

Top 10 Secrets of Authentic Kabbalah

with Joseph (Asaf) Ohayon



Welcome to the *Top 10 Secrets of Authentic Kabbalah*. This crash course is going to be jam-packed with content. We will cover Kabbalah's blueprint of creation, the soul, reincarnation, the ten *Sefirot*, the tree of life, the five spiritual worlds, free choice, the Hebrew letters, the Zohar, and Kabbalah's recipe for spiritual development.

That is a lot! It's going to be a roller-coaster, so make sure you're ready for this. Sit back and relax, just make sure you don't have any other disturbances in the background. I'm going to need your absolute focus. *Top 10 Secrets of Authentic Kabbalah* coming up!

My goal is that by the end of this crash-course you'll be able to:

- cut through the misconceptions about Kabbalah - what it is and what it isn't
- get answers to some of the deepest and most puzzling questions
- gain a solid basis to access Kabbalah's time-tested method for spiritual development

A few words about myself before we begin: My name is Joseph and for the past eighteen years I've been studying, practicing and teaching the authentic wisdom of Kabbalah. I'm a creative director and senior instructor for KabU.

Alright, let's dive into Secret #1.

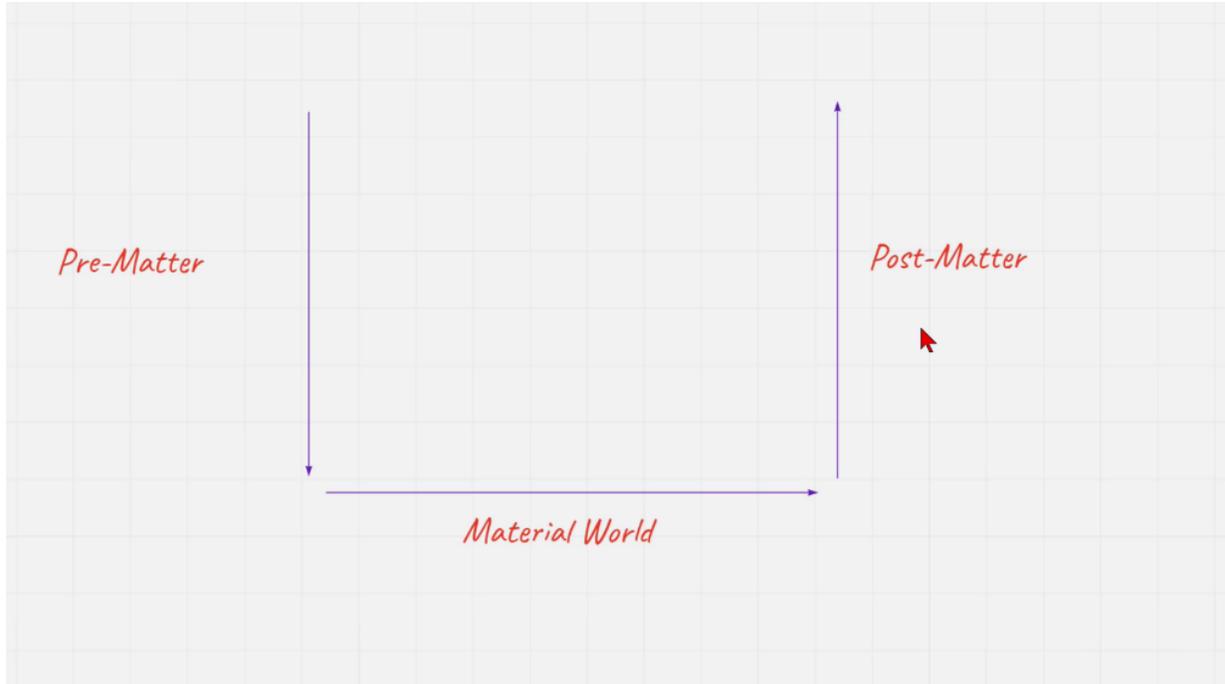
Secret #1

Where Did We Come From? Where Are We Headed?



Secret # 1 is Kabbalah's Three Arrow Model. This is essentially a break-down of the whole of reality, the evolution of all of creation, into three parts:

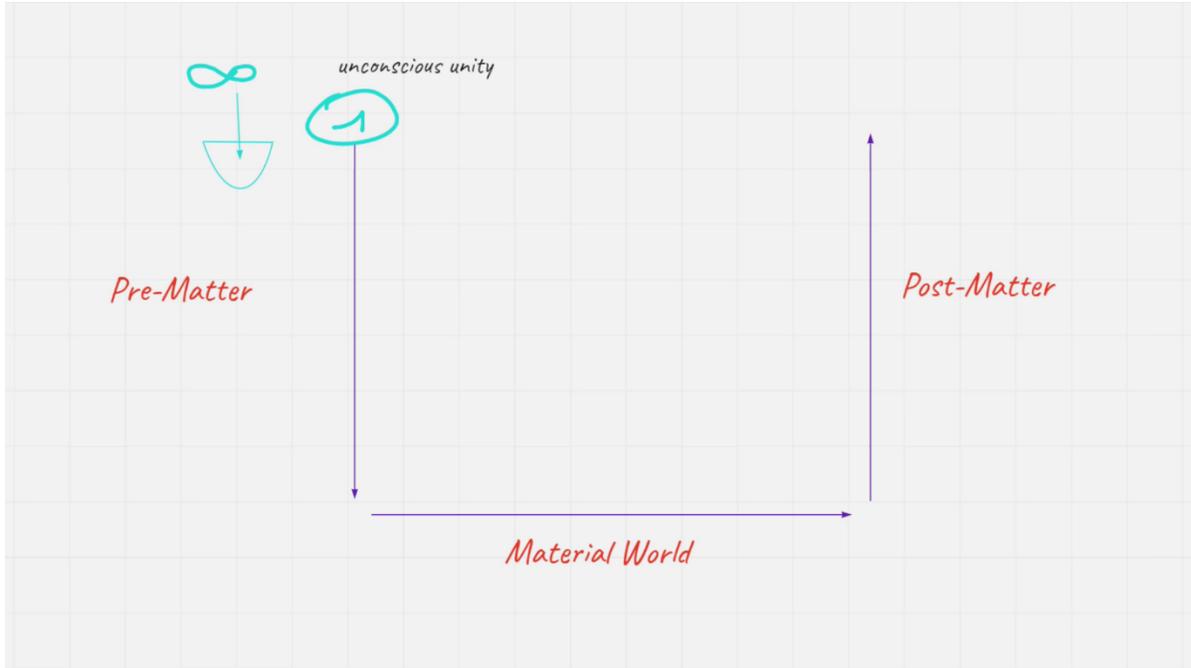
1. Pre-matter. Everything that exists before the material world, including before time itself.
2. Material world (matter). All the development that has happened here for almost fourteen billion years.
3. Post-matter. What we attain from this material world as we access the higher levels of spiritual attainment—consciousness, non-material existence.



Drawing 1.1

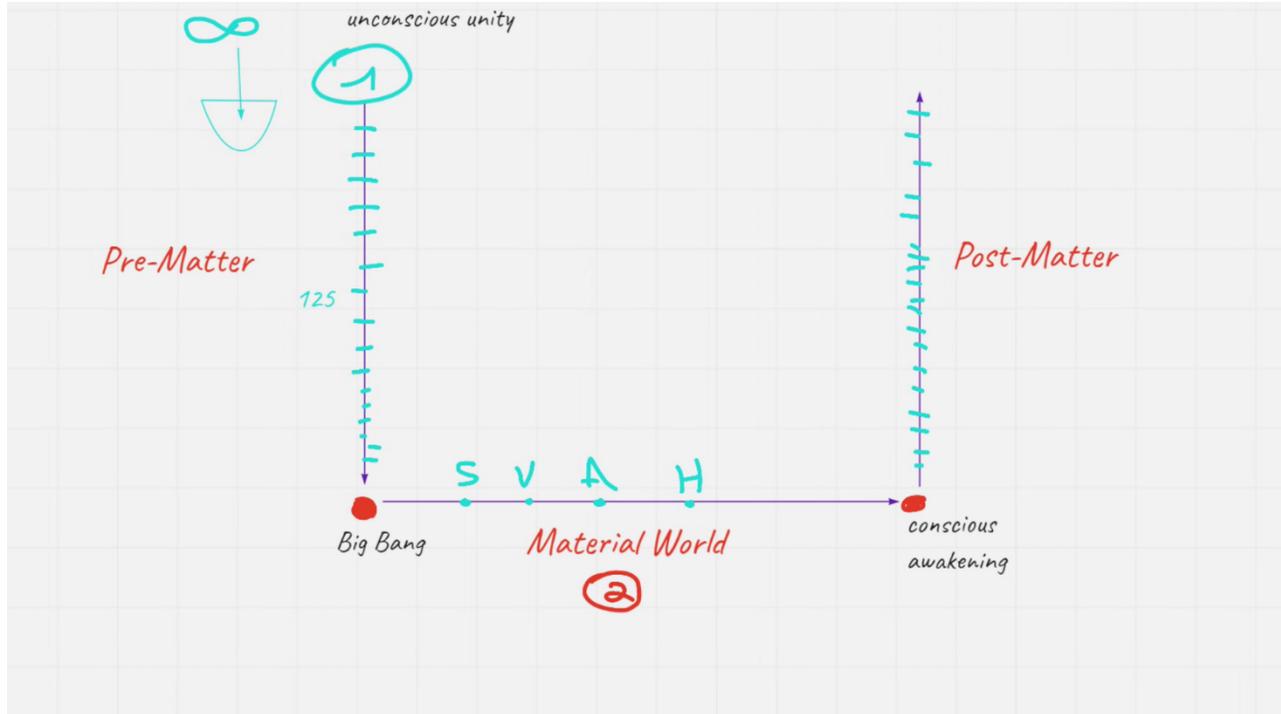
The first state of creation is a state where one desire is created. We typically signify this desire as a vessel. This is the first state of creation. It's a vessel that is completely fulfilled. That is what creation is all about in its first state. You can think about that state like that of an embryo in a womb. At some point we've all been an embryo in a womb. The embryo's state of existence is one where it is surrounded by an environment that completely takes care of it, gives it whatever it needs—all the nutrients and energy. All it needs for its survival is provided; all that it doesn't need is taken away from it. Looking at it more emotionally, there are waves of warmth and love that are continuously enveloping that developing being, that embryo in a womb.

There is only one thing missing. Even though we were in that experience, we don't remember any of it, because we had no consciousness of it. That essentially is the situation for the created being in this first state of existence. We have a situation where the created being is found in a state of 100% unity—complete oneness.



