

IN EARTH, AS IT IS IN HEAVEN

Thoughts about the prayer „Our Father which art in heaven” (The Lord’s Prayer)

Here are a few words about the beginnings. In the second half of the 1970s I regularly visited the Gyügye (Szamoshát, North-Eastern Hungary) reformed church to study the course of light. Gyügye was a branch of Cégénydánád. The pastor, Péter Csorba, heard the following from me, rather long contexture. (At that time the references to Scythian religion and to Manichaeism were missing!) He found it interesting and convincing, so he called for a meeting of friends – organized around five or six devoted colleagues – so they too can also learn about these thoughts. To my surprise this company of pastors and their closest relatives unanimously shared his opinion. 30 years have passed since then. The reasoning was fine-tuned, amended, but there was no deed for any major changes. I had to give several lectures on this topic all over the country. Some of these were recorded – I was given at least one copy – so I could not complain of any incomprehension. This is the first time it is published in written form, after I have realized, the topic has reached its mature age and has its own life from now on.

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I am afraid very few people know the text of The Lord’s Prayer let alone anyone would dare to investigate its deeper meaning. Therefore I include here the version I learned as a child and I pray since then. (Numbering is included to make later references easier.)

1. **Our Father which art in heaven,** / *Mi Atyánk, ki vagy a mennyekben!*
 2. **Hallowed be thy name.** / *Szenteltessék meg a Te neved,*
 3. **Thy kingdom come,** / *Jöjjön el a Te országod,*
 4. **Thy will be done** / *Legyen meg a Te akaratod,*
 5. **in earth, as it is in heaven.** / *Mint a mennyben, úgy itt a földön is.*
 6. **Give us this day our daily bread.** / *A mi mindennapi kenyerünket add meg nekünk ma.*
 7. **And forgive us our debts, as we forgive our debtors.** / *És bocsásd meg a mi vétkeinket, miképpen mi is megbocsátunk az ellenünk vétkezőknek.*
 8. **And lead us not into temptation, but deliver us from evil:** / *És ne vígy minket kísértésbe, de szabadíts meg minket a gonosztól.*
 9. **For thine is the kingdom,** / *Mert tiéd az ország,*
 10. **and the power,** / *És a hatalom,*
 11. **and the glory,** / *És a dicsőség.*
 12. **for ever.** / *Mindörökké!*
- Amen.**¹ / *Ámen.*

We know there are other versions as well. Even the reformed tell it differently nowadays, though it used to be their official version. The other organized religions... all tell it differently. The New Testament gives two version of the Lord’s Prayer. The above version is the longer one from the evangel of Matthew (Mt. 6. 9-13.). Roman Catholics originally used a shorter version from the evangel of Luke (Lk. 11. 2-4.). Nowadays they keep changing the versions, according to their ecumenical principles. Based on the above breakdown, the Roman Catholic version has 8 while the Reformed version has 12 sections. The four sections that make the difference are usually referred to as “Doxologia”, the section emphasizing on the Lord’s Glory (*hé doxé* [η δόξα] in Greek)².

Since it is not well known, we have to mention the following: there are some problems with the text of the Lord’s Prayer. It is not the difference between the modernized or old fashioned versions used by the other organized churches. Scientific consensus considers Greek as the original language of the New Testament, although some Semitisms make it possible there might have been some “more original”

¹ source of translation: <http://www.nemokap.hu/ir/miatyank.htm>

² see the section “Lord’s Prayer doxology” in the doxology article in wikipedia: <http://en.wikipedia.org/wiki/Doxology>;
another description in Encyclopedia Britannica: <http://www.britannica.com/EBchecked/topic/170553/doxology>

texts in Aramaic – or Hebrew – at least in fractions. Since the early Middle Ages the Church used the Latin translation by St. Jerome, called “Vulgata” until now. Regardless which text version we look at, none of these has the expression “Mi Atyánk” in it, nor can this expression be supposed to be there. These languages have no separate expression for “atya” and “apa” (father)³. The only expression there is is the Latin “pater” or the Greek “ho patér (ο πατέρας)” both meaning “apa (father)” only. Thus the correct translation of either the Greek or the Latin text should be “mi apánk (our father) [which art in heaven]”. In Hungarian it is not “apa” what we say, so there is some problem here. The expression “Pater noster” cannot be translated as “Mi Atyánk”. This is a mere fact and not a matter of opinion. And if this happens to be true, then the source can be different.

