curtain would be removed for them and the Cherubim were shown to them, whose* [*bodies*](body.html) *were* [*intertwisted with one another*](one.html)*, and they would be thus addressed: Look! You are beloved before God as the* [*love between man and woma*](file:///D%3A%5CWord%5CDOC1%5Cmarriageact.html)*n.*

***Yoma 54b*** *Resh Lakish said: When the heathens entered the* [*Temple*](temple.html) *and saw the Cherubim whose* [*bodies*](body.html) *were intertwisted with* [*one*](one.html) *another, they carried them out and said: These Israelites, whose blessing is a blessing, and whose curse is a curse, occupy themselves with such things!*

[First](one.html) we see that when the Kruvim are intertwined like a man and woman in love, then we [know](daat.html) that [HaShem](hashem.html) loves us. Why then were they intertwined at the [time](time.html) of the destruction of the [Beit HaMikdash](mikdash.html) and our subsequent [exile](galuyot.html)?

The answer is that the greatest love a parent can give to their children is when they *discipline* them. Thus when [HaShem](hashem.html) was disciplining us, then was His love the strongest!

# XI. The Ishim - אישים

**The Ishim** – Maimonides speaks of the Ishim as the tenth level, who are the angels who [speak](mashal.html) with the Prophets and appear to them in prophetic visions. They are therefore called Ishim ‘men’, for the reason that their level is closest to that of the intellect of man.

This term, Ishim, is found in Ezekiel 10:6. It means “men”, i.e. as the Rambam explains, angels close to man’s level.

***Yehezechel (Exekiel) 10:5-7*** *And the sound of the cherubims’ wings was heard even to the outer court, as the voice of the Almighty God when he speaketh. 6 And it came to pass, that when he had commanded the man clothed with linen, saying, Take* [*fire*](fire.html) *from between the wheels, from between the cherubims; then he went in, and stood beside the wheels. 7 And* [*one*](one.html) *cherub stretched forth his* [*hand*](fourteen.html) *from between the cherubims unto the* [*fire*](fire.html) *that was between the cherubims, and took thereof, and put it into the* [*hands*](fourteen.html) *of him that was clothed with linen: who took it, and went out.*

Therefore, they are called ishim, because their level is close to the level or human [knowledge](knowledge.html). Thus, when a person goes through the process of refinement,[[127]](#footnote-127) he can attain their level, and thus reveal prophetic [insights](insights.html) to our [world](worlds.html).

We also see this [type](types.html) of angel in:

***Bereshit (Genesis) 37:15*** *And a man found him and he was wandering in a* [*field*](field.html) *and the man asked him ‘what are you seeking’?*

Maimonides said[[128]](#footnote-128) that when prophecy comes on a person the Holy Spirit will immediatelydescend. And when the spirit rests upon him, his soul will mingle with the angels called Ishim. He will be changed into another man and will realize that he is not the same as he had been, and has been exalted above other wise men, even as it is said of Saul:

***I Shmuel (Samuel) 10:6*** *And you shall prophesy with them, and shall be turned into another man.*

# XII. Names of Individual Angels

For the most part, angels aren’t named in the Tanach.[[129]](#footnote-129) But the names of certain lofty and prevailing angels were revealed to us elsewhere.[[130]](#footnote-130) So we learn of Michael the angel of mercy; Gabriel the angel of justice; Raphael the angel of healing; Uriel the angel of illumination; and of others.

The [first](one.html) angels mentioned by [name](name.html) in the Tanach are Gavriel (Gabriel) and Michael, in the Book of Daniel.[[131]](#footnote-131) In earlier books of the Torah, when people asked angels to disclose their [names](file:///D%3A%5CWord%5CDOC1%5Cname.html), they refused; such as in the encounter of [Jacob](israelja.html) with the angel,[[132]](#footnote-132) and the story of the angel who appeared to Samson’s parents in the Book of Judges.[[133]](#footnote-133) The [Jerusalem Talmud](orallaw.html) comments[[134]](#footnote-134) that reference to angels by [name](name.html) only became common in the period following the return of the [Jewish](gen-jew.html) people to Israel in 348 BCE. In the [Talmud](orallaw.html) and Kabbala many more angels are identified by [name](name.html). Some other commonly [known](daat.html) names of angels include Uriel, Reziel, Metatron, and Laila. Here are some of their names and meanings:

* Refael: God Heals.
* Michael (pronounced Me-cha-el: Who is Like God.
* Uriel: God is My Light.
* Gabriel: God is my strength with conotations of strength of character, ability to resist and to stand firm. Not so much power or force.
* HaSatan: the Challenger (he - is a prefix meaning “the”), the angel who serves God by giving man challenges that he must resolve in the right way. Making the choice of good over evil a choice.

