

Authentic Texts in Translation Series

Volume 2

Master Peter Deunov (BEINSA DOUNO)



The Truth



The Truth

A selection of six lectures
by Master Peter Deunov (Beinsa Douno)
translated from authentic,
unmodified sources

Translated by Christophorus



Master Peter Deunov (Beinsa Douno) (1864 - 1944)
Lectures given in 1916-1934, originally in Bulgarian.

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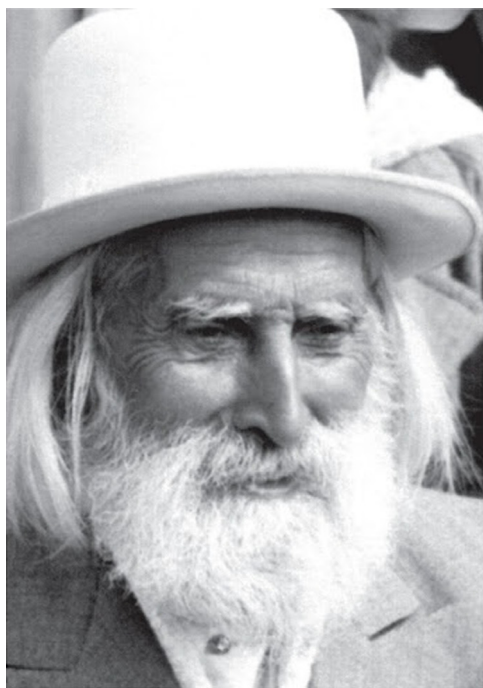
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Preface

“I will always be a humble servant of the Lord Jesus Christ”

Master Peter Deunov (Beinsa Douno)

Master Peter Deunov (Beinsa Douno) [1864-1944] was a Christian mystic, philosopher, musician, poet – a spiritual Teacher, and a herald of the new old Teaching of Christ Jesus in the 20th century. Although little known outside Bulgaria, the Master (as his followers came to call him) left in almost 4000 spoken lectures and other works a profound, multi-faceted esoteric-Christian philosophy that can speak to anyone with a wish to learn from, and to hear, the living Word of God as it reveals itself to modern humanity.

The current volume is the second in a series of books dedicated to presenting accurate, faithful and readable English translations of lectures and other works by the Master Peter Deunov (Beinsa Douno) taken solely from authentic, unmodified sources, which have preserved what the Master spoke or wrote without editorial or other interventions.

Biography

Master Peter Deunov, known by the spiritual name Beinsa Douno, was an extraordinary individuality, who lived in many ways an outwardly ordinary life. He was born on the 11th of July 1864 near Varna, Bulgaria, in the family of a Bulgarian Orthodox priest. Growing up, he attended a boys school in Varna and later the American Theology School in Svishtov, Bulgaria. In 1888 Peter Deunov traveled to the USA where he undertook studies at the Drew Theological Seminary (now Drew University), New Jersey and the Boston University School of Theology. After another year of attending courses at the Medical School at Boston University, in 1895 he returned to Bulgaria. In the years surrounding 1897 Peter Deunov underwent a profound inner experience, which resulted in several written works of a Judaic-Christian mystical-theophanic character. The exact nature of these experiences can only be fathomed; a later entry from one of Peter Deunov's personal dairies, dated 1899, gives some indication of his state around this time: "the Lord will be my joy every day". Around the turn of the century he began to travel widely throughout the country, lecturing and researching the character of the Bulgarian people. Soon a small group of friends who saw in Peter Deunov their Teacher formed themselves around him. A number of records are extant from this time attesting to the already profound character of a teaching that would come to flourish in the ensuing years. In 1914 Peter Deunov gave his first public lecture – "Behold the Man!" – in Sofia, heralding the beginning of 30 continuous years of spiritual teaching activities, during which "Peter Deunov" came to be known and regarded by his followers as Master Peter Deunov or simply "the Master". During the 1920's a number of these followers came together to gradually form the community "Izgrev" (Sunrise) on the outskirts of Sofia, where the Master continued to teach, delivering his lectures to a growing audience. It was during this period that

the esoteric school of the Master, which in many ways had begun with his earliest students and friends, came to flower and became established in externally tangible forms: esoteric lectures, exercises, and life itself at the “Izgrev”. Many were drawn to the love, wisdom and truth emanating from the Master’s teaching; however, it was not always popular at large. In the later 1930’s the Master suffered severe injuries to the head as a result of a politically-motivated physical attack, leading slowly to paralysis. Memoirs recount how he had to be looked after, and the great suffering he had to endure. Some months later, however, he recovered completely, quickly and miraculously, and thus showed with his own life how sufferings must be endured, and how through the spiritual power of Christ one can be healed even into the physical body. The Master continued to teach throughout the second World War until the end of his earthly life – by all accounts one of a saintly individual – on 27 December 1944.

For more information visit:

<http://www.beinsa-douno.net>

Christophorus
July 2013

The Truth

"And the truth shall make you free." (John 8:32)

Pilate asked Christ a question: "What is truth?" Here is a deep philosophical question. It is easy to ask, but difficult to answer. The truth in itself is something concrete, real, unalterable - everlasting light, everlasting wisdom, everlasting love, everlasting righteousness, everlasting life. But this very definition requires us to more concretely establish what sort of a thing the truth is. I will dwell on the thought: it is the truth which gives freedom. Freedom is an aspiration of the human mind, heart, soul and spirit; freedom - this is life; and the purpose of life is for us to search for the truth, and to search for it but not in the way Tolstoy describes in his book: "My conversion". He speaks there about a dream of his which clearly characterizes the state of his soul before his conversion. "I find myself", Tolstoy says - I am relating his story concisely - "lying in a bed in my dream, it is neither very comfortable, nor do I take pleasure in it; I move about to see what [the nature of] this bed is, what it is made of - of iron or of wood; I notice at some point that the bed-slats near my head and my feet begin to fall one by one; finally only one slat is left below my waist. At this time a voice calls out: "Do not move any more, neither with the head, nor with the feet - keep balance!" And I see down beneath me a large column and a bottomless pit". Often, there are philosophers who lie upon their backs and investigate the Divine world [in this way], but only one slat is left under their waist and so the Lord says to them: "Keep balance!" And you, as soon as you utter "Balance [Equilibrium]!", the catastrophe is avoided. When you investigate the truth, you should stand on your feet and not lie upon your back; only the dead lie like this. I take the word dead metaphorically - a narrow-minded [limited] man, who does not think. You should be turned towards the East, so that when Christ comes into view,

you may receive Him. Many act as Tolstoy did, but Christ tells them: "Balance [Equilibrium]!"

"The truth shall make you free". The truth is real, it is actual, immediate life itself. Do not think that it is something imaginary. The truth is a world which has its beauty, its hues, tones, music - a world which has existed and which will always exist. Christ says: "Whoever understands this world, these laws and forces, shall be free". And also: "For this was I born - to bear witness unto the Truth" (Jn 17:37). And then Pilate asked him: "What is truth?" Contemporary people have rather strange conceptions of the Lord. The Lord - this is the Truth. When some day you feel joyful and glad and start to sing, behold, the truth - the living Lord - is within you. You think something in goodness, you accomplish a good deed - the Lord is within you. The truth - it is motion, instigation. And when Christ says: "I am the Way", He implies that man must have motion, and should not stay in a single place like some tied-up animal. In this world [all] things are strictly mathematically defined, there is nothing unforeseen, nothing accidental; your life, your sufferings, your sorrows and torments - all this has been foreseen. They are plus (+) and minus (-). The four arithmetic operations are included in the truth: addition and subtraction, multiplication and division. Whoever has much, adds; whoever has little, also adds; only the addition here is different. You have two thousand levs, but with a minus or a plus — to be able to give or to take away. This will determine the relation. If you say: "I have two thousand years" and put a minus, I infer that in the past you have lived two thousand years of a dissolute [immoral] life. If you say: "Two thousand years plus", I infer that you have lived an excellent life, and, therefore, you are indeed rich.

Christ says: "The truth shall make you free". The truth is a necessity for the man and for the woman: the whole social system rests upon it. Everyone strives for freedom and is entitled to live freely; but this freedom will be given to one insofar as he one is able to make use of the gifts of the Truth. The sufferings of a nation are [just as] needed for the latter as they are for the separate

individual. The torments and torturings are our inventions. Your husband receives a salary, say, 5 levs, which are barely enough to carry you through the month: "But Easter, you say, is coming; there is not enough for an Easter cake [1] - the sugar and the eggs are expensive, there is not enough for shoes, for a hat 50-70 levs are necessary, why shouldn't we have 150-200 levs?" For there to be peace, leave the Easter cakes for next year -there is not only one Easter in this world. "No, now!" But the Lord has granted only 50 levs, be content with what is there already, do not spoil the Easter. The wife [2] in this respect should give freedom to her husband [2], and the husband - to the wife. Down with the Easter cakes! This is what freedom is, and also the truth. And this is why the Scriptures say: "Be grateful for everything". Do not think that the Lord has not given you wealth; He has given it, you are all rich, but you have to search for it.

