

NOTES ON THE 4TH BEATITUDE

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

"Blessed are those who hunger and thirst for justice, for they shall be well satisfied." (Matthew 5:6)

From PRAYERS OF THE COSMOS Translated by Neil Douglas-Klotz
. . . ***Tubwayhun laylen d'kaphneen watzheyn l'khenuta d'hinnon
nisbhun.***

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

Laylen (lie-lane) means "those who long for something," the English translation of which is "to those." The word, itself, goes back to an image of one watching by night, waiting by lamplight for something to happen. According to the word's ancient roots, this kind of desire creates a vertex of possibility that draws in the object of the heart. Here the ancient sound-meaning of the word generated what we call grammar – in the case, a construction that shows possession and direction toward a person.

D'kaphneen (de-kuff-nain) the word "kaphneen" translates in English as "hunger." In this passage the meaning is "the hungering" and could also mean "to turn the mouth toward something," or to long for strengthening the physical being.

Watzheyn (what-shane) the word "tzheyn" translates to "thirst" in English and also conveys an image of being parched inwardly, dried out (we might say "burnt out") Here the translation is "and thirst;" the "w" is the conjunction "and." I am not sure about the "a" in "wa."

l'khenuta (lah-ha-new-tah) is translated as "righteousness," a vague metaphysical term in English. In Aramaic, the word refers to both an inner and an outer sense of justice, a base upon which things can rest, the perfection of natural stability. This includes a sense of physical, inner rightness among the different voices we sometimes feel within, as well as the reflection of these voices in society.

d'hinnon . . . they shall be

NOTES ON THE 4TH BEATITUDE

nisbhun (niss-boon) . . . translated in English as "satisfied," which also means to be "surrounded by fruit," "encircled by birthing," and "embraced by generation." Related to "abwoon." . . . the original breath.

When we long for and finally receive a sense of inner justice and reestablishment of harmony, we see the purpose hunger and the thirst. It has created an inner sense of radiance and clarity: the letting go will have been for a purpose.

Possible translations

Blessed are those who hunger and thirst for physical justice – righteousness; they shall be surrounded by what is needed to sustain their bodies.

Healthy are those who turn their mouths to receive a new birth of universal stability; they shall be encircled by the birth of a new society.

Aligned with the One are those who wait up at night, weakened and dried out inside by the unnatural slate of the world; they shall receive satisfaction.

Healed are those who persistently feel inside: "if only I could find new strength and a clear purpose on which to base my life"; they shall be embraced by birthing power.

Integrated, resisting delusion are those who long clearly for a foundation of peace between the warring parts of themselves; they shall find all around them in materials to build it.

Excerpted from "A Sermon Published on Thursday, August 12th, 1909, delivered by C. H. Spurgeon, at the Metropolitan Tabernacle, Newington, on Lord's-

Day Evening, December 14,th 1873.

"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 forth of the Beatitudes: "*Blessed are they which do hunger and thirst after righteousness; for they shall be filled . . .*"

NOTES ON THE 4TH BEATITUDE

"I previously remarked that each of the seven beatitudes raises above the one that precedes it and raises out of it. It is a higher thing to hunger and thirst for righteousness than to be meek or to mourn or to be poor in spirit. However, no man ever becomes hungry and thirsty for righteousness unless he has first passed through the three preliminary stages and has been convinced of his soul poverty, has been made to mourn for sin and has been rendered humble in the sight of God.

I have already shown that the meek man is one who is contented with what God has given him in this world, that he is one whose ambition is at an end, and whose aspirations are not for things beneath the moon. Very well, then, having ceased to hunger and thirst for this world, he is the man to hunger and thirst for another and a better one. Having said farewell to these material and perishing things, he is the man to throw the whole intensity of his nature into pursuit of what is heavenly and eternal, which is here described as '*righteousness*.' Man must first of all be cured of his ardor for earthly pursuits before he can feel fervor for heavenly ones. '*No man can serve two masters*' (Matthew 6:24), and until the old selfish principle has been driven out, and the man has become humble and meek, he will not begin to hunger and thirst for righteousness.'

The sermon continues with such details as to "The object that the blessed man desires," "The desire itself," "The blessing itself" and ends with . . .

"As I close this chapter, I pronounce over all of you who are trusting in Jesus, the fourth benediction spoken by Christ on the Mount of Beatitude: '*Blessed are they which do hunger and thirst after righteousness; for they shall be filled.*' Amen."

This complete sermon can be found in chapter 4 (pp 52-68) in "the Beatitudes" by Charles Spurgeon.

NOTES ON THE 4TH BEATITUDE

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

"Blessed are they which do hunger and thirst after righteousness: for they shall be filled" (Matthew 5:6)

Parallel reference:

"Blessed are ye that hunger now: for ye shall be filled." (Luke 6:21, Sermon on the Plain).

[Satisfying one's inner hunger for Truth]

The words 'thirst' and 'hunger' provide an apt metaphor for man's spiritual quest. One must first have thirst for the theoretical knowledge of how to attain salvation. After he quenches this thirst by learning the practical technique of actually contacting God, he can then satisfy his inner hunger for Truth by feasting daily on divine mana of spiritual perception resulting from meditation.

Those who seek appeasement in material things find that their thirst of desires is never slaked, nor is hunger ever satisfied in the acquirement of possession. The urge in every man to fill an inner emptiness is the soul's desire for God. It can only be alleviated by realizing one's immortality and imperishable state of divinity in God-union. When man foolishly tries to quench his soul thirst with the substitutes of sense happiness, he gropes from on evanescent pleasure to another, ultimately rejecting them all as inadequate.

Sense pleasures are of the body and lower mind; they bring no nourishment to man's inmost being. Spiritual starvation, suffered by all who would subsist on sense offerings, is allayed only by righteousness – the actions, attitudes, and attributes that are for the soul: virtue, spiritual behavior, bliss, immortality.

NOTES ON THE 4TH BEATITUDE

Righteousness means acting rightly in the physical, mental, and spiritual departments of life. Persons who feel a great thirst and hunger for fulfilling the supreme duties of life receive the ever new bliss of God: *‘Bless are you who thirst for wisdom and who esteem virtue and righteousness as the real food to appease your inner hunger, for you shall have that lasting happiness brought only by adhering to divine ideals – unparalleled satisfaction of heart and soul.’*”