

The Cryptic and the Messy: Notes on the Lord's Prayer and Tarot.

*There two versions of these notes: the Cryptic and the Messy. The Cryptic is short and not readily clear. The Messy is long, poorly organized and perhaps slightly intelligible. I reproduce the Cryptic for a handout, whereas the Messy is a digital document.*

*The Cryptic*

Our Father, who is in heaven,  
 Hallowed be your Name.  
 Your Kingdom come.  
 Your will be done on earth, as it is in heaven.  
 Give us this day our daily bread,  
 and forgive us our trespasses,  
 As we forgive them that trespass against us.  
 And lead us not into temptation,  
 But deliver us from evil.

For the kingdom,  
 the power, and the glory,  
 Are yours now and forever.

Amen.

<b>Lord's Prayer</b>		<b>Doxology</b> Are yours now and Forever
<b>Salutation:</b> Our Father, who is in heaven,		
Petition 1. Hallowed be your Name.	Petition 7. But deliver us from evil.	And the glory
Petition 2. Your Kingdom come.	Petition 6. And lead us not into temptation,	For the kingdom,
Petition 3. Your will be done on earth, as it is in heaven.	Petition 5. and forgive us our trespasses, As we forgive them that trespass against us.	The power
Petition 4. Give us this day our daily bread,		
	<b>Farewell:</b>	Amen

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The shape of the layout is up to you. I suggest three styles. The up-down or down up linear spread, or some form of the parallel spread, or a circular spread. Each offers symbolic significance to the prayer and cards selected.

### **Lord's Prayer**

**Salutation:** Our Father, who is in heaven,

**Petition 1.** Hallowed be your Name.

**Petition 2.** Your Kingdom come.

**Petition 3.** Your will be done on earth,  
As it is in heaven.

**Petition 4.** Give us this day our daily bread,

**Petition 5.** and forgive us our trespasses,  
As we forgive them that trespass against us.

**Petition 6.** And lead us not into temptation,

**Petition 7.** But deliver us from evil.

**Doxology:** For the kingdom,  
the power, and the glory,  
Are yours now and forever.

**Farewell:** Amen.

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### **Lord's Prayer**

**Salutation:** Our Father, who is in heaven,

"Father" common Jewish address to God, postbiblical, 2<sup>nd</sup> Temple: means we belong, are connected. Heaven is very near & far, dear, the center of heart-mind. God is everywhere. Approach with self-emptying. Faith.

**Petition 1.** Hallowed be your Name.

When we speak, for language is a secondary gift of God after the image, our way of directing our mind-heart to God, the name, the words take on the presence of God. Otherwise they are just words. But name God and words carry the presence of God. Speak the truth, trust, forthrightness.

**Petition 2.** Your Kingdom come.

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Messianic hope, God's power is our surrender to god's justice and rule. God's reign is already here; it has always been with us, and we realize this when we see beauty everywhere. This means that God's reign is the forward direction of now. Hope. Grounded in now toward the future. Surrender.

**Petition 3.** Your will be done on earth, As it is in heaven.

"Your will, not my will, be done." God's will is identical to God's Love. It is everywhere near and far. This world is a great mirror that reflects divine perfection in whole while still responding to all our particular desires wholesome and not.

As I have loved you love you one another. In 13:34 "as above so below": Service is the work of reflection, mirroring.

**Petition 4.** Give us this day our daily bread,

Manna, Eucharist, sustenance, [hunger, need]. Sacred time, the right time: Faith, Eucharist presence, Holy Spirit, peace, joy justice, Light. Abundance= gratitude, clarity, commitment, trust, gratitude.

To give, forgive.

**Petition 5.** and forgive us our trespasses, As we forgive them that trespass against us.

Open to receive. Sin is a debt to God. In order to be forgiven one must forgive others. Great commandment. "'Love the Lord your God with all your heart and with all your soul and with all your strength and with all your mind'; and, 'Love your neighbor as yourself.'" Lk 10:27

How is the first request of "forgive us our trespasses" and "'Love the Lord your God with all your heart and with all your soul and with all your strength and with all your mind'" conditionals to the future and to the near at hand of the second "As we forgive them that trespass against us," and "'Love your neighbor as yourself.'"?

