

AN
EASTERN EXPOSITION OF
The Gospel of Jesus

ACCORDING TO ST. JOHN

BEING AN INTERPRETATION THEREOF

BY

SRI PARĀNANDA
(*P. Rāmanāthan of Ceylon*)
BY THE LIGHT OF JNĀNA YOGA

EDITED BY

R. L. HARRISON

“He that is of God heareth the word of God.”—JOHN viii. 47

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P R E F A C E

MY Master's *Commentary on St. Matthew*, which was published in 1898, has been favourably received in many parts of the world by those *qualified* to hear the Doctrine of Grace (John viii. 17) or Infinite Love. To them the present Commentary on St. John will prove a source of unfailing strength and joy.

In the Sermon on the Mount, Jesus has described the classes of persons who are *qualified* to receive and understand the Doctrine of Grace, and in his discourse in the Temple of Jerusalem he has referred to them as "of God" and said, "He that is of God heareth the words of God" (John viii. 47). In other places he said, "He that hath ears to hear, let him hear." These sayings emphasize one of the secrets of human nature, for it is a fact well known to teachers who have Spiritual Discernment (1 Cor. ii. 14), as explained at p. 178, that none but

"(1) The 'poor in Spirit,' or those who feel emptied of worldly cravings ;

"(2) Those who are meek-minded, *i.e.* those in whom the conceits called 'I' and 'mine' have greatly subsided ;

"(3) Those who hunger and thirst after righteousness, *i.e.* those who crave for a life free from wrong-doing of every kind, and who therefore anxiously consider the claims and needs of others before their own ;

“(4) Those who are merciful, *i.e.* those who do not take advantage of their opportunities to the detriment of others, and who ever try to smooth down the difficulties of others and make their position pleasant for them ;

“(5) Those who are pure in heart, *i.e.* those who have no guile and are not swayed by self-seeking motives in their dealings with others ;

“(6) Those who make peace, *i.e.* those who always promote pacification of thought or calmness of mind in themselves and others ; and

“(7) Those who suffer revilement and persecution with cheerful resignation for a good cause, especially for the sake of a Sanctified Teacher ;

are able to understand the truths of the spiritual kingdom.

That which is common to all these classes of persons is freedom from selfishness to a large extent. They are not as a rule *self-seeking*. On the contrary they are *self-denying*, *self-sacrificing*. My Master has pointed out that the waning of the love of self and the waxing of the love of others denote a stage in what St. Paul has called the *maturity* (ἡλικία, Eph. iv. 13) of the Soul (*see* p. 178). Other terms expressive of *the Soul's growth* are Spiritual Progress, Conversion, Rebirth, Resurrection, Attainment of Christhood, &c.

The Soul or Spirit, my Master has taught, is *that which loves*. Just as the Body, in which the Spirit dwells, has a growth marked by the stages called infancy, youth, and manhood, so the Spirit (or *the entity which loves*) has a growth measured by the expansion of Love. Not that Love is one thing and the Spirit is another, or that the Spirit possesses Love. The Spirit is Love. There

are three stages of Spiritual growth called Self-Love, Neighbourly Love, and Christly Love.

St. Paul has described the ways of the Spirit called Self-Love or the Lover of Self (2 Tim. iii. 2), which is neither male nor female (Gal. iii. 28). In the domestic circle, it pays no heed to the voice of its natural guardians, is devoid of affection for those whom it should love, is unthankful, not willing to oblige, nor easily pacified. Abroad, it puts on the appearance of goodness without believing in its virtue, is false in friendship, given to belittling others, boastful of its own deeds, unforgiving, scornful, much inclined to the pleasures of the senses, easily urged by external influences and led away by divers desires, owing to instability of character. Such a spirit, said St. Paul, may be ever learning but *will never know the Truth* (2 Tim. iii. 7), which is God and Christ (p. 35). The Doctrine of Grace, having for its object the Formation of Christly Love (Gal. iv. 19), is not intended for the Lover of Self who, being unripe for it, cannot understand it. Schooled by Law, Self-Love must learn to think and act according to the spirit rather than the letter of the Law, before it can reach the next stage of growth called Neighbourly Love.

Who is my neighbour? asked a person learned in the letter of the law. The answer given by Jesus, in the parable of the Samaritan and the Jew who had fallen among thieves, is that the term Neighbour does not mean nearness in *place*, or *bodily* relation formed by ties of family, race, or creed, but nearness in *spirit* or love. After setting forth the conduct of the priest, the Levite, and the Samaritan, the Great Master asked "which was

the neighbour unto him that fell among thieves?" and received from the lawyer the only reply possible: "He that showed mercy on him" (*ib.* 37). He who, putting aside his own business and all notions of Jew and Samaritan, went straight to the fallen man, applied healing ointment to the wounds, refreshed the sufferer with wine, set him on his own beast, brought him to an inn, nursed him through the night, paid the innkeeper the charges due, begged him to take care of the patient till he should return from his business, and promised to make good all further charges that might be incurred, is the type of the Spirit called Neighbour, or Neighbourly Love. Another name for it is the Merciful Spirit, *i.e.* the Spirit which melts at the distress of others. "Blessed are the merciful," said Jesus, "for they shall obtain mercy" (Matt. v. 7). The mercy shown by God to spirits who are merciful is the gift of the ability to understand the doctrine of Grace and Truth, for assuredly when Self-Love grows to be Neighbourly Love,—when the Lover of Self grows to be the Neighbour,—there grows also in him a natural liking for things spiritual, and a corresponding dislike of things corporeal. It is in this stage of growth that the Spirit finds itself able to receive and understand the Doctrine of Grace and enter upon those "exercises in godliness" (1 Tim. iv. 7) which are necessary for the attainment of the *Fulness* called Christ (Eph. iv. 13) or Christly Love (Eph. iii. 18).

Therefore the text in St. John—"He that is of God heareth the Words of God"—should be ever remembered as a caution against judging hastily of the sayings or writings of the Servants of God. Their words relating to

matters of *spiritual* experience are true, and if persons who have only *worldly* experience cannot understand them, it is because their *Spirit is wanting in maturity*.

As regards the expression *Jnána Yoga* which (like the text just quoted) appears in the title-page, it means Spiritual Communion in the holiest sense of the term. The Sanskrit word *Yoga* is derived from the same root as the Latin *Jungo*, to join, and the English *Yoke* (Matt. xi. 29). The fullest and most intimate union of the Sanctified Spirit in man with the Illumining Spirit of the Universe is *Jnána Yoga*, and the Commentary contained in these pages is based not on theory or speculation but on the actual experiences of *Jnána Yogis*, or those who, whether working or resting, are in constant fellowship with God.

R. L. HARRISON.

EKÁMBARA, MIRIGAMA, CEYLON,
Good Friday, 1902.

CORRIGENDA

The reader is kindly requested to insert in their proper places the corrections appearing in the last column.

Page	4	line	23	for	ii. . . .	read	li.
„	11	„	7	„	vi. . . .	„	iv.
„	31	„	5	„	viii. . . .	„	viii. 26.
„	50	„	16	„	15	„	13.
„	101	„	7	„	ix. . . .	„	xi.
„	121	„	18	„	x. . . .	„	xv.
„	148	„	11	„	40	„	4.
„	151	„	6	„	xxi. . . .	„	xx.
„	151	„	6	„	xxiv. 3 . . .	„	xxiii. 12.
„	163	„	27	„	xvi. . . .	„	xiv.
„	169	„	1	„	xii. . . .	„	xiii.
„	171	„	7	„	7	„	6.
„	175	„	9	„	iii. 9	„	i. 19.
„	179	„	23	„	ii. . . .	„	iii.
„	183	„	12	„	xviii. . . .	„	xvii.
„	188	„	7	from bottom, after the words “keep them straight” insert “Compare Mark x. 5.”			
„	191	„	11	for	5	read	38.
„	192	„	2	„	Eccles. ii. 5	„	Zech. xiii. 9.
„	221	„	20	„	Matt. 39 . . .	„	Matt. x. 39.
„	269	„	18	„	John	„	1 John.
„	286	„	15	„	xi. . . .	„	ii.

THE GOSPEL OF JESUS

ACCORDING TO ST. JOHN

CHAPTER I

1. "**In the beginning.**" This phrase implies a previous state, the state which never had a beginning, when there stood God only without a visible (knowable) second. This is the state of absoluteness or non-differentiation, for in that state there is nothing from which to distinguish God. Differentiation began when from God appeared the "Word." The moment the Word appeared, it became possible to distinguish It from God. Thus the term **beginning** is applicable not only to the state of non-differentiation, but also to that point at which differentiation occurred, and St. John uses "beginning" in both these senses. In ver. 1 he says, "In the *beginning* was the Word"; in ver. 2, "the Word was in the *beginning* with God." By the latter verse he means that, while God was in the state of non-differentiation, the Word was involved in Him, and by the former he means that the state of differentiation began when the Word first went forth from God.

The Word. The Greek word used by St. John for "the Word" is **Logos**, which was translated in the Latin Vulgate by *Verbum*, and in English by *Word*, which is identically the same as the Sanskrit **Vāk**, used by the Sages of

1 In the beginning was the Word, and the Word was with God, and the Word was God.

India to denote that most spiritual, and as yet inaudible, Voice or Sound which, preparatory to evolution, arose in the Being of God—not as a note or a succession of notes, but as an overspreading power which may be called **The Power that makes itself heard**, because sentient and non-sentient beings alike, when evolved, “hear” It, or are regulated by It. This All-pervading Power of Direction is the great **Informer of the Universe**, the Power that *forms* or *shapes* every entity, mental or material, and everything in that entity, according to its needs. It is the Power that vibrates in all things for purposes of regulation; conscious beings feel Its direction, others unconsciously obey It.

The Word is the Bodiless and Still Voice of God that speaks in, or directs, the spirits of men (John v. 38), and indeed of all flesh (Numb. xvi. 22).

Hence It is the **Teacher of the Universe**. As in all things, so in man, It stands *within* and *without* him. So long as man remains attached to the false shows of the world, he will not be able to realise Its Presence within him. But when he loses interest in the pleasures of the world and craves for Light, a man sanctified in spirit—a Christ in man—will appear and teach him how to discern the True from the False.

The Power that teaches *through* such a personality is none else but the Word or Voice of God which stands without or outside of the man who is taught. This **Teacher without man** teaches the nature of the Being of God and His Power, and the methods necessary for the soul to know God. Thus it is that the Teacher outside man teaches of the **God within man**, so that the soul when duly taught may enter into Spiritual Fellowship with Him, and attain Eternal Life.

The “Word” should not be confounded with the Sanctified Spirit of man (John x. 36) called Christ. Christ is the Risen Spirit in man (1 Cor. xv. 45, 46), and it is *through* such a holy medium that the True Light flows, and can flow, to suitable learners.

Jesus said : " Holy Father, keep them in Thy Name whom Thou hast given me. . . . I guarded them in Thy Name. . . . Now I come to Thee. . . . I have given them *Thy Word*. . . . *Thy Word* is Truth " (John xvii. 11-18). " My doctrine is *not* mine, but His that sent me " (ib. vii. 16). " The words that I speak unto you I speak not from myself " (ib. xiv. 10). " Ye have neither heard the Voice of God at any time, nor seen His Shape : and ye have not His Word abiding in you " (John v. 37, 38). St. Paul said God is the Saviour of men (Tit. i. 3 ; iii. 4), and " God our Saviour *appeared by the working* [of regeneration, and renewing of the *Holy Spirit which He* (God) *sheds* on man *through Christ Jesus* " (ib. 4-6) ; which means that God, by His Spirit of Truth, taught man the way to convert his worldly spirit into the Godly Spirit ; and that this teaching and practice regarding Re-birth or Renewal was " shed on " or communicated to men *through* the Sanctified Spirit of Jesus.

The Voice or Word which emanates from God is the **Holy Spirit of God** Which shines as True Light only in the Sanctified Spirit of man. It must not be confounded with the Sanctified Spirit itself called Christ.

Men versed in the literature of the Ancient Greeks and Hebrews have made **Logos** a theme of great speculation for nearly eighteen centuries. Referring to the views of Heraclitus, the Stoics, and Philo, which represent the Hellenic view of the question, and to the Old Testament and the interpretations thereon known as the " Targums," which represent the Hebraic view, scholars have found it difficult to harmonise the conflicting opinions of historians and philosophers, and to speak definitely of the nature of *Logos*. So this " Logos " or " Word " has, up to the present day, remained a *crux criticorum*.

It is therefore no wonder that they have asked, Whence did John *borrow* the doctrine of the " Word " ? Is it from the Old Testament, or from the philosophy of Alexandria or

Ephesus? Or is it a compound of Hebraic and Hellenic thought?

The truth is, **Logos** is not a creature of literature at all. *It is a matter of deep spiritual experience.* It is a stern reality attested by the Sanctified Spirits of men who have attained Christhood, such as Jesus, John, and Paul. It is also attested by the Psalmist and the Prophets of the Old Testament.

Consider first what the Psalmist and the Prophets say in the following verses of the Old Testament:—

(1) "Praise the Lord with harp . . . sing unto Him a new song. . . . For the Word of the Lord is right . . . by the *Word of the Lord* were the Heavens made. And all the host of them by *the breath of His mouth*. He gathereth the waters of the sea together as a heap; He layeth up the deep in storehouses. Let all the earth fear the Lord . . . for He *spake*, and it was done" (Ps. xxxiii.).

(2) "Cast me not away from Thy Presence, and take not Thy *Holy Spirit* from me;

"Restore unto me the Joy of Thy Salvation, and uphold me with *Thy Free Spirit*.

"Then will I *teach* transgressors Thy ways, and sinners shall be converted unto Thee" (Ps. ii. 11-13).

(3) "I will mention the loving-kindness of the Lord . . . He was their *Saviour*. In all their affliction He was afflicted, and the angel of His Presence saved them. . . . But they rebelled and vexed *His Holy Spirit*, therefore . . . He fought against them (*i.e.* punished them). Then He remembered the days of old: Moses and his people saying . . . Where is He that put *His Holy Spirit* within him. That led them, by the right hand of Moses, with His glorious arm . . . That led them . . . down into the valley? The *Spirit of the Lord* (ver. 14) caused him to rest. . . . Thou, O Lord, art our Father, our Redeemer" (Isa. lxiii. 7-16).

(4) "Thou, even Thou, art Lord alone; *Thou hast made* heaven and the heaven of heavens with all their host; the

earth and all things that are therein; the sea, and all that is therein, and Thou preservest them all" (Neb. ix. 6).

"Thou camest down also upon Mount Sinai and *spakest* with them (our forefathers in Egypt) from heaven, and gavest them right judgment and true laws" (ib. 13).

"Thou gavest them also Thy *good Spirit to instruct them*" (ib. 20).

It will be clear from the foregoing verses that "the Word of the Lord"—"the Breath of His mouth"—and the "Spirit of God" referred to in the Old Testament is the **Activity of God** as shown in His plan of salvation, which consists of the several operations known as creation, maintenance, and destruction; instruction; rewarding and punishing; and redeeming. Such Activity is to be distinguished from the **Restfulness, Stillness, or Peace of God**. Boundless and peaceful Be-ing is **God at Rest**. But when He moves, vibrates or "breathes" for purposes of salvation, He is said to be **God in Power or Motion**, and is called the **Holy Spirit** (from Lat. *spiro*, I breathe). It is this **Holy Breath or Spirit of God** that caused the heavens and the earth to appear, endowed lives with bodies, and at last illumined men, in the fulness of time, so as to make them discern what is true and what is false. Thus did He become the **Teacher of Truth** of His own mercy, in order to save man from the consequences of worldliness. In regard to this function of Illumination or Enlightenment through pure love, God is called the *Spirit of Truth and Grace*.

Now consider the testimony of the Saints of the New Testament. John was the favourite disciple of Jesus, who, having renounced the pleasures of the world and betaken himself to the austere practices of godliness, saw as the noonday sun the Holy Spirit functioning within him as Teacher. This great truth, hidden from carnal-minded men until their worldliness is sufficiently depleted, was communicated to John by Jesus *as a fundamental experience of Saints* (John i. 12)—as an experience realisable by all who have

been developed enough to attain Christhood (Matt. v. 48; Eph. iv. 13). John understood this truth in its proper sense, namely—that the Holy Spirit is not Christ, but that the Holy Spirit speaks and teaches through Christ. Then John himself passed from the stage of disciple to that of Master; for we have his assurance that—after hearing the doctrine that God is Light (1 John i. 5), that the spirit of man may attain Christhood (John i. 12; Eph. iv. 13), and the Perfection of God (Matt. v. 48), and that God manifests Himself in man in due time—he “saw” (1 John i. 3) God as Light within him, and attained Life Eternal (ib. 2) or Christhood (John xvii. 3).

Having “beheld” the glory of the Holy Spirit in him (see note on John i. 14), John was able to unify his own personal experience with the teachings of his great Master, and the declarations of the Old Testament, and to record in his story of the Gospel the Mystery of the Holy Spirit, called **Logos**, functioning in “the Spirits of all flesh” (Numb. xvi. 22): in man, as Conscience and the Light of Reason, and, at a later stage, as Teacher of Truth and Grace; in animals, as Instinct; and in matter, as the physical Forces of growth, decay, and change.

Those who have been blest with Godly experience know the real genesis of the much-debated “Johannine” doctrine of the **Logos**. It is not John’s doctrine, nor yet is it Jesus’ doctrine, for Jesus has truly declared, “My doctrine is not mine, but His that sent me” (John vii. 16). It is the Lord’s doctrine, which is *found to be true* by every one who has attained Christhood (ib. vii. 17; see commentary thereon).

Then we have the testimony of St. Paul, another Master anointed of the Lord. In his Epistle to the Galatians (chap. i.) he narrates how he, a Jew, being exceedingly zealous of the traditions of his fathers (ver. 14), was engaged in persecuting the followers of Jesus (ver. 13), and how one day—several years after the crucifixion of Jesus—it pleased God to reveal to him “His Son in me” (ver. 16), and how

thenceforth he began to preach the Gospel to the Gentiles. "I certify you, brethren," said he, "that the Gospel which is preached by me is *not after man*; for I neither received it of man, neither was I taught it by man (vers. 11-12), neither went I up to Jerusalem to them who were apostles before me; but I went into Arabia and returned again into Damascus. Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days. But other of the apostles saw I none save James, the Lord's brother. . . . Afterwards I came into the regions of Syria and Cilicia and was unknown by face unto the churches of Judea which were in Christ. But they had only heard that he which persecuted us in times past preaches the faith which once he destroyed" (vers. 17-23). In this manner, without learning from the lips of man, Paul came to know the mysteries of the Kingdom of God after his *great spiritual experience* called the Uncovering of the Christ in him; that is, after he, Paul, had attained Christhood. Then in words emphatic he declared, "Know ye not that ye are the Temple of God; and that the *Spirit of God* dwelleth within you?" (1 Cor. iii. 16.) "We speak the *Wisdom of God* in a mystery . . . which none of the rulers of this world (*i.e.* worldly-minded men in high places) knoweth, . . . as it is written, 'Eye hath not seen, nor hath ear heard . . . the things that God hath prepared for those that love Him.'" . . . But unto us God hath revealed them *through the Spirit*, . . . not in the words which man's wisdom speaketh, but which the *Holy Spirit teacheth*. . . . The natural man receiveth not the things of the Spirit of God, and he *cannot* know them because they are *spiritually* discerned. But he that is spiritual discerneth all things" (1 Cor. ii. 7-15). Then rising supreme in authority, he declared: "*According to the Grace of God* which is given unto me, I have laid a foundation as a wise Master-builder. . . . Other foundation *can* no man lay than that which is laid, namely, Jesus (*i.e.* Saviour) Christ" (1 Cor. iii. 10-11).

He explained that Christ is the "head or foundation of

every man" (1 Cor. xi. 3); that God speaks unto man through Christ His Son (Heb. i. 2); that the Word of God is effective enough to separate from the spirit of man the subtle element of carnality or worldliness which had adhered to it from days of yore (Heb. iv. 12); that the spiritual substrate in man, known as Christ, is invisible to carnal eyes, being "the image of the Invisible God" (Col. i. 15), but is visible to—that is, knowable by—one who has been sanctified or healed of all worldliness by the Holy Spirit (1 Cor. ii. 15); that God is in Christ (2 Cor. v. 19); that the Spirit of God also dwells in Christ (1 Cor. iii. 16); that God is the head or foundation of Christ (1 Cor. xi. 3); that by the Spirit of God functioning in Christ were all things created in him, both things visible and invisible, in heaven and in earth (Col. i. 16); that his (Paul's) exposition of the mystery called "Godliness in Worldliness" (or "God in man," 1 Tim. iii. 16; or Spirit in Flesh) was not to a particular race of people but to many races that lived along the shores of the Mediterranean Sea; that though the Spirit within him was free from the bonds of all men—though spiritually he was neither Jew nor Gentile, neither Greek nor Roman—yet he made himself the servant of them all, that he might gain the more for God: his very words being—"unto the Jews I became as a Jew, that I might gain Jews; to them that are under the Law (not being myself under the Law), that I might gain them that are under the Law; to them that are without law, as without law (being not without law to God, but under the law to Christ) that I might gain them that are without law: to the weak I am become weak that I might gain the weak: I am become all things to all men, that I might by all means save some" (1 Cor. ix. 20-22); that actuated by this broad spirit, he made the doctrine of God at rest and God in motion (or the Holy Spirit functioning through Christ) to accommodate itself to the exigencies of the nations before whom he stood to preach; that notwithstanding the different presentations made to them in order to suit the wants of the day, there

ran through all such presentations the three fundamental truths, namely—(1) **God**, (2) **the Power and Wisdom of God**, and (3) **Christ**; and that, as they were eternally linked together inseparably, he often ascribed the different works incidental to salvation, now to God, now to the Holy Spirit, and now to Christ, “for in him (Christ) dwelleth all the fulness of the Godhead” (Col. ii. 9). Nevertheless, St. Paul insisted that when Christ is risen in man, and has so inherited or earned the boon of eternal life, Christ becomes subject to God, “that God may be all in all” (1 Cor. xv. 23–28), God being the head of Christ (1 Cor. xi. 3), and Christ being God’s (ib. iii. 23; and St. Luke ii. 26).

Thus it is that St. Paul corroborates *by his own spiritual experience*, gained independently of any man, the doctrine of Jesus and John that *Logos* or the Holy Spirit of God is the great Teacher of the Universe who makes Himself *manifest* in those who have attained Christhood.

The Word with God. The Soundless Voice, the Silent Guide, that is in all creatures, does not stand independent of God, but has always abided in Him, and is not to be severed from Him.

God is Boundless Be-ing, the very basis of all things. Whether the thing be animal, vegetable, or mineral; solid, liquid, or gas; matter, mind, or spirit; wheresoever found, on earth or elsewhere; each of these things must have for its base the *Be-ing* called God. It would be wrong to say God *has* be-ing, for then God would be something which possesses be-ing as a quality or a quantity. That is not so. God is Fundamental Be-ing, the Eternal Substrate of all things. This Be-ing is without the limitations of a body. It is unconditioned by quality or quantity—though from It have come all qualities and quantities.

Be-ing, unconditioned, is the *base* of everything—not in the sense that it is the lowest layer upon which all things stand, but as the very core and centre of everything that is conditioned.

Unconditioned or Infinite Be-ing, upon which all that is

perceivable by thought or the senses is raised—upon which the whole universe of mind and matter is built—is the Godhead (Col. ii. 9; Rom. i. 20; Acts xvii. 29).

The Godhead *knows* all through Be-ing (Ps. cxlvii. 5; Heb. iv. 13). Boundless Being is quick with knowledge all through Itself. In Its case, *to be is to know*—to know is to be. Being and knowing are one in the Godhead. It is also quiescent, blissful or peaceful, though everything else that lives and moves in It may be agitated or suffer the contrasts of joy and sorrow. The Godhead then is That which *Is, Knows, and is Peaceful*. The Indian Sages denote It by the term “*Sacchidánanda*” — composed of *Sat*, the Fundamentally Existent; *Chit*, the Knowing; and *Ananda*, the Blissful or Peaceful.

In this Infinite Be-ing, Which knows and is peaceful, inheres **Power** or Ability. God is *able* enough to do all things. There is nothing that God *can* not. When Power issues forth from Be-ing, It differentiates itself as *Forces* of different kinds, and evolution then commences.

St. John says the **Illumining** Force of God differentiated Itself from God, that is, from Unconditioned or Infinite Be-ing, “in the beginning,” that is, at the point where evolution began. The *beginning of evolution* is the moment when the Illumining Force which was dormant in God commenced to be active. In expanding Itself, the Illumining Force blew, as it were, Its creative energy into the primeval subtle thing called Darkness, and gradually the world vibrating came into existence little by little—invisible at first, but visible afterwards—as a gaudy glittering vanity known as the Mineral Kingdom. Then the souls which were held captive by Darkness appeared vested with **Flesh**, and began to breathe as members of the Vegetable or Animal Kingdoms.

St. John explains that the Illumining Force which guides all creatures is not the only characteristic of the Holy Spirit. Another characteristic is the Almighty Power of making or unmaking (i. 3)—the power of changing, of evolving and in-

volving. It was by means of this Power that Flesh appeared in its subtlest form as **Mind** and in its gross form as **Matter**, only for the purpose of enabling the Soul to free itself from Darkness and to know God.

IV God, as Illumining Power, and as Evolver and Involver of Flesh in its twofold aspect of mind and matter, is Pure Spirit (John vi. 24), and is therefore incomprehensible by flesh, invisible to the eye, and unthinkable (John vi. 46). But He is knowable by the Soul, if it isolates itself from sense perception and thought.

The Word was God. The Illumining Power is not different from God, but is a part of Him, and therefore the Power that inheres in the infinite all-knowing Be-ing is as much God as the Be-ing Itself. Power appears from Be-ing and disappears into It, even as in the mental sphere thought rises from, and sets in, consciousness; or as in the material sphere a cloud appears from the sky or etheric space and disappears into it. It is because of this appearance and disappearance of Power that It has received a name demarcating It from Be-ing, or That Which neither appears nor disappears, but always *Is*.

Be-ing is unchangeable; but Power which appears from and disappears into Be-ing is constantly changing and causing change.

By the doctrine that "the Word is God," St. John means that the two names "God" and "Word" should not lead to the mistake that they are different from each other. It should always be remembered that they are One, viewable in two ways: God denoting Rest, and Word (Power or Holy Spirit) denoting Activity.

2. The same was in the beginning with God. The Illumining Power known as the Teacher was with God even before evolution. It is not to be separated from God whether in evolution or in involution. (See p. 1, "In the beginning.")

2 The same was in the beginning with God.

Evolution includes (1) "creation" or the causing of things to appear from their involved state by a series of changes; (2) "maintenance," or the causing of phenomena to apparently continue as such, also by a series of changes; and (3) "destruction," or the causing of things to decay or disappear for the sake of creation and maintenance.

When the time has come for the operations of evolution, known as birth, growth, and decay, to cease in the state called **Involution**, all forms disintegrate into atoms, and these again into the *invisible* "rudiments" (Gal. iv. 3-9; Col. ii. 8, 20) or subtle germs, which thereupon pass one into the other by a kind of telescoping process till the Godhead is reached. There all phenomena, and even Darkness, subside. The Godhead is therefore the End—the Noumenon, the Essence or Substrate. It is also the beginning, because, by means of Its all-pervading Power, it brings afresh into life the Souls slumbering in Darkness, and gives them another cycle of years and scenes to emancipate themselves from it.

It should not be supposed that by Darkness subsiding in God, it can taint or take possession of Him, any more than the darkness of souls, which live and move in God, can affect Him, whether in evolution or in involution. God is incorruptible and free, and cannot therefore be made corrupt, howsoever closely He may, in His mercy towards the soul, deign to be in the midst of Darkness. He "shineth in the Darkness" (John i. 5), and therefore "in Him there is no Darkness at all" (1 John i. 5).

3. All things were made by Him. The meaning of ver. 3 cannot be fully understood without a clear view of the complex conception denoted by the term **Making** or **Doing** or **Causing**. Three questions necessarily arise in reference to anything that has been made, namely—(1) Of what is it made? (2) With the help of what instrument has it been

3 All things were made by him ; and without him was not any thing made that was made.

made ? and (3) Who made it ? In other words, the "making" or "doing" of a thing is impossible without the union of three **Causes**—(1) a **material cause**, showing the matter or stuff of which the thing is made ; (2) an **instrumental cause**, showing by what means or instrument it has been made ; and (3) a **moving**, or an **active, cause**, showing by whom or at whose instance it was made. Thus, in regard to a house, its *material* cause is brick and wood ; its *instrumental* cause, the masons and carpenters ; and its moving or *active* cause, the person who employed them.

In Greek the expressions δι' αὐτοῦ and χωρὶς αὐτοῦ are intended to mark the instrumental cause, as distinguished from the moving or active cause. Hence clearness demands that the translation of the verse should run as follows : "All things were made *through* Him, and *without* His help was not anything made that hath been made" (by God). By this rendering we see clearly the truth that God is the *active* cause of the making of all things ; and the *Holy Spirit* the *instrumental* cause. The *material* cause is *Darkness*, as implied in ver. 5.

To render δι' αὐτοῦ "by Him," and χωρὶς αὐτοῦ as "without Him," would lead to a confusion between the Active Cause and the Instrumental Cause. The exactness of the Greek words does not admit of such confusion ; and it is most important to distinguish between the two causes, in order to have a correct conception of God and of the Holy Spirit.

The nature of God has been explained already at p. 9 ; and of Power or the Holy Spirit at pp. 5 and 10.

This Power is described in the English translation as "Him." The Greek expression is ὁ λόγος where the article ὁ is masculine ; but the same Illumining Power is spoken of in John xiv. 17 as the Spirit of Truth, τὸ πνεῦμα τῆς ἀληθείας where the article τὸ is neuter ; and in John viii. 32 as Truth ("Truth shall make you free"), ἡ ἀλήθεια where the article ἡ is feminine. It will thus be clear that the masculine,

feminine and neuter articles used in the Greek are grammatical designations, and not designations founded on actual sexhood. There cannot be sexhood *before flesh and form were created*. Whence it follows that God and the Spirit of God are neither male nor female. They are neuter, and should be spoken of as "It."

Nevertheless, as the Holy Spirit produced the world and delivered the "Son" from his captivity to Darkness (Eph. iv. 8; Rom. viii. 21), or caused him to be re-born (John iii. 6, 8), it is usual with the Sages of India to speak of the Holy Spirit as fecund or feminine. God is our Father. The Holy Spirit is our Mother. The two in one form the Godhead (τὸ θεῖον, Acts xvii. 29; ἡ θεϊότης, Rom. i. 20; Col. ii. 9).

God is the moving or active cause of the Universe. He made Power to go forth from Him, and through It He evolved the world. Therefore **Power** (called also the Holy Spirit) is the **instrumental cause** of the Universe. And He evolved the world out of **Darkness**, which is its **material cause**. It is by the operation of these three causes that the "making" of all things happened.

Ἐγένετο, rendered "were made" in ver. 3, may also be translated "became," "happened."

Without Him . . . was made. There are two readings of this part of the verse. (1) "Without Him was not anything made that was made." (2) "Without Him was not anything made. That which hath been made was life in Him." The former is the sounder reading, and means that no evolution can take place without the intervention of the Holy Spirit.

4. In Him was Life. The **Life** (Ζωή) spoken of here is explained in the latter part of the verse to be the **Light of Men**—not the "True Light" mentioned in ver. 9, but the **Darkness—mixed Light** or the dim or false light re-

4 In him was life; and the life was the light of men.

ferred to in ver. 5. Jesus spoke of it as the "eye" or "light of the body" in Matt. vi. 22.

This light being mixed with Darkness is very misleading; and is therefore called **Ignorance**.

Zωή from *Zaō* (contracted into *Zḥs*, *Zḥ*) means to live. Cf. Sansk. *Jiv*, to live, from which comes the word *Jiva*, which is the differentiating self, or sense (*smarana*) of differentiation, opposed to *marana*, insensibility or darkness.

Life is thus the ignorantly differentiating sense of the worldly man, being the opposite of the unifying sense of the spiritual man, which is not misled by forms and appearances.

St. John means to say that in the Holy Spirit has lain the ignorant soul, before and after evolution.

5. The Light shineth in Darkness. Elsewhere John says, "God is Light, and in Him is no darkness at all" (1 John i. 5), whereby he means that God is *purely* spiritual and all-knowing—unlike the soul which, being affected with darkness, cannot see its own true form.

God is, or abides, in the ignorant soul for the purpose of guidance. He is constantly guiding it. This guidance (without the soul knowing that it is being guided) is the Light which "shineth" in the Darkness.

What is **Darkness**? The Darkness referred to in ver. 5 is not the objective darkness which falls on the earth after sunset, but subjective or mental obscuriation (called *Iruḷ* or *Maṛam* in Tamil, and *Tamas*, *Avidya*, or *Ajnāna* in Sanskrit).

The darkness without us, though it hides everything, is itself visible to our eyes. But the Darkness within us, the Darkness which inheres in the soul, is invisible to the soul, and yet effectively obscures its vision or understanding even in daylight; so that the soul either understands not, or misunderstands. **Darkness**, then, is that which causes the soul not to understand aright.

5 And the light shineth in darkness; and the darkness comprehended it not.

Owing to the spoiling of the soul by Darkness, Darkness has been called "**Corruption**" (*φθορά*) in the Old Testament (Ps. xvi. 10) and the New (Gal. vi. 8). This corruption, filth, or pollution (called in Sanskrit *malam* or *asuttam*) shows itself as **carnal mindedness**, or domination of worldliness or evil in the mind. "They that are after the *flesh* do mind the things of the flesh; but they that are after the *Spirit*, the things of the Spirit. For to be *carnally minded* is death, but to be *spiritually minded* is Life and Peace; because the carnal mind is enmity against God" (Rom. viii. 5-7). "A friend of the world is the enemy of God" (Jas. iv. 4). "The world (*i.e.* the man with worldly spirit) lieth in darkness" (1 John v. 19). **Worldliness** is Darkness, and **Godliness** is Light. "Men loved darkness rather than light, because their deeds were evil; for every one that doeth evil hateth the Light" (John iii. 19, 20). Evil is Darkness. Falsity is Darkness.

The foregoing references show that by **Darkness** is meant that which obscures the spirit, namely—ignorance, worldliness, carnality, evil, or falsity. These are all synonymous terms. The possession of the soul by Darkness, before the world was created, is known as the **Captivity** (Eph. iv. 8) or **Bondage** (Rom. viii. 21) of the soul. When this Darkness is purged from the soul (1 Cor. v. 7) by the Grace of the Lord, even as water may be cleansed of its mud, the soul is said to be "free" (John viii. 32) or to "overcome" Darkness (John xvi. 33) or "lead captivity captive" (Eph. iv. 8).

The vagaries of Darkness are referred to by Saints as the "doings of the *old man*" (Col. iii. 9), the ways of the *son of perdition* (John xvii. 12), or the cravings (*ἐπιθυμία*, Gal. v. 16) of the *flesh*. Out of this craving, commonly known as the **sense of want**, were developed different manifestations of it, such as greed, hate, strife, jealousy, intolerance, envy, lust, uncleanness, vainglory, &c., as explained by St. Paul (Gal. v. 19-26), and as will be more fully explained later on.

Originally, before evolution began, the soul, without body or

limb, was under the dominion of Darkness, in an utterly stupid and avid state. Through pity for the soul, which knew not itself or the Darkness which held it captive, the Holy Spirit of God evolved, out of the very corruption called Darkness, this Universe, and vested the soul with instruments of knowledge and action, in order that it might awake from its stupefying slumber and seek the Light (Eccles. i. 13). "Awake, thou that sleepest," saith the Lord, "and arise from the dead" (Eph. v. 14; Isa. lx. 1, 2).

The soul, endowed with a body and an environment, awoke from its gloom of indefinable craving, and saw through its senses something after its own worldly nature. Joyfully it went forth into the world, seeking objects of gratification for each of its senses of sight, smell, hearing, taste, and touch. When fruition or fatigue came, the soul slid back from wakefulness to the gloom of sleep, its pristine condition, and woke again for "the travail which God hath given to the sons of men to be exercised in it" (Eccles. iii. 10). It believes during all the days of the flesh (Heb. v. 7)—during all the time that it is gratifying its senses and leading a life of self-indulgence—that it is walking in Light—aye, in the noonday sun; but "the fool walketh in darkness" (Eccles. ii. 14), for he mistakes the flesh-begotten world, which is a thing of darkness and a "vanity of vanities" (Eccles. xii. 8), for Light and Truth.

The principal manifestations of Darkness or Evil or Ignorance in man, as explained by the Sages of India, are: (1) *Moha*, or the foolish proclivity to pursue objects of sense, not knowing, or even understanding when told, that the true welfare of the soul demands a daily practice of self-denial. (2) *Mada*, or persistence in sensuous pursuits, as if there was no higher object of search in life—feeling "I know what I am about, and what is good for me." (3) *Rāga*, or tendency to feed fat sensual desires. (4) *Vishāda*, or dejection of mind when the sense-object attained, or to be attained, is lost. (5) *Chosha*, or the wasting of the body by the occurrence of thoughts of separation from beloved objects of sense. (6)

Vaichitriya, or thoughts of differentiation (hate, self-assertion, &c.), such as *he* ruined me; *I* helped him, &c. (7) *Harsha*; or self-complacency, *i.e.* satisfaction with oneself and with one's own doings and worldly surroundings, howsoever unclean or unlawful. (8) Sleep and stupor. (9) Obstinacy. (10) Mistake and doubt. (11) Selfishness. (12) Pride or vainglory, &c.

The Darkness comprehended it not. The nature of Darkness is here explained in a word: Darkness knows not the Light. "Father, forgive them," said Jesus, when he was being crucified, "for they *know not* what they do" (Luke xxiii. 34).

The Soul can know, but Darkness cannot know. That which cannot know (*a-vidya*, *a-jnāna*) and that which obstructs knowledge, leading the knower astray, is Darkness.

6-8. There came a man . . . that Light. The interposition of vers. 6, 7, and 8 (which seemingly refer only to the historical fact that John the Baptist announced the Advent of the Teacher) between vers. 1-5 and 9-14 (which refer to pure doctrine), is justified by the rule observed in God's plan of salvation, that God, when He comes to teach through a Christ, does not usually announce Himself as Teacher to the world, but causes some messenger of His, other than the Christ in whom He shines, to make that announcement.

"Behold," said the Lord, "I will send my messenger, and *he* shall prepare the way before me" (Mal. iii. 1). Therefore vers. 6, 7, and 8 refer to doctrine as well as history.

6. A man sent from God. John the Baptist was impelled by the Holy Spirit to announce to Judæa (Matt. iii. 1) the advent of one who was mightier than he for preaching the doctrine of *repentance* or conversion of the worldly spirit into the Godly Spirit (ib. ver. 2).

It does not appear that John the Baptist, when he heralded

6 There came a man sent from God, whose name was John.

the coming Teacher, knew that such Teacher was coming in *the body of Jesus*, for Matthew records in chap. xi. 1-6 that John sent two of his disciples to Jesus to ask him, "Art thou he that should come, or do we look for another?" All that John the Baptist felt for certain was that the Teacher was about to come in the person of a Sanctified Man.

John the Baptist. John the son of the priest Zacharias by Elizabeth (Luke i. 12, 13), who was the cousin of Mary the mother of Jesus (ib. i. 36). John retired to the desert early in life and practised severe austerity (ib. i. 80) till he (says St. John) was "sent" (John i. 6) to announce the advent of the Teacher (Spirit of Grace and Truth) in the sacred form of Christ Jesus (ib. i. 14).

It will be seen that the chosen messenger to the Jews was a man of the Levite tribe, noted for his austerity and single-minded devotion to the Lord. His raiment was "camel's hair and a leathern girdle, and his food was locusts and wild honey" (Matt. iii. 4).

From St. Luke we learn that John was in his thirtieth year when, impelled by the Spirit of God, he emerged from his seclusion.

The announcement was made about 27 A.D., in the reign of the Emperor Tiberius, whose representative (*procurator*) in Judæa was Pontius Pilate.

7. The same came for a witness. John the Baptist came to declare that God the Teacher would bring Light through Jesus to "all nations, beginning at Jerusalem" (Luke xxiv. 47).

"All nations," in the sense of many nations, for God has taught the doctrines of light to qualified souls of every country and age from of old to now, through other Sanctified Spirits than Christ Jesus.

7 The same came for a witness, to bear witness of the Light, that all might believe through him.

The actual words used by John the Baptist are given in vers. 26, 27, and 30, and refer to Jesus.

That all might believe through him. John the Baptist made the announcement that the Lord would teach through Jesus, in order that men might hear Jesus, and so come to love God.

Believe. See ver. 25, and note thereon.

Through him. Through John the Baptist.

8. He was not that Light, &c. John the Baptist was not the Light of Grace and Truth. His mission was only to testify to the world that the Light was *coming*. In Matt. iii. 2 John the Baptist's announcement is given as "Repent ye, for the Kingdom of Heaven *is at hand*."

9. The True Light. The Light that illumines truly, and so shows the *real state* of things, namely—(1) that God is the only reality in life; (2) that the Holy Spirit of God called the world into existence only for the purpose of enabling the soul to rise from sense-life to thought-life, and from thought-life to spirit-life, even to Christ; and (3) that, just as spiritual life is the way to Christ, so Christ is the way to God.

It is called the **True Light**, to distinguish it from the False Light which prevails in worldly life, owing to the True Light shining through carnality or Darkness. The consequence of this obscuration is **mistake**. The world is by mistake conceived as something permanent and real, instead of ephemeral and empty. The pleasures of the world are thought of as unsurpassed, so that no sacrifice is supposed to be too great for the attainment of some sensual enjoyment. The praise and ridicule of men who know nothing of the eternal verities of life are considered to be excellent standards for the guidance of one's conduct. Such mistaken

8 He was not that Light, but was sent to bear witness of that Light.

9 That was the true Light, which lighteth every man that cometh into the world.

principles form the **flesh-mixed creed** of persons who know nothing of the pure spiritual principles of the Kingdom of God. "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world—the lust of the flesh, and the lust of the eyes, and the pride of life—is not of the Father, but is of the world. The world passeth away, and the lust thereof, but he that doeth the will of God (that is, keepeth the commandments in spirit, especially that God should be loved with all our heart, so that we may be in complete unification with Him) abideth for ever" (1 John ii. 15–17).

Which lighteth every man that cometh into the world. These words, together with vers. 10–13, explain the **functions of the True Light**, and the relationship it bears to the true (Godly) and the untrue (worldly) souls.

As ver. 10 refers to the creation or the beginning of the evolution of the universe, and ver. 9 to the lighting of every man that cometh into the world, we must consider the group of vers. 9–13 as obviously relating to times long antecedent to the age of Jesus, in fact, to the first appearance of man on earth.

St. John, having taught in ver. 4 that, before creation began, the soul was in God, teaches in ver. 9 the important truth that, upon vesting the soul with the body of man, He continued to be in the soul as its Guide. In other words, God the Teacher stands associated with man from his birth, and guides him all through life in his worldly career; only, man knows not this to be so, owing to his "Darkness" (ver. 5) or earthy or carnal condition.

If the Holy Spirit operates in men as an Illumining Power, why don't they all see things in the right light, and in the same way? Because of the different degrees of density in their respective carnal conditions. The Illumining Power may be compared to a white flame burning within the understanding of every man as within a glass shade. If the shade be dark or coloured, the light shed from within will not fall

outside except dimly or in colours, so that the carnal eye, seeing, will not see rightly, owing to the deficiencies of its own condition.

10. He was in the world. God the Teacher was, even before creation, in the world-rudiment (or germ from which the world was evolved), just as He was and is in the soul (ver. 4). But the world-rudiment has no power over Him, and can never affect Him with worldliness. He has been always free of everything, although He pervades everything.

The world (κόσμος). In the first and last parts of ver. 10, "world" means darkness; and in the middle part, it means all that was evolved by the Holy Spirit out of the material called darkness (σκοτία). This cosmic stuff or material is also called ὕλη, or Evil (John iii. 19; Matt. vi. 23). Out of this ugly "element" or "rudiment" (Col. ii. 20), the Power of God caused the beautiful and orderly universe to come into being, for the purpose of changing the earthly Adam into the heavenly Adam (1 Cor. xv. 45, 47), or, as St. John puts it, the reason of the *manifestation* of the Son of God was the destruction of sin (1 John iii. 8), or corruption or wickedness (ib. ii. 13), or darkness (Prov. iv. 19). He evolved from the subtle stuff called Darkness the Things we see, hear, touch, taste, and smell, and the Forms called he, she, it, in order that the soul might occupy itself with a study of the **darkness-begotten world**, and gradually learn its falsity and hollowness, so as to pass from darkness unto Light. The world is beautiful as displaying the Power and Wisdom of God, and is eminently adapted for our use as a gymnasium for the attainment of discernment between the False and the True, without which it is impossible for us to fix our heart upon, or to find out, the Christ in us, or to know God. But we must take care not to

10 He was in the world, and the world was made by him, and the world knew him not.

be drawn away from the goal of all our endeavours by the allurements of the world.

The world knew Him not. Just as darkness knew not the soul (ver. 5) even whilst in association with the soul, so **worldliness knows not God**, albeit it lives and moves in God. Though the object of God in evolving phenomena from the subtle thing called darkness or cosmic stuff, was to enable the soul affected with corruption or darkness to purge it from its system, yet the worldly soul knows not God or His merciful plan of salvation. "The things of God no man but the Spirit of God knoweth. . . . The natural man receiveth not the things of the Spirit. They are foolishness unto him, neither can he know them, because they are *spiritually* discerned. But he that is spiritual discerneth all things" (1 Cor. ii. 11-14).

Who can readily understand the doctrine that the Lord of Light and Grace is within the Spirit of all men, good and bad alike, and guides them according to their respective needs? It is the spiritual man. What is the meaning of **Spiritual Man**? He who feels emptied of worldly cravings. The spirit that is "poor of this world" (Jas. ii. 5), the spirit depleted of worldliness, is referred to in Matt. v. 3 as the "poor in spirit." These, and six other classes, are described in the Sermon on the Mount (Matt. v.) as having a natural claim to learn of the Lord the truths of the Kingdom of God. See chap. viii. ver. 47; and Paránanda's *Commentary on St. Matthew*, pp. 25, 32, and 124.

St. John says the Light of the Holy Spirit, which shines within the *spiritual* man, will readily enable him to comprehend the things of the Spirit; whereas the *natural* man, whose perceptions are obscured by his worldliness or carnality, cannot see either the things of the Spirit, or the Spirit Itself through whose Light they become visible. See *infra*, note on chap. viii. 47.

11. He came unto His own. The soul is not of the

11 He came unto his own, and his own received him not.

same stuff as the world, but is in being like God; and God, seeing that souls who are akin to Him had been taken captive by Darkness and had strayed away from Him, graciously appeared as Teacher in order to explain to the misguided souls what their fallen condition is, and how they should rise to their proper estate.

His own received Him not. Kin though they were, the souls that were fallen—the corrupt spirits—persisted in the way of the world, and turned a deaf ear to the gracious teaching of the Holy Spirit that they should return to Godliness. See the Parable of the Sower: Matt. xiii. 3-9, 19-23.

12. As many as received Him . . . sons of God. To those souls who heard Him in meekness and love, He gave the marvellous power of becoming pure or perfect, like Him.

The conversion of the endarkened or worldly spirit into the enlightened or Godly Spirit, is the greatest of the Lord's miracles and mercies: a mystery of mysteries. (1 Tim. iii. 16.)

Sons of God. So long as the soul remains attached to the things of the world, and functions in obedience to its worldly attachments, it is said to be of the image of the world, or to be like the world, or to be a child of the world, or a son of perdition. But when it sees that worldliness is the bane of life, and is a thing to be avoided at any cost by the sacrifice, if necessary, of kith, kin, wealth, or personal comfort, it is said to be *not* of the world. And if, rising higher, it engages actively in sanctifying exercises, as enjoined by the Apostles of God, and reaches the climax of sanctification, namely, Christhood, referred to by Jesus as perfection (Matt. v. 48), and by St. Paul as "the maturity" (ἡλικία), called the fulness (πληρώμα) of Christ (Eph. iv. 13), the soul is said to be of the image of God, or to be like God, or to be a Son of God.

12 But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name:

This **Likeness to God** is in three respects: (1) Freedom from corruption, (2) completeness of spiritual growth, and (3) eternal life, or non-liability to change or decay after the attainment of such fulness. Possession of Power is not a factor in this likeness, since, though souls may be endowed with different kinds of powers in different degrees, yet these powers are finite, and never infinite. But God's Power is infinite for all time, and He it is who blesses the soul with powers.

The idea of **Sonship to God** rests (1) on the likeness of the *purged* soul to God in the three respects above mentioned, and (2) on the fact that it was God who caused such likeness. See notes on ver. 13, and chap. iii. 6.

To them that believe on His Name. To those who love (*πρωτεύουσιν*) His Name, *i.e.*, who love to hear and think of Him, by reason of their affinity with Him.

These words are intended to explain the first part of the verse "to as many as received Him." "Even" is not in the original.

St. John means to say that God grants the power of becoming His Sons to those who have a natural inclination to *hear* the Sanctified Teacher and to *meditate* on the meaning of His words. See chap. iii., note on ver. 36; and chap. v., note on ver. 24.

To such persons He will give light to understand the true meaning of the words, and strength to practise the sanctifying exercises in Godliness (1 Tim. iv. 7) prescribed by Him, so that they may in due time attain Christhood.

13. Which were born not of blood. Sons of God are not creatures of flesh and blood. Flesh and blood do not enter into the constitution of the Sons of God.

The pure spirit within the carnal body has neither form nor anything like form (Isa. liii. 2: "shape-li-ness")—but

13 Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

when in communion we *know* ("see") Him—when we "find" (Matt. xvi. 25) the Christ within each of us—we shall then perceive (*i.e.* know as a matter of actual experience) that, though possessed of no form, Christ is glorious, and no conception of beauty in outline or colour can be compared with the formless beauty of Christ, the Son of God. "He hath no form nor shapeliness; and when we shall see him, there is no beauty that we should desire in him" (Isa. liii. 2).

Nor of the will of the flesh. Nor can the corrupt soul become a Son of God of its own will.

Nor of the will of Man. Nor can such a soul become a Son of God because another soul in the position of Teacher, Father, Ruler, or Priest *wished* it. "It is not of *him* that *willeth*, but of God that showeth mercy" (Rom. ix. 16).

But of God. Birth as a Son of God is granted by the Lord out of His grace and bounty (Matt. xx. 15; xxiv. 36). The blessed state of Sonship cannot be attained by mere force of will or power of work. It is a gift of God, granted not as a matter of right but as of grace. God is the Author or Causer of such birth, and is therefore called **Father**. He that is born of God, the Father, is called a "Son of God." Jesus said, "That which is born of the flesh is flesh, and that which is born of the Spirit is Spirit" (John iii. 6).

"Be ye holy," said St. Peter, "as ye have been born again not of corruptible seed but of incorruptible, through the Word (*λογος* or Holy Spirit) of God" (1 Peter i. 16, 23).

The spirit in corruption, ushered into life, is said to receive its *first* birth. When the Holy Spirit of God delivers or frees the corrupt spirit from its corruption, it is said to receive its *second* birth or re-birth. (See chap. iii. vers. 5 and 21.)

The eternal Word of God, said St. Paul, is powerful and sharper than any two-edged sword, piercing even to the dividing asunder of the spirit (*πνεῦμα*) from its carnal mind (*ψυχη*) (Heb. iv. 12).

The complete separation of carnal-mindedness from the spirit makes it "perfect" (Matt. v. 48).

Perfection implies growth and maturity. When the spirit feels emptied of its worldly cravings as things of vanity, the Lord appears as the Teacher of Truth, and from day to day cuts away those false notions which in the guise of "convictions" had been fettering the soul for ages and preventing it from attaining unto fulness. On the day that all those "worldly bonds" are severed the spirit finds itself **free** or "perfect," and is said to be re-born, or born of the Incorruption called the Holy Spirit (John iii. 1-6).

14. The Word was made flesh and dwelt among us. The revised translation has "the Word *became* flesh." Better still would it be to say, the Word *appeared* in flesh, *manifested itself* in flesh, as St. Paul has it.

Not only did the Word (the Holy Spirit of God) evolve all phenomena known as the "world" (ver. 10) out of "Darkness" (ver. 5), but It appeared to man in the sanctified spirit of a human being and conducted Itself as man among men ("among us"), in order to teach "Truth" to persons who hungered for it, and to grant unto them "Grace." This appearance of the Holy Spirit in the sanctified spirit of a human being is known as the "manifestation" of God in the flesh. Cf. St. Paul, "God was manifested in the flesh" (1 Tim. iii. 16).

Flesh. "The flesh," said St. Paul, "lusteth (desires eagerly) against the spirit, and the spirit against the flesh, *being contrary to each other*" (Gal. v. 17). God, who is Spirit, is contrary to Darkness. (1 John i. 5). Hence is flesh a thing of Darkness.

In common language, "flesh" means the softer solid parts of an animal as distinguished from its bones, skin, and fluids; and also "flesh and blood"; which, however, "cannot inherit the kingdom of God" (1 Cor. xv. 50). Here it includes the whole constitution of man *except* the spirit (*πνεῦμα*), viz. (1) his

14 And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

ψυχῇ, the subtle body, and (2) the σῶμα, or gross body. See note on chap. xii. 25 for an exposition of these bodies.

Manifestation in the flesh. Having taught the truths that "God is Light, and in Him is no Darkness at all" (1 John i. 5); that all living beings were from primeval times in darkness; that with the view of liberating living beings from Darkness, God evolved the world out of darkness and gave them a sphere of action; and that, though God exists in all living beings, yet by reason of the Darkness in them they are unable to perceive His guidance and illumination, John proceeds in ver. 14 to state another fact in the plan of Divine Salvation, namely, that when the time has come for communicating the truth to the man who hungers for it, the Holy Spirit does not disclose Itself to him directly, but only through the sanctified spirit of a human being.

The Holy Spirit of God reigns all through the mineral, vegetable, and animal kingdoms. There is not a life or an atom of inert matter in which It is not, and wherein It does not act. Nevertheless, God stands **unmanifested to all but the spiritual man.** The worldly man "comprehendeth Him not." Neither miraculous works nor the testimony of earnest men will convince carnal minds of the existence of God, or of His function as a Teacher. How often did Jesus suffer ill-treatment for asserting (John viii. 56, 59; Matt. xii. 41-42) that the Lord taught through Him, and what unspeakable pity went forth from his heart when almost the whole of Judæa disowned him! "O Jerusalem, Jerusalem, thou that killest the prophets and stonest them that are sent unto thee! How often would I have gathered thy children together, even as a hen gathereth her chickens, and ye would not!" (Matt. xxiii. 37). Pride, obstinacy, and doubt are the veils of darkness which prevent worldly persons from seeing the manifestation of God in Sanctified Teachers. Having eyes, they don't see—having ears, they don't hear.

But the spiritual man is drawn to the Teacher naturally, as a matter of course, and hears him without doubt or diffi-

culty. "He that is of God heareth us" (1 John iv. 6). "They that are of God hear God's words. Ye hear them not, *because ye are not of God*" (John viii. 47).

A man that is worldly feels in due time the sin of worldliness. Changing his usual modes of thought and action, he gradually withdraws himself from the channels of sensual pleasure, from the pleasures dependent on a gratification of the senses. He no longer experiences pleasure in hearing gossip, scandal, or small talk, nor in sight-seeing, nor in dainty meals, nor in fragrant smells, nor in soft, warm touches. He finds himself "dying to the world," though not suffering from bodily disease, nor from abatement of power for worldly work. "What is this condition of mine?" he asks himself. "Why do the usual grooves of pleasure not interest me now? Why do they seem so unreal to me? Why do my wife and children appear not my own? Why do the 'good things' of the world, which surround me, such as well-equipped and well-ordered houses, influential friends, rank and high social position, not appeal to me? Why do not the praises of men please me, or their abuses hurt me? What does all this mean? No one that I know of, however great in science or theologic lore, can tell me! Who can tell me? What am I living for now?" In this state of sadness he goes about his usual occupations, but ever thinking, "What does all this mean? Who can tell me? What hope is there now for me?" He mourns and hungers for truth (Matt. v. 4, 6).

One day he stumbles on a man. He "accidentally" meets him, and hears a few words which seem to go straight to his heart and raise a yearning to hear him again. He goes again and again, and a firm conviction is begotten in him that the Teacher of Truth has come (Matt. xvi. 17). Discipleship has commenced (John viii. 31), and the seeker learns gradually the solutions of the complex problems of life, till doubt after doubt disappears from his mind. The Teacher meanwhile prescribes a course of "exercises in Godliness" (1 Tim. iv. 7) intended to purge

(1 Cor. v. 7) the remains of Darkness in the pupil. He works with might and main, preferring to lose his life rather than fail in the attainment of the Kingdom of God, which "suffereth violence" (Matt. xi. 12), because it is pleased to be taken by its beloved ones. With infinite grace, the Holy Spirit leads the soul onwards, aye inwards, till the last atom of Darkness falls off—when behold! the mystery of the conversion takes place—the conversion of "man" into "Christ"—of the old Adam into the new Adam (1 Cor. xv. 45, 47).

This spiritual experience is known in India as the **Átma Darsana**, or appearance of the Átma. In the New Testament it is referred to as the "coming" of Christ (Matt. xxiv. 3, 27). Never till cleansed of all impurity does the Átma *appear or manifest itself*, and then only does it become "a minister (or apostle) according to the dispensation of God" (Col. i. 25). From this day of **manifestation** (παρουσία, Matt. xxiv. 3, 27, &c.; ἀποκάλυψις, Rom. viii. 19) the sanctified soul sees as in the noonday sun the operation of God in every transaction of life—perceives more clearly, within and without, God functioning as gracious Teacher, and Evolver and Involver of all things.

The manifestation, then, referred to in ver. 14 of the first chapter of St. John is not a general manifestation to all persons of any one age or epoch, but a special and private manifestation *to each particular soul that is "poor in spirit, for theirs is the kingdom of Heaven"* (Matt. v. 3)—because such souls only, each in due time, are fit for the manifestation.

The order or **process of manifestation** is thus (1) the drawing of the pupil to the sanctified man (John vi. 44); (2) the inner conviction of the pupil that the Teacher found is the Teacher of Truth (ib. iii. 27; xviii. 37; Matt. xvi. 17); (3) the teaching of the sanctified man that God teaches through him, and not he himself (John vii. 16; xiv. 24); (4) the spiritual experiences of the pupil, culminating in the attainment of Christhood; and (5) the realisation in Christhood of the great fact that God alone teaches, even as a man,

admitted within the recesses of a machine-driven factory, would realise that all the operations of the factory are dependent on the intelligence and guiding power of the designer and director of the machinery and its appurtenances (ib. viii. 55 ; i. 14).

Such is the "mystery which hath been hid [from Western Asia and Europe] from ages and from generations, but now [*i.e.* since the days of Jesus] is made manifest to *His saints*" (Col. i. 26), *i.e.*, those sanctified in spirit.

Having already explained that the translation of ver. 14 should not be "the Word was made flesh" but "the Word appeared in flesh," it is needless to point out that "manifestation" alone (1 Tim. iii. 16), and not "incarnation," is meant by it ; for **Incarnation** or **Enfleshment** of the Holy Spirit occurred long before Its "manifestation" was vouchsafed to man. The Spirit of God "was *in* the world, and the world was evolved through Him" (ver. 10). The world-germ or cosmic stuff called Darkness or Flesh has not the slightest affinity with God ; but being in union with Life, God, in whom was Life (ver. 4), caused His Holy Spirit to shine within the world-germ and develop out of it the universe, as a sphere of activity for lives.

