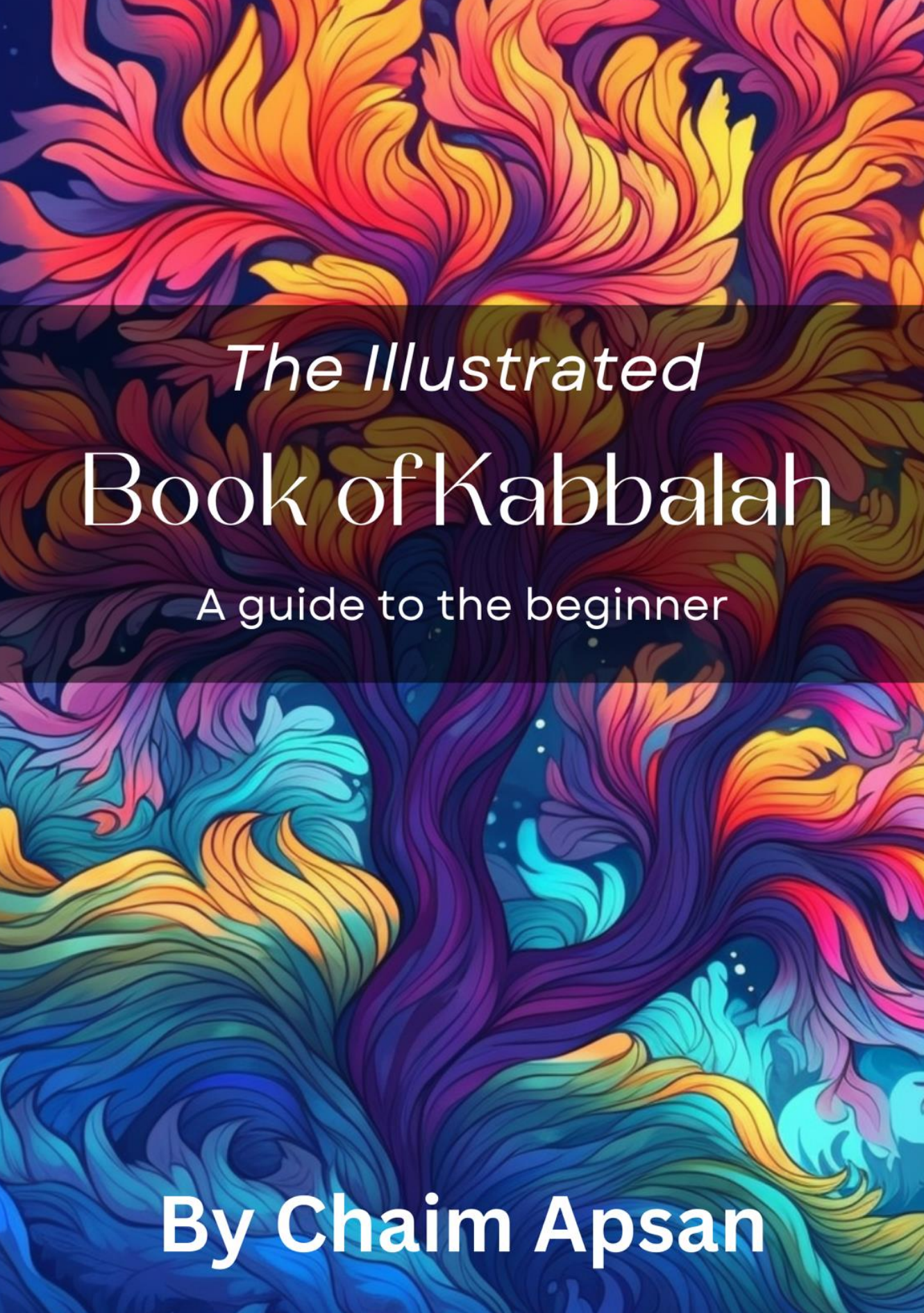

The Illustrated
Book of Kabbalah
A guide to the beginner
By Chaim Apsan

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Author's Introduction

Welcome to the wondrous world of Kabbalah!

In this book, we will explore the spiritual dimensions of existence through the lens of what is called Jewish mysticism.

Personally, I find this term misleading because it makes things look more complicated than they actually are. Kabbalah is essentially of a study of how the world works and therefore is a self-evident reality.

In this illustrated book, we will learn about two key concepts: the 10 Sephirot and the 4 Spiritual Worlds. These two ideas help us understand much of how Creation is structured.

Through beautiful illustrations and accessible language, we will journey together and delve

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deeper into what this all means for you, and how you can use this knowledge to come closer to God.

You can be sure it will be an exciting journey! The wisdom of Kabbalah holds many secrets of Creation, and through it we can come to appreciate life even more and properly navigate its challenges.

This book offers a unique and illuminating perspective for the students starting their journeys.

By deepening our grasp of the spiritual dimensions of existence, we end up gaining greater insight into

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ourselves and the world and connect more deeply with Hashem, who's the source of all Creation.

So, come and see how wonderful the system of Kabbalah is!

It is, after all, a journey into our true selves, our own souls, as the Baal Shem Tov, founder of the Chassidic movement, taught.

Chaim Apsan

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Nigleh and Nistar

The Zohar teaches that Kabbalah is the internal aspect of the Torah (*Nistar*), while the stories and Halachot (Laws) we study are its external aspects (*Nigleh*). They are two sides of the same coin.

The sages teach in many places that Hashem looked at the Torah and created the world. Much like a computer program runs on code, the physical world, with all its parameters, "runs on the Torah". It's just that everything is hidden and encoded in the stories and laws present in the Torah.

Kabbalah is therefore the study of that code. While the Halachot tells us the "what", "when" and "how", Kabbalah essentially teaches the "why".

- Why are Tefillin black?
- Why do we keep Shabbat?
- Why do we pray?

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- Why is giving Tzedakah so important?
- Why a man is supposed to marry a woman?
- Why do we build Sukkot?
- Why did we have a Holy Temple?



