

Hebrew / Aramaic Phonetic	L	Dictionary
א"א A"A	H	Partzuf Arikh Anpin <i>Initials</i>
א"ס E"S	H	Ein Sof, The without end or limit - Infinite <i>Initials</i>
א"ק A"K	A	Adam Kadmon <i>Initials</i>
אבא Abah	H	Partzuf Abah One of the five main <i>Partzufim</i> (configurations). It is the <i>Sephira 'Hokhma</i> . He dresses the right arm (' <i>Hesed</i>) of <i>Partzuf Arikh Anpin</i> . His three lower <i>Sephirot</i> (<i>NHY</i> (<i>Netsa'h, Hod, Yesod</i>)) dress inside the <i>NHY</i> of <i>Partzuf Imah</i> , together they make the <i>Mo'hin</i> (brains) of <i>Partzuf Z"A</i> . His <i>Zivug</i> (union) with <i>Partzuf Imah</i> is constant. <i>Partzuf 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>Partzuf, Israel Saba</i> . <i>See Abah ve Imah, Partzuf, Zivug</i>
אבא ואמא Abah ve Imah	H	Partzufim Abah and Imah These two <i>Partzufim</i> (configurations) are essential in the

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		<p>guidance of the worlds, they are the link between <i>Partzuf Arikh Anpin</i> which is the highest configuration, and <i>Partzuf Zeir Anpin</i> who communicates these emanations to the worlds by his <i>Zivug</i> (union) with the <i>Partzuf Nukvah</i>. <i>Abah</i> is the <i>Sephiro</i> 'Hokhma, <i>Imah</i> the <i>Sephiro Binah</i>.</p> <p>They were arranged by the <i>Zivug</i> (union) of <i>Partzuf 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> (45) and <i>BaN</i> (52), and are influenced and built by the lights of <i>Partzuf 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> ('Hokhma, <i>Binah</i>, <i>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>Partzufim</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> ('Hokhma, <i>Binah</i>, <i>Da'at</i>) of <i>Abah</i> and <i>Imah</i>, from the second parts their <i>HGT</i> ('Hesed, <i>Gevurah</i>, <i>Tiferet</i>), and from the third parts their <i>NHY</i> (<i>Netsa'h</i>, <i>Hod</i>, <i>Yesod</i>).</p> <p><i>Abah</i> has two aspects of the name of <i>MaH</i> (45): the first and the second. From the first aspect of <i>MaH</i> (45), <i>Abah</i> was made and from the second, another <i>Partzuf</i>; <i>Israel Saba</i>. Similarly, from the first <i>BaN</i> (52) <i>Imah</i> was made and from the second, another <i>Partzuf</i>; <i>Tevunah</i>.</p>

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		<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 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</i> and <i>Nukvah</i>).</p> <p>There are different states of growth for the <i>Partzuf Z"A</i>, in its first growth he receives his <i>Mo'hin</i> from the <i>Partzufim ISOT</i> (<i>Israel Saba</i> and <i>Tevunah</i>), in his second more important growth, he receives them directly from <i>Abah</i> and <i>Imah</i>.</p> <p><i>See Partzuf, Zivug</i></p>
<p>אבולעפיה <i>Abul'afia</i></p>		<p><i>Rabbi Abraham Abul'afia</i></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>
<p>אבחנה <i>Av'hana</i></p>	H	<p><i>Distinction – Insight</i></p> <p>Understanding of the deeper meaning or Kabbalistic interpretation.</p>

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אבי"ע ABYA	H	<p><i>Atsilut, Beriah, Yetsirah and Asiah</i></p> <p>Initials of the four worlds.</p>
אביחצירא Ab'htsera		<p><i>Rabbi Ya'acov Ab'htsera</i></p> <p>Born in Morocco in 1808, died in Dimanhur, Egypt, 1880.</p> <p>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>Makhsuf HaLavan</i>", "<i>Pitu'he 'Hotam</i>".</p>
אבן אבנים Even Avanim	H	<p><i>Stone of stone</i></p> <p>Term used for the hardheaded, or the one not willing or ready, to listen and learn.</p>
אבר Ever	H	<p><i>Organ – Limb (Anthropomorphism)</i></p> <p>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.</p>

