

# Whisper The Glory – Calm the Moment

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***“Kadosh Kadosh Kadosh Adonai Tz'va'ot M'lo Kol HaAretz K'vodo.”***

***“Holy, holy, holy is YHWH of armies, the whole world is full of His Glory.”*** (Isaiah 6:3)

Think about this, if you can, how many spokes of a wheel connect to its center? How does one find God and draw close to “Him”? If God is everywhere and in everything, as the verse says, “the whole world is full of “His” Glory,” how then can there exist such a place that is “far” from God?

God is everywhere, near and far, therefore, there can be no place closer to, or further from underlying Divine reality. What then are we actually talking about when we say that we want to draw close to God? How can we draw closer to that which we are already close?

Ah! You agree with the concept, but you say that while God may be close, you certainly do not feel or see the closeness. Why then is this so? Is this because of God, or is it because of us?

If God is here, and God is there, and God is truly everywhere, how is it that you can feel closer to God in one place, and further from “Him” in another? Is God at fault? Is God distant, or is it possible that it is our sensitivities and feelings that may be at fault?

How we think controls how we experience reality. Reality is not what we experience. What we experience are our perceptions. We experience only a small, subjective portion of reality. As such, what we know about reality is limited, and our ability to acquire further knowledge depends upon our willingness to expand consciousness. This is not only a spiritual fact, it is a scientific reality. Every good scientist knows the importance of imagination and dreaming.

**Saying that something is impossible should never be a conclusion, rather, it should be a challenge!**

Drawing close to God is never about a journey towards God. Drawing close to God is actually a journey away from everything that blocks our vision from seeing that God is already here. This is why the path is called a return, teshuva, in Hebrew.

Before we can metaphorically return to God, we must actually return to ourselves. Limited perceptions, not only keep us from seeing the real world, they also keep us from seeing our real selves. Therefore, in order to see the real world, we must first be our real selves. Only then, with our real eyes, will we be able to see what is really there to be seen.

Do not ask where does one find God, rather ask, how? If God is everywhere and in everything, how does one learn to become aware of this, and to see it for oneself? Again, the answer is easy, remove that which blocks your vision. Clear your mind from distractions. Concentrate and focus.

Traditionally, meditation is the mental exercise used to strip away mental distractions and to enable the mind to experience the greater reality surrounding it. Yet, modern forms of meditation, like the mind itself, has become shackled and limited. Meditation is not just something you do for a few minutes, twice a day. Meditation is something you have to become all the time.

Meditation is an exercise to expand the power of conscious perceptions. We must exercise our minds, so that this state becomes our normal, waking state all the time. Some call this enlightenment, others call this Divine inspiration, in Hebrew we call this Ruah HaKodesh. Our scriptures, and later literature, are full of examples of incredible men and women who achieved this state and lived it.

The interesting revelation about our role-models from the past is that they were normal, struggling human beings, just like us. If they could overcome their adversities, and discover God around them, then so too can we. If they can do it, we can do it.

Learning to see God, and thus realizing our eternal and internal closeness to God, only requires of us to unlearn what we have learned, and to allow nature to take its course, to heal and guide our minds back into their natural state, the one ordained and made by our Creator.

Meditation is not about learning something, it is about unlearning everything. Getting back to the basics, forgetting about the external world entirely, and reinforcing the attempts to experience the greater reality which permeates us from within and without, this is meditation.

Get out of the mental construct of separations and cultivate a recognition of *“M'lo Kol Ha'Aretz K'vodo”* (the whole world is full of “His” Glory). Indeed, repeating this scripture verse might help train the mind to remember its meaning, and the reality underlying its words.

An ancient memorization technique used to help simplify and concentrate the mind is to repeat the capital letters of a verse of scripture, in the original Hebrew. These are called the Reshei Tevot. Repetitious recitations of the individual letters, pronounced as a whole (like a word), usually in a whisper, often helps to nudge the inner mind's awareness into the conscious outer-mind's perception.

Reshei Tevot are thus a psychological, and psychic, tool to help the conscious mind shovel through all the dirt and mud that has been dumped on top of it.

A Reshei Tevot meditation does not need to be done in silent isolation. On the contrary, it is better to use it in the middle of the hustle-and-bustle of one's busy and frustration day.

***“Kadosh Kadosh Kadosh Adonai Tz'va'ot M'lo Kol HaAretz K'vodo”*** (Holy, holy, holy is YHWH of armies, the whole world is full of His Glory). The Reshei Tevot of this verse are: ***KaKaKa YoTz MaK HaK.***

There are six syllables herein. These may be more than necessary. The mind loves simplicity and embraces it. One can simply embrace the last two syllables, ***MaK HaK,***

which stand for, *“the whole world is full of “His” Glory.”* These alone can be whispered in the midst of any stressful moment.

Remembering that God is present, even in the most stressful moments, helps us cope with those moments. Remember, God is right here with us, and within us, Even at the moment of greatest distraction, **MaK HaK** helps reminds us to ignore the distraction, and to seek the deeper truth of the moment.

*“M’lo Kol HaAretz K’vodo,”* **MaK HaK**, can help calm any moment, and open both mind and heart to see that behind every storm is God's silver lining. We chose to either see the storm, or God who is behind the storm. When we see God, instead of the storm, we then see the Divine Hand guiding the storm, however troublesome it is at the moment, and we remember **MaK HaK**, *“the whole world is full of “His” Glory.”* This storm, however fierce, is also just more clay in the Divine Hands. *“Behold, as clay in the potter's hand, so are you in My hand, O house of Israel”* (Jeremiah 18:6). And we respond, **MaK HaK**.

All spokes of a wheel connect back to its center. Each spoke helps reinforce that the wheel go round. This is a simple reality. This simple meditative technique may help you become more and more aware of that which is going on all around you, but in the clutter and noise of your mind, you are unable to hear, see, and fathom.

Again, I have now done my share, it is now up to you to do yours. It is not up to you to complete the work, but you are not free to avoid your share (Avot 2:16). And, if not now, then when? (Avot 1:14).