

PRAYERS
of the
COSMOS

*Reflections on the Original
Meaning of Jesus's Words*

Handout # 4

Translated and with Commentary by
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For Kamae, who teaches me to persevere.
"Blessed are those who plant peace each season."




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The Beatitudes (Aramaic)

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Tubwayhun l'meskenae b'rukh d'dilhounhie malkutha dashmaya.
 Tubwayhun lawile d'hinnon netbayun.
 Tubwayhun l'makikhe d'hinnon nertun arha.
 Tubwayhun layleyn d'kaphneen watzheyne l'khenuta d'hinnon nisbhun.
 Tubwayhun lamrahmane dalayhun nehwnun rahme.
 Tubwayhun layleyn dadkeyn b'lebhon d'hinnon nehzun l'alaha.
 Tubwayhun lahwvday shlama dawnaw(hie) d'alaha nitqarun.
 Tubwayhun layleyn detrdep metol khenuta dilhon(hie) malkutha dashmaya.
 Tubwayhun immath damhasdeen l'khon waradpin l'khon wamrin elaykon kul milla bisha metolath b'dagalutha.
 Haydeyn khadaw wa rwazw dagarkhun sgee bashmaya hakana geyr r'dapw l'nabiya d'men q'damaykun.

The Beatitudes (King James English Translation)

Blessed are the poor in spirit: for theirs is the kingdom of heaven.

Blessed are they that mourn: for they shall be comforted.

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

Blessed are they which do hunger and thirst after righteousness: for they shall be filled.

Blessed are the merciful: for they shall obtain mercy.

Blessed are the pure in heart: for they shall see God.

Blessed are the peacemakers: for they shall be called the children of God.

Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.

Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.

Rejoice, and be exceedingly glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.

(Matthew 5:3-12, King James Version)

Jesus said:

Tubwayhun l'meskenae b'rukh d'dilhounhie malkutha d'ashmaya.

ܬܘܒܘܘܗܘܢ ܠܡܫܟܢܐܝܐ ܒܪܘܚܐ ܕܕܝܠܗܘܢܝܗ ܡܠܟܘܬܗ ܕܐܫܡܝܘܬܗ .

(KJV version: *Blessed are the poor in spirit: for theirs is the kingdom of heaven.*)

Happy and aligned with the One are those who find their home in the breathing; to them belong the inner kingdom and queendom of heaven.

Blessed are those who are refined in breath; they shall find their ruling principles and ideals guided by God's light.

Tuned to the Source are those who live by breathing Unity; their "I can!" is included in God's.

Healthy are those who devotedly hold fast to the spirit of life; holding them is the cosmic Ruler of all that shines and rises.

Resisting corruption, possessing integrity are those whose breath forms a luminous sphere; they hear the universal Word and feel the earth's power to accomplish it through their own hands.

Healed are those who devote themselves to the link of spirit; the design of the universe is rendered through their form.

Textual Notes

The first of the Beatitudes was translated as "Blessed are the poor in spirit: for theirs is the kingdom of heaven." The Aramaic word *meskenae* encompasses the images of a solid home base or resting point, of a fluid, round, luminous enclosure, and of devotedly holding fast to something—as if one were "poor" for lack of it. The word *rukha* may be translated as "spirit," "breath," "soul" or as whatever moves, stirs, animates, and links us to life.

The Greek translators appear to have been at a total loss with these seemingly different meanings united around the image of the entire universe filled with one cosmic breath of life, the *rukha d'goodsha* or Holy Breath. "Poor in spirit" is a traditional Aramaic idiom meaning "humble," according to Dr. George Lamsa (1936). Behind this, the roots tell us that when one is attuned through the breath to God, one does not put oneself forward inappropriately. One's readiness for action rests in the eternal silence of God's Name.

As we saw in the Lord's Prayer, *malkutha* is a word that Jesus used often. It is the "I can"—the queendom and kingdom of the universe, from the personal through the cosmic. In this case, the "I can" extends through all realms of light, vibration, and name; *dashmaya* is another grammatical form of *d'bashmaya*, found in the first line of the Lord's Prayer.

Body Prayer

When feeling out of rhythm with yourself or your surroundings, experiment with breathing in and out, feeling the sound of the word *rukha* or *Alaha*. Let the rhythm of the word and the rhythm of the breath merge in a way that feels natural. Allow the sensation of the breathing to touch the entire body. Gradually let go of the word and allow the feeling of your breathing to cradle and rock whatever part of yourself has been ignored or starved from its connection with the source of life.

