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Satsang 57, 17<sup>th</sup> of December, 1977, Satsang 57

Public: Gururji, umm – could you speak to us about the message of Christmas in terms of the symbolic significance of Christ's birth and crucifixion and resurrection?

Gururaj: The symbolism – thank you very much – the symbolism of Christ's birth. Now I do not think we should worry about the historical value of if Christ lived or not because many disputes could arise. If we read scriptures, if we read history, we will find that there are many discrepancies and many opposing views. As a matter of fact, we could find so many contradictions in the scriptures which could prove and at the same time disapprove the personal entity of Jesus. Did the man live? But that is not important. What is important, what we are interested in is not the man Jesus, but the universal cosmic spirit called Christ. We are interested in Christ. Now what does Christ represent? What does the conception of the cosmic consciousness which is called Christ? What does it represent? It represents the totality of all manifestation. We have the creator whom I normally call the manifestor. Now the manifestor must manifest. Good. Now that manifestation is the universal consciousness which we can call – call Christ consciousness which was embodied in the embodied form of the personage. We recognise as Jesus. So this means that the entire cosmic consciousness can become embodied if we do believe in the historical existence of Jesus, we can very definitely assume that the entire universal consciousness can be captured in an embodied form of flesh and blood.

Christians as well as many others, many religions that have their saviour, if you'd like to use that word, normally used an embodied form. Hindus use Krishna, Buddhists use Buddha, the Christian – Christians use Jesus Christ. So we can very safely assume that there is enough power in man to be able to take the entire cosmic consciousness. The consciousness of the entire universe, the consciousness of all manifestation and bring it down into the narrowness of one little human being and when such human being, when the entire essence of this consciousness takes on human form, he comes to teach. He comes to teach because there is a need. Now the entire universe is forever emanating a magnetic force. Everything is emanating something all the time just as a flower is emanating fragrance just as the candle is emanating light. So everything has an emanation, it creates a magnetic force and the entirety of the universe with all these little forces combined forms the entirety of the universal magnetism and that universal magnetism is that Christ consciousness and to heighten the vibrations that exist in the universe at particular places in particular times, one has to become embodied because it is only by embodiment that one could appreciate and communicate in the realms of space, time and causation. So the primal cause, the manifestor has manifested and the effect is the manifestation. The manifestation in turn is that Christ consciousness which was encaptured in one little human being. Now you will find the mark of a great

teacher always expressing his teachings in living and teaching love for that is the essence of manifestation. Love is the sole essence of manifestation. If we observe everything around us, we will find the essence of everything is love. The flower grows, the petal takes shape, there is a certain attraction between the minerals and the ground, between the air, between the sun, there is a mutual attraction to make that flower grow and that attraction is love. Every cell in our body that works so systematically, that co-ordinates all its activities, it is because of the force of love, here love can be termed as an energy. Good. Now if the manifestor is a subtle energy, that subtle abstract energy which science has not yet reached and perhaps they will never reach has to condense itself into a more grosser form. The first condensation that took place could be called divine will. Divine will had to be grossified more until it took on an atomic and sub-atomic structure. These atomic and subatomic structures juggled around in a certain pattern because of that divine will which is itself a pattern. Took on more shape and forms and so that primal unmanifested energy becomes manifested in divine will which could be called the universal mind. From there the next stage would be for the mind which is a very fine matter to grossify itself into various forms until as we know it, all these various modifications in nature, governed by the elements of Tamas, Rajes and Satwa of which we have spoken so much, until that comes to the stage of the human form.

Now the human form, the main constituencies of the human is feeling and thinking. Good. Now how can this abstract force ever communicate with a thinking mind and a feeling mind? It can – light can only communicate with light. You can communicate with a dog, but there are limitations. You can communicate with a cat, but there are limitations. To have the fullest communication, this universal force has to take human form in order to be able to communicate totally with man's mind and man's heart and it is for this very communication is called love. So, we say in the scriptures, “God expresses himself in love”. Now when such a personage is born, he comes with a message. As we said before, he represent – he represents the total essence of the entire universe and because he represents the total essence of the universe, he is the universe. This representation is not like a firm of indent agents that will send out a representative. In this representation the representative becomes the firm, becomes the firm. This consciousness or this embodied being, Jesus, becomes the entire universe and because it is – the universe is a manifestation, we call the manifestation the son of God. The manifestation is regarded to be of a lower level than the manifestor at its primal beginnings. That is why we say the son of god. Fine. But later as our awareness expands, do we understand that manifestation and the manifestate and the manifestor are but one, they are inseparable and that is why Christ to his own closest disciples had said, “I and my father are one”. It means – it means that the manifestor and its manifestation is one. The flower and its fragrance is one. The waves and the ocean is one. The sun and its heat is one. Good.

