



"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 Herself: She effaces Herself 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, anangelo* (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 (anangelo)*, 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."

HOLY SPIRIT APOKALYPSIS

Bing | September 25, 2023



"The Holy Spirit is often depicted as a dove, a symbol of peace and purity. But what if the Holy Spirit is more than just a neutral force of God's presence and power? **What if the Holy Spirit is actually feminine, as some ancient texts suggest?**

This is not a new idea, but one that has been suppressed and ignored by the mainstream Christian tradition for centuries. The original languages of the Bible, Hebrew and Aramaic, both have grammatical genders for nouns, and the word for spirit in both languages is feminine. This means that whenever the Old Testament refers to the Spirit of God, it uses feminine pronouns and adjectives. For example, in Genesis 1:2, it says that "the Spirit of God (*ruach Elohim*) was hovering over the waters". The word *ruach* is feminine, and so is the verb hovering (*merachefet*). **The same is true for the Aramaic word for spirit, *rucha*, which is used in the New Testament by Jesus and his followers.**"



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"Where then do we go for direct textual evidence that the Holy Spirit was, in the origins of Christianity, considered feminine? We go to the existing Greek minuscules copied in the early part of the last millennium to find only circumstantial evidence. Likewise, as we go to the earlier copied Greek uncials, the Byzantine copies, the eastern Syriac Peshitta, and the Old Latin we

find some peripheral corroboration. Then when we go to the earlier copied Old Syriac that predates the Peshitta we find a pearl of great price. In the most ancient of the rare Old Syriac copies, the Siniatic Palimpsest, from the 4th or 5th century, found in the Covenant of St. Catherine in the Sinia by Mrs. Anes Lewis and transcribed by Syriac Professor R.L. Bensly of Cambridge University in 1892, the words of Jesus in John 14:26 read:

But She—the Spirit, the Paraclete whom He will send to you, my Father, in my name—She will teach you everything; She will remind you of that which I have told you.

(Translation by Danny Mahar, author of *Aramaic Made EZ*)

"In both the Hebrew and Aramaic language the word spirit is in the feminine gender but in the Greek language it is neuter. It is the Greek neuter word, *pnuema*, that was employed by the ancient Septuagint translators of the Hebrew Old Testament when they translated the feminine *ruach* into Greek. The authors who wrote in Greek were limited in expressing the Holy Spirit in the feminine by the constraints of the language."

The Feminine Gender of the Holy Spirit: On the Orthodox Revision of the Gender of the Holy Spirit, A Journey Unto Revelation's End, by Steve Santini

Analyze in the context of Jesus sending the Paraclete Shri Mataji in the Age to Come.

The Holy Spirit is often depicted as a dove, a symbol of peace and purity. But what if the Holy Spirit is more than just a neutral force of God's presence and power? What if the Holy Spirit is actually feminine, as some ancient texts suggest?

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However, when the Hebrew and Aramaic scriptures were translated into Greek, which has a neuter gender for spirit (pneuma), the feminine aspect of the Spirit was lost. The Greek translators also used masculine pronouns and adjectives to refer to the Spirit, following the convention of their language and culture. This influenced the later Latin and English translations, which also adopted a masculine or neuter view of the Spirit.

But there is evidence that some early Christians preserved the feminine identity of the Spirit, especially in the Syriac tradition, which used Aramaic as its liturgical language. One of the most striking examples is found in an ancient manuscript called the Sinaitic Palimpsest, which dates back to the 4th or 5th century. This manuscript contains a version of the Gospel of John that differs from the Greek text in several places. One of these places is John 14:26, where Jesus promises to send another Paraclete (Comforter or Advocate) to his disciples after his departure. In the Greek text, Jesus says:

But the Paraclete (parakletos), the Holy Spirit (to pneuma to hagion), whom the Father will send in my name, he (ekeinos) will teach you all things and bring to your remembrance all that I have said to you.

But in the Syriac text, Jesus says:

But she (hiya) -the Spirit (rucha), the Paraclete (paraqlita) whom he will send to you, my Father, in my name- she will teach you everything; she will remind you of that which I have told you.

