

The Aramaic Lord's Prayer: Vibrational Alchemy

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INTRODUCTION

In the Middle East, it is believed that the words of a holy person or prophet contain his/her essence or vibrations. When Jesus of Nazareth (or Yeshu as he would have been called in Galilee in his time¹), taught his disciples how to pray, it was in Aramaic, his native tongue. It was the language spoken in Galilee and most of the Levant during the Second Temple period in which Jesus lived. Since prayers are almost always chanted in the Middle East, then as well as now, he most likely chanted or toned this prayer with rhythmic body movements back and forth as is a common practice when Jews pray. This prayer had come to be commonly known as The Lord's Prayer.

When Christianity first emerged as a religion during the Hellenistic period in Alexandria, Egypt, the Lord's Prayer was translated and recited or chanted in Greek. As the religion spread, it was translated from the Greek into other Latin and other languages, including English. The most commonly recited English version appearing in the King James Bible² is translated from the Greek. Thus, the Aramaic version of the Lord's Prayer in its original form, was lost to all but small communities of Middle Eastern Christians who still speak and pray in Aramaic and read the Aramaic Bible called the Peshitta. It is this version, considered to be closest to the original by Aramaic scholars Rocco Errico and Neil Douglas-Klotz, that I will present in this paper.

In the past few decades, a fresh interest in the original Aramaic words of Jesus, including the prayer he gave, has sprung up among individuals and groups. The intent is to connect directly to his words, which are said to contain his energy or essence, original

meaning and intentions, rather than to translations. I have wanted to do this for years, and was delighted to find a set of audiotapes by Neil Douglas-Klotz, giving the exact pronunciations of the Aramaic words. I learned the words and have chanted the prayer ever since, and have gone on to study other Aramaic words of Jesus as well. In this paper I will interpret the meaning of the prayer from my own experiences of it with the help of translations from the Aramaic by scholars of ancient and modern Semetic languages. I also have drawn on my (limited) knowledge of Hebrew and Arabic, and my experience of chanting, meditating and reflecting on the prayer daily for almost two years. I will present an interpretation of the prayer in the context of Jesus' overall message and ministry.

In this light, I will briefly review the covenant Jesus' ancestors made with YHVH (one of the names by which God is referred to in the Torah), to represent Him on earth. I will also investigate the Middle Eastern belief that a prayer or words spoken or given by a holy man or prophet (or any person, for that matter) contains his vibrational essence, in how this concept can be experienced in the prayer of Jesus through the vibrations of verbal intention and sound that resonate through the prayer as it is chanted.

I will use the names YHVH, *Alaha*, Sacred Unity, *Abwoon* and God interchangeably as these are the names by which Jesus referred to the Divine, whose real name and identity we do not know.

THE ARAMAIC LANGUAGE

Like Arabic and Hebrew, its modern sister languages, Aramaic words and phrases have many different layers and shades of meaning of the literal and beyond. Douglas-Klotz writes,

The richness of expression present in the native Aramaic language of Jesus is a treasure that has been lost – or limited only to scholars – for too long. To discover this treasure, we must challenge ourselves to participate in the prophetic and mystical tradition that Jesus has represented. It is a far cry from our ordinary way of thinking.

A tradition of Native Middle Eastern and Hebraic mysticism says that each statement of sacred teaching must be examined by three points of view: the intellectual, the metaphorical and the universal (or mystical). From the first viewpoint, we consider the face value of the words in question – what so-called modern people normally call “the literal” meaning. According to Native Middle Eastern mysticism, however, each Aramaic word presents several literal translations. . .

. . .From the second viewpoint, we consider how a statement or story presents a metaphor for our lives, or the life of a community. Here we must awaken our poetic sensibility: we must participate in re-creating meaning from several possible literal translations. . .

. . .From the third viewpoint, the universal or mystical, one comes to a truth of the experience pointed to by the particular statement. Here we must go beyond seeing a prayer as an affirmation or petition, and a parable as mere metaphor. We must embrace the wordless experience to which the living words of a mystic point, . . .

. . . To a native Middle Eastern mystic like Jesus, none of these viewpoints exclude the others. One holds all the possible meanings of key sacred phrases and prayer, and lets them work inside.³

Much like Arabic and Hebrew, Aramaic is earthy, with an abundance of imagery from nature and “a holistic, fluid view of the cosmos.”⁴ Furthermore, Jesus’ words chanted or toned in Aramaic are saturated with sound vibrations that resonate in the body of those speaking, chanting and/or listening.⁵ This dimension is particularly important in the Aramaic version of the Lord’s Prayer and cannot be matched by any of the translations from the Greek. Greek is didactic, and the English translations of Jesus’ Aramaic words in the King James version of the Bible derived from the Greek, are limited in their ability

to convey the expansive depth of mystical meaning, poetry and sound quality of the original language.⁶ Semetic languages such as Aramaic not only carry meaning in the words, but also in the sounds, movements and vibrations as they are spoken or chanted and heard. These are important points to consider when reflecting on the prayer. To only take the words literally either in its original form or in the English translation from the Greek is to miss the vast healing potential of this prayer. I will attempt to present as many dimensions as I have found in my explorations.