Jesus said:

Tubwayhun lawile d'hinnon netbayun.

ܬܘܒܘܝܗܘܢ ܠܘܝܠܝܢܐ ܕܗܝܢܢܘܢ ܢܝܬܒܝܘܢ .

(KJV version: *Blessed are they that mourn: for they shall be comforted.*)

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.

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

Textual Notes

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.

Body Prayer

When in emotional turmoil—or unable to feel clearly any emotion—experiment in this fashion: breathe in while feeling the word *lawile* (lah-wee-ley); breathe out while feeling the word *net-bayun* (net-bah-yoon). Embrace all of what you feel and allow all emotions to wash through as though you were standing under a gentle waterfall. Follow this flow back to its source and find there the spring from which all emotion arises. At this source, consider what emotion has meaning for the moment, what action or nonaction is important *now*.

Jesus said:

Tubwayhun l'makikhe d'hinnon nertun arha.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ : بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ .

(KJV version: *Blessed are the meek: for they shall inherit the earth.*)

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.

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.

Textual Notes

This third Beatitude was translated, "Blessed are the meek: for they shall inherit the earth." *L'makikhe* could be translated as "the meek" (as was done from 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 who has liquefied rigidities, heaviness (especially moral heaviness), and the interior pain of repressed desires.

Nertun 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.

Body Prayer

When feeling weak from the busyness of life, take a moment to breath in feeling *makikhe* (mah-kee-key) and breathe out feeling *arha* (ar-ha). Feel what has become tight beginning to loosen. Try visualizing a favorite place in nature that allows you to open up and receive from the bounty of creation. Better yet, go there.

Jesus said:

Tubwayhun layleyn d'kaphneen watzheyn l'khenuta d'hinnon nisbhun.

ܘܒܘܝܗܘܢ ܠܝܠܝܢ ܕܟܦܢܝܢ ܘܘܘܘܗܝܢ ܠܟܗܢܘܬܐ ܕܗܝܢܢܢ ܢܝܫܒܘܢ .

(KJV version: *Blessed are they which do hunger and thirst after righteousness: for they shall be filled.*)

Blessed are those who hunger and thirst for physical justice—righteousness; they shall be surrounded by what is needed to sustain their bodies.

Healthy are those who turn their mouths to receive a new birth of universal stability; they shall be encircled by the birth of a new society.

Aligned with the One are those who wait up at night, weakened and dried out inside by the unnatural state of the world; they shall receive satisfaction.

Healed are those who persistently feel inside: "If only I could find new strength and a clear purpose on which to base my life"; they shall be embraced by birthing power.

Integrated, resisting delusion are those who long clearly for a foundation of peace between the warring parts of themselves; they shall find all around them the materials to build it.

Textual Notes

This Beatitude was translated, "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." *Khenuta* was translated as "righteousness," a vague metaphysical term in English. In Aramaic, this word refers to both an inner and an outer sense of justice, a base upon which things can rest, the perfection of natural stability. This includes a sense of physical, inner rightness among the different voices we sometimes feel within, as well as the reflection of these voices in society.

The oldest roots of the Aramaic word *layleyn* ("to those") go back to an image of one watching by night, waiting by lamplight for something to happen. According to the word's ancient roots, this kind of desire creates a vortex of possibility that draws in the object of the heart. Here the ancient sound-meaning of a word generated what we call grammar—in this case, a construction that shows possession and direction toward a person.

The word translated as "hunger" (*d'kaphneen*; literally, "the hungering") may also mean "to turn the mouth toward something," or to long for strengthening the physical being. "Thirst" (*tzheyn*) also conveys an image of being parched inwardly, dried out (we might say "burnt out"). When we long for and finally receive a sense of inner justice and a reestablishment of harmony, we see the purpose of the hunger and thirst. It has created an inner sense of radiance and clarity: the letting go will have been for a purpose. Another planting image from the Aramaic occurs in *nisbhun*, "satisfied," which also means to be "surrounded by fruit," "encircled by birthing," and "embraced by generation."

Body Prayer

For finding a direction: experiment with breathing in and out *khenuta* (khe-noo-tah) or intone the word slowly on one note. Feel the resonance of the final sound *-tah* opening from the heart. If you are making a decision in your life, bring the feeling of the various choices inside to merge with the sensation of the breathing and heartbeat. Which alternative feels that it opens from the heart like the end of the sound? Continue to breathe the sound and try walking with each alternative. Compare the sensation in the body for each alternative. Or, if you are investigating a general direction (not a choice), what images arise from the breathing, sound, and walking in the moment that you come to stillness?

