

א"א

A"A

Partsuf Arikh Anpin*Initials***ו"א**

E"S

Ein Sof, The without end or limit - Infinite*Initials***ק"א**

A"K

Adam Kadmon*Initials***אבא**

Abah

Partsuf Abah

One of the five main *Partsufim* (configurations). It is the Sephira 'Hokhma'.

אבא ואמא

Abah ve Imah

Partsufim Abah and Imah

These two *Partsufim* (configurations) are essential in the guidance of the worlds, they are the link between *Partsuf Arikh Anpin* which is the highest configuration, and *Partsuf Zeir Anpin* who communicates these emanations to the worlds by his Zivug (union) with the *Partsuf Nukvah*. *Abah* is the Sephira 'Hokhma', *Imah* is the Sephira *Binah*.

אבלעפיה*Abul'afia****Rabbi Abraham Abul'afia***

Born in 1240 at Saragossa, in Aragon; died in Greece after 1291.

He is the precursor of what is called the “Prophetic Kabbalah” where combinations and permutations of *Autiot* (letters), numerals and *Nikud* (vowels) are symbols which explain and disclose the deepest esoteric meanings. Some of his best known works are: "Sefer ha-Ot" and "Imre Shefer".

אבחןה*Av'hana****Distinction – Insight***

Understanding of the deeper meaning or Kabbalistic interpretation.

אביחצירה*Ab'htsera****Rabbi Ya'acov Ab'htsera***

Born in Morocco in 1808, died in Dimanhur, Egypt, 1880.

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 “Makhsof HaLavan”, “Pitu'he ‘Hotam”.

אבי"ע*ABYA****Atsilut, Beriah, Yetzirah and Asiah***

Initials of the four worlds.

אבן אבניים*Even Avanim***Stone of stone**

Term used for the hardheaded, or the one not willing or ready, to listen and learn.

אבר*Ever***Organ – Limb (Anthropomorphism)**

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*Avraham***Avraham**

First patriarch, one of the first books on the Kabbalah “*Sepher HaYetsira*” the “Book of Formation” is attributed to him. He is represented by the Sephira ‘*Hesed*’.

אגדה*Agadah***Legend**

Also used as a name for Kabbalah.

אדם*Adam***Man – Human**

A microcosm of the higher lights and configurations.

אדם הראשון*Adam HaRishon***The First Man**

Representation of the *Partsuf* (configuration) *Zeir Anpin* in the book of *Bereshit*.

In the beginning, all the souls were inside *Adam HaRishon*, when he sinned, some fell down to the *Klipot* (negative world) and some remained in him.

אדם קדמון*Adam Kadmon***Primordial man - World on top of Atsilut**

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*, we cannot grasp anything of its nature. Our understanding only starts from the emanations that came out of him.

From these emanations, the other four worlds of *Atsilut* (emanation), *Beriah* (creation), *Yetsirah* (formation) and *'Asiah* (action) will unfold.

אדמה*Adamah***Earth**

Made from the words Adam (man) and the letter ה (5) as the five levels of the soul.

אָדָן***Adon******Lord***

One of the names of G-d, He is the Lord on all His creation.

אַדְנָה***Adona-y******Adona-y***

One of the names of G-d, represented by the Sephira *Malkhut*.

אַהֲבָה***Ahavah******Ahavah (Love)***

Name of a *Hekhal* (*portal*).

Fifth of seven *Hekhalot*, corresponding to the Sephira *'Hesed*.

The *Hekhalot* are the different levels of ascension of the *Tefilot* (prayers) before reaching the final seventh *Hekhal* (*portal*); *Kodesh Hakodashim*.

אַהֲרֹן***AHY-H***

One of the names of G-d, represented by the Sephira *Keter*.

אַבְ"יַה***Av"l******Partsufim Abah and Imah******Initials*****אָזֶן חֹטֶם פֵּה*****Ozen, 'Hotem, Pey******Ear, nose, mouth***

Adam Kadmon being at such close proximity to the 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 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.

אוירא

Avirah

Second of the three heads of Partsuf Arikh Anpin

The three heads of *Arikh Anpin* are the roots of the direction of kindness, rigor and mercy. They emanate from *Arikh Anpin* to *Abah* and *Imah*, and from there, to the *Mo'hin* (brains) of Z"A.

