

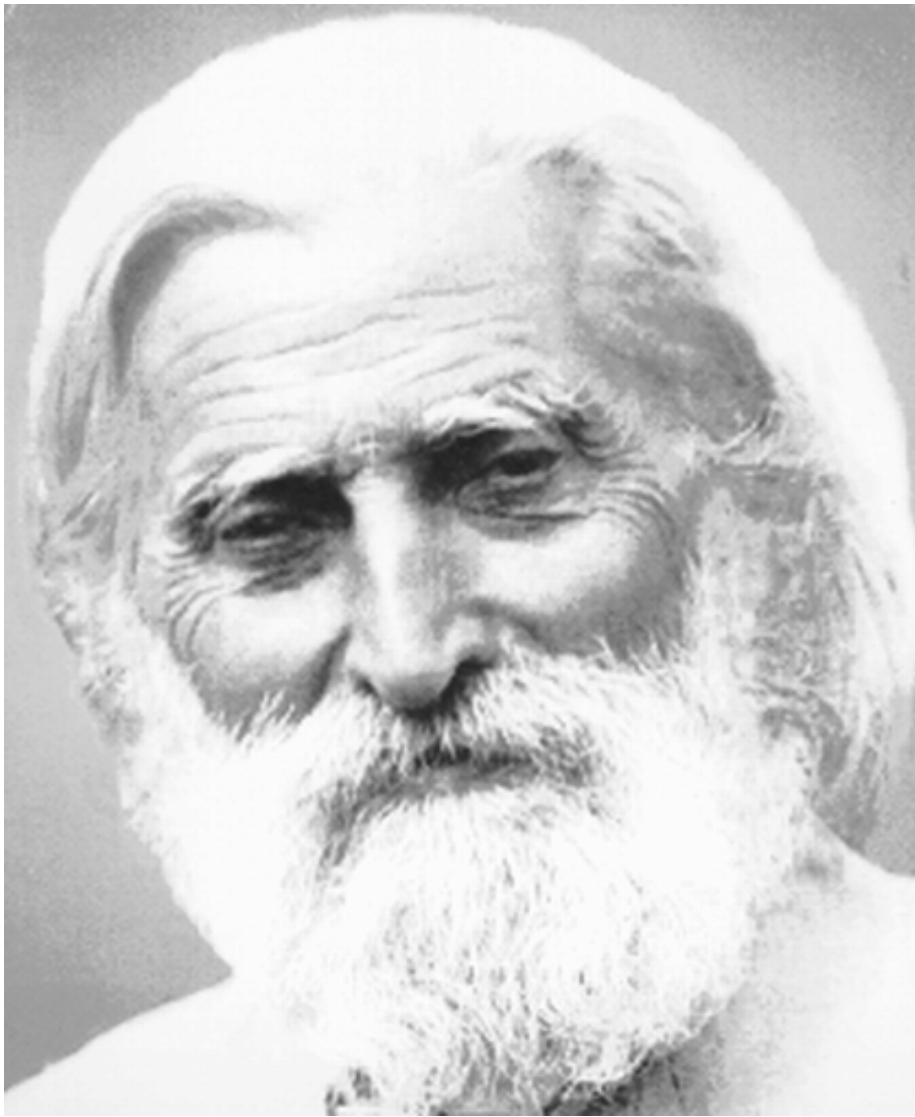
WRITINGS FOR A BETTER WORLD

BEINSA DOUNO

**THE DIVINE
MOTHER**

WORDS FOR THE MARRIED WOMEN

EDITION HEAVEN ON EARTH



CHAPTER 1: THE CROWN OF LIFE

"Blessed is the one who endures temptation; because when the trial is over, such a person shall receive the crown of life, promised by the Lord to those who love Him."

James 1:12

You may find it a little strange that the Lord can put people to the test. Strange it may be to those who have not suffered difficulties in life and do not know the law of suffering. It does not take external concepts of life. Like for example a woman is beautiful, gorgeous, young, with a subtle complexion, and rosy cheeks, but she will lose all these external features. Some ask where this external beauty, gorgeousness, knowledge etc., is gone. The initial beauty will fade away. Well, one is in good health, but then one's health is gone, where can one find it? One can keep it for ten, fifteen, twenty, fifty, sixty, for a hundred years but one's health will fade after all. In the beginning, one grows up and studies, and then one starts losing, forgetting, until everything is gone. So, health, knowledge, wealth, everything will pass away. Your wealth will pass over to some of your friends and then again to some other friends of yours and it will pass away. If you have a house, it will be robbed, and other goods whatever you may have, these will be robbed as well. You want to be rich, but how; to be knowledgeable, but how? The way I preach to you: health, spiritual purity, beauty of the soul! Be knowledgeable, but in God! Have all the virtues in your souls and this should make you rich, knowledgeable, beautiful and teach a good Teaching to people, preach Peace, and you, yourselves should bear Peace, Love, Justice, Wisdom and Truth!

Well, James endured a temptation and said, "Blessed is the one who endures a temptation, because enduring this, one will receive the crown of life." This means that your ship, when it starts sailing, will fight in the waves of life, but if it is not reliable it will be filled with water and it will sink. If, however, it is reliable, it will fight in the waves, no matter how strong they may be, and it will endure these storms. Now, your ship, on which you sail, is not reliable, because as soon as you encounter certain storms, temptations and troubles, your face drops. "The ship is gone," you say, "it sank." "Why," I ask you, "did it sink?" Because the words of that foe were grave. You have to make a stable ship!

When a student is persistent in one's studies, such a student will become knowledgeable. Students should study everything; students should do well at school. When you study you want to receive external crowns. Your life goes on monotonously and you are bored. What does your life consist of and why do you feel bored? You get up in the morning, right to the table for breakfast; breakfast is over, and you move on to lunch; lunch over, you move on to dinner; and then to bed, house-heating, putting off lights, and in the morning you start doing the same again. This is a wheel, running everyday, as if a horse is tied to a wheel to keep it going, to take water out for someone's garden, to water it. So the horse keeps turning and turning the wheel and takes water out for two, three, five, ten years and in the end the horse will be skinned and buried somewhere. This is what the horse earned throughout these years of his life, turning the wheel everyday and in the end the gardener disposed of the horse. You shall have to please God first! I do not mean that God, who, scientists say, is in the space. I mean the living God, who is everywhere and within you, who wishes only a wealth of good for you. The world is confined. If you think the world will make you happy, you fool yourselves; it will tie you on its wheel to take water out and having done what the world wanted from you and having damaged your health, the world will skin you to the bone. With such a bad master you are bound to have a bad son, a bad father, a bad teacher. Whatever circumstances you may be in now, you have to solve the difficult problems.

BEINSA DOUNO – THE DIVINE MOTHER

I shall dwell upon the issue of children. What are children meant for? Do you know why you gave birth to these children? To bring them up the way they should be. How do you bring them up? Mothers start teaching their daughters, "You must be proud, because you are not just anybody's daughter. Do you know that you possess inheritance, you are educated, you can play the piano, and you are good-looking at that; you are much higher placed than her. So, stick to where you belong!" Fathers teach morals to their sons, "My son, do you know that I am not like what's-his-name. You will inherit a good fortune, and what's-his-name is simply a fool. You have to hold your head high, not to demean yourself; you have to know your price." Fathers instil pride and arrogance in their sons, teach them to be cruel to the weak creatures, while mothers instil pride and coquetry in their daughters, and all this depravity comes from the parents themselves. They give the germs of evil seeds - pride, doubt and any other evil. David said in his psalm, "They became alien from the time in their mother's womb and forgot Your law, Lord." Maids are now proud of their external beauty, which they maintain by means of external augmentations. They look like a maid, who got engaged to a lad, but the fiancé, taking a friend with him, went to test her. Having greeted them with a warm 'welcome' she took the tray to treat them to a drink, but the fiancé decided to make her stumble so that he could see if she would get angry. So he sprawled his leg and she stumbled; she fell down and the tray dropped on the floor. But the maid got up to her feet, not uttering a single word, not flying into a rage and went downstairs into the cellar. So the lad thought to himself, "Well, what a kind maid, she did not fly into fury, and how clever she was not to get angry, not even nervous, she coped with the case!" So he liked her a lot and he married her. But after they got married the wife started scolding and shouting at the smallest issues. And he remembered that case, how kind she was as a maid and how well she stood that mishap. And she said, "Well, you think I have endured! You should have come downstairs into the cellar to see what happened to the table when I nailed my teeth into it and how I broke it in my anger!" Now you too are very kind externally, but if someone gets into your cellar, you may break this person's bones. Modern Christians are like this maid – they are very good externally, they can forgive, but you should see them what they are doing inside their cellar!

And all of you waste your time every day in idle, ill talk as to why this happened, why that happened, and you say, "There is no meaning in this life, no meaning in this world." I say, you have not tried the Teaching I preach to you. People put the Lord to the test and constantly tease Him, but He behaves very well to them. You may say that He can behave, He is strong. Yes, He can, because He understands how He can cure you, just like that lazy daughter who did not do anything, but only ordered, "Mother, pass me this, pass me that," and at last she fell ill because of her laziness, was taken to bed and made her mother call a doctor. Her mother sent for a doctor, the doctor came, understood what was wrong with her and gave instructions that the daughter should take walks and do exercises in the room. She was so idle that she would not do this, so while she was in bed, she played with her two thumbs to keep herself busy. The doctor came to visit her and finding her in the same position, he asked her whether she did any exercises, and she told him she had taken exercise. To his question how she did the exercises, she answered showing him what she did with her thumbs. The doctor understood that the maid was sick with laziness and told her that if she did not do as instructed by him, she would not recover her health...

Similarly, Christians do the exercise with the two thumbs. The Lord does not welcome such a performance, the Lord wants live exercise of the hands and legs, the Lord wants you to get moving. He wants you to build up virtues, good deeds, to really get into action, so that you can become healthy again. Why are you ill? Because you are lazy. Your legs, your hearts, your minds, your eyes, your mouths are stiff, the only thing you know is to ask the Lord: "Grant me this, Lord, grant me that!" You want the Lord to be your servant. OK, but your legs and hands will become stiff. Why do your legs hurt? You have no Virtue. Why do your hands hurt? You lack Justice; these are given to you to employ them for good deeds. You do not do good deeds, so

BEINSA DOUNO – THE DIVINE MOTHER

you will suffer. Why do your ears ache? You lack Wisdom. Why do your eyes hurt? You have no Dawning Light¹. If your mouth hurts, you have no Love; if your teeth hurt – the same story; if your head hurts, you have violated the Truth, there is no Truth within you. With all of these organs you are supposed to do good for the Lord, but you do exactly the opposite. When the Lord grants health to these organs, they feel too lazy to serve you; as soon as they are not employed for the sake of good, they fall ill and you send for the doctor. And there you are, the doctor prescribes exercises for them. To a mother, who feels too lazy to do good for the Lord, the Lord will send a lazy daughter, so that she will do the work for her and obey her commands. To a maid who is idle for the Lord, the Lord sends such a man so that she should cater to all his needs and please all his wishes. When the Lord sees that the father is idle and does no good, the Lord sends to him a dissipating son, to squander his father's wealth by gambling and womanising. This is the Lord's understanding for sick and idle people and this is how He cures them with exercises.

A man cannot get along with his wife, they cannot stand each other. People should not torment each other in such a way; people should live together and help each other. If you work jointly together, you will help a lot of people; you will take them out of many troubles. The same goes on in the Spiritual world. You should help one another. If you help the people close to you, you will be better off along the Path. Personality should be disposed of, and people should live in faith together. How did people manage to live collectively in old times? When someone had a field to reap, they all went together to the field to reap it.

The same goes for grape picking, similarly with corn – they sit together and shell the corn. Whatever the work, they will get together and do it. You should do the same! If someone is in trouble – get two or three sisters together, help each other out and the Lord will help you. If two or three of you are not enough, four or five of you should get together and thus you will relieve one another no matter what standing each one of you has. You all have to stick together!

And now James says, "Blessed is the one who endures a temptation to the very end; such a person will be saved and will receive the crown of life." And you should desire not the crown of vanity, but the crown of immortality, where there is no suffering, no temptations, no illness, where there is life full of good deeds. This Life is a plant and when it starts growing, it changes, it changes the soil too. Each plant has a different soil. You are one and same instrument, one and the same string. You will tune yourselves so that you can work in unity and produce a wonderful harmony. And when you start playing, whoever listens to you should be pleased. And when you start playing, you will learn this law; your hearts, your minds, your wills will tune themselves and you will be excellent players.

When Heaven speaks within you, you cannot receive it. Why so? At the same time, having a mouth you can receive good food, and good food is given to you, while the rotten food shall be thrown away as it is no good for people. What actually goes on within you? The Lord says, "You have placed bad thoughts in your mind, bad desires in your hearts and bad words come out of your mouths; and your mouth should refrain from bad words." If you take swill and sprinkle your brother with it, what will happen? Is this good, will your mother praise you for this? This is not Christianity - to sprinkle your brother with swill is not a good thing. Well, you may say that a human being can judge. I say, "Go, make it up with your brother; go to him and tell him, "Forgive me, my brother!" If he does not forgive you, take somebody with you and go again and tell him, "Forgive me, my sister!" If he still does not want to, go with the church and if he is still not willing, let him be like a pagan and a tax-collector. Go and tell him the Truth and if he had gone

¹ In the original Bulgarian text, instead of "Dawning Light", stands the untranslatable Bulgarian word "Videlina". Externally, this word means "the thin light which spreads out at the first break of dawn", but not the dawn itself. From esoteric point of view, according to Master Peter Deunov, "Videlina" is one of the Divine, reasonable elements; it creates the human thought and the desires; it comes from within, not from outside; external light is just reflection of this "Videlina".

wrong, correct him. If his wound has gangrened, go, show it to him and cure him; if he is sick, tell him how to cure himself. I can see that the world is sick. Sick women shout and scold their husbands and want to get divorced. Sick men are after certain pleasures incompatible with God's law; they want impossible things and leave their wives. I can see sick minds, sick hearts, and sick souls. It's easy to know what life will be with such people... I was once travelling by train and I saw a gentleman with a cloak on. Another gentleman was humming walking freely, arms dangling at his sides, not willing to harm anybody. Suddenly the man in the cloak shouted, "Are you blind, why did you bump into me? Can't you see that my arm hurts!" Indeed his right arm was bandaged. Obviously his arm hurt but the other gentleman did not know that his arm hurt. In spite of this, the other one continued shouting; he shouts because his arm is sick... You should keep fifteen centimetres distance from any person, because there are sick people, but you do not observe this rule. The wife wants to be close to her husband and would not let him part with her, while he is bored with all this and starts frequenting the pub and takes to drinking, because his soul hurts. And because you do not keep fifteen centimetres distance from your husband and you want to constantly be in touch with his sick soul, he starts running away from you. The Scripture says that God made the woman from a rib; do you know what a rib is? The letter 'r' stands for work, which initially was supposed to bring good to the world, but then she disturbed the world and the Lord punished her. So, God made the woman from the man's rib, from the Wisdom's rib, in order for her to be prudent, to bind the world, to implant a sort of sweetness into it, so that everybody could find comfort in her. And now the woman gives birth to unwise children. Mothers bring children up and they start speaking ill of their fathers, while fathers say that their sons are bad, that their sons are drunkards or steal and that the sons have not taken after the fathers. Foolish parents have foolish children, imprudent mothers have vagabonds for sons; this is a law. If your son dies, he dies because you are not pure; because you have stained yourselves, you have offended God's law and you pay for this. Today I speak the Truth and it will be good if you listen to me, but if you do not listen to me, you will see for yourselves that you will learn your lesson. At last your master will make you bring water to him with the wheel, and when you learn your lesson he will skin you. I would not like this to happen. Therefore God appeals to His daughters.

Whoever is in suffering, that person is in the cauldron. You are now good, because anyone boiling in the cauldron is good. A soul having undergone huge sufferings is purified. You have all suffered and Purity is needed for the happiness in life. When one is pure, things are going for the better. You get up in the morning and everything starts turning upside down. Why so? Because there is no Purity. Take your lesson from this maid. God grants health to a person, but this person feels too lazy to work. Then God sends suffering to such a person. When one does not want to suffer, then torment is given to such a person. When one accepts torment, when one learns what suffering is and one puts up with these, then God says, "This one learnt to suffer. Relieve this person from suffering; give work to such a person!" You who are now at work, what do you do for the Lord? Or you will reply to me that the Lord is good. The Lord is good, but He will give you marks. You have a poor mark, a satisfactory mark, a good mark, a top mark, you have positive marks in everything: excellent in hypocrisy, very good for lying, a seven for anger, five point five for lack of self-restraint². You cannot go without trials. In this life, the way it is heading, you will have poor marks.

I want you to study this task, to develop yourselves. You have to pray and to ask yourselves what you have to pray for. You should be patient. And persisting in your prayers, everything will progress. When a child puts something into one's mind, the child goes to the mother and wants apples from her. So the child has set a task to itself – apples, nuts etc., goes and starts asking the mother. The mother gives apples to the child; then the child wants nuts too. She gives the child nuts; then the child wants something sweet. But the mother tells the child, "Not everything

² In Bulgarian educational system of marking, 5.5 is almost excellent mark

BEINSA DOUNO – THE DIVINE MOTHER

at once, my child, tomorrow you will get something else." And the child remembers the promise that he or she will get something else on the following day. You should also have a similar task and set your mind on something, you should go and ask, and the Lord will give you everything you need.

You should be good. However, being good is different from being like sheep. The Lord does not want sheep; the Lord wants good and reasoning people. Good are those people who do not sulk. If you go sulking, you are not good. You have to have a good soil, to cleanse these substances that make a person sulk. Your soil is rotten, this is why the Lord says that the seed happened to fall among thorns, was choked and did not grow. Another seed fell onto a stone, the sun scorched it and it withered. As it cannot root into the stone, it did not grow. Do not fool yourselves! If you do not create your soil now, you will never create it. There is no postponing of things! Do not postpone the Good! One good thought will attract all the good thoughts which will help to accomplish a good deed.

You sometimes feel that you become cold to someone and you do not feel like going somewhere. Do you know why this happens? Because there the place stinks, there is an abominable smell, this is why you do not feel like going to this place; their soil is rotten, a sheep was slain and it went rotten. It will certainly start rotting after it was slain. Get rid of the sheep, cleanse your soil or house and the stinking smell will go away! This is the law of Truth. When dirt gathers in water, the water tank is isolated, water is purified by sieving and churning it, and then it is allowed to run again. Otherwise, if these impurities that have gathered are not cleaned, you will drink it and you will fall ill... Similarly, when people sin, they enclose it, hide it and it starts stinking. No, you have to open the room and say, "I slew a sheep or a cow, I sinned, there look at me I threw them out!" Pay the one you took them from, and thus the sin will be thrown out and shall not stink.

There are heaps of rubbish in our lives as well. It's all right that evil comes our way, let it come, but you should not accept it, should not become one with it, should not enter the sin like the prodigal son. I am not saying that there will be no crows or eagles circling around you trying to soil your nest. They may soil it from the outside, but it has to be clean from the inside, it has to be sacred. You clean your house physically everyday – is it not sufficient to do it once a year? Similarly you will clean yourself spiritually everyday, the way you do the physical cleaning. You have to clean yourself everyday! Friends will come to visit you; do not let them annoy you! The Lord does not want such people. Some say, "But I cannot sway myself do it." You will sway yourself, believe me! If you are a girder or a stone you won't sway, but if you are human being you will sway. What does swaying mean? To be equally caring for yourself and for the people close to you. If you have anger burning within yourself, do not go anywhere, stay at home! You are loaded with a burden; do not go anywhere to unload your burden, as this does not comply with God's law. Such a life is not good. Some may say that even religious people leave their burden, men, women, poets, writers and teachers, they all relieve one another. Prophets went to the woods to relieve themselves of their burden.

If a field is not reaped, it will never reap itself; this year it will yield a poor crop, next year the crop will be even poorer and thus it will stop bearing wheat. It's better to have a small, reaped field rather than a big field that is not reaped. Because the small good, when taken care of, multiplies. The same is true for the soul. The Lord brings fruit into your soul; you take the fruit out through a hole to feed the mice. Holes should be filled! A needle will not do. Some sew patches to their hearts, to their minds; this is no good. You should understand accordingly when the Lord gives you something. You have to listen to Him and you have to understand Him well when He talks to you, and what He wants from you. You have to also listen to Him when you want from Him the most substantial things for your lives. Look, if you are split-minded, this is not God's thought; neither is it God's desire. Will the Lord listen to you if you pray without it being needed or required by you? He won't listen to you, because you did not go to Him having prepared the lesson for today! But the Lord will forgive us. He will forgive you, but students have

to study. Teachers have a set schedule: the first class in history, the second class in reading, the third class in maths, the fifth in music and the sixth in physical education. But we are taught differently back at home. Then stay at home, do not come to school. Children want to suck from their mothers all the time, but as soon as the mothers see that the children have teeth, they wean them off. Some children want their food mashed; food can be mashed for the child one, two, three, four, five years, but to have one's food mashed until the age of twenty – this is not allowed. Hens too, when chickens grow up, start pecking them in order for the chickens to start looking for food on their own. Similarly with the Lord, He also wants us to learn how to feed ourselves, and to select good food for ourselves.

This is what the Lord wants us to do: anger is no good, it is madness! God's Justice should always be manifested towards people! Hands are not given for evil, hands are meant to do good. If you do not do Justice, your hands will ache. If your deeds lack Virtue, your legs will hurt, you will not be healthy. If you have no Love, your mouth and teeth will ache; if you have no Truth, your head will ache; if you do not entertain good thoughts, you will become feeble-minded; if you are not wise, your ears will ache.

As you are not in harmony with the God's law, you will always be sick and indisposed. And now you will go to the Lord and you will say, "Lord, I want patience! Grant me Your Strength, to go through all trials ahead of me; to endure it willingly! I want humility!"

Say for example you have a bad habit; when you feel this bad habit of yours is coming to the fore, you should start counting: one, two, three, four to thirty, forty, fifty; until you count to the end, this bad mood will fade away. While counting keep saying to yourself, "See, today I could endure a little, I did not fly into fury that much; tomorrow I shall refrain from lying twice; the following day I managed three times not to slander." And this is how the manifestations of each vice will be reduced little by little, until you get rid of the vice itself. If I cannot speak well of people, I shall make it my task for today to try and speak well of people. Tomorrow you will do someone good, on the following day you will save somebody from an evil and thus the good will be continually growing within you.

A woman, who has a thousand good words, will be a good woman for the country, will be a good mother, will have good sons, clever daughters, and such a country will prosper. And I want you to have good thoughts, to do good deeds, to have an eye for the good in life! Do not worry; the child is not afraid of falling down while learning how to walk. You will fall down; will stand up on your feet, but fear not – you will learn! You all experience a strong desire to do good! The Apostle says that righteous people fall down seven times. You will encounter great obstacles in your lives, but you will also gain new experience and a new lifestyle. Amen!

Master's lecture,
delivered on the 17 February 1917.

CHAPTER 2: GOD'S WILL

Knowledge is powerful in the world only when applied. Many of you do not apply it and at that all of you want to wear nice clothes and to eat delicious dishes, without knowing how to acquire or prepare them. Everyone should know how to warp, weave, etc.

Some days you are cheerful – this is a sort of fertiliser; grief – this is another sort of fertiliser. Someone is in a good mood; in half an hour it will change. Do you know why this happens? Everyone entering Spiritual Life will awake within oneself all the bad features of one's previous life, which have been dormant and now that Divine blessing has come, these have sprung up.

BEINSA DOUNO – THE DIVINE MOTHER

You have to get rid of the weeds in your garden! Some say that they were better persons before they entered Spiritual life. Ninety-four percent of your love is a waste; only the remaining six percent³ is Love. Get rid of the waste – fertilisers should be in the field! You should keep only the good – the six percent¹.

You may say that I am pruning you again for something – but this is no pruning. You have not seen pruning yet. An artist should carve and cut for a long time before the statue comes out fine and graceful.

I want all of you to be prepared to implement God's Will. Imagine that you are living in the early Christian times. How many of you are ready to endure the prosecutions and trials? You have small trials at home – with your husbands, with your children, but these are nothing. What is important is to implement the Will of God! But what is it that you do? If the Divine Will is in agreement with your will, you are prepared to follow it, but if this is the opposite case – you are not. The new teaching needs to produce neither monks nor nuns. It needs absolutely healthy people who can bear the hardships of life. And those of you who understand this law, this Teaching, will be ready to help one another. Each one of you has a thorn in one's flesh. Paul also had a thorn, about which he prayed to God. But he did not tell God where his thorn was. God told him, "Too much is My blessing for you." Similarly, you too should tell God where your thorn is, so that He can take it out.

You do not have to have identical aspirations. If everybody weaves nothing but cloths, there will appear strong competition. You all want to be good. What is virtue? To do properly whatever it is we do – no matter whether we cook, weave, sew, etc. This is what being good means. You want to be like an exhibited statue and you would expect everybody passing by to say how nice it is and to admire it. I do not want you to be like that Englishman, who started running away from his automated machine, into which he wanted to implant soul. Christ's Teaching is not an automated teaching. This is a Teaching for the soul. Many doubts will be roused in your minds when you come in touch with this Teaching. You may say that you experience no doubts. How many doubts does a newly wed wife have about her husband! This is so because she has no faith in him. You start on your Spiritual Path according to the same law and you ask yourselves, "Shall I get to the end?" Doubts show that the doubting subject is not an independent person in one's work. If one is bad, one has the form of a bad person; if one is suspicious, one has the respective form. All forms take after the person.

Everybody aspires towards Heaven; everybody is willing to please God. What have you sacrificed for God, what have you done? You always say God has not given you this or that. However, what have you given? Can you make bread from the flour you gave to God? You have to do some good thinking. You keep talking about Love all the time. But it is Love, which gives Power to human spirit and mind to endure hardship; that is Divine Love. In order to have it, you should replace your love with the Divine one. If you listen to me, I shall tell you where you can get this Love. When someone insults you, you start grieving. This shows that your love has boundaries and fails – so this is no Love. Paul says, "Love never fails." Nuts, before falling down, shed something – what they shed is not the nut itself, but the shell. Someone says about someone else that one's love has failed, but this is only the packaging of Divine Love. You should shed all shells and keep the Divine core, which is Love and which contains such a Power that when you summon it, everything melts in this Love.

I can read your faces – you are people who worry. I would give you a failing mark, a poor mark or a satisfactory mark, but no more. You say, "I pray a lot." This means that you eat a lot. Praying and serving are two separate things.

³ In the original text the word 'kilogrammes' is used, however translation contains 'percent' as it makes better sense.

The source of this mistake is not clear.

BEINSA DOUNO – THE DIVINE MOTHER

Everyday you say; "Let it be God's Will." Husbands say, "Let it be God's Will," but wives say, "No, let it be my will." This is what husbands and children do and it is no good. You have started trading with a big company and you say, "We trade wholesale." But one day you go bankrupt and you see that this is no work for you.

You should think three times before speaking! You are all teachers, and you say, "This is what Mr. Deunov should do!" Tell me what to do and I will do it exactly as you say. But I will also tell you what to do, and you have to perform it. If you do not walk properly, you will become more anxious, you will lose sleep; you will become suspicious and in the end you will want to hide this from the people around you and you will put on a mask. However, my Teaching will impart a pleasant nuance to your soul, you will be calm and cheerful, and you will need no masks. Some of you are thirty years of age, others – forty, but you have to study at the most one hundred and twenty years, which is to say that there is still a lot for you to learn.

God asks how many of you are ready to implement God's Will? Three times you take⁴ from me, however, what will you do for me? Christ says, "It is not only bread that will keep human beings alive, but every Word coming out of the Divine mouth will keep them alive." You will tell me what you want me to do for you. You may say, "But we neither take nor give." But then you do not belong to this School. God will show one Path only for those who have the good will to always win against their thoughts and desires within. You will put a chain link to your bear and you will give it a little flour from time to time. Husbands are angry and beat their wives; you keep criticising the others. I would like to ask you whether you are at peace with yourselves? Try not to have any disturbances for a month, to be quiet and calm, and you will see how good you are.

From now on, whatever misunderstandings or rows you may have, God instructed, "Get rid of any impurities!" God is not the God of wrath, but of Faith, Hope, Love, Justice and Purity. Those of you who do not follow this law, should go to Egypt to make bricks, but those of you who want to follow it, this is now the Path through the desert leading to the Canaan land. There are a lot of important issues for you to resolve in this life. Do not postpone them. Tune your thoughts positively, "I will implement God's Will!" Say this to yourselves; do not say it to others.

Impart purity and sincerity to your thoughts, your desires, and your souls and Love will manifest itself, and God will bless you, and Heaven will strive to cultivate everything sown in you by God. Make room for it to grow, now is the most favourable time, when you can accomplish a lot within a short period. What previously took a thousand years to grow, can be ripe within ten years now, what previously took a hundred years to grow, can be ripe within one year now.

Women should make a union, should help one another! But now when you sit at home, you keep gossiping about other women being such and such – only questions and criticism. You can't go on with such devil's masks. Take them down! You should now learn from the Lord. You will be measured by the measure you apply to others.

I can now make you like bees, by putting you in the cauldron, but I want you to become good on your own accord. Because when the time comes, you will be good out of necessity, while now it is time for freedom, for choices – you yourselves should choose to be good. The good within a person – this is the human being; this is its share. What you will do is a blessing for your homes, for your children. If you keep My commandments, I will pray to My Father to send you the Spirit of Comfort, this is what Christ said to His disciples.

We shall boil tomatoes and out of one hundred kilograms we shall make nine or ten kilograms. I shall give you tomatoes and chopped wood and you will boil them. I shall boil tomatoes for those of you who do not want to boil tomatoes, but I will demand such persons to bring tomatoes and chopped wood to me.

⁴ There is an explanation note in the decoded short-hand text, specifying that what is meant is 'taking [food]'.

Editors, sticking to the allegorical style of the Word, omitted this note.

BEINSA DOUNO – THE DIVINE MOTHER

You should always think of things that grow. The thought of 'I can't' is a contradiction. In the law of Love 'I can't' shows that there are impediments and obstacles. I have started photographing your thoughts and one day I will show them to you. The psalm singer says, "And the Lord deleted my sins." Your brain cells should be filled with more elevated stuff! So that your hearts and your minds can be ennobled, so that you can be healthy – absolutely healthy! This is what Lord's Teaching is about. I do not want to listen about a teaching that cannot be applied. All of you should be healthy, happy and blissful! Health is of the body; happiness is a feature of the soul among angels, while bliss is a feature of the spirit with God. This is why there can be no happiness and bliss on Earth.

The lessons scheduled for 1917 should be learnt in 1917, the field should not be left uncultivated. I will divide you into categories. These who can weave will walk all right, but it is no good for those who cannot. Many complain that life is not going fine. This is because the cloth is not properly fixed – you should try and put it on again.

Only those who can apply the teaching should come next Thursday. We need no people who are just listeners. Try to settle your relationships; try to be sincere with your soul, with God and with people.

Wherever good grows, evil also grows. Whoever works more, eats more, wears out more clothes etc. Each of you should become a hearth of the Divine Spirit. The Lord sends His Spirit to us every day, but we have to be ready to receive the good that God sends to us.

I want you to assist me in smoothing the misunderstandings among you. You often make much ado in your minds and hearts; this is useless. Try to calm down your thoughts, reach a helping hand out and work. I see you divide yourselves into parties, into young and old. The first thing is to acquire the Divine Spirit! To build up the Good! Otherwise with your bad thoughts you create karma and illnesses. The Lord wrote that everything will come out all right, and I would like you to grow in your hearts and minds, in Wisdom, knowledge and Love, and not to hinder one another.

- The first law is the one of suffering.
- The second law is the one of temptation – spirits tempt you through people.
- The third law is the one of the Divine blessing.

What great laws these are! I wish you could understand them. You will learn them together – in theory and in practice. If someone comes to criticise, you should tell that person, "Do you have a loom? Come, let's weave together!" Someone does not have a good life – his loom is not properly set; you should cut the cloth and should warp it anew. "Out of order" are the looms of men and of women and now you all weep...

Master's lecture
delivered on the 29 March 1917.

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CHAPTER 3: RIGHTEOUSNESS & SALVATION

'For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation'

Romans: 10:10

I shall dwell upon the words righteousness and salvation. I would like you to apply these words and to try experimenting with them.

Every woman strives to attain independence. While still single, she craves to get away from her father's house, to break free from her mother and father, to become a mistress in a house of her own. This striving is natural and Divine. When she gets married and enters her new life, she brings her dowry into her house – shirts, pillows, bed clothes; she gives away some of these; she organises her house and feels thrilled with this new house so appropriately tidied by her. Indeed, unhappy are the homeless women. A person who has no home is a person who has no character. The body is the house of the human soul in spiritual life. According to the same principle, just like with women, the soul should enter the body and organise it. Some people want to get rid of their bodies and they say, 'When will I break loose from my body?' There are bodies out of which one can break loose. These are the unhealthy damp cellars without windows, where people get rheumatism. Getting out of them does not mean that we have to get out of the healthy houses. Paul says in the Scripture that there is a home made not by human hand.

The concept righteousness derives from the expression to make things right. Which human being is righteous? The one that does not sin. But in order not to sin, one should have knowledge, should understand the meaning of things around oneself, and should make the right choice.

You strive for freedom. Each woman should have this freedom, but provided that she is able to use it to build the happiness and health of her husband, of her children. No husband, to a woman who is not free, is happy. Do you think that ill women are free? Women, whose hearts and minds are constantly disturbed, are not free. I do not mean that your mind should not be excited. Disturbance and excitement are two different concepts. Minds and hearts may only be excited on the surface, but should not be disturbed at the bottom in order not to be troubled. The latter is an indication of their shallowness, of only 10 centimetres depth. I ask you what can you do at a depth of 10 centimetres? If we take a cloth of 10 centimetres length, what can we make out of it? First and foremost for women is to have a deep heart – of at least 10 kilometres depth. Anybody trying to disturb you at such a depth will surely get drowned. What do little children do when they come across a shallow puddle of about 10 centimetres depth? They get into the water, disturb it, and enjoy it. Men, when they come across such shallow women, disturb them and feel satisfied. Then women in their turn say, 'We are very unhappy'. There is a good deal of turmoil in shallow waters – frogs croak there all summer long – a lot of commotion and noise, which abates only in winter. This is to say that your hearts should not be shallow; there should not be any commotion in there.

I ask you what is the cure for such a puddle of stagnant water? You will pour a stream of fresh water into this puddle; you will dig a gutter so that the fresh water can wash the entire residue from the past away. Christ's teaching is a fresh stream, which should enter your hearts and wash them; after cleaning them, it will leave the residue to fertilise your fields. You may ask how to dig such a spring. The spring of fresh water will find you on its own accord. Christ told the Samaritan, 'The water I shall give you, will be the spring of life, running constantly within you.' Hence this spring should be understood to mean salvation.

When a person finds oneself in a desert, where there is no water, one's mouth becomes dry, one feels irresistibly thirsty and water is the only salvation, otherwise one is doomed to drop dead. Just like the traveller in the desert, many women die of thirst with their camels – with their baggage. You have heard the word spring. When you go out for a walk outside Sofia, I would like you to try the water of such springs. But the high life ladies, and indeed most of the people, go for a walk not farther away than Boris's Gardens⁵, at that they walk along the same alleys every time, where there is nothing else but dust. They inhale as much dust as possible and when they come back home they say, 'What a nice walk we had!' I say you just filled yourselves with dust. People, when they adopt Christ's teaching, often use the same trite phrases and afterwards they say, 'I got a headache from listening'. This is because you inhaled dust. This is not a place for righteousness and salvation.

The words righteousness and salvation have seven meanings. I now talk about one of the meanings and if you understand it, I shall then move on to the other meanings. There comes a friend and says, 'Let's go for a walk, but not very far away, because I have a headache, I have palpitations, I am not used to it'. This shows that you are a person with short legs, while the Truth needs long legs to walk. Thus you will come, involuntarily, to a situation where you will commit a crime. As soon as one's legs shorten, a person starts thinking of devilish things. Some say, 'I can't go to Vitosha⁶.' Now, if you can't go to Vitosha, how will you go to Christ? Christ's Path is narrow and steep; it is a Path of the sensible human will. Tell yourselves in your mind, 'I will go with my friends to Vitosha!' If you can't go in real life, at least follow them mentally; travel the whole way with them in your thoughts! This is Life's philosophy.

When you meet your beloved, before the marriage, they call you angles, they love you, they can die for you, they can't live without you, they kneel before you, and what a weeping, sobbing and pretence there is. However, this is not because they can't do without you; this is a way to impress you and they want to say, 'Let them see what the Lord is like!' When they get married, women start kneeling. This is your philosophy. Rather than the men kneeling, it is you who kneel. Why so? Because your minds and hearts are shallow. Do not get me wrong! If I take a measure and try to fathom the depth of your minds and hearts, I will merely ascertain one fact, as it is. The words I say to you, I interpret them, I use them figuratively, do not take them in their everyday meaning. Your hearts can be shallow and deep at the same time. If residue continuously enters your hearts, the bottom will be filled and they will become shallow. There are lakes, which have become shallow, but there are lakes, which have become deeper... Why should women feel a desire to see men kneeling before them? To kneel, this is the law of selflessness, of self-sacrifice. The angles, formed when kneeling, show that one is ready to go low down and sacrifice oneself. When you stop and sacrifice yourself for somebody else, it means that you kneel before that person. But when a lad kneels before a girl, he lies to her. Tell me how many Bulgarian girls there are who have an ideal relationship with their husbands and have never exchanged bad words? I shall leave you to think it over and to find the Truth on your own. The Truth must surface – nothing more and nothing less! I do not want to present this Truth to you so glamorously, as I do not want it to dazzle you. I put it through many clouds, to make it acceptable to your eyes, thus wanting to spare you the illusions, which cause everyday unhappiness, because these illusions take you away from God.

When God sent one woman or one man to the Earth, He gave them a budget. It is unfair if somebody eats up your budget. No one has the right to take it from you, unless you give it voluntarily. You tell somebody, 'You make no sacrifices for me.' There is no need for anyone to make sacrifices for you, because if a person makes a sacrifice for you, in order to elevate you, such a person will go down. This is the Divine law – one is going up, while another one is going down. If the man is going down, the woman is going up; if the woman is going up, the man is

⁵ Boris's Gardens is the central park in Sofia

⁶ Vitosha is a mountain near the town of Sofia

going down. Well now, when you walk you cast an anchor, catch the man and keep him down, so that neither he nor you go up. You stop at one place and keep looking at each other. Such are contemporary women – they stop their men and do not let them go up. This accounts for why you sleep – since you cannot go to the other world, you cannot go up or go down. When you are asked why you sleep, you answer, 'To go to the Lord'. When you say, 'I slept fine', this is so because you were up, but your impression from there is flattened, and there is only a shadow of something pleasant which stays with you. Sometimes you say, 'I did not sleep well, I had bad dreams'. This indicates that you must have stopped your man from something. This unnatural situation is sometimes the result of utter self-interest, which is found with women. Self-interest generates self-interest, unhappiness generates unhappiness, and grief generates grief.

When I talk about suffering and unhappiness, I mean grief as a wrapping of the Divine Truth. And contemporary people wrap grief in joy and, thus they sweeten it from the outside. There are such pills – coated in sugar, but bitter inside. The Lord, now, supports neither homeopathy nor alopahy. The former cures with small doses of bitter powders, so that these can be effective; while the latter – with big doses of bitter powders; and there is no more pain. When one is healthy, one needs no pills. I know many people, who, every now and then, take automatically a pill of aspirin or quinine, not to fall ill. Thus, they impress on themselves the thought that they may fall ill. Keep telling yourselves, one word every day, each of the words said should be positive. This will improve your situation.

All of you who listen to me, please make the following small experiment, and I allow you one year for this, and afterwards you will be free: the first six months will be positive – you will plough, will sow, will reap, and the other six months will be passive – you will be gathering new energy. Don't you doubt that everybody can do what I say! It's ridiculous of you to say that you cannot do it. Some day I will gather small children and I will make an experiment with them and I will prove small children can do what you can't; small children will do it, because they have greater faith. You may say, 'We may deceive ourselves'. You may deceive yourselves the first year, but you won't deceive yourselves in the second year. You should dispose of the thought that you may deceive yourselves. There are no deceits where the Lord works and you should know this line, 'All that will happen to those who love the Lord, is for their good.' You will adopt this motto: 'Whatever happens to us, the Lord will convert it for the better.' And then let all the bad thoughts, bad desires come, let all bad people take a stand against you; you should fear not! There should be no fear, keep fear away from you!

I shall now dwell on the verb can. What experiment have you done so far? You used it only in the first person singular, 'I can'. From now on you shall have to use it in all the forms: 'I can, you can, he can, she can, we can, you can, they can'. When you come across any obstacle, you will say to yourself, inside your soul, 'I can, we can, it can be done! It is me who can. It is you, Lord, inside me, within my soul, who can. Your Great Spirit, that guides me, can!' You will then use the three forms in the plural too. Your faith and your Purity will help everybody who is up there to join efforts to implement the Divine idea in your life. In this Path it will take Divine patience and persistence until Light takes the upper hand within you. This experiment you shall have to do any time when you feel weak. You will do it between 4 and 7 o'clock in the morning. Let those of you who can, get up in the morning 4 o'clock sharp and willingly do this experiment.

When the Sun rises in the morning you will say:

- (in the first person singular), 'I can! – Let my Sun rise in my soul like this.
- (in the second person singular), 'You can! – Let God's Sun rise in my soul like this.
- (in the third person singular), 'He/she can! – Let the Sun of my spirit rise like this.
- (in the first person plural), 'We can! – Let the Sun of our Angels rise like this.
- (in the second person plural), 'You can! – Let the Sun of the Great Lord of Peace rise in our souls like this.

BEINSA DOUNO – THE DIVINE MOTHER

➤ (in the third person plural), 'They can! – Let the Sun of all Suns rise in our spirits like this. Six Suns should rise within you like this. You should dwell for four minutes on each Sun; altogether twenty-four minutes shall be spent on the rising of the six Suns.

The rule that you will have to observe is as follows: you will get up quietly, calmly and after washing your face in the bathroom, you will be quiet not experiencing a single disturbance – you should fear nothing. You may not feel quite well while getting up; you may feel as if the world is wrong. But you should stand up and say the above words quietly – everybody to themselves. You will take a notebook, and each morning for six months running, you will write down at what time you got up and how many times you were late. Having uttered these words you will feel something pleasant in the pit of your stomach and your spirit will be elevated. You need six years to get to know how these Suns rise. Keep doing this experiment for six months and please share and recommend this experiment to some of your female friends. You will start on 6th of April. Some may ask whether it is possible to get up so early and so on. You should not entertain such thoughts! You will put down in your notebooks what the weather was like and there should be separate columns for: clear, cloudy, rainy or windy weather. All weather conditions are favourable. If it is rainy or cloudy, do not ever complain during these six months. If it is rainy, you will say, 'The weather today is rainy – God purifies it and the fields will yield better crops.' You will try to apply all of this. Moreover, you will require that your friends make a promise to do it.

During the first month, when you say all the six points, you will emphasise the first one most; during the second month you will again say all the six points, but you will lay the emphasis on the second one and so on. I want you to be quiet, tranquil and the blessing that will come will be as much as you need. The rain, when falling, will give each plant as much moisture as it needs. I want you to generate a favourable wave and you will try to learn the lesson from everything that happens to you during these six months. You will try to see the good side of the unpleasant things and to find out the benefit. You will say, '*It will be for the better for those who love the Lord!*' Then you will use the following sentences:

- I believe in You, Lord, who spoke in the past.
- I believe in You, Lord, who is speaking to me now.
- I believe in You, Lord, who will speak to me in the future.
- Let Your Light descend upon all of us.
- Let Your Name be glorified.
- Let Your Kingdom come.
- Let Your Will be done on the Earth, the way it is done up there in Heaven.

In the daytime, if you are inspired to read a psalm or anything else, read, but only if you really feel an urge deep down in yourself. Having read the above mentioned sentences, think about things that can elevate you, think of everything that is most beautiful in the world and you will see that the nicest pictures will be given to you. This is the only way to rectify your past and to lay the pre-conditions for good circumstances in your future. This is the way along which you will be able to strengthen your will and to ennoble your mind and heart. The world, of course, will follow the same course but everything will turn out for the better.

There will be moments during these six months when you will feel deficient in salt; you will then use the following sentence: 'Lord, warm my heart with Your Love!' If your mind goes dim at times, you will say, 'Lord, enlighten my mind with Your Spirit!' or 'Lord, through Your Spirit, grant Light to my mind!' Then keep staying quiet; perhaps one hour, two hours, three or four hours may pass, but anyway you will get the effect.

After the six Suns rise one after another, results will come. During these six months you will try to be on good terms with your husbands, children and people surrounding you, and will speak only of useful things. If you make a mistake and say something bad about somebody, you will put it down in your notebooks – you have to be honest with yourselves.

Another rule: if one of you cannot manage on her own, she will ask another sister to help her, if the two together cannot manage, they should ask a third one and they will say their prayer together. You should always try to get together in the mornings, up to 12 o'clock at the latest, because the influences are good then.

This is how one can be righteous and saved. This is the first meaning of these words.

Pass on this duty, this piece of advice to all of your beloved female friends. If you are deeply motivated, share these ideas with other people also; then you will be blessed and so will be they. This is the way your light will shine before the people close to you.

Peace to everyone!

Master's lecture
Delivered on 5 April 1917

CHAPTER 4: WHAT GOD HAS JOINED TOGETHER

'What therefore God hath joined together, let not man put asunder.'

Mark: 10:9

Let's go back to what God has joined together. I take these words in a very broad sense, i.e. the way Christ understood them to mean. They cover the entire human life in all of its manifestations.

'What therefore God hath joined together, let not man put asunder.' This putting asunder is the source of all suffering in life. There is no need to argue about this statement; anybody can verify it from experience.

When you are put asunder from your husband, from your soul, from your brothers or sisters, friends, from your house, from your fatherland, you feel sad. Why so? The word fatherland has a meaning a bit different from the meaning people usually understand. Fatherland is usually taken to mean home, family, but what family is on the earth, in Heaven it is fatherland, a Divine home.

Contemporary people understand putting asunder to mean parting only between a man and a woman, i.e. what they call separating. Putting asunder is supposed to mean separating of any thought and desire from your mind and heart. When you separate a good thought from your mind or a good desire from your heart, you commit a crime.

'Do not throw away what God has joined together!' The exercises⁷ that I gave you last month are connected with this great law. In the first sentence you say, 'Let my Sun rise in my soul like this.' Why? Just like the Sun in the physical world is the cause for the growth in Nature, just like it, rising above the horizon, refreshes Nature, similarly there is a Sun within human beings, which rises and refreshes them. When the rays of the natural Sun shine in the desert, they warm only the sand and if you travel bare-foot in the sand, it will scorch you. If its rays fall upon soil rich in seeds, they bring good, they develop these seeds, and create life, and if you travel through such a place, you feel fine. If your Sun rises under the same law, you will experience it and you will see that everything said here is very true. If you have put asunder what God has joined, your Sun will rise the way it rises in the desert and there will be hot and cold currents. Have you seen how people take their clothes off in summer, they are out of breath, they feel

⁷The exercises are given in the *Righteousness and Salvation* lecture dated 5 April 1917 (editor's notes)

BEINSA DOUNO – THE DIVINE MOTHER

hot; this hotness is due to the fact that that there is insufficient vegetation. Why should your Sun rise? To make everything good within you grow.

Now, you will add the following to the first sentence of the exercise, '*Let my Sun rise in my soul like this and renovate my heart.*' You will also add some new words to the sentences in the persons,

- (in the second person singular), 'You can! – Let God's Sun rise in me like this and renovate my soul.
- (in the third person singular), 'He/she can! – Let the Sun of my spirit rise like this and renovate my mind.
- (in the first person plural), 'We can! – Let the Sun of our Angels rise like this and renovate our hearts.
- (in the second person plural), 'You can! – Let the Sun of the Great Lord of Peace rise like this and renovate our souls.
- (in the third person plural), 'They can! – Let the Sun of all Suns rise in our spirits like this and renovate our minds.

The work on the renovation of the heart, soul and mind will take a whole month. This is the meaning of the line, '*What therefore God hath joined together, let not man put asunder.*' This is the law, to which you now return, to put your heart, soul and mind in agreement. Anybody who has put asunder what God has joined has lost this harmony.

There are many women, whose husbands died, but some of them are alive, though people consider them dead and vice versa, there are dead women, who are alive. So, according to my understanding a certain woman may be alive, but she might have been dead for a long time staying at home, just like some abandoned skeleton in the zoos or like a stuffed bird in a museum. The Turks have a saying for similar cases 'For the show'⁸. This is my understanding of Apostle Paul's epistle saying, 'Do not accept a widow below sixty years of age.' Number six is the number of Love. Paul shows that such a person is not ready to work yet. Therefore, young widows have to get married, and bring up children. This is a great law. The word marriage means Life. Contemporary people do not understand Life, since they do not understand the spiritual meaning of things. You have a child who does not eat; the mother believes that the child is sick and she worries. But what will you say about a child who has stopped singing? What about a child who has stopped praying? A person, who has stopped eating, singing and praying, is a sick person. Eating refers to the body, singing – to the heart, praying – to the mind. Some philosophers say that a person should not pray. I tell them, 'Some germs have entered your mind, and therefore you are sick.'

Certainly, you have to try experimenting. You are now in a School. I do not tell you to throw everything out when you go back home. I do not teach you to throw everything out, but to put it to use. When contemporary people have cloths, they collect them and make rugs⁹ out of them. You have a fertiliser – fertilise your field then.

So, make it your task to go back to the words of, 'What therefore God hath joined together, let not man put asunder.' What does this joining together imply? The joining of the Sun with human beings is conditioned by five senses. We may be joined together with the Sun through our eyes. If we damage our eyes, we shall be deprived of this good. If we damage our sense of smell, we shall not get in touch with the aroma of fruit, which is created by the Sun. If our taste is damaged, we shall not understand this internal good, which is contained within the fruit. We have to keep our eyes clean. How are the eyes damaged? When a woman loses her husband, she starts crying for him and keeps crying for him, and her eyes fail. Why should she cry?

⁸ 'For the show' is taken to mean 'to expose'. It usually has a negative reproachful connotation.

⁹ In the original shorthand notes there is the word *books* standing for *rugs*.

Previously she did not want this very same man, and now she cries for him. According to me, in this respect crying is not natural. Crying should imply certain softening of the heart. Any crying, which does not bring about softening, is no good. I will give you the following example to clarify my point: a thief was sentenced, for stealing twenty-five leva¹⁰, to a three-year stay in prison. The barrister who defended the thief said, - "He did not steal intentionally; if he were a thief, there would have been ten thousand leva at the same place, which he would have taken as well."

On hearing this, the thief started crying.

"Why are you crying?", the judges asked.

"Because I could not take the ten thousand leva."

Many people now cry not because they have stolen twenty-five leva, but because they have not noticed the ten thousand leva, they failed to take it. It is often the case when some people cry and say, 'I'm sorry for not having this or that.' I say you are sorry for not taking the ten thousand leva. Knowledge is necessary inasmuch as it could be useful to you. The numerous hypotheses and philosophical theories are necessary inasmuch as they represent exercise for the mind, but Life needs the essential stuff, because it always imparts health, Peace, and a special internal Joy.

So you have to think along analogous lines: just like the Sun generates springs, forests, mountains and all the goods on earth, just like this your Sun, when it rises in your heart, will create all the goods according to the same law. You shall only have to work sensibly. You are the masters of your lives and there is no force that can counteract you, because God, who had joined these things together, takes care to maintain this equilibrium. Any thought, regardless whether it is good or bad, which is generated within you, triggers a big struggle. Two sensible forces struggle simultaneously within you; both of them tell you how you should act. Sensible Life is necessary for you, not to society. Society is a condition for individuals. Christ says that it is not the individual who is made for the Sabbath, but the Sabbath is made for the individual. One should not become a slave to society. Society is the medium for the development of individual souls. The collective societies are units put together. You ask why God created the world. He created it for your soul. But you say, 'Society and the world need to improve!' If all people are healthy, if they sing and eat, while you are not well, what benefit will this world be to you? What is the use of there being many angels and saints? The world will improve when you improve. When I speak of society, I mean the internal human being. You should never say, 'What can I do?' How did the world start deteriorating in the first place? Everything has come from the people, from individuals. Some Parisian woman fancied wearing a wig and in time you see all the others following her example. A certain woman had a whim to make a tight-fitting dress – all the others start wearing tight dresses; or some woman decided to wear a loose gown – all the rest imitate her. A man felt like having trousers with broad turn-ups – this becomes fashionable and everybody starts following his example. One is an example to many. Do not think that whatever you do in this world has no implications. Implications there are – for you and for the others. Therefore Christ says, 'Fear not, your Father has the good will to give you His Kingdom'.

In order to be strong, you have to restore this togetherness within you. You have to renovate this disharmony, which exists in you, because there are many thoughts in you which trouble you, there are many contradictions. Say for example, you ask me what your future will be like. Sometimes I tell you, 'I can tell you nothing.' Why? Because I see that the future is very bad for that person. A monk was very pious and made five hundred bows each time. Another monk, on seeing him, recognised that he was very pious. The first one wondered how the other could know, but did not think that, because due to all the bowing he did, his fingers got corns. Similarly, everybody has one's own corns and these corns make it obvious what you do.

¹⁰ Leva – this is the Bulgarian national currency

Christ says, 'You, women, have to go back to your initial situation!' To which situation? To the situation when you fed on the fruit of the Tree of Life. There comes a bitter thought, a bitter desire – this is from the Tree of knowledge of the Good and Evil. Whatever thought comes to your mind, reject it immediately and replace it with a good one! You hate somebody. Do not attempt to remove this person or to avoid him or her, but find somebody else whom to love. Secular people understand this law better. For example, when a man does not love his wife, he finds another woman, whom to love. The same law is at work with secular women: she does not love her husband – she loves somebody else. This reaction cannot be avoided in the world. Do not think that you act in a different way. You may say that this is not the case with you. Such is the law. In order to evade it, you will always apply the opposite. You may say this teaching is wrong. If it is wrong, there is no point talking about it. Put the right up in front, and the wrong will remain as its shadow.

Out of all of this, you may learn how to rectify your husband's mood and how to rectify your own mood. However, what is it that you do? You appeal to God and pray, 'God, take this man, or take me, so that I can be free from him!' But you do not know that you will not be free then either, because if he departs, it will be even worse for you. There are many examples from spiritualism confirming this. As an example a man who did not get on well with his wife, freed himself from her and then married another one. But his first wife, although dead, managed to drive the second one away. When someone says, that they cannot live with their husbands or wives, this means that there are some dead men or women who are in the way. The dead men and women have a great influence and that is why Christ says, 'What therefore God hath joined together, let not man put asunder.' When a human being enters this Divine harmony, all the discontentment with life will fade, because now people are not in their proper places. And now I meet men and women who are suspicious. For example somebody is said not to be sincere. If that person is not sincere, how can this be counteracted? I have collected many pictures, all from characters without any joining together, without any music.

In the second person singular of the verb can, you pronounce 'You can! – Let God's Sun rise within me like this and renovate my soul.' The soul in this particular context shall be understood to mean the boundary of your world, what is shaped internally within you, all the potential hidden in you; because the Sun is inside you and only this Divine Sun is in a position to renovate this big and large soul. You sometimes think that you are very small, or you wonder what you are like. You have never seen how large your soul is. Each one of you has three faces. Let's take a woman called Mary for example: there is one Mary at the physical level, there is another one among the angels and one more in the Divine world. The three of these Mary's are connected, but when you talk to me about any of them I ask you which one of the three you are talking about. True Love consists in loving the three Mary's. There comes a man and loves only one of the Mary's; you say, 'You can't do this. You have to love all three of them!' The wife, on her turn, loves only one of her husband's faces – the one at the physical level. Such women or men are said to be heartless. Mary's heart is among the angels. This implies knowing the soul of the person! And then you will start looking upon people in a bit different way. By knowing the person on the physical level, by getting to know the person among the angels and by getting to know the person who is in the Divine world, you will then understand what a great creature the human being is! When you say, 'I can, you can, he can, she can', these are your three persons: you, i.e. I, you and he or she – I, the one who is here; you, the one among angels; and he or she, who is with God. Human beings and the angles make a couple, while God shows the direction where the angels should aim. This is how a triangle is formed – this is the first geometrical figure.

When we get to the plural of the verb can, we say, 'we can, you can, they can'. When we say 'we can' this means that we, all of the people, all the human beings on the Earth, can. 'You can', means you, the Angels above. 'They can', means all Gods who are up there. If this is the way you understand this profound thought, these supreme feelings will start awaking within you

BEINSA DOUNO – THE DIVINE MOTHER

immediately, they will start growing naturally and then everybody around you will be predisposed and will love you. No one can love you, if you, too, do not love.

In order for the flower to blossom, the Sun must rise. When your Sun rises, your soul will inevitably blossom. It is when the Sun of your spirit rises, then your mind will also blossom. This is the contemporary philosophy: to peel away all of these shells! You may say, 'This is a very difficult philosophy, we have so many shells!' Take a nut, take the shell off and only then you can see how big it is. Some people are very big, but take away their wrappings and you will see how big they are. You have to stick to a teaching that has contents within. You are tense and you say, 'What new ideas could he tell us?' Do not think of what new ideas will be told to you, but rather think how you can apply this Teaching to yourselves. A cart driver, on passing by a tree, thinks to himself, 'What a nice axis for my wheels this tree will make!' A wood-chopper, on passing by this tree, thinks to himself, 'What a nice beam I can make out of this tree!' A miller on passing by a spring thinks to himself, 'What nice water for my mill!' Similarly you also, on passing by a tree or by a spring, think of what you can use it for!

Those of you who experimented last month, have you noticed any results? Do you have an appetite? The harmony between eating, singing and praying is the first thing to be restored in you. Avoid self-judgements. If you believe there is a mistake within you, correct it, do not judge, but correct yourselves! If you believe you made a mistake and if you do not correct it, this is not the right approach.

Watch the colour of the Sun in the morning. When the colour is intensive red and this makes an impression upon you, this means that you are very blasé about life. If, at sunrise, you notice a cloud, this shows that there is a cloud across your Sun and therefore you should try to remove it. Let's say you are not predisposed, you do not love somebody – you have such a dark cloud upon your Sun. The Lord can see it and He says, 'There is a dark cloud across Mary's Sun'. Try to derive pleasant feelings from things around, a sort of childish disposition; do not think that you have lived long enough, that you have suffered long enough. An ox, who has carried many loads and was whipped 50 times everyday, what does such an ox know? He only knows the law of whips. If an ox has worked well for twenty years and his master has stroked the ox on the back, what does he know? He only knows to be stroked and nothing more than this. How many times will you see dark clouds across the Sun, nevertheless each day it will bring you a blessing, new thoughts, and new desires. This Sun is certainly just an object of the Suns rising within you - the Sun of your heart, of your soul, and of your mind. Some may ask you what these Suns are. This you will keep to yourselves. You will make an experiment and when you see the results, only then will you tell others as well. If you do not see for yourselves, at the slightest failure, you will think that none of this is true. Make a small progress, but in your small success, you should be confident!

I shall now give you some additional sentences to the prayer I had given you:

I believe in You Lord, Who spoke to me in the past¹¹.

You have imparted in me all the good seeds for my life.

I believe in You, Lord, Who speaks to me now. You grow the good within me.

I believe in You, Lord, Who will speak to me in the future. I will rejoice in Your Life.

The word Your (Твой¹²) is meaningful. It implies a union of these three principles. In the letter T the vertical line stands for the man, while the horizontal one stands for the woman. These aim at a union or there is an aspiration between the active and the passive conditions, between the two great Forces at work in the world. And the letter B embodies the unification principle, the working method. We should be glad the way work is done in this world. Keep saying, 'I will

¹¹ In the shorthand notes there is no 'me'.

¹² The Bulgarian for Your is Твоѝ

rejoice in what You prepare!' You may say that you are like that person who believes only when given money. When I give somebody money, there is no need for such a person to believe, as it is already a fait accompli.

Many times you ask, 'What will my future life be like?' The way you get up in the morning and say 'I will do this, I will do that', the same way your future life will be too. You say, 'I will smash this person!' You will also be smashed in the future. When you say that you will do a favour to someone, this means that you will be given favours in the future. You have to be good and cheerful, because the greatest secrets are revealed to you through suffering.

Secular people are cheerful and enjoy life, while spiritual people impart a sort of seriousness and thus it appears that they impose serious rules in their lives. A spiritual person should be understood to mean anybody who is conscious of one's life. I shall give you an example of a really spiritual person: a master-mason was giving instructions to his apprentices on how to lift a big stone on top of the house, but while he was showing them, the stone fell upon his hand and tore one of his fingers away. He turned to God and said, 'Thank you, God, for not tearing the whole hand!' Anyone who has similar views on life is spiritual.

Contemporary women should create a great atmosphere; they should all help one another. All of you should try to be predisposed internally and to be pleased with the little you have. I have heard a woman saying about another one, 'She did not welcome me properly.' How could she welcome you properly when her husband had beaten her and she had some problems with her son? This is why spiritual people should have good thoughts about other people. By saying that somebody is good, we will really make that person better.

You will study the law of rejuvenation. This is the resurrection. You should not say, 'We have grown old', on the contrary, you should say, 'We are young, there is a lot of work to do from now on!' You should not say, 'I will die', on the contrary, you should say, 'I decided to make a new house!' Say, you have lost your money, you will say, 'I gave it to the bank'. Interpret things the right way. One day, Christ's disciples, when passing along a dead dog, said, 'What a bad smell!', while Christ said, 'What nice white teeth it has!' Beware of this, do not say that something smells bad, but wash your hands. Washing your hands implies being righteous. This is the only way the world will become righteous. But it takes long years before you get to know the manifestations of people.

Master's lecture,
Delivered on 3 may 1917

CHAPTER 5: SIMPLICITY

'This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightiest war a good warfare'.

1 Timothy: 1: 18

The word warfare and feat are similar because it takes the right warfare to perform a feat in the world. The word feat implies elevating. Warfare elevates the human spirit, while lowering down is the fall of the human spirit.

Above all, it is simplicity that is required from all of us, which is not to say that you should be simple, but that all the knowledge you have, should be simplified. Things should be simple in their foundation, just like the warp is simple before one starts weaving, and then it becomes complex through intertwining. So, concepts should be clear and simple in their foundation.

BEINSA DOUNO – THE DIVINE MOTHER

Simplicity should reign in your minds and hearts. I want you to grasp the word simplicity in order to understand it. When you are worried, please, pronounce this word and you will feel peace in your soul. Each good word should generate peace within you.

I shall speak to you about the word warfare and I shall draw your attention to one fact, so that you can understand the contradictions existing in life. Since I notice such contradictions among you and you cannot clarify them. Do not think that I want to give you a dressing-down. No dressing-down; I want certain thoughts and desires to become clearer to you. Imagine you are in a rich garden, you are sitting on a chair and there is an apple tree with beautifully shaped leaves and blossoms in front of you. You take delight in watching it. Let's assume that the leaves of the tree are quiet and tranquil, talking to one another, saying, 'How nice the Divine world is; we live in peace and agreement!' But some time afterwards, there comes a wind, the leaves start rustling and some of them fall. In this society, up there in the tree, rows begin, 'You do not understand Christianity, you are a savage' etc. You are in a similar situation, when you start going from one house to another and you say, 'Do you know that woman, she is such and such a woman.' This shows that there is a wind amongst you. People ask why somebody goes from one house to another to spread gossip about this woman and about that woman. I ask, 'Why is there a wind?' The cause is external. You have to understand these external movements that are beyond you. If you are a leaf and if there comes a wind, you will inevitably bump into somebody. This is why you should tell that person, 'Sorry, I did not mean to!' This is why you should forgive one another. When the wind abates peace and agreement will reign again, but if the wind comes again, rows will start anew. This is one actual fact of life and you should say, 'A wind is blowing.'

Each one of you should have a cap, so that when the wind starts blowing, you can put it on your heads and everything will return again to peace and agreement. Such a cap implies that one can restrain one's thoughts and desires. If one has such a cap, one's thoughts and one's desires will be in order; if one has no such cap, one is in trouble. If you enter the Divine Life, there will be no such winds, there will be slight puffs of wind instead, which will only stir the leaves like the leaves of aspen trees and these puffs of wind will show that you live in the world of winds. Whatever you do, you will tell this leaf, 'Be assured that I will never do this again and that I repent.' Everyday there will be mistakes and repentances. Such are the people – moralists who say that we have to live a good, fair and honest life. No matter how clean the tree leaves are, when dust falls upon them they get dirty. Similarly there will be dust and cleaning, and rows and so on in everyday life, but this life has to go on.

When you, two sisters, get together and start quarrelling, you will say, 'Sorry, my sister, there is a wind, therefore we are shaking.' This is the right resolution to the problem. When you are cross with each other, get together and say the following formula, 'Christ is equal to y [whai],), 0-0, 1-1.' This is the meaning of the last line of the Proverb¹³. 'This one, who listens to me, will live in peace and safety, not fearing any evil.' This is the same law.

Sometimes, there is a struggle between the mind and the heart, there is a split between them – the heart desires one thing, the mind – another; there is a dispute. You decide to do one thing, but actually you do another thing. Life is not cheap words. Let's assume that two of you have a hundred dca¹⁴ of land each left by their father. One of you is a good worker, tills her land, made a garden, planted fruit trees, and the rest of the land is planted with wheat, barley, corn etc. However, the second one says, 'I do not need these things' and leaves her land uncultivated. Both go to see their wealth, one of them has wheat, corn; she takes delight in everything, life has a meaning for her; while the land of the other one is grown with weeds and she says, 'Life is meaningless.' Who makes life meaningful or meaningless? You say, 'The Lord should grant us this and that!' The Lord has granted you land, which is your heart; cultivate it! The heart can be

¹³ Quotation from the Bible, Proverbs 1:33

¹⁴ Dca – a measure equal to 1 000 m²

cultivated the way fruit trees are cultivated. Grant your heart all the good wishes, plant the desires in it! You should plant on time, not out of season. For those who plant trees there are two planting periods – summer and winter. Farmers also have two planting periods – summer and winter. There are certain planting periods for those who plant corn, too. So, when good wishes rise within you, do not postpone them for after having done the other work, you should plant them immediately. If you start asking how to plant them, this means you pay attention to what various people have done to you. Put everything aside, plant the good wish! Let's say that you may be indisposed; leave your indisposition aside, your indisposition and you are two different things! Do you know what you look like when you are angry with one another? Imagine a fly comes and spits over your nose; you immediately start shouting, 'What right does it have?' You start chasing it, you are angry with all the other flies. Just clean your nose and this is all there is to it! Somebody has said something about you; clean it and that is all there is to it. But you ask, 'Do you know what this fly did to my nose?' Leave it aside. Somebody insulted you; do not tell others what that person has said to you, because you plant it in their minds. But you, however, start telling each other what insults you have suffered and thus you spread the words among the entire society. One woman tells something to a second woman, the second woman tells it to a third one, a tag is added to the original words and in the end there is a big story. Such are the students of the 20th century. This, of course, for the world, for the people who have no work, is useful, but for those who have work, there are more serious things for them to do.

So Apostle Paul addressed the Timothians with the following words, 'To the King of centuries honour and glory be forever. Amen!'¹⁵ If God has given you such a heart to glorify Him, you have to plant the good wishes in your hearts for the Lord to cultivate them. All the good wishes are to be planted only in the morning; nothing should be planted in the evening. Seeds grow in the evening; seeds should be planted in the morning. This is the rule in the spiritual world. Do you know what morning means? – Morning is youth. In the morning, the Sun is a young lad, at noon – the Sun is a married man, while in the evening – an old grandfather. When you watch the Sun in the evening, it says to you, 'Well, everything is gone, it has been a hundred years since; you should have come when I was young, when I worked, so that I could give you something.' Go to the fields and ask an old man to help you, he will tell you, 'I am old, I can't, my bones ache.' Ask someone young, and the young one will promptly come to your aid. Who reaps the field? – Young lads and girls. In order to work in the world, you will have to be young; in order to be young, you should not sin. Those who sin get older, those who do good get younger. So, use the words, 'Let my Sun rise in my soul and renovate my heart.' This will bring rejuvenation. This shows that you want to be good, and a good person is a person with many fruit trees in one's garden.

How to plant – with or without water? Certainly, with water. This law acts in the following way. You try to make an experiment. Sometimes you may have a big misfortune or unhappiness in life, which may be of a different nature. You are in despair from what has happened to you. After such unhappiness, a good thought is always bound to come; water it. Now is the time. One who has not suffered cannot have good thoughts. When you are beset with sufferings, this shows that the Lord pays attention to you, that it is time to plant. This is the right interpretation. Somebody has said something about you, a deadly insult, you will suffer, you will weep, but there will come a sort of calming down, a good thought will come. Get to work immediately, and plant it! This planting will pay off the debt for the insult.

I will explain to you the law which states why you should not take revenge. Let's assume that somebody breaks into your house and steals 1000 leva¹⁶ from you. However, on the same day you have a very important job from which you will make 100 000 leva. If you start running after

¹⁵ 1 Timothy 1: 17

¹⁶ Leva is the national Bulgarian currency

BEINSA DOUNO – THE DIVINE MOTHER

the thief, you will lose 100 000 leva. The Lord says, 'Forget about the 1000 leva, you will gain 100 000 leva, see to your work.' Somebody insulted you but at the same time you have an important job to do for God; finish your work, because you will lose double the amount if you decide to avenge yourselves. Is there any philosophy in this? – Yes, there is. Try it for yourselves to find out whether it is true or not.

Apply this on the first chance you get. I often meet people along the road trying to get 1000 leva.

- Where are you going?

- Money was stolen from me, 1000 leva.

- You will lose 100 000 leva.

I am telling you also, I have seen you running after 1000 leva; be aware, you will lose 100 000 leva. This is what the Gospel preaches: do not seek revenge, because the Lord says, 'Revenge is for me'. 'Do not judge, in order not to be judged.' Everybody has an important work to do in the world, rather than judge others. You will then have a peaceful and calm life; but only if you listen to your Lord – the One you know. Every day you may try who this Lord is. As long as you perform His Will, you will be calm and peaceful, if you do not perform His will – you will not be at ease. Why then is the Lord not there? The Lord comes only in times of suffering. The Lord descends when the world is in greatest sufferings. When one is in dire straits, the Lord visits such a person, and when one feels fine, the Lord says, 'Ask this person here.' We say, 'God rest his soul, he has departed.' But I say, 'this person has gone to visit his Father in his fatherland, has gone to his home, and then he will come back again.' So this is what happens – sometimes the Lord comes to us, sometimes we go to Him. What does this remind us of? When a father gets his son married, the son is separated to live in a new house and sometimes the son visits the father, sometimes the father visits the son. Tell me, when do you visit the Lord? - When you are in great desperation, when you are in suffering. And if someone tramples down on your toes at this time, then the Lord has visited you. This is why you have to pay visits to suffering people. From now on, you will know that you can visit God ten times a day, while the Lord can visit you – once a day.

Praying is appealing to God. You are aggrieved, you are sad – pray. The Lord gives comfort in three ways: He will send a person to help you, he will send an angel, and He will descend Himself to comfort you.

You ask why we were born. To visit the Lord – this is why you were born. This is the great law, according to which people in grief and people in earthly need get closer. If they have no need, we would not understand what the niceties in Life lie in. You will remember this thought: Life, the way it is, is the best life, and you, the way you live now, have the best of lives. Some may say, 'I am a bad person.' In what respect? You are not bad, but you have land that you do not want to cultivate. You are lazy. You have to work. Get down to work – you will not be sinful. How does sin come about? If you do not work, you will sin; you will be thinking where to take something from, what to do and before you know it you will be in debt to the whole world.

So, you are not sinful at heart, but some of you do not want to work. For example some say, 'How can I get up at four o'clock in the morning? Is this time for getting up?' Yes, it is, because the night is meant for sleep, but the morning – for work. When the Sun rises, everybody should be out of bed, and when the Sun sets everybody should be in bed. This is what birds do as well. If you want to understand Christ, this is what you have to do and this how you have to live. When suffering comes, you should say, 'It's time for work'. Get ready to sow! When the first good wish comes to you, sow it and within a year you will see how rich you will be. This is what the Bulgarians mean when they say, 'One's eyes have opened.' When one becomes rich, then one's eyes open. For example, a poor man makes a windowless hut; when he becomes better off he immediately opens one, two or even more than two windows. Those who know, they have windows. The sufferings sent to you are necessary for your development.

Saying 'Let my Sun rise' is an indication of the incarnated human being on Earth. You have to use this Sun which rises. Every morning, when you wake up, you are born, and every evening

BEINSA DOUNO – THE DIVINE MOTHER

when you fall asleep, you die. Therefore, if you do not get up on time in the morning to give birth to your child, it will die. Please watch people who get up late, they are indisposed for the whole day. We say about them that they have not given birth to their children. You have to comprehend the deep meaning of things, not to stick to the letter of the things. Under 'morning' I mean all the good conditions given to you by God, therefore do not postpone them. They are one morning in Life. Is there any reaction in you to getting up early, say for example any disease?

I will recommend several rules: I have noticed that some people walk very fast, but you have to walk lightly, because otherwise you sweat, which accounts for the light diseases.

The second rule: watch the colours of the Sun, particularly on Midsummer Day. While watching, sow good thoughts in yourself. Let's assume that there is a profusion of good thoughts in you; you have to share these thoughts with others, so that they can also sow some of them, i.e. you should transmit them to others too. If there is any disharmony among you, let it decrease by fifty percent at least.

I will give you a third rule: when you hear that two sisters have had a row, you should say, 'there has been a wind, so let's get together and pray to God for them to make up.' You will send your good thoughts to them. Apart from this, get in groups and all of you take turns to visit them at their homes. You will get the following result: for example, one of your sisters has 100 leva, somebody comes and takes it from her. Therefore, when you go and visit her, each of you should give one leva and she will recover the loss. She has suffered and this is why something good must be given to her.

These issues should not be considered from your point of view, but they should be resolved on principle, the way issues are resolved at school. Human beings cannot live on principle until they unite with the Lord, until the Lord starts living within them. Can a divorced woman live a good life? Never. Leave a child without a mother and it will become rough. If the child lives with the mother for fifteen or twenty years, she will impart a little delicacy to the child. While those who have lived without mothers are a little bit more callous; therefore they are given sufferings, to ennoble them. When somebody is suffering, I say, 'Your mother has departed early; therefore you need sufferings to become ennobled.' This is the path for those who want to develop, to grow, and to become elevated.

The fourth rule: go and see fruit trees growing in somebody else's garden, so that you can, similarly, plant fruit trees in your garden.

