

The Be-Attitudes From The Aramaic

Touveyhoun, the first word in Aramaic of each Be-Attitude, is historically interpreted as a bestowed “Blessing.” Y’Shua’s words spoke of an earned reward. He delivered simple and practical teachings in His native tongue, Aramaic. In the sixth century, all known Aramaic bibles were burned and many foreign ideas, unsupported by His actual words, were put into His mouth. As Jesus’ teachings passed from Aramaic to Greek, Latin, Old English and finally to modern English, increasing numbers of distortions occurred.

The following explanation of the Be-Attitudes is based on Aramaic and is as faithful as possible to the actual words of Y’Shua. It shows that the Be-Attitudes are in truth instructions and methods for evaluating progress and supporting us in achieving an exciting, reachable goal. Here Y’Shua provided the “how to’s” for living the “Greatest” and “Second” Commandments—the keys to peace and life and health. His objective was so urgent that He used the word Touveyhoun repeatedly in this, His first public teaching!

This statement before each Be-Attitude more accurately carries the lost meaning of Y’Shua’s word—*TOUVEYHOUN: God implanted in your mind neural structures which will guide you when they are active. If they are active, you who follow these instructions will come into conscious possession of and be able to use this latent guidance system, designed to make available thoughts and actions that will increase your happiness and well-being:*

You who have a maskenii (home) in Ruhka (the active forces from God), yours is a malkoota d’shmeya (heavenly estate).

Historically interpreted as – *Blessed are the poor in spirit, theirs is the kingdom of heaven.*

You who abili (who love Truth and profess your errors and the errors of your society), you shall be nitbeyoon (freed of mental stress).

Historically interpreted as – *Blessed are those mourning their wrongs, they will be comforted.*

You who have makikh (humility—the mental quality of perceiving and cooperating with the good desires of others), you shall nartoun (gain the earth).

Historically interpreted as – *Blessed are the meek, they shall inherit the earth.*

You who hunger for kenoota (the mind structure underlying the attitude, judgment and behavior described as just or fair behavior between people), you shall attain it.

Historically interpreted as – *Blessed are those who hunger and thirst for righteousness, they shall be filled.*

You who have rakhma (pure love, encompassing judgment and behavior), you will therefore receive rakhma (pure love).

Historically interpreted as – *Blessed are the merciful, they shall obtain mercy.*

You who have dadcean (a completely purified mind,) you will mikhazoun (comprehend) Alaha (the Invisible Source of Creation).

Historically interpreted as – *Blessed are the pure in heart, they shall see God.*

You who abdey (through service, work effectively to produce) shlama (the peace and understanding under and in accord with God’s Will,) you will be called the children of God.

Historically interpreted as – *Blessed are the peacemakers, they shall be called the children of God.*

The “Greatest” and “Second” Commandments: *“You shall tidrakhim (maintain the condition of pure love) for Alaha (the Invisible Source of Creation) in your entire mind and with your whole naphshak (true self) in all your actions and in all your thoughts. This is the greatest commandment and takes precedence over all. The second, which is like unto it, you shall tidrakhim (maintain pure love) for karebak (neighbor—anyone near or thought about) as your naphshak (true self).*

Upon these two Commandments hang the Law and its prophets!

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