Jewish Angelology - Post Talmudic Thought

### Angels on a Ladder - Abarbanel’s survey

**אברבנאל בראשית פרק כח**

(יב) ויחלום והנה סלם עד ויקץ יעקב משנתו. המראה הזאת שהגיעה ליעקב ראוי שנדע מה ענינה והוראתה והנה ראי' בה דעות חלוקו'.

**הא' הוא לחז"ל הביאו רש"י** בפירושו וענינו שהודיעו ית' הנבואה הזא' מעלת ארץ ישראל על כל שאר הארצות כי בעבור שהיה יעקב יוצא ממנה כדי שיכסוף תמיד לשוב ולהתגורר בה' הראהו מעלתה שהמלאכים המלוים לאדם בארץ הקדושה ההיא אינם המלאכים המלוים אותו חוצה לארץ ולכן ראה אותו סלם ומלאכי אלדים עולים ויורדים בו להודיע כי באותו מקום יעלו לשמים מלאכים שלוו אותו בארץ וירדו בארץ אחרים למטה מהם במדרגה ללותו בחוצה לארץ. וכמה מדרשות דרשו במראה הזאת, אמרו רבנן פתרין קראו בסיני והנה סלם זה סיני בגימטרי', מוצב ארצה דכתיב ויתיצבו בתחתית ההר וכו' וכן דרשות אחרות דרשו עליהם.

**והדעת הב' הוא לר' אליעזר הגדול בפרקיו** שהראהו הקדוש ברוך הוא בזה ממשלת ארבע מלכיות ומעלת' וירידת' ולזה ראה הסולם מוצב ארצה וראשו מגיע השמים להודיע שמן השמים יושפעו ממשלותיהם והמלאכים שראה עולים ויורדים הם שריהם כמו שנאמר בדניאל שר מלכות יון ושר מלכות פרס שיעלו במעלת ממשלתם וא"כ ירד ממנו, והבטיח ליעקב שהוא יהיה עם זרעו בכל אשר ילך ביניהם ויצילהו מידם ושמרתיך וגו' וכמו שהביאו הרמב"ן בפירושיו.

**והדעת הג' הוא שהביא הראב"ע בשם רב שלמה ספרדי** שהסלם רמז לנשמה העליונה ומלאכי אלדי' מחשבות החכמה.

**והדעת הד' הוא להרמב"ן עצמו** שכתב שהראהו בנבואתו שכל אשר נעשה בארץ נעשה על יד המלאכים והכל בגזרת עליון כי המלאכים אשר ישלח בארץ לא יעשו קטנה או גדולה עד שובם להתיצב על אדון כל הארץ לאמר לפניו התהלכנו בארץ והנה היא יושבת שלויה ושקט' או מלאה חרב ודם ואז יצוה אותם לעשות בה כרצונו והודיעו עוד כי הוא לא יהיה ביד המלאכי' אבל יהיה חלק י"י ויהיה עמו תמיד ינהיגהו ולא יעזבהו להתנהג ע"י המלאכים להיות מעלתו גדולה משאר הצדיקים שנ' בהם כי מלאכיו יצוה לך לשמרך בכל דרכיך. והדעת הזה קצתו כדברי הרא"בע. ואין ספק שיש בו כמה מהספקות אינם מזה המקום. וכפי דרכו היה ראוי שיאמר יורדים ועולים כי מלאכי עליון ראשונה ירדו לדעת מה נעשה בארץ ואח"כ יעלו להודיעו לאלוה יתברך ואח"כ ירדו שנית לעשות כאשר דבר מלך.

**והודעת הה' הוא לרב המורה** הביאו בהקדמת ספרו באמרו שהנה סלם יורה על ענין אחד. ומוצב ארצה יורה על ענין אחר. וראשו מגיע השמימ' יורה על ענין ג'. והנה מלאכי אלהי' יורה על ענין ד' עולים יורה על ענין ה'. ויורדים יורה על ענין ו' והנה י"י נצב עליו יורה על ענין ז'. וכוונת הרב בזה שהסולם הורה על אחדות הנמצאות והתקשרם זה בזה והיותם כלם כאיש אחד ושאמרו מצב ארצה יורה על ענין ההויה והפסד שממנו התחלת הידיעה והעיון ואמרו וראשו מגיע השמימה מורה שהשפלים מושפעים מהעליונים ומניעים אותם בהויה וההפסד כפי התנועות השמשיות ומפאת ההויה וההפסד נודעו הכחות העליונות ההם. ושאמרו והנה מלאכי אלדים מורה על מציאות השכלים הנבדלים המניעים לגרמים השמימיים כי כל מתנועע יש לו מניע ואמרו עולים מורה שיש למלאכים ההם עלות. ואמרו ויורדים מורה שיש בהם עלולים. כי כל זה נכלל בכלם. וז"ש בו ז"ל ואמרו והנה י"י נצב עליו מורה על מציאות הסבה הראשונה המושגת באחרונה אחר כל ההקדמות והידיעות האלה. ולדעת הזה נטה הרלב"ג בפירושו לזה המקום.

**והדעת הו' מצאנו גם כן לרב המורה בפט"ו ח"ג** מספרו וכפי מה שיורו דבריו שמה יראה שהיתה הכוונה הזאת להודיע השם ליעקב שהסבה הראשונה ית' הוא מניע הגלגל העליון ולזה הראהו הסלם המורה על התקשרות הנמצאות כלם שפלים ועליונים ושהיה י"י נצב עליו ר"ל על הסלם ההוא הכולל השמים ומה שבתוכם מניע אותו ומנהיגו ושהמשילו בסלם לפי שבו יעלה כל מי שיעלה לדעת ולהכיר באמת מציאות האל ית' מסבות תנועות הגלגל כמו שביאר בפ"ט ח"א. ופירש הרב והנה מלאכי אלדים עולים ויורדים בו על הנביאים שכבר נקראו מלאכי אלדים כמו שביאר בפ"ו ח"ב שהם בהשגחתם עולים ואח"כ ירדו בהפסקות השגותיהם להנהיג את העם עם שזה יכונה ירידה כמו שביאר בשתופו.

