

**The Park Church**  
**Adult Study Group**  
**“Praying the Lord’s Prayer”**  
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**Introduction and Line 1 – “Our Birth in Unity”**  
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**INTRODUCTION**

**Aramaic**

The common language at the time of Jesus.  
What came first? Greek or Aramaic scriptures?  
What difference does it make?

**Worldviews**

A language has a cultural worldview embedded in it. Our 21<sup>st</sup> century Western Civilization worldview is vastly different than 1st century Aramaic or 3<sup>rd</sup> century Greek.

There is not a “correct worldview”, just different ones.

**Mystical Traditions**

Mystical traditions exist in all religions and have to do with direct perception of and experience with the Divine.

In order to understand the Lord’s Prayer and pray it as his hearers would have, requires us to adopt a “mystical Aramaic” worldview. Again, this is not necessarily better, just different and offers us a broadened experience of the Lord’s Prayer.

In Aramaic Mysticism, “...each statement of sacred teaching must be examined from at least three points of view: the intellectual, the metaphorical, and the universal (or mystical). Most of us have learned to read scripture from the intellectual (literal) point of view, and perhaps a bit from the metaphorical, but rarely from the universal (which we get to by means of the sound and feeling of the words).

To complicate matters even more, all three perspectives provide “truth” at the same time.

**Root words**

The language we use and understand tends to discriminate one thing from another, even when that separation is impossible. For example, “mind”, “body”, and “spirit” seem to us to be separate realities, but to an Aramaic mystic, such a separation is unthinkable. At most, these words talk about the same reality from different perspectives. Meanings are associated with the roots of words that are then combined together to make increasingly complex meanings. To understand the Lord’s Prayer from the Aramaic perspective requires us to know that each root word carries a complex living meaning.

Douglas-Klotz says of the Lord’s Prayer: “This cleansing prayer helps us remember what is important in life and contains the central themes in Jesus’ sayings. These themes portray a cycle of renewal revealing a spiral journey through stages like those presented by the “four paths” of creation spirituality: the paths of original blessing, letting go, breakthrough, and compassion.”

## 1. Our Birth in Unity - Remembering our source in Abwoon, the source of all parenting.

Abwoon d'bwashmaya  
*Our Father which art in heaven*

What do you think this means?

Abwoon

Root words: A – “The Oneness”  
bw - “birthing, creation”  
oo – “The breath or spirit that carries the flow of blessing from  
“bw”  
n – “The “sound” (or manifestation) that is generated when  
blessing encounters physical existence  
or

A - Unity  
BW - Gives Birth  
OO - Via Breath/Spirit  
N - To New Forms

d'bwashmaya

Root words: bw – “creation”, again  
shm – “light”, “sound”, “vibration”, “name”, or “word”  
aya – every place where abwoon is “knowable”. (heaven)

From Douglas-Klotz: “In effect, *shmaya* says that the vibration or word by which one can recognize the Oneness – God’s Name – *is* the universe. This was the Aramaic concept of “heaven.” This word is central to many of the sayings of Jesus and usually misunderstood. In Greek and later in English, “heaven” became a metaphysical concept out of touch with the processes of creation. It is difficult for the Western mind to comprehend how one word can have such seemingly different meanings. Yet this was the worldview of the native Middle Eastern mystic.”

### **Mystical Prayer**

Prayer involves the whole body and all the senses. It does not happen just in the mind in thoughts or words. The breath is divine, so prayer almost always involves breathing, sound, and experience.

Sounded Breath prayer – feeling the breath/spirit in sound  
Walking Prayer – feeling the breath/spirit in the body  
Breath prayer – feeling the breath/spirit in silence