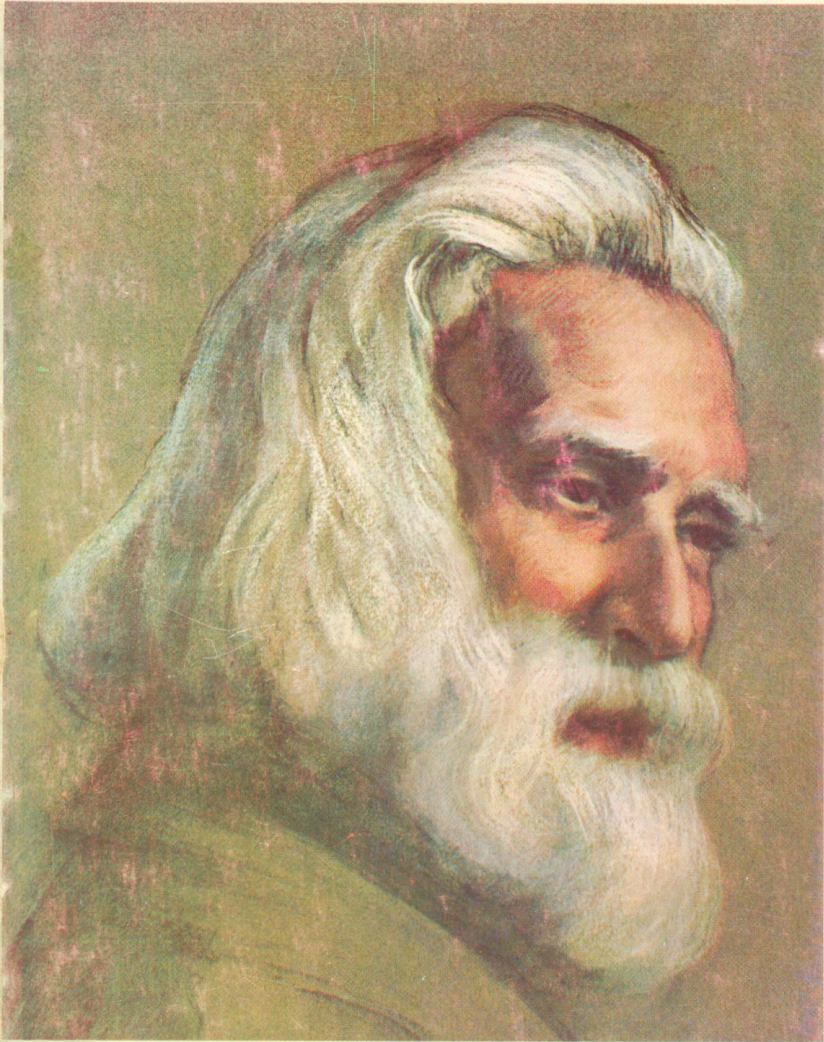


Beinsa
Douno



THE MASTER
SPEAKS

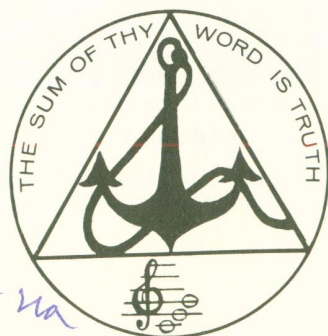
THE MASTER SPEAKS

BEINSA DOUNO

THE MASTER SPEAKS

THE WORDS OF THE GREAT UNIVERSAL
BROTHERHOOD

Превод от оригинала на български
на английски: Вера Пончева
30.11.2002г.
H. Gorenov.



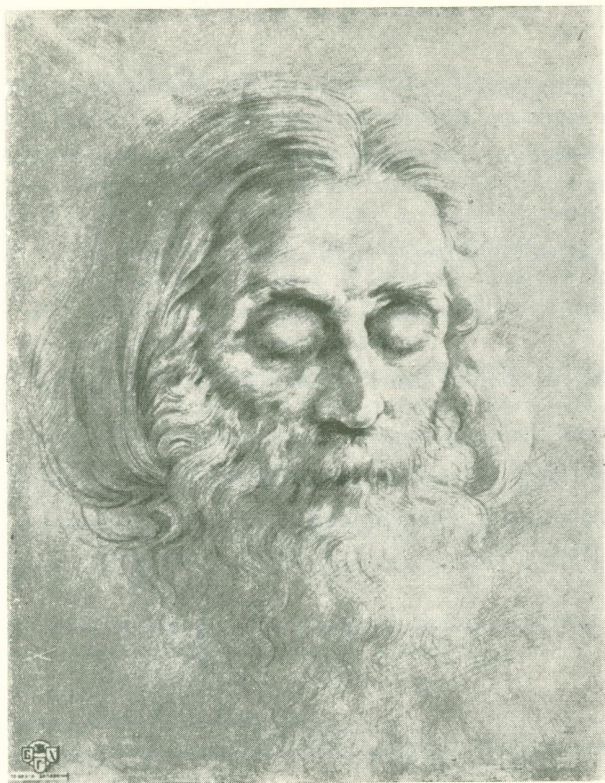
Разказите на
Мика Перекрива
това е също мой превод по
нея и издателство и издадено от
издателството на Felix Mills.

Copyright © 1970 by
SUNRISE PRESS & BOOKS
5321½ La Mirada Ave.
Los Angeles, Calif. 90029
and
LE GRAIN DE BLE
B.P.306-13
PARIS 13, FRANCE



Printed in the United States of America
All Rights Reserved

*For permission to quote or translate,
please address the publishers*



BEINSA DOUNO
BORN IN BULGARIA ON JULY 12TH, 1864
PASSED BEYOND ON DECEMBER 27TH, 1944

FOREWORD

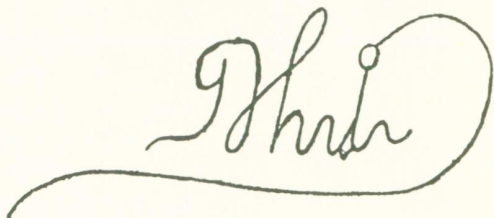
We present the discourse of the Master to all brothers whose souls are touched by Love, whose minds are illumined by knowledge, and whose spirits rejoice in complete freedom.

Because the Master says:

Only he whose soul is touched by Love lives.

Only he whose mind is illumined by knowledge brings Light.

And only he whose spirit rejoices in complete freedom may be called a real man and a brother of humanity.

A large, elegant handwritten signature in black ink. The signature is highly stylized, starting with a large 'B' and ending with a long, sweeping underline that curves back up to the right.

(Beinsa Douno)

The source of life is Love. Love brings the fullness of life.

Life becomes real when man comes to know Love.

If man does not understand Love, he cannot understand life. If he does not understand life, he cannot understand time, in which life flows as a continuous process. And if he does not understand time, he will lose the musical rhythm of life and fall into a series of inharmonious conditions, which will cause him much unhappiness.

The greatest thing besides Love is life. Life is the fruit of Love. However, Love and life are not one and the same. In life there are two processes in constant action: one is the process of construction, and the other is the process of destruction.

In Love, these two processes do not exist. Love is something pure and unified. In life, however, there is differentiation.

Life without love has no meaning. Such a life is a chain of suffering, of successive fallings and risings.

Life cannot manifest itself without Love.

There is no life without Love.

The first path of life is Love. In order to show that you are alive, you must love.

The meaning of life is in loving and being loved.

Life is the effort of the Spirit to manifest itself in the outer world, towards the periphery. When the Spirit manifests itself at the periphery and begins its work, we say that life is manifested in its elementary state, as temporary life.

Temporary life is only a shadow of life, or the smallest projection of the totality of Life.

Eternal Life contains infinite possibilities. It has within itself all the conditions necessary for wise growth.

We understand the totality of Life to be the Great Universal Soul, which manifests itself throughout all of living nature.

Our souls are parts or limbs of this Great Soul.

In order that the great principle of Life be manifested, it must take on some form corresponding to its aspiration and movement. Aspiration is the inner intelligent urge and movement is its physical expression.

However, Life does not manifest itself in only one form, but in an endless multitude of forms. When several forms unite and create a larger form, we say that this life is wisely organized. Then all the forms aspire to give manifestation to this higher form.

Life never ends ; it continues eternally.

Its outer forms are subject to destruction, but Life continues forever. Nothing can annihilate it: Life is mightier than death.

Life is free, intangible, continuous. It never ceases. It constantly flows in and out. And if Life does not enter in and flow out, man cannot unite with his surroundings.

The Life that is within us is perfect.

Pleasures, passions, incorrect thoughts and emotions limit the natural manifestation of Life.

Life can only be good. There is no bad life. When it is said that Life must be improved, that is an incorrect idea. In its essence, Life is neither good nor evil. There may be admixtures in life, but it becomes neither better nor worse. Life flows from God and returns to Him. Therefore, in its essence, Life is absolutely pure.

The changes that enter into Life cause the evil results. Then we speak of worldly life, of spiritual life, of temporary and eternal life.

But Life in itself is neither worldly nor spiritual.

When the animal nature predominates in man, then life becomes worldly. And when the wise nature predominates in him, life becomes spiritual, for the life in man is distinguished from the life in other beings by its intelligence.

The word Life, in fact, means intelligence. Where there is no intelligence, there is no Life. Where there is intelligence, even in its weakest manifestation, there is also life.

Intelligent Life is immortal life, life without suffering and torture.

This Life, in fact, is the lot of man's soul. This Life has no confusion, but constant activity.

Life in itself is a unity.

Physical life, spiritual life, and divine life are three great manifestations of the Undivided Life.

These three kinds of life differ in their natures, in their objectives, and in their aims.

Physical life is constantly changing and modifying. It is the life of the surface of the water, of the waves of the sea.

Spiritual life is being modified, but it does not change. It is the life of the depths of the sea.

Divine life neither modifies nor changes.

All these manifestations of life are closely connected with one another. They are parts of one whole, of the complete Unlimited Life.

In order for a man to understand Life and thus to be useful to himself and to others, he must begin with physical life and gradually pass to spiritual and divine Life.

He who does not love *physical life* can have no relation to *light*, because the energy of light is stored up in the physical world — in plants and in fruits.

The health of physical life begins with the correct use of *light* stored up in plants and fruits. In short, it begins with correct eating.

Food is the introduction to physical life, as *music* is the introduction to spiritual life, and as *prayer* is the introduction to divine life.

Life is a treasure which must be carefully guarded.

Guard it with Wisdom, and allow the true knowledge which proceeds from it to be its protection.

Allow it to flow freely from its sublime source — Love.

Enlighten it with Truth, which is the realm of absolute intelligence. Enlighten it with Truth, which gives freedom to life in all directions.

Because Life has its dawn, its sunrise, and its noon.

The dawn of Life is Love.

The sunrise of Life is Wisdom.

The noon of Life is Truth.

Bring your life to its dawn! Bloom! Rise, stand on your feet, and feel that you are related to all beings on earth and in heaven.

Bring your life to its sunrise! Blossom and bear fruit!

Bring your life to its noon! Ripen!

And when you rise to the noon of your life, you will understand its great meaning and taste the goodness of its fruit.

II

THE SOUL

The separation of the human soul from God is one of the most sublime moments in Creation.

This separation is known in the world of the angels as *the dawning of the human soul*.

The soul emerges from its initial source like a Divine ray, and enters into the boundless universe to do the work which is in store for it.

The soul is eternal. It is eternal just as God is eternal. But, while God is absolutely unchangeable, the soul is constantly changing, and thus it develops and acquires new qualities.

Human souls live and move in God. They exist within Him in eternity, although they outwardly manifest themselves at different moments. They exist all together, although they do not emerge from God simultaneously; they live one and the same life, although they are different. They differ because *each soul represents a certain state of the Divine consciousness*.

Souls — these are different states in which the Divine consciousness manifests itself in time and in space.

This is why we say: There is only one great Divine Soul, and all other souls are its manifestations.

Everything in the world may disappear, but the souls — never. They cannot disappear because the Divine Soul, the Divine consciousness cannot disappear.

The people of today have no knowledge of the soul. They are not conscious of themselves as souls, but rather as personalities. The personality is the physical man, and not the *real self* — the soul. People know the personalities of others, but not their souls, which are their true neighbors.

As long as people do not accept the *idea* that they are living, intelligent souls, as long as they continue to be conscious of themselves only as personalities, as minds and hearts, as men and women, they will accomplish nothing. All these forms of consciousness have already been experienced.

However, if people acknowledge in their consciousness that they are *living, intelligent souls*, then they will introduce something new into their lives, and will give themselves a new direction.

At the present level of man's development, there is no higher state than the state of the soul.

It contains within itself all the conditions, all the possibilities of the Divine Love.

Only within the soul can God manifest Himself in His fullness, and Love can be fully expressed only through the soul.

If you express your love only through your heart, it will be only half-expressed.

If you express your love only through your mind, it will again be only half-expressed.

All the weaknesses in the world arise from things done by halves.

Up to now, the human soul has been developing into a bud.

In our epoch, this bud is beginning to open.

This opening of the bud-soul is one of the greatest moments of the cosmos. It is called *the blossoming of the human soul*.

All the higher beings of the Divine world await with anticipation the blossoming of the human soul.

They know that all the manifestations of God are inscribed therein, that in it is written all that has been before them, all that is now, and all that will be in the future.

They know that the human soul is a sacred book in which God, in a special manner unknown to them, has written the development of all of Creation.

Because of this, they await the blossoming of the human soul with divine anticipation. The blossom into which this soul will bloom, will shine forth with all its beauty, and God will infuse it with His light and His love.

There is a beauty in the human soul which no other being in life possesses.

It is incomparable beauty. Even God rejoices when He looks at the form of the human soul.

All the angels, all the servants of God will come when the human soul blossoms. From time immemorial they have awaited its blossoming in order to taste its nectar.

And when they come, they will bring the new culture which I name "the culture of Love."

When Christ descended to earth, He came precisely to help the human souls, because each soul that comes down to earth has a specific task which it alone must fulfill.

There are intelligent souls in the world who wish to advance and live consciously. The great Masters come to earth for these souls, and they are helped by all loving and luminous souls working in the world.

Only souls that are loving and luminous are capable of helping other souls. They have finished their tests on earth. Divine consciousness has been awakened within them. Because of this, they do not desire to leave the earth. They say, "We shall live now on earth under any conditions. We shall live as God wills that we live. Now we understand the right way to live."

Nothing is impossible for the human soul which strives to elevate itself. It is strong because of its ties with other souls which are its kindred.

The greater the number of souls with which the human soul is connected, the stronger and more invulnerable it is. The success of the soul depends upon the number of souls with which it is connected. The consciousness of those luminous souls who participate in the life of a soul on earth is constantly concentrated on Love and thus, they help the soul selflessly. Therefore, the art of earthly life is this: while man is on earth, within this small physical form, he should come in contact with the souls of others.

This is the key to success. Even if only one soul loves you, it is in a position to help you in the difficulties of life.

But when many souls direct their love toward a person, he can become anything — a poet, a painter, a musician, a man of science.

Love is a great power.

The path of each soul is strictly defined, and no one has the power to divert it. It is impossible for one soul to divert another from its path, because God watches vigilantly over all souls, and directs their movements in the boundless universe.

In itself, each soul is a small universe which moves in its own path in the great universe. But the soul has the ability to diminish — to become infinitely small — and to expand — to become boundless as the universe.

Emerging successively from God, souls find the same relationship existing among themselves that exists among musical tones. In their relations with one another, souls form harmonious groups. They form individual systems, moving in spirals in infinite space. In their involutory movement, they descend in groups, but they stop at different areas of density, because not all of the souls are able to overcome the resistance equally.

Only a small number of souls manage to descend to the densest matter. Thus, souls are connected in the form of a chain which extends through different planes.

In their evolution, souls ascend according to the same law. Different souls ascend to planes of various rarity.

To come to love the soul of man — this is the true morality.

He who wishes to work with human souls must have a great mind. He must understand the profound processes that take place within the soul.

The human soul has great depth! Depth and boundlessness! The human soul lives beyond our world, in a world of many more dimensions.

Only a small projection of the soul reaches down to earth. It appears only from time to time as a guest to the mind and the heart.

When the soul visits man, he becomes great, inspired, and noble.

He again becomes an ordinary man when the soul withdraws.

The *soul* is the spring from which all great thoughts and aspirations flow.

And the soul itself is watered by another spring — the human spirit.

And the human spirit is watered by a still greater spring — the Divine Spirit.

The Divine Spirit is watered by the greatest of all springs — the absolute, the unknown Spirit of Creation, who is beyond our comprehension.

Therefore, remember :

You are soul, not body!

You are a soul conceived at one time by the Divine Spirit, conceived in Love.

At the present moment, your soul is already a bud, waiting to blossom into a flower.

Concentrate your consciousness on it, because this is one of the greatest moments of your life!

Then you will open yourself out to the great sun that shines over the whole world of God.

III

TRUTH ✓

About God we have two conceptions. When we first emerge from God, we conceive of Him as that which limits itself within itself. After we begin our development, proceeding from the terminable, the limited, and advancing towards that which has no beginning and no end, then we conceive of God as boundless and without a beginning.

Truth, which issues forth from the limitless, has made things limited. Truth has revealed the limitless.

God, being Truth, draws us to Himself, and Christ guides us along the right path of our inner advancement towards God.

Therefore, Truth is the direction leading to the boundless and infinite, which is linked to the limited.

It is written: "The Head, or Sum, of Thy Word is Truth." We know that every movement proceeds from the head and returns to it. The head indicates the direction. And when we say that someone uses his head, we understand that he has a direction and an aim in life toward which he aspires.

Only he who has Truth knows the direction of his life.

In the universe, everything is in motion. The earth moves around the sun. The sun moves around another sun — movement within movement. The common direction of all those movements is given by Truth.

Not only are the heavenly bodies in motion. All of the desires, feelings, and thoughts of man form millions of worlds and systems (which) move toward the great goal — Truth.

Man must know in every respect the course of his motion. He must not stop this motion under any circumstance. Truth does not allow the slightest indecision, not even for an instant. Everything therein is strictly defined. Every hesitation is fateful, because even the smallest movement of each person is so linked to other movements, that the slightest deviation could bring catastrophe upon him — an intersection of the routes in the universe might occur.

All beings who do not live according to Truth desire to move in disorder. For this reason, Nature has restricted them. Truth implies movement in a definite direction — the direction in which everything in the universe moves — from the finite to the infinite.

“Truth shall set you free.”

The aspiration and longing of the human soul is to be free. This is a mighty impulse, not in the ordinary man, but in him whose consciousness has been awakened. Freedom is a mighty impulse in the man in whom the Divine awakens.

Truth implies the higher in man.

“Behold, Thou desirest truth in the inward parts of man.”

The whole life of man rests upon Truth, which brings freedom.

Freedom, in the absolute sense of the word, implies the *spirit of man* — that which is the most sublime in him — not the mind!

Through Truth we can emerge out of the limitations of temporary life and of death, and can enter into eternal freedom.

Some say that Truth is abstract. No, Truth is the *reality* that is at the foundation of our life.

Truth is a world of indescribable beauty, which has its own colors, tones, and music. It is a world which exists now and will exist forever.

In this world, everything is strictly mathematically defined. There is nothing unforeseen, nothing accidental.

Truth is independent of individual conceptions. Whether you think in one way or another about it, whether you approach or retreat from it, you will not modify its relations.

Love constantly aspires to Truth. Truth is the object of Love. Without Truth as an object, Love cannot manifest itself.

Beauty is another expression of Truth. What is beauty in respect to man, that is Truth in respect to the Divine World. Truth is its light.

Because it belongs to the world of immortality, Truth is inaccessible to sinners. Speaking to sinners about Truth is like a mathematician speaking to ignorant people about higher mathematics.

Love tolerates people's faults and weaknesses.

Truth, however, is strict and implacable.

Truth does not tolerate ignorance, weakness, or impurity.

Here lies its perfect beauty.

Therefore, he who is weak may go to Love. He who is ignorant may go to Wisdom. He who is wronged may go to Justice, and he who wishes to be perfect may go to Truth.

Do you think that Truth is among the rich? It is not. Do you think that it is among the poor? It is not. Do you think that it is among the learned, the philosophers, the believers or the occultists? It is not.

Truth is nowhere to be found, because this world is a world of suffering and death, a world of unceasing changes.

To such a world Truth cannot come.

Truth cannot descend to it.

Truth converses with the sun.

Wisdom converses with the planets.

And Love is so indulgent that it speaks to the lowest, most insignificant beings.

Since it converses with the sun, Truth's aim is remote and exalted.

Therefore, mortals cannot speak of Truth. They may state a fact as true, but about Truth itself they cannot speak.

Open your soul to Truth and you will attain the freedom you seek.

Come to love Truth!

And if you are so poor that you have not even a cent in your pocket, know that there is something that is above any poverty. It is Truth. There is something that is above all riches. It is Truth. There is something that is above all authority. It is Truth.

Truth will open for you a great vista, and you will begin to see.

When Truth comes to you, it will enlighten your mind, it will bring peace to your heart, and give strength and health to your body.

