

NOTES ON THE 1ST BEATITUDE

From the HOLY BIBLE FROM THE ANCIENT EASTERN TEXT: GEORGE M. LAMSA'S TRANSLATION FROM THE ARAMAIC OF THE PESHITTA.

5.1 When Jesus saw the crowds, he went up to the mountain; and as he sat down, his disciples drew near him. 5.2 And he opened his mouth and taught them saying,

5.3 Blessed are the humble, for theirs is the kingdom of heaven.

From PRAYERS OF THE COSMOS Translated by Neil Douglas-Klotz . . .

Tubwayhun I'meskenae b'rukh d'dilhounhie malkutha dashmaya.

Tubwayhun = the ripe and right time (or readiness) to explore a deeper aspect of being, discovering my own healing power.

Meskenae. encompasses the image of a solid home base or resting point of a fluid, round, luminous enclosure, and of devoutly holding fast to something as if one was poor for the lack of it.

rukh . . . can be spirit, breath, soul, or as whatever moves, stirs or animates, and links us to life. "b" is the preposition and in this case means "with." Thus "b'rukh" is with breath, implying with vibration, or as in Alaha rukh (God is breath; vibration is God etc.

. . . The implication here is the total universe being filled with one cosmic breath of life, the rukh, d'goodsha, or Holy Breath. Poor in Spirit is a traditional Aramaic idiom meaning "humble.". Behind this, the roots tell us that when one is attuned through the breath to God, one does not put oneself forward inappropriately. One's readiness for action rests in the eternal silence of God's name.

d'dilhounhie is the "theirs is" of the sentence.

As we saw in the Lord's Prayer, "malkutha" is a word that Jesus used often. It is the "I can" – the queendom and kingdom of the universe, from the personal through the cosmic. In this case, the "I can" extends through all realms of light, vibration, and name; "dashmaya" is another grammatical form of d'bashmaya, found in the first line of the Lord's Prayer. "d'bashmaya" is to say the vibration of Alaha (vibrating unity) that enables transition for potential to actual in everything and is everywhere, in other words "heaven." Thus, the phrase

NOTES ON THE 1ST BEATITUDE

"malkutha dasmaya" is to say one can experience being a part of heaven, dashmaya.

Happy and aligned with One are those who find their home in the breathing; to them belong the inner kingdom and queendom of heaven

Blessed are those who are refined in breath; they shall find their ruling principles and ideals guided by God's light.

Tuned to the Source are those who live by breathing Unity; their "I can!" is included in God's.

Healthy are those who devotedly hold fast to the spirit of life; holding them is the cosmic Ruler of all that shines and rises.

Resisting corruption, possessing integrity are those whose breath forms a luminous sphere; they hear the universal Word and feel the earth's power to accomplish it though their own hands.

Healed are those who devote themselves to the link of spirit; the design of the universe is rendered through their form.

From "The Hidden Gospel: Decoding the Spiritual Message of the Aramaic Jesus" by Neil Douglas-Klotz.

Ripe are those who reside in breath; to them belongs the reign of unity. Blessed are those who realize that breath is their first and last possession; theirs is the "I Can" of the cosmos. (Matthew 5:3 from KJV)

Blessed is the person who has struggled. He has found life. (Saying 58, in the Gospel of Thomas)

Clear holy space around your Name; let it be center on which our life turns. Focus your light within us—make it useful: as the rays of a beacon show the way.

----alternate reading of the second line of the Lord's Prayer
Matthew 6:9, from the Aramaic -- Netgadash Shmakh -- (KLV:
"Hallowed be thy name.")

Excerpted from "A Sermon Published on Thursday, July 29th, 1909, delivered by C. H. Spurgeon, at the Metropolitan Tabernacle Pulpit in the year 1873, on the Beatitudes.

NOTES ON THE 1ST BEATITUDE

“BEARING in mind the object of our savior’s discourse, which was to describe the saved, and not to declare the plan of salvation, we now come to consider the first of the Beatitudes: ***Blessed are the poor in spirit: for theirs is the kingdom of heaven . . .***”

And on with a lengthy delivery ending with . . .