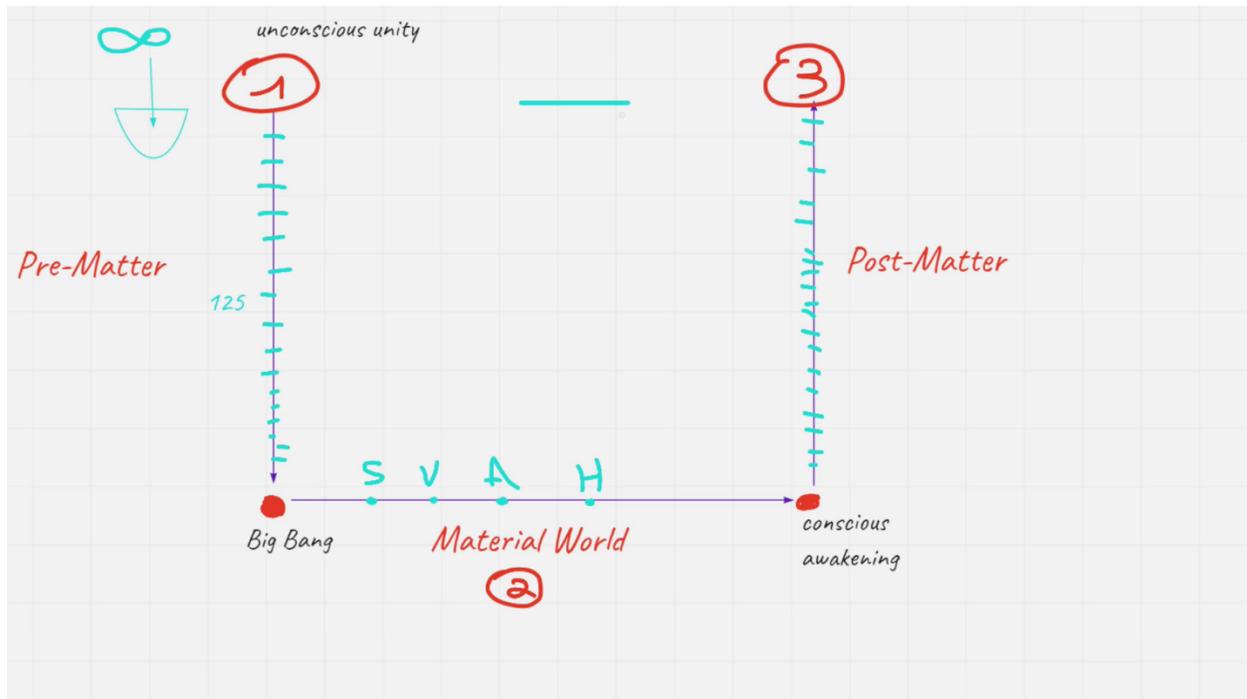
Drawing 1.2

Creation is number one [on drawing 1.2] and it is a desire that is completely fulfilled by the force that created it, but it is unconscious. Let's call this first state of existence Unconscious Unity. The issue is that because the created being has no consciousness, it has to exit the womb. Much like the embryo that has to develop in the womb and then grow outside of the womb, the same or similar thing happens with the created being that has to descend from that first state of creation, through 125 degrees.



Drawing 1.3

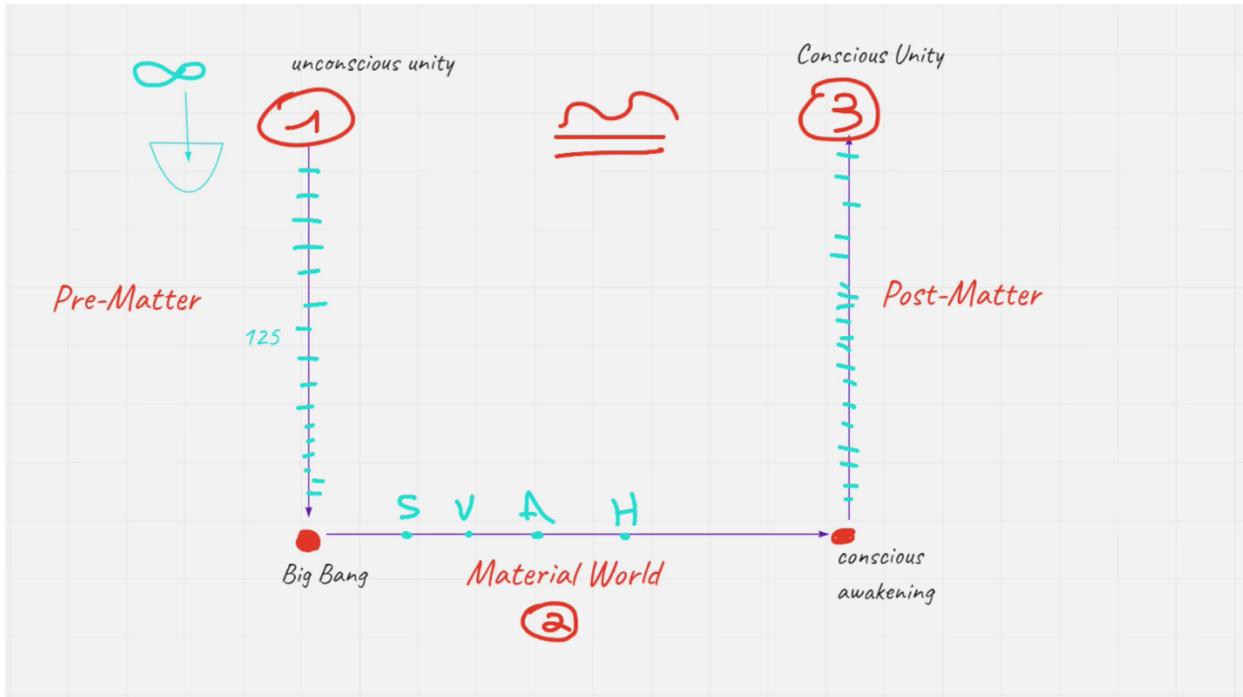
In these 125 degrees the created being essentially descends from that state of complete unity, that state of complete bonding with the force that fulfills it. So it loses contact with that force gradually, but the vessel itself—the desire, the creation itself—is being shattered into pieces. It becomes myriad shattered pieces instead of one desire that is in complete bonding with the force that created it—no contact at all and complete shattering. This last degree marks the beginning of our material world. This point is what scientists identify as the Big Bang—the explosion from which our material development began. It set in motion the expansion of the material universe. [large red dot, drawing 1.3]



Drawing 1.4

This begins the second state of creation which is all of our development in the material world. Here, on the surface, we see material development. However, creation is still a desire. The only thing that was created is a desire which continues to evolve, but appears to us as matter. On the surface we would see the development of the still level of existence, then the vegetative level, then the animate level, and then the human level. On the surface—still, vegetative, animate and human—all these creatures begin to exist on a planet, [SVAH, drawing 1.3] in a universe and so on, but behind the scenes, or beneath the surface, the desire that is evolving is gradually becoming conscious.

Remember, we had a desire here in the first state that was completely unconscious. It had to descend all the way down, 125 degrees, and now it is beginning to evolve to a conscious state of existence, even though it is completely separated from that state of unity from which it started, until we begin—we, as in the human level, the most evolved conscious level of the desire—to climb back up. This means that we begin to rise up the spiritual ladder, a state called a conscious awakening. We begin to climb back up the same 125 degrees. It is the same spiritual ladder that has been created from above downward, and now we rise through those 125 degrees from below upward.



Drawing 1.5

This takes us all the way to the third state of creation. This state, if we are quick to think about it, is actually similar to the first state of creation, essentially identical, because when we start climbing back up the 125 degrees of the ascending spiritual ladder, we are rediscovering our connection with each other as a single created being and our connection with the governing force that created the desire that we are.

When we come to the third and final state of creation, we also achieve the same unity that existed in the first state of creation. So, what is the difference? Why the whole detour if the first and third states are equal? The answer, of course, is that creation now has become conscious, a situation called conscious unity. It is for this independent consciousness of the created being that all of creation came into being.

There are a ton of questions that can be asked about this Three Arrow Model. This description is broad strokes, a crash-course, so we will stop here and move on to the next secret of authentic Kabbalah. At the end of the presentation, you will be directed to where you can find a mini-course in KabU that specifically elaborates on everything in this model.

Secret #2

What Is the Soul? How Do We Get in Touch with It?



We tend to think about the soul as some sort of an inner part that we have within us, something that has to do with our emotions, or maybe our characteristics and personal traits, our creativity and aspirations or life goals. Secret #2 is the soul has nothing to do with any of the above.

The soul is a sense or a device or a vessel that can perceive the non-material reality. If we go back to our original drawing, the spiritual vessel that is called the soul is the vessel that can perceive, that can receive and sense and experience everything that exists above the axis of the material world, [bottom horizontal line, drawing 1.5] in those 125 degrees of non-material reality. That is what the soul is about—a vessel that can sense that upper reality.

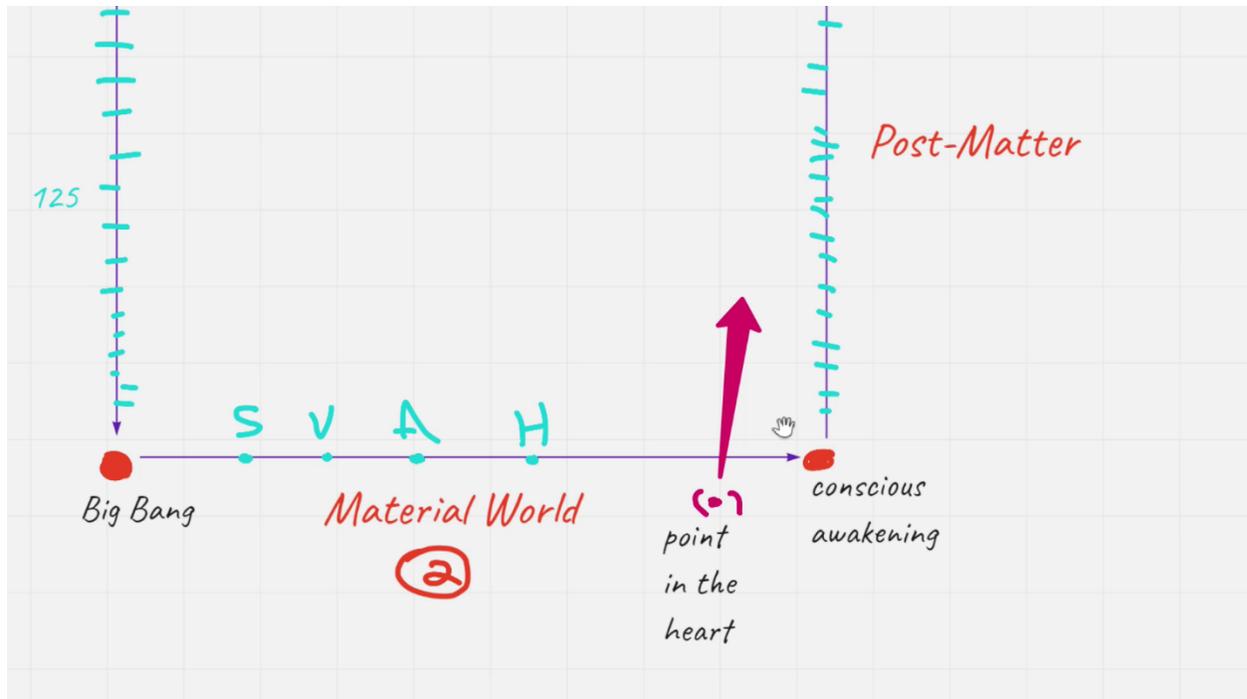
The question that comes up is: Do we have a soul? Do you have a soul? The answer is actually quite simple and very pragmatic. If you develop a soul, you have a soul. And if you don't, then you don't. I recognize that this might shatter some preconceptions that we might have even from childhood, but here's the thing. We all do have the beginning of the soul. We have the seed, that if planted in the right

environment, can grow into that vessel that can perceive and experience and live in the non-material reality.

