



Episode 24: Neil Douglas-Klotz—

How did Jesus really pray in Aramaic?

Thursday, March 5, 2020

[music] *You are not moving, you are being moved.
You are not singing, you are being sung.
You are not praying, you are being prayed
Prayed at the speed of love.*

Janet Conner You are not moving; you are being moved. You are not singing; you are being sung. You are not praying; you are being prayed, prayed at the speed of love. I'm Janet Conner, *Prayer Artist*, and you have arrived at what I love to call speed of love timing to Episode 24 in *Praying at the Speed of Love*.

I created this unusual podcast to talk about prayer. Prayer is not your usual topic on radio shows and podcasts, but it's important to understand that when I say the word prayer, I am not talking about the tiny, tight, judgmental box that all of our patriarchal religions have stuffed it in. When I say the word prayer, I mean prayer, original prayer, prayer that is paradoxically both forever ancient and somehow in the same moment always new. This is mystical prayer, living, breathing, dancing, moving, embodied prayer. This is prayer that fed our hearts and sparked our imaginations long, long before patriarchy. And it is prayer, this kind of prayer that is now lifting us up and out and beyond patriarchy as we are all called to create a new kind of living together, a new kind of world, an inclusive world in which love is made visible for all.

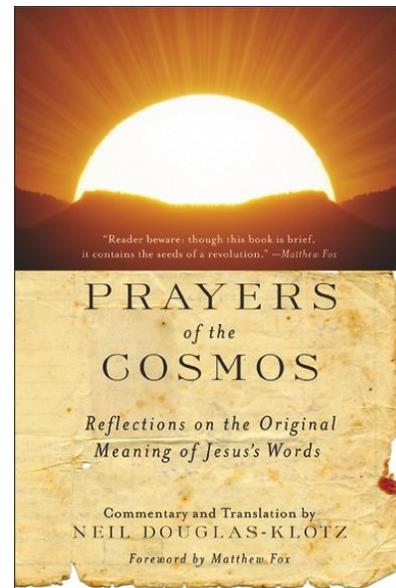
I want to remember the alchemical power of this original prayer. If you want to remember the alchemical power of original mystical prayer, then together don't we want to step back in time and feel once more the sacred vibrations, the body vibrations, the sound vibrations of one prayer in particular that has fed the hearts of billions for millennia? You might hear it called the Our Father or the Lord's Prayer but neither of those names somehow conveys its depth. This prayer is the prayer of the cosmos, the Universe, of all that is, all that was, all that ever shall be.

And today we are blessed to dive into these ancient, sacred sound vibrations of Aramaic with a very special guest, Dr. Neil Douglas-Klotz. His translation has completely transformed our understanding of this sacred prayer. So in this conversation there is something waiting for you. There is some nugget of love. It's

hovering in the air right now, waiting to enter your heart and transform your life. So let us begin this conversation as the voice of the Tibetan bowl calls us to open our invisible ears that we may hear what wants to be heard.

[the bowl rings]

She's singing her song for us magnificently. I think you all know Dr. Neil Douglas-Klotz because of this thin little book. I think it came out in 1994. Matthew Fox called it a revolution. Now, that's a word that I really like. A prayer revolution? I'm all in on that. The book is called *Prayers of the Cosmos: Meditations on the Aramaic Words of Jesus*. This treasure is in my library, and I feel it belongs in everyone's mystical library.



It was followed then by *Blessings of the Cosmos*, which holds eight translations of just eight sayings of Jesus, but it includes one saying in particular that entered my heart, cracked me wide open, and ended up being the foundation of an entire book I wrote, *The Lotus and the Lily*. You know it in English as "seek first the kingdom," [laughter]. You come to *Blessings of the Cosmos* and find out what Jesus actually said in Aramaic.

And Neil has so many more, every single one of them on my shelves: *The Hidden Gospels*, *The Sufi Book of Life*, and, oh, *Desert Wisdom? Desert Wisdom* is a treasure chest filled with ancient native Middle Eastern prayers and poems across the entire area, all traditions. He is a world-renowned translator of ancient mystical texts. And now, this past year, he has several new translations, and I'll be inviting him—please come back—to talk about what Kahlil Gibran actually said.

We are so blessed that Neil joins us from his home in Edinburgh, Scotland.
Welcome, Neil.

Neil Douglas-Klotz [pause] Thank you, Janet. I'm connecting from Scotland [laughter].

Janet Conner And I'm in Florida and our listeners are absolutely everywhere in the world, and our invisible ears are wide open to discover original prayer. So seeing as the show is about prayer and you are *the* translator of prayer, what do you say we start with a prayer?

Neil Douglas-Klotz Sounds like a good idea. Okay. Since we want to jump right into the Aramaic Prayer, I'll start with the words of the prayer Jesus gives, and we'll talk more about that. So just listen, relax, breathe, and feel the sounds as I say them. And you'll have an opportunity later in one of the gifts Janet is giving from me to learn them for yourself if you'd like.

Abwoon d'bwashmaya

Nethqadash shmakh

Teytey malkuthakh

Nehwey sebyanach aykanna d'bwashmaya aph b'arha.

Habwlan lachma d'sunqanan yaomana.

Washboqlan khaubayn (wakhtahayn)

aykana daph khnan shbwoqan l'khayyabayn.

Wela tahlan l'nesyuna

Ela patsan min bisha.

Metol dilakhie malkutha wahayla wateshbukhta l'ahlam almin.

Ameyn, ameyn.

Janet Conner Mm. I do feel... bypassing any intellectual understanding, the body just goes, "Oh, *ba ba boom, ba ba boom*. There's something going on here." You have now said and sung that song countless, countless, countless times. How does your body... can you even articulate what you feel when you say it?

Neil Douglas-Klotz Yeah. It's probably going on better than 40 years now, pushing 45, since I started working with the prayer, and it is a sound meaning as you mentioned, Janet. Yes, one can translate it multiple ways as I have done. But my understanding now of this whole area, having been deeply into this and followed it down the rabbit hole, is that the sounds lead us back to breaths which lead us to body awarenesses which lead us to a breathing-body awareness connection with nature. And so these ancient sounds and others, for instance, mantras in Sanskrit or Pali or other languages which are considered "sacred," these still have some of the sound-breath connection, and at least for me, that's what prayer is all about.

And yes, I pray... amongst other ways of praying, I use the Aramaic Prayer quite a bit in my own prayer life, but I'm not thinking translations. I'm just feeling. And so if people want to head down this path of allowing prayer to pray them, which I second your [laughter] program which I think this is the way to go, you want to just breathe and feel. And for some people Aramaic will be something, for some it won't. It'll be something else. It'll be something in English or Italian or whatever or Chinese. Doesn't matter. But for some people, the Aramaic has been a key for them.