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אברהם <i>Avraham</i>	H	<p><i>Avraham</i></p> <p>First patriarch, one of the first books on the Kabbalah “<i>Sepher HaYetsira</i>” the “Book of Formation” is attributed to him.</p> <p>He is represented by the <i>Sephira</i> ‘<i>Hesed</i>’.</p>
אברים <i>Evarim</i>	H	<p><i>Organs – Limbs</i></p> <p><i>See Ever</i></p>
אגדה <i>Agadah</i>	H	<p><i>Legend</i></p> <p>Also used as a name for Kabbalah.</p>
אדם <i>Adam</i>	H	<p><i>Man – Human</i></p> <p>A microcosm of the higher lights and configurations.</p>
אדם הראשון <i>Adam HaRishon</i>	H	<p><i>The First Man</i></p> <p>Representation of the <i>Partzuf</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>

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<p>אדם קדמון Adam Kadmon</p>	<p>H</p>	<p><i>Primordial man - World on top of Atsilut</i></p> <p>After entering the 'Hallal (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 (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 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>

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		<p>From the ears, came out lights of the aspect of the name SaG (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 SaG (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 SaG (63); ten internal <i>Sephirot</i>, and ten encircling <i>Sephirot</i>.</p> <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>

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<p>אדמה <i>Adamah</i></p>	<p>H</p>	<p>Earth</p> <p>Made from the words Adam (man) and the letter ה (5) as the five levels of the soul.</p>
<p>אדן <i>Adon</i></p>	<p>H</p>	<p>Lord</p> <p>One of the names of G-od, He is the Lord on all His creation.</p>
<p>אדני י <i>Adona-y</i></p>	<p>H</p>	<p>Adona-y</p> <p>One of the names of G-od, represented by the <i>Sephira Malkhut</i>.</p>
<p>אהבה <i>Ahavah</i></p>	<p>H</p>	<p>Ahavah (Love)</p> <p>Name of a <i>Hekhal (portal)</i>.</p> <p>Fifth of seven <i>Hekhalot</i>, corresponding to the <i>Sephira 'Hesed</i>.</p> <p>Each world (<i>Atsilut, Beriah, Yetsirah, 'Asiah</i>) is built from four aspects: <i>Partzuf</i> (configuration), <i>Levush</i> (garment), <i>Or 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>

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		<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>.</p> <p>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 '<i>Amidah</i>).</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>אה-יה דאלפין <i>EHY-H</i> <i>de Alphin</i></p>	H	<p>Name of אה-יה spelled using the letter א</p> <p>אלף הא יוד הא It is the <i>Miluy</i> (spelling) of the name אה-יה 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>אה-יה <i>AHY-H</i></p>	H	<p>AHY-H</p> <p>One of the names of G-od, represented by the <i>Sephira Keter</i>.</p>
<p>או"א <i>Av"l</i></p>	A	<p>Partzufim Abah and Imah <i>Initials</i></p>

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<p>אודנין <i>Udnin</i></p>	A	<p>Ears <i>See Orot HaOzen</i></p>
<p>אוזן <i>Ozen</i></p>	H	<p>Ear <i>See Orot HaOzen</i></p>
<p>אוזן חוטם פה <i>Ozen, 'Hotem, Pey</i></p>	H	<p>Ear, nose, mouth</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).</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> (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</p>

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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 SaG (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 SaG (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 SaG (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>
אִוִּיר <i>Avir</i>	H	<p><i>Air – Space</i></p> <p>In the space between the <i>Sephirot Keter</i> and <i>'Hokhma of Partsuf</i> (configuration) <i>Arikh Anpin</i>, there is <i>Sephira Da'at of Partsuf 'Atik</i>.</p>

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<p>אִוִּירָא <i>Avirah</i></p>	<p>A</p>	<p><i>Second of the three heads of Partsuf Arikh Anpin</i></p> <p><i>Avirah</i> is in the space between the <i>Sephirot Keter</i> and '<i>Hokhma</i> of <i>Partsuf</i> (configuration) <i>Arikh Anpin</i>. <i>Sephira Da'at</i> of <i>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> <ol style="list-style-type: none"> 1- <i>Gulgolta</i> - <i>Keter</i> of <i>Arikh Anpin</i> 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> 3- <i>Mo'ha</i> - '<i>Hokhma</i> of <i>Arikh Anpin</i> <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 ה-ו-ה represents the interiority. The name ה-י-ה-א 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>. The <i>Miluy</i> (spelling) has vowels as pronounced. The <i>Miluy</i> has <i>Kamatz</i> as a vowel. This is the second head –<i>Avirah</i>.</p>

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אור Or	H	<p>Light</p> <p>Term used to describe an emanation, a force or energy.</p>
אור חוזר Or 'hozer	H	<p>Returning light</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>
אור ישר Or Yashar	H	<p>Straight, linear light</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</p>

