

Words of Fire

Commentaries on the Gospel of Thomas

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Nukunu

Foreword



Nukunu's wonderful book, aptly titled *Words of Fire*, is a major contribution to the great spiritual renaissance taking place around the world today, for it focuses attention on the central issue of our times. What is happening in the world today has many similarities with the birth of Western civilization following the decline and fall of the Roman Empire.

One of the principal reasons why Western civilization is now dying is that the founding fathers of Christianity suppressed the Gospel of Thomas in favour of the Gospel of John. They did this because Thomas, quoting Jesus' words, said that the divine light that illuminates the whole universe is within every human being, and not exclusively within Jesus of Nazareth, as John claimed. As a result, Western civilization, which dominates the world today through the global economy, is further removed from Reality than any other civilization in history, leading to much conflict and suffering and severe psychological and ecological damage.

This is not only a Christian issue. For hundreds and thousands of years, the three monotheistic religions of the West—Judaism, Christianity, and Islam—have regarded God as other. As F. C. Happold points out in *Mysticism*, “To Jew, Christian, and Moslem, a gulf is felt to exist between God and man, Creator and created, which can never be crossed. To assert that 'Thou' art 'That' [as Hindus do] sounds blasphemous.” So the mystics of these religions have needed to be very

careful about what they said if they were not to incur the wrath of the Church authorities. As Elaine Pagels tells us in *Adam, Eve, and the Serpent*, “Even the mystics of Jewish and Christian tradition ... often are careful to acknowledge the abyss that separates them from their divine Source.”

So the mystics in the monotheistic religions have often been at odds with the theological teachings of their religions. For instance, Yehuda Berg tells us in *The Power of Kabbalah* that the Zohar, the primary Kabbalistic text, “warned that the 'governing religious authority' would always try to prevent the people from claiming the spiritual power that was rightly theirs.” Such authorities would “act as an intermediary between man and the divine”. For if they allowed people to “connect directly to the infinite, boundless Light of Creation” that “would mean their demise as gatekeepers to heaven”.

In contrast, ever since the Aryans moved from central Asia thousands of years ago into the Indus valley, in what is now Pakistan, Rishis and other spiritual seekers in the East have known the Absolute in their own direct experience, a mystical inner knowing that is acknowledged by Hindus and Buddhists, but denied by the organized religions in the West. Nisargadatta Maharaj's book *I Am That*, introduced to me by an Advaita sage as the only spiritual book you need to read, and Nukunu's web site, www.youarethat.dk, well illustrate the fact, “Man himself is the truth,” the opening words of Nukunu's home page.

Jesus was a mystic who knew the Truth. As he famously said, “If you continue in my word, then are you my disciples indeed; and you shall know the truth, and the truth shall make you free.” In a similar

fashion, J. Krishnamurti said in 1929, when dissolving the organization that wanted to make him a World Teacher, “I maintain that truth is a pathless land, and you cannot approach it by any path whatsoever, by any religion, by any sect. ... Truth, being limitless, unconditioned, unapproachable by any path whatsoever, cannot be organized.”

In the years immediately following Jesus' death, a multitude of Christian sects sprang up that were far from being organized. Not only were people initiated into the Christian faith, they were often baptized a second time into a particular sect. One of these sects was a group called Thomas Christians, whose leader was Judas Thomas, one of the twelve disciples, known as 'the twin', Thomas being Aramaic for twin. These people were known as Gnostics, a name that clearly denotes the difference between them and the other sects. As Osho said in his discourses, theists and atheists are people who believe and do not believe in God; agnostics are those who do not know what to believe; and gnostics are those who do not need to believe, for they know the Truth in their own direct experience. Gnostic derives from the Greek *gnosis*, 'knowledge, wisdom', cognate with both *know* in English and *jnana* in Sanskrit, meaning 'spiritual wisdom and illumination, inner knowing of Ultimate Reality'.

As Elaine Pagels tells us in *Beyond Belief: The Secret Gospel of Thomas*, John probably wrote his gospel in the last decade of the first century to refute the teachings of the Thomas Christians. John is particularly critical of Thomas, the one called Didymous (Greek for twin). He invented the character of doubting Thomas, perhaps as a way of caricaturing a revered teacher who he regarded as faithless and false. In contrast, Saying 13 in the Gospel of Thomas shows clearly that Thomas was the one disciple who was closest to Jesus.

In the second century, Polycarp, bishop of Smyrna, now Izmir in Turkey, sought to unify the multitude of Christian communities that then existed, hoping “that Christians everywhere would come to see themselves as members of a single church that they called catholic, which means 'universal',” *katholikos* in Greek, from *kata* 'in respect of' and *holos* 'whole'. Polycarp's protégé, Irenaeus, who became bishop of Lugdunum in Gaul, now Lyon in France, took up this unifying cause for much of the second century, miraculously escaping martyrdom, unlike so many of his contemporaries.

In simple terms, Irenaeus based his unifying theology on the principle that Jesus, alone, is divine, expressed most clearly in John's Gospel, and that no one else can realize Christ consciousness. John thought that Jesus was “the only begotten Son of God”, beginning his gospel with these words: “In the beginning was the Logos, and the Logos was with God, and the Logos was God.” In this case, Logos means 'the immanent and rational conception of divine intelligence governing the Cosmos', in the terms of Heraclitus, the mystical philosopher of change, analogous to Dharma and Tao in the East, rather than word, the usual mundane translation. Even though Jesus said, “I am the light of the world,” John said, “The world did not recognize it.” Thus, because that divine light was not available to those 'in the world', John said, “The Logos was [exclusively] made flesh, and dwelt among us.”

In contrast, Thomas wrote in his gnostic gospel that Jesus said in Saying 24, “There is a light within a person of light, and it lights up the whole world.” There are many other sayings of Jesus in the Gospel of Thomas that show that Jesus did not claim that he was exclusively

divine. These include: Saying 94, “One who seeks will find; for one who knocks it will be opened;” Saying 5 “Know what is in front of your face, and what is hidden from you will be disclosed to you. For there is nothing hidden that will not be revealed;” and Saying 49, Fortunate are those who are alone and chosen, for you will find the kingdom. For you have come from it, and you will return there again.”

In the event, the proponents of John's Gospel won the day. In 325, the Roman emperor Constantine, who had converted to Christianity thirteen years earlier, convened a council at Nicaea in Turkey to “work out a standard formulation of Christian faith”. The bishops there formulated the Nicene Creed, which denies people's natural gnostic experiences, as these opening words clearly indicate: “We believe in one God, the Father Almighty, Maker of Heaven and Earth, and of all things visible and invisible. And in one Lord Jesus Christ, the only-begotten Son of God.

Then in 367, Athanasius, the bishop of Alexandria, issued an Easter letter demanding that Egyptian monks destroy the 'secret writings', including the Gospel of Thomas, which Irenaeus had denounced two hundred years earlier. Only the books that today constitute the New Testament were acceptable and canonical, from canon, a carpenter's term meaning 'guideline'. However, everyone did not obey this command, as Elaine Pagels tells us:

But someone perhaps monks at the monastery of St. Pachomius gathered dozens of the books Athanasius wanted to burn, removed them from the monastery library, sealed them in a heavy, six-foot jar, and intending to hide them, buried them on a

nearby hillside near Nag Hammadi. There an Egyptian villager named Muhammad Ali stumbled on them sixteen hundred years later [in 1945].

The Gospel of Thomas is but a tiny proportion (about a quarter of one percent) of what has come to be known as The Nag Hammadi Library, written in Coptic, the language of Egypt at the time. However, because of the central importance of the Gospel of Thomas in the history of Christianity and because it reflects the spiritual experiences of a rapidly increasing number of people in the West, often with a Christian background, there have been several translations and commentaries.

However, none I have read go to the heart of the matter with so much wisdom as Nukunu's splendid book. So when Nukunu rang me in October 2007 and asked me to edit his book of commentaries on the Gospel of Thomas, I was honoured and delighted to do so. For me, Nukunu is a mirror of my own true nature, helping me greatly in the early years of this decade with my own spiritual awakening. I know him as a follower of Osho and a student of Zen and Advaita (not-two), profound teachings that have also been of great assistance in my own search for the Truth.

However, writing such a book as this is an act of great courage. Throughout history, the leaders of the monotheistic religions have felt threatened by the mystics in their midst, sometimes meting out the most terrible punishments. For instance, in tenth-century Baghdad, the Sufi Mansur Hallaj suffered a gruesome death when he declared, "I am the Truth." Even today, "Sufis . . . still live hidden from orthodox Muslims," as Nukunu points out in his commentary on Saying 84.

Then in the fourteenth century, when the pre-eminent Christian mystic Meister Eckhart said, “The eye with which I see God is the same as that with which he sees me,” he was found guilty of heresy and would no doubt have been excommunicated or burnt at the stake if he had not died before sentence could be passed.

Western religious leaders are still perpetuating the split between the Divine and the individual, leading inevitably to schizoid behaviour out of touch with Reality. As recently as 3rd February 2003, the Vatican published a report on the Catholic view of the New Age movement, *Jesus Christ, The Bearer of the Water of Life: A Christian Reflection on the 'New Age'*, the title being an obvious reference to the Age of Aquarius. The central issue of this report is: “Man is essentially a creature and remains so for all eternity, so the absorption of the human I in the divine I will never be possible.” So the Roman Catholic Church is very far from being universal. It, like the other monotheistic religions, is based on exclusivity, which can only lead to holy wars, fundamentalist wars about the Whole, which in the extreme lead to terrorism. Even now in the twenty-first century, these wars are causing much pain and suffering in the world.

Jesus, as a rebel living in a Jewish culture, was well aware of this problem. In Saying 101 in the Gospel of Thomas, he said, “Whoever does not hate father and mother as I do cannot be my follower, and whoever does not love father and mother as I do cannot be my follower For my mother gave me falsehood, but my true mother gave me life.” And in Saying 31, which also appears in all four gospels in the Bible, Jesus said, “A prophet is not acceptable in the prophet's own town.” Nukunu is well aware of this situation, advising his readers: “If you

have a spiritual teacher, don't get too concerned about her or his person because then you will miss the teaching.”

This is a vitally important point, for we live in a world of celebrities, authorities, and experts, in which what is said is less important than who says it. Yet, young children, who have not yet been thoroughly conditioned by the culture into which they were born, often have an innocent wisdom that their parents have lost.

So it does not really matter whether the sayings attributed to Jesus in the Gospel of Thomas were actually said by him or not. On this point, the Scholars Version of the Gospel of Thomas in *The Five Gospels: The Search for the Authentic Words of Jesus* categorizes all Jesus' sayings into four groups: those that the Fellows of the Jesus Seminar think were definitely said and not said by Jesus himself, with maybe and doubtful in between. Only three sayings in the Gospel of Thomas were put into the first category: numbers 20, 54, and 100. But is this really relevant? Jesus, Thomas, and the Thomas Christians were all gnostics having direct inner knowing of the Divine. Any such enlightened beings can act as mirrors to those seeking the Truth, as Nukunu often points out in his satsangs and writings.

The suppression of the Gospel of Thomas by the founding fathers of Christianity is not just a spiritual matter; it is also a major scientific and economic issue. When God is other, it is but a small step to seeing Nature as other, to be exploited and controlled for the selfish needs of human beings, the result being the ecological disaster that we are witnessing today. And when Nature is other, it is but another small step to seeing our fellow human beings as other. Hence the ferocious competitiveness and rampant consumerism of the global economy,

which is the fear-driven cause of global warming, the debt crisis, and so many other ills in today's grievously sick society.

It is thus abundantly clear that the only practical way forward for humanity is to recognize that Love is the Divine Essence that we all share. As John the Evangelist wrote in his first epistle, "God is love; and he that abides in love abides in God, and God in him." Pope Benedict XVI took these words as the text for his first encyclical *Deus Caritas Est*, published on 25th January 2006, saying that these words "express with remarkable clarity the heart of the Christian faith". But why are they exclusively Christian? We are all Love, no matter what our religious beliefs might be.

But as Nukunu's insightful commentaries on the sayings of Jesus in the Gospel of Thomas show with utmost clarity, we can only realize this fundamental Truth of human existence when we give up the sense of a separate self, thus revealing our True Nature. Nothing is more important at these troubled times we live in.

In his commentary on Saying 28, Nukunu says that such an awakened soul is one who is twice born. This means that if we are to be free of the fear of death in all its forms, we need to pass through a second birth. Having been born into a body, an earthly experience that ends with death, a spiritual birth leads to immortality, free of the collective, cultural, and personal conditioning that takes us away from Oneness and the Truth, and Love and Peace. Such twice-born beings are called *jivan-mukta*, 'free while in the body', in the East.

In several sayings in the Gospel of Thomas, Jesus says, "Whoever has ears should hear," which has many parallels in the four Biblical

gospels, indicating that what Jesus is endeavouring to transmit in words is not always easy to communicate. Words of Fire sheds much light and clarity on Jesus' sayings written by a modern mystic with deep experience of traditional Eastern teachings. So I heartily recommend Nukunu's book to you. May it help you too with your own awakening, liberating, and healing process.

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Preface



I have taken the 114 sayings in this book and the story behind them from *The Gospel of Thomas: The Hidden Sayings of Jesus* by Marvin Meyer, published by HarperCollins in 1992. The Gospel according to Thomas is an ancient collection of sayings of Jesus. It is said to have been collected and written by Judas Thomas the twin, who some Christians believe was Jesus' twin brother.

While the gospels in the Bible are mainly concerned with narrative accounts interpreting the life of Jesus of Nazareth and descriptions of his death, the Gospel of Thomas focuses on the sayings of Jesus. It was found in 1945 near the town of Nag Hammadi in Upper Egypt.

Readers interested in a more detailed description of the history are recommended to read Marvin Meyer's book, mentioned above.

Why do I take upon myself to comment on these old sayings?

Our whole culture is deeply influenced by a man called Jesus, even though there is much uncertainty about his history and where he travelled. What we know about Jesus is what others have written about him. And what motivated these writers was not always impartial. Down the ages, his name has been used to build count less churches and sects.

I feel challenged by the powerful impulse that started 2000 years ago. I feel like writing a commentary on his sayings from my own

understanding. This little book has no pretensions to be historically correct; I have no ambition to be scientific in an academic sense. There are many good books that deal with that aspect of the Gospel. My main concern is to interpret what Jesus is supposed to have said as the enlightened teacher I take him to be.

I have been consistent in interpreting the sayings as nondual teachings even though it has sometimes been difficult because the sayings are not always nondual. The reason for that could be that the words are not Jesus' own words. And also that Thomas may have mixed the words of Jesus with the prevalent spiritual teachings of his day.

I use language, transcending ignorance with awakening and clarity, instead of the words used in the Gospel. The phrases 'kingdom of God' or 'place of living' easily give a feeling that we have to reach some state that is not present now.

The reader must keep in mind that in Truth there does not exist a separate entity called me! But I cannot avoid using the personal pronoun I. Not saying me or I makes it almost impossible to talk about the text. The 'me' is the ego-person. Looking closer into this 'me', it will be seen as an object in the mind like any other object. Looking for this me, we come to the 'I', which is the base of experience. Without the sense of 'I', there can be no experiences. When the 'I' loses all definitions, when the shadow of me (objectivity) is gone, the impersonal 'I am' is left.

The 'I am' is the true you. When I use the word Truth, I mean that which is always the same; never changing. Science uses the word totally differently. For science, something is true if it can be verified

inter-subjectively. It means that different people experience the 'same fact'. This excludes all so-called subjective experiences because they are not objective so they cannot be judged inter-subjectively. Psychological states cannot be dealt with scientifically.

My definition of Truth belongs to the traditions of the mystics and is very different from the scientific approach. From the mystical point of view, all objective experiences are illusory in the sense that they are fleeting, insubstantial, and have no lasting nature. Objective experiences seem to be there; they are apparently there just like a dream. They are only real in the sense that they are experienced.

The mystic also differs from the approach of science about subjective experiences. The mystic insists that only subjective experiences can have a substance, a lasting quality. So the truth is subjective. The mystical point of view is close to objective idealism, but differs because the mystic goes beyond duality. From the point of view of clarity, life is an impersonal happening. Writing these commentaries is as much an impersonal happening as the rest of life.

I have put square brackets [] around certain words to indicate a gap in the text, angle brackets $\langle \rangle$, to indicate a scribal omission or error, and parentheses () for words added for the sake of clarity, because this is done in the translation of the Gospel that I use.

I have always loved this saying of Jesus: “The spirit is ready but the flesh is vulnerable.” Yes, our true nature is inescapable, but when we are identified with the body/mind believing that life is a personal happening rotating around a methere is hesitation. That which we are: Truth, Godliness, Awareness, etc., call it what you like are always

present and ready. What we are is not born and will not die. We are it whether we know it or not.

Being unaware of the Truth, we have assumed that the body/mind is our home. Even though we suffer tremendously in this false home, we hesitate to let go of it. We try to redecorate it and fix it so that it is 'as it should be', but to no avail. It is not the Whole Truth, so sooner or later the Truth will assert itself, first as a longing, later as clarity.

This is not a question of leaving anything; it is a question of transcending ignorance. To realize the Truth, we don't need to surrender family and society, but we must certainly surrender ignorance. Transcending ignorance comes when the longing for freedom is irresistible. The freedom that is realized is the freedom from me, the freedom from separation. This little book is for people who long for freedom.



Commentaries on the Gospel of Thomas



These are the hidden sayings that the living Jesus spoke and Judas Thomas the twin recorded.

1. And he said, “Whoever discovers the interpretation of these sayings will not taste death.”

The Gospel of Thomas is radically different from both the Old and New Testaments. In the Gospel of Thomas the emphasis is on experiencing for yourself. Jesus talks about discovering the interpretation! He is not talking about 'believing' as the Bible does. The Gospel is also supposed to be the direct words of Jesus, not second-hand writings as in the Bible. So people must discover the interpretation for themselves.

True religion is always personal. It is a deep encounter with oneself in one's own heart. Everyone is unique, so every person will have a unique way to it. Religion cannot be discussed and agreed or disagreed with, because it has nothing to do with concepts or words. It is a direct existential experience. You actually become religious. The truth is not something we can know; it is something we realize that we are. It is our very being.

As Søren Kierkegaard (1813-1855) says, “The truth is subjectivity.”

When you realize the Truth, when you realize that which has always been there deep within you, you are not realizing anything new. You are

realizing the oldest of the oldest. Something we can never get and can never lose. That is why religion means reconnecting or reuniting. True religion or religiousness has nothing to do with dogmas and belief systems. There is not even a way to it, because a way presupposes that we have to get to a place different from where we are now. And the Truth is something we are already! But we must stop up and reconnect with it. This reconnection is religiousness. There is no way to it. Meister Eckhart, from the thirteenth/fourteenth centuries, says,

“If you believe that there is a way to God, you may find a way but not God.”