The rest of the problems come partly from the structure, partly from the contents. Let’s see the former ones.

Former structures did not consider #5 a separate part, it was attached to either #4 or tho the whole section of #1 - #4. Then #7 and #8 usually was separated into two parts and interpreted separately. The number of structural parts was thus changed: one less, two more added up to a 13 parts structure (“Amen” was not considered as a separate element, which will be discussed later.)

To explore the problems of the content is a bit difficult. Sections #6, #7 and #8 are to be examined. Exegetists tend to consider rather “rude” “stinking”, - or even “hillbilly” which at the same time describes the users of the word – such reference to the daily bread. They suggest an extended phrase: “our daily *spiritual* bread...” (To tell the truth, in one of the text-variations of Vulgata at Mt. 6.11 it reads “panem nostrum supersubstantialem...” which hints a super-material quality, but at the same spot at Lk. 11.3 it reads “panem nostrum cotidianum...” which does mean our daily bread, without any supernatural hint.) Does this mean that the body should be left out of the Lord’s Prayer? It is an angelic idea. But then why did we have to born on this Earth? We could have consumed spiritual bread in the choir of angels. It is time we tell this: the Lord’s Prayer is about the *entirety* that could be lived the human level. The soul, the spirit and the body also receives its nourishment. Each at its right place and right time.

The “only problem” with section #7 is – and now this is my problem and not that of others’ – that the text that is commonly used today turns a hierarchy upside down. This is the hierarchy that item #5 phrases very nicely. (“in earth, as it is in heaven”⁴) Thus it is not the Lord who forgives us “as we forgive...” but reversely, we should, following His example, forgive “our debtors”.

But it is all right, it can be a mere translation error. But when we look at section #8... This is the only prohibition among all the 12 items. “And lead us not...” On what grounds do we forbid anything to our Heavenly Father? It is strange that none of the Bible interpreters noted this so far. It is not mentioned in any direct way. The only problem they have is the following: how can we assume about God that He would lead us into temptation? This is a just doubt. The point of reference for this can be quoted from Apostle James’s letter: “Let no one say when he is tempted, ‘I am being tempted by God,’ for God cannot be tempted with evil, and he himself tempts no one.” (James 1.13.)⁵ The suggestion for the correction usually is this: “And *let* us not...” But the prohibition still remains – do it not, although you could do it.

Until recently we did not notice this irreverent phrase in the Lord’s Prayer and we “stuck” to the “original” version (“And lead us not...”) rather from traditionalism than from deliberation. During the course of time I came across a text version – its propagators referred to some weak Scythian origin –

³ Both words, “atya” and “apa” mean “father”. However, “atya” has more meanings: “father” and in religious contexts is used to address a priest and is used when referring to the Lord/God/Our Father. In this context we use the “Our Father” meaning, spelled “Atya”.

In Hungarian runic (“rovás”) writing each sound has its own character. According to researchers the character “X” (has no equivalent in English, sounds like when you pronounce “t” and “y” – as in “yes” – together) refers particularly to the “Atya”, Our Father.

⁴ In Hungarian the wording is as follows: “as in heaven, it is the same on Earth” (Mint a mennyben, úgy itt a földön is.) meaning the order of heaven is “copied” down to earth (and not the other way round)

⁵ <https://www.biblegateway.com/passage/?search=James+1%3A13-16&version=ESV>

which put item #8 into a new context: “Deliver us from evil so that it can not lead us into temptation”. It has a double gain. One: there is no prohibition in it. Two: it is not the Creator but the the Evil who leads us into temptation – like the Evil tempted Jesus at its time and manner. The Lord has to free those who turn to Him from these things.

We could have no objection to anything in this text version. How could it be distorted – if there was a distortion at all – to this currently used form? The original must have been this: “So that it won’t lead us into temptation, deliver us from evil.” A minor misunderstanding could have been enough to create the present form of this section. It is also clear from this form that it could be formed from a translation (from Scythian) to a indo-European language. You can start a sentence in these languages with “Ut...” (Latin), “Damit...” (German) or “Stobü...” (Russian, appr. spelling with Latin letters). You never start a sentence like this in Hungarian, and so must have done our praying Scythian ancestor. The present form could have come about when “correcting” the complicated indo-European version.

This is all about our problems but not our happiness. That is just about to start.