Only he in whom Truth lives can be a hero. Only he can sacrifice himself, and by sacrificing himself he will enter and live in people's souls. Therefore I say: First of all and above all, *love Truth!*

IV

LOVE

Love is the world in which the Divine Spirit lives.

The greatest world known to sages of all times, the world of which Christ speaks, is the world of Love.

And when we say that God is Love, we understand that Love is the essence from which all things proceed.

All worlds, through all eternity, have come forth and shall come forth from the source of Love.

Everything in the world lives in Love and by Love.

Everything that we see — stellar systems, suns, planets — all are manifestations of Love.

The entire cosmos in its completeness, the whole physical world is Love, manifested and materialized.

This is the great "body of God".

Outside of Love, we do not know God. Love is connected with all living beings. There is not a living being — there is no living matter — that is not influenced in one way or another by Love, that is not closely connected with it.

God, who is Love, is not only outside us, in the universe, but within us also.

He is the living bond between all that is "without" and "within".

Love enfolds all within itself. Love in itself is infinite, and everything outside it is finite.

Therefore, we say:

Only Love is eternal. From it flows all life. Love brings the fullness of life.

Good, which is a fruit of Love, is contained within it.

Wisdom is also contained within Love, because it represents the forms through which God's Love is manifested.

Truth is included within Love, too. It is the purest image of Love.

Righteousness is also included within Love.

Therefore, the absolute Divine Love implies absolute Righteousness.

Where there is no righteousness, there is no love.

The physical aspect of Love is Righteousness.

In order that Love be manifested on earth, there must necessarily be Righteousness.

Love is long suffering and charitable, but absolute Love requires absolute Righteousness.

Only he who is enlightened with Righteousness is capable of receiving divine Love.

Christ is Love, manifested in Righteousness, which shines forth within those who love Him.

Love is only for the great, strong souls.

Enormous energy is hidden within the man in whom Love dwells.

Remember: Love is not for the sick. Love is only for healthy people.

The sick and the dead do not love. Only the living, who are filled with the Divine Spirit — they are the ones whose hearts pulsate with Love.

Do not be deluded: the sick, the spiritually dead, are not illuminated by Love.

And when you hear someone say: "I am a man of cold reason, I cannot love, I have no time to spend on such trifles," know that that man is foolish.

The wisest, the greatest thing in the world is Love.

The wisest Being, of whom it is said that He is Love, loves. He Who has created the worlds, Who has made everything, Who has filled everything with life, Who has made all sacrifices — He loves, and this pygmy with his "cold reason" has no time to love!

Christ descended to earth to proclaim Love, and the persons of "cold reason" cannot love!

Journey through the heavens, the whole universe, tour through all worlds, and all will tell you that God is Love.

And if you ask an angel: "Does God love us?", he will answer you: "Better ask me to give up all my consciousness, everything that I have acquired throughout all ages, than oblige me to answer your question — whether God loves you!"

Indeed, God cannot be untrue to Himself. If we accept that God could be untrue to Himself, we admit that there exists some exterior force that could limit Him. And that is unthinkable. Love is unchanging. It always illuminates us.

Remember the words of the Scripture: "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have eternal life."

This means: that because God loved the world, He sacrificed His most beautiful, most elevated, His "only begotten Son," in order to uplift those souls who believe in Love.

And truly, one can believe in but one thing: *in Love*. Any other belief is false.

Love stands above nationality.

Love stands above any religion. Love itself creates the religions.

There are no religions in the divine world. There exists only Love. The atmosphere of the divine world is Love. Therein everything breathes Love.

Religions appear because Love cannot manifest itself on earth.

If you wish to do the will of God, by all means, replace religion with Love.

Then everyone who loves you will be priests and ministers in your temple.

The greatest thing in the world is to come to know God as Love.

The beauty of our life is in our connection with God, who is Love.

Love contains within itself all conditions, all possibilities, all methods by which the human soul might develop to its fulness.

Only love can awaken within the soul its hidden potentialities. Science and art cannot be the stimuli for the awakening of the human soul. This is temporary knowledge.

The only true work in the world is the science of Love. It is the great object of learning for the soul.

When man becomes conscious of love as a great and mighty power, his soul and spirit awaken, and he enters into actual connection with the physical, the spiritual, and divine worlds. Only through love can man understand the relationship that exists between these worlds, as well as the meaning of life.

Do not forget one thing: in the life of a man there are only ten good opportunities to come in contact with love. Every ten years there is a possibility for that mighty power to start working. The remaining part of man's life is assigned to learning.

If man succeeds in grasping one of those possibilities — one of the rays of the great sun illuminating the entire cosmos — then everything that is lofty and noble in his soul will begin to bloom, bear fruit and ripen.

The fruits of the soul ripen only under the rays of that sun.

When the first ray of Love shines out for you, you will experience within your soul such indescribable bliss, such light, such a mighty impulse in your mind, and such a striving of your will, that all obstacles of the world will begin to melt before you.

A few moments of existence within the divine Love are infinitely more precious than a thousand years of ordinary human life spent in great pleasures and enjoyments.

In loving, we seek God. We have to love God in order to receive and experience Him.

In receiving Him, we experience His wisdom.

It is written in the Scripture: "Thou shalt Love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and thy neighbor as thyself."

This is the only law that manifests itself in three worlds. Loving God, you are in the divine world.

Loving yourself, your soul, you are in the spiritual world.

Loving your neighbor, you are in the physical world.

If man adheres to this law, there will be no power in the world that can resist him, no thought that will not be subject to him and that will not help him to attain his ideal.

However, remember a great truth: *only God loves because God is Love*. There is no man who can love of himself.

Man can be only a channel of Love, but he cannot love of himself.

To want someone to love you, means that you want God to love you.

God, desiring to manifest His Love towards you on earth, has to select a person as an instrument and manifest Himself to you through this person.

It is enough even if only one person on earth loves you.

Love, in its divine sense, is an intelligent manifestation of two exalted souls at the same level of mind, of heart and of aspirations — two souls equally noble and spiritually uplifted.

Only two such souls can understand each other.

Love between two such souls is like music. Because only two true virtuosos can play together.

Often you ask: "Who loves us?"

In the presence of the person who loves you in the divine way, whatever grief you might have, whatever disappointment you might have gone through, they all disappear at once. You will feel relieved and enlightened.

Love is recognized by the following feeling: when a person loves someone, he sympathizes with him, he treats him as he treats himself. If this feeling is not manifested, indeed, there is no Love.

The feeling of forgiveness comes out of love. Only love forgives.

True Love is stronger than death. He who loves never dies. Love brings immortality. People die because of lack of love.

If a mother has strong and unflinching love towards her children, death cannot take them away from her. Nothing can separate two beings whom love has united — death nor any power on earth. Love forms the most enduring ties in life. And when two souls are linked in such an enduring union by the power of love, they form one soul, twice as mighty and bright, with two consciousnesses. These two souls, when they meet another two souls united in this same way, come in contact with them and form a still mightier soul. The four souls then unite with another four and form a still mightier collective soul. So this divine process of love continues, that alone is able to form enduring, inseparable unions between souls.

In this way, all souls unite in the divine Love into a whole so mighty, so enduring that no power in the world

can sever its inseparable ties.

Each soul of that whole lives within the other souls and they live in it. Thus unity in plurality and plurality in unity is realized.

The salvation of man depends entirely on Love. And when Love manifests itself in man, even though he has fallen, he can at once rise above the circumstances.

The happiness of man too depends on love. In happiness man feels a broadening and a completeness, due to the Love that has come to him. Then man hears the voices of all living beings and feels the pulse of the universal life.

Love is the collective manifestation of all intelligent beings who have ended their evolution and have become one with God. The love of one of these beings is the collective love of all.

And if the love of one being is not the collective manifestation of all intelligent beings, it is not love at all.

Therefore, the supreme, ideal love is manifested in love towards all people without their suspecting its source. To love men even when they hate you and wish you evil, to serve them continually, without their knowing it—that is ideal love, that is serving God. This is one of the fundamental traits of divine Love — it comes to us regardless of whether we are sinners or not.

Magic strength is hidden in Love. It is the key which opens everything that is closed. Love has its own sacred name—the lost magic word that the cabbalists searched for throughout all ages.

The sacred name of Love — that is the magic key to immortal life. With it all negative energies are transformed into positive ones. A man can do anything with it. That is why it is said that everything is possible through Love.

The only power that can magically reconstruct the entire being of man is Love. It has to penetrate everywhere within him, penetrate to the smallest recesses of his soul in order to transform him.

Love must fill the human spirit. It must manifest itself fully, perfectly, boundlessly within the human soul. It must abide also in the heart of man as its essence and content. It must act in his mind as a cherished power.

There are four manifestations of Love in man.

Love is aspiration within the heart.

Love is feeling within the soul.

Love is power in the mind.

Love is principle in the spirit.

And that is the whole cycle of development, from beginning to end.

Love as aspiration moves toward the center of the earth. These are the roots of Love.

Love as emotion moves toward the sun — these are the branches.

Love as power is manifested only in geniuses and in saints. It is manifested in all who sacrifice themselves for a divine cause.

Self-sacrifice is a manifestation of love as power.

Only a man who has intellect can attain the realization of love as power.

Love as principle is just entering the world.

It embraces everything.

When Love manifests as power, there exist attraction, repulsion and contradictions. When Love manifests as principle, all contradictions cease.

Man must pass through all phases of love. He has to pass through love as aspiration — through its roots; through love as emotion — through its branches; through love as power — through its blossoms, and then enter into love as principle to taste the divine fruit of Love.

The world will not be transformed until Love permeates it.

Love is a great fire that brings life.

There is not a more terrible power than Love for those who are in disharmony with it.

The torments of hell will be theirs.

The fire of Love, like a great wave, is coming now into the world.

It will melt everything that cannot endure the high intensity of Love.

When Love is not understood correctly, its sweet juice, by the action of a certain astral fermentation, is turned into a peculiar type of wine.

People get intoxicated by this wine when the impulse of love appears within them and they commit thousands of sins and crimes.

But you, who think, recognize this wine of human love, which is formed subsequently from the sweet juices of Love.

Go fearlessly down to the roots of Love.

Expand yourself among its branches.

Bloom as a flower of Love.

Become the fruit of Love.

And when you enter into the world where Love's fruits ripen, you will sing the song of him who has completed the great circle of Love — from roots to fruit.

Listen to that song:

God is Love,
eternal, boundless,
full of life—
life of the gentle

Divine Spirit,
the Spirit of sanctity,
the Spirit of charity,
the Spirit of complete peace and joy
for every soul.

And you will hear the response of the loving souls:

“We shall walk on that path of Light,
within which reigns
Divine Love.”

V

WISDOM

God is Love, Wisdom, and Truth — three great worlds which require all eternity to be explored.

There are three things by which we may know God. They are:

Divine Love, which brings the fullness of life.

Divine Wisdom, which brings to the world the fullness of light and harmony.

Divine Truth, which brings perfect freedom.

And when we speak of the Holy Trinity, we understand:

The First Person is Love, manifested in life.

The Second Person is Wisdom, revealed in the Light of knowledge.

The Third Person is Truth, manifested in Freedom.

Therefore, there are three points of contact between the human spirit and the Divine Spirit: the first is Love, the second is Wisdom, the third is Truth.

From the moment of first contact with God, man feels an effusion of Love; he is transformed into a fountain of life, flowing unceasingly.

And because this fountain has to find a course for its movement, the second contact with God takes place, and this is wisdom, which marks the course of the movement.

Accordingly, the first aspiration of the human spirit is toward *life*.

The second aspiration of the human spirit is toward *knowledge*.

The third aspiration of the human spirit is toward *freedom*.

When the spirit acquires knowledge, the result is light.

When we speak of Divine Wisdom we understand that this means the complete light of boundless space which will never be extinguished.

Light is the garment of Wisdom. And the physical light which we use is a result of the surplus energy which the Cosmic Man generates during his mental activity.

The Cosmic Man has acquired so much knowledge that he has an overabundance of light.

Wisdom is the world of eternal divine forms, which are woven out of Love. Love is the substance itself and Wisdom represents the forms of harmony expressing themselves in music and poetry.

Wisdom is the world in which are hidden, from the beginning of time, all things that God has created, all things that the higher beings have created, and all things that men have created on earth.

Because of this, the world of wisdom is open to us also.

True, essential knowledge flows forth from that world.

And when that knowledge passes through the three worlds — the divine, the spiritual, and the physical — and bears fruit therein — then it becomes real to us.

When Wisdom dawns in the human soul, everything in man's mind assumes its proper place. All ideas become clear, definite, and harmoniously ordered.

Then the mind of man opens up and he sees that this great divine world is beautiful, that harmony and order reign therein, and that when Wisdom prevails, the order is not violated. He sees that an immense field of work is revealed to his spirit. Then he begins to build.

Indeed, only Divine Wisdom can satisfy the human spirit.

But the *path of Wisdom is the most difficult. It is a path for Masters*. Only the perfect man, only the Master can manifest wisdom.

Whether a man enters into the kingdom of God depends on his knowledge and wisdom and not on his love.

It is not by grace that man enters the kingdom of God.

Whether a man enters into the kingdom of God, and is given an honorable place therein, depends on his wisdom.

Wisdom is the greatest good in heaven. It is the greatest and most imperishable treasure available to the human spirit.

If a man is wise, he possesses the greatest divine blessing.

When man is wise he is prudent and strong, and his light shines unceasingly.

A man without wisdom is not yet a real man. And when we speak of *Man* we mean a being of Wisdom.

Man is called the son of Wisdom.

It is written in the Scripture:

“I rejoiced in His Promised Land and my delight was with the Sons of men.”

These are the intelligent Sons of man in whom Wisdom rejoices.

Through Wisdom, God created the universe. He created it for the Sons of Wisdom.

God abides in them and they understand His Wisdom and glorify Him. For the glory of God is revealed only through the law of Wisdom.

Therefore, only the wise can truly glorify.

The wise man has tested and verified all that he knows.

The wise man has an irrepressible aspiration toward Love. He desires to love even the smallest being he sees and to assist it. This is because the wise man appreciates equally the great and small things.

The wise man needs no law.

The fool must live by the law and under the law.

If the wise man lives under the law, he is unhappy.

If the fool does not live under the law, he is unhappy.

The wise man lives according to that living law which God inscribed in his soul.

He is beyond the conditions of temporary life.

You who long for Light, hear the words of Wisdom:

If you wish to acquire divine Wisdom and the secrets of living Nature, I say unto you, there is no other way than through suffering.

If you judge others, if you grumble, if you complain, you are far away from wisdom.

When you stop judging, you are near to Wisdom.

If you philosophize, you are far away from wisdom, from your Master. When you cease philosophizing, you are near to wisdom, you are at the feet of your Master.

When life loses its meaning, search for that which brings light.

Learn from him who brings light.

Remember: Virtue dwells only in that which never becomes dark.

Associate with that which never loses its light.

Aspire towards the light and do not forget:

Knowledge never comes from only one place, and Light never enters through a single window. Innumerable are the ways of Knowledge and innumerable are the windows of Light.

Implant Wisdom in your mind, and light will come, and knowledge will give you its help.

Only the bright path of Wisdom leads toward Truth.

VI

RIGHTEOUSNESS

“Then shall the Righteous shine forth in the Kingdom of their Father.”

Neither on earth nor in heaven, but in “the Kingdom of their Father.”

This kingdom is not the kingdom of nature. The kingdom of nature is a kindergarten for the education of little children.

And these righteous men are not the ordinary righteous of the earth, nor is the *Righteousness* of which I am speaking the ordinary righteousness.

I speak of that Righteousness in which there is *light*.

“Then shall the Righteous shine forth in the Kingdom of their Father.”

If you radiate the light of that kingdom, you are righteous; if you do not, there is no righteousness within you.

Among the ordinary righteous on earth, who have no light, everyone might pass for a righteous man.

“The Righteous will shine forth in the Kingdom of their Father.”

Many might say: “What does it matter to us that the righteous people will shine forth in some kingdom or other?”

But this is of great importance.

There can be no advancement and no development in the world without light. Billions and billions of years ago these beings — the Righteous — entered the Kingdom of their Father and acquired this light.

Because of this light the world sees now.

The light we live in now, is the light of the Righteous. It is the radiance of their righteousness.

Who are the *Righteous* who shine forth? They are bright angels, servants of God.

And if they stopped shining, stopped living in righteousness, we, here on earth, would be lost.

If you ask me why Righteousness is necessary, I will answer:

“So that future generations might live in your light.”

The light which comes from Righteousness is the essence of the light that gives life, that carries life within itself.

Love is revealed only to those who are righteous and who “shine forth in the Kingdom of their Father,” that intelligent divine world where the Righteous comprehend the deep meaning of all things.

Righteousness is a quality of the human soul.

Each soul is born in order to be righteous. And in the beginning it was righteous.

Acquire this quality, this heritage which is given to you — to be righteous.

Every soul must be righteous. Why? In order that the great light might emanate from it. And within the light that emanates from Righteousness, Love will reveal itself. Righteousness is the foundation on which Love reveals itself and illumines the human soul.

All souls can be righteous and shine forth.

Souls that do not wish to shine forth, are souls that fight against God.

Do not fight against God!

Enter into the light of Righteousness and realize that you do not live as you ought to live.

Do not fight against the great Father of Love, who unites the whole universe and all beings in His harmony.

Sanctify His name because it is He who has sacrificed Himself innumerable times for all beings.

Once you hear His voice, the desire to sacrifice yourself for Him will arise within you.

You will be ready to give everything without the slightest regret. You will say to yourself: “What I have given is very little; would that I could live for millions of years so that I might continue to give.”

The absolute Divine Love requires absolute Righteousness. Where there is no Righteousness, there is no Love. The physical aspect of Love is Righteousness. In order that Love might manifest itself in the physical world, Righteousness must truly be there.

If there is no Righteousness, the sweetest words are empty.

People are in need of the absolute Divine Righteousness — that Righteousness which will be applied equally to all without exception, which will take into consideration the good, not only of man, but of all living beings, from the smallest to the greatest.

The great Righteousness requires that the law be equal for all — for the ox and the man, for the learned and the ignorant, for the common citizen and the king.

When this sacred law is revealed to us, we all must feel deep reverence.

Whether the common citizen or the king makes a mistake, it is nevertheless a mistake before the law of Righteousness.

It is Righteousness that creates true relationship among human souls. If it is achieved, then proper respect will be manifested, that respect which men should have for one another. Then we shall not look with disdain at anyone, but shall all hold one another sacred.

Therefore, in order to attain perfection, you must establish Divine Righteousness as the first step in your life, through which Love towards all beings — man, animals, plants — is manifested.

When you acquire this, wherever you look you will see only good.

Seeing good everywhere, you will feel a holy awe within your soul.

Righteousness is something inward. Being just means learning how to cope with each of your thoughts, with each of your feelings, with each of your actions.

Being just is knowing how to act as a thinking being, as a reasoning, truly cultured man.

If you desire to have good relationships with all beings, be just toward them.

Righteousness is a great inner process of distributing all Divine blessings among all parts of the organism — be it the organism of the individual, of the community, or of all humanity.

Righteousness is the circulation that carries blood throughout the body so that each cell may take all that it needs to perform its service.

Thus, because of Righteousness, because of this great process of circulation, the smallest cell, the smallest being of the world receives its nourishment.

Righteousness might be likened to water. Righteousness is for human life as water is for the hard ground, because it is Righteousness that softens hard bodies.

People who are embittered are hardened because they lack righteousness. And those who have become softened possess righteousness.

Render to each man his rights and he will be softened. Water does the same to the plants.

We must render to each man his rights because as water is necessary for the growth of the plants, so Righteousness is required for the growth of our minds and hearts.

Without Righteousness there can be no growth.

If you wish to develop correctly, you must be righteous.

And when you must act righteously, do so even if the world has to be turned upside down.

The faint-hearted cannot be just. The man of Righteousness must be absolutely fearless.

There must be Righteousness in a country in order that there be peace. If there is injustice, disorder will follow.

Open the pages of history, examine the present and you will see that injustice has always been the cause of disorder.

Everywhere the law is one and the same — where there is injustice, there follows disorder.

Righteousness defines the relationships among men. It distributes God's blessings — the blood of life — to the organism of humanity.

Righteousness must so prevail that there will remain not a single poor man in the world, sighing: "Isn't there a God in this world?"

Therefore, a truly righteous man on earth, when he prays, should ask God to show him a suffering soul whom he might help.

Divine Righteousness does not acknowledge any honor or fame, any riches or learning gained for personal advantage.

As long as man seeks the things of the outer world, he will live in the transitory world and everyone can steal his blessings from him. When his riches are contained within his heart, then he has already found *his beloved, the Divine Righteousness* that makes man steadfast and invulnerable.

From the fullness of their hearts, from the abundance of their blessings, truly righteous men share.

They are indeed rich.

They have come to earth to do some special work and to acquire experience.

They have come from another realm, and the whole earth is at their disposal. They may live here as long as they wish. When they complete their mission, they will return to their own realm.

The righteous are rich. They are Sons of God. And every man who is a Son of God has at his disposal the resources of the *whole solar system*.