This functioning of the Holy Spirit in the world-germ—this association with the Flesh—for purposes of evolution is **Enfleshment** or **Incarnation** of the Holy Spirit.

Lives or souls, slumbering in Darkness without form or thought, were given not only organisms—*i.e.* constitutions of fleshly form and instruments of thought and action—but also environments, in order that they might liberate themselves gradually from the "**Captivity**" of Darkness (2 Cor. x. 5). The inherence of the Holy Spirit in *Lives Endarkened* is as much **Enfleshment** or **Incarnation** of the Holy Spirit as Its functioning in the *world-germ* for the purpose of evolving the material universe.

Thus, pervading Life and Matter, the Holy Spirit lies veiled and unseen till the time comes for Its "manifesta-

tion" to man, *i.e.* till man is ripe enough to "see" It within his own spirit.

Dwelt among us. The Holy Spirit of God within the form of Sanctified Man appeared as Teacher of Truth to men who had become ripe for Sanctification or Peace (chap. x. 36), and dwelt among them, graciously content to be called "man."

But It is not man, for "man" implies human shape whereas the Holy Spirit has no shape, being boundless, and the Author of all shapes. Nevertheless, in Its great mercy, It was content to be *identified with* the men in whose sanctified spirits It shone; and to be addressed as if It were only a man.

We beheld His Glory . . . Grace . . . Truth. Having taught the general truth regarding the manifestation of the Spirit in sanctified men, St. John declares here that he himself "saw," that is, *spiritually discerned*, the Holy Spirit within him as Light ("Glory"), Love ("Grace"), and unchangeable Being ("Truth").

St. John confirms sound doctrine by his own spiritual experience; and thus *he stands confessed as one who had passed from manhood to Christhood* (Eph. iv. 13), and thence to a knowledge of God (John x. 9; xiv. 6).

Glory. The word *doxa* (δόξα, from δοκέω, to think, to appear) means thought, or appearance, or lustre. St. Paul after speaking of the *doxa* (appearance) of celestial and terrestrial *bodies*, referred thus to celestial bodies—"There is one *doxa* of the sun, another of the moon, another of the stars for one star differeth from another star in *doxa*" (1 Cor. xv 40, 41). Here *doxa* means lustre or brightness. Then referring to the *Spirit* embedded in Darkness, he said, "It is sown in [the bed called] ignorance (*ἀγνία*, lit. no-thought) and raised in *doxa*" (ib. 43), meaning here, knowledge or Light.

It is in this last sense that the words, "we beheld His *Glory*," must be interpreted. They mean, we came to a

knowledge of God, we discerned God spiritually (1 Cor. ii. 7-15).

In deep spiritual communion the **manifestation of God** takes place not only as a realisation of an all-pervading cognition (see chap. i. 9), but often as an austere luminous glow all through the infinitely expanded spirit. This illumination is the very opposite of Darkness (see chap. i. 4). Thus the doctrine, "God is Light" (1 John i. 5), is founded on actual experience during spiritual communion.

We beheld. Avoiding egotism, St. John adopts the well-known language of Sages, which in loving spirit draws in the hearer and associates him with the speaker in pleasurable experiences.

His glory as of the only begotten (?) of the Father. The light or presence of the Word or Holy Spirit was *like* that of the Son.

"**As of**" (ὥς) = like, or in the image of. Cf. Heb. i. 3, where, speaking of the Son being like the Father, St. Paul says: "His Son . . . who being the reflection of His glory and the likeness (χαρακτήρ) of His substance."

ὥς μονογενοῦς παρὰ πατρός = like the *alone-become* one who proceeds from, or is born of, the Father.

Only begotten. This is a wrong rendering of *monogenēs* (μονογενής), which should be translated **alone-become**, for the Spirit which had been *associated* for ages with worldliness, and with the subtle and gross bodies called ψυχή and σῶμα (see note on chap. xii. 25) is *found in the highest stage of spiritual communion*, to be "*alone*," that is, *free from* every rudiment of worldliness and the bonds of the subtle and gross bodies (John viii. 32).

In the Commentary on chap. i. will be found illustrations of the use of the word *gignomai* (γίγνομαι) in the sense of "to become."

Mono-genēs = alone-become, *not* only begotten.

This state of **Isolation of the Spirit** from everything that is of the world (or flesh or corruption), is what is

meant by "alone-become." It is a *great spiritual experience* known only to those who have succeeded in Jnána Yoga or Rája Yoga, and by them it has been called (in Sanskrit) *Kaivalya*, which means **Aloneness**. See note on ver. 17 as to "Seeing God."

It is chiefly owing to the wrong translation of *monogenēs huios* (μονογενής υἱος) as "only begotten Son" that Christendom believes that there can be only one Christ in the universe, though Jesus, Paul, and other Apostles spoke often of the possibility of other persons also attaining the state of Christhood, called also Sonship of God, Perfection, Peace, or Rest. (See ver. 12, note on **Sons of God**, "Perfection," &c.)

John, having attained Christhood, and knowing that the Christ in him was Light, declares that the Holy Spirit of God, to which Christ is the Way or Door, is *like* Christ. In spiritual communion he "beheld" Christ *first*, and then God. He therefore says that God or the Holy Spirit, known as the Word or the Truth, was "*like*" Christ.

This comparison shows conclusively (apart from the experience of others in spiritual communion) that by Logos or "the Word" John did *not* mean Christ. If Logos is *like* Christ, Logos cannot *be* Christ.

Grace (χάρις, *charis*, from χαίρω, to rejoice in, to be pleased with, to love), is love without a sense of property; love of another for *his* or *her* sake, and not because he or she is *my* own; love of one spirit for another spirit arising from likeness of constitution.

God has no affinity with, and therefore loves not, the world. He is spirit, and the world is not spirit; but God loves Life (living beings) because He is Spirit, and Life is Spirit. They are kin. Hence God's kindness towards Life. "He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and the unjust" (Matt. v. 45). Also, "Love your enemies . . . and do good to them that hate you" (ib. 44). Think not of thyself, but live for the good of others. The disposition which is consonant with

these principles is Grace ; which may be defined as Infinite Love, which does not recognise the distinctions of caste, colour, race, or creed, which embraces would-be "friends" and "foes" alike, which transcends the conceptions of "mine" and "thine." If I do not look upon the objects that surround me as "mine," but nevertheless do all that lies in my power to promote the good of others by suitable and pleasant methods, I am said to be gracious. To indulge in the idea of "mine" is to bind oneself. To forsake it is to be *free*, or unbound, liberal. He who has forsaken "mine" will soon forsake also the conceit called "I" *as opposed to* "you." He will thus be free altogether of worldly bonds or attachments.

When John said "the Word dwelt among us . . . full of *grace and truth*," he meant that the Holy Spirit (which manifests Itself in the Saint) is free from worldly attachments and transcends the joys and sorrows of life.

Grace is detached love, as distinguished from attached love, which depends on reciprocity or the sense of property. Grace is love infinite. See *infra*, note on ver. 17.

Truth (ἡ ἀλήθεια). When Jesus was led from the palace of the High Priest Caiaphas to the prætorium of Pilate the Roman Governor, the latter asked him, "Art thou the king of the Jews?" And Jesus answered, "Thou sayest that I am a king . . . but I am come into the world to bear witness unto the *Truth*. Every one that is of the Truth heareth my voice."

Pilate then asked, "What is Truth?" and left the Hall of Judgment without waiting for an answer (John xviii. 28-38).

Elsewhere Jesus said to those of the Jews who had faith in him, "If you abide in my teaching, you are my disciples indeed, and you shall know the Truth, and Truth shall make you free" (John viii. 31, 32).

That which frees man from Darkness and so makes him attain Eternal Life is Truth, which includes (1) the Unchangeable Being of Bliss, called the Godhead, which

endures for all time; (2) the Holy Spirit, which teaches the principles relating to not only Itself and the Unchangeable Being from which It emanated as Power, but also the soul and the world; (3) the Teaching or Doctrine taught by the Holy Spirit (John xvii. 17); and (4) the Sanctified Spirit of man (ib. xiv. 6), which is "the reflection of God's glory and the likeness of His substance" (Heb. i. 3).

Unchangeableness or invariability is the characteristic of Truth, whether It be God, Holy Spirit, or Christ, or Their Teaching. It is homogeneous, harmonious, and lasting. Whatever is not so is False. The former is real, the latter is unreal.

The expression, "full of Truth" (ver. 14), means that John's experience of the Holy Spirit was that in It there was nothing that was false, and that It was utterly different in kind from the ever-changing and vain world.

15. John bare witness of Him. Having outlined in the preceding verses (1) the bondage of Life to Darkness, (2) God's evolution of the universe from Darkness, (3) His clothing of Lives with forms of Flesh, (4) the gracious descent of God into Flesh, for the purpose of guiding Lives and teaching man the truths of Sanctification, and (5) His manifestation in the sanctified man, St. John proceeds to state the advent of the Holy Spirit in Judæa in the carnal body known as Jesus.

The necessity for "bearing witness" arose from the fact that the Jewish Law of Evidence, with which the people of Judæa were without doubt familiar, did not permit the Judges to believe anything of importance except on the testimony of two witnesses at least. "It is written in your Law," said Jesus when teaching in the Temple of Jerusalem, "that the testimony of two men is true. I am one that bear witness of myself, and the Father that sent me beareth

15 John bare witness of him, and cried saying, This was he of whom I spake, He that cometh after me is preferred before me: for he was before me.

witness of me" (John viii. 17, 18). On another occasion he said, "If I bear witness of myself, my witness is not true. There is another that beareth witness of me. . . . Ye sent unto John, and he bare witness unto the truth . . . but I have a greater witness than that of John, for the works which the Father hath given me to finish, the very works that I do, bear witness of me . . . and the Father Himself who hath sent me hath borne witness of me. . . . Search the Scriptures . . . they . . . testify of me" (ib. vers. 13-39).

The modes of reasoning current amongst the Jews induced Jesus to attempt to establish his apostleship on the testimony of (1) John the Baptist; (2) the miracles performed by himself; and (3) the Scriptures of the Old Testament. The Jews (save his disciples) were not convinced. They sought to kill him (John viii. 37). Then he said: "Ye seek to kill me, a man that hath told you the truth [that God teaches through Christ] . . . why do ye not believe me? . . . Ye hear not my words, because ye are not of God. He that is of God heareth God's words" (ib. 40, 46, 47). See note on "manifestation," ver. 14.

St. John states in ver. 14 the doctrine of manifestation, and then records in ver. 15 that John the Baptist bore witness to the coming of the Teacher. The importance which Jesus attached to the testimony of John the Baptist justifies St. John in repeatedly holding up that historical (and partly doctrinal) fact in vers. 7, 15, 19-27, 29, 30, 32-34, 36.

The testimony of John, the Baptist, was as follows:—

(1) I know not Jesus to be Christ of my own knowledge (vers. 31, 33).

(2) I have not yet attained Christhood (ver. 20), nor have I the gift of prophecy (ver. 21).

(3) Jesus (my kinsman) was called *after* me to God, but has been chosen by God *before* me (vers. 15, 30).

(4) I am not worthy to unloose his shoe-latchet (ver. 27).

(5) God, who impels me to baptize with water, has com-

municated to me that he upon whom a dove shall settle shall baptize with the Holy Spirit (ver. 33).

(6) I saw the Spirit of God descending from the sky in the form of a dove and settling on Jesus (ver. 32).

(7) He is therefore a Lamb of God which taketh away the sins of the world (vers. 29, 36).

He that cometh after me is preferred before me.

Expounding the parable of the marriage of the king's son, Jesus said, "Many are *called*, but few are *chosen*" (Matt. xxii. 14).

Owing to their poverty of spirit, many persons may be summoned by the Lord to receive instruction under a saintly Teacher; but in consequence of the different degrees of poverty of spirit, only a few of those taught will be selected in the present incarnation for actual knowledge of God. John the Baptist means to say that, though he retired from worldly life earlier than Jesus for the purpose of gaining entry into the Kingdom of God, yet he (John) has been made to herald Jesus, whose advancement in the spiritual plane was of a far higher order than his own (ver. 27).

ἐμπροσθέν μου γέγονεν, translated in the Old Version as "preferred before me," is rendered in the New Version "is become before me." The words mean "appears (or is) in advance of me spiritually."

He was before me. πρῶτός μου ἦν. The superlative is used instead of the comparative. Literally the words mean "he was *first* of me." Christ is the "head" or foundation of every living being (1 Cor. xi. 3), and therefore of John himself. Nevertheless John the Baptist had not found the Christ in him, but Jesus had. Jesus, knowing Christ, was able to say to the Jews, "Before Abraham was, I am" (John viii. 58), meaning Christ existed long before the carnal form of Abraham came into existence. John uses the same kind of spiritual language: "He (Christ) was before me," i.e. before the carnal form known as John. His meaning is, "I say he is spiritually in advance of me, *because* (ὅτι)

the Christ within him is arisen, but the Christ within me is not."

16. And of his fulness, &c. This verse should be read with ver. 14, as part of St. John's exposition of the doctrine that the Holy Spirit teaches through Christ.

Christ is "full" (Eph. iv. 13) in the sense of "perfect," having been *freed from* the limitations caused by Darkness.

John means to say: from the state of fulness, freedom, or perfection, of spirit in Jesus have we all received many a gracious boon.

and grace for grace. χάριν being the object after ἐλάβομεν, the verse should be rendered "received grace upon grace," that is, received many a gracious blessing.

17. For the Law was given by Moses. For the Holy Spirit gave to the Jews the Law through Moses, and Grace and Truth through Christ Jesus.

God the Teacher taught the Jews the right way of living in worldly life by the Laws which Moses, the Man of God (Deut. xxxiii. 1), wrote for them at His instance (Ex. xxiv. 4); and many centuries afterwards, the Lord taught the Jews through Jesus that **LAW** was not intended to rule the thoughts of men perpetually, as if it were a guide for all times and conditions of men, but that it was intended only as a provisional instrument for raising men from love of self to love of others, from Self Love to Neighbourly Love (Matt. v. 17, 18, 43, 44. See Paránanda's *Com. on St. Matt.*, pp. 34, 36, 43). All the commandments of the Law hang on *Love* of God and *Love* of neighbour. **The end of the Law** is thus to impregnate the soul with Neighbourly Love, so as to make it expand into Christly Love. "Christ is the end of the Law," said St. Paul (Rom. x. 4). "I am the end of the Law," said Jesus (Matt. v. 17). "Love is the fulfilment of the Law" (Rom. xiii. 10). See *infra*, chap. viii. 34.

16 And of his fulness have all we received, and grace for grace.

17 For the law was given by Moses, but grace and truth came by Jesus Christ.

These and other principles of Truth were made known to men in Western Asia through Jesus, and those who duly received and practised them were granted in due time the fulness of love, called **grace**.

18. No man hath seen God. These words must be interpreted by John vi. 46—"No man hath seen the Father *save he* which is of God," and John iii. 3—"Except a man be born again he cannot see the Kingdom of God." (See Commentary thereon.)

In these verses "**man**" is contrasted with "**he that is of God**"—he that is born of the Holy Spirit of God—"he that is re-born."

St. Paul refers to the former as the "**first man**," and to the latter as the "**second man**" (1 Cor. xv. 47), and explains in the same verse that the "second man" is not man at all, but Christ or "the Lord from Heaven."

When therefore St. John said in ver. 18 "no *man* hath seen God," he meant, and indeed expressly said immediately afterwards in the same verse, that it was only those who had attained re-birth or Christhood that could know Him. The **natural man** (1 Cor. ii. 14; ib. xv. 44), whose discernment is suited only to the requirements of worldly life, cannot know God, even as the Owl, whose eyes are adapted only to darkness, cannot see at all in daylight.

For a fuller exposition of the term "man," as distinguished from sanctified spirit or spirit re-born, refer to pp. 96-98 of Paránanda's *Commentary on St. Matthew*.

Seen God. Known God.

God, as *Infinite Spirit*, cannot be known by thought which is in its nature finite; nor by the senses, which can perceive only sensible objects. It is most assuredly true that, though God is **unthinkable** and **super-sensible**, yet He is **knowable**. So long as you think or cognise by the senses, you will not know God.

18 No man hath seen God at any time : the only begotten Son, which is in the bosom of the Father, he hath declared him.

God is *spiritually* discerned, said St. Paul (1 Cor. ii. 14). By **spiritual discernment** he meant knowing by the spirit directly, without the intervention of thought or the senses. If the Spirit stands **alone**, is isolated from thought and sense impressions, as it undoubtedly can, it will know (1) Itself or Christ; and then (2) God.

The only begotten. As already explained at p. 33, the proper translation of the term *mono-genēs*, *μονογενής* (from *monos* and *genēs*), is not "only begotten," but "alone-become." In this **monogenic** or **alone-become state**, the spirit is boundless and supremely blissful or peaceful, and is then said to be of the image or likeness of God (Heb. i. 3).

Which is in the bosom of the Father. *Kolpos* (κόλπος) rendered **bosom**, means also womb. In connection with the "Father" it would not be consistent to speak of His "**womb**" except in a metaphorical sense. St. Paul spoke of the appearance of Christ within him as a separation or freeing of Christ from the "womb of my mother" (Gal. i. 15), and in another passage he spoke of the power of the Word or Holy Spirit as sufficient to separate the spirit (*pneuma*, Christ) from its subtle body (*psuche*, Heb. iv. 12), which may be metaphorically spoken of as the womb of the spirit. See Paránanda's *Commentary on St. Matthew*, p. 144.

Neither the expression of St. John, "bosom of the Father," nor of St. Paul, "womb of my mother," means that God has a bosom or that the subtle body has a womb. All that is meant is, that Christ is *in* God (John x. 38); that in the worldly man his spirit is held in the bonds of the subtle body and is in a state of attachment to things worldly; that such spirit does not obtain its freedom till every trace of its worldliness is eliminated in Spiritual Communion; and that God causes the Sanctified Spirit or Christ to manifest himself.

The Son . . . hath declared Him. *Exēgēsato* (ἐξηγήσατο) should be translated in its literal sense: "leads the way" (i.e. to God). The meaning is that, though it is

impossible for man as such to know God, yet when Christ has arisen in man, Christ is the *way* to God. Jesus said, "I am the Way" (John xiv. 6). "I am the door. Through me if any man enter, he shall be saved" (John x. 9). It is only after attaining the spiritual experience known as "finding Christ" (Matt. vii. 7), "the coming of Christ" (Matt. xxiv. 27), or "seeing the Son" (Gal. i. 15-16), that the next fundamental experience known as "seeing God" (Matt. v. 8), "being in fellowship with God" (1 John i. 3, 6), "knowing God" (John xiv. 7; Gal. iv. 9), or attaining eternal life, is reached.

Hence St. John says, with all the authority of one who has had actual experience of these unspeakable blessings, that not only did true teaching come through Christ (ver. 17) but also that Christ is the way to knowledge of God in spiritual communion.

19. This is the record of John. This is John's testimony (taking up the idea of "witness" from vers. 7 and 15).

When the Jews sent priests and Levites. Both St. John and John the Baptist being Jews, it may appear strange that St. John should speak of "the Jews" (*hoi Ioudaioi*, *οἱ Ἰουδαῖοι*) as though he and John the Baptist were not Jews. The explanation is to be found in the fact that, when the time comes for the renunciation of worldly friends and worldly surroundings, all bonds or relations realised on the footing of the thought that the most valuable part of man is his *body* appear to be of no moment; and in lieu of such bonds or relations, others arise, which are rooted in the *spirit*. So, speaking from the plane of the spirit, it is quite natural and correct to imply that those who gloried in nationality and other forms of fancied greatness, dependent on the supposition that the body is everything, were not akin to the two Johns. St.

19 And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou?

Paul said, "As many [of you as have been immersed in Christ have put on Christ, there being neither Jew nor Greek, neither bondmen nor freemen; nor male nor female" (Gal. iii. 27, 28).

Priests and Levites. The term *hiereus*, rendered "priest" (which word is derived from *presbuteros* = elder), means, literally, consecrated to God.

Both the Priests and the Levites belonged to the tribe of Levi, which was one of the Twelve Tribes of Israel.

The Israelites were descended from Jacob, who was called "Israel" by God (Gen. xxxv. 10). He had twelve sons (Gen. xxxv. 22) including Levi, and each of these became the head of a family or tribe, which was called by his name. The descendants of Levi were called Levites.

At the time of the bondage of the Israelites in Egypt the heads of the Levites were the grandsons and great-grandsons of Levi; amongst them were Amram, a grandson, and Amram's children, Moses and Aaron (Ex. vi. 16-26).

After the Israelites were freed from their bondage in Egypt, the Lord appointed Aaron and his descendants to serve Him continually as *hiereis* ("those consecrated to God"), rendered into English as *priests* (Ex. xxviii. 1, 41, 45). And no "stranger which is not of the seed of Aaron" was to "come near to offer incense before the Lord" (Numb. xvi. 40), and "to minister unto Him, and to bless in His Name for ever" (1 Chron. xxiii. 13).

Then the Lord gave Aaron the Levites to help him in his religious duties. The Lord said: "Bring the Tribe of Levi near, and present them before Aaron the consecrated ('priest') that they may minister unto him. And they shall keep his charge and the charge of the whole congregation before the tabernacle . . . to do the service of the tabernacle. . . . Thou shalt give the Levites unto Aaron and his sons" (Numb. iii. 6-9).

Before the time of the admission of the sons of Levi to help Aaron and his sons, the first-born of every family, the

fathers, princes, and kings formed the hierarchy of the Jews—the body of persons consecrated or made sacred (*hieros*) to God, at the head of whom stood the Chief of the Consecrated Ones (*ἀρχιερεύς*, *archiereus*, rendered “high priest”), who appointed the Consecrated Ones (“priests”) to their respective offices (1 Sam. ii. 36).

“When David was old and full of days, he made Solomon his son king over Israel, and he gathered together all the princes of Israel with the *Priests and Levites*. . . . The Levites were numbered from the age of 30 years and upwards, and their number was 38,000, of which 24,000 were to set forward the work of the House of the Lord, and 6000 were officers and judges, 4000 were porters, and 4000 praised the Lord with instruments” (1 Chron. xxiii. 1–5).

The principal duties of the “priests” were to watch over the fire on the altar of burnt offerings, and keep it burning evermore, both by day and night (Lev. vi. 12; 2 Chron. xiii. 11); to feed with oil the golden lamp outside the Veil (Exod. xxvii. 20, 21; Lev. xxiv. 2); to offer the morning and evening sacrifices; to be ready to attend to the wants of the penitent or rejoicing Israelite; to inspect lepers and pronounce whether they were clean or not, and fit for the ritual of purification; to teach the Children of Israel the statutes of the Lord; to bless the people at solemn meetings, &c.

The functions of the Levites changed from age to age. Their duties were generally to help the priests. Under David they were the gate-keepers, vergers, sacristans, and choristers of the sanctuary.

Upon the establishment of the synagogue, supposed to be some time after the captivity of the Jews and their return from Babylon, the Levites, together with the Priests, formed the majority of the *Sanhedrin*, and had necessarily a share in the administration of Justice.

The Priests and the Levites, being best versed in the religion of the Jews, were prevailed upon by those of the Jews who were in worldly power—by the Pharisees (ver. 24)

—to interview John the Baptist, and to ascertain from him the cause of his appearance in Judæa.

20. And he confessed. His confession or statement about himself is contained in ver. 23.

And denied not. The Jews were under the impression that the austere person who appeared in the uncultivated frontiers of Eastern Judæa, clad in camel's hair and carrying a leathern girdle, calling upon the people to forsake their worldliness so as to be able to learn the truths of the kingdom of heaven, which was declared to be at hand (Matt. iii. 2), was the Messiah himself, whom they expected to overthrow the Government of Rome, collect together the dispersed Tribes of Israel, and establish for good an Empire presided over by the Messiah. Being of this view, they were anxious to learn how the matter actually stood, half distrusting the possibility of the Messiah appearing just then, by himself, without a multitude of angels and other attendants.

To the question proposed to John whether he was the Messiah, John simply replied that he was not the Messiah.

21. What then? If thou art not Christ, what hast thou then to say of thyself? (See ver. 22.)

Art thou Elijah? A prophet had sung of old, "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord" (Mal. iv. 5).

The Jews understood these words to be the Lord's words, and to refer to Elijah the prophet assuming another incarnation just before the advent of the Messiah. Hence their question to John, "Art thou Elijah?" He candidly owned that he was not Elijah.

20 And he confessed, and denied not; but confessed, I am not the Christ.

21 And they asked him, What then? Art thou Elijah? And he saith, I am not. Art thou a prophet? And he answered, No.

22 Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself?

But in Matt. xi. 14, Jesus is said to have declared, "If ye will receive it, this is Elijah which was for to come." These words would contradict John if they be taken in their plain sense. Considering that they were prefaced by Jesus with the remark, "If ye will receive it," and concluded with the remark, "he that hath ears to hear, let him hear," it is certain that he understood the prophecy of Malachi in a sense very different to that which the Jews of his day gave to it. As to what that sense was see Paránanda's *Commentary on St. Matthew*, pp. 92 and 152.

Art thou a prophet? The term **prophet** comes from the Greek *προφήτης*, *prophētēs*. The Hebrew word is *Nábi*. Abraham is called a prophet in Gen. xx. 7; and Moses is distinguished from prophets in Numb. xii. 6, 7. But in Deut. xviii. he is referred to as a prophet. Aaron was the prophet of Moses (Exod. vii. 1). Moses' sister Miriam was a prophetess (Exod. xv. 20). Deborah, in the days of the Judges, is also spoken of as a prophetess (Judges iv. 4). Samuel established schools for the development of prophetic gifts (1 Sam. xix. 20; 2 Kings ii. 3; 1 Kings xviii. 4).

As to the functions of prophets and the opinion of Jesus regarding them, see Paránanda's *Commentary on St. Matthew*, pp. 35, 113-115.

23. I am the voice of one crying, &c. Being asked, "What sayest thou of thyself?" John seems to have remembered the stirring words of Isaiah the prophet in chaps. xl. to xli., which offer comfort to the people:—

"Comfort ye, comfort ye, my~people, saith your God.

"Speak ye comfortably to Jerusalem, and cry unto her that her warfare is accomplished; that her iniquity is pardoned. . . . [Hast thou not known, hast thou not heard? (vers. 21, 28).]

"The voice of him that crieth in the wilderness, Prepare

23 He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Isaiah.

ye the way of the Lord, make straight in the desert a highway for our God" (chap. xl. 3).

"Behold my servant whom I uphold, my elect in whom my soul delighteth" (chap. xlii.).

"I have put my spirit in him, he shall bring discernment to the Gentiles. . . .

"He shall not cause his voice to be heard *in the street*" (ver. 2), thus saith the Lord God (ver. 5), "I will bring the blind by a way they knew not (ver. 16). . . . I will lead them in paths they have not known; I will make darkness light before their eyes. These things will I do, and not forsake them."

John, who had renounced the idea of the worldly man that the body is everything in life, did not, in response to the question, "What sayest thou of thyself?" give his name or the name of his birthplace, or his occupation, for these are all worldly concerns of no importance, but simply contented himself with quoting the words of Isaiah:—

"Hast thou not known, hast thou not heard (chap. xl. 21, 28), the voice of him who crieth *in the wilderness*, make straight in the desert a highway for our God" (ib. 3)—meaning, when one becomes poor in spirit and stands denuded of the luxuriant but noxious growths of worldliness, the Lord sends a Teacher to him to light him onwards to the Lord. Have you not heard this doctrine before? Don't you know that God does not manifest Himself in crowded thoroughfares of cities where worldly thoughts reign? Such was John's reply in effect.

24. Pharisees. See note at pp. 12 and 13 of Paránanda's *Commentary on St. Matthew*.

25. Why baptizest thou, then? Immersion of, or pouring water over, a person for purposes of purification

24 And they which were sent were of the Pharisees.

25 And they asked him, and said unto him, Why baptizest thou then, if thou art not Christ, neither Elijah, nor a prophet?

is a ceremony common to many religions, including the Jewish faith.

Therefore the interviewers of John said, If you do not claim to be Christ (one anointed of the Lord), or Prophet (speaker in the Name of God), why do you take upon yourself the office of purifying others?

26. I baptize with water. One need not be a Christ or Prophet to purify the *bodies* of persons with water. That is what I am doing. But the Great Teacher who is coming after me will show you how to immerse your *spirit*, not in water, but in the Holy Spirit of God. See ver. 33, p. 52.

27. Coming after me is preferred before me. See note on ver. 15.

29. Behold the Lamb of God. Exhorting the Jews, Isaiah said, "All we like sheep have gone astray, we have turned every one to his own way" (Isa. liii. 6). Those who have strayed away are the *Lambs of the World*. But Jesus is the **Lamb of God** because, having gone towards God and known God, he appeared for the benefit of the lost sheep—the sheep that *feel themselves* lost—and was going back to the Lord. Lambs are also emblems of Love. John therefore meant to say, pointing to Jesus—there goeth a Man of God—one full of Godly Love.

Which taketh away the sin of the world. These words are an important declaration of the doctrine that the sinfulness of man will not cease till *the Teacher of Truth* appears and shows the way to the Lord. See note below, and on chap. viii. 33, as to "Sin," p. 166.

Sin of the world is the sin of *man*, for the term *sin*

26 John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not;

27 he it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose.

28 These things were done in Bethabara beyond Jordan, where John was baptizing.

29 The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world;

is not applicable to beasts or other animals. Nor does the expression, "sin of the world," suggest any such thing as the sin of God. Therefore "sin *of* the world" means the sin *called* worldliness or worldly desire (2 Peter i. 4).

Sin (*ἁμαρτία*, *hamartia*, from *ἁμαρτεῖν*, to miss, go wrong) means missing the path of Law laid down by the Lord for worldly minded men to walk on (1 Tim. i. 9; Rom. viii. 7). If they miss it, they would wander into darkness (Prov. ii. 13).

Sin and **Law** are so intimately related to each other that unless the **nature of Law** is understood, the **nature of Sin** cannot be understood.

The Laws, written and customary, of one country may be different from those of another, but for all that they are *standards of thought* for the peoples of their respective countries,—for such of the men in each country as labour under the corruption of worldly desire (2 Peter i. 4). "From whence come disagreements and fightings among you? Come they not of your cravings which struggle in your limbs? Ye crave and have not,—ye kill and desire to have, and cannot obtain" (Jas. iv. 1-2). If men were not liable to be overcome by worldly desires or the cravings of the flesh, Law would be needless.

The standards of thought which prevail in a community in regard to the restraining of Selfish Love, and the development of it into Neighbourly Love, are known as **Law**, or **Rules of Law**; that is, the Rules called Law, as distinguished from other rules which have not in view the control of Selfish Love in the dealings of men with each other.

The end and aim of the Law is, then, the conversion of Selfish Love into Neighbourly Love. Hence St. Paul says: "Love is the *fulfilling* of the Law" (Rom. xiii. 10), *i.e.* the Law fulfils its object when it begets Neighbourly Love in men. "All the Law is fulfilled in one word, Love—love thy neighbour as thyself" (Gal. v. 14).

When the Law compels the man who loves to push forward

his own interests to think tenderly of others also, it sets before him a standard or ideal up to which he must live. By bearing in mind that there is such an ideal, one is able to say whether one's conduct is "right" or "wrong," "good" or "bad," according as the conduct is at one, or at variance, with such standard or ideal. The knowledge that it is at variance with the standard of the Law is what is commonly called the **sense of sin** in man. Hence it is that St. Paul said "*by the Law came the sense of sin*" (Rom. iii. 20). The Sense of Sin is the consciousness of non-conformity to Law.

If a person is not intelligent enough to apprehend the meaning of the words of the Law, he is not reckoned as a sinner. Even homicide committed by an idiot or a child is no offence. Therefore St. Paul said, "Where no Law is, there is no **transgression**" (ib. iv. 15). "Sin is not imputed where there is no Law" (ib. v. 15).

A Law may indeed exist in a written or unwritten form, but if the person concerned has *no perception* of that Law; he is not a sinner. Sin, therefore, presupposes a knowledge of the Law.

A knowledge of the Law may be in regard to its words only, or its full meaning.

The words of the Law are called the **Body of the Law**, and its true meaning the **Spirit of the Law**.

The Body of the Law is perceived by the eye or ear, and it is commonly supposed when one has seen or heard the words of the law one knows the Law. But that is not real knowledge, for to know only the words or Body of the Law is like knowing a person by knowing his outward form merely. Such knowledge, gained by the senses, is always partial and misleading. To *know the Law sensually*, or by the senses, as, for example, by sight of the scrolls of law or by hearsay, is hardly ever useful. A true knowledge of the Law consists in *understanding* not only what the words of the Law mean, but also that its end and aim is Neighbourly Love. When one feels the Law to be a living power established by

the Lord, in varying forms to suit the needs and conditions of every community which owns Authority or Government, and has the sense to interpret truly the words of each Law in reference to that aim, one is said to *know the Law spiritually*, i.e. by the spirit directly, because the spirit of that person and the spirit of the Law, which is Neighbourly Love and Guidance in Light, are at one. Hence the great saying of St. Paul, "**the Law is spiritual**" (Rom. vii. 14).

When man is depleted of his worldly desires, and so has dropped his Selfish Love, he perceives, as a matter of fact—he feels in truth—that Law is no longer an instrument of improvement for him, because while the Law, in its endeavour to harmonise the interests of one person with those of others, attaches importance to Self, or to the selves of each person, the man who has become poor in spirit thinks very little of his own self. It is to such a person that the Teacher of Truth appears, and expounds, among many other Truths, the great truth that "**till the Law is, sin is in the world**" (Rom. v. 13). That is to say, so long as Law operates in one's mind as a standard of right and wrong, so long will one retain a sense of sinfulness, owing to obligations left undone, or imperfectly done. "Now we have been *discharged* from the Law," says St. Paul, "having *died* to that wherein we were holden" (Rom. vii. 6), i.e. having passed from the dominion of Law, in which we were bred, to the dominion of Love.

By learning of the Sanctified Teacher these and other principles of Truth, and by actively practising the Exercises in Godliness enjoined by him, sinhood is lifted out of one's consciousness or put an end to. "Ye are washed, ye are sanctified . . . ye are made righteous by the Spirit of our God," said St. Paul (1 Cor. vi. 11). See also Eph. ii. 14, 15.

Referring to the same real and practical fact of the "taking away," or removal, of the feeling of sinfulness by means of the Teacher of Truth, John the Baptist said tersely: "Behold the Lamb of God, that taketh away (*αἵρων*) the sin of the world."

αἶρω from *αἶρω*, means to raise, lift and take away; to take away; put an end to.

See chap. viii. 34 for further comments on sin, p. 166.

30. After me cometh, &c. See note to ver. 15, p. 38.

31. I knew him not. Though Jesus may have been a kinsman of John the Baptist, yet the latter did not know that the former had attained Christhood. In ver. 33 John states how he came to know this fact.

That he should be made manifest, &c. As a person who has attained Christhood cannot well, and indeed does not as a rule, announce himself, it is well known in the community of sages or sanctified men that such announcement is made through another.

The Lord urged forward Christ Jesus to Judæa and, unknown to him, urged also John the Baptist to go in the same direction, and to announce the coming of a new dispensation through one on whom a dove should settle from the sky.

32. The Spirit descending . . . like a dove. The dove, an emblem of love, was chosen to reveal to John, the great Saint, who was being sent into the world to draw the poor in spirit to himself, and teach them the way of converting worldly love into Godly Love.

33. Baptize with water. The expression, βαπτίζειν ἐν ὕδατι should be rendered "to immerse *in* water," and not immerse or baptize *with* water.

John felt his call to be not only to proclaim that one was

30 this is he of whom I said, After me cometh a man which is preferred before me: for he was before me;

31 and I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water.

32 And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him;

33 and I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Spirit.

coming who knew how to immerse the ripe *soul* in the Holy Spirit, but also to arrest the attention of the public by himself immersing the *bodies* of persons in water. His **baptism of the body** in water was emblematic of Christ Jesus' baptism of the soul in the Holy Spirit of God.

Baptizeth with the Holy Spirit. The immersion or baptism of the soul is a grand spiritual experience available to those only who are *ripe* for it. The ripeness of the soul is indicated by what is called "poverty of spirit," or depletion of the sense of ownership in the possessions of the world. (See pp. 23, 28, &c., for notes on "the spiritual man.")

In this condition, the soul is eminently adapted to receive instruction as to the vanities of life and the realities of the Kingdom of God, and to perform the Exercises in Godliness prescribed by the Sanctified Teacher. In due time the worldly spirit will subside, and Godliness reign instead. Complete **oneness** of the soul *with God* is termed **fellowship with God** or **immersion of the soul in the Holy Spirit**. Such fellowship or immersion can never be attained without sound doctrine and Godly Exercises.

34. And I have seen and borne witness, &c. These words, like the words within parentheses in ver. 14, are the words of St. John and not of John the Baptist, who in ver. 33 states, "I knew him not." See note on ver. 31.

Son of God. See note on ver. 12 (p. 24), and note on "the Son hath declared him" in ver. 18 (p. 41).

36. Lamb of God. See note on ver. 29 (p. 48).

34 And I have seen, and borne witness that this is the Son of God.

35 Again the next day after John stood, and two of his disciples;

36 and looking upon Jesus as he walked, he saith, Behold the Lamb of God!

37 And the two disciples heard him speak, and they followed Jesus.

38. What seek ye? What do you want?

Rabbi. The true meaning of Rabbi is Teacher, in Greek *didaskalos*. Matt. xxiii. 8: a Teacher from God.

As to the difference between the terms "Teacher," "Master," "Guide," &c., see Paránanda's *Commentary on St. Matthew*, pp. 196-197.

Where dwellest thou? In Matt. viii. 19, Jesus being asked "whithersoever thou goest," said, "The foxes have holes, the birds of the air have nests, but the Son of Man hath not where to lay his head." Christ Jesus therefore replied to John's disciple, "Come and see," meaning, "I have no dwelling-place of my own; wherever I am for the moment, that is my dwelling-place."

39. Tenth hour. Two hours before sunset.

40. One of the two, &c. According to St. John, Andrew was the first disciple. He apprised his brother Peter of the discovery of the Master (ver. 41). The third disciple was Philip, who informs Nathanael, and these two go to Jesus, and are so impressed by what they saw and heard that they exclaim, "Thou art the Son of God and King of Israel."

41. The Messiah—Christ. The Hebrew word, commonly spelt *Messiah*, is **Masiach**, the **Anointed**, or one who has received the *unction*, ointment or sanctifying oil of God (which is His Grace or Holy Spirit) (1 John ii. 20). The Greek for Masiach is **Christ**.

The expression **Jesus Christ** means Jesus the anointed or

38 Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi, (which is to say, being interpreted, Master,) where dwellest thou?

39 He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day, for it was about the tenth hour.

40 One of the two, which heard John speak and followed him, was Andrew, Simon Peter's brother.

41 He first findeth his own brother Simon, and saith unto him, we have found the Messiah, which is, being interpreted, Christ.

sanctified, i.e. Jesus whose spirit has been *healed* by the Lord of the corruption called worldliness. By **Jesus** is meant the visible form which, being born of the womb of Mary, received the name of Jesus. Within that visible form was an invisible spirit (called *pneuma* in Greek, and *ánma* or *átma* in Sanskrit), which, when sanctified (or made holy, godly), received the name of **Christ**. So in the body of *every* man is an invisible spirit which, being tainted with worldliness, thinks and acts in a worldly way. But by suitable training it is possible to purge it of all worldliness, when it will stand forth as Christ (Eph. iv. 13) and function in a godly way (John x. 36 and note thereon).

As it is the Lord who converts the worldly spirit into the Godly Spirit by "anointing" or "sanctifying" it through His own Holy Spirit, the fully converted spirit is called "the *Lord's* Christ" (Luke ii. 26); "God's Christ" (1 Cor. iii. 23) — Christ, the Son of God.

45. Whom Moses and the prophets did write. Christ Jesus himself said that Moses and other prophets in the Old Testament referred to Christ (John v. 39, 46).

49. Nathanael answered, &c. The popular belief was that Christ, the Son of God, was to come of the House of

42 And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, A stone.

43 The day following, Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me.

44 Now Philip was of Bethsaida, the city of Andrew and Peter.

45 Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law and the prophets did write, Jesus of Nazareth, the son of Joseph.

46 And Nathanael said unto him, Can any good thing come out of Nazareth? Philip saith unto him, Come and see.

47 Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile!

48 Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before Philip called thee, when thou wast under the fig tree, I saw thee.

49 Nathanael answered him, Rabbi, thou art the Son of God; thou art the King of Israel.

David and to restore to the fallen Jews all their former greatness.

It will be noted that the two parts of Nathanael's exclamation formed the gist of the charges that were brought later on against Jesus by the priests and elders, and which led to his crucifixion.

The accusation was that Jesus claimed to be King of the Jews (John xviii. 34), and posed as a Son of God (Matt. xxvi. 63; John xix. 7), and so committed treason and blasphemy (Matt. xxvi. 65).

50. Believest thou? Do you believe that I am a Son of God because of the fact that I am possessed of the power of seeing objects through what are obstructions to others?

Thou shalt see greater things than these. Of what little importance is this gift of seeing objects at a distance, by the side of other gifts of the Lord, some of which you shall receive?

51. Hereafter ye shall see heaven open. On some future day, believe me you will realise the great and mysterious *spiritual experience* known as the opening of heaven, which is the same as the "end of the world" and the attainment of Eternal Life.

The **opening of heaven** is the sudden manifestation of the Spirit, which takes place in the last stages of spiritual communion. Just as when one awakes from sleep, the *world* suddenly presents itself, and one may then be said to "see the *world* open," so when one in deep *yoga* (communion) recedes from sense perception and thought, the Spirit suddenly manifests itself limitlessly in glory. This **spiritual experience** or experience of the finding of the Spirit, within

50 Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig tree, believest thou? thou shalt see greater things than these.

51 And he saith unto him, Verily, verily, I say unto you, hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.

the Body, like infinite space illumined, is the "opening of heaven" in man.

The worldly man is certain of nothing but the objective world which surrounds him, and which he believes to be real, though like a shifting sandbank it is ever changing. He is also conscious of thoughts and sense perceptions, which he speaks of as the subjective world, believing it to be his very self, not suspecting in the least that, beyond the plane of the senses and thought, there is the plane of the spirit. The more a person weans himself from worldliness, the more clearly will he see that the **objective world** which surrounds him is hollow and unreal, and that thoughts and sense perceptions are also objective in that they are external to the spirit. Progressing in *yoga* (spiritual communion), he will find that the spirit, standing isolated from thought and sense perception, is perfectly pure and still; and that Stillness or Peace, being unspeakably blissful and free from change, is the most real of all things.

The Opening of Heaven is identical with the **dawn of peace**—the Peace that passeth all thought (*πάντα νοῦν*, Phil. iv. 7).

The "opening" is the "uncovering" or "revealing" or finding within us of the "heaven," called Infinite Peace.

And the angels of God ascending, &c. The principal idea conveyed by the term **angel** is an emanation. The "Angels of God" here represent the Powers of Righteousness which, with other forms of Power, emanate from and are included in the term "Holy Spirit." The Powers of Righteousness, which are independent of the carnal conditions of thought and sense, manifest themselves the moment sense perceptions and thought run down to a calm. This exalted state of the Spirit is "Heaven" in the esoteric sense of the term. See Paránanda's *Commentary on St. Matthew*, pp. 119, 192.

By the "angels of God ascending and descending" are meant the "descent" and "ascent" of the Holy Spirit.

Ascending and descending upon the Son of Man.

The expression, "**Son of Man**," means the Son *in* man, whether the Worldly Son or Godly Son (Christ) in the human body.

Jesus has used both "Son of God" and "Son of Man" to denote Christ (Matt. xii. 8; xiii. 41, &c.), and occasionally he applied "Son of Man" to his own human frame, as in Matt. viii. 20, where he spoke of his having no place whereon to lay his head. So, St. Paul, referring to the worldly spirit and its conversion into the Godly Spirit, said, "He that descended is *the same* that ascended" (Eph. iv. 10). See note on "Heaven," chap. iii. ver. 13 (p. 70).

The idea of the Holy Spirit "going downwards upon" (*κατα-βαίνω ἐπὶ*), and "going upwards upon" (*ἀνα-βαίνω ἐπὶ*), the spirit in man has been sanctioned by Sages from days of yore to denote the mysterious action of the Holy Spirit in regard to Its converting the worldly spirit into the Godly Spirit, even as It converts the sour juice of the raw fruit into the sweet juice of the ripe fruit. During the last stage of this conversion, the spirit *feels* that the Holy Spirit *within* him and the Holy Spirit *without* him are—rather, is—in a state of *fusion*, just as two oceans of fresh water, kept apart for ages by a continent, would fuse and become one great ocean if the intervening land gave way.

48-51. Jesus' assurance to Nathanael and Philip was that clairvoyance and the working of miracles (see *Commentary on St. Matthen*, pp. 61-62) are of little importance, and that the most marvellous and mysterious of all works of man is his finding the Christ within him, and then attaining God; and that these two fundamental experiences would be vouchsafed to them by God in due time.

CHAPTER II

3. When they had no wine. When the supply of wine was exhausted, and more wine was called for.

The mother of Jesus saith unto him, &c. Knowing the miraculous powers of Jesus, Mary turned to him and said, "They have no wine," meaning, it would be a good thing if, by the exercise of your miraculous powers, you could give them a supply of wine.

4. Woman, what have I to do with thee? Jesus, who had evidently past experiences of his mother's desire to make a display of her son's powers, rebukes her by these words.

Though Jesus had abandoned his home and worldly ties years before he appeared on the banks of Jordan, yet Mary, having identified him as her son, seems to have followed him about, not in the spirit of his disciples, but out of maternal pride that her son was so able and famous. Christ Jesus, who attached no importance whatever to relationship founded on the body, considered her presence amongst his disciples as an unnecessary intrusion, rendered still more objectionable because of her suggestion that he should favour the guests assembled at the wedding with some wine by means of his abnormal powers. In order to mark his sense of the impropriety of such a worldly request, he addressed her as "woman," and reminded her that, from the day when the **Man-Jesus** became the **Christ-Jesus**, through the Holy Spirit, *his* "mother" was the Holy Spirit, and not Mary.

1 And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there:

2 and both Jesus was called and his disciples to the marriage.

3 And when they wanted wine, the mother of Jesus saith unto him, They have no wine.

4 Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come.

Mine hour is not yet come. The wondrous works of the Lord are to be performed, not at the dictation of another person, or from a desire to oblige him, or to show oneself off, but on the impetus of the moment, out of pure love.

His mother saith, &c. Mary stood rebuked, and knowing the greatness of Christ Jesus she whispered to the servants who were standing by, "Say not a word when he speaks, but be careful to do what he says."

7. Fill the waterpots. Softened by Mary's answer, and imbued with much pity for the distress of those responsible for the wedding arrangements, who could not supply enough wine to their guests, he bade the servants fill the waterpots with water.

The waterpots of Cana were of various kinds and sizes, made of earth, stone, or metal. For purposes of washing the hands and feet of the guests, preparatory to sitting on the carpet, each of these waterpots had two or three small pots to help the water out of. It does not appear what the capacity of the six larger pots was.

8. Bear unto the governor of the feast. He was the master of the ceremonies. Well versed in the customs of the country and the status of the guests, he saw that proper precedence was given to them, and their wants properly attended to (Matt. xxiii. 6 ; Luke xiv. 10). Jesus requested the servants to take the pots of water to the governor, so that he might order the distribution of the miraculously converted wine. According to the governor's remark recorded in ver. 10, we see that this wine was far better than the one originally given to the guests.

5 His mother saith unto the servants, Whatsoever he saith unto you, do it.

6 And there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece.

7 Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim.

8 And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it.

11. Manifested forth his glory. Whatever others may have thought, Christ Jesus himself was averse to the display of his own greatness. He assigned all the power and brilliance of his miracles to God (John v. 19; viii. 28).

He repeatedly cautioned those who had been benefited by his miracles not to mention his successes to third parties (Matt. viii. 4; ix. 30; Luke v. 14, &c.). What the evangelist means is that, when the people found out the miracles, they felt in their hearts that he was a great personage, and spoke of him as one who should be honourably received and reverently treated.

His disciples believed on him. The devotion of his disciples to him was greatly enhanced; they waited on him with greater zeal; his mastery over them became more complete; his name and form shone more steadily in their spirits than before.

13. The Jews' Passover. St. John refers to the ceremony of the Passover as a ritual observed by the Jews, as if he were not a Jew. He meant it was observed by those of the Jews who had not got beyond the stage of forms and ceremonies. Jesus and his disciples, having passed from the domain of Law to that of Love, behaved as if they were neither Jews nor Gentiles. See i. 19 (p. 42).

9 When the ruler of the feast had tasted the water that was made wine, and knew not whence it was (but the servants which drew the water knew), the governor of the feast called the bridegroom,

10 and saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: thou hast kept the good wine until now.

11 This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.

12 After this he went down to Capernaum, he and his mother and his brethren and his disciples: and they continued there not many days.

13 And the Jews' passover was at hand, and Jesus went up to Jerusalem,

18. **What sign showest thou?** The Jews, who had witnessed Christ Jesus driving out the money-changers and other traders who were greedily and vociferously plying their business with those who came for worship in the Temple, were astonished at his interfering with the custom of selling goods in the purlieus of the Temple without arming himself with the authority of the priests and other elders. So they asked him, "Can you show us any sign or authority from God, in justification of this assumption of power regarding the Temple?" They called for a miracle, because, in their estimation, that would be proof positive that he was a man of God, and was thus at liberty to exercise his own authority, independently of the priests. He said in effect: "The sign whereby I shall declare to you my authority for doing these things is—that three days after the temple of my body is destroyed by crucifixion, I shall return to life."

22. **They believed the Scripture.** Anticipating the course of events, St. John states that after the crucifixion of Jesus and his rising from the tomb three days afterwards, his disciples remembered this saying and no longer dis-

14 and found in the temple those that sold oxen and sheep and doves, and the changers of money sitting:

15 and when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables;

16 and said unto them that sold doves, Take these things hence; make not my Father's house a house of merchandise.

17 And his disciples remembered that it was written, The zeal of thine house hath eaten me up.

18 Then answered the Jews and said unto him, What sign shewest thou unto us, seeing that thou doest these things?

19 Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up.

20 Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days?

21 But he spake of the temple of his body.

22 When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the scripture, and the word which Jesus had said.

trusted those passages in the Old Testament which refer to Sons of God or Christs. Ps. ii. 12; ib. xvi. 10, &c.; Isa. vii. 14; ib. ix. 6; ib. xxxiv. 17; ib. liii. 2, &c.

Many believed on his name. See notes on chaps. i. ver. 12; ii. ver. 11; iii. vers. 15 and 36; v. ver. 24.

24. Did not commit himself to them. Did not accept their professions of love and service. He avoided them.

25. Any should bear witness, &c. The ignorance and fickle-mindedness of worldly men rendered their esteem of Jesus of no value. The judgment of men who "receive honour of each other, and seek not the honour which cometh from God only" (John v. 44) is not worth having. "Every one that is of the Truth heareth my voice" (John xviii. 37). The testimony of the poor in spirit and the Godly was sufficient for him.

CHAPTER III

1. A ruler of the Jews. A chief amongst the Jews. He had a seat in the Sanhedrin or their Great Council. In ver. 10 Jesus speaks of Nicodemus as a Teacher of Judaism.

3. Except a man be born again, &c. When Nicodemus

23 Now when he was in Jerusalem at the passover, during the feast, many believed on his name, when they saw the miracles which he did.

24 But Jesus did not commit himself unto them, because he knew all men,

25 and needed not that any should testify of man: for he knew what was in man.

CHAPTER III

1 There was a man of the Pharisees, named Nicodemus, a ruler of the Jews:

2 The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him.

3 Jesus answered and said unto him, Verily, verily, I say unto

acknowledged Christ Jesus as a Teacher from God because or the miracles performed by him, Christ Jesus replied in effect, "I am indeed a Teacher from God, not because of the miracles I do, but because by re-birth I have entered the Kingdom of God. (Cf. St. Matt. vii. 22, 23, and Paránanda's *Commentary* thereon, p. 62.)

Born again. This refers to the "re-birth" of the Spirit, also spoken of as the Conversion of the Worldly Spirit into the Godly Spirit. See notes on "Raising up of the Dead," "Resurrection," chap. v. 21, *et seq.* (pp. 114-123).

See the Kingdom of God. To the question, When shall the Kingdom of God come? Jesus replied, "The Kingdom of God cometh not with observation, neither shall they say, 'Lo here!' or, 'Lo there!' for, behold, the Kingdom of God is *nithin* you!" (Luke xvii. 20, 21). So also is the kingdom of the world *nithin* you.

The dominion of worldly thoughts in one's consciousness is the rule or kingdom of the world; and the dominion of Godly thoughts in one's consciousness, or rather, the perception of God in everything, in every function of life, is the reign or Kingdom of God. The difference between the lowest plane of worldliness and the highest plane of Godliness is as between inky black reeking with filth and the mellowest white of the most delicate fragrance. These planes are states of the Spirit in man. Jesus said you cannot "see" or attain the highest plane of Godliness until that which was worldly becomes quite changed, even as the juice that is sour in a fruit changes in the process of ripening and becomes sweet. This mysterious "becoming" of Worldliness into Godliness is the **second birth**, implied in the expression **born again**.

The Greek word γεννηθῆναι, translated "born," is the same word translated "become" (γενεσθαι) in chap. i. ver. 12.

thee, except a man be born again, he cannot see the kingdom of God.

4. **How can a man be born when he is old?** Nicodemus, not knowing the esoteric use of the term "birth" as applied to the Spirit, misunderstood Jesus, and raised the foolish question whether the Body of a man could enter his mother's womb a second time and be born again.

5. **Jesus answered, Verily, verily, &c.** To the puzzled old man Jesus gave utterance to the following eight eternal truths, in vers. 5, 6, 8, 13, 15, 17, 19, and 21 :—

Firstly, that the mysterious change from worldliness to Godliness, known as the "second birth" of man, is effected after the *Spirit*, which "thirsts" for the Kingdom of God (Matt. v. 6; John iv. 14), has received the "living water" (John iv. 10) of sound doctrine from the lips of a sanctified Teacher.

Secondly, that for this second birth of the Spirit the intervention of the flesh (the womb of the woman) is not necessary.

Thirdly, that it is impossible to say when (that is, at what particular moment) such birth or changed appearance of the Spirit will take place (ver. 8).

Fourthly, that the birth and re-birth of man are not of two persons, but one and the same person or spirit, whose investment with the subtle body, for the purpose of being ushered into the world (see pp. 15–18, note on "Darkness"; p. 27, note on "Flesh"; pp. 221–2, note on "Eternal Life") with a tangible body, is the **first birth**; and whose freedom from the bonds of worldliness or Darkness, for the purpose of entering into fellowship with God, is the **second birth**.

Fifthly, that a craving for spiritual freedom will be rewarded by the Lord's sending a Sanctified Teacher to teach the hungry soul, so that in due time it may itself be sanc-

4 Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?

5 Jesus answered, Verily, verily, I say unto thee, except a man be born of water and the Spirit, he cannot enter into the kingdom of God.

tified and admitted to Christhood or Life Eternal (vers. 15, 16).

Sixthly, that the function of Christ is not to punish worldly-minded men for their wickedness, but to teach the way to God (ver. 17).

Seventhly, that the plan of God's salvation is to lead unto this Teacher only those persons who are longing to be rid of their worldliness (ver. 19).

And eighthly, that he who learns the doctrine of Grace and Truth, and engages in the Godly exercises enjoined by the Sanctified Teacher, will readily overcome his worldliness and attain Godliness (ver. 21).

In the Sermon on the Mount, Jesus explained to what classes of persons the Truths of the Kingdom of God may be communicated, as persons qualified and entitled to receive them. In that list he included those who "thirst" after righteousness. Thirst is relieved by water; and the "water" that satisfies the cravings of the spiritual person is the stream of words that flows from the saintly Teacher. As such words give life to the parched-up soul, they are called "living water." Jesus used this expression in this sense at Jacob's Well, when he met there the woman of Samaria (John iv. 10). Even as a child is born of the seed of its father, the babe called Godliness is born of the seed of Truth sown by the Sanctified Teacher (Matt. xiii. 23). Hence the expression "born of [or from] water." "**Water**" is the "Word" or doctrine of the Teacher.

Born of Spirit. The Holy Spirit of God is the Teacher, and His Teachings are communicated through His Apostles or men whose spirits have been sanctified. "My teaching is not mine, but His that *sent* me," said Christ Jesus (John vii. 16), who thus acknowledges himself to be an *Apostle* of God. Such Spirits, coming in the name of God, give the seed of Truth (or the Word of God) to souls who hunger for God. The hearing of the Word in the ear is the receiving of the seed. Understanding the Word is the

conception of the seed. Then in due course occurs the birth of the babe called Godliness (see chap. xii. ver. 24, note on "Except a corn," &c.). God the Teacher is thus the Father of the babe, which matures into Christ, the Son. Hence "born of water and of the Spirit" means born of the Spiritual Teacher.

6. Born of the Flesh. Flesh cannot beget anything but flesh. The *body* of man comes from the germ known as *flesh*, which can never be the parent of the *Spirit*.

Born of the Spirit. The parent of the Spirit can be nothing but the Spirit. Flesh cannot produce Spirit.

This does not mean that the Spirit is not eternal. It only means that the day of the delivery of the Spirit from Darkness or Corruption is the day of its birth in the spiritual sense of the term.

Verse 6 implies that Nicodemus [was entirely wrong in supposing that the doctrine of re-birth meant that a man once born from his mother's womb should enter it in order to be born again. Re-birth is re-birth of the spirit and not of the flesh; and for such re-birth the intervention of flesh is not at all necessary.

7. Marvel not. Such being the doctrine of spiritual re-birth, there is nothing to be astonished at when I say that you should be *born again* if you would enter the Kingdom of God.

8. The wind bloweth, &c. Every one hears the sound of the wind blowing, but none can tell from what particular spot the wind came or its sound emanated, nor to what place the wind is going. All that you are certain about is the sound of the blowing wind, but nothing of its previous or after history.

6 That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

7 Marvel not that I said unto thee, Ye must be born again.

8 The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

So is every one that is born of the Spirit. Just as, in the case of the blowing of the wind, the realisation of the sound of the blowing is all that one is certain of, so in the case of the re-birth of the spirit, all that I am in a position to communicate to you is the fact of the re-birth itself. That is an absolute fact. Don't ask me of the **Time of Re-birth**—at what time in the life of a man the re-birth of his spirit—the appearance of the Christ in him—will take place, for that is a matter known to God only, the Causer of the re-birth. “Of that day and hour no man, no, not even the angels of heaven, knoweth, but my Father only” (Matt. xxiv. 36). “The day of the Lord shall come as a thief in the night” (2 Peter iii. 10)—*i.e.* when you least expect it, while you are in deep *yoga* (spiritual communion).

Only remember that the *Spirit* has two births. Its **First Birth** occurs when it receives from the merciful Lord a subtle body (consisting of mental instruments and instruments of action and nutrition subservient to the mental instruments) in order to emancipate itself from the Darkness which holds it in bondage (Gal. iv. 3); and its **Second Birth** occurs when the Lord, seeing the wane of its worldly love, sends a Sanctified Teacher (Gal. iv. 4, 5) to develop Godly love (ib. iv. 20), and at last causes it to appear as Love Infinite or Christ (Eph. iii. 18, 19; *ib.*, iv. 13).

10. Art thou a teacher in Israel, &c. On Nicodemus confessing that he was much puzzled by the doctrine of re-birth as explained by Jesus, Jesus, much amused, said in effect: “Ignorant of the Truth, how is it that you have posed so long as a teacher of Israel?”

This passage is very suggestive of the state of spiritual learning among the leading Jews of the time of Jesus.

