

Beinsa Douno

The Three Lives

(Tonight there will be a Quaker meeting. Everyone will be silent until the spirit moves you).

I have called you this evening to ask you how we should use our spare time; not the time which is already occupied with engagements, but the time which is free of them. Wasted time spoils life. A good cheese maker making cheese should see to it that there will be bubbles in it empty space in it in order to be considered a good master.

One should consider one's method of work – how one should work. Which is the best method for old people? According to modern thinking, people would say that old people should take it easy. Therein lies the greatest evil. They say "He is young, let him play". And who is going to work? Old people should rest, young people should play, and those between thirty and thirty-three should do all the work. In this way the thirty-three year old will be working, the young ones dancing and the old ones resting.

You must get together and work out a programme for meetings let us say every Sunday afternoon and vote on it in a democratic way.

The first thing that I notice among you is a sore lack of harmony, which is due above all to your *Sacred Egotism*. As I see things, there are three ways of life. The first of them I call materialistic. Such people want to own sheep, cattle, poultry, houses, and fields, and when everything starts singing for them they would say: "Life is worth living". However, after caring for them all for twenty years they would say: "I have too much to worry about, I am tired, I should change my way of life." They would start gradually selling off their property, because they want to live a little for themselves. Thus comes the second phase of *Sacred Egotism*. Their wives and families, who are not aware of their motives, would worry and say, "What is our father up to? What will happen to us when he has sold it all?"

Sacred Egotism also exists in religion and spiritual life. People say, "Let us think of ourselves first. With the money we have made we could have an easy life, the way we understand it."

The third way of life, real life, is what I call *Divine*. It means shaking off Sacred Egotism and starting to live in perfect Love of God where the human heart and the human mind can develop in a perfect way.

What happens when we meet each other is that our interests do not coincide – you would think one way, and I another way. Whoever lives according to the first way of life would think about who owns what, measuring himself against others. In the second case we measure up as well. However, when we start serving God, there is no measuring up. There is only one way to live.

Now, according to this rule, some say, "Whenever God wills". You have noticed how in the morning, when the mother would come and tell her child, "Get up dear, the sun has risen", he would answer, "Let me sleep some more". And we consider this to be a philosophy. No. This is not a philosophy at all. Thence follows the question: Has God already told us, "Get up!" He has. Some would say: When the spirit moves me. Can you say for sure that the spirit has not moved you yet? It has been coming and going. Coming and going many a time. It may come again, it may knock, and it may leave again. This is a question for the old, and not for the young. The young still have time at their disposal.

In our epoch, we are seeking solutions to the difficulties and hardships of life. We must reconcile all contradictions. We must finish whatever we have not yet finished. There are two views on this matter. The animals come together to help each other. The wolves too gather in wintertime, but only in special cases, when they intend to attack cattle or sheep. The question now is: can we, whatever the conditions, whatever the difficulties, overcome and surmount them?

From a purely Christian viewpoint, one may say, "It is possible". Theoretically, yes, but practically the matter stands differently. Now I will tell you what brought this to my mind: One

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of our most enthusiastic friends has a very high opinion of me, thinking I can do everything. This is not true. He was attacked by neurasthenia. He called doctors and they advised him to stay in bed for forty-five days. Nothing would come out of such beliefs. This is an illusion. If your faith in God cannot help you, if, in the final analysis, your knowledge can not help you, what use is it to you? *Hence a desire to work should be born within us, and above all to work according to Natural Laws, to be in harmony with God.*

I have nothing against a doctor who works according to these Laws. He is welcome! If a vein bursts and a doctor comes and sews it together, this is all right. But if you have eaten radishes without chewing them well, and a doctor comes and gives you an injection, I ask you – had such a doctor recognized your ailment. I would say that you need a laxative and nothing else! The pieces of radishes must leave your body and stop bothering you any more. Many of you have swallowed such bites which have not been well chewed and believe this to be the new teaching.

No, this is not the new teaching, neither is it the divine teaching. If you knew the divine teaching, you would be saints by now. The heart of a young man in love is generous, he is inspired. Both of them are inspired, they do not differ at all. They accept things in the same way because they are in harmony.

