

Revelation of the
Christian Mysteries

Book XI

THE NINE BEATITUDES

By Hanna Jacob Doumette

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The Nine Beatitudes

The Nine Beatitudes are based upon nine vital principles of life, and an understanding of their real meaning conveys the Truth of nine supreme human faculties. When expressed these principles elevate, bless, and beautify human existence. Therefore, the Nine Beatitudes are a benediction of perfect living, coupled with praise that expresses mature human nature on the summit of being.

The First Beatitude is founded upon the principle of will. The Second springs from the principle of love. The Third is established in the principle of wisdom. The Fourth portrays the principle of harmony and beauty. The Fifth expresses the principle of true living. The Sixth is related to the principle of true personality—the Higher Self active in the individual. The Seventh is one with the principle of being—the perfection of formation. The Eighth is identical with the principle of creative motion or positive action. The Ninth refers to the principle of celestial fire or spiritual quickening.

This compilation of true and fruitful living need not indicate that Jesus conveyed the Beatitudes as a result of considering the nine cardi-

nal principles of life. From the height of divine attainment, and the depth of perfect consciousness and personality, He uttered them as the crowning Truth of the Message on the Mount and as a reflection of the nine principles of life and being. The Beatitudes were delivered spontaneously and intuitively, flowing as a Christ benediction upon a transcendent life. From the divine concept of idealistic humanity, within the sanctuary of His being, Jesus delivered spontaneously the celebrated introduction of His Message on the Mount to those who have initiative. The Nine Beatitudes are a forerunner to the main current of His doctrine and the focal point of His wisdom given to humanity through the Sermon on the Mount. It was natural for Jesus to begin with this Truth, that is the fundamental part of perfect expression in human life, the Truth that found reality, power and manifestation through Him. It is unnecessary to state that if the wisdom treasured in the Sermon on the Mount is unearthed and practiced by the world today mankind will enjoy peace, happiness, brotherhood and well-being.

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

To be poor is to be conscious of need. The poor is he who realizes lack or emptiness within

himself or in his environment, and consequently feels the need of being filled. Because of the law of life, that urges perfection, and the creative will, that constructs the world, this realization makes fulfillment of natural needs and prosperity one's divine right and inevitable.

Spiritual poverty haunts the consciousness according to two different states of awakening. The first state is experienced when one realizes his needs through inner revelation. He feels that his life lacks in spirituality, that the spring of his soul is drying, and his mind is struggling against the net of arid intellect. In this sense of deserted consciousness one feels poverty, that drives him to seek spiritual life that he may enrich his soul through higher truth and supply his mind with divine and life-giving understanding. Indeed he is blessed, for divine wisdom and spiritual vitality, attributes, and faculties are given unto him. His poverty is replaced by heavenly wealth. He receives the life of heaven into his being, because through awakening to his higher consciousness he is transforming earthly life to a higher kingdom.

The second state of spiritual poverty is more exalted. It is experienced by those who have reached a higher development. Only those who possess a certain degree of perfection and are enthroned on the summit of earthly ego, are able to reach this fascinating consciousness. They are

the individuals who have succeeded as egos, who have lived out the virtues of the personal self to the extent of feeling urgent need for universal consciousness and for total surrender to the Holy Spirit. The life of these beings is a high state of spiritual poverty which awaits a rich fulfillment.

There are others included in this class who live out the perfection of the law, and at the height of righteousness which is of the law, but not of the spirit, they realize their emptiness. In the light of spiritual attainment and oneness with the kingdom of heaven they are found wanting. They declare their emptiness, and receive the grace and dominion of the Christ Spirit. Nicodemus and St. Paul were living illustrations of this spiritual poverty, which was rewarded by the kingdom of heaven. Until now the living voice of St. Paul sounds down the centuries: "Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ."

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

Spiritual mourning is caused when the soul senses separation from the Father of All. Spiritual mourning comes through two stages of indi-

vidual unfoldment. The first stage is experienced by those whose consciousness is awakened to truth and righteousness when they realize the fact that they have submitted their souls to lesser nature. They lament their failure and are repentant, knowing that they have grieved the Holy Spirit. The second stage is seen in the life of those who have attained spiritual quickening and the liberty of higher nature. Their mourning is a spiritual longing. Their soul calls for mystic communion with God. Their heart longs for heavenly life on earth, and for an eternal abode in heaven. They long for the diffusion of the physical veil that they may behold His glory endlessly. They struggle to become one with the Eternal Self in earth and in heaven. The Christ Self is their love and their beloved, and to this Spirit of goodness, truth, and righteousness, they pour out their adoration and infinite longing.

