

Angelology

An Overview

By Marilyn Hughes

The Out-of-Body Travel Foundation!
<http://outofbodytravel.org>



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Having worked primarily in radio broadcasting, Marilynn Hughes spent several years as a news reporter, producer and anchor before deciding to stay at home with her three children. She's experienced, researched, written, and taught about out-of-body travel since 1987.

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CONTENTS

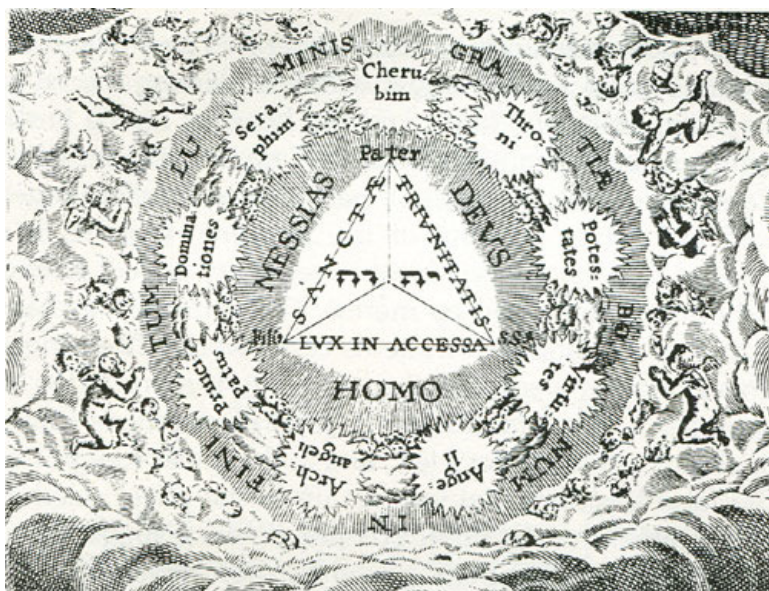
The Hierarchy of Angels According to St. Dionysius the Areopagite	14
Ophanim, Angels of the Throne	20
Kadishim, Seat of Judgment	24
Merkabah	31
Nine Choirs	45
The Highest Triad	48
Seraphim	48
Cherubim	49
Thrones	55
The Middle Triad	61
Dominations	61
Virtues	65
Powers	67
The Lowest Triad	69
Principalities	69

Haniel	74
Nisrol	74
Cerviel	74
Raguel	74
Angels of Punishment	75
Kushiel	95
Lahatiel	95
Shoftiel	95
Makatiel	95
Hutriel	95
Puriel	96
Rogziel	96
Angels of the Seven Heavens	97
First Heaven	114
Gabriel	114
Second Heaven	114
Raphael	114
Zachariel	114
Galizur	114
Third Heaven	114
Jabniel	114
Rabacyel	114
Dalquiel	114
Fourth Heaven	114
Michael	114
Fifth Heaven	114
Samael	114
Gabriel	114
Sixth Heaven	115
Zachiel	115
Zebul	115
Sandalphon	115
Sabaoth	115

Seventh Heaven	115
Cassiel	115
The Twenty Four Elders	116
Archangels	122
The Magnificent Seven	122
Michael	124
Gabriel	127
Raphael	129
Uriel	149
Raguel	151
Remiel	153
Of the Fallen Archangels	159
Sariel	159
Other Archangels	164
Raziel	164
Metatron	169
Phanuel	172
Archangels of the Ten Sephirot	177
Metatron	181
Ratziel	181
Tzaphquiel	181
Tzadquiel	181
Khamael	181
Mikhael	181
Haniel	181
Raphael	181
Gabriel	181
Sandalphon	181
Metatron, Shekinah	182
Angels	187
Guardian Angels	187

Angel of Ascension	189
Aeons	193
Archons	195
SOURCES	200

The Hierarchy of Angels According to St. Dionysius the Areopagite



"Concerning the Principalities, Archangels, and Angels, and concerning their last Hierarchy.

Section I.

There remains for our reverent contemplation a Division which completes the Angelic Hierarchies, that divided into the Godlike Principalities, Archangels, and Angels. And I think it necessary, to declare first the meaning of their sacred appellations to the best of my ability. For that of the

Heavenly Principalities manifests their princely and leading function, after the Divine example, with order religious and most befitting the Princely, and their being wholly turned to the super-princely Prince, and leading others in princely fashion, and being moulded, as far as possible, to that prince-making Princedom Itself, and to manifest its superessential princely order, by the regularity of the princely powers.

Section II.

The (Order) of the Holy Archangels is of the same rank with the heavenly Principalities. For there is one Hierarchy and Division, as I said, of them and the Angels. But since there is not a Hierarchy which does not possess first and middle and last powers, the holy order of Archangels occupies the middle position in the Hierarchy between the extremes, for it belongs alike to the most holy Principalities and to the holy Angels; to the Principalities because it is turned in a princely fashion to the superessential Princedom, and is moulded to It as far as attainable, and unites the Angels after the fashion of its own well-regulated and marshalled and invisible leadings; and it belongs to the Angels, because it is of the messenger Order, receiving hierarchically the Divine illuminations from the first powers, and announcing the same to the Angels in a godly manner, and, through Angels, manifesting to us, in proportion to the religious aptitude of each of the godly persons illuminated. For the Angels, as we have already said, complete the whole series of Heavenly Minds, as being the last Order of the Heavenly Beings who possess the

Angelic characteristic; yea, rather, they are more properly named Angels by us than those of higher degree, because their Hierarchy is occupied with the more manifest, and is more particularly concerned with the things of the world. For the very highest Order, as being placed in the first rank near the Hidden One, we must consider as directing in spiritual things the second, hiddenly; and that the second, which is composed of the holy Lordships and Powers and Authorities, leads the Hierarchy of the Principalities and Archangels and Angels, more clearly indeed than the first Hierarchy, but more hiddenly than the Order after it, and the revealing order of the Principalities, Archangels, and Angels, presides, through each other, over the Hierarchies amongst men, in order that the elevation, and conversion, and communion, and union with God may be in due order; and, further, also that the procession from God vouchsafed benignly to all the Hierarchies, and passing to all in common, may be also with most sacred regularity. Hence, the Word of God has assigned our Hierarchy to Angels, by naming Michael as Ruler of the Jewish people, and others over other nations. For the Most High established borders of nations according to number of Angels of God.

Section III.

But if any one should say, "How then were the people of the Hebrews alone conducted to the supremely Divine illuminations?" we must answer, that we ought not to throw the blame of the other nations wandering after those which are no gods upon the

direct guidance of the Angels, but that they themselves, by their own declension, fell away from the direct leading towards the Divine Being, through self-conceit and self-will, and through their irrational veneration for things which appeared to them worthy of God. Even the Hebrew people are said to have suffered the same thing; for He says, "Thou I hast cast away knowledge of God, and hast gone after thine own heart." For neither have we a life governed by necessity, nor on account of the free will of those who are objects of providential care, are the Divine rays of the providential illumination blunted; but the inaptitude of the mental visions makes the overflowing light-gift of the paternal goodness, either altogether unparticipated or impenetrable to their resistance, or makes the participations of the one fontal ray, diverse, small, or great, obscure, or brilliant, although that ray is one and simple, and always the same and ever overflowing; for even if, over the other nations (from whom we also have emerged to that boundless and bounteous sea of Divine Light, which is readily-expanded for the ready reception of all), certain not alien gods were wont to preside; yet there is one Head of all, and to this, the Angels, who religiously direct each nation, conduct those who follow them. Let us consider Melchizedek as being a Hierarch, most dear to God; (not of gods which are not, but of the truly most high God); for the godly-wise did not call Melchizedek simply dear to God, but also Priest, in order that they may clearly shew to the wise, that not only was he himself turned to the true God, but further that he was guide to others, as Hierarch of the elevation to the true and only Godhead.

Section IV.

Let me also recall this to your Hierarchical judgment--that both to Pharaoh, from the Angel who presided over the Egyptians, and to the Babylonian Prince, from his own Angel, the watchful and ruling care of the Providence and Lordship over all, was interpreted in visions; and for those nations, the worshippers of the true God were appointed leaders, for the interpretation of things shaped by Angelic visions revealed from God through Angels to holy men akin to the Angels, Daniel and Joseph. For there is one Prince and Providence over all. And never must we think that the Godhead is leader of Jews by lot, and that Angels, independently, or as of equal rank, or in opposition, or that certain other gods, preside over the other nations. But that particular phrase of the Divine Word must be accepted according to the following sacred intention; not as though God had divided government amongst men, with other gods, or Angels, and had been elected by lot to the government and leadership of Israel, but in this sense--whilst the one Providence of Highest over all, assigned all mankind, savingly, to the directing conduct of their own Angels, yet Israel, almost alone in comparison with all, turned himself to the Light-gift, and recognition of the true Lord--Hence the Word of God, as shewing that Israel elected himself for the worship of the true God, says this, "He became Lord's portion;" and as indicating that he was assigned equally with the other nations, to one of the holy Angels, for the recognition, through him, of the Head of all, said "That Michael became leader of the (Jewish) people," demonstrating distinctly that there

is one Providence of the whole, superessentially established above all the powers, unseen and seen, and that all the Angels who preside over each nation, elevate, as far as possible, those who follow them with a willing mind, to It as their proper Head.”
(Works of Dionysius the Areopagite, By John Parker)

Ophanim, Angels of the Throne



“In the third mansion or higher sphere is the spirit Nogah (splendor), whose aura is of the most absolute whiteness and purity and without a shade of color, by reason of which it takes its name. It is altogether invisible to the lower spheres except when tempered and blended with the rays that proceed from them. The light of this mansion is most wonderfully manifested in the appearance of a great and mighty sheaf of fire, emitting sparks of twenty-two different shades of color, corresponding to the twenty-two letters of the Hebrew alphabet. This luminous sheaf, however, remains invisible and undistinguished until the time that prayers ascend from the lower spheres, when all these star-like sparks become united and

form a column of light and give rise and origin to holy and powerful Hayoth or living creatures that separate themselves into two groups, one having the form of a lion, the other, that of an ox. Above these are seen the four Ophanim or wheel-like spiritual beings, under whose rule and control are myriads upon myriads of subordinate spirits. Each of these Ophanim has eight wings and derives its power and sustenance from the Hayoth above them and are stationed at the four cardinal points of the world. Each have four figures or forms, two of which are turned towards the Hayoth and two are covered by their wings, that they may not behold the Mercaba or celestial chariot in its circular motions, and thus avoid being consumed and annihilated. Their reverence and veneration of the Divine Being give rise to unnumbered hosts and legions of angelic beings who chant praises and sing hymns continually to his honor and glory. To this mansion there are four entrances and gateways, corresponding to the four quarters of the world, and each of them guarded by ten chiefs. When prayers ascend from the lower mansions and spheres these gates are opened, when a general blending and fusion takes place, of chiefs with chiefs. Ophanim with Hayoth and Hayoth with Ophanim, of angelic hosts and legions with other hosts and legions, of lights with lights, and spirits with spirits, all blended together become at length unified with Nogah, the ruling spirit of the mansion, into one mighty, harmonious whole. In this mansion is a place glittering and shining like burnished brass, wherein are vast hosts of angels who are unable to go out therefrom and ascend on high until this mansion

becomes united by prayer with the next higher or fourth mansion.

These particular hosts of angels are the executive messengers of Karmic law and sent forth by the chief justice of the tribunal in the fourth mansion. They are termed *Generals* because they lead their hosts against nations and inhabitants of the world who violate the good law of right and justice. On the sixty walls of their abode they suspend their shields of gold, in number six hundred thousand, are entering into the fourth mansion from which when they return they descend into the lower worlds and spheres as far as the planet Mars, in order to execute the decrees and sentences entrusted unto them. Here they remain until the time of prayer, which ascends on high from the lower spheres, when they blend and mingle with the angelic messengers of mercy and goodness, and, together with them, enter into the great effulgent column of light beaming down from on high, and ascend into the fourth mansion. Happy he who understands and comprehends the mystery of this column by which he comes into union with the Divine, thus escaping all affliction and becoming participant of the blessings conveyed and imparted to him by these Karmic angels. He is verily the just man, and a world upholder, for his prayers are always effective and prevail with heaven, whence he receives his recompense and becomes enrolled amongst the children of light.

Take note that all these spheres and mansions with their living creatures, their legions of angels and all their spirits of light, are coordinate and bound

together and linked by indispensable and indissoluble ties, and as the coats and parts of the eye are necessary and essential for sight, each of them being unable to operate without the aid of the other, working together in perfect harmony, so is it with all these angels and spirits. But for the many gradations in their orders, prayer would be unable to ascend on high and become effectual. By this series of gradations it is that prayers proceeding from the throne find an entry into the fourth mansion and attain to that degree of holiness which distinguishes true worship and adoration of the Divine Being.” (Zohar: Bereshith to Lekh Lekha, By Nurho de Manhar)

Kadishim, Seat of Judgment



“THE ASCENSION OF MOSES

The vision of the burning bush appeared to Moses alone; the other shepherds with him saw nothing of it. He took five steps in the direction of the bush, to view it at close range, and when God beheld the countenance of Moses distorted by grief and anxiety over Israel's suffering, He spake, "This one is worthy of the office of pasturing My people."

Moses was still a novice in prophecy, therefore God said to Himself, "If I reveal Myself to him in loud

tones, I shall alarm him, but if I reveal Myself with a subdued voice, he will hold prophecy in low esteem," whereupon he addressed him in his father Amram's voice. Moses was overjoyed to hear his father speak, for it gave him the assurance that he was still alive. The voice called his name twice, and he answered, "Here am I! What is my father's wish?" God replied, saying, "I am not thy father. I but desired to refrain from terrifying thee, therefore I spoke with thy father's voice. I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob." These words rejoiced Moses greatly, for not only was his father Amram's name pronounced in the same breath with the names of the three Patriarchs, but it came before theirs, as though he ranked higher than they.

Moses said not a word. In silent reverence before the Divine vision he covered his face, and when God disclosed the mission with which He charged him, of bringing the Israelites forth from the land of Egypt, he answered with humility, "Who am I, that I should go unto Pharaoh, and bring forth the children of Israel out of Egypt?" Thereupon spake God, "Moses, thou art meek, and I will reward thee for thy modesty. I will deliver the whole land of Egypt into thine hand, and, besides, I will let thee ascend unto the throne of My glory, and look upon all the angels of the heavens."

Hereupon God commanded Metatron, the Angel of the Face, to conduct Moses to the celestial regions amid the sound of music and song, and He commanded him furthermore to summon thirty

thousand angels, to serve as his body-guard, fifteen thousand to right of him and fifteen thousand to left of him. In abject terror Moses asked Metatron, "Who art thou?" and the angel replied, "I am Enoch, the son of Jared, thy ancestor, and God has charged me to accompany thee to His throne." But Moses demurred, saying, "I am but flesh and blood, and I cannot look upon the countenance of an angel," whereupon Metatron changed Moses' flesh into torches of fire, his eyes into Merkabah wheels, his strength into an angel's, and his tongue into a flame, and he took him to heaven with a retinue of thirty thousand angels, one half moving to right of them and one half to left of them.

In the first heaven Moses saw streams upon streams of water, and he observed that the whole heaven consisted of windows, at each of which angels were stationed. Metatron named and pointed out all the windows of heaven to him: the window of prayer and the window of supplication; of weeping and of joy; plenitude and starvation; wealth and poverty; war and peace; conception and birth; showers and soft rains; sin and repentance; life and death; pestilence and healing; sickness and health; and many windows more.

In the second heaven Moses saw the angel Nuriel, standing three hundred parasangs high, with his retinue of fifty myriads of angels, all fashioned out of water and fire, and all keeping their faces turned toward the Shekinah while they sang a song of praise to God. Metatron explained to Moses, that these were the angels set over the clouds, the winds, and the

rains, who return speedily, as soon as they have executed the will of their Creator, to their station in the second of the heavens, there to proclaim the praise of God.

In the third heaven Moses saw an angel, so tall it would take a human being five hundred years to climb to his height. He had seventy thousand heads, each head having as many mouths, each mouth as many tongues, and each tongue as many sayings, and he together with his suite of seventy thousand myriads of angels made of white fire praised and extolled the Lord. "These," said Metatron to Moses, "are called Erelim, and they are appointed over the grass, the trees, the fruits, and the grain, but as soon as they have done the will of their Creator, they return to the place assigned to them, and praise God."

In the fourth heaven Moses saw a Temple, the pillars thereof made of red fire, the staves of green fire, the thresholds of white fire, the boards and clasps of flaming fire, the gates of carbuncles, and the pinnacles of rubies. Angels were entering the Temple and giving praise to God there. In response to a question from Moses Metatron told him that they presided over the earth, the sun, the moon, the stars, and the other celestial bodies. and all of them intone songs before God. In this heaven Moses noticed also the two great planets, Venus and Mars, each as large as the whole earth, and concerning these he asked unto what purpose they had been created. Metatron explained thereupon, that Venus lies upon the sun to cool him off in summer, else he would scorch the

earth, and Mars lies upon the moon, to impart warmth to her, lest she freeze the earth.

Arrived in the fifth heaven, Moses saw hosts of angels, whose nether parts were of snow and their upper parts of fire, and yet the snow did not melt nor was the fire extinguished, for God had established perfect harmony between the two elements. These angels, called Ishim, have had nothing to do since the day of their creation but praise and extol the Lord.

In the sixth of the heavens were millions and myriads of angels praising God, they were called 'Irin and kadishim, "Watchers" and "Holy Ones," and their chief was made of hail, and he was so tall, it would take five hundred years to walk a distance equal to his height.

In the last heaven Moses saw two angels, each five hundred parasangs in height, forged out of chains of black fire and red fire, the angels Af, "Anger," and Hemah, "Wrath," whom God created at the beginning of the world, to execute His will. Moses was disquieted when he looked upon them, but Metatron embraced him, and said, "Moses, Moses, thou favorite of God, fear not, and be not terrified," and Moses became calm. There was another angel in the seventh heaven, different in appearance from all the others, and of frightful mien. His height was so great, it would have taken five hundred years to cover a distance equal to it, and from the crown of his head to the soles of his feet he was studded with glaring eyes, at the sight of which the beholder fell prostrate in awe. "This one," said Metatron, addressing Moses, "is

Samael, who takes the soul away from man." "Whither goes he now?" asked Moses, and Metatron replied, "To fetch the soul of Job the pious." Thereupon Moses prayed to God in these words, "O may it be Thy will, my God and the God of my fathers, not to let me fall into the hands of this angel."

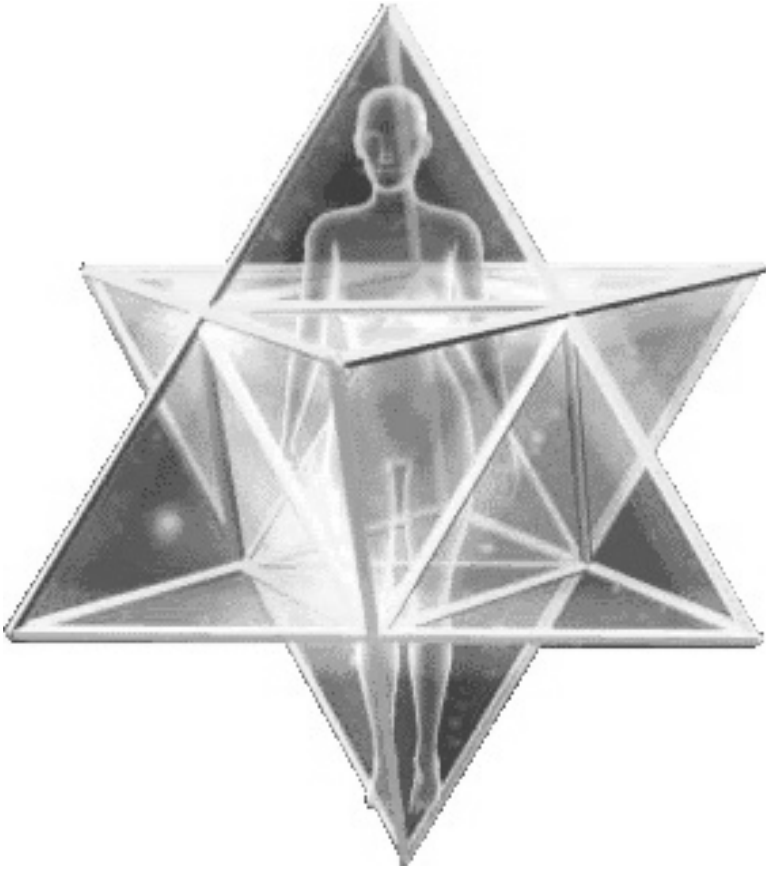
Here, in the highest heaven, he saw also the seraphim with their six wings. With two they cover their face, that they gaze not upon the Shekinah; and with two their feet, which, being like a calf's feet, they hide, to keep secret Israel's transgression of the golden calf. With the third pair of wings they fly and do the service of the Lord, all the while exclaiming, "Holy, holy, holy is the Lord of hosts; the whole earth is full of His glory." The wings of these angels are of prodigious size, it would take a man five hundred years to traverse their length and their breadth, as from one end of the earth to the other.

And Moses saw in the seventh heaven the holy Hayyot, which support the throne of God; and he beheld also the angel Zagzagel, the prince of the Torah and of wisdom, who teaches the Torah in seventy languages to the souls of men, and thereafter they cherish the precepts contained therein as laws revealed by God to Moses on Sinai. From this angel with the horns of glory Moses himself learnt all the ten mysteries."

Having seen what there is in the seven heavens, he spoke to God, saying, "I will not leave the heavens unless Thou grantest me a gift," and God replied, "I will give thee the Torah, and men shall call it the Law

of Moses." (The Legends of the Jews, by Lewis Ginzberg)

Merkabah



"THE MERKABAH (CHARIOT) MYSTICISM

THE first chapter of Ezekiel has played a most fruitful part in the mystical speculations of the Jews. The lore of the heavenly Throne-chariot in some one or other of its multitudinous implications is everywhere to be met with. Whence Ezekiel derived these baffling conceptions of the

Deity, and what historical or theological truths he meant to portray by means of them, are themes with which the scholars of the Old Testament have ever busied themselves. But the Jewish mystic sought no rationalistic explanation of them. He took them as they were, in all their mystery, in all their strange and inexplicable fantasy, in all their weird aloofness from the things and ideas of the everyday life. He sought no explanation of them because he was assured that they stood for something which did not need explaining. He *felt* instinctively that the Merkabah typified the human longing for the sight of the Divine Presence and companionship with it. To attain this and was, to him, the acme of all spiritual life.

Ezekiel's image of Yahveh riding upon the chariot of the 'living creatures,' accompanied by sights and voices, movements and upheavals in earth and heaven, lying outside the range of the deepest ecstatic experiences of all other Old Testament personages, was for the Jewish mystic a real opening, an unveiling, of the innermost and impenetrable secrets locked up in the interrelation of the human and the divine. It was interpreted as a sort of Divine self-opening, self-condescension to man. The door is flung wide open so that man, at the direct invitation of God, can come to the secret for which he longs and seeks. This idea is a supreme factor in the mystic life of all religions. The soul is urged on to seek union with God, only because it feels that God has first gone out, on His own initiative and uninvited, to seek union with it. The human movement from within is but a response to a larger Divine movement from without. The call has come; the answer must come.

The Chariot (Merkabah) was thus a kind of 'mystic way' leading up to the final goal of the soul. Or, more precisely, it was the mystic 'instrument,' the vehicle by which one was carried direct into the 'halls' of the unseen. It was the

aim of the mystic to be a 'Merkabah-rider,' so that he might be enabled, while still in the trammels of the flesh, to mount up to his spiritual Eldorado. Whether, as has been suggested, the uncanny imagery of the Merkabah lore is to be sought, for its origin, in the teachings of Mithraism, or, as has also been suggested, in certain branches of Mohammedan mysticism, one can see quite clearly how its governing idea is based on a conception general to all the mystics, *viz.* that the quest for the ultimate Reality is a kind of pilgrimage, and the seeker is a traveller towards his home in God.

It was remarked, on a previous page, that the mystic neither asked, nor waited, for any rationalistic explanation of the Merkabah mysteries. He felt that they summarised for him the highest pinnacle of being towards the realisation of which he must bend his energies without stint. But yet, from certain stray and scattered Rabbinic remarks, one takes leave to infer that there existed in the early Christian centuries a small sect of Jewish mystics--the elect of the elect--to whom certain measures of instruction were given in these recondite themes. There was an esoteric science of the Merkabah. What its content was we can only dimly guess--from the Rabbinic sources. It appears to have been a confused angelology, one famous angel Metatron playing a conspicuous part. Much more is to be found in the early Enoch-literature as well as--from quite other points of view--in the mediæval Kabbalah. Let us give some illustrative sayings from the Rabbinic literature.

In the Mishna, *Haggigah*, ii. 1, it is said: "It is forbidden to explain the first chapters of Genesis to *two* persons, but it is only to be explained to *one* by himself. It is forbidden to explain the Merkabah even to *one* by himself unless he be a sage and of an original turn of mind." In a passage in *T.B. Haggigah*, 13a, the words are added: "but it is permitted to

divulge to him [*i.e.* to one in the case of the first chapters of *Genesis*] the first words of the chapters." In the same passage another Rabbi (Ze'era) of the 3rd century A.D. remarks, with a greater stringency: "We may not divulge even the first words of the chapters [neither of *Genesis* nor *Ezekiel*] unless it be to a 'chief of the Beth Din' [1](#) or to one whose heart is tempered by age or responsibility."

