

Analysis of the article “Prayer/“Prayer” Duality research applied to German”

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Abstract

The objective of the article under analysis, was exploring the application of Prayer/“Prayer” Duality research into German language. This procedure begins with the German word “Gebet”, which is the equivalent of the word “prayer” in English, the foundation of Prayer/“Prayer” Duality. Rather than looking for fundamental findings, this initial effort of application of the line to German language, aimed at being the pillar of future research on the application of P/“P”-D into German. This publication is an analytical extension of the article just mentioned, aiming at gaining deeper insights on the matter at hand.

Keywords: Cognition, Gebet, German, language, prayer, Prayer/“Prayer” Duality.

Date of Submission: 13-01-2026

Date of acceptance: 29-01-2026

I. INTRODUCTION

As we have stated in previous research, Prayer/“Prayer” Duality research had mainly focused on the concept of prayer, and how it proved the existence of a cognitive system in the mind/brain in charge of metaphysical activities like prayer, among others. All this since the inception of this line around 7 years ago (Alvarez, 2018, 2024; Kakepoto et al., 2022). The approach used so far for the development of this line in relation to linguistic aspects, had been general linguistics, with no focus on particular languages. However, in the particular piece of research under analysis, it is the first time this line of research applied to a particular language, German in this case (Alvarez, 2024).

II. THEORETICAL FRAMEWORK

2.1 Prayer/“Prayer” Duality

Prayer/“Prayer” Duality can be conceived as a module within the mind/brain, in charge of metaphysical activities and operations like prayer, among others (Alvarez, 2018, 2019; Chomsky, 1995).

2.2. German language

German language or German, is the official language of both Germany and Austria and one of the official languages of Switzerland. It belongs to the West Germanic group of Indo-European languages, along with English, Frisian, and Dutch (Netherlandic, Flemish) (Britannica, n.d.).

III. DISCUSSION

In this section, we will go through the analysis of the article mentioned.

It has been identified that the concept of prayer, specifically the word “prayer”, has special properties (Alvarez, 2018, 2019). Not only that but that this very word is in itself, special. However, the quality of the word “prayer” being special has been clarified not to hold that feature as a word belonging to English. Rather, it does so as a manifestation of language as a general phenomenon. Thus, it has a conceptual nature not tied to particular languages (Alvarez, 2019), like German or any other particular language.

Although the main topic covered in this article will be German language, it is important to begin the analysis by mentioning the general linguistics aspects embedded to this research, namely what we have previously worked on the explanatory power of the concept of prayer and its manifestation in a lexical unit, in this case through the word “prayer”. As we mention, before German *per se* is explored, we have to pay attention to the universality and multilingual nature of the concept of prayer, to get the proper foundation and accurate linguistic ramifications of the phenomenon of prayer.

After these considerations, we may be in a better position to explore, or at least prepare the way to approach the concept of prayer, and how it can relate with German language, in significant ways, to get deep linguistic insight on the matter, as we have tried to do so far.

Although, as it has been said, this “word” or concept may have a corresponding manifestation in many languages. Among these languages, Spanish, Italian and French have been mentioned (Alvarez, 2019), but it applies to many more ones, for example German. This particular language is the main focus of this article.

Here we mention that the word “prayer” or the concept of prayer, has a manifestation or representation in many languages globally speaking, maybe in most of them. The manifestation of “prayer” (or prayer) in specific languages has been mentioned in previous research, namely Spanish, Italian and French (Alvarez, 2019).

Now we see that German also has its own manifestation, lexical in this case, of the concept of prayer. We will be specific in regard to this in the following lines and paragraphs. As we have mentioned, the main focus of the article under analysis, is German language and how the idea of prayer can be applied to it. There are some other technicalities and specific information in regard to this but we will go through that little by little, as we progress through the article and its corresponding analysis.

In order to focus on German language, and being able to work on that effectively, we will have to specifically focus on the “manifestation” of the concept of prayer into German language. And the manifestation of that in German is the word “Gebet”. The logical questions in this case are: What is “Gebet”? and, Is it a perfect equivalent of “prayer”? And we have two options: If we assumed it is not, we would have to abandon this quest, given we would be falling within the Sapir-Whorf Hypothesis (Muasya, 2023) realm, preventing us from carrying out the analysis.

