

Gururaj. Good, what shall we speak about this morning? Thank you Keith. Questioner. Gururaj, on Easter Day Christ was resurrected from death. Could you talk to us about the significance of his crucifixion and his resurrection?

Gururaj. Ah, what a very appropriate question. What is the significance of crucifixion and resurrection? Now, we have to understand what we mean by these terms. In the eyes of man Jesus was crucified. Everyone was against him, the Jews the Pharisees, the Sadducees, the Sanhedrins, - is that how you pronounce it? He was the most despised man, and even at the time of his death, he said, 'Lord, why has thou forsaken me?' His very close disciples thought that at the last moment, he would burn up the city with fire, and destroy all those that were against him, for no one, in their belief, could get rid of the body that was Jesus. Yet Jesus knew within himself that being so at one with the Father, nothing could ever destroy him. The Gita says this too, that that immortal soul which fire cannot burn, water could not wet, etc., etc., and Jesus knew this principle, and when he shouted out to himself "Father why has thou forsaken me", it was not 'me' that he meant, it was the teaching that he meant. 'All these pearls that I have sown, trampled upon by swine. All these teachings of love and devotion that I have given out through that Divine force, has not been appreciated'. And yet he sought no appreciation what so ever, for he gladly embraced the cross as an offering, as a sacrifice, and because it was a sacrifice which people understood it to be, some hundreds of years later, they started saying that he died for our sins. But the true significance was this, that he died many, many times before. He died every day when he observed that his teachings were not really taken to heart. He was regarded by some to be a political rebel, he was regarded by some as a troublemaker, and not a messenger of God. He was a threat to the government; he was a threat to the church of that time, to the temple. Such a man, got that in return. The crucifixion was the culmination of his efforts.

If you study the history of great men, their lives, you'd find Krishna for example, was killed by a bow, by an arrow, shot by a hunter, thinking that it was a deer behind a tree. If you study the life of Buddha, they tried to poison him so many times. In modern times we've had assassinations of such men as Gandhi for example. So, that spirit becomes so powerful in the midst of the world, that the forces in the world, can not stand that power any more, and circumstances are brought about where they would have to get rid of this force, of this power. That is a mis-conception, because that power is not of the man. We are not interested in the man Jesus; we are interested in Christ, the pure consciousness. That consciousness could never be killed. So in reality there is no crucifixion and no resurrection, for that consciousness is, was, and always will be. But this example of Jesus being crucified, teaches man a wonderful lesson, that to really know, that to be really one with the Father, this wonderful demonstration requires a complete annihilation of mind and body. And when mind and body is annihilated then only could that oneness occur. This is an extreme case, because crucifixion was a form of execution during those times, but yet it shows us that the annihilation of mind and body has to be achieved. And

it can be achieved not by that form of murder, but in our daily lives, where we pay less and less attention to the body, and far less attention to the mind, and go back to our primal selves, our real selves. And if we can do that then we too would know the meaning of crucifying the mind and body every minute of the day. Crucifixion is not suffering, crucifixion could become an offering. In our minds as I've said before, it was a suffering for Jesus, but for the consciousness that has pervaded that body, it was an offering. An offering of blessings, so man can think. He can think that he requires not to think anymore.

I've said this before, that we only think that we think, and we play around with mental tricks, and be fuddled by them, and be confused by these tricks that the mind plays. But to have real thought, is to have creative thought, where something wells up from deep within and starts permeating that mechanism which is called the mind. And to bring it to our little consciousness, that very permeation lights a spark, lights a understanding. Yet the mind is not the creator of the understanding. The mind must be used as a conveyor, an instrument of that deep understanding which is within. So that deep love within filters through the veils of the mind, and clearer the mind, the greater the filtration takes place of that light.

So in this sense the crucifixion of Jesus was a great boon, was a great lesson for man kind, and that lesson was so powerful, that it still persists in our hearts and minds, over the period of two thousand years. Fine, now, crucifixion means death. Resurrection means coming again to life. There are many things written in the Scriptures which are symbolic, and yet within all symbolism there are deep hidden meanings, deep hidden meanings because truth at that level can not be comprehended by the mind. The mind is finite and could never appreciate the fullness of truth, but the mind can appreciate a greater amount of truth through symbolism. That is why Jesus for example taught mostly in parables, rather than abstract knowledge, abstract wisdom, which plays around in the mind, and does not affect the true self that is within, that which a parable can do.

