

The Resurrection

A Commentary

by Al Miner & Lama Sing™

SERIES READING — Christ, Jesus, Bible,

AL MINER/CHANNEL: This is December 2, 1984. This reading is code #G-143, and the topic of the reading is “The Resurrection.” I’m requested to read from John, chapter 20, verses 11 through 31, the narrative which follows Mary Magdalene’s discovery of the empty tomb with the stone rolled away.

John, Chapter 20:

11 But Mary stood without at the sepulchre weeping: and as she wept, she stooped down, and looked into the sepulchre,

12 And seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain.

13 And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him.

14 And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus.

15 Jesus saith unto her, *Woman, why weepest thou? Whom seekest thou?* She, supposing him to be the gardener, saith unto him, Sir, if thou wilt have borne him hence, tell me where thou hast laid him, and I will take him away.

16 Jesus saith unto her, *Mary.* She turned herself, and saith unto him, Rabboni; which is to say, Master.

17 Jesus saith unto her, *Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God.*

18 Mary Magdalene came and told the disciples that she had seen the Lord, and that he had spoken these things unto her.

19 Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, *Peace be unto you.*

20 And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad, when they saw the Lord.

21 Then Jesus said to them again, *Peace be unto you: as my father hath sent me, even so I send you.*

22 And when he had said this, he breathed on them, and saith unto them, *Receive ye the Holy Ghost:*

23 *Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.*

24 But Thomas, one of the twelve, called Didymus, was not with them when Jesus came.

25 The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.

26 And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, *Peace be unto you.*

27 Then saith He to Thomas, *Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing.*

28 And Thomas answered and said unto him, My Lord and my God.

29 Jesus saith unto him, *Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed.*

30 And many other signs truly did Jesus in the presence of his disciples, which are not written in this book:

31 But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his Name.

QUESTION: We ask that you would please tell us the story of the resurrection of Jesus from your viewpoint. Please point out to us the lessons involved here and how we may apply these lessons in our lives for our greatest growth.

Thank you for your help and guidance. Amen.



LAMA SING: Yes, we have the Channel, then, and as well those references which apply to the topic now before us.

We pray in humbleness, Father, that as we commence in this work that it be ever in the fullest of accordance with Thy will and purpose. We pray, as well, for the presence of the Master, the Christ, that there might be imparted through these works the purity and truth which is His spirit. We finally pray, Father, that there might be used during this work all those forces as shall be gathered joyously in Thy Name and Purpose, such so as to answer each prayer and each need, using each of we, Thy humble servants, so as Ye would. With great joy for this opportunity, we thank Thee, Father. Amen.

So much here, dear friends, to be learned, so much hope and joy: the true Promise is fulfilled. The Law is made manifest.

Here then, we find as we come into this place, there is beauty. The light abounds. There is life evident at every point of one's view. And with radiance likened unto that of first born, pure and with energy which is wholesome and loving and good.

The earth responds to the steps as the Marys move forth towards this resting place. One is in a meditative silence; the other gazes about furtively, searching, questioning, still struggling with that which is the doubt, the longing within her heart, within her mind, and even so within her soul.

And yet they continue. And as they near, there is an audible sound from Mary Magdalene as she views the change in what has been. How can this great stone be moved? And where are those whom are to oversee this place? There is a moment wherein disbelief and the loss of memory unto the words the Master Himself has spoken before both of them.

Mary's heart leaps with expectation; and yet there is doubt, there is concern. Is this another misdeed of those whom would seek to remove the truth, the light, the love, of her Son's teachings?

Mary Magdalene pauses only a moment before peering within, and begins a long mournful lament and falls to the earth. And yet the light of the living things and the earth itself reaches out to give strength and assurance.

Peering first to the entry and then to Mary Magdalene and back again, Mary silently turns and strides away, remembering the words her Loved One told her. Yet there is doubt, there is question, there is an emotion, there is a surge of joy.

Feel this now, dear friends: can ye hope to know in thy heart's heart that all that is spoken of and taught is true? Can it be that this, the greatest of all works, is, as

well, truth? These are the thoughts in this loving soul, and yet she follows with loving obedience that which stirs now as a memory in her spirit and heart. For she knows she must summon John to come forth, and the work shall commence once again.

After a time, Mary Magdalene turns again to enter once again to reassure herself that what she has viewed is true. Perceiving it so, she laments with renewed vigor. And again, the forces pure and of nature, those which are the very finger of God resting upon the Earth, seek to touch and remove her sorrow.