Yet another teacher of the same century declares in the same connection: "We may not divulge the secrets of the Torah to any but to him to whom the verse in *Isaiah*, iii. 3, applies, *viz.* the captain of fifty and the honourable man, and the counsellor and the cunning artificer and the eloquent orator." (The Rabbis understood these terms to mean distinction in a knowledge and practice of the Torah.)

This insistence upon a high level of moral and religious fitness as the indispensable prelude to a knowledge of the Merkabah has its counterpart in the mysticism of all religions. The organic life, the self, conscious and unconscious, must be moulded and developed in certain ways; there must be an education, moral, physical, emotional; a psychological adjustment, by stages, of the mental states which go to the make-up of the full mystic consciousness. As Evelyn Underhill (*Mysticism*, p. 107) says: "Mysticism shows itself not merely as an attitude of mind and heart, but as a form of organic life. . . . It is a remaking of the whole character on high levels in the interests of the transcendental life."

That the Rabbis were fully alive to the importance of this self-discipline is seen by a remark of theirs in *T.B. Haggigah*, 13a, as follows: "A certain youth was once explaining the Hashmal (*Ezekiel*, i. 27, translated 'amber' in the A.V.) when fire came forth and consumed him." When the question is asked, Why was this? the answer is: "His

time had not yet come" (*lāv māti zimmēh*). This cannot but mean that his youthful age had not given him the opportunities for the mature self-culture necessary to the mystic apprehension. The Hashmal, by the way, was interpreted by the Rabbis as: (a) a shortened form of the full phrase *ḥāyot ʿesh mē-māl-lē-loth*, i.e. 'the living creatures of fire, speaking'; or (b) a shortened form of *ʿittim ḥāshoth ve-ʿittim mē-mālle-lōth*, i.e. 'they who at times were silent and at times speaking.' In the literature of the mediæval Kabbalah, the Hashmal belongs to the 'Yetsiratic' world (i.e. the abode of the angels, presided over by Metatron who was changed into fire; and the spirits of men are there too). ¹ According to a modern Bible commentator (the celebrated Russian Hebraist, M. L. Malbim, 1809-1879) the word signifies "the Ḥayot [i.e. 'living creatures' of Ezekiel, i.] which are the abode [or camp] of the Shechinah [i.e. Divine Presence] where there is the 'still small voice.' It is they [i.e. the Ḥayot] who receive the Divine effluence from above and disseminate it to the Ḥayot who are the movers of the 'wheels' [of Ezekiel's Chariot]."

Many more passages of a like kind might be quoted in support of the view that the attainment of a knowledge of the Merkabah was a hard quest beset with ever so many impediments; that it pre-supposed, on the one hand, an exceptional measure of self-development, and, on the other, an extraordinary amount of self-repression and self-renouncement.

But the mention of *fire* in the preceding paragraph leads us to the consideration of an aspect of the Merkabah which brings the latter very much into line with the description of mystical phenomena in literature generally. Every one knows how the image of fire dominates so much of the mysticism of Dante. The mediæval Christian mystics--Ruysbroeck, Catherine of Genoa, Jacob Boehme, and others--appeal constantly to the same figure for the

expression of their deepest thoughts on the relations between man and the Godhead. The choice of the metaphor probably rests on the fact that 'fire' can be adapted to symbolise either or both of the following truths: (a) the brightness, illumination which comes when the goal has been reached, when the quest for the ultimate reality has at last been satisfied; (b) the all-penetrating, all-encompassing, self-diffusing force of fire is such a telling picture of the mystic union of the soul and God. The two are interpenetrated, fused into one state of being. The soul is red-hot with God, who at the same time, like fire, holds the soul in his grip, dwells in it.

Examples are the following: In the *Midrash Rabba* on *Canticles*, i. 12, it is said: "Ben 'Azzai [a famous Rabbi of the 2nd century A.D.] was once sitting expounding the Torah. *Fire surrounded him*. They went and told R. 'Akiba, saying, 'Oh! Rabbi! Ben 'Azzai is sitting expounding the Torah, and *fire is lighting him up on all sides*.' Upon this, R. 'Akiba went to Ben 'Azzai and said unto him, 'I hear that thou wert sitting expounding the Torah, with the *fire playing round about thee*.' 'Yes, that is so,' replied he. 'Wert thou then,' retorted 'Akiba, 'engaged in unravelling the secret chambers of the Merkabah?' 'No,' replied he." It is not germane here to go into what the sage said he really was engaged in doing. The quotation sufficiently shows how in the 2nd century A.D. the imagery of fire was traditionally associated with esoteric culture.

Here is another instance, in *T.B. Succah*, 28a. Hillel the Elder (30 B.C.-10 A.D.) had eighty disciples. Thirty of them were worthy enough for the Shechinah to rest upon them. Thirty of them were worthy enough for the sun to stand still at their bidding. The other twenty were of average character. The greatest among them all was Jonathan son of Uziel (1st century A.D.); the smallest among them all

was Johanan son of Zaccai (end of 1st century A.D.). The latter, smallest though he was, was acquainted with every conceivable branch of both exoteric and esoteric lore. He knew 'the talk of the ministering angels and the talk of the demons and the talk of the palm-trees (*děkālīm*).' He knew also the lore of the Merkabah. Such being the measure of the knowledge possessed by 'the smallest,' how great must have been the measure of the knowledge possessed by 'the greatest,' viz. Jonathan son of Uziel! When the latter was sitting and studying the Torah (presumably the esoteric lore of the angels and the Merkabah) every bird that flew above him was burnt by fire. These latter words are the description of the ecstatic state, the moments of exaltation, the indescribable peace and splendour which the soul of the mystic experiences when, disentangling itself from the darkness of illusion, it reaches the Light of Reality, the condition so aptly phrased by the Psalmist who said: "For with thee is the fountain of life; in thy light shall we see light" (*Psalm*, xxxvi. 9). The bird flying in the environment of this unrestrained light, must inevitably be consumed by the fire of it.

The monument which Jonathan son of Uziel has left us in perpetuation of his mystical tendencies, is his usage of the term *Memra* ('Word') to denote certain phases of Divine activity, in the Aramaic Paraphrase to the Prophets which ancient Jewish tradition assigned to his authorship, but which modern research has shown to be but the foundation on which the extant Aramaic Paraphrase to the Prophets rests.

Another illustration of the mystic vision of light consequent on the rapture created by an initiation into the Merkabah mysteries is related in *T.B. Haggigah*, 14b, as follows:

"R. Johanan son of Zaccai was once riding on an ass, and R. Eliezer son of Arach was on an ass behind him. The latter Rabbi said to the former, 'O master! teach me a chapter of the Merkabah mysteries.' 'No!' replied the master, 'Have I not already informed thee that the Merkabah may not be taught to any one man by himself unless he be a sage and of an original turn of mind?'

'Very well, then!' replied Eliezer son of Arach. 'Wilt thou give me leave to tell thee a thing which thou hast taught me? 'Yes!' replied Johanan son of Zaccai. 'Say it!' Forthwith the master dismounted from his ass, wrapped himself up in a garment, and sat upon a stone beneath an olive tree. 'Why, O master, hast thou dismounted from thy ass?' asked the disciple. 'Is it possible,' replied he, 'that I will ride upon my ass at the moment when thou art expounding the mysteries of the Merkabah, and the Shechinah is with us, and the ministering angels are accompanying us?' Forthwith R. Eliezer son of Arach opened his discourse on the mysteries of the Merkabah, and no sooner had he begun, *than fire came down from heaven* and encompassed all the trees of the field, which, with one accord, burst into song. What song? It was 'Praise the Lord from the earth, ye dragons and all deeps; fruitful trees and all cedars, praise ye the Lord' (*Psalms*, cxlviii. 7, 9). Upon this, an angel cried out from the fire, saying, 'Truly these, even these, are the secrets of the Merkabah.' R. Johanan son of Zaccai then arose and kissed his disciple upon the forehead, saying, 'Blessed be the Lord, God of Israel, who hath given unto Abraham our father a son who is able to understand, and search, and discourse upon, the mysteries of the Merkabah.' . . .

"When these things were told to R. Joshua [another disciple of Johanan], the latter said one day when walking with R. José the Priest [another disciple of Johanan], 'Let us likewise discourse about the Merkabah!' R. Joshua opened

the discourse. It was a day in the height of summer. The heavens became a knot of thick clouds, and something like a rainbow was seen in the clouds, and the ministering angels came in companies to listen as men do to hear wedding music. R. José the Priest went and told his master of it, who exclaimed, 'Happy are ye, happy is she that bare you! Blessed are thy eyes that beheld these things! Indeed I saw myself with you in a dream, seated upon Mount Sinai, and I heard a heavenly voice exclaiming, Ascend hither! Ascend hither! large banqueting-halls and fine couches are in readiness for you. You and your disciples, and your disciples' disciples, are destined to be in the third set' [*i.e.* the third of the three classes of angels who, as the Rabbis taught, stand continually before the Shechinah, singing psalms. and anthems]."

There are several points which need making clear in this remarkable passage. The objection to discuss the Merkabah while sitting on the animal's back, and the fact of sitting upon a stone under an olive tree, point to the necessary physical and tempera-mental self-discipline which is the *sine quâ non* of the mystic's equipment in all ages and among all nations. He must not be set high on the ass, lest his heart be lifted up too. He must be cleansed of every vestige of pride, lowly and of contrite spirit. It has been mentioned in the previous chapter how meekness was one of the unfailing qualities of the *Zen'uim*. The proud man, said the Rabbis, "crowds out the feet of the Shechinah." "Whosoever is haughty will finally fall into Gehinnom." Pride, to the Rabbis, was the most terrible pitfall in the path of the religious life. Its opposite, humility, was the starting-point of all the virtues. If such was the premium placed upon meekness in so far as it concerned the life of the ordinary Jew, how enormous must have been its importance for the life of the mystic--for him who aimed at knowing Eternal Truth? Everything that savours of evil, of

imperfection, of sin, must vanish. The primary means of this self-purification is the culture of humility.

The remark that 'the Shechinah is with us and the ministering angels are accompanying us' emphasises two salient features of Rabbinic mysticism. Firstly, the Shechinah is the transcendent-immanent God of Israel; Israel's environment was saturated with the Shechinah whose unfailing companionship the Jew enjoyed in all the lands of his dispersion. "Even at the time when they are unclean does the Shechinah dwell with them," runs a passage in *T.B. Yoma*, 57a. How unique, how surpassingly vivid must have been the consciousness of this accompanying Shechinah-Presence to the Merkabah initiates, to those who had raised themselves so high above the level of the ordinary crowd by the pursuit of an ideal standard of self-perfection! Secondly, the 'ministering angels' play a large part in all the Merkabah lore, as is seen from the following Rabbinic comments.

Ezekiel, i. 15, says, "Now as I beheld the living creatures, behold one wheel upon the earth by the living creatures, with his four faces." R. Eliezer said, "There is one angel who stands upon earth but whose head reaches to the 'living creatures' . . . his name is Sandalphon. He is higher than his neighbour [1](#) to the extent of a five-hundred years' journey. He stands behind the Merkabah wreathing coronets for his Master" (*T.B. Haggigah*, 13b).

Another passage reads: "Day by day ministering angels are created from the stream of fire. They sing a pæan [to God] and then pass away, as it is said, 'They are new every morning; great is thy faithfulness' (*Lamentations*, iii. 23). . . . From each word that comes forth from the mouth of the Holy One (blessed be He) there is created one angel, as it is said, 'By the word of the Lord were the heavens made and

all the host of them by the breath of his mouth" (*Psalms*, xxxiii. 6).

The Rabbis obviously understood the phrase 'the host of them' to refer, not as we suppose, to the paraphernalia of the heavens, *i.e.* the stars, planets, etc., but to the angelic worlds. The idea of the Word of God becoming transformed into an angel, and hence accomplishing certain tangible tasks among men, here on earth, bears strong resemblances to the Logos of Philo as well as to the Prologue of the Fourth Gospel.

The phrase to 'listen as men do to hear wedding music' (or literally 'the music of bride and bridegroom') is a reminiscence of the large mass of Rabbinic mysticism clustering round the love overtures of bride and bridegroom in the Book of Canticles. The book, on the Rabbinic interpretation, teaches the great truth of a 'spiritual marriage' between the human and the Divine, a betrothal between God and Israel. "In ten places in the Old Testament," says *Canticles Rabba*, iv. 10, "are the Israelites designated as a 'bride,' six here [*i.e.* in the Book of Canticles] and four in the Prophets . . . and in ten corresponding passages is God represented as arrayed in garments [which display the dignity of manhood in the ideal bridegroom]."

To the minds of the Rabbis, the super-abundant imagery of human love and marriage which distinguishes Canticles from all other books of the Old Testament, was the truest symbol of the way in which human Israel and his Divine Father were drawn near to one another. The intimate and secret experiences of the soul of the Jew, the raptures of its intercourse with God in senses which no outsider could understand, were best reflected in the language of that august and indefinable passion which men call love.

The remark 'ascend hither! ascend hither! large banqueting halls and fine couches are in readiness for you,' etc., points to another prominent phase of Rabbinic mysticism. It was strongly believed that the pious could, by means of a life led on the highest plane, free themselves from the trammels that bind the soul to the body and enter, living, into the heavenly paradise. The idea was obviously a development of a branch of Old Testament theology. But the latter gets no further than the conception that heaven may be reached without dying, the persons translated thither having finished their earthly career. The experiences of Enoch (*Genesis*, v. 24) and of Elijah (2 *Kings*, ii. 11) are illustrations. A development of the doctrine is the thought that certain favoured saints of history are, after death and when in heaven, given instruction concerning the doings of men and the general course of events here below. The Apocalyptic literature (see especially *Apocalypse of Baruch*, by Dr. Charles) deals somewhat largely in this idea; and there are traces of it in the Rabbinical literature. But these saints, however true the teachings and revelations vouchsafed to them may eventually have turned out to be, are *dead* as far as the world is concerned.

A further development is seen in the theory that certain pious men may temporarily ascend into the unseen, and, having seen and learnt the deepest mysteries, may return to earth again. These were the mystics who, by training themselves to a life of untarnished holiness, were able to fit themselves for entering a state of ecstasy, to behold visions and hear voices which brought them into direct contact with the Divine Life. They were the students of the Merkabah who, as a result of their peculiar physical and mental make-up, were capable of reaching the goal of their quest. "There were four men," says the Talmud (*Haggigah*, 14b), "who entered Paradise." They were R. 'Akiba (50--130 A.D.), Ben 'Azzai (2nd century A.D.), Ben Zoma (2nd

century A.D.), and Elisha b. Abuyah (end of 1st century and beginning of 2nd century A.D.). Although this passage is one of the puzzles of the Talmud, and is variously interpreted, we may quite feasibly lay it down that the reference here is to one of those waking visits to the invisible world which fall within the experiences of all mystics in all ages.

Fragments of what was a large mystic literature of the later Rabbinical epoch (*i.e.* from about the 7th to the 11th century, usually known as the Gaonic epoch) have descended to us. Of these, one branch is the *Hekalot* (*i.e.* 'halls'), which are supposed to have originated with the mystics of the fore-mentioned period who called themselves *Yōrēdē Merkabah* (*i.e.* Riders in the Chariot). As Dr. Louis Ginzberg says (see art 'Ascension' in *Jewish Encyc.* vol. ii.), "these mystics were able, by various manipulations, to enter into a state of autohypnosis, in which they declared they saw heaven open before them, and beheld its mysteries. It was believed that he only could undertake this Merkabah-ride, who was in possession of all religious knowledge, observed all the commandments and precepts and was almost superhuman in the purity of his life. This, however, was regarded usually as a matter of theory; and less perfect men also attempted, by fasting and prayer, to free their senses from the impressions of the outer world and succeeded in entering into a state of ecstasy in which they recounted their heavenly visions."

Much of this belief survives in modern Jewish mysticism, whose chief representatives known as Ḥasidim are to be found in Russia, Poland, Galicia, and Hungary.

Although it was stated above that the large volume of this phase of mystic literature originated in the period from the 7th to the 11th century, modern research has clearly

proved that its roots go back to a very much earlier date. In fact, it is very doubtful whether its origin is to be looked for at all in the bosom of early Judaism. Mithra-worship is now taken by scholars to account for much of it. But it is hazardous to venture any final opinion. It must never be forgotten that the first chapter of Ezekiel worked wonders on the old Hebrew imagination. Commentaries on almost every word in the chapter were composed whole-sale. In all likelihood, the mysticism of the Merkabah-riders is a syncretism. Mithraic conceptions in vogue were foisted on to the original Jewish interpretations; and, in combination with Neo-Platonism, there was evolved this branch of Jewish mysticism which, though by no means abundant in the Talmud and the Midrashim, occupies a considerable place in the ideas of the mediæval Kabbalah, as well as in the tenets of the modern Ḥasidim." (Jewish Mysticism, By J. Abelson)

Nine Choirs



“ACCORDING to ecclesiastical legend and tradition there are nine degrees of angelic beings. St. Dionysius relates that there are three hierarchies of angels and three orders in each; and by wise allegories each had his special mission, and they were each depicted with certain insignia by which they were recognised in art representations, which vary somewhat in examples of different periods.

The nine choirs of angels are classed as follow, with the name of the chief of each, according to ancient legend:

Cherubim Jophiel

Dominions Zadchiel

Principalities Camiel

Seraphim Uriel

Virtues	Haniel
Archangels	Michael
Thrones	Zaphkiel
Powers	Raphael
Angels	Gabriel

According to A. Welby Pugin's "Glossary of Architectural Ornament and Costume," and other authorities, we learn the mediæval conception of these beings.

The following emblems are borne by angels: FLAMING SWORDS, denoting "the wrath of God"; TRUMPETS, "the voice of God"; SCEPTRES, "the power of God"; THURIBLES, or censers, the incense being the prayers of saints; INSTRUMENTS OF MUSIC, to denote their felicity.

The APPARELS, or borders of their robes, are jewelled with SAPPHIRE for "celestial contemplation"; RUBY, "divine love"; CRYSTAL, "purity"; EMERALD, "unfading youth."

ARCHANGELS are the principal or chief angels, and are extraordinary ambassadors. Among these the name of GABRIEL—the angel of the annunciation, the head of the entire celestial hierarchy—denotes "the power of God"; MICHAEL, "who is like God"; RAPHAEL, "the healing of God"; URIEL, "the fire of God."

ANGEL is the name, not of an order of beings, but of an office, and means messenger: wherefore angels are represented YOUNG to show their continued strength, and WINGED to show their unweariedness; WITHOUT SANDALS, for they do not belong to the earth; and GIRT, to show their readiness to go forth and execute the will of God. Their garments are either WHITE, to denote their purity, or GOLDEN, to show their sanctity and glory, or they are of any of the symbolical colours used in Christian Art.

A writer in the *Ecclesiastical Art Review*, May 1878, I. Lewis André, architect, says that "we seldom find angels clad in any other ecclesiastical vestments than the ALB (or tunic of various colours), and the amice. The AMICE is sometimes like a mere loose collar; at other times it has richly embroidered APPARELS (or borders), and is exactly like the priestly vestment as worn in the Middle Ages. Instead of the amice we sometimes find a scarf or cloth tied in a knot around the neck, the ends falling down in front.

"In Anne of Brittany's prayer-book is a beautiful figure of St. Michael. He has a rayed nimbus, a cross on a circlet round his head, a richly embroidered *dalmatic* (a long robe with sleeves partly open at the sides), and holds a sword in his left hand. The emblems of St. Michael are a crown, a sword, a shield charged with a cross of St. George, or a spear with the banner of the cross, or else with scales in his hand." (Fictitious and Symbolic Creatures in Art, By John Vinycomb)

The Highest Triad Seraphim



Cherubim



“Cherubim & Seraphim of Scripture

IN Ecclesiastical Art literal renderings of the descriptions contained in the Old Testament and the Apocalypse are not of unfrequent use. A more lengthened reference to these great Hebrew symbolic beings will not be considered out of place, as there is great doubt and uncertainty as to their forms.

These mystic symbolic beings were familiar to all the patriarchs—from Adam, who gazed upon them in Paradise, and against whom on his expulsion they

stood with flaming sword, turning every way to bar his return—to Moses, who trembled before it on Mount Sinai; while to the Priests and Levites, the custodians of the Ark of the Covenant in the Tabernacle, the cherubim remained the sacred guardians in the Holy of Holies of the palladium of the national faith and liberties during the brightest and, as it has been termed, the most heroic period of Jewish history.

Josephus, the more effectually to excite respect for the great Hebrew symbol in the minds of his readers, purposely throws over it the veil of obscurity. He says: "The cherubim are winged creatures, but the form of them does not resemble that of any living creature seen by man." In the works of Philo Judæus there is an express dissertation upon the cherubim. The learned Brochart and many others have attempted to elucidate the subject to little purpose. The ambiguity which always accompanies a written description of objects with which we are imperfectly acquainted applies with greater force to this mysterious being combining so many apparently conflicting attributes.

To the prophetic vision of Ezekiel, the description of which, in the opinion of competent critics, excels in grandeur of idea and energy of expression the most celebrated writers of ancient and modern times, the reader is referred, as it supplies at first hand almost all that can be known concerning the fearful form of the cherubim.

The four living creatures that support the throne of God exhibited to Ezekiel a fourfold aspect; they had each the face of *a man*, the face of *a lion*, and the face of *an ox*; they also had the face of *an eagle*. They had each four wings; they had the hands of a man under their wings. "Two wings of every one were joined one to the other, and two covered their bodies." They were accompanied by wheels which "went upon their four sides, and they turned not when they went"; "and their whole body, and their backs, and their hands, and their wings, and their wheels were full of eyes"; and the living creatures ran and returned as the appearance of a flash of lightning." Such is a concise description of their appearance as set forth in Ezekiel (chap. i.).

"This wonderful and mysterious hieroglyph must be considered as a striking and expressive emblem of the guardian vigilance of providence, all-seeing and omniscient; while the number of wings exhibit to us direct symbols of that powerful, that all-pervading spirit which, while it darts through nature at a glance, is everywhere present to protect and defend us" (Dideron).

So attached were the Jews to this celestial symbol that when Solomon erected that stupendous temple which continued the glory and boast of the Hebrew nation for so many ages, we are told (1 Kings, vi. 29, viii. 6, 7), he carved all the walls of the house round about with the sculptured figures of the cherubim, and on each side of the ark was a cherub of gold plated upon olive wood fifteen feet high, with their faces to the light, their expanded wings embracing the whole

space of the sacred enclosure, serving as a visible sign or symbol of God's immediate presence, whence the saying of David, "God sitteth between the cherubim" (Ps. xcix. 1). In this place God perpetually resided in the form of a bright cloud or shining luminous body, termed "shechinah," whence the divine oracles were audibly delivered.

Milton gives the following description of the Seraph Raphael:

"At once on the eastern cliff of Paradise
 He lights, and to his proper shape returns
 A seraph wing'd; six wings he wore to shade
 His lineaments divine; the pair that clad
 Each shoulder broad came mantling o'er his breast
 With regal ornament: the middle pair
 Girt like a starry zone his waist, and round
 Skirted his loins and thighs with downy gold
 And colours dipped in heaven; the third, his feet
 Shadows from either heel with feather'd mail
 Sky tintured grain. Like Maia's son he stood
 And shook his plumes, that heavenly fragrance fill'd
 The circuit wide."

Paradise Lost, Book v.

The *cherub* is traditionally regarded as a celestial spirit which in the hierarchy is placed next in order to the seraphim. All the several descriptions which the Scripture gives us of cherubim differ from one another, as they are described in the shapes of men, eagles, oxen, lions, and in a composition of all these figures put together. The hieroglyphical representations in the embroidery upon the curtains

of the tabernacle were called by Moses (Ex. xxvi. 1) "cherubim of cunning work" (Calmet).

The *seraphim* are regarded as an order of angels distinguished for fervent zeal and religious ardour. The word means burning," *i.e.*, with Divine Love.

The seraphim are described by Isaiah (vi. 1--3): "I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphim: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried to another and said, Holy, Holy, Holy, is the Lord of Hosts: the whole earth is full of his glory." And in Revelation (iv. 6): "Round about the throne were four beasts full of eyes before and behind, and the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle. And the four beasts had each of them six wings about him, and they were full of eyes within." It will be noticed that these descriptions differ from that of Ezekiel, not only in the number of wings, but also in the individuality of each beast being separate and independent, not compounded of the four.

