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# **Kabbalah Dictionary**

Translation and explanation of terms and  
concepts of the Kabbalah

**Rabbi Raphael Afilalo**

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**To my wife Simona  
and my children,  
Miriam, Deborah and David**







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### Introduction

The goal of this dictionary is to provide a genuine picture of the true Kabbalah. In the very rare books that deal seriously with the subject, the concepts of the Zohar and the Kabbalah are often quoted but not explained. The study of Kabbalah involves a good comprehension of its general idea, as well as its details. Unfortunately, there are today numbers of books that use the name "Kabbalah" in their title, yet the great majority does not deal with Kabbalah at all, but rather of often questionable esoteric subjects.

To learn the Kabbalah, it is necessary to be familiar with its usual terms and appellations, because in the language of Kabbalah, particular expressions and metaphors, as well as anthropomorphisms are used. It is of course, well understood, that there is no physical existence at these higher levels. Thus, when terms such as mouth, ears, or other body parts are used, the intention is to describe the esoteric power of these forces, or the position they symbolize.

I have tried to explain the main concepts and expressions used in Hebrew and also in Aramaic, beside each word there is an H for Hebrew or A for Aramaic. For words or concepts hard to understand out of context, I gave examples of their usage in the Zohar or in the texts of the Ari Z'al or the Ram'hal. Since this is a dictionary, I often had to repeat introductions or explanations for better clarification, and to avoid sending the reader to multiple other pages for references. I sincerely do hope, that this work will help to clarify these concepts, and be a good contribution towards an understanding of what Kabbalah truly is.

"Blessed are You G-od, teach me your statutes" (Tehilim, 119, 1

## The Kabbalah

The Kabbalah is the mystical and esoteric explanation of the Torah. It teaches the unfolding of the worlds, the various ways of guidance of these worlds, the role of man in the creation, the will of the Creator and more. No other writings explain in details; the creation of this world and the ones above it, the lights or energies that influence its guidance, nor the final goal of everything. These writings are based on ancient Jewish texts and mostly on the Zohar.

The word Kabbalah comes from the verb *Lekabel* (to receive), but to receive it is first necessary to want, and to become a *Keli* (recipient) able to receive and contain this knowledge. When one decides that he wants to know his Creator, in learning this science he realizes his smallness compared to these incredible forces, the perfection of the Lord and His infinite love for His creatures.

The Kabbalah teaches us that the world is guided by an extremely complex system of forces or lights, which through their interactions provoke chain reactions that impact directly on man and the worlds. Each one of these reactions has numerous ramifications, with many details and results. It explains to us the true guidance of the world, so that we may understand the will of G-d. How and why He created the world, in what way He governs it, the provenance of the souls and angels, the purpose of the existence of evil, the reasons for the dualism of reward and punishment, etc.

The Kabbalah also demonstrates to us the importance of man, because only he, by getting closer to the Creator, can influence these incredible forces. For this, one has to elevate to a higher dimension of understanding, and start asking himself some very important questions like; "Why", "What is the purpose of doing this act or this

prayer”, “What are the outcomes of my actions” etc. The other writings explain in the least details “how” to do, but only the Zohar and the Kabbalah explain to us the exact reasons, and effects of all our prayers and actions.

I believe that most yearn to serve at their best the Creator, but have been accustomed to execute and not seek further, or were kept away from this knowledge. It is now the time to know and learn this magnificent science, as it is written and recommended:

“From there, you shall seek the Lord your G-od, and you shall find him if you seek him with all your heart, and with all your soul.” (Devarim 4-29)

“The knowledge of the Kabbalah was hidden in those times and concealed for all these *“Talmide ‘Hakhamim”* (scholars), except for a few, and even then, discreetly in small groups and not in public as the Gemarah. But as the Ari Z’al wrote; especially now for these last generations, it is allowed and a *“Mitsvah”* (commandment) to reveal this science.” (Agarot HaKodesh, 26) - Rabbi Sheniur Zalman Meladi, (Ba’al HaTania)

“The one, who was able to learn the secrets of the Torah (Kabbalah) and did not make an effort to understand them, will be severely judged” (Even Shelomo 85, 24). - HaGra, HaGaon Rabbi Eliyahu de Vilna

“Because of this, the spirit of Moshia’h departs and is not coming for the deliverance... When we are not learning this science (Kabbalah) his coming is delayed.” (Commentary of Tikune HaZohar, 81, 92) - HaGra, HaGaon Rabbi Eliyahu de Vilna

“What was decreed from above; not to study the Kabbalah openly, was for a limited time only, until the end of the year 5260. From there, and after it was allowed, and from the year 5300 it was decreed that it is a “*Mitsvah*” (commandment) that old and young should study it. For the merit of studying this and for no other merit, the Moshia’h will come.

(Or Ha’Hamah, introduction). Rav Avraham Azulay (grand-father of the ‘Hidah)

All the souls in this present world, that will make the effort to know their Creator through His secret writings (Kabbalah), will ascend higher than all the other souls that did not learn and understand, and will be first at the time of the resurrection.

(Zohar, Vayeshev, 182, 2)

The man who learns Kabbalah is above all the others.

(Zohar, Shemini, 42, 1)

The one that learns Kabbalah to understand the secrets of the Torah, and the purpose of the *Mistvot* according to the *Sod* (secret), is called a “Son” of the Lord. (Zohar, Vayera)

And finally, the very clear obligation in the Torah “To know, now”, and not just believe:

"וידעת היום והשבת אל-לבבך כי יהוה הוא האלהים בשמים ממעל ועל-הארץ  
מתחת אין עוד"

"Know, today, and consider it in your heart, that the Lord is G-od in heaven above and upon the earth beneath, and there is no other."

(Devarim. 4-39)

## **Brief history of the Kabbalah and Kabbalists**

### **First period – The beginning**

Aprox. 1750 B.C.E., Erets Israel

Tradition has that one of the first writing of the Kabbalah called “*Sepher HaYetsira*” (The Book of Formation), was composed by Avraham Avinu. It is the first book that mentions a system of ten lights called *Sephirot*.

### **Second period – The Zohar**

Aprox. 240 C.E, Erets Israel

Rabbi Shim'on Bar Yo'hai lived in Galilee in the second century and was a disciple of Rabbi 'Akiva. To escape the Romans, he went into hiding with his son Rabbi El'azar in a cave for thirteen years. During this time, he composed the Zohar which is the esoteric and mystical explanation of the Torah, and the base of most of the Kabbalah writings.

### **Third Period – Printing of the Zohar**

1270, Spain

After having disappeared for about one thousand years, the book of the Zohar is found and printed by Rabbi Moshe de Leon in Spain. This new printing will be disseminated all over Europe, North Africa and the Middle-East and will allow a wider learning of its writings. It is also the period of the “Prophetic Kabbalah” as taught by Rabbi Abraham Abul'afia.

### **The three Kabbalah schools in Europe**

1200 - 1300

In the cities of Provence in France, Gerona in Spain and Worms in Germany were formed three of the main centers of Kabbalah of that

period. Under prominent Kabbalists as Rabbi Yits'hak the Blind, Rabbi Ezra of Gerona, Rabbi El'azar of Worms, Na'hmanide and others, essential works were published as "*Sepher HaBahir*" "*Sepher Ha'Hesed*" and important commentaries on "*Sepher HaYetsira*".

In France, was developed a type of contemplative mysticism with meditation on the prayers and *Sephirot*. In Spain, an effort was made to bring the major ideas of the Kabbalah to a wider public. In Germany, Rabbi El'azar of Worms had declared that G-d is even closer to the universe and man, than the soul is to the body.

### **The Tsfat Kabbalists**

1500, Tsfat, Israel

After the expulsion from Spain in 1492, some important Spanish Kabbalists as Rabbi Moshe Kordovero, Rabbi Shlomo Alkabetz and Rabbi Yoseph Karo moved to the city of Tsfat in Israel. There, was founded a school of Kabbalah named "New Kabbalah" or "Kabbalah of Tsfat", it is the golden period of the Kabbalah. After this first generation, Rabbi Yits'hak Luria Ashkenazi; the Ari Z'al, who was born in Jerusalem, became the leading Kabbalist in Tsfat. He explained and clarified all the main concepts of the Kabbalah, and also innovated in the explanation of the *Sephirot* and *Partzufim* (*configurations*). He is the author of the corpus "'Ets 'Haim" which contains all his works in the style of *Sha'are* (entrances), and is today the major reference in Kabbalah.

### **'Hassidic movement**

1700, east Europe

The '*Hassidic* period started with the Ba'al Shem Tov who was the founder of the '*Hassidic* movement. He declared the whole universe, mind and matter to be a manifestation of G-d, and that whoever maintains that this life is worthless is in error, it is worth a great deal;

only one must know how to use it properly. The Ba'al Shem Tov's teachings were largely based upon the Kabalistic teachings of the Ari Z'al, but his approach made the benefits of these teachings accessible even to the simplest Jew. Some of the other important leaders that founded their own '*Hassidic* movement are Rabbi Na'hman of Breslev, great grandson of the Baal Shem Tov, Rabbi Shneur Zalman of Liadi, the "*Ba'al HaTanya*", founder of the 'Habad Lubavitch movement.

### **European masters**

1700 -, Europe

At the same time, in other parts of Europe there were other important authorities of the Kabbalah as: Rabbi Moshe 'Haim Luzzatto – Ram'hal who lived in Italy and Amsterdam. From an early age, the Ram'hal had showed an exceptional talent for the study of Kabbalah, it is said that when he was only fourteen, he already knew all the Kabbalah of the Ari Z'al by heart, and nobody knew about it, not even his parents. He was a very prolific writer and wrote on the all aspects of the Torah and the Kabbalah, but because of false accusations, he sadly was persecuted for most of his short life.

Rabbi Eliyahu of Vilna - The Gaon of Vilna who was born in Lithuania. He was one of the main leaders of the *Mitnagdim* (opponents to the '*Hasidic* movement). He is considered to be one of the greatest Torah scholar and Kabbalist of the past two centuries.

### **Sephardic masters**

1700 – North and middle Africa

On the other continent the study of the Kabbalah and mostly the Zohar was also widely spread. Some important scholars are:



Rabbi Shalom Shar'abi - The Rashash who was born in Yemen in 1720, and died in Israel in 1777. When he arrived in Israel, he joined the *Yeshiva* of the *Mekubalim* "*Beth El*" in Jerusalem. He is known as the "Master of the *Kavanot*". His "*Siddur HaRashash*" is the *Siddur* used by some Kabbalists in their everyday prayers, and is based on the *Kavanot* of the Ari Z'al.

Rabbi Ya'acov Abe'htsera who was born in Morocco in 1808, and died in Egypt in 1880. He was a Kabbalist renowned for his piety and for performing miracles. He composed works on all facets of the Torah including important commentaries on the Kabbalistic explanations of the Torah.