The fifth rule: you should put down in your notebooks what good, either in words or at heart, you did for the day, if any. If you send a good thought to somebody, note it down. It is often said that the Lord will rectify the world. How will He do this? Through us. If branches do not blossom and do not set fruit, how can they develop? This is the practical side of it. You are very touchy; you are shy of being exposed, of making a fool of yourself before some people or before other people. How many times a day have you been shy before God? As long as you do not see Him, you are not concerned. In time I will give you a method to transform bad words into good ones. I want you to be inspired with these good ideas. Try to apply everything in your entire spiritual life – in eating, drinking, walking, and singing. This is what a spiritual person should be understood to be – to do everything for the Glory of God.

The sixth rule: watch out that no desire to avoid people will arise in you. I want you to have friends from the outside, from the world, not friends from among yourselves only. Why do people marry? To become closer, to befriend each other, don't they? As early as now you will have to open your purse and start giving to others too. There is nothing to fear, because the one, who gives, always wins more than the one who takes.

The seventh rule: you feel aggrieved on a certain day, burdened, you think that there is no meaning in life; go further down, see those people who are more aggrieved, more burdened than you and you will understand that life is meaningful. And when you want to become elevated, watch how people above you live, imitate them in life, because life has such a spill

over effect. If I do not impart something from myself to you, you will learn nothing. Life is imparted through contacts, through influence, thus transferring both the good and the evil. I know many good men, who get worse in a company of bad women, and I also know bad men who improve in the company of good women. The law is very true: we influence one another. And you say, 'What are we like?' Put away your old notebooks; turn a new leaf and start writing, 'From now on I will take and give Christ's rules!' You will be cheerful and jovial.

The eighth rule: be careful not to tell your daughters, 'you do not know life, you have to be smarter; you are young, when you become old you will understand it.' Do not bring them up along these lines; do not talk to them about old age. Your daughter is cheerful, let her be cheerful, let her play, let her sing, leave her alone. When she gets angry, you say to the Lord, 'Thank you, God, for letting me see what nice faces my daughter makes!' The same is true about Nature: you see how a tree bends, makes faces, but this is also enjoyable. You want your children to do what you yourselves do not do. Strange it is how sinners want their daughters to be saints. Let them fly in rage, let them cry a little, but when you look upon all of it from a philosophical point of view and when you are composed, this will have an impact over your daughter too. In the new up-bringing you will apply Christ's Teaching. It will have to be an entirely new up bringing; do not add new patches to the old style. You cannot sew new patches of cloth to old clothes. You may say, 'My daughter will be good, if not now, later on!' Because whatever one thinks, happens. You and your daughter are one and the same thing. Why don't I think evil of people? Because this is a reflection. When I think evil of people, it will come back to me. The thought creates things and is reflected upon you.

You will apply these rules this month. You will go out to watch the sunrise up to the 24 June and afterwards you will take a rest at home for twenty days. There are other ways to apply the law of walking: if you are not in a position to go out, you will get up early and after praying, you will take an imaginary walk. And when you say, 'I can't go out today', you thus spoil your work. If sometimes you want to visit a sister of yours, but if you are not in a position to do so, sit down in your chair and visit her spiritually. You should not impart negative thoughts that you cannot do one thing or another. Even if you are taken to bed, you should say, 'I am now repairing my body, but my soul can go!' So, the law should always be applied by using the word can. This is how human will is manifested. If you are not clear about certain things, several of you should get together and think it over. Because only what you try and learn will be of use to you and will strengthen your faith that you have a positive Science on which you can rely.

Master's lecture
Delivered on the 31st of May 1917.

CHAPTER 6: GETTING FULL & GETTING EMPTY¹⁷

The Scripture reads, '*Without faith one cannot please God*'. I shall paraphrase this line a little and I shall say, '*With faith one can please God*'. Bear in mind that it is faith that appeals to the Lord. The Scripture reads that we shall be granted whatever we ask for in line with God's Will. This is not the commonly accepted faith, not that faith that people have, but it is the faith of children – among children you will look for it. You have to have the faith of children, not the faith of adults. I want those who listen to me, not to think that they are adults. If they so believe, there is no point in them coming here, there is no need for adult people on Earth; they are people for

¹⁷ The lecture was titled 'Lecture to Women' in the decoded shorthand notes

BEINSA DOUNO – THE DIVINE MOTHER

Heaven. You may say, 'I am fifty or sixty years of age'. Do not fool yourselves with your years. I say that one's age is appreciated by one's experience. The more experience you have, the older you are and vice versa. What matters is what valuables you have in the backpack of your life. You may carry a load of fifty kilograms, which is fifty leva worth; you may carry a diamond of only one gram, which may be tens of thousand of leva worth. It is not the quantity, which is important for the load, but the quality.

Some say, 'I know that the Sun spins.' I ask whether your Sun spins. You say, 'I know that the Moon gets full and gets empty'. I ask whether your Moon gets full or gets empty. This is where knowledge resides – to discern what is good and what is evil. Keep an eye on your heart as to whether it is getting full of good and empty of evil. Only then you will know the meaning of getting full and getting empty.

You know that the Moon takes fourteen days to get full and fourteen days to get empty. Similarly, your heart should spend fourteen days on getting full of good and for fourteen days your heart should work on emptying all the swill out of you and out of society. Afterwards, you will feel light. This is what doctors do too.

When people see that somebody's stomach is upset or that somebody has diarrhoea, they immediately call the doctor to put an end to the disorder. Hang on, let the sick person throw up, so that the sick person can be relieved, let everything, that has gathered inside, flow out. A man may be in a fury, flying at others; do not stop him, let him shout, so that everything can get out. If this annoys you, close your ears or go farther away; it is none of your business to interrupt the flow. This is the philosophy of the New Teaching; this is the Teaching of Christianity! Sometimes, your husband is cross with you, he shouts at you, and you feel an urge to stop him. Easy, let him throw up. Well, but he will make me dirty all over! You keep away from him, not just right in front of him, pass him the bucket and stay behind, meanwhile let him throw up. Do not interrupt him, help him and be grateful that he has relieved himself from such a burden. But what do wives usually do? She will start going from one house to another and telling people, 'You know what misfortune beset me – my husband threw up!' On the contrary, this is quite fortunate, as he is now relieved. I regard all people who throw up as reliable.

So, from now on, you will speak less and do more. This is what teachers do with pupils at school – in order to teach them to work, they give them tests, homework, to write compositions etc. Do not think that after entering the Spiritual world you are already holy and pure. This will come on its own accord; do not worry about it. If, on seeing a candle, you start thinking how it spreads light, when it gives better light etc., this will bring no benefit to you. Leave thinking aside, strike a match, light the candle and make use of it.

Only an aspiration to be obedient to God, Who is complete in all respects, is required from you now. The Lord, I speak about, can see you, because He has millions of eyes and ears. He sees you through cats, flies; He can see you when you chase them. The Lord sees everything, because there are many secret places from where He watches you. The Lord is neither in cats, nor in flies, but He sees through them. When He sees you passing by a pear tree or looking at a flower, He is already aware of your intentions. Everything is known to God. When you drink a little water, He, through the water knows you internally.

The most important and necessary things for you are as follows: obedience and attention. What does obedience mean? Obedience means to do something, and attention means to be attentive when the Lord does something. The same with you now – you will have to listen and pay attention. You may ask yourselves what else I have to tell you. You are only required to be obedient and attentive! If you are sent with a hose in hand to any garden, you are required to point the hose and to water the garden, not to think why you were assigned to water the garden, why not somebody else? You were found; the hose is in your hands, keep watering and do not think any longer about it, because the one who waters the Divine garden, benefits from its fruit.

Read chapter nine by Prophet Daniel. This chapter is closely related with what I asked you to do.

You do not know your future, it is hidden from your sight, and you do not know what the Lord has in mind. It is said, 'Pray, in order not to be tempted.' Many of you are busy with a lot of work, but there is also more important work for which you have come. I shall be brief, what you have to do is to think within yourselves for about four to five minutes and to see whether you are ready to do this voluntarily, without repenting your decision later on. You will do the following: for ten days on end starting on 27 June, you will get up at about four o'clock in the morning, and during the time from four to five o'clock you will read chapter nine by Daniel, you will carefully think upon it, you will pray and you will confess to God, as you do to a priest, your sins, the sins of your relatives, the sins of your people. And if the Lord so wishes, He will forgive you. In this way you will send your petition to God, however, what resolution it will get, is up to God. At the same time, the departed people close to you will also pray for themselves and also for you, so there will be prayers below and above – just like trees feed from below and from above. You will leave yourselves in God's hands. You will eat twice a day: no butter or eggs, only vegetable food. You will eat in the morning after praying, and in the evening before praying. In the evening, you will eat before the Sun sets, and you will pray and read chapter nine after the sunset at about eight o'clock. The Lord has imposed fasting all over the world. After breakfast in the morning, and after dinner, you will thank God very much. During these ten days you will observe absolute fasting of your heart and your mind: not a single bad thought, bad desire or word of gossip. During these days ask God only for important and necessary things, not for stupid ones. You will pray to God to strengthen all of your brothers and sisters, wherever they may be; to help all the suffering people, and everybody who fights evil. You may read the Good Prayer, the Lord's Prayer and others. Be careful not to overdo it, make sure your heart is always warm. Approach the Lord with faith! Have faith in His grace and kindness. And you will see the result.

Master's lecture
Delivered on 26 June 1918 in Sofia

CHAPTER 7: KEEPING SPIRITUAL ENERGY

Thou shalt also be a crown of glory in the hand of the LORD.

Isaiah 62:3

The word crown has a double meaning. This word implies a proper circular movement, proper giving. All the bodies in space, which keep their energy, move along a circular orbit. What is true of space bodies is also true of human beings. Therefore a person, who wants to keep one's energy, should move along a circular orbit, or put in simple words, this is a job done in the easiest of ways. The science that teaches methods of how to keep spiritual energy is very necessary for the proper development of human beings.

All modern sufferings – individual or common – result from the loss of Divine energy. While you were young, the energy you had in your organism was so much, that you were inclined to believe that it was inexhaustible forever. This, however, is just an illusion in earthly life. This energy can be lost the same way you can lose your money. It flows out of you just like water flows out of a cracked bottle. Similarly some wine-makers pour sweet wine in bottles and bury it in the ground for several years, where it ferments slowly. During this time, a certain quantity of carbon dioxide is formed in the wine, therefore it should be opened with utmost care, because all the liquid can burst out at once. Likewise, human energy, stored in the human soul, can at

times flow out at once, which is what happens at times of great joy or great sorrow. This is why one should know how to rejoice and how to grieve. This is also an art. No mistakes should be made in this respect, because one may be harmed. I shall give you an example, which clearly shows the impact of great joy: an English ship, worth about four to five million leva was raffled in Tsarigrad¹⁸. It went to a porter, who was invited to go and see what he had won. However, along the way, the porter went crazy out of joy. Now people go crazy due to a great joy or great sorrow. What does crazy mean? This is a loss of spiritual energy or the inability to comprehend spiritual language. There is no point in being too glad, but we should not be too grievous either, because great joy implies great grief and vice versa. This is a true law. You say, 'When we go to Heavens, we will be very glad, but when we descend to Hell, we will be grieved'. These are two opposite poles. You, who do not understand the Divine principles, who are not familiar with them, say, 'Why do those, who are down there in Hell, suffer?' I would ask you, however, 'Why are those, who are up there, rejoicing?' What is the difference between suffering and joy? Grief results from the fact that we have lost what was given to us. For example, if we lose our health, money, hearing or something else, we will be aggrieved.

Hence, we have to learn to keep what God has given us. In order to be able to keep what was given to us, we shall have to inevitably double our energy, to which purpose there is a principle in the Gospel: doubling is actually the principle of sowing; if farmers do not sow, they will lose. In this respect your mind is a field, which has to be sown. God has placed the seed in your depository, and when the right time comes, God says, 'Sow the field!' You answer, 'I shall not sow this year, because I have plenty of food, I shall take a rest'. You leave your minds uncultivated and they, to put it scientifically, fall in atrophy. The core art in keeping spiritual energy is the cultivation of the human mind. There are three ways to spend human energy: firstly, in the physical organism – through your hands, legs, muscles, stomach, lungs; secondly, through human thought and reasoning; and thirdly, through human passions.

Most dangerous of all, in terms of spending energy, are human passions. Those persons, who complain that their memory grows fainter, they will know that passions have taken the upper hand in them. This can be noticed in young girls and boys at about fifteen-sixteen years of age. At this age, they start falling in love and therefore they start forgetting and cannot learn their lessons. This is also true of adults – they fall in love with other things, but this is no love, this only seems to be love, this is love for the drink. Any drunkard is in such a situation – he is in love with the glass, a glance at the glass can make any drunkard happy. There is a similar situation in respect of thoughts too: from an esoteric point of view, there are purely physical thoughts, there are thoughts of desires and there are spiritual thoughts. The thoughts of desires are the thoughts that bring suffering to contemporary society, i.e. such is the epoch we, the people, live in today.

This movement is within us; this striving should be a crown in the hand of the Lord. By the hand of the Lord we understand God's Will. One should have a strong will in contemporary society and I will give you methods to strengthen your will. You believe you have a will. Yes, you do, but this is an ordinary will. In order to have a will, you should know how to move in a circle. In America, there are chairs called rocking chairs, which are the most foolish invention. Whoever sits on such a chair gets rocked. Do not sit on such chairs; do not rock. When we want to get apples down from the tree, we shake the tree. When you have an unvaried thought – say for example that you do not love someone, you send thoughts from you to him and from him to you, which is just like sitting on the rocking chair, and within less than a day or two you will feel spiritually upset. You will ask me why someone called you by an offensive name. That person must have called you so in order to try your will. The Scripture reads, 'you need a helmet, to repel the foe'. The foes from the invisible world may only fling one bad thought at you through anybody – through your wife, through your husband, through your children or through somebody

¹⁸ Previous name of Constantinople.

else; even those whom you love most, can toss a thought to you which you do not expect. You have to beat off every thought! You have heard the old saying, 'God will do everything'. How can he do everything? Let's assume that you grow and feed silk worms in a room and then you let in a boy of two or three years of age. What will the boy do with the silk worms? He will go round and smash all of them. The same will happen when you let a two-year old thought of yours in the most sacred of all of your rooms and within an hour it will have smashed all your silk worms. By silk worms, I mean certain types of thoughts, actions or desires of your will.

We have to follow strictly the methods which nature applies in our lives. In nature we can never imagine the Sun to be a dark circle, because it would not be any Sun then, we always picture it as a light circle. Light is a circular movement. Firstly, you impart into your mind that each thought, desire or action, which penetrates us, is sent from the Invisible world and keep in mind that whatever happens to you, has had to happen inevitably! If you understand these principles of movement, you will know that a thought, which was thrown away by somebody and which has travelled from the one end of your orbit to the opposite end, will fall away on its own. If you are at this end, you will be able to understand it; therefore never grasp a newly arrived thought at the moment it crosses your orbit at the one end. Therefore Christ says, 'Do not oppose the evil'. This means; do not oppose, but stay at the other end and try to catch it.

You will certainly need experience now. What does this experience consist of? Many have asked me the question of how to develop, to make progress, how to see this or that? I would like you not only to see, but also to acquire things. You may see a wheat grain – this is one thing, if you take it and sow it – this is another thing. So it is not sufficient to feel one Divine thought that is granted to you, but you have to acquire and apply it. Say for example you want to see an angel. You may see as many angels as you wish, you may go to them, but when you come back, you are still the same, you only recount what you have seen as performance and this is the end of the issue. You have to learn these principles. It is important when you see an angel, to interact with the angel's intelligence, with the angel's spirit. The same is true of Nature – it all starts with feeling and then comes seeing. There are many animals that neither feel, nor see. One day when they grow up, when they come to where we are now, they will say, 'We can now see what our obstacle in life was'.

I will give you an exercise to do for about a month. Many of you can do it. Do not think that when you experiment, everything is pleasant and everything leads to results. Sometimes there may be a bad result, but this should not discourage you. Sometimes the worst results have the best of effects. I shall give you an example to elaborate on this thought: a wife of a Turk laughed a lot, her jaw got dislocated and her mouth was distorted. Many doctors were called to fix her jaw, but none of them could do anything. Therefore one day her husband took her in his cart to drive her to a very good doctor. Along the road, however, the horses got scared, over-turned the cart, the wife fell on the ground and thus her jaw was fixed and back to normal. The Turk wanted to visit a famous doctor and see whether the doctor could help his wife, but God found it good for the woman to fall off the cart and thus to get her jaw fixed... This is why you should not consider that falling off a cart is something bad; on the contrary, it will restore your jaw back to normal.

The experiment consists of the following: firstly, when a thought of hatred comes up within you, it should be transformed into love! I shall give you a methodology how to transform hatred into love: try to put yourselves in the shoes of the person you hate; assume that you also make the same mistake in respect of God and say, 'God loves me despite of all of my mistakes, therefore I will do the same to that person too – I will love that person!' Whatever mistake this person could have made or whatever his or her behaviour might have been to you, you are in the same situation in respect of God. God has not changed his attitude to you. He loves you. Start moving your thought from you to God, and then start moving it from you to others – to the person you hate. The love, that God has for you, will pass on from you to the other person and the other person will be placed in the same situation in respect of you, as you are to God, i.e. the attitude will be generated in the mind of that person.

BEINSA DOUNO – THE DIVINE MOTHER

Secondly, during the entire month, do not spread any gossip about anybody, or if gossip is spread about you, keep silent, pretend this does not concern you. You may be a little sulky, but consider this is another person, not you. If a woman places her hands into stale dough, are her hands stale too? Even if your whole body goes stale, believe that your soul is not stale. Do not assume that external staleness is necessarily internal. Do not think it is easy to give up gossiping, this is a serious business. I do not want you to refrain from gossiping for a lifetime. I want you to refrain only for one month, to test your will.

When I ask you to transform hatred into love, the former shall not disappear all of a sudden; it will keep on showing up. If you succeed in all of your experiments, you will feel an internal peace and acquisition of a drop of energy. However, if one day you fail to succeed in your experiment, you will lose a small part of your energy. You will be losing and gaining during these thirty days, but what counts is that the final result should be good. You may fall off the cart, but in the end, you jaw will be restored back to normal. I give you these two experiments, because they take effect along the natural Path, according to which the angels work now in the world. They will assist you.

Thirdly, produce a good thought within you and keep it for the whole month. When you make this experiment, you should always think that you are free, do not think that the external world or your attitudes to people can counteract you. Before starting the experiment you will say the following, 'At this moment when I start this experiment, through the Might of God which is in me, I can do anything!' Do not be confused by the word anything; it implies anything good, not anything evil as well. There is no force that can beat you at this moment. In your mind you should keep alive the thought of 'whenever one wants to do something good, the Divine conscience is vigilant. As soon as you decide to do a good deed, there comes a bond between you and God, a conversation is started. The moment you decide to do good for God's sake, God takes care of you.

These three experiments, which I give you, will be the foundation for the renovation of your thoughts and hearts, before you start fighting. I can see that quite a few of you live the life of people buying lottery tickets and waiting for something good to come down their way. The second year they buy a ticket again, and again in the third year, but there are no sure chances that any gain will come their way. This is not the way leading to the Kingdom of God. The Kingdom of God can be taken by Force, knowledge is acquired by Force, and everything in the world is acquired by Force. By Force means through those wise creatures placed higher up than the angels. These are the Divine Forces and through them everything can be acquired. These creatures are the archangels.

Later on, when you will have done these experiments you will be able to get rid of rheumatism, headache, heartache, tuberculosis and other diseases, which exist not only in the organism, but up there in the mind, and in the heart.

The Scripture reads, *'Thou shalt also be a crown of glory in the hand of the Lord'*. Crown should be understood to mean most supreme angelic Creatures. To have a crown of the Lord is to bond with the supreme spirits of Love, who are the spring of Divine Love. Anybody, drinking from this spring, shall no longer be thirsty. There are two categories: a crown and glory. Glory – these are the archangels, who are the bearers of God's Will in the physical field. When you want to strengthen your will, you will call an archangel who is mighty and strong. This is one principle, which works without any suggestion. The ideal the mother had, before she conceived, her child will be exactly like this. Our thoughts and desires become exactly like the creatures we think of at a particular moment. If a maid is in love with a stupid lad, such will her child be. She looks upon the lad through different eyes, she imagines him to be much more ideal, while in fact he is not; her imagination is one state of affairs which does not correspond to the state it manifests itself. We should not be looking at the lad's soul, but at his manifestations. We should not be looking at his outer appearance, that he is handsome, that he is neat and tidy etc. He may be neat and tidy at one point of time, but such a tidy horse has no intelligence. I understand

movements in terms of wisdom. Tidiness, I understand as a case when someone fixes your broken leg or relieves you when you feel indisposed. Let's take, for example, somebody whom we believe is tidy. He goes to a prayer meeting and has bad thoughts about one person and about another person. These are the tidy people, who spoil the mood of a prayer meeting; these are the good-looking maids and lads, these are the dark-eyed and dark-haired people. If you are tidy you have to go out predisposed, and to predispose others also. Different is the crown and the glory of the Lord and, indeed, in such a meeting one soon gets older. How can you not get older? If I start punishing one of you all the time for being ugly, you will see that within a month this person will darken. If you keep telling somebody that he or she is good looking, this person will improve. When I sometimes see darkened people, I say, 'Somebody must have been working upon you!' I do not want worms inside God's home. If there are worms, let them stay outside! If I catch anybody, I will throw out such a person over the fence. And those who do their experiments well, if they have fallen over the fence, I will take such people back. This is an excellent experience.

When I decided to speak to women, it was raining. And I told myself, 'This rain shows that women are not lucky'. But I see the weather improved today. This indicates that women are also given credit. The shining Sun indicates an agreement as well. This is not merely comfort; these are facts.

When you decide to start with the first experiment, do not let yourself stumble over anything. Do not waste your feelings, your thoughts and religious beliefs that you have. Each man or woman should apply his or her experience. We have come down to Earth to gain, so that we return richer to God. Not losing is easy, but to gain is an art, because the minds of many of you are idle. This loss is called by esoteric scientists demagnetising. If you cannot do these assigned experiments on your own, ask somebody else to help you, and work together. You have to have patience in all this work. You should usually start with the experiments in the morning or when you feel like doing them. You may ask whether your prayers will be accepted. We are bound to pray, but should not be interested whether God will accept our prayers or not.

In order to be successful in this life, you need a strong will, a strong mind and a strong heart. These can be acquired only through a pure and holy life. Without these no success can come to you. If you go over the entire history, from one end to the other, the most successful have been those men and women who lived a most pure and holy life. Do not think it is easy to be a pure and holy human being. If you are soiled you must have been drinking and you must have fallen. Altogether, purity and holiness have the upper hand in the world. We are wrong to think that we were conceived by our mothers in sin. Anybody who does not follow God's Will was conceived in sin, while those who follow God's Will were not conceived in sin. Some say, 'We are sinful'. Yes, we are, I do not deny that we make mistakes, but I do deny that we were conceived in sin. Anybody following God's Will was conceived in Love.

Christ wants human beings to be righteous in their souls – what one is above; the same one must be below. You are worried – do not hide it. When you are worried, this means that your children, who are within you, are very unwise. But this will be taken care of too. By doing these exercises all difficulties will fade away and bliss will come to the world. In this way, we will finally make people not steal and not lie. You will now train your will in order to become pure and holy. When you attain this you will have the will power to pick fruit from the Tree of Life, to see that everything is possible. This is the only way to make life interesting. From now on, you will always be at School. So far, you have not attended such a School. Up to now, you have been washing the dishes, chopping onions and so on, from now you will make a start with the letter a, which is the voice of the will.

This is the only way to apply your will.

Master's lecture

Delivered on 26 June 1918 *

* This lecture and the previous one are immediately after one another in a common paper in the decoded shorthand notes, having only one date (26.06.1918) in the beginning. It is possible that Saving Spiritual Energy lecture was delivered later. (Editor's notes).

CHAPTER 8: HE THAT WINKS

He that winketh with the eye causeth sorrow: but a prating fool shall fall.

Proverbs 10:10

This month I want you to read all of Solomon's proverbs and to learn by heart the ones that impress you the most. I will tell you later on why you have to learn these by heart.

Please note that out of all the human senses the eyesight is one of the most highly regarded. The eye responds to light and we get in touch with various objects through light. Certain vibrations in the air make the ear sensitive. With the sense of smell, it is again certain vibrations of air particles through which the smell is transmitted. But when it comes to taste and touch, we have to use purely physical means – touching with the tongue or feeling with the fingers. Hence, the eye is of significance purely to the mind.

There are two instances in winking: the one when the eye is closing, and the other one ¹⁹when it is opening. The opening is the day – this is just one moment. When one closes one's eyes, a period of twenty-four hours passes. It is exactly when you close your eyes when all the crime in the world takes place. All of you do this winking. When a bad thought enters you, you should wink. Somebody is in the wrong – so such a person often winks. A girl winks at a boy and a boy winks at a girl. This expresses an improper movement of the human mind. Winking indicates lowering down by one degree. The eyes of winking people get smaller, and people with small eyes are known to be cunning and wily. This is the impact of winking. Your mind will also degrade under the same principle. As soon as your eyes become smaller, your mind degrades too; all noble thoughts and feelings fade away. This shows that your world and mind get narrower and the knowledge you have also shrinks in scope.

Solomon, who compiled ²⁰ these proverbs, says, "²¹He that winks with the eye causes sorrow." To whom does he cause sorrow? To one's soul. Because its windows are getting smaller and less Light penetrates, but it is Life that enters through the windows as well. If a Divine thought comes to you and you tell yourself, "Now is not the time," this indicates that you have winked. You are asked to do some work, but you say, "Now is not the time," – you have winked. You wink today, you wink tomorrow, you wink the day after tomorrow; you wink at a lad, at two lads,

¹⁹ To Editor: you may find 'the one being' & 'the other one' redundant – but these are present in the Bulgarian original. When starting working on the translation project for the White Brotherhood - I agreed, to TRANSLATE, not to ~~EDIT~~ the Word of Master Beinsa Douno. I suggest we recover the two phrases you deleted.

²⁰ To Editor: Solomon might have COMPOSED these proverbs, but the Word of the Master, in this lecture has it that Solomon COMPILED these proverbs. I suggest you clarify this point with the translation project management – Gerassim or Filip or anybody else they might appoint for this purpose. My task is to translate not to verify – from a translation point of view I disagree with your correction.

²¹ To Editor: I see that you have corrected all the single quotation marks to double quotation marks. In English in printed matter – as I see in books, journals, magazines etc – single quotation marks are used for direct speech. Perhaps there is another style that I may not have come across. Still I find the double quotation marks disconcerting. The only instance that I know double quotation marks to be used is when direct speech contains another piece of direct speech, i.e. direct speech into direct speech, which is not the case in these lectures.

at three lads, and shortly after they [all 22](#) might set out after you; this is already a scandal. If a maid is serious, nobody will be chasing her. There are many such lads in life; do not think they exist only on the physical level – some of them are in the heart and in the mind too. By a winking person, we understand a person who does not want to learn the Divine principles.

We, Bulgarians, are in the habit of motioning agreement or disagreement with our head. When Bulgarians confirm something they move their heads downwards, and when they deny something, they move their heads upwards. You will notice that horses also move their heads like this. This movement is meaningful: when horses move their heads, they mean to say, "Master, the path you, your wife, and children have started along, will not take you to a good end." On the physical level, horses symbolise intelligence. If a horse moves his head when you pass by, this has the following meaning, "My friend, things will not take a better turn until you throw this thought out of your head." Correct your behaviour and go to see this horse again and you will see that the horse will no longer make movements with the head. When your mind makes movements like a pendulum of a clock, this indicates that you will hardly make any progress in your work. Make sure your mind does not make pendulum-like movements; it should keep in its place and should keep working. This is relevant to certain psychic situations: people, who are very nervous, keep winking. When one starts losing one's spiritual equilibrium, one starts shaking one's head, winking with one's eyes, and shuffling one's feet, but these movements are not right, they are like a whirl, which can only make dust. The principle of sorrow can be explained along the same lines. Somebody says, "I am sad." Fine, keep your eyes open! "But my soul finds it so difficult." Keep your eyes open! "My back aches." Bask in the Sun! Keep your mind vigilant and alert and open your eyes to God! You say, "Why should I be thinking of God of all things right now when I'm in such a plight?" With these words, you have closed your eyes. A maid falls in love with a lad and she closes her eyes [to 23](#) her mother, [to](#) her father, [to](#) everybody [at](#) home, and she can see only the lad. In the same way, we also close our eyes, our souls, and our hearts and start thinking of transient things only. Human beings have three types of eyes: one pair on the physical level, another pair for the soul, and a third pair for the mind. If you find this hard to believe, do an experiment: when you get up very tired in the morning, stop for a while and tell yourselves, "I shall not wink!" Channel your mind to God; start thinking of God, of everything nice, and of the angels. Allow yourselves not more than five to ten minutes to think about this and you will immediately recover the equilibrium of your soul. Well, now, how do you cure yourselves? – You get up in the morning, you feel tired, you place your rucksack on your back and start visiting and complaining to neighbours, "Do you know how heavy it is for me?" The other one replies, "Well, do you know what happened to me?" Afterwards, the two go together to a third neighbour and tell her of their difficulties. She, in turn, complains about her difficulties, and what can come out of it? Everybody carries his or her rucksacks. Not like this! You three sisters get together, take a seat each, make sure you face East, think for a short while, for about ten to fifteen minutes and your mind will immediately brighten up and a certain Light will penetrate it. At that moment even if the smallest thought comes to you, you should apply it.

"But a prating fool shall fall." This Proverb has the symbols of the eyes and of the mouth. He, who winks, causes sorrow, and the prating fool is the one who has been winking for a long time. His mind, due to continual winking, has grown feeble, which is to say that he [speaks 24](#) what should and should not be spoken. All contemporary people suffer from this. Your husband has

²² To Editor: the original text contains the word 'all' – referring to 'all' the lads – I see no valid reason, from a translation point of view, to trim the Master's words.

²³ To Editor: this was used in the sense like for example 'X has no eyes for colour' or 'Y has no eyes for beauty', 'Z has no eyes for her mother' – I think using 'to' instead of 'for' does not affect the meaning though.

²⁴ To Editor: the verb *speak* – transitive sense – e.g. 'free to *speaking* their minds' – 'For five whole minutes, neither of them spoke a word' – no need for any preposition

done something, has said something offensive to you and you immediately start going from one house to another telling others what your husband is like. By repeating the same stuff, you dip in the same basket, "My husband is cruel, a vagabond, and I thought he was a decent man!" While the other one responds, "Yours is a blessing, you should know what mine is like!" Whose fault is it? Your husband has winked and you are trying to wink right now. Your husband has winked and you open your big mouth. The thing that corrupts the world most, that causes the worst sufferings, is exactly these non-harmonic non-beautiful images. For example, you speak to somebody, but that person makes wry faces to you. What is the meaning of this wry image?

If you slip, you will fall. So, those who wink will burden their souls; while slipping is nothing else but falling. Say you fall from a bridge during a car accident – this is slipping. Falling always entails loss of equilibrium of the soul. During such falling the greatest misfortunes happen. Most important of all is to keep your mind vigilant and alert. Another important rule is to think carefully about what it is that you want to say. Consider whether what you want to say will be of benefit to you or to somebody else. If what you will say will be of benefit to [nobody25](#), then keep your mouth busy doing something else. The mouth is not a drainpipe. The mouth should give vent to all things supreme and pure, to everything that can ennoble people. However, the bad words coming at times out of your mouth should be channelled in another direction, designated especially for [refuse](#). I will show this principle to you, to make it clear what effect a physical thought has: if you do not keep your thoughts open, i.e. if you do not control your thoughts, these impurities will spill out of your mouth and it will not be long before you also suffer and you will have to have an enema administered. You say about somebody that he or she is constipated. I say, that person must have winked, that person has not watched his or her tongue. Each thought has a physiological impact upon us; therefore, your mouth should only let pure things out. Otherwise, you will have to call the doctor. You need [no doctors26](#), what you need is to find the reason for each disease. You will say, "I have made my mouth into a drainpipe and I have to clean it!" Everyone has made his or her mouth like a drainpipe and want to live happily. Your mouth should be like a fresh water tap. If you are constipated, you are not into science. The intestines and the stomach should be free.

Later on, I shall talk to you about the relation between the head and the stomach. There is a very close relation between the soul and the spirit in the body. Bear in mind [27](#) the stomach is the head of the soul. The stomach is male. There is a close relation between this man and the head; they get along very well, as they are men. The lungs are the wives of the mind, and the heart is their child. The stomach also has a wife and a child. I only want to bring to your attention the fact that each thought, passing through you, will have a certain impact upon your organism and this impact will manifest itself either now or in a later life of yours. If you do not correct your thoughts now, they will remain like this for a thousand years to come. Some may say, "By blessing I am saved." How? When you fall into the water and when I take you out, you may be saved by blessing, but after getting out of the water, you will have to get down to work.

I dwell on the quoted line, because I know that you deal one another [a lot of 28](#) blows with your mouths. Do you know that the human mouth is one of fastest shooting weapons; an awful gun it

²⁵ To Editor: 'will not be of benefit to anyone' & 'will be of benefit to no one' are synonymous and equally correct – why changing one for the other?

²⁶ To Editor: verbal negation / 'don't' / and nominal negation / 'no' / – make a sentence equally negative - why changing one for the other?

²⁷ To Editor: 'that' when used as conjunction can be omitted – as is the case here. It does not have to be omitted, but it can be omitted. Besides the omission adds a little bit to the informal style of the Master - why changing one for the other?

²⁸ To Editor: 'many' and 'a lot of' are interchangeable with countable nouns – as is the case here. 'Many' is preferred to 'a lot of' in negative sentences – e.g. He does not have many friends – but this is not case in this sentence. Why changing one for the other?

is. So far, it has been under somebody else's control, and we have to free it. A person, who cannot think well, beats one's head against the wall. I put people into two groups according to the shape of their heads: some have sensible heads; others have heads like gourds. If your head is gourd-like, you have no chance of succeeding. You have to make your mind work - to do the work it has to.

I do not want you to lose heart and not to work. When you find out a certain mistake, be sure it was planted from outside; it is not a feature of the soul. You have a rucksack on your back – this is not an intrinsic feature of yours, do not think that you were born with the rucksack. A bad thought has entered you; it is not yours, get rid of it. When I tell you that there is a bad thought in you, I mean no offence to you, because I want to make you complete internally. The very thought, while residing in you, will offend you. In order for these thoughts to settle, you have to find thoughts opposite to them. Do not wink, but keep your thoughts open. It does not matter who will come to you, let anybody come, what matters, however, is not to wink at that person. Because Christ says, "Whoever enters through the fence are thieves and rogues." Each thought should enter through your eyes and mind. Each thought coming through your heart is a rogue. Such a thought should not disturb you, but such a thought should be kept outside the fence.

There are three compartments within the human being. There are three compartments in the Orthodox Church as well, which have been determined for thousands of years. These show the human development. The first compartment is for the guests, the other one – for the believers, and the third one for the priest, who officiates and who understands how to serve God. The Priest is the Teacher. The altar is the Teacher's place, from which the Teacher goes out, places fire and incense in the censer and burns it. If contemporary priests wink, why should they do this, why should they burn incense? They do not know why. I know why they do. You also often do this: you place incense in the censers and you start chasing the devil. Devils are not chased away with incense; incense is merely a disinfectant. Burning incense shows that your heart should be equally warm. Nice thoughts should stream out of your hearts to refresh the atmosphere, where you live. If you burn incense in this way, you understand the symbol of incense very well. But if you carry your book under your arm without reading it, it will be of no use to you. This is why God has given you eyes, which are the windows of the soul. Hence, all the time when there is light, we should keep our eyes open and should receive as much light as we need. Sometimes you say, "It's very light," other times you say, "It's dark." Well then, open your eyes wider! There are people who travel at night and it is dark for them, but in the evenings, there is also light. Only that it takes more sensitive organs to receive it. This is the light used by clairvoyants. True clairvoyants see better at night than in daytime, but they do not wink. They keep their eyes open. You should always keep in mind that your eyes should be open! Some people are said to have "died with their eyes open" and people hurry to close the eyes of the departed person. Now all teachers and priest do their best to close the eyes of the people. Open the eyes of the people! For example, somebody is parading in life, and you tell such a person, "And you believe that you will become a Christian! You are too late; we have learnt so many things already!" This is what I call closing of one's eyes. What do you know?! This should not be done, never, never! Tell this brother of yours, "My brother, you've done very well, you have started all right!" It is not important when he arrives. When I go out for a walk, I walk slowly, I examine carefully all the bugs, everything I meet on my way, and finally I get there. There is no need to hurry, in order to get sooner to Cherni Vrah²⁹. When you set off to Cherni Vrah, pay attention to the springs on your way, watch what bugs, what butterflies there are; and if your mind is continually vigilant, you will see how God works. I would like all of you to open your eyes in this way.

You ask, "What shall we do to save ourselves? How can we save our souls?" Everybody who does not wink is saved, and those who do wink, they are drowning. Therefore, do not

²⁹ The summit of the Vitosha mountain near Sofia, 2 290m.

discourage anybody. Now, looking at your faces, I can see that they appear to be strict, but they are not strict because of real seriousness, but because of sorrow for the wasted youth. You keep saying, "There was a time when I was young and beautiful!" You are not old; do not fool yourselves! The thoughts you have within, the thoughts are old, your clothes are old, but your soul is always young. When your body gets old, it is no longer capable of transmitting your thoughts and God tells the angels "Go, undress this child of mine, whose clothes are quite impure and cannot be washed!" I say, "My brother, they will undress you." Or put in your language, you have to depart and to come back again.

When I speak about open eyes, I want you to keep your physical body always clean. I will tell you what influence good thoughts have upon your physical body. A saint, who has lived a pure life for a long time, has a specific pleasant smell, a sort of very nice internal fragrance, called nux. When you are in a very fine spiritual condition, when you have been thinking about something, you can feel such a fine fragrance that belongs to a supreme spirit, which has visited you. Take fasting for example, during fasting one can have such thoughts and can see such things, which other people cannot. There are religious people who pray a lot, but see nothing, they only think of how to save themselves. Dispose of such thoughts! There are sufferings in the other world, but there are worse sufferings in this world. When you commit a crime, you feel a great hell burning within. Everybody has experienced this hell within one's soul, why should you be looking for another hell? The other hell is a toy. This one, the internal one, is formidable and then you say, "This worm will not stop gnawing; there is no end to it!" It is like a tapeworm, against which you take medicines, you throw it out, but its head still³⁰ remains. You say, "How did this tapeworm get³¹ in?" Because your eyes were closed. An impure spirit got into this tapeworm, which constantly sucks from you. This tapeworm will get out on its own accord if you learn how to keep your eyes open, and your mouth under control. You can train your will in such a way that you will get rid of the tapeworm within one minute.

So now, we, contemporary people, who can cure ourselves on our own, need no doctor. You have to strengthen yourselves! In order to find out whether you have strong thoughts or not, you have to do the following: you suffer from rheumatism, which no medicines can cure; find out first what food rheumatism needs and after this, start moving the rheumatism with the strength of your will from one place to another place in your body. The moment it starts moving from one place to another, you should tell the rheumatism, "Mister, you have entered my organism, when my eyes were closed, but now, please, make your way to the back door!" And we have many back doors³². When someone gets a cold, doctors prescribe aspirin, which causes people to sweat. The pores, through which sweat goes out, are the back doors. I do not say that you have to sweat, but I say that one thought allowed to enter your physical body, has to leave the body through these pores. The pores sacrifice themselves for our eyes and say, "We are ready to serve our master." Through them, all impurities go out. When one makes a mistake in the moral world, one feels the dregs settling. Do not dispose of this sorrow, but have the courage to study the cause of it. Some say, "I want to be a saint!" If you want to be a saint, start along the Path where saints have walked. But your backbone starts aching, so you promptly find your way to me. Pain, sorrow, and sufferings are necessary; don't be sorry about it, but find a way to utilise them. The devil has entered you, but we shall not throw the devil out, we shall make the devil work for us and we shall tell the devil, "We have worked for you for eight thousand years, it is

³⁰ To Editor: this sentence makes sense without 'still' – but it is OK with 'still' – and since there is a sort of emphasis in the Bulgarian original I can't see why reason as to deleting it?

³¹ To Editor: If you insist on changing the grammatical tense – I suggest we change also 'got' into 'get' if it is past simple that you prefer.

³² To Editor: this is an example of dislocation, which you converted into a straight word order sentence. You, yourself, corrected the following: 'you will first do one job, and only then should you move to another'.(page 9, line 4) – and made it a sentence with a dislocated word order

now your turn to work for us for so many years!" Devils are intelligent creatures and because of this, we have to make devils get down to work.

The main exercise for you this month is the following: strengthening of the will. Not the will we have, but the wise will, the Divine will. While developing your will, your thoughts should be strictly defined. You should not be dwelling on two thoughts simultaneously. You will first understand one thought; you will first do one job, and only then should you move to another. Everything within you is linked in a chain. I shall clarify what I mean – we follow a Divine plan and each one has different work to do. Let's assume that one of you is a weaver, another one is a clerk, a third one – a vineyard farmer etc. Tradesmen will apply their thoughts in trade, weavers – in the weaving business, farmers – in farming; altogether everybody in his or her individual callings. Weavers will weave hard and steady; their yarn should be strong, the thread should also be strong, not irregular. Because each thought is actually spun from the thoughts and desires dwelling in your minds. This is how the entire thought is formed. This thread should be strong and made according to all rules. This thread, thus spun, will penetrate your Will in the form of a Force, because human will, must always be applied in the material world.

We shall encounter obstacles and challenges where we want to apply our thoughts. Such a world is a puzzle for us. For example, you marry a man and you want to be happy, but the two of you can't agree. Whose mistake is it? Something is missing in the man, but something is missing in you too. Both of you have entered with eyes closed. If his head is slanted or flat at the back, if his eyes are rather small, and his lips are very thin, what do you expect from such a man? This shows you are not meant for each other. Well, what else can you do then? To make your lips fuller, to develop your heart! In order to develop your heart, you have to put your will into action. Phrenologists argue that contemporary people have forty-one doors through which they receive visitors. You try one of the doors – no entry, try another door and you will finally find the door, which will let you in. So, there are many ways to influence people. Even children are aware of this principle and please note that when children want something, they start with these words, "Mummy, give me this!" – No way! The child starts caressing and kissing you and finally you agree. The child has opened one of your doors and has entered. These are smart children and thus children apply their will. But you may say, "I do not want to be a hypocrite." You have no choice, you will caress, you will fondle and you will indulge this man! His hand is soiled – you will wash it, you will bandage it too. You have to study the human soul; this is not an easy art to study. I mean the relations between healthy people, but if the two of you are sick, then you will ask a person close to you to help you. Sometimes a child is born – the child will cure the father and the mother. Each individual member can save the whole family.

Open your eyes to God! You will remember that there is no Creature brighter, kinder, more sensitive, and more responsive than God³³. No angel, cherubim, seraphim can be compared to God. Some say, "Do you think God will have time for me?" By not having faith in God, you cause Him suffering. Philosophers say, "Do you think God will have time to spare for you? You are nothing more than a low pigmy!" Remember that God spares time for the smallest creatures in the ocean; he can hear even them! Don't you believe He will hear you? And what you, the people of 34 20th century, do is keep your eyes closed and deprive yourselves of the Divine Light. If we live in a cellar for decades on end, we will have a lot of diseases. I assert this is true not only for the physical level, but also for the Spiritual world, where the same causes are at work. We pray to God, but we wouldn't get out of our cellars. The first thing for you to do is to open your eyes to God! Well, you may say, "I do not know what God is." This is not important. I may not know the elements of the Sun, but I bask my back in the Sun and I enjoy the sunrays. While educated people say, "Do not enjoy the sunrays, as you do not know what they are!" A

³³ No need to have 'is' in the end.

³⁴ 'the' is pronounced but not written

person having started on [the³⁵](#) way to God, no matter how little one thinks of Him, is a saved person, no matter how bad such a human being may be. Remember that no human being can perish in the Teaching I preach to you. Even if you lose your hands, your legs, your eyes, your ears whatever, you won't perish. You say that someone was "ordered to leave". It is all right a person is ordered to leave the school for a year or two, but later on, they will admit the same person again to study with them. Those who disturb the others are ordered to leave. If you do not follow what you are taught, you will be ordered to leave, so that others, who want to listen and follow, can come.

Now, from a spiritual point of view, I often hear you beat the desks. Science is not learnt like this. Beating the desks at school is of no help. Those of you, who have will, should not practice it [not on](#) the desks, but [on³⁶](#) their rheumatism or when one has a stomach-ache. Embrace pure thoughts and you will find out what strength pure influence has. If you make progress of one hundred millionth of the millimetre, this is a success. Do not think that by starting with this Teaching you will accomplish a lot. I will consider it a great success if you make progress of only one hundred millionth of the millimetre. This is a kind of progress too. Knowledge progresses uninterruptedly in the entire Eternity. This is the speed I progress at; do not lose heart! Any scientist, who wants to observe life, progresses slowly. But you want to finish quickly and to say afterwards, "I am fit for professorship." This one hundred millionth part of the millimetre is an eternal and accurate measure. I will present to you a figure: imagine the projection of the centre of infinity and assume that it has to make a complete circle for 24 hours. Do you know what speed it will need to be able to travel one hundred millionth part of the kilometre? It moves so slowly here, but the speed it develops travelling above is very high. Movement is very slow at the centre, but it is very fast above. If the matter of your heart starts moving at such a speed, your heart and mind would melt. Therefore, we have to move warily down here, so that the movement above can be harmonic. Do not lose heart!

In order to be able to practice your will, you should always replace one unpleasant state with another pleasant one. I will give you a method to strengthen your will; for example, you experience a very unpleasant feeling and you can't get rid of it. Stand up, spare an hour and go visit a family, which is in a much worse situation than yours. Do not say, "I am at my wit's end and do not know which way to turn, why should I go visit other people?" Go to a family that has neither fire-wood, nor bread, has nothing at all, stay for about ten to fifteen minutes and see if there are any protests in there. Come back home and compare their situation with yours.

I want you to build up your edifice. [37](#) Implement whatever noble thought comes to your mind. You will not implement it by the book, but by the way your heart tells you to. You will implement it, not because you have to, but by following the principle of the Divine Will. You may say, "Well, first, I will repair my home." Look, aren't all people homes of God? If we manage to help one person, it will all go to the home of God! Do not trespass the law of your father and mother, let your will be in agreement with theirs and you will be saved. Do not go to excess in strengthening your will. It is enough if you do an infinitesimal job every day. For example, it would be enough, indeed, if you give somebody a glass of water. You may say, "Well, so small a job!" , [This is also](#) something accomplished after all. Another rule: do not go visit various houses and families, when you are very sad or aggrieved, in order to relieve yourselves. Do not take your rubbish to the people close to you. This is not scientific. This is not the way to relieve oneself! Thus, you will go there in order to take advantage of them, but unwittingly, you will allow others to take

³⁵ [either 'one's' or 'the' – equally acceptable – why changing the one for the other? It is next to impossible for me to predict which one you will prefer.](#)

³⁶ [To Editor: you may delete 'upon' and insert 'on' – as these two prepositions have the same meaning – I do not mind, only that I do not see why changing – but I suggest we retain 'not'](#)

³⁷ [To Editor: Sorry, I could not understand why you typed the explanation for the word 'edifice' – if you do not like the word, then the sentence should read 'I want you to build up your building' – or... I am open to your suggestions.](#)

advantage of you. If you visit other houses to relieve yourselves, to leave your rubbish there, everybody will get to know about this and nobody will let you in. I want all of you to be clean, not to have anything under your nails. Clean your clothes, wash your hands, and then you can go to God! Because the very thought to be clean, is a will, the very thought to go to God clean, influences your mind. If you are not clean, take off your clothes, wash your hands and go to God, go and pray! Students who are not clean are not admitted. This is not to say that you should be pedantic and scrutinise other people whether they are clean or not. Everybody should see for oneself. Those, who pay attention to other people's impurities, become corrupted.

So, we shall start moving from the physical to the Spiritual. I like secular people because they go down very well; they pay attention to physical cleanliness. It takes just a step for them to enter God's Kingdom. If they possess this art – physical purity, they will move on to spiritual purity. These things are useful to create a favourable atmosphere for the human thought. The impurities set up a sort of unpleasant atmosphere, where students get demagnetised. It takes Purity to get the mind working; it takes a clear night to be able to see the sky. When Christ says that those pure at heart will see God, He points out that Purity is a necessary condition for seeing. So, you will look upon Purity as a condition for the strengthening of your will. This can only be acquired through studentship. This is a religion! The goal of religion is to cultivate the heart, but we should not stop there. God should be revered in Spirit, in Truth, and in understanding.

We have to know how to manage the strengths that God has given us. There is a sort of constipation in the soul and in the heart, which has to be used wisely. You say about something, "Let's have it like an ox on a lead." You can't do this! What does lead mean? The lead is a principle, which can rule the thoughts of your soul, mind, and heart. Do not pay attention whether you are in the mood or not. Read a little bit today, and when the day is gone try to understand what you have learnt. Put this down in a notebook. So far, you have lived a promiscuous life at random: you get up in the morning and until noon you are in the kitchen, in the afternoon, you again have various chores to do here and there and in the evening, you go to bed tired. You think the following day has the same promise for you and you ask, "When shall we get free?" You will not get free, because you acquire knowledge while working; you strengthen your will in these difficulties. Do not judge others; leave them to their mistakes, but the stronger should help the weaker. There is no better prayer than the one to help your brother. God, to whom you pray, is wise and says, "Listen, don't go against your conscience before Me, go out and get this job done!" But you will say, "God, I am not in good humour." You are not in good humour, because you have placed a bigger burden upon your shoulders than you can carry. This is as if a child has taken an algebra book and peruses it, though the child can only do the sums. The situation is similar to your thoughts: sometimes you have very nice thoughts and feelings and you say, "I'm in a very good mood." This mood you have from a friend of yours who visited you and treated you. Do not fool yourselves about these treats, because tomorrow you will be left without any treats. The important thing for you is to work and to remember that every day you should perform a job necessary for you. The heart should beat neat, the soul – fresh, the mind – alert, and the spirit – strong!

Help one another during this month. Do not scare each other that the Master said this or that. I have said everything on the spot, but you interpret things in the wrong way. Those who study are always ahead, while those who do not, always lag behind. Many human souls have risen so high that they have reached the angels; and there are also many angels, who have fallen. Keep in mind that you have all the possibilities to study and if you do not study, this is a sin to your soul. You should not say that you have grown old. Only the devil is old. Keep in mind that you are young for this Divine knowledge and apply your will in the knowledge!

Some are rich; others are poor. Poverty is work; wealth is a rest. Look here; there is a good poverty and there is a bad poverty, i.e. bad work and good work. Work is good when you know how to do the job, while it is bad when you do not know how to do the job. Similarly, there is a

bad wealth, and there is a good wealth. But at some other time these conditions will change roles. Today you are poor, you should say, "Thank God, I have a job," and start working. Tomorrow you are rich, you should say, "Today I will take a rest."

Now I say we will move the world by one hundred millionth part of the millimetre, but all of us have to work together. When I tell you to transform hatred into love, you find it incredible, but hatred can always be taken out, because it is within us. How can it be taken out? If you want to purify water, leave it to settle or put some alum in it, so it can clarify. Bear in mind that you are in a School and you will follow the lessons taught. Those who listen to me, but do not follow, do you know what they look like? It is as if these people are taken around an inn and allowed only to smell the dishes and then asked to leave the place, while these people, are very hungry at that. Smelling will not sustain you through life. In the same way by a lot of smelling they only serve Christianity and say, "It is excellent, it is delicious!" Those of you who want to enter Christianity through knowledge, should understand that you can be saved, can be cured, can be dressed, but knowledge cannot be imparted by blessing. This is human. Paul says, "Partly we know, partly we study." It's not only thinking that counts. To think is a duty of yours. Praying indicates that you have to pay back your debt. You say, "I breathe." You must breathe; this is not a job for your spirit. Knowledge originated from the Freedom of the human spirit, from the understanding of the Divine Will. I want you to be free, to reason; your mood is not of importance. Teachers cannot give marks to students by blessing; if the students do not study, they cannot be given excellent marks. The excellent mark must be within you. I have no excellent marks, I give nothing by blessing; excellent marks I give only to those who know how to work. What is the meaning of the excellent mark? This is a matter of progress, of development. When I give you one grade above excellent, this is a matter of perfection. You want to start with great deeds, but you have to go back. When Christ came from the other world, God sent him into the lowest position, to school. He studied for thirty-three years, although he came from most noble roots, he humiliated himself, he was diligent, he got into carpentry and made chairs. He made chairs for you, who now argue about chairs all the time. Chairs symbolise a certain position, which a human being has to have in the world. Both at home and outside – people argue all the time about chairs. Christ studied the art of making chairs, so that you feel comfortable when you sit in one of them. Christ also wanted to save people. What does this mean? He taught them to eat healthy food. You have to feed your soul with healthy food, your mind – with healthy thoughts, and your heart – with healthy feelings.

Master's lecture,
Delivered on 7 November 1918

CHAPTER 9: A BRIEF ANALYSIS

'The words of King Lemuel, the prophecy that his mother taught him.' Proverbs: 31:1

The word king should be understood to mean the human spirit. The word mother should be understood to mean the Lord; the Divine mother who taught him. 'What, my son? And what, the son of my womb?' (31: 2)

The word son should be understood to mean a person who is on Earth. 'And what, the son of my vows?' (31: 2)

Mother-nature always has vows for her children. 'Give not thy strength unto women, nor thy ways to that which destroyeth kings.' (31: 3)

BEINSA DOUNO – THE DIVINE MOTHER

The first thing is not to give your strength to women. In this context, the word woman is understood to mean the human heart, which has deviated from the right Path. Therefore, give not your strength to it. The destroyer shall be understood to mean one of the vices of the human mind, namely pride.

'It is not for kings, O Lemuel, it is not for kings to drink wine; nor for princes strong drink:

Lest they drink, and forget the law, and pervert the judgment of any of the afflicted.' (31: 4, 5)

The first rule for the human spirit is not to drink wine. Strong drink should be understood to mean processed wine, which has in it a little honey, sugar, and black pepper. Wine should be understood to mean money. Even the best of people, when given money, lose their self-control. Wine also implies all the weaknesses, which blur the human mind, either thoughts, desires, or actions, which distort wishes. In a human being one's good thoughts and desires are afflicted. Anybody, who afflicts one's desires, distorts the internal judgement. Just like you distort your internal judgement, in the same way you will look externally, and the same way you will look internally too. This is the Divine law: one represents the physical world externally, while internally – one represents the Divine world. The people around you can never make your world better than you have made it yourself. And those of you, who wait for their happiness to come from elsewhere, beguile themselves; therefore, they end up disillusioned. Do not expect your happiness to come from somewhere else - it is within you.

Who should be given wine and strong drink?

'Give strong drink unto him that is ready to perish, and wine unto those that be of heavy hearts.

Let him drink, and forget his poverty, and remember his misery no more.' (31:6, 7)

Give strong drink to those who have hardships, while wine – to those who are sad, angry, or gloomy. Give drink and food to bad, angry people! You can't understand why you should give food and drink to bad people, and not to good people. You can't imagine this contradiction. If you have a hard strap, which is of no use, you have to place it in oil to get softer, don't you? Soft straps are not to be put in oil. This implies that the energy, which is hard, has to be fed and put in oil to get softer. Aggrieved people, because they are hard, let them have wine and bread then they will become fit to work. Good people have this softness per se.

'Open thy mouth for the dumb in the cause of all such as are appointed to destruction.' (31: 8)

To "open your mouth for the dumb" means that the smart people should defend those who can't speak; while those who can speak should not defend themselves.

'Open thy mouth, judge righteously, and plead the cause of the poor and needy.' (31: 9)

You women, who are mothers, should judge righteously. When you are in the judge's seat, you should forget all of your personal relations; you should not think about yourself, you should be one with God, with humankind, i.e. God's interests should be your interests, and the interest of humankind should also be your interest. The big includes the small interests, while the small does not include another small within itself.

'Who can find a virtuous woman? For her price is far above rubies.' (31: 10)

A virtuous woman should be understood to mean a good heart. The Scripture reads, "I shall give them a heart made of flesh, and I shall deprive them of the heart made of stone." A virtuous woman implies a good heart. It is better to acquire such a heart than precious stones.

'The heart of her husband doth safely trust in her, so that he shall have no need of spoil.' (31: 11)

A man should be understood to mean the human mind that also has a heart. It reads, "The heart of her husband does safely trust in her," because the heart that is meant is wise. Think for the sake of your heart! As long as one wish of yours allows you to think, it is a wise wish, but if it does not allow you to think, it is dangerous. Note how a mood of anger influences you – you fly into a fury right away and you do not consider the implications. This is the silly woman inside you, i.e. the silly heart.

Spoils imply all the joys for which we strive. All the joys originate in the heart; it is the soil where Divine good grows.

BEINSA DOUNO – THE DIVINE MOTHER

'She will do him good and not evil all the days of her life.' (31: 12)

By not disappointing anybody, by not offending anybody, you will have more friends and more people who love you.

'She seeketh wool, and flax, and worketh willingly with her hands.' (31: 13)

Christ says, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." (Matthew 7: 7) So, according to this line the heart obviously seeks. Seeking – this stands for the wise desires of human beings. She has been seeking during all the days of her life. What has she been seeking? Wool and flax. Wool and flax have two different features: wool retains the warmth, while flax releases it. It is hygienic to wear flax clothes in summer and woollen clothes in winter. Jewish priests always wore flax under-clothes. A wise woman always seeks and works wool and flax; wool and flax denote two noble desires. Woollen and flaxen threads make the best of fruit. The hands here denote that this woman has a wise will, so that she can weave something out of the wool and flax. Flax – this is the thought, and wool – this is the desire. When she can feel and think, she knows what to weave out of all this. Wool implies ardent desires, and flax shows a little bit of equanimity. While the expression "and works willingly with her hands" means that she develops everything using her will.

'She is like the merchants' ships; she bringeth her food from afar.' (31: 14)

This means that she has a steering wheel and she can steer the ships. Which one is the human steering wheel? This is our tongue. Ships stand for the mouth, where she places the food from afar, from within. So, she is aware that she is like the merchants' ships.

'She riseth also while it is yet night,' (31: 15)

This means that the Sun does not see her in bed. She is up before the master comes.

'and giveth meat to her household, and a portion to her maidens.' (31: 15)

Her household – this is her body. The heart, the mind, and all the desires – these are her servants, to whom she gives instructions.

'She considereth a field, and buyeth it:

With the fruit of her hands she planteth a vineyard.' (31:16)

She considers a field with her eyes, because the eyes are a source of the Truth. She sees what is useful and what is not, and she buys the field. The field should be understood to mean the external conditions of the physical field, which God has given to us. The fruit of her hands should be understood to mean the world of her heart. The vineyard means that all noble thoughts and desires are planted in her. Such a person is said to be magnetized.

'She girdeth her loins with strength,
And strengtheneth her arms.' (31: 17)

The expression "she girds her loins with strength" should be understood to mean her will. She is a woman who develops her body; does exercises, she is not idle. Her body is very well developed; there is no infirmity. She can tell the difference between her movements, desires, and thoughts very well and thus she strengthens her arms.

'She perceiveth that her merchandise is good:

Her candle goeth not out by night.' (31: 18)

The word night should be understood to mean the time when she is beset with grief and misfortunes. But even then her candle does not go out. A woman who, when in trouble, can say, "So far I have been regularly to church, I have believed in God, but from now on I will not go to church," is a woman without a candle.

'She layeth her hands to the spindle,

And her hands hold the distaff.' (31: 19)

Contemporary people discovered that the Earth spins around its axis like a spindle. And women have long believed that since the Earth spins around its axis, they should also spin around themselves. Which is to say that every woman should turn both her sides to the Sun. Joy and grief are the two sides of women and every woman has to turn simultaneously according to both of them. The side, which is the joy, is light; and the other side – the grief, is dark. This is why

BEINSA DOUNO – THE DIVINE MOTHER

women should spin their spindles! When grief comes, spin your spindle! Stand up and ask, "Is my spindle spinning?" And what are you doing? You leave the distaff and say, "The Earth does not spin." No, the Earth spins all the time. This is why women should also spin all the time. If the Earth stops spinning, all people would die, while thanks to this mother, you all have clothes. The distaff stands for the Divine world. This spun thread shows where energy comes from. The distaff-ful of wool stands for the Solar system. The distaff is to be fixed at the waste belt. The Milky Way stands for the belt of the human spirit. The Solar system aspires to this belt. Everybody has to have a distaff-ful of wool. If the spindle stops spinning or if there is no distaff or distaff-ful, everything turns upside down.

'She stretcheth out her hand to the poor;
yea, she reacheth forth her hands to the needy.' (31: 20)

You cannot stretch out your hands to the poor, until you wash and spin your wool. The word poor in this line means all seeds that are still not sown. You open your hand, take these seeds, sow them in the garden – and this is one good deed you can do. Once you open your hand to the poor, you are in agreement with the Divine will. When you help somebody else, you help the weak, not the strong, and the poor are the future of the world.

'She is not afraid of the snow for her household:
For all her household are clothed with scarlet.'

Scarlet clothes in esoteric language mean magnetic clothes. There are people who are prone to any disease - they are naked. Any person, who loses one's temper and who experiences doubts, is naked. And, indeed, Adam and Eve after the sin lost their clothes, and as a result they could not withstand the external struggle. This is exactly where the strength of Christianity resides – anybody can get clothes. When we start acquiring these magnetic clothes, we notice one Force within us. This fact can be found in everyday life too: when we put on certain clothes, we experience a pleasant sensation, special warmth, but the moment we take off these clothes, we experience an unpleasant sensation. Grief is nothing else but an indication that our clothes were stolen. When we have our clothes on, we are cheerful and merry. This is a very true law. When your children are cheerful, they are in clothes, but try to take their clothes off – grief is fast to come. So, the cause of all the sufferings that you experience is that you do not have such clothes. If you were clairvoyants, you would see what you look like with these clothes on and with these clothes off.

'She maketh herself coverings of tapestry;
Her clothing is silk and purple.
Her husband is known in the gates,
When he sitteth among the elders of the land.' (31: 22, 23)

The husband stands for her mind. When her mind speaks, everybody will listen to her, because the husband of such a woman is decent. If she is idle, nobody will listen to her, because her husband is not decent.

'She maketh fine linen, and selleth it;
And delivereth girdles unto the merchant.
Strength and honour are her clothing;
And she shall rejoice in time to come.
She openeth her mouth with wisdom;
And in her tongue is the law of kindness.' (31: 24-26)

Everybody needs this law of kindness. Think about these lines on your own; I will elaborate on them some other time.

'She looketh well to the ways of her household,
And eateth not the bread of idleness.' (31: 27)

This woman will never take just any food; she chooses healthy food in all respects. It is known that idleness is the mother of all vices. Altogether, contemporary educated people have become very idle. They go to church to lie to God, they light a candle and they say, "Let's pray, let's light

BEINSA DOUNO – THE DIVINE MOTHER

a candle or two, so something might come our way." They take a lottery ticket, and after that, they go and sit in cafes and wait for something to come their way from this ticket. When the draw day comes and when they see that there is nothing for them, they buy a new ticket and start on their way to the church to light a candle and to pray again. They buy shares, but the sale rate falls at times and then they lose everything. Such people are idle. No, you will work; you will develop everything in you! The misfortunes that you have suffered so far are your past and by suffering, you actually pay your old debts. Why does she not eat bread of idleness? In contemporary society, there are many such examples of people eating bread of idleness: a lad courts the girl of a family; he is in nice clothes, has a good house, but has certain debts. He wants to marry this rich girl so that she could pay his debts. The father and mother are in a hurry to catch him, without being aware of his material status and they get the young ones married. The creditors, one after another, start claiming their policies and they say, "Now he is rich, he will pay his debts." The parents are dismayed and say, "How strange, he was a very good person." Yes, but because you united with this idle man, you will bear the consequences. When a spirit comes and tells you that you can have an easy life, you should not put money on that horse and should not believe these promises.

'Her children arise up, and call her blessed;
Her husband also, and he praiseth her.
Many daughters have done virtuously,
But thou excellest them all.' (31: 28, 29)

It is true that mothers, like these, are respected by their children and the world respects them too. In these lines, Solomon describes the ideal woman or the aspiration of the human soul.

'Favour is deceitful, and beauty is vain:

But a woman that feareth the LORD, she shall be praised.' (31: 30)

The words fears the Lord mean that each woman, who is devout, will be praised.

'Give her of the fruit of her hands;

And let her own works praise her in the gates.' (31: 31)

Study the whole chapter this month.

You will make the effort to experience the strength of these old formulas, to see what magic power the distaff possesses. When you are in low spirits, you will do the following experiment: picture in your mind ten kilograms of wool; you will take a big cauldron and should picture yourself washing this wool little by little. You will wash it once, twice, three, four, five times until it is absolutely clean. Then you take one of the carders that the gypsies have and should start carding it. Keep carding it for about half an hour, and then make it into distaff-fuls. Then you place it in big carding machines and make it into big distaff-fuls. Take one of the already prepared distaff-fuls, put it on the distaff to start spinning. I would like you to describe to me what feelings you experience before you start spinning. You will prepare a detailed description similar to the one produced by a natural scientist while observing certain processes under a microscope. Pay attention what thought comes to mind after each distaff-ful. We have this formula about the carding and spinning of wool from Esotericism and for half an hour it will contribute much more than a pedagogue for a whole year. You will do this experiment with the wool at least four times a month. If one of you falls ill with the Spanish disease³⁸, let her wash the wool while in bed.

If these experiments yield results, they will be true and authentic. What we have invented and concocted cannot be experimented with. Do not let knowledge into you that cannot impart strength to you. When some thought comes to mind, dwell upon it, keep it for a day or two in your heads and if nothing comes out of it, then it is a futile thought. Do not retain desires and thoughts that contribute nothing. You should be spinning the spindle all the time, the thread should constantly run from above and thus you should spin two or three spindles. You should

³⁸ The Spanish disease was how the virus flu was originally known.

start running such a process in your mind. It does not take praying only - it takes work also. What does the word praying imply? Breathing is of significance provided your blood circulates. The moment the blood enters the lungs and gets purified – this is what praying stands for. If there is no blood in your lungs, what is the point of you taking in air and praying? And in order to pray, there must be air to purify the blood. Sometimes you pray but you do not know for what. You say, "God, bless us!" but you do not know in what you want to be blessed. You say, "Lord, please, let my situation improve!" Is your situation bad indeed? But you may say, "I want to be like other people". Are you not like other people? Now in order to pray, food has to be chewed by your teeth, to get into your stomach, and the stomach will do its job – it will convert it into juices, which will penetrate your lungs and only then you can start praying. Only conscious people can pray. Some ask, "Why should we pray?" To get your blood, thoughts, and desires purified! If you do not pray voluntarily, then the Providence will set up conditions for you to pray. Even the toughest people pray: when sick they call the doctor and say, "Please, doctor, help me!" When the Lord places you in deprivation, you are fast to find your way to a creditor and pray the creditor. The Lord made it a law that one should pray. Some people say, "I do not want to pray to God." All right – choose somebody else, whoever takes your fancy. There are people who pray to their horses; they tell the horses, "Come on, gee, gee-up, horse!" You pray to your horse to help you drive your load. From a purely psychic point of view, praying is a necessary law. To pray to God – this is the right thing to do, this is like fresh air. If you do not pray, you will fall further down and down. All the environments that you will fall into are less pure. If you are not in the mood to pray, go down to your stomach and do some work there.

When you do these experiments, you should not have selfish aspirations, but all of you have to start studying the Divine laws, the way you study subjects at school – natural sciences, Bulgarian language, and geometry and so on. Everybody who has come to the School has to verify what is true and what is not. This is not like newspapers; newspapers can announce that a city has fallen and within a day or two, they may announce that the city was recaptured etc. For example, newspapers announced that the Romanians³⁹ had invaded the country and everybody was in low spirits. Last night there was an article saying the Romanians did not invade. Somebody comes to you and tells you that you are heading into trouble, and you start worrying – this is how the Romanian invades your head. You resemble that maid who dreamt that she got married and she had a child and then the child died. She got up in the morning and told her mother about her dream. Both of them were upset and started crying. You create many troubles in your mind by such fictional things. A woman says, "I heard that the sisters do not think well of me," – this is how the Romanians invade her head. Shortly she says, "No, I was wrong, they think well of me," – the Romanian leaves her head. Both are equally true. A priest may tell you that you are a heretic, but I tell you that you are not – the Romanians have invaded and left your head.

When you enter a School, you have to have a critical mind, in order to examine things, to have an attitude to the Invisible world and to these laws. This is the only viable way to build a solid character. While now you expect everything to be granted to you. I want you to wash, card, and spin the wool yourselves. If you do not know how to spin and card, I will teach you. This is the only way for people to become noble and elevated. One has to work and to work and to work again! I do not say you have to labour, I say you have to work. Difficulties and labour I leave for the people, because these belong to the world.

When you are gloomy and grieved, tell yourself, "I should get some work done!"

Master's lecture,

Delivered on 5 December 1918.

Chapter 10: Introduction to Love

Ephesians: 4.

³⁹ The Romanians – referring to the military actions in the region of South Dobroudja during WW1.

BEINSA DOUNO – THE DIVINE MOTHER

I will give you the following example as an introduction to this lecture: imagine that there is a caravan of carts in the street and each one of you is driving a cart. Some carts travel smoothly, noiselessly, while others creak and make a lot of noise. What do you have to do for the carts not to make so much noise? You will take the tar-can, dip the feather in and lubricate the axle of the wheels, so it won't creak any longer. Creaking is the suffering in your life. In the same way, you should lubricate your heart, when it creaks, with tar.

You should study Paul's epistle to the Ephesians in relation with the proverbs. Each one of you should dwell on the most significant paragraphs of this epistle – the ones that constitute the core of it.

This is a necessary introduction; therefore, keep this in mind all the time. Remember that every suffering is an introduction, a gateway to Love. Some ask, "Why do I suffer, why do I have difficulties?" This is my answer: because your book is being written, an introduction to Love is being composed. By this introduction, I want to make a point to you not to deceive yourselves by thinking you are very knowledgeable. Those who believe they know a lot, they grow old fast. The best thing to do, so that you do not grow old, is to think that you have a lot to learn. The same can be noticed with children: they are eager to learn a lot. You should never say that this becomes the young but not you – the old, because the thought that you are old will stay with you and you will actually become old. You won't even notice how soon it will be before you are stooped over, you will look like a question mark and everybody will say that you are old. Bear in mind that youth is the gateway to God's Kingdom. You need a new introduction in order to enter God's Kingdom – to become young.

I shall move on to explain Chapter four:

"I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, With all wise lowliness and meekness, with longsuffering, forbearing one another in love; Endeavouring to keep the unity of the Spirit in the bond of peace." (4: 1-3)

Prisoner means a person who is called to God's School. Paul says, "I, who was called to God's School, pray you to study as I did, namely – with all the wise lowliness, meekness and longstanding forbearance, forbearing the others with Love." When you are in class somebody might nip you, might give you a nudge, but you tell yourselves, "It's all right. This is a small room, Love will forbear!"

Endeavouring to keep the unity of the Spirit in the bond of peace means to endeavour to establish links between the lessons, so that you will have that internal connection, which the Spirit, i.e. the Master has planted. With these words Paul says, "I listened to this Master with great attention."

The epistle reads further on:

"There is one body, and one Spirit, even as ye are called in one hope of your calling." (4: 4)

With this Paul says, "I subjected my body to the Spirit, by serving Him in hope."

"One Lord, one faith, one baptism, One God and Father of all, Who is above all, and through all, and in us all." (4: 5, 6)

In these lines Paul says, "I did this, because I listened to the Lord and performed the thoughts of This one Lord, Who spoke to me about one faith – faith in respect of the mind." One baptism means to perform, to forbear all grief and hardships in gratefulness. Dipping into the cauldron is no baptism; baptism is a test one has to pass. Paul says, "Every time when the Master tested me, I delivered Good, i.e. I gave good answers, because I studied my lessons well." One God is understood to be the place, the conditions given to Paul by God, because Paul says, "In one God we live and move." i.e. we study in the same school.

"But unto every one of us is given grace according to the measure of the gift of Christ." (4: 7)

In this line Paul says, "I used the grace of God." Grace is when in time of need, more superior spirits, called angels, descend to elate you, to help you, to enlighten you on a particular issue. This enlightenment can take various forms. It can reach you through a dream – by suggesting a particular thought when you sleep, and when you get up in the morning, you will feel it

absolutely distinctively. Help does not always come in the form of speech. There are three ways to speak: speaking from the outside, speaking from the inside, and speaking from above, i.e. speaking to the body, speaking to the heart, and speaking to the mind. Somebody says, "Let's start eating, lunch is ready!" – This is speaking to the body. I say, "Let's love one another." – This is speaking to the heart. This second mode of speaking is not understood so directly as the invitation to eat, because you have certain experience in the latter. Consider how you will understand love. When I tell you, "Let's get to know Christ!" – This is already speaking to the mind. How can we get to know Christ? Think about love and knowing Christ. Please, explain to me, being Bulgarians, how you love and how you know Christ. I know how we do it at home, but I want to know how you do it in Bulgaria.

"Wherefore He saith, When He ascended up on high, he led captivity captive, and gave gifts unto men. Now that He ascended, what is it but that He also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that He might fill all things." (4: 8-10)

Christ, when He was on the Earth, filled everything and said, "I conquered the world." The other victory – over the flesh – He left for you. There are three things, which impede Life, namely: flesh, the world, and the devil. The most dangerous enemy of all is the flesh. It is the bond between human beings and the world, and the world is the bond between the flesh and the devil. Christ, when he conquered the world, broke the connecting link between the flesh and the devil. You have a daughter, who is in correspondence with her lover, but, as her mother, you break this telegraph and the correspondence is over. Thus Christ severed the bond between the flesh and the devil and it has no place within you any longer, except if you invite the devil. Paul says, "I walked this path and there our struggle was big." All Heavens is understood as the manifestation of God in the complete human life.

"And He gave some to be apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." (4: 11, 12)

Please note that all these are given in order for the saints to reach perfection. Who are the Apostles? These are the ones to whom Christ speaks. Prophets are those to whom the Spirit speaks. Evangelists come after the prophets, and after them – the pastors and the teachers. Find what corresponds, within you, to apostleship. Consider this line, what apostleship, prophecy, evangelism, pastorship, and teaching can be compared to? The word prophet was in use even before Christ. Find the relation between prophets, evangelist etc. One has to develop one's gift for apostleship. Apostle is such a person who is spoken to from outside. Prophet is such a person who is spoken to from within. Evangelist is such a person who has tried things. When you eat an apple, you will do as the evangelists and you will say, "It is sweet." Who is a pastor? The mother, who breast-feeds the child, is the pastor, the shepherd who grazes the sheep, the teacher who imparts knowledge.

"Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." (4: 13)

The Apostles went with Christ, listened to Him, and interpreted His Teaching. The Spirit worked with them. They were twelve in number. The prophets continued the work of the Apostles and out-numbered them. Evangelists were even more in number, while pastors and teachers – were the biggest in number. Find out how many prophets there were. There must be at least one prophet in every church. There must be at least one prophet in the smallest community. There must be at least ten evangelists to each prophet. This is the order of increasing, so gifts increase in the same manner. The gifts in human beings correspond to the prophets, apostles, evangelists, pastors, and teachers and all of them should be developed. Each one can be a prophet for oneself. Any perspicacious person, who can foresee things from far off, is a prophet. Such a person has been to school, has graduated, and starts applying the acquired knowledge, to make calculations and finally to predict that a certain comet in that many years will come

back. When this prediction comes true, he is said to be a prophet. All these gifts are given to us in order to get to know the Son of God, until we reach the state of the perfect human being into the measure of age, of the stature of the fullness of Christ. Another line reads that we have the mind of Christ. By this Paul means the bond between the Divine soul and body. Saying that the Spirit will teach you, Christ places the Spirit higher than the soul. In certain aspects, the soul is placed between the Spirit and the body. Paul says, "In order to have the Spirit of Christ, you have to have this bond between the Spirit and the body."

"That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive."

(4; 14)

One can see from this paragraph that we should not be children in the world. Can your child go to Vitosha on a stormy night? It takes an adult to cross the mountains on a night like this. This is why Paul says, "I was not a child." I know that Bulgarians have a strong sense of inquisitiveness. Fifty years ago, a gypsy appeared in the region of Varna⁴⁰ with a big snail, and she read the future by this snail. She became very famous for fortune telling and people from the whole region started visiting her. She made lots of money, became rich, and was subsequently assaulted and robbed by vagabonds one night. She could tell everybody else's future but could not foresee that she would be robbed. Everybody likes to hear his or her fortune being told, but this is just for leisure. The future is usually read in a coffee cup, by cards, by the way a rooster crows and which direction it faces, by the donkey's bray etc. One, starting on the road, also has one's own divinations; for example, if one encounters an empty cart or a priest, one finds this disconcerting. These things have been implanted within you for thousands of years, only you have lost the key how to read them and therefore you are disconcerted. Why should you be concerned that you have encountered an empty cart or that a cat crossed your path?⁴¹ What do you have to do? You have to know the time when the cat will not cross your path, when the cat is not out.

"But speaking the truth in love, may grow up into Him in all things, Who is the head, Christ."

(4; 15)

Paul means the purely spiritual Love, which does not change, which has no love-hatred poles. In the Spiritual world Love is manifested only by attraction. While you know the love, which contains attraction and repulsion: you meet somebody, you attract him, but soon you have had enough and you repel him. This happens to young and old alike. A lad first loves a girl, and then he repels her. This is the law of the Earth. When two creatures unite on the Earth, they will invariably kick each other. Kicking is inevitable. Let's assume that you are lying in a single bed. Let's assume that due to lack of space, your beloved will be on top of you. You will endure him for half an hour, but not longer, he will feel heavy and you will start kicking. There are no conditions for love on the Earth. When you love someone you have to keep that person at half a metre distance. In love usually the one carries or the other is on one's back. The saying is, 'Thou shalt love thy neighbour as thyself'⁴² and it means to keep your neighbours at half a metre distance. If you love them more than you love yourselves, you will carry them on your back. A story from "Halima": a gentleman was crossing the river and saw an old man at the river bank who could not cross the river. The gentleman picked the old man up and put him on his back and thus they crossed the river. When the old man had to get off the gentleman's back, he

⁴⁰ Varna – a big town on the Black Sea coast.

⁴¹ *A cat crossed your path* has a meaning of bad luck in Bulgarian. In most countries there is a saying connecting good or bad luck with cats. In England a black cat is lucky and a white cat unlucky. In America it is the opposite. Both sayings *empty cart* and *a cat crossing your path* are fairly well known.

⁴² Matthew 19:19

did not want to and the other man had to carry him for one, two, three, and more days on his back. At one point, it dawned on him to take out his bottle of wine and have a drink, intending to get the old man drunk. He was sipping from the wine while the old man clutched at his throat – he also wanted some wine. The gentleman kept giving wine to the old man until at last the old man got drunk. He then climbed down from the young man's back and the two of them started dancing. So, when the beloved one does not let go of you, give him a little drink and then both of you will dance together. Today you suffer all the time because of love. I call people on the Earth unhappy people because of love. All people suffer from love, and then they complain that nobody loves them. My recommendation on how to reduce the suffering in the world is to have less love.

"This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind." (4: 17)

You think you are very learned. The learned person is healthy, has no abscesses, experiences no pains, and is rich. Pagans spoke many languages and did not understand one another. People, who do not understand one another, speak many languages. Some speak the language of the stomach, others – of the heart, still others – of the mind. If I tell you to get to know Christ in His fullness, you will tell me, "Do you have vouchers? Do you have sugar?" This is different from knowing Christ. Some say, "When we get to know Christ, there will be more food." If we get to know Christ in order that He gives us more food, this is a complete misunderstanding of the issue. Food is necessary only as long as you have a cart. Hence, if you have a cart, you will need a tar-can. If you dispose of the cart, you will no longer need any tar-cans. You will be left only with the horse; therefore, you will take food for you and the horse in the bag. When you reach a very steep place you will leave the horse, leave the bag with the horse's food, and will take only your bag. Human beings need three tar-cans: for the cart, for the horse, and for oneself. You have a husband - so you will keep a tar-can for him. You may not want it, but those who are bonded should remain bonded. You have children – you will keep a tar-can for them. Think about the attitude of children to their parents, of the husband to the wife and vice versa. Why do men seek women and women seek men? You will write an essay on this topic to exercise yourselves.

"Having their understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the hardening of their heart." (4: 18)

I interpret this thought back to front: when the heart is hardened, there is less work to do, and when there is less work to do, the mind is darkened. Hardened hearts bear no fruit. You will eat less, by eating less you will make your mind hardened. The word heart refers to the soil. The body has to invariably be healthy. The heart stands for the conditions, for life, i.e. what is produced by the heart, while understanding stands for the fruit of the internal process.

"Who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness." (4: 19)

Paul says that Purity is necessary inside Life. When the heart and the stomach are hardened, there is a sort of decay, a sort of stinking, going on inside. This is why they should not be hardened.

"But ye have not so learned Christ." (4: 20)

Christ's Teaching is a Teaching of Life, it is about understanding the main principles, but not the way they are in Heaven, but the way they act on earth. If you know Christ, when you lose your temper, when you are dissatisfied with something, you should immediately polarize yourselves and get into the state of composure. If the surface of the sea is agitated, this does not mean the deep waters are also agitated. When we get to know Christ, we will have this Strength not to get agitated and will be able to command ourselves. You want to command Forces, which are in Nature. No, command the Forces within you. You cannot command things until you learn the language of each thing. You can't understand an animal before you learn this animal's language. When you say gee to the horse, the horse starts going. We have to learn the

language of these live Forces within us, so that when we tell our heart to be quiet, it should keep quiet, and when we tell our mind to stay put, it should listen to you.

“That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; And be renewed in the spirit of your mind; And that ye put on the new man, which after God is created in righteousness and true holiness.” (4: 22-24)

The old man means all the deceitful habits, thoughts, and desires, which were planted in us in the past and which now manifest themselves. These old habits represent the old clothes, which have holes and the wind penetrates through them. The old man is torn, while the new one is intact - having no holes. The Spirit is the connecting Force for the mind. To be renewed means that you should lubricate yourselves a little every day. The Spirit is a Force, which transforms work into fuel, and the mind uses it. And the new man should be created after God in Righteousness, Holiness, and Truth; in Righteousness – in respect of the body, in Holiness – in respect of the soul, in Truth – in respect of the mind. Therefore, repudiate the lies, which are a feature of the mind, a shortcoming of the mind; you should always tell only the truth to the people close to you. All disputes between people close to one another result from lies, because we deceive each other.

“Wherefore putting away lying, speak every man truth with his neighbour: for we are members one of another.” (4: 25)

Do not fool yourselves! Do not mislead your stomach either. Often in America when people are hungry, in order to suppress their hunger, they eat ice cream or drink coffee. Do not deceive your stomach with coffee, tea or anything else. This will not make your cart go. You have to send something substantial to your stomach.

“Be ye angry, and sin not: let not the sun go down upon your wrath: Neither give place to the devil.” (4: 26, 27)

Anger is another shortcoming; it is a feature of the heart. Your heart should not burn, because this is dangerous. Do not make room for the devil that lives in your body. Do not allow the devil to take root.

“Let him that stole, steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth.” (4: 28)

“And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice: And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you.” (4: 30-32)

Your work this month will be to find the main, fundamental ideas, which Paul imparted in this epistle. You will find the ideas that refer to the body, the soul, and the spirit. Try to find a method through which you can apply this Teaching in your lives. The subject is vast, therefore, it will be enough if you apply it partly at least. Do not think that I want you to become learned overnight. What is important is to understand the exercise at a certain moment. Find the link between the epistle to the Ephesians, and the proverbs.

The second thing that you will observe is to curb your tongue, not to talk a lot. Consider in advance what you are going to say. You are excited – do not talk! Say only the most substantial things, let your tongue and speech be under control. So that there is no creaking of the cart, no horse tripping over its feet, and the master, driving the cart, should not feel dizzy.

The third exercise, which you will do at least once a day, is as follows: you will sit comfortably in a chair, or you will be standing on your feet, you will open the window, you will leave, for the time being, your backpack, so that you can be in good humour, you will close your right nostril and you will inhale with your left nostril until you will count up to ten. Afterwards, you will close your left nostril too and with both nostrils closed you will keep the air in your lungs until you again count up to ten. Then you will open your right nostril and will let the air out again counting to ten. After this, you will close your left nostril, and you will inhale with your right nostril in the same way, as in the beginning. You have to do this exercise ten times in sequence or two series

of five times, whereby you will inhale alternately with the left and with the right nostril. Before you start doing this exercise, you will open the Holy Scripture at the epistle to the Ephesians, you will read ten lines every day, starting with Chapter one. Be willing to understand the main ideas of the lines and the most important one to flow into you.

Master's lecture
Delivered on 16 January 1919

CHAPTER 11: THIS TEACHING

Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed.

2 John – 9,10

The above lines constitute the core of the appeal, the word transgresses⁴³ has a double meaning. For example, the child starts walking and what a joy it is for the mother. She will go out to let the neighbours know that the child has made the first step. Do you understand why the mother is thrilled? Her child, so far moving on all fours like the animals, is already upright, i.e. walks, and this is joy for the mother. The Apostle says, "Whosoever transgresses, and abides not in the doctrine of Christ, hath not God. He that abides in the doctrine of Christ, he hath both the Father and the Son." I believe that many dare transgress, but there is a double transgression. When a person loses one's temper, hatred comes into one's soul and the person transgresses. Having transgressed like this, a person can no longer abide in the Teaching of Christ. The Teaching of Christ is Divine; it is a Teaching of the eternal Life, not of the human temporary life. Life can be divided into three categories: animal life, human life, and Divine life. Animal life is a life of continual suffering; human life – of continual labour, and Divine life is a life of continual Love or of Blessing. The human and the Divine principles keep changing in everybody's soul. For example, you love somebody – a friend of yours, you give her gifts, you invite her home, you receive her well, but one day you say, "I already hate her." How can Love be transformed into hatred? This love is human, a love of consideration. And nowadays, all homes and all societies suffer from such love all the time. If you are rich or educated everybody receives you well when you join a society. Once they have taken what you have, they show you the door through which you came in. Although you have entered through this door so many times, you still haven't learnt your lesson.

When this Teaching is being talked about, you say, "It's not relevant to me." Both the good and the bad sides of this teaching are relevant to you, because if you suffer, you suffer for your sake, and if you rejoice, you again do it for your own sake. Nobody can suffer or rejoice for you. In this respect everybody bears his or her cross. Many of you wish that somebody else would bear your suffering for you, therefore, you keep telling one person, another person, and then many people about it and you say that people do not understand you. Let's assume that your

⁴³ In English the double meaning can be found in the origin of the word - From Latin - from *gradi* to step i.e.

trans+gredi = to step beyond or across

ankle is sprained and you go to a neighbour of yours to put it into joint, but she, not knowing anything about this art twists it and she keeps twisting it and causes you much more suffering. So, you go to another neighbour of yours, but she can't put it into place either and your pain gets even worse. Who is to blame for this – you or the woman who does not know how to set it? You are to blame, because you allow a person, who does not know anything, to play with your ankle. You have to place yourself into experienced hands. The Scripture reads, "Confess your sins to each other." I now give you another order, "Hide your sins from each other." If you confess your sins to each other, the way you allow your neighbours, who understand nothing, to deal with your ankle, they will twist them and nothing will come out of it. Therefore, confess your sins to the one who understands. Christ's Teaching restores the Divine harmony or the lost virtues of the human soul. First of all, it has to make you pure in the heart. You will say, "Can a person live in this world and have a pure heart?" Yes, it is possible. When one stays in water, one can always be clean. The second thing, which Christ's teaching can do for you, is that your soul will be a virgin soul. What does this virginity mean? Farmers call virgin soil such soil that is rich in juices, while soil poor in juices is not virgin soil. Hence, if your soul can deliver something good, something supreme, it is virgin soul. If it cannot deliver such things, it is not virgin soul. John says, "Let's try this teaching." Abiding is similar to a human being staying in fresh air, living in it, and breathing it in. When we enter Christ's teaching, when it settles in our souls, it will inevitably produce a certain relief in our souls; we will feel a special Purity within. So, purification will come with the very Teaching itself. Contemporary advanced physicists have big disks to clean themselves. When some of them make experiments and cannot clean themselves easily, they get into those disks, switch on the electricity and in five minutes they are clean. Christ's Teaching is this Divine electricity and by letting it into your souls, it will generate this Purity.

It reads, "He that abides..." If many of you fail to succeed or progress, they transgress something, but the way little children do. When we transgress a certain Divine order, we immediately lose our temper and equilibrium. This Teaching has to exist in this world so that we can live peacefully, because it is food for the soul. Just like we have to receive food everyday and to transform it into strength, in the same way Christ's Teaching has to be transformed into a constant strength. I notice that many of you rather than becoming peaceful and humble become nervous and touchy. This is a painful situation. There is another mistake with you as well: you think that you have learnt a lot and because of this each one of you judges the others at large. Many of you wait for some strength, some revelation, to come to them out of the blue so that they can show the world that God is with them. God has been with you for thousands of years, so you do not have to show the world that God is with you. The world needs the Sun, just like our Sun, to deliver food to the world. You think that by lighting a candle you will enlighten the world. No, other people will light a bigger candle and yours will be left in the background. You have to apply Christ's Teaching for your souls' sake.

When I tell you a certain truth, I see you – you turn your heads to the others and think that these words refer to them. I exclude nobody; I speak to everybody. Evil is evil, even if clad in golden garments. Nobody can love a person who has leprosy. The soul is the one that tunes the body. When your soul is pure, when Christ's Teaching is in it, your body will be healthy and you will forbear everything with ease, you will gladly endure even the greatest sufferings. Do not forget that our earthly life is not a bed of roses. Pay attention to how little children fish in the river; they take a small fishing rod, place a small worm onto it and swing it into the waters, and the fish eats the worm and gets hooked. It often happens that you too get hooked and the devil takes you out; swallowing the bait, you believe you walk along the Path. The first thing that you face is to cut the line and then call the doctor to take the hook out of your throat. I can see many such hooks in you, left from the past. How many bullets are left in soldiers? Doctors say that these will come out little by little, but when the weather deteriorates, pain is sure to show up. Christ's Teaching is a Teaching of the Divine and eternal Love. So, if a person can love you ten times a day and can hate you ten times a day, do not trust that person's teaching and do not let such a

person into your home. Love is the one that has the Eternal Life. If you have this Life within you, you will understand the Divine secrets.

I want you to lay these two principles in your life, because they are identical: the one who transgresses does not deliver. A woman, who cannot weave, should not be allowed to sit at your loom – she will spoil the cloth. A servant, who cannot cook, should not be let into the kitchen. A person who has not studied should not be allowed to teach your children. Do not let leprous people in, because leprosy will penetrate your souls. Nothing impure should enter Heaven, as Heaven is your soul. Now you are ruled by this principle: you are like idle students and you want your teacher to be lenient. This cannot happen. Consider architects, who have completed their studies; but the teachers, who taught them, were always lenient to them. What is the use of this? You meet such an architect and you ask the architect to make a plan for you. It will be a plan like the plan of that person, who ten years ago constructed a building in Varna, and one of the walls collapsed shortly thereafter. What would have happened to the clerks if they were in? Hence, everybody, who graduates thanks to leniency, will create a false teaching and one's thoughts and desires will be buried underneath.

I am not saying that you are not on the Path, that you are now seeking the Truth⁴⁴. However, when students do mathematical problems they know whether the problem is properly set or not. Many times the correct answer is marked to check against. Students, who do not understand their job, want their answers to be by the book, but gifted students say, "The answer, given in the book, to this problem, is not correct." Therefore, you have to correct the answers in the books and to do your mathematical problems in consistency with all the rules. The process you will pass through will be useful to you.

Christ's Teaching is alive and Apostle Paul says, 'Christ is come in the flesh is of God.'⁴⁵ How do you imagine Christ? Apostle Paul says, 'yet now henceforth know we Christ no more'⁴⁶. How then do we know Him? So, there are ways to know, to feel Christ. When we say that we can recognise Christ, I understand that Light can be recognised only by seeing, but not by touching, nor by smelling, nor by hearing. How do we recognize Wisdom? By hearing. So, listening is thinking. How can we recognise Love? By the tongue. Taste it and you will recognise it. The tongue contains two elements in itself: it imparts the greatest blessing in the world and wise speech comes out of it. Sweet nice words are the fruit of Love. Therefore, if you have understood Love, your souls will be the fruit. Each spoken word in Love is powerful. Sometimes your words are weak. Why? Because you have no Love within. Sometimes you say, "Let's love each other!" This is as if we say that it's time to eat and we talk about chicken and lamb but there is nothing on the table. These are words in vain. Let's assume that I have served at your table chicken and turkey, either painted or made of gypsum, but poured with delicious sauce. Will they [dishes - chicken and turkey] be of any good to you? Is this what you call teaching? No, it isn't. And you, who listen to me, have been and are still walking along this path. You say, "Let's love each other!" So far, I have not noticed Love among you. I have been working with you for so many years, but I could not make a single rope out of your love, so that I can pull someone out. And God says, 'I attracted you with the threads of my Love.' What we call attraction or gravitation is a very thin thread. The whole Earth is sustained by such a thin thread; each soul is sustained by such a thin thread. If this thread breaks you will fall away from God. If you adhere to God, you will be joined by this thread and shall be in a centre, around which you can move. This is what the Teaching of Divine Love implies.

Kommentar [M1]: There is a word missing here. There should be a connecting word or words in order to understand the second part of the sentence and the connection to the first part. Maybe – {or that you haven't started seeking the Truth right now.}

⁴⁴ To Editor: *I am not saying that you are not on the Path, [I am not saying] that you are now seeking the Truth. The text in brackets is implied but not overtly repeated in the beginning of the second part of the sentence- if it is not easy to detect I would ask you to suggest wording.*

⁴⁵ 1 John 4:2

⁴⁶ 2 Corinthians 5:16

BEINSA DOUNO – THE DIVINE MOTHER

I can check how many of you have this Love. Some say, "I am utterly offended." Why? "Because I was not welcomed properly." I ask you whether you welcomed God, Christ, as you should. This is not meant as a reproach, just a question about human development. Because, if we want the food we receive, to create our new body, it should run uninterrupted and continual. Divine Love is also continual and as soon as it runs dry the whole river within us will run dry. Divine Love never runs dry, while the human one runs dry every six months. As soon as love runs dry, the river-bed also runs dry, but at times there are great floods and waters get turbulent. When your soul is churned, your guiding spirit shows you that you reside in human love, not in Divine Love. If you do not love anybody, this indicates that the devil lives in you. The devil also has its love. When Love in you alternates with hatred, this is a sheer imitation of love and such love is called love of death, due to which everybody dies nowadays. I shall give you an example of such love: in Varna, a young gentleman, a rich shopkeeper, decided to get married. He found one young woman he liked and married her. Soon after the marriage, he fell seriously ill. Ill of what? Ill of his wife. He left for Europe to get treatment and after four-five years, he was saved. Therefore, if a certain teaching, with which you may come in touch, generates such a condition within you, you have to reject it.

Place Christ or the visible God in you and say, "God's Love does not change!" If you keep thinking like this, you will not say that you are sinful, because there is no creature that has been denied access to Divine Love. You cannot enter Divine Love and enjoy it, without knowing it. When you enter Divine Love, you will swim and everyone who cannot swim will drown. Some say, "When I enter Divine Love, I will drink only half a litre of water, so that I won't drown." All right, but there are millions, upon millions of litres of water there. This is why everybody will clutch at Divine Love, so that everybody can swim. What does swimming mean? When you walk on the earth you argue that you want to be in touch with God, but are you? You are lagging behind. When you are in the water, you will be immersed in it. Such is the law of swimming. The same law rules Divine Love too, but in it you will be on the surface. A person struck by lightning, places his face to the ground, so that the earth can draw out the electricity, which has entered the person. Similarly, when you are struck by spite you have to quickly fall down on your face! This is what it means to be immersed in this Divine Love, so that it can enter into you, so that it can touch the matter and penetrate inside you.

John says, "Father and Son." Father is the one we came from, while the Son is the visible Love. The Love I talk about, is not something ephemeral, is not just a pleasant mood, but constant warmth. This you can check and verify. If, in half an hour, you experience a change to the opposite, this is human love. Sometimes your face becomes light and you say, "I'm close to Christ!" On the following day, however, you are in a different mood. These are phases of human love, which warm on one side and cool on the other. As soon as you enter animal love, you will feel a thirst for revenge. Subsequently the love of the devil is in this - the devil takes delight in revenge. Divine Love harmonises the two conditions of animal and human love, takes out their juices and places these into agreement.

This Teaching is necessary for your personal life. You believe in Christ, you go to church, you light candles, you meet various people, and all the time you seek Christ. You tell yourselves, "When we die, we shall see Christ." Well, you can die now and still carry on living. Death is when we are dead for spite, not freeing ourselves from our physical body. Some say that death is prison. No, our shortcomings are prison. If you have big debts, your house will be sold, but you will still be liable and deductions will be made from your salary. So even if you leave⁴⁷ your body, your creditors will get hold of you at your second or third salary, until complete repayment.

Gelöscht: go out of

⁴⁷ I do not mind this change – but I fail to see the difference between the two – they seem equally acceptable. It's OK by me to have 'leave' for 'go out of' – only that 'go out of' is a little bit more informal = a little bit closer to the original style.

BEINSA DOUNO – THE DIVINE MOTHER

What do you have to do? The only salvation is Christ's Teaching – to enter Divine Love and everybody who loves God will help you.

Problems are assigned to be solved at each school, and God also assigns problems to solve – to every home. The problem may be your husband or wife, your children, your friends etc. I also often solve problems; you are my problem to solve. Many times, I have thought about why you quarrel among each other. By quarrelling you destroy what I build, you pick the flowers I plant. How will the advanced souls receive you when you go to them in Heaven? Imagine you are among students who can play an instrument, but you cannot. How will these students receive you? They will treat you as a listener. If you can play, they will receive you as one of them. The same principle is valid in Christian life. Some want me to make them perfect, to give them digested knowledge, to make them wise. No, there is no such teaching. The Teaching I preach is a Teaching of Love, of perseverance, of self-denial, and so on. You will study all the subjects on your own; you will study Bulgarian literature and other subjects. You say that Bulgarian writers are stupid. If I explain to you what, for example, Pencho Slaveikov⁴⁸ wrote, you will see that he stands much higher than us, but if he comes here, you will leave him outside. You do not read and you believe that if you take and read one of my lectures, you will remember every thought and you will be able to repeat it later on. No, this is not yours; this is a reproduction – just like a gramophone playing. You have to sing and play, i.e. what I give you has to enter your minds, to be transformed into thoughts and feelings, to enter the Divine world and to bear fruit. This is the Teaching that Christ preached. He now helps us at this school. Sometimes you struggle, you suffer, but all of a sudden a bright thought comes to mind and you resolve the issue. This shows that you are being helped. Some days ago a man came to visit me who told me, "Somebody offended me, but since I started on the Path I did not want to treat him in the same way and I tried to find two such words which are smooth externally, but so loaded with meaning, that he would never forget them. So I decided to tell him nothing, not to give him the bitter pill..." You all administer such pills in Sofia society, but I would like you to take this gentleman as an example. This is the way to apply Christ's Teaching. Love is actually what endures the offences. Two offences do not make one virtue. When God forgives us, he wants us to admit that we have offended Him. But when we reach a situation where we are aware of all this and when we start crying and grieving, God does send angels to help us.

As Easter is approaching, give up these two words which are smooth externally, but bring no peace internally, but instead place the following words in you, "Father and Son". If you want to do something bad, ask yourself, "What will Father, who is up there in Heaven, say, when he sees me like this?" Or "What will my older brother say – the Son?" The bad desire will immediately be paralysed and the opposite action will come. This is the way to renew ourselves. Now big suffering is coming to the world, to purify it. You will say, "What does God think of us? What does Christ think?" Knowing what God thinks of us, we shall learn what Christ thinks of us. Because if we do not understand what God thinks of us, we shall not understand what other people think. Love will enter us only after having gone hungry for three or four days. You come back tired, exhausted from work, and I start preaching to you that God is Love. What will you make out of this Love, when you are hungry? After I wash and feed you, you will feel Love. This is Christ's Teaching. Someone offends you – there is a chance for you to appear before God and to say, "Pray, God, transform this offence, this insult, into Love!" Sometimes you feel Peace in your soul after someone offended you and you say, "I was offended, but I have forgiven." Unexpectedly, however, in a year or two you remember the same offence. If three years after the offence, you are not concerned, then the fever is gone. You may be sure that when the

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⁴⁸ Pencho Slaveikov is a poet – two years older than the Master Peter Deunov, who died 7 years before this lecture

was delivered

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BEINSA DOUNO – THE DIVINE MOTHER

Divine Teaching comes, there will be no offences in the world. This is why old Christians were cheerful when they were chased and prosecuted. A human being that walks in Divine Love accepts insults as a wreath. Make sure you do not restrict your Father and pay no attention to what I think of you, but to what God thinks of you. He says that your windows are closed, there is not enough light and although he sends so much food to you, you are still hungry and sick.

Now, try to learn to transgress as little children, not to transgress Christ's Teaching. If there is a hard issue to tackle, call to your Father and say, "Father, as you sent Christ to the Earth, let it be the way you said!" You have to set for yourselves the following motto, "We shall fulfil your will the way you want us to!" You will say, "We make a promise, because it is difficult to fulfil God's Will." Once you allow such a doubt to enter your mind remember that it is from the devil. God's Will has to be fulfilled for God's sake, not for the world's sake. What does God want? He wants you to fulfil what you have promised. This is what Christ wants. Christ, who is the world, is in the flesh, which does not die. What dies is human.

You can know your friends in two ways. A friend, who only praises you or only shows your mistakes to you, is not a true friend. A friend, who at the same time shows your mistakes to you and praises you, is a true friend. The latter on seeing that you have a stain, takes the brush and cleans you, and you, in turn, thank him or her. Such a friend shows you the mistakes with this brush. You only clean the dust with the brush. The brush will be out of place if you apply it to your face. You have such toilet brushes to powder your face. Not that I am against powdering, neither am I against repairing your houses, but I say that you should never run the brush across your face, even if the powder is of superior quality. There is no better powder than Christ's Teaching; I have never come across a better brush than this Teaching. This is why I recommend it to you! I tell you that when you apply Christ's powder and Christ's brush, you will look absolutely different. Living like this, Christ's Teaching will bring you in harmony with Nature and you will be able to draw on its energy. Every morning, when you pronounce "Father and Son" you will be charged with a lot of energy. If you go out with doubts, you will hardly be able to cover your expenses. So, if we understand these two words, we shall be at one with the entirety of Nature and shall be in harmony with it.

There is the question: which one comes first – teaching or birth? Birth. Consider if someone was not born of Divine Spirit, then what could this person learn. Some say, "I can't understand this stuff. I have no impulse." How can you understand it: keeping in mind that first you have to be born, then the Divine must come into you and only then you will start understanding the simple things. The most basic principle of all is to be able to change your condition. If you are able to change your condition within five to ten minutes after somebody has offended you, then you have mastered this science. For example, a dog has bitten you: it's an art to anoint the wound with such a cure that no scar remains. Christ's Teaching cures any infirmities.

I shall now tell you something concerning the hours. Someone asked if the time to get up is at five sharp. When you feel a great impulse to pray, you should know that it is five sharp, i.e. the hour of your mind. When you feel great grief, it is four o'clock. When you have messed up all your things, it is six o'clock. When you are hard hit by great misfortunes, it is seven o'clock. Some ask when to pray Do it when you have the impulse. Some say, "This impulse will visit me some other time." No, once you miss it, it won't come again. Sometimes the Spirit tells you, "Get up and pray!" You say, "It's not five o'clock yet." No, you should get up because the Spirit tells you it's five o'clock! So, if you take two hours out of your time, you will be left with five hours. You may say that it is too early. Why? Because you went to bed late. Go to bed early – like the birds. You say, "I can't go out early in the morning because I have not organised my work." Go out without having organised your work! If there is an earthquake while you are doing your morning toilet, are you going to finish your toilet before running away? When God calls you, you are not supposed to finish your toilet; it will be finished elsewhere.

Nowadays, all of our external toilets will be pulled down and a real internal toilet will come instead, suited to your soul. God says, "I shall give you new garments." These new garments

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Gelöscht: provided you

will be hygienic, warm, and pleasant and you will be delighted and fit for any work. Esotericism calls these garments magnetic. All diseases today are nothing but holes in these Divine garments. Your ear aches – there is a hole in the garment. You have pains in your leg – there is a hole in the garment etc. These garments cannot be mended with patches, you will turn to God and He will send to you masters to renew the garments, because they are skilled at this art.

I now notice a sort of embarrassment among you. You should not be embarrassed; you should take an impartial viewpoint. You have solved a certain problem in the wrong way – you will have to start solving it again from the beginning. But you will say that you make no mistakes. You do, everybody can make a mistake, and even educated people also make mistakes. When you go back to do the problem again you will understand what you have missed. Your overall life is not bad, but you have made mistakes. Small mistakes are worse than big ones, as they are difficult to see.

You need to harmonise your temperaments and I have decided to split you in groups according to your temperaments. Two nervous people when placed together cannot get along well, therefore, the one has to be hotter and the other one colder, so that they can pour into each other. Two busy-bodies cannot live together as they would kick each other, just like horses. All those who bite, who gossip, all of them are busy-bodies. Therefore, when you meet, ask each other "Are you a busy-body?" –If the answer is "Yes, I am," then you need to look for somebody else. A person of no mercy has a head like a shelter. In the future, education at school should be consistent with the principles of phrenology.

Now when I talk to you, you kick each other, because you are not properly placed. Your currents are not identical. You have to be at a metre's distance from one another, but now out of necessity, you stay as if in prison and you think, "I need trouble, because a trouble-less life is more trouble." If somebody grips your hand tight, when shaking hands with you, you will be displeased, but if you love this person, you do not mind. This shows that your thoughts are different. I do not mind shaking hands, but too much shaking hands is no good. But if you decide not to shake hands, this is even worse.

Poor people must have somebody to work for so that they can become rich. Someone may say one is stupid, but such a person does not tell the truth, because if somebody else says so about the first person, the first person will be angry. You have no right to say that God made you stupid. God made us all smart, but later on, when we studied at the devil's school, we became stupid. I would like you to follow good examples. Some of you have very good features, and I do not mean the artificial ones, but the ones given to you by God. Some style their hair as a big bun, some make their faces paler, but all of this is artificial, and this is taken away. The artificial additions are useful, but not substantial. So, virtues cannot be artificial, therefore, try to see only the good aspects in each sister.

Christ's law is as follows: never think that your sister is hypocritical or bad. Go to the mineral kingdom, take a crystal and examine it; then go to the plant kingdom and examine one wheat grain; then move on to the animal kingdom and when you come to the human beings, you will see that human beings have virtues that are not to be found in the minerals, plants, or animals. This indicates that God lives in human beings. This is the reason why some of you stumble. If you think that one or another of you is still callow, you won't be able to develop. If you allow a mistake within you, you will impede yourselves just like a small particle of dust in the eye impedes your sight. Now if I ask one of you to come in front and talk to you for about five to six minutes, you will not be able to put up with her. You will say, "Is she the only one experienced? We are also experienced!" Remember that there are no two people who have the same experience. Some exaggerate their experience a little. For example, a woman saw an old man in white clothes and a white hat, and she says, "I saw God!" Did this old man tell you that he was God? "No, he did not, but I presume that this was Him." You see a young man, you like him and you say, "This is the one for me." The young man, however, passes by and does not come back. This is what understanding the Truth means, the Truth, which is preached to us, to learn

Gelöscht: do

Gelöscht: put

Gelöscht: in

Gelöscht: finally

Gelöscht: ¶

to speak the Truth without going too far. Some people, in order to show that they are very modest, take on sins they have never committed; while others deny sins they have committed. Both methods are wrong. Everything must be accurately rendered in Christ's Teaching. The closer you are to the essence of the issue, the closer you are to this Teaching. I talk about the way in which you can correct your hearts, minds, and souls. I tell you that you, being servants, do not perform your services on time, you are a little late, and afterwards you offer false excuses. Speak the Truth as it is! This is the only way God can teach you and other people can support you in your thoughts and endeavours. Every book you read will be of significance to you. Some say, "Let's only read the Bible." All right, let's assume that you have investigated the Bible and you feel like reading another book; read it, do not think it is from the devil. Read every book from which you can learn a lesson. This is what abiding in Divine Love means, which is eternal and which brings all goods. It brings juices for the nose, and for the mouth, and for the eyes, and for the heart. If you have these juices, you will be immortal. Immortality is required to find eternal happiness. We can be happy on Earth too. You think you are unhappy. Why? Because God did not love you. If you say so, then these are your karmic sins. Therefore, come out of your cellars and take the words of Father and Son to heart.

People with ideas need to struggle, but we Christians are pusillanimous people. Now if you are chased for a while you will start doubting whether this Teaching is righteous or not. Well, which teaching is righteous? You will ask yourselves whether this food is real or not. Eating or not eating from this food you will die all the same; the only difference is that those who have eaten more shall have more experience and knowledge. What is important is not to think evil of others. This is what I want from you. Your bad thoughts affect me very much. Do not make me throw up, because it will splash all of you.

Speaking about Christ's Teaching and saying that it will save you, I mean all of your hardships, I do not want you to become saints. To one of you I give the simplest of tasks – to add one plus two; to another one – to add three plus four. By adding one plus two you will receive three. The number three shows that you, being one, will die, and your children will remain to live off you. Mothers die, children grow younger, i.e. the juices of the number three will penetrate into your children. You say, "We will die then." Yes, but when you come back for a second time, the children will die and you will live. Death implies self-sacrifice. You should all look upon each other the way mothers look upon their children. Christ's Teaching is a method of how not to get soiled.

I shall recommend something else to you: when a sister of yours is in grief, in trouble, let five or six sisters go and visit her at her home and let them pray that things get better. If someone is sick, you will get together at his or her home and you will pray, even if that person may be at odds with some of you. You will say, "God, we decided to work the way you want us to, this is why we gathered together, to learn how to live!"

This is how I want you to see Easter. Your hearts should be wide, don't be narrow-minded. Divine Love is infinite. When you say that somebody is bad, you should understand that this person is the door through which evil and all impurities will pass. When you see that your husband is in low spirits, you should be aware that he throws rubbish out. On the following day, when you throw your rubbish out, your husband should thank God. Today you are happy, when it is not you throwing rubbish out and your hands are clean, but your houses are not. I speak to you today so that every evil, every malice, every doubt can die. Apply these practical rules and do not disclose the results, only keep getting stronger until you see the fruit. However, the Christians of nowadays only show off...

You will now dwell on line nine and ten of this chapter and upon the words Father and Son.

Master's lecture,
Delivered on 17 April 1919
(Good Thursday).

Formatiert: Rechts, Abstand Vor:
12 pt

Formatiert: Schriftart: 9 pt

Formatiert: Rechts

Formatiert: Abstand Vor: 12 pt

CHAPTER 12: JESUS WAS CALLED

“And both Jesus was called, and His disciples, to the marriage.”

John 2: 2

There is no doubt that the most pleasant, most solemn occasions on this earth are the wedding rituals as well as the wedding itself. I would like to dwell a little bit on the internal principle, the internal significance of weddings, because you have absolutely different associations with it in your mind. According to you, weddings signify a union, they stand for the marriage of two people – a man and a woman, whereas they are engaged in advance with the participation of a priest, who delivers some prayers, and afterwards the arrived guests sit at the table to eat and drink. This celebration goes on for a day or two, and then the guests go home, and the newly weds are left alone. This is the external side of the wedding, which you also understand best. However, the word wedding has a deeper meaning, which stands for the beginning of a new Life. This word is derived from an Old Sanskrit root signifying what takes place and manifests itself as conscious life. The wedding is a process, which takes human beings from one state to another, i.e. getting out of one life and entering another one, whereby old ideas are given up and new life begins with new ideas. Please note that Jesus and His disciples are invited to the wedding, so the wedding is attended by one of the Greatest Masters. This wedding has become a principle, which determines what weddings should be like in the future and how weddings should be conducted. Each wedding must be attended by Jesus and His disciples in the future; but not by Jesus as a human being, but by His Teaching. I shall not dwell here on what Christ's Teaching consists in, because it can be summarised in brief in the two great principles: love the Lord, your God with all your soul, heart, mind, and will; love your neighbour the way you love yourself. I shall not explain what Love is.

I shall summarise in brief what I have told you in the Thursday lectures. Bear in mind two things: when you listen to somebody talking to you, you have to turn your ear in such a direction, so that you can hear the words, not only listen to them. Secondly, you should tune your mind in such a way that not only can you understand the words, but be also able to grasp their meaning, because each word contains in itself a certain Force. This is why Christ also says that each Divine Force is the beginning of a new Life, i.e. the new Life begins with the Divine words, not with words only.

Before I move on, I will explain to you how many methods contemporary medicine applies. It uses predominantly two methods: allopathic and homeopathic. The former method recommends strong doses of medicines, which should be bitter, if possible; while the second method recommends sweet medicines, if possible, and if in a particular case this is not possible, it is recommended that the pill should be at least coated in a thin cover of something sweet. The contemporary world is allopathic, but people nowadays are so clever, that they cover everything in life in a sweet coat. The Divine method for curing is the opposite: the pills are bitter externally and sweet inside. Thus, curing in Life is effected under two methods: sometimes a person is cured by bitter words, other times – by sweet. I mean things in social life and in Nature. However, to some people neither the sweet, nor the bitter pills are of any help, and this is because they have not understood the conditions under which the pills can have effect on them. Do not forget that things in the world are strictly mathematically determined. There is time for sowing; similarly, there is time fit for curing. This is a Divine principle, a Divine law, which is also true in respect of those who want to study Christ's Teaching in order to improve their lives, because it is a Teaching of Life. Students go to school to acquire knowledge, which has to be applied after they leave school. On the same grounds, I would like you to apply Christ's

BEINSA DOUNO – THE DIVINE MOTHER

Teaching in your life. You may have many desires, either to acquire knowledge or wealth. This is for the future; right now, it is important how wisely you can use Christ's Teaching.

The line we read in the beginning reads that Jesus and His disciples were called to the wedding. This indicates that the newly wed couple realise that something important will be missing if they do not invite Jesus to their wedding. You should do the same as well: call Christ at the beginning of each job. You may say, "Can't I call someone else?" Yes, you may, but this person has to contain in him or her the two principles: love to God and to one's neighbour. The Love to God and to one's neighbour is an extension rather than an ordinary feeling. To love God and your neighbour means to let them in one of your rooms. You will say, "Where shall I live then?" You will live in your will, God – in your heart, and your neighbour – in your mind. You cannot start loving your neighbour unless you start thinking of him or her, therefore you should keep your neighbour in your mind, while God you should keep in your heart. These two will be your guests and you will work for them, i.e. they will teach you; you will be their student. God, who is in your heart, is Jesus, your neighbours are His disciples, and you will be one of the wedding guests. Knowing this, you will be able to think properly with your mind. When studying the works of a great poet or writer, when listening to a musical piece, when looking at a picture of a prominent artist, your mind should grasp these things, because they are your teachers, your neighbours, and you will learn from them, and the Divine principle should be in your heart. The wedding is a beginning of a new Life. The bride and the bridegroom leave their fathers' houses and start living a new life on their own. This analogy you can apply to everything in life. Teachers and students come to school and start a new life. This refers to the good teachers.

Usually at weddings, there are three types of guests: some of them are simple onlookers, the others are invited guests, and the third - relatives of the bride and bridegroom. The simple onlookers in church are called observers, the invited guests – believers, and the relatives – disciples. You should similarly arrange your thoughts in several groups. You have to determine the place of each of your thoughts. There are three types of thoughts in the world: some stem from God – the Divine thoughts, others stem from our relatives and still others stem from within us. Some thoughts come from the world, others – from the angels, and the third ones – from the Divine world. Therefore, you should learn how to recognise where various thoughts stem from, not to go wrong in your actions. None of you is free from the environment and this is why you will receive thoughts from it. When you compare the three types of thoughts, you will see where each thought stems from, you will be able to fight them, and thus you will develop along the right path.

Another important thing is that the wedding is a place for work. When you start some work, you have to be at a wedding. Outside of the wedding any commenced deed is labour or torture. Everyone at the wedding is cheerful. When you want to work in this world you have to imagine that you are at a Divine wedding or in the epoch of a new Life. This is the only salvation of any soul. Any culture, religion or anything else, is created according to the same law. But the most important thing, which you should be aware of when you are at a wedding, is not to give vent to your greediness. An angel was sent by God to a wedding as a representative, but the angel liked the princess very much, who was the bride of the wedding, and wanted to take her with him. When you attend a wedding do not ever covet the place of the bride, neither the bride herself, because this is the beginning of all discord and disgrace. I can see failures, discords, and disagreements among you, because you want to be in the place of the princess, in the place of the bride. You say, "We want to be in her shoes!" You may, but in a long time to come, for the time being you are wedding guests. Being wedding guests, means that you have to work. Christ attended this wedding in order to bless the bride and the bridegroom. When you pluck up the courage to enter a new Life, i.e. to get married, you have to join your mind, your mind being the bridegroom, with the heart, the heart being the bride. If you want your wedding to take place in line with all the Divine rules, with all the Divine matches, the Divine principle must be within you. What do you think - can you call it a wedding if the bride, on entering her new house, drives

away her mother-in-law, sisters-in-law, brothers-in-laws, and the other in-laws? If you implement God's Will, you will be elevated and you will give scope to your soul. Whether you go the wrong or the right way – this is all on your account. Everyone gets elevated through one's deeds. If you observe the Divine principle – that your mind and heart be joined, you will have Christ and His disciples in yourselves. Then, applying Christ's Teaching, you will understand the Divine Life, which is manifested in Nature and you will know how to bring up your folks at home. Remember that your sons and daughters, to be born, will pass through this wedding. This is how I explain why good sons and daughters are born. If the wedding is not a wedding, but a discord, bad sons and daughters will be born. When a certain thought or desire comes to your mind, these will be completely dependent upon your mind and heart. The correlation between them will determine your thought. If your mind is corrupted, so will be your thought. If your heart is corrupted, so will be your desire. Do not believe that thoughts and desires are items from fantasy-land. They have their own images and bodies and have independent lives of their own. Out of these particular thoughts and desires your future brain, lungs, stomach and so on will be created. Some ask, "Why should we think good?" To be able to weave a new garment for yourselves in the future. This is to say that we prepare a new garment that will be put on our spiritual body in the future.

So, Christ's Teaching is not a teaching of forms, through which to stick to a particular church or through which to invest our money in a bank, it is actually a Teaching about being pro-active. Nobody can think, feel, or act instead of you. You will do the thinking, the acting, and the feeling for your sake. If you think, act, and feel good, you will have God's blessing. When you match your life to this Divine principle, you will be able to remedy many hardships, which you come across. We have to find a way through which to elevate our life and everybody is looking for such a way. If you are an apple seed, you will pray to God to provide you with all the conditions so that you can first grow and then you can develop. If you are in the situation of a human soul, you will require favourable conditions for your development. What suffers and sighs within us is the soul that is closed. We often want to abolish suffering. Suffering should not be abolished but converted into Joy. Conversions can take place everywhere in Nature. For example, charcoal, under special conditions, can be converted into diamonds, diamonds can then be converted into seeds, then into trees and then again into charcoal.

Jesus came to the wedding to show the young people how they should live. All of you have had your weddings; you know how nice the time preceding the wedding is, what dreams, what fantasies of the mind and thought there are! Everybody, after getting married, says, "All the charming things were up to the engagement." The young man and the young woman are ideal, but as soon as they get married, everything fades away and this is why people say, "It's not worth getting married." Indeed, it is not worth getting married, because this is not a wedding, but a discord. In my opinion the mind, which marries the heart, should be healthy and should not be infected by any disease. The heart, which marries the mind, should be healthy and pure. If this is so, then our thoughts and desires, according to the same law, should also be healthy and pure. I know that you, who are listening to me now, have disturbed hearts and minds. Why? Because this primary law has been violated.

When Christianity preaches that we have to return to God, this means to return to Heaven, to return to this primary environment, which creates conditions for a peaceful and wise Life. These conditions do not take centuries – you can become good at a certain moment, and you can become bad at the next moment. People say that somebody was born good or bad, but it is not true. We might be born in the good or in the bad, but we are good or bad only at the moment when we act. You may be very bad, but once you give up doing bad things, you become good and vice versa. Consequently, God determines what we are by the moment when we act. The particular moment determines what we were in the past and what we will be in the future. This moment, when you do something evil, shows that you were evil in the past too, but it is a reflection of the past. Some may say, "I am bad now, but I will become good in the future." No, you have to change your behaviour right now! You have to stop being bad, and this means that

you have to induce the good from your past. This is the first principle, which Christ instructed the young couple into. He told them to love each other. Love is nothing else but acceptance of the good, planting and enlivening of the good in our life.

I speak about weddings, because many are those who promise what cannot be. Promises for the future – this is lip service. There is nothing to foresee in the Divine economy. God has foreseen everything good for those who act well. For those who do not act well, there are misfortunes. However, both shall bear the consequences of this great law. Not because God wants to punish them, but the implications result from our deeds themselves, and therefore we cannot evade them. We must first create a moral life in culture and science, i.e. the heart must be prepared, so that the mind can receive its desires and can process them into thoughts. This is a fact. For example, it was found in America that if the wives of certain men are good, they were promoted to the rank of preachers; men, whose wives were bad, had fallen to a very low position. If you have a gifted mind, but the heart is no match of it, it will degrade the mind to a low level. This is why God should live in your heart, to change and prepare it. Do not allow anybody else to convert your heart. We often say that somebody converted his wife's heart. There are only conversions in the world and this is what the sufferings of all people today are due to. Conversions are wheel motions.

General principles were given at this wedding, according to which one may elevate and ennoble oneself. Often people cry over their previous mistakes, because they were very sinful, because they treated their mothers badly. Today they are already given good conditions for life, for work, but they give these up and say, "We are sinful and we will commit sins again." You are human beings and you can change the effect of the law, because these effects are similar to the movements of the wheel, the movement is mechanical and at that only in two directions – from right to left and from left to right. Similarly our life, the way it is arranged, can move in the same two directions. So, if you are not moving in one of the directions you will be moving in the other one. The same is true for water-mills: there are two wheels there, one moving in one direction, while the other one – in the opposite, but the result nonetheless is the same. Your wheel now is moving from right to left, or in the opposite direction, and you ask, "Can I be good?" Ask the miller; he will tell you. These wheels can be set to move in both ways and they can trample people.

When you go to a wedding, you have to mind your language. It is a profound science to understand the character, the habits and customs of the language and its effect. No person has a stronger will than the one who can curb one's language. Sometimes, you want to tell somebody something, in order to show that you understand certain things. But what comes out of it? Not only do you not fix the problem, you actually make it even worse. Remember that all bad words are spoken outside weddings, because at a place where there is no wedding, there is discord. As soon as you find yourself thinking of something bad, you must be sure that you are not at a wedding, and that Christ is not with you. If you are thinking of something good, then you are at the wedding together with Christ and His disciples.

You can attend a wedding together with Christ and His disciples, everyday. I take this as a general principle. I do not apply these dogmatic concepts that the church has. I mean the energy, which runs through Life. The Earth is constantly approaching the Sun, but so slowly, that only in millions of years will it reach it and then it will see what the Sun is like. However, nowadays everybody can have the elements of the Sun in oneself – light and warmth. Someone may ask you, "Have you seen the Sun? Do you know what it is?" No, I haven't; but I know its elements. Someone asks you: "Have you seen Christ and His disciples?" No, I haven't, but two things I do know, two Divine principles, namely – Divine Love and Wisdom, which penetrate both my mind and everybody's mind in the same way, in this way we all receive the Sun's light and warmth. Any good desire and any good thought are Christ and His disciples. If you do not have good thoughts and desires, Christ is not with you. If you understand the issue on principle, God will be a wise Force for you. You may experiment in this regard. There will come a day

when you will achieve the ability not only to receive Light, but to hear a certain song coming from it and later on you will be able to distinguish individual words. You may think this is an illusion. No, it isn't, this is a fact, because there are people who receive the warmth and Light not only externally, but they can also hear their songs and understand their words.

To have your minds and hearts pure means to be clairvoyants. Being thus purified, you will be able to understand who sent you a particular thought, and who sent a particular wish to you. But today we sense a certain thought without understanding its internal meaning. When I tell you, for example, that you have to love each other, you already understand Love in a special way. You understand that to love means to have a friend, who should belong to you only and the day when she becomes close with somebody else, you break your friendship. Imagine that you are familiar with my finger and you talk to my finger, you tell it that you love it. Later on there comes my other finger, but you start frowning and you say, "What right do you have to talk with my first finger, whom I love?" Well, this depends on me, not on the finger. A lady visited me recently, who provoked a good thought in me and showed me how correctly she understood Christ's Teaching. She told me that her husband no longer loved her and had left her. She suffered a lot, kept crying all the time, but one night she had a very vivid dream. In her dream, she saw certain people coming to visit her who told her, "There is nothing to cry for, woman; you have to know that your husband's heart does not belong to you, and therefore you have no right to want to convert his heart. Imagine the situation of your husband if a woman comes tomorrow and wants to convert his heart to her. What will come out of this heart?" Similarly, we want everyone to have hearts like ours and we do our best to convert them. This is the worst evil. Let each heart be the way the Lord created it. Each heart is good by essence, but it takes its guiding lines from the mind.

When I smile at somebody and say some kind words, you are also immediately pleased with me, you find me a good person. But the moment I frown, you say that I have changed my character. These things in the world are sham; these are mere jugglery. Sometimes the father appears to be more serious than he is in fact. He does not have to become more serious, but he has to say, "My son, what you are doing, is not good for you, it is taking you down the road to death, because you do not do God's Will!" Do not say that somebody is bad, because his or her parents were bad, his or her ancestors etc. Teachers may love you, but when you make mistakes, they will reprimand you. In such cases, students appeal to love, "Dear Master, we love each other, don't we?" Yes, we do, but you made mistakes on several occasions and you have to correct these. The correct solution of this task is the key to the lives of many, while the wrong solution compromises me as well. Two days ago, I spoke about picking flowers and I said that every ten flowers picked brought about somebody's death. If you say ten bad words to somebody, someone's house will burn down. If you plant ten flowers somewhere, this will bring a good person to earth. Keep observing things of this nature to see that these are not merely words. Observe fruit trees in the garden: as long as their branches are green, the people in this house have a good life, but when the branches start withering, life in this house goes wrong due to the bad thoughts, which take the upper hand. After this, someone from this house will die. A gentleman was telling me the following story: he had a large garden in Sofia and a gardener took care of it. One day, the trees had to be pruned and one of them had to be cut down. However, the gardener loved this tree very much and insisted on not cutting it down, however, at the will of the master it was cut down. Before three months were up the gardener died. As soon as the tree you love is cut down, you will also follow suit.

You, who are listening to me now, have taken out knives and go fencing up and down with them. You are very educated, you know a lot. However, I would want people like you not only to tell me how to spin wool, how to weave and warp, but they themselves to sit at the loom and to practically demonstrate how things are done. I have seen what such educated people do when they sit at the loom: they start warping, spinning, but they see that it does not come out right, and then they take the scissors and start cutting. They start weaving again and again it does not

come out right. A second one comes, a third one – they keep cutting, but it does not come out right. When the master comes – things take the right course.

Christ came to the wedding to teach the young couple to weave, because the wedding provides new conditions of life. When you want to elevate your spirits, imagine that you are at a wedding, because there is always eating and drinking, and also music at a wedding. Your teeth are your instruments, and your tongue is the baton striking the harp and producing music, which has a favourable impact upon you. I would like it if everybody could play an instrument and sing. Eating refers also to the spiritual life, because as soon as you accept a certain thought or a desire, it turns into food, which then enters your blood – your life and you manifest yourself. This shows that we have understood the Divine Life.

So, in view of this, please make sure that your mind is always in a normal state. You will ask me, which is the normal state. The normal state can always be found between two extremes, i.e. it is in the middle. How can you find the middle? Imagine that you are given a segment and you have to find the middle of the segment. You can find the middle by drawing catenaries with the compasses from the two ends of the segment. You draw a perpendicular line from the crossing points of the catenaries to the segment and it is exactly this end of the perpendicular, which represents the middle. You can have a similar approach to your thoughts too. Bad thoughts exist in the world with the purpose to strengthen your will, so that we can neutralise such a thought right on the spot. After each delight, after each pleasant thought, comes an unpleasant one. Keep track how long each good or bad thought stays with you. This is a new psychology. You have to examine yourself, because if you do not know how you manifest yourself, how can you get to know about the external things?

All things in Nature are a reflection of the Divine Life, which is inside us. The reflection shows an image, which comes from outside. This image was not created by you, it is an external image. If you experience a certain joy, it is not yours - you have not created it. It, as a thought, travels, and stops for a while upon you. Good thoughts travel and stop at various stations, where they are assigned to. Each station has a name of its own. You are the stations. Thoughts dwell for as long as they are assigned to, for as long as the train stays. Sometimes they dwell for a minute or two or for longer – according to the significance of the station. There are travellers who want to take longer breaks at times and therefore they spend a month, two months or a longer period of time there. On the way, there are good thoughts-travellers, there are also bad thoughts-travellers, which come out of certain naughty children and in the same way they stop for some time at some stations. So, neither the good nor the bad thoughts belong to us. If you want a certain good thought to stay longer with you, you have to create the conditions for this. This is what Christ taught the newly wed couple: He was telling them that they were going to have many pleasant and unpleasant situations in life, many good and bad thoughts, but they should know that these do not belong to them, they merely visit them. You should know that neither the good is very good, nor the evil is very bad. The good and evil are such only for the moment they are being done. When the moment is over, they are no longer such. To make my point more clearly, I will give you the following example: you are at a ten-metre distance from a hot furnace. What do you feel? You find it very pleasant. What will you feel if you sit at a five-centimetre distance from this hot furnace? Your hands will burn and you will run away from the furnace. This is the aspect between things, which makes them good or evil. This is the aspect of a Divine thought that comes from various directions. Whether the thought will be good or evil depends on the state you are in. Therefore we need knowledge, not to be in the way along which the train will pass. The Royal train passes and because of this we shall not stand in its way. This is what Christ taught us: you shall not stay on the railroad; you shall not climb onto the roof. One who climbs onto the roof intends to escape. This is what thieves do, when they are being chased. The railroad is actually the old age. If you spread gossip about someone, if you are in low spirits, if you do not have faith – it is all the same - you are on the railroad.

BEINSA DOUNO – THE DIVINE MOTHER

Coming to and going out of the world has a completely different meaning from what you understand. For example, we are making a house for us to live in. Why should we be making a house? Because the conditions of life are such that if we do not have a shelter, we will be damaged; this is why we are building a house. Similarly, we have to have a sheath, which is supposed to protect us from the various thoughts that attack us from the outside. This is why we have to live a pure and holy life, so that we can generate an aura around us, which can protect us from any bane and evil. This is why Christ and His disciples attended the wedding.

I would like all of you to have a good start, and those of you, who do not work, will fall behind. Take out the general principle from all the lectures so far, contained in each one, and start examining it.

I shall give you the following work and experiments for two or three months:

Firstly, you will keep track in a notebook of each one of your good or evil thoughts that come to mind. You will keep track of the time, by the clock, when the good or evil thought or desire visited you and you will also note down the time when it disappeared.

Secondly, when you are visited by evil thoughts or desires, you will try to convert them into good thoughts or desires. For this purpose, you will have to go back two thousand years, so that you can visualise the wedding attended by Christ and His disciples. You will try to imagine the house where the wedding took place, to imagine the wedding guests and the newly wed couple. Try to determine where Christ stood, where His disciples stood, but make sure you do not create illusions, try to be at least approximately accurate in your imagination. So, in your mind you can photograph the whole wedding by visualising the place of the bridegroom, your place etc. Christ you should place in your heart, His disciples – in your mind, the bridegroom - in your mind, the bride – in your heart. The bride and bridegroom will be separated, because no two people live in the same room in the Spiritual world. And here there are several people to a room and this is why they quarrel. The inhabitants of that world read each other's minds freely. Therefore, when one of them is in low spirits, the others, as soon as they read the mind of the low-spirited person, pass him or her by, without any need for him or her to drive them away. This is why there are no circumstances pre-conditioning sin in the other world. While in this world somebody comes to visit you and keeps staying without realising that he or she had already annoyed you, and hence you have to lie to this person. Leave these old methods, because if you stick to them, you cannot be disciples. You will imagine that you have put on wedding clothes that you are cheerful and merry, and you will listen to what Christ was telling the wedding guests. If you can visualise such a picture, you will be immediately refreshed, you will be ready to fight your hardships in this world, you will understand many of the philosophies in this world and the vibrations of your mind will be higher. This visualisation of the picture has also a healthy impact. You must know that good can be learnt only at a wedding, while evil can be learnt at quarrels.

Thirdly, ask yourselves why is it that good and evil thoughts and desires are generated within you; why are you predisposed better to some people, and less to others, why you love some, but others you do not love, why you find some people pleasant and others - unpleasant. You will say that this is karmic. Yes, it is, but karma does not explain anything, because there are quite a few reasons here. When you are in low spirits, think about the reason for this. Recall where you have been, in which house, how long you stayed there and after leaving which house you felt in low spirits. Find an explanation why you leave a certain house in low spirits. Explain to yourselves why at times when you come back home you feel in low spirits and whether it comes from the north, south, east or west. When you find the reason for your low spirits, do not fly at the person who created it, but change the direction of the low spirits. A friend of yours is asking you for a loan under the condition that he or she will return it in ten days, but nothing of the kind happens. Do not be angry about this. If someone is not predisposed towards you, this is because such a person has to take something from you. If this someone has nothing to take from you, then such a person has made a mistake and therefore he or she says, "Your father owes something to me, and please, now that you are able to pay, pay for him!" When you are in

a good mood, you have to save the energy of this mood within you. It is a serious science to be able to save the energy of good thoughts and desires.

Fourthly, every evening when you go to bed, you will spare ten to fifteen minutes to make a report before yourselves of your behaviour during the whole day. This you will do impartially. You will see what is evil so that you can avoid it on the following day. On the following day, you will pray, "Help me, God, to avoid evil deeds and to succeed in doing the good ones that I failed to do yesterday!" You will examine your life the way artists examine their paintings, without any self-judgements. If we are not a success in life this is due to the fact that we believe that we are stupid, sinful people etc. You are neither good nor evil, but you have to attend the wedding and you have to work. If your children make a noise at home, please imagine that they had also attended a wedding. Thus, to a certain extent – about fifty to seventy-five percent – you will be able to change the low spirits of your husband or of your children. These exercises will strengthen your good will.

You will place the bridegroom in your mind and the bride – in your heart. Usually the guests of honour sit at the top places at a wedding. Christ is a guest at the wedding. The bride meets the guests and is the first to kiss hands, and then the bridegroom kisses hands. What does the kissing of hands stand for? When we kiss somebody's hand, we promise that we shall implement God's Will and law. Disciples who want to learn must have an iron will, nothing should despair disciples.

I shall gradually explain to you all the forms according to which thoughts and desires act, according to which societies, homes, cultures are built up, and the reasons for which good and evil children are born. When you get old, your children will do this. The word youth is derived from the stem of mahatadi⁴⁹, which means transformation of the Divine principle into a human form, i.e. renewal of aged life. When we get old, we do not listen to God, we become discontented, we frown and say that there is nothing in the world. I know that one has to act in the moment the Lord acts, to think in the moment when the Lord thinks and to feel in the moment the Lord feels.

Some of the exercises you will do in the morning, and the others in the evening, because in the morning you are positive, and in the evening you are negative. This is why people are sad when the Sun goes down. So, when one wants to become humble, one has to pray in the evening. When one wants to pray for being merciful, one has to pray in the morning. The energy of the Earth is positive in the morning, and it is negative in the afternoon. The same is true of human beings. This explains why the psalm-singer says that Joy comes in the morning. Joy is positive energy, grief – negative. The good is positive energy, the evil – negative. If a certain disciple is weak, she will ask her friends to help her. When you say that the conditions are bad, I understand that you have no book. The one who wants to learn cannot say that there are no favourable conditions, that there is no time. You have at least five minutes at your disposal. When you do the experiments do not even think that you cannot do them. I do not want you to make a beautiful picture from the first attempt. You may make smudges around, but keep working. If you do not work, you will pay for the building you have hired. So, working or not working, we shall have to pay. I shall calculate one day how much your stay on the earth costs. It's a shame, taking into account how much is spent on us, not to do any work.

The exercises with the wedding you will do three times a week, in the morning - on Sundays, Tuesdays, and Fridays.

The exercise with the report of your behaviour during the day you will do every evening before going to bed.

In us, the mind precedes the heart, then in the third place comes the will, but initially it was the will acting, then the desire and finally the mind. God, through His Will urges us and at this point our thought is put in action, then our heart starts acting and finally comes the will.

⁴⁹ The Master here comments on the Bulgarian word for youth, which is "mladost" ['mladost]

CHAPTER 13: EXPLANATORY NOTES ON ESOTERICISM, SPIRITUALISM,

Theosophy, Mysticism and Christianity

If a certain Force, existing in Nature, does not correlate to our senses, it cannot interact with them. Let's assume that you are with blind people and you light a match from a box of matches. Does the light of the match exist for them? No, it does not. Consequently, if we cannot perceive a Force active in our life, i.e. if we cannot perceive the Light of the Force, we cannot understand that Force. Blind people can touch the match and can assert that it is a match. Blind people may think they understand what a match means, but in fact, they have understood nothing. It is, indeed, a match; but there is something more substantial within it – Light. If your eyes can perceive Light, you open a book, read and understand what is written in the book.

So now, when we come to esoteric Forces, each Force has to be utilised and made to work. Any disciple, who doubts and says, "Prove to me that this esoteric Force really exists," is not a proper disciple. There are no debates or disputes in the esoteric School. It is not a School to verify facts and truths. We do not deal with the dead truth, but with the living Truth in the world.

Spiritualism shows the movements of the Spirit. This is the embryo of things, something not yet shaped. In order for you to understand Spiritualism, you have to create certain conditions for this embryo so that it can go through all the development and formative phases. Therefore, Spiritualism is not a well-developed form of teaching.

Theosophy is a form of teaching about reconciling the contradictions in the world. It is a science about reconciling men and women, nothing more than this. By saying reconciling men and women, I mean reconciling human beings and God. Those who believe that they are theosophists should be aware of this law – how to reconcile themselves with the ones they hate. There is a contradiction between you and God – you have to reconcile it! If you fail to do it – you are no theosophist. We, contemporary people, with our critical minds, resemble a Bulgarian well-to-do merchant, who was very stingy. He asked a tailor to cut new clothes for him, but as he knew that tailors are in the habit of stealing a little from the cloth, he stayed all the time with the tailor and watched the tailor cutting the cloth, lest the tailor steals some material. The tailor, however, seeing such nice material, cut a large piece and said, "This is for St. Nicholas," and threw it outside. The merchant yelled at him, "What are you doing?" Then he ran outside to get the piece of material and during this time, the tailor cut another even larger piece of cloth and sat on it. So I was saying that we, who criticise and are always on guard not to be deceived, are always deceived. Somebody will throw away a piece of cloth for St. Nicholas and while we are going to fetch it, this very person will hide a bigger piece for himself or herself; and we believe that nobody deceived us!

Mysticism is not a law on ascent, but a law on descent. Mystics do not ascend, but descend to God within them. The danger is that mystics do not know how to descend and while descending they may fall down and cripple themselves.

Now on esotericism: I can compare it to contemporary natural sciences. Esotericism is a science studying the phenomena on Earth, studying the invisible, not the visible. It does not deal with the shapeless worlds. What has shaped itself within itself, what has a form, content, and meaning – this is the area of esotericism.

Where then shall we place Christianity? Do you think it is a science?

(A question from a Sister) I would like to ask whether you make any differentiation between Christianity and esotericism. Are the Gospel and esotericism the same teaching?

Examine Nature as it is. There are no moral judgements in esotericism. It studies things the way they are, as pure facts.

(Question): So, Christianity is something different?

Esotericism is a science about knowing the natural Forces, the areas, ways of influence and application. Esoteric people are realists, they do not believe, they deal only with Nature, with material things. Mystics live constantly with their hearts; they experience the heart's vibrations and all states through which it passes. In the Christian sense of understanding, mystics, theosophists, and spiritualists can be Christians. If we take, however, the area of the Spirit in its broad sense, with its deviations, this is already spiritualism. The danger with spiritualism lies in the fact that people have other embryos within themselves, which actually cause them trouble also. But for the time being we shall leave aside what critics say about it. Spiritualism is a movement; theosophy – reconciliation of contradictions; mysticism – descent, it may also be said to be the law of labour, of work; esotericism gives us all the forms in which we can live on the earth, it is the only science that teaches us how to live and that can save us from all misfortunes; Christianity is a science about liquidating karma, about payment of old debts. If we take the line from the Gospel reading that Christ bore the sins of the world, this means that He had paid its debts. What is Christianity? This is about knowing how to pay people's debts. Well, who can pay debts? Only the rich. Consequently, rich people can be Christians, while poor people cannot.

(Question): What about the promise that Christ will make us rich?

It is a credit to Christians, to those whom Christ credits. These are traders on somebody else's credit. Contemporary people are Christians, because Christ is a Christian. Theosophy is a science about reconciliation of the sexes, while Christianity is about bringing sexes together and uniting them. Christianity, by its intrinsic meaning, is a science about the unity of the Spirit with the soul. What is now being preached is not Christianity; it has to undergo certain transformation. If Christianity had been as we now perceive it the world would have been different. We shall leave this issue aside, as it does not fall within our scope.

Now, I want to ask you if you have learnt what torment is. We shall start with it! We shall examine all the other sciences – theosophy, mysticism etc. - from the point of view and in the spirit of torment. I shall also provide you with another explanation of these sciences. Theosophy can be examined in seven different ways. Similarly, esotericism and mysticism have external and internal aspects. The theosophical society nowadays understands only the external aspects – the organisation. Theosophy prepares these forms, which can be called anatomy of theosophy. Christianity has passed through the first stage of development and after the two thousand years behind us, the anatomy of Christianity started developing. Whether the Son flows out of the Father or not, and many other disputes have been tackled at the Ecumenical Councils. Even today Christianity boils down to the question a Christian may put to you on meeting you, "Do you believe in the three faces of God?" – I do. – Then you are a Christian! However, I would like to ask you, now that you believe in the three faces of God, what do you understand the three faces to mean? I shall explain this to you: the second face of God is the face of Love. Man and woman, all people have to seek this second face – Love. And when it is said that God is Trinity, people also say words they do not understand. The Great Masters, who wrote on this, had a very clear understanding of the issue, but their disciples have distorted the Teaching. Spiritualism is also a Teaching, which stemmed from the Brotherhood of Light, but it was also blemished by the disciples. Theosophy is another Teaching, again sent from above, which was also stained by the disciples. Esotericism is also a Teaching given by the Brotherhood of Light, but there are esoteric people of Light and others of Darkness in it, too. Mysticism – is also corrupted. Christianity is also corrupted. Let me express myself clearly:

when a priest or a bishop puts on clothes, a stole and a tiara, marries a couple and says "You have to pay that much" I call this a magician of Darkness. Magicians of Light work for free. If a young woman puts on nice clothes intending to charm a certain young man, she is also a magician of Darkness. If a young man takes special care with his outer appearance in order to charm any young woman, he is also a magician of Darkness. If a lawyer or a judge uses the law to charge somebody, such a person is also a magician of Darkness. Anyway, esoteric people, theosophists, mystics, and Christians – all of them are divided into Light and Dark ones. Someone may say, "I'm theosophist." - "A Light or Dark theosophist?" – "A Light theosophist." – "OK, then we can understand each other." "A Dark theosophist." Well, I will retain my reservations. What does it matter if you are spiritualists, theosophists, mystics, or Christians if you belong to the Dark group, the world is full of such people! The twenty million people perishing in the present war show what has become of Christianity today. I do not say that Christianity is to blame; the Dark Christians are to blame.

We need a correct understanding of esotericism: to get down to the bottom of torment, because in there, there is no disunity, there is unity. Sinful people are sinful because they have not experienced torment, while righteous people are righteous, because they have experienced torment. If you tell me that there is a contradiction in what I say to you, I will tell you that Christ says, at a certain place, that towards the end of the century He will send bad spirits and their sons to eternal torment, He will send them to the bottom of hell to experience torment. Why? Precisely because they have not undergone torment. Bad people do not experience torment; good people do so. You have worked and you have earned money, a bad person comes and robs you; the bad person does feel tormented. If you are not brave enough to undergo torment do you know to whom I shall consider you belong? To the Dark ones. It is written that those who do not experience torment will in the future go to the place of torment. You may ponder as much as you like, but you will be there in the future.

The first rule, for a disciple willing to become an esoteric disciple, is not to think that others present an obstacle to her or his mind, but that the disciple himself or herself is the obstacle. Because the world is so large, there is a place for everybody. Then, such a disciple should not think that somebody might present an obstacle to his or her heart, because the world of feelings is so large, that there is a place for everybody. In other words, the first rule for the disciple in this situation is torment. The disciple has to accept that nobody can influence the disciple's mind and distort it; that nobody can influence the disciple's heart in one way or another, because the world is large. This thought is not very clear to you, is it? A thought can be clear and can have an influence on us only when we come to be at the same level with the one who expresses it. How does the law of expression act? In order for somebody, be it a good or bad person, to influence you, that person has to lower you to his or her level; only then can such a person influence you. This is to say, as long as you keep your mind in the Infinite world, where the Divine law acts, you are free and safe. As soon as it enters your mind that somebody might influence you, this means that you have descended lower than this world. When the servant thinks that the master restricts the servant, the servant has already restricted himself or herself with this very thought. Let's say that you walk in the streets in tattered clothes, you meet a nobleman or a well-to-do person, whom you know, but he passes by without greeting you and you think that because you are poor nobody greets you. I would like to ask you if he greets you, would this give you anything? Nothing. It will only tickle you a little. If somebody looks at you and smiles at you, what do you gain from this smile? Nothing. These are the illusions of the magicians of Darkness. When one smiles, one should feel at the bottom of one's soul that God is present at this moment!

How should we understand the smile? When we smile, we should be pleased with our smile. Whether people will be glad at our smile is not of importance; we should personally be pleased with it. And when we frown the same law should be at work. Frowning, at esoteric schools, should also be done according to all the rules; you should also feel the presence of God in

frowning. Do you think that I will smile when I see somebody being hanged? No, I won't. I will frown, I will call God and the angels and I will say that what is going on is not right. Not that the fact is not true, but that these people have misunderstood God's law. They sentenced a human being in compliance with whichever clause of whichever law; come on, where is the authority of this law and of all the other laws?! These have to be eternal, unchangeable. A person may be punished in esotericism, but only when one wants to be punished. The person should submit a petition, on one's own free will, to be punished. This is what goes in esotericism.

I will add a thought: some say that we should not torture animals, but do you know that many animals want to be tortured, so that they can be elevated? So, what is meant, when it is said not to torture animals, is not to torture these animals, which do not want to be tortured. But, if we do not torture those animals, which want to be tortured, we will slow down their evolution. Many hens, eaten by you, have progressed. But you do not make any progress. Consequently, we shall have to say to the hen, which wants to be tortured, in order to progress, "I'm sorry, I cannot slay you, because I don't want to stay the progress of my evolution; but as you have set your mind on making progress, please, find somebody else to slay and eat you." No disciple, entering any Esoteric School has the right to cause torment to anybody. Disciples have the right to cause torment only to themselves. To go down to the bottom of torment, to experience it, and to come back to earth, to work in line with the law that disciples have learnt. Therefore, I say that you should not torture each other either. A friend was telling me an anecdote about himself: he was very sensitive and had nice aspirations in his soul, he wanted to live peacefully with the people around, but when he returned from a trip abroad and when he met some Bulgarians, they started ridiculing him. At one point, he started thinking of a means to help him retain his composure. For this purpose, he hired two porters to swear at him. He sat with them and succeeded in enduring all their curses in the hope that he would be able to tolerate the curses of the others as well. But after having done this for several days, he asked himself, "Why should I hire porters to curse me, when there are so many porters in society! I keep these on the payroll, while I won't have to pay anything to the others."

Any problems occurring among you, according to the Esoteric School, are blessings. When you have disagreements, try to smooth them over, but not artificially. I know about cases when two people get together, they kiss each other and they say, "Let's reconcile!" But when they go out, they start slandering each other again. This is not a way to reconciliation. Reconciliation should take place within you. When you get down to the bottom of torment, are you ready to say, "The world is large for my mind and for my heart, I will accept torment in all its forms!" This is the most important psychological moment!

I want all disciples, when they go back home, to create a favourable atmosphere. This is the last Thursday evening.

(Comment): There is one more Thursday.

Then next Thursday is the last Thursday. I do not receive guests any more. This is what Bedouins do: you may be their guest for three days, but on the fourth day they will give you work – they will either send you to the field, or will ask you to tend the cows. I find this an excellent rule. Those who stay at our School, will be given work to do – we shall either send such disciples to the vineyard, or shall give them the cows to tend, or shall ask them to do the clerk's work, or shall ask them to be messengers; there will be such disciples.