Janet Conner So the first conversation that we always have on this show is how did you pray as a child. Now, you grew up in America. Did you grow up saying the Our Father in English?

Neil Douglas-Klotz I did, although it was not... how would we say? I had a bit of a schizophrenic childhood, not in the clinical sense, but in the sense that my... I think we talked about this before, Janet, that although I was raised as a Christian and I learned the Lord's Prayer in the King James Version, my father was into Edgar Cayce and chiropractic and Rachel Carson and the early ecological movement. So we had sort of this inner outer split. It's like I had the outer religion. Then I had the inner religion of the family, which was what I call the trinity of ecology and chiropractic and Edgar Cayce, the great American channel. So it was an unusual upbringing.

When I prayed as a child it was... I'm not sure. I did use the words, and I think like many people I started out, because I listened to what people told me in the church, I was praying to rather than praying with. And later I learned that those two little prepositions are very, very important. Actually, it has a lot to do with the way Jesus is misunderstood and the way Aramaic is mistranslated. So it was that, but I felt even as a child... the child mind, I would say, doesn't really understand concepts very well, doesn't understand abstract, complicated theological ideas, and there's a feeling behind that. And I learned at some point to disengage the feeling from the words that were being told to me, and that's where I had to go on my own path or follow my own search as many people do. Yeah.

Janet Conner And thank the Goddess [laughter] that [crosstalk].

Neil Douglas-Klotz Thank the Goddess. We can thank the Goddess. That's good. Sure.

Janet Conner Because I think we all have, whatever the tradition was, if you grew up in a tradition, the words just become the words, "*Blah blah blah blah blah* [laughter]." And the object, at least in my house was... my mother had us say this grace. It went on bloody forever. You said grace; you said the Memorare; you said kind of a Litany of the Saints. I mean, it just went on forever. And all you wanted to do

was... "The food's getting cold. Can we eat?" Right? The words just become, "*Blah blah blah blah blah.*" And so I was probably 60 before I went, "Wait a second. Wait a second. I want to feel. Right? I want these words in my body." And there you were.

Neil Douglas-Klotz Great. That's good.

Janet Conner So what do you say we get these words in our bodies?

Neil Douglas-Klotz Okay. Very good.

Janet Conner Let's unpack this prayer, Our Father, Lord's Prayer, doesn't matter what we call it. Whether you've grown up saying it or not, you still recognize the words. And we hear it in English one way, and millions, billions, just keep saying these words over and over and over again. And so it was such a revelation when I first discovered your book that, excuse me, it's in English. The English was translated from the Greek, the Greek from the Latin or the Latin from the... and we all know things just get so lost in translation going from one language to another, never mind three.

Neil Douglas-Klotz Absolutely. Absolutely.

Janet Conner And English is this literal, and Aramaic and Arabic and Hebrew are these mystical languages. So help us become first century Palestinians. I want to be on the hill. There's Jesus. He's speaking in Aramaic. I'm an Aramaic speaker and listener. I want to hear and feel in my body what a Palestinian heard and felt.

And it's not an accident that I've begged you, "Please be with us right now," because I see this happening everywhere. This prayer that a gazillion of us said over and over and over again by rote, called the Rosary, is returning. It's returning with the return of the Goddess. And I'm shocked to discover that it's not a Catholic prayer. Surprise. Just as we're discovering that maybe, just maybe, the Our Father isn't a Catholic or a Protestant prayer, right?

Neil Douglas-Klotz Yeah, sure.

Janet Conner Right? Jesus was not the first Catholic.

Neil Douglas-Klotz No.

Janet Conner So it's perfect timing that the Rosary is getting people's attention because in the Rosary you say 10 Goddess prayers, which are called the Hail Mary but it's really the Maiden, the Mother, and the Death Crone, to 1 masculine prayer—it's masculine—the Our Father, right?

Neil Douglas-Klotz Yeah. That's right.

Janet Conner And I know thousands of people right now that are turning to the Rosary, and they're falling in love with the Hail Mary as ancient Goddess prayer. But what about that Our Father [laughter]? So let's begin with that word, *Abwoon d'bwashmaya*, Our Father. Okay, what did Jesus say?

Neil Douglas-Klotz Well, let me just rewind slightly, and I'll be brief on this because I could be long but I'll be brief. I think you're with me here. We need to understand that, historically—let's just be strictly speaking historically—prayer is not a function of religion. Prayer predates what we call religion. Religion is an outgrowth of prayer. It's an organized outgrowth of prayer just like you could say a symphony orchestra is an outgrowth of the natural human ability to make music. You would not say a symphony orchestra created music. You could say it organized it; it colonized it. So we tend to think only certain people are musical because of all the professionalism, so we listen to music on the radio or stream it on the internet or whatever and so I'm not musical. Well, it's the same thing with prayer. Everyone has prayer. You may not like the word. Well, use some other word.

So in the ancient Middle Eastern traditions, all these languages that you mentioned, ancient Hebrew, Babylonian, Aramaic, classical Arabic, these all still have the sound-breath meaning feeling in them. And so when I say a prayer, I am making a breath into an expression. That is I'm bringing something that you could say from the unseen to the seen, from breath to sound.

You know how this is, Janet. Sometimes I don't know what I think until I say it, and then I find myself saying something and I didn't know that I knew that. So for the ancient Middle Eastern peoples, this breath into sound is like the way God or Goddess creates the Universe. So the reality, the Universe, God, Goddess creates the Universe with sound and with breath. That's what Genesis says; that's what all the great myths of the region say.

So when a person prays authentically, not just saying words, the people around them, they feel that something... this is like creation happening. Creation didn't happen a long time ago. Here's creation now being breathed and sounded into form by this person, who later is called a prophet or a mystic or whatever it may be. But this is creation live, in actuality, so your prayer is creation in action. But it doesn't have to only be in words. It could be in gestures. It could be without sounds. It could be without words.

That's why you have these body prayers in the Middle East where people are... and part of one of my gifts is I have a link to this on my website where you would see that the ancient body prayers in the Middle East, they recapitulate the body standing up, like the sun rises, and then coming halfway down with hands on knees, this is like the sun half way down, and then coming all the way down with

forehead on the earth, which is the heart above the head. That's what forehead on the earth is. It's not about bowing to someone. It's about heart above your head. And that's like the sun all the way down, night, and then you come back up. So it's about feeling time; it's about feeling time in a natural way, feeling nature, feeling where we are in nature. So this is the bigger picture of prayer in the Middle East. People don't have watches, digital or otherwise. You have to know where the sun is and what time of year it is and where you are in nature to understand, you could say, where you are. Whereas, we've lost all of that.