Fine, so here we have a seeming, apparent contradiction of life and death, but that man knew that life is eternal, he taught it over and over again, so where lies that question of life and death, for everything is life, for ever, flowering, flowering, flowering away. There is no death. Even when this body is dropped, it transforms itself, it disintegrates and goes back to its original elements. Not a single particle can be destroyed ever, not a single atom, for the destruction of a single atom would mean upsetting the entire scheme of the universe. It would mean the destruction of all manifestation, and when manifestation is destroyed, then the Manifestor too is destroyed. So the immortal soul is forever life, perceived through man's eyes in different names and forms. The difference lies in perception. Through the limited mind, and not that which is real, we see only part of reality, and the fullness of reality. For the eyes of man could never see, the ears of

man could never hear, the totality of things. But the heart, the love, can experience the fullness of totality. For totality is full, and fullness is totality itself. Very good.

So, the day when Jesus was resurrected, so to say, the common belief is, that he rose, came to life, when he was really never dead. But yet this cross has such wonderful symbolism. It shows you the vertical bar and the horizontal bar. The horizontal bar represents relativity, represents us. We function mostly on a horizontal level, in a linear fashion proceeding from A to Z, and we neglect in our lives the vertical bar that shows upward, that shows the value of the absolute. And it is only the combination of the absolute with the relative, or the combination of the vertical with the horizontal, that is what we know as existence. For all existence is Divine, all existence is God, and expressed through His manifestation, on a horizontal as well as a vertical, as well as on the vertical level.

And that is why we practice meditation. We do our spiritual practices so that our attention could be taken away from the horizontal, the daily mundane things of life, to which we attach so much importance, and so that diving deep within, in a straight line, we start appreciating more and more, the value of the absolute, the value of the vertical, the value of the upright. And yet to be able to live, to be able to exist in this world the horizontal too, is so, so necessary. Now, the horizontal can be joyful and beautiful. There's nothing wrong in relativity, only it has to be enhanced by the value of the absolute, so that relative and absolute could co-exist for us. It is forever co-existing. One can not be without the other. There could never be a cross without the horizontal and the vertical bar. The two are forever co-existing. But what is necessary and what happens through our spiritual practices, is that we become conscious, not only on the level of the mind, but also on the level of the heart. That it is, that it is there. We are doing nothing new, we are not creating anything new, for there is no creation, it has always been. It is a manifestation, and all manifestation is just as eternal in different ways, different means, different forms, in different names, just as eternal as the Manifestor. So that is the cross of life that we all have to bare. Sometimes it is heavy, it is difficult, but it has its own rewards. And those rewards are inexplicable, joyful, blissful. It is like a beautiful shower, coming down on a very, very hot day in the desert, for we are all parched, we are all out of thirst.

Why do we join the churches, or meditation societies, or various other groups that are searching? Why? Because we are hungry, and we are thirsty, wanting to know why are lives are empty. And our lives are empty because of the mundaneness and the totalness, and the importance we attach to the horizontal bar, and forgetting the vertical. So we are so attached to the horizontal. And yet being attached to the horizontal, we open up our arms, 'Oh please come and show me, I am prepared to accept'. But we don't realise that, we don't realise the symbolism of the stretching out of the

arms. If I embrace you, I can't embrace you with my hands in the pocket. I open up my arms. But let us do that consciously. What are we opening up are arms for, what is the purpose? And then when the horizontal meets the vertical in the centre, when we become centred, with both the aspects functioning totally in our lives. And when that happens then we know the value of the living God. Then we know the value of life. Then we know that there never is any death, for death too is life, in a different dimension.

