

***SH'IR QOMA***

**THE MEASURE OF  
THE (DIVINE)  
BODY**

From the

***Sefer Raziel HaGadol***

**BOOK OF (THE ANGELIC SECRETS OF) RAZIEL THE GREAT ONE**

**Copyright Work of the Chariot 2001  
All Rights Reserved**

## ***SH'IR QOMA*** **The Measure of the (Divine) Body**

The following translation of the *Sh'ir Qoma* is the Work of the Chariot edition published in 1972. Verses from the *Torah* are written in ***Bold Italic***. Verses from the **Writings** and **Prophets** are written in **Bold**.

1. RABBI YISMAEL SAID: “Metatron the Great Lord said to me: I bear this testimony on behalf of the Lord יהוה, *Elohim* of Israel, the Living and Enduring *El* (אל), our Lord and Master:

- That His height, from His Seat of Glory and up (is) 118 ten thousands parasangs (*rebaboth*),
- From His Seat of Glory down (is) 118 ten thousands parasangs (*rebaboth*),
- His total height 236 ten thousand thousands parasangs.<sup>1</sup>
- From His Right Arm to His Left Arm (is) 77 ten thousand (parasangs).
- From His Right Eye to (His) Left Eye (is) 30 ten thousands (parasangs).<sup>2</sup>
- The Skull on His Head (is) three and one third ten thousand (parasangs).<sup>3</sup>
- The Crowns on His Head (amount to) 60 ten thousands (parasangs) equaling the 60 ten thousands of the tribes of Israel.<sup>4</sup>

Therefore is He called the Great, the Mighty and the Awesome *El* (אל): *KLYTYH YDYDVT EL CHY KLTA 'AVVTA HMQVQ TQTF HQTF HQTM QTF B'ABVR MSVS*

“Blessed be the Name of the Glory of His Kingdom for ever.”

2. It is said that he who knows this mystery <sup>5</sup> is assured of his portion in the world to come (is assured to be a son (daughter) of the world to come), and will be saved from the punishment of *Gehinnom* (Hell), and from all kind of punishments and evil decrees about to befall the world, and will be saved from all kind of witchcraft, for He saves us, protects us, redeems us, and rescues me \_\_\_\_\_<sup>6</sup> from all evil things, from all harsh decrees, and from all kinds of punishments for the sake of His Great Name.

3. (A long hymn follows in alphabetical order, the alphabet being repeated several times, the hymn concludes with the verse:)

**“Lord of Hosts, happy is the man that trusts in You.” (Psalms 84:13)**

4. RABBI YISHMAEL SAID: “I have seen the King of Kings sitting on a high and exalted throne. His hosts stand before Him on His right and on His left, with the Lord of the Presence (*Sar Hapanim*) whose name is Metatron: *RVH, PYSQVNY”H, PSQY”N, ATM”VN, HYGR”VN, SYGR”VN, SRT”VN, SNYGR”VN, MYQ”VN, HSKV”M, STY”M, HSK”M, HQYR”YN, N”A, DVQYR”YN, ZYN”A, RB”A, NNTV”S, ZNTV”F, HKYQ”M.*

5. RABBI YISHMAEL SAID: “What is the measure of the Holy One, Blessed be He, who is hidden from all creatures? The soles of His feet fill the whole world, as it is said (*Isaiah* 66:1): **“The heaven is my throne, and the earth is my foot-stool.”**

The height of each sole is three ten thousand thousands of parasangs.

The sole of His right foot is called *PRSYMYA, ATRQTT* and His left sole (is called) *AGTMN*.

From the sole of His feet to His ankles (the height is) one thousand ten thousands and five hundred parasangs, and the same for His left (ankle).

The name of the right ankle (is) *TZNMNYH*, *TSSQM*, and the name of His left ankle is *ASTMN*.

From His ankles to His knees the height (is) nineteen thousand ten thousands and four parasangs, both right and left.

The name of His left leg (is) *QNGGY*, *MHRYH*, *TSSQVM*, and of the right (leg) (is) *MMGA*, *VZVYA*.