They are the heralds of Divine Righteousness, which is coming now into the world to warm human hearts. And in the future, in the new culture, in the culture of the Illuminated, the human hearts within which Righteousness abides will bring light and warmth to the world.

From the realm of divine Righteousness Christ sends His Word — Christ who is Love, manifested in Righteousness that shines forth in those who love Him.

VII

GOD

There is One who manifests Himself as *Love*, as *Wisdom*, and as *Truth*.

There is *One!*

And all of Living Nature speaks of this *One*, of this *Great One*.

They call Him *God, Lord, Father*.

It is He who fills everything, all of creation, all worlds, all solar systems, and nevertheless, He is still unrevealed. He cannot reveal Himself completely, even in all eternity. It does not contain all the forms by which He might reveal Himself.

Of Himself, the Absolute, the Unattainable, has no form. He is "nothing" but this "nothing" contains everything within itself.

He limits Himself without becoming limited. He diminishes Himself without being diminished.

He creates and is never exhausted. He reveals Himself in everything but He Himself is not in that which is revealed.

He sustains everything — from within and from without — but He Himself participates in nothing.

We compare Him with Light, Reason — the Logos. But He Himself is neither Light nor Reason.

Light and Reason — these are His manifestations.

God is not present in the world in a material way.

Indeed, when an artist paints a picture, is he in the picture? When a sculptor carves a statue, is he in the statue?

The Great Unknown reveals Himself as *Light without shadows, as Life without interruption, as Love without change, as Knowledge without errors, Freedom without limitations.*

And when we say that God is Love, we understand that Love is one manifestation of God. Therefore, wherever there is Love, wherever there is goodness, which is the fruit of love, there God is revealed.

When we speak of God as Love, we have in mind that Being from whom all life in the universe proceeds and who unites all living souls in one whole without being changed Himself.

There is only one Being in the world who is absolutely good in the true and full meaning of the word and that is God. He is always kind. In His benevolence, God has absolutely no desire to do evil to anyone. If He passes by even the smallest insect, He smiles at it and gives it all the best conditions for life and development.

God judges no one. He restrains no one, He limits no one.

God is most beautiful in that He remembers only the good we have done. The evil He does not remember.

God gives perfect freedom to all beings. Never has He told any being in the universe, no matter how small: "Do this!" or "Serve Me!" He points out the way, but leaves each being free to make his own choice — to do as he thinks best.

Indeed, what does it profit God if we reverence Him and serve Him? Can we give Him knowledge? — No, He knows everything. Can we give Him power? — No, He is all-powerful. Everything might pass away, everything might fall apart. He remains unshaken.

The only way in which we can appeal to God is through our helplessness, our misery. When He looks upon us, so small, so miserable, so ignorant, in His greatness there is born a desire to reach out to us and tell us: "Rise up now!"

God's desire is to set us free, to purify us, to enlighten our minds, to ennoble our hearts, to bring into our souls that light by which we come to know that He is Love.

In the heart of God there is something great.

It is He who elevates whole nations as well as separate individuals. All good things come from Him — knowledge, wisdom, truth, freedom. He has elevated all great men.

They represent the inspiration of the divine spirit. It is God who wishes to introduce Love, Wisdom, and Truth into the world through these men.

In God's Love, Wisdom and Truth the totality of life throughout eternity is included, as well as the blessing of all souls. Whenever Love, Wisdom and Truth are manifested, the divine Spirit is present among men, and life then is manifested in its real essence.

Man must know that there is only one God and one Love, one Wisdom and one Knowledge, one Truth and one Freedom, one Righteousness and one absolute criterion, one Virtue and one source of good for all.

Except for this criterion there is no other measure of the great reality, and the truly real is only that which belongs to the One, the living God.

However, many people ask: "Does God exist, and if He exists — where is He?"

The entire universe represents the "city of God" where God abides. His consciousness, His mind, is so great that it embraces even the smallest beings and governs their lives.

All angels and all great beings who lived millions of years before us on earth, understand what God is. They stand with holy awe before that great Being from whose heart flows the Love that advances and supports the whole cosmos.

And if you ask them where God is and what He is, they will reply in your own language: "No being is nearer to you than God. No being has a more awakened mind, a more responsive heart, a mightier will. For Him, nothing is impossible. No being is nobler, holier, purer, wiser, mightier, more powerful than God. He is everywhere. He is in heaven — in all the suns, and on earth, behind everything: behind air and water, behind stones and plants, behind animals and man. There is nothing in the world which God does not sustain."

Everything within us and outside us, everything that surrounds us is the background behind which God is hidden as a great artist. He is hidden well because He wants to leave us free.

And because God is so well hidden, men unceasingly search for Him on the surface, and wish to reach Him by external means, to prove His existence.

But God is not a reality that can be proven.

The attempt to prove the existence of God is equivalent to affirming that there is no God. Every proof of the existence of God is a mechanical process.

When a man requires evidence for the existence of God, that shows that he has cut off in his consciousness his connection with Him.

When that connection is restored, life begins to flow unceasingly from God to man, and back from man to God. Then in the mind, in the heart and in the will of man there is a continuous stream of divine consciousness.

Then all those empty and ridiculous questions, whether there is a God, or there is no God, whether God loves us or has forgotten us, are ended.

Our love for God, from which proceeds the living connection between Him and man, is a mystical inner experience which manifests itself in various forms and degrees. The magic power of this experience is hidden in that moment when man directs his mind, his heart, his soul and spirit towards the eternal Beginning, without any hesitation and without any doubt. When this moment arrives, man can accomplish anything. Only then can he understand the meaning of life, because only God can reveal that meaning to him.

Then man will understand that he was born to love God, to imprint his life with that love, and not to be a servant to human conceptions.

Man's soul whispers this softly to him. Because — you must not forget — *the only beloved of the human soul is God.*

Therefore, I call only him a "man" who has come to love God. The moment in which he is self-determining and loves God, *designates him a man.* Such a man draws the attention of all good men and they say: "Something divine happened today."

The greatest moment of a man's life is when he comes to love God. That means that he is blossoming and the fragrant aroma will be carried far and wide. It means also that he overflows continuously like a fountain that knows how to give. In this state all reasonable desires of the man can be fulfilled.

Then man becomes truly free. He attains that freedom which Truth brings. And by Truth we mean the link which God established between Himself and us.

There is no other freedom. People of today who have lost almost entirely their link with God, imagine that they can do anything they wish to do: they think that they even have the right to criticize God.

Indeed, no other being has endured greater profanation than God. But He, so to speak, has not even knitted His brows. He looks quiet and peaceful in the radiance of His never-changing benevolence.

Only he who lives in that unchangeable, real world where God lives, who serves God and understands His will and His laws, only he is free and only has "free will."

Remember this:

The one being who loves us is God. He is one and the same, when we rejoice and when we grieve. In sorrow and in joy, it is God who speaks to us.

Remember also: in order to ask what God is, you must have studied not one but many eternities.

And only after you have acquired all the knowledge of heaven and earth, will you have the right to ask that question. And do you know what answer you will receive? Clearly and simply: "God is Love, which you must experience within yourself."

But before that, while you grope for evidence of the great reality, remember these simple truths:

If you ask yourself where God is, know this: wherever there is life, wherever there is thought, wherever there is feeling, there God is.

If you doubt God, you doubt yourself. Because there are no changes or betrayals in God, the reverse cannot be true. There are no exceptions in the Love of God.

Therefore, wherever you go, you may doubt everything, but God — never! Know that He is everywhere, and when you call on Him, He will help you.

When you hear people say that they do not believe in God, observe them attentively and you will find that they consider themselves gods. Do not serve such gods!

Remember also: where there is meaning, God is there.

Where there is no meaning, God is absent. And where God is absent, there is "hell."

You might ask: When is man good? At the moment when God manifests Himself in man, he is good. When God is not manifest, man is evil.

When God enters into man, man becomes joyous and ready to perform any service. When man refuses to serve God, God forsakes him.

Do not ask yourself whether God loves you — He has not stopped loving you from the first day to the last — but ask instead whether you love God.

Test your love with the only sure standard: which is stronger within you — your own desires or your love for God? If your love for God is the stronger, you are on the right path. But if your love for God is weaker than your desires, then suffering and misfortune will not cease.

If man has God's love within himself, whatever may happen will turn out for good. If he lacks that love, then his path is long and difficult, and his desires unattainable.

The path toward God is in perfection. The perfect man has only one thought — his advancement toward God! Without perfection God remains incomprehensible for us. By aspiring to perfection, man will come to know God as Love.

Then he will feel the pulse of all living beings on earth. There is no greater bliss for a man than this — to feel this pulse.

Then man will understand the great meaning of these supreme words uttered by Christ: "I live in God and God lives in me."

"I live in God" — this implies that God is "without." "God lives in me" — implies that God is "within" and I, the man, am "without."

Therefore, when God is within you, do not restrict Him. Give Him absolute freedom within you, so that He may also give you absolute freedom within Himself.

"The Devil" is a being which has restricted God within himself, and therefore, God has limited him from outside.

Give absolute freedom to God within you. And then a boundless world will be opened up for you.

VIII

MAN

Jesus therefore came out, wearing the crown of thorns and the purple garment. And Pilate said unto them: "Behold the man!"

Can people, when you go out in the world, say of you: "Behold the man!"

To be worthy of this name, one must possess four qualities: he must be *rich*, he must be *strong*, he must be *wise*, he must be *good*.

The *rich man* is only he who has a rich soul, a rich mind, a rich heart and a strong will. Only a man who serves God is, in the full sense of the word, rich.

The *strong man* is only the man of love, the man of truth. He who is strong is above all circumstances. I do not call strong the man who kills others. He is strong who turns his enemies into friends. For this reason he never defends himself. He does not fight for his rights. Only the weak man fights for his rights. And when the strong man, the hero, is nailed to the shameful cross because of Truth, he nobly endures the disgrace and the abuse, the malice and the accusation.

Behold the man! Behold Jesus!

In the original language in which that name was spoken, it means: the man who comes to earth, the brother of those who suffer. Therefore, in a broader sense, "Jesus" is everyone who suffers and who bears his suffering heroically. "Jesus" is every suffering human soul working out its salvation.

“Jesus” is one base of support to man. “Christ,” the man who conquered and triumphed over death, who rose from the dead, who serves God and is ready to lay down his life for others, is the other base of support to man.

Man, like “Jesus,” learns the profound meaning of suffering — the divine process by which he forms his character.

Man’s most precious possession is his character. Man must necessarily pass through the fire of trials and only when he passes through that fire and endures his trials can he acquire a character which is valuable, steadfast, unflinching. Only then will he have an everlasting home where he can live.

Character, in the deepest sense of the word, is everything wise that the human spirit has inscribed and deeply engraved upon the human soul.

Character is a combination of virtues.

Remember one thing: the natural strength which can make man powerful is the strength of his virtues. Virtues are the great resources around which the powerful forces of Living Nature begin to circulate.

Therefore, “man” is understood to be *the sum total of all virtues*.

He who does not represent such a sum total of virtues cannot be called a real man.

Man of today has not yet attained the position of being a real man. The animal nature predominates more or less within him. The real man will be manifested from now on.

Man of today cannot, as yet, control himself. He still acts too brutally. All the crimes that man commits today are due to the animal nature within him. And he has to put forth much effort to free himself from the animal nature, to overcome it.

Man, however, is a combination of virtues and not of crimes.

Man, within himself, by his birth and by his nature, is something great.

God, by limiting Himself within Himself, created man. But with the creation of man, suffering appeared in the world, because where there is limitation there is also suffering.

Man is something great!

If you understood man, if you believed in him, not in his appearance, which manifests itself externally, you would see how great man is. Because what may be seen on the outside is only an expression of certain thoughts, feelings and deeds. Man is not what he is thought to be today. He is not simply a material being, who disappears with death. That which dies is not the man.

If man really did disappear with death, then what would be the use of so much philosophizing about him? In that case he would be only a thing, an object, an automaton which tomorrow would turn into dust. That man dies and disappears — this was the first lie introduced into the world.

There is something within man which does not die — neither in this world nor in the one beyond.

That which does not die, which does not decay, which does not disappear, that is man. It grows neither older nor younger.

When we speak of man, we mean *the soul*. If there is something divine in man, it is the radiant soul which thinks.

Take from man his intelligent, radiant soul, and he becomes an animal. He is not different from an animal — he eats, sleeps, and in short, has all the needs and weaknesses of an animal.

Man is a living soul, who has every potentiality for eternal, immortal life. This soul contains all capabilities, all procedures for work within itself, and it imparts them to the brain and to the whole body through which it manifests itself.

Therefore, we say: man possesses within himself every potentiality for an intelligent life. Man possesses within himself every potentiality for a life of Love. Man possesses within himself every potentiality for a life of Truth.

When man begins to realize all these capabilities, gradually he transforms himself; gradually he progresses from one condition into another. He climbs up step by step: from an *ordinary* man to a man of *talent*, then *genius*, after that a *saint* and at last a *Master*.

There are degrees of man. By the word “man” we mean not only the being who lives on earth.

Man exists not only on earth, not only in the solar system. He inhabits the whole starry universe — all the suns and planets. The planets and suns are inhabited by beings of various degrees of intelligence. It is of no importance what type of bodies they have. They are intelligent beings and belong to the same *human race*. This race develops gradually. Many human beings in the other systems are far more advanced than men on earth, because they emerged earlier from the Great Primary Source of life. Their wisdom is so great that the culture of people on earth, compared to that of Sirius, for instance, is still in its swaddling clothes. People of today, compared with the beings of Sirius, are not even children yet.

Man is an eternal wayfarer. Earth has never been and will never be his only abode.

Earthly man, after completing his development on earth, will not go to "heaven." He will travel from system to system in the physical universe until he develops to his fullness. The next station in man's development will be Sirius.

The human spirit came to earth about two hundred and fifty billion years ago. Then he was not at the stage in which he is now. During those two hundred and fifty billion years, he has passed through many forms and many phases of development.

And the almost endless order of organic forms which Nature has created expresses the phases through which the human spirit has passed. They are a great school in which man has studied.

All the knowledge man acquired during those two hundred and fifty billion years is inscribed in his small head, on his brain.

From the point of view of more advanced beings — for instance, from the point of view of the angels — man is still a small child. Those two hundred and fifty billion years are, to them, only like two and a half years. From their viewpoint, man is a child two and a half years old.

Man still has much to learn! Therefore, he has passed, and will continue to pass, through innumerable forms and stages of life.

People who have a small conception of life think that once man is born, everything is finished.

No, birth is an eternal, uninterrupted process.

Man is born countless times, passing from one phase of development to another.

Keep this in mind: the question of *birth* and *rebirth* is a subject for the enlightened human spirit, for the enlightened human soul, for the enlightened human mind — it is not a question for ordinary minds.

Man studies simultaneously in three schools. The *body* is tutored on earth. All the cells of the body perform a particular service, and at the same time they learn.

The *soul* is instructed in the spiritual world, and the *spirit* is instructed in the Divine world.

Therefore, man's ideal is to understand himself, to understand the angels who manifest themselves within him as *bright* and *pure* thoughts and at last to understand *God*, who is *Love*.

Because man is connected with the angels, who created thought, he is called a *being of thought* — “*manas*.” The intellect is a gift to man from the angels. And that which distinguishes him from the animals, and which caused him to stand upright on two feet, is his intellect.

But I say unto you, man is more than one who thinks.

The sublime in the world cannot be completely defined.

Remember: the first quality of the real man is *love*. *Love* is the *divine* in man. Without love man reverts to an animal. Without love he is subject only to sin and crime.

He who has not come to love God is not as yet a true man. He does not yet have the *image and likeness of God*.

Man today does not have the “*image and likeness of God*.” And indeed he who can rob you, who can abuse you — is he a man? Is he a man who in the beginning is your friend and later slanders you?

Hence, when we speak of man as an image and likeness of God, we mean man in his *primal manifestation*, the so-called *Cosmic Man*.

Each man, each human soul, is a primal element of the great Cosmic Man.

As such he occupies a definite place in living Nature and plays his assigned role. Without him, the universe cannot manifest itself in the fullness of its harmony.

Therefore, every man here on earth has a definite role to play. Life cannot go on without him. The appearance of so many millions of souls in the world is not accidental.

Therefore, keep this thought constantly in mind :

Man is the greatest creation on earth.

Rejoice that you bear the name of man.

Strive to be worthy of that name !

Do not forget that as a spirit, as a soul, as a mind, as a heart — you are an important element in the universe : without you it cannot manifest itself in the fullness of its harmony.

You are still ignorant of what you are.

Within man are still dormant powers, and he must work to waken them and to use them correctly.

When man unites himself with God, all of the dormant powers and capabilities within him are awakened.

How can we know when a man is united with God? By his readiness to sacrifice everything for Him.

He who wishes to be worthy of the name of man must be absolutely *honest*, absolutely *good*, absolutely *intelligent* and *wise*, absolutely *noble*.

Only the man who can rejoice in the prosperity of others as in his own is honest and noble.

The true man never fights outwardly to restore his honor. He knows that according to the great moral order of the world, honor is not restored from without.

No court, no society, no religion can restore the honor of man : only he himself can do this.

What distinguishes the reasoning man? He does not occupy himself with the past, nor with the future. He works in the present. By *present*, I mean the *eternal Divine*.

The reasoning man does not think about whatever occurs to his mind, but rather about what is right. Only the ignorant man thinks about whatever comes to his mind.

The reasoning man has a special disposition of soul. He thinks evil of no one. He thinks good of all people, and he never seeks revenge.

This is because he knows that man cannot be absolutely intelligent if he is not absolutely moral.

He knows that morality is a foundation, the base of support from which reason is projected into the world.

The reasoning man always relies on his own mind. He values it as a great gift given to him by the angels as a support for life. And he knows that only the true reasoning man can be free.

Reason, in the deepest sense of the word, is a quality of the *saint*, of the man of *genius*.

Therefore, remember: only the *virtuous* man can be wise.

And all men of virtue are *humble* — in that sense in which Christ understands this word — and they are the greatest and strongest people.

In my opinion the greatest quality that a man can possess is *humility*. It is not a weakness.

The humble person is the most flexible, the most adaptable man in the world. He can endure everything — sickness and poverty and even death. In fact, none of these exist for the humble person — whatever happens, he is quiet and calm. He says: "God, who lives within me, does not die. God, who lives within me is not poor."

The weak, faint-hearted man is not humble. Only the virtuous man is humble. And he is the truly strong man. The humble person, in the true sense of the word, is a man with a mighty spirit.

You ask why you have come to earth. I reply:

To manifest Divine Love.

To manifest Divine Wisdom.

To manifest Divine Truth.

To manifest Divine Righteousness.

To manifest Divine Virtue.

You have come to manifest all these virtues, to manifest all that has been implanted in your souls from eternity.

And remember: great is the destiny of man.

Man is born to govern all beings, to regulate all elements, to organize the earth. He must become a good master. And he can become such a master only when he comprehends what God has implanted within him. He has to learn about his bodies, which are his garments. He has to learn about the primary matter in which his thought functions.

He must master all elements. He must master the earth, the air, the water, the heat, the light. He must control all "evil spirits." And he can control them only when he masters their weaknesses.

At the present time Christ needs the help of men who know how to build according to the rules of the divine science, men in whose minds the good of the "Kingdom of God" is uppermost.

The life of greatness requires men who have been "born anew," who have seen the "Kingdom of God."

Do not forget that he who wants to see the Kingdom of God must have pure eyes. Pure eyes imply a pure heart. A pure heart implies an enlightened mind. An enlightened mind implies a noble soul. A noble soul implies a loving spirit who has come forth from the Eternal God.

He who has been "*born anew*" is connected with all the higher worlds, with all the beings of the higher hierarchies.

He is as truthful as Truth itself, as wise as Wisdom itself, as loving as Love itself.

Of this man, of the man "born of God," it is written in the Scripture that he "commits no sin."

Indeed, he who is born of God has such love within his soul, such a great fountain of love pouring forth from him. that no contradictions exist for him.

Have you ever been in the presence of such a man to see what peace, what quietness, what joy reign in him?

The heart, the mind, the soul and the spirit of such a man are in full harmony with God.

Viewed deeply, such a man is a totality of many intelligent souls of genius.

The same applies to the great poets, musicians and painters. Thousands of intelligent souls of genius must be united so that a great poet, a great musician or a great painter may appear.

In this way, from a "son of thought," man becomes the "beloved son of Love."

Thus he becomes a Son of God.

The highest position a man can have in relation to God is to be a *Son of God*.

To be a Son of God, a servant to the Great Being who created all things means to feel the pulse of the whole universe, to see all of its beauty, to hear its magnificent harmony.

You, who aspire to become a Son of God, hold as your ideal:

A heart pure as crystal.

A mind bright as the sun.

A soul boundless as the universe.

A spirit mighty as God and one with God.

IX

SPIRIT

God, in His essence, is Spirit.

Spirit is a manifestation of God.

It has always existed and will exist eternally.

The Spirit is the beginning of all things.

It is written: "In the beginning was the Word." The Word — this is the first manifestation of Love in the material world.

