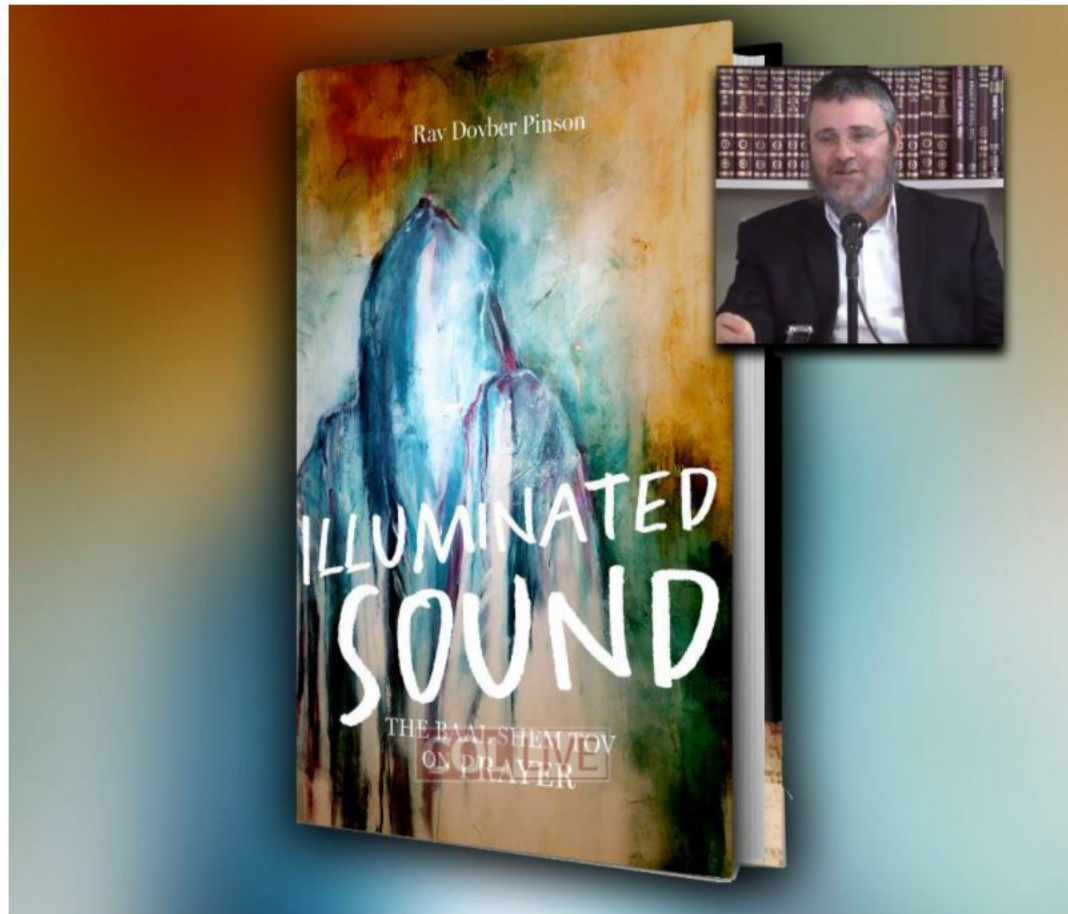


New Book: The Baal Shem Tov on Prayer



In a new book, Rabbi DovBer Pinson revives the awe-inspiring and transformational teachings of the Baal Shem Tov, and illuminates his unique path to Tefilah.

Illuminated Sound: The Baal Shem Tov on Prayer. Newest book by world Renowned author, Mashpia and Shliach, Rabbi **DovBer Pinson**.

In the course of the past year, ever since shuls and chabad houses were closed for in person davening, and many began to daven at home, Rabbi Pinson gathered his community and others around the world who tuned in, and began a series of shiurim on the profound and revolutionary teachings of the Baal Shem Tov, and Chassidus, specifically regarding davening.

In this masterful and practical text, Rav Pinson revives the awe-inspiring and transformational teachings of the Baal Shem Tov, and illuminates his unique path to Tefilah.

This Sefer among the other 50 books by Rabbi Pinson can be purchased at all fine Jewish books and Sefarim stores or on Amazon.

(Excerpt from Chapter 4)

Presence is a primary issue in Davening, and the lack of presence obstructs a person's access to a deep, fulfilling and transformative experience. Truly entering a posture of prayerfulness demands an internal shift of consciousness; one cannot just simply start praying as one would flip on a light switch. Therefore, whether it is in regard to our own awareness and focus, or in relation to the One in Whose Presence we are standing during the Davening, the importance of presence is paramount.

“Shevisi Hashem l’Negdi Tamid / I have placed Hashem before myself at all times” (Tehilim, 16:8).

What does it mean to place Hashem before ourselves at all times? In response to this verse the Rama writes “This is a great principle of the Torah and is a paramount attribute of the Tzadikim who walk in the ways of Hashem. For the manner in which a person sits, moves around, and carries out his daily activities while he is alone in his house is not the same way he would engage in these activities while standing before a great king (or a person he deeply respects). In addition, the way one speaks while among those in his home and the conversations he partakes in with his relatives is not the same manner in which he would speak while in the presence of a mortal king. Surely when one considers in his mind that the mighty King — The Holy One, blessed be His Name...stands always before him and constantly sees his deeds...then everything he does will be done with more caution” (Shulchan Aruch, 1:1. See Rambam, Moreh Nevuchim, 3:51-52. Rashi, Radak, ad loc. Reishis Chochmah, Sha’ar haYirah, 1):

By sensing that we are always in the presence of the Omnipresent, our whole manner of being and doing, thinking and speaking will be transformed, refined and elevated. Our life becomes that much more infused with urgency, meaning, and ultimate purpose when we cultivate an awareness of living perpetually within the all-pervasive Presence of HaKadosh Baruch Hu. This reality can be considered conceptually in the mind or it can be experienced viscerally in the heart and body.

In the path of the Baal Shem Tov, and in fact, Chassidus in general, the concept of being Present means to live consciously in the immediate Presence of the Creator, no matter what ‘direction’ you are facing. When you live your life in the presence of the King, the נוכחות / Nochechus / immediate presence of Hashem is experienced viscerally, not just conceptually or in the mind’s eye. These teachings, while containing great force, gently invite each of us to sense Hashem’s tangible presence surrounding us as we become increasingly aware of being embraced within the radiance of Hashem’s light.

To quote: “There is great value when a person continuously considers in his heart that he is near the Creator, and that Hashem is surrounding him at all times. One should be so experientially connected to this concept that he does not need to be constantly reminded of its truth. For he ‘sees’ Hashem’s Presence with his inner eye and understands that Hashem is the Mekomo Shel Olam / Space of the World. Since Hashem was present before the Creation of the world, the entire world is founded upon and exists within the Creator, may He be blessed. Most people see the world first, and through (the lens of) nature they may see Hashem. But when one places Hashem before himself always, he is able to see Hashem first, and through the Creator to see Creation.”(Likutim Yekarim, p. 3.)

A sense of seeing begets a sense of being seen. When your life is lived consciously in the perpetual Presence of Hashem, and you are constantly seeing the guiding Hand of the Creator in every detail of your life, you are also aware of being seen by the Creator of the world. In the words of the Baal Shem:

“This is a deep level (of living): to always see the Creator, blessed be He, with your mental eye, as if you are looking at another person. And one should think to himself that the Creator too is looking at him, in the same way that another person can look at him. This should be your continuous pure and clear thought.” (Tzava’as HaRivash, 134)

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