In comprehending the Divine precepts [3] we should have internal freedom, we should not be mannered [4]. The truth is independent of both your conceptions and mine; whether you will think in one way or another, whether you will draw near or drift away from it, you will not change its relations, it will always exist, as it is, in this world which has been created very wisely. The light {*videlinata*}, which we have, originates from the light {*svetlinata*} of the Truth. Love comes from above, from the Truth, and, when it conquers the world, it will make you free. Love always has an aspiration for the Truth. Beauty is also an expression of Truth: what beauty is in relation to man, Truth is in relation to the Divine world; it is one face of this world which is a world of harmony, of beauty. And when you say: "Why are we miserable", the Truth replies to you: "Because you are ignorant, because you transgress the Law". I know, once upon a time in Varna the Gagauz [5] women would fall in love with the Bulgarian men and wanted to marry them; the Greeks were allegedly drunkards, while the Bulgarians supposedly resembled good and gentle little donkeys. But this is not an understanding of the Truth. Truth is a science to learn what the mutual intelligent relationships between people should be. Until man brings his mind, his heart, to

equilibrium, to an accord with the Truth, he cannot be free. Only in this way will he be able to unite with the Divine world.

Many ask: "Is it not possible without sufferings?" It is possible. "And without sorrows and torments?" It is possible, of course! But the sufferings are necessary for the evolution of man. Man wants to study the world, which is why he inevitably suffers. And the Earth is a place of sufferings. "But", he says, "how could I know?" Why, before descending, did you not ask the intelligent beings above? Once a little Angel, who listened to much being spoken of men, said to a big Angel: "I would very much like to see these people; do take me to the Earth to see them". He took the little Angel to the Earth. The little Angel then said: "I asked you to take me to the humans, but you took me to Hell". - "But Hell - this is the people", answered the big Angel. And in truth, hell - this is us. Under the word hell is understood here boiling, bubbling from below, flying at each other's throat, brothers fighting one another - why one took more from their father's inheritance, while the other took less. "Equality is required". He is bigger [6] - let him take more.

We on the Earth have exactly those relations which God has established and to which His laws bear witness, and, when we apply them according to the Truth, their result will be freedom. And whoever wishes to study the Truth, has to study the quality of freedom. If you ask me what music is in its essence, I cannot give you a definition; but what music gives birth to by itself - this I can define. It is harmony, a relationship between tones. Sit in front of a piano or any other musical instrument, play and you will see what music is. But for the manifestation of music three things are necessary: firstly, an idea in your mind of some song; secondly, an instrument, and thirdly, an artist. Consequently, what is needed is a certain musical ability inside your mind, a sensitive ear, and then an artist to perform. And if you ask me what a teacher is, I can tell you what a teacher produces. He gives knowledge. If you learn what knowledge is, you will be close to the teacher. You ask what virtue is; it is better to ask what virtue gives birth to. Before you embark on studying the essence of

things, study their results.

By what is freedom distinguished? By this, that it gives broad scope for action. In necessity there is only one way - you are harnessed. Your bridle may be made of gold, it may be quite nice, but you must only walk in one direction - forward; if you stop, the whip will land on your back. In freedom, conversely, you have a choice. You have the choice to climb a mountain peak, to climb from any side, but when you roll downwards, you are already going in only one direction. "But why does man think like this?" He is free to think. "But he is ungodly". This is a temporary delusion. "He is mean". The consciousness for goodness had not developed in him. "He errs". His will is not regularized. "Such-and-such gave birth illegitimately". Set the relations between the sexes in order. I consider people free. Those who are not free are the fainthearted, and it is precisely they who commit crimes; they do not have the heroism to take responsibility. Which people are strong in the world? Those who are free and are able to endure predicaments and sufferings, bespatterings, dishonorings - these things are trials and, whoever endures them, performs [an act of] heroism. The sufferings are given as a test to find out who is a hero and who a coward. Whoever does not wish to suffer, whoever wishes others to do the work [7] for him, is considered to be in the catalogue of the cowards. If you suffer - you are a hero. Tell me now, who do the Bulgarian people revere - those cowards, who during the time of the Ottoman Empire would betray the people, or those [men], who suffered for this people? And how much more exalted will those be who suffer for the Truth! The principle is the same. This is why the science of Truth is a science of the public, of the social life. The truth always makes people free. Those who die for others make people free. If [St.] Stephen had not died, [St.] Paul would not have been born. When Stephen died, his spirit entered into Paul and then both began to work together for the Lord. Stephen taught Paul how to suffer, how to endure three times 39 rods. Paul is renowned for this endurance. And do you know why there were 39 rods? $3 + 9 = 12$: the number 12 is the law of rounding the

evolution of all the days of a man's life. And whoever is beaten thus on Earth, will not be beaten any more in the other life. If you ask why they scourged Christ, He will answer you: "I suffered, so that you may be free". When here on Earth someone strikes you, one thread, which keeps you attached to your ill fate, breaks. This is why Christ says: "If anyone strikes you on the right cheek, turn to him the other also". Only one who is strong is able to beat, and when he beats, it is a blessing. What do the peasants do? When they wish the field to bear more fruit, they send sheep to trample on it; they know this law with respect to the fields, but with respect to themselves, they do not know it. So, finally, let the sheep of the world trample on you a bit. Christ says: "For this was I born". [Jn 18:37] Birth is understood here not externally, but internally - in every mind and in every heart, so that this Truth may bear witness. When the Truth starts to be born in you, you will begin to feel freedom. A woman, when she marries, wishes to have children because she is permeated by the Truth that only in this way can she observe the law - to inherit a property. And in the spiritual world it is the same - if you do not have the Truth, you cannot inherit the Divine riches. Therefore, the Truth must be born in you. Then you will have wealth and you will pass through your life more easily. There is a legend about Moses: when he was going to Mount Sinai, he saw a joyful shepherd and asked him: "Why are you so cheerful?" The shepherd replied to him: "Because the Lord will be my guest today, I have slaughtered a lamb to give a treat to the Lord". - "The Lord does not eat lambs; this is a confusion of your mind" objected Moses and left. However, the shepherd began to feel sad; he was deadened in spirit. When Moses reached Mount Sinai, he noticed that the Lord was displeased with him because he had made a big mistake, and so, he went back to the shepherd to tell him that the Lord will visit him and will eat from his lamb. When he had told the shepherd what the Lord had instructed him, he secretly began to keep a close watch on what would happen. At one moment he saw that the shepherd quietly went to sleep, while fire descended from the sky and burnt the lamb. The shepherd got up and said: "How

glad I am that the Lord descended and ate the lamb!" And when the Truth descends in you, its fire, Love, will make a sacrifice pleasing to God. This is the real world of the Truth. For some it is unreal. But there are many, not one or two, nor ten, but thousands all over the whole world, who know this Truth. It must be planted for a long time yet. You see how beautiful these flowers are in front of you - yellow, red, blue - and you pick them, but have you understood their meaning? You say: "This flower has a very pleasant scent." What does this scent mean? It shows the profound sorrow of the flower. From its affliction is formed the nectar intended for your life.

There are people who in the midst of their wealth say: "There is no Lord", but once they lose their wealth or their health or their social status, the Lord fastens them - they begin to give off a scent: "There is a Lord". The wealth would destroy their mind and, when the Lord takes it away from them, they begin to look at things correctly. What you observe on the Earth is something transient, it is not real. Young, beautiful girls, when some time passes, their faces become lined with wrinkles, and in a short time they become old grandmothers; I ask, where did those young girls go, which we had admired so much earlier? Likewise the lads: where is their handsomeness? You do not know yourselves yet; when you learn the law of Truth, it will give you power over matter, to understand its internal combinations and to perfect your life. This is the law of movement - man must constantly alter and must pass from the transient to the eternal, in order to understand the unalterable nature of the Truth.

