

# Resurrection

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The subject this morning is “Resurrection.”

We find two definitions for resurrection. The first is theological: “rising again from the dead.” Of course this refers to the resurrection of the consciousness when death has ensued. But the other definition is: “any rising again, renewal, or restoration.” And that is the definition which I will use this morning more than the other. Because to us the resurrection must mean, should mean, the resurrecting of our divinity within, our consciousness, which we have right within us, renewing that, restoring that, as it should be. And so the resurrection means that.

Now, in the Old Testament we read about Elijah. In Kings, I think it’s the 19<sup>th</sup> Chapter, “Elijah found Elisha raising twelve oxen. . .” And then it goes on to tell us that Elijah “cast his mantel upon Elisha.” Now, this does not mean a cloak, a velvet cloak, or something like that, it means the mantel of perception. And when Elijah did cast his mantel of perception on Elisha, then Elisha realized that he would come with the twelve disciples – symbolized by the twelve oxen. And that he would pass through the severe test, and would be crucified. The vision which he came showed him that. And the vision came because Elijah cast his mantle of perception upon Jesus.

Now, we also read in 2<sup>nd</sup> Kings, the 2<sup>nd</sup> Chapter, that Elisha asked that he have a double portion of Spirit, because he realized what he must pass through as he came again. He needed that, he needed that extra spiritual stamina, so to speak, so he asked Elijah for a double portion of Spirit. And Elijah said, yes, you can have a double portion of spirit, if you can see me ascend into heaven. Now, why was it this? It was because, if Elisha could keep his attention, could be one with Elijah, as he gave up his body and withdrew it up into heaven. Ascended into heaven, then he would receive all the perception which Elijah had in that life.

And so you see it was very important that Jesus, or rather Elisha, do that. And so, he did. He stayed with Elijah. Elijah tried to get him to leave, but, “No”, he said, “I stay with you.” And, as a result, he saw Elijah ascend into heaven, and he received that double portion of Spirit.

Now we know that Elijah came as John the Baptist. Now, he resurrected his consciousness, this time in another body. When he ascended into heaven he took his body up with him; the atoms were dissolved in the great Light of God. Then he came again – he resurrected his body, consciousness rather, as John the Baptist, and Elisha came as Jesus, spoken of as Elisias in Luke. Sometimes when the disciple has to pass through a severe ordeal, the Guru comes; takes a body, and comes to be with him, and so Elijah came as John the Baptist.

Now, Elijah was the guru of Jesus in a previous life as Elijah. And that is why Jesus said, “This is the way of all righteousness,” when he allowed himself to be baptized by John. Because the guru is the disciple, the guru is the channel whereby God manifests to the humble devotee. And so Jesus, knowing that, paid the greatest respect to his guru of a previous life, Elijah, who came as John the Baptist.

Now, when you understand God’s Dream, when you understand your relationship, your dream in relationship with God’s dream, then whether you take the body with you as you ascend, as Elijah did, or whether you leave it, as many saints do, does not matter, because in that One Consciousness of God there is no difference. You can easily understand this with your own dream, and this is important. When you dream at night. . .now you can dream and one of your characters can be Elijah. And then you can see him come as John the Baptist, and you can have another character as Elisha, and you can see him come as Jesus. Now when you resolve your dream, and wake up in the morning, you realize that both characters were from one consciousness. And so there’s no difference. How can you say, “one is greater than the other?”

You know the people were discussing John and Jesus, and some said Jesus was greater. But that is not so. There is no difference between liberated souls, because they are One with the One Consciousness of God. You can prove this and realize this as you think of your own dream. There is no difference in the character in your dream, characters in your dream. They come from one consciousness – your consciousness. And so God’s dream – all the saints, Jesus, the Great Ones, the beloved Master, all the saints – are the same. They’re all one with God’s great Consciousness. And so, realize that. Realize that, that in His presence there is no greater or lesser.