So to go back again, it is necessary for this universal consciousness for the upliftment of humanity to create a balance. When greater evil arises in the world, it has also to have its – a polarity of an equal force of goodness and that is why the whole magnetic attraction of the entire universe condenses itself, brings itself into a little embodied being that can communicate with you on your mind level and on your heart level. Right. Now the second part of the question was the symbolism of crucifixion and resurrection. Good. We could take this very – very literally or we could take its symbolic meaning. Now you will find that the cross has the horizontal being and the vertical one. Now the horizontal can never remain on its own if it has not the support of the vertical. The vertical represents the absolute, the manifestor and the horizontal rests upon the manifestor which is its manifestation. The vertical is the manifestor, it is always pointing upwards and the horizontal is the relative which is the manifestation. Now in this whole scheme of things, this interplay between manifestation and the manifestor, so many things take place. The primal thing that has taken place is that to form the cross, the – the vertical has to combine itself with the horizontal and it is this combination of the cross that points to us that the absolute can never be separated from the relative. If we can only but realise that we that live on the horizontal relative plane have to unite, we are united already, the recognition and realisation is required, if we can consciously recognise that the relative world to which we add so much importance is absolutely inconsequential if we do not recognise the factor that it requires the vertical for its support. So forever God in its love is supporting man. That is what it means. There we die a death 10,000 times a day, between every two heartbeats there's a rest and that rest is death. That rest is death.

So death too is a pre-requisite to life. Someone was saying to me today, this morning that to be dead is worst of all, to be alive is less worst, but to be the living dead is absolutely terrible. That is the kind of lives we live. We think we live, we think we live, but we are the prime examples of the living dead. The only time when we can become alive, the only time that we can become resurrected is when we reach the realisation that I and my father are one, that the vertical is the strength that supports the horizontal. That is the symbolism of the cross, not the mortification or the crucifixion of a little human body being nailed on the cross. These things were happening during that period. That was the common form of execution of thieves and murderers, it was a common form of execution. Today we use the same thing but now we use machine guns for executing people. So we have to consider very much so the symbolism of it that we have to crucify ourselves. We have to crucify ourselves in the terms not of mortification or suffering, but in the terms of realisation that I am solely dependent upon that power for life, otherwise I am dead. Now man hovers between the two, therefore he is living dead. And because of being the living dead, you do not appreciate death and neither do you appreciate life. To you they are two things apart, to me death and life is but one. Don't we say that death is but a birth into another life and life but a birth into another death? Good. Now when these realisations dawn on us, good. We might approach the matter from

the level of the mind. Good. But as we start transcending the mind through our meditational and spiritual practices, we come to realise inside – we come to realise first in feeling form and then in a form which is even beyond thinking and feeling in the intuitive form and when that intuition is aroused, divinity is aroused because intuition can only be explained in the terms of divinity. Sometimes a flash of truth goes through your mind, know this for now that at that moment you have touched the current of divinity and all of us have these experiences. At these experiences what we require is to establish those experiences and once we have established those experiences through our meditational and spiritual practices, we will come to realise, we will come to unite life and death so that we live a living life, but not a living death. Good. Now that is the aim and goal and purpose of all life if we want to really glorify life, then this recognition must dawn that I am living a living death, the acceptance must be made and with acceptance comes surrender.