Several forms of these mystical creatures, says Audsley, have been devised by the early mediæval artists; those which display the entire forms of *the man, the lion, the ox, and the eagle*, all winged and invested with the nimbus, appear to have been most frequently made use of. They are to be met with formed of the *heads of the mystical creatures* on bodies

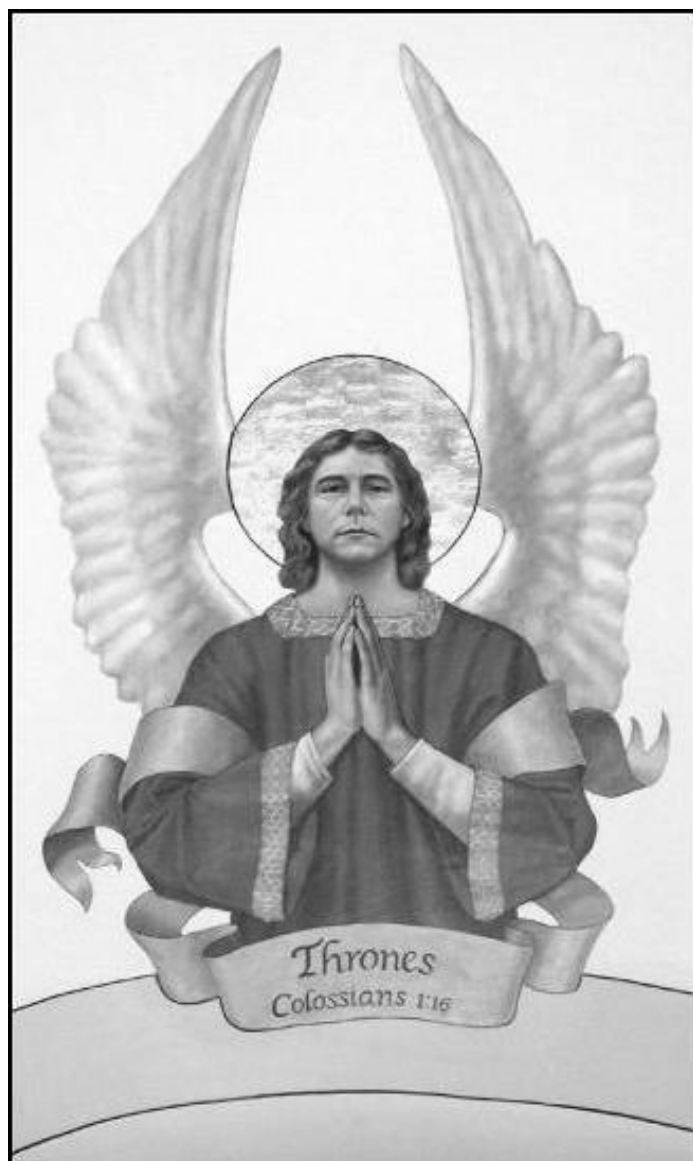
or half-bodies of *winged human figures*; at other times we find them comprised in the heads and wings only of the four symbolic creatures. Sometimes they are found united and forming one mysterious being called the *Tetramorph* with four heads and numerous wings covered with eyes, the feet resting on wheels, which are also winged. The example is taken from a Byzantine mosaic in the convent of Vatopedi, on Mount Athos.

Pugin's "Glossary of Ecclesiastical Ornament and Costume" says the cherubim are frequently represented of a bright red colour to set forth the intensity of divine love, and usually standing upon wheels, in reference to the vision of the prophet Ezekiel.

Cherubim and seraphim seem always vested in the alb or tunic, and a scarf tied in a knot round the neck." (Fictitious and Symbolic Creatures in Art, By John Vinycomb)



Thrones



"For in him all things were created: things in heaven and on earth, visible and invisible, whether thrones or powers or rulers or authorities; all things have been created through him and for him." (Colossians 1:16)

"THE FOUR AND TWENTY ELDERS.

Rev. 4:4.

"And round about the Throne were Four and Twenty Seats (Thrones): and upon the Seats I saw Four and Twenty Elders sitting, clothed in white raiment; and they had on their heads Crowns of Gold."

Who are these "Elders" and what do they represent? They are not a heavenly and unfallen order of beings, like the angels or "Living Creatures" that surround the Throne, they are the representatives of redeemed mankind. The name Elder is never applied to angels, neither do angels have "crowns" and sit on "thrones." Only redeemed MEN are promised "Thrones" and Crowns." Matt. 19:28. Rev. 3:21. Rev. 20:4. Rev. 2.10. 1. Pet. 5:2-4. 2. Tim. 4:8. These "Elders" then must be representatives of the Old and New Testament Saints, that have been redeemed by the BLOOD OF CHRIST. This will be made more clear as we consider their position, dress, and song.

They are seated on "thrones," not ordinary seats, and remind us of Daniel's Vision of the Judgment.

"I beheld till THRONES were placed and ONE that was ANCIENT OF DAYS did sit; His raiment was white as snow, and the hair of His head like pure

wool; His Throne was fiery flames, the wheels thereof burning fire. A fiery stream issued and came forth from before Him, thousand thousands ministered unto Him, and 10,000 times 10,000 stood before Him; the JUDGMENT was set, and the 'Books' were opened." Dan. 7:9-10 R. V.

This is Daniel's foreview of the

"JUDGMENT SEAT OF CHRIST."

While the "Thrones" were placed (ready for those who should be found worthy to occupy them) they were as yet unoccupied. Their occupancy awaited the outcome of the Judgment. Now as the "Thrones" that John saw were occupied by crowned Elders. Then those Elders must have passed the "fiery test" of the Judgment of Reward (2. Cor. 5:10, 1. Cor. 3:11-15), and received their crowns. Those Crowns are five in number. The "Incorruptible Crown." 1. Cor. 9:25-27. The "Crown of Life." Rev. 2:10. The "Crown of Glory." 1. Pet. 5:2-4. The "Crown of Righteousness." 2. Tim. 4:8. The "Crown of Rejoicing." 1. Thess. 2:19-20. See the Chart--"Judgment of Reward."

That these "Elders" were REDEEMED MEN is further evidenced by the "Song" they sung.

"And they sung a NEW SONG, Saying, Thou art worthy to take the Book, and to open the Seals thereof, for thou wast slain, and hast REDEEMED US TO GOD BY THY BLOOD, out of every kindred, and tongue, and people, and nation; and hast made us

unto our God KINGS and PRIESTS; and we shall reign on the earth." Rev. 5:9-10.

Now this could not be said of angels, or any other created heavenly beings, for they have not been redeemed by the Blood of the Lamb, nor are they to be "Kings" and "Priests" on the earth.

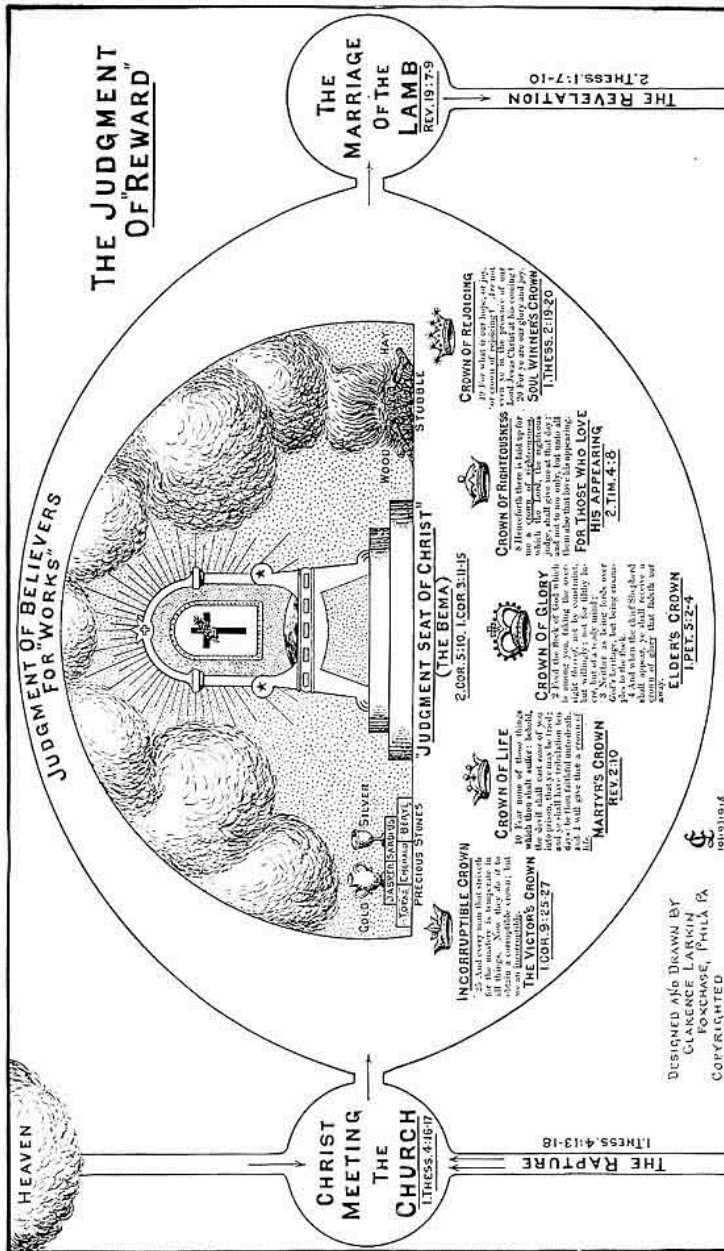
While the "Elders" sit on Thrones and wear Crowns, they are not dressed in royal robes but in "white raiment," the garment of a Priest. They are the members of a "ROYAL PRIESTHOOD." 1. Pet. 2:9. That the time has not yet come for them to reign is clear, for they are engaged in Priestly duties, having "Golden Vials full of odors, which are the prayers of saints," in their hands. Rev. 5:8. These saints are not the saints of the Church, but the Jewish saints on earth during the "Tribulation Period," whose prayers are so beautifully prewritten in the Psalms.

That the "Elders" will be given the right of Judgment is clear. Writing to the Corinthians Paul says--"Do ye not know that the Saints shall JUDGE THE WORLD. . . . Know ye not that We shall JUDGE ANGELS." (The Fallen Angels.) 1. Cor. 6:2-3. The time when this right of Judgment is conferred on the "Elders" (Saints) is given by John as after the binding of Satan, and just before the Millennium--"I saw THRONES, and they (the First Resurrection Saints--THE ELDERS) sat upon them, and JUDGMENT was given unto them." Rev. 20:4.

The word "Elder" in the majority of places where it is used in the Scriptures means the representative head

of a city, family, tribe or nation, so the "Four and Twenty Elders" are representative of the redeemed human race. But why 24 Elders? Twenty-four is the number of the Priestly Courses as given in 1. Chron. 24:1-19. When David distributed the Priests into "Courses" he found there were 24 Heads of the Priestly families, and these 24 Heads he made representative of the WHOLE PRIESTHOOD. As the "Elders" are representative of both the Old and New Testament Saints, and the Old Testament Saints are represented by the Twelve Tribes of Israel, and the New Testament Saints' by the Twelve Apostles of the Lamb, they together make up 24 representative characters. This distinction is clearly brought out in the description of the New Jerusalem, where the 12 Foundation Stones are named after the Twelve Apostles of the Lamb, and the 12 Gates after the Twelve Tribes of Israel. Rev. 21:10-14.

While the Four and Twenty Elders are representative of the Old and New Testament Saints, they do not, as a whole, represent the Church, for the Church is composed only of New Testament Saints. The Old Testament saints are merely the Friends of the Bridegroom. But the fact that the New Testament Saints, as represented by the Twelve Apostles, are required to make up the 24 representative characters (Elders), is additional evidence that the Rapture of the Church takes place before the Tribulation." (The Book of Revelation, By Clarence Larkin)



The Middle Triad Dominations



"Whether all the angels of the second hierarchy are sent?"

Objection 1: It would seem that all the angels of the second hierarchy are sent. For all the angels either assist, or minister, according to (Dan. 7:10.) But the angels of the second hierarchy do not assist; for they are enlightened by the angels of the first hierarchy, as Dionysius says (Coel. Hier. viii). Therefore all the angels of the second hierarchy are sent in ministry.

Objection 2: Further, Gregory says (Moral. xvii) that "there are more who minister than who assist." This would not be the case if the angels of the second hierarchy were not sent in ministry. Therefore all the angels of the second hierarchy are sent to minister.

On the contrary, Dionysius says (Coel. Hier. viii) that the "Dominations are above all subjection." But to be sent implies subjection. Therefore the dominations are not sent to minister.

I answer that, As above stated (A[1]), to be sent to external ministry properly belongs to an angel according as he acts by Divine command in respect of any corporeal creature; which is part of the execution of the Divine ministry. Now the angelic properties are manifested by their names, as Dionysius says (Coel. Hier. vii); and therefore the angels of those orders are sent to external ministry whose names signify some kind of administration. But the name "dominations" does not signify any such administration, but only disposition and command in administering. On the other hand, the names of the inferior orders imply

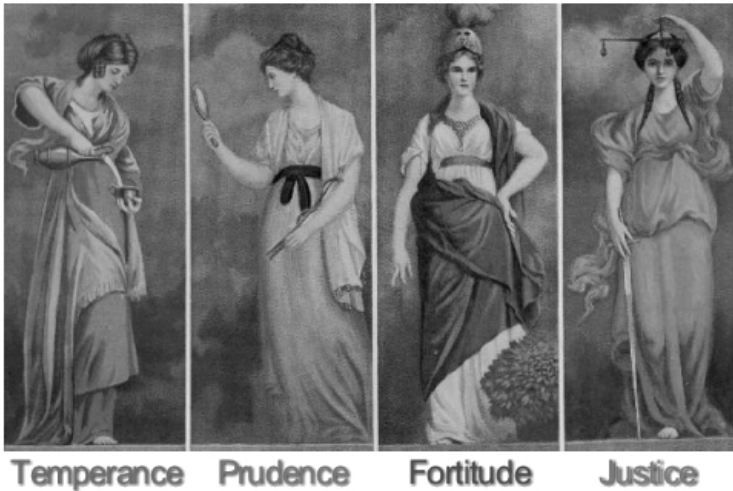
administration, for the "Angels" and "Archangels" are so called from "announcing"; the "Virtues" and "Powers" are so called in respect of some act; and it is right that the "Prince," according to what Gregory says (Hom. xxxiv in Evang.), "be first among the workers." Hence it belongs to these five orders to be sent to external ministry; not to the four superior orders.

Reply to Objection 1: The Dominations are reckoned among the ministering angels, not as exercising but as disposing and commanding what is to be done by others; thus an architect does not put his hands to the production of his art, but only disposes and orders what others are to do.

Reply to Objection 2: A twofold reason may be given in assigning the number of the assisting and ministering angels. For Gregory says that those who minister are more numerous than those who assist; because he takes the words (Dan. 7:10) "thousands of thousands ministered to Him," not in a multiple but in a partitive sense, to mean "thousands out of thousands"; thus the number of those who minister is indefinite, and signifies excess; while the number of assistants is finite as in the words added, "and ten thousand times a hundred thousand assisted Him." This explanation rests on the opinion of the Platonists, who said that the nearer things are to the one first principle, the smaller they are in number; as the nearer a number is to unity, the lesser it is than multitude. This opinion is verified as regards the number of orders, as six administer and three assist.

Dionysius, however, (Coel. Hier. xiv) declares that the multitude of angels surpasses all the multitude of material things; so that, as the superior bodies exceed the inferior in magnitude to an immeasurable degree, so the superior incorporeal natures surpass all corporeal natures in multitude; because whatever is better is more intended and more multiplied by God. Hence, as the assistants are superior to the ministers there will be more assistants than ministers. In this way, the words "thousands of thousands" are taken by way of multiplication, to signify "a thousand times a thousand." And because ten times a hundred is a thousand, if it were said "ten times a hundred thousand" it would mean that there are as many assistants as ministers: but since it is written "ten thousand times a hundred thousand," we are given to understand that the assistants are much more numerous than the ministers. Nor is this said to signify that this is the precise number of angels, but rather that it is much greater, in that it exceeds all material multitude. This is signified by the multiplication together of all the greatest numbers, namely ten, a hundred, and a thousand, as Dionysius remarks in the same passage." (Summa Theologica, By St. Thomas Aquinas)

Virtues



"SALUTATION OF THE VIRTUES.

Thomas of Celano, St. Francis' earliest biographer, bears witness to the authenticity of this exquisite Salutation in his *Second Life*, written about 1247. It is found in the codices of Assisi, Berlin, Florence (Ognissanti MS.), Foligno, Liegnitz, Naples, Paris (Mazarin MSS. and MS. of Prot. theol. fac.), and Rome (Vatican MSS.), above mentioned, as well as at Düsseldorf (Royal arch. cod. B. 132), and is given by Bartholomew of Pisa in his *Liber Conformitatum* (fruct. XII, P. 11, Cap. 38). This Salutation was also published in the *Speculum Vitae B. Francisci et Sociorum Ejus* (fol. 126 v) and by Wadding, who followed the Assisian codex. This codex, which is the oldest one containing the Salutation, has been used for the Quaracchi edition, which I have here followed, as well as the Ognissanti MS. and the version given in the *Conformities*.

Now follows the

SALUTATION OF THE VIRTUES.

Hail, queen wisdom! May the Lord save thee with thy sister holy pure simplicity! O Lady, holy poverty, may the Lord save thee with thy sister holy humility! O Lady, holy charity, may the Lord save thee with thy sister holy obedience! O all ye most holy virtues, may the Lord, from whom you proceed and come, save you! There is absolutely no man in the whole world who can possess one among you unless he first die. He who possesses one and does not offend the others, possesses all; and he who offends one, possesses none and offends all; and every one [of them] confounds vices and sins. Holy wisdom confounds Satan and all his wickednesses. Pure holy simplicity confounds all the wisdom of this world and the wisdom of the flesh. Holy poverty confounds cupidity and avarice and the cares of this world. Holy humility confounds pride and all the men of this world and all things that are in the world. Holy charity confounds all diabolical and fleshly temptations and all fleshly fears. Holy obedience confounds all bodily and fleshly desires and keeps the body mortified to the obedience of the spirit and to the obedience of one's brother and makes a man subject to all the men of this world and not to men alone, but also to all beasts and wild animals, so that they may do with him whatsoever they will, in so far as it may be granted to them from above by the Lord." (The Writings of St. Francis of Assisi, By Paschal Robinson)

Powers



“What are the morphyic likenesses of the Angelic Powers?

Come, then, let us at last, if you please, rest our mental vision from the strain of lofty contemplation, befitting Angels, and descend to the divided and manifold breadth of the many-shaped variety of the Angelic forms, and then return analytically from the same, as from images, to the simplicity of the Heavenly Minds. But let this first be made plain to

you, that the explanations of the sacredly depicted likenesses represent the same ranks of the Heavenly Beings as sometimes ruling, and, at other times, as being ruled; and the last, ruling, and the first, being ruled; and the same, as has been said, having first, and middle, and last powers --without introducing anything absurd into the description, according to the following method of explanation. For if indeed we were to say that some are ruled by those above them, and then that they rule the same, and that those above, whilst ruling those below, are ruled by those same who are being ruled, the thing would manifestly be absurd, and mixed with all sorts of confusion. But if we say that the same rule and are ruled, but no longer the self-same, or from the self-same, but that each same is ruled by those before, and rules those below, one might say appropriately that the Divinely pictured presentations in the Oracles may sometimes attribute, properly and truly, the very same, both to first, and middle, and last powers. Now the straining elevation to things above, and their being drawn unswervingly around each other, as being guardians of their own proper powers, and that they participate in the providential faculty to provide for those below them by mutual communication, befit truly all the Heavenly Beings, although some, pre-eminently and wholly, as we have often said, and others partially and subordinately." (The Works of Dionysius the Areopagite, By John Parker)

The Lowest Triad Principalities



"Concerning the Principalities, Archangels, and Angels, and concerning their last Hierarchy.

Section I.

There remains for our reverent contemplation a Division which completes the Angelic Hierarchies, that divided into the Godlike Principalities, Archangels, and Angels. And I think it necessary, to declare first the meaning of their sacred appellations to the best of my ability. For that of the Heavenly Principalities manifests their princely and leading function, after the Divine example, with order religious and most befitting the Princely, and their being wholly turned to the super-princely Prince, and leading others in princely fashion, and being moulded, as far as possible, to that prince-making Princedom Itself, and to manifest its superessential princely order, by the regularity of the princely powers.

Section II.

The (Order) of the Holy Archangels is of the same rank with the heavenly Principalities. For there is one Hierarchy and Division, as I said, of them and the Angels. But since there is not a Hierarchy which does not possess first and middle and last powers, the holy order of Archangels occupies the middle position in the Hierarchy between the extremes, for it belongs alike to the most holy Principalities and to the holy Angels; to the Principalities because it is turned in a princely fashion to the superessential Princedom, and is moulded to It as far as attainable, and unites the

Angels after the fashion of its own well-regulated and marshalled and invisible leadings; and it belongs to the Angels, because it is of the messenger Order, receiving hierarchically the Divine illuminations from the first powers, and announcing the same to the Angels in a godly manner, and, through Angels, manifesting to us, in proportion to the religious aptitude of each of the godly persons illuminated. For the Angels, as we have already said, complete the whole series of Heavenly Minds, as being the last Order of the Heavenly Beings who possess the Angelic characteristic; yea, rather, they are more properly named Angels by us than those of higher degree, because their Hierarchy is occupied with the more manifest, and is more particularly concerned with the things of the world. For the very highest Order, as being placed in the first rank near the Hidden One, we must consider as directing in spiritual things the second, hiddenly; and that the second, which is composed of the holy Lordships and Powers and Authorities, leads the Hierarchy of the Principalities and Archangels and Angels, more clearly indeed than the first Hierarchy, but more hiddenly than the Order after it, and the revealing order of the Principalities, Archangels, and Angels, presides, through each other, over the Hierarchies amongst men, in order that the elevation, and conversion, and communion, and union with God may be in due order; and, further, also that the procession from God vouchsafed benignly to all the Hierarchies, and passing to all in common, may be also with most sacred regularity. Hence, the Word of God has assigned our Hierarchy to Angels, by naming Michael as Ruler of the Jewish people, and

others over other nations. For the Most High established borders of nations according to number of Angels of God.

Section III.

But if any one should say, "How then were the people of the Hebrews alone conducted to the supremely Divine illuminations?" we must answer, that we ought not to throw the blame of the other nations wandering after those which are no gods upon the direct guidance of the Angels, but that they themselves, by their own declension, fell away from the direct leading towards the Divine Being, through self-conceit and self-will, and through their irrational veneration for things which appeared to them worthy of God. Even the Hebrew people are said to have suffered the same thing; for He says, "Thou I hast cast away knowledge of God, and hast gone after thine own heart." For neither have we a life governed by necessity, nor on account of the free will of those who are objects of providential care, are the Divine rays of the providential illumination blunted; but the inaptitude of the mental visions makes the overflowing light-gift of the paternal goodness, either altogether unparticipated or impenetrable to their resistance, or makes the participations of the one fontal ray, diverse, small, or great, obscure, or brilliant, although that ray is one and simple, and always the same and ever overflowing; for even if, over the other nations (from whom we also have emerged to that boundless and bounteous sea of Divine Light, which is readily-expanded for the ready reception of all), certain not alien gods were wont to

preside; yet there is one Head of all, and to this, the Angels, who religiously direct each nation, conduct those who follow them. Let us consider Melchizedek as being a Hierarch, most dear to God; (not of gods which are not, but of the truly most high God); for the godly-wise did not call Melchizedek simply dear to God, but also Priest, in order that they may clearly shew to the wise, that not only was he himself turned to the true God, but further that he was guide to others, as Hierarch of the elevation to the true and only Godhead.

Section IV.

Let me also recall this to your Hierarchical judgment--that both to Pharaoh, from the Angel who presided over the Egyptians, and to the Babylonian Prince, from his own Angel, the watchful and ruling care of the Providence and Lordship over all, was interpreted in visions; and for those nations, the worshippers of the true God were appointed leaders, for the interpretation of things shaped by Angelic visions revealed from God through Angels to holy men akin to the Angels, Daniel and Joseph. For there is one Prince and Providence over all. And never must we think that the Godhead is leader of Jews by lot, and that Angels, independently, or as of equal rank, or in opposition, or that certain other gods, preside over the other nations. But that particular phrase of the Divine Word must be accepted according to the following sacred intention; not as though God had divided government amongst men, with other gods, or Angels, and had been elected by lot to the government and leadership of Israel, but in this sense-

-whilst the one Providence of Highest over all, assigned all mankind, savingly, to the directing conduct of their own Angels, yet Israel, almost alone in comparison with all, turned himself to the Light-gift, and recognition of the true Lord-Hence the Word of God, as shewing that Israel elected himself for the worship of the true God, says this, "He became Lord's portion;" and as indicating that he was assigned equally with the other nations, to one of the holy Angels, for the recognition, through him, of the Head of all, said "That Michael became leader of the (Jewish) people," demonstrating distinctly that there is one Providence of the whole, superessentially established above all the powers, unseen and seen, and that all the Angels who preside over each nation, elevate, as far as possible, those who follow them with a willing mind, to It as their proper Head. (The Works of Dionysius the Areopagite, By John Parker)

Angels of the Principalities

Haniel - The Grace of God

Nisrol - Protector of Religion

Cerviel - Preceptor Angel of David

Raguel - Angel of the Earth, Guard of the Second Heaven

Angels of Punishment



"The Apocalypse of Peter.

1. ...many of them will be false prophets, and will teach divers ways and doctrines of perdition: but these will become sons of perdition. 3. And then God will come unto my faithful ones who hunger and thirst and are afflicted and purify their souls in this life; and he will judge the sons of lawlessness.

