

NOTES ON THE 6TH BEATITUDE

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

Blessed are the pure in heart for they shall see God. (Matthew 5:8)

From "PRAYERS OF THE COSMOS" and "The Healing Breath"
translated and narrated by Neil Douglas-Klotz . . . **Tubwayhun
layleyn dadkeyn b'lebhon d'hinnon nehzum I'alaha.**

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

***Layleyn (lie-lane)** . . . united inside by . . .*

***Dadkeyn (dod-kane)** refers to those "consistent" in love or sympathy, those who have both a natural sense of influence and abundance and a fixed, electrifying purpose. The old roots call up the image of a flower blossoming because that is its nature. To be full in . . .*

***b'lebhon (bleb-bone)** is translated as heart. The word also carries the sense of any center from which life radiates – a sense of expansion plus generative power: vitality, desire, affection, courage, and audacity all rolled into one. . . . Be illuminated . . .*

***D'hinnon(deh-hay-noon)** . . . then we will.*

***Nehzum (neh-zoon)** could be translated "see," but also points to inner vision or contemplation. Or we could say "Be on the path to fill our purpose in life." Or maybe "will become. . ."*

***I'alaha (lah'al-ah-ha)** . . . The old image of flash of lightening that appears suddenly in the sky; the word "Alaha" point to the force and passionate movement of the cosmos through the soul of every living thing. Another image from the roots of alaha is the furthest extent of a cosmic force that also possesses identity and can be identified everywhere as: here! This!*

Blessed are the consistent in heart; they shall contemplate the One.

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Healthy are those whose passion is electrified by deep, abiding purpose; they shall regard the power that moves and shows itself in all things.

Aligned with the One are those whose lives radiate from a core of love; they shall see God everywhere.

Healed are those who have the courage and audacity to feel abundant inside; they shall envision the furthest extent of life's wealth.

Resisting corruption are those whose nature reaction is sympathy and friendship: the Source of the soul's movement in all creatives.

Excerpted from "A Sermon Published on Thursday, July 29th, 1909, delivered by C. H. Spurgeon, at the Metropolitan Tabernacle, Newington, On the Lord's-day Evening, April 27th, 1873.

"Blessed are the pure in heart: they shall see God . . ."

Matthew 5:8.

"It was a peculiarity of the great Apostle and High Priest of our profession, Jesus Christ, our Lord and savior, that his teaching was continually aimed at the hearts of men. Other teachers had been content with outward moral reformation, but he sought the source of all evil, that he might cleanse the spring from which all sinful thoughts, and words, and actions came. He insisted over and over afain that, until the heart was pure, the life would never be clean. The memorable Sermon upon the mount, from which our text is taken, begins with the benediction, 'Blessed are the poor in spirit,' for Christ was dealing with men's spirits, with their inner and spiritual nature. He did this more or less in all the Beatitudes, and he says, not 'Blessed are the pure in language, or the pure in action' much less 'Blessed are the pure in ceremonies, or in raiment, or in food;' but 'Blessed are the pure in heart.' O beloved, whatever so-called 'religion' may recognize as its adherent a

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man whose heart is impure, the religion of Jesus Christ will not do so. His message to all men still is, 'Ye must be born again;' that is to say, the inner nature must be divinely renewed, or else you cannot enter or even see that kingdom of God which Christ came to set up in this world. If your actions should appear to be pure, yet, if the motive at the back of those actions should be impure, that will nullify them all. If your language should be chaste, yet, if your heart is reveling in fowl imaginations, you stand before God not according to your words, but according to your desires; according to the set of current of your affections, your real inward likes and dislikes, you shall be judged by him. External purity is all that man has at our hands, 'for man looketh on the heart;' and promises and blessings of the covenant of grace belong to those who are made pure in heart, and to none besides.

In speaking upon our text, I want to show you, first, that impurity of heart is the cause of spiritual blindness; and, secondly, that the purification of the heart admits us to a most glorious sight; 'the pure in heart shall see God.' Then I shall have to show you, in the third place, that the purification of the heart is a divine operation, which cannot be performed by ourselves, or by any human agency; but must be wrought by him who is the thrice-holy Lord God of Sabbath."

- i. **"First, then, I have to remark that impurity of heart is the cause of Spiritual blindness, -- the cause of a very large part if not all of it.** There are moral beauties and immoral horrors which certain men cannot see because they are impure in heart. Take, for instance, the covetous man, and you will soon see that there is no other dust that blinds so completely as gold dust. There is a trade which many regard as bad from top to bottom; but if it pays the man who is engaged in it, and he is of grasping disposition, it will be almost impossible to convince him that it is an evil trade. You will usually find that the

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covetous men see no charm in generosity. He thinks that the liberal man, if he is not actually a fool, is so near akin to one that he might very easily be mistaken for one. He himself admires that which can be easily grasped; and more of that he can secure, the better is he pleased. The skinning of flints and the oppression of the poor are occupations in which he takes delight . . .”

ii. **“Our second remark was that, the purification of the heart admits us to a most glorious sight: the pure in heart shall see God.** What does that mean? It means many things; I will briefly mention some of them:

- a. The man whose heart is pure will be able to see God in nature.
- b. The pure in heart see God in the Scripture.
- c. The pure in heart see God in his church.
- d. The pure in heart begin to discern something of Go’s true character.
- e. The pure in heart feel admitted into God’s fellowship

iii. **Now, lastly, and very briefly, I have to remind you this purification of the heart is a divine work.**

- a. The heart can only be purified by God Holy Spirit. “

The sermon goes on and ends on the theme of atonement theology of which is the only part of the sermon that I, personally, do not completely subscribe.