The question to ask then is: What is that seed? How do we get in touch with our soul? Here I would say, notice if you've ever asked yourself the big questions about the meaning and purpose of life. What is going on here? What is the purpose of all of this, of everything that exists? What is the meaning and purpose of my life? Is there a greater purpose than just spending eighty or ninety years in this world, working in some job, having a family maybe? Is there something grander, bigger beyond what our eyes can see, beyond what all five senses can experience? Is there a realm of reality that can actually answer all of our questions about meaning and purpose? What is the purpose of the whole of existence?

When these questions appear in us, that is when we get in touch with the seed that becomes the soul. If you're a human being, you have these questions somewhere deep down inside of you. It's just a question as to whether that point has awakened within you. The funny thing is that we typically ask them as children and typically as children we don't get the answers, and therefore we put it to sleep. Those in whom these questions don't go to sleep, staying very much alive and kicking, they are the people in whom kabbalists say the soul is beginning to develop.

That seed that it starts from is what kabbalists refer to as 'the point in the heart.' This is because the heart in Kabbalah represents all of our desires. The point in the heart is this desire that cannot be fulfilled on the level of this world. It cannot be fulfilled in this axis. This is why when you're asking what is the meaning and purpose of life, truthfully, you're actually asking about how can I climb back up to this higher level of existence, to this higher realm of experience, to the non-material reality.



Drawing 2.1

When this awakens in a person, kabbalists call this the point in the heart, and they explain that all of these big questions that we have are not philosophical meanderings. They're not some theoretical musing: Oh, once in a while I think about this, maybe with a good friend, over a beer, or something like that. They explain that while we don't detect it, this is the seed, the beginning of a unique desire that is developing in us. If we plant that seed in the right environment where it gets everything that it needs in order to grow, it will become a desire that can actually experience the non-material reality. We just have to learn how to focus on it and begin to apply what it needs to it so that it can grow.

This is what kabbalists have been doing for millennia. This is essentially the authentic wisdom of Kabbalah. That's the only thing it is truly designed for and kabbalists have devised an empirical method for how to develop that point, and I'm going to expand on more this in Secret # 10. For now, let's move on.

Secret #3

Are Reincarnations a Real Thing? What Happens When We Die?



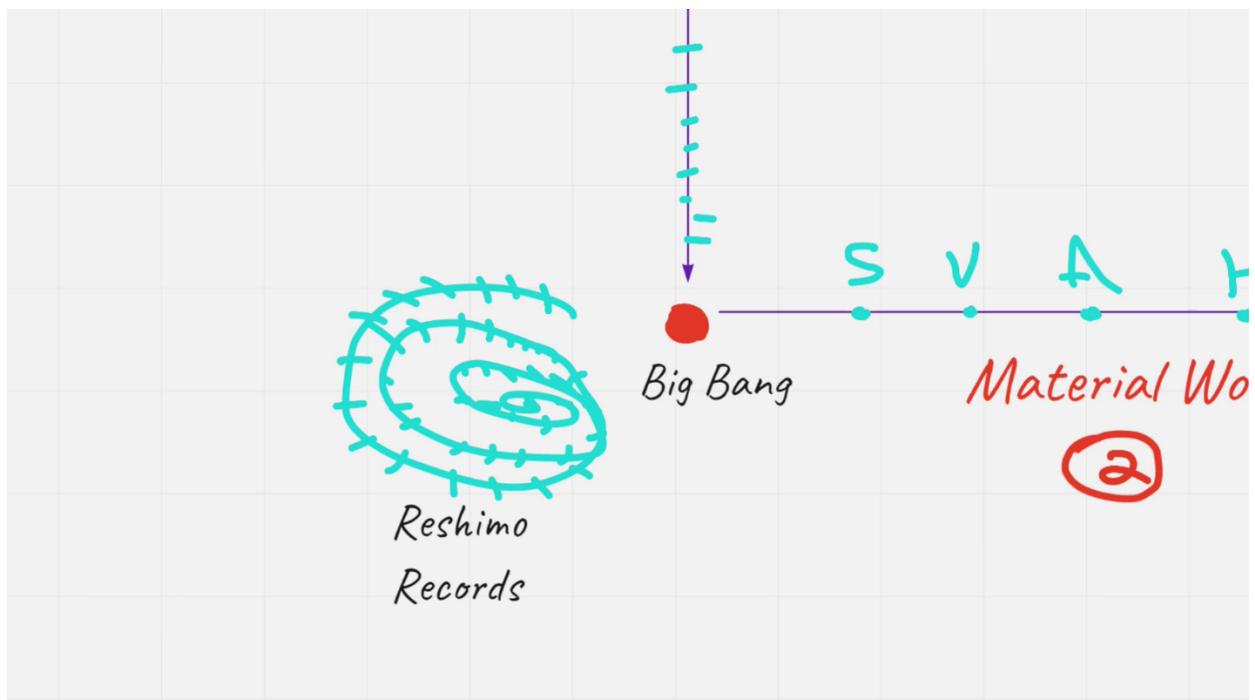
Here, too, we start with the classic thinking—that we have a soul, and it goes in and out of our body typically right when we die. Then the soul comes out of the body, and when we are born it goes into a new body, and once again, Secret #3 is: It doesn't work that way.

You already know from Secret #2 that you don't have a soul unless you develop one. So, what are reincarnations? Let's start from here [refers to original drawing]. Only a desire was created. This is the sensor that will experience reality and desire is the only thing that was created. What are reincarnations? It's very simple. Reincarnations, to put it simply, are the evolutionary phases or cycles or states that the desire goes through until it reaches its final level of development. [from above downward, the material world, then from below upward on drawing 2.1]

All of those phases and changes and cycles that the desire needs to go through are called reincarnations, and that has absolutely nothing to do with the experience that we refer to as our material body, which is a certain way in which we experience

our desire on this level called the material world, on this level of perception. How does this work? We'll add some more details into the picture.

As the desire descended from the first state of creation to the second state of creation, it went through 125 degrees. All of those degrees of relationship with the light that used to fulfill it, now is being reduced and reduced all the way to zero, all of those states are now being encoded into something that kabbalists refer to as *Reshimot*, meaning essentially a list. *Reshimot* comes from the word *Reshima* which means a list, or *Roshem* which means impression. Essentially they are the same thing, a list of impressions from all of those 125 degrees that the desire went through from above downward.



Drawing 3.1

These *Reshimot*, which essentially means records, are like the spiritual DNA of the soul, if you will. This is essentially the database that represents all of the states that the desire, or ultimately the soul, needs to go through in order to reach its final level of development. Just like we have biological genes, there is also spiritual genetics. What happens then to the soul when we die? What happens to us when we die? Nothing happens. The body rots in the ground and we become worm food.

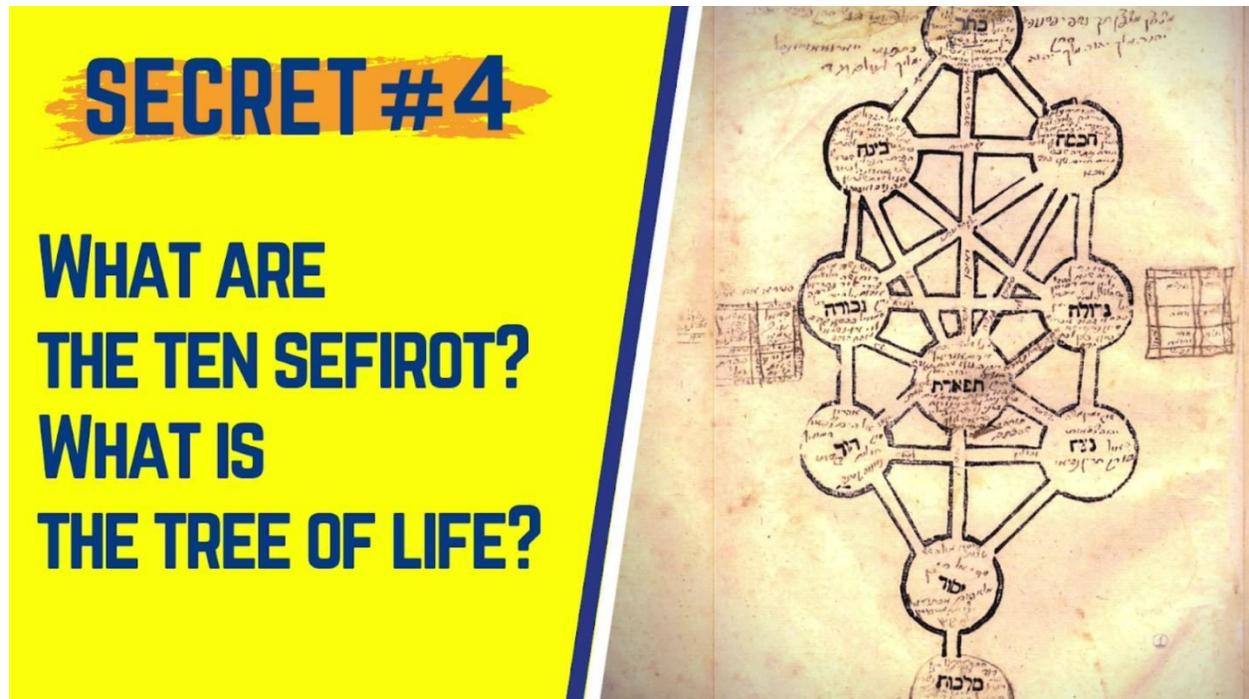
But if we manage to develop the spiritual vessel, the soul, while we have the conscious opportunity in this zero state of existence from which we begin our

consciousness, called the material world, if we develop our soul and attain it, get in touch with it in an empirical way—this is called attainment in the wisdom of Kabbalah—if we attain some level, even the slightest, smallest first degree of the first degree of the spiritual ladder, we are already in touch with our existence here in the post-material state, and then changing a body becomes, and I quote my teacher's teacher, Rabash: Changing the body is like changing a shirt.

If you're connected to a higher level of existence, just like you don't cry when you cut your nails because this is a lower level of existence that needs to go through a cycle of maturation, decline, death and rebirth and so on, the same thing when you attain the soul, a higher level of consciousness. You identify with that, and then changing the body becomes like changing a shirt, unless you don't develop your soul, in which case, the point in the heart begins to evolve through potentially many life cycles until you decide to make a conscious move and develop it into a soul.

Secret #4

What Are the Ten Sefirot? What is the Tree of Life?