When we suppose that the Lord’s Prayer indeed includes the entirety in the form of appeals and glorification – we do believe this is the case – then the most general frames of life in the created world and direct life premises for us, human beings should be present in a rather palpable form. What are these “most general” frames? We can, essentially, speak of one, which, according to tradition, has one manifestation in *space* and four in *time*, which build on top of each other in different orders of magnitude. This system is used both our tradition and that of the Judeo-Christian church, built on indo-European and Semitic base, when they form and operate their own “sacral year” in the daily and annual liturgical practice.

What is it we talk about? The simplest is to ask about the beginning. when does the “church year” start? (It is the same with Roman Catholic, Reformed and Lutheran churches!) It is at the beginning of Advent. How do we get this day? We need to count 4 weeks back from Christmas Day. Which month is it then? It is the last week of November. That is, using the middle age – Christian – terminology it is the first ten days (“decanate”) of the month of Sagittarius/Archer. Why is it that the sacral year starts then? Why not on the birthday of Jesus? Since, Jesus did not start from the earth. He only arrived here. He started from Our Father. His representation place in our closest universe is the center of the Milky Way. When we want to travel by a straight line from the Earth to the center of our Galaxy, we must travel through the Sagittarius/Archer via the closed belt of the Zodiac. There is no other way from here to there. This means, there is no other way from there to here. This is the significance of Sagittarius/Archer – in space. At the time of the birth of Jesus the spatial and time meaning of the zodiac units – Sagittarius/Archer, for instance – got into masking for a cosmic and salvation moment, thus his “start”, if he really came from Our Father, could have reached us via the *space and time unity* of Sagittarius/Archer, and only the landing took place at the night of Christmas.

Thus the only “frame” where the events of salvation can be discussed at any elaboration is the Zodiac/Ecliptics or “Napút” (“the path of the Sun”, in Hungarian). It has one spatial manifestation, which is the 12 star-signs of the Ecliptics, while its four time manifestations are the following. The smallest time unit is the day consisting of 12 so-called “double hours”. Its noon-point falls into the double hour of the Sagittarius/Archer (its Eastern name is Horse). The next level is the so-called “small Sun year” that consists of the 12 Zodiac signs’ duration (12 astronomical months). The third level is the unit of 12 years. (This is the system still used in the East [China]; now it is the year of the Tiger.⁶ Tiger corresponds to our Lion.) And finally the fourth level is the so-called precession or “large Sun Year” that consists of 12 “world-months” and is 26,000 times longer than the “small Sun year” and begins in the world-month of the Twins/Gemini that faces the month of Sagittarius/Archer. (In the East it is called Rat or Mouse).

Right, but what does this all have to do with the Lord’s Prayer? Is it really difficult to answer this question? In both cases – with the Lord’s Prayer and with the Zodiac – we deal with *entirety*. What similarities we discovered so far between the two? Both has 12 units. Both starts its message from Our Father. When we count the characteristics within the “small year”, it is the sixth unit in both cases

⁶ At the time of the article’s first publication, of course.

where we get to eating-and-drinking, or, in general, to the space-time level of sensual experiments and to sensual pleasures. In the Lord's Prayer it is the "daily bread" while in the Zodiac it is the Taurus/Bull which symbolizes the earth-bound characteristics. This parallelism tells us it is useful to compare the two according to the "small year". This means that the Lord's Prayer operates primarily on the level of the *individual* and has only transcriptional effect to the level of living order in the national or humanity aspect. First person plural – "our Father", "our daily bread", "our debts" – should not mislead us, even when there are 100 or 100 000 people praying at the same time at the same place, each prayer is a *personal* appeal, a *personal* expression of thanks and *personal* glorification, with *individual* backgrounds and a vision corresponding to this all.

And now let's see the space-time circle of the Zodiac, including the Prayer lines at each section. This is the order we get (keeping the original numbering of the Prayer's lines).

Section 1: Sagittarius/Archer (Horse in the East); 2: Capricorn/Buck (Goat or Sheep); 3: Aquarius/the Water carrier (Monkey); 4: Pisces/Fish (Rooster); 5: Aries/The Ram (Dog); 6: Taurus/Bull (Pig); 7: Gemini/Twins (Rat or Mouse); 8: Cancer/Crab (Buffalo or Ox); 9: Leo/Lion (Tiger); 10: Virgo/Virgin (Cat or Hare); 11: Libra/Scale (Dragon); 12: Scorpio/Scorpion (Snake). "Amen" reannexes back to "heaven", that is item #1, to Our Father.

