

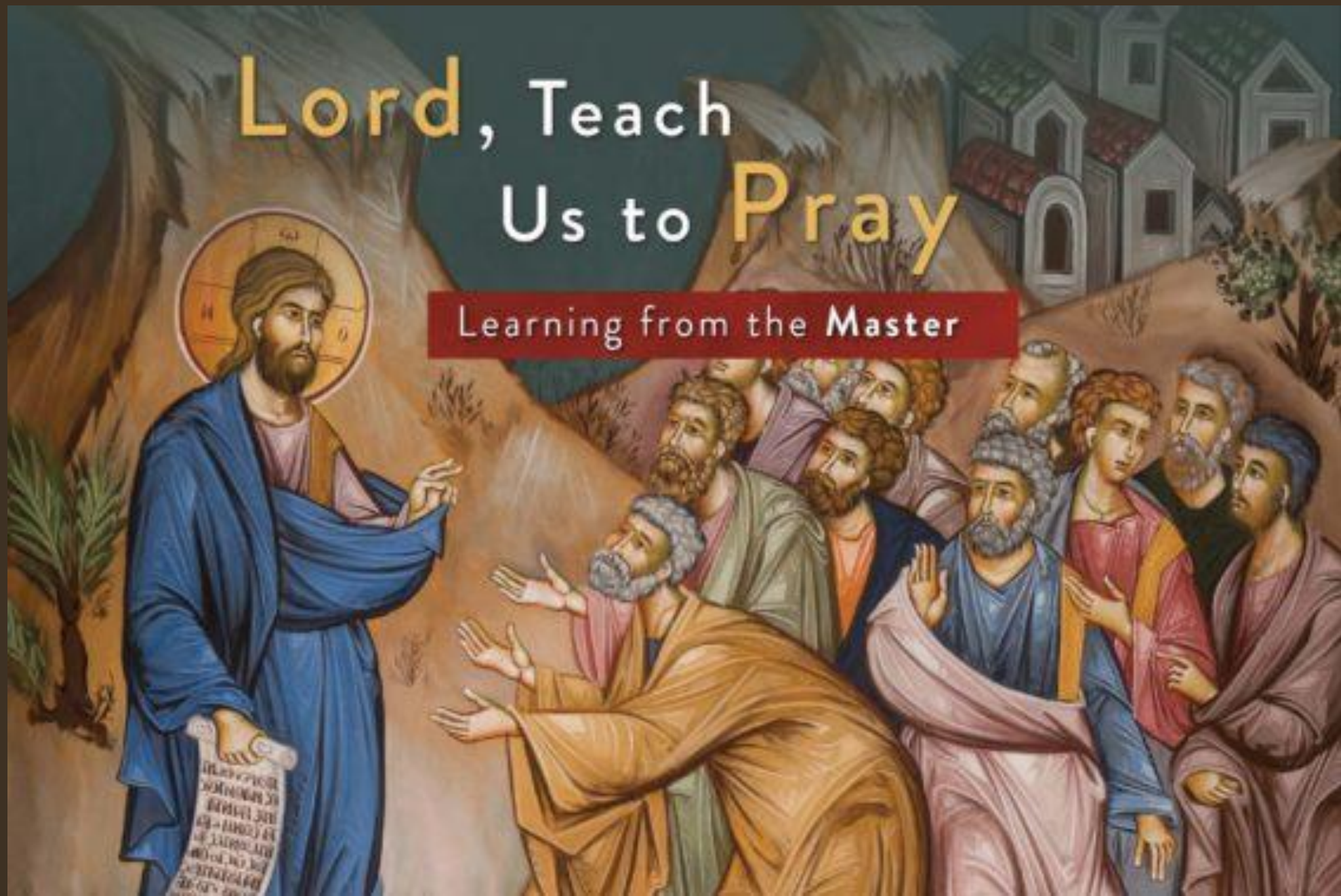
A close-up photograph of a person's hand, with dark skin, reaching into a field of golden wheat. The hand is positioned in the center-right of the frame, with fingers slightly spread. The wheat stalks are in sharp focus in the foreground, while the background shows a vast field of wheat stretching to the horizon under a bright, slightly cloudy sky. The overall tone is warm and golden.

