

“Our Father“

(Math.6,9-13)

“Our Father who art in heaven”:

What is heaven? It is the realm of God, His kingdom, the very kingdom of which it is said: “The kingdom of God is within you”. This kingdom of God is God’s heaven, and in fact, this heaven is within us, but we don’t know it.

So we go on praying:

“Hallowed be Thy name, Thy kingdom come, Thy will be done as in heaven, so on earth”:

What does it mean: “Hallowed be thy name”? His name does not need to be hallowed, it is sacred by itself forever. But while we are blind, we are unable to conceive the holiness of his name. Instead we make a name by our ideas, and that name is lacking in sacredness, because we are lacking in sacredness, our consciousness being on a low level. So we pray that we may come to such a high level of consciousness which enables us to realize directly the holiness of His name. Then His name is hallowed for us by our realization. In this way we create what forever is.

What does it mean: “Thy kingdom come”? There is no kingdom outside of us, and outside of that kingdom there is nil. This kingdom is immovable and ever present. So this kingdom cannot come. Again here we use this expression of “coming” in the sense of the process of our realization: “May we be able to perceive that your kingdom is here already.” As soon as we realize that the kingdom is here with us right now, we may have the impression that it has “come”, but we only have discovered what was here all the time.

What does it mean: “Thy will be done as in heaven, so on earth”?

As soon as we have come to know by direct experience that God’s kingdom is here, we also realize that there is no difference between heaven and earth, that

there are not two separated realms – one over there, glorious and wonderful, the other here, miserable and ugly - , as we imagine in our deluded consciousness, but that the glory is right here and always was, and that there cannot be any other will but the will of God. There is nothing else but THAT.

“Our daily bread give us today”

God Father, the Ultimate, the Absolute, does not give, nor does He take away. He is what He is. So, how to understand that “giving”? Again this is said from the viewpoint of the process of our realization, i.e. from the viewpoint of our impression and means. “May we realize that we have already everything what we need – every day, this day, this day – every hour, this hour, this hour - , that we are filled to the brim.” When finally we come to see this, we may exclaim. “Indeed! God has given us everything for our daily need!” But in reality we had it all along and under all conditions, whether at the point of starvation or whether feasting abundantly.

“And forgive us our debts, as we forgive our debtors”:

How to understand this? As long as we live in our ordinary consciousness of separatedness, we feel that we have debtors and that we are debtors. But when we have transformed our consciousness, we realize that there is nothing and nobody outside of us. So how could we have debtors or be debtors? It is one and the same consciousness that acts on either side: as accusing and demanding and as being accused and under demand. And again, in the case of the transformed consciousness, it is the same that is forgiving and forgiven.

As long as we have not come to see this, we pray that we may realize that we have nothing to claim and that there is no claim on us, as if these were two separated things. But having come to realization, in a flash our debts “are forgiven”, and we “have forgiven” our debtors, according to the change of our consciousness.

In the Collins Bible (1952) we read the following version:

“And forgive us our debts, as we also have forgiven our debtors.” This translation that is not in concordance with the original, sounds almost shrewd: “We have for-

given, so you also should forgive us. We have done our share, now you better do yours.” It is perfectly clear that this is not the meaning of this line.

“And lead us not into temptation, but deliver us from evil”:

How could God lead someone into temptation? Would that be fair?

If I knew that there is a guy struggling to get rid of his drug addiction and I put a piece of heroin in front of him to tempt him, I would be a rotten rascal.

God is not a rascal. So He won’t lead us into temptation, and this is not what these words imply. They rather mean: “May we come to realize that there are no temptations at all, that we are perfect, lack nothing, and cannot do any evil, due to our Original-Nature, due to our being the Image of God.” Realizing this, in an instant we are “delivered” from evil.”

So, may we come to realize our True-Being to the full. Then this prayer is answered in every detail. Amen.

Kamakura, February 22, 1972

Brigitte D’Ortschy