

MEDITATIONS ON THE "PATER"

by

PAPUS

Translated by

Tau Phosphoros

Patriarch
Apostolic Church of the Pleroma

Translator's note: *In some portions of the Lord's Prayer the French reads slightly different from our accustomed English renditions. In those cases I will still utilize more familiar English forms, but will include a more direct translation of the French in brackets below or next to it. Any other text in brackets represents an explanation from the translator, and is not included in the original French text.*

Our Father

Father.

The Father evokes the idea of creator, and of active creator. At the same time, this term implies the idea of the love of the creator for all his creatures.

The creator, the Father, cannot allow even one of his creations to be destroyed without his consent, without the permission of the creator. Thus is here a great mystery, that of the circulation of the universal life in the Universe and of the connections of this universal life with the heavenly Father.

Active creative power and sovereign goodness, such are the two principles evoked by the term: Our Father.

Mentalism.

From the purely intellectual point of view, the term *pater* allows one to understand how the adepts of all the religions communicate in the same idea of creative power, of sovereign Goodness.

Brahmanism sees here the action of the active creative Power: Brahma, equilibrating the preservative power of Vishnu and the transformative power of Shiva. But the initiates go further. The Father is the point of *ya* opposed to the point of *ma* (see Archéomètre). It is the mystical Yod of the Kabbalists, and the first element of the sacred *name*. It is attached to Yod Pater (Youpiter: Jovis, of the ancient sanctuaries). It evokes the *pitris* or creative powers of the *father*. For the Buddhist, this term is attached to the teachings of the Yoga of the active creative principles and their mysterious mantras...For Islam, it is the ending of the Name of which *al* is the pronoun: Gabriel said to Mohammed: I am the *al* of *lah*, the pronoun whose mystical name is formidable. *Lah* is one of the keys of the name of the Father, of the creator of Abraham and of his Church. *Allah* is Allah and Mohammed is his Prophet...Sufism gives the active keys of this revelation.

From the inferior astral point of view, the Planet Jupiter is one of the letters of the Father in the physical heavens. The Apocalypse gives the keys of this adaptation.

Who art in heaven [Who is in the heavens]
Heaven. [The Heavens]

Every created being has its heaven, its earth, and its horizon, and its central or infernal core, inferior places.

Above the Earth shines the heaven of the Stars and Planets with its immense fluidic Sea where the stars, true vessels, dive and emerge from the waves, where the zodiacal routes indicate the path of the celestial arks and where the divine powers write their decrees in letters of fire. Likewise, man has Heaven, spirit which illumines his way, the astral life which maintains his forces, and the infernal instinctive centers which obscure his horizon. Thus, the Earth has in its center and in its cone of darkness, indeed, inversive mysteries.

Now, every Heaven, to whatever plane it belongs, is the dwelling place of the Father. If it is a question of a sinful being like man who has voluntarily clothed himself with the skin of the beast, then the celestial spark of the Father is at the center of the Spirit and shines into the greatest depths of the obscure exterior layers. If it is a question of a Planet, this divine spark manifests itself in the ray of light which unites the Planet with its Sun.

It is necessary, therefore, to determine the heaven of a being in order to discover the true center of action of the Father.

Cœli enarrant Gloriam Dei.

The heavens relate the Glory of the Father.

No action of the Father is produced without being written in the physical heavens by the movement of the Letter-stars, envoys of heaven, the Angeloi... The one who wishes to understand must therefore study the movements of the Stars: Astronomy, Astrology, Astrosophy, Astrophany, such are the rungs which lead, little by little, to the knowledge of the abode of the Father in all the planes... to the study of these "Heavens" through which radiates the divine Glory, of the "Schamaim" or fluid heavens by which the Ark was symbolically surrounded under the form of the bronze Sea...in the end the mental can only approach this problem through the study of the astral movements. For the one who asks, heaven opens itself without mental studies, and the Dominions speak directly to the heart.