Then, another rule: I do not want you to spread around what we have been talking about here in the School! You may spread it, but I take no responsibility for the consequences. Do not spread a Teaching before you have tested it! Otherwise, it will be the silliest thing you can do. Test it, because as of yet you do not know whether it is true. There is an expert committee in England, which inspects goods produced at factories and sold by traders. Only after the experts have endorsed the goods with a stamp as being inspected, only then have factory people and traders the right to export or sell their goods in England or abroad. You are retailers of un-inspected goods, but I do not like such traders. Each item has to be inspected.

The first task that I will assign to women along these lines shall be, for example, the following: let's say that one of you has a daughter, whom she does not love; let her do something that she will start loving her! Or let's say that the husband of one of you is not a believer. This is a task, which she has to resolve! Some of you are poor, others are sick; you will have to do what must be done! Someone has tumours in the stomach; if this person does not get rid of them, the tumour will destroy this person. Every disease is generated by creatures existing in us. Each disease is generated psychologically and organically by the excrement of these creatures. When such a creature comes into our organism, you have to apply the same law: it should be allowed to stay, visiting you for three days only, because if you leave the creature for longer, it will take roots, it will form tumours, it will gather blood and you will die, while the others will say, "May God rest his or her soul!" The Lord does not forgive such people. He forgives only when people do not steal and do not lie.

Someone may come here to take something and use it against me. God take pity on such a poor person who will do this! Damned will be such a person and not to the fourth degree but to the thousandth degree! Such is the great law of God, the Divine Truth, "He, who sins against the Spirit," says Christ, "neither this century, nor in the future will his sins be forgiven." Everything that you will learn here is a Great truth, which you should apply in your life and you have to be sincere with yourselves when applying it. You have to be sincere not to me, but to your Lord, to your mind, and heart, to your Spirit and your soul in all of their aspirations. You have to stand on your feet! Not to say tomorrow that Deunov wants to hypnotise us and to influence us. I have no intention to influence you because the moment when I will want to do this, I will be a demon, with my head downwards. And you too, if you want to influence me, will be with your heads downwards. This is how the Divine Teaching reads.

To make it clear: from now on you will live for thousands of years on the earth and whichever Esoteric School you may enter to study the Path of your development, you will always be given rules to apply. If you do not accept torment as a factor for your future existence, you will be wandering in the world without understanding the internal meaning of Life. Torment will make all of you heroes. I want you to be heroes; I do not want you to be scared! However, if you do not undergo torment, you will be afraid, you won't be heroes. I do not want to use the expression "Do not fear!" I will rather use another one – "Be in torment!" Accept torment, because it is given to you by the Invisible world. Do not force yourselves ever! There are people among you, who even if they want to, are not meant to experience torment, not all of you who listen to me will be tormented; not all of you are heroes, torment will be given to the heroes only. It will bypass some of you and will say, "Let's leave it for some other time." He who is tormented should consider his torment a privilege. And the first thing you will experience when you start descending to the bottom of torment, is silence. You will penetrate into the soul of every suffering creature, you will get to understand how much it suffers and you will tell yourself, "How wrong I have been so far!" A sort of pity for all creatures who are in torment will awaken in you, and you will wish to begin to elevate the other creatures, from the place you have fallen to and where you stand, to raise them above or at least to relieve their torment. He, who has not understood torment, places other people under his feet, steps over them and says, "Come down, I will go up!" The Teaching of Christ makes people aware that all creatures experience torment. This is what Great Christianity implies. When we get out of torment, we shall arrive at other methods, through which we shall learn how to cultivate and utilise the esoteric Forces. If you accept torment, Light will come to you from within, i.e. the Divine Spirit, which is in you, will awaken and will elevate the vibrations of your mind and of your heart. The cells of your mind and heart will transform organically, which will, in turn, transform the status of your mind and heart.

The word cell has a double meaning. To be in a cell means to be unhappy, but it also means to be confined. However, the consciousness of a cell is also confined. There are many cells in our mind, which are dissatisfied with their situation. And when millions of such dissatisfied cells get

together, we feel in low spirits. The first thing we have to do is to re-educate the cells of our brain, of our heart, and of our stomach. We can very easily re-educate these cells, but such a re-education takes place when we descend to the bottom of torment, which is the basis of Life. The Divine Spirit, starting from this point, will begin elevating us upwards, we shall climb on the wings of God's Wisdom, and Divine Love, on entering our soul, will transfuse inspiration into it. Then the angels of Life will start elevating us in our evolution and we shall get out from the bottom of torment. Why was Christ resurrected? Because the One who was above, descended down and resurrected Him. God is simultaneously in Heaven and in hell. He, who goes above to God, is sent down by God, and he, who goes down, is sent above by God. All Christian preachers of the present day teach us that we have to go up in Heaven to God, while I say that you will go up to God, for God to send you down. All of you who are listening to me now, are of the kind that will prefer to take the easy path. There is no easy path in the world; there is a narrow Path.

Another thing that disciples have to master is humility; which is not to be indifferent, but to go down to the bottom, to forget what other people think about them, and to feel only their own torment!

These are a few practical rules, which you have to think over and which you will have to try to apply, without making any forced efforts.

Sometimes, when I have the chance I will speak to you about the origin of sin – how evil entered the world. There was a time when we were not like what we are today. What are the reasons for our fall? Nowadays there are no good people in the world – those who cry, and those who laugh, and those who speak good words, and those who speak bad words – all of them are under the same denominator. When people see a wealthy merchant of sheep hides, they all envy him, without realising that his position rests upon the hides of the thousands of sheep, which he had skinned. The merchant says, "This is my stock, I gained it!" I object, I say that the merchant is a thief in the second degree and a liar, because he acquired his wealth at the expense of the animals, when he skinned them. Some may say, "This is my house, I made it with my own labour, and sweat on my forehead!" My response is that you made it at the expense of the people you have skinned. Someone may say, "This is my body." Excuse me - it is not yours. Because, do you know how many creatures suffer in order to maintain the human body, how many mothers, fathers, brothers, and sisters have given their lives for it! This is why you have no right to think that what you have is yours. According to Christianity, the first thing that you have to keep in mind is to admit that whatever you have is not yours, but God's. To those who slander me I say, "Listen, what I say is not mine, I am not defending my property! This God, whom I know, is very kind, but He is at the same time very bad. He is so kind that there is nobody kinder than Him, but only when we follow His Will, however, there is nobody worse than Him when we do not follow His Will and we commit evil." At the moment when we say that this body is ours, a curse will fall upon us, upon our children, upon everybody. You have to say, "Lord, thank You for placing me in this body of Yours!" This is how everybody should be looking upon things.

On the other hand, we shout at each other like troopers and we say, "Get lost, get out of here!" There is no reason to get out of here. I often say that I am ready to step back if I am the cause of your sufferings. But to give you my body – no, I shall not do this! It is neither mine, nor yours; I shall give it to its Master. To Him I shall surrender my mind and my heart. You cannot be masters of them. Every disciple in esotericism, in theosophy, in spiritualism, in mysticism, and in Christianity should know this, because these denominations express one objective and present that Divine Life, which is manifested. The state of the Spirit is one thing, while the state of the soul is another. These are five states, which differ from one another. Will, heart, mind, soul, spirit are things known to us. What we know is that we suffer. We can feel only certain changes: sometimes our thoughts are clear, sometimes – dark; sometimes our mind is bright, sometimes – dark; sometimes our feelings are crystal clear, sometimes – dark; sometimes we are strong,

sometimes – we are not. It is said that we have a soul. But what is the soul? What we can now feel is only a manifestation of the soul.

The first thing I want is to make this rough sea, storming in you, to subside – quiet and peaceful I want you to be. In the present society and social order, we need workers who can rescue the ones pressed at the bottom. Because many buildings will collapse and many people, caught below in the stones in the ruins, shall have to be dug out. My desire is to rescue you from your ruined houses. Any of your psychological indispositions tells me that a girder of yours is rotten and has collapsed. Envy, hatred, and any other similar negative features – these are collapsing girders within your building – your body.

Now that I am looking at you – do you know what you remind me of? Of children who are already hungry and can smell the food, but as the teacher goes on with the lesson, they tell themselves, "Hopefully he will soon finish, and we can go eat!" Or "Do not talk to us, teacher, but lay the table for us to eat!" You have a correct understanding – you have to eat. But if you listen to me, there will be a table for you, I will give you some food to eat, if you do not listen to me – there will be no table. When a guest comes to your house, you treat the guest only with some jam and water – don't you, and afterwards – God be with you, see you soon! You lay the table and give food only for those who have worked in your field. When the beloved one or a trusted friend comes to visit you, you lay a rich table for the guest. Now what does this indicate? That he or she has been working for a long time in your field. I shall now have to think for how many of you I should lay a table. To those who have not worked for me I shall give only some jam and water, while to those who have worked – I will lay a table fit for a King and I shall do the serving myself.

This evening also, there is one of you, who I know has understood the law of torment. Two people - for two Thursdays. I would like you to count how many of you there are in here, so that we can see how this law acts.

Master's lecture

Delivered on the 12 February 1920 – at 7 o'clock.

CHAPTER 14: POWERS IN NATURE

I shall make a summary of meekness, humility, electricity, magnetism, and torment. Meekness and humility show the path of the Spirit; electricity and magnetism – the path of the Soul; while torment – the path of the body or the physical world, i.e. life on the Earth. You should always relate meekness with the Spirit, humility with the soul, electricity – with the brain, magnetism – with the sympathetic nervous system, and torment – with all misfortunes in life. This is the right correlation.

Esoteric disciples should speak a comprehensible language; they should speak to themselves in a comprehensible way. There is a legend with the Bulgarians that on Epiphany the Heavens open and the wishes of people at the moment they see the opening of Heavens, are granted. A Bulgarian watched the sky on Epiphany night for a number of years, hoping that he would at least once see the skies opening. One year on that very night, while watching from his window, he saw the skies open and he wanted to tell the Lord "Give me half a bushel of gold!" But being in a hurry, he actually said "Give me half a bushel of head!" and his head became as large as half a bushel and he could not get it back through the window. This law is effective in Esotericism too, i.e. what one wishes for or thinks of, happens.

So, one esoteric law postulates: all the goods in the world are humility and meekness related; all the Powers are related with electricity and magnetism, i.e. with the brain and the sympathetic nervous system; all misfortunes – with torment. To be clear I will explain what generates torment: every disciple, who does not observe any of the eternal laws that exist, generates torment. However, such disciples consciously or unconsciously repudiate the fact that they have made a mistake, and walk in life from one reincarnation to a second and third reincarnation, while the law of torment is in effect continually. This law acts like a river making its way and taking a new direction, different from its previous bed. Hence, I call torment a method or way of rectifying human life.

You, who have come here to listen to the Esoteric Teaching, are at different ages, are you not? I want all of you to discard the thought that you know certain things. I do not deny your knowledge, but esoteric knowledge is only valid when it has passed through the Divine Fire seven times and has been purified. Only such knowledge can be applied for the reorganisation of our life. We have Science at our disposal to re-create our existing life. In order to learn this great Divine Science, one should understand its forms and rules. I shall take recourse to a small explanation: if you plant a small wheat grain, an acorn or an apple seed, the splitting or polarising powers within them will first activate all the magnetic Powers working inside the earth, they will attract the plant to grow downwards. This means that each root seeks the magnetic currents that it feeds upon. These roots try to obtain not only stability, but seek such currents in the ground, which intersect like rivulets. Therefore, all roots branch in various directions and when they find the current they need, they complete their service. This is why certain roots sink deep into the ground, others – at a more shallow level, still others come out to the surface; therefore, different roots vary in length. If the soil is humus or alluvium, the roots always seek the currents, which run in the ground. In accordance with these currents the roots project themselves downwards, while the branches of the stem project themselves upwards in various directions. To each current down in the ground there is a corresponding current up in the air. You cannot comprehend these currents because you are not sensitive enough. If you have the time, we can make a short trip to Vitosha one evening and I will show you these magnetic currents that run in various directions.

Each good thought coming out of your brain and projecting itself in space, moves upwards and downwards like these currents in the plants and seeks a corresponding living magnetism or electricity, which will serve for its shaping and development. Subsequently, the good thoughts of a person, who sends such thoughts more often, do not move away, but remain closely connected with that person. Contemporary scientists, who are partly familiar with Esotericism, believe that our thoughts are far away from us. No, each good or bad thought, sent by you, remains yours forever; nobody can take it away from you, it is your property, because you created it. You will have to keep this thought forever in your mind. Every plant, after taking roots in all directions, starts developing little by little: branches, leaves, blossoms, and fruit, which finally become ripe. This is also the way thoughts develop.

No gossiping, no finding faults with other people – bad thoughts in general are not allowed in the Esoteric School. Do you know why? When you have bad thoughts about somebody, you direct your roots to this person, but there is no food for you there. These roots of yours start sucking in juices from this person, but these juices are a poison that poisons and spoils your life gradually. Many women are ruined not only because they have bad husbands, but also because of the thought that their husbands are bad and they start pining and withering by the day, until one day they say "Good-bye to this world" while their husbands watch and say to themselves "I do not know why my wife passed away." The same happens with the disciples of the Esoteric School. Therefore, disciples are told "Do not have evil thoughts" i.e. do not let the roots of your soul into a bad person, and keep away from bad people! This is the scientific approach to the issue.

Please understand the following fact: torment shows the true path of deviation. When I say that we have to go down to the bottom of torment, I compare this going down to the following simple fact of our everyday life: someone is travelling across a mountain, but loses one's way; in order for one to take another direction, the proper direction, one has to go back exactly to the place where he or she went astray and lost one's way. When you are in torment and when you see that you are on the wrong path, having travelled for a long time, you will go back to the place where you have gone astray. This is what I mean by going down and returning to rectify your mistakes.

In order to understand the Powers of Nature and to put them to use for the sake of good, you have to invariably develop corresponding senses or organs in your soul. Many of these organs are mutilated at the present stage of development of the contemporary civilisation. Many Christians who have taken this Path, have become more sensitive and they say, "It's not worth being a very good person, i.e. it's not worth being very sensitive, it's not worth suffering." Human nobleness is exactly about being sensitive, receptive to other people's grievances and joys.

The brain is an organ of electricity. The back of the brain contains negative electricity, and the front side – positive; this is to say that there is a split. So, if the electricity from the front part of the brain dominates the electricity from the back part, one becomes exceptionally active in terms of thoughts, but one also becomes rough. If the negative electricity in the brain takes the upper hand, one becomes passive, but at the same time full of and eager for undoable secret desires, and as a result hatred, envy, and similar feelings are generated. When I talk about positive and negative electricity I mean the law of tides that take place in the brain. The high tide – this is the positive side of the brain and high tides occur in its front part, in the area of the forehead, while the low tides – in the back part of the brain. These tidal movements are even and well planned in Nature, because God acts there. In Nature, there are no mistakes, but on our earth and in our brains there are mistakes, because we do not know how to manage these high and low tidal movements, hence delays happen. When a misfortune befalls you – for example when your house burns down, when you lose your money, when you break your leg, when you have to go hungry for several days or whatever else happens to you, the equilibrium between the high and low tides in your brain is immediately upset. Keep in mind that the growth and the success of your life in the world depend on these planned tidal movements in your brain. Certain Schools see this regular change of high and low tides as a pre-condition for making human beings magnetic. But I also tell you that in order for human beings to be magnetic, the high and low tides in a person have to take place properly.

Thus, the first thing that you are required to do is not to obstruct your high and low tides. The disturbance of the equilibrium between these high and low tides has brought about many upset minds and numerous abnormal situations. Remember this explanation, because it applies to your lives. You have to be aware of what actions take place in your soul during high tides and during low tides. Apply this method and you will see that it is absolutely natural in all of its particular aspects. When observing Nature you will notice that each thing has its timing. Birth, death, and every other thing are mentioned in parables as having its specific time of occurrence. Esotericism does not allow esoteric disciples to have preferences to the good or the evil. This thought seems sort of vague to you, does it not? I shall elaborate on it: if I have to perform an operation, I shall use a sharp knife, not a blunt one. The sharp knife stands for evil people, while the blunt knife stands for good people. Hence, I shall use an evil person in an operation; I will prefer the evil person to the good one. When the Lord wants to punish the world, the Lord prefers to use evil people, and when He wants to build something, He prefers to use good people. When He wants to eradicate something, He prefers evil people, and when he wants to plant – the good ones; when He wants to dig holes, He will go for evil people, and when he wants to plant something in them – good people. In Esotericism, we do not frown at people when they commit evil, but each action has to be done at a strictly determined time. I do not talk about the public moral here on the Earth, because it does not stand any criticism from an

esoteric point of view. If I give away my wealth to the poor, this is bad for me and good for the people close to me. If I rob the people close to me, this is good for me and bad for the others. So, there are two measures for everything in the world: good for oneself and good for the others. So, there are two options before me: either to give away my money to other people or to take the money of other people. Thus, there are two methods according to which one can act, both are right. If ten people, carrying twenty kilogrammes of gold each, are drowning in the sea, and if I take the gold off their backs, is this bad for them? No, it isn't, I am saving their lives. As long as I have saved them, I have a right to their gold. If I am loaded with twenty kilogrammes of gold and if I am drowning in the sea and other people come to help me and take the load off my back, they have the right to my gold. This is how I reconcile this moral. This is how esotericism looks upon good and evil. However, if you meet a person loaded with gold, if you stop this person, take the gold off his or her back and take it away with you, then I say that is an act not performed at its proper time, in other words the fruit was picked prematurely.

Well, get your act together to apply this law, according to which you will rob and I will rob you, but at the right time. I use the word rob in a very good, in a very broad sense, similarly to picking fruit in an orchard⁵⁰. Not the way thieves do: the masters of the orchard have hardly seen the fruit of their labour, and they hurry up to pick the pears and apples from their trees.

In my first lecture I spoke about humility and meekness. These are inter-related; these are related to pure human thought. This means that a person, who is not humble and meek, cannot have a pure thought. Each human thought is cherished only on humility and meekness, while beyond these qualities your thought will be like the thought of animals. This is a strictly determined law. The same is true for every desire. Any desire that was nurtured on live electricity and live magnetism is a desire of the soul, while any desire that is not permeated with this live electricity and magnetism, is not a desire of the human soul. Therefore, all evil thoughts take their roots outside humility and meekness; all evil desires are nurtured beyond the scope of live electricity and live magnetism. And torment is nurtured by the unwise lifestyle of stupid people. Look upon the live electricity and magnetism as two great intelligent Powers in the world. Torment is the illegitimate physical child of Man, whom the father and mother should acknowledge as theirs. No miscarriage or killing of children is allowed in Esotericism, i.e. we are not allowed to kill any thoughts or desires, either ours or anybody else's. You may or may not accept a thought or a desire, but you have no right to destroy them. Therefore, everyone should be left to do what he or she wants to. Nobody has the right to counteract or influence either good or evil people. I warn my disciples not to try to either counteract or influence me, because this is the way I behave and shall continue to behave in the future too – I shall neither counteract you nor shall I influence you.

I lay before you great Divine laws, which you, if you wish, will implement, if you do not – you will bear the consequences. Keep in mind that these laws, these Powers that you get into contact with, will start affecting you as soon as your consciousness opens. You cannot evade this law. You are not allowed to wear any umbrellas or broad-brimmed hats to protect your heads from the Sun, from this living Light. Let your heads become accustomed to this living Light, go bear-headed! Mind you, there is serious work in front of you. By serious work I mean movement, I mean that one has to make progress, not to stay in the same place. You should not think that you are old or young, but you will think that you are disciples who have to learn. You should look upon Life the way any student looks upon a problem that he or she has to solve: one goes to bed in the evening with the thought that one will have to get up early in the morning to solve the problem; and one does so. Some of you have some more hours – say two or three hours to study and they will fall asleep afterwards. It's all right. They will continue on the following day. If

⁵⁰ The Bulgarian words for *rob* and *pick (fruit)* are homophones, i.e. the two words are spelt and pronounced in the same way, hence in the Bulgarian sentence there is a pun of words, which is lost in the English translation

not in this life, they will continue in the following life, besides they will continue from the point where they have got to in this life. Students whose thought is not concentrated, will spend a whole day trying to recall what issue preoccupied them the previous day and will not be able to remember.

One more point: you will investigate the moments of the day corresponding to humility, other corresponding to meekness, still others – to electricity, to magnetism, to grief, and to torment. These are all polarised. Torment is the strongest, while grief is the opposite of torment.

Nowadays, contemporary teachers often note a contradiction at school: a Maths teacher enters the classroom and all the pupils are in good humour because this subject arouses electricity within them. After the Maths teacher, the Chemistry teacher comes in whose subject also arouses electricity in the pupils. Pupils already feel a little nervous as a result of the large amount of electricity gathered. If a third teacher, whose subject arouses electricity too, comes in, pupils become even more nervous and they will make a scene. No, subjects in the school timetable should be so arranged that one of the subjects should arouse electricity, and the following subject should arouse magnetism within the pupils; i.e. subjects should alternate. This can be noticed in Nature as well; the same law is at work. For example, a son was born – as a result of the electrical powers; this indicates that meekness, electricity, and torment have been implanted in him. A daughter was born – created by humility, magnetism, and grief. If somebody asks me, “What elements was my son created from?” I will answer: from meekness, electricity, and torment; “And my daughter?” – from humility, magnetism, and grief. This is why boys experience torment and girls grieve.

We have to try and avoid monotony in our work. I do not want to make you pious, because this is a monotonous teaching. Today pious people are seen as harnessed horses having blinds over the eyes and looking only straightforward. Pious people, hardly out of bed, make their way straight to church, and in the evenings – they go again to church. Going to church in the morning, going to church in the evening – and everybody says, “These must be pious people.”

The work facing you requires that you start developing gradually in various areas. You will first arouse the lower part of the brain – the low mind of human beings, the concepts of Nature, of all the forms, images, colours, numbers. You will then arouse the more superior forms of the mind – imagination, listening, reflection, music, and creative intelligence. And finally you will arouse Love to God, to people, and to animals. We shall also arouse the feeling of faith and hope, the feeling of amicability, sociability and friendliness, but not in the sense these are now understood. We shall also arouse the law of justice, the executive powers, which generate destruction, i.e. the executive side of Life. Of course, this is difficult, because if we now decide to arouse music, not all of you will be able to perceive it. Some of you have a well-developed musical ear, but poorly developed comprehension of humility and meekness. Why did Christ say, “I am humble and meek at heart”? Humble and meek people can easily cope with any difficulty in the world.

There is a simple self-training method, namely to place yourself in the shoes of a hungry person. If this is the situation, you should no longer think about what you ate in the past. It is not important what meals you had over the years. You might have had the best of meals in the past, but what counts is how you will feed yourself today. If you do not eat well you will lose your life. The present moment is important in Esotericism.

Now I will put you in contact with the Living Nature and do you know what will happen to you afterwards? I shall draw a picture for you: in Europe, a scoundrel went into the house of a very rich and highly educated physicist intending to rob him. The physicist had two balls in his laboratory for his experiments with electricity. Realising what the intention of the scoundrel was, the physicist put the two balls in the hands of the scoundrel and told him, “Keep these for a while until I finish my experiments, and then you may do what you wish!” The scoundrel took the balls, the physicist switched on the power and the scoundrel started bouncing. “Let them go,”

said the physicist. “No, I can’t!” The physicist asked him, “Are you going to put educated people to the test again?”

Now, if you come to rob me, you will be jumping up and down with these balls. Living Nature is so intelligent that no man so far has succeeded in cheating it in its methods. There will be no man in the future either who will be able to cheat it. This is why I call Living Nature the best of mothers. If you listen to it, it will provide you with a Teaching that you never had before. If, however, you violate its rule, you will find out how it raises its children.

I shall give you one more formula: you will consider everything in the world as living. I shall elaborate on the word live. Tell me, when you look at a picture of a great artist, do you perceive it as a living picture. Yes, it is a living picture; this is what I am telling you. But you may object by saying that there is no movement in it. Let’s assume that there is one tree planted in the ground and the air around it is very still, not even the slightest puff of wind and this is why no movement can be noticed among its leaves. Now looking at this tree, seeing that there is no movement at all, what would you say about it? That it is not a living tree, is it? Precisely because of this, the picture is as live as the tree in this situation. Artists shall need no canvass in the future. I can project before you a living picture and I can keep it for an hour or two, or ten hours or for two days and then I can make it disappear. Is there any contradiction, any doubt that it existed? It does exist, but after some time I transfer it elsewhere. Therefore, an artist, who is going to paint a picture, can project it wherever he or she feels like. Have you observed how flowers acquire colour, how their colours develop gradually during their growth? It is worth noting that artificial paints made by people, fade and disintegrate in the Sun, while paints created by Nature – the longer they are exposed to the Sun, the more impressive they become, because they are living paints. The longer an artist reflects on the flower, he or she is creating, the livelier it is, but the moment the artist stops thinking about it, it disappears.

The first requirement to any esoteric disciple is to possess a powerful imagination. No disciple can achieve anything without imagination; therefore, one has to develop it. I shall give you a method for you to practice, to learn to concentrate: if some of you are absent-minded and want to concentrate, let them take a needle and stick it half a centimetre into their hand. When they experience a strong pain, they will start thinking about their hand and their absent-mindedness will be gone. When you stick the needle in a dozen times, until blood gushes out, the subconscious person in you will say, “It’s not worth being absent-minded!”

Misfortunes in contemporary society are just like needles, which Nature sticks into your minds, so that they think properly, and into your hearts so that they come into their proper places. When such a needle is piercing you, it makes you think about the essential things. Thus, many who went to the battlefield came back with minds and hearts properly adjusted.

Your guest visit is already over, and I am now asking you whether you will take your leave or you will stay? To those who decide to leave I will recommend other places that they can visit, and those who decide to stay will be given work. You will now ask what serious stuff you will be asked to do. You will be asked to do a lot of pleasant work, however, two pieces will be pleasant and one piece will be unpleasant.

Now I want all of you to be humble and meek. Humility and meekness, as well as aspiration to absolute Purity – this is the meaning of Life. You can make no step ahead without this purity. You will first have to take your deficiencies out in public and to take care to rectify them. Do not hide your deficiencies; do not make us look for them. So, if you want to benefit, you will have to be brave and decisive within, so that you can take your deficiencies out, without thinking so highly of yourselves, as you do now. You will go down by ten degrees! All of you disciples, who have deficiencies in your minds, hearts or bodies, should picture these clearly! And most difficult of all is to take your own deficiencies out in public. There was a famous professor in eloquence

in America – Silva Neah⁵¹, who was contacted by people with university degrees in rhetoric and eloquence, confident that they could speak. On leaving the professor's office, all of them had experienced a shock, because the professor spoke to them in an off-hand manner and his language cut them to the quick. The art of this person was actually in telling the truth straight to their face. Somebody comes in front of him, starts reciting, but the professor tells this person:

Oh, come down, come down to me! - and they start explaining things to each other.

Oh, I can now understand you, you may climb up again!

And there the speaker starts anew.

- Hang on, wait a little, I do not understand, climb down, climb down!...

You should not recite either, tell me a simple truth without any embellishments. Set it in simple terms, so that it can stand out. I want all of you to be genuine and therefore, I say that Esotericism is such a School that people, who have entered it, leave the School very simple people. Those who come here say at first, "I have my considerations about this, this is how I see things, that is how I see things, this is my understanding of God etc." Well, my friend, you may think this way or that way, but your affairs are not settled, you are not a healthy person, and you have deficiencies. This is a false teaching. The Lord does not want us to think and feel inadequately. This is our business, not God's. Some say, "The Lord created me like this." Not the Lord, but you created yourself like this. We have stuck so many layers of plaster upon what God has created, that it takes a long time to undo these until we find the Divine core. Many virtues cannot be noticed immediately in contemporary people, but there are external features, which give them away. For example, honesty is expressed, in some people, by two lines across the forehead, while justice is expressed by one line in the middle of the forehead. These features, as well as the features of Love are so smoothed in certain people, that such people are said to resemble the Moon. This is what I call "clattering", i.e. rounded people and there is nothing more to it.

So, we shall do our best to introduce simplicity and harmony in our behaviour. There should be the simplest, most natural behaviour between you and me. Each gesture of the hand and of the head should be aimed at the right forms. For example, a hand stretched forward, clenched in a fist, as if stabbing somebody, expresses an evil movement. It is a correct movement when the three fingers of the hand are bent and the thumb touches the forefinger forming a circle. Why should this movement be right? It stands for a snake holding its victim; this is a circle, a movement, which hides no danger. As soon as the circle opens, one can hear hissing and snakes warn others "Keep away, as I may bite you!" Therefore, when a student gets angry, you should show your hand in this position to the student. But what is it that you do? You show a slap at such a student. This is not an esoteric movement; this is a movement of the magi of Darkness. When a young man and a young woman walk arm in arm, this is a movement of the magi of Darkness. Someone gives money to a poor man and while passing by him, he shoves the money in a rather rough manner. No, give money to beggars but give it with respect. All these bad images and movements, gathered in our mind, provoke the respective powers too, which spoil the harmony of the respective centres, hence certain disharmony is generated. Our movements have to be plastic, this we can achieve by watching our movements in the mirror. We can restore the lost harmony with these plastic movements. You cannot raise your children if you do not act in harmony. You are very silly, aren't you? Do not take offence when I tell you that you are silly. Today I showed you an appropriate movement, some other time you will make such a movement and you will give it a thought. Watch out not to imitate bad examples in your life. There was an evangelical bishop in a certain region in America, who was in the habit of wearing his head a little tilted, and one shoulder higher than the other. All the preachers in that region imitated him, wearing their heads tilted. So all of our bad habits today are the result of

⁵¹ The spelling of the name of the professor is a blind guess

BEINSA DOUNO – THE DIVINE MOTHER

imitating the bad habits of a certain bishop. I use the word bishop, not in its direct sense, but figuratively, because the father is a bishop at home, and the mother - a female bishop.

The first thing you need is to develop your imagination consistently, so that all objects can vividly stand out within you. As soon as you are told something, you should be able to immediately project it in your mind. Without imagination you can achieve nothing in esoteric Science.

Consider that you live in a wide world and you are alone. If you start feeling sad, imagine that you are among people. When you are fed up with people, start thinking that you are alone. I do not want you to rely on me for everything, be aware of this illusion. I shall explain this Divine law to you in the following formula: when the wheat grain is placed in the ground, it has to manifest the energy, which is hidden in its soul. What are the conditions for a similar manifestation? These are light and warmth, coming from above; and also moisture and rain. As long as these conditions are available, it starts growing. I apply the laws of the esoteric Science to you too, because all the conditions required for your development are available in you. Light and warmth come from God, and moisture is Life, and we have to use these external conditions. Soil is our body where the wheat grain, i.e. our soul, is planted. Warmth is Love, Light is the Divine Truth, and Wisdom is seen in the growth process. This is the Path of the right movements in the body. You should not compare this Teaching that I dwell upon, to other teachings and you should not speak absolutely anything about it elsewhere. Why shouldn't you speak about it? What is there for you to tell other people before you have tried what you study! Gather experience and see the results and then you will have the power to speak about it to other people. I will catch, according to all the esoteric rules, anyone of you, who are inclined to speak here and there and who cannot keep a secret. The Bulgarians say, "Those who talk a lot, accomplish little." You also belong to this kind. In ancient times a king had bear's ears. When a barber was asked to shave the king, his head was taken on leaving the palace, so that he would not tell anyone else that the king had bear's ears. One day a barber was called to shave the king, but the barber having done his job and seeing what was going to happen to him, started begging them to spare his life, promising that he would tell nobody what he had seen in the palace. The king felt sorry for the barber and let him go. The barber, trying to make sure that he would not tell anyone, fled to a very distant part of the kingdom. He kept the secret for a long time, but it was such a burden to him that one day he went into the forest, dug out a hole and yelled loudly into the hole "The king has bear's ears!" In time a tree grew on this very spot, and a shepherd made a wooden flute from this tree. When he started playing the flute he heard a voice, "The king has bear's ears!" Similarly you will make a hole and you will shout into it, "The king has bear's ears!" It's all the same to me where and what you will say, but this is useless for you. What you need is to experiment! This Teaching has internal real experiences, which you have to verify for yourselves in practice. So, I do not want you saying that this is a delusion or that is a delusion. Those of you who do not want to be deluded let them enter the world; there are no delusions there. This is a warning, because you are now my guests, and the code of politeness does not allow people to beat their guests. When disciples of the Esoteric School make a mistake of any kind, the greatest punishment for them is that everybody around falls in silence and this is their unmasking.

Another rule for disciples: to be sincere to one's Spirit, sincere to one's soul and sincere to oneself or put in your language, sincere to one's father, sincere to one's mother, sincere to one's brothers and sisters. The two elements – the father and mother – you cannot see now, they are above, so it is only your brothers and sisters you can see here on the Earth.

For the next time, I would like one of you to write something on the bone system, the skeleton; another – on the functions of the heart and blood circulation, while a third one – on the digestive system.

Master's lecture,
Delivered on 19 February 1920, at 19:00h

81 |

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CHAPTER 15: THE GREAT MOTHER

The written assignments on the bone system, on the heart and its function, and on the digestive system were read.

We were sent to the Earth not for leisure, but for work. However, even the Earth can put up with its guests for no longer than three days. All contemporary misfortunes result from the fact that we want to be guests to the Earth. And since I talk to you from a purely esoteric point of view, if you ask me what the misfortunes in the world are due to, I shall tell you that they stem from your desire to be just visiting guests here on Earth. The Earth is a place for more [most] serious work to be done. Each creature, regardless of how small it may be, has its mathematically strictly determined place and work that it has to do. Even today, more superior creatures live on the toil of the more inferior ones.

I intentionally asked you to describe the digestive system, as way of explanation, because you, esoteric students, do not even suspect what is going on within you at any single moment. Every one of you should investigate one's organism thoroughly. The only real thing that you have in this world is your organism. Until you investigate your organism, you will be ignorant and won't be able to understand Nature. Our Great Mother – Nature, restricts her children under all the rules she has. Bear in mind that she is ruthlessly blunt. No esoteric students should beguile themselves that this would pass them by unnoticed. When this Divine Mother gets hold of you, she will take you through all the rules of education without blinking an eye.

I talk to you about education, because this is where you should start from: Nature has the correct way to educate. What seems to people callous in the world, what we, contemporary people, notice as certain disharmony in the world, is in fact a most harmonious action. I still do not dare tell you that Nature should be studied from its rear side. You should start studying your life from its rear side too. For example, the goodness of someone depends on the badness contained in the roots of one's life. Hence, we can mathematically determine that one's goodness would be as big as is the badness in the roots of one's life. I exclude your moral concepts and here I do not mean bad actions. The word badness stands for that matter in your life that acts against your life.

I told you that you have to investigate Life from its rear side. Now many of you feel a desire to show themselves better than they actually are, or worse than they actually are. This is a misleading situation and Nature does not tolerate such falsities. Nature has two methods that it applies: you should strictly determine things from a mathematical point of view, absolutely accurately, or otherwise you should not measure things at all. In order to measure precisely the powers active in us, we have to develop the senses we have in our organism, so that they can start working, i.e. to develop the sensitivity of our soul. Let's take for example the concept of coldness; it denotes a physiological process, the physiological reasons for being cold. How can you translate coldness; what does it stand for? It stands for hatred. So, hatred is similar to coldness. Can you make an analogy between coldness and hatred: what is the effect of coldness upon the organism? Shrinking. Indeed, all bodies shrink to a certain extent in the cold. Hatred gives rise to the same action – it also makes one shrink. Warmth is the opposite of coldness. Warmth translates as love. What does warmth give rise to? Expansion. What does love give rise to? Also expansion. Hence, esoteric people, who understand the laws, can influence hatred through warmth, and love – through coldness. The white magi in the White Esoteric School use warmth against hatred, while the black magi use the cold to counteract love. The White magi use warmth to strengthen love, while the black magi use the cold to

strengthen hatred. If you ask me why the winter is cold, I will answer that these two lodges – the Black and the White - act in Nature. And according to this law, those of you who observed what the weather was like when the Central Powers and the Allies were at war⁵² might have noticed the following: when the Central Powers were winning the weather was always cold, and when the Allies was winning, the weather was warm. And then, from a purely esoteric point of view, we made the conclusion that the White Esoteric School sided with the Allies, and the Black one sided with the Central Powers. Whether they were aware of this or not is another issue. When peace was to be signed the Black Lodge changed its tactics and started influencing the Allies, while the White Lodge started influencing the Central Powers, i.e. they swapped roles. I shall not dwell upon this; I wanted just to note this fact in progress. The situation you - supporting an idea - are in any given moment, might be sustained either by the White Lodge or by the Black Lodge.

So, if you want to train yourselves, you should first determine where the ideas that preoccupy you are being commanded from. Someone may say, "I believe in this and in this." This, however, does not solve the issue though. Stupid people also believe. But when a stupid person is given something, say one hundred leva, the stupid person is ready to immediately take it and says, "I will give you back one hundred and fifty", although the stupid person may as well lose everything shortly afterwards. It is not profit that is at stake. Mind you that all of our acts and ideas on earth bear an impact on our future. Perhaps a thought at present may influence your future life in a thousand of years. Therefore, bear in mind that what you do now, you do it for your own sake. A thousand years may pass, but you cannot evade taking the right direction. Now, these false teachings of the Black brotherhood come to distort the lines of the Holy Scripture. And when they want to entrap you in a certain sin, or to distort something, they immediately quote a line that suits their purpose. The Black brothers, when willing to make somebody sin, can be very polite and kind, they will offer chickens, apple pies, until they manage to harness the person. But as soon as they harness a person, they start goading this person, start making him/her work for them and neither apple pies, nor chickens do they offer any longer. This is the beginning of the so-called black doom. The Bulgarians say, "I ended up with what I was given in the beginning." However, esoteric students cannot and should not be thinking like this. Opinions on life have to be strictly determined; they should not rest on those silly interpretations and beliefs, inherited from the past. Esoteric students should verify things fundamentally for themselves, and the shadows of things, the secondary and tertiary things will come on their own accord. Everyone should understand the law properly, to be sure whether one observes the law or not, whether one believes in God or not. I do not understand the word God in the sense you understand it. I see the esoteric law in the sense of faith in the living law of Nature. However, [I mean] not the law as effect, because you are familiar with any effect, since impact is the result of and is generated by a living and intelligent centre. Consequently, when we say that something affects us, this is due to the thought vested in this influence. When I take somebody by the hand and influence this person to start walking, this is the result of the thought vested in me. Hence, you have to be absolutely determined in your thoughts whether you have faith or not. What is your definition of faith? As soon as true faith comes, doubts will also come, and alongside this contradictions in life will appear. Where there are contradictions, Life must have begun. This feature indicates that the true life of esoteric students has begun. If there are no contradictions, you are very far from the Truth. This is a law on the Earth. Such

Kommentar [M2]: {I do not mean...}

Kommentar [M3]: Unclear. This word needs more definition in order for this sentence to be understood.

⁵² Coalitions among different countries, that were at war during the time of the World War I (1914-1918); The Central Powers (The Triple Axis) included Germany, Austro-Hungary and Italy, while the Antante included Great Britain, France and Russia (notes of the editor)

contradictions should not grow into obstacles before those who want to learn. When I said in my previous lecture that those of you who are not ready to follow the Teaching should not set foot in the Esoteric School, I meant not to set foot in the School of this Mother of yours, because it will throw you out according to all the rules of art. You may enter it, but you will need all the humility of your soul and you will need to speak tenderly and kindly. Any rude intonation of your mind or soul will attract all the counteracting forces and you will stumble along your Path.

The Old Testament reads, “The Lord scorns the scorers: but He gives grace unto the lowly.” The Lord is understood to mean the Mother, the Living Nature. How can the Mother express her opposition? Living Nature opposes its disrespectful children by taking them by her three fingers, then Nature lifts them up, then she throws them away and says, “Do you know me, do you know what I can do to you, are you going to lose your temper again? I can turn a human being into the smallest infinitesimal animal!” You may say, “No, it is not possible for a man to go back in the evolutionary development and to become an animal.” It’s not true; one may regress in one’s development and at that according to all the rules of this great law of the Mother. Christians say, “A man born once is a man forever.” Yes, correct, but if one trespasses upon the rules of the Mother, she will send him back and then he will start on a long journey changing forms and millions of years will have to pass, until he is purified. Before he comes out at the end of this Path he will have filled ten tubs of tears, he will keep his memories of them, so that when a passer by incidentally asks him, “You are not going to sin any longer, are you?” he could answer, “Have you filled ten tubs of tears?”

When Christ says that He will send somebody to eternal suffering, I clarify that He will send all the clergy, scientists, philosophers, as well as their servants to suffer, to fill tubs of tears. They will pass through a great fire. This fire is not what it is described to be; it is a quiet fire, it has its pleasures, it is a fire that purifies and makes people humble. I warn you to watch out for the three fingers of your Mother – Nature, she is dangerous! When people cross with three fingers in the Orthodox Church, this is also a warning to be aware of the three fingers of the Mother, not to be grabbed by her three fingers. Crossing has a particular meaning in esoteric sense: remember the three fingers of your Mother in your mind, in your heart and in your will! But religious people say that in crossing, one of the fingers stood for the Father, the other one – for the Son, and the third one – for the Holy Spirit. It could as well be so, but you have to know that these are the three fingers of your Mother, the three intelligent Powers working within her. And she is remarkable, remarkable indeed your Mother Nature is. Those of you, who tend to cause a stir, should keep it in their mind that I can complain to your Mother, without having to unmask you, and I can tell her to grab you by her three fingers. And then regardless whether it happens to be a man or a woman, a boy or a girl – they will get it. She will feel you and will say, “Did I send you there to study or to philosophise, to serve or to give orders?” Christ, as a disciple of the Great Esoteric School, also understood this law. The Scripture has it that when he found himself in a human body, he became humble. For the grace of this Divine Mother, Christ was ready to endure any suffering. The Father is known as Mother in Esotericism. He is the Love, but not the way you understand this Mother – Love. Don’t even think of comparing this Divine Mother with the love you know! There is no image comparable to this concept. I call her Divine Mother, not in the sense that she delivered God. The Esoteric School perceives the Divine Mother as the essence in everything living in the world.

Let’s go back, because these are abstract things that may stir fear and anxiety in your minds. My point is not to make you fear, because fear is just one feeling, while so far human beings have been found to have forty abilities. Fear is only one fortieth of the present life, so that your attention to fear should be one to forty. If all your life turns into fear only, you do not understand Life. Fear is supposed to be only a warning to human beings, reminding them whether they have properly understood what they studied and whether they acted accordingly. Thus, fear is necessary to show you that you have your responsibilities. After fear, conscience comes and tells you, “You did it according to all the rules of the Divine Law.”

BEINSA DOUNO – THE DIVINE MOTHER

The first thing that all of you are required to do is to accept the following motto as a rule “If you do not become like little children, you cannot enter the Kingdom of God.” I shall translate this for you: if you do not place yourselves in the shoes of little children, you cannot enter any Esoteric School, any branch of this Great, Intelligent Esoteric School.

The second rule is that students of the Esoteric School should learn to keep silent – to keep silent in order to be able to think. Their thoughts should be strictly determined, their thoughts should not be roaming, they should not contain similar opposite thoughts or doubts. Some say, “I think”, but what is it that you think about? If you look at the faces of the people around you, you will see that these people are not thinking, but wasting their time. The present philosophising and thinking is just a waste of time, but the skulls and bones of people reveal how righteous their thought is.

The first thing that you are facing is to restore your righteous thoughts. You may ask, “How can we know which thought is righteous?” This cannot be proven. This is a law, implanted in human beings from the very beginning – their ability to think righteously. So, since the soul always thinks righteously, I am not going to prove this, anybody can try it. It will be sufficient if one goes back to that point where one deviated from the right path. What will be the first result that you will notice from this righteous thought of yours? As soon as you manage to experience righteous thoughts, any gloomy thoughts will leave you, a Light will appear in your mind and you will start feeling reconciled with everybody. The curtain will begin, little by little, to open, you will start understanding the correlation existing between causes and consequences, and you will understand why things keep happening in this way and not in that way. The Scripture reads, “The Earth should be silent, for the Lord to speak.” Silence is the first rule in every school: when pupils come to school and when the teacher comes in after them, all pupils are silent so that the teacher can speak. This is why, when this Divine Mother starts speaking, everybody should fall silent. Sometimes she makes us to be silent against our wishes. She sends a big misfortune to us, thus telling us, “Keep silent!” Then you say, “I do not feel like talking,” and you become immersed in thought. You keep thinking and thinking and in the end you say, “Life is meaningless.” In this silence you must have heard the voice of your Mother, coming from the depth of your soul. This voice is calm and it will speak to you in such quiet and tender tones, as no other voice has spoken to you. But when will this voice start talking to you? When one has been through the worst pains and miseries and after having filled ten tubs of tears. Here on earth the contact of this voice is called love, kindness etc. This voice provokes instant magical changes in human beings. You might have been the person most slighted and hurt on earth, you might have been close to your death-bed, but as soon as this voice starts talking to you, you immediately feel safe. You are looking for the secret, for the Truth of Life somewhere outside you and you tell me, “Teach us how to find it!” Learn to understand yourselves and to find this secret within you.

Sometimes unwittingly you place your hand on the forehead of a weeping child. I now ask you why you place your hand there. How many philosophers and scientists in Bulgaria know the reason for this? I will tell you, “When you place your right hand upon the upper part of the forehead, you arouse one of the noblest feelings.” Many centres are located in this part of the head, but you influence compassion above all – the Divine Love. And if the person placing his/her palm on your forehead is compassionate, you will immediately feel a certain pleasantness spreading all over you. The mother, by placing her palm upon her child's forehead, tells the child's spirit, “Mother Nature that entrusted you to me, loves you and her Love never changes.” And the mother, who places her palm upon the child's forehead, is a step-mother to the child, entrusted to raise the child. So, when you are upset, place your palm or let somebody else place their palm upon your forehead, concentrate your thoughts in this place, call your Great Mother, and everything will pass on its own accord. This is a beautiful gesture. You should know the meaning of each and every gesture – these are the new education methods. Each movement in Nature is strictly determined and from this point of view, all people

can be either good or bad. If your child is crying and if you take the upper side of the child's hand, if you bring it close to your mouth and blow against it, the pain will pass away. But if in similar cases you curl your lower lip and thrust it forward, you have already tarnished your mind. Any gesture of your hand or mouth that is incorrect brings dishonour to your mind. And these gestures have their impact. Therefore, any movement of the hand, of the eyes has to be strictly determined, has to follow all the Divine rules.

Contemporary highly educated people are like children who start writing for the first time and this explains why, when they take the writing pen, they start scribbling on the paper. Children scribble and scribble on the paper and tell their mother, "Mother, look what I have written!" This scribbling, however, contains no Divine thought; it has no content at all. This scribbling refers also to the present newspapers. Similarly, at spiritual séances, a medium starts scribbling first upon paper, and afterwards some letters come out. The minds and hearts of many contemporary Christians resemble this childish scribbling – they scribble, but nothing comes out. So, you should first start scribbling, then you will start drawing circles and finally you will start writing letters. Learn to stop and take a look at your actions, so that you yourselves can be pleased with whatever movement you do with your hands, head, eyes or mouth. Watch your movements, but do not be afraid! Often some poets shake their heads while talking. I interpret this movement in the following way: "Oh, I hope these rotten pears would fall!" You think about them, "There is something substantial in these ideas of theirs; they are poets, they will surely write something." They will write nothing. So, be careful to ensure that your movements are harmonic.

You may in time feel a desire to correct somebody. Nobody is allowed to correct anybody in the Esoteric School. This is an insult. Both the one correcting, and the one being corrected, both of them commit a crime. Do you believe that the movement of the wheel in the factory, which has once started rolling and keeps rolling, is not strictly determined? Do you think that the master of that gentleman, who has lost his temper, has not predetermined this reaction? Do you think that you have to block the drainpipe through which all waste goes out? No, you should not, because by doing so you will bring about the greatest misfortune to people. The person who flares up, is just a channel, so, let all impurities flow out of him, do not interrupt him. This flaring brother of yours is on duty today, he is throwing up so many things, so you should rather tell him, "Brother, you did a wonderful job today, you are throwing up impurities and thus you are helping so many people." If you do not have such understanding for things around, you will be on duty tomorrow. So, intelligent students should understand properly the causes and the consequences of each action and should remember the following: Life is determined very intelligently, there are no exceptions to it, no accidents, and everything, even the smallest details, have been provided for. This is not a restriction of the human will, because at your stage of development, you have no will whatsoever yet. I am telling you the truth. I believe that only a person, who can forgive after being insulted, has Will. People, who can forget that they were deprived of all of their wealth, have Will. People, who in spite of having a lot of work to do, help fallen people, have Will. While ordering one person or another around, does not count as will. Will starts in sin. If you look upon this issue in this way, you will immediately feel enlightenment.

Do an experiment, so that Mother Nature can start talking to you. If you stick to your conceptions, the conceptions you have today, your Mother shall not start talking to you in a thousand of years, but will only grab you by her three fingers. When I say that your Mother will grab you by her three fingers, I do not mean your individual life; I mean it on principle, as per the laws. There are exceptions to these laws, they are not absolutely mechanical. So, when I say that your Mother will hold you by her three fingers, this will be so as long as you oppose her. The moment you change, she will also change her attitude to you. No philosophy, no logic is not in a position to alter Nature. However, the moment you feel repentance within, that the path you follow is not the right path, your Mother will change her pre-disposition to you. No sooner has she become pre-disposed to you, and you will experience certain pleasantness, a certain relief.

You will struggle until the moment you feel this pre-disposition, and everybody coming your way will be [considered] bad⁵³.

Now, Nature does not regret having such obstinate children, on the contrary, she rejoices for them, because they do such a wonderful job. She places these children in their proper place. When they get tired, they say, "Mother, we learnt this art." The Mother replies, "All right then I will take you to another area." As I see you are tired of life and you say that life is meaningless. What have you learnt so far, does not satisfy you any longer, and the beliefs you have are not positive either. How many of you, if tortured for their beliefs, are ready to make a self-sacrifice, to die for them? You may say, "We have to think a little, and then we can answer whether we are ready to sacrifice."

Now, let me go back to the talk about the beautiful movements. I will give you two examples: the day is clear, the sun is shining, you can see a high rock facing south, and there is a crystal clear spring under its eastern side, which gives rise to a small river flowing eastwards also. I will now draw the same picture, but situated oppositely: a high rock facing north, a crystal clear spring to the west of it. If you visit two locations similar to the ones described, two different ideas will rise in your mind. Watch the people living on such northern slopes where rivers flow westwards, and the people living on southern slopes where rivers flow eastwards. Compare the people in these two areas, take it as an assignment. Some of you may solve this task in a week; others may need a month, still others – a year.

Therefore, in education, we have to make the best of Nature, because there is a fundamental, great idea underpinning the various forms it has created – to alter the mood of our mind, heart, and will. I shall elaborate a little bit on this, so that you can start paying attention to the clouds, you can start relating with them. Do not think that clouds are dead, you should always consider them living: sometimes there are whole mountains of clouds in the sky facing north or south; watch these living clouds in space, reflect why some of them face north, while other face south. Contemporary people today are exhausted, small-minded, because they do not go out to watch the sky. They turn their faces only to the ground, to what they themselves have created, and this is petty. If people went out to watch the sky, the clouds, and the stars, their mood would change, and we, contemporary white people, would be nobler than we are now. Since we do not want to voluntarily give up the old habits, the White Lodge has decided to make real people of us, to free us from these buildings, so that we can watch Nature. In previous times people made idols, bowed to idols, but today we ridicule them. However, contemporary people make houses, have property, and take their joy out of it, because this is how they earn their living. Is it not idol-worshipping as well? Don't you ever rely on the thought that your house, field or vineyard will earn your living! Do not vest your hopes in them. If you think along these lines, you can be sure that you have taken the wrong direction. I talk to you as students of the Esoteric School. Throw out of your mind these houses of yours; you will have to look upon them as a simple exercise for you. In America there are houses of twenty-thirty floors. I say what we have now is not houses, these are the most dreadful prisons ever seen in the world; these are cemeteries. There are dwellings where the sun has not set a single ray for years. This is no culture; don't you admire these big buildings. I'd rather live in the simplest Bulgarian hut out of town, than in a twenty-storey building, costing a couple of millions, albeit having the latest amenities. There is an analogy for you: a writer describes the houses of a town, the streets, the layout of the town, and

Kommentar [M4]: There is a big difference between {will be bad} and {considered bad}. The first one is a statement saying that everybody coming your way is bad. And the second implies that you will think that everyone coming your way is bad.

⁵³ To Michaeli – the original text translates 'will be bad' – of course, there is a great difference between 'be bad' and 'be considered bad'. However, reading the text I somehow got the feeling that [considered] is implied – since in speech as different from writing many words may be omitted as meaning is through non-verbal means. I placed [considered] for you to see and comment upon – I understand that it is next to impossible to recover the non-verbally conveyed meaning – as none of the non-verbal means were taken down in short hand. It makes a worse sense without [considered]. I do realise it's a personal judgement which is not allowed, but two minds make a better product.

when you read this you think, "Why I am not moved by all of this?" Because there is nothing new. Let this writer set the plot in the open, in Nature, let the author describe the movements in Nature, and then you will find out whether it moves you. This author describes how two people fell in love – the one was on the stage and the other one – in one of the theatre boxes. Is there anything more misrepresented than this? Being esoteric students you should not waste your time on similar novels, you should be selective in your reading. If some of you start writing, mind you do not imitate these authors. See what the psalm writer writes in the songs! A song reads, "Let the rivers murmur, let forests and tall cedars bend low." In psalms all people are compared to trees, to mountain peaks, to rivers, to springs, while the world is compared to the sea etc. All this makes sense. The psalm writer, from an esoteric point view, implanted these true Divine ideas that govern the world. The interpreters, when analysing these forms, misrepresented them and now contemporary people cannot think properly.

There is one task ahead of you – to go back at least eight thousand years, to come to the Gates of Paradise, so that I can show you that you have taken the wrong direction. There were two paths opening before people on coming out of Paradise, and they had to choose one of them. The entire humanity took the wrong one and said, "This is what is destined for us!" No, there was another Path destined, and it was the so-called straight, narrow Path. Narrow Path should be understood to mean that Great Path of the Living Nature and this is the Path you have to take. You cannot return along the path you took on coming out, but I will take you back along the other path, along the narrow Path. When you reach this initial point, I shall show you the Path which you have to take in the new course of development in your evolution.

Do a short mental exercise; this is what you should ask, "Where was I a hundred years ago?" Take a break, then try to figure out where you were a thousand years ago, two thousand years ago, three thousand years ago, four thousand, five thousand, six thousand, seven thousand years ago, and where you were eight thousand years ago. Take such a small notional transition and allow yourselves a break at each point. You will not resolve anything of particular notice, but by returning in your mind along the path that you have travelled so far, you will follow this law and when you come to the point where you were eight thousand years ago, please take notes of your condition, of what you experience, and also put down the thought that comes to mind, and afterwards come back to your present condition. If no thought comes to your mind or if you do not experience any condition, you should not worry, try to return once again. I shall gradually show to you the mathematical correlations that will be of help in your work. These are the smallest exercises that I assign to you.

You are wondering how you can go back eight thousand years, how you can do this. Take little children as an example: when they stand up for the first time on their feet, do they have any idea how to take steps? No, children follow their instinct: they stand up, fall down, they stand up again and fall down again and so on. Similarly your mind is a four-legged animal too. Mental people are four-legged, they try to stand up, they fall down, and again they try to stand up and in the end they say, "We cannot think." No, we shall fall down, shall stand up, shall bow, until finally we shall stand firmly on our two feet and shall start thinking. So, remember, that your mind is not human, it is four-legged, and this is not an insult. If our mind was human, our Life would have been organised differently and we would not have been in the situation we are now. Anybody can check [\[and verify\]](#) that our mind is not enlightened. Can you find two people at home who are in the same mind, who live in Love? Very rarely is it so, and only when they are in the mood for this. This is not due to a lack of desire to live, but it is due to something distorted in us. As soon as we reach our original situation, we shall immediately be set free. Then we shall find ourselves in the situation of a person who is being healed with water or sun rays – such a person keeps sweating until all impurities are thrown out, and afterwards such a person feels like a new born baby.

Therefore, first we have to get rid of the impurities that have accumulated within us for thousands of years, so that only pure blood remains, i.e. the pure Divine thought and the pure

Kommentar [M5]: delete

Divine heart. Then we shall experience the same as a person, who before falling ill with typhus used to weigh a hundred and twenty kilogrammes and then he lost weight and became like a dried mackerel. The same will happen to you. You will throw out everything that is useless and you will feel stupid. Until you yourselves feel stupid, nothing will come out. After having thoroughly emptied yourselves, New Divine Life will come from elsewhere and it will fill up your bottle.

To succeed in this small experiment does not take much courage, but only faith and diligence. You may recite to me that line, about whether this is in agreement with God's Will. Any good action is in agreement with God's Will. Any good thought, any good deed, regardless how small it may be, is in agreement with God's Will. Keep in mind that every good deed yields results and can be accomplished, but it takes a long time to do it. Therefore, the smallest desire, the smallest urge will in time produce good results. Every good thought and desire is a result of the urge of your Divine Mother, who wants to advance your present level.

There is a small disharmony between us now. I will check whether it is me or you who are the cause of this disharmony. You will do your homework, and I will do mine, and having solved the problems we shall meet at certain points of contact. Have faith and do not hesitate!

You will make this a rule of yours: you are demanded to have faith in yourselves, in your intelligent souls, just as much as it can be free to think and understand everything that God did. Inasmuch as your soul is awakened inasmuch you will benefit from the Divine goods in the world.

So, faith should be the first among all rules!

Master's lecture,
Delivered on 26 February 1920

CHAPTER 16: FAITH

What was the main point of our last meeting?

(Somebody from the audience): The point last Friday was to learn to be silent, to become like children, to develop compassion, to do exercises about the Spirit, about virtues, about developing our senses, and about our preparation for the forthcoming Pentecost⁵⁴.

On Whitsunday one has to get into the law of self-sacrifice. Those who receive the Divine Spirit have to obey the will of God, and not to do as they please. However, even now you do not do as you please, but somebody else's will interferes with you.

You will try to strengthen the faith in yourselves. There is one line, which reads that without faith one cannot please God, but it takes faith to perform miracles. Have you practiced your faith and what exercises have you done? In order to develop your faith, each one of you must build an internal Peace. One has to adapt to the contemporary lifestyle, to the circumstances in one's life, so that one can start developing from the point where one is right now. For instance, how many of you would be brave enough to board an airplane? A few would do this because it takes courage. And how many similar experiences can there be in life. If one can board an airplane, one will strengthen one's faith. You should understand Faith to mean the roots of a plant that

⁵⁴ [or Whitsunday] A Jewish holiday of gratitude for the Divine Laws, given in the Sinai Mountains, celebrated eight weeks after Passover [Easter]. On this day the Holy Spirit flows onto the Apostles for the first time (Acts 2,1 – 4) and the law gives way [precedence] to His gifts (editor's note).

you sow in the ground and through these roots this plant can actually, find support and stand firm. According to the same law, thanks to faith, human beings find support in God to stand firm. When you stand firm, God will support you. In all times and in all suffering, people, who had faith in God, have never been deluded. Certainly there is faith that can be realized, but many, though they had a strong faith, have also been exposed to great suffering because their development needed suffering. By having faith their suffering starts making sense. All of you have experience in faith; therefore, you will not have to build new faith, but will develop the faith you have, so that it can reach a new phase. Let's assume that you have a boat that you want to pull ashore. Somebody keeps pulling it, but cannot pull it ashore alone and loses faith. There comes one more person, the two of them keep pulling, but cannot manage; there comes a third one, a fourth one – but again they cannot get the boat ashore. In the end about ten people gather and get the boat ashore. They believe [have faith] that only ten people will be able to pull the boat ashore. Similarly you will apply this law in practice: if one cannot do whatever job, two or three or up to ten people will get together until finally you manage to get the job done. This is the law of faith. When all are united, the Divine law starts having effect. The weakness of Christians is that they are not united and when one of them cannot do the job, they lose heart and think that more people won't be able to do the job either. No, ten, twenty, thirty people should get together and do the job with this common power! You can achieve results only if you act in this way. It takes will, willpower it takes! In order to be successful in keeping silence, you will have to develop your good will. The good that lurks within you must grow one way or another. Each person has one's own method, which allows one to work.

Currently people are in the situation of clerks, expecting their salary each month. Well, if these clerks are made redundant, what will they do? So, faith is such a state, such a Power within the soul that allows one to adapt, i.e. not to be surprised by the circumstances at any given moment. But you have to think, to remove this thick atmosphere that exists among you. Keep reflecting, until you get a feeling that you start acquiring one small Power. The muscles of those of you who practice gymnastics start getting stronger, and they lift much heavier parcels afterwards. This is a process that will develop gradually. The faith of a child and the faith of a saint differ: the faith of a child is in one direction, while the faith of a saint is in another. Angels also have faith, but their faith is completely different. Faith implies a great law, in which there are no exceptions. If at times we get no results, the reason is that we have disregarded this law. If some of you beg and do not get results, this is so because you beg poorly. People who are in two minds, shall not get what they want. The first rule in faith is not to be split-minded, not to be in two minds.

Since so far you have been talking and talking, the best you can do when you get together on Friday is to spend an hour or so in silence. Try to apply what we talked about on Sunday and what we talked about on Thursday. If you do not apply some of these rules, you will accumulate lots of material without any application. The same happens at school, when the teachers teach many lessons: students cannot learn the lessons, their memory is overburdened and this is why they become more stupid. Will, intuition, faith, and many other things have been talked about and one does not know what to choose. Start your contemplations on faith. So, when you get together, start keeping silence in the beginning, start contemplating, until you feel that there is harmony within you and that all of you experience an elevation. This indicates that your minds are achieving harmony. However, it takes work to achieve this. Keep practicing like this for a week, for two weeks, for three weeks, keep doing such exercises here all the time, and then start doing them outside.

Are there any particular issues, any particular objective, which you would like to discuss this Friday?

(Somebody from the audience): We shall split in groups in order to achieve unity, harmony among us, in order to be able to work, Have these groups started functioning?

(Somebody from the audience): Some groups have started.

Two-three sisters can make a group and they will be able to do what a group of ten people can do. Sometimes two people will be able to do the work for thirty people – altogether it does not depend on the number of people. What it takes is faith, and faith again, so that you can achieve a quiet disposition in the Spirit; it takes immense confidence, so that you are not split internally, so that you can rule your nature, in order to be able to endure everything during the silence. There are methods about these things, but there are also so many distractions, which capture your attention, and you are left with no free time. However, on the other side, this is much better for you, because otherwise you would not know how to utilize your time. This place where God positioned you is the best place for you. He has allocated the work very well, but you have to know how to go about it. For instance, can you imagine how much you can achieve if each one of you sets a goal to herself to introduce harmony among all the people she knows who do not get along, to speak to them about noble elevated issues, about God, leaving her personal problems aside! If you keep waiting for the world to become a better place, even in ten thousand years this won't happen. If you do not work, you can't become better than what you are now. The progress you will make depends on your will to. The wealth that you will get also depends on the strength of your will. You can get to know a person by giving this person a hundred leva and watching what this person will spend the money on: if he goes to the pub and spends the money, tomorrow when you give him a thousand leva, he will do the same again. Do you think that if a bee has no opportunity to sting you with its behind, it would not do anything else to you? The point is not what you have, but how you utilize it. If God has given you a talent and if you disappoint thousands of people and push them over the edge, I would like to ask you what do you need this talent for? Similarly contemporary scientists invent various means, which kill people. What do they need science for? Your knowledge should be applied only for the sake of the good of humanity.

This is what you can do: let's assume that you are a key to an installation – this is the job God assigned to you. You may say, "Does anything depend on me?" A lot depends on you! When you turn around, there will be light everywhere. If you are a key, it depends on you whether somebody commits a crime or not. If you turn around and bring light to him, he will have the opportunity to see clearly and he will commit the crime; if you do not turn around, he won't be able to see anything in the darkness and the crime will be avoided. Good people are keys. Some say, "Let's pray for the evil people!" There is no point. You will hold the key and you will open or close it, as the case may be. Once upon a time Elijah prayed to God for rain, because God had closed the sky for three entire years and did not let it rain. This is how we should look upon the issue: each one should remember that we are keys and that we can accomplish a lot. If one is true to one's duty, one will be very useful. But if one leaves the key at the mercy of fate and says, "Turn this key the way you like", children will be the first to come and play with it turning it to one side and to the other, until they break it. When people leave children to lead the way, they lose all their strength. Some old people, looking at what is going on now, say, "Contemporary people are ruled by children!" Similarly many mothers let their children do whatever they want; mothers do not contradict their children, until the children take control of the keys. No, it is the mother who should turn the key and tell her child, "When you are hungry I will feed you, when you are thirsty I will give you a drink, when you are naked I will dress you, when you are ignorant I will send you to study, but if you do not want to study, or to write or to eat, I will spank you!" And indeed, this happens to everybody in the world: a person is unhappy about this or that, protests against it, grumbles about it, and this is why God sends suffering to such people, subjects them to Divine education, and gives them a sound spanking. So, when God feeds us, we shall eat, when He gives us a drink, we shall drink, when He teaches us, we shall study and thus we shall avoid misfortunes in life.

What is it that we have and is actually the key, where is this key hidden? Knowledge is the key. How did Elijah lock the skies? What did Elijah do for the sky to open? He prayed and said that it

should open. You should have faith and knowledge. If one does not know, how can one pray? Praying implies knowledge. And there is a lot for you to pray for: you have to pray to be intelligent, good, honest, and fair. One is required to do a lot of work, to cultivate one's soul. What one can do for oneself, nobody else can do it for them. Therefore, one should withdraw in oneself and should spend a long time thinking, removing gradually all those feelings that are an obstacle, and should bring in positive feelings. Not to allow fear in, in order not to make mistakes, but to bring in intrepidity. Not to ask oneself what one should not do, but what one should do. Not to think of what one should not believe in, but to think of what one should believe in. Get together and spend some time thinking and each one of you should find her greatest weakness in herself. Each one of us has at least one weakness. Have you noticed how pigs, when trying to find a way out, go around to and fro and they get out at the place where they find a weakness in the fence. Everyone has a weak, poorly fortified spot, and this is why you should try to fence it properly. The pig that finds it will pass through it; this hole is easy to find. Everybody has such a weakness – various people in various aspects. It is often the case that one weakness spoils the good features of people, i.e. makes people useless.

(Somebody from the audience): How can impatient people become more patient?

Stick a pin somewhere in your arm and see how long you can endure. You do not have to this to yourselves; there are people to stick needles in you. You are good at this at least! The one who wants to learn patience should ask another one to stick needles into her. Bear in mind that all the desires that you feel within are not yours. Experiment along these lines and see for yourselves. You decide for once to do something for God, but at the same time you experience a desire to get a dress or shoes made for you. Thus the first desire gives way to the second and the most important thing is postponed. It is always the case that the most significant thoughts visit us hand in hand with the least significant thoughts. You will do your best to eliminate the insignificant thought, because, through suggestion, it has come from the Black Lodge. As soon as one decides to do something good, one is told by the Black Lodge, "This is not for you!" Many times you have told yourself, "I'll be patient!" The Black Lodge would tell you, "You are not mature enough; therefore, you cannot be patient." So, you postpone this for a more favourable time. But well, it is exactly before becoming mature when you need patience. When you become mature, patience comes on its own accord.

You will now have to learn the art of keeping silence. The best blessing for one is to learn to be silent.

(Somebody from the audience): There are people who appear to be silent only externally, but they are boiling with rage internally.

You should understand the Divine silence – to keep silence before God. When you get together, try to be in isolation from one another: make it a habit of yours when you think of something, believe you are alone; when talking about something, believe that you talk about yourself; when you think about silence, believe that you keep silence for your own sake. This is the only way students can learn to be silent.

If I give you a rule, keeping in mind that you have children, husbands, social work, and if you cannot apply it, this won't be very wise on my part. In this situation that you are in, you want to be strong, but the first thing you have to do is to win a victory over the little difficulties you are having at home. Your problems at home are a very serious issue. For instance, somebody may say, "I can't stand what's-his-name!" This is your weakness. How do you imagine you are going to enter Heaven? The first condition, in order for you to enter Heaven, is to put up with everybody. It is said that all of us would change. If you do not change, if you come again even in ten thousand years, or in a longer time, you will be in the same situation. Similarly, an American professor said that there were certain people he would not like to see in ten thousand years. But even if he sees them then, if he does not change, he will have to fight the same feeling. Time in itself is no cure for any problems; time cures inasmuch as we make efforts to change ourselves in the present.

BEINSA DOUNO – THE DIVINE MOTHER

I would like you to start with yourselves, with a self-confession; this is the most challenging of tasks. You will develop your faith, compassion, your heart, your prudence, imagination, and music too. All of this lies ahead of you to develop it, besides the progress you will make shall depend on the time you have to spare. For the time being, God asks you to work for two hours. What do you do during this time? I have seen how some donkeys that have been kept closed and are let free afterwards, go rolling around not in grass but in dust. I do not laugh at such donkeys, they act very wisely – they have fleas troubling them; therefore, they say, "I'll teach you a lesson!" and they cover the fleas in dust. Donkeys symbolise human stubbornness. Stubborn people wallow in dusty places and say, "I'll teach you a lesson, make sure you do not lock me again!" These are simple comparisons. Animals that wallow in the dust have a completely different attitude. We look upon donkeys from a human point of view and we see that donkeys do not act wisely. If it is summer time, donkeys are supposed to go to a green meadow or to clear water and wallow [roll over] there.

Some of you have made a better progress, but all of you have to work. Everybody has certain weaknesses that are not the result of one's ill will, but are of a karmic origin.

(Somebody from the audience): Can one alter [the position of] one's soul through persistent work upon oneself?

If we are in the situation of caterpillars, notwithstanding how many leaves we can eat, we shall not be able to transform ourselves into butterflies, for a shorter time than it takes. During this period, strength needed for the transformation into butterflies have to be gathered. You may get polarized. One may make obstacles that can delay one for a hundred years, and similarly one may make an instant progress that can take one a hundred years ahead. One has to clean oneself before God every evening, which does not mean to become soft. Good people should also be strong. It is often said that one has to win a victory over oneself. The point is not to win a victory over yourself, this is bad, but you have to [get to] know yourself. So, winning a victory over oneself would not take us very far. Let's assume that you are in the habit of fighting off and on, and now you break your arm in order not to fight. Did you gain anything out of this? Why did you have to break your arm? On the contrary, you should have said, "This arm should listen to my will, and I have to be in control!" I do not want you to win a victory over yourselves, but to be in control of yourselves. When you are angry [furious], when you have a bad thought in your mind, try to get control over these thoughts and tell them, "You do not belong to this place, inside me, this is a canal and you may only pass through, but you may not stay!" You should be like that railways officer, who opens the rails with a special key so that various trains can pass, who clears the way for the trains. Similarly you, with the key you have, will be able to send your thoughts and desires in the right direction.

(Somebody from the audience): Sometimes people look composed, but they are trembling internally; how can this trembling be mastered?

Let them tremble! I could cure all of you within a year, if we could have a beautiful flower garden at our disposal with various flowers and beehives, an orchard with various fruit trees, and a vegetable garden, and shall send you there to cultivate them, so that you can draw energy and peace out of the gardens. If you are anaemic and in low spirits, I will send you to cultivate the cherry tree and you will see that your spirits will change. If your faith is weak – I will send you to cultivate cabbage, to water it and keep an eye on it. These are formulae, albeit from an external influence. If you are in low spirits – place your hand upon your forehead and everything will change within five to ten minutes. If you do not apply this means, let those of you who enjoy maths, writing, or drawing, apply one of their favourite past-times. Draw a triangle, paint it black, blue, or green, and before three or four minutes are out, your spirits will change.

(Somebody from the audience): In order to have one's attention distracted, isn't this the point?

No, this gives you certain strength to make the devil work and you tell the devil, "Do you make anything out of these triangles?" And the devil replies to you, "I do." While now you stay at home, this one annoys you, that one annoys you; even if you are the most patient person you

will lose your temper. The most difficult thing for one is to be always patient, to be polite. Sometimes I watch other people: some of them are rather tense, they can hardly wait for somebody to pass by and regardless whether one is guilty or not, they slander him, they fly against such a person with all their might and they say, "Don't you dare pass by this place!" Then they feel relieved, but after a while, giving it deeper thought, they realize that that person was not guilty at all, that the person was merely a passer-by. These are purely psychological states. The atmosphere can also be in a tense state: say for instance two dark clouds meet, their electricity attracts them, the air becomes thick with ozone and you start attracting this electricity upwards⁵⁵. If you are angry, go into the forest, start yelling, shouting at the trees and stones, they will become thick with ozone and you will feel better. You will see how funny it will look to you afterwards, when you notice that you are in such a state. An American professor was telling me a similar story: he was not in the habit of going to balls, but he enjoyed dancing, therefore, whenever he felt a strong desire to dance, he grabbed a chair and danced with it at home. He himself found the situation funny, but he felt relieved afterwards.

You can apply the methods that I granted to you, and some will make use of some of them, while others will make use of other methods, as the situation may require. We have to make good use of Nature, it has the true method of healing. The present urban lifestyle is not quite natural, leading to unnatural states in people, lack of energy, because there is nowhere to draw energy from. Everybody needs energy - there is no energy to hand.

You have another method of work at your disposal: for instance one of you has great misfortunes, therefore, some of you try to direct their good thoughts to her and try to help her. When someone is sick and cannot plough one's field, let twenty people close to that person, go and put in twenty hours of work for him and the field will be ploughed. It is said that we have to help one another, don't we! Most difficult of all, is when one lives alone. Nobody lives for oneself; nobody dies for oneself! Why is it that in Nature many grass blades shoot up in the same place? To retain the moisture! Wherever there is only one flower growing, it withers very soon. Similarly, when there are more people in a certain society, they retain moisture for a longer time. But when one is alone, that person has to be under very favourable conditions, to be very knowledgeable, so that one can survive in the world. You have these conditions now too; you have everything.