***Yoma 37a*** *THE DEPUTY HIGH* [*PRIEST*](priests.html) *AT HIS RIGHT AND THE* [*HEAD*](body.html) *OF THE FAMILY AT HIS LEFT: Rab Judah said:[[135]](#footnote-135)* [*One*](one.html) *who walks at his master’s right* [*hand*](mashal.html) *is a boor. [But] we have learnt: THE DEPUTY* [*HIGH PRIEST*](priests.html) *AT HIS RIGHT AND THE* [*HEAD*](body.html) *OF THE [MINISTERING] FAMILY AT HIS LEFT; and furthermore, it was* [*taught*](teacher.html)*:[[136]](#footnote-136) Of* [*three*](three.html)[*walking*](walking.html) *along, the* [*teacher*](teacher.html) *should* [*walk*](walking.html) *in the middle, the greater of his disciples to his right, the smaller* [*one*](one.html) *at his left, and thus do we find that of the* [*three*](three.html) *angels who came to visit* [*Abraham*](avraham.html)*, Michael went in the middle, Gabriel at his right,[[137]](#footnote-137) Raphael at his left? — R. Samuel b. Papa interpreted [the* [*first*](one.html) *saying] before R. Adda: [It is wrong only, if] he [the* [*teacher*](teacher.html)*] be hidden by him — But has it not been* [*taught*](teacher.html)*:* [*One*](one.html) *who walks in front of his* [*teacher*](teacher.html) *is a boor,* [*one*](one.html) *who walks behind him is arrogant? — [It is assumed here] that he turns sideways.*

## Michael:

Every angel is “programmed” to perform certain tasks; such as Michael who is dispatched on missions which are expressions of [HaShem’s](hashem.html) kindness. In Jude 1:9, Michael is called an Archangel. He is the commander-in-chief of the angels and the guardian of Israel.

Michael is said to be a Seraphim according to the [Talmud](orallaw.html):[[138]](#footnote-138)

***Berachoth 4b*** *R. Eleazar b. Abina said furthermore: Greater is [the achievement] ascribed to Michael than that ascribed to Gabriel. For of Michael it is written: Then flew unto me* [*one*](one.html) *of the Seraphim,[[139]](#footnote-139) whereas of Gabriel it is written: The man Gabriel whom I had seen in the vision at the beginning, being caused to fly in a flight etc.[[140]](#footnote-140) How do you* [*know*](daat.html) *that this [word] ‘*[*one*](one.html)*’ [of the Seraphim] means Michael? — R. Johanan says: By an analogy from [the words] ‘*[*one*](one.html)*’, ‘*[*one*](one.html)*’. Here it is written: Then flew unto me* [*one*](one.html) *of the Seraphim; and in another place it is written: But, lo, Michael,* [*one*](one.html) *of the chief princes, came to help me.[[141]](#footnote-141) A Tanna* [*taught*](teacher.html)*: Michael [reaches his goal] in* [*one*](one.html) *[flight], Gabriel in* [*two*](two.html)*, Elijah in* [*four*](four.html)*, and the Angel of Death in* [*eight*](eight.html)*. In the* [*time*](time.html) *of* [*plague*](plagues.html)*, however, [the Angel of Death, too, reaches his goal] in* [*one*](one.html)*.*

## Gavriel:

Every angel is “programmed” to perform certain tasks; such as Gavriel, who executes [HaShem’s](hashem.html) severe judgments. Gavriel is also called an Archangel. Gavriel is the master of courage.

***Shabbath 56b*** *Rab Judah said in Samuel’s* [*name*](name.html)*: When Solomon married Pharaoh’s daughter, Gabriel descended and planted a reed in the sea, and it* [*gathered*](gather.html) *a bank around it, on which the great* [*city*](city.html) *of* [*Rome*](file:///D%3A%5CWord%5CDOC1%5Cedom.html) *was built.[[142]](#footnote-142) In a Baraitha it was* [*taught*](teacher.html)*: On the day that Jeroboam brought the* [*two*](two.html) *golden calves,* [*one*](one.html) *into Bethel and the other into Dan, a hut was built,[[143]](#footnote-143) and this developed into Greek Italy.[[144]](#footnote-144)*

***Yoma 77a*** *The Holy* [*One*](one.html)*, blessed be He, said: Who is it that pleads the* [*merit*](merit.html) *of my children? They replied: Lord of the Universe, it is Gabriel.*

***Megilah 12b*** *And the queen Vashti refused.[[145]](#footnote-145) Let us see. She was immodest, as the Master said above, that both of them had an immoral purpose. Why then would she not come? — R. Jose b. Hanina said: This* [*teaches*](teacher.html) *that leprosy broke out on her. In a Baraitha it was* [*taught*](teacher.html) *that Gabriel came and fixed a tail on her.[[146]](#footnote-146)*

[***Sotah***](hair.html) ***12b*** *And the daughter of Pharaoh came down to bathe at the river.[[147]](#footnote-147) R. Johanan said in the* [*name*](name.html) *of R. Simeon b. Yohai: It* [*teaches*](teacher.html) *that she went down there to cleanse herself of her father’s idols;[[148]](#footnote-148) and thus it says: When the Lord shall have washed away the filth of the daughters of Zion etc.[[149]](#footnote-149) And her maidens* [*walked*](file:///D%3A%5CWord%5CDOC1%5Cwalking.html) *along etc.[[150]](#footnote-150) R. Johanan said: The word for ‘*[*walk*](walking.html)*’ means nothing else than death; and thus it says: Behold I am going to die.[[151]](#footnote-151) And she saw the* [*ark*](ark.html) *among the reeds.[[152]](#footnote-152) When [the maidens] saw that she wished to rescue Moses, they said to her, ‘Mistress, it is the custom of the* [*world*](worlds.html) *that when a human king makes a decree, though everybody else does not obey it, at least his children and the members of his* [*household*](househld.html) *obey it; but thou dost transgress thy father’s decree!’ Gabriel came and beat them to the ground.*