"My life I live in love with Thee.
All else I do is shameful mask.
Playing the world drama I am but seeking Thee.
Thou art the aim and purpose of my existence.
The Spirit of Truth leads me to Thee.
There is longing, mysterious longing, intense
longing within my heart for Thee."

—From The Sun of Higher Understanding.

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

Meekness is reached far on the path of unfoldment. It is only when the spiritual Father-Mother Principles are awakened in the consciousness that meekness predominates. It is only when the very love of the Divine Spirit becomes one's own impulse, humaneness, and expression that he gains meekness as the ultimate of a mighty personality, that is illumined in mind and compassionate in heart. To be meek, the self has already been transmuted into a universal, kind, and harmonious personality. The meek is no longer seeking, he has attained. One is meek when he has infinite power and dominion at his disposal and in his immediate possession. He has reached at one-ment with the all-embracing presence of the heavenly Father. Therefore, meekness is not weakness. It comes as the fruit of positiveness in truth, the realization of immense power attained through the presence of God released within. At this attainment, impulsively one reaches a stage of goodness, spirituality, and brotherhood, in which the well-being and perfection of all creates his own happiness. To see others prosperous, blessed, and happy is all-sufficient to him. His is a wealthy personality. Power lives within him sufficient for every need. With that consciousness comes the earnest

desire that all the world share in the glory of life.

Meekness is a super impulse, that brings to its bearer all blessings, all possessions—his soul expands endlessly. Verily the meek do inherit the earth.

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

On earth the first human awakening is observed in those who are hungry and thirsty for material possessions, wealth, and worldly adulation. This is the beginning of human consciousness as an earthly power. Slowly the soul learns the needed lessons through this expression, and the self is awakened gradually to mental and educational spheres. This takes a long period and occupies many journeys to earth. After power has been realized through this form of human consciousness one is awakened finally to spiritual culture and to truth in itself, through which he hungers and thirsts for righteousness. He seeks the Divine in the earthly, the Eternal in the perishable. He seeks oneness with God and rejoices in His Commandments.

Through righteousness the power of the Eternal Good and the Spirituality of being are expressed as human impulse, faculties, and life. Its divine standard transcends instinctive and

egoistic limitation. It exalts the human consciousness and culminates in mystic union with heaven, within which God lives His life and expresses His glory on earth. When one hungers and thirsts after righteousness, his needs are fulfilled. By virtue of this higher awakening he receives the Holy Spirit. From his heart emanates the light of the world. He knows the personal self no more. Its righteousness and nobility, which found power in the world of cause and effect, are replaced by the life of the Supreme Self, which translates them into divine impulse and light of being.

Blessed are the merciful: for they shall obtain mercy.

Mercy is a divine faculty composed of love, goodness, wisdom, and will, emitted from the presence of God as a glorious manifestation that blesses and transmutes the world. The presence of God is merciful, compassionate, and kind. By its own Glory it forgives sin, erases error, delivers the soul, and establishes happiness and perfection. Therefore, he who is merciful is interpreting the life of God into human terms. He translates the Divine to an order of eternal goodness within himself, and into the world as a civilization of freedom and joy.

To be merciful is to love and cherish your fellowmen, as you love and cherish yourself. It

is to help them in time of need, to give them strength and support in the hour of weakness. It is to establish constructiveness rather than to destroy.

To be merciful is to realize the reality, beauty, and eternal worth of human beings, and in spite of their aggressiveness to deal with them compassionately according to this realization. Blessed are the merciful, for their compassionate deeds and attitudes draw to them God's Divine Mercy as their portion in life.

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

This glorification of personality and praise of sanctity is linked directly to the experience of the Divine Self enthroned in man. A pure and transfigured heart is the sanctuary of being and the holy of holies of the Father-Mother God. Purity of heart comes through surrender to the Holy Spirit, utter devotion to Truth, righteousness and transcendent living. It expresses perfect balance in nature, and harmony between the spirit, soul, and body. Purity of heart causes inner seeing and hearing, and endues with psychic powers. The heart stands for man's soul, nature, and center of being. It is the focal point of the constitution and consciousness. As the mind is the height and expansion of individuality, so the

heart constitutes its depth, breadth, and free wealth. What veils the presence of God in the heart is our illusion, negativeness, fear, and instinctive and cunning living. Therefore, purity of heart enables us to behold the God of life, the universe, and creation, within our being as our true identity. This beholding is the power and sign of transmutation.