Beautifully said! So, it is direct; existential here now. It is the innermost subjectivity. You are already what you are looking for.

Awakened teachers like Jesus can tell you where to look, which is of utmost importance. If you are looking where it is not, it will be very difficult. Many people look in scriptures and belief systems. This is like eating the paper of the menu and not the real dinner. It is very dry and unsatisfying.

Jesus points at where to look; that is why he says you will have to discover the interpretation. Truth is limitless and every attempt to describe it will be a limitation. So you must interpret what he is saying! You must discover the interpretation. Look for yourself. Here we see Jesus as the Enlightened Master he is. Don't believe experience yourself. That is the only way to freedom. And he goes on,

If you can discover these interpretations, you will not taste death.

The truth is that what you truly are has not known birth and will

therefore not know death. So if you realize the Truth who you truly are you will realize that you were never born and will never die. When I say 'you' here, I don't mean the apparent you the body/mind complex.

All there is, is Consciousness. Just as the waves in the ocean are essentially water, all our experiences are essentially Pure Consciousness. Trees, people, toilet paper, dogs, you, me, and so on are all manifestations of Consciousness.

Stop for a moment and see that you cannot have any experiences without the 'I'. The sense of 'I' precedes and is intimately involved with every experience. Actually the whole of experience arises out of this 'I-sense'. Can you be aware of an experience without feeling yourself 'I'?

Resting into this 'I-sense', you will realize the real 'you'! You become a boundlessness that permeates all things and all things exist in this boundlessness. Experiences are seemingly dual. Experiences require two. For Consciousness to turn into experiences, it becomes apparently dual 'I' and 'you'. I say 'apparently' because in reality there are not two. This is an illusion.

The awakened Consciousness-clarity sees spontaneously that Pure Consciousness is also Consciousness with forms and names, and forms and names are essentially Pure Consciousness. It is experienced as dynamic 'is-ness'. This dynamic is-ness is also called 'I am'. What is 'I am' then? It is the 'I' having lost all definitions!

The consciousness that has seen through the apparent forms and names, transcended ignorance knows itself as this 'is-ness'. For this ignorance-transcended reality the me/body is just another object in

Consciousness. The dualism is not between the appearances and 'me'. The dualism appears as the very dynamic of cognition. The world we see is Consciousness and that which sees the world is also Consciousness. That is why when we realize ourselves we experience oneness with everything.

A little child is Consciousness just reflecting itself. The little child has not yet learned to identify itself with the body, memory, and the 'me'. When the ego sense arises, it is because consciousness identifies with a particular body. The little child is experiencing the world impersonally in the same way that awakened consciousness does. That is the similarity between enlightened people and small children. The child (consciousness) 'becomes' a person when it identifies with a body believing "I am this body."

An analogy to describe this could be: the sky is not the clouds even though they are essentially made of the same stuff. We can say, just for the help of understanding, that the clouds are condensed sky. This will help you to understand my point. The clouds are not separate from the sky; if there were no sky, there would not be any clouds. And just as important, if there were no clouds, the sky could not know it is a sky. Imagine the situation where the sky believes it is a particular cloud. That is what happens when consciousness identifies with a fragment of itself the body/mind!

We believe we are mortals the moment consciousness identifies with a fragment of itself the body. Of course, as Consciousness, we cannot die. But if we forget that we are Consciousness and believe that we are a manifestation of Consciousness a fragment, we also believe that we die.

We are afraid of death because we don't know who we are. We are like the sky believing it is a cloud and the cloud will die (change) sooner or later. So the sky is trembling and trying to make itself, the cloud, live forever. It may even go to advanced science and ask to be frozen.

When Jesus says, "You will not taste death," he talks about the real you, not how you appear as the body. He talks about the Consciousness that you are essentially. So the whole meaning of this first saying is that if you realize who you are, you will know that you are deathless!

2. Jesus said, "Let one who seeks not stop seeking until one finds. When one finds, one will be troubled. When one is troubled, one will marvel and will rule over all."

The most important point about seeking is that the very longing shows maturity. We can only long for something we either know or have a feeling for. When longing and seeking start, this shows that the illusion is starting to become transparent, that the spell is loosening up.

The truth is that spiritual ignorance is not really true. How can we claim that we are ignorant unless we have a more or less strong sense of the Truth? The myths about paradise show that we have an idea of something perfect.

A woman once came to me and said, "I am so worried and troubled!" I asked her, "How do you know that? If you are worried and troubled, you would not know it! There must be something that is free in you, something that is not worried and troubled, otherwise you would not know that you are troubled."

Try to understand, the bird is singing but it doesn't know it. Man is worried and 'he knows it!' We are conscious and that is why we can be aware of longing and realize that what we have longed for has always been our reality. So longing shows that the blazing dawn is not far away.

Yes, it is so important that the seeking is there. But as I have mentioned before, we must seek it where it can be found. Where is it? It is here now! We are always here now, we cannot really be anywhere else because here and now is the only thing that exists. We just believe we are not. Identification with thoughts makes us forgetful of this fact. We say that we have to be here now, but the me can never be here now since the me is a cluster of thoughts! The moment the me arises, the here and now has turned into thinking.

How to realize here now then? By relaxing as Awareness into what is now here. In relaxing it will be obvious that there is no personal mind and that thoughts are empty of any independent nature. Feel the body! The body is here now. Don't think about the body. What is the difference? The difference is that the moment you think, you are not with what is anymore; you are with what you are thinking about. If you think about the body, you are not with the body any longer; you are engaged in thoughts about the body. So you are not with what is here! Another matter is that it takes time to think and this very moment doesn't belong to time.

In the Buddhist tradition, they use slow conscious walking as a help to discover this moment. It is a very beautiful meditation being totally present as the body; this living moment is suddenly obvious.

It is relaxing as Awareness. It is not relaxing and simultaneously

thinking, “What is it I have to find here?” This is not relaxing as Awareness. It is relaxing with a motivation. If you relax without any motivation, just trusting, the mind will by and by be quiet. Slowly there will come moments of great peace, moments of joy and gratitude. Suddenly in an instant, you will realize that all there is, is this Consciousness.

The Source is Consciousness and the manifestation is Consciousness; they are the same. In that moment you will know that you are both. When you live this realization, it is experienced as 'I am.' The 'I am' is an impersonal presence, totally fulfilling; source and manifestation are united in That. There is a famous psalm of David where God says about himself, “I am that I am.”

What does Jesus mean when he says, When one finds, one will be troubled, one will marvel and will rule over all?

When you find, you will be troubled because it will shake your foundation; you could never believe it would be like this. The mind cannot imagine it. It will be something so different from what you have known. It will be something authentic for the first time. The mind is words and borrowed knowledge that are not real. The mind is expecting it to be a 'thing' because that is all that the mind knows. Instead, you become a no thing and you realize that you are this no thing; it is not something you think! Secondly, with this realization you step out of the 'hen yard'. You break with your conditioning and other people may find you weird and even dangerous.

The society at the time of Jesus was very institutionalized. This means that everybody was Jewish. This was the norm. Just like in

Denmark one hundred years ago, when all were protestant. If you lived at the time of Jesus in Palestine, were not a Jew, and were not attending the synagogue, you would be a very suspicious person. History is full of examples of awakened people being tortured and killed by the advocates of the established religion. Jesus himself ended on the cross because of Orthodox Judaism. When ignorance is transcended there cannot be any belonging to organized religions. It is simply not possible because what you know is unique; it cannot be contained in any belief system or creed.

When one is troubled, one will marvel and will rule over all.

Yes, so one will be troubled and amazed. But “rule over all”, what does that mean? It is not you as a person, as 'a me' that will rule over all! Jesus is talking about the real you. The real you is life itself. Jesus says in the New Testament, “I and my father are one.” When you transcend ignorance, you will know that you are the Source itself, that you are Consciousness whatever form it has. That is your true nature, your natural state! It is difficult for people to understand these kinds of statements because they are so identified with the idea of being a person; as a person they cannot fully grasp the meaning of a statement like this.

Jesus has another very misinterpreted statement; he says, “I will come again.”

He is not talking about himself as a person. It is not the Jew Jesus (a me and object in time and space) that is coming again. It is clarity that will come again in the form of different people: Meister Eckhart, Jakob Böhme, Buddha. There have been countless enlightened people during

the last few thousand years. Enlightenment is not personal. Christ was born when Jesus realized the Truth. Christ is not really a person.

3. Jesus said, “If your leaders say to you, 'Look, the kingdom is in heaven,' then the birds of heaven will precede you. If they say to you, 'It is in the sea,' then the fish will precede you. Rather the kingdom is inside you and it is outside you.

“When you know yourself, then you will be known, and you will understand that you are children of the living father. But if you don't know yourselves, then you dwell in poverty, and you are poverty.”

Inside and outside is the manifest world. The manifest world is seemingly time and space. The Truth manifests as the world in time and space. The Truth itself is beyond these categories.

An analogy. The white light you send through a prism bends in all the colours of the rainbow. Essentially every colour is white light. Similarly, manifestation is an expression of the Truth. This is why Jesus says that the kingdom is inside and outside you. It is everywhere and nowhere in particular.

A woman told me that she had an out-of-body experience. She was literally seeing her body from above. She was swaying under the ceiling seeing the body on the bed. She asked me, “Is this the real me that is swaying under the ceiling?” I said to her the real you is the Awareness that is aware of both. Where is this Awareness located?” Of course she could not answer.

We believe that we are individuals in the world. This is not really so. It is more correct to say that we are Awareness containing the apparent

individual and the world. This is what Jesus is hinting at. Inside and outside are categories that arise with the ego-sense. Ego is the belief in separation, that there is a personal identity that is separate. By identifying with the ego-sense, the world appears to become full of things inside and outside.

Experiences are just Consciousness reflecting itself. They are impersonal. The little child has not yet started to believe in a separate identity, an ego-sense. For a child there is no inside and outside; everything is itself. The child cannot distinguish between itself and its toys. It does not believe itself to be a thing yet.

When consciousness identifies with a particular body (fragment of Consciousness), it sees itself as a person in time and space, a body among other bodies. As the thinking and ego-sense develop, the embodied consciousness the person learns that there is an inside and an outside experience. In truth there is really no inside and outside of anybody, because there is not really anybody as a separate entity. If you ask, "Who am I?" and continue the inquiry to the end, you will not find anyone. The body is an empty concept and so are any ideas about an individual living in this body. It is just because we never investigate the questions, "Who am I?", "Where am I?", "Where do I come from?", and "When am I?" These are inquiries that will make the Truth obvious.

When you know yourself, then you will be known, and you will understand that you are children of the living father. But if you don't know yourself, then you dwell in poverty and you are poverty.

This saying has two meanings. First, when you know yourself,

everything about you will be known. It means that there will be no lies about yourself; there will be nothing that is repressed. The apparent you believes that much is hidden because the apparent you is living with so many attachments and identifications. With identification, there is bound to be 'un-clarity'.

That is why it is important to be truthful. When you know yourself, the Truth of who you are Consciousness without personal identity you see that everything about yourself has always been the Truth, that nothing else ever existed. So the fight that has been going on is built on an illusion.

Now when there is a little trust (awakening creates trust), all the places that we have been identifying with can be seen. The cultivation of the awakening into effortless abiding as awareness is seeing through all identifications and attachments.

Attachments and identifications can only exist as long as we live believing we are a person in time and space. An experience arises, and because of identification with an illusive, separate me, this me will either try to grasp or reject the experience. That grasping and rejecting creates attachments and identifications.

The truth is that we are the essential nature of every experience. We are Consciousness taking form as an experience. In Truth, there is no separation. When you live and experience this Truth, it is felt as if you in an impersonal sense live on the inside of experiences. But there is an even deeper understanding in the sayings of Jesus. As identifications and attachments become more and more illusory, there arises a natural effortlessness and there will come moments where you feel that you are

being known. You are seen by impersonal Consciousness. That is when you start to know that you are Consciousness itself, that you are Awareness, that you are Freedom.

4. Jesus said, “The person old in days will not hesitate to ask a little child seven days old about the place of life, and that person will live. For many of the first will be the last and will become a single one.”

Many old people manage to develop some understanding and wisdom over a long life. There is often a unique relationship between children and grandparents. Another thing is that old people don't have the future young people have. For old people the future is death or no future at all and it is very likely that they will be interested in inquiring of the newborn, “Where do you come from?” The old person will return to the Source in the immediate future and the little new one has just come from the Source. The small child and the old person have that in common.

With death, the body disintegrates and the fragment of consciousness starts to become something else. The former identification cannot remain any longer. The fragments of body/mind again become part of formless Consciousness (Pure Consciousness, Awareness). Being born, the opposite happens: Consciousness starts to identify with a particular body (fragment of itself). We call it spiritual ignorance when that identification is complete. Jesus calls the space that the child as pure consciousness starts to identify with and the old person returns to “the place of life”.

For many of the first will be the last . . .

Everyone will return to the Source, for they are the Source, whether they are aware of it or not. This homecoming is a movement in Consciousness, as is everything that can be experienced. As Consciousness we don't go anywhere, but that must of course be realized. Otherwise it will just be head understanding. In the Bible, Jesus says, "So the last shall be first, and the first last." Here he emphasizes, "the first shall be the last."

The way I interpret this is that people who seem to be the first here in life, who are successful, will often be the last to come truly home. We will not become enlightened just because the body falls away. If we don't break the identification while alive, do you think ghosts will do it after death? We are all Consciousness, but if we are not aware of it in life, I don't believe there will be much chance that we will be aware of it in death. Those who are 'successful' are usually not interested in spiritual matters because life is so promising.

Jesus says in the New Testament, "It is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God." When we are rich, when we are the first here in life, there are many attachments to worldly things. Enlightenment is not difficult. What is difficult is to let go of attachments to the lies, to our illusions. Worldly riches are illusions because they are transient. We cannot own anything here. We come empty handed and we leave empty handed.

It is said about Alexander the Great that he told his people to carry him through the streets of Athens with his hands hanging out of the coffin so that everybody could see that even Alexander the Great cannot take anything with him in death.

5. Jesus said, “Know what is in front of your face, and what is hidden from you will be disclosed to you. For there is nothing hidden that will not be revealed.”

There is nothing that is not 'That', call it Awareness, True Nature, God, Pure Consciousness, etc. Whatever comes in front of us, even that which is hidden, is revealed. In realization, there are sudden awakenings and gradual cultivation. You can awaken through anything in front of you! Whether it be perceptions, thoughts, or feelings. But you must see through the appearance.

A story: A man was on his way out of a village when suddenly he saw a big cobra on the road in front of him. He rushed back and shouted, “Come with me, there is a cobra on the road. We must kill it.” They all came along with sticks to kill the snake. When they came closer, they were surprised to see that it was a burnt rope. We see snakes and not burnt ropes. We must come closer and not take appearances for the real. Nothing that appears in our six senses—hearing, seeing, feeling, smelling, tasting, or thinking—has any self-nature. Such appearances are a burnt rope. What happens if you touch a burnt rope? It becomes dust! It becomes nothing.

It is a very significant picture. It tells the whole story about how to deal with ignorance. Down the ages, people have tried to 'kill the snake'. The ego (it is just thoughts) changes its feelings, trying to become more loving and better. I don't say that it is not possible to become a better person, but this kind of trying will not awaken you. When you realize that the 'snake' is a burnt rope, do you then try to change the snake? We don't have to get rid of negative feelings or a traumatic childhood. This is fighting with the 'snake'. When you realize that the snake is a burnt

rope, this realization does something indirectly to the snake (ego-sense, negative feelings, positive feelings etc.).

Seeing the dreamlike quality of 'the snake' is, in itself, freeing for you. And most importantly, when you believed that the snake was real, you separated yourself from it. You believed that it was a stranger outside you that you could somehow get rid of. Transcending ignorance, you don't see the snake as a separate reality any longer; you see it as a 'no-thing' appearing as a thing. And you are both because you are always Consciousness itself. This is experienced as living on the inside of every phenomenon (appearance). The dynamic of it is effortless disidentification, moment to moment with experience.

Enlightenment is the only thing that is inescapable. How long can we endure? The father of psychoanalysis Sigmund Freud said people don't live, they endure. The Truth sets you free. Lies keep you in bondage. It may take a river a long time to flow from the mountains to the sea, but it will reach there sooner or later. It may linger in many small water pools on the way to the sea, but its destiny is sure: it will merge with the ocean in the end. So with us. We shall merge with the Truth in the end. That is why I call it inescapable.

Sudden awakening can happen by relaxing into the most feared feeling, or by walking in the forest and just being present mindfully. It always happens instantaneously. In the blink of an eye, suddenly the world is not seen the same way as before. Before you (the ego) were the reference point; now the reference point is Consciousness itself! Awakening is a discontinuity with the old. It is a happening that cannot be done. If you could do it, it would be smaller than you.

If it were something you could figure out with your mind, it would be only mental. After this initial awakening, you will gradually see that everything is it, including the so-called hidden. Awakening starts alchemy in Consciousness. When ego-control goes, it is not so easy to repress old stuff. So things will come up in awareness and you will have to deal with them! This is what I call cultivation. Most people go in and out of these awakenings until they slowly start to settle and be permanently effortless.

6. His followers asked him and said to him, “Do you want us to fast? How should we pray? Should we give to charity? What diet should we observe?”

Jesus said, “Do not lie, and do not do what you hate, because all things are disclosed before heaven. For there is nothing hidden that will not be revealed, and there is nothing covered that will remain undisclosed.”

First, God is not for sale. You must want it 100%, no conditions. It takes total commitment. It is either-or. To do what you hate is compromising with what you really want. If you are half with one thing, you will be half with other things also. You will also be half with God!

Secondly, when we lie, we hide things. If we hide things from other people, we shall eventually also hide things from ourselves. This hiding will create an inner struggle and fight that will become a big hindrance for knowing oneself. If you cannot face yourself in your total nakedness, do you think you can stand naked in front of God?

7. Jesus said, “Fortunate is the lion that the human will eat, so that

the lion becomes human. And foul is the human that the lion will eat, and the lion will become human.”

I don't believe that Jesus is talking about the animal lion. It must be symbolic. The lion is often associated with strong aggressive energies and passion. The meaning must be that it is good that man eats the 'lion', that man can transform negative energies. The situation where the negative energy eats man is foul and is unfortunately mostly the situation.

The way home is always by experiencing what is as it is. This is the simple praxis. It is not really a teaching; it is just a remembrance. Be mindful! To be mindful is to experience your experiences. Normally we are experiencing more or less consciously what is happening moment to moment. If we are lucky, we shall experience the object.

'Experience your experiences' means that you must also be aware of yourself. How does it feel to experience the experiences? It involves the subjective dimension also! Not only the object. Mindfulness is being aware of both the object and subject simultaneously. It sounds complicated, but it is not at all; it is just being present in what is as it is.

This often involves 'eating the lion'. This is why I emphasize that you must experience what is as it is! It is very tempting to try to change or repress elements (the lion) that we dislike. It is more comfortable to change the lion into a nice pussycat, but that will not help.

