

Prophetic Prayer, Aligning with “God,” the Universal Mind Commentary to the Standing Prayer, the Amidah

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INTRODUCTION

Prayer is unfortunately very misunderstood. Most believe that prayer is somehow a “person-to-person” communication between an individual and the persona of God. Although this is how prayer is always portrayed, this portrayal do not accurately describe what the experience of prayer really is supposed to be.

In most world religions, God or a God character is given some type of form, name or humanistic visage. This helps those who believe that they are communicating with such an entity by giving them some semblance of form or image that their minds can comprehend. In the Judaic and Islamic traditions, it is considered forbidden to ascribe any type of image or form to God. However, those of these faiths still consider God to be their Heavenly Father and King of the Universe. Although more abstract than other coreligionists, those who pray to God in the abstract most often still consider themselves talking to some type of personified being, who indeed hears them in personal dialog.

In the Biblical tradition, God is always referred to in this personified manner. Throughout prophetic accounts, we have all types of humanistic attributes applied to God. First, God is given a gender. God is a He. Then He can get angry or have mercy. He raises His mighty Hand or moves or acts in other ways that sound familiarly human. Later Torah Sages go to great efforts to educate us that all these expressions about God in Biblical literature are entirely symbolic, and that we should never think that any such expressions or descriptions are anything other than symbolism and metaphors, used to assist the human mind in comprehending spiritual realities.

When we pray to God, although we may believe that we are communicating with another “being” who hears our words, in reality, prayer is nothing of the sort. God is not some type of super-human being, with whom we communicate as we would with another person. God is certainly not human, nor does God have any actual physical human characteristics.

It is even mere symbolism to refer to God as He. It is better that we should refer to God as “It.” Therefore, when we pray, we are communing with It. Yet, just what is this It is the great unknown. Being that God has nor form nor face, to think that we are communicating with It, like we do with another person is clearly erroneous. God has no ears with which to hear, no eyes with which to see. All such descriptions are symbolic of what we refer to as higher spiritual realities. Yet, just what these realities are needs to be explored. How else can we understand prayer if we do not understand what it is we are communicating with, and what is the actual nature of the communication.

Genesis teaches us that we are created in God's Image. It is clear that this "Image" does not refer to our physical bodies. The "Image" is a reference to that which we call the soul, the true essence of our humanity. The pattern of the soul is explained in great detail in mystical literature and from these descriptions we come to understand the same elements of God that are revealed and can become known by us. Essentially, our essence is our souls, and our souls are created in the Image of God, thus God's Image must also be that of a soul.

A soul is a non-corporeal entity of will, thought and feelings. As we human beings are entities of the mind, so too then must God be the universal or collective Mind of all existence. With this being so, we have a better way to describe God, a way far more accurate and correct than to describe to It, the pronoun Him, and the human titles of Father, King or Lord.

God is the Universal Mind, the source of all Will and Thought in existence. In order for anything to exist it must have an identity, and whether or not it is aware of its own identity is irrelevant to us. Yet, each and every sub-atomic particle that exists must somehow have "programmed" into it what is its purpose, how that purpose is to be achieved and what parameters define its existence. For example, a proton is a positively charged particle. How did it get that way, and what keeps it from changing itself? If we answer and say that electrons are negative and together with protons they create a sense of balance, then we must ask, how did this original balance harmonize in the first place and what keeps it going?

Needless to say, we really do not have the answers to questions like these. Yet, we do know that something within everything dictates to each thing what it is, what is its purpose and what are its parameters. This is a type of inner, possibly programmed knowledge/information. We can call it natural law, and we can also call it, the Thought or Will of the Universe, the Universal Mind, or we can say religiously, it is the "Living Word" of God. Thus the Universal Mind inhabits everything, everywhere. This "Consciousness" is called God's indwelling Presence, referred to in Hebrew as the Shekhina.

Thus, that which we call God is in everything, everywhere, in all space and at all times. Wherever there exists existence, there is a Will or Mind underlying that existence, maintaining it. That is God. Therefore, God is within us, God is all around us, and essentially, as the Bible says, "the whole world is fully of His glory," and "there is none other than He." Of course, we can look beyond the use of the male pronoun, taking into consideration that the original Biblical words were written by and for people who could not consider the scientific concepts that we can contemplate and understand today.

God is in everything, everywhere. God is in our minds and in our thoughts. Indeed, it is through our minds and our thoughts that we are like God. Now, proximity to God, being close to It, cannot be defined by any type of physical relationship. One cannot draw physically closer to that which is not physical. Proximity or closeness to God is thus defined by be similar to, or like It. If we draw close to an idea, or a thought, if we embrace an idea, or way of thinking, we are not in physical contact with it, but rather we align our way of thinking, our attitudes and our outlooks with it. This is exactly what we do with God, and how we draw close to It. This drawing close to God, by aligning our minds and thoughts

with the Collective Universal Mind is how we communicate with God. This then is the secret of prayer.

