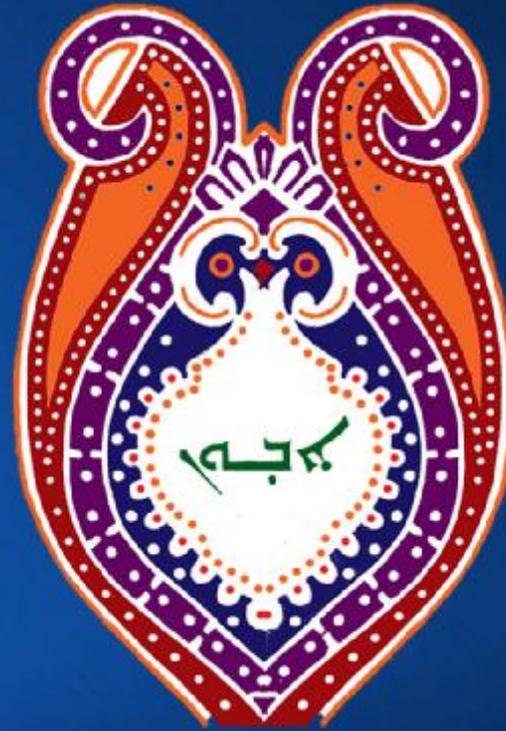


Exploring the Lord's Prayer in the Aramaic



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Resources used for the presentation

- *Prayers of the Cosmos: Meditations on the Aramaic Words of Jesus*, by Neil Douglas-Klotz
- *Original Prayer: Teachings and Meditations on the Aramaic Words of Jesus*, by Neil Douglas-Klotz
- *Rabbi Jesus: An Intimate Biography*
The Jewish Life and Teaching That Inspired Christianity,
by Bruce Chilton
- *Setting A Trap for God: The Aramaic Prayer of Jesus*
by Rocco A. Errico
- *Jewish Meditation: A Practical Guide*, by Aryeh Kaplan
- *Son of Man: The Mystical Path to Christ*, by Andrew Harvey

The Lord's Prayer

Modern English

Our Father, in heaven,
hallowed be your Name,
your kingdom come,
your will be done,
on earth as in heaven.

Give us today our daily bread

Forgive us our sins,
as we forgive those
who sin against us.

Save us from the time of trial ,
and deliver us from evil.

For the kingdom, the power,
and the glory are yours,
now and for ever.

Amen.

Introduction (recap)

- Aramaic
 - Jesus taught mostly in a Galilean dialect of Middle-Eastern Aramaic
 - It is a language with webs of constellated meanings
 - “webs of constellated meanings” – refers to words and short phrases that hold whole concepts and multiple translations of words that flow and inform each other
 - the literal, the metaphorical and the universal points of view
 - many Aramaic words present several possible translations
 - we must participate in re-creating meaning from these translations
 - we must go beyond seeing a prayer as a particular type and embrace the experience to which the words point.
- Mishnah
 - A rabbi’s *mishnah* was his “repetition,” the words and actions that conveyed his teachings
 - The “Lord’s Prayer” is one of the clearest examples of Jesus’ *mishnah*
- Mamzer
 - Mary knew her son would be considered a *mamzer*, an Israelite of suspect paternity. Such men and women lived in a special caste, unable to marry within the established bloodlines

- Mamzer (cont.)
 - As part of a caste system, Jesus often drew into his group of followers those on the fringes and the outcasts
 - Jesus worked throughout his ministry to present a “kingdom” of inclusion rather than hierarchy, often turning the common understandings upside down
 - The question of “identity” would have been especially important
- Prayer—Setting a Trap for God
 - Refers to setting your mind and attention to catch the thoughts of God
 - Other meanings have to do with adjusting , focusing, or to incline
 - Think of sailing. It is the adjustment of the sail that “catches” the wind and moves the vessel. A boat also leans (inclines) when the wind is caught in her sails
- Prayer—Imaging
 - “Imaging” is the process of holding one thing in the mind to the exclusion of all others. In the Jewish tradition of prayer this is also known as “engraving.”
 - The engraved image is held in the heart through sustained attentiveness
 - The purpose was to let the image disclose its meaning to you
 - This was often done with letters of the alphabet and words in order to “see” the meaning

The Lord's Prayer: Core to Jesus' *Mishnah*

- Jesus gives the prayer twice
 - Luke 11:1-4 The disciples ask Jesus, “Teach us to pray, as John taught his disciples.”
 - This is a clear example of a disciple asking a rabbi about his *mishnah*
 - Matthew 6: 5-14 Jesus teaches the prayer to the multitude
 - Jesus is giving “his public teaching”
 - Jesus wanted everyone to understand their relationship with God, each other (and their whole world), and themselves in this simple direct manner.
- **Abwoon** (transliterated phoenetic spelling)
 - It is composed of several parts, each of which has its own meaning:
 - Ab – shortened form of *abba* (father), but also means: source, parent, generative power, initiator, first cause, unity
 - Bw – a buzzing sound of the lips as air is pushed through / a vibration of creation
 - Oo – the opening sound / creating a space for the new to happen within
 - N – the close / bring something into full manifestation
 - Hearing *abwoon* is hearing the movement of Creation – God (ab) creates/d (bw) by stretching out the firmament (oo) and making all things appear (n)

