DEDICATED TO MY REVERED GURU,
SWAMI SRI YUKTESWAR GIRI,
WHOSE UNIVERSAL WISDOM FIRST ILLUMINED FOR ME
THE ONENESS OF ETERNAL TRUTH
UNITING THE TEACHINGS OF JESUS CHRIST
AND INDIA’S ANCIENT SCIENCE OF RELIGION;

AND TO DEVOUT SOULS EVERYWHERE,
WHOM I SUMMON TO ENTER THE INNER LIGHT OF DIVINE PERCEPTION
REVEALING THE INFINITE CHRIST CONSCIOUSNESS
SEEKING RESURRECTION WITHIN THEM
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**PREFACE**

**BY SRI DAYA MATA**

_Spiritual successor to Paramahansa Yogananda and president of Self-Realization Fellowship/Yogoda Satsanga Society of India from 1955 until her passing in 2010_

_It is with a joyous sense of fulfillment that I introduce the publication of these volumes of Paramahansa Yogananda’s revelatory explanations of the words of the blessed Lord Jesus. In memories as vivid and sharply etched as though yesterday, I inwardly behold the great Guru, his face radiantly enraptured, as he records for the world the inspired exposition of the Gospel teachings imparted to him through direct, personal communion with Jesus of Nazareth. Still living in my consciousness are the sacred vibrations that enfolded us when through the years Paramahansaji, in ecstatic meditation, became absorbed in one of his many visions of Christ; and when my stenographic pen seemed to take on a life of its own in attunement with the Guru’s voice as I took down his words during his lectures and classes and at every opportunity in his presence—words that flowed from his oneness with the infinite Christ-Kutastha wisdom of the universe.

My first meeting with Paramahansa Yogananda was in 1931 when he came to my hometown of Salt Lake City to give a series of lectures and classes. Instantly I felt a soul-quickenning recognition that at last I had found someone who truly knew God—one who could lead me to attainment of the God-realization that was so evident in the transforming power emanating from his very person. Not long after, in November of that year, I entered Paramahansaji’s monastic ashram at the international headquarters of his society atop Mount Washington in Los Angeles to devote myself to a life of seeking and serving God under his guidance.

Having been completely transfixed by the illuminating depth of the Guru’s teachings of yoga and meditation, I found it something of a sur-
prise that this consummate exponent of India’s ancient spiritual heritage would also give emphasis to the life and message of Jesus in the New Testament. Indeed, I was not only to witness in Paramahansaji a living exemplar of this scriptural wisdom, but personally to record numerous lectures, temple services, informal talks, and writings in which he explicated the teachings of Jesus.

The scope and content of _The Second Coming of Christ_ are clearly set forth in the author’s Introduction and the Discourses that follow. But perhaps it will add to the reader’s appreciation to know something of the genesis of this work, of which I can speak firsthand—from its inception to the culminating presentation in these pages.

Paramahansaji—as a delegate to the International Congress of Religious Liberals in Boston—had arrived in America in 1920 to undertake the mission given him by a line of enlightened masters in India: to spread worldwide the ancient soul-science of yoga meditation, and (as he expressed in the Aims and Ideals of Self-Realization Fellowship) “to reveal the complete harmony and basic oneness of original Christianity as taught by Jesus Christ and original Yoga as taught by Bhagavan Krishna; and to show that these principles of truth are the common scientific foundation of all true religions.” The fulfillment of this sacred responsibility was his lifelong endeavor—beginning with classes in Boston in his first years in this country and continuing with ever newly expressed inspirations to the last days before his passing more than thirty years later.

After a few years in Boston, Paramahansaji embarked on a program of lectures and class series that, over the course of the next decade, took him over the length and breadth of the United States. He taught in nearly all the major cities; overflow audiences in the largest auditoriums were spellbound by his great wisdom and love for God—and by his dynamic personality, which was itself an explicit testimony to the practicality of the applied spiritual science he taught. The introduction of his unique exposition of the teachings of Jesus Christ dissolved theological boundaries between the liberating path to God’s kingdom revealed by Lord Jesus and the Yoga science of God-union taught by
Bhagavan Krishna in the sacred scripture of India, the Bhagavad Gita. Paramahansaji’s American students, consisting largely of persons raised in the Judeo-Christian tradition, longed for more—especially to be able to study these explanations in written form and thereby better absorb the unguessed spiritual treasures that had been revealed in their own familiar scriptures by this man of God from India.

Their requests did not go unheeded. In 1932, not long after I joined the ashram at Mount Washington, the Guru found time, amidst organizational demands and travel to fulfill lecture engagements, to begin including commentaries on the Gospels and the Bhagavad Gita in the magazine he had founded a few years earlier. Each installment consisted of a few verses of both scriptures along with Paramahansaji’s explanations. “These spiritual interpretations are the result of a long-unfulfilled promise to Yogoda students,” he announced in the magazine.² Not infrequently, the copy was mailed to the magazine staff from whatever faraway city he was lecturing in at the time—even during his extended trip to India via Europe and Palestine in 1935 – 36.

Of Paramahansaji’s numerous remarkable experiences during that journey to India, especially of note in connection with this book is his visit to the Holy Land. In a letter sent from Jerusalem to his exalted disciple in America, Rajarsi Janakananda,³ the Guru wrote of his experiences with Christ: “There are no words adequate enough to express to you the joy and the vision and the blessedness which I perceived here. All the primitive atmosphere, the ancient background, is still present, marred only by a few modern buildings and hotels. His name is alive as before; only the Jesus that was and walked and suffered in the streets of Jerusalem very few people see. He was with me everywhere; and a very special communion I had in Bethlehem where he was born as the little babe body of Jesus. He touched me as I entered the ancient menagerie where Mary brought him into the world—in a humble little stable under an inn. This place is absolutely authentic. I know it from the Divine. But there are other places where different factions have marked Jesus did this and that, which have some errors. Every place was verified from within. Most places are authentic.”
Returning to the United States late in 1936, Paramahansaji was presented with a surprise “welcome home” gift: a secluded hermitage overlooking the Pacific Ocean at Encinitas, California. It was in this ideal location, away from the demands of lecturing and organizational work, that the Guru was able to devote himself more fully to his writings and to spend more time in seclusion and deep communion with God.

From the depths of these periods of divine communion in the Encinitas Hermitage, the Guru brought forth, in addition to profound scriptural commentaries, his long-contemplated *Autobiography of a Yogi.* It was my great blessing, along with my sister, to record on a typeewriter the Guru’s dictation. He would work all day long and usually far into the night. The thrill of the truths pouring from him were intoxicating, a wonderful blissful state of consciousness! Of his interpretations of Christ’s words I wrote in my personal notes: “I have watched Master’s face as he dictates his inspirations. The joy and wisdom of another world are expressed there. His eyes are afire with a blaze of love for Christ, and his voice is permeated with tenderness. It evokes reflections of how Christ must have spoken centuries ago.”

Of his own experience, the Guru remarked during that period: “I am worshiping the Father in the greatest joy and glory that ever was given to me. I never dreamed before how deep are the teachings of Jesus. Through the interpretation that is being given to me now, I see that they express the same truths as Patanjali’s aphorisms, the condensed essence of Indian Yoga. Understood in this light, they can build a new age.”

Tara Mata, a close disciple of Gurudeva whom he had appointed as editor of his writings, wrote to a literary acquaintance describing the Guru’s commentaries on Christ’s words: “He will come to a passage which is so obscure that it defies all possibility of plain interpretation. He will look blankly at me or one of his other secretaries for a while, close his eyes, and presently out will come the whole plain meaning. He gets it entirely from inspiration; in fact, it is only through him that I know what ‘inspired books’ really means.”
Readers of the serialized *Second Coming* articles in Self-Realization Fellowship’s magazine were also uplifted. The pastor of a Congregational Church in England, the Reverend Arthur Porter, a Doctor of Divinity who had taken the Guru’s classes in New York City years earlier, wrote of Paramahansaji’s interpretation as “a masterpiece of divine insight.”

