The Concept of the Ascent of Prayer by Sixteenth-century Jerusalem Kabbalist, R. Joseph ibn Zayyah
This work was carried out under the supervision of

Professor Jonathan Garb
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Chapter One
Pre-Zayyah Patterns of the Ascent of the Prayer
Introduction

Jewish thought depicts a variety of entities ascending heavenward: the soul, thoughts, letters, sacrificial offerings, the smoke of sacrifice, corporeal bodies, and prayer.¹ Each of them has its own purpose: Sacrificial offering atones for the sins of the nation and of the individual;² an ascent of the soul and corporeal body brings solutions for earthly troubles³ or new knowledge; and prayer’s rise heavenward has multiple purposes. These phenomena demonstrate the prevalence of the notion in Jewish thought that certain materials or spiritual entities ascend to the most solemn place or to heaven.

Scripture repeatedly states that God hears man’s prayer,⁴ and Rabbinic Judaism continues to reinforce this concept. All prayer ascends to heaven. This notion has been firmly believed since the biblical period. How then does God

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¹ According to the 13th century testimony of R. Ezra of Gerona, the ancient pious men knew how to raise their thought to its source. See Moshe Idel, *Kabbalah: New Perspectives* (New Haven: Yale University Press, 1988), 46. The second highest Sefirah, Hokhmah, is the source of thought, beyond which thought cannot ascend.

² B. T. Zevahim, 7b.


hear human prayer? How does prayer, a worldly entity, reach God? The former question is God-oriented, and the latter investigates the human side of the act. Indeed, there is a view that God listens to all human words or thought without any effort on the part of man. In other words, God, in His omnipotence, does not require humans to enable Him to hear their prayers. This human-oriented view has dominated since the post-biblical period and is especially prominent in kabbalistic speculation. This concept reached its summit with the 16th century Jerusalem kabbalist, R. Joseph ben Abraham ibn Zayyah (1505-1573), one of the most important Kabbalists in this center. In this thesis, I will focus upon the latter human-oriented question, which will be a point of departure for understanding how the new tradition, the ascent of prayer, emerged and developed. I shall focus further here on one of the phenomena of the ascent of prayer found in Perush le-Tefilah, written by ibn Zayyah.

Zayyah’s Life

R. Joseph ben Abraham ibn Zayyah lived in Jerusalem during the Golden Age of the Ottoman period in Eretz-Israel/Palestine. The economic crisis in


6 According to Abraham David, Zayyah was known to have lived in Jerusalem from 1518 or an earlier date. See Abraham David, To Come to the Land: Immigration and Settlement in Sixteenth-Century Eretz-Israel (Tr. Dena Ordan; London: The University of Alabama Press, 1999), 155. The precise date of birth and his lifetime were unclear but
Jerusalem forced him to move to an important Jewish economic and scholastic center, Aleppo (Haleb), in Syria. Sometime prior to 1560, Zayyah moved to Damascus. He was regarded as an important posek (decisor) and served as rabbi for the local Musta’rabim in Jerusalem and Damascus. His active role in the halakhic field is well known, and many of his responsa, written in Jerusalem, he was in Jerusalem till 1555 and then moved to Damascus. See Dotan Arad, “Rabbi Yoseph Ibn Sayah: A Profile of a Sixteenth-Century Musta’rib Sage,” Shalem 8 (2008): 136. (Hebrew) (Hereafter cited as “A Profile.”)

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8 Abraham David, The Immigration and Settlement in the Land of Israel in the 16th Century (Jerusalem: Rubin Mass, 1993), 79 (Hebrew). Although he is said to belong to the Arabic speaking, indigent Jews, his origin is not explicitly mentioned but his name and his Arabic knowledge testifies that. See Arad, “A Profile,” 145. According to Garb, “Kabbalah of Rabbi Joseph Ibn Sayyah,” 261, Zayyah served as Rabbi of the Musta’rabim in Damascus in 1578-1582.

and Damascus, are extant. Some of his responsa are cited in the works of his eminent contemporaries, and others are found in a separate collection.

Relatively extensive information about his intellectual profile is preserved, unlike other kabbalists. However, scant information is found about his family background. We know that he was born in Jerusalem and he had at least one daughter. On the other hand, Zayyah’s relationships with his contemporaries are quite well known. Zayyah had a close relationship with R. Abraham Castro, the leader of the Jewish community in Egypt who immigrated to Jerusalem and oversaw the construction of the walls of Jerusalem’s Old City. Castro provided the financial support to Zayyah, and Zayyah dedicated two of his writings to him. Castro was also close to the other important kabbalists R. David ben Solomon ibn Abi Zimra (1479-1573), the first teacher of the prominent Safedian Kabbalist R. Isaac of Luria, and the sages in Safed,

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10 Garb, “Kabbalah of Rabbi Joseph Ibn Sayyah,” 261; Ruth Lamdan frequently quoted from the response in order to demonstrate that Zayyah contributed to solving the halakhic questions and was in a strong position to rule the various regulations. Zayyah took a rationalistic solution or coercible way rather than entrusting independence will or self-direction for religious observation. [A Separate People: Jewish Women in Palestine, Syria and Egypt in the Sixteenth Century (Leiden: Brill, 2000)].

11 Arad, “A Profile,” 140.


13 David, To Come to the Land, 2.


including R. Joseph Caro and R. Joseph ibn Tabul, who also belonged to the Musta’arabi community and corresponded with Caro on the issue on the tax exemption for scholars. Another important figure is R. Moshe ben Hayyim Alsheikh (1520-1593), a contemporary to Zayyah born in Adrianople, who later immigrated to Eretz Israel, settling in Safed. Alsheikh acts as a biblical commentator who studied under Joseph Taitazak and Joseph Caro in Salonika. Zayyah mentioned his name in his *Perush le-Tefilah*.

Kabbalists who influenced Zayyah included the 13th century kabbalist in Aragon of Spain, Abraham Abulafia, a leading figure of prophetic-ecstatic Kabbalah, and his student, the Castilian Kabbalist, R. Joseph ben Abraham Gikatilla (1248-1325), the contemporary of R. David ben Yehudah he-Hasid, R. Joseph ben Shalom Ashkenazi, and Jewish mystical-magical literatures.

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16 But later he considered joining the Sephardi community.

17 He was inclined towards philosophical speculation. For his relationship with philosophy see *Cambridge Companion to Medieval Jewish philosophy* (ed., Daniel H. Frank and Liver Leaman; Cambridge: Cambridge University Press, 2003), 249.

18 For Alsheikh see the section “Introduction to Perush le-Tefilah.” See also Ratzaby, “Be’ur Tefillah,” 279-282.


20 For the relationship between Zayyah and Ashkenazi see Garb, “Kabbalah of Rabbi Joseph Ibn Sayyah,” 263, 289, 291. The relationship between R. David’s *Commentary on Sefer Yezirah* (Ms. Cambridge Add.664/1 fol. 20a) and Joseph ben Shalom Ashkenazi’s *Hakudamat ha-Rabad* (Ms. Jerusalem 404 8°) is noted by Gershom Scholem in “R.
Personages who were influenced by Zayyah vary in location and period, including the prominent Yemenite kabbalist, R. Yahya ben Joseph Zalah (1714-1806), and the Safedian Kabbalist, R. Hayyim Vital, R. Isaac Luria’s principal disciple.

**Zayyah’s Writings**

Zayyah wrote several works, including voluminous works of magic, but his works are still waiting to be studied and printed.  


21 Moshe Hallamish, *Kabbalah: In Liturgy, Halakhah and Customs* (Ramat Gan: Bar-Ilan University, 2002), 221 (Hebrew). Zalah often mentioned the name of Zayyah in his *Siddur*.


Abraham Castro, a major personality in the contemporary Jerusalem kehillah, a Nagid in Egypt. As Scholem put it, Even ha-Shoham is “the most detailed textbook on meditation into the mystery of the Sefirot” and introduces kabbalistic chiromancy. The influence of Abulafia’s doctrine is prominent here. Extant in manuscripts are Ms. Jerusalem 8 and Ms. Bar-Ilan 598.

Hallamish, An Introduction to the Kabbalah, (Albany: State University of New York Press, 1999), 66; Ratzaby, “Be’ur Tefillah,” 279. For editorial technique of manuscript especially the Kabbalistic ones and accompanying problems see Daniel Abrams, Kabbalistic Manuscripts and Textual Theory: Methodologies of Textual Scholarship and Editorial Practice in the Study of Jewish Mysticism (Jerusalem; Magnes Press, 2010), 429-443.


Scholem, Kabbalistic Manuscripts, 90-91; Scholem, Kabbalah, 319, 371.


Ms. Jerusalem, Jewish National and University Library, Heb. 8° 416; Ms. St. Petersburg Evr. II A 1 (F. 63936); Ms. Livorno – Talmud Tora 77 (49076); Ms. Bar-Ilan 598 (IMHM, no. 36544); Ms. Bar Ilan 1211 (22878).
2. **Zeror ha-Hayyim** (“Bond of Eternal Life”) is a commentary to Todros Abulafia’s (1220-1298) *Ozar ha-Kavod*, exegesis of the kabbalistic interpretation of *aggadot* in some Talmudic tractates. *Zeror ha-Hayyim*, also devoted to R. Abraham Castro,\(^{29}\) is preserved in a few manuscripts,\(^{30}\) one of which includes a visualization technique using colors.\(^{31}\)

3. **She’erit Yosef**, written in Jerusalem in 1549,\(^{32}\) contains many tables with numerals and the sefirotic symbols and often reveals the secrets concealed by Zayyah in *Even ha-Shoham*.\(^{33}\)

4. Responsum in halakhah preserved in Ms. Jerusalem 1446 B196 is the only manuscript that preserves Zayyah’s responsa.\(^{34}\) The manuscript contains 350 large folios, written on paper, but many folios are missing.\(^{35}\) Zayyah was one of the major respondents of his generation, and his contemporaries

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30 Ms. London Montefiore 318 (F. 5262) PH. 147, Ms. Cambridge (Mass.) – Harvard University Heb. 29/65 [F. 34437].
31 Ms. New York Lehmann 131 [F. 24473].
32 Scholem, *Kabbalah*, 70; David, *To Come to the Land*, 155; Ratzaby, “Be’ur Tefillah,” 279. *She’erit Yosef* is preserved in Ms. Warsaw, Jewish Historical Institute, 229 (F.12006).
33 Zayyah assured that he would reveal in *She’erit Yosef* the secrets he concealed in *Even ha-Shoham*. See Garb, “Kabbalah of Rabbi Joseph Ibn Sayyah,” 260.
34 For halakhic activity of Zayyah, see Arad, “A Profile,” 134-248.
35 The first (290 responsa) and the last folios are missing. Thus it starts from the section 291 and ends with section 614. It is unknown how many section of responsa are missing in the end. In the middle, the section between 388 and 414 are missing.
cite Zayyah’s responsa in their works.36 Thus, he was regarded as a highly esteemed and respected scholar in his time.37 The responsum deals merely with halakhic issues but for the mystical topic of questions, Zayyah responded with mystical kabbalistic ideas.38 Zayyah demonstrates the integration between kabbalistic writing and mystical techniques and religious performance.39

5. Tractates copied in Perush on the Torah of R. Ephraim ben Samson are preserved in Ms. E Damascus, copied in 1649, and in Ms. London Or. 10855/1 F. 8170.

6. Zafenat Pa’anach. This work is lost.40

7. Perush al Sefer Yezirah.41 Zayyah mentions this work, but it has not been found.

8. Perush le-Tefilah, preserved in complete form in Ms. Jerusalem, Jewish National and University Library, Yah Heb. 94, written in


38 Ms. Jerusalem 1446 fol. 206-207.

39 See Garb, “Trance Techniques in the Kabbalistic Tradition of Jerusalem,” 64.

40 Scholem, Kabbalistic Manuscripts, 90.

41 On this work see Ratzaby, “Be’ur Tefillah,” 279.
Sefhardic-Mizrahic script, has 234 folios and fragments in Ms. Tel-Aviv Gross 229, fol. 9b-16a. Perush le-Tefilah contains liturgical texts with two commentaries, Sefer Or Zar’u’a was written by R. David ben Yehudah he-Hasid, and Perush le-Tefilah was written by Zayyah. Most of the liturgical texts are almost identical to Ashkenaz version. Ratzaby doubts the authorship of the Perush le-Tefilah. “It is surprising that the Perush le-Tefilah has no name and preface, nor is the author’s name ever mentioned in the title page.” The acrostic of the poet in fol. 52b is considered to be the name of the author. Another testimony is that at the beginning of the poem there is a blurred Arabic stamp that can be discerned as “ibn.”

**Introduction to Perush le-Tefilah**

Perush le-Tefilah is one of the most significant works of kabbalistic and halakhic commentary on liturgy. This writing is Zayyah’s maiden work written at the age of thirteen if the date of composition is at all correct. To date, the work

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44 Please note that this manuscript has two numbering systems, one in Arabic number, and other in Hebrew letters. The numbering of the folios we use here is according to the Hebrew number. For example, the first page of the manuscript in this paper is 52b instead of 50b written in Arabic character.

45 “There is substantial confusion concerning Zayyah’s biography.” David, To Come to
remains in manuscripts. This work contains both *Perush le-Tefilah* of Zayyah and *Sefer Or Zaru’a*, kabbalistic commentary on liturgy, written by the 13th century Spanish Kabbalist R. David ben Yehudah he-Hasid along with texts from the *Siddur* on each folio. The scribe identifies himself as R. Aaron ben Azuz and testifies that he copied them in Jerusalem in 1518 at the request of Zayyah.

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*the Land*, 238 n.210. For Zayyah’s biography, see also Hirschensohn, “Yediot Sefarim Kitvey Yad,” 192-201, 255-59.

46 There is no consensus on R. David’s place of origin.

47 *Sefer Or Zaru’a* quoted in the Ms. Jerusalem is quite similar to Ms. London 771.1. The manuscript of *Sefer Or Zaru’a* was recently published by Ben Zion ben Levi ha-Cohen though there are many spelling errors, needles space between a word and omit the most important symbol, a letter above the word.

Perush le-Tefilah begins with the declaration, “R. Joseph ben R. Abraham Ziah of blessed memory...interprets here the prayerbook of Rabbi Moshe Alsheikh of blessed memory.” This part of the manuscript is written in a different hand. The text suggests the close relationship between Zayyah and R. Moshe Alsheikh. The text can be read as “the prayerbook of Alsheikh,” or a base for Perush le-Tefilah, but whether such prayerbook exists is unclear. The text of the prayer inserted in the manuscript is mostly the Ashkenazic version currently used but some of the texts are interwoven with the Sephardic version. Zayyah probably refers to the work of Alsheikh, “Tefilot al derekh Kabbalah (Prayers by way of Kabbalah).”

The other characteristic of Zayyah in Perush le-Tefilah is that he is poetic.

49 Ms. Jerusalem, fol. 44a. The spelling of his name has two versions, ציאח צייאח. It is unclear which one is the correct spelling. I will adopt the transliteration, “Zayyah” with two yods, according to Garb, “Kabbalah of Rabbi Joseph Ibn Sayyah,” 259. Source of his name is also discussed in Yehudah Ratzaby, Be’ur Tefillah, 280 and Arad, “A Profile,” 136 that it is an Arabic language and its meaning is קולני, צעקני, כרוצ, מכריז.

50 Ratzaby, “Be’ur Tefillah,” 279. “written in quill by different hand in out of line.”

51 Ms. Tel-Aviv Gross 164. I appreciate Mr. Bill Gross for allowing me to copy the manuscript.
The gate of the manuscript, located after the long introduction, is written with an acrostic, reading “I am Joseph ben Abraham Ziyah Hazak.” The poem is composed of four verses. Each word ends uniformly and has no connection with an angelic liturgy found in Qumranic piyyut, heikalotic piyyut, or the famous poems of R. Eleazar ha-Kalir.

Of notable paleographical significance is the usage of colored ink. Some titles of the texts or names of prayer are decorated with outline drawings in red ink, and the holy name “YHVH” is written with red ink. Hebrew manuscripts introduce such a custom, which consists of the two methods: usage of colored ink for writing letters and outlining letters with drawings. The former method in red ink for chapter and paragraph headings are found in Moreh ha-Nevuchim (Spain, ca.1350), Maimonides’ Commentary on the Aphorisms of Hippocrates (Spain, ca.1400), and chapter numbers and emphases in red ink in Mishneh Torah by Maimonides (Spain, 15th century). The latter is found in Sefer

52 Ms. Jerusalem, fol. 52b.
54 Ms. Jerusalem, fol. 208b. See also 53a, 69a, 92b, 96a, 97a, 131a, 157b for other letters using colored ink or drawings.
56 Books from Sefarad, 115.
ha-Yir’ah, an ethical treatise by R. Jonah Gerondi, completed in 1453. All these instances demonstrate the utilization of colored letters or words functioning as the index or to emphasize the text. In addition to these usages, Zayyah uses the colored letters for the ineffable name.

According to Efraim Kupfer, it is popular to use red ink in the Arabic manuscripts as a heading, functioning as a bookmark, and for a supercommentary purpose, with the original commentary in red and the supercommentary in black. Islamic custom demonstrates the usage of a variety of colors: gold ink for name of Allah and red for holy words. The usage of colored ink in the writing of Zayyah is similar to the Islamic custom at this point. Zayyah was a rabbi in the Jewish community of Arabic-speaking Jews, and as an Arabic speaker, he may have absorbed the Islamic customs of writing.

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58 *Important Hebrew Manuscripts and Printed Books from the Library of the London Beth Din* (New York: Christie’s, 1999), 154, 157, 158.

59 This is according to Ephraim Kupfer of Department of Paleography in Hebrew University and National Library of Jerusalem. The department of Paleography undertakes the project of collecting and analyzing of Hebrew manuscripts written in red ink, lead by Tamar Leiter.

60 P.S. Van Koningsveld and Q. Al-Samarrai, *Localities and Dates in Arabic Manuscripts* (Leiden, Brill, 1978), 148. It is “written in various Andalusi handwritings, using brown ink for the text and red ink for the vowels.”
Survey of Research

Jewish liturgy in Kabbalistic literature has been one of the ignored fields in scholarly research, but commentaries on prayer have been one of the most popular and important themes in Jewish mysticism. The commentators of prayer prior to Hasidei Ashkenaz dealt mainly with halakhic questions: when or in which manner prayers should be recited. It was the 12th century Hasidei Ashkenaz who started to study the theological meanings. According to Joseph Dan, Hasidei Ashkenaz treated the prayerbook in the same way that Scripture was studied.

Later in 13th century, beginning with R. Judah he-Hasid’s lost voluminous commentary, Perushei Siddur Tefilah le-Rokeah by R. Eleazar of Worms (c.1165-c.1230), and Perush ha-Tefilah by R. Azriel of Gerona (1160-1238), commentaries of R. David ben Yehudah he-Hasid, R. Joseph ibn Zayyah, R. Isaac Luria, and other important commentaries were composed. Despite their popularity, most of the works are extant only in manuscript form, and there is not enough comprehensive research on the subject of hermeneutics on prayer.

An analysis of commentary on prayer creates a clearer picture of the history of

61 Idel, Kabbalah: New Perspectives, 29. However under such circumstances, we have the following exceptional works; Martel Govrin, “R. Azriel of Gerona: Perush ha-Tefillot” (M.A. Thesis, Hebrew University, 1984); Adam Afterman, Reflections on the anonymous kabbalistic commentary on the liturgy (Los Angeles; Cherub, 2004).


63 Idel, Kabbalah: New Perspectives, 200.
Jewish mysticism.

In addition, 16th century Jerusalem Kabbalah was also generally ignored until Moshe Idel amended the historical view of Gershom Scholem, which disincorporated Jerusalemite Kabbalah from the history of Kabbalah. Idel discussed the influence of Zayyah on the formation of the theology of the Lurianic circle, which included R. Hayyim Vital and R. Israel Saruk. Jonathan Garb cast light upon the Jerusalem Kabbalist par excellence, R. Joseph ibn Zayyah, and focused on the magical, ecstatic, and astrological elements of his doctrine. Garb demonstrates the sources of Lurianic theories found in Zayyah’s teachings.

Scholars hold various opinions as to the reasons behind why prayer is considered to ascend to heaven. Arthur Green’s theory focuses upon the reason


67 Besides the works of Jonathan Garb cited above see also his book focusing upon the mystical practices of Zayyah, Shamanic Trance in Modern Kabbalah (Chicago: The University of Chicago Press, 2011).

for automatic ascension while Farber’s assertion explains the origin of the process of ascension. Green considers this to be an alternative phenomenon to the scent or smoke of the sacrificial offering ascending heavenward.\textsuperscript{69} For Green, prayer is the substitute for the sacrificial offering. Asi Farber-Ginat treats the motif of descent to Merkavah as the prototype for the ascent of prayer in the writings of Hasidei Ashkenaz.\textsuperscript{70} Both scholars treat the upper realm as the heavenly Temple,\textsuperscript{71} which is the ultimate destination of the mystic’s visionary


\textsuperscript{70} Asi Farber-Ginat, “The Concept of the Merkavah in Thirteenth-Century Jewish Esotericism – ‘Sod ha-‘Egoz’ and Its Development” (Ph.D dissertation; Hebrew University, 1986), n.40. See also quotation of Farber’s statement by Green, \textit{Keter}, 163. “The ascent of the mystic or visionary to the merkavah is metathesized in the writings of Hasidey Ashkenaz into the ascent of prayer, symbolized by the flight of the crown.”

\textsuperscript{71} According to Rachel Elior, \textit{Heikhalot} literature recognizes heaven as the upper Temple where angels perform the priestly ritual in which a priest in the lower world would officiate in the Temple. [Rachel Elior, “Mysticism, Magic, and Angelology: The
ascent or the smoke of the sacrifice. The Temple was the place for people to assemble in order to offer sacrifices, prayer, and thanksgiving to God, and it was recognized as the place where the Divine Presence rests. Therefore, after the destruction of the Temple, the heavenly Temple became the site where prayer as a verbal offering ascends. The prominent characteristics of a visionary ascent as described in the *Heikhalot* literature include the presence of angels, which serve as a guide for the mystic to go through the next gate. Other angels function as an obstacle for the mystic who fails the test. These motifs—angels as a guide and as an obstacle—test for descendant to *Merkavah*. This should be found if the *Heikhalot* literature is indeed the prototype for the notion of the ascent of prayer as a crown. The question pertaining to the personification of prayer will be made clear in the later development of this concept in the circle of Hasidei Ashkenaz, which also discusses the reason for the automatic ascension of prayer.

**Methodological Queries**

Again, the historical connection of Hasidei Ashkenaz to Safedian Kabbalah has not been proven. Therefore, we must be aware of the difficulties in determining the interrelation between Zayyah’s numerological interpretation and the prior speculations, which result from the lack of a historical link or interaction between Hasidei Ashkenaz and Spanish Kabbalah. I will examine the texts of these three trends that present parallels.

The methodology I shall adopt is a diachronic, synchronic-philological approach, for 16th century Kabbalah is considered a synthesis of previous

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magical, theosophical, theurgical, and ecstatic traditions, besides rabbinical sources. Speculations derived from different historical and geographical backgrounds are incorporated into the above concept of prayer of Zayyah. Therefore, it is impossible to view such a stream of thought in opposing diachronical or synchronical terms as we do not find historical or geographical connections between the early Jewish mysticism, Hasidei Ashkenaz in twelfth-century Germany, and sixteenth-century Kabbalah in Jerusalem and Safed. Thus, each question is examined chronologically in order to make Zayyah’s innovation clear by looking into pre-Zayyah literature and other questions diachronic-philologically.

Scholars have tended to emphasize the influence of the messianism of Jerusalem Kabbalah upon Safedian Kabbalah, but it appears that the influence of another, mystical element is more prominent than messianism. The teachings of R. David and R. Zayyah may bridge the gap between the early Spanish Kabbalah and Safedian Kabbalah, Jerusalem Kabbalah, and Safedian views. In other word, Zayyah inherited the doctrine of R. David ben Yehudah he-Hasid, the late 13th century Spanish or German Kabbalist, and transmitted it to Safedian kabbalists.

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74 Garb, Manifestations of Power, 1, 189, 199.
**The Structure of the Thesis**

This study demonstrates the synthetic thought of R. Joseph ibn Zayyah’s thorough discussions of angelology, linguistic theory, and numerological exegesis all relate to the topic of the ascent of prayer. I attempt to demonstrate the development of the concept of the ascent of prayer using two different approaches—chronologically and conceptually. In the first chapter, I will examine the oldest source we hold before the appearance of Zayyah, namely, the talmudic period and I will demonstrate the early kabbalistic views. Consequently, this study will adopt Idel’s “panoramic” methodology rather than the “proximist” view that he opposes.\(^\text{75}\) The second chapter deals with Zayyah’s medieval predecessor, R. David ben Yehudah he-Hasid, the most important kabbalistic influence on Zayyah. Chapter three deals with the ascent of prayer and angelological involvement. Chapter four focuses upon the theurgical magical power of the divine name and its effect on the ascent of prayer. It functions as the raiser and protector of prayer. In chapter five, I will discuss the relationship of the ascent phenomenon to the essential religious duty for prayer, *Kavvanah*. Chapter six concentrates on the principal numerological method Zayyah uses for the ascension of the prayer and for the other themes.

**Characteristics of Zayyah’s Writing**

16th century Kabbalah was an amalgamation of many changes in speculation of geographical diversity since the emergence of the Kabbalah.

After the expulsion, the Kabbalah spread mainly to Italy, Byzantine, Maghreb, and Egypt. Out of this migration, a new strand of the movement, Renaissance Italian Kabbalah, fully emerged. In the Renaissance, a platonic and Neoplatonic corpus became available to Jews. Italian Kabbalah, which was inclined to philosophy, combined with a belief in magic to produce a new Kabbalistic tradition.

The central feature of Zayyah’s writing is esotericism. He keeps the secrets by scattering the doctrines in several of his writings. Zayyah’s Kabbalah characterizes the combination of both ecstatic and theosophical Kabbalah although the theosophical character is less dominant in Perush le-Tefilah. His Kabbalah absorbed the divergent sources such as Sefer Yezirah; Sefer Hasidim by the Hasidei Ashkenaz master, R. Judah he-Hasid; Jewish magical literature; and Heikhalot literature. Zayyah demonstrates the adaptation of several interpretive methods. The most notable exegesis given to texts of prayer is a numerical calculation such as Gematria, a counting method, and other linguistic devices like Notarikon. The counting of words and letters of prayer is repeated


77 This occurred at the end of the 15th century and at the beginning of the 16th century. See Idel, “Major Currents in Italian Kabbalah,” 345.

78 Garb, “Kabbalah of Rabbi Joseph Ibn Sayyah,” 262. This is also applied to the characteristics of R. David ben Yehudah he-Hasid.

79 For the authorship of Sefer Hasidim see Elliot R. Wolfson, “The Mystical Significance of Torah Study in German Pietism,” JQR 84 (1993): 46.
throughout the Perush le-Tefilah. Zayyah utilizes the numerical interpretation to reveal the divine names hidden in the texts of prayer. The persistent usage of the numerological hermeneutic method may induce the mystical experience, which was performed by the leading figure of Hasidei Ashkenaz, R. Judah he-Hasid. Zayyah integrates the observation of halakhic rules with mystical prayer. The Kavvanah, essential to fulfillment of religious duty, is the condition for acceptance of prayer in heaven. Zayyah holds the view that divine names accompanied with Kavvanah possesses power to raise prayer to the divine realm. The divine name, especially the forty-two-letter name, plays an important role in the ascent of prayer.

80 The focus on numerical calculation as a technique for mystical experience began in Ashkenazi circle.[Daniel Abrams, “From Germany to Spain: Numerology as a Mystical Technique,” JJS, Vol. 47 (1996): 92.]
Chapter One
Pre-Zayyah Patterns of the Ascent of the Prayer
Chapter One: Pre-Zayyah Patterns of the Ascent of the Prayer:
Rabbinic Views, Hasidei Ashkenazic Views, and Early Kabbalistic Views

The pre-Zayyah literatures demonstrate the origin of the concept of ascent of prayer and its development. Some are profoundly interrelated to the concept in the writings of Zayyah. The concepts of the ascent of the prayer in the literature are divided into two categories: 1. Crown mysticism, in which prayer is transformed into the divine crown; and 2. Non-Crown mysticism, in which transformation of prayer into crown is uninvolved. Both of the sources are found in the Talmud.

Rabbinic Views

Jerusalem Talmud Sanhedrin 10:28 demonstrates the first indication of the ascent of prayer if the Talmudic literature always precedes the date of composition of the Heikhalot literature.

Now all the ministering angels went and closed the windows so that the prayer of Mennaseh should not reach upward to Holy One, blessed be he. The ministering angels were saying before the Holy, One, blessed be he, "Lord of the world, a man who worshipped idols and put up an image in the Temple – are you going to accept him back as a penitent?"

81 All these biblical passages use the Hebrew term ארך for window while the rabbinical literature uses חלון Halon or Halonot.s
He said to them, "If I do not accept him back as a penitent, lo, I shall lock the door before all penitents." What did the Holy One, blessed be he do? He made an opening [through the heavens] under his throne of glory and listened to his supplication.\textsuperscript{82}

This text demonstrates the understanding of the Jewish authority in the Talmudic period towards the movement of prayer after utterance. Even a prayer of sinners reaches automatically to the entrance of heaven. However, entering into heaven and reaching God are limited to a prayer recited in righteousness. In the text above, angels prevent his prayer reaching God because of the sins Mennaseh committed (killing Isaiah and violation of idolatry). The transgression resulted in rejection of acceptance of a prayer in heaven. This account parallels the repentance of going “before the throne”; “there is a forgetfulness before the throne.”\textsuperscript{83}

The last sentence of the text above comprises the two important themes,\textsuperscript{82} J.T. Sanh. 10:28. English translation is quoted from \textit{The Talmud of the Land of Israel: a preliminary translation and explanation} Vol. 31 Sanhedrin and Makkot (tr. Jacob Neusner; Chicago: University of Chicago Press, 1982-1991), 336. See also \textit{Midrash Deut. Rabbah} (Vilna), 2:20 and \textit{Pesikta deRab haKahana}, 24; \textit{Yalkut Shimoni Melekhim}, 2; \textit{Ozar Midrashim} (Eizenstein), 364. “והי מלאכי והשרת מת 있는데 שלא תעלת תפילה של מנהשו לולא הקב"ע והשרים תמורה הלפיט של תפילתו של מנשה. "ויהי מהו משל תפילתו להליפון, והיוהל את החולות בכל דבר. והיוהל ושמע את תפילתו של מנשה, והיוהל ושמע את תפילתו של מנשה, והיוהל ושמע את תפילתו של מנשה, והיוהל ושמע את תפילתו של מנשה, והיוהל ושמע את תפילתו של מנשה, והיוהל ושמע את ת필"ק בקבכה, והיוהל ושבעה الانترنت, והיוהל ושבעה인터넷, והיוהל ושבעה인터넷, והיוהל ושבעה인터넷, והיוהל ושבעה인터넷, והיוהל ושבעה인터넷, והיוהל ושבעה인터넷, והיוהל ושבעה인터넷, והיוהל ושבעה인터넷, והיוהל ושבעה인터넷, והיוהל ושבעה인터넷, והיוהל ושבעה인터넷, והיוהל ושבעה인터넷, והיוהל ושבעה인터넷, והיוהל ושבעה인터넷, והיוהל ושבעה인터넷, והיוהל ושבעה인터넷, והיוהל ושבעה인터넷, והיוהל ושבעה인터넷, והיוהל ושבעה인터넷, והיוהל ושבעה인터넷, והיוהל ושבעה인터넷, והיוהל ושבעה인터넷, והיוהל ושבעה인터넷, והיוהל ושבעה인터넷, והיוהל ושבעה인터넷, והיוהל ושבעה인터넷, והיוהל ושבעה인터넷, והיוהל ושבעה인터넷, והיוהל ושבעה인터넷, והיוהל ושבעה인터넷, והיוהל ושבעה인터넷, והיוהל ושבעה인터넷, והיוהל ושבעה인터넷, והיוהל ושבעה인터넷, והיוהל ושבעה인터넷, והיוהל ושבעה인터넷, והיוהל ושבעה인터넷, והיוהל ושבעה인터넷, והיוהל ושבעה인터넷, והיוהל ושבעה인터넷, והיוהל ושבעה인터넷, והיוהל ושבעה인터넷, והיוהל ושבעה인터넷, והיוהל ושבעה인터넷, והיוהל ושבעה인터넷, והיוהל ושבעה인터넷, והיוהל ושבעה인터넷, והיוהל ושבעה인터넷, והיוהל ושבעה인터넷, והיוהל ושבעה인터넷, והיוהל ושבעה인터넷, והיוהל ושבעה인터넷, והיוהל ושבעה인터넷, והיוהל ושבעה인터넷, והיוהל ושבעה인터넷, והיוהל ושבעה인터넷, והיוהל ושבעה인터넷, והיוהל ושבעה인터넷, והיוהל ושבעה인터넷, והיוהל ושבעה인터넷, והיוהל ושבעה인터넷, והיוהל ושבעה인터넷, והיוהל ושבעה인터넷, והיוהל ושבעה인터넷, והיוהל ושבעה인터넷, והיוהל ושבעה인터넷, והיוהל ושבעה인터넷, והיוהל ושבעה인터넷, והיוהל ושבעהинтер
which may serve as the origin of the development of the ascent of prayer in the early Kabbalah of the 13th-century Spanish mystic R. Joseph Gikatilla and the later Kabbalah of R. Joseph ibn Zayyah. These themes are the form of prayer and the geographical path of prayer between heaven and earth. Whether the prayer in the text above refers to a voice or letters of prayer is uncertain, but it at least indicates the prayer as an entity that cannot go through the closed windows or the aperture God fashioned. Does this imply that a prayer cannot enter from the irregular opening? If prayer is allowed to enter only from the fixed entrance—namely, the windows of heaven—then we can assume that the geographical path of prayer between heaven and earth already existed during the Rabbinic period that will be discussed in chapter three.

Another important element in the text is the description of the windows and doors in heaven. Scripture tells us that the windows were opened when it rained for forty days (Gen. 7:11) and were closed when the rain from heaven was restrained (Gen. 8:2), contradicting our text above, and God opens the window to pour out a blessing (Malachi 3:10). Scripture maintains the description of the window as an output channel. On the other hand, Rabbinic literature describes it as an input channel to receive entities from the lower world. As regard to the account on the struggle of the death of Moses, Midrash Deut. Rabbah depicts the gates of heaven as an entrance for prayer.84

The angel who is in charge of proclamation is called Akhzariel. When the Holy One, blessed be He, called hastily and said to the ministering

84 Midrash Deut. Rabbah 11:10.
angels, “Go down hastily and lock all the gates of the heavens... His prayer was similar to a sword...”

The windows of heaven, which function as shields in the Sanhedrin text, are presented here as gates of heaven. Even God is described as being afraid of the prayer of Moses reaching heaven. The rejection of prayer in heaven in both Sanhedrin and Midrash Deut. Rabbah indicate that the prayer has a certain power to influence the celestial realm. The authors may intend to present the influence of sins of man upon the upper realm. Therefore, angels and God attempt to prevent the negative theurgic force—a voice of prayer of Moses possessing a destructive force—from entering into heaven. I assume that the aim of this text is to demonstrate the importance of observing the commandments and the nature of God as possessing mercy for sinners rather than emphasizing the phenomenon of the ascent of prayer.

Another trend of the ascent of prayer, the ascent of the crown, is found in B. T. Hagigah 13b:

He (Sandalon) stands behind the Chariot and wreaths crown for his Maker... He pronounces the [Divine Name] over the crown, and it goes and rests on His head.

86 The Babylonian Talmud (Tr., I. Epstein; London: The Soncino Press, 1969), Vol. 5 Hagigah. “ועומד אחדי המרכבה, והקורט כתרים לכותו... אמרו שם אלהים, והאול ויוניכ בריהו.” See also Gershom Scholem, Origins of the Kabbalah (Tr., Allan Arkush;
This passage demonstrates the power of the utterance of holy names of God. By means of the name, the crown ascends to the head of God. Although the component of the crown is not depicted, the ascent of prayer in the form of crown was derived from this text. *Midrash Exodus Rabbah*, compiled sometime between the 7th century and the end of the 10th century, explicitly mentions the component of crown as a composition of prayer recited by man.

When Israel pray, you do not find them all praying at the same time, but each assembly prays separately, first one and then another. When they have all finished, the angel appointed over prayers collects all the prayers that have been offered in all the synagogues, weaves them into Garlands (crown) and places them upon the head of God.

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87 Farber, “The Concept of the Merkavah,” 231.
88 English translation is quoted from *Midrash Rabbah: Exodus* (Tr.; S.M. Lehrman, London: Soncino, 1961). "בשעה שישראל מתפללים אין אתה מוצא שכולם מתפללים כאחד אלא כל כנסיה מתפללת בנפרד עצמא, הכסות הוא הגלגל וה洀יכי הכסות האזרחי, ומאותר שהכסות נמרות כל הגלגלים המונים על הגלגל نوفל כל הגלגלים מחיל הכסות. כלgow וושת אדון עזורת ונותן בראשו הקב"ה." Cf. Green, *Keter*, 34. Green interprets the text as “makes them into crown” and treats the text “no mention of such activity as "weaving" or "binding" the crown.” The transformation of prayer into crown is also depicted in *Midrash Psalms* (Buber) 19:7, and 88:2 is obviously related to our text.
This verbose text (when compared to *Hagigah*) explicates the phenomenon of ascension more fully. This text provides a more phenomenon-oriented approach where the ethical observation is no longer at issue, focusing mainly upon the account related to the ascent of a crown made from prayer. The new element, collecting prayer, is added to the function of angels. Where the angel collects the prayer is not specified, but it is likely to be within heaven. Prayers reaching from synagogue to heaven are collected and transformed into a crown.

Another midrashic text, apparently related to the text of *Midrash Exodus Rabbah*, shows that collecting prayer is the function of the angel.

R. Pinhas in the name of R. Abba says, “An angel who is in charge of prayer waits until the last Synagogue in Israel prays, and he takes all the prayers and makes them into the crown and places it on the head of the Holy One, blessed be He.”

Both *Midrash Exodus Rabbah* and the above-mentioned text from *Midrash Psalms* are the first texts that clearly depict one of the paths of prayer, from synagogue to heaven. Public prayers are their object of collection and the material of the crown. An appointed angel transforms an abstract, unsubstantial

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90 *Midrash Psalms* Buber 88:2. See also 19:7.
entity—prayer of Israel—into a substance—the crown. Moreover, the place of activity of angels toward prayer remains unclear, whether the angel comes down to earth to collect the prayers or awaits the prayers in heaven. The absence of an adjuration of the divine name raises a question of whether the angel directly places the crown on the divine head. Although the word “place (noten)” is used here, it is uncertain whether it refers to the act of placing it directly on the head of God or placing it from distance followed by an ascent to God. The latter has greater potential as Pesikta Rabbati, considered to be compiled in 6th or 7th century, explicates the unknowability of God’s place.

It is said of Sandalphon...serves behind the chariot, and that he wreathes crowns for his Maker. Can it possibly enter your mind that the ministering angels know where God is? Has it not been long said [by them] Blessed be the glory of the Lord wherever His place be (Ezek. 3:12)? The truth is that even ministering angels cannot see His abiding place. However, Sandalphon so adjures the crown he has wreathed that it rises of its own accord and reposes on the head of his Maker... When the crown reached His head, He brings Himself to accept the crown from His servants.

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92 B. T. Hagigah, 13b. He wreathes them “out of the prayers of the righteous.”

93 English translation is taken from Braude, Pesikta Rabbati, 1:406. אמרו עליו על סנדלפון ה_proba קשי, שהוא גבוה מחבריו מהלך חמש מאות שנה ומשתמש אחר המרכבה וקושר כתרים לקונו.
This text maintains the unknowability of God’s dwelling place more strictly than does the text in *Midrash Psalms* quoted above. The distance between God and the angel is retained by explicitly mentioning the ascent of crown “by its own accord.” Although Sandalfon does not know His dwelling place, the crown knows how to reach His head.

The next midrashic literature in the early medieval period, *Midrash Konen*, informs us as to the material of crown:

> And it (Sandalfon) binds crowns to the master of glory out of the *Kedushah, Barukh Hu* and ‘*Amen, Yehey Shemey Rabba*’ which the children of Israel recite in the synagogues; and it adjures the crown by the ineffable [divine] name, and it [the crown] gradually ascends to the head of the master. Therefore, the sages said that whoever nullifies *Kadosh, Barkhu, and ‘Amen, Yehey Shemey Raba* [thereby] diminishes the crown.94

*Midrash Konen* specifies that the exact words of prayer are the material of the crown. The specification of the material of the crown and a theurgical implication of prayer are emphasized here. Human action related to prayer

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influences the formation of the crown in the upper realm.\textsuperscript{95}

**Concluding remarks**

The two trends we have seen established the idea that every prayer ascends to heaven automatically. As Scripture states that God hears prayers of the Israelites, the Rabbinic literature considered the uttered prayers to move upward themselves. No external force is mentioned to accompany the prayer’s ascension. The ascent of the prayer was treated as common knowledge; there was no question that the phenomenon occurred. This implies that the tradition of the ascent of prayer already existed at the time the texts were written.

Moreover, the angel takes an important role in this tradition, through the creation of the crown out of prayer and the protection of the celestial realm from unworthy prayer. However, the angel did not function as an intermediary of prayer; that is, the delivery of prayer between earth and heaven and any clear active movement of angels outside heaven were not illustrated. The angel merely waits for a prayer to ascend. The binding and raising of the crown occurred only within the celestial realm. The concept of prayer developed in Midrashim presents a prayer as a collectable but invisible entity.

*Heikhalot Literature*

The *Heikhalot* literature, the mystical-piyyutical creation,\textsuperscript{96} is the representative

\textsuperscript{95} Idel, *Kabbalah: New Perspectives*, 192.

compilation that demonstrates the priestly tradition\textsuperscript{97} and the abundant examples of the visionary ascension.\textsuperscript{98} As the dates of the composition of this literature vary between the 1st century B.C.E. and 9th century C.E.,\textsuperscript{99} we are unable to determine if the texts in the rabbinic literature influenced the texts I shall quote below, or vice-versa.

The *Heikhalot* literature depicts the motif of binding the crown and the crowning without any restraint. The making of the crown is performed by both the angel and God, and the crowning is accomplished not only by the celestial king but also by the angels.\textsuperscript{100} Although the wreathing crown appears in many places, it is depicted without mentioning its components.

\begin{itemize}
\item \textsuperscript{98} Elior, “Between Earthly Heichal and the Heavenly One,” 341.
\item \textsuperscript{99} According to Joseph Dan it is known since the Tannaic period (B.C.E. 100~C.E.200) [*Jewish Mysticism – Late Antiquity* (New Jersey: Jason Aronson, 1998), 1: 192] while Rachel Elior suggests that it was written sometimes between 3rd and 6th century, Idel 3~8th centuries (*Ascensions on High*, 28).
\item \textsuperscript{100} *Synopse zur Hekhalot-Literatur* (ed. Peter Schafer; J.C.B. Mohr: Tubingen, 1981), §15 (God made Metatron a crown) §884. God is not the only one to be crowned. “All the princes of the kingdoms adorned with crowns” (*Synopse*, §20), “R. Joshua b. Levi also said: When Moses ascended on high, he found the Holy One blessed be He, tying crowns on the letters [of the Torah]” (*B.T. Shabbath*, 89a).
\end{itemize}
And when the time comes for angels to sing songs, Shemuiel, the great archon, stands at the window of the lower heaven to listen to all the songs, which ascend from the world and from synagogues and Houses of Study (Batei Midrashot), announced before the firmament.101

Similar to the rabbinic examples, this text also notes that prayer ascends to heaven by itself. Human power or any effort is not involved in the process of the ascent. Most of the texts in Heikhalot literature hold that the weaving of the crown is the function of the angel and omits the material of the crown. On the other hand, 3 Enoch depicts the clear picture of weaving the crown. “They received the prayers of Israel and placed them as a crown on the head of the blessed Holy One.”102 The exact function of the angel, Shemuiel, which appears only in Heikhalot literature and later phases of Jewish mysticism,103 concerning the ascent of prayer is inexplicit. Besides listening to the songs,

101 Synopse, §807 “ה שמועאל המלאך "כשיגיע zaman של מלאכים לאמור שיריה וומרה לפני הקב"ן ليسمع האנשים את צора שבמעלה ההҠן"ן. See also Synopse, §§178, 179, 180, 527, 530, 787, 790, and 810.