The second head is *Avirah* - It is in the space between the *Sephirot Keter* and '*Hokhma* of *Partsuf* (configuration) *Arikh Anpin*. *Sephira Da'at* of *Partsuf Atik* is clothed Inside it.

אור

Or

Light

Term used to describe an emanation, a force or energy.

אור חוזר

Or 'hozer

Returning light

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 *Sephirot* draw the lights "facing" higher, and transmit the lights by their rear, they

are of the aspect of rigor and are called “returning lights”.

אור ישר

Or Yashar

Straight, linear light

The Sephirot draw the lights from the upper realms to the lower beings with mercy when they are “facing” toward the receivers and transmitting the light to them in a linear fashion, these are linear lights.

אור מקיים

Or Makif

Encircling light

For each Sephira and *Partsuf* there are interior and encircling lights.

As for Z”A, when his *Mo'hin* are given to him from *Abah* and *Imah* or *ISOT*, they do not enter completely in him; only the Sephirot *NHY* do, the *HGT* and *HBD* stay on top of him, encircling his head.

אור עליון

Or 'Elyon

Upper Light

The original light which left its *Reshimu* (imprint) in the ‘*Hallal*’ (vacant space) after the *Tsimtsum* (retraction).

See *Reshimu*, ‘*Hallal*, *Kav*, *Tsimtsum*

אור פנימי

Or Pnimi

Inner Light

The lights that enters and makes the inner light of a *Partsuf* are the *NHY* (*Netsa'h*, *Hod*, *Yesod*) of the superior *Partsuf*.

אורות*Orot****Lights***See *Or***אורות האוזן***Orot HaOzen****Lights of the ears***

From the ears of *Adam Kadmon* came out ten linear *Sephirot* from the left ear, and ten encircling *Sephirot* from the right ear. They are of the aspect of the name of *SaG* (63).

אורות החוטם*Orot Ha'Hotem****Lights of the Nose***

From the nose of *Adam Kadmon* came out ten linear *Sephirot* from the left nostril, and ten encircling *Sephirot* from the right nostril. They are of the aspect of the name of *SaG* (63).

אורות המצח*Orot HaMetsa'h****Lights of the forehead***

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* came out ten *Sephirot* of the aspect of the name of *MaH* (45); corresponding to the masculine - reparation.

The union between the lights of *MaH* (45); which represent mercy, with the ones of *BaN* (52), which represent rigor, made the *Tikun* of the broken *Sephirot*.

See *Tikun*

אורות העינים*Orot Ha'Enayim***Lights of the eyes**

Other lights, of the aspect of the name of *BaN* (52), emerged from the eyes of *Adam Kadmon*. When they came out, they found *Kelim* (*recipients*) to contain them.

Each one of these *Sephirot* had its own *Keli*, but only the three first ones: *Keter*, *'Hokhma* and *Binah*, were structured in the three-column order. However, the seven lower *Sephirot* 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 *Shvirat HaKelim* – *the breaking of the vessels*.

See *Shvirat HaKelim*.

אורות הפה*Orot HaPeh***Lights of the mouth**

When the emanations came out from the mouth of *Adam Kadmon*, they did not find an individual *Keli* (*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.

These lights came out from the same conduit, intermingled, and this is how the concept of *Keli* (*recipient*) came to be.

אורות תחת חוטמא*Ora'h Ta'hot 'Hotma***Vacant space under the nose**

Ora'h Ta'hot 'Hotma is the third of the thirteen *Tikunim* (action) of the *Dikna* (beard) of *Arikh Anpin*, it corresponds to the vacant

space under the nose.

Each one of these *Tikunim* has its particular function or action for the general guidance.

אורחת פומה

Orot Ta'hot Puma

Space under the mouth

Orot Ta'hot Puma is the fifth of the thirteen *Tikunim* (action) of the *Dikna* (beard) of *Arikh Anpin*, it corresponds to the space under the mouth

Each one of these *Tikunim* has its particular function or action for the general guidance.

אוריתא

Auraita

Torah

The Kabbalah is the mystical and esoteric explanation of the Torah.

The Torah contains four levels of comprehension, of which the highest is the *Sod* (*secret*). At this level, we understand that our *Tefilot* and the accomplishment of each one of the *Mitsvot* has a direct influence on the superior worlds and on their guidance. Only man, by praying and the accomplishment of the *Mitsvot* can influence these incredible forces. As there are 613 veins and bones to man, similarly, there are 613 parts to the soul and 613 *Mitsvot* in the Torah, this number is not arbitrary as there are important interrelations and interactions between them.