All these questions (and many others) are tackled by the writings of the Kabbalists. They probed the Torah, the Talmud, the Midrashim, the Zohar, and many other works, found the answers and distilled to them in the language that we could receive. Though their real depth is hidden, we can find an immeasurable sea of Divine wisdom in them, translated to us by Kabbalah.

One of their methods of exegetical interpretation is called Gematria. In this method, the numerical

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value of letters and words are compared to create associations between different concepts. As we know, each letter of the Hebrew alphabet has a numerical value that corresponds to its type of energy. They are, after all, the building blocks of Creation.

However, this doesn't mean that anything goes and everything is a valid interpretation. No one could fake this wisdom because Kabbalah is a system that corresponds to how life is.

Therefore, the answer to any question must fit that system and all its parts in a perfect way. And the reason is very simple: since Kabbalah is a study of reality, it follows that anything that does not conform to reality is rejected!

Imagine a scientist "discovering" that a square is round, that 1 = 2, or that the natural acceleration of gravity is 100 m/s^2 instead of 9.8m/ s^2? Clearly,

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we wouldn't take their findings seriously because these truths have been proven a long time ago.

The Arizal (R' Yitzhak Luria Ashkenazi) was one of the greatest Kabbalists of the past 1.000 years and he's the one who systematized this knowledge by probing the Zohar, which was written by R' Shimon Bar Yochai. He writes that Kabbalah is the most elevated form of Torah study, because it comes from the highest spiritual world.

This is why the wisdom of Kabbalah is so incredibly powerful and transformative and can help us navigate life with purpose and direction, making it a lot more pleasant and joyful.

Personally, I'd venture to say that one main reason why more people don't keep Mitzvot is that they (like many religious people, mind you), don't know the reason behind the Mitzvot.

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If people understood and had a felt sense, an experience, of Hashem through waving the 4 species on Sukkot, through keeping Kosher, the laws of family purity, or any other Mitzvah, we'd have a lot more people running to do Teshuva.

But we digress.



The Zohar also teaches that every act below generates a response above, whether positive or otherwise. Based on this, the Arizal says that the reason why we keep the Torah and Mitzvot is to repair the damage done by the sin of Adam HaRishon in Gan Eden.

Essentially all Torah study, Mitzvot, prayer, acts of kindness and divine unifications are meant to elicit

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a positive response in the four Spiritual Worlds and 10 Sephirot.

Through the Torah, Hashem is revealing to us which Tikkunim (rectifications) are required to bring about the final Redemption. This process has been called by the popular term "Tikkun Olam", the Rectification of the World.

When we reach a sufficient degree of Torah and Mitzvot, then we will have the Geulah and experience pleasures and bliss beyond our present comprehension. This is the reality we are currently creating, which in essence is hidden, but will come and be revealed in the proper time.

Our sages also teach that, in the future, we will know the reason for all Torah and Mitzvot. But, as I wrote, this is already revealed through the wisdom of Kabbalah!

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This is why studying Kabbalah is, according to the Zohar, the Arizal and many Kabbalists so crucial to bringing about the final Redemption, because with it we are building our own perception of the World to Come.

May we all merit it!

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The 4 Spiritual Worlds



The Torah is very succinct in explaining how Hashem created the world. Yet, we know from the Zohar and Etz Chaim (written by Rav Chaim Vital) that before everything there was only Hashem's divine essence, termed "Ein Sof" (lit. without end).

This state of perfection didn't allow for anything else to exist, and so, Ein Sof contracted itself to make a circular, empty space. From the upper side of this circle (which was determined later on, since everything was equally distant), a Kav (i.e. line) of the light of Ein Sof entered the vacuum and stretched until its middle point.

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It was then that Ein Sof (which would later be called Hashem) began emanating the four spiritual worlds. But first, it created a medium that acted as a filter, through which its light could enter the vacuum and not nullify it completely reverting it all back to Ein Sof. This was the first emanation called "Adam Kadmon", which is literally translated as "Ancient Man".

Now, do not think for a second that this is a "spiritual man" or "man" in any way whatsoever! This is simply a spiritual plane where the Sephirot are aligned in 3 lines, a state of order, but this is a more advanced concept to explore later.

All the concepts written about here are meant to be taken in a figurative way, never in our physical conception. We are only speaking about lights and energy that are incredibly exalted, but use terms like "ears", "man", "worlds", "vessels" as a way of grasping these lofty concepts.

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From Adam Kadmon (and the power of the line) came the 4 spiritual worlds which are, from highest to lowest: Atzilut, Beriah, Yetzirah, and Assiyah. These are the spiritual realms that govern Creation. They act as a filter as for revealing Hashem's essence (Ein Sof) in a way that we can not only appreciate, but cultivate a relationship

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with Him, and also receive His light without being completely nullified by it.

In Kabbalah, a spiritual world is a vast and complex realm that encompasses multiple dimensions of reality. Just like in our physical world, we have trees, animals, rivers, night, day, a set of laws, and so on, so too the four spiritual worlds have their own aspects and laws.

The higher they are, the closer they are to their source and the greater light there is. And, in order for the light to be apprehended, we need "vessels" that will act as intermediary.

As mentioned before, one of the most well-known warnings of all Kabbalah books is that you shouldn't take these concepts literally, in a physical sense. Meaning, we should never think that these spiritual realities look in any way similar to what we have here on Earth.

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To give you an example: proximity in the physical world is measured by distance, whether in units of meters or yards and so on. In the spiritual worlds, proximity is defined by **likeness**. Who you are here will define whom you will be close to in the higher realms. A bird, for example, is a creature that can fly and has a beak, legs, and eyes, but it certainly doesn't look like a bird as we know it!

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The concept of spiritual worlds can be difficult to grasp, but it is an essential aspect of Kabbalah. These worlds are not physical places, but rather levels of consciousness and awareness that can be accessed through deep meditation. The higher they are, the more powerfully the light of Hashem shines in them. At the same time, they also act as a mask, concealing Ein Sof so our existence can continue.

