

NOTES ON THE 7TH BEATITUDE

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

Blessed are the peacemakers, for they shall be called sons of God. (Matthew 5:9)

From PRAYERS OF THE COSMOS Translated by Neil Douglas-Klotz

. . . **Tubwayhun lahvwday shlama dawnaw (hie) d'alaha nitqarun.**

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

Lahvwday (luv-die) refers to those who not only make or perform an action but also are committed to it. The old roots call up more images of planting: tilling the ground, laboring regularly, bringing forth fruit, and celebrating. The emphasis is on that which is done periodically and regularly – despite the odds, as one might say.

Shlama (shlem-ah) is the word for "peace" and is essentially the same as that used throughout the Middle East for thousands of years as a greeting. It also means health, safety, a mutual agreement that saves a difficult situation, any happy assembly, or a stroke that unites all parties in sympathy.

Lahvwday shlama means "planting peace." Looking back to the beginning, remembering the peace and tranquility

Dawnawhie (dah-nal-wee) is the word for children and refers to any embodiment, emanation, or active production from that which was only potential before.

D'alaha (deh-al-la-ha) is the equivalent of the phrase "of God."

Nitqarun (nit- car-doon) means "shall be called" or "to know ourselves." It also presents the beautiful image of digging a channel or well that allows water to flow. In this sense, as we "plant peace" we become channels or fountains for hastening the fulfillment of the divine will.

Blessed (ripe) are those who plant peace each season; they shall be remembered as rays of the One Unity.

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Healthy are those who strike the note that unites; they shall be remembered as rays of the one Unity.

Aligned with the One are those who prepare the ground for all tranquil gatherings; they shall become fountains of Livingness.

Integrated are those who joyfully knit themselves together within; they shall be stamped with the seal of Cosmic Identity.

Healed are those who bear the fruit of sympathy and safety for all; they shall hasten the coming of God's new creation.

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

"Whatever house you enter,

Let your first words be

"shalama bayta;"

Peace to this house and family –

May it complete its purpose

And tell its tale to the end.

May it fulfill itself in surrender

To the one."

A reading from the Aramaic of Luke 10:5,

With a parallel at Matthew 10: 12-13.

(KJV: "And into whatsoever house ye shall enter, first say, Peace be to his house.")

Is this not something expected of a peacemaker. See pages 157-170.

- *A definition found on page 165: ". . . To be a child of Alaha (God) in the way that Jesus mentions in Matthew 5:9 means literally to be a planter of peace (shalama). The Aramaic for "they shall be called children of God" means literally "they shall be hollowed out, or become channels for Unity." Both images – planting and digging -- convey the necessity of exerting oneself to prepare a space for Oneness. As Children of humanity (nasha), we are naturally forgetful of our*

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connections with each other and with the sacred, and need to work to make space for the divine to flow through us, as it is meant to do."

- *What comes to my mind, while reflecting on this is the second line of the Lord's Prayer: "Nethgedish Shmach" or hollowed by thy name, meaning make space within for holiness*
 - *Which is another way to command pray, meditate, or whatever way one goes about remembering the source and energy of existence.*
 - *Interesting that the subject of "what is and how to pray is the subject of our Thursday night Lenten reflection/discussion sessions.*
- *The Greeting of Peace: "While the Western definition of the word : "peace" see it simply as the absence of war or conflict, the Semitic language see it as something more profound. Both the Hebrew "shalom" and the Aramaic "shalama" derive from a verb that means to be fulfilled or complete, to surrender or be delivered, or to die.*

The convergence of these images may again be found in the Jewish creation story, where Genesis reports that on the seventh day God "rested." The Hebrew word for rest, shabath, can also mean to end or complete something, as well as to restore oneself to an original state of point of departure. By a mystical interpretation of this passage, as Unity related, it restored to itself the remembrance of what had been before creation, the primal void¹. This period of remembrance was sanctified – space was reserved for it – as the day of rest, or Sabbath.

When one greets another with shalom, shalama, or salaam (the Arabic form), it can be an instant of Sabbath. Both people have the opportunity to remember their origins as beings whose beginning is ultimately a mystery. This remembrance can help clear a "way a history of offenses given, received, and perceived. It can produce peace on a very deep level, not by invoking certainty of idealism, but

¹ *(before 'Abwoon d'bwashmaya,' which is the birthing statement in the first line of the Lord's prayer 'Our Father who art in heaven.'*

This is something I like to think of, in anthropological terms, as the birth of consciousness, or the birth of homo-sapiens¹, 70,000 years ago. But that is a very risky assertion)

(See "Sapiens: A Brief History of Humankind." By Yuval Noah Harari

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by bringing awareness of uncertainty and the ultimate mortality of all forms.