People say: "Christ was born and he preaches the Truth". Let us see what this Truth is. Christ wishes to introduce vigor into your mind, [He wishes] to give you instigation for a particular thought, for you to enter into communion with the Divine world. You are all eternally connected with God. You have friends in the world, and, if these friends occasionally show themselves to be insensitive, it is because of your relations, due to ignorance. [St.] Paul says: "God despised man's ignorance and left people to follow their ways, but now he calls them for the Law to be

fulfilled". What should the mother do, who is also called to fulfill the Law? First of all she should give birth to good and clever children - this is her task. Some women complain and say: "Why am I a woman?" Who, then, should have been in their place, I ask. The man [male] must prepare this material of thought, will, character, to impart [it], while the woman should give birth. People seek comforts in the world, but they have to understand that essential law, which exists in music as well - about the major and minor scales. The Lord has set some [people] in a minor key, He has put them in flats - in grief, in sorrow, in the depths of feeling; others he has set in a major key, he has put them in sharps, in the shallowness of life, because they do not have depth of feeling. What can one see in a dance or a march? Dancing, marching and ... exhaustion. In the sad song you will not move, you will keep quiet and will reason. In the minor tone the Lord has created you to think about the other world, while in the major tone - about this world. Occasionally you wish to take someone else's role; but can religious people dance? They can dance, but what kind of dance? David, while he was carrying the ark, leaped and danced, while his wife said: "Look, why are you wiggling before the whole people of Israel!" (1 Chron 15; 2 Sam 6:15) - "Why should I not leap before the Lord?" he objected to her. The Lord has not restricted us, He has given us great freedom to do good and evil; but good in certain respects may be evil. But, you will say, how can this be? Here [is how]. A husband and wife live very well. Christ for His part says: "Give away your possessions" (Mat 19:21), the husband, in his desire to fulfill the teaching of the Savior, wants to give away his possessions, but his wife tells him: "You have gone mad, do you want your wife and children to be miserable?" - "But I want to fulfill the law of God", - "And I, however, do not want this law. You have no right to give away the possessions of your wife and your children, they belong to them. You have 100 thousand levs, divide them duly, equally between you, your wife and your children, and only the share which is apportioned to you, only that you have the right to give away. You do not have the right to commemorate the Lord with their

money [8]. This is the law of Christ". - "But I have the right". "You do not have the right. Who gave you this right? Where did you take your wife from? Not from your legs, but from your ribs the Lord made her your companion, and you have no right to torment her". This, of course, is now convenient for the women, and they say to themselves: "Just so, just so!" Never observe the issues from your viewpoint, but from a mutual point of view. In the universal life there are many possibilities; in the present life you are a man, but in another they may make you a woman or vice versa. If in this life you write "I do not allow any freedom to the woman", in the second life, when they make you a woman, you will experience the sweetness of this provision of the law. "This law, you will say then, is not good". - But it is you who wrote it earlier. Men [males], set good laws, because the second time, as women, you will be under their supremacy. Of course, the man [male] is not the only one who writes laws, but the woman writes them as well, and they themselves create restrictions for each other. Many women have written bad laws for their daughters and sons, to hate their fathers - "your father is a good-for-nothing, a vagabond". Do not write such laws, because your Father is only one; this man or this woman have become an instrument for the Divine Spirit to clothe a certain idea in a certain form, and, when you complain, you repine against the Lord. You should not alter the main outlines of the form-embodied idea. In the shadows you may change something, making them lighter or darker, but the main-substance, which gives countenance to the Divine idea, must remain.

24th of April 1916

Notes

1. 'kozunak' is a traditional Bulgarian bun, which is also made for Easter. The equivalent in the US and other English speaking countries is the hot cross bun.
2. In Bulgarian, there is a single word for "husband", "male" and "man", and similarly for "wife", "female" and "woman"

3. or: orders, regulations
4. or artificial, even snobbish
5. The Gagauz are Christians (Orthodox or Catholic) who speak a language belonging to the group of Turkish languages. There are different opinions about their origin. The Gagauz lived until the 19th century in the European territories of the Ottoman Empire.
6. or "older"; In Bulgarian the adjective describing a brother/sister as 'older' also means 'bigger'
7. This is a colloquialism, which literally means: others to do the housework or chores for someone, without that someone putting any effort themselves
8. This sentence is built around a Bulgarian proverb, which can be literally translated as: 'To commemorate the departed using someone else's damper/loaf', which means: to do something at someone else's expense.

Additional information

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In Egypt

"Now, they having departed, behold, an Angel of the Lord appears in a dream to Joseph, saying: Arise, take the child and his mother, and flee into Egypt, and be there until I tell you: for Herod will seek the child to destroy him." (Matthew 2:13)

There are two outlooks on life, i.e. two outlooks exist only among people, while among the animals - among the fish, among the birds, among the mammals - and among the plants, there is only one outlook. As soon as we come to man, we find two outlooks on life, and this is why man is called "chovek" [Bulgarian for "man"]; while this word originally means: "a creature of contradictions". Because the whole philosophy of things is contained in this - in the contradictions [1]. In order for a creature to begin thinking, it has to come upon a contradiction. This is [really] a fact - it is psychologically true. Those children who do not come across contradictions are not able to think; also those adults for whom everything is in plenitude [they, too] are not able to think. Plenitude, in the full sense of the word, means that the heart has all the riches [possible], and [thus] such people are not able to think. They have a single outlook: it is the outlook of the fish, the birds and the animals. Only when we [come to] feel a certain contradiction within life, only then do we begin to think. Contemporary philosophers explain these contradictions in one way; religious people explain them in another way; the people of the practical life, they, too, have their own way, according to which they construct their explanations. Religious people ascribe all contradictions to sin. They say that some being fell somewhere - they do not know when, thousands of years ago - this being had envied man. And, therefore, this spirit - they call him a demon who tortures them - he is the one who has introduced all contradictions. And for whatever happens in religious life, who is to be blamed? - Always this old devil. A murder happens somewhere,

treachery, money is stolen, women, an outbreak of war, they say: "Where did this devil come from? He is the cause"; i.e. we view life subjectively. With a single stroke - this is it, a philosophy, this devil is to be blamed for everything. The philosophers, however, find the contradictions in the very matter itself, in the forces, in this mechanical construction of the Universe; while the practical people say: this devil - these are the economic conditions - the "bite" [2]. This "bite", if it is not, then there is nothing, but if this "bite" is there, it creates all [possible] benefits. And according to them, this, the best thing - the "bite", it creates all the contradictions and - the worst evils. And I think that they are much closer to the truth than the religious people. Yes, the "bite" is, according to their philosophy, the cause of evil. They say thus: "for people to sin - this is implanted in man already with the first bite [3] which entered the mouth." And they are right, because Eve, who was chaste, pure, when she took the first bite of the "bite", she, as well as everyone, became corrupt. These are their arguments. I support neither of them, but I [simply] state things as they are. And, therefore, during our existence on the Earth, life is either rational or irrational; either everything is strictly mathematically defined, or all this is a coincidence, a possibility, a probability. These two outlooks exist now. Those who hold the latter outlook say: everything is by chance - people are born by chance, they eat by chance, get married by chance, fight by chance and die, also by chance; someone has lost money or gained it - still by chance. But the others say: everything is strictly determined, nothing is by chance. You have to eat, because there are causes for this. That the causes are rational, there is no doubt. You yourself create all the troubles upon your head: you want more money, yet, when you take them, someone else also wants to have more money, and [so] they beat you because of the money. Thus you cause all your troubles - to get beaten. While the contemporary technicians and engineers, or materialists, say: when a force meets a resistance on its way, friction is always created and a fire explodes. Therefore, in this case money, or all the benefits, are all counteractions, and, when the energies which function within us

meet these counteractions, an explosion is immediately generated. Now, someone may ask if this is true. It is true. Let the wife put her hand in her husband's purse - he has 10 thousand levs and she takes them away from him - the husband will immediately shout: "Where is my money?" The balance is lost - [as it turns out] the money was at the bottom of the ship, they were the ballast of the vessel, and it was in equilibrium. But the wife - without understanding this law of the ballast - takes it away from the bottom of the ship and, [naturally], the husband stands up and says: "Where is the ballast?" - But I need it. - "But do you know that we may sink?" And so, arguments often happen in the world because of this ballast - sometimes they are pleasant, and sometimes unpleasant; sometimes they are settled in a friendly manner, and sometimes they are settled according to the method of Don Quixote or according to the method of Sancho Panza [4]. That is, do not think that Sancho Panza was much more clever than Don Quixote, but he was a practical man, he had an intimate knowledge of life, while Don Quixote was an idealist, he understood life ideally, but he did not understand it practically; and [so] we laugh when reading, but both Sancho Panza is right and Don Quixote is right. And the contemporary world is full of Don Quixotes and Sancho Panzas. This is not an insult, I am [simply] stating a fact. If you enter the schools, you will find many programs which are arranged according to the ideal of Don Quixote, there is nothing practical there; other schools have a practical orientation, but they lack the idealistic. And so they argue. When Don Quixote comes, he will apply his laws. First of all, he will start with God - he puts up a sign: religion must be taught first of all - the Law of God [5], and then all other things. Sancho Panza comes: "Down - he says - with this sign! This is not modern, what is needed is what is practical, people have to live - to eat, [some] "bite" is needed. Once we have eaten, then we will think of the Lord". And Sancho Panza reasons thus: first of all, for a man to think, he must have eaten. Is a hungry man able to think? And Sancho Panza says: "The hungry man will think of stealing, but the sated man will think of some philosophy". Now,

