

## Glossary of Qabbalistic Terms

- 'āb*, אב, Father, title of the second sefirah, Hokhmāh.
- 'Ādām 'Illā'āh*, אֱלֹהֵי אָדָם, Highest Adam: *'ādām*, human being, masculine or feminine, its singular form being used collectively for humanity; *'illā'āh*, אֱלֹהֵי, supernal, highest, from the verb *'ālāh*, אָלַח, to ascend, to rise.
- 'Ādām Qadmōn*, אָדָם קַדְמוֹן, Eastern or Ancient Adam: *'ādām*, man or human being; *qadmōn*, קַדְמוֹן, eastern, ancient, foremost, from the verb *qādam*, קָדַם, to go before, to precede, to be ancient, with a secondary meaning to go towards the east. Hence 'Ādām Qadmōn is the archetypal human being.
- 'adonāi*, אֲדֹנָי, my lords (not “Lord”); divine name of Malkhūth, the tenth sefirah.
- 'anpīn*, אֲנַפִּין (Aramaic), faces, (Hebrew *pānīm*, פָּנִים), plural form with both singular and plural significance.
- 'Arīkh 'Anpīn*, אֲרִיכָה אֲנַפִּין (Aramaic), long or extended face or countenance: *'arīkh*, long, prolonged or extended, from the verb *'arakh*, אָרַח (Hebrew *'arakh*, אָרַח), to be long, to stretch, to expand, to endure; *'anpīn*, plural, from an unused Aramaic singular *'anaf*, אֲנַפִּין, *'anpīn* having both a singular and plural significance; cf. *Zē'ēr 'Anpīn*.
- 'attīq yōmīn*, אֲטִיב יָמִין (Aramaic), Ancient of Days: *'attīq*, ancient; *yōmīn*, days (singular, *yom*, יוֹם).

‘attīqā’ dē ‘attīqīn, ܐܬܝܩܝܢ ܕܥܬܝܩܝܢ (Aramaic), The Ancient of the Ancient Ones, from the verb ‘athaq, ܐܬܩ (Hebrew ‘āthaq, ܐܬܩ), to be old.

‘attīqā’ dē-kol ‘attīqīn, ܐܬܝܩܝܢ ܕܟܠ ܐܬܝܩܝܢ (Aramaic), variant of the above, the Ancient of all the Ancient Ones: dē, prefix; kol, all, every.

‘attīqā’ qaddīshā’, ܐܬܝܩܝܢ ܩܕܝܫܐ (Aramaic), the Holy Ancient One: ‘attīqā’, ancient; qaddīshā’ (Hebrew qādōsh, ܩܕܫܐ), holy, sacred, revered. A phrase used often for Kether: “And therefore is the Most Holy Ancient One called AIN [ʾAyin], the Negatively Existent; seeing that back from Him dependeth the AIN, the Negative Existence” (‘Idrā’ Zūṭā’ 2:65; cf. Mathers, p. 266).

‘attīqā’ sābā’ dēsābīn, ܐܬܝܩܝܢ ܣܒܐ ܕܥܬܝܩܝܢ (Aramaic), variant of the above, the Archaic Oldest of the Oldest or, according to Mathers, the “Eternal Ancient of the Ancients” — suggesting infinity, ’ēin sōf; ‘attīqā’, ancient; and sābā’, oldest.

Bīnāh, ܒܝܢܐ, intelligence, insight, understanding, the third sēfirāh, from the verb bīn, ܒܝܢ, to perceive, to discern, to understand. Bīnāh is the feminine stream of passive energy flowing from Kether through Ḥokhmāh, forming the left shoulder of ʾĀdām Qadmōn.

bohū, ܒܘܗܐ, chaotic condition; often used with tohū.

Būtsīnā’ dē Qardīnūthā’, ܒܘܨܝܢܐ ܕܩܪܕܝܢܘܬܐ (Aramaic), translated by Isaac Myer as “brilliant inner light”: būtsīnā’, also found in the Zohar as bōtsīnā’, ܒܘܨܝܢܐ, candle, lamp, light, from the verb būts, ܒܘܨ, to burst forth, to shine.

dē Dīnā’, ܕܥܝܢܐ (Aramaic), dē, prefix; Dīnā’ (Hebrew dīn, ܕܝܢ), right, judgment, decision.

*dēHesed*, דְּחֶסֶד (Aramaic), *dē*, prefix; *Hesed*, compassion, mercy, the fourth *sēfirāh*.