The very awareness is transforming. We have to keep in mind that we are not really transforming anything! Is the snake transformed into a rope because of our presence? No, the snake has no self-nature. This is

also the case with strong feelings. The transformation we talk about is transcending ignorance.

Fortunate is the lion that the human will eat, so that the lion becomes human.

We cannot understand Jesus unless we begin to experience for ourselves. It is not enough just to read these sayings.

Here in Denmark, there have recently been many terrible cases where a father has killed his wife and children. Every time the unfortunate father has been devastated afterwards. He has talked about it, and if he has remembered it at all, it is as a 'black out', a moment of no control over himself.

If we are fully aware of ourselves, having embraced all our difficult sides (eaten the lion within), these things will most likely not happen. We don't know ourselves. We are mostly a cunning mind with an animal body. We are not aware of ourselves and what we contain. This is very obvious whenever our nationality, race, or religion is challenged. Look at the Balkans and what happened there recently. We believed that the atrocities committed during the Second World War could never happen again. But they are happening all the time because the 'lion has eaten man.'

8. And he said, "Humankind is like a wise fisherman who cast his net into the sea and drew it up from the sea full of little fish. Among them the wise fisherman discovered a fine large fish. He threw all the little fish back into the sea and with no difficulty chose the large fish. Whoever has ears to hear should hear ."

We throw our net into life every moment, but what are we fishing for? If you are wise you will pick up the large fish and throw the rest.

Many people complain about the therapists and spiritual teachers they are with or have been with. We get the teacher we deserve. This means that the teacher will always reflect the student. If you are truly looking for Enlightenment, you will find an enlightened teacher.

If you do not know what you want, how can life provide it? What you believe you are looking for is not the same as what you are actually looking for. For instance, if you want to go to Stockholm in Sweden, you will not be successful if you take the train going to Amsterdam!

You may believe that you are looking for self-realization, while you are actually working on something else: better self-esteem, finding love, peace, happiness, etc. Self-realization is becoming the Truth. The art of focusing is on being firm and clear about your invitation to life so that you can pick the right fish.

9. Jesus said, “Look, the sower went out, took a handful (of seeds), and scattered (them). Some fell on the road, and the birds came and pecked them up. Others fell on rock, and they did not take root in the soil and did not produce heads of grain. Others fell on thorns, and they choked the seeds and worms devoured them. And others fell on good soil, and it brought forth a good crop: It yielded sixty per measure and one hundred twenty per measure.”

Jesus is talking to simple people: farmers and fishermen. So he uses their language. It is again about the right intention and applying your efforts wisely.

Jesus says in the New Testament, “Search ye first the Kingdom of God and everything else will be given to you.”

This is the great matter that the Gospel of Thomas is about. So where do you have your attention? Where do you cast your seeds? If your determination and attention move all over the place, you will waste your energy.

10. Jesus said, “I have thr own fire upon the world, and look, I am watching it until it blazes.”

Enlightenment is fire because it is clarity. We often choose lies because we have the feeling that we can predict the outcome; we believe we are in control. The consequences of Truth are unpredictable. That is the scary thing about it.

Enlightened people have always disturbed the 'peace' because they shatter our dreams. Down through history, we have tortured and killed them because they are unbearable. Clinging to our religious beliefs and ego is like a drowning man holding on to a piece of driftwood. Imagine someone trying to snatch these rotten pieces of wood you are clinging to! This is literally what awakened people do. They take away our teddy bears. They challenge all the lies we are living, and it is very unpleasant to say the least.

11. Jesus said, “This heaven will pass away, and the one above it will pass away. The dead are not alive, and the living will not die. During the days when you ate what is dead, you made it alive. When you are in the light what will you do? On the day when you were one, you became two, what will you do? But when you become two, what will you do?”

This heaven will pass away, and the one above it will pass away.

Everything that has form and a name will pass away. The only thing that will not pass away is you. You as you truly are: as Awareness. All experiences are mortal; only the experiencer is immortal. The heaven we see and the heaven 'above' that we believe in will pass away. The physical heaven and the spiritual heaven are both transient, having no self-nature.

The dead are not alive, and the living will not die.

Jesus takes all our beliefs and illusions away. One of the big ones is resurrection and the idea that there is a life after death. It is not the life that the individual can imagine that will survive death. When we believe in a life after death, we project this life, the life of the separated ego! The life of the ego will surely not live beyond death. It is already dead; we just don't realize it. It is this illusion Jesus talks about when he says,

The dead are not alive and the living will not die.

No, you will not die as you truly are. You were never born, so how can you die?

During the day when you ate what is dead, you made it alive. When you are in the light, what will you do? On the day when you were one, you became two. But when you become two, what will you do?

I feel that this is again the story about transforming negative states as in number 7, talking about eating the lion. This is about transforming our animal nature.

When you are in the light what will you do?

It is a very cryptic question. When you are fully in the 'light' you realize "I am not the doer." What I will do melts away. Only life is, and wherever you look it is yourself manifesting. But it is not you as a separate entity endowed with volition. The question what to do does not arise because the body/mind you took to be yourself 'are being done'. Transcending ignorance, we realize that there was always a bigger will that was running the show.

A man once asked me in satsang, "But if I become awakened, who will then take care of my family?" I said to him, "The same power that does it now, you just believe that 'you' are doing it. It makes no difference believing or not believing." The snake is a rope even when we believe it is not!

What will you do in the light?

This is a question addressed to people who don't know and it will, of course, raise more questions about longing and curiosity. Every Master puts fire on the longing because longing is the petrol that will take you to your destination. Every Master talks about this great space for two reasons.

First to test if you will recognize it, if you will remember. As I said earlier, ignorance is an illusion. How can we say something is missing if we do not know more or less what is missing? How can we look for the perfect love if we do not know it inside ourselves? A Master talks to see if there is a response in the listener.

Secondly there is a big difference between a teacher and a Master. A teacher talks 'about it', a Master talks 'from it'! You can awaken listening to the former even though it is not likely. With the Master there is what we call transmission. The space in the Master that is 'talking' can resonate directly with the same space in you. The like recognizes the like.

I feel Jesus is seducing the listener with the question. The same with the next statement,

On the day you were one, you became two. But when you become two, what will you do?

This is the story about the life situation for everyone. On the day you were one, that is when you are born. You are born as one without a second. You are born as Pure Consciousness, just a mirror reflecting nothing. By the time content arises in the mirror, it is called experience! Slowly the mirror begins to identify with some of the content and rejects the rest. Then the ego-self is born. Now the pure mirror has divided itself into two: the content and 'a something' that grasps and rejects. That something is the essence of ego-self. Over the years it becomes more and more ingrown. As memories and beliefs pile up, the ego sense grows.

But when you become two what will you do?

That is the ultimate question. Will you continue suffering because ego is suffering? Separation is suffering. It is suffering because it is not true. Or is there a longing to wake up to the Truth? Jesus is asking when you are in the hell of duality, what will you do?

12. The followers said to Jesus, “We know that you are going to leave us. Who will be our leader?” Jesus said to them, “No matter where you are, you are to go to James the Just, for whose sake heaven and earth came into being.”

James the Just was the brother of Jesus and the leader of the church in Jerusalem until his death in 62 CE.

13. Jesus said to his followers, “Compare me to something and tell me what I am like.”

Simon Peter said to him, “You are like a just messenger.”

Matthew said to him, “You are like a wise philosopher.”

Thomas said to him, “Teacher, my mouth is utterly unable to say what you are like.”

Jesus said, “I am not your teacher. Because you have drunk, you have become intoxicated from the bubbling spring that I have tended.”

And he took him, and withdrew, and spoke three sayings to him.

When Thomas came back to his friends, they asked him, “What did Jesus say to you?”

Thomas said to them, “If I tell you one of the sayings he spoke to me, you will pick up rocks and stone me, and fire will come from the rocks and consume you.”

The two first disciples Peter and Matthew could not 'see' Jesus because they had not seen themselves. You can only see in others what you have seen in yourself. In the Indian spiritual tradition, they have a concept called Darshan. Literally this means 'come and see.' When you receive Darshan from an enlightened person, you come and look. Not really at something outside yourself. It would be more to the point to say, 'to be mirrored'.

Thomas could see Jesus. And when you 'see that', there are no words that can express it. Jesus knew from this response and the love coming from Thomas that he had arrived. If there is not tremendous love, it will not be it. You will feel an overwhelming love for the person that has 'shown' it to you, because the gift is beyond words.

Jesus knew right away that Thomas had got it and he took him aside and spoke three sayings to him. One must have been something like, "You are one with the Father in heaven." There is no known record of what he said.

Why could Thomas not share with his fellow disciples what he had been told? There can be two reasons for this. One is jealousy; the other is fear of heresy. Jealousy has always been a problem in the history of Enlightenment. When the third Patriarch of Chan in China became awakened, he was told by his master to leave the monastery in the middle of the night. Otherwise the other monks could be violent out of jealousy. It could be the same here; the other disciples could fall over Thomas in anger.

It is also likely that they could stone him because this is the tradition in Judaism, and its child Islam, if anyone claims his oneness with the

Divine. (Stoning corresponds to burning in Christianity, which also comes from Judaism.)

But what is the meaning of the next statement, “you will pick up rocks and stone me, and fire will come from the rocks and consume you.” If they kill Thomas, they will take a horrible karma upon themselves. The consequences of their actions will be “a fire that consumes them”.

14. Jesus said to them, “If you fast, you will bring sin upon yourself, and if you pray, you will be condemned, and if you give to charity, you will harm your spirit.

“When you go into any region and walk through the countryside, when people receive you, eat what they serve you and heal the sick among them. For what goes into your mouth will not defile you; rather, it is what comes out of your mouth that will defile you.”

Jesus tries to say that it is about being simple. All this fasting, praying, and giving to charity has a motivation and because of this motivation, desire. It will harm you more than helping you. Desires take you away from the here and now. Doing all these things will just distract you from the real. If you could do the things mentioned without any desire for the outcome it would be fine; if such activities come out of true compassion.

There is another story about Bodhidharma that I like so much. Bodhidharma arrived sometime around 500 CE on the coast of China. The Emperor Wu had heard so much about his greatness that he himself had come to receive the guest on the shore. The first thing Wu asked Bodhidharma, “I have built so many monasteries for your monks, what

will be my merit in heaven?" Bodhidharma replied, "You will go to hell." That was his way of making the Emperor aware that whatever you do out of desire or greed will be a misfortune.

"When you go into any region and walk through the countryside, when people receive you, eat what they serve you and heal the sick among them. For what goes into your mouth will not defile you; rather, it is what comes out of your mouth that will defile you.

Be simple and natural. Eat the food people give you because what comes into your mouth will not defile you. It is what comes out that is the problem. Jesus says don't talk about things you don't know from your own experience. If Christianity had listened to these words of Jesus, there would have been no churches, missionaries, or priests. The priests talk about things they don't know about. They are preaching not transmitting the truth. Humanity would have been spared so much harm, violence, and cruelty if they had listened to the living Jesus. Serve people, eat with them, don't make yourself better than them and don't preach. Do your things naturally without any motivation. Then you will be a blessing to yourself and others.

15. Jesus said, "When you see one who was not born of woman, fall on your face and worship. That is your father."

"One not born of woman" is your True Nature. When you realize yourself, you will see that everything is essentially unborn. The trees, people, everything! When the stars appear in the late afternoon they are not born and they don't die in the morning when they 'disappear'.

Everyone knows the story of Buddha. He sat under the famous Bodhi tree and had taken the vow not to rise before he knew. The night

passed. In the morning he looked up at the sky and saw the last star disappear . In that moment he woke up!

Why did he wake up at that moment? Because he realized that phenomena (appearances) are not born and die. They are born of ignorance. Pure consciousness appears as forms and names. The only thing that is real is Consciousness. As forms and names are unreal, how is it possible for something unreal to be born and die?

The veil of appearances (ignorance) that 'cover' the unborn nature of Reality is called maya in the East. Maya, metre, and matrix come from the same root, which means that which can be measured. So appearances are that which can be measured.

The unborn nature of Reality is called 'the Father' by Jesus. But don't see them as two. God the Father is appearances and appearances are essentially God the Father. There is no dualism.

When I gave the example of the snake and rope, I emphasized that there is not a snake and a rope. Looking closely, the snake is a rope. The snake is appearance and the rope is the noumenon (the Real). When you see that which is not born by a woman, you see the Father. For Jesus, God is immanent.

Later the church made God transcendent. So we need the whole hierarchy of priests, popes, and churches to make contact with him. This is the touchstone between the mystics (those who know) and orthodox believers (those who don't know). The latter have burned and tortured the former in all kinds and manners throughout history because of this difference. Even today!

The ignorant mind sees only appearances. Seeing a person, it sees a body and nothing else. When your ignorance is transcended, you are not only seeing a body. Most importantly, you do not see yourself as just a body in time and space. When there is clarity, there is first of all just Consciousness and everything comes and goes in this Consciousness. You are this Consciousness where your own and others' bodies appear and disappear like the stars just mentioned. It is a total shift from the dual perception where there are 'you' and 'I' separated in time and space.

This insight is not done by 'the me'; it is done by the 'I am'. 'The me' is a phenomenon among other phenomena. 'The me' is an object among objects. The 'I am' is the Essence, the Source.

In a previous saying of Jesus, Thomas was recognized to have drunk from the bubbling spring that Jesus had tended: 'the water of life'. That spring is the Truth; the Father is the noumenon. Thomas has seen that which is not born by a woman.

The image of 'the living water' chosen for reality is very meaningful. Just like the rest of life, the water is constantly moving, appearing in one form (wave) and disappearing just to reappear in a new form (wave). But no matter how beautiful or ugly the waves are, they are still 'water'.

16. Jesus said, "Perhaps people think that I have come to impose peace upon the world. They do not know that I have come to impose conflicts upon the earth: fire, sword, war. For there will be five in a house: There will be three against two and two against three, father against son and son against father, and they will stand alone."

The fire of awareness brings everything up. Masters provoke awareness to expand. The presence of Jesus on the earth will be a fire that ignites situations that are not in clarity. In awareness, lies and repressed content will surface. It will set father against son and son against father.

And they will stand alone. Alone is a very meaningful word. It comes from two words all and one. One who is truly alone is one with everything. The emphasis is on alone not lonely. Lonely is a negative term. You are hankering for the other. It indicates that you are still there!

In aloneness you are not there. We are normally never alone. If we are not with people we are reading magazines, books, listening to music, or thinking. The thinking makes sure that we are not alone. That is why it is difficult to have a moment without thoughts. It feels like death. And it is in a way true, because it is the death of the ego. Ego is something that has no existence if we don't 'think it'.

Who are you if you don't think? If you dare to be alone, there will be no separation. You will know yourself as an impersonal reality in everything. You will be all-oneness. Through the fire of awareness there will come a state of aloneness. The true compassion that Jesus brings into the world is about bringing awareness into every situation. And that has consequences.

17. Jesus said, "I shall give you what no eye has seen, what no ear has heard, what no hand has touched, what has not arisen in the human heart."

The Truth is not an object. Nobody can know the Truth, because to know the truth you will have to create separation, distance.

The water doesn't know the waves; it is the waves. The Truth is forever mysterious. You can talk about it and around it. You cannot say it. It is an aliveness that is never tired. It is something that permeates everything. It is always the same and at the same time has millions of names and forms. It takes part in everything without being used by anything. Nothing can exist without it. Everything is it and when man realizes it he becomes it. By becoming it, he will know that he was always it.

Jesus calls it for the most part the Father. From now on, I will call it That. This makes things easier. The Father can give too many false associations. The TruthThat is not a kind of father that loves us and punishes us when we are disobedient.

Jesus is talking to simple Jews who are brought up with the Old Testament. He has to use concepts they can understand. The Father also gives the idea that we are created in time and space, but, as I have said before, there is nothing here that is born and dies; everything is changing forms! We have been here always because we are That.

Jesus says, "I shall give you what no eye has seen, what no ear has heard, what no hand has touched, what has not arisen in the human heart."

He is talking about That and he is trying to get us free from our fixation that it is something. It is the Awareness that runs as an undercurrent through our senses. It is That which makes an experience possible. That is the essence of Consciousness. This essence and its countless forms are like a naked and dressed-up doll. You can dress the doll up in pants, coats, robes, etc., but the doll keeps its original nature.

When consciousness constantly remembers and knows “I am the same unchanging, naked, and empty reality,” no matter how I appear thoughts, feelings, or experiences consciousness knows and rests in its own freedom. This direct, immediate insight comes naturally when consciousness relaxes. When there is no grasping or rejecting. The most direct way to it is to rest in the Now.

18. The followers said to Jesus, “Tell us how our end will be.”

Jesus said, “Have you discovered the beginning, then, so that you are seeking the end? For where the beginning is the end will be. Fortunate is one who stands at the beginning: That one will know the end and will not taste death.”

Many people asked Buddha, “What is after life?” He would answer, “Find first out what is life, then you will know.”

As I said earlier, we become mortals the moment we identify and believe we are the body and forget who we are. This identification is usually fully established when we are about four years old because by then we have also learned a language.

Emanuel Swedenborg, the Danish mystic (1688-1772), claimed that he never gained or lost it. He says about himself in *Dancing with the Void*, “From infancy, I was ego-free, desire-free, plan-free, and carefree. Intuitively I felt and aware of the indwelling Christ consciousness as dimly alive. Neither mind nor ego was developed to be of any trouble.”

When we awaken, we shall be as small children again. This is very well known; there are many versions of this statement. It all points to the understanding that we are born free, innocent, and egoless. The

difference between a mystic and a child is that the mystic is aware of this; the child is just naïve. The mystic has travelled through the hell of ego-separation and returns home again where he started, fully aware. The situation is as if a fish is pulled out of the water, suffers in the burning sun, and somehow by grace manages to get back into the water. When it gets back, it will, for the first time, be fully aware of the blessing of the water. It now has a contrast to compare with. It is the same with us when we come back to ourselves.

This is what Jesus talks about: this state before the identification with body-mind is established. When we know that 'place', we will also know the end. We don't really go anywhere; we are like a movie screen where the drama of life and death is played. The screen remains the same, unconcerned with the movie. Knowing this screen we are finished with everything without being tired of anything.

It is like the situation with an actor, we can call him Hansen. He is going to play Hamlet in the play of the same name. Imagine that Hansen gets so identified with his acting roll that Hansen is totally forgotten. In the play his father dies and out of despair Hamlet (Hansen) may also ask, "Tell me how my end will be." Jesus said, "Have you discovered the beginning?" What is Hamlet's beginning?

19. Jesus said, "Fortunate is one who came into being before coming into being.

"If you become my followers and listen to my sayings, these stones will serve you.

"For there are five trees in paradise for you; they do not change,

summer or winter, and their leaves do not fall, whoever knows them will not taste death.”