PRAYING THE OUR
FATHER IN ARAMAIC

Jacintha Bowe (NBCW)

Lord, Teach Us to Pray

Learning from the Master





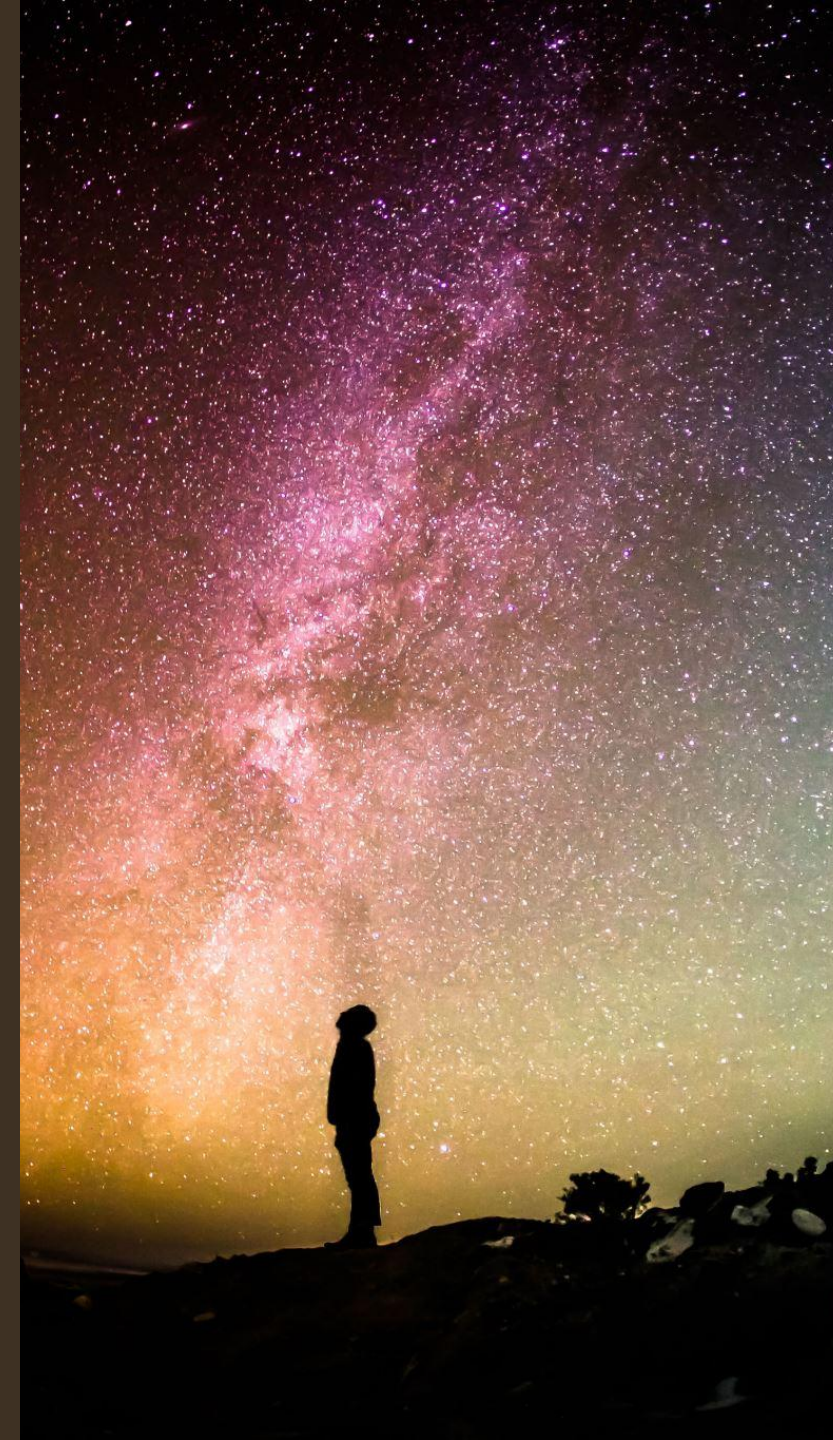
ABWOON D'BWASHMAYA
OUR FATHER WHICH ART IN HEAVEN
Our Father who is everywhere

Ab- pronounced Ah; Abwoon-derived from word for personal Father - The Oneness, Great Unity and Source, birther of all, the Cosmos, spiritual personal Father (Jesus' use) - Aramaic words have a multilayered meaning, divine parent-word is ungendered- (Ab)-Source, Being, which emanates radiance and blessing (bwn) : (oo) confirms the threefold nature -sound of breath and spirit, – Ruah (N) in its resonance “penetrates form” (Stephanie Rutt ref NDK) and changes “potential to actual” (NDK – ref Aquinas Cosmological argument,- ref also Aristotle).