For example, the first line of the prayer, “Abwoon D’bashmaya” has been translated into English from the Greek in the King James Version as “Our Father which art in Heaven.”⁷ Translating from the Aramaic, *Abwoon D/bashemaya* could mean “Father in Heaven”, but could also mean “Our Father who is everywhere,”⁸ “O Breathing Life! Your name shines everywhere,”⁹ or “O Birther! Father-Mother of the Cosmos!”¹⁰ or “Our Source in the Universe” to name a few possibilities. In Aramaic, the word *Shamaya* is derived from the words *sham* meaning “there” and *mayya* meaning “water”. It literally means, “there is water” or “the sky” or “there where water comes from”, but it is also used in reference to “the universe,” “cosmos” and “everywhere.”

In Aramaic (as in most languages) the meaning of words and phrases need to be interpreted according to the context in which the speaker or writer uses them. Therefore it is important to understand the context in order to interpret and know the full significance and meaning of the words or phrases. Context is even more important in interpreting poetic and mystical content, while simultaneously immersing oneself totally in the experience of sound, vibration and feeling of the language beyond the literal.

THE CONTEXT: THE COVENANT BETWEEN YHVH AND HIS PEOPLE.

The theme of the covenant between YHVH and the Jews, and an individual's responsibilities towards keeping that covenant is central to the Jewish experience. This exclusive relationship with YHVH is what Jews believe sets them apart from the rest of the nations. This responsibility to honor YHVH and keep the covenant with Him, and to teach others how to do the same was the focus of Jesus' life. Posthumously, through the gospels, these teachings were spread around the globe, but initially, they were given to Jews in their own homeland. Unlike other religions, in which the words of the teacher were recorded in the original language, Jesus' words have been passed down mostly in translation, since Aramaic is no longer spoken except in a few small communities mostly outside Israel.

In order to understand and fully appreciate the significance of Jesus' prayer, the covenant between *El Shaddai* -(the name by which God was known to Abraham) and Abraham's progeny need to be kept in mind. For Jesus said, "Think not that I came to destroy the law (which supported the fulfillment of the covenant) or the prophets but to fulfill (it)."¹¹ I propose that Jesus' prayer is intrinsically related to the fulfillment of the law and covenant.

The Book of Genesis contains the creation mythology and genealogy of the Jews. It gives an account of the creation of the universe, the earth and all its flora and fauna, and finally of Adam and Eve, said to be the progenitors of all human beings. "So **God created man in his own image**, in the image of God created he him: **male and female created he them.**"¹² It must be noted that the word for man in Hebrew is *adam* – derived

from the same word as is used for earth, human being, blood and heart. The scripture makes a point of the fact that *adam* (human being) was created in God's image and was created both male and female. Therefore it can be interpreted, as I do, that male and female together form the image of God. Considering that it takes both a male and a female together to create another human being might well prove the point. I emphasize these points to dismiss patriarchal claims that it was only the male of the species that was created in the image of God, and the female was an afterthought. If the female was an afterthought, I propose that it was because the male alone did not completely represent a complete image of the Creator, and therefore the inadequacy had to be rectified by including the female. I emphasized this point in order to clarify that the Divine image is a combination of male and female, clarifying further the term Sacred Unity to describe God.

As part of the material kingdom (Malkhuta) consisting of all of Creation, Adam and Eve are given specific instructions by God not to eat from the tree of knowledge of good and evil. However, Adam and Eve, advised by the Serpent (a powerful symbol of the Goddess in the ancient Middle East regions),¹³ to eat of the Tree, so that they can be as Gods. They disobey God's orders, eat of the fruit, and instantly know their nakedness and feel guilt and shame. Quickly covering themselves up with leaves, they exile themselves from the Garden. This sets in motion a domino effect of chaos and calamity, changing behavior patterns of all the creatures in the peaceable kingdom. Predators and prey recognize each other. Death and destruction is brought into being, disturbing the peace and harmony of the Kingdom. It is important to note that the exile of Adam and Eve was self-imposed, born of their new knowledge of duality, and therefore being able

to differentiate between good and evil, Divinity and humanity. Here originates the idea among the *Am Ha Sefer* – The People of The Book (Jews, Christians and Muslims) that humans are sinful, and need to transcend their sinfulness to reunite with God and restore the peace and harmony of the Material Kingdom. (*Malkhuta*).

What follows is an account of how the sons and daughters of Adam and Eve live out their lives estranged from the Creator God. In Chapter Nine, God makes a covenant with a good man called Noah, and proceeds to destroy the rest of the earth in a great flood, saving only Noah and his family along with male and female from every species of animals who are packed into an ark that survives the flood. God promises not to flood the earth again, and gives the rainbow as a symbol of hope based on that promise. Eventually, humans forget about the covenant, and continue with their vile ways.

Once again, in Chapter Twelve of the Book of Genesis, the journey of reconciliation began when a God called *El Shaddai*, introduces himself to Abraham as the One God, and asks him to be faithful to him above all other Gods, and essentially represent Him on earth. He requires that Abraham leave Ur, the land of his birth in Mesopotamia, to settle in the land of Canaan, as the progenitor of *El Shaddai*'s people. In return, He promises to bless and multiply Abraham's progeny for all time. Abraham passes God's tests of faith and the covenant is made that his progeny will worship Him as the One God and represent His interests on earth. The Torah is an account of how God's chosen people did or did not, in most cases, keep their covenant.

