

Assignment

Task:

- Summary of the book
- What I learnt from the book
- How I integrate what I learnt from the book into my ministership

Radha Soamin Satsang Beas – Light on Saint John, 1967,
and
Gospel according to Saint John, the Holy Bible, New Testament, King James version

This assignment is the summary my personal view on and my personal experiences of Radha Soamin Satsang Beas book called Light on Saint John, published in 1967, and the Gospel according to Saint John, the Holy Bible, New Testament (King James version).

My main intention with reading this book was to see how Jesus's teaching is still relevant regarding spiritual unfoldment today. When I started my own spiritual journey it was Jesus whom I could relate to the most in the mist of numerous teachers.

He 'appeared' to me one day and started a conversation with me that is still going on today. I consider him one of my teachers and my inner guide.

In some ways, I am also interested in his life in light of his teachings and how he was perceived by his contemporaries, disciples, and followers according to the scriptures.

I always wanted to read the teachings contained in the Bible. I started and read various chapters but I could not make sense most of the writing neither was I interested in the interpretations of various religious organisations. After getting involved with ILM, I learnt about various organisations that taught about teachings such as Jesus'. One of them is called San Mat. I look into them and found Radha Beas book on St. John. Radha Beas was one of the teachers of San Mat.

Reading Radha Beas's interpretation of the Gospel according to Saint John is a completely different experience to reading the Bible on its own. As I am reading both texts, I find that I can now relate to the teaching, I can even find personal experiences that correlate with what I am reading at the time. As I am reading the Chapters, I have made comments on them and have also made some notes about my own personal journey that I share below along with some quoted text.

To my understanding teaching is actually sharing one's experiences as a source for guidance. A good teacher like Jesus presents his/her experiences and knowledge in a way that it is comprehensible to the people s/he is guiding at the time. Therefore, some of the text I needed to further interpret for myself since I am not living in the around 30 AC neither in the 1960's of India when Radha Beas wrote his book. Cultural differences are definitely apparent!

My other interest in reading these texts lies in comparing how different teachers of the path presented the same teachings differently depending on their personal experiences of God, their own nature as a human being, the level of consciousness humanity was at, as well as the cultural environment and the age they lived in.

The book, Light on St. John, presents Radha Beas's interpretation of the Gospel according to St. John. As his main source he used the King James Version of the Bible. I did the same. Before reading each chapter, I read the original text to see if I can make sense of what I am reading at all. Below is a summary of my experiences and thoughts while working with these readings.

Regarding the books, it seemed to me that each Chapter and its verses are all about the teachings of Jesus as presented through his encounters with various people. It also seems that most of the teachings are repeated throughout the text using different wording. I also noticed that the Chapters present a chronological order of events of Jesus' life from the moment he started his ministry and so they build on each other as well.

Each chapter is set up in a way that it correlates with the verses of the Bible. In this case the verses of the Gospel by John (King James Version). The Beas' book follows the Bible chapter by chapter and so did I.

Created by Idiko Kudlik 2016

Chapter 1

To my understanding, the first chapter of Light on St. John by Radha Beas's as well as John 1:1 – 1:51 from the Bible is an introduction to Jesus's basic teachings and it provides with some basic information on 'teacherhood' as well as an introduction to the Path.

First, it discusses Creation and God's existence. "The Lord is everywhere and we live and breathe in Him. ... which is all love. There is nothing in existence that was not created by this Word of God and that is not sustained by it."¹

I think this is too great a concept for a human mind to comprehend so it is up to us as single individuals to experience it for ourselves the way it is presented to us. Occasionally, I have some 'feelings' that are so vast that I cannot even express them. The one single word I could put on such an experience would be feeling of 'expanded one-ness'. This is the experience I would consider similar to what is described above.

According to the text, part of the inner journey we can expect to experience is to 'meet' the Light and Voice (sound) of God within. Jesus compares the Voice of God to the wind "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth."² I heard other teachers compare the Sound/the Voice to a musical instrument playing. I hear 'voices' within that are usually very soft. It is something that awaits for me to explore further through my meditations.

Then the text discusses the way humans can reconnect with God. "If therefore thine eye be single, thy whole body shall be full of light."³ When we focus into the eye centre we can experience the Light and Voice of God.

It is fascinating for me to see, how perfectly Jesus' teachings correlate with that of other teachers of the path. It seems that what we need to do in the physical to make ourselves available has not changed a bit over the time.

The text then goes on discussing the Light of Soul and the veil of darkness. "The Light that we see within, with the inner or the single eye, is the Light of our own soul. ... The soul is of the same essence as the Divine Light. It is a drop of that Divine Ocean and is always shining within every one of us, irrespective of caste or creed, country or religion." "The soul gives life to everybody, and the soul ... "⁴

" ... This has clouded the mind to such an extent that it has become an impenetrable covering over the soul – the veil of darkness. "⁵

To my experience, each time I close my eyes and start meditating, the first few minutes are always about the 'the veil of darkness' which prevents me from enjoying or seeing the Light. Each time, however, when I take the time and wait I kind of meet me, the greatness of my being, that is not always presented to me as a source of Light, sometimes it is just a ungraspable feeling of 'hugeness'.

The text then turns out attention to separation from the Divine and how it is set up and held in the mind. According to the teaching, the veil of darkness is composed of our sins/karmas that prevent us from seeing God. This veil can be perceived in many different ways. I mostly experience it as a glass ball of impenetrable beliefs about how I can protect myself in a merciless world. Sin is but separation, not a particular deed we committed at any point in our lives. Additionally, because of our karmas or sins (various limiting and binding beliefs), our soul got attached to this creation and the mind became bogged down in the so called pleasures and senses of this creation.

¹

² John 3:8

³ Matt 6:22

⁴ Light on St. John p 11

⁵ Light on St. John p 1

Interestingly, my understanding of the 'pleasures' has nothing to do with real physical pleasures. To my experience, these so called pleasures we crave are strictly based on the beliefs that we hold about ourselves. These beliefs must be fed daily so we feel OK. In my case, most of my beliefs revolve around the treacherousness of the world and my need to feel safe and away from harm.

Beas says that the mind needs to be purified and move back to its own source at Trikuti. In my understanding, the mind is to be led by the Soul, eventually. The mind must submit to the Soul and serve It. I am not sure, I understand what Beas means by being lead back to its 'source'.

Beas says that we can only eliminate the veil of darkness via the grace of God. And the way we experience this grace is that we get in contact with a teacher, a man who is sent by God. "There was a man sent from God, whos name was John." ⁶ It is simply impossible to get uplifted without the action of initiation and for that we need to personally and physically meet a teacher in the flesh. Without the names (received at initiation or baptism) we cannot lift ourselves up and out of this creation.

For a long time, I believed, that Grace was the act of being released from our Karmas and allowed to live a 'good life'. Later, I realized, that Grace is the act of being given the opportunity to get liberated, not Liberation itself. Liberation is not a goal to be achieved, but a Path to be walked. Grace is Initiation itself.

. "... because the relationship of the Soul and the Father is that of love ... That is why Christ refers to this relationship of the Soul with the Lord as that of the father and son, also as that of bride and bridegroom, because in both these relationships it is the love that binds them. It is purely a bond of love. " ⁷

I think this is the main theme that Shakespeare so brilliantly describes in Romeo and Juliet. The very reason why we all, even secretly, want to be in a loving relationship with a mate/partner is because we wish to experience a sense of oneness and unconditional loving – which is unfortunately impossible to achieve in the duality of our physical existence. To my knowledge, no human relationship can match that level of worship, depth, vastness, devotion, discipline and that deep sense of care, we can offer to and receive only from God.

For me personally, this pure Loving is present in my relationship with Jesus. My relationship with God is still to be explored.

With reference to our entrapment, there is this very revealing thought offered by Beas: "We go where our attachment are"⁸ It makes so much sense to me - this is the very reason why we keep on recreating the same circumstances and experiences. Attachments are not meant to be enjoyable or pleasurable as such, they are things (fears, deeds, feelings, needs, etc.) that we are drawn to because of our deep seated beliefs that we may have been carrying with us through many lifetimes.

Therefore, the only way out for us is to get attached to the Father, via the teachers "the Word made flesh" who come to our level to help us. Though Beas claims that without attachment to the Son or the teacher himself we cannot create a link to God, I think otherwise. Whereas, both Jesus and the Indian tradition request the followers to worship the Teacher who embodies the Holy Spirit and find salvation through their relationship with the teacher, I am looking for a more personal relationship with God that is attainable via the Names.

The Teacher in my experience is the guide. He may be the focus point at the beginning, until we start having our own inner experiences with God that may become our new reference points. As we start trusting those inner experiences we can let go of the hands of the teacher and walk the path together with God all the way Home.

⁶ John 1:6

⁷ Light on St. John p15

⁸ Light on St. John p15

In the following pages Beas talks about the relationship between John the Baptist and Jesus, the two Teachers who existed, though only for a very short while, at the same time in history.

Then there is a discussion about the reason why teachers come. “the masters, come as a witness to the existence of the Light so that “all men through him might believe”⁹

“And the Word was made flesh, and dwelt among us, ... full of grace and truth”¹⁰

Then John starts talking about the successors and the fact that the teachings are always the same. “For the law was given by Moses, but grace and truth came by Jesus Christ”¹¹ It says that Christ was sharing the same message as Moses had done before him, but what Moses shared 1400 years before got ritualized and without a living teacher the messages lost their true meaning. John foretells the coming of Christ who will make the teaching ‘live’ again.

This Chapter is rather expansive because it seems to contain all the basic teachings in a frantic order; talking about our separation from God, our sins, the Teacher who comes to our salvation, then what it takes to be on the Path and its challenges.

Next, there is some discussion of the reason for our separation again which is expressed as a feeling of unworthiness. Then there is a discussion on how we can become worthy again.

“He that loveth father or mother more than me is not worthy of me.”¹²

To me it means that we must detach ourselves from the world - let go of whatever we consider essential for our wellbeing or happiness in the world - and focus entirely on the Word and on the ‘Word made flesh’ so we became pure (like children) and so we can walk the Path Home.

The feeling of unworthiness is the essence of Kal, this is what keeps Kal alive in us, and this is our mean means of separation. The reason why we need Grace (initiation) to lift us out of our bondage is because we do not feel worthy enough for God’s love for us. Unworthiness looks and feels different to every single one of us. This very feeling runs our live in a never-ending circle of sins and punishment or life and death as it were. It lies hidden inside of us; we all must have this deep seated sense of unworthiness, otherwise we would not invest so much energy into gaining love in the world. A kind of love that never satisfies our needs and that simply cannot provide us with a sense of relief, the pure joy, the sense of happiness that can only come with being free from our sense of unworthiness and separation. The more worthy we feel of God’s loving for us, the freer we become.

As I mentioned earlier, Grace is not something that is there to sort our lives out when in trouble or to make bad things go away so we can feel more comfortable. Grace is our birth-right that we are bestowed upon our choosing to make our journey Home. The rest is up to us. “By our own efforts, without His grace, we cannot go back to Him. When the Father wants us to go back to Him, He will put us I touch with His Son, the Word incarnate, the Master (teacher) who is living at the time that we are in this world.”¹³

I also learnt that all teachers are equal and they all carry God’s message for the seekers. They all come from God and merge back to God after this lifetime. They also often acknowledge each other. I suspect it is to show that the message

⁹ Light on John p 19

¹⁰ John 1:13

¹¹ John 1:17

¹² Matt 10:37

¹³ Light on John p 25

or teaching they carry is the same as that of the predecessor's. "Unless a Master (teacher) prepares the people for his successor, they will never care for the successor."¹⁴

"Every saint uses the background of the people to whom he is speaking to in order to help them understand the real teachings."¹⁵ May I add, that it is the very thing that makes it so difficult for us, people of another age, to comprehend some of the teachings hidden behind cultural and historical agendas. And so, this is one of the reasons why we misinterpret what was said there and then.

Recently I watched 'Prince of Egypt' where the word 'Israel' in relation to 'my people' was used a lot. To my knowledge today Israel is a country, the land of the Jews who once called themselves Israelis. From Beas book I gathered that the true meaning of the word 'Israel' or "God's chosen people" does not refer to any particular nationality or group of people as such, but to all true seekers, those whom God has chosen to call back Home.