9 Nicodemus answered and said unto him, How can these things be?

10 Jesus answered and said unto him, Art thou a teacher of Israel, and knowest not these things?

11. We speak that we do know, &c. And raising his voice in all earnestness, he declared in impressive words that the re-birth of the Spirit was an undoubted fact within his own spiritual experience; that he spoke of it not from hearsay, but from personal knowledge.

We have seen. I and others sanctified in spirit have seen the re-birth of the spirit within man, not with our carnal eyes, but as a matter of inner experience.

Earthly things . . . heavenly things. Considering that Jesus had been speaking in the preceding verses of things of the Spirit and not of the flesh or earth, the term τὰ ἐπίγεια, translated "earthly things," should be construed to mean things which happen on (ἐπὶ) earth while we have our body. So τα ἐπουράνια, rendered "heavenly things," should be interpreted as things that happen to the re-born spirit after it has cast away its carnal body.

The contrast between the two states called earthly and heavenly by Jesus is known to the Sages of India as spiritual experiences in *deha mukti* (the state of Freedom while with the body), and experiences in *videha mukti* (the state of Freedom while without the body).

The sense of the verse would then be, "If you do not believe me when I refer to an experience attainable in the body, how will you believe me if I tell you of other experiences of a more mysterious nature, enjoyable after the spirit has shed its body and remains in what may be called the third heaven?" (2 Cor. xii. 2). See "Heaven" in ver. 13 below, p. 70.

13. And no man hath ascended, &c. It is the same spirit which was ushered into the world by God that was

11 Verily, verily, I say unto thee, we speak that we do know, and testify that we have seen; and ye receive not our witness.

12 If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you heavenly things?

13 And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven.

freed from worldly bonds and rose again to God. See chap. i. ver. 51, note on "Ascending and Descending," &c.

Heaven. By heaven is meant here not a place high up somewhere in the sky, but Perfect Peace, in which Folly or Flesh does not exist. This Peacefulness reigns throughout the universe. Like Space, or the sky, which appears unmoved while the winds course through it in every direction, agitating themselves and everything on which they blow in space, the Infinite Spirit, called "the Peace that passeth all thought," which is the foundation of even Space, remains independent of all things, and is ever restful, however much *they* may be dependent on It and may suffer agitation. This all-pervading Peace is Heaven in the highest sense of the term.

It is within and without the spirit of man. While this Heaven is restful, the Spirits of men, who are not Christs, are agitated, but their agitations do not affect It.

It is from this all-embracing Heaven that the spirit of man "descended," and it is to this that it will "ascend." It **descended** when, after receiving its vestment called the subtle body, it was sent forth into the world to be healed of its corruption. It will **ascend** when, after its complete cure, it enters into fellowship with God. (See chap. i. ver. 51, note on "Ascending and Descending," &c.)

For a further note on Heaven see chap. xiv. ver. 2. And as to degrees of Sanctification in Heaven of *Deha mukti*, see Rámanáthan's *Mystery of Godliness*, pp. 21-23.

14. Moses lifted up the serpent. The "lifting up" of the serpent in the wilderness is referred to in Num. xxi. 7-9. The people of Israel being led out of Egypt complained of the difficulties of the journey, saying, Wherefore hast thou brought us up out of Egypt to die in the wilderness? There is neither fish nor flesh to eat such as we had in Egypt, nor

14 And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:

cucumbers and melons, and leeks and onions and garlic (Num. xi. 5). The light bread given us here is not to our taste. Then the Lord sent fiery serpents among the people, many of whom died bitten by the serpents. The rest repented and prayed for help, and the Lord said unto Moses : " Make thee a fiery Serpent, and set it upon a pole, and it shall come to pass that every one that is bitten, when he looketh upon it, shall live." And Moses made a Serpent of Brass and put it upon a pole, and it came to pass that, if a Serpent had bitten any man, when he beheld the Serpent of Brass, he lived.

This narrative relating to the Serpent of Brass raised by Moses is utilised by Jesus to justify the language used by him in regard to the doctrine of the re-birth of the spirit. Jesus means to say that, just as it is written in the Old Testament that the Lord said that the poison of a snake-bite may be cured by the "raising up" of the "brazen serpent," so do I say that, except a man holds up spirituality as the *summum bonum* of existence and does his best to be "born again," he cannot "see" the "Kingdom of God."

The expressions, "raising up" and "brazen serpent," in the Old Testament, and the expressions, "born again," "see," and "Kingdom of God" in the New Testament, are all, Jesus means to say, esoteric terms. He therefore warns Nicodemus, who believed in the Old Testament, not to interpret esoteric words in their exoteric sense.

Son of Man. The Son *in* man, *i.e.* the spirit *in* man. Cf. "seed of the apricot," which means the seed *in* the apricot fruit.

Son of Man be lifted up. The *spirit within* the body should be contemplated, should be the pole-star of all our thoughts and deeds, should be our highest aspiration in every concern of life.

What most people do is to regard the *body* and its comforts as the highest aim of life : which idea is ruinous to spiritual life.

15. That whosoever believeth in him, &c. I say that spiritual life *should* be held up as the *summum bonum* of existence, in order that you may establish your thoughts ("believe") on the spirit, and then take measures to raise the spirit from the plane of worldliness to the plane of Godliness.

ὁ πιστεύων ἐν αὐτῷ denotes much more than belief, *viz.* an establishment of *all* one's thoughts upon the spirit, so that concern for the body and its attachments ceases.

Have eternal life. It is only by raising the Son or Spirit in man from worldliness to Godliness that you will avoid the sorrows of repeated incarnation and attain Unchangeability and the Fulness of Peace. (See note on ver. 16.)

The worldly mind, being in the plane of the senses, ever loves the variations of sight-seeing, hearing, smelling, tasting, and touching. A time comes when the gratification of sensuous desires is felt to be an offence and a stumbling-block. At such a stage, thought-making in regard to the past and the future becomes distasteful, so that your desire and your work are all concerned with the present, without care for the morrow, and without joy or regret for the past. When sense-life wanes, intellectual life waxes; and then comes the inquiry as to the why and wherefore of existence, the goal to reach, and the best method of living.

Jesus announced to Nicodemus that the performance of miracles is not a worthy pursuit of man; but attainment of the Kingdom of God is (vers. 2 and 3 *supra*); that such attainment cannot be had except by re-birth or deliverance from worldliness; that that which is so delivered or freed or sanctified is the Spirit, called the Son; that the first direct step towards the attainment of the Kingdom of God is the belief that by "I" or "me" is meant not the body, but the spirit within the body; and the second step is to raise that

15 That whosoever believeth in him should not perish, but have eternal life.

spirit from the corruption called worldliness into the incorruption called Godliness.

16. For God so loved the world that, &c. γὰρ, rendered "for," does not introduce a reason, but emphasises and extends what has been said in the previous verse, as *enim* in Latin often does.

Having said that love and devotion to the Spirit called the "Son"—that is, love of spiritual life as opposed to bodily or natural life—will lead in due course to the Kingdom of God, Jesus extends the doctrine in ver. 16 by declaring that, when love for the Son Within (*i.e.* for spiritual life) holds sway, there will appear a Son Without in order to help the rising or uplifting of the Son Within. The **Son Within** is the Fallen Son,—the Son who is trying to throw off the fetters of the corruption called worldliness. The **Son Without** is the Risen Son, the Son who has been sanctified and who is sent to "draw" (John vi. 44) the Fallen Son unto himself, to teach him the eternal principles of the Kingdom of God, to make him "work the works of God" (John vi. 28), to eat the bread of life (ib. 51), and so lead him to Eternal Life. Such a **Risen Son** was Christ Jesus.

He declares to Nicodemus: Truly the love of God for spirits sunk in worldliness is so great that, instead of keeping those spirits whom He has cleansed of worldliness away from the fallen spirits, He sends them into their midst in order to save them.

His only begotten Son. A wrong rendering for alone-become Son. See chap. i. 14, note on "only begotten," p. 33.

Should not perish. Should not suffer the miseries associated with worldly life in this or other incarnations.

Eternal life. Life unchangeable and blissful. This is

16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have eternal life.

a necessary concomitant of the sanctification or healing of the spirit.

After such sanctification it is felt in actual experience that the spirit, while in the body and while being served by the faculties of thought and the senses, is free from the variations known as moods. Not being subject to inconsistencies of thought or emotional influences, it is free from the shifting sandbanks of pleasure and pain. In other words, it is ever restful in consequence of its isolation. Blissful in this monogenic (*alone-become* or isolated) state while in the body, the spirit continues to be blissful even after the body has dropped off. See further note on "This is Life Eternal," chap. xvii. ver. 3.

17. For God sent not His Son, &c. Here, again, "for" is not a suitable translation. The term *gar* should be rendered "truly."

The verse would then run as follows: Truly God did not send His Son into the world to arraign and condemn the worldly-minded, but that they might be rescued from the evil of worldliness (John xii. 47).

In this verse Lord Jesus controverts the popular belief of the Jews that, when the Messiah came to Jerusalem, he would summon together the dispersed descendants of Abraham, conquer all their enemies, establish a universal empire, and be the judge and ruler of the world.

In Matt. xix. 28 reference is made to the *Throne of Glory* of the Son of Man, and his sitting in judgment over the twelve tribes of Israel. These words are not to be understood literally. Esoterically their meaning is that, when Christ appears *within* man as Love and Light, the "earthly tribes" commonly known as the "rudiments of the flesh," which constantly lust against the Spirit, will be led captive once for all. Thus the words, "In the regeneration . . . the Son of Man shall sit on the throne of his glory," mean that Christ

17 For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

shall reign in the *heart of man* with resplendence, the moment man is freed from his worldliness, the moment he undergoes the great spiritual experience known as the Regeneration of the Spirit. See also Matt. xx. 20, and Matt. xix. 28, and Paránanda's *Commentary* thereon, at pp. 170 and 175.

18. He that believeth on Him is not condemned. He who is firmly persuaded that the body is only an outer covering and instrument of the Spirit within, and that therefore all his thoughts and actions should relate to the welfare of the spirit and not to that of the body, will not be condemned by the Lord to suffer the sorrows of birth and death.

Lord Jesus, who had taught, in ver. 17, that it was not the function of Christ to judge and punish the world, emphasises now the truth that God only is judge and metes out reward and punishment according to the works of each person. "Judge not," said Jesus elsewhere—"and ye shall not be judged; condemn not, and ye shall not be condemned; forgive, and ye shall be forgiven; give, and it shall be given unto you. . . . For with the same measure that ye mete withal it shall be measured unto you again" (Luke vi. 37, 38).

The word used by Jesus in the above quotation for judging is *krino*, and for condemning *katadikazo*. *Krino* is adjudging a person to have behaved according to, or not according to, law; and *katadikazo* is passing sentence on him, which sentence is either a reward for conduct according to law, or sentence of punishment for conduct not according to law. Reward comes as pleasure—pleasures of the senses, pleasures of thought and pleasures of the spirit. Punishment comes as pain—pain of mind or sorrow, and pain of body or physical suffering.

Believed in the name of, &c. The expression πιστεύω εἰς (*pisteuō eis*) means much more than "believe in." It

18 He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

means single-minded love and devotion. Such love of and devotion to the name of Christ include not only the conviction that within us is Christ, and that all our thoughts should run Christwards, but also the practices necessary to attain Christ. By these means the conversion of the worldly spirit into the godly will assuredly take place in us.

19. And this is the judgment that, &c. And this is the decree—*κρίσις* (*krisis*)—as to the salvation of man—that the Light of the Lord should burn right in the midst of worldly men, that the Sanctified Teacher should move about and mingle with worldly men. But they do not see his Light because their worldly desires have obscured their vision; and in this state of obscurity they remain, as if there were no other state for them to aspire to.

In John vi. 40 the Lord's decree or design of salvation is spoken of as His will or wish, *θέλημα* (*thelēma*). *Krisis* and *thelēma* are thus interchangeable in these passages.

For their works were evil. *Gar* should be translated "truly," and the sentence should stand by itself as a finite sentence. *Πονηρα* (*ponēra*) should be rendered "causing pain or sorrow."

What Jesus meant to say was, "Truly the works of worldly-minded men are productive of sorrow."

20. For every one that doeth evil. Here, too, *γὰρ* (*gar*) does not introduce a reason, but is a conjunctive of strength.

Jesus pithily states: "In fact when you see a man labouring in ways that do not refer to the spirit, you may be sure that he loves Darkness (worldliness), and hates Light (Godliness)."

19 And this is the judgment, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.

20 For every one that doeth evil hateth the light, neither cometh to the light, lest his works should be reprov'd.

And cometh not to the light. And he does not like to be summoned to Godliness. He may be told he is worldly-minded; nevertheless, he persists in his love of the world, as if he knew what was good for him.

Lest his works should be reproved. Having worldly standards of thought to guide him in his conduct, he refuses to accept spiritual life (Christ and God) as a measure of human conduct, for then he would have to acknowledge his sinful condition.

21. He that doeth truth cometh to the light. When the worldly-minded man strenuously eschews his worldly ways, and labours hard for the attainment of the Christ within him, he will necessarily become Godly.

To do truth, as explained by Jesus (in ver. 16 *supra*, and in John vi. 27 and 40), means to labour for the meat which lasts unto life eternal, to work for the attainment of Christhood. "Doing Truth"—"working the works of God" (John vi. 28)—"believing in Christ"—are all equivalent expressions for what St. Paul spoke of as coming to "oneness (*ἐνότης*) of love (*πίστis*) and knowledge of the Son of God—coming to perfection of manhood (*εἰς ἄνδρα τέλειον*)—to the completion of growth, [called] the fulness of Christ (or Christly fulness)" (Eph. iv. 13).

That his works may be made manifest. He who attains Christhood must necessarily be Godly (of the image of God, a Son of God), with this consequence, that (*ἵνα*) his labours will be proved to him to have been founded on God.

Jesus meant to say, Christhood is Light (as opposed to Darkness), and the man who labours for Christhood will know, when he attains Christhood, that the practices which had been enjoined on him by the Teacher were real exercises in Godliness (1 Tim. iv. 7, 8), and that except for such exercises he could not have passed from Darkness to Light.

21 But he that doeth truth cometh to the light, that his works may be made manifest, that they are wrought in God.

This closes the *exposition to Nicodemus*, who marvelled at the doctrine that the Kingdom of God could not be entered except by re-birth. Christ Jesus explained that the expression, "re-birth of man," does not mean that he should enter his mother's womb a second time and be born again; that the doctrine of re-birth does not relate to the body at all, but only to the spirit (ver. 6); that to enable fallen spirits to rise, that is, to purge themselves of every trace of the corruption called darkness or worldliness, God lovingly sends "sanctified" (John x. 36) or "alone-become" or "isolated" (John iii. 16) spirits to teach them (ver. 17); and that His plan of salvation (ver. 19) consists in (1) sending Light (or the Sanctified Teacher) into Darkness (or into the midst of unsanctified men), (2) in bringing to Light (or healing completely of their corruption) those who have laboured well in the practices enjoined by the Teacher, and (3) in giving to the healed ones the satisfaction of knowing not only that they have been healed completely, but also that, except for their exercises in Godliness, they would never have been healed. (See note on ver. 5, p. 65.)

22. And baptized. In chap. iv. 2 we are told that Jesus did not himself baptize, but that his disciples did; and in ver. 25 of the present chapter John states that a controversy arose between a Jew and some disciples of John the Baptist as to the meaning of baptism or purification. John the Baptist himself said that his baptism was different to Jesus' baptism, which was purification of the *spirit* by the "water" of sound doctrine and by practices relating to the Kingdom of God; whereas John's baptism, being only emblematic of such doctrine and practices, was effected by immersion of the *body* in water.

St. John, having recorded Jesus' exposition of the doctrine of re-birth in vers. 3-21, proceeds to record in vers. 23-36

22 After these things came Jesus and his disciples into the land of Judæa; and there he tarried with them, and baptized.

the testimony which John the Baptist bore to Jesus' qualification to teach and to save those who desired to have eternal life.

It is thus clear that St. John associates the doctrine of re-birth with the doctrine of purification as intimately connected with each other.

25. A question about . . . purification. *Katharismos* (cleaning, purifying) is here used for *Baptisma*, dipping repeatedly in water, bathing.

The controversy between the Jews and the disciples of John the Baptist was as to the meaning and object of purification. The Jews of the day seem to have understood purification to be the washing of the body and the wearing of clean clothes preparatory to worship at the Temple, or before other functions of importance, such as taking of meals (see Matt. xv. 2-20, and *Commentary* thereon, pp. 130-133), attendance at marriage (Matt. xxii. 11-13; John ii. 6), &c., and they desired to know whether John's baptism at Jordan and the Springs of Ænon meant anything more than bodily purity; and whether Jesus' baptism was identical with, or different from, John's baptism.

26. Behold the same baptizeth, &c. The Jews approached John the Baptist and said to him: "On a former occasion (John i. 33) you told us that Jesus baptized with the Holy Spirit and that you baptized with water, but we find that Jesus, or at least his disciples, are also baptizing with water, and a great many people are flocking to them. What, then, is your baptism, and what is Jesus' baptism?"

According to some authorities, who read *Ἰουδαίων* (*Ioudaïou*)

23 And John also was baptizing in Ænon near to Salim, because there was much water there: and they came, and were baptized.

24 For John was not yet cast into prison.

25 Then there arose a question between some of John's disciples and the Jews about purifying.

26 And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all men come to him.

for Ἰουδαίων (*Ioudaion*), the question was put to John by his disciples.

27. John answered, &c. John the Baptist reminded them that he was not Christ, but was only one who was sent forward to announce the advent of Christ, and could not pretend to any virtue which was not vouchsafed to him by God; that his position was quite subordinate to Christ's (ver. 29); that Christ was heavenly, but that he himself was still earthly (ver. 31); that Christ Jesus' doctrines and practices being matters of spiritual experience, no man of the world was, by reason of his worldliness, fit to receive or understand them (ver. 33); and that, if any one did receive and understand Christ Jesus' doctrines and practices, he would undoubtedly have everlasting life (ver. 36).

A man can receive nothing except, &c. Every power, every possession in life, is a gift of God. Unless the Lord of His bounty gives to any one, he cannot have it. There is no such thing as an accidental find or a getting by chance, for even these things are gifts of God.

"Chance," from Latin *cado*, to fall, is literally what has happened (without a discoverable cause). **"Accident"** is also from Latin, *ad + cado*, and means the same thing. Though the cause or causes of chance, accident, or luck, do not lie on the surface, yet is chance or accident an effect flowing from antecedent causes. In the Chain of Causation, the **"First Cause,"** and the **"Infinite Power"** which moves along the different links of the chain and so produces effects, are other words for **"God."**

Such being the truth as to possession of powers and exercise of privileges, John the Baptist said in effect: "If all men go to Jesus to be baptized, it is because the Lord has given to Jesus the power of drawing to himself those who have heard of his name."

27 John answered and said, a man can receive nothing, except it be given him from heaven.

29. He that hath the bride, &c. John the Baptist means that he has not yet become one with the Lord, as Jesus had, but that his principal merit consisted in standing in association with saintly men like Jesus. That was sufficient joy for him.

30. He must increase, &c. The fame of Jesus Christ must spread everywhere, but I who am not Christ must, in order to become Christ, be the meekest of the meek, for otherwise I cannot enter the Kingdom of God.

31. He that cometh from above, &c. A person (like me, says John), who has not been sanctified, has worldly elements which make him an unsafe guide in matters spiritual, for his teaching will be much mixed with things that are not true, or are true only in regard to worldly life. Therefore it is that I say that he that has been healed (sanctified) of all worldliness, and comes as the Apostle of God, is the greatest of all men.

32. What he hath seen, &c. Such a Teacher is not speculative, but speaks only of what he has actually experienced in spirit. Therefore he is not liable to err in his exposition of the truths of the spiritual kingdom.

No man receiveth his testimony. No worldly-minded man will hear or understand him. No man who is not poor in spirit, who does not crave for a righteous life, who is not merciful, who is not ashamed of his worldliness, who is not ready to suffer persecution for the sake of a good

28 Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him.

29 He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled.

30 He must increase, but I must decrease.

31 He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all.

32 And what he hath seen and heard, that he testifieth; and no man receiveth his testimony.

cause (see Matt. v. 3-10, and Paránanda's *Commentary* thereon at pp. 26-32), will be fit to receive his Teaching.

33. Hath set his seal, &c. He who has felt pleasure in listening to the Sanctified Teacher, and is able to understand him, is assuredly bound to attain God, who is Truth Infinite.

Ἐσφράγισεν (from σφραγίζω), rendered, "hath set his seal to this," means hath no doubt or difficulty (as regards the doctrine that God is True). He is certain of it.

God is true. See notes on i. 14 ("Truth"); iv. 23; xvii. 17.

34. For he whom God hath sent, &c. For the words of the Sanctified Teacher are the words of God Himself (see note on "Thy word is Truth," xvii. 17), and God is so gracious that He causes the words of the Teacher to fructify beyond measure in them that labour hard to attain Him.

36. He that believeth in the Son. As to the proper meaning of the words, ὁ πιστεύων εἰς τὸν υἱὸν (*ho pisteuōn eis ton huion*), see next note, and also notes on vers. 15 and 18, *supra*; and on chap. v. 24 (p. 124).

He that obeyeth not the Son. (Revised Version of 1881.) The words ὁ ἀπειθῶν τῷ υἱῷ (*ho apeithōn tō huīō*) explain the true meaning of ὁ πιστεύων εἰς τὸν υἱὸν. "Not to obey" is "not to be *dominated* by." Hence ὁ πιστεύων εἰς τὸν υἱὸν (*ho pisteuōn eis ton huion*) = he who is dominated by the Son, he whose thoughts are all established in the Son, he who waits on the Son unswervingly.

Shall not see life. (He whose thoughts are not established in the Son) shall not have everlasting Life, shall not know God. John xvii. 3.

33 He that hath received his testimony hath set his seal to this, that God is true.

34 For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure.

35 The Father loveth the Son, and hath given all things into his hand.

36 He that believeth on the Son hath everlasting life: and he that obeyeth not the Son shall not see life; but the wrath of God abideth on him.

The wrath of God abideth on him. The love of God will be turned away from him, so that he will suffer the miseries of worldly life here and hereafter.

CHAPTER IV

2. Jesus himself baptized not. See note on chap. iii. 22. Sanctified Teachers do not observe forms or ceremonies which, for the sake of those who love ritual, are left in the hands of the disciples.

4. He must needs go through Samaria. Jesus' journey from the district of Judæa to the district of Galilee necessitated going through the district of Samaria.

6. Sat thus by the well. Jesus sat by the side of the well in consequence of his wearied state.

"Thus" means "so," denoting the effect of the words "being wearied."

Sixth hour. The sixth hour after sunrise.

7. There cometh a woman of Samaria. These words introduce one of the prettiest scenes in the Bible, which has the additional merit of illustrating most effectively the doctrine of the "drawing" of the apt pupil to the Master. The scene ends with ver. 42.

Give me to drink. After a tiresome walk of many miles in the hot sun, Jesus, not being in the company of his

1 When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John,

2 (though Jesus himself baptized not, but his disciples,)

3 he left Judæa, and departed again into Galilee.

4 And he must needs go through Samaria.

5 Then cometh he to a city of Samaria, called Sychar, near to the parcel of ground that Jacob gave to his son Joseph.

6 Now Jacob's well was there. Jesus therefore, being wearied with his journey, sat thus by the well: it was about the sixth hour.

7 There cometh a woman of Samaria to draw water. Jesus saith unto her, Give me to drink.

disciples, who had gone to buy food in the city of Sychar close by, asked of the woman who came to the well with rope and pail, according to the custom of eastern nations, to give him a drink out of the water she may draw.

9. Then saith the woman, &c. Any ordinary woman would, according to eastern habits, silently obey the mandate, especially as the speaker was seen to be a man of authority, and no doubt possessed of a striking figure and spiritual face. But the woman, while exhibiting her readiness to comply with his wishes, ventured to ask: "How is it, sir, that thou, being a Jew, wouldst have some drink from me, a woman of Samaria?" The humble, but liberal, loving, and investigating spirit with which these words were uttered, led Jesus at once to read the true nature of the woman who stood before him.

The Samaritans were colonies from Babylon, Cuthah and other places, said to have been introduced into Samaria by the Assyrian king, after the Jews of that province were conquered and deported into Assyria. The foreign tribes of colonists were much hated by the Jews. In course of time they began to copy some Jewish practices, and were strengthened by accessions of unorthodox Jews who were not content with their own laws and practices. Manasseh, the son of a High Priest, married a daughter of one of the rulers of Samaria, and, being excommunicated by Jewish law, was made the High Priest of a Temple which his father-in-law, Sanballat, had built on Mount Gerizim, as a rival Temple to that at Jerusalem. Samaria thus became a home for dissenting Jews. This increased the bitterness of feeling already existing between the orthodox Jews and the Samaritans. The evangelist therefore observes, at the

8 (For his disciples were gone away unto the city to buy food.)

9 Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? (for the Jews have no dealings with the Samaritans).

end of ver. 9, "the Jews have no dealings with the Samaritans."

10. Jesus answered, &c. Jesus, struck by the humble but candid and inquiring turn of mind of the woman, became instantly absorbed in her. He cared naught for his bodily wants then, even though his disciples offered him food a few minutes later (vers. 31, 32). He was intent only upon the worth of the woman, through whom a large number of Samaritans were about to be turned from worldliness to Godliness, and to whom he showed a signal favour in the course of two minutes by revealing himself as an Apostle of God (ver. 26), which is not usual with Apostles (see note on ver. 26), nor was it so with Christ Jesus himself, especially in reference to women, for we are told in ver. 27 that his disciples marvelled at his holding converse with a woman.

Jesus' reply to this woman was in effect as follows: If you but knew that it was by a merciful dispensation of God that you have been led to this well just at this moment, and that I, his Apostle, have been urged to ask of you to give me some water to drink, you would, instead of getting ready to give *me* a drink, have asked me to give one to *you*; and you would then have found that the water received from me is not the water that oozes through the earth, but the life-giving "water" that flows from the Infinite Spirit.

Living Water. The water of peace-producing words, or sound doctrine for the sanctification (from Sanskrit *Sānti*, Peace) or pacification of the ripe soul. (See pp. 65-66, note on chap. iii. 5.)

Jesus meant to say that her soul had been thirsting for Light (cf. iv. 25), and that the time had come for her to receive it.

10 Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink, thou wouldest have asked of him, and he would have given thee living water.

11. The woman saith, &c. The woman, dimly perceiving that the Living Water which Jesus spoke of could not be the water found at the bottom of the well, ventured to excuse herself for not asking Jesus to give her to drink. "You had neither rope nor pail," said she, "to draw water from this deep well; how then could I ask you to give me to drink? Yet you speak of living water. Where could that water come from?"

12. Art thou greater, &c. The woman continued, "Would that living water, which you say you have, be more useful to us than the water which is to be found in this well of Jacob, who is as much my ancestor as yours?"

By these last words she claimed affinity with Jesus, gently suggesting that her inquiry meant no disrespect, and that his words seemed to point to the conclusion that he was greater than Jacob.

Our father. Some Samaritans claimed descent from Jacob.

13-14. Jesus answered, &c. Jesus explains the difference between the water of Jacob's well and the "water" of Light and Grace which issues from the Lord through an Apostle. The former water will allay the thirst of the body for only a time; but the latter will allay for ever the thirst of the spirit for righteousness and peace.

14. A well of water springing up. The principles and practices that I shall communicate to suitable persons regarding God, the soul, and the world will bear them, as on a

11 The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water?

12 Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle?

13 Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again;

14 but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.

flood-tide, to the kingdom of God, sweeping away every barrier that may be opposed against them.

15. The woman saith, &c. Exactly as Jesus told her at the outset, she looks upon the advent of Jesus as a gracious dispensation of God; and, venturing no longer to give him to drink, humbly craves that *he* should give her the promised drink. "It is true, O Lord," she meant, "that the water of Jacob's well does not quench one's thirst for good. I came here to-day little expecting that my soul's thirst for righteousness and peace would be satisfied by one like you. Give me the living water and I shall drink it. Teach me, and I shall learn."

16. Jesus saith unto her. As women among Eastern nations are always under the authority of some man or other, be he father, husband, grown-up son, or other male relative, and as Apostles come not to break the law (see Matt. v. 17, and *Commentary* thereon at pp. 34-36), Jesus bade the lady to summon her "man" (*ἀνὴρ, anēr*), meaning by that term, the person under whose authority she was living.

17. I have no husband. As the term "man" expresses in various connections various relations of life, she, who knew her exact position as one not living under the authority of her parents nor yet under a husband in the legal sense, said, "I have no man," and evidently showed by her manner that she meant she had no husband, and was therefore free to drink of the living water of Jesus—to receive instruction from him as to the attainment of Eternal Life—without having to ask permission to do so of any worldly superior.

Thou hast well said. Jesus, observing her momentary confusion and the significance of it, construed her words to be what she meant, *viz.* "I have no man wedded to me

15 The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw.

16 Jesus saith unto her, Go, call thy husband and come hither.

17 The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband,

by law,—I have no husband.” He then and there saw clearly her past and present state. He saw that she had been wedded by the law five times in succession, and that, being released from the authority of those husbands by divorce or their death, she loved a man so deeply and was loved in return so truly that the formality of the law was dispensed with as unnecessary. Seeing the woman to be *beyond the plane of the Law* (see *Commentary on St. Matthew*, pp. 34, 35, 42, 43)—to be in the plane of Love or Oneness—Jesus said nothing of the breach of the forms of Law. But it pleased him to state—“You say truly that you have no wedded husband who can claim the right to control your actions. In days gone by, you had five husbands, and the man with whom you are now living is not your husband.”

19. I perceive thou art a prophet. The woman, acknowledging the correctness of Jesus’ reading of her past and present, and his readiness to teach her, as she was not under the legal guardianship of any one, proceeded to ask a most pertinent question regarding the best method of worshipping God.

20. Our fathers worshipped, &c. She displayed her thoughtfulness and thirst for Godliness in the very first question she put to the Divine One who stood before her. She had evidently pondered over the subject for many a day, and had in vain asked her own teachers for the information she now humbly sought of the “Prophet.” She had no difficulties about the existence of God. She needed no proof on that point, for she possessed Faith. “He that cometh to God,” said St. Paul, “*must* believe that He *is*, and that He is a rewarder of them that seek Him” (Heb. xi. 6). Her

18 for thou hast had five husbands, and he whom thou now hast is not thy husband: this hast thou said truly.

19 The woman saith unto him, Sir, I perceive that thou art a prophet.

20 Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship.

present difficulty was *how* to attain God. Her own people were assured by their Elders that He was to be attained at Mount Gerizim. The Jews, on the other hand, declared that He was not to be found in any other place but Jerusalem. What meant this conflict of opinion among Elders of different Temples as to the seat of God and the proper place for worship? Now was her chance to know the truth! Jesus was no doubt a prophet, and he, standing high above sectarianism, ought to know, and had graciously promised her the Living Water of Truth. So the pious woman asked, "Where is God? Is He to be attained in Gerizim or Jerusalem?"

In the expression, "Our fathers worshipped," worshipped = did service to the Lord. All religious services, from the lowest to the highest, are methods of approaching God for worldly or spiritual happiness.

21-24. Jesus saith unto her, &c. Jesus' reply was to the following effect:—

"Neither the Jews nor the Samaritans know that God is Spirit Infinite. The worship of Him in Jerusalem or in Mount Gerizim is not as Infinite Be-ing, but as *a Being* that is to be found in certain localities only. To seek God *as Infinite Spirit* is *true* worship (ver. 28). To seek Him *as a Form Finite* in a definite place is *provisional* worship, pending development of the capacity for *true* worship. Now the time has come for worthy seekers like you to worship God, not objectively in places like Gerizim or Jerusalem, but subjectively *within your own spirit* as Spirit without form."

Cf. "The Most High dwelleth not in temples made with hands" (Acts vii. 48 ; xvii. 24).

21. The hour cometh. A time comes in each person's life. Jesus was referring to the time of spiritual maturity.

21 Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father.

When ye . . . shall worship. When persons like you, who are grown spiritually, shall seek the Lord and commune with Him.

Worship. Literally this Anglo-Saxon word (*neorth-scipe*) means state or condition of worth (*worth-ship*). As a verb it means to hold worthy, to think highly of. The Greek word, *proskuneō*, which has been translated "to worship," means literally to prostrate oneself before, to do service to. The idea of prostrating before, or doing service to, or thinking highly of, another being, involves an elevation of the being thought of—a looking up to it.

Those who worship objectively, that is, as if the object of worship was something outside of them, naturally *turn their eyes towards it*, say, a raised Cross or other figure displayed in the church; but those who are more spiritual care not to look outwards at an object, but turn their eyes upwards on no object in particular. It is a *turning upwards and inwards*. The objective worshipper derives his modicum of happiness by concentrating his attention on an external object, and so avoiding the distractions of the senses as much as possible; while the subjective worshipper experiences various degrees of peacefulness according as he succeeds in introspection.

In whichever of these ways the Lord is worshipped—whether by the turning of the attention outwards or inwards, by concentration of the mind on an object without or within us,—the **act of worship** consists in seeking and trying to know God as Saviour.

In the plan of man's salvation the structure of the nervous system plays a most important part, for among other mechanical contrivances, the mere uplifting of the eyes and gazing upwards chokes off a good deal of thought and sense perceptions and thus leaves the Consciousness passably attuned for worship just then. If, in addition to this contrivance, the attention is fixed upon certain parts of our inner being where the Lord is known to manifest Himself, the Consciousness becomes admirably adapted to know Him.

This **Consciousness** (from Latin *con* and *scire*, to know together) is the Be-ing in the human body, who knows or witnesses (*scire*) all things—not only the operations of thought and of the five senses, but also the world without. Other names for this Be-ing are **Cogniser, Soul or Spirit**. In common life the Soul knows only *through the senses and thoughts*, and cannot know anything directly (like God and Godly men) without the aid of those instruments.

The ordinary mode of worship, Jesus meant, consists in endeavouring to know the Lord as Saviour situated somewhere else than in the Soul or Spirit, as if God were an object of sense or thought; but now that the Lord has sent me into Palestine, ripe seekers like you need no longer continue in that objective worship, which being different in different countries and ever changing with the times is necessarily unreal, but you shall know God directly, without the aid of the senses or thought, as Pure Spirit in your own spirit.

See further exposition of worship at ver. 24, p. 96.

22. Ye worship ye know not what. The Samaritans and the Jews, with whom you claim affinity, do not understand what it is they are worshipping at Gerizim and Jerusalem. They do not know the true nature of God.

We know what we worship. But I and other Apostles know the true nature of God, and how He is to be worshipped truly.

He who has been sanctified by the Lord is dead to distinctions founded on the false notion that one's tangible body is oneself. If by self is meant the spirit (and not the flesh or the tangible body), there can be no merit in being a Jew, for nationality consists in certain modes of thought which find expression in different forms, such as dress, manners, customs, &c., which relate to the body. Nationality is not a thing of the Spirit, but only of the

22 Ye worship ye know not what; we know what we worship: for salvation is of the Jews.

body. Therefore nationality is a species of carnal-mindedness. In the case of those who are spiritually minded, "there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ," said St. Paul (Gal. iii. 28).

Hence the expression, "*we* know," refers not to the Jews, but to *spirits isolated from flesh*. "We know" = we who are spiritually minded know (by the spirit directly).

Such being the meaning of Jesus, the words, **salvation is of the Jews**, must not be understood literally. In Rom. ii. 28, 29, St. Paul explains the *esoteric* meaning of "**Jews**" to be those who are circumcised in heart out of regard for spirituality. Hence "Salvation is of the Jews" = safety from death (or deathlessness, or Eternal Life) is to be found among those who have a circumcised heart—whose spirits are separated from carnality or worldliness.

23. The hour . . . now is. The very moment when Jesus was speaking to the ripe soul who, in the carnal form of a woman of Samaria, stood before him.

True worshippers. Those who do not seek the Lord (1) objectively, in temples of stone, like Jerusalem or Gerizim, or (2) as thought-form or sense-form. (See *infra*, ver. 24, note on "Worship"; also chap. v. 21, for note on "how to know the true God.")

Shall worship in spirit and in truth. (True worshippers) shall seek the Lord as Love and Light in their own spirit (see ver. 24 *infra* for meaning of spirit of man), which truly is the Temple of God. "Know ye not that ye are the Temple of God, and that the Spirit of God dwelleth in you?" (1 Cor. iii. 16.)

In spirit. In your own spirit, isolated from sense and thought.

23 But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him.

In truth. Absolutely, as Absolute Being, and not as an object of sense and thought. See notes on ver. 24 *infra* : "God is Spirit," "Spirit of man," "Truth," and "Worship."

The Father seeketh such. It is a part of the Lord's design of salvation to draw "true worshippers" to Himself, and make them come to Him. See ver. 24 for note on "Worship."

24. God is spirit. Within the human body is the Spirit, and within the Spirit of man is to be found God.

God is spirit. He is above all, through all, and in all (Eph. iv. 6). He is in you ; in the pen you hold ; in the table on which you write ; in the space of the room in which you are ; in and out of the walls of your room ; within and without the earth on which your table rests, away far in all directions of the open. There is not an atom in the universe that is without God. The foundation upon which all things are and arise is God—not only the foundation, but "above all, through all, and in all."

God is in everything, in every life, animal or vegetable. "In God we live and move and have our being" (Acts xvii. 28). Earth, heaven (*bhūta ākāśa*, etheric space) and the heaven of heavens (*sūkṣhma ākāśa*) cannot contain God (2 Chron. vi. 18).

What then is the nature of God thus described ? The character that fits in with all the verses quoted, and which is *certified* by the Sages who are in communion with God, is *Being, without limit*. God is, and is everywhere. In other words, God is Infinite Be-ing. God as Be-ing Infinite is without limbs—without head, face, hands, or feet. It is in this Boundless Be-ing that each one of us lives and moves. In the language of the Sages of India, He is *Chitākāśa*, the Limitless Expanse of Intelligence, or Pure Consciousness without end.

24 God is Spirit : and they that worship Him must worship in spirit and in truth.

This Boundless Be-ing is called **Divine Spirit**. God is not a spirit, but is Spirit Infinite, having Infinite Knowledge, Infinite Love, and Infinite Power. God knows directly, without the aid of the instruments of knowledge called the senses and thought, and acts also directly, without the aid of the instruments of action called hands, feet, &c.

The spirit of man. The spirit within the body of man is, like God, without limbs, filling the body in which it dwells, but yet distinct from it, even as God fills the universe, and is yet distinct from it. When the spirit in man, *i.e.* in the human body, is steeped in worldliness as in filth, it knows not its own state, it cannot perceive itself, it ignorantly believes that the Body which appears all round it is itself. In this mixed-up state—in this condition of dense ignorance—which is ruinous to the happiness and eternal welfare of the spirit—the spirit is said to be of the “image of the earthy” (1 Cor. xv. 49), and is hence called “earthy man” (ib. 48), “natural man” (ib. 46), or the “first Adam” (ib. 45).

When by due instruction and Godly practices the Spirit cleanses itself of the mire of worldliness—when it becomes “sanctified” (John x. 36)—it sees, as in the noonday sun, that it is wholly distinct from the body, that its relation to the body is like the relation of a flame to the room in which it has been lit. The light fills the room, but is something distinct from the room. Even so, the Spirit fills the body and lights it up, enabling the faculties called thought and the senses to perform their respective functions, but It is distinct from the body and the faculties of thought and the senses. The *Sanctified Spirit* knows this to be a fact, and can demonstrate it by actually isolating itself from thought and sense, and so standing forth as pure Consciousness (*con* and *scire*, to know), or knowingness. This state of isolation of the Consciousness or Cogniser is called **Aloneness** or alone-becoming (in Greek, *monogeneia*).

Ordinarily, the Spirit knows only from top to toe and

finger, within a radius of a few feet all round from the heart ; and it knows only one thing at a time through the excitations of the senses and thought. But in Aloneness—when the Spirit has freed itself from the limitations of the senses and thought—it is conscious far beyond top, toe and finger-tip. In this monogenic state it is like a centre without a circumference, knowing all round, how far one cannot tell. Can we say how far the light of the sun extends, or even the light of a flame lit in the open ? The limits of the light in each case cannot be fixed precisely. The visible sphere of one light may be wider than that of another light, but the exact boundaries of the sphere of each cannot be determined. So is the knowing or Consciousness of Spirits in Aloneness. The greatest range or sphere of knowing of each spirit is spoken of by Sages as its **Fulness** (Eph. iv. 13). The extreme of extension in Aloneness is Fulness.

The Eternal and Unchanging Be-ing called God is Truth Absolute, or **Truth** simple and pure. The ever-changing forms and bodies which are evolved from world-stuff (see note on “the World” at i. 10, and note on “Flesh” at i. 14) are not true, because whatever appears must disappear, and cannot be eternal. “The things which are seen are temporal (temporary), but the things which are not seen are eternal” (2 Cor. iv. 18).

The Sanctified Spirit in man is eternal and unchanging. It is the *un*-sanctified, *un*-pacified spirit that is restless and ever changing, and therefore untrue.

How can the Changeful know the Restful or the Peaceful ? The two natures are utterly different, and it is essential that, if the Spirit of Man seeks union with the Infinite Spirit known as God, it must try and become like God, pure and true.

They that worship Him must worship in spirit and in truth. They that would worship God *truly* must learn to worship Him in their own spirit, and not as an object of sense or thought.

The nature of **worship**, explained somewhat at ver. 21 (p. 90), requires further elucidation.

With the vast majority of worshippers worship may be called a *visual act*, because without some *object* outside of themselves to *see* and *gaze upon* with their eyes, they cannot put away, even to a small extent, their worldly thoughts so as to arrive at a reverential mood. In many parts of the world wooden figures, molten images, pictures, and other forms of representation are placed before the worshippers, who verily believe that those very idols will grant them their prayers.

With another class of worshippers, who are generally literate, worship may be said to be a *mental act*; because they project *in their minds* a picture of God, as if He were somewhere in the heavens, above the bright blue sky, standing or seated (say) on a throne, surrounded by angels and saints in a place brilliantly lit and otherwise adorned. In the Book of Revelation, for instance, we have varying representations of God, some one of which is more or less in the mind of the devout and intelligent Christian when he worships.

“Behold a throne was set in heaven and one sat upon the throne; and he that sat was, to look upon, like a jasper and a sardine stone; and there was a rainbow about the throne. . . . And about were four and twenty seats; and upon the four and twenty seats I saw four and twenty elders sitting clothed in white raiment; and they had on their heads crowns of gold; and out of the throne proceeded lightnings and thunders and voices. . . . And I saw in the right hand of him that sat upon the throne a book . . . sealed with seven seals, and I saw a strong angel proclaiming with a loud voice, ‘Who is worthy to open the book, and to loose the seals thereof?’ . . . And lo! in the midst of the throne . . . stood a Lamb . . . having seven horns and seven eyes . . . and he took the book out of the right hand of *Him that sat upon the throne* and . . . the elders fell down before the

Lamb . . . and they sung a new song. . . . And I heard the voice of many angels round about . . . and the number of them was ten thousand times ten thousand" (Rev. iv. and v.).

Thought pictures like these, no less than eye pictures, are idols, for **idols** and **ideas** are alike, **forms**. The difference between them—the **mental** and the **visual pictures**—the **idea** and the **idol**—is that an idol is a form objectively made, while an idea is a form subjectively made. The term, εἶδωλον (*eidōlon*), in Greek, derived from εἶδος (*eidos*), and the term ἰδέα (*idea*) also derived from εἶδος (through ἰδέειν infin. of εἶδον), means alike a form: the latter is an image made of thought; the former an image made of grosser material.

Those who cannot worship without making images of thought or of some grosser material, such as earth, wood, metal, or stone, are alike **Idolaters** (1 John v. 21). Inability to keep steadily in the mind for some time the mental images enjoined for worship compels the vast majority of mankind to resort to material images.

A third class of worshippers, standing high above these idol-worshippers, find it truly an offence and a stumbling-block to form any idea at all for purposes of worship. They do not require the illusive aid of an image, whether within or without the mind, to help them to realise the presence of the Lord. They know how to "**cast down imaginations**"—how to abate thought (2 Cor. x. 5), to put away the impressions or memories which relate to their worldly surroundings—how to pacify themselves or make peace (Matt. v. 9)—and then they feel they have come into a holy region. This elimination of the perceptions of the senses and of thought from Consciousness, for the purpose of being in fellowship with God (1 John i. 3), is **spiritual worship**, as distinct from *visual* or *mental* worship.

Though spiritual worship is the truest form of worship, because, apart from the limitations of thought and sense perceptions, you as pure spirit hold communication with the

Lord as the Eternal and Infinite Spirit that underlies all things, yet it cannot be said that visual and mental worships are needless. In the visual and the mental forms of worship, the Lord is taken to be a person with limbs, only because the worshipper cannot comprehend the Lord as boundless and formless Spirit.

Visual and mental worships are stepping-stones to spiritual worship. The visual worshipper at some period or other of his career (in this or another incarnation) passes on to mental worship, and then again in due course to spiritual worship.

Though visual and mental worships are not to be stigmatised as wrong, being provisional in their scope, yet are they illusive, because the Lord is worshipped not in His true character as the Infinite and Eternal substrate of all things, but as a finite and fleeting form. The Lord in His mercy comes to this worshipper *in the form in which He has been thought of*. This form is said to be His thought-form. It does not matter whether He is conceived as a tree or an animal, or an old man with a silvery beard, or any other form, but if the thought of Him is sincere and devoted, the One and Only Lord, who is common to all nations and religions, accepts the prayer addressed to each of those forms, and grants relief accordingly.

Christ Jesus, when appealed to by the Samaritan woman as to how the worship of different nations, like that of the Jews and of the Samaritans, was to be reconciled, replied in effect (vers. 22-24): "Neither the Jews nor the Samaritans know the *true* nature of God, and therefore their worship of Him, in Jerusalem and Gerizim, as either an object of thought or of sight, is being *ignorantly* carried on. The *highest* and *best* form of worship is neither a visual act nor a mental act, but a purely *spiritual* act. For, though God pervades every form in the universe, none of those forms is God; He is Infinite Spirit, being *in* all, and *above* all; and as such He should be **spiritually discerned**

(1 Cor. ii. 7-15), that is, by the spirit only, when isolated from thought and the senses. Now that I have been sent into Palestine, I see that the time has arrived when those who are dissatisfied with the worship of the Lord as an object of sight or thought, may learn of me to worship Him as all-pervading, all-knowing, all-loving Spirit—to worship Him as Spirit Pure in his own spirit. The one only way of worshipping Him in this manner is by isolating yourself from the limitations of thought and sense perception. By this isolation you become *at one with God*—you, a cleansed spirit, are allowed to be *in union with God*. Then indeed are you said to *know God* spiritually as Eternal Be-ing.”

Thus worship, in the *highest* sense of the term, resolves itself into the first and greatest of all commandments—Love God with all thy soul (Matt. xxii. 37). Loving with all one's soul involves *continuous* love, which, however, is not possible unless the lover and the loved one are precisely of the same nature. Man's spirit must be as pure as the Divine Spirit before it can be at one with It continuously. True worship therefore means attainment of unity between the seeker and the God that is sought spiritually.

25. I know that Messiah cometh. The woman did not enter into a controversy with Jesus as to his exposition of true worship and illusive worship; of his placing worship at Jerusalem on a basis not higher than the worship at Gerizim; and of the necessity of worshipping God in the temple of one's own spirit, as Spirit Eternal and Infinite, apart from form and name. But impressed though she was with the earnestness with which he spoke and the novelty of his exposition, yet she was not prepared at once to say to him with truth that she was convinced, or even that

25 The woman saith unto him, I know that Messiah cometh, (which is called Christ): when he is come, he will tell us all things.

she understood him fully. She however felt quite certain that the opening words of Jesus, that "the hour cometh," &c. (ver. 21), denoted her own condition of mind and the general expectation of those of the Jews and Samaritans who, bemoaning the widespread depravity of the age caused by the influx of the Babylonian and Roman civilisations into Palestine, eagerly looked for a change in the prevailing ideals of life. The time is at hand, the prophets had said, when service to God shall not be by sacrifice of animals or burnt-offerings, but by a renewal of the spirit (Hos. vi. 6; Ezek. xviii. 30); not by empty words, but by acts of genuine love (Isa. xxix. 13). They had spoken, too, of a messenger from God who should come to refine and purify (Mal. iii. 1-3), to counsel (Isa. ix. 6), preach (ib. lxi. 1), and guide (Ezek. xxxvii. 27), being anointed to do so (Isa. lxi. 1). So the devout woman, having her mind fixed on the words of Jesus, "the hour cometh," humbly said, more to herself than to him: "I believe in the advent of the anointed of the Lord. When he comes, he will no doubt clear up all my difficulties and guide me to the true worship of God."

It is even now a creed of the Jews that the Messiah will come, and although he may tarry, it is daily hoped that he may come; and that when he has come, all people will join in accepting the Unity of God and His common worship: "and the Lord shall be king over all the earth: in that day shall the Lord be One and His Name One" (Zech. xiv. 9).

Which is called Christ. "Which" stands for "who," and the sentence is a parenthetical observation of the writer of the Gospel.

Christ is the Greek for the Hebrew term *Messiah*, which means anointed of the Lord. (See *supra*, note on "Messiah," p. 54, at chap. i. 41.)

26. I that speak unto thee am he. It is exceedingly

unusual for those who have been sanctified to reveal to others their Godly condition, lest they should arouse the jealousies of men or subject the greatness and mercy of God to the criticism and sneer of the worldly-minded. Jesus, when appealed to by John the Baptist himself as to whether he was Christ or no, did not care to answer the question directly (Matt. ix. 2-6). Similarly, he frequently enjoined those whom he had healed not to disclose the miracles worked upon them (ib. xii. 16). A parade of power or egotism in the case of one who is in constant fellowship with God is utterly inconsistent with that unified state. And yet there are occasions, few and far between, when owing to the remarkable devotion or spiritual ripeness of the seeker, the Lord impels a Master to acknowledge himself a Christ. The **announcement of his own Christhood** to the woman of Samaria, to Peter (Matt. xvi. 16, 17), and to the blind man who was given sight (John ix. 37), is due to such reasons.

Jesus disclosed himself as Messiah to the Samaritan woman only because he saw her fitness for the kingdom of God. She had expressed to him her expectation of the advent of the Messiah and of her longing desire to learn of him; and what more natural than that he should say, "I am he"?

Just at this moment the conversation was interrupted by the arrival of the disciples.

27. His disciples marvelled, &c. They, being Jews, wondered why, in violation of Jewish manners, he and she were holding converse. Yet knowing that he was above the law (Matt. v. 23-44 and *Commentary* thereon, and at pp. 42, 44, and 101), and that the circumstances of the "drawing" of a Master to a person are matters of secrecy, his disciples asked no questions.

27 And upon this came his disciples, and marvelled that he talked with the woman: yet no man said, What seekest thou? or Why talkest thou with her?

28. The woman left her waterpot, &c. Having found a Messiah, and feeling that any further conversation with him was impossible in the presence of the men who had just arrived at the well, she leaves her pot almost at the feet of Jesus, and departs without a word, silently beseeching him not to go away. She had forgotten, or dared not, to give him the drink which he had asked for (ver. 7). She went into the city of Sychar (ver. 5) to apprise her friends without delay of the discovery of the Prophet. Jesus knew her mind, and graciously waited for her, intently "drawn" to her.

34. My meat is to do the will, &c. He was so drawn to her that, when the disciples, who had returned from the city with food, offered it to him, on the supposition that he was suffering from the effects of the long journey he had made that forenoon, he had lost all sense of the requirements of the body, and said, "The food you have brought for the nourishment of my body will not satisfy me. What will satisfy me is to accomplish the will of the Lord that the woman who has gone forth into the city should be drawn from her worldly surroundings, and be led safely to the Lord."

My meat is to, &c. = My food is to = it satisfies me to. The idea of meat or food takes its rise from such expressions as "hunger" and "thirst" for spirituality, which are actual experiences of the spirit.

28 The woman then left her waterpot, and went her way into the city, and saith to the men,

29 Come, see a man which told me all things that ever I did: is not this the Christ?

30 Then they went out of the city, and came unto him.

31 In the meanwhile his disciples prayed him, saying, Master, eat.

32 But he said unto them, I have meat to eat that ye know not of.

33 Therefore said the disciples one to another, Hath any man brought him aught to eat?

34 Jesus saith unto them, My meat is to do the will of Him that sent me, and to finish His work.

Here, "my" and "me" refer to the spirit as distinct from the body.

35. Say not ye, &c. Jesus continues, You who think so much of the wants of the body know well what seed-time is and what harvest is; but I who know the state of the spiritual world would ask you to view mentally the great harvest that demands attention in Samaria, owing to the ripe condition ("white already to harvest") of the souls here, who are not so narrow-minded, proud, or ceremony-loving as the Jews in the adjoining districts.

The **harvest of the soul** is the maturity of the soul, when its sourness or worldliness is fast passing into sweetness or Godliness; when Self-love with all its unamiable qualities is speedily changing into Godly love.

36. He that reapeth receiveth wages. Having spoken of "harvests" in the physical and spiritual planes of life, he goes on to state that such harvests are due to the *law of causation* imposed on the universe. Another name for this great principle of cause and effect in the Lord's design of salvation is **Karma** (lit. "works"), or "**judgment according to works**" (Eccles. xii. 14; Jer. xxi. 14; Ps. lxii. 12; Prov. xxiv. 29). "Be not deceived," said St. Paul, "God is not mocked, for whatsoever a man *soweth* that also shall he *reap*" (Gal. vi. 7). "Sowing" is the cause, "reaping" is the effect. Doing deeds is the cause, experiencing the results of such deeds is the effect.

Jesus now expounds a less obvious part of the doctrine of Karma. "It is a common saying," said he, "among worldly people, that one soweth and another reapeth" (ver.

35 Say not ye, there are yet four months, and then cometh harvest? behold, I say unto you, lift up your eyes, and look on the fields; for they are white already to harvest.

36 And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together.

37 And herein is that saying true, one soweth, and another reapeth.

37), whereby is meant that Chance or Injustice governs the universe. [When, for instance, a wise king who has carefully developed the resources of his country and amassed much revenue dies, and a foreign king takes possession of the well-ordered and prosperous state, it is commonly thought by persons who know not the ways of the Lord, that it is neither fair nor just that the latter should enjoy the benefits of the labour of the former. Again, when a man who owns a piece of land worth fifty pieces of gold dies, leaving a son who finds that during his minority a great city has arisen round it and made it as valuable as 50,000 pieces of gold, politicians declare that the difference in value is an "*unearned* increment," and people say that the son is reaping what strangers have sown. Such cases are supposed to be instances of Chance or Injustice prevailing in the world.] This is not so. What has been reaped is the just "*wages*" (ver. 36) or dues, which the reaper is entitled to receive from the Lord for works done by him in a *past* life. Every labourer is worthy of his hire (Luke x. 7; Matt. x. 10), and he that enjoys anything in life is most assuredly blest with it by the Lord only because he is *entitled* to such reward, for reasons known to Him but not apparent to man.

Jesus continued—"As regards the ripe souls that are about to be drawn from Samaria, the poverty of spirit and openness of mind which characterise them are the result of doctrines planted in them through various agencies by the Lord, and now I have been sent to them to communicate the final truths relating to the kingdom of God. Thus am I like a reaper come in the fulness of time to separate from the dry stalks of worldliness the ears of spirituality and carry them on to the Lord's barn, where is no blight or corruption of any sort. ('Gather the fruit unto Life Eternal.') I have my reward ('receive wages'), in the joy that fills my whole being at the sight of such a harvest. And how great is the occasion! It causes the Lord Himself, who sowed

the seeds of spirituality ('he that soweth'), to rejoice in the event; and it makes me, His humble servant who was sent to gather the harvest ('he that reapeth'), to share with Him the same joy ('rejoice together')."

38. I sent you to reap, &c. After stating that the principle of one sowing and another reaping is part of the doctrine of "judgment according to works," Christ Jesus merges his individuality in the Lord, and speaks with the authority of the Lord Himself. "I (the Lord), sent ye (the disciples of Jesus) to reap that which ye laboured not to plant or grow. Other men have laboured in the field of Samaria, and ye (the disciples) are now taking up their work of conversion where they left it at My will."

39. For the saying of the woman. Though she had been assured by Jesus that he was a Messiah, she wisely refrained from communicating the fact to her friends for fear of being thought too credulous, but mentioned to them only that he being a prophet had laid bare to her the main incidents of her life known mostly to herself. So on her testimony they accepted him as a Prophet, and readily went with her to receive him.

"He told me all that I did," are words which must be taken to mean, not every act of her life, such as what she ate, where she went, whom she met, what she spoke, and so on, but such important incidents in her life as she had desired to keep secret. These being discovered by Jesus, she felt herself laid bare before him as regards every other incident of her life.

41. Because of his own word. The Samaritans who

38 I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labours.

39 And many of the Samaritans of that city believed on him for the saying of the woman, which testified, he told me all that ever I did.

40 So when the Samaritans were come unto him, they besought him that he would tarry with them: and he abode there two days.

41 And many more believed because of his own word;

accompanied the woman were so impressed with what they saw of Jesus, that they offered him their hospitality for two days, and having thus had opportunities for hearing him, they believed him to be more than a Prophet—a veritable Messiah—anointed of the Lord.

42. Saviour of the world. Christ (Messiah) sent by the Lord to heal souls of their worldliness, and so make them Godly.

We know that this is . . . Christ. This deep conviction of the Samaritans proved their spirituality. If they were worldly-minded, they would not have tarried to hear him, nor would they have understood him, much less been convinced by him. See chap. v. 25 and note thereon (p. 125).

44. A prophet hath no honour in his own country. It was Jesus' own experience ("Jesus himself testified"), as indeed it is of every one else to whom the Lord has granted spiritual blessings, that they are not readily honoured by the people of the village, town, or country where they have resided. Such is the jealousy of worldly-minded persons, ignorant of the ways of the Lord.

It is open to all men to see the "ripening" of the *body* by the wrinkles of the skin, the grey hairs of the head, and the stoop of the shoulders. But the Lord only knows the **ripening of the spirit**, for often the spirit itself does not know that it is ripening. The ripening of the spirit is like the ripening of the juice in the fruit. The spirit that is selfish, or thinks of its own good, is sour, is imbued with hate; and the spirit is said to **grow** or **mature** when it frees itself by degrees from worldly attachments, and gains proportionately the sweetness called Love. Can one say, without proper instruction, how

42 and said unto the woman, Now we believe, not because of thy saying: for we have heard for ourselves, and know that this is indeed the Christ, the Saviour of the world.

43 Now after two days he departed thence, and went into Galilee,

44 for Jesus himself testified, that a prophet hath no honour in his own country.

much or how little selfish and attached to the world one is? St. Paul, for instance, did not know his spiritual condition when he persecuted the Christians. *They* thought him full of hate; the *Jews* believed him to be working for the national cause; while *he* himself records his feeling in those days to be exceeding zeal for the traditions of his fathers (Gal. i. 14). But the Lord knew that he had great poverty of spirit and that his enthusiasm was not engendered by hate, or racial and sectarian bias, but was rooted solely in love of God, and of those whom he conceived were wandering away from God. He was therefore chosen out of his generation of men to know or realise within him the Love which is without height or depth, length or breadth. He was chosen for this great blessing, only because his soul was "ripe."

Neither the Jews nor the Christians understood this condition of Paul. So, when he spoke of himself as an Apostle of God raised from the dead (Gal. i. 1), the Jews and Gentiles alike laughed at him. He has told us that like ordinary men he seemed to boast a little, and speak much, often like a fool, about things worldly and unworldly; and for his trouble, five times received he forty stripes save one, thrice beaten with rods, once stoned, and once again let down through a window in a basket, and so escaped imprisonment (2. Cor. xi. 16-23).