Fortunate is one who came into being before coming into being.

This is again the importance of knowing and remembering oneself before the great cosmic dream starts to identify with forms and names. Everything serves life; it is only with the ego's entry that trouble starts. The ego has its own interests. It wants life to move its way. Imagine a little grain of sand on the beach wanting the wind to blow it from the east and not from the west. That is the story of “I want it my way.” “I want it my way” makes the mind fight itself and there is separation. If we could want life the way it is in this moment, if we could say, “I want it exactly the way it is right now,” there would be a spontaneous awakening.

Actually concepts like serving or not serving are not relevant prior to the arising of experiences. A newborn baby doesn't ask about the meaning of life. But language has its limitations, so it is Jesus' way of expressing that from the enlightened point of view life is perfect!

With the next phrase, “the five trees in paradise”, it is not so easy for me to give this meaning. My interpretation is that when we fully understand the essential nature of the five senseshearing, seeing, feeling, tasting, and smellingwe shall know that their essential nature is Awareness. In this way, they are trees in paradise.

The senses are usually 'the bad boys' in spiritual literature. Why are they so bad? They give a wrong image of Reality. They deal with appearances and when we get attached to them, forgetting their True

Nature, we suffer. If we know the senses, the world seen through them becomes tremendously beautiful because then there is no attachment to appearances. Then we know that gratification of the senses leads to grasping and rejecting. The real problem is not the senses as such.

The problem is that if we don't know the essential nature of the senses, then we get hooked on the passing nature of appearances, what I have also called maya. It could be that Jesus in this way gives the senses their right value. No senses, no Enlightenment.

The third Patriarch of Chan said, "If you wish to move in the One Way, do not dislike even the world of senses and ideas. Indeed, to accept them fully is identical with true Enlightenment."

20. The followers said to Jesus, "Tell us what heaven's kingdom is like."

He said to them, "It is like a mustard seed. <It> is the smallest of all seeds, but when it falls on prepared soil, it produces a large plant and becomes shelter for birds of heaven."

We have many small or big glimpses of Reality. These can happen in many situations, but they require that the mind becomes silent. It goes extremely fast, so most people hardly notice it and since there are so many hopes and desires to fulfil, they don't wait to appreciate it; they are immediately back in the 'marketplace'. Enlightenment in itself cannot grow or expand because it is not a thing. We can remove the clouds of ideas and thoughts, which will show something even more profound. Just like the sun, Enlightenment is shining more or less. Its power depends on the weather. If there are many clouds, they will hide

the sun. The same is the case with the Truth.

In the New Testament, Jesus compared it to the yeast we put in a loaf in the evening and in the morning the loaf may be many times bigger than the little loaf was in the evening.

An awakening is a sudden glimpse. It is so short and sudden. The first glimpse I had lasted about a tenth of a second. It happened suddenly when I was in a very relaxed mood. After the sudden explosion, I had no idea how to get it back. It came back a few times like that and every time I was turned over and deeply touched. In March 1995 it came again and this time I did not lose the contact.

To 'see' the Source is short, like the blink of an eye. My experience is that we touch it. In this touch there may be a change of perspective. There is a knowing that all there is, is Consciousness and that I am Consciousness. It is the direct experience that I am Consciousness that is the Truth.

The dual perspective sees two, an experience and 'a me'. They are separate. 'The me' has a relationship with this experience, which is either hate or love, so we either reject or grasp it. This kind of relationship is not true in an absolute way. That is why it is painful. With awakening, this separation is transcended and replaced by a knowing being inside the experience but not as a person, not as a me! We know that we are the pure freedom inside every experience. 'The me' has been replaced by freedom, Pure Consciousness.

As the 'sun' shines more and more through the clouds, the foundation to an impersonal perception of life slowly emerges. One is

both the Source and its manifestation simultaneously. This is living in Oneness. When you experience it, it is small like a mustard seed. The smallest of the smallest, it is a glimpse of pure Life. If you are lucky enough to be aware of this glimpse, you will not be the same afterwards.

But when it falls on prepared soil, it produces a large plant and becomes shelter for birds of heaven.

What does Jesus mean by prepared soil? It is a mature consciousness. A consciousness without preferences; it is a presence that is here now, relaxed. Mostly, consciousness is full of preferences, so it is not here. It is identified with hopes and fears. It is fighting with itself. All the 'clouds of desire' make it impossible for That to shine through. The noise destroys it immediately. Prepared soil is surrendered and silent consciousness!

If the seed falls on prepared soil, it can produce a large plant and become shelter for birds of heaven. A large plant is Enlightenment. Enlightenment happens after the initial awakening moment, when consciousness slowly gets established in the nondual. Many birds of heaven can take shelter there. Birds of heaven are seekers of Truth like Jesus' own disciples.

Let us go back to the phrase prepared soil. Enlightenment cannot be forced or brought about; it sprouts naturally when the awakening expands into mature consciousness. Mature consciousness is, as I have already said, consciousness where the fight has stopped.

In my own quest for the Truth, I came to a point where I saw clearly that the biggest hindrance is the idea of me. The mind and the me-ego

are the same thing. They are fragments of Consciousness that have become private and separate. The mind is the experience we have made innermost. As we have seen, in reality there is no inside or outside of anybody because there is not really anybody.

The ego-mind is promising great things, but the goods are never delivered! The ego-mind will say we will get there, we just have to be at the right place, do the right things and meet the right people. But the ego-mind has no idea of what the Truth is; it can only imagine what it is. The ego-mind knows only the past. At the most, the ego-mind can pick the best from the past love, happiness, and other great feelings and manipulate them and in this way construct an idea of Enlightenment.

The ego-mind has no idea how you get there either. So you will fail and fail. The ego-mind will never admit anything, it will just blame you and say, "You are not successful because you don't do enough." I realized the ego-mind's utter impotency to get me there. Seeing that, there happened a natural surrender, which had four steps:

1. Merging with the Divine
2. Admitting ignorance
3. Surrender
4. Affirmation

The first step: "Merging with the Divine."

I knew and felt the presence of the Divine in my heart. It was not a Christian or Jewish God. I had long ago left behind all belief systems. No belief system can help on this great journey; such beliefs are the greatest hindrance. Beliefs make one stop the search; they are pacifiers. At the most, they make people fanatics because no belief system can

remove the doubt. The doubt is authentic; beliefs are plastic. Most of the entire attempt to convert non-believers is just an attempt to convince the priest himself.

The feeling of the Divine is a result of spiritual maturity. It is when we have dared to live and love. I felt the Divine deep in me, but I had no idea how to come to it! And the ego-mind did not either for sure. In the first step I imagined that I talked to the Divine like a child talks to his parents. "I only want to merge with you. I have no other desires. Even if I have to die for this, I am ready." In the beginning it was just mental but it quickly became deeper entering into the very core of my heart. I did it every night before going to bed.

The second step: "Admitting ignorance". Continuing the prayer, I would go on like this, "I don't know how to do this. I don't know anything. I am helpless."

The third step: "I give it all over to you."

The fourth step: "From this moment onwards I shall see everything in my life as your grace."

A sine qua non for awakening is to be here now. Normally we cannot believe that this boring grey moment can be it. How is that possible? So we immediately start to fantasize and wish for something else. We are not here and that is the biggest problem. With the last affirmation, "this moment is the best for my self-realization because I have surrendered," you are brought to here now.

A Sufi Master was on a pilgrimage to Mecca with his disciples. Every evening the old Master would bow down facing Mecca and pray,

“Thank you Lord, you have given us exactly what we needed.” For three days they had not had anything to eat, they had hardly slept because they were chased out of every village. In the evening on the third day, the Master bowed down as usual and prayed. “Thank you for everything Lord, you have given us exactly what we need.” This got too much for the disciples they said, “You are thanking for this? We have not eaten and slept for three days!” The Master said, “Not eating and sleeping for three days is exactly what we need.”

This is surrender and this quality will stop the mind wandering into desires.

21. Mary said to Jesus, “What are your followers like?”

He said, “They are like little children living in a field that is not theirs. When the owners of the fields come, they will say, 'Give our field back to us.' They take off their clothes in front of them in order to give it back to them, and they return their field to them.

“For this reason I say, if the owner of a house knows that a thief is coming, he will be on guard before the thief arrives, and will not let the thief break into the house of his estate and steal his possessions. As for you, then, be on your guard against the world. Arm yourselves with great strength, or the robber might find a way to get to you, for the trouble you expect will come. Let there be amongst you a person that understands.

“When the crop ripened, the person came quickly with sickle in hand and harvested it. Whoever has ears to hear should hear .”

Mary said to Jesus, “What are your followers like?”

He said, “They are like little children living in a field that is not theirs. When the owners of the fields come, they will say 'Give our field back to us.' They take off their clothes in front of them in order to give it back to them, and they return their field to them.

The small children are the followers and the Divine is the owner of the fields. There is nothing here that belongs to us. When white people started to colonize America, the Native Americans (Red Indians) could not believe that it was possible to own land. The white people were buying and selling land! The white people even wanted to buy the land of the Indians. The Indians had lived there always and it never occurred to them that it was 'their land'.

With the ego-mind comes ownership because there is separation. You cannot own or disown something that is you! The Indians lived in such deep communion with the forest and lakes that these were not something foreign to them.

The Indians were still living in the hunting and gathering way that preceded the way of life that the newcomers came from. The white population came from a more 'advanced society'. In Europe, we had long passed the hunting and gathering state; we had also passed through a social order that was based on ownership of slaves: the slave society. Europe was living in a feudal society based on ownership of land. When I say 'advanced', I don't really mean 'higher' in a sense that the settlers were more developed in any way. In a way, I think the so-called wild people are more developed in many ways. They are more real, closer to themselves. In the 18th century, Europe even had a concept of the 'Honourable Wild'.

So ownership comes into the world together with 'the me', together with illusions. To come back to Reality we must surrender all our belongings. Even our clothes are not our own. In the spiritual world it is common to talk about clothes in a symbolic form. Clothes are our identity, the ego mind.

If you see yourself losing your clothes in a dream, this is most likely ideas about yourself that are addressed in the dream. My feeling is that Jesus has the same in mind when he says,

They take off their clothes in front of them in order to give it back to them. For this reason I say, if the owner of a house knows that a thief is coming, he will be on guard before the thief arrives, and will not let the thief break into the house of his estate and steal his possessions. As for you then be on your guard against the world. Arm yourself with great strength, or the robber might find a way to get to you, for the trouble you expect will come. Let there be amongst you a person that understands.

Arm yourself with great strength, or the robber might find a way to get to you.

This is attachment to sense objects. You must guard yourself against the world, arm yourself with great strength, or the robber might find a way to get to you. The only way we can guard ourselves against 'the world' is by awareness. The only way to see through and disidentify with the object of the senses is presence, mindfulness.

I have talked a good deal about the senses and clarity so I will not go deeper into it here. Rather, I will talk a little about the great science of mindfulness. Mindfulness is 'experience your experiences'. Yes, we have experiences but mostly in an unconscious and dreaming way; we

are not present with what is present. We are not with it. When we experience our experiences, we witness both the object and the subject.

Once again, when we experience our experiences, we are aware of both the experienced and the experiencer! With a little practice, you will start to know the blessing of being in the moment. Mindfulness brings you into this moment and in this moment there are no problems; problems need thinking. When you are cultivating your awakening, this is the only way. You must be aware in one way or another, otherwise you will get identified. The thief will get in!

After awakening comes cultivation of it into lasting Enlightenment. It is important to cultivate because we are so used to moving out into the periphery of consciousness. Prior to the awakening, we have only known engagement with the objects of the senses. It takes time to break this habit.

When the crop ripened, the person came quickly with sickle in hand and harvested it.

When there is maturity of the heart the awakening is easy.

Whoever has ears to hear should hear .

This is a phrase that Jesus uses often. If you speak Latin to a person who doesn't know the language, there will be no transmission of the meaning of what is said. So this is a great matter. We can only understand to a certain degree. Jesus uses the metaphor in another place that if you throw the seeds on the stone they will never sprout. The listener must be in a space of openness and readiness. Those with ears will hear; those with eyes will see.

22. Jesus saw some babies nursing. He said to his followers, “These nursing babies are like those who enter the kingdom.”

They said to him, “Then shall we enter the kingdom as babies?”

Jesus said to them, “When you make the two into one, and when you make the inner like the outer and the outer like the inner, and the upper like the lower, and when you make male and female into a single one, so that the male will not be male nor the female be female, when you make eyes in place of an eye, a hand in place of a hand, a foot in place of a foot, an image in place of an image, then you will enter [the kingdom].”

The picture of babies drinking from their mothers is also a meaningful picture. Everything arises from That (Source, Kingdom). Just as babies will not survive without milk from their mothers, we will not survive without the 'milk' from the Source. Some are aware of this; others are not. You are always living from the Source. It makes no difference if you know it or not.

Then shall we enter the kingdom as babies?

The disciples are so identified with their bodies that they take the words of Jesus literally. Jesus is talking in pictures. So Jesus tries to explain what he means,

When you make the two into one, and when you make the inner like the outer and the outer like the inner, and the upper like the lower, and when you make male and female into a single one, so that the male will not be male nor the female be female, when you make eyes in place of an eye, a hand in place of a hand, a foot in place of a foot, an image in place of an image, then you will enter the Kingdom.

When you know yourself as Consciousness, then you will know that 'inner' and 'outer' are distinctions made by the ego-mind. Everything rises and falls in Consciousness. Even the idea of you is just an appearance in Consciousness. There is not a 'you' aware of Consciousness. Awareness and reflected forms are not separate. You are the dance of this ongoing creation where Awareness is one with the form (creation). Buddha says:

“In seeing there is only the seen,
In hearing there is only the heard,
In feeling there is only the felt.”

Up and down, in and out, they are only relatively true. We are neither male nor female. It is the bodies that have gender. You appear as a man or a woman, but this is a relative truth.

When you make eyes in place of an eye, a hand in place of a hand, a foot in place of a foot, an image in place of an image, then you will enter the Kingdom.

I am not sure, but this could mean that you will have to change your whole way of seeing and knowing things. Nothing is the same after Enlightenment.

23. Jesus said, “I shall choose you, one from a thousand and two from ten thousand, and they will stand as a single one.”

This is about how few are ready to get this great matter. There may be one among the first thousand that claim they are ready. To get two more, you will need even more to choose between. And they will know that they are the one Reality. “They will stand as a single one.”

24. His followers said, “Show us the place where you are, for we must seek it.”

He said to them, “Whoever has ears should hear. There is light within a person of light, and it shines on the whole world. If it does not shine it is dark.”

“Whoever has ears should hear.” Here he comes again. He says either you understand or you don't. If you are really ready you will understand what I say now.

There is light within a person of light, and it shines on the whole world. If it does not shine, it is dark.

An awakened person has a light around him. There is an invisible presence. It is a true charisma that comes from inside. I am not talking about political charisma. Political charisma is only there as long as the politician is in power. It is borrowed! True charisma, light, is always there. This charisma is a blessing to the whole world because nothing is then separated.

When someone meditates in India, there is a great respect for the meditator. People bring food and satisfy other needs. In the West, we have this idea that meditation is something we can do if there are not other more important things to do. Sitting and gazing at your navel what could come out of that? We also have the feeling that such people are very self-concerned.

We don't see the whole picture because we see each other as separate entities. This is not the understanding in India. People know that

someone meditating, becoming silent and blessed, will influence them also.

And that is what Jesus means,

There is light within a person of light, and it shines on the whole world.

25. Jesus said, "Love your brother like your soul, and protect that person like the pupil of your eye."

26. Jesus said, "You see the speck that is in your brother's eye, but you do not see the beam that is in your own eye. When you take that beam out of your own eye, then you will see clearly to take the speck out of your brother's eye."

This is a very famous saying and is also to be found in the New Testament. It is about projections. We make projections on another person when we blame or admire that person. Criticizing a person's behaviour or way of being indicates that there is a projection. We project when we don't want to be responsible for our own mental and emotional content. What we see in the other magnifies what is present, unknown, and rejected in ourselves.

It may be true that a person is sad but if we have projections on him this means that we also have sadness that we don't want to feel. When we project, we judge and blame. We accuse the other and try to change him. To deal with projections, we must learn to be responsible. We must mind our own business. As with the example of sadness, we have to ask, "Am I having sadness myself and am I judging it not wanting it?" The moment we see, feel, and accept our sadness, the sadness in the other

may more or less disappear and it will not be a problem. You will be able to say to the person in a very relaxed way, "Are you sad?" If you have not first taken responsibility for the sadness in yourself the beam in your own eye you will most probably be reactive towards the other person and end up in a quarrel.

This is what Jesus means when he says,

When you take that beam out of your own eye, then you will see clearly to take the speck out of your brother's eye.

27. "If you do not fast from the world, you will not find the kingdom. If you do not observe the sabbath as a sabbath, you will not see the father.

The Sabbath is a time set for worship. It is again about not forgetting that the senses wrongly used can be a hindrance for seeing the Father. During the Sabbath you don't eat. You are not occupied with the world. For a time, you fast from the world.

28. Jesus said, "I took my stand in the midst of the world, and in flesh I appeared to them. I found them all drunk, and I did not find any of them thirsty. My soul ached for the children of humanity, because they are blind in their hearts and do not see, for they came into the world empty, and they also seek to depart from the world empty. But now they are drunk. When they shake off their wine, they will repent."

Enlightenment or Christ consciousness appeared in the flesh as the Jew Jesus about two thousand years ago. Enlightenment is not personal. In the mineral it sleeps deeply, in the plants it starts to move, in the animal it become conscious, and in man it can know itself. Enlightenment is

Consciousness knowing itself in a particular body. This is 'the situation' called Jesus!

“I took my stand in the midst of the world, and in flesh I appeared to them.” The 'I' here is realized Consciousness; it is not the Jew Jesus.

There is a statement in the Bible that theologians have been discussing down the ages. Jesus said, “I am before Abraham was.” The theologians do not know the difference between 'I am' and the ego-mind. I have earlier said that 'I am' is impersonal awareness, realized Consciousness. They don't understand that the person Abraham is a body appearing in time and space. 'I am' is timeless and impersonal. Jesus has realized this state and he tries to get people to understand who he truly is.

I found them all drunk, and I did not find any of them thirsty.

They are drunk in ignorance and not thirsty for the real thing just like most of the world is now in 2008.

My soul ached for the children of humanity, because they are blind in their hearts and do not see, for they came into the world empty, and they also seek to depart from the world empty.

In the East, they say about an awakened soul that he is twice born. The first birth was an opportunity for the second birth. The first birth is the birth of the body, an earthly existence that will end with death. The second birth is a spiritual birth. It is a birth into immortality. A twice-born is a jivan-mukta, 'free while in the body'. If people don't realize themselves, if they don't use the incredible opportunity it is to have a body, they will just die as empty as they lived, unaware of the potential

they carried. Every person can realize Christ consciousness, not only Jesus. Furthermore, you don't need Jesus, as the church preaches. Jesus is an alarm clock like any awakened soul is.