Now what would you surrender to? No man in his right senses would surrender to something lower. A man will always surrender to something higher and if that something higher be called divine energy or God or any name you want to call it. So – so in this, in another sense death would mean surrender for only when you die can you find life. It is only with death that life comes about, but the death of what? Of this physical body? How important is my six Rolls Royce is? How important are my mansions? For within three score years and ten they do not remain for me anymore. When we come to realise that all these horizontal relativity is based upon that vertical absolute divinity, then we will try and find the vertical absolute which is infinite and eternal. So in this surrender, we surrender to divinity which is eternal and by surrendering, thy will be done, not my will. In surrendering to that divine will, all these importance that we attach to this physical body with all its comforts will vanish and when the small will or the small ego is totally surrendered to divinity, then we live a life of divinity and divinity is life, all else is death. Death is in a sense non-existence. What we want to find is existence, true existence, eternal existence and when we come to that realisation, through this christened path of devotion, of surrender, of acceptance, then do we come face to face with our maker. Then could you say, “I know god, I don’t need to find him”, what would find? What would you search for? You’d search for something which is unknown, but once it becomes known to you, your search has ended and in the end, when the search has ended, when you're circled and circled and circled through all your emotions and feelings and your mind, you reached the stage where you will say, “I have been a fool running around here and there and everywhere when he was closer to me than myself and when that realisation comes, then you will say, he and me are but one.

So in the crucifixion the – the emphasis literally was placed on death, on physical death. We are concerned with the death of our present attitude, the attitude that adds so much importance and attachment to mundane living. Let that die and let a new perspective be born and when that new perspective is born and everything is regarded to be him. Everything is

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regarded to be divine, everything is recognised to be divine, then all hatreds disappear from the heart and when hatreds disappear, no vacuum can be left and its filled with love and that love is divinity and when we experienced that love within ourselves, when we experience that divinity within ourselves, then we see the divinity in everything, in every one. Then you see not look, then you look not at a person but into a person and the inside of everyone is divine for if he is <audio skips> affirm to ourselves, to our minds that all this is divine, how can we hate the divine? At least that is some starting point and when all this is regarded to be divine, that personal self is lost, that little ego is lost and with the lost of this little ego, attachment becomes less and less and less. And when attachment becomes less and less and less, we do not feel the sting of it and when we do not feel the sting of the environment or any happening, then we are doing one thing for ourselves, we are making ourselves happy. It is only the mind that adds on misery to man, that adds on so much importance to things.

A man had his tires – his whole wheel stolen this morning during the night they jacked up his car and pinged his wheels. To him it pains nothing, he had a good laugh. May that person be blessed with his wheel and never had a puncture because this wheel is not my life okay? The sting is lost immediately and laughter bubbled up. Good. That is how it works because there is no attachment, the one wheel is gone, another wheel will come. Who am I to worry? There is a provider. We know the story of the lilies of the field and the bird that flies high. Labour, but for what are you labouring? Are you labouring for mundane things and forming attachments to them or are you labouring to find yourself? That is the crucifixion, that is the way. And finding yourself, then you live life as opposed to death. This is the secret, this is the beauty, this is the joy in being true to yourself. By yourself I mean the real self that resides within you. Okay I think we've taken half an our on that. Let's have another one more question. Good, fine.

Public: I just wanna know -- umm – you know when we meditate, feelings of bliss sometimes happen but also feelings of pain. Could you explain that please?

Gururaj: Um-hmm. When you meditate, you experience feelings of bliss and you also feel feelings of pain. Now this is a personal experience of you. Meditation brings about experiences that are unique to a person. Your experiences are not necessarily the experiences of others. Now what is bliss and what is pain? Bliss is not the right word used in this context. Because when bliss is experienced, never will there come a time to feel pain. What you have felt is pleasure and pleasure will always have its opposite in pain. The mind becomes sensitive to a level and the deeper the level, the greater power and the greater the feelings of pleasure and pain. The purpose of meditation is to transcend pleasure and pain and yet – and yet the human system is not pure enough to move immediately into the realm of heaven or bliss. It is a process no

man can experience that heaven or that bliss instantaneously. There's no instant bliss. Fine! So we have to go through a process where a balance could be brought about. Now in the process of the balance being brought about or in scrubbing this floor, if it is dirty, there is some friction.