I often notice that when I use certain symbols, you interpret them in the wrong way. For instance, I quote a law, I say that there are no exceptions to God's law, but that there are rules in God's Mercy, and these rules may tone down the law. I also say that nothing is given for free, and this is also true, but God's Mercy is another law. According to it, if one is ready to receive things, things are given to that person for free. Both are true. Outside from God nothing is given for free, while inside God everything is given for free. If a general wants to climb up in society, this is dignity, but he would have to do it by virtue of the knowledge he has, by virtue of his valour. Professors can climb up in society only by virtue of their knowledge, not by virtue of benevolence. When you are invited to a table, you may be placed at the head of the table, but in society you cannot be placed at the top if this is not well deserved. So, being at the top presupposes work. Some may say, "I want to be talented!" You know the story about the donkey's discontent: when God created it, it was looking around among the many animals and it noticed that all of them were very big, while it was smaller even than rabbits and was exposed to a lot of suffering. It prayed for a long time for God to make it bigger, with a high-pitched and strong voice, so that everybody can hear the donkey. God finally listened to the donkey's prayer and granted the donkey height and a strong voice, but people started making donkeys work and this made donkeys even unhappier. So, the meaning of life is not in the abundance, but in the scanty that God has given us and in the place that Providence has destined for us. Now you do

⁵⁵ To editor: the Bulgarian text reads 'upwards' – but somehow I'd rather translate the word as 'downwards'.

not know where God has placed you and what will come out of you. If you are a small seed and if you are sown in a sandy soil, nothing will come out of you, but if you are sown in a rich soil and if you are taken good care of, good apples can come out of you.

You will now spare a thought on your self-development. Do not think that there will be no temptations or irks for you. Christ was also bored. There will come a moment when one will say, "How long shall I bear this burden?" Let's set a premium for those of you who can develop one virtue. What premium shall we agree on?

(Somebody from the audience): We can't set it ourselves.

Oh, how clever you are, you can sell me out ten times at the market place! Some people say, "We know nothing about this issue, you tell us!" But when it comes down to their interest, they argue, "This is not the case, do not believe it!" So they also have an opinion, do they? Others say, "We are prepared to face everything, we are prepared to listen to you!" Easy to say, but the truth is that you are not prepared to listen to everything. If I prescribe to all of you to get up at midnight and to go out to the centre of the town, how many of you would do this?

(Somebody from the audience): We will, as long as it is for the better.

This is not important; some will do it, some won't. If I tell you that you, your children, and your husband will die, if you do not go out, then you will go. You will do it out of fear. In such a situation even with a gun at your back, you will go out even to a war. You should do what your Spirit at a certain moment and in a particular case can agree to [allow].

Now, the good will of none of you is strong. Ill will is well developed. This is not to say that you are not good, but this is to say that ill will prevails over good will. These two powers – the good will and the ill will – take one direction or another and since part of the matter of our body is not pure, we experience perturbations. We have to purify ourselves from sins, because there is something impure within us, which holds back our good will and we have to make great efforts to get rid of these impurities, to call [invite] the Divine matter, i.e. to create the New Man. You say that somebody is weak. Certainly, one cannot be strong until one gets rid of the matter that holds one back.

So, now you will work to develop your faith and will. In order to develop your will, you must place an ideal in your mind. Take Christ as an ideal, i.e. the Living God, Who is manifested in the world. Take notice of the most supreme, most intelligent moments you experience in your life – these are manifestations of the Divine. Rare indeed are such moments, but you will have to try to keep the image manifested within you. During such rare moments, God has spoken to you. He speaks at the most once, twice, or three times in a year, and this is why you have to try to keep this speech. The more God speaks to you, the more He distances from you, the more suffering you experience. This is quite natural: you have one child, whom you love dearly, but once it distances from you, you start worrying about the child and you suffer. God acts similarly. By coming closer and going farther away God cleans your temple. God will come only when your temple is cleaned. This is why the Old Testament reads, "The Glory of God filled the temple." So, good will you all may have. I talk now about experiences that you all may also have. What you need is will, will is what you need! You are all good! You laugh when I say that you are good. Do you know what I mean by telling you that you are good? I mean that nobody who lives with God can be bad; as you all aspire to God, you must all be good. This is what I mean.

I will show to you the categories into which certain of your experiences fall. For instance, you feel hungry; what kind of feeling is hunger? Physical. You have your meal – and you feel a certain pleasantness spreading in you. What kind of feeling is the pleasantness in this particular case? Again physical. You cannot rely on this pleasantness, since it is in the physical field. You have a friend, whom you love, and who is with you, and this is pleasant for you, you feel strong, powerful, but the moment this friend is gone, you feel a certain unpleasantness. This is a spiritual state. This feeling is also fleeting; one cannot build a house upon it. We shall now come

to these feelings that express the most supreme manifestation of Cosmic love⁵⁶: when you love someone and feel no change, regardless whether he is with you or not, this is a Divine feeling. All forms that change in you are insignificant.

You imagine Christ the way you used to know him previously. Certain intelligent powers flow out of this plastic form that stays in your mind unchanged.

(Somebody from the audience): Is this form the same for everybody?

It is different for different people. When you are in the situation of a hungry person, you will imagine Christ walking bare-foot in Palestine. Some have seen Christ in Light, having an aura around his head etc. There are forms through which Christ sometimes manifests himself in the physical world, sometimes in the astral world, and sometimes in the Divine world. You think that by experimenting and observing your thoughts you will come to a point when you will receive them in way that they generate no split-mindedness within you. When thoughts come from the astral world, they contain some small doubts.

(Somebody from the audience): When Christ appears to a soul, won't it understand that He is its ideal?

Christ will tell everybody, "If you do not renounce your father, your mother and yourself, you cannot be a student of mine! If you do not lift the cross and if you do not come after Me, you cannot be a student of mine!" This is the first form through which Christ will be manifested. As soon as you receive Christ in this form, all suffering will disappear. This will bring about self-development of your consciousness... This is abstract matter. Some of you have religious experiences, while for others it is a complete darkness.

Something else that you have to master is to learn to keep silent. The one who has seen Christ should be silent. Christ will then be a power within you. If I were a burning candle, would I need to prove that I am a burning candle? Does the rose need to prove that it is a rose? No, it doesn't, the scent will prove it. If you do not believe in its scent, is it the form that will make you believe it is a rose?

I relate this thought to another lurking thought of yours: you want to break free from a lot of suffering and hesitation; you want to become strong. Do the following small experiment then: take a poor sister of yours and start working upon her, see what you can do. What do you think you will have to do with her? I shall give a figure as an example: let's assume that a sister of yours has lost her fortune, she has no money, no house, no property, and she is at her wits' end. How can you help her? Let each one of you, who has more than they need, give her something – one will give her soap, another one will give her a pan, a third one – a pillow or bedclothes etc. You will see that shortly she will be back to normal. These are forms by which I would like you to grasp what I am telling you. Help everybody with what they need. Someone may have no patience – let this person have your bowl of patience. Someone else may have no faith - let this person have your pan of faith. A third one may have no pillow - let this person have your pillows. It won't be long before you see that your brother or sister have improved and they say, "How good these brothers and sisters are!" If you do not take anything to them you will suffer. One cannot do this, but many can. However, you all need a bowl each. Do one experiment in this respect. Collective prayers are powerful as well, because when everybody prays at the same time, in the same direction, and is sincere and hearty, prayers have effect. Prayers have effect when there is harmony among you. Disharmony is what happens when a person who knows nothing about this art has tried to tune you. Therefore, disharmony can be

⁵⁶ There are two words in Bulgarian for Love: "любов [Lyubov]" and "обич [obich]", translated in English as just "Love" [Lyubov] and "Cosmic Love" [Obich], the latter designating the human manifestation of Love as universal energy.

called poor harmony or tuning. Indeed, the best part of a concert is the tuning of the violin and the other instruments.

The first thing I want from you is to compete in paying mutual respect and reverence. What we perform externally should correspond to our internal predisposition, which is in the name of God. Let's assume that you find one among you unpleasant; do the following manoeuvring: imagine you are in the greatest of hardships or that you are drowning in a river and it is exactly this sister of yours who saves your life. Take your time for a while and see what feeling you will experience. You will immediately start softening and you will say, "If my sister can do this, I will change my opinion of her and I will start loving her!" Or conversely: let's assume that this sister of yours, whom you do not like, is drowning in the sea. Go to her immediately and tell yourself, "Come on, I will save her, because I am stronger than her, and the strong one should always save the weak one!" These are cases given to work upon your self-development.

You will now do experiments. You may ask how? If you feel a desire to do such an experiment, you will pray for a day, two days, three days, four days, up to fourteen days in a row to achieve it and you will then feel an internal predisposition, that you are ready to do it and only then will you proceed to this good enterprise. And now you wait for things to settle on their own accord. Indeed they settle in this way too, but the results are completely different. You should all try to do these experiments. This is the only way to make the following line meaningful, "Pray for each other, to be healed." Keep praying for up to fourteen days and the Spirit will say, "You may now do the experiment!" The Spirit says, "When one's Path is worthy for God, God will reconcile that person."

Well now, you all have to start praying for your Paths to become worthy for God, in order that God reconciles you with the others and brings harmony and the Divine into you, so that you can understand and love one another.

This is the Path; these are the experiments that you have to do to prepare for Whitsunday.

Master's lecture

Delivered on 5 March 1920 (Friday), 16:00h.

CHAPTER 17: WORK WITH LOVE⁵⁷

I want to know why you insist on this meeting.

(Somebody from the audience): We would like to be once again with you, Master!

Do you have any questions to put?...

Do you know the origin of the Bulgarian word for guess? It is derived from an old root meaning to live a conscientious life. This is the only way that knowledge can be meaningful. Living a conscientious life is living Life Eternal. So, these two - Life and Conscientious Life - are synonymous. Hence not only that one has to live, but one has to live a Conscientious Life. Knowing presupposes living in the absolute sense of the word.

People live nowadays too; they get wealthier, but live in uncertainty. You have watched certain students who start taking lessons in music, but can't understand anything, i.e. they can't play. I ask you: does the teacher invest anything in them? If such students do not possess that great urge and love for music, would the teacher be in a position to develop anything in them? No.

⁵⁷ The lecture was delivered at the request of the sisters before the Master left for the country (notes of the original editor)

Likewise, if you do not have that great, intensive desire for Life, what can God do for you? So, what you are looking for is deep within you. However, there are things that are not within you. Music teachers always make their students practice exercises and etudes, rather than having the students distracting their attention with various musical pieces or giving concerts, because this will corrupt them. Students should first learn the art of playing. Life here goes on in a proper manner. Students achieve their goal within the time they study. Similarly, a person who wants to acquire the Divine Life has to have the methods for the achievement of this Life. Every student has to have specific methods.

Now I notice that those of you, in whom the Spirit starts talking, say, "The Spirit already talks to me". However, do you know what great differences there are when the Spirit talks? To Elijah and to Jesse did the Spirit talk, but the point is how the Spirit talked. This is to say that the Spirit does not talk in the same way to all people. Some music teachers can teach fifty to a hundred students, but one of them has hardly learnt the notes, the second one has barely taken two or three lessons, while a third one has covered fifty lessons etc. You cannot understand that there is a gradation among you in the manifestation of the Divine Spirit. The point is not that the Spirit talks to us, but that we have to understand the living laws of God. Contemporary inventors provide the best examples: they experiment once, twice, three times unsuccessfully; they keep experimenting for fifteen-twenty years still unsuccessful, until finally some of them achieve the goal, while others do not. It takes perseverance. Those who walk along the Divine Path should also have perseverance. It's not a teaching if it can be achieved overnight. Not that it is difficult, but it takes time. When you start studying this Teaching, you will encounter many impediments. Imagine that a teacher had twenty to thirty students in music, but imagine them under different conditions: one has a rich father, who has bought a good instrument. The other one has a poor father; this student has no shoes, and has to make up for the external conditions where he lags behind, and at that he has to keep up with learning his lessons. However, it is often the case that poor people develop better characters than rich people. Poor people have stronger wills. Many of you resemble these rich students and you want to acquire the skills without encountering many obstacles. This is what you want.

There are two categories in contemporary Christianity. In one of the categories there are certain layers, similar to well-fed pigs, with lard that is getting thicker and thicker, fat is gathering, however, there is no muscle strength. Likewise various layers settle upon the earth or similarly layers of dust settle in a house that has not been cleaned recently. This is external acquisition and wealth. In the other category of Christianity the acquisition is an external growth, each particle is linked to the others and Life participates in this particle. Sometimes these particles are not linked, each one having a life of its own and saying, "Nobody should interfere with my job!" While in other cases each particle is linked to another and all of them are living particles.

Hence your experience should be in the second category. For instance – you finish reading a book – this represents another layer. An author wrote something, which might as well be true, but having read it you think that you understand it. You cannot understand due to the simple reason that you are not in the same conditions, you do not understand the author's conditions, and you do not know what made the author write. Read the Gospel, read what Christ said, what Isaiah said, but you do not know what made Christ say so. Until you reach the same conditions in Life you cannot understand this Teaching. When the Spirit comes, it will create this understanding in you. Therefore, sometimes when your life settles and when you start trying it, only dust comes out of you, and you believe you know life. All those particles fly away but this is not something organic. It exists in you and you say, "This is not so, we must have beguiled ourselves." Yes, as long as you have settled, I am telling you, you must have beguiled yourselves. This is not a living thing. If water runs through your dust for some time and if the dust still stays, without flying away, then this is something organic, but if it flies away from you, this is insignificant. Now, I reveal to you the law that governs Life.

BEINSA DOUNO – THE DIVINE MOTHER

You cannot escape doubts. These are natural, inevitable. I am not saying that these are laws of some kind, but under the present circumstances these are unavoidable. With all people of poor faith, anger, hatred, envy, lies, and many others are unavoidable.

(Somebody from the audience): If this candle is lit in our mind, as you say, are these also inevitable?

No, when this little candle is lit in the Divine mind, i.e. when God lights this little candle of yours, He will place it in the candlestick and will say, "Let this Light shed light upon the Path of people". This is its significance. Thus people will glorify God.

(Somebody from the audience): Does the lighting of the candle depend on us or on God?

The lighting is a result of a contact with God. These fiery flames that appeared to the Apostles, were they not such candles? Everything depends on the Holy Spirit. It is different from all other spirits. There are many spirits.

Things are said and sown, but each one in its own specific time. I am telling you not to fool yourselves that the time has not come yet. These things do not get done by worrying. Do not think that if you start weeping and pitying yourselves, this would be of any help to you. This will be of no use to you. Weeping has a completely different meaning: when you go to a cruel person, you cry to soften his heart; dry soil needs watering, doesn't it? Do you need to cry when you go to a good person? When he sees that you are naked and barefoot, won't he dress you? Do you think that after telling him that you will commit suicide he won't defend you? God is an intelligent Being and when you go to God with positive faith, you won't find Him in two minds.

Now we go to God with our human understanding. Sometimes we are very anxious and impede the Divine Spirit within us. Imagine that a mother is making a cake while the child is walking after her and making hassle. Imagine her spreading the dough while the child is asking, "Is the cake ready yet?" Let the child wait for a while, until the mother kneads and bakes the cake. Will the cake be ready sooner if the child keeps breathing down her neck, fretting and asking time and time again when it will be ready? No, let the child fetch some water, some chopped wood, let the child turn on the oven, let the child participate enthusiastically and assist the mother and the cake will be ready sooner.

It is easy to live a Christian life, but there are certain distorted understandings. You may say, "Haven't we been Christians for so many years?" You are Christians but there are differences among various understandings. You may have two or three sons, three or four daughters, but only one of the children understands you. I am now asking you how you get along with your other sons and daughters. You get along with them too. They are like guests coming to visit you and saying, "I want this, mummy, I want that one too, mummy" and they go out, while the other child stays home to help you. Similarly you say, "God, grant me this, God, grant me that one as well!" or you declare, "I have told my father to get me this thing and that thing also, and he will do this for me". This is one of the obstacles that prevent many from making progress. Now, in this true Life, there is one other internal understanding that cannot be understood verbally. You will get to that depth, to that internal equilibrium, to that Peace and understanding of Divine Life. These are abstract matters, but you will get to the practical aspect of the Teaching, in order for you to make your homes like oases in the desert, with fruit-trees, so that any traveller with loaded camels can pull over to have a rest at the oasis.

(Somebody from the audience): You said in one of your previous lectures that when we want to change our attitude to the people close to us we need to change our attitude to God.

(Somebody else from the audience): How can we apply this Teaching in practical life?

There are three aspects to this: the first one is when we serve people; we are in the situation of servants then; the second one is when we serve ourselves; it then strengthens our individual life; the third one is when we serve God. You should distribute your service proportionally every day and find out where each of the things you do belongs. One serving God can serve people as well, but the situation of such a person will be different. This is exactly how you can alter your original situation – you will serve God. You will find this desire deep down your soul; it is an

inclination of the soul. This is a situation, which you are familiar with in the first place; it is not a situation that you will have to get to know from now on. You are all aware of this, you know it, but you say that now it's not the right time. This is a difficult service; it takes going to School. You stumble down when you want to serve God. You have to liberate yourselves from your situation and stop saying, "We are women". Men want to serve God, but say, "We are men". Children want to serve God, but say, "We are children". Teachers want to serve God, but say, "We are teachers". This is a temporary situation where you are supposed to stay to learn certain lessons. For example you play the part of a servant in a theatre. This role is granted to you to learn, since in every part there are particular features and characteristics that you have to learn. But you are neither the one nor the other part that you perform on stage. Being women you have come here only to learn this part. You haven't mastered as yet the essence of the art of being a woman, i.e. not that you do not know it, but that you are learning it right now. Somebody looking at you from an external point of view may say, "Is this a woman?" and shortly afterwards such people will offer their opinion. Now, when I talk to you like this, I do not mean that you have to release yourselves from this situation, because life goes on, and the part assigned to you is just a role to play. Apart from this you will have to study the things that belong to the essence of your soul.

Imagine that there are four of you sisters at home; that your father is sort of more predisposed to one of his daughters; your mother – to the other; your brother – to your third sister, while nobody fancies the fourth sister; everybody jostles her and whatever she does is wrong. It is only natural that she would feel despondent, aggrieved, and sad until she grasps the meaning of Life. Let's assume that everybody around you tortures you, calls you ignorant and stupid, clumsy and when guests come to pay a visit you are constantly being talked about. You will be at your wits end and wouldn't know which way to turn. Let's assume that you feel a desire to pray to God to let you free and let's assume that God does not touch the heart of any of you. At last you find a friend from outside the family ready to sympathise with you; you immediately feel refreshed, you are prepared to gladly endure everything. A change is in progress within you: you still carry your burden but you feel light as a feather. So, your situation in the world won't change but you will find a friend and it will be pleasant for you to bear your burden. The world will wonder at you and everybody will be saying, "This woman has some extra qualities!" Afterwards a doubt will start gnawing at you whether this friend is not just for the time being; you will then be in a negative phase. Thus the world won't change, your father, mother, and sisters will be still the same, they will carry on with their plans and ideals, but a new element is bound to come to them. I shall explain to you how things are arranged in Nature: you water those flowers that are closer to the window the way you water the rest of the flowers, but they look fresher, because they get more light. While those that are placed in isolated places, more to the north, they will be frowning all the time. They are the fourth daughter – nobody takes care of her, she is always wrong and everybody says, "What shall we do with her?" I find a small window, place her there and she starts growing. Light is what she needs.

Hence you should first make sure that Divine Light flows constantly into your souls, because the world may go down the drain, but the Divine Light will be there forever. God is Light!

The second situation in the world is that everybody expects from the others more than they can offer. Please note that there is one other law that says that souls do not vibrate at the same frequency. There are certain believers the contact with whom not only does not elevate you, but it drags you lower to their level. Just like in physics the temperature of the mixture of two liquids of different temperatures is the mean temperature of the two components. This is why, according to this law, you have to progress in consistence with your soul vibrations. Souls that have equal vibrations can assist one another, but if the souls do not vibrate at equal frequency, they lag behind. Ducks flying in the same way fly ahead, while those not flying identically lag behind. Can you have an ox and a horse harnessed to the same cart? This will be a combination not making any sense.

Now, try to find out what bothers you, try to get free from the dregs you have inside you. Freeing from dregs supposes that there should always be an influx of New Life, since old water, no matter how much you try to cover it, is old water all the same; old clothes, no matter how often you may wash or sow them, are old clothes all the same. You need a new garment. Now, you may say sometimes, "A long time ago, when I was a child, I believed that!" The faith of children and the faith of adults are two different things. Faith also discloses itself. Apostle Paul says, "When I was a child, I was as wise as a child, but when grew up, I gave up all these childish stuff."

Those of you, who can't understand, will get interested and they will continue from the point they had previously reached. Everybody will continue from the point they have reached! Just like plants shoot off springs, you should similarly shoot one everyday. If you do not shoot one a day, there will be no growth, there will be no understanding. You have to reach that state when the moment you feel a desire to do something, you feel the presence of God so vividly, that you can stop before you have done it. While now you argue that you feel God's presence, but when you are put to a test you fail and then you repent. You can find your way when the cart is upset, but it is important to find it before it gets upset. The Power of Life lies in it.

At the present course of development of Life you will encounter difficulties and you will be told, "You are not on the Right side of Life, this is what the Scripture says!" I say that a lot has been written there but you do not understand. Sometimes people, who say that the Scripture reads whatever, act like those who write instructions on the Easter egg paints packs. They contain information on what paints there are inside, what eggs can be painted, how to dissolve the paint, how much water one needs etc. They read, "This paint should be dissolved in that much water, then you put the eggs like this and then the colours will be all right." Everything will be done according to the instructions in this pack, but you have to follow the entire process. There is other knowledge, much deeper than the one about paints.

Under the present circumstances people keep stumbling. The atmosphere is thick with non-advanced souls, who drag themselves up to you and you often feel a sort of unpleasantness, a sort of a discontent. They are the reason for you feeling like this. Theosophy calls such souls elementary souls. You all have to shake them off; you need a rake to do it. These souls should be educated, should learn to respect the Divine Law, to work.

(Somebody from the audience): Do such souls represent obstacles for us?

Yes, they do.

(Somebody from the audience): They are probably benefiting from this?

Yes, they come to rob you.

(Somebody from the audience): Don't we need a method on how to protect ourselves from them?

When they come, make them work, teach them to weave, to spin, give them kitchen work. They affect only the mind and you will say, "This thought is not mine, this desire is not mine!" You will repel them in this way. If one is to succumb to all of one's desires and thoughts that cross one's mind and one's heart, what would happen? These thoughts and desires should go away like the water and wind, while we shall take only what we need from them. Not everything is meant for us.

I leave you free and I want you to study on your own accord all the rules that I have given you and to apply them in such a way that you can control yourselves on your free will whenever you feel like doing it. I do not impose any discipline upon you; I leave you to do whatever you decide on your free will. You sometimes want to cheat on me, but I benefit from this while you lose. You undermine each other in this way. I see that you often spoil things that I have mended. It is often the case that you, led by your good desire to do a thing or two, you exhibit the ardour of Apostle Paul and you say, "I had the ardour, but not the right understanding." Where will you go if you enter a garden? You will go to the pear-tree or the apple-tree with the best, the juiciest of fruit, won't you? You are in the habit of doing so, aren't you? There is no stupid person in the world

that will go to the sour fruit tree. Anybody will go for the best of fruit. If there are no apples at all, only then will you go to the sour fruit tree, but if there are good apples you will find your way to the good apples, won't you? The same law governs the world too. This is the practical aspect of things. If you have good fruit in you, people will visit you without needing any invitation. This is the practical aspect of things and it is very true: your relations with the people around you will be determined according to the wealth of your mind and the richness of your heart.

I do not call what changes Love. This is a funny thing. One loved somebody but in ten years time one turned one's back to the person one loved. Paul says, "Love never ends".

(Somebody from the audience): I have often thought that whoever makes the effort will enter Heaven!

(Somebody else from the audience): Which is the most powerful virtue with regard to achievement of results?

The words getting into God's Kingdom takes effort mean that only those who keep moving will enter God's Kingdom. Imagine that you are climbing a mountain peak in the morning to see the sunrise; if all of you scatter in different places, rather than staying at the same spot, the Sun will give each of you its strength. If all of you line one behind another and wait in a queue to receive its benevolence, a certain disharmony will inevitably occur. All of you should bask simultaneously in it and wait for its benevolence. This is the Divine Teaching: there is time or order in it; you will all present yourselves at the same time.

(Somebody from the audience): We all know our shells; can't we get to know and love each other so that we become a huge power in Sofia?

What prevents you from doing so? The obstacle resides in your minds.

(Somebody from the audience): Will you take us a little bit higher up in the mountains?

Nowadays even little children climb the mountains. It is not difficult for a person to climb the mountains.

You asking questions remind me of being closed in a room with a large window and a mirror opposite the window, where the Sun is reflected in the morning. You are all now standing in expectation to see the Sun in the mirror – this is the situation you are in. I want you to go out of the room and not to look at the Sun in the mirror. You will never find the Truth in this way. The mirror will show you that the Sun rises from somewhere deep, i.e. it will show that the Truth is behind your back.

Each one of you should take a deeper look into your soul. You do not know your soul yet. You need experience, which should be gained individually by each one of you.

So, you have to turn to God and say, "God, pray Thee, light my candle in whatever manner you like, I want my candle lit!" You will leave everything to the discretion of the Divine Spirit and it will light the candle. This candle will be lit in the manner God chooses. The Spirit that distributes all gifts to people is not what you understand it to be. We have a special understanding for the word Spirit.

Isn't this candle lit within you yet? The candle has to be lit, to be placed in the candlestick; you have to take [quarter of a] bushel⁵⁸ and say, "Let it be Light!"

(The Master takes a look through the window: it is drizzling outside)

The drizzle outside shows that you need more Life. The weather tells me that the upper fog hampers you, and this is an emblem for Life. The obstacles you have are not as big by themselves as you imagine them to be. You place a small obstacle under a microscope, you observe it and you say, "There is no bigger obstacle than mine!" This is true – your obstacles

⁵⁸ The word is used figuratively, as antithesis of the Gospel image of the candlestick under the bushel.

are meant for you to tackle. You will get closer, will walk along the Path of Love and you will see what God can do for you. Get up quietly in the morning; try to concentrate your thoughts, to hush yourself down, to penetrate into the Divine thought, because certain experiences you have are karmic and inevitable.

(Somebody from the audience): You said yesterday that when the candle is lit, things disappear karmically.

Yes. You can decide and do away with them. Do you, for example, have this positive faith? I look upon the positive faith as an expansion of consciousness. Whatever, I will help you the way the wind does: I shall remove the dust so it won't disturb you. Things in the Divine World resemble getting into a train. You will have to observe the rules of the train; if you are late the train will not wait for you. You will get on the train, you will travel in the train for some time and you will get off at a certain place. You won't have to bother what the engine driver is like or to be scared that any of the wagons can break loose from the locomotive along the way. These are all speculations. You may say, "Let's pray to God to watch for us along the way!" You will go to God, but it is your soul, not your body that will do it. You will invest all of your faith in God. Make sure you do not disturb Him - a live faith is needed!

Let's say that you are in bad circumstances, you are in distress. This situation is sometimes the result of some poorly digestible food that you have eaten that leaves certain residues behind. At times it is your contradictory feelings that give rise to pains: for example, you love and hate at the same time and then you will feel stabs in the region of the heart. You say, "It hurts!" No wonder it hurts! Abolish the contradicting feelings and the pains will disappear! At other times somebody may attack you with their thoughts, which will produce certain pains. Therefore, you have to learn to fence yourselves, to lead such a life that all life arrows bounce back from your body. You have to free yourselves at times from the devil. Do you know what it does? It is especially clever: you owe money to the devil, the devil comes over, you repay the policy, but you forget to take it back. On the following year it will again visit you and say, "You think you repaid? Oh, no! Pay now!" Hence you have to take your policy back from the devil. Twenty years ago you forgot about some sins, you prayed to God to redeem you, but after twenty years the devil will come again and will say, "Pay!" You will tell the devil, "I paid; there is nothing more to pay for! Take me to court!" This fills you with remorse. One should know what is right and what is wrong. There are things moral and things immoral, there are deeds righteous and deeds sinful, and there are actions right and actions wrong. Your soul should throw away all wrong and sinful actions, it should free itself from the old remorse, and you should only keep the experience.

(Somebody from the audience): We shall break free, but if they do not let go of us?

They will leave you. One has to work a lot in this school, and sometimes people get in trouble because of lack of knowledge, therefore, everybody suffers. Make sure you are rich in faith, in knowledge. One should be getting richer! In old times people went to monasteries and spent in solitude ten, fifteen, twenty years, in order to become stronger.

This is one task that you can accomplish: every school has its difficulties, therefore, try to liquidate your old karma now, do not postpone. Try to sow new thoughts, new ways of understanding, which can grow and expand your soul, so that you can become stronger. Now all of you have a certain debt, a certain policy that is already mature. The maturity day will come and you will all start looking for money to repay your debts. These are all new debts.

Do your best to perform what you can, to have one job accomplished, to study one exercise. Some of you are more experienced, while others – are less experienced, some of you have experience in some aspects; others – in other aspects. The Spirit talks to everyone of you in a different way. All of you need to pray passionately.

When we talk about a lit candle, we imply another meaning. A candle is lit in a person but no two candles are lit in the same way. For instance, there are ordinary lamps that burn gas and produce an odour; then there are other lamps where gas is transformed into a gas state and is

thus lit; burning in such lamps is stronger; and finally there are gases where air is injected additionally; they burn even stronger and produce a more powerful light. This is to say that the mind should be transformed into this Divine status without leaving any waste; it has to contain pure Light, it has to be a pure burning.

Try to find your soul and turn your eyes inward. When you find your soul you will feel an internal completeness, while now you feel emptiness and are falling behind by the day. Both when you take something and when you do not take anything, you should feel full! Christ says that you are not that live spring that takes water from within, but a spring, which takes water from outside and it runs a little drier by the day. The Scripture also says, "Pray for one another so that you can be healed."

So, what has the Spirit told you so far, what is the most elevated thing it told you? Sometimes people talk to themselves, sometimes somebody else talks to them. There are new elements in the word of God; there is something special. When God starts talking to people, the latter feel this talk in their mind, heart, and will. It penetrates everywhere; it is a living Word. Those who hear the voice of God - they are alive; they are not dead. Deep down in your soul you will feel a special Joy, and only people who have experienced it know what it feels like. It is like those quiet waters that never run dry, but can be lost. The moment you make one mistake – it is gone and you are back to your usual state. And later on you hear again this quiet voice and again you feel elevated. Most difficult of all it is to keep hold of this state of affairs. It is experienced everyday, but you can't keep it going. You will have to learn to sustain it.

(Somebody from the audience): How can we make it sustainable?

To do this you need willpower. You have to be ready to work in the name of Divine Love, in the name of the living God. When we work in the name of Love, we do not mention its name. When I save a person and cure this person, do I have to tell this person that I do this in the name of Love? I do this for myself – whether the person will understand it or not, is all the same to me. I am not going to read prayers or to talk about Love, instead I will do all the favours and I will leave! When the Sun gives you its light, does it say to you, "I am Light"? Does Love tell you, "I am Love"? If it says so, it limits itself. Love will not tell you that it is Love. You will be very surprised if I asked any of you, "Do you live?" Those who live feel they perform good deeds; they, certainly, live.

There are many things that hinder people. These hindrances are something very bad. Get together according to the law of freedom, share thoughts and do not interrupt one another. You still haven't mastered the art of giving way to others to talk. People who have not mastered the skill of listening should do their best and try to listen! Some say, "Why should I be listening to nonsense?" Well, does the blowing wind say only wise things? When you join a society, do you think you are going to say only wise things? Well, how about you, who have listened to somebody and have condemned this person, do you always say the right things? Learn to turn a deaf ear! When it comes to understanding, discard the thought that some are more intelligent than others. You fool yourselves that there are intelligent people and silly people in the world. You are intelligent at a point in time, while in another moment – you are silly. You shall have to make an effort within the Spiritual world, before God, not to consider things silly. If you find something silly, just leave it. People who do silly things have to learn something; they have to gain experience. This is what is silly: let's assume that you are dressed in a nice white silk dress; somebody with hands covered in grime comes over and tries the dress, somebody else comes and does the same. You may say, "Oh, how silly this is!" I now ask you, "Why did you stain yourself?" – "Well, somebody came, after that somebody else came and they stained me." Yes, but each one of you has a desire to try while your fingers are not clean. In this particular case, your dress should be kept clean. The danger when you enter Christianity is in the point that you get into the situation of these traders who offer their goods for sale; they start competing and cannot stand one another. Likewise you offer your experience. Give it up, make room for others to sell their goods, and when your turn comes you will sell as much as you can.

If nothing is sold you will have to take it back. But you say, "But I paid so much money for it!" and thereby starts the competition.

(Somebody from the audience): It's all down to the fact that we have no patience for one another.

Patience is generated by Love. Once you get to love somebody, you will be able to be patient with this person. However, there is another law and you also have to take into consideration the following: let's assume that you have gone hungry for three days and I tell you, "Let me tell you one of my experiences." You are irritated. Then I tell you, "Come on go home!" and afterwards I complain that you do not want to listen to me. I do not put myself in your situation that you are hungry that you haven't eaten for three days. One should first say that one is hungry, and only after this one can listen to what is being said. This requires ingenuity.

You can work outside. You are full of knowledge; you have to give [share] some of your knowledge externally. You suffer from having too much, not of having too little. You may ask, "Shall I say this?" There are many workers in the world too. Believe that everything in the world develops along a specific way. There is no way that the Divine Plan can be distorted; it follows its own accurate mathematical calculations. If you stray aside, you will suffer, while what God has determined for you will happen. For example, somebody wants to take you for a walk, but you do not feel like having a walk; they tie your hands, you put out a fierce fight, but anyway you get to the place, however, this time you feel very tired. Therefore, you can go there without putting up any opposition. So, you will do your job regardless whether you offer resistance or not.

You have to pray for one another. The good thoughts you will send have a good effect, while the bad thoughts have a bad effect. If you play music I want to come too and dash a little bit of hot pepper into your noses, and I would like to see how you could play. There will be a lot of sneezing. These rules are true, the Scripture reads, "Pray for one another so that you can be healed."

The whole world lies in the hands of the Sly one [the devil]. What do you expect from a world, which has come out of the devil? And since it rules today, nothing can happen. Everything is debris, everything falls to the bottom and one day when lots of residue gathers there, God will lift it, will remove the water and will make gardens, fields, and mountains out of it. This is what will happen to the sea bottom.

Believe that you are all good at soul. There is no reason to say that you are bad. Yes, when you act, according your will, you are bad.

(Somebody from the audience): Do we need evolution if we want to find our soul or it all depends on the individual willpower of the person?

The obstacles should be removed. Imagine that you place a thorn upon a flower; do you think it will be able to grow? No, it won't. The same happens with you: if you can't grow there must be a reason for this - that somebody else must have stuck a thorn into you. You should watch out for thorns stuck onto you.

If you are given scales to measure solid and liquid matter, and if you observe the rules while measuring, everything will be making progress. But imagine that somebody comes and tells you, "These scales are not sensitive enough! We shall give you other scales"; then the ratios will change. You should place everything on the Divine scales and should take your measurements according to them. There can be no disharmony then. If you experience disharmony, it will bring about trouble. When God wants to make somebody listen to Him, he gives them problems, diseases, famine. And when they understand Him, He talks to them intelligently. There are two ways in which God speaks: the one is by the physical mind, the other one – by the intelligent Word.

If you achieve agreement and harmony among yourselves, we are ready to help you. Even if somebody is not present here, if a person is ready, I do help this person. I help everybody who has reached the conditions. Some have a desire to study; I stop by them and help them. Some

have filled their heads with rules, knowledge, and experiences, while they do not live within them. Such people say, "Let's love each other, let's be kind to each other, let's be compassionate!" Well, all right, but all of these are qualities not rules. How can we love each other? You come to me, you request twenty leva, I do not have the money, I do not do you a favour. I walk along the path, somebody passes by me, wants me to pick up his/her bag; I say, "I can't, I'm in a hurry!" Somebody has fallen on the road; you will stop to help him! In every single moment you will stop and apply the law of Love. Say you go to a house, your sister is aggrieved; she asks you, "Can't you help me a little?" – "Well, may God help you!" No, you should stop, you should help your sister, you should tell her, "God will help you and He will help me as well!" You tell her, "Let it be!" I can do favours [good] to you but I often refrain from doing so because of the following considerations: is it wise to pray to God to send you rain when your fields are neither ploughed nor sown? Ask if your fields are sown; I am ready to send everything to you. I will send as much rain as you want. Knowledge, knowledge, and a lot of knowledge you have [at your disposal] today! You haven't spared the time to stop for a while and think over what I told you, to understand at least one hundredth of all the formulae provided. You say, "We understand this." Well, but you do not apply it.

Remember that there are more living beings in the world than you suspect. You are not alone. Do not think that when you are alone in the room, nobody watches you or monitors your actions. Start working on something for this Christ, for this God, whom you love! Do something for Him! When I say "do", I mean doing something conscientiously, so that you can feel satisfaction when you have done something good for God.

Christians have power. If four-five or ten thousand people gather together and concentrate upon one thought, they can help anybody but it has to be reciprocated. They can help you today, tomorrow they can help somebody else, after tomorrow – they can help a third person and gradually all fields will be ploughed, sown, and reaped. While at present you will have individual internal troubles in your homes, obstacles in your minds and hearts. You will have hindrances of public nature and difficulties in earning your living. These difficulties are real and you have to remove them. Your husband is discontented, he prays and you cannot help him. You anoint him with ointments, but there is a thorn. You say, "I anointed it, but nothing can relieve him." Yes, ointment alleviates places where there are no thorns, but in places where there are thorns ointments are no relief. You will take out the thorn! People, whose thorns cannot be taken out, experience difficulties that cannot be eliminated. You, for example, have such difficulties and you say, "I am not loved." This is one of the greatest problems. You can't force people to love you. Why are you not loved? Any esoteric person says about somebody who is not loved that this person has become demagnetised. Such a person starts looking at the bad side of other people, everybody avoids such a person because he has become demagnetised. Therefore watch out! When you stop seeing the good aspects in people you have demagnetised and few people will love you.

At present God has given you entertainment. Looking at you in your troubles [plight] He says, "These people do their job very well." Sometimes I find mistakes in the very teachers. If you sit at my table and if I give you to eat according to the rule, you will remain hungry; if I give you more, some will eat more, others will eat less and I will scold you in the end. It is not right to treat everybody to three nuts and a slice of bread when you come to visit me. This is what you should try to learn!

(Somebody from the audience): What does great Joy stem from?

From a profusion of energy. Sometimes when there has been refraining and abstaining, great Joy follows. This state is to be observed in all people. Joy often comes down to the physical life. Joy, expressed on the physical level, is the Joy of soul.

I shall give you an example, to see where evil is to be found: let's say that your spring is clean, but the glass you hand water in, is not clean and the person is displeased. The evil rests not in the water, nor in the desire, but in the glass. The glass has to be clean. The bread you give to

people is not bad, but your hands have to be so very clean that this person can be grateful to you. These rules have been preached for the last eight thousand years.

You will now move a stage further up. If you want to kiss somebody, you have to be aware of what you will express by the kiss. Or similarly what does contemporary hand-shaking mean? Do not think that kissing is a human invention; it is a sort of a energy-saving mechanism in Nature. These are two currents: the upper lip is the positive pole, and the lower lip is the negative pole; when a person gets his lips closer together, the current from one of the lips flows into the other one. When the mother kisses her child, both of them, the mother and the child, are renovated. Have you noticed that she does not kiss the child on the same place? However, how many times has this law been applied properly? Hand shaking follows the same law: it also facilitates the internal exchange of energies. Hand shaking stands for familiarizing, congratulating.

Expand your heart, look the world in the eye, be grateful for everything, aim for Purity! The first thing that you need is internal Purity – Purity of the soul! To sustain Purity is most difficult of all. This is why in order for a person to become pure, one must befriend God and good people. You need new experiences to change your mood. When you graduate this School there will be a lot to learn ahead of you. If you become very sensitive you will notice what a grave aura people have. You will feel the vibrations of their thoughts and desires; you will detect discontent and ingratitude in them. Meanwhile you have to allow all this to settle down and you have to say, "For God's sake I have to allow everything to settle down!"

Make sure you develop yourselves. Spend ten to fifteen minutes in silence everyday, in order to learn the art of being silent. Each of you should be deeply absorbed in themselves and should be thinking in simple terms, without expecting to be told something. Just like in Nature everybody looks in various directions or just like everybody chooses what to have at a table, just in the same way you should be engrossed in your thoughts and you should try to acquire this energy. If you watch others – the way people sit, the way people pray, this is nothing close to meditation. A large room is required for meditation, where nobody can disturb you, and you should be at half a meter distance from one another. It is good to examine the features of a flower, of a carnation, for instance, of strawberries etc., during your meetings, to examine the psychological performance. All flowers should be studied on the spot; they should be examined under a microscope. You are bound to notice how sensitive flowers are to love, but for this purpose you need to take more excursions.

Aspire to more freedom - aspire to no restrictions! Many rules lead to the other extreme, but make an effort to give up self-condemnation, to avoid blaming yourself. We shall start discussing more abstract topics. You have to be impartial in the discussions; you should not be personal when you speak on some issue. You may at times imagine somebody as a model figure and depict this person, but this person should not be your target. This model will be in front of you as long as the model likes. When you sit for your portrait to be drawn, you stay as long as you like, don't you? This is how you should behave in life too. Because you have not learnt the law of concentrating yet, the Invisible world uses negative methods to develop your concentration: when you start hating somebody you carry this person in you and thus you concentrate. At other times you experience a pain, a blister comes up and you concentrate. You have a stomach-ache or you have a headache – these are natural methods to concentrate your thought. When it comes to loving somebody, you lose your concentration - you are distracted. In concentration the mind should be in its place and all the good desires should be separated from the bad ones.

When you train yourself, you should keep developing something in your soul every day. Do not fear whatever you do! Do not think that it is a deficiency; it may only appear to be a deficiency. Religious forms, judgement, moralizing – these are great obstacles. This is how I understand the issue: I do not have to preach sermons to you; you are flowers that have to water and tend themselves on their own. They will grow on their own accord. Some say, "I want to become better." If you walk along the path you will develop properly. Since you are at different stages

some of you say, “I am in low spirits.” We do not understand this philosophy and we befriend each other, we do not get on well, we stumble. People cannot be equally situated in the physical field. Sometimes a person is in the situation of a tree having all its leaves and blossoms fallen, and you say, “We changed our opinion about this person.” No, this person has only shed the clothes; the flesh will put on clothes again.

Work with Love! Work with the Love Tolstoy speaks about: to be prepared to leave everything, to be prepared to serve everybody without expecting to be paid for this. This is Love – to put on everything and to be a servant everywhere. If you can do this, you have Love; if you can't do this, you still have love, but your love cannot elevate people. If you can do this, the problem is immediately solved in an intelligent way. When you are a servant in Love, you won't bargain, you will be free, you will work for free, you should not feel obliged, and you should not be accountable. You will do what Love demands voluntarily. This Love demands both the king and the servant to give up what is theirs, to become servants. This Love says, “I recognize no masters!” And having worked for a long time for Love's sake, it says, “You deserve to be a master of your rest, but the moment you have had enough rest, you should immediately get to work!” So, while you are having a rest, you are a big shot, while you are working, you are a small man. Do you know how difficult it is to work like this? People are so selfish and they think that you are made of steel. They won't ask you to stop for a while even if you work for twenty-five hours. Nobody should be influencing others. You will leave each other to behave and to work the way they feel like, because they will develop in this Love. Somebody comes to you and tells you, “This is what should be done!” Well does this person know what should be done? Contemporary society [is said to have] recommended so! Well, is contemporary society ideal – it also has its deficiencies!

Most important it is to start with Love, to become heroes, so that you find it a pleasure to work for it!

Maiden's tears show that one has to clean oneself. Crying is always a method of cleaning oneself. When one has sinned, one has to cry to clean oneself. When you come to the earth you cry – because you are sorry for your sins in the Invisible world. Do not think in any other way – all souls have come here to the earth to have their sins redeemed. When a soul recalls a mistake, the soul has to cry a little bit, to free itself from the mistake. These sins can be yours or somebody else's, but this is a general principle. Tears show a softened heart and an elevated consciousness; this is what happens to people along the path of renovation.

You are abandoned in order to develop yourself. You sometimes feel that your mind is getting feeble, which at times can last for a short while, and at other times it can take days and afterwards you feel refreshed. These are illusions; these are not real things, these are temporary states, which you have to undergo. When somebody feels forsaken, in some cases, they can become bitter, full of venom, they become worse, while in other cases they go to God. The latter is good; therefore, we should remain on our own more often. When one is full of Life within, it is easy to clean these states and even if one's hand gets dirty, it is also easy to wash. But when there is no water, impurities stay with people for a long time. The moment Divine Life comes, it is easy for people to wash, but if this water is not available, people carry on the impurities on their three fingers.

Learn the law of satisfaction; not the external, but the internal satisfaction, to feel satisfied deep in your heart! Whatever happens to you, when you are satisfied, you will forebear it in full awareness. You may be groaning, suffering, but you will endure everything voluntarily, gladly. One has to forebear one's sufferings in dignity. Show your Love to everybody – to the weak, to the feeble, to children! As soon as you feel aggrieved, go among people who are more aggrieved than you, do some good for them and you will feel better; or get down to reading the biography of a great person who suffered a lot. There are many methods to heal a person.

I call this world – from the beginning to the end – “a world of disenchantment”. Some call it “a world of enchantment”, but I call it “a world of disenchantment”. When a baby is born everybody

rejoices. During the first year everybody tries to please the baby as if the baby is a king, everybody listens to whatever the baby commands, everything is given to the baby. But afterwards, little by little the baby is being taken down from the throne: in the third year the baby is already a prince, in the fifth – a minister, then a manager; until in the end, the grown up person becomes a servant, the servant is sent downstairs and is told, "It's not like the old times when you were a baby!" The grown up person is given a hoe and off he goes to the vineyard. In the Spiritual world God starts in the opposite way: you are first placed as a servant and in end you are made king. This is why you are beaten here on the earth. You marry a man; he is your teacher and he tells you, "This is not your father's house, do you know who I am?" and in several years he will have bent your neck. You say you do not love your husband – there must be reasons for this. Some other time you love someone, because he did you good; in a couple of days your state changes and you love that person no more. Why so? Because he had wronged you. Then you say, "I'm fed up with this man!" The husband, in his turn, says, "I'm fed up with this karma! I hate you, I feel like in prison for twenty years with you, I have wasted twenty of my years!" Then things change: you come into another life, mistakes are corrected and you say, "I will rectify my mistake, I shall not place you in prison!" This is a law, which turns like a wheel. When you become clairvoyants, you will transport yourself into the epoch of your previous life in Egypt or elsewhere, you will see scenes from that time, you will get to know what role you had and you will say, "Thank God, I finally understood what I used to be!" Therefore, when you become clairvoyants, when you are elevated, this situation of yours will become clear and pleasant to you. This is how everybody can find that life is pleasant. We shall try to rectify our life according to God's orders, and to understand it the way it was made. If you are clairvoyants you will see magnificent pictures.

Master's Lecture,
Delivered on 10 May 1920 (Monday).

CHAPTER 18: COMBINATION OF RELATIONS⁵⁹

There are two principles in the supreme esoteric mathematics, which read as follows: the attitude of the Earth to the Sun determines the attitude of the Sun to the Earth. I shall substitute the Earth for Man, and the Sun for God and then we shall arrive at a translated version: the attitude of Man to God determines the attitude of God to Man. This is a principle that is beyond dispute. Hence all contradictions in our private or public life stem from this law. I will now do another translation of this combination of attitudes: the attitude of the soul to the Spirit determines the attitude of the Spirit to the soul. I will make yet another translation substituting the soul for the child and the Spirit for the mother, and then again it is the same law: the attitude of the child to the mother determines the attitude of the mother to the child.

You will find the line in the Scripture where Christ speaks about the man making his house on sand and on rocks. Bear in mind that by the rules of this esoteric law you are not free to think, feel, or act the way you want to in your relations with others. Somebody says, "I am free and I do what I want!" This is all wrong. In order for this to happen, you have to be free of all the thoughts that are not yours. If you think what people expect you to think, then something is not in order. This calls to mind a situation when somebody is being escorted by policemen – the

⁵⁹ Optional translation of the title: Combination of Attitudes. In the short-hand notes this lectures was titled *Lecture delivered to men*

man goes where ten policemen force him to. Keep in mind the following: I do not want to talk you into anything, I do not want to impose anything upon you; I want to let you free from the slavery situation you are in. You may get me wrong, because want is a human expression. This is the desire of the Invisible world or the desire of God – that all His children should be free. I shall not concern myself with your past, this is a matter for you to deal with; I am concerned only with your present and your future. And the only person who can now come to your aid along the Path you are walking is me. If I abandon you, you will be lost this very moment. If I let go of the stick you clutch to, you may come back to be saved only in a thousand years. There is no philosophy here: the life of the child in the mother's womb depends on the mother carrying the child. If she decides to carry it to the end, she will give birth to the child, but if she decides to miscarry it, it won't be born alive. It is ridiculous to imagine another woman telling a baby in its mother's womb, "Get out of this womb and come into mine!" The child must be carried for a certain period. Any smart aleck arguing to the contrary is an absolute ignorant who does not understand this great law. Secondly, I do not want to alter the Divine order of things not even to one hundred-millionth part, neither do I wish that you try to change me; this is sacrilege! Another aspect to it: for the last seven million years the principles of the White Brotherhood haven't changed even to one hundred-millionth part. I take this number – it is a variable belonging to the supreme Divine Mathematics, to the Divine World. These laws are strictly determined. There is a particular form for each thought, feeling, or action, through which they can be manifested and the law states that when they are expressed in this form, we feel a sort of satisfaction and kindness. This signifies that the form was expressed properly. Otherwise we feel certain discontent. It is not a bad feature, but an urge for us to aim at acquiring this supreme form.

In the time of the Apostles the Christians divided into followers of Peter, followers of the Apostles, followers of Paul, followers of Christ. Paul says, "I sowed, others watered, while God grew it." What does it matter that you have sown or watered; the important thing is that God made it grow. Moreover all principles boil down to growing, not to who sowed or who watered. I am telling you too, you should stay where God placed you, where the farmer planted you, where your mother sent you to school. Do not go out of the relations already established. The farmer and the mother are wiser than you who have it on your mind to leave school.

I shall now stop here... This year the White Brotherhood⁶⁰ will have its meeting on 19th August. Do not entertain the idea that you belong to the White Brotherhood. There are meetings every year. I do not want you to be ignorant: It consists of human souls having completed their evolution thousand of years ago. They get together every year to determine the fate of all people. Now, we have our meeting on earth simultaneously with their meeting. They are also on the earth. If you walk properly along this Path, you will join the Brotherhood in time, while for the time being you are only servants. There is something hinted to this effect in the Epistles to the Jews.

This year, all of you from Sofia who attended the School up to 1914 inclusive, are invited; they will come on the morning of 17th in Tarnovo⁶¹, while those attending from 1916 to 1919 inclusive, will come on the morning of 18th, and the new comers – in the evening of 18th.

I would like to see harmony reigning among all of you, so that we can benefit from the time spent together. There is work to be done. To tell you the truth the White Brotherhood does not look approvingly to Sofians. It's not that it does not love you, but it disapproves of the rights you

⁶⁰ **To Editor:** I am split minded as to using *White Brotherhood* or *Brotherhood of Light* – for consistency I shall use the former – if the latter is adopted as official translation it will be easy to replace.

⁶¹ Translator's notes - The town of Velico Tarnovo is situated in the middle of Bulgaria, capital of the Second Bulgarian Kingdom – 12-14 century. The Master wrote *The Testament of the Colour Rays* some 6 km away from this town, in the village of Arbanassi.

have granted to yourselves. Freedom goes with rights, but you should know that there are rights and obligations. This is the point of departure for you to learn the methods of governing countries and people. Not a single one of the existing methods on earth can be applied and you are aware of the results. You will learn, because you will return to the Earth, until you complete your development. You have to go to school and you will come back to school as students, until you graduate. Do not think you will convince me to side with you. There is only one way this can be done: if you live in Virtue, in Love, Justice, and Truth. I can't be where God is not. God is not in the evil. I told a friend of mine that I would not allow anybody to commit a crime. And when I leave, you may do whatever takes your fancy. I will catch those who try to deviate and I will cause them suffering. I won't allow anybody to commit suicide. You will come to understand this law some day. Some say, "I am not afraid!" I would like you to show me your Love; otherwise, you are cowards par excellence.

Now, you have obligations to the White Brotherhood, to the School where you belong. There can be no excuse for you; you can't discard your obligations to them. You can't hide anywhere, not even at the bottom of hell. This you should understand very well. There is no hiding from the White Brothers. They are the bearers of Light, of each New Culture, of each good. Well, with their assistance, one always succeeds, but when one is deprived of their assistance, everything is over. Your attitude to me is your attitude to the White Brotherhood, and your attitude to the White Brotherhood is your attitude to God. You will say that you know only one God. You are mistaken: The Sun is known by the light, but it also has one mediator. This is ether, otherwise it will be invisible. Likewise the White Brotherhood is the mediator between you and God.

You have to get your act together this year. There shall be no loose parties around. I am ready to listen to everybody and I would like you to be at least halfway like me. Christ has also said, "Students have to be like the Teacher." How have I lived among you? Have you seen anything of me? You want to do something and I say, "Go ahead! Give it a try!" But I know that this is the law: one will be measured by the measure one applies. You have to be free!

I know your previous life, I know everything, and I do not go poking around unearthing things, but I bury things. Knowledge is not always beneficial, but I benefit from what you do. If you want to have the benevolence of God, you have to listen to God. This was told to me and I came here on purpose. Therefore, I say that there are three scenarios: firstly, if you do not want to follow the Teaching that I preach, I will tell you firmly, "OK, you are free to go!" Secondly – are you ready to apply Christ's Teaching as it is in the Gospel? I mean to have it performed in its absolute completeness! Thirdly – are you ready to apply Moses' Teaching in its absolute completeness? Either Moses, or Christ, or me – we are one! This is the manifestation of God, this Teaching is Divine. Moses' Teaching is Divine, Christ's Teaching is Divine, and the present Teaching is Divine. The source is the same, only the forms differ. It is the same Spirit in the three teachings. Let's assume that I tell you a dictum, a principle, but I do not sign under it. Try to accomplish it! You won't lose much if my name is not present. But Christ says, "His Teaching must be accomplished!" You should accomplish either what the White Brotherhood discloses, or Christ's Teaching, or Moses' Teaching, one of these Teachings, however, has to be accomplished. I place these three Teachings before you, because you bring up certain doubts. I would not like to remove anybody and I would like you to accomplish the three Teachings simultaneously. In their complete scope they are indeed the same Teaching. Christ in Moses is the same as Christ in Jesus and the same Christ is in me. I want you to have the insider's understanding. The significance of the Sun is in the light it sends to us.

As early as this year you should identify yourselves, in your mind, you should be sincere, because the benevolence you strive at depends on you being sincere. I can see you thinking, "Are we so well prepared that we can be called?" Remember that king who invited guests to his table. "Since those who were called did not make it, I am calling you, the cripples! Be grateful that the ones whom I called haven't come!" It's not a matter of dignity, the point is that you have come to learn. I will indeed produce a report on you that no one has so far produced. I shall

describe your progress in the smallest details. If it comes to the stick later on, it won't be my fault. If your father applies the stick, in awe shall I watch and count the beats. Do not fool yourselves in thinking that one is more worthy than the other. Everything in the White Brotherhood is like music. We do not drive anybody away, neither do we invite anybody; God invites people, while invited people drive themselves away on their own accord. You are free in this respect – nobody can aggrieve you, but nobody can equally spare you the consequences.

I would like to see harmony, Life, reigning among all of you, but not brought into effect by the letter of the law. I do not want to probe deep in your lives, I do not want to judge you, but I am telling you the consequences and I treat you like sick people. Can the healer do the healing without causing the slightest pain?

The Black Brotherhood has got you entangled, it generated a storm. Sin counts as sin before God. Such a crime can be forgiven, but there is no excuse for it. A brother will come to spend a whole life to have one sin redeemed. This is righteous – for young and old alike. I do not want you to waste your strength. You comment that I have said one thing or another – do not go checking with secondary sources, come straight to me. Nevertheless you elaborate it as much as you can and then you draw conclusions. Some say, "Mister Deunov has provided for himself." Manu Rainov came to see me years ago and he offered thirty thousand leva to spend on whatever I think right; and I told him, "Let the money be with you." After his death his wife again offered the money to me and left it with me. The utilisation of the money that comes to the Brotherhood is strictly determined. If there is any embezzlement, the abuser shall bear the consequences. Dr. Mirkovich wanted to leave his fortune to me, but I told him, "Sell it and give the money away to the poor or to your relatives!" This brother also (the Master pointing at L. Kotev) was asking me about the house and told him, "It should go to one person." If one lies to me, the others will lie to me as well.

There is one law in the White Brotherhood: we cannot judge any brother until the brother commits a crime. You have to think, to desire and only after you act – only then will you be judged⁶². You will be judged first on the earth, then you will be judged for your desires in the Astral world, then – on the mental level, and finally everything will be liquidated in the causal world. Destiny is not for us⁶³. Christ said, "I did not come to judge, but to save." The Father has granted destiny to the Son of Man, and the Son of Man represents exactly this White Brotherhood that is granted the right to judge the world. When you study the esoteric science you will learn about this Great Hierarchy that has the power to judge the younger brothers. Your attitude to me is of a temporary nature. Do not disturb the cart-driver while on the Path. If the cart-driver is a master, he will definitely get you there, if you do not have the faith, do not get onto his cart.

Well, we do not ask anybody to leave. There are three types of laws: on brotherhood, on friendship, and on acquaintance. You are not brothers of mine as yet. In order for one to join the White Brotherhood, one has to sacrifice one's life for somebody else. This is the law on brotherhood. You are in debt to the Whole. If you fail to accomplish it, you will be held accountable. I now follow the law of friendship, not the law of brotherhood with you.

The Teaching I preach to you basically comes down to the following: I want to introduce you to the laws of Living Nature – something that nobody has studied so far. Moreover this is a particularly slow process. It is easy to read books, but if you want to study the laws of Living Nature, the School of Living Nature is a difficult school to attend. I want you to be free in your thoughts and feelings. I have never imposed any restrictions upon you, but there are others who will.

⁶² It seems something is missing. Could [to tackle] be a probable ending.

⁶³ This sentence does not make sense to me – could be down to the short-hand notes or ... Could [to tackle] be a probable ending.

Kommentar [M6]: The sentences before and after this one, talk about judging, but I am not sure if this is what it means – [only then will you be judged] It could be that nothing is missing – you can act only [only then] after you have thought...

Kommentar [M7]: I do not think that anything is missing here – I think this means that destiny does not have an influence on the disciples who follow the teaching of the Master.

Gelösch: [to tackle]

BEINSA DOUNO – THE DIVINE MOTHER

Prepare yourselves for the annual meeting so that we do not have to go back to elementary matters, i.e. to baptism and salvation. Let's move to a new formula expressing the New Life. I want not one of you to stumble over anything.

You will study the law of humility and meekness – this is the first task facing you, the second one is electricity and magnetism, and the third one is suffering. However, you, people from Sofia, started with suffering. You have to have a reserve of energy, in order to undergo this fire. I only give you the method how to prepare yourselves for humility and meekness, for electricity and magnetism. It is not me who has created these things, they do exist. You, people from Sofia, have to patch things up. You may ask how this can be done. For instance a hundred people were sentenced to prison for their debts, while I am rich; I repay their debts and say, "Let them free!"

Be self-sufficient. Each one of you should have one's own thoughts, you should not be influenced by one another - you should help one another. If you can be influenced, people can tell you, "Mr Deunov is such a person." But if you yourselves can get to know the truth, it cannot be imposed from the outside.

I wish all of you to have mutual respect, esteem, and love for each other. This is the first law of the White Brotherhood. You cannot alter this law. There, on the Blue Rocks⁶⁴ where I spent twenty-five days, I kept receiving all of your thoughts and I can produce a picture of your thoughts. If you want to shoot, use real bullets, not the dum-dum variance. This is just much ado about nothing.

You have no time. You are in the twentieth year of the twentieth century. Your karma has already matured and if you fail to properly liquidate it now, you will remain lagging behind for another two thousand years. When you move ahead others will come to take your place. Do not stop, have faith in the great Divine Law! You have the experience from the past, you have a good understanding of things and you are not blind.

Make sure you come to Tarnovo on 17th and 18th. Have faith in the Living God and He will manifest Himself to you. Because He says, "If you believe in My words, the Truth will be manifested to you." You have to believe in somebody. You have to be born by a mother. This is the law. We do not deal in personalities. Some day, when we meet again, we shall talk it over once more. Because things will change. Resistance should be put against the Black Lodge! The interests of the Black Lodge and of the White Lodge clash and you should take part in the conflict. If you take part siding with the Black Brotherhood, your flesh would be made into salami, your skin – into straps, while if you side with the White Brotherhood, you will be walking straight on your two legs, your skin will be intact and you will have all the Divine benevolence.

(Brother L. Kotev from the audience): Is neutrality not a valid option?

No way! You are either with God or against God.

What happened among you has not changed my relations with you. I am sorry that people cannot grasp this law. I want the person to whom I did good not to know me, but to say, "God bless the one who did this good to me!" Do your utmost to bring in harmony. You have been through certain experience, suffering, and striving. Let bygones be bygones; this is not for the first time, but all misunderstandings have to vanish into thin air voluntarily, they should not be forced away. This year, you people from Sofia, are the ones slowing down progress a little, this is why I came to warn you. Let's get down to good work, because human thought, desire, and action, united in God, constitute a tremendous Power.

Master's lecture

Delivered only before brothers on 8 August 1920, Sunday.

Chapter 19: Influence of Harmony in Life

⁶⁴ Rocky Heights famous for their colours in the Eastern part of the Balkan Range, close to the town of Sliven

Guidance is needed for all that I have told you. You have to realise that the laws in Nature shall not alter to suit your understanding. All of you have to keep in mind that Nature shall not introduce special laws for you in order to provide for you.

Speaking about harmony we understand the presence of consciousness in the life of human beings, we understand life where the soul has developed the human 'I', has developed the human consciousness, that a human being is a separate entity in the world, that a human being is manifested. People should realise that man is a separate being.

Now, imagine a musical note: it may be half a tone, a quarter of a tone or an eighth of a tone or a sixteenth of a tone. This note is just one symbol, one character and it has no meaning by itself. However, if this note is placed onto the staff, and if you place the clef, determining its scope, at the beginning, it already gains meaning. Likewise no other note, placed in the staff can have any individual opinion, neither can it say, 'This is what I think.' The note is bound to think the way the clef dictates and the tone of the note under this clef cannot be altered.

When you enter the Divine Life, you will see that there is a Divine clef and that you are placed into this staff in line with this Divine Harmony clef. You climb upon it and you say, 'Do you know that I have a particular opinion?' The 'I' means to produce the vibrations corresponding to this law. If you are not willing to comply with the law of harmony, of the Divine, you should climb down the staff, i.e. out of the clef. Once out of it, you may create whatever confusion you feel like, but while within the staff you will do as the Spirit tells you to, i.e. the bandmaster. He will move you, he will place you higher or lower and if you listen to him, you will pass through all the situations in this law of harmony. This is what I call conscious life in musical terms, which means that we are guided in our walk along this curve, we climb up and down, but the movement is harmonic. This is how you should look upon the issue. This is philosophy and if anybody does not understand this philosophy, they get pulled by the ear. If for instance, a note is placed on the staff in the form of a fourth of a note, but it is willing to be half a note, the bandmaster will take it to task and will tell the note, 'No, not half a note, but a fourth of a note you have to be!' – 'See, I want to be bigger, I want to last longer!' No, you will be as big as you are supposed to be, neither bigger, nor smaller than what you are supposed to be!

Well now some of you want to be bigger. These are wrong religious views. Life comes down to accomplishing what God created according to law and order. This harmony is equally required for your individual life and for your family and public life. It is required for your mind and heart too. Your mind and heart cannot develop outside harmony. Now, it goes without saying, you have experienced the crash taking place in your heart when you fail to observe the law of harmony. Any disharmony is expressed in tears. As long as there is harmony, the heart is full of Joy; as long as there is harmony, the mind is full of Joy.

The first clef to the internal harmony of Life is Love above all. What do you call the first clef in music? This is the G/sol clef⁶⁵. Indeed, people need salt. This is just a coincidence: the G clef and the table salt. Note that when people sing the tones – C, E, G, B – the G sol comes third out of these four main tones. For the time being we are placed on this clef. We all want to tune according to this G clef, and the meter will be $\frac{3}{4}$. In music not only those who understand the characters and know for instance, the meaning of the G clef, are called musicians. Musicians are those who know the notes, who can sing any of them and who can understand the relations among the notes from G to G. This is what I would like you to understand about the G clef, to sing the tones correctly, very harmonically. You have to plant this idea into your heads – that

⁶⁵ The G clef in Bulgarian is called the Sol clef – after the 5th tone of the diatonic scale in solmization. Throughout the text I will use the *G clef* – but right here I have also used its other name the Sol clef. Because the pronunciation [so:l] stands for the 5th tone and for the Bulgarian word for *salt* - sort of close to the pronunciation of the English word *salt*.

when it comes to the G clef, there is only one opinion and there is no way for you to have any reservations about it. There is no reserved opinion in Love, no special opinion in Love, because otherwise it means that you fail to understand the great law. All the great masters who understand music correctly, when they come to the clef, all of them work very well, they know what they are doing and only sometimes they have to correct a note or two to place them where they belong, according to the requirements of the law of music. This is what I call a teaching; this is what I call progress, development of the consciousness etc.

So now, you will look for the mistakes behind each indisposition, every instance of disharmony that occurs among you. You will start with the G clef. I would like to see whether you women would be able to rectify your lives in consistence with the G clef. Now, I do not mean rectifying your life, but your thoughts, your feelings and wilful acts are not ordered in accordance with this clef. A transformation of the thought is needed; everything should be arranged according to this clef of Love. Or you will say, 'How well we know this Love!' You have not been arranged as yet according to the G clef. Do you know what wonderful harmony exists once you are lined next to the G clef! This is the most inspiring state, the noblest state of man! When one is lined next to this clef, one experiences an upsurge of thoughts, of feelings, of one's consciousness. Such a person no longer suffers neurasthenics, or any other diseases. This is the G clef! If some of you have these qualities in themselves I can tell you that you are tuned to the G clef. If you are not, do not beguile yourselves about any other clef.

Well, harmony is needed for women in general: harmonic thoughts, feelings and actions. This is the greatest stuff that one can study in Life. The only thing that shapes man is harmony. You may try out this law. When there is harmony in your mind, in your heart, in your will, everything is within reach for you, you can do the cooking for half an hour and you say, 'Today is my lucky day!' This is just a small harmony but see what effect it can have! It speeds up all the work. Sometimes it is the workload that can be reduced; sometimes it is the time that can be reduced. If we, using our objective mind, lose track of a certain phenomenon, it takes years until we get to know it completely again, while by using human intuition, what has to be studied for two entire years can be studied within a minute. Well, this great law of Love smoothes everything. If some time is required to rectify any of your mistakes, when Love comes with its brush, it can be rectified immediately – just for five minutes.

And now start singing! This is the instantaneous healing method. Introducing harmony in Life is what I consider an instantaneous healing method. Since the language of the Scripture is very allegorical, a prophet said there, 'I attracted you by the law of Love', i.e. by the G clef he attracted them. As soon as people start understanding one another, harmony can perform miracles. For instance you now say that the Orthodox, the Evangelists do not have the knowledge you have. But the issue is not that you differ only in this - you have to be able to sing according to the G clef; to have a substantial feature distinguishing you – harmony among you. If harmony prevails, if you can operate with the G clef, then you will have one substantial feature, then you will be able to say that you understand Life and that you are different from the others.

Well, some of you resemble those singers who are asked to attend a music school or to join a choir, they sing for a day or two, and then they leave the choir and say, 'Our voice is not good enough'. Why is your voice not good enough? Because you are not in harmony. Harmony should be introduced first and then your voice will become good enough. When harmony is introduced, then feelings will come; having achieved harmony, righteous deeds will follow. All of it depends on this Divine harmony. As soon as you are tuned to it, as if by waving a magic wand, everything will come out right. If there is no harmony, you may toil for years, but you will accomplish nothing.

Now, all of you think about yourselves during your lifetime, i.e. you keep saying, 'I am thinking about this, I am thinking about that.' But as far as I can understand people who consider themselves very spiritual, keep thinking of themselves only. Contemporary people think about

others only when they have too much to carry upon their backs. They say, 'Shall we do you a favour – shall we give you some of our luggage?' People who say that they are ready to sacrifice themselves, only think so, but show me people who are actually ready to sacrifice themselves. These are very rare to come across. On one's own free will, this is the Divine way in which one has to think about God. Sometimes, when a person insults us, we fly at that person - even the most advanced ones among us do it - later on when we come to realise what we have done we say, 'What I did was not right!' And this we do not only once, twice or thrice a day; and in the end you keep asking why God does not come. Well, how can He come?! Love is the law of harmony; get into harmony and He will come; as long as you are not in harmony, He won't come.

I now want you to master a power in your consciousness that is able to keep hold of the harmony without you considering what the world is like. I want you to do something by virtue of which you can convince your God, because if you insult Him, you thwart all of your work. Keep telling yourself, 'I am waiting to turn the wheel!' It can only be turned when you are lined according to the G clef.

Young people now make excuses that they are inexperienced, while old people – that they are nervous. God excuses neither the young nor the old. Whoever comes to school must study. If you are old and you consider yourself old – this is a disharmony. If you think you are young, this is also a disharmony. As soon as you think that you are old, this means that one day you will rejuvenate; if you think that you are young, this means that you will grow old some day. And this comes down to playing with a ball: youth – old age; young – old... What does young and old mean in music? Youth is the beginning of music, and the old age – is the end. The young are in the beginning. What is your understanding of music? When the musician gets old, there is no longer applause, but as soon as music is played, the audience applauds in admiration, 'Encore! Encore! Play again!' and then the musician starts playing again. Hence one can grow older and get younger several times in a row. This is the musical approach to it: there is no old age the way you imagine. So along these lines young is understood to mean a person having reached the prime of one's age in music, and when a person develops one's feelings and abilities to their best – this is called old age. A person is then at the peak of one's power and might. Outside music, the most powerful, the mightiest is understood to be the oldest, most incapable and it is labelled 'an old person'. Hence, as soon as you tune yourself to harmony, you will alter your views. When I say young I imply that you are in the beginning. While the old ones you will place in the highest degree of harmony where your soul can reach.

It is not that now you do not invest effort, you do invest a lot of effort, aspirations and all this is good, but your aspirations, your desires should be directed intelligently into the great striving of Love. You may have your aspirations, but if you do not choose the timing required by harmony, if you do not comply with the operating laws, all your labour will be lost. You may now ask, 'Why do I not grow today, why do I not have such a view, why are my thoughts a little bit disorganised?' Harmony and harmony again is what you need! You have to recover harmony by all means, whatever sacrifices it may take! Once you recover harmony, whatever sacrifices you may make, nothing is wasted. Harmony should be restored in your souls.

There is also the point that because you do not understand Life, you believe that society will deliver the rewards to you. Society can only spoil you. You make friends in groups and if you fail to understand the law and society, Life will place you out of tune. You tune somebody in, while they tune you out. You say, 'Let's tune ourselves!' You tune that person, he takes you out of tune and you spend the whole day tuning: tuning in and tuning out. You start anew on the following day, you pull the string, and sometimes when you make it too taut it breaks. However, these four strings that you have to play on are the four temperaments, which need tuning. The first one is the sanguine temperament, i.e. lively, airy. People of such temperament have rounded faces, fair hair, blue eyes, they are like butterflies – bounce from one flower to another,

they make promises to everybody, while they can hardly do one hundredth of what they have promised, they are very generous, they give everything.

The other string is the so-called choleric temperament. Such people will be better off if they develop their liver, muscles, and nervous system. They are energetic – wherever they pass they set everything on fire. These are dark-haired people having oval faces, thick furry eyebrows, wide noses, well developed muscles on their arms and when others do not obey them, they bang fists on the table.

The third string is the phlegmatic temperament. These are people of the benign womb, having round faces resembling the Moon, only the eyes can be seen. Their arms are short. They walk slowly. These are people of English⁶⁶ temperament: they find it difficult to sit down, but having sat, they find it difficult to get going. They never worry.

The fourth temperament is the melancholic or the nervous temperament. The brain-nervous system prevails in it. People of such temperament are of delicate built, with rather thin eyebrows, most often having hazel eyes; they are people of the thought, they are quick of apprehension, impressionable, agile, nervous, they have a fluent thought; these are the bearers of thought and philosophy.

These are the four temperaments, which have to be tuned so that there can be harmony among them. When these temperaments, these strings, are fine-tuned, then notes start perching upon them, but as soon as the violinist takes the bow, they all start bouncing and if some of them are not tuned properly, then there is a certain disharmony. The cases when you are not tuned indicate that two of you of equal faults are brought together, two persons of sanguine or of phlegmatic temperament. Crossing of breeds is the key, so that there is peace. For instance, if I place all of you lean people together you will be jostling around. You will not be able to stand one another. For example you sometimes say, 'I was somewhere, but I felt as if I was set on fire.' But of course, as long as three people of the same temperament are together, it's only natural that they should feel as if they were set on fire. Temperaments should be crossed so that these can develop harmonically. For instance, the sanguine temperament enhances the development of the respiratory system: breasts are enlarged, blood-circulation is improved, breathing is good and such people never suffer from anaemia. When you want to improve your muscles and ligaments, you will call the choleric temperament. When you want to develop your digestive system, you will call the phlegmatic temperament, and when you want to develop your brain – the nervous temperament. Your feelings, thoughts, and actions should be located on these four strings in order to start playing the music of Life. So, from the point of view of harmony, if you are too active, you will call the phlegmatic temperament to contribute some strength to the stomach, to achieve balance. If you have too much fire, you will call the sanguine temperament to blow some of it away, to scatter it around. You know what the law is, don't you? When it is too hot in the room, you should immediately open the windows; air comes in and brings in refreshment. Well, the sanguine temperament is air, which refreshes everything. When it gets cold, you should ask the choleric temperament: it will in turn, make the room warmer.

Well, it takes a long time to study this law of harmony. Easier said than done! Above all you will take it into your head that harmony is necessary for your development. All obstacles in your life come from the lack of this Divine harmony. And you should remember that harmony is always the result of the intelligent beginning in man, of the Divine Spirit that works in your Spirit that guides you in all of your endeavours. There is a creature within yourselves, which keeps telling you, 'Hang on! Think a little before you start doing the work!' You struggle, and when you have tuned yourself into it, it says, 'You may go ahead!' Sometimes you resemble recalcitrant children: although your mother tells you not to go out, you still open the door and there you are in the open. You come back in the evening all in mud, your clothes tattered, your mothers give

⁶⁶ or Anglo-Saxon

you a good thrashing and then you say, 'When I wake up tomorrow, things will be all right.' Such has been your life so far. There is nobody among you who has escaped the thrashing. You have all been thrashed.

Now, the law of harmony demands that you pay attention not to the people singing out of tune, who cannot sing the tones properly, but to be attentive to the singing of the best singers; they will teach you how to sing the proper tones. Hence, from an esoteric point of view, when we say that we should not be dealing in other people's mistakes, this means that we should not be concerned with people singing out of tune. There is nothing to listen to in relation to them; we should be listening to people singing properly as it is them from whom you can learn harmony.