*dimyōn*, דִּמְיוֹן, form, likeness, from the verb *dāmāh*, דָּמָה, to resemble, to be like, to image.

*dīn*, דִּין, right, judgment, decision, from the verb *dūn*, דָּן, to judge, to decide, to determine; an alternate name for the fifth *sēfirāh* (Gēbūrāh, Paḥad).

*dīqnā*, דִּיקְנָא (Aramaic), beard, hair-growth.

*dīqnā* *di-mēḥēimēnūthā*, דִּיקְנָא דִּי מְחַיֵּימַנְוּתָא (Aramaic), beard of truth: *dīqnā*, beard; *di*, prefix; *mēḥēimēnūthā*, truth, confidence, faith, honor, from the verb *ḥēiman*, חָיַם (Hebrew *āman*, אָמַן), to have faith, to trust, to have confidence in.

*diyyūqnā*, דִּיּוּקְנָא (Aramaic), image or likeness.

*Dūmāh*, דְּוּמָה, Angel of Death.

*ēhyeh*, אֶהְיֶה, I am; divine name of Kether, the first *sēfirāh*.

*‘einā* *dē-‘ashgāḥūthā*, עֵינָא דְּאַשְׁגָּחְוּתָא (Aramaic), eye of guardianship: *‘einā* (Hebrew *‘ayin*, עַיִן), eye, sight, from the verb *‘ūn*, עָנָה, to watch, to guard, also to select, to meditate, to study and to speculate; *dē*, prefix; *‘ashgāḥūthā*, from *‘ashgah*, אֲשַׁגַּח, from the verb *shēgah*, שָׁגַח, to look, to care for, to guard (cf. Latin *providere*, to see forward, to discern, also to act with care, with foresight, hence Providence).

*‘einā* *‘illā’āh*, עֵינָא עִלְלָא (Aramaic), supernal eye: *‘einā*, eye, see above; *‘illā’āh*, supernal, highest, from *‘ālāh*, אֶלְלָה, to ascend, to rise.

*‘einā* *pēqīḥā*, עֵינָא פְּקִיחָא (Aramaic), open eye: *‘einā*, eye, see above; *pēqīḥā*, from the verb *pēqah*, פָּקַח (Hebrew *pāqah*, פָּקַח), to open (the eye), also to guard, to care;

the open eye of Macroprosopus in contrast with both the closed eye of 'ēin sōf, and the two eyes of Microprosopus that slumber and wake.

'*einā*' *qaddīshā*', אֵינְא קַדְדִּישָׁא, holy eye: '*einā*', eye, see above; *qaddīshā*', sacred, holy, revered.

'*ein sōf* or *sūf*', אֵין סוּף, no limit or end: '*ein*', construct form of '*ayin*', אֵין, nothing, nought; *sōf* or *sūf*, limit, end, from the verb *sūf*, סוּף, to have an end; the Boundless (cf. Sanskrit *parabrahman*).

'*el*', אֵל, the mighty one; divine name of Ḥesed, the fourth sefirāh.

'*el hai*', אֵל חַי, the mighty living being, the Lord of Life; divine name of Yesōd, the ninth sefirāh.

'*elōah* or '*elōha*', אֱלֹהִים, divine name of Gēbūrāh, the fifth sefirāh.

'*elohīm*', אֱלֹהִים, divine or mighty ones; divine name of Tif'ereth, the sixth sefirāh.

'*elohīm tsēbā'ōth*', אֱלֹהִים צְבָאוֹת, lord or lords of armies of beings; divine name of Hōd, the eighth sefirāh.

'*ēm*', אִמָּא, Mother (Aramaic '*immā*', אִמָּא), name of Bīnāh.

'*ets hayyīm*', אֵץ חַיִּים, tree of lives; usually translated Tree of Life: '*ets*, tree; *hayyīm*, masculine plural noun from the verb *hāyāb*, חָיַב, to breathe, to blow, also to live; used in Qabbālāh for the tenfold sefirōthal tree, the ten breaths or lives forming the complete tree or world. Also '*ets ha hayyīm*', אֵץ חַיִּים, (cf. *Genesis* 2:9).

*galgillīm*', גַּלְגָּלִים, spheres, from the verb *gālal*, גָּלַל, to wheel, to turn, to revolve.

*Gan 'Ēden*, גַּן עֵדֶן, Garden of Eden.