And Love — this is the first fruit of the Spirit.

The head of the Word is Truth.

And the head of Truth is the Spirit of God.

It is the Beginning of the beginning of all things.

Therefore, the Word is the first thing with which man must begin. That which speaks to man at times is not yet the Spirit of God, it is the Word.

Later, man will arrive at Truth, and finally, at the Divine Spirit.

He who does not understand the Word, cannot understand Truth, and he who does not understand Truth cannot understand the Spirit.

Spirit descends into Truth, and Truth descends into the Word.

And thus speaks the Word:

"The Spirit is that which gives life."

There is life because there is *Spirit*. The Spirit initiated Life.

True life is only that which proceeds from the Spirit, because there is life that is not initiated by the Spirit. The life that proceeds from the Spirit is perfectly rational. In this life nothing dies. It excludes all suffering, all sickness, all contradictions, all want.

The *Spirit* is the eternal, immortal foundation of this very life.

Within it are hidden all the *primary forms* in which life manifests itself.

Primary forms are all forms, which proceed *directly* from the Spirit.

Every form of the Spirit is a page from the great book of life.

The Spirit in its essence is one, but in its manifestations it is manifold. Unity and plurality — these are the attributes of the Spirit.

As a manifestation, the Spirit is plural from one of its poles to the other.

Therefore I say:

The Spirit is One, the spirits are many.

The spirits are breaths born out of the one Breath.

In its plurality the Spirit reveals its inexhaustible variety.

The greatness of the Divine Spirit is manifested in that variety. The Spirit contains all the inexhaustible treasures of the visible worlds, and reveals what God is.

God comes down to us by sending His Spirit, as the sun sends its light.

The Divine Spirit rises every day, and every day it sends us its blessings voluntarily, without our asking for them and without expecting any repayment from us.

We owe to it everything that we have.

Men have always realized this more or less. In various ways they have designated that intelligent power which comes from God and manifests itself in the world, and they have given it different names: the primal substance, the primal energy, the laws of nature, and so on.

The laws are created by the Spirit. They relate to that great energy of the world which comes out of its primal state and differentiates itself in order to manifest itself in its inexhaustible variety.

This manner of development is but the universal movement of the Spirit in carrying out the complete cosmic plan.

The Spirit is the most sublime reality. From the point of view of the physical world it is invisible, but from the point of view of the Divine world, it is as objective as is the body in the physical world, and the soul in the spiritual world.

Everything that is great, sublime and mighty in the world is due to the Spirit.

Spirit has borne the most precious fruits in life.

These fruits are:

Love, Joy, Peace.

Long-suffering, Gentleness, Goodness.

Faith, Meekness, Temperance (or Self-control).

These are three great triangles of the three worlds the divine, the angelic, and the human. Love, Joy, Peace — this is the Divine triangle. Love is the father, Joy the mother, and Peace their child.

In the triangle of the angelic world, long-suffering is the father, gentleness the mother, and goodness the child.

Acquire these qualities and you will be among the angels.

In the third triangle, faith is the father; meekness the mother, and temperance the child.

Acquire these qualities in their deep mystic meaning, and you will be ranked among the saints.

In order to understand what the Spirit is, man's soul must be awakened.

Only the soul has direct communion with the Spirit.

Without the soul, we would have no conception of the Spirit.

It may be said that what the relationship of the growing seed is to the sun, such is the relationship of the human soul to the Divine Spirit.

The human soul experiences a holy awe in the presence of the Divine Spirit, because its growth and life depend upon it.

The soul has not yet completed its development. It will pass through millions of forms. When it completes its development, it will unite with the Spirit, and then soul and spirit will no longer exist separately.

Then eternal life will be manifested.

The spirit can dwell only with the soul. It cannot dwell with our minds, because our thoughts are constantly changing.

Remember: the primary essence of man is *his spirit*.

The first manifestation of man is his manifestation as spirit. The spirit is that absolute point within which man appears in creation. The soul represents the potentialities of the spirit.

The spirit of man is eternal. It continually descends, manifests itself and ascends again. Man's spirit awakens and manifests itself when the Divine Spirit descends into it. It descends and then ascends again to God.

In this descending and ascending, the human spirit moves simultaneously in three directions, which bring about three strivings:

The first striving of the spirit is the striving towards life.

The second striving of the spirit is the striving towards knowledge.

The third striving of the spirit is the striving towards freedom.

The human spirit teaches man everything. It stimulates the human soul to grow and develop. The soul is the treasury of the human spirit. It contains within itself everything that the spirit has acquired from time immemorial to the present day.

The human spirit is the author of all things on earth. All sciences, all arts, all religions, all the epochs and cultures through which the earth has passed are created by the human spirit, which has not yet fully unfolded. Even man's physical body, with all its organs and all its organization, is created by his spirit.

And when the body of a man is being created in the womb of the mother, the spirit of the man participates in this creation together with the spirit of the mother. All energies, all forces active in the cosmos, are at the disposal of the human spirit. It works freely with matter—it can condense it, dilute it, mould it. For instance, when the spirit desires to reduce the vibrations of light, it condenses matter around itself.

Matter constantly compels the spirit to mould new, more perfect forms. The spirit creates the forms, and matter individualizes the spirit. And that which we call the conflict between matter — which in itself is lifeless and inert — and the spirit, which is full of life, is the striving of the spirit to make matter more plastic and more pliable for its creative work.

Man searches for happiness, knowledge and wealth in life.

But these things may be acquired only from the Spirit.

Only the Spirit bestows all these blessings. It bestows all endowments and all talents, all intelligence and all genius.

With the coming of the Spirit, everything great is born.

When the Spirit comes, it stimulates all that has accumulated within man for millions of years. All this awakens and begins to develop.

When the Spirit comes, man begins to experience an expansion, his horizon clears, contradictions disappear, and he begins to see clearly.

If man desires that Divine Love be revealed in him, the Spirit must necessarily be in him.

But the Spirit is a very sensitive being. It is very responsive to all human weakness and is, by nature, able to enter into those *who are on the Path*. It does not knock strongly. It will knock very softly at your heart, and if you open to it, at once it will change your whole life. The Spirit will show you how to live, what to do, and how to do it consciously.

The Divine Spirit comes to work within us only when our hearts and minds work rightly.

First, it appears as intuition, but when man advances, it speaks out clearly. Its manifestations become more lucid and concrete.

When the Spirit enters into a man, it will manifest itself without fail. There is no power in the world that can prevent the Spirit from revealing itself.

But without purity the human spirit cannot appear in its full strength.

Listen to your spirit! And remember that it is the great author of all that is on the earth. Science, which people

sometimes worship, is a creation of the human spirit. The human spirit is above all science.

Therefore, do not worship that which the human spirit has created, that you have created!

Respect your spirit as a great creator, as a great interpreter and executor of the divine will.

The human spirit always fulfills the will of God. It does that which it has learned from God.

If you wish to follow the path of Truth, then let the Spirit within you be free. Let it guide and direct you. Inside you or outside you, the Spirit observes all that you do.

Today the Spirit is leading humanity in new ways. The whole solar system has entered into a new realm. After a time men of science will prove that the earth itself has entered a new configuration with the sun. We are coming in contact with a virgin matter and those who are ready will enter into the new life that is hidden within it, and will be resurrected, and those who are not ready will have to wait and be taken up in the future, by a new wave.

Prepare yourself for the coming of the Spirit!

And do not forget that when the Spirit comes, the door of your heart must be opened.

When the Spirit enters, the door of your heart must close.

Do not open the door before the coming of the Spirit.

Do not close the door before the entering of the Spirit.

Work where the Spirit works.

X

THE GOOD

Love gives birth to the good.

The good is the foundation of life. The good is the soil of life and at the same time its nourishment. Only the good can sustain life, only the good can nourish it.

When *God* limits Himself, the *good* is born in the world.

When *man* is confined, *evil* is born. And when he is freed from confinement, good appears. In other words, when the desire to *serve God* originates within the human soul, then the conditions for the good are created.

Men wish to create good within themselves, but good is not created, it is born. It is implanted from the beginning in every man and he has only to become aware of it and reveal it.

Man must be good because *good is the foundation of life*. Without good the life of man has no foundation.

If man does not do good, evil is born. The evil that is now in the world is *the unutilized good* of the past.

Evil results from an unstable order. It is a world of arbitrary rule.

In the world of nature, it might be defined as *reproduction without law*.

Evil is, however, inevitable in the relations between forces and beings.

Evil and good in *Living Nature* are forces which it utilizes equally.

Behind the good and the evil is the *Great Intelligence* which utilizes everything.

Man must not fight evil. He must escape it. He must not fight evil but must rather set good against it.

The man who fights evil most, errs most.

The only being who can harness evil into work is God.

You must know that there exists a *collective consciousness of good* and a *collective consciousness of evil*. They form the *two great poles of Creation*.

Human life moves between those two great poles.

When evil is within, predominating over good, and the good is without, then evil reigns on earth. In other words, "hell" reigns on earth.

But when good is within, triumphant, and evil is without, then "heaven" governs and good reigns in the world.

"Hell" is a place where evil is both inside and outside.

"Heaven" is a place where good is inside and outside.

And human life is "a place" where sometimes good is within and evil without, and sometimes the reverse.

Each man, according to the life he leads, is either at the pole of good or the pole of evil.

The man in whom evil is master lives in constant turmoil. Outwardly, he may have great wealth, he may be honored by men, but within himself he is not at peace. He is unceasingly troubled by evil misgivings and fears. Gradually he loses his health and his strength.

But when goodness is in the heart of a man, he may have neither riches nor power, but he is at peace and full of joy. His outward conditions are bad but his inner conditions are good. Such a man has something powerful within him and because of it he is loved by all.

The good people are the truly strong people in the world.

People think that evil is powerful in the world. Evil is powerful only because people love it. The love given to evil gives it strength. Evil obtains strength from love.

In spite of this, however, *the striving for good can never cease*.

The process of good is eternal.

It is the creative process of life. Therefore, the good might be called the path to life. It leads us to life.

Evil is the path to death. It is condemned to barrenness.

In order to distinguish between good and evil, remember the following:

Good and evil are *the high and the low* in the world. Evil is the weakest possible vibration of good. Therefore, good is the price of rationality, and evil is the price of irrationality.

Good increases the value of human consciousness. Evil lowers it.

Through good, endowments are strengthened; through evil they are weakened and dimmed.

Good begins with small insignificant things. But they constantly grow, increase, and multiply, and then organize and unite into one whole. In evil there is always disintegration, disconnection.

The good might be compared to a spring that constantly flows. Evil on the other hand is like a dried-up spring that hardly trickles.

Evil promises much and gives nothing. Good promises nothing but gives much. Is it necessary for the spring to promise that it will flow? It simply flows.

So it is with a good man. In him, good is like a spring. He remains good under all conditions. It is delusion to think that conditions might change him. Good permeates his whole being, it is the foundation of his structure.

The good man differs fundamentally in construction from the evil one. The nervous system of a good man is more intricate and more finely constructed. His brain has more cells and more folds; it is differently constructed. His circulatory system, also, forms a richer and thicker network. The skin of the good man has more cells, and it is finer than the skin of the evil man.

The good man generally has a more perfect constitution. He is a highly advanced being. That is why every person who lags behind in his development becomes evil.

In such a case we say that evil is good which is not utilized. Evil cannot be uprooted from the world. And when Christ says not to touch the weeds until the time of harvest — “the end of the world” — he means that in the future a new era will begin and all that is now evil in the world will pass into another phase of development.

When we speak of good, of a good deed, we always relate it to a *healthy man*. The sick man can do no good. It is evident that we do not imply here the ordinary “good” as people understand it.

The real good, from the point of view of divine science, is distinguished by three qualities: it brings *life, light* and *freedom*.

If it does not have these three qualities, it is not good.

Life comes through Love, light comes through Wisdom, and freedom comes through Truth. If anyone wishes to do good, he must be in connection with these three divine worlds.

If a deed of ours is to be really good, it must be alive, it must walk after us. Good must accompany us. If good cannot follow after us, it is not good.

My good deeds must follow after me. And in order that they do, they must bring *life, light and freedom* for me as well as for those for whom they are being done. Because the divine law is a collective law, *it applies at the same time to all*. When you do good for someone, this good applies to all the world. It makes no difference to the divine world whether people know this or not. It is true, nevertheless, that all will profit from this good. Therefore, I say: to do good is *a sacred act* because in this way you cause God to manifest Himself through you in His Goodness, in His Love, in His Wisdom.

There is no greater act than this — to do good.

However minute this good might be, it is a noble act that all in heaven praise because *God is hidden within goodness*.

Nature is very careful even with the smallest gain. When a man does a good deed in the world, when he performs an intelligent act, there is great rejoicing in the invisible world.

And when Christ advises men to store up treasures in heaven, he refers to the good. The treasure is the good that man has done on earth.

To do good means to call upon God to act through you. And when God acts, He does so not only for one person, but for all. That is why when good is being done, all heavenly beings participate.

Thus, every act in which heaven does not participate is human, and every act in which heaven participates is divine.

Good must be done at the proper time. It does not take much time to do good, but it is necessary that your mind, your heart, your will, your soul and your spirit be fully concentrated, during those moments, upon the good you do.

There must be no delay in doing good. When you wish to do good, you must do it *at once, without postponement*. If you postpone it, the opportunity is lost.

Do not think, however, that you must do good only when you are well disposed. Good may be done even when you are in the worst of dispositions. Indisposition is something that concerns the flesh. It does not concern the spirit of man.

People think that good is something that is dead. This is not true. Within the sacred idea which has stimulated you to do good, acts a *higher, sacred spirit who will illuminate this deed* and will reveal that the life of the man who serves God is always fulfilled.

The good is the first link in life.

The good is the first bond between people. It is the only material bond that truly unites people. Moreover, good is the first real bond between the souls of all people, on earth or in heaven.

You can acquire no knowledge without goodness. Knowledge begins with acquaintance with good.

A good deed is never forgotten. It is recorded in the Divine book because it is an act of love and as such it will be remembered in the Divine world for all time.

Everyone who does good becomes an ideal for others.

Do not think that when you do good, this will deprive you of something. On the contrary, good will elevate you.

Therefore, never shrink from difficulties when you ought to do good. Be brave, be decisive, do the good and let that good bring life, light and freedom to your fellow men.

All of you can do good, because there is good in the hearts of all of you.

Every good you do is a bond that gradually increases in strength.

You must continually form such bonds — not just once.

However, do not forget that man must remain *anonymous in doing good* as he tries to remain anonymous in doing evil.

Do not hasten to become good. Good is an indispensable condition for the perfection of man, but man does not become good in one day. If he aspires towards perfection, however, good will help him.

To be perfect, you must be strong in the good.

The only thing that distinguishes a man is the *good that lives within him.*

Good is a way to find Divine Love.

XI

FREEDOM

Truth brings freedom to the human soul.

The human soul longs and aspires to be *free*. This is a great inner impulse, not of the ordinary man but of the man in whom Divine consciousness has been awakened.

You have heard it said: "Know the Truth, and the Truth shall make you free."

Truth is the Light of the Divine world. Freedom is its boundlessness.

Therefore, when we speak of the Divine freedom which proceeds from Truth, we mean limitlessness, or the aspiration of the human soul to live in the infinite.

Freedom, in the fullest sense of the word, belongs to the Divine world.

Only God is absolutely free.

And the human soul which lives within Truth knows God as *Freedom without limitation*.

When man comes to feel that freedom, all his burdens, all the limitations which oppress him disappear. He experiences peace, liberty, expansion. There are no limits to his consciousness; he penetrates into things at a glance. All the ice under him and around him melts. The sun shines brightly and all the noble seeds planted deep in his soul and waiting for thousands of years to germinate, begin to develop and grow.

Freedom is necessary for attaining that higher ideal toward which man aspires.

Men today are not free. They aspire toward freedom, but seek for it in outward ways.

Freedom cannot come from without.

It cannot be enforced by laws.

Every freedom, religious or political, which is enforced from without, is only *a shadow of freedom*.

The ideal freedom, the freedom which proceeds from Truth, is not based upon force. It depends neither on human knowledge nor on human legal order. It is not defended by outward law and force.

Indeed, is the freedom which must be defended with arms, really freedom?

Today men are slaves, and in order to be set free, they must *be born anew*. The *new birth* is the release from those bonds which fetter us at present. This means escaping from the chains of destiny and necessity; this means the recovery of the primary link of man to God, existing since man's appearance in the world. This means the recovery of his freedom.

In the beginning all beings were created free.

And if freedom has disappeared from the world, man himself is to blame for it. He himself has severed his original link with the Primary Cause. And he has formed many other bonds which have restricted and deluded him.

The divine source constantly sets him free from the limitations of the old way of life, but after a short time man sets out again on the old road.

Therefore, if man desires to be free, he must have *only one link* — with God — and with all other beings he must have *only relations*.

The only being who is free is God.

And the only being who can fully set a man free is God. God desires that all beings be free, as He is free. And they must be free because they are parts of the divine organism.

Therefore, only when the *living God of Truth* comes to live within man, only when the *Divine Spirit and Power* begin to act within him, only then will man be truly free, only then will man come to know God and be known by Him. Only then will he serve God freely in Spirit and Truth.

Freedom requires that man be ready at any moment to do what God asks of him. And it is only the free man who can do this, because no other bond restricts him. Precisely therein lies his freedom.

Today people dispute whether man has *free will* or not. Only the man who lives in that real, unchangeable world in which God lives, only the man who understands His laws and serves Him in Spirit and Truth—only he is free and only he has *free will*.

Indeed, freedom lies in the will of man. And freedom always implies not self-will but *rational will*.

Only the rational man can be free. Living Nature gives freedom only to the rational. Nature restricts the ignorant, who do not have will, but self-will. There are thousands and millions of beings in the kingdom of Living Nature who are imprisoned and awaiting their freedom. Why? It is because there lies within them the self-willed desire to move indiscriminately in any direction. Freedom implies movement in only *one direction* — *Truth*.

It must not be forgotten that *Truth is the direction in which all things in Creation move*.

Thus, man can always be free, but only in *Truth*. All our limitations and obstacles result from not being in touch with Truth. Our freedom depends on the extent to which we are in touch with Truth. There is no other measure. We might explain our limitations in one way or another — those are our own opinions. But the truth is that our limitations and obstacles and contradictions indicate that we are not in touch with Truth.

In Truth, according to the experience of the free man, all contradictions cease. If any contradictions appear, however slight, we are outside the domain of Truth.

Do not forget: freedom will not come from without. All freedom which is enforced from without is but a shadow of freedom.

Do not run after shadows!

True freedom is the freedom of spirit. It comes from within.

When man has inner freedom, he evaluates himself, he judges himself. This is the law.

Living in inner freedom, man restricts himself — *he voluntarily restricts himself*. When? Only when he does good, for on the path of freedom the nobility of the soul and the charity of the human heart are tested.

When man does good, he is, in the beginning, limiting himself. And he limits himself because he gives. But when he accomplishes the good, he becomes free again.

Therefore, everything which in the beginning restricts man and deprives him of freedom but in the end restores his freedom, is good.

And everything which in the beginning gives freedom to man and later deprives him of it, is evil.

Herein lies the deep connection between good and freedom, between evil and slavery.

If you wish to have an accurate criterion, remember this:

Everything by which man loses his freedom is evil.

Everything by which man attains his freedom is good.

Implant Truth in your soul and you will acquire the freedom you seek.

XII

THE LIGHT

Light — this is a creative act of Divine Nature. It distinguishes the created from the uncreated, the temporary from the eternal, the transitory from the real.

Light — this is the first act of *awakening* in Living Nature. And by “awakening” we mean the passing of Nature from the limitless condition into the limited one.

If you ask contemporary physicists about light, they will define it as a succession of vibrations within which are included seven colors, from red to violet. These are the lower and upper limits between which light is manifested in the physical world. More precisely, these are the boundaries within which man perceives light.

But is light in its essence vibrations? Indeed, vibrations are a part of the light but light itself is not vibrations.

The question of light is a subject befitting more advanced men, who are differently constituted than are contemporary men. A long time will be necessary for the bodies of men to be so developed that they can sense the living phenomena of nature in their true form.

If you ask those advanced men about the origin of light which average men perceive, they will explain to you that some other type of light vibrations come to the earth from cosmic space and reaching it they are transformed to create ordinary light. However, behind ordinary light, which is only a reflection, are other types of energies, and behind these energies is intelligence.

For those who are able to see, *everything in Living Nature is light*. Everything on earth, all minerals, plants, animals, as well as the bodies of men, are nothing more than light, transformed into its most varied manifestations.

For those who are able to see, light is not lifeless; it does not consist only of vibrations, as is asserted today.

Light proceeds from life.

When Love is manifested, life is born. And when life is manifested, light appears.

Therefore, *the great principle of life is the producer of light*. And light itself produces all of the living forms in Nature. It is the most powerful factor in Nature's creative work.

That is why it is written: *God is Light*. God in His essence is not light, but produces the light and is manifested in it. His Spirit is the bearer of complete light.

The soul comprehends God as *infinite light without shadows*. It comprehends His Oneness in the manifested light.