So prayer was intended to retune us to nature and to the Source and to our lives as we're at a certain point in our lives and we have to feel where we are and then our life is going down and we think time is passing. So all those are important things that prayer is supposed to help us remember.

So now when we get into the Aramaic Prayer, which I just call it the Aramaic Prayer, the Aramaic Prayer in words... because Jesus gives wordless prayers also, which are very clear in his teaching. That's what I write about in *The Hidden Gospel*. But the prayer he gives to people, which then later, as you mentioned, is translated, translated, translated, translated, starts by reminding everyone: Okay, *Abwoon*, the Universe is speaking through you.

The Universe is "A". It's breathed through you with the sound "bw" and "oo," *Abwoo*. And then here it is now in front of us, with us, among us, "n." This is a very, very quick, you could say, parsing of the sound meaning of just the first word of the prayer, *Abwoon*.

How could one call this Father? How can you call... I did, "O Birther! Father-Mother of the Cosmos / you create all that moves in light." Now if Harper ever gave me the chance to revise the book, which they're not going to do because they don't want to spend money on it, I would say, "O Fathering! O Mothering!" It's beyond gender what is being offered to us here. This is the Creator-Source that is coming through us and which is all around us and within us, *shmaya*.

So for the ancient Middle Eastern peoples, the heavens are not above us. Space is not empty space around us. Things are not as thingy as they are now. They're not as simple objects. They're live. I'm live within a living field, and this is *shmaya*.

Nature is alive. A rock is alive. Things that we think of even as dead or inert, it's all alive. So the notion that we have now of empty space and we have particles moving through empty space, they just don't have this. It's all more like a field, and so prayer happens within this field.

And so Jesus reminds us with one word at the very beginning, *Abwoon*, that we are a part of this living breathing space. That's how I would translate it now [laughter], but that's 30 years down the line from when I wrote *Prayers of the Cosmos*. So that's why it continues to be new. I mean, if your listeners, they want to get into this, they only have to learn one word. That's *Abwoon*. And that's a doorway, that's a rabbit hole if they want to get into it. Otherwise, use *Om* or something else.

Janet Conner I wish Harper would let you—Mothering, Fathering—because that's, "You're not praying; you're being prayed. You're being mothered; you're being fathered," right?

Neil Douglas-Klotz Yes. Sure.

Janet Conner This field, you are the field, the field is you. There is no separation. And, yeah, as soon as you use a noun, "O Mother, O Father," then it [tells us?]

Neil Douglas-Klotz You've got to be... yeah, yeah.

Janet Conner You the Father, you the Mother are out there.

Neil Douglas-Klotz Exactly. Exactly. You've got that rather than we're in the middle of it; we're in the midst of it. So like Rabbi David Cooper says, "God is a verb." So it's more like that. If you want God, Goddess, in the Middle East tradition, they're verbs. They're activities. So I'd rather talk about an activity than a quality.

But it's important that each person makes their own prayer too, as you've done, because we have to put in front of us, we have to create in front of us... how do we say? What does prayer do for us? Well, we bring into words those qualities, those activities that we want to embody more. We bring into activity those qualities, those activities of the Universe that we want to embody more. We want to remind ourselves. Sometimes we feel we need them. Give us forgiveness. Give us health. Give us whatever. And that's important too, so why do we... we need stuff. I mean, here we are in life. We're in limited reality, so we ask for what we need. We pray for what we want to express more, what we want bring into our lives.

Janet Conner I love this. We're having this gorgeous, mystical... I'm taking copious notes. And then you just say, "Hey, we need stuff [laughter]."

Neil Douglas-Klotz Well, we're sort of riffing here. This is like prayer jazz if you could call it that.

Janet Conner But we can get lost in this elegant... but the Mothering and the Fathering, you think the Mothering and the Fathering don't understand that you need stuff?

Neil Douglas-Klotz Yeah, right. That's why we make prayers like this. Even though we're in the midst of it at all times, we have this I-Thou relationship that Martin Buber talks about, which is beautiful. And that's what love is about. Love is about the I-Thou. So we can't do without that. Yeah.

Where are we? I can't remember. We were in the—

Janet Conner The first word, okay? We were in the first word.

Neil Douglas-Klotz Oh, yeah. We're in the *Abwoon d'bwashmaya*, the so-called Our Father. I'm not sure what else to say about that. I could go on for a day, but let's go on to the second line, so people get a sense... we don't lose them in the flow.

The second line in the King James Version is, and I'll try to stay within the realm of possibility here, within the realm of... the King James says, "Hallowed be thy name." It would be better to say... the Aramaic words,

Nethqadash shmakh,

"Let your vibration, let your sound fill and focus all of the spaciousness within me. Let your sound and name..." because name is the same as sound. You could say, "Let your vibration center my life. Let this be what's important." It's really another way of saying, "Help me remember."

So the word for "holy" means to have something be focused in my life and also to make space around it. So what I give space for in my life, in a time sense, what I spend most of my life doing is what must be holy for me because I spend most of my time doing it. That's the way the Middle Eastern peoples would think about this stuff. If you don't spend a lot of time doing it, it can't be very holy for you, no matter what you say or believe, so [laughter]. It's very practical.

Janet Conner Well, that, that it is so real, it's so earthy. But of course, he was, right? All of his teachings are...

Neil Douglas-Klotz Yes, yes. I mean, again, things start out much more practical, much more earthy, and then they become more conceptualized later as religion takes what he said or what any prophet or mystic has said and they make it into organized concepts and raise money around it and whatever is happening and *da da da*.

Janet Conner Okay, so the Mothering and Fathering is filling us with this vibration, and we feel and surrender to what is holy. This Mothering is moving through us. Okay. But now comes the killer: "Thy Kingdom come."

Neil Douglas-Klotz Yeah, I know.

Janet Conner The second I read that I said, "Don't you give me this kingdom crap," unless it means sort of a Queendom come.

Neil Douglas-Klotz Well, yeah, and it is literally Queendom.

Janet Conner Oh really?

Neil Douglas-Klotz Oh, yeah. There's no two ways about that. *Malkuthakh*, which is the Aramaic, *teyey malkuthakh* is grammatically feminine.

And here, wait for this, even the Greek version is grammatically feminine, but they translated it masculine. Why? Well, as I pointed out in *The Hidden Gospel*, anything that was feminine gendered in Aramaic that was words of Jesus, they translated it as neuter or even as masculine. And of course, anything masculine was translated as masculine, and anything neuter gender was translated as masculine too. So there you go, so I don't need to say more about that. *Pfft*. But that creates a lot of problems to say the least, like 2,000 years of them.

