The ḥagatal literature is an anonymous corpus of enigmatic writings, ascribed to the Tannaic period, composed primarily in Hebrew, though including some occasional Aramaic passages. This heterogeneous collection was composed by diverse authors from within spiritually affiliated circles commencing at some period in the second or third centuries and continuing until the fifth or sixth centuries C.E.¹

This literature contains neither inherent evidence decisively attesting as to its date of origin nor does it offer an obvious unequivocal testimony relating to the historical background of its composition. With but one noticeable exception, it lacks any allusion to mundane reality therefore it possesses but few earthly or existential interests and almost no explicit social concerns.²

¹ Hebrew University, Jerusalem.
³ For differing opinions on the historical and social background of the ḥagatal literature, see G. Scholem, Jewish Gnosis, E. E. Urbach, "Hebrew Ritual of the
The various traditions assembled in the *hemdah* literature relate to the Zabulon tribe and the Tanaitic Tzedekbrahms and are figured by the personages of Rabbi Ashia and Rabbi Bina — Tanaim who lived in the late first century and in the first decades of the second century, that is, after the destruction of the Second Temple. The treatises which comprise the *hemdah* literature were defined by their authors or redactors as Mishnah, however the context of this material's neither legal nor halakhic in nature nor exegetical in reference but is rather mystical in character, ritualistic in orientation, and celestial and angelic in its concerns, elaborating precisely those subjects which the Mishnah disregards, dismisses, simplifies or distinctly prohibits. The *hemdah* texts echo mytho-poetical accounts portraying the heavenly realm alongside mystical narrations describing the celestial throne and the divine chair whilst imparting detailed descriptions of the angelic role, the celestial liturgy and the heavenly ritual. They also discuss magical adjustments, ascetic restrictions, mystical hymns and miracle aspects of the angelic cult. This literature aspires to acquire and to impart hidden celestial knowledge and is preoccupied with both the heavenly realm and with the mystical and ritual acts demanded in order to approach these goals.

The significance of the Mishnaic ideology and of the Tanaitic historical affiliation assured by the circles composing this literature has been debated by various scholars. Some scholars have maintained the existence of a close association between the Talmudic literature...
and the ḥiqqel literature as well as a mutual influence or even an actual identity of their authors.\(^5\) Adversely, this affiliation has been strongly contested even though no convincing suggestion has been proffered as to the meaning and purpose of this Tanachic pseudopigraphic. The present study will argue that the literary identity of the ḥiqqel literature, whether authentic or pseudopigraphic, suggests both a deep affiliation with the bibilical prophethypothetic tradition relating to the First Temple as well as a particular affinity with the Maimonidean-period priestly lore relating to the Second Temple. I will attempt further substantiate the priestly orientation of the ḥiqqel literature through a clarification of the various categories of mystical knowledge and cul- tural allusions which are expressed in the body of these texts.

An attentive review of the diverse passages of the ḥiqqel tradi- tions will reveal several different expressions of mystical knowledge— all pertaining to the celestial reality and to the ritual dimension of the heavenly realm. All the various forms of mystical knowledge were attained through divine revelation, by means of celestial heralds or from esoteric tradition:

1. The knowledge and command of arcane divine names (jinnî) was perceived as a prerequisite for mystical ascent, for conjuring the angels and for gazing upon the divine chariot. Similarly, it was also considered as a precondition for ritualistic aim, magical purposes and theocratic objectives.\(^6\)

2. Knowledge of the elaborate hierarchy of angels alongside the cosmological knowledge of the celestial realms, the placement of the firmaments and the arrangement of the heavenly beings were also obligatory prerequisites.\(^7\) All were perceived as the hierarchy and

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order of the Merkabah, or the Divine mysticism mysticism of the Chariot, and ultimately as knowledge of the awesome Celestial Temple and its cult.  

3. Knowledge of the angelic ritual and the celestial liturgy as the mystics observed being performed within the heavenly sanctuary inspired imitation angelic and sanctified human worship in imitation of the angelic cult.

4. Knowledge of the various components of an ecstatic ritual-magical heritage (ṣiṣṭa), including purification rites and ascetic instructions of segregation enabled the adherents to perceive that which is hidden from the uninitiated and thus to transcend the conventional borders of time and space.