The height from His knees to His thighs (is) twelve thousand ten thousands and fourteen hundred parasangs, both right and left. His name: *MMGA*, *VZVYA*.<sup>7</sup>

The right thigh is called *SSPVST*, *PRSB*, and the left (thigh) is called *TFGT*, *HZYZA*.

From His thighs to His neck (the height is) twenty-four thousand ten thousands of parasangs.

The name of His loin of loins (is) *MVTNYHV*, *ATSGH*, *YDYDYH*.

On His Heart are inscribed seventy names:

נש	הזול	הי	זא	כאפ
שרק	וארום	הי	טאא	כופ
שהאל	ששע	רוכב	עאא	ראז
פור	אאע	ערבות	קקק	יי
שבי	אאא	יה	קשר	יזא
שריק	איא	הה	רז	ככב
כעפ	אהו	הו	זט	תתת
שרעפ	רביה	ממוז	זבור	בככ
בוהז	ההה	זזז	יז	פלל
שבאות	הו	הוו	יז	שיים
שרי	עעע	יה	נד	
אלהים	פפכזפ	הפז	האן	
יהוהי	הה	השז	אלפ	
שה	הי	אי	דימז	

“*Baruch Shem Kavod Malkuto L’Olam Va’ed.*”

(Blessed be the Name of the glory of His kingdom forever.)

His neck: Thirteen thousand ten thousands and eight hundred parasangs (is) the height of His neck, its name: *SNNYHV*, *VBHTYQN*.

The roundness of His head (circumference) (is) three hundred thousand ten thousands and thirty-three and one third parasangs, which the mouth cannot express and the ear cannot hear, its name: *ATR*, *HVDRYH*, *ATSYH*, *ATTYH*.

His beard (is) eleven thousand five hundred (one ten thousand and one thousand and five hundred) parasangs, its name: *HDRRQ*, *SMYA*.

The appearance of the countenance as the appearance of the cheeks, (as well as the appearance of the cheeks) is like unto the likeness of the *Ruach* [i.e. *Ruach HaQodesh*] and in the form of *Neshamah* (נשמה, Soul) (which) no creature is able to mention or describe.

His *Geviyah* (גֵּוִיָּהּ, astral shell) like chrysolite (Tarsis).

His splendor (*Ziv*) glitters awesomely from out of the midst of the darkness (**Psalm** 18:12 and **2 Samuel** 22:12).

Clouds and thick darkness (*Anan V'Arafel*) surround Him (**Psalm** 97:2).

All Lords of the Presence (*Sare He'anim*) stand before Him as ordained (*K'Tikun*).

(For the nose and the tongue) we do not have a measure, only names are revealed to us. The name of the nose: *LGBTYYA*, and also *ABRGG*, *TTPYYH*.

His tongue (reaches) from one end of the World to the other, for it is said (**Psalm** 147:19): “**He declares His Word unto Jacob, His statutes and His ordinances unto Israel.**” He who knows not (how) to conclude this verse is in error for it is said: “He declares” its (the tongue) name *ASSGYYHV*, *VAYYA*.

His forehead is called *MSSGYYHV*, *YNAYYA*, *NGM*.

On His forehead is inscribed:

ייהו	הי	הו	יה	ההיה
הה	הי	ויהו	יה	יהו
יה	הא	הה	יא	יהוה
ויה	הה	יה	הו	הא
אה	ויה	א	הו	היה
הי	יי	הה	ייהיי	ויה

The black of His eye (is) 11,500 parasangs, similarly His left eye.

The right (eye) is named: *AZRYYH*, *ATTYTVS*.

The Lord (of the eye?) is called *RHBEL* (*RHBYEL* or *RHBEL*).

The left (eye) is called *MTT*, *GRVFMZYA*, and the sparks that issue (emanate) from them (from it) give light to all creatures.

The white of His right eye (measures) twenty-two ten thousand and two parasangs, similarly (that of) His left (eye), and is named: *BZQVHA*.