If Christ, the Word made flesh, is indeed the envoy of the Father, it is necessary that on December 25, on the day of his arrival, one sees in the sky the stereotypes of this incarnation.

Now, on this date, the celestial Virgin, the Ox, and the Ass, surround in the sky the stable where the Magi and the shepherds come to adore the Announced.

Our Father...who art in Heaven [the Heavens]...O profound Mystery, worthy of occupying a whole human existence for the one who wants to understand the unity of the Father and the cycles of the astral eternity...

Hallowed be thy Name [May your Name be sanctified]

The Divine Name.

A rabbinical legend claims that the one who knows how to pronounce the true Divine Name can accomplish all miracles and resurrect the dead...

The enemies of Christ even said that it is in having overheard the secrets of this pronunciation that O.L. accomplished his miraculous works.

All these legends hide, as always, a profound truth: to know the Divine name is to know the key of all human sciences, and the ancient Initiation was uniquely based on the study of the Divine name and its adaptations.

According to the Hebrew Kabbalah, the divinity is exteriorized by ten names, of which the only esoteric one is the fourth, formed of four letters and so powerful that it is forbidden to spell it. This name is written: יהוה in Hebrew, and is pronounced for the profane: Adonai (The Lord), and for the initiates:

IEVE [IHVH], according to the four letters of constitution: Iod, He, Vav, He.

This name of the heavenly Father is constituted in such a way that it gives the key of all human knowledge. Saint-Yves d'Alveydre, in his *Mission des Juifs*, shows indeed that the second He of this distinguished name corresponds to the Natural Sciences and to the study of Nature Naturée [naturized nature]; the Vav to the Sciences of human life, of the biology of humanity; the first He to the Sciences of Nature Naturante [naturizing nature - see Spinoza]; and finally the Iod to the Sciences of the Divine Nature itself.

The numbers of the letters of this name are also instructive: The first letter, Iod, has for its number 10, and this number constitutes the result of the addition of all the numbers of the stars or planets (Saint-Yves: Archéomètre). By contrast, the number 565, which corresponds to the other three letters, He, Vav, He, of the name of the Father, indicates the total from the addition of the numbers attributed to the immovable signs of the zodiac.

The one who knows the name of the Father can no longer profane it without denying himself all creation and its *raison d'être*.

This name is the path which leads to the knowledge of the Weight, Number, and Measure of the whole Universe, and consequently to the knowledge of the Sciences and Arts susceptible to translating these high truths for the profane.

By evoking at the beginning of his prayer this divine *name*, Our Lord therefore attaches his apostolate to all the ancient mysteries, just as the attribution to each of the *évangélistes*, later, by a form of the Sphinx, will further indicate this attachment symbolized by the adoration of the Magi at the time of the birth of the Savior...

On this NAME there were, therefore, volumes to write, as shown by P. Kircher in his *Œdipus Ægyptiacus*. We may only glimpse here this important question. (See our volume on the Kabbalah and our study on The Tarot.)

What does this expression indicate now: *Be sanctified?*

Hallowed be thy Name [May your Name be sanctified].

The one who knows the secrets of the name of the Father can no longer pronounce this name but in trembling and while praying.

Moreover, by the effect of the evocation of this name, the mouth which enunciates it, the brain which creates the stereotypes of each sound that the larynx pronounces, the air which vibrates under the enunciation of the Word, all become a sanctuary and receive a ray of the divine light.

It is therefore only in a sanctuary that this name which sanctifies all may be evoked, and man must endeavor to create within himself such a center of divine evolution.

This creation may be realized through a triple effort:

1. Sanctification of the Physical Body through fasting, vegetarianism, and the regimen of wholly mystical training;

2. Creation of the animical or Astral Sanctuary by the Domination of the stereotypes of the passions on all the planes;

3. Creation of the Mental Sanctuary through Silence and the observation of not thinking badly of those absent.

Finally, Prayer and the Appeal to divine assistance create the Spiritual Sanctuary within us. Forgiveness and detachment from all that is terrestrial completes this training.