This light has many degrees of manifestation. The light we perceive in the physical world differs from the light that shines in the spiritual world, just as it differs from the light that illuminates the Divine world.

A man must have spiritual vision in order to perceive and comprehend the spiritual light or *illumination*. Then a magnificent world will be opened to him, a world in which illumination reigns. This illumination is living and rational and all the great mystics who have this illumination within themselves are able to see a boundless world, pulsating with the softest, most delicate and beautiful colors which fill their souls with streams of life.

Therefore, for those who are able to see, illumination is a thousand times more real than this world. The light we perceive in the physical world is only a reflection of this illumination.

The living light is the great creative force in nature which creates the forms of man's thoughts, of man's desires and emotions. It envelopes man's spirit, man's mind. No one could think or feel without it. Illumination makes things clear. It causes the mind to think and reason logically. It is the light which the intuition perceives spontaneously.

Therefore, no mental activity, no organic process can occur without the presence of light.

The degree of development of all beings depends upon the *quality and quantity* of light which they possess.

This standard applies also to man. One man differs from another according to the degree of his light. Man's character, his intelligence and his spiritual elevation are judged according to the quality and quantity of light which he perceives and manifests.

Therefore, a man is known by the light of his life. When a man enters into the world of reason, it is known by his light whence he comes and what kind of life he lives.

If a man has fulfilled the will of God, when he enters the world of reason, he will be enveloped with such light, such joy, such blessing, that he will feel as if he were the owner of the whole world. Wherever he looks, he will see only light, boundless light, and no other object. Within this unlimited light there are no shadows. It is an unceasing and infinite radiance.

The manifestations of intelligent life are always distinguished by the presence of light. And the degree of intelligence is judged by the degree of light. The more the light emanating from an intelligent being is radiant, intense, soft and delicate, the more mightily it illumines and gives meaning to life, and the higher is the intelligence which it brings.

From this point of view, *the light which exists in space reveals that reason exists in nature.*

All the stars and planets which we see shining in space are living rational entities which send forth their light.

The light of the sun is also produced by many rational entities which send forth their intelligence in the form of light.

In his essence, man, too, is light. All good people are shining and all evil ones, who have lost the meaning of life, are dark. Dim, flickering light emanates from them.

All good people have their "stars". This is not merely a figure of speech, but a reality. The entire present life of man and all of his future lives depend upon the light of his "star". This star is the treasure of his life.

When Christ came to earth, His star came with Him. But it was seen only by the three wise men of the East. When Christ comes again to earth, His star will be ten times brighter than it was two thousand years ago. But it will be

seen only by those who are ready to accept the divine light.

This is because Christ will come as an inner light in the minds and hearts of men. This light will attract men to one another and will unite them inwardly.

These men will be men of light, men with "stars".

Such men with "stars" were at one time the apostles. When Christ rose from the dead, many "stars" appeared. They were those "fiery tongues" to which the scripture refers in a veiled manner. These stars emitted such great light that a union was made between the visible and invisible worlds, between the apostles and the intelligent, radiant beings, the inhabitants of heaven.

When such a light envelops a soul, it does not waver, it does not doubt. This is one of the greatest moments in the life of a man. A noble, tender feeling is born at that moment and it quietly and continuously shines forth. This feeling is tender and delicate, yet intense. It possesses such an inner might that man becomes unconquerable.

Thus, if you wish to comprehend light, *walk where light walks*. Does light enter only royal palaces? It enters into clean and unclean places. The hands of living light are soiled. And if light, which is so elevated, comes down and soils its hands with the sins of men, how much more ought men on earth do that!

Light does not stop at anything — it penetrates into the most hidden places to enlighten and enliven them. This is great humility. Man should learn humility from light.

If you do not possess the humility of light, nothing will become of you.

Be as the light! Light goes everywhere, passes through everything but does not remain there. Not a particle of light remains where it has entered. Light constantly encircles the earth.

How great is the heart of light!

Follow the path of light! The path of light is a path on which there is no dust.

Do not forget one more thing: if, on the path you follow, your star constantly rises, you are on the path of light. If, on the path you follow, your star constantly sets, you are on the path of darkness.

When you lose the meaning of life, seek that which shines. And that which shines eternally and never diminishes is Wisdom!

Be the friend of that which shines — Wisdom! It will give you knowledge. Knowledge will clothe you in the most beautiful of garments — light, for light is the garment of knowledge.

If you wish to remain free, be like light. Light is free.

If you wish to be strong, think of light. Light is strong and alive.

Love light and be free!

XIII

THE ESSENCE OF THE DIVINE TEACHING

You ask me: "What is the essence of the teaching?"

I have said to you and I shall say again: "*The essence of the divine teaching is Love, Wisdom and Truth.*"

I know that you will ask: "And what are they?"

Listen, you who have already made the irreparable error, you have broken the shell of life in order to taste of its kernel, the kernel which all of you eat and yet cannot consume. Continue in your error — eat of the kernel, but do not stumble over the shell.

And I say to you: Eat of the kernel, taste truth but do not stumble over the shells — do not ask for "proofs".

Therefore, hear the answer to your question!

Love is that without which no life can exist.

Wisdom is that without which no movement can exist.

Truth is that without which no limit exists.

Love is the *beginning* of life.

Truth is the *end* of life. These are the two *limits* of the Great Reality in life.

That which moves in between and gives form to things is *Wisdom*.

Wisdom cannot act if there is no beginning and no end. Between these, Wisdom acts — in the space between the beginning and the end which fills all eternity without ever filling it fully.

In this space Wisdom moves and *reveals* what Love and Truth are.

Wisdom says:

I that move between the beginning and the end, I say to you:

Love is the beginning of all creation.

Truth is the ultimate limit of creation, its highest goal. And beyond Truth? *Beyond Truth there is nothing.* It is not possible to go beyond Truth. Everything that has been created, after moving and moving, will finally stop at Truth. It might move for millions and billions of years, but when it arrives at Truth, there it will stop. You must choose — either you will adhere to the laws of Truth and live according to them, or you will turn into dust and ashes.

You say: "Tell me the Truth!"

Truth cannot be told; it must be lived.

Truth is the fruit of the entire life. It includes that in which God reveals Himself. It includes that in which all perfect beings reveal themselves. It includes all *eternity* which is composed of thousands and millions of "eternities", for there are eternities which are limited and eternities which are limitless.

Therefore, remember:

If, with your love you cannot pass from the beginning to the end and enter into Truth; and if, with your truth, you cannot pass back from the end to the beginning, you will never comprehend what life is.

You must unite *the beginning and the end.* If you cannot do this, you can do nothing and comprehend nothing.

And what can unite the beginning and the end?

Only Wisdom.

XIV

LIVING NATURE

Living Nature in its totality is a manifestation of intelligent forces, of intelligent beings of various grades who live in complete harmony, communion and unity.

All of them have a sublime aim which we call God, that is, that which has no limit, that which has no beginning, that within which everything exists, moves and develops.

It is clear that by "Living Nature" we do not mean that which contemporary natural scientists imply. For us Nature is something great not only because of its *organization* but also because of the *intelligence* and *supreme wisdom* which it manifests.

Living Nature is a totality of thinking beings which represent the "atoms" of the great immense world. The entire space within which we live and move is full of beings of different categories and cultures.

Thus, when we speak of the universe, we mean the sum total of intelligent beings whose relationships among themselves are *absolutely harmonious*. These beings give value to the entire cosmos.

Therefore, from the viewpoint of those who have *cosmic consciousness*, the entire cosmos with its nature is a living being within which everything is unified.

This cosmos might be "limited" or "unlimited", great or small: a great attribute of the Eternal is that It can take any form It desires.

To the spiritual sight of all the great initiates of all times and epochs the entire universe, called in ancient times the "macrocosm", appears in the form of a man — the great *Heavenly Man*. In contemplating this Cosmic Man they discovered the correspondences which exist between Him and the little man, the "microcosm".

That is why I say unto you that a man, every cell of whose body is awake and conscious, can communicate with the whole of Living Nature.

You see the stars like faraway bright points in heaven. But every star of the Milky Way or of any Galaxy has its receptive centers in the human brain. Man can receive instantly the impulses coming from the various stars. In this sense I say that man can communicate with the entire cosmos.

If for men on earth the stars are nothing but bright points, for an angel they are worlds inhabited by millions of beings. Those beings have a culture far superior to that of man.

Therefore, we call intelligent, Living Nature that which is *revealed*. And that which is *not yet revealed* we call the *ideal soul* of creation. The ideal, the eternal, the sacred, the unrevealed, is *God*, the *beginning of life*. It is linked with the manifested. That is the reason why some say that Nature is the body of God. This is only a figure of speech, but some are so captivated by this form that they maintain that Nature and God are one and the same thing. But if Nature and God are one and the same thing, then God would be a *limited* being.

We know with certainty that Nature is the *revealed* and God the *unrevealed*, the *infinite* who reveals Himself eternally and still remains unrevealed.

Ordinary people, who see just a small section of the world, think that Nature is something mechanical and unintelligent, within which chance reigns. Apparently, they project themselves into Nature.

In fact there is nothing accidental, nothing arbitrary in Nature. Within it everything is constructed and organized according to the unchangeable laws of Divine mathematics. Thus, every one of Nature's acts is strictly and intelligently determined.

The wisdom of Living Nature is apparent everywhere. If we examine any organism, studying deeply and discerningly its structure and functions, with all their regularity and utility, we shall be convinced as to the great wisdom of Nature which directs everything.

A higher intelligence and a penetrating mind are required, of course, as well as highly developed capabilities and the gift of fine and keen observation, in order to comprehend all the subtlety of the intelligence that is revealed in Nature.

Living Nature has its own language, and if man desires to understand nature, he must learn its language.

Nature always uses *images*, and always speaks in *pictures* and *symbols*. This language is not like the language of contemporary people — the arid conception and destitute logical forms of the analytic intellect. Nature's language is alive, picturesque, and symbolic, it is the language of great and beautiful diversity.

Nature tolerates no uniformity or repetition.

She loves *diversity in a progressive and ascending degree*.

Therefore, when people wish to reduce everything in life to a mechanical uniformity, they do evil. When they create according to the laws of diversity and harmony, as nature does, they do good.

Living Nature loves diversity and abundance, but does not tolerate any superfluity. If her energies are not wisely used, if they are hindered in their unceasing progress and transmutation, if they are limited within the closed circle of uniformity, nature reacts immediately. Nature does not stand still. There is eternal movement within her, eternal creation directed by intelligent laws. We observe a *rhythm* and a *periodicity* in these laws, which are rooted deeply in the very essence of Creation, in the way it manifests.

Upon that cosmic rhythm are based the two great processes of Living Nature — *involution*, in which there is a movement from the center towards the periphery, and *evolution* in which the movement of life is from the periphery towards the center.

These two processes create the conditions in which universal life can manifest itself.

There are two great streams — one from the infinite, which gradually reduces itself and descends to the infinitely small, to the cell; the other, the constantly growing stream from the infinitely small, the cell, to the great, the limitless.

And when these two cosmic streams meet in man, then the great abilities and virtues of the human soul are born.

Living Nature envelops everything in its aura. This aura is bright, pure, rational and kind.

It is Living Nature that has implanted everything in man and that helps him each minute of his life to develop the seeds planted in his soul. Like a tender mother she constantly keeps his consciousness awake, turning his attention, by various means and methods, towards all that happens around him.

Contemporary men are greatly in error when they think that they can conquer Nature. If they could really succeed in doing that, the whole earth would be destroyed and not a living thing would remain on it. *Living Nature, however, will not submit to domination.* The only thing she permits is that her energies be put to work. But only the wise man, who adheres to Nature's laws, can with impunity put her forces to work. Everyone who does not adhere to her laws will be destroyed.

Experience shows that all of those who have imagined that they would rule Nature have been buried under the dust of their own ruined fantasies. Men who have thought that they must fight Nature, as they near the end of their struggle and prepare to taste the fruits, always have been cruelly deceived in their hopes. At the last minute Nature deprives them of the fruits of their efforts and leaves them to start work again, laboring to correct their mistakes and delusions.

Man must not fight Nature, because he will always be defeated. And do you know what his defeat is? Death! The reason for man's death is that he constantly fights living intelligent Nature, which he tries in vain to conquer.

It must not be forgotten that Nature does not easily forgive. Man might repent his sins ten times and they would still remain unforgiven. Nature forgives man only when he begins to adhere to her laws, not in an external, mechanical way, but consciously.

All who try to govern Nature, all who fight Nature, who resist it, from a deeper point of view are "outside" it. That is an allegory. Nature's door is locked to such people; for them she is a closed world. And do you know what beauties are in this world, what beings live there?

All people who crawl upon the earth today can be called nature's "backward pupils", prisoners. In this sense, they are truly "outside" it.

Nature has her reformatories for these men. And often she comes there with her punishing stick!

But for wise people, Living Nature is a wonderfully organized world — a world of harmony, music and beauty.

And one day, when the ears of men are opened, they will hear throughout the world the *sublime music of Nature*. Nature has her special music. But she does not always sing. Sometimes she is silent. At such a time, inexpressible silence reigns within Nature. There is deep meaning in this silence — deep inside her bosom, a great idea is being conceived, and until it is formed and born, Nature is silent.

When the idea is born, Nature begins to sing a new song.

And if you live a conscious life, if your soul is awake and lovingly disposed toward all living beings, you will hear the divine music of Nature which will pour like a living impulse throughout your body. The thoughts of all living beings will be transmitted to you in this music. The life of all rational beings in Living Nature will be transmitted to you with a speed greater than that of light and you will feel that you are a citizen of Nature's great kingdom.

XV

THE GREAT UNIVERSAL BROTHERHOOD

There is on earth a lodge of learned men who meet once a year to discuss various scientific questions. These initiates know about the earth — its past and its present — much more than contemporary scientists, who represent the official sciences. But concerning the future of the earth even these men of the lodge know nothing positive and they make assumptions about it.

Besides this lodge of initiates on earth, there is on the sun another lodge of *great Initiates* who know positively not only the past and present of our planet but also its future.

Both lodges are only organs of that great universal organism of perfected, highly advanced beings who form the *Great Universal Brotherhood*.

These perfected beings are much more advanced than even the greatest men of genius on earth, because they emerged much earlier from the *Primal Source*. They all have followed a particular path of development, under the guidance of the Divine Spirit, to that degree of advancement which they have attained at present.

When we speak of the *Great Universal Brotherhood*, we mean that hierarchy of intelligent beings who have completed their evolution millions and billions of years ago and who now direct the entire cosmos. They direct it because they themselves have participated in its creation under the guidance of the Divine Spirit.

When we consider how wisely the entire universe is constructed, with all its galaxies, and with all its innumerable suns and planets, or if we look only at the mechanical and technical perfection with which the earth is constructed, we might comprehend the power of mind and spirit those creative geniuses had who realized the Divine plan of the universe.

These beings range in a hierarchical order according to the extent of their knowledge and development and according to the service they perform. They are known by the following names: *seraphim*—brothers of love; *cherubim*—brothers of harmony; *thrones*—brothers of will; *dominions*—brothers of wisdom and joy; *mights*—brothers of movement and growth; *powers*—brothers of external form and art; *principalities*—brothers of time, condition and measure; *archangels*—brothers of fire and warmth; *angels*—bearers of life and vegetation. The last, *the tenth rank*, will be occupied by the *advanced human souls*.

All of these together represent the *great Cosmic Man*.

The activity of all those beings is so harmoniously distributed that each one knows when, how and what to do. They direct the functions of the great universal organism which includes within itself all solar systems.

Our understanding is that there are three types of solar systems. The first—the organs of the starry universes — forms the *material, the physical world*, made from the densest matter, though it has various degrees of density. The second is made from finer substance, the substance of the spiritual world, and is part of the *angelic world*. The third type of solar systems, in its totality, forms the *divine world* and is made out of the finest and most superior substance.

Heaven, spoken of in the Sacred Scriptures, is not that blue vault over our heads behind which universal space disappears and in which, during the night, stars shine brightly.

Heaven is organized by higher beings, by great souls, and therefore it is great in its activity. The angels who inhabit heaven are great souls who constantly send their light to the whole world. The energy of their mighty thought is distributed throughout the entire cosmos and as a collective power moves everything in the world.

Do not think that the angels are immaterial beings, something like spectral phantoms. They are beings whose bodies are highly organized, formed from pure radiant substance. An angel can control his body in such a way that it can become visible and invisible. He can freely travel through boundless space with a speed greater than that of light; he can roam through solar systems and starry universes.

The angels also are at different stages of development but generally they are divided into *two great Kingdoms*. Those of the higher kingdom rarely descend to the earth, but those of the lower one come often to help in the spiritual upliftment of mankind. These great brothers of man came forth from the human race, but followed their path of evolution billions of years before man, under more favourable conditions which they used wisely.

And if the life of humanity advances according to plan, if cultures flourish on earth with their sciences, religions, and arts, if men have an eternal aspiration toward development and perfection, it is because these intelligent beings, who are closely connected with mankind, constantly work and care for them. Love, joy and life flow from the angels' hearts. And thanks to their inspiration, men live and strive. The angels wish for humanity to attain the light which they have, the freedom which they enjoy. They desire to teach men to live according to the great laws by which they live. They apply the most intelligent laws in the world. They live the purest and the most sublime life, a life of absolute unselfishness.

In their great self-abnegation, these loving servants of God come down to earth in human form to help people. In one form or another they constantly send their ambassadors to the earth. All men of genius, all great people, saints, adepts, all men of science, writers, statesmen who promote the advancement of humanity in one or another direction — all of these are servants of the Great Universal Brotherhood. It chooses the most advanced souls from among humanity and prepares them for spiritual work among their brothers. Among contemporary humanity there are persons who have finer spiritual powers, who have finer constitutions. They are distinguished by their highly organized and

pliant bodies because they live an absolutely pure and saintly life. It is their extraordinary development which makes them suitable to be spiritual helpers of humanity. The most highly advanced among them completed their evolution on the earth and possess immense knowledge. They have extensive knowledge of the *positive, absolute, Divine science* which has existed since the creation of the universe. Many of them live on earth for thousands of years. Having passed through the process of resurrection, neither death nor rebirth exists for them. These men, called "Sons of God", within whose spirits and souls God lives, and who are connected with the entire rational world, with all advanced beings in all solar systems, are those great souls, Masters of humanity, who have attained the highest manifestation of thought and deed, in every field. They are those mighty spirits who, openly or secretly, inspire humanity to advance. You will discover these brothers behind every spiritual activity on earth, behind every spiritual manifestation; they are behind every great man, every great poet, musician or painter.

In order that a man of genius may appear on the earth, it is necessary that thousands of souls of genius be united to express themselves through him.

In order that a Master may appear, it is necessary that all intelligent souls be united in him.

What is Christ? Christ is a *collective spirit*. He is the totality of all Sons of God from whose souls and hearts flow love and life. All Sons of God united into one, all intelligent souls who live in divine oneness — that is Christ. In this sense He is the *head* of the Great Universal Brotherhood.

And the star, mentioned in the Gospel and which appeared at Christ's birth, was something living: it was a unity of living beings descending from the heights to proclaim the coming of Christ. But only the three wise men from the East, great initiates, saw and knew the star. And these three wise men were also servants of the Great Universal Brotherhood.

Therefore, remember: the only great *Community* which exists at present in the world, is the *Great Universal Brotherhood*.

Those members of the Great Universal Brotherhood, who guide the development of humanity and lead it toward

a bright future, do not form any society or organization visible to men. They constitute a living unity, a rational community, which exists beyond the corrupted conditions among which men live. And therefore it is ridiculous to say that the headquarters of that brotherhood is here or there, in this or that country.

All those great Brothers who work in the spiritual spheres of earth belong to *seven hierarchies*, seven categories. Some of them belong to Love and are called the "Brothers of Love". Others belong to Wisdom and are called "Brothers of Wisdom". They inspire the sciences and arts and bring knowledge to humanity. Others are called "Brothers of Truth". They bring freedom to men's minds and hearts. They introduce that freedom which makes the human spirit, the human soul, the human mind and heart, free — free in the full sense of the word. Still others are called "Brothers of Justice" and they bring righteousness to humanity and have at their disposal those invisible blessings which contemporary men need. Some are called "Brothers of Virtue", and others, "Brothers of Beauty", and at last come those who have the name of "Jehovists".

However, those are not the real names of these brothers. I dare not pronounce the real ones for they are sacred.

These Brothers are not ordinary, as people might assume. Every one of them can take the earth in his hand and throw it like a ball in space! And they can do this because behind them is *something that is still mightier, more sublime, which they serve*.

And if some men think that they can defy these Brothers, this reveals that they do not understand the profound meaning which inheres in the expression, "White Brother". If it is a question of force, these Brothers have at their disposal the mightiest force. They know the functions of the human brain so well that in one day they could cause all of humanity to fall asleep. What are the most powerful contemporary weapons before the power of these great Brothers? But they do not want to use force — they allow men to experience things for themselves, even at the price of thousands of sufferings because only suffering can ennoble and correct humanity. And one day men will come to know that in the world there is a *great, just government*, the citizens

of which — the sons of God — are the wisest beings, who live according to God's laws and do His will. Not a nation will remain which has not experienced the power and the might of this just government.