Well, all of you can be musicians, and nobody has the right to say that they are no good for this purpose. You are required to do it! Harmony rules out the words 'I can't'. Those of you who want to live and to develop, they have to say, 'I can!' While those of you who do not want to, they have to head for the cemetery. Those who cannot are expelled from school and there starts the reverse life. Harmony exists only when you say, 'I can'.

Now, it does not come to hurrying, there is no hurrying about it, but you will do it from the beginning to the end. Some people say, 'I want to get to that end to see what is there!' I say, 'Like the beginning, like the end'. What is in the beginning, the same will be at the other end. You beguile yourselves by saying, 'Let me go to Heaven to find out what is there.' Well Heaven – it is the end of this music. If you are virtuoso performers, you will come to Heaven till the end of the music and there will be applause for you. If you are not virtuoso performers, you go to Heaven and say, 'Down, down to the Earth!' This is what heavenly Life means: this music is the same from the earth to Heaven and when you turn around, there will be applause up there, and you will then be asked to go down to earth. The beginning is like the end. Some say, 'Let me have a poor start so that I can have a good finish.' If you start all right, you will end all right; if you start poorly, you will end poorly. This is according to the law of powers.

So, music is the only circumstance that pre-conditions one's development on earth. Therefore, apply music! You are indisposed – start singing! Sing and fear not! Sing any song to introduce harmony into you. This will be of help to your thoughts, your feelings, and your actions as well. If you cannot sing alone, go to the garden, sit under a tree and if there is a wind, you will discover such music listening to the crackling leaves that you will gradually subside and will be carried away by this rustling, which I call music. The vibrations coming from the rustling leaves influence your mind. You will regard music as an important factor in your life, in order to get rid of these misunderstandings, which currently exist among you. You often stop and say, 'What's-his-name does not sing well, he sings out of tune.' Yes, he does, but you do not sing well either. There must be someone else, who will say, 'Let me make the tones properly and we shall tune ourselves all at one go!' It's not the point that whoever sings out of tune. The point is for all of us to be tuned properly. When there is a tuning fork, we shall all start singing properly.

I certainly do not intend now to correct the clefs of all of you, but I talk in general about your mistakes. When you go back to your homes you will see where the G clef is and you will correct your mistakes. Sometimes teachers correct the mistakes on the blackboard and students correct theirs according to the blackboard. This is the better way for you to correct yourselves.

You often say, 'I'm in low spirits, I'm not in the right mood.' But you have to know that Divine Love is harmony, it cannot tolerate disharmony. I now talk about harmony in terms of relation, because it will be your solid foundation when you start organizing yourselves consciously. Do you know what organizing means? All the cells are consciously organized in this Divine organism and all work properly. We are Divine cells in this Life and each one of us has to understand and perform one's mission properly, one's present application and to want neither more nor less than the work assigned to one. No one should distance oneself from the Divine Plan. Other people may comment about you, but try to accomplish what you are aware of deep down in your soul and you won't be far away from the Truth. Follow your plan and nothing will impede you! You have seen soldiers marching – all in the same beat. Similarly when you are

alone, you may walk the way you feel like – you can walk more slowly or you walk faster, but when you join a company that has a pace of its own, you will keep pace with the others. If you do not keep pace, you will fall behind.

So, when you tune yourself to the Divine harmony, you have to change your pace: you have to start walking in harmony, properly. Well, do you realize what it means to adapt your feet, to start walking properly? This means that your virtues should start walking properly. The legs of the human soul – this is Virtue; the arms of the human soul – this is your Justice; the ears of the human soul – these are Wisdom's wise thoughts, and the mouth of the human soul – this is Love through which it speaks! This mouth is the external aspect of Love, through which the Divine Love will flow out. The one Love will come in service to the other Love, which will come through it from the outside. Therefore, you should now form the ears of your soul, so that you can be wise; you have to form the mouth of your soul, so that you can be in Love; so that you can be good, virtuous; you have to form the legs of your soul, so that you can be just; you have to form the arms of your soul. When you go to the other world, you will see for example that some have no ears. All the virtues that we practice in this world are meant to facilitate us in the making of certain organs. Why should one be virtuous? Because this is the way for one's soul to have legs. Why should one be just? Because this is the way for one's soul to have arms. Why should one be wise? Because this is the way for one's soul to have ears. This is to say that everything in the world, being done by Divine Harmony, is directly related to one's soul.

So, all the effort we make has a good impact upon us, on the people close to us, and on the Divine principles. This is what is meant by God's manifestation in your deeds. For instance, let's say that all of you, who are here, are given work to do. How would you start doing this work? Let's say, for example, that you are entrusted with about a hundred orphans and you are asked to help them. What will you do? How will you organize your work? You will start electing committees of five to six or seven women each and you will delegate everything to them. They will start quarrelling whom to appoint chairperson, whom to appoint secretary and they will waste the day in such arguments. Afterwards money will have to be raised and meanwhile you will be waiting for things to happen. Then they will quarrel again who should deliver this money. Well, again the seven people elected in the committee! Well, what about the rest of you? What will you do? How can you deal with this business in the most practical way? You will distribute the children among you. You will again be quarrelling who should take which child, where should the most intelligent children be sent. Potluck – whichever child falls to you! When one has learnt one's lesson, one is always lucky. When one has missed the opportunity to learn a lesson, then one is confronted with something that is not called luck. You will have to resolve the issue according to the law of harmony.

Let's assume that you are all married and have children. Each mother solves this problem. Imagine that each one is entrusted to rear several orphans. There is a committee appointed at home for this purpose: there is a chairman a chairwoman and the children are taken care of. This is the situation in the Invisible world. Then the others, who are not married, say, 'We will be given children in the future.' The single ones can find other work for themselves. Nobody should be idle in this world! We have to benefit from this conscious Life, from the Law of harmony right now under the present circumstances, not under any future circumstances. Intelligent people use the current circumstances, while naïve people – the future circumstances. Intelligent people learn from their past, while the stupid ones – from their future.

Now, I would like you to smooth any possible disharmony existing among you. Any disharmony that you have created should be smoothed overnight. I allow you only one day, not longer! Only one day I allow to women to smooth all and every misunderstanding or disharmony. So, within one day you should tune yourself to the G clef and should smooth out any single disharmony! Every one of you should smooth things over – agreed! Try to imagine the following case: let's assume that you lived in disharmony with four sisters of yours and three brothers at a certain place. They beat you - you beat them. One day you decide to go to another house. Well, if you

haven't tuned yourself to the G clef and move to another house, are you sure that you won't feel worse there? You know that singers, who do not sing well on the stage, are asked to step down, while good singers are much in demand and they are asked to sing again and again. The good life – this is the Divine harmony, which means that we should accomplish harmony in real Life. This is why this harmony is needed and it is only through harmony that you can make up for the lost harmony. But it is harmony that brings in the New Life.

You are now thinking how you can smooth the disharmony. It can be done. You will direct your mind to God! You should remember that He is the Great harmony and you will be thinking of Him only! You should not imagine God as a white-haired old man; you should think of God in terms of Great Harmony, where every living creature pays attention to Him. Therefore, we all aspire to Him and everybody wants to understand Him. Think about the Great harmony and you will immediately feel light as a feather! Do not try to understand what God is, what His form is, but think of Him as Great harmony and you will immediately feel as light as a feather. Because if you keep looking at the face, hair or beard of the singer, you will immediately distance yourself from the harmony, but if your ears are strained you will understand what it is. When we come to the face, it represents a special harmony for the eyes. If you are clairvoyants, you will see that the face is not still at a single place, but it is moving, many fast motions take place within it. But since these movements are so far from us, it seems to us that it is still. Everything is in motion in the Invisible world.

You will first turn your heart, your mind, and your soul to the God of harmony, i.e. to the god of the G clef, to whom every living creature is tuned. You will turn to the laws of harmony. You will listen to one of them and when you receive it, you will start singing together with this great choir. I give you one day to do this! There is only one day for you to tune to the G clef!

I show you one shortcoming: without trying what I have told you, on leaving this room, you say, 'This is what the Master says'. Do not say anything to anybody until you try it for yourselves. Do not go spreading around what I have told you before you try it. As soon as you have attested it, you may spread it around; it will then have a double force. You may spread around what I have said and what you have said and attested. Do an experiment and when it proves right, tell other people about it so that they can also test it. When other people also do the experiment and find it successful, the result will be three times stronger. When this third person tells a friend of his and when the latter completes a successful experiment, the effect will be four times stronger. The fourth person will tell a fifth person, the latter will tell somebody else etc. By doing so you will achieve a gradually intensifying effect – it is similar to a big wave. While how do you act now? One of you has heard something from another one, but neither the one nor the other has tested it and they keep asking themselves, 'What was it? Let's go back!' Both of them have forgotten about it. And they start shuttling again. You have no time to spend on shuttling. Your cloth is fully warped, the staff is set, and you need only to weave. Weaving means harmony – to weave some cloth from one point to another. To sing, to weave, to live – these are all synonymous. You say, 'What shall I do?' Sing! 'Is life a song?' Well, if you can't do this, then start weaving. If you can't weave, then start eating! This is what weaving in the staff means; the staff is the warp, while the yarn-beam is the clef, placed in the beginning of the staff. When the cloth is woven, it is taken off the yarn beam and it is sold. Then you hear other music. Music changes under various clefs.

The first rule, in order to tune yourself to this clef, is as follows: all of your misunderstandings and all of your disagreements should be smoothed and should tune into harmony. Or put in musical terms, you should all tune to the same clef where you do not sing the individual tones correctly or where you do not respect the time, where somebody sings faster, while somebody else sings behind time, where you do not meet each other. As long as you tune into the same clef, you will understand that God is Great harmony. We shall tune according to Him, we shall sing and dance together with God!

BEINSA DOUNO – THE DIVINE MOTHER

Yesterday I told the men that I leave it to the women to tune them. I told them nothing else. Now we shall see whether you can tune them! Mind you do not do as that servant by the name of Stoyan, who the priest sent to the vineyard to dig and cut off the twigs. So Stoyan, scissors in hand, went to the vineyard and cut the twigs off; he cut almost all the twigs off as he did not quite know which twigs should be cut off and which should be spared. He came back home and the priest asked him, 'Stoyan, is the vineyard weeping?' 'You should go and see it and then you will be weeping!' was the reply.

You may ask Mrs. Doinova when she cuts the twigs off her vineyard, how deep she cuts the twigs; she is an expert. Likewise, you should also know on what place on the staff exactly you should stay. So far you have cut the twigs right to the branching, but you should no longer do so. You should cut only those twigs that are not to bear fruit. You all need harmony; we can understand each other only in harmony. When we all are in harmony with God, we shall understand Him, you will understand me and I will understand you. Without harmony, Life is incongruous – the same is true about society too, and about science, and in trade and everywhere. Harmony is needed everywhere if one wants to succeed. Regardless whether you are getting dressed or whether you are cooking or sleeping – harmony should be everywhere and in everything. If you do not sleep in harmony, you will have a hangover in the morning. If your Life is harmonious it will be glorious even in its smallest manifestations; if there is no harmony – it is pointless.

Now, all of you will apply harmony – both young and old; the young from the beginning while the old – from the end. The young will be the first notes in a musical piece, the middle-aged – the notes in the middle, and the old ones – the last notes. When the entire piece is completed, then there is a lot of noise, tumult, and applause. The piece ends with the oldest. It's no good if actors are hissed off the stage. Sometimes you will hear applause; sometimes you will hear hissing. I wish there will be applause for you, not hissing, because if there is hissing, you will get off the stage and will have to be reincarnated once again.

Now, you will get together and shall think over what you have to do to get organized in order to understand what women can do. We have to work in the external world, don't we! Say for instance you have a field to dig, or a vineyard to cut, or a garden to till, fruit trees to grow – how will you distribute this work? The stronger ones will dig the vineyard, the weaker ones will reap the field, the weakest will clear away caterpillars, and the tired ones will be sent to taste the fruit, to pick some and to fetch some for you and you will then enjoy the abundance at the table. This is the way to divide the work among you. It will take an intelligent approach to the work, if you want to be in harmony. If you are not in harmony, your work will fall to pieces, you will be in doubts, you will be disappointed, you will be roaming from one place to another and your life will become pointless. You women, who study harmony, are required to work.

Let's assume now that there is a women's meeting; how will you have it organized? If you think in terms of who will come first, the young will have to be your priority. The young are in the lead in music. Well, you organise a meeting; you place the young in the front and they come in the beginning. Let's assume that you have to carry five hundred sacks; then the old ones will come to the front, while the young will be left behind. If it is an issue who comes first, it is easy to verify who comes first. First is a person who comes first under any circumstances in Life, while the one, who cannot work, will be left behind. If somebody is the first to sit at the table, but the last to go to work, then this person is not in the first place. Some say, 'I'm in the first place.' I'm glad that there is one who is in the first place. Come on, let him place the sack upon his back and sing a particular tone from the G clef. If he sings all the tones from the beginning to the end accurately, this means that he is in the first place. If he sings half of the tones accurately, while the other half – out of tune, this means that he is only halfway in the first place. If he makes only the quarter of the tones accurately, he will have a poor mark of two, if he makes only one tone accurately, he will have a mark below poor – one. If he does not make any tone accurately – his score will be zero. This is what Christ's words, 'So the last shall be first, and the first last' mean.

What does Christ want to tell us? Those who were first when they came to the sacks, became last. Afterwards when it came to eating, the last became the first. Last with the sacks and first at the table. So, Christ's words 'The last will become first and the first will become last' are merely principles that are articulated. This is not funny; this shows our weakness. Sometimes we do not estimate our strength, but when placed to work, we say, 'I thought I was right, but I will be left a little bit behind now'. When it comes to eating you say, 'I am in the first place, remember this and do not forget me!' When it comes to the sacks, you say, 'I'm very weak, I admit my weakness.' Well, it is also good that you admit your weaknesses! You say, 'My back is rather frail.' Well then you cannot be in the first place.

Now, you will work according to the law of harmony. As soon as you step on the Path, you will see that there are no privileges or demands. Privileges are bestowed only to the people who study, who are able; for people who do not study, who are not able there are no privileges. Those of you who sing well, study, and are worthy get privileges; those who do not study, who are not worthy get no privileges. When you enter this school you will do your best to learn; others can give you nothing if you do not learn. We do not benefit when other people eat. We benefit from what we eat. Other people cannot learn instead of us, you have to learn for yourself. This is a necessity. You have to remember that knowledge does not come the easy way. You will study, and you will study hard, according to the law of harmony.

You will learn according to the law of harmony and your progress depends on you, nobody else can tune you into harmony. Some say, 'Let's get harmonized!' Each one of you will harmonise yourself. If you harmonise yourselves there will be harmony; if you do not harmonise yourselves, there will be no harmony. All the people in the world have their own worries. All of us have a retired devil within; and all of us feed the devil in our houses. The retired devil is a resident of yours and whenever he visits you, you treat him at the table. When you are in a difficult situation, you tell the devil, 'Come out to get my things straight!' The devil comes out and says, 'What are you, rascal, looking for?' The devil gets your work done. While at times, when you have made a mess of things, you tell your good spirit, 'Listen, can't you come out for me? I made a mess of this job, there is nothing else I can do, come and help me!' When the good spirit starts talking to you, the good spirit tells you, 'OK, I will postpone your policy.' So, much depends on which resident you will call to help you.

Now, you will call the good resident according to the law of harmony, and the good resident will tune you to the right tone and will show you how to go about your work. This is what you need. People who are not in harmony are not accepted in Heaven. This is the law and there are no exceptions to it. If you do not get in harmony now, while you are on the earth, you won't be admitted when you go up there. If you are in harmony you will leave your house singing, you won't cry and you will be greeted by songs up there. If you leave the earth with no song, when you get to Paradise you will hear, 'We do not admit people who cannot sing.' Heaven is a place for songs and harmony; there is no crying there, no grief or sorrow. Everywhere one can hear songs of all types – from the gentlest ones to the wildest ones – everyone can choose and listen to their taste in music.

Now, we on the earth will also start doing all our work singing, but you will apply harmony. I shall not preach to those who do not apply harmony. This has nothing to do with my School. If I catch some of you opposing this, I will expel them according to all the rules of the Divine Science. When they learn harmony I will admit them again, but until they learn harmony they will be outside the School. You have to remember this and there will be no exceptions to it. This is written by God in His School. His laws do not change for anybody and nobody can violate them. All schools have to obey the law of harmony by all means, this is a must. As soon as one makes a mistake, one is immediately expelled. And you know only too well how often this happens. You then start singing and rejoin the school. The moment you make a mistake – you are out again! And when you get out, you can tell the difference. Therefore the law should be applied internally. Your Spirit, which guides you, will get you out of this. When I say that I will expel you,

I mean the law that operates in the Spiritual World. It is the same law for everybody. Teachers do the same: they make no allowances for students making mistakes. Neither teachers, nor students are given allowances. If a mistake is made – the person is out, if the person corrects the mistake, the person is admitted back in again. Because the entire Heaven shakes when in disharmony. This is why people who are not pure are not admitted. You will keep this as a rule; this is a conscious law. It is up to you whether you will be in harmony or not; you are the person deciding whether you will be in or out of harmony.

So I am telling you to apply this great law of Life. It is needed on the earth; this is a practical law. Do not think that it is strict; it is a great law that teaches us order and discipline. Adam was happy in Paradise, but the moment he tasted the fruit of disharmony, he was immediately taken by the ear and thrown out. This is certainly a very severe punishment, because he infringed upon harmony many a times. If you sing one note incorrectly you will stay one day out of school, if you sing two notes incorrectly, you will stay two days out of school, if you sing three notes incorrectly – three days out of school and so on. You will stay out of School as many days and as many notes as you have sung incorrectly. When you correct yourself you will feel blessed. The law is absolute – no disharmony is tolerated. If you do not love me, you will tell me, 'Be patient for a while!' If you love me, you won't tell me to be patient and if you love people do not make them suffer your foolishness. In this respect you will do your best to introduce harmony among you. You need harmony. If you fail to introduce harmony, there is no other way that you can help yourselves. You may pray here, but the moment you leave the meeting, harmony is unbalanced. You have to keep it in your mind that God is an eternal harmony. This thought should become part of your flesh and blood; you should be able to hear it everywhere! Then you will be strong enough to fight down the temptations in the outside world.

I now interpret Love for you in the G clef in the first degree. You say, 'Let's love one another!' But to be able to love, you have to know where the G clef is and to tune yourselves to it. You will then be in harmony and will start with Love. When I talk about Love, I mean that it precedes harmony, while harmony creates the conditions for the manifestation of this great Divine Power, which brings in health, and health in its turn brings in harmony. The external harmony prepares the conditions for Love, Love brings in Life, Life – health, while health brings in the internal harmony within us. So, the external harmony is formed internally.

I want you to apply the Teaching I am talking about today. I will test you and I will appoint a committee to test you on all the notes, and there will be tests for everything from the beginning to the end. A committee from Heaven will come here to test you. It will visit your homes and you will sit for your exams in harmony, you will have to sing. Make sure there is harmony at your homes when the committee comes to visit you, so that your homes can be blessed. If the committee on coming does not find you well prepared, there will be no blessing. Make sure you do not regret it later on. One committee will be sent from Heaven. How would you verify this thought? This committee is a little bit difficult to understand: this means officials from the local authorities and it can have three, four, five or ten persons on its panel in harmony. They will test you on harmony – how you sing, how you live, how you feel, how you think and how you act.

This is the thirteenth year. If you do not achieve any results, you won't go any further. If you get from the beginning to the end of singing, what do you think will come out? Applause or hissing? A new course, a new clef starts next year. If you do not adjust to this clef properly, you won't pass to a new clef, you will have to redo the same clef. If you pass the exam, you will start learning the new clef.

This is what I want to tell you; what I am talking to you makes sense, you have experiences, you have lived, you know these things and you now recall them to mind. You will remember certain things, which you have forgotten, when you find yourself driven to the wall. That wolf that is used to eating sheep says that roots are not food, but when he goes hungry for five or six days, he calls to mind the delicious roots and finds them. Likewise, when you feel cornered, you call to mind what you used to know. You know these things but I will remind you of an old Truth which

you have forgotten. Christ says, 'When this Spirit of Truth comes, it will make you remember what I have said in the beginning'. This is written in the soul, in the mind and you know it. Do not be disconcerted and do not say, 'I can't sing properly this tone, this I do not know.' You know it; you will remember it! You will open the book to the right page and when you review the year, the month, the day, the time, and everything event by event as it was, you will say, 'Aha, I can remember, I can see clearly now'. This is a small reference for you.

It is good if everybody goes into the reference chamber and works a little bit upon oneself. Do not think that you lack abilities. You all have abilities and feelings, but you have to do some work according to the law of harmony. When you work in agreement with the law on harmony, everything comes out ten-fold, while when you work outside the law of harmony, life is difficult, unbearable. You eat without harmony, you sleep without harmony, you live with people in disharmony, then life is difficult, grievous and you start singing the songs 'Doichin has been ill for ten years' or 'Hard times, indeed'. This is what life without harmony is.

So, I gave you one clef now, a very simple method and easy to do and you will apply it. Outside this thought of harmony you shall not reflect on what God is. You will understand God to be one Great intelligent harmony, which is spread everywhere in the Universe, all over Nature and among all things alive. Every evening you will concentrate your mind and your thoughts on one tone of this harmony. As soon as you have grasped one tone, you have achieved a lot. A tone per day! You quarrel with your husband, with your daughter and you say, 'My husband does not get the tone right'. No, you have to say, 'I will sing an accurate tone of the G clef and I will show him how to sing!' But you start, 'What are you rattling on?' He rattles on, she rattles on and what comes out of two people rattling on? Two chatter boxes. You will calm down and you will tell yourself, 'Love – this is the G clef! You have to take the tuning fork!' You take the tuning fork, you tune yourself and you tell your husband, 'Love and agreement, Love and agreement!' You will sing and you will sing, you will increase your tone and before you look at him he will be smiling and singing 'Love and agreement, let's make it up!' This is Divine – to listen to what God says from above. When one lives in this way, life becomes intelligent and easy. While now you go from one house to another and keep telling each other what you experienced. You keep walking all day long, you tell ten people what you have experienced and still you find life difficult. If you live in harmony you won't be telling anything to anybody and your soul will feel light as a feather.

I will now give you an exercise. We shall see whether you can apply it. Can you do the first exercise? You will think about the words Love and agreement for two minutes.

(For two minutes everybody is silent and does the exercise.)

You will do this exercise ten times everyday for two minutes and you will see the results. You will do your best to have harmony in your mind all the time. Your mind has to get accustomed to this. It deviates a lot, but when you concentrate for a minute or two on harmony, your mind will get accustomed to concentrating; it will start adapting. When you do these exercises, your cells, your nerves will start toning up and if you have a headache or any other indisposition, it will pass away and you will feel healthier. If you do these exercises more often, you will start healing yourselves. This is a good healing method. Every healing is cleaning; and cleaning means health.

When you spend all your life in this way doing the harmony exercises, everything within you will be cleaned and your soul will be as white as snow. When you do several such experiments and when you see the results, you will let me know. And when you are convinced of the good results, you can then help the people close to you.

Master's lecture,
delivered_on 20 June 1921
Whit Monday

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CHAPTER 20: THE TESTIMONY OF SPIRIT

'But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me'

John: 15; 26.

A Secret Prayer

'Bless God, my soul'

I will read chapter fifteen of John. I will talk to you about the vine. This vine has three contents. There are vines that have not gone bad. Have you been to a vineyard, have you seen it with leafless vines? You have seen it coming into leaves at other times and finally you have seen it maturing and heavy with ripe fruit. Not all vines have grapes. I will read to you about the vine, which has grapes.

Sing the first line from Love; sing it quietly.

I shall talk to you on line twenty-six of the chapter we read, 'But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me.'

Spirit – this is the most elevated, the purest, the most sacred. And in this sanctity Spirit brings the conditions of the intelligent human Life. I use the word intelligent, but I could use another word too. In the widest sense, when a human being has the intelligent Life within oneself, such a human being lives as a musician and as a poet. Such a human being is always in high spirits, there is Peace in his or her soul, the world does not worry him or her; nothing disturbs such people. Such people are not petty, they do not dwell on the small things in life, but only on that Great one that God created.

Now, let's assume that somebody brings a hedgehog into your garden; when you reach out to catch him, he will prick you. What do you think; did God create the spines of this hedgehog?

No, this is the art of the hedgehog itself. You may enquire why God placed spines on this hedgehog. The hedgehog created them himself, such is its culture. He needs spines; such is his understanding of life. Subsequently you should not be asking yourselves about his spines, but if you want to study the hedgehog, you should dwell on his basic features: what hedgehogs feed on, how they make their dens, how they raise their young ones, what are his relations with the ones close to him etc. Hedgehogs make good teachers for snakes: when a hedgehog meets a snake, he grips the snake by the tail first, covers his head, the snake coils round him and he swallows the snake little by little until the head is left and finally he swallows the head as well. And when the snake asks him, 'Why did you treat me in such an inhumane way?' The hedgehog answers back, 'Well, how do you catch frogs? Frogs keep crying out and you keep swallowing them. It is from you that I learnt this craft and now this is my first attempt as I want to see how things are.' I am asking now, when the snake is swallowing the frog, do you think God taught the snake? This is again an art of snakes. When you come to Life, you will first separate all those visible features existing in human life – what was created by the people themselves, in order to arrive at the purely Divine substance. Now, the Divine substance is Spirit.

And Christ says, 'I will send this Spirit to you.' Now people live without the Spirit. And you ask why people do not live in brotherly relations. How can they live in brotherly relations? Hedgehogs live the life of hedgehogs; snakes live the life of snakes and so on. And all animals live according to their understanding. There is no Spirit in them and each one has one's own understanding. When it comes to people, we ask why somebody acted the way he or she did. A

125

person lives according to one's understanding. Why doesn't he or she live in any other way? The Spirit must come for a person to live in any other way. If the Spirit does not come, the person will live according to one's own understanding. If you want to change on principle, to start living another Life, the Spirit must come to you. And when He comes, you won't be asking yourselves whether this Spirit is within you and whether it is Divine. There is only One Spirit – the Great Spirit bringing Light, bringing Wisdom, Truth, bringing everything in himself. He has been delivering all the goods for ages, from times immemorial and there is no second to Him. This Spirit carries everything within himself and He is the discharger of all goods. And when He comes, people start becoming intelligent, geniuses and when somebody comes to visit, they receive this person gladly, treat this person lavishly, they do everything with Love. But when the Spirit departs, they say, 'Today, I am not in high spirits; do not enter my home! Come some other day!' Why? It is the Spirit that delivers all the riches, and He is not present now. Quite natural: when I am sick I will say that I am not receiving visitors on that day. Why? Because I am sick. Apart from not being able to receive visitors, I also need somebody who could do me a favour.

Having spoken about the vine, Christ told his students, 'You will take the Spirit in the first place!' The Spirit comes only to those twigs that have grapes. Now I do not want you dwelling on the issue whether you have grapes or not. You may put this question to yourselves, but you cannot resolve it on your own. This question can be resolved only by the Spirit. And when talking, Christ, too, pays attention to the fruit. God prunes these vines because of the fruit that is inside the soul. It is our fruit that is important to God, not the external form; not the vine itself, but what comes out of it.

Now, when a mother delivers a child, what does she expect from the child? She expects something intelligent, because it is from the mouth of the child that this fruit comes. If she gives birth to a deaf, dumb, and blind child who cannot speak and has the worst of habits, what does the mother tell herself then? She tells herself, 'I wish you were not born, I did not need such a child! God gave this child to me to punish me! And she gives birth to a good child with grapes, she turns to Heavens and says, 'How grateful I am to God for giving me such a good child!' This is fruit! Now, you who have started, have to know that the fruit is inside. The fruit of your soul is inside.

'And when Spirit comes', says Christ, 'He will teach you'. This is the first thing. Then He says, 'But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me'. He shall testify whether you do or don't have grapes, whether your vineyard is developing properly or not. So that all the effort in the Life of a soul, in the Life of a human being on the Earth, has to be directed to a certain fruit. Outside of this fruit one can never be glad. What is it that makes you feel glad? You yourselves are glad if you have a virtue. The virtue living within you was invested there by the Spirit, but it makes you feel glad.

And Christ, representing God's Love and Wisdom, says, 'The Spirit that I will send to you, he shall testify for me'. But elsewhere he says, 'He shall teach you, he shall remind you.' What shall the Spirit remind you of? The Spirit shall remind you of all the fruit that you have to have in your soul? Because when the grapes-pickers come, what do they do? They stop at those vines, which have grapes, but they pass by the vines with no grapes. And when the Spirit comes he will inevitably stop at a soul that has the grapes.

There are three types of vines: vines that have not yet developed, but have the promise, others that have developed and have a great deal of leaves – this is the second type; and the third one – vines that have set fruit that is ripening and everybody who takes a look says, 'This vine is close to giving fruit.' Everybody is expecting it to bear fruit, to try the grapes. And I can tell you the reasons which make you have friends – in order to try their delicious fruit. This is the reason. Why do you want to have a friend? The major reasons are that every human being wants to try the fruit of the Spirit.

Now, so that these vines can develop properly, so that the Spirit can function properly within you, the vines need soil. In other words, three things are necessary in Life: first, soil; secondly, seeds, thirdly, the one who will sow the seeds. If we have the soil but do not have the seeds, nothing will come out; if we have the vine, but not soil, again nothing will come out; but if we have soil and seeds, but do not have a vine-grower who will cultivate the seeds, this is also impossible. So, these three elements: soil, seeds, and a vine-grower to cultivate it are required. Only then can a vine bear fruit. I shall now make a comparison: the soil – this is you, according to Christ's words. The vine – this is the Word that is invested in you, while the vine-grower is the Spirit that cultivates, the Divine Spirit. Each elevated thought, each elevated desire which are developing within you, which blossom and give joy to your soul are supported by this Divine Spirit.

Now in order for this Divine spirit to come and live in you particular conditions are needed. I shall make a comparison: if you make a house and expect a friend or a tenant to come and inhabit it, he will first examine your house, then he will choose only those rooms that are most hygienic, that have large and nice eastern or southern windows and only then will he say, 'Your rooms are excellent, I will move in.' Similarly the Divine Spirit too, when moving into human beings, the Divine Spirit examines whether you have real rooms. The law is the same too.

In the whole of chapter fifteen, Christ determines the conditions needed for the Spirit to come. Love is one of the conditions. Now you will say, 'This Love! He speaks only of Love!' I now talk about Love in its third degree. I am not talking about Love as an underdeveloped vineyard, as a vineyard having leaves only, but I am talking solely about Love as a grape bearing vineyard. You can have the love of the undeveloped twigs, but the most important Love – the Love of the third degree – is the one with leaves that are fine and grapes that are ripe. This vine and its excellent fruit show its internal quality. Therefore, Christ says, 'By their fruit you shall know them.'

So now God also wants to know you all, He wants to try your fruit. You are hiding but He works towards making you give something, making you manifest yourselves. You are not willing to manifest yourselves and you say, 'The right time has not yet come!' No, no, the time to show the nature of human beings has come. But you may tell yourselves, 'What if I give the fruit and it is not as it has to be?' Everything must come to the surface; the sooner the better, because you will know what you are like. While now you have an exaggerated or belittled idea of yourselves. Which is the best sort of grapes in Bulgaria? The Turks call it muscat, and there is also a sort of grapes in the colour of amber which they chaush.

Now the Spirit needs to be received. Without this Divine Spirit, without these goods your Life will not manifest itself as it should. And when I talk about Love, that you have to free yourselves, I mean Love flowing from the Divine Spirit, but not the ordinary love flowing from people. There is Love flowing from people only, it is like scorched straw and lasts for a day and a half. It is so intensive that those having it say, 'Without you I cannot live.' But after a day and half they understand this love and say, 'I do not want it; it's not worth it.' I see contemporary people weeping for their lost love. Christians also have this love; they flare up and say, 'For God I am ready to do anything!' But when it comes to sacrificing they say, 'It's nonsensical for one to be so idealistic and so ardent, one has to be a little cooler.'

The Scripture reads, 'As you have lost your first Love.' And this is the first Love that binds all beings. It warms them like a fire place that needs to be kept alive and never to run out of chopped wood. Do you know how it is kept alive? A friend comes who has lost a little bit behind of your confidence⁶⁷, but she tells you, 'How beautiful you are, how much I love you, I want to embrace and kiss you!' You get agitated and you relax. But when she leaves, some time afterwards you tell yourself, 'I am fooling myself; does she love me or does she hate me?' On the third day your friend comes again and says 'my dear', on the following day again 'my dear',

Kommentar [M8]: Unclear. What is meant by behind your confidence? {who has lost her confidence} or {who you have lost confidence in}

⁶⁷ [whom you no longer trust so much] or [in whom your confidence is a little shaken]

until something disappears from your house and you close the door and say, 'I do not want this dear any longer!' While the Love I talk about, the Spirit that is coming, He always brings. He won't tell you a sweet word, but he will bring you a nice book or he will bring you an apple or a pear and will tell you, 'Eat a little bit to find out how kind the Lord is, so that you can try and see how kind I am!' While now what is Love? The father comes and says, 'Do you know what I am bringing to you? A nice doll.' But dolls can neither be eaten, nor drunk, and after four or five days the daughter breaks the doll. We are being beguiled with such dolls: a story about this, a story about that, the Kingdom of God is promised to us, but you keep asking whether it is so. But when the Spirit comes you will have one live positive experience, you will experience and understand the meaning of Life everywhere and in everything. This is the Spirit. When he comes he will testify, and you will be brave, decisive, you will cope with all people. Because it won't be you talking; it will be the spirit in you talking. How will he talk? Your soul will be permeated with this Divine Love and when these words come out of your mouth, they will open doors for you everywhere. Thus, those who want to beat you will beat you less. And afterwards they will also turn to the Lord and will start glorifying Him. So, dangerous people we are! Nobody will be left unpunished. They will also come to be servants of the Lord, just the way you are.

You need to get started and prepare your hearts for the Spirit. And now only spirits you have, I can see them: you have many spirits, but I call these spirits 'soulets'. They are soulets and spiritlets who circle around you. And when this Great Spirit comes all those soulets and spiritlets will serve only This One. While now you often listen to bad things, sometimes these little soulets tell you that you are stupid, that you have stepped aside; they tell you, 'Mind your life, you have to live a nice life, you are young, you have ruined your life.' But this ruining is not the teaching of the Spirit; the Divine spirit never ruins one's life. Only these small spiritlets ruin one's life. When the Divine spirit comes, He brings in Light, brings in Peace, plants knowledge, and brings health, happiness and bliss. This is what the Great Spirit brings when He comes!

And Christ says, 'I will send this Spirit to you.' When? 'If my words live in you and you live in Me, and if you have the Love of my Father, then I will send the Spirit. If you have my Love, the Love that I love you, when I show it to you, you too show it to the others.' To whom? Christ does not say to love everybody gratuitously. Can you love a stone? Let's define ourselves properly: you may love only one intelligent being – the one that has intelligence and brings conscious Life. This one you can love, but the other things you cannot love. Only two conscious souls can come to love each other. You cannot come to love a stone or a bear. I take these images in the first degree... Consequently it is in Love that I understand the intelligent. If it exists, Love also exists. Christ says, 'You should love the way I came to love you!'⁶⁸ He has come to love the Intelligent. Now, you shall not ask whether this Spirit will come to you or not. If you believe in Christ, then He will come into you. And Christ says, 'I will send the Spirit to you if you believe.' In what faith? People have two ideas about Christ: some think that Christ has now come out of God, while others think that He has been before all the centuries of Light, and consequently everything in the world has happened through Him and all people have come out of Him. Hence, He is the most well known Path for people. The first, who you know in the world, after having come out, is Him. It is Him who has sent you to this world and it is Him who saves you. Subsequently, Christ is the First and therefore He says, 'I am the alpha and omega, the beginning and the end.' You say, 'How can we know Christ?' You do know Him. Do not dwell on this question, you know Him! If you do not know Him, you have to give, but if you know Him, you have to take. You do not know the person, who has to take from you, do you? However you know well the person from whom you have to take. You know him because he has to give to you. Why do you know your husband? He has to give to you. Why does a husband know his wife? Because she has to give to him. Subsequently, it is in this sense that we have knowing and love. When I say 'I came to love somebody', I mean that I have to take from him. And if Christ has come to love you, He

⁶⁸ To Editor: if this sentence in "*" is a quotation from the Bible, I will need the reference = chapter, line...

has to take from you. Therefore, He knows us. He, without denying this, says, 'I invested capital, and I shall not allow you to eat it up; I know you and I hold you!' You argue that you do not know Him, but He says, 'You do not know me, but I know you.' And as He knows you, He will send the Spirit to you. Since people have lost themselves along the Path, He will send the Spirit to testify for Him.

You have to implement His law when you know Him. You have to get the meaning and resolve all issues which concern your minds as married women. You are above all interested in family issues. The top question for a married woman is the question about the family: what husband she will have, what children, and after them there come the other questions, the secondary understandings and opinions. A woman is a Queen; the man is the one from whom she has to take, while the children – are those that will be servants. Women have big pretensions, they love children, but they want their husband to be Prime Ministers and the children to be top ranking subjects. She says, 'My Kingdom'. This is what I have found; this is the great truth. Men realise this and the last eight thousand years they have been fighting to overthrow the rule of women. A husband beats his wife, but she says, 'Even if you beat me, I am a Queen!' Although children do not know her, she says, 'You have to know that you are my subjects, you will recognise this!' But I am saying again, that these children are the striving of the human soul. A woman is right that she has to be a queen. I like the statement that she is a queen, but I do not like the fact that she does not recognise her husband for a king or the children as princes. If she recognises this, a row will spring from a political point of view. While the Scripture resolves this issue in the following way and reads, 'You will be kings and daughters of the Living God.' The Scripture does not recognise women, it does not read, 'You will be Queens!' Because the first woman became a queen, it is now the man who is being placed as King, because his authority was undermined. Not the authority of the contemporary men, but the one of the Divine man. I would ask contemporary women: have you met your husband somewhere, what his features are, what distinguishes him. You say that this is not the most important question. And this is why the world is asking how to resolve the major question. Women would rarely know because they consider men as something of secondary importance, they only recognise their children. Once they deliver children, they place their husbands at the end of the line and this shocks them most of all and they are beside themselves with anger.

Now, do you know why I talk like this? You will think that I want to attack you. This is a contradiction within a woman resulting from another influence, because of which she is the most miserable being. Why? Because she argues that she is a Queen without anybody else recognising her as such. She admits it but the others deny it. A husband says, 'You are a servant, nothing more, you will cook!' A mother tells her children, 'You are my subjects!' But they object, 'Subjects? You must be kidding! It's not the way you see it!' Hence there is an internal discord. Not only outside, but inside as well, in the very soul there is a discord. I go further and I say that you are split-minded internally, there is big fight going on inside you. Sometimes you are pleased with yourselves; sometimes you are not. Why are you pleased, what are the reasons? There is a big internal dissent and this is one of the reasons why a woman is the most miserable being on the Earth. This is why nine tenths of her life is tears only: she hides in her room, she cries, and cries, and cries, and then she will wipe her face and will get out; on the following day – the same, on the third day she cries again and says, 'What was I hoping for, and what turned out!' Why? The Spirit has not yet arrived, the Spirit has not arrived, it is the Spirit that has not arrived! But when this Spirit comes, He will recover everything. And Paul says, 'I engaged you to a man'. To whom? To Christ.

Hence until you recognise this Man, who is the head of humankind and whose head is God, you will have tears anyway. Only at such recognition shall Christ send the Spirit, and this Spirit shall testify for Him. This is the major issue: Christ must come among you; this Man must come inside you! But this fight, existing now too, must be liquidated once and for all when the Spirit comes and you know Him. Who is the head of your life? The Spirit is the head of Life. And when

He comes you will break free from the present discords. Then the new knowledge will come, the new understanding of Nature; you will get in touch with the new laws, which are now being established.

And Christ says in this chapter, 'Everything you beg for in my name, will be given to you.' You are restless at times. Why? As long as there is the signature of Christ, everything will happen; but nothing happens without His signature.

So, the Spirit is the one who brings all these sufferings. Suffering shows that you are not reconciled completely. As long as you suffer, you have not known your Husband. Do not understand the knowing of a husband the way you know him. I use the word knowing in the following sense: when you go out in the forest on a pleasant May day, when the Sun shines on you when you hear the beautiful song the birds are singing, this is knowing. It causes a great Joy to you, you are exhilarated. Conversely there is also a restricting knowing: as soon as you know your debtor, you restrict him or her; as soon as you find your ox and know him, you harness him, you take the stick and start driving it. Now, why has Christ departed up there to Heaven? He knows that there is harness for him. In this sinful state that we are in we would crucify Him everyday. This is why He has risen so high and waits. He has sent His spirit until people come round. Your mind and heart must be prepared, to come round to the understanding to fulfil Christ's Will. This is an internal, deep understanding.

Therefore, you are all required above all to unite. When Christ comes all women must become One Woman. You shall not be many women, but One Woman. Now each one of you will say, 'What will happen to us?' Women do not know themselves yet. Therefore, the first rule is that women should know themselves.

Tell me what makes one woman different from another. If I compare two women, they all have the same longing: the one wants to marry and the other one wants to marry too; the one wants the dishes to be cooked all right, to be dressed all right, the other one wants the same. All their strivings are the same, there is nothing different, nothing special; life is the same in all the houses. Now, why shouldn't women join hands! In this way they can elevate their spirit. All women, if they join together can elevate it much easier. But now each one of you says, 'I shall be first!' This weakness of yours resembles that story which I have referred to at other times as well: a German prince went to a visit to Denmark or the Netherlands. He was supposed to be greeted at a theatre and for this purpose they chose twelve out of the most beautiful women in town. And one had to be chosen out of these twelve women to give him a bouquet of flowers. They decided to put it to vote and twelve tickets with twelve different names were found in the box – each one voted for herself. And now each one of you votes for herself in Christ's box and there is nobody to give the bouquet. When the box is open there are as many names in there as there are women. Every human being is first, but while performing God's Will only the Lord is first. He is the beginning of things, and we cannot be first. The one who creates things, He is the First.

When this Spirit comes, He will bring this deep understanding in your souls, what it takes is selflessness. You sometimes say, 'I have served this husband so much!' But you have not served the Husband [Man] yet. Paul says, 'I engaged you to a man.' I would be glad if you had served, because you would not get older then, your hair would not alter. When this Man [Husband] comes, you should not fly into a fury. Therefore, we allowed a man in today to listen, lest women make a plot of some sort.

So, when the Spirit comes, if you admit this authority to Christ, all the other issues, insults, and doubts shall be cardinally resolved. This is the major issue, which will resolve the other issues. This must be a question of a love for nature, which must be resolved according to the strength of God's Love and Wisdom. So, this Love has to be so strong within you, that it could sweep everything around like a strong current, not to leave a thing around that can counteract you. When your husband who is on the Earth scolds you, you will say, 'We are waiting for Christ!' This husband of yours prepares the path for the Other one. Then I tell you that there is only One

Man, and I will tell men that there is only One Woman in the world. When I talk to the men, you will commission a delegate. Thus I elevate their authority, do you understand? And I will then tell them that there is only One Woman and all men should join together because there is only One Woman.

And when this Spirit comes, He will bring what you need. I have spoken many times and I do not want my lecture to be left without any results. Have you asked yourselves what women you are now? Can you give me a description? I had assigned a topic to you 'What women you are; what makes you different', and how would you describe yourselves? Now, in the world, in order to describe somebody, you have to either love or hate this person very much and usually you show all of the negative features of this person. Now, you hate these men on the Earth, this I know. Subsequently, the wife says to her husband, 'Do not believe him, whatever he tells you do not believe it!' You are right, because how many women have men sold in the history of human culture; how many legs they have broken!

Now, if I tell you 'I engaged you to one man', how would you describe Him? That you live with your present husbands is due to this Man, who is above. Everyday He sends them to you every day and tells them, 'Although they are such people, give them [let them have]? translator's notes [there is an implied meaning in the Bulg sentence – my guess is that God told the husbands that although the wives were such people, the husbands should give the wives love!'] He does not quite see your sins completely and He says, 'Let them live well, let them be happy on the Earth!' But are you happy? No, you are not. Not only are you not happy, but your husbands are unhappy and they constantly write books about it.

Kommentar [M9]: Give them what?

Now what takes place outside in society, the same goes on inside the family, the same goes on in the soul too! In your soul you sometimes lose this hope, this authority, this consciousness, you lose every love and then you despair and say, 'Let it go!' You lose any idea of that elevated substance, granted to the soul, you give up God and you live in the world only to eat and drink. And now, if you, as women, still look for many men, there will be tears, tears, tears. But if you look for the One Man, when He comes to the world you will say to all the present men, 'Off you go!' When the woman fell down, the man remained up there in Heaven, and when the man fell down, the woman remained up there. So that, now the true men and the true women are up there, while those who left Heaven and came looking for their happiness here on the Earth are the heroes of the day.

Now, the Spirit of Truth has to come, this salvation will happen through Him. I do not in the least want to make fly at your husbands when go back home. There is nothing to fly at him for. You will be looking to find the like of him; you will be looking for Him until you find Him. Have you read Song of the Songs? Many have read it and they say, 'This is a wide life!' You will understand the profound, internal meaning not in the human way, but in the Divine way. And why don't I disclose secrets to you? Where is your husband? When you come to me I will tell you, 'Let your husband come with you too!' But you come only with women, without men? How can a woman be without a man? And the Scripture reads, 'A woman cannot do without a man, and a man cannot do without a woman.'⁶⁹ Both are in Christ. A woman, when she comes, wants to have Love with her husband⁷⁰. There must be you, your husband, and one more – a third one. Love can exist only among three persons. Do you know this? Your husband and you will come to me and then we can have love. This is how the Scripture sees the meaning of things. But we do know the love between two. So, do not beguile yourself looking for love

Kommentar [M10]: {be}

Kommentar [M11]: {be}

⁶⁹ To Editor: this is most probably a quotation – unfortunately I see no reference as to book, chapter, line.

⁷⁰ To Editor: in many instances the original text reads 'woman' or 'man' – but it is evident from the context that the 2 words refer to married people – I translated as 'husband' and rarely as 'wife' in places where I felt it inappropriate to refer to a woman as somebody's woman. However, if the convention is 'man' and 'woman' even though referring to married people – please feel free to substitute at your discretion. In Bulgarian the colloquial style has 'my man'='my husband' & 'my woman'='my wife' which I am afraid is not exactly the case elsewhere.

between two, you should be looking for it between three. This is what Christ says, 'When you are together with Me and the father comes, then I will manifest.' When I talk to you about Love, it takes three persons to love each other. I have not seen two women loving each other. If you can find two women here in Bulgaria who love each other, I would like to see them and to have a picture of them. Not that this is impossible on the Earth, but a woman has to have her own husband and one other - a third one, who will come. Then God will manifest and what you are looking for will come. Only then will the Spirit and Christ come. It takes three persons for Christ to come.

I want you to free yourselves from your illusions: you want to be students, but you are looking for happiness where it is not. If you are looking for happiness – I am telling you where it is – with your husband. But he will place a harness on your head, he will set you in the cart, he will drive you with the stick and he will tell you, 'Go to the field to plough!' Your husband is also harnessed. I mean the phoney man on the earth, and I do not want to mention the name of the other Man. These men on the Earth are merely his representatives, his servants. And they do as he orders them to do on the Earth.

Now do you know who He is? You know Him now! A maid comes and says, 'I found him!' 'Yes', I say, 'you haven't found him yet. When you find the one about whom Paul says, "I engaged you to a man", then that day will be the greatest in your life. This will be resurrection for women and therefore, Christ says, 'Those who agree with this day, with this understanding, neither get married nor look for a man.'

When delivering a lecture before the men I will tell them that there is only One Woman. Do not beguile yourselves – there is One Man, you have to understand this! You will look for him! You will feel as one soul and thus you will be able to resolve the question of your suffering. The point is to find Christ. Not the historical Christ, not this Christ whom people believe in, but that Christ who says, 'I am the beginning and the end, the alpha and omega'. The one who sent you here; who sent his blessing; who has supported you in all of your comings and wanderings in this world and has guided you along the path of Truth. He has always been good, has never frowned, is always delicate and He says, 'There will come the time of this great outcome.'

Now, the Divine Spirit is coming for women, to wake them up, so that they start looking for this One Man. And now, since there are many men, there are scandals too: a woman says, 'Why have you taken him?', while another one objects, 'What about you? What have you done to him?' They argue about men all the time. I say, you do not have any men as of yet. Nobody can take away from you your Man, the true Man. He is up there in Heaven. He will be your beloved. He is not called a Man, but a 'beloved to the soul'. And women are referred to not as the one who sinned, but as 'my beloved'. So, you will be looking for the beloved to the soul! And when you find Him, your soul will be pleased, it will be happy.

And the Scripture reads, 'And in those days I will obliterate all of your sins.'⁷¹ When you find your Man, all of your sins will be obliterated, not a single trace will be left of them. The most significant issue is to find the beloved of your soul, for whom your soul is longing. You shed so many tears for Him and you say, 'What have we remained for? Isn't there salvation?' The Scripture says about the day when this beloved will come, 'I will wipe your tears', 'I will remove your shackles'. There will be no tears then, there will be no shackles; your hearts will be healed and there will be no wounds; enlightenment will be there, there will be no darkness; your soul will be elevated and a woman will be a Queen then.

So, you will plant this idea in yourselves and you will ardently pray to acquire the Spirit above all and this enlightenment. And you will tie the black man and you will tell him, 'Concubines we cannot be any longer!' Each and every woman has to say, 'A concubine I cannot be any longer!' Do you understand? If you say, deep down your heart, that you cannot be concubines any longer, you resolve the issue and then the Spirit will bring Love. The true Man will come and

⁷¹ To Editor: perhaps a quotation – no reference though

then you will start a new epoch. And then the New Woman will appear. And I would like you to form at least the finger of this New Woman.

Your law is great. You have only to overcome the external oppression, this tribulation and to know what the meaning is. Consequently, if you do find your beloved, anything else ruining your life will disappear. Thus the issue is solved at its basis and we can then talk about education and about Love. If I talk to you about love, about kisses, my words will be understood in an absolutely distorted sense. So far such kisses you have not had. This Man has to kiss you, the one who is pure and in whom you have your beginning. And the point that your present husband has kissed you, this does not qualify for a kiss. We shall be waiting for it, there is still a long time until this kiss comes. And when one receives this kiss, such a person does not stay on the Earth, such a person leaves for one's Fatherland and leaves this home. Such a person leaves these things that now hinder you and by form such a person is free. Consequently, the soul is something internal. One cannot corrupt oneself externally, because one's essence is inside. Sin is not something external, Sin is something internal, inside the soul.

So, when this Spirit of the Truth comes, He will testify for Me, and you will testify.' And I would like all of you to testify. Can you testify?

(A voice from the audience): We can.

We can!... Do not confuse your soul with your body, because you now have one body, afterwards you will have another body, but there is something more substantial that distinguishes you. This is the soul, not the body. And when you meet, you have to first feel like souls. The power of Love does not lie in counteraction. If you can endure one counteraction, you have Love. This Love is of the Spirit, this is the Love of your soul. Between God and your soul – this is where Love should start, but not from outside. You mention Love so many times, you kiss, but you still talk about yourselves; you treat yourselves, but your affairs do not resolve. This Love has to start between God and your soul internally. And Paul says, 'First, the visible'. This is the visible! Some may interpret this expression in the following way: first, this life. I say: the visible – this is God, while the invisible – these are the people. Visible is what God is to me. We shall start with this understanding. Life is within. During Paul's day these words were right. When descending from above, the visible was down, but now we are staring on the road behind and we look upwards. First the Love for God should appear and then we shall manifest externally. If I have no Love for God, this Love cannot be manifested to you. God, my soul, and the one close to me [my neighbour] – these are three persons and there is Love only there! They constitute the Holy Trinity, God in three persons. They are the manifestation of the Divine Love. The Spirit is the first outflow of God. God, the Spirit, and Love constitute a trinity, and we together with them form a quaternion - the Virtue on the Earth.

Now, the first rule is to start with Love. Women should look for their beloved! You will say, 'What shall we do with our present husbands?' The Scripture reads, 'After you die, you are free of them.' A woman is tied to a man while he is alive, as soon as he dies, she is free. So, if she returns into the world, he has no right to remarry her. This is not a teaching of mine, Paul says so. According to the moral law, if somebody owes money but dies and then returns again to the world, he has to pay. Such is the moral law! You will tell your present husbands, 'We shall go to find our Husband, and you go find your Wife!' You will also say, 'We, the two of us, have not prospered, therefore, you go to your Wife, and I will go to my Husband!' This resolves the issue in a cardinal way. What does a husband have to do? He must go to his Wife. Thus you will bring about the outcome and you will resolve this profound issue. When the Spirit comes we have to implement the will of this God who sent us to the earth because to Him we shall return. There is no other way! No matter how long we stay on the Earth, some day we shall have to return to the place where we came from.

And Christ says, 'But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me'. He will testify for this great Truth bringing Love which brings freedom to women. Women have to be freed first

Kommentar [M12]: Maybe this sentence should be checked again. Perhaps the word externally is meant to be internally.

Kommentar [M13]: This sentence contradicts the previous one, in addition, sin cannot be internal and inside the soul. {Sin is not something internal, and it is not inside the soul.} or {Sin is external, not inside the soul.}

Gelöscht: internal

of all! You have to free yourselves and when you find Christ your issue is resolved and you are free. Now, some of you are already close. You aspire to this while you are bringing into effect this profound understanding. When you understand you will be saved forever. This is salvation; this is purification – to be content. To be like what the soul of a woman was originally – content and pure! And it will get purified! When the Spirit comes into her, she will start testifying for the one that is within and without

Now, the Spirit that already works; let it enlighten you, let it urge your soul, your heart, your mind to the resolution of the most significant issue. The other issues you may resolve, but this issue is basic in the Supreme Divine Teaching, a cardinal issue it is. It is this issue that you have to resolve and then you will resolve all the issues one after another.

Let's have a secret prayer.

We shall read 'Our father' in a low voice.

We shall read the good prayer in a very low voice.

Stick to the rule not to allow discouragement now. Now you are closer to the Kingdom of God than you were in the past. You will reflect on this issue. It does not have to be an obstacle to you, but an issue on which the resolution of all other issues depends. Every woman has to resolve this issue without any hesitation; she has to know this! Once you resolve this issue in your soul, when the Spirit comes, the issue is resolved on its own accord. You can work only in this way. You yourselves may resolve the issue, it is not one of the most difficult issues, but it is the easiest issue. But you constantly put it off for later, while it is this issue that you have to resolve first.

'But this Spirit of Truth, He will testify for me'; and elsewhere it is said, 'He will teach you everything and will remind you of everything what I have said.'

Next time I shall talk further on. Next time, after a month I will tell women what they have to do when they find this Man [Husband]. The Spirit that is coming will open your minds and will tell you what you have to do then. Women have to take part in all actions in the world. Women impede the world. The fate of the world and the keys to the total salvation depend on you! And now, since you have not resolved the most significant issue, you mislead your sons and daughters. You will call your daughter and you will speak to her about the great Truth inside Life. She has to know the Truth, why should you delude her? There is no happiness; you will be skinned like an ox. Say, 'May the Will of God be performed!' The Will of God is performed only according to the law of Love.

Hence, you have to understand me in a very wide sense, not in a narrow sense. You will understand [gain understanding] about your elevation in a cardinal way, fundamentally! Not only you, but all the women in the whole world keep resolving this issue. Those who used to raise this issue would have resolved it, but the world war broke out and they discontinued for a while. They brought up the issue about women's emancipation. It takes no emancipation, but a cardinal understanding of the issue. The war broke out, men and women intertwined, and now they cannot resolve the issue fundamentally. But the issue has to be resolved. You live in a very important epoch, or as secular people say 'in an epoch of historical significance'. Now or never! This is the edge of the issue. If you do not resolve this issue now, you will never resolve it.

You have to have an open heart, and not to say, 'We are not good.' The Lord will obliterate your sins; He will throw them behind His back and won't look at them. But the way you are now, you cannot even pray. You now pray to perform God's Will, but tomorrow you seek one of those, somebody else's man and you say, 'Who will feed me?' Enough, eight thousand years of slavery should be enough! Since it is eight thousand years old, the strap is about to break. It is time for a human being to break once and for all with the strap of evil. It is a great evil from which a human being has to break free and from which one has to part. And then one will turn one's mind to God and will understand that there is no change, no betrayal in him or her. It is the same human being. It is not a man. It is the Great Spirit and there is no change in Him. He is called the one coming from the benevolent womb, He is merciful, full of Love for those who

repent, who perform His Will. This issue you will resolve now! You shall not entertain illusions and shall not say, 'I am not like the other women.' I have one request to you: do not entertain any illusions that you are not like the other women.

Try to be like this Woman. I haven't spoken about the One Woman yet, I haven't told you what the One Woman is like.

Come on, I congratulate you with the Spirit! You have to attack now and you have to charge and enter. Everybody with the Spirit, with the Word of God! You will resolve the important issue not with your needles pointed ahead, but with the Word of God.

Master's lecture
Delivered on 10 November 1921
15:00h in Sofia

CHAPTER 21: MAY CHRIST DESCEND TO EXPLAIN TO YOU

Life has two sides: one side is the actor's life and the other side is the worker's life. The actor works at night while the worker works during the day. The first one uses the night and the second one, the day. Therefore, the result will not be the same because life develops under different conditions. At night, the actor doesn't have the light, and the worker, who works during the day, has conditions for a righteous life.

And so, I divide you into two kinds: actors and workers. Here, in the Esoteric School of the Brotherhood of Light, we need no actors. The Brotherhood of Light excludes the life of the actor but accepts workers. I regard those of you who are married⁷² as workers on God's field, but some of you want to play the part of the actor. You do not yet know what Divine Righteousness means. In this Esoteric School the laws for the workers are just as strict as the laws for the actors. Now, I ask you, have you fulfilled your duties as workers? I want of you, the married ones, to take a look at your work, your fields, your gardens, your springs, your cattle, your sheep; to take a look at your houses to see if they are painted, to check your homes and see if they are cleaned out. What is the condition of these co-workers of yours? You need to know this because you are workers. Many of you, the married ones, want to have more privileges but fewer duties. You want to postpone the payment of your debts but in the Divine book there are no postponements of debt payments. This can only happen by Grace. One needs to be patient and wait for some greater Being to help, but don't think that you will be granted help just like that.

You pass as married and, consequently, you want to preach to the young ones. You think that when you leave these fields, the young ones will come onto them after you. What will they find? I speak both in literal and figurative terms. These are some reflections that you need to think over. The Brotherhood of Light suggested that it is my duty to tell you these things tonight. And they, the Brothers of Light, will hold you liable for your fields, for your sheep, for your houses and so on, and so forth. You, who are doubtful (and there are such among you), will know for

⁷² The Married Ones: the Master Beinsa Douno delivered the lecture "*May Christ Descend to Explain to You*" only to an audience of married men and women who attended the annual meeting of the Brotherhood of Light in Veliko Tumorovo.

sure within a year if we are from the Brotherhood of Light or not. Christ is at the head of the Brotherhood of Light. And when he decided upon this injunction, he asked the head and the head gave its consent. God is this head. Thus, all aspects of this matter have been covered. Therefore, you, the married ones, are required to willingly fulfil God's Law.

I do not need to tell you what to do; you will do your work according to your own understanding and as you wish, as your souls wish. When someone's soul makes a wish, it creates an imprint in this person's consciousness for the future fulfilment of this wish. This consciousness comprises three great forces: the mind, the heart and the will. Our going into the other world always means a transformation in our consciousness from one form into another. This is the expanding of one's consciousness. You will understand things differently on different levels. Therefore, Christ descends into the souls only when the consciousness of people expands. For example, when I speak to the married ones, you say, "When the Master said such and such words; he must have had me in mind." If you say that, it means that you have not understood my words. I am trying to explain the external side of things; I, being a worker, am trying to clean up because only then will Christ descend. I want your consciousness to expand so that Christ can descend upon you and clarify the things that no human mind or thought can explain.

I ask you, married ones, when it comes to your consciousness, what role models are you for the young ones, for your children? Are you doing your part in expanding the young ones' consciousness so that Christ can come to live in them and to explain to them what Life is and how they should live? You say, "God can do anything." This is not a philosophy; this means nothing. A father's blood only runs strong when it enters the veins of the son and flows according the same laws. If it does not flow, the results will be different.

Now, many of you are a part of the Brotherhood and come to these lectures only so that your problems can be fixed. You come here as if you were coming to a theatre; you come here expecting a treat after which you leave and say, "You are not what you are." You have not understood yet what we are. Thousands of years shall pass before you understand what we are. We are those who expand every man's consciousness so that Christ can descend and explain the Truth of Life. And this Truth has to be such as to allow for the coming of the Divine Consciousness so that the Law of God's Love can be manifested throughout the Universe. What could be better than this! With this Truth we can do our work. However, you say, "Lord, have mercy!" How can God have mercy on you if you have not expanded and elevated your consciousness so that Christ can come down and explain to you what you are doing wrong? The mistakes and the temptations are inevitable and if Christ does not come down into your consciousness, these mistakes will create a life of disharmony and all of you suffer from this disharmony. Is there anyone who is not suffering?

I always use the following example to explain the methods of the Brotherhood of Darkness and the methods of the Brotherhood of Light. The Brotherhood of Darkness has dark adepts who come down to earth and say, "I'm a shoemaker. I have a special mould for shoes. If you buy my shoes you will remember me forever." This reminds me of something that happened to me once when I was in Yambol. I was visiting a shoemaker who told me that he loved listening to my lectures. He wanted to make me a pair of shoes so that I would remember him. Indeed, I remember him to this day. If you put your feet in the shoe moulds of the Brotherhood of Darkness, they will make you special shoes that you will never forget. First, they will maim all of your virtues. If you put your foot in that mould, your virtues will inevitably get crippled and you will suffer a lot unless the Brotherhood of Light comes to help you pull your foot out of the mould. Do not offer your feet to the dark brothers to put them in their shoe mould. I am not explaining everything to you now but I will dedicate a special lecture to explain to you everything about this mould.

Furthermore, you, the married men and women, do not live the way you should. This is not acceptable to the Brotherhood of Light. Now, if the married ones want to live the way the world lives they can do this out there, in the world, but once they have committed to the Brotherhood

of Light, then they will see that there are excellent rules here. You do not yet know how to live. But you can learn these rules. Men and women, all should live according to the Law of Love! Every work done according to the Law of Love is sacred, and without Love it is a crime. If you ask me what is right, I will tell you, right is what is done by Love. I call Love that feeling, which is above all other feelings. When this feeling enters you, you will never frown. Love should be perceived as Man, but not one that is vested in flesh. This is how Love should be perceived. Men should perceive it that way too. I say this to you, the women whom Christ has wed; and to those who Christ has not wed, I have nothing to say. What I mean when I say, married by Christ, is that your consciousness should expand so that Christ can come in and explain everything to you. If this doesn't happen, you will have such a rigid understanding of things that you will make me wonder from where you get your ideas. Paul once said, "Compete in paying respect to each other!" How? In order to compete in this, you will need to experience a change in your consciousness. You will need someone to learn from. If our mother doesn't teach us, then how are we going to know? This law is true: one consciousness gets expanded by another consciousness. If your consciousness does not get in contact with another consciousness, it cannot expand; if a mind does not commune with the Divine Mind, it cannot expand.

I have noticed a great disharmony in our Brotherhood. I can put up with these things, but you can be sure that this disharmony is not pleasant to me. Now, you may cry, but I don't want your tears. What I want is for Christ to come into your consciousness and expand it. What I want is for Christ to manifest himself through you. My wish is for Christ to live in you. The happiest day for me will be the day when I see that Christ lives in your consciousness. You can be certain that this will be the happiest day of my life! You might ask, "How will this happen?" There are two ways: some fish are caught during the day, and other fish, at night. Is there any difference? Christ has defined this law: you shall love while it is day! A night is coming when no one will be able to work. Therefore, in order to expand your consciousness, you will need to work, not act but work, during the day.

I have decided that in our Esoteric School you should work through experiments. We will begin with the smallest ones and they will gradually follow one after another. But in order for you to progress through the experiments, you need an expansion of your consciousness; you need to experience a change from within. Only then will these rays of spiritual consciousness come to you and create favourable conditions for the seeds that have been planted in you for thousands of years so that you can achieve good results. Have you achieved good results with your present thoughts? You are unhappy because you are missing the most essential thing: your consciousness has not yet expanded and Christ has not yet entered your mind to explain everything to you. He is making efforts to get to you but because you are not ready, all you can get out of his efforts is temporary moods where you feel elevated but then you are down. When you, in turn, make efforts, they will be futile unless you let Christ into your consciousness and unless you let the Divine Love into your consciousness. It will not be easy to achieve the expected results. Don't think that the transformation of one life into another is easy. So much artistry and knowledge is needed in order to transform a plant into the form of an animal! If you only knew that, you would have pondered upon it seriously, but right now, you reckon that this transformation happens easily. No, it does not happen easily. The Spirit of God that is working within you will accomplish everything; my talking to you alone won't do it. Christ needs to come in and then the Resurrection will come - the Resurrection that implies a New Life in new forms. "You will rise from the graves." But not if you are the same way as you are now; if you eat and drink the way you do now. Don't think that these things will continue the same way as they are now. No, there won't be even a trace left of what is now, of this present form! Certain principles may remain, , reminiscent of the old, but we will be completely transformed. Someone may say, "The present conditions of life are in my way." No, they cannot be in your way!

I talk about those disciples who are dedicated. But you are not yet completely dedicated disciples. There are several categories of disciples: proselyte-disciples, believer-disciples and

disciple-disciples. The first kind of disciple has certain duties and rights; the second one, too, has certain duties and rights, but the third one is above all the rest. What the disciple does, the proselyte doesn't have to do and vice versa. And everyone should look at Life according to his level. If he is a proselyte, he has certain duties and certain rights and you cannot ask him why he does what he does. And if the proselyte asks the believer, "Why are you doing this?" the latter will respond, "When you get to where I'm at, you will know why I live and work this way." God does not have to inform us why He does this or that. He will say, "When you pass through these seven fires, so that I can purify you, you will know." He will give you absolutely no other explanation. Job, too, asked the Lord but He said nothing. But after Job passed through the fire seven times, then God called and said, "Come, talk to me now." And Job said, "I have heard of You from others and I have committed many sins, but because I saw You now, I will not speak nonsense." One of you may be in Job's situation to ask, "Lord, how much longer will I have to suffer and for how much longer will I be in debt?" God says nothing. Do not think that your deliverance will come from your friends, nor from your enemies. If you think that, you are wrong. Your deliverance is in the following: you need to expand your consciousness and let Christ in so that he can explain to you the fact. If this happens, you will be delivered; if this does not happen, this fact will haunt you all the time, like some demon causing you mischief.

Now, some people come to me and ask me why this and that happens. Today someone came to me and asked me, "Do you know what these disciples of yours are doing? Why don't you correct them?" I told him, "I cannot tell them anything because we all live according to the Law of Freedom." "Well", he said, "How about discipline? Is there no such thing?" "No, there isn't." "But you can enforce some discipline", he said. Afterwards, he invited me to visit him at home. Then I told him, "I will not come to your home." "Why?" he asked. "If you want me to come to your home", I told him, "You need to expand your consciousness and let Christ in, i.e. let the Love in. You are just like my disciples; you, people, are the same: you want to lure me into your trap. Neither you nor they are disciples of Christ.

Here is what I say, we have one great law - we want to live and understand Life in a different way and we want to make it right. You may say, "Do you know what our Master is doing?" But you are not responsible for me. Other times you say, "Is it fitting for him to wear yellow shoes and a white hat? And then, white coats are for children, he needs a black one." But what is it all to you? You care about insignificant things when what should really matter to you is what is in my mind, my heart and my will. You can wear whatever clothes and shoes you want to but what matters to me is your mind, your heart, your will and, most of all, your soul and the presence of Christ in your soul. I know that you need to work on these things until your life acquires a true meaning. Only then will we understand each other properly! Sometimes it is a blessing to be a teacher, and other times, it is a blessing to be a student. A day will come when you will understand the relationship between the Master and the disciple. God will explain this relationship to you. And my wish is for you to be one of those blessed disciples.

Some of you are seeking deliverance, you want for the Divine Sun to open up so that you can enter. The deliverance will not happen that way. Your deliverance will come when you open your consciousness to let Christ in. Then you will be truly delivered. Then all external circumstances, which are binding you now - poverty and everything else - all of this will become harmonized and you will see Life in a new light. Now, there is another thought in your mind; you think, "If we don't finish this work today, we can do it some other day." No, you must work now!

Let's say, for example, that you are an owner and I am a worker. You hire me to hoe your vineyard but, instead, I spend the day counting the dead vines and in the evening I tell you how many of them there are in the vineyard. On the second day, I go out in the vineyard again, but, instead of hoeing, I count how many canes there are and I calculate how much fruit they will yield. On the third day I count how many leaves of grass there are and so on. In the end, I tell you, the owner, that I have finished the job. You think that the vineyard has been hoed and you pay me, but when you go out to the vineyard and take a look at it, what will you think? I'm sorry

to tell you this, but this is how you are working on God's field right now: instead of hoeing the vineyard, you are counting the dead vines and the canes. I do not mind your counting the dead vines and the canes and the leaves of grass, as long as you hoe around the vines, as well. Acting is one way to work, the second way requires that you hoe the vineyard first and, once that is done, you can count the dead vines, the canes and the leaves of grass. What you do now is you come to me and say, "Our vines won't grow." Yes, they won't grow because you, my disciples, won't hoe. So, here is my solution to the problem, you have the statistics, you have counted the dead vines, the canes and the leaves of grass. Then I will get the hoe, and will hoe the vineyard. If you have hoed, then I will do the counting. There are Masters out there who only count the dead vines and the vine canes. If you hoe the vineyard, things will even themselves out. This is a method, an allegory you can use for future work.

(Note to the editors, explaining all the corrections I did on this paragraph:

I have thought about this paragraph a lot, because I felt like I did not have the exact English words to correctly convey the meaning. Recently I worked in a neighbour's vineyard and that helped me find a better English rendition of the Bulgarian text.)

I tell you this so that you will know how to expand your consciousness into which Christ has not yet come. Christ is working and making all the effort. You have the desire but you need patience. You will be put to the test on the operating table. When they operate on you in the White Brotherhood, they will not anaesthetize you and that is why you need to stay completely still because if you move, the knife will go in deeper. Now all of you are undergoing such operations. Those operations where you are awake are the best and the ones where you are anaesthetized are the worst. I have reverted to the former ones only rarely and only a disciple who is a true believer can go through those. If you realize that this is performed according to the Law of Love, you would be ready to go through it, otherwise you would be kicking and fighting and the knife would only go deeper, the operation would fail and such people would remain sickly in a spiritual sense.

I will go no further, because I do not want to disturb your mind and make you think that you have nothing in you. What is truly essential has not arrived yet. This field is not ripe, yet you still have not filled the barn with wheat. When the barn starts to overflow, then the new direction of Life will manifest itself.

With this lecture I want to assign work to all of you. And, just like with real workers, I want to create work for all married ones. I will start with the smallest experiment again. The task I will give you will be to work for me, for Christ, for Love for only five minutes. You could work miracles in only five minutes. I don't want one hour, but only five minutes. Does anyone mind? If someone misuses these five minutes, he is not a disciple. If he cannot work for Christ for only five minutes, he is done with. No discussions and no philosophizing are needed; just get to it right away! You will forget your wife and your children and everything else in these five minutes! You will work for Christ mindfully and only after that can you philosophize and discuss and ask if this matter is done and over with. Note this: it's only five minutes! How much is a hundred days by five minutes? You will continue this exercise for ten years. It is a microscopic exercise but in one year, this makes thirty hours and twenty-five minutes; in ten years, it is three hundred and four hours or twenty-five days and four hours. In these ten years, you, as workers, will dedicate twenty-five days to Christ according to the Law of Love. Five minutes every day! There is no other philosophy for the way this can be done. I will not explain it to anyone. I will give you two weeks from now to think about the five minutes or about the twenty-five days for Christ for these ten years. Those of you who are ready to work will come in to work. When your five minutes begin, you will forget that you are married, that you are a clerk or something else, and you will feel like a newborn in the Kingdom of God, who will do the Will of God. And then you will understand the meaning of my words from the very first day of your working for Christ.

The second experiment is the following: I will appoint a day when, at a specific hour, you will work for Christ for five minutes. I will appoint it specifically and then I will send all the bears your

way. You should know this. Then, if you keep walking bravely, they will make way for you and will say, "It is possible to work for Christ for five minutes." The bears, too, understand this law. I will keep going, as well. You will wait for the most important exercise to come along: five minutes for Christ! And make sure you clean your home well! He who does not clean well...

This is what I was told to say to you, do you understand that? And if you are faithful, then you will know the Truth and the Truth will know you.

I will leave this question unanswered, because others are waiting outside. You, married ones, now is the time when we want to wed you! And so... If it is unfinished, you will mark it with three dots.

You have two weeks to think about the five minutes. You will free your mind, your heart and your will. I want you to think freely at last! The experiment will begin soon. These experiments are minute, but when you start doing them, they will lead to bigger things. We will start off with the little things, which are for the children. And when the children are busy, God is happy. Therefore, we will create happiness for God when He sees that we work for Him mindfully and without being forced to do so.

If the young ones ask you about the things that I told you today, you can tell them in two weeks. After two weeks you will tell my words to the young ones.

June 2, 1922, Veliko Turnovo²⁷

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CHAPTER 22: APPLICATION

Good Prayer

I will read several lines from John, Chapter 4 – from line one to line twenty-nine.

'God is Love'

What I have told all of you so far is that you need to apply things. I now challenge another word instead of can. Application excludes the negative sense of the word can, but you take it in its negative sense. The word can is positive. Otherwise you weaken the word can halfway. I say that we have to study and you ask, 'Can I?' Thus the word can is weakened. I see that this word has started losing its strength. Of course, if you encounter any obstacle, you won't be able. What impedes the word can is always a certain internal obstacle. Obstacles in life can be in the mind – in one's ideas, or in the heart – in one's feelings or in the will – in one's acts. Thoughts can be obstacles to ideas, that what one will do will be the best and there will be no other work second to one's work. This is an inborn feeling in artists, in poets, in writers, in priests or in preachers. And anybody, who is alone, thinks that such thoughts and ideas that crossed his or her mind have never ever occurred to anybody else. But when one's thought is realised, such a person begins to see its flaws.