4. And furthermore the Lord said: Let us go into the mountain: Let us pray. 5. And going with him, we, the twelve disciples, begged that he would show us one of our brethren, the righteous who are gone forth out of the world, in order that we might see of

what manner of form they are, and having taken courage, might also encourage the men who hear us.

6. And as we prayed, suddenly there appeared two men standing before the Lord towards the East, on whom we were not able to look; 7, for there came forth from their countenance a ray as of the sun, and their raiment was shining, such as eye of man never saw; for no mouth is able to express or heart to conceive the glory with which they were endued, and the beauty of their appearance. 8. And as we looked upon them, we were astounded; for their bodies were whiter than any snow and ruddier than any rose; 9, and the red thereof was mingled with the white, and I am utterly unable to express their beauty; 10, for their hair was curly and bright and seemly both on their face and shoulders, as it were a wreath woven of spikenard and divers-coloured flowers, or like a rainbow in the sky, such was their seemliness.

11. Seeing therefore their beauty we became astounded at them, since they appeared suddenly. 12. And I approached the Lord and said: Who are these? 13. He saith to me: These are your brethren the righteous, whose forms ye desired to see. 14. And I said to him: And where are all the righteous ones and what is the æon in which they are and have this glory?

15. And the Lord showed me a very great country outside of this world, exceeding bright with light, and the air there lighted with the rays of the sun, and the earth itself blooming with unfading flowers and full of spices and plants, fair-flowering and incorruptible

and bearing blessed fruit. 16. And so great was the perfume that it was borne thence even unto us. 17. And the dwellers in that place were clad in the raiment of shining angels and their raiment was like unto their country; and angels hovered about them there. 18. And the glory of the dwellers there was equal, and with one voice they sang praises alternately to the Lord God, rejoicing in that place. 19. The Lord saith to us: This is the place of your high-priests, the righteous men.

20. And over against that place I saw another, squalid, and it was the place of punishment; and those who were punished there and the punishing angels had their raiment dark like the air of the place.

21. And there were certain there hanging by the tongue: and these were the blasphemers of the way of righteousness; and under them lay fire, burning and punishing them.

22. And there was a great lake, full of flaming mire, in which were certain men that pervert righteousness, and tormenting angels afflicted them.

23. And there were also others, women, hanged by their hair over that mire that bubbled up: and these were they who adorned themselves for adultery; and the men who mingled with them in the defilement of adultery, were hanging by the feet and their heads in that mire. *And* I said: I did not believe that I should come into this place.

24. And I saw the murderers and those who conspired with them, cast into a certain strait place, full of evil snakes, and smitten by those beasts, and thus turning to and fro in that punishment; and worms, as it were clouds of darkness, afflicted them. And the souls of the murdered stood and looked upon the punishment of those murderers and said: O God, thy judgment is just.

25. And near that place I saw another strait place into which the gore and the filth of those who were being punished ran down and became there as it were a lake: and there sat women having the gore up to their necks, and over against them sat many children who were born to them out of due time, crying; and there came forth from them sparks of fire and smote the women in the eyes: and these were the accursed who conceived and caused abortion.

26. And other men and women were burning up to the middle and were cast into a dark place and were beaten by evil spirits, and their inwards were eaten by restless worms: and these were they who persecuted the righteous and delivered them up.

27. And near those there were again women and men gnawing their own lips, and being punished and receiving a red-hot iron in their eyes: and these were they who blasphemed and slandered the way of righteousness.

28. And over against these again other men and women gnawing their tongues and having flaming

fire in their mouths: and these were the false witnesses.

29. And in a certain other place there were pebbles sharper than swords or any spit, red-hot, and women and men in tattered and filthy raiment rolled about on them in punishment: and these were the rich who trusted in their riches and had no pity for orphans and widows, and despised the commandment of God.

30. And in another great lake, full of pitch and blood and mire bubbling up, there stood men and women up to their knees: and these were the usurers and those who take interest on interest.

31. And other men and women were being hurled down from a great cliff and reached the bottom, and again were driven by those who were set over them to climb up upon the cliff, and thence were hurled down again, and had no rest from this punishment: and these were they who defiled their bodies acting as women; and the women who were with them were those who lay with one another as a man with a woman.

32. And alongside of that cliff there was a place full of much fire, and there stood men who with their own hands had made for themselves carven images instead of God. And alongside of these were other men and women, having rods and striking each other and never ceasing from such punishment.

33. And others again near them, women and men, burning and turning themselves and roasting: and these were they that leaving the way of God ... (The Apocalypse of Peter)

“The Apocalypse of the Holy Mother of God Concerning the Chastisements.

I. The all-holy mother of God was about to proceed to the Mount of Olives to pray; and praying to the Lord our God she said: In the name of the Father and the Son and the Holy Spirit; let the archangel Gabriel descend, that he may tell me concerning the chastisements and concerning things in heaven and on the earth and under the earth. And as she said the word the archangel Michael descended with the angels of the East and the West and angels of the South and the North, and they saluted the highly favoured one and said to her: Hail, reflection of the Father, hail dwelling of the Son, hail command of the Holy Spirit, hail firmament of the seven heavens, hail firmament of the eleven strongholds, hail worship of the angels, hail loftier than the prophets unto the throne of God. And the holy mother of God said to the angel: Hail Michael, commander-in-chief, the minister of the invisible Father, hail Michael, commander-in-chief, associate of my Son, hail Michael, commander-in-chief, most dread of the six-winged, hail Michael, commander-in-chief, who rules through all things and art worthy to stand beside the throne of the Lord, hail Michael, commander-in-chief, who art about to sound the trumpet and awaken those who have been asleep for ages: hail Michael,

commander-in-chief, first of all unto the throne of God.

II. And having greeted all the angels in like manner, the highly favoured one prayed the commander-in-chief regarding the chastisements, saying: Tell to me all things on the earth. And the commander-in-chief said to her: If thou askest me, highly favoured one, I will tell thee. And the highly favoured one said to him: How many are the chastisements with which the race of man is chastised? And the archangel said to her: The chastisements are innumerable. And the highly favoured one said to him: Tell me the things in heaven and on the earth.

III. Then the commander-in-chief, Michael, commanded the Western angels that revelation should be made, and Hades opened, and she saw those who were chastised in Hades: and there lay there a multitude of men and women, and there was a great lamentation. And the highly favoured one asked the commander-in-chief: Who are these and what is their sin? And the commander-in-chief said: These, all holy, are those who did not worship the Father and the Son and the Holy Spirit and for this cause they are thus chastised here.

IV. And she saw in another place a great darkness: and the all holy said: What is this darkness and who are they who are being chastised? And the commander-in-chief said: Many souls are lying in this darkness. And the all holy one said: Let this darkness be taken away in order that I may see this

chastisement also. And the commander-in-chief said to the highly favoured one: It is not possible, all holy, that thou shouldst see this chastisement also. And the angels guarding them answered and said: We have a command from the invisible Father that they shall not see the light till thy blessed Son shall shine forth. And plunged in grief the all holy lifted up her eyes to the angels touching the undefiled word of the Father, and said: In the name of the Father and the Son and the Holy Spirit let the darkness be taken away, that I may see this chastisement also. And straightway that darkness was lifted up and covered the seven heavens: and there lay a great multitude of both men and women, and there arose a great lamentation and a great cry began. And seeing them the all holy wept and said to them: What are ye doing, wretched ones? Who are ye? And how are ye found there? and there was no voice or hearkening. And the angels guarding them said: Why do ye not speak to the highly favoured one? And those who were under chastisement said to her: O highly favoured one, from eternity we see not the light, and we are not able to keep off that up there. And splashing pitch flowed down upon them: and seeing them the all holy wept. And again those who were being chastised said to her: How dost thou ask concerning us, holy lady, Mother of God? Thy blessed Son came to The earth and did not make enquiry concerning us, neither Abraham the patriarch, nor John the Baptist, nor Moses the great prophet, nor the Apostle Paul, and unto us their light shone not: and now, all holy Mother of God, the armour of the Christians, the bringer of great comfort on account of the Christians, how dost thou ask concerning us? Then the all holy

Mother of God said to Michael, the commander-in-chief: What is their sin? And Michael, the commander-in-chief, said: These are they who did not believe in the Father and the Son and the Holy Spirit, and did not confess thee to be the Mother of God, and that the Lord Jesus Christ was born of thee and took flesh, and for this cause they are chastised there. And again weeping, the all holy Mother of God said to them: Why did ye so greatly err, wretched ones? Did ye not hear that the whole creation names my name? And having said these words the darkness fell over them as it was from the beginning.

V. And the commander-in-chief said: Whither wouldst thou go, highly favoured one? to the West or to the South? And the highly favoured answered: Let us go to the South. And immediately there appeared the cherubim and the seraphim and four hundred angels, and led out the highly favoured one to the South, where came out the river of fire, and there there lay a multitude of men and women, some up to the girdle, others up to the neck, and others up to the crown of the head: and seeing them the all holy Mother of God cried out with a loud voice to the commander-in-chief and said: Who are these, and what is their sin who stand in the fire up to the girdle? And the commander-in-chief said: These, all holy one, are they who inherited the curse of father and mother, and for this cause they are thus chastised here as accursed.

VI. And the all holy one said: And who are these standing in the fire up to the breasts? And the

commander-in-chief said: These are whosoever cast off their wives and defiled them in adultery, and for this cause they are thus chastised here.

VII. And the all holy one said to the commander-in-chief: Who are these standing up to the neck in the flame of the fire? And the commander-in-chief said: These, all holy one, are whosoever ate of the flesh of men. And the all holy one said: And how is it possible for one man to eat of the flesh of another? And the commander-in-chief said: Listen, all holy one, and I will tell thee: These are they whosoever brought down their own children out of their own wombs and cast them out as food for dogs, and whosoever gave up their brothers in the presence of kings and governors, these ate the flesh of man, and for this cause they are thus chastised.

VIII. And the all holy one said: Who are these set in the fire up to the crown? And the commander-in-chief said: These, all holy one, are whosoever lay hold of the precious cross and swear to a lie: by the power of the cross of the Lord. The angels tremble and worship with fear, and men lay hold of it and swear to a lie and do not know what they testify: and for this cause they are thus chastised here.

IX. And in another place the all holy one saw a man hung by the feet, and worms devoured him. And she asked the commander-in-chief: Who is this and what is his sin? And the commander-in-chief said: This is he who took usury for his gold, and for this cause he is thus chastised here.

X. And she saw a woman hanging by her two ears, and all the beasts came out of her mouth and gnawed her in pieces: and the highly favoured one asked the commander-in-chief: Who is she, and what is her sin? And the commander-in-chief said: She is she who turned aside into strange houses and those of her neighbours and spoke evil words to make strife, and for that cause she is thus chastised here.

XI. And seeing these things the all holy Mother of God wept and said to the commander-in-chief: It were well for man that he had not been born. And the commander-in-chief said: Verily, all holy one, thou hast not seen the great chastisements. And the all holy one said to the commander-in-chief: Come, Michael, great commander-in-chief, and lead me that I may see all the chastisements. And the commander-in-chief said: Where dost thou wish, all holy one, that we should go? And the highly favoured one answered: To the West: and straightway the cherubim appeared and led the highly favoured to the West.

XII. And she saw a cloud full of fire and in it there was a multitude of men and women. And the all holy one said: What was their sin? And the commander-in-chief said: These, all holy one, are they who on the morning of the Lord's day sleep like the dead, and for that reason they are thus chastised here. And the all holy one said: If anyone cannot rise, what shall he do? And the commander-in-chief said: Listen, all holy one: if anyone's house is fastened on the four (sides?) and surrounds him and he cannot come out, he has forgiveness.

XIII. And she saw in another place burning benches of fire and on them sat a multitude of men and women and burned on them. And the all holy one asked: Who are these and what is their sin? And the commander-in-chief said: These, all holy one, are they who do not rise up to the presbyter when they enter into the church of God, and for this cause they are thus chastised here.

XIV. And the all holy one saw in another place an iron tree and it had branches of iron, and on it there hung a multitude of men and women by their tongues. And seeing them the all holy one wept, and asked the commander-in-chief saying: Who are these and what was their sin? And the commander-in-chief said: These are perjurers, blasphemers, slanderers, whosoever divided brothers from brothers. And the all holy one said: How is it possible to divide brothers from brothers? And the commander-in-chief said: Listen, all holy one, and I will tell thee about this: When some from among the nations desired to be baptised, he would say to them one word: Thou foul-feeding, unbelieving Gentile; because he thus blasphemed, he shall receive ceaseless retribution.

XV. And in another place the all holy one saw a man hanging from his four extremities, and from his nails blood gushed vehemently, and his tongue was tied in a flame of fire, and he was unable to groan and say the *Kyrie eleïson me*. And when she had seen him the all holy one wept and herself said the *Kyrie eleïson* thrice: and after the saying of the prayer, came the angel who had authority over the scourge and loosed the man's tongue: and the all holy one asked

the commander-in-chief: Who is this wretched one who has this chastisement? And the commander-in-chief said: This, all holy one, is the steward who did not the will of God, but ate the things of the church and said: "He who ministers to the altar shall be nourished from the altar": and for this cause he is thus chastised here. And the all holy one said: Let it be unto him according to his faith. And again he tied his tongue.

XVI. And Michael, the commander-in-chief said: Come hither, all holy one, and I will show unto thee where the priests are chastised. And the all holy one came out and saw presbyters hanging by their twenty nails, and fire came out of their heads. And seeing them the all holy one asked the commander-in-chief: Who are these and what is their sin? And the commander-in-chief said: These, all holy one, are they who stand beside the throne of God, and when they sang of the body of our Lord Jesus Christ, the pearls fell out, and the awful throne of heaven shook and the footstool of our Lord Jesus Christ trembled, and they did not perceive it: and for this cause they are thus chastised here.

XVII. And the all holy one saw a man and a winged beast having three heads like flames of fire: the two heads were towards his eyes and the third head towards his mouth. And seeing him the all holy one asked the commander-in-chief: Who is this, that he cannot save himself from the mouth of the dragon? And the commander-in-chief said to her: This, all holy one, is the reader who does not practise in his own habits according to what is worthy of the

holy Gospel: and for this cause he is thus chastised here.

XVIII. And the commander-in-chief said: Come hither, all holy one, and I will show thee where the angelic and archangelic form is chastised. She proceeded and saw them lying in the fire and the sleepless worm gnawed them: and the all holy one said: Who are these, and what is their sin? And the commander-in-chief said: These, all holy one, **p. 172** are they who possessed the archangelic and apostolic form: hearken, all holy one, concerning this: on earth they were called patriarchs and bishops, and they were not worthy of their name: on earth they heard 'Bless (the Lord) ye saints,' and in heaven they were not called saints, because they did not act as bearers of the archangelic form: and for this cause they are thus chastised here.

XIX. And she saw women hanging by their nails, and a flame of fire came out of their mouth and burned them: and all the beasts coming out of the fire gnawed them to pieces, and groaning they cried out: Have pity on us, have pity, for we are chastised worse than all those who are under chastisement. And seeing them the all holy one wept, and asked the commander-in-chief, Michael: Who are these and what is their sin? And the commander-in-chief said: These are the wives of presbyters who did not honour the presbyters, but after the death of the presbyter took husbands, and for this cause they are thus chastised here.

XX. And the all holy one saw after the same manner also a deaconess hanging from a crag and a beast with two heads devoured her breasts. And the all holy one asked: What is her sin? And the commander-in-chief said: She, all holy one, is an archdeaconess who defiled her body in fornication, and for this cause she is thus chastised here.

XXI. And she saw other women hanging over the fire, and all the beasts devoured them. And the all holy one asked the commander-in-chief: Who are these and what is their sin? And he said: These are they who did not do the will of God, lovers of money and those who took interest on accounts, and the immodest.

XXII. And when she had heard these things the all holy one wept and said: Woe unto sinners. And the commander-in-chief said: Why dost thou lament, all holy one? Now verily thou hast not seen the great chastisements. And the highly favoured one said: Come, Michael, the great commander-in-chief of the powers above, tell me how I may see all the chastisements. And the commander-in-chief said: Where dost thou wish that we should go, all holy one? to the East or towards the left parts of Paradise? And the all holy one said: To the left parts of Paradise.

XXIII. And immediately when she had spoken, the cherubim and seraphim stood beside her and led the highly favoured one out to the left parts of Paradise. And behold, there was a great river, and the appearance of the river was blacker than pitch,

and in it there were a multitude of men and women: it boiled like a furnace of forges, and its waves were like a wild sea over the sinners: and when the waves rose, they sank the sinners ten thousand cubits and they were unable to keep it off and say: Have mercy on us, thou just judge: for the sleepless worm devoured them, and there was no reckoning of the number of those who devoured them. And seeing the all holy Mother of God the angels who chastised them cried out with one voice: Holy is God who has compassion on account of the Mother of God: we give thee thanks, O Son of God, that from eternity we did not see the light, and to-day through the Mother of God we have seen the light: and again they shouted with one voice, saying: Hail, highly favoured Mother of God: Hail, lamp of the inaccessible light: Hail to thee also, Michael, the commander-in-chief, thou that art ambassador from the whole creation: for we, seeing the chastisement of sinners are greatly grieved. And the all holy one, when she saw the angels humbled on account of the sinners, lamented and said: Woe to sinners and their neighbours. And the all holy one said: Let us see the sinners. And the highly favoured one, coming with the archangel Michael and all the armies of the angels lifted up one voice saying: Lord have mercy. And after the making of the prayer earnestly, the wave of the river rested and the fiery waves grew calm, and the sinners appeared as a grain of mustard-seed: and seeing them the all holy one lamented and said: What is this river, and what are its waves? And the commander-in-chief said: This river is the outer fire, and those who are being tortured are the Jews who crucified our Lord Jesus Christ the Son of God, and who refused

holy baptism, and those who commit fornication and sin against the sweet and passionless perfume of marriage, and he who debauches mother and daughter, and the poisoners and those who slay with the sword, and the women who strangle their offspring. And the all holy one said: According to their faith so be it unto them. And straightway the waves rose over the sinners and the darkness covered them. And the commander-in-chief said: Hearken, thou highly favoured one: if anyone shall be cast into this darkness, his remembrance shall never be in the sight of God. And the all holy Mother of God said: Woe to sinners, because the flame of the fire is everlasting.

XXIV. And the commander-in-chief said: Come hither, all holy one, and I will show unto thee the lake of fire: and see thou where the race of the Christians is chastised. And the all holy one proceeded and saw: and some she heard, but others she did not see: and she asked the commander-in-chief: Who are these, and what is their sin? And the commander-in-chief said: These, all holy one, are those who were baptised and arrayed under the oracle of Christ, but worked the works of the devil and wasted the time of their repentance: and for this cause they are thus chastised here.

XXV. And she said: I pray, one request will I make of thee, let me also be chastised with the Christians, because they are the children of my son. And the commander-in-chief said: Rest thou in Paradise, holy lady, Mother of God. And the all holy one said: I pray thee, move the fourteen firmaments

and the seven heavens, and let us pray for the Christians that the Lord our God may hearken unto us and have mercy on them. And the commander-in-chief said: As the Lord God liveth, the great name, seven times a day and seven times a night, when we lead up the hymn of the Lord, we make remembrance for the sake of sinners, and the Lord accounts us as naught.

XXVI. And the all holy one said: I pray thee, commander-in-chief, command the armies of the angels and let them place me on the height of heaven and let me into the presence of the invisible Father. And immediately the commander-in-chief commanded, and the chariot of the cherubim and seraphim appeared, and they exalted the highly favoured one to the height of heaven and placed her in the presence of the invisible Father: And she stretched forth her hands to the undefiled throne of the Father and said: Have mercy, O Lord, on the Christian sinners, for I saw them being chastised and I cannot bear their complaint. Let me go forth and be chastised myself for the Christians. I do not pray, O Lord, for the unbelieving Jews, but for the Christians I entreat thy compassion. And there came a second voice from the invisible Father saying: How can I have mercy on them, when they did not have mercy on their own brothers? And the all holy one said: Lord, have mercy on the sinners: behold the chastisements, for every creature on the earth calls upon my name: and when the soul comes forth out of the body, it cries saying, "Holy Lady, Mother of God." Then the Lord said to her: Hearken, all holy Mother of God, if anyone names and calls upon thy

name, I will not forsake him, either in heaven or on earth.

XXVII. And the all holy one said: Where is Moses? Where are all the prophets and fathers who never sinned? Where art thou, holy Paul of God? where is the holy Lord's Day, the boast of the Christians? where is the power of the precious and life-giving cross, which delivered Adam and Eve from the ancient curse? Then Michael and all the angels raised one voice saying: Lord, have mercy on the sinners. Then Moses also cried: Have mercy, Lord, on those to whom I gave thy law. Then John also called: Have mercy, Lord, on those to whom I gave thy Gospel. Then Paul cried: Have mercy, Lord, on those to whom I brought thy epistles in the Church. And the Lord God said: Hearken, all ye righteous: if according to the law which Moses gave, and according to the Gospel which John gave, and according to the epistles which Paul carried, they thus be judged. And they had nothing to say except, Have mercy, O just judge.

XXVIII. And the all holy Mother of God said: Have mercy, Lord, on the Christians, because they kept thy law and gave heed to thy gospel, but they were simple ones. Then the Lord said to her: Hearken, all holy one: if anyone did evil to them and they did not requite him the evil, thou sayest well that they attended to both my law and my gospel, but if he did not do them wrong and they requited him evil, how may I say that these are holy men? now they shall be rewarded according to their wrongdoing. Then all hearing the voice of the Lord had nothing to

answer; and the all holy one, when she saw that the saints were at a loss, and their Lord did not hear, and his mercy was hidden from them, then the all holy one said: Where is Gabriel, who announced unto me the "Hail, thou that from eternity shalt conceive him who is without beginning like the Father," and now does not look upon sinners? Where is the great commander-in-chief? come hither, all ye saints whom God justified, and let us fall down in the presence of the invisible Father, in order that the Lord God may hear us, and have mercy on sinners. Then Michael, the commander-in-chief, and all the saints fell on their faces in the presence of the invisible Father, saying: Have mercy, Lord, on the Christian sinners.

XXIX. Then the Lord, seeing the prayer of the saints, had compassion and said: Go down, my beloved son, and because of the prayer of the saints let thy face shine on earth to sinners. Then the Lord came down from his undefiled throne: and when they saw Him, those who were under chastisement raised one voice saying: Have mercy on us, King of ages. Then the Lord of all things said: Hearken, all ye sinners and righteous men: I made paradise and made man after my image: but he transgressed, and for his own sins was delivered to death: but I did not suffer the works of my hands to be tyrannized over by the serpent: wherefore I bowed the heavens and came down and was born of Mary, the holy undefiled Mother of God, that I might set you free: I was baptised in Jordan in order that I might save the creature (nature) which had grown old under sin: I was nailed to the cross to free you from the ancient curse: I asked for water and ye gave me vinegar

mingled with gall: I was laid in the grave: I trampled on the enemy: I raised up mine elect, and even thus ye would not hear me. But now, because of the prayer of my mother Mary, because she has wept much for your sake, and because of Michael my archangel, and because of the multitude of my saints, I grant you to have rest on the day of Pentecost to glorify the Father and the Son and the Holy Spirit.

XXX. Then all the angels and archangels, thrones, lordships, authorities, governments, powers, and the many-eyed cherubim and the six-winged seraphim and all the apostles and prophets and martyrs and all the saints raised one voice, saying: Glory to thee, O Lord: glory to thee, lover of men: glory to thee, King of ages: glory be to thy compassion: glory be to thy long suffering: glory be to thy unspeakable justice of judgment, because thou hast been long-suffering with sinners and impious men: Thine is it to pity and to save. To him be the glory and the power to the Father and to the Son and to the Holy Spirit for ever and ever. Amen." (The Apocalypse of the Holy Mother of God Concerning the Chastisements from the Writings of the Early Church Fathers)

Kushiel - Presiding Angel over Hell

Lahatiel - Presiding Angel of the Gates of Death

Shoftiel - Carrier of the Judgment of God

Makatiel - Plague of God

Hutriel - Punishment of the Ten Nations

Purriel – Prober of the Soul, Pitiless

Rogziel – Wrath of God

Angels of the Seven Heavens



"1. I saw the treasures of all the winds: I saw how He had furnished with them the whole creation and the firm foundations of the earth. 2. And I saw the cornerstone of the earth: I saw the four winds which bear the earth and the firmament of the heaven. 3.