*gilgūlīm*, גִּלְגּוּלִיִּים (Aramaic *gilgūlā'*, אִגְלִגּוּלָא), whirlings, with specific reference to the revolution of souls through a series of births and deaths; from the verb *gālal*, לָגַל, to wheel, to turn, to revolve.

*Gēbūrāh*, גְּבוּרָה, strength, power, might, from the verb *gābar*, גָּבַר, to be strong, mighty; the fifth *sēfirāh*, a feminine potency issuing from and complementing *Ḥesed*, its masculine counterpart; corresponding to the left arm of 'Ādām Qadmōn.

*Gēdūlāh*, גְּדוּלָה, feminine noun, greatness, might, power, strength, from the verb *gādāl*, גָּדַל, to grow, to become great, far-reaching in power; an alternate name for *Ḥesed*.

*gūf*, גּוּף, body, container of the life-breaths — *nēshāmāh*, *rūaḥ*, and *nefesh* — that inform the human constitution.

*gūlgaltā'*, גּוּלְגַלְתָּא (Aramaic), skull, head, equivalent of Hebrew *gulgoleth*, גּוּלְגוּלִית, and Greek *golgotha*, γολγοθᾶ (*Matthew* 27:33), from the verb *gālal*, לָגַל, to wheel, to turn, to revolve, with the extended meaning of something rolled or turned to hardness, i.e., the hardness of bone, a skull.

*ḥai*, חַי, vital principle in the human body.

*Hā'Idrā'Rabbā'Qaddīshā'*, אִשְׁתֵּי קַדְוֵי רַבִּי אִשְׁתֵּי דְרַבִּי יוֹהַי, The Great Holy Assembly, discourses of Shim'ōn ben Yoḥai to his disciples on the form of Deity and on pneumatology, science of *pneuma*, spirit.

*Hā'Idrā'Zūṭā'Qaddīshā'*, אִשְׁתֵּי קַדְוֵי זוּטֵי אִשְׁתֵּי דְרַבִּי יוֹהַי, The Small Holy Assembly, discourses on the ten *sēfirōth* to six disciples.

*ḥammāh*, חֲמָה, warmth, light, from the verb *ḥāmam*, חָמַם, to be warm, to glow; name of the sun.

*Hesed*, חֶסֶד, ardor, zeal, love, goodness, compassion, mercy, from the verb *ḥāsad*, חָסַד, to be zealous towards, to feel kindness and love for, any person or thing; the fourth *sēfirāh*, a masculine active power, corresponding to the right arm of 'Ādām Qadmōn.

*ḥiwuyāi' bīshā'*, חַיְוּיַי' בִּישָׁא', evil beast.

*Hōd*, הוֹד, splendor, majesty; the eighth *sēfirāh*, a feminine potency representing the left thigh of 'Ādām Qadmōn.

*Hokhmāh*, חֲכָמָה, skill, dexterity, hence wisdom, from the verb *ḥākham*, חָכַם, to be or become wise; the second *sēfirāh*, a right and masculine energy, termed the Duad or the Father, the right shoulder of 'Ādām Qadmōn.

*ḥokhmēthā' sēthīmā'āh*, חֲכָמְתָּה' סֵתִימָא'א, hidden wisdom: *ḥokhmēthā'*, Aramaic form of Hebrew *ḥokhmāh*, חֲכָמָה, signifying wisdom, learning, art, from the Aramaic verb *ḥakham*, חָכַם (Hebrew *ḥākham*, חָכַם), to be wise, to be learned; *sēthīmā'āh*, hidden, concealed, closed, from the Aramaic verb *sētham*, סֵתַם (Hebrew *sātham*, סָתַם), to conceal, to hide, to shut.

*ḥōṭāmā'*, חוֹטָמָא' (Aramaic), the distinctive feature of the face, i.e., the nose, nostril, from the verb *ḥātam*, חָטַם, with a variety of meanings, among them to be prominent, to stand out, also to seal, to make an impression; cognate with root *ḥātham*, חָתַם, to seal, to enclose.

*kēlīm*, כְּלִים, vessels, receptacles, from the verb *kālāh*, כָּלָה, to restrain.