It is then, and only then, that the Creator finds in his creature the elect habitation of his efforts and of his forces and of all the Power of this divine creator.

Thy kingdom come [May your kingdom come]

The Father has left to Man his liberty, and the human being organizes to his

will the social organs and collective groupings. The Kingdom has therefore been voluntarily shared by the Creator.

Man is free in his social sphere like the passenger is free in his cabin. The passenger, once in this cabin and for the duration of the trip, may adorn it to his liking, even furnish it according to his taste like the American multimillionaires; he can even commit suicide there, and none of this has any influence on the general course of the ship or on the life of the other passengers.

Now, the general course of the ship Universe is reserved to the Creator, sole master of all; but he has left a little kingdom to the human being, and this one often abuses it.

If man understands, he adapts his personal laws to those of the Father, and then the Kingdom of the Father is realized.

It is to this realization that all the efforts of the true children of Heaven must tend.

The Knowledge of the Kingdom of the Father implies the study of all the laws of Harmony on all the planes.

Thy will be done [May your will be done]

May, in order to come out of the state of obscurity where his revolt has plunged him when he constituted Adam Kadmon or collective Humanity, must develop a series of faculties which will permit him later to fight effectively against the old stereotypes which will return.

For the development of these faculties, the Will plays a large role. But man is so proud of the possession of this will that he makes himself the center and endeavors to fight against any other incitation, even against the will of the Father.

To know how to abdicate all power into the divine hand, to know how to obey and bow down, all the more if one is powerful and believes everything to be permitted to him, to know how to drive out from his spirit frightful doubt and to follow the right path of the middle; all this is the work demanded of all those who prefer the Will of the Father to their own volition.

There exists in all the planes of matter an intelligent inversive force which comes from the place of the Great Celestial Revolt, the ancient Seraph Lucifer. That the skeptics and those ignorant of holy things sneer here, matters little; this inversive force exists, as the cone of shadow that the Earth drags behind it in the Heavens exists, as the shadow of every materialized being also exists...

The mystics call this force, when it acts here: the Prince of this World. At the end of the *Pater*, Christ will describe its means of action and the domain of this inversive force.

Let us say here only that the struggle of the lowly Will of Man against the Will of the Father, a struggle permitted because Liberty has been left to man, is the great means of action of this inversive power.

It attaches Man to all that is of this world, to all that one leaves here at death: material goods, purely terrestrial affections, the egotism of a secure life, when others die of hunger at our door.

Then comes War, the great crisis of social fever. All that one believed built on the eternal rock collapses. Money no longer serves to buy objects become abruptly undiscoverable, the home where one was sure to end his days collapses in some minutes under the onslaught of shells. One must flee upon the road while abandoning all; and rich farmer yesterday, today one is a poor refugee who begs a roof for his wife and little ones, quite happy still when the man is there and when the poor wife does not have to depart along, he is right with her.

Then the Will of the Father is accomplished despite human heroism. One understands, one bows, and one prays: Father, may *your will* be done...

On earth as it is in heaven

Each object or each terrestrial being has its shadow and its light. Each being of the universe is constituted by various planes: thus the Earth has a central core, a vegetable surface with flowers and mountains, and an atmosphere in which bathe the solar rays, in the day, and the gentle light of the stars and the Moon, at night.

For our Sun, heaven is the whole zodiacal route with its millions of suns similar to itself.

For the human being, as for every other materialized being, heaven is not in the terrestrial clouds, it is within Man himself, in his Spirit, since man is, according to Saint Paul: *Corpus, Anima, and Spiritus*.

Earth and Heaven are therefore universal terms, not particular. They designate every Superior from every Inferior.

The Heaven of Man is his Spirit, his earth is his body. Father, may your will be done upon my fields, upon my vines, upon the products of my work, as it is written every evening in letters of fire in the heavens, says the agriculturist who has understood...

