**Partsuf Arikh Anpin**

Initials

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

Initials

**Adam Kadmon**

Initials

---

**Partsuf Abah**

One of the five main Partsufim (configurations). It is the Sephira ‘Hokhma. He dresses the right arm (‘Hesed) of Partsuf Arikh Anpin. His three lower Sephirot (NHY (Netsa’h, Hod, Yesod)) dress inside the NHY of Partsuf Imah, together they make the Mo’hin (brains) of Partsuf Z”A. His Zivug (union) with Partsuf Imah is constant.

**Partsuf Abah** had two aspects of the name of MaH (45). From the first aspect, he was made, and from the second, another Partsuf; Israel Saba.

See Abah ve Imah, Partsuf, Zivug

---

**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 the Sephira Binah.

They were arranged by the Zivug (union) of Partsuf Arikh Anpin with his Nukvah (feminine), Abah is the masculine aspect, and Imah the feminine. They are constructed from the aspects of the names of MaH (45) and BaN (52), and are influenced and built by the lights of Partsuf Arikh.

From the arms (Sephirot 'Hesed and Gevurah) of Arikh Anpin, lights build their HBD ('Hokhma, Binah, Da’at), and from his Tiferet lights build their bodies. This is a first emanation to build them together.

There is a second emanation to build them as separate Partseufim. From the first parts of Sephirot 'Hesed and Gevurah of Arikh, will be constituted the HBD ('Hokhma, Binah, Da’at) of Abah and Imah, from the second parts their HGT ('Hesed, Gevurah, Tiferet), and from the third parts their NHY (Netsa’h, Hod, Yesod).

Abah has two aspects of the name of MaH (45): the first and the second. From the first aspect of MaH (45), Abah was made and from the second, another Partsuf; Israel Saba. Similarly, from the first BaN (52) Imah was made and from the second, another Partsuf; Tevunah.
To communicate their emanations, there are for Abah and Imah two types of Zivug (unions): the constant Zivug is called exterior and is for the subsistence of the worlds, the other is called interior and is for the renewing of the Mo'hin (brains) of Z"uN (Zeir Anpin and Nukvah).

There are different states of growth for the Partsuf Z"A, in its first growth he receives his Mo'hin from the Partsufim ISOT (Israel Saba and Tevunah), in his second more important growth, he receives them directly from Abah and Imah.

See Partsuf, Zivug

**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 “Prophetical 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".

**Av'hana**

**Distinction – Insight**

Understanding of the deeper meaning or Kabbalistic interpretation.
### Ab"ya

**ABYA**

Atsilut, Beriah, Yetzirah and Asiah

Initials of the four worlds.

### Rabbi Ya’acov Ab’htsera

**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”.

### Ab"vinim

**Avanim**

Stone of stone

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

### Ever

**Av"er**

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.
<table>
<thead>
<tr>
<th>Hebrew / Aramaic Phonetic</th>
<th>L</th>
<th>Dictionary</th>
</tr>
</thead>
<tbody>
<tr>
<td>אברם Avraham</td>
<td>H</td>
<td>Avraham</td>
</tr>
<tr>
<td>אברים Evarim</td>
<td>H</td>
<td>Organs – Limbs</td>
</tr>
<tr>
<td>אגדה Agadah</td>
<td>H</td>
<td>Legend</td>
</tr>
<tr>
<td>אדם Adam</td>
<td>H</td>
<td>Man – Human</td>
</tr>
<tr>
<td>אדם הראשון Adam HaRishon</td>
<td>H</td>
<td>The First Man</td>
</tr>
</tbody>
</table>

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.

Also used as a name for Kabbalah.

A microcosm of the higher lights and configurations.

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.
Primordial man - World on top of Atsilut

After entering the ‘Hallal (vacant space) and 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 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 first emanation is the origin of all future emanations.

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 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.
From the ears, came out lights of the aspect of the name SaG (63); ten linear Sephirot from the left ear, and ten encircling Sephirot from the right ear.

From the nose, came out lights also of the aspect of the name of SaG (63); ten encircling Sephirot from the right nostril and ten linear from the left nostril. The lights of the encircling Sephirot are of a finer aspect, which is why they came out of the right side; the side of ‘Hesed (kindness), as opposed to the left; which is of the side of Gevurah (rigor). In the emanations (lights) of the ears and nose, there is not yet a concept of Keli (vessel).