contemporary people will say: "We are neither Don Quixotes, nor Sancho Panzas". I am glad that you are like this. But you should marry Don Quixote and Sancho Panza, and a child should be born, it will be the 'third' one and it will have the outlooks of [both] Sancho Panza and Don Quixote. Out of these two unified outlooks you will have something new. And the world asks "how will Salvation be brought about?". - Through marrying Don Quixote and Sancho Panza. These are symbols: Sancho Panza may be a man, he may also be a woman. Everything may be a man or a woman, that is to say, with respect to form. But the one who wrote "Don Quixote" has made him male. Why? And Sancho Panza, he is male as well, with respect to form. But Don Quixote fights because of his beloved, for the sake of his Dulcinea. The woman [as such] is a cause for him to manifest his heroism. Whatever endeavors he undertakes - a [certain] beautiful woman is on his mind. For her sake he is ready to sacrifice his life. And Sancho Panza also believes in his master, but he has quite a different outlook. He tells Don Quixote: "When you conquer your kingdom, give me some land, so that I may cultivate it and sustain my children." This is why Don Quixote is lean, of tall stature, with long, lean hands, a long and slender nose, sharp eyes, and a straightened forehead; while Sancho Panza - he is a shortish man, around 145 cm, he is like a keg, has short hands, fingers - very thick at the base, thickish lips, thickish nose. When he sits at the table to have a bite, he smiles like a [bright] Moon and says: "This is the meaning of life!" Now, if contemporary people, who criticize, can see only this - the comical [element] - in a novel, in a play, then they have not understood the loftier meaning; contemporary people are not people of ideas, they are people of fanciful-experiences, but not learned people. Someone has read some book, he imagines himself as a duke or an earl, but this is not enough - you need to have the blood of this duke. Therefore, ideas are something which we have to acquire in the world. And these ideas are given only through the contradictions. The law of evolution requires contradictions as a necessity. This is a law [applicable] only for the human kingdom. In the

other kingdoms there is no sin - sin only exists in the human kingdom; and all those beings which are directly or indirectly connected with the people, they are all contaminated by sin. The only sinful beings in the world are the people, there are no other sinful beings. All other beings live their lives in peace and love, and understand God - only people do not understand Him, and think that the whole world is upside down. Judges, philosophers and scientists wish to make out that sin penetrates the whole Universe and they call this "world gloom" [6], and they ask themselves: why does this sin exist? Here is what I liken these writers to: in South America there is certain desert, and when the travelers walk there they raise so much dust around themselves that they are not able to see anything and think that the whole world is [made up] only of haze, even though the dust extends only 200 metres around them. [Similarly], this philosophy projects the sin onto the other worlds as well, but there they live very well, as I [myself] know. They will say: "Prove this with [scientific] data [7]". And I will say: you must also prove [your claims] with [scientific] data. I can [indeed] prove with [scientific] data, I am able to prove mathematically, to debate with mathematicians.

In the human body, given a certain form, I can prove that sin is bounded within a certain space of the Universe. And they will see that this is so. But this is a detached mathematical question and if I were to decide to prove this, do you know how this matter would turn out? A famous violinist went to Paris, he gave several concerts there and succeeded in winning the sympathies of all. Before leaving, one evening, he wanted to give an outstanding concert so that they would remember him, so that the papers would write that he played something beautiful. Unfortunately, however, he started to play a very long aria, for several hours, so that when the listeners became tired they began to leave one by one and at last only the attendant was left with the key; the violinist, full of inspiration, continued to play. The attendant went to him and said: "Sir, please, I have to sleep, take this key and when you finish your piece, close the theater". And I find the contemporary philosophers to be like this violinist: some come out and

speak so much that we tell them: "Now then, take this key, and when you finish your dissertation, close your theater, because we are going to sleep". And especially the Bulgarians, they do not like long dissertations very much. The Bulgarian is practical: "Tell me in a couple of words what you want to say. Is there a Lord or is there no Lord? Is there an "other world", or is there no "other world", and do not stretch things out. I do not have time, I have to attend to the field. Is there a Lord or not? If there is not, I am heading for the field to plough. If there is a Lord, I will go to serve Him; but if there is not, I will work for myself." This is how he resolves the issue. "Is there an "other world" or not? I am asking you to tell me". And after you tell him that there is an other world, the Bulgarian says: "Have you been there? Have you seen it? Have you experienced it?" And when you tell him that you have visited the other world, he will say: "Really, is it possible to visit the other world, amazing!, then I will go as well!" He is very practical, he wants to try, he is ready to do everything, but if he senses that you lied once, then the matter changes.

There is a God, because in the world Love exists. And there is an other world, because there is this world. And the other world and this world, they are one and the same world. When you speak about "the other world", you speak about a world you do not understand, while when you speak about this world, you speak about a world you do understand. Therefore, the world I do not understand, I call - the other world; and the world I do understand, I call - this world. There is the other world, which we do not know, while this world is the world which we [do] know. Therefore, we call the known physical, whereas we call the unknown spiritual. But what is the physical and what is the spiritual? The physical world is the manifested world, while the spiritual world is the unmanifested world. When I say "unmanifested", it does not mean that it does not actually exist, but only that this world has not taken form for our feelings yet — it has taken form for our conception only; it is beyond our feelings and we call it - spiritual world. And this spiritual world is the cause of everything that happens on the Earth. And, if you wish, you may

do any experiment you like. You say: "I believe [8] that I am a master of myself, I have will, I am able to do anything I like". But you are not able to do whatever you like, you can only do whatever you are ordered, like a soldier on the battlefield: you will shoot, because you are ordered to. You are a priest - you serve in the Church because you are paid; you will serve, the people want it. You say: "I am free to serve or not". No, you are not free: whoever has taken the vows is not free; whoever is a preacher is not free. And given this, we boast that we are able to think. Only free people are able to think, while people who are not free - they [merely] repeat things. And, therefore, contemporary people repeat time and again, they recite, in my opinion, excellent declamations: "Green you are, my forest, you savor of the air of youth, but in my heart you rouse only sorrow and regretful-truth" [9]. Ah, an excellent poet, he recites excellently. "I," someone says, "believe in the triune God". It is a declamation. "The Lord exists" - you recite; "I am Bulgarian" - you recite. "But I am learned" - you recite, nothing more! You are Bulgarian, your father, your mother are Bulgarian, you were born among them - you recite. Will you tell me then, what is the Bulgarian blood? By what is this blood distinguished? Some say, that I cannot reason. Today I will reason philosophically and very objectively. Those learned chemists, naturalists, have they analyzed the Bulgarian blood, and by what it is different from the English blood etc.? Where are their tables and calculations? What is the Bulgarian blood like? I wish to see it, to see the results from it. What is its distinction? When some naturalist speaks of a certain seed, he has to describe not only the external form and signs, but also the internal ones, and even what results each single seed may produce. You have Bulgarian blood. What is your blood like? Not only have the Bulgarians not defined what its distinction is, but also the Englishmen, they also say: "I am English, English blood flows in my veins" But their chemists have also not defined what their blood is. What is its distinction? Bulgarians, English, French, Russians, Americans assemble and say: "Bulgarian blood flows here". The Englishman, he also says: "English blood flows". Al-

ways Bulgarian, Russian, American blood flows, but what is the blood [like] there? All people speak using unknown numbers, with suppositions. And therefore, I consider them, I say: those Bulgarians recite excellently, and the Germans, the English, the French and the Americans, all recite, but they do not yet think. The theosophists define that man is "manas" - a creature, which thinks. Yes, the first people, who came to the Earth, who created the Earth, thought; but those which stayed on to govern it, they ceased to think.

Now, sometimes I see that when I am giving a lecture, some will take a passage out of it and will say: "He corrupts the Bulgarian people". Well then, tell me the elements of my corrupting speech, the element which changes life. Good. I have nothing against being criticized, but let those critics be rational critics. Let them prove what the elements of this corruption are. According to our understanding, corruption {razvrashenie}, "to unbolt {razvartam}" [10], this means: if on a wheel where all bolts are tightened, you loosen {razvartash} them, you are causing corruption {razvrashenie} and those people who are in the car may fall. I ask you, please tell me: on what car of yours, which bolt have I loosened? Who are the witnesses? I am prepared to listen. Say: - On the rear wheel, on such and such a place, you have loosened the so and so bolt, and I will admit that I have corrupted and that there was a danger for the people to fall. I use the word "loosen" in a very mild form. And everyone must think, and I would like all of you who listen to me [now], likewise, to think very soundly and not to recite. "I believe in God" - this is not belief, this is declamation. Are you prepared to die for this Lord, in whom you believe, to sacrifice yourself, to give away all your wealth? For your wife, for your children, can you die for them? This is conviction; although it is a delusion, it is still an ideal, people find meaning in it. That man [who does this] is a hero, he dies for an idea. But you, the zealous believer, who believes in the one triune God, but are not prepared to give a single hair of your beard, allow me to have doubt in your faithfulness. We must reason correctly: do we think or not? You should know, is Bulgarian blood flowing in

your veins or is it not flowing, and from where does this Bulgarian blood take its beginning. Does not every river have its own source? From where does the Bulgarian blood take its beginning, and where does the English blood take its beginning from? I will be glad, let them tell me where from the source of [all these] things begins. And there is a significant difference in the blood of the [different] people. I will be sincere.