102 3 Enoch 15b quoted in Green, Keter, 65.

103 In Heikhalot literature it is called Shemuiel. Synopse, §807, Ms. Oxford 1531 f. 90a. See also §§527, 530, 787, 790, 810, 178, 179, 180; Scholem, Major Trends, 62; Beit ha-Midrash (ed., Adolph Jellinek; Jerusalem: Bamberger & Wahrmann, 1938), 3: 161-163; Ms. JTS 828. For the angel called Shemaiel see Sefer Raziel Mal’akh in which he appeared as one of the angels, who protect gates.
whether it is either a deliverer or a mediator of prayer is not clear. However, Gershom Scholem interpreted the function of Shemuel as a mediator of the prayer in a text found in *Pirkei Heikhalot* identical to the one above:

One of them, Shemuel, the “great archon,” stands at the window of heaven as a mediator between the prayers of Israel, which rise from below, and the denizens of the seventh heaven to whom he transfers them.\(^{104}\)

The source of the text Scholem translated does not use the word “mediator” but *mashnia*, literally, to cause to hear or announce. It seems that the act of Shemuel “listening to the prayer of Israelites and causing all heavens hear” is understood as an intermediary act. However, it is unclear that the word in the form of *hif’il* in our text signifies a causative (cause to hear) or an active verb (announce). If the word signifies the former, then it may mean that Shemuel uses certain forces to change the component or form of human prayer into the audible or any other form that holy creatures can perceive. In case of the latter, it indicates that Shemuel is in charge of announcing the time when angels pray. In another passage, God makes others be silent in order to listen to a prayer of

Israel because it is only after their prayer that angels can recite their prayers or songs or perform the angelic chorus together with the Israelites. Thus, this text demonstrates the superiority of human prayer over the prayer of angels with respect to the right to pray first. This is why Shemuiel stands at the window to “watch” prayer. In this sense, Shemuiel may be called an announcer rather than a mediator. At this stage, we should distinguish the term mediator, or more precisely deliverer, by the location in which the intermediary act takes place. In other words, there are two meanings of the term: one is an act to raise prayer from the earth to heaven while the other mediates only within heaven. If we limit the meaning of the word "mediator" to the act that takes place in heaven, then the phenomenon such as ascent of the crown found in the rabbinic texts can be understood as mediation. I should also distinguish between the


106 Synopse, §179, 528, 788; Seder Rabbah deBereshit, 1: 45.

107 Asi Farber-Ginat considers that the ascent of crown to the head of God is intermediated by angels and magical practice with divine name. See Farber, “The
terms mediator and deliverer. ‘Deliverer’ is the clearer term for depicting the act of the angel transmitting the ontological reality. A mediator delivers prayer and functions in another act, which reconciles a problem between two parties. In our text, the mediation belongs to the latter category, the one occurring in heaven. Spatial movement of a mediator under the firmament is not present, but the angel descends to the lower world to restore peace.\textsuperscript{108} We call a “deliverer” the one who takes prayer outside of heaven to the celestial realm.

The song of Israel, though Scholem translated as "prayer" in the above-mentioned text, ascends from synagogue and from Beit-Midrash to heaven. It testifies that the text was written in the period from which liturgical songs have come to be recited in a synagogue and Beit-Midrash, apparently after the destruction of the Second Temple. Therefore, in the Heikhalot literature, only song, not prayer, ascends.

\textbf{Hasidei Ashkenazic Views}

One of the circles of Hasidei Ashkenaz,\textsuperscript{109} which operated in Germany in

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Concept of the Merkavah,” 231.
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\textsuperscript{108} \textit{Synopse}, §181. The function of appointed angels here is to descend everyday to place peace in the world. When the time of reciting songs comes they ascend to heaven.
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\textsuperscript{109} The term Hasidei Ashkenaz, in broad sense, denotes a few circles or individuals flourished in Germany in the twelfth century; Unique Cherub circle, Kalonymus family flourished mainly in Rheinland, the author of the \textit{Sefer ha-Navon} and the author of \textit{Sefer ha-Hayyim}. Joseph Dan, \textit{Heart and the Fountain: An Anthology of Jewish Mystical Experiences} (New York: Oxford University Press, 2002), 23-25. In this paper we use the
the 12th century, led by R. Judah he-Hasid (c. 1150-1217), received the two categories of the tradition of the ascent of prayer probably derived from *B. T. Hagigah* and *J. T. Sanhedrin* that we saw in the preceding sections. Those who were active in the 12th century underwent the transition that overturned the existing religious principles and customs. The written text of the Talmud was created and the written prayer book entered circulation after the prohibition of writing down the prayer was released.\footnote{The problem regarding the synagogue practice rose. The textualization of sacred texts caused the decline of the teacher-disciple relationship along with the social hierarchy especially within the synagogue. R. Natronai Gaon, in the gaonic period composed the first written prayer book, but it explicates the order of prayer rather than the whole siddur. (Dan, “The Emergence of Mystical Prayer,” 224-225.) The prayer book formed into the style of which is tantamount to the present one is from the 16th century.}

The members of the circle present a clearer picture of how prayer makes its way to the transcendent realm, which was unclear in the rabbinic and *Heikhalot* literature. Moreover, the movement of prayer in both upper and lower worlds is described in more detail compared to the preceding literature, and the rabbinic idea of linguistic power inherent in the divine name was also developed. Although Hasidei Ashkenaz adds new elements, the traditional concept of automatic ascension of prayer is juxtaposed. The new elements of the Hasidei Ashkenazic circle achieved a more detailed angelological description, or linguistic theory. The new elements of the activities of angels and an encounter of prayer with an obstruction may follow the assertion of Asi-Farber that the ascent of the prayer is the metathesis of visionary ascent to *Merkavah*.

**Receivers of Prayer**

R. Judah ha-Hasid integrates the motifs of ascent found in rabbinic literature with an exact receiver of prayer in a more precise manner. The tradition belongs to the first category—transformation of prayers into crown—found in his *Sefer Gematriot*:

> An angel appointed for one thousand eight hundred angels, which receive prayers that came from the heart, placed them upon the head of God of hosts. The appointed angel says to the rest of the angels to wait

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111 Farber, “The Concept of the Merkavah,” 231-244.
until they finish their prayer, which is directed from the heart and he receives and fixes the crown of glory out of their prayer.\textsuperscript{112}

The motifs appearing in this text—waiting for the conclusion of prayer, collecting only prayer accompanied with \textit{Kavvanah}, and transformation of prayer into the crown—are already seen in the midrashic texts. However, the specific number of angels who receive prayer is new to us. The source of the number of angels, one thousand eight hundred, is derived from the \textit{Piyyut} of R. Eliezer ha-Kalir, the \textit{paytan} of Eretz Israel who acted in 10th century Galilee.\textsuperscript{113}

This account is reflected in the writings of disciple of R. Judah he-Hasid, R. Eleazar of Worms (1165-1230), who quotes both texts in his \textit{Sodey Razaya}.

And when righteous persons (\textit{zadikim}) pray with \textit{Kavvanah}, one thousand

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\textsuperscript{112} \textit{Sefer Gematriot of R. Judah the Pious} (ed; D. Abrams and Israel Ta-Shema, Los Angels: Cherub Press, 1998), 40. “מלאך אחד מומני על אלף א,Yes the Malkim שלክוסים הלפיט הליבת מליבת באת יתומ בראר אלים תבאותו מלאך הממונו שומר ליאבר מלאכי המומן עד שיסימו הסים המיתו מי לא ומלנס בטמלכסمنظماتטלכס את ממלכס ומקבל ממקורタン כתוכד.”

\textsuperscript{113} \textit{Kedoshtaot le-Rosh ha-Shanah, Melech beMishpat}; Ms. Genizah 100 Add. 3369.

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eight hundred angels come forth to receive it (prayer), as the poet R. Eliezer ha-Kalir wrote: A thousand eight hundred went forth/And receiving prayers that came from the heart/ And placed them upon the head of the God of hosts.\textsuperscript{114}

It seems that the prayer recited here refers to the \textit{Amidah} (the Eighteen benedictions), the usual appellation in Talmudic literature. R. Eleazar explicitly mentions in his later writing, \textit{Sefer ha-Shem} (“The Book of the Divine Name”), and \textit{Perush Siddur ha-Tefilah le-Rokeah}, “[When] one prays the Eighteen benedictions with \textit{Kavvanah}, a thousand eight hundred forth out to receive his prayer. And a thousand eight hundred go out there to receive prayers that came

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\textsuperscript{114}\textit{Sefer Sodey Razaya Shalem} (Tel-Aviv: A. Brenzi, 2004), 80. The English translation is based on Green, \textit{Keter}, 103; \textit{Sefer ha-Hokhmah}, 125; \textit{Sefer ha-Shem} (ed., Eisenbach; Jerusalem, 2005), 15, 84 (in the CD Responsa Project); \textit{Perush Siddur ha-Tefilah le-Rokeah} (Jerusalem: Machon ha-Rav Hirschler, 1992), 367, mention “one who prays the eighteen benediction with kavvanah one thousand eight hundred will forth out to receive his prayer." R. Aaron ben Yakov ha-Cohen known as R. Aaron ha-Kohen of Lunel quoted in his \textit{Kol Bo}, it demonstrates the influence of Hasidei Ashkenaz in the 14th century halakhist, who also lived in Spain and he may be the person who transmitted the teaching of R. Eleazar to the Spanish scholars."
“And he put it to the head of the God of Hosts.” The angel fixes and binds all praise and prayer that came from the heart and prepares them for the crown with splendor and glory, and [the crown] ascends to the head of glory. For one [who prays] with Kavvanah and with love... the angel makes the prayer of righteous fly, and makes prayer of other righteous fly afterwards ... The prayer ascends to the head of glory until the time of prayer.116

115 Sefer ha-Shem, 84. “לأمرMi שמתפלל יציאו בכוונה מציאים את קבלי תפילה ויציאו. יraisonו. See also Sefer ha-Shem, 15; Sefer ha-Hokhmah Ms. Oxford 1812, fol. 60a, Perush Siddur ha-Tefilah le-Rokeah, 157, 367. (לأمر álף ות"ות אלף יצאו בכוונה.) The association of the number 1,800 (angels) with the eighteen benedictions influenced later Halakhic authorities such as Tur Orah Hayyim, 118 and Kabbalistic literature, such as the work of the Polish Kabbalist, Nathan ben Solomon Spira of Cracow (1585-1633), Sefer Megalleh Amukot (Cracow: 1637), 59b.

116 Sefer Sodey Razaya Shalem, 80. “ויתנים בריאה אלהים המאות מתו.setRequest ל"קו תפילה שלוחה". כמות בקהל כי המלך מתן ומתחבר לכל שמחה וחופש שלמה באזת המלך על מעשה זה, הזרע את המלך מעשה מתן אברustainabilityי זה, המתחבר בצידך אחר צידך אחר צידך אחר ציידה אחר ציידה, והם מתחברם בצידך אחר ציידה אחר ציידה אחר ציידה אחר ציידה אחר ציידה. ישיעי כל זה, כי הוא בראת עולם אחר זפני תפילה תפילתו השאר עמו.
The motif, angel’s power of making prayer fly, is already familiar to us. The account in the rabbinic literature states that Sandalfon raises or makes the crown fly to the head of God. These acts of angels occur only within heaven and do not belong to the category of “deliverer of prayer,” raising prayer from outside heaven. Besides the one thousand eight hundred angels, other angels are granted a new function. These are the seven angels, Metatron, and the main angels, cooperating with Barkiel and Sandalfon. R. Judah continues to exposit the other functions of angels.

What do we have to seek for appointed [angels] to bring prayer in? The angels decide which prayer to raise, and they descend to listen to which prayers ascend from the heart. Angels of God ascend and descend here and there… The Holy One, blessed be He, overpowered them (angels of mercies and Satan) … as they are not entitled to take in the prayer without permission…

117 יכ إي מלכמים שעוי, רцитים ממקבים הוקל שבברה והברא לבר벌 סתיו, והוחל כחו ודרכ
118 שמשל ממיסים של פנים דלב כשמ
119 Sefer Gematriot of R. Judah the Pious, 61. 
Unlike in the Midrashim, the angel in this text seems to be empowered to select an appropriate prayer to bring into heaven. The purpose of angels’ vertical movement in the above text is to distinguish the prayer recited from heart and “to unite the prayer in order to fix the crown and raise it by divine name.”

Angels are not only standing at the window of heaven waiting for prayers, but they take an active part in collecting prayer. However, it is unclear whether they descend to the lower world or to the lower place within heaven where they can hear or see the prayer. In any case, these activities of angels regarding prayer have no precedent.

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120 Sefer Gematriot of R. Judah the Pious, 30.

121 The word “descend” (יורד) is used for both meaning; descent to the earth (B. T. Hulin 91b; Perush Baalei Tosafot on Gen. 28:13) and descent to the lower realm in the celestial world (Asher ben Yehiel (ca. 1250-1327), leading rabbi in Germany, immigrated to Toledo in Spain, Perush al ha-Torah Deut. 4:2 (Hannover, 1838), 163.)
Automatic Ascension

The automatic ascension of prayers to heaven is the common view appearing in the rabbinic literature. The clearest explanation of the ascent from the earth to heaven in R. Eleazar’s writing is a quotation from Heikhalot literature. In Sodey Razaya we read,

“Shemuiel the great archon, stands at the window of the lower heaven to listen to the voice of the songs, which ascend from the world and from synagogues and Houses of Study (Batei Midrashot), announced before the firmament.”\(^{122}\) Why do they stand in heaven? It is because the ministering angels do not have permission to recite songs in the celestial realm (literally, above) until the Israelites recite the songs below.\(^{123}\)

Shemuiel, the angel peculiar to the Heikhalot literature, functions as the watcher of the human prayer ascending from the lower realm. The other text of Sodey

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\(^{122}\) Compare to Synopse, §807 (Ms. Oxford 1531 fol.90a) quoted in chapter 1, 50-51. The text is almost identical except the word “ ESAל שירות קול” with Sodey Razaya. See also Seder Rabbah deBereshit, 47; Ozar ha-Midrashim (ed., Eizenschtein; Jerusalem: Or, 2002) 122-123.

Razaya describes the ascent of prayer only within heaven; the explicit manner of how prayer reaches heaven is not mentioned. The functions of angels we have seen were to select and receive prayers, weaving them into the crown. R. Eleazar adds a new function to the angels—activities designate their names.

Sandalfon is called by name Sandal Fon that Israelites sing and he turns to receive the speech to fix the crown of splendor for king of the glory. Since he pulls the songs of Israel toward him he is called Nagdiel...When Sandalfon mentioned the name the crown immediately ascends to the head of Akatriel the Lord of Hosts.124

When Sandalfon appears in the rabbinic literature, he was depicted as the angel appointed to wreath the crown and raise it on the head of God by adjuration of the divine name. This text describes more detailed acts of Sandalfon in regard to the usage of prayer to form a crown and may solve the question of how angels collect prayer. In the case of Sandalfon, he turns to a voice of prayer and draws it near him. Another function of the angel is related to the preparation of the reception of prayer in heaven.

124 Sefer Sodey Razaya Shalem, 76, "..."
When angels recite songs then the crown is made ...and when Israelites recite *Shemah* or *Kedushah* then Shemaiel the prince silences them until the prayer of the Israelites ascends. Therefore, *Shema Israel* is [composed of] the letters of Shemaiel Sar. The crown, which is called Israel, then ascends. Thus said Shelomo, “Who is this that comes up?” (Song of Songs 3:6, 8:5). It is in *Gematria* one thousand because one thousand groups of angels make the crown out of prayer, and out of the crown, *Tefilin*.

The angel, Shemaiel, orders celestial beings in heavens to be quiet until the arrival of the Israelites’ prayers. This role was played by God in the *Heikhalot* text. This ability of making them silent seems to be related to the linguistic element. By interchanging the letters in *Temurah*, the name becomes identical with “Shema Israel.” Thus, Shemaiel is in charge of *Shema Israel* and other

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125 *Shemaiel Sar* ("שמעיאל שר") is a Temurah of "שמע ישראל".

126 "שלמה מי זה עולה = 944. I cannot find the reason for the discrepancy. He may combine the several systems of *gematria*. It seems that R. Eleazar simply quotes the verse in order to relate the ascent and one thousand groups of angels.

127 *Sefer ha-Hokhmah* Ms. Oxford 1812 fol. 60a; Oxford 1568 fol. 5a. "ככמלווכ אומרים שלמה מי זה עולה על זה אומרים שלמה מי זה עולה קדישא שמע מלכיה קדישא ישראל עלה למלכה על זה אומרים שלמה מי זה עולה קדישא שמע מלכיה קדישא שמעמלכה.

128 See p. 13 n.19. Shemaiel is appeared as Shemuiel.
celestial beings follow him.

**Kavvanah**

Specific angels receive a prayer accompanied with *Kavvanah* that successfully reaches the transcendent realm. Whether any kind of mediator—human or angelic—is necessary is unmentioned. Both *Sodey Razaya* and *Sefer ha-Hokhmah* (“The Book of Wisdom”) assert the importance of *Kavvanah* during a prayer; otherwise, “Shemuiel and the rest of gatekeepers do not allow the prayers to rise up but prayer with *kavvanat ha-lev* reaches before God.”  

*Kavvanah* is a condition for prayer to be transformed into the crown.  

But prayer with *Kavvanah* of the heart reach Him...Sandalfon selects words of [praise], which come from the heart and he fixes the crown...Sandalfon selects prayer for the crown as man selects silver, gold, and precious stones. This is the meaning of [the verse] “He will regard the prayer of the destitute.” (Ps. 102:18). And if the gatekeepers and angels see the appropriate prayers, they open the windows of prayer and the prayer ascends before the glory ... and the prayer descends from chamber to a chamber until it meets Sandalfon.  

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129 Sefer Sodey Razaya Shalem, 77.

130 Sefer Sodey Razaya Shalem, 235.

131 Sefer Sodey Razaya Shalem, 78.  

באנ תפליה שוחיחל בכותה הלע באה לפמינ...וסנדלות בורר  

התפילת כלמה ש.but ווחב ואבננים תנה בתמק ולעתה כל חוה בורר זיו יחזיר, וחוה אל  

תפילת הערור (תמה; כב, ית). ואמ הראים השוערים והמלכמים את התפילת שוחיחל רמאי פותחיני השער
Selecting a prayer is either the interpretation expanded from the text in J. T. Sanhedrin, permitting the entrance of only appropriate prayers into heaven, or based on the text of R. Judah he-Hasid in an explicit manner. The other important issue here is the phrase “see the prayers.” Prayer is not only audible but visible. This account leads us to assume that angels and gatekeepers have a certain ability to see the prayer. However, this assumption is denied when we look into the preceding passage of the same section of *Sodey Razaya*. The author's intention was to give a ‘scientific’ explanation:

When Israelites pray with *Kavvanah* of heart Sandalfon selects words [of praise] that come from the heart, and he fixes the crown. The crown is alive (חי) because the breath of speech is [composed of] dew and wind of fire. You shall know that the voice of man emits wind, and speech is moistened when you see it before your mouth in the days of winter … and also the speech is warm, therefore, the speech ascends. It is pleasant to heaven rather than the breath [emitted] from the mouth of appointed angels, which is torches of fire.

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132 See pp. 2-3.
133 See p. 19.
134 *Sefer Sodey Razaya Shalem*, 77. "כשישראל מתפללים כאז נהגו בכיתוב בלשון סנדים פון בור אביה...ACHER חזור על שפונאנה בפנליו. בחרת כהן כתוב מה anonymouslyachelor.

חסכון וחסחה בברכה בכסף שערי בני נщийיתת

היתות הבאות מה חלב וממקה חזרה לחזרה כי יכל חידורי של וрож ו蘆, עד שחרי קול האנשים.
The ascent of prayer depicted in rabbinic, *Heikhalot*, and Hasidei Ashkenazic literature does not necessitate any external force to aid the ascent of prayer to heaven. This text provides the answer to the question why prayer ascends by itself to the upper world. Based on scientific fact—though perhaps unknown in the early 13th century—R. Eleazar holds that the voice of the word of prayer man emits contains vapour and possesses heat, which causes an ascending current. He seems to know that warm air ascends, so prayer, which is emitted with warm air, ascends as well. Moreover, R. Eleazar clarifies the question of why angels can select the prayer, which is invisible to the human eye. According to him, the voice becomes visible under low temperatures. Today we know that the breath of man contains vapour, a gas, which turns into liquid. Color is applied, and the surroundings reflect and make it visible when it touches cold air. It is natural that R. Eleazar had this idea, but he was not acquainted with science as the upper world was supposedly located in a place higher than the mountains, where the temperature is lower than on the ground. Although this assumption is incorrect, the word of prayer is seen as reified. He treats prayer as equivalent to absolute entities such as precious metals and

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stones, materials used for creating a crown. The 16th century Safedian kabbalist Moshe Cordovero also mentioned the relationship between vapour and the ascent of letter.\footnote{The text is quoted in Chapter 5.}

**Obstacles to Prayer**

**The Obstacle as cooperator of God**

In the Medieval period, R. Eleazar of Worms, a leading disciple of R. Judah he-Hasid of Ashkenaz, adds more concrete conditions to the account of the ascent of prayer.

Why does he (Sandalfon) stand behind the chariot and binds crowns? If man prays without \textit{Kavvanah}, Shemuiel, the gatekeeper and the rest of keepers of the gate do not allow the prayer to rise up upward; only prayer [recited] with \textit{kavvanat ha-lev} [intention of the heart] reaches God.\footnote{Sefer Sodey Razey Shalem, 78. “למה עומד אחורי המרכבה לפני שם יתפלל אדם שלא בכוונה. שמעיא"ל השוער שואר שומרי השוער איני מניחי עלולה אהת התפילת לעולה, אבל תפילתشرح. בכוונה הלבלא עליה.”}

The passage in \textit{Sodey Razaya} demonstrates another case that serves as an admonition to fulfill a religious duty. B. T. \textit{Berachot} 31a mentions that prayer must be offered with special intention, \textit{Kavvanah}; otherwise, it is considered improper. It is understood here that a prayer recited without
fulfilling one’s religious requirement is considered unclean and harmful to heaven. Therefore, this type of account is designed to intensify the manner of observance of religious duty. Another important point to be mentioned is the geographical scene of accounts in which angels appear as an obstacle or protector of heaven depicted in the liminal position at the gate of heaven. As the phenomenon developed into a concrete concept, descriptions of various obstacles to prayer’s ascent to heaven abounded.

b. Obstacle of prayer as an adversary to God

Yuri Stoyanov pointed out that the status of Satan was transformed, in the Achaemenid era, from an accuser who works under the authority of God (Job 1:6)\textsuperscript{138} into an adversary, an entity opposed to God.\textsuperscript{139} Accordingly, in our context of post-biblical literature, Satan never appeared as an agent of God. He is completely hostile to all beings. Again, it was Hasidei Ashkenaz, a circle of 12th century German Pietists, who first assigned the role of interrupting prayer’s ascent to Satan.

\textsuperscript{138} The conversation between Satan and God in Job 1.6 was ended with God allowing Satan to give Job adversity. God uses Satan to examine Job’s faith in God.

\textsuperscript{139} According to Stoyanov's theory on the history of evil Satan in the pre-exilic era was called an accuser then in the late Achaemenid era Satan was shifted to the role of an adversary. See Yuri Stoyanov, \textit{The Other God: Dualist Religions from Antiquity to the Cathar Heresy} (New Haven, Conn., 2000), 56-60.
As it is written, “I am a father to Israel (Jer. 31.8), my firstborn (Exod. 4.22).” Therefore, it is appropriate to be a father from [the age of] thirteen, and [raising] a son is imposed on him until [his son turns] thirteen years old. This is [the meaning of] *abgy*. Therefore, the Holy One, blessed be He, has thirteen windows that correspond to the twelve tribes and Jacob, and to which prayer ascends. *Abgytz,*\(^{140}\) Holy One, blessed be He, who is a father to the Israelite therefore, remembers thirteen entities of mercy of God… Satan stands against the prayer lest it ascend even if it comes from the heart…\(^{141}\)

The two hermeneutic methods are applied to a part of the word made by acrostic, *Abgytz*. *Abgy* is decomposed by means of a linguistic hermeneutic and a numerological method; *ab* denotes a father and *gy* is the number thirteen. The number thirteen is equivalent to the numbers of a certain group of sons of God and the windows. The equivalency of the numbers is explained by the sonship concept. Moshe Idel demonstrates that the son and father relationship plays an important role in the Hebrew Bible and in subsequent literature.\(^{142}\) Sonship underlies the worshippers’ aspiration, and it is their motivation to perform

\(^{140}\) On this notion see chapter 1, page 60, 65, chapter 4, 166.

\(^{141}\) *Sefer ha-Shem* ed. Eisenbach (Jerusalem, 2005), 15, 84 (in the CD Responsa Project), 19 *Abgytz*. See also *Sefer ha-Hokhmah* Ms. Oxford Bodleian Library MS Opp. 506 1812 [IMHM #18104], fol.56a; *Sefer Sodey Razaya Shalem*, 223.

religious activities and good deeds. In other words, man strives to assimilate with the higher world or with the higher son to become a son of God.\textsuperscript{143} In the first part of our text, such an aspiration and the effort of man is absent; rather, a fathership, the obligation of father to son, occupies the first part of the text. The last part is devoted to the assimilation of prayer with the higher world instead of man’s assimilation.

The description of sonship appeals to the close bond of father and son, reflecting the relationship between God and the Israelites. The concept involves not only the existing sons of God, represented by biblical figures, but also ordinary man, attempting to become His son by assimilating with the sons. In our text, twelve tribes and Jacob are treated as the sons of God, so-called the royal or national sonship. The text’s “thirteen windows, which correspond to twelve tribes and Jacob,” imply that there is a specific window for prayer recited by Jacob and for the each tribe as well, one window for each tribe. The motif—twelve windows for the twelve tribes—is found in the Lurianic tradition until 18th century Hasidism.\textsuperscript{144} They are sons of God; therefore, they possess the windows corresponding to them in heaven. By belonging to the tribes, other ordinary men who are not sons of God enable the passage of their prayers through the gate of heaven. It is noteworthy to mention that J. T. \textit{Rosh Hashanah} as well as \textit{Midrash Exodus Rabbah} record that God created 365 windows in

\textsuperscript{143} Idel, \textit{Ben}, 1-2.

\textsuperscript{144} The \textit{Zohar} also mentions the motif but unrelated to prayer. See Hallamish, \textit{Kabbalah: In Liturgy}, 106-113.
heaven. But the usage and the allocation of the rest of the 352 windows may apply to the prayers of men who are not sons of God. The prayers that ascend to the thirteen windows are only those involving the word Abgytz.

In contrast to the previously quoted text of Sodey Razaya, written before Sefer ha-Shem, R. Eleazar of Worms posits here that even a prayer accompanied with Kavvanah is liable to be interrupted by Satan. The phrase “even if it comes from the heart” indicates that observance of religious duty is no longer a primary condition of acceptance of prayer in heaven. Only improper prayer was the object of rejection in the abovementioned rabbinic text, whereas Satan here takes an entirely hostile attitude to any prayer. Regardless of the fulfillment of Mitzvot, Satan appears to preempt prayer before it reaches the gate of the celestial realm. The accounts of the ascent of prayer shift to the lower realm of the universe, the middle layer, between heaven and earth. Unlike in biblical texts, Satan is no longer depicted as standing before God but standing outside the realm where God dwells. Satan is completely independent from God from both the geographical and authoritative points of view. There is no divine protection against the attack of Satan. Instead of the

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145 J. T. Rosh ha-Shanah, 2.28 “the Holy One, blessed be He created 365 windows that the world might use them.” See also Midrash Exod. Rabbah 15.22; Sefer Sodey Razaya Shalem, 223.

146 See chapter 1, page 56.

147 The verses in Job 1.6 and 2.1 mention that “Satan also came among them to present himself before the Lord.” The distance between Satan and God may be unfathomable. But Satan is depicted as located within the divine realm.
physical counterforce, a linguistic power inherited in the divine name became the major protection. The theme is transformed into the counterforce to obstruction (by Satan) of prayer’s ascent.

As previously mentioned, the holy creatures, angels, or gatekeepers behave as obstacles to protect heaven from the harm of unsuitable prayer. The protectors of heaven do not prevent the prayer from reaching the entrance of heaven, but Satan performs within the space between the lower world and the upper one to disturb a prayer’s ascent to heaven.

Linguistic Magic Inherent in the Divine Name

According to Jewish tradition, language has a creative power. It was not originally a tool for communication but rather a tool for creation.\textsuperscript{148} The divine name especially possesses a certain kind of power. Rabbinic literature considers that the power that raises a crown to the head of God is the divine name, Tetragrammaton. Hasidei Ashkenaz specifies the force of raising the crown as the forty-two-letter divine name in *Sefer ha-Hokhmah*, which epitomizes the

doctrine of the school of his teacher, R. Judah he-Hasid, written down by R. Eleazar of Worms. “And the crown sits on the Creator’s head by the forty-two-letter name.” Within Sefer ha-Hokhmah, we find material that Moshe Idel ascribes to R. Nehemiah ben Shlomo ha-Navi, active in the first third of the 13th century, one of the members of the movement of Hasidei Ashkenaz. R. Nehemiah, who is one of the sources of the concept of the ascent of prayer in Zayyah, also specifies that the forty-two-letter divine name raises the prayer in a more developed way.

The place of the Atarah [diadem] is on the head of the Creator, in [or by the means of] the [divine] name of 42 letters...and when the ‘Atarah is on the head of the Creator, then the ‘Atarah is called Akatriel...


150 Green, Keter, 125. Ms. Oxford 1568.


153 The source is based on the conversation with Moshe Idel.

The specified divine name is mentioned as a tool for crowning God. In pre-Zayyah literature, most of the ascent of prayer by means of the divine name involves crown mysticism. Another text ascribed to R. Nehemiah found in Merkavah Shelemah demonstrates the theurgical impact of man upon God’s actions, implying an association between the union of the divine name and the act of God.

*Shofar* in Gematria is “Prince of Throne,” “God of prince,” or “God of one gate”\(^\text{155}\) as there is a door under the throne.\(^\text{156}\) When the Holy One, blessed be He, receives our prayers, He goes and opens the door and the prayer enters before Him. Therefore, it is interpreted as the throne of God. When we unite His name, He opens the gate and receives their prayers… It is name of Holy One, blessed be He, that teaches. When He opens the door, the voice enters…and the voice reaches the Holy One, blessed be He, between his eyes. When the voice has ascended then ash

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155 The numerical value of these phrases אב אחד שער = אלוהים ש = כסה = שופר is equivalent to 586. For the last phrase see Yehudah Liebes, “The Angels of the Shofar and Yeshua Sar ha-Panim,” in *Proceedings of the First International Conference on the History of Jewish Mysticism: Early Jewish Mysticism* (1987): n.43 (Hebrew).

156 *J. T. Sanhedrin*, 65b may be the source for the motif. See Liebes, “The Angels of the Shofar,” 173.
[of the ram] of Isaac\textsuperscript{157} flies before the Holy One, blessed be He.\textsuperscript{158}

In contrast to what other texts of the Hasidei Ashkenaz circle mention, it is God Himself here who opens the window to receive prayer.\textsuperscript{159} This is the first text that has God rather than angels perform the act, probably based on the verse in \textit{Malachi} 3:10.\textsuperscript{160} The union of divine name, most likely performed by a combination of letters of the divine name during ritual, causes God to open the gate. The theurgical force of man's deed is on the other hand indispensable for his prayers to reach God. In other words, the act of God toward human prayer depends upon man's deed. The divine name announces the arrival of prayer to heaven.

Another passage in \textit{Sefer ha-Hokhmah} that is similar to the above-quoted text of \textit{Sefer ha-Shem} presents the monadic understanding of the Hebrew

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\textsuperscript{157} See \textit{B.T. Ber.} 62b.
\textsuperscript{159} Closing the window is also depicted in \textit{Sefer Hasidim} by R. Judah he-Hasid (ed., Margaliyot; Jerusalem: Mossad ha-Rav Kook, 1957), 431. The window is closed for idolatry in a synagogue.
\textsuperscript{160} “Says the Lord of hosts, If I will not open for you the windows of heaven and pour out for you such blessing that there will not be room enough to receive it.” (New King James edition)
language and gives a semantic and numerological interpretation. The preceding passage mentions that each letter of the six letters of Abgytz has an individual name—for example, Adiriron for Aleph and Bihariron for Beit.

Therefore Abgytz is the patriarch who opens the thirteen upper windows to which the prayers ascend, as opposed to the twelve tribes and Jacob, their fathers. Here are thirteen therefore children of Jacob said “Shema Israel the Lord our God, the lord is one (Deut. 6:4)” which in Gematria thirteen... Abgytz: It means the patriarch at thirteen degrees. TZ (תץ) is a judgment and guards against Satan, who prevents the ascent of prayer.

R. Eleazar monadizes the forty-two-letter divine name, Abgytz, into three parts. The first two letters of the forty-two-letter name derive from the acrostic of the

162 Ms. Oxf.1812 fol.55b; Sefer ha-Shem 19. See other interpretation of Abgytz referring to angelic names, Adiriron, Bihariron, Gihariron, Yagbihayah, Talmiyah, Zatnitayah...
163 The numerical value of the Hebrew word for “one (אחד)” is 13.
164 Ms. Oxf.1812 fol.55b-56a. “למעלה ' האב פותח יג חלונו' ג שנה לכך אבגי"לפי שהוא אב לכן י אלהינו ' ל ייג ולכך אמר בני יעקב שמע ישרא"ויעקב אביהן הרי י' ב שבטי"שהתפילה עולה בהן против י ג וכן האב "י' אחס שהוא גימ' יי ב "הא' אבגיתץ פי. אל רחמים' יי' ג מיות רחמים יי"לישראל י ושומר מן השטן העומד לקטרג בתפילה שלא תעלה( ?)ץ המשפט"ג מידות ת"בזכות י.
prayer “Ana be-Koah”,¹⁶⁵ בֶּנֶן, and are associated by R. Eleazar with patriarchs. Abot,¹⁶⁶ or יֶב, is interpreted as the number thirteen that Sefer ha-Shem refers to as the number of tribes of Israel in addition to Jacob.¹⁶⁷ These correspond to the thirteen windows in heaven.¹⁶⁸ The last letters derive from the last two words of the first line, יִגְדֵּר, and appear to possess a talismanic element inherent in the Hebrew letters’ role in keeping Satan away, who disturbs the ascent of prayer. This linguistic interpretation may be the source of the writings of R. Joseph ibn Zayyah, which we discuss in chapter 4. R. Judah he-Hasid already mentioned the linguistic repercussion that the specific words of prayer and influence upon the appurtenance of the celestial world. “When Moshe recited prayers in Minyan and [at the prayer of] ‘I would appeal’ gates of the prayer¹⁶⁹ were locked.”

Sefer ha-Shem, written after Sodey Razaya, presents the linguistic theory combined with the ascent of letters to heaven.

Because voice cause (!) to raise a voice “It is the voice of my beloved! He

¹⁶⁵ See Chapter 4 for more details of the Divine Name derived from the text of prayer Ana be-Koah.

¹⁶⁶ See also Sefer ha-Shem (Eisenbach), 19, which mentions that ABG implies the three (אבות) patriarchs (אבות).

¹⁶⁷ Sefer ha-Shem (Eisenbach), 19.

¹⁶⁸ Ms. Oxf.1812 fol.55b. “למעלה התפילה עולה הבן נגד ‘ האב פותח יג חלונו’ יג שני לכך אבגי ג ולכת אמר בני”ויעקב אביהן הרי י’ ב שבט”י

¹⁶⁹ B. T. Baba Meziah, 59a.
knocks“ (Song of Songs 5:2)\(^{170}\) and all voice will obtain favor of God. The combination of letters, such as voice (קוֹל): voice [is composed] of [letters] kuf, vav, and lamed. Lamed is higher than all the letters; [there is a drawing] like a vav upon his shoulder, after the name like Shofar, “lift up thy voice” (Is. 58:1), “and cried to heaven” (Ch. II 32:20), “they cried, and their cry came up (unto God)” (Ex. 2:23), “(the cry of) the city went up to heaven” (Samuel I 5:12) to Kuf. Kuf is deeper than all letters; like Vav underneath, which does not touch the roof as the cries of supplications (Tachnun) ascends to make them listen…\(^{171}\)

Why does a voice raise a voice? The Talmud notes that the letters ascend on high,\(^{172}\) and all the voices of prayers of man ascend automatically. However, R. Eleazar seems to claim that that the Hebrew letters for “voice” (קוֹל) raise an actual voice. It is based on the idea that the shape of the letter signifies its character. By applying the theory which is probably derived from Midrash Gen.

\(^{170}\) New King James Version.

\(^{171}\) Sefer ha-Shem (Eisenbach), 184. “ועשו קוק התחלת תיבה בקול כי קול גורמים להרים קול ועשה קפל האותיות ויפק רצון האל הכל קול, (ב, ש, ה)קול דודי דופק, (א, נח, ישעיהו) קולך הרם על שם כשופר, (ג, ד, שמואל א)השועתם ותעל, (בג, דברי הימים ב)השמים עליון עלה, (הד, יח, תהלים) קולכם במרום להשמיע.

\(^{172}\) B.T. Pes. 87b, Avodah Zarah, 18a.
Rabbah 1:10, which describes the structure of the letter bet, R. Eleazar sought to support the contention of the ascent of voice to heaven.

To conclude, the phenomena of the ascent of prayer in rabbinic, Heikhalot, and Hasidei Ashkenazic literature all demonstrate two parallel notions: prayer that directly reaches God without changing its form and prayer that reaches God in the form of a crown. Moreover, all premises depict the ascent of prayer without any intermediaries as a commonly known phenomenon, a fact developed in the kabbalistic literature where angels appear as an intermediary of prayer. All uttered prayer—even that of a sinner—ascends to the border of earth and heaven without aid. Its entering heaven depends upon permission of angel; normally, the prayer of the righteous with Kavvanah is allowed. The tradition we have seen became the basis of the later development of the ascent of prayer in the kabbalistic literature interwoven with angelology, magical-linguistic theory, and numerological exegesis.

**Early Kabbalistic Views**

**Provençal Kabbalah**

The early Provençal kabbalists such as R. Abraham ben Isaac of Narbonne (c.1110-1179), R. Jacob ha-Nazir, active in the last half of the 12th century, R. Abraham ben David of Posqueires (c.1125-1198), R. Judah ben Yakar,

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173 “Furthermore, the letter bet had other desirable features. ‘Just as the bet is closed on all sides and open in front, so we have no right to inquire what is below, what is above, what is back, but only from the day that the world was created and thereafter’ (Gen. R. 1:10).
and R. Isaac the Blind (1160-1235) do not mention the ascension of prayer. Neither does the first kabbalistic book, Sefer ha-Bahir, which appeared in the same period. There are two possibilities: They had no chance to encounter their contemporaries, Hasidei Ashkenaz, who developed the concept, or they received the doctrine but did not reveal it.

It is the next generation that first exhibited or revealed the phenomenon. Sefer Kol Bo, ascribed to R. Abraham Jacob ha-Kohen of Narbonne (13th-14th century), who lived in Provence, Spain, and Majorca, demonstrates the text that deals with the receiver of prayer.\(^\text{174}\) His oft-quoted text obviously reached Jerusalem Kabbalah.

**Zohar and the Castilian Kabbalah**

The Zohar, a collection of works, demonstrates little influence on Zayyah, however it describes most of the phenomena pertaining to the ascent of the prayer presented in the previous literature. The Zohar presents the ascension of non-liturgical words uttered by man: a new word of Torah or an innovated word of Torah (1:4b), light (1:8a), spirit (1:19b), and ascent offering (1:70a).\(^\text{175}\)

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\(^{174}\) See chapter three for his text.

\(^{175}\) “The words of a new interpretation of Torah ascend to the Holy one.” Zohar 1:4b; “The words of man ascends regardless of prayer… The words of a new interpretation of Torah ascends (!) to the Holy one. (Matt interpreted it as Tiferet) When the new idea was formulated in the field of esoteric wisdom, it ascends and rests on the head of the “Zaddik.” See Elliot R. Wolfson for rabbinic understanding of word of Torah (davar shel torah); “Iconic Visualization and the Imaginal Body of God: The Role of Intention in
The ascent of the words of new interpretations of Torah is new to us, for God listens to the voice of those who occupy themselves with Torah and every word innovated in Torah by one engaged in Torah.

At the moment when a man expounds something new in the Torah, his utterance ascends before the Holy One, blessed be He, and He takes it up and kisses it and crowns it with seventy crowns of graven and inscribed letters.176

An innovated word of wisdom ascends and is crowned by God. The movement of the new word of Torah is similar to a prayer that both of them ascend to the divine realm and finally sit upon the head of God as in other crown mysticism. The classic type of ascent tradition, crown mysticism, and the new understanding of ascension with theosophical interpretation all coexist in the Zohar. The former is profoundly involved with the identification of prayer as the offering.

When prayer is being offered, all the words that a man has emitted from his mouth during his prayer mount aloft and cleave their way through ethers and firmaments until they reach their destination, where

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they are formed into a crown on the head of the king.\textsuperscript{177}

The purpose of the ascension of prayer in this text is the coronation. Rabbinic literature demonstrates the adaptation of crowning rather than anointing with oil, which was the central method of inauguration for a king in ancient Israel.\textsuperscript{178} Both of the methods never appeared in Bible (where they would be offensive) whereas rabbinic literature seems to treat them as inoffensive.\textsuperscript{179} 

\textit{Zohar} adopts the rabbinic theology and does not consider the crowning of God as theologically offensive.\textsuperscript{180} The prayer here is considered the substitute for sacrificial offering, which ascends by itself. Elsewhere, the \textit{Zohar} mentions that a prayer itself possesses the ascending force; it “ascends by means of that prayer.”\textsuperscript{181} Therefore external force is unnecessary.

All the words that a man utters through his mouth in that prayer

\textsuperscript{177} \textit{Zohar} 3:260b. English translation is based on Soncino 5:342.

\textsuperscript{178} Green, \textit{Keter}, 8, 10.

\textsuperscript{179} Green, \textit{Keter}, 10.

\textsuperscript{180} \textit{Zohar} 3:260b. (tr. Soncino 5:342.) “When prayer is being offered, all the words that a man has emitted from his mouth during his prayer mount aloft and cleave their way through ethers and firmaments until they reach their destination, where they are formed into a crown on the head of the king. The Companions have agreed that the prayer directed by man to the Almighty should be of the nature of supplication. (\textit{B.T. Ber.} 28b)”

\textsuperscript{181} \textit{Zohar} 2:250a.
ascends, and split the atmosphere and firmament, until they reach the place that they reach, where they form a crown upon the king’s head, and a crown is made from them.”

The form of prayer that ascends is seen as the pronounced words of prayer as in the rabbinic, Heikhalot, and Hasidei Ashkenaz literature.

The angel no longer plays a role in the Zohar. The previous literature claimed that the prayer ascended to the gate of heaven, where angels became intermediaries of prayer. If prayer ascends directly to God, then the involvement of angels is unnecessary. Elsewhere in the Zohar, mediation by angels parallels the automatic ascension to God. “Metatron opens the gates of hidden wisdom and receives and raises a prayer” and “he takes a hundred blessings every day, and ties knots for his Master.” The performance of Metatron was in heaven; he was stationed at the gates and received the prayer ascending from the earth as depicted in the Heikhalot literature. The two

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183 The view that the entity that ascends is speech, is presented by R. Eleazar of Worms. The Zohar repeats the idea that the entity that ascends is speech. “Every single word of prayer emitted from man ascends aloft and splits firmaments, and enters the place that it enters.” Zohar 3:55a quoted in Tishby, 3:956. See also for ascent of the words of Grace after Meal, Zohar 2:218a (English translation Soncino 4:242.) “The words of the benediction pronounced by a man after eating and drinking ascend on high.”