It was also interesting for me to learn that the word 'Sons' actually refers to us all, humans – "we are all sons of God - but prodigal sons – and can become His true Sons, His begotten Sons, only when we are led by the Spirit, the Holy Ghost, the Shabd, or Word made flesh, back to His bosom."¹⁶

I never understood why water was such an important part of initiation at that time and later as part of the Catholic ritual of Baptism. "When a Mystic comes he baptizes us with water, meaning the 'living water, the Nectar', ... The same water is referred to as the Holy Ghost, the true Light, the Fire, the Spirit, the Voice of God, the Comforter. It is the Shagd, the Name ..." ¹⁷ Water represents the names we are given at initiation.

I also learnt that the word Messiahs is the plural of Messiah which implies that there had been more than one Messiah through history, apart from Jesus Christ.

In both Christ and John I see true servants of God who know nothing else but their mission of gathering the souls who are ready to go Home. Christ looks to me like a wondering Messiah whose task was to collect his herd by physically going from one place to another. It feels as if all the stories that are now collected in the Bible are actually recording of his wonderings and meetings with various people until his untimely execution.

Reading the verses made me realize that the greatest joy is when the seeker, the ready soul, recognises its saviour, the teacher who will bless him/her with initiation.

"Hereafter ye shall see heaven open and the angels of God ascending and descending upon the Son of man."¹⁸ It is a really lovely way to say what an initiate may experiences upon initiation.

¹⁴Light on St. John p 25

¹⁵ Light on St. John p 27

¹⁶ Light on St. John p 23

¹⁷ Light on St. John p 24

¹⁸ John 1:51

Chapter 2

This chapter is about the meaning of miracles and Jesus's response to the merchants in the temple.

Miracles, to me, used to be about deeds that an ordinary human being cannot achieve. According to Beas Mystics or Teachers come into the world with allotted tasks to perform and they may use miracles in order to support delivering their message and tasks. They do not come to the world to simply perform miracles.

I agree, however, that miracles may not be deeds that an everyday human being would not be able to perform. When observing an illusionist he seems to be performing miracles, however, it is only an illusion to the limited vision. It looks that way, though, at the time.

So, I wonder, if Mystics are but human beings with extended consciousness and vision, and us, spectators, we just look in amazement only because we are lost to our learnt limitations.

Thinking about the tasks of Mystics and Teachers, I remember a thought that showed up during a mediation. It went like this: 'I am not here to show you tricks, I am here to show you the Way.'

Each time I think about the role of a Minister, this sentence comes to mind. I wish to become someone who can show the Way, who has the integrity and the clarity to do so. Each time I doubt my abilities, I hear his reassuring voice: 'I will lead you there'.

Looking at history, merchandizing the teachings of the Mystics was often about personal gain of power and/or money. Seeing the 'remains' of what used to be the true teachings of various Mystics such as Jesus, Moses, Buddha, and Muhamad, they have completely lost their original meaning and became tools to control human consciousness.

I live in a region where religion was banned for over 50 years and where now religions, mostly mainstream Catholicism, are booming and collecting the faithful at an extreme rate. I understand now that socialism was just another religion where God was replaced by Big Brother. So, we never actually stopped looking for someone outside of us to tell us what to think or how to live our lives.

I often find it upsetting how bigotry can lead a person to condemn and crucify another person in the name of Love and God. It also shocks me how our fears of some loss or lack can lead us harming our fellow human beings with any means available to us.

At present I am reading a book about the origins of the separation of the Catholic Church starting in around 330AC, within the Roman Empire. Roman Emperor, Constantine the Great, made Christianity the official religion of the Empire only with one single reason: unification – in order to unite a great amount of people from various aground under one flag.

When it comes to teaching without a living Teacher, there always seem to be a gain to have. So, the teaching becomes philosophy or theosophy and matters of discussion without much personal experience of the Truth that should stem from within us. Therefore, we, followers become merchants of these misinterpreted ideas.

When Jesus angrily threw the merchants out of the temples what he communicated, in my opinion, by saying "...take these things, hence: make not my Father's house and house of merchandise"¹⁹, was that God's business is not about personal gain in the physical. Though, we use such words like 'prosperity' or 'growth' when we talk about advancement on our spiritual journey, the blossoming is in our relationship with God.

¹⁹ John 2:16

When Jesus rides the merchants out of the temples, he also reminds us that the human body is the temple of the soul. He reminds us that we should not use it for pleasures in the physical but use it for a higher purpose, for our advancement in the spiritual. Our body is the Temple of God with which we can consciously worship God within.

“Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?”²⁰

“... for ye are the temple of the living God”²¹

“The Lord has given us this human form just for one purpose: to realise Him.”²²

²⁰ 1 Cor 3:16

²¹ 2 Cor 6:16

²² Light on St. John p 33

Chapter 3

This chapter discusses what initiation and being reborn in Spirit mean. It also reveals the role of the teacher in more detail and what it means to walk the Path. This chapter also reveals the nature of the soul and mentions the two main elements of the Path: Sound and Light.

Jesus upon meeting the Pharisee called Nicodemus explains him the Path, the only way of returning Home to God. He obviously does not understand what Jesus is saying, from his responses it is obvious that he is not ready to be 'reborn again'. "... verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God" ... "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."²³

From this chapter I learnt that the soul has two faculties: "that of seeing and that of hearing within"²⁴. So "we can hear the Spirit and see the Light". It is important because we must attach ourselves to the Sound Current in order to be able to travel Home. By withdrawing our consciousness to the eye centre where we can see the Light and hear the 'wind' of the Spirit.

Though it sounds very simple, it is also very personal to every one of us. Words just don't do it! The reason, I believe it is never described in more detail and the reason why Jesus uses the metaphor of the 'wind' is because we all hear the 'wind' differently, as it should be. Seeing the Light and hearing the Spirit within is a personal experience through which, we meet ourselves as Souls since the Light we experience within is the Light of our own Soul. As far as my observations go, inner experiences are set up in a way that is recognizable for us depending on our faculties and personal background. The sharing of a teacher, like Jesus, are empty words until one realizes through personal experiences their true meaning.

I think it is easy to fall into the trap of creating our own inner experiences upon hearing the teachings, but one can get over such illusions and start allowing real experiences to appear even though they may look or sound very different from what has been suggested by our teachers.

Since, I am a thinker and kinaesthetic person (mostly audial), my experiences tend to be of 'acts' (the physical and emotional resonance of some action I am involved in or observe) and 'messages' that I resonate with. I also suspect that our inner experiences of Sound and Light changes with time.

"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."²⁵

It is such a beautiful sentence. This sentence is the proof that the 'wind' we hear within is unique to ourselves. We do not know where it comes from or where it goes to, it is unfathomable and unique.

Beas then compares the two masters: Nicodemus, who could perform rituals and ceremonies but did not have true spiritual experiences to Jesus, the Mystic, who came to revive the teachings of Moses, whose teachings from 1200 years before, were reduced into those rituals and ceremonies now performed by Nicodemus and his followers. What Mystics know and teach is not book bound but based on personal experiences. "Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness."²⁶

²³ John 3:3+5

²⁴ Light on St. John p 37

²⁵ John 3:8

²⁶ John 3:11

Just as Jesus explains it to Nicodemus – and it is also mentioned numerous times throughout Beas' book and in the Gospel according to John - a soul can only return Home via contacting a living teacher and being initiated by him. "And no man hath ascended up to heavens, but he that came down from heaven, even the Son of man which is in heaven." ²⁷

Beas explains that only those can be guided back Home and merge back into God who have faith, those who believe in the Mystic, and those who are willing to live the teachings without questioning them. "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." ²⁸

"For God sent not his Son into the world to condemn the world; but that the world through him might be saved." ²⁹ Our greatest sin, that we are condemned for, is our separation from God, and it is not God or the allotted Mystic who condemns us but we ourselves by our feeling unworthy for His love (the very thing that actually separates us from Him). "We are already condemned in this world. What greater condemnation can there be than being separated from the Father and living in misery! Saints come to redeem us. They come with mercy and grace, to help and guide us back to the Father. We should have faith and confidence in them." ³⁰

As I am reading various books related to the Path and learning more and more about the various teachers of the Path, I am realizing the role of a teacher and how this role is the same but also adjusted to a particular time in history or a place in earth.

Growing up during the 'Big Brother' type socialist regime of Eastern Europe made me become very self-protective and cautious when it comes to trusting another human being, particularly those in power. A teacher, whose guidance I could follow, must be authentic and available. Authenticity is derived from the honest account of experiences and transparency. Availability comes with the job of a true Mystic. Being available means that my teacher is devoted to and invested in my development and liberation, and he is available to support me on my journey according to our agreement.

As a minister I wish to cherish these two qualities: authenticity and availability.

In my opinion, the most important teacher is we ourselves. As we follow and live the teachings of the Mystic we attach ourselves to the Spirit within that takes us to our own Soul, the unique spark of God, who we truly are. One of the reasons, I am doing this course is to meet the teacher/shepherd inside of me, my true nature, my Essence, my Soul who is a spark of God. I am convinced that one cannot shepherd others until s/he becomes his/her own teacher.

Recently I became aware that my ministership is most importantly for me and if I am 'lucky' enough I may be able to extend my ministership to those who show interest in what I have to say. And if there is not one person interested I need to find the way to be contented with shepherding myself. ³¹

Then, Bear discusses how the disciples are allocated to each teacher and how the teachers recognize their disciples.

"A man can receive nothing, except it be given him from heaven." ³²

According to Beas "whatever we receive, we receive as a result of the Father's will." ... "The seeker is moved through the Father's love -.... – in order to search for a living Master. The Father creates an urge in those marked by Him to merge

²⁷ John 3:13

²⁸ John 3:18

²⁹ John 3:17

³⁰ Light on St. John p 44

³¹ This note is made as a later addition on 26/12/2016 as part of my proofreading process.

³² John 3:27

back into Him: and unless that urge is within them, they will never even think about the Farther. God attracts us by His love, through the Master.”³³

“We do not get it by our own effort or with our intellect. Only by His grace do we get it, and then these impurities are automatically burned or consumed. No matter how much credit we may claim, it is all His gift, and He has His own ways and means to give us that fire of love.”³⁴

Sometimes, it is hard from me to admit, that wherever I am in my life it is the result of my relationship with Him and there is not much I can claim for myself from all of this. At the same time, I often feel helpless in creating all I think should be best for me. It is hard for me to see the perfection of my existence in God’s Grace. I still often struggle with letting go and letting God.

It is, however, very touching to know that I am not a lost cause no matter what may happen that shows otherwise. I am directed and led though the wilderness towards Him.

Then John discusses, through a sweet parable of the Bride and the Bridegroom, our personal relationship with God. “Through this parable John points out that Jesus is the bridegroom and the Lord is the Bride. Jesus has become one with the Lord through the initiation that John has performed (and he) is carrying out the will of the Lord ... ”³⁵

The Bride and the Bridegroom are images used often among people on the Path. One famous example is Shakespeare’s Romeo and Juliet. I also experience different aspects of weddings in my meditations which I suspect are signs of my getting closer to uniting with God.

Later there is some talk about John’s recognizing Jesus as his successor and being very happy about it. And there is some explanation of the nature of the teacher “the Master comes from heaven, he always talks of heaven and peace, he always creates the longing and desire in us to go back to our Father ...”³⁶

Later chapters discuss further how much the sharing of a true teacher comes from their personal experiences.

Questions: How does the Soul evolve? How does it get to that level of consciousness so it can be called Home? How does the Father guide the soul if it had no recollection of the Father? In what way is the Father or the Holy Spirit present in the life of a soul who is completely lost to the World and is not marked yet?

³³ Light on St. John p 46-47

³⁴ Light on St. John p 47

³⁵ John 3:29 + Light on St. John p 47

³⁶ “He must increase, but I must decrease” John 3:30 + Light on St John p 49

Chapter 4

This chapter is about the importance of the initiation and meditation practice.

The beginning of this Chapter follows upon the discussion of our inherent longing for God started at the previous Chapter. As far as I understand longing is the notion that ensures that our Soul looks for and eventually finds the way Home to God. Longing is God's calling us Home. Thirst maybe understood in the text as longing for water (the Names) that Jesus offers to the Samaritan woman which is the 'key' to the way Home.

Here, the other great element of our journey appears, fear. If we see God as the source of Loving, then in that sense Fear is Kal or the Devil/Satan. Fear ensures that we stay trapped in the cycle of life and death. Fear is our constant companion. There is none without fear. We all fear something and that fear defines our relationship with God. Very often walking the path means facing our fears and letting go of our misconceptions sustaining that fear.