[***Sotah***](hair.html) ***13b*** *And* [*Joseph*](joseph.html) *was brought down to Egypt.[[153]](#footnote-153) R. Eleazar said: Read not ‘was brought down’ but ‘brought down’, because he brought Pharaoh’s astrologers down from their eminence.[[154]](#footnote-154) And Potiphar, an officer of Pharaoh’s bought him, Rab said: He bought him for himself;[[155]](#footnote-155) but Gabriel came and castrated him,[[156]](#footnote-156) and then Gabriel came and mutilated him [pera’], for originally his* [*name*](name.html) *is written Potiphar but afterwards Potiphera.[[157]](#footnote-157)*

[***Sotah***](hair.html) ***36b*** *R. Hiyya b. Abba said in the* [*name*](name.html) *of R. Johanan: At the moment when Pharaoh said to* [*Joseph*](joseph.html)*, And without thee shall no man lift up his* [*hand*](fourteen.html) *etc.,[[158]](#footnote-158) Pharaoh’s astrologers exclaimed: ‘Wilt thou set in power over us a slave whom his master bought for* [*twenty*](twenty.html) *pieces of silver!’ He replied to them, ‘I discern in him royal characteristics.’ They said to him, ‘In that case he must be acquainted with the* [*seventy*](seventy.html) *languages’. Gabriel came and* [*taught*](teacher.html) *[*[*Joseph*](joseph.html)*] the* [*seventy*](seventy.html) *languages, but he could not learn them. Thereupon [Gabriel] added to his* [*name*](name.html) *a* [*letter*](letters.html) *from the* [*Name*](name.html) *of the Holy* [*One*](one.html)*, blessed be He, and he learnt [the languages] as it is said: He* [*appointed*](settimes.html) *it in* [*Joseph*](joseph.html) *for a testimony, when he went out over the land of Egypt, where I [*[*Joseph*](joseph.html)*] heard a language that I* [*knew*](daat.html) *not.[[159]](#footnote-159) On the morrow, in whatever language Pharaoh conversed with him he replied to him; but when [*[*Joseph*](joseph.html)*]* [*spoke*](mashal.html) *to him in the* [*holy tongue*](spirit.html) *he did not understand what he said. So he asked him to* [*teach*](teacher.html) *it to him; he* [*taught*](teacher.html) *it to him but he could not learn it. [Pharaoh] said to him, ‘Swear to me that thou wilt not reveal this’;[[160]](#footnote-160) and he swore to him. When [*[*Joseph*](joseph.html)*] later said to him, My father made me swear, saying,[[161]](#footnote-161) he remarked to him, ‘Go, ask [to be released from] thine oath.’ He replied to him, ‘I will also ask [to be released from my oath] concerning thee’.[[162]](#footnote-162) Therefore, although it was displeasing to him, [Pharaoh] said to him, Go up and bury thy* [*father*](file:///D%3A%5CWord%5CDOC1%5Cfathers.html)*, according as he made thee swear.[[163]](#footnote-163)*

## Rafael:

Every angel is “programmed” to perform certain tasks; such as Rafael, whose responsibility it is to heal.

## Sandalfon:

***Chagigah 13b*** *Now as I beheld the living creatures, behold* [*one*](one.html) *wheel at the bottom hard by the living creatures.[[164]](#footnote-164) R. Eleazar said: [It means] a certain angel, who stands on the earth and his* [*head*](body.html) *reaches unto the living creatures. In a Baraitha it is* [*taught*](teacher.html)*: His* [*name*](name.html) *is Sandalfon;[[165]](#footnote-165) he is higher than his fellows by a [distance of]* [*five*](five.html) *hundred years’* [*journey*](stages.html)*, and he stands behind the Chariot and wreathes crowns[[166]](#footnote-166) for his Maker. But is it so? Behold it is written: Blessed be the glory of the Lord from His place,’[[167]](#footnote-167) accordingly, no* [*one*](one.html) *knows His place![[168]](#footnote-168) — He[[169]](#footnote-169) pronounces the [Divine]* [*Name*](name.html) *over the crown, and it goes and rests on His* [*head*](body.html)*.[[170]](#footnote-170)*

## Uriel:

Uriel is the angel of light.

## Metatron:

***Sanhedrin 38b*** *R. Nahman said: He who is as skilled in refuting the Minim as is R. Idith, let him do so; but not otherwise. Once a Min said to R. Idith: It is written, And unto Moses He said, Come up to the Lord.[[171]](#footnote-171) But surely it should have stated, Come up unto me! — It was Metatron[[172]](#footnote-172) [who said that], he replied, whose* [*name*](name.html) *is similar to that of his Master,[[173]](#footnote-173) for it is written, For my* [*name*](name.html) *is in him.[[174]](#footnote-174) But if so, [he retorted,] we should worship him! The same passage, however, — replied R. Idith says: Be not rebellious[[175]](#footnote-175) against him, i.e., exchange Me not for him. But if so,[[176]](#footnote-176) why is it stated: He will not pardon your transgression?[[177]](#footnote-177) He answered: By our troth[[178]](#footnote-178) we would not accept him even as a messenger,[[179]](#footnote-179) for it is written, And he said unto him, If Thy [personal] presence go not etc.[[180]](#footnote-180)*

There are many more named angels. The following greatly abbreviated list gives a bit of a hint:

*Raziel:*

Raziel is chief of the order of Erelim.