Rabbi 'Haim Ben 'Atar – Or Ha'Haim, was born in Morocco in 1696, and died in Israel in 1743. The Ba'al Shem Tov was convinced that the Or Ha'Haim was the Moshia'h of that generation. His main work is the commentary on the Torah; "Or Ha'Haim" where he commented the Torah on the four levels of comprehension, from the *Pshat* (simple), to the Kabbalistic meaning.

Rabbi Yosef 'Haim –The Ben Ish 'Hai, was born in Iraq in 1834, and died in Iraq in 1909. He was a prolific author who wrote at incredible speed. It is known that he would finish writing a complete page before the ink at the top of the page had dried. He explained the *Halakhot* (laws) on the Kabbalistic level but in an accessible language.

### **The latest Kabbalists**

1900 - Israel

Since the beginning of this century, Israel is considered to be the main centre of Kabbalah. One of the most important contemporary Kabbalists was Rabbi Yehudah Ashlag who was born in Poland in

1886, and died in Israel in 1955. His main work is the translation of all the Zohar from Aramaic to Hebrew called "*HaSulam*". Other important Kabbalists are Rabbi Israel Abe'htsera - Baba Sali (1890-1984), Rabbi Yehudah Tzvi Brandwein (1904-1969), Rabbi Avraham Yitzchak HaCohen Kook (1865-1935), Rabbi Yehudah Fatiyah (1859-1942) and others.

Each one of these great Kabbalah scholars brought his own explanations and innovations to this marvelous science. They altogether left a wealth of writings on the Kabbalah which we hope one day, will be more available to the serious learner and seeker of the true Kabbalah.



## MAJOR CONCEPTS IN KABBALAH

### ***Hishtalshelut - Chain of events***

In the Kabbalah, the *Hishtalshelut* is the chain of events starting from the first act of G-d in this creation which is the “*Tsimtsum*” (retraction), until the complex arrangements that make the guidance of the worlds. Here, are some of the main concepts of the Kabbalah to better understand this chain of events, and the systems of emanation of the lights and *Sephirot*.

## CREATION

### ***Tsimtsum - retraction***

#### *Contraction*

In the beginning, there was no existence except His presence, the Creator was alone, occupying all space with His light. His light without end, borders or limit, filled everything. He was not bestowing His influence, because there was no one to receive it. When He willed to create, He started to influence. His light being of such holiness and intensity, it is not possible for any being to exist in its proximity.

The “*Tsimtsum (retraction)*” is the first act of the *Ein Sof* (infinite) in the creation. It is the retraction of His light from a certain space and encircling it, so as to reduce its intensity and allow created beings to exist. After this contraction, a ray of His light entered this empty space, and formed the first *Sephirot*

By these boundaries, He revealed the concepts of rigor and limit needed by the created beings, and gave a space for all the created to exist.

### **'Hallal - vacant space**

Space – Vacuum

It is the space left by the *Tsimtsum* (retraction) of His light. This space is circular and contains all possibilities of existence for separated entities, given that they are distanced from the intensity of His light.

### **Reshimu - imprint**

Trace

When His light retracted forming the round space, a trace of it, called the *Reshimu* (imprint) remained inside the '*Hallal* (vacant space). This lower intensity light, allowed a space of existence (*Makom*), for all the created worlds and beings.

The roots of all future existence and events are in the *Reshimu* (imprint). Nothing can come into existence, without having its root in this imprint.

### **Kav - ray**

Line

A straight ray of light called "*Kav*" (ray), emerged from the *Ein Sof* (infinite), and entered on one side of the "*Hallal*" (vacant space). The combination of the *Kav* (ray) and the *Reshimu* (imprint) is what will give existence to the *Sephirot* with which He governs the worlds.

The *Kav* is the innermost interiority of all this creation.

## **SEPHIROT**

### **Sephira**

The light of G-d is unique and of equal force and quality. A *Sephira* is in a way a “filter” which transforms this light in a particular force or attribute, by which the *Ein Sof* (Infinite) directs the worlds.

Each *Sephira* is composed of a vessel called *Keli* (recipient), which holds its part of light called *Or* (light). There is no difference in the *Or* (light) itself; the difference comes from the particularity, or position of the *Sephira*. There are ten *Sephirot*, their names are:

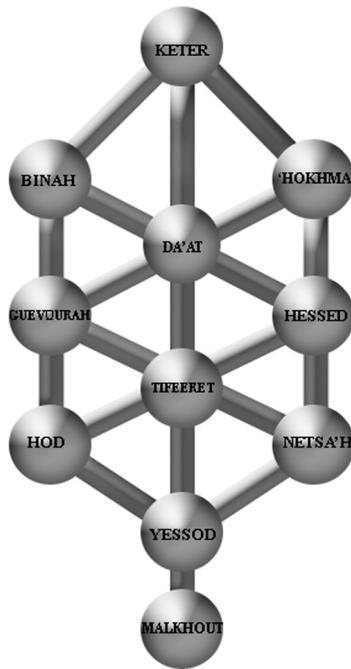
<b>Keter</b>	<i>Crown</i>	<b>Tiferet</b>	<i>Beauty</i>
<b>'Hokhma</b>	<i>Wisdom</i>	<b>Netsa'h</b>	<i>Glory</i>
<b>Binah</b>	<i>Understanding</i>	<b>Hod</b>	<i>Splendor</i>
<b>'Hesed</b>	<i>Bounty</i>	<b>Yesod</b>	<i>Foundation</i>
<b>Gevurah</b>	<i>Rigor</i>	<b>Malkhut</b>	<i>Kingship</i>

On the right, the *'Hesed* (kindness) *column*: *'Hokhma*, *'Hesed*, *Netsa'h*.

In the middle, the *Ra'hamim* (mercy) *column*: *Keter*, *Tiferet*, *Yesod*, *Malkhut*

On the left, the *Din* (rigor) *column*: *Binah*, *Gevurah*, *Hod*.

There is one more *Sephira* called *Da'at*, which is counted when *Keter* is not, also in the *Ra'hamim* column. There are also configurations of one or more *Sephirot* acting in coordination, which are called *Partzufim* (configurations).



### ***Sephirot Ha'Igulim - circular***

#### ***Encircling Sephirot***

After entering the '*Hallal* (vacant space), the *Kav* (ray) made ten circular *Sephirot*, encircling one another, but still maintained a straight shape. These ten *Sephirot* are in charge of the general guidance of the worlds, and are not influenced by the actions of men.

## ***Sephirot HaYashar* - straight**

### *Linear Sephirot*

After making the ten circular *Sephirot*, the *Kav* (ray) maintained his straight shape and made ten other *Sephirot*, but this time in a linear arrangement.

They were later arranged in three columns: right, left and middle, representing the guidance of the world in the manner of '*Hesed, Din* and *Ra'hamim* (Kindness, rigor and mercy). This guidance is dependent on time, and the actions of men.

This first configuration of ten *Sephirot* is called *Adam Kadmon* (Primordial Man).

## ***Adam Kadmon* - Primordial man**

### *World on top of Atsilut (emanation)*

This first configuration, or the first world where the emanated lights were formed into ten *Sephirot* is called *Adam Kadmon* (Primordial Man). It is the union between the *Reshimu* (imprint) and the *Kav* (ray). From this first configuration, all the other worlds came forth into existence.

*Adam Kadmon* being at such close proximity to the *Ein Sof* (Infinite), we cannot grasp anything of its nature. Our understanding only starts from the emanations that came out of him in the way of his senses, which are called his branches. From *Adam Kadmon* emerged numerous emanations, four of which are called: sight, hearing, smell and speech, and the four worlds of *Atsilut* (emanation), *Beriah* (creation), *Yetsirah* (formation) and '*Asiah* (action).



**Miluyim - spelling**

Letters that are added for the spelling of each individual letter of the Name

י-ה-ו-ה

The creative forces or energies are the different powers in the four letters of the name of G-d י-ה-ו-ה, and the various letters added to make their different spellings. Depending on which letters are used, the numerical value of the name changes, and each one of these possibilities becomes different in its nature and actions.

The four *Miluyim* (spellings) are:

- יוד הבית , מה , סג , עב - 'A"V (72), SaG (63), MaH (45), BaN (52)

עב - יוד הי ויו הי - 'A"V = 72

סג - יוד הי ואו הי - SaG = 63

מה - יוד הא ואו הא - MaH = 45

בן - יוד הה וו הה - BaN = 52

Each name can also be divided and subdivided as:

'A"V of 'A"V, SaG of 'A"V, MaH of 'A"V ...

BaN of BaN of SaG, SaG of MaH of 'A"V etc.

**Sephirot of BaN (52)**

From the eyes of *Adam Kadmon* (Primordial man) came out ten *Sephirot* of the aspect of the name of *BaN* (52). They correspond to the feminine aspect - rigor, and are the root of deterioration. When they came out, the first three *Sephirot* – *KHB* (*Keter*, 'Hokhma, Binah), were able to stand in three columns. The seven lower *Sephirot* could not stand in this order; they formed a single descending line and broke. This imperfect arrangement is the first origin of the *Sitra A'hra* or "evil".

### ***Shvirat HaKelim - Breaking of the vessels***

The *Sephirot* of *Keter*, '*Hokhma* and *Binah* of *BaN* (52) that came out from the eyes of *Adam Kadmon* (Primordial man), received and contained their lights because they were in the three-column arrangement. The seven lower *Sephirot* could not contain their lights and broke. Their *Kelim* (recipients) descended to the world of *Beriah* (creation). Their lights also fell, but stayed in *Atsilut* (emanation).

The roots of all the created are in the seven lower *Sephirot*, the three first *Sephirot* are like a crown on them to repair and direct them. In the first three *Sephirot* there is not really a notion of damage, they are above men's deeds, and are not affected by their sins.

This deficient state caused a fall not only of these *Sephirot*, but of all the worlds also.

### ***Rapa'h Nitsutsot - 288 Sparks***

To sustain the *Kelim* (recipients) after they broke, 288 sparks of the lights came down as well, because a connection to their original lights was needed to keep them alive. The fall of the *Kelim* (recipients), is also called their death. It is important to understand that all that happens in our world is similar to what occurred in this fall.

The goal of all the works, deeds and prayers of men in this existence, is to help and participate in the ascent of these sparks to their origin. At the completion of this *Tikun* of unification between the fallen sparks and their *Keli* (recipient), it will be the time of the resurrection of the dead and the arrival of *Moshia'h*.