From His right shoulder to His left shoulder (is) sixteen thousand ten thousands parasangs,

The right shoulder is named: *MTTGRYAA*, ‘*ANGN*.

The left (shoulder) is called *TTMHYNZA*, it also has another name *SLMH YNNYEL* (alternate reading: and it has one name, meaning that the two shoulders have one name in common).

From His right arm to His left arm (is) twelve thousand ten thousands parasangs.

His arm (are) double [The meaning is, perhaps, that the two arms together are double the size mentioned before, namely twenty-four thousand ten thousands parasangs].

The name of the right arm (is) *GBRHZZYA*, *AKBVY*, and of the left (arm) *MTTGHTzTzYVH*.

The (size of) the fingers of His hands: each finger (is) fifteen thousand ten thousands parasangs, both of the right and of the left.

(The name of the fingers or of each finger) of the right (hand): *TTMTzMTz*, *GGMVT*, *GGSMS*, and of the left (hand) *TTz*, *MF*, *TTMT*, *AGGMZ*, *AGGMT*, *SVSNYM* (the last name is *Shoshanim*, roses). This way, you count beginning with the thumb.

The palms of His hands (are) four thousand ten thousands parasangs, both the right and the left (hands).

The right (hand) is named: *HZZYA*, *ATGRYYA*, and the left (hand) is named: *ASHVZYH*.

The fingers (toes) of His feet (are) ten thousand ten thousands parasangs, each finger (toe) on both right and left (feet).

The name of the right (toes): *ATRMTz*, *ADRMT*, *BRMNM*, *BRTMYM*, *VAHVZ*; and (the names of the) left (toes): *ZKYYN*, *KZKYYN*, *HTMT*, *AHVZ*. You count the way you count those of the hand (namely beginning with the big toe).

Therefore, is He called: the Great, the Mighty, the Awesome *El* (אֵל), for it is said

**(Torah *Doverim* 10:17): “For the Lord יְהוָה your *Elohim*, HE (הוּא) is *Elohim* of *Elohim*, Lord of Lords, the great *El* (אֵל), the Mighty and the Awesome.”**

6. HE SAID TO ME: “The size of the parasangs, what they measure: each parasang consists of three mils, each mil contains ten thousand cubits, each cubit two spans (*Zereth*), and His span fills the whole *Olam* (עֲלָם, world, or universe). As it is written (*Isaiah* 40:12): **“Who has measured in the hollow of His hand the waters, and meted out the heavens with His span.”**<sup>8</sup>

7. RABBI NATHAN, THE PUPIL OF R. YISHMAEL SAID: He also gave me the measure of the nose right and left, as well as that of the lips and cheeks. Also he gave me the measure of the forehead, he also set down rules for every cubit.

The width of the forehead is equal to the height of the neck, and so is the shoulder.

The length of the nose (is) like the length of the small finger.

The height of the cheek is equal to half the roundness of the head.

These measures are also found in human beings.

(In size of) His lips: seventy-seven parasangs.

His upper lip is called *GBRH*, *TYA*, and the lower one *HZRGYA*.

His mouth is fire consuming fire.

When He speaks its name (is) *ASDRA*.

-(the next five words are not translatable) The crown on His head (is) five hundred thousand by found hundred thousand (parasangs); its name is *VYS*.

The precious stone between its horns [rays?] is called *YS AMV ALY YS AMI ALY* is engraved upon it.

My friend is white and ruddy, distinguished among ten thousand.

His head is bright as the finest gold,

His locks are like waving foliage and black as a raven.

His eyes are doves by streamlets of water.

His cheeks are like a bed of roses...

Two thousand ten thousands parasangs.