In understanding Kabbalah and the Kavanot (mystical intentions), one can tap into the divine energy that flows through all of Creation and unlock the secrets of Creation. By aligning oneself

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with the higher realms of consciousness through Torah and Mitzvot, one can achieve greater levels of enlightenment, and come to have a blissful and meaningful relationship with Hashem.

Let's explore each of the four spiritual worlds in depth!



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Atzilut

Atzilut is the highest of the spiritual worlds and literally means “emanation” in Hebrew. This is the place from which a prophet can perceive Hashem. It is the world of pure bliss, where the divine light flows freely and unimpeded.

Characteristically, in Etz Chaim, we find that Atzilut is the realm of the Sephirot, the ten aspects of Hashem's divine attributes that give rise to all of Creation, which we will soon learn about. This is the realm of pure wisdom (called “Chokhmah”), which transcends words and corresponds to the left side of the brain.

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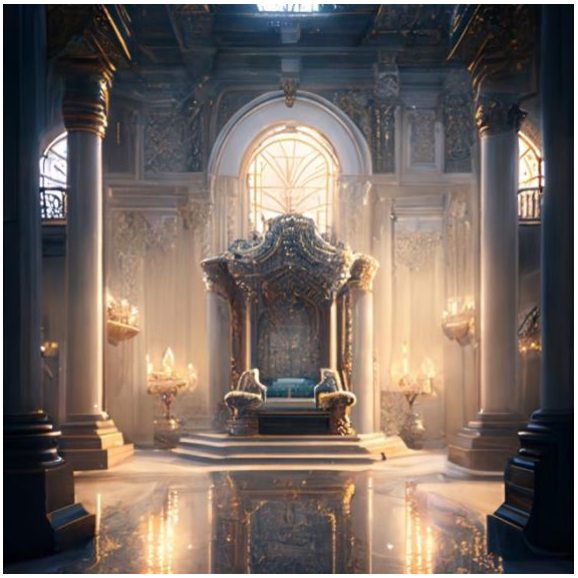
Atzilut is the realm of divine unity, from where prophecy comes from and is the first spiritual world.

This is as far high as anyone can grasp and is related to the letter Yod of the Tetragrammaton (יהוה).

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Beriyah

Below Atzilut, comes the spiritual world of Beriyah (lit. Creation), the second of the four spiritual worlds. As the name implies, it is the realm of where "Creation" truly begins, where the Seraphim ("Burning" [angels]) inhabit and where the infinite potential of the divine is given concrete expression.



These spiritual beings are the messengers of Hashem, sent to carry out His commands and guide humanity. In a way, they can be said to be the guardians of the spiritual worlds, charged with maintaining the delicate balance of the worlds.

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Beriyah is the world where Hashem's Throne of Glory is and according to the Zohar and it is almost entirely good, with a little "evil" that is separate. This is also the realm of understanding, where ideas begin to take place in all their details, just like in our right side of the brain.

The world of Beriyah is alluded to by the first letter Hey of the Tetragrammaton (יהוה).

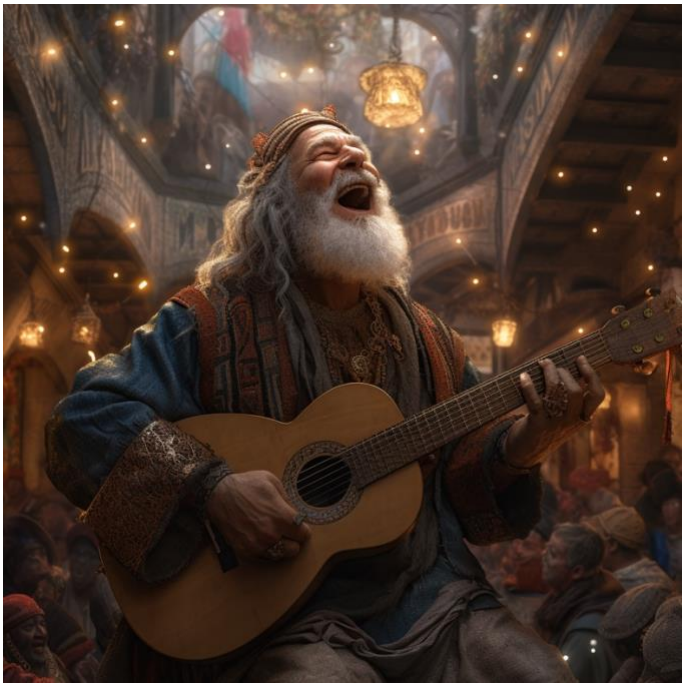
Yetzirah

In Kabbalah, the spiritual world of Yetzirah is the third of the four primary spiritual worlds. As its name implies, it is considered the "realm of formation", where the Light of Ein Sof condenses even more.

This is the realm of emotions, depicted by the 6 emotional attributes: Chesed (lovingkindness), Gevurah (strength), Tiferet (beauty), Netzach

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(victory), Hod (splendor), Yesod (foundation), which also correspond to the 6 directions of the world (North, South, East, West, Up and Down).



The angels who inhabit the world of Yetzirah are the Chayot (lit. “beasts”) and they are responsible for shaping the physical world. They work tirelessly to ensure that Creation remains in balance and that all living things are given the support and guidance they need to thrive.

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The world of Yetzirah is alluded to by the letter Vav of the Tetragrammaton (יהוה).

Assiyah

Finally, the spiritual world of Assiyah is the lowest of the four primary spiritual worlds. It contains a spiritual and a physical counterpart (which is our world).

As its name says, it is the realm of action, where the divine will is made manifest in the physical world and revealed by the performance of Mitzvot. This is the world of material creation, where all physical objects and beings exist and the Light of Ein Sof is almost entirely concealed.

