

# NOTES ON THE 3RD BEATITUDE

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

*Blessed are the meek for they shall inherit the earth.*

From PRAYERS OF THE COSMOS Translated by Neil Douglas-Klotz  
. . . **Tubwayhun l'makikhe d'hinnon nertun arha**

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

***l'makikhe(mah-kee-key) could be translated as "the meek" (as  
done by the Greek), but the Aramaic would say "gentle" or  
"humble."***

*Behind these words, the old roots carry the meaning of one who has  
softened that which is unnaturally hard within, who has submitted or  
surrendered to God, or has liquefied rigidities, heaviness ( especially  
moral heaviness), and the interior pain of repressed desires.*

***D'hinnon (da-han-non)***

*They shall*

***Nertun (ner-tune) can mean "inherit," but in the broad sense of  
receiving from the universal source of strength (AR) and  
reciprocity (T).***

*In this case softening the rigid places within leaves us more open to  
the real source of power—God acting through all of nature, all  
earthiness.*

***Arha (ar-ah) means "earth"; in fact, it may be the original  
source of that word. And can be interpreted as firm reality***

*In sound-meaning it evokes the sigh of human species whenever  
it feels the support of the earth underneath and remembers to  
treat it as another living being, rather than an object to be  
exploited.*

***Other translations***

*Blessed are the gentle; they shall inherit the earth.*

*Healthy are those who have softened what is rigid within; they shall  
receive physical vigor and strength from the universe.*

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*Aligned with the One are the humble, those submitted to God's will; they shall be gifted with the productivity of the earth.*

*Healed are those who have wept inwardly with the Pain of repressed desire; they shall be renewed in sympathy with nature.*

*Integrated, resisting corruption are those who have dissolved heavy morality within; they shall be open to receive the splendor of earth's fruits.*

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

In Aramaic, the word translated as "meek" means literally those who have softened what is rigid. This softening implies a condition both inside and outside us. The phrase "inherit the earth" in Aramaic does not mean to acquire a piece of property. The word for "inherit" also means to receive strength, power, and sustenance. The word for "earth" (ar'ah) can also refer to all of nature, as to natural power that manifest through the diversity of beings in the universe.

So a very plausible open translation of this saying, with the Aramaic nuances added, might sound like this:

*Ripe are those who soften what is rigid, inside and out; they shall be open to receive strength and power—their natural inheritance—from nature.*

The first three Beatitudes tell us that the natural result of conscious breathing is, first some confusion followed by turmoil and leading to a softening and a beginning to absorbing universal energy from everywhere around us.

When we consider the third Beatitude, inwardly the word translated as "meek" can refer to an attitude of surrender that makes way for the divine "I Can" or Malkuthah (malkutha) to move through one with power. For the kingdom to have come space would've had to have been made (Hollowed be thy Name (Nethgadsh shmakh) . . . having focused on their light within until it became as useful as the rays of a beacon, showing the way.

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Notes taken from LIVING THE SERMON ON THE MOUNT, chapter 3 by Glen H. Stassen.

“Joyful are those whose wills are surrendered to God, for they will inherit the earth” (Psalm 37:11).

“In English, the word “meek” has come to be about the same as “weak” or “harmless” or “spiritless. It is thought that a meek person is something of a doormat upon which everyone wipes his feet, a timid soul who lives in mortal fear of offending his fellow creatures. But nothing could be more foreign to the biblical use of the word. It is used in particular to describe two persons: Moses (Numbers 12:3) and Jesus (Matthew 11:29). One of them defied the might of Egypt and the other couldn’t be cowed by a powerful Roman official . . . Both of them seemed absolutely fearless in the face of men, and completely surrendered to God . . . People may be called (tamed) to the extent that they have surrendered their wills to God and learned to do his bidding. They won’t listen to any man, no matter what his power of influence, who tries to make them compromise or disobey their Master’s voice . . . They surrender their will to God so completely that God’s will becomes their will . . . They become God’s “workhorses” on earth.” (Clarence Jordan in, “The Sermon on the Mount” published in 1974, pp24-25)

Jordan says it would be better to translate the Greek word *praeis*, “completely surrendered to the will of God” rather than meek. It means their will has been tamed by God’s will.

Excerpted from “A Sermon Published on Thursday, November 7 1907, delivered by C. H. Spurgeon, at the Metropolitan Tabernacle Pulpit Thursday Evening, December 11<sup>th</sup>, 1873, on the Beatitudes.