*Kether*, כֶּתֶר, diadem, crown, from the verb *kāthar*, כָּתַר, to

- enclose, to surround; the first of the sefirōth, called Sēfirāh, the head or crown of the head of 'Ādām Qadmōn.
- kether* 'elyōn, כֶּתֶר עֲלִיּוֹן, uppermost or highest crown: *kether*, crown, see above; 'elyōn, from the verb 'ālāh, עָלָה, to go up, to rise, to elevate.
- kōkhāb*, כּוֹכַב, name for Mercury; also a stellar body.
- kūrsēyā'*, כּוּרְסֵיָא, throne.
- lēbānāh*, לְבָנָה, white one, from the verb *lāban*, לָבַן, to grow white, to glisten, to be cleansed; a name for the moon.
- ma'adīm*, מַאֲדִים, fiery one, from the verb 'ādam, אָדַם, to be red, fiery; a name of Mars.
- mal'ākhayyā'*, מַלְאֲכָיָא, messengers.
- malkā'*, מַלְכָּא, Aramaic form of the Hebrew *melekh*.
- malkā' qaddīshā'*, מַלְכָּא קַדְיִשָּׁא (Aramaic), holy or sacred king: *malkā'*, king; *qaddīshā'*, sacred, holy, revered.
- malkhēthā'*, מַלְכְּתָא (Aramaic), queen, from the Hebrew verb *mālakh*, מָלַךְ, to rule, to govern.
- Malkhūth*, מַלְכוּת, kingdom, dominion, from the verb *mālakh*, מָלַךְ, to reign, to be king; the tenth sefirāh, the carrier or vehicle of the sefirōthal powers, the feet of achetypal man; called also the Bride, Inferior Mother, or Queen.
- māshīah*, מָשִׁיחַ, anointed, i.e., initiated, from the verb *māshah*, מָשַׁח, to anoint; anglicized as Messiah.
- mathqēlā'*, מַתְקָלָא (Aramaic), weight, balance, from the verb *tēqal*, תִּקַּל (Hebrew *shāqal*, שָׁקַל), to weigh.
- maṭrōnā'*, מַטְרוֹנָא (Aramaic), matron, lady, another name for the tenth sefirāh, Malkhūth, the Queen, Bride of Tif'ereth (the King, Malkā' or Melekh).

*maṭrōnīthā*<sup>9</sup>, מַטְרֹנִיתָה (Aramaic), variant of *maṭrōnā*<sup>9</sup>, with identical meaning.

*mazzālā' qaddīshā*<sup>9</sup>, מַזְזָלָא קַדְדִּישָׁא (Aramaic), holy or sacred constellation, translated by Mathers as holy influence: *mazzālā*<sup>9</sup> (Hebrew *mazzāl*, מַזְזָל), planet, constellation, luck, also fortune, destiny — by extension of thought, the influence from such planet or constellation, from the verb *nāzal*, נָזַל, to run, to flow, i.e., the influences that emanate from the planets and constellations; *qaddīshā*<sup>9</sup>, holy, revered, sacred.

*mazzālōth*, מַזְזָלוֹת, constellations of the zodiac; plural of *mazzāl*, מַזְזָל, a constellation, sometimes a planet, from the verb *nāzal*, נָזַל, to flow, to stream, to run\*; the energies that flow or stream from the twelve zodiacal constellations through the planetary chains into the world. Also spelled *mazzārōth*, מַזְזָרוֹת.

*melekh*, מֶלֶךְ, king, from the verb *mālakh*, מָלַךְ, to rule.

*merkābāh*, מֶרְכָּבָה, chariot.

*Mēṭaṭrōn*, מַטְטְרוֹן, chief of the angels.

*mishḥā*<sup>9</sup>, מִשְׁחָא (Aramaic), oil, marrow, fat, from the verb *māshah*, מָשַׁח, to stroke over a thing, to anoint, to dedicate; cf. *māshīah*.

*mishḥā' di-rēbūthā*<sup>9</sup>, מִשְׁחָא דִּרְבֻּתָּהּ (Aramaic), oil of magnificence: *mishḥā*<sup>9</sup>, oil, see above; *di*, prefix; *rēbūthā*<sup>9</sup>, greatness, dignity, office, anointment, from the verb *rēbā*<sup>9</sup>, רָבָה (Hebrew *rābāh*, רָבָה), to grow, to increase, to become great.

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\*Cf. Greek verb *theō*, θέω, to run, anything circular; hence used for planets and the divinities (gods) of the planets.



*mitsḥā'*, מִצְחָא (Aramaic form of Hebrew *mētsah*, מִצַּח), the shining and high part, i.e., forehead, from the Hebrew verb *mātsah*, מִצַּח, to shine, to stand forth.