Jesus said:

Tubwayhun lamrahmane dalayhun nehwn rahme.

بَارِكُوا الَّذِينَ يَرْحَمُونَ مِنْ بُطْنِ أُمَّهَاتِهِمْ : فَهُمْ يَرْحَمُونَكُمْ .

(KJV version: *Blessed are the merciful: for they shall obtain mercy.*)

Blessed are those who, from their inner wombs, birth mercy; they shall feel its warm arms embrace them.

Aligned with the One are the compassionate; upon them shall be compassion.

Healthy are those who extend grace; they shall find their own prayers answered.

Healed are those who extend a long heartfelt breath wherever needed; they shall feel the heat of cosmic ardor.

Tuned to the Source are those who shine from the deepest place in their bodies. Upon them shall be the rays of universal Love.

Textual Notes

This Beatitude was translated, "Blessed are the merciful: for they shall obtain mercy." The key words *lamrahmane* and *rahme* both come from a root later translated as "mercy" from the Greek. The ancient root meant "womb" or an inner motion extending from the center or depths of the body and radiating heat and ardor. The root may also mean "pity," "love," "compassion," a "long drawn breath extending grace," or an "answer to prayer." The association of womb and compassion leads to the image of "birthing mercy." As Meister Eckhart later wrote, "We are all meant to be Mothers of God."

Body Prayer

Slowly intone the root *rahm* (rah-hm), opening to allow the sound to penetrate to the bones and muscles at the base of the pelvis. How could I feel more of my love and compassion this deeply? How could I feel my own birthing struggle connecting with the birthing cries of the earth and all its beings?

Jesus said:

Tubwayhun layleyn dadkeyn b'lebhon d'hinnon nehzun l'alaha.

ܬܘܒܘܝܗܘܢ ܠܐܝܠܝܢ ܕܕܩܝܝܢ ܒܠܝܒܘܢ ܕܗܝܢܢܘܢ ܢܗܘܙܢ ܠܐܠܗܐ.

(KJV version: *Blessed are the pure in heart: for they shall see God.*)

Blessed are the consistent in heart; they shall contemplate the One.

Healthy are those whose passion is electrified by deep, abiding purpose; they shall regard the power that moves and shows itself in all things.

Aligned with the One are those whose lives radiate from a core of love; they shall see God everywhere.

Healed are those who have the courage and audacity to feel abundant inside; they shall envision the furthest extent of life's wealth.

Resisting corruption are those whose natural reaction is sympathy and friendship; they shall be illuminated by a flash of lightning: the Source of the soul's movement in all creatures.

Textual Notes

This Beatitude was translated, "Blessed are the pure in heart: for they shall see God." *Dadkeyn* refers to those "consistent" in love or sympathy, those who have both a natural sense of influence and abundance and a fixed, electrifying purpose. The old roots call up the image of a flower blossoming because that is its nature.

The word translated as heart (*lebhon*) also carries the sense of any center from which life radiates—a sense of expansion plus generative power: vitality, desire, affection, courage, and audacity all rolled into one. *Nehzun* could be translated "see," but also points to inner vision or contemplation. The old roots evoke the image of a flash of lightning that appears suddenly in the sky: insight comes like that. Besides "God" and "the One," the roots of the word *alaha* point to the force and passionate movement of the cosmos through the soul of every living thing. Another image from the roots of *alaha* is the furthest extent of a cosmic force that also possesses identity and can be identified everywhere as: here! this!

Body Prayer

For developing a sense of confidence and "heart": intone *lebhon* (le-bh-oh-n) slowly on one note; visualize and feel the sound coming into the center of the chest and resonating from there (especially on the *n* sound) throughout the body. Continue this, adding the image/feeling of a relationship or project that you would like to be consistent with or see through to the end. See and feel it coming to fruition while intoning *nehzun l'alaha* (neh-zoon l'al-ah-ha).

Jesus said:

Tubwayhun lahwooday shlama dawnaw(hie) d'alaha nitqarun.

بِهِمْ جَسَمَهُمُ الْخَيْرُ كُلُّهُمْ : دُبْنَةُ سَمِ دُبْنَةُ يَجْتَدُونَ .

(KJV version: *Blessed are the peacemakers: for they shall be called the children of God.*)

Blessed are those who plant peace each season; they shall be named the children of God.

