



"The Paraclete will come (15:26; 16:7, 8, 13) as Jesus has come into the world (5:43; 16:28; 18:37) ... The Paraclete will take the things of Christ (*the things that are mine, ek tou emou*) and declare them (16:14-15). Bishop Fison describes the humility of the Spirit, 'the true Holy Spirit of God does not advertise Himself: She effaces Himself and advertises Jesus.' ... It is by the outgoing activity of the Spirit that the divine life communicates itself in and to the creation. The Spirit is God-in-relations. The Paraclete is the divine self-expression which *will be and abide with you, and be in you* (14:16-17). The Spirit's work is described in terms of utterance: *teach you, didasko* (14:26); *remind you, hypomimnesko* (15:26), *testify, martyro* (15:26), *prove wrong, elancho* (16:8), *guide into truth, hodego* (16:13) *speak, laleo* (16:13, twice), *declare, anangello* (16:13, 14, 15). The johannine terms describe verbal actions which intend a response in others who will *receive (lambano)*, *see (theoreo)*, or *know (ginosko)* the Spirit. Such speech-terms link the Spirit with the divine Word. The Spirit's initiatives imply God's personal engagement with humanity. The Spirit comes to be with others; the teaching Spirit implies a community of learners; forgetful persons need a prompter to remind them; one testifies expecting heed to be paid; one speaks and declares in order to be heard. The articulate Spirit is the correlative of the listening, Spirit informed community. The final Paraclete passage closes with a threefold repetition of the verb *she will declare (anangello)*, 16:13-15. The Spirit will *declare the things that are to come* (v.13), and she will *declare what is Christ's* (vv. 14, 15). The things of Christ are a message that must be heralded." (Stevick 2011, 292-7)

HOLY SPIRIT APOKALYPSIS

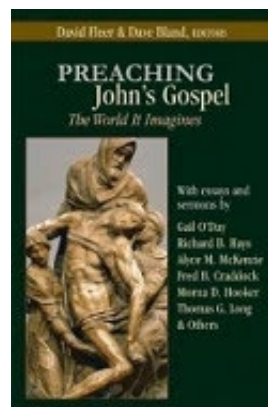
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"However, not everyone agrees with this view of Shri Mataji. Some critics accuse her of being a cult leader, a fraud or a deluded person, who exploited her followers for money and power. They also question her teachings and practices, which they consider to be unorthodox, irrational or dangerous. So how can we evaluate these conflicting claims? How can we test whether Shri Mataji was indeed a Paraclete or not? How can we apply the criteria that Jesus gave us in John's Gospel? One possible answer is to look at the fruits of her ministry: Did she glorify God and Jesus? Did she lead people into all truth? Did she declare what was to come? Did she take what belonged to Jesus and make it known? Did she comfort, guide and teach people? Did she heal, reconcile and restore people?"



"The intention of the Spirit of truth [was supposed to be] the restoration of an alienated, deceived humanity. (Stevick 2011, 296) Yet, five decades later, Her SY disciples continue to deceive an already alienated and deceived humanity by pretending Shri Mataji's message was about the subtle system religion of [clearing chakra blockages](#) and [cleansing rituals](#). No mention whatsoever is made of the Paraclete and Her message of Jesus, the Resurrection and Kingdom of God, even by those [excommunicated and Sahaja Yoga labeled a cult](#)." Pariah Kutta



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"This fifth and final teaching contains themes with which we are now familiar: the time-limitedness of Jesus' own ministry (v. 12); continuity of the Paraclete's work with that of God and Jesus' (vv. 14-15); the Spirit of truth (v. 13). In fact, this last Paraclete teaching is more important for the way it deepens familiar motifs than for introducing new ones. In these verses

Jesus makes explicit how the Paraclete will guide the disciples into their own futures...

The promise of the Paraclete is that the Paraclete will carry the promises of Jesus forward into the ever-changing realities that lie in store for people of faith. This means that as life changes, as new sufferings and new hopes emerge, you will receive a fresh promise and word from Jesus, conveyed to the community through the presence and work of the Paraclete. The functions of the Paraclete spelled out in verses 13-15—**"guide you into all the truth," ... "declare to you all things that are to come," "take what is mine and declare it to you"**—are all acts of open and bold speaking in the highest degree. The bold witness of the Paraclete ... carries Jesus' teachings into the future, will ensure that the disciples do not face the future alone (cf. 14:18), unequipped with the necessary words of Jesus."