So, a combination of these two aspects are vitally important, for our sanity. Yes. Ninety-nine point nine, nine, nine, percent of the world's population are insane. They are insane because their lives are not balanced, and that which is not balanced is insanity. We think we are sane, little realising that we might be standing on our heads, and seeing the whole world to be topsy-turvy. We might be the wrong way round, and to find the right way round, one has to stand upright as the vertical bar, and not lie down as the horizontal. And this enlivens life, where the combination forms, right in the centre, in the heart of man, where the relative is enhanced by the absolute, where the absolute becomes part and parcel of the relative. And that is what it is meant to be. It is only our cunning little minds that we play around with so much, that creates this barrier between the absolute and the relative. For the mind can go no further than the mind itself. It is a whirlpool, and you whirl around in the circumference of the mind. The mind is peripheral, while the real self is in the centre, it is in the centre. And as a wheel, the rim is just as important as the centre. The centre perhaps is more important, but if central axle was not there, all the rims in the world would have been of no use whatsoever.

Now, when it comes to the crucifixion and resurrection, different churches, different beliefs, different ideologies could have very, very different interpretations of it. And this is the reason why one church, one religion does not agree with each other. They say 'I'm right', and the other says 'I'm right', and like that it goes on and on and on. What we are trying to find is the basis. We are not even interested if Jesus was crucified or not, if he was resurrected or not, if he was a historical personage or not. Just put that away from our minds for a moment, though I personally would never doubt that such a historical personage existed, because he did exist. But let us get away from history, and think of the deep meaning only of the action, life and death, dying, the offering - in Sanskrit we call it the Yagyia, offering of one's entire self for a purpose, for a cause, and that cause was not for the benefit of the offerer. He just offered, so that mankind could benefit. What did he offer? Mind, body, his little limited self, being embodied, he threw it all away, it's not necessary. The ego self that tries to perpetuate itself all the time, was not necessary anymore. He threw that away, in that fire of suffering. He burnt it away, he burnt it to cinders, so that the true spirit, the true Christ could shine forth, in its real resurrected life, to show us the light. For that was the way, that was the life, and that is the truth. Who can deny the greatness of that historical event? Who can deny it? But great teachers do fall victims to misunderstanding. This has

happened throughout the ages. They've really not been understood, and perhaps a few hundred years later, someone might think that man or that personage had something to say. Like a painting, you paint a beautiful picture, it could be a classic, and you won't get ten pounds for it. But if it's a good painting, leave it lying in the attic for a few hundred years, and then you will get a hundred thousand for it. It matures with age.

So that is how, even the teachings of Jesus has matured with age. It has matured to such an extent, that we all here are for a common purpose to know the depth within ourselves, to discover within ourselves that consciousness. As I said last night, call it Krishna consciousness, Christ consciousness, Buddha consciousness, these labels mean nothing. It is the purity of the consciousness that we are after, and purity has nothing to do with the mind. Purity is an act of innocence, to be as a child to enter the Kingdom of heaven. Now there are moralities that has to be practised, moralities which man has created. Man has created these various formulas to preserve a certain stability in society, so that the horizontal aspect of life could become somewhat smoother, and not chaotic. But purity is even beyond that, for all forms and conceptions of morality are of the mind. For what is moral in one society could be totally immoral in another society. Every society forms its own particular systems according to its needs, but we have to rise above even that, and yet preserving the stability, the moral stability of society. And where can one rise to above the moral laws of the world, is to rise to that purity, which comes from that consciousness, which Jesus, or Christ perpetuated, and is still perpetuating. That is the living spirit, that is the Christ.

We do not talk of the man. We talk of that incarnation that came onto us, and yet how many at that time, really knocked so that the door could be opened, very few. In Jesus' time, he only had about five hundred followers. Beyond the riverside when the fish and bread, fed, three fishes fed thousands, they were not all believers. They were mostly curiosity mongers, to see what this man is up to, that some people speak so much about, this miracle worker. He only had five hundred real followers, five hundred, and that five hundred has multiplied now to five hundred million perhaps. So there was that force, or else how could it be done if that eternal force was not manifested on this earth. And that is why we meditate to discover that force, so that it could become an integral part of our daily life, daily thought, daily action, so that we too could be resurrected in a proper way of life, a proper way of life, innocent, loving, free from the turmoil that surrounds us, the turmoil and turbulence, that in the first place was created by us. And that is why we examine, examine, examine with the mind. We question the mind. The mind questions the mind rather, and just swirling within it, and not going beyond it. That is not what Jesus taught. Jesus said go to the heart. Jesus said go to the heart, become innocent, go beyond the mind, and if necessary use the mind as an instrument, as a vehicle, as a motor car to reach from place to

place, and to reach that primal purity which is consciousness, itself. That consciousness which was never created, it was, is, and will be.