"but whosoever drinketh of the water that I shall give him shall never thirst;"³⁷

Beas says that as a result of drinking from the water Jesus offers is "You will have only one desire: to merge back into the Father."³⁸ In reality, for most of us, it is a rather long and arduous process. As a result of our initiation, that Jesus describes as drinking from the water he offers, the longing starts getting stronger in us and eventually it gets so strong that we can do nothing else but to follow the calling. Letting go of the needs that lie behind our fears is a process on its own and often it does not come easy for the initiate. To my experience the more open I am to allowing the longing to lead me, the less I fight for my own will; the more I trust that I will be OK even though I don't understand what is happening exactly, the easier the transition is.

"You will have only one desire: merging back into the Father"³⁹ sounds very simple. In my view, however, it is a long and strugglesome journey. In my experience, the desire is with us from birth however it is kind of awakened and brought into consciousness at initiation. It is a kind of reminder that cannot be ignored no matter how tough the journey may become, it needs to be followed until completion.

"... but the water that I shall give him shall be in him a well of water springing up into everlasting life"⁴⁰ This sentence states that the longing (the water also called the Nectar) is already inside of us we are just not aware of it yet, not until we are reminded by drinking from the water aka being initiated.

Beas says that "at the eye centre, that living water is spouting like a fountain that never dries, but our cup is upside down."⁴¹ The mentioning of the cup reminded me of the Holy Grail that seekers have searched all through history. It is somehow funny to realize that the cup many have risked their lives to find has all along has been hidden inside of ourselves. Also the cup, for me, represents our search for the way Home, eternal life as they call it. I can imagine that our cup is tuned up just before we are initiated, which can be a sign of being marked for returning Home.

Later Jesus reveals that the soul of the Samaritan woman is ready to be initiated which has nothing to do with the worldly rituals. To my experience, marked souls either know that they are to be initiated or they are notified. I very much like the idea that the Samaritan woman and Jesus are standing by a well, an endless source of water as they are talking. As if they are talking in the presence of God who appears as fresh water.

³⁷ John 4:14

³⁸ Light on St. John p55

³⁹ Light on St. John p55

⁴⁰ John 4:14

⁴¹ Light on St. John p55

"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."⁴²

In some mysterious way, I think that we are all deep inside waiting for being called upon, being called Home. We do not know it consciously, so we spend the time with whatever life offers us. Until one day, in one of the many lifetimes, we meet this wandering stranger who offers Water. And then, we still don't understand what it is, but we sense some incomprehensible stirring inside and so we step forward and take the cup gratefully.

"God is a Spirit: and they that worship him must worship him in spirit and in truth."⁴³

This is probably the most important message in the Bible that I wish to follow literally as a Minister. If there is a message I would like to convey to those who wish to cherish God it is that God is in the inner temple not in the outer. God can only be worshipped inside, within one own spirit. One does not necessarily have to be an initiate in order to be able to start building a relationship with God. Before I became and initiate I visited various churches, practised numerous religious rituals then resorted to meditation.

Regarding "But he said unto them, I have meat to eat that ye know not of "⁴⁴ Beas says that "The real purpose for which we were created is to worship the Father and merge back into Him, and we cannot achieve that purpose unless we are on the path." ⁴⁵ This explanation confirms what I earlier wrote regarding the inherent inner calling that we all possess.

In response to "Say not ye, There are yet four months, and then cometh harvest? ... behold, I say unto you, Lift up our eyes, and look on the fields; for they are white already to harvest "⁴⁶ Beas reminds us that "We must give the best part of our life to the Father, not the worst part. It is a very rare opportunity to be in the human form. And it is only while we are in the human form that we can worship the Lord and go back to Him."⁴⁷

It is always hard for me grasp how we seemingly waste our time away in silly life choices when it is so crucial to understand that human life is precious, unique and purposefully created so we can return Home. Why it then that most of us are ignorant about this most important fact? "As long as you are living below the eye centre, you are not worshipping the Father; you are not in touch with the Spirit. If you want to make the best use of the human form, " Lift up our eyes"⁴⁸ responds Beas. I understand that no one life is lost or mistaken in any way simply slightly delayed!

Rest of the Chapter is about the importance of meditation. Jesus and Beas remind us that the time is now and the rewards are waiting for us on the field right now, "look on the fields; for they are white already to harvest"⁴⁹

"And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together."⁵⁰

Here Beas offers plenty explanation what the rewards of our time spent in meditation and worship are. However, in my experience, before occurring any reward most seekers experience immense amount of loss and hardship. We all handle challenges in our life differently depending on our disposition. In my experience, however, we all do encounter a great sense of fear, loss, resistance, confusion before we arrive to the 'field' where God is awaiting us. Occasionally, it takes

⁴² John 4:23

⁴³ John 4:24

⁴⁴ John 4:32

⁴⁵ Light on St. John p59

⁴⁶ John 4:35

⁴⁷ Light on St. John p60

⁴⁸ Light on St. John p61

⁴⁹ John 4:35

⁵⁰ John 4:36

great faith to know that no matter what life brings into our lives there is a meeting point set already for us, we only need to walk there with the help of the Word, the inner guide.

Finally, Jesus makes a point about God's part in our journey towards Him saying "Ye worship ye know not what: we know what we worship: for salvation is of the Jews." "I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labours."⁵¹ Beas rephrases this way "You know that method of worshipping the Father and you have not laboured for this knowledge. I have given you this knowledge. Do not think that you have searched for me and found me. Actually, "Father has drawn out to me. But for my Father, you would never have known anything about me."⁵²

Though I know per facto, that we are called upon when we are ready to return Home and it is when the Teacher appears to guide us Home. Just until recently I found it hard to imagine that God keeps an eye on us at all. I now wonder if all the incidents, people we encounter and befriend, opportunities that present themselves in our lives so-called accidentally or synchronically are ways God eases our journey.

This verse roubles me: "A prophet has no honour in his own country"⁵³ I wonder what it means?

⁵¹ John 4:22 and 4:38

⁵² Light on St. John p61

⁵³ John 4:44

Chapter 5

This chapter is about initiation. In this chapter Jesus explains clearly the basics of the path: his role, his relationship with the Father, what it means to be initiated and what the path actually involves in simple terms.

“Rise, take up thy bed and walk” ⁵⁴ “Afterwards Jesus findeth him in the temple, and said upon him. Behold, though are made whole: sin no more, lest a worse thing come unto thee.”⁵⁵

As Beas explains it “Upon initiation we become whole again, we are made to remember that we are of Spirit, we are reminded of our wholesomeness in God. ... ‘Becoming whole’ is the same as ‘knowing thyself’, because the real self is Soul. ⁵⁶

“Sin no more”, once again, reminded me of the gruesome twisted misinterpretation of the word ‘sin’ conveyed by the Church. We all suddenly became wicked, horrible people, sinners, who sent Jesus on the cross, who died so our sins (our wickedness) would be washed away by his martyrdom. What nonsense! How manipulative!

Sin itself is the simple and sad act of ‘turning away’, the forgetting where we originally belong. That is all. It is not some horrible deed, though, it feels that way. The deeds we commit because we forget who we are is the result of our turning away, not the initiator.

“lest the worse thing come unto thee” is another sentence that can be easily misinterpreted and used to control or manipulate others. The Catholic Church has suggested for decades that we are bad people, wrong-doers and sinner who will burn in Hell if do not accept Christ as our saviour. Sadly some of us was indeed burnt on the bonfire because of having been accused of witchcraft and mayhem by the Church at the time. But Jesus was a true man of God, not an impostor, who would never assume anything else but godliness (God like nature) of a person, regardless of their behaviour or beliefs. He taught us that sin is but a turning away from God and getting lost in the world. Upon initiation, the man of Bethesda was told not to sin again, start turning towards God, otherwise he would keep on experiencing the ultimate punishment of the soul: the cycle of life and death (re-embodiment).

Later the Jews wanted to slay him because he healed a man on the Sabbath. In my personal experience, we often misjudge situations and respond with fear or contempt. In case of Jesus, most of his contemporaries thought of him as a dangerous man with super powers who needed to be slayed so humanity could be saved from his madness. Little did they know then! It is understandable, however: we fight and eliminate what we do not understand and are afraid of.

When I was a child I was considered weird and many people were kind of afraid of me. I am not sure who was more scared! I very well remember being afraid of people who I considered ‘evil’, not because the way they looked, rather because of their harsh and brutal ways. I grew up during an era when it was OK to be cruel and patronizing. Spreading fear was a main source of power. Similar to the early Church, I suppose. It was very clear to me how very scared people tried to control other very scared people by making them believe in silly, scary things. I am also aware that the more undereducated and ignorant someone is of the world and of him/herself, the more s/he is prone to buy into ideas that are only there to limit him and keep him trapped.

⁵⁴ St John 5:8

⁵⁵ St John 5:14

⁵⁶ Light on St. John p66

In comfort of those fearful of him, Jesus talks about his deeds as being guided by God. "For as the Father raiseth up the dead, and quickeneth them: even so the Son quickeneth whom he will"⁵⁷. 'Being dead' does not mean physical death. In a spiritual sense, we are all dead until we are linked back into Spirit via initiation or baptism as it was called in his day.

Here we also learn about the Holy Spirit who is sent by God to lead us all Home someday. He sends the embodiment of the Holy Spirit because God does not come to our level to help us feel worthy of Him. We become clean (worthy) by following the Holy Spirit Home and taking our journeys' twists and turns with faith and submission until we get there. It actually amazes me when I learn that becoming worthy is nothing but inner purification, the process of letting go of all that we wrongly assume of ourselves, what divide us from God, like shading an old skin. As a result we become vulnerable in our nakedness at the Light of Spirit.

Sadly, it reminded me another misconception of the Church: purification. In the name of God and Love, the Church sent many people, mostly women, into the fire, so they would be purified of their sins. How sad!

Later Jesus talks about faith and honour in relation to the Father and himself. "He that honoureth not the Son, honoureth not the Father which hath sent him"⁵⁸

Here we are suggested again that the Son and the Father are One.

Then we learn about the meaning of judgement which has nothing to do with being submissive to some man-made set of rules but to becoming worthy of eternal life. In my understanding, being judged is being allowed to return Home for good. When we are separate from God we are condemned and then we have to face life and death again and again. These two terms have been misused over and over again in history by various Churches and humanity in large implying that one is judged and condemned upon rules made by the world.

Then Jesus talks about the voice of the Son of God, the Word that offers redemption by saying "They that hear shall live"⁵⁹ "Those who are able to hear the Voice of God within themselves and are filled with the love and devotion for the Father through me, will not die."⁶⁰ Here Jesus describes the Sound Current that is only audible for the 'chosen ones'.

Then he continues talking about what initiation and being on the path means saying that those initiated, having given the World are not the victims of birth and death any more. He claims that "My Father has given me the privilege, the authority, to pass the same eternal life on to whomsoever I wish."⁶¹ (I personally love the way it is put.) Then he promises to those who follow him: "When you live in my teachings, you will automatically rise above this grave. You will not remain below the eye centre."⁶² Here it is very explicitly said what it means to be an initiate and to be on the path.

Many times in this chapter Jesus claims that he acts on behalf of God whom he is one with, just like his predecessors, in his case John the Baptist. Then he also clarifies that a Mystic or a Teacher can only initiate (baptise) as long as he is in the flesh. "But once a Master has initiated a person, he never leaves him and is always with his disciple, whether he is still in this world or not."⁶³

I am personally aware of the above, in my meditations, I often encounter Jesus and I am truly grateful for his guidance and support.

⁵⁷ St John 5:21

⁵⁸ St John 5:23

⁵⁹ St John 5:25

⁶⁰ Light on St. John p71

⁶¹ Light on St. John p72

⁶² Light on St. John p73

⁶³ Light on St. John p74

Jesus also reveals that without being initiated one cannot reach God. One must be put on the path by a Teacher. “And ye have not his word abiding in you: for whom he hath sent, him ye believe not.”⁶⁴ He also states that the scriptures that contain the – mostly misinterpreted – words of previous prophets have nothing to do with eternal life. “Search the scriptures: for in them ye think ye have eternal life: and they are they which testify of me.”⁶⁵ It is kind of funny reading this sentence taken from the Bible because in some way it proves that the Bible itself does not contain what it takes to gain eternal life. The Bible is only a reference book, a collection of teachings by offered by teachers (Moses, John the Baptist, Jesus) that would only has relevance to you if you were on the Path, initiated by a present teacher in the flesh. Otherwise, you can only vaguely guess what they refer to. Even for initiates it is hard sometimes to understand old teachings because of the many aged references in them.