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		<p>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>
<p>אור מקיף Or Makif</p>	<p>H</p>	<p>Encircling light</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, Da'at</i>)) do not enter, but surround him.</p> <p>As for <i>Z" A</i>, 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 א ל נ. The <i>NHY</i> which are composed of nine parts corresponding to א,</p>

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		<p>spread in the nine <i>Sephirot</i> of Z" A. The encircling ל נ, 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 ל, <i>KHBD</i> (<i>Keter, 'Hokhma, Binah, Da'at</i>) make his second encircling; this corresponds to the נ.</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>
אור עליון Or 'Elyon	H	<p><i>Upper Light</i></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><i>See Reshimu, 'Hallal, Kav, Tsimtsum</i></p>
אור פנימי Or Pnimi	H	<p><i>Inner Light</i></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</p>

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		<p><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>
<p>אורות <i>Orot</i></p>	H	<p>Lights <i>See Or</i></p>
<p>אורות האוזן <i>Orot HaOzen</i></p>	H	<p>Lights of the ears</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>
<p>אורות החוטם <i>Orot Ha'Hotem</i></p>	H	<p>Lights of the Nose</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> <p>They are of the aspect of the middle <i>Ta'amim</i> (cantillations) and of the name of <i>SaG</i> (63).</p>
<p>אורות המצח <i>Orot</i></p>	H	<p>Lights of the forehead</p> <p>After the breaking of the <i>Kelim</i> (recipients) and the</p>

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<i>HaMetsa'h</i>		<p>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>
<p>אורות הענים <i>Orot</i> <i>Ha'Enayim</i></p>	H	<p><i>Lights of the eyes</i></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> (<i>recipients</i>) to contain them.</p> <p>These lights of <i>BaN</i> (52), which are of the aspect of the <i>Nekudim</i> (<i>vowels</i>), came out with the general <i>BaN</i> (52) through the eyes; ten encircling <i>Sephirot</i> 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>

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		<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>.</p> <p><i>See Shvirat HaKelim.</i></p>
אורות הפה Orot HaPeh	H	<p><i>Lights of the mouth</i></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, intermingled, and this is how the concept of <i>Keli (recipient)</i> came to be. They spread down until the navel, but in one unique <i>Keli</i>.</p>

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<p>אורח תחות חוטמא Ora'h Ta'hot 'Hotma</p>	A	<p><i>Vacant space under the nose</i></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 . 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>אורח תחות פומא Orot Ta'hot Puma</p>	A	<p><i>Space under the mouth</i></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</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.</p>

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		<p>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 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>
אוריתא <i>Auraita</i>	A	<p>Torah</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>Sign</p> <p>Alliance as the <i>Brit</i> (circumcision), <i>Tefilin</i> etc.</p>
אותות Otot	H	<p>Signs</p> <p>See <i>Ot</i></p>
אותיות Autiot	H	<p>Letters</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 יה-וה, 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</p>

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		<p>different actions occur.</p> <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>Partzuf</i> is done by the twenty two letters. For the construction of <i>Nukvah</i>; twenty two letters are given to her by <i>Partzuf 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 <i>Z" A</i>), 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 'Asiah.</p>
<p>אח"פ A'Ha'P</p>	<p>H</p>	<p>Ozen (ears), 'Hotem (nose), Pey (mouth) <i>Initials</i></p>

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<p>אחד <i>E'had</i></p>	H	<p>One – Unique</p> <p>One of the qualities of the Creator.</p> <p>Until the world was created, He and His Name were one.</p> <p>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.</p> <p>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.</p> <p><i>See Sephirot, Partzufim</i></p>
<p>אחור <i>A'hor</i></p>	H	<p>Backside – Behind</p> <p>In general it represents rigor.</p>
<p>אחור באחור <i>A'hor Be A'hor</i></p>	H	<p>Back to Back</p> <p>There is a notion of closeness and interaction, depending on whether the <i>Partzufim</i> (configurations) face or turn their back</p>

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		<p>to each other. The three possibilities are: face to face, face to back, or back to back.</p> <p>Back to back is the lowest level, and corresponds to dissimulation and rigor.</p>
<p>אחור בפנים <i>A'hor B Panim</i></p>	<p>H</p>	<p>Back to Face</p> <p>There is a notion of closeness and interaction, depending on whether the <i>Partzufim</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>
<p>אחוריים <i>A'horaim</i></p>	<p>H</p>	<p>Rears</p> <p><i>Sephirot Netsa'h, Hod and Yesod (NHY) of a Sephira or Partzuf. The Klipot (husks) can only attach to the rears (NHY) of the Sephirot or Partzufim.</i></p>