What color does this Bulgarian blood give to the Bulgarian face? - Blackish, it means that in the Bulgarian blood carbon predominates primarily, or the carbon energy, which compels him to keep close to the Earth, that is why he is a ploughman, a gardener, a shepherd. While in the blood of the Englishman, hydrogen predominates, the hydrogen energy, that is why he is a merchant, he sails everywhere across the sea, his people are all over the world. Yes, I say, there is more water in the blood of the Englishman. And if you wish to befriend the Englishman, give him good water to drink. But if you wish to befriend the Bulgarian, give him a piece of land, he will remember you, he will say: "He gave me very good land". And so, the Bulgarians became Bulgarians when carbon prevailed in their blood; the English became English when hydrogen prevailed in their blood. These are energies within Nature. But one day these energies will change. And the Bulgarian of today will change, something new will come out of him and he will not be called Bulgarian anymore. And a time will come when the English will also change. They will not be called English. They will be called something new. And the Bulgarians and the English of our day will remain in the archive, to be studied like an ancient thing - how they manifested themselves in the past. And so, we all must turn back and start to think and to reason, at first about ourselves - and not to occupy ourselves with other philosophies. First of all we must occupy ourselves with the mighty philosophy of our body, with those great causes which have started to act from the beginning, with the causes which have created the hand. The hand is not complete yet. What had Nature thought when she created the eye, the ear, the human mouth, the tongue, the nose, what is the signifi-

cance [11] of all these organs? What is their designation? Is the only purpose of the human tongue to simply roll the food? Of the tongue in the mammals, people think that it has a sole purpose - to roll the food. In reality, however, the tongue has three tasks: not only to pass the food to the throat, but also to taste, to distinguish between foods, and the third task is to speak and sing. These are all tasks of the tongue. I will ask now, if Nature has set these organs [in place], what did she initially think? You do not have any memories of this. You see that you have a tongue, that you have eyes; but [of] how these eyes have been created, how this tongue has been created, your ear, the brain, you have absolutely no conception at all. And if I were to ask some one of you: do you know how many nerves there are inside the human body? how many nerves through which the body functions? They are 700-800 million separate little nerves, with which this great kingdom exists. There are so many wires through which all the possible energies in Nature function and the perceptions occur. Do you know how many days you need to read them? Just you put some effort to read 1,000,000 and then calculate how many years it will take you to read 800 million. And do you know how long it took Nature, and how many millions of beings have worked for these wires? Do you know what these electricians of the invisible world, who put this installation inside your body, were like? And someone stands and says: "Splendidly and fearfully is Man created." But how was all this created? The prophet wrote: "splendidly and fearfully" he thinks, but with what does he think? Yes, fearfully, 800 million wires, there are little long ropes [...?], do you understand [12]? And do you know that if they were to put you in some factory to make these wires, and you were to pay [for this], even 10 billion would not be enough. Some of them are so thin, that the manufacturer will say: It is not possible to make such thin wires in our factory". But if you attend a special expedition to go to the Sun, Mars, Saturn or somewhere else, to make this installation and to return... have you thought about this excursion [13]? When an engineer from the invisible world comes to make an invention, he works, [he] returns to the Earth,

you will wait for a long time and [then] you will [finally] hear: on such and such a place new wires have appeared. And when we examine the brain of the lower creatures, [we see that] in the front part of the brain there are white nerves [which are still] in an embryonic state, while in man they are long [and developed], and through them the human thought manifests and functions. Do you know from which factory they were made? Some want to convince us that they are made in the brain. Nature has prepared these particles from far-distant spaces, and then they are carried over to the Earth by means of four types of energies: I am now substituting the Hindu terms with ours - carbonic, hydrogenic, nitrogenic and oxygenic energies.

I take the word hydrogen - it signifies those energies which are connected with the hydrogen atom. And there are much deeper causes {*prichini*} for a given atom to be a carbon atom or a hydrogen atom, than contemporary chemists think. There are completely different reasons {*prichini*}, upon which we are not going to dwell, these are fields which we will think about in the future. This is a grand, profound science. These energies were carried-through in parts, and then that Great Installer came and began to place this installation, and your brain began to work, and you - to think. So, in order for some of these wires to be manufactured in the Angelic factories, it costs 10 billion levs in gold; these wires are only 2-3 millimeters long and very thin. And when you sit back and say: "This head, why did the Lord give it to me, [it would have been] better if He had given me money!" - My friend, you have in your head a small wire, 10 billion are spent on it, not banknotes, but gold - effektiv [14], so that you would think. And you, who now recite, you say: "Why has the Lord given me these abilities, these talents, when I cannot show my worth [15]?" It is comical, for the son to accuse his father: "Why has my father bought me a violin and a bow, when I cannot play [a musical instrument]? I want to play [some game]". Your father has hired an excellent teacher, he has bought musical scores for you and everything [else besides], you only need to play [(on the musical instrument)]. And now the con-

temporary people who recite say: "These things are very deep. If we begin to think, our heads will fly off [16], and, therefore, because our heads will fly off, we must not think. And anyone who dares say anything, he is a heretic, he is a liar - he deceives the people". Oh well, tell me then, in what do your truths consist? I do not mind, but when we say "liar", this is a very strong word. What does "lie" {*laja*} or "lick" {*lija*} stem from in Bulgarian [17]? I would like some of you, if there are any philology students from University here, to be so kind as to ask your professors: the root of the word "lie", where did it stem from, and is that root purely Bulgarian, is it Slavic, or is it a word which originates from some older language; and what is its archetypal root - you will do me a great favor. You lie, this means, that you do not speak the truth. Good. But define for me then what kind of thing the truth is. If we speak of the truth and the lie we should define them as two values [18]. By what do they differ? Truth, when it enters man, introduces an element of courage. When one knows the truth about a given idea, he is ready to die for it. While the lie, when it enters man, makes him cowardly. Therefore, anything that makes people cowardly is a lie: this is so according to logic. Anything which makes man cowardly contains a lie within itself; but anything which makes man courageous and decisive, to think and reason, draws him closer to the truth. It is so in practice. Does that, which I speak to you, make you cowardly? If it makes you cowardly, then I am telling you a lie. But, if what I speak to you makes you courageous, decisive and happy in life, then I am speaking the truth to you. And then, who speaks the truth and who speaks the lie? And you should not only be encouraged for a single moment. No, no. I can give you a little wine, you become courageous and say: "Do you know who I am?" But then, when you become sober, you say: "I myself do not know who I am". In the truth such changes do not exist, there you will know yourself better, you will always be courageous. And therefore, the truth presupposes that it is without changes and brings light within itself. And for all those plants which are strong and healthy, this is how I can determine their strength - [i.e.] that they have been

under the influence of the sunlight; but those flowers in the cellar are very fragile, because the sunlight was lacking for them. And so, truth makes things flexible and pliable, while the lie makes them fragile and unstable.

Now, you will ask me a question: what happened there with your verse 13? But of course, this number 13 is fatal, I am speaking precisely about the number 13. It means - "does this man think now?". Joseph is the man who thinks and reasons.

"And take his mother" - mother, this is the contradiction which impels us to think. While in Hebrew, the letter M signifies death. So then, death is associated with two processes in Nature. One which destroys, and the other which builds-up. You cannot build-up if you have not destroyed something. These two processes work simultaneously in Nature, and through them thought occurs. And from all metamorphoses, life and death originate. Mary is the woman, who passes through, demolishes and purifies everything. She gave birth to a child and spoiled the affairs of people, and this child has created for them a whole misfortune. And do you know how many people died because of this child? The inquisition alone has scorched 50 million such people. And what about Nero, the Roman emperor, how many people did he kill? And now how many people have passed away at the battlefields [19]? So then, Mary, who gave birth to a child, brought great trouble upon men. Therefore, she wishes to cleanse, to uproot everything, and to plant something new; so when Christ came, the Angel told him: "Go to Egypt". Egypt is the physical world. This child, in order for it to understand the world, must go to Egypt to study [20]. What is the Earth for? The material world, the physical world, is a world [made] for science. And when you are being expelled from somewhere, the Lord tells you: "You have to go to Egypt, to learn", and when you return again, you will know how to reason about those things which Nature has created. And if you ask me: "Why are we on the Earth?", I will tell you - to study. In every learning there is suffering, but learning itself is not suffering, it produces suffering; whereas suffering is like a foundation for us to be able to learn certain things.