**David Fleer, *Preaching John's Gospel: The World It Imagines*
Chalice Press, (May 30, 2008) pp. 68-70**

"The intention of the Spirit of truth is the restoration of an alienated, deceived humanity." (Stevick 2011, 296)

Compare both quotes in the context of the Paraclete Shri Mataji spending four decades to enlighten humanity.

The Paraclete is the name given to the Holy Spirit in the Gospel of John, who is sent by Jesus to comfort, guide and teach his followers after his departure. The Paraclete is also called the Spirit of truth, who reveals the will of God and the meaning of Jesus' words to the disciples.

In the quotes above, we can see two different perspectives on the role of the Paraclete in relation to humanity. David Fleer, a professor of homiletics and theology, emphasizes the continuity and creativity of the Paraclete's work, who brings fresh and relevant insights to the changing situations of life. The Paraclete is not a static or passive presence, but an active and dynamic one, who speaks boldly and declares what is to come.

On the other hand, Daniel Stevick, a scholar of Johannine literature, focuses on the healing and reconciling function of the Paraclete, who restores the broken relationship between God and humanity. The Paraclete is not only a teacher and a witness, but also a healer and a friend, who helps us overcome our alienation and deception.

Both views are complementary and enriching, as they show us different aspects of the Paraclete's mission and personality. However, they also raise some questions: How do we recognize the voice of the Paraclete in our lives? How do we discern between truth and falsehood? How do we respond to the Paraclete's guidance and challenge?

One possible way to explore these questions is to look at the example of Shri Mataji, who is regarded by some as a manifestation of the Paraclete in our times. Shri Mataji was an Indian spiritual leader who founded Sahaja Yoga, a form of meditation that aims to awaken the inner energy of each person. She traveled around the world for four decades, giving lectures, seminars and public programs, where she claimed to offer self-

realization and enlightenment to anyone who desired it.

Shri Mataji's followers believe that she was the embodiment of the Spirit of truth, who revealed the essence of all religions and scriptures, and who taught people how to connect with their true selves and with God. They also believe that she was a compassionate and loving mother, who healed many physical and emotional problems, and who created a global family of seekers.

However, not everyone agrees with this view of Shri Mataji. Some critics accuse her of being a cult leader, a fraud or a deluded person, who exploited her followers for money and power. They also question her teachings and practices, which they consider to be unorthodox, irrational or dangerous.

So how can we evaluate these conflicting claims? How can we test whether Shri Mataji was indeed a Paraclete or not? How can we apply the criteria that Jesus gave us in John's Gospel?

One possible answer is to look at the fruits of her ministry: Did she glorify God and Jesus? Did she lead people into all truth? Did she declare what was to come? Did she take what belonged to Jesus and make it known? Did she comfort, guide and teach people? Did she heal, reconcile and restore people?

These are some of the questions that we can ask ourselves as we reflect on the role of the Paraclete in our lives. We can also pray for the guidance of the Holy Spirit, who is always with us and within us, to help us discern what is true and what is false. We can also listen to the testimonies of those who have experienced the Paraclete's presence and power in their lives. And we can also share our own experiences with others, as we witness to the love and grace of God.

[HOMEPAGE](#)

THE MAHADEVI [APOKALYPSIS](#)

THE HOLY SPIRIT [APOKALYPSIS](#)

THE SAVIOR [APOCALYPSE](#)

[SHRI ADI SHAKTI: THE KINGDOM OF GOD](#)

[KUNDALINI AWAKENING OF MAHADEVI; BORN AGAIN OF HOLY SPIRIT](#)

[Bing August 29, 2023](#): "Many people are familiar with the biblical prophecies of a coming Messiah, who would be sent by God to guide, comfort and redeem humanity. But how many of them have actually sought for this promised one? How many of them have opened their hearts and minds to the possibility of meeting the Counsellor, the Comforter and the Redeemer in their lifetime?"

[Bing August 28, 2023](#): "This quote suggests that Sahaja Yoga is also based on exclusivism and superiority, and that it cannot tolerate any challenge to its founder or teachings. It claims to be a universal and scientific method of self-realization, but it also relies on a subtle system of chakras, nadis, and kundalini that is derived from Hinduism. It also emphasizes the role of Shri Mataji as the incarnation of the Divine Mother