"How could such a person, reckless of men and manners, be superior to us?" asked his former friends and co-citizens. So, also, when Jesus preached wisely and did mighty works, the people of his own country asked each other, derisively and much puzzled, "Is not this the Carpenter's son? Is not his mother called Mary; and his brethren James and Joseph and Simon and Judas, and his sisters, are they not all with us? Whence then hath this man all these things?" (Matt. xiii. 54-56.)

Worldly men see no appreciable change in one who has become a Master. Not even his closest relatives could say whence came his works and wisdom. Where did he learn all these things? Who taught him? Why should *he* have been

selected for these things, and not we ourselves? Such questions are indeed founded upon ignorance of the ways of the Lord and the nature of the spirit within the body of man.

Not knowing these things, the fellow-citizens of Masters honour them not, as they should be honoured. Though not honoured in his own country and house, said Jesus, speaking of himself, a prophet is not without honour. Honour from whom? Jesus is not known to have gone out of Judæa after his attainment of Christhood. During his lifetime, he was honoured only by a few comparatively, but these few were more than men—unfettered spirits, in whose minds the thoughts of family, caste, race, creed or country did not reign. Such metes and bounds dominate only the minds of worldly persons. Unworldly persons, especially full-grown spirits or Christs, care not for the honour of worldly men. “I receive not honour from man,” said Jesus (John v. 41). “It is my Father that honoureth me” (ib. viii. 54). “How can ye believe,” said he, turning to the worldly Jews, “who receive honour of one another, and seek not the honour that cometh from God only?” (ib. v. 44).

Therefore, the saying that a Master is not without honour save in his own country and in his own house (Matt. xiii. 57) means that a Master, though not esteemed by worldly men, is loved by God and honoured by Godly men.

45. The Galilæans received him. They were present in Jerusalem at the feast of the Passover, and had witnessed

45 Then when he was come into Galilee, the Galilæans received him, having seen all the things that he did in Jerusalem at the feast: for they also went unto the feast.

46 Jesus came again into Cana of Galilee, where he made the water wine. And there was a certain nobleman, whose son was sick at Capernaum.

47 When he heard that Jesus was come out of Judæa into Galilee, he went unto him, and besought him that he would come down, and heal his son, for he was at the point of death.

48 Then said Jesus unto him, Except ye see signs and wonders, ye will not believe.

Jesus' miracles and cleansing of the Temple mentioned in chap. ii. 14-22.

54. The second miracle. The second miracle in *Cana* was the cure of the nobleman's son from afar (between twenty and twenty-five miles). The first miracle in *Cana* was the conversion of water into wine (ii. 1-11).

CHAPTER V

4. For an angel went down, &c. St. John means to say that it was commonly believed that an angel manifested himself at a particular time in the pool by moving the waters, and that the first person who stepped in immediately after the waters were moved would be cured, &c.

49 The nobleman saith unto him, Sir, come down ere my child die.

50 Jesus saith unto him, Go thy way; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way.

51 And as he was now going down, his servants met him, saying, Thy son liveth.

52 Then enquired he of them the hour when he began to amend; and they said unto him, Yesterday at the seventh hour the fever left him.

53 So the father knew that it was at the same hour, in which Jesus said unto him, Thy son liveth; and himself believed, and his whole house.

54 This is again the second miracle that Jesus did, when he was come out of Judæa into Galilee.

CHAPTER V

1 After this there was a feast of the Jews, and Jesus went up to Jerusalem.

2 Now there is in Jerusalem by the sheep gate a pool, which is called in the Hebrew tongue Bethesda, having five porches.

3 In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water,

4 for an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had.

9. The Sabbath. This Hebrew word means Rest. In Gen. ii. 2 we are told that, when God had ended His six days' work of creation, "He rested on the seventh day, and blessed the seventh day and sanctified it, because in it He had rested from all His work" (ib. 3); and in Exod. xvi. the Israelites were reminded of this day of rest in connection with the manna. On five days of the week each of them was enjoined to collect one omer of the manna from the wilderness between Elim and Sinai, and on the sixth day whatever was necessary for that day and the seventh day, for no cooking was to be done on the seventh day. Then when the Jews were led to Sinai, the Lord gave, as His fourth commandment, "Remember the sabbath day to keep it holy. Six days shalt thou labour and do all thy work, but the seventh day is a sabbath unto the Lord thy God. In it thou shalt do no manner of work—thou, nor thy son nor thy daughter, man-servant nor maid-servant, nor thy cattle, nor the stranger that is within thy gates" (ib. xx. 8–11).

The Sabbath was thus designed for the Jews as a day of rest from worldly occupation of every kind, in order that they might allow their minds to run uninterruptedly on the Lord and His gracious ways.

In its highest sense, it means not only a renunciation of all *bodily* labour, but a complete dissolving of all *thoughts* into a great calm—the calm known as "the Peace that passeth all thought."

5 And a certain man was there, which had an infirmity thirty and eight years.

6 When Jesus saw him lie, and knew that he had been now a long time in that case, he saith unto him, Wilt thou be made whole?

7 The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool, but while I am coming, another steppeth down before me.

8 Jesus saith unto him, Rise, take up thy bed, and walk.

9 And immediately the man was made whole, and took up his bed, and walked: and on the same day was the sabbath.

13. Jesus conveyed himself away. See viii. 59, p. 184.

14. Sin no more, lest a worse thing come unto thee. Jesus meant to say that the disease which had made this man bed-ridden for thirty-eight years was a judgment of the Lord according to his sinful works. He cautioned the man not to sin any more lest a more dreadful judgment should be passed on him.

16. Sought to slay him. The healing of the bed-ridden man on the Sabbath day was a standing grievance of the Jews against Jesus, who refers to their persecution of him on this ground in chap. vii. vers. 19 and 23. They were so angry as to set persons to kill him for what they thought to be a defiant violation of the Sabbath day.

Jesus, of course, did not violate the Sabbath day, because the Lord's injunction as to keeping the Sabbath holy was to people who forget to make the remaining days of the week holy. Jesus was never unmindful of God. Indeed, every work of his, whether in the worldly or unworldly plane, was intimately associated with the Lord. Acting or resting, he was always in the Lord, and was therefore as much above the law relating to the Sabbath as the Lord Himself, who made it for the benefit of carnal-minded persons only.

17-47. But Jesus answered, &c. To the Jews who considered it an additional grievance that Jesus should call

10 The Jews therefore said unto him that was cured, It is the sabbath day: it is not lawful for thee to carry thy bed.

11 He answered them, He that made me whole, the same said unto me, Take up thy bed and walk.

12 Then asked they him, What man is that which said unto thee, Take up thy bed and walk?

13 And he that was healed wist not who it was, for Jesus had conveyed himself away, a multitude being in that place.

14 Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: sin no more, lest a worse thing come unto thee.

15 The man departed, and told the Jews that it was Jesus, which had made him whole.

16 And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath day.

God his Father, he states in the remaining verses of this chapter a few principles regarding the nature of the **relation between God and Christ** as to the performance of wondrous works, and the **condition of worldly and spiritual men**. The principles are :—

(1) God (the Father), is the doer of all works (vers. 19, 20, 21, 30).

(2) He loves His Son (see chap. i. ver. 12), and is one with him (vers. 20, 22, 23).

(3) He teaches the Son how to do wondrous works (vers. 20, 26, 30).

(4) It is the Father who performs the greatest of all wonders, namely, the causing of spirits to “die” to the world and be “alive” to God (ver. 21).

(5) This work of quickening “the dead” is usually effected by instruction given through an Apostle from God (vers. 22, 23, 26, 27, 30, 43).

(6) If the Apostle, who appears as a Teacher in order to free the spirit from its worldliness, is not courted and honoured by a person who has the opportunity to do so, he is assuredly one who is not possessed of sufficient love for the Father who sent the Son ver. 23).

(7) No person who loves the honour and praise of men will pay true court to such a Teacher (ver. 44).

(8) It is only the souls who are “dead” to the world—who are withdrawn from worldly attachments—and remain with attention turned towards their inner being (“grave” or “tomb”), that will find pleasure and profit in the words of such a Teacher (vers. 25 and 29).

(9) Unworldly souls who learn of the Teacher will gain everlasting life, but worldly souls who hear him not, or hearing him do not understand, will suffer the sorrows of re-incarnation (vers. 24, 25, 29).

(10) This Teacher from God is referred to in the Scriptures as “Son of God” or “Christ” (ver. 39).

And Jesus added that he, the Sanctified Spirit in the body

called Jesus, was such a Teacher (vers. 30, 37, 43); that the testimony of John the Baptist and the miracles performed by himself ought to satisfy the Jews of his day that he was a Christ (vers. 33, 36); but that they were much too worldly-minded to hear or understand him (vers. 43, 44, and 47).

17. My Father worketh even until now. Jesus meant to say that, from the first appearance or "creation" of nature up to the present moment, God through His Holy Spirit has been functioning from day to day unceasingly; that, while thus functioning in evolution, the Holy Spirit of God could not be said to rest; that cessation from work was predicable only in the extreme of involution; that the Jews misunderstood the meaning of Rest, which, in its proper sense, was stillness both of body and mind, as a *sine qua non* for the attainment of the Peace that passeth all thought; that neither the Lord, who *was* Peace Itself, nor those who had attained Peace, need observe the ceremonial law of keeping holy one day of the week only; and, therefore, that if he, Jesus, functioned for a good and merciful purpose on the Sabbath day, he could not be blamed any more than the Lord, who had been functioning on that day ever since creation began.

My Father = the Father of the Sanctified Spirit, called the Son (ver. 20).

18. Sought the more to kill him. Attempted to stone him to death on the spot for supposed blasphemy, in that he spoke of himself and God as standing in the relation of Son and Father.

19. The Son can do nothing of himself. Christ has

17 But Jesus answered them, My Father worketh even until now, and I work.

18 Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God.

19 Then answered Jesus and said unto them, Verily, verily, I say unto you, the Son can do nothing of himself, but what he seeth the Father do, for what things soever he doeth, these also doeth the Son likewise.

no power of his own. Whatever power he has is given to him by the Lord, who alone is the fountain of all power, bodily and spiritual.

But what he seeth the Father doing. *ἐάν μή*, translated "but what," is literally "if not" or "unless." The sentence means: he can do nothing of his own accord, unless he sees the Lord within him move to action.

The spiritual experience of Masters is that the Lord acts through them. Having felt the impetus of the Lord, and seen the current of power pass through their spirit on to the instruments of action and thence to the object without, it is possible for them, with the Grace of the Lord, to reproduce the deed which has once been done on the spiritual plane.

20. The Father sheweth him all things. The Sanctified Spirit is so loved by the Lord that He manifests Himself and His methods of action in and to such Spirit.

Greater works than these. More wondrous deeds than the miracle of making whole the bed-ridden beggar, which was only a righting of the *body*.

Far more wonderful is the conversion of the worldly *spirit* into the Godly Spirit, by the process known as the "Raising of the Dead."

21. The Father raiseth up the dead. The English expression, **raising up the dead**, in this verse is the translation of the Greek *egeirei tous nekrous*. In 1 Cor. xv. 52 also *hoi nekroi egerthēsontai* has been translated "the dead shall be raised." As *egeirō* means to awaken, to rouse up, we find in Eph. v. 14 the words *egeirai ho katheudon* translated "awake thou that sleepest." To raise the dead is to awake the sleeping—those who "sleep in the dust" (Job vii. 21; Dent. xxxi. 16; Dan. xii. 2).

20 For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel.

21 For as the Father raiseth up the dead, and quickeneth them, even so the Son quickeneth whom he will.

In other words, the **raising of the dead** and the **awaking of the asleep** mean alike the same thing.

What, then, is the meaning conveyed by these expressions? The greatest controversies have prevailed during the last nineteen hundred years—nay, for centuries before the birth of Jesus—as to their meaning. But those who have had Godly experience, as distinguished from worldly experience, have never disagreed on the subject, to whatever country or race they may have belonged. The expositions of the doctrine of the “awaking of the asleep” or the “raising of the dead,” commonly known as **Resurrection** (from *re* and *surgo*, to arise), may be differently worded by the saints of each country (exactly as in English itself we see the same doctrine expressed by two different expressions), but in meaning they are always found to be in agreement, *for the simple reason that they speak of a great spiritual experience.*

To understand the doctrine aright, it is necessary to bear in mind the contrasts expressed by the following words in common usage :—

Life	. . . .	Death.
Alive	. . . .	Dead.
Sensible	. . . .	Insensible.
Knowing	. . . .	Not knowing.
Knowledge	. . . .	Ignorance.

In this series “Life” resolves itself into “Knowledge”; and “Death” into “Ignorance”; and life and death are states of the Soul, and not of the Body, as is commonly supposed. When the dead or asleep are said to be roused or awakened, it is not their flesh that is roused or awakened, but their Soul or Spirit. The words of Jesus are emphatic on this point: “It is the *spirit* that quickeneth, the flesh profiteth nothing” (John vi. 63). On another occasion he explained that Resurrection referred to an awakening *to God*—a coming to *know* God. His words are: “As touching the resurrection of the dead ye do err, not knowing the

Scriptures. Have ye not read that which was spoken unto you by God, saying, 'I am the God of Abraham and the God of Isaac and the God of Jacob'? God is not the God of the dead, but of the *living*" (Matt. xxii. 29-32). Unless, as taught by Jesus, we associate the terms Resurrection or Awakening with the *Spirit*, and not with the flesh or body, we shall go wholly wrong in our endeavour to realise the truth.

The next point to be borne in the mind is that the Awakening or Resurrection of the spirit to God is effected only through one Anointed (see i. 41) of the Lord. "I am the Resurrection," said Jesus in John xi. 25, where the Greek word for Resurrection is *anastasis*, which literally means "causing to stand up or rise." "I am the Resurrection" thus signifies, "I, Christ Jesus, am the resurrecting agent—I can teach you how to rise to, or attain, a realisation of God" (see chap. xi. 26). "*I am the way*" (John xiv. 6), "*I am the door*," he once more explained (see chaps. x. 7, and xiv. 6). "By *me* if any man enter in, he shall be saved" (ib. x. 9). These verses show clearly that it is through the teaching of a Christ only that Resurrection can take place.

A pious man, or a man well read in theology, may often persuade a person that God exists and rewards man with salvation; but this is only a belief, a well-defined thought, firmly grasped. It may often be no more than a lip-phrase. It falls far short of knowledge. He does not *know* that God exists. He *thinks* he knows, and therefore is liable to doubt the moment other reasons are marshalled. But no reasons can avail where there is *actual* knowledge. It is this *actual knowledge* of God that is not to be had except through Christ. Unlike other Teachers, Christ has known God, and having known God, he is able to show to suitable pupils the way to know God. To those who persevere in that way, God will manifest Himself. (See chap. viii. 55, for commentary on "knowing God," p. 182.)

Another phrase for "knowledge of God" is "attainment

of Eternal Life." "This is *Life Eternal*," said Jesus, "that they should *know the only true God*" (John xvii. 3)—not the many false forms of God that are entertained in thought, according to the beliefs of each person—but the God without form, the Infinite Be-ing, the Be-ing Absolute. To know God so, as a matter of actual experience, is attainment of Eternal Life. (See note on chap. iv. 24, where God's true form is distinguished from His impermanent thought-forms.)

How is True God—God as Be-ing True—to be known? What is the way to know Him? To know Him, said Jesus, you should renounce animality and become pure spirit. "He that hateth his **animal life** (*psuchē*) in this world will watch it (*phulazei*) until Eternal Life" (is reached) (John xii. 25). "Blessed are the poor (or emptied) in spirit, for theirs is the Kingdom of Heaven" (Matt. v. 3). Deplete the spirit of animality or worldliness, and it will most assuredly become pure, "rise" to God, attain Eternal Life. Animality is **sense-life**, living to gratify the senses. It involves worldliness within, ever prompting the soul to look outwards, to look on the world without, for purposes of gratifying the senses. This is the condition of the vast majority of mankind, and therefore animal-life or sense-life may well be called the life natural to man, or his **natural-life**. "There is a natural body (*sōma psuchikon*) and there is a spiritual body (*sōma pneumatikon*)," said St. Paul (1 Cor. xv. 44). The former is sown in weakness and dishonour, and the latter in power and glory, he explained. Now conceive the importance of the words of Christ Jesus already cited: "He that hateth his animal-life, his natural-life (*psuchē*), in this world will watch it until eternal life" (is reached). Is there any doubt that one who distrusts his animality and mounts guard over it—one who finds little or no enjoyment in the pleasures of taste, smell, sight, hearing, and touch—which constitute the sum and substance of "worldly" pleasures—will not be glad to hear that *in him* are other pleasures of a far higher

order, which need only an earnest and vigorous effort to flow forth into a peaceful tide? These *spiritual* pleasures are to be experienced by those who are "dead" to worldly or natural (*psuchikon*) pleasures.

Just as the natural pleasures of man are rooted in worldliness, his spiritual pleasures are rooted in something that is the very opposite of worldliness, *viz.* Godliness. "Know ye not," asked St. James (iv. 4), the great truth "that attachment (*philia*) to the world (sense-life) is hostility to God? Whosoever loveth the world is inimical to God." The same truth was expressed by Jesus, as follows: "Whosoever loveth me (Christ) will not abide in darkness, for I (Christ) am come a Light unto the world" (John xii. 46). Worldliness is Darkness: Godliness is Light.

Worldliness or darkness is the cause of the natural life of man. It must fall off or "die" before Godliness or Light can appear. This "death" of Darkness or Worldliness is a mysterious *fact* or phenomenon in our constitution, and has its analogy in the life of a plant. Lord Jesus said, "Except the flesh of corn (*kokkos tou pitou*) which falls into the earth, die, it remains there forsaken (*monos*); but if it die, it beareth much fruit" (John xii. 24). And St. Paul asked, "How are the dead raised?" and he immediately answered, the dead are raised even as the embryo (*sperma*) is raised, *after the death of the integument (soma)*. His words are: "That which thou sowest is not quickened, *if it does not die*; and that which thou sowest (what is it?)—thou sowest not the integument that shall be born, but the naked kernel (*gumnon kokkon*) it may be, of wheat or some other grain" (1 Cor. xv. 35-37).

How mysterious is the quickening of the kernel or flesh in the vegetable and animal seeds! In vegetable life we see the seed is composed generally of two coats or integuments over the nucleus or kernel called the embryo, and the embryo sprouts only when the integuments disintegrate and die. So, in animal life, when the spermatozoon in the semen enters the ovum and impregnates it, it is carried to the

womb and there undergoes several transformations before the embryo appears. In how occult a manner are these changes carried on, without which the birth of natural life from the flesh cannot take place! How much more profound is the mystery of the birth of spiritual life from natural life!—of Godliness from worldliness!—of Life Eternal from “Death” or Life Natural! See pp. 219–220.

And yet this mystery has been made known (Eph. ii. 5) to those who have attained Christhood (ib. 17, 18; ib. iv. 13). It is made known, it is revealed to the *ripe* Spirit in the *twinkling of an eye*, even as a man who, having gone to sleep in the dead of night and *awaking* at dawn, finds, the moment he opens his eyes, that the light is shining. In this example drawn from objective life, the shining of the light is around him, is without him; but in the *Awakening* called Resurrection, the Light of the Spiritual **day star** (2 Pet. i. 19)—the great Spiritual Light—is seen *within* man, even though his eyes are shut and his body is in a dark room! It is not his carnal eyes that see this Spiritual Light called **incorruption** or the Kingdom of God; but it is his cleansed soul that knows it, realises it, experiences it, the very second its last vestige of corruption or uncleanness falls. This realisation, this knowledge, this actual experience of Incorruption is the Resurrection of man.

Up to the time of this experience, man is of the earth; thenceforth he is of heaven. Now read what St. Paul says in 1 Cor. xv. 47—“The first man is of the earth, earthy; the second man, the Lord (*Kurios*), is of heaven (ver. 48). As we have borne the image (*eikōn*, likeness, from *eikō*, to be like) of the earthy, so we shall also bear the image of the heavenly (ver. 49). We shall all be *changed* in a moment, *in the twinkling of an eye* (ver. 52). The dead shall awake incorrupt (*aphthartoi*, from *a* = not, and *phtheirō*, to corrupt, destroy, perish), and we shall be *changed*, for it is decreed (*dei*, it is binding on us all) that the corrupt shall put on (enter) incorruption, and the mortal shall put on (enter) immortality

(*athanasia*) (ver. 54), not that flesh and blood can receive as its portion (*klēronomēsai* from *klēros*, drawing lot, and *nemomai*, to distribute among themselves) the incorruption called the Kingdom of God" (ver. 50). We shall be *changed* each in due season, "each in his own order" (ver. 23).

The sudden **change** (1 Cor. xv. 52) from Darkness to Light—from Death to Life—from Corruption to Incorruption—from the earthy man to the heavenly man—which takes place "within the twinkling of an eye," is associated with many signs, as the Lord in His mercy has willed that, of all experiences, *this particular experience* of the spirit shall be unmistakably *the grandest in man's life*. The Change or **renewal** (Eph. iv. 23), or **regeneration** (Matt. xix. 28), or **re-birth** (John iii. 3) of the earthy man into or as the heavenly man is otherwise called the **coming** (*parousia*, lit., presence or appearance, from *pareimi*, to be present) of **Christ** (Matt. xxiv. 3, 27); or the coming of the Kingdom of God (Luke xvii. 20).

And the **signs of the Coming or Appearance**, said Jesus, will be as vivid "as the lightning cometh out of the East and is seen even unto the West" (Matt. xxiv. 27). The signs are visible within, not without, the spirit. "If any man shall say unto you," said Jesus, "Lo, *here* is Christ or *there*, believe it not. . . . If they shall say unto you, Behold, he is in the *desert*, go not forth; behold, he is in a mountain *cave*, believe it not" (Matt. xxiv. 23, 26); for Christ is *within you* (John xiv. 20; Gal. i. 16; ib. iv. 19); you are the Temple of God (1 Cor. iii. 16), *you*, the Spirit, which is within the body. The signs occur in the spiritual temple. Therefore you have *not* to look for them *outside* of you.

It is not meet that spiritual experiences should be divulged too openly, but Jesus has specified some of the signs (Matt. xxiv. 29–31); and so have Peter (2 Pet. iii. 10–12) and Paul (1 Thess. iv. 16). These signs (witnessed by the spirit at its Resurrection) consist of *sounds* like

trumpet-blasts and blowing of gales, *sights* like lightning flashes, and the *feeling* of all one's I-ness or I-hood *consumed* in a great melting furnace.

Then amidst the distressing sense of a general conflagration and crumbling up of the very foundation of one's existence, comes an indescribable *Calm* accompanied with a great and hallowing *Effulgence* which, growing every moment in all directions, stands forth presently as Love Absolute, as *Love without a second to love*, permeating all through the now *infinitely* extended Be-ing. This is the **resurrection** of man; the Appearance (*parousia*) or Manifestation (John xiv. 21) of the Healed Spirit; or the **coming of Christ**; or **attainment of Christhood**; or, as St. Paul speaks of it, the Fulness of Christ (Eph. iv. 13). This is **knowledge of Christ** (John xvii. 3). This is **alone-becoming** (ib. iii. 16) unspotted of the world (Jas. i. 27). This is the **overcoming of the world** (2 Pet. ii. 20; and John xvi. 33). This is the **victory over the grave** (1 Cor. x. 55). This is **sanctification** (John x. 36; xvii. 17). This is the **peace which passeth all thought** (Phil. iv. 7), or the Love which knows no height or depth, length or breadth (Eph. iii. 18). This is **rest** (Matt. xi. 28), or **freedom** from Evil (John viii. 32). This is **purity** (Matt. v. 8), or **perfection** (Matt. v. 48), or **incorruption** (1 Cor. xv. 54).

This transcending *experience* in life—(when body and soul are together in *this* world)—of Imperfection changing in the twinkling of an eye into Perfection—this *Knowledge* of the Purity within you—this *Manifestation* of the sanctified soul within the body—this Finding of Christ while in spiritual communion—is Resurrection.

It is needful now to add a few words as to the relation which the spiritual experience known as "Resurrection" bears to "Worship of God in Truth" (John iv. 24). To be resurrected or re-born is to become Christ, and without attaining Christhood or the Spirit of Holiness (Rom. i. 4), it would be impossible to know God (John i. 18). God is Pure

Spirit, and he that would know Him must also become pure spirit. Unless God is worshipped in Spirit and Truth (ib. iv. 24), this purity cannot be reached. Thus it will be perceived that the Spiritual method of worship is the only way to know Christ and God. (See Paránanda's *Commentary on St. Matthew*, pp. 96-98.)

As an illustration in *actual life* of a man whose Spirit was Resurrected or Risen and which found God as Absolute Being and Bliss, may be mentioned the case of Paul. He had never seen Jesus, but had only heard of the doctrine that Christ was in man, and that, if Christ were found subjectively, God would also be found through that channel or doorway. One day in spiritual communion he found the Christ within him, and thereafter found also the Lord within him (Gal. i. 16). Paul thus knew that he had risen from Darkness, Ignorance or Non-knowledge of the Spirit, and passed into Light or Knowledge of the Spirit. In other words, he knew that, in the language of wisdom, he had Risen from the Dead. He says so in express terms in Gal. i. 1: "Paul an Apostle from God, *who raised him from the dead.*" Being blessed with Resurrection or Re-birth, he was able to explain to the Athenians the nature of the God whom they "ignorantly" worshipped as the "Incomprehensible God" (Acts xvii. 23).* He knew God not as an object of sense or thought, not as a Finite Being, but as Infinite Being permeating the wide universe in every direction as Love, Light and Power, all in one boundlessly. He was therefore able to tell them that the Lord Absolute dwelleth not in Temples made with hands, nor is to be served by hands; but that, being the ultimate basis of everything that lives and moves, we ought not to believe that this Boundless Being or Godhead is of the same nature as metal or stone, nor an *object of sense or thought*. The words which St. Paul uses to denote the five

* *Agnōstos theos*, commonly translated "Unknown God" should be rendered the incomprehensible or inscrutable God, that is, God, not to be known by means of sense or thought, but directly by the Spirit.

words in italics are *charagma technēs kai enthumēseōs anthrōpou*, a device of hand or a mental picture on the part of man (Acts xvii. 29).

As in the case of St. Paul, so the Spirits of other men have been blessed with Resurrection or Re-birth or Christhood in this life, of which it is needless to write here.

It remains to say that this fundamental experience of the soul which occurs *in the plane of Light or Knowledge*, must be distinguished from another experience which the soul undergoes *in the plane of Darkness or Ignorance*, and which is also called Resurrection of the Dead. The former Resurrection is referred to by Jesus in ver. 29 (p. 135), as *anastasis zoēs* or the Resurrection called Eternal Life or Union with God; and the latter as *anastasis kriseōs* or the Resurrection called Differentiation or Estrangement. (See p. 135 *in,ra*; and notes on John xi. 4 and 11 as to raising Lazarus from the dead.)

The expression, "**the Father raiseth up the dead**" (chap. v. 21), means, God causes such spirits as do not love the world (1 John ii. 15)—as are depleted of worldliness (Matt. v. 3)—as are not carnally minded (Rom. viii. 6)—to rise to incorruption or perfection.

And quickeneth them. It is the function of the Father not only to awaken such spirits, but also to give them substantively the knowledge of their own purified condition, *i.e.* Christhood.

A person aroused from sleep may sit up in bed and even look about, but for all that he may know nothing of his own condition or surroundings. With a little more trouble on the part of the awakener, the vacant stare of the person awakened may be made quick with knowledge. Even so is the Lord's mercy. In deep spiritual communion the Lord does not allow the unworldly spirit to remain in non-knowledge—to be unconscious—but endows it with the knowledge of itself and His own Eternal Presence and Glory. Thenceforth the fully awakened spirit says with absolute cer-

tainty, "Now I *know* the Father and myself. All else is false."

Even so the Son quickeneth, &c. As the functions of the Father in regard to the raising and quickening of the dead are usually carried on *through* the Son or Sanctified Teacher, it may well be said that the *Son* quickeneth or giveth knowledge to whomsoever he will.

The Son is the Sanctified Teacher sent by God to teach qualified spirits. When the *meaning* of his words is understood, it acts on the old thoughts and convictions of the pupil even as a spark of fire does on dry jungle. It consumes them and leaves the spirit free of the corruption of worldliness, enabling the spirit to stand bare and see itself in the first instance, and then the God within it.

22. The Father judgeth no man. The Greek word *krinei* has been translated here inappropriately "judgeth." In Matt. xii. 18 the Greek expression is *κρίσιν απαγγελεῖ*, which has been translated (also inappropriately) as "shows or declares judgment." In both cases the rendering should be "enlightens or gives discernment, so as to know the spirit from the world."

Though the Father is the sole Teacher of all, yet He never appears in His own proper person to "draw" suitable souls to Himself. Both the drawing and the actual teaching are carried on by the Sanctified Spirit, called the Son, in the name of the Father. It is in view of this fact that ver. 22 was uttered by Jesus.

23. That all men should honour the Son, &c. Jesus says that the Lord designed that the teaching should be by the Son, in the name of the Father, in order that the Son may be honoured equally with the Father.

22 For the Father judgeth no man, but hath committed all judgment unto the Son,

23 that all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him.

24. He that heareth my word, and believeth him that sent me, &c. The doctrines of the Kingdom of God, when uttered in the market-place or at some other meeting of people, fall no doubt on the ears of many a man, but very few give heed, and fewer still understand them, because they are not *ripe* for them.

Jesus means to say: "He who finds pleasure in listening to my doctrines and, after understanding them, loves to meditate on (*pisteuōn*, inappropriately rendered 'believeth') the Lord, who hath sent me, shall escape death and attain Eternal Life."

In John i. 12; ii. 11; iii. 15 and 36, we had instances of *pisteuō* used with *eis* or *en*, which were translated inappropriately in the Authorised and Revised versions as "believe on." The proper renderings were given in the notes under those respective verses.

In the present verse (ver. 24) we have *pisteuō* without *eis* or *en*, which has been translated "believe." This is wholly incorrect, for Everlasting Life *cannot be attained by merely believing*. In John xvii. 3 Jesus states, *quite consistently with the experience of sanctified men*, that actual knowledge of God (as Be-ing Absolute) is what is called Eternal Life (or Unchangeably Incorrupt Spirit), since the spirit which knows God as something distinct from, and unrelated to, the universe of phenomena—as something transcending quantity or quality—must itself *become* isolated (iii. 16), that is, freed from every limitation or bond, so as to be in unity or real fellowship with God (xvii. 3).

Thus, the Godly experience of Sanctified Men and the express teaching of Jesus in xvii. 3, necessitate the rejection of the rendering of *pisteuō* in ver. 24 as "believing." What, then, does *pisteuō* mean here?

Pisteuō comes from *pistis*, which is derived from *peithō*

24 Verily, verily, I say unto you, he that heareth my word, and believeth him that sent me, hath eternal life, and cometh not into judgment; but hath passed from death unto life.

(fut. *peisō*), to win over, prevail upon, make obedient. *Pistis* and *peithō* are allied to the Sanskrit *bhakti* (which means love of God, of Spiritual Guide, &c.), just as much as the Latin *fides* and English **faith** are,—all being derived from the root **bhad**, the fuller form of which is **bhandh**, to bind.

Philology shows that the first meaning of *pistis* is bond, attachment, love; and that *faith* is its equivalent in that sense of the term which has survived in the expression, “faithful dog,” where *faithful* means *loving*. That love or devotion to God was the original meaning of *pistis* may be established by other considerations also.

Among the ancient Greeks *pistis* was the term used for love of God, and *agapē* for friendliness or kindness or love between man and man. After the introduction of Christianity we find *agapē tou theou* used for *pistis*, love of God. For instance, in his discourse on the misguided life of the scribes and Pharisees, Jesus is recorded by St. Matthew to have said: “Woe unto you, scribes and Pharisees! for ye pay tithe of mint and anise and cummin (*i.e.* you are careful to pay the taxes due on the smallest garden herbs), and have left unheeded the weightier matters of the law, namely, the spirit of discernment (*krisis*, which enables one to know the true object of the law), mercy (*eleos*, pity for the faults, sins, or sufferings of others), and love of God (*pistis*)” (Matt. xxiii. 23). Luke’s record of the same scene is as follows: “Woe unto you, Pharisees! for ye tithe mint and rue and every herb, and pass over (*i.e.* do not mind, do not care to cultivate) the spirit of discernment (*krisis*) and the love of God (*agapē tou theou*) (Luke xi. 42).

Thus we see that the Evangelists have understood *pistis* to be *agapē tou theou*, or love of God. Compare also St. Paul: “I bow my knees unto the Father . . . that He would grant you according to the riches of His glory . . . that Christ may dwell in your hearts through the way of love (*dia tēs pisteōs*) that ye, being rooted and grounded in love (*agapē*)

may be strong to apprehend (with all the saints) what is the breadth and depth and length and height (of that love), and to know the Christly love (*agapēn tou Christou*) which passeth thought, that ye may be filled unto all the fulness of God" (Eph. iii. 14–19).

Pistis, then, is assuredly love (of God, Spiritual Guide, &c., like the Sanskrit *bhakti*), and *pisteuō* is to love. In the original sense of the term *pisteuō*, it does not mean to believe as understood in the present day.

Now, consider the meaning of **belief** and **believe**. Originally, these words also denoted love, for literally "believe" means "to be loving," being derived from *be* and *lieben* (German), to love; *liebe*, love; but in common usage love is not at all obvious in "belief": "to believe" does not necessarily imply to love. The modern meaning of "believe" is to think that a thing is true, though you do not know it to be so; to take on trust what you have heard or learnt from another, and let the mind assent to his proposition, either because it is not inconsistent with your own experience of things, or because the proposition stated rests entirely upon the authority of a person for whom you have great regard.

In each of these cases, your belief in things which you yourself do not know, will be found, on close scrutiny, to be based on love or attachment of some form or another.

To begin with, a man believes because he loves to know; and not being able to know of himself, he would rather know through another than be trying to repress his desire to know. Where he cannot have direct knowledge, he is driven (by the threefold desire to know, to speak, and to act), to seek the indirect or **inferior knowledge** called **belief**. When these fundamental desires function in the groove of the natural inclinations and attachments of each particular soul, beliefs of various kinds arise, the beliefs of one soul differing from the beliefs of another soul, even as clear springs of water passing through different soils acquire different colours, flavours, and densities.

It is these proclivities and attachments that lead man into beliefs. If he has no such proclivities and attachments, he will not think of things as true or false except after sound investigation. He will not found opinions on vague reports or the testimony of chatterers, much less proceed to action, lest he should be mistaken, and cause pain or injury. No information is acceptable to him, unless it comes from righteous sources. He who does not mind error or injustice is ever ready to believe, and he believes either from love of those who speak to him, or from love of the particular information he is seeking, or from mere love of knowing (curiosity) and speaking. For example, a friend communicates something to him, and he accepts it without hesitation because he has *faith* in him, that is, is attached to him. So, when he is not well disposed towards another, and watches for some information to the discredit of that one, and such information reaches him even as a rumour, he readily believes it. Another example is the child on the mother's knee. It loves the mother, and believes all she says. Belief is thus a consequence of love or attachment of some kind—love of knowledge; love of action; love of oneself, one's opinions, one's habits; or love of some other person or his opinions or habits; or love of something else, such as law, morality, fashion, philosophy of the day, &c.

Love is indeed the cause of belief, and this brings us to the secondary meaning of *pisteuō*. Its first meaning is to love; its second meaning is to believe, to take on trust what is told you, owing to some form of love already in existence. In John i. 7, and v. 24, we have examples of the first meaning; and in i. 50, ii. 22, iv. 39, 41, &c., we have examples of the second meaning.

The words of Jesus in v. 24—"He that heareth my words and loveth (*pisteuōn*) Him that sent me hath everlasting life"—are intimately connected with his words in vi. 29—"This is Godly work (*i.e.* work worthy of the acceptance of God) that ye love (*pistuēte*) him whom He hath sent." These

words mean, "If you cannot love God at once, love at least the Teacher sent by Him, for otherwise progress towards God (or Eternal Life) is impossible."

It is most assuredly true that the **rise of faith or love of God** (not belief merely) takes place through the instrumentality of a Sanctified Teacher, for the truths which relate to God and to the soul, till made manifest in actual experience, must of necessity rest solely on the authority of the person who propounds them. His amiability, attainments, and skill in exposition are the credentials of his authority. Without them the mind will not be "drawn" to him.

It was by means of this personal influence that the unbelieving Jews and Gentiles were "drawn" to Jesus, in other words, began to have faith in him, and by means of this faith it was that they believed what he said about God and the salvation of the soul.

Both Jesus and St. Paul were pre-eminently Teachers, able by sound doctrine not only to exhort, but also to *convince* the gainsayers (Tit. i. 9), with the result that their hearers gradually abandoned their worldly ways and found themselves in possession of the new love of God in substitution of their old love for the world. The waxing of the love of God depends indeed upon the waning of the love of the world (1 John ii. 15; Jas. iv. 4).

Faith or Love of God is a *sine quâ non* of spiritual progress. It can be developed (exactly as a fruit may be developed out of a fruit-bearing tree) till, the fruit called Christhood being attained, the perfected Saint becomes one with God in Love—"in the Unity of the Faith," as St. Paul termed it in Eph. iv. 13—and "in the acknowledgment (or full knowledge) of the mystery of God," in Col. ii. 2.

Such being the true doctrine of *Pistis*, or Faith in God, or Love of God, it would be a great mistake to suppose that ver. 24 in chap. v., or vers. 28, 40, and 47 in chap. vi., warrant the popular idea that for attaining Eternal Life one need only believe or assent to the proposition that Jesus is the

Son of God sent to save man. For attaining Eternal Life or the Kingdom of God neither belief, nor expression of belief in words, is sufficient. You should have something deeper and higher than belief, which, after all, is only thought. You should have, in the first place, poverty of spirit (Matt. v. 3)—a depletion of enjoyment in the pleasures of worldly life, and a yearning for the things of the Spirit. The next thing you should have is the teaching of one who has been sanctified. The Spirit withdrawn from sense-life (see p. 117) is the field on which the Word of the Sanctified Teacher will take root; and then comes the sprout called Love of God. That germ of love carefully nourished may be made to absorb all other loves, and to last for ever, to be abiding (John xv. 4)—to be *so* abiding and *so* constant that your spirit, freed from all corruption, will be actually one with the Lord. "He that is joined to the Lord is one spirit" (1 Cor. vi. 17). "Love thy God with all thy heart, with all thy soul, and with all thy strength" (Matt. xxii. 37).

24. Heareth my Word. Understand clearly what is meant by "the Word," and what "hearing" means.

The **Word**, *logos*, means firstly (as explained in chap. i.) the Holy Spirit functioning as Teacher; secondly (as here), the doctrine taught by the Holy Spirit through the Sanctified Spirit called Christ.

The Word referred to in ver. 24 in the singular number is elsewhere spoken of in the plural as "words" (*logoi*) (John xiv. 24), and as "commandments" (John xv. 10). In Matt. xxii. 35-49 Jesus explained to a man learned in the Law that the greatest of all the commandments was that God should be loved with all one's heart, and that the commandment like unto (almost equal to) the greatest commandment was that one's neighbour should be loved as oneself; and that upon these two commandments were based all the Teachings of the Prophets and the Law-givers.

The Word or words of Jesus relate all to Love of God—to the doctrine that God is Love (1 John iv. 16); and Jesus

repeats in the present verse (John v. 24) the same truth that a consuming Love of God is absolutely necessary for the attainment of Eternal Life.

Hearing implies not only receiving in the ear, but also turning over in the mind what has been heard—turning over, not in a controversial or mistrustful spirit, but with prayerful mood that light should be thrown on the difficulties experienced. Hearing the words of the Teacher in this restful and Godly spirit is sure to lead to a *right* understanding of the doctrines of the Kingdom of God. Almost the whole of chap. xiii. in St. Matthew is devoted by Jesus to the inculcation of the duty of not only hearing, but **understanding** the truths taught. It opens with the parable of the sower (vers. 3–8) which Jesus explained in vers. 19–23. “When any one heareth the word of the Kingdom and understandeth it not, then cometh the evil one and snatcheth away that which hath been sown in the heart. This is the seed that was sown by the wayside. And the seed that was sown upon the rocky places, this is he that heareth the word, but the care of the world and the illusions of wealth choke the word, and ye become unfruitful. And the seed that was sown upon the good ground, this is he that heareth the word and understandeth it, who verily beareth fruit—the fruits of the spirit (like peace, joy, longsuffering, &c.)—and bringeth forth some an hundredfold, some sixty, and some thirty.” Jesus then proceeded to illustrate the parable of the sower by the parables of the wheat and tares, of the mustard-seed, and of the leaven, in order to show the necessity of fixing the mind on, and understanding clearly, the truth of what is taught; and by a few more parables he desired to impress on his disciples that, when the doctrines he preached were really understood, a **renunciation of the world** at heart would necessarily follow, and readily lead to the Love of God; for that which obstructs the rise of Faith in, or Love of, God, is the faith in, or love of, the world. Jesus concluded his teaching for the day by asking his disciples, “have ye under-

stood all these things?" and upon their answering in the affirmative, he said: "Therefore (meaning, since you say you understand me), every scribe (*i.e.* every qualified follower of mine) who hath been taught of the Kingdom of Heaven, is like unto a man that is master of a house, who throws out (*ekballei*) of its store-room (and renounces for ever) all possessions, new and old, of the world" (Matt. xiii. 51-52).

Hence it is that St. Paul too declared that Faith in God or Love of God "cometh by hearing" (Rom. x. 17); and on another occasion, addressing himself to the Galatians, whose love of the world he had changed by sound instruction and example into love of God, he asked them pointedly, when they were afflicting themselves with the comparative merits of Law and Love, "Received ye the Spirit of Resurrection by the ceremonial observances of the Law, or by hearing from me of the Lord's love and mercy to those that are unworthy?" (Gal. iii. 2). The spirit who rises from worldliness and becomes holy is indeed born of understanding the teaching of a Christ.

24. Eternal life. Life that is not subject to birth and death, owing to the attainment of Oneness or Unity with God. Eternal life therefore means unchangeably incorrupt Spirit; ever-pure Spirit; Spirit that remains incorrupt for ever.

Hath for "will have."

Cometh not into judgment. "Judgment" is the translation of *krisis* in the Revised Version, and "Condemnation" in the Authorised Version. Both are inappropriate renderings of *krisis*, which should be translated here "separation" or "differentiation" (from God), as opposed to Unity or Oneness with God. See note on ver. 29, p. 135.

Death. Ignorance of God. See ver. 21, p. 115.

Life. Eternal life or full knowledge of God.

25. The dead shall hear the voice of the Son. Having

25 Verily, verily, I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.

spoken of hearing the word as the first stage in the way to Resurrection, Jesus now states what class of persons have ears to hear—are ripe for understanding—the doctrine of Spiritual Love. He says in one word **the dead** shall hear; again in ver. 26, he says, **they that are in the graves** shall hear; again in chap. viii. 47, **they that are of God** hear.

What is the meaning of the “dead”—or those “who are in the grave,” or those “who are of God”—in these verses? All these expressions denote the same class of persons, *viz.* those who do not find pleasure in sense-life or natural-life (see ver. 21 *ante*), and who are therefore prepared for a higher life, namely, the spiritual. St. Paul spoke of the same class of persons as those who are not carnally minded (Rom. viii. 6), that is to say, who are not fleshly or worldly in their instincts, but are spiritual, Godly.

In the Sermon on the Mount (Matt. v. 3–11), Jesus spoke of the Kingdom of God being the natural possession or inheritance of the **poor in spirit**, of those that mourn, of the **meek**, of those that hunger and thirst after righteousness, of the merciful, of the **pure in heart**, of the **makers of peace**, of those who are reviled and persecuted for their devotion to God. The common characteristic of all these persons is a depletion of that worldly spirit which ever makes a mountain of “I” and “mine.”

Self-denial and disregard of the praises of men, together with an absence of enjoyment in the ordinary amusements of life, have always and in every country earned for the possessor of those qualities the name of “**the dead**.” His friends of the world speak of him as more dead than alive: “He is not one of us; he has become so changed; he takes no interest in our gossip, social engagements or amusements; a wedding is the same to him as a funeral; neither gold, nor diamonds, nor other shows of life please him; praise and abuse fall equally flat on him; he is indeed dead,” say they.

He is a living corpse, except when he is engaged in some

really useful or necessary work. Just as lifeless bodies lie in their graves, so the spirits of those who are "dead to" or withdrawn from sense-life, are also said to lie in their graves, *viz.* their bodies, which, not being empty of life, are appropriately called living corpses. It is these spirits in their **living corpses** or **moving graves** who, having their hearts abstracted from the vain shows and idle pursuits of life, are eagerly waiting for some word of comfort, hardly knowing wherefrom it may come, that will to a certainty hear the voice of the Teacher from God, said Jesus.

Son of God. The spirit in man, healed of its worldliness; the sanctified spirit, like unto God in Light, Love and Mercy, appropriately called **Son** of God, because it was the seed or word of the **Father** that was cast in the ear, nursed in the mind, and sprouted forth as Christ or Life Eternal, in the Likeness of the Father.

They that hear shall live. They that receive the word reverently and understand it will in due time attain Eternal Life. It is only those who are dead to the world who, upon hearing the voice of the Teacher from God, will be able to *understand* him; and when the *meaning* is understood, it will soon work a change in them, a change so radical that what was once corrupt will become incorrupt—what was once worldly will become Godly for ever.

26. As the Father hath life, &c. Just as the Father hath Eternal Life, hath Self-knowledge, and stands forth for all time in an unchangeable state, even so the Lord has made the Son to be like Himself, after sanctification.

27. Hath given him authority to execute judgment. *Krisin poiein* does not mean "execute judgment," but to bring about discernment, to teach. God the Teacher has entrusted the power of teaching to the Sanctified Spirit called the

26 For as the Father hath life in himself, so hath he given to the Son to have life in himself;

27 And hath given him authority to execute judgment also, because he is the Son of man.

Son, for the Father never appears to man before sanctification in His own proper Person.

28. All that are in the graves. See note on ver. 25.

29. Shall come forth, &c. Of those who are dead to the world, some are persons who have done good, and others are persons who have done evil, in their past lives, that is, some have good *Karma* (works) and others have bad *Karma* done in their past lives, the effects of which must be experienced in their present lives. Jesus says that when the former class of persons, whose *Karma* is good, hear the Teacher from God, they attain Eternal Life without difficulty. But the latter class of persons, whose *Karma* is bad, are obstructed from attaining Eternal Life in the present life, notwithstanding the instruction they have had, but are obliged to pay the penalty of past sin by dying and being incarnated again so that they may have in due time Eternal Life.

Resurrection of life. The Resurrection *called* Life or Eternal Life, which is Oneness with the God who is within us.

This re-rising *in God* or *Light* is to be distinguished from the re-rising *in Flesh* or *Darkness*, which happens when a person is enfleshed in the loins of his mother. Such a birth is the **resurrection of estrangement** or the Resurrection *called* estrangement or differentiation, or separateness from the Lord.

Anastasis kriseōs has been inappropriately translated "the Resurrection of damnation" in the version of 1611, and "the Resurrection of judgment" in the version of 1881. The proper rendering is the Resurrection of Differentiation or Estrangement from God, *i.e.* re-rising without unity with the Lord.

28 Marvel not at this, for the hour is coming, in which all that are in the graves shall hear his voice,

29 and shall come forth: they that have done good, unto the resurrection of life: and they that have done evil, unto the resurrection of damnation.

It is a fact well known in spiritual life that of two unworldly persons that have received instruction under the same Master, one comes to know God, it may be, within three months or three years, but the other labours, it may be for thirty years, and dies without discovering the Lord within him. Jesus accounts for this difference in the period of discovery or knowledge, by the doctrine of *Karma* or judgment according to the work done in previous lives.

30. As I hear, I judge. *Krinō* must be translated here "teach." The sentence will then run : "as I hear, I teach." Jesus explains that what his disciples hear from him are not words of his own creation, but the Lord's own words, which flow into him without any effort on his own part. In his address to the disciples recorded in Matt. x. 19-20, Jesus said : "Take no thought how or what ye shall speak, for it shall be given to ye in that same hour what ye shall speak. Indeed, it is not ye that speak, but the Spirit of your Father which speaketh in you."

My judgment is just. The version of 1881 has "my judgment is righteous." Here too *krisis* must be rendered teaching ; "my teaching is right teaching," or, as St. Paul said, "My doctrine is according to Godliness" (1 Tim. vi. 3), that is, according to the spiritual experiences of those who have become one with God, and not according to the fancies of men, who spoil you through "philosophy and vain deceit" (Col. ii. 8).

Such doctrine alone is true **Orthodoxy**, Sound Doctrine or Right Teaching. The test of true Orthodoxy is its consistency with Spiritual Experience, *i.e.* knowledge of the Spirit Pure, which is God.

31-47. If I bear witness of myself, &c. After speak-

30 I can of mine own self do nothing : as I hear, I judge : and my judgment is just ; because I seek not mine own will, but the will of the Father which hath sent me.

31 If I bear witness of myself, my witness is not true.

32 There is another that beareth witness of me ; and I know that the witness which he witnesseth of me is true.

ing of the necessity of hearing a Christ in order to attain Resurrection, he now proceeds to say that they ought not to hesitate to accept his teaching for three reasons:—

(1) Because John the Baptist (ver. 33) had borne witness to the fact that Jesus was greater than he;

(2) Because the power of working miracles could only have come to him from God (ver. 36); and

(3) Because the Scriptures, including Moses (vers. 39 and 46) the great Law-giver of the Jews, had referred to Sons of God.

46. Believe Moses, should be, “had faith in, or loved Moses.” So in ver. 47 also, for “believe” substitute “have faith in, or love.”

33 Ye sent unto John, and he bare witness unto the truth.

34 But I receive not testimony from man: but these things I say, that ye may be saved.

35 He was a burning and a shining light: and ye were willing for a season to rejoice in his light.

36 But I have greater witness than that of John: for the works which the Father hath given me to finish, the same works that I do bear witness of me that the Father hath sent me.

37 And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape.

38 And ye have not his word abiding in you: for whom he hath sent, him ye believe not.

39 Search the scriptures; for in them ye think ye have eternal life, and they are they which testify of me.

40 And ye will not come to me, that ye may have life.

41 I receive not honour from men.

42 But I know you, that ye have not the love of God in you.

43 I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive.

44 How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only?

45 Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust.

46 For had ye believed Moses, ye would have believed me, for he wrote of me.

47 But if ye believe not his writings, how shall ye believe my words?

CHAPTER VI

1-26. After these things, &c. Instead of continuing the doctrine that Love of God is essential to Resurrection, St. John now interposes twenty-six verses of mere history, which relate to the performance of two miracles—the feeding of 5000 men with five loaves and two small fishes (vers. 2-14), and the walking of Jesus on the surface of the sea (vers. 15-21). We are then told that the multitude fol-

1 After these things Jesus went over the sea of Galilee, which is the sea of Tiberias.

2 And a great multitude followed him, because they saw his miracles which he did on them that were diseased.

3 And Jesus went up into a mountain, and there he sat with his disciples.

4 And the passover, a feast of the Jews, was nigh.

5 When Jesus then lifted up his eyes, and saw a great company come unto him, he saith unto Philip, whence shall we buy bread, that these may eat?

6 And this he said to prove him, for he himself knew what he would do.

7 Philip answered him, two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little.

8 One of his disciples, Andrew, Simon Peter's brother, saith unto him,

9 There is a lad here, which hath five barley loaves, and two small fishes, but what are they among so many?

10 And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand.

11 And Jesus took the loaves, and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would.

12 When they were filled, he said unto his disciples, gather up the fragments that remain, that nothing be lost.

13 Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten.

14 Then those men, when they had seen the miracle that Jesus did, said, this is of a truth that prophet that should come into the world.

lowed him about, and that Jesus divined the object of their pursuit to be, not the seeing of wondrous works done, but the getting of a meal without payment or trouble! Jesus takes up the doctrine of Love of God in ver. 27.

4. The Passover. Hebrew, *Pesach*; Greek, *pascha*, translated "Passover." This festival commemorated the deliverance of the Israelites from the hand of Pharaoh, king of Egypt, who kept them as slaves. He did not set them free till the tenth plague passed over Egypt, smiting all the first-born in the land, but passing over or sparing the houses of the children of Israel (Exod. xii. 27). This festival was celebrated for eight days in the month of Nisan, corresponding to part of March and part of April.

15 When Jesus therefore perceived that they would come and take him by force to make him a king, he departed again into a mountain himself alone.

16 And when even was now come, his disciples went down unto the sea,

17 and entered into a ship, and went over the sea toward Capernaum. And it was now dark, and Jesus was not come to them.

18 And the sea arose by reason of a great wind that blew.

19 So when they had rowed about five and twenty or thirty furlongs, they see Jesus walking on the sea, and drawing nigh unto the ship, and they were afraid.

20 But he saith unto them, it is I; be not afraid.

21 Then they willingly received him into the ship, and immediately the ship was at the land whither they went.

22 The day following, when the people which stood on the other side of the sea saw that there was none other boat there, save that one whereinto his disciples were entered, and that Jesus went not with his disciples into the boat, but that his disciples were gone away alone;

23 (howbeit there came other boats from Tiberias nigh unto the place where they did eat bread, after that the Lord had given thanks:)

24 when the people therefore saw that Jesus was not there, neither his disciples, they also took shipping, and came to Capernaum, seeking for Jesus.

25 And when they had found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither?

26 Jesus answered them and said, verily, verily, I say unto you, ye seek me, not because ye saw the miracles, but because ye did eat of the loaves and were filled.

27. Labour not for the meat which perisheth. What is the good, said Jesus, of your following me about in this manner for the sake of filling your stomachs? Rather should you follow me for the attainment of the knowledge which leads to Eternal Life.

Him the Father hath sealed. What sort of a being, think you, is the person whom you have followed about for perishable food, but who has the power to give you the nectar of life? Why, God has set His own seal or mark on him, which is Spiritual Love and Enlightenment.

28. Work the works of God. Do Godly work, do work worthy of the acceptance of God.

29. This is the work of God, &c. The work worthy of God's acceptance is to have faith in the Teacher whom He hath sent, and to learn of him in restful spirit.

30-31. They said unto him, &c. When our forefathers needed food in the desert, Moses obtained from heaven manna to eat (see note on chap. v. 9), and so proved to them his greatness and right to be obeyed. What similar work wilt thou do for us, so that we may see with our own eyes and love thee as we love Moses?

Manna. This was the food that was showered from heaven, said to have been white like coriander seed, and tasting like wafers made with honey (Exod. xvi. 31).

32. Then Jesus said, &c. It was not Moses but God

27 Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you, for him hath God the Father sealed.

28 Then said they unto him, what shall we do, that we might work the works of God?

29 Jesus answered and said unto them, this is the work of God, that ye believe on him whom he hath sent.

30 They said therefore unto him, what sign shewest thou then, that we may see, and believe thee? what dost thou work?

31 Our fathers did eat manna in the desert, as it is written, He gave them bread from heaven to eat.

32 Then Jesus said unto them, verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven.

who gave your forefathers manna. Now, however, God offers to you through me a different kind of bread—the true bread from Heaven, which, when eaten, will give Eternal Life to the soul, and will efface from it all hunger and thirst for ever thereafter.

The bread of God is he. The bread of God is the Sanctified Spirit sent by God to teach those who are dead to the world, and to quicken them with knowledge of God.

The Sanctified Spirit or Christ is called “bread,” because his instruction gives life, *i.e.* raises the fallen spirit, endows it with strength, and makes it everlastingly pure. See note on ver. 51, p. 144.

35. I am the bread of Life. Christ, the Sanctified Teacher, is the Bread which gives Eternal Life.

36. But I said unto you, &c. But I have already told you that, though you have seen me, you will have no faith in me nor receive my doctrine, “because ye have not the love of God in you” (John v. 42).

37–39. All that the Father giveth me, &c. All men who come to see me are not drawn to me by the Father. Those who are given to me are those who come to me for spiritual instruction, howsoever far away I may be from them; and they who thus seek me will not fail to attain the salvation called Resurrection.

33 For the bread of God is he which cometh down from heaven, and giveth life unto the world.

34 Then said they unto him, Lord, evermore give us this bread.

35 And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.

36 But I said unto you, that ye also have seen me, and believe not.

37 All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.

38 For I came down from heaven, not to do mine own will, but the will of him that sent me.

39 And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.

40. This is the will of Him, &c. The Lord's design of salvation is this, that every one who is drawn to the Sanctified Teacher and loves (*pisteuōn*) him and learns of him will attain Eternal Life.

I will raise him up at the last day. By sound instruction and by Godly exercises, I shall cause him to attain Resurrection in due time. Cf. 1 Tim. iv. 7, 8 : "Bodily exercise profiteth little. Exercise thyself unto Godliness."

At the last day. On the day in which the Resurrection takes place, that is, in the fulness of time, in due season.

41. The Jews then murmured. See note on ver. 44.

44. No man can come to me, &c. When the Jews failed to understand his remark that Christ was the bread of God who came down from heaven, and grumbled at the difficulty of the saying, he said in effect : "It matters little to *you*, who are wedded to worldly life, whether I am come down from heaven or not, because men like you cannot possibly be sent by God to me to be taught. They who come to me for instruction are persons who, by reason of their poverty of spirit, are called by God and urged on to me. It is such men that are qualified to receive from me the instruction necessary for Resurrection.

Except the Father draw him. See vi. 65, p. 146.

45. They shall be taught of God. You know that the

40 And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, should have everlasting life : and I will raise him up at the last day.

41 The Jews then murmured at him, because he said, I am the bread which came down from heaven.

42 And they said, is not this Jesus, the son of Joseph, whose father and mother we know ? how is it then that he saith, I came down from heaven ?

43 Jesus therefore answered and said unto them, murmur not among yourselves.

44 No man can come to me, except the Father which hath sent me draw him : and I will raise him up at the last day.

prophets have declared that all teaching comes from God, that God only is the Teacher and Guide of all spirits that seek Him.

Every man therefore. Therefore, every man who seeks me truly for instruction, must be taken to have heard the voice of God that he should go to me for instruction.

46. Not that any man hath seen the Father, &c. I do not mean that the man who is "drawn" to me hath "seen" or felt the Presence of the Father, for so long as the spirit of man has the least taint of worldliness about it, it is not possible for it to "see" (*i.e.* spiritually discern) God. In these circumstances, the impulse under which a man, dying to the world—who has lost interest in the world—seeks the Sanctified Teacher is not felt by him to come from God. Knowing nothing for certain of God, he fancies the impulse within him to be his own. Nevertheless, it is indubitably true that such impulse and all the subsequent guidance to the Sanctified Teacher through many obstacles came from the still undiscovered Lord.

47. Verily, verily, I say unto ye, &c. Such being the true reason why a man comes to me for instruction, believe me when I tell you that he that loveth (*pisteuōn*) me, so as to learn of me in restful spirit, will have Eternal Life.

Jesus then emphatically declares in ver. 48, that he is the Bread of Life. He repeats in ver. 51 that the Sanctified Teacher sent by God is the Bread of Life, and in ver. 58 he reiterates the same truth.

45 It is written in the prophets, "And they shall be all taught of God." Every man therefore that hath heard, and hath learned of the Father, cometh unto me.

46 Not that any man hath seen the Father, save he which is of God, he hath seen the Father.

47 Verily, verily, I say unto you, he that believeth me hath everlasting life.

48 I am that bread of life.

49 Your fathers did eat manna in the wilderness, and are dead.

50 This is the bread which cometh down from heaven, that a man may eat thereof, and not die.

51. If any man eat of this bread. If any man will learn of the Sanctified Teacher:

The bread that I will give is my flesh. The idea that the Sanctified Teacher was "bread" occurred to Jesus in consequence of the Jewish multitude following him about for food to allay their bodily hunger. He now identifies the "bread" of spiritual instruction with his flesh and blood, in reference to the ritual of the Jews, which necessitated the sacrifice of an animal and the offering of blood at the Temple of God, once a year by the High Priest, for the errors of himself and the people (see Heb. ix. 1-7).