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אחיזה <i>A'hizah</i>	H	<p><i>To hold – Attach</i></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-od's will.</p> <p><i>See Sitra A'hra</i></p>
אחר <i>A'her</i>	H	<p><i>Other</i></p> <p>Name also used for the other side or negative force.</p>
אילן <i>Ilan</i>	A	<p><i>Tree</i></p> <p>The disposition of the <i>Sephirot</i> in the three pillars arrangement is called the <i>Sephirotic tree</i>.</p>
אילנה דחיי <i>Ilana</i> <i>De'Haye</i>	A	<p><i>Tree of life</i></p> <p><i>See 'Ets Ha'Haim</i></p>
אילנה דמותא <i>Ilana de</i> <i>Motah</i>	A	<p><i>Tree of Death</i></p> <p>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)</p>

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אין <i>Ein</i>	H	<p><i>Without - Nothing</i> See <i>Yesh Meein</i></p>
אין סוף <i>Ein Sof</i>	H	<p><i>The without end or limit - Infinite</i></p> <p>One of the names of G-od. The Name of G-od that is the most used in the Kabbalah.</p> <p>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.</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><i>El</i></p> <p>One of the names of G-od, represented by the <i>Sephiran</i> ‘<i>Hesed</i>.</p>
אל חי <i>El ‘Hay</i>	H	<p><i>El ‘Hay</i></p> <p>One of the names of G-od, represented by the <i>Sephira</i> <i>Yesod</i>.</p>

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אלוה-ים <i>Elohi-m</i>	H	<p><i>Elohi-m</i></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>
אלוה-ים צבאות <i>Elohi-m Tsebaot</i>	H	<p><i>Elohi-m Tsebaot</i></p> <p>One of the names of G-od, represented by the <i>Sephira Hod</i>.</p>
אלכסון <i>Alakhson</i>	H	<p><i>Diagonal</i></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"V</i>: "<i>The Clouds of Glory</i>" on his right, and "<i>The Manna</i>" on his left.</p> <p>In diagonal on the two sides of <i>Partzuf 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>Partzuf Ya'acov</i>: "'<i>Erev Rav</i>" on his right, and "'<i>Essav</i>" on his left.</p> <p>These other lights, or <i>Partzufim</i> are not considered as complete <i>Partzufim</i>; their actions are temporary and at particular times only.</p>

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<p>אלפין <i>Alphin</i></p>	<p>A</p>	<p>Plural of the letter Aleph</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>
<p>אמא <i>Imah</i></p>	<p>A</p>	<p>Partzuf Imah</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>Partzuf 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>Partzuf Abah</i>, together they make the <i>Mo'hin</i> (brains) of <i>Partzuf Z"A</i>. Her <i>Zivug</i> (union) with <i>Partzuf Abah</i> is constant.</p> <p><i>Partzuf Imah</i> had two aspects of the name of <i>Ba'N</i> (52). From the first, <i>Imah</i> was made, and from the second, another <i>Partzuf</i>, <i>Tevunah</i>.</p> <p><i>See Abah ve Imah</i></p>
<p>אמה <i>Amah</i></p>	<p>H</p>	<p>Measurement</p> <p>Equal to 50 cm.</p>

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<p>אמצע <i>Emtsa'h</i></p>	H	<p>Middle</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>
<p>אספקלריא דלא נהרא <i>Aspaklaria de lo Nehara</i></p>	A	<p>Non luminous mirror</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>
<p>אצילות <i>Atsilut</i></p>	H	<p>World of Emanation</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</p>

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		<p>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> <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</p>

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		<p>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>
<p>אצילות בריאה יצירה עשייה <i>Atsilut</i> <i>Beriah</i> <i>Yetsirah</i> '<i>Asiah</i></p>	H	<p><i>Atsilut, Beriah, Yetsirah and 'Asiah</i></p> <p>From the first configuration; <i>Adam Kadmon (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>Sephiroth</i> of the lower world came out from the ten <i>Sephiroth</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 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 Z"A, and '<i>Asiah</i> of <i>Nukvah</i>.</p> <p>All the worlds are similar (they all contain 10 <i>Sephiroth</i> and five <i>Partzufim</i>), but the quintessence of the higher is superior.</p> <p>See <i>Atsilut, Beriah, Yetsirah, Asiah</i></p>

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אר"י Ari	H	Ari See <i>Ari Z'al</i>
ארוך Arokh	H	Long 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 Z"A.
ארי ז"ל Ari Z'al	H	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 <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> ".
אריך אנפין Arikh Anpin	A	Partzuf – Long countenance The main <i>Partzuf</i> (configuration) in each world. All the other <i>Partzufim</i> are his "branches". He is called <i>Arikh Anpin</i> and his <i>Nukvah</i> , together they make one <i>Partzuf</i> ; the masculine on the right and the feminine on the left.

