

# NOTES ON THE 2ND BEATITUDE

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

***Blessed are they who mourn, for they shall be comforted.***

From PRAYERS OF THE COSMOS Translated by Neil Douglas-Klotz  
. . . ***Tubwayhun lawile d'hinnon netbayun***

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

***Lawile (lah-wee-ley)*** can mean "mourners" in Greek but in Aramaic it also carries the sense of those who long deeply for something to occur, those troubled or in emotional turmoil, or those who are weak and in want from such longing.

***d'hinnon = for they shall***

***netbayun (net-bah-yoon)*** can mean "comforted," but also connotes being returned from wandering, united inside by love, feeling an inner continuity, or seeing the arrival of (literally, the face of) what one longs for.

Blessed are those in emotional turmoil; they shall be united inside by love.

Healthy are those weak and overextended for their purpose; they shall feel their inner flow of strength return.

Healed are those who weep for their frustrated desire; they shall see the face of fulfillment in a new form.

Aligned with the One are the mourners; they shall be comforted.

Turned to the Source are those feeling deeply confused by life: they shall be returned from their wandering.

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

## NOTES ON THE 2ND BEATITUDE

"To mourn" in Aramaic can mean to be confusion or turmoil, to wonder literally or figuratively. Certainly, many of us have discovered this confusion when we have faced our own mortality. To be comforted in Aramaic can mean to be united inside, to return from wandering, or to see the face of what we hope for.

With these meanings, we could do open translations of the second beatitude like this:

*Ripe are those who feel at loose ends, coming apart at the seams; they shall be knit back together within.*

*Blessed are those in turmoil and confusion; they shall be united inside.*

In the first chapter in the Gospel of Thomas, Jesus advocates seeking, finding, and being troubled, in order to marvel and then reign overall. In another passage, he says:

*Blessed is the person who has struggled. He has found life. (Saying 58)*

Commentary on the Beatitudes taken from volume I of **"The Second Coming of Christ: The Resurrection of the Christ Within You,"** by Paramahansa Yogananda (1893-1952).

Published 2004 by Self-Realization Fellowship. . . founded 1920

. . . blessings brought by insatiable yearning for the Divine.

*"Blessed are they that mourn for they shall be comforted (Matthew 5:4)*

*"Blessed are ye that weep now: for ye shall laugh" (Luke 6: 21 Sermon on the Plain).*

"The pangs of sorrow suffered by the ordinary person arise from mourning the loss of human love or material possessions, or the nonfulfillment of earthly hopes. Jesus was not extolling this negative state of mind, which eclipses psychologic happiness and is utterly detrimental to the retention of spiritual bliss obtained by arduous efforts in meditation. He was speaking of that divine melancholy

## NOTES ON THE 2ND BEATITUDE

resulting from the awakening consciousness of separation from God, which creates in the soul an insatiable yearning to be reunited with the Eternal Beloved. Those who really mourn for God, who wail incessantly for Him with ever-lasting zeal in meditation, shall find comfort in the revelation of Wisdom-Bliss sent to them by God<sup>1</sup>.

The spiritual negligent children of God endure life's painful traumas with resentful, defeatist resignation instead of effectively soliciting Divine Aid. It is the adorably naughty baby, crying continuously for spiritual knowledge, who at last attracts the response of the Divine Mother. To Her persistent child, the Merciful Mother comes with Her solace of wisdom and love, revealed through intuition or by a glimpse of Her own Presence. No surrogate consolation can assuage instantaneously the bereavement of unnumbered incarnations.

Those whose spiritual mourning is appeased by material fulfillments will find themselves grieving again when those fragile securities are snatched away by the exigencies of life or by death. But those who weep for Truth and God, refusing to be quieted by any lesser offering will be forever comforted in the arms of Blissful Divinity.

'Blessed are you who cry for God-realization now, for by that single-minded yearning you shall attain. With the entertainment of ever new joy found in divine communion, you shall laugh and rejoice throughout eternity!'"

Excerpted from chapter 3 of, "LIVING THE SERMON ON THE MOUNT: A Practical Hope for Grace and Deliverance," by Glen H. Stassen

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<sup>1</sup> "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance . . ." (John 14:26)

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Penthountes (mourning) does mean being sad because of loss, as when your father dies, or your sister is fired from her job. The reign of God will bring healing and comfort. But it also means repentance (metanoia<sup>2</sup>): Christians who pray for God's reign to come are all the more aware that what is happening in themselves and their society is far from God's reign. Their prayer life compares God's compassion for all people with suffering, violence, injustice, and lack of caring that hurt people; they are realist as to the causes of wrong. They truly want to end their sinning and serve God. They want to share in a community that experiences the mustard seeds of the kingdom, the small daily breakthroughs of God's reign.

The prophet Amos pronounces God' judgment on those who do not mourn: They oppress the poor and crush the needy and then say, 'Bring something to drink!' They sin and then bring sacrifice to the temple, thinking their sacrifices cover their sins, even though they continue to practice injustice. God pronounces 'Alas for those who are at ease in Zion . . . Alas for those who . . . sing idle songs to the sound of the harp, . . . but are not grieved over the ruin of Joseph! . . . Surely I will never forget any of their deeds. Shall not the land tremble on this account, and everyone mourn who lives in it? . . . I will turn your feast into mourning' (Amos 4;1-5; 5:6,14; 6:1-7; 8:7-10; 9:5). When Jesus calls for mourning, he means the mourning of repentance that is sincere enough to cause us to change our way of living.

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<sup>2</sup> Shifting the lens through which you view the world . . . shifting your paradigm towards an incarnated cosmology.