Therefore, we are in the physical world to study. Very well! What should we study? They say: "I am Bulgarian", over there someone else will say: "I am Serbian". And then those philologists of the Serbians will say: "You should consider the Bulgarians enemies, because they hinder your nationality". And the Bulgarians will also say: "You should despise the Serbians, they hinder your Bulgarian culture". And [both] the ones and the others pray in the name of God, they appeal to this Lord, as though this Lord does not know His work and is in need of being taught by them. The Serbians, those faithful fathers of a nation, say: "You, Lord, do You not want to know what You are doing with us?" And the Lord, after casting a look from above says: "These very learned children of mine have become excellent philosophers, they have divided themselves into Bulgarians, Serbians and so on and think that their games are so serious that I, too, should come to play with them. But you may play thousands of years and one day, when you grow wiser and cease being Bulgarians and Serbians, I will come to set you in order." These words are not mine, Christ had taught the same teaching. And Apostle Paul says: "In Christ there are neither Judeans, nor Hellenes, nor Scythians, nor slaves". Therefore, all these contradictions have originated from reciting: we do not think, we repeat, we always declaim and declaim, until this declamation is lost. But the time has already come for thought as well - for serious thought. The declamation has worn out and become meaningless. An assessment commission is coming, they do not want declamations. They give you an exercise, solve it now, they throw away the sleeves [21] and there will not be any classmates which will give you a cue; I want you to reason seriously. Everyone knows this way, he looks up the sleeve and says "I know" - he speaks, he answers [22], ... but when they take him [the capable student] to the blackboard - only the capable students work on the board while the incapable ones gulp - he begins these formulae, develops them and reasons mathematically; while those who do not know, look at the teacher, and say: "Tell us something". But he is far away, because there is a commission; this commission has come into the world

and will call each of you to the blackboard - there is no declamation now, you must solve the exercise. This is why when I say that the time of the declamations has run out, I would like this time to continue, but the Lord will call you to the black board, He will give you an envelope [23] and there will be no one around you. There, at the board, you will perspire a bit. And, when you leave this commission, it will tell you either that you know how to think, or that you only know how to declaim. It will report in the invisible world, it will say: "Reverend such-and-such, he is an excellent preacher, but does not know how to think." "Mr. so and so, Ivan Draganov, an excellent professor, with a degree in astronomy; another, Ivan Stoyanov teaches biology, but does not know how to think". "Dragan Stoyanov, teaches philosophy, but does not know how to think". All recite, but do not know how to think. Thus the commission decides from above: "They do not know how to think". What do they do? - [they] recite. They are excellent children of the declamation, who pass for professors.

And so, the Angel says: "Take your son and his mother and go to Egypt to study [24]". And this Angel now comes and says to you: "Off you go to Egypt". And you will sigh about Jerusalem. But this Jerusalem is a place for sacrifices, while in Egypt there is wisdom, order and harmonious-construction [25]. And why did the Lord lay waste to Jerusalem? There the Jews began to make so many sacrifices, that the temple began to smell of blood. And the Lord said: "Tear down this temple, I do not want blood. I want people to think, to serve with their mind, with their heart, with their soul". And today this Lord is coming, and if contemporary people do not learn, He will say the same to them as well, and all the temples will be destroyed [just] as the temple of Jerusalem [was torn down], and He will send everyone to Egypt. It will happen thus all around the world, everything will be destroyed. "Eh" you will say now, "prove this!" I will send you, when the temples are ruined, I will send you to see them, and I will tell you: See them! Is it true? - "Why did this happen?" - Because you did not think, you did not fulfill the Will of God but followed your own will. You did not study, but you said : "You lie". When

someone comes to speak the truth, you wish to get rid of him. The lie tears down, while the truth builds-up. But, if I were the first to speak the truth, I tell you: "You are fortunate people, I respect you". Well, let me see your culture, let me see your prisons, your churches, schools, your wives, your maidens and lads, how you live in your homes. I would like to draw a lesson from your lofty moral {moral}. I am ready to make the visit now. Do you have this morality {moral}? If you were so clever, where do these debts of yours come from? You have more than 20 billion to [re] pay. You have more than 10-15 ministers killed on the streets like dogs. Where is this from? And is this the only thing? I am valiant enough to tell you the truth, and I do not wish you evil, you must not be mistaken; but this is not Bulgarianism, this is barbarism. And when the Western nations wish to define the Bulgarians, they say: "You are barbarians", and to a certain extent they are right. The Bulgarians are barbarians, whereas the Western nations make their appearance after [their time of] barbarianism . Now, let us resolve the problem for ourselves. Can you solve the problem? Because the Bulgarians as individuals do not exist. This is a collective unit [constituted] from many [single] units. Now I will tell you: are you able to love? "Well", you will say, "now you have touched [upon] our heart, how warm it is!" I am glad, indeed I am glad, this is what I wish - love, but I say, on your love, on this fire, is it possible to forge something useful, is it possible to spin a thread? Or is it possible for fruits to ripen upon your love: apples, plums, pears? Now you will say: "Now we are in trouble". What [...]? Yes, when fruits begin to ripen from the rays of your heart, then the world will be set right. This is possible - upon the human heart the best apples can grow. Upon the love from above the best pears and cherries grow. And, when I speak in this way, some say: "This language is very enigmatic". It is not enigmatic, because if you begin to study the human body, you will see the whole of Nature - man is a microcosm; whatever occurs in the whole Universe, the same occurs in man. In man everything ripens: apples, pears, cherries, grapes! Therefore, these pears and apples of yours do not ripen from the sunlight,

but from your love, so that whoever tastes may say: "This man has excellent grapes".

"Arise!" says the Angel, "take the child and his mother and go to Egypt". Egypt, this is the body, here the worms will eat it. And the body of the one, who does not know how to reason, the worms will come to teach him how to reason [26] . If you have not studied your stomach, you say: the stomach is just a paunch which the Lord will destroy. The brain is useless, this is not needed, that is not needed. The religious people say that it is also possible [to live] without a body. The secular people, they also go to another extreme. The religious people are Don-Quixotes. I do not wish to offend you, you will excuse me. Such is the train of thought. We will live for God, we will not blemish ourselves like Don Quixote. Don Quixote lives in his mind for his Dulcinea alone. And Sancho Panza reasons that he needs to eat, trembles over his body when something pains him, and says: "Dear doctor", and there is lamb-kin, and turkey-poult: "Man can only live with this". He is a practical man: he thinks that his stomach is a mill, thus far he has come, that he has to mill. When you tell the unsober man to drink water, he says: "Wine is created by God for us, while water is for the frogs". Sancho Panza says thus. Can you prove to me that the Lord has created wine? I know that water is created by God, while wine is from men. The Lord has created the grapes, but the wine is yours. Therefore, you recite, you do not think. And then they will take this wine, they will make it to be "Christ's blood". But the wine which should pour [out] from our tongue, this is the rational word. Man must not lie. Do you understand? When I speak, my heart hurts for you, when I see that you create all your misfortunes yourselves. And when I speak, I have the whole desire that you do not suffer. Salvation is before you. You need only make a semicircle, and you will change your front. This always happens when man is weighed down. And when you say: "I am in great trouble", I say: make a semicircle and the good fortune [27] will come. You say: "How many circles we have done!" You will set out in such a direction, towards the North and towards the East, and then you will put eve-

rything in. But you will say: "To the North? Don't you know that it is cold there? And from the East the Sun rises, what will I seek there? I will go South and West". I say: until now all your misfortunes have been created in these two places, and, because warmth is produced in the South, while the West creates density, the matter has become so dense, and the fire which penetrates into this matter has become so strong, that you torment yourself. Go towards the Truth - go East and North, this fire will diminish and rarefy and warmth will form, in which your fruits may ripen. Now you will tell me: "Can you prove this?" Well then, you will come with me, we will hold each other hand-in-hand, you will think the way I think, [and] you will feel as I do, and if within a year you do not see the results of my science, then you may say something, but until a year has passed you will say nothing. Someone says: "I think" - My friend, until now you have not thought. Your wife has commanded you - if you are a man, of course. On the street, when you walk and go to the left side, the policeman tells you to move to the right: "Go back, it is not allowed here". But you say: "I reason, I have the will to go back [or not]" [Yet] you will go back, what else can you do? Now, because there are legitimations, you say: "I will not go out, I am not disposed". No, no, you are not free, [because] you have a certain fear, you think of what the policemen have issued, but you do not think about the Divine legitimation: it has not come to your mind to live according to God - a pure, moral and exalted life. You say: "Now we are young, let us live a little, so that when we grow old, then we will pray all day long". But show me a single old man who prays to God. Not a single one. No, no, the young generation must be spiritual, not only with placards. To these young people we have to clarify the profound laws, why one should live in a free and spiritual way and not otherwise. Let them make an experiment. This is not a reproach. Make the young generations think, give them freedom to think. But the old ones say: "Son, do not try to get to the root of things, become, rather, a [proper] man". How will you become a [proper] man? If you are a clerk, turn and put your hand in [the money-case]