“One realizes that the complexities, the seeming irrelevancies and contradiction of the New Testament, have at last been solved in the white light of a soulful penetration,” his testimonial went on. “[This] is not a product of scholarly study or comparison of existing Biblical commentaries, but has come forth in an awe-inspiring originality from the deeps of an unerring spiritual and intuitional judgment. It will live when whole libraries of intellectual theorizings on Christ have long been forgotten—the most important clarification of his teachings that has ever been offered the Christian world.”

During this period of working on the Gospel commentaries in Encinitas, Paramahansaji began plans to have the material made available in book form. An interested gentleman with outside business contacts offered to seek a publisher. However, these attempts were unsuccessful; and Paramahansaji’s Self-Realization Fellowship organization at that time had neither the printing facilities nor funds required to publish and promote a major book. Paramahansaji accepted the resulting evaluation that for the worldwide public distribution he envisioned, the manuscript would require further attention. “Continue to print the articles in our magazine for our readers,” he instructed us. “Later I will have to do more work on them.” In the meantime, he had already turned his attention, and that of his assisting disciples, to his *Autobiography of a Yogi*, which was completed and published in late 1946.

The final years of Gurudeva’s life, from 1948 until 1952, were given over to long periods of intense concentration on his writings, his spiritual legacy to future generations. Knowing that his time on earth was drawing to a close, he found refuge for that work at a secluded retreat in the Mojave Desert, accompanied by a handful of close disciples who
were assisting him, including his editor Tara Mata and the young editor he was training, Mrinalini Mata.  He was focused on completing the major publications that would make permanent the teachings he had been ordained to bring to the world. Much of this time was devoted to his translation of and voluminous commentary on the Bhagavad Gita: God Talks With Arjuna. He also undertook a concentrated review of many of his other works. His instruction for the completion of this present book was to draw on the full measure of material he had given on the life and teachings of Jesus in order to impart to a world audience the comprehensive presentation of the true teachings of the blessed Christ that he had divinely received.

In his talks through the years, including weekly sermons at Self-Realization Fellowship temples, he often included some commentary on, or applicable to, one or more verses from the Gospels. From these, precious realizations about Christ’s life and words came into being—freshly expressed concepts, clarification and elaboration of points Paramahansaji had introduced in the magazine serialization, and also new explanations of important Gospel passages that had not been included in the magazine series. These and other of Paramahansaji’s truth-perceptions, forthcoming during his full lifetime of building and serving his Self-Realization Fellowship/Yogoda Satsanga organization, have been made an integrated whole in this definitive edition of The Second Coming of Christ.

Preparing this manuscript for publication in book form also entailed minimizing duplication of basic concepts that had been necessary when the commentaries were presented serially in the magazine over two decades—and also condensation of material that had been included in the early magazine articles primarily for Paramahansaji’s students and followers and later incorporated into the printed Self-Realization Fellowship Lessons or elsewhere at his request. Additional work stemmed from the fact that in the earliest stages of composing his Gospel commentaries, Paramahansaji made use of a book that had been given to him entitled The Walks and Words of Jesus, by Reverend M. N. Olmsted, in which the author had compiled into one chronologi-
cal narrative the events and sayings recounted in all four of the Gospels (King James version). While the result was a very readable account of Jesus’ life and words, inevitably some significant phrases or points were omitted or minimized when variant tellings from two or more Gospels were merged into one. Because of this, Paramahansa had stopped using Rev. Olmsted’s book partway through the magazine series, and switched to direct quotes from the King James Bible—which he had always used when giving explanation of Bible passages in his classes and temple services. Accordingly, in preparing this book, wording of the verses from the King James Bible has been used throughout, and parallel references from all the Gospels have been cited in order to insure a thorough presentation of Jesus’ words.

In the fifty years since Paramahansa’s passing, advances in physics, medicine, biology, and other fields—as well as archaeological and historical research that has shed much light on the early Christian movement—have contributed additional scientific and historical information pertinent to Paramahansa’s farseeing spiritual vision and understanding of Jesus’ life and world mission. In publisher’s footnotes, we have cited some of the more recent discoveries.

This two-volume scriptural treatise thus represents the inclusive culmination of Paramahansa Yogananda’s divine commission to make manifest to the world the essence of “original Christianity as taught by Jesus Christ.”

In giving the foregoing background as to how this book came into being, my hope has been to convey also to the reader at least something of the state of consciousness of the author. Truly his perceptions were of God. Paramahansa’s relationship with Christ far transcended a philosophical or moral appreciation of the message of the Gospels. He knew Jesus Christ in a personal way. He knew him through directly partaking of the infinite Christ Consciousness, God’s consciousness omnipresent in creation, that the Master of Galilee had manifested—the consciousness through which Jesus had performed not only his wonders of healing and other “supernatural” feats, but the far greater miracles of unconditional love, forgiveness, and spiritual transforma-
tion of lives. Paramahansaji endeavored during his thirty years of teaching in the West to awaken that consciousness in all who would know Christ truly.

I had been at Mount Washington about a month when the Guru conducted the first all-day Christmas meditation. For over eight hours that day he meditated with a group of Self-Realization Fellowship members and friends, remaining continuously in communion with God and Christ. As I sat in the afterglow of that memorable day, I remember thinking: “Here is a man from the Orient, of Hindu origin, yet such is his love for Christ that he has seen him and communed with him. It is he who has shown the West how truly to celebrate the birth and life of Jesus.”

During the more than twenty years of my discipleship that I served as Paramahansaji’s confidential secretary and assistant, never once did I see him step down from the lofty plane of Christlike behavior. I came to understand that his attunement with Jesus was founded not only in the profound depths of his joyous inner communion with the infinite Christ Consciousness in samadhi meditation, but also in his own realization and manifestation of the ideals of unconditional love, forgiveness, compassion, adherence to the highest divine truths, that were the hallmarks of Jesus’ incarnation on earth. Thus, Paramahansaji’s commentaries, divinely received and their truths realized, provide us an authentic glimpse of the spirit of those days when Lord Jesus walked with his beloved disciples by the shores of the Sea of Galilee and preached in the villages and countryside, and in the streets and temple of Jerusalem, giving his teachings of the “new testament” for the world. Paramahansaji takes us with Jesus on the journey of that divine life, from his birth to his death and resurrection, inviting the reader into the inner circle of Jesus’ disciples to know the love and wisdom of the Christ they knew and followed. As the Discourses unfold, the universal precepts of Jesus are brought alive for today. Truth does not change with time; nor does humanity’s basic potential and irrevocable choice: either to remain hapless victims of flawed human nature or to ascend to the glorious fulfillment of our blissful, immortal God-nature.
It is my hope and prayer that in this new millennium the publication of my Guru’s long-awaited *Second Coming of Christ* kindle the flame of love divine in the hearts of all who read these pages. The message herein illumines the universal path that welcomes and embraces persons of every race, nationality, and religion. May the surpassing truth and inspiration set forth in these volumes help to usher the world into an enlightened era of peace, unity, world brotherhood, and communion with our one Father-Mother-Friend-Beloved God.

Los Angeles
February 2004
INTRODUCTION

In titling this work THE SECOND COMING OF CHRIST, I am not referring to a literal return of Jesus to earth. He came two thousand years ago and, after imparting a universal path to God’s kingdom, was crucified and resurrected; his reappearance to the masses now is not necessary for the fulfillment of his teachings. What is necessary is for the cosmic wisdom and divine perception of Jesus to speak again through each one’s own experience and understanding of the infinite Christ Consciousness that was incarnate in Jesus. That will be his true Second Coming.