*mōḥā'*, מוֹחָא (Aramaic), brain, head (Hebrew *mōah*, מוֹחַ), with the original significance of marrow.

*mōḥā' 'illā'āh*, מוֹחָא עֵלְאָה, supernal brain: *mōḥā'*, brain, head, see above; *'illā'āh*, supernal, highest, from the verb *'ālāh*, עָלָה, to ascend, to go up; cf. *'Ādām 'Illā'āh*.

*nefesh*, נֶפֶשׁ, breath of life, from the verb *nāfash*, נָפַשׁ, to breathe; third of the three breaths that inform the human constitution; corresponds to the Greek *psuchē*, ψυχή.

*nehar dī-nūr*, נְהַר דִּי נֹר, River of Fire.

*neqūdāh pēshūtāh*, נְקוּדָה פְּשׁוּטָה, expanded point: *neqūdāh*, point, dot, from the verb *nāqad*, נָקַד, to point, to puncture, to break through; *pēshūtāh*, from the verb *pāshat*, פָּשַׁט, to stretch, to make plain, to extend, to unfold.

*neqūdāh qadmā'āh*, נְקוּדָה קַדְמָאָה, primordial or ancient point: *neqūdāh*, point, see above; *qadmā'āh*, primordial, ancient, preceding, also first, original.

*neqūdāh ri'shōnāh*, נְקוּדָה רִשְׁוֹנָה, first or original point: *neqūdāh*, point, see above; *ri'shōnāh*, first, original; Aramaic, *neqūdā' ri'shōnā'*, נְקוּדָא רִשְׁוֹנָא.

*nēshāmāh*, נְשָׁמָה, breath, spirit, wind, from the verb *nāsham*, נָשַׁם, to breathe, to blow; highest of the three breaths that inform the human constitution.

*nēshāmōth*, נְשָׁמוֹת, plural of *nēshāmāh*.

*Netsah*, נֶצַח, glory, splendor, occasionally time, from the verb *nātsah*, נָצַח, to shine, to be bright, to excel; the seventh sefirah, a masculine potency representing the right thigh in archetypal man.

*nīmā*’, נִמָּא (Aramaic), fringe, cord, hair, from the Hebrew verb *nāmāh*, נָמַח, to reach, to extend.

*nogah*, נֹגַה, brightness, light, from the verb *nāgab*, נָגַב, to be bright, to burst forth, to shine; name for Venus.

’*ōfannīm*, עֹפָנִים, wheels.

’*ōlām*, עֹלָם, a period of time, hence a world or sphere, from the verb ’*alam*, אָלַם, to enwrap, to veil, to conceal, with a philosophical extension of meaning of hidden time, or an age or period whose birth and death are concealed from human knowledge.

’*ōlām hā-’asıyyāh*, עֹלָם הָעֵשְׂיָה, world of action or construction: ’*ōlām*, world, see above; *hā*, definite article; ’*asıyyāh*, from the verb ’*āsāh*, אָשָׂה, to work, to labor, to form, to construct; the world of physical and material action or construction, the lowest of the four worlds.

’*ōlām hā-’atstsilōth*, עֹלָם הָאַטְסִילוֹת, world of junction: ’*ōlām*, world, see above; *hā*, definite article; ’*atstsilōth*, plural noun from the verb ’*ātsal*, אָצַל, to join, to connect; the highest of the four worlds of Qabbālāh. Sometimes this world is given as ’*ōlām has-’ēfirōth*.

’*ōlām hab-’berī’āh*, עֹלָם הַבְּרִיאָה, world of production or creation: ’*ōlām*, world, see above; *hab*, definite article; *’berī’āh*, from the verb *’bārā*’, בָּרָא, to form, to fashion, to produce, to shape, to carve; the sphere or world in which intellectual beings carve out future destiny to be unfolded in the lower ’*ōlāmīm*; the next to the highest of the four worlds.

’*ōlām haq-’qēlippōth*, עֹלָם הַקְּלִיפּוֹת, world of shells or rinds: ’*ōlām*, world, see above; *haq*, definite article; *’qēlippōth*, shells, rinds, skins.

‘*ōlām has-sēfirōth*, עוֹלָם הַסְפִּירוֹת, world or sphere of emanation: ‘*ōlām*, world, see above; *has*, definite article; *sēfirōth*, number, emanation; the highest world or sphere; cf. ‘*ōlām hā-’atstsīlōth*.