“The dominion awarded by the Beatitude to the poor in spirit is no common one; it is the kingdom of heaven, a heavenly dominion, far excelling anything which can be obtained this side of the stars. An ungodly world may reckon the poor in spirit to be contemptible, but God writes them down among his peers and princes, and his judgment is true, and far more to be esteemed than the opinions of men or even of angels. Only as we are poor in spirit have we any evidence that heaven is ours; but having that mark of blessedness, all things are ours, whether things present or things to come. To the poor in spirit belong all the security, honor, and happiness which the gospel kingdom, is calculated to give upon earth; even here below, they may eat of its dainties without question, and revel in its delights without fear. Theirs also are the things not seen as yet, reserved for future revelations, theirs the second advent, theirs the glory, theirs the fifth great monarchy, theirs the resurrection, theirs the beatific vision, theirs the eternal ecstasy. “poor in spirit,” the words sound as if they described the inheritors of all things. Happy poverty! Millionaires sink into insignificance, the treasures of the Indies evaporate in smoke, while to the poor in spirit remains a boundless, endless, faultless kingdom, which renders them blessed in the esteem of him who is God over all, blessed forever. And all this is for the present life in which they mourn, and need to be comforted, hunger and thirst, and need to be filled, all this is for them while yet they are persecuted for

NOTES ON THE 1ST BEATITUDE

righteousness' sake; what then must be their blessedness when they shall shine forth as the sun in the kingdom of their Father, and in them shall be fulfilled the promise of their Master and Lord, "to him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his name?"

Notes on the Beatitudes from volume I of "The Second Coming of Christ: The Resurrection of the Christ Within You" Paramahansa Yogananda

And seeing the multitude, he went up into a mountain and when he was set, his disciplines came unto him (Matthew 5:1)

In a vast unmanageable throng, there is very little opportunity for a personal exchange of spiritual magnetism between a master and his disciples. Therefore, on many occasion Jesus avoided the multitudes to give his full attention to receptive disciple to whom he could impart his spirituality. He preferred the company of even one sincerely seeking soul to soul-indifferent crowds of the merely curious.

...

And he opened his mouth, and taught them, saying, "Blessed are the poor in spirit; for theirs is the kingdom of heaven" (Matthew 5:2-3).

And he lifted up his eyes on his disciples, and said, "Blessed be ye poor; for yours is the kingdom of God" Luke 6:20, *Sermon on the Plain*).

During his teaching, Jesus let loose, through his voice as well as through his eyes, his divine life force and godly vibration to spread over the disciples, making them calmly attuned and magnetized, able

NOTES ON THE 1ST BEATITUDE

to receive through their intuitional understanding of full measure of his wisdom.

The lyric verses of Jesus that begin "Blessed are . . ." have become known as the Beatitudes. To beatify is to make supremely happy; beatitude signifies the blessedness, the bliss, of heaven." Jesus here sets forth with power and simplicity a doctrine of moral and spiritual principles that has echoed undiminished down the ages – tenets by which man's life becomes blessed, filled with heavenly bliss.

The word "poor" as used in the first Beatitude signifies wanting in any outer superficial elegance of spiritual wealth. Those who possess true spirituality never make an ostentatious display of it; they rather express quite naturally a humble paucity of ego and its vainglorious trappings. To be "poor in spirit" is to have divested one's inner being, his spirit, of desire for and attachment to material objects, earthly possessions, materially minded friends, selfish human love. Through this purification of inward renunciation, the soul finds that it has ever possessed all riches of Eternal Kingdom of Wisdom and Bliss, and thenceforth dwells therein in constant communion with God and His saints.

Poverty "in spirit" does not imply that one should necessarily be a pauper, lest deprivation of basic bodily necessities distract one's mind from God. But it certainly means that one should not settle for material acquisitions instead of spiritual opulence. Persons who are materially rich may be poor in inner spiritual development if wealth gorges their senses; while those who are materially "poor" by choice – who have simplified the outer conditions of their life to make time for God will garner spiritual riches and fulfillment that no treasury of gold could ever buy.

NOTES ON THE 1ST BEATITUDE

Thus, Jesus commended those souls who are poor in spirit, wholly nonattached to personal worldly goals and fortune in deference to seeking God and serving others: "Ye are blessed for your poverty. It will open the gates to the kingdom of all-sufficient God, who will relieve you from material as well as spiritual want throughout eternity. Blessed are you who are in want and seek Him who alone can relieve your deficiencies forever!"

When the spirit of man mentally renounces desire for objects of this world, knowing them to be illusory, perishable, misleading, and unbecoming to the soul, he begins to find true joy in acquiring permanently satisfying soul qualities. In humbly leading a life of outer simplicity and inner renunciation, steeped in the soul's heavenly bliss and wisdom, the devotee ultimately inherits the lost kingdom of immortal blessedness.