Here we can see that the natural and only option of the concept of prayer to manifest in German language, is the in turn German word “Gebet”. In terms of translation, this word is the perfect or almost perfect equivalent of the English word “prayer”. However, the quality of “Gebet”’s translated quasi-perfection is to be questioned, given the consequences the path taken on this matter, would have on our understanding of German language, in the light of prayer, both as concept and phenomenon.

Parallelly, there is the consideration of whether we are analyzing the issue through a linguistically universal framework or with the perspective of languages as worlds, namely, through Sapir-Whorf Hypothesis. The decision to be taken on the matter previously mentioned, will be crucial for the forth-coming content of the article under analysis.

On the contrary, if we assume it is, then we can begin the analysis of the word “Gebet” in a theory-first-step fashion. A step like this begins with some kind of linguistic flow like the one that follows:

Something like saying “Gott, hier ist mein Gebet”... “mein Gebet”, “mein Gott” and mein Gebet. Where is the borderline between the concept of Gebet and its corresponding word in German? “Gott, hören Sie mein Gebet”... What is special about the word “Gebet”? “Gott, hören Sie mein Gebet”... What is Gebet, What is Gebet...

Here we show our decision in relation to the approach to be taken, in the light of language as an universal phenomenon. After and only after this step has been taken, we are able to move forward. In this case we go for a paradoxical and puzzling step, in this case some kind of linguistic flow which oscillates between reflection and the very act of prayer.

This paragraph in particular, is crucial for the whole analysis we carried out through the published article, since the nature of that analysis needed an extract with a central role and a considerably high amount of depth and abstraction. All this in order to actually make a point through the academic effort under analysis right now.

As we can see in the extract, the words *Gott* and *Gebet* are consistently repeated through the segment. Deep down and as we may see later, these lexical patterns respond to the potential similarity between these two words in terms of phonology.

Additionally, *Gott* and *Gebet* may have a deeper, more abstract connection than we have thought so far. Further, it has to be said at some point, that all this scientific effort under analysis may indeed be part of or ruled by an algorithm. We will discuss this and other points in the following sections.

, in which we can get some grasp of the depth a concept like Gebet can have. The analysis has already begun, but it is not clear it can continue, given the unpredictable behavior of the concept of prayer, once under the microscope.

Finally, we indicate the special segment we were talking about, shows the concept of *Gebet* is indeed a deep one. Not only that but also that the special segment we mentioned, only shows a grasp, a tip of the iceberg of the actual depth a concept such as *Gebet*, may have or indeed has. We also point the issue of whether the analysis taking place can go on or not. The reason for presenting this uncertainty, is that the concept of prayer, in this case in German, has the potential to change the natural course of a wide array of natural phenomena, including theoretical exploration through the article under analysis, especially if the topic is the concept of prayer itself, in this case in German as mentioned.

We can aim at focusing on the word “Gebet” in itself. Although the linguistic flow already shown is an example that a word like “Gebet” or any other word, is likely to be in a bilingual context, it is clear this word works much better in a context with German words only. Maybe there are some more insights that can be considered. For example, the word “Gebet” seems to be similar to the word “Gott”, which is in part, an element of the concept of Gebet.

Here we point out the idea that, rather than focusing on the concept of prayer generally speaking, we can direct our efforts into the manifestation of prayer in German language, through the word *Gebet*. In other words, our very focus will be the word *Gebet*, at least provisionally and as long as the potential algorithm directing this article allows, as we will notice later in this analysis and the original article.

We also point out the fact that the word *Gebet*, can be within a bilingual (con)text. However, as we may figure out, this word or any other from German language, will work better in a monolingual (con)text, in other words, within German and only German. Additionally, as we have mentioned, *Gott* and *Gebet* may have a deep connection, deeper than we have thought of so far. The concept of *Gott* is part of the concept of *Gebet*.

Additionally, we think the right approach for this topic has to be postchomskian-like. This can be aimed at through Prayer/“Prayer” Duality (Alvarez, 2019, 2020), the metaphysical linguistic research line we have been developing in the last years.

In this case we point out what we believe is the right way to carry out an analysis like the one presented. We believe an analysis on the deep dynamics of German, can be most successful through the application of the concept of prayer to German language. This is what we try to do here so far.

The whole approach for that matter, falls within what we may call a post-Chomskian take for the whole enterprise being carried out. Additionally, we recognize this postchomskian-like way to look at things and proceed, is to be connected to the idea and research of Prayer/“Prayer” Duality, which in the end is the center of this whole research effort, in which the application is German language as mentioned earlier.