**והדעת הז' הוא גם כן לרב המורה והביאו בפ"י ח"ב** כי שם פירש הסלם הזה על העולם השכל בלבד. וכבר סייע דעתו בזה אמרו וראשו מגיע השמימה כי מאשר אמר מגיע מורה שיגיע עד השמים ולא שיכנס בהם ופי' מלאכי אלדים על היסודות הד' ששני' מהם עולים אם בשלוח ואם בערך והם האש והאויר ושנים מהם יורדים והם המים והעפר הכבדים. או שהיו מלאכים ד' כחות המתהוים הדומם והצומח החי והמדבר נסתייע הרב שמה ממ"ש בתנחומא כמה מעלות היו בסלם ארבעה.

הנה אם כן נמצאו לרב המורה בזה ג' דעות מהפירושים ואינו מזה המקום להבחין מהו הדעת היותר ישר ואמתי מהם אבל יקשה לי מאוד שיראה מדבריו שלא היתה ההשגה שהשיג בזה יעקב נבואיית כי אם מחקרית עיונית כי הנה המושג ההוא כפי כל א' מהפרושים שפירש הרב ישיגוהו חכמי יון בהתפלספותם מבלי שיהיו נביאים. ואם דעתו שכן היתה מדרגת יעקב בזה מחקרית עיונית לא נבואיית כמחשבת מפרשי ספרו שנלכדו בפח הזה יקשה מה שהעידה התורה ויחלום וידוע הוא בחלום לא יושגו החכמות כפי העיון והמחקר וכמו שבא בספר חוש ומוחש כי החלום הוא מיוחד אל פעלת הדמיון והרכבותיו לא למחקר השכלי ומושגיו.

**וגם ראיתי לאחד מחכמי הדור האחרונים דעת שמיני** בזה והוא שהראהו הש"י במראה הזאת שהטובות הגשמיות בהיותם בטבע או במזל לא יהיה בהם קיום ולא העמדה כי טבע הדברים ההם הוא שישתנו בנקלה ולזה הראהו הסלם הרומז אל מדרגות הטובות הזמניות והיה מוצב ארצה כי שמה מקור הטובות ההמה והיה ראשו מגיע השמי' כלל עולם ההויה והפסד אבל לא יעלו לשמים אלא שיגיעו עדיהם והנה מלאכי אלהים עולים ויורדים הם האנשים המצליחים במעשיהם שהם עולים במדרגות העושר והכבוד. וקראם מלאכי אלדים לפי שהדברים המופלגים בגודל ומעלה יוחסו לאל כמו שלהבתיה מאפליה כהררי אל וזולתם. שלהיות האל גדול על כל גדולים יתוארו בו כל הדברים הגדולים אבל זכר שאותם שהיו עולים היה רואה אותם יורדים כי לא יתקיימו זמן רב הם וזרעם באותם הטובות שהם משתנות בטבעיהם וישיגם התמורה וההפסד. ולפי שיעקב אולי יספק שכן יהיה ענינו וענין זרעו הראהו שלא יהיה ענינו כן כי הנה י"י נצב עליו ר"ל על יעקב ובזכותו ובזכות אברהם ויצחק אבותיו יהיו זרעו קיימים ומתמידים בהצלחותיהם אשר יעדם.

[אלה הם דברי החכמי' בפי' מראות סלם. וכבר יתחייב אליהם ספק אחר שלא ימלט ממנו איש והוא שתהיה המראה הזאת בלתי מתיחסת לענין יעקב שהיה בורח מפני עשו אחיו מפחדו שיהרגהו על הברכה אשר ברכו אביו והמראה אשר ראה לא תתיחס לזה כלל אלא להראות שהמלאכים אשר לווהו בארץ לא ילווהו חוצה לארץ או מעמד הר סיני או ממשלת ד' מלכיות שהיה אח"ז יותר מאלף שנה או מהנשמה ומחשבות החכמה והנהגת העולם ע"י המלאכים ושאר החכמות מקשור הנמצאו' והמנוע הראשו' וד' היסודות שזכר הרב בפירושיו או מהיו' הדברים הזמניי' משתנים כי הנה כל הדברים האלה עם היותם השגו' אמתיו' לא היו מתיחסים ליעקב ולא מצינו שהראה אותה הק"בה לאברהם ולא ביצחק ולמה זה רצה להראותם ליעקב. כ"ש שלא היתה המראה הזאת מתיחסת לזמן ולא למקו' שהגיע לו שם ר"ל בדרך בברחו ובלילה בהיותו לן על אות' אבנים ששם מראשותיו ויותר ראוי להראותם אליו בהיותו יושב אהלים בבית אביו או במדרשו של שם ועבר לא באישון לילה ואפלה ובהיותו כאורח נטה ללון]

**ומפני זה נ"ל לפרש המראה בדרך אחרת** מתיחסת ליעקב ולזמן ולמקום ההוא ואתה המעיין תן חלק לשבעה וגם לשמונה פירושי החכמי' והמפרשי' אשר זכרתי ולבך תשית לדעתי ואתה תבחר היותר ישר ומתקרב לשכל. ואומר שיעקב מפחדו מן עשו שיהרגהו ובהיותו בורח מפניו עני ודל יחיד ומתנכר אולי שכבר היה מתחרט ממה שסכן עצמו בלקיחת הברכות באמרו שמא לא ישר בעיני האלדים מה שעשה לאחיו ויביאו עליו קללה ולא ברכה ולכן סבב יתברך ביאתו לאותו מקום בהר המוריה ושילון שמה והראהו בחלומו בנבואה אלדית קיום הברכות אשר ברכו אביו בו ובזרעו ושרצה אלדים את מעשיו והבטיחו שלא יפחד מעשו כי הוא יצילהו ממנו. ולפי שהיו היעודים האלהיים שיעד הקדוש ברוך הוא לאברהם שלשה סוגי' דבקות ההשגחה והשפע בו ובזרעו וירושת הארץ הקדושה ורבוי זרעו והם אשר נכללו בברכות יצחק. לכן בזאת המראה נתקיים כל זה ליעקב מהאל ית' כי הוא הראהו ראשונה סלם מוצב ארצה וראשו מגיע השמימה להודיעו שבמקום ההוא יבנה המקדש ושם יהיה השפע ודבקות ההשגחה העליונה אשר יעד לאברהם על זרעו כאלו היה שם סלם מוצב ארצה קצהו בקדש הקדשים וקצהו מגיע השמימה שמש' ירד בו השפע האלדי והשגחתו על אותו מקום מיוחד וקדוש ומפני אותו קשר ויחס עצום שהיה מאותו מקום שפל מקום מקדשנו לשמי י"י יהיו מלאכי אלדים עולים ויורדים בו שהם מלאכי עליון שלוחי השגחתו שהם עולים עם ריח הקרבנות ותפלות המתפללים במקום ההוא ויורדים להושיעם ולהצילם ולהשפיע עליהם טובות כיד המלך ולהורות על עולם הדבקות ומעלת ההשגחה אמר והנה י"י נצב עליו על יעקב שתדבק השגחתו בו כמו שאמר לאברהם והייתי להם לאלדים והמשיך מאמרו אני י"י אלדי אברהם אביך ואלדי יצחק רוצה לומ' הנה המקום הזה אשר הכינותי הוא להדבק שכינתי והשגחתי בהשגחתך כמו שיעדתי לאברהם וליצחק. והנה אמר באברהם מלת אביך להגיד שהוא יירש כל יעודיו כאלו היה אברהם אביו והוא היה בנו בלבד לא ישמעאל ולא עשו ולא בני קטורה כי בו לבדו יקרא לו זרע לא בהם וביצחק לא הוצרך לומר כן לפי שהוא כבר נתן לו הברכה וירושת היעודים ההם כמו שנזכר הרי שביאר לו בזה שהיה מקיים בידו כל יעודי אברהם והברכה אשר ברכו יצחק והיתה אם כן המראה הזאת מתיחסת לענין יעקב ולמקום ההוא

