



Embracing the Past in a New Way - March

“Blessed are they that mourn; for they shall be comforted.” Matt. 5:4

From **Rocco A. Errico’s** book **“Treasures from the Language of Jesus”** (pages 16-17):

The Mourners

TOOWAYHON LAWEELAY; DHENON NETHBAYOON. “Blest are those who wail for they shall be consoled.” Matt. 5:4, Aramaic text. Those who wail refers to those who were suffering injustices...who were mourning the seemingly delayed manifestation of the kingdom of God...those who longed for God’s order, His peace, and His goodness.

Throughout many generations in Israel, only a small group of people referred to by the prophets as “the remnant” had been aware of the real nature and power of the spiritual kingdom, aware that the heavenly treasures it offered were actually spiritual and living truths which could transform the hearts of people and eliminate injustice and violence. But when would the kingdom appear? Jesus directed his comforting words and blessings to these mourners assuring them that the time for solace was at hand. They were now to realize that the kingdom of heaven was within their reach and they were to become the citizens of that new kingdom of joy and gladness.

These mourners quickly recalled the words of their great statesman and prophet Isaiah when he said, “The spirit of the Lord is upon me, because the Lord has anointed me and sent me to preach good tidings to the meek; to bind up the broken-hearted, to proclaim liberty to captives and release to prisoners; to proclaim the acceptable year of the Lord, and the day of the salvation of our God; TO COMFORT ALL THOSE WHO MOURN, TO GIVE TO THE MOURNERS OF ZION BEAUTY INSTEAD OF ASHES, PERFUME INSTEAD OF MOURNING, A CLOAK OF BEAUTY INSTEAD OF THE SPIRIT OF HEAVINESS; THEY SHALL BE CALLED MEN OF RIGHTEOUSNESS, the planting of the Lord which is glorious.” Isa. 61:1-3, Aramaic text. The mourners were comforted for they understood that the prophesied time of fulfillment was upon them.

From Neil Douglas Klotz’s book **“Prayers of the Cosmos”** (page 51):

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

This second Beatitude was translated, “Blessed are they that mourn; for they shall be comforted.” *Lawile* can mean “mourners” (as translated from the 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. *Netbayun* 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.

From Elizabeth Sand Turners book “**Your Hope of Glory**” (page 91):

Trials and tribulations cause us to mourn. Yet it is true that “man’s extremity is God’s opportunity,” and when woes beset us, we turn to Him and receive comfort.

Here is a question: Has there been a time, or several times perhaps, when you felt most vulnerable? Did it center on some major change?

- Someone’s death
- Divorce
- Being fired from a job
- Getting a poor review at work
- A friend moving away
- Changing jobs
- Children growing up and leaving home
- Children having challenges
- Illness

Can you name some changes that shifted you into a vulnerable or emotional place?

From Reverend **Eric Butterworth**’s book “**Discover the Power Within**” (pages 60-61)

This (second Beatitude) has usually been interpreted to mean, “You are richly blessed to have the tragedy and sorrow now, because your reward will come in a future heaven.” I always feel saddened when I read or hear words of “comfort” for people who are ill which say that “it is your business to be ill, your appointment from heaven” and that “there is no other way to heaven except suffering.” And the sad part is that these thoughts are given in the name of Jesus Christ.

But this is not at all what Jesus had in mind in this *BE attitude*. Jesus is not saying that it is necessary for man to sorrow or to experience tragedies, for there can be no sorrow or sense of tragedy to one who understands the dynamics of his own innate divinity. One who truly knows himself will not fall victim to sadness or grief, for he will always be the master of himself in every circumstance.

Nevertheless, sorrow and trouble, brought about by wrong thinking, can be useful. Many people refuse to open their minds to the Truth until they are backed against the wall, until they are “driven to their knees.” In this instance the sorrow may be a good thing, for a blessing may well spring from the fact that in the desperation of their sorrow they are willing to let go.

Jesus is telling us that there are two ways by which we may come into a knowledge of the Truth and experience the releasing of our inner power: (1) We can be “poor in spirit,” and simply let go instantly with the receptivity of a little child, and let our Christ self express, or (2) we can resist the Truth of our divinity until our life is devastated by

the fruits of wrong thinking, such as sickness and sorrow and failure. Then in these experiences we may find our self-will broken down and replaced by a new desire to reach for the absolute Truth of God. So, Jesus is saying, “The man who sorrows is fortunate, for in his sorrow, he may come to experience God’s presence in his life.”

It is not true that God sends problems to man, nor that man cannot find the heaven of fulfillment without challenges. However, the human of us tends to settle into ruts and routines and to resist the growth demanded by the expanding potential of our divinity. Thus, it may well be that when some great problem comes to us, it is a fortuitous blessing because it leads us to “stir up the gift of God” within.

Grief – being open and vulnerable helps us in this way:

Gain
Real
Inside
Energetic
Freedom

Acknowledging GRIEF assists us in embracing all parts of ourselves. The process deepens our relationship with God for God’s activity is always greater than our emotional turmoil or feelings.

As Kahlil Gibran said in the “**Prophet**” (page 52):

And a woman spoke, saying, Tell us of Pain. And he said: your pain is the breaking of the shell that encloses your understanding. Even as the stone of the fruit must break, that its heart may stand in the sun, so must you know pain. And could you keep your heart in wonder at the daily miracles of your life, your pain would not seem less wondrous than your joy; and you would accept the seasons of your heart, even as you have always accepted the seasons that pass over your fields. And you would watch with serenity through the winters of your grief.

“Blessed are they that mourn, for they shall be comforted.”

Ideas for Practice:

This month I invite you to reflect on Myrtle Fillmore's healing process, specifically towards the end of the second year. In her own words from "**How to Let God Help You**" (pgs 183-184):

Along with the tubercular trouble in my lungs, I had disorders through the abdominal walls. At times, hemorrhoids made life miserable for me. Because this abdominal trouble had a definite cause in the realm of my own mental attitudes, it was necessary for me to grow in understanding and to make definite changes to bring about the healing. The trouble did not respond to ordinary faith and prayer. I finally asked the Lord just why it was that I did not get well. I explained that I had gone all through my consciousness to see what it was that held me, and that I had tried to find the fault.

The Spirit said to me, "You have looked among your faults; now look among your virtues." I thought that strange, but soon it came to me that I had tried to keep my feelings to myself, taking great pride in the fact that I never let anyone know just how I felt when anything displeased me or hurt me. I found that I did not feel as sweet and poised on the inside as I seemed outwardly. I began to watch, and to redeem this state of mind. I determined to handle all that came to me, before I "swallowed it" and allowed it to irritate, cut, and weaken my nerves and organs. As I gained real poise, and the ability to keep my thoughts and feelings truly free, I was healed and restored to strength and normal functioning.

I will say that in those early days, I hardly knew just what was taking place as the healings were accomplished. I only know that my experience was much like that of the blind man whom Jesus healed: "One thing I know, that, whereas I was blind, now I see."

I simply had great faith that God, the loving Father, had marvelously revealed himself to me as my help in every need, and my faith inspired others to have faith. "Faith is the substance of things hoped for, the evidence of things not seen."

Does Myrtle's discovery apply to you in any way? If so, let her demonstration lead you through healing. Awareness and willingness opens us fully to the kingdom within our full potential, thank you God!

Affirmation: *"I am grateful for the challenges that lead me beyond my extremity to God's opportunity."*