And that is the key of the law of the return of the creatures to the Creator.

Harmony of all the earths, Harmony of all the heavens in the adaptation to a single will: that of the Father.

To be able to recognize what is Earth, then what is Heaven, and to know how to adapt all to the divine harmony: that is one of the secrets of the true Science: that of Life on all planes.

Give us this [each] day our daily bread

Here begins in the *Pater* what directly concerns man. The sinner asks assistance from the Father in order to endure the trials of the day which begins. The thirst to possess and the fear of lacking exists in all materialized Nature. The marine plants, to which the flow has brought nourishment, are anguished by the fear of lacking during every ebb. It is the same with human nature.

If the Savior had not cried: "Elias, have you abandoned me," the sinner who doubts the assistance of the Father would not be forgiven. But this saying of the Word incarnate is inscribed in the Book of Life in order to excuse all the shortcomings and all anguishes.

Material life in its period of incarnation is destined to generate within us faculties of which our Spirit will have great need for its future struggles. In order to endure the trials a sort of progressive training is necessary, and the trials are also progressive according to our strength of resistance. In asking of the Father our daily bread, we ask of him not only the bread of the body, for which he will do the impossible if need be in order to give it to us, but also the bread of the soul and that of the Spirit.

The daily Bread of the soul is the force of creation of the good astral stereotypes around us, and the daily Bread of the Spirit is the Ordeals.

There are no trees which produce beautiful flowers on Earth without its roots below growing in the shadow while pushing aside with difficulty the hard stones, and piercing the thankless earth.

Now, every human Faculty-Flower also necessitates, in order to grow, the hard work of the Ordeals-Roots.

The Father never abandons his creature, and it is he himself who comes to suffer with it at the moment of difficulty. And the visions of those who perceive the invisible, and the dreams of the simple show the Savior appearing at the moment of the anguishing passages of Life.

He appears and he comes to say: "Child of the dream, be courageous...If the terrible power of Death manifests itself around you for your people...do not entirely despair...I will be there...close to your broken heart...call me in the greatest depths of your pain...and you will see then that I am truly the Savior and you will feel my presence in the greatest depths of yourself...Pray steadfastly and say with me...*Pater da nobis hodie panem nostrum quotidianum...*"

Forgive us our trespasses as we forgive those who trespass against us
[Forgive us our offenses as we forgive those who have offended us]

After the support of the physical plane, after the triple material bread, here is the key of the evolution of the soul on all planes.

It is necessary to compare the Latin text here with the French commentary:
Dimittite nobis debita nostra sicut et nos dimittimus debitoribus nostris.
which one may translate: remit us our debts as we remit the debts of those who are in debt to us.

Every prosecution, even justified in appearance, is contrary to the divine teaching. Forgive always and always, remit debts always and your acquisitions will become greater and greater, stars will be added to stars in your invisible sphere, all the more so if upon the Earth you pass as a simpleton and a being too foolishly good.

It is difficult to remain ever a defendant before the tribunals, to lose its proceedings, and to never wish to be the plaintiff; but in all planes there is a path of evolution so sure and so precise that the one who knows it no longer ever abandons it.

Another consequence of these words, is that one must always bring into the light what has been done in the shadow.

Evil lives in the darkness, it fears the light. So, if you have to reprove your brother, do it in front of him and in the light.

If, on the contrary, you have to do good to your brother, do it without anyone knowing and in the shadow. In this way you pay the debts of all towards the slandered, the disinherited, and the misfortunate of all kinds.

It is necessary that the soul breathes a pure astral atmosphere, and forgiveness is the great key of evolution for the soul, as prayer is the key of evolution for the Spirit.

To be able to abstain, suffer, pray, and forgive, is one of the most active paths of the practical mystic.

All the religions, truly attached to a divine center, have put into practice the teachings given by the Savior in this admirable part of his prayer.

