

# Kabbalah Mashiach

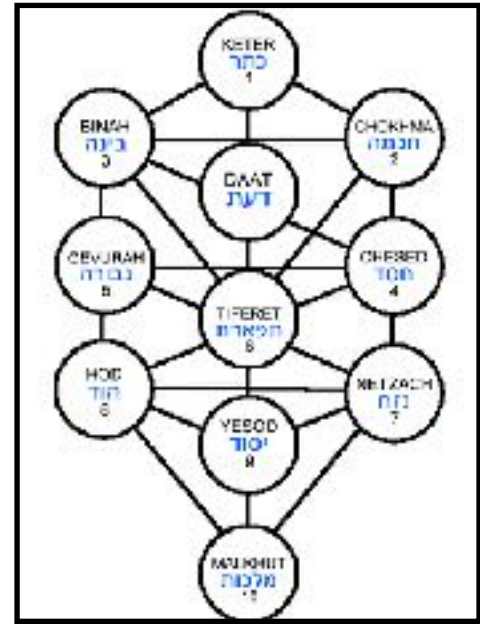
*Kabbalah: Tu Bishvat y los Arboles*

Tu Bishvat (2014)

Humbly translated from Professor Gozlan's video from 2014.

Different perspective:

- Tu Bishvat is the New Year for fruits and the vegetable world
- The most important lesson is that today there is emitted a special blessing for the vegetable world and fruits, and what we do with the ritual where we bring new fruits and make a blessing over the new fruits is that we increase the blessings that descend from the Upper Worlds
- We're have the power of having an amplifying effect on this blessing
- It's a very important concept
- That blessing is called Shefa.
- What we do is that We multiply the Shefa
- Who makes the Shefa descend? GD, HaKadosh Baruch Hu, causes the Shefa to descend to this world
- Why is it important to us that there is a blessing that depends upon the trees and their fruits and vegetables? In reality, the vegetable world is an archetype.
- An archetype of what? The vegetable world is symbolized by the trees. And we are the tree.
- Now we are a tree that is a bit special. Because the trees are planted in the earth and they grow upwards and we have our roots in the heaven and the Sap flows from top to bottom. In other words, we are an upside down tree.
- And as such we need to see what is our structure as a tree and the Shefa that will descend from above needs to flow down from our roots towards our fruits.



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- Therefore, we are the trees and we need to see what are the products, we need to see what are the branches, we need to see what is the trunk of this tree.
- In Hebrew, the word for tree is Etz (עץ)
- ע is the first letter of the word ayin which means “eye”
- ע is for tzaddik which means righteous/just
- Who can see beyond normal sight? The tzaddik
- His fruit is what he’s capable of seeing
- So let’s see what the tzaddik can “see”, what fruit he gives
- And we, everyone when we say a blessing over the fruit and eat it, we give intention to increase the Shefa, in other words, our capacity to see.
- What we’re going to do today is an archetypal action to elevate our consciousness, in other words, so that our fruits will be more ripened (sweet).
- Now we know that when a tree bears fruit, initially, the fruit is bitter (not ripened) and not good to eat. Nobody wants to eat a fruit that is still green (not ripened) and one would have a tendency to say that the tree bears bad fruit. But that is not true. The tree bears a very sweet fruit but we must wait for the fruit to ripen.
- Our consciousness is the same
- We are people that are born with very little chesed and as we elevate our consciousness, we become sweeter.
- Who is a person that is sweet and knows how to deal with others with chesed, who is considerate of others, who is there for others? This is a ripened fruit.
- And who is a bitter person? A person that is still in the ripening phase. 5:11
- So Tu Bishvat is exactly in the middle of winter. Winter begins 6 weeks before and Spring begins 6 weeks after. From the first of Tevet to the first of Nissan, we are right in the middle.
- And in this half, where it had not yet begun to sprout, there needs to descend a large Shefa, an abundance, and we have the power to increase the abundance so that the resulting fruit will be sweet.

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- We need to understand that this tree (which is us) has its roots.
- What is the root? We have said that it's an upside down tree that has its roots in the heavens. Well the roots are the secrets of the Torah and that is where we need to water it.
- With what do we water the secrets of the Torah? Studying the Zohar and Kabbalah then the roots will be impregnated with this secret, which then will nourish the trunk.
- What is the trunk? The trunk is the Torah (the oral Torah and the written Torah)
- In other words, nourishing the trunk is beginning to understand the oral Torah and to understand the written Torah because we have nourished it with the secrets. We've nourished the roots with the secrets of the Kabbalah.
- So where is the beginning of the tree (that which is us) for the study of the Kabbalah?
- One doesn't begin with the p'shat. One begins with the roots. If we're going to water a tree one doesn't water the trunk or the branches. One waters the roots. The roots will nourish the trunk and the branches and the fruits via the sap that rises from the roots. The results will yield sweet fruits.
- If I water the trunk and not the roots I will not see results.
- to study the p'shat or the remes, or derash without the secrets ("zod ") we have not watered the roots. It doesn't work.
- What is the trunk? We've said that it's the Torah, the stories of the Torah, both written and oral,
- A Tree also has branches. What are the branches? The branches are the various disciplines that come from Torah which are disciplines to be used, like mussar (Jewish morals), the Shulchan Aruch (Jewish laws/halachot), Lashon HaKodesh (holy language) the Torah teaches us the proper way to speak, the Midrashim (the stories from the Torah and their understanding, and maasim tovim (Good actions/deeds that we can take (giving tzedaka (charity), etc...all of the disciplines that are derived from the Torah, that is what is called the branches.
- Repeating: The roots are the secrets of the Zohar that are being disseminated, the trunk is the oral and the written Torah (includes Talmud), and the branches are the disciplines derived from the Torah (Mussar, Shulchan Aruch, Lashon HaKodesh, drashim, maasim tovim, )

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- Don't pass the trunk to get to the branches. We are currently in the branches. But we see the fruit. The fruit evolved from a bitter phase to a sweet phase.
- Supposedly, the fruit that we have on our table is already sweet. We haven't put bitter fruits on our table. We brought ripe and sweet fruit.
- What fruit is this Inside our tree? What fruit are we giving? Well, the fruit that we are giving over are the chidushin (the new concepts in Torah, the new ways of understanding the Torah. Because if we have been nourished by the Kabbalah and were have studied the town and the oral Torah, and have immersed ourselves in the disciplines (branches), all of this must produce fruit. What fruit? The evolution of our consciousness.
- How does our consciousness evolve? By new perspectives of understanding the Torah, more elevated, like you are looking at the tree and its fruit in a different way from previous years, because in previous years, we only spoke of the vegetables and this year we speak about the part of us that is "vegetable", that evolves the same as a tree, the same as Etz (עץ) the tzaddik that sees. So what is its fruit? How we now see life - what level of consciousness have we attained.
- And the more we have evolved, our consciousness is sweeter, and of course, our behavior is much sweeter, our connection with the Higher Worlds is sweeter, the quality of our meditations are more profound, more valuable.
- It's a new way to understand Tu B'shvat
- Then today there is a very good energy to water the roots. So that these roots will nourish the trunk. So that the trunk will nourish the branches, and that the branches provide a level of consciousness that is elevated.
- This is a little bit different than what we have discussed in prior years.
- This is the Chidush for today.
- For sure, all of the sweet flavors that we have here need to correspond to sweetness in consciousness.

Credit/Source: <https://youtu.be/Tnt1-vpuJ-g?si=yJuoceglhgnuDWBj>