Despite its lower status, the world of Assiyah is the final purpose of all Creation. Without physical reality, the other three worlds would have no

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means of expression or manifestation and free will would be hampered.



Accessing the spiritual world of Assiyah requires deep awareness to the physical world. By paying attention to the details of our lives and the world around us, we can begin to see the divine spark that exists in all things. This awareness can help us to connect more deeply to Hashem, and to live our lives with greater purpose and intention.

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Since the lower worlds are a mirror to the upper worlds, through observation, we can gain insight into what is above.

Ultimately, the spiritual world of Assiyah reminds us that even in the midst of the most physical and mundane aspects of our lives, there is a deeper, spiritual reality.

The world of Assiyah corresponds to the final letter Hey of the Tetragrammaton (יהוה).

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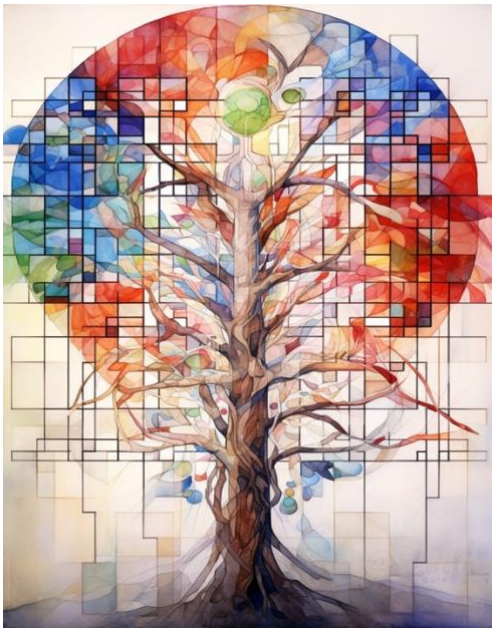
Introduction to Sephirot

The concept of the 10 Sephirot is central to Kabbalah and offers a framework for understanding the workings of the Creation and the human mind. Many people already know about them, but may have the wrong understanding.

The Sephirot represent ten aspects of divine emanation, each with its own unique qualities and attributes. Essentially, they are the building blocks of Creation and channel the Light of Ein Sof.

They also represent the various stages of Hashem's creative process, from the infinite potential of Keter (crown) to the manifestation of Hashem's will in the physical world through Malkhut (kingship). Each Sephira is a vessel for divine energy, and together they form a complex network of interrelated energies that give rise to all of Creation.

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But, as we saw above, the Sephirot are not only a cosmic phenomenon – they also offer a map of the human psyche. Each Sephira corresponds to a different aspect of the human mind and soul, and understanding these correspondences can help us navigate our inner world.

For example, Chesed represents the power of love and compassion, while Gevurah represents the power of judgment and discipline. By understanding the interplay between these energies within ourselves, we can develop a greater sense of self-awareness and personal growth towards Hashem.

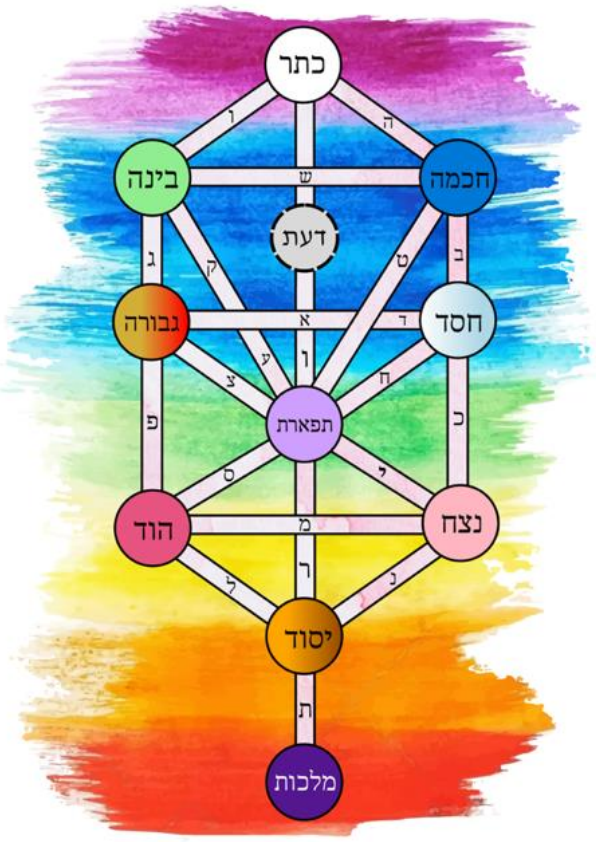
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This is one of the greatest ideas of the Baal Shem Tov, that the human psyche and emotions are also a mirror of these 10 Sephirot. By understanding these divine emanations, we can gain insight into the nature of the Creation and our place within it.

Ultimately, the Sephirot offer a path to spiritual transformation and enlightenment. By meditating on each Sephira and cultivating its qualities within ourselves, we can even draw power from them into our lives.

As you can see from the picture below, the Sephirot are arranged in what is popularly known as the "Tree of Life" diagram:

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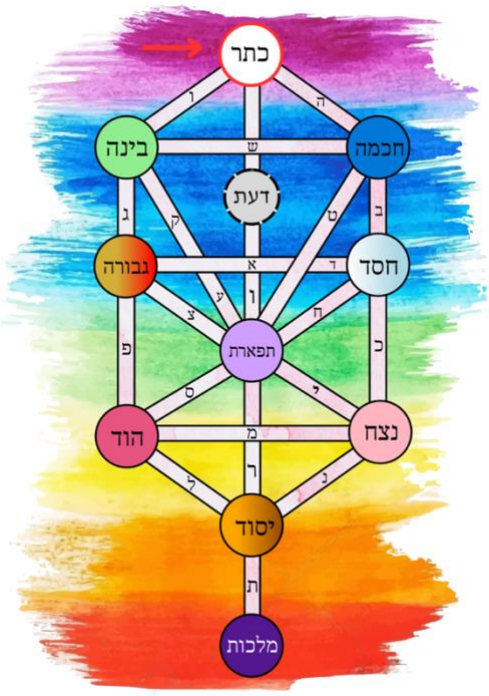


Keep in mind that each Sephirah is also depicted in the pictures in the "color" that they represent.