5. Knowledge of the mysteries of God (Ṣîr qimāt), which include the calibration of the infinite divine measures and the expansion of the heavenly glory, the secret names of the divine stature and the details of divine mythology pertaining to the heavenly throne, as well as a description of the myriad divine beings serving the deity was extensively elaborated.

These different forms of knowledge—venerable and preserved in the form of a mystical heritage and an ecstatic tradition—all pertain to the particular languages and acus which were exclusive to the Temple—the language of holy names, the language of liturgy, the language of ritual and the numerous knowledge of God. All these forms of knowledge were conceived as a heritage, imparted by the heavenly

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11 See Neupauer sect. II-23.

beings to the Descenders of the Merkabah.\footnote{See Sopher, sects. 106, 132, 337, 356, 348, 550, 587, 623-625, 630-633.} No passage of this wisdom was thought to have been achieved by human effort, by mere observation, or by theoretical speculation. The divine origin likewise precluded independent apprehension or empirical analysis of the texts or of the rites aforementioned but rather allowed only committal to memory, ecstatic recitation, and ritual imitation through the means of arcane spells, ineffable conjunctions, celestial liturgy and mysterious, incomprehensible formulae. Therefore, all of this authoritative celestial knowledge imparted by angelic revelation could be comprehended as a mystical mytho-poetic transformation of cultic myth. That is to say, the priestly cult that ceased to exist with the destruction of the Second Temple was transformed into an all encompassing mystical world-view that perpetuated the lost Temple cult within the heavenly chariot of the celestial Temple and was transcended into angelic worship within the celestial sanctuary.\footnote{See Sopher, sects. 30-34, 52-58, 384, 589, 390.}

The world revealed through the aforementioned types of knowledge is an eternal world of ever more magnificent heavenly sanctuaries, inhabited and defended by ever greater divine beings shaped in the form of angelic priests serving, extolling, and praying, within the heavenly Temple.\footnote{On particular angels and the groups of angels, see for instance Sopher, 10-20, 24-247, 333-335, 564-590. Cf. Alexander, “Historical Setting”; Dais, “Anahaf”; idem, Ancient Jewish Mysticism, pp. 81-103; Schäfer, “The Hidden and Manifest God”, and Elier, “Mysticism”.} These angelic-priestly beings administering the heavenly rites and the celestial liturgy are placed in a hierarchical order which inspires both tremendous reverence and great awe. Entrance into these holy shrines and the exalted celestial sanctuaries as well as the secure passage through them is granted by the angelic sentinels by means of the proper application of the incantations, conjunctions, seals and spells with which the initiate must be provided.\footnote{On ecstatic knowledge, drawing upon a tradition of divine revelation and conditioned by severe ascetic regulation was restricted to within close circles and further limited to only the worthy few.} The esoteric use of holy names, the centrality of the divine liturgy, the importance of the celestial secrets of the inner sanctuaries

\footnote{See Sopher, sect. 180, 299, 424, 560, 572, 823.}
and the mysteries of the divine chariot, as well as the hierarchical order and the particular concern regarding purity as a precondition for approaching the sacred—all pertain equally to the priests, to the angels and to the mystics, those Descendants of the Priesthood in the hekhalot literature.12 These elements all seem to reflect the realistic or imaginary spiritual status of circles that maintained an exclusive possession of divine wisdom and cultic tradition. Those who possessed this particular sort of ritual knowledge were probably associated with certain circles of the priestly caste, those who had utilized this knowledge in the Temple worship. Due to the lack of conclusive historical evidence, it cannot be positively ascertained whether this inspiration was affected through indirect oral or written traditions or by means of direct social and religious influences. However, the priestly circles, those who had maintained the ritual connection between heaven and earth through praise and prayer, ritual sacrifice and daily offerings, through daily sacred liturgy, through the use of holy names, purity rites, blessings and esoteric divine knowledge, when the Temple existed13 would probably be those most desirous of preserving the