There is a distinguishing difference of meaning between Jesus and Christ. His given name was Jesus; his honorific title was “Christ.” In his little human body called Jesus was born the vast Christ Consciousness, the omniscient Intelligence of God omnipresent in every part and particle of creation. This Consciousness is the “only begotten Son of God,” so designated because it is the sole perfect reflection in creation of the Transcendental Absolute, Spirit or God the Father.

It was of that Infinite Consciousness, replete with the love and bliss of God, that Saint John spoke when he said: “As many as received him [the Christ Consciousness], to them gave he power to become the sons of God.”¹ Thus according to Jesus’ own teaching as recorded by his most highly advanced apostle, John, all souls who become united with Christ Consciousness by intuitive Self-realization² are rightly called sons of God.

A small cup cannot hold an ocean within itself. Likewise, the cup of human consciousness, limited by the physical and mental instrumentalities of material perceptions, cannot grasp the universal Christ Consciousness, no matter how desirous one may be of doing so. By the definite science of meditation known for millennia to the yogis and
sages of India, and to Jesus, any seeker of God can enlarge the caliber of his consciousness to omniscience—to receive within himself the Universal Intelligence of God.

What Jesus gave as chronicled in the New Testament of the Bible very few people understand. They just read what he said and quote it; and because it is written in the biblical Scripture they believe it blindly, with little effort to realize the wisdom therein through personal experience. Realization is to attune one's consciousness with Christ; then the right comprehension will come. When persons try to deduce the meaning of Jesus' words by intellectual analysis alone, or from the perspective of a specific dogma, they inevitably distort his sayings to suit their purpose—however well-intentioned—or to comfortably accommodate their level of understanding. Christ-wisdom has to be grasped by communion, not by rationalization.

The only reliable standard of scriptural interpretation is the testimony of actual perception—to go into that state of consciousness in which the prophets perceived the truths they expounded and thereby witness the meaning they intended. The words of Jesus fully unfold their wisdom only to those who meditate deeply on the Christ Consciousness that Jesus possessed. Then one understands Jesus in the light of his spiritual experience of the Cosmic Consciousness of the Heavenly Father, realized through the Father's Christ-Intelligence reflection present in all creation.

The detailed knowledge of the heavens as discovered by great astronomers through study and the use of telescopes could not have been acquired by lay persons lacking that training and equipment. Likewise, what enlightened sages know about Truth and Spirit through the clarifying telescope of their intuition can be known by ordinary individuals only when they have similarly extended their vision by the use of their inner telescopic intuition erstwhile hidden in the chamber of their souls.

Christ did not go through the sublime drama of his life merely to
provide sermon material for generations of preachers and their Sunday audiences. He lived, died, and was gloriously resurrected as an inspiration to others to live a divine life and attain in themselves his experiences of God and the afterlife.

Jesus Christ was crucified once; but his teachings are crucified daily at the hands of superstition, dogmatism, and pedantic theological misinterpretations. My aim in offering to the world this spiritual interpretation of his words is to show how the Christ Consciousness of Jesus, free from such crucifixion, can be brought back a second time into the souls of all who make the effort to receive it. Surely, with the dawn of this more enlightened age, the time has come to stop the crucifixion of the Christ teachings as given by Jesus. His pristine message should be resurrected from its entombment by Self-realization, the inner enlightened experience of truth.

In these pages I offer to the world an intuitionally perceived spiritual interpretation of the words spoken by Jesus, truths received through actual communion with Christ Consciousness. They will be found to be universally true if they are studied conscientiously and meditated upon with soul-awakened intuitive perception. They reveal the perfect unity that exists among the revelations of the Christian Bible, the Bhagavad Gita of India, and all other time-tested true scriptures.

The saviors of the world do not come to foster inimical doctrinal divisions; their teachings should not be used toward that end. It is something of a misnomer even to refer to the New Testament as the "Christian" Bible, for it does not belong exclusively to any one sect. Truth is meant for the blessing and upliftment of the entire human race. As the Christ Consciousness is universal, so does Jesus Christ belong to all.

Though I emphasize the message of Lord Jesus in the New Testament and the yoga science of God-union delineated by Bhagavan Krishna in the Bhagavad Gita as the summu bonum of the way to God-realization, I honor the diverse expressions of truth flowing from
the One God through the scriptures of His various emissaries. All such scriptures have a threefold meaning—material, mental, and spiritual. They are divine wells of “living waters” that can quench humanity’s thirsts of body, mind, and soul. The timeless revelations sent by God through illumined prophets serve human beings on each of the three levels of their nature.

The material meaning of the teachings of Christ emphasizes their value as applied to physical and social well-being—the eternal laws of right living pertinent to man’s personal, familial, business, community, national, and international duties as a member of God’s worldwide human family.

The mental interpretation explains the application of Christ’s teaching for the improvement of man’s mind and understanding—development of his intellectual and psychological faculties, his thoughts and moral values.

Interpreted in relation to the spiritual side of man’s being, Jesus’ teachings point out the way to the kingdom of God—personal realization of each soul’s infinite divine potentials as an immortal child of God, through devout communion and ultimate oneness with the Heavenly Father-Creator of all.

Although both the material and the psychological interpretations of scriptures are necessary for the right conduct of a balanced, God-centered life, it is the spiritual interpretations that the God-sent emissaries of scriptural content intended as of supreme importance. Even the most materially or intellectually accomplished individual may fail to make a true success of life. Rather, it is the person of spiritual attainment who scientifically achieves all-round success, which means to be happy, healthy, intelligent, contented, and truly prosperous with blissful, all-fulfilling wisdom through God-communion.

The Bible and the Bhagavad Gita are satisfyingly complete, containing the science of life, the eternal principles of truth and philosophy of living that make life beautiful and harmonious. Philosophy is the love
of wisdom; religion, as taught by the scriptural prophets, is likewise
devotion to highest truth. The personal realization of truth is the sci-
ence behind all sciences. But for most persons, religion has devolved to
a matter of belief only. One believes in Catholicism, another believes in
some Protestant denomination, others assert belief that the Jewish or
Hindu or Muslim or Buddhist religion is the true way. The science of
religion identifies the universal truths common to all—the basis of reli-
gion—and teaches how by their practical application persons can build
their lives according to the Divine Plan. India’s teaching of Raja Yāga,
the “royal” science of the soul, supersedes the orthodoxy of religion by
setting forth systematically the practice of those methods that are uni-
versally necessary for the perfection of every individual, regardless of
race or creed.

There is a vast difference between theoretical religion and philoso-
phy and their actual practice. Practically speaking, philosophy may be
divided into three parts—ethics, psychology, and metaphysics. These
tree departments are covered in both the Hindu and Christian Bibles.

Ethics—scriptural truth as applied to material life—sets forth the
science of human duty, moral laws, how to behave.

Psychology—truth applied to mental well-being—teaches one how
to analyze himself; for no spiritual progress is possible without intro-
spection and self-study by which one endeavors to find out what he is
so that he can correct himself and become what he should be.

Metaphysics—truths pertaining to the spiritual dimension of life—
explains the nature of God and the science of knowing Him.

These three, taken together and put into practice, constitute reli-
gion. The ethical moral principles prescribed in the New Testament are
the same as in the Gita. The psychology and the metaphysics of these
two scriptures, rightly interpreted, likewise coincide in every respect.
The superficial difference is that the Hindu scriptures—of which the
Gita is a sublime summation—were written in a higher age of civiliza-
tion, against a background of greater understanding among the gen-
eral populace. Though Jesus himself embodied the highest wisdom, he
expressed truth in simple, concise language; whereas the scriptures of
India are composed in Sanskrit terminology of extraordinary depth and scientific precision. Point by point I have compared the salient message of the Bible and Hindu scriptures, and have found only harmonious unity between them. It is from this understanding that these explanations of Christ’s words have been written. By way of example, some parallel or complementary verses from the Bhagavad Gita are cited. I have given a detailed explanation of these verses and the entirety of the Gita in a separate work, to which I encourage readers to refer for additional insight into the truths implicit but not elaborated in Jesus’ words that have come down to us in the four canonical Gospels. Had Jesus himself written his teachings, they might indeed have been expressed in greater depth than in the generalities of a conversation with his disciples or a discourse to the multitudes. Certainly in the Revelation of St. John we are led by means of metaphor into the profound insights of the yoga science in which Jesus initiated his advanced disciple John, and others, whose consciousness thereby ascended to the exalted Self-realized state of the kingdom of God within.