Now, let's understand each of them in-depth.

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Keter



The first Sephira, Keter (lit. "crown" in Hebrew) represents the highest, and first, point of the divine manifestation.

It can be understood as the infinite, boundless light of Hashem and represents also ultimate unity. Keter is the source of all existence, but it's still within the "vacant space". In the words of the Ramchal, "one cannot ask or receive answers about it".

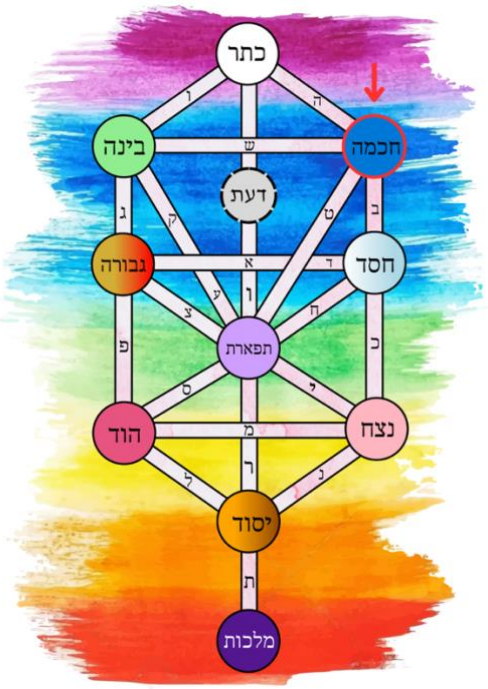
However, this Sephira is often described as paradoxical because it is both the highest point of divine manifestation and the point at which the divine is most concealed. It is the source of all

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existence, but it is also unknowable and indescribable.

In the human psyche, Keter is associated with desire, and can also be understood as the quintessential will a person has towards a certain thing. It's inscrutable, but we know it's there before all else.

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Chokhmah:

The second Sephira of Chokhmah represents the first active aspect of the divine emanations. Chokhmah is often translated as "wisdom" and is associated with the masculine aspect of the Light of Hashem.

This Sephira can be understood as the divine power of creative insight and intuition. It is the source of all ideas and inspiration, the place where the raw potential of creation begins to take shape after passing through Keter.

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In the words of the Ramchal, "one can ask questions about it, but not receive answers" due to its still lofty nature.

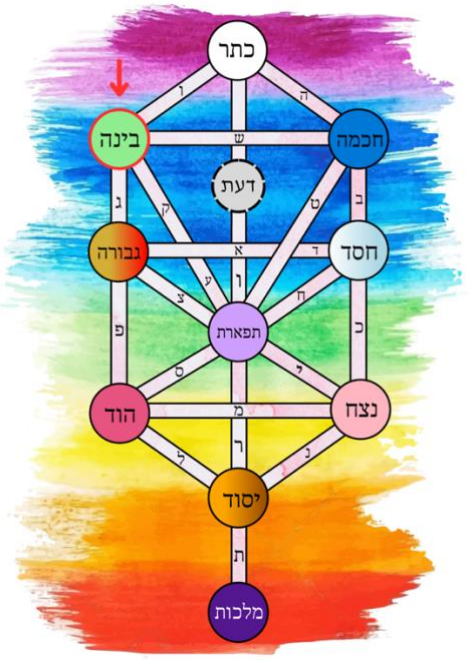
It is often depicted as a point of light, representing the first spark of consciousness and the beginning of self-awareness. In other words, Chokhmah is the creative impulse that brings Creation into being, the force that propels us forward and gives us the capacity to conceptualize and create.

This very powerful state can be achieved through meditation, when we reach the trance state, and it helps us stimulate creativity, inspire new ideas, and cultivate a sense of wonder and awe.

This exercise can help us to break free from limiting beliefs and thought patterns, and to approach life with a sense of openness and curiosity.

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Binah



According to Kabbalah, the third Sephira of Binah represents the divine feminine aspect of Hashem and is often translated as "understanding." Binah is the receptive, intuitive, and contemplative force that complements the active, creative force of Chokhmah.

The Ramchal explains that “one can ask about Binah and also receive answers about it”.

This Sephira is essentially the power of reflection and contemplation, the ability to discern and understand the underlying patterns and structures of an idea. It is the force that allows us to connect

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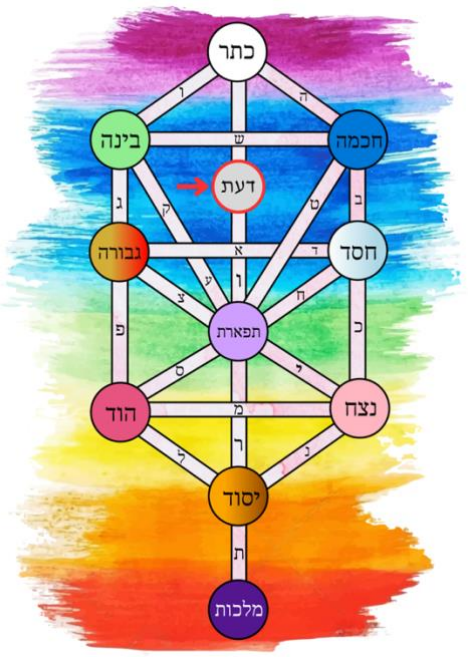
seemingly unrelated pieces of information and to see the bigger picture.

Binah is often depicted as a womb, representing the receptive quality of the mind and the place where ideas and inspirations gestate and take form.

As a force that encourages us to slow down, to reflect, and to go deeper into the mysteries of the Creation, Binah can help us cultivate a deeper sense of understanding and insight.