**Petition 6.** And lead us not into temptation,

A time of trial, Judgment: Temptation - something that seduces or has the quality to seduce from the right way: temptation is temporary if pay attention to the eternal. It is chronic if we are caught in the temporal. Ego, anger, envy,

Temptation is in craving and envy, to expect of the external world what it is not and cannot be, do not covet, we crave what someone else has. Avoid envy, return desire and passion and yearning to their source.

**Petition 7.** But deliver us from evil.

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The result of giving into temptation is to fall into evil ways, ways that deny life and love and adores causing injury and harm, pain and pleasure for themselves alone.

7. But deliver us from evil.

6 and 7 are taken as twin requests, deficiencies at the base of our life on earth, seeking resolve to make a decision of the heart not to follow temptation and as we all to some degree fail, keeps us from the habit of failure, the greater failure of evil that rejoices in destruction, pain and death.

Cultivating pain and failure as my good is evil. Wishing pain and misery on others violates one's own soul.

**Doxology:** For the kingdom,  
the power, and the glory,  
Are yours now and forever.

Affirms 1-3 praise God

**Farewell:** Amen.

Whoever does not love, does not know God, for God is love. 1 John 4:8

*Messy:*

**Salutation:** Our Father, who is in heaven,

The Opening

See Qur'anic prayer: Al-Fathah: Notice how the general structure follows the Lord's Prayer.

All Praise is due to God Alone, the Sustainer of all the worlds, the Most Gracious, the Dispenser of Grace, Lord of the Day of Judgment.

You alone do we worship; and to you alone do we turn for aid.

Guide us on the straightway, the way of those upon whom you have bestowed your blessings, not of those who have been condemned, nor of those who go astray. Qur 1:1-7

Tarot can be a powerful spiritual guide for revealing the secrets of one's own soul. One way to proceed is to recognize that all 78 cards represent divine messengers, angels, which reveal the celestial and terrestrial climate of a life at any moment.

We access the depths of our spiritual climate in many ways: through our dreams, through our breath and exercise, through our friends and family, neighbors and strangers, through our vocations and recreations, by meditation and prayer, in each and every moment.

## The Cryptic and the Messy: Notes on the Lord's Prayer and Tarot.

In this session we offer you a way through tarot to enquire into the mystery of your deepest life, your life in God as God's friend and intimate. Simply we follow the pattern and general meaning of the Lord's Prayer as a guide to how am I getting on with my friend.

Prayer precedes faith and belief. For prayer in its simplicity is before thought, even the "I" thought that underpins our living identity. God does not require our faith or belief or ascent to be, however we require the whole fabric of life to become human. It should be natural to recognize what we belong to in order to be who we are. Instead this recognition of our dependence and interdependence has become a quagmire of doubts and hesitations, fears and superstitions.

God does not require our existence. We, however require God's being in order for us to know we exist. Our own simple awareness is proof that God is present now. God's grace is awareness; the Holy Spirit is the presence of the divine in all life, in all the stuff of the world and universes. Christ is hope, faith and love of divinization of our human becoming into divine being.

The God of our religions or our theologies, or our thoughts and creeds is not the true God. The God of our beliefs is certain to not be the true God. For God in God's absolute and complete being, as our aspiration toward what we seek or appeal to by the word, does not need to descend to our cognitive stature, nor are we readily to ascend to whatever God's maybe. What matters then is not clarity of thought as much as simplicity of intension. In my case at least that here I am immersed in a sea of life, in the human family, and wonder from whence and whither?

In the types of prayer, the little prayers of appeal, or petition that recognizes our dependence upon a superior power and wisdom are often dismissed as a childish level we outgrow as we mature into adulthood. Meditation and contemplation in all their depth of integral knowing, uniting conscious and unconscious impulse and desire, healing and inspiring to awe and ecstasy, humility and wisdom. Though often considered the least of the forms of prayer, prayers of petition remains a sound foundation for all human approaches to divine reality.

How do we pray with tarot? There are many ways. Here we concentrate on the exemplary prayer of Christian faith. The prayer Jesus taught in the gospels is a most universal and human prayer to God.