***Blessed are the meek for they will inherit the earth.***

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"I have often reminded you that the beatitudes in this chapter rise one above the other, and spring out, of one another, and that which come before are always necessary to those that follow after. This third beatitude, "Blessed are the meek," could not have stood first, -- it would have been quite out of place there. When a man is converted, the first operation of the grace of God within his soul is to give him true poverty of spirit, so the first beatitude is, "Blessed are the poor in spirit." The Lord first makes know our emptiness, and so humbles us; and then, next, he makes us mourn over the deficiencies that are so manifest in us. Then comes the second beatitude: "Blessed are they that mourn." First there is a true knowledge of ourselves; and then a sacred grief arising out of that knowledge. Now, man ever becomes truly meek, in the Christian sense of that word, until he first knows himself, and then begins to mourn and lament that he is so far short of what he ought to be. Self-righteousness is never meek; the man who is proud of himself will be quite sure to be hard-hearted in his dealing with others. To reach this rung of the ladder of light, he must first set his feet upon the other two. There must be poverty of spirit and mourning of heart before there will come that gracious meekness of which our text speaks.

Note too, that this third beatitude is of a higher order than the other two. There is something positive in it, as to virtue. The first two are rather expressive of deficiency, but here there is something supplied. A man is poor in spirit; that is he feels that he lacks a thousand things that he ought to possess. The man mourns, that he laments over his state of spiritual poverty. But now there is something given to him by the grace of God;-- not a negative quality, but a positive proof of the work of the Holy Spirit within his soul, so that he has become meek. The two characters that receive a

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benediction appears to be wrapped up in themselves. The man is poor in spirit; that relates to himself. His mourning is his own personal mourning which ends when he is comforted; but the meekness has to do with other people. It is true that it has a relationship to God, but is man's meekness is specially towards his fellow-man. He is not simply meek within himself; his meekness is manifested in his dealing with others. You would not speak of a hermit, who never saw a fellow-creature, as being meek; the only way in which you could prove whether he was meek would be to put him with those who would try his temper. So that this meekness is a virtue, larger, more expansive, working in a wider sphere than the first two characters which Christ has pronounced blessed. It is superior to the others, as it should be, since it grows out of them; yet at the same time, as there is, through the whole beatitude, a full parallel with the rise, so is it here. In the first case, the man was poor, that was low; in the second case the man was mourning, that also was low; but if he kept his mourning to himself, he might still seem great among his fellow men. But now he has come to be meek among them, -- lowly and humble in the midst of society, so that he is going lower and lower; yet he is sinking as to a personal humiliation, and so has become more truly gracious.

Now, having spoken of the connection of this beatitude, we will make two inquiries with the view of opening it up. They are these, -- who are the meek? And, secondly, how and in what sense can they be said to inherit the earth?

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***[The sermon continues with details regarding the two questions, and ends with the following . . .]***<sup>1</sup>

But this must be the work of grace. We must be born again, or else our proud spirits will never be meek. And if we have been born again, let it be our joy, as long as we live, to show that we are the followers of the meek and lowly Jesus, with whose gracious words I close my discourse: Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." So may it be, for Christ's sake! Amen."

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

*"Blessed are the meek: for they shall inherit the earth" (Matthew 5:5)*

Humbleness and meekness create in man a bottomless receptacle of reciprocity to hold Truth. A proud irascible (*having or showing a tendency to be easily angered*) individual, like the proverbial rolling stone, rolls down the hill of ignorance and gathers no moss of wisdom, while meek souls at peace in the valley of eager mental readiness gather waters of wisdom, flowing from sources human and divine, to nourish their flowering vale of soul qualities.

The imperious egotist riled, defensive, and resentfully offensive, repelling emissaries of wisdom who seek entry into the castle of his life; but the meek and humbly receptive attract the unseen assistance of beneficent angels of cosmic forces proffering material, mental, and spiritual well-being.

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<sup>1</sup> The book title is "THE BEATITUDES" by Charles H. Spurgeon

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Thus do the meek of spirit inherit not only all wisdom, but the earth, that is earthly happiness, along with it.<sup>2</sup>

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<sup>2</sup> But the meek shall inherit the earth; and shall delight themselves as abundance of peace" (Psalms 37:11).