

## The Kabbalah and Sound

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Kabbalah is an ancient Jewish mystical tradition that was first described in texts about the Tree of Life which was written in about 400 C.E., but the oral teachings are said to go all the way back to time of Abraham (around 2100 B.C.E). The most famous book of Kabbalah is the Zohar, written in about 250 C.E.

Kabbalah means the “secret” or “hidden tradition”. Some Kabbalists had deep visions about the creation and workings of the Universe and described in a variety of esoteric ways. One of the ways of describing the visions was the Tree of Life formation, and is the most common representation of these concepts. Thus Kabbalah became both a way of viewing creation and a way of life for many Jewish mystics. The vision of the Kabbalah says that reality is created by sound, light and color frequencies. The spheres are the harmonics on the diagram of the Tree of Life. They have also been described as the wheels of synchronicity that create the illusion of linear time.

The Tree of Life is a kind of blueprint which depicts the organization of all life both in this dimension and other dimensions. It includes not only our physical Earth but the Solar System, the Galaxy and all of the Cosmos. It deals with the many infinite layers of the deepest secrets of existence showing the essence of creation, the soul, and the heavenly spheres. It is a map of the soul/human journey and experience toward enlightened consciousness. It is a picture of how Nothing becomes Everything, which ultimately becomes physical matter; and vice versa, how physical matter ultimately becomes Everything which then becomes Nothing.



Like God, the Tree is said to be omnipresent, and exists eternally, beyond time itself. The emanations of the Tree are called Sefirot (singular: Sefirah), and through them, God's holiness is revealed and given to us. They are "the song that God sings" as Jason Shulman says.

The Kabbalah describes that when the Universe was created, all was dark. There was vibration but there was no light. Then, a shining white point appeared and then a line and finally, light burst forth! This description has now been confirmed by modern physics, as also depicted in Sacred Geometry. The Kabbalists described that when a white shining point appeared, it was called Keter, the Crown, and out of it radiated nine great globes, which arranged themselves in the form of a tree. These nine together with the first crown constituted the first system of Sefirot. Which in descending order are Keter (the crown), Chokmah (wisdom), Binah (intuition, understanding), Chesed (mercy) or Gedulah (greatness), Gevurah (strength), Tiferet (glory), Netzach (victory), Hod (majesty), Yesod (foundation) and Malkut (sovereignty).

During this phase, the Ain Soph, which is described as God, prior to his self-manifestation, permeated the universe. The Ain Soph then had to pull back in order to create space for all creation to manifest.

These ten Sephirot (spheres) were the first limitations within the nature of the Ain Soph itself. The power of the Ain Soph did not descend into these spheres but rather was reflected upon them as the light of the sun is reflected on the earth and planets. These ten spheres were called the shining sapphires, and it is believed that the word sapphire is the basis of the word Sephira (the singular of Sephirot). The area which was created by the withdrawal of the Ain Soph into the central point, Keter, was now filled by four concentric globes called worlds, or spheres, and the light of the ten Sephirot was reflected down through each of these in turn. This then describes the way that all matter is created with various frequencies with the spirit matter (Crown) being high frequencies which steps down to the physical or earthly matter (Kingdom) which has a much lower frequency.

This resulted in the establishment of four symbolical trees, each *hearing* the reflections of the ten Sephirot globes. The 40 spheres of creation out of the Ain Soph are divided into four great world chains, as follows:

Atziluth, the Boundless World of Divine Names.

Briah, the Archangelic World of Creations.

Yetzirah, the Hierarchal World of Formations.

Assiah, the Elemental World of Substances.

The Ten Sefirot include both masculine and feminine qualities. Kabbalah pays a lot of attention to the feminine aspects of God. An example of the masculine and feminine coming together is the hand and the drum. We think the drum (female) makes the sound but no sound is

made until the hand (masculine) connects with the drum. At that moment, vibration is created and sound comes into existence. This is an analogy for how the universe was created. Thus they understood that at its very core, vibration creates matter and created the Universe.

“The Kabbalists saw that all of reality is alive and there is no inanimate or lifeless creation, although all humans may not experience this. In every grain of sand, every kernel of wheat, there exists a spark of God that animates and gives it life. One can detect life and movement even on a subatomic level, where all the particles interact and are being created and destroyed continuously. Once these particles are created, they do not remain static, but continuously move in rhythmic motion.”

Sound vibration, that is, music, is produced by a wave with a certain frequency; therefore with each movement new sound waves are created. Every particle is singing a song.

The Kabbalists understood that everything in this world, each object, each thought, or moment, has a unique tune that it is connected to and inspired by. For each of us there are melodies that we are especially connected to and inspired by, notes which are entwined with our souls. In fact, every moment in time has its own tune, tone or vibration that accompanies and inspires that moment.

A sixteenth century Kabbalist wrote of a person in India who actually went deaf from the sounds generated by the motion of the sun. Although these sounds are very subtle, in higher states of consciousness even the smallest, faintest of sounds can ring like claps of thunder. Therefore we can change reality by changing its vibrations.

Vibrations and music can be especially therapeutic and when a person is ill or has symptoms music can be soothing and healing which we all know. It has its greatest power when one opens up to it. The healer has to be careful about the music or vibrations chosen for each

person because not all vibration is appropriate for every situation. There is a harmonic energy that needs to be balanced between the person, the ailment and the music or vibration.