A scripture is mute testimony of spiritual truth; a divine personage is veritably a living scripture. Like tiny seeds that produce mighty trees, scriptural truths reveal their power and wisdom-yielding qualities in the most inspiringly useful way when manifested in the lives of God-realized souls.

That the eternal verities were embodied in Jesus was declared by him when he said of his Christ Consciousness, “I am the way, the truth, and the life.” At once divine and human, Jesus lived among God’s children as a nurturing “big brother,” beloved of the Father of all, sent on earth to redeem his desire-deluded brothers and sisters by urging them to become like him. In the Gospel record of his life we find his path to the kingdom of God taught not only by precept but by example. The veracity of the Biblical stories of Jesus is regarded skeptically
by many in the modern age. Scoffing at supernormal capacities that challenge common prejudices about what is humanly possible, some staunchly deny that the God-man of the Gospels ever lived. Others concede a measure of historicity to Jesus, but depict him only as a charismatic ethical or spiritual teacher. But to the New Testament account of the Christ of Galilee I humbly add my own testimony. From personal experience I know the reality of his life and miracles, for I have seen him many, many times, and communed with him, and received his direct confirmation about these matters.

He has come to me often as the baby Jesus and as the young Christ. I have seen him as he was before his crucifixion, his face very sad; and I have seen him in the glorious form in which he appeared after his resurrection.

Jesus did not have a light complexion with blue eyes and blond hair as many Western painters have depicted him. His eyes were dark brown, and he had the olive-colored skin of his Asiatic heritage. His nose was a little flattened at the tip. His moustache, sparse beard, and long hair were black. His face and body were beautifully formed. Of all the pictures I have seen of him in the West, the rendering by Hofmann comes closest to showing the accurate features of the incarnate Jesus.\(^6\)

It is an erroneous assumption of limited minds that great ones such as Jesus, Krishna, and other divine incarnations are gone from the earth when they are no longer visible to human sight. This is not so. When a liberated master has dissolved his body in Spirit, and yet manifests in form to receptive devotees (as Jesus has appeared throughout the centuries since his passing, such as to Saint Francis, Saint Teresa, and many others of East and West), it means he has an ongoing role to play in the destiny of the world. Even when masters have completed the specific role for which they took on a physical incarnation, it is the divinely ordained task of some to look after the welfare of humanity and assist in guiding its progress.

Jesus Christ is very much alive and active today. In Spirit and occasionally taking on a flesh-and-blood form, he is working unseen by the
masses for the regeneration of the world. With his all-embracing love, Jesus is not content merely to enjoy his blissful consciousness in Heaven. He is deeply concerned for mankind and wishes to give his followers the means to attain the divine freedom of entry into God’s Infinite Kingdom. He is disappointed because many are the churches and temples founded in his name, often prosperous and powerful, but where is the communion that he stressed—actual contact with God? Jesus wants temples to be established in human souls, first and foremost; then established outwardly in physical places of worship. Instead, there are countless huge edifices with vast congregations being indoctrinated in churchianity, but few souls who are really in touch with Christ through deep prayer and meditation.

To reestablish God in the temples of souls through revival of the original teachings of God-communion as propounded by Christ and Krishna is why I was sent to the West by Mahavatar Babaji, the deathless Yogi-Christ of modern India, whose existence was revealed to the world at large for the first time in 1946 in Autobiography of a Yogi:

“Babaji is ever in communion with Christ; together they send out vibrations of redemption and have planned the spiritual technique of salvation for this age. The work of these two fully illumined masters—one with a body, and one without a body—is to inspire the nations to forsake wars, race hatreds, religious sectarianism, and the boomerang evils of materialism. Babaji is well aware of the trend of modern times, especially of the influence and complexities of Western civilization, and realizes the necessity of spreading the self-liberations of yoga equally in the West and in the East.”

It was Mahavatar Babaji who, in consonance with the wish of Christ, devolved upon me the tremendous task of properly interpreting for the world the profound meaning of Jesus’ words. In 1894 Babaji instructed my guru, Swami Sri Yukteswar, to write a comparative study of the harmony between the Christian and Hindu scriptures from the point of view of India’s Sanatana Dharma, eternal truth.
Babaji further told my Guru that I would be sent to him to train for my mission in the West: to teach, side by side, original Christianity as taught by Jesus Christ and original Yoga as taught by Bhagavan Krishna.

For uncounted millenniums, India has been the spiritual lightland of the earth. It is in India that the divine soul-science of yoga—union with God through direct personal communion with Him—has been preserved. That is why Jesus went to India as a youth, and why he returned to India and conferred with Babaji for the spiritual evolution of the world. Time will testify to this truth, that they have given to the world through the Kriya Yoga teachings of Self-Realization Fellowship (Yogoda Satsanga Society of India) the techniques of meditation by which each soul can reunite with God through inner realization of the universal Christ-Krishna Consciousness.

The promise of Jesus to send the Holy Ghost after he was gone few in the Christian world have understood. Holy Ghost is the sacred, invisible vibratory power of God that actively sustains the universe: the Word, or Aum, Cosmic Vibration, the Great Comforter, the Savior from all sorrows. Within the Holy Ghost Cosmic Vibration is the all-pervading Christ, the Son or Consciousness of God immanent in creation. The method of contacting this Cosmic Vibration, the Holy Ghost, is for the first time being spread worldwide by means of definite meditation techniques of the Kriya Yoga science. Through the blessing of communion with the Holy Ghost, the cup of human consciousness is expanded to receive the ocean of Christ Consciousness. The adept in the practice of the science of Kriya Yoga who consciously experiences the presence of the Holy Ghost Comforter and merges in the Son, or immanent Christ Consciousness, attains thereby realization of God the Father and entry into the infinite kingdom of God.

Christ will thus appear a second time in the consciousness of every devout adept who masters the technique of contacting the Holy Ghost, the bestower of indescribable blissful comfort in Spirit. Those who have spiritual ears to hear, let them hear that the promise of Jesus Christ to send the Holy Ghost, the Comforter, is being fulfilled. These
teachings have been sent to explain the truth as Jesus intended it to be known in the world—not to give a new Christianity, but to give the real Christ-teaching: how to become like Christ, how to resurrect the Eternal Christ within one’s Self.

To interpret the words of Jesus, not according to whim or dogmatic emotionalism or theological rationalization, but as he meant them, one must be in tune with him. One must know what Christ was and is; and that can be understood only in rapport with his state of Christ Consciousness.

Identifying myself with the consciousness of Jesus, I have felt what he felt when he spoke to his disciples and to the crowds as recorded in the Gospels. What I have tried to convey are the thoughts and consciousness of Jesus that were behind his words when he uttered them. I commune with Christ and ask him: “I don’t want to interpret the Bible from my own views. Will you interpret it?” Then he comes to me.

In attunement with Christ in ecstasy and in spirit, I have taken down his explanations to the best of my ability as they came through me; those revelations are written in this treatise. I do not explain. I see. I do not tell you what I think, but what I am led to say by inner realization.