“How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only?”⁶⁶

Finally Jesus minds us of our ignorance about the truth of God. He reveals how much energy we invest in worshipping worldly creatures that we fear and mistakenly believe that our well-being depends on them. We offer our respect in many ways to these people/symbols who only seek honour for themselves but the Mystics come only for us, seeking nothing but our upliftment.

On a personal note, this chapter offered me a great deal of clarification on words misused and misinterpreted by human race over ions of time. It was sad to see how the twisted meaning of the original teachings were used to keep people in the loop of fear and to hurt them instead of uplifting them.

I wish to stay mindful of the fact that a minister’s job is to guide and uplift others not to judge their behaviour or condemn them for their deeds.

⁶⁴ St John 5:38

⁶⁵ St John 5:39

⁶⁶ St John 5:44

Chapter 6

This chapter explains the meaning of a teacher – who can be a teacher at a point in time – discusses discipleship, and offers thoughts on the deeper meaning of the teachings.

At the beginning of the chapter Jesus miraculously feeds about a 5000 people with bread and fish. Then he walks on water. As I was reading the verses I wondered what deeper meaning the miracles Jesus performed may bear. According to Beas Jesus did perform miracles but it was not the purpose of his coming into this world⁶⁷. When Jesus says “..., 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”⁶⁸, I presume what he is saying that when he earlier fed them with ‘bread and fish’ aka his teaching they felt filled with Love and experienced the presence of the Holy Spirit and so, now, they seek him and return for more.

Then Jesus says: “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.”⁶⁹ This sentence is a reminder for those who look for worldly ‘bread’ and the miracles coming from Jesus that his task was with them to teach them about the Father and offer them the Word. This verse reminded me of my relationship with God as well as an observation of mine amongst the devoted religious people. We expect God or his minister to perform miracles and ease our troubles and straighten them out. We don’t want the bread of the Word that makes us walk a challenging Path that is full of responsibilities. Instead, we want the lovey-dovey notion of a caring father who punishes and forgives according to our deeds and expects nothing from us. We want to be passive observers of the Path we trod pretending that we are not expected to see clearly and play our part in the great mystery of Life. That reminds me:

For now we see only a reflection as in a mirror; then we shall see face to face. Now I know in part; then I shall know fully, even as I am fully known.⁷⁰

Beas explains here that often seekers run after Spiritual Teachers for the fulfilment of their worldly ambitions.⁷¹

“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.”⁷²

As Beas explains it “‘Sealed’ or appointed Teachers are here to share the ‘bread’ with the true seekers, but only until they are in the flesh. After they have passed on they cannot deliver that bread from heaven to seekers any more. Anyhow, it is not the teacher that matters but the Grace of the Father that is offered through the teacher.”⁷³

One of the most challenging part of Ministership must be the ability to always know that the love and devotion – or hatred and disdain - that seekers may display is never meant for the Minister but for whom s/he serves, God.

What Jesus says by “ ..., I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.” is only symbolic. The mystical meaning is that he carries the energy of the Name, the Holy Spirit, in him and whoever seeks true fulfilment shall find it with him. He is the One because he is alive at this time to share it in the world. Moses is not the teacher any longer because he is not in the flesh any more.

⁶⁷ Light on St. John p81

⁶⁸ St John 6:26

⁶⁹ St John 6:27

⁷⁰ 1 Corinthians 13:12

⁷¹ Light on St. John p83

⁷² St John 6:32

⁷³ Light on St. John p85

To my understanding Ministership is to give solace and offer some guidance but only in the matter of the heart, not in the world.

Jesus very clearly states that he acts in command of the Father. He does not choose or refuse people as they are marked by God onto him. He also declares his job very clearly by saying “For I came down from heaven, not to do mine own will, but the will of him that sent me. 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. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.”⁷⁴

One of the questions that often hunts me as I am preparing myself for becoming a ‘shepherd’ is whether I will be able to hear God’s instructions and follow them or not; whether I will know what I am to do clearly and undoubtedly. At present, I only have a vague idea of what my task may entail but I am rather doubtful about both my abilities as a preacher – what am I going to talk about? – and my clarity of vision. Jesus also mentions above that it is not up to him whom to accept or to refuse. As a minister, I feel that I must find the way to be able to receive anyone with an open heart, let go of all my preconceptions and bias, and serve them to the best of my abilities. (if I receive any at all!)

Jesus’ teaching at the Synagogue in Capernaum for me sounded rather odd, confusing and disturbing particularly when he talks about his flesh as the bread that needs be eaten and his blood to be drunk in order for one to gain eternal life. However, soon, he seems to clarify what he is talking about by saying :” It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.”⁷⁵

Regarding the flesh that caused so much disturbance at the time and that is so misinterpreted by the Church as well, Beas says that “... the spiritual body, which is the Spirit, the Word made flesh, the Radiant Form of the Master. The soul has to merge into the Radiant Form of the Master. Only then does it merge into the Divine Ocean forever.”⁷⁶

Reading the argument and misunderstandings amongst Jesus, the disciples and the onlookers, I remember another challenge a teacher of any kind may face: misinterpretations based on ignorance, bias and fear.

“ 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. ... “From that time many of his disciples went back, and walked no more with him.”⁷⁷

Beas explain that “Many seekers are drawn towards the Mystics, but not all of them are meant to understand, accept, and live the teachings. ... My Father wants certain people to understand my teachings, and they will be made receptive to what I am saying. Only those who have been prepared for me by my Father will automatically be drawn to me, and will understand what I say, ..”⁷⁸

I am doubtful if there ever will be an audience wanting to hear what I have to say. Also I have experienced betrayal in the form of misunderstanding and false accusations many times so far in my life so I am rather weary of it. I have been accused of falsity and misdeeds numerously. Even though, I know that nobody is at fault, I still wish I had the depth of conviction that could cast out my own doubts upon meeting others’ suspicion and apprehension. By the time I am a Minister, I deeply hope that I am equipped with a firm foundation of faith and the depth of Love Jesus held for each soul. Additionally, may I receive a giant basket of acceptance, please?

⁷⁴ St John 6:38-40

⁷⁵ St John 6:63

⁷⁶ Light on St. John p94

⁷⁷ St John 6:64 + 66

⁷⁸ Light on St. John p96

I deeply hope that what Jesus says is true for all servants of God regardless of 'denomination': "No man can come to me, except the Father which hath sent me draw him"⁷⁹, that whoever shows up at our door is God-sent not matter the baggage.

To close this chapter, I wish to share Jesus' sermon at the Mount. These verses, for me, are the key elements of his teaching without the parables to make them more comprehensible for the messes.

*"5:1 And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him:
2 And he opened his mouth, and taught them, saying,
3 Blessed are the poor in spirit: for theirs is the kingdom of heaven.
4 Blessed are they that mourn: for they shall be comforted.
5 Blessed are the meek: for they shall inherit the earth.
6 Blessed are they which do hunger and thirst after righteousness: for they shall be filled.
7 Blessed are the merciful: for they shall obtain mercy.
8 Blessed are the pure in heart: for they shall see God.
9 Blessed are the peacemakers: for they shall be called the children of God.
10 Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.
11 Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.
12 Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.
13 Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.
14 Ye are the light of the world. A city that is set on an hill cannot be hid.
15 Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.
16 Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.
17 Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.
18 For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled."*⁸⁰

⁷⁹ St John 6:44

⁸⁰ Matthew 5:1-7:27 King James Version (KJV)

Chapter 7

This Chapter is about Jesus's visit and preaching at the Feast of the Tabernacles in Galilee. Here he explains the difference between a true teacher, a God-sent mystic and a self-made one who only seeks his own glory. We learn that the true teacher is 'stamped and sealed' by God.

This Chapter for me is about Jesus's struggle making himself know in a way that he is not captured and killed in the meantime. As I was reading this chapter, I felt as if he was manically going from one place to another defying death in order to seek out the marked ones among the rotten apples. He is preaching here and there in the face of ridicule and doubtfulness, but he keeps on teaching and searching.

With reference of the above Beas says: "the Lord's grace is always there, ready for us; we only to become receptive to it." This sentence says so much because it feels to me that Jesus struggles amongst the ignorant because they do not know that he is carrying God's Grace in himself ready to be received. "Now it is time for us to take advantage of the opportunity of receiving the grace of the Lord through the Word, ..." ⁸¹

Interestingly, today after my meditation as I was chatting with my fellow travellers, I had this epiphany about 'acceptance and accepting'. On the Path, acceptance is often interpreted as the appreciation of 'what is' without much resistance or expectations for something different. In my morning insight, I realized that the greatest mistake (so-to-speak) we all make is that we do not accept (embrace, take in) the Grace that is available to us all.

Unworthiness, that prevents our Godlike nature to shine and recognize the calling, is disguised in many shapes and forms. Most commonly it appears as sheer ignorance as it was in Jesus' time (still is). Many doubted Jesus and questioned his teachings simply because they did not understand what he was saying.

As a preacher, I anticipate meeting resistance and doubt, however, I also hope that I will have the skills to talk a language that is easily comprehensible to my audience. My job as a minister is not to emphasize people's lack of education but to convey a message in a way that is accessible to those who need to hear it.

I more and more understand that acceptance is not defining and/or resisting what is, no matter what they mind may say about it. I can decide not to engage in the mind's games in defining and condemning. I can just take a big breath and ask for guidance out of the deadlock so I can see the blessing in every moment. I am striving for that.

Bear also mentions that "History reveals that some Masters have had practically no education, while others had some, and still others had the best education that this world could offer. But their learning or lack of it had no bearing whatsoever on their spiritual knowledge, and this was also the case with Christ." ⁸² who was illiterate. It seems that education on either side has nothing to do with spiritual enlightenment and it is particularly true in the light of what Jesus says "My doctrine is not mine, but his that sent me." ⁸³ Jesus did not, and apparently none of the teachers on the Path, teach of any of his own doctrines but that of the Father. As Beas explains "the method of explaining the teachings may be different according to the background of the seekers, but the actual teachings are always the same." ⁸⁴

The reason, why, I think, I have not ever been drawn to a mainline Church is that they seem to take the dogmas and rituals to be the center of their message instead of the teaching itself. The teaching has often been forgotten or misinterpreted by the time the Church is firmly established.

⁸¹ Light on St. John p100

⁸² Light on St. John p101-102

⁸³ St John 7:16

⁸⁴ Light on St. John p102

In this chapter we receive a clear picture of how our fear of being deprived of what we are attached to turns us into a monster to the degree where we go against the very rules that we pretend to live by. One of Moses's laws that the Jews so religiously lived by was "Thou shall not kill!" however under threat it was easily dropped as the Pharisees were about to have Jesus crucified.

Here we learn that Jesus is aware of his fate and so hasten those who are ready to embrace his teaching to come along until there is time for him because soon "Ye shall seek me, and shall not find me: and where I am, thither ye cannot come." ... "In 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." ⁸⁵

To me, he sounds as if he is begging for those "who are yearning to merge back into the Father"⁸⁶ to come forward because these are his last days. Sometimes I wonder how frustrating his job must have been. After all, though he was God-sent, he was also a human being.

With reference to "If any man thirst, let him come unto me, and drink." Beas mentions the Nectar and the cup that could hold the Nectar if turned upright. According to the teachings, we can only receive the Nectar or the Living Water – amongst many names - when our cups are turned upright. In order to turn the cup upright we need to withdraw our consciousness to the eye centre during meditation then turn our attention inward and upward. As soon as we do that we find the Grail that has never really been lost and start experiencing the flow of the spring that never dies out pouring into our vessel; and so we never thirst again.

"He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water." ⁸⁷

⁸⁵ St John 7:34 + 37

⁸⁶ Light on St. John p106

⁸⁷ St John 7:38

Chapter 8

This chapter is about Jesus's argument with the Jews. All through this chapter Jesus tries to convince the Jews that he is of Abraham and the other prophets but they don't seem to understand him.

As I was reading this chapter, I wondered why he entered into an argument with the Jews at all whom, obviously, had no idea who he was and what he represented. He keeps on repeating why he is here amongst them and talking about his relationship with the Father. However, many of the Jews do not seem to understand him.

At the same time, this Chapter provided me with further information on Jesus's character, convictions, and the way he communicated them. Though, he mostly uses parables to make his followers understand his message when it comes to talking about himself (his mission) and his relationship with the father, he is very matter of fact and uses similar expressions to describe it.

"12 ... I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.

18 ... and the Father that sent me beareth witness of me.

19 ... if ye had known me, ye should have known my Father also.

26 ... and I speak to the world those things which I have heard of him.