***Sephirot of MaH (45)***

After the breaking of the *Kelim* (recipients) and the separation from their lights, it was necessary for the guidance of the world that reparation be done. From the forehead of *Adam Kadmon* (Primordial man) came out ten *Sephirot* of the aspect of the name of *MaH (45)*; corresponding to the masculine - reparation. In contrast to the *Sephirot* of *BaN (52)* which correspond to the feminine aspect - rigor, and are the root of deterioration.

The *Tikun* (rectification) was done by the union of the *Sephirot* of *MaH (45)* (mercy) and *BaN (52)* (rigor) in complex arrangements, as to allow the feminine *BaN* to be repaired by the masculine *MaH*, and for the *Sephirot* to stand in the three-column arrangement of kindness, rigor and mercy. With the proper order of the *Sephirot* in place, various configurations that are called *Partzufim* completed the creation.

***PARTSUFIM – Configurations******Partzuf***

A *Partzuf* is a configuration of one or more *Sephirot* acting in coordination.

There are five main *Partzufim* (configurations):

- *Arieh Anpin*
- *Abah*
- *Imah*
- *Zeir Anpin*
- *Nukvah*

And one on top of them; 'Atik Yomin (clothed inside *Arieh Anpin*).

From these five *Partzufim* (configurations); emerge seven more. They emanate from the ten *Sephirot* as follows:

From *Keter*:

- 'Atik Yomin and his *Nukvah*
- Arikh Anpin and his *Nukvah*

From 'Hokhma: - Abah

- From *Malkhut* of Abah - Israel Saba
- From *Malkhut* of Israel Saba - Israel Saba 2

From *Binah*: - Imah

- From *Malkhut* of Imah - Tevunah
- From *Malkhut* of Tevunah - Tevunah 2

*Israel Saba* and *Tevunah* are also called by their initials *ISOT* or *ISOT 2*.

From 'Hesed, *Gevurah*, *Tiferet*, *Netsa'h*, *Hod*, and *Yesod*: - Zeir Anpin.

From *Zeir Anpin*: - Ya'acov, Israel.

From *Malkhut*: - *Nukvah*, divided in two *Partzufim* (configurations): *Ra'hel* and *Leah*

The *Partzufim* *Zeir Anpin* and *Nukvah* are the root of all the created. It is by their *Tikunim* (actions) that the guidance of justice is manifested. Here, the "*Tikun*" is a description of the actions, illuminations and inter-relations of the *Sephirot* and *Partzufim*. These *Tikunim* will result in various illuminations of different intensities, for the guidance of the worlds.

***Partsuf 'Atik Yomin***

The *Partsuf 'Atik* is superior to all the *Partsufim* (configurations). His *Nukvah* (feminine) is never separated from him, her back attached to his back. *Partsuf 'Atik* makes the connection between each world.

***Partsuf Arikh Anpin***

The innermost of all the other *Partsufim* (configurations) is *Arikh Anpin* and his *Nukvah*, they make one *Partsuf*; the masculine on the right, and the feminine on the left. *Arikh Anpin* is the first *Partsuf* in *Atsilut* (emanation), and the root of all the others which are his branches.

***Partsufim (configurations) Abah and Imah***

These two *Partsufim* are the link between the superior *Partsuf Arikh Anpin* and *Z'uN* (*Zeir Anpin* and *Nukvah*). *Abah* is the *Sephira 'Hokhma*, *Imah* is the *Sephira Binah*.

***Partsuf Zeir Anpin***

*Zeir Anpin* (Z"A) is composed of the six lower *Sephirot*: 'Hesed, Gevurah, Tiferet, Netsa'h, Hod, Yesod.

The abundance comes down to the world when *Zeir Anpin* and *Nukvah* (Z"uN) unite. It is given to *Nukvah*, and from her, to the lower worlds. All this abundance that comes down to the world, proceeds from the various *Zivugim* (unions) of Z"uN. Each new day, is of a new emanation that governs it. For each day, there are new *Zivugim* of different aspects of Z"uN.

The guidance of the world is dependent on the different positioning and interaction, of Z"A and *Nukvah*, since they have a direct effect on the measures and balance of the factors of kindness, rigor and mercy.

The goal of the service of the creatures, is to help prepare the *Partsufim* (configurations) *Z" A* and *Nukvah* for the *Zivug* (union), and this by the elevation and adhesion of the worlds by way of the *Tefilot* (prayers) and *Mitsvot* (commandments).

### ***Partsuf Nukvah***

The *Partsuf Nukvah* represents the feminine – the principle of receiving. It comprises of two distinct *Partsufim*: *Ra'hel* and *Leah*.

The *Partsufim* (configurations) of *Zeir Anpin* and *Nukvah* are the root of all the created. It is by them, that the guidance of justice is manifested. There is perfection for the masculine only when it completes itself with its feminine.

### ***Mo'hin - brains***

The *Mo'hin* (brains) are the directive force given to the *Partsuf*. There are interior and encircling *Mo'hin*.

### ***Zivugim - Unions***

The *Zivug* is the union of the masculine with its feminine. All the outcomes of the higher emanations are a result of the different unions of the masculine and feminine lights.

There are different kinds of *Zivugim*:

- the ones for the construction of the worlds
- for the building of the *Partsufim* (configurations),
- for the guidance of the worlds.

For the abundance to come down to the world, *Zeir Anpin* needs to unite with *Nukvah*. There can be abundance only when the masculine and the feminine are in harmony. Each day, according to the actions of man, the *Tefilot* (prayers) during the week, *Shabbat* or holidays, and depending on time, various configurations allow

different *Zivugim*, and therefore outflows of abundance of variable intensities.

The guidance of the world is dependent on the different positioning and interaction, of these masculine and feminine *Partsufim*. The results of these unions vary, and produce different emanations of kindness, rigor and mercy.

The goal of the service of the creatures, is to help prepare the *Partsufim* (configurations) Z"A and *Nukvah* for the *Zivug* (union), and this, by the elevation and adhesion of the worlds by way of the *Tefilot* and *Mitsvot*.

## THE FOUR WORLDS

### ***Atsilut* - emanation**

First world

There are four worlds. The first to unfold from *Adam Kadmon* (Primordial man) is called *Atsilut*; the world of emanation, where there is no existence of the separated, and no *Sitra A'hra* (negative force) even at its lowest levels. It is the first of the four worlds, on top of *Beriah* (creation), *Yetsirah* (formation) and *'Asiah* (action). From *Atsilut* (emanation) unfolded all the lower worlds, which are the source of existence for the physical worlds, and the possibility of reward, punishment and evil.

### ***Beriah* - creation**

World of the souls

The second world is *Beriah* (creation); the world of the *Neshamot*; of the souls.

### ***Yetsirah* - formation**

World of the angels

The third world is *Yetsirah* (formation); the world of formation, the world of the angels.

### ***'Asiah* - action**

World of physical existence

*'Asiah* (action) is the fourth world; the world of action, the world of physical existence. The three superior worlds of *Atsilut* (emanation), *Beriah* (creation) and *Yetsirah* (formation), are interior to the fourth world of *'Asiah* (action).

From the last level of the *Sephirot* of *'Asiah* - *Malkhut* of *'Asiah*, the *Sitra A'hra* came out.

### ***Tikunim* - Reparation or action**

In Hebrew, the word "*Tikun*" has different meanings. It can be understood as reparation or rectification, and also as function, relation or action.

There are different types of *Tikunim*:

- *Tikunim* that took place in the first emanations to repair the worlds
- *Tikunim* for the construction and inter-relations of the *Sephirot* and *Partzufim* (configurations)
- *Tikunim* of certain *Partzufim* (function or action) for the guidance of the worlds
- *Tikunim* (rectifications) for the *Neshamot*.

For the guidance, the *Tikunim* of the *Partzufim* (configurations) are the actions, illuminations and inter-relations of the *Sephirot* and *Partzufim*, and their influence on the worlds. These *Tikunim* result in



various illuminations of different intensities, depending on time and the actions of man.

The *Tikun* of the soul is realized by the *Gilgul* (reincarnation), and by the *'Ibur* (attachment).

By giving man a role in the general *Tikun* (*Tikun 'Olam*), it is now up to him to restore, and make the necessary reparations to the world. However, if man does not act accordingly, the *Tikun* will still be realized, but in the time set by the Creator.

### ***Hanhagua - Guidance***

The Kabbalah is the only science that explains to us in the least details, the true guidance of the world, so that we may understand His will. It teaches us that the world is guided by an extremely complex system of forces or lights, which through their interactions provoke chain reactions that impact directly on man and the guidance of the worlds. Each one of these reactions has numerous ramifications with many details and results.

The guidance of the worlds is done through the influence of the different *Sephirot* and *Partzufim* (configurations).

There are two main kinds of guidance:

- The general guidance, which is for the subsistence of the worlds, and is not influenced by the actions of men. This guidance is by the encircling *Sephirot*.
- The variable guidance, which is on the basis of justice, reward and punishment, and is dependant on the actions of men. This guidance is by the linear *Sephirot*.

The guidance of the world is dependent on the different positioning and interactions of the masculine and feminine *Partzufim*, since they have a direct effect on the measure and balance of the factors of kindness, rigor and mercy. The masculine *Partzufim* bestow kindness, the feminine bestow rigor. By their unions, different equilibriums of the two forces of kindness and rigor make the guidance.

### ***Ratson Lehashpia' - Will to bestow***

The will of the Creator is to bestow goodness on His creatures, all the levels of creation were put in place so His kindness could emanate to them, yet in such a way that they would be able to receive it.

### ***Ratson Lekabel - Desire to receive***

By his nature man is himself a *Keli* (recipient) with a will to receive without limits, and containing a spiritual light; his soul. A guidance based on this desire will permit anything without restriction, and not allow man to have merit.

The perfect goal for man is to elevate his bodily desires by sanctifying his ways, and resemble his Creator by becoming a giver with a will to bestow goodness to all.

### ***Giluy Yi'hudo - Revelation of his unity***

The goal of all these possibilities of guidance have only one purpose: to allow man to merit by his own efforts, to get closer to his Creator, receive His goodness, and live the *Dvekut* – the adhesion with G-d. In this way, man will attain perfection and be directly involved in the ultimate goal of the creation, which is the revelation of G-d's Sovereignty – *Giluy Ye'hudo*.

