



The Mohin of Tzelem - The Sefirotic Brains How the Lower Seven Sefirot Receive Their Power

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Z.A. of Atzilut is the six sefirot Hesed, Gevurah, Tiferet, Netzah, Hod and Yesod. However, every Partzuf must be complete with ten sefirot. Z.A. has only six, therefore He must become complete. This process of the growth of Z.A. explains the times and phases of G-d's revelation and His concealment. For Z.A. goes in and out of completion based upon His relationship with the upper triad of sefirot in Atzilut. Being that Z.A. and Nok are united together as a couple, they are together affected by that which they manifest, i.e., the realm of time and space in which we live. Therefore, it is our intuition, our thoughts, our emotions and our actions that ascend above and in a way "nourish" the four worlds within Z.A. and Nok. When Z.A. and Nok are "properly nourished" then Z.A. is able to receive His Mohin.

Hokhma and Binah, as both Abba and Imma as well as Yisrael Saba and Tevunah, shine their light within Zeir Anpin, the Small Face. Hokhma and Binah and their four Partzufim become the "Mohin", the brains of Z.A. The reception of Mohin is divided into four phases, called first and second stage Katnut (smallness) and first and second stage Gadlut (greatness). First stage Katnut is when the Partzuf of Z.A. receives the influx of Tevunah (from the side of Imma). First stage Gadlut is when the Partzuf of Z.A. receives the influx from Yisrael Saba (from the side of Abba). Second stage Katnut is when Z.A. receives the influx of Imma herself. And finally, second stage Gadlut is when Z.A. receives the direct influx from Abba, himself. It is only when a Partzuf receives its Mohin, which is the influx of the upper triad into the lower ones, that we say that the Partzuf is a complete Partzuf. The Partzuf of Z.A., therefore, goes through phases of growth before it receives the full revelation of the supernal lights.

Z.A. it must be remembered is made up of only six sefirot. A Partzuf must be made of ten complete sefirot in order to be a complete Partzuf. Z.A.'s mate, Nok, will become His seventh, but he must receive His Mohin in order to be a complete ten. When Z.A. expresses the light of only his lowest three sefirot, Netzah, Hod and Yesod (NaHiY), we say that Z.A. is in a state of "Ibbur", pregnancy. The upper triad within Z.A. (HaGaT) is



concealed within His NaHiY. In this state, Z.A. is said to be like a fetus, with its upper body (HaGaT) wrapped around the lower body (NaHiY).

When the HaGaT manifest independently and in conjunction with NaHiY, we say that Z.A. is in the state of “Yenika”, suckling or childhood. For like a child, His light is not yet complete.

When Z.A. finally receives the Mohin from Hokhma, Binah and Da’at, Z.A. is complete. This stage is called “Gadlut”, greatness, or spiritual adulthood and completion. Gadlut, however, does not come all at once, but rather in stages, as described above. At this time no force can stand in His way, and He dominates all. This is the time when G-d is most visibly active in world affairs. This is what was manifest to the ancient Egyptians at the time of the exodus, and what will again be manifest when G-d ends the present exile and brings our long awaited Mashiah, may he quickly come.

However, when Z.A. is in the states of Ibbur or Yenika, it appears that G-d is most invisibly active in world affairs, such as in the story of Purim where the salvation of the Jews comes, but no where is the Name of G-d even mentioned, for Z.A. is not yet complete and, therefore, is not seen.

The Mohin of Tzelem

The Bible teaches that man was created in the “image” of G-d. This image in Hebrew is called a Tzelem. This Tzelem image conceals the secret of how the Mohin descend into Z.A. Remember, the Bible teaches that we are the children of HaShem, our G-d. This means that we are children of Z.A. As Z.A. receives His Mohin from Abba and Imma of Atzilut, so do we humans (as Z.A. of the Malkhut of Asiyah) receive our Mohin (from Abba and Imma of the Malkhut of Asiyah).

First Z.A. receives as Mohin the radiance that shines from the NaHiY of Imma (and of Abba concealed within it. This is generally the case with all the Mohin of Tzelem). The three columns of the NaHiY of Imma shine into Z.A.’s three columns, filling them. Z.A.’s three columns are (HaHaN) Hokhma, Hesed and Netzah on the right; (BaGaH) Binah, Gevurah and Hod on the left and (DaTY) Da’at, Tiferet and Yesod in the center. Each of Z.A.’s sefirot contains ten subjective sefirot within them. Therefore, the NaHiY of Imma fills Z.A.’s ninety sefirot (i.e., each of the ten within each of the nine). This is the first level of the Tzelem image, which is represented by the first Hebrew letter in the word Tzelem, Tzadi, whose numerical value is 90 (the same number of the sefirot of Z.A. that are filled by it’s radiance).

The second level of Mohin comes to Z.A. from the HaGaT of Imma. Being that Z.A.’s sefirot are already filled from the inside, these Mohin of HaGaT rest upon Z.A. from the outside, creating the first level of His “aura”, i.e. His Ohr Makif (surrounding light). The three Mohin of HaGaT also have ten subjective sefirot within them, making 30 in total.



They, are thus, referred to by the second letter in the word Tzelem, which is the Lamed, whose numerical value is thirty.

The third and final phase of the Mohin of Tzelem come to Z.A. from the Keter, Hokhma, Binah and Da'at of Imma. Like the Lamed of the Tzelem, this final stage also descends upon Z.A. and rests upon Him from the outside. These Mohin, therefore become Z.A.'s second "aura" Makif. These Mohin, like the others, also have ten sefirot within each one. Their number is thus forty. The same number as the final letter in Tzelem, Mem.

This system of how Z.A. receives His Mohin is essential in any Kabbalistic meditation. For by the concentration and mental image that we create when meditating upon the Mohin descending into Z.A., we are elevating MaN, which thus supports the actual continuation of the process. First Z.A. receives the Mohin of the Tzadi of Tzelem, then He receives the Lamed of Tzelem. Finally, He receives the Mem of Tzelem, and His Mohin, of that specific source is thus complete.

All Kabbalistic meditation of Rabbi Haim and the Rashash rely heavily upon this meditation. Remember it well.