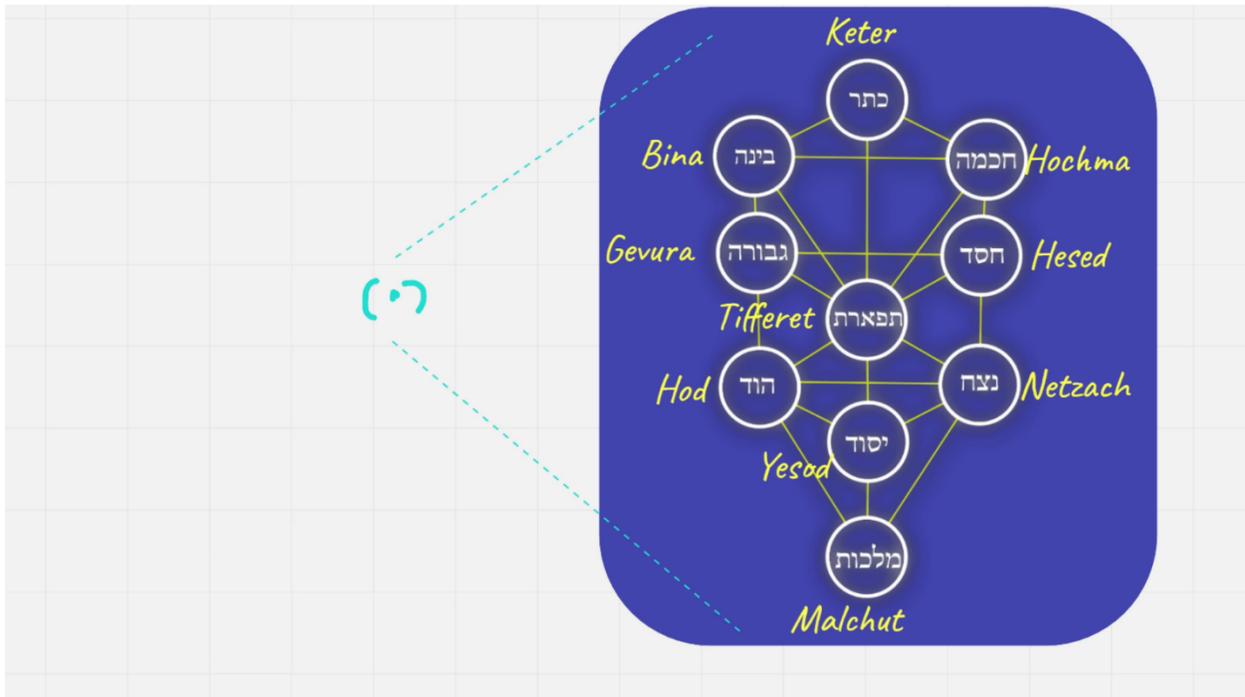


First of all, these are basically the same thing, essentially a synonym. If you say the ten *Sefirot* or you say the tree of life, you're basically saying the same thing. The term tree of life, at least in the context of Kabbalah, was conceived about five hundred years ago by the ARI, one of the greatest kabbalists, who wrote about two thousand pages describing the structure of the ten *Sefirot* and how they are the vessel to perceive the spiritual reality, and he called this composition "Tree of Life."

I'm sure a lot of you have seen this diagram before [diagram above], the diagram of the ten *Sefirot*, the tree of life. If you go online and look for this, you will find all kinds of versions of this diagram, rife with misinterpretation and sometimes with all kinds of materializations. My recommendation, honestly, is not to look at those things at all, because it puts a visual in your mind that is just wrong, connecting the structure with all kinds of material depiction. The truth is this.

The ten *Sefirot* have nothing to do with our corporeal experience, with our physical perception of the world. The ten *Sefirot*—this is Secret # 4, and it is very simple for you to get it now after the previous ones—is the structure of the spiritual vessel.

That's it. We talked about a soul and we talked about the point in the heart developing into a spiritual vessel that senses the non-material reality. That is what it's built from.

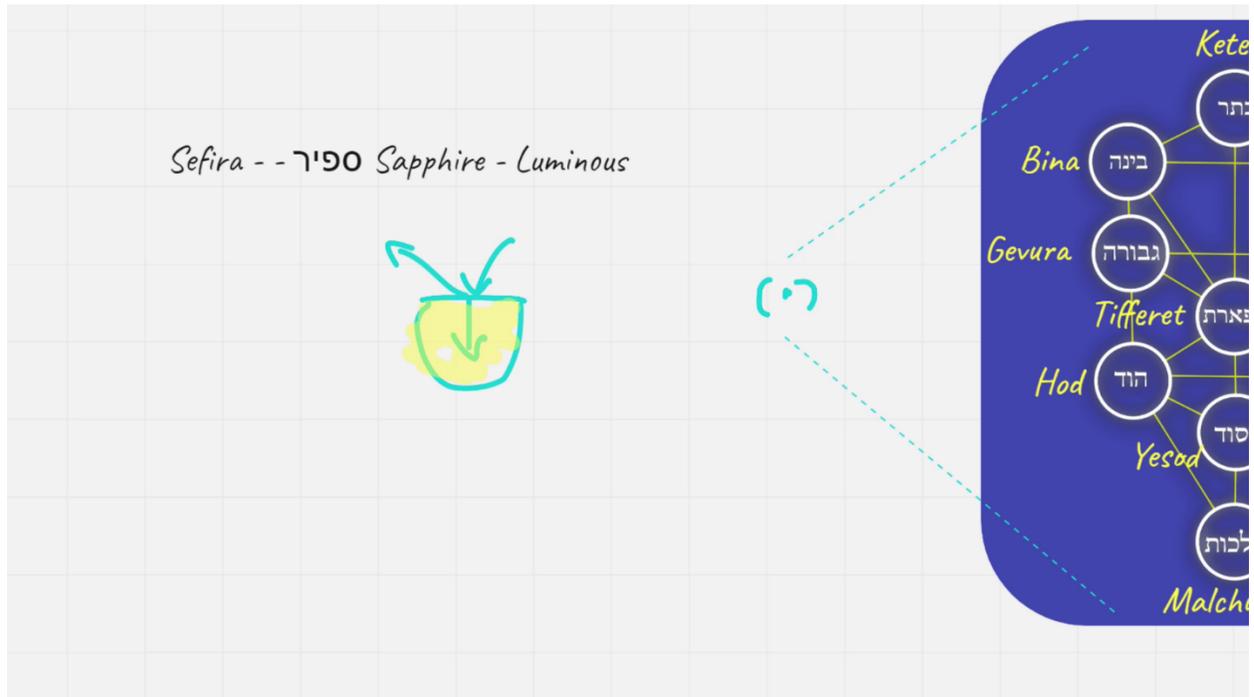


Drawing 4.1

The spiritual vessel is built from these ten qualities: *Keter*, *Hochma*, *Bina*, *Hesed*, *Gevura*, *Tifferet*, *Netzach*, *Hod*, *Yesod* and *Malchut*. All of this begins to develop from this point in the heart that, if we learn how to develop it, the structure of the ten *Sefirot* evolves from this seed—that needs to be planted in the right environment— called the point in the heart. This unique desire becomes the ten *Sefirot* if we know how to develop it. The ten *Sefirot* are the structure of the spiritual vessel, nothing material.

On every level of the spiritual reality, every one of these 125 degrees, you will perceive reality through a vessel of ten *Sefirot*. You cannot perceive the spiritual reality if not through these ten qualities. Everything that exists above the level of this world, everything in those 125 degrees, can be referred to as ‘light,’ or the quality of unconditional bestowal, the governing force of reality and of Nature. That light can be perceived only through ten qualities that are referred to as the ten *Sefirot*.

Think about it just like our physical reality. We always perceive it through our five senses. It's actually exactly the same, just like you can be in London or in Berlin or in Hong Kong or in Tel Aviv, but wherever you go, you will experience it through those five senses. In the exact same way, whatever world you are in the spiritual reality, whatever degree you are in, you will experience it through the ten *Sefirot*.



Drawing 4.2

What is a *Sefira* [singular of Sefirot]? *Sefira* comes from the Hebrew word *Sapir*, meaning sapphire, simply meaning luminous, something that shines. Now you can understand that essentially what we're talking about is that these are layers of desire that have developed an intention that is similar to the spiritual reality, and therefore they can perceive the spiritual reality—just like when a radio receiver in our world, in order to perceive some wavelength from outside, it has to generate the same wavelength within. So a desire that has this intention that is similar to the spiritual light around it can now receive this light within, and therefore it's called that it shines. That's why *Sefira*, from the word *Sapir*, which means luminous, shining, the ten *Sefirot* all shine with spiritual light.

Secret #5

What Are the Five Spiritual Worlds: How Do We Access Them?



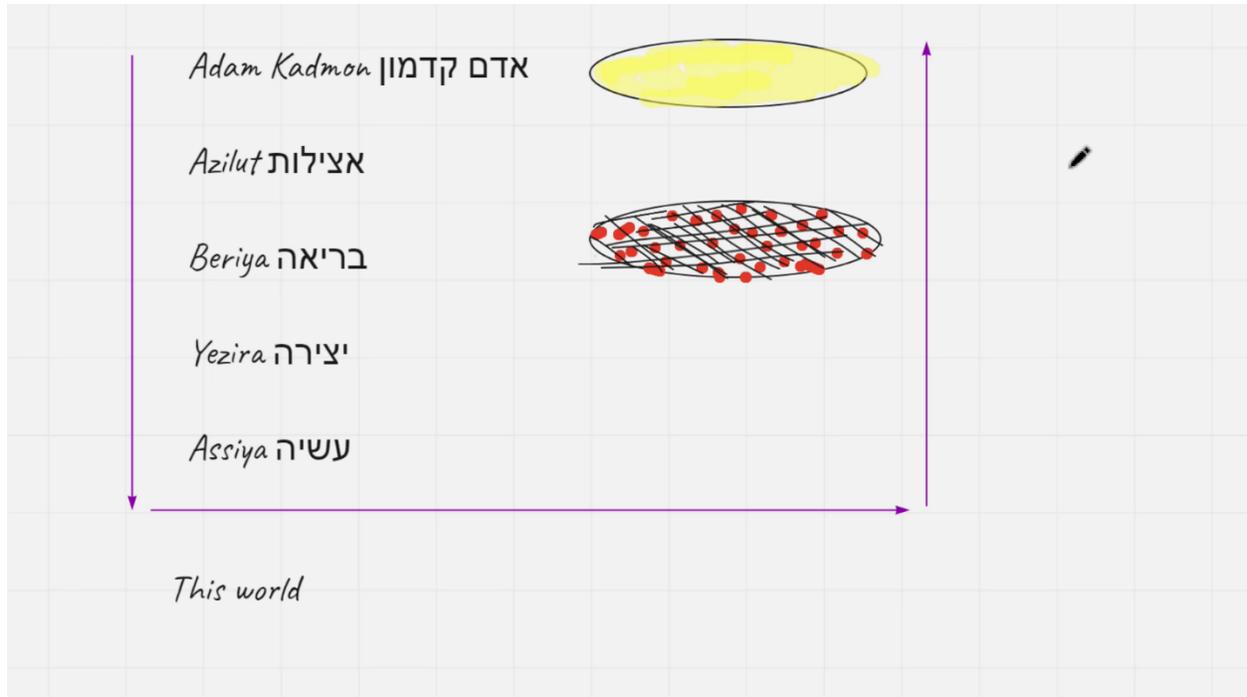
The five spiritual worlds, very simply, are the world of *Adam Kadmon*, the world of *Azilut*, the world of *Beria*, the world of *Yezira*, and the world of *Assiya*. These are obviously just names. We need to understand what they are, but first of all it's important to make sure we are all clear on this, that all of these worlds have nothing to do with our world. They're all above our world, the physical world. All of the worlds are on the spiritual ladder, but what are they? This takes to actual Secret #5.



