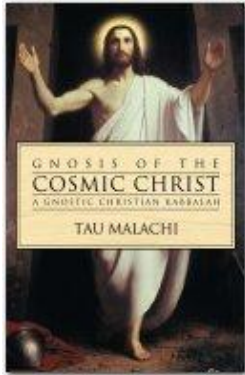


# Angels in Kabbalah Study Guide



Based on Gnosis of the Cosmic Christ by Tau Malachi



Produced by Magdalene Circle ([www.magdalene-circle.org](http://www.magdalene-circle.org)) in Austin Texas.

# Keter

Archangel – Metatron

Order of Angels – Hayyot Ha-Kodesh, Holy Living Creatures

## The Initiate and the Great Angel



The story of Enoch from the Torah, corresponds to Keter. This is a story which is more concealed than it is revealed in the Scriptures.

“When Enoch had lived sixty-five years, he became the father of Methuselah. Enoch walked with God after the birth of Methuselah three hundred years and had sons and daughters. Thus all the days of Enoch were three hundred sixty-five years. Enoch walked with God, then he was no more, because God took him.” (Genesis 5:21-24)

This is the whole story of Enoch in the Book of Genesis. Even though this is a short passage, it has attracted a lot of attention because everyone else mentioned in this section is said to have died, but Enoch is said to have been taken by God. Enoch did not die, but was taken up in ascension. It is the story of Enoch from which the idea of a divine rapture is taken.

The story of Enoch is that Enoch walked in the presence of God and became transparent to God’s Holy Shekinah, so that his body shone with the supernal light of God and was transformed into an angelic image. This image was of the great angel Metatron, who is set above all angels of God. Thus Enoch became more than human and more than the angels of God.

The word Enoch means “initiate”. The fact he lived 65 years before fathering his first child is significant. Sixty-five is the number of the name Adonai, which is Malkut and the lower Shekinah and the number of the Hebrew word for chamber. This means that the initiate makes him or herself a vessel or chamber for the Holy Shekinah, like unto Malkut. Living another three hundred years is also significant. Three hundred is the number of the Hebrew letter Shin. This letter represents the fiery intelligence of the Holy Spirit. Three hundred and sixty-five is significant because it is the number of days in the solar year. This is the complete journey of the earth around the sun and the sun through all twelve signs of the zodiac. This represents completion of the human experience.

An archangel is said to be a vast and inconceivable entity by human standards. A small archangel would be akin to an entity the size of an entire world or star. In the case of the archangel Metatron, it is said that his body and power would be akin to the entire universe coupled with the abode of supernal light. This state of supernal being is our divine destiny – the image of Metatron is the image of divine humanity. Thus there is a distinct connection between Adam Kadmon and Metatron. The tradition teaches that the image of Metatron is actually the image of all living souls who have been Christed, are Christed, or will be Christed.

As stated Enoch means initiate. Thus this suggests that the path of ascension is a process of initiation. Keter is often called the Lord of Initiation. The idea of initiation in its basic form is quite simple. There is transmission of spiritual energy passed person to person. Essentially, souls of higher levels enter into incarnation to initiate currents of light transmission. Initiation essentially activates divine potential.

## The Angels of Grace and the Divine Gift



Keter at the level of Yetzirah, manifests as the Hayyot Ha-Kodesh (Holy Living Creatures), which are the supreme order of angels on the Tree of Life. They are said to stand directly in the inner presence of God. They are other-worldly entities that can only be spoken of as something like a very alien presence – having an appearance like nothing the mortal imagination would ever conjure up. It is as though one is gazing upon the image of an entity that is constantly changing forms in rapid succession.