Many of Jesus’ sayings and parables, which have undergone transformations due to mistranslation from the Aramaic, I did not understand at a first reading.\(^\text{11}\) But as I prayed and attuned myself with him, I received the meaning directly from him. Revelations that I never expected have been given to me; little did I dream what wealth of truth lay concealed. I believe that readers of this book will find that meanings buried twenty centuries have been brought out here for the first time, interpretations of the words of Jesus as he would talk to the people of today—truths he conveyed to his disciples and which he wants understood by devotees of the world throughout all time. Those who are receptive will feel through direct perception the message that
Christ is speaking to them; for all I have done is to receive and convey the fullness of his thoughts and consciousness.

My singular desire to discern rightly the true meaning of Christ’s words was given wondrous confirmation one night during a period when I was working on these interpretations. It was in the Hermitage at Encinitas, California. I was sitting in my darkened room in meditation, praying deeply from my soul, when suddenly the blackness gave way to a celestial opal-blue effulgence. The entire room was like an opal flame. In that light the radiant form of the blessed Lord Jesus appeared.

His face was divine. His appearance was of a young man in his twenties, with sparse beard and moustache; his long black hair, parted in the middle, had a golden light about it. His feet were not touching the floor. His eyes were the most beautiful, the most loving eyes I have ever seen. The whole universe I saw glistening in those eyes. They were infinitely changing, and with each transition of expression I intuitively understood the wisdom conveyed. In his glorious eyes I felt the power that upholds and commands the myriad worlds.

As he gazed down at me, a Holy Grail appeared at his mouth. It descended to my lips and touched them; then went up again to Jesus. After a few moments of rapt silent communion, he said to me: “Thou dost drink of the same cup of which I drink.”

At that I bowed down. I was joyous beyond dreams to receive the testimony of his blessings, of his presence. Exactly the words that he said to me in this vision he also said to Thomas, which I never read before. His words meant that I was drinking of his wisdom through the Holy Grail of his perceptions which he has dropped in my consciousness, and he was pleased. He approved very dearly and blessed me for writing these interpretations. This I can say without pride, because the interpretation of Christ’s words herein is not mine. It has been given to me. I am happy this book is coming through me; but I am not the author. It is Christ. I am only the vehicle through which it is explained.

I hear Christ in the land of my inspiration; I behold Christ speaking
to me all the eternal wisdom he intended to convey within his pregnant words. Even when urged by well-meaning British teachers in my youth, I never read the New Testament, except for a few passages; for had I done so, theology under their tutelage would have blinded my vision and prejudiced my hearing, and I could not have heard Christ’s voice or seen him speak. Now I rejoice as I will always long to rejoice, to hear Christ speak to me his words of life, truth, and eternal liberation for all.

Jesus said, “We speak that we do know,”⁻ and through this new interpretation I feel certain that people will be enabled to understand that true knowledge, the wisdom-realizations, which he meant the world to have. Therefore, in spite of multitudinous interpretations of his words already written by others, I believe that Christ has inspired me to lift the veil of misunderstanding and misinterpretation of his teachings and utter them anew in their native purity, divested of misconceptions, and stress their applicability to the changed conditions and life of modern civilization. The people of today should break through the dark glass of theology—intellectual knowledge about God—and perceive God directly.⁵ Such is my conviction, in thus writing the first thorough study by an Oriental of the words of Christ, who also was born in an Oriental land and who spent many years in India.

Universal Christ Consciousness appeared in the vehicle of Jesus; and now, through the Self-Realization Kriya Yoga teachings of meditation and these intuitionally received scriptural interpretations, the Christ Consciousness is coming a second time to manifest in the consciousness of true seekers of God.

As you read the pages of The Second Coming, you will see the mist of difficulty, misunderstanding, and mystery about the words of Jesus lifted forever after the lapse of twenty centuries. Many sects, many denominations, many beliefs, many persecutions, many conflicts and upheavals have been created by misinterpretations. Now, Christ reveals the consummate message in the simple words he spoke to an ancient people in a less-advanced age of civilization. Read, understand, and feel Christ speaking to you through this “Second Coming”
bible, urging you to be redeemed by realization of the true “Second Coming,” the resurrection within you of the Infinite Christ Consciousness.
DISCOURSE 1

DIVINE INCARNATIONS: GOD’S EMISSARIES

The Mission of Divine Love That Jesus Came to Fulfill

The Nature of an Avatar’s Consciousness

The One Spirit: Source of All Creation

True Meaning of the Holy Trinity

The Cosmic Word or Holy Ghost: Intelligent Creative Vibration of Aum

“Only Begotten Son” Refers Not to Jesus’ Body, but to His Christ Consciousness

How the Darkness of Delusion Blinds Man to the Light of
God’s Presence in Creation

All Souls Are Children of God, Made in His Image

“The opening verses of Saint John’s Gospel may rightly be called Genesis According to Saint John....[They] should be considered first when the true meaning of the life and teachings of Jesus is being sought.”
COME TO ME, O CHRIST, AS THE GOOD SHEPHERD

O Christ, beloved Son of God! thou didst embark on a storm-tossed sea of prejudiced minds. Their cruel thought waves lashed thy tender heart.

Thy trial on the Cross was an immortal victory of humility over force, of soul over flesh. May thine ineffable example hearten us to bear bravely our lesser crosses.

O Great Lover of Error-Torn Humanity! In myriad hearts an unseen monument has arisen to the mightiest miracle of love—thy words: “Forgive them, for they know not what they do.”

Mayest thou remove from our eyes the cataracts of ignorance, that we see the beauty of thy message: “Love even thine enemies as thyself. Sick in mind or asleep in delusion, they are still thy brothers.”

O Cosmic Christ, may we, too, conquer the Satan of dividing selfishness that prevents the gathering in sweet accord of all men in the one fold of Spirit.

As thou art Perfection, yet wert crucified, teach us not to resent the inevitable tests of life: the daily challenge to our fortitude by adversities, our self-control by temptation, and our goodwill by misunderstanding.

Purified by contemplation on thee, innumerable devotees perfume their lives with emanations from thy flower soul. O Good Shepherd! thou ledest thy countless flock to the evergreen Pastures of Peace.

Our deepest aspiration is to see the Heavenly Father
with open eyes of wisdom, as thou dost; and to know like thee that we are verily His sons. Amen.¹
DISCOURSE 1

DIVINE INCARNATIONS: GOD’S EMISSARIES

"Father, forgive them; for they know not what they do."

With these words, Jesus placed his signature on a unique life that enthroned him everlastinglly on the altar of worshipful hearts as the incarnation of God’s loving compassion. The Good Shepherd of souls opened his arms to all, rejecting none, and with universal love coaxed the world to follow him on the path to liberation through the example of his spirit of sacrifice, renunciation, forgiveness, love for friend and enemy alike, and supreme love for God above all else. As the tiny babe in the manger at Bethlehem, and as the savior who healed the sick and raised the dead and applied the salve of love on the wounds of errors, the Christ in Jesus lived among men as one of them that they too might learn to live like gods.

For mere mortals to cope with a life of unsolved and unsolvable mysteries in an inscrutable universe created by the omnipotence of God, of the omniscient essence of His omnipresence, would indeed be an overwhelming challenge were it not for divine emissaries who come on earth to speak with the voice and authority of God for the guidance of man.

Aeons past, in ancient higher ages in India, rishis enunciated the manifestation of Divine Beneficence, of “God with us,” in terms of divine incarnations, avatars—God incarnate on earth in enlightened beings. The eternal, omnipresent, unchanging Spirit has neither a corporeal nor heavenly form called God. Nor as the Lord God Creator does He fashion a form in which He then deigns to dwell among His
creatures. Rather, He makes Himself known through the divinity in worthy instruments. Many are the voices that have intermediated between God and man, *khanda avatars*, or partial incarnations in God-knowing souls. Less common are the *purna avatars*, liberated beings who are fully one with God; their return to earth is to fulfill a God-ordained mission. The Lord in the sacred Hindu Bible, the Bhagavad Gita, declares: "Whenever virtue declines and vice predominates, I incarnate as an Avatar. In visible form I appear from age to age to protect the virtuous and to destroy evil-doing in order to reestablish righteousness" (IV:7 – 8). The same one glorious infinite consciousness of God, the Universal Christ Consciousness, *Kutastha Chaitanya*, becomes familiarly apparelled in the individuality of an enlightened soul, graced with a distinguishing personality and godly nature appropriate to the times and purpose of the incarnation.