There is an instantaneous hush totally to her body, to her voice as she hears someone speaking, for she has not seen those as yet whom are in the realms adjacent to her physical. But now these appear. And she can perceive them with her consciousness. And in the essence of this experience, she frees her heart from sadness and is capable of perception at multiple levels.

The host proclaims to her what has transpired. In wonder and partial disbelief that it can be true, the core of her being reaches out longingly and cries unto these entities in askance of where the Master's body now rests.

Hearing the voice then, she answers it in a half-conscious way, still focusing her attention on the radiant beings whom attend to the resting place wherein the Master was formerly lain.

Only after her name was spoken in a manner which the vibrations were such did she instantly recognize and feel the presence; beholding, then, the Master. The movement within and about her is that of the bursting forth of a Light from beneath that which would cloud or shield it.

Immediately the Master cautions that His vibrations are not of the Earth, but beyond; and that contact with His being could not be made lest there be some difficulty in certain manners.

So we find, then, the joy, the abundance and — as has been given above — the movement and activities. But this aspect we have restated and expanded just a bit in order that we might convey to you prayerfully several aspects which are deemed here to be important and joyful for you.

There is so much here which speaks of what you would call mysticism or that which is miraculous, that which could be called works of God. But we might also title these *Truths* or *Universal Truth*. For in the belief and in the assertion of the belief do we find that mind has builded the potential for this to occur in the Earth.

The Master did not tell many how, where, when. The details were not important. And yet the conviction, the certainty, the utter lack of doubt or question provided the strength wherein this

could be worked, could be accomplished in complete, total accordance with the Father's own Laws.

So the Free Will was given its accord. And harmony with this and the Father's purpose is total and complete. To move a stone, to cause the guards to depart, to raise this physical body and transform it: Small tasks, indeed, by comparison to the infinite potential of this energy, this force, this Word of God.

So as ye believe and hold in the conviction of your belief, loosely, that which is thy belief; and grasp not the belief but rather keep thy strength in a certain way which allows for the Universal Forces to accomplish this in the best of all ways. Not *just* for the purposes of self — but certainly for these — but to the fulfillment and application of another Universal Law: *That so as it is good for thee, it is good for all others.* See?

If ye restrict in your goal, your purpose: You are restricting God; you are restricting your potential. This is not to deviate from the pattern of evolving the ideal, which is the way of life to be sought after; purposes, which are the strengths, the fortifying elements of your very being; goals, which are the demarcations that you are in progress along the desired pathway. Or howsoe'er ye would look upon these matters not, but it is rather that these would be clearly stated and then to release them.

It is the point of release, with faith and belief, that assures and enables the works to be done — and to be done with the greatest beauty and purpose. For the perspective of the viewer at a certain point in growth or perspective — while at a certain Earth year, if you prefer that reference point — may be considerably limited in comparison to that one, five, ten Earth years later. Is that not so?

And so then, if ye have a goal, strive to identify the goal in its purest form. Then embellish that pure form so as ye wish. But focus upon the heart, the fiber, the major, the significant aspect of what it is you are seeking. And this then, you see, becomes a very pure, a very intense bond between thy wish and the Father's will or purpose. And these, then, can move in all manner or fashion of expression, resultingly producing the best of all.

The consciousness of Mary Magdalene was purified by her action of sorrow and grief. This may seem odd. But consider for a moment, again, that which has been given here and elsewhere: Creating a force causes a reaction. And so as you discover a consciousness, an event, shall we say, which greatly distresses or saddens you; we could consider this linearly as a powerful movement of significant distance, shall we say, referring in a gradient sense; in a certain direction, which is perhaps identified as a certain polarity. Knowing the Law Universal, this must then be balanced with.

If one is willing at a certain point to recognize and to release, the movement can be just as quickly accomplished in the opposite direction — that being joy, accomplishment, success, achievement of goal, a unique and beautiful alternative to that which thee had anticipated. Do you see? So it is not the force of, shall we say, darkness keeping thee from joy; but that which goes forth and purifies in order that the Light may be made manifest in that place. See?

Then could she hear and see. Then as she made pure her temple within — remember, she had so many thoughts when walking along the pathway. There were the memories of what had transpired; the sadness; the memories of her times with the Master; and all that sort. So that the mental body was clouded and the spiritual body was not directed. The pattern was unclear.

Comparatively, the Master's Earthly mother, Mary, was in a state of meditative silence. Reverently, and with a sense of duty and a sense of courage and hope, going forth to do what must be done. Compare these two. When next you are about a certain work in the Earth, ask self which of these your present attitude of mind more clearly depicts.

