



## **Essean Perspectives Series**

### **PRAYER AND WORSHIP**

In a quiet pond, a small gnat falls into the water and struggles for survival. Its thrashing about sends forth small ripples that, like silent cries for help, echo against the far bank of the pond, jarring loose a small twig that has been supporting a precariously balanced rock. In turn, the rock topples into the pond, sending forth a series of larger ripples that carry the gnat to the safety of the shore.

The above analogy illustrates the practical effectiveness of prayer from an Esseanic point of view. An adherent to the perspective of Esse holds a single basic tenet. Stated briefly, the cosmos is an infinite presence whose perpetual activity gives rise to all perceived material forms. By analogy, this tenet portrays the cosmos as a vast ocean whose water is in a constant state of movement, producing currents, ripples and eddies that form the various aspects of the tangible realm. In the Essean perspective, every aspect of the cosmos is intrinsically connected to every other aspect of that realm. There are no real separations in the essence of all that exists in the perceivable universe, those illusionary separations our limited physical senses produce. From this basis, an Essean adopts a cosmological view of prayer.

Prayer is the intense ripples of consciousness we send forth into the cosmic water that, in turn, incite events that respond to our needs. The cosmos is intra-connected. Each cause elicits a reaction within its infinite realm. Thus, activities of our beings invariably elicit changes within the activity of the cosmos. This cause and effect relationship is a given. We experience it daily. A finger pressed against the first domino in an aligned row of dominoes topples it against a second and on and on until the entire row is felled. Our lives are based upon the premise of cause producing a similar response. Thus, just as a tiny spark can ignite a raging fire, a spark of consciousness

set in an accommodating environment can elicit spectacular results. This is the anatomy of a prayer.

Effective prayer is more than a mythological doctrinal obligation. We pray not to stimulate some remote passive deity to action. Instead, we pray to enhance the quality of our immediate lives by consciously mobilizing the latent potentials of our consciousness and focusing our mental energies upon achieving a desired end. To this extent, prayer is amoral. It has no moral quality beyond those we place upon it. Stated otherwise, prayer has no intrinsic good or bad quality. It may be either depending upon how we view the results we seek.

Essentially, prayer is an act of intense concentration directed toward achieving a desired goal. We pray within the infinite cosmos as intrinsic functioning aspects of that infinite whole. As a whirlpool draws its energies into a vortex, we draw in our conscious energies and focus those energies upon a desired result. In effect, we become a cosmic cause seeking an intentional material effect. We reach out with a rush of current and, in some manner, the cosmic ocean must respond.

Internally, prayer is immediately successful for it instantly orients our consciousness toward achieving specific ends. In the least, it creates a mindset for success by programming our minds to take full advantage of everything that furthers our selected goals. Through prayer, the less than conscious aspects of our minds are given specific instructions and, in their almost autonomous response to daily experiences, will translate those instructions into concrete material results. Thus, our less than conscious actions will become the servants of our prayers and, in due course, will work to fulfill our directed needs.

Effective prayer is more than lip service rendered to satisfy the deflated ego of some insecure mythical deity. Instead, it is a deeply emotional experience that reaches out from the depths of our consciousness. Prayer is an optimistic desire that is phrased first in the very fiber of the being, then channeled into sensations and images within the conscious mind, and only at the very last instant is expressed in words. This is the substance of effective prayer. It is a process that must be learned and practiced because it works.

Given the above, the question arises, to whom or what do we pray? The answer is relatively simple. We pray to the cosmos at large in whatever form we find rationally acceptable. It is irrelevant whether we choose to call that cosmic entity God or Nature. The results are the same. There is no need to contrive elaborate myths or dogmas to support our personal choices. It only matters that we accept those choices within the deepest recesses of our minds. Our choices must be embraced both logically and emotionally to set aside the internal conscious debates that cripple the effectiveness of our prayers. Whether we choose God or Nature as our conceptualized cosmos, it is essential that we have faith that our chosen deity will respond. Given the practical

understanding we now have of universal intra-action, the infinite cosmos, by its intrinsic nature, will react to our prayers.

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