### Rambam’s Angelic “Intelligences”

**רמב"ם הלכות יסודי התורה פרק ב הלכה ז**

שינוי שמות המלאכים על שם מעלתם הוא, ולפיכך נקראים חיות הקדש והם למעלה מן הכל ואופנים ואראלים וחשמלים ושרפים ומלאכים ואלהים ובני אלהים וכרובים ואישים, כל אלו עשרה השמות שנקראו בהן המלאכים על שם עשר מעלות שלהן הן, ומעלה שאין למעלה ממנה אלא מעלת האל ברוך הוא היא מעלת הצורה שנקראת חיות, לפיכך נאמר בנבואה שהן תחת כסא הכבוד, ומעלה עשירית היא מעלת הצורה שנקראת אישים והם המלאכים המדברים עם הנביאים ונראים להם במראה הנבואה, לפיכך נקראו אישים שמעלתם קרובה למעלת דעת בני אדם.

**רמב"ם הלכות יסודי התורה פרק ז הלכה ו**

הפרש יש בין נבואת משה לשאר כל הנביאים שכל הנביאים בחלום או במראה ומשה רבינו מתנבא והוא ער ועומד שנאמר ובבוא משה אל אהל מועד לדבר אתו וישמע את הקול, כל הנביאים על ידי מלאך, לפיכך רואים מה שהם רואים במשל וחידה, משה רבינו לא על ידי מלאך שנאמר פה אל פה אדבר בו, ונאמר ודבר ה' אל משה פנים אל פנים, ונאמר ותמונת ה' יביט כלומר שאין שם משל אלא רואה הדבר על בוריו בלא חידה ובלא משל, הוא שהתורה מעידה עליו במראה ולא בחידות שאינו מתנבא בחידה אלא במראה שרואה הדבר על בוריו.

**Moreh Nevuchim II:42**

**WE have already shown that the appearance or speech of an angel mentioned in Scripture took place in a vision or dream; it makes no difference whether this is expressly stated or not, as we have explained above**. This is a point of considerable importance. In some cases the account begins by stating that the prophet saw an angel; in others, the account apparently introduces a human being, who ultimately is shown to be an angel; but it makes no difference, for if the fact that an angel has been heard is only mentioned at the end, you may rest satisfied that the whole account from the beginning describes a prophetic vision. In such visions, a prophet either sees God who speaks to him, as will be explained by us, or he sees an angel who speaks to him, or he hears some one speaking to him without seeing the speaker, or he sees a man who speaks to him, and learns afterwards that the speaker was an angel. In this latter kind of prophecies, the prophet relates that he saw a man who was doing or saying something, and that he learnt afterwards that it was an angel.

**Moreh Nevuchim II:6**

As for the existence of angels, there is no necessity to cite any proof from Scripture, where the fact is frequently mentioned. The term *elohim*  signifies "judges"; comp. "The cause of both parties shall come before the 'judges'" (*ha-elohim*; Exod. xxii. 8). It has been figuratively applied to angels, and to the Creator as being judge over the angels. When God says, "I am the Lord your God," the pronoun "your" refers to all mankind; but in the phrase *elohe ha-elohim*, He is described as the God of the angels, and in *adone ha-adonim*, as the Lord of the spheres and the stars, which are the masters of the rest of the corporeal creation. The nouns *elohim* and *adonim* in these phrases do not refer to human judges or masters, because these are in rank inferior to the heavenly bodies: much less do they refer to mankind in general, including masters and servants, or to objects of stone and wood worshipped by some as gods; for it is no honour or greatness to God to be superior to stone, wood, or a piece of metal. The phrases therefore admit of no other meaning than this: God is the judge over the judges; i.e., over the angels, and the Lord over the spheres.

We have already stated above that the angels are incorporeal. This agrees with the opinion of Aristotle: there is only this difference in the names employed--he uses the term "Intelligences," and we say instead "angels." His theory is that the Intelligences are intermediate beings between the Prime Cause and existing things, and that they effect the motion of the spheres, on which motion the existence of all things depends. This is also the view we meet with in all parts of Scripture: every act of God is described as being performed by angels. But "angel" means "messenger"; hence every one that is entrusted with a certain mission is an angel. Even the movements of the brute creation are sometimes due to the action of an angel, when such movements serve the purpose of the Creator, who endowed it with the power of performing that movement; e.g., "God hath sent His angel, and hath shut the lions' mouths that they have not hurt me" (Dan. vi. 22). Another instance may be seen in the movements of Balaam's ass, described as caused by an angel. The elements are also called angels. Comp. "Who maketh winds His angels, flaming fire His ministers" (Ps. civ. 4). There is no doubt that the word "angel" is used of a messenger sent by man; e.g., "And Jacob sent angels" (Gen. xxxii. 4); of a prophet, e.g., "And an angel of the Lord came up from *Gilgal* to Bochim" (Judges ii. 1); "And He sent an angel, and hath brought us forth out of Egypt" (Num. xx. 16). It is also used of ideals, perceived by prophets in prophetic visions, and of man's animal powers, as will be explained in another place.