From the mouth, came out lights also of the aspect of the name of SaG (63); ten internal Sephirot, and ten encircling Sephirot.

From the eyes, came out lights of the aspect of the name BaN (52). These feminine lights caused the Shvirat HaKelim (breaking of the vessels).

From the forehead, came out lights of the aspect of the name MaH (45), these masculine lights will make the Tikun (rectification) of the broken Sephirot, and together with BaN make all the Partsufim (configurations) for the guidance of the worlds.

From all these emanations, the other four worlds of Atsilut (emanation), Beriah (creation), Yetsirah (formation) and ‘Asiah (action) will unfold.
<table>
<thead>
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<th>Hebrew / Aramaic Phonetic</th>
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<tbody>
<tr>
<td>אדמה</td>
<td>Earth</td>
</tr>
<tr>
<td>Earth Made from the words Adam (man) and the letter ה (5) as the five levels of the soul.</td>
<td></td>
</tr>
<tr>
<td>אדון</td>
<td>Lord</td>
</tr>
<tr>
<td>Lord One of the names of G-od, He is the Lord on all His creation.</td>
<td></td>
</tr>
<tr>
<td>אדונה-י</td>
<td>Adona-y</td>
</tr>
<tr>
<td>Adona-y One of the names of G-od, represented by the Sephira Malkhut.</td>
<td></td>
</tr>
<tr>
<td>אהבה</td>
<td>Ahavah (Love)</td>
</tr>
<tr>
<td>Ahavah Name of a Hekhal (portal).</td>
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</tr>
<tr>
<td></td>
<td>Fifth of seven Hekhalot, corresponding to the Sephira ‘Hesed.</td>
</tr>
<tr>
<td></td>
<td>Each world (Atsilut, Beriah, Yetzirah, ‘Asiah) is built from four aspects: Partsuf (configuration), Levush (garment), Or Makif (encircling lights), and Hekhalot.</td>
</tr>
<tr>
<td></td>
<td>In each Partsuf there are interiority and exteriority, the exteriority is always of the aspect of the Sephira Malkhut, and the Hekhalot are the ramifications of the Malkhuts of the Partsufim.</td>
</tr>
</tbody>
</table>
The Hekhalot are also the different levels of ascension of the Tefilot (prayers) before reaching the final seventh Hekhal (portal); Kodesh Hakodashim.

Their principal function is to allow the adhesion and attachment, in various and particular ways during the Tefilot, until the world of Atsilut (at the ‘Amidah).

The Neshamot and the angels have their root in the Hekhalot, each one depending on its respective level.

**Name of האיה spelled using the letter א**

אלף האי יד א
It is the Miluy (spelling) of the name האיה with the letter Aleph. It corresponds to the Sephira Keter.

It is the Miluy of the exteriority of the third head (Avirah) of Partsuf Arikh Anpin.

See Tikun, Arikh Anpin

**AHY-H**

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

**Av”I Partsufim Abah and Imah**

Initials
**Ears**

See Orot HaOzen

**Ear**

See Orot HaOzen

**Ear, nose, mouth**

After entering the ‘Hallal (vacant space) and 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 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).

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From the mouth, came out lights also of the aspect of the name of SaG (63); ten internal Sephirot, and ten encircling Sephirot. These lights in conjunction with other emanations, will make the four worlds of Atsilut (emanation), Beriah (creation), Yetzsirah (formation) and ‘Asiah (action).

See Orot Ha’Enayim, Orot HaOzen, Orot HaOzen, Orot HaPeh.

Air – Space

In the space between the Sephirot Keter and ‘Hokhma of Partsuf (configuration) Arikh Anpin, there is Sephira Da'at of Partsuf ‘Atik.
Avirah 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.

These three heads 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.

These three heads are the first Tikun (action) of Partsuf Arikh Anpin they are:
1- Gulgolta - Keter of Arikh Anpin
2- Avirah - In the space between Keter and ‘Hokhma of Arikh Anpin, there is Da’at of ‘Atik
3- Mo’ha - ‘Hokhma of Arikh Anpin

For each head there are three levels of lights: Interior, encircling (Makif), and encircling of the encircling (Makif le Makif). The name י-ה-ו-ה represents the interiority. The name ה-ה-ו-ה the encircling. Depending on their vowels they correspond to one of the three heads.