My soul ached for the children of humanity.

This is compassion. Compassion and forgiveness are two totally different phenomena. Compassion is egolessness and forgiveness is ego. Compassion is com together with passion. Compassion means 'together with'. You can identify with the other. In compassion you don't make your self better than the other. Compassion is a deep realization of our inherent oneness.

Forgiving is building upon arrogance. I know but you don't, so I forgive you. I am higher than you. I know the truth you don't. It is playing God. When you forgive another, you just fortify the ignorance about yourself. You say indirectly, "I could never do a thing like that!" You play 'holier than thou'. You project, because the truth is that we could all do what everyone else is doing, if we were placed in a similar or different situation.

We are humans, we are alike, and we are 'com', the same. Compassion goes to the roots and asks is it possible that I could do the same thing? With compassion you go back to yourself and ask, "Do I have the same quality that could perform the act that I am about to judge my brother for doing?" This is dealing with the projection. Forgiveness doesn't have that depth at all.

The famous incident where men are about to stone a woman who has committed adultery is an example of compassion in action. Jesus says

to them, “Let the one of you that has not committed adultery even in his thoughts, throw the first stone.” This is Jesus' appeal for compassion. If the men would have the courage to look into themselves, they could never throw a single stone.

29. Jesus said, “If the flesh came into being because of spirit, it is a marvel, but if spirit came into being because of the body, it is a marvel of marvels. Yet I marvel at how this great wealth has come to dwell in this poverty.”

To be born is not a big deal. Yet Jesus calls it a marvel. The flesh comes into being because of the spirit. Manifestation arises because of consciousness. It is an even bigger marvel if the spirit comes into being because of the body.

If the flesh came into being because of the spirit, it is a marvel, but if spirit came into being because of the body, it is a marvel of marvels.

When the spirit comes into being because of the body, it is Enlightenment. Jesus is talking about the *jivan-mukta*: waking up while in the body.

The body being born, that is the wonder of how the flesh comes into being because of the spirit. But consciousness becomes unconscious of itself in identification with the body. This is the situation for most people. Very few, like Emanuel Sunyata, who I mentioned earlier, remains conscious. For nearly everyone it is hard work to get the spirit into being because of the body! That is surely 'a marvel of marvels'.

All the Mystery Schools work with the marvel of the spirit coming into being because of the body: Advaita, Zen, Christian Mysticism, etc.

Yet I marvel at how this great wealth has come to dwell in this poverty.

This is a dangerous statement because it can easily be misunderstood. Misunderstood, it creates a dualism between body and spirit. The body is the enemy of the spirit. But there are not two. Body is an expression of spirit. The Cathars and other Christian Schools have advocated a split between body and spirit. Two thousand years of repression of sex is the outcome of this kind of idea. True mysticism sees the body wholly as spirit.

Seng-ts'an, the third Patriarch of Chan says, "Even acceptance of the body and the senses is true Enlightenment." It is true that Spirit (Consciousness) dwells in the body in the sense that the body is visible Spirit and Spirit is the invisible body. That is the true nondual expression. And it is a marvel.

30. Jesus said, "Where there are three deities, they are divine. Where there are two or one, I am with that one.

I must admit that it is difficult for me to respond to the first statement about three deities unless it refers to the Father, the Son, and the Holy Spirit. Three also gives meaning to the next,

Where there are two or one, I am with the one.

There is only one God.

31. Jesus said, "A prophet is not acceptable in the prophet's own town; a doctor does not heal those who know the doctor ."

I know this from my own situation. Being Danish I see more people in foreign countries than in Denmark. I think we think like this, “He is just like me, so how can he know something I don't? Why should I go and see him since he is Danish like me?”

The situation is the same with a teacher coming from another country. It is not easy to project a personality on such a teacher because she is a stranger. You can be open to this person because you don't know her. If you have a spiritual teacher, don't get too concerned about her or his person because then you will miss the teaching.

32. Jesus said, “A city built upon a high hill and fortified cannot fall, nor can it be hidden.”

When you need to protect yourself, the very protection will make you visible. In psychological language this means that what you have a tendency to hide will be exposed.

33. Jesus said, “What you will hear in your ear, in the other ear proclaim from your rooftops. For no one lights a lamp and puts it under a basket, nor does one put it in a hidden place. Rather, one puts it on a stand so that all who come and go will see its light.”

When you know something, share it. By sharing, it will grow.

34. Jesus said, “If a blind person leads a blind person, both of them will fall into a hole.”

I don't think this needs a comment.

35. Jesus said, “You cannot enter the house of the strong and take it by force without tying the person's hands. Then you can loot the person's house.”

I think this again refers to the need of being aware of attachments. The moment something arises in consciousness, there is, right a way, an 'invitation to attachment'. If we see this something as separated from 'a me', there will be grasping and rejecting. Grasping and rejecting come from likes and dislikes. The moment we are caught in grasping and rejecting, the fight begins. The fight leads to more separation and more fight.

To be aware is the only way we can enter the house of the strong. The strong is attachments. If we are mindful, we may have a chance of realizing that 'the me' and the experience is an appearance in Consciousness. Mindfulness is relaxing with what is as Awareness.

We are always pure Consciousness-awareness and essentially everything is That. The moment the fight of attachment starts, appearances in Consciousness seem to have a self-nature. 'The me' seems real, so does the feeling I am fighting with. Clarity is lost in this fight. No one can win it. If your two hands are fighting with each other, who will win? What happens when you stop to look closely? Both hands are you, but you are not two, you are one. Knowing the Oneness of all things sets you free. “The truth will set you free,” says Jesus.

36. Jesus said, “Do not worry, from morning to evening and from evening to morning, about what you will wear .”

Enlightenment is also called our Natural State. I know I am using many different names for this place. Let me repeat, Pure Consciousness, Awareness, The Father, The Kingdom, Paradise, True Nature, That, etc. These names easily give us the feeling that we have to get somewhere, where we are not right now. The truth is that it is present in every experience; it is immediate in every perception, thought, and feeling. We don't have to go anywhere! Socrates said, "You don't need to go out of your house to know who you are." I will put it even more directly and say, "Just stop looking and relax into what is already present."

"Do not worry, from morning to evening and from evening to morning, about what you will wear."

The clothes Jesus is talking about are our identity, our need for dressing up as so and so, being this or that, belonging to this or that. Even in Palestine today, people believe they are Jews and Arabs. We believe we are Swedish or Danish, Christians or Free Thinkers. We are not born as Arabs or Jews, Danish or British; these are predicates we learn to identify with. This is the clothing we are worried about.

The knowledge that Jesus is talking about, our Natural State, is not something that can be put into books and placed on a shelf. That can be remembered or forgotten. The Truth he is talking about is something we are!

37. His followers said, "When will you appear to us and when shall we see you?"

Jesus said, “When you strip without being ashamed and you take off your clothes and put them under your feet like little children and trample them, then [you] will see the child of the living one and you will not be afraid.”

We are so scared of being without identity even though our identity is borrowed; it is conditioned. The child is told who it is and it starts to believe it. People are living and dying for their ideas about themselves. We have just had all the atrocities happening in the Balkans because people believe they are Serbs and Albanians. We have fanatic Islamists blowing themselves up in the name of Allah. These identities are so strong that we kill and die for them.

An emperor approached a Sufi Master and asked the Master, “Can you help me to know who I am.” The Master said, “Take off all your clothes and run around the town three times beating your head with one shoe and you will know.”

That is what Jesus says to them, “Strip yourself without being ashamed.” If you are ashamed, you are still identified with your clothes. Put them under your feet and trample them. If you are a professor or very learned, take your certificates, titles, and academic PhDs and burn them. Then you will see the child of the living one. All the titles we carry are dead stuff. The child, our Natural State, is alive.

38. Jesus said, “Often we have desired to hear these sayings that I am speaking to you, and you have no one else from whom to hear them. There will be days when you will seek me and you will not find me.”

Don't postpone. The mind is not really interested in knowing who you

are. It only pretends interest. When it comes to business, it shrinks. It is only interested in the known. It loves to gather dead knowledge. If it is something that can be known, the mind is interested. It is scared of the unknowable because it cannot control it. Who you are is unknowable because it is something you are; it is not something you can think.

The known, the unknown, and the unknowable are three possibilities. The known is that which was once unknown; the unknown that will one day be known. The unknowable is the playground and heart of the matter for mysticism. When I say unknowable, I mean that mystic experiences are not based on the dualism between a knower, the act of knowing, and the known.

In the mystic experience, the subject (knower) and the object (known) are not separate. That gives the feeling of Oneness or Wholeness. When you are the Self, when you have awakened, everything is your own Self, there is no separation.

In an ordinary experience there is a distance to the object. If you hold an object close to your eyes, you will not be able to see it! A mystic experience is so intimate that there is no distance between the observer and the observed. In an ordinary experience, the experience is indirect. It is transmitted through the six senses (feeling, hearing, seeing, tasting, smelling, and thinking). The mystic experience is direct, no distance. That is why I say you 'become it!'

Another thing is that the mystic experience is not a state of mind. Normal, ordinary experiences are states of mind. Ignorant, we live our lives from birth to death through three states of mind: waking, dreaming, and dreamless sleep. The Self, the Real, is the undercurrent

that runs through these three states. Realizing the Self you become this undercurrent that moves through and makes all these three states.

In the East, this undercurrent is also called Turiya, which just means the fourth. The fourth is realized when the heart is absolutely open; when there is a total vulnerability. I think that is why Christ on the cross touches every one of us so deeply. It reminds us of something very deep, unconditional vulnerability.

Ordinarily we live in a three-dimensional world, vertical, horizontal, and the third. When we enter fully into the heart, when the heart opens, we start living in a fourth dimension. It is felt like living inside the other three. It is like living on the inside of things. It is total freedom. It is 'seeing with the heart'.

One more thing to help put light on the mystic experience. In a normal experience, the ego is the agent of knowing, analysing, judging, comparing, conceptualizing. In the moment of ego transcendence, there is no one to judge and conceptualize. That is another reason why we cannot know the Source. The mystic has true knowledge, but he doesn't know anything.

They said about Bhodhidharma that he did not know anything but that he 'knew'. Socrates was declared the wisest man in the world because he declared, "I don't know anything." In the East they have an analogy that makes things clearer: "The salt doll dived into the ocean eager to measure its depths. It dissolved before it could reach."

Jesus says to the disciples that it is not enough to listen. Fooling themselves that they can get somewhere by just listening. This matter

that Jesus is talking about is so practical. Unless we put on 'working clothes' we will not be fulfilled. Start to be mindful in a relaxed way, stop up and relax into what is with awareness. The mind is also it, but you will not know it by thinking about it. Relax into the drama of the mind. By just relaxing, it will start to be quiet and in this quietness you will know the immediately obvious. That all there is is this presence of Awareness that never changes. Rest here and don't do anything. Suddenly there will be a gentle shift and you will not be the same.

39. Jesus said, "The Pharisees and the scribes have taken the keys of knowledge and have hidden them. They have not entered, nor have they allowed those who want to enter to do so. As for you, be as shrewd as snakes and as innocent as children."

It looks as if Jesus is accusing the Pharisees of hiding the secrets knowingly. Down through history, the organized religions have been more interested in being in power and keeping people under control than in spreading the truth. The Pharisees, priests, popes, imams, and rabbis don't know the Truth themselves. If they did they would most likely not belong to any organized religion.

I am not sure what he means by, "As for you, be as shrewd as snakes and as innocent as children." This could mean that you literally have to get to the scriptures that the Pharisees hide. It can also mean that generally you must be both shrewd and innocent to get to the truth. The last interpretation is for me the most likely. There is no highway to the Truth; you have to be bright to find your way free of the crowd and keep your innocence and openness. Not that the Truth as such is difficult. It is always right in front of our noses, but we are burdened with the untrue.

40. Jesus said, “A grapevine has been planted away from the father. Since it is not strong, it will be pulled up by its root and will perish.”

The Father, the Truth, is the innermost reality that we are and can never lose. Being in touch with That is to be truly a human being. Mostly we are 'human-thinking' and as human-thinking, we don't have roots into existence. Being grounded in the Truth, we have a foundation into ourselves.

Most people are living on the periphery of themselves; they are rarely in the centre. That is why there is so much pain and suffering in the world. 99% of people, suffering from all kinds of psychological disorders, are simply not in touch with themselves. We talk so much about making the world better, but we don't understand that we have to put ourselves right to get the world right. No one in touch with himself will blow himself up and cause unbelievable pain to many others. You cannot kill others or yourself if you are in touch with the Father.

41. Jesus said, “Whoever has something in hand will be given more, and whoever has nothing will be deprived of even the little that person has.”

This is 'the law of attraction'. If you are happy, you will receive happiness from your surroundings. If you are thinking positively, the world will be positive to you. The world is always responding to us. If you are worried about all your bills, there will come more of them because the world always responds.

In the morning when you wake up, start with being grateful, feel it deeply and the day will show gratefulness to you. Wish for being one

with the Divine, feel it and it will be a reality one day. People who are negative are met with negativity. This is one of the basic laws of existence. However, there is an even more fundamental law of the Universe: “Wholeness is the union of all opposites.” The former is egocentric and the latter is cosmocentric.

42. Jesus said, “Be passers-by .”

Watching a movie, we can sometimes forget that we are onlookers and become identified with the actors and situation. We sometimes get so identified that we get upset or start to cry. Then suddenly we remember, “I am here in this chair,” and we are immediately free.

Jesus says, remember, nothing here is yours, pass through it!

Many years ago I was in an amusement park in Copenhagen, where there was a three-dimensional world cinema. You came into a big tent and in front was a big screen. It was made in such a way that when you looked at the movie, you could hardly avoid feeling that you were part of the happening up there. We were watching a roller coaster with the camera being placed at the front of the roller coaster! I saw people falling on the ground beside me screaming. It was hilarious.

I learned a lot 'watching' this scene. If I remembered myself, if I was mindful, I would not be deluded. If I forgot to be present, I would sooner or later be 'involved'. By being mindful you will learn to be a passer-by. When the mindfulness continues, you will realize that there is no one to be a passer-by; there is just Awareness. This Awareness is not located anywhere in particular. This Awareness (the true you) is present wherever the attention is at each moment. This is knowing, “I and my

Father are one,” because everything is yourself: you are the creator and the created both!

43. His followers said to him, “Who are you to say these things to us?”

“You do not know who I am from what I say to you. Rather, you have become like the Jewish people, for they love the tree but hate its fruit, or they love the fruit but hate the tree.”

Because they don't know themselves, they don't know Jesus. They are provoked and touched by his words and wonder how he could say things like this. They take themselves to be separate individuals in the world. So how can they understand what he is talking about? They see a man like themselves saying things they could never say. They don't see the real Jesus. For them there is no connection between the 'man' speaking and what 'he says'. That is why Jesus says to them,

You have become like the Jewish people, for they love the tree but hate its fruit, or they love the fruit but hate the tree.

44. Jesus said, “Whoever blasphemes against the father will be forgiven, and whoever blasphemes against the son will be forgiven, but whoever blasphemes against the holy spirit will not be forgiven either on earth or in heaven.”

Jesus was awakened when John the Baptist baptized him. The Holy Spirit (Grace) descended on him in this moment. All three are essentially the Source: the Father, the Absolute; the Son, Enlightenment visible in the world; and Grace, Holy Spirit. You are Enlightened whether you know it or not; you can never lose it. In you, enlightenment can be manifest. You are also the Source (God the

Father). But you can miss the realization of the two first if you lack Grace. Grace is obviously not available to every man because then everyone on the planet would be enlightened.

45. Jesus said, “Grapes are not harvested from thorn trees, nor are figs gathered from thistles, for they yield no fruit. A good person brings forth good from the storehouse; a bad person brings forth evil things from the corrupt storehouse in the heart and says evil things. For from the abundance of the heart this person brings forth evil things.”

I think this saying speaks for itself.

46. Jesus said, “From Adam to John the Baptist, among those born of woman, no one is so much greater than John the Baptist that the person's eyes should not be averted. But I have said that whoever among you becomes a child will know the kingdom and will become greater than John.”

Again Jesus emphasizes the quality of the child, which is innocence and simplicity. The older we get, the more the ego-mind becomes ingrown and rigid. We gather memories, opinions, and beliefs. The openness of the child becomes narrower and more and more fixed.

Most grown-ups are predictable. Their thinking and reactions are well established. The older a person becomes, the more difficult it is to change anything in the thinking. Older people become reactive and predictable. Children can immediately respond to you in a way you could not foretell. This is the reason why we feel a freshness being with children; they sometimes become our biggest teachers because they are not fixed yet. They can look at things in a fresh and unorthodox way.

Children just don't know anything; grown-ups believe they know so much.

To know who you are, you need to let go of all your borrowed knowledge; this is a hindrance. Grown-ups are not with what is; they are not immediately present any longer; they are preoccupied with all their concepts about things. Children are here now because they don't have so many labels and ideas. This is why they can be excited about small things; they are present with the present. Grown-ups are bored with life, 'they know everything.' In this way we must be like children again. We must be childlike, not childish.

47. Jesus said, "A person cannot mount two horses or bend two bows. And a servant cannot serve two masters, or that servant will honour the one and offend the other. No person drinks aged wine and immediately desires to drink new wine. New wine is not poured into aged wineskins, or they might break, and aged wine is not poured into a new wineskin, or it might spoil. An old patch is not sewn onto a new garment, for there would be a tear ."

You should stick to the path (the path of Jesus). Jaludin Rumi has a story about it.

The Master took his disciples to a place where people were digging for water. The first place they came to showed a scene where the digger had been working on at least seven holes without finding water. The second place showed a scene where the digger had given up after three holes. In the third scene, the digger had worked on only one hole and found water. The Master said to the disciples, "Be like this man."

You cannot have two Masters and you cannot mix the teachings. Be committed to one path and don't waver.

48. Jesus said, "If two make peace with each other in a single house, they will say to the mountain, 'Move from here,' and it will move."

Jesus says it is a miracle if two people can be together in peace. We cannot have peace with ourselves and as long as that is the situation, we cannot have it with each other either. It is indeed a miracle if two people in a single house can have peace with each other. If they can manage that, they can also ask the mountains to move and they will!

49. Jesus said, "Fortunate are those who are alone and chosen, for you will find the kingdom. For you have come from it, and you will return there again."

Jesus says, you must be able to be alone to enter the kingdom. Very few people are able to be by themselves. Most of us are in need of company all the time: other people, television, books, or other things. Mostly we need to be confirmed. The emptiness inside seems to be too much to bear.

A Zen Master was asked, "What is the biggest miracle?" He answered, "I am sitting here with myself." It does not look much, "I am sitting here with myself." But it is a lot just to be able to be with oneself and in peace. Jesus says you must be able to be alone. We talked about it before: aloneness is all oneness.