184 Zohar 1:37b.

contradictory accounts can coexist without conflict. The previous literature depicts angels as helpers in the last step of the ascension of prayer in heaven whereas the Zohar holds the opposite view that prayer has a greater power than angels, even in heaven.\textsuperscript{186} However, the angel plays an important role in the context of the obstacle to prayer.

\textbf{Obstacle to Prayer}

The celestial being is a chief figure that interrupts prayer to protect heaven. According to the Zohar, “heavenly powers detract unworthy prayers”\textsuperscript{187}; “guardians of the gates on high do not allow the prayer to enter.”\textsuperscript{188} In the Zohar the word “split” recurs. “All these words of man’s prayer splits atmospheres, splits firmaments, opens doors, and ascends aloft.”\textsuperscript{189} Tishby asserts that the recurrence “implies the existence of obstacles that prayer encounters and has to overcome.”\textsuperscript{190} Other texts describe the desert as full of demons.

\textsuperscript{186} Tishby, The Wisdom of the Zohar, 956-957. “The firmaments and halls become unified and ascend together because of the power of the prayers that pass through them, and even the angels that assist the prayers to ascend are themselves helped by them and are raised higher.”


\textsuperscript{188} Zohar 1:19b.

\textsuperscript{189} Zohar 2:201a quoted in Tishby, 3:956. See also Zohar 3:260b, 3:55a.

\textsuperscript{190} Tishby, The Wisdom of the Zohar, 3:956.
As soon as Sabbath departs, countless forces and companies fly, roaming through the world. So the song against maleficent spirits (shir shel pga’im) was instituted to prevent their ruling the holy people...they fly away, roaming until they reach the desert.\textsuperscript{191}

The Castilian kabbalist R. Joseph ben Abraham Gikatilla, widely held to be associated with the author or authors of the \textit{Zohar}, also presents a similar idea.\textsuperscript{192} Based on the theological view derived from the \textit{Midrash Tanhuma Mishpatim},\textsuperscript{193} Gikatilla claims that the pathway of prayer to heaven is full of physical obstacles such as impure creatures.\textsuperscript{194}

All these entities mentioned are gangs who dwell between heaven and earth. Thus, a person praying is just like someone travelling through

\textsuperscript{191} \textit{Zohar Haqdamah}, 1:14b.


\textsuperscript{193} \textit{Midrash Tanhuma}, 25b states “The whole world is full of evil spirits and mazzikim”.

\textsuperscript{194} R. Joseph Gikatilla, \textit{Sha’are orah} (ed. J. Ben-Shlomo; 2 vols. Jerusalem: 1981), 1:53-54. English translations are based on, R. Joseph Gikatilla, \textit{Gates of Light} (tr. Avi Weinstein; San Francisco: 1994), 12. “There are no open places from the earth to the heavens; every place is filled with legions and hordes. Some are full of mercy and loving-kindness. Others beneath them are impure creatures who seek to detract and do harm; some are stationary and others fly in the air. And there is no open space between the earth and the heavens because every place is crowded with them...”
perilous terrain; his prayer has to pass among these groups and then ascends to the heavens. If he is worthy, the robbers will not harm his prayers; and if he is not worthy, the destructive forces by the way will be numerous and formidable... Thus, King David, peace be with him, initiated the psalms to clear the way so the prayers could ascend unimpeded; for all these forces are like a cloud which prevents the ascension of prayer.195

The angels of destruction obstruct only the blemished prayer in order to protect heaven.

The angels of destruction, agents of sitra ahra, lie in wait for prayers on the pathways they take in their ascent, and if there is some blemish in them they are liable to be snapped up by the powers of uncleanness.196

This text demonstrates the rabbinic trends of obstacle to prayer. It aims to


Garb claims that the term Zinorot in Zayyah is derived from the theurgical speculation of R. Joseph Gikatilla. The term ‘Zinorot’ expresses the pathway between the powers of sefirot, without hydraulic implication. Further on the drawing and flowing power from the path see Garb, Manifestations of Power, 189, n.36.

protect heaven. The pure obstacle, which interrupts any prayer’s ascension, does not appear in the *Zohar*. One of the recurrent motifs in the *Zohar* is the prayer of poor man, which is also seen in *Perush le-Tefilah* by Zayyah.

When he (poor man) prays, He opens all the windows of the firmaments, and all the other prayers that are ascending are overtaken by the poor man who is brokenhearted... It covers up all the prayers in the world, and they do not enter until his prayer enters. The Holy One, blessed be He, says: Let all the prayers be covered up, but let this prayer come in to Me... David saw that all the windows and gates of heaven were ready to be opened for the poor man, and that there was no prayer in the whole world that the Holy One, blessed be He, would respond to as quickly as to the prayer of the poor man... a man who is praying should make himself poor, so that his prayer may enter with the generality of the poor, for all the gatekeepers allow the poor to enter far more easily than anyone else, for they enter even without asking permission. And if a man makes himself poor and adopts the approach of a poor man, his prayer ascends and meets the prayers of the poor, and joins them and ascends with them, and it enters as one of them and is received willingly by the holy King.

197 *Zohar* 1:23b should be understood as the protector of heaven. “An angel of destruction interrupts prayers’ ascent.”

198 For example see *Zohar* 1:23a, 1:168b. The *Zohar* emphasizes that prayer of ‘the poor man’ overcomes all the detractions and goes through the door or gate of heaven.

The account of the poor man recurs, especially with regard to his relationship with God, through prayer and sacrificial offering. The prayer of the poor man is “worthy than any other, even that of Moses and David.” This is in opposition to the midrashic text, which notes the equality of all prayer, whether the person is rich or poor or woman or slave before God. The Zohar asserts that God favors the poor man’s prayer, which therefore “overcomes all the obstacles in the path of its ascent: It breaks down gates and doors,” and “ascends to the King’s Throne of Glory and adorns His head.” The poor man’s prayer possesses the theurgical effect that overcomes obstacles.

Gikatilla states an effect similar to the poor man’s prayer in the specific

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202 Midrash Ex. Rabbah 21:4 states the equality of all prayers regardless of rich or poor, or woman or slave, before God. “Who hears prayer” – R. Judah bar Shalom reported in the name of R Eleazar: A human being, if a poor man comes to say something to him he does not listen to him; if a rich man comes to say something he immediately listens and receives him. But the Holy One blessed be He is not so, but all are equal before him-women and slaves and the poor and the rich…this is prayer and this is prayer: all are equal before God in prayer” quoted in Meir Bar-Ilan, “Prayers of Jews to angels and other mediators in the first centuries CE,” *Saints and Role Models in Judaism and Christianity* (ed., M. Poorthuis, J. Schwartz; Leiden; Brill, 2004), 94.


prayer. The Psalms have the power to disperse the obstruction of prayer. A prayer accompanied by Kavvanah also prevents any hindrance to prayer being answered by God.

The song of the morning stars consists of the ZeMiRoth that are chanted in the morning service. These psalms have the power to disperse and enfeeble all B’nai ELoHIM, the harsh masters of judgment … Therefore a man must concentrate during his prayer and direct his thoughts properly so that his prayer will not be hindered and his requests return unanswered.\(^{205}\)

It seems the subject here is the physical hindrances rather than inflicting mental harm. The “zemirot” recited in Morning Prayer possess the power to “disperse Satan.”\(^{206}\) There is another merit attached to reciting Psalm 145,\(^{207}\) according to the Talmud: “Whoever recites [the psalm] Praise of David three times daily, is sure to inherit the world to come.”\(^{208}\) Therefore, starting a day by reciting Pesukei de-Zimra, which protects the pathway of prayer, and reciting the Shema while donning Tefilin opens the gates of prayer. The order of prayer is significant in reaching God. According to the Zohar, “those words of Torah that

\(^{205}\) Gates of Light, 13; Shaarei Orah, 55.

\(^{206}\) The English translation is according to Green, Keter, 125.

\(^{207}\) Ashrei (“Happy are they.”)

he (King David) utters all ascend to be adorned before the blessed Holy One.”

**Gates of Prayer**

*Zohar* claims that prayer ascends within the path of prayer. Except for communal prayers, prayer encounters hindrances, but this exception is limited to the prayers recited in *Eretz Israel*. “There are many forces who disparage and vilify” even a communal prayer recited in the diaspora. “There is no way for their prayers to ascend” when one is in exile “for the gates of heaven reside in Israel alone.” Gikatilla expands the rabbinic idea of the direction of prayer. The geographical pathway of prayer is linked from *Eretz Israel* to heaven. “The prayers in the diaspora can only ascend if they are directed from there to Jerusalem, for it is from Jerusalem they are dispatched to the heavens.”

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209 *Zohar* 1:4b-5a.

210 “Communal prayers, however, cannot be halted by any sentry or appointee. For when the community prays, the prayers are always accepted.” (*Gates of Light*, 110; *Shaare Orah*, 141.)


213 *Gates of Light*, 112, *Shaare Orah*, 143. See also Joseph Gikatilla, *Sefer Sha’arei Zedek* (Cracow, 1881), 15 that the geographical path of prayer is located above the head of Jerusalem. "בשוהי ישראל בורשהלו בחו ממטפלי למדת התפלה עליה דלמטה ביל. ממעל מקום." “When Israel is in Jerusalem and pray in *Beit Mikdash* their prayer ascends on high without any obstruction.”
In the doctrine of Gikatilla, the ascent of prayer to the chambers of heavens, which we have seen in the rabbinic and Hasidei Ashkenaz literature, is interchangeable with theosophical interpretation.

The attribute EL CHaY is like an examiner and the junction for receiving the prayers from ADoNaY. Many guards and soldiers stand in this Shrine who examine and enjoin all the prayers that enter the Shrine of ADoNaY. It is in this Shrine the prayers, the pleas and the cries are examined. When an individual prays, his prayer enters through the Shrine of ADoNaY and it is examined there. If it is fit to enter through the attribute EL CHaY, then the sentries accept the prayer and place it where it will reach YHVH, Blessed be He. If, God forbid, the prayers are not appropriate, then that prayer is considered PaSuL (foul) and all the words of that prayer are considered PSiLim (idols). Thus the herald calls out, “Don't allow this prayer before YHVH”...

In contrast to the theory presented by R. Eleazar of Worms, in the text of Gikatilla, even an inappropriate prayer is allowed to enter into the last Sefirah, Malkhut, where all prayers are examined. Unacceptable prayers are eliminated by pushing “away with the gate locked in its face.” 214 However, inappropriate prayer is pushed to the outer layer of the firmament but is given a chance to be accepted by God.

214 Gates of Light, 108; Shaare Orah, 139.
God gives them a place to enter. For God created the heavens and gave them sentries and guards, and all these inappropriate prayers are gathered there. If an individual who had uttered inappropriate prayers which now stand on the outer layer of the firmament, if that person said another prayer that was done with great fervour (Kavvanah) and the prayer was correct and complete, then that prayer chases all the inappropriate prayers out of the outside layer and brings them, together with itself, before God, thus assuring that none of that individual's prayers fall astray.\textsuperscript{215}

Appropriate prayers bring the prayers rejected due to inappropriate Kavvanah back to the right path depending on one’s deeds. Each individual prayer recognizes one who prayed. A correct and complete prayer with appropriate Kavvanah leads the prayer to ascend within the attributes of God, and it advances toward the higher attributes of God. “One should therefore pray with great fervour and weep, if he wants his prayers to be accepted.”\textsuperscript{216}

**Deliverer of Prayer**

It is the Zohar that first depicts the deliverer of prayer. The four animals or even God are depicted as those who carry prayers to heaven.

When he opens his mouth to utter the evening prayer an eagle comes

\textsuperscript{215} Gates of Light, 109.

\textsuperscript{216} Gates of Light, 109-110; Shaare Orah, 141.
down on the weekdays to take up on its wings the evening prayer. This is the angel called Nuriel when coming from the side of *Hesed* (Kindness), and Uriel when coming from the side of *Geburah* (Force), because it is a burning fire. For the morning prayer also a lion comes down to receive it in his winged arms: this is Michael. For the afternoon prayer an ox comes down to take it with his arms and horns: this is Gabriel. On Sabbath God himself comes down with the three patriarchs to welcome his only daughter. At that moment the celestial beings who are called by the angel of the Lord exclaim “Lift up your heads, O ye gates, and be exalted, ye everlasting doors,” 217 and straightway the doors of seven palaces fly open. 218

The quotation of the verse proves that the author intended to note that the prayer is taken from outside the gate of the palaces. It is still unclear where the doors of the seven palaces are located and where the angelic beings and God come down to pick up prayer. If the palaces are located outside heaven or on the border between the celestial realm and the lower world, then this is the first case of the deliverer of prayer being outside heaven. We will see a more precise description of the structure of heaven in the text below. 219

The 14th century anonymous work, *Berit Menuhah* (“Order of Calmness”) illustrates the structure of angelic world, some angelic being belong to the blaze,

217  *B.T. Sanh.*, 107b.


219  See *Zohar* 2:250a in the following section “Theosophical Interpretation.”
or Cherubim, Seraphim, Hashmal, Ofanim descents. These twenty-six angels, beginning with Metatron and Prince Shemuiel, help each other to activate their power and raise prayer.

Those angels who take the prayer from gate to gate and entrance to entrance bring the prayer to prince Metatron. He sacrifices the prayer and offers it to prince Shemuiel. He burns the incense to the Holy one, blessed be He.  

In Shemuiel’s trip to the first heaven, he ascends through the places with heavenly voice, spark, brilliance, splendor, and elegance. Prayer here is treated as a sacrificial offering. Shemuiel burns the incense after Metatron sacrificed prayer for Shemuiel.

The phrase “inserts the prayer from gate to gate” indicates that the angels are responsible for prayer entering into a certain gate. Is the phenomenon the first indication of ascent of prayer by angelic force? A similar phrase is found in the Zohar. “Sandalfon inserts the prayer in the seventh heaven.” Neither text indicates that those angels carry the prayer from the earth to the gate of heaven but instead that they “insert prayer” in gates or the seventh heaven. I assume that the phenomenon in Berit Menuhah occurs within


221 Zohar 2:202b.
heaven. The angels cooperated with each other in passing the prayer from the first gate of heaven to the next one until it reaches Metatron. It is reminiscent of the Heikhalot literature, in which angels stand at the window of heaven to announce the other angels. *Berit Menuhah* noted that the announcement is not verbal communication but a physical passing of the ontological prayer from an angel located in the lower heaven to the higher.

**Theosophical Interpretation**

In the account of the *Zohar*, prayer usually ascends by itself and gives a more specific explanation of where the prayer reaches. The rabbinic, Midrash, and Hasidei Ashkenaz literature all depict the as world centered on an angelic realm while theosophical kabbalists tend to concentrate upon the divine pleroma.

They (prayers) enter all the heavens and all the palaces until the gate of the upper opening [i.e. the *Shekhinah*] and that prayer enters before the King to be crowned.222

The crown mysticism is methathesized with the theosophical connotation of the crown. An appropriate prayer enters “all the heavens,” indicating the existence

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of numerous numbers of heavens until Shekhinah, the lowest or tenth Sefirah.
The structure of the upper worlds according to this text involves heavens,
palaces, and Gates of Shekhinah below the sefirotic realm. In order to reach the
first gate, prayer must go through all of these places. The multiple worlds view
is prominent in the Zohar, but rabbinic literature also uses the plural term for
windows, which probably derives from the number of windows discussed in
J.T. Rosh Ha-Shanah, discussed in chapter 1. The Heikhalot literature, on the other
hand, has a single window as a single angel guards the gate. Through
theosophical treatment, sacrificial service causes the sefirotic union.223
Sacrificial offering ascends and unites the Sefirot and then ascend to the
Beyond.224 Prayer is considered a substitute for sacrifice; therefore, both prayer
and sacrificial offering function to unify and repair the Sefirot — the former
through speech, and the latter through act.

223 Matt, vol.3, 100, 1:181b, see also Zohar 1:19b.
224 See Matt, Zohar 1:380 n. 286 (1:65a).
Chapter Two
Ascent of Prayer in the Theory of R. David ben Yehudah he-Hasid
Chapter Two: Ascent of Prayer in the Theory of R. David ben Yehudah he-Hasid

R. David ben Yehudah he-Hasid was one of the most important kabbalists in the late 13th and early 14th centuries. Little is known about his background, and there is no scholarly consensus regarding his place of origin or his parentage. R. David is counted by some scholars as one of the

\[\text{225 Scholars such as Solomon Mayer Schiller-Szinessy (1820-1890), who compiled the Catalogue of Hebrew Manuscripts, Cambridge, no date, printed but unpublished,}\]


\[\text{226 There is a dubious tradition that has long history of debate since the eighteenth century that R. David is a son of the prominent mystic of Hasidei Ashkenaz, R. Judah he-Hasid. The testimony of R. David appeared on Sefer Or Zarua’ Ms. London 771 fol. 98a, b. Another striking genealogy is that R. David is a grandson of Nahmanides. For more detail see my “Secrets of the One Hundred Blessings and of the Washing of Hands in Sefer Or Zarua’ by R. David ben Yehudah he-Hasid” (M.A. thesis, Rothberg}\]
members of the composition group of *Sefer ha-Zohar*. His Kabbalah is heavily dependent on a theosophical and numerological interpretation of prayer, demonstrating the influence of the writings of Hasidei Ashkenaz and *Zohar*.

R. David wrote several kabbalistic treatises, such as commentaries to *Ma‘aseh Bereshit* and *Ma‘aseh Merkavah*, which are, according to Daniel Abrams, based on R. Joseph ben Shalom Ashkenazi’s reworking. *Sefer Or Zaru’a*, composed by R. David, is one of the most significant works of kabbalistic commentary on liturgy through which R. David exhibits the structure of the *Sefirot*. The work presents a commentary on daily and

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229 Ibid.

230 The title “Or Zaru’a” is derived from the Scripture Ps 97:11 and the word “Zaru’a” appears in Jer 2:2.

231 The date of composition varies according to scholars. Marmorstein suggested that it was written between 1270 and 1300 (Scholem, “R. David ben Yehudah he-Hasid as Grandson of Nahmanides,” 137) while Matt rejected the 1270 as too early, for the work draws heavily on the *Zohar*, the main body of which circulated only in the late 1280s. If R. David obtained the main body of the *Zohar* only after it became public, Matt’s dating
holiday prayers for the entire year, and without reference to sources, contains a large number of citations both from halakhic prayer books as well as from several books of the Zohar. The hermeneutic method and interpretation in the work had a profound influence on the 16th century kabbalistic treatises on prayer, particularly those by the prominent Safedian kabbalists, R. Moshe Cordovero and R. Isaac Luria.

**Introduction to Sefer Or Zaru’a**

*Sefer Or Zaru’a* demonstrates the extent to which the development of kabbalistic prayer was based on halakhic materials and terminology as well as the degree to which these instruments are important tools in the analysis of kabbalistic prayers. The commentary demonstrated the influence of R. David on the 16th century Kabbalah center in Jerusalem.

In the end of the manuscript Ms. Jerusalem Yah. Heb. 94, the scribe, Aaron Azuz, designates one of the interpretations as “al derekh ha-sod” and the other as “al derekh peshat.” Aaron does not explicate which exegetical method refers to which manuscript. The way of *Peshat* refers to plain or literal

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would be convincing. But if R. David were among the zoharic circle and participated in the composition of the book, he could have been aware of its contents well before it was in public circulation. [See my “The Secrets of the One Hundred Blessings and of the Washing of Hands in Sefer Or Zaru’a,” 16.]

interpretation. The difference in characteristics of both writings does not provide a clue. *Sefer Or Zarua* mainly gives a theosophical-numerological exegesis while Zayyah rarely mentions theosophical terminology and speculation in his *Perush le-Tefilah*. However, both R. David and Zayyah frequently use the numerological interpretation that deserves the appellation frequently given to Hasidei Ashkenaz, heavy users of *Gematria*. In Ms. Oxford Bodleian 1624, written in the 16th century in Sephardic Mizrachit script, the scribe Aaron Azuz mentioned that this manuscript was copied for he who understands and is wise, R. Joseph ibn Zayyah. The title reads, “פרוש תפלות על דרך הסוד הנקרא אור זרוע”. The statement *derekh ha Sod* refers to *Sefer Or Zarua*. If so, then *Perush le-Tefilah* should refer to *Peshat*. This evidence may support Zayyah’s contention that *Sefer Or Zarua* is the composition of the secret doctrine, but I assume that the interpretation of Zayyah is obviously not the plain interpretation.

The influence of R. David ben Yehudah he-Hasid upon Zayyah is known. Nevertheless, R. David’s influence upon Zayyah’s kabbalistic thought is not revealed and limited. Zayyah ignores the zoharic symbolism R. David uses in his *Or Zarua*. R. David adopts the theosophical interpretation, applying a

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Sefirah to each word of prayer. This hermeneutic method is traced back to one of the first kabbalists in Provence, R. Isaac the Blind, who mechanically refers to a word of prayer as a Sefirah. Both manuscripts are copied on the same folio, demonstrating a close relationship between the two writings. Editing in this way may demonstrate either antithesis toward R. David or reflection of Or Zarua. In either case, Zayyah’s innovative interpretation is more understandable than when only Or Zarua is read. Therefore, the major concern in this chapter is to comprehend Zayyah’s comparison of the interpretation of R. David and his definition of Peshat and Sod.

The usage of color symbolism is one of the innovations and characteristics of Kavvanah that R. David achieved. R. David restricted to direct one’s heart upon the color surrounding a Sefirah. This text is only preserved in two among the manuscripts of Or Zarua.

**Ascent Traditions**

In his Or Zarua, R. David demonstrates a variety of ascent traditions: visionary ascension, ascent of letters, ascent of voice, and ascent of prayer. The visionary ascension, the prominent feature of the Heikhalot literature, is introduced in the commentary to the blessing. “There are kabbalists who ascend from the lower world to the upper world and draws (!) down the influx

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236 The extant manuscripts of Sefer Or Zarua are at least 14. This text is preserved in Ms. Cambridge 505, and in Ms. Jerusalem fol. 96b. On the analysis of the Kavvanah see Idel, *Kabbalah: New Perspectives*, 103-108; Idel, “Kabbalistic Prayer and Colors,” 17-27.
till Atarah.”  This text indicates that R. David is not among the practitioners, but he is acquainted with those who practiced the ascension on high whose purpose was to activate the divine attributes. Similarly, Zayyah frequently quotes the Heikhalot texts, but visionary ascension does not appear.

The ascent of voice or letters of prayer occurs during the recitation of prayer. According to the liturgical act, prayer ascends in two different forms. Amidah, for example, must be recited completely silently. “Control the voice so that one should not raise his voice during his prayer but rather he should pray silently.” R. David explicated that the prayer ascends to multiple layers of heaven in the form of voice. But it is limited to the appropriate and clear voice that reaches “the place” before the Pargod. For recitation of the other prayers, “all the words (of prayer) uttered by man ascend aloft” and the letters of prayer fly in the air and ascend until Malkhut.

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237 Ms. Jerusalem, fol. 91a “וימשוך השפע עד לעט וישמן המקובלים שעולים מלמטה למטה ומשך השפע עליה והוא המקין.”

238 Ms. London 771, fol. 8a. “השויית הקול שלא יגביה קולו בתפילה אלא יתפלל תפילה בלבו”.

R. David opposes to the standard halakhic ruling, as in Maimonides who mentioned in his Mishneh Torah Hilkhot Ahavah 5:9 to not to raise voice nor should he pray in silent during his prayer but he should pronounce the words with his lips.

239 Sefer Or Zarua’, Ms. London, fol. 3b.

240 Sefer Or Zarua’, Ms. London fol. 4a “כי כל דבריהם והעוזיאים万里ב וסעלס לשלשה והם לפיו” R. Meir ibn Gabbai copied large part of Sefer Or Zarua’a including this text in his Tola’at Ya’akov.

241 Ms. London 771, fol. 5b. “וה classe התפללה בשם المتوפלים ואנו התיית הפרחים ביאיר.”

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ascending letters is an idea recurring in some ancient and medieval Jewish texts, which assert that vocalized words of prayer, generally the divine name, ascend to the divine realm. This idea is understood as a theurgical operation, an act that affects the divine realm.\(^{242}\) R. David’s depiction of the ascent of prayer is theosophically oriented and unparallel in the rabbinical or heikhalotic description of the celestial world, where gates are protected by angels.

**Theosophical Interpretation of Ascent of Prayer**

The theosophical-theurgical and numerological-theosophical exegeses are the major methods R. David uses, Zayyah only infrequently uses the theosophical interpretation. On the interpretation of *Peskei deZimra*, Zayyah abundantly quoted the text of *Tikkunei ha-Zohar*.

\(^{242}\) Idel, “Reification of Language in Jewish Mysticism,” 66.
<table>
<thead>
<tr>
<th><strong>Perush le-Tefilah</strong>&lt;sup&gt;243&lt;/sup&gt;</th>
<th><strong>Or Zaru’a</strong>&lt;sup&gt;244&lt;/sup&gt;</th>
</tr>
</thead>
<tbody>
<tr>
<td>&quot;Amen&quot; in Gematria is [equivalent to] Adonay YHVH. This [signifies] the four letters name.</td>
<td>&quot;Amen&quot; in Gematria is [equivalent to] Adonay YHVH, the former is the name when it is called and the latter for written. Therefore one who calls &quot;Amen&quot; is as if he calls ineffable name. Another interpretation: &quot;Amen&quot; in Gematria is 91, which is equal to the numerical value (minyan) of YHVH</td>
</tr>
</tbody>
</table>

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<sup>243</sup> Ms. Jerusalem, fol. 88b. “אמני בנינו אדני יהוה וזו שם של יאחית ולך נכל העונה אמן. העונה אמן ויהי המחבר בין המחברות והנשמע אתווכ חוח (흐וקויהו נת א"ע) כמוני אדני ויהי אדם במקום עד כה לפי אולמרatu ת etree שנא התווכ יד ב październות יד miłości ה Classroom וה瀌 יד שונים יד ג"ז וה払い שם יד המברך ובביון דActivityCreated את יד מברך אדני יהוה אדני وكل האומר אמן בכל כחו הוא א"ז אמן בגימ"ד. רומז לששת קצוות ו. רומז לברית ה. ע והיו רומז לחכמה"קוץ היוד רומז לכ"מייחד כל העולמות פי כחיי כה יד להו והי א"ז יארי דוהא (דברים כב יב) בהו על ארבע פעמים יביון התווכ שמה הקדרא. רומז לשבט גן עדן" Ms. Jerusalem, fol. 89a. "אנות שלע בניים מתני התווכ שמה הקדרא עצות כמנין יהוה אדני וכל האומר אמן בכל כחו הוא א"ז אמן בגימ"ד. רומז לששת קצוות". רומז לברית ה. עצות כמנין יד מברך ובביון דActivityCreated את יד מברך אדני יהוה אדני וכל האומר אמן בכל כחו הוא א"ז אמן בגימ"ד. רומז לשבט גן עדן".

<sup>244</sup> Ms. Jerusalem, fol. 88b. “אין בנינו אתווכ יד אדם כי כל האומר אמן כל דבר חוה זה אנא ענה אתווכ אמן. העונה אמן מברך אף על זה מי שיאמר אמן כאלו מי שיאמר שם המיועד על זה א"ז אוסף בניו (ברש"י על שמא יד). לא доступ על זה מי שיאמר אמן. אלא עם אותו דבר א"ז אוסף בניו (ברש"י על שמא יד). א"ז אוסף בניו (ברש"י על שמא יד)."
<table>
<thead>
<tr>
<th>Therefore “Greater is he who answers, “Amen” than he who says the blessing?”⁹⁴⁵ He who responds ‘Amen’ is greater than one who says blessing since they unite the eight essences in one.”⁹⁴⁶</th>
<th>He who says Amen with all his might unites all the worlds. It means that the point of [letter] yod implies Keter Elyon. The yod implies Hokhmah. Heh implies Binah. Vav implies the six extremities…⁹⁴⁸ Heh implies Malkut, which is Adonay. Amen. Alef implies Keter Elyon called Alef. Mem implies Tiferet, which is open mem. Simple Nun implies the Yesod, which is nun. It is found that one who says Amen as if he unites all those attributes in one and unites the image of the chains. You should understand that.</th>
</tr>
</thead>
<tbody>
<tr>
<td>“Amen” in Alef, Mem, Nun in Gematria</td>
<td>Therefore our Rabbis of blessed</td>
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</tbody>
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⁹⁴⁵ B.T. Ber. 53b.

⁹⁴⁶ B.T. Ber. 45a.

⁹⁴⁷ Tikunei ha-Zohar, 25b; Isaiah Horowitz, Sefer Shenei Luhot ha-Berit ha-Kodesh Shaar ha-Otiyot Emek Berachah, 72.

⁹⁴⁸ According to the Bahiric tradition six extremities indicate Sefirah Hesed, Gevurah, Nezah, Hod, Yesod and Malkhut. (R. Asher ben David inherited this order, the Bahiric tradition. See Idel, Kabbalah: New Perspectives, 141.
[is equivalent to] “Creator” and he brings redemption...

memory said: “he who responds ‘Amen’ is [greater] than he who says the blessing.”

Moreover “the gates of Paradise opened for him”...

“He who responds with all his might” means that with all his Kavvanah “the gates of Paradise opened for him”...

therefore the holy name is alluded in [the liturgical word] ‘Amen’ that one must mention with all his Kavvanah “in dread and fear and trembling and quaking” in order to raise his prayer before the king.

Regarding the commentary to the Mourner’s Kaddish “Amen, May His great Name be blessed,” R. David explains how to achieve the unification of the worlds of the Sefirot. First, by means of Gematria, R. David and Zayyah associate “Amen” with the divine names, YHVH and Adonay, which correspond to a

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249 B.T. Ber. 53b; Nazir. 66b.

250 B.T. Shabbat, 119b. “Resh Lakish said: He who responds Amen with all his might, has the gates of Paradise opened for him.”

251 B.T. Shabbat, 119b.

252 B.T. Ber. 22a; Moed Katan 15a.
Sefirah, according to R. David. The utterance of “Amen” with special intention upon the related divine name unites Keter Elyon, Hokhamh, Binah, and the six extremities. R. David already asserts the close relationship between the divine name and the liturgical texts. This understanding is obviously derived from the Talmud. The association of Amen with the divine name was already suggested in the Talmud by R. Haninah as “אל מלך נאמן” (God, faithful King)” an abbreviation of the letters of Amen.253 Prayer ascends by means of responding to the word analogous to the name of God—“Amen”—with awe. Cohen used to pronounce the ineffable name of God until the destruction of the Temple. The other worshippers do not have authority to pronounce the name; therefore, they say Amen instead. Because Amen is numerically equivalent to Adonay or YHVH, pronouncing Amen is tantamount to calling the divine name.

Rabbinic sages argued which is greater: responding Amen or saying a blessing. In the argument in Berachot, Rabbis concluded that they who say a blessing and Amen are equally important, but he who blesses receives a reward before one who says Amen.254 R. David adopted the saying of Resh Lakish in B.T. Shabbat that responding Amen is more important as the word Amen has force in the celestial realm. The teaching of Resh Lakish supports the theurgical significance of the word Amen. As R. David quoted, the rabbinic version of the theurgical impact rends open the gate of paradise.255 R. David understood the

253 B.T. Shabbat, 119b.

254 B.T. Ber.53b. “Only he who says the blessing is more quickly [rewarded] than he who answers, Amen.”

255 B.T. Shabbat, 119b.
word of the sage in the Talmud: One who responds with the Kavvanah will receive a theurgical impact. R. David further notes the power of the divine name in prayer. R. David asserts that the efficacy of the response “Amen” has an impact upon the ten Sefirot while Zayyah mentions the “eight essences,” alluding to the eight Sefirot, by quoting the text of Tikkunei ha-Zohar.

The early Provencal school of R. Isaac the Blind identifies the Great Name with Tiferet.256 With this, Zayyah agrees.257 However, R. David holds that the name refers to Atarah.

<table>
<thead>
<tr>
<th>Zayyah</th>
<th>Or Zaru’a</th>
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<tbody>
<tr>
<td>שלה חדל יהבדש ובר הצלחתו: למבר עלו התראות</td>
<td>יתנדל רמז להוהי כי נזר מעלה ש CCSזג</td>
</tr>
<tr>
<td>כולם שכחלה אצילות וייאנסナルול התנדל</td>
<td>מסדר: יהבדש רמז להחמאה חגי קדוש קדש</td>
</tr>
<tr>
<td>שמייה שחוא כיעי רבך. רמז עליעי חייו שלוהدورל</td>
<td>על כל אליסים: בצלמה די בר כרצותיה פי</td>
</tr>
<tr>
<td>בעשלם בראש ראות ברצון העולים: ימיכל</td>
<td>מלכותה כי חוה מלךملك מלכות מלכיシェם</td>
</tr>
<tr>
<td>מלכות</td>
<td></td>
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<tr>
<td>שםיה רבם. ווההיתפרת. בצלמה</td>
<td></td>
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256 Haviva Pedaya, Name and Sanctuary in the Teaching of R. Isaac the Blind (Jerusalem: Magnes Press, 2001), 186 (Hebrew).

257 Ms. Jerusalem, fol. 88a. “His Great Name is Tiferet.”
Another interpretation: “Exalted and sanctified...” ascends Tiferet. Everyone raises his emanation to the great emanation. “His great Name” is Tiferet. “In the world that He created” refers to the upper world.

“Exalted” alludes to Binah ... “And sanctified” alludes to Hokhmah called Holy of Holies. “His name” alludes to Keter Elyon. “great” alludes to Illat ha-Illot, which is greater than all other gods. “in the world that He created as He willed” means in the world he created with his will. “He gave reign to his kingship” that he reigns his kingdom for future.

According to R. David, Amidah corresponds to the 18,000 worlds that consist of the source of emanation. As a result, the recitation of Amidah renders the descent of influx from the 18,000 worlds—more specifically, from the spring that is within the “world.” The spring seems to be located within Elyon, of which the influx goes out until Malkhut. Each world contains the Sefirot, within Keter, the source of emanation, or spring, is located. 18,000 worlds could be the appellation for the sefirotic world or could allude to other realms. The multiple sefirotic system—or Sefirot within Sefirot, to borrow the designation of Scholem—is characteristic and first appeared in R. David. The Zohar Hadash (a later compilation of zoharic manuscripts), on the other hand, demonstrates that “the eighteen thousand worlds” allude to the nine Sefirot where Holy One,

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258 Scholem, Kabbalah, 113-114.
blessed be He goes every day.\textsuperscript{259}

In \textit{Or Zaru’a} the relationship between the \textit{Amidah} and the 18,000 worlds is noted:

The eighteen benedictions correspond to 18,000 worlds, that spin in \textit{Keter Elyon}... Another interpretation is that within each of the 18,000 worlds there is a fountain. Here are 18,000 fountains, drawn from the fountain of river, which is the secret of all secrets... they are drawn down and go out to the worlds. As it is said, “The river goes out of Eden.” All the worlds receive from the 18,000 fountains.\textsuperscript{260}

R. David depicts here the structure of \textit{Sefirot} and its theurgical process. The 18,000 worlds refer to 18,000 \textit{Sefirot} located within \textit{Keter Elyon}, above which there is a source of fountain. Idel notes that it is unclear what R. David’s interpretation truly meant—either an instruction of \textit{Kavvanah} or something else. How \textit{Amidah} corresponds to the 18,000 \textit{Sefirot} seems to be a highly esoteric matter. R. David does not say that 18,000 worlds are the object for \textit{Kavvanah}

\begin{flushright}
\textsuperscript{259} \textit{Midrash ha-Ne’elam, Ahare}, 49c. “שût נכדימי שלושי אלים, אשתחווה терין דאינו ביתמותיה, נכדימי, על כל דף אלף עולמים, אשתחווה תさせて頂יו אלף עולמים, זâmאל בחר כלינו ימש.”
\textsuperscript{260} Ms. London 771, fol. 4a-4b. “איצייל כים שמונה ושבע ברבות כל ייו אלף עולמי החובבים בתוך כל ייו אלף עולמי בכול עולם יש לברך בן עזרו ייו אלף מובות הנמשכים הכים של המבוקש שמשתלים 곧 המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבוקש של המבوك

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during the recitation of Amidah. In the next text, R. David teaches on which Sefirah one should concentrate at a specific time.

“Master of Wonders” alludes to Keter Elyon, which owns the segment since it (Keter Elyon) is concealed. Afterwards it descends from Illat ha-Illot and draws down the influx till Atarah. This is true. The fifty words are fixed in this prayer as correspond to fifty gates of Binah. This is why Binah renews the existence by the power of Keter Elyon and brings out of the power to the revealed God. Therefore we say that [Master of Wonders] in order to draw down the light of life from the Binah to us.

R. David notes the aim of the recitation of the Master of Wonders in the last phrase. The liturgical words are recited to draw down the influx. The depiction of descension of influx may indicate the instruction of Kavvanah. However, this text may indicate the movement of the word of prayer after an utterance. According to the widespread rabbinic view of prayer, it ascends to heaven when uttered. R. David added the movement of prayer after it enters heaven, to the most sacred place, the godhead.

261 Pesukei d’Zimra.

262 Ms. Jerusalem fol. 91a. “ע שהוא בעל הפלח בשביל שהוא נסתר רומז לכ. הנפלאות אדון ושתקות סכין נסתר כ الجهات: והתאות ירבד עד לעט’ העי’ Cách ilat מניון קבנה ונתיב שבעי נברא ובראש וביונא: ובคะל שจำหนו והמתחת הננותמק זכאי ונערא לכי: על זה אמר: אומרים זוכי כל תורידים הוא ראוי ה׳ עכין ומברא: ונערא ב…”.
The Change of the Personal Pronoun

A problem involving the declension of the subject in the blessing has been debated for centuries. A similar idea appeared in Sefer ha-Bahir, the Zohar, and in commentary on the liturgy of an anonymous kabbalist who is likely a contemporary or predecessor of R. David. Both R. David and Zayyah provide the explanation for the mystery of the change of the personal pronoun. R. David considered this part of the blessing describing the anabatic movement of influx whereas Zayyah illustrates the katabatic movement.

<table>
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<tr>
<th>Zayyah</th>
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<tbody>
<tr>
<td>The blessing begins with “Blessed are You, Lord.” “Blessed (Barukh)” is not</td>
<td>“He who has sanctified us with His commandments and commanded us.”</td>
</tr>
</tbody>
</table>


264 Ms. Jerusalem, fol. 53a. “והברכה מתחלת ברוך אתה יי בורך אני נשוע פעול אלה כ으ו רוחם花纹ן הוא על מברכה הוא על המקובל המטוריים אשר קדשנוschemasי לו כך קדוש המקובד והמתמדש מכל כך והך. ולך אמי קדושה ולא אמי קדשתי.”

265 Ms. London 771 fol. 9a. “וזהו תימ. אשר קדשנו במצותיו וצונו והלא תחלת הברכה מדבר כי היה צריך לומידך והמברך מדבר והנעלם הוא עולם הבינה ועל זה התחיל בגברא וסיים בנסתר והבן זה והמל đuổi מהברכה הוא על מברך ובס ogs המברך.”

The blessing begins with “Blessed are You, Lord.” “Blessed (Barukh)” is not ‘He who has sanctified us with His commandments and commanded us.”
the passive vowel but it is like [the words] “merciful and gracious.” (Ex. 34:6, Ps. 84:15; 103:8) Barukh itself is the source of the blessings and “Barukh” does not receive from others. This is surprising. For the beginning of the blessing speaks in the second person of “Blessed are You” whereas now it speaks in the third person of “he who has sanctified us.” It should have been said: “you who have sanctified us with Your commandments and You who have commanded us.” But “Blessed are You” alludes to the Sefirah Tiferet, which is present and written in the second person.266 “Who has sanctified us” speaks of the concealed (the third person) and hidden world, which is the world of Binah. Therefore it (the blessing) started with the second person and ended with the third person. Understand this.

“He who has sanctified us” that it draws down to us the holy sanctified power from all the power. Therefore

266 The Hebrew word nochach (נוכח) means both “present” and “second person” of the grammar.
we say “He has sanctified us” and not “You have sanctified us.” “With His commandments” since we (!) to receive his commandments; “and he has sanctified us” with hidden power.

R. David explains that the blessing, “Netilat Yadayim (the washing of hands),” demonstrates anabatic and katabatic movement. This movement may illustrate a theurgical effect of the former and a magical effect of the latter part of the blessing.

The beginning of the blessing, “Blessed are You,” is expressed in the second person singular, addressed to God Himself. The following sentence, “Our God King of the Universe he who has sanctified us,” is “expressed in a relative clause using the third person singular of an active verb in the perfect tense.”267 R. David interprets the beginning part of blessing as an allusion to Sefirah Tiferet and the next one as an allusion to Sefirah Binah. Moshe Idel designates this system of Kavvanah as Binary Kavvanah for prayer that addresses the two powers of God.268 This signifies that the first part of the blessing affects or ascends to the sixth Sefirah Tiferet and then to the second Sefirah Binah. The problem of the declension of the verbs in this prayer is explained in terms of the


effect on the upper world. The change of the verb in the second part of the prayer to *nistar* (the third person) is neither a mistake nor the result of ignorance as the prayer ascends or affects the *nistar* (concealed) while the other text expresses the katabatic movement of influx, “Blessed,” implying *Keter,* “*are You*” *Tiferet.* “*Olam ha-nistar ve ne’elam* (concealed world)” in *Or Zaru’a* indicates the world of *Binah.* The aim of *Kavvanah* is to activate the sefirotic realm and receive influx from it. The language functions as a vehicle for the mystical prayer and makes an encounter between man and the sublime possible.

The text in *Nefilat apayim* has also been a subject of discussion as to why the names of God — “merciful and gracious” — are written in a passive form.269 The 16th century biblical commentator, R. Judah Abravanel, states “why the one forth of names and attributes of God are written in active voice and the three forth in passive form of which are ‘merciful and gracious long suffering’ (Ex. 34:6).”270 Abravanel continues quoting the discussion of Nahmanides:

“Merciful and gracious long suffering.” Therefore it is not said, “He has mercy on them and is gracious and long suffering because God is passive

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269 This verse has been explicated by, Meir ben ibn Gabbai, *Sefer Tola’at Ya’akov* (Jerusalem: Shevile Orhot ha-Hayyim, 1996), 15. 270 Abravanel, Commentary on Exodus 34:6.
to those attributes. And I do not know his path and his sayings; I do not have permission to ask those questions.

Zayyah applies this interpretation for the liturgical word “Barukh (Blessed),” quoting Tola’at Ya’akov, a work of Byzantine kabbalist R. Meir ibn Gabbai, completed in 1506. He holds that it is not the passive form for He himself is the source of the blessings and never receives from others. We must interpret “Barukh Adonay (you blessed of the Lord)” (Gen. 24:31) and “Barukh Benei leAdonay (Blessed be you of the Lord, my son)” (Jud. 17:2) in this way. The interpretation given by Tola’at Ya’akov is very similar to that of Zayyah.

The comparison between the interpretation of the washing of hands by Zayyah and by R. David testifies of no affinity or similarity between them. Why Zayyah placed the two texts on the same folio is a great question as far as this text is concerned. On the other hand, Byzantine Kabbalah demonstrates profound affinity with Zayyah.271 Zayyah expresses his knowledge upon the writing of R. Meir ibn Gabbai, Tola’at Ya’akov, completed in the Byzantine area when ibn Gabbai was 26 and Zayyah was only 1 year old.272

272 Israel Zinberg, A History of Jewish Literature: The Jewish Center of Culture in the
Chapter Three

Ascent of Prayer by Angel
Chapter Three: Ascent of Prayer by Angel

The angel has achieved an indispensable status in accounts of the ascent of prayer. Since the beginning of the tradition in talmudic literature, the angel has received, selected, and transferred prayer to the crown. In the previous chapter, we dealt with the important roles of the angel, such as in filtering the inappropriate prayer to protect heaven and God and assisting a prayer’s ascent to heaven. The prayer man emits does not directly reach God but does so through angels. These activities of angels imply the changeability of God. God is considered to be an entity influenced by man’s prayer; thus, an angel must protect Him from such negative forces. Physical and spiritual impurities are a menace to the celestial realm. Over time, prayer no longer ascends by itself. Prayer has conditions placed upon it, and other interferences caused a change in the place where angels act. In rabbinic literature, the angel is depicted as abiding in the realm of heaven, but from the 12th century onward, the angel appears in the middle stratum, between the upper and the lower strata.