12 See Eliezer, “Concept of God.”
13 The Temple cult was conducted according to the biblical prescriptions referring to the Tabernacle service. Though preparatory included the assistance of Levites, the cult, which included daily animal sacrifice, incense offerings, burning various blessings, arranging the shew-bread and offering to various ritual objects, was exclusively reserved for the priests. Cf. II Chr. 31, 1, 2; Ex. 29, 38-44; Num. 8, 1 and Judges. Ex. 30, 7-8, 34-38; II Chr. 11, 11; I Chron. 23, 28-29; I Chr. 9, 1-34; Mekhil Tamid 5, 1, and TB Berakhot 11, 2. The service also included daily liturgy, prayers, praising, chanting, and playing of musical instruments by the Levites and singers, which are reflected in many Psalms. Cf. II Chr. 25, 30, II Chr. 29, 25, I Chr. 25, 5; Mekhil Tamid 7, 8; RV 1-selah 8, 4. The Levites were also responsible for accompanying the worship of the High priest with song and for the security of the various Temple gates. Cf. Tamid 7, 9, II Chr. 29, 20-28; Ben Sirac 50, 1-21; I Chr. 9, 15, 24-27; and, 20, 12-29. Uttering of the ineffable name and the use of Holy Names is mentioned as part of the priestly service in Mekhil Shul 7, 6; TB Qalqilah 71a, Shn, Nell,” see, 39. On the nature of the priestly cult in biblical sources and on the central and controversial position of the priesthood in Second Temple period, see A. B. Bachrach, The “Emissaries in the Mishnah,” in The Continuity of the Priesthood in the Transition of the Temple,” JPS ’87 (1979); J. Livens, Chapters in the History of the Priest and Levites, (Hebrew), Magnes Press, Jerusalem 1967; M. Hurian, Temple and Temple Service in Ancient Israel, Oxford, 1970; M. Heer, “The Continuity of the Priesthood in the Transition of the Temple,” JPS ’87 (1979); pp. 43-56; I. Kallai, The Sanctuary of Silence, A Study of the Priestly Shew in the Peshitta, Jerusalem 1992, and exhaustive bibliography there, and D. Schwartz, “Mishna’i-Mishnah, ’al ran eilat shel be-vashk be-rashum Bayit avel,” in Y. Gabi and G. Meirson (eds.), Foundations and Monotheism, Jerusalem 1987, pp. 61-78. On the priestly heritage in Qumran, see B. Garfinkle, The Temple and the Community in Qumran and the New Testament, Cambridge, 1965, and C. Newsam, Songs of the Sabbath Sacrifice: A Critical Edition, Atlanta, 1985.
memory and significance of the holy cult with the loss of the very foundation of their ancient tradition. The members of the priestly circles would be those most likely to transform their now obsolete earthly lore into eternally, heavenly ritual and ineffable, celestial knowledge after the destruction of the Temple, the central edifice for Divine worship and the center of Jewish life in all its respects. Prior to the destruction of the Temple, the priests had functioned as Israel’s ritual eminences by maintaining the communion between heaven and earth. Now they became the mystical eminences who ascended unto the heavenly sanctuary and descended into the Merkabah through the power of celestial liturgy, holy names, divine knowledge, and sacred rituals, and by the strict observance of hierarchical order and rules of purity, thereby transforming their obsolete ritual heritage into an eternal, mystical lore.

The authors of the Hekhalot literature made frequent allusion to various affiliations between the ruined, earthly Temple and the eternal, heavenly sanctuaries that perpetuated its glory. The daily, sacred liturgy, the musical tradition of singing in unison, the priestly blessings, the repetitive, ritual command of the secret knowledge of the holy names, as well as the pronunciation of the Tetragrammaton, the observance of strict purification and ascetic preparation, pertain to those serving both the heavenly shrines and the earthly Temple.20 The angels of the celestial sanctuaries are akin to the priests of the earthly Temple and everyday angelic ritual in heaven is described in terms which were related or paralleled in the priestly ritual as had occurred within the Temple or as was perceived in mystical terms by the Descender of the Chariot. Moreover, the latter, according to their own testimony, adapted those rituals by imitating the angels that serve in the heavenly sanctuaries in priestly manner.21

The aforementioned arguments can be substantiated by drawing attention to a few noticeable examples of the priestly orientation of Merkabah mysticism. The two principal concepts that define and designate this corpus, that is, Hekhalot and Merkabah as well as the choice and nomination of its two primary earthly and heavenly protagonists, Rabbi Eliezer ha-Kohen and Metatron, Prince of the Countenance, all reflect not only the Tanaitic pseudepigrapha but also an obvious cultic influence inspired by the Temple lore, a fact which

20 See Elie, “Mysticism”.
might well suggest a continuation of priestly tradition upon the com-
poser of the Lejkalāi treatise.