By tapping into the power of Binah, we can learn to trust our intuition, to see beyond the surface level of things, and to connect with the underlying patterns and structures of the Creation.

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Da’at

In Kabbalah, Da'at is considered a "quasi-Sephira" because it is not counted among the ten traditional Sephirot, but rather as a hidden dimension that emerges from the connection between Binah and Chokhmah.

Da'at is often translated as "knowledge" or "consciousness" and represents the integration and synthesis of wisdom and understanding.

This Sephira can be understood as the point of connection between the divine and the human. It is the bridge between the conscious and

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unconscious mind, the point where knowledge and understanding are integrated into a unified whole.

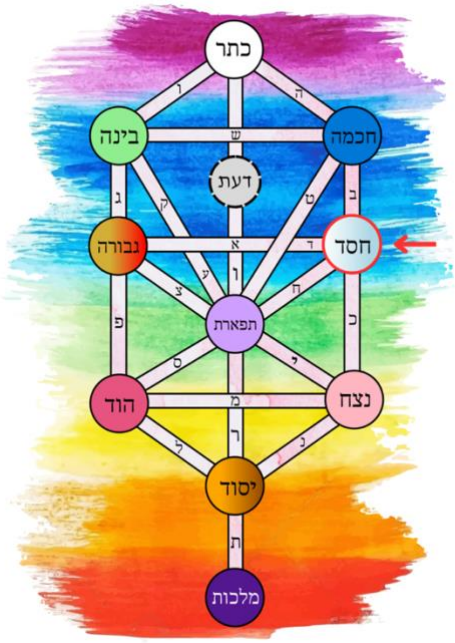
Da'at is also associated with the power of communication and self-expression. It is the force that allows us to share our inner knowledge and wisdom with the world, and to communicate our ideas and insights with clarity and confidence.

There are many ways Da’at can manifest, as it can include our sense of self, our capacity to explain a concept, the capacity to connect and to integrate oneself in a group and so on.

In common terms, we can consider Da’at to be our state of mindful awareness.

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Chesed



The fourth Sephira of Chesed represents the divine attribute of loving-kindness and is often translated as "mercy" or "compassion." Chesed is an expansive force that brings abundance, kindness, and generosity to the world.

As we know, "the world was built on Chesed" (Tehilim 89:3), and it is often depicted in serene blue, representing the radiance of love and the abundant blessings that flow from it.

Our forefather Avraham, as the paradigm of Chesed, has his soul rooted in the Chesed of Atzilut.

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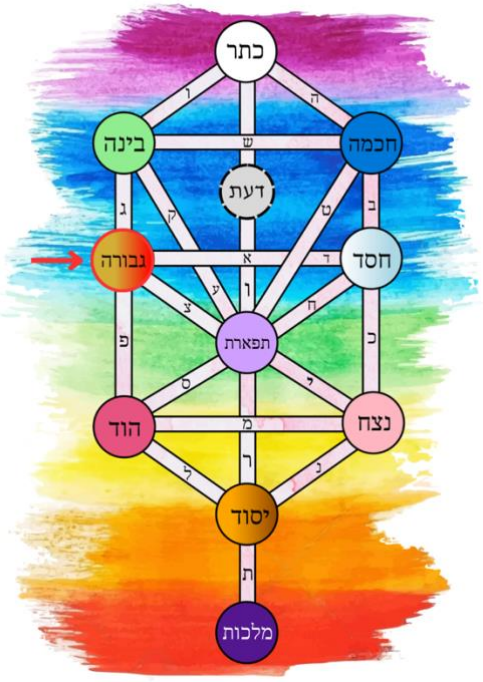
Chesed enables the world and human interaction to flourish and to manifest divine benevolence.

It is a force that encourages us to connect with our hearts, to cultivate a sense of gratitude and generosity, and act with kindness and compassion in all aspects of our lives.

In the Zohar, Chesed is associated with the Festival of Pesach since, when we left Egypt, we received gifts from Hashem for free.

It is also sometimes associated with the element of water and encourages us to go beyond our individual needs and to act with a sense of generosity towards others.

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Gevurah

In contrast, the fifth Sephira of Gevurah represents the divine attribute of strength and judgment and is often translated as "strength" or "judgment." Gevurah is the force that establishes boundaries, limits, and structure in the Creation, constricting the flow of divine light.

Gevurah can be understood as the power of discipline, restraint, and discernment. It is the force that encourages us to act with integrity, but to also set healthy boundaries, and to make difficult choices when necessary.

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It is a force that encourages us to connect with our inner warrior, to cultivate a sense of determination and perseverance, and to overcome obstacles and challenges in our lives.

Our forefather Yitzhak is the paradigm of Gevurah since he subdued himself to be sacrificed in the altar when Hashem commanded his father to do so.

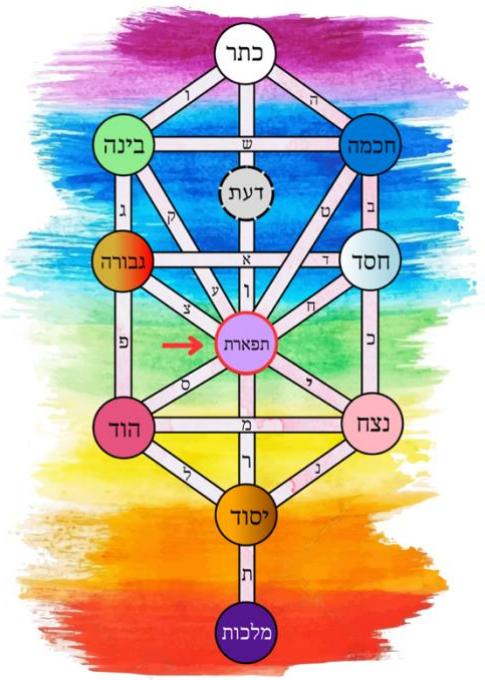
Meditating on the Sephira of Gevurah can help to cultivate a deeper sense of discipline, discernment, and strength in our lives.