If one experiences these beings, they are left with no doubt that there are non-human life-forms in other worlds. This brings us to the idea of conscious evolution on other planets. Life forms that have the capacity to receive and embody something of the fiery intelligence must evolve through the natural order in a world. These life-forms invoke an influx of the supernal light from above – the gift of a fiery divine intelligence. The reception of this gift quickens the pace of evolution, generating a new group of beings that have the capacity to consciously evolve themselves. While this fiery intelligence may descend upon an entire race of beings, typically it descends upon individuals of a life-wave, forming a group within the whole. This is represented in the Scriptures by the chosen ones or the elect and directly reflects the principle of initiation and the light transmission. This term of elect is not meant to be a term of elitism. The chosen or elect are those that are ready and willing to evolve in consciousness. So, one who is not “chosen” this life, may well be so in the next life.

The Hayyot Ha-Kodesh represent the holy order of angels that transmit this fiery intelligence.

## Da'at

**Archangel** – Archangels of the Cardinal Directions – Raphael, Gabriel, Michael, Uriel, Hua, Abaddon  
**Celestial Attribute** – Neptune, Sirius

### The Demon of the Abyss – The Angel of the Abyss



Da'at is often called the Great Abyss because it represents the illusion of separation from God. The name of the demon of the abyss is Samael, or Satan. Samael means the “poison of God” and Satan means “adversary”. If God is knowledge, understanding, and wisdom then the devil is ignorance and falsehood. Angels, thus represents beings-forces of enlightenment and demons represent beings-forces of ignorance.

The attribute of Abaddon, the wrathful angel of destruction, directly relates to the dual nature of the Shekinah encountered in Da'at. Abaddon, the angel of the bottomless pit, is not a demon. Rather it is a wrathful or fierce angel of God. Its mission is to shatter klippot to liberate the holy sparks trapped in them. This shows the difference between a wrathful angel and a demon. The wrathful angel carries one toward enlightenment and the demonic being carries one away.

A secret teaching concerning the four great archangels attributed to Da'at: Raphael, Gabriel, Michael, and Uriel. According to this teaching, the four crowned princes of hell – Lucifer, Leviathan, Satan, and Beliel – are the same consciousness-force as the corresponding archangel. Thus, these arch-demons are the dark side of the cosmic forces the archangels personify. The difference lies in their intention and the result that follows.

### The Play of Cosmic Forces

Although most ordinary individuals are unaware of it, we exist in a constant play of cosmic forces. At the level of Da'at one becomes aware of this play and is able to consciously participate in the play of spiritual forces.



Metaphysically speaking, every move we make, every situation, circumstance, or event in our lives is supported by corresponding cosmic or spiritual forces (hence angles, titans, or demons).

Everything first forms and comes into being on the inner planes of consciousness. If, through positive thought, positive feeling-emotion, and creative visualization, we are able to make a change in these more subtle dimensions then a corresponding change will occur at the level of the physical plane.

This corresponds directly to the play of cosmic forces because it is through our thoughts, feelings, words, and deeds that we link ourselves with spiritual forces. In essence, positive thoughts, feelings, and actions are inner angels and conversely doubting and negative thoughts, feelings, and actions are

inner demons. Through these inner demons and angels, we attract and connect ourselves with corresponding spiritual forces beyond us and we become the agents of those spiritual forces in the material plane.

# Hokmah

Archangel – Ratziel  
Order of Angels - Ofanim

## Radiant Wisdom in Creation



It is through Ratziel that most initiates come into contact with Hokmah. Ratziel is the personification of Hokmah at the level of Beriyah. Ratziel means the “Secret of God”. Thus, Ratziel is said to hold the knowledge of the highest mysteries concerning prophecy and the magical Kabbalah. These mysteries are said to have been written down in a heavenly book by the archangel – called the Book of Ratziel. This book is read in high states of consciousness, most often in dreams or visionary states.

The Book of Ratziel is actually a metaphor for the mind of the supernal angel. The content of the holy book is the knowledge and understanding conveyed by contact with this manifestation of the Shekinah. The traditional image through which Gnostic initiates envision Ratziel in meditation is both beautiful and powerful. He is envisioned in a gray hooded robe, formed from clouds. His face shines from within the hood as though the sun shining through the clouds. The effect produces rainbows streaming out from the image in all directions. Ratziel holds a holy staff, the top of which is carved as the head of a great dragon, and the letters of the name YHWH are engraved on the staff, ablaze like fire. In his right hand is a crystal sphere. The most basic chant for those seeking contact with Ratziel is the divine names, YHWH and Ya Ratziel.