But *teyey malkuthakh*, I would say it means, "Your Queendom," not in a feudalistic sense, and again for the people I speak to over here in Europe, the sense of these queens and kings and the problems they caused is still a lot more historically close to them than it is for Americans. So I say, as I did in *Prayers of the Cosmos*, really the phrase *malkuthakh* means, "Let your I can, your vision, your power, come through me."

Teyey malkuthakh, let this come in my life.

Teyey means "Let it really come. Let this vision with empowerment"—so not just the vision but the empowerment—"come together," because that's what the word is based on, "Let that come." You could say, "Let it come through. Let it come from my life right now."

Because remember *nethqadash shmakh*, the previous line, is also about letting go. If we want to focus our lives around this breath or name, we're going to have to let go of stuff. "Help us let go, breathe one holy breath," *nethqadash shmakh*. And then, *teyey malkuthakh*, then there's space. "Let your I can come through, then I'm open to receive the new vision."

Like you got your vision of being this *Prayer Artist*. Well, you were open to it. You woke up and you were open to it, and there it was. So you had to have space for that. If your life was so busy doing other stuff, it wouldn't have happened. So it's very practical. So that takes us to *teyey malkuthakh*. We've eliminated the feminine problem because it is actually feminine, and it's about vision and empowerment. That's what the roots of the word *malkuthakh* really mean.

Janet Conner All right. The next line is even worse, right?

Neil Douglas-Klotz It can be. Yes, yes. Yes, yes.

Janet Conner "Thy will be done." Now, little Christian kid, we're all taught that that means, "You get out of the way. You obey. You shut up." My mother's favorite word was obedient. Just obey. So this external male god... and He had rules, lots and lots of rules [laughter].

Neil Douglas-Klotz Well, this is also a bit different [laughter]. I would say a bit different is an understatement because mostly when we think of will, we think of will power and power over and all this stuff. And again, it's hierarchical stuff. Jesus uses this beautiful, beautiful word, *sebyanach*. It's with an S really.

Sebyanach

And you can feel it's a soft word. It has softness around it, and so it really has to do with heart's desire. And it's not about something being done to you; it's being done through you. Again, small prepositions. It's not done to us; it's done through us.

Let this *sebyanach*, this heart's desire, be done through us in earthiness. And this means in our everyday, embodied life, in our particle life, and let it also be done in this field reality, this wave reality, all around us in community. So sometimes I say one of the translations would be, "Let your heart's desire be done in my individual purpose, help me fulfill that, and also in my communal relationships," so in community and in individuality.

We each have individual purpose in life, and let it also be done... we have to keep in mind that it's not just about me, me, me and my individual creativity. It's about how do we affect our community and our surroundings, so the ecology's right in there actually. So that's important to understand.

Janet Conner Well, and now this prayer is so coming alive because this is the call. We can see what this obeying these external rules and patriarchy and judgment and linear thinking, we can see all the suffering that that has created. Right?

Neil Douglas-Klotz Absolutely.

Janet Conner You can't miss it. Now, I just feel deep in my body, in my womb, that it's now time for all of us to be the Mothering. We all have to mother one another. We have to mother the earth. And I think in my introduction I said that we're all called now to create a world where love is made visible for everyone. But until right now, I didn't really connect the dots that absolutely everything that the prayer communities I know are aware of is in this prayer.

Neil Douglas-Klotz There's a lot here. It's a template for prayer. Other prayers are also good, other Middle Eastern prayers are also good. But again, look at the journey we've taken so far. Breath, we could say, has come into us. We've created space for that. It's empowered us. We've come into our hearts, and now this has come even deeper, you could say, into belly. And now, where does the prayer go from here?

Well, from breath coming into body you have the other creation story, which is all about Sophia. It's about *Chokmah*; it's about Holy Wisdom. And this is where we enter the second half of the prayer where *Chokmah* if you will—that's the Hebrew name for Holy Wisdom or Sophia as she's called in Greek—She invites us to one table. And how feminine can you be? That is the feminine. And so the whole archetype of Sophia or *Chokmah* in the ancient Middle Eastern tradition is about gathering at one table where everyone has space and there's food for everyone, everyone's taken care of, and we do our best feeding each other and then forgiving each other. Very, very practical stuff. This is what the second half of the prayer or the next two lines of the prayer lead us into. So just so I don't give them too short a shrift, I'll say the Aramaic words again.

Habwlan lachma d'sunqanan yaomana,

Usually translated, "Give us this day our daily bread." Again, it's a bit stilted in the King James. Daily bread, *lachma* is bread. *Lachma* is, I would say, linguistically the daughter of *Chokmah*, that is Holy Wisdom. So *Chokmah* is our practical wisdom of how to be with each other, how to live our lives. *Lachma* is the food that we need for this moment. To give and receive this food, not just bread—but bread is very important, that is physical food—but also emotional bread and mental bread and inspiration and whatever and help. And it's again very, very relational this whole notion of bread. And how much are we asking for? Well, "for this illuminated moment" would be my translation of this idea of daily because daily means, "That which is for this illuminated moment." It's about illumination.

Again, if you remember at the top, I mentioned that we all want to remember that, okay, the sun is going across the sky. It's going down. The seasons are going through their cycles. All of this is within this notion of the daily-ness. So for this illuminated moment, wherever I am in the day, wherever I am in the seasons, wherever I am with you and with my community, I'm asking for the bread I need, the nurturance—you could say the physical, mental, emotional food for this moment. So this is *habwlan lachma d'sunqanan yaomana*. There's so much there, and it's a prayer that doesn't go old because we always need this stuff.

And then if I can just jump right into the next part that goes with it. What's the other gift we can give each other? Forgiveness, untying, letting go. Difficult.

Communities mean that there are always differences. There are no ideal communities, no matter what people may say because we get tangled up by following our own thread and forgetting what we're doing. We get tangled up with others, and so we have to untie these knots. And the beautiful Aramaic words here, again, coming back to the sound meaning of them, you can hear in these sounds... listen to these sounds. Listen first then I'll comment. Very dense sounds.

*Washboqlan khaubayn (wakhtahayn)
aykana daph khnan shbwoqan l'khayyabayn*

Sometimes I say it's like you've got a cold or something. It's like you're trying to clear your airwaves of phlegm. Well, that would be the polite word. And so that's what the prayer is pointing us to. We have to sort of clear ourselves out, let go. It's a more difficult letting go than we had in the first half of the prayer, but this is the relational letting go. And it's not done once and for all times. We're constantly doing it.

Now, here's the secret of this line of the prayer because the King James says, "Forgive us our trespasses as we forgive those who trespass against us," or "Forgive us our debts." You could have two different versions, but it tends to be used by religion to say, "You forgive, and then you get forgiven." In the Aramaic, there's no if/then. As we forgive, we are forgiven. As we are forgiven, we forgive. So it's same time. There's no if/then. There's no, "If you do this, you get your reward later."