A renowned English preacher, while still at the university, read the Bible and said, 'What an inexhaustible book the Bible is, one can preach on it for thousands of years and it won't be exhausted!' And later on he himself confessed that having preached on something for four times based on the Bible, he was at a loss with what else could be said. This is a mistake. A person that can be so easily exhausted shows that there are certain internal defects in his or her life. You have to know the origin of the cause you are defending now or of the ideas you want to get through – whether it is Divine or not. You certainly have to know it, beyond any doubt. You

²⁷ The Lecture "May Christ Descend to Explain to You" was published for the first time in the collection of lectures *The Great Mother*, volume two, Sofia, 1997.

should not be as weak as that wolf who called his son and told him, 'Listen, my son, I do not want you to distance yourself from the ideas of your grandfathers and ancestors. You have to observe the beliefs and attitudes they had, you have to observe them and you should not accept any other new teaching. The sacred religion we have had is the only religion existing in the world.' This is what the wolf said to his son. So, what is the religion of wolves? Wolves say that each sin needs propitiating and offering, nothing more. When a wolf sins, he strangles sheep and they forgive his sins. This is how wolves think.

Now you will be asked in society whether you are Bulgarians, whether you are Orthodox or heretics etc. Such a question seems to me a little far fetched, i.e. you as students of the Universal School of the White Brotherhood have to understand the question in a slightly different way. You won't be asked whether you are Bulgarian even at a contemporary German university, you will be admitted freely. It does not matter whether you are Bulgarian or not when it comes to science. You may even be Orthodox, but Orthodox Christianity is of no importance to science either. You may be Orthodox; you may be Bulgarian and be one of the underachievers at the School. When you come to the School, neither your beliefs, nor your origin count. Above all you are required to study - this is sacred! A person who wants to study – this is a Divine impulse. And one's desire to study, to implement God's Will at a certain moment – this is what is sacred. This is the live human being manifested. What you think about are the traditions, while what you manifest – this is what is sacred.

You want to serve humankind, to be useful to humankind. How will you be useful? Have you been useful to yourselves through what you wanted to serve others? I am asking you, which one of you has been useful to oneself in the true sense? If any evening, after having eaten too much, you feel a weight in your stomach, have you been of use to your stomach? If one day you are disconcerted and if your head gets agitated, have you been fair to your mind? If you become despondent, have you been fair to your heart? If you promise and do not stand by your word, have you been fair to your Will? And a person who is not useful to one's heart, to one's mind and to one's will, cannot serve God. This is the law. If you do not respect your mind, if you do not respect your heart, if you do not respect your will, which is used for your elevation, how can you serve God?

Now you watch only who has done what. We have to watch what God has done in the world or what people have done? The first sacred thing that I want from you is to settle your relations with God. What about the church? What about everything else? The first relation of the Universal White Brotherhood is the relation between God and you. I will prove to you why all the other relations you have in the world are unnatural relations. Take one of the noblest things: you have a child; you breast-feed the child, but the child cries constantly and wants to suck all the time. But the mother lives with the idea that this child will feed her and love her some day – it's another matter whether this will be so. And I would ask how many happy mothers are there in the world, whose children have justified this love? So, what a mother does is not righteous, not noble, i.e. the relations between a mother and a child are unnatural. Why? This mother has conceived the child without knowing God. So according to the same law the child was born not knowing God. All misfortunes in the world spring from the fact that every job, that we start not knowing God, will be in the same relations with us. Therefore each thing in the world falls apart. Whatever we start very well will be destroyed in the end. Why? Because people do not have righteous relations with God.

The attitude of God is righteous because there is only one answer to the Love you will manifest to Him, because God is one of the most elevated, noblest Beings. So, our attitude to God, who knows us very well, will be righteous and we will receive in return what we have given. And if we establish this righteous bond between God and us, then the third relation will be with the people close to us. When we descend, we shall know how to work, we shall set forth from the world of human beings to God. But on the Earth we do not know how to address God; we do not observe the conditions. As a result of all of this you all experience a desire to work, but you want to find

somebody like you. No, one has to connect to somebody who knows God in the same way. You know God according to the philosophic and theoretic traditions, but you still do not know Him by essence, by nature, by experience, the way He talked to Moses on the mountain or to Christ. Some of you do experiments, but if you are asked a question you can easily fall in doubt. For those who have once spoken to God, this moment remains unforgettable in their consciousness. Everything may fade; everything may disappear, but this moment of talking to God remains absolutely unforgettable. The whole world may turn upside down, but no power can efface this Divine image. And consequently as the Scripture reads that God made man in His image after His likeness, what is meant is that during the creation God impacted Himself in the consciousness of the first man, that he could not be forgotten. The first people who saw God are coming now. They are the White Brothers; this is the culture that follows an absolutely different path of development. While the present people on the Earth are made of mud into whom a little of live soul was breathed in. They are a mixture of mud and Divine breath, which has resulted in a mess. This mess shall have to assume the image and likeness to God from now on.

Now, you will have to eradicate your convictions. You will first have to invest humility in your soul. It is one of the qualities in each student who will be admitted at this School. Do you know what humility means? An absolute humility! Whatever position one may have – a tsar, a philosopher – everybody who enters the School, will forget about the top ranking one had. You will enter the School with no claims whatsoever. You will first learn your obligations, you will study everything, and you will not mention a word about your rights, you will have no demands. Others will take care of your rights. All the White Brothers will take care of your rights. You take care of your obligations, and they will take care of your rights. When you enter the School, you will study your obligations. If you do not observe this rule, you will stay out of the School. And do you know what you will resemble then – you will walk; you will go around the University of the White Brotherhood, you will see what there is outside, but you won't know what there is inside. When you come back, you will talk about the external grandeur, you will know not what there is inside. Now, some of you will say that they have heard about these things. Fine, they have heard of them, but you have to understand these things now, and in order to understand them you have to get inside.

So, the first thing in order to learn is humility, but humility as it is supposed to be. When one feels that one is humble one starts growing. Take for example those sons in the world who wait for their fathers to leave their fortune to them and think only of those rights that they have and tell themselves, 'What shall we inherit from our father? There are six of us, our father has twelve million leva, so each will inherit two million leva.' Every son regardless where he goes, keep saying this, 'I have the right to, I have two million leva, I need no education, I need no work, I am provided for!' And the present day Christians preach like this, 'You are saved, Christ died for you, you have two million.' Well, fine if you are saved! You stay here, you sing and you tell yourselves, 'When we die we shall go to Heaven.' This is a faulty understanding. What will you do when you go to the Spiritual world, now that you are not students of the Great School?

So, a profound and grand desire has to start growing within you, a desire that you have never had so far. I sometimes see that you cry and I tell myself that great changes would be triggered if only you would shed these tears, which you have shed so far, for becoming students! And what do you cry about? You cry that somebody has insulted you, you cry that you have no money, you cry that you are no longer young, that you have grown old, that you do not have knowledge, that you do not have this or that, that you do not have any social position, that you have no strengths. Men and women alike keep crying. Crying is meant for the others. For you, however, it is supposed to be crying for going to school. To shed tears in order to become students is the greatest, the most desirable thing.

Now that I am talking to you, you will say, 'We have been looking for Christ for so long, we have been listening to Him, we love Him, we sacrifice for Him, we preach for Him!' You have a faulty

understanding. Imagine that you want to study music with a contemporary professor; you meet him along the road, you talk to him, you praise him, you tell him that there is no other second to him, you give him a bunch of flowers every morning for ten-twenty years, but you do not go to study music. I am asking you what you will gain. You will gain nothing. You will remain profanes in music and the professor will say, 'This is a very kind student, brings me bunches of flowers, but I am very sorry, this student does not study.' Now, imagine the opposite – you are in the school, you bring no bunches of flowers, but you study. He is pleased, he is glad that he has a capable student and he says, 'This is a good student!' What benefit is there if you meet God, give Him a bunch of flowers and tell Him, 'God, you are good, you are such and such, there is nobody like you. You are Love! You are very good!' You then say a prayer and afterwards you say, 'I met my professor today, I gave him a bouquet and he is happy!' This is good, not that I say that you should not do it, but having brought a bouquet to your professor, you should take the instrument, say a couple of nice words and start studying. Bouquets complement learning, and you will be able to transfer only what you have learnt.

You want to influence certain people now and you say, 'Let's make this person one of us!' How can you make this person become one of you? This is not a stone that can be taken by the one side and turned onto its other side. This is not a purse, which can be turned inside out and which can be emptied of its contents. A human being may take one direction in one's development and the same human being may take another direction later on in one's conversion. So I want us to have a correct understanding too.

Now you all have one prejudice and you think that you know. You present yourselves as humble, but there is no humility in you. I am talking to you very frankly – the way I see things, you are seemingly humble, but you are proud in your heart. We can make an experiment: let's assume that you are a highly placed lady and you are invited to a banquet at the top. Let's say that you are religious, a believer and on your way to the banquet you meet an old woman in simple clothes carrying a basket of flowers who tells you, 'Sister, can you take this basket and deliver this bouquet to a certain place?' If this is a test and you are asked to take the basket somewhere, will you take it? You will say, 'I am at a loss at this question, I am invited to a banquet, this is where I am going!' Well, you actually have two invitations – on the one hand you are invited to a banquet, you are dressed up, you have spent some time in front of the mirror, on the other hand, Christ is inviting you to another banquet and is telling you, 'You will take the basket!' If you give up, this will be the end of it! And then you will join those who go around the university, watch what it looks like, what windows there are, the way they are arranged, but they do not know what there is inside the university.

You are Christians, aren't you? You have been studying with me for so many years. I have talked to you about Heaven and I want you now to describe to me what Paradise is like. Describe to me what there is in Paradise. Let one of you tell me that she has been to Paradise and let her describe to me the things that are there. Are there any volunteers willing to tell me what there is? You have been to Heaven, but the White Brothers know what you are like; they have a wide lake and after you come out of there, they dip you in this lake and they wash you. And then you say, 'I was somewhere last night, but I forgot everything.' None of this should seem strange to you. Sometimes you have a very clear dream and then you tell yourselves, 'I will put it down!' You get up in the morning, but the dream has disappeared and you tell yourselves, 'I dreamt about something last night, but it's gone!' This is what happens with dreams – you have a dream, but you do not put it down and you forget it. When you dream about something, you will take a notebook and you will write everything in there, and I can tell you that those who do not write their dreams belong to those students who only go around the university.

Now, being students you need humility and a complete Peace in your souls first of all – tranquillity and Peace. The Scripture reads, 'God's Peace!' This Peace has to be acquired now. Peace can only be acquired when you establish a direct bond between God and you. This direct

bond will give you such an impulse, as no other power in the world is not in a position to give you. It will not deprive you of anything. With such a bond you might be at the lowest position, you might be in the worst conditions, but apart from the fact that it won't hinder you, this thing, the Divine thing, will transform all those elements, will extract the juices out of them and you will find yourself in more favourable conditions of life and you will be stronger. This is the Divine stuff.

I see now that the same question is coming up in your minds 'How can this be done?' Christ says, 'If you are not born again, you won't enter the Kingdom of God.' Nicodemus asked Him, 'How is it possible for the old man, the manifested man, to be born again?' Christ does not call 'old man' a person who is old in age, but a person who has knowledge, who has wisdom. I will interpret for you this conversation in another way. Nicodemus says, 'Should one who has acquired knowledge, who has completed his studies, return, should such a person start again with the A, B, C. Christ says, 'He has to return, to start with the A, B, C, to start from water and Spirit.' Water – this is the New Life, the true Life, the Divine Life. Spirit – this is the intelligent, the Divine Life, which should dress the human soul again. This is one transitional phase in the journey from one life to another, which according to the Scripture means transition from the life that brings death to the life that brings eternal Life; it means a transition from the insane that brings insanity, through the sane that brings in sanity. Because where there is sanity, there is no sin. Only insane people can make mistakes. Sane people cannot make mistakes and each one of you, who makes mistakes at times, has been in a state of mental derangement. Each one of you, who commits the smallest sin, is all the same in a state of mental derangement. For instance, you get angry and you say, 'Hang on I will take my revenge!' Mental derangement is fast to come and you start thinking immediately how to avenge yourself.

In the chapter that I read Christ showed this Samaritan the true path, which is studying and serving God, because we have to be workers. Workers you have to be!

You want to be students and to apply the New Teaching. How can you define it? You may be asked, 'Where is this White Brotherhood where you are students?' Well, how will you defend your cause? We shall ask the contemporary scientists, 'What do you believe in?' 'We believe in Christ.' Where is this Christ? 'Christ lived two thousand years ago, the apostles wrote about it.' But have you been with Christ? You will be asked the same question. But you may have this experience. When you become students, when you acquire these qualities of humility and Peace, each one of you shall be introduced into the White Brotherhood by us and each one of you will see what it is like.

Now a desire is surfacing in you to enter the Kingdom of God before you clean yourselves. Everything is possible in the world, but it is impossible for an unclean person to enter the Kingdom of God. Clean, absolutely clean you have to be! Do you know what clean means? Now, someone may ask me why I am not interested at times in this world. When asking me this question people think that they are intelligent. No, they are stupid and I will prove to them that this thing is sane, logical and plausible from our point of view. You want me to be more interested in this world than in that one. If you think it has to be so, you are stupid. You, who recommend this philosophy to us, do you act in accordance with it? You place a diamond on the table, as big as an egg and another smaller one. Well, I am asking you where your eyes will be set. You glance at the smaller diamond, but having afterwards looked at the big one, you won't take your eyes off it any more. Which diamond do you want? You will say, 'The diamond that is as big as a duck's egg!' If you are as intelligent as to take the diamond, which is as big as a duck's egg, are we so stupid as to take the smaller egg? We are not so stupid. We see both this world and the other world. The other world is this big diamond and we act righteously not taking interest in it. So, we compare two truths, out of which first comes the beauty of your life. You will be told, 'But we have culture!' The culture that you have was taken from above, from us, from the White Brotherhood. The whole science – geometry, mathematics, natural history, astronomy, music, poetry, the fine arts – everything, everything was taken from above. This is

not yours. They say, 'We discovered something!' You haven't discovered anything. The people here on the Earth who say that they have discovered something, have not discovered anything. Everything was taken from the Invisible world and was transferred through the forms. Hence, this culture of the visible world was taken from the Invisible world and therefore it is a culture not understood, therefore the principles that they apply are not understood.

Not only this, but sometimes you do not understand yourselves either and you ask yourselves, 'What am I outside my body?' Imagine that you take your clothes off some day and that you get out of your body and enter another world. How will you recognise each other? You feel your head, your hair and you say, 'This is me, this is me Helen.' Every evening an English philosopher asked himself whether it was he himself, to make sure whether it was not an illusion of some kind and after making sure that it was him he calmed down. Well, I am asking you – does one have a clear idea, outside of one's thought, of who one is, or does one have a clear idea, outside one's brain, of one's thought. And if under the present situation you sometimes start thinking about yourselves as being something separate, you might get deranged and you will be scared. While now we can make an experiment or two at the School: we shall take you out of your body, we shall lift you up to the white lamp of the hall and you will be watching yourselves from there. Two things must be in your mind in order for you to contemplate. You will be watching yourselves outside your bodies and you will be wondering how this is happening. Only that the matter of that being, up there at the lamp, will be moving by virtue of the strength of the will, while the being down will need other conditions.

Similarly some of your ideas stumble due to this simple reason. For example, you want to do something, you want to talk to somebody about God, but a thought immediately enters and paralyzes you 'May I talk; will he or she accept what I will say; what if he or she ridicules me?' Thus you find yourself in contradiction with you yourself and you think that you do not know. Do you think that I, who am a virtuoso, will be afraid to play in front of people? You will first play for yourselves and shall not think about anybody else. When speaking the truth, I say it to myself first of all, and as long as I say it the way I understand it, you will also understand it. Imagine that I am playing some beautiful piece and you are listening to it; I am glad and you are glad too. I am playing to myself; you are listening to me, and you say, 'Very nice, thank you!' I say, 'There is nothing to thank about, I am playing for myself, while you, who have received the music, should be thankful for this.' Our relations should be relations with God. When we reach this great Truth to serve God, then my words to you will be in fact a conversation with God, with whom solely I have a relation, and you will only be listening to this conversation. You have to have a direct relation with God and when you are in such a relation, your soul will be filled with internal Peace and all of your suffering, all of your present anguish will be so pleasant, that when you return home you will pardon your suffering. It will be so pleasant for you and you will be so sincere with it that you will tell it, 'Up to now I have been wanting to get rid of you and to leave only a few children here and I intended to give you to others to be their servants, shoemakers, tailors and seamstresses, cooks, basket-makers, but now since I visited God, I became so rich that now I would invite back all of you my children according to the law of Love!' And the grief that has so far been tormenting you, will start leaping, playing and will say, 'Mummy has become rich!' But do you know why grief grieves? Imagine that you have one child, who is delicate and needs good food, but you do not have suitable food for the child and you give the child hard food. Will this child be merry? Do you know what grief is? I define grief as elevated spirits who are connected with us. So when we grieve, they also grieve and weep with us. While when we return to God, we will rejoice then, grief will transform and this angel of grief will not weep. This angel goes around you and keeps telling you constantly, 'You have talked very, very much. What you did today is not good!' Then you turn and tell grief, 'Listen, I need no advice from my children, you will obey, you shall not mess with my affairs, it is me giving the orders!' 'You may give the orders but do not commit evil deeds!' You take your stick and you say, 'Out, everybody out!' 'You may beat us, but you are not right, there is nothing more to it!'

Some day you will see that these children of yours, whom you now call grief, are your teachers. I call the whole of humanity recalcitrant students, nothing else. Not that you have an evil will, but all of you believe that these sufferings, all of this should disappear, and you, like gods, like some royal sons and daughters have to ring the bell only and everything should turn out according to your will. Even the poorest children in tattered clothes say, 'Well, If only I were a prince or a princess, watch me what I will do!' So, they also have an idea of princes and princesses. You say that poor children are unpretentious. Dress a poor child in new clothes and you will see how the child will meet you. The child will say, 'I am not disposed.' And this phrase 'I am not disposed' is merely a theatrical performance...

I want to see how many of you will raise their hands if I tell them to and how many will say, 'We decide!' All of you will raise your hands, but I want you to raise your minds, to raise your hearts, to raise your wills.

You will make an experiment: in the evening when going to bed you will say, 'I want to go to the White Brotherhood, I will go to God!' Some may ask themselves in advance, 'Am I clean!' Are similar thoughts righteous? When a sick man has been suffering from a disease for decades and he goes, in tattered shabby clothes, to a good noble and clean doctor, does he tell him that he is sick, does he ask him whether he needs to go to him? No, he goes to this doctor and says, 'I will go to him, he will receive me!' You have to have the faith of the sick in doctors. Students should have faith in their Master too. When they go to Him, the Master will receive them the way they are.

If you take to heart the thought that he won't receive you, this is the end of the story for you. Not a single doubt, not a trace of doubt about your nonsense, about your sins, about your weaknesses, about this or that! You will put aside everything at a given moment and will go full of faith to this Master in Life, whom you are looking for, and to these White Brothers of yours and they will receive you. This is a rule with no exceptions, not a single exception per hundred cases.

If you adopt this rule in your soul, you can do your first experiment. The first experiment you will do in silence: you want to know whether God is with you and whether He listens to your soul. You are walking along a street and you hear a young motherless girl weeping or a sick person groaning. You will pass without saying a word, you will only approach the person, you will touch him or her unnoticed and you will pass away. You will then see the result of you touching the person. The result of your touch is that a current will pass from you and the person will run after you, he or she will recognise you; your hand will immediately have an effect. You shall not tell him or her that you will cure him or her. You will do experiments with one, two, three persons – you will bring Peace and Joy everywhere and you will see that you do it within a great art that you have never had. Now some of you will say, 'Now that I have this art, I will pass by a millionaire, I will touch him and he will give away his or her wealth.' This will also happen, but for the time being do the experiment with the sick. You will later on do it with the rich as well: a poor widow will beg a millionaire, and his heart will be cold as stone; you will pass quietly by him, you will touch him with your finger and he will immediately take out his wallet and give money. The strength lies in our hands, do you understand! We give orders to the world, not somebody else! Me, who is a disciple of the White Brotherhood, whose Head is Christ, it's me who gives orders! I have said this so many times. You say that this will happen or that will happen. Nothing will happen. We know that things happen the way they are determined from above.

Now I see that some of you have a weakness and say, 'Let's enter the church, so that we can be useful to our people!' Which church? Does this church know Christ? I do not know a church that knows the Love for Christ. I still do not know a single church knowing Christ. All those who know Him must serve for free, without taking any money in return. It will be outrageous on my part if I go to a friend of mine to work for him and if I tell him in the evening, 'Pay me now!' No, I will work for free! It will be ridiculous when I love Christ to tell Him, 'Pay me now!' No, this has to be anticipation, a Joy for us! We consider this our duty and knowing this, He will also work for

us. We for Him and He for us; God for us and we for Him; Masters for students and students for Masters! You have to be permeated by these principles. You say that this is similar to the old. No, these are two absolutely true positions. You may go to the other world, but if you do not work the way I tell you, you won't achieve any substantial results. But if you work in this way and if you are a teacher for instance, this is what you will accomplish: the students that you have been teaching for four years won't ever forget you and an absolute brotherly bond will be formed between you. While in the situation they are in now, they will meet their teacher with whom they have no relation whatsoever and they will say, 'She was our teacher time ago, but now she has become poor.' No, there are no such relations in the White Brotherhood. No power can belittle teachers there. Teachers can belittle themselves, but society can never belittle them. Society can belittle a teacher, students can belittle a teacher, but in the White Brotherhood this is impossible. There is no power greater than the power of the teacher there.

Now the statements that I make are positive and they should not bother you; they should be an impulse to your strivings. You have not as yet experienced great trials. For example, you haven't had the trials of Christ. Have any of you experienced the trials of Apostle Paul? He was beaten five times by thirty-nine following which he says, 'Brothers, we shall enter the Kingdom of God with great grief' We have to be through these sufferings by chapter seven.' He was in your situation, he thought like you, he deemed like you, but having been beaten five times by thirty-nine, he entered chapter eight and then he understood what a relation suffering has, he changed his tone and said, 'There is one way out of life and your present suffering is not in a position to alter us in our Love for God.' And then Paul started telling a story, 'I do not know whether I was in my body or outside my body, but I was taken to a place, I shall not tell you where, but I saw and heard things that I cannot tell you about.' Where has he been? – To the White Brotherhood. He calls it the third sky, the future culture and he says, 'The image of the external world passes and you are renovated, but until this future culture arrives, until John comes, these sufferings will last.' John describes the present in the Revelation, he writes about the new town of Jerusalem. This is not a fantasy, but a real thing, which does not change. And under these conditions, you as students will continue to study. Do not think that in the White Brotherhood you will complete your studies within five-ten-fifteen years; it takes one, two, three, five and more lives. This is good because there is what to learn and the more time you have to study, the better. If you enter the White Brotherhood with your convictions, the way you study now, the way you are in a hurry now, you will have a miserable life. And when you see this material that you have to study from now on, you will be glad to find that you have the conditions for all this and that you will be useful.

Whatever I tell you from now on I shall no longer dwell on what I have said so many times – to love each other, to have love for one another. But I will tell you that you have to have relations with God, that you have to love God, nothing more! I shall talk about nothing else – Love for God! Once we resolve this issue, all other issues will find their resolution so naturally, in a mystic way. All other social issues are resolved in a very natural way. If we can't resolve this issue, we can resolve no other issue. All philosophers have been dealing with the resolution of this issue for eight thousand years. There is no other way out, apart from this one, 'God loves me and I love Him!' You may ask, 'Well, does He love me?' He loves you, there is nothing more to it! Whatever else may come to your mind, it is not true. The thing in you that may tell you that God does not love you, is satanic, it is from the devil. These are those spirits described in the Indian philosophy. Read about it some day and you will see how they are called. There is an Indian word for them, find it! This word designates the evil fallen spirits. Find the name the Indians call these fallen spirits. If you cannot find their name by the next time, I will tell you. I do not want to tell you their name now.

So, when you say that you love God, you will hear something persuading you, 'No, you do not love Him!' Down there, below the belly button something tells you, "No, you do not love Him!" And an argument begins: I love Him – I do not love Him - I love Him – I do not love Him... You

have to say then, 'God loves, and since He is infinite, since He neither changes nor alters, I do not have the slightest doubt in His love. Even if the world turns upside down, even if it falls to ashes, God loves, that's it!' There is no doubt in the first formula. You may step back, you may doubt the second one, but when you come to the first formula – everybody is silent.

Now these are formulas, which will help you learn. Sometimes I have done experiments to find out whether you will lose heart. For example, I can tell you that nothing will come out of you. What does this mean? You tell me your intention to go to Varna. I reply to you that you cannot go to Varna and you lose heart. I wanted to say that you cannot go on foot to Varna within a day and you need seven days. You say, 'I cannot go to Varna.' You can. This is playing with words. Can – Cannot – this is abstract stuff. When you tell esoteric students that nothing will come out of them, you talk to them in a positive language and this is the best favour you do to them. They know that according to the law of negation everything can come out of them. 'Nothing will come out of you' means that everything can come out of you. While the expression 'something may come out of you' means that nothing can come out of you. For instance, a child is born and dies – such is the law on the Earth. I say, 'This child will inevitably die.' When? This is the question. Maybe after a month, after two months, after a year, after two years, after fifty, a hundred, two hundred years, but this is an event that will inevitably take place. Hence 'may' and 'may not', birth and death – these are opposite processes. Birth triggers death and death triggers birth. A student of the White School will never take offence. I say that your child will die, as the child is an underdeveloped soul that has smuggled into your home and it will be called from the other world. Another, much better child will be sent to you. What is there for you to be sorry about, then? Whether you are clothes to a rascal, to a criminal. Let it go with the clothes – what's given is given. This is what language usage means, nothing more than this.

I now want you to understand things in a positive way, in order not to allow a depraved thought to be born in your mind. All depraved thoughts are born outside Love. As soon as we come to this great Love of knowing God, no depraved thoughts can have any place either in the human mind or in the human heart or in the human will. The Scripture reads about all suffering, about all of your sins, whatever they may be, 'I will obliterate all of your sins.' When you return this evening, read line six from chapter six of Isaiah. You have to acquire the positive aspect of this Teaching, which should be a positive faith in your mind! You will endeavour to be free! If we are in a relation with God, we shall determine our relations on the Earth properly too; we shall fulfil our relations with people also. We shall not deal with any other questions. All of you will know that you have to resolve an important issue, which is so pressing and you already have the best of chances. I shall not call it a renovation, but I call this first step a conscious bond between you and the living God who is now active in the world. Once you establish this bond, then all of your relations, whatever they may be, will be settled in the best and perfect way. You will experience this. If you do not establish this bond, you will retain the same relations that you have now. And if sufferings start surfacing within you, nobody will be to blame, because everyone is responsible for oneself.

Now, you live in Sofia and sometimes you ask yourselves what the church will say, what the priests will say. The Church – this is the White Brotherhood, nothing more! These are living Beings of the most elevated culture, this is what churches are; this is what the Kingdom of God is. This church we also know. And if someone says that we do not respect the church, this means that we do not want to beguile ourselves with what is not a church. We cannot be deceived by what is not a church.

Now you will think! These are thoughts, which will take you a long time if you are to reflect on them seriously. You have to be like the small children in order to perceive these thoughts every evening without assuming that God won't forgive you for your sins. No, there is no Being kinder than God, there is no Being more considerate than Him. He is so considerate! He is busy with so many issues, but He can hear the faintest sigh of all creatures no matter what hierarchy they belong; He immediately pays attention to it in order to correct the mistake. There is nothing

that can evade His sight and hearing. But as soon as you enter the School, where development is conscious, relations change. Since you are free at the School, you have to demonstrate your will there. God won't force you to study, but He will leave you free to choose. We can't make anybody righteous against one's will. We cannot preach, we cannot help; we cannot influence such a person. A preacher, who wants to convert somebody, must take his or her place. God says, 'Alter your role now!' We do not want to exchange our role with anybody.

Now, being students you have to adhere to these things. I want you to form a favourable atmosphere among you in the future. When gathering here, in the building, I want favourable influences among you to be formed, and when getting out, I want you to feel free. Silence and Joy should be manifested. I want you to be free. If you want your will to act freely, Love should come to you, which will bring breadth and freedom to you. The internal needs of all of you should also be satisfied. You have to be careful. When you stay in the evenings you won't think of yourselves only, but you will think also of whom God thinks about, so that you think about them too. I shall ask you the following question: if you study in a class and if there are about thirty of you in class, is it possible, after having been together for several years, to be rude to each other?

Hence, being students of the Universal White Brotherhood you have to stand out above all with your integrity. Do you know what integrity is? It refers to the personal dignity of a human being. It is not a supplementary means, but something moral, when you think intelligently. It does not become you to be dishonest. Once you make a promise, you have to be true to your word. Once you say a word, you have to stand by it. Moreover, students of the White Brotherhood have to be good, which is already a moral feature. Students of the White Brotherhood have to be so resourceful that they can give answers as to what one believes in to anybody. We also have to be valiant, noble and to have an elevated, inexorable and firm will, just like the firm Will of God. This is my desire. This should distinguish you from the others and when you pass they should be saying, 'the students of the White Brotherhood are honourable people; they are people who complete whatever they start doing.' What other recommendation do you need? Well, every kingdom, every society, every single state rest on this recommendation. The entire social order rests on this; the church rests on this. Can a church survive if there is no integrity? Can a church survive if there is no intelligence? Can it survive if there is no good will? We should establish these qualities at our homes as features distinguishing us from the external world. They say that they are like us, too. If they say that they are like us too, we shall not be like them, that's it! Subsequently, for the external world, these should be the distinctive features of students.

Now, I shall assign lesson one to the students before me, I shall assign an exam in integrity. Each of you who come in class, young or old, will earn an amount of three hundred leva by the end of the year and will transfer it into the safe. We shall collect a certain amount and afterwards we shall see what we can use this money on. The whole amount may be transferred, but money should be earned working, in an honest way. Let's say that you have a husband; you will polish his shoes and you will ask him to give you five leva. Or you go to town and you may take the tram three or four times every day; you will give up travelling by tram, you will walk on foot and you will save the desired amount. Altogether whatever the work, it should be done honestly. You will write something, or you will learn something, but everything should be done in an honest way. This amount may be little for some, but it is a big amount for others. I want you to resolve the problem in an honest way, to make your money honestly. And afterwards we shall see what we will spend this amount on. We can solve this problem very easily in another way: some of you may take the money out of their father's wallet. No way! If you cannot resolve the problem, I will tell how to do this. This is a nice exercise.

Now, I do not want you to talk to anybody outside about this assignment. You will accomplish it according to a schedule, and everyone can spare fifteen minutes of one's free time, but you should not come into any collisions. If you work along the way I am telling you, I believe we

have understood each other. As long as the conditions facilitate you, we have understood each other. If you encounter great difficulties along the way, you have not understood me. If the conditions make it easier for you, you have understood me. If you say, 'I came across many difficulties' you have not understood me. If you have understood me you will overcome easily whatever difficulty you come across. If you do not overcome it, there is something, which is not all right and it has to be removed. There are no two opinions on this. This is one of the easiest tasks. We start with material tasks – three hundred leva. I am telling you that this is one of the easiest tasks for students, one of the easiest, which can be found in the tasks course book. If you think this task difficult, there is no simpler task than it.

This should certainly be in the background, because it is not so substantial. I do not want you to start worrying how to find the three hundred leva. This is a minor issue.

A substantial issue is the bond that has to be established between God and you. I will assist you in this respect. I will tell you about the relations between the bonds you have had so far, and this new bond, which is being formed now, so that you can see the difference. It can be difficult for you to imagine what the substantial difference between things is. At the present stage that you have reached, this bond can be formed because you have experience. This bond is a new element that will solve your problem, it will give meaning to your life and will regulate your future state. So you won't be like the five silly virgins, but you will be like those five virgins who will come in with the bridegroom.

I want you to be silent. Thus you will go home feeling free, inspired, and hopeful that you have to resolve a problem on which your entire future will rest. You won't stumble. We know the professor, his life; we have enrolled in the school. I do not mean the external relations in the world, but the internal relations, which are Divine stuff.

Now, I shall have to ask, in the old habit, whether you understand me. I shall not ask you. I put forward a new situation called by people wondering. When one is sitting up there and is watching downwards, one is wondering. When one has not been up there, but has only been marvelling at it, one sees the difficulties and wonders. And you all of a sudden find yourself in front of the mountain that you have to climb. Therefore the can and cannot are ruled out. You will say, 'I will be a hero!' since this is a process of movement. The phrase 'I will be a hero!', that's it! Some say, 'I will be a hero if God has so decided!' 'I will be' implies that God has decided and I do not go over His will. Because God has decided, we shall enter the School; Because God has decided, we shall study; it will be the way He has decided!

Now some will say, 'Why aren't we younger, why now when we are old?' I want those of you who think that they are very old to tell me how old they are. We call a middle-aged person the one who is twenty million years of age. How old are we? We belong to the Solar system, and it takes the Sun twenty million years to complete one round. Then you are a young baby. How old are you in solar days? For instance, you are forty; calculate what part of the Solar system year your forty years represent. People cannot understand what person that will be who will be ten Solar system years old. A person from the Sun, who is ten years old there, will be two hundred million years of age by our standards. She will be a young girl there, will be hopping around and when asked how old she is, she will reply, 'I'm ten'. The words young and old are only relations, various measures. Hence students cannot be old. Those who study are always young. You have to know that art of renovation in the White Brotherhood. One can renovate so easily using it as one renovates one's house or one's tree garden. What we consider difficult is very natural for the White Brothers – they constantly renovate, they are constantly young. You won't meet such old people there. They can assume every form that human beings have. This is science; this is art, which we cannot perform.

Now, you have to resolve the substantial issue. This is the issue of the future; this is a profound science. What is important is the bond that you have to establish. You have been told about this bond many times, you have made up your mind and you have reached this stage when you can already do it. So, you are absolutely prepared and you can do it!

CHAPTER 23: ADDING AND DEDUCTING

Lighting and Extinguishing the Candle

„And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again.“

Luke 10:6

A Secret Prayer

Faithful, true, pure and kind you should always be!

It is interesting why Christ tells his disciples never to greet when walking along the road. Nowadays it is considered good manners to greet somebody, but Christ says not to greet people when walking along the road. The line is clear by itself: Christ says that He sends them as sheep among wolves. I ask, when a sheep meets a wolf, how will the sheep greet the wolf? The word greeting implies that only two intelligent persons who love each other can greet each other. Only intelligent people can greet one another. People who do not have any intelligence cannot greet each other, cannot talk to each other. Often too much talking does not achieve the goal it was intended for. There is no point dwelling on evidence that such is life; you yourselves know this. Those who talk a lot, accomplish little.

Now, what is the objective of your meetings? Is it to talk to one another? You say, 'Let's gather together!'⁷³ Well, there is nothing unusual in this! Which people do not gather together? People gather together in pubs, people gather together in the streets, people gather together in cinemas, people gather together in churches – people gather together everywhere, so you were saying, 'Let's gather together!' Well, when was it that you did not gather together? I find this gathering together of yours rather usual. It would be more unusual not to gather together, and for one of you to go to one place in the forest, while another one goes to another place in the forest, a third one – to some place one kilometer away from the other two, so that no one knows who is where. Of course you should not understand it in the direct sense, but I am just giving a hint, because we often try to find the meaning of life where it is not. If the gathering together is done consciously, under the influence of the Divine Love, then such a meeting makes sense, but when the gathering together is the result of thoroughly different considerations, then the results are thoroughly different too.

Now, let's come to the substantial issue: what are the features of the gathering together? You have all been first year school children, and I even believe that you have graduated elementary school. In such a case, what are the features of a gathering, what makes it different? There is an increase in gathering together; this is what makes it different. Hence, when things gathering

⁷³ In Bulgarian there is one word 'sabiram' that has a very general meaning of congregating = collecting into a group: a) for people congregating; b) for putting things together and c) for the mathematical operation of adding. As the Master uses one and the same word throughout the text for all three meanings in Bulgarian, for consistency sake it is translated into English with one and the same word = *gather together*, meaning in this lecture both *congregating* and *adding*.

together they increase. The opposite process is to be found in deduction: when we deduct, things decrease. So, the real point of your gathering together is to increase.

Well, now that you gather together, do you increase? Only gathering together is not enough, but does each one of you, on leaving the gathering, feel that one has become bigger than what one used to be? At every meeting one's body should increase organically at least by one 1/10000th of the millimetre. When one goes to a gathering, particularly to praying meetings as is ours, one must have increased at least a little according to the law of gathering together. Now let's assume that one of you goes to a first class dining place, having the best of chefs, who has prepared ten of the very best pastries, which you like a lot: one with cabbage, another with onion, a third one with carrots, a fourth one with spinach, a fifth one with cheese etc. If you eat from all those pastries, what would you gain? If I enter the same dining place and if I take a sweet pastry made with milk and dashed with sugar, and you eat from the ten pastries, who has gained more? You who have eaten from these ten pastries will decrease, because these pastries are very expensive. You were of a bigger weight before getting into the dining place, because you had more money in your pocket, but when you left, you already weigh less, you have decreased. Subsequently the first rule on entering a dining place is to act in accordance with the law on gathering: you gather pieces of the pastries together. But when you leave the dining place, you act in accordance with the law on deducting, and as a result a neutralisation takes place, i.e. the acquisition is neutralised. Do you now get wind of where I am driving you at?

You are all smart people; well, I will give you a task to see how you will solve it: you have one unit; can you divide it into more than 10 parts? No, a unit can only be divided into ten parts. It cannot be divided into more than ten parts, without repeating numbers. For instance, if you divide into twelve or thirteen parts, you will have the sum of the numbers 1 and 2 or 1 and 3 and so on. So, the same figures up to nine are repeated again, but are not something new. Subsequently an apple can be divided only into ten parts; it cannot be divided into more than ten parts. This is the law; this is how things are in the Divine world: a unit can only be divided into ten parts. As soon as we come to the human world, the unit there can be divided into many parts.

Now, we are moving to the important issue. In general all people strive to attain Divine Love, don't they? What are the features of Divine Love? You have been searching for Divine Love for so many years, but are you aware of at least one of the features of Divine Love? Can someone among you read a paragraph from chapter thirteen of the First Epistle to the Corinthians? As soon as Love appears on the physical level, you all know already that it deals with material stuff. A child says to his or her mother, 'Mummy, if you love me, give me some bread!'; that is all there is to it. A student says to a teacher, 'If you love me, give me knowledge!'; this is a slightly higher condition of Love. So, as long as we associate material stuff with Love, Divine Love cannot be manifested, because there will always be competition. If you have one benefactor who supports you, but supports ten other persons at the same time, and one of them is sponsored more lavishly, discontent will arouse within you, although this person supports you as well. There is discontent also in studying: those who progress in their studies are discontent. Hence, real Love begins when one comes to the borderline where discontent disappears.

I see that a mother loves her child, but the child dies. She weeps; she suffers and tells herself, 'I cannot do without this child; why did God take my child away from me?' God gives her another child, she also loves the child very much and she says again that she cannot do without this child; but before long the child grows up and a rupture appears between the mother and the child. I ask what happened that this love faded. Where has it disappeared? It is actually our understanding that the mother cannot do without the child. Mothers hold their children in their arms; they raise their children and they think that they cannot live without their children. Children also think that they cannot live without their mothers but due to one reason or another, this mother had to give her child to the servant or to another woman to raise the child, and we see

that in ten years or so [the child of this woman actually started resembling the [foster] mother]. So, the idea that she cannot live without the child, is right only in respect of God.

Kommentar [A14]: Check this part of the sentence again as it is confusing and not clear

Let me explain to you what is implied in the thought that she cannot live without this child: imagine that you have a small lamp and you say, 'I cannot live without the lamp.' What is it exactly that you cannot live without – the lamp itself, the bulb of the lamp or is it something else that you cannot live without? You cannot live without Light. The light of the lamp is actually the substantial issue that you cannot live without, while the bulb is merely a conductor of this Love. As long as Divine Love flows through this child, I cannot live without the child, but as soon as it stops flowing through the child, it no longer makes sense. Hence this form is meaningful only because it contains Light. Light, however, is not the utmost limit of Divine Love. Behind this light, which we see in the form of rays, there is another more substantial thing. It is not Light that can satisfy us. We open the book of Life, this Light falls on the book and we read; so, this Light is necessary for you to read the book of Life. But the meaning is not in reading itself; this reading shows us the Path to God. So the Lamp is needed for the manifestation of Light; Light is needed for the manifestation of the book and for us to read; the book shows Life, discloses its hidden meaning, and Life shows us the Path to God. Once we accomplish all this, we are glad and we start with Light towards this Path.

The important thing that you should know is that all those things that exist are aids, instructions to the Great and Divine in the world. The love existing among people, the relations existing among them, these are all things that direct us to God. If one knows how to watch, one will find something nice anyway in every other person, in every being, no matter how small they may be. If one is able to grasp this nice feature one will add something to one's life.

Now, I see that you all have started doing it backwards: you meet on the physical level, but on the spiritual level you have started deducting and keep finding only negative features in one another. What are you deducting? You say that sister so and so has a negative feature. Do you know what happens when you say so? One ray of this lamp goes out. Then you say about some woman, 'Do you know what disability this sister has?'; and a second ray of the lamp goes out. You say about a third person, 'She has brought only discord since she joined the meeting!' and see a third ray goes out. 'Well, this one, the fourth one, ever since she joined us, we have been afflicted by all the misfortunes!'; and again a fourth and a fifth ray of the lamp goes out. You talk in the same negative way about the fifth, about the sixth, about the seventh, about the eighth etc. sister and before you realise the rays of light in the lamp go out one after another, until in the end the whole lamp is out. You deduct, and deduct and darkness falls after all this. This is a psychological law, which causes the Light in our mind, in our consciousness, to go out. You deduct and you deduct until in the end you find yourself in complete darkness. Everything has gone out in your mind and finally you say, 'God, why did you make the world like this?' God says, 'Those who extinguish the Light in their mind, as you do, will remain to live in darkness and obscurity.'

What do you have to do? You will start the reverse process and you will say, 'That sister over there has started improving, she has become an excellent piano player let her come and play for us.'; she comes, sits at the piano and starts playing. And she plays well! The lamp is lit immediately. Then you say about some other sister, 'Do you know that sister so and so is a writer, she writes very well, let's invite her to read something to us!' she comes, reads a poem of hers, everybody is pleased, everybody is glad and the Lamp increases its light. 'Well, that sister over there is an artist, let her bring in her paintings for us to see!'; she brings in her paintings, everybody looks at them, everybody is glad. The Lamp increases her Light even more. It is said about another sister, 'This sister has attended training in sewing and works well, let's ask her to deliver a training course for us!' The Lamp increases its Light even more. It is said about some other sister, 'Do you know what delicious pastries this sister makes, come on, let's ask her to make a pastry for us!'; she makes a pastry, everybody is glad, pleased, and the Lamp keeps increasing its light even more. The more you emphasise the positive features of

one another, the stronger the light in the Lamp will be, until finally it is lit to its fullest capacity. And since you aim at the positive side of Life, this is the only way to cultivate your character. This is the Divine in man. Otherwise, looking only for the negative features in one's character, you are becoming banal.

Today I was explaining a great law in Life: there are two types of men in the world and two types of women: women of the first type are heroes, while of the other one – cowards; men of the one type are heroes, while of the other one – cowards. God tells both of them, 'There will be suffering!' You are asked from the Invisible world whether you want to suffer like heroes or like cowards. We, contemporary people, want to avoid suffering. No one can avoid suffering. I say that suffering in the present century is a condition for one's development. Both cowards and heroes suffer, but I am asking you whether you want to suffer like heroes or like cowards? Which is better for you? Like heroes! If I tell you that you have to suffer like heroes, you say that this is not suitable for you. If you say that you have to suffer like cowards, this is absolutely not suitable for you. The Scripture reads, 'Cowards shall not inherit the Kingdom of God.' What does this line mean? This means that Love cannot permeate the soul of a coward. Fear is a negative feature. Cowards represent a stony soil, where nothing can grow; therefore a coward cannot inherit the Kingdom of God. I would translate this line in another way, 'Springs cannot flow in deserts, fruit cannot be born, death reigns everywhere there.' This is to say that the desert cannot be inherited by people. In order for the desert to be inherited by people, there must be springs flowing, while Life can spring only from Love. Rivers, springs, and trees – all these are an emblem of a Power which is derived from Love.

Each one of you should stop and think things over well; to have a positive thought in respect of the Divine Providence and to know where exactly one can find this Divine Providence. Each good thought which is imprinted into your mind, is a good echo of the Divine thought. When a good thought visits you, when you experience a good urge, when a good friend visits you, when you read a good book, when the sky is clear or when a beautiful star catches your attention, do not miss these. All this is a speech coming from Heaven. If this star has caught your attention, you will stop and see what it wants to let you know.

Now, I will present a picture to you, for you to see how Heaven speaks: imagine that you are in a dark stormy night, you cannot find your way around, you have lost the path, you do not know where you are; a wind blows for a while and you see the Polar Star. What does it show you? It shows the direction, it shows where East is, where West is, where North and South are. This star wants to show you that you have taken the westerly direction, and you have to return and take the easterly direction; this is the direction of your path. As soon as it has communicated this to you, shortly afterwards the sky gets clouded over again and the star is not to be seen. Has this star communicated anything to you? Yes, it determines your path... Further on along the path you see that a candle is lit in a lodge somewhere far away in the distance. You have to understand the voice of this lit candle... I will present another picture to you: imagine that you are travelling on a dark stormy night, there is a violent blizzard and you lose your way. At one moment you see that a small candle not far away from you is lit. What does this candle want to communicate to you? It wants to communicate to you, 'Come and be my guest! This is the only way that you can be saved from death! Our Lord [Master] is very good; therefore we opened the window.'

So sometimes it will be dark, stormy and unpleasant in your life and you will tell yourselves, 'I do not want to live! Let's hope that a disease of some kind will send me to the other world.' But exactly at this time a Light will appear from somewhere, which will tell you, 'Come to our home!' So, God speaks to the soul through this Light and He says, 'Have no fear, there is a shelter for you!' This is what this Light in the dark gloomy night communicates. This Light is an expression of Love. And we love God, through this Light He sends His Love to the worlds. And everybody who understands the language of this Light will see that Divine Love lies behind each of its rays. This is what it means to understand the true meaning of Light. Or put in a mystic language, you

will feel a sacred tribulation within your soul and if you have been desperate, you will immediately feel an internal gentleness, you will cheer up, you will feel elevated and you will start doing your work.

So, now I am telling all of you: when you gather together, do not start putting the rays of Light out. You have already mastered the art of finding fault with other people even little children can do this. Even animals too, when they gather together, they look at each other and they tell themselves, 'You are no good, we know you, we can't trust you!' A bird meets you, it looks at you and it says, 'I know you.' It has no faith in you either; it also puts a ray of Light out. I am just praying in the forest and all of a sudden a hare passes by me; when I stump my foot, the hare sets off in among the trees, hides there and says, 'I do not believe in your prayer.' The hare puts out a ray of the lamp's Light. I am writing poetry of some sort and a bird passes by me and all of a sudden it flies far away; and it says, 'I do not believe in you, I have tested poets like you.' And it wipes out another ray of Light. Birds too are faithless; they too apply this negative thought in respect of you. I have tested birds: some bird flies, comes towards me and I tell the bird, 'Come here to my hand!' It enquires, 'What guarantee can you give me that you won't hurt me? I'd better sing in the tree, rather than perch on your hand.' It does not trust me; it does not perch on my hand. So far I have known only one bird that has perched on my hand, a bird which trusted me. All of the others have flown away, they do not trust me. But if one manifests the Love of God, birds will trust such a person too. In 1917 when I was in Varna there was a closet in my hotel, where I kept coal. Two blackbirds came in once – a female and a male. I took them upstairs into my room, as the winter was freezing cold, there were many blizzards and it was very cold in the closet. I said to myself, 'I will pay as much as it takes for the birds.' I took a bucket of grain in the morning, lit the brazier and sat there to warm myself. The male blackbird got scared, flew away and sat by the window, but the female came to the brazier, climbed on my legs and afterwards it went to the window. In a short while it came to the brazier again, climbed on my shoulder and then went again to the window. Finally it came to me and sat on my hand. I am asking you how you could interpret this; why did it climb on my leg, then my shoulder and finally my hand. The male blackbird told her, 'You, woman, see this man, I have tried men, and I know what they are like!' She is looking at me with her sad eyes and I am looking at her, then she flew away from my shoulder, she went to the window and said to me, 'Mister, you are very kind, you made a fire, you gave us water, you gave us grains, but would you now open the window so that we can fly outside to carry on with our work.' I talk to her in a birdie language, 'The weather outside is foul, stormy; when it gets warmer I myself will open the windows for you to fly away.' She went to the male blackbird, spoke to him and then they became quiet. They went to bed very calm in the evening... This is the only bird which trusted me completely. This is to say that they have consciousness. The male blackbird does not trust people and you resemble the male blackbird now. God does Good to you, but you say, 'God does Good to us, but there is no knowing?...' How many of you are like the female blackbird? I say that this is a praiseworthy example; every person has to have such faith in God and has to know that even in the darkest and stormiest night, one may find oneself in the closet, from where God will pick him or her into His room. God will have providence for you too.

One shall not conquer the Kingdom of God by looking outside. The outside world shall not alter for our sake. When we talk about the Divine world, we mean an internal change, this internal softening of the human heart. I consider a stormy dark night something very beautiful and I will tell you why: a night like this can be a blessing for me. Imagine that I am a person who has been travelling aimlessly here and there all my life, I haven't done anything here good and by going round in this dark stormy night I lose my way in the forest and all of a sudden I see a small window opening and a small candle lighting. I take the direction of this small light and I enter the lodge of a good, noble person who opens the book of Life and directs me to God. Wasn't this night a great blessing for me? This night saved me. Sometimes the good day can bring ruin to a person. Imagine that I go to this person who will show me the path to God, by passing by a pub

I see friends of mine sitting in front of it at the tables, drinking and having fun. It is a fine, beautiful day, the Sun is shining brightly. Looking at them I ask myself, 'Who is going to go to this person right now? Isn't it better to stop by and to have some fun?' I stop by and I miss my Good, this beautiful day succeeded in tempting me. Do not think that the external environment is something real! No, it is not something reliable and do not think that your good is hidden in it. Do not think that your health always hides your happiness. Tolstoy himself said that a good idea dawned upon him after each illness and after each recovery; he came out of these having acquired something Divine. Sometimes it seems that one is neither here nor in Heaven, but afterwards a person moves to a new phase. So that true health lies in the fact that one should be in agreement with God, in agreement with righteous and good people on the surface of the earth or with those people who live up there in Heaven.

Now, you all have to aspire to be a paragon of pure Life. I see that now you have certain peculiar habits which I explain in an absolutely different way: all of you have descended to an area of the enchanted world. Almost all people from religious societies go through this area. It is known about this area that no Light from the outside is given to it, and every one lights one's path with as much Light as one has; each one lights one's own path, but the area itself is dark. In this dark area you will meet many beings, lagging behind in their evolution for thousands of years and they will fly at you like predators, they will avail of your Light, they will attack you with their criticism, they will tell you, 'You are a good person, you are a bad person', the whole world is considered bad by them. At last when you lose your faith, they will attack you fiercely and they tell you, 'You are not a saint either, there is no worse sinner than you in the world, don't you think you have taken the right Path! Once we also started along this Path like you, but nothing came out of it. Stay with us, we shall show you what we do!' If you believe them, you will remain a resident of this enchanted area to be their servant. Right now there is no need for you to listen to other people's advice. Those who pass through this area will close their ears not to hear them. When you get out of this area you will take the wadding out of your ears and you will hear the best of stories. One has to be deaf when passing through this area.

The world may improve, but we need methods. God has all the ways and methods to improve the world. He will transform it. In order to be able to help yourselves, in order to be able to help your neighbours, you have to learn God's methods. You often read the Gospel and you cannot understand it. Why? Because the Spiritual cannot not be conveyed by books. For instance, let's take a picture of a lamp, but does it represent Light? No, it is only a small representation of Light. Can Light stream out of it? No Light can stream out of it. So, the first condition when the Divine comes into a human being is that at least a small change should take place in one's mind and one should be pleased with everything that God gives to him or her; to do the smallest jobs and to try to realise each good thought or each good desire, no matter how small it might be. Because the thousand, the million drops form the springs, the many rivers on their part form the sea. The power of man lies in these small impulses, in these small goods that one can do. You understood everything I told you, didn't you?

(The Master draws a minaret.)

You know that the imam speaks the same no matter to which step of the minaret he has climbed. Likewise you too, no matter how high you will climb, you speak the same. A sister says, 'You do not understand what it means when the Spirit talks.' And the other one says the same. No, this is like the imam speaking from the minaret. If a sister talks like this, I will tell her, 'Yes, sister, you speak very well, but let us now go and visit a sick person, to say a prayer. Since you know better, you will lead it while I will only say amen to it all, and let's hope that you will be able to help. You have been serving God for a long time, you do what you think fit, and I will bring water and will say amen to it.' But you say, 'No, sister, I do not deal in such affairs. The karma of this sick person has not as yet flown out; there is nothing to help him about.' The issue about karma has another aspect: you try to be of help and do not think about other people's karma.

I take another perspective to the issue: the evil that is manifested in God is not evil; it is only a trial, because there must be something in one's life, which can test one's power [strength]. The evil in a person is the positive side of one's life. If one is intelligent one will know how to cope with those strong movements in one's life. If one thought or one feeling is strong within a person or if one's speech is strong, one will utilise all of these to one's benefit. It's not bad for one to be angry. One will take one's anger and will tell it, 'Listen, it has been many years since I gave birth to you! I fed you; you ate and drank; now it's time for me to make you work and for you to listen to me!' You will show it the stick and you will ask it, 'Will you listen to me? You will first learn to stay put, then you will wait, you will be good and only when I tell you to capture somebody, you will do so! Until I tell you what to do, you will listen to my commands!' It will respond, 'I will, Your Excellency!' It will only sit and ask, 'Is it time to capture him or her?' It sits, sharpens the knife for a day or two, or three, it waits, but I take it with the axe to the forest everyday and I tell it, 'Get down to work!' When we return I ask it, 'Are you pleased?' – 'Yes, I am.' Make your anger chop wood, make it whitewash; this is its business, it will do it perfectly well.

Now, let's go back to the main point; you all need to do internal work in Life, but whatever you have to start, keep it silent, do not say a word to anybody. There is one rule in Esoteric science: you should not let anybody know what you do, only the fruit should be shown externally. This is how musicians, artists, poets, and anybody else should work. If people listen to the practicing of music, they will be bored. Therefore, a musician should play and practice alone. When should he play before people? When he completes his studies or when he completes his picture or when he completes his poetry. So now, you all have to keep silent, but not to be silent about everything. No, you shall be silent about the substantial issues! If you understand it literally, you will fall silent and a sister will ask you something and you will keep silent. Again you will be asked to say something, and again you keep silent. No, this is the letter of the law. I mean the substantial, only it should be kept silent! A woman says, 'But the Master told us to be silent!' No, this is an understanding by the letter; you shall be silent about the substantial. I may tell you to speak on another occasion and this sister who understands me literally will start talking making no break at that. Others tell her, 'It's time to shut up!', but she carries on for five, ten, fifteen, twenty minutes, even for half an hour, she can't help talking. – 'But it is the Spirit talking within me!' If Spirit talks within you, you will say something intelligent and will fall silent. Later on you will talk again and will fall silent again. If I take part in twenty meetings, what do I have to do? I will talk for five minutes here and I will go to the other meeting; I will talk for a while there and I will move on to the third meeting; I will talk for a while there too. So that, when the Spirit tells me to speak, this means that I will be silent at one place and I will talk at another. And you understand that when you start talking at one place you have to keep talking throughout the whole time. You shall talk a little. Somebody may ask me, 'Do you believe in God and how do you believe?' I will reply to such a person, 'Come visit me tomorrow at my place!' He will come, I will treat him to good dishes, I will take him around my garden, I will chat with him. – 'Well, but tell me something about God!' I will respond to him, 'Come visit me at my place tomorrow again!' This is the resolution of the issue and there is no point telling him how I believe in God. When he asks me I will tell him, 'Come visit me at my place tomorrow!', nothing more than this. What are candles? What is the Light of a candle? What are books? What is the content of a book? What are men; what is the soul; what is the thought of man? – This is the Life of man. What is Spirit? – This is one's Power. What is God? – He is everything. These are philosophical answers to these questions.

Now, when you go out and when you are asked what I was talking about, what would you say? Some will say that they understood nothing, but others will say that I was talking about very great things. I am asking you why you need Light? To read the book of Life. This book is the very human being and by reading the book one will understand oneself.

Now, I will leave you to think on your own, not to get confused, and let each one of you apply what each one of you has understood; do not demand a lot. Even the smallest application will

be all right. Make this lamp light! Power is contained in the small. Let each of you find a method within oneself, to apply the smallest, to do one very small good.

You have heard a lot about your mind, your heart, your will, but I want you to draw a small application from this lecture. I will explain the word application. Imagine that you have separate parts out of which a bridge should be formed. Apart from the support pillars needed for the bridge, what else is required? A joining thread on the top is required. Consequently, one person cannot impose oneself upon another. If you think that you can impose yourself, this is a wrong understanding. Only joining threads can there be between two persons. You have to do your best not to break these threads, but to form as many such threads as possible. The more such threads there are, the better, the more beautiful Life becomes or put in other words – the more elevated spirits love you and send their thoughts to you, the more meaningful, more beautiful your life will be. And the less you are thought about, the more ordinary your life will be. When mountains are being broken up, people resort not to gold but to iron; when people sail rivers and seas, people resort not to stones but to wood. Consequently, a spear can be transformed into a writing quill in the hand of an intelligent person, so that one can write something nice with it. And those who are smarter will transform the spear into a language and will sing with it. So that, those who do not understand will have spears; those who understand better will have writing quills to write with; and those who understand even better will have a gentle, fine language to articulate the best of God's Words.

So now, I want your spear to soften and to transform from iron into a writing quill; the writing quill should transform into a gentle fine language for you to articulate the most beautiful, the best in the world. But you do not have only to articulate it; you have to apply it as well.

Master's lecture,
Delivered on 18 December 1925 at 16:00h

CHAPTER 24: NO SCIENCE, NO SUCCESS

Be always faithful, true, pure and kind!

Reflection

I shall take a line that reads, 'No science, no success'. In other words success depends on science. In general contemporary humankind is in a clash with its old beliefs, with its old convictions and this is only natural. Imagine a horse that is in the habit of kicking; this is in his culture, it is related with the evolution of horses and for thousands of years horses have used it as a weapon against their enemies, to safeguard their life. Kicking is not a bad habit of horses, kicking is a defence mechanism. But imagine contemporary horses, harnessed to a cart, trying to kick in the same way. It is ridiculous, isn't it? In this case horses should cure themselves of the habit to kick. Sometimes all people have such habits like kicking, which was useful in the past, but which is harmful under the present conditions. They cannot be eradicated completely but they can be made harmless, because they are already out of place. You have to keep in mind their harmful aspect: a harmful habit can never be of use; it was useful previously, but now it is not useful.

You say, 'No science, no success.' Can anybody become a tourist without travelling, without visiting high places; can anybody become a violinist without training how to play; can anybody become a singer if he or she never studied this? Whatever the art, one has to dedicate long years; one has to dedicate a whole life in order to learn the art. And it is strange that

contemporary people (not all but some of them) thought and still think that Christianity can be acquired very easily. No, according to the same law, the principles of Christianity require a whole life to apply. And not only has a teaching to be applied, but the results that come out should be safeguarded. Everybody talks about the nice voice of a singer that nature has endowed her with, but if she does not safeguard her throat, if she likes eating spicy food and drinking cold water, if she is negligent to her voice, do you think she would have this beautiful voice for long? The human heart should also be safeguarded according to the same law. Some say that the human heart is broken and subsequently there is no point in safeguarding it. This is quite so, but when a human being turns to God, one's heart is renovated and it is exactly these hearts that we have in mind.

You want to walk along the Path and already to apply [the teaching], because your hearts are renovated, but I ask whether you will expose these renovated hearts to the external changes. It takes safeguarding! This is already a science! Some may feel weak and may think that somebody else must safeguard them. Thus for example, mothers take care of their children at their early age. When the child is one year old, the child needs somebody to take care of him or her, but when children become five, ten or twenty years of age, they will take care of themselves. This is the case in intelligent Nature. God has made it so that these features are implanted in each human being and human beings have to safeguard them.

There is another condition requiring that one should always be busy working. Nobody should be idling around! As soon as one starts slackening, one falls into idleness. Take for example the most prominent violinist, who can play very well, deprive that violinist of his violin and he starts getting nervous. Give him back his violin and he will immediately cheer up. Take an educated person, deprive him of his work and he will start getting nervous. Take whichever housewife; deprive her of what she needs at home and she will immediately start getting nervous. You should all be working! Now you will say, 'We do not have the right conditions to work.' I do not know, perhaps you do not have the conditions needed for a king, or for a Prime Minister in Britain or the conditions for a certain billionaire in America, or the conditions of a shah in Persia, but I say that the conditions you have now are thousand times better than the conditions of crickets and of sparrows. I watch sparrows: when the weather is bad, they go into a hole, then they come out, they cannot remain in there. They go under the tiles of a roof, they come out, call their friends, get in together and say, "Thanks God, we found a place where to shelter, we shall stay here!" These are the reflections of birds. We say, 'They are birds, they can be happy having little.' What should we have in order to be happy? The good thing that I like about these two sparrows is that they are happy. They having found a hole, thank God and say, 'It is nice here, and there is no wind to blow against us.' Both of them huddle up; they are happy. Is there anything better than this? And these two birds are happy throughout the whole night. They have God's benediction, because the Scripture reads about them, 'Not a single sparrow can fall on the ground against the Will of God.' Their guiding angels tell them where they can find a hole, direct them to this place by instinct and they are grateful.

Under the present circumstances that you have life cannot be so pleasant. People do not have ideal concepts about things, because humankind is now under the most difficult conditions, it passes through the densest environment. Matter is at its densest now and there are no favourable conditions for work. Imagine a farmer having four to five thousand decares of land, but not a single drop of rain has fallen for ages. He has all the ploughs and devices, but the land is as hard as stone. I ask how one can plough such a hard soil. Therefore, he has to wait for it to start raining, to become humid, and the humidity in the Spiritual life should be generated by each one of you personally. I shall give you an example: when the Bulgarians have no flint and steel, they take two pieces of chopped wood and start rubbing them against each other and after an hour, after two or three hours when they become very hot fire is generated. Similarly you, Bulgarians, will insist, will keep rubbing and it may take an hour or two until you produce

fire. Once you produce it you will already be able to cook a good meal on this fire – you may bake bread, you may boil water too.

Now, we shall apply this in life, because this very same law is also true in regard to the human feelings. If one is involved in the external world, one will not be able at all to distance oneself from the world; if one's full attention is absorbed by the world, all one's energy will be sucked out. Imagine a doctor recommending to a fat person to bathe in the sea. What will happen with this fat person if he is all day long in the sea? If he stays in the sea for four hours everyday for a whole month this will be enough to ruin the little health he has. If he has to bathe in the sea, let him get into the water for five minutes only, this is enough for him. Somebody asks, 'Don't we have to live in the world?' You will live in it for only five to ten minutes. By world I mean the conditions, i.e. the water.

The favourable conditions are pleasurable at times, while at other times they are not. Let's assume now that you are in a position to go to performances or to concerts or to other similar events every evening; if you attend such functions every evening, what will you attain in the end? If you are familiar with all the performances, if you know how each play was performed, what will you gain? One or two performances per life are useful, but the numerous visits to the theatre or to concerts become boring. So now similar is the religious life of people and I do not recommend religious life to people. By religious life I mean the external aspect of things. Religious life should be measured. And when we talk about spiritual life, it is the essence of human beings. Each single being is spiritual in its essence. But religious people should implement. But if all one's attention is absorbed in the external, ritualistic aspect, the internal essence is lost. You, being students, should safeguard yourselves. As soon as your consciousness is filled only with external forms, an internal shaking is started, one becomes displeased with oneself. One grows in height until a certain age, and then one comes to a standstill. Growing up and stopping of growth alternate regularly in you. There will be a standstill and this standstill is nothing but the moment when you stop growing and the growth of another being is started. You will accumulate certain energy during this time for the following year, in order to be able to continue your growth then. You want to be always cheerful, to hop around, but this is impossible. A child, having hopped around for not longer than ten hours, falls asleep, and the child stops hopping, and as soon as the child awakes the child feels a certain fatigue in the feet.

There is no success without science. You have to study the fundamental rules in your life and you will strive for satisfaction with the little knowledge you have attained. This knowledge serves as a pediment for a new acquisition which you can apply everyday. You all want to serve God, but can you define in what way can one serve God if you are asked to? God can be served everyday in thousands of ways. One can serve God by cultivating one's thoughts and ennobling one's feelings, by steeling one's will, by strengthening one's body, thus re-constructing it. After this one can enter society, can serve all the people, can study their life and can help them. Consequently, the first phase of each life has to begin with the cultivation of the human feelings. I talk to you about cultivating but I do not know whether you have taken the pains to cultivate your feelings. Contemporary religious people have a habit which they inherited from their ancestors, namely: some rich people, on becoming poor, do not go to work, but stay idle and start searching their mind to find a rich uncle of theirs in order to write to him to send them some support; or they start taking interest in their old and rich aunt. They probe everywhere in their notebooks and they expect something to come to them for free from somewhere. Few are, however, those who can work on their own. Contemporary religious people resemble those who take the easy way: they go to church, they light a candle, they cross themselves three times and afterwards they sit down doing nothing. Such people will go to church three times a day but will not get any work done: they will go to church in the morning, they will go to church at noon and they will go to church in the evening too. It's not a difficult job to pray for three times a day. You can pray at home too, this is easy, but when you are told to go to a town to help poor people,

you say, 'This is a difficult job, it is not for me.' Yes, this is also God's work. You will go through certain suffering, but you will go and help!

Then another situation comes up and you say, 'But I want to hear God's voice, and only then shall I go!' There is such an example: Yon, when he heard God's voice, packed his luggage, boarded a ship and started running away. Sometimes people do exactly what God does not want. When God said to Ananiah, 'Go to this street, there is a person praying there', the latter replied, 'I know him, he is a dangerous person, I am scared to go near him.' Then God told him, 'Have no fear, he is praying; go to him and I will tell you what you have to do!' Thus one gets into talking out of fear not to fall in a similar trap.

Therefore I say: it takes science! No science, no success! And this spiritual, internal experience is also needed; you all have to strive for this! You have to use and to apply the little experience that you have. And you also have to distinguish your situations: it is often the case when extraneous feelings and thoughts find their way to your heart and mind, which hinder your progress, desires that are not yours or thoughts that are somebody else's may find their way in. Each one of you will work on oneself. Self-education starts exactly with what belongs to your life. Sometimes there appear feelings of suspicion or of an internal fear. A period will come to your religious life when you will start feeling fear without any reasons. When you stay at home an internal fear takes hold of you. Why does it happen? You will all go through this. Some other time you will start thinking that your heart will stop; that you will die and won't be able to prepare yourself. All of these situations are thoughts of somebody from the external world.

The first rule is: no science, no success. In the purely spiritual life when you walk along the Path of God, things cannot take another course except the way God has determined. There is one thing that hinders you, sisters, and it is the following: when this science is not among you, i.e. you do not know how to value one another and the required harmony is not to be found among you. You will all agree that it is not to be found. This is not bad; when people are together in a choir, can they all sing; can all of them read the notes? No, that bandmaster will teach them the notes and before one year is out the singers will be in harmony. We can create harmony! When one wants to sing one can learn singing. When one does not want to sing, even the best teacher in music cannot teach such a person to sing.

Now, this harmonization is not an external process and words cannot do the trick. We can say, 'Let's get harmonised', but nothing comes out of this. There are various methods in the Invisible world: God starts first by advising and suggesting. If one does not want to listen, there are external methods as well: earthquakes, plague, famine, diseases, poverty etc. will come. These are all corrective methods for people. Do not think that God has no weakness. His patience is long lasting, He waits for the people to correct themselves and to implement His Will, but once the last hour of obedience comes, then all the sins of people should be corrected. We do not have to be like those waiting for the Divine stick before they get into the right Path.

I believe that all of us have a fervent desire to attain the internal Truth. Many say, 'We want to know the Truth.' I translate the word truth: you want to be free. But in order for one to reach freedom, one has to have Life, one has to have Light. Above all one has to have Life, then – Light, knowledge, and freedom comes after knowledge. After freedom you will learn what Truth is. The Jews told Christ, 'We are free', but He replied, 'Anybody committing a sin is a slave to sin, so one is not free.' As long as one makes mistakes, one cannot be free. Consequently, such a person will be deprived of one of his or her best feelings – to experience the internal Joy of the Spirit. And freedom is a relation with the most intelligent Beings. If you belong to a modern symphony orchestra, you won't be asked about your origin, but everything will depend on your playing. You won't be asked about your origin, this won't even be mentioned, but you will be given a chair and the piece that you have to play, and the one conducting the orchestra will immediately understand which place to assign to you. If you can play well, you will be given the first place; if you do not play well, you will be assigned to the last place. This is what happens in an orchestra, this is what happens among the army men – the strongest gets the

first place, and the weakest gets the last one. This is what happens in society too, the situation in the Invisible world is also the same.

One who utilises the conditions granted by God, who has progressed and attained knowledge, is successful and the Beings from the Invisible world have a very good opinion of him or her. When they open his or her life and see that this person is righteous in every single respect they have a good opinion on him or her. While in respect of someone else, who has been righteous to a certain extent, but has scored many black marks afterwards, what opinion can they have about such a human being? Somebody will say, 'We want to live our lives for a while and then we shall correct ourselves.' As soon as you say that you may correct yourselves, these Beings open the book of the past and check whether there is a beautiful life somewhere in your previous existence. They will take and transfer this life [here and now] so that they create something beautiful for you now. When talking about human self-education I understand that you have to call forth everything beautiful from your past in your mind. Or put in internal language, one will pray to call forth the fine beautiful feelings that one will work with in the future.

Now, I do not know what test I have to put you to, so that we can see how harmonised you are, sisters. I would not like anything of what is going on and talked about in here to be let outside, not a word should be let outside. Nobody from the outside world should know anything before a month is out. Well, can you do this? You will say, 'We can do it', but you will leak something. Where does it leak through, where does it find a vent to go out? The fact that you like talking outside is not bad (this is a good habit, because this is how culture is shared), but it resembles the kicking of a horse. If you have such habits you have to be on your guard. You will say, 'There is no kicking!' Sometimes silence is gold. This does not mean that one has to be silent all the time; if you have habits, if you have no obligations, you may talk to your heart's content. Now, all of you have learnt the art of talking. There are such correspondents; there are many of them particularly in America. People gathering news to fill in newspapers are paid a lot of money. Well, what does it resemble? If I give you a task, you will spread it before you have accomplished it. I do not mind if you spread it after having done it. But you will be blabbing all over and afterwards the task won't be completed and you will be trying to find the reason for this. Not that you do it out of evil will. I will request you to be silent, because I think that you have already grown up, that you understand things.

People have acquired habits. For instance there is a preacher in America⁷⁴ who when talking shifts his shoulder. These are bad habits and everybody should be trying to control one's habits. The people listening to this preacher laugh while he is not aware that he shifts his shoulder. This is all the weakness: many times we have wanted to correct a weakness of ours, but when we talk we forget about it. No, you will control your arm! It's not bad that he shifts his shoulder, but there are cases when the arm should follow the commands of the human consciousness. It has to obey, nothing more than this! There must be discipline! What if the eye starts behaving the way it feels like? Or the face? Do you know what grimaces you will make? No, the face must obey! In general there is no desire that one cannot implement. In this particular case everything can be put under control.

Now, I will give you an exercise and next time all of you, who are now listening to me, have to take part in it: every Friday, i.e. four times this month you will get up at 4 o'clock sharp and you will spend a whole hour in reflections, but deep reflections. You will pray for blessing and harmonization for both you yourselves and for the small group here with which you have to harmonise internally. You will spend a whole hour in reflections and you will pray. You will know: at 4 o'clock sharp – get down to spiritual work!

When you come here to our next meeting, those of you who have observed the rule should tell us so. You will write your names for us to see who you are. Or you do not want anybody to

⁷⁴ The Master refers to USA when using America.

know who you are? Because if it becomes known here, it will be spread all over Sofia and everybody will get to know. This is the bad aspect of talking. This is why the second part of the task is difficult. The first part is easy, but when it comes to admitting it in public, you will spoil everything. I will do another experiment: I will find out how many of you have not done the task properly, without you having to admit it. Next time we shall have arithmetic: I will receive only numbers from you and I will know how many of you have not accomplished the task. Next time we shall have fun in arithmetic.

The internal harmony is needed for the development of the human mind and heart. It is needed for the health of the body and for its wellbeing. The Invisible world is a world of internal harmony. Those from the Invisible world are always ready to render a favour, as long as there is harmony, but if people are not in agreement, those from the Invisible world are not predisposed to assist. And if your affairs are at a standstill, you have to know that there is something wrong in your life. But as soon as harmony comes, the Invisible world is very precise. Everybody stops at a beautiful flower; everybody visits delightful springs, picturesque locations; musicians, poets, artists – everything is elevated and beautiful, everybody likes to listen to it, to watch it, because it is Divine. I do not mean the human stuff, but everybody with no exception enjoys listening to the Divine stuff. If we talk about something in a Divine way, it has its price. The Divine Life, no matter in which being, has its price. When we talk like people it is another matter, but when we talk according to God, there is a special Blessing there. I would like all of you to talk in a Divine way. Take a break, tell yourselves, 'What I say, do I say it according to God or according to me?' And if you are silent, ask yourselves again, 'When I am silent, is it according to God's Spirit or is it human?' Because there is silence due to considerations. Stupid people, when being silent, are considered smart. If I am silent when somebody talks this is not due to lack of respect, but I spare some of my time for this person. When somebody else talks I am interested in his or her speech. This silence within me is Divine, I am interested in what he or she wants to say. While somebody else, when sitting, shifts either his or her left or right hand, shuffles on the chair, this is the human aspect of keeping silence. The Divine patience is listening; it is the most beautiful thing. If you acquire the skill of listening, this is a lot. However, this is not well represented in your meetings.

On the other hand, there is a danger in human talking: when a person has been teased for a long time, such a person resembles gathered water, which all of a sudden is released. Such a person starts talking and then falls silent again. However, this is not the law in the Divine talking. There when you place your jug under the spring, you hear the voice. Then God says to you, 'Take your jug back from the spring, because no matter how long you will stay not a drop will get inside it! Take your jug back!' As much as there is inside should be sufficient for you. Things are pleasurable as long as they arouse a desire within us. Because if you talk for a long time, there are people who are rather sensitive and they say, 'Do not talk to me any longer, because my mind is troubled!' And there are others who say, 'Tell us more, keep talking!' Some say, 'Enough, I am very tired, I can't stand any more!' Do not be in a hurry and do not covet more than you need for yourself.