In Perush le-Tefilah, Zayyah presents the angel as a messenger working under the authority of God and depicts the physical and spiritual distance between them. In contrast to the rabbinic literature, there is no discourse between angels and God. There is only a one-way conversation between God and angels. One of the themes characterizing crown mysticism, the concept of the unknowability of God, has been maintained in the Jerusalem model of ascent of prayer. In this section, the integration of mystical and non-mystical discourse of Zayyah’s predecessors proves the numerological harmony in

273 Ms. Jerusalem, fol. 77b, 135a.
heaven.

**Angel as a Receiver of Prayer**

**18,000 Worlds / 1,800 blessings and 1,800 angels**

The significant talmudic motif, the transformation of prayer into the crown, endured even into 16th century Jerusalem. However, it appears merely as the paraphrase of the midrashic motif. Most of the classic models

274 Ms. Jerusalem, fol. 136b. See Midrash Konen quoted in Chapter one, p. 32. *Even ha-Shoham*, Ms. St. Petersburg, fol. 100b demonstrates the motif with Byzantine influence. “He (Ofen) talks about Sandalfon, which is, according to his interpretation, “hated and impoverished turns” for example “Israel who is hated and impoverished who turns to their prayer” in order to raise them before God that it is “the angel who reaches the place where it can be heard…” The words in double quotation marks are quotation from *Sefer ha-Peliah* 46a.”

The name of Sandalfon changes according to his function. For example, when he draws down the song of Israel to him he is called Nagdiel, Sandalfon when Israelites sing and he turns to receive the speech in order to fix crowns for King of the glory. Compare to *Sodey Razaya*, 76. 

אלהים, והנה תבר מצור, החפשי מושאר לבני. נקרם סנדלפונים על שסנדלפונים. "לפי, להビル בים דל פניה=". הפרסיר ישראל שגוז פניה удален פניה תהלות והם מלך מונע לה弯曲 המשמע. אלום נקרם ביבני מנדרייל, ופח תשבייון פניה ישראל נקרם שמיה ביבניי, ולפי, השם הכנור.
interweave with and imposed duty upon angels. The *piyyut* ascribed to R. Eleazar ha-Kalir, developed during the course of transmission, reached Zayyah through Hasidei Ashkenaz and *Sefer Kol Bo*. The table below proves that Zayyah obviously knew the text of Hasidei Ashkenaz. *Sefer Gematriot*, *Sefer ha-Hokhmah*, *Sefer ha-Shem*, and *Sodey Razaya* all note that eighteen hundred angels receive *Amidah*. This motif is based on the *piyyut* written by R. Eleazar ha-Kalir.275

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275 For more details on his poet see Chapter 1.

276 *Sefer ha-Shem* (ed., Eisenbach), 84. See also Chapter 1, f.n. 34.

277 Ms. Jerusalem, fol. 103a. The English rendering of the Hebrew text is my own.
One who prays the *Shemonah Esreh* with *Kavvanah*
1,800 forth out to receive his prayer.
“and 1,800 angels forth out to receive the prayers recited from heart.

All who prays with all the kavanat ha-lev 1,800 blessings is important as ministering angels and they forth out to receive the prayer of 1,800 angels.

The Roshey Tevot of the *Shemonah Esreh* are 1,800 as correspond to 1,800 angels, which are appointed for prayer.

The Roshey Tevot of the *Shemonah Esreh* in Gematria is [equivalent to] 1,800; it is the number of angels, who receive prayer of Israel.278

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Most of the texts in these writings merely mention that 1,800 angels receive prayer as Kalir mentioned whereas *Sefer ha-Shem* indicates that 1,800 angels receive “Eighteen blessings.”279 As Daniel Abrams states, R. Eleazar of Worms demonstrates the two rules to the revelation of the secrets in his writings. He does not reveal them all at once but scatters them in several

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278 One may wonder whether the term “eighteen” or “eighteen blessings” truly indicates *Amidah.* In the talmudic literature, it denotes *Amidah;* in R.David’s *Or Zaru’a* “eighteen blessings” indicates the actual 18 blessings between the *washing of hands* to *Giver of the Torah* and called *Amidah* “*Tefilat Amidah.*” The other text of *Sefer ha-Rokeah* 18 blessings denotes *Amidah.*

279 See also *Siddur ha-Tefilah le-Rokeah* 66 for other example for 1800 angels receiving 18 blessings.”

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writings. This is also the method R. David ben Yehudah he-Hasid and Zayyah adopted.

Zayyah’s interpretation of Amidah is most akin to that which Sefer Kol Bo ascribed to R. Abraham ben Jacob ha-Cohen of Narbonne (13th-14th century). The only difference is that the word “receive” is absent in Sefer Kol Bo. Zayyah adopts the wordings of Kol Bo and integrates the text of R. Eleazar. The total of the initial letters of each Amidah in Gematria is 1,800 according to the Ashkenazi version of siddur while the Sephardi version counts 1,501. It indicates that the prayer book Zayyah uses is the Ashkenazic version; therefore, the term “eighteen” refers to Amidah and the number 1,800 is a multiple of Amidah.

What Zayyah intended to emphasize in this text is the numerological harmony between liturgical texts and the divine world. How many angels are assigned to receive them is determined according to the


2+1+1+5+60+200+200+2+400+5+6+70+6+1+300+200+40+300=1800. The number probably related to this account is found in 136b, the 18,000 worlds, where God roam with the throne.

Most of the texts Zayyah quotes are the Ashkenaz version and other quoted texts slightly differ from both Ashkenaz and Sephard versions we use nowadays. The reason may be derived from R. Alsheikh’s writings. It may be derived from Sefer Kolbo by R. Abraham ben Jacob ha-Cohen of Narbonne (13-14th century)/R. Aharan (Ahrn) ben Yaakov ha-kohen of Narbonne. “ ראשית תיבות של בהברכה שלפי מי מיומן כי מי מיומן מלאכים ממונים על התפלה"
numerical value of the initial letter of nineteen sections of Amidah; “Magen Abraham,” the first prayer of the Amidah, needs two angels, and the tenth prayer of the Amidah 400 angels. The greater positive numbers parallels to the greater workload of angels receiving prayers. The greater number signifies a greater amount of quantity or size already in the ancient period when mathematics in the full sense was yet unborn. In the previous passage, Zayyah depicts the other examples for numerological correspondence: Amidah to the Mizvot, and the other liturgical phrase to Tetragrammaton.

The number eighteen or its multiple appear in numerous texts in Scripture and in Perush le-Tefilah although the meaning of the number is not always unique. The number 18,000, for example, denotes the number of the world. The notion “Eighteen thousand worlds” appears mostly in late midrashic and kabbalistic literature. The simple usage of the notion is derived from the verse in the Psalms: “The chariots of God are twice ten thousand, thousands upon thousands; the Lord is among them, as in Sinai, in the holy place” (Ps. 68:18), discussed in B.T. Avodah Zarah:

And what does He do by night? If you like you may say, the kind of thing He does by day; or it may be said that He rides a light cherub, and floats

283 Morris Klein, Mathematics in Western Culture (tr., Nakayama; Tokyo, Sousha, 1966).

284 The numbers appear in Scripture may follow the rule of Boolean lattice. With this assumption I will deal elsewhere.

285 Seder Rabbah de-Bereshit (Batei Midrashot, 1: 22-23) describes that God created the 18,000 worlds by means of six letters.
in eighteen thousand worlds; for it is said, The chariots of God are myriads, even thousands shinan. Do not read Shinan, [repeated], but she-enan [that are not].

From this passage emerged the activity of God with his throne. The Holy One, blessed be, controls the 18,000 worlds described, and it is where He roams with His throne.

In the last [phrase of] Kedushah, the Holy one, blessed be He, roams throughout the 18,000 worlds with the throne therefore they (angels) do not see the throne. They say the words [of Kedushah], “his glory fills the world” in the third person (literally concealed).

In the interpretation on the Ashkenaz version of Kedushah, Zayyah logically explains the absence of God and the throne. The throne functions as His vehicle. God is away; therefore, the angels do not see Him. This text, however, mentions “see[ing] the throne” and not “see[ing] God.” God is considered unseen and unknowable, even to the angels. Only God knows His essence and His place, and “if they would approach to the Holy One, blessed be He, they would

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286 B.T. Avodah Zarah 3b. See also Yalkut Shimoni on Ps. 68.
287 Ms. Jerusalem, fol. 89b.
288 Ms. Jerusalem, fol. 136b. "בוֹכָּדְוַשְׁאָאָּהָרְוַהָהָּוַהָהָּוַהָהָּוַהָהָּוַהָהָּוַהָהָּוַהָהָּוַהָהָּוַהָהָּוַהָהָּוַהָהָּוַהָהָּוַהָהָּוַהָהָּוַהָהָּוַהָהָּוַהָהָּוַהָהָּוַהָהָּוַהָהָּוַהָהָּוַהָהָּוַהָהָּוַהָהָּוַהָהָּוַהָהָּוַהָהָּוַהָהָּוַהָהָּוַהָהָּוַהָהָּוַהָהָּוַהָהָּוַהָהָּוַהָהָּוַהָהָּוַהָהָּוַהָהָּוַהָהָּוַהָהָּוַהָהָּוַהָהָּוַהָהָּוַהָהָּוַהָהָּוַהָהָּוַהָהָּוַהָהָּוַהָהָּוַהָהָּוַהָהָּוַהָהָּוַהָהָּוַהָהָּוַהָהָּוַהָהָּוַהָהָּוַהָהָּוַהָהָּוַהָהָּוַהָהָּוַהָהָּוַהָהָּוַהָהָּוַהָהָּוַהָהָּוַהָהָּוַהָהָּוַהָהָּוַהָהָּוַהָהָּוַהָהָּוַהָהָּוַהָהָּוַהָהָּוַהָהָּוַהָהָּוַהָהָּוַהָהָּוַהָהָּוַהָהָּוַהָהָּוַהָהָּוַהָהָּוַהָהָּוַהָהָּוַהָהָּוַהָהָּוַהָהָּוַהָהָּוַהָהָּוַהָהָּוַהָהָּוַהָהָּוַהָהָּוַהָהָּוַהָהָּוַהָהָּוַהָהָּוַהָהָּוַהָהָּוַהָהָּוַהָהָּוַהָהָּוַהָהָּוַהָהָּוַהָהָּוַהָהָּוַהָהָּוַהָהָּוַהָהָּוַהָהָּוַהָהָּוַהָהָּוַהָהָּוַהָהָּוַהָהָּוַהָהָּוַהָהָּוַהָהָּוַהָהָּוַהָהָּוַהָהָּוַהָהָּוַהָהָּוַהָהָּוַהָהָּוַהָהָּוַהָהָּוַהָהָּוַהָהָּוַהָהָּוַהָהָּוַהָהָּוַהָהָּוַהָהָּוַהָהָּוַהָהָּוַהָהָּוַהָהָּוַהָהָּוַהָהָּוַהָהָּוַהָהָּוַהָהָּוַהָהָּוַהָהָּוַהָהָּוַהָהָּוַh

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immediately be burned.”

Another important theme in the quoted text is the structure of heaven. On the same folio is the introduction to the Kedushah, recited “as an imitation of the praise of God by angels.” Immediately after the declaration of Zayyah of the secret tradition regarding Kedushah, revealed here as authentic, Zayyah wrote on the structure of the divine world and the angelological function.

[The word of Kedushah]: ‘Then (Az)’ is in Gematria [equivalent to] eight, which is the name of the Holy one, blessed be He, who sits upon seven heavens and on the earth, which are eight... ‘With voice’ in Gematria is [equivalent to] ‘portion’ as the angels collect groups [of voices] and divide them. Israel is also called the portion of the Lord. As it is written, “For the Lord’s portion is his people.” (Deut. 32:9)

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290 Ms. Jerusalem, fol. 136b. This account appears in Midrash Ber. Rabbah. According to the following sentence the word “they” refers to Seraphim.


292 Ms. Jerusalem, fol. 136b. “I will write you the secret of Kedusha as I received.”

293 Ms. Jerusalem, fol. 136b. “The anonymous author of the thirteenth-century Commentary to Prayers also interpreted the word “Az” as the technique of Kavvanah.”
The numeral eight symbolizes the name of the Holy One, blessed be He, that dwells (literally sits) on the seven heavens and the earth. The liturgical word in Kedushah is also interpreted as it relates to the privilege of circumcision, which is on the eighth day.

The dwelling place of God must be the secret Zayyah received. The other texts on this folio written before the declaration emphasize the unknowability of God, but the text after the declaration explicates where God lives. Revealing the activity of God does not belong to the esoteric knowledge, but the dwelling place of God does as the former was already mentioned in the Talmud. It is noteworthy that the second text indicates the form of prayer the angel receives. It is verbal, the voice of Kedushah, and not in the form of written words.

The structure of heaven expressed by R. David is theosophical. In Sefer Or Zaru’a, the 18 blessings correspond to the 18,000 springs, and the Amidah also corresponds to the 18,000 worlds.294 The 18,000 worlds and the 18,000 blessings are analogous to him. As mentioned above, the 18 blessings, according to R. Adam Afterman, The Intention of Prayers in Early Ecstatic Kabbalah: A Study and Critical Edition of an Anonymous Commentary to the Prayers (Los Angeles: Cherub Press, 2004), 74. (Hebrew)

294 In Or Zaru’a Ms. London 771 fol. 4b-5a the relationship between the Amidah and the eighteen thousand worlds is mentioned: “... 'ח אלף עולמו'ל כי שמנה עשר ברכות כנגד י"ואצ
(5א) ד"א יי אלהים עולם ובל עולמה יש מConvertible עpeater עומר ח"א אלהים מבות התומך
مم שעון של יחל שכיווה התכניים של כל התכניים והם מנהיגי ח"א הלוחים... והעולם כל הת"וי נורר יזא מעדן וכל העולמות הם מケーキי מאכתי יי אלהים ברכת..."
David, indicate the blessings between the washing of hands to Giver of the Torah. The prayer is one of the three specific prayers producing the theurgical or magical forms of repercussions upon divine attributes, namely, Sefirot. In addition, the 18,000 worlds are located in the highest Sefirah, Keter Elyon. The Midrash ha-Ne’lam, on the other hand, demonstrates that the 18,000 worlds allude to the nine Sefirot where the Holy One, blessed be He, goes every day. Zayyah demonstrates the multiple sefirotic system in his Zeror ha-Hayyim: “It alludes to the Hesed, which is within the Gevirah.”

Through this account, we can surmise that Zayyah sought the grounds for the number 18,000 in the liturgical phrase, “Life-giver of the world (literary eighteen worlds)” and emphasized the theology and the cosmological structure. But R. David focused upon the very divine attribute, Keter, in which 18,000 worlds are present.

**Metatron and Shemaiel**

Traditional beliefs about angels include their independence, corporeality, vice-regency, and intermediary status between God and man, the last of which Maimonides found hard to accept.

Metatron, *Sar ha-Panim* (Prince of the Countenance), has appeared since

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295 The other two groups of prayer are one hundred blessings and the Amidah.

296 *Midrash ha-Ne’lam, Ahare*, 49c. See also n. 261.

297 Ms. New York Lehmman 131 (24473); Ms. Montefiore 318, 1a. “שהוא רומז לחסד שבתוכו הגבורה”

298 Ms. Jerusalem, fol. 89b. See Chapter 5 for the text.
Talmudic literature and attracts attention from many perspectives. Metatron is the angel who is said to be turned from Enoch after taken by God and who appeared as a heavenly scribe, a receiver of prayer, brother of Sandalfon, the angelic High priest, the Prince of the Presence, and the Prince of the Hosts of God. Daniel Abrams contributes the new phase on the historical development of the definition of the figure, Metatron. In the 13th century, Scripture has no mention of Metatron and Talmud mentioned only three places. B.T. Sanh.38b “Come up unto me! It was Metatron [who said that], he replied, whose name is similar to that of his Master,” Hag. 15a, and Avodah Zarah 3b.


Sodey Razaya Shalem, 94. “1,800 and Metatron forth out to receive prayer.” Sefer ha-Hokhmah 65b, 72b. See also Abrams, “The Boundaries,” 301.

The Soncino Talmud B.T. Hagigah (Soncino Press, 1990), 13b n.10.

For the angelic High priest, the Prince of the Presence, the Prince of the Hosts of God appeared in Geniza text see Lawrence H. Schiffman, Michael D. Schwartz, Hebrew and Aramaic Incantation Texts from the Cairo Geniza: Selected Texts from Taylor-Schechter Box K1 (Sheffield: JSOT Press, 1992), 36.

Abrams, “From Divine Shape to Angelic Being: The Career of Akatriel in Jewish Literature,” 44-45, “When these texts were received in the circles of the German Pietists and shortly thereafter among the first Kabbalists, Metatron was identified with the Shi’ur Qomah, in effect bridging the gap between the descent of the divine into the human world and the ascent of man into the sphere of the divine world.” See also
theosophical interpretation was applied to Metatron, symbolizing a divine attribute. Abrams suggested that “he may be the final destination of the prayers”; therefore, he may have been identified with the last Sefirah.\(^{305}\) Indeed, Nahmanides as well as R. David ben Yehudah he-Hasid treated Metatron as a symbol, the lowest Sefirah.\(^{306}\) The student of Nahmanides first explained the transition of the nature of Metatron. The angelic figure of Metatron and the last Sefirah are related to Metatron’s task of receiving influx and inheriting the world. He is a messenger; therefore, it is “logical” to assume that he is connected to the place where efflux is flown into from Illat ha-Illuot.\(^{307}\) This theory avoids the heretical idea and retains Metatron’s status as angel.

The dual nature of Metatron as a symbol and as an angelic figure

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ibid., “Metatron-Comments on the Development of Jewish Myth,” *Myth in Jewish Thought* (ed., H. Pediah; Ber Sheva: Ben Gurion University Press, 1995), 29-44 (Hebrew), where he terms the upward and downward movement, respectively, as “apotheosis” and “theophany.” See also the tradition recorded in *Midrash Bereshit Rabbati* (ed., Chanoch Albeck; Jerusalem: Wahrmann, 1940), 41, where Prov. 30:4 (“who ascended into heaven and descended”) is understood to refer to Akatriel.)

\(^{305}\) Abrams, “Boundaries,” 304.

\(^{306}\) Ms. Jerusalem, fol. 108b. For the influence of the esotericism of the Kabbalah of Nahmanides, see Garb, “Kabbalah of Rabbi Joseph Ibn Sayyah as the Source for the Lurianic Kabbalah,” 12.

continued until the 15th century. Metatron denotes only a symbol. In *Perush le-Tefilah*, Zayyah revived the Ashkenazic or heikhalotic understanding of Metatron; the symbolic interpretation of Metatron is absent in *Perush le-Tefilah*, but in his theosophic-magic work, *She’erit Yosef*, he maintains the symbolic meaning of Metatron.

In contrast to Metatron, Shemuiel attracts less scholarly attention. Shemuiel has appeared since the time of *Heikhalot* literature. Functions of Metatron and Shemuiel are clearly distinguished but are often intermingled in the writings of Zayyah. Jonathan Garb already mentioned that *Heikhalot* literature is one of Zayyah’s sources. The following text is written based on the *Heikhalot* text interwoven with the Hasidei Ashkenaz view.

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309 *Synopse*, §807.
310 Ms. Oxford 1812 fol. 60a; Oxford 1568 fol. 5a. See chapter 1, page 48 for full translation.
| when the time of angels uttering songs before Holy One, blessed be He, Shemuiel, the great archon stands at the window of lower heaven to listen to all the songs, which ascend from the world and from synagogues and Beit Midrashot to heaven. | When the time of angels uttering songs before Holy One, blessed be He, Shemuiel, the great archon stands at the window of lower heaven to listen to all the songs, which ascend from the world and from synagogues and Beit Midrashot to heaven. | Shema Israel. [The transposed] letters [of them are] Prince Shemai’el. Prince Shemai’el stands everyday and announces to all the hosts to be silent before Israelites in order to make heard voices of Israel uttering Shema Israel. And this is the [meaning of] piyyut. |

311 Shemaiel Sar ("שמעיאל שר") is a Temurah of "שמע ישראל".

312 The liturgical phrase “Shema Israel” is transposed by means of Notarikon. This association is already mentioned in Sefer ha-Hokahmah, 60a.

313 Sodey Razay pt. 1, 8. “Shemuiel, the prince of great angel stands at the windows of heaven below listen to voice of service and songs that ascend from the earth, from all synagogues and Beit Midrashot to make them listen before the heavenly animals.”
The most prominent difference between *Heikhalot* literature and Hasidei Ashkenazic literature is the usage of numerology. The numerological hermeneutic method is not found in the former whereas the abundant use of Gematria is the prominent characteristics of the latter. Generally, the *Heikhalot* literature is more inclined to the praxis.\(^{314}\) Zayyah took the association of “*Shema Israel*” and *Sar Shemaiel* from *Sefer ha-Hokhmah*,\(^{315}\) transposing the liturgical phrase “*Shema Israel*” by means of *Notarikon*. Shemaiel or Shemuiel standing at the gate of heaven is also a heikhalotic motif found in writings of

\(^{314}\) They were written as the instruction for potential ascenders who need the specific words, behavior and knowledge of heavenly world. Martha Himmelfarb, “Heavenly Ascent and the Relationship of the Apocalypses and the Hekhalot Literature,” *HUCA* 59 (1988): 93-94.

\(^{315}\) *Sefer ha-Hokhmah*, 60a.
both R. Eleazar and Zayyah. The other difference between the quoted texts is the appellation of the angel. Zayyah obviously took this spelling from Sefer ha-Hokhmah, calling “שמעיאל” whereas “שמעיאל” in the Heikhalot text.

There are two traditions in the origin of the liturgical phrase “Shemaiel make them heard with his power,” which Zayyah quoted from the Piyyut in the Siddur Sephard and Ashkenaz versions. R. Eleazar of Worms recognized the 7th century Poet R. Eleazar ha-Kalir as the author, but the other tradition tells us that the poet R. Shimeon Bar Izhak, born in 950 in Mainz, is the author. Shemaiel is involved in mediating prayers to be heard by heavenly creatures. The phrase “make them heard” connotes many possibilities: (1) Human prayer is not discernable to all heavenly creatures other than Shemuiel. Therefore, Shemaiel possesses a certain power to change the form of human prayer into audible or discernable forms. (2) The text suggests the hierarchy of the angelic worlds in which the celestial beings wait for the announcement is under the control of Shemaiel. Shemuiel has authority to make others quiet and make

316 The quoted text does not mention the motif but in Sodey Razay pt. 1, 8 we read; “Shemuiel, the prince of great angel stands at the windows of heaven below listen to voice of service and songs that ascend from the earth, from all synagogues and Beit Midrashot to make them listen before the heavenly animals.”

317 Sefer Sodey Razaya Shalem (ed., Eisenbach), 80. See also Kolbo 11:5.

318 Dan, Studies in Ashkenazi-Hasidic Literature (Ramat ha-Gan, 2006).

319 “Although no systematic angelology was developed in Hekhalot Rabbati, there can be no doubt that the hayyot stand at the top of the angelic hierarchy.” Peter Schafer, The Hidden and Manifest God: Some Major Themes in Early Jewish Mysticism (Tr., Aubrey
them heard. (3) Human prayer is physically unable to reach all creatures, some of which are located at the end of the world. (4) Heavenly creatures are not concerned with human prayer. Therefore, it is necessary to make all the heavenly creatures pay attention. (5) Shemaiel distributes prayer to them to make them heard. The question is whether Shemaiel plays an indispensable role in the ascent of the prayer. Shemaiel possesses a certain power to change human prayer into a form that holy creatures can discern.

On the interpretation of the Kedushah in Sabbath morning, Zayyah describes the meaning of the phrase, “make them heard.”

In the celestial chamber, one must sing Kedushah out loud. This is the meaning of ‘the day of Metatron.’ It means that when they sing at the gate, there is a tribe to which Metatron orders them to sing. This is [the meaning of] “he makes heard a voice.” Metatron in Gematria is [equivalent to] ‘the leader of the world.’ Most of the radiant shut their mouths and sing and flap their wings as man closes his mouth in water and waves [his arms in] the air. “He makes heard” in Gematria [is equivalent to] 500. This teaches that their voice goes from the end of


320 This phrase “משמיע” is often translated as “announce” however I would adopt the translation used in The Complete Artscroll Siddur (tr., Nosson Scherman; New York: Mesorah Publications, 1998), 459 “make heard the voice” that in this context the text has connotation of causative verb.

321 The numerical value of both ‘Metatron’ and the liturgical phrase is 314.
the world to the end, which is 500. “Raising themselves (מתנשאים)” in Gema[tria] is ‘Zag’el silenced.’ This is the name of Sar ha-Panim, who silences them. This is what the poet signifies by Shemaiel the prince making them heard because of his power to keep them long silence. Shemaiel is appointed under Metatron, who orders him to perform.

Metatron is a leader of who sing Kedushah. Making the celestials be quiet in order to listen to the prayer of Israel is now the role of Metatron. According to Hasidei Ashkenazic tradition, Shemuiel used to play this role. Zayyah

322 J.T. Ber. 63a.

323 The numerical value of ‘מתנשאים’ and ‘Zag’el silenced’ is equivalent to 841. According to Zayyah Zag’el is another name of Sar ha-Panim, Metatron. The angel called Zag’el is not found in rabbinic and Jewish mystical literature but Zagzag’el, who is a prince of Torah and a prince of wisdom, possessing horn of glory. [Midrash Deut. Rabbah, 11:9; Reuben Margaliyot, Mal’achei Eliyon (Jerusalem: Mossad ha-Rav Kook, 1988), 54.]

324 Ms. Jerusalem, fol. 136b. “שבאותו השער כשמזמרים יש למטטרון ‘וזהו של יום מטטרון ופי pleaded נ首领 כל העולם ומרוב זהרורית הבכד סגורים פיה ממורנים בכפיהם כארם המלך פי במרוחי מימיו הרוח כז משמיעים בינמי כת. מלמד שקול זכרו ועלולים בעונות חכם שם מכרח כן משמיעים יבמי כת שום של חפיים או משמיטו עלולו והשלום הפועם באתי וซอ משמיעים בכרו לשרת המלך מיכאל זכאי כל אחד שומע:".

325 See Chapter 1.
assigned this role to both Shemuel and Metatron. The lack of consistency is not derived from the Zayyah’s sway between the view of Hasidei Ashkenaz and of the other; instead, it reveals his reconcilement. Zayyah attempted to prove the association between Metatron and the liturgical “makes them heard” by means of Gematria and concluded that it is the power of Metatron by which Shemuel makes others quiet. Physically, Shemuel performs the order, but the power of Metatron hidden within the phrase is in effect. The power embedded in the prayer text is the divine name, which we will see in chapter four. In this sense, Zayyah may treat Metatron as the second divine. Indeed, Metatron is involved in the controversy in B. T. noting that he is a second deity. Rabbinic literature and Heikhalot literature present the angel Metatron as a vice-regent to God and fail to “draw sharp boundaries between the angels and God,” particularly the case of Metatron. The ambiguity of the boundaries between the angel and God is also seen in Hasidei Ashkenazic texts as well as in Zayyah.

326 See Ms. Jerusalem, fol. 93b.

327 The question whether Metatron is an angel or second deity is derived from the account of tanna Elisha ben Avuyah in B.T. Hag. 15a. Elisha’s statement; “he saw Metatron sitting and probably there are two powers” suggests the heretic idea. Elisha’s recognition of Metatron as second deity was treated as heresy. For detailed discussion see Abrams, “The Boundaries of Divine Ontology,” 293-298; Moshe Idel, “Enoch is Metatron,” Immanuel 24/25 (1990), 220-240; Eitan Fishbane, As Light before Dawn: The Inner World of a Medieval Kabbalist (Stanford: Stanford University Press, 2009), 282; Boyarin, “Beyond Judaisms,” 323-365.

328 Fishbane, As Light before Dawn, 269.
Zayyah pointed out the contradiction between the Scriptural and midrashic understanding of Exodus.

According to Joseph Dan, “to keep the angel silent” is based on the *Heikhalot* text that the angel must wait for the Israelites to start singing (*Kedushah*). In our case, Shemaiel has power to make them silent to hear Israel’s uttering because the superiority of human prayer is mentioned elsewhere in *Perush le-Tefilah*. The superiority of man over the angel is often depicted in biblical and post-biblical literature. The preference of human prayer over the angelic liturgy is especially significant in *Pirkei Heikhalot*. In *Perush le-Tefilah*, competitions between man and angel are often seen but mostly relate to the order of prayer. “When we pray to Holy one, blessed be He we are more important than angels, who utter song after our prayers.”

The superiority of man over the angels is the reason why Shemuiel stands at the window.

The ascent of prayer of man has been mainly depicted out of the vertical

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329 See for example, ibn Gabbai quoted in Elliot R. Wolfson, *Venturing Beyond: Law and Morality in Kabbalistic Mysticism* (New York: Oxford University Press, 2006), 110. For Hasidei Ashkenaz view see for example *Sefer Sodey Razaya Shalem*, 217 ”Hayot shall not sing until Israelites pray.” *Merkavah Shelemah*, 25a describes the reason why angels must be silent because of the order of prayer that Israel first, angels next.

330 See chapter 2, pages 36-37.

331 Ms. Jerusalem, fol. 53a, “ברוחනוהך נוהך אושר קדוש נסחר ויהיה כשני כיתית מתפללין להקיב’ את חורי יתת מלאכיום שחר אמר נסחר אחר המפלתינו כל רבינו הוא ישראל והקידים שבחו של morale נסחר אוסר שחר אחר המפלתינו." There is the case in which order of prayer contradicts. Ms. Jerusalem, fol. 84a “מלאכיים קדס קדם ישראל מושמ דהואתי בשמם אמרא על מנופר מלאכיים קדם ישראל “.
worldview. The above quoted text depicts the movement of *Kedushah* of the celestial being in heaven, in which “their voice goes from the end of the world and till its end.” According to J. T. *Berachot*, their prayer goes horizontally in the upper world and does not descend to the lower realm. The prayer takes vertical movement in the earth and after it reaches a certain point in heaven, it moves horizontally.

**Angelic Liturgy**

Another motif recurs in *Perush le-Tefilah*: the angelic liturgy. The discussion on the angels singing in heaven is found in many places in Talmud and *Heikhalot* literature. The well-known angelic liturgy is the *Kedushah* by Seraphim described in Isa. 6:1-3, the origin of angelic liturgy.

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332 See Fishbane, 266-268. For *Heikhalot* literature see for example *Hekhalot Rabbati* in *Synopse*, § 179. The forty-three angels utter “Holy, Holy, Holy” after Israel recites. *Beit ha-Misrasch* (ed Jellinek) 3:3. Wasserstein, M. 71 V228, M22 All Hayot in Merkavah open their mouth with honor and with glory the name of Holy One, blessed be He “Blessed be the name of his glorious kingdom forever and ever.”

It (Sandalfon) turns to their prayer in order to raise them before God." It is the angel, which reaches the place where the prayer is heard....And all the heavenly host stand before Pargod... when Israel recite[s] "Holy, holy, holy, is the Lord of hosts (Is. 6:3)," the Ofannim sing as if they are in the dance, and say "Holy, holy, holy, is the Lord of hosts (Is. 6:3)." 334

Ofannim sing Kedushah with joy. In other writings, Zayyah provides a theosophical exegesis of the location of Ofannim, stating that they are located above the tenth Galgal in which eight Cherubim are present. Zayyah associates the three phases of Galgal with the three upper Sefirot, which is the secret of the world called KHB, the abbreviation for Keter, Hokhmah, and Binah. 335 It seems that there is at least one world parallel to Sefirot. It reminds us of the multiple sefirotic world appearing in R. David’s speculation. 336

Besides Kedushah, most angelic liturgy that Zayyah mentions is Shemonah Esreih, though incomplete. “The ministering angels utter ‘Blessed are you, Lord, who has redeemed Israel,’ 337 ‘Blessed are You, Lord, the gracious One Who pardons abundantly,’ 338 and more. 339

334 She’erit Yosef, Ms. Warsaw, 3a.
335 She’erit Yosef, Ms. Warsaw, 3a.
337 B.T. Pesachim 116b, 7th Amidah. "נִילָא צָרִים נַעֲרָתָה לַמִּלְתָּה מְלָאךְ הַשרת נַעֲרָתָה בָּאוּ יִהוֵה לִי נַעֲרָתָה."
338 המרחה לשלח מְלָאךְ הַשרת אִמְסֶרְבּ בָּאוּ יִהוֵה לִי נַעֲרָתָה.
339 The rest of the Amidah is 5th 6th (fol. 99a), 9th (fol. 100a), 10th (100a), 11th (100a),
Angels deliver their praise to Israel. The interaction between the angelic world and the mundane world is depicted.

“Shema Israel, O Lord.” The second letters [of each word] are MSH (Moses). “Shema Israel, O Lord.” The ends of the words are ALH (ascent). This means, “when Moses ascended on High”\(^{340}\) he heard the ministering angels’ praise: “Blessed be the name of his glorious kingdom forever and ever”\(^{341}\) and they take [the praise] down to Israel.\(^{342}\)

In contrast to the phenomenon of human prayer, this text depicts the katabatic movement of angelic prayer. After man utters Shema it is the angels’ turn to utter. The ministering angels take down their praise recited as a response to the “Shema Israel” to the world.\(^{343}\) The angelic liturgy thus descends to the lower world. This vertical movement of prayer expresses the exchange of angelic

\(^{340}\) B.T. Bava Mezia, 86b.

\(^{341}\) M. Yoma, 3:8,4:1,4:2,6:2.


\(^{343}\) On this formular of response see Elbogen, *Jewish Liturgy*, 21. As mentioned in B.T. Pesachim, 55b-56a, this formular “was accepted as a custom in many communities in Israel already in Mishnaic period.” *Ha-Siddur ve ha-Tefilah*: vol. 2 (Tel-Aviv: Miskal, 1994), 21 (Hebrew).
prayer and human one, which indicates that both of them are indispensable.

**Angel as a Deliverer of Prayer**

It is the Kabbalistic literature which first depicted the ascension of prayer by an angel. The appearance of the deliverer indicates that the realm of angels is expanded to the outside of heaven in regard to the ascension of prayer and may indicate that prayer lost the power to ascend to heaven by itself. In later phases of Jewish mysticism, Metatron has a new role as a deliverer of prayer. In *Zohar Hadash*, Metatron “carries the prayers of Israel up to the firmament and deposits them there in order to arouse the compassion of the Holy One, blessed be He.” Zayyah implies that the angel delivered the prayer.

All men shall fix a regular place to pray. He shall not change the place, as it is written, “And Abraham went early in the morning to the place where he stood before the Lord.” (Gen. 19:27) ‘Standing’ means nothing else but prayer. For it is said, “Then Pinhas stood up and prayed.” (Ps. 106:30) The angels raise his prayer. They (angels) do not

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344 In other occasion, not related to the ascent of prayer, there are cases in which angels come down to the earth.


346 The verse is understood by most of the Jewish sages and scholars as to indicate Abraham prayed at the same place every morning.

347 See also *B.T. Ber.* 6b.
have the right [to go] all over the world. Therefore, if [there were only] a single path or single way from heaven to the place where he recites and if he were not at that first place, then his prayer would not ascend before God...“While I was uttering my prayer, the man Gabriel, whom I had previously seen in the vision at the beginning (being caused to fly swiftly, touched me about the time of the evening oblation).” (Daniel 9:21) The ends of the words are Dirah shel Rinah as Daniel fixed the place for prayer. In this place, Daniel saw an angel raising his prayer.\(^{348}\)

Since antiquity, Gen. 19:27 has been understood to prove that there is a fixed place for prayer. Not only Abraham but also Isaac had a fixed place.\(^{349}\) The Talmud also repeats the importance of a fixed place for prayer: “Whosoever has a fixed place for his prayer has the God of Abraham as his helper,”\(^ {350}\); “If a man has a fixed place for his prayer, his enemies succumb to him.”\(^ {351}\) The Talmud

\(^{348}\) Ms. Jerusalem fol. 53b. “שנ מקומו את יمير ולא בתדירות לתפלה מקום יקבע אדם וכל תפלה שין ויעמוד וריכס אברהם בسكر אל המקומ אשרעדו שומברואשרת יכ (כ) אחיו עמידה אשר התפלתה שא ימינד פ虱י תפלת (:'#) כי המלכים המשלועים התפלתו איןله ורוח הוא לכל חולם כי אל שבל חדך אחיה משכינתי עד המקומ התפלתו ובמקום ותפלה רינה של דירה מקום תפלתו.

\(^{349}\) Gen. 24:62.

\(^{350}\) B.T. Ber. 6b.

\(^{351}\) B.T. Ber. 7b.
notes this prayer’s merit whereas Zayyah sought support in the angelological theology.

Zayyah vaguely mentions that there is a single path of prayer between heaven and earth. If a man does not pray at a fixed place, prayer does not reach God “since the angels raise his prayer.” Angels are allowed to act within “the path” between heaven and earth, through which they come down and raise prayer. The descent of Gabriel to Daniel is understood as the angel coming down to raise prayer. This text demonstrates that man must consider the realm where angels act in order that his prayer is taken to heaven. Whether his prayer ascends or not is relied upon the mediation of angels. This reliance of man on angel means that the prayer no longer ascends to heaven by itself.

**Geographical Path**

The account of delivery of prayer suggests that there is a geographical path of angels and prayer between earth and heaven. One who prays must pray at the fixed place based on the activity of angels. Their place of activity is limited and they have no right to go wherever they wish. Their limitation of activity as a motif appeared in rabbinic and kabbalistic literature such as *Pesikta Rabbati* and the late 13th century Castilian Kabbalist, R. Joseph Gikatilla’s *Sha’arei Orah*. On the other hand, a Geonic responsum states, “There are

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352 Ms. Jerusalem, fol 54b.

many acts which angels can perform of their own accord, without a special order from above."\(^{354}\) However, the continuous text asserts, “But when they are acting as messengers of the Lord, they carry out only one mandate at a time. Many of them have specific functions or fields of activity, and the orders which fall within their scope are of course assigned to them.”\(^{355}\)

Prayer no longer ascends; therefore, architectonic knowledge of the universe is indispensable. Prayer, therefore, must be offered at the same place, going through a fixed path; otherwise, the angels are unable to go and deliver the prayer to God. Although it is not clearly mentioned, the angel comes down either to earth or to the certain place in the middle layer of the worlds. Gikatilla instructs that prayer should ideally be in Jerusalem; otherwise, the prayer encounters hardship in reaching God.\(^{356}\)

**Obstacle to the ascent of prayer**

The germ of an existence of the obstacle to the ascent is found in the text in which the ascent of prayer first occurred. But it was performed to keep heaven from a prayer of a transgressor. Talmudic and midrashic literature all demonstrate that an angel performed under the order of God as a defender of

Hadarniel said to Moses: “Thus far I have permission to go. But from here, I have no permission to go on. In my way is Sandalphon’s fire-O that it burn me not!”


\(^{355}\) Trachtenberg, *Jewish Magic*, 75.

\(^{356}\) Shaare Orah, 142-143. The gate of heaven is located only above Israel.
heaven rather than as an interrupter of prayer. It was during the 12th century that the change in the concept of Satan was discerned and the first pure obstacle to the ascent of prayer appeared. As we discussed in chapter one, such obstacles appeared in Hasidei Ashkenazic literature. Zayyah maintains the angel’s function as a protector of heaven and Satan as a pure obstacle. The unintended interference of prayer is derived from the linguistic cognitive ability of angels. The ministering angels lack the capability to understand Aramaic.  

Because they do not understand Aramaic, therefore we utter “May [His great name] grow exalted and sanctified” in Hebrew… and the third word in Aramaic… When Israel start [uttering] kaddish, the angels had problems raising Kaddish on high, therefore we recite it in Aramaic lest the angels hinder them. We recite the praise in Hebrew immediately afterwards.  

From a few examples derived from the talmudic dictum, Zayyah

357 B.T. Sotah, 33a. See also B.T. Shabbat, 12b. “If anyone prays for his needs in Aramaic, the Ministering Angels do not pay attention to him, because they do not understand that language!”

358 Ms. Jerusalem, fol. 89a. “ורואין מלאכי השרת שהעצב רב וגדול למעלה ב ’וכששומעי כי אינם יודעים על מה העצבין הזה בא למעלה ולפי הראשונים מכירים לשון europe อzymem לזכים אם מוכרים חניך יתקדש בלשון עברי על סדר הפוסק של השישראל מחילים קדיש יהי המלאכים מבלבלבים ומורבעים מעלתו מהשלת הקדיש לפי אומרי רצוי בלשון אomore או מפי ארמי דריךuela. יהי המלאכים ולא יעביהו מד אומרי怎么样 מישה בלשון עברי.”
explicated that the angels do not understand Aramaic but instead Hebrew. Aramaic and Hebrew use the same Hebrew alphabet when written. In this case, angels actually hear the prayer, and prayer in the form of the voice ascends to heaven. Although Zayyah determined that the voice ascends, he seems unconcerned with the shape of the prayer in heaven. Whether prayer ascends in the form of letter or voice is unimportant.

The recitation in Aramaic will hinder the ascension of prayer to heaven. Therefore, Zayyah says to pronounce his name as “שם ויה” instead of “שם יהו” so the ministering angels are able to listen. Elsewhere, Zayyah emphasizes the liturgy being written in Aramaic. “If Kaddish were written in Hebrew, the angels would be astonished and the prayer would be unaccepted… Therefore we recite it in Aramaic.”

Satan is sometimes congruent with the Angel of death. Talmud, however, distinguishes between the two. Zyyah notes that according to Resh Lakish,

359 Ms. Jerusalem, fol. 111a. “יתמם המלאכים ואמורו כי זו תפלת בניושי שלום ושדיה תפלת מוקובלת והלא לא אמרו כי אם שבח ישנה ולא אמרו והלא בנים והלא ארצה amt. ויהו כר.” For angels and Kaddish see Yehudah Liebes, “Hebrew and Aramaic as Languages of the Zohar,” Aramaic Studies Vol. 4 (2006): 50-51. Similar idea is introduced in Ozar Hayyim by Isaac of Acre: “For God concealed the translation, that is, Aramaic, from the ministering angels, who are man’s accusers, and when the kadish is recited in a language [Aramaic] that they do not understand, they will not be roused to denounce us…”

360 See B. T. Ber. 51a. See also B.T. BB, 16a; “A Tanna taught: [Satan] comes down to
Satan and the Angel of Death are identical.

As our Rabbis of blessed memory said, “Satan, the evil instinct, and the Angel of Death are all one.”361 He harms and kills those who removed themselves from community. The Holy One, blessed be He does not watch them and they are like an abandoned field with no possessors.362

Zayyah repeats the effect of the holy name of God to disperse Satan, who interferes with prayer ascending to heaven.363

earth and seduces, then ascends to heaven and awakens wrath; permission is granted to him and he takes away the soul…And the Lord said unto Satan, Behold he is in thine hand: only spare his life. So Satan went forth from the presence of the Lord and smote Job etc.”

361 B.T. BB, 16a; “Resh Lakish said: Satan, the evil instinct, and the Angel of Death are all one. He is called Satan, as it is written, ‘And Satan went forth from the presence of the Lord.’ (Job 1:12).” Compare to Sefer ha-Peliah, 59a. “וכשהוא עולה ומלמד חובה נקרא ל הוא יצר הרע הוא”שטן וכשניתן לו רשות להרוג נקרא מלאך המות заболев גוני לוה הוא עזרו לוה יער לוה נשון לוה מלאך המות.

362 Ms. Jerusalem, fol. 174a. “שטן הוא יצר הרע הוא מלאך המות  ל הוא”כómo שאמרו רז משגיח בהם  ה אינו”והקב. הוא מזיק וממית לאותם שהוציאו עצמן מן הכלל( א”ב טז ע”בבלי ב) והם כמו שדה של הפקר אין לה בעלים מה שרוצה בן אדם להחזיק בה ולעשות בה אסונות.