When we assert that Scripture teaches that God rules this world through angels, we mean such angels as are identical with the Intelligences. In some passages the plural is used of God, e.g., "Let us make man in our image" (Gen. i. 26); "Go to, let us go down, and there confound their language" (*ibid*. xi. 7). Our Sages explain this in the following manner: God, as it were, does nothing without contemplating the host above. I wonder at the expression "contemplating," which is the very expression used by Plato: God, as it were, "contemplates the world of ideals, and thus produces the existing beings." In other passages our Sages expressed it more decidedly: "God does nothing without consulting the host above" (the word *familia*, used in the original, is a Greek noun, and signifies "host"). On the words, "what they have already made" (Eccles. ii. 12), the following remark is made in *Bereshit Rabba* and in *Midrash Koheleth*: "It is not said 'what He has made,' but 'what they have made'; hence we infer that He, as it were, with His court, have agreed upon the form of each of the limbs of man before placing it in its position, as it is said, 'He hath made thee and established thee'" (Deut. xxxii. 6). In Bereshit Rabba (chap. li.) it is also stated, that wherever the term "*and* the Lord" occurred in Scripture, the Lord with His court is to be understood. These passages do not convey the idea that God spoke, thought, reflected, or that He consulted and employed the opinion of other beings, as ignorant persons have believed. How could the Creator be assisted by those whom He created! They only show that all parts of the Universe, even the limbs of animals in their actual form, are produced through angels: for natural forces and angels are identical. How bad and injurious is the blindness of ignorance! Say to a person who is believed to belong to the wise men of Israel that the Almighty sends His angel to enter the womb of a woman and to form there the fœtus, he will be satisfied with the account; he will believe it, and even find in it a description of the greatness of God's might and wisdom; although he believes that the angel consists of burning fire, and is as big as a third part of the Universe, yet he considers it possible as a divine miracle. But tell him that God gave the seed a formative power which produces and shapes the limbs, and that this power is called "angel," or that all forms are the result of the influence of the Active Intellect, and that the latter is the angel, the Prince of the world, frequently mentioned by our Sages, and he will turn away; because he cannot comprehend the true greatness and power of creating forces that act in a body without being perceived by our senses. Our Sages have already stated--for him who has understanding--that all forces that reside in a body are angels, much more the forces that are active in the Universe. The theory that each force acts only in one particular way, is expressed in *Bereshit Rabba* (chap. 1.) as follows: "One angel does not perform two things, and two angels do not perform one thing"; this is exactly the property of all forces. We may find a confirmation of the opinion that the natural and psychical forces of an individual are called angels in a statement of our Sages which is frequently quoted, and occurs originally in *Bereshit Rabba* (chap. lxxviii.): "Every day God creates a legion of angels; they sing before Him, and disappear." When, in opposition to this statement, other statements were quoted to the effect that angels are eternal--and, in fact, it has repeatedly been shown that they live permanently--the reply has been given that some angels live permanently, others perish; and this is really the case; for individual forces are transient, whilst the genera are permanent and imperishable. Again, we read (in Bereshit Rabba, chap. lxxxv.), in reference to the relation between Judah and Tamar: "R. Jochanan said that Judah was about to pass by [without noticing Tamar], but God caused the angel of lust, i.e., the libidinous disposition, to present himself to him." Man's disposition is here called an angel. Likewise we frequently meet with the phrase "the angel set over a certain thing.'' In Midrash-Koheleth (on Eccles. x. 7) the following passage occurs: "When man sleeps, his soul speaks to the angel, the angel to the cherub." The intelligent reader will find here a clear statement that man's imaginative faculty is also called "angel," and that "cherub" is used for man's intellectual faculty. How beautiful must this appear to him who understands it; how absurd to the ignorant!

We have already stated that the forms in which angels appear form part of the prophetic vision. Some prophets see angels in the form of man, e.g., "And behold three men stood by him" (Gen. xviii. 2); others perceive an angel as a fearful and terrible being, e.g., "And his countenance was as the countenance of an angel of God, very terrible" (Judges xiii. 6); others see them as fire, e.g., "And the angel of the Lord appeared to him in a flame of fire" (Exod. iii. 2). In Bereshit Rabba (chap. l.) the following remark occurs: "To Abraham, whose prophetic power was great, the angels appeared in the form of men; to Lot, whose power was weak, they appeared as angels." This is an important principle as regards Prophecy; it will be fully discussed when we treat of that subject (chap. xxxii. *sqq*.). Another passage in *Bereshit Rabba* (*ibid*.) runs thus: "Before the angels have accomplished their task they are called men, when they have accomplished it they are angels." Consider how clearly they say that the term "angel" signifies nothing but a certain action, and that every appearance of an angel is part of a prophetic vision, depending on the capacity of the person that perceives it.

There is nothing in the opinion of Aristotle on this subject contrary to the teaching of Scripture. The whole difference between him and ourselves is this: he believes all these beings to be eternal, co-existing with the First Cause as its necessary effect; but we believe that they have had a beginning, that God created the Intelligences, and gave the spheres the capacity of seeking to become like them: that in creating the Intelligences and the spheres, He endowed them with their governing powers. In this point we differ from him.

In the course of this treatise we shall give his theory as well as the theory of *Creatio ex nihilo* taught in Scripture.

WE have already explained that the term "angel" is a homonym, and is used of the intellectual beings, the spheres, and the elements: for all these are engaged in performing a divine command. **But do not imagine that the Intelligences and the spheres are like other forces which reside in bodies and act by the laws of nature without being conscious of what they do**. The spheres and the Intelligences are conscious of their actions, and select by their own free will the objects of their influence, although not in the same manner as we exercise free will and rule over other things, which only concern temporary beings. I have been led to adopt this theory by certain passages in Scripture: e.g., an angel says to Lot: "For I cannot do anything," etc. (Gen. xix. 21); and telling him to deliver himself, the angel says: "Behold I have accepted thee concerning this thing" (ver. 21).

Again: "Take heed before him, and listen to his voice," etc. (Exod. xxiii. 21). These passages show that angels are conscious of what they do, and have free will in the sphere of action intrusted to them, just as we have free will within our province, and in accordance with the power given to us with our very existence. The difference is that what we do is the lowest stage of excellence, and that our influence and actions are preceded by non-action; whilst the Intelligences and the spheres always perform that which is good, they contain nothing except what is good and perfect, as will be shown further on, and they have continually been active from the beginning.