אות

Ot

Sign

Alliance as the *Brit* (circumcision), *Tefilin* etc.

אותיות*Autiot***Letters**

The *Autiot* are the expression of the *Ma'hshava* (thought). In combination with the *Ta'amim* (*cantillation*), *Nekudot* (vowels), *Tagin* (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 *Gevurot* (rigors). The creative forces or energies are the different powers in the four letters of the name of G-d נ-ה-י-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 *Miluyim* (spelling of the letters). Depending on the *Miluyim* of these letters, we obtain different names as: 'A"V (72), *SaG* (63), *MaH* (45) and *BaN* (52).

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. The *Autiot* correspond to the name of *BaN* (52), and to the world of *Asiah*.

אחד*E'had***One – Unique**

One of the qualities of the Creator.

Until the world was created, He and His Name were one.

The light of G-d 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 *Sephirot* or *Partsufim* are called the attributes or qualities of G-od. A *Sephira* is in a way a "filter" which transforms this unique light in a particular force or quality, by which the Creator guides the worlds.

See *Sephirot*, *Partsufim*

אחר

A'hor

Backside – Behind

In general it represents rigor.

אחר באחר

A'hor Be A'hor

Back to Back

There is a notion of closeness and interaction, depending on whether the *Partsufim* (configurations) face or turn their back to each other. The three possibilities are: face to face, face to back, or back to back.

Back to back is the lowest level, and corresponds to dissimulation and rigor.

אחר בפנים

A'hor B Panim

Back to Face

There is a notion of closeness and interaction, depending on whether the *Partsufim* face or turn their back to each other. The three possibilities are: face to face, back to face, or back to back.

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. 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.

אחריהם*A'horaim***Rears**

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*.

அடிக்காலம்*A'hibzah***To hold – Attach**

The *Klipot* (husks) nourish themselves by attaching to the exteriority of the *Sephirot*. 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 God's will.

See *Sitra A'hra*

אחר*A'her***Other**

Name also used for the other side or negative force.

אילן*Ilan***Tree**

The disposition of the *Sephirot* in the three pillars arrangement is called the *Sephirotic tree*.

אלנה דחיי*Ilana De'Haye***Tree of life**

See 'Ets Ha'Haim

אלנה דמוותא*Ilana de Motah***Tree of Death**

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 סוף*Ein Sof***The without end or limit - Infinite**

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”. Everything we know is finite, by having a measure or an opposite. We therefore use the name “*Ein Sof*” (without limit) since we know and admit that G-od and the concept of limitlessness or without end is beyond our human comprehension.

אל*EI*

One of the names of G-od, represented by the Sephiran ‘Hesed.

אל חי***EI 'Hay***

One of the names of G-od, represented by the Sephira Yesod.

אלוה-ים***Elohi-m***

One of the names of G-od, represented by the Sephira Gevurah.
In general it denotes rigor in the actions of G-od.

אלוה-ים צבאות***Elohi-m Tsebaot***

One of the names of G-od, represented by the Sephira Hod.

אלכסון*Alakhson****Diagonal***

There are lights or *Partsufim* (configurations) that are diagonal to a more important *Partsuf*.

In diagonal on the two sides of *Partsuf Z''A*: "The Clouds of Glory" on his right, and "The Manna" on his left.

In diagonal on the two sides of *Partsuf Leah D'hM*: "The Scepter of Elokim", and "The Scepter of Moshe".

In diagonal on the two sides of *Partsuf Ya'acov*: "'Erev Rav" on his right, and "'Essav" on his left.

These other lights, or *Partsufim* are not considered as complete *Partsufim*; their actions are temporary and at particular times only.

אם*Imah****Partsuf Imah***

One of the five main configurations. It is the Sephira Binah. She dresses the left arm (*Gevurah*) of *Partsuf Arikh Anpin*. Her three

lower *Sephirot* (*NHY* (*Netsa'h, Hod, Yesod*)) dress on the *NHY* of *Partsuf Abah*, together they make the *Mo'hin* (brains) of *Partsuf Z'A*. Her *Zivug* (union) with *Partsuf Abah* is constant.