In none of the Aramaic do you have this if/then thing like, "Suffer now and you'll get your reward in heaven." That's a mistranslation of the end of the Beatitudes. So it's always happening simultaneously. And in real prayer life, that is what happens. We forgive, and then we are forgiven in the same moment. And sometimes it happens outside in, and sometimes it happens inside out. So that's like that.

Janet Conner You know what is astonishing about this line and forgiveness and that it's instantaneous, it's in the same moment, it's not "be a good girl and do this and then maybe..." right, is that when I first read your book, I'd never even heard of the ancient shamanic Hawaiian prayer of forgiveness, Ho'oponopono. But when my son became a political prisoner, a dear friend in Hawaii got permission for me to have the real, the real prayer. And I started to say it, and an absolute miracle happened.

And then I started to look at that prayer and go, "You know, I think I should pay a little more attention to this," and I started to say... and it's now a part of my daily practice. I say Ho'oponopono and have had astonishing experiences forgiving not

just now but understanding that it also releases these cords and bonds in the past. So I contacted Kahu Lāhela in Hawaii, and she and I have now done five Ho‘oponopono prayer intensives. And another one is coming this year. And just like the—I can't say Our Father—the Mothering Prayer, the Aramaic Prayer, it is ancient, and it's earth-based. But it is forever new. In the moment that you say it... these prayers are alive, and they are moving through us.

So I think this is adorable. Jesus is hanging out in the Middle East. Hawaii is the furthest island from land anywhere in the world, and yet these two prayers are the same.

Neil Douglas-Klotz Yeah, yeah. It is interesting, and I've been following some of these threads in the Ho‘o... I forgot how you say it, Ho‘oponopono.

Janet Conner Ho‘oponopono.

Neil Douglas-Klotz It is a fabulous prayer. You know, you're not the first person to notice this. Actually, some people thought *aloha* and *Alaha* are related. That *Alaha* being the word Jesus uses for so-called God, but you wouldn't use it as God. Max Freedom Long writes about this actually, but I mean, it's way off the track.

Janet Conner No, it isn't. No, it isn't. Because my understanding—

Neil Douglas-Klotz There's an ancient resonance of these... yeah, go ahead. Sorry.

Janet Conner My understanding of *aloha*... I didn't get that until just now. The thing is that it is breath. *Ha, ha*, is the breath, so they are the same.

Neil Douglas-Klotz Exactly. Exactly. Yeah, it's something. I think there's ancient ways of prayer that go back before what we call language separations. That's just a speculation but because it goes back to sound and breath. And so early humans... and we are relatively... how do we say? It's 2,000 years since Jesus. Humans have been humans for hundreds of thousands of years. How long is that? So when we hook into some of this stuff, we're hooking into something much older than even 2,000 years, 4,000 years, whatever. It's much older, and that's where the power comes from some of these prayers which we can repeat. Now, you could say creating our own prayers is also very important, but you could say the ancient resonance of some of these things is undeniable. It's beyond time and space. It's holographic, or I don't know what terms you want to use. But that's where it's at.

Janet Conner Well, it's in our bones. You know it and you don't know that you know it. Nobody's taught you. And this is verbatim. This is exactly what's happening with the Rosary. I can't even count how many Rosaries I said as a kid on my knees. Hated the thing, like, "Please, let's get [crosstalk]." Well, lo and behold, thanks to Clark Strand and Perdita Finn's decade, two decades of research, just as you have

spent 40 years with the Aramaic Prayer, they've been diving into the Mother, Our Lady. And I was shocked out of my mind to discover that this prayer called the Hail Mary is not a Catholic prayer. It's not a Christian prayer. It goes back pre-Paleolithic, I mean [inaudible] [laughter]. And it is recognizing the living Goddess in her three faces of Maiden, Mother, and Death Crone. So suddenly this prayer of the Aramaic Prayer and the ancient Goddess Prayer weaving together, it does create a vibration in your body. And even if intellectually I don't know, it doesn't matter. Maybe it's a blessing I don't know, but I can feel it.

Neil Douglas-Klotz Yeah, absolutely. To talk about genders, our being wants to aim towards balance. How can you leave one part of the equation out? Even the ancient Hebrew creation stories, they say we were created as one being, male-female together. Now, I mean, there's been a couple of thousand years of speculation about what that would've looked like, I mean, but you could say this whole impulse that some young people have towards transgender, all this sort of thing, this is again trying to play this out in form. It's already already within us, every one of us. And yeah, that's challenging for people, but so what? There you have it. So you can't leave one part of yourself out. How's that possible? There has to be a balance.

Janet Conner And that's where we're coming back and that's where these prayers are so important because for 5,000 years, we have had a lack of balance. I mean, even as a little kid when you'd say, "In the name of the Father and of the Son and of the Holy Ghost"—we said Holy Ghost back then—it's three boys.

Neil Douglas-Klotz Don't get me started on the Holy Ghost [laughter]. Well, I won't go into the Holy Ghost because that's a whole other thing because it's really Holy Breath. So that's another subject for another conversation.

But let's go into what are probably the most problematic lines for most people that I've been talking to over the last how many decades, and these are these lines that are translated, "Lead us not into temptation but deliver us from evil." Point A, why is God leading us into temptation? That's a simple grammatical mistake. That's not a misinterpretation. The Aramaic Christians say and this is what I pray and other Aramaic Christians pray, *Wela tahlan l'nesyuna*, do not let us enter. So it's not "lead us not" but "don't let us enter." Okay. So we'll just take that much.

Wela tahlan l'nesyuna, do not let us enter forgetfulness.

Do not let us enter forgetfulness. So the Aramaic idea or the word for forgetfulness is *nesyuna*, and this is what was translated as temptation. You could say, "Yeah, temptation, forgetfulness. Yeah. Forgetfulness, that's not so bad. I forget all the time." This is sort of the big forgetting. Don't let us forget that we

are part of one another, that we are part of a bigger universe. I am part of you, you are part of me. Don't let us forget what we're on about, what our lives are about. So this is the big forgetting.

Arabic, as I've gotten more into the Quranic prayers or the prayers from Quran and Sufi tradition, uses the same word, forgetfulness. It takes its word from the Aramaic. There's a lot of Aramaic in the Arabic of the Quran. We won't go into that either. That's another wonderful subject. So it says, "Do not let us enter forgetfulness," and also,

Wela tahlan l'nesyuna

Ela patsan min bisha. but also don't let us become unripe.