When the first letters have the vowels as pronounced, and (vowel) Segol instead of Tsera.
The Miluy (spelling) has vowels as pronounced.
The Miluy has Kamatz as a vowel.
This is the second head – Avirah.
Term used to describe an emanation, a force or energy.

Returning light

The emanations that came out from the mouth of Adam Kadmon, were ten interior and ten encircling Sephirot of the aspect of the lower Ta'amim (cantillation). After coming out, they returned inside the mouth to be completed and came out again, they are called "returning lights".

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 Kelim (recipients).

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”.

Straight, linear light

The Sephirot 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.

For the Sephirot there are two types of encircling lights: linear and returning. The linear light, which did not enter in the Keli (recipient), encircles its Sephira and all those under it. The returning light, which entered and came out from the Keli, only encircles its Sephira. Therefore, each Sephira has one interior and two encircling lights.

Encircling light

In the first emanations from Adam Kadmon, the lights of the encircling Sephirot which are of a finer aspect, came out from the right side; the side of ‘Hesed (kindness), as opposed to the left, which is of the side of Gevurah (rigor).

For each Sephira and Partsf there are interior and encircling lights. When a Partsf receives his Mo’hin (brains) from a superior Partsf, a part of its light (NHY (Netsa’h, Hod, Yesod)) enter him, while the other parts (HGT (‘Hesed, Gevurah, Tiferet) and HBD (’Hokhma, Binah, Da’at)) do not enter, but surround him.

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. His Mo’hin are called his נ ו. The NHY which are composed of nine parts corresponding to ו,
spread in the nine Sephirot of Z"A. The encircling נ, do not need to spread in him, and stand on his exterior in the three-column arrangement of kindness, rigor and mercy. HGT make his first encircling; this corresponds to the נ, KHBD (Keter, ‘Hokhma, Binah, Da’at) make his second encircling; this corresponds to the ל.

For the Sephira, there are two types of encircling lights: linear and returning. The linear light, which did not enter in the Keli (recipient), encircles its Sephira and all those under it. The returning light, which entered and came out from the Keli, only encircles its Sephira. Therefore, each Sephira has one interior and two encircling lights.

The difference between the encircling light and the Levush (garment) is that the encircling light sustains the Keli, while the Levush is like a curtain that protects him from the exterior or negative lights.

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

See Reshimu, ‘Hallal, Kav, Tsimtsum

The light that enters and makes the inner light of a Partsuf are the NHY (Netsa’h, Hod, Yesod) of the superior Partsuf. The
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<tr>
<td>HBD (‘Hokhma, Binah, Da’at) and HGT (‘Hesed, Gevurah, Tiferet) of the superior Partsuf that do not enter, surround him, and are called encircling lights.</td>
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</tr>
</tbody>
</table>

**Lights**
- From the ears of Adam Kadmon came out ten linear Sephirot from the left ear, and ten encircling Sephirot from the right ear, they went down until the beard on the chin.

They are of the aspect of the higher Ta’amim (cantillations) and of the name of SaG (63).

**Lights of the ears**

**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 went down until the chest, closer than the ones of the ears but still separated.

They are of the aspect of the middle Ta’amim (cantillations) and of the name of SaG (63).

**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. In contrast, the Sephirot of BaN (52) correspond to the feminine aspect - rigor, and are the root of deterioration. These two aspects (MaH (45) and BaN (52)) are necessary for the guidance of justice, and to give man the possibility of free choice.

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

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.

These lights of BaN (52), which are of the aspect of the Nekudim (vowels), came out with the general BaN (52) through the eyes; ten encircling Sephirot 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.
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.

**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.

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,

These lights came out from the same conduit, intermingled, and this is how the concept of Keli (recipient) came to be. They spread down until the navel, but in one unique Keli.
Vacant space under the nose

Ora'h Ta'hot 'Hotma is the third Tikun (action) of the Dikna (beard) of Arikh Anpin, it corresponds to the vacant space under the nose.

There are hairs (lights) that come out from the face of 'Hokhma Stimaah of Arikh Anpin, and spread downward. They divide in thirteen, and are called the thirteen Tikunim of the Dikna of Arikh Anpin.

