

Prophetic Prayer, Aligning with “God,” the Universal Mind

The Standing Prayer, Lesson 3

Blessed Are You Adonai, The Transfer of Psychic Power from the Individual Mind to the Collective

by Ariel Bar Tzadok

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ברוך אתה אדני אלהינו ואלי אבותינו

Barukh Atah Adonai Eloheynu V'elohey Avo'tey'nu
Blessed are You, Adonai our God and God of our fathers.

Words are more than mere sounds of subjectively combined syllables. Words represent ideas. It is the thought behind a word that gives it its meaning. It is the thought behind a word that is communicated telepathically, whether between two human beings or between any two sentient intelligent life forms. We all do not speak the same words, but this does not mean that we all do not speak the same language. The language of life, here on earth and everywhere else in the universe, is thought. Therefore, it is our thoughts that matter most. What words we use to describe what we think is only secondary to the thoughts themselves.

This importance of thought (kavanah) is most especially applicable to prayer. Prayers are often considered to be just the words we speak. Yet, Heaven does not listen to words, rather Heaven listens to an individual's heart. When we refer to the heart, we are not talking about the physical organ beating in our chests, but rather to that level of human thought that lies beneath the surface of consciousness, just below the domain of perception experienced by the physical senses. This is the domain, where thought is not influenced by the intellect, or by considerations based upon external stimuli. The heart is the domain of extra sensory perception. The heart is the domain where the thoughts and feelings of one individual meet the thoughts and feelings of others, without the medium of speech or other direct contact interfering between them. Prayer is often called the duty of the heart (hovat halev).

Heart communication is psychic and telepathic. We are taught that we are to love God with all our hearts. Yet, as we have now learned, God is not an object upon which one can show affection. How then can one love, which is an emotion, with the vehicle of the heart, which is an aspect of mind? And then, how can this be expressed towards God, when there really is no actual object to receive such an expression? Loving God with our hearts cannot mean what so many have for so long mistaken it to mean. God is the universal mind. Is love an emotion? If so, then how does one show emotion towards universal mind? Yet, if love is something more than a feeling, then its application is something more than emotional.

True love is not what one feels, nor is it related to what one thinks. True love is defined exclusively and honestly as what one does. True love is the voluntary, willing acting out of a

commitment to a relationship between the parties involved. My love for another is not defined by my words, but by my deeds. Prayer is called duty of the heart. We are commanded to love God with all our hearts. Therefore, a proper expression of the true love of God is prayer. And prayer is not the words we say, but rather the thoughts we think and their external expressions and manifestations.

When we begin the Standing Prayer, we begin with the words, Barukh Atah Adonai Eloheynu V'elohey Avoteynu, (Blessed are You, Adonai our God, and God of our fathers). These words encode within them many deep secrets.

We would expect that when we begin a prayer, we would begin with thanks, but this is not the case. The word Barukh means to bless. We are blessing God, not thanking "Him." Blessing and thanking are two very distinctly different activities. Thanking one is an expression of appreciation for something that one has done. When we say one is blessed, however, we understand that to mean that one is fortunate, that some power is providing something to that one enabling them to prosper in their pursuits. This has nothing to do with thanks. Thus, when we begin prayer we are blessing God, not thanking Him.

To bless God means the same thing as if we were to bless a fellow human being. We do not bless one with just words of good wishes. To bless someone is to transfer to them actual psychic energy that enables the receiver to be fortunate and prosperous in the subject of the blessing. A blessing of such a nature can only come forth from the spirit of love, and this is how we are to approach that which we call God.

For example, one may ask a teacher or sage for a blessing for financial success, to have a child or to recover from an illness. Such a blessing is worthless if all it is is one's good wishes. No, the blessing has to be something much more, something that actually transfers the psychic energy that enables the receiver to receive the sought-after results. The giver of the blessing cannot just recite words or express mere good wishes. The giver of the blessing has to be a special individual who actually cares for the one being blessed and gives that one something from the heart, and not just from the lips. A blessing, again, is a transfer of actual energy, and not an expression of thanks or praise. Blessings are acts of love.

When we begin prayer, we begin with blessing God. In light of what we have just stated, this needs to be explained. For God is the source of all psychic power and energy. God gives that energy to us and enables us. How is it that we begin prayer by blessing Him? Are we in fact giving God our psychic energy to enable Him to do something? The answer to this is a definitive yes! But again we must put aside our mythologies about God and look at the matter properly in order to understand exactly what it is we are doing. Indeed, this understanding also assists us in removing all mythologies that we still hold about what is the meaning and purpose of prayers themselves.

After we surrender the conscious mind to channel the inner mind (soul), with the initial words, *Adonai Siftai Tiftah*, we mentally gather the psychic power congealed within us as individuals and as a collective. We then project this energy into Adonai. Remember! Adonai is the sheath of YHWH. Let us dispel mythologies and understand this. We live in the natural world that is subject to natural law. Yet, natural law can be influenced by a higher, although concealed power. This concealed power is Adonai. Remember, this power is not YHWH. YHWH is an overt power and manifests itself by what we would call outright, supernatural miracles. These do not exist

today. While the supernatural does not manifest miracles, the natural world conceals miracles every second. Adonai is the power of Heaven that channels to Earth, hidden through the manipulations of natural law. This is the secret union of the Names Elohim and Adonai. Mystics create all kinds of significances with the numerical values of the combination of these Names.