B'washmaya- the shm recognises the light, the Word in Creation, , the shining; Abwoon is knowable throughout the “shining” (Neil Douglas Klotz) of the entire universe –heaven.

Our interconnectedness with the One -the Imago Dei- Our Divinity- St Teresa of Liseux “ I am an Atom of Jesus” –

“ I am breathed by God” and “my breath connects with unity of Creation” (S.Rutt)





NETHQUADASH SHMAKH

HALLOWED BE THY NAME



Abwoon is within creation and us in a sacred sanctuary that needs to be regularly sanctified and swept clean

Nethquadash- qdsh – holy- (Net kau dish schmuck)

Connotations of sweeping the ground clean of our inner shrine (NDK), free from clutter, so that the divine Name can live within

In this holy place , the Abwoon emphasizes our interconnectedness with the Name, and we are sanctified by relational love and light, intensifying the hallowedness of the Name

c.f. Moses “Take off your shoes for this is holy ground Exodus 3-

1 Peter 1 :15-16- Sanctify Yourself for you shall be made holy for I am Holy

Estelle White: “ If now my mind was still, empty of self, cleansed of desire and will, all my thoughts wealth, there where no ear can hear deep in my soul, I’ll hear the living word who make me whole – (holy) “ Estelle White ---

Shmakh – name- no separation between us and our creator- we are expressions of our creator ; we are breathed by him, his seed and song, and so we need to hallow the place where we can recognise our interconnected holiness. We need to breathe the Abwoon so the breath can sweep clean and reveal our connectedness.



TEYTEY MALKUTHAKH THY KINGDOM COME

Errico :Your Kingdom is come

Taa taa maul koo tah (S.R)

Linked to the Holy place within, which is to be hallowed for creature and creator, the word Teytey, whilst it means “come”, also includes images of the mutual desire that exists between both creature and creator, which is completed in an intertwined divine union to enable birthing of the kingdom, “The creative fire”----- the rulership of unity springs into existence.

Mystical Union- St Theresa of Avila

Malkuthakh is birthed and refers to a quality of rulership imbued with good counsel and principled action that furthers unity of the Cosmos (NDK)

Interestingly NDK points out that the word Malkuthakh shares its root with Malkatuh which means Great Mother, reminding us that the earth houses a divine quality and that our earthly responsibilities as divine agents must be in line with the Creator’s in respect of the earth.



NEHWEY TZEVIYANACH AYKANNA D,BWASHMAYA APH BARHA
THY WILL BE DONE IN EARTH, AS IT IS IN HEAVEN.

Errico : Your will is throughout the earth
even as it is throughout the universe

Newhay se bee yana ikana de'baush maya off bahare ahhhhh

The line reminds us of the Divine Will which resides within, reminding us of our divinity and of our soul's essential desire to reside in God. We house God's reign of Unity in our hearts. This line confirms that for those who seek and "sweep clean" the sanctuary, the divine and human Wills are joined - Heaven meets Earth in a unity of wills which act as one desire and "sprout acts of Compassion" (NDK)

Tzevynach properly translated as "desire"- much more harmonious term that will (NDK)

Aykanna – just as –

Ahrha- earth – a very earthy sound and cry emphasising interconnectedness of all through the breath - Abwoon





HAWVLAN LACHMA D'SUNQANAN YAOMANA

GIVE US THIS DAY OUR DAILY BREAD.

Errico : You give us our needful bread from day to day

Hauv laun lock mah d'soon kau nan yah on mana

This second half of the prayer focusses on practical human needs

Lachma- bread or understanding – feminine root HMA which refers to the divine feminine – has links with Hochma of the proverbs which refers to Holy wisdom

Including the plural “we”, emphasises the interconnectedness between the individual and the whole. We are connected with one another and the earth (Ma) in divine unity and being thus we pray that “our daily wisdom” is generated in us so that we may discern the needs of all, and be the bread of life; we need to feed one another, practically as we are fed and spiritually- Eucharist

Sunquanan- needs

Haawvlan -give or humanly generate

WASHBOQLAN KHAUBAYN (WAKHTAHAYN)
AYKANA DAPH KHNAN SHBWOQAN L'KHAYYABAYN.
AND FORGIVE US OUR DEBTS, AS WE FORGIVE OUR
DEBTORS

Errico :

And you forgive us our offenses
even as we forgive our offenders.