And I saw how the winds stretch out the vaults of heaven, and have their station between heaven and earth: these are the pillars of the heaven. 4. I saw the winds of heaven which turn and bring the circumference of the sun and all the stars to their setting. 5. I saw the winds on the earth carrying the clouds: I saw the paths of the angels. I saw at the end of the earth the firmament of the heaven above. And I proceeded and saw a place which burns day and night, where there are seven mountains of magnificent stones, three towards the east, and three towards the south. 7. And as for those towards the east, one was of coloured stone, and one of pearl, and one of **jacinth**, and those towards the south of red stone. 8. But the middle one reached to heaven like the throne of God, of alabaster, and the summit of the throne was of sapphire. 9. And I saw a flaming fire. And beyond these mountains 10. is a region the end of the great earth: there the heavens were completed. 11. And I saw a deep abyss, with columns of heavenly fire, and among them I saw columns of fire fall, which were beyond measure alike towards the height and towards the depth. 12. And beyond that abyss I saw a place which had no firmament of the heaven above, and no firmly founded earth beneath it: there was no water upon it, and no birds, but it was a waste and horrible place. 13. I saw there seven stars like great burning mountains, and to me, when I inquired regarding them, 14. The angel said: 'This place is the end of heaven and earth: this has become a prison for the stars and the host of heaven. 15. And the stars which roll over the fire are they which have transgressed the commandment of the Lord in the beginning of their rising, because they did not come

forth at their appointed times. 16. And He was wroth with them, and bound them till the time when their guilt should be consummated (even) for ten thousand years.' (The Book of Enoch, By R.H. Charles)

"Then Hermes saw a wonderful sight. The starry heavens, stretching through infinite space, enveloped him with seven luminous spheres. In one glance, Hermes saw the seven heavens stretching above his head, tier upon tier, like seven transparent and concentric globes, the sidereal centre of which he now occupied. The milky way formed the girdle of the last. In each sphere there rolled a planet accompanied by a genius of different form, sign and light. Whilst Hermes, dazzled by the sight, was contemplating their wide-spread efflorescence and majestic movements, the voice said to him:

"Look, listen, and understand. Thou seest the seven spheres of all life. Through them is accomplished the fall and ascent of souls. The seven genii are the seven rays of the word-light. Each of them commands one sphere of the spirit, one phase of the life of souls. The one nearest to thee is the Genius of the Moon, with his disquieting smile and crown of silver sickle. He presides over births and deaths, sets free souls from bodies and draws them into his ray. Above him, pale Mercury points out the path to ascending or descending souls with his caduceus, which contains all knowledge. Higher still, shining Venus holds the mirror of love, in which souls forget and recognize them in turn. Above her, the Genius of the Sun raises the triumphal torch of eternal beauty. At a yet loftier height, Mars brandishes the sword of justice.

Enthroned on the azure sphere, Jupiter holds the sceptre of supreme power, which is divine intelligence. At the boundaries of the world, beneath the signs of the Zodiac, Saturn bears the globe of universal wisdom.

"I see," said Hermes, "the seven regions which comprise the visible and invisible world; I see the seven rays of the word-light, of the one God who traverses them and governs them by these rays. Still, O master, how does mankind journey through all these worlds?"

"Dost thou see," said Osiris, "a luminous seed fall from the regions of the milky way into the seventh sphere? These are germs of souls. They live like faint vapors in the region of Saturn, gay and free from care, knowing not their own happiness. On falling from sphere to sphere, however, they put on increasingly heavier envelopes. In each incarnation they acquire a new corporeal sense, in harmony with the surroundings in which they are living. Their vital energy increases, but in proportion as they enter into denser bodies they lose the memory of their celestial origin. Thus is effected the fall of souls which come from the divine ether. Ever more and more captivated by matter and intoxicated by life, they fling themselves like a rain of fire, with quiverings of voluptuous delight, through the regions of grief, love, and death, right into their earthly prison where thou thyself lamentest, held down by the fiery centre of the earth, and where divine life appears to thee nothing more than an empty dream."

"*Can souls die?*" asked Hermes.

"Yes," replied the voice of Osiris, "many perish in the fatal descent. The soul is the daughter of heaven, and its journey is a test. If it loses the memory of its origin, in its unbridled love of matter, the divine spark which was in it and which might have become more brilliant than a star, returns to the ethereal region, a lifeless atom, and the soul disaggregates in the vortex of gross elements."

Hermes shuddered at these words, for a raging tempest enveloped him in a black mist. The seven spheres disappeared beneath dense vapors. In them he saw human spectres uttering strange cries, carried off and torn by phantoms of monsters and animals, amidst nameless groans and blasphemies.

"Such is the destiny," said Osiris, "of souls irremediably base and evil. Their torture finishes only with their destruction, which includes the loss of all consciousness. The vapors are now dispersing, the seven spheres reappear beneath the firmament. Look on this side. Do you see this swarm of souls trying to mount once more to the lunar regions? Some are beaten back to earth like eddies of birds beneath the might of the tempest. The rest with mighty wings reach the upper sphere, which draws them with it as it rotates. Once they have come to this sphere, they recover their vision of divine things. This time, however, they are not content to reflect them in the dream of a powerless happiness; they become impregnated thereby with the lucidity of a grief-enlightened consciousness, the energy of a will

acquired through struggle and strife. They become luminous, for they possess the divine in themselves and radiate it in their acts. Strengthen therefore thy soul, O Hermes! calm thy darkened mind by contemplating these distant flights of souls which mount the seven spheres and are scattered about therein like sheaves of sparks. Thou also canst follow them, but a strong will it needs to rise. Look how they swarm and form into divine choruses. Each places itself beneath its favorite genius. The most beautiful dwell in the solar region; the most powerful rise to Saturn. Some ascend to the Father, powers themselves amidst powers. For where everything ends, everything eternally begins; and the seven spheres say together: 'Wisdom! Love! Justice! Beauty! Splendor! Knowledge! Immortality!'"

"This," said the hierophant, "is what ancient Hermes saw and what his successors have handed down to us. The words of the wise are like the seven notes of the lyre which contains all music, along with the numbers and the laws of the universe, The vision of Hermes resembles the starry heaven, whose unfathomable depths are strewn with constellations. For the child this is nothing more than a gold-studded vault, for the sage it is boundless space in which worlds revolve, with their wonderful rhythms and cadences. The vision contains the eternal numbers, evoking signs and magic keys. The more thou learnest to contemplate and understand it, the farther thou shalt see its limits extend, for the same organic law governs all worlds.'" (The Wisdom of the Egyptians, By Brian Brown)

"THE DEVACHANIC OR HEAVENLY SPHERES.

SAID Rabbi Simeon: It is a tradition from the most ancient times that when the Holy One created the world he engraved and impressed on it in letters of brilliant light, the law by which it is sustained and governed. Above, below and on every side of it, it is engraved on every atom that man, by research and discovery, might become wise and conform himself to it as the rule of his life. The world below is, in shape and form, the reflection and copy of the world on high, so that there may be no discontinuity between them, but reciprocally act and react upon each other. This being so, we purpose to show that the same principle or law that operated in the creation of the physical world, operated also in the origin of man, and that both alike are manifestations of one and the same law. That this great fact may be more fully perceived, let us first consider the esoteric meaning of the words, "But they, like Adam, have transgressed the covenant, there have they dealt treacherously against me" (Hos. vi. 7).

When the Holy One created man he invested him with a form so transcendently glorious and perfect in its proportions, and with mental endowments so great, that all other creatures trembled and stood in awe at his presence amongst them; for on his visage he bore the imprint or reflection of the Divine, their creator. Furthermore, the Holy One placed him in the garden of Eden, that there he might enjoy the pleasures and delights of angelic existence. In this beautiful abode, angels came round about him and made obeisance to him and revealed unto him their

occult knowledge respecting the Divine Being, whom they regarded and worshiped as The Lord God of the universe, in order that he might unite and join them in His worship and service. Instructed in and taught the most profound celestial secrets, man became initiated in the mystery of wisdom (hochma), the first of the Sephiroth, in order that he might become imbued with an adequate idea and conception of the honor and glory due unto his maker.

In the invisible world, (or heaven, Devachan), there are seven spheres or states of existence, in which operate all those principles of life and existence which can only be matters of faith to the generality of mankind as at present constituted. Corresponding to them there are seven spheres or states, appertaining to and surrounding the lower world of humanity. Of these seven spheres, six can be apprehended by the human mind and only by those initiated into the highest mysteries. As the lower spheres belonging to the terrestrial world are formed after the pattern of those of the celestial world, the highest of the terrestrial spheres which comes between them is that which was at first designed by The Holy One as the abode and dwelling place of man in his primeval state of purity and sinlessness. After his expulsion from this Edenic sphere of existence, it became reserved by His Creator for the souls of the righteous in which they might enjoy the happiness of the beatific vision, or divine presence, and take on them the form and appearance of Adam before his fall.

THE FIRST, of these seven lower terrestrial spheres, is that from which proceeds an influence that prepares

and qualifies dwellers on the earth plane to acquire a state of perfection, approximate and similar to that which distinguishes angelic beings. In it are found gathered together students of the Good Law, engaged in the study of that secret wisdom and doctrine that is never imparted except to just, upright and unselfish souls, who are admitted therein that they may enjoy a knowledge both of heaven and earth, and thus be better able to meditate on Divine mysteries and become receptive of heavenly delights and enjoyments. It is altogether invisible to ordinary human perception and the way of access to it unknown and undiscoverable save to those who, amidst the afflictions and distress attendant on earth life, render a faithful obedience to the Divine law.

It is written, "A virtuous woman is a crown to her husband" (Prow. xii. 4), in which words there is an occult reference to this sphere which as stated is a subject of faith and not of sight. A man ought therefore always to cleave unto and be faithful unto the Divine within him or his Higher Self and never deviate either to the right or left from its dictates and injunctions through menace or fear which in scripture is termed "the adulterous woman or a woman of fornications." Therefore is it written: "Say unto Wisdom, thou art my sister, and call understanding (binah) thy kinswoman, that they may keep thee from the strange woman, from the stranger which flattereth with her words" (Prow. vii. 4, 5). In this sphere also are gathered the souls of those who have commenced on the upward track or path to the Higher Life, for when they quit and go out of earth life, they rest and abide in it for a period more or less prolonged, and

necessary to prepare them for ascension into the higher or celestial Eden.

In each of the lower spheres are found souls in various and different states of progression each arrayed in garments and vestments corresponding thereto in brightness and color which they continue to wear until they attain unto the angelic state of existence, when they are discarded and thrown away. Ere this however takes place they enjoy the privilege of beholding the denizens of the higher celestial spheres and contemplating the glory of their Lord. Here are found those who, though heathen by birth, embraced and conformed their lives to the good law and from them emanates an aura, so bright that when they ascend, they become invisible to beholders. This sphere is more splendid and glittering than gold or precious stones. Through an opening on one side of it glimpses are obtained of the miserable state and unhappy condition of the inmates of Gehenna or Avitchi, into which they have been hurled by destroying angels, because in earth life they were rebels and disobedient to the good law. Through this same opening, a beam of celestial light penetrates into their dark abode three times daily, when for a short period they enjoy an assuagement of their misery and pain. Again, in this first sphere are upright proselytes such as Obadiah and Onkelos, who are held in honor above others. When any inmate is judged worthy to ascend into a higher sphere he retains the rank that distinguished him from his fellows.

THE SECOND SPHERE is more interior than the first and is the abode and resting place of the fathers of

humanity. It is illuminated by a light of many variegated colored rays descending from on high and its effulgence is far beyond that emitted by the most glittering diamonds. In it dwell those who were tormented and afflicted in the world yet renounced they not their worship of and trust in The Divine, nor ceased in their service to humanity. There too are those who, at all times and with all their power and strength, hallowed the divine Name, their daily prayer being, "Let His great name be blessed forever and ever." These, dwelling more in the centre of his sphere, are more recipient of the light by which it is illuminated and are better able to catch glimpses of higher and more supernal rays of light which, singly or in combination, flash down from the next higher sphere where abides the Messiah, who occasionally descends in their midst in order to direct and guide them in the path of ascension.

THE THIRD SPHERE; in it are assembled those who in earth life were subjects of great suffering and grievous trials, also those who died in early childhood. Here also are those who mourned and sorrowed over the destruction of the Holy Temple and are consoled and strengthened by the Messiah, so that eventually they ascend into the glory and Light of

THE FOURTH SPHERE, which includes those who mourned over the destruction of Jerusalem and were slain by idolatrous nations. When beholding them, and thinking over the miseries they endured, the Messiah weeps sympathetic tears so that the chiefs of the house of David gather round him in order to

share in and thus mitigate his sorrow. In it the Messiah abides and dwells and in the time of the new moon his cry ceases not until it is responded to by the voice divine from on high. When he descends and visits the lower spheres, he is girded with garments of dazzling light, the sheen of which radiates in all directions, imparting renewed vigor and energy to those who died and suffered grievously for his sake. Ere he ascends again he arrays himself in a purple robe into which are woven the names of those who were slaughtered by idolaters for and which, after he ascends, are transcribed and impressed on the purple robe of the great king; and there cometh a time, when the Holy One will envelop Himself with it and judge the nations as it is written: "He shall judge amongst the heathen" (Ps. ex. 6). Ere, however, this comes to pass, the Messiah with an aureole of light, and accompanied with hosts of angels in their chariots, visits his martyrs to console and comfort there. Within this same sphere live and dwell the ten famed Rabbis of Israel, Rabbi Akiba and his associates together with others who all acquire here the faculty of beholding the reflection of that transcendently Divine light that no mortal can approach unto, of which it is written: "No eye but thine, oh God, has seen it" (Is. lxiv. 3).

THE FIFTH SPHERE includes all those souls who in earth life repented of their evil ways and attained a state of purity, and with them are those who sacrificed their lives for the glory and honor of God. At its entrance sits Manasseh, the king of Judah, whose repentance The Holy One graciously accepted and restored unto him His divine favor. Here also are

they who deeply regretted their deeds of selfishness and evil ere they died, and now enjoy along with the rest, its joys and delights. There comes a time when the celestial light descends from the sphere above, filling every one with that degree of happiness of which he is receptive. It is a sphere of joy so exalted and great, that even the souls of just men made perfect are unable, through its intensity, to enter and abide therein, those servants of the Divine who had attained to the unitive stage in the Higher Life being only admitted into it and occupy the highest rank.

THE SIXTH SPHERE is the peculiar abode of these latter and of the most exalted of divine and holy men and women whose love for their Lord proved itself true and lasting. At its entrance are all those who proclaimed the word of the Lord and when the time of ascending higher comes they are the first. At another entry, Abraham, the right hand of the Holy One, is found, and there too is Isaac who was hound upon the altar as a perfect offering unto the Most High. At the third entry is Jacob, surrounded by the chiefs of the twelve tribes each with the halo of the divine Shekina encircling their heads. When the children of Israel suffer affliction, all these patriarchs are likewise afflicted and implore the Shekina to protect them, which then descends and places a crown over Israel that defends them from all trials and troubles. All these six spheres are variously connected with each other.

THE SEVENTH SPHERE is the complement of all the others and, being the most central, its existence is a subject of faith and not of knowledge to human

beings. In this most secret and most interior of the spheres is a most magnificent column of light of many colors, green, white, red and black predominating. Each soul, at the end of each incarnation on earth ascends for a moment into this sphere, and, according to the color that he first beholds, so is he located in the sphere corresponding to it. The mystery of these six spheres is expressed in the word Sheth (six) and occultly alluded to in the first word of holy scripture, Brashith, bra, shith, He created six lower spheres and their corresponding higher antetypes, both being included in this word Brashith.

Said Rabbi Jehuda: There were two temples, the first and the second; one above and one below and one the type of the other, so in the Divine name I H V H there are two H's. The letter Beth (B) hath this peculiarity. It represents a house, which is its meaning, with a door or way of entrance that in whatever way it is turned, remains open, therefore, is this letter the gate to the scriptures and in a mystical sense symbolizes Him who is *janua vitae*, the gate of life.

Said Rabbi Isaac: It has been said by Rabbi Eliezar that Brashith synthesises the universe and everything contained in it, and as such is referred to in scripture. "This was the appearance of the likeness of the glory of the Lord" (Ez. I. 28). It was the likeness in which was contained that of six others. The word Brashith may thus be interpreted and rendered, bra, shith, that is to say, after the form of brashith, God created six other worlds or spheres of existence.

Rabbi Jose spake and said: It is written: "The flowers appear on the earth, the time of the singing of birds is come, and the turtle dove is heard in our land" (Cant. ii. 12). The occult meaning of the word flowers, refers to the six higher and lower spheres; "appear on the earth," refer to their representatives, Abraham, Isaac, Jacob, Jachin, Boaz, and Joseph; "the time of the singing of birds," denotes the worship and glory rendered by man to the Divine Being after attaining to a knowledge of these spheres, as scripture saith, "that my glory may sing praise to thee, and not be silent" (Ps. xxx. 12); therefore is it that the Psalm containing these words, is termed *mizmor*(a song), which term is applied only to those psalms that David composed under the direct inspiration of the Divine Shekina." (Zohar: Bereshith to Lekh Lekha - By Nurho de Manhar)

"THE FIRST DAY

On the first day of creation God produced ten things: the heavens and the earth, Tohu and Bohu, light and darkness, wind and water, the duration of the day and the duration of the night.

Though the heavens and the earth consist of entirely different elements, they were yet created as a unit, "like the pot and its cover." The heavens were fashioned from the light of God's garment, and the earth from the snow under the Divine Throne. Tohu is a green band which encompasses the whole world, and dispenses darkness, and Bohu consists of stones in the abyss, the producers of the waters. The light created at the very beginning is not the same as the

light emitted by the sun, the moon, and the stars, which appeared only on the fourth day. The light of the first day was of a sort that would have enabled man to see the world at a glance from one end to the other. Anticipating the wickedness of the sinful generations of the deluge and the Tower of Babel, who were unworthy to enjoy the blessing of such light, God concealed it, but in the world to come it will appear to the pious in all its pristine glory.

Several heavens were created, seven in fact, each to serve a purpose of its own. The first, the one visible to man, has no function except that of covering up the light during the night time; therefore it disappears every morning. The planets are fastened to the second of the heavens; in the third the manna is made for the pious in the hereafter; the fourth contains the celestial Jerusalem together with the Temple, in which Michael ministers as high priest, and offers the souls of the pious as sacrifices. In the fifth heaven, the angel hosts reside, and sing the praise of God, though only during the night, for by day it is the task of Israel on earth to give glory to God on high. The sixth heaven is an uncanny spot; there originate most of the trials and visitations ordained for the earth and its inhabitants. Snow lies heaped up there and hail; there are lofts full of noxious dew, magazines stocked with storms, and cellars holding reserves of smoke. Doors of fire separate these celestial chambers, which are under the supervision of the archangel Metatron. Their pernicious contents defiled the heavens until David's time. The pious king prayed God to purge His exalted dwelling of whatever was pregnant with evil; it was not becoming that such things should exist

near the Merciful One. Only then they were removed to the earth.

The seventh heaven, on the other hand, contains naught but what is good and beautiful: right, justice, and mercy, the storehouses of life, peace, and blessing, the souls of the pious, the souls and spirits of unborn generations, the dew with which God will revive the dead on the resurrection day, and, above all, the Divine Throne, surrounded by the seraphim, the ofanim, the holy Hayyot, and the ministering angels.

Corresponding to the seven heavens, God created seven earths, each separated from the next by five layers. Over the lowest earth, the seventh, called Erez, lie in succession the abyss, the Tohu, the Bohu, a sea, and waters. Then the sixth earth is reached, the Adamah, the scene of the magnificence of God. In the same way the Adamah is separated from the fifth earth, the Arka, which contains Gehenna, and Sha'are Mawet, and Sha'are Zalmawet, and Beer Shahat, and Tit ha-Yawen, and Abaddon, and Sheol, and there the souls of the wicked are guarded by the Angels of Destruction. In the same way Arka is followed by Harabah, the dry, the place of brooks and streams in spite of its name, as the next, called Yabbashah, the mainland, contains the rivers and the springs. Tebel, the second earth, is the first mainland inhabited by living creatures, three hundred and sixty-five species, all essentially different from those of our own earth. Some have human heads set on the body of a lion, or a serpent, or an ox; others have human bodies topped by the head of one of these animals. Besides, Tebel is

inhabited by human beings with two heads and four hands and feet, in fact with all their organs doubled excepting only the trunk. It happens sometimes that the parts of these double persons quarrel with each other, especially while eating and drinking, when each claims the best and largest portions for himself. This species of mankind is distinguished for great piety, another difference between it and the inhabitants of our earth." (The Legends of the Jews, By Lewis Ginzburg)

First Heaven

**Gabriel - 'God is my Strength' Angel of
Annunciation, Resurrection, Mercy,
Vengeance, Death, Revelation**

Second Heaven

**Raphael - 'God is my Strength'
Zachariel - 'The Angel of Memory'
Galizur - 'Revealer of the Rock' or 'Revealer
of the Ten Commandments'**

Third Heaven

**Jabniel - 'Jehovah Causes to be Built'
Rabacyel - One of Three Ruling Princes of
Third Heaven
Dalquiel - One of Three Ruling Princes of
Third Heaven**

Fourth Heaven

**Michael - 'He Who is as God' Conquerer of
Satan, Ruler of the Virtues, Chief Archangel,
Prince of the Presence, Angel of Repentance,
Righteousness, Mercy and Sanctification**

Fifth Heaven

**Samael - Angel of Death
Gabriel - 'God is my Strength' Angel of
Annunciation, Resurrection, Mercy,**

Vengeance, Death, Revelation

Sixth Heaven

Zachiel - Ruler of the Sixth Heaven

Zebul - Angel of the Temple

Sandalphon - Twin Brother of Metatron,

Master of Heavenly Song

**Sabaoth - One of the Seven Masters of the
Presence**

Seventh Heaven

Cassiel - The Angel of Solitudes and Tears

The Twenty Four Elders



“King James Version: Revelation Chapter 5

1 And I saw in the right hand of him that sat on the throne a book written within and on the backside, sealed with seven seals.

2 And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof?

3 And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon.

4 And I wept much, because no man was found worthy to open and to read the book, neither to look thereon.

5 And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof.

6 And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.

7 And he came and took the book out of the right hand of him that sat upon the throne.

8 And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints.

9 And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation;

10 And hast made us unto our God kings and priests: and we shall reign on the earth.

11 And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands;

12 Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.

13 And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever.

14 And the four beasts said, Amen. And the four and twenty elders fell down and worshipped him that liveth for ever and ever." (The Holy Bible, King James Version, Revelations, Chapter 5)

"FROM THE FIFTH CHAPTER.

1. "And I saw in the right hand of Him that sat upon the throne, a book written within and without, sealed with seven seals."] This book signifies the Old Testament, which has been given into the hands of our Lord Jesus Christ, who received from the Father judgment.

2, 3. "And I saw an angel full of strength proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof? And no one was found worthy, neither in the earth nor under the earth, to open the book."] Now to open the book is to overcome death for man.

4. "There was none found worthy to do this."] Neither among the angels of heaven, nor among men in earth, nor among the souls of the saints in rest, save Christ the Son of God alone, whom he says that he saw as a Lamb standing as it were slain, having seven horns. What had not been then announced, and what the law had contemplated for Him by its various oblations and sacrifices, it behoved Himself to fulfil. And because He Himself was the testator, who had overcome death, it was just that Himself should be appointed the Lord's heir, that He should possess the substance of the dying man, that is, the human members.

5. "Lo, the Lion of the tribe of Judah, the root of David, hath prevailed."] We read in Genesis that this lion of the tribe of Judah hath conquered, when the patriarch Jacob says, "Judah, thy brethren shall praise thee; thou hast lain down and slept, and hast risen up again as a lion, and as a lion's whelp." For He is called a lion for the overcoming of death; but for the suffering for men He was led as a lamb to the slaughter. But because He overcame death, and anticipated the duty of the executioner, He was called as it were slain. He therefore opens and seals again the testament, which He Himself had sealed. The legislator Moses intimating this, that it behoved Him

to be sealed and concealed, even to the advent of His passion, veiled his face, and so spoke to the people; showing that the words of his announcement were veiled even to the advent of His time. For he himself, when he had read to the people, having taken the wool purpled with the blood of the calf, with water sprinkled the whole people, saying, "This is the blood of His testament who hath purified you." It should therefore be observed that the Man is accurately announced, and that all things combine into one. For it is not sufficient that that law is spoken of, but it is named as a testament. For no law is called a testament, nor is any thing else called a testament, save what persons make who are about to die. And whatever is within the testament is sealed, even to the day of the testator's death. Therefore it is with reason that it is only sealed by the Lamb slain, who, as it were a lion, has broken death in pieces, and has fulfilled what had been foretold; and has delivered man, that is, the flesh, from death, and has received as a possession the substance of the dying person, that is, of the human members; that as by one body all men had fallen under the obligation of its death, also by one body all believers should be born again unto life, and rise again. Reasonably, therefore, His face is opened and unveiled to Moses; and therefore He is called Apocalypse, Revelation. For now His book is unsealed—now the offered victims are perceived—now the fabrication of the priestly chrism; moreover the testimonies are openly understood.

8, 9. "Twenty-four elders and four living creatures, having harps and phials, and singing a new song."]
The proclamation of the Old Testament associated

with the New, points out the Christian people singing a new song, that is, bearing their confession publicly. It is a new thing that the Son of God should become man. It is a new thing to ascend into the heavens with a body. It is a new thing to give remission of sins to men. It is a new thing for men to be sealed with the Holy Spirit. It is a new thing to receive the priesthood of sacred observance, and to look for a kingdom of unbounded promise. The harp, and the chord stretched on its wooden frame, signifies the flesh of Christ linked with the wood of the passion. The phial signifies the Confession, and the race of the new Priesthood. But it is the praise of many angels, yea, of all, the salvation of all, and the testimony of the universal creation, bringing to our Lord thanksgiving for the deliverance of men from the destruction of death. The unsealing of the seals, as we have said, is the opening of the Old Testament, and the foretelling of the preachers of things to come in the last times, which, although the prophetic Scripture speaks by single seals, yet by all the seals opened at once, prophecy takes its rank." (Early Church Fathers, Ante-Nicene Fathers, Victorinus)

Archangels

The Magnificent Seven



"XX. Name and Functions of the Seven Archangels.