Free us from unripeness, free us from unripeness. *Patsan* means to "free us from unripeness." So the Aramaic word for so to speak "evil," and I'm putting that in ten levels of quotation marks, is unripeness. So if your listeners want to go back through your gospel, every time Jesus says something where it's translated "evil," just put in "unripeness." It's always this word *bisha* in Aramaic, *Ela patsan min bisha*.

So for instance, and I pointed this out I think on a previous show—I don't want to go in too much more of it here—but this is the prime example. Jesus says, "A good tree bears good fruit; an evil tree bears evil fruit." What did the poor tree do to be evil? He's just saying, "A ripe tree bears ripe fruit; an unripe tree bears unripe fruit." There's a whole chapter on this in my book *The Hidden Gospel*. So it's all about time and ripeness and seasons and feeling where we are.

It doesn't mean that there aren't evil things in our world, in our politics, or whatever, but it means we have to decide now can we tolerate this anymore? Maybe what was ripe 100 years ago is unripe now, or what was ripe 20 years ago is unripe now. So we have to decide now, individually and as a community, "Okay, I can't stand for this anymore. I have to stand up and say something." So it doesn't mean just lie down and think, "Oh well, it's all relative, and there's no evil." No. It's unripe. Some things are unripe. They're ready for the compost. Compost them.

Now, some things are still becoming ripe. They're green on the tree. We have to wait. We have to have patience. We don't want to prejudge because something still may ripen, so this calls for great discrimination. Prayer is about discrimination and asking, "What should I do in my life now? What is for me to do in my life now?" That's probably one of the key prayers, wordless prayers. What do I do now? What is mine to do in life? I can't do everything. I can do what I do. You're doing what you're doing with your Prayer Artist, and I'm doing this

little weird thing with Aramaic for 40 years. Everybody does what they can do, so you have to follow the voice.

Wela tahlan l'nesyuna
Ela patsan min bisha.

Do not let us enter into forgetfulness, but don't let me become so inward, so withdrawn that I don't act in the right time at the right place. Help me to be ripe.

Now, why doesn't Jesus say, "Help us remember and help us be ripe?"—this is the question people usually ask me—because he could have. The Aramaic words are there. But he phrases it in the negative, not because he wants to violate affirmation theory in the New Age tradition, but because in the Middle Eastern tradition, you realize that, okay, forgetfulness exists and unripeness exists. We're not denying it. We include that. Yes, I have forgetfulness within me. I acknowledge that. Yes, I have unripeness within me, but help me steer clear of this. By acknowledging it rather than denying it, I don't suppress it. I don't say, "Oh, I'm always ripe. I'm always remembering." That's insane, affirmation theory or not. I'm sorry. Include it. It's at *Chokmah's* table, it's at Sophia's table. Include that and then we can deal with it. So that's where he's coming from with this. Okay?

Janet Conner There is so much in that line. Wow.

Neil Douglas-Klotz Uh-huh. There's layer and layers. So again, *Prayers of the Cosmos*, I translated each line five, six different ways. I would do it five or six different ways now. So at some point, I may get the rights.

So let's go on into the last line, and this is the one I know you had really problem with because, again, it's about this word "power" because this line occurs in Matthew's version of the prayer. In the Gospel of Matthew, Jesus says the last line. In Luke's version, he doesn't say the prayer. So your listeners know what we're talking about, this is the line that's translated, "For thine is the kingdom and the power and the glory for ever and ever, *blah blah blah*. Amen."

So Aramaic Christians think like this: "In Luke he says this. In Matthew he says this. Which did he say?" No, they don't think like that. They think, "Well, maybe he said one thing one time, and he said another thing another time." But in Aramaic it makes sense because what he says in Aramaic is:

Metol dilakhie malkutha, to you belongs the Queendom.

Malkutha comes back from the beginning. To you belongs the vision and, you could say, the energy to accomplish a vision. So we don't get a vision without the capability to accomplish it. You wake up in the middle of the night, and you get

this thing, *Prayer Artist*. Okay. But you've got the *malkutha* to do that. It's not just a fantasy, an idea. You feel within you you are empowered. You have life energy to do this. Otherwise, it's just a dream, and it's another dream. We get dreams. Okay. So when you get the vision together with the empowerment to do it, that's *malkutha*.

And so we're saying, "This *malkutha* that's coming through me is coming from a bigger reality. It's being *malkutha*'d through me." That's terrible Aramaic. "It's being Queendom'd through me."

Janet Conner I love it!

Neil Douglas-Klotz Anyway, I'm torturing the language, but that's what we do as translators. And *wahayla*, what was translated as power, is life energy. This is such an important word for Jesus. I can't overemphasize it. That's why I pray this line of the prayer with Aramaic Christians. To you belongs the *malkutha* and the life energy. There's life energy all around us. There's life energy in nature, in me, everything else.

Hayla, when Jesus talks about eternal life, he's not talking about life somewhere else. He's talking about life that renews itself from level to level. Wherever you see "eternal life" in the gospels, translate, put in there "renewable life energy," renewable life energy. Here and now, not somewhere else. No past, present, future. It's all around you. It's in you. So here it is again here:

Metol dilakhie malkutha, to you belongs the *malkutha*, the Queendom
wahayla, the life energy, it's here and now
wateshbukhta

And this is the most beautiful bit that was translated as "glory." This is the song; this is the harmony. We're back to this notion of the Universe as song, as art, as poetry, as whatever. It's not just musical song. It's song in the bigger picture. This is the music of the spheres for the Pythagoreans, if you will.

So this is a notion that the ancient peoples have that the Universe, as I say, it's not empty space. It's not planets whirling through empty nothingness and particles bouncing off of one another and all this stuff. It's a universe of song, of beauty. So to you belongs the Queendom and the life energy and, you could say, the beauty, but it's the beauty that we participate in, hence this word "song." It's not given to us. We are co-creating it at any moment. So this is the word *teshbukhta* that was translated as "glory." But glory becomes very theological, and who's to understand what it is? You could say it's a shining-ness, and that's probably where it comes from in terms of its Hebrew usage. But it's also a song; it's an artistry; it's a poetry.

And then the end of it isn't "forever and ever" because there is no forever and ever in Aramaic. It's renewing itself from ages to ages.

l'ahlam almin, from *ahlam* to *ahlam*, from gathering to gathering, from level to level.

It's all the same process. So this is in some ways a very powerful line of the prayer, and coming as it does after the forgetfulness and the *bisha* bit, it's a beautiful ending. I love to pray this line of the prayer, so one shouldn't think that it was forged or added afterwards. It's just as Aramaic as anything else Jesus gives in the gospels. I only found one part in the gospels which could be possibly suspect as being added later and that's at the very, very end of Matthew where there seems to be some allusion to the Trinity. But even that you could stretch possibly in Aramaic, but Jesus had no notion of the Trinity at that point. That's a later conception.