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		<p>It is by the <i>Zivug</i> (union) of <i>Partzuf 'Atik</i> that <i>Arieh Anpin</i> and his <i>Nukvah</i> were built. <i>Arieh Anpin</i> is the first <i>Partzuf</i> in <i>Atsilut</i>, and the root of all the others.</p> <p><i>Arieh 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>Arieh Anpin</i> is different from the other <i>Partzufim</i>, his <i>Sephira Binah</i> is under <i>Keter</i> and '<i>Hokhma</i>, which are in a straight line.</p> <p><i>Partzuf 'Atik Yomin</i> is clothed inside of <i>Arieh 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>Arieh Anpin</i>.</p> <p>The emanations and actions of <i>Partzuf Arieh 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>Arieh Anpin</i> to <i>Abah</i> and <i>Imah</i>, and from there, to the <i>Mo'hin</i> of <i>Z"r</i>.</p> <p>These three heads are the first <i>Tikun</i> (action) of <i>Partzuf Arieh Anpin</i> they are:</p> <ol style="list-style-type: none"> 1- <i>Gulgolta</i> - <i>Keter</i> of <i>Arieh Anpin</i> 2- <i>Avirah</i> - In the space between <i>Keter</i> and '<i>Hokhma</i> of <i>Arieh Anpin</i>, there is <i>Da'at</i> of '<i>Atik</i> 3- <i>Mo'ha</i> - '<i>Hokhma</i> of <i>Arieh Anpin</i>

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		<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>Sephiroth</i> of 'Atik 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: '<i>Hivarti</i> (חִירְתִּי) - from his <i>Sephira Keter</i> '<i>Nimin</i> (נִימִין) - from <i>Avirah</i> (<i>Sephira Da'at</i> of 'Atik; between <i>Keter</i> and '<i>Hokhma</i>) '<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 attainment and abundance. However, the guidance itself is from the <i>Dikna</i>, and it is through it that the abundance flows.</p> <p><i>See Tikunim, Partsuf</i></p>
אש Esh	H	<p>Fire</p> <p>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.</p>

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<p>אש מתלקחת <i>Eish Mitlaka'hat</i></p>	H	<p><i>Eish Mitlaka'hat - A dividing fire</i></p> <p>One of the four main levels of <i>Klipot</i> corresponding to the four lower worlds.</p> <p><i>See Klipot</i></p>
<p>אשלג <i>Ashlag</i></p>		<p><i>Rabbi Yehudah Ashlag</i></p> <p>Born in Poland 1886, died in Israel in 1955.</p> <p>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 HaSefirot</i>".</p>
<p>אשת-חיל עטרת בעלה <i>Eshet Hail Ateret Ba'la</i></p>	H	<p><i>A virtuous woman is a crown of her husband</i></p> <p>There can be abundance only when the masculine and the feminine are in harmony.</p> <p>For the abundance to come down to the world, <i>Partzuf Zeir Anpin</i> needs to unite with <i>Partzuf 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).</p>
<p>אתב"ש <i>ATBaSH</i></p>	H	<p><i>ATBaSH</i></p> <p>Permutation of letters to understand hidden meanings of words. First letter replaced by the last, second by the before last etc.</p>

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<p>אתערותא דלעילא <i>Eta'aruta de La'ila</i></p>	A	<p>Awakening from above</p> <p>The descent of the <i>Mayin Dukhrin</i> (masculine waters of the aspect of <i>MaH</i> (45)) from <i>Partzuf 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> (52)). It is only after the awakening from below that there is the awakening from above.</p>
<p>אתערותא דלתתא <i>Eta'aruta de Letata</i></p>	A	<p>Awakening from below</p> <p>There are two conditions needed for the <i>Zivug</i> (union) to be possible: The <i>Partzufim</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> (52)). It is only after the awakening from below that there is the awakening from above.</p>