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

"Bless are the pure in heart: for they shall see God." (Matthew 5:8)

[Yoga: purifying the inner being for God-perception]

The consummate religious experience is direct perception of God, for which the purification of the heart is requisite. On this, all scriptures agree. The Bhagavad Gita, India's immortal scripture of yoga, the science of religion and God-union, speaks of the blessedness and divine perception of one who has attained this inner purification:

The yogi who has completely calmed the mind and controlled the passions and freed them from all impurities, and who is one with Spirit – verily, he has attained supreme blessedness.

With the soul united to Spirit by yoga, with a vision of equality for all things, the yogi beholds his Self (Spirit-united) in all creatures and all creatures in the Spirit.

He who perceives Me everywhere and holds everything in Me never loses sight of Me, nor do I ever lose sight of him.

Since ancient times, the rishis of India have scrutinized the very core of truth and detailed its practical relevance to man. Patanjali, the renowned sage of the yoga science, begins his yoga Sutras by declaring: Yoga Chitta vritti nirodha – "Yoga (scientific union with God) is the neutralization of the modifications of *chitta* (the inner 'heart' or power of feeling; a comprehensive term for the aggregate of mind-stuff that produces intelligent consciousness)." Both reason and feeling are derived from this inner faculty of intelligent consciousness.

My revered guru, Swami Sri Yukreswar, one of the first in modern times to reveal the unity of Christ's teachings with India's *Sanatana Dharma*,

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wrote profoundly about how man's spiritual evolution consists of the purification of the heart. From the state in which consciousness is completely deluded by *mya* ("the dark heart"), man progresses through the successive states of the propelled heart, the steady heart, the devoted heart, and ultimately obtains the clean heart, in which, Sri Yukteswarji writes, "he becomes able to comprehend the Spiritual Light, Brahma [Spirit], the Real Substance in the universe."

God is perceived with the sight of the soul. Every soul in its native state is omniscient, beholding God or Truth directly through intuition. Pure reason and pure feeling are both intuitive; but when reason is circumscribed by the intellectuality of the sense-bound mind, and feeling devolves into egoistic emotion, these instrumentalities of the soul produce distorted perceptions.

Restorative of the lost clarity of divine sight is the purport of this Beatitude. The blessedness known to the perfectly pure of heart is none other than that referred to in St. John's Gospel: "But as many as received him, to them gave he power to be sons of God." To every devotee who receives and reflects the omnipresent Light Divine, or Christ Consciousness, through a purified transparency of heart and mind, God gives power to reclaim the bliss of divine son-hood, even as did Jesus.

Transparency to Truth is cultivated by freeing the consciousness, the heart's feeling and the mind's reason, from the dualistic influences of attraction and aversion. Reality cannot be accordingly reflected in a consciousness ruffled by likes and dislikes, with their restless passions and desires, and the roiling emotions they engender – anger, jealousy, greed, moody, sensitivity. But when *chitta* – human knowing and feeling – is calmed by meditation, the ordinary agitated ego gives way to blessed calmness of soul perception.

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Purity of the intellect give one the power of correct reasoning, but purity of the heart gives one the contact of God. Intellectuality is a power of reason, and wisdom is the liberating quality of the soul. When reason is purified by calm discrimination it metamorphosis into wisdom. Pure wisdom ad divine understanding of a pure heart are the two sides of the same faculty. Indeed the purity of heart, or feeling, referred to by Jesus depends on the guidance of all actions by discriminative wisdom – the adjusting of attitudes and behaviors by the sacred soul qualities of love, mercy, service, self-control, self-discipline, conscience and intuition. The pure-eyed vision of wisdom must be combined with the untainted feeling of the heart. Wisdom reveals the righteous path and the cleansed heart desires and loves to follow that path. All wisdom-revealed soul qualities must be followed wholeheartedly (not merely intellectually or theoretically).

Ordinary man's occluded vision cognizes the gross shells of matter but is blind to all-pervading Spirit. By the perfect blending of pure discrimination and pure feeling, the penetrating eye of all-revealing intuition is opened, and the devotee gains the true perception of God as present in one's soul and omnipresent in all beings – the Divine Indweller whose Nature is a harmonic blend of infinite wisdom and infinite love.