When Abraham's progeny, now referred to as the Hebrews, are exiled as slaves in Egypt, and the Covenant with the invisible YHVH (the new name given to the One God) is all but forgotten with all the illustrious Egyptian pantheon holding sway, YHVH

reaches out to Moses initially in the form of a Burning Bush, asking him to lead his people out of Egypt, and get back on track with their covenant with him. When Moses asks his name, God replies, “Ehyer asher Ehyer” (Hebrew for I Am That I Am).¹⁴ He promises to help Moses lead the Hebrews out of Egypt. Moses agrees. Seven deadly plagues and a great deal of bloodshed later, the Hebrews started off on their long trek back home to Canaan, wandering forty years in the desert trying to find the Promised Land accompanied faithfully by YHVH. Along with food and water, YHVH also provides the Hebrews with instruction on His expectations of them, and frustrations at their non-compliance about worshipping only Him.

Knowing how forgetful and stubborn His people are, YHVH writes the Ten Commandments by his fiery hand and gives them to Moses on Mt. Sinai to give to the Hebrews, lest they forget again to keep their deal with Him. Moses dies before he ever gets to Canaan, but Aaron and Joshua, his brothers, lead the people across the Jordan River to Canaan. To make sure that the Hebrews keep their word, the Levites, the priests of YHVH, recorded an expanded version of the ten commandments, filling two long books of law. The Books of Leviticus and Deuteronomy contain greatly details of a moral code that covered all aspects of living. There would be no questions about who the One God was, and what he expected of His people. It was all in the books.

Fast forwarding to the time of Jesus, the land of Canaan was now under Roman occupation. The Jews were living among Canaanites, Philistines, Samaritans, Romans, Cypriots and Greeks among others who were part of the Roman colonies. They were a disillusioned and deeply divided society, caving in due to loss of control over their lives

and lifestyles due to foreign corruption, disagreeing on the interpretation of the laws and on how the covenant should be kept in this new set up.

THE RELIGIOUS AND SOCIO-POLITICAL SETTING IN THE TIME OF JESUS

According to Shanks¹⁵ and Smith,¹⁶ Palestine was a small outpost of the Roman Empire. The Israelite House of David had been dismantled and the Edomite House of Herod had been installed by Rome as minority figurehead monarchs in Judea and Samaria. Since they were not of the kingly line of David, they were not fully accepted by the Israelite population. The Jews were being taxed heavily by Rome, and were suffering greatly under this burden. The Prophets had foretold the coming of a Messiah, descended from the House of David, who would deliver the people from the Romans, and bring them back to living their covenant with YHVH. Hopes were high that the Messiah would emerge from the House of David like the Prophet Isaiah has foretold.

Vermes¹⁷ describes four main groups in Judea and Samaria in the Palestinian Jewish community – the Sadducees, the Pharisees, the Zealots and the Essenes.

The Sadducees (Tzaddukim) were a rich and influential group that held the leadership of the High Court in Jerusalem, and therefore held the power over the Jewish community.¹⁸ The Sadducee High Priests held the most powerful positions in the Temple in Jerusalem, but despite the fact that they claimed to adhere to and administer Jewish law, they were corrupt, and were more concerned about their positions and political clout than the spiritual life of the community they led.¹⁹

The Pharisees were mostly a lay group (although some were of the priestly line) of learned men, who were schooled in the Bible and the laws, and interpreted them for

the general community.²⁰ On the surface, they adhered strictly to the practice and study of the biblical religion, keeping to the stringent rules of levitical purity in their day to day living. As such, they considered themselves to be a cut above the rest, and therefore kept themselves apart from the general population, so as not to be tainted by their impurity.²¹

The Zealots were a revolutionary organization, similar to religious freedom fighters and so-called terrorist organizations of today, intent on expelling the Roman colonizers by violent means.²² Their philosophy was that “God was the One Lord, and no tribute is to be paid to the emperors of Rome.” When a census was ordered by Rome for purposes of taxation, according to historian Josephus, Judas of Galilee and a Pharisee named Zadok advocated a rebellion and launched a patriotic movement based on violent resistance.²³

The Essenes, unlike the other three groups, chose to reject politics and what they considered to be corrupt mainstream living, and retreated into living in communes such as the one in Qumran, in the harsh, desert regions of the Western shore of the Dead Sea.²⁴ Membership was by initiation, and leadership was by election.²⁵ They shared wealth and adhered strictly to religious laws.²⁶ Non compliance resulted in excommunication and banishment from the sect by ruling of one hundred communal judges.²⁷ Many Essenes shunned marriage and adopted celibacy.²⁸ Those who chose to be married had to marry a virgin immediately following her first menstruation for reasons of purity. Essenes refused participation in Temple worship on the basis that those who held power in the Temple in Jerusalem had broken the covenant with God, and had corrupted the Temple in Jerusalem.²⁹ They were healers, as suggested by their Aramaic name *asayya*, who,

according to Josephus, were experts in healing with roots and stones³⁰. They gave their secret teachings only to initiates.³¹

Thiering alludes, from information gathered from the Dead Sea Scrolls, to the possibility that John the Baptist and Jesus may have been prominent members of the Essene community, who later separated from them to form their own communities with more inclusive and relaxed practices and rules of membership.³² John baptized and emphasized the importance of repentance, and a return to the Covenant with God. Jesus practiced and preached a greatly condensed and simplified way of compassion and love for all including one's enemies as a new way of keeping the Covenant.