The First Line: Abwoon d'bwashmaya netqadash shmakh (Our Father who art in Heaven, hallowed be thy Name)

- Two words with the same root: **SHM**
 - D'bwash**m**aya—heaven
 - **Sh**makh—name (singular personal being)
 - Both of these words contain the root SHM which is most often translated as “NAME”
 - Other meanings for SHM include:
 - Sound
 - Light
 - Atmosphere / the “feeling” of something
 - Fire
 - The word refers to the vibratory essence of anything in creation
 - It is the core, basic relational energy of every particular being from the most dense and material to the most open and immaterial
 - Spoken in the Nicene Creed as “of all that is, seen and unseen”
 - Genesis uses this understanding of personal essence or relational energy in the story of the man giving names to the animals (Genesis 2:18-20)
 - Jesus uses it when he states, “anything asked in my name. . .” (Bishmi) (John 14:13-14, 16:23-24)
 - This is also frequently used in Scripture when a person makes a deep relational change to God and their world.

- Abram becomes Abraham
- Sarai become Sarah
- Jacob become Israel
- Jesus gave new names to several of his disciples
 - Cephas became Petra (Peter) or “Rock”
 - The Twins: James and John became The Sons of Thunder
 - Saul became Paul after his encounter with the risen Jesus
- D’bwaSHMaya—commonly translated “heaven”
 - Means—to consciously live in the Creation energy/vibration/fire. . . always
 - Being continuously open to what is around us
 - Jesus told us to “love our enemies and be good to those who persecute us”
 - We are to be open to the reality that they are also God’s creation
 - HEAVEN is then, NOT necessarily a place, but a state of experience
 - If we do not recognize God and God’s work here, we will not know it when we pass on
 - Note: the “bw” birthing breath is before the SHM energy
 - We are born with the knowledge and ability to know the essences of things
 - We are born into the image of ELOHIM (the many-faced ONE)
 - We experience those “faces” as expressed in Creation around us
 - We often express this as “Seeing Christ” within each and every
 - The “aya” ending is a soft breath that goes on forever
 - Creation never ends

- SHMakh—Name
 - Because of the “KH” guttural ending, this word brings the creative force to a personal existence. It is the creating of a “something.” You or I or anything else
 - Everything has its own personal SHM / even the smallest particle
- GOD is understood to be particular and personal
- Netqadash—holy or hallowed
 - To sweep something out, to clear the ground or make it clean for a special purpose or planting
 - The core word here is “qadash”
 - a particular type of blessing prayer that separates something out / purifies it
 - Food is blessed to be purely used by our bodies
 - A primary concept here is found in “Tikkun Olam”—restoration
 - Everything in creation holds a shining, golden, sliver or shard of the shattered vessel of the original creation
 - Again, the cosmological understanding of “Big Bang” fits well here
 - The original dense form of Creation expanded outward and became trillions upon trillions of particles and forms
 - Everything has also become covered with layers of material, emotional, psychosomatic reality
 - The work of qadash is the cleaning and separation of these essences so they may be restored to their rightful place in the whole
 - Jesus’ resurrection/ascension was the fullness of his restoration to his rightful relationship(s)

- God does not need to be swept out or cleaned
 - God starts from and is always fully pure, clean, and full of special purpose or planting
 - Making new creations, full of new growth
 - Jesus reminds all of his listeners that God comes first. It is God that creates, who stretches life out and makes space for new realities to develop and become firm.
 - God is “holy” in, and of, himself—God is Unity
- Other ways to translate this first line based upon what we now know:
 - Oh Father! The Breathing Life of all. Help us breathe one holy breath feeling only You—this creates a shrine inside, in wholeness.
 - Radiant One: You shine within us, outside of us. Focus Your light on us—and make it useful: a beacon guiding the way.

- Name of names, our small identity unravels in You, you give it back as a lesson. In peace the Name resides: a “room of one’s own,” a Holy of holies—open, giving light, to all
- O Birther! Mother of All-that-Is, you create all within All, always. From your Being, plant in us new light, life and understanding
- Source of Sound: in the roar and the whisper, in the breeze and in the whirlwind, we hear your Name. Your Name, your sound, can move us, if we tune our hearts as instruments for its tone.

Abwoon d’bashmaya netqadash shmakh

Our Father, who art in heaven, hallowed be thy Name.

Next: line 2