Purity of heart develops and revolves the psychic center situated in the heart—the seat of the twelve spiritual, yet human, virtues—and brings on regeneration and rejuvenation. The awakening of the center in the heart helps the seven spiritual or psychic centers of the form to function directly and according to their higher nature, powers, and expression. Furthermore, it revives our divine memory, and enriches us with inspiration, will, and intuition. Therefore through purity of heart we behold God as our Heavenly Father and the mighty Spirit of our world.

Blessed are the peace-makers: for they shall be called the children of God.

Through the power of this Beatitude the Christ enters into the world as its Lord and emphasizes happiness, harmony and common good.

Through peace one administers good-will, divine purpose, and the life and love of the Eternal Self. Through peace one enters into the world

with the power and the standard of the eternal virtues of humanity. To bring peace to the world is to approach mankind with the light of spiritualized personality, the love of Christ made manifest. To give peace to the world one must offer all that is in his power, all that is in his possession, for that grand ultimate. One must focus his whole life upon unity, equality, and oneness of ideals, endeavors, and purposes. One must forget the self, and approach the world in the name of Truth, co-operative living, cosmic good, and brotherhood. Therefore the peacemakers are the messengers of heaven and the ambassadors of the Holy Spirit. The Heavenly Father reveals in them His will and through them He carries His purpose of liberty and salvation. They are His own children of light, harmony, love, and happiness.

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

Persecution because of lack in character, degeneration of personality, and evil doing, is an unwelcome and alarming sign. It shows that through erroneous feeling, thinking, and action, one's destiny has ripened. His wrong-doing has increased beyond his control or heavenly allowance. Through his constant misbehaviour, in-

stead of facing strife as an outer condition only, it becomes a soul and a mental experience, fruitive in his world. Instead of error being arrested or overcome, it has been allowed to increase and crystallize in his soul, rendering him a menace to the human order, thus subjecting him to a corrective and purifying law.

On the other hand persecution for righteousness proves a sublime nature and personality. The persecuted one is so evolved on the path of justice, truth, and virtue, that his presence faces evil-doers as a challenging, judging, and forbidding power. Automatically his life and spiritual personality condemn evil and awaken the fire of conscience and the fear of defeat in the heart of the wicked. Thus in mingling with the world that he may give light, he becomes a target and is subject to persecution from those of lesser consciousness. Nevertheless, those who are persecuted for righteousness are blessed, regenerated, and inspired. They live as lords of faith and power, and according to the mighty good and the divine purpose of being, they enjoy the kingdom of truth, love, and liberty, regardless of the like and dislike of their opponents. They march on the battlefield of outer struggle, undaunted and victorious, carrying in their left hand the banner of harmony, peace, and goodness, and in their right the sword of the

spirit, the creative and redeeming will of the Sons of God.

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 exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.

This Beatitude is directed to those who realize and behold the Christ Self in the world, to those who live their spiritual realization in the physical form, and make it an actual human civilization and kingdom of righteousness and practical living. Of course the leaders of spiritualized and purified culture will be abused and persecuted by the civilization that relies upon the instinctive self. However, gradually they will win the Cause and establish the Christ humanity as a spiritual commonwealth on earth.

Herein Jesus directs His living words to the pioneers of the kingdom of heaven in the world. As every pioneer must conquer wildernesses and open roads to the land of promise, so the pioneers of Christianity, as a kingdom of Spirit and Truth, must conquer the wilderness of lesser nature and open the path of Truth and righteousness to the kingdom of God hidden in man. And as the pioneers are warred upon by uncivilized races

so the founders of spiritual life, liberty, and peace are opposed by the civilization of the carnal man.

In confronting righteous people the life of the world automatically projects opposing and persecuting forces. Through his own nature and terms of thinking and living, the carnal man opposes the spiritual man. His personality invariably wars against supercivilization.

Blessed are those who bear persecution for His sake: for they are counted the pioneers of the Christ humanity, the ministers of enlightenment, peace, and liberty. They drink from the cup of the world, that they may deliver its children to the kingdom, light, and love of God.

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H. J. Doumette

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The Christian Institute,
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