

Prophetic Prayer, Aligning with “God,” the Universal Mind, The Amidah Prayer, Lesson 4

God of Abraham, For His Name With Love

The Path of Ascent, Through the Natural Energies of the Sefirot

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Elohei Avraham, Elohei Yitzhak v'Elohei Ya'akov

God of Abraham, God of Isaac and God of Jacob

HaEl HaGadol, HaGibor v'HaNorah, El Elyon

God, who is Great, Powerful and Awesome, God above all

Gomel Hasidim Tovim, Koney HaKol, V'Zoker Hasdei Avot

Causer of great mercy, Acquires all, And remembers the piousness of the fathers

u'Mayvi Goel l'Banei Banei'hem L'ma'an Shmo b'Ahavah.

And brings a redeemer to their children's children for His Name, with love

Once the conscious mind is firmly focused on becoming a vessel for deeper psychic content, we now direct the focus of consciousness upon the well-known archetypal structure of inner consciousness classically called the Ten Sefirot.

The mystical concept of the Ten Sefirot is something we find in Judaic literature from a date far later in time than when the original Amidah prayer was written. Yet, the concepts later applied to the Sefirot were clearly known and contemplated in the days when the Amidah prayer was established. However, in those earlier days, the concepts were more nebulous and meditative, as opposed to being philosophical and academic, as these concepts became in the hands of the later mystics.

Sefirot, as described in the oldest source that mentions them, the Sefer Yetzirah, describes them as being “without form or substance” (blimah). Essentially, Sefirot are patterns of natural energy whose interactions give rise to the natural laws that govern existence. Tapping into sefirotic powers meditatively, therefore, enables the adept to tap into the raw natural elements underlying nature and to influence them through the powers of the mind. Although sefirotic descriptions are first described in literature written after the writing of the Amidah, knowledge of them is clearly expressed, in symbolic form, in the first chapter of the Book of Ezekiel, in the famous chariot vision.

After the Biblical prophetic period, later mystical literature of the Second Temple period, called Merkava literature, Hekhalot literature and the original apocalyptic literature, all recorded mystical travels of adepts into the upper worlds via alternate states of consciousness. The Sefirot blimah, although formless by themselves, nevertheless, give rise to other worlds, dimensions and planets, visited by the adepts, who then give reports of their journeys, leaving behind record for us to understand the construct of both the process of the psychic ascent and the nature of the experience of the ascent itself.

The authors of the Amidah were clearly adepts of these ancient prophetic schools. As such, they wove into the structure of the Amidah the path of prophetic ascent. Therefore, those who decipher the facade of the words of the Amidah prayer recognize the path that the mind and one's consciousness must follow in order to ascend (or more properly to say descend) into the realms of the collective consciousness and the Universal Mind. After opening one's mind to the collective and tapping into the Universal Mind in the words spoken up to this point, the adept then begins the ascent (or descent) into deeper realms of consciousness, based upon the sefirotic model. This is encoded in the following words.

Elohei Avraham, Elohei Yitzhak v'Elohei Ya'akov (God of Abraham, God of Isaac and God of Jacob). The mention of the three Biblical Patriarchs represent the three fundamental "directional" flows of natural energy, the expansive, the contractive and the balancing. These refer to the three sefirot, Hesed, Gevurah and Tiferet. I am not in this place going to explain in any great detail the names and meanings of the individual sefirot, other than in their present context. For deeper discussions of this matters, I encourage the reader to seek out my other writings that I have already produced about the Sefirot.

In the path of ascent, the columns of ascent follow the three archetypal natures found within human personalities. Even though, each one of us expresses one personality type over the others, nevertheless, as we enter into the collective, we must be cognizant of all elements within the collective, in order to influence the collective as a whole. This can never be done from the limited perspective of a singular point of view.

We focus consciousness on the expansive power (Hesed) when we recite Elohei Avraham, the archetype of that attribute. We then swing the focus of our attention to the opposite power of contraction (Gevurah) when we recite Elohei Yitzhak, the archetype of that attribute. We then swing the focus of our attention into the middle force of balance (Tiferet), keeping the polar opposites (of Hesed/Avraham and Gevurah/Isaac) in check when we recite Elohei Ya'akov, the archetype of that attribute.