28 ... I do 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."⁸⁸

At the beginning of the Chapter Jesus is at the Olive Garden and he is asked to cast judgment on an adulterous woman that he refuses to do by saying:

"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."⁸⁹

From the story of the adulterous woman I understood that Jesus, and the other teachers are not with us to condemn or judge us as the Catholic Church often suggests but to uplift us. Jesus, instead of condemning the adulterous woman, asks her to 'sin no more' and sends her on her way. None of us is without sin, otherwise we would not be part of this creation, and we would be with the Father.

"... he that followeth me shall not walk in darkness, but shall have the light of life."⁹⁰ Beas explains that what Jesus is saying here is that now you are living in the darkness and that is why you are committing sins, but I (Jesus) can put you on the path and help you to rise above this darkness.⁹¹

It is clear here that sinning according to Jesus is not about acting in discordance of the laws of the world. He does not condemn anyone by their acts in the world. Sin is to live in separation or in a sense of unworthiness or in the darkness of the world. Jesus offers our sins being cast out and we are offered the Light that uplifts us and diminishes our sense of separation.

For most of this chapter, Jesus tries to explain the Pharisees and the Jews that following him and his message would give them eternal life and life in the Light. He says that he is not here to judge them but to show them the way into salvation. He tries to explain the difference between having faith in the Father and following the teachings of his true counsel or following a mental conception of God and the allotted rituals.⁹²

⁸⁸ St John 8:12,18,19,26,28,29

⁸⁹ St John 8:7

⁹⁰ St John 8:12

⁹¹ Light on St. John p111

⁹² Light on St. John p114

“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.”

Beas says that it is often the case that we prefer worshipping masters after they have passed and persecute the living. Though Jesus warns them that the teaching and the path to God through him is only available until he is in the flesh.⁹³

Then he discusses the law of Karma and attachment by saying “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.”, and explaining that he is without attachments and so upon death he shall return to the father but those with attachments to this world – also called Karma, Sins, Fate - are from this world and “ that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins” . ⁹⁴

In this chapter there are many mystical references to the Path and what it means to be the Son of Man, to rise up to that level of consciousness where you see the radiant form and know that that the teachings come from the Father.

“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.”⁹⁵

When he turns to his disciples saying “Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; And ye shall know the truth, and the truth shall make you free.”⁹⁶ Beas explain that what Jesus is saying, similar to all the other Mystics of the Path is that being a disciple is only about the initiation but also about the devotion to the daily practises like meditation so you will know the truth that sets you free.⁹⁷

Later Jesus harshly points out that what the Pharisees’ beliefs of following upon the steps of their ancestors like Abraham is actually a lie since the only way to follow a Mystic is for him to be in the flesh being able to guide them and share with them.

“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. And because I tell you the truth, ye believe me not. “ ⁹⁸

Beas says that Jesus also reminds them here that the negative power, Kal or Satan does not want one single soul to be saved but stay in the domain of the mind.

It is interesting to consider what Beas by saying: “When Jesus told the Pharisees that they did not hear God’s Word because they were not of God, their closed minds and fixed worldly values and beliefs stood in the way of real understanding. They could see Jesus only as a threat to their economic interests, to their position of respect and authority in the community. In view of the popular interest created in his teachings, the only way they could think of dealing with him was to try to discredit him and vilify him by means of derision. They called him a Samaritan—someone from Samaria, whom the Jews considered a low human being—and they attributed his teachings as coming from one possessed by a devil. These remarks were intended to cause the people to view Jesus with suspicion.”⁹⁹ And when they could not discredit him they decided to kill him.

⁹³ St John 8:21 + Light on St. John p114

⁹⁴ St John 8:23+24

⁹⁵ St John 8:28

⁹⁶ St John 8:30 + 31

⁹⁷ Light n St. John p 119

⁹⁸ St John 8:44 + 45

⁹⁹ Light n St. John p 120

“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.”¹⁰⁰

How sad it is to see that the world and human behaviour has not changed much since the time of Jesus. Still today, when we don't understand something we simply condemn it and call it evil then try to diminish it.

However, no matter what the Pharisees say to him or call him, he does not judge them but continue telling them that they misunderstand him.

“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.”¹⁰¹

On a more personal note, as I was reading this chapter in the Bible, I wondered if such a futile argument were worth the time and effort at all. On the other hand I also saw a man with unshakable convictions not differentiating (judging) between those who can understand him and was ready to follow him and those who were not ready yet to perceive him. He had patience and love for everyone.

I am not convinced that the words that are recorded in the Bible were the exact words that had been spoken by Jesus. However, the text still allows a man with straightforward communication and clarity to be seen, that I find very inspiring.

Coming from a teacher's point of view, I think, it is very important to find a way to explain something in a manner that is comprehensible for the majority of listeners. Reading Jesus's teachings, I believe that he used various parables to explain the teaching in order to make the teachings available to a wider audience. However, in this chapter, though I find his sharing very clear it also seems less accessible. I am not sure about the reason but since he was talking to the Pharisees who were supposed to be educated men of God, he might have used such a language 'expecting' them to comprehend it.

What I wish to take with me from this chapter is Jesus's strength of conviction and clarity of language. At the same time I wish to always remember that there may always be people who do not understand my message or condemn me for it. It is time to learn to trust the way.

¹⁰⁰ St John 8:59

¹⁰¹ St John 8:55

Chapter 9

This chapter is about Jesus' encounter with the blind man. The parable in this chapter is about seeing clearly in God and being blind in the world.

"Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him." ¹⁰²

Upon reading this sentence, I remembered how often we complain about different circumstances and dispositions in our lives without noticing the relevance of the condition to our development. Jesus says that the man was not blind so to be punished for his sins but so God could manifest miracles through him. His condition is a blessing that God bestowed upon him so he can be of service to His works.

"As long as I am in the world, I am the light of the world." ¹⁰³

"Then they reviled him, and said, Thou art his disciple; but we are Moses' disciples.

We know that God spake unto Moses: as for this fellow, we know not from whence he is." ¹⁰⁴

Here, once again, there is a reference to the importance of a living teacher in the physical. Jesus says that he can only be the light of the world, he can do miracles (initiate) until he is in the physical. The second quote shows how organised religion can blind the faithful from perceiving the truth. Beas, however, also points out that Jesus does not say that there would be or there have not been another Light in the world with him not being in the World. ¹⁰⁵ Jesus reminds us that our liberation is down to our connecting with and being initiated by a living master.

The above quotes also prove that only those particular souls which were marked by the Father recognise the appointed Teacher. Therefore, those who do not recognise a living Master, are not marked.

"And Jesus said, For judgment I am come into this world, ..." ¹⁰⁶

According to Beas, "Unless we become worthy of the Lord's judgement, we cannot go back to Him. And the soul becomes worthy of His judgement when it becomes free from sins." ¹⁰⁷ Beas also says that one must become blind to the creation so she can detach oneself from the creation. As soon as that happens, she/he can start seeing the Creator everywhere in the creation and him/herself included.

"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. And some of the Pharisees which were with him heard these words, and said unto him, Are we blind also? Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth." ¹⁰⁸

These sentences, in my understanding, refer to being honest or being arrogant with our journey. So often, I see, that when we are on a spiritual journey upon having different experiences and having greater understanding of Spirit and the works of God we may become arrogant. In our ignorance, like the Pharisees in this parable, we may think that we can see clearly and we are in Spirit but often we are actually blinded by our arrogance and misunderstanding. I suspect that what Jesus says here is that honesty comes with claiming our blindness and ignorance first.

¹⁰² St. John 9:3

¹⁰³ St. John 9:5

¹⁰⁴ St. John 9:28-29

¹⁰⁵ Light on St. John p 135

¹⁰⁶ St. John 9:39

¹⁰⁷ Light on St. John p 136

¹⁰⁸ St. John 9:39-41

According to Beas by realising the Lord within us, we come to know the value of human beings. Then, we automatically become humble before them and become respectful to them. Beas reminds us - seeing the behaviour of the Pharisees - that "we have to realize that the Creator is within everyone, and not just by theory but by practical experience."¹⁰⁹ Beas claims that the creation blinds us, our karmas weigh us down and keep us in bondage within the creation. When we become blind to the creation is when we have no more attachments to this creation and we lose our sins. But we can only do that by attaching ourselves to the Spirit within through the practise of meditation. ¹¹⁰

¹⁰⁹ Light on St. John p 137

¹¹⁰ Light on St. John p 138

Chapter 10

This chapter is about how a disciple can recognise the true and 'good' Shepherd. It describes the Shepherd's responsibilities in the disciples' development on the path.

"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. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice."¹¹¹

Here, to my understanding, Jesus describes the only way to enter our inner house, through the third eye, called the door. He says that there is no other way but through the inner 'door'. According to "Beas "the thieves and robbers are the false prophets and those who mislead people by preaching that salvation can be obtained through dogmas, rituals, and other outward practices." ¹¹² Jesus also describes the process of entering into the inner realms by knocking on the door where the Master awaits us and leads us upwards.

"As we enter the third eye - the door leading to eternal salvation - we see the real form of the Master and hear his voice, the Sound current, the Audible Life Stream."¹¹³ In my personal experience, upon entering the door, I meet my teacher and hear his voice. He usually leads me into a garden that I now call the 'Garden of Eden' because this is our meeting place, the garden has a sanctuary in it too, for doing my prayers. To my experience, meeting the radiant Form of the Master and experiencing the inner realms is a very personal experience. How do I know that my experience is not hearsay?

"And a stranger will they not follow, but will flee from him: for they know not the voice of strangers."¹¹⁴ Bears, however, reminds us that we are to make a sincere effort by being devoted and practising regular meditation.

"This parable spake Jesus unto them: but they understood not what things they were which he spake unto them."¹¹⁵ The reason why most of them did not understand Jesus was because the parables Jesus told was meant to his flock who would recognise his 'voice' and understand his teachings.

"I am the good shepherd: the good shepherd giveth his life for the sheep."¹¹⁶

According to Beas, this sentence refers to Jesus' commitment to sacrifice anything to bring the souls allotted to him Home to the Father. Beas explains that " ... we may think we have a hard lot, it is but a small fraction of what it would have been if we had no Master (Teacher) ... by lightening our load of karmas."

"I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep."¹¹⁷

"Christ gives a beautiful parable in Saint Matthew. He says: A shepherd has a hundred sheep. One sheep runs out of the flock and down into the bottom of a ravine, the shepherd leaves the ninety-nine sheep and runs after that one sheep. He even takes that sheep on his shoulders and brings it back to the fold, because he is responsible for all the hundred sheep.

¹¹¹ St. John 10:1-4

¹¹² Light on St. John p 139

¹¹³ Light on St. John p 141

¹¹⁴ St. John 10:5

¹¹⁵ St. John 10:6

¹¹⁶ St. John 10:11

¹¹⁷ St. John 10:14

(Matt, 18:12)”¹¹⁸

To me, this story speaks of my teachers’ loving commitment to my development and freedom. I cannot imagine my journey without my devoted teachers. I feel very lucky that I don’t only have spiritual teachers on the path but other spiritual guides whom I consider my teachers as well.

“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.”¹¹⁹

Further, Jesus describes his special position of being without the burden of the World and having the freedom and privilege to support souls on their return.

“But ye believe not, because ye are not of my sheep, as I said unto you.”¹²⁰

Here he communicates very clearly, one again, that only those who are assigned to him can recognise his teaching and him as their teacher.

“... and because that thou, being a man, makest thyself God. Jesus answered them, Is it not written in your law, I said, Ye are gods? If he called them gods, unto whom the word of God came, and the scripture cannot be broken; 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?” ¹²¹

This is a very beautiful verse where Jesus remind us that potentially we are all Gods and it is actually written in the scriptures. This is how Beas puts it: “Every human being has the capacity to become God again. I have realized the Father, and you too can realize the Father. You are potentially God, but there is a covering over your soul. A diamond is a diamond, but it has lost its lustre because it has been thrown into dirt. The diamond in the dirt has the same value as the diamond in the jeweller’s shop, but we can get the full price for it only when we remove the dirt.”¹²²

“And many resorted unto him, and said, John did no miracle: but all things that John spake of this man were true. And many believed on him there.”¹²³

This verse reminds me of my troubles in calling myself a minister one day. Jesus knows that he is one with God and it is shown through his actions and his sermons. He is followed and believed on by many because he was the Light. I often wonder if I am ever good enough to carry the torch for others so they can find their way.