**Moreh Nevuchim III: 13**

I consider therefore the following opinion as most correct according to the teaching of the Bible, and best in accordance with the results of philosophy; namely, that the Universe does not exist for man's sake, but that each being exists for its own sake, and not because of some other thing. Thus we believe in the Creation, and yet need not inquire what purpose is served by each species of the existing things, because we assume that God created all parts of the Universe by His will; some for their own sake, and some for the sake of other beings, that include their own purpose in themselves. **In the same manner as it was the will of God that man should exist, so it was His will that the heavens with their stars should exist, that there should be angels, and each of these beings is itself the purpose of its own existence**. When anything can only exist provided some other thing has previously existed, God has caused the latter to precede it; as, e.g., sensation precedes comprehension. We meet also with this view in Scripture "The Lord hath made everything (*la-ma‘anehu*) for its purpose (Prov. xvi. 4). It is possible that the pronoun in *la-maanehu* refers to the object; but it can also be considered as agreeing with the subject; in which case the meaning of the word is, for the sake of Himself, or His will which is identical with His self [or essence], as has been shown in this treatise…

You must not be mistaken and think that the spheres and the angels were created for our sake. Our position has already been pointed out to us, "Behold, the nations are as a drop of a bucket" (Isa. xl. 15). Now compare your own essence with that of the spheres, the stars, and the Intelligences, and you will comprehend the truth, and understand that man is superior to everything formed of earthly matter, but not to other beings; he is found exceedingly inferior when his existence is compared with that of the spheres, and *a fortiori* when compared with that of the Intelligences. Comp. "Behold, he putteth no trust in his servants: and his messengers he charged with folly: how much less in them that dwell in houses of clay, whose foundation is in the dust, which are crushed before the moth?" (Job iv. 18, 19). The expression "his servants," occurring in this passage, does not denote human beings; this may be inferred from the words, "How much less in them that dwell in houses of clay?" The "servants" referred to in this place are the angels; whilst by the term "his messengers" the spheres are undoubtedly meant. Eliphas himself, who uttered the above words, explains this [in the second speech] when he refers to it in one of his replies in other words, saying, "Behold, he putteth no trust in his holy ones; yea, the heavens are not clean in his sight, how much more abominable and filthy is man, who drinketh iniquity like water" (*ibid*. xv. 15, 16). He thus shows that "his servants" and "his holy ones" are identical, and that they are not human beings; also that" his messengers, "mentioned in the first passage, are the same as "the heavens." The term "folly" is explained by the phrase "they are not clean in his sight, "i.e., they are material; although their substance is the purest and the most luminous, compared with the Intelligences it appears dark, turbid, and impure. The phrase, "Behold, he putteth no trust in his servants," is employed in reference to the angels, indicating that these do not possess perpetual existence, since, as we believe, they have had a beginning; and even according to those who assume the Eternity of the Universe, the existence of the angels is at all events dependent on and therefore inferior to, the absolute existence of God. The words, "How much more abominable and filthy is man," in the one passage, correspond to the phrase "How much less in those who dwell in houses of clay" in the other passage. Their meaning is this: How much less in man who is abominable and filthy, in whose person crookedness or corporeality is mixed up and spread through all his parts. "Iniquity" (*‘avlah*) is identical with "crookedness," as may be inferred from the passage, "In the land of uprightness he will act with iniquity" (Isa. xxvi. 10), and *ish*, "man," is here used in the same sense as *adam*, "human being"; for "man" in a general sense is sometimes expressed in Scripture by *ish*. Comp. "He who smiteth a man (*ish*) and he die" (Exod. xxi. 12).

### Ramban’s Angelic Generals

**רמב"ן ויקרא פרק יח פסוק כה**

והנה השם הנכבד הוא אלהי האלהים ואדוני האדונים לכל העולם, אבל ארץ ישראל אמצעות הישוב היא נחלת ה' מיוחדת לשמו, לא נתן עליה מן המלאכים קצין שוטר ומושל בהנחילו אותה לעמו המיחד שמו זרע אוהביו, וזהו שאמר (שמות יט ה) והייתם לי סגולה מכל העמים כי לי כל הארץ, וכתיב (ירמיה יא ד) והייתם לי לעם ואנכי אהיה לכם לאלהים, לא שתהיו אתם אל אלהים אחרים כלל. והנה קידש העם היושב בארצו בקדושת העריות וברובי המצות להיותם לשמו, ולכך אמר (להלן כ כב) ושמרתם את כל חוקותי ואת כל משפטי ועשיתם אותם ולא תקיא אתכם הארץ, וכתיב (שם פסוק כד) ואמר לכם אתם תירשו את אדמתם ואני אתננה לכם לרשת אותה אני ה' אלהיכם אשר הבדלתי אתכם מן העמים, יאמר כי הבדיל אותנו מכל העמים אשר נתן עליהם שרים ואלהים אחרים, בתתו לנו את הארץ שיהיה הוא יתברך לנו לאלהים ונהיה מיוחדים לשמו. והנה הארץ שהיא נחלת השם הנכבד תקיא כל מטמא אותה ולא תסבול עובדי ע"ז ומגלים עריות:

...והנה בחוצה לארץ, אף על פי שהכל לשם הנכבד, אין טהרה בה שלימה, בעבור המשרתים המושלים עליה והעמים תועים אחרי שריהם לעבוד גם אותם. ולכך יאמר הכתוב (ישעיה נד ה) אלהי כל הארץ יקרא, כי הוא אלהי האלהים המושל על הכל והוא יפקוד בסוף על צבא המרום במרום להסיר ממשלת העליונים ולהרוס מערכת המשרתים, ואחרי כן יפקוד על מלכי האדמה באדמה…

והנה הכותיים לא היו נענשים בארצם בעבדם את אלהיהם לשלח בהם את האריות, ובבואם בארץ השם ועשו שם כמעשיהם הראשונים שלח בהם האריות הממיתים אותם. וכן שנו בספרא (קדושים יא יד), ולא תקיא הארץ אתכם וגו', ארץ ישראל אינה כשאר ארצות, אינה מקיימת עוברי עבירה. ובספרי (האזינו שטו) ואין עמו אל נכר (דברים לב יב), שלא תהא רשות לאחד משרי האומות לבא לשלוט בכם, כענין שנאמר ואני יוצא והנה שר יון וגו'. והוא מאמרם (כתובות קי ב) כל הדר בחוצה לארץ דומה כמי שאין לו אלוה שנאמר (להלן כה לח) לתת לכם את ארץ כנען להיות לכם לאלהים, ואומר (ש"א כו יט) כי גרשוני היום מהסתפח בנחלת ה' לאמר לך עבוד אלהים אחרים:

### The Minister of the World

**יבמות טז:**

אמר רבי שמואל בר נחמני אמר רבי יונתן פסוק זה שר העולם אמרו (תהלים לז, כה) נער הייתי גם זקנתי מאן אמריה אילימא קודשא בריך הוא מי איכא זקנה קמיה ואלא דוד אמריה מי קשיש כולי האי אלא ש"מ שר העולם אמרו

§ In relation to a verse cited earlier, **Rabbi Shmuel bar Naḥmani said** that **Rabbi Yonatan said: This verse was stated by the ministering angel** appointed over **the world: “I have been young, and now am old;** yet I have not seen the righteous forsaken, nor his seed begging bread” (Psalms 37:25). **Who said this? If we say** that it was **the Holy One, Blessed be He, is there old age before Him?** Could God possibly say: “I have been young, and now am old”? **And rather,** one could say that **David** himself **said it,** from his own experience; but **was he indeed so old?** After all, David died at the age of seventy. **Rather, conclude from this** that **the ministering angel** appointed over **the world said it,** as he can speak both of youth and old age, and it is he who reported his observations from around the world.

**רש"י:** שר העולם - מלאך.

**תוספות:** פסוק זה שר העולם אמרו - קשיא ל**ר"ת** דעשה הפייט השר המשרת נער נקרא הוא מטטרון הנכבד והנורא - אלמא מטטרון הוא שר העולם שנקרא נער, ובפיוט אחר יסד תוקף מטטרון שר הנהפך לאש מבשר משמע דחנוך הוא מטטרון - ואי אפשר שיהיה חנוך שר העולם דבפרק אלו טרפות (חולין ס. ושם) אמר דבששת ימי בראשית פתח שר העולם ואמר ישמח ה' במעשיו וחנוך לא היה במעשה בראשית? וי"ל דמטטרון אין זה שר העולם והא דנקרא נער לא משום דכתיב נער הייתי וגם זקנתי אלא נער שכן היה שמו. ובפסיקתא בח' שמות של מטטרון מונה נמי נער ועוד דאגדות חולקות זו על זו, דבבראשית רבה י"א דחנוך מת כדמתרגמי' כי לקח אותו (בראשית ה) המית יתיה ובריש מסכת דרך ארץ משמע דנכנס לג"ע בחייו.

**רמב"ן שמות פרק יב פסוק יב**

ובכל אלהי מצרים אעשה שפטים - ולא על ידי השליח השלוח מאתו יתברך לכל המעשים הנעשים בארץ, והוא המלאך הגדול שנקרא בעבור כן מטטרון. כי פירוש המלה מורה הדרך, כמו שאמר בספרי (האזינו שלח) אצבעו של הקדוש ברוך הוא נעשה מטטרון למשה והראהו כל ארץ ישראל. ובילמדנו (מובא בערוך ערך מטטר) וישמע בלק כי בא בלעם (במדבר כב לו), ששלח מטטרון לפניו, ועוד שם ראה החילותי תת לפניך (דברים ב לא), אי אכפת לך אני מטטרון שלך. ואל תתמה שהרי אני עתיד לעשות מטטור לפני אדם ערל, לפני כורש, שנאמר אני לפניך אלך (ישעיה מה ב), לפני אשה אני עתיד לקדם, לפני דבורה וברק, שנאמר הלא ה' יצא לפניך (שופטים ד יד). וכן במקומות רבים. וכן שמעתי כי שליח בלשון יון "מטטר". ודרשו אני ה', אני הוא ולא אחר, שהוא אחד ואין אלהים עמו למחות על ידו, וזהו ענין המדרש הזה:

**בראשית רבתי פרשת בראשית עמוד 28**

שבכל יום ויום יושב חנוך בן ירד ששמו מטטרון ג' שעות בשמי מרום ונוטל כל הנשמות של קטנים שמתו על חומשי תורה ומביאן תחת כסא הכבוד ומושיבן כתות כתות, חבורות חבורות, אגודות אגודות סביבות פניו ומלמדן תורה וחכמה ואגדה ושמועה ומסיים להם [ספר] תורה שנאמר את מי יורה דעה וגו' עתיקי משדים (וגו') (ישעיה כ"ח ט').

**אוצר מדרשים (אייזנשטיין) מטטרון**

אר"י אמרתי למטטרון מפני מה אתה נקרא בשם קונך בשבעים שמות ואתה גדול מכל השרים וגבוה מכל המלאכים וחביב מכל המשרתים ונכבד מכל הצבאים ורב מכל האדירים במלוכה ובגדולה ובכבוד, ומפני מה קורין אותך בשמי מרומים נער? השיב ואמר לי מפני שאני חנוך בן ירד, כשחטא דור המבול, ואמר לאל סור ממנו ודעת דרכיך לא חפצנו העלני הקדוש ברוך הוא מביניהם להיות לעד עליהם בשמי מרום לכל באי העולם שלא יאמרו רחמן אכזר הוא, מה חטאו כל אותן האוכלסין, ואם הם חטאו, נשיהם בניהם ובנותיהם סוסיהם פרדיהם מקניהם וכל קנינם וכל עופות שבעולם שאבדן הקדוש ברוך הוא עמהם בימי דור המבול מה חטאו שנאספו עמהם? לפיכך העלני בחייהם לעיניהם בשמי מרום להיות עד עליהם לעוה"ב וזיווגני הקדוש ברוך הוא במרום לשר ולנגיד בין מלאכי השרת.