The Festivals associated with Gevurah are Rosh Hashanah, Yom Kippur, Sukkot and Shmini Atzeret since they are days of judgment.

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Tiferet

The sixth Sephira of Tiferet represents the divine attribute of beauty and is often translated as "harmony," "balance," or "compassion." Tiferet is the force that brings together the energies of Chesed and Gevurah, creating a synthesis of love and strength in the Creation.



Our forefather Yaakov is the paradigm of Tiferet, since his “bed was complete” and he harmonized the power of both Avraham and Yitzhak. This is why, unlike them, he only had righteous sons.

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Tiferet is the force that encourages us to find a middle ground between the extremes of Chesed and Gevurah, to cultivate a sense of compassion and understanding towards ourselves and others and is the source of truth.

This Sephira symbolizes proper judgment, as one cannot veer to the left or right, but must find the perfect balanced point for the law to take place.

Tiferet also has a connotation of beauty, because like any good music is the balance and proper setting of notes, beauty is the harmonization of all the components of a thing.

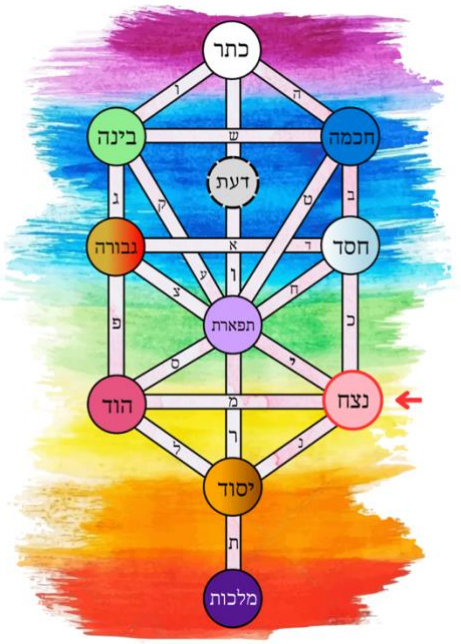
Similarly, we are also enjoined from "staying away from extremes" and seeking a balanced harmonious life with family, friends and our surroundings.

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The Festival of Shavuot is the one associated with Tiferet, since this is the day when we received the Torah, which is the source of all truth and beauty.

Netzach

In Kabbalah, the seventh Sephira of Netzach represents the divine attribute of victory but is also translated as "eternity," "endurance," or "perseverance." Netzach is the force that drives us toward success and achievement, helping us to overcome obstacles and challenges in our lives.



This Sephira is the aspect of our souls that encourages us to keep going even in the face of adversity, to trust in our own abilities and strengths, and to never give up on our dreams and goals.

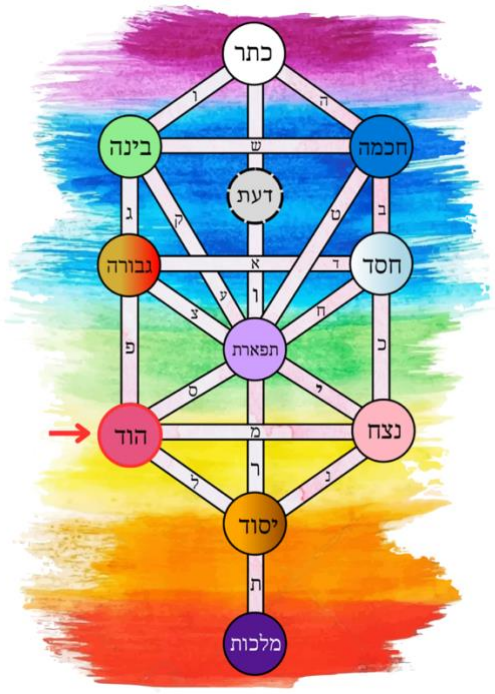
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Moshe Rabbenu, represents the paradigm of Netzach in this physical world since he was able to bring (with Hashem's help), all the miracles and victories to the Hebrews in the desert. Through immense self-sacrifice and prayers, he also brought forgiveness to them and made them reach Eretz Yisrael.

Netzach is associated with the Festival of Purim since on this day there was a great "victory" for the Jews. Moreover, as the Talmud says "all festivals will be canceled, except for Purim" refers to the fact that Netzach can also mean eternity, so Purim is eternal!

In the Zohar, Netzach and Hod are considered the sources of prophecy from the world of Atzilut and the connections to the lower spiritual worlds.

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Hod

In Kabbalah, the eighth Sephira of Hod represents the divine attribute of splendor and is often translated as "glory," "majesty," or "praise." Hod is the force that allows us to appreciate and celebrate the beauty and wonder of the Creation.

Aharon HaKohen is the one who attained the highest level of Hod through his divine service in the Mishkan, as he elevated all praises from the Jews in the desert.

Hod can be understood as the power of gratitude, appreciation, and awe. It is the force that

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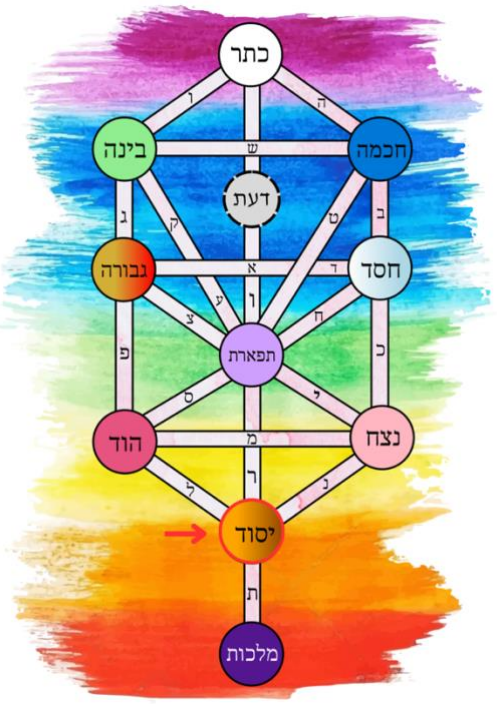
encourages us to find beauty in all aspects of our lives, cultivate a sense of wonder and curiosity, and express our gratitude for the blessings in our lives.