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

The Dikna reveals the guidance of kindness, rigor and mercy, which was concealed in 'Hokhma Stimaah, by bringing it down to Z"A through the two Mazalot; Notser and Nake, which are the eighth and thirteenth Tikun.

Space under the mouth

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

There are hairs (lights) that come out from the face of 'Hokhma Stimaah of Arikh Anpin, and spread downward.
They divide in thirteen, and are called the thirteen Tikunim of the Dikna of Arikh Anpin.

אלא רחום.

מי אל כמור. נושא עון...

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

The Dikna reveals the guidance of kindness, rigor and mercy, which was concealed in ‘Hokhma Stimaah, by bringing it down to Z”A through the two Mazalot; Notser and Nake, which are the eighth and thirteenth Tikun.

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 (prayers) and the accomplishment of each one of the Mitsvot (commandments) 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.
Sign

Alliance as the Brit (circumcision), Tefilin etc.

Signs

See Ot

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-od ה-ו-ה-י, 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 lights or forces that are clothed in these letters or their combinations, emanate masculine or feminine configurations that make the guidance of the worlds.

The construction of a Partsuf is done by the twenty two letters. For the construction of Nuvkah; twenty two letters are given to her by Partsuf Z"A, once they build her, they end in her Sephira Yesod and make a Keli (recipient). The five ending letters: מניצך are her five Gevurot (rigors) and also contain the Mayin Nukvin (feminine waters). After the Nesirah (her separation from Z"A), when Abah and Imah have built her, they also give her twenty two letters, מניצך and Mayin Nukvin.

The reading of the Torah is incomplete without the Ta'amim, Nekudot, Tagin, and Autiot. The Ta'amim (cantillation marks) are the highest level and subdivide in three: Higher, middle and lower. The Nekudot (vowels) are second, also in three levels: Higher, middle and lower. The Tagin (crowns) are third, and appear on top of some letters only. The Autiot (letters) are fourth.

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

Ozen (ears), ‘Hotem (nose), Pey (mouth)
Initials
### Hebrew / Aramaic Phonetic

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<tbody>
<tr>
<td>אחד</td>
<td>One – Unique</td>
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</table>

**One – Unique**

One of the qualities of the Creator.

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

The light of God 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 Sephiroth or Partsufim are called the attributes or qualities of God. 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*

<table>
<thead>
<tr>
<th>אחור</th>
<th>Backside – Behind</th>
</tr>
</thead>
</table>

**Backside – Behind**

In general it represents rigor.

<table>
<thead>
<tr>
<th>אחור Be</th>
<th>Back to Back</th>
</tr>
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<tbody>
<tr>
<td>א'חר Be</td>
<td>Back to Back</td>
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</table>

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.

**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.

**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.
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<tr>
<td>אחיזה</td>
<td>A’hizah</td>
<td><strong>To hold – Attach</strong></td>
</tr>
<tr>
<td>אחר</td>
<td>A’her</td>
<td><strong>Other</strong></td>
</tr>
<tr>
<td>אילן</td>
<td>Ilan</td>
<td><strong>Tree</strong></td>
</tr>
<tr>
<td>אילנה דחיים</td>
<td>Ilana De’Haye</td>
<td><strong>Tree of life</strong></td>
</tr>
<tr>
<td>אילנה דموت אם</td>
<td>Ilana de Motah</td>
<td><strong>Tree of Death</strong></td>
</tr>
</tbody>
</table>

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 G-od’s will.

*See Sitra A’hra*

Name also used for the other side or negative force.

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

*See 'Ets Ha'Haim*

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)*
<table>
<thead>
<tr>
<th>Hebrew / Aramaic Phonetic</th>
<th>L</th>
<th>Dictionary</th>
</tr>
</thead>
<tbody>
<tr>
<td>אין</td>
<td>H</td>
<td>Without - Nothing</td>
</tr>
<tr>
<td>אין סוף</td>
<td>H</td>
<td>The without end or limit - Infinite</td>
</tr>
<tr>
<td>אלל</td>
<td>H</td>
<td>El</td>
</tr>
<tr>
<td>אל ‘חי</td>
<td>H</td>
<td>El ‘Hay</td>
</tr>
</tbody>
</table>

אין

Without - Nothing

See Yesh Meein

אין סוף

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.