Lead us not into temptation [Preserve us from temptation]

The Latin says more clearly: *Ne nos inducas in tentationem*. Do not lead us in the path of Temptation.

Man can progress only through a training more intensive each day. In order to resist the impulses which will assail us in the spiritual plane, we must, henceforth, be able to drive out these seductive stereotypes which are each presented three times before the center of all our sensations. (4th Ventricle.)

A stereotype first brings about a slight impulse. If we resist, the stereotype returns stronger a second time. This time we cannot resist without strength alone: it is necessary to request help from on high. If we ask, we are given a being of light who comes to us as a friend, and who fights at our side.

Then the stereotype returns a final time even stronger, and it is necessary to appeal anew for help, not only by thoughts, but also by actions. It is necessary to surround ourselves with a halo of lights if this time we want to win a definitive victory. If we win, the stereotype is broken. It will no longer represent itself

to us. If we succumb, it will be necessary for heaven to descend within us in order to erase the shadow placed by us in our spiritual atmosphere. This will be the object of the following verse.

This teaching on the triple coming of each temptation will be understood only by those who know the course of the stereotypes from which results the majority of our actions.

What is especially important to know is that we can do nothing alone. It is necessary to ask the Father to proportion the pressures to our strength of resistance, according to the formula: "*Astra inclinant non necessitant.*" Destiny inclines towards a path, it does *not* force.

Every passion is, in short, a cerebral incitation towards an elevated or inferior path, according to the stereotype. The training of the will has for its aim the curbing of this impulsive movement. If we request help for this action, then we have every chance of conquering Destiny. The square of evil, 25, 5 squared, is equilibrated by the Square of the number of God 3, equals 9, and the square of the number of Man or 4, equals 16. It is the Chinese who taught this system to Pythagoras, and the universities of Europe have made of it a bridge to the asses for the Baccalaureate, without understanding it any more than the students. Heavenly Father, receive our prayer, and lead us far from the path of the tempting stereotypes...

But deliver us from evil

Sed libera nos a malo, says the Latin.

The human being is weak on Earth, and he often draws a curtain between his will and the beneficent influence of the Father. It is necessary that the divine mercy cross the densities of shadow in order to come and save the blind creature.

Evil has invaded all, and the poor no longer have any strength to master the temptations. It is then that the role of the Savior manifests itself with greater splendor, if that is even possible. He descends into hell once again; the celestial purity collapses into the splashes of evil stereotypes; and as the diamond which goes through the mud without inner contamination, so does this Christic force come to burn the husks without being injured. What is necessary for this? A dash of the creature towards its creator.

As the wounded in the ditch wails and draws help, so is the sinner who manifests a weak enthusiasm heard immediately.

And the liberation from evil may be physical, as in the healings by Christ, or in his name. It may be animic, as in the deep despair to which the Savior comes to manifest his presence and his peace. It may also be spiritual when certain Faith comes to liberate the Spirit from its doubts and from its insidious questions.

And let us not that evil is not personified.

There exist inversive powers, but over the whole of the invisible, we know only very few things.

Some have made of the old God Pan a personal devil, horned and twisted. The ancient Typhon of Egypt has long made the little children tremble. But the Savior does not wish to personalize evil.

He asks of the Father to erase it in its effects over the three centers of the human being and that is all. For it is a matter here of an immediate question and in which philosophical sophisms could not take any hold.

Let us first save the sinner who calls for relief, and then let us discuss.

Heavenly Father, if I have poorly understood my brother from the other parts of your Kingdom, if I believe myself to be the sole sage or the sole possessor

of Truth, manifest your strength, show me, as has said the Word incarnate, that "there are several rooms in my Father's House," and give to me again charity and humility, generators of every positive virtue.

Father, deliver us from evil.