Like the Zealots, Jesus wanted revolution, not by violence but by loving ones neighbor and one's enemies as oneself, and "giving to Caesar what is Caesar's and to God what was God's." Like the Essenes, Jesus proclaimed a "New Covenant," Built on the law of love and compassion. While the Essenes believed that it would happen when the Messiah came, Jesus called for each one to take the responsibility to unite with the One God and with one fellow human beings, and bring to the Kingdom (Malkhuta) of the Earth plane, the harmony that existed in the Universe /Cosmos / Heavens /*Shemaya*). He maintained that it could happen not by strict adherence to the letter of the Torah /Law devoid of mercy, like the Pharisees, Sadducees preached, but by practice of the law of love, emulating the qualities of love, mercy and compassion of *Abwoon* – God, the loving parent, our Source in the Universe. This love and compassion would be unconditionally extended not only to the "righteous" but also to sinners who repented their wrongdoings. By uniting with the love and compassion of God, the Loving Parent, who he addressed as *Abwoon* / Source / Parent, one could manifest all that one needed to live, untie the knots

that kept one bound up within oneself and tangled up in one's relationships with others.

Matthew quotes Jesus as saying,

Ye have heard that it hath been said, thou shalt love thy neighbor and hate thy enemy. But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them that spitefully use you and persecute you.³³

He assures them, "I came not to destroy the law (covenant) or the prophets, but to fulfill (it)."³⁴ This was Jesus' mission statement and agenda. It challenged the status quo of all the other religious and socio-political movements of his day and set him apart from them. It is this revolutionary message that is proclaimed in the gospels, and was encapsulated in the beatitudes and the prayer that Jesus gave to his followers. It is in this context that I interpret and analyze the Lord's Prayer from its original form in Aramaic.

As mentioned before, the context in which the prayer was given is important to note. In Matthew Chapter 5, Jesus re-interprets the Law (or how to keep the Covenant) in a greatly simplified manner, in what has come to be known as The Beatitudes.

The following is the most commonly known translation from the Greek that appears in the King James version of the Bible³⁵:

Blessed are the poor in spirit: for theirs is the kingdom of heaven.
Blessed are they that mourn: for they shall be comforted.
Blessed are the meek: for they shall inherit the earth.

Blessed are they which do hunger and thirst for righteousness: for they shall be filled.
Blessed are the merciful: for they shall obtain mercy.
Blessed are the pure in heart: for they shall see God.
Blessed are the peacemakers: for they shall be called the children of God.
Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.
Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.
Rejoice, and be exceedingly glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.³⁶

The Aramaic form³⁷ is as follows:

The following is an English transliteration³⁸ of the above:

Tubweyhun l'meskane b'ruk d'dilhounie malkutha d'shamaya.
Tubweyhun lawile d'hinnon netbayun.
Tubweyhun l'mukhikhe d'hinnon nertun arha.
Tubweyhun layleyn d'kaphneen watzeyn l'khenuta d'hinnon nesbhun.
Tubweyhun lamrahmane dalayhun, nehwn rahme.
Tubweyhun layleyn dadkeyn b'lebhon d'hinnon nehzun l'alaha.
Tubweyhun labwvday shlama dawanaw(hie) d'alaha nitqarun.
Tubweyhun layleyn detrdep metol khenuta dilhounie malkutha d'shamaya.
Tubweyhun immath dathasdeen l'khon waradpin l'khon wamrin elaykon
kul milla bisha metolath bidagalutha.
Haydeyn khadaw wa razw dagarkhun sgee bashamaya.
Hakana geyr r'dapw l'nabiya d'men q'damaykun.

Below is an interpretation of the Aramaic words³⁹ inspired by the Douglas-Klotz translation⁴⁰ as well as my own meditations and study:

Blessings to those who unburden their spirits: they will experience the fullness of the universe.
Blessing to those who allow themselves to experience their deepest emotions: they shall be integrated by the love within.
Blessings to those who have softened what is rigid within: they shall receive vigor and strength from the earth.
Blessings to those who hunger and thirst for justice: they shall receive sustenance they need.
Blessings to those who from their inner wombs birth mercy: they shall feel its embrace in return.
Blessings to those who radiate from the core of their being: they shall behold Sacred Unity – the One.
Blessings to those who plant peace each season: they shall be birthed of Sacred Unity.
Blessings to those who are displaced in the cause of justice: they will be at home in the universe.
Blessings to those who are reproached by evil people because you speak the truth, as I do.
Be forthright and let go of ego, for this is the secret of claiming your greater home in the universe.
They did the same to other truth-tellers (prophets) who came before us.

The words of Jesus that bridge the Beatitudes and the Lord's Prayer clarify further, in much simplified form than the Mosaic Law, what keeping the law and fulfilling the covenant actually meant in the new scheme of things brought to light by Jesus:

Ye have heard it has been said, and eye for an eye and a tooth for a tooth. But I say unto you, that ye resist not evil, but whosoever smite thee on thy right cheek, turn to him the other also.