El

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

El ‘חי

One of the names of G-od, represented by the Sephira Yesod.
<table>
<thead>
<tr>
<th>Hebrew / Aramaic Phonetic</th>
<th>L</th>
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<tbody>
<tr>
<td>אלהים - Elohi-m</td>
<td>H</td>
<td><strong>Elohi-m</strong></td>
</tr>
<tr>
<td></td>
<td></td>
<td>One of the names of G-od, represented by the Sephira Gevurah. In general it denotes rigor in the actions of G-od.</td>
</tr>
<tr>
<td>אלהי-ים Tsebaot - Elohi-m Tsebaot</td>
<td>H</td>
<td><strong>Elohi-m Tsebaot</strong></td>
</tr>
<tr>
<td></td>
<td></td>
<td>One of the names of G-od, represented by the Sephira Hod.</td>
</tr>
<tr>
<td>אלכסון - Alakhson</td>
<td>H</td>
<td><strong>Diagonal</strong></td>
</tr>
<tr>
<td></td>
<td></td>
<td>There are lights or Partsufim (configurations) that are diagonal to a more important Partsuf.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>In diagonal on the two sides of Partsuf Z'A: &quot;The Clouds of Glory&quot; on his right, and &quot;The Manna&quot; on his left.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>In diagonal on the two sides of Partsuf Leah D'hM: &quot;The Scepter of Elokim&quot;, and &quot;The Scepter of Moshe&quot;.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>In diagonal on the two sides of Partsuf Ya'acov: &quot;'Erev Rav&quot; on his right, and &quot;'Essav&quot; on his left.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>These other lights, or Partsufim are not considered as complete Partsufim; their actions are temporary and at particular times only.</td>
</tr>
</tbody>
</table>
**Alphin**

Plural of the letter Aleph

One of the emanations that came out of Adam Kadmon is called the lower Ta’amim (cantillation), it came out from his mouth in the form of ten internal and ten encircling Sephirot, and four Alphin א א א א were revealed.

Another emanation came out from the nose of Adam Kadmon called the middle Ta’amim (cantillation), it came out in the form of ten internal and ten encircling Sephirot, and six Alphin א א א א א א א were revealed.

**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.

*Partsuf Imah* had two aspects of the name of BaN (52). From the first, *Imah* was made, and from the second, another *Partsuf; Tevunah.*

*See Abah ve Imah*

**Amah**

Measurement

Equal to 50 cm.
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.

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.”

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

The first world to unfold is called Atsilut; the world of Emanation.

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<tr>
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<tr>
<td>אממסא’וי</td>
<td>H</td>
<td><strong>Middle</strong></td>
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<tr>
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<table>
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<tr>
<th>אספסקלאריא דל’ נחורא</th>
<th>A</th>
<th><strong>Non luminous mirror</strong></th>
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<tr>
<th>אצילוט</th>
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<th><strong>World of Emanation</strong></th>
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The first world to unfold is called Atsilut; the world of Emanation.
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 Beriah, Yetzirah and 'Asiah.

It consists of five main Partsufim: Arikh Anpin, Abah, Imah, Zeir Anpin and Nukvah. One more Partsuf; 'Atik Yomin, is on top of them, his three first Sephirot are in the superior world (above Atsilut), his seven lower Sephirot are inside the ten Sephirot of Arikh Anpin and make the link with the superior world; Adam Kadmon. Arikh Anpin reaches from the top to the bottom of Atsilut.

In the emanation of the lights from the eyes of Adam Kadmon, first the individual Keli (recipient) for each Sephirot came out, and then the lights. The Kelim could not contain their lights and broke. The seven lower broken Sephirot, which did not contain their lights, descended to the world of Beriah, the lights also fell, but stayed in Atsilut. The breaking of the Kelim caused a descent of the world of Atsilut. However, KHB (Keter, 'Hokhma, Binah) remained in what is called the "first Atsilut". The seven lower Sephirot fell in the higher parts of Beriah, which became the Atsilut of today.

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, the lights of its Malkhut 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.

The world of *Atsilut* is of the aspect of the name of ‘A”V and *Partsuf Abah*.