## Remiel:

## Jeremiel:

## Sabrael:

## Ariel:

## Simiel:

## Haniel:

## Cadmael:

## Zadkiel:

# XIII. Angelic missions

Ramchal reveals that an angel appears to each soul before [birth](birth.html) to [teach](teacher.html) it Torah in preparation for life, but it then has us forget what we’d learned (for the most part) so that we could earn [merit](merit.html) [studying](file:///D%3A%5CWord%5CDOC1%5Cstudy.html) it.[[181]](#footnote-181) That would explain the real sense of “déjà vu” that many Torah scholars [experience](experience.html) in their [studies](file:///D%3A%5CWord%5CDOC1%5Cstudy.html) throughout the years. And angels also come into play in the background of every day and certain other extraordinary [events](feasts.html) in our lives.

He also makes the point that each angel has a particular and unique task to fulfill. So when they carry through on [HaShem’s](hashem.html) demands when it comes to our interactions with Him, they either strive to include what has to be done here into their purview, or they opt out altogether.

Ramchal says that, “everything that comes about in the [world](worlds.html), both good and bad, takes place with the input of angels”. So there are both” good” and “bad” angels; or better yet, angels that focus upon beneficial outcomes and others that concentrate on harmful ones ([known](daat.html) as “angels of destruction”).

Angels are “[HaShem](hashem.html)’s emissaries who bring all of His [commands](cmds613.html) to fruition”.[[182]](#footnote-182)

# XIV. A Fair Trial

Angels are not only summoned by our [prayers](prayer.html), but actually born by them. Our sages [taught](teacher.html) that every human deed creates an angel. Good deeds create angels that advocate for us in [heaven](heaven.html). Bad deeds create angels that prosecute us in [heaven](heaven.html).[[183]](#footnote-183) The Baal Shem Tov took this to the next level and [taught](teacher.html) that not only our deeds, but the words we [speak](mashal.html) also create angels. Our words of [prayer](prayer.html) not only summon angels; they create angels. These angels are not only the carriers of our words; they are our words.

[One](one.html) of the areas where *these* angels are to be found is at our final judgment.

The courtroom for our final judgment is setup in exactly the same way as courts on earth are setup. In the heavenly court we will find a judge, a defense attorney, a prosecutor, and a defendant.

We have [one](one.html) serious problem with this court. It must be absolutely fair. There can be no deviation from the truth. There can be no bias, no pre-dispositions, and no day dreaming. Everyone must be … *like us*!

To accomplish this, [HaShem](hashem.html) has determined that every [time](time.html) we act, during our lifetime, we create an angel.

When we judge others, we create an angel who will be our judge in the [celestial](celestal.html) court. This angel will look like us, talk like us, and act like us at the moment that we were judging others during this lifetime.

When we defend others, we create an angel who will defend us in the [celestial](celestal.html) court in the same way that we defended others. This angel will look like us, talk like us, and act like us at the moment that we were defending others during this lifetime.

When we prosecute and accuse others, we create an angel who will prosecute and accuse us in the [celestial](celestal.html) court in the same way that we prosecuted and accuse others. This angel will look like us, talk like us, and act like us at the moment that we were prosecuting and accusing others during this lifetime.

Thus when we are judged, in that final judgment, the judgment will be fair because we are providing all of the cast in the [celestial](celestal.html) court.

To insure the desired results in the final judgment, a man would be *very* wise to defend vigorously, prosecute fairly and be as lenient as possible. We must learn to judge by looking for all the possible ways in which the circumstance can be judged for the good of a person rather than judged to their detriment. Thus, we have set ourselves up for a favorable judgment.

There is only [one](one.html) small problem… We probably have made a few errors in this [world](worlds.html). Many of us have provided only a lackluster defense of others. We have often been extremely diligent to prosecute others on the flimsiest of evidence. We have regularly judged others harshly when the evidence gave us the least excuse to do so. In short, we have already set ourselves up for an unfavorable judgment in the [celestial](celestal.html) court.

So, how do we fix up this very bad situation?

[HaShem](hashem.html) has provided a way for us to avoid being summoned to this unfavorable situation. Obviously, if we aren’t summoned then the bailiff will never takes us into custody. The only sure way to avoid a bad judgment is to not be in court at all. How do we avoid the summons and the arrest?

To avoid the summons and the arrest we must do teshuva (repent). Teshuva changes us into another person. The person that has created all of those negative angels no longer exists. When the summons is sent to the old address, the [one](one.html) summoned will not be found. This is the *only* solution to the mess we find ourselves in.

I’d advise teshuva, wouldn’t you?

\* \* \*

**Chayot** (חיות) Chayot, are the Living Creatures of Ezekiel 1:15-21

**Ophan**/Ophanim (אופן) Ophan/Ophanim are the Mystic wheels of Ezekiel 1:15-21, Ezekiel 10:17 and Daniel 7:9

**Er'el**/Erelim (אראל) Valiant ones ; Isaiah 33:7

**Hashmal**/Hashmallim (חשמל) Electrum ; Ezekiel 1:4, & Ezekiel 1:27

**Seraph**  (שרף) Isaiah 6:2, & Isaiah 6:6

**Eshim**/Ishim (אשים) Eshim ; from the [Hebrew](hebrew.html)-word Passion ( Daniel 10:5-6 ) ( [Psalm](psalms1.html) 104:4 )