when the Lord is asleep, take the money and then you will do a small good [deed] - you will aid the orphans and the Lord will forgive you. And do you think, that the son will then say: "this is morality?" Is it with such a religion that you wish the young generation to enter the Church? No, the young generation needs another religion, a religion of truth, a religion which makes these young people courageous and decisive. But the modern-day maidens and lads, they commit suicides and say: "There is no meaning in life". Why? - Because the lie has crept into their blood, it has made them fragile, they do not find any meaning and say: "I do not want to live" And then in the Universities the students listen to lectures, in the high schools they study, but among these young people you will not find a single student who reasons soundly - the threads in their brains have been torn, their minds have been stupefied. The young generation needs fresh, crystalline thought, Divine thought, which will give expanse for their souls to fly off, to walk through space, to have energy, to think and to think seriously. Therefore, this is what is needed and what is given to you: instill the truth into your soul and when this truth is instilled in the social life, we will be able to fix it far sooner with knowledge, than without knowledge. When a car breaks, it is not philosophers that are required, but workers; when a building is erected, tradesmen are needed; when a man is killed, a mother is required to return him back to life. Do you know now what the [true nature of the] mother is? When you become a mother, you have to give birth, to nurture and bring up a child. But now the mothers misguide their daughters. They speak to them about fashions, about hats, about this, about that, but not a word about the essential things. Maidens and lads join in marriage, the maiden thinks and the lad thinks, but when it comes to the adversities of life, how will they learn? The mothers say: "You will also learn, as we learned by ourselves". It is not so. The modern-day maidens and lads should know the meaning of life, how the human body is created, what the obligations of the mother, of the father, of the teacher are. And not just according to form but also according to essence. Everyone must know their

obligations and fulfill them most conscientiously for the good of the neighbor. And there is no need for us to judge ourselves. This Angel says to Joseph: "Arise! take the child and his mother and flee from Jerusalem". That is, flee from this modern civilization, which has perverted every thought, which is condemned: it has deprived people of individuality and has made them uniform. There is an occult story about someone who went to study the science of the East and, who knows how, he fell among some blind adepts: the eyes of all of them were sunken. They caught hold of him, examined him everywhere with their hands: "Everything is like it is in us, only his eyes are not like ours. We have to become equal". And they began to press his eyes, so that they may become like theirs. And in the very thing with which man can find the way, they have put their fingers: "To become alike". And they say: "We want to make these people equal - their eyes have to sink in". The Lord has made our eyes properly. When the Bulgarians say "sunken eyes", they understand what this means very well [28], while of the religious people, when their eyes sink in, they immediately say: "He has become righteous". When a man loses everything - wealth, wife, children - his eyes will sink in, whereas if everything follows its normal course, his eyes protrude. Our eyes must be such as the Lord has created them. They should not sink in. And I am also against sunken eyes. If your eyes begin to sink in, it means that you have not become saintly yet, but have an ailing state, and soon enough you will depart from this world, without having understood why you have come here. Now you should know a sublime law: [you should] have clear thoughts and [you should] understand why your bodies have been created. Have you ever stopped to say: "These hands, why are they sometimes dry?" You have pain in your abdomen, you will call a doctor and he will make a diagnosis. No one has understood the cause yet. The doctor cannot know the cause. And if your hand hurts, do you know what the hand is saying? "My lord, I am sorry that you have used me for many things, but for that which is essential, for which I am intended, you have not used me" And you will look like that boy, which, when his father

bought him a violin and a bow, started beating his sister with the bow and broke the bow. He does not play [on a musical instrument], but beats. You also sometimes say: "Beat him up! The hand has been created to thrust". No, the hand has not been created [for you] to beat and thrust. This hand is created for you to play [a musical instrument]. This is its purpose. Have you played [a musical instrument] with it? - "No". You have not understood the meaning of life. Your hand is made to wipe the tears of one who is crying; it has been made to give food to one who is hungry; it has been made for that man who is perishing, so that you may save him with your hands. Did you understand me? Are you going to recite or to think? Tell me now: are you going to recite? If it is a matter of declamation, I also recited this morning. And the first thing I did was to recite: "Now when Jesus was born in Bethlehem...." And sometimes I recite very accurately, sometimes I stop, and there is an exception, someone may say: "There the recitation is not so." There is an art in recitation also. But there is no thought there. Joseph must think. You will say: "Where did you find all this in verse 13? Is all this in verse 13?" I extract the [following] thought from there. You have a brain, this is the reality in life. And modern-day people are right when they say that we have to begin from the visible world in order to understand the true needs of our body. And after this we will come to study, first of all, the physical manifestations of human life. Now from times immemorial many cultures have emerged, but the world has not yet achieved that level, at which it should be. Why? Because people still do not think. But this commission, which now comes, will compel people to think.

Now, a small diversion from these philosophical reflections of mine. They are a little hidden, because, simultaneously, I have to reason on one side, [and] to correct and to plant on the other. I will present to you what situation contemporary people find themselves in. It is a story that is passed down by tradition. To what extent it is true, I cannot say, but it is remembered. It dates from the time of Nero. The question is about a prominent Roman woman, daughter of a patrician - Veronius, and her name

was Vincilla. She was one of the most beautiful virgins in Rome, so beautiful, so gracious, so noble and courageous of character, that truly everyone was astonished by her. One day, by [mere] coincidence, for better or worse, Nero - who had a habit of paying attention to everything, both as an actor and an artist, a pupil of Seneca, but who liked women in a peculiar way - passed close by her, and she attracted his attention. He sent for her in the evening and said to her father: "I want your daughter to come one evening for a conversation, to spend an evening in my palace". When her father announced this to her, she immediately said: "No! I prefer death to Nero's palace!" She sent back Nero's envoys. They informed him of this. Nero, who was very proud, said: "Very well". He sent several Praetorians: "Take her and you will lower the nose of this proud Roman-woman, you will kiss her several times". In Rome everyone without any exception had to pay regard to Nero's will. I say, this virgin, she had not understood life, do you understand? When she was entering the prison, they met her for the first time with a very crude act. Now you, the contemporary people, will say: "What is wrong with her visiting Nero's palace, after all?" [29] According to contemporary morality, a man may make a small deviation, but this maiden thought, do you understand? She had her own ideal. There is will-power in her: "I do not want to go! Not for anything would I wish to go to the palace!" The one who was appointed went to carry out Nero's will by force, and then, on Nero's order, they let her go. She went out, left Rome, distanced herself from there completely, [and] in her soul there arose an aversion towards the Roman civilization: "There is nothing noble in Rome, this is a dishonor for Rome, from now on I do not wish to be a Roman [any more]". And she went to the Southern country, passed into Africa, to a mountainous region. There dwelt, as a hermit, another Roman, who had become a Christian, by the name of Finicius, who understood life very deeply and was an excellent philosopher. A young man, about 35, he had persevered for 15 years. He had the desire that his beauty, which tempted women, would disappear. And, the more that time passed, the more handsome he became: he took

a mirror and, every day, as he looked at himself, he became more and more handsome. He prayed to Christ saying: "Lord, this devil, this external temptation, may it be gone from me". And he wished this beauty of his to disappear, so as to be pleasing to God. "Lord, appear to me and show me the way, I wish to live a pure and holy, exalted, unblemished life". For 15 years this had constantly been his prayer. One day, close to noontime, he saw this Vincilla in the desert; she was walking, coming towards him, and he said to himself: "Ah, even here this devil has found me, gone is my soul!" He struggles, and she struggles. She is disgusted at the lewdness which is in Rome, in the court of Nero, at that lawlessness; while Finicius, he also perseveres and says: "A devil is coming now, I can see a devil in this beautiful woman, now I will have to fight. If I fail now, I will be ruined forever, I will be gone. Now or never!" And she approached and said to him: "Holy father [30], I beg you, be so kind ... " and began to cry. - "Ah, how cunning this devil is!" And he fell on his knees at her feet and said: "I beg you, sister, do not tempt me, I am full of sin, depart from me, you will ruin me".