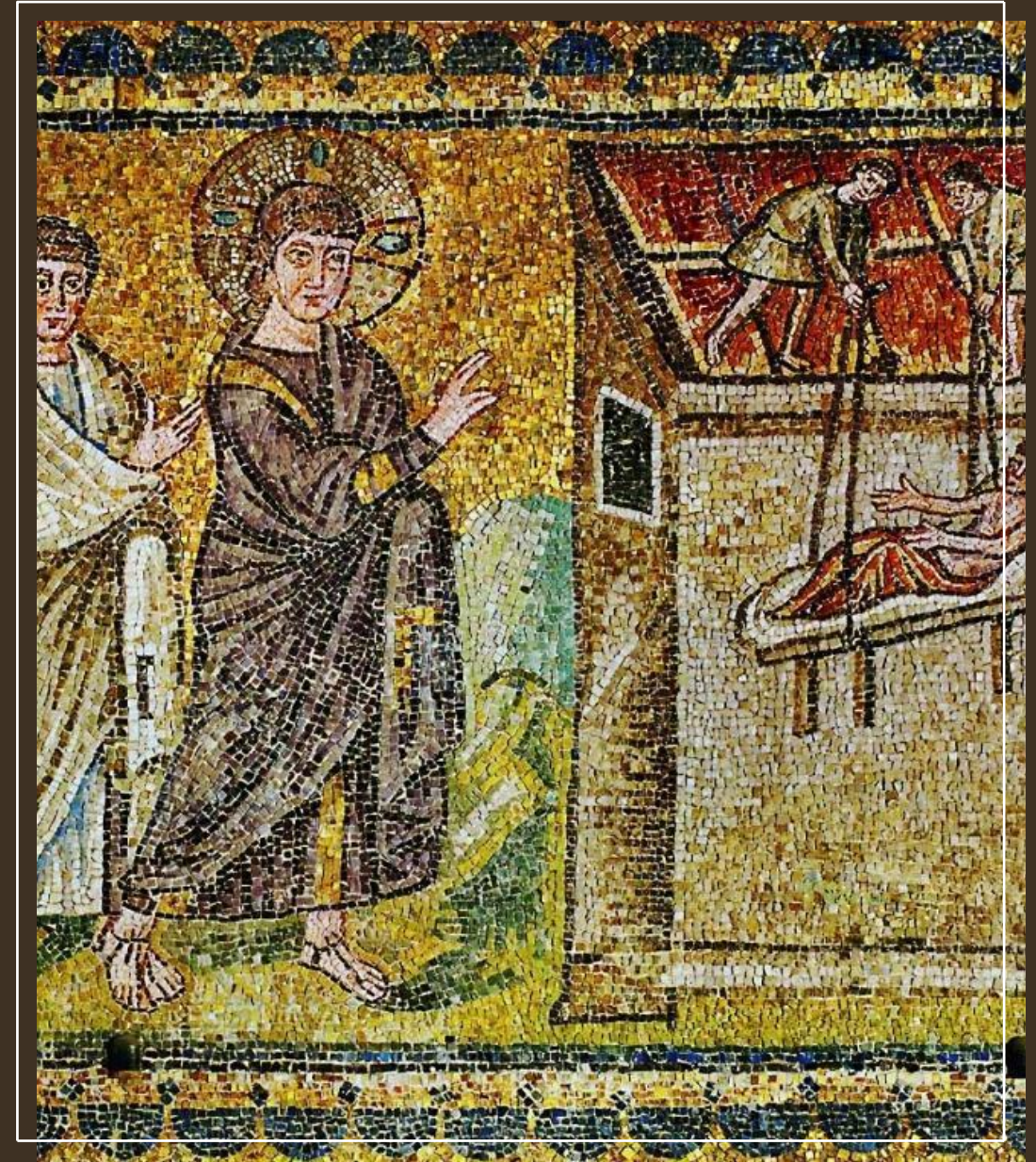
Was bah claun how bain walk tau hain; ikana duf kahnan swa kau nal hi ya bain

Shboqulan- be returned to and original state, where we are unburdened.