In Biblical Hebrew, Lejkalāi is defined as a sanctuary, further, as a place reserved for the priests and their worship. The Bible mentions the word Lejkalāi as temple and sanctuary nearly one hundred times, noticeably in priestly oracles and texts such as Ezekiel and Psalms, or in those sections of the books of Kings and Chronicles describing the Jerusalem Temple. The interior of the Temple was divided into three chambers: a vestibule 'ālām, a sanctuary Lejkalāi and an inner sanctum or "holly of holies" dā'ē. Divine worship transpired within the Lejkalāi where entry was prohibited to all others except the priests. Lejkalālā, the plural form of Lejkalāi, is mentioned in the Lejkalālā literature several hundred times, expressing the world view which perceives heaven as a Temple, enclosing within itself seven holy sanctuaries. The heavenly Lejkalālā and the earthly Lejkalālā alike possessed magnificent gates and awesome guards, splendid altars, priestly servants and choir singing songs of praise utilizing the liturgic heritage, ritual order and cultic tradition. In both sanctuaries the highest religious act was associated with the actual pronouncement of the Ineffable Name of God. Contrasting, within the earthly sanctuary the royal sacrifices accompanied by the sacred liturgy had been the focus of the cultic tradition, while in the celestial sanctuary it was the rituals pertaining to the Holy Names and to the celestial liturgy which maintained pre-eminent importance.

The other recognized title of this literature, Merkāhālī, meaning Charis, possesses a close affinity to the Temple heritage as well:

In relation to the most sacred cultic object of the earthly sanctuary it is written: "And for the altar of incense refined gold by weight; and gold for the pattern of the chaoric [of] the cherubim, that spread out their wings and covered the ark of the covenant of the Lord."
(I Chronicles 28, 18). The Hebrew original: see-ha-tašpi ħa-Merkabāh ha-šāmālī ha-zidqah could also be translated as "the pattern of the chariot [of] the golden cherubim." It is interesting to note that the word tašpi, pattern, archetype is mentioned in Exodus 25, 8-9 in relation to the Temple and the Tabernacle and their heavenly archetypes:

"And let them make me a sanctuary; that I may dwell among them. According to all that I show thee after the pattern of the tabernacle and the pattern of all the instruments thereof, even so shall ye make it." As against "the pattern of the chariot" from the earthly sanctuary, the central cultic and mystical object of the heavenly sanctuary is the "Divine chariot", into which yirdān ha-Merkabāh are yearning to ascend and descend in order to gaze upon the heavenly ritual.

I have argued elsewhere that the enigmatic prophetic vision of the Merkabāh (Ezekiel 1:1-28; 8:2; 10:1-22) was deciphered by the Descenders of the Chariot as a priestly vision that transformed the cultic heritage of the ruined First Temple into a mystical celestial service in the heavenly temple. There can be no doubt that the underlying celestial imagery of the Merkabāh literature originates in the vision of Ezekiel, the exiled priest, Ezekiel, who had witnessed in body and in spirit the destruction of the First Temple, perceived the cultic objects from the earthly Temple transformed into animated elements in his vision of the heavenly chariot! It is apparent that a substantial portion of the concepts mentioned in Ezekiel's consecration vision are visionary abstractions of the ritual objects of the Temple of Solomon as described in detail in I Kings 7, 23-37; 8:6-9 and in II Chronicles 3, 7-14, 4, 5-5, 14-15. The brass rails and spools of the wheel, the lions, and the cattle of bright brass, the structure of the chariot and the cherubim of gold, which were all splendid objects of the temple cult, sustained a visionary metamorphosis in the awesome figure of the Holy Creature, ha-qādēš, with the faces of lion, oxen and cherubim standing on the wheels in Ezekiel's vision of the Merkabāh.22

25 The brass molten sea that stood on four trimmed of oxen, which faced the four
The ritual objects and the static, bright brass, four-sided vessels from Solomon’s Temple, evolved into the “figure of the four hempi” with wings that gleam “like polished brass,” and which, as they move, emit the great roar of the vision of the chariot. In the visionary dimension, movement, sound, and fire were added to the four-sided celtic structure which appeared as a combination of the figures of the hempi and the wheels of the chariot, a structure which was also retained in the visionary image of the fourfold heavenly Merkabah.