Without this intercession of God’s love come to earth in the example, message, and guiding hand of His avatars, it would scarce be possible for groping humanity to find the path into God’s kingdom midst the dark miasma of world delusion, the cosmic substance of human habitation. Lest His benighted children be lost forever in creation’s delusive labyrinths, the Lord comes again and again in God-illumined prophets to light the way. The glory of Christ in the form of Jesus made visible the Invisible Light that leads to God.

Because the periodic recurrence of divine incarnations is a part of God’s creative enterprise, signs of such a birth are imprinted in the Grand Master Plan. Sages, through their awakened soul intuition, can read the heavenly inscriptions; and if it be in accord with God’s will that such a future event be made known, they prophesy in plain or veiled revelations. This is one of the many ways in which God assures His children of His awareness of their need for His presence amongst them. Of the future coming of Lord Jesus, several references in the Old Testament are cited by devout Christians and Biblical scholars. From the book of prophet Isaiah:
“The Lord Himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Emmanuel”2 (7:14).

My servant shall deal prudently, he shall be exalted and extolled, and be very high....So shall he sprinkle many nations (52:13, 15).

All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all....He was taken from prison and from judgment...he was cut off out of the land of the living: for the transgression of My people was he stricken. ...He bare the sin of many, and made intercession for the transgressors (53:6, 8, 12).

Divine intercession to mitigate the cosmic law of cause and effect, by which a man suffers from his errors, was at the heart of the mission of love Jesus came to fulfill. Moses brought the law from God to man, emphasizing the awful justice that befalls willful heedlessness. Jesus came to demonstrate the forgiveness and compassion of God, whose love is a shelter even from exacting law. Similarly, Jesus was preceded by Gautama Buddha, the “Enlightened One,” whose incarnation reminded a forgetful generation of the Dharma Chakra, the ever-rotating wheel of karma—self-initiated action and its effects which make each man, and not a Cosmic Dictator, responsible for his own present condition. Buddha brought heart back into the arid theology and mechanical rituals into which the ancient Vedic religion of India had fallen after the passing of a higher age in which Bhagavan Krishna, India’s most beloved of avatars, preached the way of divine love and God-realization through the practice of the supreme spiritual science of yoga, union with God.

“Greater love hath no man than this, that a man lay down his life for his friends.”3 Such was the exceptional mission shouldered by Jesus. Intercession by intimates of God is the palliative elixir that gives a weakened mortal the necessary strength to rise and conquer the forces of cosmic law he has roused against himself by disobedient behavior. The interceder stands with the devotee, offering him defense in the form of impermeable wisdom, and sometimes deflecting onto
himself a portion of a devastating onslaught.

Jesus came in a darkened age that was little able to appreciate him; but his message of the love of God and his intercession on behalf of suffering humanity was not only for that time but for all ages to come—that God is with man in his darkest moments as well as in enlightened times. He reminded a world fearful of their Creator as a God of wrathful judgment that, though “God is a Spirit: and they that worship Him must worship Him in spirit and in truth,” the Absolute is also a personal God who can be appealed to in prayer and who responds as a loving Heavenly Father.

To understand the magnitude of a divine incarnation, it is necessary to understand the source and nature of the consciousness that is incarnate in the avatar. Jesus spoke of this consciousness when he proclaimed: “I and my Father are one” (John 10:30) and “I am in the Father, and the Father in me” (John 14:11). Those who unite their consciousness to God know both the transcendent and the immanent nature of Spirit—the singularity of the ever-existing, ever-conscious, ever-new Bliss of the Uncreate Absolute, and the myriad manifestations of His Being as the infinitude of forms into which He variegates Himself in the panorama of creation.

The scientific evolution of cosmic creation from the Creator-Lord is outlined, in arcane terminology, in the Old Testament book of Genesis. In the New Testament, the opening verses of Saint John’s Gospel may rightly be called Genesis According to Saint John. Both these profound Biblical accounts, when clearly grasped by intuitive perception, correspond exactly to the spiritual cosmology set forth in the scriptures of India handed down by her Golden Age God-knowing rishis.

Saint John was perhaps the greatest of the disciples of Jesus. Just as a schoolteacher finds among his pupils one whose superior comprehension ranks him first in the class, and others who must be ranked lower, so among the disciples of Jesus there were differing degrees of ability to appreciate and absorb the depth and breadth of the teachings of the Christ-man. The records left by Saint John, among the various
books of the New Testament, evince the highest degree of divine realization, making known the deep esoteric truths experienced by Jesus and transferred to John. Not only in his gospel, but in his epistles and especially in the profound metaphysical experiences symbolically described in the Book of Revelation, John presents the truths taught by Jesus from the point of view of inward intuitive realization. In John’s words we find precision; that is why his gospel, though last among the four in the New Testament, should be considered first when the true meaning of the life and teachings of Jesus is being sought.
In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God.

All things were made by him; and without him was not anything made that was made.

In him was life; and the life was the light of men.
And the light shineth in darkness; and the darkness comprehended it not....

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

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

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

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

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

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

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

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

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

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

—John 1:1 – 5, 9 – 18
In the beginning...." With these words commences the cosmogonies of the Old and New Testament alike. "Beginning" refers to the birth of finite creation, for in the Eternal Absolute—Spirit—there is neither beginning nor end.

When no goblin nebulae breathed and glided in the space body, when no fire-eyed baby planets opened their eyes in the cradle of space, when no star-rivers ran across the tracts of infinite space, when the ocean of space was unpeopled, uninhabited by floating island universes, when the sun and moon and planetary families did not swim in space, when the little ball of earth with its dollhouses and diminutive human beings did not exist, when no object of any kind had come into being—Spirit existed. This Unmanifested Absolute cannot be described except that It was the Knower, the Knowing, and the Known existing as One. In It the being, Its cosmic consciousness, and Its omnipotence, all were without differentiation: ever-existing, ever-conscious, ever newly joyous Spirit.

In this Ever-New Bliss, there was no space or time, no dual conception or law of relativity; everything that was, is, or is to be existed as One Undifferentiated Spirit. Space and time and relativity are categories of objects; as soon as a human being sees a planet hanging in the sky, he conceives that it is occupying dimensional space and existing in time, relative to its place in the universe. But when there were no finite objects of creation, neither were there the dimensions of being that define them, only the Blissful Spirit.

When, whence, and why came creation into being? Who may make bold to read the Mind of the Infinite in seeking causes from the Uncaused, beginnings from the Ever-Existing, paltry reasons from Omniscience? Audacious mortals pursue their queries, while sages enter that Mind and return to state in unadorned simplicity that the One entertained a desireless desire to enjoy His Bliss through many, and the cosmos and its beings were born. The Unmanifested Spirit felt, "I am alone. I am conscious Bliss, but there is no one to taste the sweet-
ness of My Nectar of Joy.” Even as He thus dreamed, He became many.

In poetic fancy, I penned a depiction of this cosmic musing:

“The Spirit was invisible, existing alone in the home of Infinity. He piped to Himself the ever-new, ever-entertaining song of perfect beatific Bliss. As He sang to Himself through His voice of Eternity, He wondered if aught but Himself were listening and enjoying His song. To His wittily imposed astonishment, He felt His solitariness: He was the Cosmic Song, He was the Singing, and He was the Lone Enjoyer. Even as thus He thought, lo, He became two: Spirit and Nature, Man and Woman, Positive and Negative, Stamen and Pistil of the flowers, Peacock and Peahen, Male Gem and Female Gem.”