Khaubayn – Matthew- debts- but referring to the inner state of wrong intention, anything which destroys the soul

Khtahayn – Greek-Luke- sins but note the Aramaic: accidental offences or failures or tangled threads which require mending.

Aykanna- “just as”-- implicit in word is that forgiveness/ mercy must be regularly asked for, and also be given regularly by us to mend fractured relationships. (NDK)



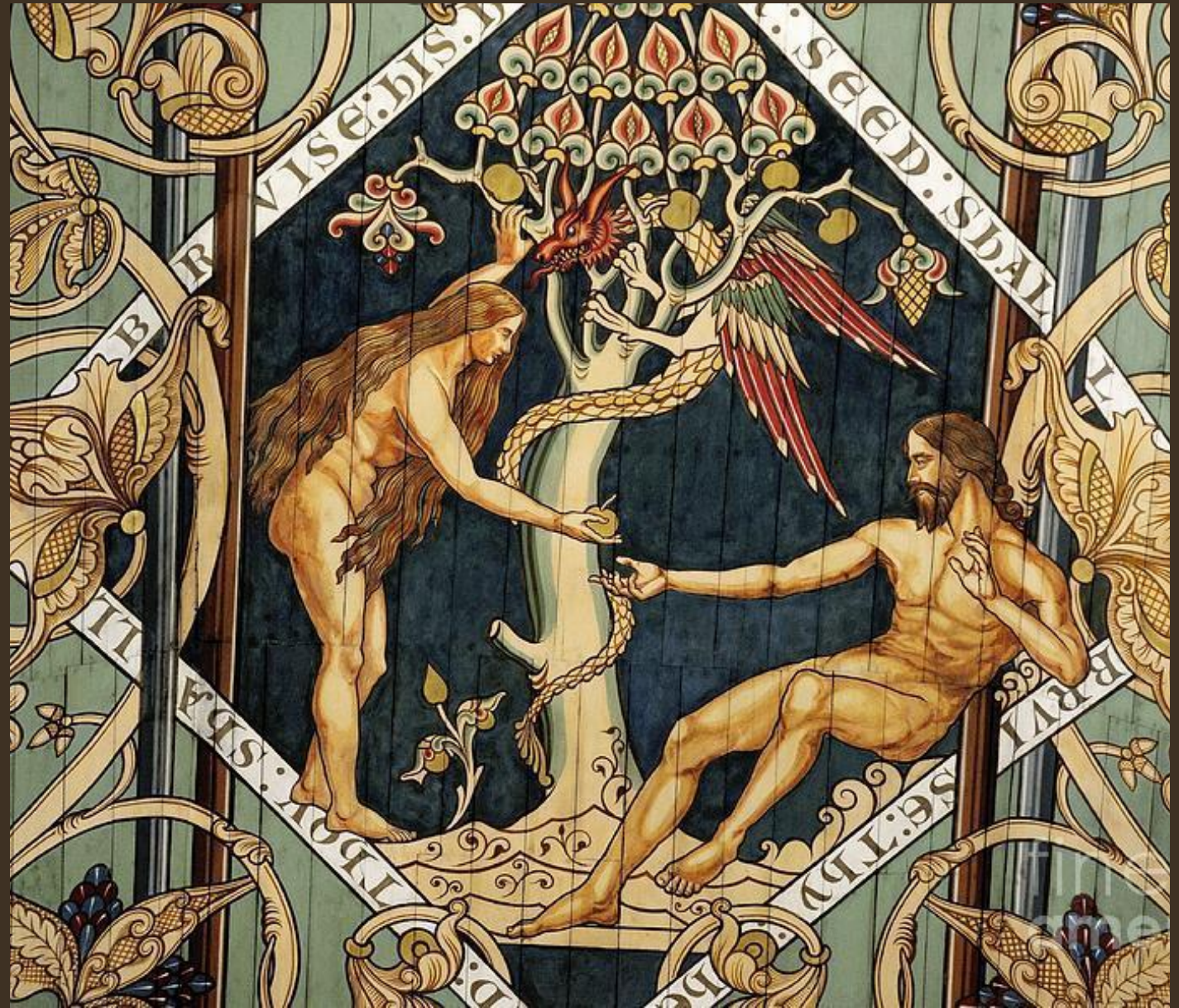
**WELA TAHLAN L'NESYUNA,
ELA PATZAN MIN BISHA
AND LEAD US NOT INTO TEMPTATION, BUT
DELIVER US FROM EVIL**

Waylah tau laun leh'neh; aa lah patzan men bee sha
roblematic translation from the Greek. A contentious phrase
but not when understood in the Aramaic.
Wela Tahlan- You let us not be /seduced by illusory desires
which detract us from our true purpose/ You let us not be self
-absorbed

Or as Errico translates :

And you let us not enter into materialism.
But you separate us from error.