Remembering this ritual of Moses, he told the Jews who stood in front in him, in effect: "Your High Priest offers blood at the inner tabernacle of the Lord for the purpose of being at one with the Lord. Consider me and my instruction as the flesh and blood necessary for your atonement, for it is I and my Word that can in truth and in spirit (iv. 24) unite you to the Lord."

52. The Jews. See notes on i. 19 and ii. 13, pp. 42, 61.

54. Whoso eateth my flesh and drinketh my blood, &c. Whoso will love me heartily, and hear and understand my doctrine truly, will have Eternal Life, and I will cause him to attain Resurrection in due time.

55. My flesh is meat indeed, &c. The Jews grumbled at the difficulty of understanding literally that his flesh was meat, and that his blood was drink; that his flesh should be eaten and his blood drunk in order to live (ver. 57). To

51 I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.

52 The Jews therefore strove among themselves, saying, how can this man give us his flesh to eat?

53 Then Jesus said unto them, verily, verily, I say unto you, except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.

54 Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day.

55 For my flesh is meat indeed, and my blood is drink indeed.

such persons he explained that these expressions should be taken only in a spiritual sense (ver. 63), namely, that "**eat-ing of the flesh of the Son**" and "**drinking his blood**" meant alike hearing and understanding his doctrine, and realising Christhood as an actual experience. See Paránanda's *Com. on St. Matthew*, pp. 231-234, on the Lord's Supper.

56. He that eateth me . . . dwelleth in me. He that hath experienced or found Christ within him will be ever thereafter established in Christ, renouncing the enticements of the world. In other words, he that hath found Christ is in fact Christ. To **find Christ** is to **attain Christ-hood**.

57. Living Father. The Father, whose Presence I feel as the one and only **real being and force** in life.

As I live by the Father. Since God is the foundation of Christ, and Christ lives and moves in God in complete fellowship, unchangeably for all time.

So, he that eateth me, &c. He who learns of Christ, understands the meaning of the doctrines taught, and realises Christly love, will attain God, and be for ever one with Him.

He also. Like me who have attained Eternal Life, he also will attain it. See xvii. 3, p. 270.

58. Manna. See notes on v. 9, and vi. 30, 31.

61. When Jesus knew in himself, &c. Though Jesus

56 He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.

57 As the living Father hath sent me, and I live by the Father, so he that eateth me, he also shall live by me.

58 This is that bread which came down from heaven: not as your fathers did eat manna, and die: he that eateth of this bread shall live for ever.

59 These things said he in the synagogue, as he taught in Capernaum.

60 Many therefore of his disciples, when they heard this, said, this is an hard saying; who can hear it?

61 When Jesus knew in himself that his disciples murmured at it, he said unto them, doth this offend you?

did not hear his disciples say so, he knew their thoughts and replied to them.

Does this offend you ? Is this saying of mine too difficult for your comprehension ?

62. What then if ye should behold, &c. This saying of mine ought not to cause you to stumble, because I am speaking of a fact in spiritual experience which is attainable by any one who is ripe for it; for I say that some day, if not in this life, at least in another, each of you is destined to see the Rising of the Pure Spirit or Christ within you.

63. It is the spirit that quickeneth, &c. I say the rising of the *Spirit*, because Resurrection does not mean a rising of the carnal body. The flesh of the tangible body is of no use in things that relate to the Kingdom of God. It is the *Spirit* that passes from ignorance of God to knowledge of God.

The flesh profiteth nothing. The tangible body is of no use by itself in the attainment of spiritual Resurrection. It is only a clayey home for the spirit.

The words that I have spoken are spirit. My words are not to be taken in their literal, but in their spiritual, sense. The form of a word is its body, the meaning of a word is its spirit.

65. No man can come unto me except, &c. A person coming to see me out of curiosity or other worldly motive does not "come to" me in the sense of the spirit being drawn to spirit (ver. 44). The **spiritual drawing** occurs when the spirit, which is tired of sense-life and feels little or no interest

62 What then if ye should behold the Son of man ascending where he was before ?

63 It is the spirit that quickeneth ; the flesh profiteth nothing : the words that I have spoken unto you are spirit, and are life.

64 But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him.

65 And he said, therefore said I unto you, that no man can come unto me, except it be given unto him of my Father.

in the things that are of the world, is urged by the Lord towards a Purified Spirit able to teach the truths of the Kingdom of God. To "come to" such a Teacher does not mean to see his body, to establish a relation between his body and your body for worldly reasons. That expression denotes a drawing together of two congenial *Spirits* for unworldly reasons.

66. Walked no more with him. Those men who followed Jesus about out of curiosity, or in the hope of being fed, fell off when they discovered that Jesus knew the secret workings of their heart.

68. Thou hast the words of Eternal Life. Thou knowest how to instruct us to attain Resurrection.

70. One of you is a devil. When St. Peter, speaking for himself and the remaining disciples, assured Jesus of their love and readiness to learn, Jesus corrected him by saying that one of the twelve, *viz.* Judas, though admitted into the circle of his disciples, would betray him.

CHAPTER VII

2. Feast of Tabernacles. This was celebrated on the 15th day of the month Tisri, corresponding to part of September and part of October, for seven days. In Lev. xxiii.

66 From that time many of his disciples went back, and walked no more with him.

67 Then said Jesus unto the twelve, would ye also go away?

68 Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life.

69 And we believe and are sure that thou art Christ, the Son of the living God.

70 Jesus answered them, have not I chosen you twelve, and one of you is a devil?

71 He spake of Judas Iscariot the son of Simon: for he it was that should betray him, being one of the twelve.

CHAPTER VII

1 After these things Jesus walked in Galilee: for he would not walk in Judæa, because the Jews sought to kill him.

2 Now the Jews' feast of tabernacles was at hand.

42-43 it is explained—"Ye shall dwell in booths ('tabernacles') seven days, that your generations may know that I made the Children of Israel to dwell in booths when I brought them out of the land of Egypt."

3. His brethren therefore said, &c. The brothers of Jesus, who were worldly-minded men anxious for the praises of men, advised Jesus in vain to make a parade of his powers in Judæa at the Feast of Tabernacles.

4. For no man doeth anything in secret. The argument in ver. 4 seems to be as follows: "As you enjoin those whom you have cured to be silent (Matt. viii. 40), it is of course right that you yourself should not speak about your miracles; but if you perform them in the presence of your disciples, they will proclaim your greatness and build up your reputation."

5. For neither did his brethren believe. St. John means to suggest that the brothers of Jesus were inclined to believe, with most of the other Pharisees, that he performed miracles with the aid of Satan (Matt. xii. 24). His brethren therefore could not well speak of his powers in terms of praise.

6. Your time is always ready. Jesus replies to his brothers that, like the rest of the world, they function in response to the fancies of the moment, but that he, for his part, standing aloof from sense-life, does not function unless urged strongly by a holy impulse from the plane of the spirit.

7. Me the world hateth. Besides, said Jesus, what is

3 His brethren therefore said unto him, depart hence, and go into Judæa, that thy disciples also may see the works that thou doest.

4 For no man doeth anything in secret, and himself seeketh to be known openly. If thou do these things, shew thyself to the world.

5 For neither did his brethren believe in him.

6 Then Jesus said unto them, my time is not yet come: but your time is always ready.

7 The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil.

the good of my going to Judæa? The Pharisees and Sadducees alike hate me for my exposure of their formalism, worldliness, and want of love of God. But they do not hate you, so go ye up and join them in the feast.

13. The Jews. The Pharisees.

14. Jesus went up into the temple. Not minding the hatred of the Pharisees, he went to Jerusalem by himself for the purpose of teaching them, and he taught them there so wonderfully that they inquired whence he derived all his learning, because he was not known to have attended any school of learning.

16. My doctrine is not mine. It is of God.

17. If any man will do His will, &c. Jesus explains that, when a person has by strict obedience to the teaching of the Sanctified Teacher become one with the Lord (by rebirth or Resurrection), all things relating to the Kingdom of God are laid bare to him, and that such a person will be able to testify whether the principles taught by Jesus as to the Kingdom of God are true principles emanating from God or idle creations of his own.

8 Go ye up unto this feast. I go not up yet unto this feast; for my time is not yet full come.

9 And having said these words unto them, he abode still in Galilee.

10 But when his brethren were gone up, then went he also up unto the feast, not openly, but as it were in secret.

11 Then the Jews sought him at the feast, and said, where is he?

12 And there was much murmuring among the people concerning him: for some said, he is a good man: others said, nay; but he leadeth the multitude astray.

13 Howbeit no man spake openly of him for fear of the Jews.

14 Now about the midst of the feast Jesus went up into the temple, and taught.

15 And the Jews marvelled, saying, how knoweth this man letters, having never learned?

16 Jesus answered them, and said, my doctrine is not mine, but His that sent me.

17 If any man will do His will, he shall know of the doctrine, whether it be of God, or whether I speak from myself.

In the same strain spoke St. Paul: "I certify you, brethren," said he, "that the Gospel which is preached by me is not after man, for neither did I receive it from man nor was I taught it, but it came to me through **the uncovering of Saviour Christ** (*di' apokalypseōs Iesou Christou*). . . . When it pleased God . . . to uncover the Son *within me*, . . . I conferred not with flesh and blood, neither went I up to Jerusalem, to them which were Apostles before me. . . . Behold! before God, I lie not." Such is the nature of what is known as **revelation**. Uncover the Christ that is within you—consume the last vestiges of worldliness that taint your spirit—tear to shreds and cast away the Veil of Flesh called Darkness which stands between your spirit and the Lord—and then, and then only, will you find that you are one with the Lord, and the mysteries of the Kingdom of Heaven will be laid bare to you.

19. Why go ye about to kill me? Jesus felt that the Jewish elders feared and hated him for the unrest and uneasiness which had come over the minds of the people of Judæa since the preaching of John the Baptist and himself. The authority of the orthodox party over the masses and the more discerning members of the classes was silently crumbling, especially in view of the marvellous works and esoteric expositions of Jesus. So, the men in authority were conspiring together to suppress him somehow, even as they had suppressed John the Baptist.

19-23. None of you keepeth the law, &c. Jesus felt that the principal complaint of the orthodox party against

18 He that speaketh from himself seeketh his own glory: but he that seeketh glory of him that sent him, the same is true, and no unrighteousness is in him.

19 Did not Moses give you the law, and yet none of you keepeth the law? Why go ye about to kill me?

20 The people answered and said, thou hast a devil: who goeth about to kill thee?

21 Jesus answered and said unto them, I have done one work, and ye all marvel.

him was that on the Sabbath day he made whole a man who had been a cripple for thirty-eight years (John v. 16). Therefore Jesus pointed out to them that neither were *they* observers of the Law, because they practised circumcision on the Sabbath day, notwithstanding the commandment that no work should be done on that day (Exod. xxi. 10; xxiv. 3). Jesus meant this only as a *tu quoque* argument, assuming for the moment that their idea of the Sabbath was correct. But in ver. 24 he condemns their view.

24. Judge not according to appearance. If you would understand (*krino*) a thing correctly, do not be led away by appearances. True discernment (*krisis*) peers through the outer covering of things and goes straight to the kernel or inner substance.

A careful study of the commandments, Jesus meant to say, would prove that the observance of the **Sabbath day** was ordained only for the purpose of abstaining from *worldly* work—(that is, from work necessary for the protection and maintenance of anything connected with the body)—so as to fix the mind continuously upon the improvement of the spirit once a week at least. (See note on “Sabbath” at p. 110.) Therefore, if a person remembered the Lord in every incident and function of worldly life, he must be said to be keeping the Sabbath every hour of his life. Those who did not know his frame of mind to be such would consider him to be a breaker of the Sabbath, if he was found to be engaged in some work which had reference to the needs of the body. The discernment or judgment of such persons would be fallacious because founded upon appearances only, for if a

22 Moses therefore gave unto you circumcision (not because it is of Moses, but of the fathers); and ye on the sabbath day circumcise a man.

23 If a man on the sabbath day receive circumcision, that the law of Moses should not be broken, are ye angry at me, because I have made a man every whit whole on the sabbath day?

24 Judge not according to the appearance, but judge righteous judgment.

man were in spirit united to the Lord, he would know of no distinction between worldly work and spiritual work—for the simple reason that all that he conceived and did was in the Lord.

Judge righteous judgment. Discrimination or discernment (*krisis*) is of two kinds, the true and the false, according as they depend upon the substance of the thing or its form only. Choose (*krinate*) the discernment that is true. Interpret the Law in its true sense, and not in terms of its words only.

25. Then said some of them, &c. Those who heard Jesus speak authoritatively and without fear of man, notwithstanding that the orthodox party were trying to kill him, were very much astonished at his conduct. He seemed to them to court destruction.

26. Can it be that the rulers, &c. Can it be (the multitude speculated), that the orthodox party have abandoned their intention to kill him because they have discovered that he is indeed Christ?

The rulers. See note on chap. iii. 1, p. 63.

27. Howbeit, we know, &c. And yet, argued the multitude, we know that Jesus is the Son of Mary, and comes from Nazareth, but the doctrine we have learnt about Christ is that no one knoweth from where he is coming. How then can Jesus be Christ?

In vers. 28 and 29 Jesus points out that the fact of his being the Son of Mary, and of Nazareth being his birthplace, is not inconsistent with the doctrine relating to the coming of Christ.

28-29. Then cried Jesus in the temple. When he was

25 Then said some of them of Jerusalem, is not this he, whom they seek to kill?

26 But, lo, he speaketh boldly, and they say nothing unto him. Do the rulers know indeed that this is the very Christ?

27 Howbeit we know this man whence he is: but when Christ cometh, no man knoweth whence he is.

28 Then cried Jesus in the temple as he taught, saying, ye both

teaching in the Temple, he admitted the truth of what some people had said of his parentage and birthplace. But he suggested that Nazareth was the birthplace of his *body*, and that Mary was the mother of his *body*; that what was sanctified by the Lord was *not* his fleshly body but the *spirit* within the body; that upon the Sanctification of the Spirit or attainment of Christhood, he (*i.e.* the Spirit) knew the Lord and was directed by the Lord to go forth and teach; that they did not know the Lord, and that for want of Godly experience they could not understand the truth that he was an Apostle of God.

See John viii. 19, where, speaking of the sanctified Spirit within his body he said, "Ye neither know me nor my Father; if ye had known me, ye should have known my Father also."

29. I am come from him. These words were intended to disprove the opinion expressed by the people that "no man knoweth whence Christ is." Since the spirit of man is healed of its worldliness by the Lord and made to rise in purity as Christ, Jesus said in emphatic terms that Christ came from God.

Elsewhere he explained that what no one knew, not even Christ himself, was *the day* of the coming of Christ—the exact time when in spiritual communion the great experience known as the "coming" or "re-birth" or Resurrection would take place in the case of each person. See Commentary on chap. iii. 8 as to the birth of the Spirit (p. 68).

30. Because his hour was not yet come. The time for his arrest and accusation had not arrived.

32. The Pharisees heard, &c. The orthodox party,

know me, and ye know whence I am: and I am not come of myself, but he that sent me is true, whom ye know not.

29 But I know him: for I am from him, and he hath sent me.

30 Then they sought to take him: but no man laid hands on him, because his hour was not yet come.

31 And many of the people believed on him, and said, when Christ cometh, will he do more miracles than these which this man hath done?

hearing that the multitude viewed their inaction towards Jesus as due to their conviction that he was Christ in fact, directed some officers to arrest him.

33-39. Then Jesus said, &c. When the officers presented themselves before Jesus (ver. 45), he told the Jews in words which they did not understand, that men so worldly-minded as they could never see the Coming of Christ even if they strove their best (ver. 34), and that the only way of finding Christ within oneself was to crave for spiritual knowledge ("thirst," ver. 37) and to love the Sanctified Teacher (ver. 38). The officers did not arrest him, but went back and told their employers that they never before heard a man who spoke so convincingly to them.

37. Stood and cried, saying. Standing, raised his voice and said in words emphatic.

38. Out of his belly shall flow, &c. A true disciple who craves for spiritual knowledge and is full of devotion to the Sanctified Teacher, will most assuredly receive the unction of the Holy Spirit.

39. But this he spoke, &c. St. John interprets "living

32 The Pharisees heard that the people murmured such things concerning him; and the Pharisees and the chief priests sent officers to take him.

33 Then said Jesus unto them, yet a little while am I with you, and then I go unto him that sent me.

34 Ye shall seek me, and shall not find me: and where I am, thither ye cannot come.

35 Then said the Jews among themselves, whither will he go, that we shall not find him? will he go unto the dispersed among the Gentiles, and teach the Gentiles?

36 What manner of saying is this that he said, ye shall seek me, and shall not find me: and where I am, thither ye cannot come?

37 On the last day, that great day of the feast, Jesus stood and cried, saying, if any man thirst, let him come unto me, and drink.

38 He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.

39 (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Spirit was not yet; because Jesus was not yet glorified.)

water" (ver. 38) as referring to the Holy Spirit, and says that hitherto Jesus had not taught of the function of the Holy Spirit ("the Spirit was not yet"). It is in chap. xiv. 16 that St. John refers to Jesus as praying to the Father for another Strengthener ("Comforter") after his removal from earthly scenes.

Because Jesus was not yet glorified. St. John explains that the doctrine that the Holy Spirit is the Great Power which teaches man through the Sanctified Teacher was not communicated by Jesus because the authority of Jesus himself was not acknowledged as yet by his hearers.

The "glorification" of Jesus. In note on i. 14 the meaning of the term "glory" was explained to be (1) appearance as light, and (2) knowledge or realisation as an illumining power. Hence the "glorification" of Jesus means a conviction formed in one's mind that Jesus is a Teacher from God.

If such a belief did not exist in the minds of the men who heard Jesus, how could they receive the truth that God spoke through Jesus?

42. Christ cometh of the seed of David. The popular idea was that Christ was the son of David, which Jesus *refuted* in Matt. xxii. 41-46. See Paránanda's *Commentary on St. Matthew*, pp. 193-194.

The term "seed" is explained in Matt. xiii. 1-23 as the *word* of God, which, being conveyed through the ear of the disciple to his understanding, became quickened as Christ.

40 Many of the people therefore, when they heard this saying, said, of a truth this is the Prophet.

41 Others said, this is the Christ. But some said, shall Christ come out of Galilee?

42 Hath not the scripture said, that Christ cometh of the seed of David, and out of the town of Bethlehem, where David was?

43 So there was a division among the people because of him.

44 And some of them would have taken him; but no man laid hands on him.

45 Then came the officers to the chief priests and Pharisees; and they said unto them, why have ye not brought him?

Hence the words, "Christ cometh of **the seed of David**," mean Christ is born of the Word of God or Holy Spirit, of whom David sang or taught.

48. Have any of the rulers, &c. You who are servants of the Chief Priests and Pharisees ought not to be deceived by the words of Jesus, seeing that none of your masters have yet been deceived.

49. But this people, &c. But the multitude among the Jews, who, in ignorance, if not violation, of the Mosaic Law, are prepared to accept Jesus as Christ, and by whose conduct you seem to have been influenced, await the condemnation of the Lord.

51. Doth our law judge, &c.? Nicodemus, who though a member of the Sanhedrin, was a secret follower of Jesus (John iii. 1, *et seq.*), warned the Pharisees that *they* would be violating the Law if they condemned Jesus without a fair trial.

CHAPTER VIII

5. What sayest thou? When a woman, caught in the act of adultery, was being led by the offended husband to the great Council of the Jews called the Sanhedrin, which exer-

46 The officers answered, never man spake like this man.

47 Then answered them the Pharisees, are ye also deceived?

48 Have any of the rulers or of the Pharisees believed on him?

49 But this people who knoweth not the law are cursed.

50 Nicodemus saith unto them (he that came to Jesus by night, being one of them),

51 Doth our law judge any man, before it hear him, and know what he doeth?

52 They answered and said unto him, art thou also of Galilee? Search, and look: for out of Galilee ariseth no prophet.

53 And every man went unto his own house.

CHAPTER VIII

1 Jesus went unto the mount of Olives.

2 And early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them.

cised the combined functions of the modern Parliament and High Court of Judicature, and which usually met in the Hall Gazath within the precincts of the Temple, the complainant apparently found some difficulty in preferring the charge before the Sanhedrin. Perhaps it was too early or too late for it; or, it may be, the Sanhedrin did not meet at all on that day. So, hearing that Jesus was just then preaching at the Temple, some of the scribes and Pharisees led the unfortunate woman and her accuser before the Teacher, intending to entrap him into a judgment inconsistent with the Jewish Law. As the Jewish Law ordained death by stoning for adultery, the question proposed to Jesus was, "What will you have us do with this woman? May we stone her to death?"

Jesus, seated on the ground in the manner usual with men of the East, saw the group of persons advancing and setting the woman with much ado opposite to him in their midst. He took no notice of any of them, but seemed to be writing with his finger on the floor. He meant to show that he had nothing to do with the detection or punishment of crime. But they did not take the hint. They pressed him for an answer. Were they to stone the woman to death according to the Law of Moses? Jesus then looked up and said in effect, "Stone her? Well, whichever of you is without sin is free to begin the work of stoning her." The scribes and Pharisees, feeling the justice of the reproof that sinners should reform themselves before trying to reform others, left the scene one by one.

3 And the scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst,

4 They say unto him, master, this woman was taken in adultery, in the very act.

5 Now Moses in the law commanded us, that such should be stoned: but what sayest thou?

6 This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with his finger wrote on the ground.

In his Sermon on the Mount, Jesus asked, "Why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Thou who art over-critical, first cast the mote out of thine own eye, and then thou shalt see clearly to cast the mote out of thy brother's eye" (Matt. vii. 3-5). No man should express an opinion on the conduct of others without careful thought. The wisest course for one who has neither a well-balanced mind nor full material for forming an opinion, is to leave all judgment in the hands of God, as the Discerner of all things; or in the hands of the authorities of the Law.

It is not the function of Sanctified Spirits like Jesus to judge or condemn. Their function is to teach the truths of the Kingdom of God.

10. Woman, did no man condemn thee? Finding that her accusers had all gone leaving her behind, Jesus inquired of the woman whether the Sanhedrin had condemned her, and learning that she had not been condemned, he told her to go away and sin no more.

It is singular that vers. 1-11, which contain an important exposition of the doctrine of judgment, should not be found in many of the ancient manuscripts of St. John's Gospel. They seem to have been excluded for fear that the failure of Jesus to condemn adultery in scathing words would not be conducive to morality in worldly life. This is a mistake. The detection of the woman *flagrante delicto*, her being pushed along crowded thoroughfares to the Temple of Jeru-

7 So when they continued asking him, he lifted up himself, and said unto them, he that is without sin among you, let him first cast a stone at her.

8 And again he stooped down, and wrote on the ground.

9 And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last: and Jesus was left alone, and the woman standing in the midst.

10 When Jesus had lifted up himself, and saw none but the woman, he said unto her, woman, where are those thine accusers? hath no man condemned thee?

salem, and her accusation by the scribes and Pharisees, form together one of the severest condemnations which could befall a woman, and Jesus felt it was not for him to pass a supplementary judgment. So he told her, "Go away; sin no more."

12. I am the light of the world. By the "world" is meant worldly-mindedness, which is "Darkness," because it prevents the Spirit from knowing God. Jesus meant to say that Christ, the Sanctified Teacher, has the power of dispelling Darkness from the spirit—the power of illuminating it and bringing it to God. The Sanctified Teacher is therefore a veritable Light unto all who are in Darkness.

The Greek words translated "I am the Light of the world," may also be translated "**I am** is the Light of the world," meaning by "**I am**," the Pure Self, otherwise called Christ. See note on chap. viii. 58, p. 183.

The light of life. The full enlightenment of the Spirit, the knowledge of God, called also Eternal Life. Elsewhere he said, "This is Life Eternal, that they should know Thee, the only true God, and him whom Thou didst send, namely, Saviour Christ" (John xvii. 3).

13. Thy record is not true. The Pharisees, not understanding the words of Jesus in their true sense, disbelieved him on the spot, fancying that when he spoke of "I" and "me," he spoke of the fleshly body known as Jesus, of whose parentage and place of birth they were well informed. So they said in effect, "According to the Jewish Law of evidence, which does not allow a man to be a witness for himself, we shall be doing right in rejecting your claim

11 She said, no man, Lord. And Jesus said unto her, neither do I condemn thee: go, and sin no more.

12 Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.

13 The Pharisees therefore said unto him, thou bearest record of thyself; thy record is not true.

to be the Light of the World, as you make it rest upon your own testimony."

14. Yet my record is true. Notwithstanding the principle of the law of evidence, which your law-givers made only for the establishment of what is true, I must ask you to believe me when I say that "I am the Light of the World," for this reason, namely, that by attaining Christhood I know whence came Christ, and whither he will go. But can you, who have not yet found the Christ within you, say whence is Christ, or whither he will go?

15. Ye judge after the flesh. Ye cannot answer these questions, because your discernment is all in the plane of the flesh.

The Greek *humeis krinete*, translated "ye judge," should be rendered "ye discern."

Kata tēn sarka = after the manner of the natural man, as ordinary men do, seeing only the outside coverings of things. See note on chap. vii. 24, p. 151.

I judge no man. This is not a suitable rendering. Jesus meant to say—In regard to the appearance of Christ, I do not *discern* (*krinō*) the form of any man; I see no flesh. What I see is spirit which has no fleshly form.

16. And yet if I judge, &c. Inappropriate again. The meaning is—And yet if I "see" the spirit (Christ) notwithstanding he has no form, the "seeing" of Christ is very real, for the "seeing" is not with carnal eyes, but *knowing* by the purified spirit. Not that I am alone, not that the Self is alone, in this sanctified state; but I and the Father who sent me are together. The Sanctified Self and the Lord are inseparably connected.

14 Jesus answered and said unto them, though I bear record of myself, yet my record is true: for I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go.

15 Ye judge after the flesh; I judge no man.

16 And yet if I judge, my judgment is true: for I am not alone, but I and the Father that sent me.

Verses 15 and 16, as they stand in Greek, convey in clear terms the fundamental facts of spiritual experience known as the Finding of Christ and the Attainment of God. But the translation in English is very wide of the mark. In ver. 15 Jesus pointed out that the Pharisees could not tell whence Christ came or whither he would go, because they had no spiritual discernment—which, wonderful to relate, was a discernment of things which have no form. In ver. 16 he explained that, if he said he saw something which transcended quality or quantity, it must not be thought that that was an impossible feat, for nothing is more certain than the fact that, though the Pure Spirit known as Christ had no form or colour, yet it is *knowable* within man. He further explained, “Do not understand me to say that, though Christ stands aloof from all that is flesh, though Christ is *monogenic* (see p. 53), yet he is independent of the Lord, for they are inseparably connected with each other. To “see” the one is to “see” the other.

The Greek in ver. 16 should be rendered as follows:—

καὶ ἐὰν κρίνω δὲ ἐγώ = and if indeed I see.

ἡ κρίσις ἣ ἐμὴ = My seeing (that which has no form or flesh).

ἀληθὴς ἐστίν, &c. = is real, is a fact. Not that I am alone, but I and the Father who sent me [are together].

19. Where is thy father? To this question of the Pharisees Jesus answered, “If you know Christ, you would know also that God, by whose grace the worldly spirit in man is converted into the godly spirit, is, by reason of the new birth just given, the ‘Father’ of Christ, and that such

17 It is also written in your law, that the testimony of two men is true.

18 I am one that bear witness of myself, and the Father that sent me beareth witness of me.

19 Then said they unto him, where is thy Father? Jesus answered, ye neither know me, nor my Father: if ye had known me, ye should have known my Father also.

Father, though existing everywhere as Infinite Spirit, is to be *found* or attained or known in Christ alone."

21. Then said Jesus, &c. After I disappear from these earthly scenes, you may seek for a Sanctified Teacher, but you will not find one such, and the consequence will be that you will die without the salvation of Eternal Life.

Whither I go ye cannot come. I say you will die with a sense of your sinfulness, unsaved, because howsoever much you may look for a Sanctified Teacher, you will not find one, owing to your worldliness, and you cannot come to the Kingdom of God where I am and will be for ever, without your being able to see me.

23. Ye are from beneath. Your spirits are full of worldliness, you are of the earth, earthy (1 Cor. xv. 47).

I am from above. I have no worldliness in me, my spirit is Godly, heavenly.

24. I said therefore unto you, &c. It is owing to this worldly corruption of your spirit that you are bound to die unsaved without the salvation of Eternal Life; if you have no faith that Christ exists and that he should be discovered, you shall die without the salvation of Eternal Life.

ὅτι ἐγὼ εἰμι = that the "I am" (called Christ) exists (in every man).

The necessary consequence of the acceptance of this doctrine will be a determination to find Christ, and this determination will lead to an active practice of those

20 These words spake Jesus in the treasury, as he taught in the temple: and no man laid hands on him; for his hour was not yet come.

21 Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye cannot come.

22 Then said the Jews, will he kill himself? because he saith, whither I go, ye cannot come.

23 And he said unto them, ye are from beneath; I am from above: ye are of this world; I am not of this world.

24 I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins.

exercises in godliness which the Teacher from God has prescribed.

Die in your sins. Die in sin, overcome by the Darkness of worldliness, which prevents man from knowing God, and so attaining Eternal Life. **Death in sin** was spoken of by Jesus on a previous occasion as the Resurrection of separation from God. See note on v. 29, p. 135.

"The wages of sin," said St. Paul, "is death" (Rom. vi. 23), meaning that the sin known as separation from God leads to the subjugation of the Soul by Darkness and all its attendant evils.

25. Who art thou? The full meaning of the question is, Who art Thou, that we should have faith in Thee? Jesus, referring to his Spirit, answered, "I am the Beginning or Substrate of which I have spoken to you. I am the Sanctified Spirit from God whom you should hear."

Jesus said unto them, &c. The translation as given in the Authorised and Revised Versions is incorrect. Grammatically τῇν ἀρχὴν is governed by εἶπεν, and therefore the translation should run as follows: "Jesus said unto them, the beginning, even that (**I am**) of which also I have spoken to you." Jesus means to say that he and other Sanctified Teachers bear witness to the fact that Christ was before form or body of any kind was. See i. 15 and note thereon, p. 38. St. Paul said, "Christ is the head or foundation of every man" (1 Cor. xi. 3). Neither must we forget that Christ is in God (viii. 29; x. 30, 36; xvi. 20; 1 Cor. v. 10), and that "the head of Christ is God" (1 Cor. xi. 3).

God is the Being on which the whole universe and every part of it is based, but as God is for ever in union with Christ, God and Christ may alike be said to be the "beginning" of the universe of phenomena.

25 Then said they unto him, who art thou? And Jesus saith unto them, even the same that I said unto you from the beginning.

26. I have many things to say and to judge concerning you. I have many things to say and to explain to you regarding the doctrine that Christ is the beginning.

Krino, translated "to judge," should be rendered pick out, sift, explain, enlighten.

The things which I have heard from him. The things which I have to explain are neither theories nor the speculations of fancy, but principles which have been revealed to me by the Lord.

28. When ye have lifted up the Son. You will know what I mean by the terms "I" and "Me," when, in due course, you have by the Grace of God resurrected the Spirit within you—when the Christ within you manifests himself. Then only will you know who Christ is, and how the Lord functions through Christ as Teacher. Christ is the Sanctified Spirit in the human body.

29. He that sent me is with me. Do not be under the impression that God, standing at a distance from Christ, functions through him; for the truth is that He and Christ are inseparably connected with each other, and Christ is the medium through whom all ripe intelligences receive guidance and light.

31. If ye abide in my word, &c. You should not only hear the doctrines relating to God from the Sanctified Teacher, but bear them in mind and act up to them, doing all the exercises in Godliness prescribed by the

26 I have many things to say and to judge concerning you: but he that sent me is true; and I speak to the world those things which I have heard from him.

27 They understood not that he spake to them of the Father.

28 Then said Jesus unto them, when ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me, I speak these things.

29 And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him.

30 As he spake these words, many believed on him.

31 Then said Jesus to those Jews which believed on him, if ye continue in my word, then are ye my disciples indeed;

Teacher. Then only would you be worthy of the name "disciple."

32. Ye shall know the Truth. And the disciple who abides in the teaching of the Sanctified Teacher is bound to know God, for in His design of salvation God acts upon the rule that "the labourer is worthy of his hire" (Luke x. 7).

And the Truth shall make you free. God shall separate you from the bonds of worldliness—from the taint of Evil from Sin. See pp. 5, 20, 35, 95.

Truth. That which is true or unchangeable or eternal, *viz.* God and Christ, who are the very opposite of the world or flesh, which is wayward, changeable, fleeting.

Free. The **freedom** spoken of here is the deliverance from the *bondage* of Sin or Worldliness or Carnal-mindedness.

Bondage of sin. The condition of being *bound* or fettered by worldly thoughts—by the sense of differentiation from other souls and from God. To feel that I am different from you, that I must have my wants satisfied in preference to yours; that my wife and children should have the best of everything; that I should not take thought so much for others as for myself and those who strive to please me; that a life of gratification of the senses is desirable and pleasurable; that self-denial is painful and therefore undesirable:—the predominance of such thoughts—of *I-hood* and *my-hood* in regard to worldly objects—in one's career through life constitutes the **reign of worldliness**. The soul is therefore said to be subject or in bondage to "worldliness" (Gal. iv. 3). This condition of the spirit is also called **estrangement from God**.

33. We werè never in bondage to any man. The Jews, misunderstanding the spiritual meaning of Jesus,

32 And ye shall know the Truth, and the Truth shall make you free.

33 They answered him, we be Abraham's seed, and were never in bondage to any man: how sayest thou, ye shall be made free?

thought that when he spoke of God making the spirit "free," he was accusing them of being the slaves or subjects of some one. Their answer, covertly made, was that, though in former days the Babylonians had carried their ancestors away, and at the present day the Romans were holding sway over them, yet neither their ancestors nor they themselves had merged their religious or social ideals in those of the ruling races, and that therefore they were still free as a nation. Jesus answered in effect, "Your conception of freedom is wrong, for no man can claim to be free who is subject to sin."

34. The servant of sin. Is in bondage to sin.

Sin, as explained in the commentary on i. 2, 9 (p. 49), means literally a wandering, *i.e.* a wandering of the spirit from the path of Law into worldliness. Considering that it is the worldly spirit that is converted in due time into the Godly spirit, even as the juice that is sour in the unripe fruit becomes the juice that is sweet in the ripe fruit, it is obvious that the idea of wandering from the path of law into worldliness is only figurative. The worldly spirit, otherwise called the Fallen Son, may be indeed likened to the juice that is sour, and the Godly spirit or the Risen Son to the juice that is sweet. The juice or substance is the Son. What caused the fall of the Son is the corruption or worldliness which holds him in "bondage" or "captivity." What brings about the "rise" or deliverance of the Son from such "service" is the word of the Sanctified Teacher (John iii. 5), who appears when the sense of justice or righteousness is fully established by the constant practice of obedience to the precepts of the Law (Gal. iii. 11).

The spirit which is not in association with worldly thoughts is said to "ascend" from the plane of worldliness or earthliness. By refining thought, by turning our thoughts gradually from self-indulgence and other selfish pursuits into philan-

34 Jesus answered them, verily, verily, I say unto you, whosoever committeth sin is the servant of sin.

thropic and disinterested work, and *then* into work which brings with it a recollection of the beneficence of God, and *then* into work which displays the impotence of human endeavour and the merciful operation of the Power of God, and *then* into work *which denies and utterly effaces Self*, the spirit "ascends" higher and higher, even unto *Unity with the Infinite Light and Love called God*. The complete **negation of self** and the **realisation of God** as the *only* reigning Power (Ps. xciii. 1) in the universe, in *every* function and incident of life are known amongst the Sanctified as **death** and **life** respectively, because all forms of energy filtering through the human mind or body is perceived by such persons, even as clearly as the noonday sun, to be not our own energy, but the energy of the Lord. This is the state called **freedom from sin**, in which state our thoughts and deeds are perceived to be no longer our own thoughts and deeds. *They are felt to be part and parcel of Infinity*, to be activities in the human organism occasioned by the movements of the rest of the Universe. "Truth shall make you free" (ver. 32). "He that has died away (*ὁ ἀποθανὼν*)," said St. Paul—died away or departed from the recollection of self—"is freed from sin" (Rom. vi. 7). **Self-surrender** to the Lord, a total resignation to Him as the Power that drives each of us through storm and sunshine unto salvation, is freedom from sin.

"Thy Kingdom come," said Jesus, should be our daily prayer in life so as to deliver ourselves from the Evil or Sin of **estrangement from God** (Matt. vi. 10, 13)—from the evil of being not one with God. "**Thy Kingdom come**," means, "Mayest Thou cause *Thyself* to reign within me, in the place of *myself*." And "**Thy will be done!**" means, "Do Thou make my spirit lowly enough to eschew the foolishness that 'I' am powerful for any purpose; and grant to me the knowledge that all forms of power, whether in the worldly or spiritual plane, are Thine, and Thine alone!" Then indeed does sin vanish, *because, being one with the Lord,*

no thought or act of yours can be said to be tainted with worldliness. It is steeped in Godliness.

St. Paul observed to his disciples in Galatia : " Before Love of God (*pistis*) dawned in our hearts, we were kept under the guidance of the Law, enclosed as we were in the Love (*pistis*) which was destined some day to be revealed to us. This Law was our guide to Christ, in order that we might be made righteous by Love. But now that Love of God has come, we are no longer under the guidance of the Law " (Gal. iii. 23-25). He means to say that God ordained **Law**, in its twofold form of written and unwritten rules, for the regulation of human conduct in every department of life (domestic, social, political, professional, and religious) as a means of weaning man from worldliness, and leading him on to the Christly Love which transcends thought (Eph. iii. 19); and that, when such Love has burst forth in man, Law is no longer a fit guide for him, the spiritual man. It cannot be otherwise, for the Law, which imposes duties on you, involves corresponding rights. For instance, the systems of Law which cast upon a wife the duty of obeying her husband vest her with the right to be protected and maintained by him. If he will not protect and maintain her, he cannot claim the duty of obedience from her; though, of course, apart from the Law, it is open to her of her own generosity to obey him still. Thus, Law is a matter of mutual obligation, resting upon a consideration of the requirements of yourself and the other person or persons with whom you are brought into relation in worldly life. But true **Love** is based on the forgetfulness of oneself—on the recollection of others only—on the surrender or sacrifice of oneself for the sake of others. To a person who has worked his way up to this high standard of living, Law will appear to be quite vain as a regulating power. Therefore was it said, " Law is not made for the righteous, but for the lawless, the unruly, those who have no fear of the Lord (*ἄσφαβέσι*), those who wander away (*ἀμαρτωλοῖς*) from the path of Godliness " (1 Tim. i. 9).

“Love is the fulfilment of the Law” (Rom. xii. 10). By providing different methods of punishment, the Law is able to develop in a man a willing disposition to give to each his due—to cause to rise in him a ready desire to be just. When selfishness is thus changed to **justice**—when Self-love has transformed itself into spontaneous **neighbourly love**—the time for carrying it to its due fulfilment or completion, the end for which the Law was designed in the first instance has arrived. The Lord then sends a Sanctified Teacher to *ripen* Neighbourly Love into **Christly love**—the Infinite Love which knows no hate; which does not differentiate between “you” and “me”; which knows no distinction between “your” hand and “mine”; which turns the left cheek to the man who smote the right cheek; which gives away the cloak of its body to the man who took away its coat; which loves not only friends and neighbours, but “enemies” also; which blesses them that curse it, does good to them that hate it, and prays for them who spitefully use it (Matt. v. 35–44). This indeed is Perfect Love (ib. v. 48)—Christly Love (Eph. iii. 19)—in which there is no room whatever for a consciousness of sin.

“Without the Law, sin is dead” (Rom. vii. 8). By **death of sin** St. Paul meant to say that when, through the dawn of Christly Love, the operative force of Law ceases to act in the human consciousness, the notion of sin is also blotted out of it. “Sin is not predicable (*ἐλλογείται*) where there is no Law” (Rom. v. 13). The vitality of the thought that you are bad, because you have done this or have not done that as enjoined by the Law written or customary, will continue as long as you have no better ideal of living than mere conformity to the Law. But if your spirit passes from the dominion of Law to the dominion of Love—if your spirit is not satisfied with doing what only the mutual obligations of Law cast upon you, but does a vast deal more prompted by disinterested Love, always sacrificing yourself for the sake of others, unmindful of the praise or abuse of men—you will be

free from the consciousness of being a sinner. In this state of pure Love or Godliness, sin cannot possibly be predicated or said to exist. Sin is "dead."

As Christly Love, or the Fulness of Love called **Christhood** (Eph. iii. 19), is attained simultaneously with the great spiritual experience called the **re-birth** of the spirit (see pp. 65-68), or the **resurrection** (see pp. 115-123), it has been well said, "Whosoever is born of God doth not and cannot commit sin" (1 John iii. 9).

It remains to state that there are very many persons, both in the lower and higher strata of worldly society, who, though not possessed of a self-denying spirit which holds the injunctions of the Law as but poor standards of conduct, have no consciousness whatever of being sinners. But such persons are far from **the sinless state**. The wealthy man of fashion or other worldly person who, from motives of self-love—who for the sake of the praises of his brethren, or to avoid the trouble of being importuned, or out of respect for the obligations of his position—subscribes freely to many an undertaking which has in view the relief of the needy, may wonder at the doctrine that "if we say we have no sin, we *deceive* ourselves" (1 John i. 8. See p. 176). He may say, "I have given to every man his due, and have responded to every call which society has made upon me. I do not *feel* sinful. Why then does the Scripture teach that all acts done under a sense of the obligations of written and unwritten law are sinful?" * The answer is clear. Your density is such that you do not see that conventional rules are not sound standards of conduct in life. Action in conformity with the letter of the Law gives you the feeling of sinlessness because you do not know how imperfect such action really is when measured by the higher ideal based on the truth that Infinite Love is the goal of life, and that no act prompted by con-

* "No man is justified by the Law in the sight of God" (Gal. iii. 11); "God sent forth his Son . . . to redeem them that were under the Law" (Gal. iv. 4, 5).

siderations other than disinterested love is useful for the attainment of that goal. Action for the sake of not being considered singular, action to avoid blame, action to gain praise, action for the sake of conforming to the custom of the world, are all forms of action according to the letter of the Law. In the words of St. Paul, you have not been "delivered from the Law, from the oldness of the letter" (Rom. vii. 7), from the antiquated style of thought that literal conformity to Law is all that is expected of man. You know not how to "serve in the newness of the spirit" (ib.), in the freshness of spiritual Love which recognises the kinship of all spirits. You are indeed ignorant, you are *deceived* (1 John i. 8). Your feeling of sinlessness is a delusion. Though the Lord has blessed you with eyes, ears, and thought, you have not used those instruments to find out the extreme subtlety with which the worldly spirit, called the **son of perdition** or the **man of sin** (2 Thess. ii. 3) within your body deceives you a thousand ways every day of your life as to your true condition. "Though I speak with the tongues of men and of angels, *and have not Love*, I am become as a sounding brass or tinkling cymbal. . . . Though I bestow all my goods to feed the poor, and give my body to be burnt, *and have not Love*, it profiteth me nothing" (1 Cor. xiii. 1-3).

It profiteth not, because in these circumstances the Worldly Spirit **cannot be transformed** into the Godly Spirit. The series of gradations by which this transformation takes place is called **spiritual progress**, or Progress of the Spirit from Worldliness to Godliness. The first step in the series is knowledge of one's sinfulness gained by perceiving that duties have not been done, or, if done, not done in loving spirit; and the second and more important step is an earnest desire to efface self and lead a Godly life. These two initial steps form together what is called **repentance**. The Greek word *μετανοέω* (*metanoeo*), rendered "repent," signifies to change one's mind for the better. When John the Baptist said, "Re-

pent ye, for the Kingdom of Heaven is at hand," he meant *turn* your thoughts from worldliness to Godliness, for otherwise you will not be qualified to learn the truths which relate to the Kingdom of God, and which are about to be preached by Jesus, the Sanctified Teacher from God.

Next to Repentance or Turning the spirit Godwards is unswerving devotion to the Teacher; then zealous hearing or giving heed to what has been heard; then understanding the doctrine and keeping the commandments of the Teacher in regard to food, sleep, conduct during waking moments, holy reading, spiritual communion, and other Godly exercises.

By following these methods, with a heart full of fervour and confidence, the spirit will release itself gradually by the Grace of God from worldliness, and will one day stand forth as Perfection, or Boundless Love, or Christ in which (or in whom) the consciousness of Sin cannot be, owing to its (or his) complete union with God.

Such is the doctrine of the **redemption of sin**. Shortly stated, worldliness reigns only "in the days of the flesh" (Heb. v. 7). During all the days we are *deceived* or misled by the supposition that the Body is "I" and the requirements of the Body are all that is worth living for, that "I" and "mine" are different from "you" and "yours," and that the former are to be preferred to the latter, we are said to be servants of Worldliness or Sin. But when we rise to a clear perception that "flesh profiteth nothing" (John vi. 63), that Bodies are only earthy habitations for the Spirit, that the Spirit is the real "I," that "mine" is what relates to the well-being of the Spirit, that the Lord evolved the world out of Darkness only as a playground for the spirit to discover and get rid of the corruption within it, and that every endeavour should be made to attain this end, we are said to Repent. And when the spirit has succeeded in attaining Christly Love, while in the body, it is said to be freed or redeemed from Sin.

35. The servant abideth not, &c. The worldly spirit is the spirit tainted by, or under the mastery of, the corruption called Worldliness. Jesus points out that according to the design of salvation the Lord has decreed that the worldly spirit should not continue unchanged for ever, but that it should be converted in due time into the Godly Spirit.

The Son abideth for ever. The Godly Spirit called Son of God is eternal.

36. Ye shall be free indeed. The worldly freedom that you enjoy by reason of your not assimilating your religious and social ideals with those of the Romans is not the everlasting freedom I refer to. This freedom does not come till the Sanctified Teacher called the Son of God teaches the poor in spirit the nature of worldliness and shows the way of escaping from its bonds.

37. Ye are Abraham's seed. Reading this verse with ver. 39, we see that Jesus, while allowing the claim of the Jews to be descended from the body of Abraham, refuses to admit any *spiritual* affinity between him and them.

Because my word hath no place in you. (You seek to kill me), because my teaching is not understood by you, owing to your worldly spirit. (See ver. 43.)

38. I speak the things which, &c. The words that I speak unto you relate to things actually experienced in the plane of the Spirit. They are matters of **Godly experience**, and are very different to the things experienced in the plane of the world, which are matters of **worldly experience**,

35 And the servant abideth not in the house for ever: but the Son abideth ever.

36 If the Son therefore shall make you free, ye shall be free indeed.

37 I know that ye are Abraham's seed; but ye seek to kill me, because my word hath no place in you.

38 I speak the things which I have seen with the Father: do ye also the things which ye have heard from the Father.

consistent only with the ways of the flesh and the reports of the senses.

Seen with the Father. Experienced when in fellowship, or deep communion, with God.

Heard from the Father. Heard from God through me.

39. Abraham is our father. We are descendants of Abraham. *He* is our Father. We know of no other Father. The Jewish multitude did not consider God as standing to them in the relation of Father. He was their Unspeakable Lord, their dreaded Master and Judge; and yet in ver. 41 their spokesman claimed God as their Father in order to ridicule Jesus.

Ye would do the works of Abraham. If your spirits were like the spirit of Abraham, you would love God as he did, and be prepared to sacrifice even your sons for the sake of knowing the principles of the Kingdom of God from a Sanctified Teacher like me.

40. I heard from God. I knew when in fellowship with God.

This did not Abraham. Abraham did not teach you these truths, though he knew them (see ver. 56, pp. 182-183); and if he taught them, your ancestors would have sought to kill him (Matt. xxiii. 37), as you yourselves are seeking to kill me, for supposed blasphemy and heterodoxy.

The truths taught by Jesus are (1) God is Love; (2) His Holy Spirit teaches those who are depleted of worldliness; (3) His word, received in the ear and nursed in the mind, sprouts forth as Christ; (4) God and Christ are related as Father and Son; and (5) the principles relating to God, the Holy Spirit, and Christ, are all matters of actual experience

39 They answered and said unto him, Abraham is our father. Jesus saith unto them, if ye were Abraham's children, ye would do the works of Abraham.

40 But now ye seek to kill me, a man that hath told you the truth, which I heard from God: this did not Abraham.

in the plane of the Spirit, as distinguished from the plane of the senses and thought.

41. Your father. Not Abraham, but the Devil (see ver. 44).

We are not born of fornication. Irritated greatly by the pointed reference of Jesus to "*your father*," the Jews retaliated by alluding to the current belief in Judæa that Jesus was the illegitimate son of Mary before her marriage with Joseph (Matt. iii. 9; Luke ii. 5-7).

We have one Father. For the purpose of ridiculing Jesus as a person who had more than one father, the Jews claimed God as their one and only father.

42. I come forth . . . from God. Upon hearing this reference to the birth of his *body* from the loins of Mary, he asked, in ver. 43, "Why don't you understand my words, which refer wholly to the *spirit*? I speak of the spirit within the body. No man or woman begat the spirit, and I say that, whoever may be the father or mother of my body, the spirit within it has been sanctified by God and ordered to teach the truths of the Spiritual Kingdom."

43. Because ye cannot hear my word. [You do not understand me] because the worldly spirit that is in you will not permit you to grasp the right meaning.

44. The devil. The Spirit of Error (1 John iv. 6), the Worldly Spirit (1 Cor. ii. 12), the Son of Perdition (2 Thess. ii. 3). See p. 171, and Paránanda's *Com. on St. Mat.*, pp. 18-22.

41 Ye do the deeds of your father. Then said they to him, we be not born of fornication; we have one Father, even God.

42 Jesus said unto them, if God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me.

43 Why do ye not understand my speech? even because ye cannot hear my word.

44 Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.

The lusts of your father. The promptings of the Spirit of Error.

He was a murderer. The Spirit of Error which led Cain to kill even his brother Abel. Jesus meant to say that it was the same Evil Spirit, called Darkness, that was working in the minds of the Jews of his day to "kill" him (ver. 40).

He is a liar. Another name for the Worldly Spirit or Darkness, is **deception** (Ψεύστης, *Pseustes*), or **lie** or **falsity**. St. John, speaking as if he were an ordinary man, with the worldly spirit in him, instead of the Sanctified Teacher that he was (John i. 14; and 1 John ii. 29), said, "If we say we have no sin, we *deceive* ourselves, and the truth is not in us" (1 John i. 8). Worldliness deceives us by making us believe that the things which are perceived by the senses are realities, and that nothing exists beyond the plane of the senses whereas the truth is that all phenomena (including our bodies) that may be sensed by the senses are, by reason of their changing even as we are perceiving them, as unreal as the quicksands of the running river, and the only reality is the Unchangeable Being called God, who is the Base or Centre of every person and thing, and that which is like God, *viz.* the Pure Spirit within those who have been sanctified. Deception, or falsity, or **fiction**, or **sham**, is utterly vain, hollow, empty. Hence the man who believes in **form** and **names** as realities, and is misguided into differentiating between "yourself" and "myself," and the surroundings and belongings of each for purposes of self-exaltation or debasement of others, is "deceived."

The Sages of India call this falsity "**Máyá.**" It is illusion and delusion, lurking in names and forms. When a name is heard, or a form seen or conceived, it is liable to deceive you in a variety of ways, the most disastrous of which is that leading you away from that which is spiritual to that which is sensuous,—from that which is true to that which is false. This liability to error cannot be avoided except by one who has something of spirituality or Godliness in him already.

whereby, as by a beacon of Light, he could see the extent of the drifting, or wandering, or **error** that has taken place.

45. Ye believe me not. Deceived as you are by your own worldly way of understanding the meaning of the words and texts (which are the names and forms) of the Scripture, you love me not (οὐ πιστεύετε μοι) and scheme to kill me (ver. 40), for the simple reason that my exposition of the true meaning of those words and texts does not fit in with your mistaken views.

46. Which of you convinceth me of sin? Which of you will refute (ἐλέγχει) my exposition of the doctrine of Sin?

Why do you not believe me? Why do you hate me (οὐ πιστεύετε) and compass my life, if I teach you sound doctrine?

47. He that is of God heareth the words of God. This is an important verse accounting for one of the secrets of our nature. It is a fact that only a very few of those that hear the doctrines of Grace and Truth understand and profit by them, while the rest remain unenlightened or are left in perplexity, which often breeds discontent, and occasionally even hatred towards those who have preached the doctrine.

Jesus states that no one can possibly understand it unless he has in him already some degree of spirituality. St. John also said so in chap. i. 10; and St. Paul too in 1 Cor. ii. 11-14. A man may be ever so learned in books, or shrewd in business, yet neither his learning nor his shrewdness by itself will help him to understand the truths of the Kingdom of God, for book learning and worldly shrewdness are in the plane of thought, whereas the Kingdom of God is in the plane of the Spirit.

45 And because I tell you the truth, ye believe me not.

46 Which of you convinceth me of sin? And if I say the truth, why do ye not believe me?

47 He that is of God heareth the word of God: for this cause ye hear them not, because ye are not of God.

In the Sermon on the Mount, Jesus defined the classes of **persons entitled or qualified to hear and understand** the truths of the Kingdom of God. They are :—

(1) The “poor in Spirit,” *i.e.* those who in spirit are “poor of this world” (Jas. i. 5), those who feel emptied of worldly cravings.

(2) Those who are meek-minded, *i.e.* those in whom the conceits called “I” and “mine” have greatly subsided.

(3) Those who hunger and thirst after righteousness, *i.e.* those who crave for a life free from wrong-doing of every kind, and who therefore anxiously consider the claims and needs of others before their own.

(4) Those who are merciful, *i.e.* those who do not take advantage of their opportunities to the detriment of others, and ever try to smooth down the difficulties of others and make their position pleasant for them.

(5) Those who are pure in heart, *i.e.* those who have no guile and are not swayed by self-seeking motives in their dealings with others.

(6) Those who make peace, *i.e.* those who always promote pacification of thought or calmness of mind in themselves and others; and

(7) Those who suffer revilement and persecution with cheerful resignation, for a good cause, especially for the sake of a Sanctified Teacher.

The foregoing classes of persons are suitable spirits for receiving the Word of God. Though in the world, they are not of the world. The waning of the love of self and what belongs to the self, and the waxing of the love for others indicate a certain **growth, maturity, or ripeness** of the spirit (p. 106). It is only when the spirit has arrived at this degree of maturity (*ἡλικία*, Eph. iv. 13) or state of self-denial and neighbourly love—in a word, of Unworldliness—that it can receive and understand the doctrine of Grace and Truth, otherwise called the Principles of Light, so as to attain the state called Fulness (*πληρώμα*). Till the spirit is mature

enough to be included in one of the classes specified by Jesus, it is said to remain in Darkness, because it cannot understand the Principles of Light. Therefore, said St. John in impressive words—"He that is not of God heareth not us: *hereby know we* the Spirit of Truth and the Spirit of Error" (1 John iv. 6). The very fact of any one being unwilling to hear or unable to understand a Sanctified Teacher is proof positive that he is not of God.

He that is of God. The unworldly spirit, the man who is self-denying and imbued with neighbourly Love.

Heareth. Is able to **receive** (John xii. 48 ; xiii. 20).

Receptivity of the mind is always a mark of freedom in every department of knowledge, but especially so in regard to religion. He who has this power is spoken of by the world as a man of broad views, as tolerant, as unbiassed or free from bigotry. In other words, though he has beliefs and other forms of attachments, yet he is not held "captive" (Eph. iv. 8) by them, he is not so fettered by them as not to be able to turn the ear readily to the beliefs of other persons, in the hope of correcting or adding to his own opinions of life. One who is not receptive is "a lover of Self . . . ever learning (by the light of his own attachments), and never able to come to a knowledge of the Truth" (2 Tim. ii. 7). The attachments of the liberal-minded man exist only as aids to realisation of the Truth. His beliefs are subservient to Truth. That is to say, his spirit, dominating over, instead of being held captive by, such attachments, receives freely any communication regarding God and considers it carefully and dispassionately. The result is enlightenment and expansion of Love. See further notes on "Receptivity" at p. 268.

Without an open mind, without a spirit that can stand detached from its usual modes of thought, called opinions or convictions, it is impossible to receive "the things of the spirit. . . . Neither can he know them, because they are spiritually discerned" (1 Cor. ii. 14), *i.e.* discerned by the spirit independently of thought.

After Hearing or Receiving the Word comes the Understanding or Knowing of it (pp. 131-132); and the understanding or knowing of the Word is the "conception" of the Seed called Truth (Matt. xiii. 19).

Then comes the "quickening" (p. 146), or transformation of the *spiritual meaning* of the Word into Spiritual Fire, consuming by degrees every worldly element in man (p. 219).

And lastly occurs the birth or appearance (pp. 115-123) of the babe called Godliness or Christ (p. 220).

47. For this cause . . . because, &c. The reason why you do not understand my words is that you are worldly-minded.

48. Thou art a Samaritan. You have the insulting ways of a man of Samaria. As to the Samaritans, see p. 94.

And hast a devil. And have the reckless habits of one who is possessed by a devil.

They meant to say that Jesus did not pay any respect whatever to what was due to their position when he said that they were not Godly, and were in fact the children of the Devil (ver. 44). He spoke what came to his lips.

49. I honour my Father. Ye charge me with being possessed by a devil, but I say that I serve the Lord with all my heart, and am continually proclaiming His greatness.

Ye do dishonour me. Though I am in fellowship with the Lord and bring from Him words of Truth to you, you accuse me of being in association with a devil. That would be pollution indeed if it were true.

50. I seek not my own glory. But what matters it if you dishonour me? I do not seek the honour (*doxa*) of men.

Doxa, being contrasted with *atimia* (dishonour), should be translated "honour." In i. 14, p. 32, it was explained that

48 Then answered the Jews, and said unto him, say we not well that thou art a Samaritan, and hast a devil?

49 Jesus answered, I have not a devil; but I honour my Father, and ye do dishonour me.

50 And I seek not mine own glory: there is one that seeketh and judgeth.

doxa meant, first, thought or fancy ; secondly, appearance or vision ; and thirdly, lustre. The praises of men add lustre to one's name, and that lustre is **honour**, derived from Lat. *honos*, brilliance. Another meaning of honour is one's intrinsic excellence of character, uprightness, or rectitude, whatever men may say or think of it.

Jesus uses the term honour in ver. 49 in the first sense, and in ver. 50 in the second sense.

Honour which comes of the praises of men is called also **reputation** (from Lat. *re-puto*), that is, what *others* think (*puto*) of you. Thus, when you speak of "*my* reputation" it cannot be your reputation in the sense that your body is yours, for it can only mean that the thoughts of *other* persons regarding you is believed to be your property. No form of property is more unreal than reputation.

Jesus therefore said : " I seek not the fictitious honour that comes of your praises (ver. 50), for the Lord has graciously granted me everlasting honour, which is Christ-hood or Knowledge of God or Eternal Life " (John xvii. 3).

51. He shall never see death. Knowing as I do the way to Eternal Life, I declare to you the simple truth that, if one will assiduously do all that I tell him to ("keep my saying"), he will obtain Eternal Life ("Never see death").

52. Now we know, &c. The Jews, failing to understand Jesus when he said that no man would die if he kept his saying, exclaimed : " We have *now* positive proof that you are misled by the Devil into such nonsense, because, when even men like Abraham and other prophets have died, how can *we* keep soul and body together beyond the term allotted to man ? "

51 Verily, verily, I say unto you, if a man keep my saying, he shall never see death.

52 Then said the Jews unto him, now we know that thou hast a devil. Abraham is dead, and the prophets ; and thou sayest, if a man keep my saying, he shall never taste of death.