Janet Conner The depth of meaning of that line, which I always thought was awful.
[crosstalk]—

Neil Douglas-Klotz Yeah, yeah. Oh, I can understand.

Janet Conner —Kingdom and the glory.

Neil Douglas-Klotz I know. Well, particularly in American Christianity, it's used to beat people over the head with, you know? It's like you see John 3:16 on a billboard somewhere, and so this power and the glory thing becomes this fundamentalist thing. And it becomes like a club to beat people with.

People don't have quite that experience over here in Europe because they don't have that experience of American fundamentalism. It's very interesting teaching in different cultures this stuff to find out what people's triggers are. Here, it's all about this thing about the master and the kings and queens, and the feudalism is still very close to the bone here in many countries. It's hidden under the surface, but status and feudalism, it's right here.

So Americans are 200 years free from that, but you've got other stuff you've got to deal with and all this master/slave stuff that's still in the culture. So what can I say? We all have stuff we have to deal with; hence, we have prayer.

Janet Conner But that is so interesting. When you're living in your, for me, American, you're oblivious to... I never even thought... this is really a blessing that you get to teach it in France, in the Celtic lands. You come to the United States, and you're able to... have you ever taught in Hawaii?

Neil Douglas-Klotz Yes, although it's been quite a number of years. Yeah, no. My Sufi teacher was married to a Hawaiian lady. He's passed away now, but she introduced me, they both introduced me to the *Huna* and the whole Hawaiian mysticism. And it's very similar if we want to get into the personality theory, the self and the *Mana* and all of this. *Mana* is *hayye* in Aramaic, and so this is what Jesus mentions in the last line of the prayer. You could translate *Mana* directly as *hayye*. They are equivalent in its function in a prayer life. So what we give *Mana* to from the lower self and all this and the line and the connection and—I forget what it's called—the connection where you send the *Mana* and all this, this is all very similar to the Aramaic and many ancient sort of native systems. Jesus still participates in these native sort of mysticism. And you call it native, but it's pre-religious, so. Yeah.

Janet Conner And that's the thread that it's earth-based.

Neil Douglas-Klotz Yeah. Absolutely. I think that's one of the reasons people find the Aramaic so enlivening if they were raised as Christian and they still have some genuine feeling for that and weren't too alienated by the whole thing. If they still have some genuine feeling for Jesus, the prayer helps them to connect to that. But they don't need the Aramaic. They could just do that... the main thing I'm doing for a lot of people is helping them let go of their concepts of what it was about so they can affirm that real feeling that they had as children without all the theological nonsense that got layered on top of it.

Janet Conner Fall in love again.

Neil Douglas-Klotz I think that's what it's about really, so it's why I'm still teaching this after 30, 40 years. And I continue to research other things, but the Aramaic Prayer is like something I'm always coming back to. I'm teaching it next weekend in Switzerland actually to a group there that meets every year. And we've been doing it for some 20 years now there, so yeah.

Janet Conner Yeah. It's the prayer that just keeps... because it is alive, you just eat it, chew on it, move with it, dance with it.

Neil Douglas-Klotz Yeah. It's fabulous. It's fabulous, fabulous.

Janet Conner Several years ago, I went to a Dances of Universal Peace, and the woman who led it on the guitar, I think she had studied with you. And we did this prayer in Aramaic as a dance of universal peace, and her instructions were just, "Well, feel it." She wouldn't tell us, "Okay, now you're going to turn to the left, and now you're going to turn to the right." And so there was this magnificent chaos in this big, carpeted room, and she just said, "You have to feel it. What are those sounds?"

Neil Douglas-Klotz Yeah. I totally forgot to mention about this music [laughter]. Yeah, when I was meditating on the Aramaic Prayer... when I was first starting out with this, it was in 1980... when was it? Late-1981 I had been researching the Aramaic for a bit, and I was on a personal retreat. And I didn't know the meanings of the words. I didn't know Aramaic very well, but I had been given it. I won't go into the whole long story, but I was meditating with it. And music and movements began to come through me like your *Prayer Artist* vision, and my body was moving in ways that I had never seen before. I mean, I can talk about this stuff now. Before it was too weird to talk about to people. And there was music and this music then became these chanted music that was used in Dances of Universal Peace, and we still use it.

And I don't know maybe Jamee, your engineer, could cut in a piece of it into the thing that's finally produced because I gave her some of the nice arrangements of the music that had been done around the world now in the last 25 or more years. And people have wanted to re-record these things, and there's some beautiful recordings of them you can hear on my website. So yeah, it's fabulous.

Janet Conner So we have to end the prayer. And it's translated as, "Amen."

Neil Douglas-Klotz Ah, yes, *ameyn*. *Ameyn* is the Aramaic not just end of story, but if there is an affirmation, this is it. So when Jesus says to his listeners, "Truly, truly, I say unto you"—this is how it's translated—what he's saying is, "*Ameyn, ameyn, amarana l'khon*." So he's saying, "Just like I'm standing in the earth," which is, you could say, a derivation of the word *ameyn*, "What I'm saying to you is where I'm coming from. It's my truth as much as I can speak my truth right now."

So when we say this at the end of a prayer, it doesn't mean end of story. It means, "Okay, my affirmation is that I'm going to live up to this. What I've prayed, I will live. What I pray, I will live," and we keep reaffirming. And it's the same affirmation that's used at the end of Hebrew prayers. In a modified form, it's used at the end of Arabic prayers from the Quran. You could have "sealed in trust and faith."

It's the same root as the word for "trusting," for "faith" in Aramaic. Not faith, not belief in concepts because, again, if I can leave your listeners with one thing: small prepositions, big changes. Where Jesus says, "Believe in me," in the gospels, what he actually says is, "Believe like me." That's a big difference. That's a mistranslation of a preposition. So instead of believe in me, believe concepts about me, he's saying, "Have the same trust I have. What sort of trust? The trust that can believe that *Alaha* is doing something through me, the Universe is doing something through me. And so miracles are possible, healing is possible, anything's possible."

And I think given the times we live in, we have to keep affirming that, yes, we are part of this greater reality. We are trusting. We only have to ask what is ours to do and then let that come through. We can't solve the whole problems of the whole world, but we can start in our piece of it. And who knows, some little thing that someone might do could change everything. We don't know. So we have to do what we have to do. But prayer is essential to this. Prayer is the most radical thing people can do today and then to live their prayer.

Janet Conner Well, that is it. Prayer is the most radical thing you can do today and then live your... wow.