Drawing 5.1

Secret #5 is very simple: world means concealment. The Hebrew word world is *Olam*. It comes from the word *HaAlama*, which means concealment. That's literally what the word means. So when we say world or when we say concealment, we mean the same thing in the wisdom of Kabbalah. World is not some place to which I go, some space. We're talking about a reality that is above space and time to begin with, so a world is not a place to which I go, a world is a level of concealment that I am at.

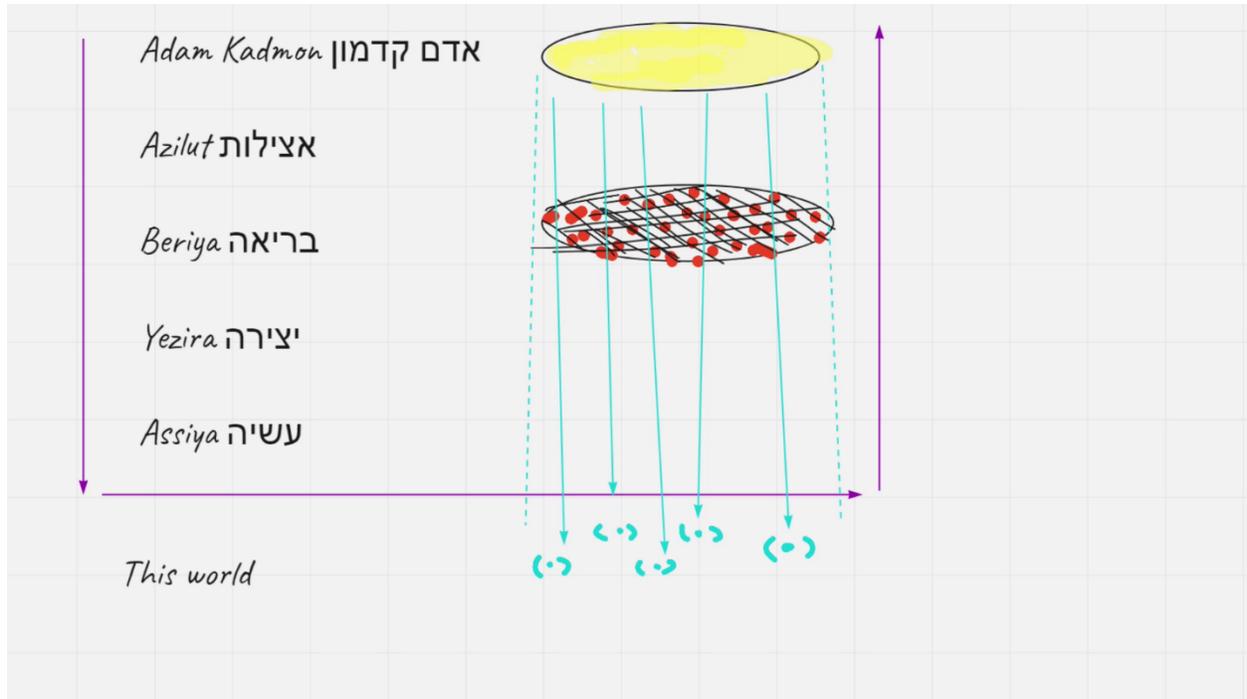
This means that all of these levels are levels of concealment where the light gradually becomes completely concealed. In the world of *Adam Kadmon*, the spiritual light is least concealed—one hundred percent revealed, let's say, in the vessel. In the world of *Azilut* it is more concealed, then in the world of *Beria* it is even more concealed and so on until we go down through the spiritual ladder, through these five worlds or levels of concealment, and our world is a degree which is in total concealment. That's where we are. We are on a level of perception where the spiritual reality is completely hidden from us. We have no concept and no connection with anything that's happening above time and space, above the level of the material world.



Drawing 5.2

The question is: How do we access these five spiritual worlds? First, we need to understand exactly what has been concealed. As mentioned above, we were created as a single desire. This single desire, also called the collective soul—the one created being that was created, the one creation that we all are—was gradually shattered. So if, in the beginning, in the world of *Adam Kadmon*, it is one desire that is filled with light, gradually what happens is that in all these worlds, as we go down the spiritual ladder, what we have is a reality where the soul is more and more shattered, or the experience of the created being, more accurately, is one of more and more feeling of being shattered, separated.

On the upper levels, there is still a connection between all the pieces, but they are already pieces. They are no longer one. This is like a network. The more we go down we are talking about a reality that is more shattered, until we reach the level of our world—which is total darkness, complete concealment—and in our world what do we have? We have sparks of this collective soul, shreds, what we called before the points in the hearts.



Drawing 5.3

In this world, we no longer feel that we are one collective soul, one created being. We don't even feel that we are interconnected. We feel that we are separated, individual beings, but we have a spark, this seed that senses the collective soul if it is developed. All of these pieces, all of these sparks, come from the collective soul, and we are those sparks.

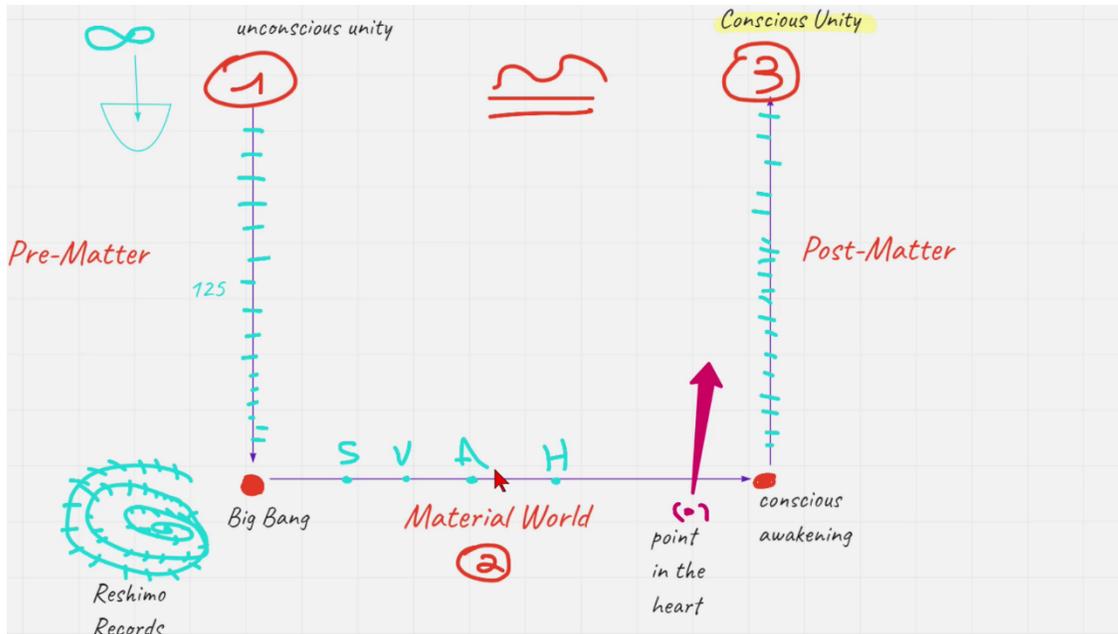
In this world we feel completely separated and rising up the spiritual ladder, rising up through the spiritual worlds, accessing the spiritual worlds, means rediscovering the unity of the collective soul, and the unity of that soul with the force that created it and fulfills it. The more we rise up the spiritual level, the more we access higher spiritual worlds, the more we discover the oneness of all of existence, all of reality.

Secret #6

Do We Have Free Choice or Is Everything Predetermined?

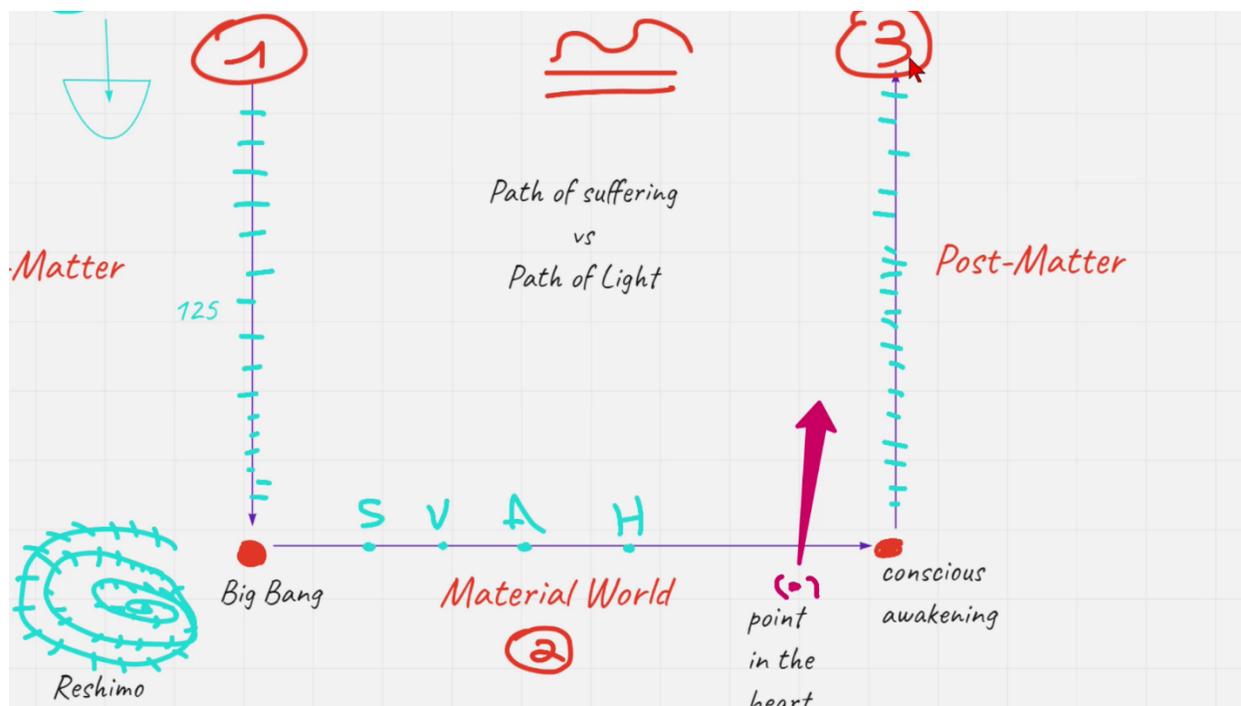


If you look at the Three Arrow Model, this question is actually a very serious one, because here you can see that we are going through a process from above downward, then we develop in the material world, and then we go from below upward. There's a beginning point and an end point. There are all these evolutionary states in between. Then where is free choice? Where is there any room for free choice?