Not to know one's origins ultimately results in doubt. Recognizing our origins can mean the realization of our human ancestry as "bar nasha," Children of change, or it can mean acknowledgement of the origins of the universe. To feel one's mortality can bring desolation; the uncertainty and tenuousness of human existence can motivate an impulsive search for control and acquisition, as a way to keep the uncertainty at bay. Or it can engender an appreciation for the preciousness of each interaction – each one an opportunity to remember the peace that existed before the story of the universe began.



Excerpted from "A Sermon Published on Thursday, July 29th, 1909, delivered by C. H. Spurgeon, at the Metropolitan Tabernacle, NEWINGTON, ON SUNDAY MORNING, DECEMBER 8TH, 1861.

"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 first of the Beatitudes: "***Blessed are the peacemakers: for they shall be called the children of God.***" – ***Matthew 5:9***

The is but a small example in the sermon of a child of God:

". . . 'They shall be called the children of God.' They not only are so, but they will be called so. That is , even their enemies will call them so. Even the world will say, 'That man is a child of God.' Perhaps, beloved, there is nothing that so strikes the ungodly as the peaceful behavior of a Christian under insult.

There was a soldier in India, a big fellow who had been, before he enlisted, a prizefighter and afterwards had performed many deeds of valor. When he had been converted through the preaching of a

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missionary, all his fellow soldiers made a laughingstock of him. They counted it impossible that such a man as he had been would become a peaceful Christian. So one day when they were at dinner, one of them flagrantly threw into his face and chest a whole bowlful of scalding soup. The poor man tore his clothes open to wipe away the scalding liquid, and yet self-possessed amid his excitement, he said, 'I am a Christian; I must expect this,' and smiled at them.

The one who did it said, 'If I had thought you would have taken it that way, I would never have done it; I am very sorry I ever did so.' His patience rebuked their malice, and they all said he was a Christian. Thus, he was called a child of God. They saw in him evidence that was to them all the more striking, because they knew that they could not have done the same. . . ."

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 peacemakers for they will be called the children of God." (Matthew 5:9)

[The real "peacemaker:" one who meditates and follows the Christ-method of living]

The are real peacemakers who generate peace from their devotional practice of daily meditation. Peace is the first manifestation of God's response in meditation. Those who know God as Peace in the inner temple of silence, and who worship that Peace-God therein, are by this relationship of divine communion His true children.

Having felt the nature of God as inner peace, devotees want the Peace-God to be always manifest in their home, in the neighborhood, in the nation,

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among all nationalities and races. Anyone who brings peace to an inharmonious family has established God there. Anyone who removes the misunderstanding between souls has united them in God's peace. Anyone who, forsaking national greed and selfishness, works to create peace amidst warring nations, is establishing God in the heart of those nations. The initiators and facilitators of peace manifest the unifying Christ-love that identifies a soul as a child of God.

"Son of God" consciousness makes one feel love for all beings. Those who are God's true children cannot feel any difference between an Indian, American, or any other nationality or race. For a little while immortal souls are garbed in white, black, brown, red, or olive-colored bodies. Are people looked upon as variously foreign when they wear different colored cloths? No matter what one's nationality or color of his body, all of God's children are souls. The Father recognizes no man-made designations; He loves all, and His children must learn to live in that same consciousness. When man confines his identity to his clannish human nature, it gives rise to unending evils and specter of war.

Human beings have been given potentially limitless power, to prove that they are indeed the children of God. In such technologies as the atomic bomb we see that unless man uses his powers rightly, he will destroy himself. The Lord could incinerate this earth in a second if He would lose patience with His erring children, but He doesn't. And as He would never misuse His omnipotence, so we, being made in His image, must also behave like gods and conquer hearts with power of love, or humanity as we know it will surely perish. Man's power of love, or humanity as we know it will surely perish. Man's power to make war is increasing; so must his ability to make peace. The best deterrent against the threat of war is brotherhood, the realization That as God's children we are one family.

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Anyone who stirs up strife among brother nations under the guise of patriotism is a traitor to his divine family – a faithless child of God. Anyone who keeps family members, neighbors, or friends fighting through fostering falsehoods and gossip, or who is in any way a maker of disturbance, is a desecrator of God's temple of harmony.

Christ and the great ones have given the recipe for peace within and among individuals and nations. How long man has lived in the darkness of misunderstanding and ignorance of those ideals? The true Christ-method of living can banish human conflict and horror of war and bring about peace and understanding on earth; all prejudices and enmities must fall away. That is the challenge placed before those who would be the peacemakers of God.