**Malakhim** of [Jacob](israelja.html)'s Ladder (מלאכים) Malakh/Malakhim means Messengers ( Genesis 22:11, & Genesis 28:12, Genesis 31:11-13, Genesis 48:16 and [Exodus](exodus.html) 33:2, [Numbers](nchart.html) 23:31, Isaiah 3:9 & [Psalms](psalms1.html) 91:11 )**,**

**Cherubim**  (כרוב) some mentions; Genesis 3:24, [Exodus](exodus.html) 25:18-22, [Exodus](exodus.html) 36:35, [Exodus](exodus.html) 36:8, [Exodus](exodus.html) 36:35, [Exodus](exodus.html) 37:7-9, [Numbers](nchart.html) 7:89, [Psalms](psalms1.html) 80:1-2, Ezekiel 10:2–14, Ezekiel 28:14-16 & Ezekiel 9:3,

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\* \* \*

This [study](study.html) was written by

Rabbi Dr. Hillel ben David

(Greg Killian).

Comments may be submitted to:

Rabbi Dr. Greg Killian

12210 Luckey Summit

San Antonio, TX 78252

Internet address: gkilli@aol.com

Web page: <https://www.betemunah.org/>

(360) 918-2905

Return to [The WATCHMAN](https://www.betemunah.org/) home page

Send comments to Greg Killian at his email address: gkilli@aol.com

1. Chazal = Our Sages. [↑](#footnote-ref-1)
2. He interprets: The angels are new every morning. [↑](#footnote-ref-2)
3. Halacha 3:3 [↑](#footnote-ref-3)
4. From a root meaning ‘to send’. [↑](#footnote-ref-4)
5. [Zohar](file:///D%3A%5CWord%5CDOC1%5Corallaw.html) Vol. I 23b. [↑](#footnote-ref-5)
6. *Ginzei Ramchal* p. 131 [↑](#footnote-ref-6)
7. *Assarah Perakim* 9:1; also see *Derech Hashem*1:5:10, 2:5:3-4 and *Pitchei Chochma v’Da’at*125 [↑](#footnote-ref-7)
8. Fire, water, earth, and air. See Vol. I, p. 26. These basic elements were first created by G-d, and out of a combination of them. He made man, etc. [↑](#footnote-ref-8)
9. Sight, hearing, taste, smell and touch. [↑](#footnote-ref-9)
10. See Ramban on Genesis 2:17, Vol. I, p. 75. [↑](#footnote-ref-10)
11. Chagigah 16a. [↑](#footnote-ref-11)
12. Ramban now begins to explain the text quoted on the basis of certain scientific concepts that were prevalent in his times. A prefatory word is in place. The serious student will not look upon these concepts with an eye for criticism. The theory that the whole physical world is founded upon various combinations of four elements, was an Aristotelian legacy which ruled man's minds for a millenium. The extension of that theory into the elusive world of the spirit was logical. That scientists today have moved to other theories to explain the universe and the various phenomena of life, has no bearing upon the explanations which were accepted in the past, for who can foretell what knowledge will do to "the established truths" of today? The important thing in Ramban's presentation of this whole obstruse subject is his final conclusion that only G-d in His Providence exercises power over man's destiny. [↑](#footnote-ref-12)
13. I Kings 18:38. [↑](#footnote-ref-13)
14. A reference to the forces involved in the movement of the constellations. See my Hebrew commentary p. 96. [↑](#footnote-ref-14)
15. The expression is based on Ecclesiastes10:20: ***For a bird of the air will carry the voice, and that which has wings will tell the matter.*** [↑](#footnote-ref-15)
16. See Maimonides' "The Commandments," Vol. II, pp. 30-35. [↑](#footnote-ref-16)
17. Deuteronomy 18:9. [↑](#footnote-ref-17)
18. Ezekiel 12:27. [↑](#footnote-ref-18)
19. Deuteronomy 32:17. [↑](#footnote-ref-19)
20. See Ramban, Genesis 1 : 3 (Vol. I, p. 25) where he explains the name to mean: ***e-il*** (Force), ***heim*** (they), the word "they" alluding to all other forces. Thus ***Elohim*** means ***"the Force of all forces."*** [↑](#footnote-ref-20)
21. Jeremiah 10:5. [↑](#footnote-ref-21)
22. Heb. רפאל means ‘healer of God’. [↑](#footnote-ref-22)
23. Gabriel means ‘strength of God’. [↑](#footnote-ref-23)
24. Bereshit (Genesis) 19:1 [↑](#footnote-ref-24)
25. Ibid. 25 [↑](#footnote-ref-25)
26. Pirke Avot 4:11 [↑](#footnote-ref-26)
27. Gen. xviii. 2, xix. 5; Judges, vi. 17, xiii. 6; II Sam. xxix. 9 [↑](#footnote-ref-27)