53 Art thou greater than our father Abraham, which is dead ? and the prophets are dead : whom makest thou thyself ?

54. If I honour myself, &c. If I praised myself, if I thought highly of myself, it would add nothing to me. Instead of light I would have Darkness.

Your God. The God of the Jews. He whom you worship without knowing His true nature, is the same I worship in spirit and in truth, and through whose Grace I have attained re-birth, and whom therefore I call "My Father."

55. And ye have not known him. Though you speak of Him as your God, you do not *know* Him. You have *heard* of Him only. You remember the phrases which have fallen on your ears, but neither lip phrases nor beliefs (p. 127) constitute **knowledge** of Him spiritually (p. 95). I know Him. My knowledge of Him is not a matter of words nor even of thought, because words and thoughts can only represent what is finite, whereas God is Infinite. He who desires to know God as Infinite Spirit, must eliminate all thought and stand by himself, withdrawn from all sense impressions. Thus "alone-become," have I known God spiritually, *i.e.* directly by the spirit.

A liar like unto you. Deceived like you. You are much mistaken if I said I did not know God.

And keep his word. Knowing God as the only reality in the Universe, besides the Sanctified Spirit of man, I am always mindful of that truth.

56. My day. The day of the spirit, as opposed to the day of the flesh.

"In the days of his flesh," said St. Paul, speaking of Melchisedek, King of Salem, who was a contemporary of

54 Jesus answered, if I honour myself, my honour is nothing : it is my Father that honoureth me ; of whom ye say, that he is your God :

55 Yet ye have not known him ; but I know him : and if I should say, I know him not, I shall be a liar like unto you : but I know him, and keep his saying.

56 Your father Abraham rejoiced to see my day : and he saw it, and was glad.

Abraham (Gen. xiv. 18, 19), "in the days of his flesh, he offered up prayers and supplications with much crying and tears unto the Lord . . . and was heard" (Heb. v. 7). "In the days of the flesh" thus means, in the days when worldliness dominated the soul. So in Ps. cx. we have the expression, "in the days of thy power," meaning during the time when your power is dominant.

When Jesus Christ spoke of Abraham having rejoiced in "**my day**," he meant that Abraham had experienced the "Coming of Christ"—that is, had attained Christhood. It is recorded in the Old Testament that the Lord appeared to Abraham and had bidden him to be *perfect* (Gen. xviii. 1), and perfection was explained by Christ Jesus to be oneness or likeness with God (Matt. v. 48).

He saw it. Abraham saw the day of Christ.

Though Christ is in every man, yet he does not "appear" until every trace of worldliness is eliminated. It is competent for each of us in due season to "see" Christ—that is, to attain Christhood. Jesus emphatically declares that Abraham "saw" the Christ who was within him.

57. Then said the Jews. The Jews, misunderstanding Jesus, asked him how he, who appeared to be less than fifty years of age, could have been seen by Abraham, who lived several centuries before.

The reference to "fifty years" is interesting as suggestive of the personal appearance of Jesus. We know that at this time he was about thirty years of age, but the Jews took him to be nearly fifty. This shows that his austere life had greatly emaciated his body, and that, though there were apparently no signs of grey hair or wrinkle, yet his deportment and self-control betokened great gravity of character.

58. Before Abraham was, I am. Before Abraham

57 Then said the Jews unto him, thou art not yet fifty years old, and hast thou seen Abraham?

58 Jesus said unto them, verily, verily, I say unto you, before Abraham was, I am.

existed "**I am**" existed. Long before the carnal form of Abraham issued from his mother's womb, Christ existed.

The esoteric name for both God and the Godly spirit is "**I am**" (Exod. iii. 14), so named because, in the great spiritual experience of "Alone-becoming" (*Kaivalya*, p. 34), or *ātma darsana*, "**I am**," or "This is I" is the revelation made to the Spirit.

"**I am**" (in English) is the Pure Self. It is a noun phrase capable of being subject to a verb. Thus in Exod. iii. 14 we have, "God said unto Moses . . . thou shalt say . . . **I am** hath sent me unto you." So in ver. 5 we have, "**I am** was before Abraham was."

Pure spiritual existence is here contrasted with the embodiment of the spirit.

By "Abraham" is meant the visible human form called Abraham, wherein the formless spirit (the Pure Self) was encased.

In point of time, is the Spirit anterior or posterior to the flesh in which it has found a temporary home? Jesus declares that long before the flesh was utilised by the Lord for purposes of incarnation, the Spirit was existent.

59. They took up stones. The Jews again misunderstanding the spiritual meaning of Jesus, thought he was most presumptuous in putting himself before Abraham and making a vain use of the great name "**I am**." In their rage they took up stones to crush him to death on the spot, for irreligion and blasphemy.

Jesus hid himself. Made himself invisible.

This power of Jesus of making himself invisible is repeatedly referred to by the Evangelists. At Bethesda, for instance, amidst a great crowd of people, he performed the miracle of making whole a man who had been bed-ridden for thirty-eight years. The Jews protested against the cure being performed on the Sabbath day, and inquired of the

59 Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by.

man where the law-breaking healer was, intending to harm him, but he "conveyed himself away" though surrounded by a great multitude (John v. 13). The Greek word, translated as "conveyed himself away," taken in its literal sense "stooped out of the way," expresses better the nature of the disappearance. Not desiring to create a commotion by forcibly pushing his way through a bigoted crowd, Jesus simply stooped and disappeared the next moment.

On another occasion, when the Jews seized Jesus in a synagogue and forced him to the brow of a hill in order to cast him down headlong, he disappointed them all by "passing through the midst of them" and going his way (Luke iv. 29, 30).

Again, after his entombment, it pleased him to accompany two of his disciples and to take part in the conversation which they carried on touching his crucifixion. It was many hours before they identified him, and then "he vanished out of their sight" (Luke xxiv. 31).

CHAPTER IX

2. Who did sin? The question of the disciples relating to the blind man assumed that defects of body, and indeed defects of mind and other ills of life, including death (Rom. vi. 23), were due to the commission of sin, for that was the belief of the Jews (John ix. 34).

They believed that man suffered sometimes for his own sins, and at other times for the sins of his parents. In their books of the Law it was declared that, because Adam and Eve disobeyed the Lord by eating of the forbidden tree beguiled by the serpent, He condemned not only them but

1 And as Jesus passed by, he saw a man which was blind from his birth.

2 And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind?

also their descendants, to what are known as the sorrows of birth and death (Gen. iii. 14-19). On another occasion, the Lord expressly declared that He would "visit the iniquities of the fathers upon the children unto the third and fourth generation" (Exod. xx. 5). Side by side with this doctrine of **inherited affliction** stood the doctrine of **self-earned affliction**. "Whatsoever a man soweth, that shall he also reap, for he that soweth (in the soil of) his flesh shall reap corruption from the flesh, but he that soweth in (the soil of) the spirit shall reap Eternal Life from the spirit" (Gal. vi. 7-8).

In the texts quoted, affliction is seen to be the *effect* of sin. Sin is the cause, affliction the effect. When the disciples asked of Lord Jesus, "Who did sin?" they meant, by whose act came the blindness of this man? Their object in proposing such a question was to ascertain his views on the soundness of the two doctrines that were current amongst the Jews as to the **origin of human affliction**. Are these two doctrines reconcilable or not? This was the real question submitted to his decision.

3. Neither did this man sin, nor his parents. Jesus answered the question of his disciples in this verse, ever to be remembered as containing the doctrine which *fulfils* (completes) the two earlier doctrines given to the Jews only as provisional standards of thought for gradually rising to a knowledge of God. For *it is impossible* for one to learn the whole truth at one and the same time, especially in spiritual matters. A child, for instance, cannot understand things which a youth can, nor a youth things which a person of mature age can. It must be remembered that the terms "child," "youth," or "persons of mature age," are descriptive of different stages of *bodily* growth only. The Spirit being eternal has no age, and the discernment of spirits, whether in a "child," "youth," or "person of mature age," is of

3 Jesus answered, neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him.

different orders, according as the spirits in such bodies perceive mainly by the senses, or the senses and thought by way of induction and deduction, or discern directly by the spirit (intuitively, as they say). Thus, we find the spirit of a "child" often more far-seeing or intelligent than the spirit in a "person of mature age." How can these different classes of spirits receive instruction except in morsels which suit their respective conditions? **Knowledge** is therefore **graduated** in every department; and principles learnt to-day must be unlearned to-morrow, if progress is to be made. Hence said Isaiah, "The Word of the Lord was unto them precept upon precept . . . line upon line, here a little, there a little, that they might . . . be snared and taken" (Isa. xxviii. 13). See Paránanda's *Commentary on St. Matthew*, p. 24, note on "I will make you fishers of men."

Such being the **Lord's method of teaching**, it pleased Him, in the case of the Jews, to organise the tradition that pain and sorrow were due to the disobedience of their first ancestor, and to cause Moses to declare that the Word of the Lord should on no account be ignored, and that it was because Adam and Eve, beguiled by the Serpent, gave no heed to His word, that they were subjected to degradation and sorrow, and all their descendants yet unborn condemned to the miseries of life and death. The necessities of the nation, immediately before the time of this declaration, are plainly stated in the Pentateuch. They were in bondage to the Egyptians, who oppressed them severely for what they believed to be no fault of their own. The thinkers amongst them, the Elders of Israel, must have asked themselves over and over again, "Why have we been smitten in this manner, though we have not forgotten the Lord God of our Fathers, the God of Abraham, the God of Isaac, and the God of Jacob?" They esteemed themselves righteous, even as the Pharisee of later days is said by Jesus to have esteemed himself in the parable which was addressed unto "certain which trusted in themselves that they were righteous and

despised the rest. Two men went up into the Temple to pray, the one a Pharisee, the other a publican. The Pharisee stood and prayed thus with himself: 'God, I thank Thee that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess.' And the publican standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, 'God be merciful to me a sinner.' I tell you (said Jesus) that this man went down to his house justified, rather than the other" (Luke xviii. 9-14). The Jews of the days of Moses had not perception enough, like the Pharisee, to see the worldliness that reigned in their minds, and so to acknowledge their sinful condition. It would therefore be obviously useless to tell them that the afflictions they were undergoing in Egypt were due to their own sinfulness. An easier lesson for them to learn would be that their early ancestors were sinful, and that the Lord was so angry with them for breaking His Law that He punished not only them but their remote descendants. The object of the lesson was to impress on them the necessity of not departing from the standard of the Law, on pain of the severest punishment possible. One may be occasionally disposed to do a sinful act if he were sure that he alone was to suffer for his folly; but if he felt assured that his children and even remote descendants yet unborn would be involved in the consequences of his folly, he would have before his mind not one, but two fears to restrain him from wandering from the Law. The contemporaries of Moses appear to have needed this twofold check to keep them straight. Hence the peculiar doctrine regarding **inherited affliction**.

In later times came the doctrine of **self-earned affliction**, when it seemed that it was no longer necessary to control the Jews through their affection for their children. They were therefore taught that, if they did not obey the Law, they themselves would be punished. This is the universal

doctrine of **judgment according to works** (Ps. lxii. 12; Eccles. xii. 14; see p. 103), called also the **doctrine of works** or **karma**, *i.e.* of each soul.

The works or deeds of the soul are commonly said to be: (1) its thoughts, (2) its words, and (3) acts wrought by such instruments as the hand, feet, or other parts of the body, save the brain and tongue, which are associated respectively with thoughts and words. It is possible to avoid *Karma* by **peace-making** or pacification of thoughts till perfect calm or **rest** is attained (see *Commentary on St. Matthew*, pp. 56, 57, note on "judge not"). When the soul is *perfectly still*, neither asleep nor yet thought-making nor word-making, in obedience to the command, "Be still and know that I am the Lord" (Ps. xlv. 10), Peace or Christ will be realised, called also the **sinless state**.

Speaking from this sinless state, called Christhood, wherein the beginnings of every form of energy, moral intellectual sensual and physical, stand revealed, the Sanctified Spirit of Jesus gave to his disciples, in the words which follow, the *final truth* regarding the relation which human energy bears to the pains and sorrows of Life.

That the works of God should be made manifest in him. The Greek words, *ἵνα φανερωθῇ τὰ ἔργα τοῦ θεοῦ ἐν αὐτῷ*, should be rendered "(he was made blind) in order that the (fact of the) constant functioning (τὰ ἔργα) of God (in every incident of life) may be revealed to him (lit., may appear in him)."

Taking these words together with what had gone before, we have Lord Jesus' answer in full as follows: "The blindness of this man came upon him, not because he or his parents had sinned, but that he might have the opportunity of realising the all-important fact that the '**Lord reigneth**' (Ps. xciii. 1) in every incident of life."

The perception of this great truth of the Lord's incessant Reign is the one consummation for which man was brought from the darkness or sleep of ages to birth or light. It is

the one Prayer that Jesus taught should be daily in the mind of every spiritual person: "May **Thy kingdom come!** *Thine* the Power, *Thine* the Glory for ever!" (Matt. vi. 10, 13). When the Kingdom *has* come—when one *has* awakened to the fact that God, and not man, "works in all places of His dominion" (Ps. ciii. 22)—when one sees that what is called **human endeavour** is nothing more than the use of the Power of God lent for the attainment of certain objects, and that, whether one desired it or not, the Lord would of His Own accord (because He is the omnipresent Ruler of the Universe) distribute pain and pleasure suitably to the needs of each soul—then indeed would thoughts of every description run down to a calm and leave the spirit within beautifully restful, yet keenly responsive to the inflow of God's energy for *His* own purposes. Then indeed would one recognise the full meaning of the words: "**Be still**, and know that I am the Lord" (Ps. xlii. 10).

But how does this **doctrine of the supremacy and ubiquity of God's Power**, so necessary for the pacification or sanctification of the soul, *fulfil* (complete) the doctrine that God judges (rewards and punishes) according to the works of each man? It completes it by enlarging our meaning of the expression, "**works of man.**"

What are **works**? A man is said to be working, or at work, when he is energising, putting forth what is within him, whether it be thought or speech or other act, and he is said to cease working or to be at rest when such thought, speech, or act is stilled. Thus, works are **energies manifested**. As thought, speech, or other action is impossible on the part of the soul without the instruments through which those functions take place, and as such instruments were given by the Lord to the soul to suit the varying densities of worldliness inherent in each soul, the expression, "works of man," means in effect the soul's manifestations of worldliness through the thought-channels, word-

channels, and other act-channels found for it by the Lord. Supposing these channels had not been organised for the soul, what would have become of it? It would have remained immersed in the corruption called worldliness, so much so that it would not even know its stupefied condition. To dispel this woeful darkness, the Lord gave to the soul instruments of knowledge and action, wherewith to find occupation and light; and He Himself graciously remained in the soul and became its Guide on account of its helplessness. In this intimate relation of "I in God and God in me" (John x. 5; xiv. 11), rendered necessary by the soul having no power of its own (John v. 19; vi. 57), it is God who makes manifest (or brings to light) the worldliness of the soul. Thus, the expression, "**works of man**," involves a twofold meaning: (1) the soul's manifestation of worldliness; and (2) God's manifestation *to the soul* of its worldliness. In this manner does the expression, "Works of man," come to mean also "Works of God."

"The Lord is my strength and song, and is become my salvation" (Ps. cxviii. 14). To such Sanctified Souls there is no other power but God's visible in the Universe. To those who incline now to God and now to the world, the Power of God appears to war with the power of the world. And to those who have no conception of God, all power seems to be of the world only, that is, of man and nature. Nevertheless, the truth remains that the "fear of the Lord is the beginning of Wisdom" (Ps. cxi. 10), and that it is the Lord who "works in all places of His dominion" (ib. ciii. 22) as "Power belongeth unto the Lord" (Ps. lxii. 11).

It is obviously not enough that the Lord should cause the soul only to *see* its worldliness, because seeing, it has no power to efface it. Therefore, the Lord graciously cleanses the soul also: "Blessed is the man whom Thou chastenest, O Lord, and teachest him out of Thy Law, that Thou mayest give him Rest!" (Ps. xciv. 12, 13). This chastening or purification of the soul by means of affliction may be

compared to the goldsmith's process of purging alloy from gold (Eccles. ii. 5). Skilled in the art of refining, he knows how often a given lump requires to be melted and beaten, before it could attain its purity. The gold, of course, is not conscious of the treatment it has received, but the soul knows, for the time being at least, the sorrows it has passed through. It may often fancy that it has suffered more than was needed, but the Lord is as wise as He is mighty, and a day comes when the soul appreciates "how excellent is Thy loving-kindness, O God" (Ps. xxxvi. 7), and how marvellous that "by the sadness of countenance is the heart made better" (Eccles. vii. 3). The soul is made better and better till absolute purity or perfection is reached, when it sees God spiritually (Matt. v. 8) and enters into fellowship with Him.

Such is the ultimate nature of works. By whatsoever name you call them—"the works of man," or "the works of God"—the simple truth which you have to bear in mind is, that it is the Lord who drives you through storm and sunshine unto salvation. You may or may not see the reasons of your pains and pleasures, but He knows best what is good for you, and has given you career after career, according to your needs—not that you carved them out yourself—which will assuredly bring you *in due time* to the haven of Rest or Peace or Eternal Life.

It was in view of the final truth that what appear to be the works of man are manifestations of God's power and mercy, that Jesus explained that the blindness of the beggar, who stood before him, was a dispensation of the Lord, preparatory to giving him spiritual discernment. The sequel shows (in vers. 30-38) that the blind beggar was really an enlightened person, who had not only a fair knowledge of sound doctrine, but also much devotion to the Lord, so that Jesus thought him worthy enough, after his excommunication by the Jews, *to find him out and disclose to him the fact of his own Christhood.*

4. While it is day. While I am in the flesh.

5. I am the light of the world. "I am" or Christ is light unto those who, not knowing God, are in darkness. Christ can illumine them, and the "blindness" (physical and spiritual) of this man will this day disappear.

6. He made clay of the spittle. Jesus healed by word of mouth (Matt. ix. 2-7), by touch (Matt. viii. 15), and in the present instance by applying his saliva.

7. Came seeing. Returned with eyesight in order.

4 I must work the works of him that sent me, while it is day: the night cometh, when no man can work.

5 As long as I am in the world, I am the light of the world.

6 When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay.

7 And said unto him, go, wash in the pool of Siloam (which is by interpretation, Sent). He went his way therefore, and washed, and came seeing.

8 The neighbours therefore, and they which before had seen him that he was blind, said, is not this he that sat and begged?

9 Some said, this is he: others said, he is like him: but he said, I am he.

10 Therefore said they unto him, how were thine eyes opened?

11 He answered and said, a man that is called Jesus made clay, and anointed mine eyes, and said unto me, go to the pool of Siloam, and wash: and I went and washed, and I received sight.

12 Then said they unto him, where is he? He said, I know not.

13 They brought to the Pharisees him that aforetime was blind.

14 And it was the sabbath day when Jesus made the clay, and opened his eyes.

15 Then again the Pharisees also asked him how he had received his sight. He said unto them, he put clay upon mine eyes, and I washed, and do see.

16 Therefore said some of the Pharisees, this man is not of God, because he keepeth not the sabbath day. Others said, how can a man that is a sinner do such miracles? And there was a division among them.

17 They say unto the blind man again, what sayest thou of him, that he hath opened thine eyes? He said, he is a prophet.

18 But the Jews did not believe concerning him, that he had been blind and received his sight, until they called the parents of him that had received his sight.

19 And they asked them, saying, is this your son, who ye say was born blind? how then doth he now see?

21. He is of age. He is old enough to give evidence.

24. Give God the glory. The Pharisees suggest to the man that he should attribute the cure of his blindness to the Lord, because they thought that Jesus, being a breaker of the Sabbath, could not do such miracles of his own power.

27. Wherefore would ye hear it again. Is your anxiety to hear so repeatedly the details of my cure due to your desire to become his disciples?

29. From whence he is. We know nothing of his past history. He may be a Magician, owing allegiance to some "familiar spirit" or devil.

20 His parents answered them and said, we know that this is our son, and that he was born blind:

21 But by what means he now seeth, we know not; or who hath opened his eyes, we know not: he is of age, ask him: he shall speak for himself.

22 These words spake his parents, because they feared the Jews: for the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue.

23 Therefore said his parents, he is of age; ask him.

24 Then again called they the man that was blind, and said unto him, give God the glory: we know that this man is a sinner.

25 He answered and said, whether he be a sinner or no, I know not: one thing I know, that whereas I was blind, now I see.

26 Then said they to him again, what did he to thee? how opened he thine eyes?

27 He answered them, I have told you already, and ye did not hear: wherefore would ye hear it again? will ye also be his disciples?

28 Then they reviled him, and said, thou art his disciple; but we are Moses' disciples.

29 We know that God spake unto Moses: as for this man, we know not from whence he is.

30 The man answered and said unto them, why herein is a marvellous thing, that ye know not from whence he is, and yet he hath opened mine eyes.

31 Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth.

32 Since the world began it was not heard that any man opened the eyes of one that was born blind.

33 If this man were not from God, he could do nothing.

34 They answered and said unto him, thou wast altogether born in sins, and dost thou teach us? And they cast him out.

35 Jesus heard that they had cast him out; and when he had found him, he said unto him, dost thou believe on the Son of God?

39. For judgment I am come. I have come to give spiritual discernment.

That they which see not might see. In order that those who are dead to the shows and pleasures of worldly life may spiritually know God.

That they which see might be made blind. And that they who take interest in worldly pleasures may abandon them as vain.

41. If ye were blind, &c. If ye were not so mindful of the letter of the Law, ye would not be under the bondage of sin as ye now are (see pp. 165 and 51).

But now ye say, &c. But since you attach importance to the letter of the Law, and know nothing of its spirit, which is Love, you cannot escape from sin.

CHAPTER X

1-16. Jesus gives the parable (ver. 6) of the Good Shepherd (ver. 11) to illustrate the truth that the Pharisees, who professed to occupy the seat of Moses, were false teachers, doing great harm spiritually to the Jews by their assumptions and unjust claims to the respect of the people (Matt. xxiii. 1-8).

1. Sheepfold (ἡ αὐλή τῶν προβάτων) = the enclosure or

36 He answered and said, who is he, Lord, that I might believe on him?

37 And Jesus said unto him, thou hast both seen him, and it is he that talketh with thee.

38 And he said, Lord, I believe. And he worshipped him.

39 And Jesus said, for judgment I am come into this world, that they which see not might see; and that they which see might be made blind.

40 And some of the Pharisees which were with him heard these words, and said unto him, are we blind also?

41 Jesus said unto them, if ye were blind, ye should have no sin: but now ye say, we see; therefore your sin remaineth.

CHAPTER X

1 Verily, verily, I say unto you, he that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber.

pen of the sheep. Sheepfolds in Judæa were surrounded by a wall or strong fence and guarded at the doorway by a watchman.

Into his custody the shepherd delivered the sheep of each owner before sunset, and on the following morning he went from fold to fold, gathered the sheep together, and took them to the pasture ground.

By "sheepfold" Jesus meant the protecting circle of the Law; and by "sheep," souls of divers kinds more or less under the influence of the Law.

Entereth not by the door. The shepherd would enter the fold by the doorway, but those who have no claim to look after the sheep would not be admitted to the fold, and therefore if they desired to have possession of the sheep, they would have to enter, not by the door, but by some other way, as by climbing the wall, in order to effect their unlawful purpose.

By the "door" of the sheepfold, Jesus meant the *spirit* of the Law; and by "some other way," the *letter* of the Law.

2. The shepherd of the sheep. The person who takes the sheep out to pasture (ver. 9), and so finds food for them.

The "Shepherd" is the Teacher who knows how to impart suitable knowledge to the soul. As such a Teacher knows the *spirit* of the Law, he is said to "enter in by the door."

3. To him the porter openeth. Such a Teacher is permitted by the Holy Spirit, in whose charge all souls remain, to find easy access to the law-abiding ones.

His own sheep. The just and the faithful. The meek and the righteous (see Matt. v. 3-11).

4. The sheep follow him. They learn of him willingly and earnestly.

2 But he that entereth in by the door is the shepherd of the sheep.

3 To him the porter openeth, and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out.

4 And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice.

5. A stranger will they not follow. They have spiritual discernment enough to discard false teachers.

7. I am the door of the sheep. God the Teacher teaches the soul, not directly, but through the Sanctified Spirits, called Christs, how to attain God; and therefore Christ or Perfect Love is the door by which the soul must necessarily pass if it would attain God.

8. All . . . before me are thieves and robbers. All Teachers who have preceded the advent of the Sanctified Teacher have taught only the *letter* of the Law, which does not lead to Eternal Life, but to death and re-incarnation, only to die again if still guided by the letter of the Law. Therefore teachers who make much of the letter of the Law may be spoken of as evil-doers to the *unworldly*, who have, some stealthily ("thieves") and some violently ("robbers") misled many an unworldly soul (ver. 10: "the thief cometh not but to kill and destroy").

The sheep did not hear them. Neither the coaxing nor the threatening language of these false teachers was heeded by *unworldly* souls.

9. By me . . . man . . . shall find pasture. I shall teach man how to pass from the reign of Law to the reign of Love, and thence to God (see p. 49 *et seq.*).

10. Life. Eternal Life (ver. 28), knowledge of God (p. 270).

11. Giveth his life for the sheep. Explained in ver. 15

5 And a stranger will they not follow, but will flee from him for they know not the voice of strangers.

6 This parable spake Jesus unto them: but they understood not what things they were which he spake unto them.

7 Then said Jesus unto them again, verily, verily, I say unto you, I am the door of the sheep.

8 All that ever came before me are thieves and robbers: but the sheep did not hear them.

9 I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.

10 The thief cometh not but for to steal and to kill and to destroy: I am come that they might have life, and that they might have it more abundantly.

11 I am the good shepherd: the good shepherd giveth his life for the sheep.

as "lay down my life for the sheep," referring evidently to his coming crucifixion.

12. Wolf. Any form of persecution.

14. Know my sheep and am known. The same truth is expressed by St. John: "He that knoweth God heareth us. He that is not of God heareth not us. Hereby know we the spirit of truth and the spirit of error" (1 John iv. 6).

15. Other sheep. The Godly souls amongst the Gentiles.

One fold. One and the same Kingdom of God for suitable souls of whatever race or country.

17. Therefore . . . because. On this account . . . that.

I lay down my life that, &c. When the spirit ("ascending") stands isolated from thought and sense perceptions, it is devoid of **breath**, which is the principal indication of **life**. It resumes animation when ("descending") it gets related to thought and the senses. It is this practical fact realisable in deep spiritual communion which is referred to in this verse by the words "laying down" and "taking again" the "life," *psuchē*, which is the soul's subtle body, wherein the *prāna* (life or breath) is the chief of several functioning instruments, and which therefore is commonly considered *the* Life of the subtle as well as tangible bodies. See commentary on chap. xii. ver. 25 as to *psuchē*, *pneuma*, and *soma*, p. 221.

12 But he that is a hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep.

13 The hireling fleeth, because he is an hireling, and careth not for the sheep.

14 I am the good shepherd, and know my sheep, and am known of mine.

15 As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep.

16 And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

17 Therefore doth my Father love me, because I lay down my life, that I might take it again.

This commandment. This injunction or power.

22. The feast of the dedication. This festival was and still is celebrated to remind the Jews of the days when their Temple was profaned and their people oppressed by the King of Syria, who had sent armies to force, on pain of death, the Israelites into idolatry (1 Macc. i. 50). Then the Israelites called upon God for mercy and resolved to fight for their freedom. They gained the day, after which they cleansed the Temple of the idols established there, renewed the altar and holy vessels and worshipped as before. It was then that they "ordained" (2 Macc. x. 80) that "the days of the dedication of the altar should be kept in their season from year to year for the space of eight days, from the five-and-twentieth day of the month *Casleu*, with mirth and gladness" (1 Macc. iv. 59).

The month *Casleu* or *Kislev* begins about the 17th of December.

This Festival of the Dedication is also called the Feast of Lights, because the lamps of the candlestick were lighted (1 Macc. iv. 50), one light on the first night, and one light every night following until the eighth night, when eight lights were lit.

18 No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.

19 There was a division therefore again among the Jews for these sayings.

20 And many of them said, he hath a devil, and is mad; why hear ye him?

21 Others said, these are not the words of him that hath a devil. Can a devil open the eyes of the blind?

22 And it was at Jerusalem the feast of the dedication, and it was winter.

23 And Jesus walked in the temple in Solomon's porch.

24 Then came the Jews round about him, and said unto him, how long dost thou make us to doubt? If thou be the Christ, tell us plainly.

25 Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me.

30. I and the Father are one. The soul after sanctification (ver. 36) is perfect (Matt. v. 48) or pure, and is in this respect the same in being as God.

33. Thou, being a man, makest thyself God. Jesus spoke of his Spirit being similar to the Infinite Spirit called God; but the Jews understood him in a different sense, and fancied that he referred to his *body* or fleshly form as being identical with God.

35. If he called them Gods. If the Psalmist called even those who had received the word of God, but had not been sanctified, Gods or Sons of God (Ps. lxxxii. 6);

And the scripture cannot be broken. And if you admit, as I think you will, that the scripture is irrefragably correct;

36. Say ye of him whom the Father hath sanctified, &c. Do you mean to say that I, who have been healed of the corruption called worldliness, and sent forth by the Lord to preach the Gospel of Peace, am guilty of blasphemy

26 But ye believe not, because ye are not of my sheep, as I said unto you.

27 My sheep hear my voice, and I know them, and they follow me:

28 And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.

29 My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand.

30 I and the Father are one.

31 Then the Jews took up stones again to stone him.

32 Jesus answered them, many good works have I shewed you from my Father; for which of those works do ye stone me?

33 The Jews answered him, saying, for a good work we stone thee not, but for blasphemy; and because that thou, being a man, makest thyself God.

34 Jesus answered them, is it not written in your law, I said, ye are gods?

35 If he called them gods, unto whom the word of God came, and the scripture cannot be broken;

36 Say ye of him, whom the Father hath sanctified and sent into the world, thou blasphemest, because I said, I am the Son of God?

37 If I do not the works of my Father, believe me not.

because I said "I am a son of God"? (See chap. xvi. 33, p. 269, and 1 Cor. vi. 11.)

Sanctification or **saintliness**, derived from the Sanskrit *Santi*, through the Latin *Sancio*, to make holy (Greek *agios*), means pacification of the soul. The soul that has attained the **peace** that passeth all thought (Phil. iv. 7) is said to be saintly or sanctified; and this Peace (from Sanskrit *paksha*, love, through Latin *pax*, *pacis*) is Infinite Love; or the Love that has neither length nor breadth, nor height nor depth (Eph. iii. 18).

38. The Father is in me and I in Him. The fact that I have done many a miraculous work must prove to you that God has been functioning through my Spirit, and that God and man's Spirit are inseparably connected with each other.

"The Spirit of man is the Lamp of the Lord" (Prov. xx. 27). Man's Spirit—that is, the Spirit in man—is the place where the Lord shines. If you desire to see the Lord, look for Him within your own Spirit. First know your own Spirit by isolating it from all that is flesh, and then the alone-become Spirit, or Christ, will most assuredly know God.

Jesus meant to say that the popular idea of the Jews that God was far away from man, somewhere beyond the region of the clouds, was a great mistake, and that the truth was that God has been connected with the Spirit of every man inseparably from eternity. Only, the worldly man is much too blind to perceive this connection in his own case, whereas to the spiritual man no fact is more patent than that the Father is in him, and he is in the Father.

38 But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father is in me, and I in him.

39 Therefore they sought again to take him: but he escaped out of their hand,

40 And went away again beyond Jordan into the place where John at first baptized; and there he abode.

41 And many resorted unto him, and said, John did no miracle: but all things that John spake of this man were true.

42 And many believed on him there.

CHAPTER XI

1. Bethany. About two miles from Jerusalem (ver. 18) to the east of the Mount of Olives, on the road to Jericho.

2. It was that Mary. This anticipates chap. xii. 3. Cf. Matt. xxvi. 7.

3. Sent unto him. Mary and Martha sent a message to Jesus, who, as mentioned in chap. x. 40, had gone beyond the Jordan. See ver. 7, *infra*: "Let us go into Judæa again."

4. This sickness is not unto death. Lazarus' illness will not end in death; for he will be revived, and many a man will believe in God owing to his revival.

9. Are there not twelve hours in the day? Does not the Sun shed its brightness for twelve hours each day for the benefit of mankind? Even so, the Grace of the Lord is glowing in me for the Good of His beloved ones.

If any man walk in the day. If a person functions in the Light of God, *i.e.* works in poverty of spirit as a minister of God, feeling that God, and not he, is functioning with his bodily instruments.

1 Now a certain man was sick, named Lazarus of Bethany, the town of Mary and her sister Martha.

2 (It was that Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.)

3 Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest is sick.

4 When Jesus heard that, he said, this sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby.

5 Now Jesus loved Martha, and her sister, and Lazarus.

6 When he had heard therefore that he was sick, he abode two days still in the same place where he was.

7 Then after that saith he to his disciples, Let us go into Judæa again.

8 His disciples say unto him, Master, the Jews of late sought to stone thee; and goest thou thither again?

9 Jesus answered, are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world.

He stumbleth not. He does no wrong against the Lord, whatever the Jews may do.

In ver. 53 it is recorded that the restoration of Lazarus to life led the Jews to determine on Jesus' death. Hence "stumbleth not" does not mean that no bodily harm will befall a person who does Godly work in a Godly spirit. Harm may or may not befall his body, but it is certain that his spirit will find its due reward. In the Sermon on the Mount, Jesus said: "Blessed are ye, when men shall . . . persecute you. . . . Rejoice and be exceeding glad, for great is your reward *in heaven*" (Matt. v. 11, 12). "Your reward in heaven" = your reward from a spiritual point of view, the acme of which is Eternal Life.

10. If a man walk in the night. If a man functions in the darkness of egotism, believing that the powers within him are his own, instead of God's.

He stumbleth. He will make no spiritual progress.

11. Lazarus sleepeth. St. Paul distinguishes between two kinds of sleep: **sleep in light** and **sleep in darkness**; sleep in day and sleep in night; sober sleep and drunken sleep (1 Thess. v. 4-8).

Sleep in darkness includes death, swoon, and the sleep of everyday life. As to such death and swoon, see p. 204, note on ver. 14. And by ordinary sleep is meant an obscuration of the consciousness only, leaving intact the physical functions, such as respiration, digestion, &c. When such obscuration prevails, the mental energies (thought and sense activities) rest.

Sleep in Light occurs when the spirit, while in the body, is freed from both sleep and the perceptions of the senses and thought. Such freedom is called Isolation of the Soul (p. 33). Of all difficult things, the most difficult is the attain-

10 But if a man walk in the night, he stumbleth, because there is no light in him.

11 These things said he: and after that he saith unto them, our friend Lazarus sleepeth; but I go, that I may awake him out of sleep.

ment of this Isolation, since no man is deemed worthy of it till his spirit becomes utterly "poor in spirit" (Matt. v. 3), till he is quite depleted of worldliness. Isolation of the soul from thought and sense perception, though impossible to the worldly or "natural" man, is achievable by the spiritual man.

From men who have attained this achievement may be learnt the truth that what is commonly called **sleep** is one of the manifestations of Spiritual Darkness (pp. 15-18). Inhering in the unsanctified spirit, it overspreads it the moment the agitations of thought and the senses cease. The natural man "sleeps" the very instant he fails to think, and is "awake" the very instant he begins to think. Whence it will be seen that the power called thought (including the senses) is the means by which the Cognizer (spirit) is prevented from being overcome by Darkness, so as to be able to learn "in light" (*i.e.* when awake) the lessons of life.

Bearing in mind that "sleep" and wakefulness" are terms applicable to the spirit (or soul) and not to the body (or flesh), which "profiteth nothing" (John vi. 63), and that the sleep of everyday life is the spreading of darkness over the spirit without in any way affecting the functions of respiration, digestion, &c., you will perceive by vers. 13 and 14 that, when Jesus said, "Lazarus *sleepeth*, but I go that I may *awake* him out of sleep" (ver. 11), he meant something more than sleep in the usual sense of the term. He meant a total cessation of all mental and physical functions. This is the second meaning of "sleep." In this sense "sleep" is one form of "death."

14. Lazarus is dead. The term **death** ordinarily means a total and *permanent* cessation of all the functions of life. This is due to the spirit *departing* from the tangible body, in consequence of which departure the body soon putrefies and

12 Then said his disciples, Lord, if he sleep, he shall do well.

13 Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep.

14 Then said Jesus unto them plainly, Lazarus is dead.

rots. But if, instead of the spirit leaving the body for good, it remains *involved* in the body, the effect of such involution is only a *temporary* cessation of all vital functions. Nevertheless we speak of this swoon also as Death, and the return to Life as Revival.

Samuel's death mentioned in the Old Testament was the ordinary death by departure of the spirit. It is mentioned that Saul sought a woman that was *served* by a spirit, hence called a "familiar spirit" (Lat. *famulus*, a slave), and requested her to bring up Samuel, who had been buried at Ramah. The spirit of Samuel stood before Saul, and asked, "Why hast thou disquieted me?" On being told that he was wanted in order to state Saul's future, Samuel said, "The Lord will deliver Israel with thee into the hand of the Philistines, and to-morrow shalt thou and thy sons be with me," and then disappeared (1 Sam. xxviii. 7-19).

It is an undoubted fact that departed (disembodied) spirits may be occasionally brought up by persons who possess that gift, either directly or through the intervention of a familiar spirit, as in the case of the Witch of Endor.

It is difficult to say whether the death of Lazarus was due to involution of the spirit (as in a swoon), or to departure of the spirit as in ordinary death. But it does not matter, as Jesus thought little of powers of all kinds.

Besides these two senses of the term Death, it means, thirdly, carnal-mindedness (Rom. viii. 6, and see note on chap. i. 4); and, fourthly, isolation of the spirit from thought and sense activity (see pp. 33-34). "I die daily," said St. Paul (1 Cor. xv. 31), meaning that in spiritual communion every day, his spirit isolated itself from thought and sense perception—"alone-became"—and entered into fellowship with God.

15. I am glad for your sakes, &c. Jesus having discerned by his spirit that Lazarus was "dead"—because Jesus

15 And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him.

did not appear to have learnt that fact from any information received from Bethany—said to his disciples, “I am glad that I was not there when he died, because had I been there he would probably not have died, and you would not then see what you are now going to see, which will establish you in God.”

16. That we may die with him. As Jesus had resolved to go to Bethany notwithstanding the warning of the disciples that the Jews were lying in wait in Judæa to stone him, Thomas said to his fellow-disciples that it would not do to let the Master go by himself or with one or two disciples only, but that all of them should go together, so as to prevent, if possible, an onslaught; but that if the Jews were too many for them, they should die defending Him.

22. But I know that even now, &c. Martha's simple faith in Jesus suggests to him that he could revive her brother even though he had “lain in the grave four days already” (ver. 17).

23. Thy brother shall rise again. Jesus reiterates to Martha what he had already hinted to the disciples, namely, that Lazarus shall revive.

Rise again. In using these words, Jesus meant to say that Lazarus would come to life again, whether it be that the spirit had left the body or remained involved in it.

24. Martha said, &c. Martha understood Jesus to infer,

16 Then said Thomas, which is called Didymus, unto his fellow-disciples, Let us also go, that we may die with him.

17 Then when Jesus came, he found that he had lain in the grave four days already.

18 Now Bethany was nigh unto Jerusalem, about fifteen furlongs off:

19 And many of the Jews came to Martha and Mary, to comfort them concerning their brother.

20 Then Martha, as soon as she heard that Jesus was coming, went and met him: but Mary sat still in the house.

21 Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died.

22 But I know, that even now, whatsoever thou wilt ask of God, God will give thee.

23 Jesus saith unto her, thy brother shall rise again.

24 Martha saith unto him, I know that he shall rise again in the resurrection at the last day.

according to the popular belief of the times, that Lazarus would rise again at what was called the general Resurrection.

Resurrection at the last day. The idea of a general Resurrection of *all* the dead *on a particular day* occurs in Revelation as follows : "I saw the dead, small and great, stand before God ; and the books were opened, and another book was opened which is the Book of Life ; and the dead were judged out of those things which were written in the books. And death and hell were cast into the lake of fire . . . and whosoever was not found written in the Book of Life was cast into the Lake of Fire" (Rev. xx. 12-15).

Though the masses of the Pharisees believed in a Universal Resurrection on one and the same day, it was, of all doctrines, the most opposed by the Sadducees. It seems to have been ignorantly engrafted on to the Jewish faith after the Jews were taken captive by Nebuchadnezzar, King of Babylon ; and marched off to Chaldæa (B.C. 599) ; "all Jerusalem and all the princes and all the mighty men of Salem . . . and craftsmen and smiths : none remained save the poorest out of the people of the land" (2 Kings xxiv. 13-14).

During the Captivity, the Jews appear to have allowed themselves to pass under the dominion of customs and superstitions which were wholly foreign to the Law of Moses. It is in the books of Ezekiel (B.C. 57), who was long resident in Babylon, that the first clear mention of this doctrine occurs in the Old Testament. Knowing that his countrymen believed with the Chaldeans in the General Resurrection, he utilised it for the purpose of raising the national faith from the slough of corruption and despondency into which it had fallen. He sang in stirring verse that the Jews were still the Chosen People of the Lord. It was true that the nation with whom the old covenant was made had been driven from the fatherland, its Temple and Altar destroyed, and its priesthood disbanded ; it was true that the bones of Israel lay scattered in barbarous countries, intermingled with

the bones of the uncircumcised ; but yet the Covenant of God stood ; for the Lord had declared to him, Ezekiel, that He would clothe the dry bones of the Dead with flesh, and lead them back to Israel in the vigour of life.

Such was the tenor of Ezekiel's impressive Vision of the Dry Bones. "The hand of the Lord," he declared, "was upon me, and carried me out in the Spirit of the Lord, and set me down in the midst of the valley which was full of bones, and caused me to pass by them round about ; and behold ! there were very many in the open valley ; and lo, they were very dry. And He said unto me, 'Son of man, can these bones live?' And I answered, 'O Lord God, Thou knowest.' Again He said unto me, 'Prophesy upon these bones, and say unto them, 'O ye dry bones, hear the Word of the Lord. Thus saith the Lord God unto these bones, Behold, I will cause breath to enter into you, and ye shall live ; and I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath into you, and ye shall live ; and ye shall know that I am the Lord.' So I prophesied as I was commanded, and as I prophesied there was a noise, and behold, a shaking, and the bones came together, bone to its bone. And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above, but there was no breath in them. Then said He unto me, 'Prophesy unto the wind, prophesy, son of man, and say to the wind, Thus saith the Lord God, Come from the four winds, O Breath, and breathe upon these slain, that they may live.' So I prophesied as He commanded me and the breath came into them and they lived, and stood up upon their feet, an exceeding great army. Then said He unto me, 'Son of man, these bones are the whole house of Israel : Behold, they say, Our bones are dried, and our hope is lost ; we are cut off for our parts. Therefore prophesy, and say unto them, Thus saith the Lord God, Behold, O My people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel.

And ye shall know that I am the Lord, when I have opened your graves, O My people, and brought you up out of your graves, and I shall put My Spirit in you, and ye shall live, and I shall place you in your own land : then shall ye know that I the Lord have spoken it, and performed it,' saith the Lord " (Ezek. xxxvii. 1-14).

The last part of this prophecy, beginning with "O My people, I will open your graves," is a good illustration of an allegory within an allegory, for it conveys in words characteristic of the vulgar doctrine of the resurrection of the body, a great truth relating to the conversion or regeneration of the spirit. If "worldly minds" be substituted for "graves," "holy land or state of perfection" for "the land of Israel," and "freeing the mind of its worldliness" for "opening of the graves," the meaning of the second allegory would be clear.

But neither Ezekiel's vision of the dry bones, nor any words from Daniel (xii. 2), nor the Book of Revelation, led the Jews as a body to accept the doctrine of the general resurrection of the dead all in one day. The Sadducees and the Essenes disowned it, while only the majority of the Pharisees entertained it.

Jesus himself did not teach that doctrine, for when Martha referred to the general resurrection of the body on a particular day—the "last day" of the world—Jesus corrected her at once by saying, "I am the Resurrection" (ver. 26).

25. I am the resurrection. Jesus meant to say to Martha, "What is this that you are saying to me about the *bodies* of Lazarus and other dead people rising again at the end of the world? Don't you know that Resurrection means Conversion (1 Cor. xv. 52, 54) of the *Spirit*; that the resurrected or sanctified *spirit* is Christ; and that Christhood is not to be attained except through the instruction of a Christ like me?"

25 Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live :

Considering that the true doctrine of Resurrection, as certified by men of the deepest spiritual experience, is that souls, in due course of maturity (iv. 44, viii. 47, pp. 106, 177), are *delivered* by the Lord from the corruption called worldliness, and are then said to be *re-born* (iii. 5, p. 65), or resurrected (v. 21, pp. 115–121), it is not difficult to perceive how the masses among the Chaldeans and the Jews held captive in Chaldæa mistook the *Individual* Re-birth or Resurrection of every *spirit*, each in its own time or order, as St. Paul clearly says (1 Cor. xv. 23), for a *General* Resurrection of *Bodies* all in one day.

In order to correct Martha's belief in such a General Resurrection of Bodies, Jesus said in impressive words, "**I am** the Resurrection," meaning, the Living Spirit called Christ is the resurrected spirit.

Ἐγώ εἰμι ἡ ἀνάστασις = "**I am** is the Resurrection." See p. 184, and Gal. iv. 19, and Eph. ii. 14, 15.

I am the life. Christ, or the Sanctified *Spirit*, is Eternal Life, for to attain Christhood is to attain Eternal Life. See notes on John iii. 16, and xvii. 3.

He that believeth in me, &c. He that loveth (*pisteuōn*) Christ will attain Eternal Life in due season, even though in this incarnation death may intervene. See note on "Belief" at chap. v. 24, pp. 125–130.

26. Whosoever liveth and believeth, &c. He who lives a life of devotion to the Christ that is within him will obtain victory over death (1 Cor. xv. 55).

Believest thou this? As is usual with Sanctified Teachers, Jesus sets forth in a few burning sentences the truth that "Life" (as opposed to "Death") was Christhood; that "Resurrection" (as opposed to "lying in the grave") was Christhood; and that the way to Christhood was living a life of the highest spirituality. And he asked

26 And whosoever liveth and believeth in me shall never die. Believest thou this?

Martha, in effect, "Will you remember these principles in connection with the Resurrection?"

A house of mourning is not the place for lengthy instruction, but spiritual truths sententiously uttered are welcome anywhere. So when Jesus found that Martha, sorrowing for her dead brother, was consoling herself with the popular notion that she would see him again at the General Resurrection, Jesus could not well enter into a reasoned disquisition as to the body being only the vestment of the spirit; and as to the common mistake in worldly life that it was the visible body which lived and learnt, loved and hated, suffered, died, and rose again. Therefore the words he uttered were intended to be easily remembered by Martha, and to serve as great beacons of light in her mind whenever the wrong notion of a bodily resurrection presented itself to her. She would then ask herself, "Did not the Master say, **I am** is the Resurrection? Who is **I am**? Does it not mean Christ? And is not Christ within me?" History does not record that Martha went to Jesus for instruction. Probably she learnt of her sister Mary, who preferred to sit at Jesus' feet and hear of the spiritual Kingdom rather than attend to her household duties (Luke x. 38-42).

27. Yea, Lord. Martha thought she understood Jesus and said, "Yea, Lord," but her understanding that he was Christ, that he was a son of God, and that he was the one that was expected to come into the world and redeem Israel from their fallen condition and to restore to them their national greatness, clearly showed that, though for the time being she had dropped the idea of her brother's body coming to life again at the General Resurrection, she did not see the point of Jesus' argument that, if Lazarus came to life again (in terms of Jesus' words, "thy brother shall rise again," ver. 23) it should not be under-

27 She saith unto him, yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world.

stood that Lazarus had attained Resurrection in the proper sense of the term, for Resurrection was a *spiritual* experience, within the reach of those only who had been depleted of worldliness.

28. Calleth thee. Made inquiries about you.

33. He groaned in spirit. Was deeply moved in spirit. *Enebrimēsātō* means, literally, "snorted." He sighed audibly.

Was troubled. Seemed to be thinking, and intently beseeching the Lord for grace and mercy (vers. 40, 41).

35. Jesus wept. Tears of spiritual joy, arising from the feeling of intimate union with God, rolled down Jesus' cheeks.

When the presence of the Infinite Spirit is realised more than ordinarily by men of sanctity, tears flow, even as the waters of a lake, gradually filling with rain, flow over its spill level.

36. Then said the Jews, &c. St. John shows up the ignorance of the Jews who said that Jesus was overcome by grief at the loss of Lazarus. How could one that was freed

28 And when she had so said, she went her way, and called Mary her sister secretly, saying, the Master is come, and calleth for thee.

29 As soon as she heard that, she arose quickly, and came unto him.

30 Now Jesus was not yet come into the town, but was in that place where Martha met him.

31 The Jews then which were with her in the house, and comforted her, when they saw Mary, that she rose up hastily and went out, followed her, saying, she goeth unto the grave to weep there.

32 Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died.

33 When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled,

34 And said, where have ye laid him? They said unto him, Lord, come and see.

35 Jesus wept.

36 Then said the Jews, behold how he loved him!

from worldly bonds and sent into the world like a "sword" (Matt. x. 34) to cut away even the bonds that bound the father to the child, shed tears of sorrow at the thought that his "friend" Lazarus had gone away from him? No Sanctified Man is moved by the "loss" of friends or relatives, howsoever useful or beautiful, nor by the "loss" of wealth or other worldly blessing. *To him* there is no loss, for all souls and all things belong to God, who knows best how to protect souls on earth or elsewhere. It is only the ignorant man who knows not the truth who grieves or weeps when souls are removed by the merciful Lord from our midst for the purpose of being placed in other regions in order to improve them.

40. If thou wouldst believe, thou shouldst see the glory of God. Jesus said to Martha, "If thou hast faith, thou shalt see now one of the wondrous works of the Lord."

42. Thou hearest me always. Thou grantest my prayers always, *i.e.*, in matters relating to the Spirit or the

37 And some of them said, could not this man, which opened the eyes of the blind, have caused that even this man should not have died?

38 Jesus therefore again groaning in himself cometh to the grave. It was a cave, and a stone lay upon it.

39 Jesus said, take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been dead four days.

40 Jesus saith unto her, said I not unto thee, that, if thou wouldest believe, thou shouldst see the glory of God?

41 Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me.

42 And I knew that thou hearest me always: but because of the people which stand by I said it, that they may believe that thou hast sent me.

43 And when he thus had spoken, he cried with a loud voice, Lazarus, come forth.

44 And he that was dead came forth, bound hand and foot with grave clothes: and his face was bound about with a napkin. Jesus saith unto them, loose him, and let him go.

alleviation of suffering in others. Cf. Matt. xxvi. 38-46, and Paránanda's *Com. on St. Matt.*, pp. 235-238.

47. What do we? What are we about? Something must be done.

48. The Romans shall come, &c. It was the fear of the Priests and Elders of the Jews that, if Jesus were allowed to work miracles, he would leave them without a following worthy of the name, and that, if such a result occurred, the Roman Government would abolish the authority of the Sanhedrin, and place the Jews under the jurisdiction of Roman Tribunals, that induced them to think that Jesus should be killed.

49. Caiaphas . . . said. In ver. 51 St. John states that the words which fell from Caiaphas' lips were not words "of himself," *i.e.* were not his own words, but were words of prophecy ("he prophesied," ver. 51), which came to him from God by reason of his being "High Priest that year."

You know nothing at all. You, Chief Priests and Pharisees, who recommend the killing of Jesus because of the possible loss of your worldly position and national Government ("place and nation," ver. 48), are much misled. His death is not to be justified by such selfish reasons.

50. One man should die for the people, &c. His death is necessary for the *spiritual* welfare of the Jews, for unless he die, the whole nation will remain in spiritual darkness.

The words of Caiaphas—"It is expedient for us that one

45 Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him.

46 But some of them went their ways to the Pharisees, and told them what things Jesus had done.

47 Then gathered the chief priests and the Pharisees a council, and said, what do we? for this man doeth many miracles.

48 If we let him thus alone, all men will believe on him: and the Romans shall come and take away both our place and nation.

49 And one of them, named Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all,

50 Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not.

man should die for the people"—which St. John records were the promptings of the Lord, were in effect repeated by Jesus himself to his disciples: "Now I go my way to him that sent me . . . ; but because I have said these things unto you, sorrow hath filled your heart. Nevertheless I tell you the truth, *it is expedient for you that I go away*, for if I go not away, the Comforter will not come unto you" (John xvi. 5-7).

52. And not for that nation only. This remark of St. John is as prophetic as Caiaphas'. The Evangelist means to say that it is not only the Jews, but also the Gentiles, including Romans, Greeks, and other non-Jews, in different parts of the world, who were to benefit by the crucifixion of Jesus. See xii. 23, p. 218.

But that he might also gather together, &c. Unworldly persons ("children of God") in different countries, hearing of the history and doctrine of Jesus, were also destined to *draw* themselves together in one common fellowship with Christ Jesus.

57. A commandment. The Sanhedrin had decreed that Jesus should be arrested, and that, if any man knew where he was, it was incumbent on him to give that information to the Sanhedrin.

51 And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation;

52 And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad.

53 Then from that day forth they took counsel together for to put him to death.

54 Jesus therefore walked no more openly among the Jews; but went thence unto a country near to the wilderness, into a city called Ephraim, and there continued with his disciples.

55 And the Jews' passover was nigh at hand: and many went out of the country up to Jerusalem before the passover, to purify themselves.

56 Then sought they for Jesus, and spake among themselves, as they stood in the temple, what think ye, that he will not come to the feast?

57 Now both the chief priests and the Pharisees had given a commandment, that, if any man knew where he were, he should shew it, that they might take him.

CHAPTER XII

1. Whom he had raised from the dead. Whom he had restored to life.

Verses 1-9, ending with "therefore the Jews knew that he was there" (at Bethany), continue the thread of the story from chap. xi. 57, which referred to the decree of the Sanhedrin that Jesus had broken the Law and that information should be given by any one who knew where he was, so that he might be arrested.

6. He was a thief, &c. Judas became a disciple of Jesus only because he saw opportunities for thieving. Devotees made offerings of money, food, clothing, &c., to Jesus, and Judas carried about the bag in which the moneys offered were deposited, and misappropriated them.

7. Let her alone, &c. The reading which best serves Jesus' line of thought is ἄφες αὐτήν. Εἰς τὴν ἡμέραν τοῦ ἐνταφιασμοῦ μου τετήρηκεν αὐτό = "Let her alone. She used this in anticipation of (εἰς) the day of the preparation of my body for interment."

It being customary among the Jews to anoint dead bodies

1 Then Jesus six days before the passover came to Bethany, where Lazarus was which had been dead, whom he raised from the dead.

2 There they made him a supper and Martha served: but Lazarus was one of them that sat at the table with him.

3 Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment.

4 Then saith one of his disciples, Judas Iscariot, Simon's son, which should betray him,

5 Why was not this ointment sold for three hundred pence, and given to the poor?

6 This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein.

7 Then said Jesus, let her alone: against the day of my burying hath she kept this.

with unguents preparatory for burial (John xix. 40), Jesus hinted to Judas that he would be betrayed by him, and buried, and that Judas should treat Mary's act of anointment as an act in anticipation of the coming event.

8. For the poor ye have always, &c. There is no difficulty as to finding poor people as objects of charity, but where will you find a Christ to show your devotion to, after I am gone ?

This was a pregnant reply to Judas' ridicule of Mary's love and devotion towards Jesus.

10. Put Lazarus also to death. The members of the Sanhedrin longed to make away, not only with Jesus, but also Lazarus, as the latter was a standing monument of Jesus' greatness.

13. Took branches of palm trees, &c. Greeted Jesus as a great miracle-worker (ver. 18), as one possessed of Godly powers. Therefore his admirers were willing to identify him as the personage referred to in the Old Testament as King of Israel, coming in the name of the Lord.

14. Jesus having found a young ass, &c. Fearless of the Sanhedrin, Jesus acknowledged the greeting and confirmed the cry of the people by riding on a colt, in terms of a saying of Zechariah (Zech. ix. 9).

8 For the poor always ye have with you; but me ye have not always.

9 Much people of the Jews therefore knew that he was there: and they came not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead.

10 But the chief priests consulted that they might put Lazarus also to death;

11 Because that by reason of him many of the Jews went away, and believed on Jesus.

12 On the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem,

13 Took branches of palm trees, and went forth to meet him, and cried, Hosanna: Blessed is the King of Israel that cometh in the name of the Lord.

14 And Jesus, having found a young ass, sat thereon; as it is written,

16. When Jesus was glorified. When the true nature of Jesus was understood—when, by the Grace of God, the disciples *felt within them* the sanctifying power of Jesus, even as one recognises the power of the noonday sun—when they *realised beyond doubt* that he was one who had attained Christhood. (See chap. i. ver. 14, note on “glory.”)

19. Ye prevail nothing. Your influence as against Jesus’ is of no avail whatever.

The world is gone after him. The masses of the people accept him as one who has come in the name of the Lord, even as the King of Israel (ver. 13).

20. Certain Greeks. Non-Jews who spoke the Greek language, who were often seen in Jerusalem for worship.

Those who believe that God manifests Himself to divers nations in divers ways suited to each of them, will have no difficulty in communing with Him in any place of worship.

23. The hour is come. Jesus meant to say that the eagerness with which the Jews and Gentiles alike have sought him to learn of him showed that there was a hungering for spiritual knowledge about that time.

15 Fear not, daughter of Zion: behold, thy King cometh, sitting on an ass’s colt.

16 These things understood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him.

17 The people therefore that was with him when he called Lazarus out of his grave, and raised him from the dead, bare record.

18 For this cause the people also met him, for that they heard that he had done this miracle.

19 The Pharisees therefore said among themselves, perceive ye how ye prevail nothing? behold, the world is gone after him.

20 And there were certain Greeks among them that came up to worship at the feast:

21 The same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus.

22 Philip cometh and telleth Andrew: and again Andrew and Philip tell Jesus.

23 And Jesus answered them, saying, the hour is come, that the Son of man should be glorified.

That the Son of man should be glorified. That the Love of Christ, as distinct from the love of the world, should glow in the hearts of the unworldly.

24. Verily, verily, I say unto you, &c. The full meaning of these words is: "You say some Greeks have come to *see* me (ver. 21). Tell me now, will merely seeing this *body* of mine called Jesus enable them to see *Christ, the Christ that is within each of us*? No, no. Christ is not to be seen by carnal eyes, but by the spiritual eyes of those who have died to worldly attachments. In all truth, I declare that Christ will not rise in glory within a man until the word of the Sanctified Teacher is *heard* in the ear and *understood* in the spirit, for then only would the Word, like unto a seed grown in good soil, transform itself—change its word-form into spirit-form—and gradually grow up as Christ." It is the **meaning of the word** heard which "quickens" (see chap. v. 21 and chap. vi. 63) the spirit and begets Christhood.

Except a corn of wheat fall into the ground. If a grain does not drop into good soil. That is, if the Word of the Sanctified Teacher is not received by a spirit devoid of worldliness to a great extent.

And die. And if such seed or word does not disintegrate itself into its component parts.

In the case of the seed, its component parts are the integuments and the kernel (which constitutes its body) and the life-germ; and in the case of the Word, the letter-sounds (which constitute the body), and the meaning (which constitutes the life-principle).

It abideth alone. The grain is barren, does not produce anything, neither stalk nor fruit. Hence "alone" it lies.