### Ramchal’s Taxonomy



**Ramchal, Derech Hashem, 1:5:1**

**The parts of creation:** The entire creation is [made up] of two parts - the physical and the spiritual. The physical is that which is perceived by our senses; and it is divided into the higher ones and the lower ones. The higher ones are all of the heavenly objects that determine [events], which are all of the spheres and the stars. The lower ones are all of what is located in the lower sphere - meaning the earth, the water and the air, and all the perceivable bodies that are in them. The spiritual is that which is created devoid of matter [and] cannot be perceived by our senses. [They are also divided into] two types: One is the souls and the other is the ethereal beings. The soul is a type of spiritual creature that is destined to go into a body and to be integrated with it, and to perform certain acts within it at certain times. The ethereal beings are a specie of spiritual creatures that are not destined for bodies at all. And they are divided [further] into two categories. The first is called powers and the second is called angels. And they too are of many different levels. So they have different natural axioms about their existence according to their level and their standing, to the point that we can call them many species of one category - that is the angelic category. However there is one type of creature that is like something between the spiritual and the physical. And that is that it can really not be perceived by our senses, nor is it limited by any physical limits that are perceived, nor [by] its axioms. And from this angle, they are imprecisely called spiritual. But it is distinct from the angelic specie, even though it resembles it in certain respects. And it has its own axioms and specific limits, according to its true reality. And it is called the demonic specie, which is the specie of the demons. And it truly also has many subdivisions, such that the general specie becomes a category and they are its species. And behold the human specie is distinguished and distinct by itself, in that it is made up of two types of creations that are completely distinct - meaning, the lofty soul and the lowly body - something not found in any other creature. And here you should be careful not to err to think that the makeup of other animals is like the makeup of man. As the spirits in animals are only the most ethereal element of the physical. And its like is also found in man, since he is an animal. However, besides it all, he [also] has a lofty soul, which is a unique type of creation completely distinct from the body. And it is extremely different than it and very far from it, but it is brought together with it by His decree, may He be blessed, with the intention that we mentioned in the previous chapters.

**The head creatures are the powers from which everything is an effect:** The physical creatures are known to us, and their axioms and their general natural properties are well-known. However it is impossible for us to have a proper picture of the spiritual [beings]; as they are beyond our imagination. So we will only speak about them and their makeup according to the tradition in our hands. And see that among the great principles in our hands about this matter is that there are ethereal powers above, corresponding to everything that is found among the lower beings. It is from them that things unfold and proceed in a single line of cause and effect decreed by His wisdom, may He be blessed. The lower beings - they, their occurrences and their existence - are rooted in these powers; so these lower beings are extensions and effects of these powers. And one is connected to the other, like rings of a chain [of causation]. Another tradition in our hands is that for every essence and every event among these lower being, supervisors from the angelic category we mentioned above are appointed. And their task is to preserve that essence or that event among the lower things, according to what it is, and to renew that which is appropriate to renew among the lowly beings, according to the Supreme decree.

In truth, the main existence of the world and its true state [occurs] through these higher powers. And the effects of that which [occurs with] them is [what occurs] to the lower physical beings. And this is whether it is beginning its creation, or it is developing as time passes. And this means that according to what is created from these powers, the order in which they are set and the limits that have been set up, that is what unfolds afterwards according to the axiom of unfolding that the Creator, may His name be blessed, willed. And according to that which develops and will develop among them, is what develops and will develop among the lower creatures. Whereas the existence, condition, arrangement and all of the other distinctions among [the higher] powers are according to that which is appropriate for them in accordance with their true makeup; the existence, condition, arrangement and all of the other occurrences among the lower beings, unfold [from the spiritual beings] and are applied to that which is appropriate in them according to their true natures.

**Derech Hashem 2:5:3**

**Regarding His influence:** However His influence is that which He, may He be blessed, brings out His will to take effect in the order and calibration that He wants. It is [like] He surely ordered His creatures in an order, calibration and unfolding because He desired such an order. Just like He wanted that unfurling in the aspect of the creatures' existence, so too did He want it in the aspect of their permanence and their actions, in all of their functions. And He preserves them in all of their aspects in this order, and influences them for what He wants about their functions and interactions. And behold He, may His name be blessed, influences an angel, and that angel influences the angel beneath him in the chain; and so on, one level after another until the last angel acts upon the physical to preserve something or to institute it according to the transmission of the decree of His will, may He be blessed. Nevertheless the preservation of every existing thing, at all levels, is only from Him, may He be blessed. For it is He, with His power, that preserves the creatures and their unfoldings - every one according to its function. But carrying out the actions into physicality, according to the order of the existing things and their interactions that we mentioned above, is only done through the chain that we mentioned.

**The effect of the natural appointees at their posts:** And behold the Master, blessed be He, put into the nature of each appointee to stand at his post and boldly fulfill what was given over into his hands. And he is not pushed off from his post except by the order that the Master, blessed be He, ordered. By way of example, the ministering angel of trees makes efforts and exerts himself to strengthen his trees. However when there is a decree from in front of Him, may He be blessed, the ministering angel of wind strengthens the wind according to what was decreed about it and accordingly pushes off the ministering angel of trees. So according to this, some of his trees are uprooted from the power of the wind. And there is much calibration and great detail in these things. For there are angels that are appointed over physical nature that strengthen all parts of the physical world with their natural laws. But above them are the ministering angels of the decrees of repayment that prevent the angels of nature from effecting their functions, due to the decrees. And how many details to the details are there, according to the wonders of the secrets of His direction, may He be blessed!

**Derech Hashem 4:4:7**

**Regarding Blessed be the name of His glorious Kingship forever and ever:** Yet another refinement is joined to this great refinement. And that is that which is included in that which we say, "Blessed is the name of His glory forever and ever." And see that this is because we have already explained that the aggregate of all of His influence, may He be blessed, and His emanations are matters that are brought down by different causes. But they are all rooted and dependent on His Unity and His true perfection. Yet behold the creatures act through various processes, according to the aggregation of these influences and their causes. Nonetheless, the end of everything is that they come to true perfection. Still, it is truly the case that the Supreme Wisdom decreed that it will not be brought down, nor will perfection reach the creatures, except through all of theses causes and after all of the processes. But note that since all of the action and the control is from the Unity, everything is dependent upon Him, and it is known that all of the influences are only branches of the Unity and the way of the creatures to reach It. And see that since it is the intent of the first verse to condition everything upon Him, as we have written, all of the influences are conditioned upon [Him], and everything comes back to the matter of true perfection that we mentioned. And behold what comes out of this for the creatures is that He will have His name descend upon them and His holiness cleave to them with a great cleaving, and that He will rule over them and bring them behind Him, and they will all be found to depend on Him and will perfect themselves with His perfection. And this is the state that they will reach at the end of all the processes. And when they are all like this, it comes out that His will, may He be blessed, will be fulfilled and His glory enhanced. And this is the main crown, in that He is crowned by His creatures; and He is - as it were - aggrandized through them. However this thing only becomes fulfilled now with the spiritual beings. For behold they are pure and holy, and His name, may He be blessed, rests upon them and is connected to them with a great bond, so they truly follow behind Him at every hour and at every minute and His glory is thereby enhanced through them. But this matter is not fulfilled with the lower beings, because they are not yet perfect; evil is mixed in with them and they have not purified themselves from it. So His glory - as it were - is not enhanced by them as is appropriate. So see that according to the refinement that the angels are in, they recite this praise, "Blessed be the name of His glory Kingship forever and ever." However it is impossible for the lower beings to recite it, since they are not fit for it, such that [His] name does not rest upon them and His glory is not enhanced by them. But our father Jacob, peace be upon him, merited this already at the time of his leaving the world when he was with all of his holy sons around him, as there was no disqualification among them. So they were crowned by His Unity, may He be blessed, when they said, "Shema Yisrael, etc." And then the elder (Jacob) answered them, "Blessed be the name of His glorious Kingship forever and ever." So it comes out that we are not worthy of this matter on our own. However a little of it was given to us because of our father Jacob. So therefore we only say it in a whisper, except on Yom Kippur. For on [that day], Israel rises up to the level of the angels - as we will discuss in its place with God's help.

