

Daily Meditation 09-13-22

The Work of Neil Douglas-Klotz vs Religion by Rote

Good morning.

In my meditation today I talk about this first book by Neil Douglas-Klotz, called *Prayers of the Cosmos, Meditations on the Aramaic Words of Jesus*. And this was his first book published in 1990. I wrote the foreword to it. And now he's probably seeing another book, like bookends, because he's published several books in between as well, all of them worthwhile.

But what I want to do is just to share his translation here of the Our Father, from the Aramaic, because it does cut through rote and memorizing and all that. It refreshes, and gives us, I think, a much better feeling for the words and the teaching in the heart of Jesus.

Now, Aramaic language being very ancient, is like indigenous languages, very playful. It has many meanings and nuances to words. So he actually provides like... 1, 2, 3, 4, 5, 6, 7, seven versions of just one line in this prayer. And then he goes through each of the lines of the Our Father, and then the second part of the book, he goes through the Beatitudes in the same way.

But I'm just going to choose one of seven options under each of the sentences in his Our Father, so you get a feel for how this goes.

Okay. Now the first line, which we usually translate as "Our Father who art in heaven," can be translated this way.

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

Now we go on to the second line in the prayer, usually translated "Hallowed be thy name."

Focus your light within us, make it useful, as the rays of a beacon show the way.

And the third line, usually translated as "Thy Kingdom come."

Create your reign of unity now to our fiery hearts and willing hands.

The fourth line, usually translated "Thy will be done in earth as it is in heaven."

That all wills move together in your vortex, as stars and planets swirl through the sky.

Notice, how much more cosmic and much more mystical the Aramaic language is than is English, or German, or Greek, or Latin.

The fifth line is usually translated "Give us this day our daily bread."

Grant what we need each day in bread and insight, subsistence for the call of growing life.

Sixth line usually translated "Forgive us our debts as we forgive our debtors."

Loose the cords of mistakes binding us as we release the strands we hold of others' guilt.

Line seven: "And lead us not into temptation but deliver us from evil."

Don't let surface things delude us, but free us from what holds us back from our true purpose.

And the eighth line, found in the King James Version: "For thine is the kingdom, and the power, and the glory forever. Amen." Translated:

Out of you the vital force, producing and sustaining all life, every virtue; out of you the astonishing fire, the birthing glory, returning light and sound to the cosmos. Amen.

So you can see here that much gets lost in translation, and to recover it by going back to Jesus' original peasant and ancient Aramaic language, which is kind of a peasant version of Hebrew, is very rich and renewing.

Thank you. We'll see you tomorrow.