But if today men do not follow the right path, the reason is that, counterbalancing the *Great White Brotherhood*, another lodge of intelligent beings works, beings who do not understand the deep meaning of life and have a diametrically opposite comprehension of it. They constitute the so-called *Black Brotherhood*. The Black Brotherhood is a hierarchy of beings who have various ranks according to the degree of their intelligence. In order to give you a clearer concept of their functioning, I shall say that while the White Brotherhood works in the branches and the blossoms of life, with methods pertaining to them, the Black Brotherhood works in the roots of life. While the White Brotherhood works in the head and breast of the cosmic man, the Black Brotherhood works in the stomach, the liver and the intestines. Therefore, the White Brotherhood is connected with the positive forces, with the good, and the Black Brotherhood with the negative forces, with evil in the broadest sense of the word. But at present both forces are necessary for the manifestation of life. Their services are strictly defined.

Besides these two schools, there is a third one — the school of the *Great Masters* who are from a higher hierarchy and direct the activities of the first two. They use the methods of both for their great aims but belong neither to the one nor to the other of the schools. They are those Great Masters of the Universal Brotherhood who guide the entire cosmos and who, after the completion of each evolution, create new waves of evolution according to another plan and another rhythm.

Under the guidance of their mighty spirit, those advanced spirits who created the solar systems, including our own, at one time descended from the highest peaks of creation. They also created and organized the primal "cosmic" earth — what was once "paradise". On that "cosmic earth" still live those perfected forefathers of men who completed their evolution. They are the great ancestors of humanity.

Those creators of the past, those great ancestors still descend to our earth. And they will transform it into a paradise. Together with them will come those 144,000 souls spoken of in Revelation and among them there will be representatives of all past and present nations. All saints, adepts and Masters from time immemorial will come. Their mighty spirit will direct all awakened souls throughout the earth and all of these together will establish perfect order and harmony in the world. After they finish their task, they will withdraw and will leave humanity to live and work under the new conditions. Thus, the communication between the visible and the invisible worlds will be restored.

This is the way in which the Great Universal Brotherhood has worked, works now, and will work in the world.

And it will work until *the one Love, the one Wisdom and the one Truth envelop all of creation.*

Then every living thing will praise God in sacred peace and harmony.

XVI

THE FOUR FUNDAMENTALS

There are four things which man must always keep in mind:

God created the *earth* so that men might be *good*.

God created *water* so that men might be *pure*.

God created *air* so that men might *think rightly*.

God created *light* that men might walk on the *right path*.

Man attains true life in four ways: by way of earth, by way of water, by way of air and by way of light.

Man cannot attain true life if he is not *good*. You may ask: "How can man be good? How can man do good?"

Good is not done. Man must walk on the path of the good. He must always walk.

Man cannot attain true life if he is not *pure*. Water will make him pure. Water is a good bearer of life.

If man breathes air, he will learn to *think rightly*.

Walking on the path of light, man will learn to read the great book of God.

But it is not enough for man only to walk on that path, he must learn to read, in order to know what light brings to him.

Light — this is a letter sent by God.

Men look at the world and understand nothing.

Light is a letter! There is something to be read every day. And if man does not read, he remains ignorant.

The advanced soul is the soul that is good. It knows why the earth was created. The advanced soul is the soul that is pure — it knows why water was created. The advanced soul is the soul that thinks rightly — it knows why air was created. The advanced soul is the soul that walks on the right path. It knows why light was created.

And if men are evil, it is because they do not know why the earth was created. They are evil because they do not know why the water was created. They are evil because they do not know why the air was created. They are evil because they they do not know why the light was created.

They live on the earth but they are not good.

They drink water but they are not pure.

They breathe air but they do not think rightly.

They have light but they do not walk on the right path.

And then men ask :

“Why did God create the world?” or “What shall we do?”

If anyone should ask you this, you may answer him : “Be good!” And then? “Be pure!” And after this? “Think rightly!” And last? “Walk on the right path and learn to read!”

If you are good, the earth is yours.

If you are pure, the water is yours.

If you think rightly, the air is yours.

If you walk on the right path, the light is yours.

I ask then : Can a man who has all these things be poor?

Only the good people will inherit the earth. The evil people will fall behind and will be exhausted. They will not benefit from the earth, nor from the water, nor from the air, nor from the light. Indeed, can a sick, weak man work?

Only the good man, the pure man, the man who thinks rightly and walks on the right path can work.

At present, evil still governs the earth, but that is temporary. There was a time when animals possessed and governed the earth. Now it is governed by the animal-man. But the time is coming and has come when “the meek shall inherit the earth” and shall govern it.

The true man is the good man. And the good man, the pure man, the man who thinks rightly and walks on the right path, is the *strong man*. He is the man born of God. Can the man born of God and living in Him be weak?

Man must be born of God, not simply believe in God. Faith is only a path towards love. And Love is an inner tie with Him who has begotten you.

If you wish to be strong, serve God! Through serving God, man acquires strength in life. This is the only way in which you can become a truly strong man in life.

Men ask: “Is there a God or not?” As long as you eat

bread, there is God. God is in the bread. As long as you drink water, there is God. God is in the water. As long as you breathe air, there is God. God is in the air. As long as you perceive light, there is God. God is in the light.

If you do not believe in the Divine which is hidden within the things with which you are connected, how will you find God elsewhere?

Remember: If you seek God outside, you will find the earth. If you seek God outside, you will find the water, the air, the light. And if you do not eat the bread that the earth gives you, death awaits you! If you do not drink the water, you will die of thirst. If you do not breathe the air, you will suffocate. If you do not perceive the light, you will become blind and stumble through life.

Some people complain that their brothers do not accept them. Remember that there are brothers in the world who represent the good. If you are not good, they will not accept you. There are brothers who represent purity. If you are not pure, they will not accept you. There are brothers of right thought. If you do not think rightly, they will not accept you. There are brothers of light. If you do not understand the light, if you are not learning, they will not accept you.

Therefore, I say: "Become good and they will accept you. Become pure and they will accept you. Begin to think rightly and they will accept you. Begin to learn and they will accept you. Who will not accept a rich man whose purse is full? But whoever goes around begging will be given a piece of bread and will then be chased away."

Do not ask if men are good. The important thing is that you be good. The important thing is whether God's deeds are good, whether that which He has created is good. And it is good.

Do not ask whether men are pure. The important thing is that you be pure. The important thing is that that which God created — the water — is pure! I speak of the living earth and the living water — not of ordinary earth and water.

Do not ask whether men think rightly. The important thing is that the air you breathe manifests the Divine thought.

Do not ask whether men walk on the right path. The important thing is that you walk in the light and on the right path.

Because we live and move in God, He is constantly observing us. He secretly observes how good we are, how pure we are, whether we think rightly and whether we walk in the right path. Nothing is hidden from His eye, but He is always silent. And when God is silent, He is sending us suffering. When God speaks, He is giving us joy. If you suffer, God is silent. If you rejoice, God speaks.

Whoever wishes to serve God, to see Him on earth, should know that he is standing before Him when he takes bread. A sacred feeling should pass through him because the bread is upon his table.

Only the good man has the right to eat. Only the pure man has the right to drink water. Only he who thinks has the right to breathe the air. And only he who walks on the right path, has the right to perceive light.

When he recognizes all these things, he will see that everything created by God is good and his soul will be full of joy.

And when the soul of man is full of joy, he already understands God, he is in communion with Him.

The awakened souls must work and rely on God, so that He may bless their good upon the earth where they live. They must believe that God will give them the purity that is hidden within the *living water*. The ordinary water is simply the garment of the living water.

We have come to earth to reveal the knowledge that God *is always kind and good* and that we must be like Him. He is *pure and holy* and we must be like Him. *He always thinks rightly* and we must think as He does. He constantly reveals Himself through the *Light* so that we may walk on the right path.

Be good, be pure, think rightly, walk on the right path, learn the paths of God and you will receive God's blessing.

XVII

THE MASTER

There is one Master in the world.

There is only one Master who brings real knowledge. He has many manifestations in life, but in essence he is one and the same. If man finds one of the moments of His manifestation, at the same time he will find himself.

It is a law — when you find the only Master, when you find God, you will find yourself as well. When you see God, you will see yourself. To see God and to see yourself — that is the most sacred moment in life. Man lives for that very moment.

Only God can be Master in the world. And when Christ tells His disciples: "One is your Father", he means the Great, the Only Master.

The Master — this is the Father. God becomes a Father and enters into a certain relationship with us according to the law of Wisdom.

Therefore, by Master, in the universal sense of the word, we mean *the Great Divine Wisdom* which brings true knowledge to the world, which introduces all new ideas, all new forms, all new feelings and impulses in life.

Therefore, only one is the Great Master in the world although His manifestations are many.

I have said to you and I say again: there is only one knowledge and only one light. But knowledge does not come from one place only and the light does not pass through only one window.

The paths of knowledge are countless, and the windows of light are innumerable.

Everyone who has the mission to make Truth known to men, does not speak of himself. He speaks in the name of the One Master. That is why Christ says: "I came into the world not to do my will, but the will of Him who sent me."

Every real Master, every person Divinely Anointed, is sent on a special mission to earth. According to human laws, which, after all, are a reflection of the laws of the spiritual world, a certain qualification is required of a person who wishes to become a teacher, and it is the same in the spiritual world. Only he who is enlightened and anointed by the Divine Spirit can be a Master. He who is not enlightened by the Divine Spirit does not have the right to teach others, because he will violate the Divine law.

Do not think that the Masters have not learned. They have studied in the schools of the physical, the spiritual and the divine worlds, and have received the revelations of the whole cosmos. They know the inmost laws of Nature, they understand the structure of the world, of man, of his path of evolution and of his great destiny. They understand the strictly defined relationship between man's spirit and his soul, between his mind and his heart. And for this reason, they alone can direct man on his path of evolution.

You might ask: "How can we recognize a Master?"

The recognition of a Master is purely a spiritual process. The Master cannot appear in the physical world as a complete act. Neither can he come as an outer appearance in life. The Master appears as an inner, intelligent manifestation within the man. Therefore, recognition of the Master comes from *within* the soul of the pupil. Many people perceive certain thoughts through suggestion, and think that this is their Master speaking to them from within. However, there is a great difference between the inner voice of the Master and the suggestion. Suggestion is an act of coercion. The speech of the Master is an act of freedom. And therefore, when the Master speaks from within, the pupil is inspired.

But when the Master speaks from without, through the words of a certain language, his speech has certain definite qualities. The Master uses each word in its right place. He knows why he uses a certain word, and he knows exactly what influence will be derived from its sound.

The concept of a Master is strictly defined in Living Nature.

The Master is he in whom there is no coercion. He is strong, but he uses no coercion.

The Master is he in whom there is no falsehood. His exalted wisdom excludes any lie.

The Master is he in whom there is no evil. His goodness eliminates every evil.

If there is coercion, falsehood and evil in a man, he is not a Master, he is a pupil.

This is the simplest characterization of Master and pupil.

The presence of the Master is known by the fact that he gives *life, light and freedom*.

A Master is only he who lives and works by the laws of Love, Wisdom and Truth.

He who does not fully observe these laws is not a Master, he is still a pupil.

The love of the Master is proven; there is no need to test it.

The knowledge of the Master is proven; there is no need to test it.

The purity of the Master is proven; there is no need to test it.

A Master, in the fullest sense of the word, is a *perfect man*. In him there is not a shadow of hesitation, wavering or doubt.

Only a Master can rightly be called a great and powerful man, *because his life is reflected in the whole cosmos*. And if the life and thought of a man are reflected in the whole cosmos, they are Divine.

Mastership implies a state of higher selfconsciousness. A purely spiritual process must take place between the Master and the pupil. Full consciousness is necessary of the task which they must fulfill. In this case there must be as complete an interchange between Master and pupil as there is between a mother and the child in her womb.

As the human spirit works in the mother's womb in order to construct the body of the child, as it learns during this process, taking part in the work done by the spirit of the mother, thus must Master and pupil work together and with the help of the Divine Spirit construct the pupil's spiritual body, his eternal dwelling.

Therefore, to be a Master means to give birth spiritually.

This is what is meant in the Bible when it is written

that a man begot another man. The man must give birth, that is to say, he must be a good Master. And the first thing that a Master must do is unveil for the pupil the spiritual world, which he has not yet seen, as the mother, after bearing the child nine months in her womb, reveals to it the world that is new to it.

Therefore, it becomes plain what a delicate and responsible task it is to be a Master. That is why Christ turned to his disciples with the words: "Do not call yourselves masters." If someone dares, of his own accord, to act as a master and spiritually maims some souls, he will be responsible before the Great Law. The Great Law is kind but also just. All those who impersonate masters are put into jail, and after they endure their punishment, then at last they will take the right path of their evolution. And do you know how many thousands of years are necessary for that?

The Great Law is kind but it is also just!

Shall I remind you of the case of Moses? He studied under the best masters in Egypt. He studied long and completed a certain school. And indeed, the miracles he performed before the Pharaoh reveal that he had some knowledge. But because of one offence — the killing of the Egyptian, something absolutely forbidden to a pupil of the White Brotherhood — he had to go into exile in the desert for forty years in order to atone for his sin. For one murder he had to study and atone for forty years. And only after that did he receive a new initiation.

Reminding you of the grave responsibility that an initiate has for even one mistake, I wish to turn your attention to the very grave responsibility taken by those who impersonate masters and maim the souls of men.

Herein lies the reason for Christ's grave warning to his disciples: "Do not call yourselves masters!"

You may ask me how you might distinguish a real master from an imposter, a master of the White Brotherhood from one of the Black.

The master of the Black Brotherhood does not know the Truth and because of this he pays more attention to outward appearance. He dresses himself in the best of clothes, wears expensive jewelry and rings with diamonds.

He says to his pupils, "You will listen only to me; only in me will you find the truth."

The Master of the White Brotherhood dresses modestly but always cleanly and neatly. He does not wear rings and jewelry. He tells his pupils, "Do not expect great things of me!" In order that the pupil may not be misled, he wants the pupil himself to test the purity of his Master, discover for himself the Master's inner treasures, and see his inner and not his outer, brilliance. Moreover, the Master of the White Brotherhood never restricts his pupils — he gives them full freedom.

The Master of the White Brotherhood, the Master of Truth, conveys three things: *freedom to the soul, light to the mind and purity to the heart*. The false master brings slavery to the soul, darkness to the mind and corruption to the heart.

In order that you may have a full conception of the Masters, I will tell you that there is still another category of Masters — *The Great Masters of the Universal Brotherhood* — who know the methods of both the white and the black brotherhoods, and regulate their activity.

The coming of a Master to the earth is a wise action of the whole of Living Nature. In order that a Great Master may manifest himself, all intelligent souls must gather in one place. Furthermore on the earth also the necessary conditions for his coming must be prepared.

In order to outline briefly the way in which these conditions are prepared, I will mention this:

Two men of genius must be born in order that a *saint* may be born — these words are used in the sense given to them by Living Nature. In order that a *Great Master* may appear — *ten saints* must be born.

It is plain, then, why the Master, who is a collective unit, reflects the life of the whole cosmos, and why his life is reflected in the whole cosmos.

The Master draws his knowledge and principles out of the great book of Life in which every little stone, every branch and flower, every plant and animal, every human being — in short, every living form — represents written words.

When he takes a leaf from a tree and looks at it, he reads where and when and under what conditions that type of plant developed, what kind of men lived then, and what

was then the condition of the solar system. He reads also many contemporary events to which that leaf was a witness.

Everything leaves a trace, a mark, on the leaf. The leaves of a tree chronicle everything that happens in its vicinity. They tell what kind of persons passed by, and what their thoughts, wishes, and deeds were.

For a Master there is no inarticulate being in Nature — everything speaks to him in its own language.

Two thousand years ago a rich young man put to Christ the following question: “Good Master, what shall I do to inherit eternal life?”

“*Good Master!*”* There are no two words in the Bulgarian language that are more full of content, no words more melodious and harmonious than these two words. Much is required from a pupil that he may come to understand their deep meaning.

The word “master” in Bulgarian is flawless in all respects — mathematical, cabalistic, and musical.

“*Good Master!*” These words contain within themselves all Divine blessings. They bring conditions for the realization of Divine Love, Wisdom and Truth. They carry within themselves the conditions for realizing all virtues. These words are the key with which to open doors, closed for ages past. They are a magic formula, the strength of which can be tested and proven. Faith is necessary for this!

Two thousand years ago a wealthy young man asked the Great Master, “Good Master, what shall I do to inherit eternal life?” But the reply caused him to go away sorrowful, with head bowed.

Lift your heads up now, turn to the Great Master and say, “Good Master, I wish to observe Your Law!”

This is the only way in which you can become pupils of the Great Master and servants of the Living God.

* “Ouchitelju blagi” — this is the vocal equivalent to the two words in the Bulgarian language.

XVIII

THE PUPIL

I divide people into four categories: *Old Testament people, New Testament people, the righteous, and pupils*. I use these terms for lack of other more fitting words and because they arouse in men familiar images and ideas. These words express four great epochs in the development of man, four kinds of culture, four general group trends in human consciousness.

You will find in the Old Testament the kind of views held by the Old Testament people. You will find in the New Testament the views of the New Testament people. You may learn the conceptions of the righteous if you study our contemporary culture. The righteous are men of an established order of rights. But if you look for the path of the pupil, you will find it neither in the Old Testament nor in the New Testament, neither in the scientific nor the ethical systems of the present world.

The path of the pupil — this is the new concept that is being introduced today into the life of humanity.

In order to give a conception of the attitudes of these four categories in the world, I will give you the following explanation. First, you are an intelligent being whom the supersensible world sends to earth, giving you a body without asking you whether you want it or not. That is the attitude of the Old Testament man. Second, you are sent to earth, you are given a body, and you have the small amount

of freedom to say where you want to go. This is the attitude of the New Testament man. Third, you are sent by the supersensible world to earth to study under the most favorable conditions, and you have, comparatively, greater freedom. This is the attitude of the righteous man. In the Old Testament life, you atone for your sins and suffer. In the New Testament life, you try to perfect yourself. In the life of the righteous, you help others, but when you come to the earth as a pupil, you begin to study the great science of Love.

In the life of Love, a man is truly self-determining, and at the same time he determines his relations to other men, and to the perfected beings.

All contradictions existing in the world derive from these four types of life, these four general streams that operate in the world. Applied to the human organism, they have the following correspondences: Old Testament life flows in the stomach and the intestines; New Testament life flows in the lungs and the sympathetic nervous system; the life of the righteous flows in the lower layers of the brain; and the life of the pupil flows in the upper layers of the brain. This last occupies the best place. Therefore, the life of the pupil represents the highest ideal in man.

Many have tried to reconcile these streams of life, to eliminate the contradictions which arise as a natural consequence of them. But the results of these four types of life are in themselves not reconcilable. These streams cannot be isolated immediately. Their isolation or better, their full control, takes place gradually. It is attained only when the life of the pupil comes to its completion and attains its high goals.

The life of the pupil includes the values of all the four types of life, because these types of life in themselves are phases through which man must necessarily pass. The Old Testament people prepare the way for the New Testament people, and these prepare the way for the righteous, and the righteous prepare the path of the pupil, and the pupils prepare for the coming of the Kingdom of God on earth — to them belongs that difficult task. And when a man passes from the Old Testament life into the life of the New Testament, he takes with him everything of value from the former into the latter. Later, when he passes from the New

Testament life into the life of the righteous, he takes into this third life everything of value from the second. Finally, everything of value from the life of the righteous is taken to the life of the pupil. In this way an inner connection is established among all people, an inner unity above and beyond the contradictions which are inherent in these four types of life.

The sources of these four types of life are various, and the conditions under which they develop differ. The pupil, after passing through all these four types of life as through a preparatory school, enters into entirely new conditions and draws life and strength from a new source. Christ spoke of this source when he said, "When the Spirit of Truth is come, he will teach you all things."

Once man enters on the path of the pupil, he assumes a new outlook on life entirely different from the conceptions of the Old Testament and New Testament people, and from those of the righteous as well. All men from these three categories still live only in the sphere of personal life — they do not yet live for the *WHOLE*.

Old Testament men seek wealth and property. They become embittered by the difficulties of life.

New Testament men seek sympathy and tenderness. The difficulties and sufferings of life make them hesitant and discouraged, and lead them into temptations.

The righteous seek honor and esteem. Contradictions hurt them and offend them. They have climbed to the highest peaks of personal life, and that is why they are so sensitive concerning their personal dignity. In everything they do, they seek acknowledgement, esteem, and honor.

Only the *pupil* seeks neither external wealth, nor sympathy and support, nor honor and esteem. Only the pupil does not become embittered, offended, or tempted. He gladly accepts the contradictions he meets in life, because he knows that they are the inevitable results of the four group streams of life. He accepts every contradiction as a problem of importance which he must solve.

He thinks and acts in this way, because he has passed through self-renunciations. He has set foot on the path of the pupil after he has rejected the life of the Old Testament man, the life of the New Testament man, and the life of the righteous.