Let's go from the known towards the unknown with our discussion. In the yearly cycle (that is in the sacral year⁷) we must start from Sagittarius if we want to follow the items of the Lord's Prayer. We have already seen the reasons for it. (We have to note an interesting version of "mennye", "heaven". In "Öreg csillagok" (Old Stars) by Ede Toroczky-Wigand the expression "mönnyég" is used as a synonym to the "Tejút" i.e. "Milky Way". When we form a word-pair "mennye - mönnyég" – which would be analogous to the "világ - virág" (world - flower) pair, thus we arrive to the version "ki vagy a mennyeigben" (...which art in heaven [via the Milky Way])⁸. This drives our attention towards the center of the Milky way – via Sagittarius, of course – when we address Our Father.) We already know where to go on. We can make the first step only towards Capricorn. (We'll see later, however, that this is answer is not this simple at all.)

The month of the Capricorn brings the hallowing the *name*. At the beginning of this month, on Christmas, Ige (Word) materializes⁹, that is "became flesh". What do these two facts have in common? The name ties, makes a solid rind around the name-bearer. (Why don't certain people, such as networks working slyly, small groups, harming politicians under pseudonyms like when they are "named"...?) manipulating with the names is a typical Saturn characteristic. Tying, forming a rind – this is the activity of the Saturn, which is "at home" in Capricorn. This helps us understand why it is the name of Our Father that is to be hollowed and not He himself. To redeem men is only possible by being born to the Earth in a human "rind". This is what makes it possible that you remain identical with yourself as long till your task is done, and to whom you are sent to, will recognize you. It is a fact, that Jesus is Indian for the Indians, is black for the black, and Eskimo for the Eskimos. Born into a human body, Jesus constantly calls himself Son of Man.

The next is the month of the Aquarius, and its corresponding item brings *kingdom* to us. What kind of kingdom is this? We have two explanations at hand. One explanation is right here, in the Lord's Prayer. When we look at "the other side", to Leo, this is what we can read there as a text-parallel: "For thine is the kingdom". Thus this is the kingdom-axis in the Lord's Prayer, similarly to "time of God", "eSZTeNDő". Another fact about this country is told by Jesus himself when asked by Pilate: "My kingdom is not of this world"¹⁰. When we know the basic characteristics of Aquarius, we can accept this right away. This space-

⁷ In Hungarian, the sacral year is referred to as "esztendő" (or "eSZTeNDő", capitalizing the consonants), which, using the vowel switching rule of Hungarian, means "iSTeN iDő", i.e. "time of God"

⁸ In Hungarian consonants are exchangeable, primarily in their consonant-groups. These changes, of course, create new words. In most cases these word-pairs have a deeper, metaphor-like meaning – especially in cases like "világ" (world) and "virág" (flower) -, which will widen the meaning of the text studied, usually by adding something to the meaning. Similar exchangeability exists with the vowels, too, which also adds to the meaning of the text.

⁹ And the Word became flesh and dwelt among us [John 1.14 (<http://biblia.com/bible/esv/John%201.14>)]

¹⁰ John 18.36 (<http://biblia.com/books/esv/Jn18.36>)

time unit is best characterized by “being unable to grasp”, becoming immaterial, and being “not of this world”. This was not understood by Constantine “the great” in his age when he built Byzantion, bearing the name of Aquarius¹¹. He made it from stone. He braced the quality, which should rather be in energy-type state, into material state. This is how he wanted to create “Thy kingdom”. This is not the way to do it. No wonder Eastern “orthodoxy” became the nest of the darkest, most villain black magic, was the unrestrained prompter of oláh¹², rác¹³, Russian massacres. There is some interesting data to this: Marcion of Sinope¹⁴ - who tried to “aryanize” the Holy Texts of the New Testament and was branded anti-Semitic and even heretic – around the middle of the 2nd century in the Lord’s Prayer used Holy Spirit¹⁵ instead of “kingdom” as a key expression. The 1931 issue of RGG (Religion in Geschichte und Gegenwart) says this about this matter: “Marcion’s ‘Lord’s Paryer’ is connected to Luke, though the first appeal in Marcion’s version says ‘Thy Holy Spirit come and and purge us’.” Etherealization, as a characteristic of the Aquarius, is clear in this version as well.