**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, 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, Yetsirah, Asiah*
Some Sephirot are longer and reach higher or lower than others. The masculine Yesod of Israel Saba is longer than the feminine Yesod of Tevunah; he reaches lower and ends in Tiferet of Z”A.

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".

Partsf – Long countenance

The main Partsf (configuration) in each world. All the other Partsufim are his “branches”. He is called Arikh Anpin and his Nukvah, together they make one Partsf; the masculine on the right and the feminine on the left.
It is by the Zivug (union) of Partsuf ‘Atik that Arikh Anpin and his Nukvah were built. Arikh Anpin is the first Partsuf in Atsilut, and the root of all the others.

Arikh Anpin reaches from the top to the bottom of a world, Abah and Imah dress his right and left arm, their Keter reach his Sephira Binah and their Malkhut his Sephira Tiferet.

Arikh Anpin is different from the other Partsufim, his Sephira Binah is under Keter and ‘Hokhma, which are in a straight line.

Partsuf ‘Atik Yomin is clothed inside of Arikh Anpin. The G"aR (three first Sephirot) of ‘Atik Yomin are in the world above, his Za"T (seven lower Sephirot) are inside the ten Sephirot of Arikh Anpin.

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. They emanate from Arikh Anpin to Abah and Imah, and from there, to the Mo'hin of Z"A.

These three heads are the first Tikun (action) of Partsuf Arikh Anpin they are:
1- Gulgolta - Keter of Arikh Anpin
2- Avirah - In the space between Keter and 'Hokhma of Arikh Anpin, there is Da'at of ‘Atik
3- Mo'ha - 'Hokhma of Arikh Anpin
The second *Tikun* is of the head of *Arikh Anpin*. It is achieved by the passing of the seven lower *Sephirot* of ‘*Atik* into the head of *Arikh Anpin* before they are clothed in him.

There are more *Tikunim* of *Arikh Anpin*, they are called:

- ‘*Hivarti* (חיורתי) - from his *Sephira Keter*
- *Nimin* (נימי) - from *Avirah* (*Sephira Da'at* of ‘*Atik*; between *Keter* and ‘*Hokhma*')
- *Dikna* (דיקנה) - from his *Sephira ‘Hokhma* called ‘*Hokhma Stimaah*'

These emanations; ‘*Hivarti*, *Nimin* and *Dikna* are called hair and beard because they spread out in individual conduits.

The hairs (lights) that come out from the face of *Sephira ‘Hokhma Stimaah* of *Arikh Anpin* and spread downward, divide in thirteen and are called the thirteen *Tikunim* of the *Dikna* of *Arikh Anpin*.

The other *Tikunim* are lights needed for the attainment and abundance. However, the guidance itself is from the *Dikna*, and it is through it that the abundance flows.

*See Tikunim, Partsuf*

**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*.
<table>
<thead>
<tr>
<th>Hebrew / Aramaic</th>
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</tr>
</thead>
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<td>H</td>
<td><strong>Eish Mitzlaka’hat - A dividing fire</strong></td>
</tr>
<tr>
<td>One of the four main levels of Klipot corresponding to the four lower worlds.</td>
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<tr>
<td>See Klipot</td>
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<td></td>
</tr>
<tr>
<td>אשלג</td>
<td>H</td>
<td><strong>Rabbi Yehudah Ashlag</strong></td>
</tr>
<tr>
<td>Born in Poland 1886, died in Israel in 1955.</td>
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</tbody>
</table>
| 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 בלה | H | **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, Partsf Zeir Anpin needs to unite with Partsf 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). |
| אטרב”ש | H | **ATBaSH** |
| Permutation of letters to understand hidden meanings of words. First letter replaced by the last, second by the before last etc. |
Awakening from above

The descent of the Mayin Dukhrin (masculine waters of the aspect of MaH (45)) from Partsuf Z"A, happens when Nukvah is ready, and has brought up her Mayin Nukvin (feminine waters of the aspect of BaN (52)). It is only after the awakening from below that there is the awakening from above.

Awakening from below

There are two conditions needed for the Zivug (union) to be possible: The Partsufim have to be constructed, and the feminine has to stimulate a reaction from the masculine. This stimulation happens when she brings up her Mayin Nukvin (of the aspect of BaN (52)). It is only after the awakening from below that there is the awakening from above.