28. Gen. xvi. 13; Judges, vi. 21, 22; II Kings, ii. 11; Ex. iii. 2 [↑](#footnote-ref-28)
29. Job, xv. 15), as the Psalmist says (Ps. civ. 4, R. V. [↑](#footnote-ref-29)
30. Gen. vi. [↑](#footnote-ref-30)
31. Ps. lxxviii. 25 [↑](#footnote-ref-31)
32. Bereshit (Genesis) 3:5 [↑](#footnote-ref-32)
33. The Guide For The Perplexed By Moses Maimonides, Translated from the original Arabic text by M. Friedlander, PH.D [↑](#footnote-ref-33)
34. *ha-elohim; Exod. xxii. 8* [↑](#footnote-ref-34)
35. Ibid. [↑](#footnote-ref-35)
36. I Shmuel (Samuel) 2:25. E.V. ‘shall judge him’, Elohim may mean either ‘God’ or ‘judge,’ and so the Hebrew verb ‘pallel’ may mean either ‘judge’ or ‘pray’, thus ‘pacify’, ‘forgive’. The two meanings of the words are represented in the two suggestions here. [↑](#footnote-ref-36)
37. Yehezechel (Ezekiel) 1:14 [↑](#footnote-ref-37)
38. *Perush* [↑](#footnote-ref-38)
39. See *Pirkei D’Rabbi Eliezer,* Chapter 4; *Torat Kohanim, VaYikra.* [↑](#footnote-ref-39)
40. Ibid. [↑](#footnote-ref-40)
41. *Kinat Eliyahu* [↑](#footnote-ref-41)
42. Vol. 1, Chapter 70. [↑](#footnote-ref-42)
43. Bereshit (Genesis) 14:29 [↑](#footnote-ref-43)
44. ibid. 41:43 [↑](#footnote-ref-44)
45. Shemot (Exodus) 15:4 [↑](#footnote-ref-45)
46. I Melachim (Kings) 10:21 [↑](#footnote-ref-46)
47. Yehezechel (Ezekiel) 1:10 [↑](#footnote-ref-47)
48. The Guide For The Perplexed, Part III, Chapter 1. [↑](#footnote-ref-48)
49. Yehezechel (Ezekiel) 1:5 [↑](#footnote-ref-49)
50. ibid. 1:7 [↑](#footnote-ref-50)
51. ibid. 1:9 [↑](#footnote-ref-51)
52. ibid. 1:11 [↑](#footnote-ref-52)
53. ibid. 1:7 [↑](#footnote-ref-53)
54. ibid. 1:13 [↑](#footnote-ref-54)
55. Ibid. 1:17 [↑](#footnote-ref-55)
56. Ibid. 1:9 [↑](#footnote-ref-56)
57. Ibid. 1:20 [↑](#footnote-ref-57)
58. Ibid. 1:17 [↑](#footnote-ref-58)
59. lit. wheels [↑](#footnote-ref-59)
60. Ibid. 1:15 [↑](#footnote-ref-60)
61. Ibid. 1:16 [↑](#footnote-ref-61)
62. Ibid. 1:16 [↑](#footnote-ref-62)
63. Bamidbar (Numbers) 11:7 [↑](#footnote-ref-63)
64. 2 Shmuel (Samuel) 16:12 [↑](#footnote-ref-64)
65. In the seventh heaven. [↑](#footnote-ref-65)
66. E.g., the second heaven, that of the sun and moon. V. Hag. 12. [↑](#footnote-ref-66)
67. Shemot (Exodus) 20:4 in the Ten Commandments. [↑](#footnote-ref-67)
68. Ibid. [↑](#footnote-ref-68)
69. Vol. III, Chapter 3 [↑](#footnote-ref-69)
70. lit. wheels [↑](#footnote-ref-70)
71. Yehezechel (Ezekiel) 1:15 [↑](#footnote-ref-71)
72. Ibid. 1:16 [↑](#footnote-ref-72)
73. Ibid. 1:16 [↑](#footnote-ref-73)
74. Ibid. 1:11 [↑](#footnote-ref-74)
75. Bamidbar (Numbers) 11:7 [↑](#footnote-ref-75)
76. 2 Shmuel (Samuel) 16:12 [↑](#footnote-ref-76)
77. Yehezechel (Ezekiel) 1:19 [↑](#footnote-ref-77)
78. Ibid. 1:20 [↑](#footnote-ref-78)
79. Ibid. [↑](#footnote-ref-79)
80. Ibid. [↑](#footnote-ref-80)
81. Ibid. 1:16 [↑](#footnote-ref-81)
82. Ibid 1:20 [↑](#footnote-ref-82)
83. Ibid. 1:13 [↑](#footnote-ref-83)
84. Ibid. 1:11 [↑](#footnote-ref-84)
85. Ibid. 1:20 [↑](#footnote-ref-85)
86. Ibid. 10:12 [↑](#footnote-ref-86)
87. ibid [↑](#footnote-ref-87)
88. Ibid. 1:20 [↑](#footnote-ref-88)
89. Yehezechel (Ezekiel) 1:15 [↑](#footnote-ref-89)
90. Ibid. 1:16 [↑](#footnote-ref-90)
91. Ibid. 10:13 [↑](#footnote-ref-91)
92. Ibid. 1:15 [↑](#footnote-ref-92)
93. Yeremyahu (Jeremiah) 51:25 [↑](#footnote-ref-93)
94. Bereshit (Genesis) 29:10 [↑](#footnote-ref-94)
95. Yeshayahu (Isaiah) 17:13 [↑](#footnote-ref-95)
96. Shemot (Exodus) 29:10 [↑](#footnote-ref-96)
97. *Perush* [↑](#footnote-ref-97)
98. Tehillim (Psalms) 36:6 [↑](#footnote-ref-98)
99. Otzar HaMidrashim (Eizenstein), *Ketapuach Be’eitzah Hi’ar*, 262. [↑](#footnote-ref-99)
100. Rabbi’s condition. [↑](#footnote-ref-100)
101. אראלים lit., ‘messengers’ (Jastrow); cf. B.H. מלאך Aliter; ‘God’s lions’ (Levy). [↑](#footnote-ref-101)
102. מצוקים (rt. יצק ‘to cast’). Aliter; ‘The just’ (Rashi). [↑](#footnote-ref-102)
103. Metaph. Rabbi was known as ‘our holy teacher’. [↑](#footnote-ref-103)