The key word of the next item is *will*. The corresponding unit is Pisces. One of the basic characteristic of the Pisces, which is not well known, is rigid, contradiction provoking – but repelling it consistently - stubbornness driven by fear. On the facing side, in the unit of Virgo, we’ll see “power”. You have to have will - to possess power. There is no need for a stronger proof these days to this issue in the “Death zone” (that is, along the axis connecting Pisces and Virgo), within the end game of its processes, at the time of go-getters.

Then we get to the unit of the Aries. This is where we arrive to the astral mythical guideline of “as above, so below”, which is also religious, and is a closing formula of ‘asking here and now’, that is “in earth, as it is in heaven”. The formula is clear and easy to understand. “Above” is the bright half of the year, starting at the zero point of Aries and lasting to the zero point of Libra. “Below” is the dark half of the year starting here and lasting till the former point. What is born “above” in spiritual aspect – that is being good, love and free grace – materializes, that is comes to a bodily refuge, during the darker “below” part of the year, that is “iSTeNiDő”¹⁶. There is another interesting thing. There is an old debate whether the theme of “as above so below” corresponds to the field of will only, or its validity refers – on its way back – to the “kingdom” and even as far back as the “name”. This possibility can not be excluded linguistically, but it can not be reinforced either. The case is different when we take interdependentness of the two layers of meaning – salvation and cosmological – seriously in the Lord’s Prayer. In the cosmological – astral mythical – meaning these 5 signs – from Sagittarius to Aries – make a single partial system within the sacrality of the 12 signs. What is the base for this? To understand this, we have to learn what “mystical zodiac” is. It consists of the same signs as the “regular” one. However, while the regular zodiac tells about the *spirituality* of the person or event in question, the mystical sign will tell us the event’s or person’s *soul/mind* characteristics. (Bodily characteristics, as we have already seen, are indicated by the sign opposite the spirituality-sign.) This group of five signs in question makes a closed range of spirituality and soul/mind analogy in the year, thus their behavior is quite unique. It is then easy to recognize them. And now let’s see the connections. Compared to the sign-order of the “small year”, this connection system works backwards. Aries spirituality has Pisces soul/mind characteristics. Pisces spirituality has Aquarius soul/mind characteristics, Aquarius spirituality has Capricorn soul/mind characteristics while Capricorn spirituality has – bingo! – Sagittarius soul/mind characteristics. And, this is the end of the closed range. (A different system worked before the Aries, which will be discussed later.) The connection system was started – backwards – by Aries this time as well, just like its corresponding item in the Lord’s Prayer (“in earth, as it is in heaven”) in its own system of five.

¹¹ Aquarius in Hungarian is “Vízöntő”, the name Byzantion is pronounced “Vizantion”.

¹² Oláh, Hungarian word referring to the *Vlach* (Romanians)

¹³ commonly used name of the Serbs before the 19th century

¹⁴ http://en.wikipedia.org/wiki/Marcion_of_Sinope

¹⁵ In Hungarian there are two expressions for the word “spirit” used in this context: one is the “soul/mind” (“lélek”) while the other is the “spirit/ghost” (“szellem”). When referring to the holy Trinity and in prayers it is usually the “soul/mind” meaning that is used.

¹⁶ see note #5

The next unit is Taurus. Its connections with the “daily bread” in the Prayer were already discussed before. What about the “mystical” references, as from now on we need to discuss them as well. Taurus is the only sign in the sacral year whose spirituality is the same as its soul/mind characteristics. It is a comfortable but dangerous situation. If my mind judges something to be good, it warms me up. When we are emotionally attached to someone or something, the mind okays it with no question. This is a unique state we live *every day – today*. Like time would stand still.

The next item is Gemini – which gets us facing with a sign we have already discussed, which is Sagittarius. This means that whatever “Our Father” meant to us spiritually, we would experience it ‘bodily’. How? “And forgive us our debts ...” At this point we really have to correct the translational (interpretational?) absurdity in the current text version. We can not tell Our Father to act “as we”, but we have to act as He “foreplays” it for us. Thus the corrected text could be, “Forgive us our debts, and we forgive our debtors the same way”. This is the most typical model of parallel actions: “what you do to me, I will do the same to others.” Jesus gave an example of this when he told his disciples about the indebted servant (in Mt 18.23-35). How close the connection is between the model of parallel actions and the forgiving, plus how direct the connection of these with “Our Heavenly Father” is, is shown perfectly by the closing sentence of the referred allegory. “So also my heavenly Father will do to every one of you, if you do not forgive your brother from your heart.”¹⁷ (That is, should we be as ruthless as the servant in the allegory, He gives us to death.) Let us finally note that this is the most typical action-pattern of the Gemini. The soul/mind characteristic we find here is that of the Virgo. The best known and most upfront of them is to raise rational, “sound thinking” above all other leading principles. A parallel action model gives rise to enthusiasm even to a sound mind. Free grace does not work here directly yet, a Virgo soul/mind characteristic would not be able to define it in its own set of rules.