## Wheels within Wheels



Merkavah Mysticism, which was the earliest form of the Kabbalah, was founded upon the first two chapters of Ezekiel in which the prophet describes his vision of a divine chariot (merkavah).

Archangels join Beriyah and Yetzirah, and the orders of holy angels that form their hosts to serve to join Yetzirah and Asiyah. Thus, if Ratziel serves as a guide and guardian of human evolution, then so does the order of the Ofanim under his charge. The Ofanim appear in Ezekiel’s vision and are described as having the appearance of wheels within wheels, with eyes on the rims of the wheels. Their color is said to be “gleaming beryl”, which is typically associated with aquamarine.

The essential relationship of the Ofanim to humanity is reflected by the wheel of the zodiac, which is the manifestation of Hokmah at the level of Asiyah and represents the twelve archetypes of human personalities. Because of this function of serving as a direct interaction between the spiritual and physical world, the Ofanim are often called the angels of Asiyah and with the Zodiac are associated with the movement of the moon, planets, and stars.

# Binah

Archangel – Tzafkiel or Shabbatiel  
Order of Angels - Aralim

## The Great Angel of Divine Intelligence – The Remembrance of God



There is a base level of consciousness that retains the patterns or impressions of everything that transpires in creation. Unless something of previous cycles of development and evolution are retained, new and higher forms of life could not come into being because the continuum of creation would have nothing upon which to build.

When the Scriptures speak of a Book of Life in which the righteousness or wickedness of living souls is recorded, or the idea of the righteousness or sins of a person being forever present before the eyes of God, it is the base level of consciousness that is meant.

The archangel Tzafkiel is the manifestation of Binah at the level of Beriyah and is the keeper of the Book of Life. Ratziel and Tzafkiel represent the idea of the bright and dark angels that accompany the soul. However, in truth, these influences are actually divine principles, which ignorance depicts as good and evil. Essentially, the bright angel is the divine destiny of the soul and the dark angel is the accumulation of the soul's karma. How the "dark angel" appears to the soul-being is dependent upon the previous developments in the evolution of the soul. To a soul immersed in extremely negative karma, Tzafkiel would appear as an angel of wrath and judgment, yet to the soul founded in positive karma, Tzafkiel would appear as an angel of mercy.

Through Tzafkiel, the initiate is able to gain knowledge of the tikkune (mending, healing, or work on the soul) that he or she entered into incarnation to accomplish. Thus, Tzafkiel serves as an angel of enlightenment.

Ratziel is said to preside over the "cosmic rays", which are represented by the twelve signs of the zodiac and the ten celestial bodies of our solar system. Tzafkiel is said to have dominion over the cosmic planes – the supernal, spiritual, causal, higher vital, mental, astral, and material planes of existence.

The image of Tzafkiel used in meditation is akin to that of the archangel Ratziel, but rather than day sky, Tzafkiel is robed in the night sky – as though the great angel takes the starry sky and forms a hooded robe about her. All around the image of Tzafkiel is a black void of endless and starless space, while her image appears as a robe of the Milky Way. From within the hood of the robe shines a brilliant white light, tinged with electric blue, and she holds the Book of Life in her hands, like a great scroll. Using this visualization, with the name Yahweh Elohim and the chant YoMa Tzafkiel, the great angel of remembrance is invoked by initiates of the tradition.

## Holy Thrones and Dominions

Aral means "throne", Aralim "thrones". The order of the Aralim, which is Binah at the level of Yetzirah, are holy angels that grant divine authority and power. Because a throne implies a dominion, the Aralim are also called dominions or are said to move with the order of dominions.