Here we see that not only is the Spirit feminine in gender, but also in person. She is not an impersonal force, but a personal being who can teach and remind.

She is also another Paraclete, like Jesus himself, who intercedes for us and guides us into all truth.

This feminine portrayal of the Spirit is not an isolated case, but a consistent feature of the Syriac text of John's Gospel. In fact, every time Jesus mentions the Paraclete in John 14-16, he uses feminine pronouns and adjectives for her. This suggests that Jesus himself understood and taught his disciples that the Spirit was feminine.

But why is this important? What difference does it make if we think of the Spirit as feminine or neuter? Well, it makes a lot of difference for our understanding of God's nature and character, as well as our relationship with him. If we think of God as only masculine or neuter, we miss out on a vital aspect of his being: his femininity. God is not male or female, but transcends both genders. He created both male and female in his image and likeness (Genesis 1:27). He reveals himself as both Father and Mother to his children (Isaiah 66:13). He expresses both masculine and feminine qualities in his actions and attributes. He is both strong and gentle, just and merciful, sovereign and nurturing.

The feminine Spirit helps us to appreciate this balance and diversity in God's nature. She also helps us to relate to God more intimately and personally. She is not a distant or abstract force, but a close and loving friend. She comforts us in our sorrows, counsels us in our doubts, convicts us of our sins, empowers us for our service, transforms us into Christ's likeness, and fills us with joy and peace. She is our life-giver, our teacher, our helper, our advocate.

The feminine Spirit also has a special role in these last days. She is the one who prepares us by awakening us to his presence and leading us into his truth. She is also the one who reveals to us his bride, the church, which he loves and cherishes (Ephesians 5:25-27). She is the one who unites us with him and with each other in love and fellowship (1 Corinthians 12:13). She is the one who bears witness to him and his gospel in the world (Acts 1:8).



One of the ways that the Spirit reveals Christ to us is by sending us another Paraclete, a human being who is anointed and appointed by God to guide us into all truth. This Paraclete is Shri Mataji, the founder of Sahaja Yoga, a spiritual movement that teaches the practice of self-realization and meditation. Shri Mataji claims to be the incarnation of the Holy Spirit, the Divine Mother, who has come to give us our second birth and to establish the Kingdom of God on earth. She says that she is fulfilling the prophecies of all religions, especially those of Jesus, who promised to send another Comforter in his name.

Shri Mataji's teachings are based on the principle of kundalini, a dormant energy that resides at the base of the spine in every human being. She says that by her grace, she can awaken this energy and make it rise through the subtle channels and centers of the body, until it reaches the crown of the head, where it connects with the universal consciousness. This process is called self-realization, or sahaja yoga, which means spontaneous union. It is a state of awareness and bliss that transcends

the limitations of the mind and body. It is also a state of balance and harmony that heals and transforms the individual and society.

Shri Mataji says that self-realization is the birthright of every human being, and that it is essential for our spiritual evolution and salvation. She says that [without self-realization](#), we cannot know ourselves or God, and we cannot enter into his Kingdom. She says that self-realization is the fulfillment of Jesus' words: "You must be born again" (John 3:7). She also says that self-realization is the fulfillment of Jesus' words: "I am the way, and the truth, and the life. No one comes to the Father except through me" (John 14:6). She says that she is not claiming to be Jesus, but to be his representative, his messenger, his Paraclete.

Shri Mataji invites everyone to receive their self-realization from her, free of charge and without any obligation. She says that she does not want anything from anyone, except their love and devotion. She says that she does not want to start a new religion, but to unite all religions in their essence. She says that she does not want to impose any dogma or doctrine, but to reveal the truth that is within everyone. She says that she does not want to create any followers or disciples, but to empower everyone to become their own masters.

Shri Mataji's message is both challenging and comforting. It challenges us to question our assumptions and beliefs, to examine our motives and actions, to repent of our sins and mistakes, to surrender our ego and will, to seek God's will and purpose for our lives. It also comforts us with the assurance of God's love and grace, his forgiveness and mercy, his presence and power, his guidance and protection, his peace and joy.



