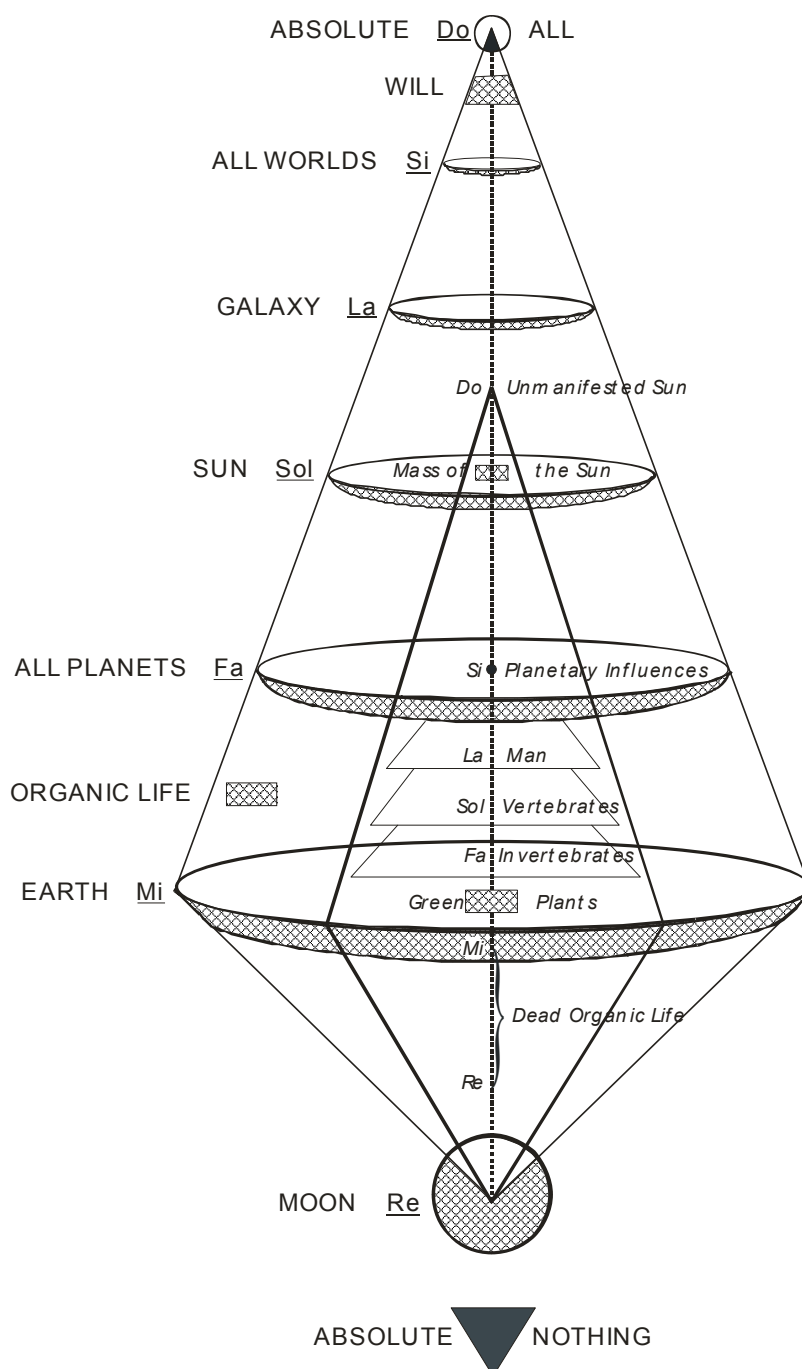


SUMMER PROGRAMME 1963

In the great Octave of Creation, Man only appears as part of the Biosphere (Organic Life on Earth), which gives the fresh impulse (between Fa and Mi) to the continuance of the creative process.

It is in the Secondary Octave of the Creation of the Biosphere that we see the proper place of awakened Man as Regent of Organic Life.

This Secondary Octave in its symbolic meaning sets the scale on which to think of that process of Awakening or Self-Realization, which is the inner content and purpose of all true religions.