The present teaching is a teaching of Sacred Egotism. *I want you to be free of self-delusion.* If you are to obtain results, *you must know where the new teaching begins. It brings a certain broadening, a transformation of the way of thinking; a change sets in just as a caterpillar becomes a butterfly.* The stagnation you feel is not simply your own fault; there are other reasons as well. There are backward souls throughout this world, millions of backward souls who have remained outside the evolution of humanity. They are unable to utilize the natural forces; they are beggars but very sly and cunning beggars, who take advantage of peoples' weakness. There are all kinds of them. When they come they exploit your weaknesses. For example, if you are vain and you want to become prominent, say prime minister of Bulgaria, they would start by suggesting that you are extremely capable, and that you could become one, and introduce strict legislation for the citizens. But once they push you down that path you would entangle yourself in endless trouble. Then they would tell you that you have had enough, that you are tired, and you should let others take over, while you would just stand back and contemplate the fruits of your labours. But when the others take over, they would pursue you and throw you in jail. What would be the use? What would you gain? – nothing.

In religion too one can notice the same weaknesses. They will tell you: "In occult sciences there are such and such forces that will help you achieve whatever you say, and then you will be able to walk proudly. All this is nothing but an invention of these spirits. If you look deeper into it, you will find that this is an illusion and there is nothing divine in it. I want you to learn and distinguish. I will not speak like an oracle. Looking at the colour of your faces I see that you are under the influence of these spirits. Sometimes you come to a realization and you say, "I am confused", and you say, "God, don't you see". No, it is you who should see. Nowadays we live in a epoch when we should guard ourselves against foreign influences. And all misunderstanding that exists among you is due to them. I am not passing judgement on anyone. There has not been a single rational dispute among you so how could you consider things rationally.

You should say: "Go and tell your brother he has taken the wrong path. And you should go and tell him: While these spirits advise differently. They say, "Look at him, he is a hypocrite". If he is indeed a hypocrite, his hypocrisy would manifest itself, but there must be some rule, there should be facts, there would be signs! If he is evil, then there would be additional signs. And I would like you to start sifting, sifting inside yourselves, according to this law of alchemy.

When astronomers want to observe the sky they choose still nights when the air does not stir at all. It is then that they see best. When we want to observe the weather should be right for it. If such spirits disturb your thinking your observations will be wrong. We should put our

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minds at peace and being at peace put our minds in contact with the divine mind within which we exist.

At present we do not live within the divine mind. There should be a proper method of work among us. You should get together – two, three, or four of you, get in harmony and be able to help each other. What is the use if we walk the divine path and do not help each other? Some of you should study the laws of attunement. The older people need to be attuned. You should all the time tune yourself up. I do not mean you are out of tune.

Often, when I visit a family, the mother would say to her child, "Come on, play 'Little flower, pretty flower' for us". And I see that the "little flower" plays well. Then I go to another family and again, "Come dear, play 'Little flower, pretty flower for the gentleman'." Well, I say, enough of this. A constant repetition of one and the same thing is not knowledge but a waste of time. We say, "God is good". "God is good". But you must learn a new tune. After "Little flower, pretty flower" comes, "The wind blows, the mountain moans". So "Little flower..." is for the heart and "The wind blows..." for the mind. And now what is the third song children should: play?

I am making these remarks because I can see that some of you think this is not yet the right path. You do not yet know what true spiritual life is. Nor have you experienced what Divine life means.

The third step we should take is to enter into the Divine life. Forsake your Sacred Egotism, and then half of the work will be done. Reading the New Testament you will see that Christ began with small rules and came to perfection. As the Scriptures say, "Be ye therefore perfect even as your Father who is in heaven".

There are proselytes, believers, and disciples. Proselytes are materialistically inclined and believe in great wealth; religious people are believers, they believe in Sacred Egotism; while the disciples are in the Divine Teaching. It was them that Christ meant when he said: "Go and give away all your property, leave your father and mother": Disciples should know the law of giving. St. Paul says, "Even if I give away all my property and have no love; I am nothing". In other words one may sacrifice oneself and it may still be Sacred Egotism. In the same way, it is Sacred Egotism when we consider ourselves to be the centre of the Universe. You may never express this thought, but it is there, hidden in you. He who has entered into the Divine life stands so high that no one can touch him. A writer has said, "A person who abuses God is like a mosquito spitting on Mont Blanc, what trace will there be of him?" When we enter the Divine world and someone speaks out against us, it will be like the spitting mosquito, one could well fail to notice it. Spit will not remain in the Divine World for there are heavy rains in it and they will wash it right away.