And whoever does not conclude with this verse (*Shir HaShirim* 5:10-16) is in error:

**“His cheeks are like a bed of roses,**

**As banks of sweet herbs;**

**His lips are as lilies,**

**Dropping with flowing myrrh.**

**His hands are as rods of gold, set with beryl.**

**His body is as polished ivory, overlaid with sapphires.**  
**His legs are as pillars of marble,**  
**Set upon sockets of fine gold.**  
**His aspect is like Lebanon,**  
**Excellent as the cedars.**  
**His mouth is most sweet.**  
**Yea, He is altogether lovely.**  
**This is my beloved, and this is my friend,**  
**O daughters of Jerusalem.”**

*AGTYH, THVN, YHVN, TVB, THVR, YVD, YVD, YHYH, HSYN, HSYN*

**“Holy Holy Holy is the Lord יהוה of Hosts, the whole earth is full of His glory.”**

**(Isaiah 6:3)**

(The measure of) His eyelids, like the measure of His eyes...

The right (eye) is named *HDR, VVLD*; the left (eye is named) *APDH*

(in Lemberg *APRH*), *TzTzYHV*.

The height of His ears (is) like the height of His forehead.

The right (ear) is called *ATzTHYYA*; the left (ear is called) *MNVGHV*.

Hence, the total measure [of the Divine Stature] is ten thousand of ten thousands ten thousand thousand parasangs in height, and one thousand thousand ten thousands of parasangs in width.<sup>9</sup>

8. RABBI YISHMAEL TOLD THIS (THING) TO RABBI AQIBA. HE SAID TO ME: “He who knows this measure of our Creator, and the praise of the Holy One, blessed be He, Who is hidden from the creatures, is assured that he is the son of the world to come. (He will inherit the world to come), and will have in this world the good of the other world, and will live long in this world.

9. RABBI YISHMAEL SAID TO ME (the abovementioned Rabbi Nathan?) in the presence of his pupils. I and Rabbi Aqiba vouch for this, that whoever knows this measure of our Creator, and the praise of the Holy One, blessed be He, he will surely be a son of the world to come, provided he learns it regularly every day:

His body fills the Throne of Fire of the **Torah**.

His name: *BG, BG, GB, HVMG*.

His locks (of) His body are named: *DBR, BRYR, DVBG*.

They have half of a nickname called: *GL, SRB*.

One of His eyes with which He sees from one end of the world to the other is named:

*AKSST*, the sparks issuing from it give light to all creatures; the other one, which sees backwards (with which He sees in advance), what is going to happen in the future, is named *ATNVGST*.

His body is like unto a bow, the bow is like unto its name: *LQSSYS*, half of it is named *MN, KMTz*.

His sword is called *MTzMTzYT, MTzYA*.

His Throne of Glory is named *LVRKZ, PYRVTA*.

The place of His seat is called *DVRPZ, PRVRPZ* this is also His nickname.

The feet of His glory are the *Chayot*.

The *Chayot* standing under Him.

The first foot of the Throne, which is a *Chayah*, is called *AGLYV, HTzBYHH*.