To be chosen is Grace. When the shift of awakening happens, it is a shift and it cannot be done! It is being done to you and against you. If you could do it, it would be smaller than you and it is not. If you could

do it with some mental effort, it would be mental and it is not. If you could do it, you could also undo it and you cannot. There are a few people to whom it seems to happen spontaneously out of the blue. For most, it happens after hard, dedicated work on themselves, what Jesus calls 'preparing the ground'. When it happens, you will say, "It did not happen because of all the work I have done, but it could not happen without it either." It is a qualitative jump in consciousness. Mind only knows continuity. The work on yourself will be a continuation. When the awakening happens, that continuation is suddenly broken. Grace does that.

I say it is done against 'you', against the ego-mind. The ego-mind will not allow it because it feels like death to the ego-mind. It is going beyond the sense of separation, which is essentially the ego-mind.

For you have come from it, and you will return there again.

This is again a wonderful statement, if we can understand it. To say that you have come from there and will return there is one way of putting it. You have never really come and will not go back. It is because you identify with the ego-mind that you believe yourself to be a somebody who moves in time and space. It is an illusion that we are born and will die. The illusion of the ego-mind that consciousness identifies with will suddenly be seen as empty and in this way we will return. It is like a drunken man becoming sober. In the example of the snake on the road, did the snake go anywhere to become a rope? We are drunk and believe ourselves to be individuals moving in time and space, like atoms or particles. 'Returning home' will have a certain interpretation from this point of view.

These days you can read books about people being taken into deep hypnosis where they can talk about their past lives and how they can choose to come back down to earth for another life. This may be true, just as it is a relative truth that you walk on the earth! The relative you, the ego-mind, may move on after physical death if you believe you are the body mind, but the true you never moves anywhere.

People sometimes ask me, “There are more and more people on the earth, where do they come from and where do they go?” My answer is, “Where are the people in your dream going when you wake up in the morning?”

From the absolute point of view, from the point of view of identity with the Father, you don't go back, you don't reincarnate. There is no earth that you can leave and come back to. This is like dreams or visions we see because we are intoxicated. Again, seeing ourselves as separate individuals living in a world that exists independently of us is to be intoxicateddrunk. Waking up from this nightmare we call life is to realize that 'I' has never gone anywhere; I have always been here. Seeing this is a glimpse of an overwhelming love that is everywhere in the trees, in the sky. It is all made of love. It is perfect because there is no judging ego-mind. Perfect in the sense that it is free of opinions.

'Coming back' is in this way totally dependent on the point of view we see from. From a relative understanding, from the understanding of the ego-mind, there is a person living in time and space and maybe even incarnating. When this illusion is broken with Enlightenment, yes, there is a kind of returning to Source. What we call returning to Source is more seeing that you never left. Nobody becomes enlightened. Enlightenment is seeing that there never was anybody in the first place.

Another misunderstanding is that Jesus has gone home to the Father and is now sitting there with him. People even claim that they channel him. It is the language of the body, ego-mind. It cannot understand anything outside its ability.

“The frog from the sea was visiting the frog living inland in a well. They were sitting down in the well and comparing their respective homes. The frog from the sea said, 'Where I come from the sky is without borders.' The little frog from the well said, 'I understand, it is like when you look up there and you see this immense opening up there.' The other frog said, “Oh no! It is like you can also not see where the sea ends and the sky begins.' The other frog said, 'Is it like when you look over to the other side of the well?’”

Jesus says, “Those who have ears will hear .”

Jesus doesn't mean that he will leave this world and kind of fly to the next and sit with the Father. He will be one with the Father. He will become one with the Cosmic Dreamerthe Father. God is the Cosmic Dreamer. He is dreaming the world into relative existence. When someone like Jesus wakes up, it is God waking up from his own dream.

Imagine you go to bed and fall asleep. After some time you start to dream. Maybe you are redoing your whole garden in the dream. Let's now look a little into this analogy. Is the dreamer (you) separated from the dream? Could there be a dream without you? No, obviously not. In this way the Cosmic Dreamer, God, is not separated from the world.

God is immanent, not transcendent. God's transcendence was invented by the priests and popes so that they would be needed to

translate what the Father said to his ignorant children. They would then be needed as intermediaries; otherwise they are not needed. They are not needed when God is immanent. The whole truth is 'as above so below!' Immanent/transcendent are distinctions.

Is it true the dreamer (you) is creating the dream? Yes, you are, but you are not aware of it. When you start to become aware of it, we talk about lucid dreaming. Lucid dreaming is comparable to Enlightenment. Living awakened is like seeing this world as in lucid dreaming; you are aware that it is a dream. That you your ego-mind in the dream are a dream character.

Back to the night dream. You are sleeping and in the dream you are identified with the dream character. As the dream character you know nothing about the Real; you are the dreamer. If they knew each other, the dream would be broken. Spiritual awakening is the situation where the dreamer (consciousness) knows that it is the creator of the dream character!

When in the morning you wake up, can you go into the dream again identifying with the dream character and become unaware of the dreamer (you)? No, I think you will agree with me that this is not possible.

In the case of genuine spiritual awakening, the situation is the same. Awakened people don't 'come back'. How is it possible to step into this dream again when you have awakened?

There are people waiting for the return of Jesus. He cannot come back. He realized that he never came or left, so the dream is over for this

relative fragment of consciousness. The entity that people claim to channel is not Jesus (unless they say that Jesus was not awakened), but it may be some other entity! And there can be no enlightened teaching from any disembodied entity. There may come beautiful teachings, but if teachers are truly enlightened, they would not be there any more.

50. Jesus said, "If they say to you, 'Where have you come from?' say to them, 'We have come from the light, from the place where the light came into being by itself, established [itself], and appeared in their image.' If they say to you, 'Is it you?' say, 'We are its children, and we are the chosen of the living father.' If they ask you, 'What is the evidence of the father in you?' say to them, 'It is motion and rest.'"

I love this one.

"If they say to you, 'Where have you come from?' say to them, 'We have come from the light, from the place where the light came into being by itself, established itself, and appeared in their image.'"

Jesus is describing the Source. The relative is the Absolute and the Absolute is identical with the relative. The Absolute is immediate, present in every perception. If they ask you, "What is the evidence of the father in you?" say to them, "It is motion and rest."

A king asked the Venerable Bharati, "What is the Buddha?"

The Venerable answered, "Seeing the nature is Buddha."

The king asked, "Has the Master seen the nature yet, or not?"

The Venerable answered, "Yes, I have seen the Buddha-nature."

"Where is the Buddha-nature?"

"This nature is present during performance of actions."

"During what performance of actions? Can I see it now?"

“It appears in the present performance of action; Your Majesty just doesn't see it.”

“But do I have it too or not?”

“If Your Majesty performs actions, there are none in which it is not present. If Your Majesty were not acting, its essence would be difficult to see.”

“But when one acts, at how many places does it appear?”

“It appears at eight different places.”

“Would you describe these eight different places?”

“In the womb it is called the foetus. On being born it is called a person. In the eyes it is called seeing and in the ears it is called hearing. In the nose it smells, in the tongue it talks, in the hands it grasps, and in the feet it runs. When it is expanded, it contains worlds as numerous as grains of sand. When it is compressed, it exists within one minute particle of dust. Those who have recognized it know that it is the Buddha-nature; those who have not, call it soul or spirit.”

As the king listened, his mind opened into awakening.

It is the life principle. Beware that this wonderful Chan Master says, “Seeing the nature is Buddha.”

Bharati means 'by nature', our innermost nature that which is always present, never changing, immediately present in every perception, thought and feeling. But don't look for some passive state; it is dynamic. That is why Jesus says, “It is motion and rest.”

51. His followers said to him, “When will the rest for the dead take place, and when will the new world come.”

He said to them, “What you look for has come, but you do not know it.”

“When will the rest for the dead take place?”

The disciples are talking about resurrection. I see the concept of resurrection as Enlightenment. If you are identified with the body, you are mortal because the body will go in due time, that is for sure. Realizing our deathless essence is resurrection.

“And when will the new world come?”

These days there is much talk about 2012, because according to the Mayan calendar we shall make a jump into an enlightened existence at that date. It seems as if mankind cannot stop wishing and projecting hopes into the future.

The world, which is here, depends on you. There is no objective world out there that can become enlightened. People can become enlightened and then their world will be enlightened. Every scientist who has worked with the problem of the existence of matter ends with himself. There are as many worlds as there are people; that is why nobody can agree about anything.

What we call life is God looking for himself. He sees himself differently through every pair of eyes that exist. The world is purely subjective and relative. Objectivity is Awareness or Pure Consciousness. That is why silence is the most powerful way to

transmit this great mystery. Many great Masters have taught through silence.

Seng-ts'an, the third Patriarch of Chan, said, "Stop thinking and talking and there is nothing you will not understand." As Jesus says, "What you look for has come, but you do not know it."

It is already here. It has always been and can never go away, but we don't know it so we dream about a golden future and miss this living moment where we could have known it. People are more interested in what has happened in the past and what will happen in the future than what is happening now.

I just love this story.

There is a book called *Jesus lived in India* by Holger Kersten. This scientist pretends to prove that Jesus never died, but escaped together with Thomas and Mary to Kashmir. He is buried in a little town called Pahalgam, which means 'shepherd'. A Russian scientist (Nicolai Notovich) has also investigated this matter and insists that he can actually follow Jesus' journey through Iran and Afghanistan. The former scientist started his project by visiting a great Lama in Tibet because they know all this. He waited many days for an opportunity to ask the Lama questions. Finally he had his interview. He asked the Lama, "Is it true that Jesus is buried in Kashmir?" The Lama looked at him and asked, "Why are you so interested in a man living 2000 years ago? Who are you?"

52. His followers said to him, "Twenty-four prophets have spoken in Israel, and they all spoke of you."

He said to them, “You have disregarded the living one who is in your presence and have spoken of the dead.”

They are talking about the past and the real living is standing in front of them. They don't use the opportunity that is here now.

53. His followers said to him, “Is circumcision useful or not?”

He said to them, “If it were useful, children's fathers would produce them already circumcised from their mothers. Rather, the true circumcision in spirit has become valuable in every respect.”

Spiritual circumcision can only mean surrender, cutting away what is not needed.

54. Jesus said, “Fortunate are the poor, for yours is heaven's kingdom.”

Together with possessions, grows the attachment to them. People believe they are owners of their things; the opposite is much closer to the truth. It is the things that have power over them. I once had a quite wealthy man on a retreat. Every now and then, he needed to check the stock markets. I guess he still believed that he owned the stocks, not vice versa.

55. Jesus said, “Whoever does not hate father and mother cannot be a follower of me, and whoever does not hate brothers and sisters and bear the cross as I do will not be worthy of me.”

This is a very strong emphasis on detachment to conditions. You must hate the past. What Jesus says is that you have to let go of your parents'

voices inside to be able to be free. It is the beginning of primal therapy. The primal conditioning of a child is very strong. This conditioning will follow the child the whole of life unless he becomes aware and transcends it, which is indeed very difficult and arduous. Most people have no roots into their beings; they live only on the surface. When we start to look deeper into ourselves, the first layer is our upbringing. If you scratch a little bit in this superficial layer, many people go into panic. It is not a small thing that Jesus asks of his disciples.

To go with Jesus, you must leave all your attachments to family customs and norms. The Jews had very strong family bonds. I remember from my own life, I was about twenty-seven years old when my uncles and finally my father died soon after each other. This was a big loss, but also a great teaching because I could so clearly see that they had lived in misery and they died in misery. They did not really have anything I could use for my life. I felt deeply that I had to go my own way so as not to die the same way.

The world would indeed look very different if people did not need to be told what to think and believe. As it is now, you become a Catholic if you are born into a Catholic family; you become a Muslim if you are born into a Muslim family. It is a sad situation that most of humanity doesn't investigate this for themselves, that so many live on borrowed ideas and beliefs.

Jesus says that you must drop this entire baggage if you want to come with him. To drop it is not the same as repress it. It is about being intelligent and seeing through the delusions; otherwise 'dropping' will just be a new ideology that we borrow uncritically a new belief.

56. Jesus said, “Whoever has come to know the world has discovered a carcass, and whoever has discovered a carcass, of that person the world is not worthy.”

Buddha called worldly life *dukkha*, 'suffering': birth, sickness, old age, and death. There is the famous story about how his father tried to prevent his son from seeing the realities of life. He was brought up in a palace surrounded only by young, healthy, and happy people. Seeing sick and dying people and also a *sannyasin* (holy person) changed his life instantly. He took up the great challenge of discovering if there was a way out of the misery.

It is Buddha that Jesus is talking about. Buddha saw that the life people live, their world, is a carcass! In that moment Buddha was not interested in that world any longer. The world was not worthy of Buddha. Here again we have to be careful not to get antagonistic to the world; that we do not create a new dualism between the world and paradise or spirit. The Principle of Unity Wholeness is the union of all opposites necessary to completely reconcile this dilemma.

There is the famous exchange between Buddha and his wife Yashodhara when he returns to his wife and son after his Enlightenment. She asked him, “That which you have discovered in the forest away from us, could you not have found it here?” Buddha could not answer this question and was ashamed.

What a great question! It is not about escaping to some special place or condition. What we are looking for is not some exclusive state that can only be realized under some particular circumstance. It is present everywhere in every situation.

The world is indeed a carcass if we only live on the surface of it. But the lotus blooms out of the mud. Paradise is hidden in the carcass. That's what Buddha also realized. The carcass contains in itself the door to freedom. If we condemn and reject the world, we will most likely throw the baby out with the bath water.

Zen people ask when you declare that you have arrived, "Is your silence alive?" If you reject and leave the world out of disgust, your silence will be dead and you will be sad. If you have passed through the world, your silence will be full of joy and life. This is a very meaningful question, "Is your silence alive?" It is not about turning your back on the world; it is to realize that the world is the lotus paradise.

How to do that? Look beyond appearances. When you realize that nothing you can experience (the world) has any self-nature, you will be free. This freedom is inherent in the carcass.

"When you discover the world you will find it to be a carcass."

Very few people discover that; they cannot afford to. No, they go on closing themselves off to the realities of life, that is to sickness, old age, and death. They can't face it. If we face it and really see it, the world is not worthy of us any longer, says Jesus! Because then we shall start the journey home. We cannot start that journey if we are deluded, pretending that the carcass is our home.

Years ago, I often took people with me to Varanasi in India. Varanasi is the holy city of the Hindus. To die the perfect death, a Hindu will journey to Varanasi before or after death and have the death ritual performed there. The body will be burnt on one of the many burning

ghats, the ashes being thrown into the river Ganges. Hindus believe that they will attain Enlightenment dying like this.

We would spend the nights at one of the ghats meditating with the burning bodies. It is tremendously revealing because meditating like this, on a body burning away, being reduced to six pounds of ash, is so freeing. You can't help seeing your own body as a time-dependent illusion.

57. Jesus said, "The father's kingdom is like a person who had [good] seed. His enemy came at night and sowed weeds among the good seed. The person did not let them pull up the weeds, but said to them, 'No, or you might go to pull up the weeds and pull up the wheat along with them.' For on the day of the harvest the weeds will be conspicuous and will be pulled up and burned."

Since all is Consciousness, nothing can really be destroyed. The 'weeds' will just return to the Source and come back in a new form. In India they make small clay cups for tea. After being formed into cups, the wet clay is just placed in the burning sun. Those cups that break in the sun will just return to the fresh unformed clay and get another chance.

58. Jesus said, "Fortunate is the person who has worked hard and has found life."

There are no words for the joy that arises upon recognizing what has always been there. There is no 'thank you' big enough. Gratitude beyond words arises. There seems to be no comparison between what you get and what you have done for it.

Let me quote the words of the Danish mystic J. Anker Larsen (1874-1957),

But this I will tell you anyway, not so that you shall understand, but so that you will trust. There is a living stuff, no, a living being all over the world. Those who will be wholly oneself, just the simple thing that is him, those, that can manage to undress each borrowed opinion and stand naked and alone in the middle of the universe, he can be penetrated and enlightened by this and through it.

But it is in all living, and even though the living doesn't know it, it lives by the power of this being. And those that are enlightened by it will continue to be the little, limited me, that he is, but because he is penetrated by the everywhere present he will himself penetrate all living and all people, he is one with them from within, without them knowing it, are closer to them than their own thoughts, because he is them so close as their own spontaneous sense of life, even though he continues to be that, which he is in his limitation.

59. Jesus said, "Look to the living one as long as you live, or you might die and then try to see the living one, and you will be unable to see."

To be in the body is the great opportunity to awaken and to meet awakened souls: the greatest blessing. A beautiful Indian poem says, "Uncertain is the dewdrop on the lotus leaf. Just as uncertain is the life of man. Just one moment with a sadhu (enlightened being) is the boat that carries us across the water of life."

Jesus calls enlightened people living ones. And they are truly alive, not scared of death. I have talked about mirroring earlier. A Master mirrors our own awakened nature. That is why it is the best company you can have.

Jesus says, “See them while alive or you will not be able to see.”

The outer always reflects the inner. We are always exactly where we need to be. When we begin to long for true freedom, for union with the Divine, when this longing is coming from our very core, not from curiosity and ego-mind games, we shall find ourselves in surroundings that will reflect that. Often that means be in the company of awakened souls.

60. <He saw> a Samaritan carrying a lamb as he was going to Judea.

He said to his followers, “That person is carrying the lamb around.”

They said to him, “Then he may kill it and eat it.”

He said to them, “He will not eat it while it is alive, but only after he has killed it and it has become a carcass.”

They said, “Otherwise he cannot eat it.”

He said to them, “So also with you, seek for yourselves a place for rest, or you may become a carcass and be eaten.”

Now Jesus calls the kingdom a 'place for rest'. When we believe that we are the doer, there is no rest! When we are identified with the false notion of a separated entity, 'me', there is no rest. There is only God as the sole actor here. We may believe otherwise, but that will not change it. Very few seem to be interested in inquiring into this 'me'. Where it is, when it is, and what it is.

You can even become a PhD in philosophy by writing a paper about the 'Foreign Psychic Problem' without investigating if the writer of the PhD is real. This me is hardly ever questioned and that is one of the reasons why so few know what rest really is. You can only rest when you find God. Upon finding God you will realize that you have never been separated from him.

Thomas Aquinas has five proofs for the existence of God. One of them is: Since everything moves, there must be a first mover that does not move itself; ergo God is the Unmoved Mover. Thomas Aquinas lived in the 13th century and is the father of the philosophy that Catholicism is built on. That philosophy is called Thomism. Not so bad when we remember that the proof was arrived at purely intellectually.

First we have to remember that all the words we use when we talk about these matters are concepts. That is why nobody seems to be able to agree about anything on this level. A concept is relative and can be discussed. The Absolute is not a concept, so there is nothing to discuss.