Therefore, I say to you: *Only the pupil learns*; others simply occupy themselves.

Ordinary people fight one another, criticize one another, and moralize with one another. The pupil never criticizes anyone, nor does he moralize with anyone. He does not occupy himself with the mistakes of others. They do not exist for him. For him exists only the right way to live — *the life of Love*. For the pupil, God is not the Jehovah of the Old Testament who judges and punishes people. For him, *God is the God of Love, of Light, of Peace, and of Joy*. These are also the qualities of a pupil.

And if you ask me what the ideal of a pupil is, I shall reply:

Love, Light, Peace, and Joy for all souls! This is not an ideal to be attained in eternity. It can be attained even now. I speak not of Wisdom and Truth — another epoch will come for them. They are not for the present age. At this time, pupils need *Love*, but not without light; they need *light*, but not without peace; they need *peace*, but not without joy. They need Love with light, light with peace, and peace with joy. All these are connected with one another.

Present-day people have within themselves neither peace nor joy. For that reason, when men of religion or of science speak of their experiences, their deductions and conclusions are ordinary and temporary.

When a pupil tells of a personal experience, it must be an experience of Love in which there is light; it must be an experience of light in which there is peace; it must be an experience of peace which brings joy to the soul.

The Love, the Light, the Peace, and the Joy of which I speak are not manifested in modern life in the lives of ordinary people. *They are attributes of the pupil*. Pupils are the only channels of these powers, they are their only interpreters in life.

Of course, I only touch upon those great realms into which the pupil enters. In truth, they constitute a great and vast science for the study of which ages of time are necessary.

Love is a beautiful, boundless world. It is a great thing for man to experience love in its developing and unceasing manifestations, beginning with the physical world, passing

on to the spiritual and reaching to the Divine world.

A great thing it is for man to experience Light in all the forms which it creates.

A great thing it is to experience Peace, to experience Joy.

These are realms through which the pupil must pass, which he must experience and investigate on his path, until he reaches the completion of his life as a pupil and begins to study thoroughly *the great path of a Master*.

Then at last he will attain that deep understanding of life, that deep understanding of the Love that operates in the world, the understanding of the reasons which cause the Great Masters to come down and work among men.

Love, Light, Peace, and Joy are fruits of the Divine Spirit. The pupil must be nourished by those fruits. The first fruit which he tastes is Love. The pupil must, without fail, taste of this fruit, because it contains *eternal life*.

And he who wishes to find eternal life — the life that flows from Love — must return *to the tree of life*. He must forsake the ways of the Old Testament man, of the New Testament man, and of the righteous, *and follow the path of the pupil*.

You know the words of Christ: "Go, sell all you have, and give it to the poor, and come, follow me." And I say to you: "Go and give away the life of the Old Testament man, give away the life of the New Testament man, give away the life of the righteous, and then go to your Master! He will welcome you."

A Master has four great pupils in the world whom he loves best. And if these four pupils recommend you to him, he will accept you in his school. If Love recommends you to your Master, if Light recommends you, if Peace and Joy recommend you, he will accept you. He will open wide for you the doors of the school, he will bless you and acquaint you with the other pupils, and thereafter you will be a pupil of your Master.

But beware of going to your Master before you have given away your Old Testament and New Testament treasures, and your wealth of the righteous. If you go to him with all of the trifles and adornments belonging to those three types of life, if you go with all of your righteous dignity, the Great Master will only smile and close the door of the school to you.

A pupil must have only one comprehension of life. He who wishes to be a pupil must have only one conception about things.

A pupil may have only one Master in life.

Remember this great truth :

There is only one Master in the world and all masters have come from him.

There is only one Pupil in the world, and all pupils come from him.

The pupil must know that *he can be loved only by him who teaches him — his Master.* And the pupil can love only *him who teaches him.* Only the *immortal* is to be loved — only that which never loses its beauty, its intelligence, its kindness and goodness.

You may ask, what are the first steps on the path of the pupil?

The rule is — the pupil must begin with love. Then he will proceed to light, and after that to peace and at last to joy.

The pupil will bring joy to his life as a solution to his problems. I speak not of the joy that is changeable, but of the joy of the pupil upon which nothing can cast a shadow, and which is never exhausted. That joy is the highest peak in the material world. No cloud can cover that peak, and the divine sun always shines on it. Never are there any storms on this peak — there reigns love, there reigns light, there reigns peace.

This is the natural path of a pupil: *love, light, peace, and joy.* A man might travel over all the world, he might knock on the doors of all schools, he might look for all the great Masters who bring the Divine Word, and they will all indicate to him this path. They all have the same divine idea about the *path of the pupil* which cannot be changed.

Everywhere he will be told that the first step in the life of the pupil is *Love.* When he begins to apply *Love,* the gates of his mind will be opened and the knowledge of past ages, as well as the knowledge of the present and the future, will begin to stream into him naturally.

Indeed, there is a greater path than that of the pupil, but only after a man reaches the end of the path of the pupil, will the *great path of the Masters* be opened before him.

It is the path of Wisdom, which is the most difficult of all.

Love, light, peace, and joy — these are the stages on the path of the pupil.

When I speak of the pupil, I have in mind *the ideal pupil*. This pupil studies in this world and in the world of the unseen as well. He never leaves school — during the day he studies in the laboratory of the earth, and during the night he goes to his Master who teaches him theories. The next morning he returns to the earth in order to continue his practical work in the laboratory.

The ideal pupil knows that he is always a pupil. — that he has been, is, and always will be one. And in the future, when the earth and the whole solar system finish their evolution, he will become a pupil in another, a greater school. Then he will have another name. The word “pupil” is too weak to express the profound idea hidden in this conception.

In a more narrow sense, the word “pupil” implies one who studies here on the earth, in this restricted circle of life. He studies here, and will learn as much as the conditions of earthly life permit. He does not yet have a conscious connection with the supersensible world — when he goes to sleep in the evening, his conscious pupilage stops. Therefore, the “pupil”, in the true sense of the word, is one who has already had real experience in the spiritual world, who has conscious connection with it.

The life of the pupil, after his consciousness is awakened, becomes a life of creation and of work — not a life of grace. Through grace he became a pupil, but now labor, effort, and work are required from him. A pupil will be tested and weighed for a long time before he is accepted into the kingdom of God. If he is found the least bit wanting, he will immediately be sent back.

Entrance into the kingdom of God depends on the knowledge and the wisdom of the pupil, and not on his love. One cannot enter the kingdom of God through grace.

Christ tells us what is required of the pupil in order to enter the kingdom of God and to obtain eternal life: “And this is life eternal, that they might know Thee the only true God, and Jesus Christ whom Thou hast sent.” *The knowledge of God and of Christ* is the condition for attaining eternal life. Only through this knowledge is eternal life

attained. If knowledge does not bring eternal life, then it is of no use.

But in order to attain this, the pupil must learn to create as God creates.

How? In the first chapter of Genesis a symbolic picture is given of that process of creation which begins within the pupil after *his consciousness is awakened*.

Before that, however, the pupil will enter into the great silence, in which there is neither sound nor light. Then, from the depths of his soul he will call to the Unseen, Unknown God of Eternity, the Creator of all. He will call to Him with all his soul, with all his spirit, with all his mind and with all his heart, and he will say, "Lord, I wish to know You. You are the one Creator of all, and beside You there is no other God!" And if the pupil calls on God with that fullness, from somewhere in space, a small, microscopic light will shine forth and give him such joy that at once he will forget all of his suffering and sorrow. And from afar he will hear the voice of God, his Master, saying to him, "You wish to know me and to test me — be prepared, then, for work. This is the first day of your life. Your earth is unorganized and barren; darkness is over the deep. Separate the light from the darkness and begin to organize your earth. Say, 'Let there be light!' "

And if the pupil is one of the chosen, he will say, "Let there be light!" and within him there will be light.

"Let there be light!" — this is the great aspiration to learn which is in the soul of the pupil.

Then the great days of creation will succeed one another in the life of the pupil, and he will begin to construct his universe under the skillful guidance of his Master.

"Let there be light!"

XIX

THE SACRED FIRE

There is a *sacred fire* in the world which burns with the flame of eternity.

In this sacred fire the ancient prophets and wise men saw the supreme manifestation of God.

“Our God is a consuming fire” is written in the Scripture.

It is true, this fire consumes — but what does it consume? That which is mortal, physical and sinful.

When that fire acts in the world, some of the people *burn up*, others are *melted*, and still others *come to life and are resurrected*.

All great immortal souls coming forth from God carry this sacred fire within themselves. Wherever they may go in the boundless universe, they work with its help.

And all those souls have one and the same conception of it:

The sacred fire is the fire of Love. Love contains the sacred fire in which life is hidden.

Therefore, where the sacred fire is burning, love is manifested, immortal life is manifested and the fruits of the Spirit grow and ripen.

This fire fills all of space because it is that which sustains life.

It burns within man, too. And while it is burning within him, man is healthy and cheerful. Everything within him is harmonious — metabolism, blood circulation, and breathing. Feelings are right, thinking is right, and deeds are right.

The sacred fire creates a pleasant warmth in man. When that fire burns, man has a feeling of well-being; harmony and peace reign within him.

If this peace disappears from man's soul, it indicates that he has lost the sacred fire and has entered into the ordinary fire. And the ordinary fire burns and scorches — it forms smoke, soot, and ashes.

There is absolutely no smoke in the sacred fire. It creates a pleasant warmth from which life flows.

Therefore, when the sacred fire burns in man, dissatisfaction, doubt and oppression flee from him. If the faintest dissatisfaction and indisposition appear in man, this is a sign that he is outside the sacred fire.

Within the sacred fire, absolutely all thoughts, feelings, and desires are harmonious.

Then man feels what is called heavenly bliss.

And indeed, man can have no peace within himself without the sacred fire. Without it, it is inconceivable for man to have reasonableness. Without it, love, faith, hope, mercy and humility are inconceivable. In short, the manifestation of any virtue is impossible without the sacred fire.

All virtues grow and develop within the sacred fire. Without it, nothing can grow.

Therefore, man cannot live a good life in which virtues manifest themselves, if the sacred fire does not burn within him.

There is no need for man to kindle the sacred fire. He must learn only to keep it burning within himself. By itself this fire never dies out.

It is faith, it is love, it is hope, it is knowledge, it is wisdom, it is truth that cause the sacred fire to continue to burn in man.

The invisible world now acts through this fire. It uses this fire as the most powerful means of purifying man and earth.

The earth is already entering into a new sphere in which matter exists in a virgin state. Here all things will be purified and reorganized. The fire which begins to act on the earth will kindle this matter, and purify and transform it, so that it will be suited to respond to the more intense impulses of the new life.

Everything that endures the mighty currents of the Divine Fire will remain to be used in life, but that which cannot endure the intensity of this fiery wave will be thrown out as unnecessary cinder. In space there are also channels through which the dirt and scrap of life are thrown out.

Of course, no instrument could ever measure the temperature of this fire. It is much higher than the temperature of the sun.

Only this fire is able to purify the hearts and the minds of men and to prepare the earth for the blossoming of a new culture. Only after the earth passes through this fire — and that will last for many ages — will it enter into a new epoch.

That which is true for the earth and humanity as a collective whole, is true also for the individual man. The new life cannot begin for him until the sacred fire is kindled in his soul.

But once the sacred fire flames up within him, he will become magnetically attractive for all, and people will be kind to him.

Think about the sacred fire in which God manifests Himself.

Think about the sacred fire which all perfected souls carry within themselves, and keep it burning.

Keep that fire burning, because in this way you sustain your very life.

XX

THE BODY OF LOVE

Present-day people see and are conscious of only their physical bodies. They study the body's anatomical structure, and its physiological functions, and they are amazed at its complex and wise organization. Because of this, they begin to think that not only physical life, but man's soul life as well, is nothing more than a manifestation of the body. If the body disappears, man as an individual being also disappears.

It is true that the physical body is destroyed after death. But that which is destroyed and disappears cannot be the real abode of man, of his soul, of his spirit.

Neither are the real vehicles of man those finer bodies — the etheric, the astral and mental bodies of which occult science speaks.

Occult science maintains that man has seven bodies. Their various names and classifications you will find in occult literature.

These bodies, through which the perfect man functions, actually exist. But not all seven might be called, in the real sense of the word, "bodies." In fact, *only three of them are bodies, and the other four are sheaths.*

I give a new interpretation to these three essential bodies, and call them the body of Love, the body of Wisdom and the body of Truth.

The body of Love — the real body of man which never dies — is at present being built, but only its foundations are laid. The other two immortal bodies — the body of Wisdom and the body of Truth — exist only in germ. Special epochs will come for their development.

The whole life of man, in the physical, the astral, the mental, and the archetypal worlds, has as its only aim to prepare the material for the building of *the body of Love*.

Love permeates these four worlds, the four sheaths of man. These four sheaths are the laboratories in which the material necessary for the building of the body of Love is being formed.

These sheaths are only some of the means by which Love reveals itself. Continuous changes take place within them — they themselves appear and disappear according to certain periodic laws. These sheaths are changeable, but a part of them never disappears, and remains as constant spirit-germs for the physical, astral and mental.

The Higher Self is something like an atmosphere for these spirit-germs. It is connected with a world which contains the possibilities of the physical, the astral, and the mental worlds.

Before man enters the world of Love, he must pass through the world of archetypes where total reconciliation of all contradictions takes place. The archetypal world is the world of reconciliations.

The world of Love in its essence, is the permanent world *in which everything is brought to realization. It is the great world in which life truly realizes itself.*

Therefore it is only in the world of Love that all of the wishes which man has in the physical, astral, and mental worlds are realized. They may be realized only when the body of Love is fully developed.

When I speak of Love in man, I mean the *development of this body*. Only when it has been developed will man be resurrected and gain eternal life.

Then he will be free from all of the restrictions and difficulties of temporal life. He will no longer be subject to the abrupt changes which are connected with periodic births and deaths. He will not continually be born and die, *but will live eternally*. He will continue to be among men, not according to the karmic law, but with the freedom of Love.

He will appear among men as a Son of God, to help them.

A man who has this body, who has attained resurrection, can be visible and invisible. The whole earth is open to him and no barriers, physical or spiritual, exist for him.

All of Living Nature knows him and responds to him. He is known to the most evil of men and to the wildest of beasts, and they are obedient to him.

He who lives in the body of Love has no enemies, for he brings life, peace, and the realization of every cherished wish. He brings gratification of all needs to all beings.

To have the body of Love means to manifest Love, to live Love.

And Love is eternal life and eternal rejuvenation, eternal knowledge of God and eternal increase of freedom.

XXI

CHRIST

Today people divide Christ into aspects such as "historical," "cosmic," "mystical" and so on. But Christ in his essence is *one* and *indivisible*.

There is only one Christ — the living Christ who is the manifestation of God, the manifestation of Love.

Christ is God revealing Himself to the world.

As a manifestation of God, Christ cannot be separated from Him, cannot be considered apart from Him.

And when I speak of Christ, I do not mean an abstract principle, but rather an actual incarnation of Love.

Love is the greatest reality and not an abstraction. It has form, content and meaning.

Christ — whatever conception people have of him as "historical," as "cosmic," as "mystical," — gave to the earth the fullest expression of Love.

This is because as an historic personality, as a cosmic essence, and as a mystical experience, Christ is and remains the most perfect expression of Love.

Indeed, no other man on earth before Christ had greater love than His.

There is neither in the cosmos without, nor in the mystic depths of the soul within, a fuller expression of Love than that which we personify in Christ.

Therefore, how are the words "historical," "cosmic," and "mystical" to be understood?

Manifested on the earth at a certain historical moment as the *ideal man*, as an *example* of the real man, Christ is "historical." And the times in which he lived record and bear witness to Him: "Behold the man! Behold the true man in whom Love, Wisdom, and Truth live, and who applies them."

When he is experienced in the inward depths, he is "mystical," and when he is comprehended and known as God manifested in the world, he is "cosmic."

The physical side of Christ is all of humanity united in one body. All human souls in which Christ lives, united into one — this is the physical aspect of Christ.

All angels, gathered into the heart of Christ, represent his spiritual aspect.

And all divine beings, united in the mind of Christ, are his divine aspect.

This is the "cosmic" Christ, God manifested in the world.

That is why the mystic sees Christ everywhere — as the great Brother of humanity, the archetype of man, the First-Born in the world, the beginning of the human race, the beginning of human evolution. The First-Born who developed and manifested all divine virtues, who applied all divine laws.

The mystic sees Christ as the First-Born who passed every trial and sacrificed all for his brothers.

Mountains, fields, springs, rivers, and seas, with all the natural wealth hidden therein — all this is an expression of this Great Brother.

But this is a great mystery, for the understanding of which thousands of years of unremitting work are necessary.

Thus does one need to conceive of Christ in his comprehensiveness.

He is One, although people consider him sometimes as "historical," sometimes as "cosmic," or as "mystical."

All these words must come to life in the true understanding of Christ as the manifested and revealed Love of God; they must not remain dry concepts, prisons for human thought.

Indeed, is not the "historical" Christ, who came to earth two thousand years ago, a prison for the minds of many

Christians? Where in the Scripture did Christ two thousand years ago speak of himself as of an historical personality? He speaks of himself as Spirit, as one who will remain on earth "to the end of the ages," that is until the epoch of violence and evil, now in its last days, comes to an end.

"Go and preach," he says to his disciples, "and I shall be with you to the end of the ages."

One of the worst delusions is to think that Christ is in heaven, that he sits and waits for the Last Judgment, when he will begin to judge the living and the dead.

The truth is that Christ has never left the earth. Remember his words: "All power is given unto me in heaven and in earth."

Christ is he Who has inspired, is inspiring, and will inspire the "historical," "cosmic," and "mystical" life of the earth and humanity.

Without Christ, there could be no history.

Without Christ, there could be no "cosmos," no organized and established world.

Without Christ, there could be no "mystical" life.

He is the great inspirer of all revelations in all times. He is the unseen moving force behind the whole spiritual life of humanity.

The Scripture, in which Christ is the central figure, is a witness to this.

Christ himself hints at this with the words: "Moses and the prophets wrote about me."

Moses, in a general sense, comprises all the spiritual leaders of humanity, all scientists, philosophers, writers, poets, artists and musicians who prepare the minds of men for the understanding of Christ, the divine Truth.

However transitory their works seem, however changeable their theories, they are not arbitrary; they are created under the influence of a universal law of the Spirit, working in mankind in a special way.

All those men, therefore, worked for the manifold upliftment of humanity; they prepared the way for the coming of Christ.

It is not easy for a great Spirit such as Christ to come among men. Men had to work hard in the course of several thousand years in order that Christ might appear among

them. It is not easy to come to the earth.

But with his descent to the earth, Christ opened a new epoch in the evolution of humanity. He indicated the only way by which the human soul can ascend to God.

This is why he said, "I am the Way, the Truth, and the Life."

The Way: in the broadest sense of the word, this is the movement of the Spirit towards an intelligent application of the laws of Nature.

The Life: this is the harmonious organization of the elements and the development of the forces in the Divine soul.

The Truth: this is the manifestation of the One God, who creates the conditions for the development of all living beings.

Coming from the Divine world of Truth and descending to the material world, Christ connects human souls to the world of Truth, where the great aims of every life are hidden.

There must necessarily be a link to unite human souls sunken in matter, with God. Only Christ can form that link — only Christ can unite men with God.

He came down from the Divine world, bringing life from the world of Truth, and ascended back to it, and in this way he indicated the path leading from temporal life to the eternal.

"And this is life eternal," says Christ, "that they should know Thee the only true God, and him who Thou didst send, Jesus Christ."

To know God is to know the seeds of the Spirit — the conditions, the powers, and the laws which sustain it, and according to which this wonderful order of things is built.

And Christ is the intelligent beginning who comes from the One God, bringing life to all beings, guiding them and sustaining them, and linking them to the initial center of all that is.

Christ is the way of this intelligent movement of souls, which leads them to life eternal in Truth.

And when Christ is asked why he came to earth, he replies, "To this end was I born and for this cause came I into the world, that I should bear witness unto the Truth."

These words, however, are a mathematical formula. The question of the coming of Christ is one of the deepest questions in human life. Many people think that it is very easy to reply to this question. They say that Christ came to the earth in order to suffer and to save humanity.

The coming of Christ to the earth is not a matter of suffering. The suffering was a secondary occurrence in the life of Christ — it is far from determining this very important moment in the history of humanity.

Salvation, in the way in which it is usually understood, is also a partial conception of this great event.

But today, all the preachers say that Christ came to the earth to save humanity. If Christ had saved the world in such a mechanical way as people believe, and if they were truly saved, then they would not live in a way so contrary to the spirit of Christ's teaching.

Clearly, the idea of salvation has an entirely different meaning. It is not where people look for it, nor does it come mechanically as they think.

Christ brought to the earth *the science of the soul*. He pointed out the path by which human souls can know God and obtain eternal life.

The gate of that path is Love. He who passes through this gate will find himself on that royal road where great deeds await him.