## Transliteration of the letters

Letter	Name	Equivalent	Transliteration
א	Aleph	A, O, E, I	A, O, E, I
ב	Beit	B, V	B, V
ג	Gimel	G	G
ד	Dalet	D	D
ה	He	H	H
ו	Vav	V	V
ז	Zain	Z	Z
ח	'het		'h
ט	Tet	T	T
י	Yud	Y	Y
כ	Khaf	C, K, KH	C, K, KH
ל	Lamed	L	L
מ	Mem	M	M
נ	Nun	N	N
ס	Samekh	S	S
ע	'ain		'
פ	Pey	P, F	P, F
צ	Tsadey	TS	TS
ק	Kuf	C, K	C, K
ר	Resh	R	R
ש	Shin	S, SH	S, SH
ת	Tav	T	T

# **DICTIONARY**

## **Hebrew – Aramaic / English**



Hebrew / Aramaic Phonetic	L	Dictionary
א"א A"A	H	<b>Partsuf Arikh Anpin</b> <i>Initials</i>
ס"א E"S	H	<b>Ein Sof, The without end or limit - Infinite</b> <i>Initials</i>
א"ק A"K	A	<b>Adam Kadmon</b> <i>Initials</i>
אבא Abah	H	<b>Partsuf Abah</b> One of the five main <i>Partsufim</i> (configurations). It is the <i>Sephira</i> 'Hokhma. He dresses the right arm ('Hesed) of <i>Partsuf Arikh Anpin</i> . His three lower <i>Sephirot</i> (NHY ( <i>Netsa'h, Hod, Yesod</i> )) dress inside the NHY of <i>Partsuf Imah</i> , together they make the <i>Mo'hin</i> (brains) of <i>Partsuf Z"A</i> . His <i>Zivug</i> (union) with <i>Partsuf Imah</i> is constant. <i>Partsuf Abah</i> had two aspects of the name of <i>MaH</i> (45). From the first aspect, he was made, and from the second, another <i>Partsuf</i> , <i>Israel Saba</i> . <i>See Abah ve Imah, Partsuf, Zivug</i>
אבא ואמא Abah ve Imah	H	<b>Partsufim Abah and Imah</b> These two <i>Partsufim</i> (configurations) are essential in the guidance of the worlds, they are the link between <i>Partsuf Arikh Anpin</i> which is the highest configuration, and <i>Partsuf Zeir Anpin</i> who communicates these emanations to the worlds by his <i>Zivug</i> (union) with the <i>Partsuf Nukvah</i> . <i>Abah</i> is the <i>Sephira</i> 'Hokhma, <i>Imah</i> the <i>Sephira Binah</i> .

Hebrew / Aramaic Phonetic	L	Dictionary
		<p>They were arranged by the <i>Zivug</i> (union) of <i>Partsuf Arikh Anpin</i> with his <i>Nukvah</i> (feminine), <i>Abah</i> is the masculine aspect, and <i>Imah</i> the feminine. They are constructed from the aspects of the names of <i>MaH</i> <sup>(45)</sup> and <i>BaN</i> <sup>(52)</sup>, and are influenced and built by the lights of <i>Partsuf Arikh</i>.</p> <p>From the arms (<i>Sephirot 'Hesed</i> and <i>Gevurah</i>) of <i>Arikh Anpin</i>, lights build their <i>HBD</i> ('<i>Hokhma, Binah, Da'at</i>), and from his <i>Tiferet</i> lights build their bodies. This is a first emanation to build them together.</p> <p>There is a second emanation to build them as separate <i>Partsufim</i>. From the first parts of <i>Sephirot 'Hesed</i> and <i>Gevurah</i> of <i>Arikh</i>, will be constituted the <i>HBD</i> ('<i>Hokhma, Binah, Da'at</i>) of <i>Abah</i> and <i>Imah</i>, from the second parts their <i>HGT</i> ('<i>Hesed, Gevurah, Tiferet</i>), and from the third parts their <i>NHY</i> (<i>Netsa'h, Hod, Yesod</i>).</p> <p><i>Abah</i> has two aspects of the name of <i>MaH</i> <sup>(45)</sup>: the first and the second. From the first aspect of <i>MaH</i> <sup>(45)</sup>, <i>Abah</i> was made and from the second, another <i>Partsuf</i>; <i>Israel Saba</i>. Similarly, from the first <i>BaN</i> <sup>(52)</sup> <i>Imah</i> was made and from the second, another <i>Partsuf</i>; <i>Tevunah</i>.</p> <p>To communicate their emanations, there are for <i>Abah</i> and <i>Imah</i> two types of <i>Zivug</i> (unions): the constant <i>Zivug</i> is called exterior and is for the subsistence of</p>

Hebrew / Aramaic Phonetic	L	Dictionary
		<p>the worlds, the other is called interior and is for the renewing of the <i>Mo'hin</i> (brains) of <i>Z"uN</i> (<i>Zeir Anpin and Nukvah</i>).</p> <p>There are different states of growth for the <i>Partsuf</i> <i>Z"A</i>, in its first growth he receives his <i>Mo'hin</i> from the <i>Partzufim</i> <i>ISOT</i> (<i>Israel Saba and Tevunah</i>), in his second more important growth, he receives them directly from <i>Abah</i> and <i>Imah</i>.</p> <p><i>See Partsuf, Zivug</i></p>
אבולעפיה <i>Abul'afia</i>		<p><b><i>Rabbi Abraham Abul'afia</i></b></p> <p>Born in 1240 at Saragossa, in Aragon; died in Greece after 1291.</p> <p>He is the precursor of what is called the "Prophetical Kabbalah" where combinations and permutations of <i>Autiot</i> (letters), numerals and <i>Nikud</i> (vowels) are symbols which explain and disclose the deepest esoteric meanings. Some of his best known works are: "<i>Sefer ha-Ot</i>" and "<i>Imre Shefer</i>".</p>
אבחנה <i>Av'hana</i>	H	<p><b><i>Distinction – Insight</i></b></p> <p>Understanding of the deeper meaning or Kabbalistic interpretation.</p>
אבי"ע <i>ABYA</i>	H	<p><b><i>Atsilut, Beriah, Yetsirah and Asiah</i></b></p> <p>Initials of the four worlds.</p>
אביחצירה <i>Ab'htsera</i>		<p><b><i>Rabbi Ya'acov Ab'htsera</i></b></p> <p>Born in Morocco in 1808, died in Dimanhur, Egypt, 1880.</p>



Hebrew / Aramaic Phonetic	L	Dictionary
		Rabbi Ya'acov was a Kabbalist renowned for his piety and for performing miracles. He composed works on all facets of the Torah including important commentaries on the Kabbalistic explanation of the Torah. Some of his main works are " <i>Makhsot HaLavan</i> ", " <i>Pitu'he 'Hotam</i> ".
אבן אבנים <i>Even Avanim</i>	H	<b>Stone of stone</b> Term used for the hardheaded, or the one not willing or ready, to listen and learn.
אבר <i>Ever</i>	H	<b>Organ – Limb (Anthropomorphism)</b> In the language of Kabbalah, anthropomorphisms are used only to illustrate the esoteric power of these forces. It is well understood, that there is no physical existence at these higher levels. Thus, when terms such as mouth, ears, or other body parts are used, the intention is to describe the metaphor, or the position they symbolize.
אברהם <i>Avraham</i>	H	<b>Avraham</b> First patriarch, one of the first books on the Kabbalah " <i>Sepher HaYetsira</i> " the "Book of Formation" is attributed to him. He is represented by the <i>Sephira 'Hesed</i> .
אברים <i>Evarim</i>	H	<b>Organs – Limbs</b> <i>See Ever</i>
אגדה <i>Agadah</i>	H	<b>Legend</b> Also used as a name for Kabbalah.

Hebrew / Aramaic Phonetic	L	Dictionary
<b>אדם</b> <i>Adam</i>	H	<p><b><i>Man – Human</i></b></p> <p>A microcosm of the higher lights and configurations.</p>
<b>אדם הראשון</b> <i>Adam Harishon</i>	H	<p><b><i>The First Man</i></b></p> <p>Representation of the <i>Partsuf</i> (configuration) <i>Zeir Anpin</i> in the book of <i>Bereshit</i>.</p> <p>In the beginning, all the souls were inside <i>Adam HaRishon</i>, when he sinned, some fell down to the <i>Klipot</i> (negative world) and some remained in him.</p>
<b>אדם קדמון</b> <i>Adam Kadmon</i>	H	<p><b><i>Primordial man - World on top of Atsilut</i></b></p> <p>After entering the '<i>Hallal</i> (vacant space) and making the ten circular <i>Sephirot</i>, the <i>Kav</i> (ray) maintained his straight shape and made ten other <i>Sephirot</i>, but this time in a linear arrangement. They were arranged in three columns: right, left and middle, representing the guidance of the world in the manner of '<i>Hesed, Din</i> and <i>Ra'hamim</i> (Kindness, rigor and mercy). This first emanation is the origin of all future emanations.</p> <p>This first configuration, or the first world where the emanated lights were formed into ten <i>Sephirot</i>, is called <i>Adam Kadmon</i> (<i>Primordial Man</i>). It is the union between the <i>Reshimu</i> (imprint) and the <i>Kav</i> (ray). From this first configuration, all the other worlds came forth into existence.</p> <p><i>Adam Kadmon</i> being at such close proximity to the <i>Ein Sof</i>, we cannot grasp anything of its nature. Our</p>

Hebrew / Aramaic Phonetic	L	Dictionary
		<p>understanding only starts from the emanations that came out of him in the way of his senses, which are called his branches. These four branches are called: sight, hearing, smell and speech. They spread out from his eyes, ears, nose, and mouth. In the language of Kabbalah we use names of body parts solely to illustrate the esoteric powers of these forces. It is understood, of course, that there is no physical existence at these level. When we say ears, mouth, or any other physical expression, the goal is to describe the inner sense, or the position they represent.</p> <p>From the ears, came out lights of the aspect of the name <i>SaG</i> (63); ten linear <i>Sephirot</i> from the left ear, and ten encircling <i>Sephirot</i> from the right ear.</p> <p>From the nose, came out lights also of the aspect of the name of <i>SaG</i> (63); ten encircling <i>Sephirot</i> from the right nostril and ten linear from the left nostril. The lights of the encircling <i>Sephirot</i> are of a finer aspect, which is why they came out of the right side; the side of <i>'Hesed</i> (kindness), as opposed to the left; which is of the side of <i>Gevurah</i> (rigor). In the emanations (lights) of the ears and nose, there is not yet a concept of <i>Keli</i> (vessel).</p> <p>From the mouth, came out lights also of the aspect of the name of <i>SaG</i> (63); ten internal <i>Sephirot</i>, and ten encircling <i>Sephirot</i>.</p>