CHAPTER XX.

1. And these are the names of the holy angels who watch. 2. Uriel, one of the holy angels, who is over the world and over Tartarus. 3. Raphael, one of the holy angels, who is over the spirits of men. 4. Raguel, one of the holy angels who †takes vengeance on† the world of the luminaries. 5. Michael, one of the holy angels, to wit, he that is set over the best part of mankind and over chaos. 6. Saraqâêl, one of the holy angels, who is set over the spirits, who sin in the spirit. 7. Gabriel, one of the holy angels, who is over Paradise and the serpents and the Cherubim. 8. Remiel, one of the holy angels, whom God set over those who rise." (The Book of Enoch, By R.H. Charles)

St. Michael

'He Who is as God' Conquerer of Satan, Ruler of the Virtues, Chief Archangel, Prince of the Presence, Angel of Repentance, Righteousness, Mercy and Sanctification



**“May 8.—THE APPARITION OF ST. MICHAEL
THE ARCHANGEL.**

IT is manifest, from the Holy Scriptures, that God is pleased to make frequent use of the ministry of the heavenly spirits in the dispensations of His providence in this world, and especially towards man. Hence the name of Angel (which is not properly a denomination of nature, but office) has been appropriated to them. The angels are all pure spirits; they are, by a property of their nature, immortal, as every spirit is. They have the power of moving or conveying themselves from place to place, and such is their activity that it is not easy for us to conceive it. Among the holy archangels, there are particularly distinguished in Holy Writ Sts. Michael, Gabriel, and Raphael. St. Michael, whom the Church honors this day, was the prince of the faithful angels who opposed Lucifer and his associates in their revolt against God. As the devil is the sworn enemy of God's holy Church, St. Michael is its special protector against his assaults and stratagems. This holy archangel has ever been honored in the Christian Church as her guardian under God, and as the protector of the faithful; for God is pleased to employ the zeal and charity of the good angels and their leader against the malice of the devil. To thank His adorable goodness for this benefit of His merciful providence is this festival instituted by the Church in honor of the good angels, in which devotion she has been encouraged by several apparitions of this glorious archangel. Among others, it is recorded that St. Michael, in a vision, admonished the Bishop of Siponto to build a church in his honor on Mount

Gargano, near Manfredonia, in the kingdom of Naples. When the Emperor Otho III. had, contrary to his word, put to death, for rebellion, Crescentius, a Roman senator, being touched with remorse he cast himself at the feet of St. Romuald, who, in satisfaction for his crime, enjoined him to walk barefoot, on a penitential pilgrimage, to St. Michael's on Mount Gargano, which penance he performed in 1002. It is mentioned in particular of this special guardian and protector of the Church that, in the persecution of Antichrist, he will powerfully stand up in her defence: "At that time shall Michael rise up, the great prince, who standeth for the children of thy people."

Reflection.—St. Michael is not only the protector of the Church, but of every faithful soul. He defeated the devil by humility: we are enlisted in the same warfare. His arms were humility and ardent love of God: the same must be our weapons. We ought to regard this archangel as our leader under God: and, courageously resisting the devil in all his assaults, to cry out, Who can be compared to God?" (Lives of the Saints, By Alban Butler)

St. Gabriel

**'God is my Strength' Angel of Annunciation,
Resurrection, Mercy, Vengeance, Death, Revelation**



"THE MYSTERIES OF THE LIFE OF CHRIST OUR LORD

Note. It is to be noted in all the following Mysteries,
that all the words which are inclosed in

parentheses are from the Gospel itself and not those which are outside.

And in each Mystery, for the most part, three Points will be found to meditate and contemplate on with greater ease.

OF THE ANNUNCIATION OF OUR LADY

St. Luke writes in the first Chapter [26-39].

First Point. The first Point is that the Angel St. Gabriel, saluting Our Lady, announced to her the Conception of Christ our Lord. "The Angel entering where Mary was, saluted her saying: `Hail full of grace. Thou shalt conceive in thy womb and shalt bring forth a son.'"

Second Point. The second, the Angel confirms what he said to Our Lady, telling of the conception of St. John Baptist, saying to her: "'And behold thy cousin Elizabeth hath conceived a son in her old age.'"

Third Point. The third, Our Lady answered the Angel: "'Behold the handmaid of the Lord: be it done to me according to thy word!'" (The Spiritual Exercises of St. Ignatius, By St. Ignatius of Loyola)

Raphael
'God had Healed'



“The Argument

“Raphael, at the request of Adam, relates how and wherefore this World was first created:—that God, after the expelling of Satan and his Angels out of Heaven, declared his pleasure to create another World, and other creatures to dwell therein; sends his Son with glory, and attendance of Angels, to perform the work of creation in six days: the Angels celebrate with hymns the performance thereof, and his reascension into Heaven.

Descend from Heaven, Urania, by that name
 If rightly thou art called, whose voice divine
 Following, above the Olympian hill I soar,
 Above the flight of Pegasean wing!
 The meaning, not the name, I call; for thou
 Nor of the Muses nine, nor on the top
 Of old Olympus dwell'st; but, heavenly-born,
 Before the hills appeared or fountain flowed,
 Thou with Eternal Wisdom didst converse,
 Wisdom thy sister, and with her didst play
 In presence of the Almighty Father, pleased
 With thy celestial song. Up led by thee,
 Into the Heaven of Heavens I have presumed,
 An earthly guest, and drawn empyreal air,
 Thy tempering. With like safety guided down,
 Return me to my native element;
 Lest, from this flying steed unreined (as once
 Bellerophon, though from a lower clime)
 Dismounted, on the Aleian field I fall,
 Erroneous there to wander and forlorn.
 Half yet remains unsung, but narrower bound
 Within the visible Diurnal Sphere.
 Standing on Earth, not rapt above the pole,
 More safe I sing with mortal voice, unchanged
 To hoarse or mute, though fallen on evil days,

On evil days though fallen, and evil tongues,
 In darkness, and with dangers compassed round,
 And solitude; yet not alone, while thou
 Visit'st my slumbers nightly, or when Morn
 Purples the East. Still govern thou my song,
 Urania, and fit audience find, though few.
 But drive far off the barbarous dissonance
 Of Bacchus and his revellers, the race
 Of that wild rout that tore the Thracian Bard
 In Rhodope, where woods and rocks had ears
 To rapture, till the savage clamour drowned
 Both harp and voice; nor could the Muse defend
 Her son. So fail not thou who thee implores;
 For thou art heavenly, she an empty dream.

Say, Goddess, what ensued when Raphael,
 The affable Archangel, had forewarned
 Adam, by dire example, to beware
 Apostasy, by what befell in Heaven
 To those apostates, lest the like befall
 In Paradise to Adam or his race,
 Charged not to touch the interdicted Tree,
 If they transgress, and slight that sole command,
 So easily obeyed amid the choice
 Of all tastes else to please their appetite,
 Though wandering. He, with his consorted Eve,
 The story heard attentive, and was filled
 With admiration and deep muse, to hear
 Of things so high and strange-things to their thought
 So unimaginable as hate in Heaven,
 And was so near the peace of God in bliss,
 With such confusion; but the evil, soon
 Driven back, redounded as a flood on those
 From whom it sprung, impossible to mix
 With blessedness. Whence Adam soon repealed
 The doubts that in his heart arose; and, now
 Led on, yet sinless, with desire to know

What nearer might concern him-how this World
 Of heaven and earth conspicuous first began;
 When, and whereof, created; for what cause;
 What within Eden, or without, was done
 Before his memory-as one whose drouth,
 Yet scarce allayed, still eyes the current stream,
 Whose liquid murmur heard new thirst excites,
 Proceeded thus to ask his Heavenly Guest: —

"Great things, and full of wonder in our ears,
 Far differing from this World, thou hast revealed,
 Divine Interpreter! by favour sent
 Down from the Empyrean to forewarn
 Us timely of what might else have been our loss,
 Unknown, which human knowledge could not reach;
 For which to the infinitely Good we owe
 Immortal thanks, and his admonishment
 Receive with solemn purpose to observe
 Immutably his sovran will, the end
 Of what we are. But, since thou hast voutsafed
 Gently, for our instruction, to impart
 Things above Earthly thought, which yet concerned
 Our knowing, as to highest Wisdom seemed,
 Deign to descend now lower, and relate
 What may no less perhaps avail us known —
 How first began this Heaven which we behold
 Distant so high, with moving fires adorned
 Innumerable; and this which yields or fills
 All space, the ambient Air, wide interfused,
 Imbracing round this florid Earth; what cause
 Moved the Creator, in his holy rest
 Through all eternity, soelate to build
 In Chaos; and, the work begun, how soon
 Absolved: if unforbid thou may'st unfold
 What we not to explore the secrets ask
 Of his eternal empire, but the more
 To magnify his works the more we know.

And the great Light of Day yet wants to run
 Much of his race, though steep. Suspense in heaven
 Held by thy voice, thy potent voice he hears
 And longer will delay, to hear thee tell
 His generation, and the rising birth
 Of Nature from the unapparent Deep:
 Or, if the Star of Evening and the Moon
 Haste to thy audience, Night with her will bring
 Silence, and Sleep listening to thee will watch;
 Or we can bid his absence till thy song
 End, and dismiss thee ere the morning shine."

Thus Adam his illustrious guest besought;
 And thus the godlike Angel answered mild: —

"This also thy request, with caution asked,
 Obtain; though to recount Almighty works
 What words or tongue of Seraph can suffice,
 Or heart of man suffice to comprehend?
 Yet what thou canst attain, which best may serve
 To glorify the Maker, and infer
 Thee also happier, shall not be withheld
 Thy hearing. Such commission from above
 I have received, to answer thy desire
 Of knowledge within bounds; beyond abstain
 To ask, nor let thine own inventions hope
 Things not revealed, which the invisible King,
 Only Omniscient, hath suppressed in night,
 To none communicable in Earth or Heaven,
 Enough is left besides to search and know;
 But Knowledge is as food, and needs no less
 Her temperance over appetite, to know
 In measure what the mind may well contain;
 Oppresses else with surfeit, and soon turns
 Wisdom to folly, as nourishment to wind.

"Know then that, after Lucifer from Heaven
 (So call him, brighter once amidst the host
 Of Angels then that star the stars among)
 Fell with his flaming Legions through the Deep
 Into his place, and the great Son returned
 Victorious with his Saints, the Omnipotent
 Eternal Father from his Throne beheld
 Their multitude, and to his Son thus spake: —

"At least our envious foe hath failed, who thought
 All like himself rebellious; by whose aid
 This inaccessible high strength, the seat
 Of Deity supreme, us dispossessed,
 He trusted to have seized, and into fraud
 Drew many whom their place knows here no more.
 Yet far the greater part have kept, I see,
 Their station; Heaven, yet populous, retains
 Number sufficient to possess her realms,
 Though wide, and this high temple to frequent
 With ministeries due and solemn rites.
 But, lest his heart exalt him in the harm
 Already done, to have dispeopled Heaven —
 My damage fondly deemed-I can repair
 That detriment, if such it be to lose
 Self-lost, and in a moment will create
 Another world; out of one man a race
 Of men innumerable, there to dwell,
 Not here, till, by degrees of merit raised,
 They open to themselves at length the way
 Up hither, under long obedience tried,
 And Earth be changed to Heaven, and Heaven to Earth,
 One kingdom, joy and union without end.
 Meanwhile inhabit lax, ye Powers of Heaven;
 And thou, my Word, begotten Son, by thee
 This I perform; speak thou, and be it done!
 My overshadowing Spirit and might with thee
 I send along; ride forth, and bid the Deep

Within appointed bounds be heaven and earth.
 Boundless the Deep, because I am who fill
 Infinitude; nor vacuous the space,
 Though I, uncircumscribed, myself retire,
 And put not forth my goodness, which is free
 To act or not. Necessity and Chance
 Approach not me, and what I will is Fate.'

"So spake the Almighty; and to what he spake
 His Word, the Filial Godhead, gave effect.
 Immediate are the acts of God, more swift
 Than time or motion, but to human ears
 Cannot without process' of speech be told,
 So told as earthly notion can receive.
 Great triumph and rejoicing was in Heaven
 When such was heard declared the Almighty's will.
 Glory they sung to the Most High, goodwill
 To future men, and in their dwellings peace—
 Glory to Him whose just avenging ire
 Had driven out the ungodly from his sight
 And the habitations of the just; to Him
 Glory and praise whose wisdom had ordained
 Good out of evil to create-instead
 Of Spirits malign, a better Race to bring
 Into their vacant room, and thence diffuse
 His good to worlds and ages infinite.

"So sang the Hierarchies. Meanwhile the Son
 On his great expedition now appeared,
 Girt with omnipotence, with radiance crowned
 Of majesty divine, sapience and love
 Immense; and all his Father in him shon.
 About his chariot numberless were poured
 Cherub and Seraph, Potentates and Thrones,
 And Virtues, winged Spirits, and chariots winged
 From the armoury of God, where stand of old
 Myriads, between two brazen mountains lodged

Against a solemn day, harnessed at hand,
 Celestial equipage; and now came forth
 Spontaneous, for within them Spirit lived,
 Attendant on their Lord. Heaven opened wide
 Her ever-during gates, harmonious sound
 On golden hinges moving, to let forth
 The King of Glory, in his powerful Word
 And Spirit coming to create new worlds.
 On Heavenly ground they stood, and from the shore
 They viewed the vast immeasurable Abyss,
 Outrageous as a sea, dark, wasteful, wild,
 Up from the bottom turned by furious winds
 And surging waves, as mountains to assault
 Heaven's highth, and with the centre mix the pole.

"Silence, ye troubled waves, and, thou Deep, peace!"
 Said then the omnific Word: 'your discord end!"
 Nor stayed; but, on the wings of Cherubim
 Uplifted, in paternal glory rode
 Far into Chaos and the World unborn;
 For Chaos heard his voice. Him all his train
 Followed in bright procession, to behold
 Creation, and the wonders of his might.
 Then stayed the fervid wheels, and in his hand
 He took the golden compasses, prepared
 In God's eternal store, to circumscribe
 This Universe, and all created things.
 One foot he centred, and the other turned
 Round through the vast profundity obscure,
 And said, 'Thus far extend, thus far thy bounds;
 This be thy just circumference, O World!
 Thus God the Heaven created, thus the Earth,
 Matter unformed and void. Darkness profound
 Covered the Abyss; but on the watery calm
 His brooding wings the Spirit of God outspread,
 And vital virtue infused, and vital warmth,
 Throughout the fluid mass, but downward purged

The black, tartareous, cold, infernal dregs,
 Adverse to life; then founded, then conglobed,
 Like things to like, the rest to several place
 Disparted, and between spun out the Air,
 And Earth, self-balanced, on her centre hung.

"Let there be Light!" said God; and forthwith Light
 Ethereal, first of things, quintessence pure,
 Sprung from the Deep, and from her native East
 To journey through the aery gloom began,
 Sphered in a radiant cloud-for yet the Sun
 Was not; she in a cloudy tabernacle
 Sojourned the while. God saw the Light was good;
 And light from darkness by the hemisphere
 Divided: Light the Day, and Darkness Night,
 He named. Thus was the first Day even and morn;
 Nor passed uncelebrated, nor unsung
 By the celestial quires, when orient light
 Exhaling first from darkness they beheld,
 Birth-day of Heaven and Earth. With joy and shout
 The hollow universal orb they filled,
 And touched their golden harps, and hymning praised
 God and his works; Creator him they sung,
 Both when first evening was, and when first morn.

"Again God said, 'Let there be firmament
 Amid the waters, and let it divide
 The waters from the waters!' And God made
 The firmament, expanse of liquid, pure,
 Transparent, elemental air, diffused
 In circuit to the uttermost convex
 Of this great round-partition firm and sure,
 The waters underneath from those above
 Dividing; for as Earth, so he the World
 Built on circumfluous waters calm, in wide
 Crystallin ocean, and the loud misrule
 Of Chaos far removed, lest fierce extremes

Contiguous might distemper the whole frame:
 And Heaven he named the Firmament. So even
 And morning chorus sung the second Day.

"The Earth was formed, but, in the womb as yet
 Of waters, embryon immature, involved,
 Appeared not; over all the face of Earth
 Main ocean flowed, not idle, but, with warm
 Prolific humour softening all her globe,
 Fermented the great Mother to conceive,
 Sate with genial moisture; when God said,
 'Be gathered now, ye waters under heaven,
 Into one place, and let dry land appear!'
 Immediately the mountains huge appear
 Emergent, and their broad bare backs upheave
 Into the clouds; their tops ascend the sky.
 So high as heaved the tumid hills, so low
 Down sunk a hollow bottom broad and deep,
 Capacious bed of waters. Thither they
 Hasted with glad precipitance, uprowled,
 As drops on dust conglobing, from the dry:
 Part rise in crystal wall, or ridge direct,
 For haste; such flight the great command impressed
 On the swift floods. As armies at the call
 Of trumpet (for of armies thou hast heard)
 Troop to their standard, so the watery throng,
 Wave rowling after wave, where way they found —
 If steep, with torrent rapture, if through plain,
 Soft-ebbing; nor withstood them rock or hill;
 But they, or underground, or circuit wide
 With serpent error wandering, found their way,
 And on the washy ooze deep channels wore:
 Easy, ere God had bid the ground be dry,
 All but within those banks where rivers now
 Stream, and perpetual draw their humid train.
 The dry land Earth, and the great receptacle
 Of congregated waters he called Seas;

And saw that it was good, and said, 'Let the Earth
 Put forth the verdant grass, herb yielding seed,
 And fruit-tree yielding fruit after her kind,
 Whose seed is in herself upon the Earth!'
 He scarce had said when the bare Earth, till then
 Desert and bare, unsightly, unadorned,
 Brought forth the tender grass, whose verdure clad
 Her universal face with pleasant green;
 Then herbs of every leaf, that sudden flowered,
 Opening their various colours, and made gay
 Her bosom, smelling sweet; and, these scarce blown,
 Forth flourished thick the clustering vine, forth crept
 The smelling gourd, up stood the corny reed
 Imbattled in her field: add the humble shrub,
 And bush with frizzled hair implicit: last
 Rose, as in dance, the stately trees, and spread
 Their branches hung with copious fruit, or gemmed
 Their blossoms. With high woods the hills were crowned,
 With tufts the valleys and each fountain-side,
 With borders long the rivers, that Earth now
 Seemed like to Heaven, a seat where gods might dwell,
 Or wander with delight, and love to haunt
 Her sacred shades; though God had yet not rained
 Upon the Earth, and man to till the ground
 None was, but from the Earth a dewy mist
 Went up and watered all the ground, and each
 Plant of the field, which ere it was in the Earth
 God made, and every herb before it grew
 On the green stem. God saw that it was good;
 So even and morn recorded the third Day.

"Again the Almighty spake, 'Let there be Lights
 High in the expanse of Heaven, to divide
 The Day from Night; and let them be for signs,
 For seasons, and for days, and circling years;
 And let them be for lights, as I ordain
 Their office in the firmament of heaven,

To give light on the Earth!' and it was so.
 And God made two great Lights, great for their use
 To Man, the greater to have rule by day,
 The less by night, alternor; and made the Stars,
 And set them in the firmament of heaven
 To illuminate the Earth, and rule the day
 In their vicissitude, and rule the night,
 And light from darkness to divide. God saw,
 Surveying his great work, that it was good:
 For, of celestial bodies, first the Sun
 A mighty sphere he framed, unlightsome first,
 Though of ethereal mould; then formed the Moon
 Globose, and every magnitude of Stars,
 And sowed with stars the heaven thick as a field.
 Of light by far the greater part he took,
 Transplanted from her cloudy shrine, and placed
 In the Sun's orb, made porous to receive
 And drink the liquid light, firm to retain
 Her gathered beams, great palace now of Light.
 Hither, as to their fountain, other stars
 Repairing, in their golden urns draw light,
 And hence the morning planet gilds her horns;
 By tincture or reflection they augment
 Their small peculiar, though, from human sight
 So far remote, with diminution seen.
 First in his east the glorious lamp was seen,
 Regent of day, and all the horizon round
 Invested with bright rays, jocond to run
 His longitude through heaven's high-road; the grey
 Dawn, and the Pleiades, before him danced,
 Shedding sweet influence. Less bright the Moon,
 But opposite in levelled west, was set,
 His mirror, with full face borrowing her light
 From him; for other light she needed none
 In that aspect, and still that distance keeps
 Till night; then in the east her turn she shines,
 Revolved on heaven's great axle, and her reign

With thousand lesser lights dividual holds,
 With thousand thousand stars, that then appeared
 Spangling the hemisphere. Then first adorned
 With her bright luminaries, that set and rose,
 Glad evening and glad morn crowned the fourth Day.

"And God said, 'Let the waters generate
 Reptile with spawn abundant, living soul;
 And let Fowl fly above the earth, with wings
 Displayed on the open firmament of Heaven!'
 And God created the great Whales, and each
 Soul living, each that crept, which plenteously
 The waters generated by their kinds,
 And every bird of wing after his kind,
 And saw that it was good, and blessed them, saying,
 'Be fruitful, multiply, and, in the seas,
 And lakes, and running streams, the waters fill;
 And let the fowl be multiplied on the earth!'
 Forthwith the sounds and seas, each creek and bay,
 With fry innumerable swarm, and shoals
 Of fish that, with their fins and shining scales,
 Glide under the green wave in sculls that oft
 Bank the mid-sea. Part, single or with mate,
 Graze the sea-weed, their pasture, and through groves
 Of coral stray, or, sporting with quick glance,
 Shew to the sun their waved coats dropt with gold,
 Or, in their pearly shells at ease, attend
 Moist nutriment, or under rocks their food
 In jointed armour watch; on smooth the seal
 And bended dolphins play; part, huge of bulk,
 Wallowing unwieldy, enormous in their gait,
 Tempest the ocean. There Leviathan,
 Hugest of living creatures, on the deep
 Stretched like a promontory, sleeps or swims,
 And seems a moving land, and at his gills
 Draws in, and at his trunk spouts out, a sea.
 Meanwhile the tepid caves, and fens, and shores,

Their brood as numerous hatch from the egg, that soon,
 Bursting with kindly rupture, forth disclosed
 Their callow young; but feathered soon and fledge
 They summed their pens, and, soaring the air sublime,
 With clang despised the ground, under a cloud
 In prospect. There the eagle and the stork
 On cliffs and cedar-tops their eyries build.
 Part loosely wing the Region; part, more wise,
 In common, ranged in figure, wedge their way,
 Intelligent of seasons, and set forth
 Their aerie caravan, high over seas
 Flying, and over lands, with mutual wing
 Easing their flight: so steers the prudent crane
 Her annual voyage, borne on winds: the air
 Floats as they pass, fanned with unnumbered plumes.
 From branch to branch the smaller birds with song
 Solaced the woods, and spread their painted wings,
 Till even; nor then the solemn nightingale
 Ceased warbling, but all night tuned her soft lays.
 Others, on silver lakes and rivers, bathed
 Their downy breast; the swan, with arched neck
 Between her white wings mantling proudly, rows
 Her state with oary feet; yet oft they quit
 The dank, and, rising on stiff pennons, tower
 The mid aerial sky. Others on ground
 Walked firm-the crested cock, whose clarion sounds
 The silent hours, and the other, whose gay train
 Adorns him, coloured with the florid hue
 Of rainbows and starry eyes. The waters thus
 With Fish replenished, and the air with Fowl,
 Evening and morn solemnized the fifth Day.

"The sixth, and of Creation last, arose
 With evening harps and matin; when God said,
 'Let the Earth bring forth soul living in her kind,
 Cattle, and creeping things, and beast of the earth,
 Each in their kind!' The Earth obeyed, and, straight

Opening her fertile womb, teemed at a birth
 Innumerable living creatures, perfect forms,
 Limbed and full-grown. Out of the ground up rose,
 As from his lair, the wild beast, where he wons
 In forest wild, in thicket, brake, or den —
 Among the trees in pairs they rose, they walked;
 The cattle in the fields and meadows green:
 Those rare and solitary, these in flocks
 Pasturing at once and in broad herds, upsprung.
 The grassy clods now calved; now half appeared
 The tawny Lion, pawing to get free
 His hinder parts—then springs, as broke from bonds,
 And rampant shakes his brinded mane; the Ounce,
 The Libbard, and the Tiger, as the Mole
 Rising, the crumbled earth above them threw
 In hillocks; the swift Stag from underground
 Bore up his branching head; scarce from his mould
 Behemoth, biggest born of earth, upheaved
 His vastness; fleeced the flocks and bleating rose,
 As plants; ambiguous between sea and land,
 The River-horse and scaly Crocodile.
 At once came forth whatever creeps the ground,
 Insect or worm. Those waved their limber fans
 For wings, and smallest lineaments exact
 In all the liveries decked of summer's pride,
 With spots of gold and purple, azure and green;
 These as a line their long dimension drew,
 Streaking the ground with sinuous trace: not all
 Minims of nature; some of serpent kind,
 Wondrous in length and corpulence, involved
 Their snaky folds, and added wings. First crept
 The parsimonious Emmet, provident
 Of future, in small room large heart enclosed —
 Pattern of just equality perhaps
 Hereafter-joined in her popular tribes
 Of commonalty. Swarming next appeared
 The female Bee, that feeds her husband drone

Deliciously, and builds her waxen cells
 With honey stored. The rest are numberless,
 And thou their natures know'st, and gav'st them names
 Needless to thee repeated; nor unknown
 The Serpent, subtlest beast of all the field,
 Of huge extent sometimes, with brazen eyes
 And hairy mane terrific, though to thee
 Not noxious, but obedient at thy call.