**Derech Hashem, 3:1:6**

**Regarding dreams:** Moreover the Supreme Wisdom saw fit to divide time into two parts. One is for the creatures to act, and the other is for their rest - and that is day and night. For daytime is the time for action and nighttime is the time for rest. And It placed into the nature of animals that they would sleep in order that there be rest for them and their spirits from their toil. And at that time, their essences reinvigorate their strength in all parts of their bodies and their spirits, so that they return renewed in the morning for their work as at the beginning. And note that when man sleeps, his faculties rest and his emotions are quiet; and his intellect also rests and is quiet. Only his imagination is active and goes and imagines and creates content according to what comes to it from the remnant of what he depicts during the time he is awake and from what comes to it from the vapors and gases that go up to his brain - whether from the natural humors or whether from foods. And this is the matter of everyone's dreams. But the Creator, may He be blessed, also embedded into it that the higher spirit that we mentioned slightly remove itself at this time from its physical connections at this time. So portions of itself - down to the essence - arise and separate from the body. And only one part - which is the spirit - remains with the lower spirit. And behold, the separated portions float, according to what is allowed them, and encounter and interact with spiritual entities - whether with supervisors of nature or with angels of prophetic reception or with demons, according to what comes to it from one of the various causes. And sometimes the content that it grasps is drawn down and unfolds to the lower spirit, such that an image is aroused and creates content according to its ways. Yet it is possible that the content that it grasps be true or false, due to the intermediaries through which it grasped it. And this content itself is drawn down to the imagination: Sometimes it is conceived of with great confusion, and much jumbling with the empty images that are drawn from the vapors; though sometimes it is with great clarity. And even information and foreknowledge about what will happen to a man in the future can reach him in these ways. And this happens according to His decree, may He be blessed, such that He informs the soul through one of His servants of any given type, and the content gets to the spirit in its imagination - either obscurely or clearly, based on what is decreed by the Supreme Wisdom. And about this matter is it stated (Job 33:15-16) , "In a vision of a dream at night, etc... He then open s the ear of people." It comes out that dreams of imaginative content are either from [the imagination] itself or from that which is aroused by the soul according to that which it grasps. However in all [of the latter], the action is only from one of the spiritual forces that informs the soul. Then the soul brings it down to the imagination, as we have written. And if the force is from the holy servants, the thing will be true; whereas if it is from the opposite forces, the matter will be false. And this is what is written (Berakhot 55b), "Here it was through an angel, but there it was through a demon." But all of them contain some mixture of empty images that are only from the imagination. And that is what is written (Berakhot 55a), "It is impossible for a dream to be without idle things." However there are other dreams that exist, and they are prophetic dreams. And we will explain their content in a separate [section] with God's help.

**Derech Hashem 4:6:13**

**The four worlds:** And you also need to know that the sum of worlds is divided into four. And that is this world in both of its parts - the higher and the lower - which are the heavenly part, which is called the world of the spheres; and the foundational one, which is called the lowly one. But the sum of them both is called one world. And above this world is the world of the angels; and above it is the world of the higher forces - the roots of the creatures that we mentioned in Part I (On the Spiritual Realm 1). And it is called the world of the throne. And behold above this in level, one can distinguish the sum of His influences, may He be blessed, [and] the revelation of His light, though which all of what is in existence comes down and is dependent upon, as we wrote in Part III, Chapter 2 (On Divine Names and Witchcraft 4). But behold it is by way of a borrowed term that the sum of all of these influences is called a world. And it is called the world of divinity. However you can surely see that this name is only applicable to it as a borrowed term, as we have written - for the reason that we will explain - something that is not the case with the first three worlds. For with them, the word truly fits. And that is because the word, world, is used for a group of many phenomena and varying entities in a place in which they are divided into many parts and in which they relate to each other in various ways. So note that with phenomena - be they physical or spiritual - this matter is truly possible. Hence this world is called a world since it is a group of lowly and heavenly bodies in one place. And the world of angels is called a world since it it also a group of many angels in one place, such as [place] applies to them. And the world of the throne is a world since it is a group of many powers in the place that is relevant. However, His influences, may He be blessed, are not many phenomena and various entities at all. Rather they are [abstract] distinctions and types of light from Him, may He be blessed. For their content is only that which He, may His name be blessed, makes available to His creatures and with which He activates them according to their properties. Nevertheless since we can distinguish differences, orders and levels among these influences, according to that which is fit for those that receive them - in which the differences, orders and levels are recorded, as we have written in Part III, Chapter 2 (On Divine Names and Witchcraft 4) - the sum of all this is therefore called a world. But we consider it higher, above all the [other] three. For it is like this according to the gradation. And surely all of the unfolding rises up from this physical level to the angels; and the angels to that which is above them - which is the throne and its levels; and the throne to His influences, may He be blessed, and the revelation of His light - which is the true root of everything.

**The correspondence of the sections of prayer to the worlds:** And behold that it was according to this order that the divisions of prayer were ordained. Hence the three sections at the beginning are for the refinement of the three worlds - this world, the world of the angels and the world of the throne. And that [corresponds to] the sacrifices, the verses of song and the blessing over the Shema. Afterwards is the standing prayer, which corresponds to the world of divinity, to bring down the influences according to their distinctions. And there are three other parts afterwards to bring down the duration of flow to the worlds - one after another, until the end. And they are the sanctification of the order (*kiddushah de'sidrah*), the song of [the day of] the Levites and "There is none like our God." And after all this is *Aleynu*; and it is to return and affirm His Kingship, may He be blessed, over all the worlds, after they were all blessed.