And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also.

And whosoever shall compel thee to go a mile, go with him twain.

Give to him that asketh thee, and from him that would borrow of thee, turn not thou away. Ye have heard that it hath been said, Thou shalt love thy neighbor and hate thine enemy. But I say unto you, Love you enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you.

That ye may be the Children of your Father, which is in heaven: for he maketh the sun to shine on the evil and on the good, and sendeth rain on the just and the unjust.

For if you love them which love you, what reward have ye? Do not the publicans the same?

And if you salute your brethren only, what do ye more than others? Do not even the publicans so?

Be ye therefore perfect, even as your Father which is in heaven is perfect.⁴¹

This unconditional love was a whole new quality that Jesus revealed of *Alaha* as Jesus often referred to God, who had in the past told Abraham to wipe out the Canaanites and whoever else got in the way of their settling in Canaan, and who in the time of Moses, ordered the Angel of Death killed the firstborn of the Egyptians in retaliation for their intention to kill the firstborn of the Hebrews, and splattered the blood of *goyim* (gentiles) all over the Old Testament.

I suggest that it is in the context of teaching his fellow Jews a way to transform and transcend to project *Alaha's* new revelation of himself as *Abwoon*, and his unconditional love and compassion for humanity, that Jesus, at this juncture, taught his

Figure 1⁴⁶

On a hilltop overlooking the Sea of Galilee Jesus taught his followers to pray thus:

Abwoon d'bwashmaya	Our Father, which art in Heaven
Nithqadash shmakh	Hallowed be thy name.
Tey tey malkhutha	Thy kingdom come,
Neqwe sebyanach aykanna	Thy will be done
d'bwashmaya aph b'arah.	On earth as it is in Heaven.
Havlaan lachma d'sunqanaan yaomana,	Give us this day our daily bread,
Washboqlan khaubeyn (wachtaheyn)	And forgive us our trespasses
Aykana daph khanaan, shbwaqen'l	As we forgive them who trespass against
khayyabayn.	us.
Welaa tahlaan l'nesyuna	And lead us not into temptation
Ela patzan min bisha.	But deliver us from evil.
Metool dilakhie malkhutha	For Thine is the Kingdom, the power
Wahayla, wateshbukhta	and the glory
Al ahlam almin.	Forever and ever, AMEN.
Ameyn!	

My interpretation of the prayer combines translations from Errico⁴⁷, Douglas-Klotz⁴⁸ and my own understanding of the words from meditations on the Aramaic prayer, in the context of keeping the covenant and re-uniting with *Abwoon*, the Source of our Being.

Our Source in the Cosmos (in whose image we were created)
Your sacred name is a sacred space (within us) to contain your sacred essence!
Manifest your unifying presence within us,
On earth as you are in the universe.

Provide for all our (physical, mental, emotional and spiritual) needs each day
Untie the knots that we have created within ourselves
As we untangle the knots in our relationships with others.
Set us in the right place, at the right time, to act rightly
And be always on the right path.

Your energy, order and harmony

From gathering to gathering, from song to song
Renew and support all things for all time,
Upon this ancestral ground in which we grow and stand firm!

Through this prayer, we express our intentions of manifesting the unity between Divinity and humanity, and bringing the peace and harmony of the cosmos in alignment with the earth plane. Chanting the original Aramaic words of the prayer, gives creative sound to intention, and sets in motion a vibrational alchemy in body, mind and spirit through which humans can transform and transcend to experience the Divine mystery of the Sacred Unity that is *Alaha*.