Sometimes you are in low spirits; you are tired, despondent, as if you are abandoned. Well, this is a wonderful state. Not that you are abandoned, but God says, 'You have not learnt your lesson.' The suffering is a path to pull yourself together [within yourself]. What does suffering stand for? It is a beautiful state of the Spirit! Those who are strong and who are grateful for their suffering all of a sudden will feel all enlightened within less than an hour. A Slavonic woman was grieved, but two hours after she did this experiment she started dancing. Likewise with children. In order to give expression of our joy we will start dancing. We think that dancing is a sinful situation. No, but you have to dance when you have to, and to sit when you have to. David also danced before the Israeli people, but his wife was ashamed of him and said, 'Look at the King dancing in such a democratic way!' He dances, while she condemns what he was doing.

Now, one of the rules is that you misunderstand these grievous and sad situations of disheartening that you experience. The greatest illusion is sometimes the following: you stand there thinking that you are abandoned by all. But have you been in the situation of that one who was buried in the grave? You have not been to the dead to see what their situation is; it is by a thousand and million times more terrible than your loneliness at home. The buried one is in the ground and waits to get free and then all the spirits fly at him. He weeps, suffers, until he is unravelled and only his bones remain. And then he gets free and says, 'I'm gone already!' Only one last thread remains and he is glad in his soul that the whole body dissolved and that he is free of it. Because the physical body, one is in, is a prison. Consequently the situations that you might find yourselves in, should not worry you; you should tell yourselves, 'There is a worse situation than mine.' You should remember this! You will strive for the beautiful, and you will regulate your low spirits with the other bad situations. This is a science! And this science you should apply in your life!

Place yourselves in the shoes of the ones similar to you! Try to develop a feeling of compassion within you. It is not bad for one to become embittered, but do your best to arouse the Divine feeling of compassion within you. Because otherwise one harms oneself above all, let alone the other bad aspect. When one's heart hardens, one ruins the best one has within. First of all for your sake you will turn and say, 'I shall not harm myself!' Bitterness is harmful for the very person because the bonds between this person and God are severed. If a disciple gets embittered, he or she loses the bond with his or her Master. The first condition for God to act within you through His Love is that the human heart should be merciful and kind. No embitterment whatsoever! The situation when one is ready to receive, to forget like a child – this is compassion [mercy]. Only this is enough, did you understand me?

Now I shall tell you more about the exercise: you will get up at 4 o'clock sharp. You will do your best to forget everything and to devote yourselves to deep reflection. After reviewing your life, wishing something good for yourselves, considering how to improve your life, you will think also of all the good people all over the world. In America, in Australia – you will travel all over around the world, you will get to know the best and most educated people in the world, and then if you have the time, you will go to Heaven, to the angels and you will try to get to know them. Thus within an hour you will go for a nice walk, an excellent spiritual walk all over the Earth and all over Heaven. But you should not fall asleep; when you go to Heaven, you will do your best to remain there.

Be always faithful, true, pure and kind!

Lecture delivered by the Master
On 21 January 1926
At 16:00h in Sofia

CHAPTER 25: BENDING & BREAKING

Be always faithful, true, pure, and kind!

Reflection

There is a situation when a person constantly studies and never learns. Has a woman done her work well if has half-kneaded the bread or if she has not baked it? Has a seamstress done her work well if she has sewn the clothes helter-skelter? And if you wait for the angels from Heaven to come to carry you with their hands, to give you a guitar and to award you with wreaths on

your heads, will you be ready for this situation? Your desire is excellent, but can you put a guitar in the hands of a person who cannot play, and can you place wreaths on a stupid head? I mean a head, but an intelligent one!

Now, I am telling you this in line with the progress you have made in your development. When you feel a desire to weave and when you first go to a trainer good at this art, when she starts explaining things to you, will you understand her? You say that you understand and she leaves you alone. But if you have not mastered it, you will be weeping at the loom. Now, you have to know that the Master won't be among you forever. One day you will be left alone and then we will see what will happen.

There are two things that you need: the soft person should bend and the strong one should break. So, the soft person forms a circle and the strong person forms the diameter. You have a certain feeling for unbending will. What should be done with your will? It should be bent. But when? In case an unbending will lead only to evil, it has to be bent. This is true for both men and women. If a woman has taken a devious way, she has to bend properly.

Bending is a transition from one condition into another; only then can there be bending, only at a curved line can there be life. Some say, 'I do not want to bend'. There is no bending in ordinary life, but bending is inevitable during a transition from one state into another, from physical to spiritual life. This is part of the course of development. If the Earth had not bent, what would our situation have been? If the Earth has remained round as a ball, nothing would have grown on it; it would have been smoothly covered with water all over and nothing would have grown on it. But the Earth bent and valleys were formed; the Earth broke and mountains were formed. When you bend you will form valleys, when you break you will form mountains. This is how you will provide conditions for the development of your life.

The word breaking is wrongly understood today too. Breaking means when you walk exactly into one direction to take a direction perpendicular to the original movement. Therefore, these are features or methods of Life itself.

Many of you have to bend, at that you have to bend at a place where it needs to, not everywhere. You have to bend properly at the required place, so that you form a continent there. You have to break exactly at the place where a mountain peak can be formed, similar to the Himalayan ones and your ideas may be born on this high peak.

These are the conclusions that are to be encountered in nature. Nature works in this way and one should work in the same way. What are your eyes like – bulging or sunken? – Sunken. So it takes a sinking inside in order to create the eyes. Then there is a sinking again in order to create the ears. If you say, "I do not want any sinking", do you know what you will look like? If there was no sinking in your face, what would it look like? Beauty is born thanks to this sinking too. There is a breaking in the nose, while there is a bending in the eyebrows.

Now, you will perceive this in the most profound sense: one should bend and one should break, but where one has to! There are people who bend before everything, but this is another matter. Bending is actually taking the right direction of development. Bending is an indication of kindness, while breaking is an indication that one can endure any pressure. Sharp items always make their way; you have to break in order to form a blade to attack your enemy with. Breaking means taking another direction.

Now, some of you have to take a perpendicular direction of development as compared to one's views. For instance, you have made many decisions, but tell me which decision you have implemented so far, which decisions you have acted upon? I am not saying that you have no aspirations. When certain points are argued, one has to bend in the good sense of the word, to take a perpendicular direction as compared to one's original situation or one has to move in a circle, to perform harmonic movements. To put it more precisely one has to move either along the diameter of one's circle, or perpendicularly to one's circle. However, these are scientific terms that have to be translated.

Take the word crack open. This word has both positive and negative meanings. Indeed, it is bad if your bottle cracks open, but when a wheat grain cracks, when your iced water cracks, this is the good sense of the word. Things sometimes have to crack open! When intelligent people crack open, when good people crack open, fragrance comes out of them. But when stupid people crack open - stench comes out of them. This is why I say, 'Evil people should not crack, but good people should crack! And when God wants to interrogate somebody, He takes that person, squeezes and tests him or her. You also sometimes take a strange leaf of a plant and having squeezed it you see that it stinks. Thus sometimes, and it is from the Invisible world at that, you are being cracked and you let out fragrance, but having stayed for while you start stinking. This is why you should be squeezed often!

Let's assume that you have a seed; if this seed cracks open on its own accord we call such cracking an opening, an intelligent cracking. But if it does not crack open on its own accord, can the Sun rays get into it? Therefore, one should often crack one's soul in this way, and in order to crack one's soul, one has to free oneself of certain temporary prejudices. Temporary prejudices are to be encountered in all social strata, in all social classes. Women have special types of prejudices. When you get together at a place, one has to have a phonograph to hear what you are talking about. When you get together in your intimate life, what are you talking about? About news, aren't you? In this respect it is all right for one to take interest in the news, to talk, but it needs an intelligent discussion. When one enters this Path, one has to find exactly these appropriate methods that Nature uses, so that one can do more with the least efforts and to have sufficient time to pay attention to the useful things in life.

Whenever a disciple reaches a certain stage of development, the disciple is always exposed to certain tests; the disciple is already exposed to conscious tests. This is part of the laws in Nature. This is also true in life: when you have a small child, you do not send the child anywhere – neither to the mountains, nor anywhere further. But when the child becomes fifteen-sixteen years of age, you send the child to the grocer's and further away. Why? Because you rely on the child. And when you send the child, there will be wind and hail and rain and storms and troubles but this is a matter of course. So now you have become a little older and you will be put to certain tests: you will be sent to the grocer's, you will be sent to fetch chopped wood, you will be sent out of town etc. If you go to the Elena⁷⁵ region for instance, you will see that a woman carrying more chopped wood on her back is considered a heroine. However, if any Sofian woman places chopped wood on her back, this will make the front pages of all the newspapers. The newspapers would write, 'This is unheard of – Sofian women carrying chopped wood on their backs!' I am asking whether one has to carry chopped wood on one's back. No, one does not. This is a need we have created artificially.

You will examine yourselves along these lines, you will examine your condition along these lines, you will examine your disposition along these lines, you will examine the people around you along these lines too; you will examine everything. You will examine the weather too.

Now, I will give you the following exercise for ten days: you will take a notebook and you will note down the weather and your condition in the morning, at noon, and in the evening. You get up in the morning, you are indisposed; note down what the weather is like! And at noon, according to your condition you will note down the weather again! And again in the evening. You will continue with this exercise for ten days, i.e. thirty times. This exercise will show whether there is any correspondence between your beautiful conditions or your indisposition and the weather outside. Sometimes you are cheerful, the weather outside will be cloudy, and some other time when you are aggrieved, the weather is clear. It is of interest to see in how many cases your condition will correspond to the weather. You understood how this will be done, didn't you? You will put down a note like this in the morning, 'I have a severe indisposition of my Spirit.' At noon you will put down, 'Terrible doubts seized me', and in the evening, 'Deep

⁷⁵ Elena is a small town in the mountains in central Bulgaria.

jealousy seized me'. You will write on the following morning, 'Awful pusillanimity', at noon, 'Acrimony', in the evening, 'Dreadful vengeance.' On the morning of the third day you should note, 'Strong faith', at noon, 'Great hope', in the evening, 'Immense love'. This is how you will write – not much. You will put down the time and what the weather is like: whether it is cloudy, or windy, whether the Sun shines or not. For instance, you will write, 'The Sun is shining off and on'; however, if the Sun is not to be seen, you will write, 'Absolutely cloudy or windy.' You will first take notice of your condition, and then of the weather outside. You will start the exercise tomorrow morning and you will see how each one will start. But you will be calm and you will simply chronicle certain conditions of yours.

One has to study one's nature and not to worry about the conditions that one experiences. Often the joys that you have are not yours. In America or England⁷⁶, for example, when a gentleman is invited to a ball or to a sumptuous dinner and he does not have a nice suit, as it takes a couple of thousands, he goes to a well-known company and rents a suit. If he needs accessories he will rent them as well, he will dress up and this is how he will appear. On the following day he puts on his old clothes again. You likewise are cheerful some days, but you have rented joy from elsewhere. But I am not to be deceived: I see somebody springing with joy and I say, 'This one has rented this joy from this-or-that company.' Later on I see that this person has returned it. I say that you will be invited again; you will rent again and people will see you dressed up, according to the latest fashion. One has to have one's own suit.

One thing I know for certain: the spiritual Joy of a person is something constant, it never alters, it cannot be rented. This is what I know and what you know is something different [another matter]. There may be storms outside, unhappiness, but deep down in one's soul a spiritual person sees Eternal Joy. A spiritual person endures suffering well: such a person may weep twenty times a day, but he or she is nonetheless glad internally. This is experience: the important thing is the internal condition, and not what one manifests externally. Joy is never wasted; this is my understanding! The same is true about Faith: hesitation, doubts and other things may come from outside, but it does not alter. The same is true about Hope and about Love. Love never fails, it does not cool down. This is what we know, and what you know is another matter. This is how I understand things for myself. One may fall down and may get scars; this falling means nothing. Is a ray, descending from above and falling onto the Earth, more sinful than the other rays? No, it has come to do its job and after completing it, its condition alters. Having done its job it must have acquired something anyway. Loss in one respect is a gain in another. God, for our sake, sends us to the Earth to suffer temporarily, so that we acquire something fine and beautiful. This is what I know! Somebody says, 'Why did I descend on the Earth?' You have made an excursion. Now you have chosen a day slightly inappropriate for an excursion, but nonetheless this is pleasant. Anyway after the clouds and after the rain the weather will improve, it won't last like this forever. Christ says to His disciples, 'Now you have grieved, the world will rejoice and you will weep, but then I will see you and you will rejoice and nobody can deprive you of your joy.'

In this way you will work practically, i.e. you will work experientially. You are taking a test and no one can help you, not even angels can help you. Even if they want, they won't be able to, because everything takes place according to the law of absolute freedom. Well, how can you help that lazy student who does not want to study? The teacher can get him or her into another grade, but human beings need knowledge, they need virtues. The virtues within us have to grow!

When I talk to you about that ideal world, I mean that a human being has to develop all of those virtues, all of those abilities. Then a human being will have strength for oneself. And there should be no animals around oneself, because animals are an indication of one's weaknesses. This is how I understand this Life! While now you are rejoicing and you are saying, 'How nice it

⁷⁶ The Master refers to USA (America), and Great Britain (England).

is! Yes, this is a plaything for children; this is how they are spoken to. This Life has to be built out of those internal virtues. If you do not have them, no one can help you. Anybody can live on the alms basket, but you know what the alms basket is.

I have told you so many times and I am asking you again whether you can join a contemporary symphony orchestra if you cannot play? You will be merely listeners there. You may want to play, but after pulling the bow for ten times, the bandmaster will tell you, 'Be so kind as to listen only!' And there is no point taking offence, because only the one who is able has the right to play. This will be the case when you come to the other world. But there is Blessing! Blessing there is for that beginner who practices the violin all day long, but there is no Blessing for the virtuoso. It is said about the virtuoso, "Blessing is over for you, you have to manifest your art and to play beautifully, nothing more!" Now, I am talking to those of you who are virtuosos. For those of you, who are students, there is Blessing [Bliss] as much as the ocean, but there is no Blessing for the virtuosos. Only a virtuoso has rights; a virtuoso has the right to play the way he or she finds appropriate. While a student has no rights, a student will play according to the rules, the methods given by the Teacher [Master]. Being a student you will observe the discipline of the school: you will make no scandals with your class-mates, you will not laugh in class, you will not talk in class; you will answer, you will be silent and you will study intelligently. Moreover you will not dress the way your fancy takes you, you will not eat seeds, peanuts and any other similar food in class, because these are not allowed there. You will enquire whether you are not free. There is no freedom - this has to be observed in class! When you fast – this is an indication that you are students. Abstinence is required! Only a student fasts.

If you adhere to these rules in your life, you will achieve certain good results, but even if you do not adhere to them, you will study your lessons anyway. Why is the Invisible world so strict and just! So far, since the creation of the world, not a single angel has succeeded in getting one's way through without studying. Anybody, who has attempted to, has always descended to the Earth. These are rules for everybody, there is no lenience whatsoever, no hypocrisy. The law is the same for young and old alike. For those who have consciousness, who want to be in the other world, the law has to be the same. Don't you think that there is any hypocrisy in the other world, as in this world! No, there is no hypocrisy there. When you enter there you will be expected to be pure, while Purity is a feature only of the immortal souls. This you have to know. If you are mortal, you have no Purity! Intelligence is also a feature only of the immortal souls. A mortal soul cannot be intelligent. Truth, Justice, Virtue – all of these virtues are features of the immortal souls. When a human being becomes immortal, he or she will also have virtues, he or she will also have one's own way of understanding, but they will all be different.

Sometimes one feels so under the weather, that one feels like taking one's head and running for the woods. Well, if only the woods could heal wounds! How many times have we been to the woods without succeeding in healing our heads! Heads can be healed only when the Truth comes to live within a human being.

So now, you will get into your head the thought that there is no hypocrisy in the world you are aspiring to. You should not look at the contemporary life now, do not be superficial; do not be beguiled by any temporary appearances. You may have a friend who loves you, but do not be beguiled by the first manifestations of love. Love is known by its end results. Do not be beguiled by any temporary appearances. The one who loves you on the Earth, he has to show you the Path upwards. As long as he shows you the Path, he loves you, if he does not show you the path, he does not love you; nothing more! We understand love as an urge to the objective, to the good for the soul. If somebody hinders my soul, if somebody enslaves it, if somebody detracts me from the Path to understanding God, what do I gain from his or her love? So, Love with its internal meaning can be known by the fact that everybody who loves you has to give an internal impulse to your soul. This is what we call mutual labour, mutual work towards self-improvement. This is the beautiful! And when you reflect, you will know that each sister, who can give you an impulse, loves you, and the love of any sister who cannot give you an impulse,

is not strong as yet. You say, 'But she does not love me.' This is a temporary and subjective understanding. There is such a love in the world, when I will smile at you, I will offer you a chair to sit, I will treat you at the table; but this is not love as yet, because I can have vested interest. If you go to a modern American teacher and if you pay him or her twice or three times higher a fee than a poor student, he or she will receive you well and will send away the poor student, to get rid of the poor student, although the poor student also pays a fee to the teacher. I am telling you, 'Do not waste your time with such a teacher.'

So, during these ten days, when you get up in the morning you won't be in hurry to wash, but remain reflecting in bed for ten minutes in order to receive the God's rays of Truth. In the evening before you go to bed spare ten minutes for reflection again. Be in a quiet and calm condition and thank God for all this. Direct your soul upwards to the Invisible world, so that you can receive the Great, the Divine. In the morning – ten minutes, in the evening - ten minutes; this is where the good of the human soul resides, this is the beautiful, and this is the delightful. One minute spent with God is worth millions of minutes spent with people. This is what I know! One has to live millions of minutes with people in order to attain one minute with God. Not that people are bad, but what I am looking for is not to be found with them. They have to work for a long time in order to be able to deliver such a thing. This can only be provided by the Eternal. Therefore, we have to be going closer to God, thus we shorten our time.

Christ says in the Scripture, 'Rejoice and be cheerful when grieves come onto you; rejoice and be cheerful when your mind is troubled; rejoice and be cheerful when people say bad things about you; rejoice and be cheerful when your work makes no progress; rejoice and be cheerful when you have nowhere to sleep; rejoice and be cheerful when you walk barefoot; rejoice and be cheerful when you are hungry etc.' And if we establish an internal law we would say: strong is the person who can be a master of oneself. We could make the world go our way, but we are afraid who will do our job. For instance, I ask you how many hours do you need to sweep your room. I need only five minutes to sweep clean four rooms; I need ten to fifteen minutes to cook you a meal; five minutes to get dressed, one minute to wash myself. How many minutes altogether? Seventeen minutes. Then I need five minutes to see to the children at home, five minutes to receive visitors etc. So that it will be approximately sixty minutes until I do all of your work and afterwards I will have a lot of free time.

For example, it often happens that somebody comes to me with a whole string of questions, intending to have a talk with me for four or five hours, but he or she tells me, 'Master, I have written all of these questions, but I resolved them on my way to you, there is no point for you to waste your time any more, everything became clear to me having talked with you for four or five minutes.' So, these were clarified to him from the Invisible world. Otherwise I would have had to tell him, he would have argued, I would have had to prove things to him and after four or five hours he would have left with certain reservations anyway. While now, both of us are grateful.

It is different when you clean your house. But there is no dust in the house of a righteous person. When dust reaches his or her house, it stays in the air and when you open the window it goes out. For example, a saint when getting up in the morning, performs his duty by saying 'fie, fie' and thus cleans his room. He cleans it very well, with the best broom and there is no dust left there, everything goes out. Work will shorten; this is exactly the future of the civilization – to shorten the work and to get free of this exhausting labour that we are having now. Indeed we work a lot nowadays. Three hour's work a day is enough, while now we have all become slaves to work. Another work is needed already: less physical work, more work for the mind and for the heart.

Now somebody says, 'What shall I gain now that I walk along this Path?' This is what you will gain: for fifteen minutes you will cook the meal, for fifteen minutes you will get your work done in the room, for several minutes you will see to your visitors and you will never live in deprivation. Of course this is for the future. If you live like this you will gain time. While now you cook for four hours a day, two hours go on sweeping, three hours you spend with your visitors, four hours –

with the kids, two hours – on sewing and in the end the woman says, 'Whatever work remains undone, I will have to do it on the following day.' So, not only that she could not finish her job on that day, but there is work for the following day. Even if she works the whole week long, she cannot finish anything, but this work is to be done for twenty-five minutes.

Now, you have not studied the art of making people feel happy. Why can't you make your folks at home feel happy? You say, 'Only God can do this.' But you can make your folks at home feel happy. Now I shall not tell you how; this is the greatest art. You can make both your husband and your children feel happy. This is the greatest art, but I shall not tell you about it now. It's not a difficult job, but it is a science. I shall not dwell on the method, but imagine that I can see you coming from the street and you are annoyed and I know that you like rose oil. You enter and smell around, it feels pleasant and your mood immediately changes, doesn't it? So, the rose oil can save the situation in this case. But this is not my art; I am only saying that you can apply this method. If, however, this person has an aversion to rose oil, you may make a mistake and lose completely. You know what this person is supposed to like – rose oil or violet oil, or any other oil. I used to know a person in America who left his wife and do you know why? He had an aversion to the colour black. One day he went to see to some of his commercial transactions and while he was away his wife furnished the room in black. On seeing this when he came back he broke with her.

One has to study both oneself and one's own tastes. Sometimes you want to know what you yourselves like, so that you can please yourselves better. I call love the profound desire of the soul, the Divine in a person. By soul and Spirit I mean the Divine human being, while by heart and mind I mean the human aspect of life. Get your soul and Spirit started, so that everything hidden there can develop. This is your good. Leave your heart and mind to develop on their own accord, do not interfere with their development. In order to educate one's mind, in order to educate one's heart, one has to be knowledgeable.

When I use the word grief I mean those intelligent conditions under which a certain virtue can develop. We will feel grief all the time while it is developing. These are conditions under which these virtues can develop. Therefore, grief will bring Joy, because it provides the conditions for the virtue to manifest. This is precisely why we have to understand that each grief brings something nice to the world. If you have grief, something fine will be born within you. I do not mean suffering, but grief. These are laws of Nature; it has arranged things like this. Somebody says, 'I am already fed up with grief!' No, rejoice, because you can't imagine how nonsensical, how empty life on the Earth is without grief. Be glad while you have grief. You have not tested Life without grief. You have to understand Life: as soon as grief comes, let Joy appear in your soul. Somebody says, 'Well I suffer a lot!' Fine, be glad, something nice is maturing within you! When the nice fruit ripens within you, they will be good for your soul and you will then understand them.

(A voice from the audience): What is the difference between grief and suffering?

Suffering is meant for the stronger ones. Grief is only a way to develop certain virtues. When one aspires to create something new in oneself, one suffers. Suffering creates new things, while grief facilitates the development of virtues. This is the Truth: the soul grieves, and the Spirit suffers. When the Spirit wants to create something new, it suffers, but not because of being weak. People have imparted a distorted understanding of the concept of suffering. When we say suffer, it can be replaced by effort, by overcoming of circumstances.

Be always faithful, true, pure, and kind!

Master's lecture
Delivered on 18 February 1926
16:00h in Sofia

CHAPTER 26: TRUTH AND LIFE

„God's Spirit“

A Secret Prayer

I will read chapter three of the Epistle to the Corinthians where Apostle Paul addresses the young Christians having entered the Path recently.

All of you need a new understanding and I call your existing understanding the understanding of caterpillars. According to it you are specialists: wherever one may put you, you peck at the leaves all the same; on whichever tree you may be placed, you do your work according to all the rules. It is true that in order for one to live, one has to peck, but this is the old life, the life of the flesh. When you take a look around, having lived such a life, you find out that the leaves are gone. But I ask what happens to caterpillars after eating. There are people more intelligent who give caterpillars something to eat and after the caterpillars transform into chrysalises, people take them, steam them, take out the fibres and make fine silk clothes for themselves. Caterpillars and trees suffer for these people, but they say, 'Let caterpillars suffer, we have made silk clothes!' You will say, 'Silk outside, but nettles inside.' The external aspect is nice but it needs an internal life. The external has meaning when there is an internal content. If a philosopher lives in a small house, this house acquires meaning. A house may be a shack, but if a saint lives inside it, the shack becomes a saint's shack. Well, the house may be a church, but if vagabonds live inside it, the church also becomes a vagabond's church.

So now you have similarly opened a dining place and want to profit, so that you will be greeted like rich people when you go to Heaven. Do not say, 'We pray to God!' I do not mean to reproach you, but there is a prayer, which is not for praise, there is one prayer, which has no effect. Somebody says, 'I have prayed to God for twenty years, "God, my wife is sick, I need money!" If your son goes abroad and keeps asking his mother for money, he resembles the saint who prayed to God three times a day for twenty years. The saint says, 'I live for God, I believe in God' and he only prays. While somebody else, who has not prayed but has ploughed the field, brings in whatever he has profited and places it in the Divine granary. Both receive diplomas. The saint says, 'I have prayed three times a day for twenty years', while the son writes to his father, 'Father I need money.' And the father keeps sending a loving letter each time: he places a thousand leva, two thousand, three, four, five thousand leva, he sends shoes. The son asks for something every morning and the father keeps sending something each time. I ask which son, who loves one's father, wants so much.

Now you say that you pray a lot. I praise you for praying, but every time you ask God to send you something. And some say, 'I am already fed up with praying!' And indeed you should not pray like this. Now you have to learn what to do when you do not pray. Because the one who prays in this way, will also live, but cannot be happy. Imagine that you go to a banker and he lends money to you; you go today, you go tomorrow and he lends money to you all the time – one thousand, two, three thousand leva. If you go to the banker everyday for twenty years and if he keeps lending you a thousand leva each time, which you deposit in the bank during the whole time, how much will you have in twenty years? You have been begging so far, 'God is good!' When you prayed you wanted something, but you already have to transfer something. Now you yourself will go to sow in the field, and after harvesting you shall give everything to the world and shall keep only the seeds for yourselves. All your profit you shall give!

You need a new understanding. Everybody says, 'Now God gave to us, and in our old age after having taken care of our children we shall work for God from the bottom of our heart.' This is an excellent programme, but I haven't met a single old person who has completed his programme.

When one becomes old, one says, 'My legs are feeble, God, I promised, but I can't fulfil my promise, can't I postpone it for some other life?' He also prayed when he was young and he prays as well in old age, he borrows constantly and as soon as he goes to the other world, he is told, 'This is one of the borrowers.' But he won't be told anything in the other world, he will be returned.

Transform the rule now and apply it on yourselves when getting up in the morning in order to understand it. If you have a son or a daughter who prays three times a day every year and you have to pay three thousand leva daily per each of their prayers, you will have to give three hundred and sixty-five thousand leva for the whole year⁷⁷. If it keeps going on like this, you will have to pay – for twenty years, three hundred and sixty-five thousand leva – millions and even more till the end of your life. Taking this into consideration, will you be pleased with your son or daughter that they pray three times every day? But you do not think so and you say, 'God is rich, He can receive prayers.' He can receive prayers, but not in the way you want. And this is why God gave suffering. Suffering in the world results from wrong prayers. When we pray we always want God to give us something. God gives us, but afterwards prayers have another effect, because when we go to Him, we stay longer than we are supposed to and we take up part of somebody else's time waiting outside. In such a case when you get out with what you received from God, the person whose turn you took robs you and says, 'Go to God again to get what you need!' This results from a wrong understanding of God's Love. There is one law in Love: if you pray to God on the first day and you take three thousand leva, you have to pay back three thousand leva on the second day. You will take again on the third day, but you will have to pay back money on the fourth day. This is what is right, but Love does not allow taking ten times and paying back once. You will borrow once and you will repay, you will then borrow again and you will repay again.

And Christ says, 'Collect treasures in Heaven.' If you do not pay back what will you do when you go to Heaven? Nobody will lend to you there and this is what will happen to you: since you can be a guest for only one day there, on the following day you will take your passport and you will descend again. You are not even allowed to stay like guests there. Moreover, in Heaven you can't say that you are hungry; there is no such thing there. If you go to Heaven, you must be rich - you must have collected treasures. The entire Heaven must lend to you, you have to have deposited something. Only then will you be glad, because you have one co-worker both above and below. The Scripture reads, 'Let's be co-workers of God.' Not only to spend but to take and to pay too.

Now I ask what your profit should be in the world. You have to gain souls! He, who has gained one soul, has gained something good. What is it like to gain a soul? Let's say that a soul is captured by an evil spirit, its wealth is robbed and if you succeed in returning this soul to God, you already have wealth. When you meet this evil spirit – the devil, no matter how strong he may be, stop and try to free the soul. Now you are required first of all to free yourselves. Learn to free yourselves! Make your best to put to bed the devil, which in many respects is still awake within you. He is not put to bed due to one single reason - that you doubt. When you envy this also indicates that the devil is not put to bed. Not that the devil is bad, but he sniffs and when he sniffs that you go to God, he conveys envy to you. Then when he sees that your faith is getting stronger, he becomes scared and conveys his fear to you. No matter whether you fear or you

⁷⁷ Of course the number 365.000 (leva) is only for one prayer daily, i.e. 1.000 leva daily, not as assumed on the beginning of the sentence: three prayers each day. Perhaps the original shorthand record of the lecture doesn't contain all the words of the original sentence. [Translator's notes – there is something wrong in this sentence – copied also is the Bulgarian sentence – for reference for a Bulgarian proof-reader – математиката нещо не излиза - Ако имате син или дъщеря, които всяка година ви се молят по три пъти на ден и за всяка тяхна молитва вие трябва да плащате дневно по три хиляди лева, за цялата година триста шестдесет и пет хиляди лева трябва да дадете.]

lose faith, he nonetheless conveys these to you as legacy. When he leaves you, then other devils come looking for this one where he lodged and you pay all the expenses of the devil. But where can one find him, everything has been eaten up, everything has been drunk up, and you are the only one that is left.

This is an allegory from which you can understand the internal meaning: one may free oneself and become strong not in a mechanical way. You want to be happy, to be helped from the outside, you want to make mistakes while you want God to work for you. If the others work, only they will get stronger and become righteous, while nothing will come out of those of you who do not work. He who ploughs becomes rich, and he who becomes good, lives, because Life is a great work. Somebody sits idle and asks what to do, while somebody else says, 'Pray!' What do you have to pray for? You will first pray in the morning and you will ask, 'Shall I work here?' Ask one station, ask another, ask a third one, when you find work go and get it. Or go to a department and ask, 'Is there any work here?' For example, you go to a banker and want him to give you something, but God made the work so that if you can make the banker turn to God, he will pay whatever it is you want. Well, if you can't make him turn to God, he says, 'I give only to the one who can free me from the hands of the devil. To the one who can't, I do not give a halfpenny!' The man says, 'My wife, my children do not love me. If you can help me, if you can show me a way out, I am ready to give you half of my wealth.' You reply, 'God is good!' I know that God is good, but I am a trader and I need something in black and white.

So, the people walking along the present path will come to a place and they will say, 'It was different when we were young, but now our faith weakened.' The young one is more industrious, the old one is lazier. Now, how will you explain to yourselves why older people become lazier? A young person does not rely on anybody, and because an older person has sons, daughters, friends, this one and that one, an old person relies on them and says, 'They will help me'. Thus an old person becomes lazy and gets older, while a young person works on one's own and says, 'I have no acquaintances. I have to pull my act together!' It's sometimes nice for one to be young to rely on others. I consider other people's help false promises. What does a man going to marry a maid say to her? Those of you who are gathered here are married and now I will quote for you to see whether what I say is true: the young man talks the young woman into, 'I am capable to take care of you, my father is well off, I have a nice house, I also have nice land, my sisters and brothers are very smart [intelligent], you will live very well with me, you will wear nice clothes, you will be like a princess, nice hats you will wear, patent leather shoes, nice gloves and you won't walk on foot, you will have at least one cart etc.' And the maid on coming to the young man's place thinks that it will be so. However, her husband's business becomes sort of messy and he says, 'I intended so, but it turned out a little messy this year, but next year everything will improve. I have a friend who told me that next year we would start an enterprise and you will have a new costume then.' The next year is out and he says again, 'I had no luck with the business.' And the same goes on for twenty years: this reason, that reason and the woman keeps living in deceit.

This is the comparison I can make. In Yambol⁷⁸ I was told about a horse before which a sack of hay was placed in a certain area. The area was moving, but the horse, while going for the sack of hay, sets a carding machine in motion. The horse kept going for the sack of hay and at last when the wool was carded the horse was given the sack of hay and the horse says, 'I reached the sack of hay!' Then the horse starts going for the hay again, carding the wool and in the evening the horse says again, 'Good Gracious, I reached the sack of hay!' In the same way people chase such bundles for twenty years running, keep setting the carding machine in motion and fail to reach it anyway. Nothing is gained from such promises. Wool is carded but a horse remains a horse.

⁷⁸ Yambol is a county town in Bulgaria

This is the old teaching; you should not beguile yourselves like this. Somebody says, 'I will improve things', but things do not improve. You, by working for God, have to make deposits in God's bank. Only then will your work improve. You say we should pray to God. You will pray, you will excuse yourself and you will say, 'God, I am late, I did not pay, but now I make deposits in God's safe. You will pardon me, I am a little late, but next year will be better!' In this way the man finally gets to see that this work makes no progress. Why doesn't it make any progress? What is important is what you can accomplish today. The small job done during the day, the small addition to your thoughts and feelings – this is what counts. Not what people see in your work is essential for your work. In the work we do for God there should always be something recommending us before those who have completed this Path; our work should be visible to them. And when we come to their level, then we have to be an ideal for those coming behind us, we have to raise our light and encourage them. And thus walking along the Path everybody should be able to see this light. There is no point looking for your torch. We sometimes resemble those people who like Diogenes light their torches in the day and walk along the Path. Diogenes was asked what he was looking for and he replied, 'I'm looking for people.'

The new, which all of you aspire to now, is to become like those good workers in the world. Rich people do favours to themselves. They find a precious stone; make a necklace out of it or place it on one of their fingers. The people of the New Teaching have to be like these jewellers: they have to find out where there is a sinful, fallen soul and they have to buy not only it but all the rest that are around it. Afterwards they have to place them on a necklace or on a ring. Jewellers you have to be!

Now everybody says, 'May God forgive our sins!' We pray only for ordinary things. It will be ridiculous if I, being a student in a school, after the teacher had taught the lesson, go on the following day and make an excuse that I have not learnt it. I make an excuse on the following day too, and again on the third day. If I keep making excuses for not learning my lesson for a whole year, what will the teacher think of me? You should not make a single excuse throughout the whole year and you have to go to school having learnt your lesson. If, by chance you have made a mistake, this is a matter of course. You will correct yourself when you have a second chance and on the third chance you will have corrected your mistake. This is how one is elevated. And the difficulties that you now have are certain tasks.

Somebody says, 'It's not possible without suffering!' These are also certain mistakes. If you had no difficulties in your life, you could not learn anything. If students at school were given only solved problems, what would they have learnt? If they are not assigned a topic to develop or a picture to draw, what can they learn? Sometimes they will work, sometimes they will sing, but if left doing nothing, what will their life be? Such a life is meaningless; it is a life of secular people. Secular people only make eyes at this and at that and say, 'This one is religious; the other one is rich, has a big house' etc. Now you will also say, 'I know this person, he is a good one.' You can attain nothing by making eyes at others. Whichever bank went bankrupt. So what? If you have money there you will cry together with the bank. Deposit your money in the state bank, why do you need a private bank! Neither do you need your son's bank, which is also a private bank. Deposit your money in the Divine bank, where nobody can eat it up. The saved money of many of America's bankers was eaten up. People keep saving money for rainy days, but the rainy days washed away the money. Had they deposited their money in the angel's bank, their money would have been secure, but they deposited it in private banks and the money was washed away. This will happen to any of you who deposit one's money in one of these doubtful banks. Bear in mind the following rule: deposit your money in the Divine bank! You may deposit a hundred leva in every bank. A hundred leva in each one of a hundred banks – this makes ten thousand leva which is enough. That capital that you have should be deposited where money is secure.

Now you will say, 'We have heard this, Master!' A mother was teaching her child lessons by saying to the child, 'Do not disturb me but make yourself a kite.' The child goes to the mother's

loom, takes the scissors and starts cutting threads to make the kite from. The child cut off the upper threads and made the kite. The mother, on entering, is surprised: she sees the threads of the cloth cut off and her son sitting by the yarn-beam holding a kite in hand. Never again did this mother leave her son near the yarn-beam, so that he won't cut off the cloth again with the scissors. Similarly you too often cut off the threads of the Divine yarn-beam. I say: when you have to weave something on the loom, keep the door locked so that no one can get in and spoil all of your work. How many times have your children cut off the threads of your yarn-beam!

So, it is good to have a desire born within you to be disciples. Disciples should acquire knowledge from childhood to old age. Disciples should always work for God, then – for their neighbours and for themselves. Disciples should work for three people: first for God; what is left should be deposited in the bank of the neighbours, and what still remains, should be deposited in one's own bank. This is the secure way of life which requires that a disciple's mind should be calm, a disciple's heart and soul should also be calm. This is the Divine Path. And if all the people lived in this way there would not be any contradictions in the world. Somebody will say, 'Don't you believe me?' I certainly believe you! I believe that you are capable of not fulfilling your promise, as all the other people. What will you do when you have no money? I believe you, my eye! Take statistics for example, how many people who have made promises have not fulfilled their promises. How can they excuse themselves then? ...

Now, it's not important what one was previously; it is in the past. What one will be in the future is another matter. But it is important what one can be now. You say, 'How shall we live?' This is the new way! Through the law of suffering God wants to teach us to be grateful for our present life. Having done something you have deposited it in the Divine bank and you should not worry about tomorrow. Do not think about your husband, but when you get up in the morning thank God that you are healthy, thank God that your children are healthy. And when they fall ill, you should thank God again. The disease is from you, while health is from God. Your son or daughter may have lost something; thank God that they have not lost everything. This is their business. We say, 'Why did God allow this?' Some come to me and complain that they have no luck. A maid comes to me and tells me, 'I am not lucky, it's been ten times that I got engaged and disengaged.' And she starts telling me the name of the first man. And I reply to her, 'If you had married him, he would have victimized you. The second one would have sold you in slavery; you would have been a servant with the third one and you yourself would have wanted to escape; the fourth one would have taken you to pubs to eat and drink, while you would have had to pay his bills. The fifth one would have made you a vagabond, an accomplice in his crimes; the sixth one would have stuck a list on your back of all the chores you have to do and in the evening he would have scolded you for not doing as much work as you had to. Providence wants to rescue you; you are not destined to marry. You may marry, but I will tell you that if you do so your husband will beat you black and blue three times a day.

There is something which God does not allow, but if we insist a lot, He says, 'Let him have it!' But this is not destined for you. You will say, 'Is it possible for one not to marry?' There is nobody who is left unmarried. The moment you come to the world, you are already married. And when you love, you connect with the one whom you love. What is marriage? Marriage without love does not work. Whenever there is love between two persons, this is a relationship and it is from God. Wherever there is no such relationship, why should you be cheating each other? Two oxen are brought together, are harnessed and they get married. I have seen also that two cows get married. Some other times I have seen an ox being married to a buffalo-cow or an ox to a cow. I say: this is more natural. But there are combinations which are not quite according to God.

Now people follow a natural way. There are already tractors and no cattle will be harnessed, cattle are released because they have other work. Oxen have served long enough, oxen have to be released. Our mind, heart and soul have already to be released from strenuous labour. We sometimes spend all our life tormenting ourselves and after twenty, thirty, forty years we

say, 'There is no way out any longer.' There is a Way out in life! You come to a dead-end street and you cannot proceed ahead; you have to go back.

Now, the easy path is the path of the Divine Love. When you work for God, you will get up in the morning and you will say, 'Today I will do a piece of work for God!' The smallest piece of work – it will be for God! Someone may say, 'How is this possible?' It is possible! This is what I will do if I were in your shoes: when I get up in the morning, I will write a love letter to a widow. I will address her as 'Sister', and she will be wondering who this letter is from. I will write the address and afterwards I will prepare a parcel with two small loaves of bread. This is something too – I will send a small loaf of bread to each of her three children. This is God's Will! If I were in your shoes, I will send to her a packet where I will place stockings or gloves. Altogether there are various ways of implementing God's Will. Or I will send her a nice book – non-expensive, not big. This I would do every day, if I were you. But you start hesitating, 'It's not OK with books, not OK with small loaves of bread, and not OK with love letters...' No, you will say that it's OK for you to send small things! It's nice for people to write love letters like this to each other. What an encouragement these letters are! Would you lose heart receiving such letters!

Now, somebody is not satisfied with little, he or she wants to be promised a thousand and five hundred leva for this or that. This person has twenty leva for himself and says, 'I will be very grateful to you, I will pray to God for you!' Are you going to pray for one thousand and five hundred? Well, if you give ten leva to a priest the priest will pray twice as much. This is the way of exception: if somebody asks me for one thousand and five hundred, I will send fifteen leva to such a person and I will say, 'You will dip ten leva into the water and it will become as much as you want. If it does not, you write to me; you may not know what the method is.' And I will also tell him to do this experiment in the morning, when the Sun rises. Some other time he will do the experiment at midnight, a third time he will dip the money in cloudy weather and a fourth time – at a starry sky. If he does not succeed, I will tell him, 'You are rather ignorant!' Now, you are in dismay and you say, 'How can this be possible?' I will clarify my thought a little bit for you: imagine that you ask me for one thousand and five hundred leva and I send fifteen wheat grains to you and I say, 'Now it is autumn. Plant them in line with the latest system existing in America, and I assure you that after five years you will have a profit not of one thousand and five hundred leva but of more than twenty thousand leva.' You have to know how to utilise things. If somebody believes when dipping this money ten times in water, it will become more, it will multiply. If someone needs money it will multiply. When the son of that poor widow was going to be sold in slavery, she went to Elisha and he told her:

- Do you have empty vessels?
- I do.
- Do you have anything else?
- I have a glass bowl for oil.
- Get as many vessels as you can from your neighbours, close yourself and start pouring the glass of oil into the empty vessels!

When she started pouring, she filled the vessels and said:

- Give me vessels!
- There are no more.

The prophet says:

- Go now, sell the oil and buy back your son!

If you have a substantial need the oil will start flowing. This law is true. Each thought and each single feeling in a human being can deliver its fruit.

So I am saying: you have to come to the positive side. Sometimes the work may come out unsuccessful; the mistake is with you. Make a second, a third, a fourth, a fifth, a sixth experiment until your method changes and you acquire substantial knowledge and understand

the mystic, spiritual aspect of things where one's power lies. And when you acquire this Power, you won't use it for yourself, but it will be good for the others. Because when a person makes a water fountain, this person is the only one who does not drink from it. When the fountain becomes famous, everybody will drink from it. When you have done one good [deed], everybody becomes aware of it, everybody will drink from this good. You cannot fit taps to the fountain to close it; when the fountain is completed, both animals and people – everybody will drink from it and will be grateful that there is one intelligent person who resolved one of the important issues.

Now many of you suffer, are sick, live in poverty and misery, but these are tasks which you have to resolve. If you resolve them correctly on your own, this is one good for you, well, if others resolve them, you will only learn. But there are things specially given for you; and be grateful to God that these were meant for you. If you carry a pain for a day, two or three days you will leave it in the end. If you have disharmony in your back, it is an unresolved task. When rheumatism besets you and stays in you for three days, you send it away on the fourth day. If it stays for a long time in you, this shows that you are not of the very able disciples. This is how I see things: if I were in your shoes I will look upon it in this way, while you look upon it in a slightly different way. Rheumatism when made work can plough the field like an ox. Some lad, when he falls in love with a maid, will first take her hand and won't let go of it, but she has to pull back and go home. So you also have to pull back at last and go home. These are altogether souls who do not have work to do, they engage you and say, 'You do not understand, have sympathy with me.' They get hold of you and they establish private property, they fence themselves with wire, they want to build something. You will tell them that this place is narrow. Take them a little bit away, give each a hoe and tell them, 'I have a more spacious place, while here there is no space even for me.' By talking to them so, they will come out and they will leave you. These are outcomes that result from certain thoughts.

Now the danger is elsewhere. If you understand the internal law, you will come across something else. Therefore, the main objective of Life is to live for God. Since the whole Life is of God, we shall live for Him. It is not what other people describe it to be. We have to think that all the goods, everything intelligent is taken from God. For the One who gave us Life, for Him we shall work. We shall say, 'We know the Truth, the way we know water, the way we know that the wind blows. Truth and Life we know. This Life has come from God!' You all have to arm yourselves with a mighty Power and send something every day, if you want your life to be meaningful.

I sometimes watch the present people and make my conclusions. At other times I am busy with a nice thought, but suddenly something takes my thought back into my past. I understand that this thought is not mine - somebody has decided to visit me. And indeed, before an hour or two are out somebody comes offering his past life to my attention. This thought is not mine; this person is occupying my attention with affairs that are not mine. I will tell him, 'You have not done this, you have not done that and subsequently you are having these implications. You have to change your life, because otherwise you won't make progress in your work!...'

There was a rich merchant in Varna, Yanev was his name, living in Balak⁷⁹-market. One day he became an Evangelist, started reading the Gospel and his affairs started making progress. He says, 'Now I will be a good grocer!' At some time his affairs took a course backwards. He says, 'I used to put in action any lies before these Turks who came from the Deliorman⁸⁰ region. They wanted ten kilograms of sugar but I gave them eight. Everything that I have gained ever since, I have now lost. Now I will have to make profit anew – according to God, by honest means. Everything gained through injustice will go its way, and everything gained through honest means will stay. The life I have lived in injustice, will pass, there is no blessing in such a life!

⁷⁹ Balak – means *simpleton* in Bulgarian

⁸⁰ Deliorman is the North-East part of Bulgaria, not far from the town of Varna.

Now, you will begin the pure, sacred Life, now you will begin the life of Love. Living according to Love, I have to sell in such a way that we all should live according to Love. This world is not only for me, but it is Life for all people. All people should live well. Sacred Life is a good Life. When you live it, there is nothing in your mind troubling you and you are cheerful all the time.

Now, I want all of you to live in the new way! Once you enter this Life, when you sell, you will always measure by ten grams more from you. No undermining! When you talk about somebody, stop yourselves, because sometimes you exaggerate, interpret, and criticise his or her mistakes. If you buy, you increase them in order to pay less money. When you assess them without any exaggeration, you will affix a higher price; you will see that this sister is not so bad, that she is better than you thought she is. You are the intelligent woman, while the bad one is for sale; if you say that she is very bad, you devalue her. When someone is being reproached, this person is being sold at the market. Such was the yoke years ago: when a slave was sold, his or her evil was sold – something was feeble, something was worn out. They would do everything to pay less money. Likewise the devil takes you away to some place to sell you. The devil comes and on hearing that someone is being reproached, the devil sells such a person. And when somebody is being praised, this person is also being sold. A person is devaluated when being reproached, and a person is appreciated when being praised; but in both cases such a person is sold in slavery. And afterwards such a person is told, 'Do you know how well I spoke of you? You will also do something for me!' He will say, 'Do you know how much evil you have inflicted upon me? I will respond with evil to you!' Therefore, when this brother comes, you should say, 'This one is not as yet for sale, he is not worth it, do not buy him!' So when I say that people should not be gossiped about, I want to thwart the sale. You get to know this person a little bit and you do not take him or her for a second time to the market. This is what you do for several months or for a year. Sometimes one is in slavery, something torments him or her and he or she wonders, suffers; they, from the Invisible world, come to free him or her and he or she says, 'Thanks God!' After this he or she is praised again and sold again; and this is tormenting again.

A Prince married his beloved and they had to go to a ball. He told her, 'You will dress according to the fashion!' She did not feel like, but he insisted that she should dress according to the dress code of the ball, and he gave her a nudge to this effect. And she dressed up. But when they came back he gave her a nudge again, because she had violated a certain rule at the ball. I say: You will be given a nudge both when dressing up and when being praised. Nudging there is both at the beginning and at the end of the ball. In other cases there is another kind of nudging, which is of a completely different nature. This concerns the internal aspect of life. So, when these nudges appear you have to elevate spiritually. Do not succumb to the weakness saying, 'God has forgotten me' or 'We have to take some rest.' Rest is a fact, rest lies in good thoughts. If we think about good things we relax; this is physiologically true. In order to relax you have to completely replace your thoughts by pleasant thoughts. For five minutes you can replace a thought that burdens you and get some rest by opening one's thought. When you come to a negative thought, replace it and say, 'There can be no change in God and there can be no betrayal!' God, who has given you all the goods, who has given you your life and body - you have to work for Him. The remaining years of your life you will dedicate to Him, because when you go to Heaven, the big Life will testify for the work you have done. The others who have been watching will also testify for your method of work. The whole school knows a student, who is capable, who is gifted, doesn't it? When I visited various teachers they pointed at certain students and said, 'These are very capable, very talented.' While when pointing at some poor students they said, 'These are no good; they are dull.' If you are a duffer, everybody knows that you are a duffer; if you are gifted everybody knows that you are gifted. The law is true also in a spiritual respect: if you live well in the Invisible world, you will also be pointed at; if you do not implement God's Will, you will be pointed at too. The rule does not change.

So now, all of you have to acquire the first teaching. You started all right, but you stopped at a certain place. One Saturday night one of the best Bulgarian priests had a vision of his guide and he touched him upon the eye and said to him, 'One of your eyes started looking at the ground.' When he got up in the morning there was a black spot where the guide touched him. 'I do not like you; you have hurt yourself today. It seems your eye is bruised. Where did you hurt yourself last night?' 'I burnt incense to God' the priest did not say the reason, did not admit that he was warned to look upwards, not at the ground.

Eyes should look upwards. If you look downwards at the ground, your work will progress with difficulty. You all will be workers; you shall not look downwards, but you shall look upwards. This is the law of Love. Whatever happens to you, you shall look upwards! God's Love should permeate your hearts. No discouragement! Discouragement will come, weeping will come. Discouragement depends on whether you all follow the law of Love. You have to follow this law and to be co-workers of Love, because very good workers are needed now. The present time is difficult and it shows that it's time for school-leaving exams, the academic year is just about finishing and you will pass from one grade to another. You have to sit for an exam; the final deadline is already close. It will be good if you improve your marks. You will either improve your marks or you will have to re-sit the exam. Those who have to re-sit the exam know who they are.

Now, let the thought 'We are co-workers to God, we work for God!' stay with you. This is the good thought, 'Let's work for God!' This is a good thing. As long as we work well for God, we shall work well for our neighbours as well; we shall work well for ourselves too. And then our work from morning till night will be blessed and happy.

A secret prayer

A good prayer

Master's lecture
Delivered on 17 March 1932
Sofia, Izgreva

CHAPTER 27: IT CONSTRAINS US

„For the love of Christ constraineth us” Corinthians: 5; 14

The good prayer

Chapter Five of the second Epistle to the Corinthians was read.

Love constrains the bare-footed to put on shoes, the hungry to eat, the naked to put on clothes, the ignorant to acquire knowledge, the rich to open their hearts and give. Love constrains us to everything. You will do any good you want to do only if Love constrains you. This word is strong. The most capable Christians have long ago completed their studies and have been conferred diplomas in Heaven and have taken assignments to serve at various offices. The mediocre ones were left here. You are some of those mediocre ones; you are not lagging behind; you are not from the very capable either; because if you had been from the very capable ones, you would have completed your studies. While some of you re-do [repeat] the same class for two or three years and say that they do not remember. Well, when they have to give - they do not remember, but when they have to take - they remember. You will say now, "Why do I re-do the class?" If I tell you why you dropped, we shall waste time. You know why sometimes your sons and daughters repeat a class at school, don't you? The same reasons are valid for you too. Some want to have an easy life. Who has stayed to study for four-five hours in the evening? Such

179

people say, “I’ll study in my old age”, but such people are sorry for not studying when they become old. This is one of the reasons, but there are also external reasons: some people will talk you out of it, “Why do you have to walk along this Path?”

You do not have to repeat a class at least now. What’s gone is gone; it’s all the same whether you do or don’t know the reasons. But what one can do under the present circumstances – this is what is important. The main point is to complete your studies, to prepare yourself to work, not to talk only.

I want to take you to an actual, a real thought. For example, you do not know how to make experiments. Read the Bible! When Christ was talking – people then were like you – they did not understand what He wanted to tell them. So one day the disciples told Him, “Why do you talk to them like this?” Christ answered, “They are not granted.’ Because His listeners were not from within the capable ones, but were ignorant, lagging behind. Jews in the time of Christ were backward, while the most capable, the prophets were His disciples. John says that out of all Jewish people one hundred forty-four thousand were capable. However, there is no Bulgarian prophet to say how many Bulgarians are capable. I do not want to write about this, if a Bulgarian John comes, he may write and prophesy. A disciple can be incapable for a period of time and may later on become capable; it is possible for student to be very capable for some time and to become incapable afterwards. It is possible for somebody not to be beautiful until a certain age and then to become beautiful. In “The Miserables” Cosette was not beautiful in the beginning and then she became beautiful. And she became beautiful, what did she acquire alongside this? Who is the main hero in this novel?

A voice from the audience: Jean Valjean.

Cosette was a huge trial for Jean Valjean, so that he could be seen how he would act. He was put to a test, he made a sacrifice and he elevated. Every human being has one’s Cosette, she will become beautiful and she will leave this person. So such a person must sacrifice something from oneself. In this book Hugo wanted to put forward the idea that there is no elevating in the world without sacrifice. You cannot elevate yourself without sacrificing. If you do not work, you can’t become rich. If one does not put clothes on, one cannot be dressed; if one does not put shoes on, one cannot walk in shoes.

In the quoted line Paul says, “The Love of Christ constrains us’. There were cases when you felt Love, Which one of you has not felt Love? Whenever people felt that Love constrained them, they have acted foolishly. When a child does something out of Love, the mother tells the child that the child is silly. The child has to put up with reproaches and derision everywhere. But if the child is persistent in the constraint of this Love, the child will in the end be elevated. At first Love will start with the less important issues. It will be laughed at in the beginning. Love that is not laughed at is no Love. When Love comes, one forgets the laughter of people] they laugh while one is thinking of completely different things. People may say whatever they feel like, but one does not pay any attention either to their laughter or to their reproach. One has an idea and keeps smiling. But when Love is gone [lost], one becomes very clever, starts clenching one’s lips, *примижава* narrowing one’s eyes, *намажеш* anointing one’s face, putting on clothes, putting on this or that. One realizes oneself that all of this does not add up to anything. You eat in order to *намажеш* anoint yourself internally, to put on weight, to grow muscles. You eat and drink but there is no Love, there is nothing to constrain you. In the end you become fat and start suffering. When Love comes, eating is different: people of Love do not store fat, but they store muscles, the have a body of muscles. These people of Love are very enduring. A person within whom Love acts can endure any suffering. A person who has Love can endure fasts as well.

I have seen a person suffering and laughing at the illness, saying to it, ‘Noy that there is nothing for you to do, you are dealing with me!’ If it were somebody else, he or she would have shouted, while he was laughing and saying, ‘The disease will pass away, at a wrong door is the disease knocking.’ And indeed, the disease passes away. Or put in other words, there is suffering caused by beings lower than the human beings. Any suffering that embitters one is coming from

a lower being. Well, there is also suffering caused by Higher Beings. For example, your teacher can assign to you a problem or work difficult to do. You will get tired of doing the work, but anyway you will acquire something. Do mothers not work; do teachers not work; do artists or architects not work? All of them work. Sculptors carve with their chisel, they have their ideas; they will *избаве* statues to educate people. Then there will be the moral reward that one has contributed an idea, so that people can see the good that was invested in it. Or [imagine] a writer who had been writing a book for years, so that people can read and benefit. I mean good writers.

You have come to school to study, not to listen to me talking about salvation; you know this. Salvation is the easiest of jobs. When Love constraints you, this is the easiest job, when it does not constrain you – then it is the most difficult of jobs. When Love acts within you, even the King will visit you. When Love acts all doors are open to you – wherever you may knock, you will be received. There is a Magic Power in Love. It resembles the hungry one, when a hungry person sees somebody carrying bread, the hungry one says, 'Do come in!' Because such a person, no matter where he enters, will anyway give something.

One has to have something in one's mind. Sometime human heart is empty. Why should people love if there is nothing planted in this soul? The soul is the person himself. Somebody asks if a human being has soul or not. The soul is the one that feels, that is conscious of. If you have no soul you cannot live. Therefore, any being that has a soul, lives, has life. These souls, however, differ: there are smaller, bigger, more advanced, less advanced souls. Out of all the souls the human souls are most advanced, while animal souls are not advanced. If you leave an animal at home, you know what it can do. No matter how you train it you can't expect it to make much progress. But you have to thank animals that they have plowed and worked for us so far. If it were not for the horses to transport the required goods, if it were not for the plants too, who sacrifice for us, to help us, to deliver fruit to us! If it were not for the wheat! These are all souls – plant souls. All these souls came to our aid; they came to help human beings. Somebody asks what we have to do. I tell such a person: do what wheat does; do what pears do; do what trees do; do what oxen do; do what horses do; do what good people do! If the issue is not comprehended in this way, it can't be understood properly.

Some have a superficial understanding of Christianity, of the New Teaching. A student wants to be given a high grade. High grades should correspond to knowledge. In certain subjects where students recite what they have learned, they may memorise it by heart, but such learning is no help in life. For instance, when one digs the vineyard, does one recite poetry? There one has to raise and place the hoe; one has to be able to dig. When one has to build a house, one needs to have certain understanding of this art. Some other time one is required to have understanding of weaving. What I am telling you is supposed to be an incentive for you, because your advanced brothers from the Invisible world who have completed their course of development assess you according to the efforts you make. When a Light brother comes in, he watches your efforts and is interested in inasmuch as you make efforts. If you are willing, he will teach you, if you are slumbering and awaiting things to happen on their own accord, he will come and pass away.

Since you have awoken in life, you will start encountering obstacles from now on. Because it is alive people who suffer, not dead one. Stones suffer less, plants suffer more, and animals suffer still more, while human beings, as their consciousness is most advanced, suffer most of all. And with the believers, with those who have Love, suffering is still greater. A suffering person is a living person. Some suffer, but it they feel pity for suffering. This is no suffering. Suffering cannot produce [generate] pity. The one who feels pity for a suffering person, is healthy; such a person does not suffer, such a person wants to save the suffering person, wants to eliminate the conditions that cause suffering. While somebody wants to eliminate these conditions with you or with the others, there is something that darkens your mind. You sometimes worry; for instance, a thought gets into somebody that he/she will die and he/she cannot get rid of it. He comes

home and thinks that the house will fall apart over him; he gets into his car and thinks that it will capsize; he does not dare cross the river, not to get drowned. The poor person, he is in a very awful situation, looking around and thinks that life has no meaning. Why is this person afraid that he will die? There is something that scares him a great deal, but cannot explain it to himself. There is an internal fear within him that causes him suffering. This soul must be liberated. What is the fear in this case generated by? Somebody has mounted on a horseback and keeps spurring the horse on. This horse is afraid. Whom from? From the person mounted on his back. Somebody has got into your mind and keeps spurring you; you ride at full speed, you gallop, you traverse around, you seek somebody to let you free. Finally a good person appears and says, 'Get down from this horse!' Sin is a condition riding the human soul. It is taken around as a horse all day long. Where does salvation reside? To be saved from the one who is on top of you. How can this be done? He [the one on top] will be taken off your back and they will say, 'Off you go to the forest, stay there and graze!' And if you are offered a bag of barley, do not take it, you need no corn. Graze only the grass in the forest, drink water there. Whatever heavenly words they may tell you, do not pay any attention. Haven't you received very polite letters which you carry with you for years like a horse-rider? You still keep the hope that what will happen, will happen in years, and the one riding on your back does not do you any good, he takes care of his one interest, he is a thief. Having ridden the horse for several years, he will sell it and will go away. You will be changing masters and in the end nothing will remain out of you.

When talking about Love we understand one being freed from the miseries of Life. As long as there is somebody to love, you are already in the kingdom of salvation. This is the day of salvation. As soon as Love is talked about, it has come to free the human being. This is an entire science. A person not only has to free oneself, but has also to correct the mischief one generates within oneself. There is mischief in the human mind, in the human heart; all of this should be changed. For example, a doubt starts growing in you. What is this doubt due to? To the horse-rider. Then hatred starts growing. It is also due to the horse-rider. Then bitterness, vindictiveness starts growing. All the bad qualities have come from the one who tortured you. The one who had ridden you, who has imparted all his bad qualities into you. When an evil spirit enters a human being, it will mar the human being, it will make all sorts of bad injections like a doctor, and the human being will have to clean oneself for years to come. For example, somebody tells you that death is the end of everything for human beings and you immediately believe it. Do you know what this looks like?

Imagine that you live in the evening, and there comes a philosopher, turns in the switch and says, 'We form this light, I make light.' This is true only for twelve hours. After twelve hours you may stay waiting for the light from the philosopher, but when it comes close to the Sunrise, he says, 'Come on, go to bed, and tonight I will again talk to you about this teaching.' You sleep during the whole day and in the evening he talks to you again. No, you have to make another experiment: there is light that does not come out as a result of turning in the switch, and this light does not shine for one only human being, it shines upon the entire earth; wait for six hours and see that great light is looms in the East, the Sun rises. And if somebody comes to you again in the evening to tell you that he makes the light, will you believe him? The earth resembles this philosophical [philosopher's] love, the love of electric switches: somebody comes and turns in the switch. This love may appear when a lamp or a candle is lit. But the moment the gas in the lamp burns, the moment the candle burns, love finishes. Wires may get torn with electricity and the light goes out. This is ordinary life about which people say, 'When a person dies, everything is over.'

A human being on entering the other world will get into an area much more beautiful than the earth. But one has to be prepared for it. It is sometimes not useful to think about the other world, because we will forget this world and won't finish our work here. Human beings have to develop new organs. Somebody says, 'My elder brother and my mother left for the other world.' But if

you do not have organs you won't be able to communicate with them. It is just like you shouting loudly at a deaf person so that the deaf person can hear you. When you yell, he will try to read your lips, but chances are that he may or may not understand you. So I say that some of you have developed organs for those people close to you who have left for the other world and you can communicate with them. You have not made experiments.

You will make an experiment to transfer thoughts: sisters who love each other should sit at two opposite sides and at 12 o'clock one of them should send a thought and the other one should receive it. On the following morning she should say what she received or should write the thought down and place it into an envelop. Such experiments have been made. If you develop your apparatus in this way, then people close to you who have left for the other world will be able to tell you something. For example, some of them see that there is a great trial ahead of you and they will tell you take care of yourself. For example, a thief will come to your place; they will tell you to take care, not to receive him. Or to be aware of something else: for example your child is naughty; the child can set the house on fire. The beings from the other world will tell you favourable conditions: that who ever will help you, that there is no reason for you to lose heart, that things will shortly come back to normal. If any you, the sisters, has such a gift, then she will be the communications stations. This will happen practically – a link between the visible and the Invisible worlds.

Some people live for themselves, for the sake of their stomachs. The head, the stomach, the lungs etc., have to live for the whole body. I have seen educated people not only in Bulgaria but also abroad who do not understand this. A child has to have a gift; if the child has no gift, the issue is solved.

So now try your best some of you to transmit thoughts to each other. You now communicate telepathically, but you understand each other in a distorted way. Someone says, 'Sister what's-her-name does not love me.' This is no telepathy. Or you say, 'Sister what's-her-name loves me.' This is no telepathy. You make your conclusion from a movement of this sister or from her narrowing her eyes or pursing her lips, or from a word she mentioned. This is no telepathy; this is distorted understanding. Telepathy is when you know that a sister whom you have not met loves you and you love her. This sister writes letters to you without seeing you. She has not seen even your portrait.

Now, good relations have to be formed, but you are afraid of forming love relations between the souls. You are afraid of Love. You have only one small love, the macaroni love. I call the earthly love a macaroni love. It is nice, goes without saying, it's quite nice this love: when you boil the macaroni, you grate some cheese and pour butter lavishly on top, very delicious the dish is! I now make a comparison. Can you compare the macaroni to nice apples, pears, grapes or with any tropical fruit, or with nice boiled wheat?

Love, you have to understand what it is. Love is what make human beings, what introduces Life, Light, Joy, knowledge, wealth – all of this. You have to first pass through the love of the world, until you [finally] arrive at that Divine Love, at the unattainable Love. One has to first start with the small love, until one reaches the great Love. How much water does the small insect have to drink? The bigger the fly, the more and more water it drinks, until we reach the human beings. Only the human beings know [how] to drink water. The animals, the mammals often die out of drinking too much water. This is not the way to drink water. Sometimes birds, hens drink water more appropriately: they take a gulp, raise their heads upwards and drink again. I find the way hens drink water best of all. I have also noticed how some people do not know how to eat. A swine, after digging its snout into the trough, does not rise any more; this the worst of eating habits. When swallow a bite, you will thank God; then you take in a second bite, you will chew it and you will be thankful etc. And now, when you eat, your ears flap. This friction creates diseases.

Eating is supposed to be an educational method. As God is hidden in the wheat, when you express your gratitude, God will open to you and will grant you His blessing. God is in bread.

You pray constantly for Christ to come and reveal Himself to you to see, but when he comes in the bread, you try to get rid of Him as soon as possible and you throw the remains. People renounce Christ from where he will come; while people seek Christ where He is not. Christ will never come to the place where people seek Him. It is said, 'I am the living bread and the one who eats from it will have life within oneself'. You will keep this thought in your mind for one, two, three days, for a month and then this thought will grow in you, this bread will grow up within you.

You say, 'What is Love? Not to find somebody who will love me and whom I will love!' What does loving mean, what does it mean to love somebody and to be loved? When the Lord comes to love you, this will be the death of you. A bear when it meets you and when it starts loving you, it will eat you up. God will never punish a bear for eating you. If a bear eats up only one person and nobody else, this eating is OK. If it wants to eat a person per day, then it's another matter. These are comparisons.

When you examine the words of Christ and of the prophets, they have to be impressed into you. And the whole world will acquire different dimensions for you. Whatever object you may touch, you will be receptive, sensitive to things. If a sensitive child who loves his/her mother, touches an object that has been touched by her, this child will know that his/her mother has touched it. If we love God, He has to come to us, and if God loves us, we have to go to Him. If God has forsaken you, He is waiting for you to love Him, so that He can come to you. When a certain disease comes to you, then God wants to call you to the other world. But you say that you are not ready yet. He wants to love you, but the sick person says, 'Tell God that I'm not ready yet, tell Him to postpone this job.' I say: it can be postponed, God says, 'It's either you love me or I love you.' There is no middle ground, there isn't much freedom here.

I now have an understanding and I will tell you how I look upon things: when a scoundrel robs me, I am glad that God granted him the freedom to rob me, but I do not approve of the deed of the scoundrel. The freedom of the scoundrel is from god, but his deed is not from god. Because a better master will come tomorrow and he will rob the scoundrel. How good God is! I see that God has granted you freedom, and I sometimes see that you are not willing to study.

Now, let's leave the homes and let's start studying! Christ will never come by force, if you do not love Him. The maiden, when she sits down thinking, she attracts the young lad in a telepathic way. She puts something into her mind and she starts imagining him and she says, 'Come here, I grew older, people are already laughing at me, I want to get married!' Finally a thought dawns upon the young lad that he must go and find her and he says, 'I found your address with the greatest difficulty.' This law is valid for the Spiritual world as well: if you do not think about God for a long time, you won't accomplish anything.

In the Orthodox Church people cross themselves. What does crossing mean? You start first with the life that is on the head. When you place your three fingers on the head, this means that you have to think; you will place your hand on the head and you will think. Then you will place your hand on the heart and you will think; you will make experiments. In the end you will place your hand on both your shoulders and you will say, 'I will go to work!' This is what crossing is. For example, some suffering comes; suffering is crossing. You have to think about [consider] why you are suffering. Place suffering in your mind, think about it – why and what for it has come. Then place it on your heart, then – on your shoulders. Think, keep thinking and Light will come into you and the suffering will disappear! When you have had it for three days in your head, three days in your heart and three days on your shoulders, will become friends. You will say, 'I have been a nagger so far, but not any longer.' While the suffering will say, 'What is it that you want? I have some money for rainy days.'

'The Love of Christ compels us.' Now is the time when all of you to be bearers of the Divine, the Divine within you should be gushing! I go to a water fountain; I stop there; I have a rest at a water spring; I sit down and talk with the water. It tells me a story – how it visited then grass blades; what it did there; how it entered a garden, how it went to see somebody who was sick

and how it helped him, how it quenched somebody's thirst, how it gave consolation to somebody – a whole story. You say, Water is just murmuring.' It does not murmur; it talks. If only we could work like it! The saints went to the springs. Water can never be marred; Life can never be marred. The heart may only suffer a little, when certain things disturb you. The soul suffers sometime, but it never becomes ordinary, because it is not from the material world. It is temporarily bonded with the body; some day it will leave the body and get free. It can always get free. No prisons, no shackles can be in its way; when the right time comes it leaves, it is free. Human beings are also free, suffice it they love the Good. Once Love comes, you will break free from the prison. Certainly the one who knows will leave one's body. In the early times of Christianity those, who helped in the church, prayed and an angel came. The elevated spirits have power; they rule the laws; there is no barrier for them. You have not prayed long enough to make an angel come. One hundred and twenty people prayed and the angel came and told Peter, 'Go and preach, tell them that wherever there is Love, shackles go off!'

You have to unite into one in the new direction. We shall show you the Path! Do not think that a lot can be accomplished in a short time. This Path is difficult. But I would recommend an experiment to you: every sister should take a notebook and should first start with John's Gospel. If a doubt comes to your mind all of sudden, select a line. Take out the ten most important lines from John's Gospel. To make sure that you have found the most important lines that you need, try to heal yourself when a disease comes to you. You have ten lines; you will read them, you will want to turn the disease to God. It is a living being. You will read the first line, the second one, the third one etc. – you will read these lines for three days on end. If they influence you, they are for you, if they do not – they are not for you. Then select other ten lines, then again, until the disease goes away. When you select ten lines for a third time, as soon as you say the line, the disease will be there.

I shall tell you what happened once: fifteen years ago a brother from Vidin⁸¹, who was very much into spiritism, took me to a séance of his. His séances were said to be very successful, so he took me to enjoy them. I went there. In one house there were as many people as there are here. They lined in the form of a big chain. There were people of different view points – believers and non-believers. They laugh. One of the masters laughs saying, 'Non-sense.' A sister was obsessed by a spirit, while they were laughing. She hit with her hand and fainted. She was obsessed by a spirit, a Bulgarian one. They want to send him to school, but wouldn't go out. It is already 12 o'clock at midnight, but he did not come out. My friend came to me and told me, 'What shall we do? What a pity for the mistress!' I say, 'Let's have a second séance now. Everybody line up, kneel down and read the Lord's Prayer! You will read the Lord's Prayer the way you have never read it before!' All were interested and elevated. The brother was holding the mistress by the hand and when we were saying the words 'Because Thine is the Kingdom and the power, and the Glory for ever and ever. Amen!' She awoke and came round. The brother was convinced that this is no hypnosis, but there is an external power. Thus the spirit was sent to study at last. Those who do not understand the laws will say, 'Why do we need such séances, one can go crazy!' but in fact the whole world has gone crazy nowadays. These murders, these thefts that take place, are caused by such 'advanced' beings that obsess people and spend their lives doing nonsense. People should now learn the right[eous] Path, the Divine Path, they have to arrive at the true Path that gives meaning to Life.

'Love compels us.' When one suffering comes, we have to transform it. Everything assists for the better those people who love God. Sometimes both hatred and doubt are living beings; you are full of tenants, you are rented. I myself do not object to tenants, but let them be good tenants who pay for their expenses. But they come and destroy the house. One has to be in good shape! The opposite is also true. The Scripture reads, 'I shall send my Spirit – the Spirit of the Truth'. These light Spirits, on coming, will impart something to the human being and it will

⁸¹ Vidin - the most North-western town in Bulgaria along the Danube River.

BEINSA DOUNO – THE DIVINE MOTHER

become a man of arts, it will start working, helping. When the Divine Spirit comes to a human being, the human being gets out of the stagnation and gets down to work.

Apply John's lines not only to diseases, but to other contradictions as well that you might have. For example, you experience a certain indisposition of spirit; try to find a line, another line, still a third line, and place at a special place with the line that removes the indisposition and brings Light into you, so that you can see the power of God.

Christ says, 'I am the path, the Truth and the Life'. The Path is the material life with all of its goods, the Truth is the knowledge, and the Life – this is the heart, all that which you desire. Only when you come to know God all the material goods will come. When you come to know the Truth, it will bring Light into you. God not only created man, but He breathed a living soul into man. This is the living Christ. The heart will renovate; then you will understand what the Truth is. When Life on the Earth starts becoming clear to you, a desire to help people will be born within you. Then you are in the Path of the Truth. When you have Love to everything, then you are in Life. This is a whole science that you have to start studying from now on.

Sometimes you feel indisposed. After an hour or two it disappears. This must be within you like an art; if you take the violin you should be able to play. When a person can play well, inspiration is sure to come. The Scripture reads, 'The Spirit that I will send to you, who will instruct you to any Truth'. Love must compel us to everything.

Next time bring your notebooks where you wrote the selected ten lines.

Well, I will point them out to you:

- Chapter 14; pp. 15,16: „If ye love Me, keep My commandments. And I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever."
- Chapter 11; p. 42: „And I knew that Thou hearest Me always, but because of the people who stand by I said it, that they may believe that Thou hast sent Me."
- Chapter 12; p. 26: „If any man serve Me, let him follow Me; and where I am, there shall also My servant be. If any man serve Me, him will My Father honor."
- Chapter 8; p.29: „29And He that sent Me is with Me. The Father hath not left Me alone, for I do always those things that please Him."
- Chapter 6; p.63: „63It is the Spirit that quickeneth; the flesh profiteth nothing. The words that I speak unto you, they are spirit, and they are life."
- Chapter 3; p.33: „He that hath received His testimony hath set his seal to this: that God is true."
- Chapter 3; p.3: „Jesus answered and said unto him, "Verily, verily I say unto thee, unless a man be born again, he cannot see the Kingdom of God."
- Chapter 20; p.22: „And when He had said this, He breathed on them and said unto them, "Receive ye the Holy Ghost."
- Chapter 21; p. 5: „5Then Jesus said unto them, "Children, have ye any meat?" And they answered Him, "No."
- Chapter 15; p.26: „But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of Truth who proceedeth from the Father, He shall testify of Me."

Test the power of these lines when you feel indisposed. Learn them for next time. If any of you cannot learn them all, let her learn at least some of them. Learn them for two weeks. We shall recite them in the evening after 10 o'clock and in the morning when we have the best of dispositions.

The Lord's Prayer

Master's lecture,
Delivered on 24 March 1932,
Sofia, Izgreva