So we have stated in that just given above that the condition or attitude of mind and emotion contributes to or is a controlling factor to the works which can be done. You would conclude from what we have stated that if such were true, that the Angelic Host could not make themselves known or heard to Mary.

Well that isn't so, completely. They could certainly do this, for they are messengers of God and are His word. His will and theirs is unified as one. So here we find that the respect for, the love for this entity and the need to fulfill her soul's purpose and goal is of sufficient consideration to them to give this preference over what ye might deem as the greatest of all works which were before them. If this is not so, then why were they not perceived immediately? What purpose for this to occur only as it did?

What is the lesson here? That even the very Word of God respects the least of thee, and loves beyond your comprehension your right of Free Will, your right of choice. Why is this important? If this thought, if this be true: then why of late has a prayer, a desire, a wish for change, or whatnot, been so difficult or seems to be unanswered? Is there something yet within self which needs to be met? Is there some joyous opportunity which is as yet unfulfilled?

It is true, dear friends, as we have given it. The Word is such that the will of one soul and one aspect of that soul is precious.

But the soul was in harmony with those works and, as such, purified itself by releasing the energies. While lamenting upon the Earth, the body was blessed and purified. And effectively the

centers in this entity, Mary Magdalene, were made aright and receptive so that a sort of exchange, or transference of energies, could thereafter be accomplished in complete accordance to the Law Universal; and to the needs as of the individual; and to the works which were and are present. This is a point which is important to consider again and again.

The entity Mary Magdalene accomplished a great work for her soul; for her spiritual growth; for her body's joy; for all the aspects of her expression. And upon completing same, became the messenger of the Master. See from this, then, that you can do the same. If you strive to fulfill that which you know is needed, if you allow yourself to balance the energies wherein they are needed to be balanced, then you can become the bearer of that which is in pure accord with the purest within you. See?

The Master counseled Mary to avoid contacting His being. As the physical body is released by the force, the energy which dwells within, then the body is in harmony with the forces of that realm, that domain; and will seek to, over a period of Earth time measure, reblend with those forces. For the body is made up of those thoughtforms, those existences which are within the domain of the vibrational consciousness: the pattern, the plan, the blueprint, the thought. See?

Then when that thought departs from that body, Universal Law — the balance of the force *naturel* or force of nature — keeps the order; and that which is no longer needed from that realm or dimension is returned to the source of its own abundance; providing, then, sustenance to those whom shall follow. Do you see? It is very beautiful.

So then as the Master returned to the Earth in His full Consciousness, His energy, His vibrational frequency — if you will forgive our use of a rather cold or unemotional, unloving, well, a technical term, do you see, given with a note of loving humor — then, this vibrational energy was reassembling such as it needed; to be of interaction with the sphere, the plane, the realm. Once again, namely, the Earth. Since He had not fully accomplished this, hence His caution to Mary. This not for the need to protect Himself or the activities which He was about, but because the assembly of this pattern draws upon the Earth. And as it so does, it does so with a force, an energy. That energy might well have drawn something from the entity Mary which would have detracted from her expression; and thus this would have been inappropriate, errant, unwise. Do you see? We pray that this is made clear.

Thereafter, the Master's appearance again with the Disciples is easily accomplished because the mastery of the structure of the physical body is under the control of the greater consciousness. A bridge, so to say, between where we might call the soul consciousness dwells, in its eternal wisdom; and the projected consciousness in the body which has passed through what we might call the veil of darkness, surrounding or dividing the different spheres from one another.

The wisdom of the Master at this point — the command, the authority — is universal. Since the body is assembled for the purpose of works from that consciousness, His control was without limit over the vibrations, the energies of any matter, any substance in the three-dimensional expression you call Earth, though there are more dimensions here, of course. Hence the ability to pass through the door or whatnot; and yet to be touched or felt; and to have substance, to be real. For both are true. It is to *merge with*, without violating the vibrations, and *moving through* where the vibrations do not exist, as though we might expand, in the particle-suspension sense, the very existence of matter and pass harmlessly and lovingly through the spaces between their vibrational orbs. See?

Upon entry, then the reality of His Consciousness is essentially solidified or congealed around the focal point which is, in truth, the existence of all bodies; but under the conscious and instantaneous control of the Master. The return again for the benefit of Thomas and for the teachings which He gave, again was clearly a visual expression of His mastery and evidence of His eternal existence through the presence of the wounds and whatnot. And the teaching in all of this is given on multiple levels, of course. But we do not wish to move too far afield, as it were, and to become too abstract or whatnot, but to point out the basic truths here.