‘*ōlām hay-yētsīrāh*, עוֹלָם הַיְצִירָה, world of formation: ‘*ōlām*, world, see above; *hay*, definite article; *yētsīrāh* from the verb *yātsar*, יָצַר, to form, to fashion; the ‘*ōlām* or world in which the forms as models are fashioned to be later condensed in the lowest ‘*ōlām*.

‘*ōlāmīm*, עוֹלָמִים, worlds, spheres, planes, masculine plural of ‘*ōlām*.

‘*ōr*, אֹר, light, from the verb ‘*ōr*, אֹר, to break through, to shine, to enlighten; i.e., a breaking through from darkness (cf. *Genesis* 1:3, *yēhī ’ōr*, יְהִי אֹר, let there be light).

‘*or*, עוֹר, skin; also by extension, blindness, matter.

*paḥad*, פָּחַד, fear, from the verb *pāḥad*, פָּחַד, to fear, to be anxious.

*partsūfīm*, פְּרָצוּפִים, faces, used interchangeably with *partsūfīn* or *’anpīn*.

*partsūfīn*, פְּרָצוּפִין (Aramaic), plural noun adapted from the Greek *prosōpon*, πρόσωπον, face, visage.

*Qabbālāh*, קַבְּלָה, reception, tradition, from the verb *qābal*, קָבַל, or intensive active form *qibēl*, קִבַּל, to receive, to admit a precept; hence the reception of the esoteric doctrine as it was orally transmitted.

*qadmōn*, see *’Ādām Qadmōn*.

*qēlīppōth*, קְלִיפוֹת, rinds, shells, parings, from the verb *qālaf*, קָלַף, to scrape, to peel, to pare. This word likewise signifies demons, entities in which spirit or light is recessive, and the husk or shell is dominant.

*qērūmā' dē'awwēirā'*, קְרֻמָּא דְאֻוְוַיְרָא (Aramaic), membrane or film of space: *qērūmā'*, skin, membrane, film, from the verb *qēram*, קָרַם (Hebrew *qāram*, קָרַם), to form a skin or film, to cover, to surround, to enclose; *dē'awwēirā'* (sometimes written *da'awēirā'*): *dē*, prefix; *'awwēirā'*, empty space, air, from the verb *'ōr*, אָרַח, to break through, to shine, to enlighten; (cf. Sanskrit *ākāśa*, the equivalent both etymologically and philosophically, from the verb *kāś*, to shine).

*raḥamīm*, רַחֲמִים, mercy, harmony, friendship, from the verb *rāḥam*, רָחַם, to have compassion, to be harmonious.

*rātsōn*, רָצוֹן, desire, goodwill, from the verb *rātsāh*, רָצָה, to be willing, to favor.

*rēishā' hiwwārā'*, רֵישָׁא דְחֻוּוּרָא (Aramaic), white or bright head: *rēishā'* (Hebrew *ro'sh*, רֶשֶׁת), head or chief; *hiwwārā'*, signifying clear, white, from the verb *ḥawar*, חָוַר (Hebrew *ḥāwar*, חָוַר), to be white, to shine, to make clear; name for 'Arīkh 'Anpīn. Also written *Rē'sh Hiwwār*, רֵישָׁא דְחֻוּוּרָא.

*rē'shīth hag-galgillīm*, רֵישִׁית הַגְּלִילִים, beginning of wheeling or turning: *rē'shīth*, first, beginning; *hag*, definite article; *galgillīm*, wheels, circlings, used of spheres or planets, from the verb *gālal*, גָּלַל (cf. *Sēfer Yētsirāh* 2:4); the primordial mobile, primordial motion; corresponding to Kether, the first *sēfirāh*.

*rūah*, רוּחַ, wind, breath, spirit, from the verb *rūah*, רוּחַ, to breathe, to blow; second of the three breaths that inform the human constitution.

*rūhīn*, רוּחִין, plural of *rūah*; also written *rūhōth*, רוּחוֹת.

*rūhīn dēḤayyīn*, רוּחִין דְחַיִּין (Aramaic), spirits or breaths of

lives: *rūhīn*, plural of *rūah*, רוח, wind, breath, spirit; *dē*, prefix; *hayyīn*, plural of *hay*, חי, the living.

*sābā' dēsābīn*, סַבְבָּא דְסַבְבִּין (Aramaic), the Oldest of the Oldest, from the verb *sē'ēb*, סַבַּב, or *sā'b*, סַבַּב, meaning in its secondary form, to be old, to be hoary.