And so the people tried to compare John and Jesus, but they both proved that there was no difference. For John said, that one cometh after him, whom he is not worthy to unlatch his shoes. But Jesus also said, “No man born of woman is as great as John the Baptist.” Because he realized that he was Elijah of previous life. The Master points it out nicely when he says, “The little wave and the big wave all bear within their bosom the burden of the ocean.” And so, although we have a little wave here, and a big wave here, they come from the one Ocean of God’s Presence, One Ocean of Divinity. And so, there cannot be any difference. And so, a comparison between Jesus and John the Baptist, as the Master says, is foolish.

And so, we have to resurrect our consciousness from littleness of ego to the Vastness of the Spirit within – that’s the point. This little ego, pin-point of ego, will not catch the mercy-rain of God’s presence. But, we have to expand our consciousness from the duality of consciousness, the littleness of consciousness, to the great Ocean of Spirit, the Vastness of Spirit within. Resurrect your consciousness to that Vastness. That is our birthright. That is what we must resurrect. We have it right within us.

In Ezekiel, the 28<sup>th</sup> Chapter, 13<sup>th</sup> to 16<sup>th</sup> Verses, what do we read? We read words to this effect: “Thou wast in the Garden of Eden and thou didst have the consciousness of the Holy Mountain. . .” which is the thousand-rayed lotus where God dwells, “and thou didst

walk up and down in the midst of the stones of fire. . .” which means the consciousness in the centers of the spine, those are the stones of fire, “Thou hast that, thou hast the Vastness of God and Spirit.” What happened? Iniquity came in. Delusion came in upon us. We lost that realization of our oneness. And so, as it says in Ezekiel, “Thou wast cast out of the Holy Mountain.” We simply lost the consciousness at this point [the point between the eyebrows] where God and His angels dwell. So we have to resurrect that once more. We have to decrease our egos, decrease that littleness. Expand it into the Vastness of God, as the Master said, “Let God be born in the cradle of your vastness.” We have that, but due to our narrowness and egotism, we do not realize it. We have to once more resurrect it.

Now going on just a little bit. Jesus’ resurrection was questioned by the people. Some said it’s suspended animation – that he was buried, but somehow he healed himself, and he came out alive. But the Master said, “No. Jesus remodeled his body.” And, remember, when you understand the connection between your dream and God’s dream, then you can do that. When you realize that you are one with the Great Spirit; when you understand that connection; when, as he says, “you can translate your consciousness into the Consciousness of God, then you can do anything in the world.” Because it is God’s Consciousness that does in this world, that has created this world.”

So remember that. There is the key: when you can translate your consciousness of littleness, into the Vastness of God’s Consciousness, and be one with that, as He does all things, you likewise can do all things in this world. And that’s why Jesus could remodel his body, and come again in it. We likewise, as Jesus said, “These things you can do, and greater things.” So we likewise can do the same thing.

There was a saint in India who was talking about this very thing – and his disciples said – he was talking about red hibiscus on a bush. His disciple said, “Well, if this is so, why don’t you change them?” He said, “Well, it can be done.” And the next day the red hibiscus were red and white. The disciples said, “Why don’t you change it to a red and white hibiscus?” And the next day the hibiscus were red and white.

And you know the story in the Autobiography [of a Yogi] about Lahiri Mahasaya – Sri Yukteswarji went to him, and he was quite thin. And because Lahiri Mahasaya had translated his consciousness to oneness with God’s Consciousness, and he said that Sri Yukteswarji would be fat; so it was just within a short time. And so, when we translate our consciousness into that Vastness of Spirit, into God’s Consciousness, then, and only then, can we do these things – can we change anything in the world.

And so here we have right within us, here we have the key. Remember, it is that. Translate your consciousness, your consciousness of littleness, into the Consciousness of the Vastness of God, and then, as all things are possible to Him, so likewise all things will be possible to you. That is the key to Resurrection.