363 Ms. Jerusalem, fol. 53b, 90b, 96b, 97a, 101b, 133a.
Counterforce to Satan

In post-talmudic literature, especially Kabbalah, the counter to obstacles of prayer becomes a more prominent theme than the discussion of the obstacle itself. A demonic power or Satan in the context of ascent of prayer first appeared in 12th century Hasidei Ashkenaz writing. In other religions, such as Christianity, Buddhism, and Islam, demons or Satan appear to hinder enlightenment and other states of perfection.⁶⁶⁴

There are two types of counterforce: The first one is designed to counteract prevention of the ascent of unworthy prayer by an evil entity or angels, as explained in the first section. As their target is an impure prayer, fulfillment of religious rules will normally constitute a counterforce as stated in both rabbinic literature and Hasidei Ashkenaz literature. In other words, reforming one’s deeds and living as a decent person will diminish the risk of a detractor assaulting one’s prayer. This type of counterforce demonstrates the case in which even unworthy prayer is redeemable. The second model is a

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⁶⁶⁴ For demons interrupting the path leading to God in Christianity see Brouria Bitton-Ashkelony, ”Demons and Prayers: Spiritual Exercises in the Monastic Community of Gaza in the Fifth and Sixth Centuries,” *Vigiliae Christianae* 57 (2003): 212. On the demonic power or personification of evil, Māra, in Buddhism see *Samyutta Nikāya* and the *Vimalakīrti Sūtra*, for example, *Buddha Akuma tono Taiwa: Sammāyutta-Nikāya* II (Discourses of the Buddha with Demon) trans. H. Nakamura (Tokyo, 1986); James W. Boyd, Satan and Māra: Christian and Buddhist symbols of evil (Leiden: Brill, 1975), 78 “Māra much more frequently addresses the Buddha and has discourse with him than does Satan with Jesus.”
counterforce designed purely and simply against Satan, who attacks any prayer, even of a worthy person. Whether Satan is an adversary or agent of God seems less relevant.

The role of counterforce is mainly played by the usage of divine name, especially the forty-two-letter name of God. We will discuss in chapter four the ascent of prayer by the divine name. The other figure that plays a role similar to the protector of man is the angel, Yohach, the prince of escort, who destroys all the evils and protects the Zadikim.365

“For he shall give his angels charge over you, (to keep you in all your ways.)” (Ps. 91:11) The ends of the words are Yohach, who is the prince of escort. It is also implied in [the verse in] Torah “And Jethro said to Moses, Go in peace.” (Ex. 4:18) escort.”366

The similar function is found in Psalm 91, which is “considered the psalm of protection against harmful visitations.”367

365 Ms. Jerusalem, fol. 81b. “ואת כל הרגעים ישמעו בו הבואים מהמלאך שיר של לויה ושומרו המديمقים ברכך ומאז הרשעים: והЈנו gi מכו בAppBar לבר.”
366 Ms. Jerusalem, fol. 72b. For Yohach see also 81b.
367 Shaarei Orah, 54; Gates of Light, 12. See chapter 1, page 71.
Chapter Four

Ascent of Prayer by Divine Name:
Forty-two-letter Name
Chapter Four: Ascent of Prayer by Divine Name: The Forty-Two-Letter Name

Generally speaking, Jewish literature depicts that divine name as possessing enormous power. Sefer Yezirah, written probably in the 8th century, acknowledged the massive power of the letters of the divine name, the power that created the world. In the context of the ascent of prayer, adjuration of the name or even numerological equivalency to the name in the words of prayer has theurgical or magical effects. Rabbinic literature already presents the association of the pronunciation of the divine name by angels and its effect in achieving the last stage of the ascent of the crown. In the medieval period, the hidden divine name in Scripture was considered to possess magical power; it was the same in liturgical texts. The divine name plays an important role also in the classic model of the ascent tradition. When the phenomenon of the ascent of prayer became more dominant than the ascent of the crown among the various phenomena of ascension on high, a new function was added to the divine name, a counterforce. The name itself and the name embedded in the


369 The recitation of divine name was developed as the technique to attain ecstasy and to gain the magical result in the circle of Abraham Abulafia. Idel, The Mystical Experience in Abraham Abulafia, 14.

prayer texts were understood to raise prayer not only from lower heaven to the highest heaven but also from the lower world to heaven. Moreover, they disperse Satan on the way to heaven. The operator of the divine name has been changed to a man who achieves raising prayer and dispersing Satan through recitation of prayer but without any intention to cause the effects.

In most cases of the early ascent tradition, prayer ascends by itself. It does not need any external force. In chapter three, we saw the angel playing a role in raising prayers in addition to collecting them. Prior to the transition of an activity of an angel, the adjuration of the divine name has been the principal method of raising prayer. More precisely, prayer transformed into the crown is raised by the divine name only within heaven.

Several questions are raised regarding the relationship between man and the ascent of prayer by means of the divine name. Is it a purely exegetical purpose or designed for praxis or instruction for Kavvanah? Is a human power involved? Does it require the acknowledgement of the divine name? Is a worshipper required to recognize the divine names embedded in the liturgical texts? Does the worshipper perform the numerological extracting method during a prayer? This chapter answers the above questions regarding the two major functions of divine name: as an ascending force and as a counterforce to Satan.

This chapter is based on the assumption that the entire siddur is a continuum of the divine name. This idea was originated by Hasidei Ashkenaz, who held that any change would destroy the numerical harmony between
prayer and heaven. Zayyah inherited this idea and developed it in tandem with more mystical-magical aspects of phonetic prayer. Zayyah relates almost all words of prayer to the divine name using various numerological methods. It is the tradition of Hasidei Ashkenaz that the numerological interpretation discloses the connection of the prayers with certain names of God and other things such as formulas and biblical verses with numerological values. Zayyah adopts the theory that prayer is composed of holy names of God that possess power to dispel negative force and raise prayer to heaven. The ascent of the divine name is based on either the belief that prayer is indispensable to God or to the Neoplatonic concept that the divine name in written form returns to its source. Zayyah’s idea persisted until 18th century Hasidism. With what Idel calls “linguistic immanence,” the 18th century Hasidism treats the sacred text as divine “since the divinity is immanent within its letters.”

Hasidei Ashkenaz also views the Torah as the divine names. See Wolfson, “The Mystical Significance of Torah Study,” 43-77. Wolfson further asserted that the body of God as well as Torah is “constituted by the letters of the Hebrew alphabet.” (Elliot R. Wolfson, “Iconicity of the Text: Reification of Torah and the Idolatrous Impulse of Zoharic Kabbalah,” Jewish Studies Quarterly 11 (2004): 223-224).

See for example Garb, Manifestations of Power, 191 n.50.


Forty-Two-Letter Name

The notion of the forty-two-letter name was likely known during the Talmudic period.\textsuperscript{375} *Babylonian Talmud Kiddushin* 71a preserves the esoteric implication of the name, that it was transmitted to the limited persons who fulfilled the conditions. The term “forty-two-letter name” is multilateral with several traditions as its origins. The first tradition is that the name is composed of the initials of the verses in the hymn *Anna be-Koah*, ascribed to the second half of the first century Tanna, R. Nehunya ha-Kanah\textsuperscript{376} *Anna be-Koah* is recited during daily morning and afternoon prayer and on the Shabbat eve before the hymn *Lekhah Dodi*. Each of seven verses contains six words, of which initials form the forty-two-letter holy name of God and the significant amalgamation, *Abgytz Kara Satan* (tear up Satan). The other tradition denotes as the full fillings of אֲלֹהיָם אִיּוֹה אֱלֹהִי אֲדֹנִי.\textsuperscript{377} An Aramaic magic bowl text preserves the other form of אֲלֹהיָם אִיּוֹה אֱלֹהִי אֲדֹנִי אֱלֹהִי אֱלֹהִי אֱלֹהִי אֱלֹהִי אֱלֹהִי אֱלֹהִי אֱלֹהִי אֱלֹהִי אֱלֹהִי אֱלֹהִי אֱלֹהִי אֱלֹהִי אֱלֹהִי אֱלֹהִי אֱלֹהִי אֱלֹהִי אֱלֹהִי אֱלֹהִי אֱלֹהִי אֱלֹהִי אֱלֹהִי אֱלֹהִי אֱלֹהִי אֱלֹהִי אֱלֹהִי אֱלֹהִי אֱלֹהִי אֱלֹהִי אֱלֹהִי אֱלֹהִי אֱלֹהִי אֱלֹהִי אֱלֹהִי אֱלֹהִי אֱלֹהִי אֱלֹהִי אֱלֹהִי אֱלֹהִי אֱלֹהִי אֱלֹהִי אֱלֹהִי אֱלֹהִי אֱלֹהִי אֱלֹהִי אֱלֹהִי אֱלֹהִי אֱלֹהִי אֱלֹהִי אֱלֹהִי אֱלֹהִי אֱלֹהִי אֱלֹהִי אֱלֹהִי אֱלֹהִי אֱלֹהִי אֱלֹהִי אֱלֹהִי אֱלֹהִי אֱלֹהִי אֱלֹהִי אֱלֹהִי אֱלֹהִי אֱלֹהִי אֱלֹהִי אֱלֹהִי אֱלֹהִי אֱלֹהִי אֱלֹהִי אֱלֹהִי אֱלֹהִי אֱלֹהִי אֱלֹהִי אֱלֹהִי אֱלֹהִי אֱלֹהִי אֱלֹהִי אֱלֹהִי אֱלֹהִי אֱלֹהִי אֱלֹהִי אֱלֹהִי אֱלֹהִי אֱלֹהִי אֱלֹהִי אֱלֹהִי אֱלֹהִי אֱלֹהִי אֱלֹהִי אֱלֹהִי אֱלֹהִי אֱלֹהִי אֱלֹהִי אֱלֹהִי אֱלֹהִי אֱלֹהִי אֱלֹהִי אֱלֹהִי אֱלֹ
the forty-two-letter name as the three units of fourteen letters composed of seven repetitions of the name Yud Heh. This form was utilized to banish demons from the home.379

The function of the name as a protector of its holder is well known in Geonic and Medieval mystical literature.380 The function as mediator and protector of prayer was prominent in medieval mystical literature, namely Hasidei Ashkenaz and early Kabbalah (such as Isaac of Acre). It continues to at least 16th century Jerusalem and Safedian Kabbalah.

Zayyah shows an angel to be a receiver of prayer and uses numerological exegesis in the interpretation of the 19th Amidah.

The number of words of Amidah is 587, and the verse “Let the words of my mouth”(Ps. 19:15) has ten words, four words of “Shalom le…” and twelve words of “Oseh Shalom.”381 Here are twenty-six [words] as the

378 It is written on an Aramaic bowl. See Schiffman, “A Forty-two Letter Divine Name,” 97. See also William H. Rossell, A Handbook of Aramaic Magical Texts (New Jersey: Shelton College, 1953), 80f; “One of the Aramaic Incantation texts has been found at Erech, writing on a clay tablet and dating from Seleucid period.”

379 Schiffman, 97.

380 For example divine name is written on an amulet, which protects holders. See the section of Protector below.

381 The liturgical phrase; “May He Who makes peace in His high places make peace for us and for all Israel, Amen” is based on Job 25:2. English translation is taken from Elbogen, Jewish Liturgy, 54. “عاش שלום במורميوح היא יעשה שלום עלינו ועל כל ישראל. אמרו. “

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number (Gematria) of the Tetragrammaton. The total [words of all liturgical texts] is 613, which corresponds to the 613 Mitzvot… The numeral 112 is [equivalent to] that of “I will be the Lord, YHVH (אדני יהוה) and to the numeral of the Holy One, blessed be He (הקב”ה). 382

The total number of the words of the three prayers—concluding prayers of Amidah “Let the words of my mouth” 383; “Oseh Shalom (Establish Peace),” included in both 19th Amidah and the concluding prayer; and the unknown prayer “Shalom le…”—is equivalent to the numerical value of Tetragrammaton. What is the relationship between these texts and the name of God? Adding the divine name to the Amidah eventually makes the number equivalent to the number of Mitzvot. The siddur is not merely a continuum of words but numerically associated with the divine name and divine ordinance as is the principal teaching of Hasidei Ashkenaz. The number 587, therefore, was not a coincidence. It is “a pre-established harmony,” to borrow Leibniz’s term. The

382 Ms. Yah Heb 94 fol. 103a. “לרצון אמרי ז ובפסוק יהיו ח ברכות תקפ”מנין כל התיבות של יヴו’ וי”ב תיבות של[…]

383 R. Yohanan recommends that the Amidah should conclude with a biblical verse since it begins with a biblical verse. Elbogen, Jewish Liturgy, 53-54.
whole prayer book is numerically harmonized with the divine world. Then why are those verses related to Mitzvah? Are these three prayers related to any doctrine of Mitzvah? Are these prayers selected because of the sum of the number of words, which is exactly what Zayyah was looking for? In order to make it to 613, Zayyah needed a prayer of 26 words. The other liturgical texts in additional prayers of Amidah have combinations adding up to 26.\textsuperscript{384} It is not entirely clear why he chose these three prayers. However, Zayyah probably deliberately chose them because among the prayers after the conclusion of Amidah, the combinations of prayers with 26 words are numerous.

However, we still cannot deny the possibility that the liturgical texts Zayyah used may omit the other texts in addition to Amidah, or contained only the quoted texts.\textsuperscript{385} Now we have to clarify the siddur Zayyah used. As mentioned in the preface of Perush le-Tefilah 44a,\textsuperscript{386} “Tefilot al derekh Kabbalah” of R. Moshe Alsheikh seems to be the key to solving the riddle.

It is noteworthy that the critic Zayyah wrote on the usage of certain divine names. “I saw some people reciting those names ‘היה ונאי הדיה ייאיא’\textsuperscript{387} in

\begin{itemize}
  \item \textsuperscript{384} The numbers of words of other prayers according to Ashkenaz version that we use today are 20, 9, 16, 8, 4, 18, 12, 6, 15, 7, 9 respectively. In terms of number of words, there are other combinations, which make 26. For the additional prayer of Amidah see Elbogen, \textit{Jewish Liturgy}, 53-54.
  \item \textsuperscript{385} The verse “oseh shalom” is already found in \textit{Mahzor Vitry} and in Ashkenaz and Sepharad.
  \item \textsuperscript{386} See Introduction.
  \item \textsuperscript{387} \textit{Sefer ha-Peliah}, (Prezemysl; 1884), 52b-53a.
\end{itemize}
Shomea Tefilah” These names appeared in Sefer ha-Peliah. “Some people” Zayyah mentions are obviously Byzantine kabbalists. Zayyah continues after the numerological explanations of the names: “But I received from people who practice (anshei maaseh) that those names are inappropriate to be used since Yeshu used to use them.” The oral transmitted teaching he received differs from its Byzantine Kabbalah to which Zayyah is in opposition; however, whether the names are truly used by Christians is unknown. In any case, this is an interesting testimony on Christian kabbalistic magic written during a Muslim area.

**Divine Name as Ascending force of Prayer**

The divine name encompasses three powers of raising prayer: adjuration, pronunciation, and recitation. The two former methods, the direct command to the object and pronunciation of divine name, are mostly found in the account of the ascent of the crown; the latter is prominent in the account of the ascent of the prayer. The mystical technique by means of recitation of divine name is the major characteristic of Abraham Abulafia. Although Abulafia was influenced by Hasidei Ashkenaz, his technique contradicts to its Zayyah. The major differences in the three traditions are geographical conditions and the phrase

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388 Ms. Jerusalem, fol. 101b. “וראהתי קקזא אישים שמעו מילים אלו השמות האל השמות איה היה היום 아יה יום היום איה היום

389 Ms. Jerusalem, fol. 101b. “אבל אני קקזא אישים מיון מעשה ששתים אלף יום ארי לא ארי

for utterance. The adjuration and pronunciation are performed by an angel in heaven; therefore, the ascension of prayer in the form of the crown takes place in heaven whereas the pronunciation is performed by humans on the earth. The pronunciation is mostly limited to the name of divine and the recitation refers to the text of prayer in which the divine name appears. The linguisic force of the divine name in the words of prayer enable the prayer to rise from the earth.

The Classic Model: The Ascent of the Crown

The classic model dates back to rabbinic and Heikhalot literature and continued to the 12th century Rhineland pietist writings. The crown has several different ways of ascending to God’s head. The most prominent is achieved by adjuration of the divine names. It is mostly performed by angels and sometimes by God himself, according to Hasidei Ashkenaz tradition.\(^{391}\) This tradition, however, rarely appears in Perush le-Tefilah even though Zayyah was heavily influenced by Hasidei Ashkenaz. The commentary on the Kedushah of the morning service on Shabbat in Perush le-Tefilah demonstrates the classic model combined with numerological exegesis.

“Seraphim.” The seraphim fly in the world. “Seraphim” in Gematria [is equivalent to the word] crown.\(^ {392}\) These are the letters that Metatron adjures. Then the crown ascends and sits upon the head of the

\(^{391}\) God places the crown on his head. See Chapter 1.

\(^{392}\) It can also be read in Aramaic as “as two.”
Metatron adjures the crown while man articulates the liturgical word “Seraphim”; then the actual crown ascends to God. The crown is composed of the letters of the prayer text; therefore, adjuring the letters is tantamount to adjuration of the ontological crown. Zayyah claimed that human prayers reach heaven in the form of letters. The ascent of letters is clearly presented in R. David ben Yehudah he-Hasid’s *Sefer Or Zarua*: the letters of prayers fly in the air and ascend to Malkhut. 

In the writings of Hasidei Ashkenaz as well as in rabbinic literature, coronation is the central theme of the concept of ascent of the crown whereas

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394 Ms. London 771, fol 5b.
395 Another example is found in the same folio, 136b. “Where is his place on the throne?” (Ex. 16:29) in *Gematria* [is equivalent to] God (31) Lord (15) on (100) throne (81)=(227). Where is his place on the throne?"
for Zayyah, the ascent of crown or coronation is less dominant. His central theme is the linguistic force of the divine name inherent in the words that enable prayer to rise from the lower world. The crown is mentioned, but it is not the central subject. The forty-two-letter name as dispersing Satan, who attempts to confuse the prayer of Israel, recurs in Zayyah’s writing.

The Medieval Model—Ascent of Prayer by Divine Names

Following Hasidei Ashkenazic tradition, Zayyah accepted as true that the words of prayer are the divine name itself and developed it into the wider semiotic–numerological interpretation. The new perspective of prayer influenced the later generation. The ascent of prayer by the divine name is achieved with the cooperation of the worshipper. The worshipper seems to recite the specific name of God indirectly and undeliberately. In the rabbinic literature, the angels adjured the prayer to ascend by the power of the divine name whereas the worshipper in Perush le-Tefilah has no intention of raising it. The letters that composed the divine name and its numerological equivalent are depicted to have power to raise prayer.

Moreover, rabbinic literature notes that angels first raise prayer; then the divine name takes over during the last stage, to the head of God. Zayyah describes an opposite picture: The divine name elevates the prayer and the angel then acts. Out of many divine names, Zayyah employs the forty-two-letter name as the mediator of prayer.

396 See Ms. Jerusalem, fol. 93a in Chapter 6.

397 For example Ms. Jerusalem, fol. 90b.
This begs the questions: If the divine name causes a prayer to go upward, then is the power of the angel superfluous? We will see whether the divine name recited by man is the only case that enables prayer to rise to the entrance of heaven.

The power of linguistic magic, words, letters, or even numerals equivalent to the divine names in the prayer text affect the divine realm. Recitation of certain blessings containing the numerals of the divine name disperses Satan and raises prayer. *Shema* and *Shemonah Esreh* have such power.

‘Blessed are You, Lord.’ The *Amidah* begins with [a Hebrew letter] *beit* and ends with [a letter] *mem*. This implies the forty-two-letter name, which confuses Satan and raises the prayer of Israel.398

As Zayyah mentioned, the first and the last letters of the *Amidah* for both weekday and Shabbat services constitute the name of God. Zayyah uses well-calculated linguistic theory. The prayer text is not only composed as the result of literal activity but also as the result of the harmonious world between the heaven and earth. Zayyah holds that each letter or each word and their arrangements in prayer text are configured according to the function of the divine name. Placing the letter *beit* in the beginning and *mem* in the end of *Amidah* functions as protection and also as an ascending force of prayer.

It was one of Hasidei Ashkenaz who already depicted the

398 Ms. Jerusalem, fol. 96b. "ם"במ ומסיים ת"בבי מתחיל עשרה שמונה' יי אַתּ ה בּ רוכזת ספומיה עשירה מ Narendra א"ניי ומסים יבם".

"רמז לעם של בים שמכלל הwent ומעלה המחלין ישראל"
forty-two-letter name as a tool to raise prayer. Within *Sefer ha-Hokhmah*, R. Nehemiah ben Shlomo ha-Navi,\(^{399}\) specifies that the forty-two-letter divine name raises prayer.\(^{400}\) In his case the depiction appeared in the account of the ascent of crown by pronunciation of the name while in Zayyah’s the account does not involve with the adjuration of the name by angels but the monadic linguistic interpretation of the name. Even a part of the divine name embedded in prayer disperses Satan and raises prayer. The last sentence indicates the order of the effect. The forty-two-letter name first encounters the obstruction of prayer then raises prayer. This event takes place somewhere between heaven and earth as Satan has no dwelling place in heaven.\(^{401}\) Satan probably accuses prayer immediately after it is uttered. Again, in the previous literature, the divine name was used to raise the crown made from prayer after the prayer reaches heaven. The main parts of the interpretation of prayer related to the ascension of prayer in *Perush le-Tefilah* imply that prayer lost its ascending force.

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\(^{399}\) *Sefer ha-Hokhmah*, Ms. Oxford-Bodleian 1812, fol. 60b. See English translation in Idel, *Kabbalah and Eros*, 39. We find the material, which Moshe Idel ascribes to R. Nehemiah ben Shlomo ha-Navi.

\(^{400}\) See Chapter 1, p. 39.

\(^{401}\) In the Scripture Satan was a co-operator of God. The verses in Job 1.6 and 2.1 mention that “Satan also came among them to present himself before the Lord.” Although it is uncertain the distance between God and Satan, the verse indicates that the Satan dwelled or was able to present in the divine realm. But after Exilic era Satan became completely independent from God and no longer appears in front of God. See Stoyanov, *The Other God*, 56-60.
The divine name is not the instrument but the name embedded in the liturgical texts possesses the power.

**Numerological Exegesis**

In *Perush le-Tefilah*, there is an abundant usage of “free inventiveness of mathematical interpretations,” which Nahmanides restricted.\(^{402}\) Prayer is semantically, semiotically, and numerologically associated with the divine name. Recitation is tantamount to the adjuration of the crown by the divine name. For example, the blessing “who has formed man in wisdom”\(^ {403}\) comprises, according to Zayyah, 43 words and is associated with the name of God.\(^ {404}\) His interpretation of prayer by means of *Gematria* and counting is an act of finding the divine names hidden in prayer. We can thus conclude that he holds that the entire prayerbook is an integration of multiple divine names.

Out of many versions of the forty-two-letter name, Zayyah refers only to the initials of the verses in the hymn *Anna be-Koah* as representative of the name. The extraction methods Zayyah uses are threefold: *Notarikon*,\(^ {405}\) *Roshey Tevot*, and the counting method. The term *Notarikon* overlaps with the term *Roshey Tevot* as the former uses the latter. *Notarikon* creates a word or words out of initial letters or sometimes middle or last letters. The other method of *notarikon*, which disassembles a word and relates it to the new words, is not found in the

\(^{402}\) Idel, *Absorbing Perfections*, 323.

\(^{403}\) B.T. Ber. 60b.

\(^{404}\) Ms. Jerusalem, fol. 55a.

\(^{405}\) *Mishnah* (Shab. 12:5) already uses the word *Notarikon*. 
context of counterforce in Zayyah.

**The Medieval Model 2: Counterforce**

Another medieval model parallel to the model of “ascent by divine name” is the counterforce. The divine name has been known to have a power to protect a man from Satan or any other evil spirit. One of the most prominent devices is writing as an amulet. The texts found in Geniza demonstrate the divine name written on an amulet compels the demons,\(^{406}\) which does not involve the spoken pronunciation of the name.

Either the name of God or of the angels has an apotropaic function. The forty-two-letter name derived from the text of prayer *Ana be Koach* is also the name written on an amulet. Hanging it around the neck of a person attacked by an evil spirit will cure the person.\(^{407}\) The holy name of seventy-two was used on an amulet in the writings of Hasidei Ashkenaz.\(^{408}\) Representative of the verbal form of the name of God is prayer. The magical efficacy caused by the invocation of the names of gods was already widespread and was practiced in the ancient world - in Babylonia-Assyria and Egypt.\(^{409}\)

The abstract entity that possesses the power of creation functions as a counterforce to the interferer, Satan. As already stated in chapter three, Satan used to work under the authority of God in the early biblical period but now he

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\(^{406}\) Schiffman and Swarts, *Hebrew and Aramaic Incantation Texts from the Cairo Geniza*, 37.

\(^{407}\) Trachtenberg, *Jewish Magic*, 95.

\(^{408}\) Scholem, *Kabbalah*, 365.

\(^{409}\) Trachtenberg, *Jewish Magic*, 87.
is a complete opposite and adversary to God. The forty-two-letter name is
almost the dominant name that Zayyah withdraws by numerological extraction.
In addition to the forty-two-letter name, \( abg \), that consists also of the
forty-two-letter name, is the main name in the context of counterforce of prayer.
Must the recitor search or acknowledge the hidden divine name in the text of
prayer beforehand or pay attention to the hidden names and always attempt to
reveal the name by numerology to protect the ascension of prayer to heaven? Is
there any condition for causing the effect of the divine name as a protector of
prayer? If not, does the divine name possess a mystical power that does not
involve the recitor’s intention? Does the worshipper merely recite the prayer
without any intention of finding the numerical equivalence to God in the text?
The answers are in this model that uses the counting method and \textit{Roshey Teivot}.

\textbf{Counting Method}

Counting either the number of letters or words is frequently used as the
hermeneutical method in \textit{Perush le-Tefilah}.

In the blessing [of \textit{Amidah, Avot}] there are forty-two words, which
correspond to “I am that I am” (Ex. 3:14) and the forty-two-letter name.
The initial letters of the three patriarchs are AYY (’aiy). There are
forty-two-letter in the verse “and I will bless those who bless me (Gen. 12:3),”
which corresponds to the forty-two-letter name that uplifts prayer and
disperses Satan lest he raise and accuse prayer.\textsuperscript{410} Therefore, anyone who

\textsuperscript{410} This verse has 41 letters. I cannot explain the discrepancy but it may suggest that
Zayyah uses a different version of this verse.
adds or subtracts from these [letters] and words is as if he damages the holiness of Merkavah.411

The name of the patriarchs often appears in prayer as the divine name is contained in them. Pronouncing the patriarchs’ names is similar to calling the divine name. “Holy one, blessed be He takes part of his name in name of the patriarchs therefore we pray and remind the patriarchs in our prayers.”412 Reciting the blessing and mentioning their ancestors’ name is also the key to receive merits.413

The association of “Ehyeh” and the forty-two-letter name in Gematria is also found in the writing of Safedian Kabbalist, Moshe Cordovero’s Pardes Rimonim (Pomegranate Orchard). Cordovero, as a contemporary of Zayyah, was well acquainted with the Perush le-Tefilah of Zayyah as Pardes Rimonnim

411 Ms. Jerusalem, fol. 97a. “וכנגד( שמות ג יד)ב תיבות כנגד אהיה אשר אהיה (ספירת נד) כננדה
שבש ימיהו רוית שלי אבות איינן תיבות שבת😛בספניא אבות מניבב כב התיבות שז Creature אבות מקון
שום תיבות בתיבות והנה שמה תחת עליים לפי כל המוסיפים ותיבות מצאונים תיבות כננה
פונה במכרב חכדש.

412 Ms. Jerusalem, fol. 53b. “אברכה מצא זאת עקקב רוית איינני; רוית של ורומשים עליך כי בראתים
ואלה שמות ויקרא וידבר אלהים ויהי איצחק שחקון שサイト שמי שם האבות ואון מתחולש
ומזכירו האבות בתפילתו.”

413 George B. Stevens, Weber on the Soteriology of the Talmud, The Old and New Testament Student 9 (1889): 19. Elijah was immediately answered when he offered the recitation to the God of Abraham, Isaac, and Jacob.
was written later. Cordovero relates the above quoted interpretation of Zayyah to the text in the 14th century Tikunei ha-Zohar.

The first blessing of the silent Amidah prayer, Avot, has an identical number of words to the forty-two-letter name. For Zayyah, the numerical parallel is more than coincidence. Each word of prayer is profoundly associated with the divine name in the form of numbers or letters. This view is prominent in Hasidei Ashkenaz, who prohibited any change in the prayer book for this reason. Zayyah expands the Hasidei Ashkenazic view to claim that a destruction of numerical harmony causes the loss of the effectiveness of prayer against Satan. According to R. Judah he-Hasid, the word or letter counting during prayer is the first state of the practice, which “detaches prayer’s words and letters from their semantic contexts.”

Zayyah does not explicate in Perush whether counting practice is involved during recitation or preparation for prayer. Counting letters or words during recitation requires a highly qualified technique. The above-mentioned texts demonstrate merely an interpretation of prayer and no instruction or


417 Fishman, “Rhineland Pietist Approaches to Prayer,” 318.
phenomenon of theurgical or magical power of man.

What then is the purpose of extracting the divine name out of the text of prayer by counting words? When does it take place? The answers are twofold in the case of Zayyah’s theory. There is a mere hermeneutical purpose; counting words is not utilized to induce mystical experience, unlike the praxis prominent in Hasidei Ashkenaz.\(^\text{418}\) Thus, no element of praxis is performed during the recitation of Amidah. It could be for the instruction of Kavvanah (I.e., it indicates on which part of prayer one who recites must especially concentrate).

**Notarikon, Roshey Tevot**

*Notarikon* — a word-creating method using *Roshey Tevot* — reveals the parts of the divine name, ABG.

“[All of them are] beloved, [all of them are] pure, [all of them are] mighty.”

[This verse] implies the name of abg that raises the prayer of Israel and disperses Satan lest he confuse the prayer.\(^\text{419}\)

The quoted text demonstrates the extraction of the hidden divine name. Zayyah focused on the initials of the words “beloved (אהובים), pure (ברורים), mighty (גבורים),” found in the liturgy *Seder Yozar* in Morning service. The initial letters of

\(^{418}\) Fishman, “Rhineland Pietist Approaches to Prayer,” 318.

\(^{419}\) Ms. Jerusalem, fol. 90b. “אלהים ברורים גבורים רמז לשם כל אבג המעלה תפלה ישראל ומגרש השטן שלא לבלבל התפלה.” See also fol. 133a. “אספ screws של שטן המעלת התפלה מים המכתיב עם התפלה המעלת התפלה.”
the verse in Hebrew indicate the letters alef, beit, and gimmel, which are the first parts of the forty-two-letter name. The forty-two-letter name is one of the Holy Name of God derived from the daily morning prayer “Ana be-koah,” whose Notarikon rends Satan. The theurgical power latent in this divine name is already known in rabbinic literature, and the letters of a divine name are a well-known protection from angelic harm according to Merkavah mysticism. Medieval Jewish mysticism extended this notion to the forty-two-letter name as possessing a force to raise prayer and disperse Satan. The source of the behavior of Satan is probably derived from one of the writings of R. Eleazar of Worms, Sefer ha-Shem. This version of the holy name is known to early kabbalists and the late Safedian kabbalists such as R. Isaac of Acre in his commentary to Sefer Yezirah and Moshe Cordovero. Zayyah frequently uses this form of the forty-two-letter name.

420 B.T. Hag. 13b; Midrash Konen quoted in Idel, Kabbalah: New Perspectives, 192.
422 Sefer ha-Hokhmah, Ms. Oxford 1812 [IMHM #18104], fol.60b. SeIdel, Kabbalah and Eros, 39; Green, Keter, 125.
423 See Sefer ha-Shem (ed., Eisenbach) 15, 84 quoted in Chapter 1.
424 For R. Isaac of Acre see his commentary to Sefer Yezirah and for R. Moshe Cordovero see Pardes Rimmonim, Gate 2 part 3.
425 Ms. Jerusalem, fol. 53b, 110b.
Zayyah provides another linguistic interpretation of Yozer Or (Creator of Light), a benediction recited before Shema in the morning service:

“Be a stronghold for us” of which Roshey Tevot are m b. It alludes to the forty-two-letter name that disperses Satan, who wishes to confuse the prayer of Israel. “Blessed God, great (in knowledge)” implies the forty-two-letter name, which begins with abg, “honor for His Name.” Torah begins with beit and ends with lamed, which is [equivalent to] the number of “honor (Kavod).”

The two hermeneutical methods are applied to disclose the forty-two-letter name embedded in the morning prayer. The initial letters (Roshey Tevot) of the part of piyyut “be a stronghold for us,” mem beit, are numerically associated with the forty-two-letter name of God. The alphabetical acrostic of the beginning of the prayer “Blessed God, great,” originating after the mishnaic period, similarly demonstrates the holy name. Like Hasidei Ashkenaz, as another “heavy user” of Gematria, Zayyah interprets almost each word of prayer by numerological hermeneutics. Their usage demonstrates the coherence

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426 Ms. Jerusalem, fol. 90a. The numerical value of the word Kavod is equivalent to 32.

427 For the date of composition of this blessing see Hananel Mack, *Introduction to Jewish Liturgy* (Tel-Aviv: Misrad ha-Bitahon, 2001), 32 (Hebrew). According to Elbogen, *Jewish Liturgy*, 18, it is originated at the earliest at the talmudic period.
of the prayer with the rule ordained by the early amoraim in the 3rd century according to which a prayer must contain the name of God. Revealing the hidden divine name is the way of proving that the prayer book is full of divine names.

Utterance of prayer, which contains, in this case, the letters mem and beit, has then the power to disperse the obstacle to prayer. The two letters are identified as having an effect similar to the forty-two-letter name. Even the initial letters have such power. Torah also begins with the letter beit and ends with lamed (tantamount to the numerical value of the word Kavod). Elsewhere, Zayyah notes that the initial mb, which implies the forty-two-letter name, dispenses Satan.

We must ask again whether the worshipper must acknowledge the divine name embedded in prayer in its indiscernible form. Concerning the knowledge of angelic names, R. Eleazar of Worms listed all the seventy names of Metatron as “the knowledge of these names bring[s] us to perform anything we wish.” Zayyah also considers such a magical element of the names of the angel as the liturgical texts are composed of the names of divine and angels. For the relationship between the recognition of the divine name and its effect Zayyah argues that

428 Elbogen, Jewish Liturgy, 6.

429 See Ms. Jerusalem, fol.90a.

“Because he knows My Name.” (Ps. 91: 14) It is not said, “he calls my name” but “he knows” because man must ascertain the power of the divine name and divine acts to obtain the divine power and afterwards recite "He will call upon Me and I will answer him.” Then his prayer is accepted.431

In this context knowing and pronouncing are in two different categories. The former is the cognitive performance, but not merely a cognitive event, as it involves a psychological process; the latter involves a physical process to the praxis accompanied by both mental and physical practice. Knowledge of divine name is the pathway to obtain the power of God and is an essential condition for acceptance of one’s prayer. Zayyah implies that recognition of the hidden divine name is necessary. In other words, during recitation, one who recites must remember where the divine name is embedded.432

Another text in the Ms. Jerusalem notes that

431 Ms. Jerusalem, fol. 72b. "כ ידע שם (חר; א 되) ויכיר שם אלא ידע שםinfeldב אדמ. ללודג חק השם יclasses" ויעとする דבר שעיתול תועה ולאר ב אמי קדניא ואנועה הוא הפרת מקובלת.

432 Magical effect of divine name is already mentioned in Scripture. As the verse Ps. 91: 14 continued “therefore I will save him; I will set him on high, because he knows my name.” One who is entitled to receive the protection depends upon his knowledge on the divine name.
“[For] His righteousness [He] magnifies the law [teaching].” (Is. 42:21)
The initial letters [of the verse] are “tsyt,” which are the last parts of the forty-two-letter divine name. The sages fixed at the beginning of the prayer [in the yotzer section, which begins the morning prayer proper after the recitation of Psalms] the first part of the name, “The blessed God, Who is great (El Barukh Gadol)” “abg,” and in the end of the prayer, “tsyt.”433 For it is the name that confuses Satan, who accuses prayer, and from the power of it (the name), our prayer ascends to will.434

By the name of the God, prayer ascends to Keter. However, we do not know whether only the letters of the divine name ascends or all the prayer containing the divine name ascends. R. David clearly states in Or Zaru’a, preserved in the same folio of the manuscript juxtaposed with Perush le-Tefilah of Zayyah, that

433 It is unclear which prayer Zayyah had in mind and obviously not the “ha-Meir (He who illuminates).” The text in question is devoted to the interpretation of “A redeemer shall come to Zion,” a prayer recited before a full kaddish in a morning and it ends with “righteousness, that the Torah be made great and glorious. This phrase is also recited each end of the Pirkei Avot. I suppose this is the verse he intended to mention and there is no prayer in our hand that indicates both the last one and “El Barukh Gadol” in the same section.

we recite *Aleinu Leshabeach* because it is numerically equivalent to the divine name; thus, the prayer ascends to heaven. R. David expanded the numerological exegesis in a more radical way. In his *Sefer Or Zaru‘a*, another interpretation: “*Aleinu Leshabeah* (It is our duty to praise the Master of all)” is in *Gematria Abgytz*. It implies that *Abgytz* raises the prayer of Israel; therefore, we recite it in the *Aleinu* prayer.

The numerical value of the liturgical phrase *Aleinu Leshabeah* is equivalent to the value of the holy name, *Abgytz*. Even the numerical equivalent to the divine name possesses the effect of raising prayer. The prayer book is numerically harmonized with the force of the divine name. The motif of Satan as interrupting prayer ascending to the upper realm is based on the image of the descent to Merkavah, which appeared in Heikhalot literature. The visionary ascent of man is replaced with prayer.

Magical linguistic power inherited in the divine name and its theurgical

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436 The interpretation of prayer on weekday and holiday prayers, through which R. David exhibits the structure of *Sefirot*.

437 *MS. Jerusalem, fol. 215b.* “ויי עלמו לשבח בני אדם יתבש רמי שוהא מעלה תפלה ישראל.*沃尔ך לכל אר אמורี่ אתהBatman התפלה.” This interpretation relating to *Aleinu Leshabeach* in *Gematria, Abgytz* recurs in the writings of one of Hasidei Ashkenaz master. See above R. Nehemiah ben Shlomo ha-Navi. (Idel, “From Italy to Ashkenaz and back,” 47-94.)
force may be derived from the source of the letters, the divine itself. Therefore, it returns to heaven. We will examine the origin of the letters and magical linguistic effect in the concept of the ascent of prayer.

**Neoplatonic concept versus Traditional concept**

Zayyah considers the power of divine name, more precisely the forty-two-letter name, to be the motivating force for the ascent of prayer. This new concept of ascent of prayer is an antithesis or new interpretation of the automatic ascension of prayer from the rabbinic, *Heikhalotic*, and Jewish mystical literature, which held that prayer ascended to heaven by itself. But Zayyah discovered or revealed the tradition he received that ascension occurred not simply automatically but through the ascending force imminent in the liturgical texts. Zayyah understood that the phenomenon of automatic ascension of prayer was performed with the aid of the divine name embedded in prayer. In ancient Jewish mystical sources we find the view that each and every letter is a divine name in itself.\footnote{Idel, “Reification of language in Jewish Mysticism,” 59.} This theory of automatic ascent conflicts with the existence of angels who deliver prayer from the earth to heaven. This divergence may result from the mosaic of traditions. The Oral traditions and the written traditions Zayyah received were likely multiple. Through those traditions Zayyah established his own understanding and interpretation of prayer texts. His purpose is based on the idea that it is important to pray without changing any word of the texts and realizing the power of divine name, the effect of the recitation of prayer. Prayer ascends
because the recitor prays with the divine name; therefore, mechanical prayer must be avoided.

Why does the letter ascend? Zayyah would say it is because the divine name is the ascending force. Prayer, which contains the divine name, ascends to heaven. Not only the prayer but the name rises to heaven. Why then is heaven the destination for the divine name? Either the Jewish traditional view or medieval Jewish Neoplatonic thought mediated through kabbalistic writers influenced by this stream on the divine name underlies the concept of ascension of the divine name. Neoplatonism is famous for its theory of “return” to its source. Should the ascent of prayer be understood as “returning” to its source? Idel asserts that because the sefirotic realm is the source of language, words of prayer accompanied by Kavvanah reach the sefirotic realm. The sefirotic realm is depicted as the source of language. The Neoplatonic interpretation of the language exactly fits why prayer ascends to heaven.

Zayyah used the term “source (makor)” as related to Sefirot in Perush le-Tefilah. Also in Even ha-Shoham, “source” refers to the sefirotic realm: “source of the upper blessing” from which the influx multiplies, “source of all the blessings (fountains), and Makor ha-Elyon.

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439 Idel, Kabbalah: New Perspectives, 103-104.
440 Ms. Jerusalem, fol. 53a.
441 Ms. St. Petersburg Evr. II A1 F63936, fol. 20b.
The letter yod in the beginning of the name implies the Ten Sefirot, which never be erased. This is the yod, heh-vav-heh, and Elohan eloah Elohim …the source of names Ten Sefirot are Ehieh Yod hahe Adonay. All of them branch out from the secret of the source of name.

Zayyah enumerates the creation of the worlds by the letters of Tetragrammaton. Moreover, “prayer returns” is absent, and the relationship between the divine name or prayer and the celestial world is not depicted.

The “return” theory, according to Alfons Puigarnau, in Neoplatonism pre-existence is the key to the “return” to God. In Christianity, the entity originating from God is the key. The human soul is the key issue in his discussion whilst both Neoplatonism and Christianity hold the opposite view. The Christian view is derived from the belief in Creatio ex nihilo, as

For example this world was created with the letter heh and the world to come with letter yod. The reversed order of the name is used because the world to come was created before this world. See She’erit Yosef (Ms. Warsaw, fol. 5a, 6a.)

However Zayyah mentioned that the every creation has its antipodes or other extreme. Zayyah extracts the pair passages in Torah. The reason why pair passages exist in the scripture is that “All God created are pairs; heaven and earth, Gehnom and Gan Eden, wicked man and Zaddikim,.. and Holy one, blessed be He and Israel.” (Ms. Jerusalem, fol. 93a)


According to Platonism and Neoplatonism the human soul exists prior to creation
believed by Jewish sages. The creation out of nothing is one of the principal
doctrines of Judaism. Nothing existed before the creation by God as Rabban
Gamaliel denied the existence of any entity prior to creation.448 Anything that
exists was created by God. But some kabbalists hold to the dual-creation
theory.449

Rabbinic literature holds that “Seven things were created before the
world was created, and these are they: The Torah, repentance, the Garden of
Eden, Gehenna, the Throne of Glory, the Temple, and the name of the

therefore it “returns” to heaven while Christian thinkers generally hold that the human
soul does not pre-exist but it came from God thereby it “returns” to God. (Joseph
148-150, 152.

448 “Bereshit Rabba demonstrates a dialogue between a philosopher and Rabban
Gamaliel, the philosopher said your God used good materials such as tohu, bohu,
darkness, air, water, abyss to create the world and Rabban Gamaliel denied it
immediately that those “materials” were created by God.” [Hannu Toyryla, “Theories
htoyryla/creart6.pdf > (13 August 2011).]

449 The standpoint of Provencal and Geronese kabbalists differ. Daniel Abrams states
that the Provencal kabbalists treat creation as the result of process of emanation while
Geronese Kabbalists distinguishes between the two types of creations; the creation of
the sefirotic world was emanation and the creation of the material world was creation
ex nihilo. See Daniel Abrams, “Some Phenomenological Considerations on the Account
Messiah”⁴⁵⁰ and the divine name.⁴⁵¹ Rabbinic literature and Jewish mysticism posit that man can possess theurgical-magical power by means of the divine name. Jewish traditional thought underlies the anabatic movement of prayer cooperating with a worshipper. If the source of the divine name in written form is God, then the divine name “returns” to heaven. R. Ezra and Azriel state the Neoplatonic significance of the ascent of thought.

He should consider that all the words He teaches man are infinite, but that [human] thought spreads and rises to the place of its origin, and when it arrives there, it breaks off and cannot rise further.”⁴⁵²

Not only the soul but also thought ascends to its source. Therefore, the divine name “returns” prayer heavenwards.