The second foot of the Throne, which is a *Chayah*, is called *BBBK, PLBYYPTY*.  
The third foot of the Throne, which is a *Chayah*, by name *KBBB, ALGY*.  
The fourth foot, which is a *Chayah*, is called *ATzBYYA, BZBZ*.  
The likeness of their faces... the nature of a lion, the stamp of an eagle, the image of an ox, and the blank face of a man.  
Each has four faces, four faces, and four faces on each corner (of a face), sixty-four faces for each *Chayah*.  
Each *Chayah* has four faces and (four) wings, each wing consists of four wings; four wings to a face, four wings to a wing...sixty four wings to each *Chayah*.  
The Lord of the human face is *ALYH, AMTzB, AMTz, AMT, KMTz*.  
The names of the Lord of the lion-face (are) *HVDV, DYH, HYDVAH, AL, AVRYA, HVD, HVYH, TMGMTz*.  
The Lord of the ox-face is called [SVR in both texts] *HLYH, TzMTzMMKA, MSKYA*.  
And the name of the Lord of the eagle-face (is) '*APPY, ALYH, MMTzYT, TzHVRyRYAL*.  
When Israel sinned, the ox-face was hidden away, and was replaced with a *Kerub*.  
The name of the Lord of the *Kerub*-face (is): *TMTMNY, ALYH, KRRVBYH, KRBH, PPSYH, PTzPTzYH, HNQNQYA*.  
They (the *Chayot*) are the ones who say "**Holy Holy Holy...**" (**Isaiah** 6:3), it is they who say, "**Blessed be the glory...**" (**Ezekiel** 3:12) as it is written (**Psalms** 146:19): "**He declares His Word unto Ya'aqov.**"  
And he who does not conclude with *Torah B'reshith*, with the order of the Creation, errs in the glory of the Holy One, blessed be He.  
His glory fills everything, hosts of thunder rage on His right. Bands of people rage on His left, and colors (*Simanim*) rage in front of Him.  
Within the colors, splendor, and darkness, cloud, thick cloud ('*Arafel*) and mire of clay (*Tithyaven*).  
In front of Him (is) a field of sown seed (*Zeroo 'yin*).  
Between one star and another (is) the source of lightning.  
Between one lightning and another (is) the door of Hashmal.  
And above: winds, roaring, thunder and lightning, and the holy palms,<sup>10</sup> and ropes of seals, used for ascending and descending.  
On the Holy One, blessed be He, (are) Grace (*Chen*), Love (*Chesed*), Glory (*Kavod*), Mercy (*Rachamim*), Splendor (*Hod*), Crown ('*Atehreth*), Adornment (*Hadar*), Beauty (*Tifareth*), and Majesty (*Ge'ooth*).  
The Hand of the Holy One, blessed be He, (is named) Metatron.  
They say: Mighty and Strong...  
They say: Holy and Blessed...  
And they appear before Him with a great sound (as in **Ezekiel** 1:24): "**As they went, a noise like the sound of a host.**" They stand before Him.  
The Youth (*Na'ar*) Metatron appears and prostrates himself before the Holy One, blessed be He, His name *AHH*...  
He praises and glorifies and says:  
"Blessed be the glory of the Lord יהוה from His place."

יהוה, יהו, יהוה, יהוה, יהוה

“Blessed be the glory of the Lord יהוה from His place.”

And they repeat after him: “Blessed be the glory of the Lord יהוה from His place,” and “Blessed be the Name of the glory for ever.”

He (Metatron) enters in front under the Throne of Glory.

He is accompanied by stones of fire and hailstones and a wall of roaring (*Z'aaaf*) on his right.

On his left, wings of storm and strength of tempest accompany him.

When Metatron enters before the Holy One, blessed be He, under the Throne of Glory, he holds (the Throne) with a multitude of wings, and all the ministering angels come before the Holy One, blessed be He, and say: “the great, the mighty, and awesome *El* (אל).”

They praise the Holy One, blessed be He, thrice daily through Metatron.

The Holy One, blessed be He, bestowed His splendor and His beauty on the ministering Angel Metatron, the Lord of the Presence, who has been appointed grand master over all the Lords and ministering angels.

They stand before him, and he stands higher and higher upwards, and ministers before Adam; a fire consuming fire *Kise* (כסא, throne) is its name.

This is the seat of Metatron, the Lord of the Presence, which is written with One-Letter (Alef א, the Unity) with which Heaven and Earth have been created, and sealed with the ring “*Ahyeh Asher Ahyeh*” (אהיה אשר אהיה). And is written with seven letters, and seven letters, and twenty-four letters, and seventy-two names, and seven *Kedushoth* (Holinesses). And it is placed on six of their names, and is engraved on twelve stones, and is written on seven sounds (voices) on a height of six by six (see *Sifra Detzneyutha...Zohar II*: 186b).

It was given to our teacher Mosheh (Rabbenu) in innermost chambers, in hidden hiddenness, in wonder of wonders.