From the point of Light in the year (“iSTeNiDő”) we arrive to the peak time. The zero point of the month of the Cancer brings the Summer Solstice into the yearly circle. Once Light (that is “Light of the World”) culminates, then besides goodness and love free grace will also be at its highest in the operation of the created world. There will be temptation (of course, there will be) in our lives, and there will be release as well. Temptation is brought by the “evil”, that is dark forces originating from our bonds to material, while release will be brought not by “sound mind” but by super-reasonal “free grace”. The traditional sign of the Cancer is a 6 and a 9 facing each other. One drives us into the deep, while the other raises us. And this is opposite the “naming”, opposite the rind-forming experienced in Capricorn. We experience it as a clear spiritual behavior here, at the time of the maximum light, while it turns material, concrete, “named” on the opposite side. Mystic – that is soul/mind – processes that belong here will take place at Libra. Our biggest sacrifice – based on free grace – is still in vain if we can not guarantee balanced soul/mind surroundings to receive it. For instance, all maternal sacrifices are in vain when she can not secure a harmonic emotional surroundings. Traditional Hungarian hieroglyphic sign of the Cancer at its highest level of operation is the “Pelican” feeding its offsprings with her own blood (a Jesus symbol!). The connecting mystic Libra-characteristics are shown - by the nest.¹⁸

This is the end of the “catholic” text of the Lord’s Prayer (by Luke). We said good bye to the “Light of the World” and his Sender, “Our Lord” at the peak of Light. The rest of the Items belong to the “doxology”, which offers us another interesting system of connections. The starting point of the rest-section is Leo, and its soul/mind characteristic is the last of the quaternity of the doxology, that is Scorpion – while Leo, in a soul/mind manner belongs to Sagittarius. The spirituality of the Scorpion is then supplemented by Aries soul/mind characteristic. Thus the last two members of the “beginning five” we have seen before and that had no companions so far, that is Sagittarius and Aries found its missing halves. The spirituality of Sagittarius was enriched with Leo soul/mind characteristic, while Aries receives its soul/mind characteristic from the Scorpion spirituality.

¹⁷ <https://biblia.com/books/esv/Mt18.23>

¹⁸ A description of the symbolism from catholic point of view can be read about here:

<http://www.catholiceducation.org/en/culture/catholic-contributions/the-symbolism-of-the-pelican.html>

We have already discussed the connection between Leo and the “Kingdom” – and with Aquarius on the opposite side. We also know, that this kingdom lives “forever” due to its mystic pair, that is Scorpion, even if it was not formed from a material from this world. We have also mentioned the relation between Virgo and the “power” when we discussed the will of Pisces on the facing side. We can also omit the mystic regimen as the Gemini – Virgo connection is of reciprocal. Gemini spirituality goes with Virgo soul/mind characteristic while Virgo spirituality goes with Gemini soul/mind characteristic. This all means, that “power” can be prolonged only when necessarily committed mistakes are mutually forgiven both by those in power and by those who suffer this power. This will be driven by not common sense but by tuning in to each other. A similar reciprocal connection exists between the next item, Libra and the already discussed Cancer characteristic-system. If we use the example mentioned above: supposing that it is true that the sacrifice of the “Pelican” (Cancer) driven by a spirituality of high order can serve life only when the nest (Libra) is furnished with rich emotions, it will also be true that when there is an appropriate spiritual media in the allness, then the spiritual motif of self-sacrificing love – “Pelican” (Cancer) - will arrive there sooner or later. And this “appropriate spiritual media”, told by the Lord’s Prayer’s corresponding item, can only be formed when “*solī Deo Gloria*” (by Calvin), that is “Glory belongs to the Lord solely” (since it is the item of “glory” we currently discuss). Otherwise the nest of the Pelican will be the home of selfishness, exhibitionism, uninhabited covetousness – as we see it so often these days.