So that is the beauty of resurrection. Every moment of the day, things are being resurrected, all the time. Billions and billions of cells in our bodies are being destroyed, and reborn, recreated, dissolved, preserved and recreated all the time. And like-wise in every thing. The sap that flows in the blade of grass, is an act of resurrecting that blade of grass. The flowers smiling at the rays of the sun, does it in full glory of that very resurrection. You and I sitting here together, is a resurrection. For hearts flow together, a love permeates this assembly. Resurrection, resurrection all the time, but we deny it, and we defy it. That is why we are miserable. That is the cause of all misery, because we defy what we essentially are.

So it is not difficult to revert back to our real selves, by recognising some of these principles. Perhaps by the mind first, some little understanding, and then you really feel it within yourself. You feel the presence of what happened two thousand years ago, you feel it now. And that is why Easter is such an occasion, to take our minds back, and bring that back to now. That I too should be resurrected, for it is within me, it is happening within me all the time. These billions, twelve billion cells in this brain, swirling around there, and stopping me from reaching that primal purity. Thinking about it is not going to help, but living it, that is what helps. So, every moment we are born, over and over again, between two heartbeats, there is a gap that's death. You die twenty thousand times a day, and at the next heartbeat, you are resurrected to die again at the gap, and being resurrected again. This is the law of nature. This is an ever on-going process, empowered enforced, energised by that vertical, abstract value of life. And that abstractness, can be brought to its concrete horizontal level every day, every moment. And then we become godly people. Then we know from God we come, and God we go, forever here, forever there.

So here, so above, no separation, no division. No life, that should be led in misery, for that very misery is the creation of death, in very mundane terms, for man is not made to suffer. He should not suffer. If he is essentially divine, and Divinity is joy, he should be joyful. And therefore Jesus taught, be of good cheer. And what are all our worries about, all these little attachments, that mean nothing, absolutely nothing? And yet all the importance that is attached.

I'll tell you a little story. A man was dying, at his last on the bed, and his wife was beside him. So the wife said, 'Pass away peacefully, your time has come'. So he says, 'Where's my eldest son?' She says 'He's on the right hand side'. 'And the second one?' 'He's standing on the left'. 'And the third and the fourth?' (He had four sons) 'The third and

the fourth, they are standing at your feet. They are all here'. So he says 'Oh God, who's minding the store?' (Gururaj laughs) What a shame. Here he is leaving his body, he's passing over, and he's worried about the store. We are the same actually, perhaps not in such exaggerated terms, but we are the same.

I have known a man coming to me – you know I told you this in Denmark, where this chap knocks on the door at two o'clock in the morning, and he says, 'My Mother is about passing away, but she just can't let go, she just can't let go'. So I put on a gown and jumped into his car, and went to see his Mother - eighty-four years old, eighty-three or eighty four. I start speaking to her, and I says, 'Well Mother, what ever takes birth has to pass away, and you'd be passing away into greener pastures. What is there to be afraid of, it is like going from one room to the other.' And things like that I spoke to her, comforted her, and to accept the idea that this body has to be discarded. Then she started telling me, she says, 'I have that beautiful Regency dining room suite, and that antique chair, I hope they'll look after it well.' Yes, and things like that. Here is a woman who is just passing away, and still so attached to these mundane useless things, which are not important for her, at that time. They might have been important, they might have served their purposes. Okay, in any case, in having all those beautiful antique things, for what was it? Was it for her comfort? Because you could be very comfortable in artificial reproduction, than a genuine thing, it could be just as comfortable. Ah, but the ego, the ego has to show, 'Oh, my beautiful home, my beautiful home'. The ego has to show that to who? To the world.

