



Secrets of the Seraphim-Teli, Akatriel

Translated from the Perush HaRaMaK
(Commentary of R. Moshe Cordevero) on the Sefer Yetzirah

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“[The] Teli [are] in the world like a king upon his throne. [The] sphere in the year is like a king in the country. [The] heart in the soul is like a king at war.”

SY 6:4

“We have already agreed to explain these mishnayot (sections) in accordance to the secret of the world beneath the Atzilut, below in [the] three aspects, which are [the] Seraphim, Hayot and Ophanim.

*Just as there are in the supernal sefirot, these being Binah, Tiferet and Malkhut, [there is] a center aspect, which is their [respective] central points, [upon which] rotate the sphere of the sefirot. This center point is called by the name, **Teli**. This is the name **Dragons**, referred to by the Naturalists. This is the middle line, which is center, and upon which is the center of the land. Herein rotates the movements of the some of the spheres.*

And it is said that this is the matter of the bound reality of water, fire, and air, which [itself] is the center line of the world.

*The middle aspect of Binah that contains the secret of three, seven and twelve is called **Teli**. The word **Teli** [means] hanging [down], meaning the gathering of the attributes.*

*Also, the sphere is Tiferet, and it is middle aspect for the secret of the year which are the six appendages. Also, the heart is the middle aspect of Malkhut, which is the soul. And I have expanded the explanation of this matter much more in my book, *Pardes Rimonim, Gate of the Details of the [holy] Names*.*

Now, [back to] Binah, those attributes that are within it are at peace, therein there is no judgement. It is only that [the forces] of severity are aroused from it. In the end [Binah] is grace, as are all the other attributes within it.



Therefore [Binah] is “like a king on his throne,” without any prosecutor, or accuser. However, in Tiferet there is a small [amount of] judgment, but the center column is aligned to the side of grace. Thus, it is like a king in the country, who lacks security, but who is certain that he will not be defeated.

However, in Malkhut because of the abundance of judgment it is like a king at war. Sometimes grace dominates and wins, sometimes judgment dominates and wins.

*Now, like the appearance [of the] center aspect within Binah to the sefirot concealed within it, so [we have] **Akatriel** among the Seraphim.*

*And like the appearance [of the] center aspect within Tiferet to the six appendages, so [we have] **Metatron** among the Hayot.*

*And like the appearance [of the] center aspect within Malkhut to the sefirot within it, so [we have] **Sandalphon** among the Ophanim.*

*Now, regarding **Akatriel** who is the secret of Beriah, as I explained in Pardes Rimonim, Sha’ar A’Be’Y’A, it is called Teli for its appendages hang down (taltalim). This is the source of the Keter in the world, which are the Seraphim, [who are] like a king on his throne, as it is explained in Tractate Berakhot [7a], Rabbi Yishmael said, once I entered... and I saw **Akatriel**.¹*

***Metatron** is the cycle of the year. He is with the Hayot. He is the sky upon the heads of the Hayot, like a king in the country. Because **Metatron** swings [sometimes] outside the world [into the domain of] the klipot, there is a small amount of conflict.*

*However, **Sandalphon**, who is the heart in the soul, which is the secret of Asiyah, here is where the klipot are in force, and [thus] he is like a king at war.*

*And these three which are **Akatriel**, **Metatron**, and **Sandalphon**, they are the secret of Beriah, Yetzirah and Asiyah as I explained in Pardes Rimonim, Sha’ar A’Be’Y’A. Upon these three hangs all the forces of the Seraphim, Hayot and Ophanim angels.”*

¹ R. Yishmael b. Elisha said: I once entered into the innermost part [of the Sanctuary] to offer incense and saw Akatriel Yah YHWH of Hosts, seated upon a high and exalted throne. He said to me: Yishmael, My son, bless Me! I replied: May it be Your will that Your mercy suppress Your anger and that Your mercy may prevail over Your other attributes, so that You may deal with Your children according to the attribute of mercy and may, on their behalf, stop short of the limit of strict justice! And He nodded to me with His head.