Spirit, being the only existing Substance, had naught but Itself with which to create. Spirit and Its universal creation could not be essentially different, for two ever-existing Infinite Forces would consequently each be absolute, which is by definition an impossibility. An orderly creation requires the duality of Creator and created. Thus, Spirit first gave rise to a Magic Delusion, Maya, the cosmic Magical Measurer, which produces the illusion of dividing a portion of the Indivisible Infinite into separate finite objects, even as a calm ocean becomes distorted into individual waves on its surface by the action of a storm. All creation is nothing but Spirit, seemingly and temporarily diversified by Spirit’s creative vibratory activity.

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God.

All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men (John 1:1 – 4).

“Word” means intelligent vibration, intelligent energy, going forth from God. Any utterance of a word, such as “flower,” expressed by an intelligent being, consists of sound energy or vibra-
tion, plus thought, which imbues that vibration with intelligent meaning. Likewise, the Word that is the beginning and source of all created substances is Cosmic Vibration imbued with Cosmic Intelligence.

Thought of matter, energy of which matter is composed, matter itself—all things—are but the differently vibrating thoughts of the Spirit, even as man in his dreams creates a world with lightning and clouds, people being born or dying, loving or fighting, experiencing heat or cold, pleasure or pain. In a dream, births and deaths, sickness and disease, solids, liquids, gases are but differently vibrating thoughts of the dreamer. This universe is a vibratory dream motion picture of God’s thoughts on the screen of time and space and human consciousness.

“The Word was with God, and the Word was God”: Before creation, there is only undifferentiated Spirit. In manifesting creation, Spirit becomes God the Father, Son, and Holy Ghost.

As soon as Spirit evolved a cosmic vibratory thought, through the action of the cosmic magical measuring power of *maya*, delusion, the Unmanifested Spirit became God the Father, the Creator of all creative vibration. God the Father, in the Hindu scriptures, is called *Ishvara* (the Cosmic Ruler) or *Sat* (the supreme pure essence of Cosmic Consciousness)—the Transcendental Intelligence. That is, God the Father exists transcendentally untouched by any tremor of vibratory creation—a conscious, separate Cosmic Consciousness.

The vibratory force emanating from Spirit, endowed with the illusory creative power of *maya*, is the Holy Ghost: Cosmic Vibration, the Word, *Aum* (*Om*) or Amen. All things, all created planets and living beings in the Holy Ghost, or Holy Vibration, are nothing but the frozen imagination of God. This Holy Ghost in the Hindu scriptures is called the *Aum* or Maha-Prakriti (Great Nature, the Cosmic Mother that gives birth to all creation); by the scientists, the structure of matter, its tissue or material, is also known, to a lesser degree, as cosmic vibration. “These things saith the Amen [the Word, *Aum*], the faithful and true
witness, the beginning of the creation of God.”⁹ The holy Cosmic Sound of Aum or Amen is the witness of the manifested Divine Presence in all creation.

A cosmic vibration omnipresently active in space could not of itself create or sustain the wondrously complex cosmos. The universe is not the result merely of a fortuitous combination of vibrating forces and subatomic particles, as proposed by material scientists—a chance excrescence of solids, liquids, and gases into earth, oceans, atmosphere, plants, all harmoniously interrelated to provide a habitable home for human beings. Blind forces cannot organize themselves into intelligently structured objects. As human intelligence is needed to put water into the small square compartments of an ice tray to be frozen into cubes, so in the coalescence of vibration into progressively evolving forms throughout the universe we see the results of a hidden Immanent Intelligence.

The transcendent consciousness of God the Father became manifest within the Holy Ghost vibration as the Son—the Christ Consciousness, God’s intelligence in all vibratory creation. This pure reflection of God in the Holy Ghost indirectly guides it to create, re-create, preserve, and mold creation according to God’s divine purpose.

Just as the husband is born again in the wife as the son, so the transcendent God the Father manifested in the Holy Ghost, the Cosmic Virgin Mary (the Virgin Creation), became the sole reflected intelligence of God, the only begotten Son, or Christ Consciousness.

An analogy may serve to illustrate how the One Eternal Spirit becomes the Holy Trinity: God the Father, Son, and Holy Ghost, similarly acknowledged in the Hindu scriptures as Sat, Tat, Aum. Imagine the sun as existing by itself, with nothing surrounding it—a bright mass of light with untold power and heat, its rays spreading into boundless space. Place a blue crystal ball within this radiation. The sun now exists in relation to the blue crystal ball. The sunlight is divided as the inactive, transcendental white light beyond and around the crystal ball, and as the essentially unchanged light appearing as blue light by its reflection in the blue crystal ball. This division of the one sunlight
into white and blue light is due to the dividing effect of the third object, the blue crystal ball.

Just as the sun is solitary pure brilliance, spherically spreading its rays in space when it stands by itself, so Spirit without any vibratory creation is the Unmanifested Absolute. But introduce the “blue crystal ball” of a manifested universe, and Spirit becomes differentiated as the vibratory substance of all manifestations evolved from the Aum or Holy Ghost; the pure reflected Intelligence of God as Christ Consciousness omnipresent in every object and pore of space in the realm of vibration; and the supreme Essence of all, Cosmic Consciousness, the transcendental God the Father of all creation. (Most analogies employed to define absolutes are at best imperfect intimations, since by their limited material nature they cannot depict the subtleties of spiritual truths. In the illustration of the sun and crystal ball, the sun does not create the crystal ball, whereas the Spirit, as God the Father, evolved the Holy Ghost with its creative vibratory power to manifest God’s universal imaginings.)

Thus, metaphorically, as soon as the cosmic bachelor Spirit stirs Itself to create the universe, He becomes the husband, God the Father, wedded to Cosmic Virgin Mary or Cosmic Vibration, giving birth to His reflection, the only begotten Son. Christ Consciousness, present in all specks of creation, is the only undifferentiated, pure reflection of the Absolute, God the Father. Hence, this Christ Intelligence, the only begotten Son, maintains an immanent, influential transcendence: Christ Consciousness is not the active element in creation; the distinct, active, differentiated conscious intelligence that brings into manifestation all particles of vibratory creation is the Holy Ghost, which is imbued with the only begotten Son. The inactively active Christ Consciousness or Son is the conscious Presence of God’s intelligent divine plan in creation, and the Eternal Witness of the work of the Holy Ghost, which is called “Holy” because it acts according to the will of God manifest in the immanent Christ Consciousness.

Spirit as the intelligent Holy Ghost, creative Aum Vibration, transforms Itself into matter by changing the rates of the cosmic creative
vibration. Cosmic Intelligence becomes cosmic intelligent motion, or vibration of consciousness, which changes into cosmic energy. Intelligent cosmic energy changes into electrons and atoms. Electrons and atoms change into molecules of gas, such as cosmic nebulae. Nebulae, masses of diffuse gaseous matter, change into water and solid matter. As Cosmic Vibration, all things are one; but when Cosmic Vibration becomes frozen into matter, it becomes many—including man’s body, which is a part of this variously divided matter.\(^{11}\)

This metamorphosis of Spirit through the creative vibration of the Holy Ghost—taking place within a relatively minute sphere of the Infinite—produces a triune creation: an ideational, or causal, world of the finest vibrations of consciousness, God’s thoughts or ideas that are the cause of all forms and forces; an astral world of light and life force, vibratory energy, the first condensation cloaking the original ideational concepts; and the material world of the gross atomic vibrations of matter. These worlds are superimposed on one another, the grosser dependent on the subtler, and all three ultimately conditional on the sole support of the will and consciousness of God.