After Jesus had spent some private time in prayer an unnamed disciple asked Jesus. "Teach us to pray the way John taught his disciples." [Lk 11:1] This was John the Baptist whose call to prayer was "Repent for the Kingdom is near!" to repent is to turn around from the partial and temporary, to the real and true, the whole and eternal. This turn around opens us to the prayer of presence: "ask and receive" for prayer of intent is the presence of God prompting us to come to know our true nature. When we pray we are responding to God's call within our self. This is the baptism of Spirit followed by the baptism water symbol of eternal life and purity that removes sins, distractions so we may follow the call to prayer of heart and act.

This Lord's Prayer is profoundly Jewish and intensely Christ-centered, for it is Jesus who addresses it to his God, for the benefit of his followers. There is nothing in this prayer that is not found in form of sentiment in the prayers of Hebrew scripture. One way to understand the revelation of Christ is that

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Jesus life and sacrifice proves that God is a human God who loves us as a parent and we have access to God through our humanity. It is truly the sum of all the Gospels and the prayer of simple turning to the divine for the divine.

Our Father, who is in heaven,  
Hallowed be your Name.  
Your Kingdom come.  
Your will be done on earth, as it is in heaven.  
Give us this day our daily bread,  
and forgive us our trespasses,  
As we forgive them that trespass against us.  
And lead us not into temptation,  
But deliver us from evil.

For the kingdom,  
the power, and the glory,  
Are yours now and forever.

Amen.

Prayer does not come from us. Prayer comes from God through us back to God. When we pray, even think to pray, God invites us into divine presence. It is pure gift. It is God's call to God using our heart which is the Heaven where our farther/ mother dwells in everlasting life. All prayer embraces all possible levels of reality as pure center and communion in the divine.

St. Therese of Lisieux: "For me prayer is a surge of the heart; it is a simple look turned toward heaven, it is a cry of recognition and of love, embracing both trial and joy."

This natural world is the first prayer of creation. Celebration of its wonders, inquiry into its intricacies through science and art, is recognition of divine presence in the marvelous fact of the world and cosmos.

Our human adventure of survival and faith in the promise of God; to know one's self is to know our God is the second prayer of faith that affirms the first. The life of Moses reveals the power of prayer to mediate our humble life into a ceaseless divine life. Likewise Jesus' life and death and resurrection, beckons us to the ceaseless prayer of thanksgiving and praise, awakening patience in faith. A conversion of the heart, of forgiveness, from not mine but your will be done. In prayer, be attentive, watchful, knock and it will be opened to you [Lk 11:5-13], and in this vigilant ceaseless prayer find patience and humility by our failings to keep the watch.

This spread is for prayerful meditation to open us to view our unique position within the divine. As conceived here as spiritual direction, this is not a spread one does for a client so much as for one's true self.

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If you want to do it with a client, then both client and reader should draw their own cards from separate decks, so both share in being open in divine conversation with the vulnerability of the draw and the ensuing dialogue. While reading for another, not drawing a card for oneself is likely to tempt us to feel a false removal from the process of divine invitation present in the cards as prayer. Better to risk (dis)grace before reader and client together in frank conversation within the divine challenge of the draw of the cards.

Lord’s Prayer		Doxology Are yours now and Forever
Salutation: Our Father, who is in heaven,		
Petition 1. Hallowed be your Name.	Petition 7. But deliver us from evil.	And the glory
Petition 2. Your Kingdom come.	Petition 6. And lead us not into temptation,	For the kingdom,
Petition 3. Your will be done on earth, as it is in heaven.	Petition 5. and forgive us our trespasses, As we forgive them that trespass against us.	The power
Petition 4. Give us this day our daily bread,		
	Farewell:	Amen

Here begins the meditation: Points for loving regard:

Salutation: OUR FATHER, WHO IS IN HEAVEN (all-time, all-space)

Here we surrender our worldly self- knowledge, willfulness and egoism to a simple, selfless unknowing acceptance of divine presence and will. We do this daily when we surrender to sleep but here we fall awake. We do this by prayer. We direct our attention to the divine. Heaven does not just mean outer space but all space. The Father means we belong to God’s family. Heaven means everywhere especially within our own hearts.

