

Angelology

Class Outline

By Marilynn Hughes

The Hierarchy of Angels According to St. Dionysius the Areopagite

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.

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.

Ophanim, Angels of the Throne

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.

Kadishim, Seat of Judgment

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."

Merkabah

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.

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.

Nine Choirs

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

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.

The Highest Triad Seraphim

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.

Cherubim

The cherubim are winged creatures, but the form of them does not resemble that of any living creature seen by man.

God sitteth between the cherubim. 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.

Thrones

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."

The Middle Triad Dominations

Dionysius says (Coel. Hier. viii) that the "Dominations are above all subjection."

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.

Virtues

Temperance, Fortitude, Prudence and Justice.

SALUTATION OF THE VIRTUES. (St. Francis of Assisi)

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

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.

Dionysius says - 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 Lowest Triad Principalities

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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 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 thus begins the text which then outlines 26 chastisements. And these chastisements are presided over by these **angels**, remember these are angels, not demons. These are the angels who preside over the purifications of the spirits in the purgatories and the hells. So according to this text, there are angels of the chastisements who oversee these purifications in such realms. Not just demons.

Kushiel – Presiding Angel over Hell

Lahatviel – Presiding Angel of the Gates of Death

Shoftiel – Carrier of the Judgment of God

Makatiel – Plague of God

Hutriel – Punishment of the Ten Nations

Puriel – Prober of the Soul, Pitiless

Rogziel – Wrath of God

The 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 corner-stone 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 . . .

"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?"

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

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.

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](#);

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)

Archangels

The Magnificent Seven

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

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, Michael, 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.

Gabriel

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

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.'"

Raphael

'God had Healed'

"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." From John Milton's *Paradise Lost*

Uriel

'Fire of God'

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'

"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'

**Of the Fallen Archangels
Sariel**

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. Zaciell. 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.

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 . . . 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."

Other Archangels

Raziel

From the Legends of the Jews

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 . . . 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." Just a portion of Adam's prayer of repentance

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 . . .

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, Lewis Ginzburg

Based on the Ancient Sacred Texts indicating that Adam could hear the Divine Liturgy sung by the angels until the fall (discussed in 'The Primordial Seed,'), I would venture to guess that this holy book was the primordial Book of the Hours, the Divine Liturgy, which Adam heard. Because these Divine Liturgies are also the manner in which a soul connects to heaven. He heard them continually until the fall, and would again hear them when he was restored to God's grace.

Metatron

Metatron is also accounted in the Pseudopigrepha to be the ascended form of Enoch, the Prophet and is the Archangel of Mystical Theology.

From the Book of Enoch

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."

The substantial part of 2 *Enoch's* narrative (Pseudopigrepha) is dedicated to Enoch's ascent into the celestial realm and to his heavenly metamorphosis near the Throne of Glory. In these lengthy and elaborated descriptions of Enoch's transformation into a celestial being, on a level with the archangels, one may find the origin of another image of Enoch . . . that is, the image of the angel Metatron, The Prince of Presence." - Andrei Orlov

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)

Phanuel

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**.
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.

From the Book of Enoch

Archangels of the Ten Sephirot

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 1 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. –
Manly P. Hall

**Metatron – The Second Crown, the
Angel of the Presence**
**Ratziel – The Second Wisdom, the Herald of
the Deity who Revealed Kabballah 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
Messias**

**The Consummation of the Ten Sephirot
Union of Metatron and Shekinah**

Shekinah - The Brightness of the Shekinah, the Divine Feminine Presence of God

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. – Manly P. Hall

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. – Manly P. Hall

Angels

Guardian Angels

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." – Alban Butle

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 . . . " – Commentary on the Acts of the Apostles

But the Angel of Ascension is more, and can be understood even more so through this experience of my own:

The gallery was inlaid with gold and the stairs were of marble. Huge paintings on the wall depicted God's most beautiful creations. Three entities approached, wearing black hooded robes, their faces the image of skeletons and their hands white bones. Surrounding me on each side and to my back, I recognized them as the 'Angels of Death.' "Who are you here for?" I asked, thinking that meeting one angel of death would be quite significant, but three? "We are here for you," they thought simultaneously, "but another comes." "Another?" I thought.

Approaching with eminence in his mysterious form, his robes were as white as snow. But they could not overshadow the faceless being who exuded light but no features. "I am the 'Angel of Ascension.'" He conveyed. Bowing lightly, I looked deeply into his faceless image. "Clearly you must know," he thought, "that ascension is becoming reality for you. You must translate the Book of the Eights . . . finish the Book of the Eights." Confused by this command, I didn't know what he meant. "When this is complete," he thought, "you may choose to stay or go from this realm at anytime." Raising his invisible arm to the sky, he pointed directly at my heart sending light through it. My astral form began to disintegrate until I was only a skeleton, then my bones turned into dust, and in moments, I became only white light.

Quietly, he turned and walked away with the three angels of death. Watching the angel of ascension soar upwards, he became particle energy and dissipated into a thought within the mind of God.

"Now, what is this 'Book of the Hidden Mystery?' Said R. Simeon: 'It contains five sections which are to be found in the midst of a great Hall, and whose wisdom fills the whole earth.' Said R. Judah: 'If this book of wisdom is enclosed in that Hall, it is of more worth than any other to me.' 'Verily,' returned R. Simeon, 'it is so, for one who is used to passing in and out of the courts of wisdom, but not to one who rarely or never enters into that Hall.'"

The Zohar (Kaballah), Volume IV, Terumah (Exodus), Page 112, Middle, (Judaism)

Taken to an arena, two familiar beings approached. Wearing the traditional black robes, their skull faces looked into my eyes. "Perchance, we meet again," one said, as he gnarled at me expecting absolute terror. "Oh, my dear Angel of Death," I said with a smile upon my face, "do you really believe you can take me now?" "Why yes, it is time, is it not?" "To believe that it was my time to go would deny my further mission to God, and thus, you are incorrect. You may also be advised that I have reached the ascension. When it is indeed my time to depart this realm, it is the Angel of Ascension who will be coming to take my spirit to rest." Saying nothing, they both appeared a bit less confident. Coming forward, he reached his hand to me.

Laughing hysterically, I didn't offer them my hand. Embarrassed, the angels of death began to pull back. Used to being able to intimidate souls, they were not familiar with being made a fool. Cringing and lowering their heads, I said, "There is no need for shame, death. I know your purpose, but your purpose will not be done with me. I am not yours any longer; I belong to the living God. It's too late; you may go back to your comrade's and tell them they have lost."

Turning to leave, they disappeared.

"Wickedness makes a bad use not only of evil, but also of good. In the same way, holiness makes a good use not only of good, but also of evil. Thus, sinners make a bad use of the Law, although the Law is good, while saints make a good use of death, although death is an evil."

City of God, Book XIII, Page 274-275, Chapter 5, Paragraph 4, (Christianity, Catholic, Author: St. Augustine)

Aeons

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.

Archons

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 . . .

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." – Comte Gabalis