According to the Zohar and Kitvei Ari, Hod is associated with the festival of Chanukkah, as we gained a deeper appreciation Hashem's salvation. The Sephira of Hod is also the 8th in the Tree of Life diagram, corresponding to the number of nights we light the Chanukkah candles.

Hod is a force that encourages us to cultivate a sense of calm and tranquility in our lives, to flow with the ups and downs of life, and to trust in the divine plan.

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Yesod



In Kabbalah, the ninth Sephira of Yesod represents the divine attribute of foundation and is often translated as "base," "ground," or "essence. In the human body, it is associated with the sexual organ.

Yesod is the force that connects the physical world with the spiritual world and acts as a bridge between the two and can also be understood as the power of connection, integration, and manifestation. It is the force that allows us to bring our dreams and visions into physical reality, to connect with our deepest desires, and to manifest our highest potential.

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This Sephira is closely associated with Yosef HaTzadik, who sanctified his "Yesod" as he succeeded in resisting the primal urge of Potifar's wife's advances. It is in his merit that subsequent generations have the capacity to withstand its lusts.

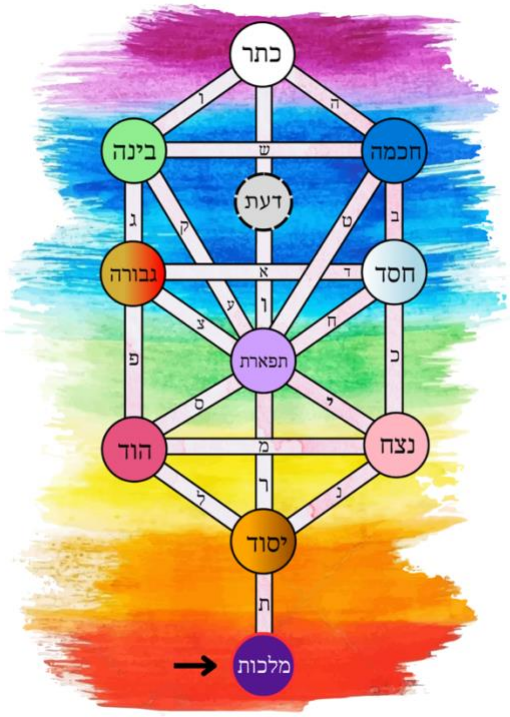
The energy of Yesod should ideally be directed toward Avodat Hashem, as our innermost desires can also be elevated to His service. This enables us to establish a genuine and holy connection to Hashem.

The festival of Tu B'Shvat is associated with the Sephira of Yesod since we celebrate the divine bounty from trees that Hashem created for our benefit. Tu B'Shvat is very much associated with the power of reproduction (of giving fruits), much like Yesod is associated with the sexual organ.

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All the Sephirot from Chesed to Yesod are considered the emotional attributes

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Malkhut

In Kabbalah, the tenth Sephira of Malkhut represents the divine attribute of kingdom and is often translated as "royalty," "dominion," or "sovereignty."

Malkhut is the force that brings the divine into the physical world and allows us to experience His sovereignty in our everyday lives by accepting His Torah and Mitzvot.

The paradigm of Malkhut is, of course, King David, who fought the wars of Hashem and established His Kingship in the Jewish golden era.

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Since Malkhut is the last and lowest Sephira, and therefore the closest one to the domain of evil, the corresponding Festival is Tisha B'Av, when we mourn the destruction of both Holy Temples.

However, this is also the day when Mashiach will be born (or crowned with a new soul), and despite our mourning observances, this Festival holds incredible power of renewal.

This Sephira is the force that allows us to bring our spiritual ideals and aspirations into physical reality, to ground ourselves in the present moment, and to embody Hashem's will in our daily lives.

Malkhut of Atzilut is also called the Shekhina, and is associated with the element of earth, representing the stability and solidity to sustain the lower realms.

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Final thoughts

Well, this is the end of this little book.

However, if you are up to the challenge, this is the beginning of something much greater: your relationship with Hashem and uncovering the secrets of Creation.

If you've followed me up to this point, congratulations! You now know the basics of Kabbalah to begin understanding the spiritual system of the world and how our minds are wired. Remember that through this study, we are trying to build a relationship with Hashem, the source of all good, pleasure, blessing and unimaginable bliss.

This relationship will culminate in the Olam HaBah (World to Come), and this is one very important point to keep in mind: understanding Kabbalah is

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intimately correlated with one's level of service to Hashem.



One of the reasons is that every form of understanding implies a relationship with the thing being studied. Consider a couple whose spouses don't understand each other. Clearly, that will be

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one short-lived relationship. Or, a person selling apples. If he doesn't know that his apples are actually sour, he will invest a lot of money for nothing. And if he doesn't know they are sweet and of high quality, he will be losing money!

Another reason for keeping Torah and Mitzvot is that they rectify a person's soul (i.e. consciousness) so that it becomes receptive to receiving the light of Kabbalah. Without this connection, we cannot access the deeper parts of our consciousness to experience Hashem. The reason is that this wisdom transcends words, we need to delve deeper into our souls in order to receive it.

Kabbalah, after all, has infinite depth, and it is a reflection of how Hashem acts in Creation.

Ultimately, if the reader is a Jew, he is encouraged to keep all the Torah and Mitzvot since only

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through them can a person truly come to understand Kabbalah.



If he's a non-Jew, he can also reach a tremendously high level by keeping the Mitzvot of the Sons of Noah and merit the Olam HaBah as well.

I hope this book inspired you to continue on the path to studying Kabbalah and that you will reap all the blessings from the Torah and Mitzvot, both in this world and the next!

Until next time,

Chaim Apsan

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