But if it die, it bringeth forth much fruit. But if the seed disintegrates itself, and the kernel which

24 Verily, verily, I say unto you, except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.

contains the life-germ perishes, then the life-germ, being released, sprouts up and bears fruit. So, if the meaning of the Word has been abstracted from the letter-sounds (which thenceforth becomes as useless as a corpse), such meaning will merge into the spirit and enlighten it gradually, till all darkness is removed, and love and bliss attained.

This is how the worldly spirit is changed into the Godly Spirit. The doctrine is otherwise called the **doctrine of re-birth**. To re-state the analogy between plant-life and human-life: Within the kernel of the seed is the life-germ. For the life-germ to sprout and bear fruit, the kernel should first come into contact with the earth and then disintegrate itself (see chap. v. 21). So, within the Word of the Sanctified Teacher is the meaning of it. The Word is the body and the meaning the spirit. If the meaning is to sprout forth as a Godly stalk and bear the fruits (Eph. v. 9) called Peacefulness and Spiritual Joy (Gal. v. 22), the Word must be received in the ear and well analysed and considered in the mind so as to abstract its real meaning. Then the meaning would assimilate or fuse with the spirit, and from that fusion is born the babe called Godliness or Christ. See p. 118.

The following celebrated verses of a Sage of India deserve to be quoted in connection with the **doctrine of the birth of the Godly spirit** preached by Jesus in vers. 24-26:—

“ Sishya érotantu yonim syát
Guru jihványa lingakam :
Mantra viryam samákyátam
Sishyah putro vidhiyate : ”

which means—“The ear of the pupil is the female organ ; the tongue of the Teacher is the male organ ; the Word is the seed : this is how the [spirit of the] pupil becomes the Son.”

25. He that loveth his life shall lose it. He who is

25 He that loveth his life shall lose it ; and he that hateth his life in this world shall keep it unto life eternal.

attached to the enjoyments of the senses (*psuchē*, sense-life or natural life; see chap. v. 21) will mar the useful end for which the senses were given him.

The thought-faculty and the five senses are instruments of knowledge given to man for the purpose of eliminating the worldly element in the soul. They were intended to improve man's *spiritual* nature. If, instead of using these instruments for the acquisition of spiritual knowledge, man allows them to pander to his animality, he will assuredly find them worthless as aids to Eternal Life.

He that hateth his life, &c. He who discards a carnal life in this world will watch it (*φυλάξει*) and keep it in subjection till he attains the Pure Spirit, called Christ, and, through Christ, God.

Eternal life. Knowledge of Christ and God in spiritual communion (John xvii. 3).

By "alone-becoming" (chap. iii. 16) Christ rises, and then God manifests Himself as Infinite Being and Bliss.

In ver. 25 the term *psuchē* has been translated "*life*," but in Matt. 39; xxii. 37; and xxvi. 38; John xii. 27; 1 Cor. xv. 45; and Heb. iv. 12, it has been rendered *soul*. Hereby arises much confusion of thought. Care should be taken to distinguish between *psuchē*, *pneuma*, and *soma*, which together form the **human being**, the being (or entity) in man-form.

Pneuma (in Sanskrit *ātmā* or *ānīmā*) is the soul or spirit which, though without form, knows, is conscious.

Psuchē is the subtle body (in Sanskrit *sukshuma sarira*) of the spirit. This body (*sarira*) is called subtle (*sukshuma*) because it is intangible and imponderable. It consists of an aggregate of "rudiments" adhering to the spirit, and in fact encasing it, so as to bring it into relation with the outer world.

The aggregate of rudiments referred to as the subtle body (*psuchē*), consists of: (1) the invisible senses and thought, which are instruments of knowledge; (2) the invisible instruments of action which move the different parts of the body; (3) the respiratory system or the invisible vital airs intimately linked

with the thought and sense system ; (4) the nutritive system which converts food into blood and makes it the mainstay of the other systems ; and (5) the genital system which nurses the life-germ and ushers it into the world. These five systems, standing in correlation and inter-dependence, and functioning in the tangible organs of the body, are all earthy (1 Cor. xv. 47).

Sōma, the gross or tangible body (in Sanskrit *sthūla sarīra*) is evolved from the subtle body (*psuchē*). Standing by itself, it is good-for-nothing flesh, flesh which "profiteth nothing," a veritable carcase ; but so long as the subtle body (*psuchē*) inhabits it and functions in it, the spirit (*pneuma*) held within the subtle body will continue to be in relation to the world. But the moment the spirit departs (with the subtle body) from the gross body, the latter begins to stink and decompose. Therefore the gross body, the body which is perceptible to our senses, is of no value in regard to the things of the Spiritual Kingdom except as a hut for the spirit.

St. Paul sometimes speaks of *psuchē* as *psuchikon sōma*, rendered both in the Authorised and Revised Versions as "natural body," and of *pneuma* as *pneumatikon sōma*, rendered "spiritual body" (1 Cor. xv. 44).

In view of the truth that the spirit (*pneuma*) is "sown" (ib. 42) or encased in a subtle or natural body, which is "earthy" (ib. 47), and is therefore liable to drag the spirit down to the "corruption" of sensuous living, Jesus said : "The spirit which pampers sense-life (*psuchē*) will not have the senses and thought as helpmate to Eternal Life ; but the spirit which withdraws itself from the gratification of the senses will be able to mount guard over the senses and thought, and make them serve him truly and well till Eternal Life is attained."

26. If any man serve me, &c. If any man wait upon

26 If any man serve me, let him follow me ; and where I am, there shall also my servant be : if any man serve me, him will my Father honour.

me, if any man considers himself my pupil, let him act up to my instructions ; for that will be the only way of attaining the Eternal Life which I myself have attained.

Him will my father honour. If any person will faithfully carry out my instructions, the Lord will deem him worthy (*timēsei*) of Eternal Life.

27. Now is my soul troubled. *Psuchē* is wrongly translated here as "soul." Its proper rendering in this verse is **mind** or faculty of thought, as in x. 15, *psuchē* should be rendered *life* in the sense of *breath*. It is demonstrable in *yoga* or spiritual communion that thought and breath are inter-related, so that if thought is suppressed, breath ceases ; and if breath is suppressed, thought ceases. Both thought and breath are instruments of the Soul or Spirit. That which knows is the Spirit. That which thinks is the Mind.

The spirit knows ; but the mind thinks. Hence the distinction between the knowable and the thinkable. Whatever is spiritual is knowable *by the spirit* only. The mind (faculty of thought) cannot know the Spirit or what is purely spiritual. But the mind cognizes whatever is worldly or of the flesh. The things of the world or flesh are thinkable. Beyond the reach of thought (or mind) stands the spirit, which, when isolated from every rudiment of flesh, knows Itself, and God, who is in It.

The soul or spirit which has been isolated or pacified—which has found Rest—can never be troubled or agitated, in whatever state the mind or body may be. A burning fever may toss about the body of a sanctified person, or a severe blow on the head may confuse his thoughts ; but inwardly his spirit will remain peaceful, by reason of its power of standing alone, independent of thought. It is from a want of this power of isolation that men are unable to realise the truth that sufferings (*pathēma*) and cravings (*epithumia*) are of the flesh (Gal. v. 24), and not of the spirit.

27 Now is my soul troubled ; and what shall I say ? Father, save me from this hour : but for this cause came I unto this hour.

When Andrew and Philip apprised Jesus of the arrival of "certain Greeks" (ver. 20), "to see him" (ver. 21), he explained to his disciples the uselessness of simply *seeing* a Sanctified Teacher, and the necessity of restfully *hearing and understanding* him. Just as he ended his exposition of the doctrine of spiritual birth, he felt within him a strange commotion. "*Now* my mind (*psuchē*) is agitated. What means this agitation?" Jesus seems to have received in his mind the wave of commotion which some band of conspiring Pharisees had somewhere started about that time, by giving vent to excited words in regard to him. Like little ripples moving forward on the bosom of a lake from the spot where a stone fell, their undigested thoughts reached him in such confusion that he was unable to make them out. Nevertheless he felt a storm was coming, for he said, "What shall I say?"

Father, save me from this hour. His transcending spirit knew neither fear nor sorrow. So, more for the sake of the work he had in hand than for his own sake, he said: "Shall I say, Father, deliver me from the dangers of my present situation?"

But for this cause came I unto this hour. To say so will not be right, for it is part of Thy design, in sending me forth into the world to teach, that I should incur the displeasure of worldly men at this period (chap. vii. 7).

28. Father, glorify thy name. Whatever treatment I receive at the hands of worldly men—whether my body is killed or not (chap. vii. 19)—mayst Thou shine unceasingly in my Spirit, and in the hearts of the unworldly in Judæa. (See John xvii. 5.)

Elsewhere said Jesus: "Hallowed be Thy Name! Thy Kingdom come!" (Matt. vi. 9, 10). All these expressions denote the same thing, *viz.* the realisation of God in the spirit, as an actual fact in experience.

28 Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again.

This realisation by the help of the Sanctified Teacher is the end and aim of the doctrine of the **glorification of Christ and God** in man.

A voice from heaven. Words emanating from the open sky. The Lord, being Infinite Spirit, occasionally speaketh to His Beloved without the intervention of a body. Hence His Voice is called in Sanskrit, *asariri vāk*, "bodiless voice."

I have glorified it, &c. My Presence and My Power *have been* felt before now by the unworldly, and *will be* felt again and again by other unworldly persons.

31. Now is the judgment of this world. The word inappropriately rendered "judgment" should be translated "discernment" or "enlightenment." Jesus meant to say, "Now that you have heard the assurance of the Lord with your own ears, you will believe me when I say that I, who am standing here, can give you spiritual discernment so as to realise within you Christ and God."

Now shall the prince of the world be cast out. Now is your opportunity to learn of me how to purge from the spirit the corruption called worldliness, and become pure; for purity of spirit entitles one to see God (Matt. v. 8).

As to the translation, "prince of this world," see note on xvi. 11, p. 262.

32. If I be lifted up from the earth, &c. If the spirit, called "I" in the human body, be lifted up from the field of earthiness or worldliness, it will stand cleansed then and there.

Elsewhere Jesus said: "Ye are from *beneath*, I am from

29 The people therefore that stood by, and heard it, said that it thundered: others said, an angel spake to him.

30 Jesus answered and said, this voice came not because of me, but for your sakes.

31 Now is the judgment of this world: now shall the prince of this world be cast out.

32 And I, if I be lifted up from the earth, will draw all men unto me.

above. Ye are of this *world*, I am not of this world" (John viii. 23). This "beneath" indicates worldliness. And St. Paul observed, "What is he that ascended but he who *descended* to the lower parts of the *earth*?" (Eph. iv. 9). "The first Adam is of the *earth, earthy*. The second Adam is the Lord from heaven; . . . the first is not spiritual but natural . . . afterwards spiritual" (1 Cor. xv. 46, 47).

I will draw all men unto me. The spirit that has risen from earthiness to Godliness will attract unto itself, for instruction and sanctification, all those unworldly souls who come within its sphere of action. Cf. vi. 40, and note thereon; also iii. 19.

33. This he said, &c. This verse is obviously a gloss of an ignorant reader, which has crept into the text.

34. We have heard out of the law, &c. Expounders of Moses and the Prophets have taught us the doctrine of the eternity of Christ.

How sayest thou, &c. If Christ be eternal, what dost thou mean by "lifting him up"?

Who is this Son of Man? Is the Christ we have been taught of different to the Son of Man to whom you refer?

35. Then said Jesus, &c. The "Son of Man" I refer to is the Son or Spirit in man. So long as the Son is led captive by worldliness or carnality, he cannot know God. But I (the Son in Jesus), having been lifted up and sanctified (John x. 36), know God and am in a position to teach you. I am the Light that can illumine your souls. (See also ver. 46.) But it is only for a short while that I shall

33 This he said, signifying what death he should die.

34 The people answered him, we have heard out of the law that Christ abideth for ever: and how sayest thou, the Son of man must be lifted up? who is this Son of man?

35 Then Jesus said unto them, yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth.

remain with you. Therefore do not be indifferent, idle or asleep, but awake and be active ("walk") in the acquisition of Godly knowledge when I am with you. Cf. vi. 33 and 35—"I am the bread of life."

He that walketh in darkness, &c. He that is absorbed in worldly attachments is asleep, is blind, and knows not whither he is going. He is going further from the Lord, even unto perdition, without knowing it.

36. Children of light. Sons of God (John x. 36).

Jesus departed and hid himself. Not desiring to provoke the conspirators into further action against him, he withdrew from Jerusalem (ver. 12) and made himself invisible.

It will be noticed that St. John introduces the Greeks in this chapter at ver. 20, only to record Jesus' sayings as to "seeing" or spiritual discernment (vers. 23-36). No mention is made of his having granted them an interview. Perhaps they heard the whole discourse as delivered to the disciples.

37-41. But though he had done, &c. St. John explains in these verses that, though a Sanctified Teacher may preach in the highways and byways of a city or village, and though many persons may flock to him, some out of curiosity, some out of deference for the miracles performed, some out of admiration for the ascetic fervour of the preacher, and others for other reasons, yet it is only the poor in spirit—those depleted of worldliness—who can understand him and so progress spiritually.

38. Saying of Isaiah, . . . who hath believed our report? The answer is, none, but the poor in spirit.

36 While ye have light, believe in the light, that ye may be the children of light. These things spake Jesus, and departed, and did hide himself from them.

37 But though he had done so many miracles before them, yet they believed not on him:

38 That the saying of Isaiah the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed?

To whom hath the arm of the Lord been revealed? To whom has it been graciously revealed that the Lord, and no one else, reigneth in the universe—in every unit and in every aggregate? None but the poor in spirit shall understand this truth.

Blinded their eyes and hardened their heart. The unfailing direction of all affairs, temporal and spiritual, by the omnipotent and omniscient Lord which the poor in spirit, after some instruction, plainly see with the spiritual eye, cannot be seen by others owing to the hardness of their hearts.

A hard heart is the crude spirit which knows not the sweetness and mellowness of neighbourly Love. Such a spirit corresponds to the raw fruit. Selfish in the extreme, it has no eye to see the wishes or wants of others. Its selfishness (another name for worldliness) obscures its vision. Hence **spiritual blindness**. The carnal eyes may note the sorrowful condition of a person, but worldliness says, "What of that? Am I not suffering also? So, I shall not yield." In this way worldliness hardens the spirit, and prevents it from discerning truly in reference to its eternal welfare.

41. Isaiah . . . saw his glory. St. John states here that Isaiah had seen the Christ within him. In Isaiah liii., from which he quotes, we have a suggestive description of Christ as pure and infinite spirit: "He hath no form nor comeliness (*i.e.* shapeliness or proportions), and, when we shall see Him, there is no beauty that we shall desire in Him." Isaiah further describes how the spirit is kept captive in the fleshly body, experiencing many a sorrow;

39 Therefore they could not believe, because that Isaiah said again,

40 He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them.

41 These things said Isaiah, when he saw his glory, and spake of him.

and how, upon making a sacrifice of carnality (wrongly rendered in ver. 10 as "soul"), the spirit will prosper and its days be prolonged (*i.e.* to Eternal Life). In other chapters, too, we have proofs of Isaiah having attained Christhood.

44-50. Jesus cried and said, &c. Once more Jesus emerges from his retirement and preaches that everlasting life (ver. 50) or knowledge of God (John xvii. 3) may be attained by learning of him.

44. He that believeth, &c. Love of the Sanctified Teacher is love of God; for God is in Christ, and both are spiritual, identical in substance.

45. He that seeth me, &c. To see Christ spiritually is tantamount to seeing God, for Christ is of the Image of God. (See note on "alone-become," chap. i. 18.)

46. I am come a light into the world. The Sanctified Teacher is sent into the world to give spiritual discernment to those who are not carnally minded. By such discernment, every trace of worldliness will be removed, and consequently Godliness attained.

47. I judge him not, &c. The function of Christ is not to reward and punish men, but to teach them, and to dissipate the darkness (or worldliness) which abides in them (ver. 46).

Thus **salvation** is the removal of the darkness that inheres in the spirit. It is illumination of the spirit, whereby

42 Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue:

43 For they loved the praise of men more than the praise of God.

44 Jesus cried and said, he that believeth on me, believeth not on me but on him that sent me.

45 And he that seeth me seeth him that sent me.

46 I am come a light into the world, that whosoever believeth on me should not abide in darkness.

47 And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world.

it discerns its own real nature, frees itself from bondage to the worldly elements (Gal. iv. 3, 9), and stands forth for ever in fellowship with God.

48. He that rejecteth me, &c. This translation is inappropriate. The verse should be rendered as follows: "He who does not establish me (*ἀθετῶν ἐμὲ*), that is, my words, in his mind, and he who does not grasp (*μὴ λαμβάνων*) the meaning of my words, have (in them) one that separateth (*τὸν κρίνοντα*) them from me (*i.e.* they have the power of darkness in them, which cuts them off from me). The words (of Truth) that I have communicated, the same shall separate him (*i.e.* the hearer) from worldliness on the last day."

In this verse Jesus amplifies the **doctrine of drawing** to which he referred in ver. 31.

"No man can come to me, except the Father draw him" (John vi. 44).

"Many are called (drawn to the Sanctified Teacher), but few are chosen" (*i.e.* for the attainment of Christhood) (Matt. xxii. 14; Jas. ii. 5).

In John xii. 48, Jesus, speaking of those who have been drawn but not admitted to Christhood, explained that, though the Sanctified Teacher had no power to reward or punish, yet the sanctifying words which he communicates to a ripe hearer are the words of God, and therefore those words are bound to take effect some day.

The day on which they take effect is the "last day."

The effect of God's word, issuing from the lips of the Sanctified Teacher, is like the action of a sharp sword sun-dering clean the finest filaments of worldliness which bind it to the spirit. "The Word of God," said St. Paul, "is the *sword* of the spirit" (Eph. vi. 17), and "is sharper than a

48 He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.

two-edged sword, piercing so as even to part from the spirit its sense-life (*ψυχῶς*) . . . and capable of separating (*κριτικὸς*) also its cares (*ἐνθυμήσεων*) and most deeply cherished thoughts (*ἐννοιῶν καρδίας*, lit., thoughts of the heart) (Heb. iv. 12).

49-50. I have not spoken, &c. Jesus explains that the words he spoke of as bound to take effect some day, were words relating to the attainment of Eternal Life or Knowledge of God; that the words he communicated to the disciples to be cherished, understood, and put in practice regularly as "exercise unto Godliness" (1 Tim. iv. 7) emanated from God; and that, from actual fellowship with God, he could give the most positive assurance that the salvation of man meant his attainment of Eternal Life, or realisation of God in spirit and in truth. (See John iv. 24.)

CHAPTER XIII

1. Jesus, knowing that his hour was come. Feeling certain that there were not many hours before his betrayal to the Sanhedrin, Jesus devotes all the spare time in his hands to impress on his disciples the necessity of holding together after his disappearance from earthly scenes. He knew that, howsoever loyal they were to him on the whole, Judas was greedy of money, and others fond of place and preferment.

49 For I have not spoken from myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak.

50 And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.

CHAPTER XIII

1 Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end;

2 And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him;

He had on one occasion, for instance, reproved James and John for desiring, out of spiritual pride, to sit at the right and left hand of Christ on the Throne of Glory; and told them that, though in worldly life it was customary for those who were "great" to rule or exercise lordship, yet in spiritual life "greatness" was marked by willing ministry to others, so that he who *served* every one, regardless of creed or colour, age or condition, was reckoned the highest (Mark x. 35-45). As yet unsanctified, it was only natural that notwithstanding the little leaven of spirituality in most of the disciples, there was many a discordant element in them which engendered jealousies and displeasures of various kinds. In chaps. xiii., xiv., xv., and xvi., Jesus earnestly exhorts them to love one another, even as he had loved them, "unto the end" (xiii. 1); *i.e.* in spite of their shortcomings to be ready to suffer persecution and to sacrifice their lives for each other, even as he is about to suffer all things for their sakes.

He gives a practical illustration of the **spirit of ministry**, which is perfect Love, (1) by washing the feet of the disciples (xiii. 4-17); (2) by not resenting Judas' betrayal of him, but, on the contrary, feeding him with his own hand (ib. 18-30); (3) by being resigned to the will of God and cheerfully teaching them (ib. and chaps. xiv., xv., xvi.); and (4) by consoling them (xvi. 20-33) and praying for them (xvii.).

Right through the whole of the long discourse the ruling idea is, "Love one another, even as I have loved you." In chap. xiii. 34 he gives it as a "new commandment." He repeats it in xv. 12 and 17, and declares to them in xvii. 1 and 26 that Eternal Life or the Love of the Lord with which he has been anointed is not to be earned by them except by the practice of Love towards friends and enemies alike.

3 Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God;

4 he riseth from supper, and laid aside his garments, and took a towel and girded himself.

5. To wash the disciples' feet. The washing of another's feet is reckoned to be the work of a very inferior servant in the East. Hence St. Peter's inquiry, "Lord, dost thou wash *my* feet?"

7. What I do . . . thou shalt know hereafter. The immediate reason for Jesus' suddenly resolving to perform this most humble work was not apparent to his disciples at all. St. Peter thought that Jesus meant to cleanse them (ver. 9). Jesus said his object would be known hereafter. He explains it in vers. 14-17.

8. Thou hast no part with me. Thou canst not share with me the Kingdom of God.

9. Lord, not my feet only, &c. St. Peter, not understanding the object of Jesus, thought that he meant to cleanse the bodies of the disciples. So he thrust his hands and head also towards Jesus for purification!

10. He that is washed. He that has bathed himself need only wash his feet on entering a house.

11. Ye are clean. In chap. xv. 3 Jesus said: "Ye are clean *through the Word* which I have spoken unto you." The mere hearing in restful spirit the words of a Sanctified Teacher produces in the hearer a purifying effect for the time being at least.

5 After that he poureth water into a bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded.

6 Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet?

7 Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter.

8 Peter saith unto him, thou shalt never wash my feet. Jesus answered him, if I wash thee not, thou hast no part with me.

9 Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head.

10 Jesus saith to him, he that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all.

11 For he knew who should betray him; therefore said he, ye are not all clean.

12. Know ye what I have done unto you? He gave them an example (ver. 15) of the spirit of true ministry, which is Perfect Love.

13. Master. *Didaskalos* is Teacher, the central idea of which term is superior *enlightenment*.

Lord. *Kurios* is Ruler, denoting superior *power or dominion*.

Happy are ye if ye do them. It is not enough to know that the servant is not greater than his master, or that an evangelist is not greater than the Lord who sent him. It is essential that you, who recognise me as your superior in knowledge and power, should always serve each other and others *as self-denyingly* as I have served you all. For that is the only way of attaining Perfect Love or Peace.

18. I know whom I have chosen. You who profess to be my disciples, and a great many other persons besides, have felt *drawn* (see chap. v. 24) to me; but I have not *declared* which of you deserve to be picked out ("chosen") as ripe for entry into the Kingdom of God. But to-day I shall single out and show you one who, though admitted to eat with me, is doing his best to kill me. ("Lifteth up his heel against me.")

He that eateth my bread, &c. These words occur in Ps. xli., which graphically describes the condition of the

12 So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, know ye what I have done to you?

13 Ye call me Master and Lord: and ye say well; for so I am.

14 If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet.

15 For I have given you an example, that ye should do as I have done to you.

16 Verily, verily, I say unto you, the servant is not greater than his lord; neither he that is sent greater than he that sent him.

17 If ye know these things, happy are ye if ye do them.

18 I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled, he that eateth my bread hath lifted up his heel against me.

“poor in spirit,” and the arduous difficulty of keeping down the uprising ways of the flesh. “Mine enemies,” in ver. 5, are the rudiments of the flesh which war against the spirit. They “laugh” at the unworldly spirit, saying, “An evil disease” has taken possession of it, hoping that it “shall rise up no more” (ver. 8). But this is not all, says the Psalmist. The *psuchē* or the faculty of thought which was given by the Lord to serve the spirit in its career through life, has proved untrue, inasmuch as it, siding with the Power of Darkness, tries hard to turn the spirit away from God: “Yea, mine own familiar friend in whom I trusted, who did eat of my bread, hath lifted up his heel against me” (ver. 9), *i.e.* has tried to crush me.

That the Scripture may be fulfilled. The betrayal of the spirit by the “familiar friend” called the faculty of thought or *mínd*.

19. From henceforth I tell you before it come to pass. The impending traitorous conduct of Judas towards me, says Jesus, is very like the traitorous conduct (so well described in Ps. xli.) of one’s own mind (or flesh) against the Spirit.

That when it come to pass. That when your flesh rises up against the spirit.

Ye may believe, &c. Ye may realise the fact of the existence of the spirit as something distinct from the flesh.

I am he. In the Greek there is no “he.” *ὅτι ἐγώ εἰμι* = that I am (exists).

20. He that receiveth, &c. He who hears and understands my words (“whomsoever I send”) will receive the spirit (“me”) which is within them; and he who so receives the spirit of my words (“receiveth me”) will be quickened so as to know God by whom I was sent.

19 From henceforth I tell you before it come to pass, that, when it is come to pass, ye may believe that I am he.

20 Verily, verily, I say unto you, he that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me.

ἐάν τινα, rendered "whomsoever," refers to his word, not to his disciples.

23. One of his disciples. John.

26. A sop. A bit of bread or other morsel of food.

When I have dipped it. The sop was probably dipped in the sauce called *charoseth*, which was made of vinegar, dates, and raisins.

Gave to Judas. Jesus carefully feeds the man who was going to hand him to the executioners.

27. That thou doest, do quickly. He humorously tells him to carry out his design as quickly as possible.

31. Now is the Son of man glorified. Even as John the Baptist said, "Repent (*i.e.* turn your minds from worldliness to Godliness), for the Kingdom of Heaven is *at hand*" (Matt. iii. 2), Jesus means to say, the tribulations of the spirit which from this moment ("now") will occur will cause

21 When Jesus had thus said, he was troubled in spirit, and testified, and said, verily, verily, I say unto you, that one of you shall betray me.

22 Then the disciples looked one on another, doubting of whom he spake.

23 Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved.

24 Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spake.

25 He then lying on Jesus' breast saith unto him, Lord, who is it?

26 Jesus answered, he it is, to whom I shall give a sop, when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon.

27 And after the sop Satan entered into him. Then said Jesus unto him, that thou doest, do quickly.

28 Now no man at the table knew for what intent he spake this unto him.

29 For some thought, because Judas had the bag, that Jesus had said unto him, buy those things that we have need of against the feast; or, that he should give something to the poor.

30 He then having received the sop went immediately out: and it was night.

31 Therefore, when he was gone out, Jesus said, now is the Son of man glorified, and God is glorified in him.

his words relating to Christ to shine within many an unworldly man.

See St. Matthew, chap. xxiv. and *Commentary* thereon, pp. 204 *et seq.*, where the troublous times following the Crucifixion and the effect of the "great tribulation such as was not seen since the beginning of the world *unto this time*" (ib. ver. 21) are prophetically stated by Jesus.

And God is glorified in him. When one finds (in spiritual communion) the Christ within him, he finds also God shining within Christ.

32. If God be glorified in him, &c. If God is found (in spiritual communion) to shine in Christ, it will also be found that Christ shines in God. God and Christ being inseparably connected, God will graciously cause Christ to rise suddenly, in spiritual communion.

What is said in the first part of this verse is more tersely put by Jesus in John xiv. 11 as follows: "Believe me that I am in the Father, and the Father in me;" and still more tersely in chap. x. 30: "I and my Father are one;" and again in chap. xii. 45: "He that seeth me, seeth Him that sent me."

Straightway. *Euthus*, rendered "straightway" here, appears in Matt. xxiv. 29 as *eutheōs*, which is there translated "immediately." The proper meaning, as determined by spiritual experience, is *suddenly*.

It is a fact that in spiritual communion Christ, or the Sanctified Spirit within the human body, appears suddenly. See *Commentary on St. Matthen*, chap. xxiv.

33. Little children. *Teknia*. It is not the bodies of the disciples that were addressed by Jesus as "little children," but their unworldly spirits. Elsewhere he said, "Verily, I say unto you, except ye be converted and become as little

32 If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him.

33 Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, whither I go, ye cannot come; so now I say to you.

children, ye shall not enter into the Kingdom of Heaven" (Matt. xviii. 3).

What distinguishes little children from grown-up children and mature persons? Stability of thought, trustfulness, purity of mind, and docility.

Stability of thought. The thoughts of little children are stable, not divided or unsettled, but well established on whatever interests them. See them at play: they are all attention, having neither eyes nor ears for anything else, unless indeed there was something very distracting, in which case they would run to it; but, that passing, they would return to their play and soon get absorbed in it. Promise them something they like. They would let their thoughts run on it for hours together, telling their little and elderly friends alike, as each one comes in at different times, that so-and-so has promised to bring them a gift; and then they would patiently await the hour of your arrival. If you fail to keep your word, you have only to stroke them kindly and say you will bring it to-morrow, and they will trust you and wait patiently, thinking of the coming gift.

This **trustfulness** is due to the absence of guile in them, and to their loving frame of mind.

Purity of mind. Neither in thinking, nor in the use of their senses, are they tainted by carnality or sensuality.

Docility. Their minds are so open that you can teach them anything easily, within the limits of their comprehension. This **receptivity** is all-important in the acquisition of knowledge. What opposes truth or sound knowledge on a subject is a false or unsound idea about it already treasured in the mind. Until the latter is rooted out, the former cannot be planted. In attempting to root out one idea, it is often found that it is intimately connected with many other false ideas on cognate subjects, so that false or unsound ideas usually lie in tangled masses, which cannot be touched without causing much mental pain; for you feel, when one central idea is being pulled and shaken in one

little corner of your inner being, that your whole being is rocked to and fro and confounded. You are therefore glad to run away from such an experience.

But the man who has gathered ideas as working hypotheses only, not allowing them to bind his spirit for good, is comparatively free. His receptivity, however, is often limited by excessive caution, doubt or disbelief. His progress in spirituality would in that case be very slow, whereas that of the man who has a perfectly open mind (like that of a little child), together with an intelligence searching enough to detect seats of error, and broad enough to unify (Eph. iv. 13) rather than differentiate knowledge, will be very speedy. (See chap. viii. 47, p. 147.)

In a word, selfishness, doubt, differentiation, and instability of thought mark the **worldly man**; while self-denial, trustfulness, spirit of unification, and fixity of mind mark the **unworldly man**. Jesus spoke of the latter as "little children," because their qualities of stability, trustfulness, purity, and docility were the distinguishing marks of little children. Such qualities are essential to those who crave for the Spiritual Kingdom.

Whither I go, ye cannot come. In chap. xiv. 4 Jesus said: "Whither I go ye know, and the way ye know;" nevertheless he says here: "Ye cannot *come* whither I go." He meant, they were not ripe enough to spiritually see God.

34. A new commandment. "Love thy neighbour as thyself" was the old commandment (Lev. xix. 18), meaning that the measure of neighbourly love should be the love which you have for yourself. But the commandment of Jesus was: "Love one another as **I have loved you.**" He loved them without expecting any return from them, and he loved even Judas, who was going to betray him. So

34 A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another.

Jesus had no self-love. Hence the new commandment was in effect, "Love others, whatever they do to you."

In the Sermon on the Mount, Jesus said: "Ye have heard that it hath been said, thou shalt love thy neighbour and hate thine enemy; but *I say* unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you, that ye may be the children of your father which is in heaven, for He maketh His sun to rise on the evil and the good, and sendeth rain on the just and the unjust. . . . Be ye therefore perfect, even as your Father which is in heaven is perfect" (Matt. v. 43-48).

The new commandment is thus the **doctrine of perfect love.**

35. By this. By the practice of Perfect Love.

36. Thou shalt follow me afterwards. You, Peter, will know God spiritually later on.

It is to him that Jesus had promised the Keys of the Kingdom of Heaven (Matt. xvi. 18-19). See *Commentary on St. Matthew*, pp. 139-142.

38. Jesus answered, &c. Jesus points out to Peter that his thoughts are not established enough on him (Jesus) or God to permit him to attain Eternal Life, and prophesies that before the morning dawned he would tell as many as three falsehoods in regard to his Teacher to save his own life.

35 By this shall all men know that ye are my disciples, if ye have love one to another.

36 Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, whither I go, thou canst not follow me now; but thou shalt follow me afterwards.

37 Peter said unto him, Lord, why cannot I follow thee now? I will lay down my life for thy sake.

38 Jesus answered him, wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice.

CHAPTER XIV

1. Let not your hearts be troubled. Having pointed out, in the closing verses of the preceding chapter, some of the deficiencies of his disciples, especially their inability to withstand persecution for his sake, he now consoles them by saying that, though all of them may not be able to attain Eternal Life in the present incarnation, yet their renunciation of family ties, and willingness to hear and profit by his teaching, will be rewarded by the Lord in other ways, and that Eternal Life or unity with God, which is the highest of all blessings, cannot be had unless in spirit they become unified with the Sanctified Teacher, and attain the Christ that is within each of them.

Ye believe in God, &c. Though you have not yet understood my teaching regarding Christhood (see ver. 20), you must consider yourselves singularly fortunate in being endowed with a belief in the existence of God, and in his being the author of all rewards and punishments. Through this belief it will be given to you to believe in Christ also, so as even to die for his sake.

2. In my Father's house are many mansions. In this great universe summoned into existence by the Lord, there are many scenes of enjoyment ("mansions") other than this earth, termed **heavens**, just as there are many scenes of pain and sorrow ("mansions") termed **hells**. If this were not the truth, regarding the Lord's method of rewards and punishments, I would have told you so before.

Mansions. Abodes, not houses.

Heaven, derived from an Anglo-Saxon word, *heofen*,

1 Let not your heart be troubled: ye believe in God, believe also in me.

2 In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you.

meaning originally either "ceiling," or that which is heaved up, has an objective as well as a subjective meaning. Objectively it means a region of happiness outside of man. Subjectively it means a happy state of the soul.

The Kingdom of God, called also the Kingdom of Heaven, is *within you*, said Jesus (Luke xvii. 21). This is the purely *spiritual* heaven, which is known as Aloneness (p. 34), which neither flesh nor blood can inherit (1 Cor. xv. 50). St. Paul speaks of it as the "third heaven" (2 Cor. xii. 2) when in veiled language he refers to his own attainment of God.

In this state is enjoyed perfect bliss, the unspeakable calm called Peace. Not that the enjoyer and the enjoyed are two different entities, for the spirit that has become "alone" is Bliss or Peace. The "third heaven" is therefore Blissfulness Itself. There is no higher heaven than this state of Unity or Oneness.

In states lower than this, the spirit (or the enjoyer) enjoys (cognises, experiences, knows) an object of enjoyment as something different from itself. Hence in the lower heavens, enjoyments are more or less of the flesh (which is different to the spirit).

The enjoyments of the flesh, derived through the eye, ear, nose, mouth, and body, constitute the *first heaven*, in the sense of lowest heaven; the enjoyments of the flesh derived through the faculties of thought constitute the *second heaven*; and purely spiritual joy, not derived through the senses or thought, is the *third heaven*.

For purely spiritual joy, no body (sense or thought) is required; but for sensuous and intellectual enjoyments, a body and objects of sense and thought are required. Hence, the first and second heavens necessarily imply *places* where the spirit, clad in flesh, enjoys sense-objects or thought-objects. Such enjoyable places exist in many parts of the universe, some on earth, and others elsewhere. The enjoyments on earth are for most human beings either sensuous or intellectual, or a compromise between the two. The enjoy-

ments in other places, being also on the sense and thought planes, are earthly. In other words, all enjoyments in the first and second heavens are earthly.

When Jesus spoke of "many mansions in my Father's house," he meant to guard against the supposition that the Earth on which we live was the only place where joys and sorrows are experienced, or that such enjoyments and sorrows come by chance. "If it were not so, I would have told you" (ver. 2), said Jesus. The truth is that the pleasures and pains of earthly life are part of a great and comprehensive design of the Lord for the purification of the spirit. On earth they are meted out according to the works and sorrows of each person, and when the tangible body is cast off at the time called "death," the spirit in its subtle body goes forth to other places and reaps the rewards and punishments of its actions on Earth; and then comes back to the Earth for instruction in Godliness through a Sanctified Teacher.

If the spirit takes trouble to understand his teachings, and walk in the way prescribed for it, it gradually cleanses itself of every particle of worldliness and stands as "perfect as the Father in Heaven is perfect" (Matt. v. 48). Then is the Pure Spirit said to be in the third heaven—to be in fellowship with God, or to attain Eternal Life. If Eternal Life, the third or highest heaven, is missed, then on death the still uncleansed spirit passes through the lower heavens as before, and is given another opportunity of working out its freedom.

So long as the corruption called worldliness inheres in the spirit, so long will it crave for enjoyment in the sense and thought planes. "Man lieth down and *riseth not*, till the heavens be no more," *i.e.* till the *first* and *second* heavens are reckoned of no value by the spirit (Job xiv. 12). When the spirit *rises*, spurning the lower heavens, "Behold," said the Lord, "I create a new heaven and a new earth, and the old ones shall not be remembered, nor come to mind"

(Isa. lxxv. 17). This new region or kingdom is the third heaven, called Peace or Christhood.

Hells are also objective and subjective. There are many places of torment on Earth and beyond the Earth. So, within the natural man are states of the soul which are full of trouble to it. These places and states are intended to make him think and repent, to gradually purify his soul of its corruption which is the root of all pain.

I go to prepare a place for you. I go that you may be happy. Cf. xi. 50, and xvi. 5-7.

If I go and prepare a place for you. If I disappear from earthly scenes, so that spiritual happiness may come to you.

I will come again, &c. Be not afraid that you will cease to feel my influence. The Lord has taught you through me, and He will continue to give you light in my name till in due course you attain Eternal Life, as I have myself attained.

4. Whither I go. Utilising the few hours that still remained before the impending Crucifixion, Jesus explains to his disciples in this and the following verses what the "**going**" of **Christ** means. On a previous occasion, he had told the Pharisees, "I know whence I came, and whither *I go*, but ye cannot tell whence I come, and whither *I go*" (John viii. 14). What does "go" mean here?

The Sanctified Teacher called Christ is always in fellowship with God. When Christ turns towards the world and functions therein as Instructor, he is said to "**come**" to the world, and when he ceases to function as the instrument of God, he is said to "**go**" to Him. The fact, however, is, he is never absent from God, for he is in God, and God in him. Therefore the words "**going**" and "**coming**" are not to be understood literally of Christ.

3 And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.

4 And whither I go ye know the way.

Ye know the way. I have told you before how the spirit may "go" to God—that is, attain God.

5. Thomas saith unto him, &c. Thomas and Philip (ver. 8) find Jesus' words too difficult to understand. They misunderstand him, even though Jesus reminds them that they had often heard him explain the meaning of the "way" to God.

6 I am the way, the truth, and the life. Rather than attempt to clear up all their difficulties within the little space of time that yet remained, Jesus (in effect) asks them to bear in mind that Christ, so far from going from one place to another place, is Himself the **way** or "door" to God, in the sense that knowledge of God is not to be attained except by knowing first the Christ within us. And not only is Christ the "way" to God, but He is the very opposite of the world, which is false or fleeting, being **truth** itself, the very Image or Substance of God. And not only that: He is, even as God, **life eternal**, not that which dies and is born again only to die once more, but that which lives all through aeons in conscious light.

Such being the nature of Christ, Jesus meant to ask, How could Christ "go" to God? How could there be a "way" or passage between Christ and God for Christ to travel along to God? Therefore, the term "going" was not to be understood literally.

No man cometh unto the Father but by me. No worldly spirit can be in fellowship with God unless it is taught by the Sanctified Teacher and becomes itself sanctified.

Here, too, "**coming**" to God does not mean that man has to march on his legs or be carried somehow to a great distance lineally before he can reach God. God is Spirit, and He is *within* the spirit of man. Therefore a man "**coming**"

5 Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way?

6 Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father but by me.

to the Father, means simply discovering the Father within himself.

Jesus says man cannot succeed in finding God within himself except through Christ. It has been already explained (at chap. v. 24), that when a man becomes "poor in spirit" or depleted of worldly attachments, the Lord will send to him a Sanctified Teacher (Christ) to instruct him how to stand "alone" or completely isolated from all that is worldly, and when his spirit does stand so, it will then know that it has become Christ; and having become Christ, it will find God within itself.

Man is the spirit encased in the human frame. That spirit is usually worldly. By the help of the Sanctified Teacher it is gradually cleansed of worldliness, and made to become pure or Godly. The purified spirit is called Christ, and it knows God. "Out of Zion, the perfection of beauty, God hath shined" (Ps. l. 2). **Zion**, the rock or hill of holiness, is Christ. It is in Christ that God is resplendent.

7. If ye have known me, &c. If each of you know Christ spiritually, you would know God also (see chap. xii. 45).

From henceforth ye know, &c. It would be more intelligible to translate this part of the verse as follows: "After now (*ἀπο ἄρτι*) shall ye know Him. Ye have already turned to Him for aid."

8. Lord, shew us the Father. Philip shows his ignorance again. Jesus was speaking of things spiritual which are invisible to carnal eyes, but Philip mistakes the body for the spirit, and the seeing of *Jesus* with *carnal* eyes for the "seeing" of *Christ* with the *spiritual* eye. Having flattered himself that he had "seen" Christ because Jesus stood before him, he now wishes to "see" God, as if God were an object of sense. "Shew God to us," he cried.

7 If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him.

8 Philip saith unto him, Lord, shew us the Father, and it sufficeth us.

9. Jesus saith, &c. Commiserating his ignorance, Jesus said in effect : “ Have you been so long with me and do not still understand my meaning ? (‘ know me ’). What connection is there between my words, ‘ He that hath seen me hath seen the Father also,’ and your words, ‘ Shew us the Father ’ ? ”

10. Believest thou not, &c. Jesus adds, “ Is it impossible for you to understand and believe that Christ is in God, and God is in Christ ? You can at least understand this, that the words that issue from my lips are not mine, but emanate from God, who is within me, and is using me as His instrument. From this fact, can you not learn the inseparable connection between God and Christ ? ”

11. Or else believe me for the very works’ sake. If you cannot learn this truth from the example I gave you, as to how words pour forth from my mouth, you will at least consider the supernatural deeds which have been done through me. Can man perform them ? Were they not works of God, who, being within me, performed them through my spirit and body ? From this fact, learn the inseparable connection between God and Christ.

12. He that believeth on me, &c. He whose thoughts are well established on Christ, and who takes measures to find him within himself, will be able to teach, and to do all other works, even as I have done. See chap. v. 24 as to “ believe on ” (p. 125 *et seq.*).

9 Jesus saith unto him, have I been so long time with you, and yet hast thou not known me, Philip ? he that hath seen me hath seen the Father ; and how sayest thou then, shew us the Father ?

10 Believest thou not that I am in the Father, and the Father in me ? the words that I speak unto you I speak not from myself : but the Father that dwelleth in me, he doeth the works.

11 Believe me that I am in the Father, and the Father in me : or else believe me for the very works’ sake.

12 Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also ; and greater works than these shall he do ; because I go unto my Father.

13. And whatsoever ye shall ask in my name. Being with the Father inseparably, any prayer addressed to me for spiritual blessings will be responded to by the Father.

That the Father may be glorified in the Son. By the fruition of such prayers you will learn to esteem the Father in whom Christ is.

14. If ye shall ask, &c. Jesus reiterates the oneness of Christ with God in regard to the attainment of spiritual blessings. All blessings from God must pass through the doorway of Christ. Hence Jesus said, "*I will do it.*" Elsewhere he said, "*I can of mine own self do nothing*" (John v. 30), and "*whatsoever ye shall ask the Father in my name, He will give it unto you*" (John xvi. 23).

16. He shall give you another Comforter. The term Paraclete (*paraklētos*, from *para kaleō*, to call near to), rendered inadequately as the **comforter** or Strengtheners, denotes a person who has been *called* to give help.

The Paraclete is the Power or Personality *called* by God to help the soul onwards. It is spoken of by Jesus as "*another Paraclete,*" by which he meant that the First Paraclete was Christ and the Second Paraclete the Spirit of Truth (*to pneuma tēs alēthias*, ver. 17) or the Holy Spirit of God (ver. 26). The nature and functions of the Holy Spirit are explained by Jesus from ver. 10 of this chapter (xiv.) to the end of chap. xvii.

17. The spirit of truth. The expression, **spirit of truth**, does not mean that "*truth*" is one thing, and

13 And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.

14 If ye shall ask any thing in my name, I will do it.

15 If ye love me, keep my commandments.

16 And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;

17 Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.

"spirit" another thing belonging to it. The particle "of" does not here mean "belonging to," but "constituting," "which is," or "is called," as in the expression, "continent of Europe," which means the continent called Europe. The Spirit of Truth means the Spirit called Truth. Jesus said: "Truth shall make you free" (viii. 32). "I have given them Thy word" (*logos*) (John xvii. 14). "Sanctify them through Thy Truth" (*alētheia*). "Thy Word (*logos*) is Truth" (ib. 17).

Hence the Spirit of Truth or the Holy Spirit (ver. 20) is the **logos** or the **word** or the Teaching which emanates from God through Christ (John vii. 16). (See commentary on *Logos*, chap. i. 1, pp. 1-9.)

Consider what **teaching** is. It is not the act of teaching, but the *seed or principle* of knowledge which is passed from the Teacher to the taught (Matt. xiii. 20) in a series of *words*. You hear the words, but if you do not understand them—if you do not get at the *kernel* or *inner substance* of the words—they will be like the seeds in stony places (Matt. xiii. 20, 21). Therefore **teaching** is much more than words, being the **life or spirit** which is contained in the words (John vi. 63). Just as the human body contains Flesh, which is perceptible to the senses, and Spirit, which is not perceptible to them, so the words which pour forth from the mouth of one like Christ Jesus include Sounds, perceptible to the ear, and the Life or Spirit of the sounds, which only the Understanding or spirit of man can grasp. Teaching, then, is essentially the Life or Spirit of the words; and the Teaching of a Christ is the Illumining Principle known as the Spirit of God.

Now consider how this Life or Spirit of words emanates from God. God is Spirit (John iv. 24), not to be cognised by sense or thought, for these are limited, while God is limitless. From this Infinite Being emanated Power of various kinds, gradually building up all that we see as sentient and non-sentient existences. When man rose into

being, he knew not that it was the Power of God which had vested his spirit with a body, inclusive of instruments of knowledge and of action; nor that every function of his, physical or mental, was dependent on that Power, even as the flowers that blossom on earth are dependent on the sun, without their knowing it. Nevertheless, the process of maturity or perfection is silently carried on from day to day by the same merciful Power, till the spirit of man begins to see, much to its own surprise, that its attachment to things of the world has somehow considerably waned, and that its ideals of life have proportionally changed. Like one that went to sleep in a hall having pillars of gilded stone, and awaking found it all as unreal as the quivering air, the spirit, coming to a consciousness of the vanities of life, asks, abashed and mournful (Matt. v. 4), "Have I been hitherto *so* deceived? What is there to live for now?" Then the same gracious Power, *yet too holy to be known*, sends a Sanctified Teacher like Jesus to remain with him in human fellowship (John i. 14) and help him to understand and attain in due course the glory of the Perfect State, or the Fulness called Christhood; and in the event of the Sanctified Teacher being called away before the work of redemption is over, that same merciful Power makes Itself more and more manifest *within* the appealing spirit, and helps it onwards till Perfection is attained.

Such is the way of God, who teaches through the First Paraclete (Christ in human flesh), and then if necessary through the Second Paraclete, the mature soul hungering for righteousness and peace.

Whom the world cannot receive, &c. Jesus explains in these words why the Holy Spirit or Logos, which called the world into being, and which maintains unseen all life, vegetable, animal, and human, should not itself appear in the first instance, but should send a Christ in the flesh to those whose worldly attachments are on the wane. The reason is that the Holy Spirit is not perceptible to the

senses ("the world seeth Him not"), nor is It knowable through thought ("neither knoweth Him"). It can be discerned only spiritually (1 Cor. ii. 7-15), *i.e.* known directly by the spirit, and not by the intervention of the senses and thought.

But ye know Him. St. John said in vii. 39, "The Holy Spirit was *not yet* given, because Jesus was not yet glorified." Since that time the disciples had grown in spirit, loving to call Jesus their Teacher and Lord (xiii. 13), and acknowledging his Teaching as most conducive to their spiritual welfare. So he now assures them not only of the existence of the Holy Spirit, but of Its approaching dawn in them. "You *know* the Holy Spirit," said he, "*for* He is in you, and *will* manifest Himself in you." Jesus felt that his assurance would be received by them implicitly, and therefore he used words to denote actual knowledge on their part. Convinced that his name and person were "glorified" in them, he was able to "give the Holy Spirit" to them (vii. 39)—to announce to them the function of the Holy Spirit—with all possible certitude.

18. Desolate. Without help.

I will come to you. Cf. ver. 23, "We (the Father and Christ) will come."

19. The world seeth me no more. Worldly minds will lose their impression of me, so that I shall exert no influence on them.

But ye see me. But you, who have renounced the world and have taken the trouble to learn of me, will continue to feel my influence in your spirits, even though your eyes no longer see me in the flesh.

Because I live, ye shall live also. Because I have attained Eternal Life, you by striving for Christhood shall attain Eternal Life also.

18 I will not leave you comfortless: I will come to you.

19 Yet a little while, and the world seeth me no more, but ye see me: because I live, ye shall live also.

20. In that day ye shall know, &c. On the day that each of you attains Christhood or Eternal Life, you will know it to be a fact that Christ is in God, and therefore that the Christ within you and the Christ within me are inseparably united.

21. He that hath . . . loveth me. No man can be said to love a Sanctified Teacher save he who, having received instruction, resolutely lives up to it.

Will manifest myself to him. To no one will Christ manifest himself except to him who loves Christ with all his heart, eschewing every worldly attachment.

22. Judas saith unto him, &c. Judas (not Iscariot) now displays his ignorance. He desires to know how, after retiring from earthly scenes, Jesus could come back and show himself to his beloved ones without being found out by such worldly men as might stand by.

23. Jesus answered, &c. Jesus mercifully refrained from reproving Judas for mistaking the coming of Christ—the manifestation of Christ within oneself, which is a subjective experience—for something objective, and says that if his instructions were strictly followed by a disciple, not only would Christ manifest himself, but also God (“*We* will come”) in spiritual communion; and that ever afterwards They will be in fellowship with him.

20 At that day ye shall know that I am in my Father, and ye in me, and I in you.

21 He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.

22 Judas, not Iscariot, saith unto him, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?

23 Jesus answered and said unto him, if a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.

24 He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me.

25 These things have I spoken unto you, being yet present with you.

26. The Holy Spirit whom the Father will send in my name. Spirits that have not become wholly sanctified cannot see the Holy Spirit of God (ver. 17); and therefore, when the Sanctified Teacher is removed from earthly scenes, the **Holy Spirit continues the teaching** either impersonally, or by means of visions, wherein the disciple sees not the Holy Spirit Itself, *but the Sanctified Teacher who had disappeared*; or by sending other Sanctified Teachers in the flesh who are one in spirit with the original Teacher. Such being the method of redemption, Jesus said the Father will send the Holy Spirit "*in my name*"—that is, either as Christ Jesus, or as Christ some one else. See note on xiv. 3, "I will come again," and on xvi. 13, pp. 244, 263.

27. Peace I leave with you. I have taught you how to pacify your spirit. See note on "Sanctification" and "Peace" at chap. x. 36, p. 201.

My peace I give unto you. I have given you my Love once and for all, so that it may continue to influence you for ever. (See John xiii. 34, p. 239.)

Not as the world giveth, &c. It is the custom among worldly people to love one for some consideration or other. Such is not my love for you. Do not be afraid that, simply because I am out of sight, you are outside the range of my influence. Fear nothing, for you have my Love with you always, and it will protect you at all times.

28. If ye loved me ye would rejoice, &c. Whether in the flesh or out of it, I am with the Lord. While in the flesh

26 But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

27 Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.

28 Ye have heard how I said unto you, I go away and come again unto you. If ye loved me ye would rejoice, because I said, I go unto the Father: for my Father is greater than I.

worldly occupations produce distractions of the mind, which can be overcome only by resting again and again in the Lord. Now that the time is not far distant for my spirit to drop its carnal body, such of you as truly love me will rejoice that I am at last permitted to be in untrammelled fellowship with the Lord.

29. And now I have told you, &c. I have now told you the relation between Christ and God, and the way in which the Holy Spirit of God brings about the salvation of man by sending forth, in the first instance, a Sanctified Teacher in the flesh, and, after his disappearance from earthly scenes, by continuing his teaching by means of other Christs, or by visions of the self-same Christ, until Christhood is attained, when, and when only, the Holy Spirit stands revealed in all Its glory. Remember this to be the **method of salvation** by which the natural man is changed into the spiritual man. Some of you may have doubts (John xvi. 28-32) about my being a Sanctified Teacher, about the functions of the Holy Spirit which you have not yet discerned spiritually, and about the possibility of each of you attaining to Christhood in due time, and so coming to a knowledge of the Holy Spirit; but when each of these experiences happens to each of you ("when it comes to pass"), you will then believe who I am, and what veritable truths I have spoken. (See John xvi. 1-4.)

30. The prince of this world. The Rudiment of Sordidness (see chap. xvi. 11, p. 262), or Spirit of Corruption, working in Judas Iscariot, is now on his way to betray me into the hands of the Jewish Elders (John xviii. 3).

And he hath nothing in me. There is no affinity between him and me—he "is of this world, and I am not of this world" (John viii. 23).

29 And now I have told you before it come to pass, that, when it is come to pass, ye might believe.

30 Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me.

31. But that the world may know, &c. Still for all that, with full knowledge of his greed for money, I have taught him, and others like him of the world, at the dictates of my Father who is greater than I (ver. 28). Thus may all men learn that I love the Father and obey Him, even though I know that I have to lay down my life (John xv. 13).

CHAPTER XV

1. I am the true vine. The parable of the vine and its cultivator was suggested by the closing words of the last chapter, in which Jesus referred to the fact of his admitting Judas Iscariot to discipleship, even though his love of money was a great bar to his spiritual advancement. Jesus explains in this chapter that disciples unworthy of the Kingdom of God, by reason of some dominant vice afflicting them in the present life, will be "taken away" (ver. 2) from the Sanctified Teacher and sent to Purgatory, so that when cleansed their spirits may be again embodied on earth for spiritual advancement.

Christ is spoken of as the true vine, because he is the Sanctified Teacher from God, as distinguished from unsanctified teachers that are to be met with in worldly life.

My Father is the husbandman. God is the cultivator and pruner of the vine, who clips off and casts away the diseased branches, but keeps the good ones for bearing fruit.

31 But that the world may know that I love the Father, and as the Father gave me commandment, even so I do. Arise, let us go hence.

CHAPTER XV

1 I am the true vine, and my Father is the husbandman.

2 Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit.

5. He that abideth in me. Like the branch that is allowed to continue on the vine stem, the disciple who remains under the influence of the Sanctified Teacher and establishes his thoughts securely on God and Christ, will bring forth the spiritual fruit called Peace.

Without me ye can do nothing. Without a Sanctified Teacher no man can attain Christhood.

8. Herein is my Father glorified, &c. What is meant by the **glorification of God** is the maturing within oneself of the spiritual fruit called Peace. True discipleship means also the same thing. See p. 32, note on "glory."

11. These things have I spoken, &c. I have given you the parable of the vine in order that you may know how to attain the fulness of spiritual joy or Christhood (Eph. iv. 13), which I myself have attained.

12. This is my commandment, &c. The way to attain the fulness of the spirit called Christhood is to love another

3 Now ye are clean through the word which I have spoken unto you.

4 Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in me.

5 I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.

6 If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned.

7 If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.

8 Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.

9 As the Father hath loved me, so have I loved you: continue ye in my love.

10 If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.

11 These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.

12 This is my commandment, that ye love one another, as I have loved you.

even to the extent of laying down one's life (ver. 13). Self should be denied *in toto*, together with all that comes under the designation "My" or "Mine," and this self-denial should appear not in one case or in a dozen cases, but in every case: in every incident of one's life, as a habitual feature of the spirit. "Ye have heard that it hath been said," explained Jesus, "thou shalt love thy neighbour and hate thine enemy. But *I* say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you, in order that ye may be the children of your Father which is in heaven" (Matt. v. 43-45). In order to be a son of God, a Christ, you must indeed ripen your imperfect love—the love that is soured by selfishness—into Perfect Love—the Love that is freed from selfishness, the Love that forgets itself and exists only for others, which alone is Perfect Love.

15. I call you not servants, &c. Masters and servants, though living in the same house, occupy different apartments, being separated by different ideals and occupations of life, so that servants do not know the inner life of their master. Jesus said, his disciples need not call him Lord any longer, because he had told them so many things about Christ that they must be quite familiar with him by this time. He would thereafter consider them friends.

All things that I have heard, &c. All that my Father has urged me to tell you on the subject of Christhood, I have made known to you.

See chap. xvi. 12, where Jesus said, referring to the functions of the Holy Spirit, "I have yet many things to say

13 Greater love hath no man than this, that a man lay down his life for his friends.

14 Ye are my friends, if ye do whatsoever I command you.

15 Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you.

unto you, but ye cannot bear them now." Hence in ver. 15 we have to supply the words, "this moment."

16. Ye have not chosen me, &c. It was I who called you to be my disciples. From that day you were my servants. But now it pleases me to elevate you to the rank of friends, because I know the time has come for your spiritual advancement ("bring forth fruit") without back-sliding ("your fruit shall remain").

22. They had not sin. If I had not appeared among the Pharisees and taught them and worked miracles in their midst, there would be some excuse for their remaining in sinfulness; but now that they know that the formalism of their worship is utterly vain, and that the Lord careth not for broad phylacteries and bloody sacrifices, but expects a change of the worldly spirit into the Godly Spirit, they are sinners indeed. For what have they done? After hearing me, they have come to hate both me and the Lord who sent me.

16 Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you.

17 These things I command you, that ye love one another.

18 If the world hate you, ye know that it hated me before it hated you.

19 If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.

20 Remember the word that I said unto you, the servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also.

21 But all these things will they do unto you for my name's sake, because they know not him that sent me.

22 If I had not come and spoken unto them, they had not had sin: but now they have no cloke for their sin.

23 He that hateth me hateth my Father also.

24 If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father.

25. They hated me without a cause. The hatred of the Pharisees is not at all strange, for it is usual, as sung by the Psalmist, that those who are of the world should not love those who are not of the world. What affinity can there be between natures so different from each other?

26. But when the Comforter is come, &c. It does not matter if the Pharisees discredit me, because the Holy Spirit, whose influence you will feel directly I am gone, will convince you that I am Christ; and each of you will bear witness that Christ is within man, and that God is not to be attained until the worldly spirit has become changed into the Godly Spirit called Christ.

CHAPTER XVI

1. These things have I spoken, &c. I have told you the appointed methods by which the salvation of man is carried on by the Lord, lest you should stumble in your spiritual career owing to worldly difficulties. If you hold fast to the doctrine that Spirit is utterly different from flesh, and that pain of body or mind should not force you to sacrifice the welfare of the Spirit, my leaving you will not matter. .

25 But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause.

26 But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of Truth, which proceedeth from the Father, he shall testify of me.

27 And ye also shall bear witness, because ye have been with me from the beginning.

CHAPTER XVI

1 These things have I spoken unto you, that ye should not be offended.

2 They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service.

4. These things I said not unto you, &c. I did not mention to you before now the ill-treatment and even bitter persecution which worldly-minded men usually give to those who are not of the world, because my presence in your midst was enough to carry you through all such seeming misfortunes.