And now, what stands in the way, what stands in the way of our doing this? The trouble is we are locked, we are locked in the three bodies: the physical, the astral, and the

causal. The Master illustrates it very beautifully when he says that you take salt water from the ocean you put it in a glass jar; and then put that jar in another jar; and then put those two jars in a third jar; and that floats on the ocean. Now we break the first jar, which corresponds to the physical body. Still we are locked in the two others. So next we break the second jar, which corresponds to the astral body. Still we are locked in the causal body. Finally, we break the innermost jar, and then we merge, then the salt water merges in the ocean. The salt water represents the soul. The salt water in the innermost jar. And when, finally, that is broken, the three jars are broken, then the soul merges in the Ocean of God's Consciousness.

Now, Jesus said, destroy this vehicle. . .this body, and I'll rebuild it in three days, and that's just what he meant. Days, disregard days, it represents three conditions – three encasements – and he had to break those three encasements. And you remember, in St. John, the 20<sup>th</sup> Chapter, 17<sup>th</sup> Verse, he met Mary, and he said, “don't touch me, yet.” Why? Because I have not as yet ascended into heaven. I have not as yet broken those three encasements whereby I will be fully translated into Divine Consciousness. Later, after he did that, then he came, then he had fully remodeled his body, he came, he met the disciples, they touched him, they felt him, and he ate with them. Such is the resurrection of one who had translated his consciousness into the Divinity within him. And so, we have to break those three encasements.

In sleep, it is done. In sleep, what do we find ourselves as? We have resurrected ourselves into invisibility – Peace and Joy and Light. But still, we do not contact God. Why? Because we are still encased in the two bodies. In deep sleep we do that. In the state of deep sleep we translate our consciousness from the physical into the Presence of God, but not in a conscious way. Daniel did that. We read in Daniel, “Yet I heard the voice of his words,” in the 10<sup>th</sup> Chapter, 9<sup>th</sup> Verse, “and when I heard the voice of his words, then was I in a deep sleep.” So every night, every night we go into the region of God. Why then do we not contact God? We have resurrected our consciousness from the tomb of the physical. Still we do not contact God. Why? Because we are still encased, encased in those two bodies – the astral and the causal. We have to break those encasements. Then finally we merge in the Ocean of Spirit. How to do this?

How to do this? Through Self-Realization yoga techniques. Self-Realization yoga techniques because they have come from a great channel of God, the Master, Paramhansa Yogananda, will absolutely give you the awareness of Christ within, because we have right within us the Divinity. We have the Divinity right within us, which we can see in the reflection of the medulla center at this point [between the eyebrows]. We can see the epitome of God the Father, a little star in the center of the spiritual eye. If we contact that, we merge in God the Father. We see about that, around that, the dark center, which represents God the Father's Consciousness throughout creation. If we merge in that, then we are one with Christ. And then outside that, we have the Light, ring of Light color, which represents the Holy Vibration. And so, we have right within us the Trinity. Self-Realization yoga shows you how to contact that Trinity, and immediately feel the awareness of Christ right within you.

Also, saints and yogis say this, and this is important; if in the daytime, when you feel yourself, the littleness of yourself – the little man with his worries and his troubles – if you can immediately translate your consciousness into the spiritual realm, right there and then you have resurrected your consciousness; you have resurrected yourself into the Vastness of God. And as the Master says, “A true man of renunciation is he. . .” who does that very thing, “who works. . .” does action, “feeling not his little self. . .” but the Great Self, “the One Self of God.” And when he is not acting, then he is meditating through Self-Realization yoga – one with Christ and one with God.

And so, finally, contacting, remember, contacting the Holy Vibration through Self-Realization Fellowship yoga resurrects your consciousness, right then, into the Christ Consciousness within. We have the means right at our disposal to lift ourselves into the Light and Consciousness of God. We have the means, because the Divinity is within us. And so, this is the resurrection of consciousness. Temporary at first, but by the grace of God, and your own effort, and the intervention of the Master – permanent. You have that resurrection right within you, if you will do it.

And remember, finally, that this resurrection of consciousness does not come, as it says in Titus, the 5<sup>th</sup> Chapter, “through works of righteousness. . .” No. It comes “by the continual washing and regeneration of the Holy Ghost,” which you can contact through Self-Realization yoga. It comes by that. It is by that; the continual merging in Christ within that we are saved. It is through that, and by that, that we resurrect our consciousness.