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⁴⁵¹ Idel, Kabbalah: New Perspectives, 113.

⁴⁵² R. Azriel, Perush Aggadot, 39-40 and Ezra, Liqquate Shikhhah u-Fe’â (Ferrara, 1556) fols. 7b-8a quoted in Scholem, Origins of the Kabbalah, 303.
Chapter Five

The Relationship with \textit{Kavvanah}
Chapter Five: The Relationship with Kavvanah

A prayer without Kavvanah is ineffectual. On this, all theosophical kabbalists and halakhists agree. Rabbinic sages argue that Kavvanah is the essential and major requirement of prayer. R. David ben Yehudah he-Hasid as well as Maimonides assert that “prayer without Kavvanah is no prayer at all.” As for kabbalists, the theurgical-magical significance of Kavvanah is emphasized. Zayyah maintains the traditional meaning of Kavvanah but is more radical in claiming in his mystical-magical works that Kavvanah is a technique to obtain an answer to a specific requirement in a shape of influx from the source. Kavvanah in prayer is directed to achieve this magical result. As we have seen, Zayyah rarely expresses theosophical speculations in Perush (unlike R. David). Is the goal to perform Kavvanah to bring influx as other kabbalists do, or just to

453 This is the result of a controversy in which some claim that Kavvanah is required for prayer and others reject this requirement. However, the Shema was accepted by all as requiring Kavvanah. See Garb, Manifestations of Power, 188; Urbach, The Sages-Their Concepts and Beliefs, 395-397; Menahem Kallus introduces the case that does not necessitate Kavvanah. (“The Theurgy of Prayer in the Lurianic Kabbalah” Ph.D dissertation; Hebrew University, 2002, 123.)

454 The sages held to the view that intent was not required with precepts except for prayer. In the Babylonian Talmud, there is a discussion whether the observance of precept requires intention. Urbach, The Sages-Their Concepts and Beliefs, 395-397.

455 For R. David see Ms. London 771.1 fol. 5a, “כי כל תפלה שאינה דין ויסודאין תפלה.” Yad, Tefillah, 4:15, 16.

456 Garb, Manifestations of Power, 189.
fulfill halakhah? In this section, we will examine the objects of Kavvanah; either revealed or concealed God; the involvement of theosophical or theurgical Kavvanah in the imaginative faculty; the purpose of Kavvanah; and the result of Kavvanah.

Each object of Kavvanah brings a different result. The classic model of the object has a magical result whereas the theosophical understanding of Kavvanah entails the theurgical effect. Worshippers direct their intention to the divine name achieve the ascent of prayer - counteracting interferer of prayer- as well as the theurgical impact.

**The Definition of Kavvanah in Prayer: Transition of the Meaning**

“The performance of a commandment requires Kavvanah.”\(^{457}\) Despite the above-mentioned controversy, the Talmud explicated that Kavvanah is essential to the performance of Mitzvot and prayer.\(^{458}\) In rabbinic literature, Kavvanah denotes some form of intention and mental concentration during prayer and performance of other Mitzvot. Kabbalah added the new meaning to the


Kavvanah. Kabbalistic Kavvanah is not merely fulfillment of a religious obligation but also an instrument for achieving “access to the transcendent.” Gershom Scholem defined Kavvanah as either a preparation for prayer or the mystical activity in prayer itself. Scholem considers that this process enables the human and the divine to unite in the form of words. Unlike the rabbinic understanding of Kavvanah, the kabbalistic treatment of the Kavvanah is theurgical or magical. The kabbalists believe that the performance of Kavvanah can influence the supernal realm; as a result, all the sefirotic realm or divine name is united.

The early Kabbalah in Provence and Catalonia connects the Kavvanah to the sefirotic realm. The kabbalist directs his thought to the name of the appropriate Sefirah or the words connected to a certain Sefirah throughout prayer and intends to draw blessings down to a Sefirah. Another technique is

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463 There is an opinion, which I cannot discuss here, that the theurgical idea of Kavvanah is also found in Talmud.


related to the divine name. Visualization of the letters of the divine name accompanies pronouncing the divine name such as Adonay and uniting all the Sefirot.\textsuperscript{466} The word of prayer is treated as a symbol of the divine attribute.\textsuperscript{467} Correct intention can bring the flow of divine influence and reward with insight or knowledge. The object of Kavvanah is Sefirot, revealed God, or in special cases the color (\textit{malbush}) of the Sefirah,\textsuperscript{468} and causing influx is the goal of Kavvanah.

Zayyah emphasized the magical impact of the Kavvanah. In his mystical-magical works, Kavvanah is treated as a technique to obtain an answer to a specific question. As the result of Kavvanah, the influx is drawn down from the source on high, and the magical effect is obtained.\textsuperscript{469}

\textbf{The Objects of Kavvanah}

The Talmud states that “when standing in prayer one should direct one’s mind to God.”\textsuperscript{470} The rabbinic sages simply apply “God” as the object of Kavvanah.\textsuperscript{471} Medieval mystics chose the Glory of God as the object, denying

\textsuperscript{466} Scholem, \textit{Reshit ha-Kabbalah}, 245-247.
\textsuperscript{467} Idel, Kabblah: New Perspectives, 103.
\textsuperscript{468} This method is the invention of R. David ben Yehudah he-Hasid. See Idel, “Kabbalistic Prayer and Colors,” 21; ibid., \textit{Kabbalah: New Perspectives}, 103.
\textsuperscript{469} Garb, Manifestations of Power, 189.
\textsuperscript{471} “The problem of directing oneself during prayer toward a certain aspect in the divine world did not arise in earlier Jewish sources, the Bible, Talmud, Midrash.” (Dan,
the direction upon God himself. R. Eleazar of Worms directed it to “the ‘holiness’ of God, which is the ‘glory’ of God, devoid of all shape or form.”

Maimonides asserted that one should “regard himself as though standing in the divine presence.” The object of Kavvanah in kabbalistic literature is avoidance of the transcendental God. This transition was derived from the speculation of the Aristotelian philosophy penetrating Jewish scholars in the 12th century.

Scholemian scholars assert the affinity between the emergence of the mystical Kavvanah and the encounter with an Aristotelian worldview. Not all kabbalists, however, accept the change of the object of intention from the hidden and the transcendent entity to the revealed attributes of God. The early Provencal Kabbalist directed his thought to the Illat ha-Illot (Cause of causes), the concealed aspect of God.

“The Emergence of Mystical Prayer,” 102. There is another opinion in B. T. Ber. 31a that explicitly asserts; “when a man prays, he should direct his heart to heaven.”


473 Moses ben Maimon, Mishneh Torah (Venice: 1574), 4:63b Hilkhot Tefillah, 4:16.

474 Dan, “The Emergence of Mystical Prayer,” 103; Scholem, Kabbalah, 87; Idel, Kabbalah: New Perspectives, 251; Wolfson, “Iconicity of the Text,” 220.

475 Ibid.

476 Scholem states that the method of Kavvanah, which directs to the Illat ha-Illot also existed but disappeared by the time of R. Isaac the Blind. (Scholem, Origins of Kabbalah, 246-247.) The kabbalists who direct to Illat ha-Illot probably unaccepted the Aristotelian
In medieval mysticism and Kabbalah, particularly the Geronese Kabbalah such as that of R. Abraham ha-Hazan, the objects are principally twofold: the sefirotic realm and the divine name. Most of the kabbalistic Kavvanah is related to these two domains. Accordingly, Zayyah adopted both systems along with the classic one.\footnote{The interpretation of the Psalms that comprise the Pesukei d’Zimra demonstrates the classic model’s object.}

Another interpretation [is as follows]: “He fashions their hearts alike.” (Ps.33:15) When Israel direct their heart to their Father in heaven, “He (God) considers all their deeds.”\footnote{(Ps.33:15) For example, God fixes all their deeds and their needs.}

“Father in heaven” as the object of Kavvanah is derived from the world-view or two perspectives of God.

\footnote{For the divine name as an object of Kavvanah see Ms. Jerusalem, fol. 53b quoted in this dissertation, 272.}

\footnote{In the original text “Father (in heaven)” is in plural. Ex. 3:15 used the masculine plural form, abeicha (your fathers), to indicate a single father. In Exodus father of Abraham, father of Isaac, father of Jacob are understood as all signifying the same father, thereby a single father. B.T. Menahot 110a uses the exactly the same phrase that Zayyah uses “abehem she ba-Shamayim” and translated as a single father.}

\footnote{Ms. Jerusalem fol. 69b. “ד״א הופר יהוד להם קשיםלא מכותין את להם אליהםשמעם המבין אל כל מעשיםיהם. כלום מתוק להם את כל מעשיםיהם וראיכם.”}
tannaic-rabbinic traditions.\textsuperscript{480} B.T. advises the concentration upon “Father in
heaven” if he is “a blind man or one who cannot tell the cardinal points.”\textsuperscript{481} This is the alternative method of praying toward Jerusalem. This concept is probably related to the architectonic significance discussed later in this chapter.

“Another interpretation” that Zayyah introduces here refers to the tradition of R. Judah he-Hasid. “Father in heaven” is the object of \textit{Kavvanah} for R. Judah he-Hasid.\textsuperscript{482} In addition to the classical model of \textit{Kavvanah}, Zayyah adopts the linguistic tool as the object of \textit{Kavvanah}. On the interpretation of \textit{Pesukei D’Zimra}, we read,

“For he has yearned for me.” (Ps. 91:14) This means, “The soul of my son [Shechem] longs for your daughter.” (Gen. 34:8) [These verses] imply the secret of prayer that man must direct on the vocalization marks of the divine name. [The verb] “He has yearned (פֵּרְנ)” is [composed of] the

\textsuperscript{480} The first interpretation on the verse in the preceding paragraph has no subjectual connection with the “another interpretation.” It demonstrates the cosmogonical interpretation according to the numerology, the Lord formed the worlds with the letters \textit{Yod Heh}. (Ms. Jerusalem fol. 69b.) “Father” frequently appears in liturgy. (Werblowsky, Jewish Religion, 252): James Barr, “Abba isn’t ‘Daddy’” Journal of Theological Studies 39 (1988): 28-47.

\textsuperscript{481} B.T. Ber. 30b, 31a. See also \textit{Mishnah} quoted in B.T. Ber. 30b; “the pious men of old…concentrate their thoughts upon their father in heaven even if a king greets him [while praying] he should not answer him.”

\textsuperscript{482} \textit{Sefer ha-Hasidim} (ed., Margaliyot), siman 220.
initial letters of Holam Sheva Kamatz, which are the vocalization marks of the divine name.\textsuperscript{483}

Zayyah discovers the secret of prayer embedded in the verse. The verse implies the entities that man must yearn for during the recitation of Holam Sheva Kamatz. The method of yearning is performed either by visualization of vocalization marks in front of one’s eyes or by imagination within his thought. A few possible methods form the vocalization mark, such as visualization of the vocalization marks during the utterance of prayer. During the utterance of the word, reciters must identify that the letter is identical to the name of the vocalization marks of Tetragrammaton. Recent studies hold that the Kavvanah is performed within the imaginative faculty.\textsuperscript{484} Zayyah might have been concentrating on the vowels contained in the liturgical word “חשק” while uttering it. According to Maimonides in his interpretation of Ps. 91:14, “חשק” is used to express “when a man’s love is so intense that his thought is exclusively engaged with the object of his love.”\textsuperscript{485} Zayyah advises pronouncing or

\textsuperscript{483} Ms. Jerusalem, fol. 72b. “כי בי חשק לשון חשקה נפשו בבתאם. רמות Crawford תברך. תחלום שבא קמץחשק ר האדם לכוין מאד בנקודות השם.


imagining the vowels of H.S.K for ki bi heshek. While pronouncing “apist,”
imagine the other vowels in thought. There is no continuous text that explains
the speculation of Zayyah on this idea.⁴⁸⁶ Again, Kavanah on the vocalization
marks is not exclusive to Zayyah. This type of cleaving to God was already
performed by Geronese Kabbalists such as R. Jacob ben Sheshet Gerondi
(mid-13th century)⁴⁸⁷ and by Abraham Abulafia. Besides the concentration on
letters of the divine name, the combination of the letters and their vowel signs
and bodily movement are involved in his Kavanah.⁴⁸⁸ Jacob ben Sheshet in his
Sefer Meshiv Devarim Nachohim as well as R. Isaac the Blind and R. Abraham

⁴⁸⁶ It may be mentioned in other folio or in other works of Zayyah. The scattering the
secrets in several different pages or in other work is his method of writing, which R.
David ben Yehudah he-Hasid used. This method causes difficulty in demonstrating the
whole picture of the secret traditions thereby rendering us unable to decipher them.
⁴⁸⁷ The object of Kavanah is both the Tetragrammaton and the vocalization marks.
Scholem, Kabbalah, 33; Sefer ha-Emunah ve-ha-Bittahon in Kitvei ha-Ramban (ed. Hayyim
Dov Chavell; Jerusalem: Mossad ha-Rab Kook, 1988), 370. Scholem mentioned the
possibility of Hai ben Sherira as the first user of the method. Since Hai Gaon “knew the
relationship between the divine name and the kavanah that must be accompanied to its
reading. It seems to be the kavanah is related to the Niqqud.” Scholem, Kabbalah, 32.
⁴⁸⁷ Kitvei ha-Ramban (ed. Hayyim Dov Chavell; Jerusalem: Mossad ha-Rab Kook, 1988),
37.
⁴⁸⁸ Idel, The Mystical Experience in Abraham Abulafia, 34; Giller, Shalom Shar’abi, 41. For a
summary of the controversy between Idel and Wolfson on whether Abulafia’s Kavanah
is anomian or nomian see Afterman, “Letter Permutation Techniques,” 52.
ha-Hazan also demonstrate such multiple objects: the divine name, its letters and the vowel signs.⁴⁸⁹

This type of Kavvanah involves two acts at the same time: recitation of divine name and visualization of the letters.⁴⁹⁰ Concentrating upon the abstract object, without the concrete object, is difficult to achieve. In our text, Zayyah does not intend to vocalize the proper divine name but directs his thought to the vocalization marks.⁴⁹¹ Zayyah repeats the power of Niqqdot, vocalization marks, in his other works.⁴⁹² In the 16th century prayer text, the vocalization marks for Tetragrammaton are not written. The vocalization system was never applied to the epithet; thus, this Kavvanah does not involve the concentration of the physical written form of the mark but rather the imagination within one’s thought or visualization in front of one’s eyes. Although this does not fall within our time frame, the visualization of the letters of the divine name and meditation upon it are inherited by the later generation, the 18th century Hasidism, R. Jacob Joseph of Polonoy. Kavvanah is one of the most important components of the ascent of prayer. The object of Kavvanah is no longer the ontological entity but the image.

⁴⁸⁹ Scholem, Kabbalah, 33. For more visualization techniques see Wolfson, “Iconic Visualization and the Imaginal Body of God,” 137-162.

⁴⁹⁰ Scholem, Reshit ha-Kabbalah, 245-247. This the case of R. Abraham ha-Hazan.

⁴⁹¹ See also Ms. Jerusalem, fol. 101b for Kavvanah upon the vocalization mark of the divine name.

⁴⁹² See Garb, Manifestations of Power, 192 n. 61 for the sources of this issue.
The quintessence of the [mystical] intention [of the prayer] is that the person who prays should direct his intention to cause the descent of the spiritual force from the supernal degrees to the letters that he pronounces, so that these letters will be able to ascend to the supernal degree, in order to perform his request.493

Either the imagination or the act should be performed. Esoteric Buddhism in the Far East provides an excellent comparative example. In their technique of mystical union with God during prayer, the supernal power or God—in their case, Maha Vairocanam but as a metaphoric symbol—descends into a performer’s soul. The praxis is not performed merely in the imaginative faculty but is a real act.494

493 Ben Porat Yosef, fol. 21a quoted by Moshe Idel, Hasidism: Between Ecstasy and Magic, 74. This description is derived from Cordovero’s thought via Azulai’s Hesed le-Avraham and it recurs in a series of Hasidic texts.

494 The pantheistic and polytheistic religions tend to pray for supplications for their own merit. They recite scrolls but without any intention of offering to God. In these circumstances the Shingon is one of the unique Buddhist sects that adopted one transcendent entity as the object of prayer. For example, the Shingon Buddhism practiced the A-syllable meditation during the prayer. The objects of the worship in Buddhism in general are statues. During the course of time the statues or images were considered not simply the holy statue but the personification of doctrine itself. (This is the view of Kukai, the founder of Shingon Buddhism. See Chikai Seino, The Theories and Practices of Esoteric Buddhism (ed., Yusho Miyasaka; Tokyo: Shunjusha, 1984), 118.
The object of prayer, Zayyah indicates, is related to one of his characteristics, belief in the power of language. With these various tools, Zayyah proves that each prayer text possesses multiple meanings. Finding the divine name hidden in the texts is identical to an encounter with God.

**Kavvanah as the condition for acceptance of the prayer**

On the interpretation of the blessing after the *Shema*, Zayyah treats *Kavvanah* as the condition for causing the ascent of prayer.

“That you may remember, and do all my commandments, and be holy (Num. 15:40).” The initial letters [constitute the word] קום [which indicates] when man wakes he shall perform the Mitzvot promptly and not deliberately slow. He shall perform them for the sake of holiness and for the heaven, and he shall not perform without *Kavvanah*. If you perform *Mitzvot* with *Kavvanah*, the Holy one, blessed be He, hears your voice when you pray and shout before Him. This is the meaning of “and be holy to your God (Num. 15:40).”

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496 Ms. Jerusalem, fol. 94b. "י"ויתם את כל מצותי ואתים קדושים יי קים עליכם קים"
Kavvanah is the condition for one’s voice being accepted by God. This nomian understanding of Kavvanah is derived from rabbinic literature. For Zayyah, a rabbi and a posek, keeping the halakhic significance of prayer is the first priority. Zayyah takes the same stance as Talmudic authority and Maimonides—that prayer without Kavvanah is not considered prayer.

Zayyah asserts that any prayer with Kavvanah is entitled to be heard by God. In fol. 81b, Zayyah notes that God hears the prayer even of wicked men if it is recited with truth and Kavvanah.\(^{497}\) Prayer enters heaven and reaches God with the aid of Kavvanah. The Jerusalem Talmud depicts the opposite view, that the prayer of religious sinners is only allowed to reach the gate of heaven but not the inside; therefore, it is not heard by God even when prayed with Kavvanah.\(^{498}\) Hasidei Ashkenaz treats the wicked person as a defiler who exerts a harmful influence upon the spirit of Pietists.\(^{499}\) From this understanding, the prayer of wicked person never reaches God. In contrast to the first statement mentioned above, Zayyah demonstrated a quasi-conformist attitude to the

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Talmudic view that “one who is arrogant shall not recite Shema since he cannot direct his thought.” Zayyah considers that the arrogant (gas ruah) man lacks the ability to perform Kavvanah. If the arrogant man is unable to perform Kavvanah, then it would be more difficult for the wicked to do so. In Scripture, the term rasha (wicked) denotes the opposite of zaddik (righteous), designating good and evil in the Bible; the wicked man even deserves death (Eze. 3:1). The wicked are more religiously unclean than the arrogant. Zayyah does not make a clear distinction between the terms gas ruah and reshayim (wicked).

Another point Zayyah emphasizes here is the merit of Kavvanah. As the result of prayer with Kavvanah, God listens to the devotee’s prayer. The mystical-theurgical significance of Kavvanah is juxtaposed with the obligatory Kavvanah. In his other works, Zayyah integrated the interpretation of the rabbinic text with the mystical-magical idea of Kavvanah. The worshipper will receive the worldly needs, such as health, livelihood, and so on. Similarly, Gikatilla has the same idea that “He should be expert in them and when he needs to request something from God he should concentrate on the Name designated to handle that question.” Gikatilla suggests that there are specific divine names for specific questions. One who deals with this type of Kavvanah

500 Ms. Jerusalem, fol. 92b. “מי שלום נא ויהי קארא קא זים נא יחל לבו.”


502 See Zerur ha-Hayyim, 49b quoted in Garb, Manifestations of Power, 188. In this text, the object of Kavvanah is Sefirot. A Sefirah to be concentrated upon varies according to the answer to a question.

503 Gikatilla, Gates of Light, 14.
must have knowledge corresponding to the question. This is a highly esoteric matter. Therefore, Gikatilla as well as Zayyah do not mention the details.

**Theosophical Kavvanah**

An early kabbalistic view of the spiritual intention is connected with prayer pertaining to the unification of the ten *Sefirot*.²⁵⁴ Kabbalists direct his thought upon the name of *Sefirah*, the words related to *Sefirah*, or the color of *Sefirah*.²⁵⁵ Zayyah introduces the two interpretative methods: the instruction of the multi-tasking *Kavvanah*, of which the object is the vowel marks of the divine name, and the occurrence of the theurgical effect as the result of *Kavvanah*.

Another interpretation: “Blessed are You, Lord our God, King of the universe, He who has sanctified us with His commandments, and commanded us concerning the washing of the hands.”²⁵⁶ You shall concentrate on the divine name throughout the recitation of the name of the Lord and [concentrate] on the vocalization sign of “he was, he is, and he will be” and on the name “Eloheinu” you shall concentrate

²⁵⁴ Idel, *Kabbalah: New Perspectives*, 55. Especially the *Shema* see *Sefer Avodat ha-Kodesh* by R. Meir ibn Gabbai.

²⁵⁵ For *Kavvanah* on the color of *Sefirah* see Chapter 2. See also Garb, *Manifestations of Power*, 293. The technique is related principally to imagination of colors.

strongly. By way of secret “Blessed are You, Lord our God, King of the universe” alludes to the Special Cherub, which is called the small lord. “King of the universe” receives an influx of blessings from *Illat ha-Illot* (cause of causes), which is concealed from all... All blessings from *Illat ha-Illot* begin from the Special Cherub, which is the gate of the beginning of all blessings. Afterwards, you shall direct your thoughts to the first cause.

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508 *Illat ha-Illot* (Cause of causes), an Aristotelian term, entered into mediaeval Hebrew through Judah ibn Tibbon’s translation of the Arabic to Hebrew. R. Abraham ben David and other Provencal kabbalists first employed the phrase. The definition of the term varies according to kabbalist. R. David ben Yehudah he-Hasid consider that it refers to *Ein Sof* while R. Joseph ben Shalom Ashkenazi, a Spanish kabbalist in early 14th century, *Illat ha-Illot* is located above the world of emanations and frequently identified as *Ein-Sof*. [Moshe Hallamish, “The Influence of *Sefer ha-Bahir* on R. Yosef b. Shalom Ashkenazi,” *Bar-Ilan* 7-8 (1970): 218.] For Zayyah *Illat ha-Illot* refers to the supreme wisdom, which is the source of blessings. (Ms. Jerusalem, fol. 146a.)

509 Ms. Jerusalem, fol. 53b. "דרי ברוך אתה יי אלוהינו מלך העולם אשר קדשנו במצותיו וצונו אלהינו מלך העולם א ברוך אתה יי"ד שם אלהינו יכוין בו יכוין בשם בקריאתו לשון אדנות ובניקודו לשון היה ויהיה .על נטילת ידים שנקרא " אלהינו מלך העולם רמז כרוב המיוחד ית"  ברוך אתה יידועל דרך הסו: קז וחףבלשון תקי כל והכי פרושו הוא נסתר מכל"  מקבל שפע הברכות מעילת העילות יתומלך העולם הוא ה הקטן כ לכוין "ואח שהוא שער והתחלה לכל הברכות"  בכרוב המיוחד יתית להתחיל' העי' הברכות מעי..."
On the interpretation of the blessing of “Netilat Yadayim” (washing of
hands), Zayyah instructed that one concentrate on the various objects—divine
names, the vocalization marks, and the hidden aspect of God—during the
utterance of the blessing. The blessing contains several divine names: blessed
one, You, YHVH, Lord, our God, or King of the universe. Zayyah is extremely
reticent, especially when he describes the method of Kavvanah. This is not
unique to Zayyah but represents most Kabbalists. No precise explanation or
details of the method of Kavvanah is disclosed. This text is a great example that
demonstrates the requirement of profound knowledge of esoteric wisdom to
decipher what Zayyah intends to transmit. To decode such an abbreviated text,
the two writings are the key: Tur Orah Hayyim by R. Jacob ben Asher (d.1340),
who emigrated from Germany to Spain,510 and Sefer ha-Peliah.511 The first

510 On his migration from Germany to Spain see Fred Rosner, “Pharmacology and
Dietetics in the Bible and Talmud” in The Healing Past: Pharmaceuticals in the biblical and
Rabbinic world (ed., Irene and Walter Jacob; Leiden: E.J. Brill, 1993), 8; Wolfson, “Sacred
Space and Mental Iconography,” 605-606.

511 For English translation of Tur Orah Hayyim see Wolfson, “Sacred Space and Mental
Iconography,” 603-604.
sentence of Perush le-Tefilah mentions the object of Kavvanah as the singular “[divine] name” without any specification. Only a selected or a learned man knows which divine name one should intend. Tur and Sefer ha-Peliah explicate the words that Zayyah shortens. During the recitation of Netilat Yadaim, a worshipper shall concentrate on the name “YHVH” while pronouncing it as Adonay and at the same time concentrate on the vocalization marks of YHVH.
Sefer ha-Peliah similarly adopts the multiple objects of Kavvanah, such as YHVH (Lord) pronounced as Adonay, Eloheinu (Our God).

The association of the Tetragrammaton with “he was, he is, and he will be” is also presented in Tur and Sefer ha-Peliah. Although Zayyah abbreviates the words in the two texts, he never loses accuracy. Tur and Sefer ha-Peliah mention “Elohim,” but the blessing of Netilat Yadayim has no such word and instead uses “Eloheinu (our God).”

The second half of the text belongs to the secret way of interpretation. We must be aware that the phrase “by way of secret” may imply Sefer Or Zarua, for one manuscript of R. David ben Yehudah he-Hasid is mentioned in this appellation. Moreover, Aaron Azuz implies in Perush le-Tefilah that the interpretations are according to the “way of secret” and the “way of Peshat.” It is undisclosed which writing refers to the secret way of interpretation. According to the interpretation “by way of secret,” the first six words of the Netilat Yadaim allude to Special Cherub. According to the early adoption of the term, Special Cherub is not a simple cherub but a manifestation sitting on the throne of glory. Zayyah may intend that according to the secret written in

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512 “When reading yod heh that signifies YHVH, which is, he was he is and he will be.” (Sefer ha-Peliah, 30b.)

513 Ms. Oxford Bodleian 1624 (Opp. Add fol.35): The title reads: פירוש תפלות עליי ודרך. ה스וד hakkרא אור זרוע

514 See Introduction, 66.

Sefer Or Zaru’a, the first phrases of Netilat Yadayim should direct to the Special Cherub. But this interpretation is not found in Sefer Or Zaru’a. Furthermore, “by way of secret” in Perush le-Tefilah, “king of the universe” receives the influx from Illat ha-Illot while Sefer Or Zaru’a mentions a dissimilar attribute:

“King of the universe” alludes to Binah and “blessed“ alludes to Keter Elyon,\(^\text{516}\) which is blessed (Barukh) and blessed from Illat ha Illot… Another interpretation is that “Barukh” alludes to Tiferet, which is blessed from Keter Elyon… “Barukh” alludes to Malkhut, which is blessed (Barukh) from the Tiferet. By way of truth, “Barukh” alludes to Keter Elyon, which is blessed from the mouth of Illat ha Illot.”\(^\text{517}\)

In Or Zaru’a, “king of the universe” implies Binah, and the entity that receives blessings from Illat ha-Illot is Keter Elyon. As far as this text is concerned, “the way of secret” does not refer to Sefer Or Zaru’a. Does it then refer to the interpretation of Zayyah? Zayyah mentions in other folios that the liturgical word “Bless,” the call recited by Hazan before the recitation of Shema, is

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\(^\text{516}\) In Sefer Or Zaru’a, the term Keter does not appear. Instead, Keter Elyon (the supreme Crown) is designated as the first Sefirah. Ayin and Keter Elyon seem to be identical.

Elsewhere we find the phrase “Keter Elyon, which is called Ayin” (Ms. London 771, fol. 48b), “Ayin means Keter Elyon, which is Ayin” (Ms. London 771, fol. 40a).

\(^\text{517}\) Ms. London 771, fol. 9a.
associated with the Cherub by anagram.518 “‘Bless’ is equivalent to the letters ברוך הכותב רוכב ברכו (blessed, Cherub, he rides, they rode, Bless).” This association testifies that Byzantine Kabbalah profoundly influenced the speculation of Zayyah. In Sefer ha-Kanah, we read, “He said to him what is Barukh’? He replied to him Rochab (he rides)… He said to him what is Barukh? He replied to him Cherub.”519 The Cherub is called small Lord.520 The identification of the Cherub as “the small Lord” is apparently taken from the circles of Hasidei Ashkenaz, the Special Cherub circle, among which this notion is widespread.521 “‘King of the universe’ alludes to Binah” may indicate the intention of man during the pronunciation of the liturgical phrase. However, whether the interpretation in Or Zarua is the instruction of the Kavvanah is in fact unclear. In Even ha-Shoham, Zayyah demonstrates abundant usage of the name of Sefirot. Zayyah connects Kavvanah to the sefirotic realm, as early Kabbalah in Provence and Catalonia demonstrate.522 “The blessed one” signifies either the Lord himself or its symbolic meaning. “The bless the Lord,

518 Ms. Jerusalem, fol. 89b. “ברוך אתו ברוך ורכוב ברוך י(barukh eto barukh ve-rocbo barukh)”
519 Sefer ha-Kanah, 14b.”אילך נבואת לזמן לדברינו Maar ברוך ורכוב ברוכא וברוכא ברכו אילך Maar “ברוך אתו ברוך י(barukh eto barukh)”
520 Ms. Jerusalem, fol. 89b, 126b. “ויהי בברוך אתו יוכריא ושם הכ iota”
522 See Garb, Manifestations of Power, 192 for the relationship between theosophic power and the name of Sefirah.
blessed one” is interpreted as the blessed one receiving influx from the name, *ha-Shem* translated as “the Lord." The 16th century Safedian kabbalist, Moshe Cordovero, in the last chapter of the *Pardes Rimmonim, Gate of Kavvanah*, views prayer as a substantial entity:

   His prayer does not ascend because it does not possess wings to fly in the pure and holy air and to split the air and firmament... Indeed, while directing one’s heart on prayer, he makes wings for the prayer to fly in the firmament. Then his prayer splits on high to the *Keter*. From there through Madrigot levels influx influences from the face of king ...523

Cordovero treats prayer as a substantial entity lacking wings. Therefore, prayer does not ascend. The prayer needs wings to “fly” to *Keter*. Prayer accompanied by *Kavvanah* allows it to reach its destination. The phrase “prayer splits” firmaments is reminiscent of the *Zohar*, where it recurs. It is obvious that Cordovero is familiar with the texts of the *Zohar*, but he adds a new interpretation. The prayer ascends to *Keter* in *Pardes Rimmonim* whereas the *Zohar* states that the prayer ascends only to the lowest *Sefirah*, *Shekhinah*.

523 Moshe Cordovero, *Pardes Rimmonim Rimmonim* (Korzec, 1780), 185b. "ונתן סבה لهذا והבקע אוירין ורקיעין ' מנפי שהן כנפים לעוף באויר הטהור והקדו, כי אין תפלתו עולה למעלה ' מים ותפלתו בוקע עד מעלה למעלעוף הש' אמר מעל המתכוון בתפלתו עשה יעשה לו כנפי' וחיילי ישפיע שפע רב מאת פני המלך וישא משאת רב כיד המלך הטובה ' ומשם דרך המדרגו' מעל עד הכת עליו".
Kavvanah as the Semantic Linguistic Magic of Power

The nomian technique of Kavvanah is interwoven with monadic-semiotic interpretation and magical effect.

[The text of prayer], “Bless the Lord, the blessed one,”\textsuperscript{524} begins with [letter] \textit{beit} and ends with [a letter] \textit{kaf}, which correspond to the twenty-two letter name and the Torah that was given by twenty-two letters [of the alphabet]. One who utters the word “bless” with Kavvanah is considered as if he fulfills all the Law.\textsuperscript{525}

The utterance of payer—recited in the presence of a minyan (quorum of ten adult men), before blessings of the Shema— involves a halakhical magical significance. The achievement of Kavvanah during prayer is a religious duty and the kabbalist “has no intention of changing the halakhic regulations of prayer.”\textsuperscript{526} The phrase “as if he fulfills all the Law” demonstrates the magical effect of the recitation of the blessing belonging to Shema. It seems uttering the word “Bless” with Kavvanah fulfills not only a Law but all the Law.\textsuperscript{527} However, “Bless” is generally preceded by the Hazan, a cantor, and the congregation then

\textsuperscript{524} M Ber. 7:3.

\textsuperscript{525} Ms. Jerusalem, fol. 89b. “ברך את ויiments affected by the name of God in the middle of the word."

\textsuperscript{526} Idel, Kabbalah: New Perspectives, 103.

\textsuperscript{527} See other examples for keeping one Mitzvah fulfills all. Mishneh Berurah Hakdamah, pt.3 “All who keep Sabbath is considered as if fulfill the law.”
It is a great question whether “Bless” was recited by all recitors or only by the Hazan or Shaliah Zibur (cantor) in the congregation of Zayyah. If only the Hazan can utter the word, then any reader cannot attain nor fulfill the law in this way. R. Hayyim Vital, who certainly knew the works of Zayyah, demonstrates in his Sefer Sha’arei Kedushah the magical effect of the recitation of the Shema:

“The Shema… is unification of the place, which is the root of all the Mitzvot. Moreover there are 248 words in the Shema… One who reads the Shema twice a day is [considered] as if he performed all the Torah.”

Kavvanah is understood here as a power interwoven with a monadic hermeneutic. Recitation of prayer text, which is none other than halakhic

528 This custom was established by the second century. Elbogen, Jewish Liturgy, 16; Mishneh Torah Hilkhot Tefillah, 9:1; R. Ya’akov ben Asher, Tur Orah Hayyim, 57 (Warsaw: 1861), 59a.

529 Sefer Sha’arei Kedushah (Constantinople: 1734), part 2 gate 7, 21a. “קִנְיָשׁ כְּבָר יָדְעוֹ כְּי הַשָּׁמַע סֵפֶר הַמִּצְוָット וּמִי בַּהֲרֵם חֵיוֹבָנוּ כְּלֵי יֵדֵי קְרַאֲתָה נִטְקִין רְמֵיָא אָבֵרי הַנְּשָׁמָה נִמְאָל הַקוֹרָא קִנְיָשׁ פְּעֵמָיו בְּכָל יוֹם כָּלֶה קִנְיָשׁ פְּעֵמָיו אֶלָּה חֵיוֹבָנוּ חֵיוֹבָנוּ וָלָיֶל הוֹלֵל.

530 For the monadic concept of Hebrew alphabet in the Commentary on the prayer by an thirteenth-century anonymous kabbalist and further historical background for this concept see Afterman, The Intention of Prayers in Early Ecstatic Kabbalah, 64 onward. See also Afterman, “Letter Permutation Techniques,” 62 for monadic interpretation of Hebrew alphabets.
practice, is treated as a kind of instrument. Zayyah continues,

“Bless the Lord, the blessed one.” The beginnings of the words are “בַּנָּיָּהוּ.” As it is written, “none that go unto her return again.” (Prov. 2:19) One who recites “Bless” with Kavanah does not return to Gehnom.\(^{531}\) There are four words in the verse that correspond to the Tetragrammaton. BAYH in Gematria is eighteen.\(^{532}\) The Holy One, blessed be He, controlled eighteen thousand worlds as it is written “Life-giver of the world.” “Bless (barchu eth)” \([\text{implies}]\) the inclusion of all the appellations of Holy one, blessed be He. The letters of “bless” \([\text{can be transposed into}]\) ‘blessed,’ ‘Cherub,’ ‘Rochab (rides),’ rchbu (they rode), and ‘bless.’ Therefore, “bless the Lord” also refers to the small lord. “The blessed one” receives an influx from the Lord. This is \([\text{the meaning of}]\) “the Lord (eth ha-shem).” \([\text{The particle}]\) ‘eth \([\text{implies}]\) that the Cherub is also the small Lord...\(^{533}\)

Zayyah devotes most of fol. 89b to the interpretation of the word “Bless,” in

\(^{531}\) “Gehnom” is not literal but figurative.

\(^{532}\) \(2+1-10+5=18\)

\(^{533}\) Ms. Jerusalem, fol. 89b. “ברכתי את ייひとつ יתי בברות, אחד מכל בנייה אל קאייה אל מעוניין (משלי ב, ו), האומר ברוך בקוהת לא יושב להותים ויה בול, יתיב נד, יי אוחיות באית בנייה יי. התכנית שלבייה אליזה אלきました מה אולמות, ברוכי את לרב סל הכتكوين שיש להﮐתיה יי: את יעוה ממקבל שפיע מה לא דברי יי: זרזリアル: את לרב סל חזרב יעכStreams וקה.”
R. Akiba said that every day, an angel stands in (the middle of) the heaven and opens [his mouth] and says, “The Lord reigns, the Lord controls and the Lord has reigned! (I Ch. 16:31) The (?) Lord reigns (Ps. 10:16), Lord has reigned (Ps. 93:1), Lord shall reign for all eternity (Ex. 15:18) until he reaches “Bless!” and when he reaches “Bless!” an animal in the midst of the firmament called Israel is engraved on her forehead Israel (stands) in the middle of heaven and says in a loud voice, “Bless the lord, blessed one.”

On the interpretation of the blessing Yozer, we read,

“He who makes peace and creates all things.” (Is. 45:7) …the Holy one, blessed be He, gives him peace who recites One Hundred blessings with Kavvanah. Therefore the end of the words of the verse “He who makes

534 Pirkei Heikhalot Rabbati 31:4 ”

אריא עקיבא בכל יום יום מלך אחד עמוד ברקיע ופתה 
ואומר יי מלך (דברי תורה א תז, לא איה, זג א) יי מלך (הה, י) יי מלך לול $($ Euros, ט,)
יה עד עד שמונים לברכי נשמרים לברכי יי יה אחד באמצין הרקיי שמה ירשה ידוקי על מסחה
ישראל.” Similary the 14th century Ashkenazi compilation Sefer ha-Ziyyoni on Torah Parshat beShlah and Sefer Avodat ha-Kodesh have identical texts. These three texts describe how sanctification by angels takes place in heaven. Zayyah either quoted different version of Pirkei Heikhalot or Sefer ha-Ziyyoni. Some of the sentences Zayyah quoted are identical to the latter than the former.
peace and creates“ are “מא'יה” (Me’ah – one hundred).  

The association of the verse with One hundred blessings is an influence of R. David ben Yehudah he-Hasid’s Sefer Or Zaru’a, but his aim differs from its Zayyah. R. David elaborates his version of One hundred blessings in addition to its original version by R. Meir. According to R. David, the number 100 corresponds to the number of Sefirot. At the completion of the recitation, the blessing “draws down influx from one hundred upper springs and causes the influx to come to all the worlds.”  

R. David attempted to find the basis of 100 blessings in Scripture by means of the Atbash method of derivation. “The worlds” indicates both sefirotic and celestial worlds and the lower world. “If God forbid, (if) one recites less than one hundred blessings, it is as if there were less emanation from those sources that hence did not come into the world.”  

R. David holds that the theurgical-magical effects are the aim of one hundred blessing whereas for Zayyah, the halakhical-magical specific blessing with Kavvanah brings individual merit.  

There are six hundred thirteen letters [in Ashrei], which correspond to the [number of] Mitzvot. Therefore man must be careful to utter with Kavvanah with virtue and without omission of letters and words.

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535 Ms. Jerusalem, fol. 89b.  "שלום וברא את כל. (ישועה רב, פ) שלום שנחל כל וכל. וימ שמהמר מאמ ברכת בכומנה הקביה נמי שלומ וברא שלום וברא סחיית אתיתית מא''ו"

536 Ms. London 771, fol. 8b-9a.

537 Ms. London 771, fol. 9a.
Moreover, the food of one who utters with *Kavvanah* is blessed …\(^{538}\)

According to Zayyah, each letter of “**Ashrei,**” the first prayer recited in *Minhah* in the Sephardic version, corresponds to all *Mitzvah.* The *Kavvanah* accompanied by the visualization technique is a prominent concentration in early theosophical Kabbalah. Zayyah barely mentioned the theosophical terms in *Perush le-Tefilah* regarding the visualization of *Kavvanah* but does so in other works.\(^{539}\) This text taken from *Even ha-Shoham* describes precisely on what one has to concentrate and imagine.

And without using the method, we wrote by the external way. We have not used [the external method] except to study\(^{540}\) to reveal the secret usage of the internal way of *Kavvanah* upon attributes and not upon the evil force.\(^{541}\) The apposition of ‘כתר’ (crown) is ‘כרת’ (root of cut or destroy). To enter into the secret of chambers and to direct your thought upon your question in order to open the gate of the inner yard, which faces east…therefore keep this book and the sayings, the secrets in its order and bless.\(^{542}\)

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538 Ms. Jerusalem, fol. 80a. “弋ש וב תריג אבותיך כנני המצות אלף יוחר וב כל אשר לאדם ויאמרו
בכונות וⵉוויי אול בדלות אבותיך והיתברת ומנ שיאמרו בכונות 몫וייתו מובכרין מותסמי ל
יכח estate ובו ודומיו על מותים.

539 Garb, “Trance Techniques in the Kabbalistic Tradition of Jerusalem,” 64.

540 According to Garb it refers to the rabbinic understanding, which Associates the rabbinic concept and study to practice according to the shape of constellations.

541 See Garb, *Manifestations of Power*, 293.

542 *Even ha-Shoham*, Ms. St. Petersburg, 170b. The identical text is found in Ms.
According to Garb, *Sedra*’v (its order) refers to *Kavvanah* here as the hidden secret is in proper order of the operations, which Zayyah conceals. Zayyah deliberately occludes here the connection between the external technique, which is related to the *Temurot*, and the technique of entering into chambers to receive a reply to a question from the specific *Sefirah*. Zayyah sees great need in keeping secrets referring to *Sefirot*. The apposition, “destroy” with “crown” is also found in the works of Abulafia and the 16th century Byzantine Kabbalah, *Sefer ha-Kanah*.

*Kavvanah as a Counterforce to Obstacles to prayer*

Rabbinic and Jewish mystical literature note that worthy prayer prevents the appearance of an obstacle to prayer. Zayyah expands the halakhic idea of counterforce, holding that certain prayers with *Kavvanah* possess power to disperse Satan and protect the prayer’s journey to heaven, similar to the function of the forty-two-letter divine name.

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544 Abraham Abulafia, *Sefer Imre Shefer* Ms. Muenchen Cod. Hebr. 285, fol. 102b, “… all their letters TRK, which are KTR to purify or KRT for requirement.”

545 *Sefer ha-Kanah*, 25a. “*The Binah* is called *Keter* and it is *Krat* (destroy) since when cutting the blessings, which are cut into pieces.”

"שגם הבינה נקרא כתר והוא כרת כי בשכירות הברכות נכרתו בניירות החמים כרת
בם רוחיתם וברכות נכרות בניירות חמה כרת."
“One (Lord).” (Deut. 6:4) Holy One, blessed be He, is the only [one]. This is the meaning of “א (one).” He is above seven firmaments and the earth. This is the meaning of “ח (eight).” “And in four corners of the world.” This is the meaning of “ד (four.)” Man shall direct his heart to the word “אחד” and prolong the “dalet” of “אחד” until he enthrones the heaven and the earth... One who says Shema with Kavanah disperses and separates Satan.

The monadic numerology is the medium here to interpret the liturgical word “one” in Shema to explain the proper intention. It may further indicate the instruction of the visualization technique. The “one” consists of the numerals 1, 8, and 4. Each letter explains the structure of the worlds and the instruction for the recitation of Shema. The Holy one, blessed be He, is above all the worlds, which have eight layers—seven firmaments and the earth. Recitation of Shema

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546 The last word of the Shema.