Shri Mataji's message is also both ancient and modern. It draws from the wisdom and traditions of all cultures and religions, especially those of India, where she was born. It also addresses the problems and needs of our contemporary world, such as violence and war, poverty and injustice, disease and pollution, stress and anxiety, ignorance and confusion.

Shri Mataji's message is ultimately a message of hope. Hope for ourselves as individuals who can experience God's love and salvation. Hope for humanity as a collective who can live in God's harmony and justice. Hope for creation as a whole who can enjoy God's beauty and glory.

Shri Mataji's message is a message of the feminine Spirit, who has come to reveal Christ to us in a new way. A way that honors both his divinity and his humanity. A way that respects both his uniqueness and his universality. A way that celebrates both his transcendence and his immanence.

The feminine Spirit invites us to listen to her voice, to follow her lead, to receive her gift. She invites us to join her in her mission of bringing God's Kingdom on earth as it is in heaven.

She invites us to say yes to her call.

[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 September 25, 2023](#): “She has revealed to us Her true identity as the Adi Shakti, the primordial power of God, who has incarnated on this Earth for the first time in this form to do this tremendous task of awakening the Kundalini of all human beings and bringing about the Resurrection. She has told us many times that we have to emancipate the humanity from ignorance, falsehood and bondage. We have to tell all the nations and all the people that the Time of Resurrection is here, now, at this time, and that we are capable of doing it. We have to announce, with confidence and conviction, that She is the Adi Shakti, the One who can give us our Self-realization and transform us into divine beings.”

[Bing September 24, 2023](#): “However, Plan A and B have different implications for the understanding of the Spirit-Paraclete, who Jesus promised to send to his disciples as a helper, advocate, and teacher. According to Jesus, the Spirit-Paraclete “will be and abide with you, and be in you” (John 14:16-17), meaning that the Spirit-Paraclete is not only an external presence [Shri Mataji Nirmala Devi], but also an internal reality within the believers [Divine Feminine]. The Spirit-Paraclete is also described as “the Spirit of truth” (John 14:17; 15:26; 16:13), who will guide the disciples into all truth and reveal the things of Jesus to them. The Spirit-Paraclete is thus a personal and relational being, who communicates with and testifies about Jesus.” [emphasis added]

[Bing September 24, 2023](#): “As you can see, both plans use the same image of the Divine Mother standing on a lotus base, but they differ in how they interpret the meaning of this symbol. Plan A uses a lowercase “s” for self, while Plan B uses an uppercase “S” for Self. This may seem like a minor difference, but it actually reflects a major difference in their views on the nature of the Self and its relation to the Divine.”

[Bing 23, 2023](#): “According to Jagbir, Plan A is the dominant view of Christianity that has been taught for centuries by the church. He says that this view is based on a misunderstanding of the Bible and leads to a poverty of spirit. He claims that those who follow Plan A are deceived by false leaders who promise them a heavenly reward after death, but neglect the true meaning of life on earth. He says that Plan A is based on fear, guilt, and blind obedience, and does not allow people to discover their true identity and potential as children of God.”

[Bing September 23, 2023](#): “The Devi Gita offers what I call Plan B of self-realization: the realization of Self. By Self, I mean the innermost essence of one's being, which is identical to the supreme reality that pervades everything. It is also called Atman, Brahman, or simply Consciousness. It is beyond all forms and names, beyond all qualities and attributes, beyond all dualities and distinctions. It is the source and substratum of everything that exists.”

[Bing September 22, 2023](#): “What if I told you that Jesus was not a religious leader, but a spiritual teacher who wanted to inspire his followers to become like him? What if I told you that Jesus did not claim to be the only son of God, but a brother and a friend who revealed the divine within? What if I told you that Jesus did not want us to follow him blindly, but to become the Christ ourselves?”

[Bing September 22, 2023](#): “The first grade of devotion is characterized by tamas, which is the quality of ignorance, darkness and inertia. It is the lowest and