We surrender our individual minds to the collective mind and then project the power of the collective into the source of all supernatural power that materializes in the natural world (the Name Adonai). We do this with specific intent to influence the flow of Adonai power, and to direct it according to our “prayers,” in the chosen holistic directions to influence all elements within the consciousness of the collective. We do this as an act of love. We bless God as an act of love. Prayer is of the heart and the heart is the seat of love, and the heart is what I described above.

Love is the act of giving. In prayer, we are giving to God and giving to the collective. Yet, lest we forget that giving must not be limited to the realms of mind and thought, we also must channel the spirit of love and giving through our physical bodies. Body and soul are united, regardless of how far apart they may be as one performs mind travel. But, the standing prayer is not a time for astral projection. This prayer is not for us to go up and out. Rather, this prayer is a time for us to bring inner and higher powers down and out. We are seeking to draw down energy, not ascend up to it. In keeping with this intent, it is important that our bodies equally become vessels for the psychic energy that we are wishing now to capture and direct.

When we recite the words of the Prayer, we do so in the softest of whispers. We should hear our own words, but ever so softly that no one next to us would be able to hear them. This silent speech is an excellent form to channeling higher “voice.”

When we begin the prayer, we are in a standing position, the back is straight, the head slightly tilted down, and the hands are held loosely at the stomach area, just below the navel. It is best to have the left hand clenched in a loose fist, with the right hand open, cupped over the left fist. These are held at that area, just beneath the navel called in the Chinese medical traditions, the Dantien. This is the source of energy in the body. In the Kabbalah this is the passageway between Tiferet (heart) above, and the Yesod (libido) below. This is the area where the bodies life-force energy is generated and thus it is here that we place our hands and enable our bodies to naturally channel that energy through the arms and out. We focus our deep, relaxing breathing on the Dantien, enabling the mind and body to both relax. This hand position is well documented in religious law, its true purpose, however, was never recorded.

On the word Barukh (blessed), we are taught to bow completely, arching the back in such a way that all the vertebra in the back are stretched by our movement. We bend the knees only slightly. The major movement is in the back, lowering it as close to the knees as one can. One exhales as one bends. While we bend the spine, at the same time, we keep the head with the neck erect.

When we recite the second word Atah (you) we then stretch the neck, bending the head down as well. When we recite the Name Adonai, we stand erect, first straightening the back, followed by straightening the neck and head. We exhale as we rise up to the original position. Being our job is to tap into the higher deeper energies, we actually perform this descent and then ascent with our bodies, complementing the act we are performing in our minds. The two together compliment one another enabling the experience to be more strongly felt. This special bowing is

performed four times through the prayer and specific junctures, which will be identified and explained, each in their place.

There is a common practice performed by the uninitiated to sway back and forth while reciting the Standing Prayer. In spite of popular tradition, this should not be done. The bodies energy needs to be focused and projected into the ethereal worlds, and not wasted or distracted by unnecessary physical movements.

With the word Barukh (Blessed), we collect the individual and collective psychic energy. With the word Atah (You) we project that energy into the next word Adonai (God). After this projection, we must maintain our connection. In other words, we're not just giving something over, then stopping and "walking away." After we recite God's Name, we refer to him as Eloheynu (our God). This confirms and seals our individual bond with the Divine Power within. We not only acknowledge Adonai as the focus of our concentration, but we recite Eloheynu to surrender our individuality to "our God." But this too is not enough, because the connection of the individual must be merged with the collective.

Therefore, we continue and recite, V'elohey Avo'tey'nu (and God of our fathers). Elohey Avo'tey'nu (God of our fathers) proclaims that our individual submission to the Divine also merges us with the collective submission of the greater hive-mind of the collective soul/consciousness. The fathers referred to here, according to our rendering, are not our physical ancestors, as understood in the traditional sense of the words. The fathers referred to here are archetypal representations of our psychic "ancestors." Our psychic "ancestors" are our individual deeper roots in the collective consciousness of the nation of righteous souls. Our "ancestors" are the realm of mind called the soul. The soul is that part of our selves, which exists trans-dimensionally and by its nature keeps our lower, conscious self connected to the greater collective. When properly attuned, this is what keeps us connected with the Divine source.

As we proceed the fathers will be named as Abraham, Isaac and Jacob, as we will see this reference is also symbolic. We attach to the "God" our "fathers," this refers to the continual link and channel that emanates from the Divine source through our individual minds connecting them with our individual inner higher power, which itself is part of the greater collective. Thus, this entire statement is about our connection, because before we can project psychic energy out into the collective and the world, we must first firmly and properly be attached to it and in surrender before it. It must be "our God," and the "God of our psychological and psychic fathers."

First we ascend up, or penetrate within (with the giving the blessing), and only then do we bring down, or bring out (with the continuation of the blessing). This is always the proper order. Ascent and decent always follows this natural order. And there is never a straight line in nature. Thus our path of movement in the mental spheres takes us on a journey.

In review:

- Baurkh** – projecting psychic power
- Atah** – focus of projection, making contact
- Adonai** – receiver of power (blessing)
- Eloheynu** – individual surrender to Adonai
- V'elohey Avo'tey'nu** – merging into the collective.

To be continued...