The Holy One, blessed be He, permitted neither Adam nor Shem, the son of Noah, nor Abraham, Yitza'aq, or Ya'aqov to use it. Only to Mosheh did He give permission to use it, as it is written (*Torah Doverim* 23:20): “**Behold I send an angel before you,**” and the Holy One, blessed be He, warned Mosheh to beware of Him, as it says (*Torah Shmoth* 23:21): “**Beware of Him, and obey His voice, disobey Him not, for He will not pardon your transgressions because My Name is in Him.**” And Mosheh said to the Holy One, blessed be He (*Torah Shmoth* 33:15): “**If Your NOT (לא)-Presence go with me; carry us (into the) NOT (לא), up from here.**”<sup>11</sup>

The angels that are with him (Metatron) come and surround the Throne of Glory, they on one side, *Chayot* on the other, and the *Shekhinah* upon the *Shekhinah* of Glory is in the middle. A *Chayah* ascends on the *Serafim* and descends on the dwelling place of Metatron, and announces in a loud voice, in the sound of a soft whisper [still small voice]: “This is the Throne of Glory.”

Immediately the *Ofanim* become silent, the angels become quiet, the *Irin Kadishin* make haste and rush into the River of Fire (*Nehr Dinur*), and the *Chayot* turn their faces down to the ground. Metatron brings the deafening fire and puts it in the

ears of the *Chayot*, that they hear not the voice of the glory of the Holy One, blessed be He, and the explicit Name (*Shem Ha Meforesh*, יהוה) that Metatron is pronouncing at that time.

Thus is He calling the Holy One, blessed be He, by His living, pure, holy, powerful, majestic, strong, beloved, mighty, glorified and awesome Name:

אֲדַרְיָהוּ	הָהִי	הוּהָ	הָהָ
אֲהַרְכִּי	יֹאֵ	וְהוּ	יְהִיָּה
הָהִי	הַכְּהָ	הָהָ	הִי
יְהוּהָ	הָהָ	הִיֵּא	יְהִיָּה
אֲהִיָּה אֲשֶׁר אֲהִיָּה	וְהָ	הוּאֵ	יְהוּהָ

*“He who lives for ever, this is my name for ever, and this is my memorial unto all generations.” (Torah Shmoth 3:15).*

**“Blessed be the Name of the glory of His Kingdom for ever.”**

Its interpretation in the language of purity (Metatron pronounces the *Shem Ha Mephoresh*, Brilliant Name of Fire, in the language of purity):

יְהוּ	יָה	הָהִי	הִיֵּי	הִי
הָהִי	הוּהָי	וְיָהָה	הוּ	יְהוּהָה
הִיָּה	הִיָּה	יְהִי	יְהוּהָה	
הִי	וְיָהִי	הִי	יְהוּ	
יָה	יְהוּ	הָהִי	הִיָּה	

**Blessed be the Name of the glory of His Kingdom for ever.**

10. Here follows in the text a hymn, and Psalms 93, 29, and 24.

**End of SH'IR QOMA**

***SH'IR QOMA***  
**RECONSTRUCTION OF THE TEXT**  
**ACCORDING TO BEST EVIDENCE**

The *Sh'ir Qoma* text is known to be corrupt, as all current texts come from a single corrupt text published in the 1701 Amsterdam edition (Eleazar of Worms). Consequently, the dimensions taken as directly translated will not lead to a reasonable image of the *Yosher* (upright form of the Lord יהוה). However, if the following changes are made, the *Yosher* image that is yielded (see Fig. 2.3, p.67) can be shown to be self-consistent with the text. Seventeen dimensions were left unchanged, eleven dimensions were changed as follows, and the last two dimensions, dealing with the total measure, were not used.