"Now Heaven in all her glory shon, and rowled
 Her motions, as the great First Mover's hand
 First wheeled their course; Earth, in her rich attire
 Consummate, lovely smiled; Air, Water, Earth,
 By fowl, fish, beast, was flown, was swum, was walked
 Frequent; and of the sixth Day yet remained.
 There wanted yet the master-work, the end
 Of all yet done—a creature who, not prone
 And brute as other creatures, but endued
 With sanctity of reason, might erect
 His stature, and, upright with front serene
 Govern the rest, self-knowing, and from thence
 Magnanimous to correspond with Heaven,
 But grateful to acknowledge whence his good
 Descends; thither with heart, and voice, and eyes
 Directed in devotion, to adore
 And worship God Supreme, who made him chief
 Of all his works. Therefore the Omnipotent
 Eternal Father (for where is not He
 Present?) thus to his Son audibly spake:—
 'Let us make now Man in our image, Man
 In our similitude, and let them rule
 Over the fish and fowl of sea and air,
 Beast of the field, and over all the earth,
 And every creeping thing that creeps the ground!"
 This said, he formed thee, Adam, thee, O Man,
 Dust of the ground, and in thy nostrils breathed
 The breath of life; in his own image he

Created thee, in the image of God
 Express, and thou becam'st a living Soul.
 Male he created thee, but thy consort'
 Female, for race; then blessed mankind, and said,
 'Be fruitful, multiply, and fill the Earth;
 Subdue it, and throughout dominion hold
 Over fish of the sea and fowl of the air,
 And every living thing that moves on the Earth!
 Wherever thus created-for no place
 Is yet distinct by name-thence, as thou know'st,
 He brought thee into this delicious grove,
 This Garden, planted with the tress of God,
 Delectable both to behold and taste,
 And freely all their pleasant fruit for food
 Gave thee. All sorts are here that all the earth yields,
 Variety without end; but of the tree
 Which tasted works knowledge of good and evil
 Thou may'st not; in the day thou eat'st, thou diest.
 Death is the penalty imposed; beware,
 And govern well thy appetite, least Sin
 Surprise thee, and her black attendant, Death.

"Here finished He, and all that he had made
 Viewed, and behold! all was entirely good.
 So even and morn accomplished the sixth Day;
 Yet not till the Creator, from his work
 Desisting, though unwearied, up returned,
 Up to the Heaven of Heavens, his high abode,
 Thence to behold this new-created World,
 The addition of his empire, how it shewed
 In prospect from his Throne, how good, how fair,
 Answering his great Idea. Up he rode,
 Followed with acclamation, and the sound
 Symphonious of ten thousand harps, that tuned
 Angelic harmonies. The Earth, the Air
 Resounded (thou remember'st, for thou heard'st),
 The heavens and all the constellations rung,

The planets in their stations listening stood,
 While the bright pomp ascended jubilant.
 'Open, ye everlasting gates!' they sung;
 'Open, ye Heavens, your living doors! let in
 The great Creator, from his work returned
 Magnificent, his six days' work, a World!
 Open, and henceforth oft; for God will deign
 To visit oft the dwellings of just men
 Delighted, and with frequent intercourse
 Thither will send his winged messengers
 On errands of supernal grace.' So sung
 The glorious train ascending. He through Heaven,
 That opened wide her blazing portals, led
 To God's eternal house direct the way –
 A broad and ample road, whose dust is gold,
 And pavement stars, as stars to thee appear
 Seen in the Galaxy, that milky way
 Which nightly as a circling zone thou seest
 Powdered with stars. And now on Earth the seventh
 Evening arose in Eden-for the sun
 Was set, and twilight from the east came on,
 Forerunning night-when at the holy mount
 Of Heaven's high-seated top, the imperial throne
 Of Godhead, fixed for ever firm and sure,
 The Filial Power arrived, and sat him down
 With his great Father; for He also went
 Invisible, yet stayed (such privilege
 Hath Omnipresence) and the work ordained,
 Author and end of all things, and from work
 Now resting. Blessed and hallowed the seventh Day,
 As resting on that day from all his work;
 But not in silence holy kept: the harp
 Had work, and rested not; the solemn pipe
 And dulcimer, all organs of sweet stop,
 All sounds on fret by string or golden wire,
 Tempered soft tunings, intermixed with voice
 Choral or unison; of incense clouds,

Fuming from golden censers, hid the Mount.
 Creation and the Six Days' acts they sung: —
 'Great are thy works, Jehovah! infinite
 Thy power! what thought can measure thee, or tongue
 Relate thee-greater now in thy return
 Than from the Giant-angels? Thee that day
 Thy thunders magnified; but to create
 Is greater than created to destroy.
 Who can impair thee, mighty King, or bound
 Thy empire? Easily the proud attempt
 Of Spirits apostate, and their counsels vain,
 Thou hast repelled, while impiously they thought
 Thee to diminish, and from thee withdraw
 The number of thy worshipers. Who seeks
 To lessen thee, against his purpose, serves
 To manifest the more thy might; his evil
 Thou usest, and from thence creat'st more good.
 Witness this new-made World, another Heaven
 From Heaven-gate not far, founded in view
 On the clear hyalin, the glassy sea;
 Of amplitude almost immense, with stars
 Numerous, and every star perhaps a world
 Of destined habitation-but thou know'st
 Their seasons; among these the seat of men,
 Earth, with her nether ocean circumfused,
 Their pleasant dwelling-place. Thrice happy men,
 And sons of men, whom God hath thus advanced,
 Created in his image, there to dwell
 And worship him, and in reward to rule
 Over his works, on earth, in sea, or air,
 And multiply a race of worshipers
 Holy and just! thrice happy, if they know
 Their happiness, and persevere upright!

"So sung they, and the Empyrean rung
 With halleluiahs. Thus was Sabbath kept.
 And thy request think now fulfilled that asked

How first this World and face of things began,
And what before thy memory was done
From the beginning, that posterity,
Informed by thee, might know. If else thou seek'st
Aught, not surpassing human measure, say." (Paradise
Lost, By John Milton)

Uriel
'Fire of God'



"XXI. Preliminary and final place of punishment of the fallen angels (stars).

CHAPTER XXI.

1. And I proceeded to where things were chaotic. 2. And I saw there something horrible: I saw neither a heaven above nor a firmly founded earth, but a place chaotic and horrible. 3. And there I saw seven stars of the heaven bound together in it, like great mountains and burning with fire. 4. Then I said: 'For what sin are they bound, and on what account have they been cast in hither?' 5. Then said Uriel, one of the holy angels, who was with me, and was chief over them, and said: 'Enoch, why dost thou ask, and why art thou eager for the truth?' 6. These are of the number of the stars [of heaven], which have transgressed the commandment of the Lord, and are bound here till ten thousand years, the time entailed by their sins, are consummated.' 7. And from thence I went to another place, which was still more horrible than the former, and I saw a horrible thing: a great fire there which burnt and blazed, and the place was cleft as far as the abyss, being full of great descending columns of fire: neither its extent or magnitude could I see, nor could I conjecture. 8. Then I said: 'How fearful is the place and how terrible to look upon!' 9. Then Uriel answered me, one of the holy angels who was with me, and said unto me: 'Enoch, why hast thou such fear and affright?' And I answered: 'Because of this fearful place, and because of the spectacle of the pain.' 10. And he said unto me: 'This place is the prison of the angels, and here they will be imprisoned for ever.'" (The Book of Enoch, By R.H. Charles)

Raguel
 'Friend of God'



"Of these seven "archangels" which appear in the angelology of post-Exilic Judaism, only

three, Gabriel, Michael and Raphael, are mentioned in the canonical Scriptures. The others, according to the Book of Enoch (cf. xxi) are Uriel, Raguel, Sariel, and Jerahmeel, while from other apocryphal sources we get the variant names Izidkiel, Hanael, and Kepharel instead of the last three in the other list." (The Catholic Encyclopedia)

"In the Book of Enoch, Raguel is one of the seven archangels whose function is to take vengeance on the world of the luminaries who have transgressed God's laws. Raguel brings a course of fire which persecutes all the fallen luminaries. Raguel also shows Enoch The Seven Mountains and in the midst of it- the high mountain which is the throne of God where the Lord of Glory will sit along with the tree of wisdom. Raguel is found in the Revelation of John as the angel of the church in Philadelphia (Rev 3:7). This angel can also be attributed to the sixth angel (Rev 9:14). Raguel watches over other angels to make sure they are working well together with mortals in a harmonious and orderly fashion according to Divine order (Rev 3:7 - 13) and will. Raguel brings all the other archangels and angels to account for their improper deeds." (Wikipedia)

Remiel
 'The Angel of Purgatory'



"Canto II

Argument

They behold a vessel under conduct of an angel,
 coming over the waves
 with spirits to Purgatory, among whom, when the
 passengers have landed, Dante
 recognizes his friend Casella; but, while they are
 entertained by him with a
 song, they hear Cato exclaiming against their
 negligent loitering, and at that
 rebuke hasten forward to the mountain.

Now had the sun to that horizon reach'd,
 That covers, with the most exalted point
 Of its meridian circle, Salem's walls;
 And night, that opposite to him her orb
 Rounds, from the stream of Ganges issued forth,
 Holding the scales, that from her hands are dropt
 When she reigns highest: so that where I was,
 Aurora's white and vermeil - tintured cheek
 To orange turn'd as she in age increased.

Meanwhile we linger'd by the water's brink,
 Like men, who, musing on their road, in thought
 Journey, while motionless the body rests.
 When lo! as, near upon the hour of dawn,
 Through the thick vapors Mars with fiery beam
 Glares down in west, over the ocean floor;
 So seem'd, what once again I hope to view,
 A light, so swiftly coming through the sea,
 No winged course might equal its career.
 From which when for a space I had withdrawn
 Mine eyes, to make inquiry of my guide,
 Again I look'd, and saw it grown in size
 And brightness: then on either side appear'd
 Something, but what I knew not, of bright hue,

And by degrees from underneath it came
 Another. My preceptor silent yet
 Stood, while the brightness, that we first discern'd,
 Open'd the form of wings: then when he knew
 The pilot, cried aloud, "Down, down; bend low
 Thy knees; behold God's angel: fold thy hands:
 Now shalt thou see true ministers indeed.
 Lo! how all human means he sets at naught;

So that nor oar he needs, nor other sail
 Except his wings, between such distant shores.
 Lo! how straight up to Heaven he holds them rear'd,
 Winnowing the air with these eternal plumes,
 That not like mortal hairs fall off or change."

As more and more toward us came, more bright
 Appear'd the bird of God, nor could the eye
 Endure his splendor near: I mine bent down.
 He drove ashore in a small bark so swift
 And light, that in its course no wave it drank.
 The heavenly steersman at the prow was seen,
 Visibly written Blessed in his looks.
 Within a hundred spirits and more there sat.

"In Exitu Israel de Egypto,"
 All with one voice together sang, with what
 In the remainder of that hymn is writ.
 Then soon as with the sign of holy cross
 He bless'd them, they at once leap'd out on land:
 He, swiftly as he came, return'd. The crew,
 There left, appear'd astounded with the place,
 Gazing around, as one who sees new sights.

From every side the sun darted his beams,
 And with his arrowy radiance from mid heaven
 Had chased the Capricorn, when that strange tribe,
 Lifting their eyes toward us: "If ye know,
 Declare what path will lead us to the mount."

Them Virgil answer'd: "Ye suppose, perchance,
 Us well acquainted with this place: but here,
 We, as yourselves, are strangers. Not long erst
 We came, before you but a little space,

By other road so rough and hard, that now

The ascent will seem to us as play." The spirits,
 Who from my breathing had perceived I lived,
 Grew pale with wonder. As the multitude
 Flock round a herald sent with olive branch,
 To hear what news he brings, and in their haste
 Tread one another down; e'en so at sight
 Of me those happy spirits were fix'd, each one
 Forgetful of its errand to depart
 Where, cleansed from sin, it might be made all fair.

Then one I saw darting before the rest
 With such fond ardour to embrace me, I
 To do the like was moved. O shadows vain!
 Except in outward semblance: thrice my hands
 I clasp'd behind it, they as oft return'd
 Empty into my breast again. Surprise
 I need must think was painted in my looks,
 For that the shadow smiled and backward drew.
 To follow it I hasten'd, but with voice
 Of sweetness it enjoin'd me to desist.
 Then who it was I knew, and pray'd of it,
 To talk with me it would a little pause.
 It answer'd: "Thee as in my mortal frame
 I loved, so loosed from it I love thee still,
 And therefore pause: but why walkest thou here?"

"Not without purpose once more to return,
 Thou find'st me, my Casella, where I am,
 Journeying this way;" I said: "but how of thee
 Hath so much time been lost?" He answer'd straight:

"No outrage hath been done to me, if he,
 Who when and whom he chooses takes, hath oft
 Denied me passage here; since of just will
 His will he makes. These three months past indeed,
 He, who so chose to enter, with free leave

Hath taken; whence I wandering by the shore
 Where Tiber's wave grows salt, of him gain'd kind
 Admittance, at that river's mouth, toward which
 His wings are pointed; for there always throng
 All such as not to Acheron descend."

Then I: "If new law taketh not from thee
 Memory or custom of love - tuned song,
 That whilom all my cares had power to 'swage;
 Please thee therewith a little to console
 My spirit, that encumber'd with its frame,
 Travelling so far, of pain is overcome."

"Love, that discourses in my thoughts," he then
 Began in such soft accents, that within
 The sweetness thrills me yet. My gentle guide,
 And all who came with him, so well were pleased,
 That seem'd naught else might in their thoughts have
 room.

Fast fix'd in mute attention to his notes
 We stood, when lo! that old man venerable
 Exclaiming, "How is this, ye tardy spirits?
 What negligence detains you loitering here?
 Run to the mountain to cast off those scales,
 That from your eyes the sight of God conceal."

As a wild flock of pigeons, to their food
Collected, blade or tares, without their pride
Accustom'd, and in still and quiet sort,
If aught alarm them, suddenly desert
Their meal, assail'd by more important care;
So I that new - come troop beheld, the song
Deserting, hasten to the mountain's side,
As one who goes, yet, where he tends, knows not.

Nor with less hurried step did we depart." (The
Divine Comedy, By Dante Alighieri)

Of the Fallen Archangels

Sariel



"THE HISTORY OF THE WATCHMEN,

(Or the Angels).

WRITTEN BY ENOCH THE PATRIARCH.

And it came to pass, when the Sons of Men were increas'd, that very Beautiful Daughters were born to them: With these the Watchmen were in Love, and burnt with Desire toward them, which drew them into many Sins and Follies. They communed with themselves: "Let us, say they, choose us Wives out of the Daughters of Men upon the Earth." Semiazas, their Prince, made Answer: "I fear, says he, you will not execute your Resolution; and so I shall derive upon myself alone the Guilt of this Impiety." They all reply'd, and said; "We will bind ourselves with an Oath to perform our Purpose, and invoke dreadful Imprecations upon our Heads, if we depart from our Enterprize before it be accomplished." So they oblig'd themselves with an Oath; and implored an Arrest of Vengeance upon one another.

They were two Hundred, who in the Days of Jared came down upon the Top of Mount Hermon. The Mountain receiv'd that Name from the Oath by which they bound themselves, and the Imprecations they wilfully submitted themselves under. The Names of their Princes were these: 1. Semiazas, the Chief of them. 2. Atarcuph. 3. Araciel. 4. Chobabiel. 5. Horammame. 6. Ramiel. 7. Sampsieh. 8. Zaciel. 9. Balciel. 10. Azalzel. 11. Pharmarus. 12. Amariel. 13. Anagemas. 14. Thausael. 15. Samiel. 16. Sarinas. 17. Eumiel. 18. Tyriel. 19. Jumiel. 20. Sariel. These, and all

the rest of them, took to themselves Wives, in the Year of the World One Thousand one Hundred and Seventy, and were infiam'd with Lust toward them till the Floud. The Offspring of these Women were of three sorts: The first race were Giants, or Tall Men: They begat the Naphelims, and from them came the Eliudæans; and their Number increased, according to the Proportion of their Bodies. They instructed their Wives and Children in Sorcery and Inchantments. Azazel, the Tenth in the Order of the Princes, was the first Inventor of Swords and Breastplates, and all Military Appointments: He taught his Posterity the Art of extracting Metals out of the Earth, and the Curiosity of working in Gold and Silver, to make Ornaments and Female Decorations: He directed and shew'd them to polish, and give a Lustre to choice Stones, and to Colours: The Sons of Men soon furnish'd themselves and their Daughters with these Vanities; and breaking through the Commands of God, they drove the Pious and Just into Miscarriages; insomuch that a monstrous Appearance of Impiety stalk'd over the Face of the whole Earth. Semiazas, their Prince, discover'd the Art of Hatred, to reserve Envy in the Mind, and to infuse Misfortunes upon others by the Roots of Herbs. Pharmarus, the Eleventh Prince, found out Witchcraft, Charms, and Inchantments. The Ninth revealed the Course of the Stars. The Fourth the Science of Astrology. The Eighth the Inspection of the Air. The Third of the Earth. The Seventh of the Sun. The Twentieth explain'd the Signs of the Moon. All of them display'd these Secrets of Knowledge to their Wives and Sons. The Giants soon after began to feed upon Human Flesh, which made the number of Men to decrease, and sensibly to decay.

Those who were left being harass'd with so many Instances of Wickedness, raised their Voice to Heaven, and implor'd, That their Memory might be preserv'd in the Sight of God.

The Four Great Archangels, Michael, Uriel, Raphael, and Gabriel, being affected with their Cries, look'd down upon Earth from the Holiness of Heaven; and beholding a general Effusion of Blood, and a Spirit of Universal Impiety, had this Communication among themselves: "The Spirits and Souls of Men implore our Aid, in Agonies of Sorrow; Introduce (they cry) our Prayers to the Highest." Then the Four Archangels calling upon God, deliver'd themselves thus: "Thou art God of Gods and Lord of Lords, King of Kings, and God of Men: The Throne of thy Glory endures to all Ages, and thy Name is Holy and Blessed for evermore; for Thou art the Creator of all things; Thy Power is over all things; all things are open and manifest before Thee, nor can anything be conceal'd from Thee. Thou seest the Actions of Azazel; the Misfortunes he has occasioned; the Wickedness and abominable Practices he has taught upon the Earth; how he has corrupted it with Fraud and Villainy. He has divulg'd the great Arcana of Heaven; and the Sons of Men are led, by his Example, to inspeél the Celestial Mysteries: Semiazas Thou hast ordained to be the Prince of those who are about I him; but they have all turned themselves to the Daughters of the Men of the Earth, and polluting themselves with Women have discovered to them all the Methods of Impiety, and instructed them to perpetrate all degrees of Abomination: And now, behold, the Daughters of Men have born a Gigantic

Offspring to them; a foul Blemish of Corruption has infected the whole Earth, and the World is full of Injustice. Lo, the Spirits of the Souls of Men who have been dead, attend thee: Their Groans have arriv'd as far as the Gates of Heaven, and they cannot depart, by reason of the exceeding Impiety that is committed upon the Earth: Yet Thou knewest these things before they were effected: Dost Thou see them, and say nothing? What must be done upon this Occasion?"

The Highest made answer, and the Holy Great One reply'd; and sent Uriel to the Son of Lamech, saying: "Go to Noe, and acquaint him in My Name, Hide thyself: And inform him, that the End approaches, for the whole Earth shall perish. And tell him, a Deluge shall overspread the whole Earth, and all Things shall be destroy'd upon the Face of it. Instruct the Just Son of Lamech what he shall do, and he shall preserve his Soul unto Life; and he shall be safe in his Generation: From him shall a new Race be deriv'd and established, and shall continue to all Ages." THE HISTORY OF THE ANGELS, AND THEIR GALLANTRY WITH THE DAUGHTERS OF MEN. WRITTEN BY ENOCH THE PATRIARCH. PUBLISH'D IN GREEK BY DR. GRABE. MADE ENGLISH, LONDON, MDCCXV. ENOCH'S PROPHECY OF WORLD PEACE, COMMENTARY CONCLUDED." (Comte de Gabalis)

Other Archangels

Raziel



"THE BOOK OF RAZIEL

After Adam's expulsion from Paradise, he prayed to God in these words: "O God, Lord of the world! Thou didst create the whole world unto the honor and glory of the Mighty One, and Thou didst as was pleasing unto Thee. Thy kingdom is unto all eternity, and Thy reign unto all generations. Naught is hidden from Thee, and naught is concealed from Thine eyes. Thou didst create me as Thy handiwork, and didst make me the ruler over Thy creatures, that I might be the chief of Thy works. But the cunning, accursed serpent seduced me with the tree of desire and lusts, yea, he seduced the wife of my bosom. But Thou didst not make known unto me what shall befall my children and the generations after me. I know well that no human being can be righteous in Thine eyes, and what is my strength that I should step before Thee with an impudent face? I have no mouth wherewith to speak and no eye wherewith to see, for I did sin and commit a trespass, and, by reason of my sins, I was driven forth from Paradise. I must plough the earth whence I was taken, and the other inhabitants of the earth, the beasts, no longer, as once, stand in awe and fear of me. From the time I ate of the tree of knowledge of good and evil, wisdom departed from me, and I am a fool that knoweth naught, an ignorant man that understandeth not. Now, O merciful and gracious God, I pray to Thee to turn again Thy compassion to the head of Thy works, to the spirit which Thou didst instil into him, and the soul Thou didst breathe into him. Meet me with Thy grace, for Thou art gracious, slow to anger, and full of

love. O that my prayer would reach unto the throne of Thy glory, and my supplication unto the throne of Thy mercy, and Thou wouldst incline to me with lovingkindness. May the words of my mouth be acceptable, that Thou turn not away from my petition. Thou wert from everlasting, and Thou wilt be unto everlasting; Thou wert king, and Thou wilt ever be king. Now, have Thou mercy upon the work of Thy hands. Grant me knowledge and understanding, that I may know what shall befall me, and my posterity, and all the generations that come after me, and what shall befall me on every day and in every month, and mayest Thou not withhold from me the help of Thy servants and of Thy angels."

On the third day after he had offered up this prayer, while he was sitting on the banks of the river that flows forth out of Paradise, there appeared to him, in the heat of the day, the angel Raziel, bearing a book in his hand. The angel addressed Adam thus: "O Adam, why art thou so fainthearted? Why art thou distressed and anxious? Thy words were heard at the moment when thou didst utter thy supplication and entreaties, and I have received the charge to teach thee pure words and deep understanding, to make thee wise through the contents of the sacred book in my hand, to know what will happen to thee until the day of thy death. And all thy descendants and all the later generations, if they will but read this book in purity, with a devout heart and an humble mind, and obey its precepts, will become like unto thee. They, too, will foreknow what things shall happen, and in what month and on what day or in what night. All will be manifest to them--they will know and understand

whether a calamity will come, a famine or wild beasts, floods or drought; whether there will be abundance of grain or dearth; whether the wicked will rule the world; whether locusts will devastate the land; whether the fruits will drop from the trees unripe; whether boils will afflict men; whether wars will prevail, or diseases or plagues among men and cattle; whether good is resolved upon in heaven, or evil; whether blood will flow, and the death-rattle of the slain be heard in the city. And now, Adam, come and give heed unto what I shall tell thee regarding the manner of this book and its holiness."

Raziel, the angel, then read from the book, and when Adam heard the words of the holy volume as they issued from the mouth of the angel, he fell down affrighted. But the angel encouraged him. "Arise, Adam," he said, "be of good courage, be not afraid, take the book from me and keep it, for thou wilt draw knowledge from it thyself and become wise, and thou wilt also teach its contents to all those who shall be found worthy of knowing what it contains."

In the moment when Adam took the book, a flame of fire shot up from near the river, and the angel rose heavenward with it. Then Adam knew that he who had spoken to him was an angel of God, and it was from the Holy King Himself that the book had come, and he used it in holiness and purity. It is the book out of which all things worth knowing can be learnt, and all mysteries, and it teaches also how to call upon the angels and make them appear before men, and answer all their questions. But not all alike can use the book, only he who is wise and God-fearing, and

resorts to it in holiness. Such an one is secure against all wicked counsels, his life is serene, and when death takes him from this world, he finds repose in a place where there are neither demons nor evil spirits, and out of the hands of the wicked he is quickly rescued.”
(The Legends of the Jews, By Lewis Ginzburg)

Metatron



"The nature of God, and of Man, is therefore the subject of the Kabbala; the Government of the Creation is set forth in the *Talmud*, the doctrine of which concerning the *Nature of the Angels* is extremely important for the understanding of much in Gnosticism. The whole system in this particular is borrowed from the Zendavesta; and could not have originated *before*, or indeed *without* the Captivity, so opposite is the spirit pervading it to the genius of the Mosaic Law. According to it, the government of all things is entrusted to the Angels, of whom there are seventy Princes, watching over each element, nation, and language. Thus, Jehuel is the Prince of *Fire*, and has under him seven subordinates: Seraphiel, Gabriel, Uriel, Temanael, Shimsael, Hadranael, and Samiel. Again, Michael is Prince of *Water*, and similarly attended by seven inferior spirits. Moreover, there are an infinity of Angels yet lower in degree, guardians of the various animals, plants, heat, winds, rains, &c. There also are others Presiding over the passions of the soul, fear, grace, favour, love, and so on. Hence it is not to be wondered at, that the Angel who directs the course of the sun should have under him no less than two hundred and ninety-six hosts, whose sum is expressed by the numerical letters in the word *Haaretz* "the earth." The head of them is Metatron, the "number of his name" being three hundred and fourteen, and therefore equivalent to that of *Shaddai*, "the Almighty." Metatron is the Persian Mithras; the names of the others are all compounded with *El* "God," and contain his titles, or invocations to him. All this celestial roll-call fully explains St. Paul's warning to his flock at Colossae

against being reduced into a "voluntary (that is, an uncalled for) humility, and the worshipping of Angels," whilst the copious appearance of their names upon talismans strongly testifies to the veneration in which their power was held." (The Gnostics and Their Remains, By Charles William King)

Metatron is also believed by some to be the ascended form of Enoch, the Prophet.

