

Kabbalah: Los secretos del árbol de la vida - clase 6 (con Shofar)

- well the blessing called SHEFA comes from the sefira keter from a world called Arich Anpin and descends in zig zag from Keter to Chochma
 - from Chochma to Bina
 - from Bina to Chesed
 - Chesed to Gevura
 - And continues down to Malchut (our world)
- This we have seen before
- But it begins in Keter and the origin of Keter is the sound of the shofar.
- This sound generates a vibration that is encoded in our brain that activates states of consciousness that were lethargic from the fall of Adam to the earth
- And when Adam descended to earth, his extrasensory perception that he had in the Garden of Eden became depleted
- And with the SHEFA activated, thanks to the sound of the shofar, we Once again begin to reconnect with the dimensions of prophecy & abundance
- I need to explain it in a different way. Imagine that a person loses the memory due to an accident and regains his memory as a result of an electroshock. That's a pedagogical example for what I want to say
- Imagine that a very intelligent person loses a small slice of his brain in an accident and that little slice is preserved in a little jar
- At this point he is no longer as intelligent
- And one day a neurosurgeon inserts that little slice back into his brain, and he recuperates his intelligence
- Well this little slice of brain that was removed from us when we came to earth is not a little slice of brain. It is a vibration (frequency?) that was removed
- In such case, we lost our extrasensory perception.
- The vibration of the shofar returns to us that amplitude of intelligence that Adam had at the beginning.
- Like the doors of the path of the Garden of Eden open on Rosh Hashana
- On Rosh Hashana we sound 101 blasts to give us back the lost extrasensory perception that we lost when we came to earth
- What it means is that radiation that a person hears or that vibration that a person hears with the sound of the shofar causes a return of all of his potential that was lost when Adam descended to earth
- Like all abundance comes from KETER, at the moment that we sound the shofar, that same abundance begins to generate
- But the sound of the shofar is insufficient
- Much depends on who is sounding the shofar. Why?
- Because, as everything has a body & a soul, that vibration also has to have a soul.
- Whose soul? Of the intentions known as KAVANA of the person that is sounding the shofar.
- The person who is blowing the shofar should be a person that has been to the mikvah, that respects the shabbat, Nidah, protecting his seed, that is connected to Heaven, understands the kavanot (intentions) of the shofar, and that adds to

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the vibration the yichudim (the meditations) with the combination of names that correspond to the blowing of the shofar.

- A kabbalist who understands the shemot and the yichudim (the meditations) with the combination of names that correspond to the blowing of the shofar.
- That's why the shofar, that looks like a physical horn, could be half physical and half not physical, but is accompanied by the intentions and meditations of the person who blows it.
- I'll repeat the previous text because it's very difficult to understand without further explanation:
- Shefa, which is the blessing born in keter, is bound to the sound of the shofar, that generates a vibration encoded in our brain, rather, our brain decodes this vibration, much like an optical pen decodes a barcode
- And then states of consciousness are activated that were depleted since the fall of adam into earth and it returns an extrasensory perception (18:12)
- And with SHEFA activated (thanks to the sound of the shofar with kavana) we again connect with dimensions of prophecy and abundance that we had lost.
- Now we can better understand
- Let's not forget that Shefa, which is called abundance, has an objective to fill the shechina with blessings and you already know that the Shechina is our Malkhut or in other words we have two Malkhut
 - the word of torah that comes out of our mouth (the Sod - secrets of Torah)
 - or our seed with yichudim at the moment of conjugal relations
- Then this SHEFA comes to fill our words and our seed with all of these radiations (emanations? Radiance?)
- All these radiations will lead to shaping circumstances of abundance (plenitude?) in our lives in the 72 areas of happiness which is the 72 Shemot (Names of Gd) that we know.
- Now we go on to another concept
- Above Keter there is a world called En Sof, which means without end
- It's a dimension without time or space or any known aspect
- En Sof - you don't know what it is you don't know. That's why it is purely mental and accessible with the kabbalistic meditation which is a desert populated by Shemot and Yichudim.
- You know that there is a book in the Torah, one of the Five Books of the Torah called Bamidbar. And Bamidbar is Davar Mem bet
- That is to say, speak of the 42, 72, the 42 Names of GD
- And there it speaks of the desert. Which desert are we talking about?
- A desert where there is no space or time or anything known to us.
- We're talking about En Sof
- That is the desert.
- In this desert, we meditate the 42 Names of GD
- That is Bamidbar