104. *I Chronicles 29:11* [↑](#footnote-ref-104)
105. Isaiah 19:1 [↑](#footnote-ref-105)
106. Pl. chashmalim [↑](#footnote-ref-106)
107. I.e., the Rabbis. [↑](#footnote-ref-107)
108. I.e., the case of the child is exceptional: having a Sage’s understanding of the mysteries of Hashmal, he endangered his life by his speculation; but ordinary readers of Ezekiel would not run any risk. [↑](#footnote-ref-108)
109. I.e. חשמל is explained as an abbreviation of ממללות אש חיות [↑](#footnote-ref-109)
110. I.e., Hashmal is an abbreviation of ממללות חשות, ‘silent, speaking’. [↑](#footnote-ref-110)
111. [*Body*](file:///D%3A%5CWord%5CDOC1%5Cbody.html)*, mind and soul: Kabbalah on human physiology, disease and healing***,** By Yitsḥaḳ Ginzburg [↑](#footnote-ref-111)
112. Likkutei Torah. Kedoshim [↑](#footnote-ref-112)
113. Likkutei Torah*,* the *maamar* entitled *ViNikdashti,* sec. V [↑](#footnote-ref-113)
114. *Beit Yosef, Orach Chayim* 90 [↑](#footnote-ref-114)
115. Vol. II, p. 251a [↑](#footnote-ref-115)
116. *Orach Chayim* 90:4 [↑](#footnote-ref-116)
117. *Tanach* is an acronym for Torah, Neviim, and Ketuvim. These are the [Hebrew](file:///D%3A%5CWord%5CDOC1%5Chebrew.html) words for [Law](file:///D%3A%5CWord%5CDOC1%5Claw.html), Prophets, and Writings. This is what [Jews](file:///D%3A%5CWord%5CDOC1%5Cgen-jew.html) call the Old Testament. [↑](#footnote-ref-117)
118. *Kinat Eliyahu* [↑](#footnote-ref-118)
119. Bereshit (Genesis) 3:5 [↑](#footnote-ref-119)
120. Bereshit (Genesis) 35:10 [↑](#footnote-ref-120)
121. E.V. God, but the [Midrash](file:///D%3A%5CWord%5CDOC1%5Corallaw.html) translates angels, celestial beings, as is justified by the context. [↑](#footnote-ref-121)
122. Bereshit (Genesis) 32:29 [↑](#footnote-ref-122)
123. e.g., Bereshit (Genesis) 3:24 [↑](#footnote-ref-123)
124. Yehezechel (Ezekiel) 10:7-15 [↑](#footnote-ref-124)
125. Chaggigah13b [↑](#footnote-ref-125)
126. Vol. III, Chapter 3 [↑](#footnote-ref-126)
127. Mentioned in Chapter 7, Halachah 1 of the Mishne Torah. [↑](#footnote-ref-127)
128. In Hilkhot Yesodei Ha-Torah7:1 [↑](#footnote-ref-128)
129. See see Daniel 8:16, 9:21, and 12:1 for exceptions. [↑](#footnote-ref-129)
130. It is important to note that we are discouraged from unnecessarily pronouncing the names of angels (unless they are common Jewish names—such as Michael and Gabriel). When [HaShem](file:///D%3A%5CWord%5CDOC1%5Chashem.html) created the angels, He instructed them to go to a person who calls their name. As such, we do not want to “disturb” them unnecessarily (see Taamei Hamitzvot of the Arizal, end of Parshat Vayechi). [↑](#footnote-ref-130)
131. 8:16, 10:13, etc. [↑](#footnote-ref-131)
132. Genesis 32:30. [↑](#footnote-ref-132)
133. Judges 13:19. [↑](#footnote-ref-133)
134. Rosh Hashanah 1:2. [↑](#footnote-ref-134)
135. Hul. 91a. [↑](#footnote-ref-135)
136. ‘Er. 54b. [↑](#footnote-ref-136)
137. To the right, somewhat behind him, not next to him, because in the latter case he would cover him and that is unseemly. [↑](#footnote-ref-137)
138. See also: Soncino [Zohar](file:///D%3A%5CWord%5CDOC1%5Corallaw.html), Bereshith, Section 1, Page 46b. [↑](#footnote-ref-138)
139. Yeshayahu (Isaiah) 6:6. [↑](#footnote-ref-139)
140. Daniel 9:21. The meaning is: Michael covered the distance in one flight, without any stop, whereas Gabriel had to make two flights, resting in between. This is inferred from the fact that the word fly occurs twice. [↑](#footnote-ref-140)
141. Daniel 10:13 [↑](#footnote-ref-141)
142. This, of course, is an allegory. Solomon’s unfaithfulness laid the seeds for the dissolution of the Jewish State. [↑](#footnote-ref-142)
143. On the site of Rome. [↑](#footnote-ref-143)
144. This term was particularly applied to the southern portion of Italy, called Magna Graecia, Cf. Meg. 6b in the ed. Ven. (omitted in later ed.): Greek Italy, that means the great city of Rome, v. Meg., Sonc. ed., p. 31, nn. 5-6. [↑](#footnote-ref-144)
145. [Esther](file:///D%3A%5CWord%5CDOC1%5Cesther.html) 1:12 [↑](#footnote-ref-145)