Many great souls came to the earth before Christ, but they were unable to cope with the difficult task of uplifting humanity. Christ had to come to earth in order to solve this essential and very important problem, and to show to men a proven way by which they, too, might solve it.

Before Christ, God sent into his field his servants — the prophets and the saints — but they were not able to accomplish the task in the way in which it should have been done.

When Christ, "the Son of God," came to the earth, the workers of all of heaven united in his name in order to complete the work which had been begun.

It is written in the Gospel that "God so loved the world that he gave his only-begotten Son, that whosoever believes in him should not perish, but should have eternal life."

The Son is the Word, the Rational, the Divine, the only one who could restore harmony to the world and the connection of the human soul with God.

Christ could restore that connection, he could influence humanity as a whole, because he himself was connected with the great, mighty One.

When the Gospel speaks of the descent of the Spirit upon Jesus, it refers to the union of Jesus with the collective Spirit of the world of reason, whereby the realization of a Divine idea became possible on the earth.

This is a law on the earth — in order to accomplish the work of God, a man on the earth must unite with a being in heaven. In this case, the being was the collective divine Spirit.

From this point of view, Christ is a collective spirit. He exists as a unit and at the same time he is a collective spirit. He is the sum total of all *Sons of God* whose hearts and souls are fountains of life and love.

All Sons of God, united in one, all intelligent souls who live in Divine communion — all this is Christ.

The descent of Christ to the earth is the most important event in the history of humanity. It is a unique event in its content and meaning. The fundamental idea of human life is connected with it — the idea of immortality, the idea of eternal life. And the efforts of all human existence have as their ultimate goal the attaining of immortality and entering into eternal life.

“And this is life eternal,” says Christ, “that they should know Thee, the only true God, and him whom Thou didst send, Jesus Christ.”

Know God, and know Christ.

Did people know Christ when he appeared two thousand years ago? Do they know him today? When truth comes into the world, it is not clothed in royal garments, but rather in modest apparel.

Thus Christ appeared two thousand years ago in a simple form, in which men could not recognize him. But such are the laws of this world.

In this modest apparel, seemingly a man like all other men, even his disciples did not know Him completely. Only three of them at the transfiguration saw Christ’s “face,” His inner self. In this inner light they saw Him and recognized Him as he was among the angels.

For the Jews, Christ was “the son of Joseph, the son of

the carpenter." For the scribes and the Pharisees, He was a blasphemer, a self-styled messiah who called himself "Son of God." He did not come from among them, He was not taught by them.

Where, in fact, did Christ study? Everything that he did testified to his wide learning. Yet, even today there are people who think that Christ was a common, uneducated person. This is not true. Christ himself, addressing his listeners, said, "If I told you earthly things and you believe not, how shall you believe if I tell you heavenly things?" When He spoke of "heavenly things," Christ referred to the great mysteries of the sun. However, He understood "earthly things" as well — He knew the Cabala, and the philosophies of the Eastern nations and of the Greeks, as well as the sciences of the time.

Indeed, Christ had no need to study in human schools. His entire earthly life was in itself objective learning for Him.

His life was a source of new experience, a field for the application of those sublime principles and great laws, whose functions He had known in the invisible world. Due to his awakened consciousness and his connection with the invisible world, Christ was always able to obtain knowledge directly therefrom.

And when He prayed, prayer was a conversation with the world of reason. Through prayer, Christ communicated with the invisible world, with all the hierarchies there and with God.

Through prayer the invisible world revealed to Christ that great lesson which He had to learn on earth, and disclosed to him the problem He had to solve in the environment of earthly life.

After having solved his difficult problem, Christ understood through experience that the only way to save humanity is through Love. Only then did He fully comprehend the profound meaning of all of his suffering.

However, to men, regardless of what they say, the sufferings of Christ, his crucifixion and his disgraceful death, still remain one of the deepest mysteries.

Why did Christ, the greatest soul that ever came to the earth, the greatest character ever manifested, why did this

good, intelligent, and strong man have to undergo such a tragic death?

The Scripture says that it was thus "written" — and nothing more.

Others maintain that it was necessary for this to happen so that the world might be saved.

But Christ himself says that He came into the world to bear witness to the Truth.

One thing can be said with certainty — Christ was crucified because Love did not outwardly participate in his life. And where Love does not participate, the most severe sufferings and the greatest tragedies occur. Love does not cause them, but the competition for love creates them. Love in itself always and everywhere brings light, peace and joy.

In any case, we see that Christ's crucifixion was permitted.

On the cross Christ underwent what might be called ideological-mystical suffering, the deepest and the most intense suffering which a human soul can undergo.

He had to drink from the cup of suffering to the last drop — that cup into which were gathered all the bitter dregs of the past.

But during this profound and intensified suffering, *all of the secrets of the past were disclosed to him*. And conscious of the great importance of the moment, after the inner struggle in the garden of Gethsemane, Christ said, "It was for this hour that I came."

Through the great alchemy of Love, Christ converted the poisons gathered in that cup, *and thus destroyed violence forever*.

And indeed could not Christ — a strong man of genius who knew his high origin, who foresaw everything, who knew what was about to happen — have averted the sufferings which awaited Him? He had the choice either to call forth the "legions of angels" and with their help to annihilate both the Jewish nation and the Roman Empire — that is, to use the method of the past, Moses and Elijah's method of violence and the sword, which was the method of the old magi and adepts — or to accept the cup and the cross and to overcome them through the power of Love.

Christ chose the second, a unique experiment on earth!

And indeed, if Christ had feared the suffering, if He had feared the cross on which later He was crucified, or the nails with which He was nailed to it, or the spear with which He was pierced, He would not have provided a new and essential solution to the difficult task of uplifting the human soul. He dissolved the insults, and the lashes of the whip, and the cross, and the nails, and the spear, with the fire of Love — the only fire that can melt the weapons of violence. The experiment proved successful.

Thus Christ solved a problem upon which the future of all of humanity depended. Thus He opened the path of salvation to those suffering souls for whom He came.

For those simple but noble souls who had the courage to put their faith in Him, and not for the learned, the powerful and the religious people of His age, did Christ lay down His life so that they might live in the Love which He gave them.

Something very great is hidden in the sufferings of Christ. They constitute the hidden side of Christ's life, of which men know nothing.

And when I speak of the sufferings of Christ, two great virtues of Christ come to mind — His unprecedented patience, and His humility. Through these, He endured all the abuses, insults and offenses which men inflicted upon Him. Christ endured all of these and remained silent, calm and unmoved, as though nothing were happening. Not a tear fell from His eyes.

This is great patience, this is self-mastery, this is Love. This is a rock which nothing can shatter.

Christ's crucifixion was a tragedy, but this tragedy had its solution *in the resurrection*.

Christ rose from the dead, and through his resurrection He conquered death. And as in his sufferings the secrets of the past were revealed to Him so in the resurrection He received *the revelation of the future*.

Christ is truly a strong man, a mighty spirit, a hero. He overcame everything — tortures, the cross and the grave.

Christ did not carry the wooden cross to the end. He carried it only to a certain place and then He laid it on the ground. People think that He laid it down because He was exhausted beneath its weight.

Christ was not a weakling. He could have carried the cross, but He laid it down in order to point out to humanity what was in store for them. He implied, "I can carry the cross of the sufferings of living men, but I do not wish to carry a wooden cross."

But present-day Christians still carry and kiss the wooden cross, disdained by Christ himself.

Having cast the wooden cross upon the ground, Christ stood up, and upright he made his way to Golgotha. They nailed him to the cross. But He did not remain there long. He alone unnailed himself. How? He left his body and went to Joseph of Arimathea.

Christ was buried and His tomb was sealed. But He also left the tomb. He did not want to leave his body in the tomb, because it was alive. He himself resurrected it.

The angel that caused his death took his soul to hell, but Christ did not remain there long. His entrance into hell caused a revolution — He activated all of hell's inhabitants and set them free. Do not think that after his resurrection Christ was alone — in hell He was the leader of a host of angels who emptied hell of all of its prisoners.

Thus Christ proved that the strong man cannot remain nailed to a cross, nor can he be sealed in a grave.

The strong man never dies — he is resurrected and he gives life to others.

Christ was the heart of God, and that is why He resurrected. God's heart cannot die. It returned whence it came. But throughout all of this tragedy enacted on Golgotha, new blood was infused into the exhausted veins of humanity, and a new impulse was brought to the divine circulation of life.

When He came to the earth two thousand years ago, Christ revealed to us only one side of his nature.

We see Christ then in humiliation and grief, in sufferings and trials. We see him as a hero of redemption.

People do not yet know Christ in his glory, in his divine might and power.

Christ is strong and mighty now! In the past, the hands of Christ were nailed. Today no one can nail these hands — the nails would be melted at once!

In the past they crucified Christ, but today there is not a tree large enough on which He could be crucified.

Christ cannot be crucified a second time.

This Christ is coming now to visit the minds and hearts of men. He will demolish all prisons; He will obliterate all false teachings — everything that destroys man's mind and heart, that brings confusion and anarchy, that paralyzes human life. He is the living Christ who brings life, light and freedom to all souls, who uplifts and awakens in them love toward all.

When I say that Christ is coming now, some might think that He will come outwardly. Christ will not come outwardly, He will come neither in the form of a man, nor in any other form.

When the rays of the sun enter into your homes, does that mean that the sun itself has visited you?

Remember, *Christ is a manifestation of divine Love.* And He will come as *an inner light* in the minds and hearts of men. This light will draw all toward Christ as around a great center.

The opening of men's minds and hearts, *and the inner acceptance of Christ* — this will be the second coming of Christ to the earth.

If they do not accept Him in this way, people will continue to live without love, in suffering and misery, in outer beliefs, superstitions, and delusions.

Captives of those outer beliefs, many religious people today err when they say, "Christ brought good tidings two thousand years ago. He said all that He had to say, and now He has gone to heaven, where He will remain until the Day of Judgment, when He will come again to judge the living and the dead."

But I say to you: *Christ did not preach the good tidings in time and space!*

We do not consider Christ and His teaching as something that is past.

We do not consider Christ and His teaching as something that will come in the future.

For us, Christ and His teaching are an everlasting present!

Therefore, it was not only during his three years of

preaching that Christ spoke to us; He has not ceased speaking during all of these two thousand years. And if it were possible to restore all that He said in those three years to the people of that time, and if it were possible also to restore what He said in the course of these two thousand years, men would have very valuable knowledge.

But only very little of what Christ said during those three years of preaching has come down to us — only fragments. Many of the Epistles of Paul, as well as of the other apostles, remain hidden from the world. But some day they will come to light. Even now they are being disclosed, but only to advanced pupils.

On the other hand, do you think that Christ divulged all of his teaching? In comparison with what He possessed, Christ gave very little to his contemporaries. The men of that time were not ready for science. Therefore, He spoke to them in parables. Christ did not want to put his weapon in the hands of the ignorant, so that they might turn it against Him.

Do you think that if Christ came now He would speak as He spoke two thousand years ago? Christ will speak today in an entirely different manner.

First of all, He will preach about *the great science of Love*, and the methods of its application. He will preach about the *path of pupilage, brotherhood and service*. The law of evolution requires it today.

And now the Great Master addresses himself to all awakened souls, proclaiming to them the fundamentals of the new gospel:

*That all be diligent pupils,
good brothers,
true and loyal servers!*

Only those who are diligent pupils, good brothers, and true servers can create the new culture in which Christ will live in every man and among all people.

Today, Christ has no need of ordinary believers, religious people who fight one another, nor of rulers and priests, but rather of real men, creators of the new — *pupils, brothers, and servers*.

Today Christ does not want men who constantly crucify Him within themselves, but men who will welcome Him to

live within them and among them, who will be one with Him.

Today, Christ proclaims a culture without crucifixions, *the culture of resurrection!*

We have seen well the results of the present culture created by those who crucified Christ.

It is time for the foundations of a *new culture* to be laid, a culture built not by people who worship the crucified Christ, but by *men-brothers* in whom lives the resurrected Christ, the living Christ of Love.

The foundation of this culture will be *Love*.

Love is the only power that can make of men diligent pupils, good brothers, true and loyal servers, builders of the new life.

This is the "new" which Christ brings to humanity today.

This is the Word of the Great White Brotherhood; this is what the Master speaks.

And will not many believers, then, who call themselves Christians, be enticed by His word? And will they recognize Him?

They will continue to argue about the "crucified," the "historical" and the "cosmic" Christ, about the Christ as He is considered by the various churches, and the spirit of his Living Word will remain strange to them.

Therefore, I say to you: Leave aside these definitions and differentiations of Christ! Know that there is only one Christ, *the Christ of great Love*, who at present is active in the world and in the souls of men.

I speak to you of that Christ, and not of the "historical" or the "crucified" Christ. Men know Him well as an historical personage, but they do not know Him as *Living Love*.

I speak to you of the living Christ, of that Christ who has life within himself, who brings the living knowledge and light, who brings the truth and freedom; of that Christ who teaches all methods for the building of rational life.

He is the great Christ, who is called *the Head of the Great Universal Brotherhood*.

All great souls know Him, and they never argue about who and what He is, what He was, where He is now, what place He holds in the "hierarchy of masters," and so on.

They never argue because they know very well what

place Christ has in the Whole, just as they know the place of the other great men who have appeared and are appearing in the world.

This is the Christ that men must come to know today! They must see Him — see and know Him! Many men wish to convince us that we may be true Christians without seeing and knowing Christ inwardly. But I maintain that if a man does not see Christ, nothing will come of him.

In order to see Christ, one must have a mind, a heart, a soul, and a spirit like His. All those to whom Christ appeared before they reached that stage, fell down with faces toward the ground. And what can a fallen man see?

Man must drink from the source itself and not from the river, which is muddy because many other additives entered into it.

Follow the path that leads to this source — the path is difficult and long, but you will drink living water from the spring itself, and it will refresh your mind and heart forever.

Spacious views, unseen until then, will be opened to your sight.

On that mountain where the living water flows forth, you will hear the voice of God.

Do not ask to remain there, but come down to your brothers. Come down and put into practice, like a pupil, like a brother, and like a server, the Living Word of your Heavenly Father who draws you to Him by the threads of His Love.

These threads are in the hands of Christ, the manifested God of Love.

EPILOGUE

In publishing this book — selected thoughts from the Master's lectures — we, his pupils, are convinced that we fulfill a loving, sacred responsibility toward all of our brothers over the earth, for whom they are intended.

From the abundant spring of the Master's Word, we send forth some living streams, hoping that they will refresh and comfort the souls of others as they have refreshed and comforted our souls; that with their living creative moisture they will water and awaken to growth the divine seeds, implanted in the very beginning in their souls, as they have watered and awakened to growth the divine seeds in our souls.

We wish that this book might be accepted as a token of our good will to be diligent pupils of the Master, good brothers to humanity, and true servers of God.

We wish that it might be accepted as a brotherly gift, a selection of fruits, ripened in the Master's garden, in the garden of his Word.

In serving these fruits, we hope that they will nourish and sweeten the souls of all who taste them, as they nourished and sweetened our souls.

And we hope that those who will taste the good fruits will plant their seeds in the gardens of their own lives and in the gardens of their brothers.

TABLE OF CONTENTS

Chapter	Page
1 LIFE	1
2 THE SOUL	5
3 TRUTH	10
4 LOVE	14
5 WISDOM	22
6 RIGHTEOUSNESS	26
7 GOD	31
8 MAN	37
9 SPIRIT	45
10 THE GOOD	51
11 FREEDOM	56
12 THE LIGHT	60
13 THE ESSENCE OF THE DIVINE TEACHING	65
14 LIVING NATURE	67
15 THE GREAT UNIVERSAL BROTHERHOOD	72
16 THE FOUR FUNDAMENTALS	79
17 THE MASTER	83
18 THE PUPIL	89
19 THE SACRED FIRE	97
20 THE BODY OF LOVE	100
21 CHRIST	103
EPILOGUE	117

BOOKS OF BEINSA DOUNO (English translation)

SACRED WORDS OF THE MASTER (A call to the disciple)	\$3.50
REMINISCENCES Talks with the Master Beinsa Douno Paperback: \$2.00. Cloth bound	\$3.50
THANKSGIVING (Lecture 20¢ each), 10 copies	\$1.00
THE NEW HUMANITY and THE HIGH IDEAL	\$.75
THE GREAT LAW (pamphlet)	\$.50
THE SPIRITUAL CALENDAR 1970 (Selected thoughts)	\$.50
THE MASTER SPEAKS (The Words of the Great Universal Brotherhood) Paperback: \$2.50. Cloth bound	\$3.95
IN GERMAN — DER MEISTER SPRICHT (Paperback)	\$2.50

LES LIVRES DE BEINSA DOUNO (en Français)

Le Maître PETER DEUNOV (Beinsa Douno)	\$1.00
Le Maître parle (3rd édition)	\$1.75
L'AMOUR UNIVERSEL—L'éveil de la Conscience	\$1.75
DANS LE ROYAUME DE LA NATURE VIVANTE	\$1.70
La Vie pour le Tout	\$1.10
Douceur—Magnétisme—Tourment	\$1.00
Les Paroles Sacrées (Appel au disciple)	\$1.50
LA PANEURYTHMIE, musique et paroles	\$3.25
PANEURYTHMIE—Description des mouvements et leur sens symbolique	\$4.25

BROCHURES:

Voici l'Homme. La Loi Suprême. Les Deux Voies. l'exemplaire .	50c
Union avec Dieu. Le Maître (Extraits). l'exemplaire	40c
Numéros précédents du "GRAIN DE BLE" et Pensées pour l'année 1968 . . . l'exemplaire	50c
"LE GRAIN DE BLE"—Extraits de l'Enseignement: Abonnement annuel pour les 4 numéros	\$2.00

* * *

Postage paid for order of \$5.00 or more, under add 25¢ for postage and handling. For Insurance add 20¢. Write to:

*Add 25¢ for postage and handling, add 20¢ for insurance.
Postage paid for order over \$5.00. Write to:*

SUNRISE PRESS & BOOKS
5321½ La Mirada Ave.
Los Angeles, Calif. 90029
Tel: 462-3831

Chronological Data About the Life and Work of Peter Dunnov (Beinsa Douno)

Born July 12, 1864, in the village of Nikolaevka, Varna District, Bulgaria; the son of an orthodox priest.

After finishing High School in Varna and Svichtof, he spent seven years (1888 to 1895) studying theology, philosophy and psychology in the United States of America. There he had an intensive inner life, constantly communing with the higher planes of the Spirit, where he drew advice, direction and strength. Still very young, it was there he received the revelation of the role he was destined to play; his mission to teach a new path to humanity was taking shape.

He returned to Bulgaria haloed by the consciousness of his divine mission.

The years 1895 to 1900 were spent in retreat and solitude, giving himself to reflection and contemplation, sharing his time between prayer and a deep inner work.

April 6, 1900—Gathering in Varna with his first disciples (only three) who believed in the same principle of Life as he did.

1901 to 1904—Traveled throughout Bulgaria, giving lectures and conferences in villages and towns.

1904—Settles down in an apartment in Sofia, which became the principal center of his activity.

1910—Yearly Congresses started in the picturesque town of Tirnovo, which had been the center for the formation and propagation of the Bogomils movement during the middle ages.

1920—Begins regular nature walks and hikes in the mountains. Establishes a community at Izgrev, suburb of Sofia, for his disciples and followers.

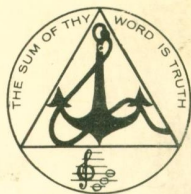
1922—Opening of a school for adults and children in Izgrev.

1929—First summer camp in the valley of the Seven Lakes in the Rila Mountains.

1932—First participation of visitors and disciples from foreign countries at the Congresses.

1939—The Congress of Izgrev-Rila attracts the largest number of disciples and visitors from abroad.

1944—December 27th, in Sofia, Beinsa Douno made the transition.



A SHORT BIOGRAPHIC NOTE ABOUT BEINSA DOUNO PREPARED FOR AN ENCYCLOPAEDIA

Peter Konstantinov DUNNOV (born on July 12, 1864, in the village of Nikolaevka, Varna district, Bulgaria; passed over on December 27, 1944, in Sofia), adopted the spiritual and sacred name of BEINSA DOUNO at the outset of his ministry as a spiritual Master, philosopher, and founder of the Bulgarian Branch of the Universal White Brotherhood.

Although the Teaching of Beinsa Douno has for its foundation the three principal truths accepted by all esoteric teachings – that is: the law of evolution, the law of rebirth and the law of cause and effect, known as the law of Karma – nevertheless, it has an essential difference in so far as it totally rests upon the evangelical Word of Christ.

Beinsa Douno founded an occult school in Bulgaria, but he has followers in all countries of the world as well. The difference between his Teaching and that of the traditional Churches lies in the experimental character of his school; not only studying and accepting the truths but experimenting and applying them in daily life.

Three are the principles of his Word: Love that brings life, Wisdom that gives light and Truth that gives freedom.

The pupils of this New Teaching love to visit the high mountains, to study music and play paneurhythmy – rhythmic exercises.

The Master Beinsa Douno has left over seven thousand lectures and talks for those who desire to study the Word and walk on the bright Path of the New Life.