Drawing 6.1

Here is how it works. From above downward, all of those 125 degrees, through the Big Bang that set in motion the expansion of the material universe, through the development of the still, vegetative and animate, and until this point (prior to the emergence of the human), everything is automatic. [See [tiny red arrow pointing to A of SVAH](#)] All of this development happens directly from above downward, but with the evolution of the human level of desire, of Nature, of the human level of consciousness, here comes a unique opportunity for conscious participation in the process of development.



Drawing 6.2

Secret #6 is this. We do not have free choice when it comes to the path that we have to go through, but we do have free choice when it comes to how we experience it. And this is a subtle, yet dramatic, difference. This will be the whole difference between what kabbalists call experiencing the whole process as a path of suffering versus experiencing it as a path of light. What we're talking about is something that will change how we experience the process. If we begin to learn about what we have to go through and where we are headed and we begin to identify consciously with the process, that becomes the difference on a global level between a world war and a development of peace and prosperity, and on a personal level between not knowing what is happening to you in life and where you're going and being depressed or all kinds of things like that versus being in the director's seat as you go through your own life.

This idea of free choice is a deep and profound thing. Baal HaSulam, the preeminent kabbalist of the previous generation, explained this in great detail, over many pages, in his article "The Freedom," but this explanation is just broad strokes.

Secret #7

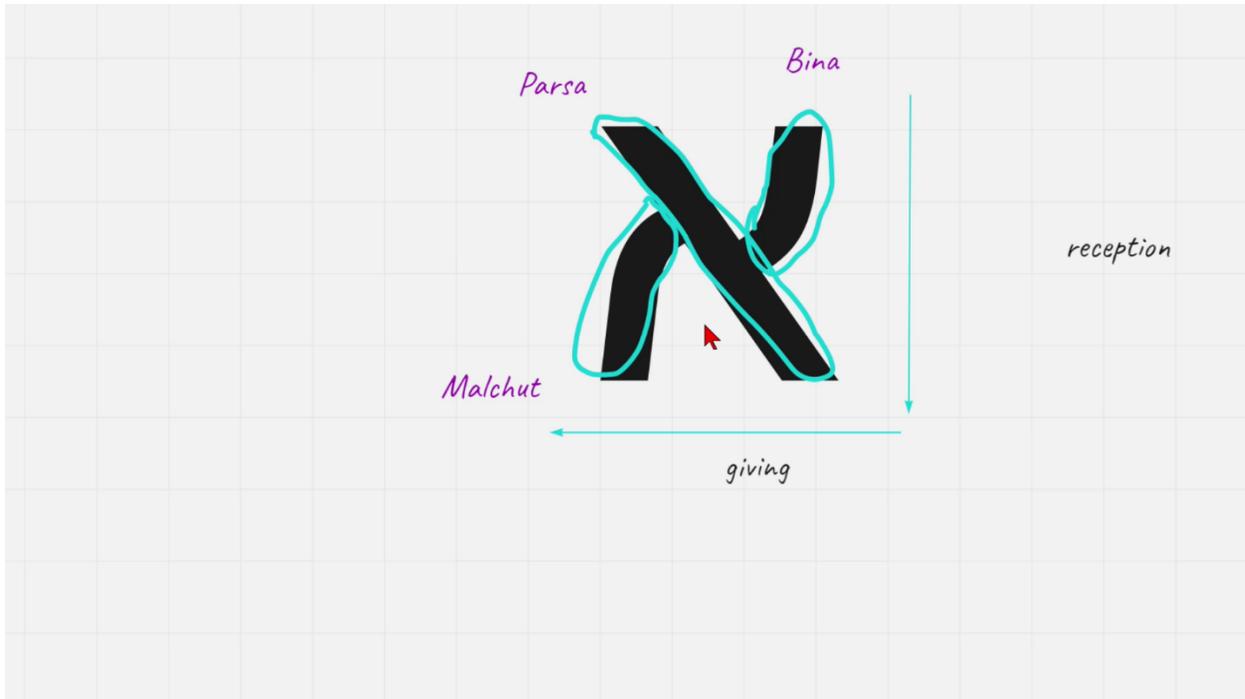
What Is the Secret of the Hebrew Letters?



Once again, misconceptions and misinterpretations. There are all kinds of commercially-inclined Kabbalah centers that will tell you that if you look at the Hebrew letters you will get some special powers, or something along these lines. It doesn't work that way. If you look at the Hebrew letters, no matter how hard you look with your corporeal eyes, you're just going to be more focused on the visual shape of a letter.

The letters are symbols. They are visual symbols of spiritual states. More specifically, they are symbols of the relationship between the giving force, or the light—the force that fulfills the vessel—and the receiving force which means the force of the created being, the nature of the *Kli*, meaning vessel in Hebrew—the vessel that receives the light.

All of the twenty-two Hebrew letters represent different relationships between giving and receiving, which are the governing quality of Nature and the governing quality of the created being. The different relationships between them give us different visual shapes. Let's look at an example of how it works.



Drawing 7.1

Basically, vertical lines generally represent reception and horizontal lines generally represent giving or bestowal. If you look at the letter Aleph, for example, what you have is one shape that represents the quality of *Bina* [bestowal], and this bottom shape represents *Malchut*, the quality of reception. The diagonal line represents a certain relationship between them, in this case, a separation between the quality of bestowal and the quality of reception, or *Bina* and *Malchut*. If you're interested, it is also called *Parsa*. From this description, you get the idea.

These letters are symbols of spiritual relationships between the quality of bestowal and the quality of reception. All the twenty-two letters, by the way, come from the world of *Atzilut*. This is the level of attainment required for the kabbalists to be able to detail the relationships with the upper light and their spiritual vessel in those twenty-two visual shapes.

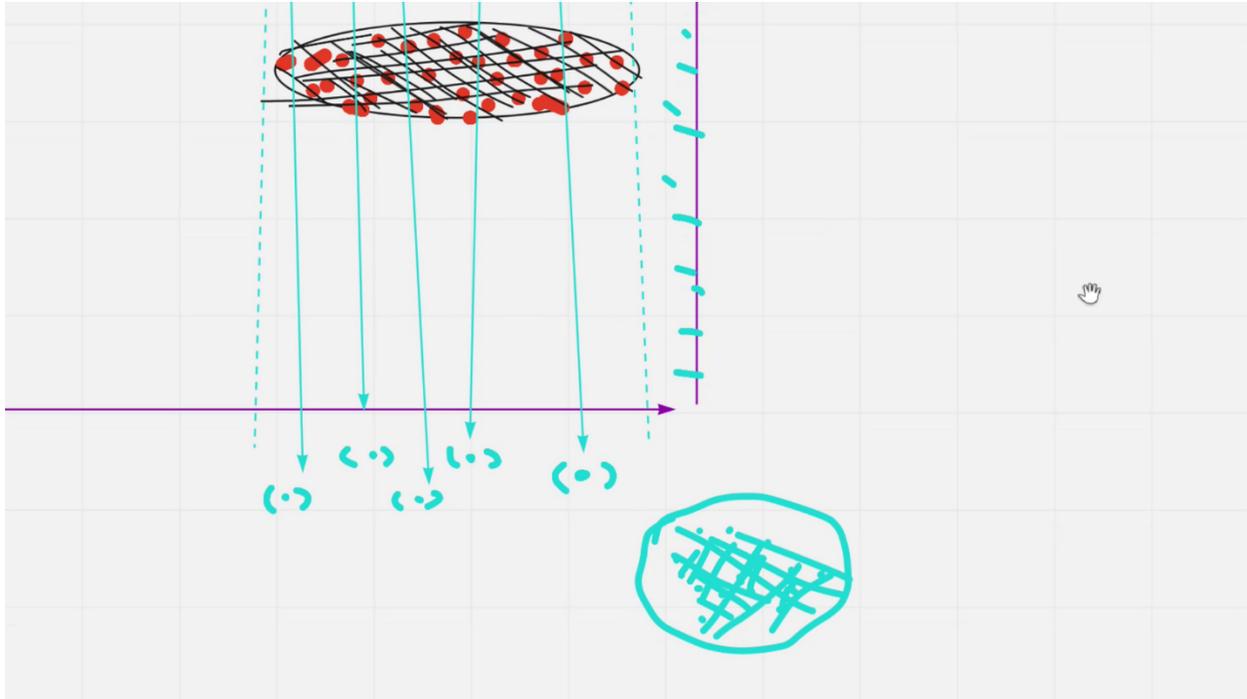
Secret #8

What Is Actually Written in the Book of Zohar?



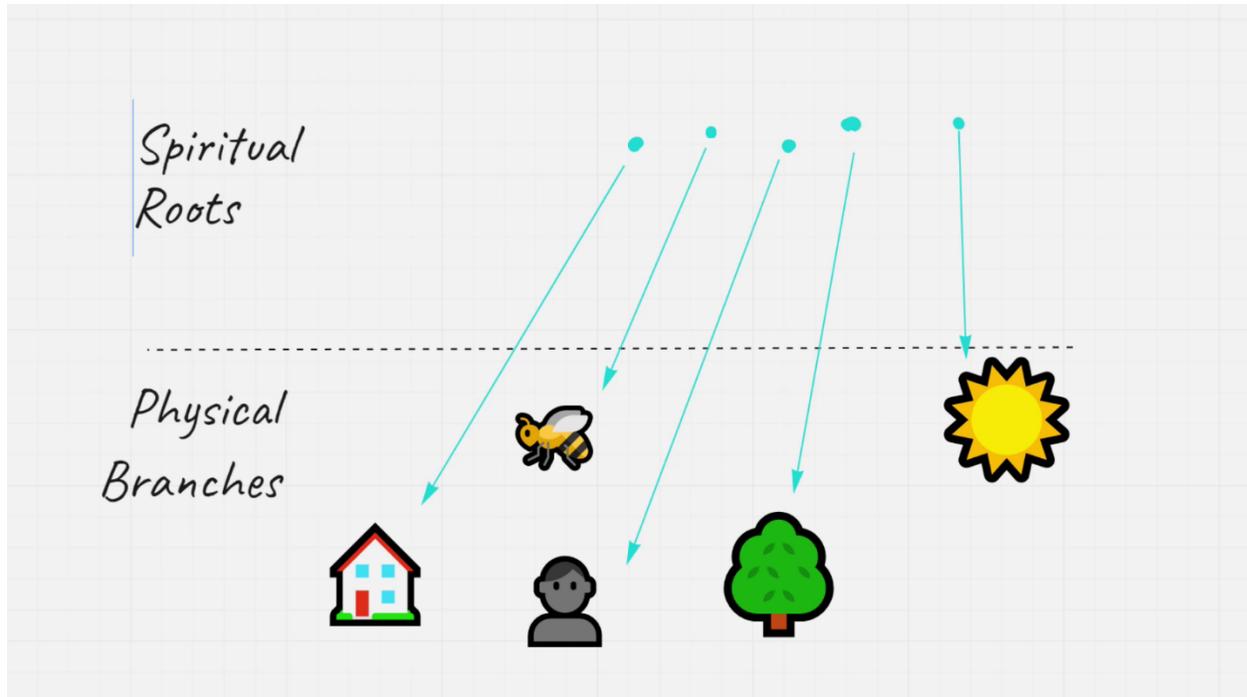
Many people have heard about the Zohar. It is a world-renowned book, but how many people actually open it? How many people try to know what it's about? On the one hand, people think, or there's this rumor, or they have an idea that the book talks about secrets of the universe, secrets of reality, some prophecies. On the other hand, it is so shrouded in mystery that there's even fear of opening this book, fear of maybe learning things that you can't unlearn, or something like that.