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		<p>From the eyes, came out lights of the aspect of the name <i>BaN</i> (52). These feminine lights caused the <i>Shvirat HaKelim</i> (breaking of the vessels).</p> <p>From the forehead, came out lights of the aspect of the name of <i>MaH</i> (45), these masculine lights will make the <i>Tikun</i> (rectification) of the broken <i>Sephirot</i>, and together with <i>BaN</i> make all the <i>Partzufim</i> (configurations) for the guidance of the worlds.</p> <p>From all these emanations, the other four worlds of <i>Atsilut</i> (emanation), <i>Beriah</i> (creation), <i>Yetsirah</i> (formation) and <i>'Asiah</i> (action) will unfold.</p>
אדמה <i>Adamah</i>	H	<p><b>Earth</b></p> <p>Made from the words Adam (man) and the letter ה (5) as the five levels of the soul.</p>
אדן <i>Adon</i>	H	<p><b>Lord</b></p> <p>One of the names of G-d, He is the Lord on all His creation.</p>
אדני-י <i>Adona-y</i>	H	<p><b>Adona-y</b></p> <p>One of the names of G-d, represented by the <i>Sephira Malkhut</i>.</p>
אהבה <i>Ahavah</i>	H	<p><b>Ahavah (Love)</b></p> <p>Name of a <i>Hekhal</i> (portal).</p> <p>Fifth of seven <i>Hekhalot</i>, corresponding to the <i>Sephira 'Hesed</i>.</p> <p>Each world (<i>Atsilut</i>, <i>Beriah</i>, <i>Yetsirah</i>, <i>'Asiah</i>) is built from four aspects: <i>Partzuf</i> (configuration), <i>Levush</i></p>

Hebrew / Aramaic Phonetic	L	Dictionary
		<p>(garment), Or <i>Makif</i> (encircling lights), and <i>Hekhalot</i>.</p> <p>In each <i>Partzuf</i> there are interiority and exteriority, the exteriority is always of the aspect of the <i>Sephira Malkhut</i>, and the <i>Hekhalot</i> are the ramifications of the <i>Malkhuts</i> of the <i>Partzufim</i>.</p> <p>The <i>Hekhalot</i> are also the different levels of ascension of the <i>Tefilot</i> (prayers) before reaching the final seventh <i>Hekhal</i> (portal); <i>Kodesh Hakodashim</i>. Their principal function is to allow the adhesion and attachment, in various and particular ways during the <i>Tefilot</i>, until the world of <i>Atsilut</i> (at the 'Amidah).</p> <p>The <i>Neshamot</i> and the angels have their root in the <i>Hekhalot</i>, each one depending on its respective level.</p>
<p>אהי-ה דאליפין EHY-H de Alphin</p>	<p>ה</p>	<p><b>Name of אהי-ה spelled using the letter א</b></p> <p>אלף הא יוד הא</p> <p>It is the <i>Miluy</i> (spelling) of the name אהי-ה with the letter <i>Aleph</i>. It corresponds to the <i>Sephira Keter</i>.</p> <p>It is the <i>Miluy</i> of the exteriority of the third head (<i>Avirah</i>) of <i>Partzuf Arikh Anpin</i>.</p> <p><i>See Tikun, Arikh Anpin</i></p>
<p>אהי-ה AHY-H</p>	<p>ה</p>	<p><b>AHY-H</b></p> <p>One of the names of G-d, represented by the <i>Sephira Keter</i>.</p>
<p>או"א Av"l</p>	<p>א</p>	<p><b>Partzufim Abah and Imah</b></p> <p><i>Initials</i></p>

Hebrew / Aramaic Phonetic	L	Dictionary
<b>אודנין</b> <i>Udnin</i>	A	<b>Ears</b> <i>See Orot HaOzen</i>
<b>אוזן</b> <i>Ozen</i>	H	<b>Ear</b> <i>See Orot HaOzen</i>
<b>אוזן</b> <b>חוטם</b> <b>פה</b> <i>Ozen,</i> <i>'Hotem,</i> <i>Pey</i>	H	<b>Ear, nose, mouth</b>  After entering the ' <i>Hallal</i> (vacant space) and making the ten circular <i>Sephirot</i> , the <i>Kav</i> (ray) maintained his straight shape and made ten other <i>Sephirot</i> , but this time in a linear arrangement. They were arranged in three columns: right, left and middle, representing the guidance of the world in the manner of ' <i>Hesed</i> , <i>Din</i> and <i>Ra'hamim</i> (Kindness, rigor and mercy).  This first configuration, or the first world where the emanated lights were formed into ten <i>Sephirot</i> , is called <i>Adam Kadmon</i> ( <i>Primordial Man</i> ). It is the union between the <i>Reshimu</i> (imprint) and the <i>Kav</i> (ray). From this first configuration, all the other worlds came forth into existence.  <i>Adam Kadmon</i> being at such close proximity to the <i>Ein Sof</i> (infinite), we cannot grasp anything of its nature. Our understanding only starts from the emanations that came out of him in the way of his senses, which are called his branches. These four branches are called: sight, hearing, smell and speech. They spread out from his eyes, ears, nose, and mouth. In the language of Kabbalah we use

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		<p>names of body parts solely to describe the inner sense, or the position they represent. It is understood, of course, that there is no physical existence at these level.</p> <p>From the ears, came out lights of the aspect of the name <i>SaG</i> (63); ten linear <i>Sephirot</i> from the left ear, and ten encircling <i>Sephirot</i> from the right ear.</p> <p>From the nose, came out lights also of the aspect of the name of <i>SaG</i> (63); ten encircling <i>Sephirot</i> from the right nostril and ten linear from the left nostril. The lights of the encircling <i>Sephirot</i> are of a finer aspect, which is why they came out of the right side; the side of '<i>Hesed</i> (kindness), as opposed to the left; which is of the side of <i>Gevurah</i> (rigor). In the emanations (lights) of the ears and nose, there is not yet a concept of <i>Keli</i> (vessel).</p> <p>From the mouth, came out lights also of the aspect of the name of <i>SaG</i> (63); ten internal <i>Sephirot</i>, and ten encircling <i>Sephirot</i>.</p> <p>These lights in conjunction with other emanations, will make the four worlds of <i>Atsilut</i> (emanation), <i>Beriah</i> (creation), <i>Yetsirah</i> (formation) and '<i>Asiah</i> (action).</p> <p><i>See Orot Ha'Enayim, Orot HaOzen, Orot HaOzen, Orot HaPeh.</i></p>
<p>אוויר <i>Avir</i></p>	<p>ה</p>	<p><b><i>Air – Space</i></b></p> <p>In the space between the <i>Sephirot Keter</i> and</p>

Hebrew / Aramaic Phonetic	L	Dictionary
		<p><i>'Hokhma of Partsuf (configuration) Arikh Anpin, there is Sephira Da'at of Partsuf 'Atik.</i></p>
<p><b>אִוִּירָא</b> <i>Avirah</i></p>	<p><b>A</b></p>	<p><b><i>Second of the three heads of Partsuf Arikh Anpin</i></b></p> <p><i>Avirah</i> is in the space between the <i>Sephirot Keter</i> and <i>'Hokhma of Partsuf (configuration) Arikh Anpin</i>. <i>Sephira Da'at of Partsuf 'Atik</i> is clothed Inside it.</p> <p>These three heads are the roots of the direction of kindness, rigor and mercy. They emanate from <i>Arikh Anpin</i> to <i>Abah</i> and <i>Imah</i>, and from there, to the <i>Mo'hin (brains)</i> of Z"A.</p> <p>These three heads are the first <i>Tikun</i> (action) of <i>Partsuf Arikh Anpin</i> they are:</p> <p>1- <i>Gulgolta - Keter of Arikh Anpin</i></p> <p>2- <i>Avirah</i> - In the space between <i>Keter</i> and <i>'Hokhma of Arikh Anpin</i>, there is <i>Da'at of 'Atik</i></p> <p>3- <i>Mo'ha - 'Hokhma of Arikh Anpin</i></p> <p>For each head there are three levels of lights: Interior, encircling (<i>Makif</i>), and encircling of the encircling (<i>Makif le Makif</i>). The name י-ה-ו-ה represents the interiority. The name א-ה-י-ה the encircling. Depending on their vowels they correspond to one of the three heads.</p> <p>When the first letters have the vowels as pronounced, and (vowel) <i>Segol</i> instead of <i>Tsere</i>.</p> <p>The <i>Miluy</i> (spelling) has vowels as pronounced.</p>



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		<p>The <i>Miluy</i> has <i>Kamatz</i> as a vowel.</p> <p>This is the second head –<i>Avirah</i>.</p>
אור Or	H	<p><b>Light</b></p> <p>Term used to describe an emanation, a force or energy.</p>
אור חוזר Or 'hozer	H	<p><b>Returning light</b></p> <p>The emanations that came out from the mouth of <i>Adam Kadmon</i>, were ten interior and ten encircling <i>Sephirot</i> of the aspect of the lower <i>Ta'amim</i> (cantillation). After coming out, they returned inside the mouth to be completed and came out again, they are called "returning lights".</p> <p>When they ascended to their origin, each one of these lights left its own trace. These traces, which did not return thickened, and together with the sparks of the returning higher lights made the <i>Kelim</i> (recipients).</p> <p>From the upper realms the lights are emanated to the lower beings in two different ways; with mercy, when they are "facing" toward the receivers and transmitting the light to them in a linear fashion, these are called "linear lights". When the <i>Sephirot</i> draw the lights "facing" higher, and transmit the lights by their rear, they are of the aspect of rigor and are called "returning lights".</p>

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אור ישר Or Yashar	H	<p><b><i>Straight, linear light</i></b></p> <p>The <i>Sephirot</i> draw the lights from the upper realms to the lower beings in two different ways: with mercy, when they are “facing” toward the receivers and transmitting the light to them in a linear fashion, these are linear lights. With rigor, when they are “facing” higher and transmitting the light by their rear, these are returning lights.</p> <p>For the <i>Sephirot</i> there are two types of encircling lights: linear and returning. The linear light, which did not enter in the <i>Keli</i> (recipient), encircles its <i>Sephira</i> and all those under it. The returning light, which entered and came out from the <i>Keli</i>, only encircles its <i>Sephira</i>. Therefore, each <i>Sephira</i> has one interior and two encircling lights.</p>
אור מקיף Or Makif	H	<p><b><i>Encircling light</i></b></p> <p>In the first emanations from <i>Adam Kadmon</i>, the lights of the encircling <i>Sephirot</i> which are of a finer aspect, came out from the right side; the side of '<i>Hesed</i> (kindness), as opposed to the left, which is of the side of <i>Gevurah</i> (rigor).</p> <p>For each <i>Sephira</i> and <i>Partzuf</i> there are interior and encircling lights. When a <i>Partzuf</i> receives his <i>Mo'hin</i> (brains) from a superior <i>Partzuf</i>, a part of its light (<i>NHY</i> (<i>Netsa'h, Hod, Yesod</i>)) enter him, while the other parts (<i>HGT</i> ('<i>Hesed, Gevurah, Tiferet</i>) and <i>HBD</i> ('<i>Hokhma, Binah,</i></p>