We arrived to the last item in both the Lord’s Prayer and in the parallel “small world” of the Zodiac. In the latter one we are in the time-frame of the Scorpion. Modern astronomy with its high-tech tools sets the center of the known Universe (looking from the Earth, of course) into this direction. This is the source of the supposed “Big Bang”. In the Lord’s Prayer, it is simply “for ever.” This is the common key-word of birth, passing and rebirth. Momentary being – and eternity. This is a typical pivot-like connection within the “Time of God”, “iSTeN iDő”. This is the perfect final word of the Lord’s Prayer which shows us the entirety of life. Looking at its soul/mind characteristics, it is again a repetition as a Scorpion spirituality corresponds with Aries soul/mind characteristics. “For ever” worded in time on the mystic level will thus receive its spatial – and moral – supplement, “in earth, as it is in heaven”.

“Amen” thus takes us back to Our Father, and so this cosmic-salvation circle will start over again, on a higher level.

Is this the end of the analyzing journey? Not at all. We have barely started. We could continue with the three “crosses” of the year, the connection systems of the cardinal, the solid and the varying, reading the sections of the Lord’s Prayer along these lines. We could then follow with the same procedure according to the “trigons”...

There is one thing we must discuss as we mentioned it before. This is the question of “into which direction to start?” At the beginning we thought we should follow the “small year” and checking the items of the Lord’s Prayer along this path seemed to be the right decision. However, we must note the plural in the text – “our Father”, “our debts” etc. Could we try the other direction, that is in the precession order, to check the Prayer? This is possible, of course – I did this check – but we would fail right after the first steps. (Try it, if you do not believe it.) This direction on its own is not the correct one, we can be sure of it. It seems there is no possibility to walk on either the national or on the universal human life if we omit singularity, individual lifestyle. All such trials will end in empty fiction. In other words, all national (universal human) tasks, even of the highest level can be contracted and done on the *individual level* only. There is no way escaping this responsibility.

What would happen if we validated both paths of the year – that is the individual and the universal paths – at the same time? There seems no difficulty for that, and thus we get to interesting recognitions. The starting point must be from the Sagittarius in this case, too. It is easy to see, that neither Sagittarius, nor the facing Gemini will have no supplementing pair in the two-directional move. They will thus form the backbone of the whole process. Note, the Gemini itself makes a system of two elements within both the Zodiac and corresponding section of the Lord’s Prayer (“forgive us ..., as we forgive ...”). The rest will emerge up till here, from level to level, forming pairs. That is, on the – individual – small year path till

the “forgive us...”, on the precession (national, universal human) path till the “... as we forgive...”. Now let’s see how the pairs of the Prayer’s items are formed on the levels.

Level 1 (Capricorn – Scorpion): “Hallowed be thy name” – “for ever”. Level 2 (Aquarius – Libra): “Thy kingdom come” – “(For thine is) the glory”. Level 3 (Pisces – Virgo): “Thy will be done” – “(For thine is) the power”. Level 4 (Aries – Leo): “in earth, as it is in heaven” – “(For) thine is the kingdom”. Level 5, the last level (Taurus – Cancer): “Give us this day our daily bread” – “Deliver us from evil so that it can not lead us into temptation”.

There is a “rather strange recognition” left. When we project this level system – which is symmetrical with the Sagittarius-Gemini pivot – on a graphic Zodiac, it is then clear that it shows the relationship between the Zodiac and the typical “five plus one” element-system of Manichaeism. In this system Scorpion and Virgo swap elements, thus Scorpion will be of earth while Virgo will be of water, unlike in the customary system. The “plus one” or “zero” element, housed by the Taurus – Cancer pair, then gets a level of its own, while the “fifth element” or “life-tree” or “quinta essentia” will be present in the Sagittarius-Gemini pivot.

It might hurt some people, but we do need to emphasize: this special element system is available solely in the written tradition of Manichaeism (*Kephalaia*) – which is an offset of the Scythian ancient religion. It is obvious that it is parallel with the text that puts the individual and common readings of the Lord’s Prayer into one level system. Should we want to neglect this, we need to deny the relation between the Zodiac and the Prayer. However, having done the above analysis, it is simply impossible.

Any conclusions...? This is something you should do, dear Reader. I trust you that you will meditate on these groupings of the text, all of them.

May the Lord help you with this.

Gábor Pap, author