As you are starting to get used to in this session, here too, most of what you've heard about the Zohar is probably a misinterpretation. The Zohar only talks about spirituality, about spiritual states. The Zohar was written by a ten, meaning a group of ten people, who achieved all of the degrees of the spiritual ladder. Among these ten people, the authors of the Zohar, managed to create such a network between their desires, that this network was essentially their collective spiritual vessel—their ten *Sefirot*.



Drawing 8.1

They themselves were also ten and they built a vessel of ten *Sefirot* from their joint desires. With that powerful spiritual vessel, they managed to achieve all the steps of the spiritual ladder, including the final correction, meaning the state of complete oneness that all of humanity achieves only at the end of the whole process. All the Zohar talks about is the spiritual degrees.



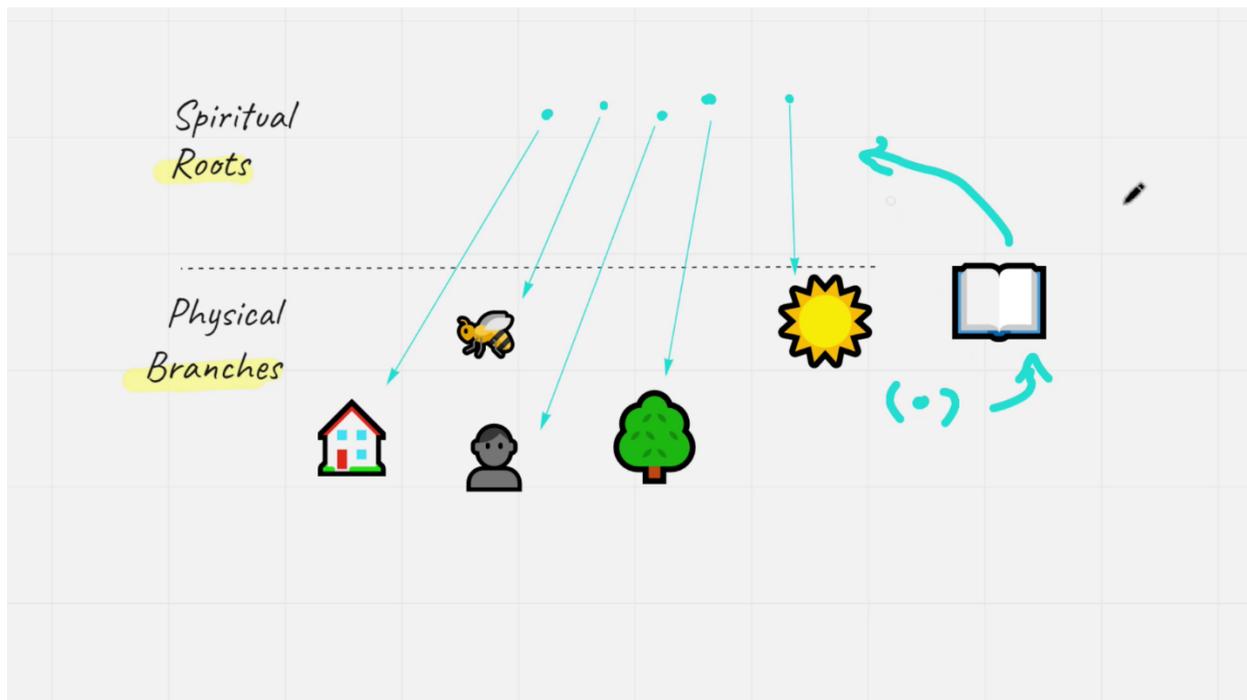
Drawing 8.2

The thing is this, and this is really Secret #8: The Zohar is written in coded language. In the spiritual world there are no objects. The spiritual world is a world of forces, or qualities, relationships, and lines of code that govern the behavior of the material world. In our world, however, in the physical world, we have all kinds of things—a sun, a bee, a tree, a person, a house... We get the idea.

So, we have all kinds of things in this physical world, physical objects. What kabbalists do is to use words from this world to describe the spiritual world, because here is their problem. In the spiritual world, it is not just that there are no things, there are also no words because there is no physical expression. So how do you describe a world of feelings, a world of a sensation of the governing forces of reality that govern our world, but you have no words for them.

Because of this unique relationship between the spiritual world and the physical world, because there is a root in the spiritual world for everything that exists in our world, the spiritual is called root and the material is called branches. Because the kabbalists attain the roots and they attain the unique relationship between the roots and the branches, they are therefore able to use the branches in order to indicate the roots.

So kabbalists came up with languages that are coded in the following way. They are general languages called ‘the language of roots and branches.’ If you open the Zohar, you can find all kinds of depictions about donkeys and rivers and people going through different terrains and finding different things, and experiencing different situations that may seem very vivid, very visceral, very visual, very physically tangible. But they are actually using all these words in order to indicate the roots which have no words. They use the ‘thing’ words to describe forces. That is how all the true writings of Kabbalah that talk about the spiritual reality are actually written, because there are no words in the spiritual reality.



Drawing 8.3

Here is an important thing. If you read the Zohar intellectually, it’s just confusing, because you’re trying to understand a language that you just can’t possibly understand. However, if you approach it from your point in the heart, meaning the developing seed of your spiritual vessel and you read it with what we call the right intention—meaning you’re not trying intellectually to make sense of the words, you’re trying to use the text as an elevator to take you from the level of this world to the true meaning of the words which is the spiritual roots—then the book becomes a device for you to rise into the spiritual world.

This requires more explanation and generally it requires guidance and practice, and I’ll talk more about it in Secret #10.

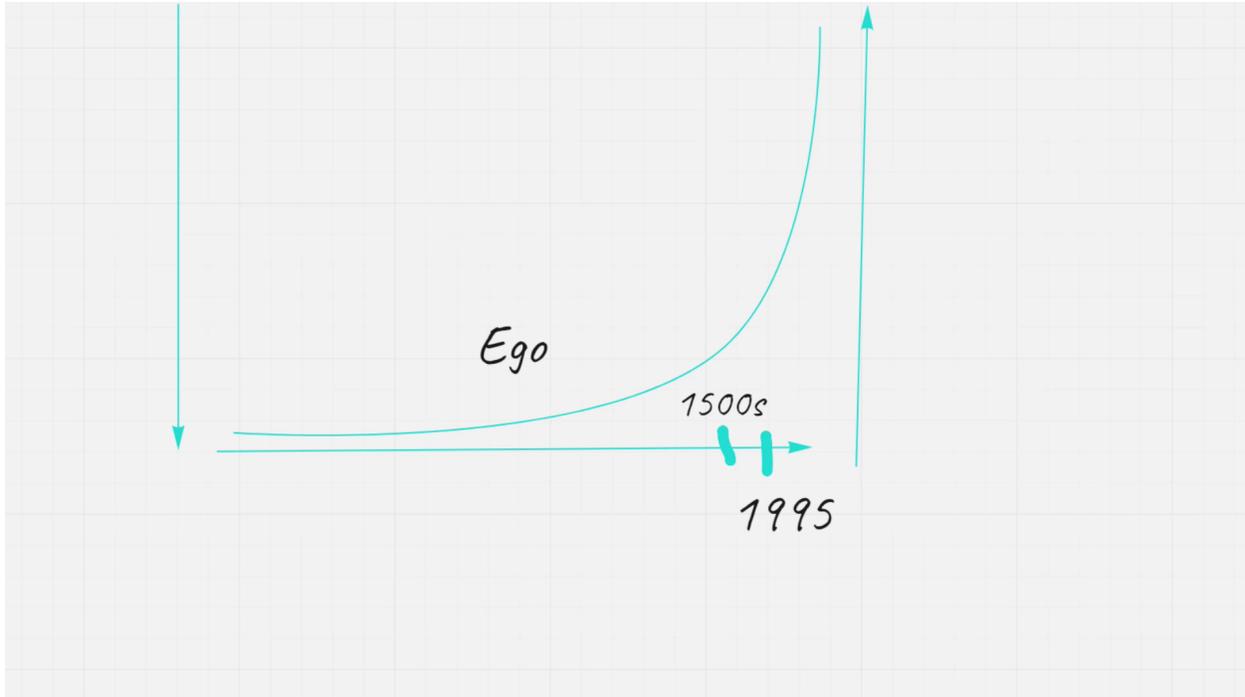
Secret #9
Why Was Kabbalah Hidden for 2,000 Years?



The secret is quite simple, mostly because Kabbalah was purposely hidden. It was concealed by the kabbalists themselves—who weren't 100% successful about it, by the way—until humanity was ready. Here's what happened.

Kabbalah began 5,781 years ago. This is what we know of the time when the first kabbalists emerged and began developing this method. In parallel, since that time, human society has been developing as well. So since 5,781 years ago you have the wisdom of Kabbalah developing in parallel to humanity.

Two thousand years ago, something special happened in the development of mankind, and the revelation of the wisdom of Kabbalah is intertwined with the development of human society. Two thousand years ago, kabbalists identify that humanity is entering the last stage of the development of human desire. They discover that humanity is going to enter it, not that humanity already entered it in their time.



Drawing 9.1

Two thousand years ago kabbalists identify that what is going to happen is a dramatic rise of the human ego. That means, in short, without getting into all the details, that humanity is entering such a phase of development where disclosing the wisdom of Kabbalah, before humanity completes this development, would mean that it would be more harm than good. It would be misunderstood and misused, and publicizing it would do more harm than good. That's why 2,000 years ago—and that's when the Zohar was written, by the way—kabbalists themselves make efforts to hide the wisdom of Kabbalah for the time when humanity completes this stage of development and is globally ready.

That time is now. If you want to be very specific about it, in 1995 kabbalist Baal HaSulam said: This is pretty much the time where humanity is globally ready for spiritual development. Interestingly, this is also pretty much the time when Kabbalah became extremely popular. The fact is that even before that—meaning in the sixteenth century—there was a big change and kabbalists began to disclose the wisdom. But, it takes time, and 2,000 years, combined with a coded language, do their part and that's why there is so much misconception and misinterpretation surrounding the true nature of the wisdom of Kabbalah.