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		<p><i>Da'at</i>)) do not enter, but surround him.</p> <p>As for Z"A, when his <i>Mo'hin</i> are given to him from <i>Abah</i> and <i>Imah</i> or <i>ISOT</i>, they do not enter completely in him; only the <i>Sephirot</i> <i>NHY</i> do, the <i>HGT</i> and <i>HBD</i> stay on top of him, encircling his head. His <i>Mo'hin</i> are called his <i>נ ל י</i>. The <i>NHY</i> which are composed of nine parts corresponding to <i>י</i>, spread in the nine <i>Sephirot</i> of Z"A. The encircling <i>נ ל</i>, do not need to spread in him, and stand on his exterior in the three-column arrangement of kindness, rigor and mercy. <i>HGT</i> make his first encircling; this corresponds to the <i>ל</i>, <i>KHBD</i> (<i>Keter</i>, <i>Hokhma</i>, <i>Binah</i>, <i>Da'at</i>) make his second encircling; this corresponds to the <i>נ</i>.</p> <p>For the <i>Sephira</i>, there are two types of encircling lights: linear and returning. The linear light, which did not enter in the <i>Keli</i> (recipient), encircles its <i>Sephira</i> and all those under it. The returning light, which entered and came out from the <i>Keli</i>, only encircles its <i>Sephira</i>. Therefore, each <i>Sephira</i> has one interior and two encircling lights.</p> <p>The difference between the encircling light and the <i>Levush</i> (<i>garment</i>) is that the encircling light sustains the <i>Keli</i>, while the <i>Levush</i> is like a curtain that protects him from the exterior or negative lights.</p>

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אור עליון Or 'Elyon	H	<p><b>Upper Light</b></p> <p>The original light which left its <i>Reshimu</i> (imprint) in the 'Hallal (vacant space) after the <i>Tsimtsum</i> (retraction).</p> <p>See <i>Reshimu</i>, 'Hallal, Kav, <i>Tsimtsum</i></p>
אור פנימי Or Pnimi	H	<p><b>Inner Light</b></p> <p>The light that enters and makes the inner light of a <i>Partzuf</i> are the <i>NHY</i> (<i>Netsa'h, Hod, Yesod</i>) of the superior <i>Partzuf</i>. The <i>HBD</i> (<i>'Hokhma, Binah, Da'at</i>) and <i>HGT</i> (<i>'Hesed, Gevurah, Tiferet</i>) of the superior <i>Partzuf</i> that do not enter, surround him, and are called encircling lights.</p>
אורות Orot	H	<p><b>Lights</b></p> <p>See <i>Or</i></p>
אורות האוזן Orot HaOzen	H	<p><b>Lights of the ears</b></p> <p>From the ears of <i>Adam Kadmon</i> came out ten linear <i>Sephirot</i> from the left ear, and ten encircling <i>Sephirot</i> from the right ear, they went down until the beard on the chin.</p> <p>They are of the aspect of the higher <i>Ta'amim</i> (cantillations) and of the name of <i>SaG</i> (63).</p>
אורות החוטם Orot Ha'Hotem	H	<p><b>Lights of the Nose</b></p> <p>From the nose of <i>Adam Kadmon</i> came out ten linear <i>Sephirot</i> from the left nostril, and ten encircling <i>Sephirot</i> from the right nostril, they went down until the chest, closer than the ones of the ears but still separated.</p>

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		They are of the aspect of the middle <i>Ta'amim</i> (cantillations) and of the name of <i>SaG</i> (63).
אורות המצח <i>Orot HaMetsa'h</i>	H	<p><b>Lights of the forehead</b></p> <p>After the breaking of the <i>Kelim</i> (recipients) and the separation from their lights, it was necessary for the guidance of the world that reparation be done. From the forehead of <i>Adam Kadmon</i> came out ten <i>Sephirot</i> of the aspect of the name of <i>MaH</i> (45); corresponding to the masculine - reparation. In contrast, the <i>Sephirot</i> of <i>BaN</i> (52) correspond to the feminine aspect - rigor, and are the root of deterioration. These two aspects (<i>MaH</i> (45) and <i>BaN</i> (52)) are necessary for the guidance of justice, and to give man the possibility of free choice.</p> <p>The union between the lights of <i>MaH</i> (45); which represent mercy, with the ones of <i>BaN</i> (52), which represent rigor, made the <i>Tikun</i> of the broken <i>Sephirot</i>.</p> <p><i>See Tikun</i></p>
אורות הענים <i>Orot Ha'Enayim</i>	H	<p><b>Lights of the eyes</b></p> <p>Other lights, of the aspect of the name of <i>BaN</i> (52), emerged from the eyes of <i>Adam Kadmon</i>. When they came out, they found <i>Kelim</i> (recipients) to contain them.</p> <p>These lights of <i>BaN</i> (52), which are of the aspect of the <i>Nekudim</i> (vowels), came out with the general <i>BaN</i> (52) through the eyes; ten encircling <i>Sephirot</i></p>

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		<p>from the right eye, and ten interior from the left eye, they descended lower than the navel. These lights are not visible above the navel because the lights of the ears, nose and mouth extend to that point.</p> <p>Each one of these <i>Sephirot</i> had its own <i>Keli</i>, but only the three first ones: <i>Keter</i>, '<i>Hokhma</i> and <i>Binah</i>, were structured in the three-column order. However, the seven lower <i>Sephirot</i> were aligned one under the other in a straight line, and not ready for the guidance of kindness, rigor and mercy. Therefore, they could not contain their lights and broke. This caused an important damage called <i>Shvirat HaKelim</i> – <i>the breaking of the vessels</i>. See <i>Shvirat HaKelim</i>.</p>
<p>אורות הפה Orot HaPeh</p>	H	<p><b><i>Lights of the mouth</i></b></p> <p>When the emanations came out from the mouth of <i>Adam Kadmon</i>, they did not find an individual <i>Keli</i> (recipient) and returned to their origin in the mouth. They did not return completely, only the most tenuous part did, each one leaving its trace. The parts that remained thickened, but were still illuminated by their own parts that ascended.</p> <p>When the light of the <i>Sephira Keter</i> went back up, it did not come out again, <i>Sephira 'Hokhma</i> came out and took its place, <i>Sephira Binah</i> took the place of '<i>Hokhma</i>, and so on, until <i>Sephira Malkhut</i> was left with no light,</p> <p>These lights came out from the same conduit,</p>

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		intermingled, and this is how the concept of <i>Keli</i> ( <i>recipient</i> ) came to be. They spread down until the navel, but in one unique <i>Keli</i> .
אורח תחות חוטמא Ora'h Ta'hot 'Hotma	A	<p><b><i>Vacant space under the nose</i></b></p> <p><i>Ora'h Ta'hot 'Hotma</i> is the third <i>Tikun</i> (action) of the <i>Dikna</i> (beard) of <i>Arikh Anpin</i>, it corresponds to the vacant space under the nose.</p> <p>There are hairs (lights) that come out from the face of '<i>Hokhma Stimaah</i> of <i>Arikh Anpin</i>, and spread downward. They divide in thirteen, and are called the thirteen <i>Tikunim</i> of the <i>Dikna</i> of <i>Arikh Anpin</i>.</p> <p>.. אל רחום</p> <p>מי אל כמוך . . נושא עון...</p> <p>Each one of these <i>Tikunim</i> has its particular function or action for the general guidance.</p> <p>The <i>Dikna</i> reveals the guidance of kindness, rigor and mercy, which was concealed in '<i>Hokhma Stimaah</i>, by bringing it down to Z"A through the two <i>Mazalot</i>; <i>Notser</i> and <i>Nake</i>, which are the eighth and thirteenth <i>Tikun</i>.</p>
אורח תחות פומא Orot Ta'hot Puma	A	<p><b><i>Space under the mouth</i></b></p> <p><i>Orot Ta'hot Puma</i> is the fifth <i>Tikun</i> (action) of the <i>Dikna</i> (beard) of <i>Arikh Anpin</i>, it corresponds to the space under the mouth There are hairs (lights) that come out from the face of '<i>Hokhma Stimaah</i> of <i>Arikh Anpin</i>, and spread downward. They divide in thirteen,</p>

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		<p>and are called the thirteen <i>Tikunim</i> of the <i>Dikna</i> of <i>Arikh Anpin</i>.</p> <p>.. אל רחום</p> <p>מי אל כמוך . נושא עון...</p> <p>Each one of these <i>Tikunim</i> has its particular function or action for the general guidance.</p> <p>The <i>Dikna</i> reveals the guidance of kindness, rigor and mercy, which was concealed in '<i>Hokhma Stimaah</i>, by bringing it down to Z"A through the two <i>Mazalot</i>; <i>Notser</i> and <i>Nake</i>, which are the eighth and thirteenth <i>Tikun</i>.</p>
<p>אוריתא <i>Auraita</i></p>	A	<p><b><i>Torah</i></b></p> <p>The Kabbalah is the mystical and esoteric explanation of the Torah.</p> <p>The Torah contains four levels of comprehension, of which the highest is the <i>Sod</i> (<i>secret</i>). At this level, we understand that our <i>Tefilot</i> (prayers) and the accomplishment of each one of the <i>Mitsvot</i> (commandments) has a direct influence on the superior worlds and on their guidance. Only man, by praying and the accomplishment of the <i>Mitsvot</i> can influence these incredible forces.</p> <p>As there are 613 veins and bones to man, similarly, there are 613 parts to the soul and 613 <i>Mitsvot</i> in the Torah, this number is not arbitrary as there are important interrelations and interactions between them.</p>



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אות Ot		<p><b>Sign</b></p> <p>Alliance as the <i>Brit</i> (circumcision), <i>Tefilin</i> etc.</p>
אותות Otot	H	<p><b>Signs</b></p> <p>See Ot</p>
אותיות Autiot	H	<p><b>Letters</b></p> <p>The <i>Autiot</i> are the expression of the <i>Ma'hshava</i> (thought). In combination with the <i>Ta'amim</i> (cantillation), <i>Nekudot</i> (vowels), <i>Tagin</i> (crowns), or with other letters, they transform the higher lights into action. There are twenty two letters and five ending letters. The five ending letters correspond to the <i>Gevurot</i> (rigors).</p> <p>The creative forces or energies are the different powers in the four letters of the name of G-od א-ה-ו-ה, and the various letters added to make their different spellings. All the emanations are in the order of this name and all the configurations are drawn from these four letters and their different spellings, which are called <i>Miluyim</i> (spelling of the letters). Depending on the <i>Miluyim</i> of these letters, we obtain different names as: 'A"V (72), SaG (63), MaH (45) and BaN (52).</p> <p>Each name can also be subdivided, as: 'A"V of 'A"V, SaG of "A"V, MaH of 'A"V ...BaN of BaN etc. When these names act in combination with each other, more interrelations and different actions occur.</p>