However, the essential distension added to the chariot vision is mythical and mystical, thus eternalizing in heaven the glory and the beauty of the earthly temple, which has been destroyed. Ezekiel, the priest, was exiled in the reign of King Jehochain in 597 BCE, when Nebuchadnezzar plundered “all of the treasures in the House of the Lord and all of the treasures in the House of the King and cut in pieces all of the golden vessels which Solomon, the King of Israel, had made in the Temple of the Lord” (II Kings 24:13). Ezekiel saw “visions of God” in “the fifth year of the exile of Jehochain”
when the shattered cultic utensils of the Temple and the plundered ritual objects, with which he was well familiar, from his service as priest in the sanctuary, became eternal visionary objects within the celestial Temple.

It seems that the visionary metamorphosis of objects of the earthly Temple ritual was indeed intended to preserve the lost service within mytho-poetic memory and to maintain an echo of the historical memory within a mystical-literurgical reality. The authors of the Hasidim, who contemplated the Menahîkî of Ezekiel after the destruction of the Second Temple, transformed the visionary beings, which were originally associated with the earthly Temple ritual, into bearers of the ritual of the celestial Temple, while describing the elements of the Menahîkî in the guise of personified celestial beings, who participate in the heavenly ritual according to the pattern of the Temple service.

The ḥaggi, the keriśhim, and the q’sîmim—which are all described in the vision of Ezekiel as forming an awesome and splendidly-revelation, are all envisioned in the Ḥağırî tradition within the figures of the myriad host of heavenly angelic priests and Levites who play, chant, intone, and sing before the Throne of Glory:

From the sound of the playing of lutes of his ḥaggi, from the sound of the intoning of the drums of his q’sîmim, and from the sound of the chants of the cymbals of his keriśhim.

(Siyōhah, sec. 103)

For with six voices singing before Him, the bearers of his glorious Throne, the keriśhim and the q’sîmim and the Holy ḥaggi.

(Siyōhah, sec. 161)

Every day the Holy ḥaggi come forth from beneath the divine throne. Their mouth is full of melody, their wings full of joy. Their hands play music and their feet dance.

(Siyōhah, sec. 189)

Upon the conclusion of your prayer pronounce the three Names that the holy ḥaggi are pronouncing when they gaze upon and vouch ARKS YHWH Lord of Israel;
and when you pray another prayer utter the
three letters that gogolly malkhesh are uttering
when they chant before the throne”
(‘ commentators, sec. 504)

“slovenly ked and kerubim gild
are singing comforting songs
kned ked-ked
are chanting mysterious chants
with their mouths”
(‘ commentators, sec. 592)

The Malkhesh tradition describes a multi-voiced participation in the heavenly sanctuaries, for all the figures appear as singers, musicians, and players of the instruments as utilized by the priests and Levites of the Temple. The liturgy which accompanied the sacrifice offering in the earthly sanctuary28 is adapted to in the abovementioned descriptions of the heavenly kingdom. The numinous celestial ceremony is described by the merging of motifs combined from both the visionary being of Ezekiel’s chariot, which were indirectly affiliated with the ritual of the First Temple and with descriptions of the service of the priests and Levites, as depicted in Psalms and Chronicles, are all directly connected to the ritual of the First and Second temples.

Alongside their daily participation in the liturgic ritual and the heavenly polyphony which constitute the primary concerns of the celestial sacred cult, the angels of the kerubim, ‘shemem, Cherubim and galgalim of the Malkhesh are further described as performing priestly functions in the serving of the throne, guarding the gate of the heavenly sanctuaries, and maintaining the esoteric heritage, utilizing holy letters, engraving the Explicit Name, binding crowns and diadems, reciting the doxology, eternally purifying and inscribing themselves in rivers of fire, proclaiming themselves, writing books and scrolls, granting seals, mediating between heaven and earth, giving testimony from the heavenly inner sanctum, and pronouncing the Holy Name.29

Ezekiel’s vision would have been both the inspiration and the justification for the similar images conceived by priestly circles after the destruction of the Second Temple in their perception of