Now if you or anyone, studies their relationships, every person does not know more than twenty, or thirty people intimately, not more than that. And if a person partakes in social activities, they might know a hundred people, or a hundred people might know them. There are millions of people in China and India for example, and put together, those Eastern countries form about more than half of the world's population. How many of them do we know? Not a single one. Like that, so, a person that does social work, might know one hundred, two hundred, three hundred people for the most. And as an international personality might know a bit more. So, what are we trying to show, and to how many people are we trying to show that beautiful home? To ten, twenty people that we know, that will come and have tea with us. What an expensive cup of tea? It is this clinging. It is this clinging to this little I, this little ego, that makes us do the things we do in our lives. It is an act of self preservation, where that kind of self preservation is not necessary, where it becomes a lust and a greed and a grabbing and a grasping, instead of letting go, instead of it being an offering, as Christ offered his life. And because of this little ego self, which is nothing else, another name for the mind, that we lose the true beauty of life, that we lose the real meaning of resurrection. It is not Christ's resurrection that is so important to people today. It has its importance as an example, but the real importance of that should be of practical daily living, where we are resurrected, every moment of the day, in that newness, that every moment brings, instead of existing in the past, and churning up in

our minds, all the happenings of the past. We want to live here and now, for every moment is a re-creation, is a re-resurrection, is a new moment. There lies the meaning, of the symbolism of crucifixion and resurrection. There lies the meaning of living, a truly useful life, for ourselves, for others, for the people we know, people we love.

And it is only by being able to live in the moment that we can truly love, because the rest would be just brought about by thinking. You think that you love. Why? Because of associations of ideas in your mind. Your mind is patterned. There's a particular shape of nose you like, there's a particular kind of hair you like, there's a particular kind of mannerism you like. There's a particular kind of way of man or woman that you like. So you might see it being in another person, and most of the times it is just a reflection of your own mind that you are projecting to the other person. Because if you don't know your real self, how can you know the reality of others. So you're crucifying yourself. And we know that the romance period is always so, so beautiful. Everything shines, and glitters. And after they're joined in marriage, a lot of the glitter gets lost, so what was it in the first place? Was it reality, or was it just a reflection? Yes, but then man has the ability to change that reflection into reality. Nothing is too late. What we thought to be reality has turned out to be a reflection, so now we do it the other way around - make the reflection into a reality. For it has to come from reality. The reflection has to come from reality, and the reflection is but the expression of reality. So we go to the source, not to the reflection and life can become beautiful. It is beautiful, and that is the resurrection too, of daily living, going back to reality.

Good, so I have spoken about crucifixion and resurrection, not in Scriptural or Biblical terms, but as an interpretation of how I feel about this great event, that history will forever remember, to that immortal spirit that took embodiment in the form of man, a son of man, and the heritage that we have inherited. that love, that knowledge, that wisdom. Forget the knowledge, forget the wisdom too, just experience the love, that's enough, you don't need more, you don't need more. For if knowledge was required, to Divinity, then what about the poor, uneducated, illiterate man? I have met street sweepers that are more enlightened than University Professors that dabbled only with the mind and nothing else. The Street Sweeper dabbled with his heart, and knew the value of life and feeling he was doing dharma, and that is resurrection.

Okay, this evening at half past eight, we're going to do a certain practice which is a Communion, and it is something to be experienced, which defies all analyses of the mind. We've done it at many places, and it's very successful through the grace of God. Of course, it is all He, nothing else. We are nothing really. So, we start that at half past eight tonight. And I'm sure we've all had a bath and a wash this morning. Do it again tonight. Healthy, clean and bathed, clean clothes and things like that. It's something very nice. So, we'll see each other again tonight. And most people will have some

kinds of experiences according to their own perceptions, their own perception of reality perhaps. So we leave it at that without explaining it, because explanations could bring expectations, and expectations could be the stumbling block. So we would rather do, instead of think about it. Okay. Good. That will be fine, that will be half-past eight, and then I think we can have a tea-break, after that, and then we can have a regular Satsang, if you don't mind going to bed an hour later. Its up to you entirely, I'm your servant.

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