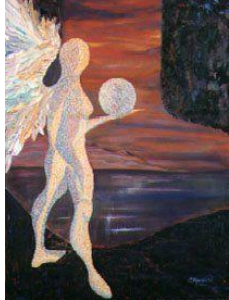
The term “merkavah” actually implies a throne-chariot. Thus, in merkavah mysticism, to “ride the chariot” means to acquire the divine authority and power corresponding to the grade to which an initiate is able to ascend. Binah or the Shekinah, as we have seen, conveys divine authority and power, and it is through her that the vehicle of the ascension is formed.

# Hesed

Archangel – Tzadkiel

Order of Angels - Hashmalim

## The Great Angel of Rainbow Glory – Giver of All Blessings



Hesed at the level of Beriyah manifests as the archangel Tzadkiel, which literally means the “righteousness” of God”. The Kabbalah says that Tzadkiel grants blessings upon souls continually, according to their desire and capacity to receive. The desire to receive for only oneself alone is the most limited form of the desire to receive. The desire to receive for the sake of sharing and giving is the greatest form, creating an endless flow of blessings and grace through oneself.

Tzadkiel is invoked by Gnostic initiates seeking every kind of blessing one can imagine. The greatest blessing Tzadkiel can give, however, is the awareness of sacred unity, spiritual love, and Gnosis of life. Such is the very nature of Tzadkiel. Thus, one cannot enter into the presence of Tzadkiel with extreme self-grasping and self-judgment. One must let go.

To invoke Tzadkiel use the intonement of El and chant Maggid Ha-El Elyon Tzadkiel, while holding his image in mind. His image appears like a human being, formed of brilliant translucent rainbow light with wings of white brilliance.

## The Speaking Silences



hear a smell, or taste a color.

In Yetzirah, the world of angels, Hesed manifests as the order of the Hashmalim. Hashmal literally means “speaking-silence”. The term appears in Ezekiel, at the end of his vision, when it says that God speaks to him out of silence. Some hint as to what this may mean is given in Exodus 20:18, where it is written: “and all the people saw the sounds”. It suggests the experience of synesthesia, which can occur in deep meditation and represents a radically altered state of consciousness. One might see sound,

The idea of radical alterations in consciousness is the key to understanding the hashmalim. They are angels of God that alter consciousness and facilitate transformation. This is integral to their other function, which is manifesting blessings. There must be change in consciousness to truly be blessed.

# Gevurah

Archangel – Kamael and Samael

Order of Angels - Seraphim

## The Purifying Fire of God



The Sefirah Gevurah manifests as the archangel Kamael, whose names literally means the “burner of God” or “fire of God”. The image of Kamael reflects his name. He appears as a human form composed of intense fire and heat, not in robes, but in armor as the great guardian of God’s presence and the angel of judgment. With the name of Elohim Givor and the chant Ah Ya Ko Ma Kamael, initiates invoke the great and powerful angel for the sake of Divine justice.

To one who is on fire with the Spirit of Yahweh, who cleaves to the Spirit of the Lord and has put on the image of the Lord, the presence of Kamael is pure bliss; yet to one who is removed from God and does not come in the name of the Lord, the presence of Kamael is dread and terrible – a great fire that burns and consumes. Kamael is the appearance of the soul’s karma.

Kamael conveys divine power upon the faithful and elect in the same way that Tzafkiel conveys divine blessings. Essentially, Kamael acts to help remove obstructions from the flow of grace and to measure out grace so that we might receive God’s blessing-power.

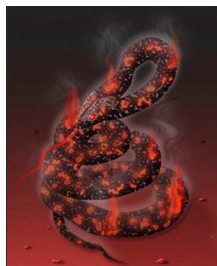
## The Adversary of God and Humanity



The arch-demon Samael (Satan) is also said to be the manifestation of Gevurah at the level of Beriyah. Samael means the “poison of God” and is the personification of the evil inclination or the inclination to self-destruction and violence. While we speak of cosmic forces of evil, it is primarily understood in Kabbalah as cosmic ignorance and the evil inclination in us.