*sālīq bi-rē'ūthā'*, סַלִּיק בְּרַעֲוִיתָא' (Aramaic), highest in will or desire: *sālīq*, from the verb *sēlēq*, סַלֵּק, or *sēlēiq*, סַלֵּיק, to rise, to ascend; *bi*, prepositional prefix *bē*, בְּ, signifying “in” or “with”; *rē'ūthā'*, pleasure, will, from the verb *rē'ā'*, רַעַב, with secondary meaning to delight in, to desire; used for the Absolute, the supreme hierarch, i.e., the highest being who wills and desires the universe to flow forth from itself.

*Sammā'el*, סַמְמַאֵל, Prince of Darkness or of Poison.

*Sēfer Yētsīrāh*, סֵפֶר יְצִירָה, “Book of Formation”: *sēfer*, from the verb *sāfar*, סַפַּר, to scratch, to engrave, hence to write, signifying a written treatise or book (in ancient times Hebrew books were generally written on rolls); *yētsīrāh*, from the verb *yātsar*, יָצַר, to form, to fashion; first of the great books of Qabbālāh, a work of cosmogonic character in which the 10 Numbers and 22 Letters form the 32 Paths of Wisdom. The same fundamental concept is found in the doctrine of Pythagoras that the universe was established in and on numbers.

*Sēfirāh*, סֵפִירָה, feminine noun (plural *sēfirōth*, סֵפִירוֹת), emanation, number; there is wide divergence of opinion among Hebrew scholars as to its exact definition, but the generally accepted derivation is from the verb *sāfar*, סַפַּר, which in certain tenses may signify to count, to number. Hence, the term *sēfirāh* has come to imply

the first number or emanation; and *sefirōth*, the succeeding numbers or emanations.

*seḥīmā' dē-kol seḥīmīn*, כֹּל סְתִימִין דְּכָל סְתִימִין (Aramaic), the Unknown of all the Unknown Ones, or the Hidden of all the Hidden Ones, from the verb *seḥam*, סָתַם (Hebrew *sātham*, סָתַם), to close up, to keep secret, to keep unknown.

*shabbēthai*, שַׁבָּתַי, from the verb *shābath*, שָׁבַת, to rest, to cease labor; the day of Sabbath, Saturn-day, preceding Sun-day.

*shaddai*, שַׁדַּי, the powerful, the mighty one; used of God only.

*sheba' hēikhālōth*, שִׁבְעַת הַיְכָלֹת, the seven habitations.

*shekhīnāh*, שְׁכִינָה (Aramaic *Shēkhīntā'*, שְׁכִינְתָא), dwelling place, residence, from the verb *shākhan*, שָׁכַן (Aramaic *shekhan*, שָׁכַן), to dwell, to rest.

*she'ol*, שְׁאוֹל, the underworld, from the verb *shā'al*, שָׁאַל, to sink, to go down deep.

*shib'āh kōkhābīm*, שִׁבְעַת כּוֹכָבִים, seven luminous bodies: *shib'āh*, seven; *kōkhābīm*, stars or luminous bodies; in theosophical usage, the seven sacred planets.

*Sifrā'di-Tsēnī'ūthā'*, סִפְרָא דְצְנִיעוּתָא, Book of Concealment, discourses on cosmogony and demonology.

*sithrā' dēsithrīn*, סְתִירָא דְסְתִירִין (Aramaic), the Concealed of the Concealed Ones; from the verb *sēthar*, סָתַר (Hebrew *sāthar*, סָתַר), to hide, to conceal, to keep secret.

*Sōd*, סוֹד, council, assembly, also secret; in this latter sense used as the “secret mysteries” (cf. the Sodalian Oath, the breaking of which would cause “death” to the betrayer).

*tallāʿ*, טַלָּא, Aramaic (Hebrew *ṭal*, טַל), dew, moisture, believed to drop from the heavens (shāmayim), from the verb *ṭēlal*, טַלַּל (Hebrew *ṭālal*, טַלַּל), to hang over, to form drops, also to protect, to shelter.

*Talmūd*, תַּלְמוּד, instruction, discipline, from the verb *lāmad*, לָמַד, to beat with a rod, i.e., to discipline, to train, to teach.

*ṭēmīrāʿ diṭēmīrīn*, טְמִירָא דְטְמִירִין (Aramaic), the Hidden of the Hidden Ones, from the verb *ṭemar*, טַמַּר, to hide, to preserve, to guard; also *ṭāmīr diṭēmīrīn*, טְמִיר דְטְמִירִין.