At present, we have reached the point when, according to occult science, we can apply the divine rules in our real lives. Our future lives depend on this application. It is our present which will determine our future state. Whatever you do you do it for your own sake. And you should know how to do it. You should live within the Divine life, you should know what are the outstanding features of Divine Life are. This you need for your own sake.

Whenever disharmony occurs within small communities, they can easily be settled. But they can be settled only according to the Divine Rules. In religious life, Sacred Egotism helps as much as it harms; in materialistic life it gives five and takes a hundred; in Divine Life everything works out for the best.

And there is nothing better than to be in harmony with God, to feel God in yourselves, and to be in harmony with all supreme beings. When you meet a man, the divine in him responds to the divine in you and you can feel it. There is nothing better than that.

Now, I want to make an analysis. I want to sift your thoughts well and leave only the essential in them. Only one thought may remain, but you must be sure that this thought is divine and that you can always rely on it. This is possible for all of you. Everyone can try. You don't need to be a great philosopher. You don't even need to make a great effort, but you need to know how to do it. You need to know how to apply the Divine Rules, just as you

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need to know the rules in music and in art. There exist rules everywhere, and those who know and apply them invariably obtain good results – but not in materialistic terms.

You should not start by trying to improve your material lives. You should start by improving the state of your minds; secondly, you should improve the state of your hearts, and finally you will be able to improve your material lives. Now you are doing the opposite and this is the reason why you get poor results. Some of you are working in this direction but are still in doubt. The balancing of your mind and faith which you attain become subjective. You should know that you have had a positive experience, that whatever you believe in has been substantiated. You should keep alive your experience. There exist two kinds of experience: the first is to be compared to the picking of a flower – later on you lose it, the second is like a flower that grows in your garden and remains living – this is what Hindus call lotus. When I speak about Divine experience, I mean the idea of a flower which is always there, growing in the Divine garden.

Now those of you who have reached a certain height must proceed a step higher. You must rise above confusion altogether. We must approach God and not expect God to approach us. "*Come closer to Me, He says, so that I may come closer*". You think that if you make one step higher something like a cataclysm may occur. No, this state of mind is the most pleasant one can hope for. You will be like a woman in labour. She weeps and screams, but once she delivers her child, she forgets all the sufferings right away. You may have to weep, too, but once you have delivered you will reach a state so great you could have never imagined it. Such weeping will be unusual. Courage is needed for it. It is not an easy task and yet it is not difficult either. Only in this way we may become strong.

Often enough they ask me: "Why is it that we work hard and get poor results?" It is because you have remained in the realm of Sacred Egotism. In this realm one hears questions like, "What is your faith?" In the Divine realm there is no such question. There is brotherhood, sisterhood – nothing else. If someone addresses the other with: "Sir", "Most Honoured", "Your Highness", "Your Divinity" etc., he is in the realm of sacred egotism. In the Divine realm there are only brothers and sisters. There you will feel that all people are close to your heart. In your present state you may not like some people, you may simply not be able to stand them.

Well. Now I will ask you this: Those of you who are in the realm of Sacred Egotism, are you ready to put it aside? If I ask you how many of you are proselytes, how many are believers, and how many are disciples, what would the answer be? Very few of you are ready for the Divine Life. And do you think that this is something you can vote on by raising hands? This would not be achieved by raising your hands. It would be quite easy to raise hands. If I ask you to vote on this I shall lead you into great trouble, such as you have never seen before and it would be good for you if you manage to extricate yourself.

I will give you an example I have given to young people. One of your fingers aches, the joints, too, and also the back, and you get nervous. Then a boil appears, and you say, "This is rather too much. If only the previous aches, it would have been all right!" I would say to you, "Prick the boil". We have reached the stage of sacred egotism, and God will make a big boil grow so that our Sacred Egotism can be expelled through it. We will step into the divine realm and will no longer be nervous. Now if you have to get sick, I would rather you had one real disease than many petty ones.

Now I want you to organize, to start thinking of your method of work. At present some of you may think, "When the time comes; when God speaks; the conditions are not favourable at present; we have not enough knowledge; wait until I have studied the occult sciences..." You may have studied the occult sciences, you may know the Bible by heart and be able to quote every verse in it and still remain in the realm of Sacred Egotism.

