

# NOTES ON THE 8TH 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 are persecuted for the sake of justice, for theirs is the kingdom of heaven. (MATTHEW 5:10)***

From "PRAYERS OF THE COSMOS" (and the sound track of  
"Healing Breath") Translated by Neil Douglas-Klotz . . . ***Tubwayhun  
layleyn detrdep metol khenuta dilhon(hie) malkutha dashmaya***

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

***Layleyn (Lie-lane)*** . . . means "to those."

***Detrdep (det-row-dop)*** . . . the English equivalent is "persecuted." But the word could also mean driven, dominated, dislocated, disunited, or moved by scandal or shame.

***Metol (met-toll)*** . . .

***Khenuta (ha-new-tah)*** . . . is translated as righteousness, which is what is based on inner and out sense of justice and stability, that place of rest. – is the same word referred to in the fourth beatitude.

***Dilhonhie (dill-hoon-nay)***

***Malkutha dashmaya*** . . . kingdom of heaven... knowing "I can" participate in the reign of God

*Blessing to those who are dislocated for the cause of justice, their new home is the province of the universe.*

*Health to those who are dominated and driven apart because they long for a firm foundation; their domain is created by Word above, the earth beneath.*

*Aligned with the One are those who draw shame for their pursuit of natural stability; theirs is the ruling principles of the cosmos.*

*Healing to those who have been shattered within from seeking perfect rest; holding them to life is heaven's "I can!"*

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*Turned to the Source are those persecuted for trying to right society's balance; to them belongs the coming king-and queendom.*

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 are persecuted for righteousness' sake: for theirs is the kingdom of heaven"*** (Matthew 5:10)

*[The kingdom of joy earned by those who live and die in right behavior]*

"The bliss of God will visit those souls who endure with equanimity the torture of the unjust criticism of so-called friends, as well as enemies, for doing what is right, and who remain uninfluenced by wrong customs or society's harmful habits. A devotee of righteousness will not bend to social pressure to drink just because he happens to be at a gathering where cocktails are served, even when others mock him for nonparticipation in their pleasure. Moral rectitude brings short-term ridicule but long-term rejoicing, for persistence in self-control yields bliss and perfection. An eternal by those who live and die in right behavior.

Worldly people who prefer sensory indulgences to God-contact are truly the foolish ones, because by ignoring what is right, and therefore good for them, they will have to reap the consequences. The righteous devotee pursues that which is beneficial for him in the highest sense. One who relinquishes the desultory ways of the world and cheerfully stands the scorn of shortsighted friends for his idealism demonstrates that he is fit for the unending bliss of God.

The above verse also offers encouragement to those who are persecuted and tortured by sensory temptations and bad habits when they

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have resolved to cling to moral ideals and spiritual practices. They are righteous indeed, following the right way of self-control and meditation, which will in time defeat temptations and win the kingdom of eternal joy for the victorious.

No matter how powerful temptations are, or how strong bad habits, they can be resisted with the wisdom-guided power of self-control and by holding to the conviction that no matter what pleasure is promised by temptation, it will always give sorrow in the end. The irresolute inevitably becomes hypocrites, justifying wrong behavior while succumbing to the wiles of temptation. The honey of God, though sealed in mystery, is what the soul truly craves. Those who meditate with habitably imbibe the heavenly nectar of immortality.

Heaven is that state of transcendental, omnipresent joy where no sorrows ever dare to tread. By steadfast righteousness, the devotee will ultimately reach that beatific bliss from which there is no fall. Vacillating devotees, not fixed in meditation, can slip from this supernal happiness; but those who are resolute gain that blessedness permanently. The kingdom of Cosmic Consciousness is owned by the King of Heavenly Bliss, and by the elevated souls who are merged in Him. Hence it is said of devotees who unite their ego with God, becoming one with the King of the Universe: 'Theirs is the kingdom of heaven.'

Taken directly from the second chapter of Glen H. Stassen's "Living the Sermon on the Mount: A Practical Hope for Grace and Deliverance intitled "**Participation with Joy in the Reign of God:**"

*"The Kingdom of Heaven means the same reality in the Gospel of Matthew as in the Gospel of Mark and Luke, when they say, "the kingdom of God." The difference is simply that Matthew is writing for Jewish Christian,*

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*where the name of God is too holy to be expressed often; consequently, Jews substituted the word "heaven" for God. Matthew means what Mark and Luke mean by "the kingdom of God."*

*Scholars all agree that the kingdom of God in Jesus teaching is not a place but a happening. It means God's reign, God's presence, God's coming to deliver us and reign over us. In our present language, it is probably clearer to speak of "the reign of God."*

*Jesus said that the reign of God will not be about domination but about mutual servanthood. (Mark 10: 41-45). Scholars agree that the central witness and theme of the Synoptic Gospels is that Jesus' mission and message was 'the good news of the kingdom of God.' But despite emphasis on and frequent reference to it in scripture, the big puzzle and important question (then as well as now) are: what are the characteristics of the reign of God? How do we recognize it when we experience it? How do we know it when we see it? How do our lives fit into it?*

### ***A relevant scripture example; guess why ...***

Genesis 37:3-4 The Message (MSG)

<sup>3-4</sup> Israel loved Joseph more than any of his other sons because he was the child of his old age. And he made him an elaborately embroidered coat. When his brothers realized that their father loved him more than them, they grew to hate him—they wouldn't even speak to him

<sup>12-13</sup> His brothers had gone off to Shechem where they were pasturing their father's flocks. Israel said to Joseph, "Your brothers are with flocks in Shechem. Come, I want to send you to them."

Joseph said, "I'm ready."

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<sup>17</sup>The man said, "They've left here, but I overheard them say, 'Let's go to Dothan.'" So Joseph took off, tracked his brothers down, and found them in Dothan.

<sup>18-20</sup>They spotted him off in the distance. By the time he got to them they had cooked up a plot to kill him. The brothers were saying, "Here comes that dreamer. Let's kill him and throw him into one of these old cisterns; we can say that a vicious animal ate him up. We'll see what his dreams amount to."

<sup>21-22</sup>Reuben heard the brothers talking and intervened to save him, "We're not going to kill him. No murder. Go ahead and throw him in this cistern out here in the wild, but don't hurt him." Reuben planned to go back later and get him out and take him back to his father.

<sup>23-24</sup>When Joseph reached his brothers, they ripped off the fancy coat he was wearing, grabbed him, and threw him into a cistern. The cistern was dry; there wasn't any water in it.

<sup>25-27</sup>Then they sat down to eat their supper. Looking up, they saw a caravan of Ishmaelites on their way from Gilead, their camels loaded with spices, ointments, and perfumes to sell in Egypt. Judah said, "Brothers, what are we going to get out of killing our brother and concealing the evidence? Let's sell him to the Ishmaelites, but let's not kill him—he is, after all, our brother, our own flesh and blood." His brothers agreed.

<sup>28</sup>By that time the Midianite traders were passing by. His brothers pulled Joseph out of the cistern and sold him for twenty pieces of silver to the Ishmaelites who took Joseph with them down to Egypt