Pride and arrogance, lust and greed, jealousy and envy, anger and hate, insecurity and doubt – every form of negativity – are by nature a poison and generate negative karma, leading to death and destruction. The same mind that generates positive thought and emotion also generates negative thought and emotion. Understanding this, we understand the relationship of Kamael and Samael.

## The Angels of God’s Power and Glory



Gevurah manifests at the level of Yetzirah as the order of Seraphim. Seraph literally means “fiery serpent” or “burning angel”. Seraphim appear in the vision of Isaiah, and the great Seraphim are said to be holy angels that abide directly in the presence of the Lord, continually in worship of the Lord. These seraphim are said to appear like the light of the sun, on fire with the Spirit of Yahweh, and are described as having six wings. Their function is to conceal the one-who-sits-upon-the-throne and yet, at the same time, to reveal the glory of the Holy One.

The Holy Spirit is the light of heaven and the fire of hell. Thus, it is the power of the Holy Spirit that pours out through the great Seraphim. This indicates that the Seraphim are angels of the Holy Spirit and

specifically are angels of divine illumination and divine power. Thus, as the hashmalim grant blessings, or are blessings, the seraphim grant illumination and power or are illumination and power.

# Tiferet

Archangel – Raphael  
Order of Angels - Malachim

## The Healing Power of God



At the level of Beriyah, the Sefirah Tiferet manifests as the archangel Raphael, whose name literally means the “healing power of God.” As mentioned above, Raphael personifies the way of knowledge on the path and, thus, we may understand that the healing arts of the Kabbalah are founded upon knowledge (gnosis).

Healing implies to make whole or to restore the unity of being. The healing arts of the physical world certainly aim at physical healing and the preservation of life in the body. Yet it is in the aura of subtle body and soul that the origin of illness and dis-ease is found. True healing is psychic and spiritual in nature. Yeshua was noted for his ministry of healing and was perhaps the greatest spiritual healer to ever walk upon the earth. All healings in the Gospel are psychic and spiritual in nature.

In the process of healing work, one who knows the healing way of the Kabbalah draws down the shefa and ruhaniyut of the Sefirot into the subtle body, making him- or herself the vehicle or channel of the life-power, and then, through various methods, transfers the spiritual energy to the subtle body of the person in need.

It must be understood that all healing does not necessarily happen in one of these material bodies. Often the healing of the soul happens when the subtle body separates from the physical body and the subtle body dissolves into the divine nature of the soul in what we call death.

## The Messengers of God



Tiferet at the level of Yetzirah manifests as the order of the Malachim. Malach means “messenger”. The idea of a messenger connotes a message, whether communicated in symbolic imagery, written or spoken, and specifically alludes to intelligence and word. The Malachim are angels of divine intelligence and the word of God, and communicate the knowledge of God and will of God.

We encounter the Malachim often in our prayers and meditations. Whenever God wants to communicate, he/she sends a Malach to do so. The Malachim often help us gain insight and understanding of the mysteries of the soul.

# Netzach

**Archangel** – Haniel (sometimes Uriel)

**Order of Angels** – The Elohim

## The Divine Muse



In the universe of Beriyah, the Sefirah Netzach manifests as the archangel Haniel, which means the “Glory of God”. According to the Tradition, Haniel has a close relationship with the archangel Uriel, which means the “Light of God”. Uriel is the archangel associated with the element earth. According to the Tradition, Yeshua Messiah embodied the power of seven archangels, which are said to be the great angels of the Sefirot from Binah to Yesod.

Haniel and Uriel are two distinct archangels, but the substance of God’s glory and grace is light, and it is through this light that one sees God. While Uriel is connected with earth, Haniel is connected with Nogah. Nogah means “brightness” and represents one of the forms of light beheld in prophetic vision.

