

Prophetic Prayer, Aligning with “God,” the Universal Mind Amidah, The Standing Prayer, Lesson 1

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אדני שפתי תפתח, ופי יגיד תהלתך.

Adonai Sifa'tai Tif'tah U'fe Ya'gid Tehila'tey'kha
Adonai, open my lips and my mouth will tell your praises.

This is the opening line of the traditional standing prayer called in Hebrew, the Amidah. This one line alone, which is actually considered the introduction into the prayer, as opposed to an actual part of it, arranges for us the nature of what prayer itself is supposed to be. Prayer, even when recited in ritual manner, is supposed to be a channeled matter, coming forth not from the conscious mind, but rather from a deeper, inner, intuitive source.

Pay attention to the words. The phrase calls upon God's Name Adonai, the Name of the Supernatural Force YHWH as it acts clandestinely through the laws of nature, through the name associated with nature, Elohim. Adonai is the name associated with the invisible higher hand. It is also the name associated with the *Hastarat Panim*, the concealed face.

We call upon this inner, higher power to open our lips. Yet, we are reciting ritual prayers, written before us. There is no need of a higher power to assist us in reading words on a page, nor do we need any special higher power to have devotion or passion when we recite these words. All these occurrences are natural phenomena. Yet, nature is not called upon here, something higher is called upon, right from the outset.

During this present epoch called the “exile,” God's face is said to be concealed. Nevertheless, the hidden invisible face (or hand) is always there, acting clandestinely through what appears to be random, natural phenomena. With regards to prayer, instead of relying upon our own natural powers to pray, we are instead endeavoring to surrender our conscious minds, and to allow the inner channel of spirit to take over our lips and to use them to vibrate the energies within the words of the prayers, written on the pages in the prayer books before us. It is not enough that we read them. No! We have to surrender our consciousness to a higher power concealed within us, and to allow it expression through our lips to materialize the words written before us and to transform them from mere words on a page to actual realities that will manifest in our lives.

Thus Adonai opens our lips, and channels through them. What comes forth from the mouth, not the lips, is praise. The mouth is not the lips and praise is not supplication. This is a subtle but very important set of differences. While the lips move, it is the mouth that

emanates both voice and speech. Voice and speech are like body and soul. Voice is the raw power of the soul, the power of Adonai, the sheath of YHWH. The voice then is sheathed within speech, which are the actual words formed by the mouth that gives expression to voice, which conceals within it ADONAI, which conceals within it YHWH. This is the secret of the union of Adonai with Elohim, and YHWH with Elohim (through Adonai, its sheath). Thus the mouth becomes the channel for actualizing that which we speak. As the old Aramaic saying states, “Av’ra K’davra,” “I will create that which I speak.”

What comes forth from the mouth are praises. Praises are words of thanks and joy. What they have in common is the energetic source of origin. Praise emanates from an inner spring of outflowing, expansive energy. In Kabbalah, this energy source is called the Sefirat Hesed, and it is represented in the Bible as the Light of the first day of creation. This is the light of life, of building and of growth. This inner, subconscious sensation is the force that motivates and compels one to express feelings of praise in external, overt forms. The inner mind taps into this raw, subconscious energy and extracts a portion of it from concealment, and manifests this portion first in word, and then in deed.

Let us now read the opening statement in light of its true meanings.

Adonai – God:

Concealed power of the Creator within me.

Sifa'tai Tif'tai – open my lips:

May You move my lips and speak through me, while I remain silent within.

U'fe Ya'gid Tehila'tey'kha - and my mouth will tell your praises:

Let my mouth form the speech that will come forth from You within me, and manifest in the collective that which the collective needs from You. Av'ra K'Davra.

This about sums it up. Other systems of meditations take on much more complicated, and completely unnecessary forms. Proximity to the inner power comes about through simplicity, not complexity. It is therefore wise to keep things deep, but at the same time simple.

With this surrender of our conscious selves, and our allowance of the concealed God factor within us to be unleashed, we now focus on manifesting this latent concealed energy. We then direct it in a precise, yet natural course, that will materialize all sorts of benefits into the collective mind of the human unconscious.

This inner state of the psyche, where the mind meets and merges with God is symbolically called Israel. This should not be confused with the actual nation of people with the same name. One usage and identity is psychological and spiritual, the other is political and cultural. Because the use of the term Israel can be used psychologically to refer to all souls who accomplish a bond with God, this tool of the Standing Prayer (with minor moderations) serves as a conduit of connection for all worthy souls.

We can now proceed to understand the rest of the Standing Prayer, the Amidah.