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.

Textual Notes

This line was translated, "Blessed are the peacemakers: for they shall be called the children of God." *Lahwoday* 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.

The word for "peace" (*shlama*) 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.

The word for "children" (*dawnawhie*) refers to any embodiment, emanation, or active production from that which was only potential before. The roots of the word translated as "shall be called" (*nitqarun*) also present 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.

Body Prayer

For peace: breathe in the sound of the word *shlama* (shlah-mah); breathe out the sound *shlama*. What one regular action would make your own life more peaceful? How could this feeling be extended to an action that would include the peacefulness of your community?

Jesus said:

Tubwayhun layleyn detrdep metol khenuta dilhon(hie) malkutha dashmaya.

بَارِكُوا الَّذِينَ يُطْرَدُونَ مِنْ أَجْلِ سَبِّ الْمَلِكُوثَا دَاشْمَايَا : دَجِبَلَسُفَر : اَسْبَابُ خُلُوصِمْ
دَخْمَلَسُفَر .

(KJV version: *Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.*)

Blessings 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 the Word above, the earth beneath.

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

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

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

Textual Notes

This Beatitude was translated "Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven." Besides "persecuted," the word *detrdep* can also mean driven, dominated, dislocated, disunited, or moved by scandal or shame. *Khenuta*—that base of inner justice and stability—is the same word referred to in the fourth Beatitude. The recurrence of the phrase *malkutha dashmaya* reminds us of the royalty and power of the universe, as well as its potential: the *shem* or light is in evidence everywhere—don't be afraid to look beyond the boundaries of what you call "home."

In this and the next Beatitude, Jesus presents a realistic picture of what his hearers probably already knew: society does not easily tolerate the prophetic spirit and one is likely to run into opposition. Jesus does not, however, either commiserate with us or incite us to seek suffering. He places the reactivity of society within a cosmic context: if you are dislocated for justice, consider your new home to be the planet—or the universe. The boundaries that provide our margin of safety sometimes also insulate us from our next step. "Consider adversity as an incitement to take another step" seems to be both the message and the body prayer of these final Beatitudes.

Jesus said:

Tubwayhun immath damhasdeen l'khon waradpin l'khon wamrin eleykon kul milla bisha metolath b'dagalutha.

ܡܫܘܚܘܢܝܢ ܡܫܘܚܘܢܝܢ ܡܫܘܚܘܢܝܢ ܟܦܦܐ ܟܦܦܐ ܟܦܦܐ ܟܦܦܐ ܟܦܦܐ ܟܦܦܐ
ܗܘܢܗܘܢܝܢ ܕܠܘܟܘܨܝܢ ܕܠܘܟܘܨܝܢ ܕܠܘܟܘܨܝܢ ܕܠܘܟܘܨܝܢ ܕܠܘܟܘܨܝܢ ܕܠܘܟܘܨܝܢ .

(KJV version: *Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.*)

Blessings when you are conspired against, scandaled and accused falsely of corruption for my sake . . .

Health when your strength is sucked out, when you are disunited and falsely classified as a waste of time, for my sake . . .

Renewal when you are reproached and driven away by the clamor of evil on all sides, for my sake . . .

When you are covered with insults like a sticky web, pulled apart at the seams and wrongly labeled immature, for my sake . . .

When you feel contaminated, dislocated, and feel an inner shame for no good reason, it is for my sake . . .

Textual Notes

This Beatitude was translated as "Blessed are ye, when men shall revile you, and persecute you, and shall speak all manner of evil against you falsely, for my sake." This saying continues the thought of the preceding one and makes a transition to the surprising conclusion of the Beatitudes that follows.

Damhasdeen may mean reviled, reproached, derided, pitied, insulted, conspired against, or have one's strength sucked out. In its meaning of "contamination" the word carries the image of being covered with a sticky glaze of blame. *Radpin* is another form of the word used in the preceding Beatitude for "persecution" or "dislocation." *Mrin* refers to clamor, exaggerated noise, and any expression that would classify one falsely as *bisha* (see the Aramaic Lord's Prayer): unripe, evil, corrupt, immature, a diversion.

These unpleasant yet realistic occurrences are again expanded to a cosmic context by Jesus' conclusion.

Jesus said:

Haydeyn khadaw wa rwazw dagarkhun sgee bashmaya hakana geyr r'dapw l'nabiya d'men q'damaykun.