The image of Haniel is that of a most beautiful androgynous being, robed in translucent emerald-green light. His-her face shines with golden light and brilliant white light shines from his-her heart, sparkling with all colors like a diamond. His-her wings are a clear transparency barely perceived in vision, and the words of the great angel of God are as the music of pure and unadulterated inspiration. To invoke Haniel, intone the divine name of Netzach and the chant, Hal Al Ha Na Haniel.

## Principalities, Dominions, and Authorities



Netzach in Yetzirah manifests as the order of Elohim. When Elohim is not capitalized, it designates this order of angels, which contains the angels called Dominions, Principalities, and Authorities. The Elohim are the dominions. Dominions are the skill and power through which a specific kind of knowledge is manifest. The Elohim are spiritual beings, which are the realms and worlds that appear in creation, and they are the matrixes of spiritual forces behind the realms and worlds that appear.

Dominions can be relatively limited and small or they can be vast. The lesser gods and goddesses of pagan worship are, in fact, among the angels of the order of Elohim. The Elohim can be angels or Archons. In effect, the Archon Elohim believe they are responsible for creation and are unaware that they are dependent upon a higher cause, the one life-power (Yahweh). The cosmic illusion power not only affects creatures on the material plane, but affects all manner of beings-forces below the causal plane.

Among the order of Elohim, there are angels associated with the heavenly Father under the dominion of Haniel, which like Haniel are inspirations or muses. The Elohim of the earthly mother are similar.

# Hod

Archangel – Michael

Order of Angels – Beni Elohim

## The Great Angel of the Holy Mother and Messiah



Hod manifests in Beriyah as the archangel Michael, whose name is actually a question: “Who is like unto God”? According to the Tradition, the archangel Metatron is the greatest of all the angels, as Metatron is the angelic image of Enoch, the human being who ascends beyond the highest heavens to the world of supernal light, and thus exalted above the angels. However, among angelic beings proper, it is Michael who is said to be the highest angel. In this respect, Michael is the guardian angel of humanity, for Michael is the supernal pattern of Adam.

Michael is the angel of the Lord who appears to Moses as the burning bush and thus is considered the forerunner and herald of the Shekinah. While Michael appears with the Messiah in the seventh heaven and appears as the glory of the Messiah in the third heaven, his dominion is in the fourth heaven.

On the sacred circle, the archangel Michael stands in the south and is the great angel who holds dominion over the element of fire.

Michael is sent as the guardian angel of the Holy Mother while she is pregnant and serves as the guardian of Yeshuah Messiah in his mission. In our tradition, legend has it that Michael is the guardian of St. Mary Magdalene and her son on the trip from the holy land.

The image of Michael is sometimes envisioned similar to that of Kamael – a human form in armor bearing a great sword or spear. Michael’s body is formed of brilliant light as though it were the sun. More commonly, Michael is envisioned as a great angel who appears as a human being, whose body is solar light and whose face is white brilliance, with great wings formed of translucent ruby-red light and tinges of emerald green. The great angel can be invoked by holding these images in mind and the chant Ya Mi Ha Michael.

## Sons of Light and Sons of Darkness



Hod in Yetzirah manifests as the Beni Elohim, which literally means “sons of God”. Yet among the Beni Elohim are the angels that may rightly be called sons of light and ones that may be called sons of darkness. Among the Beni Elohim are many angels of wrath, as well as titanic and demonic beings of great power.

According to legend, the Beni Elohim that descended out of heaven are the fallen. While the term “fallen” may refer to all titanic and demonic beings, it is often used to refer to the Beni Elohim who entered into the earth sphere, and specifically, to a certain class of demon said to have been among them.

What is unique about the Beni Elohim is their ability to assume an actual physical incarnation and, in the case of certain otherworldly beings of this order, their ability to swiftly and completely possess and

control incarnate creatures. Most angelic, titanic, or demonic beings are only able to operate through influence. The dark beings that come from the order of Beni Elohim, however, can do so instantaneously to almost any ordinary human being or animal at will.