Bisha- error- inappropriate action



Metol dilakhie malkutha wahayala wateshbukhta l'ahlam- Alim

For thine is the kingdom, and the power, and the glory, for ever.

Ameyn

Disagreement over whether this line was in the original prayer of Jesus- If it was this Jesus would have used something similar to end the prayer

Dilakhie and Malkutha - have connotations of God's almighty "can" and creative and unitive energy (Hayla) throughout the Cosmos.

Teshbukhta- glory or song

L'ahlam- Alim- from age to age—different view of time – cyclical as opposed to linear for “ever and ever”

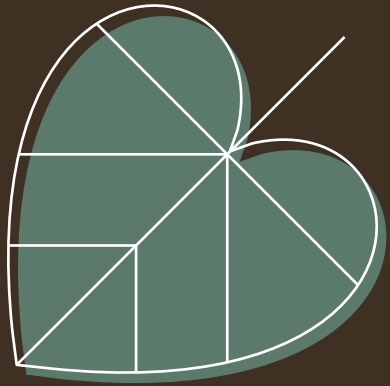
Errico translates:

Because yours are the kingdom, the power and the song and praise.

From all ages, throughout all ages.

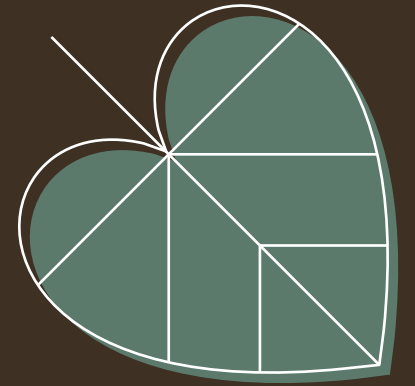
(Sealed) in faith, trust and truth. Ameyn (Ah mein)

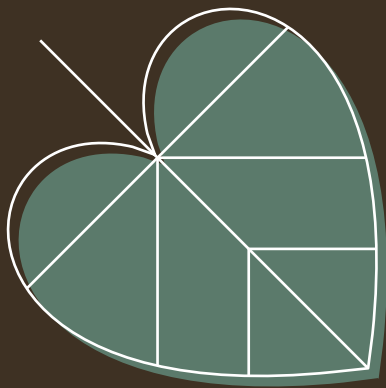




Our Father who is everywhere
Your name is sacred.
Your kingdom is come.
Your will is throughout the earth
even as it is throughout the universe
You give us our needful bread from day to day,
And you forgive us our offenses
even as we forgive our offenders.
and you let us not enter into materialism.
But you separate us from error.
Because yours are the kingdom, the power and
the song and praise.
From all ages, throughout all ages.
(Sealed) in faith, trust and truth.

Dr Errico Leading scholar of Aramaic





Oh Birther! Father – Mother of the Cosmos,
Focus your light within us – make it useful:
Create your reign of unity now –
Your one desire then acts with ours,
as in all light, so in all forms.

Grant what we need each day in bread and insight.
Loose the cords of mistakes binding us ,
as we release the strands we hold
of others' guilt
Don't let surface things delude us, but free us from what holds us
back.
From you is born all ruling Will,
the power and life to do,
the song that beautifies all,
from age to age it renews.
Truly – power to these statements –
May they be the ground from which all
my actions grow: Amen – Neil Douglas -Klotz



O Birther! Father-Mother of the Cosmos,
you create all that moves
in light.

O Thou! The Breathing Life of all,
Creator of the Shimmering Sound that
touches us.

Respiration of all worlds,
we hear you breathing--in and out--
in silence.

Source of Sound: in the roar and the whisper,
in the breeze and the whirlwind, we
hear your Name.

Radiant One: You shine within us,
outside us--even darkness shines--when
we remember.

Name of names, our small identity
unravels in you, you give it back
as a lesson.

Wordless Action, Silent Potency--
where ears and eyes awaken, there
heaven comes.

O Birther! Father-Mother of the Cosmos!