None of you asketh me, &c. In chap. xiii. 36, Simon Peter asked Jesus, "Whither goest thou?" Nevertheless, in the present verse (xvi. 5) Jesus says: "None of you asketh me, Whither goest thou?" He means that, besides a casual inquiry, his disciples did not press him sufficiently to disclose the nature of the region to which he was going; that in the course of his sermon no intelligent questions were put to him; and that, instead of utilising the few moments that still remained before his betrayal into the hands of the Pharisees, by plying him with questions about God and the appointed methods of salvation, they seemed to be overcome with grief (ver. 6) and to sit like dazed men.

7. I tell you the truth, &c. Believe me, said Jesus, there is no reason for grieving at all, for, during all the time that I have remained with you, you have found yourselves honoured and well provided for by the men who came to me with their offerings, so that instead of labouring hard by austere practices and careful consideration of what you have heard from me, you have lapsed into a state of inappreciation

3 And these things will they do unto you, because they have not known the Father, nor me.

4 But these things have I told you, that when the time shall come, ye may remember that I told you of them. And these things I said not unto you at the beginning, because I was with you.

5 But now I go my way to him that sent me; and none of you asketh me, whither goest thou?

6 But because I have said these things unto you, sorrow hath filled your heart.

7 Nevertheless I tell you the truth. It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.

of the golden opportunities which the mercy of the Lord has placed before you. Have I not told those men who complained of your not fasting, while the Pharisees and the disciples of John fast oft, "How can the children of the bridechamber fast or mourn when the bridegroom is with them? But the days will come when the bridegroom shall be taken away from them, and then will they fast" (Matt. ix. 15). The days I mentioned have now come. When I am gone, you will think more of me and of my Teaching than you ever thought before. Then, by the aid of the Holy Spirit, you will advance spiritually by leaps and bounds. So grieve not that I am going away.

8. He will reprove the world, &c. When the Holy Spirit makes Its influence felt within you, it will convince you, who have still within you worldly elements, that Sin means estrangement from Christ (ver. 9); Righteousness means attainment of Christ and God (ver. 10); and Discernment means discovery of that which is at the bottom of worldliness, *viz.*, Darkness.

Reprove. The Greek *elenchi*, rendered in the Authorised Version as "reprove," is inappropriately rendered in the Revised Version as "convict." It really means convince or give enlightenment enough to see. Cf. Tit. i. 9, "convince (*elenchein*) the gainsayers."

Judgment. The Greek *krisis* means here discernment, not judgment.

9. Of sin because, &c. The Holy Spirit will enlighten you as to the real meaning of sin. They are sinners who do not love (*pistevousin*) the Christ that is within them. For if they did love him, they would be spiritual and free from sin. See note on *Sin*, chap. viii. 34, pp. 166-172.

10. Of righteousness, &c. The Holy Spirit will enable

8 And when he is come, he will reprove the world of sin, and of righteousness, and of judgment:

9 Of sin, because they believe not on me;

10 Of righteousness, because I go to my Father, and ye see me no more;

you to understand what Righteousness is, namely, that it is the Christ within you, who "goes" to the Father (see chap. xiv. 4) upon dropping for ever the body with which he was vested. Cf. Jer. xxiii. 6, "The Lord, our Righteousness" (1 Cor. i. 30).

You see me no more. There being two kinds of Freedom—the Freedom of the spirit when it is in the flesh (Sanskrit *deha mukti*), and the Freedom of the spirit when it has dropped the flesh (*videha mukti*)—Jesus restricts the use of the word "righteousness" to *videha mukti*, when he said that righteousness was not only the attaining of the Father, but also the shuffling off of the body.

11. Of judgment because, &c. The Holy Spirit will show you what discernment is, when it enables you to discover the subtle darkness that from time of old 'held you in captivity without your knowing that you were captive or who your captivator was. (See chap. i. 4.)

The prince of this world. The term *archōn*, rendered "prince," should be translated, "the beginning," "root," or "rudiment" of the world, which is darkness. In chap. i. St. John has explained that the multiform world was evolved from Darkness. Jesus said that the Holy Spirit would assuredly give his disciples discernment enough to see clearly by the spirit the mysterious power of evil known as Darkness. (See chap. i. 4.)

12. Ye cannot bear them now. Difficult as it is to understand the nature and functions of the Holy Spirit, and of the doctrines of Sin, Righteousness, and Discernment which I have just explained to you, I have yet many more difficult things to communicate to you, which you, in your present state, cannot understand.

13. Howbeit . . . he will guide you. However difficult

11 Of judgment, because the prince of this world is judged.

12 I have yet many things to say unto you, but ye cannot bear them now.

13 Howbeit when he, the Spirit of Truth, is come, he will guide you into all truth: for he shall not speak of himself; but what-

the things of the spirit may be to understand, the Holy Spirit will give you the power to understand them little by little.

He shall not speak of himself. In the communications which the Holy Spirit will make to you from your inner being, It will not announce to you that it is the Holy Spirit which is speaking.

But whatsoever he shall hear, &c. But Its Teachings, derived from God, will be impersonally delivered, and made to appear as if they were your own thoughts.

He will shew you things to come. And It will teach you other truths of the spiritual kingdom which you are destined to realise.

14. He shall glorify me. It will also confirm in your minds your love for me personally, so that I shall ever remain in your spirit as a burning light.

15. All things that the Father hath are mine. All the marks of the Father are shared by the Son. Christ is of the "Image" of God (Heb. i. 3).

He shall take of mine, &c. It will show you the marks or characteristic features of Christ (when It enables you to become Christs yourselves).

16. A little while and ye shall not see me. Jesus expressly says he is now speaking in proverbs (ver. 25), and some of his disciples were much mystified by the language, "a little while ye shall not see me, and again a little while, and ye shall see me." Jesus meant that though he, Christ Jesus, would not be visible to his disciples except for a short time more, yet they will have the satisfaction of seeing the Christ that is *within them* before long, and that to see that

soever he shall hear, that shall he speak : and he will shew you things to come.

14 He shall glorify me : for he shall receive of mine, and shall shew it unto you.

15 All things that the Father hath are mine : therefore said I, that he shall take of mine, and shall shew it unto you.

16 A little while, and ye shall not see me : and again, a little while, and ye shall see me, because I go to the Father.

Christ is to see himself again, for all Christs are of the image of God.

20. Verily, verily, I say, &c. Jesus explains that the Pharisees will rejoice that he, who condemned their worldly ways, goes away; but that his disciples will lament his departure; that their sorrow, however, would soon be converted into joy, because the tribulations which their spirits will undergo in those days will cleanse them and result in the realisation of the great spiritual experience known as the "coming" or "finding" of Christ within themselves.

21. A woman . . . in travail, &c. The birth or appearance of the Christ in the case of the man who is battling to overcome the miseries of worldliness may be compared to a woman suffering deeply from labour-pains, but whose anguish is replaced by joy the moment her child is delivered from the womb.

22. I will see you again. You will see the Christ, who is within you, soon.

Your joy no one taketh from you. Your joy in

17 Then said some of his disciples among themselves, what is this that he saith unto us, a little while and ye shall not see me; and again, a little while and ye shall see me: and, because I go to the Father?

18 They said therefore, what is this that he saith, a little while? we cannot tell what he saith.

19 Now Jesus knew that they were desirous to ask him, and said unto them, do ye enquire among yourselves of that I said, a little while and ye shall not see me: and again, a little while and ye shall see me?

20 Verily, verily, I say unto you that ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy.

21 A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world.

22 And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.

seeing me, Christ Jesus, is liable to be crushed when I am taken away from you; but when you have realised within yourselves the Christ that is in each of you, the blissfulness that ensues will be all your own, without the possibility of any one depriving you of it.

23. On that day ye shall ask me nothing. After you have attained Christhood yourselves, there will be no necessity for praying to me for anything. You may pray to God directly.

He will give it unto you in my name. When you have become Christs, your prayers to God will be answered for the sake of Christ, for the reason that you are Christs.

"God in Christ" and "Christ in God" are expressions denoting the inseparability of the one from the other.

24. Hitherto you have, &c. Up to this time you have not prayed in Christ—you have not prayed for the purely spiritual blessing of Christhood. Pray for it, and ye shall receive it as the fulness of the spirit.

"Praying in Christ" is the opposite of "praying in the flesh," and is the same as "worshipping in truth and in spirit" (John iv. 24).

25. Spoken in proverbs. Spoken in words having meanings other than their usual meanings.

Cf. "I will open my mouth *in a parable*, I will utter dark sayings of old" (Ps. lxxviii. 2). Jesus explained in Matt. viii. 13 that he spoke to the multitude in parables, "because they seeing, see not, and hearing, they hear not; neither do they understand. And in them is fulfilled the saying of Esaias, which saith, By hearing ye shall hear and shall not

23 And in that day ye shall ask me nothing. Verily, verily, I say unto you, whatsoever ye shall ask the Father in my name, he will give it you.

24 Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full.

25 These things have I spoken unto you in proverbs: but the time cometh, when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father.

understand, and seeing ye shall see, and shall not perceive" (Isa. vi. 9).

Just as Jesus usually spoke to the multitude in parables, he now candidly tells his disciples that he has been speaking to them also in parables, because he finds them unable to grasp his spiritual meaning.

Proverb, parable. The Hebrew word *mashal*, and the Greek *paroimion* (from *para oimos*=next a path, or a neighbouring path), rendered in the English Bible in some places as "proverb" and in other places as "parable," mean a simile, an analogy, a comparison. If from want of knowledge of a thing you are not likely to understand it, or any statement with respect to it, I am obliged first to compare it with something you know, and then to assert a proposition regarding it. In things of the spirit, instruction by reference to things of the body is of frequent necessity.

"These things," said Jesus, "have I spoken unto you in proverbs." Which things? The things of the spirit, as when he said, "I go to the Father" (vers. 5, 17)—"the Comforter will not come unto you" (ver. 7)—"the Comforter will convince the world" (ver. 8)—"the Prince of the world is discerned" (ver. 11)—"the Comforter shall take of mine and shew it unto you" (ver. 15)—"the Comforter shall glorify me" (ver. 14)—"Ye shall not see me a little while" (ver. 16)—"Ye shall see me again" (ver. 16)—"Your sorrow shall be turned into joy" (ver. 20)—"Your heart shall rejoice when you see me again" (ver. 22)—"Asking the Father in my name" (ver. 22). These are ordinary expressions intelligible in the ordinary sense of tangible *bodies* or forms coming, going, seeing, speaking, &c., but Jesus says he made use of ordinary expressions as "pro-verbs" only—that is, words *with substituted meanings*. The words are not to be interpreted in their corporeal sense, but in their spiritual sense.

"A man of understanding shall attain unto wise counsels : to understand a proverb and the interpretation ; the words of the wise and their dark sayings" (Prov. i. 5, 6).

Proverbs or dark sayings—that is, sayings with hidden or substituted meanings—require an Interpretation or a Commentary.

I shall shew you plainly of the Father. Dark sayings and interpretations will not be necessary much longer in the case of some of you, for you will soon be Christs yourselves, and then the Christ that is in each of you will reveal God to you (John i. 18).

26. In that day. On the day when you attain Christhood.

Ye shall ask in my name. As Christs, you will seek communion with God, and He will reveal Himself to you.

And I say not unto you, &c. When you have become Christs or Sons of God, I need not pray on your behalf.

27. For the Father Himself loveth you. Because God would stand to you in the direct relation of Father.

28. I came forth from the Father. The Sanctified Teacher, known as Christ, is an Apostle of God.

I am come into the world. The pure spirit was enfleshed in a human body and sent amongst men.

Again I leave the world and go, &c. When the Apostleship is over, the pure spirit drops its carnal body and remains in untrammelled fellowship with God.

29. Lo! now speakest thou plainly, &c. Jesus was still speaking in proverbs, as the above interpretation shows, but his disciples triumphantly said there was no hidden meaning in ver. 28. So deep was their ignorance!

26 At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you:

27 For the Father himself loveth you, because ye have loved me, and have believed that I came out from God.

28 I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father.

29 His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb.

They understood "I" to mean the transient and tangible body called Jesus; "the world" as persons in Judæa; and "going" as departing from one place to another; whereas he meant the pure spirit called Christ, and freedom from incarnation.

30. Now are we sure that, &c. They rested their belief as to his coming from God on his statement, literally understood, that he came from God, and therefore should know all things, and it was needless for any person to ask him for anything, because he was sure to know it beforehand and give it.

31. Jesus answered, &c. Jesus, commiserating their present ignorance, asks, "Do you rest your belief in me, your love of me, on such shadowy foundations as you have told me?"

32. Behold the hour cometh, &c. Learn then the truth that, so far from the love of any of you being established on me, you will desert me, every one of you, when in the next hour or two I am arrested by order of the Sanhedrin.

33. In me ye may have peace. By establishing your thoughts on the spirit that is within you, you may find pacification of thought or Rest. See Paránanda's *Commentary on St. Matthen* on "Peacemaking," pp. 29-30.

In the world ye shall have tribulation. If your thoughts are ruled by care for the body, or the praise and abuse of carnal-minded men, you would have nothing but sorrow.

Tribulation. The Romans used the *Tribulum* for

30 Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God.

31 Jesus answered them, do ye now believe?

32 Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me.

33 These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation, but be of good cheer: I have overcome the world.

threshing corn and separating the grain from the husk. Hence came the use of the word "Tribulation" to denote the beatings or sorrows which the spirit experiences as judgment from God, in order that it may thereby be purified.

But be of good cheer. But remain joyful as far as I am concerned, because I have overcome the world.

I have overcome the world. My spirit is not entangled in, or captivated by, the corruption called worldliness. It stands isolated—"alone-become"—and is therefore free from sorrow, being in fellowship with God, whatever may happen to the body.

Cf. 2 Pet. ii. 19, 20 : "Of whatever a man is overcome, of the same is he brought into bondage. If, indeed, fleeing from the defilements of the world after learning who God is and who the Saviour Jesus Christ, they are again *entangled and overcome*, the latter state (of backsliding) is worse than the former state (of pupilage)." (See John ii. 13.)

The overcoming of the worldly spirit is **conquest of darkness**. "When the corruptible shall have put on incorruption, and the mortal shall have put on immortality, then shall come to pass the saying, 'Death is swallowed up in *Victory*.' O Death, where is thy sting, O Grave, where is thy *Victory*?" (1 Cor. xv. 54, 55). See note on chap. viii. 24 : "Die in your sins;" and chap. x. 36, "Say ye of him," &c.

CHAPTER XVII

1. Glorify thy son. Mayest Thou cause Christ to rise or shine in the hearts of these my disciples.

That thy son may also glorify thee. In order that

1 These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee:

Christ may declare Thy Glory to them—in order that through Christ they may know Thee.

2. Even as thou hast given him, &c. Just as Thou hast caused Christ to overcome the defilements of the flesh, so as to be able to point out to those whom Thou hast drawn the way to Eternal Life.

The prayer contained in verses 1 and 2 may be recast as follows: "It is Thou, O Lord, who enabled Christ to overcome the corrupt tendencies of the flesh, so that he might instruct duly qualified spirits how to attain Eternal Life. With similar grace mayest Thou reveal to these disciples the Christ within them, in order that a knowledge of Christ may lead to a knowledge of Thee."

3. This is life eternal, &c. By Life Eternal is meant knowledge of Christ and knowledge of God.

Life is knowledge. To live is to know. So long as you know, you are alive or conscious. The moment you do not know, you are dead or unconscious. See p. 115.

The natural man lives or is conscious in an intermittent way, by means of a succession of thoughts or sense-perceptions. The intervals between them, howsoever short or long, are non-knowledge or ignorance or darkness. For the spirit of the natural man is permeated by darkness, and when thoughts or sense-perceptions do not occur at all to the natural man, his spirit is overcome by darkness, and then it is said to be asleep or dead. Thus, **life natural** is that state of the spirit wherein darkness is relieved by a series of light-flashes known as thoughts or perceptions of the senses. The natural life of the spirit is characterised by darkness, except when it knows thoughts and sense-perceptions. On the analogy of Jesus' definition of Life Eternal, Life natural may be described as knowledge of thoughts and sense-perceptions only. This

2 As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.

3 And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.

fitful knowledge of worldly things—of things that are unreal and transient—of things that are untrue—is the light of natural men (see chap. i. 4).

Eternal life is not intermittent knowledge. It is not characterised by light and darkness. It is not the fitful knowledge of untrue things. It is perpetual and true Light, for it is the knowledge of Christ and God which is *ever* present to the spirit. In this perpetual true Light, the spirit is not deceived when it has to function in the worldly plane, and for purposes of such function receives the impressions of the senses or gives vent to thought.

Christ and God are without form or finiteness. The knowledge of the formless and of the infinite is very different to the knowledge of things which have form and finiteness. The latter may be grasped by the senses or thought—not so the former. When the spirit transcends the limitations of thought and sense-perceptions, it is in a position to know That which has not form or finiteness. Indeed, the spirit that stands freed from such limitations is itself formless and infinite, and being so it is in verity Christ, and of the Essence, albeit it has not the Power, of God.

Thus the expression, “**to know Christ,**” means, **to attain Christhood.** When the natural man, or spirit in darkness, completely purges himself from darkness or worldliness, he stands forth pure or sanctified—that is, *becomes* Christ. This becoming Christ is what is spoken of as “knowing Christ.”

But when the sanctified spirit is said **to know God**, it is not meant that it becomes God, for though in essence it is precisely as God is, it is not possessed of His Powers, unless He of His grace gives *some* of them to it. Therefore “knowing God” can only mean being in union with God, by reason of identity of substance.

Life Eternal, said Jesus, is to know Christ and God. He meant to say that to *become* Christ and to be *in fellowship with* God is to attain Eternal Life.

4. I have glorified thee on earth. To minds that were earthly I have communicated the glory of Thy Name.

I have finished the work, &c. My work as a Teacher in Judæa is finished.

He said so because in a short while he was going to be arrested by the Jews. The principles of true Light given through him by God to the people of Judæa, were not lost wholly when Jesus was withdrawn from earthly scenes. The Holy Spirit continued them to succeeding generations in divers ways to suit divers conditions and needs. Wherever Christianity now prevails, we find the fewest of the few understand the words of Jesus as recorded in the New Testament in a spiritual sense. The vast majority either understand them not, or misunderstand them.

5. Glorify thou me, &c. The proper translation of this verse is as follows: "And now glorify me, Thou, O Father, by the side of Thyself (*παρὰ σεαυτῷ*) in the glory which I was having (*εἶχον*) by Thy side (*παρὰ σοί*) before **this sending of the world** (*πρὸ τοῦ τὸν κόσμον εἶναι*).

The construction of *πρὸ τοῦ τὸν κόσμον εἶναι* is similar to the construction of *πρὸ τοῦ γενέσθαι* in John xiii. 19, where *πρὸ* governs the genitive *τοῦ*, and is followed by the second aorist infinitive. In the present verse, *εἶναι*, the infinitive of *ἵημι*, to send, governs *κόσμον*.

Jesus meant to say, "Now that the work of teaching is over on my part, grant to me the peacefulness which I have been enjoying till this trouble with the Council of the Jews arose. Grant Peace unto me again and for ever."

The covert reference made in this verse to the agitations

4 I have glorified thee on the earth: I have finished the work which thou gavest me to do.

5 And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.

6 I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word.

of thought arising in his mind by reason of his conflict with the Sanhedrin, was openly expressed by Jesus in John xii. 27, "Now is my mind troubled." See also *ib.* xiii. 21; xiv. 1 and 27; xv. 18; xvi. 2, 30, 32.

Jesus speaks of mental troubles caused by the world as a "**sending of the world.**" In xiv. 30 he referred to the picture in his mind of Judas Iscariot carrying out the plot of the Pharisees as "*the coming of the prince of the world.*"

8. They have believed, &c. The disciples did believe the assurance of Jesus that he was an Apostle from God, though such belief was not strong enough (as he had told them in xvi. 32) to undergo persecution for his sake.

9. I pray not for the world. I do not pray for spiritual blessings on behalf of those who have strong worldly attachments.

10. I am glorified in them. My name and teaching shine in those who have been drawn to me by Thy Grace.

11. I am no more in the world. Presently I shall be removed from earthly scenes.

That they may be one. That they may be in fellowship with Thee, even as I am one with Thee.

12. None of them is lost. See chap. xviii. 9. None of them have fallen off from me by any act of mine.

7 Now they have known that all things whatsoever thou hast given me are from thee.

8 For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me.

9 I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine.

10 And all mine are thine, and thine are mine; and I am glorified in them.

11 And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are.

12 While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled.

The son of perdition. See notes on chap. i. 12, and chap. viii. 34, and cf. 2 Thess. ii. 3, "Except the man of sin, the Son of Perdition, is revealed, the day of Christ will not come."

The worldly spirit is the Son of Perdition. Jesus applies the term here to Judas.

13. Have my joy fulfilled in themselves. Be filled with the fulness of Christ.

15. I pray not, &c. My prayer is not that my disciples should be removed from earthly scenes like myself, but that they should be guarded against the pollutions of worldly thought, in order that they may be useful for Thy work of salvation.

16. They are not of the world. They recognise my teaching that the attachments of the world are productive of sorrow, and they desire to be freed from them.

17. Sanctify them through Thy truth. Make them pure by confirming them in what I have taught as to what is true and what is false. Heal them all of every trace of the worldliness that is in them.

Thy word is truth. Consider the following texts together: "The *Word* was God" (John i. 1); "I have given them Thy *Word*" (ib. xvii. 14); "Thy Word is Truth" (ib. xvii. 17); "Sanctify them through Thy *Truth*" (ib. xvii. 17); "*Truth* shall make you free" (ib. viii. 32).

And read afresh, as to the **word**, note at pp. 1-9; as to **truth**, note at pp. 35-36; as to **spirit of truth**, note at pp. 248-250; as to **sanctification**, note at p. 201; and

13 And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves.

14 I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world.

15 I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil.

16 They are not of the world, even as I am not of the world.

17 Sanctify them through thy truth: thy word is truth.

as to **freedom** see "Sons of God," at p. 24; and **aleness**, pp. 33-34.

The Illumining Principle known as the Spirit of God (chap. i. 1) is called the Word of God, because It speaks or informs (literally, makes, *form* shape or thought *in* the mind). Its information is received by natural men, called the "spirits of the flesh" (Num. xvi. 22), according to the needs of each.

When It informs the natural man (in the plane of the world), the information is necessarily provisional. As the *world within*, consisting of the senses and thought, and the *world without*, consisting of whatever may be perceived by the senses and thought, are as deceptive as they are changeful (chap. i. vers. 4, 9, 10), the principles learnt through such media have to be unlearnt from time to time. In other words, the information It gives *in the plane of the world*, being graduated according to the different densities of Darkness which prevail in natural men, cannot be true for all time. Therefore such information is *only provisionally true*.

But when the Holy Spirit teaches *in the plane of the spirit*—teaches the spiritual man of spiritual things—Its Light is true. It is *true for all time* (though the natural man cannot see it), that within the human body is a spirit; that that spirit is under the dominion of the corruption called worldliness; that God is, and saves the spirit of man by healing it of its corruption; and that the healed spirit is Christ. See note at p. 20 on the **True Light**.

That which frees man from the mistaken condition called Darkness or Falsity or Deception (pp. 15, 176) is **Truth**. The principles of Freedom which emanate from the Being of God through the Sanctified Teacher are like rays of Light proceeding from the sun. The former remove spiritual darkness, the latter objective or temporal darkness.

The principles of freedom or rays of spiritual light are contained in the words uttered by the Sanctified Teacher. When heard and understood, they dissipate old

convictions, ideals, and sentiments, even as fire consumes and reduces to naught the large trees, brushwood, and tangled creepers of a forest. Therefore God, from whom these principles or rays proceed, has been called a **consuming fire** (Deut. iv. 24; Jer. xxiii. 29; Heb. xii. 29; Luke xii. 49).

When Jesus said "**Thy word is truth** . . . I have given them **Thy word** . . . Sanctify them through **Thy Truth**," he meant (1) that the **spiritual fire**, which emanated from God through Christ, was duly passed on to the spirits of his disciples to be tended and increased, so that it might gradually burn up in them (Matt. xiii. 30) all earthly thoughts and methods of life; and (2) that, when the innermost rudiments of the flesh (Gal. iv. 3) which lurk in the spirit have been consumed, the spirit will stand cleansed and appear as Christ.

18. Even so have I also sent, &c. Having sent the disciples into the world for the purpose of teaching those who are qualified to receive spiritual instruction, I pray that they may be sanctified by Thee.

19. For their sakes. Cf. xvi. 7: "It is expedient for you that I go away, for if I go not away, the Paraclete will not come unto you."

I sanctify myself. Jesus had attained Sanctification (John x. 36), Aloneness, or Christhood, long before he chose his disciples. That sanctification, however, was sanctification of the spirit within the body, known as *deha mukti*, or freedom while in the body. Feeling that the time had come for discarding the body, Jesus said (in the present tense), "I sanctify myself," meaning, I shall presently attain *videha mukti* or bodiless freedom. See p. 262.

That they themselves also may be sanctified. In

18 As thou hast sent me into the world, even so have I also sent them into the world.

19 And for their sakes I sanctify myself, that they also might be sanctified through the truth.

order that the Holy Spirit may make Its influence felt among them, and hasten their attainment of Christhood.

20. Neither pray I for these alone, &c. I beseech Thee on behalf of not only my disciples, but those also who shall learn of them and love to attain Eternal Life.

21. That they also may be one. That they may all be perfect. Cf. ver. 23, and Matt. v. 48: "Be ye therefore perfect, even as your Father which is in heaven is perfect."

22. The glory which Thou hast given me, &c. Of the Light which Thou hast caused to shine within my spirit I have given a spark to each of my disciples, so that it may be fanned into a flame large enough to dispel wholly the darkness reigning within the spirits of each.

23. Be perfected into one. Attain the same Perfection.

24. That which Thou hast given me, I will, &c. Whatever spiritual blessings Thou hast granted me, I wish ("I will") they may be granted to them also.

That where I am they, &c. So that they may also be like me in the state of freedom from worldly attachments.

With me. All perfected spirits, being in fellowship with God, are in fellowship with each other. Hence the signification of the words, "with me."

They may behold my glory. That they may attain the Christhood which I have attained.

20 Neither pray I for these alone, but for them also which shall believe on me through their word;

21 That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.

22 And the glory which thou gavest me I have given them; that they may be one, even as we are one:

23 I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

24 Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.

For Thou lovest me before, &c. (My desire that their spirits should be healed of worldliness even as my own spirit has been, is) because, long before my renunciation (*katabolēs*, lit., the laying down) of the world, Thou wert mercifully disposed towards me.

25. The world has not known Thee. The senses and thought cannot grasp Thee. Thou art not to be cognised by the senses, **nor art Thou thinkable.**

But I have known Thee. Nevertheless **Thou art knowable** by the Spirit when it stands Alone or Isolated from the perceptions of thought and of the senses.

“I” = the Sanctified Spirit.

26. I have made known unto them Thy name. I have explained to them Thy purely spiritual nature, and have taught them that Thou art not to be attained except in Truth and in Spirit.

Here ends the discourse of Jesus, begun at chap. xii. 44, regarding the relation between Christ and God, and Their respective functions.

CHAPTER XVIII

1. He went forth, &c. From the house in the city of Jerusalem (Luke xxii. 10, 11) where he had partaken of the Last Supper with his disciples, he proceeded after nightfall

25 O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me.

26 And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them.

CHAPTER XVIII

1 When Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, into the which he entered, and his disciples.

2 And Judas also, which betrayed him, knew the place: for Jesus oftentimes resorted thither with his disciples.

to the garden or olive-orchard of Gethsemane (Mark xiv. 52) on the slope of the Mount of Olives, about half a mile from the city.

According to St. John (xiii. 1) the Last Supper does not appear to have been the ordinary Paschal meal (Feast of the Passover) of the Jews, which was eaten on the evening of Thursday (probably April 3, old style) in the month of Nisan or Abib, which was their first month in the year.

3. With lanterns and torches. The arrest of Jesus by a cohort of Roman soldiers under the command of a military tribune took place on Thursday night, from fear lest, if he were arrested in the day, the populace would resent it.

6. Fell to the ground. The disciples, who stood by Jesus and heard him say that he was the man who was wanted, were overcome by fear and sank to the ground.

8. Let these go their way. Pitying their condition, Jesus asks the officers, "Whom seek ye?" and on being told, "Jesus of Nazareth," says to them in the hearing of his fallen disciples: "Let these go their way." By these words he meant to say to them: "Why do you fear? Rise and depart, as you are not wanted."

3 Judas then, having received a band of men and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons.

4 Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye?

5 They answered him, Jesus of Nazareth. Jesus saith unto them, I am he. And Judas also, which betrayed him, stood with them.

6 As soon then as he had said unto them, I am he, they went backward, and fell to the ground.

7 Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth.

8 Jesus answered, I have told you that I am he: if therefore ye seek me, let these go their way:

9 That the saying might be fulfilled, which he spake, Of them which thou gavest me have I lost none.

10 Then Simon Peter having a sword drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus.

11. The cup which my Father gave, &c. The series of experiences which the Lord has ordained for me must be undergone.

12. They led Jesus away. Back to the city.

To Annas. Annas or Hanan, a son of Seth, was the most powerful of the enemies of Jesus. He was an ex-High Priest and *Nasi* or President of the Sanhedrin, besides being father-in-law to the High Priest Caiaphas.

That year. A.D. 33. Annas directed the soldiers to take Jesus on to Caiaphas that very night, bitterly cold as it was (vers. 18, 24).

19. The high priest then asked Jesus, &c. The inquiry into the complaints against Jesus begins before the High Priest in the small hours of Friday morning, in order that materials may be got ready for his trial before the Sanhedrin as early as possible on Friday morning.

The inquiry begins by an examination of Jesus as to whom he had taught and what he had taught. Jesus answered

11 Then said Jesus unto Peter, put up thy sword unto the sheath: the cup which my Father hath given me, shall I not drink it?

12 Then the band and the captain and officers of the Jews took Jesus, and bound him,

13 and led him away to Annas first; for he was father-in-law to Caiaphas, which was the high priest that same year.

14 Now Caiaphas was he, which give counsel to the Jews, that it was expedient that one man should die for the people.

15 And Simon Peter followed Jesus, and so did another disciple: that disciple was known unto the high priest, and went in with Jesus into the palace of the high priest.

16 But Peter stood at the door without. Then went out that other disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in Peter.

17 Then saith the damsel that kept the door unto Peter, Art not thou also one of this man's disciples? He saith, I am not.

18 And the servants and officers stood there, who had made a fire of coals; for it was cold: and they warmed themselves: and Peter stood with them, and warmed himself.

19 The high priest then asked Jesus of his disciples and of his doctrine.

that those who attended the Synagogue and the Temple, where he taught openly, ought to be asked.

23. Bear witness of evil. Say of your own knowledge what evil have I done.

St. Mark's account of this inquiry is as follows: "They led Jesus away to the High Priest, and with him were assembled all the chief priests and the elders and the scribes. . . . (They) sought for a witness against Jesus to put him to death, and found none. For many bare false witness against him, but their witness agreed not together. . . . And the High Priest stood up in the midst and asked Jesus, saying, Answerest thou nothing? What is it which these witness against thee? But he held his peace and answered nothing. Again the High Priest said unto him, Art thou the Christ, the Son of the Blessed? And Jesus said, I am; and ye shall see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven. Then the High Priest rent his clothes, and saith, What need we any further witness? Ye have heard the blasphemy, what think ye? And they all condemned him to be guilty of death" (Mark xiv. 53-65. See also Matt. xxvi. 57-66).

20 Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing.

21 Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said.

22 And when he had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand, saying, answerest thou the high priest so?

23 Jesus answered him, if I have spoken evil, bear witness of the evil: but if well, why smitest thou me?

24 Now Annas had sent him bound unto Caiaphas the high priest.

25 And Simon Peter stood and warmed himself. They said therefore unto him, art not thou also one of his disciples? He denied it, and said, I am not.

26 One of the servants of the high priest, being his kinsman whose ear Peter cut off, saith, did not I see thee in the garden with him?

27 Peter then denied again: and immediately the cock crew.

28. Then led they Jesus, &c. It was now dawn. From Caiaphas' residence they led Jesus to the *prætorium* or Hall of Justice, where the Roman Governor held court.

They themselves went not into, &c. The chief priests and other members of the Sanhedrin, who had hurried to the residence of Caiaphas upon hearing that Jesus had been arrested and led there, and who had taken part in the inquiry and condemned Jesus to death, were obliged to go to the Roman Governor because the sentence of death passed by them required his confirmation. They did not however enter the *Prætorium* for fear of defiling themselves and so being unable to eat the Paschal meal.

29. Pilate then went out unto them. Finding that the members of the Sanhedrin were standing outside owing to religious scruples, Pilate went to them and asked what the charge was against the man brought up before him.

Pontius Pilate was the Procurator or Lieutenant-Governor of Judæa, who was under the Governor of Syria. The headquarters of Pilate were at Cæsarea, but whenever he came to Jerusalem for the great festivals, he seems to have occupied Herod's *Prætorium*.

30. They answered, &c. They said Jesus was an evil-doer, an offender against the Law.

31. Then Pilate said, &c. "If that be so," said Pilate, "deal with him according to your Law." The members of the Sanhedrin said that they could not give effect to their sentence because in the present case it was one of death.

28 Then led they Jesus from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the passover.

29 Pilate then went out unto them, and said, what accusation bring ye against this man?

30 They answered and said unto him, if he were not a malefactor, we would not have delivered him up unto thee.

31 Then said Pilate unto them, take ye him, and judge him according to your law. The Jews therefore said unto him, it is not lawful for us to put any man to death:

They had evidently told Pilate nothing about his claim to be a Son of God (see chap. xix. 7-8), but only that he claimed to be the King of the Jews, which was an act of treason against Rome (chap. xix. 12).

32. Then Pilate entered, &c. Re-entering the court, Pilate proceeds to inquire of Jesus whether he had claimed to be King of the Jews.

36. Jesus answered him, &c. Jesus explains that he is not the King of the Jews, nor of any other earthly tribe or place, but that his dominion or power came from sources other than the world or the flesh.

37. Pilate therefore said, &c. Not understanding him sufficiently, Pilate asks, "Whether your dominion is over worldly regions or not, do you claim to be a King?"

Jesus answered, &c. Jesus replied in effect: "You gather from my words that I mean I am a King in one sense. Well then, know that the object of my going about in towns and villages, since the great day of the re-birth of my spirit, is to communicate to suitable persons the fact that the world, or all that we cognise by the senses and thought, is untrue; and that God and Christ only are true; and my dominion is over those only who are pure enough—who are spiritually ripe enough—to hear and understand this doc-

32 That the saying of Jesus might be fulfilled, which he spake, signifying what death he should die.

33 Then Pilate entered into the judgment hall again, and called Jesus, and said unto him, art thou the King of the Jews?

34 Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me?

35 Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done?

36 Jesus answered, my kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.

37 Pilate therefore said unto him, art thou a king then? Jesus answered, thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the Truth. Every one that is of the Truth heareth my voice.

trine. To such spirits I am king indeed, because *they* acknowledge my power."

I bear witness unto the truth. I declare that I have seen the Truth, which is God and Christ (sanctified spirit) in inseparable union, and all else is False.

In this sense, Truth corresponds to the Sanskrit *Satyam*.

Every one that is of the truth heareth my voice.

Every spirit that is depleted of interest in the vanities of worldly life and so is qualified for the spiritual kingdom will readily accept me as Teacher and Ruler.

38. What is Truth? Pilate, who had never heard of the word "Truth" in the sense of God and Sanctified Spirit, let his mind run on the ordinary meanings of the term—such as, conformity of thought with fact, harmony between belief and reality, &c.—and so failed to understand the exact meaning of Jesus; but he was certain that the Jews had misunderstood him, and that it was no crime to speak in proverbs. He went out of the Judgment Hall and told the members of the Sanhedrin so.

39. But ye have a custom, &c. As the members insisted on the soundness of their condemnation and sentence, Pilate gave them a chance of remedying the effects of what appeared plainly to him to be a hurried judgment, by reminding them that they might apply to him that morning for the release of a sentenced prisoner. He asked, "Is it your desire that I should on this day of the Passover release unto you the King of the Jews?"

His designation of Jesus as King of the Jews irritated them beyond measure, and they cried out that they would rather see Barabbas, the robber, released.

38 Pilate saith unto him, what is Truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault at all.

39 But ye have a custom, that I should release unto you one at the passover: will ye therefore that I release unto you the King of the Jews?

40 Then cried they all again, saying, not this man, but Barabbas. Now Barabbas was a robber.

CHAPTER XIX

1. Scourged him. Caused him to be whipped.

2. Crown of thorns . . . purple robe. The soldiers put these on Jesus by way of mockery.

7. He made himself the Son of God. This announcement came upon Pilate with much surprise. He felt he ought not to be a party to the crucifixion of a holy man. So he questioned Jesus on this point.

11. Thou wouldest have no power against me, &c. You could not raise a little finger against me if the power to do so were not given to you by God.

Jesus meant to say that whichever way Pilate decided would be acceptable to him, for nothing could happen in life without the sanction of the Lord.

1 Then Pilate therefore took Jesus, and scourged him.

2 And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe.

3 And said, Hail, King of the Jews! and they smote him with their hands.

4 Pilate therefore went forth again, and saith unto them, behold, I bring him forth to you, that ye may know that I find no fault in him.

5 Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold the man!

6 When the chief priests therefore and officers saw him, they cried out, saying, Crucify him, crucify him. Pilate saith unto them, take ye him, and crucify him: for I find no fault in him.

7 The Jews answered him, we have a law, and by our law he ought to die, because he made himself the Son of God.

8 When Pilate therefore heard that saying, he was the more afraid;

9 And went again into the judgment hall, and saith unto Jesus, whence art thou? But Jesus gave him no answer.

10 Then saith Pilate unto him, speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee?

11 Jesus answered, thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin.

Cf. Matt. xxvi. 24: "The Son of Man goeth as it is written of him; but woe unto the man by whom the Son of Man is betrayed." Cf. also Matt. xviii. 7: "It must needs be that offences come, but woe to that man by whom the offence cometh."

Jesus meant to say that, as God chooses for the execution of His Judgments only such persons as have, by their previous conduct, shown a fitness for such work, woe shall come to both Caiaphas and Pilate for the respective parts they had played in regard to his crucifixion.

See *Commentary on St. Matthew*, pp. 24 and 158, as to the doctrine of *Karma* or judgment according to works.

Cf. also Ps. lxii. 11, 12: "Power belongeth unto God . . . O Lord . . . Thou renderest to every man according to his work" (Rom. xi. 6).

He that delivered me unto thee. This refers to Caiaphas.

Hath the greater sin. Caiaphas is a greater sinner than you.

15. We have no king but Cæsar. This adroit flattery on the part of the chief priests, who at other times boasted that the Lord God was the only King over the Jews ("We were never in bondage to any man," John viii. 33), settled

12 And from thenceforth Pilate sought to release him: but the Jews cried out, saying, if thou let this man go, thou art not Cæsar's friend: whosoever maketh himself a king speaketh against Cæsar.

13 When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha.

14 And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King!

15 But they cried out, away with him, away with him, crucify him. Pilate saith unto them, shall I crucify your King? The chief priests answered, we have no king but Cæsar.

16 Then delivered he him therefore unto them to be crucified. And they took Jesus, and led him away.

17 And he bearing his cross went forth into a place called the place of a skull, which is called in the Hebrew Golgotha:

the wavering mind of Pilate. He delivered Jesus to them to be crucified.

26. Woman, behold thy son. Jesus commends Mary to John, his favourite disciple. He would not call her "Mother," for the relation of mother is one of flesh and blood, whereas Christ Jesus was independent of worldly bonds.

30. Gave up his spirit. Surrendered his spirit to the Lord, which is another expression for being at one with the Lord, being in Spiritual Communion with Him; in which

18 Where they crucified him, and two other with him, on either side one, and Jesus in the midst.

19 And Pilate wrote a title, and put it on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS.

20 This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latin.

21 Then said the chief priests of the Jews to Pilate, write not, the King of the Jews; but that he said, I am King of the Jews.

22 Pilate answered, what I have written I have written.

23 Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also his coat: now the coat was without seam, woven from the top throughout.

24 They said therefore among themselves, let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, they parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did.

25 Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Clopas, and Mary Magdalene.

26 When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, woman, behold thy son!

27 Then saith he to the disciple, behold thy mother! And from that hour that disciple took her unto his own home.

28 After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst.

29 Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth.

30 When Jesus therefore had received the vinegar, he said, it is finished: and he bowed his head, and gave up his spirit.

state there is all the *appearance* of Death. But Jesus did not die.

31. The bodies should not remain, &c. The bodies were taken down from the Cross on Friday afternoon, in order that the Sabbath (Saturday) might be kept holy.

Preparation. Preparation for the Passover (xix. 14).

34. Forthwith came there blood and water. St. John means that, though Jesus seemed dead, yet fluid blood ran out, showing that he was alive.

35. He that saw it. St. John himself.

42. There they laid Jesus, &c. The placing of the body in the sepulchre (in a garden situated in the tract where he was crucified) was also on Friday evening.

31 The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day (for that sabbath day was an high day), besought Pilate that their legs might be broken, and that they might be taken away.

32 Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him.

33 But when they came to Jesus, and saw that he was dead already, they brake not his legs.

34 But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water.

35 And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe.

36 For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken.

37 And again another scripture saith, they shall look on him whom they pierced.

38 And after this Joseph of Arimathæa, being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus: and Pilate gave him leave. He came therefore, and took the body of Jesus.

39 And there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound weight.

40 Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury.

41 Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid.

42 There laid they Jesus therefore, because of the Jews' preparation; for the sepulchre was nigh at hand.

CHAPTER XX

3. That other disciple. St. John.

5. Yet went he not in. He did not enter the Sepulchre, as he was awe-struck. He entered it afterwards (ver. 8), when the more venturesome Peter had entered and taken note of all that was within.

9. For as yet they knew not, &c. See John ii. 18-22. But the text in the Old Testament usually given in support of this verse is Ps. xvi. 10: "Thou wilt not leave my soul in hell; neither wilt Thou suffer Thy Holy One to see corruption;" which means that the sanctified *spirit* will not need to go to hell, nor be made captive to flesh again. The Psalm does not refer to a resurrection of the body. Nevertheless, the populace ignorantly interpreted the Psalm so as to suit such belief. The disciples also entertained the popular belief until they became matured in spirit, after the Crucifixion.

1 The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre.

2 Then she runneth, and cometh to Simon Peter, and to the other disciple whom Jesus loved, and saith unto them, they have taken away the Lord out of the sepulchre, and we know not where they have laid him.

3 Peter therefore went forth, and that other disciple, and came to the sepulchre.

4 So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre.

5 And he stooping down, and looking in, saw the linen clothes lying; yet went he not in.

6 Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie.

7 And the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself.

8 Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed.

9 For as yet they knew not the scripture, that he must rise again from the dead.

12. Two angels in white. Two celestials clad in white.

Just as man and his congeners on earth are Terrestrials with earthly bodies, so there are numerous classes of beings in distant spheres who are Celestials having aerial or etheric bodies. These Celestials often visit the earth unseen by most eyes, and take an interest in the affairs of Godly men.

14. She saw Jesus standing. It is not unusual for sanctified spirits to heal others and themselves of bodily ailments and injuries. Thus, when Peter cut off the ear of the servant of the High Priest, Jesus "touched his ear, and healed him" (Luke xxii. 51).

Awakening from his swoon, Jesus divested himself of his burial clothing and came out fully healed in body, though the marks of his wounds remained.

She knew not that it was Jesus. Cf. xx. 14. The power of standing unrecognised, and of being unseen, was possessed by Jesus. See viii. 59.

17. Touch me not. Mary Magdalene, taken completely by surprise, must have put out her hands as if to touch him. He warns her off, saying, "You need not touch me to satisfy

10 Then the disciples went away again unto their own home.

11 But Mary stood without at the sepulchre weeping: and as she wept, she stooped down, and looked into the sepulchre,

12 And seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain.

13 And they say unto her, woman, why weepest thou? She saith unto them, because they have taken away my Lord, and I know not where they have laid him.

14 And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus.

15 Jesus saith unto her, woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away.

16 Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master.

17 Jesus saith unto her, touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God.

yourself that I am risen and not in the flesh, for I say that I am still in the flesh and have not yet risen from the body."

I am not yet ascended to my Father. I have not yet attained *videha mukti*. See note on "You see me no more," p. 262, and on "I sanctify myself," p. 276.

Say unto them, I ascend, &c. Tell the disciples that I shall presently attain *videha mukti*.

My God and your God. The God in my spirit, and the God in your spirit, who *appears* differentiated because your spirit and my spirit are two entities, is really one and the same God.

19. The doors were shut. And yet Jesus came in, oozing, as it were, through the walls. Natural obstructions were of no consequence to him. This is a well-known *siddhi* or spiritual power possessed by many saintly men.

Peace be unto you. May you attain pacification of the Spirit! May you be Restful!

21. Even so I send you. The entry of Jesus into the room of the disciples was to confirm their devotion to him by never-to-be-forgotten signs, and to impress on them the duty of going forth and preaching at all hazards to the poor in spirit the methods of attaining Peace, even as he had instructed them by precept and example.

22. He breathed on them. He in-spirited them by gently exhaling his very breath of life on their crown or topmost part of the head.

18 Mary Magdalene came and told the disciples that she had seen the Lord, and that he had spoken these things unto her.

19 Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you.

20 And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad, when they saw the Lord.

21 Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you.

22 And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Spirit:

And saith, receive ye of the Holy Spirit. Accept this breathing of mine on the crown of your heads as a flow of the Holy Spirit through my Sanctified Spirit.

25. Whose soever sins ye remit, &c. When the Holy Spirit manifests itself within you as plainly as the sun shines upon you, it will be in your power to efface in others the memory of sins and so lead them on to holy living, stage by stage.

“Remit” and “forgive” alike mean the same thing.

Whose soever sins you retain, &c. If you see no reason to exercise this merciful power of the Holy Spirit, the sins of men whom ye meet will cling to them for woe.

27. Be not faithless but believing. A caution of the greatest importance to all who would progress in spirit. To be controversially disposed, or to believe only in those things which the senses certify (ver. 29), may be profitable in worldly life, wherein the senses and the inferences of thought are the main, if not the only, guides to action; but on the spiritual plane, which transcends the senses and thought, these guides are of little or no value. Hence, in matters relating to the spirit, deference to authority—belief in one who has known the Christ and God within him—is absolutely necessary.

The use of the words *pistos* and *apistos* is noteworthy here. They have been rendered as “believing” (faithful) and “faithless.” The noun *pistis*, from which these two adjectives

23 Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.

24 But Thomas, one of the twelve, called Didymus, was not with them when Jesus came.

25 The other disciples therefore said unto him, we have seen the Lord. But he said unto them, except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.

26 And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you.

27 Then saith he to Thomas, reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and he not faithless, but believing.

tives are derived, means faith or love. Cf. Matt. xxiii. 23 with Luke xi. 42, when it will be found that those Evangelists, in recording the same saying of Jesus, use *pistis* and *agapē* as synonymous terms for love or attachment. And *pistis*, which comes from *peithō*, is derived from the Sanskrit root *Bhandh* or *Bhadh*, to bind. These considerations help us to understand Jesus in ver. 29, when he says: "Blessed are they that have not seen, and yet have believed." See p. 125.

Not seen, and yet have believed. These words take us to a very recondite part of our constitution, suggesting as they do the questions, What is the **nature of belief**, and how is it that a man often believes what he himself has not seen or perceived by the senses? Jesus emphatically teaches that the foundation of belief is an antecedent attachment, and that belief without proof is not only possible, but also highly desirable in matters spiritual. See p. 127.

It is possible, because *pistis* or attachment is the universal condition of man from his very birth. Each has his own kind of attachment, sensuous or spiritual, and the mental assent he gives to the passing incidents and sentiments of the day depends on this inborn attachment or love, modified by the domestic and social surroundings in which he finds himself. If a man is spiritually inclined and lives in a spiritual atmosphere, he will not call for proofs regarding a statement made to him of a spiritual matter; but if his natural inclinations are towards the world, if he is inherently partial to the pleasures of the senses, he will not easily believe the things of the spirit.

Belief without proof is highly desirable, said Jesus, because in spiritual matters it conduces to blessedness—it leads to abatement of thought in the shape of doubts and

28 And Thomas answered and said unto him, my Lord and my God.

29 Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed.

difficulties; to Pacification or the Peace which transcends thought; and in worldly matters too, it has been admitted that most of the "great loyalties which make social life possible, and the minor conventions which help to make it easy," are dependent on the unquestioned acceptance of Authority.

31. Have life. Have Eternal Life, or Knowledge of God.

In his name. Through the way of Christ—through Christ spiritually. See John xiv. 6: "No man cometh unto the Father but by me," and note thereon; also xvi. 23, "He will give it to you in my name;" and ib. 33, "In me ye may have Peace." God cannot be known except by knowing Christ.

CHAPTER XXI

4. Knew not that it was Jesus. See xx. 14, p. 290.

14. He was risen from the dead. Life evolving itself,

30 And many other signs truly did Jesus in the presence of his disciples, which are not written in this book:

31 But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing, ye might have life through his name.

CHAPTER XXI

1 After these things Jesus shewed himself again to the disciples at the sea of Tiberias; and on this wise shewed he himself.

2 There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two other of his disciples.

3 Simon Peter saith unto them, I go a fishing. They say unto him, we also go with thee. They went forth, and entered into a boat immediately; and that night they caught nothing.

4 But when the morning was now come, Jesus stood on the shore: but the disciples knew not that it was Jesus.

5 Then Jesus saith unto them, children, have ye any meat? They answered him, no.

6 And he said unto them, cast the net on the right side of the boat, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes.

after it was involved on the Cross, is spoken of here as "rising" from "the dead." See p. 204.

15-17. Lovest thou me? In the presence of his disciples, Jesus effaces from the memory of Peter—"forgives"—his three denials before the cock crew on the eve of the Crucifixion, by getting him to affirm three times the words "I love thee."

Feed my sheep. Now that you are true to me, I give back unto you the "Keys of the Kingdom of Heaven" (Matt. xvi. 19), so that after opening and entering it, you

7 Therefore that disciple whom Jesus loved saith unto Peter, it is the Lord. Now when Simon Peter heard that it was the Lord, he girt his fisher's coat unto him (for he was naked), and did cast himself into the sea.

8 And the other disciples came in a little ship (for they were not far from land, but as it were two hundred cubits), dragging the net with fishes.

9 As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread.

10 And Jesus saith unto them, bring of the fish which ye have now caught.

11 Simon Peter went up, and drew the net to land full of great fishes, an hundred and fifty and three: and for all there were so many, yet was not the net broken.

12 Jesus saith unto them, Come and break your fast. And none of the disciples durst ask him, who art thou? knowing that it was the Lord.

13 Jesus then cometh, and taketh bread, and giveth them, and fish likewise.

14 This is now the third time that Jesus shewed himself to his disciples, after that he was risen from the dead.

15 So when they had broken their fast, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, feed my lambs.

16 He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, feed my sheep.

17 He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, feed my sheep.

may teach the method of attaining Christ and God to those who are fit for such teaching.

See Paránanda's *Commentary on St. Matthen*, pp. 141, 142, as to the Keys of the Kingdom of Heaven.

18. When thou wast young thou girdedst, &c. The use of the word "gird" in this proverb (p. 266) was suggested to Jesus by the fact of Peter having "girt his fisher's coat about him" (ver. 7), and leaped into the sea. The meaning is as follows :—

When in the days of thy discipleship ("when thou wast young") thou didst try hard ("girdedst thyself") to hear and understand what I taught, thou, failing oft in thy endeavour, didst stray into worldly ways ("walkedst whither thou wouldst"). But when the Holy Spirit has strengthened thee ("when thou shalt be old") in the principles of true life, thou shalt resign thyself to It ("stretch forth thy hands") in trust and humility, and It shall manifest Its Powers ("gird") within thee and lead thee ("carry thee") to Eternal Life, which thou couldst not enter before.

19. By what manner of death, &c. Namely, by death in light, otherwise called Rest, or Sleep of Illumination, or the Peace that passeth all thought, or Eternal Life. St. John means to say that Jesus meant that Peter would "glorify God" by not dying in sin. See chap. viii. 24, p. 163, for note on **death in sin**, which is the opposite of **death in light**. See note on Sleep at p. 203.

He should glorify God. He should make himself acceptable to God.

Follow me. Take care to be spiritual. Find the Christ within you. Attain Christhood speedily.

18 Verily, verily, I say unto thee, when thou wast young, thou girdedst thyself, and walkedst whither thou wouldst: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldst not.

19 This spake he, signifying by what death he should glorify God. And when he had spoken this, he saith unto him, Follow me.

20. Which also leant . . . betrayeth thee? These parenthetical words refer to the incident recorded in chap. xiii. 23.

21. What shall this man do? Literally, οὗτος δὲ τί = "and this man, what?" *i.e.* what about this man?

St. John grimly records this ridiculous reference to himself. Owing to his spirituality, John was admittedly the favourite disciple of Jesus, but since Jesus' emergence from the grave, when Peter found himself in favour notwithstanding his denial of Jesus "three times before the cock crew," he seems to have thought that Jesus' invitation to him to follow him meant that he should keep close to Jesus, as if the latter were going to lead him bodily to heaven; whereas John rightly understood Jesus as saying to Peter: "Be careful not to depart from the doctrines and Godly exercises which I have taught you." St. John's note of this little incident, unimportant in itself, leaves his readers to imagine how much he was amused with St. Peter's inquiry regarding himself ("what about this man?"), by which Peter meant, "Is John to follow thee bodily to heaven?"

22. He tarry till I come, &c. Jesus answered, What matters it to you if John delays to attain Christhood? Do you hasten yourself to Christ.

Till I come = till Christ comes or appears to John in spiritual communion.

Jesus' answer was in effect that the appearance of Christ to one man has nothing to do with the appearance of Christ to another man.

So St. Paul said: "In Christ (by attaining Christhood),

20 Then Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee?

21 Peter seeing him saith to Jesus, Lord, and what shall this man do?

22 Jesus saith unto him, if I will that he tarry till I come, what is that to thee? follow thou me.

all shall be made to have eternal life, *but each in his own order*" (1 Cor. xv. 22-23).

Then went this saying abroad, &c. The words of Jesus in ver. 22, "tarry till I come," John explains were understood by the Christian community ("brethren") to mean that John was to wait in his present body ("should not die") till Jesus should *return*. John disowns this interpretation, as the "going to" Christ and the "coming of Christ" are purely spiritual experiences (p. 266).

24. This is the disciple which . . . wrote these things. It was the disciple John who wrote this Gospel.

In view of these words, no argument is necessary to prove the authorship of this work.

We know. Cf. "*We* beheld his glory" in chap. i. 14. To avoid egotism, "we" is used for "I."

That his testimony is true. John, having written this Gospel from recollection in his old age, long after he had attained Christhood (see chap. i. 14, note on "only begotten," and chap. iii. 16, note on "alone-become"), is able to say with all the authority of a Master that the narrative described according to the *recollection* of John *the disciple* is quite consistent with the *Godly Experience* (in spiritual communion) of John *the Apostle*. This twofold testimony was intended to satisfy the popular belief amongst the Jews that nothing of importance should be accepted save on the testimony of two witnesses at least. See chap. i. 15, note on "bearing witness."

25. I suppose that even the world itself, &c. The use of "I" in this verse and the "vain babbling" (1 Tim.

23 Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, he shall not die; but, if I will that he tarry till I come, what is that to thee?

24 This is the disciple which testifieth of these things, and wrote these things: and we know that his testimony is true.

25 And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen.

vi. 20) about not being able to fill the world with the sayings and doings of Jesus Christ, are not in keeping with the impersonal, sober, and controlled manner in which all the preceding parts of the narrative have been written. The verse is evidently a gloss of an inexperienced and enthusiastic reader, which seems to have crept into the text soon after it left the hands of the Apostle.

Amen. A Hebrew word which means True. It corresponds to the Sanskrit *Satyam*. The highest asseveration of Godly men is "this is true." By the word "amen," therefore, St. John declares that his record of the Gospel of Peace (Eph. vi. 15) as taught by Jesus Christ is perfectly true.

This Gospel, called also the Gospel of the Mystery of Love (τὸ μυστήριον τῆς πίστεως, 1 Tim. iii. 9), or the Gospel of the Formation of Christ in Man (Gal. iv. 19), consists of a collection of Truths relating to God, the Holy Spirit, and Christ, the leading principles of which (so far as they appear in St. John) are as follows:—

1. God is Infinite Love and Light.
2. With Him and as part of Him exists for ever the Infinite Power called the Holy Spirit.
3. The Holy Spirit is the Active Cause of all Evolution and Involution.
4. The Holy Spirit is called the Word because of its power of making Itself "heard," in the sense that all beings, intelligent and non-intelligent, are impelled, moulded, and governed by It.
5. The material out of which the World has been evolved is the Thing of Evil called Darkness or Corruption.
6. Though the Holy Spirit abides and functions in all things throughout the universe, yet no Intelligence that delights in the Evil of Worldliness can discover It.
7. When its delight in the Evil called Worldly Attachment has waned, the Holy Spirit draws it unto Itself and teaches it the way to be as pure as God.
8. Its Doctrine of Godliness is not at first taught directly,

but only through a human being whose Spirit It has already cleansed wholly of worldliness and so made perfect.

9. Its doctrine, received in the ear, nursed in the mind, and daily exemplified in practice, in all faith and humility, matures and sweetens Selfish Love into Neighbourly Love, and Neighbourly Love into Christly Love.

10. The Being that has attained the Fulness or highest expansion of unworldly Love is called Christ.

11. God and Christ are related as Father and Son, because the "Conversion" of Worldly or Selfish Love into Unworldly or Christly Love—because the "Re-birth" or "Resurrection" of Selfish Love as Christly Love—was caused by the Holy Spirit impregnating duly qualified man with the Seed of Truth called the Word of God.

12. Without attaining Christhood, it is impossible to know, or be in fellowship with, God.

For other leading principles of the kingdom of God, reference should be made to the works of St. Paul and other Masters, especially of India.

The manner in which St. John has developed the principles of the Gospel of Peace or Sanctification, so far as he has disclosed them, is wonderfully cohesive and terse. In order to make his statement as intelligible and interesting as possible, he has interwoven with the doctrine many a historical fact in the life of his Teacher, Jesus Christ.

The words of this Great Master, received from the Holy Spirit and delivered to his Disciples, form the Tradition of Christ. It is not the "tradition of men in terms of the rudiments of the world" (Col. ii. 8), that is to say, it is not tradition based on the perceptions of the senses. Nor is it "philosophy" (ib.) or principles resting on deductive or inductive thought, for "the wisdom of the world (*i.e.* principles certified by the senses and thought) is foolishness in the sight of God" (1 Cor. iii. 19). It is tradition "after Christ" (Col. ii. 8), the tradition of those who have attained Christhood, or the full maturity of Spiritual Love

(Eph. iv. 13). It is tradition founded on the actual knowledge of the cleansed spirit in man. It is tradition relating to Pure Spirit, as distinguished from the corrupt or worldly spirit. It is tradition attested by men Sanctified in Spirit (John x. 36), like St. John, St. Paul, and St. Peter of Judæa, and other Saints in other parts of the world, whose spirits, by reason of their attainment of God (Col. i. 15), are known as Sons of God (John i. 12).

Men of the world, relying upon the acuteness of their senses and thoughts, have endeavoured in vain to probe into the conditions of Pure Spiritual Being, in which all forms of life appear and disappear. St. John, graced first by the teaching of Christ Jesus, and then by actual knowledge of the Fundamental Being called God, has, out of love to those who are depleted of worldly attachments, written shortly of the Holy Spirit which, emanating from such Being, functions in Sanctified man as the Teacher of Truth. May the Teaching delivered in these pages gird up those whose pilgrimage has been beset by doubts and difficulties, and take them nearer to the Throne of Infinite Peace and Mercy!

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