The reason the Beni Elohim have such power is that they have the most intimate knowledge of the mysteries of Asiyah – the material plane.

# Yesod

Archangel – Gabriel

Order of Angels – Kerubim

## The Strength of the Almighty



The archangel Gabriel is the manifestation of Yesod in Beriayah. Gabriel literally means the “Strength of God” or “God is my strength”. Gabriel reveals the enigmatic nature of angelic beings. Although we often project human ideals upon the archangels and angels, and all too often sentimentalize the angels, in truth they are other than human, and are otherworldly in nature.

Gabriel is known as the Prince of Paradise, the first heaven, and is the ruler of the guardians of paradise and the great guardians of the continuum-covenant. He-she also has dominion over the cycles of the moon and the element of water, and is said to be a giver of dreams and visions. Gabriel is also said to be the watcher who stands guard at the gates of the abyss and the great angel who holds the keys to the pit of Abaddon (destruction).

There are several images used in invocations of Gabriel. Perhaps the oldest is the image of a human, clothed in linen of brilliant white, with a body composed of pure fire. To invoke Gabriel, the invocation is Gya Ko Ho Ge Ba Gabriel and the divine name Shaddai El Chai.

## The Guardians of the Gate



At the level of Yetzirah, the Sefirah Yesod manifests as the order of Kerubim. The word Kerub is closely associated with Merkavah. Thus, Kerub connotes a vehicle, mode of transportation, or something ridden.

The images of two Kerubim appear on the Ark of the Covenant in the holy of holies of the temple. The Kerubim are gates from one dimension to another. In the vision of Ezekiel, the Kerubim are said to be the appearance that the Hayyot Ha-Kodesh assume. There is a close relationship between the Kerubim and the Hayyot Ha-Kodesh (holy living creatures).

Any time there is a shift or projection of consciousness from one dimension, world, or realm to another, the order of Kerubim is involved. As watchers in between worlds, the Kerubim are said to hold great knowledge of secret mysteries, like unto the Aralim (thrones).

Apart from the higher classes of Kerubim that serve as gates and guardians, according to the Tradition there are also classes of Kerubim that perform divine intercession and others that abide continually in prayer and work wonders through their communion in God’s presence. Besides these, there are said to be classes of Kerubim that are extremely dark and wrathful, which are not frequently invoked by initiates on account of their unpredictability and ferocity. Much like all the other orders of angels, the Kerubim are also represented by a great diversity in classes and types.

# Malkut

Archangel – Sandalfon

Order of Angels - Ashim

## The Great Ofan of the Faithful



At the level of Beriyah, Malkut manifests as the archangel Sandalfon, which literally means “The Ofan (wheel) of the Sandal”. Sandalfon is the interface between the divine kingdom and the earth. Sandalfon is the archangel whose principle mission is to unite the heaven and the earth.

In the Book of Exodus it is said that there is a pillar of smoke by day and a pillar of fire by night that lead the children of Israel through the wilderness. It is said that this was Metatron and Sandalfon. They are also said to be represented by the two Kerubim on the Ark of the Covenant.

Associated with the Holy Spirit, Sandalfon is the angel of the earth. She is also the angel of spiritual community. She is often envisioned as a great pillar of fire, but also as a great angel whose entire body and wings are filled with eyes and who is radiant with rainbow glory. Holding either image of the great angel in mind, initiates invoke Sandalfon through the divine name of Adonai and the chant So Da Yo Ma Sandalfon.

## The Order of Ashim



Malkut at the level of Yetzirah manifests as the order of the Ashim, which literally means burning angels. Some have written that the Ashim are angelic forces that serve to bind matter together and this is certainly true. Among the Ashim are also angels that serve to facilitate evolution by generation of increasingly higher and more refined life-forms. Higher classes of Ashim also serve as angels of fate and divine providence. Azrael, the angel of death who draws forth souls from the body, is of a higher class

of order of Ashim.