As in the macrocosm of the universe, so in the microcosm of man there are three interdependent bodies. Man’s soul dons these three coverings that serve as instrumentalities through which the incarnate spirit can perceive, comprehend, and interact with God’s creation. The very tenuous first covering of the soul, which individualizes it from Spirit, is one of pure consciousness; it is composed of God’s thoughts or ideas that cause the other two sheaths. Thus it is referred to as the causal body. These causal ideas emit a magnetic force of light and intelligent energy, which I have called lifetrons, that form the astral body of man. The astral body of lifetrons is itself the life energy that empowers all the senses and functions of the physical body. The physical body is merely a gross materialization of the causal ideas activated by the life and energy of the astral body, and endowed with consciousness, self-awareness, and intelligence from the causal body. All of these vibratory
manifestations of the macrocosm and microcosm derive from the Holy Ghost Vibration and the transcendent consciousness of God.

Thus John summarizes: “In him (the Word) was life; and the life was the light of men” (John 1:4). ¹²

The Biblical writers, not versed in the terminologies that express the knowledge of the modern age, quite aptly used “Holy Ghost” and “the Word” to designate the character of the Intelligent Cosmic Vibration. “Word” implies a vibratory sound, carrying materializing power. “Ghost” implies an intelligent, invisible, conscious force. “Holy” describes this Vibration because it is the manifestation of Spirit; and because it is trying to create the universe according to the perfect pattern of God. ¹³

The designation in the Hindu scriptures of this “Holy Ghost” as Aum signifies its role in God’s creative plan: A stands for akara, or creative vibration; u for ukara, preservative vibration; and m for makara, the vibratory power of dissolution. A storm roaring across the sea creates waves, large and small, preserves them for some time, and then by withdrawing dissipates them. So the Aum or Holy Ghost creates all things, preserves them in myriad forms, and ultimately dissolves them in the sea-bosom of God to be again re-created—a continuing process of renewal of life and form in the ongoing cosmic dreaming of God.

Thus is the Word or Cosmic Vibration the origin of “all things”: “without him was not anything made that was made.” The Word existed from the very beginning of creation—God’s first manifestation in bringing forth the universe. “The Word was with God”—imbued with God’s reflected intelligence, Christ Consciousness—“and the Word was God”—vibrations of His own one Being.

Saint John’s declaration echoes an eternal truth resonating in various passages of the hoary Vedas: that the cosmic vibratory Word (Vak) was with God the Father-Creator (Prajapati) in the beginning of creation, when naught else existed; and that by Vak were made all things; and that Vak is itself Brahman (God). In the Bhagavad Gita, the Lord
affirms: “Among words, I am the one syllable Aum” (X:25). “Of all manifestations, I am the beginning, middle, and end” (X:32). “I, the Unchanging and Everlasting, sustain and permeate the entire cosmos with but one fragment of My Being” (X:42).

With the understanding of this truth, we have the underlying science of the universe and a proper basis for appreciating these verses of Saint John in the context of their reference to the life of Jesus Christ.

In scriptural parlance characteristic of India’s sages, Saint John in the several opening verses of his Gospel posits, in a double entendre reference to the incarnation of Jesus, the divinity of the Christ state of Jesus as analogous to the Universal Christ manifestation of God that comes forth as Intelligence and Creative Vibration at the birth of creation. Devotees in India make no differentiation between the divinity of God in the microcosm of the incarnate consciousness of an avatar—as in Lord Krishna, for example—and the divinity of God in the macrocosm of universal expression. Likewise, Saint John speaks allegorically of the Christ in Jesus as one and the same as the Christ manifestation in Infinitude (the presence of God in creation), the latter being the prime intent of his presentation in these verses.

The Holy Trinity of Christianity—Father, Son, and Holy Ghost—in relation to the ordinary concept of the incarnation of Jesus is wholly inexplicable without differentiating between Jesus the body and Jesus the vehicle in which the only begotten Son, Christ Consciousness, was manifested. Jesus himself makes such distinction when speaking of his body as the “son of man”; and of his soul, which was not circumscribed by the body but was one with the only begotten Christ Consciousness in all specks of vibration, as the “son of God.”

“God so loved the world, that He gave His only begotten Son” to redeem it; that is, God the Father remained hidden beyond the vibratory realm that went out from His Being, but then secreted Himself as the Christ Intelligence in all matter and in all living beings in order to bring, by beautiful evolitional coaxings, all things back to His home of
Everlasting Blessedness. Without this presence of God ubiquitously permeating creation, man would indeed feel bereft of Divine Succor—how sweetly, sometimes almost imperceptibly. It comes to his aid when he bows his knee in supplication. His Creator and Supreme Benefactor is never more than a devotional thought away.

Saint John said: “As many as received him, to them gave he power to become the sons of God.” ¹⁵ The plural number in “sons of God” shows distinctly, from the teachings he received from Jesus, that not the body of Jesus but his state of Christ Consciousness was the only begotten son; and that all those who could clarify their consciousness and receive, or in an unobstructed way reflect, the power of God, could become the sons of God. They could be one with the only begotten reflection of God in all matter, as was Jesus; and through the son, Christ Consciousness, ascend to the Father, the supreme Cosmic Consciousness.¹⁶

Before the advent of Jesus, Sage Vyasa, writer of the Bhagavad Gita, was a son of God, one with the only begotten reflection of God, the Kutastha Chaitanya or Christ Consciousness. So also, Swami Shankara (the founder of the Swami Order of renunciation circa A.D. 700), Mahavatar Babaji, Lahiri Mahasaya, and my guru Swami Sri Yukteswar,¹⁷ and others having Christ Consciousness, became thereby sons of God. The Spirit could not be partial in creating Jesus as a Christ and all others as spiritually ineffectual mortal beings. Divinely imported Jesuses could be made by the thousands by God; and they would, being predestined, naturally behave on earth as Christs—spiritual puppets of God. Such Christs could hardly be the ideals of mortals struggling with all their frailties. But when there is one who became a Christ by self-effort to conquer temptations and by proper use of God-given free choice and power of God-communion through intense worship or a scientific technique of meditation, then that example stirs hope of salvation in the frail, timorous, matter-tortured human breast.

India’s priceless contribution to the world, discovered anciently by her rishis, is the science of religion—yoga, “divine union”—by which God can be known, not as a theological concept but as an actual per-
sonal experience. Of all scientific knowledge, the yoga science of God-realization is of the highest value to man, for it strikes at the root-cause of all human maladies: ignorance, the beclouding envelopment of delusion. When one becomes firmly established in God-realization, delusion is transcended and the subordinate mortal consciousness is elevated to Christlike status.

And the light shineth in darkness; and the darkness comprehended it not (John 1:5).

Darkness means delusion, ignorance. In the Sanskrit scriptures the concepts in Saint John’s esoteric verses are explained very thoroughly. When interpreted with the illumination provided by the masters of India, these truths will be found to be universal and scientific. Spiritual laws defining the workings of the universe and man’s place in it are the highest science, underpinning all scientific discoveries; but since scientists depend more on effects than ultimate causes, spiritual pronouncements of the sages are largely dismissed as superstition. By a gradual pace of broadened understanding, however, spiritual science and material science find they are standing on common ground.

There are two manifestations of the darkness of delusion: one is \textit{maya}, cosmic delusion, “that which measures the Infinite”; and the other is \textit{avidya}, which means ignorance or individual illusion.

If someone sees an elephant moving around in the air, it would be said that what he is seeing is an illusion or hallucination; but to him the perception is real. \textit{Maya} is the mass hypnosis of God by which He makes every human being believe in the same illusory “reality” of creation as perceived by the senses; \textit{avidya} gives individuality of form, experience, and expression (it supports the ego or I-consciousness).

The light that “shineth in the darkness” of the delusion of creation is the light of God. God is light. In the First Epistle of St. John (1:5) we