CHANTING OR SOUNDING THE ARAMAIC LORD'S PRAYER

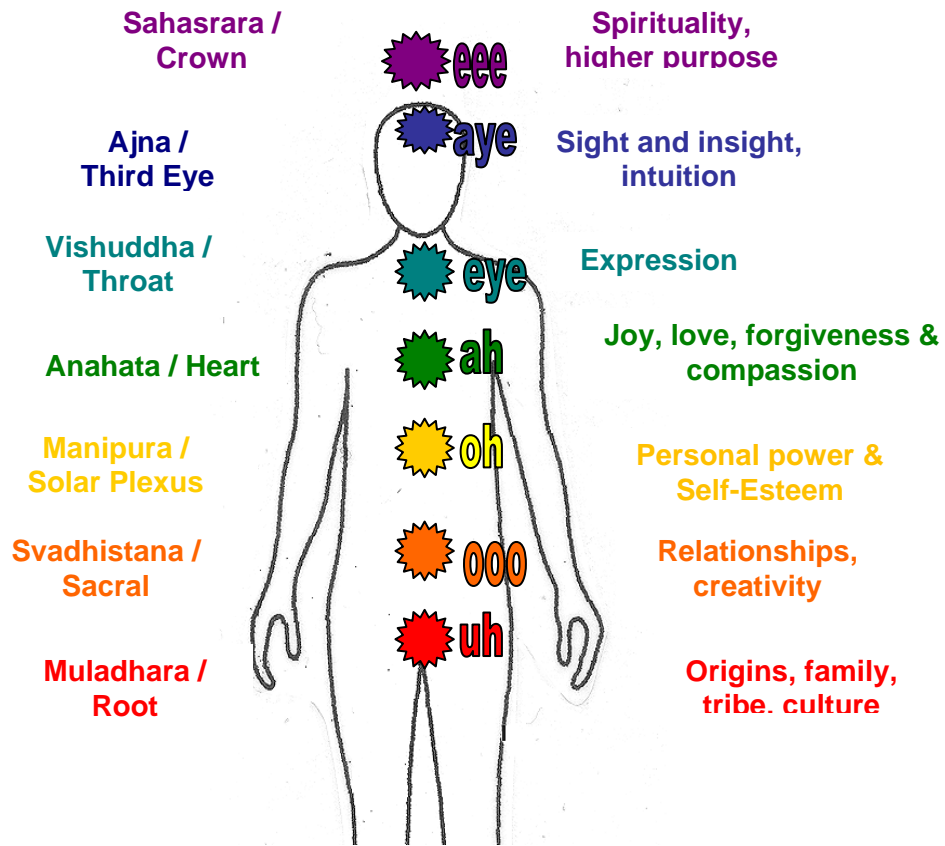
In antiquity as well as today, prayers are chanted by Jews, Muslims and Eastern Orthodox Christians and many other wisdom traditions. Andrews writes that "Sound has always been a direct link between humanity and the Divine....Sacred Sound whether as prayer, music, song, chanting or incantation is a vital force which permeates all aspects of creation."⁴⁹ The Essenes, who were known to be powerful healers are said to have been schooled in the mystic arts of sound and nature.⁵⁰ As mentioned earlier, it is likely that Jesus himself may have been a member of the Essene community, and therefore may have also learned these arts. Whether this was so or not, in chanting the prayer in its Aramaic form, as he gave it, it is noticeably rich in long vowel sounds that carry resonance.

Below, I have color coded the vowel sounds according to the corresponding chakra colors below in order to show their occurrence throughout the prayer. In relating the color coding of the vowel sounds in the prayer to the chakra chart below, it becomes apparent

that there is a saturation of green among the vowel sounds, indicating a large proportion of *ah* sounds which resonate with and in the heart chakra – the center of our being and the center for love, joy, compassion and forgiveness. All the long vowel sounds are found in the last three lines, affecting each of the chakras and resonating through them.

Figure 2⁵¹

CHAKRA SOUND HEALING



Arms are extensions of the Heart Chakra.
Legs are extensions of the Root Chakra.

Abwoon d'bwashmaya
Nethqadash shmakh
Teytey malkhuthakh
Nehwey sebyanach aykanna d'bwashmaya aph b'arah.
Havlaan lachma d'sunqanaan yaomana,
Washboqlan khaubeyn (wachtaheyne)
Aykana daph khnaan, shbwoqn l'khayyabeyn
Welaa tahlaan l'nesyuna
Ela patzan min bisha.
Metool dilakhie malkhutha
Wahayla, wateshbukhtha
Al ahlam almin. Ameyn!

USING SOUND AND INTENTION TO MANIFEST AND HEAL

Goldman proposes that of all the instruments on the planet, the human voice is the most powerful, and every cell in the body receptive to resonance.⁵² The ancient mystery schools recognized this, and instructed on how to use the voice to bring about healing and transformation.⁵³ He theorizes that in addition to the sound of the voice, intention plays an important part in bringing about change in our state of being, and presents the following equation:

$$\text{Frequency} + \text{intention} = \text{healing and transformation}^{54}$$

He presents another equation for manifestation based on the same principle:

$$\text{Visualization} + \text{vocalization} = \text{manifestation}^{55}$$

Studying various creation myths from around the world, he noted that,

In many of these myths, the Creator God would manifest the world and all its objects through sound. This God would visualize or first think of the object to create, placing intention upon this. The God would vocalize the sound for the object, creating its frequency and bringing it into being. In Genesis 1:3 for example, we have, "And God said let there be light, and there was light." The Creator God speaks the name "Light" and through this creates light.⁵⁶

I propose that by chanting the first part of the Lord's Prayer in the original language we give voice/sound/resonance to the intention of uniting with the energy of God – our Source in the Universe, and by calling the sacred name of Abwoon d'bwashmaya – Our Parental Source in the Universe, we create the space within ourselves for the sacred qualities of unconditional love, compassion, forgiveness to manifest and take root – as in the universe, so on earth through us. Through sound, we manifest God / the Sacred Unity of the Universe within ourselves and therefore also on earth.

In the second part of the prayer, I suggest that we give voice to our intention to transform the human frailties and weaknesses of our day to day life that keep us from realizing God in our beings. The knots we tie within ourselves and in our relationships, distract us from being on our sacred path connected to our Divine Source. These issues are centered in the heart chakras, and through the *ah* sounds that resonate with the heart chakra, and our intention, we release blockages that prevent us from being reflections of the loving, compassionate Source, and heal from the center of our being.

In the third part of the prayer, we intend that we are supported and sustained by the "Source of our being in the Universe" - the ancestral ground upon which we stand here on this earth. The sounds of our chanting and the energy of our intentions help integrate and transform us to manifest Sacred Unity on our planet.