Neil Douglas-Klotz I think. Yeah. It's got to be [laughter]. I mean, today, I'm still praying the Aramaic Prayer. I do do prayers in Arabic. I do prayers in other languages for my own personal life, you understand? And sometimes I pray wordlessly. I just pray without words, and that's great too. Some people might call that meditation, but for the Aramaic-speaking peoples, what we call meditation or Vipassana or mindfulness and saying words, it's all part of the same thing. They may look different, but when they come from the same place, it doesn't matter. You pray with words, without words, with gestures, without gestures. When it comes from the heart, it's real prayer.

Janet Conner So coming from your heart, let's just hear it straight through again like you did at the beginning.

Neil Douglas-Klotz Okay. Let's do it. I'll intone the word *Abwoon* first, and we'll hope that it's recorded properly.

Abwoon

Abwoon d'bwashmaya

Nethqadash shmakh

Teytey malkuthakh

Nehwey sebyanach aykanna d'bwashmaya aph b'arha.

Habwlan lachma d'sunqanan yaomana.

Washboqlan khaubayn (waktahayn)

aykana daph khnan shbwoqan l'khayyabayn.

Wela tahlan l'nesyuna

Ela patsan min bisha.

Metol dilakhie malkutha wahayla wateshbukhta l'ahlam almin.

Ameyn, l'ahlam almin.

May this be the earth from which our new growth will come, *l'ahlam almin ameyn.*

Janet Conner Oh, it's so beautiful, and it's so lovely to hear you really talk about it. We all have the book. I love the book, but to hear your voice, the love for this prayer, 40 years, coming through your voice is just magnificent. So where's prayer taking you now?

Neil Douglas-Klotz Well, it's taking me further down that rabbit hole I have to say. Because with *Desert Wisdom* I was exploring all the Middle Eastern traditions and the relation of these important prayers and phrases and myths to breath and sound and body. And now I'm reeling this back into what I would call let's just say with the breath and the sound in the body.

And this is my current research question: what are the most important things that our ancient, nomadic ancestors were trying to pass down to us before religion, before myth in some of these sacred sounds?

And so I'm working on a project that I've loosely called *The Nomad's Dictionary*, which is really a dictionary of breath and sound and meaning. And maybe it's a total whatever, pipe dream but that it would be helpful to people now who often feel... people often feel not rooted. Modern culture or post-modern culture is all about the moment, nothing survives, and so what is it that really endures? What is it that is really human in us that we can bring forward and use that to create our lives as we're doing in the future? And so that's an important thing.

And I finished this Gibran project with Kahlil Gibran. We'll talk about that at some point. I did a nice book of Sufi stories which I think is fun too, and so I'm staying busy. I just did a book on ancestral voices of nature mystics, people who were so steeped in their meditation in nature that they brought forth wisdom for us, men and women, over the ages. So that book is coming out, I think, in about a year or so. It's again one of these little books unless they make it into a big book. I don't know. But it's going to be like that.

I'm still teaching in the US occasionally but not as much as I did. I'm trying to limit my long-haul flights to one a year now because of climate change, and so I'm only coming in around Eastertime to do an Easter retreat. This year it's going to be at Rowe Conference Center in Massachusetts for those people that are on the East Coast. And I think I have one Sufi retreat in Madison, Wisconsin, then I'm going back home. So I'm limiting my time traveling and doing more teaching online like you're doing with Zoom. I'm still teaching quite widely in Europe.

So in these two gifts that are in your gift bags, there'll be a link to how to say the prayer. You'll hear my voice. You can say it after it. If you want to learn it, you can learn it that way. And there's a musical body prayer in the other gift package,

gift prayer bag, which is this beautiful phrase from *Blessings of the Cosmos*:
Alaha Nyach, rest in *Alaha*, rest in unity, rest in sacred unity.

Sometimes we just need to rest and let go and clear the space of all this stuff we're getting from that's coming around us, and then we can come back into our lives renewed. So that's very important. Prayer is very important. Retreat is very important. Retreat is just longer prayer. I mean, that's all it really is, so take time. So that's where my life is going, and it's still a very full life.

Janet Conner Oh, and we are so, so, so grateful. And yes, when Neil and I hang up, we're going to look at a time to bring Kahlil Gibran to *Praying at the Speed of Love*. So if anyone wants to know more about Dr. Neil Douglas-Klotz, *Prayers of the Cosmos*, receive those gifts, simply come to janetconner.com/24, our 24th... and there's a Show Notes page. I've been taking copious notes, lots of things that you can do to embody, to bring to life what we talked about today, all of your gifts, links to Neil's newsletter, website, lots of goodies from *Praying at the Speed of Love*.

So I always end the conversation with a prayer that I have been given, and this one, I was awakened in the middle of the night, just like hearing *Prayer Artist*, on December 26 of this past year, which in Europe is Boxing Day. And I really felt like, "Well, there's a gift. There's a gift."

Neil Douglas-Klotz Absolutely.

Janet Conner And it was very clear to me that what I was given was the replacement for what we call in Christianity the Apostles' Creed. I was a little freaked. I was. As much as I adore prayer, I'm open to prayer, Goddesses rising, still it was like, "Excuse me. You really want me to give the world the replacement for the Apostles' Creed?" And it was really non-negotiable. And so I took dictation in the middle of the night, and the prayer is called "The Queen's Love."

And before I read it to you, I want to say how shocked I am about what Jesus actually meant when he said, "*Ameyn*," and you brought it back to trust and truth because when the prayer finished, I could not say, "Amen," couldn't, couldn't. And the words are "in truth," and I now end all my prayers with the words "in truth." Thank you, Jesus.

Neil Douglas-Klotz Yay [laughter].

Janet Conner It's a very short prayer, but I say it every day multiple times. It's the first prayer in the morning, the last prayer at night. I say it when I'm walking the trail. There's something that happens when I walk this prayer, and I have a feeling that this prayer, like the Aramaic Prayer, is going to feed me and teach me and form me

for the rest of my life. It's called "Queen's Love," so this is our Mothering. This is *malkuthakh*.

I believe in One Mother
With Infinite Faces of Infinite Love

The Sun, the Moon, the Stars, the Earth, the Seas
Hawk above, Fox beside, Worm below

Seen Unseen
We are One Body, One Breath, One Love

She is our Beginningless Beginning
She is our Endless End

Turning and returning
Turning and returning
Turning and returning
We are born and reborn into Love. Into Love.

So it was. So it is. So it ever shall be.
Life without end

In truth

Neil Douglas-Klotz Thank you.

Janet Conner Thank you.

T. Frantzich This conversation in the mystic with *Prayer Artist* Janet Conner has been rated L.

[music] *You are not moving, you are being moved.*
You are not singing, you are being sung.
You are not praying, you are being prayed
Prayed at the speed of love.