

Personal Prayer Movements and Attunements for the Aramaic Prayer of Jesus ('Lord's Prayer')

based on traditional Syriac Christian movements and from inspiration

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*(approximate transliteration, for scholarly transliteration see the book **Desert Wisdom** (2010 edition). For more information, see www.abwoon.com)*

Background:

In November 2012, while I was on a month-long personal retreat in the Scottish Highlands, body prayer movements to the Aramaic Prayer came through to me. Over the last 33 years, I have been doing some form of personal prayer, as a spiritual practice, with movement, punctuating various times of the day. Without becoming overly complex, most of the "desert wisdom" traditions recommend these in the morning, midday and evening. The Psalms mention seven times of prayer, according to the progress of the sun. Aramaic Christianity used five mostly, and the same five came into early Islam.

In some mystical traditions, the times of prayer correspond to the periods when the breath reaches a 'standstill' (in Sufi terms, *kemal*) state, balanced between right and left sides, and/or between emphasizing inhalation and exhalation. At these times, one could tend to go into boredom, lethargy, depression or panic--or choose to go into meditation, prayer and unity with Sacred Unity. In other traditions, the stages of the sun through the day can help us remember the preciousness of life and the stages of time passing--birth (morning), full bloom of youth (midday), mid-afternoon (wisdom of maturity), late afternoon/sunset (the day 'nearly over' - reminding us that life in these bodies doesn't last forever), evening (preparing to 'die before we die'). I have found it particularly helpful in the winter months, when light is at a premium in the northern hemisphere.

I would emphasize again that I have found prayer with movement useful as a *spiritual practice*, rather than as a *religious obligation*. This is an individual sacred dance, with breath and sound, that we can do in a few minutes, several times a day, to help us come back to center, calm down our nervous system from the day's activities and return to unity with Unity. There is no 'down side' if one takes it up in this way, without any feeling of either guilt or self-satisfaction. As I told one group, the only danger in the practice is either feeling you are doing it wrong, or that you are doing it right!

Video:

You can find a **video** of the movements at the following YouTube address:

<http://youtu.be/kFAjIVVlmjk>

Movements and Attunement:

1. *abwoon d'bashmaya*

Holding hands behind ears, intoning the sounds slowly on one note, feeling the heart resonate with sound and protecting the space around one. We connect with the sacred creation process that fills all the worlds of light and sound—*shemaya*.

2. *Recitation of whole prayer:*

Standing with right arm folded over left at solar plexus.

abwoon d'bashmaya

nitkaddash shmakh

teytey malkutakh

nehwey sebyanakh aykana dbashmaya aph b'ar'ah

habwlan lachma d'sunqanan yaomana

washboqlan khaubayn (waktahayn)

aykana daph khnan shbwoqan l'khayyabayn

wela tahlan l'nesyuna

ela patsan min bisha

metol dilakhie malkuta wahayla wateshbukhta

l'ahlam almin

ameyn

3. *abwoon*

Right hand moves from top of head to bottom of spine, feeling a ray of light and breath connecting one with *Alaha*. This line helps one remember one's own unique connection to Sacred Unity.

d'bashmaya

Right hand moves from left shoulder to right, feeling a ray of light and breath connecting one with the 'circle' of life—the whole community of creation.

Then breathing a few breaths feeling both directions of life –vertical and horizontal--connected in the heart.

4. *nitkaddash shmakh*

Exhaling as one bends forward, placing hands on knees. Breathe a few breaths with the feeling of the heart clearing, creating sacred space. “Help us let go, breathing one holy breath, so the name comes to live.” Then emphasize breathing in as one comes up back to standing, saying:

5. *teyey malkutakh*

Breathing a few breaths in the heart with the intention: “Let your ‘I Can’ come through us.” Begin breathing out, as one slowly makes a full prostration, forehead on the earth, saying:

6. *nehwey sebyanakh aykana dbashmaya aph b’ar’ah*

Breath a few breaths in this position, feeling one’s connection with all of creation (‘heaven’) and one’s own individual reflection of the divine image (‘earth’), wave and particle, united in the heart. “Let your heart’s desire come through us, in all communities and in our own life.” Then emphasize inhalation as one comes to kneeling position and says:

7. *habwlan lachma d’sunqanan yaomana*

Breath a few breaths, receiving *lachma*—the bread and understanding needed for the present day. Then exhaling as one makes another prostration, saying:

8. *washboqlan khaubayn (wakhtahayn)*

Breath a few breaths in full prostration, feeling the heart letting go of impressions one holds of oneself or another that are no longer useful. Then emphasize inhalation as one comes back to kneeling, saying:

9. *aykana daph khnan shbwoqan l’khayyabayn*

Breath a few breaths, feeling released.

10. *wela tahlan l’nesyuna*

Cross right arm over the heart, fingertips touching left shoulder, feeling protected from forgetfulness, not remembering our unity with Sacred Unity.

11. *ela patsan min bisha*

Cross left arm over right, fingertips touching right shoulder, feeling protected from ‘unripeness,’ not being present to act in our lives at the right moment

12. *metol dilakhie malkuta*

With arms still crossed over heart, lean back, head moving up, again feeling breath connection with our own individual relationship to the Sacred Unity.

wahayla wateshbukhta

Leaning forward, feeling *hayla* (life energy) in the heart, then *teshbukhta* (song, harmony) going down to the base of the spine.

13. *l'ahlam*

Head turns toward right shoulder, feeling connection with all 'gatherings' of beings, seen.

almin

Head turns toward left shoulder, feeling connection with all 'gatherings' unseen.

14. *ameyn*

As word is slowly intoned, hands and arms are released from crossed position. Hands reach up together and form a cup, which are filled with blessing that shower over us as the hands slowly come over our heads and then down over the whole body. 'May this be the earth from which my new growth will spring today.'

One may add an additional final prostration if desired, feeling the ground of Sacred Unity supporting one.