As an example we take the fundamental prayer of the Christian Religion given by Christ himself, and we keep in mind one note of the octave it describes on each of the seven days of the week. We ask questions to help us to flavour the fullness of each note.

(The Latin version is given as well as the Authorized version as being nearer the original meaning.)

Try to give ten minutes at varying times in the day to developing a state of quiet attention in which the sentence is held before the mind without thought. Good thought will come gradually—from somewhere else.

1ST DAY

Our Father which art in Heaven, hallowed be Thy Name.

Pater noster qui es in Caelis, sanctificetur Nomen Tuum.

Who is Our Father? Be patient till He tells you. Don't define or invent. Why "*Our* Father", not "*my* Father"? Why the present tense—the Eternal Now? Why the plural "Caelis"?—the picture shows "The Heavens" above the limited heaven seen from the earth. Let Thy Name be made Holy—how? It is an attitude of *mind* created by right *thinking* over a long time.

Why the intimate "Tuum", "Thy"? He is in you, is part of you, always; whether you know it or not.

2ND DAY

Thy Kingdom come.

Adveniat Regnum Tuum.

It is a prayer from the heart—the middle storey. The Laws of Organic Life are harsh—the survival of the fittest—eat or be eaten. We remember the answer to Pilate:

"My Kingdom is not of this world; if my Kingdom were of this world, then would My servants fight."

What is "Thy Kingdom" that we pray should come? Did Shelley give a hint of the answer in "Prometheus Unbound"?:

"We whirl, singing loud, round the gathering sphere,
Till the trees, and the beasts and the clouds appear
From its chaos made calm by love, not fear."

3RD DAY

Thy Will be done on earth as it is in Heaven.

Fiat Voluntas Tua sicut in Caelo et in terra.

This is Will; *Thy* will not mine. *Caelo* is the heaven we see, the vast order of the night sky, in contrast with the teeming chaos of men, vertebrates, invertebrates and plants. How could it come about that "Thy Will" could ever bring order on earth? Man must realize "Thy Will" in order to control the lower storey—chiefly those "involuntary actions by which alone evil can manifest itself."

4TH DAY

Give us this day our daily bread.

Panem nostrum supersubstantialem da nobis hodie.

What is bread? Solid food for our bodies. What is super-substantial bread? Finer food for our spirits, for,

“Man does not live by bread alone, but by every Word that Proceedeth out of the mouth of God.”

Give us this bread *now*, this very day; for it is *our* bread; ours by right; our natural food. We can't bear to starve another minute. Bring now this minute all the attention on to the Source of these miraculous impressions. This is the work of the top storey.

5TH DAY

And forgive us our trespasses, as we forgive them that trespass against us.

Et dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris.

This is the work on the Emotions—the middle storey. But we don't understand it until we have understood many other things. What are debts? Negative habits, emotional reflexes. How can debts be dismissed? They are solid things, accumulations from the past, giving rise to ever widening repercussions, How can the past be changed? Only if Time is a circle. What do we have to do *now* to change the past? To be able to dismiss the negative emotions from people in whom we have aroused them—our debtors. To convert their hatred into mutual love, for these are our debtors—the people who should love us and don't; the people who play important rôles in our lives, and among them our “nearest and dearest”.

6TH DAY

And lead us not into temptation, *but* deliver us from evil.

Et ne inducas nos in tentationem, *sed* libera nos a malo.

And do not let us become identified with our increase of understanding and our spiritual progress, out deliver us from taking the credit to ourselves and thanking God (like the Pharisee) that we are not as other men.

7TH DAY

For *Thine* is the Kingdom, the Power and the Glory for ever and ever, Amen.

Quia *Tuum* est Regnum et Potestas et Gloria per saecula, Amen.

We discover that what we prayed for at the beginning is already here, always has been here and always will be here. Only we never remember. So let us start now to create this Memory:

1ST DAY

Our Father which art in Heaven, hallowed be Thy Name

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