<b>SECTION DIMENSION</b>	<b>READ (x10<sup>7</sup> Parasangs)</b>	<b>CHANGE MADE</b>
HEIGHT (Seat of Glory)	118	add <i>alafim</i>
HEIGHT (Seat of Glory)	118	add <i>alafim</i> , Seat of Glory is located in single Eye of Vast Face in center of Small Face's head.
TOTAL HEIGHT	236	no change
Right Arm to Left Arm	77	add <i>alafim</i> , this is completely around two arms
Right Eye to Left Eye	30	add <i>alafim</i>
Skull ( <i>Galgatha</i> ) on Head	30	add <i>alafim</i>
Crowns on Head	60	add <i>alafim</i>
Sole to Ankles	1.5	no change
Ankles to Knees	23	add <i>rebaboth</i>
Knees to Thighs	13.4	no change
Thigh to Neck	24	no change
Height of Neck	13.8	no change
Roundness (circumference) of Head	333 1/3	no change
Beard	15	multiply by 10 (change <i>alafim</i> to <i>rebaboth</i> )
Black of Right Eye	1.15	no change
White of Right Eye	24	add <i>alafim</i>
Right Shoulder to Left	16	multiply by 10
Right Arm to Left Arm	12 x 2 (no change)	dimension given must be doubled as shown in text, and taken across body.
Finger	15	no change
Palms	4	no change
Toes	10	no change
Width of Forehead	13.8	no change, however this must be taken across Vast Face Skull

Width of Shoulder	13.8	no change, checks with dimension in 5
Length of Nose	15	no change
Height of Cheek	53	no change, however, this must be taken as half the diameter of the head, otherwise human dimensions will not hold, as claimed in next sentence
Lips, Height	7.7	multiply x 10 <sup>6</sup>
Crown	50 x 50 square	add <i>alafim</i> , then dimensions in 1 check
Eyelids, like Eyes	24	unchanged
Height of Ears = Height of Forehead	unchanged	unchanged

TOTAL MEASURE OF DIVINE STATURE, probably entire Chariot:

Height 10,000 x 10<sup>7</sup> parasangs

Width 1,000 x 10<sup>7</sup> parasangs

(both of these dimensions are omitted as being essentially beyond the image presented in the rest of the dimensions)

<sup>1</sup> Translator's note: Both texts consulted have 236 ten thousand thousands (*rebaboth alafim*). However, it is likely that *alafim* is not correct, superfluous, because the total would be much greater than the component parts: twice 118 ten thousands.

<sup>2</sup> The eye measures are missing in the Lemberg edition (1865).

<sup>3</sup> In Lemberg, the measure of the Skull is given as 30 *rebaboth* i.e. 30 ten thousand parasangs.

<sup>4</sup> In the text the reading is: the ten thousands of thousands of Israel. That is much more than the numbers of the Israelites at the time of the Exodus, to which expressions like this in Midrashic literature refer. It is therefore translated as "tribes," the tribes in Israel were divided into groups of thousands (see **Judges** 6:15, **I Samuel** 10:19, **Micah** 5:1). The author here used a phrase from *Torah Vayiqra* 10:36.

<sup>5</sup> "Who knows this mystery?" It is said that HaShem is a Great Unity who has One ultimate secret--the absolute Truth of the *Ayn*.

<sup>6</sup> Various names are inserted at this point, perhaps the name of the person using the prayer.

<sup>7</sup> The name of what? Usually names are given for both sides.

<sup>8</sup> The height of the Lord יהוה of 2.36 X 10<sup>6</sup> parasangs is 1.4 X 10<sup>11</sup> *Olam*. If we take the current astrophysical dimensions of the *Olam* (Universe) as 10<sup>23</sup> miles or 1.6 X 10<sup>28</sup> cm. (2 x 10<sup>10</sup> light years), this leads to the dimensions of 1.4 X 10<sup>34</sup> miles or 2.2 x 10<sup>39</sup> centimeters for the Lord יהוה's height.

<sup>9</sup> The number of 10<sup>15</sup> parasangs for the total measure is considerably greater than the 2.36 x 10<sup>6</sup> parasangs given previously for the height of the Lord יהוה in Section 1.

<sup>10</sup> "The holy palms." The text has *KALFE HAQESHETH*. The translation is based on the correction made by Worthheim in *Bote Midrashoth* 1, p.43, Note 179. He suggests the reading *KPE HAQODESh*.

<sup>11</sup> This is the only reference in the *Sh'ir Qoma* to the way beyond Small Face, to His *Ayn Panekha* ("His Face of Nothing"), NOT (לא) form, behind the Throne.