547 The reason for the prolongation of the word “Ehad” in the Shema is described in Sefer ha-Kanah on the Torah (Cracow: 1894), 16b in which the author related to the four corners of the world. “י ושמע "כנ' כי הד' של אחד כל כך עד שיעלה במלת שמע עם הד' ויאריך בד"ל כדי להמליך בשמים ובארץ ובארבע רוחות העולם שמים "וא חסד שהחסד הוא יורד וזהו שארזה ופרצופים "וארץ הם הד" ש בכוונה מגרש ופריד השטן”

548 Ms. Jerusalem, fol. 92b. “רוחות  ובארבע: 'ובארץģוזו ח רקיאים' בז' ה יחיד岑ו א'אחד הקב כל . . .בשמים ובארץ יכהובדלת דאחד עד שימל יכוין אדם במלת אחד ויאריך ولזה: ' העולם岑ו ד "わארץ "האומר ק"."

549 For this subject see Wolfson, “Sacred Space and Mental Iconography,”
along with *Kavvanah* upon the divine related word counteract evil power. The issue is whether the effect relies upon the reader’s power. R. Azriel of Gerona holds that it is intentional while the *Zohar* and Gikatilla say the opposite. Azriel of Gerona states that the power of mystical *Kavvanah* relies upon the person: “He who meditates mystically in his prayer drives away all obstacles and impediments and reduces every word to its nothingness.”

Zayyah holds that counterforce is operated by a reader but is unintentional; the counterforce is caused by *Kavvanah* on the divine name. It is like photosynthesis in a plant, where the result is the production of oxygen by the plant. For a reader, the dispersing of Satan is the byproduct of the combination of *Kavvanah* and the divine name. This assumption may explain the later dissemination of Kabbalah among non-adepts. The other magical effect of Bed-time *Shema* is expounded: “‘Gas (גס)’ in *Notarikon* denotes ‘disperse Satan.’ Therefore reciting Bed-Time *Shema* damages Demons…”

The letters *gimmel* and *samech* do not appear in daytime *Shema* but do at Bedtime *Shema*. The two letters contained in the prayer constitute the phrase “disperse satan”; therefore, reciting Bedtime *Shema* disperses the evil spirit. The association of the letter *samech* with Satan is found in the 13th century work *Yalkut Shimonai* on Gen. 2: 23. “Up to this point a letter *samech* is unfound since Satan was created when Eve was created.”


551 Ms. Jerusalem, fol. 92b. "ולכך הורא קש לפני מטתו להשל ממזיקים גס נוטרי גרש סטן גסט שבע מדרגות לגיהנם והקורא בכוונה ‘כה: מהרה . ואבדתם. תי על לבבךויש ז הפסקו: ושדים ספרדי: טו, סח' לה)בפרש שדי מלכים בה תשלוג בצלמון ' ומפסיק בין הדבקים מצעין לו גיהנם שנשביעות מזמור לשבועות שדי וסח'"השברות מזמור לשבועות".
In the blessing (the 17th Amidah, Avodah (Temple Service)) there are forty-two words, which correspond to the forty-two [letters]-name. In the blessing “Magen Abraham” there are also forty-two words, by their merit Holy One, blessed be He choose us. It is virtuousness to direct to the forty-two-letter name in the blessing since it raises the prayer and reject Satan from standing in front of the prayer.

The number of words of the 17th blessing of the Amidah, which has undergone many changes, is understood to be forty-two, which associates with the forty-two-letter name. Therefore, the recitation of the Amidah is tantamount to calling the divine name. As discussed in the previous chapter, the forty-two-letter name itself has the power to raise prayer and disperse Satan. Zayyah’s phrase “to direct the blessing to the forty-two-letters name” is difficult

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552 The blessing, Avodah, Zayyah quoted in Ms. Jerusalem, fol. 101b contains only 40 words although it includes additions. “ruptions בנו ותרצנו:וcery ברחמיך הרבים is the addition found in Vitry, Sepharad, and Provence. (Elbogen, Jewish Liturgy, 50.) “

553 Ms. Jerusalem, fol. 101b. “This blessing is to be recited by both sexes in the presence of a Minyan. Lahavim in the Ashkenazi sedor, and the entire congregation at the end of the Amidah.”

554 For the transition of the contents of Amidah see Elbogen, Jewish Liturgy, 50-51.
to discern. He probably meant that concentration upon the prayer is similar to directing one’s heart to the divine name. What is the relationship between Kavvanah and the function of the forty-two-letter name? The divine name accomplishes its function as a raiser and the counterforce with Kavvanah because Kavvanah is a religious duty without which prayer does not reach God. Thus, Kavvanah must be added for the divine name in prayer to function properly. Zayyah holds that man has no power or intention of dispersing Satan; however, without a reader, the divine name could not achieve the aim. It is like man emitting carbon dioxide and unintentionally benefitting photosynthesis. Zayyah’s predecessors, the authors of the Zohar and Gikatilla, assert that a lack of Kavvanah causes hindrances to prayer:

If one comes to unify the holy name and did not intend it in his heart, the desires and fear that within him are blessed, the lower and the higher. Then his prayer is cast out and evil is decreed on it." 555

It seems one can unite the holy name through recitation. The theurgical effect occurred as the result. R. Joseph Gikatilla, on the other hand, holds that their magical effect accompanied by Kavvanah also prevents any hindrance to prayer being answered by God. 556 R. Azriel of Gerona mentions the power of mystical Kavvanah: “

556 Gates of Light, 12; Shaare Orah 54.
Architectonic Significance of Kavvanah

For prayer, there exists the fixed path to heaven. Thus, architectonic knowledge is essential to accomplish Kavvanah using the visualization technique and for the ascent of prayer. According to Even ha-Shoham, Zayyah’s commentary on the combination of letters, the architectonic information is an indispensable requisite for Kavvanah as Kavvanah is accompanied by the visualization of entering into Sefirot. This phenomenon, entering into Sefirot, occurs within the imaginative faculty. The angel, on the other hand, needs the structure of the lower world to raise prayer. The Mishnah teaches the concentration method from the architectonic point of view. “A blind man or one who cannot tell the cardinal points should direct his heart towards his Father in Heaven.”

Gikatilla pointed out the physical direction for prayer. No force interrupts the communal prayer if it is recited within the Eretz Israel. “Even communal prayers recited in the Diaspora many forces disparage and vilify.”

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557 Garb, Manifestations of Power, 188.

558 B.T. Ber. 30a. B.T. Ber. 57a also mentions to devote to Father in Heaven describing a kind of oneiromancy or dream fortune-telling. “If one sees a palm branch in a dream, he is single-hearted in devotion to his Father in Heaven.” (“Talmud - Berachoth,” The Soncino Talmud on CD-ROM. Version 3.0.6. 1990.) On question of dreams in Zayyah’s work see Garb, Manifestations of Power, 192.

559 “Communal prayers, however, cannot be halted by any sentry or appointee. For when the community prays, the prayers are always accepted.” (Gates of Light, 110.)

560 Gates of Light, 111, Shaare Orah, 142.
“There is no way for their prayers to ascend” when one is in exile “for the gates of heaven reside in Israel alone.”\textsuperscript{561} Based on Kings 1, 8, 48, Gikatilla considers that the geographical path of prayer is only linked between Eretz Israel and heaven. “The prayers in the Diaspora can ascend only if they are directed from there to Jerusalem, for it is from Jerusalem they are dispatched to the heavens.”\textsuperscript{562} Therefore, one in Diaspora makes prayer ascend by praying toward Jerusalem. Zayyah adopted the classical significance of the geographical importance of prayer:

Therefore man prepares to pray in a public congregation and in the same area. Those who pray alone intend to pray while the congregation prays. When the community prays, the “Holy One, blessed be He, links his name with them”\textsuperscript{563} completely.\textsuperscript{564}

Prayer in congregation is the condition for calling the divine name.

\textsuperscript{561} Ibid.

\textsuperscript{562} Gates of Light, 112, Shaare Orah, 143. This account is obviously derived from Mishnah recorded in B.T. Ber. 28a. See also B.T. Ber.30a for mental concentration towards Jerusalem; Mishneh Torah, Hilkhot Tefillah, 5:3. See also Menachem Kellner, Maimonides’ Confrontation with Mysticism (Oxford; The Litteman Library, 2007), 212.

\textsuperscript{563} Midrash Numbers Rabbah 9:7.

\textsuperscript{564} Ms. Jerusalem, fol. 53a. “לך יכין אדם להתפלל בערבו אווחין ושוביםسفותליהם ביהיו. יכין להם לתפילה בשוקولات מתפלליין ושתויבר מתפלליין וקברי הון מבא שמו עליום שלאלך.”
Zayyah as a halakhist recommended praying in congregation, which has a direct effect upon the godhead. The phrase “to pray in the same area” should be investigated; it implies the account of Abraham praying at the same place every morning. Zayyah understood the verse to mean the existence of geographical path for prayer; otherwise, the angel cannot take them to heaven.

Theurgical-magical effects occur as the result of Kavvanah. The unification of the divine name is the state Israelites have been longing for.

AYH (אֶלֶה) corresponds to “I am that I am” (Ex. 3:14) that he prays it with Kavvanah especially to the Holy one, blessed be he and it (the verse) testifies God that he is “He was, He is, and He will be.”

Recitation of liturgical phrases that contain the letters A, Y, H or “I am that I am” in the Sephardic version of liturgy unites the God. In the same folio, Zayyah continues:

Up to this point [the liturgical phrase, “Blessed are You, Lord, hears prayer”], he shall direct his heart on the phrase and on vocalization

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565 Zayyah attempts to prove the importance of recitation in congregation since Kaddish and Kedushah necessitate the Minyan. (Ms. Jerusalem, fol. 66a.)

566 See Ms. Jerusalem, fol. 53b quoted in chapter 3.

567 Ms. Jerusalem, fol. 53b. "אני נוד איה איה אשר איה שחתמטל בכותה מותר לתחביה" ומעיד עליה שאותו היה ויהיו "AYH’ seems to refer to a word of holiday prayers; "כנדרי מלה עולם. ושנתתי שואלים והله אח מקומן כלום" This prayer is uttered by Hazan.

According to Sefer ha-Peliah, 8a ‘AYH’ refers to the three attributes.
mark[s] of the divine name with complete Kavvanah. But you shall not utter them as they are the names that needs Kavvanah of the heart. They transmitted me that he shall examine this several times.\textsuperscript{568} Indeed, he has to know when he attracts its power. Another Kabbalah I received was those divine names, which are from a verse in Levictus... Another [name] that was transmitted me, the youth, was also from the verse “The Lord is the portion of my inheritance and of my cup.”(Ps. 16:5) It is also their benefit, and those [names] are מָגְנֵה יָהוֹ, מַהְלָה יְהוֹ, יְהִי. More [names] were transmitted: ‘ביה’ when you reach (the liturgical phrase) of “he hears our prayers,” say "תפוקת י違反 המים, which open[s] the gates of prayer for me. It will be power and permission to create the evil to accuse and keep my prayer from ascending to the highest heaven.\textsuperscript{569,570}

\textsuperscript{568} What one shall examine is unclear.

\textsuperscript{569} Ms. Jerusalem, fol. 101b. “ possui אל כשיגיע לפה יכוין לבו בהם בכונה שלימה ובניקוד כל שם כן בל ויצא הפרט כוונתו נсход כל השמות ש˚ שם יש´ והם ייחלו, ומסרו לי שזה יבדוק כמה פעמים. 570 Ms. Jerusalem, fol. 101b. “ possui אל כשיגיע לפה יכוין לבו בהם בכונה שלימה ובניקוד כל שם כן בל ויצא הפרט כוונתו נсход כל השמות ש˚ שם יש´ והם ייחלו, ומסרו לי שזה יבדוק כמה פעמים. 570 Ms. Jerusalem, fol. 101b. “ possui אל כשיגיע לפה יכוין לבו בהם בכונה שלימה ובניקוד כל שם כן בל ויצא הפרט כוונתו נсход כל השמות ש˚ שם יש´ והם ייחלו, ומסרו לי שזה יבדוק CGPoint מספר וכותב התוכן הלחメイン של זה בל ומסרו לי שזה יבדוק נсход השמות ש˚ שם יש´ והם ייחלו, VYAI תפלתינו, say "תפוקת י違反 המים, which open[s] the gates of prayer for me. It will be power and permission to create the evil to accuse and keep my prayer from ascending to the highest heaven. 569,570

\textsuperscript{569} Ms. Jerusalem, fol. 101b. “ possui אל כשיגיע לפה יכוין לבו בהם בכונה שלימה ובניקוד כל שם כן בל ויצא הפרט כוונתו נсход כל השמות ש˚ שם יש´ והם ייחלו, VYAI תפלתינו, say "תפוקת י違反 המים, which open[s] the gates of prayer for me. It will be power and permission to create the evil to accuse and keep my prayer from ascending to the highest heaven. 569,570
Zayyah treats the “Kavanah of the heart” as a recitation by the heart. The phrase was already used in the Babylonian Talmud, connoting the concentration of the mind during prayer, or simply concentration. The Amidah has been known as a silent prayer since the rabbinic period, and in the 16th century, individuals in Jerusalem certainly recited the Amidah silently.

The first paragraph has two possible readings: Either Zayyah adopted the Ashkenazic custom of prayer, or he treats the “Kavanat ha-Lev” as a recitation by heart. He suggested a silent Kavanah. The silent Kavanah should apply to part of the blessing. Kavanat ha-lev, according to Zayyah, designates the silent Kavanah. This text demonstrates the important testimonies: Zayyah receiving several traditions and the date of composition. Kabbalists, whose names are concealed, transmitted orally the secret of the names to Zayyah. The phrase “other Kabbalah” indicates that they belong to a kabbalistic tradition different from that of Zayyah. Although he was young, Zayyah was entitled to receive several kabbalistic traditions. Each circle had a different tradition on the divine name, and they maintained their traditions without intermingling. The phrase “I, the young” has two readings. Both are the key to determining the date of the composition of Perush le-Tefillah. The paleographer thought the date of the composition was corrupt as it is not likely that Zayyah wrote his first

571 B.T. Ber. 13b; B.T. Megillah 20a.

572 Elbogen, Jewish Liturgy, 25; Welblowsky, Jewish Religion, 644;
work at 13. If “the young” means an early teenager, Zayyah indeed wrote the Perush at the age of 13. The phrase “ani ha-zayir” has been used by his predecessors, R. Isaac of Acre and more. Another possible reading is “I am the youngest” among those who received the tradition. If this reading is correct, we can determine that Zayyah already reached the level; “the other Kabbalah” transmitted their secret to Zayyah.

573 See Ms. Jerusalem, 227b.

574 Judges 6:15 “I am the youngest in my house” Ber. 48:14 “who was the younger”; R. Isaac of Acre, Commentary to Sefer Yezirah; Moshe ben Ya’akov of Kiev, Sefer Shoshan Sodot (Karachi, 1784), 69b; Ibn Gabbai, Sefer Avodat ha-Kodesh (CD-ROM Taklitor ver. 14), 1:22, the phrase does not appear on Warsaw: 1883, idem, Sefer Tolaat Yaakov, hakdamah, 10; Abraham ben Azulai, Sefer Hesed le-Abraham (Amsterdam: 1685), hakdamah.
Chapter Six
Interpretation of Prayer by *Gematria*
Chapter Six: Interpretation of Prayer by Gematria

Gematria, the traditional Jewish hermeneutic technique, is one of the main exegetical methods Zayyah employs in his Perush le-Tefilah. It was in the Geonic period when Gematria was first used as an interpretation of prayer. Further developed by the Hasidei Ashkenaz, numerical hermeneutics were widely accepted by Jewish mystics and kabbalists. To date, there is no physical evidence how the numerical hermeneutics of Hasidei Ashkenaz was transmitted to the Spanish kabbalists. R. Judah he-Hasid has left no esoteric writing, and neither had Judah and R. Eleazar of Worms visited Spain nor received a disciple from Spain. On the other hand, there is an opinion that R. Scholem, Kabbalah, 337; Joseph Dan, Jewish Mysticism - The Middle Ages (Jerusalem: Jason Aronson, 1998), 74. The earliest use of Gematria is shown in an inscription of Sargon II (727-707 B.C.E.). There is an opinion that Scripture already uses Gematria, transposing ‘Sadeh’ for ‘Shaddai.’ In rabbinic literature Gematria first appears in the second century. In midrashic literature Gematria plays important role. m. Abot 3:18; b. Naz. 16; b. Shabbat 10b; b. Sukkah 45b; b. Sanh.

Scholem, Kabbalah, 32.

Joseph Dan, The Esoteric Theology of Ashkenazi Hasidism (Jerusalem: Bialik Institute, 1968), 20 (Hebrew); Abrams, “From Germany to Spain,” 91.

Although numerical hermeneutics were widely accepted in Jewish mystics and kabbalists there are those who were not occupied with. Among the forerunners of Zayyah, neither Heikhalot mysticism nor the Sefer Yezirah ever used the method of numerology and the main body of the Zohar almost ignores the method. (Dan, “The Ashkenazi Hasidic Concept of Language,” 20; Abrams, “From Germany to Spain,” 91.)
Eleazar reveals the secret doctrine in written form to disseminate the instruction of the *Kavvanah* during prayer.\(^{579}\) Scholem suggested that the influence or indirect transmission of Hasidei Ashkenaz seems to have reached Spanish Kabbalah, especially in Castile.\(^{580}\) Moshe Idel proved Scholem’s assumption that certain mystical and theurgical techniques in Spanish Kabbalah are the Ashkenazic origin by presenting the textual evidences.\(^{581}\) Spanish and Provencal kabbalists such as a leading disciple of Nahmanides, R. Bahya ibn Adret, prominent Provencal kabbalist, R. Isaac the Blind, demonstrates the encounter with Ashkenazic masters.\(^{582}\) Their testimony proved that they

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\(^{580}\) Scholem, *Kabbalah*, 85. According to Scholem, it is through Hasidei Ashkenaz the *Gematria* as hermeneutic method of prayer probably entered into Spanish Kabbalah. (Scholem, *Kabbalah*, 337.) Then to other places including Jerusalem and Safed. There is no clear picture how the hermeneutical method spread.


\(^{582}\) Idel, “Ashkenazi Esotericism and Kabbalah in Barcelona,” 74-80. The appellation “Ashkenazic master” here refers to, according to Idel, “esoteric traditions in southern Germany, mainly those related to the family of R. Qalonimous from Luca.” (Idel, ibid., 70-71.) Idel supported Scholem’s view that there were two currents of Provencal Kabbalah in Catalonia at the beginning of the 13th century. [Moshe Idel, “The Vicissitudes of Kabbalah in Catalonia,” *The Jews of Spain and the Expulsion of 1492* (ed., Moshe Lazar and Stephen Haliczer; California: Labyrinthos, 1997), 26-27.]
received certain teachings concerning the secret of divine name from Ashkenaz figures. Moreover there is a record that an Ashkenazi scholar, R. Abraham Axelrod of Cologne visited Barcelona sometime in 1260s, more precisely, at the house of R. Shelomo ben Adret’s father and R. Abraham provided sermon to the Rabbis in the area.\textsuperscript{583}

Here we must remember, as Moshe Idel warns us, that Kabbalah has been maintaining strictly oral transmission. The Kabbalistic traditions in the written documents are only a small part of whole secrets and most of the teachings are remained concealed, transmitted from a master to a disciple or selected elite, by orally. Therefore we do not possess the profundity of the kabbalistic lore.\textsuperscript{584} Therefore we must take into account that there are mystical teachings transmitted orally. In this chapter, we shall trace the transmission trait of the numerological interpretation of prayer and the influence upon Zayyah and the doctrines of Zayyah to the later generation. I shall attempt to prove the textual connection between the esoteric thought of leading figures in three regions: Germany, Spain, and Jerusalem. Through comparison, we will detect the origins of the influence or major sources of Zayyah’s Kabbalah (derived from the source in ancient Jewish mysticism and mystical thought of several generations before him).\textsuperscript{585} Again, Zayyah had a profound influence on the treatises of Safedian kabbalists, most particularly the prominent kabbalist and principal disciple of R. Isaac Luria, R. Hayyim Vital.

\textsuperscript{583} Idel, “Ashkenazi Esotericism and Kabbalah in Barcelona,” 93.

\textsuperscript{584} Idel, \textit{Kabbalah: New Perspectives}, 22.

\textsuperscript{585} See Garb, “Kabbalah of Rabbi Joseph Ibn Sayyah,” 262.
To a large extent, Gematria is used to transform a word into a numerical value and associate it with a term related to the number. For example, mah (the letters mem and heh) is in atbash yod Zadik and equals one hundred, with which is associated one hundred blessings.\textsuperscript{586} I call this type a single calculation numerology as it requires only one calculation. A double calculation type transforms a word into a numerical value and then replaces it with a numerically equivalent word. For example, “be-Hokhmah” (2+8+20+40+5=75) is in Gematria Lailah (30+10+30+5=75).\textsuperscript{587} This type of Gematria requires two calculations. Both the original word and the word to be associated require calculation.

The major aims of numerology in Perush le-Tefilah are to demonstrate the inner meaning of prayers and to reveal the divine names hidden in the text of prayer. This is achieved by counting the number of words or by numerical calculation of a word or words of prayer and correlation of the result to certain verses of Scriptures, passages from rabbinic texts, or to a divine name.

**Single Calculation Numerology**

The exegesis on the blessing “Asher Yazar,” recited after micturition (relieving oneself), is an example of the first type, the single calculation numerology. Writings of German pietist R. Eleazar of Worms, Spanish kabbalist, R. David ben Yehudah he-Hasid, and Zayyah demonstrate the similarities.

\textsuperscript{586} Besides Perush le-Tefilah and Sefer Or Zaru’a, this association is found in Tosafot, Menahot, 44a.

\textsuperscript{587} Ms. Jerusalem, fol. 54b.
Zayyah, Perush le-Tefillah, R. Eleazar, Rokeah 588

חֲלָולים חֲלָולים בְּגִימְטְרִיא רַמְח בְּגִימְטְרִיא
cנְדֶד רָמַח אָבוֹרִים כְּאָדָם חֲלָל
בְּפִינֵס הַכְּרִס הַבְּטַן אָבוֹרִים
עֲצֵם בּוֹשֶׁד וּדְבֶר הָדָם מְפַסֶּק
והָלָךְ מֵזֶה לֶזֶה

וזאַנְטְאִית בְּמַעְשָׁה הָמָאָוִים
כֵּנְדֶד רָמַח אָבוֹרִים כְּאָדָם חֲלָל
רְמַח, כֵּנְדֶד רְמַח אָבוֹרִים
בְּפִינֵס הַכְּרִס הַבְּטַן אָבוֹרִים
עֲצֵם בּוֹשֶׁד וּדְבֶר הָדָם מְפַסֶּק
והָלָךְ מֵזֶה לֶזֶה

“Many cavities”590 in Gematria is [equivalent to] 248 as correspond to 248 limbs since man hollows in face and in abdomen even between bone and flesh, moreover the blood ceases and goes

I found in the practice of Geonim. “Many cavities” in Gematria is [equivalent to] 248 as correspond to 248 limbs of man.

Another interpretation for “He who has formed man in wisdom (and created in him many orifices and many cavities.)”591 It means [He who has formed man] with supreme wisdom according to which limbs and joints are aligned and fixed. He has created him (man) 248 limbs as

588 Perush Siddur ha-Tefilah le-Rokeah, 1: 5.
589 Ms. Jerusalem, fol. 54b.
590 Morning prayer. B.T. Ber. 24b.
591 B.T. Ber. 60b.
correspond to 248 limbs of channels (lit. pipes), which descend from the world of Hokhmah to Hesed.

The number 248 is one of the popular numerals among the discussions in Jewish literature throughout the ages. Most of the discussions in talmudic literature, midrashic literature, and medieval Jewish literature rely upon the three grounds for numbering. The first is numerological equivalency. The word “Abraham” or “Uriel” associates with the liturgical phrase “Halulim Halulim”
many cavities). The numerical values of the word or phrase are 248. The second is the number of words. This uses the counting method. It is well known that the *Shema* contains 248 words. The last is tradition. This category has no numerical relation to “248,” but according to the anatomical or halakhical tradition, the number of the limbs of man and positive *Mitzvot* are considered to

592 There are numerous discussions on the number of limbs already in the pre-Kabbalistic literature. The first known text, which associates the limbs with the number 248 is the *Mishnah Aharot* 1:8 elaborating the details of configuration of limbs in man. See also *Midrash Tanhumah* (Amsterdam, 1733), 6b; *Midrash Avot deRabbi Nathan* (Vilna: 1833), 36b also demonstrate this issue although there is no consensus how one reaches this number. *B.T. Nedarim*, 32b on the other hand mentions other association. The numerical value of ‘Abram’ is 243, which was increased to 248 when he was given a letter of divine name and was named Abraham. *B.T. Makkoth*, 23b associates the number of *Mitzvot* with the number of the limbs of man. “R. Simlai when preaching said: Six hundred and thirteen precepts were communicated to Moses, three hundred and sixty-five negative precepts, corresponding to the number of solar days [in the year], and two hundred and forty-eight positive precepts, corresponding to the number of the members of man’s body.” For the association of 248 with Abraham see Rashi, Commentary on Genesis, 12:2 “and Abraham is [in *Gematria*] 248 as opposed to the limbs of man”; *Sefer ha-Bahir* (Amsterdam: 1651), 2b; “and Abraham in *Gematria* 248 as the number of man’s limbs.” For “Uriel” see *Zohar* 1:97b; *Sefer ha-Peliah*, 23b, “Uriel in *Gematria* 248.”

593 Rashbam on Deut. 7:11, *Tur Orah Hayyim*, 61
be 248 pieces.\textsuperscript{594} Thus, the 13th century writing \textit{Kad ha-Kemach} by R. Bahya ben Asher holds that the number 248 in a certain word is no coincidence.\textsuperscript{595}

The interpretation of Zayyah falls into category one, extracting the numeral 248 from the liturgical words “many cavities.”\textsuperscript{596} It demonstrates the exact wording in R. Eleazar’s text. R. David ben Yehuda ha-Hassid, on the other hand, connects the part of same prayer to 248 limbs without mentioning the term “\textit{Gematria}.” Successors of R. David such as the author of \textit{Sefer ha-Peliah}

\begin{itemize}
\item [\textsuperscript{595}] Bahya ben Asher ben Hlava, \textit{Kad ha-Kemach} (Constantinople, 1551), 90b. “248 positive \textit{Mitzvot} correspond to 248 organs of man. Therefore the sages of blessed memory, demanded 248 words in the \textit{Shema} and must study them. Said the Holy one, blessed be He ‘you keep mine (\textit{Mitzvot}) I will keep yours.’ If you keep 248 words of \textit{Shema} or 248 \textit{Mitzvot} in the \textit{Torah} I will guard your 248 organs.” The numbers of organs and tendons are 248 and 365 respectively, which refer to positive precepts and negative precepts, total of which equal the number of \textit{Mizvot}, 613. “Therefore they were in the number of the part of man. (על כל ח איברים מצות עשה ...) מuzzle עשה עשה המצות מתן עשה ויצירתיות כל האדם הוא רמ ה גידים."
\item [\textsuperscript{596}] Moshe Alsheikh, \textit{Sefer Torat Moshe} (Warsaw: 1879), 49a. In \textit{Sefer Or Zaru’a} (Ms. Jerusalem, fol. 142b) the number of \textit{Mitzvot} corresponds to the 613 \textit{Zinorot}, which descend from the world of \textit{Keter Elyon} to \textit{Ateret Israel}.
\item [\textsuperscript{596}] The numerical value of cavities (\textit{Halulim}), \textit{Het}=8, \textit{Lamed}=30, \textit{Vav}=6, \textit{Lamed}=30, \textit{Yod}=10, \textit{Mem}=40, which make 124 x2 =248.
\end{itemize}
draw the same association but do not mention the word “Gematria.”

R. David wrote that God created man with 248 limbs, corresponding to “248 limbs of zinorot (רמוני איברים צינורות).” “The limbs of pipes (or channels)” is the unknown expression. There are two understandings of this phrase: anatomical and sefirotical. It is understandable if it refers to the structure of the human body. The anatomical knowledge R. David demonstrates that man has 248 limbs in which there are many cavities. The cavities are not merely openings in the body but spaces that connect the other parts of limbs. This form of space can be called a pipe. Therefore, R. David used the expression “limbs of pipes.” The last phrase seems to explain that there are 248 limbs in the channel between Sefirah Hokhmah and Sefirah Hesed. If my reading is correct, the expression “limbs of pipes” also alludes to the sefirotic structure. The term “Zinor” is frequently used to denote the path within Sefirot in which influx descends.

Some writings suggest the relationship between

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597 Sefer ha-Peliah, 30b; “248 limbs of Ruhanium exists through holes and cavities. Therefore “many cavities” is 248.” Tur Orah Hayyim, 6 “many cavities’ is 248 as the number of limbs of man.”

598 For the concept of Zinor see Chapter 1, 77 n.197.

599 Abraham Abulafia mentioned the holes and pipes in the organ. [Sefer Ozar Eden ha-Ganuz (Jerusalem, 2000), 126.]” For Hasidic vision of Zinor, Zaddiq as the pipe or channel see Idel, Hasidism: Between Ecstasy and Magic, 198-203.

600 The concept “Zinor” later in the 18th century Hasidism developed as the Zaddiq
limbs and Sefirot; Sefer ha-Peliah for instance notes that “all the Sefirot are called limbs.” R. Joseph ben Shalom Ashkenazi notes the correspondence of Sefirot to the power and limbs in the human body. It differs from the anthropomorphistic comprehension of Sefirot, but Sefirot correspond to the “powers and limbs” within the human body. Sefirot exist also in the human body and soul. The human body resembles the sefirotic world, in which energy both flows and irrigates. The general idea that the universe and man are parallel is found not only in Pythagoras or Plato but also in Babylonian literature, and talmudic midrashic literature pointed out the similarities between the universe and the human body. R. David considers that God created each part of human body correlating to the celestial entity.

The interpretation given by R. David here is chiefly concerned with functioning as the Zinor, a channel of influx.

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601 Sefer ha-Peliah, 60a. See also other kabbalistic treatise giving a Sefirah this appellation.

602 Idel, Hasidism: Between Ecstasy and Magic, 232.

603 See the anonymous author of Sefer ha-Yihud. Idel, Hasidism, 232.

604 Talmud and Midrash explicate the common points between the universe and human body (Abot deRabb Nathan), [Henry Malter, “Personifications of Soul and Body,” JQR 2 (1911-1912): 453-479.] “The oldest text regarding this topic is B.T. Nedarim, 32b. B.T. Sanhedrin 91a uses ingenious metaphor in order to explain the relationship between soul and body.”
theosophy and implies the movement of influx descending from the upper right side of Sefirah Hokhmah, to one level below, Sefirah Hesed. The creation of man and the movement of influx are the main themes of the interpretation of Asher Yazar in R. David’s texts whereas Zayyah offered an anatomical interpretation of the human body. Zayyah continues to mention the liturgical understanding of “Asher Yazar (who created),” which expresses appreciation to God for maintaining the body. The interpretation of “many cavities” ceases and the description of the 248 limbs is not found elsewhere in Perush le-Tefilah. Based on with this reference alone, Zayyah did not intend a theosophical significance. Elsewhere, Zayyah condenses his interpretation of cosmogony: “Another interpretation, ‘in wisdom,’”605 is in Gematria [equivalent to] 73.606 God created his world with his 72-letters name with cooperation with the attribute of Judgment, which is Elohim.”607 A similar expression is found in the writing of R. Hayyim Vital, Sefer Sha’arei Kedushah.608 It indicates that the human body (limbs and sinews) was created in the image of pipes. Zayyah does not disclose the further secret concerning the 248 limbs and the Zinor in Perush le-Tefilah. As he scattered the secret teaching in his other work, in Even ha-Shoham he mentioned that the Zinor constitutes part of the sefirotic structure609 and the human limbs

605 B.T. Ber. 60b. “He who has formed man in wisdom.”

606 The numerical value of word “wisdom (hokhmah),” without preposition, is 73.

607 Ms. Jerusalem, fol. 54b. “…ושיתוף מדת הדין. ד”ג ברא עולמו בשמו של ע”מ ע”א בחכמה בגי”ד ב”מ ע”חסד בגי (ג, פט’ תה)וזהו אמרתי עולם חסד יבנה  הוא אלהים”.

608 Part 1, Gate 1.

609 Even ha-Shoham, Ms. St. Petersburg, fol. 19a. ”בל מזה למדה והזבבל המדה.”
correspond to Ten Sefirot.\textsuperscript{610}

In each Sefirah of Ten Sefirot, there are 300,000 parasangs luminaries as correspond to them. You will see that there are 300 bones in a man: 248 limbs, 32 teeth, and 20 nails. Accordingly, [the total number] is 300, which is [equivalent to] M.Z.P.Z.,\textsuperscript{611} which is YHVH…\textsuperscript{612}

The 14th century Byzantine Sefer ha-Peliah relates the 248 limbs with Sefirot theosophically. The profound relationship between Zayyah and the Byzantine kabbalists repeatedly arises from such sources. As mentioned above, the notion of 248 associates with several other notions. Shema is associated with

\textsuperscript{610} Even ha-Shoham, Ms. St. Petersburg, fol. 7a.

\textsuperscript{611} According to a text stemming from Hasidei Ashkenaz preserved in Ms. Oxford 1408 (quoted in Wolfson, “The Mystical Significance of Torah Study,” 51) M.Z.P.Z is equivalent to the four-letter name YHVH lead by the linguistic system Atbash and also equal to the numerical value of the letter Shin. See also Kallus, “The Theurgy of Prayer,” 179 for similar association in Sefer ha-Hokhmah Ms. Bodleian 1568; Ms. Jerusalem, fol. 55b.

\textsuperscript{612} Even ha-Shoham, Ms. St. Petersburg, fol. 7a.
Therefore the *Torah* was given… “coupled together at its head.” (Ex. 36:29) This is prayer of Israel that makes up the *Shekhinah* crown. This is [the meaning of] “at its head, to one ring.” (Ex.36:29) Therefore, it is written, “the Lord, our God, the Lord is one.” (Ber. 6a) Consequently, there are 248 words in *Shema*, with which the Holy one, blessed be He, unites all 248 limbs. A passage says, “and I will sing praises to your name” (Sam. II 22:50), [which is equivalent to] 248. Another passage mentions “and I will sing praises to your name.” (Ps. 18:50) Man sings [the identical number of words] to 248 limbs, and if it is woman, she sings according to the number of her limbs.613

Zayyah considers that *Torah* also has its pair. Elsewhere he describes the reason why pair passages exist in the scripture. “All God created are pairs; heaven and earth, Gehnom and Gan Eden, Reishaim and Zaddikim... and Holy one, blessed be He and Israel.”614 The last passage suggests that there is a difference in the number of limbs according to gender. The male form of the word “I sing” is equivalent to 248 while the female form is equivalent to 253. *Shema* comprises 248 words. It suggests that each word of *Shema* corresponds to a certain limb of

man and not of woman.

The limb here may refer to the theosophical realm, but the notion 248 Sefirot is unknown in kabbalistic literature. If the limbs God unites are the limbs of man, what does this suggest? According to the Zohar the numeral refers to the number of divine names.\(^{615}\) As Zayyah mentioned in the beginning of the manuscript, Holy one, blessed be He unites His name with the community of Israel completely.\(^{616}\) Zayyah may imply that the unification of 248 limbs alludes to the state of perfection, the union of the divine name. Accordingly, in Sefer ha-Peliah, the numeral refers to perfection. “Holy one, blessed be He said to him I created you complete in number and it figures Abraham, equivalent to 248.”\(^{617}\) The numerical value of “Abraham” became 248 after God gave a part of his name, “heh,” to Abram. Zayyah adds—as Hasidei Ashkenaz did—a phrase comprising the acrostic of “Amen” to total 248. According to Eloboegen, the addition of the El Melekh Ne’eman, “God, faithful King,” is the Ashkenazi tradition and corresponds to the verse of Shema and the number of organs by adding the three words, which is of kabbalistic origin.\(^{618}\)

\(^{615}\) Zohar 1:24a.

\(^{616}\) Ms. Jerusalem, fol. 52a.

\(^{617}\) Abraham is associated with the number of Mitzvot. “Therefore Abraham is [equivalent to] 248 positive precepts of Hesed.” Sefer ha-Peliah, 76a.

\(^{618}\) Elbogen, Jewish Liturgy, 20. R. Hayyim Vital also mentioned the association of the 248 organs and the Shema in Sefer Sha’arei Kedushah, 20b-21a, see the text in footnote 539.
Roshey Tevot/Notarikon

The liturgical text of Pesukei D’Zimra is one of the popular texts for the hermeneutics. Zayyah, R. David, and R. Eleazar interpret the text by means of the linguistic device, Notarikon, extracting part of the ineffable name by Roshey Tevot.

R. Eleazar, Rokeach\(^{619}\)  
R. David, Or Zaru’a\(^{620}\)  
Zayyah, Perush le-Tefilah\(^{621}\)

ירע היא מלתו (יהוה). ירעה, יירעה  
ירעה יירעה, ויהי יירעה  
ירעה יירעה, יירעה יירעה  
ירעה יירעה, יירעה יירעה


619 Perushei Siddur Tefilah le-Rokeah, 15:59.  
620 Ms. Jerusalem, fol. 66b.  
621 Ms. Jerusalem, fol. 66b.
"The sea and its fullness will roar. Let the sea roar, and all that fills it" therefore "let the fields rejoice, and all that is in them" (Ch.1, 16:32) Here the beginning of the words are YHV, which is the name YHV that is combined in Sefer ha-Yezirah with which the heavens and earth are created. And takes heh from His name and He created the world are YHVH. "The field and its fullness will roar. The field and everything in it will exult." (Ps. 96:11) The initial letters are YHV; twice, as the name is missing in the two exiles—in the exile of Babylon and the exile of Edom. The name will not be perfect until the world to come.623

622 300 + 4 + 10 = 314

623 Ms. Jerusalem, fol.66b.
during the 500 years. will exult” means roar.” (Chronicles 1, Atarah, which is called 16:32) The initial letters field of apples as it is of them are YHV. If you written “See, the smell are in the sea and of my son is like the certain force stand in smell of a field.” (Gen. front of you, utter [the 27: 27) “Everything in verses] seven times: it.” These are the rest of “The sea and its fullness chariots and hosts. will roar.” “The field and everything in it will exult.” (Ch.1, 16:32) The initial letters of them are YHV. If you are in the desert and armed forces stand in front of you, utter “The field and everything in it will exult.” And he will be secured. “The field” in Gematria is [equivalent to] Shaddai. This means that for the future, we

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624 Ms. Jerusalem, fol. 66b. The original text is in the table.
pray to fix the world in
the kingdom of
Shaddai.624

Zayyah pointed out that the ineffable name was hinted at twice and gives a
theological meaning to the prayer. Zayyah integrates the account of the exile of
Shekhinah in B.T. Megilah, 29a with the missing letters of Tetragrammaton.625
Two of the last heh are related to the historical exiles of Jewish people: one in
Babylon and other in Edom. In addition, the other concept of exile, the mystical
exile of Shekhinah or of the Malkhut, is underlying. The Provencal and Geronese
kabbalists already held that the letters of the Tetragrammaton were never to be
united during exile. The final vav and heh, symbolized by the Sefirot Tiferet and

625 B. T. Megilah, 29a. “Whenever they went in exile, the Shekhina accompanied them.
They were exiled into Egypt, the Shekhina was with them, as is written [I Sam. 2:17]
“Did I not appear unto the house of Your father, when they were in Egypt?” When
they were exiled into Babylon, the Shekhinah was with them, as is written “For your
sake I was sent to Babylon (Is. 43:14).” And in future, when they will be redeemed, the
Shekhinah will also come to them.”
Malkhut respectively, were already parted at the time of Adam’s first sin. The reason for linking Tetragrammaton and the text of prayer is unclear in R. Eleazar of Worms and R. David ben Yehudah he-Hasid. The latter does not provide any explanation, and the complete divine name is presented; R. Eleazar relates the letter as a tool for the creation of the world mentioned in Sefer Yezirah. The last heh was used for creation therefore it is missing. This proves and associates with the meaning of prayer as God’s revelation in nature and in history, how His glory can be seen in creation and in the unfolding of events. The continuous passage introduces the magical usage of prayer that functions as a protection from danger during a trip.

The numerical values of the words “the field (ha-Sadeh)” and “Shaddai” are 314. The verse can be transposed into “Shaddai and everything in it will exult.” The association of “the field” to “Shaddai” is not merely the numerical equivalent but also has phonetic similarity. The similar reading is found in Or Zaru’a of R. David: “It is written in Torah ‘And now, Israel, what does the Lord your God require of you.’ (Deut. 10:12) Do not read Mah but Meah (one hundred). Mah (mem heh) in Atbash is one hundreded (Yod Zaddik).” R. David

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626 R. Asher ben Saul of Lunel, one of the scholars of Lunel in the late 12th centuries to the early 13th century, mentioned in his Sefer Minhagot that he regards the Tetragrammaton as the name that fills the world but during the exile it does not fill. The blessing “halelluya” only mentioned the first part of the Tetragrammaton (YH) is recited and not the last part, vav heh. The separation of the name, between YH and VH is already discussed in the kabbalistic school of the first generation, R. Izhak Sagi-Nahor.
presents numerological and phonetical associations. The last part describes the aim of prayer. *Malkhut Shaddai* is the place to fix the world. Many kabbalists refer to this phrase. As phrase “the initial letters are YHV YHV; twice” indicates that one is historical, and other is for future that name *Shaddai* is the name of *tikkun*. Zayyah notes how to fix the world. *Tikkun* is achieved by prayer; in other words, a prayer is a tool to fix the world of the kingdom of *Shaddai*.

Zayyah orders the recitation of the biblical verse seven times. This performance protects from armed forces or pirates. But it is unclear how the magical effect takes place, whether the utterance of prayer containing the divine names has the magical power or the name itself possesses the magical power.

The influence of Zayyah upon the Safedian Kabbalist, R. Hayyim Vital, the first disciple of R. Isaac Luria, is well known. As Boss, Idel and Garb pointed out, the specification was transmitted to Vital. He quoted Zayyah in the context of magical praxis.

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627 *Sefer Rabbeinu Bahya asher Beur al ha-Torah* (1524), 224b; *Sefer ha-Temunah*, 53b; *Sefer Avodat ha-Kodesh*, 53b; *Sefer Tolaat Yaakov*, 115.

628 The *Shaddai* symbolizes *Seferah Yesod* but Zayyah treated it as non-theosophical, the literal meaning.

In *Perush he-Tefilot* (!) by R. Joseph Zayyah, I found “if you will be in the sea recite [the verse] “The sea and its fullness” (Chronicles 1, 16:32) seven times as the initials are YHV. And if a certain force is against you, you shall be saved. If you are in the desert, utter “The field and everything in it will exult” seven times, and also direct your thought to the initials according to what is mentioned. If certain force[s] stand in front of you, you shall be saved and secured.\(^{630}\)

Vital explicated that the initial letters of the verse, “YHV,” are the object of *Kavvanah*. This is not merely his interpretation but Zayyah’s esoteric thought. Spiritual intention upon the divine name protects recitors from dangers on their journey. The association of the verse with the incomplete divine name is taken from R. Eleazar, but the magical usage of the verse is not found in R. Eleazar or R. David. Through indirect influence of R. Eleazar upon Zayyah, Hasidei Ashkenazic thought reached the Safedian Kabbalah.

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98:7), while meditating upon the three letters YHW.” Garb, “Kabbalah of Rabbi Joseph Ibn Sayyah,” 266.

\(^{630}\) Ms. Musayof, fol. 88a quoted in Idel, “The Relationship of the Jerusalem Kabbalists,” 170.
**Great is our Lord**

The next example is also the exegesis of a verse from Psalms recited in *Pesukei deZimrah* on weekday and *Shabbat* mornings. “Great is our Lord, and of great power” (Ps. 147:5). The meanings of this verse are infinite.