It is like a dinner party. During the first dish, people talk a lot. At the next dish, there is more silence. And when they come to the dessert, there is only the sound of eating. In the same way, when you talk about spirituality, when you are not full, having not really tasted anything yet, you talk a lot. When you start to have experiences, you don't say much. When you know, you are silent!

At the time of Thomas Aquinas during the Scholastic medieval period there was an unwavering trust in the intellect. It was before the time of science. With the growth of science, belief was out ruled by experience. But the fight between beliefs and experience is still going

on. True spirituality is the science of the inner. It deals with inner experiences and not beliefs. In the quest for the Truth, we leave all ideas and concepts behind and look directly at what is!

The question is: “Am I the initiator of my actions; am I the doer?” The point of inquiry is the personal pronoun 'I'. Take any situation in your life where you felt or believed that you were the deciding factor. I sometimes ask people, “Did you choose to come to this meeting?” Most innocently admit, “Yes, I did!”

If I inquire a little into when and how this choice happened, the person starts to become a little apprehensive because things are not what they appear to be. It is just that we never look deeply into these things. Why do I say it is my thoughts, feelings, and choices? Are the thoughts and feelings really coming from something called me? What is this me then?

We talk about free will or predestination without investigating if there is a separate me that is free or predestined. With this question we take simple situations from our lives and look into them with the question, “Who is this me that insists, 'I decide!' 'I choose!'?” It is extremely liberating just to see through these illusions intellectually, not to say when it is fully realized!

So the inquiry is: “Who is responsible for initiating actions?”

Jesus says, “Find this rest before you will be eaten as a carcass.” The body will be eaten sooner or later. The important matter is if you are identified with the body or not. If you believe that you are the doer, you will be eaten as a carcass.

61. Jesus said, “Two will rest on a couch; one will die, one will live.”

Salome said, “Who are you, mister? You have climbed onto my couch and eaten from my table as if you are from someone.”

Jesus said to her, “I am the one who comes from what is whole. I was given things from my father .”

“I am your follower.”

“For this reason I say, if one is <whole>, one will be filled with light, but if one is divided, one will be filled with darkness.”

“Two will rest on a couch; one will die, one will live.”

This can only mean going beyond the dual. We all come from Wholeness. We may know it or not, but this does not change it.

“For this reason I say, if one is whole, one will be filled with light, but if one is divided, one will be filled with darkness.”

When one is Whole, one is filled with light. Many can misunderstand the light Jesus is talking about. It is not a light as when we can see light in visions. Jesus is not talking about experiences that comes and goes. The light we can see in meditations or so-called spiritual experiences is not lasting; it comes and goes. That is why we don't give it much attention. Jesus is talking about a light that is lasting. It is the light of our nature. It is not really a light; it is more the expanse of no-thingness. It is the expanse of limitless Consciousness. It is love un-caused and un-addressed.

62. Jesus said, “I disclose my mysteries to those [who are worthy] of [my] mysteries. Do not let your left hand know what your right hand is doing.”

To be worthy means to be spiritually mature. You cannot ask the deaf to listen or the blind to see.

“Do not let your left hand know what your right hand is doing.”

Could mean don't hesitate.

63. Jesus said, “There was a rich person who had a great deal of money. He said, 'I shall invest my money so that I may sow, reap, plant, and fill my storehouse with produce, that I may lack nothing.' These were the things he was thinking in his heart, but that very night he died. Whoever has ears should hear .”

This is about postponement. To know the truth, you just have to stop and be present with what is. Why is there so much resistance to do that? Our habit of being involved in thinking and planning is difficult to silence. There is also another matter, which is that seen from the point of view of the mind, Truth is complicated to obtain. Because the Truth is so simple and natural, the mind shrinks back because actually it is not needed. When you touch the Truth, you cannot believe why you were so hesitant. From here the mind looks very unimportant. The mind is wonderful and efficient, but it cannot answer the most important question, “Who am I?”

64. Jesus said, “A person was receiving guests. When he had prepared the dinner, he sent his servant to invite the guests.

“The servant went to the first and said to that one, 'My master invites you.'

“That person said, 'Some merchants owe me money; they are coming to me tonight. I must go and give them instructions. Please excuse me from dinner.'

“The servant went to another and said to that one, 'My master has invited you.'

“That one said to the servant, 'I have bought a house and I have been called away for a day. I shall have no time.'

“The servant went to another and said to that one, ' My master invites you.'

“That person said to the servant, 'My friend is to be married and I am to arrange the banquet. I shall not be able to come. Please excuse me from dinner.'

“The servant went to another and said to that one, ' My master invites you.'

“That person said to the servant, 'I have bought an estate and I am going to collect the rent. I shall not be able to come. Please excuse me.'

“The servant returned and said to his master , 'Those whom you invited to dinner have asked to be excused.'

“The master said to his servant, 'Go out on the streets and bring back whomever you find to have dinner'

“Buyers and merchants [will] not enter the places of my Father .”

Everyone is looking for happiness. There are two kinds of happiness. The first kind is fleeting, impermanent. It is the happiness we can enjoy for a short time; it is worldly happiness. There is nothing wrong with this happiness, just that it is transient.

This happiness also depends on outer circumstances that we cannot control. It means that this happiness contains stress and fear. These may be hidden, but they will be there. It is not in our power to keep this kind of happiness. Most people are interested in this happiness, which is obtained through money, possessions, sensuality, prestige, friendship, etc.

The other happiness is not dependant on circumstances and it is not fleeting. This happiness is a by-product of being home in our natural state. The natural state is freedom, happiness, and peace. Very few people are interested in this kind of happiness, which is why there is so much pain, suffering, and striving. It is this kind of happiness that Jesus is offering at his 'dinner'. But the merchants are interested in the first kind of freedom.

65. He said, “A [usurer] owned a vineyard and rented it to some farmers, so that they might work it and he might collect its produce from them. He sent his servant so that the farmers might give the servant the produce of the vineyard. They seized, beat, and almost killed his servant, and the servant returned and told the master. His master said, 'Perhaps he did not know them.' He sent another servant, and the farmers beat that one as well. Then the master sent his son and said, 'Perhaps they will show my son some respect.' Since the farmers knew

that he was the heir to the vineyard, they seized and killed him. Whoever has ears should hear .”

This is Jesus' own story, of course.

66. Jesus said, “Show me the stone that the builders rejected: That is the cornerstone.”

In a way, this is the story about, “Give the Emperor what belongs to him and to God what is God's.” What is a building stone in this world is not a building stone in the kingdom of God. What is important here is not important there. Simplicity, honesty, and trust are building stones in the kingdom, but not in the world.

67. Jesus said, “One who knows all but lacks in oneself is utterly lacking.”

What is the point of knowing everything there is to know if you don't know yourself? You can gather all knowledge of the world, but if you are empty inside, it is useless.

The problem is that people cover their inner emptiness with borrowed knowledge. They deceive themselves and others. There is a big difference between knowledge and wisdom. Knowledge is related to duality. “I know” is not true knowledge. First of all this kind of knowledge is mostly conceptual and therefore relative. If it is based on experiences, it is obtained from the point of view of separation. The knowing 'I am' separated from the known object. With wisdom there is no separation between knowing and the known. When you have wisdom you are not separate from what you know. Wisdom is like living on the inside of the things known. You have wisdom when you know who you are.

For most people it comes gently. It is like it comes out of the trees, from the stones, from the air. You perceive something that the mind cannot understand; it is not really coming through the senses either. It is a breeze that touches you so unbelievably deeply. It is a feeling of a presence that is followed by happiness; but also pain, because it is outside in the beginning. By relaxing, by trusting, it suddenly enters inside, so to speak. At first sight, there is a feeling of being unfinished. The reality you have stumbled upon is firm and overwhelming, but it is still outside you. You can even feel stuck! Still you know that something so precious has touched you from the beyond. Many that reach here believe that they are enlightened. But doubt is not gone because you are still the centre of experiences; there is still separation.

Then it comes in! Now you are no longer separate; you become the reality that you only sensed in the beginning. Now it becomes dynamic, now you realize that I am this dynamic force that takes the form of everything that is experienced. It is a feeling of being lived by a force that is wonderful beyond description; it is the freedom from the jail of me!

By relaxing into what is, be what is as it is with awareness, you gently realize that every experience is awareness, presence. This is the 'first movement'. Here it is still outside you. When it enters, it is realized that this pure awareness is also essentially every form that arises in Consciousness. These are the movements. In the last movement, doubt is seen as just another manifestation of Awareness. But you are inside it because you are Awareness; you are the creating force itself.

Here the world will lose its former sense of reality. In deep peace and happiness, you will know everything that you perceive as imagination.

It can be quite overwhelming. As imagined, it is all empty of any self-nature; it is dreamlike. What you took yourself to be in the past, before this breakthrough, is like a dream character, an imagined ghost. Your own body and other bodies become nothing but imagination; they do not exist in the old way of understanding them. The new is so real and overwhelming that no words can fully express it.

When your eyes have become used to this shift in perspective, you will simultaneously see things as they were, but now also as they are.

68. Jesus said, “Fortunate are you when you are hated and persecuted, and no place will be found, wherever you will be persecuted.”

See 69 below.

69. Jesus said, “Fortunate are those who have been persecuted in their hearts. They are the ones who have truly come to know the father. Fortunate are they who are hungry, that the stomach of the person in want may be filled.”

I feel we are persecuted in our hearts when we have spiritual discontent. Spiritual discontentment is a sine qua non for starting the search for our home. The pain of not knowing who we are is a blessing in disguise. If we are not hungry for something real, how can we be filled?

70. Jesus said, “If you bring forth what is within you, what you have will save you. If you do not have that within you, what you do not have within you [will] kill you.”

Enlightenment brings out what you have within you already. A master like Jesus will take away what you don't have and give you what you already have. Meeting him will take away the illusions (what you don't have) and give you what you already have (your true being). We are not aware that we have that within us; otherwise we would be awakened already. What people express is their illusions and that is harmful for themselves and others.

71. Jesus said, "I shall destroy this house, and no one [will] be able to build it [again]."

If you are a little familiar with dream interpretation, then you will know that when we dream about a house, it is often ourselves. If you close your eyes for a moment and allow an image of a house to arise in consciousness, what will it look like, how is it to be in it? In a dream, a house can represent how we see ourselves. All the ideas we have about ourselves: hopes, fears, low or high self-esteem, and so on.

With enlightenment all these ideas will be seen as illusions. It is again that we will see that the snake is a rope. I must say again that everything is that true Reality. It is the true nature of every experience, feeling, and thought. What Jesus means has to be understood rightly; he will destroy the illusion that you believe you are this house. He will not destroy the 'house'. He will not take your experiences away, but he will make you see that you yourself are the Eternal Truth that permeates and gives life to experiences. In that sense, he will demolish 'your house'.

72. A [person said] to him, "Tell my brothers to divide my father's possessions with me."

He said to the person, “Mister, who made me a divider?”

He turned to his followers and said to them, “I am not a divider, am I?”

With language many things happen. Innocently used, language is just a labelling of experiences. But the danger is that we start living in the labels and not the things. The danger is that the moment we give a thing a name, we put our attention on the label, on all that it is associated with that name. We are no longer with the experience.

Language is easy to use, so we can invent things that are not there in our language. The concept forest is an empty label because it does not denote anything. There exist no forests, only trees. Or we say, “The state should pay for this.” There is no state or government; these are just empty concepts.

We can live and many people do live in a world of great ideas and concepts not knowing if they have any reference to reality. Many people believe they know much because they can memorize many words. This is a big problem not only in the so-called spiritual world.

Language also has the ability to 'freeze' something that is a verb into a substantive. All things are verbs, everything we can experience is moving and changing; there is nothing stale here. By labelling the flow as a substantive, it gives the false idea that things have some kind of self-nature. With language the world becomes full of things. The world becomes divided.

Another and more problematic quality with language is that it is dualistic. When you define something with language, you set it against

what it is not. What is soul? It is something that is not matter! What is love? It is not hate. Determination is negation and that is dividing. You lose the Wholeness of existence through all the words and concepts.

Jesus sees life as Whole because he himself is Whole.

The last thing I will say about the problem of the belief in words is that our distinctions and judging take us away from reality. When we formulate an opinion about something: this is good, this is bad, this is right, this is wrong, we create a subtle fight in the mind. The mind tries to identify with that which is good or right and avoid the opposite. This fight will make everything unclear and disturbed.

Jesus is not judging, so he is not dividing.

73. Jesus said, “The harvest is large but the workers are few. So beg the master to send out workers to the harvest.”

The harvest is immense. We believe we are limited individuals confined to a small body. It is not so. We are really inexhaustible Consciousness.

74. Someone said, “Master, there are many around the drinking trough, but there is nothing in the well.”

Jesus must mean that we try to quench our thirst in material things. But we cannot find what we are looking for there, because it is empty.

75. Jesus said, “There are many standing at the door, but those who are alone will enter the wedding chamber .”

There is an outer and an inner marriage. The outer marriage is two people uniting in a commitment. The inner marriage is spiritual; you are

marrying your own true self. Jesus would call it God or the Father. The spiritual marriage is a revolution deep in the person. No one can come with you here; you must be absolutely alone. It is not really a marriage of two. It would be more correct to say that it is a discovery that there never were two. The inner marriage is a transcendence of separation. It is a bringing together that which was never separated.

76. Jesus said, “The father's kingdom is like a merchant who had a supply of merchandise and then found a pearl. That merchant was prudent; he sold the merchandise and bought the single pearl for himself. So also with you, seek the treasure that is unfailing, that is enduring, where no moth comes to devour and no worm destroys.”

The Danish philosopher Søren Kierkegaard (1813-1855) says, “What is it worth if you win the whole world but lose yourself.” True richness is knowing that nothing can destroy me, I am all and everything that was, is, and will come to be.

77. Jesus said, “I am the light that is over all things. I am all: From me all has come forth, and to me all has reached. Split a piece of wood; I am there. Lift up the stone, and you will find me there.”

This is one of the most beautiful and powerful of all the sayings. This saying really shows the greatness of Jesus. Jesus is of course not talking about the person Jesus. He is talking about his identity with God. He has realized that he and the Divine are one Reality. That is the ultimate that ends all struggling. This is the Truth. It doesn't matter what this God is called. What matters is to realize the identity. Then you know that it is irrelevant what it is called. In realizing this identity all doubt and psychological pain vanish.

78. Jesus said, “Why have you come out to the countryside? To see a reed shaken by the wind? And to see a person dressed in soft clothes, [like your] rulers and your powerful ones? They are dressed in soft clothes, and they cannot understand the truth.”

I think Jesus is saying that the truth is more welcome and understood by simple farmers.

79. A woman in the crowd said to him, “Fortunate is the womb that bore you and the breasts that fed you.”

He said to [her], “Fortunate are those who have heard the word of the father and have truly kept it. For there will be days when you will say, 'Fortunate is the womb that has not conceived and the breasts that have not given milk.'”

Jesus says that to conceive and give birth belongs to life lived in the illusion of life. It can be understood literally that by knowing yourself, you go beyond the drama of living and dying.

It can also be understood symbolically: the way conceiving and giving birth is seen will be changed when clarity arises (heard from the Father). When clarity arises, we shall not see it as one body giving birth to another body. The whole thing will be perceived as imagination.

80. Jesus said, “Whoever has come to know the world has discovered the body, and whoever has discovered the body, of that person the world is not worthy.

To discover the body is to awaken. Again it can be understood literally: that you are finished with the world. You simply don't reincarnate any

more. It can also indicate that you will still be in the world but not of it.

81. Jesus said, “Let one who has become wealthy rule, and let one who has power renounce (it).”

Wealthy means wise, awakened. One who has power is deluded. What Jesus says is let awakened people rule. It is similar to Plato's ideas in *The Republic*. A state truly ruled by justice must be ruled by philosophersthe wise ones.

82. Jesus said, “Whoever is near me is near the fir e, and whoever is far from me is far from the kingdom.”

This can be understood literally and I think he means it like this. It can also be understood symbolically.

Understood literally, Jesus means that you must be close to enlightened people to receive it. This is called transmission. Most spiritual traditions advocate transmission as the most direct and powerful way. I have talked about it earlier. Transmission is simply mirroring. If there is empathy, this transmission can happen easily. What is empathy? It is the ability to feel and to be in touch with another person. If you sit talking to someone and that person suddenly yawns it, is very likely that you will also yawn. You simply pick up that other person's space; you are empathetic with that person.

Love makes us deeply empathetic. So in the path of transmission, love is very important. Even today, when the body Jesus is not here anymore, empathetic people are deeply touched and in love with Jesus. They can receive the transmission through him.

Symbolically this saying means to be near what Jesus represents. To be near what he embodies is to be near the fire.

83. Jesus said, “Images are visible to people, but the light within them is hidden in the image of the father's light. He will be disclosed, but his image is hidden by his light.”

The images of the father's light, is imagination: the world. When we live unawakened, we take the world to be real, out there in time and space. When the police officers of time and space let go, the world will be disclosed as it is and we will be disclosed as we are. Up to that moment the light within us is hidden in the images of the father's light (the world-manifestation).

His light is the light of creation and his image is hidden in this light. When we know Awareness fully, we shall know that it is Nondual Reality that is both the light of creation and the Father.

84. Jesus said, “When you see your likeness, you are happy. But when you see your images that came into being before you and that neither die nor become visible, how much you will bear!”

This could be that Jesus anticipated his crucifixion because he talks about “how much you will bear”. In other places he talks about persecution. This could also mean that Thomas writes the sayings after Jesus was crucified. I mentioned that possibility in the preface.

On the other hand, it is a fact that awakened people throughout history have been persecuted and killed in terrible ways. In Muslim countries, this is still happening. Sufis (awakened souls within the Islamic religious traditions) still live hidden from orthodox Muslims.

This could also mean that with this change in perspective, you will have to bear this new understanding with all its complications. You will still be living in a world where to be awakened is the exception, not the rule. As I mentioned somewhere else, it is not as difficult today as in former times, where societies were much more institutionalized. By institutionalized I mean that all thinking and behaviour is fixed. Orthodox religious societies are an example of this.

We are happy when we see likeness. Likeness gives a feeling of safety and identity. Seeing your images that were always there before you arrived is seeing who you truly are. It is not always easy with language, because you are not really arriving from anywhere and your true being also has not come into being.

When Jesus says, “But when you see your images that came into being before you and that neither die nor become visible,” he does not mean that your true images have come into being, that there was a time when it was not.

The stars are not born in the evening and do not die in the morning. To use the language of Jesus, the stars get hidden by the light of the father (manifestation). When the day breaks and the sun rises, we cannot see the stars anymore. Nothing really comes into being and nothing goes out of existence. It is because we are deluded that we don't see this truth. There are really no things here, there is no me and no you. So how can we come and go?

85. Jesus said, “Adam came forth with great power and great wealth, but he was not worthy of you. For had he been worthy, [he would] not [have tasted] death.”

Jesus says that Adam was not enlightened.