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(KJV version: *Rejoice, and be exceedingly glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.*)

Then, feel at the peak of everything and be extremely moved, for your natural abundance, already in the cosmos, has multiplied all around you (from the blows on your heart):

Do everything extreme, including letting your ego disappear, for this is the secret of claiming your expanded home in the universe.

Drink a drop—or drench yourself. No matter where you turn you will find the Name inscribed in light: it's all the One Creation.

For so they shamed those before you:

All who are enraptured, saying inspired things—who produce on the outside what the spirit has given them within.

It is the sign of the prophecy to be persecuted by circumstances.

It is the sign of the prophets and prophetesses to feel the disunity around them intensely.

Textual Notes

These last lines were translated: "Rejoice, and be exceedingly glad: for great is your reward in heaven: for so persecuted they the prophets which were before you." The Aramaic version discloses that the first part of this translation is superficial. Jesus is not simply promoting "positive thinking" in the face of the injustices of society.

The root of the word *khadaw* refers to "everything extreme, the point or summit of something, gaiety or liveliness." It also presents the image of a drop of wine. The roots of the following word, *rwazw*, convey images of an inner movement of becoming extremely thin, of drinking or drenching, of a ray of anything, or of the breath. According to D'Olivet the root *rz* connotes an inner process of allowing the ego to become "thin," a secret of the desert mystics. The images of the breath and of drenching indicate other parts of this process. The combination says: when outer dislocation and persecution occur, use them to expand the territory within, allowing the *naphsha* (or subconscious self) to receive the attention it deserves and to become gradually clearer in relation to the divine purpose.

Awareness of the breath (in the fashion of the body prayers mentioned) can help one make this inner connection. Then one approaches life wholeheartedly: one can do things "to the extreme" and not apologize for being part of the prophetic and mystical heritage that Jesus renewed. The image of wine, associated with ecstatic states of consciousness, plays an important role in the mystical schools. As we saw in the Lord's Prayer, Jesus may also have been pointing toward the releasing power of the blood in a reference to wine: as I release who I thought I was, my outlook changes, and I can see more clearly the abundance of the universe.

The roots of *dagarkhun*, translated as "your reward," refer to this expanding sense of natural abundance, an organic movement reaching out at full length from the Source, yet fixed and grounded in material existence. It is another picture pointing toward the presence of God in all things. The verb *sgee* may be translated as "increased" or "augmented," but it too carries the image of an expansion from the center of abundance. This may indicate not only the cosmic center, but the expansion of the internal sense and center of abundance. As American poet Edna St.

Vincent Millay said in "Renaissance": "The world stands out on either side no wider than the heart is wide." The blows on the heart can be felt as not only personally painful (which Jesus acknowledges) but also as an aid to opening a wider perspective of feeling and empathy with all creation.

In the final clause, the word *nabiya*, translated as "prophets," derives from a root that indicates divine inspiration or speaking by inspiration, also an ecstasy or rapture that germinates or bears fruit in the world. This word for prophecy, used throughout the Scriptures, means acting with the spirit that fills one. Jesus acknowledges that this is bound to be challenging and disturbing to society, because we cannot ignore the poor and outcast in our midst. Nor does he minimize the difficulties involved for those on the path of prophecy, as the translation "rejoice, and be exceedingly glad" might make it appear. In the Aramaic, the end of the Beatitudes strikes a bittersweet, but deeper note than that rendered from the Greek. It acknowledges that a certain amount of discouragement is natural and can be a reminder to turn within and renew before proceeding in the co-creation of heaven on and in earth.

The Beatitudes (One Possible New Translation from the Aramaic)

Tuned to the Source are those who live by breathing Unity; their "I can!" is included in God's.

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

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

Blessed are those who hunger and thirst for physical justice; they shall be surrounded by what is needed to sustain their bodies.

Blessed are those who, from their inner wombs, birth mercy; they shall feel its warm arms embrace them.

Aligned with the One are those whose lives radiate from a core of love; they shall see God everywhere.

Blessed are those who plant peace each season; they shall be named the children of God.

Blessings to those who are dislocated for the cause of justice; their new home is the province of the universe.

Renewal when you are reproached and driven away by the clamor of evil on all sides, for my sake . . .

Then, do everything extreme, including letting your ego disappear, for this is the secret of claiming your expanded home in the universe.

For so they shamed those before you:

All who are enraptured, saying inspired things—who produce on the outside what the spirit has given them within.

—OTHER SAYINGS—