

# THE KABBALAH SERIES

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IYYUN | INTERNATIONAL CENTER FOR JEWISH SPIRITUALITY

## KABBALAH & SOUND

*Words Create Reality*

PART TWO:

### THE PATH OF THE BAAL SHEM TOV ON PRAYER

*“Raba said: If the righteous desired it, they could [by living a life of absolute purity] be creators, for it is written, But your iniquities have distinguished between... Rabbah created a man and sent him to Rabbi Zera. R. Zera spoke to him, but received no answer. Thereupon he said unto him: ‘You are a creature of the magicians. Return to thy dust.’”*

Rabbi Chaninah and Rabbi Oshaia spent every Sabbath eve in studying the ‘Book of Creation’ by means of which they created a third-grown calf, (reached a third of its years, *Rashi*) and ate it”. (*Sanhedrin, 65b*)

What is the book of creation?  
Sefer Yetzirah.

In there, speaks of Avraham creating “worlds”

We can create worlds.

We can be a *Shutaf*/partner to the Creator.

On Tuesday of *Parshas BeShalach* we read *Parshas HaMan*, twice the *Mikrah* and once the *Targum*, Reb Mendel of Rimnav says this is a *Segula* for *Parnasa*.

When we recite the story of the going out of Egypt and the miracles and wonders that occurred them, the retelling of these events, as described in the Torah, in the language of the Torah, in the words of the *Chozeh of Lublin*; Through the recitation of the letters in the Torah - that speak about the miracle- we awaken the source of the miracle.

#### WORDS CREATE REALITY:

Divine speech creates reality; G-d said, “Let there be light”, and there was light.

Basic human speech, on the other hand, is a reflection of Divine speech, shaping and contextualizing our reality as opposed to actually creating it.

When we pray with *Deveikus*/ cleaving, and when we pray with awe and love, we become one with the Creator and prayerful speech shares great resemblance to Divine speech with its power of creation.

#### REPLENISHING ENERGY:

*The Words of the Baal Shem Tov:*

*“When a person speaks good words, speech being the energy of the person and energy flows from the Creator, then his words ascend Above and arouse the Supernal Speech, thus drawing down more energy from Above. When, however, a person speaks negative speech, then, as he speaks, his energy leaves him (as energy moves speech), and does not ascend Above. As such, he cuts himself off from all energy. As they say in Yiddish, “he let himself out” or, “he spoke and spent his energy” (Baal Shem Tov, Torah, Bereishis, 102. Vayishlach, 13. Likutei Yekarim, 4b).*

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## ENTERING THE SOUNDS OF EACH WORD AND LETTER:

The Baal Shem Tov taught a radical method of prayer. What he suggested is that one should hold the intention of the meanings of the words only prior to the actual reciting of the words. And then, when the words are actually spoken, one should 'enter' completely into the letters, and more broadly the words themselves, in order to feel the energy and vibration of the sounds of the words filling and infusing you. In effect, one should not be carried away from the actual letters and words themselves by mental, or abstract intellectual intentions.

Inhale / *Kavanah*

Exhale/ Recite the "three words" the "one word" or the "one letter"

Unifying Zah and Malchus

## MOVING FROM *Asiyah*/WORDS – TO *Atzilus*/ SILENCE:

We are able to move from the world of *Asiyah*, the physical dimension, into the inner dimension of our emotions, the world of *Yetzirah*, as our affective awareness is stimulated and aroused by the ceaseless stringing together of the various sounds of the letters and words.

What began as the single sound of a letter becomes a word, and then many words and many sounds. There is an inner joy and pleasure one generates by gently moving from one sound into the next, like the art of playing consecutive cords of music.

From this moving experience of having our emotions stirred up by the music of the letters we are able to move deeper and deeper into ourselves as we become more sensitized to the contemplative introspection of

the world of *Beriah*, the dimension of mindfulness. And finally, there is a complete collapse of all sound and noise, both external and internal, clearing the mind of all thoughts, feelings and sensations, wherein we attain a motionless state of total oneness, the world of *Atzilus*, unity.

## WORDS CREATE REALITY – PRAY CLEARLY:

The *Medrash* speaks of a person who is trudging along in the desert and when his legs begin to tire, he prays "Please G-d, if only I had a donkey." A moment later, he noticed a Roman officer standing by. The officer stopped traveling as the officers she-donkey gave birth to a young donkey. The Roman noticed the man and ordered him to carry the donkey colt on his shoulders. The man sighed, "I asked for a donkey, but did not ask correctly." (*Ester*, 7;24. *Orach Chayim*, *Devarim*, 3;23). A donkey he received, but not to carry him, rather for him to carry.

In general we need to be mindful and careful about our words, certainly in deep prayer, as our words will create our reality.

## THE ART OF SILENCE:

There is silence below words- nothing to say.

Silence from words – staying quiet from words.

*V'yidom Aaron.*

Silence above words.

*Shetok, Kach Alah B'Machshava.*

World of Thought, *Ayin.*