There exists at present a spirit of criticism among the Brotherhood, and you see the negative aspects rather than the positive ones. And often some of you complain to me that there used to be a time when we liked each other better, and now there is a certain coolness setting in among us. I will give you our brother Peter as an example. An old man once said,

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"What a husky fellow I am!" And in order to go over a ditch he ran up to it, jumped, and fell into it. Then he said, "Well, when I was young I was much stronger". However when he climbed out of it he acknowledged, "It was the same when I was young." Young or old, it is the same. Man does not change, he only grows. The impulses which he had in his youth remain. If he used to be noble of character, he will remain such. Can the wheat seed change? We are now trying to say that a religious young person has turned from wheat into barley, as he grew older.

One of the brothers asked how does the spiritual birth occur. The boil should make you deliver. I will give you the following example: A maid goes to a stinking garbage heap and starts digging in it, because her mistress has lost a diamond. Here in this garbage there is something valuable. A precious stone will always be precious. Whoever knows that will find it, clean it up, but whoever does not know will not look for it.

New birth is not a principle, it concerns only the external. The soul develops only what has been planted in it to begin with. Nothing new is added to it. Dynamite too needs a detonator to blow up. The spirit has emerged from God, what is new are the conditions providing the spirit with an opportunity to develop. The soul of the child is not part of its mother's soul; she would only supply the materials. We should come in contact with Divine Mind. There are many ways shown in the Scriptures and in occult sciences to restore this link, to bring about this awakening.

Now we must all come together and serve God. Some people say; let us abandon our own work to go and serve God, but they must realize that everything in the world, including their own lives, is His. Everything we possess is His. We should know that what we have now is Divine and we will begin to make the best of it in accordance with Divine Law. This is the new way, of thinking.

They say, "This is my teaching". These ideas are Divine; they have existed in God and no matter who has expressed them we say: this is Divine and we apply it. It does not matter at all who expresses them. Those of you who are ready to leave your cocoons should come out and make room for others to come, because people will come and proceed in a sequence.

If we are examined – to explain our teaching: What is your faith? What is your way of life? What teaching do you hold? You are to answer briefly and clearly. For one of our next meetings I would like you to consider the practical methods of work. And let's say there will be a meeting when we will forget ourselves and become one with the Divine Mind. All of us. Can you imagine what harmony will prevail?

Now, we sit at a meeting, someone speaks and several times we look at our watches. Then, at prayer again, we look at our watches. Do you believe this to be the right prayer? The Quakers hold their meetings in complete silence. There are not too many of them, about twenty thousand. *England owes its greatness to these twenty thousand Quakers.* We too must work.

Now the question is whether we can consciously enter the Divine. People who grieve for something, grieve for their lost lives. Many of them see that spiritual life has not given them what they expected. Their spirits are low because their sons did not become what they expected them to be. The Divine will bring meaning to our lives for we shall aspire to it. Many of you have already experienced it to some extent. You should not have the illusion that you may enter the new life as long as you have not taken leave of your karma, as long as you have not fulfilled Moses' law. Physical life is a great illusion. We do not settle anything with it. It will be wrong if we think that we are doing something – we are not doing anything at all. There will be people who will say then let's stop working. No, no, this is an illusion too. The essence of life is to love each other. One would like to live in a society where people are razumni*. Even going to heaven, we will look for the razumnost* there. When we speak of God we have in mind what is elevated, what is razumno*. (* razumni (a.), razumnost (n.), razumno (a.) From Bulgarian word RAZUM (n.) - intellect enlightened by Divine Wisdom.)

The meaning of life is not in all those external needs and aspirations. Life takes on a

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meaning when you love and are loved. This is the right and the permanent thing. All other things are only temporary illusions. This love will cross from this world into the other. You sense it whenever someone uses you. The ideal state on earth is to love each other selflessly. Without this love, physical life loses its meaning. Human love without divine love loses its meaning too. A thing will have value for us because of the friend who has given it to us. A ring from your friend is valuable to you because you love him. The day you stop loving your friend is the day when you will stop appreciating the ring which he has given to you. You love someone and for this reason you read the books he writes. What a transformation takes place!

What I have in mind when I say illusions is that we should not make food the centre of life. Of course you will have food, but food is only a means. Because there will be a time when we will be able to eat without having to work. No one will work, everyone will rest. We say that without work life on earth is impossible. But work will be pleasant then. At present the physical needs compel us to work. As long as people live to work and to eat they follow a false teaching: It is not really necessary to work. This is an illusion, like the drunkard saying that he must drink. *Because of such illusions the earth is covered with graveyards and hives, with misery and weakness. We have created the sense of necessity, because we have disobeyed the law which God spoke to Adam: "Here is the garden, fully arranged, but do not touch that tree over there".* Nonetheless, he ate of the fruit of this tree and was thrown out of the garden.