We also mentioned that the line of research being central to this very effort, is the one based on Prayer/“Prayer” Duality or the concept of prayer itself, both of them having a metaphysical nature (or component, which is fully clear).

There are many other perspectives and angles that can be taken. However, we honestly think an apparently rudimentary and yet deep and productive step to approach the concept of Gebet, is reflecting on German grammar with a metaphysical mindset, since we may find many complexities within both the rational and metaphysical realm.

Here we place the methodology used in the research analyzed, within the context of other alternative methods and ways of looking at things, in relation with German language and the insights we can get from it through the concept of prayer, and specifically Prayer/“Prayer” Duality line of research.

However, we can come up with an idea that may be useful, which is reflecting on the concept of prayer in German, specifically through the word or concept of *Gebet*. As we have mentioned, *Gebet* is the manifestation of the concept of prayer, in German language.

This reflective step is to be carried out with a metaphysical way of looking at things, or mindset, as we have mentioned. In this way we may find connections and complexities with a rich content, within and between the rational and metaphysical realm. Although this method seems to be rudimentary as we have mentioned in the original article, we do believe it is deep and productive enough so as to approach the concept of *Gebet* successfully, as we have previously noted, followed by the derived ideas mentioned.

Another path to follow is the notion of algorithm. Maybe a research of this kind is underlined by an algorithm related to the concept of Gebet, although this might be material for further research. All these insights end up here, since current theory does not allow to go any further.

Additionally, we propose the notion of algorithm as a starting point to explore the relation between the concept of prayer and German language. At first sight, it seems like the research under analysis, is anything but an effort based on an algorithm of any kind.

However, we suggest the idea this very research (the article under analysis), may or might be the product of an algorithm. We do not think at this point we are able to give any further insight on that matter, and that is what we note in the original article.

We believe and have pondered current theory does not allow us to go any further on the matter at hand, the potential algorithmic aspects of a research like the one under analysis. We believe future research may give us more light on this special issue on the relation between prayer and German language.

However, a final speculation is possible. Maybe the application of Prayer/“Prayer” Duality research to the concept of Gebet, can yield some kind of metaphysical information, able to explain some subconscious processing within the mind/brain and Prayer/“Prayer” Duality. As usual, it is something that only time and future research on the topic, will tell.

Here we come to the final part of the discussion section and we can find some valuable ideas at this stage. We speculate on the possibility some kind of abstract or metaphysical information, can yield from Prayer/“Prayer” Duality, the concept of prayer in German (*Gebet* in this case), and how the former can apply to the latter, thus shedding light on the matters being analyzed.

In that sense, we believe there may be a cognitive system within the mind/brain, in charge of subconscious processing, potentially relating to German, or to the subconscious in general. We also believe there may be room to explore the possibility a German-specific module in the mind/brain, exists. If this is true, that module may be in charge of German learning, thinking, prayer and maybe subconscious processing related to the aforementioned aspects of German as well.

As we usually mention in our research, all these considerations must or will prove true if time and future research end up validating, discarding or confirming these explorations. As usual, only time will tell.

In this article we explored the application of Prayer/“Prayer” Duality research into German language. Rather than looking for fundamental findings, this initial effort was meant to be the pillar of a new path within Prayer/“Prayer” Duality research, in this case German language. Future research on this matter will shed more light on the topic and the new path found.

Finally, we end up this article and its corresponding analysis, by mentioning some conclusions. First, we consider the application of the concept of prayer (through Prayer/“Prayer” Duality line of research), to German language.

However, we have not come to the final word on the matter at hand, to put it in a nutshell. Rather, this effort is meant to be only the beginning of a new path within Prayer/“Prayer” Duality line of research. We observe that future research on this matter will provide more insights on this topic, taking into consideration this new research subpath that we have found.

As a final reflection, we can say that this initial effort may allow future research based on the potential connection between prayer and German. The possibilities for that matter seem to be endless. However, what we may find on the way will and has to align with the reality of the mind/brain, prayer and German language.

All this has to consider the general dynamics of language, including its cognitive, neurological, biological and metaphysical aspects. After all, what we look for is scientific insights allowing for a deeper and more insightful understanding of the aspects covered in the article being explored and its corresponding analysis.

IV. CONCLUSION

Through this publication, we analyzed an article on the relation of prayer and German language. As we have mentioned, this analytical extension has been useful to gain a deeper understanding on the aspects under analysis.

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