For thine is the Kingdom, the Power, and the Glory forever.
[For to you alone belongs the Royalty and the Justice and the Force in the cycles of Eternity]

The Latin Church ends the Pater after the last verse, of which we have just spoken. But the Greek Church has preserved the verse called "Esoteric," a response from the creature to the blessings of the Creator.

ΟΤΙ ΕΣΤΙΝ Η ΒΑΣΙΛΕΙΑ, ΚΑΙ Η ΔΟΞΑ ΚΑΙ Η ΔΥΝΑΜΙΣ ΕΙΣ ΤΟΥΣ ΑΙΩΝΑΣ ΑΜΗΝ.

In the plane of the Spirit, every true direction, every spiritual Royalty comes from *you*, O heavenly Father.

In the animic plane, every social and moral harmony, every true Justice comes from *you* and only from *you*, O heavenly Father.

In the material plane, every active force, every motive power of a world with its suns, its planets, and its continents, or of a little cell with its solar nucleus, its planetary plasma, and its zodiacal envelope, all comes from *you* and only from *you*.

And in the aeonic cycles of Eternity, every created being, or every existing thing cries out in their triple plane of manifestation:

Holy, Holy, Holy, is the Lord, the divine Father whose life circulates unto Eternity, whose Word determines all existence, and whose *spirit* light illumines every materialized being.

Vita, Verbum et Lux, Basileia, Doxa, Dunamis, profound mystery that the soul perceives in Prayer, and which gives to the one who possesses it the greatest blessing that one may hope for on Earth: The peace of the Heart...

Amen.

At the time of a Congress of Religions held formerly at Chicago, at the moment when one of the members present pronounced the Holy words: "Our Father who art in Heaven," the representatives of all the religions then present responded by enunciating the same words.

The First phrase of the Prayer of the Word caused the union of all the humans having consciousness of what a prayer is.

We have already studied the "Pater" formerly, and if today we take up this study again, it is clear that we indeed retell things formerly stated. But we also strive to make an even deeper study of this subject, so vast that an entire existence would not suffice to exhaust it, so full of teachings that no human science can touch it, and so elevated that it puts into movement the most obscure, as well as the highest forces of all the planes of the living Universe.

Thus, it is in trembling that we touch again on such a subject.

Formerly, at the time of a deep sorrow, the first study of the "Pater" and of its Qabalistic adaptations was for us the origin of profound consolations. Today, in the horrors of war, proceeding with our field hospital from village to village, far from mine, and no longer knowing whether tomorrow I will still have anything with me in the material plane, or whether even physical life will remain with me, in the midst of complaints and indescribable valor, this "Pater Noster" remains the lighthouse which drives out all despair and which restores

all the terrestrial casualties to the point where all is immortal and eternal: to the Kingdom of the Father, evoked by Christ as the rampart against every ordeal.

This commentary is then, after all, a spoken prayer. If it may be useful to others, all the better; it was for me the holy viaticum in the trials, and the shield against the crises of despair, just as it is true that the Word is the creator in all planes and that the words written in the "Book of Life" are generators of celestial gifts.

May they forgive me, then, the weakness of my discourse in comparison to the greatness of the subject, and may they know that the errors and the faults contained in these pages have no other origin than my ignorance of holy things and my pride in wishing to approach a plane where only those who "are sanctified" have the right to attain.

May the thousands of permanent envoys from the realm of the Word, may these Angeloi forgive me, for I am but a sinner, and not a reflection of that stellar, spo-stellar, or apo-stolic light which enlightens every being coming into this world.

The "Pater," we have already shown, includes the analysis of three planes of forces: the Divine Forces, in the words: Father, Heavens, Will, Kingdom, Earth, Heaven; the Human Forces: Bread, Debts (or Offenses); the Inversive Forces: Sin, Temptation.

Finally, the return to the Divine Forces in the verse of the Pater preserved by the Greek Church: "*Oti se estin e Basileia kai e doxa, kai dynamis eis tous aionas*" Amen.

For you are the Royalty and the Kingdom and the Force in the generative cycles.