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- For the sefirot to exist, which is the essence of the known order, such as spirit (world of Atzilut), intellect (world of Beriya), emotions (world of Yetzira), & action (world of Asiyah)
 - Spirit
 - Intellect
 - Emotions
 - Action
- It was necessary for the En Sof to contract in order for these dimensions (that we live with every day on this Earth) to be born
- That is to say that the world of Kabbalistic meditation had to contract in order for a known world to exist with Spirit, Intellect, Emotions, Action
- The marvelous thing for a Kabbalist is that he gets to introduce En Sof, the origin of everything that exists in the tree of life
- Then the Tree of Life transforms into a recipient and the En Sof into what's contained.
- Therefore, the Tree of Life would be a container and the En Sof what is contained.
 - It's like the glass (the container) and the water (what's contained) - 22:09
- What we do understand is the "recipient" (Container) but En Sof is purely Blessings, is purely Meditation, is purely the combination of the Names of GD
- That will be introduced into the vessel called the Tree of Life
- And once it's introduced to Keter, it passes from Keter to Chokhma from Chokhma to Binah from Binah to Chesed until Malkhut.
- It keeps descending in zigzag as we've seen at the beginning of this class.
- Then when we get to introduce En Sof in the Tree of Life with Kabbalistic Meditation we introduces En Sof into the Tree of Life
- And we haveeee seen that the first step in the Tree of Life is the Sefirah Keter and there we have the sound of the shofar
- En Sof is meditation that is why meditation has to enter the shofar in the sound of the shofar because when you meditate on the sound of the shofar you are putting En Sof into the tree of life - the first Sefira
- En Sof enters Keter
- At that moment we can perceive a dimension (State) of happiness by activating the En Sof in the tree of Life
- We become master miracle workers where natural laws bend in our favor
- So if the tree of life are empty containers then all is tikkun
- All is fatalistic
- If we fill those containers with En Sof, that is to say kabbalistic meditation with the Names of GD, then the natural laws disappear and miracles appear and when miracles appear what it means is that you no longer depend on any karma or any tikun and you are molding your circumstances
- After all, the tree of life is a container. The tree of life represents our soul and our soul is the vessel of the soul of the soul and who is the soul of the soul?
HaKadosh Baruj Hu

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- And what does HaKadosh Baruj Hu do? He pours His Shefa, His Abundance into our soul
- when we activate it with the Yichudim, with the combination of names of God with the word and with the conjugal relationship.
- Which is composed of five levels of the soul called Nefesh, Ruach, Neshama, Chaya, Yechida
 - Nefesh, the animal soul
 - Ruach, the emotional soul
 - Neshama, the intellectual soul
 - Chaya, the soul of the root of the intellect
 - Yechida, the soul that is in fusion with GD
- Our soul, which is composed of Nefesh, Ruach, Neshama, Chaya, Yechida must find the link with En Sof
- The Tree of Life is the story of our soul. 25:26
- The Tree of Life are the recipients (vessels)
- Our souls are great recipients
- This recipient needs to be filled with En Sof and to connect with the creator you have to find a connection point between the soul that is to say the tree of life and the En Sof
- How do you find that link? How do you search for that link? What is the link that unites that world where there is no space, no time, and nothing physical with a world that is perceived which is the Tree of Life?
- Where is The missing link that unites both things?
- The intelligence that we recover with the sound of the shofar tells us where that link is
- In English it is called the link, in computer science terms it is called the HDMI connector or optical audio or USB
- Where is the USB that connects me to the En Sof that is going to be what is going to help me fill the soul with abundance?
- Well I give you the key today in premise I give you me and the key
- that key that opens the interdimensional doors
- They are three words that generate a tremendous vibration in the brain connected with the sound of shofar and connected with a Yichud.
- We have the three words in the Kedusha of the Amidah Kadosh Kadosh Kadosh
- three times Kadosh, says the Zohar, is equivalent to the word Kodesh
- And where we see the word Kodesh? we see it in the Kodesh HaKodashim. There where the Cohen Gadol entered to bring down all the abundance from above and bring it down to the earth to attract the En Sof, the SHEFA of the En Sof to the Tree of Life
- And the Kodesh haKodashim is nothing other than Kadosh Kadosh Kadosh, interlaced with the sound of the shofar and with the Kavanot of the Yichudim
- Yichud joined three letters that we will meditate today נחל (Nun Jet Lamed) which are pronounced NACHAL that are the initials of LeHadlik Ner Hanuka that when

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we make the blessing on the hanukkah candles, we make a beracha which we can't say now because it's not Hanukkah, LeHadlik Ner Hanuka. 28:45