146. [זנב does not necessarily mean a ‘tail’ but any projection or growth, v. Aruch s.v. זנב.] [↑](#footnote-ref-146)
147. Shemot(Exodus) 2:5. [↑](#footnote-ref-147)
148. Since [immersion](file:///D%3A%5CWord%5CDOC1%5Cforty.html) is part of the ceremony of conversion, it is assumed that she became a proselyte. [↑](#footnote-ref-148)
149. Yeshayahu (Isaiah) 4:4. [↑](#footnote-ref-149)
150. Shemot(Exodus) 2:5. [↑](#footnote-ref-150)
151. Bereshit (Genesis) 25:32. [↑](#footnote-ref-151)
152. Shemot(Exodus) 2:5. [↑](#footnote-ref-152)
153. Bereshit (Genesis) 29:1 [↑](#footnote-ref-153)
154. He interpreted the [dreams](file:///D%3A%5CWord%5CDOC1%5Cdreams.html) which baffled them. [↑](#footnote-ref-154)
155. For an immoral purpose, being inflamed by Joseph’s beauty. [↑](#footnote-ref-155)
156. The [Hebrew](file:///D%3A%5CWord%5CDOC1%5Chebrew.html) word for ‘officer’ also means eunuch. [↑](#footnote-ref-156)
157. C.f. Bereshit (Genesis) 41:45. [↑](#footnote-ref-157)
158. Bereshit (Genesis) 41:44 [↑](#footnote-ref-158)
159. Tehillim (Psalms) 81:6. [↑](#footnote-ref-159)
160. That he was ignorant of Hebrew, and a king was expected to know every language. [↑](#footnote-ref-160)
161. Bereshit (Genesis) 50:5 viz., that he should inter his [body](file:///D%3A%5CWord%5CDOC1%5Cbody.html) in Canaan. [↑](#footnote-ref-161)
162. In Jewish [Law](file:///D%3A%5CWord%5CDOC1%5Claw.html) only proper [authorities](file:///D%3A%5CWord%5CDOC1%5Cauthority.html) could release a man from his oath. Pharaoh did not wish Joseph to leave Egypt to bury his father. [↑](#footnote-ref-162)
163. I.e., if Pharaoh refused him permission, he would take steps to enable him to disclose the king’s ignorance of Hebrew. [↑](#footnote-ref-163)
164. Ezek. I, 15 [↑](#footnote-ref-164)
165. Perhaps from Grk. \*\* == cobrother. Sandalfon is described as brother of Metatron; v. J.E. vol. XI, pp. 39-40; cf. also Longfellow’s poem ‘Sandalphon’. [↑](#footnote-ref-165)
166. I.e., offers up the [prayers](file:///D%3A%5CWord%5CDOC1%5Cprayer.html) of the righteous. [↑](#footnote-ref-166)
167. Ezek. III, 12. [↑](#footnote-ref-167)
168. I.e., the vagueness of the expression ‘from His place’ indicates that God’s place is unknown even to His angels. [↑](#footnote-ref-168)
169. I.e., Sandalfon [↑](#footnote-ref-169)
170. [MS.M. ‘in its place : i.e., the prayer is effective.] [↑](#footnote-ref-170)
171. Ex. XXIV, 1 [↑](#footnote-ref-171)
172. Name of an Angel, probably derived from metator, guide. In [Talmud](file:///D%3A%5CWord%5CDOC1%5Corallaw.html) and [Midrash](file:///D%3A%5CWord%5CDOC1%5Corallaw.html) he is regarded notably as the defender of the rights of Israel (cf. Hag. 16a). [↑](#footnote-ref-172)
173. Cf. Rashi on Ex. XXIII, 21. The numerical value of Metatron (מטטרָן) is equal to that of שדי (the Almighty) viz. 314. [↑](#footnote-ref-173)
174. Ex. XXIII, 21. [↑](#footnote-ref-174)
175. תמר is here taken, in the sense of ‘exchange’, from מור. [↑](#footnote-ref-175)
176. That he is not to be worshipped, but God alone. [↑](#footnote-ref-176)
177. Ibid. Surely, he has no authority to do so. [↑](#footnote-ref-177)
178. Lit., ‘we hold the belief.’ [↑](#footnote-ref-178)
179. Lit., ‘Postman’ — of forgiveness. [↑](#footnote-ref-179)
180. Shemot (Exodus) 33:15. [The Min was a believer in the doctrine of [two](file:///D%3A%5CWord%5CDOC1%5Ctwo.html) rulers and he sought support for this belief from Shemot (Exodus) 24:1. R. Idith met his argument by showing that even Metatron was accepted by [Jews](file:///D%3A%5CWord%5CDOC1%5Cgen-jew.html) only as guide, and in no sense a second god. For a full discussion of the passage, v. Herford, op. cit. p. 285ff.] [↑](#footnote-ref-180)
181. Derech Eitz Chaim [↑](#footnote-ref-181)
182. *Da’at Tevunot*160; also see *Derech Hashem*1:5:10, 2:5:3-4 [↑](#footnote-ref-182)
183. Pirke Avot 4: 11. See Commentary of Rabbi Ovadiah Bartenurah and Likutei Torah Bamidbar 11a. [↑](#footnote-ref-183)