See *Abah ve Imah*

אַמְצָע

Emtsa'h

Middle

Some *Sephirot* as '*Hesed, Gevurah, Tiferet, Netsa'h and Hod*' have three parts: first, middle and third. These parts emanate their lights or actions independently.

אָסְפָּקְלָרִיא דְּלָא נֶהָרָא

Aspaklaria de lo Nehara

Non luminous mirror

From *Adam Kadmon*, 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 *Keli* (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.

When the light of the Sephira *Keter* went back up, it did not come out again, Sephira '*Hokhma* came out and took its place, Sephira *Binah* took the place of '*Hokhma*', and so on, until Sephira *Malkhut* was left with no light, like a "non luminous mirror".

אַצְילָות

Atsilut

World of Emanation

From the first configuration; *Adam Kadmon*, four worlds unfolded.

The first world to unfold is called *Atsilut*; the world of emanation, where there is no existence of the separated and no *Sitra A'hra* (evil), even at its lowest levels. It is the highest of the four worlds, on top of the worlds of *Beriah*, *Yetsirah* and *'Asiah*.

It consists of five main *Partsufim* (configurations): *Arikh Anpin*, *Abah*, *Imah*, *Zeir Anpin* and *Nukvah*.

From *Atsilut* unfolded all the lower worlds, which are the source of existence for the physical worlds, the possibility of reward, punishment and evil.

At the bottom of *Atsilut* lights collided, and a curtain was made between *Atsilut* and *Beriah* from the striking of these lights. From there, other *Partsufim* similar to the ones in *Atsilut* 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.

אצלות בריה יצירה עשייה

Atsilut, Beriah, Yetsirah and 'Asiah

From the first configuration; *Adam Kadmon* (*Primordial man*) emanations made the four lower worlds. There is a screen (divider) that separates one world from another, and from this screen the ten *Sephirot* of the lower world came out from the ten *Sephirot* of the higher world.

The first world is *Atsilut* – the world of emanation. Under the divider of *Atsilut* is the world of *Beriah* (creation) - the world of the *Neshamot* (souls). Under the divider of *Beriah* is the world of *Yetsirah* (formation) - the world of the angels. Under the divider of *Yetsirah* is the world of *'Asiah* (action) - the physical world.

Atsilut is of the aspect of *Partsuf Abah* (configuration), *Beriah* of *Imah*, *Yetsirah* of *Z'A*, and *'Asiah* of *Nukvah*.

All the worlds are similar (they all contain 10 Sephirot and five Partsufim), but the quintessence of the higher is superior.

See *Atsilut, Beriah, Yetzirah, Assiah*

אר"י

Ari

See *Ari Z'al*

ארוך

Arokh

Long

Some Sephirot are longer and reach higher or lower than others.

אריז"ל

Ari Z'al

Rabbi Its'hak Luria Ashkenazi

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 Sephirot and Partsufim (configurations). He is the author of the corpus "Kitve HaAri" which contains all his works in the style of Sha'are (entrances). His main work is the "Ets 'Haim".

אריך אנפין

Arikh Anpin

Partsuf – Long countenance

It is the main Partsuf (configuration) in each world. All the other Partsufim are his "branches". He is called *Arikh Anpin* and his *Nukvah* (feminine), together they make one Partsuf; the masculine on the right and the feminine on the left.

Arikh Anpin reaches from the top to the bottom of a world, *Abah*

and *Imah* dress his right and left arm,
 The emanations and actions of *Partsuf Arikh Anpin* are called his
Tikunim, its three heads are the roots of the direction of kindness,
 rigor and mercy.

See Tikunim, Partsuf

אש

Esh

Fire

One of the four main levels of *Klipot* (negative husks) corresponding to the four lower worlds is called “*Eish Mitlaka’hat*” - *A dividing fire*.

אשלג

Ashlag

Rabbi Yehudah Ashlag

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 “HaSulam” and “Talmud ‘Eser HaSephirot”.

אשת-חיל עטרת בעלה

Eshet Hail Ateret Ba’la

A virtuous woman is a crown of her husband

There can be abundance only when the masculine and the feminine are in harmony.

For the abundance to come down to the world, *Partsuf Zeir Anpin* needs to unite with *Partsuf Nukvah*. He has to build her and wait until she comes from the back to back to the front-to-front position for the *Zivug* (union).

אתב"ש

ATBaSH

Permutation of letters to understand hidden meanings of words.

First letter replaced by the last, second by the before last etc.