- The initials give us the name NACHAL, which is the name that was used by Aaron HaCohen after pronouncing "Kadosh" three times and it brought to this world the En Sof, to the Tree of Life - that is to say, to the souls of those present.
- The keys that open the interdimensional doors are Kadosh Kadosh Kadosh Nachal with the sound of the shofar.
- End of the explanation 29:19
- In the liver resides the NEFESH that contains both the direct light and the surrounding light and we have already said that direct light is the virtues that we have and the surrounding light is the potential for development that we have of those virtues - that's in the liver
- in the heart resides the RUACH that contains direct light and surrounding .
- and we have said in the liver resides the NEFESH that contains direct light and surrounding light and, in the heart, resides RUACH containing direct light and surrounding light
 - Points to LIVER (direct light)
 - Points to HEART (surrounding light)
- and in the brain resides the NESHAMA and there is only surrounding light
- as we see in our animal instincts and in emotions, we have a potential of perfection called the surrounding light and this is where the study of the MIDOT (of the virtues) comes into play.(30:31)
- There is no greater KABBALAH than to develop our virtues
- It has nothing to do with morality, it has to do with the link between the world above and the world below
- because by studying the MIDOT we end up becoming an integral part of those MIDOT, integrating them into our character -the study of the MIDOT end up being integrated into our character
- we also benefit from the model of behavioral of the patriarchs, of the TZADDIKIM and the Master of Kabbalah
- Our face is itself an expression of the tree of life as well.
- We observe in the face another 10 Sefirot and the face also has (inside the head) ten Sefirot, that is to say that they are recipients of light.
- So let's see where the 10 are.
 - 1 the crown of the head
 - 2 the forehead
 - 3 the right eye
 - 4 the left eye
 - 5 the right ear
 - 6 the left ear
 - 7 the right nostril
 - 8 the left nostril
 - 9 the mouth
 - 10 the word that comes out of the mouth

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- and there we have from KETER to MALKHUT 10 recipients, and many of them have holes
 - the first hole is the crown, where which we put the kippah over the fontanel that was already open as a baby when we were born and that is closing but it is a very important energy field
 - the forehead where the signs on the forehead tell us what the character of the person and his virtues and how the lines of the forehead can change and also the letters that make up the soul of the person can change in the forehead
 - the right eye and the left eye is already linked to CHOKHMA
 - the ears are linked with BINAH
 - the right & left nostrils are linked together with ZEIR ANPIN
 - the mouth with MALKHUT and the word is what comes out of MALKHUT
- in the word of a person we already intuit his nine previous SEFIROT
 - a person may seem to you very pretty but when you hear her voice you run away
 - or you are very attracted to her
 - Why? because the word is already the essence of the nine previous sefirot
- All of this expresses how we are inspired, how we think, how we feel, and how we express ourselves. 33:57
- According to the reading of facial lines, we deduce how a person evolves that we observe in front of us.
- every person we see in front of us gives us an impression, an impact. why? because we instinctively read their facial lines. That is to say, the face is your entire tree of life.
- and to finish we are going to talk about the skin
- the peculiarity of human skin is that it has a magnetic property from the inside of the meat to the inside of the skin
- The skin has two parts: the inner part of the skin, which is not seen because it is attached to the muscle and the outer part of the skin, which is what is then seen.
- The inner part of the skin has a magnetic property and the outer part of the skin has another magnetic property that is not the same
- Therefore, the inner part of the skin attracts the inner light and not the surrounding light
- The outer part of the skin attracts the astral influences because it is magnetic, that will impregnate us with a creative radiation of social and economic events, that is, our skin is a magnetic scroll that attracts astral influences that will define us.

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- what happens to us in life but also the outer skin is what can connect with the surrounding light based on the merit of the student that works the secrets of heaven 35:56
- So the tree of life reflects the attributes of our soul but our skin that is not an element spiritual works as an antenna for the consciousness of the Kabbalist
- And that skin is impregnated with the thoughts of the people, which then it affects said antenna,
- and then our body, with all those ingredients, will make our thoughts physical - whether they are of love or pain
- When We have studied the secrets of heaven, the skin is magnetized to attract the divine consciousness that dwells within the Hebrew letters instead of attracting the astral influence
- That is why he who studies the secrets of the Kabbalah has gained much over the abundance that comes from heaven
- And with these words we finish the Micro Shiur about the Secrets of the Tree of
- Life (number 6)

Atzilut - World of emanation (Spirit)

Beriya - World of Creation (intellect)

Yetzira - the World of Formation (Emotions)

Asiyah - World of Action