God is not a person, and essentially neither are we. We, what we call God, and our true human selves, are nothing more than conscious expressions of something, that for lack of a better term, we will call energy. Souls are conscious, sentient energy. Communication between energies is through the medium of thought-energy. The medium of thought-energy that we know is the power of the mind. Therefore, prayer is not the recitation of these or those words, but rather prayer is the alignment and union when two parallel thought-energy forms, that merge in form and purpose. Thus when we become like God, God symbolically “hears” us. Prayer, therefore is an alignment of minds, the words are only secondary and spoken only if and when they are needed to assist the mind in focusing on where it desires to direct its psychic energy. This is prayer and this is how and why certain prayers are “heard” and answered, whereas others are not.

Prophecy is the science, or the art, of aligning human consciousness with God, the Universal Mind. In such a state of union, human consciousness expands beyond its present prisons of space and time and is able to travel into many different realms, parallel dimensions, potential and actual futures, and into those domains of higher species of intelligent beings, whom we call angels. Communication, in all these levels, is not by word of mouth, for we travel there out of body, where there are no mouths. Communication with these realms is mind to mind, with what we today call psychic communication and extra sensory perception.

Most often these psychic communications are visualized in the human mind in a familiar form of either speech, vision or something similar. Yet, all this imagery is only the vessel for the thoughts to be contained therein. Prophecy teaches the adept how to train the mind to communicate psychically, and then once contact is made, how to interpret and understand the material that is being received. This reception in Hebrew is called, Kabbalah.

Once contact is made with higher thoughts and higher minds, communication is two-way. Not only do they project thoughts into our minds, we too can in turn project our thoughts into their minds. This projection of thought-energy on our parts is usually transferred either through the use of mental imagery or more often the use of the spoken word. While the words themselves are not heard, they assist our minds to crystallize thoughts and then to project these thoughts into the higher realms.

Everything in the universe is governed by thought. One who can access the thoughts of another can communicate with that other. With such communication and dialog, reception of thought-energy can indeed not only influence what we think, but it can also influence everything else. Thus, when we make contact our thought projections can influence the higher realms, which include the collective unconscious of our entire human species. A properly focused and projected thought into the collective consciousness can be compared to a drop of colored paint being dropped into a pale of all-white paint. The little drop of color, however small, leaves its mark. The bigger the small drop of color, the more it influences the white. One person's thoughts can influence many around, and possibly even the whole of humanity.

When one prays, with proper mental focus, one can project into the collective, either through images or words, that which one wishes to project into the minds and realities of others. Ritual, formalized prayer, the type we find in the standard prayer-books has to be understood within this context in order to transform the words on a page to actual movements of psychic energy within the collective consciousness of the nation. This can only be brought about within the mind of the one who knows how to pray in this prophetic fashion as described herein.

Reciting words of prayer, in and of themselves, is not true prayer, in any way outside of mere, religious, ritual observance. Words can be spoken, but they must be vessels for the mind power activity within. Without the power of mind operating in proper psychic fashion, words of prayer remain empty, hollow shells. This is why such prayers are never answered. Within the context of our symbolism, such prayers are “never heard.” One can, therefore, fulfill the letter of religious law, and at the same time not even come close to touching its spirit.

Aligning the psyche to what I humorously call the “Divine Broadcast” is not only essential for prayer, it is both a moral and spiritual imperative. Our human evolution, becoming that which we are always meant to become, depends upon our cultivation of the powers latent within our minds. When we discover our own inner, latent thought-energy powers within our minds, we will discover how each individual mind is merely an extension of the Universal Mind, which we call God.

Tuning in and aligning the mind to the “Divine Broadcast” must be our primary focus. This is not accomplished by an act of raw will or determination. There is an educational process involved here. One must first unlearn what one has learned, and then relearn that which is proper, psychic and true. This educational process takes time, but with proper focus and training, mental alignment is achievable.

Following in the ancient traditions, which are today mirrored in psychology, mental power is developed and honed through the use of imagery and words. To help the collective achieve the goal of communion with God, the Sages of old developed the ritual prayer, known in Judaism as the Amidah. This ritual prayer is actually a coded text, which when understood outside the limiting contexts of religion, ethnicity and nationality, takes us on a journey through the mind of the collective and its archetypes. When used properly the Amidah prayer enables the individual to become something bigger and greater than an isolated individual, and to travel in the realms of mind, at least for a short time.

Every journey begins with a first step. It is not enough to talk. Action is required. Alignment becomes easier with time, and there is no better time than the present. We begin now.

With the help of Heaven, I plan to continue with a series of essays that will teach us the Amidah prayer and how it is used as a meditative device to both receive from the collective consciousness and to also project into it, bringing chance and transformation. To be continued.