Once this initial focus is complete, we focus on the center column of ascent with the next words, HaEl (God). This directs us to the next step. It is not enough to merely focus on nebulous archetypal energies. The energies themselves have to be given a more concrete form in order for them to be activated within the collective consciousness in accordance to the collective need. Therefore the prayer continues with the words, HaEl HaGadol, HaGibor v'HaNorah (God, the Great, the Powerful and the Awesome). These three references are again to Hesed, Gevurah and Tiferet respectively, but this time focusing their archetypal nature into a more directed focus.

The archetypal powers are firmly planted in consciousness as being mere expressions of the one true singularity HaEl, God. Then it is God, the Universal Mind that expresses its expansive (Hesed) power in the form of greatness (HaGadol), swinging over to raw power (HaGibor) and then balancing in awesomeness (v'HaNorah). We then focus again on attaching these three forces to their source.

We then recite El Elyon (God above all). These three fundamental forces which we initially approached from “below” within the context of human consciousness, we now elevate to cognize their source in the One Mind (El Elyon/Keter), which is above all lower manifest forms. Once we have reunited the lower manifestations, (Hesed, Gevurah, Tiferet), with their concealed Origin (Keter), we then we focus on these powers again, now that they are firmly rooted in their source, so that we can begin to direct their energies for the sake of building, supporting and nourishing the collective.

The mind now focuses on taking the revealed forces of the One Mind (El Elyon) and directs them specifically in specific directions for fundamental practical applications. Thus, we have the next words of the Amidah prayer. The expansive, contracting and balancing forces of Hesed, Gevurah and Tiferet are fundamental energy fields in nature. By themselves, they are hard to cognize, without their being manifest in any one specific form. Therefore, after we have taken the moment to acknowledge the supernal pattern and aligning it with its highest source, we now focus our minds on directing these energies into specific forms that will allow them actual manifestation here in our world, in a positive, constructive way. We thus proceed with the following words.

Gomel Hasidim Tovim (Causer of good kindnesses). With these words we focus on mentally projecting the expansion energy of Hesed in a directed form to promote general goodness and kindness in the minds of the individuals within the collective. The word Gomel (Causer) refers to the Universal Mind (God), that It is the cause that projects these positive attitudes into the collective, first in mind and to then eventually manifest in deeds.

Koney HaKol (Acquires all). The Universal Mind is the Source of all, from which all comes forth. But, we must also realize that the Universal Mind is also the receiver, that which acquires all. All comes forth from God and everything is gathered back to God. We project into the collective this idea to induce remembrance that all is unified in the One.

V'Zoker Hasdei Avot (And remembers the piousness of the fathers). Remembrance in mind is what leads to actions in deed. The point of inner balance is that its psychic benefits must be realized in order for them to be received. The original energy forces, called the Fathers, form the foundation of all natural balance. We remember the original pattern, so that we can bring the plan out of its potential inner state and into actual external forms.

u'Mayvi Goel l'Banei Banei'hem L'ma'an Shmo b'Ahavah (And brings a redeemer to their children's children for His Name, with love). Here we have the ultimate fulfillment of that which we seek to influence with our mental focus on energy movement. The purpose of all is the bring about the manifestations of the Higher Content into external form. Physical form begins with mental constructs, so we mentally traverse the entire path of psychic energy

traveling through the various realms and depths with the individual unconscious, and the collective mind. The Goel (redeemer) in question is the manifestation of our own inner higher selves, our own inner messiah. The inner psychic messiah needs to materialize in all aspects of the psyche. The individual aspects of the psyche are called Banei Banei'hem (their children's children), for the conscious mind is the symbolic child and descendant of the inner psyche. The motivation of this process of mental movement is charged by love. Love is the bond that unites the Highest Source with each lower individual mind.

In review:

Elohei Avraham, Elohei Yitzhak v'Elohei Ya'akov

Focus on expansion (hesed), contraction (gevurah) and balance (tiferet) of the ascending psychic energy.

HaEI HaGadol, HaGibor v'HaNorah, EI Elyon

Focus on touching the One Mind, uniting the three forces with their singular source above.

Gomel Hasidim Tovim, Koney HaKol, V'Zoker Hasdei Avot

Focus on redirecting the psychic energy in its descent into actual forms that give rise to deeds.

u'Mayvi Goel l'Banei Banei'hem L'ma'an Shmo b'Ahavah.

Focus and the descending light serving as the inner force that frees the individual mind and enables it to receive psychic energy that will permeate all the mind's many facets.

To be continued...