At the end of this chapter Beas gives a short account of the term ‘the chosen one’. He explains that the term does not refer to “a race, a sect, a nationality or a religion but to those who have made efforts and became sincere in their longing to return to the house of the Lord and who have love and devotion for Him and Him alone.”¹²⁴

¹¹⁸ Light on St. John p 148

¹¹⁹ St. John 10:18

¹²⁰ St. John 10:26

¹²¹ St. John 10:33-36

¹²² Light on St. John p 151-152

¹²³ St. John 10:41-42

¹²⁴ Light on St. John p 154

Chapter 11

This chapter is about the resurrection of Lazarus and the decision of the Pharisees that they would capture Jesus and put him to death.

As I was reading this chapter I found it very hard to believe that one was made risen from the dead, particularly after having been dead for four days. However, I was touched to read examples of the power of faith and devotion here.

From a spiritual point of view this is a touching story of undivided faith and receiving God's mercy or pardon. In my understanding Lazarus upon his resurrection received pardon for his 'sins' or karmas. He became free. Jesus, the living teacher of the time, the anchor of the Holy Spirit, asked God to forgive Lazarus' sins so he can become free and living again. As Jesus says "Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die."¹²⁵

Jesus, firstly, asked the sisters if they "believed on him" and both of them answered by "falling down at his feet". In my opinion, Jesus rewarded their conviction and devotion to the Lord by granting them everlasting life that is displayed in the parable of Lazarus' awakening.

At the beginning, there was a little 'misunderstanding' about the fact if Lazarus was asleep or dead.

"If any man walk in the day, he stumbleth not, because he seeth the light of this world.
But if a man walk in the night, he stumbleth, because there is no light in him.
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.
Then said his disciples, Lord, if he sleep, he shall do well.
Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep.
Then said Jesus unto them plainly, Lazarus is dead."¹²⁶

Jesus here refers to Lazarus as a man who is 'asleep' later he says that Lazarus is actually dead as if he had gradually moved from a sleepy state into a state of the dead. Figuratively speaking, it is as if the light had gone out in him that Jesus was about to go and restore. Beforehand Jesus also mentions that the one who sees the light of the world never stumbles or, in my understanding, never dies.

Also, when the disciples warned Jesus not to go to see Lazarus and his sisters because they feared him being captured, Jesus responds by reminding them that as long as one sees the light, one has nothing to fear.

Regarding this chapter Beas emphasises that "the Master comes to awaken us from this slumber... he guides us all the way back to the Father, but only if we have absolute faith in him ... The Master helps us to "rise again" and takes us back to Him."¹²⁷

Beas says that "Even though you may be dead as far as the Lord is concerned, says Christ, if you have faith in me I will resurrect you from this spiritual death and put you on the path. When you are on the path, you are 'living', and if you continue to have faith in me, you shall never die."¹²⁸

¹²⁵ St. John 11:25-26

¹²⁶ St. John 11:9-14

¹²⁷ Light on St. John p 155-156

¹²⁸ Light on St. John p 156

Interestingly, it is also the chapter where the Pharisees led by Caiaphas finally decide to issue a law by which they would capture and later crucify Jesus. To me it felt as if the very moment when followers and believers of Jesus started to get free the World became fearful with its limited view and decided to diminish the liberator. The sacrifice of many saints are sad examples of such ignorance throughout history.

Created by Idiko Kudlik 2016

Chapter 12

This chapter talks about Jesus attending the Passover feast. This chapter is also a beautiful collection of Jesus messages about what his mission is by being amongst the Jews; his relationship with the Father; how to attain everlasting life; the fact that he is not here to judge but to be the guiding light; and the fact that he is the Light of the world (the guide) only until he is in the physical, after that he can only guide those who he has initiated in the physical.

“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.

Then saith one of his disciples, Judas Iscariot, Simon's son, which should betray him, Why was not this ointment sold for three hundred pence, and given to the poor?”¹²⁹

“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.”¹³⁰

This part very clearly speaks to me of the difference between service given out of pure devotion and service provided as a good deed. I often see in the world that we wish to please God and we try to show our devotion by offering so-called good deeds in the world such as feeding the poor, helping our fellows or similar. These acts often stem from fear (of losing God's love or else) rather than pure love and true devotion. Mary's act of kindness towards Jesus - and later Jesus' response - shows her care towards the one her salvation depends upon. Mary's act of kindness displayed her endless devotion to her saviour whereas Judas speaks in terms of service in the world which tends to be about 'saving the world and its suffering inhabitants'. However, it is a misconception. The world does not need saving or changing. Every single person lives a life in the World that he/she attracts to him/herself. Whether they do that knowingly or unknowingly depends on their level of self-awareness. We all lead a life that serves our soul the best to find the way Home, whether it is apparent to others or not. Therefore, nobody needs to be saved by another. Obviously, it does not mean that we should be ruthless or heartless towards the less fortunate or those in need. However, our primary focus should be on saving ourselves by following divine guidance. Then we can learn to expand our kindness to others, too.

“The people therefore, that stood by, and heard it, said that it thundered: others said, An angel spake to him. Jesus answered and said, This voice came not because of me, but for your sakes.”¹³¹

I found this part particularly interesting because I often hear voices coming from within and it has taken me for a long time not to discard them in disbelief. In my understanding, the voice is 'for me' (for us followers) not for him (Jesus or the teacher), he already knows the truth and what it is about to come as he says so. The voice is for the ones who are still in disbelief, like myself.

“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.”¹³²

Regarding the above Beas explains that “... a seed cannot bring forth fruit unless it dies ... until we have completely subdued our ego we can never be spiritually fruitful and realize the Lord.”... “The opposite of ego is humility ... when we develop the quality of humility within ourselves” will the Ego leave us.”¹³³

These days, I contemplate a lot on the qualities a minister may have in order to 'represent' God in an honourable manner. In my view, humility is the key element – apart from vulnerability. These qualities are not only essential for our

¹²⁹ St. John 12:3-5

¹³⁰ St. John 12:26

¹³¹ St. John 12:29-30

¹³² St. John 12:24

¹³³ Light on St. John p157

own journey towards God realization, but they are also important for God in order for Him to be able to work through us ministers. I somehow understand now that it does not matter what kind of a character you have, if you are a kind person or you are a harsh talker. What matters is that you allow God to work through you. And one can only attain that by becoming humble; a humble servant of God's will. Jesus did not seem to be a sweet talker to me but he was God's humble servant in every sense of the word, an egoless man who served the Divine with unquestionable faith and humility.

"He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal."¹³⁴

Beas here explains that by 'hating' one's life, Jesus does not mean that one should take one's life or refuse to participate in life but to be detached from it. Being in the world but not of it. One must refocus on God and Spirit instead of pursuing worldly pleasures.

"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. "¹³⁵

Bear reminds us "how compassionate the Saints are and how they look after their disciples with loving care." Jesus is concerned about what his disciples would do without his physical guidance after he is gone. Beas shares "... that longing (after Jesus has descended) to be with me will automatically take you to my Radiant Form within yourself. I will then merge you into myself and take you to the Father, and we will both merge in Him."¹³⁶

It is important to remember, however, that though it is comforting to have a teacher in the physical to talk to but the most important connection of ours with the teacher is inside of us, on the inner planes, since our journey Home is on the inner not in the outer.

"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. 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. "¹³⁷

Beas similarly explains that "What use should you make of my physical presence? (asks Jesus) Get initiation and lift up your consciousness to the eye centre so that you can see that Light, that Radiant Form within you. That is the real guiding Light. ... Even if the Master leaves the body, the inner guidance is always there." ¹³⁸

"...Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth."

Without the Teacher's guidance one walks in darkness and until the teacher is in the physical, the disciple should take advantage of the teacher's physical presence. Jesus, however, also reminds us that we have to make sure we connect with a living teacher in order to gain initiation without which we cannot connect with the Stream or the Radiant Form.

"And he that seeth me seeth him that sent me."¹³⁹

Beas explains that "whosoever will see my (Jesus') Radiant Form within himself is actually not seeing me but the One who sent me, because I and the Father are one."¹⁴⁰

¹³⁴ St. John 12:25

¹³⁵ St. John 12:27

¹³⁶ Light on St. John p 162

¹³⁷ St. John 12:35-36

¹³⁸ Light on St. John p 165 - 166

¹³⁹ St. John 12:45

¹⁴⁰ Light on St. John p 166

I think it is a lovely reminder for us disciples that the Teacher in the physical is 'only' the messenger, God's servant and we are not to be attached to the physical form of the teacher but allow his presence to guide us to the Father.

Later Jesus, once again, explains his mission in the World by saying "I am come a light into the world, that whosoever believeth on me should not abide in darkness. 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." ¹⁴¹ Beas explains that "Saints come to save not the whole world but those souls who follow the teachings." ¹⁴²

Finally, Jesus affirms that he is one with the Father and that all the teachers who have ever been before him were also one with the Father, too. He reminds people that he is the way 'Home' and soon he will leave the body behind. He also warns his audience that they won't be able to attain initiation and spiritual liberty without the support of a teacher present in the physical at the time.

¹⁴¹ St. John 12:46 -47

¹⁴² Light on St. John p 167

Chapter 13

In this chapter Jesus reminds his disciples of the one commandment he has shared with them: to love one another as he loved them. He also shares about his soon departure and his successor who would take care of them. He is talking in particular to those who cannot yet follow him or meet him on the inner planes.

As Beas explains it “washing of the feet is a symbol of humility and meekness.”¹⁴³ By washing the feet of each disciple Jesus shows humility and equality. At the same time he asks his disciples to help each other on the path. Beas says that “all the initiates belong equally to the fold of the one good shepherd and should be kind, understanding and helpful to one another in the time of need. ... Jesus simply means helping others to stand on their feet, encouraging them by our own example to make the effort, for each one must make his own effort on the path.”

Reading this verse I was reminded of the countless times I felt supported by my fellow travellers. I also wonder what the word ‘supportive’ truly means to me. Kindness seems to be the main theme when it comes to supporting another person in their efforts of breaking free from their personal stories and karmic bondages. However, in my personal experience, I learnt the most and I appreciated those the most who were not only kind but fair and honest with me. We all fool ourselves to a certain degree in order to maintain an image we treasure about ourselves. Often though, this image is not the truth but a limited version of who we truly are. I believe that a true friend is not only kind but sincere. I, personally, find it challenging to attest to others’ self-delusion that often hinders the issues one must face in order to become free. At the same time, I agree that one must be humble and consider the other person his/her equal when supporting them in their spiritual endeavours.

“Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me.”¹⁴⁴

Beas explains what a beautiful mystic message this verse above bears by saying “Unless the Master washes away our sins, we cannot merge in him, and cannot go back to the Father. But when we do the spiritual exercises according to his instructions, we clear our karmas, we get rid of all our sins. ... we become pure ... Then we are part of him who has merged in the Father.”¹⁴⁵

“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.”¹⁴⁶

Beas nicely explains what Jesus is saying here “ Since you are attached to the Word, you are in the process of being cleansed ... , but you have yet to make a lot of spiritual progress before you can become absolutely pure and fit to merge in the Word, the Holy Ghost, the real form of the Master within you.”¹⁴⁷

“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,

A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.”¹⁴⁸

¹⁴³ Light on St. John p 169

¹⁴⁴ St. John 13:8

¹⁴⁵ Light on St. John p 170

¹⁴⁶ St. John 13:10

¹⁴⁷ Light on St. John p 171

¹⁴⁸ St. John 13:33-34

Beas reminds us that his love is not based on personal or physical attraction that people often mistakenly call love. “A person who has spiritual love, loves everybody and not just a few people.” ¹⁴⁹

“A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another.”¹⁵⁰

Beas explains that, here Jesus reminds the disciples to be a living example of the Master’s teachings. Showing example is always a stronger proof than any professing. There is so much truth in this statement. The Church is somewhat a bad example, there is so much preaching and threatening going on whereas true prophecy travels via best practices rather than harsh words.

Words are important to me, I perceive, understand, and integrate the world through my mental faculties. At the same time, I am very aware that words simply do not convey the message as profoundly as a personal experience can. One can only try to provide inspiration through the power of the words but one can only understand the true meaning of the word by experiencing it, literally.

At the end of the chapter, Jesus reminds us by what he is sharing with Peter that every disciple must reach implicit faith in God. We are tested many times throughout our journey Home. We may mentally believe that we have unquestionable faith but in the face of a threat we may realize how shallow our love and faith actually is. ¹⁵¹

“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.”¹⁵²

Jesus is not trying to shame Peter, he only reminds him how weak his faith is just yet.