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		<p>The lights or forces that are clothed in these letters or their combinations, emanate masculine or feminine configurations that make the guidance of the worlds.</p> <p>The construction of a <i>Partsuf</i> is done by the twenty two letters. For the construction of <i>Nukvah</i>; twenty two letters are given to her by <i>Partsuf Z"A</i>, once they build her, they end in her <i>Sephira Yesod</i> and make a <i>Keli (recipient)</i>. The five ending letters: מנצפך are her five <i>Gevurot</i> (rigors) and also contain the <i>Mayin Nukvin</i> (feminine waters). After the <i>Nesirah</i> (her separation from Z"A), when <i>Abah</i> and <i>Imah</i> have built her, they also give her twenty two letters, מנצפך and <i>Mayin Nukvin</i>.</p> <p>The reading of the Torah is incomplete without the <i>Ta'amim</i>, <i>Nekudot</i>, <i>Tagin</i>, and <i>Autiot</i>. The <i>Ta'amim</i> (cantillation marks) are the highest level and subdivide in three: Higher, middle and lower. The <i>Nekudot</i> (vowels) are second, also in three levels: Higher, middle and lower. The <i>Tagin</i> (crowns) are third, and appear on top of some letters only. The <i>Autiot</i> (letters) are fourth.</p> <p>The <i>Autiot</i> correspond to the name of <i>BaN</i> (52), and to the world of '<i>Asiah</i>.</p>

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אח"פ A'Ha'P	H	<b>Ozen (ears), 'Hotem (nose), Pey (mouth)</b> <i>Initials</i>
אחד E'had	H	<b>One – Unique</b> One of the qualities of the Creator. Until the world was created, He and His Name were one. The light of G-od is unique, of equal force, quality and beyond all description. Since the concept of limitlessness is above our human comprehension, we therefore have to use terms accessible to our understanding. In the Kabbalah, the term 'quality' is used, to differentiate the various transformations of this "unique light", and to help us understand its effects upon the guidance of the worlds. The <i>Sephirot</i> or <i>Partzufim</i> are called the attributes or qualities of G-od. A <i>Sephira</i> is in a way a "filter" which transforms this unique light in a particular force or quality, by which the Creator guides the worlds. <i>See Sephirot, Partzufim</i>
אחור A'hor	H	<b>Backside – Behind</b> In general it represents rigor.
אחור באחור A'hor Be A'hor	H	<b>Back to Back</b> There is a notion of closeness and interaction, depending on whether the <i>Partzufim</i> (configurations) face or turn their back to each other. The three possibilities are: face to face, face to back, or back to back.

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		Back to back is the lowest level, and corresponds to dissimulation and rigor.
אחור בפנים A'hor B Panim	H	<p><b>Back to Face</b></p> <p>There is a notion of closeness and interaction, depending on whether the <i>Partsufim</i> face or turn their back to each other. The three possibilities are: face to face, back to face, or back to back.</p> <p>Back to face is the second level, between the face to face which is the ideal level and corresponds to the bestowing of abundance, and back to back which corresponds to dissimulation and rigor.</p> <p>Back to face denotes a readiness to get close from one side only. It is a position of waiting or longing for the ideal face to face situation.</p>
אחוריים A'horaim	H	<p><b>Rears</b></p> <p><i>Sephirot Netsa'h, Hod and Yesod (NHY) of a Sephira or Partsuf. The Klipot (husks) can only attach to the rears (NHY) of the Sephirot or Partsufim.</i></p>
אחיזה A'hizah	H	<p><b>To hold – Attach</b></p> <p>The <i>Klipot</i> (husks) nourish themselves by attaching to the exteriority of the <i>Sephirot</i>. They get their livelihood from the higher lights and gain more power to act negatively. These negative forces can only get strength when men sin, and are not doing G-d's will.</p> <p><i>See Sitra A'hra</i></p>

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אחר <i>A'her</i>	H	<b>Other</b> Name also used for the other side or negative force.
אילן <i>Ilan</i>	A	<b>Tree</b> The disposition of the <i>Sephirot</i> in the three pillars arrangement is called the <i>Sephirotic</i> tree.
אילנה דחיי <i>Ilana</i> <i>De'Haye</i>	A	<b>Tree of life</b> <i>See 'Ets Ha'Haim</i>
אילנה דמותא <i>Ilana de</i> <i>Motah</i>	A	<b>Tree of Death</b> During the night the "Tree of Life" ascends higher and the "Tree of death" governs. It is only in the morning that the governance is given back to the Tree of Life and that all the souls return in men's bodies. (Zohar, Bamidbar)
אין <i>Ein</i>	H	<b>Without - Nothing</b> <i>See Yesh Meein</i>
אין סוף <i>Ein Sof</i>	H	<b>The without end or limit - Infinite</b> One of the names of G-od. The Name of G-od that is the most used in the Kabbalah. His light is perfect, and cannot be measured by any definition or limiting terms. If we think about definitions, we introduce a notion of limit, or absence of its opposite. Being ourselves distinct separate beings, we cannot grasp the concept of the "non-distinct".

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		<p>Everything we know is finite, by having a measure or an opposite.</p> <p>We therefore use the name "<i>Ein Sof</i>" (without limit) since we know and admit that G-od and the concept of limitlessness or without end is beyond our human comprehension.</p>
אל <i>El</i>	H	<p><b><i>El</i></b></p> <p>One of the names of G-od, represented by the <i>Sephira 'Hesed</i>.</p>
אל חי <i>El 'Hay</i>	H	<p><b><i>El 'Hay</i></b></p> <p>One of the names of G-od, represented by the <i>Sephira Yesod</i>.</p>
אלוהים <i>Elohi-m</i>	H	<p><b><i>Elohi-m</i></b></p> <p>One of the names of G-od, represented by the <i>Sephira Gevurah</i>. In general it denotes rigor in the actions of G-od.</p>
אלוהים צבאות <i>Elohi-m Tsebaot</i>	H	<p><b><i>Elohi-m Tsebaot</i></b></p> <p>One of the names of G-od, represented by the <i>Sephira Hod</i>.</p>
אלכסון <i>Alakhson</i>	H	<p><b><i>Diagonal</i></b></p> <p>There are lights or <i>Partzufim</i> (configurations) that are diagonal to a more important <i>Partzuf</i>.</p> <p>In diagonal on the two sides of <i>Partzuf Z"A</i>: "<i>The Clouds of Glory</i>" on his right, and "<i>Manna</i>" on his left.</p>

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		<p>In diagonal on the two sides of <i>Partsuf Leah D'hM</i>: "<i>The Scepter of Elokim</i>", and "<i>The Scepter of Moshe</i>".</p> <p>In diagonal on the two sides of <i>Partsuf Ya'acov</i>: "<i>Erev Rav</i>" on his right, and "<i>Essav</i>" on his left.</p> <p>These other lights, or <i>Partsufim</i> are not considered as complete <i>Partsufim</i>; their actions are temporary and at particular times only.</p>
אלפין Alphin	A	<p><b>Plural of the letter Aleph</b></p> <p>One of the emanations that came out of <i>Adam Kadmon</i> is called the lower <i>Ta'amim</i> (cantillation), it came out from his mouth in the form of ten internal and ten encircling <i>Sephirot</i>, and four <i>Alphin</i> א א א א were revealed.</p> <p>Another emanation came out from the nose of <i>Adam Kadmon</i> called the middle <i>Ta'amim</i> (cantillation), it came out in the form of ten internal and ten encircling <i>Sephirot</i>, and six <i>Alphin</i> א א א א א א were revealed.</p>
אמא Imah	A	<p><b>Partsuf Imah</b></p> <p>One of the five main configurations. It is the <i>Sephira Binah</i>. She dresses the left arm (<i>Gevurah</i>) of <i>Partsuf Arikh Anpin</i>. Her three lower <i>Sephirot</i> (<i>NHY</i> (<i>Netsa'h, Hod, Yesod</i>)) dress on the <i>NHY</i> of <i>Partsuf Abah</i>, together they make the <i>Mo'hin</i> (brains) of <i>Partsuf Z"A</i>. Her <i>Zivug</i> (union) with <i>Partsuf Abah</i> is constant.</p> <p><i>Partsuf Imah</i> had two aspects of the name of <i>BaN</i></p>

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		<p>(52). From the first, <i>Imah</i> was made, and from the second, another <i>Partsuf</i>, <i>Tevunah</i>.</p> <p><i>See Abah ve Imah</i></p>
אמה <i>Amah</i>	H	<p><b>Measurement</b></p> <p>Equal to 50 cm.</p>
אמצע <i>Emtsa'h</i>	H	<p><b>Middle</b></p> <p>Some <i>Sephirot</i> as '<i>Hesed, Gevurah, Tiferet, Netsa'h and Hod</i> have three parts: first, middle and third. These parts emanate their lights or actions independently.</p>
אספקלרי א דלא נהרא <i>Aspaklari a de lo Nehara</i>	A	<p><b>Non luminous mirror</b></p> <p>From <i>Adam Kadmon</i>, different emanations spread out as a preparation for the future worlds. One of these first emanations came out from its mouth; these lights did not find an individual <i>Keli</i> (recipient) and returned to their origin in the mouth. They did not return completely, only the most tenuous part did, each one leaving its trace. The parts that remained thickened, but were still illuminated by their own parts that ascended.</p> <p>When the light of the <i>Sephira Keter</i> went back up, it did not come out again, <i>Sephira 'Hokhma</i> came out and took its place, <i>Sephira Binah</i> took the place of '<i>Hokhma</i>, and so on, until <i>Sephira Malkhut</i> was left with no light, like a "non luminous mirror.</p>



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<p><b>אצילות</b> <i>Atsilut</i></p>	<p>ה</p>	<p><b><i>World of Emanation</i></b></p> <p>From the first configuration; <i>Adam Kadmon</i>, four worlds unfolded.</p> <p>The first world to unfold is called <i>Atsilut</i>; the world of emanation, where there is no existence of the separated and no <i>Sitra A'hra</i> (evil), even at its lowest levels. It is the highest of the four worlds, on top of <i>Beriah</i>, <i>Yetsirah</i> and <i>'Asiah</i>.</p> <p>It consists of five main <i>Partzufim</i>: <i>Arikh Anpin</i>, <i>Abah</i>, <i>Imah</i>, <i>Zeir Anpin</i> and <i>Nukvah</i>. One more <i>Partzuf</i>, <i>'Atik Yomin</i>, is on top of them, his three first <i>Sephirot</i> are in the superior world (above <i>Atsilut</i>), his seven lower <i>Sephirot</i> are inside the ten <i>Sephirot</i> of <i>Arikh Anpin</i> and make the link with the superior world; <i>Adam Kadmon</i>. <i>Arikh Anpin</i> reaches from the top to the bottom of <i>Atsilut</i>.</p> <p>In the emanation of the lights from the eyes of <i>Adam Kadmon</i>, first the individual <i>Keli</i> (recipient) for each <i>Sephira</i> came out, and then the lights. The <i>Kelim</i> could not contain their lights and broke. The seven lower broken <i>Sephirot</i>, which did not contain their lights, descended to the world of <i>Beriah</i>, the lights also fell, but stayed in <i>Atsilut</i>. The breaking of the <i>Kelim</i> caused a descent of the world of <i>Atsilut</i>. However, <i>KHB</i> (<i>Keter</i>, <i>'Hokhma</i>, <i>Binah</i>) remained in what is called the "first <i>Atsilut</i>". The seven lower <i>Sephirot</i> fell in the higher parts of <i>Beriah</i>, which became the <i>Atsilut</i> of today.</p>