EXPERIENCING THE ALCHEMICAL EFFECTS OF THE LORD'S PRAYER

Having searched for years for the original words of Jesus, when I finally found Douglas-Klotz's *Original Prayer* tapes, I listened to them over and over, chanting with

them and sometimes even combining the chants with spontaneous body movements that resembled sacred dance. Once I learned the words, I started sharing them with others. Every time I did so, those who heard the prayer were often profoundly moved by it. The first time was at Karin Cremasco's Body Harmonization Course in Guelph, Ontario. Several in the group experienced tears, some sobbing. Another time, at the end of a Reiki healing session, I felt an overwhelming urge to chant the prayer. My client said that a deep sadness came up for her during the session, and when I chanted, she felt like her whole body was washed clean by a clear clean energy, and the sadness was gone. When I chanted it at Holos University at one of my classes, one of the women (a Jew) who was present said, "I felt like my heart flung wide open and a huge sadness I had been holding for years came flying out." I personally experience a deep peace, joy and centering when I chant the prayer, but I was often surprised and fascinated at what I observed in others. My grandnephews and grandnieces drummed rhythmically while I strummed the guitar and chanted the prayer. They said it was their favorite song, and asked if they could perform it over Skype for their Grandpa, my brother who was recuperating from lung surgery to remove a cancer that had formed in there.

The strangest experience was at a Sound Healing Workshop at the IONs conference in 2005. I offered to recite this prayer that I had just learned. I did not say specifically which prayer it was, but I said that it would be in Aramaic. Others had made other sound offerings throughout the day, and this was the closing ceremony. I asked everyone to stand in a circle, with hands connected, left palm up and right palm down, connecting to the person s on either side of them to create an energy circle. I asked everyone to chant Om in whatever tone and pitch that came to them. As I took my first

breath, a tune came to my head, and with the outgoing breath, I heard coming out of my throat and mouth, a beautiful melody in minor key in a rich voice that didn't feel like mine. I allowed it to come out, but soon after I chanted the line, "Ela Patzan Min Bisha," I went totally blank. I could not remember what came next. A second later, out of the silence came a voice, "Metool delakhie malkutha..." It was a young woman from the Guaratee Tribe in Brazil who was a fellow workshop participant. I was amazed that in this small group there was another person who knew this prayer. It blew my mind that she was originally from a Native tribal group from the heart of the Amazon jungle in Brazil that I only knew about from watching the movie "The Mission," and I was originally from Sri Lanka!!!! Deeply grateful for the amazing gift of that moment, I continued chanting to the end of the prayer.

It occurred to me that as most people did not know the meaning of the words, but were deeply moved by the chant, that their reactions were not necessarily to the words or their meaning, but to the sounds of the chanting.

In order to create the sound alchemy, it is important to first learn the words of the prayer as they were given by Jesus with the help of audiotapes (listed in the bibliography and available on the internet). Douglas-Klotz's offers excellent guidance on pronunciation and offers suggestions on how to experience the prayer in one's body in his books and audiotapes. Once you know the prayer well, I recommend meditating and asking for your own melody containing the tones you need for your own healing and highest good and for the entire planet. In this way, the chant can be customized according to your own requirements. For those not musically inclined, it is also possible

to simply tone the prayer on one note. Regardless of which method one chooses, it is important to sustain the long vowel sounds long enough to feel them in the body.

When chanting the prayer in a group, the prayer can be chanted by one person, while the rest of the group can tone *Abwoon* or *Om* or *Ah* on one note or several notes in harmony.

COMBINING LAYING ON OF HANDS WITH THE LORD'S PRAYER

Chanting The Lord's Prayer can be used in conjunction with laying-on of hands techniques such as Reiki, Pranic Healing or Healing Touch. Burack suggests the following hand positions corresponding with the chakras, while speaking the specific lines of the Lord's Prayer⁵⁷ as follows:

Abwoon d'bwashmaya [eyes]	Our Father, which art in Heaven
Nithqadash shmakh [crown]	Hallowed be thy name.
Tey tey malkhutha	Thy kingdom come,
Neqwe sebyanach aykanna [back of head]	Thy will be done
d'bwashmaya aph b'arah.	On earth as it is in Heaven.
Havlaan lachma d'sunqanaan yaomana, [throat]	Give us this day our daily bread,
Washboqlan khaubeyn (wachtaheyn) [thymus]	And forgive us our trespasses
Aykana daphkhayyabayn. [heart]	As we forgive them who trespass against us.
Welaa tahlaan l'nesyuna [solar plexus]	And lead us not into temptation
Ela patzan min bisha.	But deliver us from evil.
Metool dilakhie malkhutha [abdomen]	For thine is the kingdom, the power and the
Wahayla, wateshbukhta	glory
Al ahlam almin. Ameyn!! [groin]	Forever and ever, AMEN.

I suggest chanting or toning rather than speaking the words while placing the hands above the chakras. Center yourself, and call upon the healing presence of Jesus to be available to yourself and/or the client. Allow the chant /tone to come spontaneously, chanting/toning each line several times while holding the hand position over the corresponding chakra. Sustain the vowel sounds to allow the vibrations to “soak in.”

CONCLUSION

Chanting the Lord's Prayer in Aramaic can be a powerfully mystical healing experience. Having experienced it over the past few years, meditated on its meaning and experienced its unifying and healing effects, I have attempted in this paper to present the possibility of experiencing the alchemical effects of this prayer for the healing and transformation of individuals as well as of humanity and our planet through intentional prayer and vibration. The intention is to be channels for the Divine qualities of unconditional love, compassion, peace, harmony and healing grace on our planet, as was Jesus.