86. Jesus said, “[Foxes have] their dens and birds have their nests, but the child of humankind has no place to lay his head and rest.”

The German existentialist Martin Heidegger (1889-1976) says, “With animals, being comes before existence. With man it is opposite: existence comes before being.” Heidegger says that animals have a fixed nature. A horse is born a horse and dies as a horse. It is not like that with man. Man is born as a possibility. That is why existence comes before being. What he will become (being) will show after he is born (existence).

Jesus goes even deeper, “Humankind has no place to lay his head and rest.” The truth is that we are where our attention is. We are a mystery call it God or Awareness that constantly takes the form of experiences. We are a wonderful mysterious dynamism that is creating the world. Each of us is a no thing that becomes everything. We don't belong to the categories of time and space. We are there before time and space arises. Then we become time and space without losing our nothingness. That is the reason why we have nowhere to rest our heads because we rest our heads everywhere.

A horse cannot become enlightened because it will remain a horse. Man can grow into enlightenment realizing his identify with Reality (God).

87. Jesus said, “How miserable is the body that depends on the body, and how miserable is the soul that depends on these two.”

The body is basically instinctive. The body is dependant on food, shelter, and sex. As bodies we are like animals. There are not many differences.

In the materialistic world that we live in at this moment of history, many people know nothing else but body needs. When we are totally identified with the body, we become totally dependant on other bodies. When we know nothing else than the body, we are slaves of this body. We believe that we are born from another body. We talk about our grandfathers and great grandfathers.

I have recently seen a program on television about how you can find the roots of a person by going back in history. If you believe you are a body, you can certainly find other bodies way back in time in a long chain that has created body after body. But are you a body? You seem to appear as a body that is close to the truth.

Jesus said, "How miserable is the body that depends on the body."

We don't have real life if we only know the body and the body depends on other bodies, at least to propagate, to reproduce itself.

There is a diamond hidden in the body but few are interested in it. There is a living presence permeating the body making it possible to sense, feel, and think. This mystery, Jesus calls the soul:

"And how miserable is the soul that depends on these two."

Notice that Jesus is not talking about two souls! The soul is one.

88. Jesus said, “The messengers and the prophets will come and give you what is yours. You, in turn, give them what you have, and say to yourselves, 'When will they come and take what is theirs?'”

The prophets and messengers will give you what is yours. I mentioned in another commentary that awakened people give you what you already have. The prophets don't need anything from you; they are already Whole.

And what can we give them? We can only give them what we have and what we have is mostly pain and misery. Look at history: what else have we given back in return?

89. Jesus said, “Why do you wash the outside of the cup? Do you not understand that the one who made the inside is also the one who made the outside.”

Jesus asks, “Why are we only concerned with the outside?”

90. Jesus said, “Come with me, for my yoke is easy and my mastery is gentle, and you will find rest for yourselves.”

To come to a master like Jesus and understand him, the only risk is that you will lose your chains.

Jesus says, “My yoke is easy” and “you will find rest for yourselves.”

91. They said to him, “Tell us who you are so we may believe in you.”

He said to them, “You examine the face of heaven and earth, but you have not come to know the one who is in your presence, and you don't know how to examine this moment.”

This is like this situation: we can travel to the moon, but we don't know ourselves. If Jesus came today and said that he comes all the time, very few would know and recognize him! Even today, very few have ears and eyes.

A moment does not belong to time. If you realize this moment, you will realize yourself. This moment does not belong to past, future, or present. A famous koan in Zen is, "What is a moment?" A koan is a question that is made in such a way that if you manage to answer it you will be the answer. Answering the question, you become the answer.

The thrill of being the moment is the real appeal in most sports and for all kinds of daredevils. It is also the secret affinity between meditation and swordsmanship in Zen. In the latter, one that loses the moment in a fight between two Samurais is the one who loses his head.

The presence is not the moment. You know when you are present. There is you and presence. In a moment, there is no separation between a me and the moment, there is no thinking.

If you play tennis there is no thinking about what you will do. Thinking takes time and you will lose the game. In tennis there is just this moment where things happen. That is the joy of it. In the moment, there is freedom from the player!

This is what Jesus talks about when he says, "and you don't know how to examine the moment."

92. Jesus said, "Seek and you will find. In the past, however, I did not tell you the things about which you asked me. Now I am willing to tell them, but you are not seeking them."

“In the past, however, I did not tell you the things about which you asked me.”

My feeling is that Jesus talks as his identity with the father. He says that the truth has not been spoken before. Now he says, “But now it is available, but you are not asking.”

93. “Do not give what is holy to dogs, or they might throw them upon the manure pile. Do not throw pearls [to] swine, or they might make [mud] of it.”

It is simply hopeless to talk about the Truth to people who cannot understand and who are not motivated. Many masters have hid so that seekers had to go through many difficulties to find them. In this way they could be sure that there would at least be a chance that when the seeker finally arrived at the master's hiding place, they would be ready and motivated to hear the Truth.

When the seeker is ready, just one expression of the Truth is enough to awaken him. It has always been so in all cultures down through the history. The problem is to be ready!

94. Jesus [said], “One who seeks will find; for [one who knocks] it will be opened.”

The Truth is not difficult to attain, but we must be interested in it and look for it where it is. Many people say they are interested in the Truth but this is not always so. They are maybe interested in happiness, love, peace, or higher self-esteem. If they work hard, it is very likely that they will find peace but they will also find the other extreme of peace. They may find happiness but they will also find unhappiness. It is just not

possible to arrive at a lasting state of love, happiness, and peace. They don't come alone. They are states of consciousness and all states contain their opposites.

The only thing that is not dual is the Truth. Search for the Truth. We may be committed and honest in our search, but if we are looking for it in a place where it is not to be found, all our good intentions will be in vain!

I quoted Meister Eckhart earlier: “If you look for a path to God you may find a path, but not God.”

Why is this so? Because every search takes you away from yourself; you are that which you are looking for. All the searching will finally end with ourselves. Everything passes except the sense of 'I am'. The 'I am' is the final stepping-stone into the mystery. It ends with the lion's roar: “I am That.”

95. [Jesus said], “If you have money, do not lend it at interest. Rather, give [it] to someone from whom you will not get it back.”

I think this says it clearly.

96. Jesus [said], “The father's kingdom is like [a] woman. She took a little yeast, [hid] it in dough, and made it into large loaves of bread. Whoever has ears should hear.”

After the awakening, which is the yeast in the dough, comes cultivation. With cultivation, the dough becomes a large loaf of bread. Awakening grows into enlightenment.

What is the difference? Awakening is a glimpse of the truth and you are back in the separated ego-mind talking about the truth. With cultivation your identity settles as the truth and you see the ego-mind from there. There are no states in enlightenment; there is a gradual acceptance from the point of view of the ego-mind.

Zen people say, "Please silently accept it."

97. Jesus said, "The [father's] kingdom is like a woman who was carrying a [jar] full of meal. While she was walking along [a] distant road, the handle of the jar broke and meal spilled behind her [along] the road. She did not know it; she had not noticed a problem. When she reached her house, she put the jar down and discovered that it was empty."

Jesus says that God gives without motive in abundance.

98. Jesus said, "The father's kingdom is like a person who wanted to put someone powerful to death. While at home he drew his sword and thrust it into the wall to find out whether his hand would go in. Then he killed the powerful one."

My feeling is that Jesus talks about being resolute. The powerful one is ignorance.

99. The followers said to him, "Your brothers and your mother are standing outside."

He said to them, "Those here who do the will of my father are my brothers and my mother. They are the ones that will enter my father's kingdom."

To awaken you must step out of all social conditionings. Yes, there is connection body-wise, but you are not the body. It is not arrogance; it is just that you cannot really have anyone close to you just because they are your family. The whole scene of life becomes very neutral. Those who you have a spiritual connection with will be your family. But this will not be a family built on norms and social contracts; it will be a meeting in freedom.

For the Jews attachment is very big. There can be many reasons for that. They have always seen themselves as God's chosen ones. They have made themselves special, which has had the negative effect that they have been persecuted down through history.

Attachment is also the problem among those who are not Jews. When you are attached, you become blind, you become judgmental, you become picky and selective. That is the real problem.

To know God, you must first be ready to stay alone and naked. That means no attachment. When you are naked and open like that, not for or against anything in this world, the mystery enters you. You become absorbed by something unexplainable: wonderful. The Hindus called it, Sat, Chit, Ananda: Truth, Awareness, and Blissfulness. You only see him when you open your eyes. He is in everything and he is everything.

Wherever you look you can only say, "That too is he." This is utter fulfilment.

The price is to be naked, no bonds or attachment to anything. Everything that arises moment to moment fear, anger, jealousy, pain, happiness, love all is he. If you cannot be naked, you will remain outside the Garden of Eden. Even on the cross 'that too is he'.

100. They showed Jesus a gold coin and said to him, “Caesar's people demand taxes from us.”

He said to them, “Give Caesar the things that are Caesar's, give God the things that are God's, and give me what is mine.”

Spirituality has nothing directly to do with the way society is organized. It is not about being for or against society.

101. “Whoever does not hate [father] and mother as I do cannot be a [follower] of me, and whoever does [not] love [father and] mother as I do cannot be a [follower of] me. For my mother [gave me falsehood], but my true [mother] gave me life.”

It is again about letting go of attachment to conditioning. How can you be free if you still listen to parental voices? The true father and mother are God.

102. Jesus said, “Damn the Pharisees, for they are like a dog sleeping in the cattle manger, for it does not eat or (let) the cattle eat.”

All organized religions have started up as a religious movement around an awakened master. When the master dies, the movement becomes a sect and by being integrated in the power structure of society, it becomes an organized religion.

Society deals with sects in two ways. First it tries to annihilate them. If this is not successful, it assimilates them. So it was with Christianity! After the death of Jesus, Christianity was just a religious sect among many in Rome and Palestine. This became more and more powerful and in the fourth century Emperor Constantine gave up persecuting the

Christians and made Christianity a state religion. This was the birth of the organized religion Catholicism. By that time it had totally lost the vigour and life that was present when Jesus walked on Earth. It had become an ideology that supported the status quo.

Like every awakened master, Jesus was against the organized religion Judaism. Why is he so against the Pharisees? Organized religions are based on beliefs. True religiousness is based on existential experiences.

You cannot become free by believing in this or that. Beliefs are the biggest obstacle to freedom because they give you ready-made answers to deep existential questions, questions that could lead to genuine understanding. Organized religions stop your search. At the extreme, you become a fanatic because the doubt in you is not uprooted.

103. Jesus said, “Fortunate is the person who knows where the robbers are going to enter, so that [he] may arise, bring together his estate, and arm himself before they enter.”

Jesus talks about the importance of spiritual maturity. He talks about becoming aware of the sides of ourselves that we have not embraced. Whatever you are not aware of will have power over you. Whatever you are aware of, you will have power over.

The places where we are not aware are the places where we are weak. That is where the 'robbers' can enter. By knowing yourself in your totality, you will be finished with the world without being tired of anything. Knowing yourself cannot come about by believing. Believing can help you to repress and become a hypocrite. Knowing yourself depends on your own direct experience.

104. They said to Jesus, "Come, let us pray today and let us fast."

Jesus said, "What sin have I committed, or how have I been undone? Rather, when the bridegroom leaves the wedding chamber, then let people fast and pray."

Jesus has no need for prayer or fasting. That is why he says, "What sin have I committed, or how have I been undone?"

When you don't know, you pray, meditate, and fast. Instead he says to them, use me now, marry me, while I am here with you. After I am gone you can fast and pray.

"Rather, when the bridegroom leaves the wedding chamber, then let people fast and pray."

105. Jesus said, "Whoever knows the father and the mother will be called a child of a whore."

It is a recommendation that one despises one's physical parents. I think that he again wants us to look through worldly attachment.

106. Jesus said, "When you make the two into one, you will become children of humanity, and when you say, 'Mountain, move from here,' it will move."

Making two into one is awakening. It is seeing everything as he does.

"When you say, 'Mountain, move from here,' it will move."

This is symbolic speech. You will be so powerful, just like a rose flower is powerful in its beauty and delicacy. And what is more powerful than when one is fulfilled and full of love for everything?

107. Jesus said, “The kingdom is like a shepherd who had a hundred sheep. One of them, the largest, went astray. He left the ninety-nine and sought the one until he found it. After he had gone to this trouble, he said to the sheep, ‘I love you more than the ninety-nine.’”

Most people are like sheep, conforming to flock mentality. They are scared of being different. If they are different, they feel insecure and rejected. It is comfortable to be and do the same as the rest of the flock. Then they can live in a zone free of harassment.

Gurdjieff has a beautiful story that fits here. The shepherd had a large flock of sheep and everyday he told each of them you are not really a sheep, you are a wolf. In this way, he convinced each of them that they will not be eaten. He could then continue to pick one for his dinner every second day.

This is the story of organized religion. The priest tells you everyday, “You are the children of God, just believe.” One by one, you sooner or later die without having realized anything.

Religiousness is often rightly seen as rebelliousness. It takes courage to step out of the harass-free zone, but this is the price for the kingdom of God.

108. Jesus said, “Whoever drinks from my mouth will become like me; I myself shall become that person, and the hidden things will be revealed to that person.”

Jesus says, “Drink from my mouth.” He does not say, “Listen to me.” There is more to it! It is about being intimate with Jesus. Communion in the churches builds on the same deep understanding. It is about becoming one with Jesus.

Jesus himself is drunk in his Oneness with God. If we drink from the mouth of Jesus, you will also come into this Oneness and what is hidden will be revealed. It is the transmission of that which cannot be said in words.

109. Jesus said, “The kingdom is like a person who had a treasure hidden in his field but did not know it. And [when] he died, he left it to his [son]. The son [did] not know (about it). He took over the field and sold it. The buyer went ploughing, [discovered] the treasure, and began to lend money at interest to whomever he wished.”

We are all a field where a treasure is hidden. The question is if we know it or not. We go on using the field our consciousness not knowing its true value.

110. Jesus said, “Let someone who has found the world and has become wealthy renounce the world.”

The problem is not riches, money, and possessions; the problem is the attachment to them. Attachment creates fear and anxiety. A mind so disturbed cannot find peace. Another term for God realization is a mind at peace.

The ego-mind is a fragment of Consciousness that has become separated. Separation is made up of thinking, attachment, and identification. The more anxiety, the more ego-mind. It is in that sense that Jesus says,

“Let someone who has found the world and has become wealthy renounce the world.”

Renouncing the world is equal to renouncing the false idea of the ego-mind.

This saying could also have an even deeper meaning. When you have found the world, you will have found that there is nothing here worth owning. Now we are talking again about appearances. We are not talking about the real world, the essential. Everything in the world is essentially God.

I would rather say than when you have discovered the world as it truly is there will be nothing to renounce.

111. Jesus said, “The heavens and the earth will roll up in your presence, and whoever is living from the living one will not see death.”

Doesn't Jesus say, “Whoever has found oneself, of that person the world is not worthy.”? I wonder if Jesus means that the earth and heaven will go under and those that have God realization will not see death.

This could also mean that you will see the illusiveness of worldly living and that inside you will know the living one and not see death. The last interpretation is more in accordance with the next statement:

“Whoever has found oneself, of that person the world is not worthy.”

When you have found yourself, you will simultaneously have seen the illusiveness of the apparent world.

112. Jesus said, “Damn the flesh that depends on the soul. Damn the soul that depends on the flesh.”

As we have seen earlier, the flesh cannot come into the world without the soul. Now the flesh and the soul are not two different qualities; that would be a dualistic situation. All there is, is Consciousness; both form and formless. The form depends on the formless. The formless taking form is birth.

It could be that Jesus condemns that we need to be born.

“Damn the soul that depends on the flesh.”

This is again a warning about attachment.

113. His followers said to him, “When will the kingdom come?”

“It will not come by watching for it. It will not be said, 'Look, here it is,' or 'Look there it is.' Rather the father's kingdom is spread out upon the earth, and people do not see it.”

I think this is a wonderful saying to close with.

The kingdom is right here in front of our eyes. It is not something that will come sometime in the future. It is the world right here. It is this world, but we don't see its True Nature. People believe in some kind of super-world that will come and replace this one. A world where everyone will be happy; nobody will be starving and suffering. A paradise on earth.

If we could see this world as it truly is, we would see the kingdom of the father. The true world, the kingdom of God, is not a beautiful world out there that 'I' can enjoy! No, it is a flow of experiences free of a separate entity called me.

The sense of me is just part of the flowthe dance of life. Trying to become enlightened will just make this illusive idea of a separate me stronger. It is better to just relax and realize that this me is just part of the impersonal flow called life. “Who am I then?”

I am unconditional freedom, which is an incredible dynamic creating this world moment to moment. The kingdom of God is not an object: a better world than this one. The kingdom comes when you know the truth of this one in front of your eyes! The Truth is spread out before you all the time. You don't see it as it is because you are identified, attached to a fragment of this creation, 'the me'. You have forgotten who you are, that you are boundless, ever-present Consciousness, pure creativity. This is what it means to say, “You are created in the image of God.” When you see the world as it is, as your own true nature, it is a blessing beyond description.

Years ago, I was driving home early in the morning from a party. Suddenly a little stone hit the windscreen. In a split second, the whole glass front of the car became like milk and I could not see anything. It was extremely stressing and unpleasant. The little stone is the 'me' that makes the whole thing unclear. When the me is seen through, this world is the lotus paradise.

In all these sayings Jesus has tried to transmit this simple understanding with stories and anecdotes.

114. Simon Peter said to them, “Mary should leave us, for females are not worthy of life.”

Jesus said, “Look, I shall guide her to make her male, so that she too may become a living spirit resembling you males. For every female who makes herself male will enter heaven's kingdom.”

This is surely not an easy one to translate into an enlightened understanding. First, Peter is showing his Jewish male conditioning. One is surprised that he can say a thing like that if he has been around Jesus for some time.

Jesus answers in a strange way. One possibility is that he is not taking Peter seriously and gives him an answer that is as stupid as the question.

It could also mean that you will have to let go of everything earthly. The female quality is understood as earthly in many cultures, perishable, passive, and sense-perceptible. It is in this way Jesus says,

“Look, I shall guide her to make her male.”

I must admit I am more inclined to believe that it is Thomas's opinion about woman that is expressed here. It is what Thomas heard Jesus say, not what Jesus actually said.

As I said in the preface, we still don't know what Jesus really said. Because it is all second-hand information.



Last commentaries



Truth has no history. So it does not make much difference if it is spoken in the time of Jesus, when people were shooting with bows and arrows, or it is spoken by Ramana Maharshi in the twentieth century, when mankind was able to destroy all of life and walk on the moon.

The Truth is always the same, but it expresses itself differently. Man's activities and ideas are expressions of Truth, not the Truth itself. Knowing this Truth, you will know the essential nature of everything without knowing particular things.

The God Jesus talks about is Truth, Love, and Freedom.

Ramana Maharshi said, “Heart is thy name, O Lord”