28 On the chases, prayers, and esoteric instruments that accompanied the sacrificial cult, see N. Greenberg, “Ha-Nigba ve-‘el ha-Bikkul,” Tel Aviv, 1983, p. 160 and.
30 See Lebrecht, section 11, 16, 32, 33, 56-59, 98, 168, 179, 197, 170-174, 190, 376, 599, 555, 590, 623, 774.
priestly worship in the upper sanctuaries. Thus the most common expressions and concepts used in describing the *heqhalot* are taken directly from Ezechiel visions. The concepts *te", *nigah", *cib*, *cibar*, *ni'amal*, *bazzag", *gehelam", *kisor", *hayyit", *ha-qidal", *kafelam* and *ilanim*—are all taken from Ezechiel's visions and are all mentioned countless times in *heqhalot* literature. These visionary concepts which were first seen by a priest in exiled and which were inspired by the loss of the First Temple, were utilized by the displaced priests in order to create a vivid and animated celestial temple after the destruction of the Second Temple.

The foremost protagonist of the *heqhalot* literature, R. Ismael, is portrayed as a priest or occasionally even as the High Priest. Apparently he was designated to be the hero of the *heqhalot* literature on account of the description of him, found in the *Bereiti* in *Mishnah Bereiti*, fol. 7a as High Priest entering into the inner sanctum on the Day of Atonement on which incense is brought into the Holy of Holies;31

Rabbi Ismael son of Eila said: Once I entered the Holy of Holies in order to burn the incense, and so it happened to me that I saw Akhariel Jab, the Lord of Hosts, sitting upon a high and sublime throne and he spoke to me thus: Ismael, my son, give me your blessing.

A parallel version of the above description, which also suggests that R. Ismael is a high priest, can be found in *heqhalot rabbi* (Sprawinski, par. 151) in which R. Ismael offers sacrifice on the altar and gives upon the enthroned God.

R. Ismael's heavenly counterpart in the *heqhalot* literature is Enoch, son of Jared, a human being transformed into an angel, that is Metatron, who thus is depicted as an angelic priest or as the heavenly High Priest in various sources written prior to the *heqhalot* such as *Book of Watchers*, *Jubilees* 4-25, *Second Enoc* 23-41 and *Numbers Rabbl 2:12*. Metatron, who imparts the celestial wisdom to R. Ismael and who marks his priestly origin as a source of legitimacy for his ascent to heaven, is also described in the *heqhalot* literature as the High Priest serving in the heavenly temple. The apex of the heavenly ritual is described in close association with the apex of the ritual within the earthly temple, that is, in terms of the rites of the

31 See Schäfer, *Kinkelodin*.
32 Cf. Schöchel, *Mekhil Temni*, p. 336, *Mishnah Temni* 6a. Only the High Priest was allowed into the Holy of Holies once a year on the Day of Atonement. This occasion is commonly referred to with the expression *kafal o-nishem*.
High Priest as performed on the Day of Atonement which include the awesome pronunciation of the Explicit name:

And that youth whose name is Metatron brings silent fire and puts it in the ears of the people so that they shall not hear the speaking voice of the Holy One Blessed be He and the Explicit Name that the youth whose name is Metatron pronounces at that time with seven voices in His Name—Living and Ever and Veteranized and Awesome, Holy and Tremendous, Beloved and Mighty.\(^\)\(^{24}\)

At the explicit pronouncement of the Invisible Name by the High Priest within both the heavenly temple and the earthly temple alike, a great response resounds—"Blessed be His Name, whose Glorious Kingdom is for ever and ever".\(^{25}\)

We have maintained that both the earthly and heavenly protagonists of the kabbalistic are associated with the lore of the High Priesthood and with entry into the Holy of Holies. We have also maintained that within the background of Metzilah mysticism one finds allusions to the cubic heritage and descriptions that were associated with the Temple, with its priests or with their ritual knowledge. All these descriptions of the Temple, whether taken from the reality of humanity or whether preserved in the form of mytho-poetic visionary testimony or in the form of mystical abstractions of the priestly ritual tradition, demand to be taken into serious consideration in any attempt to define the cultural and spiritual origins of the circles from which the kabbalistic literature had emanated.

\(^{24}\) See Zohar, sec. 390. Cf. Targ. Ezra 2, 2 where it is mentioned that the High Priest pronounced the Explicit Name in some during his worship on the Day of Atonement.

\(^{25}\) See Zohar, sec. 389b-394; Midrash Pesi'at 5, 2.