I believe that the Lord's Prayer can be a powerful energetic force for unifying the fragmented parts of ourselves / our families / our communities / our countries /our world with great healing potential for the troubled times in which we live today. At a time when our planet suffers from numerous wars, natural disasters, environmental devastation and resulting human suffering, this prayer offers energetic and vibrational alchemical support for humans to project Sacred Unity on our planet. By tapping into Jesus' prayer given over two thousand years ago in Galilee, I believe that we can consciously bring to earth's chaos the cosmic order of the universe, and invite cosmic consciousness into human experience. I believe that this prayer is about integrating our fragmented selves, ending our self-exile from our center which is Sacred Unity, reclaiming our divine inheritance and reuniting with our divinity.

ENDNOTES

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- ¹ David Flusser, *Jewish Sources in Early Christianity*. (Tel Aviv: MOD Books, 1989) 15.
- ² The Bible: King James Version, Matthew, 5:9-12.
- ³ Neil Douglas-Klotz, *Prayers of the Cosmos*. (New York: Harper Collins, 1990) 1-2.
- ⁴ Ibid. 3
- ⁵ Ibid., 13-14.
- ⁶ Douglas-Klotz, 2.
- ⁷ Matthew , 5:9.
- ⁸ Rocco Errico, *Setting A Trap for God*. (Unity Village, MO: Unity Publications. 1997.) 25.
- ⁹ Neil Douglas-Klotz, *Original Prayer*. (Boulder, CO: Sounds True Inc., 2000.) 3.
- ¹⁰ Douglas-Klotz, *Prayers of the Cosmos*, 12
- ¹¹ Matthew, 5:17.
- ¹² Genesis, 1:27.
- ¹³ Merlin Stone, *When God Was A Woman*.(New York: Dorset Press, 1976) 198-223
- ¹⁴ Karen Armstrong, *A History of God*. (New York: Alfred A. Knopf, 1994) 7-26.
- ¹⁵ Herschel Shanks, *The mystery and Meaning of the Dead Sea Scrolls*, (New York: Random House, 1998) in <http://www.pbs.org/wgbh/pages/frontline/shows/religion/portrait/scrollmeaning.html> (accessed on July 5, 2006).
- ¹⁶ Huston Smith, *Illustrated World Religion.*, (New York: Harper Collins, 1958, renewed 1986) 207-209.
- ¹⁷ Geza Vermes, *The Dead Sea Scrolls*. (Philadelphia: Fortress Press, 1981, 1977.) 116-130.
- ¹⁸ Ibid., 118-119.
- ¹⁹ Ibid.
- ²⁰ Ibid., 119-122.
- ²¹ Ibid.

²² Ibid., 122 -125.

²³ Ibid., 123

²⁴ Ibid., 125 – 130.

²⁵ Ibid.

²⁶ Ibid.

²⁷ Ibid.

²⁸ Ibid.

²⁹ Ibid.

³⁰ Ibid.

³¹ Ibid.

³² Barbara Thiering, *Jesus and the Riddle of the Dead Sea Scrolls*. (New York: Harper Collins, 1992), 9-13.

³³ Matthew, 5:38 – 48

³⁴ Ibid., 5:17.

³⁵ Ibid: 5: 3-12.

³⁶ Jesus used the form of *via negativa*, a style of expressing opposites and contradictions, commonly used by mystics as far back as Lao Tzu to proclaim a unifying truth.

³⁷ Neil Douglas-Klotz, *The Healing Breath: A Study Guide* (Boulder,Co: Sounds True Inc., 2004), 1.

³⁸ Ibid., 2.

³⁹ Ibid.

⁴⁰ Douglas-Klotz, *The Healing Breath: A Study Guide*, 2.

⁴¹ Matthew , 5:38-48.

⁴² Neil Douglas-Klotz, *Original Prayer*. Audiotape 3.

⁴³ Errico, 6.

⁴⁴ Ibid., 7.

⁴⁵ Matthew, 6:5-8.

⁴⁶ Douglas-Klotz, *Original Prayer: Study Guide*, 2

⁴⁷ Errico, 25

⁴⁸ Douglas-Klotz, *Original Prayer: Study Guide*, 3.

- ⁴⁹ Ted Andrews, *Sacred Sound*. (St. Paul, MN: Llewellyn Publications. 1992.), 3.
- ⁵⁰ Ibid., 4.
- ⁵¹ Jonathan Goldman, *Healing Sounds*. (Rockport, MA: Element, Inc., 1992) 118.
Caroline Myss, *Anatomy of the Spirit*. (New York: Random House, 1996.) 69.
- ⁵² Jonathqn Goldman, *Healing Sounds: The Power of Harmonics*. (Rockport, MA: Element, Inc., 1992) 17.
- ⁵³ Ibid.
- ⁵⁴ Ibid., 20
- ⁵⁵ Ibid., 22
- ⁵⁶ Ibid.
- ⁵⁷ Marsha Burack, *Reiki Healing* , (Encinitas, CA: LoRo Productions, 1995) 61.

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