As you then work with others and/or thoughts, know that thoughts can either be in harmony and allow movement through and about one another; or they can be, in essence, conflicting, wherein portions of each thought are absorbed into and become a part of one another, whether two or three or four or twenty. Generally speaking, this could be referred to in areas where there are concentrated thoughts of individuals as that which is called mass-thought. What we have after a time here is a relatively dense envelopment, having very few open spaces between the particle suspension. Now mind thee, this is given for literal example, for explicit illustration. It's not precisely this way, but sufficiently similar. See?

And so the vibrational frequencies or molecular vibrations become so tightly spaced that thought cannot pass easily through them without profound control over your thought. And so you will find in areas where there is the absence of this — essentially a cloud or vapor-like or mist-like substance called mass-thought — there is the advantage of accelerated meditation or freedom from errant thought or reaction upon your glandular centers or whatnot. There is all manner of action and reaction which is minimized, at least, by moving away from areas of such concentration. Do you see?

So what is given in the Master's example here is a good and valuable truth. See? Sustain control and recognize who you are, accepting yourself, knowing yourself, and being faithful unto what you believe. Distill all of that down and call it, quite simply, *purity*. It is not piety, it's purity. When you are in a pure consciousness of yourself, you have recognized your emotions; you have seen and examined whatsoe'er may be within you as fears or doubts, anger, love, joy, whate'er is

present; and you have a purity of consciousness or acceptance of this. Then no matter how dense the sphere might be between thee and what we might state then as Universal Consciousness, you can pass through it as though nothing existed. And the purer and more in harmony you become, the further you can reach. Until ultimately, what we've called the veil of darkness can be transcended.

You create a pathway, then, along which your soul consciousness moves to and fro from what we would call God Consciousness or Universal Consciousness and the finite awareness of your expression in the Earth. It is through such a mechanism that we are now communicating with you. You refer to it as the Channel or the pathway. The source is Universal. If you stop short of the source, you would be stopping short of the potential. Thus, the further and more pure you are able to go with that pursuit, the greater is the potential, the more unlimited is the nature.

The comment to Thomas by the Master has, of course, great meaning. It implies that he was without faith and that those whom believe upon faith alone are of greater purity. From a vantage point of certain perspective, perhaps this can be acceptable. But understand, as well, that faith is the ability of one to test, to challenge what might be the appearance to determine that if that which is present is of truth; that it is of the truth which is in accordance with thy pursuit. It is very similar. And it is a balancing force with that which we described as related to the Master's comments, you will recall: *Eli, Eli, lama sabachthani*. These comments and those of Thomas are paralleled. And since Thomas is aligned with the Master, the Master chose to balance them as the Angelic Host chose to await Mary Magdalene's balance. You see?

The over truth of this is that all Forces are ever seeking to evolve into a state of order and harmony. Those Forces which do not seek to evolve, perpetuate discord. If you are seeking evolvment, then seek a state of harmony. Where there is the challenge within, then answer that call. Do not deny it. Fulfill its need and point out the truth in that as ye give it. But be mindful that *the* Law is balanced.

Thus Thomas applied the Law in the one aspect. And the Master fulfilled it in the other. He pointed this out to Thomas. It was a comment indicating that balance should be strengthened in this area. Otherwise could He not have chastised Thomas and simply passed his request by, knowing that in the next teachings and in the next works which Thomas would view, that he would be proven, too? Surely this is so. See?

So it is the desire of a master — one whom seeks union with self, God, and all forces — to seek to balance those forces when they are met. To bring order, harmony. See?

John and Peter went forth to find the Master; and it is rightfully so. John — as we have spoken in an earlier meeting — was chosen by his own soul and by the Master to fulfill a certain work. And

Mary's balance and the energies which are a part of all of this work were involved. John and Peter. Why these two? Whom was present with the Master? John. Whom denied Him? Peter. Are these not seemingly opposing forces? Are these not balancing forces?

Then if you seek to enter the Earth and do so in a state of balance, would ye not seek the best of all that would bring thee balance?

Whom was right or wrong? Peter? Or John? Neither and both. For Peter's guilt and doubt burdened him. Yet his strength caused him to seek truth and purity; and he balanced them. John grew stronger because the Master gave him a work. Without this work, without this responsibility, he like as not would have followed the Master very quickly. Thus the Master in a later meeting imbued him with duration of life. For He knew this work would be the greatest potential growth for John.