Now if you analyse the pain objectively, you will find it not being a pain, but a process. And once you regard it to be a process, no pain, the sting of the pain will be felt because you will extricate yourself from the experience. Trouble with man is this that he gets involved in the experience of his mind and the mind will always be governed by the law of opposites. You will have pleasure, pain, heat, cold, sun, rain because this change and the polarity are the main constituents of the human mind, but when a man experience this pain, and if he changes his attitude and regards it to be a cleaning process, the sting of the pain will be gone. If a man wants to clean the floor, as I said, he has to scrub it, there is no two ways about it, but – but he has extricated himself from the experience which the floor and the brush is having so he does not feel the pain. The friction between the brush and the floor is the experience and he stands apart watching that experience. That is what we have to do with our minds. There is a section within ourselves, there is a spiritual self that has the ability to observe the friction of the mind. Now if we try to observe the mind with the mind, you will still be involved in the opposites. One day you will have a high and the next day you will have a low, but it is only by creating this turbulence of the highs and the lows that all the samskaras that are there in the mind, all the impressions of the past that are in the mind are scrubbed away, cleaned away and with the help of grace, with the help of grace that is forever there, everywhere and more so within us, and doing the spiritual practices, that grace comes and brings about the balance between pain and pleasure. So it becomes a process. It becomes an object that one has to observe from without getting involved in it and when one has that unattachment towards the experience, then the experience could give us the maximum benefit because that experience either of pleasure or pain is but a cleansing experience. It is a stilling experience where it brings all the turbulent forces of nature into a beautiful balance and once that balance is reached, you go beyond that balance too in the realm of bliss, because once you've reached bliss, you have gone beyond all the laws of opposites. That is the secret.

So when the pain comes, observe the pain and the pain could not only be a physical pain, you are referring more to a mental pain. The main purpose of any spiritual practice is to bring out of you the weaknesses you have. We always say that weaknesses and our misdoings, we sweep under the carpet we are afraid to face them. The glory of spiritual practices is to give us the strength to face our weaknesses and it is only by facing them, by looking at ourselves squarely in the mirror that we can do something about, that is what psychologists do – that was – that is what psychiatrists do. They bring to the fore your weakness that is causing you a problem and by explaining you the weakness, you can overcome

the weakness by making effort in your practical daily living life. So these things that we regard as pain is a blessing. It brings to our awareness our shortcomings and once we have that in our awareness, we can progress from there. Otherwise we are still in the land of ignorance. It is -- it is always good to be conscious of our weakness than to be ignorant of our weakness. It is always good to realise that stealing is bad, instead of being strapped in thieving and not knowing its moral implication. Once we know that certain actions are bad, we know how to divert ourselves from those actions. So this pains that you might experience are a necessary must and the way to alleviate the pain is to look at it objectively and say, "Ah, what a blessing! Today I have discovered in myself another shortcoming. What am I going to do about it?" That is how we eradicate the past impressions because all pains and pleasures that we feel are none else but caused by past impressions. So meditational practices brings us to a realisation, brings us to a realisation or faces us to the mirror and say, "ah, these are my weaknesses".

Now with the strength gained from the source within, the grace that we have drawn from within helps us to overcome those weaknesses. But then, do remember the saying, "God only helps those that helps themselves" I always say meditation is good. Half an hour in the morning, half an hour in the evening, but what are you doing throughout the other hours of the day? Therefore all these moral and ethical values put forth in various scriptures of the world are true, they are there for a purpose. The only thing man has misunderstood them and all these injunctions could be so easily followed if we have the strength. If one commandment says, "carry a 100 pound weight for half a mile everyday", good. Fine! Now a weak man will think, it is so difficult to carry that 100 pound weight half a mile everyday, but if he acquires the strength through meditation, it would become so easy to him, it would become a joy to him because he will also realise this is strengthening me. Have you ever gone to a gymnasium and watched – and watched these weightlifters or these athletes practicing? They go through so – so much strain. Now if they went through all that labour during their working day, they could accomplish five times more work than they really do. But here in the gymnasium they are sweating, they are suffering, yes, they're sweating. In that one hour they do more labour than 10 hours of their waking working life, but that labour, that strain they go through becomes pleasurable, why? Because the attitude is there, the realisation is there that by doing this I'm going to become stronger and have big muscles, biceps, triceps. So that – that aim knowing what is going to happen takes away all those strain of those hard physical exercises. So what is important here now, what have we seen is the attitude of man's mind. So man, if he has the proper attitude that even this pain, even this suffering is for my benefit. The suffering is made for me to take me and lead me on to greater and greater joy. Then that pain, that suffering becomes not pain and suffering anymore. The suffering becomes an offering. So let all suffering be an offering to divinity at his feet. Okay? We break for tea, it's nearly 12:00.