Phanuel



“CHAPTER LXXI.

1. And it came to pass after this that my
spirit was translated
And it ascended into the heavens:
And I saw the **holy sons of God**.

They were stepping on flames of fire:
Their garments were white and their
raiment,
And their faces shone like snow.

2. And I saw two streams of fire,
And the light of that fire shone like
hyacinth,
And I fell on my face before the Lord of
Spirits.

3. And the angel Michael one of the
archangels seized me by my right hand,
And lifted me up and led me forth into
all the secrets,
And he showed me all the secrets of
righteousness.

4. And he showed me all the secrets of
the ends of the heaven,
And all the chambers of all the stars,
and all the luminaries,
Whence they proceed before the face of
the holy ones.

5. And he translated my spirit into the
heaven of heavens,

And I saw there as it were a structure
 built of crystals,
 And between those crystals tongues of
 living fire.

6. And my spirit saw the girdle which
 girt that house of fire,
 And on its four sides were streams full
 of living fire,
 And they girt that house.

7. And round about were Seraphin,
 Cherubic, and Ophannin:
 And these are they who sleep not
 And guard the throne of His glory.

8. And I saw angels who could not be
 counted,
 A thousand thousands, and ten
 thousand times ten thousand,
 Encircling that house.

And Michael, and Raphael, and Gabriel,
 and Phanuel,
 And the holy angels who are above the
 heavens,
 Go in and out of that house.

9. And they came forth from that house,
 And Michael and Gabriel, Raphael and
 Phanuel,
 And many holy angels without number.

10. And with them the Head of Days,
His head white and pure as wool,
And His raiment indescribable.

11. And I fell on my face,
And my whole body became relaxed,
And my spirit was transfigured;

And I cried with a loud voice,
...with the spirit of power,
And blessed and glorified and extolled.

12. And these blessings which went forth out of my mouth were well pleasing before that Head of Days.

13. And that Head of Days came with Michael and Gabriel, Raphael and Phanuel, thousands and ten thousands of angels without number.

Lost passage wherein the Son of Man was described as accompanying the Head of Days, and Enoch asked one of the angels concerning the Son of Man as to who he was.

14. And he (*i.e.* the angel) came to me and greeted me with His voice, and said unto me:

'**This is** the Son of Man who is born unto righteousness;
And righteousness abides over him,
And the righteousness of the Head of Days forsakes him not.'

15. And he said unto me:

'He proclaims unto thee peace in the name of the world to come;

For from hence has proceeded peace
 since the creation of the world,
 And so shall it be unto thee for ever and
 for ever and ever.

16. And all shall walk in **his** ways since
 righteousness never forsaketh **him**:
 With **him** will be their dwelling-places,
 and with **him** their heritage,
 And they shall not be separated from
 him for ever and ever and ever.

17. And so there shall be length of days
 with that Son of Man,
 And the righteous shall have peace and
 an upright way
 In the name of the Lord of Spirits for
 ever and ever.' (The Book of Enoch, By
 R.H. Charles)

Archangels of the Ten Sephirot



The Ten Primordial Sephiroth

"THE Tree of the Sephiroth may be considered an invaluable compendium of the secret philosophy which originally was the spirit and soul of Chasidism. The Qabbalah is the priceless heritage of Israel, but each year those who comprehend its true principles become fewer in number. The Jew of today, if he lacks a realization of the profundity of his people's doctrines, is usually permeated with that most dangerous form of ignorance, modernism, and is prone to regard the Qabbalah either as an evil to be shunned like the plague or as a ridiculous superstition which has survived the black magic of the Dark Ages. Yet without the key which the Qabbalah supplies, the spiritual mysteries of both the Old and the New Testament must remain unsolved by Jew and Gentile alike.

The Sephirothic Tree consists of ten globes of luminous splendor arranged in three vertical columns and connected by 22 channels or paths. The ten globes are called the *Sephiroth* and to them are assigned the numbers i to 10. The three columns are called *Mercy* (on the right), *Severity* (on the left), and, between them, *Mildness*, as the reconciling power. The columns may also be said to represent *Wisdom*, *Strength*, and *Beauty*, which form the triune support of the universe, for it is written that the foundation of all things is the *Three* . . . The four Qabbalistic Trees described in the preceding chapter were combined by later Jewish scholars into one all-inclusive diagram and termed by them not only the Sephirothic but also the *Archetypal*, or *Heavenly, Adam*. According to some authorities, it is this Heavenly Adam, and not a terrestrial man, whose creation is

described in the opening chapters of Genesis. Out of the substances of this divine man the universe was formed; in him it remains and will continue even after dissolution shall resolve the spheres back into their own primitive substance. The Deity is never conceived of as actually contained in the Sephiroth, which are purely hypothetical vessels employed to define the limits of the Creative Essence. Adolph Franck rather likens the Sephiroth to varicolored transparent glass bowls filled with pure light, which apparently assumes the color of its containers but whose essential nature remains ever unchanged and unchangeable . . . It must continually be emphasized that the Sephiroth and the properties assigned to them, like the tetractys of the Pythagoreans, are merely symbols of the cosmic system with its multitude of parts. The truer and fuller meaning of these emblems may not be revealed by writing or by word of mouth, but must be divined as the result of study and meditation. In the *Sepher ha Zohar* it is written that there is a *garment*--the written doctrine--which every man may see. Those with understanding do not look upon the *garment* but at the body beneath it--the intellectual and philosophical code. The wisest of all, however, the servants of the Heavenly King, look at nothing save the soul--the spiritual doctrine--which is the eternal and ever-springing root of the law. Of this great truth Eliphaz Levi also writes declaring that none can gain entrance to the secret House of Wisdom unless he wear the voluminous *cape* of Apollonius of Tyana and carry in his hand the *lamp* of Hermes. The cape signifies the qualities of self-possession and self-reliance which must envelope the seeker as a cloak of strength, while

the ever-burning lamp of the sage represents the illumined mind and perfectly balanced intellect without which the mystery of the ages can never be solved.

The Sephirothic Tree is sometimes depicted as a human body, thus more definitely establishing the true identity of the first, or Heavenly, Man--*Adam Kadmon*--the *Idea* of the Universe. The ten divine globes (Sephiroth) are then considered as analogous to the ten sacred members and organs of the *Protogonos*, according to the following arrangement. Kether is the crown of the Prototypic Head and perhaps refers to the pineal gland; Chochmah and Binah are the right and left hemispheres respectively of the Great Brain; Chesed and Geburah (Pechad) are the right and left arms respectively, signifying the active creative members of the Grand Man; Tiphereth is the heart, or, according to some, the entire viscera; Netsah and Hod are the right and left legs respectively, or the supports of the world; Jesod is the generative system, or the foundation of form; and Malchuth represents the two feet, or the base of being. Occasionally Jesod is considered as the male and Malchuth as the female generative power. The Grand Man thus conceived is the gigantic image of Nebuchadnezzar's dream, with head of gold, arms and chest of silver, body of brass, legs of iron, and feet of clay. The mediæval Qabbalists also assigned one of the Ten Commandments and a tenth part of the Lord's Prayer in sequential order to each of the ten Sephiroth." (The Secret Teachings of All Ages, By Manly P. Hall)

**Metatron – The Second Crown, the
 Angel of the Presence**
**Ratziel – The Second Wisdom, the Herald of
 the Deity who Revealed Kabbalah to
 Adam**
**Tzaphquiel – The Second Understanding, the
 Contemplation of God**
**Tzadquiel – The Second Mercy, the Justice of
 God**
**Khamael – The Second Severity, the Severity
 of God**
Mikhael – The Second Beauty, Like Unto God
**Haniel – The Second Victory, the Grace of
 God**
**Raphael – The Second Glory, the Divine
 Physician**
**Gabriel – The Second Foundation, the Man
 God**
**Sandalphon – The Second Kingdom, the
 Messiah**

The Consummation of the Ten Sephirot Union of Metatron and Shekinah



Shekinah - The Brightness of the Shekinah, the Divine Feminine Presence of God, Exempts those on Whom it Shines from Disease.

Methatron – “This “Enoch, whose flesh was turned to flame, his veins to fire, his eye-lashes to flashes of lightning, his eye-balls to flaming torches, and whom God placed on a throne next to the throne of glory, received after this heavenly transformation the name Metatron.” (Major Trends in Jewish Mysticism, By Gershom Scholem)

“Fundamentals of Qabbalistic Cosmogony

THE Qabbalists conceive of the Supreme Deity as an Incomprehensible Principle to be discovered only through the process of eliminating, in order, all its cognizable attributes. That which remains--when every knowable thing has been removed--is AIN SOPH, the eternal state of *Being*. Although indefinable, the Absolute permeates all space. Abstract to the degree of inconceivability, AIN SOPH is the *unconditioned state of all things*. Substances, essences, and intelligences are manifested out of the inscrutability of AIN SOPH, but the Absolute itself is without substance, essence, or intelligence. AIN SOPH may be likened to a great field of rich earth out of which rises a myriad of plants, each different in color, formation, and fragrance, yet each with its roots in the same dark loam--which, however, is unlike any of the forms nurtured by it. The "plants" are universes, gods, and man, all nourished by AIN SOPH and all with their source in one definitionless essence; all with their spirits, souls, and bodies fashioned from this essence, and doomed, like the plant, to return to the black ground--AIN SOPH, the only Immortal--whence they came.

AIN SOPH was referred to by the Qabbalists as *The Most Ancient of all the Ancients*. It was always considered as sexless. Its symbol was a closed eye. While it may be truly said of AIN SOPH that to define It is to defile It, the Rabbis postulated certain theories regarding the manner in which AIN SOPH projected creations out of Itself, and they also assigned to this Absolute Not-Being certain symbols as being descriptive, in part at least, of Its powers. The nature of AIN SOPH they symbolize by a circle, itself emblematic of eternity. This hypothetical circle encloses a dimensionless area of incomprehensible life, and the circular boundary of this life is abstract and measureless infinity.

According to this concept, God is not only a Center but also Area. Centralization is the first step towards limitation. Therefore, centers which form in the substances of AIN SOPH are finite because they are predestined to dissolution back into the Cause of themselves, while AIN SOPH Itself is infinite because It is the ultimate condition of all things. The circular shape given to AIN SOPH signifies that space is hypothetically enclosed within a great crystal-like globe, outside of which there is nothing, not even a vacuum. Within this globe--symbolic of AIN SOPH--creation and dissolution take place. Every element and principle that will ever be used in the eternities of Kosmic birth, growth, and decay is within the transparent substances of this intangible sphere. It is the Kosmic Egg which is not broken till the great day "Be With Us," which is the end of the Cycle of Necessity, when all things return to their ultimate cause.

In the process of creation the diffused life of AIN SOPH retires from the circumference to the center of the circle and establishes a point, which is the first manifesting One--the primitive limitation of the all-pervading O. When the Divine Essence thus retires from the circular boundary to the center, It leaves behind the Abyss, or, as the Qabbalists term it, the Great Privation. Thus, in AIN SOPH is established a twofold condition where previously had existed but one. The first condition is the central point--the primitive objectified radiance of the eternal, subjectified life. About this radiance is darkness caused by the deprivation of the life which is drawn to the center to create the first point, or universal germ. The universal AIN SOPH, therefore, no longer shines through space, but rather upon space from an established first point. Isaac Myer describes this process as follows: "The Ain Soph at first was filling All and then made an absolute concentration into Itself which produced the Abyss, Deep, or Space, the Aveer Qadmon or Primitive Air, the Azoth; but this is not considered in the Qabbalah as a perfect void or vacuum, a perfectly empty Space, but is thought of as the Waters or Crystalline Chaotic Sea, in which was a certain degree of Light inferior to that by which all the created [worlds and hierarchies] were made." (See *The Qabbalah*.)

In the secret teachings of the Qabbalah it is taught that man's body is enveloped in an ovoid of bubble-like iridescence, which is called the Auric Egg. This is the causal sphere of man. It bears the same relationship to man's physical body that the globe of AIN SOPH bears to Its created universes. In fact, this

Auric Egg is the AIN SOPH sphere of the entity called man. In reality, therefore, the supreme consciousness of man is in this aura, which extends in all directions and completely encircles his lower bodies. As the consciousness in the Kosmic Egg is withdrawn into a central point, which is then called God--the Supreme One--so the consciousness in the Auric Egg of man is concentrated, thereby causing the establishment of a point of consciousness called the Ego. As the universes in Nature are formed from powers latent in the Kosmic Egg, so everything used by man in all his incarnations throughout the kingdoms of Nature is drawn from the latent powers within his Auric Egg. Man never passes from this egg; it remains even after death. His births, deaths, and rebirths all take place within it, and it cannot be broken until the lesser day "Be With Us," when mankind--like the universe--is liberated from the Wheel of Necessity." (The Secret Teachings of All Ages, By Manly P. Hall)

Angels

Guardian Angels



“THE HOLY GUARDIAN ANGELS.

GOD does not abandon to mere chance any of His handiworks; by His providence He is everywhere present; not a hair falls from the head or a sparrow to the ground without His knowledge. Not content, however, with yielding such familiar help in all things, not content with affording that existence which He communicates and perpetuates through every living being, He has charged His angels with the ministry of watching and safeguarding every one of His creatures that behold not His face. Kingdoms have their angels assigned to them, and men have their angels; these latter it is whom religion designates as the Holy Guardian Angels. Our Lord says in the Gospel, "Beware lest ye scandalize any of these little ones, for their angels in heaven see the face of My Father." The existence of Guardian Angels is, hence, a dogma of the Christian faith: this being so, what ought not our respect be for that sure and holy intelligence that is ever present at our side; and how great should our solicitude be, lest, by any act of ours, we offend those eyes which are ever bent upon us in all our ways!

Reflection.—Ah! let us not give occasion, in the language of Holy Scripture, to the angels of peace to weep bitterly." (Butler's Lives of the Saints, By Alban Butler)

Angel of Ascension



"Inasmuch, however, as the sight of their eyes even here was not all-sufficient; for in the Resurrection

they saw the end, but not the beginning, and in the Ascension they saw the beginning, but not the end: because in the former it had been superfluous to have seen the beginning, the Lord Himself Who spake these things being present, and the sepulchre showing clearly that He is not there; but in the latter, they needed to be informed of the sequel by word of others: inasmuch then as their eyes do not suffice to show them the height above, nor to inform them whether He is actually gone up into heaven, or only seemingly into heaven, see then what follows. That it was Jesus Himself they knew from the fact that He had been conversing with them (for had they seen only from a distance, they could not have recognized Him by sight), but that He is taken up into Heaven the Angels themselves inform them. Observe how it is ordered, that not all is done by the Spirit, but the eyes also do their part. But why did "a cloud receive Him?" This too was a sure sign that He went up to Heaven. Not fire, as in the case of Elijah, nor fiery chariot, but "a cloud received Him;" which was a symbol of Heaven, as the Prophet says; "Who maketh the clouds His chariot" (Ps. civ. 3); it is of the Father Himself that this is said. Therefore he says, "on a cloud;" in the symbol, he would say, of the Divine power, for no other Power is seen to appear on a cloud. For hear again what another Prophet says: "The Lord sitteth upon a light cloud" (Is. xix. 1). For it was while they were listening with great attention to what He was saying, and this in answer to a very interesting question, and with their minds fully aroused and quite awake, that this thing took place. Also on the mount [Sinai] the cloud was because of Him: since Moses also entered into the darkness, but

the cloud there was not because of Moses. And He did not merely say, "I go," lest they should again grieve, but He said, "I send the Spirit" (John 16:5, 7); and that He was going away into heaven they saw with their eyes. O what a sight they were granted! "And while they looked stedfastly," it is said, "toward heaven, as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven"—they used the expression "This" demonstratively, saying, "this Jesus, which is taken up from you into heaven, shall thus"—demonstratively, "in this way"—"come in like manner as ye have seen Him going into heaven." (Acts 1:10, 11.) Again, the outward appearance is cheering ["in white apparel"]. They were Angels, in the form of men. And they say, "Ye men of Galilee:" they showed themselves to be trusted by the disciples, by saying, "Ye men of Galilee." For this was the meaning: else, what needed they to be told of their country, who knew it well enough? By their appearance also they attracted their regard, and shewed that they were from heaven. But wherefore does not Christ Himself tell them these things, instead of the Angels? He had beforehand told them all things; ["What if ye shall see the Son of Man] going up where He was before?" (John vi. 62).

Moreover the Angels did not say, 'whom you have seen taken up,' but, "going into heaven:" ascension is the word, not assumption; the expression "taken up," belongs to the flesh. For the same reason they say, "He which is taken up from you shall thus

come," not, "shall be sent," but, "shall come. He that ascended, the same is he also that descended" (Eph. iv. 10). So again the expression, "a cloud received Him:" for He Himself mounted upon the cloud. Of the expressions, some are adapted to the conceptions of the disciples, some agreeable with the Divine Majesty. Now, as they behold, their conceptions are elevated: He has given them no slight hint of the nature of His second coming. For this, "Shall *thus* come," means, with the body; which thing they desired to hear; and, that he shall come again to judgment "thus" upon a cloud. "And, behold, two men stood by them." Why is it said, "men?" Because they had fashioned themselves completely as such, that the beholders might not be overpowered. "Which also said:" their words moreover were calculated for soothing: "Why stand ye gazing up into heaven?" They would not let them any longer wait there for Him. Here again, these tell what is greater, and leave the less unsaid. That "He will thus come," they say, and that "ye must look for Him from heaven." For the rest, they called them off from that spectacle to their saying, that they might not, because they could not see Him, imagine that He was not ascended, but even while they are conversing, would be present ere they were aware. For if they said on a former occasion, "Whither goest Thou?" (John xiii. 36) much more would they have said it now. (Writings of the Early Church Fathers, Commentary on the Acts of the Apostles)

Aeons



“[Regarding the Book of Colossians] Though Gnosticism, as such, had not developed itself at this time, a knowledge of its principal features is necessary to an intelligent reading of this epistle.

It took its name from gnosis knowledge, since it claimed for a select few the possession of a superior acquaintance with truth. Its tendencies were thus exclusive and aristocratic. The Gnostics denied the direct creation of the world by God, because God would thus be shown to be the creator of evil. God's creative energy was thwarted by the world of matter, which is essentially evil, in eternal antagonism to God, and with which God could not come into direct contact without tainting His nature. Hence creation became possible only through a series of emanations from God, each successive emanation being less divine, until the point was reached where contact with matter became possible. These emanations were called aeons, spirits, or angels; and to these worship was rendered with an affectation of humility in approaching the lower grades of divinity, instead of venturing into the immediate presence of the Supreme. The evil of matter was to be escaped either by rigid abstinence from the world of sense, or by independence of it. The system therefore tended to the opposite extremes of asceticism and licentiousness” (Vincent’s Word Studies, By Martin R. Vincent)

Archons



“DISCOURSE II.

SAINT PAUL AN INITIATE. Authority for this statement is found in St. Paul's own I CORINTHIANS, II., 6, 7. We speak wisdom among the initiated, not the wisdom of this age (but of the life-giving Force), nor of the archons of this age who pass away (but of the archons of the life-giving Force who do not pass away), but we speak the Wisdom of God in a secret made known to the initiated, the wisdom kept secret, which God ordained before the ages for (the upbuilding of) our spiritual body.

Σοφίαν δὲ λαλοῦμεν ἐν τοῖς τελείοις. *We speak wisdom among the initiated,*

Bishop Lightfoot states that "τέλειος is properly that of which the parts are fully developed. Hence it signifies full-grown,' and accordingly τέλειος is used by St. Paul as opposed to νήπιος. Pythagoras also is said to have distinguished his disciples as τέλειοι and νήπιοι. But besides this meaning of full development,' the term here most probably bears the collateral sense of 'initiated' according to its classical usage, illustrating ἐν μυστηρίῳ below.

These words have been the subject of much dispute. On the one hand they have been adduced to justify the distinction of an exoteric and an esoteric doctrine, as though there were certain secrets withheld from the generality. The idea of a higher and a lower teaching seems early to have gained ground even among orthodox writers, and Clement of Alexandria (*Eusebius H.E. v. 11*) especially says that Christ communicated the inner γνῶσις to a few chosen disciples. This distinction became the starting-point of Gnosticism. It is clear from the whole context, especially iii. 1, 2, that St. Paul was speaking of an actual distinction in the teaching addressed to the less and the more advanced believer." J. B. LIGHTFOOT, D.D., D.C.L., L.L.D., LORD BISHOP OF DURHAM. EXTRACTS FROM "NOTES ON EPISTLES OF ST. PAUL," FIRST EPISTLE TO THE CORINTHIANS, PAGES 173-4.

σοφίαν δὲ οὐ τοῦ αἰῶνος τούτου. *Not the wisdom of this age,*

But the wisdom of the life-giving Breath or Force is here implied. "αἰών is so connected with ἄημι, to

breathe, blow, as to denote properly that which causes life, vital force;" (or life-giving Force). GREEK-ENGLISH LEXICON OF THE NEW TESTAMENT, EDITED BY JOSEPH HENRY THAYER, D.D. PAGE 18. This passage is a subtle play upon words conveying one meaning to the Initiate who has knowledge of the life-giving Force and its manifestation for the upbuilding of man's spiritual body, and quite another to the ordinary hearer for whom the primary significance of the word αἰών has become obliterated through its customary usage with the meaning of age.

οὐδὲ τῶν ἀρχόντων τοῦ αἰῶνος τούτου τῶν καταργουμένων. *Nor of the archons of this age who pass away,*

But of the Archons of the life-giving Force who do not pass away is here implied. The Century Dictionary defines archon as "a chief magistrate of some states in ancient Greece, and particularly Athens," and as "In various Gnostic systems, one of several spiritual powers superior to angels, believed to be the rulers of the several heavens." The word archon is here used by St. Paul with double significance. While actually speaking of the Greek magistrates of the period who are uninitiated and therefore ignorant of the mysteries of the life-giving Force, he has in mind those heavenly Archons, or Rulers of this Divine Power.

ἀλλὰ λαλοῦμεν θεοῦ σοφίαν ἐν μυστηρίῳ. *But we speak the Wisdom of God in a secret made known to the initiated,* "μυστήριον has its ordinary sense of 'a secret made

known to the initiated.'" ARTHUR PENRHYN STANLEY, D.D., DEAN OF WESTMINSTER. "THE EPISTLES OF ST. PAUL TO THE 'CORINTHIANS,'" PAGE 48, NOTE 7.

τὴν ἀποκεκρυμμένην. *The wisdom kept secret*, this is the passive of the verb to conceal, to hide or keep secret.

ἣν προώρισεν, ὁ θεὸς πρὸ τῶν αἰώνων. *Which God ordained before the ages.*

The word αἰών is again used with dual meaning. In its primal sense, as used in the Mysteries, "which God ordained before the life-giving Forces or Breaths," it makes reference to the Cabalistic doari;e of the existence of the Archetypal Plan before its manifestation in Breaths or Emanations.

εἰς δόξαν ἡμῶν. *For (the upbuilding of) our spiritual body.*

In considering the utterances of St. Paul it is necessary to bear in mind that he was a Jew and a Cabalist, and that he used Greek words rather as translations of the Hebrew words with which he was familiar than in the sense in which they are usually employed by Greek writers. Thus *Eis eis δόξαν*. "δόξα. As a translation of the Hebrew, in a use foreign to Greek writing, splendor, brightness; used of the heavenly brightness, by which God was conceived of as surrounded," and here applied to the heavenly brightness by which the God in man is clothed, or the spiritual body. "By which heavenly beings were surrounded when they appeared on earth, with which the face of Moses was

once made luminous, and also Christ in his transfiguration, in the Targum and Talmud, Shekinah or Shechinah, *the glory of the Lord*." (Comte de Gabalis)

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Angelology

An Overview

By Marilyn Hughes

The Out-of-Body Travel Foundation!

<http://outofbodytravel.org>

Author, Marilyn Hughes

ANGELOLOGY: Angelology presents information from ancient sacred texts about the most significant angels and their function and nature in the cosmological spheres of God. If you want to better know the angelic hierarchies who protect you and your loved ones, angelology will give you a framework from which to begin.

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