So you see, in the relationship here, the blessing is mutual, the contribution is one of harmony. And the Master drew from both of them aspects which enabled the rebuilding of a state of harmonious existence. And they, even unto this moment as we speak, are contributing here and to each of you. For in the pyramiding expansion of interaction of souls with other souls, find that each of thee will ultimately know yourselves to be linked together. Do you see?

And what is, then, the resurrection? There are many whom have differing viewpoints and explanations and purposes. We honor all of these, for in each there is truth. We only offer these as we have given them to expand your viewpoint of truth and to expand your ability to accept and understand each soul's right to exist and to pursue in their own individual uniqueness. One whom forces another unto a pathway not of their choice, has forced themselves into the same.

Then be a light, a lamp of His truth, which, by its illumination of those spheres about thee, shall guide the others to whatsoever is correct for them. If you are asked, give it. If you can be an example, then let your example shine forth. But above all, dear friends, love one another and the truth and beauty of our Father's Law, which is His Word.

We thank those whom have come forth here, and we thank thee, dear friends, for this opportunity. May the blessings of the Christ Spirit ever be a sun of life in your heart.



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KEY WORDS & PHRASES:

balance 5, 6, 8, 9

consciousness 3, 5, 6, 7, 8

Consciousness, His 6, 7

Disciples 1, 2, 7 (*references for pages 1 & 2 are part of the question*)

Eli, Eli, lama sabachthani 8

Forces 2, 6, 8, 9

Forces, all 8

Free Will 4, 6

goal(s) (as in life goals) 4, 5, 6

harmony 4, 6, 7, 8, 9

John 3, 9

Law, the 3, 5, 6, 8

Mary 3, 5, 6, 7, 9

Mary Magdalene 3, 5, 6, 8

Marys, the 3

mass-thought 7, 8

Master, the *throughout*

Peter 9

Purity 8, 9

purpose(s) 2, 4, 5, 6, 7, 9

resurrection 1, 2, 9 (*references for pages 1 & 2 are part of the question*)

Thomas 7, 8

veil of darkness 7, 8

Word, Word of God, His Word 4, 6, 9

Editor's Notes

Lama Sing Readings

Lama Sing: Lama Sing is a name that represents a *group* from the infinite side or Universal Consciousness. Lama Sing is also the name of the *individual* who served as the channel and spokesperson for this group; Al Miner was the channel and spokesperson for the finite side. At the beginning of each session — called a *reading* — Al placed himself into the trance state. Lama Sing then borrowed Al's voice for the reading. No fewer than twelve spokespersons contributed to each reading, and sometimes many more. Throughout the readings, the Lama Sing group deferred to each other, just as we do when in a conversation. The language often changed as different representatives came forward to speak on topics within their areas of expertise or from their eras of incarnation.

Language: Lama Sing's use of words — such as *ye, thee, whom* — is often contrary to modern conventional usage, but the meaning will be clear. It has been decided to keep the text verbatim, including the use of word forms that may be considered ancient or antiquated. Note that this antiquated usage also includes masculine personal pronouns and phrases such as “mankind” to refer to both men and women.

Capitalizations: Throughout this work, we use capitalizations that may not conform to the norm. Our intent is to distinguish between the every-day use of words such as *love, peace, and joy* and those very same words when Lama Sing uses them to indicate something much greater. For example, Lama Sing has said there is a far greater *Love*, a much deeper *Grace*, a more powerful *Will* than we in finiteness have known or remembered in eons.

Channel: The title *Channel* is used by Lama Sing in place of *Al*, because to use the name *Al* could serve to call him from that Consciousness to which he was taken. By not calling his name, Lama Sing prevents Al's personal involvement and influence in what is given in the reading.

Dis-ease: The word *dis-ease* is used by Lama Sing to mean not only illness but first and foremost, a lack of ease in spirit, mind, emotion and/or body.

Earth: When referring to life *on* Earth, Lama Sing uses the term *in* Earth. This is because Lama Sing is referring to being *in* Earth, much like we refer to being *in* Heaven versus being *on* Heaven.

Quotes: There are places where Lama Sing emphasizes a thought by speaking the words “quote/end-quote.” To let the reader know that those emphases are Lama Sing's as opposed to the transcriber's, the words *quote/end quote* have been left in the transcript along with the quotation marks themselves.

Pauses: Lama Sing often pauses while communicating through the Channel. During the pauses, a number of things may be occurring, such as: Lama Sing may be conferring with others who have gathered to provide special information and insight; or Lama Sing may be giving the Channel, Al Miner, time to complete his experience in Consciousness without interference. We denote such pauses with a single flower:

