

NOTES ON THE 5TH BEATITUDE

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

Blessed are the merciful, for they shall have mercy (Matthew 5:7)

From PRAYERS OF THE COSMOS Translated by Neil Douglas-Klotz

. . . **Tubwayhun lamrahmane dalayhun nehwn rahme**

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

Lamrahmane (lam-rath-may-nee) . . . "**rahmane**" (rath-may-nee) comes from the root now translated as "mercy" from the Greek. The ancient meant "womb or an inner motion extending from the center or depth of the body and radiating heat and ardor. The root am also mean "pity," "love," "compassion," a "long drawn breath extending grace," or an "answer to prayer." The association of womb and compassion leads to the image of "birthing mercy." As Meister Eckhart later wrote, "We are all meant to be Mothers of God." (In other words, being merciful (giving love) is a process of giving birth to mercy)

Dalayhun (de-lay-hoon) . . . shall

Nehwn (nay-hoon) . . . obtain

Rahme (rath-may) or loved, *an emotion that comes from the depth of one's being, . . . the end result of the soul-self transformation process.*

Blessed are those who, from their inner wombs, birth mercy; they shall feel its warm arms embrace them.

Aligned with the One are the compassionate; upon them shall be compassionate.

Healthy are those who extend grace; they shall find their own prayers answered.

Healed are those who extend a long heartfelt breath wherever needed; they shall feel the heart of the cosmic ardor.

Tuned to the Source are those who shine from the deepest place in their bodies. Upon them shall be the rays of universal Love.

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

"Blessedly ripe are those who radiate from a new self within; they shall be shown a waking vision: the womb of the one surrounding them with compassion."

"This face of love results from an inner process in which one gathers and listens to the various aspects of naphsha¹. After the small "I's," the voice of the naphsha, find a new relationship to the "I am," this love radiates as a natural result and one finds it radiating back from all directions. However, one cannot force this type of unconditional love. As gestation precedes physical birth, an inner alchemy must precede its outward expression . . . Jesus taught that we first need to awaken rahm through devotion for what we feel is sacred in our lives. When we can feel this love reflected back to us, as though included in a ray of love from the Only Being, we can then allow the rays of rahm back inside, toward our subconscious selves. (see chapter 10 on pages 143-144)

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.

THE IMPORTANCE OF MERCY (**Chapter 6, pages 90 – 109, in "The Beatitudes" Charles Spurgeon**)

"I have compared the Beatitudes to a ladder of light in the previous chapters, and I have remarked that every one of them rises above and out of those that precede it. So you will notice that the character mentioned here is higher than those that had been given before, higher than that of the man who is poor in spirit, or who mourns. Those things concern himself. He is

¹ "According to Middle Eastern mysticism, we have additional help to build a sense of self large enough to make meaning of all the diversity in life. This help comes from a figure related to another version of the Jewish creation story: Hokhmah, otherwise know as Holy Wisdom, or by her later Greek name, Sophia.

The connection between Jesus and Sophia has been noted by a number of Biblical scholars. First, the sayings of Hokhmah in the book of Proverbs express the same sort of paradoxical wisdom that the sayings of Jesus do." (see page 106 of the "The Hidden Gospel" by Neil Douglas-Klotz).

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yet feeble, and out of this weakness grows a meekness of spirit, which makes him endure wrongs from others. But to be merciful is more than that, for the man now not merely endures wrongs, but he confers benefits.

The beatitude before this one concerns hungering and thirsting for righteousness, but here the man has gone beyond mere righteousness. He has risen beyond the seeking of what is right into the seeking of what is good, kind, generous, and the doing of kind things for his fellowmen. The whole ladder rests upon grace, and grace puts every rung into its place. It is also grace that, in this place, has taught the man to be merciful and has blessed him and given him the promise that he will obtain mercy.

I would be wrong to take any one of these benedictions by itself – for example, to say that every merciful man will obtain mercy of misquote any other one in the same way – for that would be to wrest the

Savior's words and to give them meaning that He never intended them to convey. Reading the Beatitudes as a whole, we see that this mercifulness, which I am about to write, is a characteristic that has grown out of the rest. It has sprung from all precious works of grace, and the man is not merely merciful in the human sense, with a humanity that ought to be common to all mankind, but he is merciful in a higher and better sense, with a mercy that only the Spirit of God can ever teach to the soul of man.

Having noticed that the rising of this beatitude above the rest, we will now come to look at it more slowly, and it is necessary that we should be very guarded while discussing it. In order to be so, I will ask, first, who are those blessed people? Secondly, what is their unique virtue? And, thirdly, what is their special blessing?"

The sermon continues with answers to the three questions:

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1. *They are the people who are already poor in spirit, already mournful, already gentle and meek and have already begun to hunger and thirst for righteousness.*
2. *Being merciful includes kindness to those in need; it includes compassion for mourners; it includes full forgiveness; it includes great mercy toward great sinners; it includes mercy on the souls of all men; it includes merciful desires for the good of God's creatures; it includes mercy for the characters of others; it includes protecting others from temptation; and it includes not demanding too much from others.*
3. *The blessed promise to the merciful Spurgeon says, "It is said of them that, 'they shall obtain mercy.' I cannot help believing that this means in the present life as well as in the life to come. Surely this is David's meaning in the 41st Psalm: 'Blessed is he that considereth the poor: the LORD WILL DELIVER HIM IN TIME OF TROUBLE . . . He shall be blessed upon earth' (verses 1-2)." I get from this a peace that surpasses understanding in this life.*

Spurgeon ends the sermon with this quote, "Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me. (Matthew 25: 34-36)

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

Jesus the merciful expressed the true nature of God.

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Mercy is a sort of fatherly heartache for the deficiency in an erring child. It is an intrinsic quality of the Divine Nature,. The life story of Jesus is replete with accounts of mercy sublimely manifest in his actions and personality. In perfected divine sons of God, we see revealed the hidden transcendent Father as He is. The God of Moses is depicted as a God of wrath (though I do not believe Moses, who spoke to God "face to face, as a man speaketh unto his friend," ever thought of God as the vengeful tyrant portrayed in the Old Testament). But the God of Jesus was so gentle. It was that gentleness and mercy of the Father that Jesus expressed when, instead of judging and destroying the enemies who would crucify him, he asked the Father to forgive them, "for they know not what they do." With the patient heart of God, Jesus looked upon humanity as little children who did not understand. If wee child picks up a knife and strikes you, you do not want to kill that child in retaliation. It does not realize what it has done. When one looks upon humanity as a loving father looks after his children, and is ready to suffer for them that they might receive a little of the sunshine and power of his spirit, then one becomes Christlike: God in action.

The wise alone can be really merciful, for with divine insight they perceive even wrongdoers as souls—God's children who deserve sympathy, forgiveness, help, and guidance when they go astray. Mercy implies the capable of being practically and mercifully useful. Mercy expresses itself in usefulness when the fatherly heartache tempers the rigidity of exacting judgment and offers not only forgiveness but actual spiritual help in eliminating the error in an individual.

The morally weak but willing-to-be-good, the sinner (he who transgresses against his own happiness by flouting divine laws), the physically decrepit, the mentally impaired, the spiritually ignorant—all need merciful help from souls whose inner development qualifies them to render understanding aid. Jesus' words exhort the devotee; "To receive divine

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mercy, be merciful to yourself by making yourself spiritually qualified, and be merciful also to other deluded children of God. Persons who continuously develop themselves in every way, and who mercifully feel and alleviate the lack of all-round development in others, surely will melt the heart of God and obtain for themselves His unending and matchlessly helpful mercy.”