Well then, what will happen if we begin again to obey law of God? We will live again in heaven. The human spirit will be able to go back to its primary state. It was outside the garden of Eden that men started fighting. If we did not worry about so many things, if we all accepted love and applied it in our lives, the world would become good. But not with gain in our minds. You do not believe that this will succeed. We shall work again, but there will be no blackmail. I will come and help you with the work on your field, but not for pay. As things are arranged at present one is paid to work. But we will be born again, we will leave our cocoons. You may see a contradiction here, and will say: "It is all right to believe, but nothing will be achieved by believing alone." Faith implies intelligence, one should be clever as well. A clever man will find the way, but those who have no faith have no intelligence either and will go on pushing the plough. The new culture needs many clever people. However, with the present beliefs and ideas which you have, this law cannot be applied.

We follow this method which is the natural one. There is a link between you all. In the first place, we must accept the Divine and then we will be able to achieve everything. As long as we have not accepted the Divine, all problems will remain unsolved. I will call those of you who are ready (in a special way), and you will see how many will reply. Those who answer will be answered by God too. Only in this way can a new impulse be created. You have reached a dead end. I notice that you speak only of the past and not of the future. I call old people those who speak only about their past experiences. I don't like to hear: -- "I was more religious once." I say: "You talk like an old man. Leave the past alone; work for the present and for the future". Our God will never grow old. God speaks now, and will also speak in the future. The past is only a memory.

People would come and ask, "Is there any hope for me?" If you believe, there is; if you don't, there is not.

There is yet another illusion. You think that you know each other, but you don't. To know someone means to love him, but not in an ordinary way. You must be ready to sacrifice everything for him. Life continuously brings new knowledge. Each day brings new knowledge. Every day and every year reveal something new. In this way we come to know God. When I speak to you about Love, I have in mind this gradual ascending state. You will not come to know love at once. This is impossible. When we speak about accepting the Divine, we may think this means giving up life. That is a misunderstanding. We will go on living in the world and we will do the will of God. We will improve this world, not materialistically, but inwardly, by improving our minds. Once we do that the world will be

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changed as well. Try to improve your personal relationships by introducing law and order. When you have no love you live according to the law. People today have laws but live outside them, while we will have no law and will live according to the law.

Now write down what obstacles there are to our work, so that we may overcome them reasonably. You may say that you will abide by these rules. Let two, or three, or twenty of you come together and discuss how to live according to these rules. You may say that you have been disciples for so many years already and you must have learned something? It is not enough to go out of Egypt, or to accept the laws of Sinai, for we must finally reach the land of Canaan – the Divine – and put law and order into our lives, living according to the will of God. I would like to see you give an example of a life lived according to the Divine teaching. Each of you can be an example but he must have an absolute desire to be so. I will give you such an example which will be like a tree with a ripe fruit of whom it may be said, "*Here is one of the Divine teaching*". Everyone can become such an example but he must have an absolute desire for it, a firm decision to fulfil the Divine. As long as you have not made this decision, everything will be against it, and when you decide you will say, "Now I forsake everything else. You may come with me if you want, if not – Goodbye!" Friends will say, "We will go with you". But there should be no doubt, no hesitation. Make your decision!

Then we will begin, not with the great things, not with many things, but with a small experiment, with the smallest in the Divine world, by simply thinking. You must keep on thinking – this is the important idea I give you. Each day you must ask yourself: Can I serve God?

On Friday, we might come together, we might keep silent, or we might discuss an important problem, because application is necessary. The good examples will come out on stage.

We will have two meetings: young people will meet from 6 to 8, and adults from 8 to 9.30. Young people will meet first. The young are those who fight in battle and the old will take care of the rear. If the rearguard is not well organized it is difficult for those in the front lines to withstand attack.

Let the people of Sofia provide an example. You should work out a procedure. Before presenting their own theories, the philosophers argue against other philosophers. I use as examples the processes which occur in nature. First I sow. In the second year leaves appear. Five or six years go by, and there is still no bloom. Only after a few more years can one expect a tree to put out blossoms. It is the same with people. Some of you may even now have blossoms, not artificially, but naturally. If eight years have passed by already, you will bloom. This is possible because the conditions already exist. If, however, you are only starting to grow, you will have to wait at least two or three years. One day the blossoms will come. At present your development is not perfect, because all astral inhabitants destroy what you have built. If, at some time, you find yourself in a pleasant state of mind, try to keep up this state of mind. Unfortunately, in only one or two hours you lose all you have gained and become poor again. It may take you a week to regain what you have lost.