From this chapter I learn about the importance of being cleaned off our sins and the depth of our faith in the Loving. Originally, I thought that the ‘feet washing’ was to teach us about humility and equality. I was amazed to learn that it also meant the act of cleansing of our sins without which we cannot progress in our journey. I would also like to add that the fact that it was Jesus who washed the disciples’ feet made me realize that it is the Holy Spirit that washes away our sins so we can eventually enter the Kingdom. Regarding the disciples’ washing each other’s feet, I would say that it is a beautiful representation of true support through humility and acceptance.

¹⁴⁹ Light on St. John p 174-175

¹⁵⁰ St. John 13:34-35

¹⁵¹ Light on St. John p 176

¹⁵² St. John 13:38

Chapter 14

In this chapter Jesus affirms his soon departure and reunification with the Father. He is consoling his disciples and reassuring them that they will not be alone after his death, he talks about his successor and the importance of being attached to the Holy Ghost that he calls the Comforter, and that he, himself, will lead his disciples back Home to a room of his Father's house.

"Let not your heart be troubled: ye believe in God, believe also in me.

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.

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."¹⁵³

It was interesting for me to read Beas explanation of what Jesus is sharing here with his disciples. I was not aware of these messages before. "There are many spiritual stages on the way, right from the eye centre up to the end of the journey. We have to go through many stages, or "mansions", and everyone gets a place in them according to his spiritual attainment. How far he (a disciple) can go depends upon his own spiritual progress; ... continues to make progress from there onward until he finally merges into the Father."¹⁵⁴

Beas, then, continues reminding us that "the real form of the Master is not the physical body but the Word. "...the Word has taken abode in the flesh. He is the "the Word made flesh". When Jesus says that "I am the way, the truth and the life; no man cometh unto the Father, but by me." he says that "the Word is the way, the truth, and the life. ... because through the Word we find our way back to the Father. It is the truth, because it never perishes."¹⁵⁵

Referring to our progress as initiates Beas kindly assures us that "We are always making progress no matter how feeble our mediation seems to be, but the soul has such a huge mountain of darkness to bore through that no matter how far it has gone, until it sees some Light it feels that it has made no progress at all."

In my experience it can be very tricky to know the truth about our advancement. I personally has gone through various stages and I often feel that I have not progressed in my spiritual advancement at all. In contrast, at some earlier stages I was convinced that I had attained complete freedom. Looking back now I see how silly that assumptions were.

"Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works.

Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake."¹⁵⁶

Beas explains that Jesus here reminds us that we are spiritually blind and so God, out of His mercy and grace, comes down and takes on a physical form to instruct us how to find the path back Home to Him. So, the person we see in the physical, the teacher, is the Father who is doing everything through the physical form of the teacher.

"... and greater works than these shall he do; because I go unto my Father."¹⁵⁷

Here Jesus, again, mentions his successor and claims - similarly to the way John the Baptist talked about him - that this person will do greater things than he ever did.

¹⁵³ St. John 14:1-3

¹⁵⁴ Light on St. John p 178

¹⁵⁵ Light on St. John p 179 + St. John 14:6

¹⁵⁶ St. John 14:10-11

¹⁵⁷ St. John 14:12

As I was reading “If ye love me, keep my commandments.”¹⁵⁸ I was wondering what kind of commandments he is talking about since the so called ‘original’ commandments were made by Moses. Beas gives the answer that makes so much sense since it is the very thing that Jesus will symbolize for many centuries to come: “Love one another.”¹⁵⁹

And this may be the hardest thing. Though it sounds so easy and so matter of fact, we do not tend to act upon it much. Actually the “love” that Jesus talks about is not only the kindness that we are to show towards each other but the Loving that ‘overthrows empires’¹⁶⁰, that defines all of us and gives meaning to our existence.

“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.”¹⁶¹

Beas says that the Spirit of Truth “cannot be seen with the physical eyes, and the worldly people are slaves of the senses ...”¹⁶² but it guides those who are attached to it. Then he goes on explaining why the Holy Ghost is called the Comforter by Jesus. Those who are attached to the Holy Ghost within are at peace and experience happiness, bliss and comfort, whereas those without it are all at war within themselves.

It is such a powerful reminder, particularly in the mists of our (initiates’) struggles that we are the lucky ones since we can experience true peace, comfort and bliss while others live a life that is in constant inner war. I do see that in the world. I believe that the ‘againstness’ we constantly generate in the world and in our personal lives is but a reflection of the war that goes on inside of us. In the same way as most of us spend a life time finding Home or a partner who will love us the way we wish to be loved. There is no Home for us in the world, we are simply in constant search for our ‘lost Home’. At the same time, we search for God’s endless and unconditional Love for us in the heart and eyes of a lover who is just as limited as ourselves, therefore, we spend our whole life searching or settling with the best ‘alternative’ life can offer.

“I will not leave you comfortless: I will come to you.
Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also.”¹⁶³

“You will never be orphaned, Christ tells his disciples ... if you turn to me for guidance. I am always ready to help you.” Beas also explains that we shall see Jesus within “I (Jesus) will always be with you in my Radiant Form ... When you see inside, you will also never die. ... He is always with the disciples. ... The Master within is continually attracting the disciple upward, and the purer the soul, the sooner it contacts the inner Master, the Word.”¹⁶⁴

Reading these verses is such a lovely reassurance for me. I often meet Jesus’ Radiant Form in my meditations and dreams and I am by now convinced that he shows up on the inner for me in order to support me and to guide me on my journey. He has been with me from the very beginning. The first time I met him I was not even an initiate. I always thought that he, himself, guided me to my present teachers and onto the Path. I could not be more grateful.

Then Jesus reassures us in return for our love and devotion to him that “... and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to 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.”¹⁶⁵

¹⁵⁸ St. John 14:15

¹⁵⁹ Light on St. John p 183

¹⁶⁰ W. Shakespeare, Romeo and Juliet

¹⁶¹ St. John 14:17

¹⁶² Light on St. John p 184

¹⁶³ St. John 14:18

¹⁶⁴ Light on St. John p 184-185

¹⁶⁵ St. John 14:21, 23

Beas, however, warns us that “merely saying ‘I love you’ is meaningless. If you really love me (Jesus), you will keep my teachings in your heart 24 hours a day.”¹⁶⁶

I know from personal experience, that it is so easy to slip, and simply go through the motion of devotion but lacking depth and true commitment. Similarly to the rituals of the Church and the way we get lost in these meaningless rituals without putting ourselves through the pain of discovery and hard earned change. Sitting down to meditate for the ‘prescribed’ 2,5 hours and spending this time simply contemplating on daily duties and shopping lists is like spending 5 minutes kneeling in front of the Madonna begging to be healed but failing to investigate where we need to heal ourselves.

However, “those of you who love me and follow m instructions. ... you will become clean and pure and will be fit to merge into the Father.” explains Beas and adds the thorough explanation of the Holy Trinity that is the representation of the merging and ‘becoming one’, “the Holy Trinity - the Father, the Son, and the Holy Ghost - ... three is one ...”. Then, he goes on reminding us that “we cannot understand this truth unless we experience it and we can experience it only when we free the soul from the domination of the mind and senses through the practise of the word. ... When the soul becomes free from mind and senses, that is self-realization; and only through self-realization can we attain God-realization and merge back into the Father.”¹⁶⁷

I often wonder why our main focus on the Path is to find out who we are. Even if we feel inclined to serve others in one way or another, our first and foremost job is to realize ourselves, find and stand firmly in who we are as God. God-realization, to my understanding it is our merging back with God, comes as a result of realizing ourselves and living the life we are here on Earth to live.

“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.”¹⁶⁸

I found it very revealing as Beas explains why “the sound Current, is also referred to as the Holy Ghost.” Earlier in chapter three Jesus says that ‘the wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and wither it goeth.’ Beas explains that “the Sound is invisible to the physical eyes, and therefore it is called a Ghost.” And that the Word “manifests itself to us in the same way within, at the eye centre. Hence it is also called a Ghost or the Word of God.”¹⁶⁹

Regarding the topic of teachers’ job in the world Jesus says “ 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.” and Beas explains that “neither Christ nor any other Master has ever come to bring peace in this world. They come to bring heavenly peace to the souls allotted to them by the Father.”¹⁷⁰ It is a mistake to think that this World can at any point be peaceful or loving.

“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.”¹⁷¹

To my surprise, Beas explains that the sentence ‘Arise, let us go hence.’ does not refer to Jesus asking the disciples to leave the place where they were at the time. According to Beas it means “Leave this dark den of iniquity and attain that

¹⁶⁶ Light on St. John p 186

¹⁶⁷ Light on St. John p 187

¹⁶⁸ St. John 14:26

¹⁶⁹ Light on St. John p 189

¹⁷⁰ Light on St. John p 190

¹⁷¹ St. John 14:31

eternal Light, peace, and bliss.”¹⁷² I find it amusing to realize that Jesus did not waste a word on unimportant matters. Every word he let out bore meaning and a teaching. One needs to be careful when studying the scriptures not to miss important messages.

¹⁷² Light on St. John p 192

Chapter 15

This chapter continues on from the previous chapter. In this chapter Jesus clearly states what the commandment is, what it is that he asks of his disciples. He also clarifies the meaning of discipleship. He also warns the disciples about the threats they may need to face for they are his followers. But he also reminds the disciples that if they follow the Word it will take them Home to the Father. Jesus' message seems very clear in this chapter, he uses much less 'rhetoric's' than in previous chapters. He seems to talk to people who surely understand his message.

"Now ye are clean through the word which I have spoken unto you. 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. 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."¹⁷³

First, Jesus reminds us that the only way to get cleaned of our sins is by attaching ourselves to the Word. Then, he reminds us that we cannot make any spiritual progress or bear fruits of our spiritual practice without merging into his Radiant Form.

"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."¹⁷⁴

Beas explains that we need to be careful with the spiritual path we take because "despite all their efforts they accomplish nothing spiritually, but only bind themselves even more tightly to this world" Because the human body is a precious tool in our spiritual advancement we are advised "to make the best use of it while we have it, and make real spiritual progress ... under the guidance of a living Master."¹⁷⁵

"These things have I spoken unto you, that my joy might remain in you, and that your joy might be full."¹⁷⁶

Here, Jesus clarifies that all that he has spoken is because he leaves this world soon but his Radiant Form will always be available to thee disciples and they should be happy to know that he is merging back with the Father now.

"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."¹⁷⁷

It is very clear that Jesus lifts the people he is talking to onto the same level where he is, they become equal to him. Beas explains that "as a friend, I have also shared with you all the things that my Father has told me. As servants, you knew neither me nor my Father ..."¹⁷⁸

Personally, I have never thought of my teachers or Jesus as an authority figure or as of a boss. I always felt equal to them. For me it is essential that I feel comfortable and friendly with the person whom I allow to guide me in my journey of self-discovery and enlightenment. I can only trust one who inspires me with his/her personal example and who is humble enough to be my friend without needing to put him/herself on a pedestal because of having more experience or knowledge than me.

¹⁷³ St. John 15:3-5

¹⁷⁴ St. John 15:6

¹⁷⁵ Light on St. John p 195

¹⁷⁶ St. John 15:11

¹⁷⁷ St. John 15:15

¹⁷⁸ Light on St. John p 198

“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.”¹⁷⁹

It was fascinating to read that Jesus, and the Masters, choose us disciples. They call us and draw us close to them because they know that we are allotted to them, that it is in our destiny that we make spiritual progress in this lifetime.

“If the world hate you, ye know that it hated me before it hated you.

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.

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.

But all these things will they do unto you for my name's sake, because they know not him that sent me.”¹⁸⁰

Via these verses Jesus communicates to his disciples about the public opinion and criticism that they should not be worried about. He reminds them that worldly people like only people who are attached to the world like they are and so they condemn those who are not their kind. He also tells them about the down side of being a disciple, however, he also reminds them “remain staunch in your faith, and their taunts will not affect you.”¹⁸¹

¹⁷⁹ St. John 15:16

¹⁸⁰ St. John 15:18-23

¹⁸¹ Light on St. John p 200

Chapter 16

In this chapter Jesus continues on explaining what is happening after his departure with the disciples.

“They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service.

And these things will they do unto you, because they have not known the Father, nor me.”¹⁸²

Regarding the above, Beas reminds us that even though those who follow the Path and the teachings may be prosecuted, “but they can kill the body only; they can never harm our soul. ... People do these things in ignorance, because they are misguided.”¹⁸³

This sentence reminded me of the anger I often felt towards those who (in my opinion) pretend to be in the knowing, particularly when it comes to spiritual values, teaching and God. The ignorance and the misrepresentations of the teachings particularly in cases where a religion was formed upon misunderstandings infuriate me because - as Jesus says “that whosoever killeth you will think that he doeth God service”¹⁸⁴ - they strongly believe that they act in accordance with the teaching not noticing that they often do more harm than good. I know many devoted Catholics who - in the name of protecting their faith and the only true and LOVING way - march on the streets condemning human beings just because they happen to follow a different path in serving God. I often wonder where the loving and compassion is in such behaviour? As I am writing these lines, I am also reminded that I need to find the way to accept their behaviour and develop compassion for the ignorant. Like Jesus said “ ... Father, forgive them; for they know not what they do.”¹⁸⁵

“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.”

“But because I have said these things unto you, sorrow hath filled your heart.”¹⁸⁶

I started to wonder why there is so much talk about Jesus’ departure and why Jesus keeps on reminding the disciples that they should not be worried after he is gone.

Beas explains that “no disciple can bear the sad news that his Master is going to leave him. ... he is naturally sad over the physical separation, especially if he cannot contact the Master within himself.”¹⁸⁷ I think, this is the key. Many disciples these days do not have the opportunity to contact their teacher regularly in the physical. We all, disciples, must find the ‘Comforter’ inside and create a relationship with Spirit rather than being attached to the physical presence of the teacher. I suspect that Jesus talked so much of his leaving to his disciples in trying to comfort them because they have not yet made the connection with the Radiant Form within. Jesus explains it clearly by saying “ 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.”¹⁸⁸

As Beas clarifies it wonderfully “You are mad in your love, and you are not trying to devote your time to the Spirit inside. But without attaching yourself to the Comforter, the Holy Ghost, you can never go back to the Father. ... “seek me

¹⁸² St. John 16:2-3

¹⁸³ Light on St. John p 203

¹⁸⁴ St. John 16:1

¹⁸⁵ Luke 23:34

¹⁸⁶ St. John 16:4 + 6

¹⁸⁷ Light on St. John p 205

¹⁸⁸ St. John 16:7

within. ...be in touch with the Comforter, who will put you up to my level, the level of the Father. ... When we turn within we are in touch with the Comforter.”¹⁸⁹

Later Jesus ask the disciples to be happy for his return to the Father and understand that his departure is for their benefit. Personally, I think it is essential that we eventually let go of the teacher’s hand and walk without the physical representation and build a connection with the Radiant Form on the inner planes.

Beas gives the example of Bulleh Shah who was not allowed to go to his Master for many years.¹⁹⁰

“I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come.”¹⁹¹

Here Beas rephrases Jesus’ talk by saying “when you reach my radiant Form within yourself. Then you can ask me anything and I shall always reply, because then you will be able to understand.”

This explanation made me understand why teachers do not give us ‘answers’ to our queries. The answers are within but we can only hear them when we have achieved that level of progress because this is then we can actually understand the answers and the guidance that is available to us.

Then Jesus affirms us by saying that “... the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come.” and Beas explains this by saying “when you come to me inside, I will show you things that you have never dreamed of and that are beyond the comprehension of the mind.”¹⁹²

It is also important to understand that the physical form of the teacher is only an instrument in serving God so he can help the disciples to generate love for the Father. All the love and attachment we create for the teacher is passed onto the Father.

Jesus keeps on reminding us to “devote more time to the spiritual practice and try to reach the point where you merge into him and into the Father” because only upon merging into Him can we be liberated and receive the gifts of eternal life.

“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.”¹⁹³

Jesus reassures the disciples that his departure is for their benefit and says “when you see me within ourself, you will be very happy, and no man can deprive you of this happiness. ... of that treasure of the Word.”¹⁹⁴

It is important to understand this because our happiness cannot be attained in the world and we must stop looking for it there. Turning within and meeting the Radiant Form (Word) who takes us back to the Father’s loving arms is our true happiness. “... when you merge into my Spirit Form, the Holy Ghost, all your doubts will vanish because everything will be clear to you. And whatever you wish will be granted ... ”¹⁹⁵ says Beas.

¹⁸⁹ Light on St. John p 205

¹⁹⁰ Light on St. John p 206

¹⁹¹ St. John 16:12-13

¹⁹² Light on St. John p 207

¹⁹³ St. John 16:22

¹⁹⁴ Light on St. John p 211

¹⁹⁵ Light on St. John p 212

However, Jesus also says that “Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full.”¹⁹⁶, meaning “you will be given only what is good for you, and you yourself will ask only for what is in your own interest. In fact, when you reach that stage you will realize that there is no need to ask for anything.”¹⁹⁷

“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.”¹⁹⁸

Once again, Jesus emphasizes that once we are in touch with the Radiant Form within, the messages will be clean. “Real Spiritual truth are beyond the understanding of the mind and the senses, ... you will know all these things by direct perception. ... you will see the Truth by the direct perception of the soul.”¹⁹⁹

It is so important for me to understand this because often I still think that by understanding a message or a teaching I actually own it, however, it is not the case. I am more and more aware that what I truly own is what I have experienced within. On a personal note, there is no point in sharing the teachings without having personal experiences that reinforce them. Without personal experience words are empty.

“Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.

And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.

For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.”²⁰⁰

¹⁹⁶ St. John 16:24

¹⁹⁷ Light on St. John p 212

¹⁹⁸ St. John 16:25

¹⁹⁹ Light on St. John p 212-213

²⁰⁰ Corinthians 13: 1-2, 12

Chapter 17

In this Chapter Jesus talks to God asking Him to take care of his disciples after he is gone. He is praying that God would glorify him aka taking him back to Him and glorify his disciples, too.

As Beas explains “only a certain number of souls that are designated to be redeemed by a particular master are allotted to him by the Father. To those he gives eternal life. That eternal life is to know the Father and to merge back in Him through His Son, the living Master, who at that time was Jesus Christ.”²⁰¹

“And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.”²⁰²

“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.”²⁰³

This verse nicely explains what the teacher’s job is, it is to create love and devotion in the souls whom God has allotted to him. Beas clarifies saying that “they were ours to begin with, before the creation, but then they became lost in this world, and You have them to me to lead them back to You. Now they have been attached to Your word and are on the path leading back to You.”²⁰⁴

“I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine.”

“... Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are.”²⁰⁵

No teacher comes to the world to save it. As a matter of fact, nobody is in the world to save it. The world cannot be saved. Jesus is in the world not to interfere in its affairs but to pray for his disciples, for the allotted souls to be saved. He is begging that “Holy Father, show Your grace on them and keep them on the path...”²⁰⁶

“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.”²⁰⁷

Jesus is pleading with God, asking Him again to take care of the disciples because now that they are attached to the Word and has lost interest in the world, the world does not like them anymore.

Furthermore, Jesus prays and poses very specific requests to God by asking Him not to take his disciples out of the world just yet, since they are not ready but prays them to be protected so Kal/Stan may not lead them astray.

It is lovely to see how concerned the teacher is about his disciples. And not only about his lot but about those who may come through the words they share.

“Neither pray I for these alone, but for them also which shall believe on me through their word;

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

²⁰¹ Light on St. John p 216

²⁰² St. John 17:3

²⁰³ St. John 17:6

²⁰⁴ Light on St. John p 217

²⁰⁵ St. John 17:6;11

²⁰⁶ Light on St. John p 219

²⁰⁷ St. John 17:14

believe that thou hast sent me.”²⁰⁸

“O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me. 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.”²⁰⁹

I believe that many people mistakenly believe that they worship God in churches, synagogues, mosques or similar. However, until one contacts a living Master/a Teacher s/he cannot realize God. The teacher is the Word made flesh, the one sent by God. Upon contacting him, he attaches his disciples to God’s Love and “They are filled with my love and I am filled with Your love. In the same way they are all filled with Your love. It takes them ultimately to You. I want all to reach where I am going now.”²¹⁰

This chapter revealed to me the importance of the presence of a Master teacher who is already one with God and can lead the Seeker to the Word so s/he can find his/her way Home to God.

When I consider the difference between what I can offer to Seekers as a Minister, I am very clear that I can ‘only’ be a light bearer; similar to a tour guide who shows the way by holding a torch or a sign and occasionally shouting “This way! This way!”

²⁰⁸ St. John 17:20-21

²⁰⁹ St. John 17:25-26

²¹⁰ Light on St. John p 224

Conclusion

On a practical note I wish to mention that reading St. John is inconclusive because the book Light on St. John did not follow all the chapters of the original text from the Bible all the way through. Beas's notes on Jesus' teachings stops with Chapter 17. Chapter 18 - 21 is not worked on by Beas, I suspect, because most of these chapters are the chronicles of events of Jesus' capture and crucifixion.

On a personal note, as I am reading his book, I notice that I am actually reading the teachings a disciple and a minister 'should' live by. And as I am reading them I am also integrating them. In some cases, what I was reading made sense of the experiences I was having at the time. In some cases, the text in Bear's book clarified the meaning of some inner experiences I was having.

It is such a pleasure for me to experience the power of the Teachings and how magically they are offered. They are always somehow organised in a way that the disciple can easily receive the guidance they need at the time in order to advance using the very faculties she/he is blessed with.

It is more and more apparent to me that the main focus of my becoming a Minister is to minister to myself. The reason for my ministering to myself is that I can become the version of me who resembles God and who is with God. It is like Jung says: "I am not what happened to me, I am what I choose to become."

I understand and accept the fact that me acting as a minister will come from God through His guidance to me. It never happens. The best teaching I can ever offer to anyone is my life, the way I live it, hoping, that I am inspiring enough for others to notice that there is another way to live life and that is in God. That is my main aim as a minister, to be inspiring beyond the words I may be able to offer.

This morning²¹¹ I had a rather strange encounter with God. As I was contemplating on my conversation with my teacher the previous day I remembered telling her about my greatest fear: the fear of being vulnerable, not being able to protect what I care about, be it a drawing or my relationship with God. As a human, I do not feel powerful enough to protect what I love so I prefer not to have a relationship with what I love at all. It must be a long standing battle between me and the Universe because I can remember reasons why I made that choice long ago. Well, this morning God responded to my opening saying 'I will protect you from within. Upon our union, I will provide you with the tool that will make you feel safe.' I was gobsmacked but I let it lie. A bit later, I picked up my book with the intention to finish writing the conclusion to my essay. To my surprise in Beas' conclusion I read "The human form is given to us to enable us to escape from this prison and go up and merge back into the Lord. He, ... , is nowhere outside. He is within us. ... the human body is the abode of the Lord, or God - as Christ says, "the temple of the living God." ... the Lord is within every one of us."²¹² What a lovely confirmation of God's mysterious workings in my life!

Though God is inside, we are not! "The Lord is inside but we are outside. We have to knock from the outside so that the door leading to our house may be opened. This knocking at the door of our house consists of bringing our consciousness back to the eye centre. When we bring it here the door opens: ..." ²¹³ How interesting it is to consider that we often think that our job on the path is to let God into our lives. However, it is not the case. We need to let ourselves into the house where God forever resides waiting for us prodigal sons to return Home.

When I consider my walk towards God, it often seems like a rather arduous journey through the rough wilderness without much apparent reason apart from a vague idea of 'how about knowing God?'. But what keeps me coming back? What is it that makes me sit down daily offering my time and considerable effort in an attempt that does not - maybe

²¹¹ Date : November 6, 2016

²¹² Light on St. John p 225

²¹³ Light on St. John p 227

ever - produce a tangible result? This is Beas' answer "... that sound is so fascinating, so charming, so tempting that once we are attached to it, we are automatically detached from the senses. ... Thus we start our spiritual journey."²¹⁴

In the light of recent events in the world, I wish to conclude my essay with a thought that means a lot to me. Coming from a world of deep seated detest towards anything other than the collectively accepted, I was delighted to read this verse by Beas,

"It is simple logic that if the Lord is one and He is within every one of us and if we have to seek Him within our body, then the path leading to our destination, to our Home, cannot be two. It must be one. So, it is impossible even to think that there can be one path leading to the Lord's house for Christians, another for Hindus, another for Sikhs, and still another for Muslims. There may be a difference in our interpretation or in our understanding, but there cannot be two paths leading to His house. If we seek Him within, we all will find the same path, and that is of Sound and Light. But if we search for Him outside, then everybody has his own path, then it is impossible to come together. It is a spiritual basis that we can come together and be near to each other. ... the nearer we are to the Lord, the nearer we are to one another."²¹⁵

All the above writings can be found at this link and can be viewed chapter by chapter:

<http://anihu.ildikokudlik.com/category/study/>

²¹⁴ Light on St. John p 228

²¹⁵ Light on St. John p 230