<table>
<thead>
<tr>
<th>Zayyah(^{631})</th>
<th>R. Eleazar of Worms(^{632})</th>
<th>R. David(^{633})</th>
</tr>
</thead>
<tbody>
<tr>
<td>נדָל אֲדוֹנִינוּ וּרְבָּבֵּךָ (הָזֹהוּ כַּמָּו)</td>
<td>עָמַדְתָּ הַכֹּהֹן רָלִיָּאָלְפֵים</td>
<td>אוֹדָדָאָלְפֵים</td>
</tr>
<tr>
<td>(וְגְנָם רוּחֲנֵיכָהּ שֵׁרֵךְ אֲדֹנֵינוּ לְהַכֹּהֹן)</td>
<td>אָדֹנֵינוּ וְרָבָּבֵּךָ (הָזֹהוּ כַּמָּו)</td>
<td>אוֹדָדָאָלְפֵים</td>
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<tr>
<td>מתָּבִיחַ וְוְרַבְּבֵךָ (הָזֹהוּ כַּמָּו)</td>
<td>(בְּנֵימָטִירָא רֶלֶיעַ)</td>
<td>רָבָּבֵךָ וְרָלִיָּאָלְפֵים</td>
</tr>
<tr>
<td>(פְּרִשֵּׁי סֵדֶור הַחֲפִילָה לְרוֹקָא, עֶמֶנָּא הָרָבָּא אוֹדָדָאָלְפֵים</td>
<td>בּעַלָּא חַיַּיָּו תּוֹטָא אוֹדָדָאָלְפֵים</td>
<td>נֶאֱחַי אוֹדָדָאָלְפֵים</td>
</tr>
<tr>
<td>לְרַבְּבֵךָ וְאֵלָהּ וְרוֹדֵּךָ (הָזֹהוּ כַּמָּו)</td>
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</tr>
</tbody>
</table>
“Great is our Lord, and of great power” (Ps. 147:5) is in Gematria 236 that man must direct to the word. [His] height is 236,000 myriad parasangs as it is written “great is our Lord and of great power.” R”B K”H in Gematria is 236.634 “and of great power” implies 236,000 myriad parasangs since in the supreme realm angels step back with the owe for Holy one, blessed be He. He is great over all. He demonstrates his glory greater than all [entities]... “and of great power” thousand of ten thousand of Miryad of him to inform that He is the greatest...635

Zayyah and R. Eleazar link the biblical verse “and of great power” to the enormous numerical value of the divine power by deriving the numeral 236 from the verse. In the common source of Zayyah and R. Eleazar, Shiur Komah,

634 Sefer Sodey Razaya Shalem, 71.

635 Perushe Siddur ha-Tefilah le-Rokeah, 97.
the unit “myriad parasangs” frequently appeared to express the measurement of the divine body. On some occasions, the number 236,000 myriad parasangs indicates the height of the godhead or the total portion of divine throne. In plain reading, Ps. 147 expresses the uncountable greatness of God, but the author of Shiur Komah reads the verse as if it meant God is big in size. Zayyah holds the dual meaning that the number expresses either the vast dimension of the godhead as the view of Shiur Komah or His greatness or glory as in the interpretation of R. Eleazar. According to the Rokeah, the enormous measurement does not refer to the measurement of divine but a metaphor for divine power. Hasidei Ashkenaz held the view that God does not possess form or body. By transforming the verse into a numeral, Zayyah attempts to

636 Ms. Oxford 2257. See Garb, Manifestations of Power, 200 for the relationship between Shiur Komah and Zayyah. For 236 gates see Garb, “Trance Techniques in the Kabbalistic Tradition of Jerusalem,” 62-63. Sefer ha-Komah, a recension of Shiur Komah, Ms. Oxford 1791 fol. 50b-58a quoted in Cohen (“The Name of God, 127); “From the place of the seat of His glory and up (is a distance of) 118,000 myriad parasangs. From the place of the seat of His glory and down (is a distance of) 118,000 myriad parasangs. His height is 230,000 myriad parasangs.”


638 On the general idea of incarnate form and imaginal form in Jewish religion see Elliot R. Wolfson, “Judaism and Incarnation: The Imaginal Body of God,” Christianity
express the power of God as a numerical value. The close relationship between this text of Zayyah and Hasidei Ashkenaz was noted by Garb in his book on power in Jewish mysticism as part of a linguistic model of power in Zayyah’s writings. Garb also demonstrates elsewhere the 236 gates appeared in *Even ha-Shoham* in which 236 gates are one of the popular combination of letters.\(^{639}\) Combination of the letters is the practical-magical technique used for creation of Golem in Hasidei Ashkenaz and Abulafian doctrines.\(^{640}\) Zayyah does not clearly mention it yet it is possible that the combination of letters in *Even ha-Shoham* is designed for magical praxis. Therefore the other technique using divine name may also be an experiential technique.\(^{641}\) The above quoted 236 may indicates the result of the combination of letters. The Gematria Zayyah and Eleazar use differs from the classical—or, as Scholem called it, the mnemonic type. The intention of this form of Gematria is to draw support from traditional texts rather than to develop new concepts. The Gematria Zayyah uses in this text


\(^{639}\) *Even ha-Shoham*, Ms. St. Petersburg, fol. 4b; Garb, “Trance Techniques in the Kabbalistic Tradition of Jerusalem,” 62-64. It is the influence of Hasidei Ashkenaz.

\(^{640}\) The Thirteenth-century anonymous kabbalist in Spain also wrote the technique of combination of letters “designed to produce ecstatic experiences” and Adam Afterman considers his Commentary to the Prayers demonstrates the earlier stages of Ecstatic Kabbalah. See Afterman, “Letter Permutation Techniques,” 53; Afterman, *The Intention of Prayers in Early Ecstatic Kabbalah*, 18-22.

is a simple mnemonic type. It is simple as it requires only one calculation of the numerical value of the words. He then links the result to words that possess the same numeral. This type of Gematria does not expect to draw any support from canonical texts.

**Concluding Remarks**

Preserving traditions, creating new ideas, and integrating these ideas all constantly recur in the history of Kabbalah. Four centuries after the emergence of Kabbalah, Jerusalem Kabbalah became one of the centers of Kabbalah. In this dissertation, we explored the development of the concept of ascent of prayer in Jewish literature, focusing upon Perush le-Tefilah, written by 16th century Jerusalem Kabbalist R. Joseph ibn Zayyah. An amalgamation of halakhic, theurgic, theosophic, and magical significances of prayer colored Zayyah’s interpretation on liturgy. The period in which Zayyah was active was marked by magical and Neoplatonic thought, but above all, his works demonstrate what can be described as another renaissance with the revival of early Jewish mystical literature; namely, Heikhalot literature and Hasidei Ashkenaz literature. Ibn Zayyah was a central figure in this process and he profoundly influenced the flourishing of late contemporary Safedian Kabbalah.

Our discussion started from the assumption based on the tenet “God hears man’s prayer”; therefore, prayer ascends to heaven. This belief is derived from the two treatments of the phenomenon of ascent of prayer: first, stated by Arthur Green, prayer is a substitute for sacrificial offering. Second, by Asi Farber, the ascension of prayer is metathesis for visionary ascension. I expanded
Farber’s assertion, extending from Hasidei Ashkenaz to the entire history of premodern Jewish mysticism.

Zayyah’s discussion of prayer not only demonstrates a numerological hermeneutic but also underlies a wide range of diverse motifs, such as messianism, angelology, cosmogony based on Sefer Yezirah, significance of existence of man, and more.

Through the comparison of Zayyah’s usage of Gematria to Hasidei Ashkenaz and R. David, the influence of the theosophical type of Kabbalah that characterizes the writings of R. David ben Yehudah he-Hasid is less recognized. My attempt to find the influence of Hasidei Ashkenaz demonstrates the close relationship with earlier sources—in our case, the Jewish mystical writings written before the appearance of Kabbalah. Therefore, whether the textual similarities prove the influence of Hasidei Ashkenaz or only suggest Zayyah’s and Hasidei Ashkenaz’s usage of common sources is still unclear. Here the influence of R. David on the interpretation via numerology is not detected.

Liebes proposes the influence of Sefer ha-Zohar upon R. Isaac Luria rather than common-source-theory. His assertion can be applied to the case between the thought of Zayyah and R. Isaac Luria. By the influence of Sefer ha-Zohar, the similar idea reached those two kabbalistic figures. It is more than the common source theory; zoharic speculation affected both kabbalists therefore there are similarities. Garb, who claimed scant influence of the Zohar on Zayyah, suggests another possible reason for the similarities between Zayyah and Luria. There is an affinity between Zayyah and R. Eleazar of Worms, R. David ben Yehudah he-Hasid, and R. Hayyim Vital, especially in the context of magical
praxis. How the thought of R. David reached Safed is unclear. Whether Zayyah involved with the transmission of R. David’s doctrine needs more analysis.

The ascent of prayer is categorized in three ways: the classic model, the early medieval model, and the Jerusalem model. The classic model is represented by rabbinic crown mysticism and is the origin of the other two models and the theurgical impact of the divine name upon the holy crown. This model illustrates the heikhalotic structure of heaven, in which angels play a central role in the ascension. It mostly concentrates on the movement of prayer in heaven. The distinct theurgical element does not appear. The encounters between celestial entities and earthly entities are profoundly expressed. Automatic ascension of prayer to heaven and filtering appropriate prayer by angels indicate that the holy and the mundane spaces are clearly distinct. Space in heaven is identified as the holy place while the space below the gate of heaven is mundane. The holy space accepts only religiously pure prayer. Both physical and spiritual impurity of one who prays affects his prayer’s cleanliness.

The early medieval model focuses upon the linguistic exegesis using a numerological device. The numerological exegesis reveals the divine name embedded in prayer texts. One of the striking phenomena in the early medieval model is the appearance of Satan as an obstacle to prayer. This model employed the new exegetical method, the theosophical one, by which the kabbalists offered a more precise explanation of the ascension of prayer within the godhead. Prayer ascends to certain attributes in the divine infrastructure.

The Jerusalem model centers on the thought of R. Joseph ibn Zayyah. It is the synthesis of the classic and the early medieval model and leads to the new
dimension of the phenomenological aspect of prayer. This model focuses upon the geographical path of prayer, the middle layer between earth and heaven. It is the integration of the numerological-linguistic interpretation, based on the thought that the divine name contained in prayer is the motivating force behind ascension. Belief in the power of the divine name is the central theme in this model. The idea promotes anti-automatic ascension of prayer, as some texts claim that prayer no longer ascends to heaven by itself.

The two trends of the ascent of prayer, crown mysticism and non-crown, derive from talmudic literature, which established the idea that every prayer ascends to heaven automatically. As Scripture states that God hears prayers of Israelites, rabbinic literature held that he uttered prayers ascend by themselves. No external force is mentioned to accompany the prayer’s ascension. The ascent of the prayer is treated as common knowledge. This implies that the tradition of the ascent of prayer had already existed at the time the texts were written. Moreover, the angel has an important role in this tradition: the creation of crown out of prayer and protection of the celestial realm from unworthy prayer. However, the angel is not an intermediary of prayer or a deliverer of prayer between earth and heaven. Any clear active movement of them outside heaven is not illustrated. The angel merely waits for a prayer to ascend. Binding and raising the crown occur only within the celestial realm. The concept of prayer developed in Midrashim presents a prayer as a collectable but invisible entity.

Chapter one demonstrated the development of the concept of the ascent of prayer from its beginning until the 15th century Kabbalistic doctrines. Judaism holds ideas that certain materials or non-materials ascend to the most
solemn place or to heaven. The concept of the ascent of prayer in rabbinic literature kept halakhic regulations, the unknowability of God, reification of prayer, the expanded function of angels, power of divine name, and theurgical significance of prayer. Through this chapter, we discern that Zayyah belongs to the historical trail of Heikhalot literature, Hasidei Ashkenaz, and the Prophetic Kabbalah. It also demonstrates that Zayyah tends to return to the ancient mystical sources.

Chapter two demonstrated the textual similarity between R. David ben Yehudah he-Hasid and Zayyah. This chapter discussed why Zayyah juxtaposed the two manuscripts of R. David with his own. Most of the interpretations by Zayyah involve less theosophical characteristic and are dissimilar to R. David. The similarity between Or Zaru’a and Perush le-Tefilah is limited. Although both of them adopt the numerological hermeneutics, their aims differ. As the result of numerology, R. David leads to the theosophical association while Zayyah aims to extract the divine name. Most of the texts in Perush le-Tefilah negate the idea of R. David. Placing two writings on the same folio exhibits that Zayyah possessed his own idea and his disagreement with the theosophical idea in Sefer Or Zaru’a. Perush le-Tefilah is written as the antithesis of R. David’s teaching.

Chapter three focuses on the writings of Zayyah and demonstrates the transition of the functions of angels and the important innovation. All prayer goes through two or three processes after it reaches heaven: filtering of appropriate prayers, transforming into the crown, or the final stage. All these processes are performed by angels. Only prayer that meets the requirement of heaven is allowed to enter into the celestial realm and reach the head of God.
This phenomenon is shared throughout the rabbinic and Heikhalot literature, which treat prayer, an abstract reality, as a substance. The reification of prayer has been acknowledged by rabbinic literature. Most of the texts depict angels as gatekeepers or protectors of heaven. This tendency continued until the emergence of Hasidei Ashkenazic literature, in which the angel becomes more active in collecting prayer and is depicted as a receiver of prayer.

Zayyah’s most significant innovation is the place of activity of angels. The angel depicted as the raiser of prayer recurred in the previous literature, but all cases occurred in heaven. Zayyah claims the angel comes down to the path of uttered prayer. Heaven is not a vast space, but it possesses a precisely designed structure. It has paths on which angels appointed for prayer and demons pass. Through our examination of the concept of the ascent of prayer, we find that the world in which prayer ascends is vertically divided into three parts. Man no longer shares the upper part of the world with celestial beings; instead, prayer of man goes vertically through all the worlds, from the earth to the extraterrestrial realm. This vertical worldview is applied only to human prayer. Celestial liturgical prayer by heavenly beings has a horizontal perspective; the voice moves horizontally in the transcendent realm. But there is an exception in fol. 93b, in which the angelic response to the Shema goes down to earth while human Shema ascends to heaven, achieving an exchange of prayers. Both angelic and human prayers are indispensable to heaven. The angel changes from a receiver of prayer to a mediator. Behind this transition lies the change in the concept of the ascent of prayer: Prayer no longer ascends to heaven by itself. This new concept crystallizes the concept of the geographical
path of prayer.

Chapter four depicts the two main powers of the divine name pertaining to prayer: raising prayer and protection of prayer from evil inclination. The numerological equivalent of the divine name, especially the forty-two-letter name, functions mainly to raise prayer and protect prayer from hindrances. Zayyah’s predecessors depict the automatic ascension of prayer or angelic forced ascension. Zayyah sought the evidence for such ascension and reached the conclusion that the divine name is the motivating force. Prayer ascends to heaven because the prayer contains the holy name. When prayer is associated with the linguistic power of the divine name, it becomes the motivating force that raises and protects against Satan. The emergence of the counterforce to the obstacle to prayer is the innovation Zayyah achieved. As we have seen, Zayyah links the divine name and verses of Scripture and Talmud that possess the same numerical value. This act is tantamount to an attempt to discover the new meaning of the prayer. Scripture, Talmud, and Jewish prayer contain the divine name; thus, they are a continuum of the divine name.

The absence of halakhic issues in this text does not indicate that Zayyah neglects religious duty. His interpretation is based upon a nomian practice, namely, prayer. From the role Zayyah played in the halakhic field, we can assume that he merely focuses here upon revealing the true meaning hidden in the words of liturgy.

_Yordei Merkavah_ as well as a prayer of man must go through the gates of heaven where angels guard. Whether the ascent of prayer is the metathesis of _Yordei Merkavah_, many parallel processes and descriptions are found in texts of
Zayyah and in Heikhalot texts. There is a slight difference in the concept of celestial sentry in Yordei Merkavah and the ascent of prayer. The mystic pronounces the divine name, which functions as a laissez-passer or an entry permit, while man recites prayer that contains the name of God. Again, Zayyah adopts the Hasidei Ashkenaz tradition that the text of prayer is a continuum of the divine name. Divine name is necessary to enter heaven. If Farber’s assumption can be applied, then the concept of the relationship between the prayer text and the divine name may be inspired, in turn, by the Merkavah mysticism. This is why liturgical texts must contain the divine name to match the Merkavah tradition. In order to observe the heavenly restriction (to utter the divine name at the gate), Hasidei Ashkenaz made the concept of prayer text fit in with Merkavah tradition. Did Hasidei Ashkenaz masters strictly maintain the Merkavah tradition? If the answer is yes, then it is possible that they considered that anything—corporeal, non-corporeal, a living thing, a material, even a prayer—needs the divine name to enter the gate. Thus, the name of God is behind the concept of prayer. Now man, without a dangerous journey, can utter the divine name on earth, and his prayer achieves visionary ascent. The divine name embedded in liturgical text supplants the entering process, pronouncing the name at the gate.

The text of R. Hayyim Vital proved the influence of Zayyah upon the Safedian Kabbalah. At least it testifies that Zayyah’s Kabbalah is the integration of regional earlier mystical traditions and diverse kabbalistic speculations; this had a significant impact on later Kabbalah.

In chapter five, we saw that Zayyah focused upon the halakhic
importance and the correctness of the halakhic rule by demonstrating the unfavorable effect Kavvanah. Kavvanah is neither an additional nor subordinate condition. Kavvanah is an indispensable condition for all religious life, and mystical Kavvanah upon the divine names in prayer is a collateral condition for one’s prayer being accepted by God.

In Rabbinic literature, prayer goes through the angel’s inspection and only appropriate prayer that can “stand before God” enters into the sacred realm. Zayyah never considers the case of a prayer being recited without Kavvanah as it is halakhic obligation and brings merit: “If you perform Mitzvot with Kavvanah, God listens your voice when you pray.” On the topic of Kavvanah, Zayyah’s descriptions are related to the theurgical effects, the merits, and the instruction. The transmission route of Kavvanah in prayer according to Zayyah was through Spanish Kabbalah or another transference route like that of R. Joseph ben Shalom Ashkenazi, who, on the other hand does not discuss the impact of Spanish Kabbalah. Scholem asserts that “the mystical conception of the Kavvanah of prayer is the Jewish form of the unio mystica.” Zayyah’s Kavvanah in Perush le-Tefillah does not aim the unio mystica but the union of divine worlds and rewards being granted as the result.

The textual similarities between Zayyah and R. Eleazar are due to R. Eleazar’s efforts. He disseminated the secret doctrine in written form to transmit and maintain the proper Kavvanah. Thus, traditions reached Jerusalem

642 Ms. Jerusalem, fol. 94b.
Kabbalah. The pre-Zayyah method of Kavvanah adopted three objects, God as in the rabbinic idea of object, the concealed aspect of godhead, Illah and the revealed aspect of God, Sefirot. In addition to the classical objects, Zayyah adopted the linguistic item, vocalization marks of the divine name. Zayyah demonstrates the halakhic-magic, the theurgic-magic Kavvanah. Zayyah inherited the concept of the ascent of prayer mainly from Hasidei Ashkenaz, and the transmission of the traditional thoughts to or from Byzantine Kabbalah is prominent.

In chapter six, Zayyah applies a monadic understanding of prayer, subdividing prayer texts into the number equivalent to the number of the receiver. Zayyah does not think a number itself possesses magical or mystical power, but when it is associated with linguistic power embedded in the divine names, the number demonstrates certain power. Number is not only a mathematical symbol but the testimony of the harmony between the celestial world and the earth. Here again, Zayyah demonstrates the reflection of the Hasidei Ashkenazic idea of the numerical harmony between the liturgical texts and the celestial world. For the dissemination of general usage of Gematria, Hasidei Ashkenaz plays a central role. The impact upon Zayyah and his influence upon the Safedian kabbalists were presented in this chapter. Although we have no clear picture of how the Gematria as a hermeneutic method spread and how it reached Jerusalem Kabbalah, Hasidei Ashkenazic literature made a decisive impact upon the formation of Zayyah’s

645 See chapter six.
speculation. By means of Gematria, Zayyah proves that the prayer book is the continuum of the divine name. Recitation of prayer is nothing less than calling His name. The utterance of prayer is tantamount to the pronunciation of the name, which is the only way that man can utter the name of God.

Through Gematria, Hasidei Ashkenaz discovered the audible subliminal effect. It is known that R. Judah he-Hasid practiced the mystical meditations using the numerological technique, “counting the numerical value of the letters in the prayers” as a tool to reach a certain mystical experience. In Perush le-Tefilah, Zayyah does not claim that counting numbers leads to a mystical experience. He extracts the divine name out of prayer texts. His purpose of numerology leads to the instruction of Kavvanah. One must concentrate upon the hidden divine name during prayer, thereby uniting the divine name. In order to achieve this result, a worshipper must know which word of prayer contains the divine name. Therefore, Zayyah requires one to pay attention to the names as acknowledgment of the divine name hidden in prayer is necessary. He does not state that the recitor must intend to raise prayer. For Zayyah prayer texts are tantamount to the divine name embedded in the text. Therefore, recitation of prayer means calling the divine name.


647 The technique of counting the numerical value of the letters in the prayers was already practiced by Judah he-Hasid and other members of his circle. (Abrams, “From Germany to Spain,” 90-91; Afterman, “Letter Perumutation Techniques, 57.)

648 “Discovered through Gematria the mystical meditations on prayers, which can be evoked during the actual repetition of the words.” (Scholem, Kabbalah, 338.)
Several questions were raised over the course of study, and some of them are left unsolved. One of the key persons who may answer the questions is R. Moshe Alsheikh. Research into his mystical speculation system through his commentary on liturgy will answer some of the questions. To whom Zayyah wrote the *Perush le-Tefilah* is also a key to solving many problems raised here. It is obvious that he did not write it for laypersons but for experts in esoteric knowledge and practice.
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חיבר לשם קבלת תואר דוקטור לפילוסופיה

סאצ'י, אוג'ומוטי

הוגה לסנט האוניברסיטה העברית, ירושלים

אייר תשע"א – אוגוסט 2011
עבודה זו נעשתה בהדרכתו של:

פרופסור יהונתן גארב
ארבע מאות שנה לפני הופעת הקורות הבריח לפרסוניות מרכז הקבלה

ביוורטניזים-っこטנה ביוורטניזים ולהספינוים היוונינוים פרושים נפרשים במבוא

נולדו, עינים סופים אחרי פיסות הצל, המלכדים התפילה התמימה

בסקירת חייו, סקרתי התפילה ואשרות התפילה אשר ישבנו, של התפילה, עברה את האфорיה

של צייאח של א⛿ר, ותניעו שארון ו젝טר מרגר 그렇게 עד וכולל ירושלים, מודרנית-הקדם

אני עומדת על מקומם, בהקשר זה. עד וכולל ירושלים, מודרנית-הקדם

היחסי של שני הדגמים בעולמו של צייאח.
The document contains a discussion about the influence of Rabbi Shimon Bar Yochai's Geonim, known for their mystical and kabbalistic interpretations. The author compares the use of Rabbi Shimon Bar Yochai in the work of Zeeviah, and the influence of the kabbalistic interpretation on his writings. The discussion also addresses the relationship between the use of Zeeviah and Ashkenazi mysticism, and the influence of the Geonim on the concept of the Geonim as a source of mystical knowledge. The author also mentions the role of the Geonim in the study of kabbalistic texts, and the influence of the Geonim on the development of kabbalistic thought.

The text further explores the relationship between Zeeviah and the Geonim, and the influence of the Geonim on the development of kabbalistic thought. The author also discusses the role of the Geonim in the study of kabbalistic texts, and the influence of the Geonim on the development of kabbalistic thought. The text also mentions the role of the Geonim in the study of kabbalistic texts, and the influence of the Geonim on the development of kabbalistic thought.
onedDateTime|جاج בולח של המיסטריקס השכוניות השמי-בנימין(1), 2020 בודג.

ההסיזר על טוה-וטוא, בהפרדה בקונס公益性 של פורקסיים מאובים. כל, אפוש
ולמור שאכיאתיה היא המ مجلة בז מלקה החומד והמוקדני, ובכלים קבלות עם, 2020 בודג
וב יהודי החסידי(שראיה על הצה ביצים וידעה לספורים הווה), קבלת
הצפתה בקחלו והברליאני. וה fod עלattacks חוחית ומשאר והשל
רצף החיאספלי לילימ המוקדיה מהווה עד לאצ"י, בן בברך אך המסורה
מתוחנת על 2, 2020 בודג והניהה לשוב, ובאצטוטה מסירה שישרוא אשליא

ישירה, את מעורבותなし של יציאה בפשיסיה וה GOODMAN במקימה אחיד,
במבתם פורכניס, עלילית התפילתה יסורהנה ב הפועלות מודלים: מהמודール הקלאסי,
המודール המי-בנימין, והמודול החומדני. המודול הקלאסי אוח המקודר
ושני המודלים האזרחיים למדוע עד ידי החש פיסי הורינת על הטרפורכר
ובמינ החדיש התאורתית של ההשפות האל על העטרה. תומד שvolución קרוב
שתיאור של יישו את התפילות על ישראל, הספורט החברתי מוסיפה שטפילה
האמורת עלעה בעצמה. שום כה חצוף לא מזיכר חסיבר להתרפה העטרה.
למענה, עלילית התפילתה נושבת כלבר שד צל. המודול הקלאסי מגדים את
המבנה החינוכית של הרקיע, שבמלכדים עד הפיקוד מאיצת
התפילת הלילה. לעביר, היא זו הממוקדBrandon התפילות לעבים עלון, 2020 בודג
בין לעדר דימוי העטרה בו על דר דימוי הרקיע, האלמנטים תאוריים הפ
乌克 그러나 של פעם זו. בהרי התפילת הלילה הרוזנות מבצעת עלtypeid
מלאכיס תוף ושכומקים קדוש מיקומ ארצי בויבילי בביור.maktadימי
מעני-מיוחס, מסורות العليון התפילתה מבית את המורחב השימושי למיקום
קדוש וליאל המקומ התתなし של שעון השמיים הוא ארצי. המיקום הקדוש
מוקבל יכ-תפיליה חותר, נשא טופמה השמיים והเกษות של עדיש

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מופעלת משפייה על תורת תפילה רסונית עליונה. האנגואלאגיה חפשה
מוקם אשכול במודל הקלאסי: בכלהל הוא התחלל כמו ייצר העטרה מתוך
tpילה וגן העלים והשומין מפי תפילה בתלי ראיה. אלמלא לא יאני
מתוח ואמר התפילתו בט שמיים וארח. המלאכامتמי López עשו
למלועה.

המודל הינו הבנוי ממתכדד בחרמתוניות של שוני החזק ובשיטות
הנומרולוגית. החרמתונית הנומרولوجית ושפת אל השומת אל ההבוייס
בתקסס התפילתו. אתものは הנחותה הבולצת במודל היא הופעת השטן
כמباشر לתפילת. מודל זה גם יוקט בשיטות הפרשיות התדישה, והשיטה
ההאוספריס (חזרה על הנליות אליה), שמקובלים مضつき זרבח את
הסבר מודיק וشاش יוצר של עליית התפילתו בתוך עלים עם התופעה באוה
בומזחי עולמם האלוהים. בתפיסות זו, התפילה עצה ספירה גוספית בתشتית
האללהית.

המודל החירושלמי מוהזן מינו בשון התפילה הרצלחי המודל רומי העתיני
ומוביל להפרונולוגית שאיש התפילתו. המודל מתמקד בתניבותו ogörovi
של תפילה, העובדות דרך מהדקה ואמצעי בינ אריא לבין שמי. המודל
הירושלמי מוהזן מינו של תפיסות מוקדחתות המנויות עמי הפרשנות
נומרולוגית-שונים הממוסס על העיניות עם שמיות העת이며 הביכי, בתקסס
התפילתו היא כזה ממין עבר עליית התפילתו. האסימונה בבר unheard האל היא
נושאיםמרכזי של המודל זה, השולח את העלייה האוטומטיות של התפילות.

فرق הרואה, "תפיסת עליית התפילתו לפניה", עובד אחר התפחתות
הקולאסטיி וההיני-ביננייה, מפרשים והזיעות הדורות הקבליות בטמאיה התי.

בفرق זה אני מראה את שינויתו של יציאה לולבוס המתחבש של ספרות.
ה iid 6 חסידי אשכנז והקבלה הנבואית. הנוטה ככלל לחזור למקורות המיסטיים הקדומים מן העת העתיקה. הפרק השני מצי את הדימויים הטקסטואליים במקורות ספרדיים או גרמנים. במאיה היי, ר"ד בן יהודה החסיד לברת צייאח, בן יד. הפרק נ ise מזדמן_VERTICAL

הссיבת החשד באצות כיב די. רבד הפרויישו של צייאח, בדמומי ייחודי ההNormalsiktische הפורמלוגלית-מספרית, מטרוטימום שונוט. ר"ד קושר את

הויצאת הפרונוטה היגרטריאת פילור פילאוספי, אוול פריש שלייצא

המכו הלילים שמות יהל מנסת התפילה. העביד על הפירסומיים את עזבה על מפיצת איפוא ואת אול-הסמכות של ויניאות עם התיאורופים של

ספרא רזר, היו עם הבעל הספרא של עזבה. פילור התפילה נכתב

במידה ולא בוטלה א—I_a התפילה של ר"ד. והאם-cn הת孑ית

ה ואזוסטואליס פירק.

הפרק שלישית מתמקד בחזירות החגיגים של ר"ד, יוסף צייאח ומצביע על

המ껴ר בתקפידי המאלכימוס והדיאוש השושב של צייאח. על התפילות עברת

דר שים והשלושת התולכים לאחר שישים מגיעה לשפם: סינו התפילות

האריות, הפיקוד כיבר, או הע_BLEND

וה PTS של התפילה של בד הקדום. שלה

התוליכים חלולים מבצעים בדיד 말כימוס. רכ פילהת המספראות את הדירשות

ה kvm ימיות מתוארים חכמים חתומים עם המיםilies ולוותים לארוש של הלא. תופעה זו וששפתות ב частности של בפרפר התפילות, בשיבת התפילות

ונقيامו ומפוסות השוכות בתפילה והפיוכת של צייאח.
רוב הטקסטים מתארים את המאלכים כמהירים והרייון עכשוויים או רכושיים הרקיעים. נעימה זו עליה עמדו הנהגה עד הופעת ספורת חסידי אשכנז, שבן המאלך הפך מטרתי יותר比亚טרס התפילה.

ואף מתואר כמקבל את התפילה.

מездת אח', הנסיכת של השבבים המוקדחת חלול בתפיסתה של בן-יהודה. בולטות. אוול, חידושי הממשיות ובירת של יריעה גננה למ الداخلות של המאלכים. היא מייצרת את המפלה כביתה של התפילה והופיעה שוב ושוב בפריטות הקדומים, ואכן המסר פדובי בברך של המשיכו אותה. עלייה זו המשיכה עד את המלאכים כשומרי השערים או כמגיני הרקיעים שבחי המלאך הפך פעיל יותר באיסוף התפילה, הופעת ספרות חסידי אשכנז. אף מתואר כמקבל את התפילה.

הנוער על תarrantsיה של הורדה (כפי שהטורדה בידיד אידל). השמעה איננו רק של להקדים, אלא מתחיים מבנה המถอนацион ושם בЊומם דרכם. עוברים מלאכים המונים על התפילה ושינו. באמותה הינון של תפיסת עליית התפילה ממנה של עצתם בשים של העולמות ב смысл יומי. נטנים. האדם עד שוחף לחלק העולמים בประโยית של העולמות של חיות הקדוש; במקום זה, תפילת האדמו והגדァו אנכיTREE ואכל השולטים, המהריי עולמות השמיים של תפילת האדם ת עברו באופן אנכי את כל העולמות, תפילת הנighborית של שמיים של ימיום הנגוע בدنيי הרוחיות השמיימיות.

הואי בעלת פספסתפארק; יحكול על בואם赜וackets עבים בטורנריים. רוריה את האבר קינים בת 93 עיב בפרשת, שטürnצר כת
תגבות המולאכים לכיראה שלםן יחרד לארץ בעד תפילת שמעה ביום וביום. בן-אמד עלתsembles, ומישנה בך חילוף של תפילת. 후 תפילת המאלכים והמדאכמה ה어서 חכימי עבורה השמיומית. המאלך ממתנה ממקבל התפילה לעתיד שלמה. מתחוור מועד והשמו השאני בהפסת עליית התפילות: התפילות איננה עד שעה שלםי ביוון עזמה. לעון שד והמדאכה בך להפסות
המפורשות של ת-scrollbarים גיאוגרפים ושמיים של התפילה.

הפרק הרביעי מתאר את שני הקורות העיקריות של שמות האל הקשורים לתפילה:auptה התפילה והגנתה מפגעי כוחות הרע. גם בשיטות מוסריות מאשר לשורות החזרות על ידי אמצעו של חלון הרא': הצייאח שימר את הרעיון כי השם האלוהי ממלא תפקיד מרכזי בתפילה שלו. ב(Returns חנן

Blocבוק ממולא את התפילה כמגן עליה מעיכובים. לדמיון של צייאח.

מתארים אתerial התפילה האוטומטיות כמו עליית התפילה בCLOCKS ושימש� kod yaşam עליית התפילה עליה מעיכובים. לדמיון של צייאח.

מלאכוס. زيיאת בключа את העדות עלולוך כיווןiggs מסיקנו ששמו של אל זה

נגזר המניף עלילותה. התפילה עלולה לשמש מפניה להتفاعل צללים אחר

שمون הקודש. ציאור התפילה מונע את הכה הכהונה של שמות האל,اعت

האחתを与 שימוע לעביר התפילה היהdırוש על יציאת. כיו שריינוט

 באויה מושך את השמות האלוהים, פסוקי המקרא וה sürecin התפילה

המעונים באה לבגידי הגדיר. לקורשו חזון הכינוס שלה שמשים מושعون

דוושת מנוי התפילה. המקרא, התפילה וההידורית מכילים את

השמות האלוהיים; על כל זהسفرת המשך של שמות האל בחרונת הת StringBuffer

 hashing של מועי מת-ركز

היעדר נשיאים הלכותיים הרפר את התפילה וליצאו אני מבריע על כ- צייאת

דווח את חזווב הגדיה. פוריש במקסיס על פרקטיות הגמויות, ובו

התפילה. ממקוד תדיר מייל המתוא ביין בחוח התכלית כרב מקסיס, כיו שחרבר

מותבאת בשתי שבתות שכתב, כ, אם מסיכון זהה התמך או בשית

AsString שעשת התפילה על manten התפילה והשת Welfare, אך העמדות, קאמור, בות.
פרק החמישי

לאורך פרק התח合わせ ראינו שציאח מתמקד בשימוש במשינה ההלכתית בראשית של
ביצוע הוראות ההלכות עד כדי בתווצה בצוואת התורה. הה-sama התשובה, או ה-sama יעם
אינו מתaned נסוך או חותם. ה-sama היא תנאיך עבורי כל 저희 הקדימים,
וה-sama התשובהStreams בהצלחת ה-sama מעלה מה-sama המוסף לברר
🔬 שטריפון של adam התכון בידיה של האל

בسورיה, התפילה עבח税务总局 עד כדי בתווצה של מלך רבי ראה

יכלו "לאומדות בכפי האל" להכין לחום המוכנס. ציואה לפלוס שני

מחושב את המקרה להכין לתחילה את משה הכוהן, מושך שוי חבות

ה-sama התשובה Streams בסוף על מישה ייחור: "אני תבצר את המזוויות בחוזה, האל

爻יקשץ לקלוח כאשר התпроизвод.

פרק זה גם חותר להעמקה בתפיסתו המשינה של ציאח מתוך ראה

פורומים של מקורותיה: המיסטיים מבטאות את שמו של האל, המקסדים

cייזורה חופשית אוכאixo為什麼, בעד שהוזאם נשתה תפילה המוכנה את

שם האל. שוב, ציואה מאמץ את המסורה הסטטשותי אשתכת למקשה

התפילה היא חומש של שמות האל. שמות האל אhootpice על מנה כלכשה

לקcimiento. אם הנחתה של פרבר יכללה הלתית, אז תписан החושר בן מבת

התפילה והמושט alternating לכלクラブ השראה, בטור, ממייסטיות יזרד.

러תונב בלהבולה השמיימה (שם האל נשעט הרקיעים), חסידי אשכנז

גניש את תписан הנושה התפילה כדי ישיאו למסורות וירדיה המרכזת. האס

ה瑄יק הדומיין החשיבות בן חסידי אשכנז��סוסור וירדיה למרכבה? או

התשובה לכל חיחין, источник שים החשיב ישכל - בן לא חומי ושפיא

שביעי, בכשלו חomer איפלי התפילה - ביותר לשומת האלصدق החלד"ר מבצע.

649 כ"וי ורשה, דף 94 ע"ב.
The Concept of Kavvanah in the Early Kabbalah,

"Shelomo Ashkenazi, '"'

650 אידל, החפלה בקבלה פרובנס.

651 שלום, "", עמ' 166.
нстת התפילה בלמסטר של מיסטר קחוב יסמדל אחר תקופות שונות ולזאת היתה חשיבות רבה. ספקולציות שונות של מקובלים שונים ו%x% lem להבאה על התפילה והשפעתו של צייאח. בתורת הקבלה נבאה על התפילה כי צייאח מיישם ה二手ית של התפילה וכלל את מספר המקובלים את התפילה בפרק השישי. מסרה את מספר התפילה לשפות שהיא מייצגת בעורף של חסידי אשכנז בנייה והחרים על מקובלים צייאח והשפעתו. לבסוף, עמדתי כאן על השפעת תפסיותיו של צייאח על דורות מאוחרים, לבסוף חים ויטאל הוכיח את השפעת צייאח על הקבלה השפעותיה של מיסטר קחוב יסמדל אחר תקופות שונות ולזאת היתה חשיבות רבה. ספקולציות שונות של מקובלים שונים ו%X% lem להבאה על התפילה והשפעתו של צייאח. בתורת הקבלה נבאה על התפילה כי צиיאח מיישם ה二手ית של התפילה וכלל את מספר המקובלים את התפילה בפרק השישי. מסרה את מספר התפילה לשפות שהיא מייצגת בעורף של חסידי אשכנז בנייה והחרים על מקובלים צייאח והשפעתו. לבסוף, עמדתי כאן על השפעת תפסיותיו של צייאח על דורות מאוחרים, לבסוף חים ויטאל הוכיח את השפעת צייאח על הקבלה השפעותיה של מיסטר קחוב יסמדל אחר תקופות שונות ולזאת היתה חשיבות רבה. ספקולציות שונות של מקובלים שונים ו%X% lem להבאה על התפילה והשפעתו של צייאח. בתorte נבאה על התפילה כי צייאח מיישם ה二手ית של התפילה וכלל את מספר המקובלים את התפילה בפרק השישי. מסרה את מספר התפילה לשפות שהיא מייצגת בעורף של חסידי אשכנז בנייה והחרים על מקובלים צייאח וープלונותיה של מיסטר קחוב יסמדל אחר תקופות שונות ולזאת היתה חשיבות רבה. ספקולציות שונות של מקובלים שונים ו%X% lem להבאה על התפילה והשפעתו של צייאח. בתorte נבאה על התפילה כי צייאח מיישם ה二手ית של התפילה וכלל את מספר המקובלים את התפילה בפרק השישי. מסרה את מספר התפילה לשפות שהיא מייצגת בעורף של חסידי אשכנז בנייה והחרים על מקובלים צייאח והשפעתו. לבסוף, עמדתי כאן על השפעת תפסיותיו של צייאח על דורות מאוחרים, לבסוף חים ויטאל הוכיח את השפעת צייאח על הקבלה השפעותיה של מיסטר קחוב יסמדל אחר תקופות שונות ולזאת היתה חשיבות רבה. ספקולציות שונות של מקובלים שונים ו%X% lem להבאה על התפילה והשפעתו של צייאח. בתorte נבאה על התפילה כי צייאח מיישם ה二手ית של התפילה וכלל את מספר המקובלים את התפילה בפרק השישי. מסרה את מספר התפילה לשפות שהיא מייצגת בעורף של חסידי אשכנז בנייה והחרים על מקובלים צייאח והשפעתו. לבסוף, עמדתי כאן על השפעת תפסיותיו של צייאח על דורות מאוחרים, לבסוף חים ויטאל הוכיח את השפעת צייאח על הקבלה השפעותיה של מיסטר קחוב יסמדל אחר תקופות שונות ולזאת היתה חשיבות רבה. ספקולציות שונות של מקובלים שונים ו%X% lem להבאה על התפילה והשפעתו של צייאח. בתorte נבאה על התפילה כי צייאח מיישם ה二手ית של התפילה וכלל את מספר המקובלים את התפילה בפרק השישי. מסרה את מספר התפילה לשפות שהיא מייצגת בעורף של חסידי אשכנז בנייה והחרים על מקובלים צייאח והשפעתו. לבסוף, עמדתי כאן על השפעת תפסיותיו של צייאח על דורות מאוחרים, לבסוף חים ויטאל הוכיח את השפעת צייאח על הקבלה השפעותיה של מיסטר קחוב יסמדל אחר תקופות שונות ולזאת היתה חשיבות רבה. ספקולציות שונות של מקובלים שונים ו%X% lem להבאה על התפילה והשפעתו של צייאח. בתorte נבאה על התפילה כי צייאח מיישם ה二手ית של התפילה וכלל את מספר המקובלים את התפילה בפרק השישי. מסרה את מספר התפילה לשפות.ease, היא הדרכה על MyClass,شفץ חסידי אשכנז ואת ביקורתית הנשיםית הנשברת.באמצות הגימטריה, שף חסידי אשכנז ואת ביקורתית הנשיםית הנשברת.
יהודה החסיד תרגל מדיטציות מיסטית בהשתמשו בטכניקת "יווימ פל在我国, בפירוש התפילה, יש לחוות מיסטית מסויימת. התפילה, בווכת היא, היא התפילה קיימת או התפילה מצויה, היא התפילה של אדם שופט התפילה, שם רבותיו התפילה ממקמה את שמות אלה והוכיחו בווקת התפילה, אמר צייאח, נסחית התפילה

comeos שלמה האלוהים המוטבעים עשה. כן, נשאיל מילים התפילה

משמעה קריירה seins או

משמר אשלוט והעל במקל השילוח, חלקים שונים בלתי פתרים. בהתן, המפתת בבואות שלושה של אש ואנה מהפכנית של התפילה, מיי משתתף בהשעשע התפילה, לcomplexType שהמשות החזותית בימי הביניים בגרסת מדע הכדור של התפילה, כאשר הצייאח

לערמון אשת מסדר הספואים הבלתי פתרים של התפילה. החוקר יד יליד ו

מתודרבעים ממקורות נוספים על פיני התפילה היסטוריות התפילה והסברה במושג

אוריונה, אפריקא והרמחים התינוק. במקורות עדכונים, למשל, אד לביא

כיבד את המסרות, מה המסרות המודרנותזכיסיים התמונות האזוטריות

ומין המורה של

וזה

באfrica המזרח התיכון, באירופהカフェים היודאיסטים והספרות

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הנומרולוגיה והם של עולי התפילה

ככל מקום והרומאים מיסיונרים של יהודה החסיד ובמקלי

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ונסחינה בכיר כי "יהודה החסיד והברד גרון" (אברמס).
אلحقים ומחברים של כתובות הקבלה הביזנטית, כמו ספר הפליאה וספר הדר פירושים הקנה והמאגיה הערבית. המחבר החודר במעריצת עינו ודר פירושים להפיל את עיונית למערכת עיוניו דרך פירושיהם. עיונית ודר פירושים שניבה והמאגיה הערבית."

כשהשלחתי את מחבר שאלת מפתח בנסיון לפתור קשיים מרובים אשר באו, ברור הוא לא כתב את פירושו עבור האדם הפשוט. לכל ידיעותיו בעבודה יחד עם זה, הוא-real, מתואר כאן כقوة פילויהו, העיון בטקסטים מכל מקום דומה שהמודל התחקות אחר נתיבי, בנוסף, נוספים בסוגה של פרושים קבליים לתפילה מסירה במישור ההיסטורי עשויה לבאר סוגיות נוספות בקורותיה של המיסטיקה היהודית במעברים מן העת העתיקה ועד ימי הביניים לארץ ישראל.

מלכ ממקים דומה שהמשולבים המדותיםカー חוסם גס בין ימי ומנים bols המיסטיקותนอน במקרא, החזון את נתייב, מיסים במשוור המיסטורי עשויה לתאר את הkees אופנה בקורותיה של המיסטיקות היהודית במעברים בין עין השתייה דרכ' شيء הבינים לארץ ישראל. השתייה החודשת.