It would be advisable to write down your special experiences for these lectures. Someone may come and describe what he has experienced and we shall discuss it. If he has not lost his good state of mind, it will be still with him. The main thing is that it may help create a more loving atmosphere. Your love has become pretty shallow it must be collected and acquire an inclination. In one of my lectures I will speak about the methods of love; what love is, how love may be applied; what results love can give. The way love is now described, it is only a feeling related to life, a certain good disposition. When we come to true love, it is a great experience. If the right atmosphere prevails, I will be able to speak to you about the methods of love but at present there is disharmony, and under such conditions I will never permit myself to speak about love; because love is something sacred to me. I may speak about other things and when others come after me they may speak about love. When an atmosphere for this is created, then small methods of Divine Love may be given to you. When you speak to someone about an experience of yours which is very sacred to you and

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you feel that it has been wounded, you will not speak of it again. Christ said that sacred work should not be given. The present love I leave the way it is. I will speak about love from an absolutely different viewpoint. And this will be only by way of explanation. Apply this love, if you wish. This love is a Divine Mind which creates all the different moods. With our thoughts we hinder the Divine which is in us, we destroy it. We must stop destroying, and start building. If your friend tells you about an experience of his and it occurs to you to tell him that what he says amounts to nothing, be careful. This is the way to harm yourself and your friend. If you remain patient to the end, you may suffer a short while, but then the kernel of joy will come to your heart.

You must have a particular aim. What for? You should have an object in life? Why do not you make God your object? If He does not exist in you as an object you can achieve nothing. If you have God as a conscious including everything, you can achieve everything. If not, you will always be a loser.

Let us say you are being hanged. You can concentrate and direct your mind with great intensity towards God and, the rope will break a hundred times and they will be unable to hang you. You may intensify the vibrations of your cells in such a way that the strongest steel will turn into dust. You do not need to be a giant to be able to do it. We wait for God to speak his will so that it will happen. No, we are the ones to speak our will so that things will happen. God says: "*You too may speak and cause things to happen the way you want*". But for this, we must first know how to want. When a child asks for something with love, his father would be moved and would give everything, but when a child demands of his father, he begrudges anything he may give. If we go to God with love, everything will come to fulfilment.

Now young as well as old people must have hearts to learn what Divine Love is. It is said: "*For God so loved that he gave his only begotten son that whosoever believeth in him should not perish but have everlasting life*". And you may learn to love God in a way which will prepare you to give everything to be able to come to know Him. When you do as this verse says then Divine power will come to you. It all depends on us. God has made and given the sacrifice; if we accept this sacrifice we will say this: I have also come to love God so much that I will sacrifice everything I have so that I may come to know God. This is a motto for you to contemplate.

When I began to talk to you, I got a cold. I interpret this to myself in the following way. I want to speak to these people, but they have a cold. I know how to cure a cold. When a man sneezes, this means that your mind is sick and you must cure your mind. All the impurity must go out from you; there should be no place for germs. Now I have the cold and you are well. I am told that if I don't manage to teach you the right way, I will have to keep this cold. I have come in touch with your vibrations and, since they are lower, I became sick. If I discontinued my connection with you I would take care of my cold in five minutes.

But it is on our side; we can already enter the eternal; we can come to know God. The following question may come up: "Don't we know God?" Christ prayed to God in Gethsemane to take from him his cup of suffering, but at the end He said; "Now I know that everything is given to me from You". This He said only towards the end. When we have experienced everything we will come to this, too. We must come to realize that everything comes from God.

Do you agree now to meet on Friday? Or will we go on meeting on Thursday? I want to say to the young people not to repeat the mistakes of the old, to be different. If they make the same mistakes they will not be different from them, but they must be special.

Because I still have my cold, I don't want to decide upon this question. In general, we should not speak that much. Large cannons are rarely used. Great deeds are rarely striking.

At these meetings you must learn to attune yourselves, to be able to vibrate. This is the good side. Sometimes the external world exhausts you and you need several hours of rest.

(A silent prayer).

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