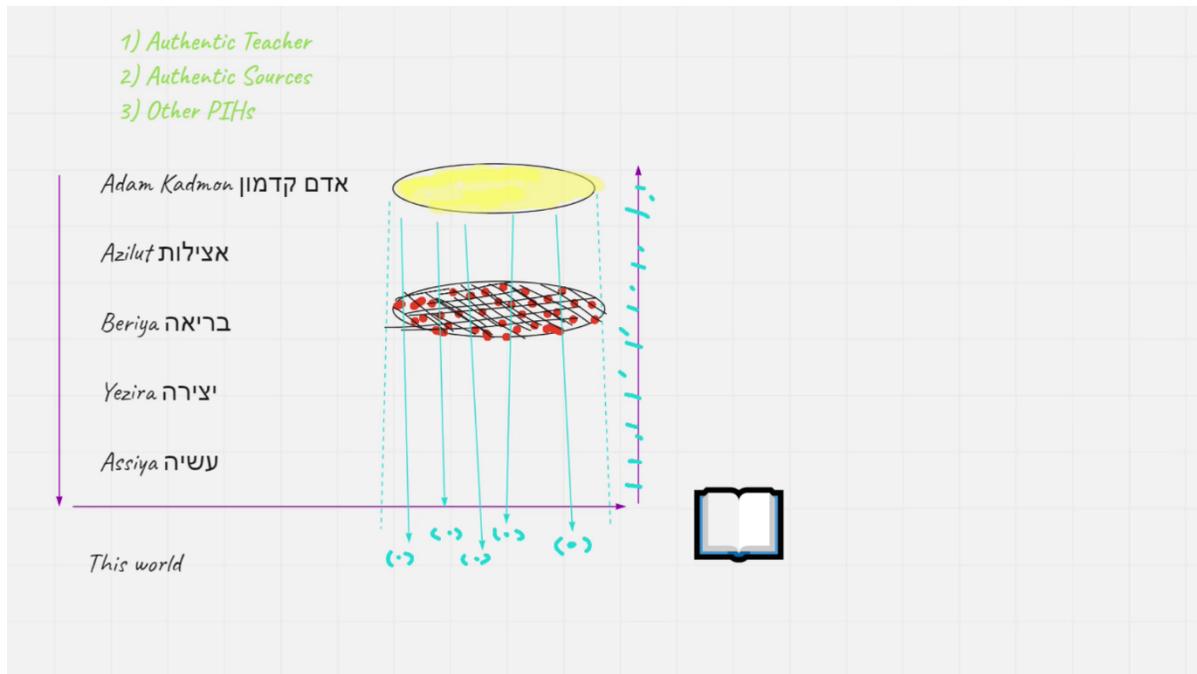
The true nature—Secret # 9—is that if you have a point in the heart, if you have a desire for spirituality, that's all you need in order to access this wisdom.

Secret #10

What is Kabbalah's Recipe for Spiritual Development?



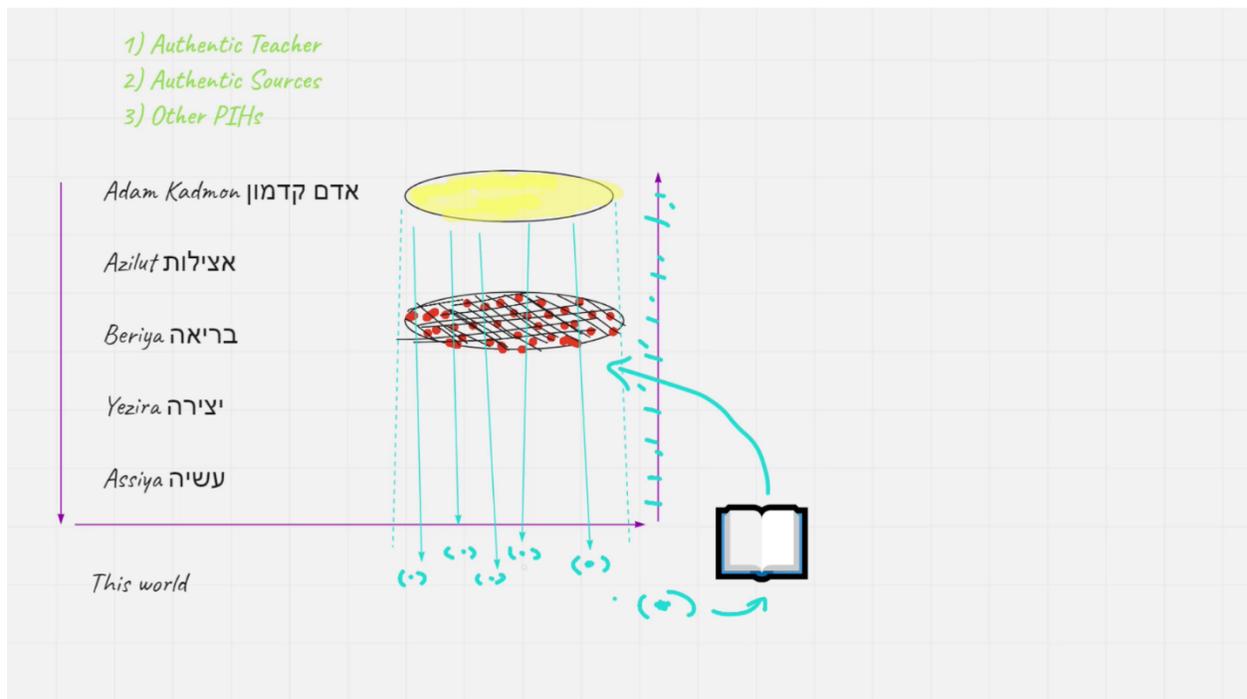
You already know that all spiritual development begins from what we call the point in the heart. {refers to original drawing} The point in the heart is like a seed that has all of the genetic information, all of the spiritual DNA, already there. All of the future states of development are already there. All that's lacking—just like a seed, the sun, the nutrients, the water, everything that the seed needs in order to grow—is a nutritious environment. So what is the nutritious environment for the point in the heart?



Drawing 10.1

It has three components. Kabbalists break down all you need as an environment to plant your point in the heart are three major things:

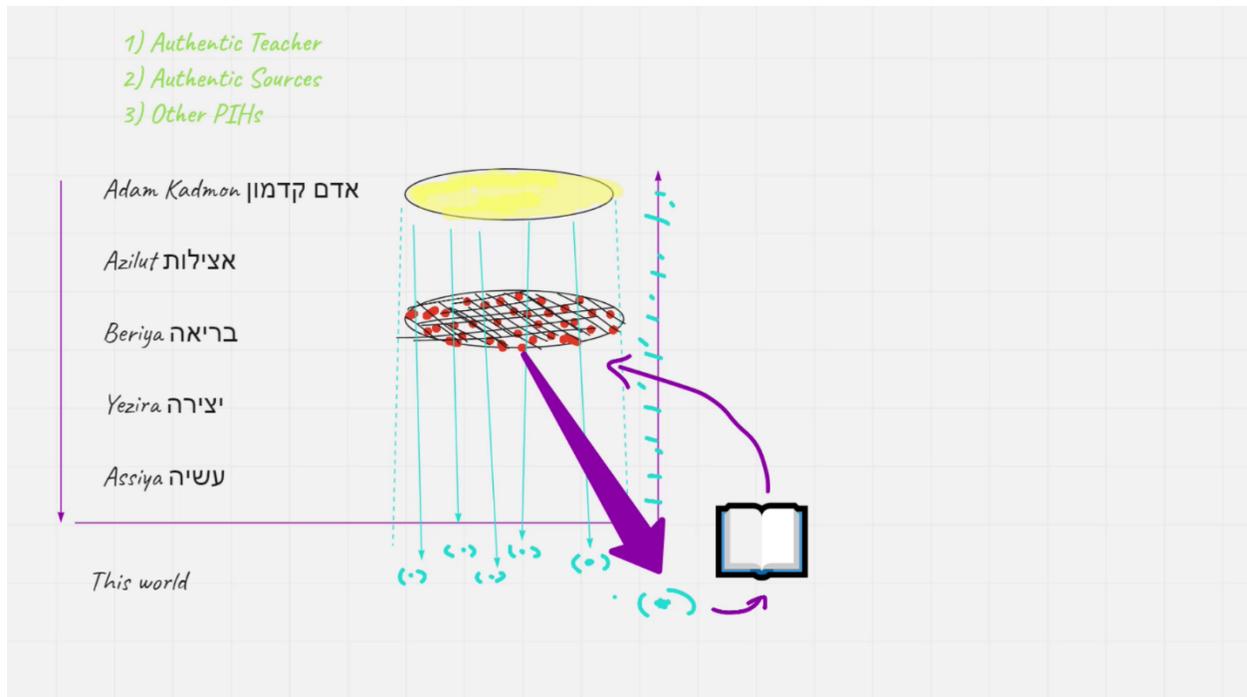
1. Authentic teacher. Authentic teaching is critical because otherwise you won't read the wisdom correctly. As we've already seen, there is so much mystery and misconception, mis-linkage and misinterpretation surrounding the wisdom of Kabbalah. That's why there is such a thing as a teaching lineage in the wisdom of Kabbalah. For example, my teacher is kabbalist Dr. Michael Laitman, and he is the student and successor of the Rabash, who was his teacher. The Rabash was the student and successor of kabbalist Yehuda Ashlag, Baal HaSulam, who was the one who wrote the commentary on the book of Zohar, and so on. If the teacher is not connected to an authentic teaching lineage, you're bound to make mistakes.
2. Authentic sources. The source texts, as we have described earlier with the book of Zohar, describe the states of the spiritual reality. If you use them correctly, with the correct guidance, the books become an elevator for those states. You have to read about the actual states that are in the spiritual world from kabbalists who already attained them.
3. Other points in the heart.



Drawing 10.2

When you combine all of these three together, this is the recipe. What happens is that you have your point in the heart, and it now has the correct guidance that it needs in order to approach reading about the spiritual states, its future states of development, and with the help of other points in the heart, you can correctly envision and aim your desires to those spiritual states, because those spiritual states are about connection between the points in the heart, about the connection of the collective soul.

If you have other points in the heart, and you have sources that talk about the states of connection among those points in the heart, and you have guidance that tells you how to read the books correctly and how to relate to other points in the heart, now you have turned these books into an elevator that raises you to the spiritual reality. Now you can draw from the spiritual reality what kabbalists refer to as surrounding light.



Drawing 10.3

This means that from your own future states—remember that the spiritual genetics is already there, all those future states of development already exist in potential in your point in the heart—just like pouring water and giving nutrients and energy and sunlight to your point in the heart, you develop that point. That, in a nutshell, is the whole recipe of spiritual development offered by the wisdom of Kabbalah.

Where do you find such an environment? This is exactly where KabU steps in. KabU is an online environment, designed to give your point in the heart everything that it needs and do so in the most convenient, accessible, step-by-step fashion.

Here is where you can find all the details about KabU: www.kabuconnect.com

Alright, this concludes the Top 10 Secrets of Authentic Kabbalah. Thank you so much for taking this crash course, and I wish you all the best in your spiritual development!

Sincerely,
Joseph (Asaf).