How to approach God? God is not caught in thought. We catch-up our self in thoughts like snares. Love precedes reflection. It is the end and motive for our existence and the eternal substance of God in our heart. Our personhood is set within that intimacy of God as a loving parent. So the templates of all our

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human relationships reflect the divine as reflected in us. Our personal relationships mean we set aside our masks and seek our original relation in the divine.

What is our family to us?

Before we draw our first card we consider as best we may how God is in God's self.

Our heavenly father is the beginning and end: That there is Only God who is beyond names and images, at the seat of Wisdom.

In the silence, we surrender into god: a god beyond images.

See each petition as a self-emptying into the fullness of Divine Loving Presence.

Where is Heaven? Heaven is near and far. Space. (not nothing, Akasha) Intimacy.

Seek the Father "in heaven" for the kingdom of heaven is within and among us.

"We must make our heart a spiritual temple wherein to adore God incessantly . . . God is within us; seek God not elsewhere." (Brother Lawrence)

Realize our own consciousness belongs to God and is evidence of God's presence and Grace. Awareness is Divine.

No self, save God is love, no things, save in God as love, no words, save from God in love, no place, save by God into Love.

Now turn from this self-emptying in divine Immanent Transcendence to reach into the vast above the ever extending intimate dome sky on high

Saying:

Our Father, who is in heaven, This father-mother as creator, giver of all, invokes in us a deep intimacy and an profound desire, a love to become like God and to trust without guile (cunning or deceit) like a child, a natural humility. All things fall from heaven. Our Father-Mother is not our possession but we are his/her possession, depend upon their promise, their end-times, kindness. "Our" signals our eternal relationship in God as caring concerned attendance. All-time

Our Father, who is in heaven, heaven-all time (near-far) in our hearts and our heart in Father/Mother heart, our family.

1-3 petitions are affirming God in God. 4-7 sets up our relationship to God.

HALLOWED BE YOUR NAME. 1<sup>st</sup> card (special-time, special place, identity)

God does not need a name. However what name we give to God is holy and in its truth and reality is unpronounceable.



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Naming God gives us in our mind something to relate to, to identify.

What is your name? What does a name mean to you? To others? Where is the fulcrum of our identity?

Opening to knowledge of one's self

Hallowed be your Name. Holy Speech the Logos and Tetragrammaton, the four-letter Hebrew name for God revealed to Moses, usually written YHVH or YHWH Exodus 3:13-14 mystery, purified, washed, life prayer, let the name be hallowed in us, sacred thought-awareness, as they are we are the holy as process is 2-3 below.

YOUR KINGDOM COME. 2<sup>nd</sup> card (forward looking now time, power to change)

God's kingdom is already here; it has always been with us, and we realize this when we see beauty everywhere. This means that god's reign is the forward direction of now. Hope.

Kingdom is a old-fashioned term for reign our integral return to the divine.

2. Your Kingdom come. Sacred time, the right time: Faith, Eucharist presence, Holy Spirit, peace, joy justice, Light

3. YOUR WILL BE DONE ON EARTH, AS IT IS IN HEAVEN. 3<sup>rd</sup> card (intended-now time, backward-looking time, as in all-time)

God's will is identical to God's Love. It is everywhere near and far.

This world is a great mirror that reflects divine perfection in whole while still responding to all our particular desires wholesome and not.

As I have loved you love you one another. Jn 13:34

Heaven above, heaven below;  
stars above, stars below;  
all that is above, thus also below;  
understand this and be blessed.

Kircher, Prodrom. Copt., pp 193 and 275

Offering ourselves, up to god. Embodiment of god.

GIVE US THIS DAY OUR DAILY BREAD. 4<sup>th</sup> card (temporary, immediate now time)

4. Give us this day our daily bread.

Request of give? What is given in love? How does that nourish us? Why repetition of day? Day means present time. Twicfold as trust without reservation.

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It is the way we forget and remember the mirror of perfection. We forget when we hunger and we remember when we eat.

We ourselves are the substance of mirror, light that forgets its shine. It is in need of the eternal light now. It is our appetite to know our self now, our present hunger, dependence. Bread is the body of Christ, the Eucharist.

To give, forgive.

AND FORGIVE US OUR TRESPASSES, AS WE FORGIVE THEM THAT TRESPASS AGAINST US. 5<sup>th</sup> card  
(preconditioned now time: backward-forward overstepping)

5. And forgive us our trespass,  
As we forgive them that trespass against us.

Trespass means to commit an offense or a sin; transgress or err, and especially to infringe on the privacy, time, or attention of another, it is a violation of personal or interpersonal integrity.

Debts means the same as an offense requiring forgiveness or reparation; a trespass, but something owed, of value money, goods, or services.

How does forgiveness of debts or recognition of trespass bring us to love?

Great commandment. "Love the Lord your God with all your heart and with all your soul and with all your strength and with all your mind"; and, 'Love your neighbor as yourself.'" Lk 10:27

How is forgiveness and love dependent upon one another?

How is the first request of "forgive us our trespasses" and "Love the Lord your God with all your heart and with all your soul and with all your strength and with all your mind" conditionals to the future and to the near at hand of the second "As we forgive them that trespass against us," and "Love your neighbor as yourself."?

AND LEAD US NOT INTO TEMPTATION, 6<sup>th</sup> card (limited-possible now time)

6. And lead us not into temptation,

Temptation - something that seduces or has the quality to seduce from the right way

Temptation is in craving and envy, to expect of the external world what it is not and cannot be, do not covet, we crave what someone else has. Avoid envy, return desire and passion and yearning to their source, avoid resentment;

BUT DELIVER US FROM EVIL. 7<sup>th</sup> card (limited-now to possible annihilation)

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The result of giving into temptation is to fall into evil ways, ways that deny life and love and adores causing injury and harm, pain and pleasure for themselves alone.

7. But deliver us from evil.

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A Few Aphorisms on Prayer

- Everything prays by being itself.
  - Life prays, prayer lives
  - Work prays, prayer works
  - Play prays, praise plays
  - Prayer itself is its answer.
    - So all prayer is answered.
- Everything we do or say is prayer.
  - We get everything we pray for.
  - However this does not mean we get what we want, when and how we want it.
  - Refusing to recognize the true nature of prayer may lead to scoffing the divine presence.
- We often forget who is listening.

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- Acknowledged prayer is when we remember.
- All prayer is perfect and on target and utterly misses the point.
  - The human condition is to be perfect and wholly inadequate in every act and statement.
  - Therefore embrace your perfection and forgive the misses in others in order to realize you yourself may be forgiven in the divine.
- Prayer is the universal term for recognition of divine presence.
  - All types of prayer are just prayer.
    - Formulaic prayer is what our religions teach us.
      - Whatever they teach we are sure to misunderstand and then if we care only dimly perceive.
      - In the Prayer of Petition we recognize our partiality while seeking our divine open-mindedness and forgiveness.
    - The body prays in breath, in health and sickness.
    - The mind prays in meditation as listening and observing.
    - The heart prays in contemplation as
      - Pure symbol
      - Emptiness
- There is no prayer that is not wrapped in myriad desires
  - Do not presume your desires do not effect what you see and cannot see.
  - Do not presume you can truly see into another's heart.
- Prayer is pure gift
  - When we pray...

## Some Aphorisms on Tarot as Prayer

- The tarot has 78 unutterable names of god.
  - Because they are unutterable, they are really innumerable.
- Every card in every appearance represents a completely unique instance of perfect petition to divine presence.

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- Every configuration of cards compounds the mystery of divine presence.
- Learn to pay attention to prayers in tarot readings.
  - Learn to savor the symbolic by tasting silence
  - Unwrap the divine presence by making quiet
  - Celebrate the figures by simultaneously seeing and unseeing them
  - Seek the unexpected in the familiar
  - And let the familiar get its freak on
- The Tarot represents Gnostic prayer in its traditional form.
  - It affirms our perfected human nature in our natural estate.
  - Gnosis is not-self-conscious.
  - Gnosis unites all without assertion.
  - Gnosis is vigilant, relaxed and self-aware by being in God
  - Gnostics ignore opinion.