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		<p>From <i>Atsilut</i> unfolded all the lower worlds, which are the source of existence for the physical worlds, the possibility of reward, punishment and evil.</p> <p>At the bottom of <i>Atsilut</i>, the lights of its <i>Malkhut</i> collided, and a curtain was made between <i>Atsilut</i> and <i>Beriah</i> from the striking of these lights. From there, other <i>Partzufim</i> similar to the ones in <i>Atsilut</i> were formed in the lower worlds, but of a lower force since the lights were dimmed by the curtain. It is because of the diminution of these light's intensities, that existence for separated entities became possible.</p> <p>The world of <i>Atsilut</i> is of the aspect of the name of 'A"V and <i>Partzuf Abah</i>.</p>
אצילות בריה יצירה עשייה <i>Atsilut</i> <i>Beriah</i> <i>Yetsirah</i> ' <i>Asiah</i>	H	<p><b><i>Atsilut, Beriah, Yetsirah and 'Asiah</i></b></p> <p>From the first configuration; <i>Adam Kadmon</i> (<i>Primordial man</i>) emanations made the four lower worlds. There is a screen (divider) that separates one world from another, and from this screen the ten <i>Sephirot</i> of the lower world came out from the ten <i>Sephirot</i> of the higher world.</p> <p>The first world is <i>Atsilut</i> – the world of emanation. Under the divider of <i>Atsilut</i> is the world of <i>Beriah</i> (creation) - the world of the <i>Neshamot</i> (souls). Under the divider of <i>Beriah</i> is the world of <i>Yetsirah</i> (formation) - the world of the angels. Under the divider of <i>Yetsirah</i> is the world of '<i>Asiah</i> (action) - the</p>

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		<p>physical world.</p> <p><i>Atsilut</i> is of the aspect of <i>Partzuf Abah</i>, <i>Beriah</i> of <i>Imah</i>, <i>Yetsirah</i> of <i>Z" A</i>, and <i>'Asiah</i> of <i>Nukvah</i>. All the worlds are similar (they all contain 10 <i>Sephirot</i> and five <i>Partzufim</i>), but the quintessence of the higher is superior. <i>See Atsilut, Beriah, Yetsirah, Asiah</i></p>
ארי"י Ari	H	<p><b>Ari</b></p> <p><i>See Ari Z'al</i></p>
ארוך Arokh	H	<p><b>Long</b></p> <p>Some <i>Sephirot</i> are longer and reach higher or lower than others. The masculine <i>Yesod</i> of <i>Israel Saba</i> is longer than the feminine <i>Yesod</i> of <i>Tevunah</i>; he reaches lower and ends in <i>Tiferet</i> of <i>Z" A</i>.</p>
ארי ז"ל Ari Z'al	H	<p><b>Rabbi Its'hak Luria Ashkenazi</b></p> <p>Born in Jerusalem in 1534, died in 1572 in Tsfat, Israel. He was the leading Kabbalist in Tsfat; he explained and clarified all the main concepts of the Kabbalah. He also innovated in the explanation of the <i>Sephirot</i> and <i>Partzufim</i> (configurations). He is the author of the corpus "<i>Kitve HaAri</i>" which contains all his works in the style of <i>Sha'are</i> (entrances). His main work is the "<i>Ets 'Haim</i>".</p>

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<p>אריך אנפין <i>Arikh</i> <i>Anpin</i></p>	A	<p><b><i>Partsuf – Long countenance</i></b></p> <p>The main <i>Partsuf</i> (configuration) in each world. All the other <i>Partsufim</i> are his “branches”. He is called <i>Arikh Anpin</i> and his <i>Nukvah</i>, together they make one <i>Partsuf</i>; the masculine on the right and the feminine on the left.</p> <p>It is by the <i>Zivug</i> (union) of <i>Partsuf ‘Atik</i> that <i>Arikh Anpin</i> and his <i>Nukvah</i> were built. <i>Arikh Anpin</i> is the first <i>Partsuf</i> in <i>Atsilut</i>, and the root of all the others. <i>Arikh Anpin</i> reaches from the top to the bottom of a world, <i>Abah</i> and <i>Imah</i> dress his right and left arm, their <i>Keter</i> reach his <i>Sephira Binah</i> and their <i>Malkhut</i> his <i>Sephira Tiferet</i>.</p> <p><i>Arikh Anpin</i> is different from the other <i>Partsufim</i>, his <i>Sephira Binah</i> is under <i>Keter</i> and <i>‘Hokhma</i>, which are in a straight line.</p> <p><i>Partsuf ‘Atik Yomin</i> is clothed inside of <i>Arikh Anpin</i>. The <i>G”aR</i> (three first <i>Sephirot</i>) of <i>‘Atik Yomin</i> are in the world above, his <i>Za”T</i> (seven lower <i>Sephirot</i>) are inside the ten <i>Sephirot</i> of <i>Arikh Anpin</i>.</p> <p>The emanations and actions of <i>Partsuf Arikh Anpin</i> are called his <i>Tikunim</i> :</p> <p>its three heads are the roots of the direction of kindness, rigor and mercy. They emanate from <i>Arikh Anpin</i> to <i>Abah</i> and <i>Imah</i>, and from there, to the <i>Mo’hin</i> of <i>Z”A</i>.</p>

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		<p>These three heads are the first <i>Tikun</i> (action) of <i>Partsuf Arikh Anpin</i> they are:</p> <ol style="list-style-type: none"> <li>1- <i>Gulgota</i> - <i>Keter</i> of <i>Arikh Anpin</i></li> <li>2- <i>Avirah</i> - In the space between <i>Keter</i> and '<i>Hokhma</i> of <i>Arikh Anpin</i>, there is <i>Da'at</i> of '<i>Atik</i></li> <li>3- <i>Mo'ha</i> - '<i>Hokhma</i> of <i>Arikh Anpin</i></li> </ol> <p>The second <i>Tikun</i> is of the head of <i>Arikh Anpin</i>. It is achieved by the passing of the seven lower <i>Sephirot</i> of '<i>Atik</i> into the head of <i>Arikh Anpin</i> before they are clothed in him.</p> <p>There are more <i>Tikunim</i> of <i>Arikh Anpin</i>, they are called:</p> <p><i>'Hivarti</i> (חִיּוּרְתִּי) - from his <i>Sephira Keter</i></p> <p><i>Nimin</i> (נִימִין) - from <i>Avirah</i> (<i>Sephira Da'at</i> of '<i>Atik</i>; between <i>Keter</i> and '<i>Hokhma</i>)</p> <p><i>Dikna</i> (דִּיקְנָא) - from his <i>Sephira 'Hokhma</i> called '<i>Hokhma Stimaah</i></p> <p>These emanations; '<i>Hivarti</i>, <i>Nimin</i> and <i>Dikna</i> are called hair and beard because they spread out in individual conduits.</p> <p>The hairs (lights) that come out from the face of <i>Sephira 'Hokhma Stimaah</i> of <i>Arikh Anpin</i> and spread downward, divide in thirteen and are called the thirteen <i>Tikunim</i> of the <i>Dikna</i> of <i>Arikh Anpin</i>.</p> <p>The other <i>Tikunim</i> are lights needed for the</p>

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		attainment and abundance. However, the guidance itself is from the <i>Dikna</i> , and it is through it that the abundance flows. See <i>Tikunim, Partsuf</i>
אש <i>Esh</i>	H	<b>Fire</b> One of the four main levels of <i>Klipot</i> (negative husks) corresponding to the four lower worlds is called " <i>Eish Mitlaka'hat</i> " - A dividing fire.
אש מתלקחת <i>Eish Mitlaka'hat</i>	H	<b><i>Eish Mitlaka'hat</i> - A dividing fire</b> One of the four main levels of <i>Klipot</i> corresponding to the four lower worlds. See <i>Klipot</i>
אשלג <i>Ashlag</i>		<b><i>Rabbi Yehudah Ashlag</i></b> Born in Poland 1886, died in Israel in 1955. One of the main contemporary Kabbalists. His main work is the translation of all the Zohar from Aramaic to Hebrew called " <i>HaSulam</i> " and " <i>Talmud 'Eser HaSefhirot</i> ".
אשת-חיל עטרת בעלה <i>Eshet Hail Ateret Ba'la</i>	H	<b><i>A virtuous woman is a crown of her husband</i></b> There can be abundance only when the masculine and the feminine are in harmony. For the abundance to come down to the world, <i>Partsuf Zeir Anpin</i> needs to unite with <i>Partsuf Nukvah</i> . He has to build her and wait until she comes from the back to back to the front-to-front position for the <i>Zivug</i> (union).

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<p><b>אתב"ש</b> <i>ATBaSH</i></p>	H	<p><b><i>ATBaSH</i></b></p> <p>Permutation of letters to understand hidden meanings of words. First letter replaced by the last, second by the before last etc.</p>
<p><b>אתערותא דלעילא</b> <i>Eta'arut a de La'ila</i></p>	A	<p><b><i>Awakening from above</i></b></p> <p>The descent of the <i>Mayin Dukhrin</i> (masculine waters of the aspect of <i>MaH</i> <sup>(45)</sup>) from <i>Partsuf Z"A</i>, happens when <i>Nukvah</i> is ready, and has brought up her <i>Mayin Nukvin</i> (feminine waters of the aspect of <i>BaN</i> <sup>(52)</sup>). It is only after the awakening from below that there is the awakening from above.</p>
<p><b>אתערותא דלתתא</b> <i>Eta'arut a de Letata</i></p>	A	<p><b><i>Awakening from below</i></b></p> <p>There are two conditions needed for the <i>Zivug</i> (union) to be possible: The <i>Partsufim</i> have to be constructed, and the feminine has to stimulate a reaction from the masculine. This stimulation happens when she brings up her <i>Mayin Nukvin</i> (of the aspect of <i>BaN</i> <sup>(52)</sup>). It is only after the awakening from below that there is the awakening from above.</p>