*Tifʿereṯ*, תִּפְעָרֶת, beauty, magnificence, glory, from the verb *pāʿar*, פָּאַר, to be beautiful, to glow; the sixth *sēfirāh*, representing the heart of ʿĀdām Qadmōn and said to be the seat of the sun, from which flows into the surrounding and lower *sēfirōth* all goodness and inspiration. This *sēfirāh* is often termed the Small Countenance or Microprosopus, in contradistinction to Kether or Macroprosopus; *Tifʿereṯ* being inclusive of the six or nine *sēfirōth* which form Microprosopus in full.

*tiqqūnīn*, תִּקְוִינַי (Aramaic), plural of *tiqqūnāʿ*, תִּקְוִנָּא, conformations, arrangements, orders, from the verb *tēqēn*, תִּקַּן (Hebrew *tāqan*, תָּקַן), to be firm, to stand, to establish; refers specifically to the conformations or structures of ʿArīkh ʿAnpīn and Zēʿeir ʿAnpīn. Also *tīqqūnāʿ*, תִּיקְוִנָּא, singular and *tīqqūnīn*, תִּיקְוִינַי, plural.

*toḥū*, תֹּחֻי, waste, desolation, often used with *bohū*.

*Tōrāh*, תּוֹרָה, instruction, teaching, i.e., the Law, from the verb *yārāh*, יָרָה, signifying among other things to lay a foundation, hence to instruct, to teach. The *Tōrāh* comprises the first four books of the Pentateuch, some

writers asserting that it stands for all five Mosaic books, and is written in Archaic or Biblical Hebrew.

*tsedeq*, צֶדֶק, victory, prosperity, power, from the verb *tsādaq*, צָדַק, to be strong, to be powerful, faithful, and true; a name of Jupiter.

*tsēlā'*, צֵלַע, side, rib.

*tselem*, צֵלֶם, image, a likeness, from the verb *tsālam*, צָלַם, to shadow forth.

*tsimtsūm*, צִמְצוּם, contraction, restraint, from the verb *tsā-mam*, צָמַם, to press together, to restrain, to squeeze.

Hence *tsimtsūm* is used in Qabbālāh to express the philosophic concept of contraction (and expansion).

*tsūrāh*, צֹרֵה, prototype, from the verb *tsūr*, צָוַר, to form, to fabricate.

*yāh*, הָי, divine name of Ḥokhmāh, the second sēfirāh.

*Yēhovāh*, יהוה, divine name of Bīnāh, the third sēfirāh.

*Yēhovāh Tsēbā'ōth*, יהוה צבאות, Lord of Hosts or Armies; divine name of Netsah, the seventh sēfirāh.

*yēhīdā'had*, יהידיהד (Aramaic), the one, the only: *yēhīdā'* (Hebrew *yēhīdāh*, יהידיה), from the verb *yēhad*, יָהַד (Hebrew *yāhad*, יָהַד), to concentrate, to unite; *had*, an abbreviated form of *ehād*, אֶחָד, one.

*Yēsōd*, יְסוּד, foundation, from the verb *yāsad*, יָסַד, to set, to place, to lay a foundation; the ninth sēfirāh, representing the generative or productive power of 'Ādām Qadmōn.

*yēsōdōth*, יְסוּדוֹת, foundations or elements, from the verb *yāsad*, יָסַד, to lay a foundation, to establish, to support; corresponds to Malkhūth, the tenth sēfirāh, the foundation or carrier of all the sēfirōthic energies.



*Zē'ēir 'Anpīn*, זְעִיר אֲנָפִין (Aramaic), small or diminished face or countenance: *zē'ēir*, small, young, reduced; *'anpīn*, face; cf. *'Arīkh 'Anpīn*.

*zīqīn nītsōtsīn*, זִיקִין נִיצוֹצִין (Aramaic), sparks of brilliance: *zīqīn*, sparks, plural noun from the verb *zānaq*, זָנַק, to eject with force, to shoot forth; *nītsōtsīn*, plural noun from the verb *nātsats*, נָצַץ, to sparkle, to blossom.

*Zohar*, זוהר, brightness, splendor, light in the sense of revelation, from the verb *zāhar*, זָהַר, to be bright, to shine, and in the causative sense to make light, hence to enlighten, to teach; the second of the great treatises of Qabbālāh.