You, the contemporary people, are like this saint and this Roman woman. We do not understand each other. You are now this Roman woman who has come out of Rome, who was kissed in the prison forcibly, against her will. And the Orthodox, the Protestants, the Catholics, the Evangelists, Muslims, Buddhists are all Finicius. They constantly pray in their Churches and when we want to show them the path of Truth, they say: "Go away, you will ruin our Church!" I say of this Finicius, that there was not a more suitable occasion to help this maiden. Her soul was being torn up in the futility of life: she could not understand the essential problem - why should man live on Earth? And once her fate let her down, she stopped thinking; with this contradiction here he [Finicius] should have helped her. But he said to her: "Go away, I am a sinner". She could not understand him. "You will show me the way" she said to him, "I want to know the way, this true way". And now I ask, I ask this question to both the Roman woman and to Finicius. Neither of them have found the mean-

ing of life yet. Christ has not come among them yet. They seek Him, she - in Rome, he - in the desert for 15 years, in the Name of Christ. They meet, [and] do not understand each other; he - as a Christian, she - as a pagan, in the name of that knowledge {pl.}, which she carried with herself. While the truth will be shown to them by that living Angel who will descend. I leave the story [as it is,] without making a conclusion. You should make a conclusion for yourselves.

Now, many of you have been kissed inside the prison. "I!" you will say. You have been kissed: in Nero's prison, many of you were kissed there on Nero's order. Many of you are invited to Nero's palace. How have you solved the problem? I stop there, but I tell you: you are at a crossroad, of this young Roman woman and this young saint. You are at a crossroad, and how will you resolve this problem? I leave you, men and women, to solve the problem. The culture to come depends upon this resolution.

"Take your son and his mother, go to Egypt, and wait there until I tell you to return".

And now I listen to the voice of that Angel and I say:

"Return!" May my Lord give you light, may He give you His wisdom, may He give you His knowledge so that you may [begin to] shine through. This Lord of Love whom I serve, this Lord of Wisdom, this Lord of Truth, may He give you all his blessing so that you may come to know Him, so that you may understand what the deep internal meaning of this life is, which you still do not know. And not Bulgarians, but I desire you to be daughters and sons of this Lord Who has created the whole Universe. May you have entrance to His Kingdom, may you freely walk. To be worthy of His Love and to thank Him and glorify Him.

This I wish to all of you!

May the Lord bless all of you with the most gracious blessing. May He grant strength and valor to you all!

And I do believe, that you will be heroes of the future culture of Love, of the future new humanity which carries the sign: Love for everyone!

13 of November 1921

Notes

1. i.e. contradictions in general
2. Here the Master uses a colloquial word ("*papo*") which means food, and has a slightly ironic connotation; it can be translated approximately as eats, tuck, bites, goodies etc.
3. This is the normal English usage of the word here (cf. Note [2])
4. The characters referred to here are from the (well-known) book "Don Quixote" by the 16th century Spanish author Cervantes
5. this is a literal translation of the subject "Bible classes" or "Religious Education" in the Bulgarian schools at the time when the lectures were given
6. In German "*Weltschmerz*" - sentimental pessimism
7. or evidence
8. literally: "I think..."
9. The Master quotes the beginning of a poem by Lyuben Karavelov (1834-79) which starts with "Beautiful you are" instead of "Green you are". The poem was published in 1875 and the song with this text has been so popular since, that sometimes it is (mistakenly) considered a Bulgarian folk song. A poetic translation in English follows:

*Beautiful you are, my forest,
And an air of youth you breathe.
But you are a source of sorrow,
You incline our hearts to grieve.*

Translated by Peter Tempest

10. There is a play of words here - the Master correlates the Bulgarian word *razvrashtavam* (corrupt) with *razvartam* (unbolt, unscrew, loosen). This connection could be observed more easily by the contemporary person through the Russian word for corrupt *razvrashta* -> '*raz-vrashtat*', i.e. 'un-revolve' (*vrashtat* means revolve)
11. or: meaning
12. perhaps some text is missing at this point
13. literally: walk, as in "going for a walk"
14. Literally, the word means the gold that backs up or stands as the real value behind banknotes; there seems to be no equivalent word in English that would convey the correct meaning.
15. literally: manifest or show myself, express myself etc.

16. This is a Bulgarian colloquialism; it means, literally: we will go crazy.
17. In Bulgarian these two words differ only in one vowel: *laja* {lie) and *lija* (lick)
18. i.e. value or quantity in the sense of mathematics
19. This could also be rendered as: "and now how many people went to the battlefields"
20. or: learn
21. i.e. not to cheat by looking up the sleeves for the correct answers prepared earlier on the cuffs or on cheat-sheets etc.
22. this sentence is fragmented (the ellipsis is also in the original), so another possible rendering for the rest of the sentence may be: speak up - he answers..., where the answer itself is missing
23. at this time examination questions were usually put inside of an envelope which the students received upon entrance.
24. third person plural - i.e. they (all should) study
25. literally: "order and orderliness"
26. this sentence is like it is in the original (though possibly it was not recorded in its entirety when the Master spoke)
27. literally: happiness, but can also be fortune (not as in wealth)
28. Usually the phrase "sunken eyes" is used in Bulgarian about someone who is not well - ill, hungry, or not having enough rest, under pressure etc.
29. The original has the quotation end after the words "after all", however, it most likely stops just before it - i.e. "Now you, ..., will say: "What is wrong with her visiting Nero's palace?" - is that not so?
30. In order to avoid the differences in using the word "Reverend" across Christian denominations, the address is translated literally

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The Lit Candle

"No man lights a candle and puts it in a hidden place, nor under a bushel, but upon a candlestick, that they who come in may see the light." (Luke 11:33)

Because of the growing expansion of desires and thoughts, the ordinary concepts in life have lost their meaning. It is said in the Gospels, and contemporary science also proves it, that life does not consist in the plenitude which man possesses. Life does not consist in the big amount either, nor in the little amount. Life does not consist in the largeness of knowledge, too. Life also does not consist in the abundance of love such as the people of today understand it. When Love is spoken about, we always include time and space.

The first condition which you should have in mind is that man does not acquire his knowledge on earth by himself alone. It is another question whether you agree with this statement or not. I will explain what the word "acquisition" means. Man carries knowledge within himself in the so-called by the scientific language potential or embryonic state; on the Earth only the conditions are given for this knowledge to be examined. The Earth is a place where our knowledge is applied or tested so that we can acquire it [the knowledge]. This is one of the internal laws of existence.

Now, many hold back and ask: why is this so? Do not rummage the roots so as to see why they go down; do not take the branches down so as to see why they climb up, but rather, study the qualities of the roots and branches. Do not preoccupy yourselves with the philosophy of why the roots let themselves down. This philosophy is for the great minds. You should rather occupy yourselves more with the fruit which the tree gives. In the end, sow the seed, bring the tree up and benefit from its fruit,

whilst you leave the philosophers to worry about the roots, the branches and the secrets of existence. Some of you know nothing about the fruit but ask, "why do the roots go down"? I ask: why do some people lay on their backs when they go to sleep? Can they not sleep upside-down? Or is it not possible for Nature to put them to sleep in some different position? - It cannot do it. Why? Because if man's head is placed in a position towards the center of the Earth, all his blood will go to his brain and this will disturb him. With the weaker natures, the blood will pour itself into the brain and this will cause a flood there, which will sweep everything away. Because man's Spirit is rational, and in order to avoid the great floods which occur in the Cosmos, he has established a certain order. If there is excess water somewhere, he has provided some pumps with which this water can be sucked out. Some will say: we understand this business. No, you do not understand it. These are symbols. To understand the symbols, man has to have an excellent mind. We predominantly use mathematical formulas, symbols; we speak one thing, but understand another. For man the symbolic language of Nature is intrinsic, and because of this everyone understands it. When we start to elucidate a symbol physically, we darken its internal meaning. For instance, in the Scriptures it is said that the coming of the Lord will happen in an instant. What kind of a moment is this? Some think that this moment is a very short time. No, during such a moment many things can happen. People have the habit to blink. If you take the owl, for example, it keeps its eyes permanently opened; man, on the other hand, blinks all the time. Why has Nature put the eyelids, this delicate cloth over our eyes? - because they have to be clean, that is why. If your eyes did not have eyelids, the dusty Sofia [1] would have closed them. And so the eyelids perpetually clear the eyes. Blinking means clearing the eyes. If you blink, this implies: clear your eyes and then look! You have to look at things with clear eyes. For the same reason there are such eyelids in the mind of man, which clear the thoughts. The Good is the upper eyelid, the evil is the lower one. They get together, touch, open up again and distance themselves from

each other - they do not love each other. But in a given case, the evil also has some benefit from the eye and says to it: "You will work for me too, because I purge you" And the Good tells it: "You will serve me as well, because I also purge you". These are symbols. The eye says: "I do not know what I should do; both of them do service for me". You will ask: "Is it true, that the upper eyelid is (represents) the Good and the lower one - the evil?" These are our concepts; for us bad things are those which cause us pain, and those that cause us pleasure we consider good. However, in Nature there are a number of conditions which show that the external (the visible) Good does not bring good fruits in some respects. In the world there exists one Absolute Good, which is rational; it is not some sort of mood.

Let us go back to the verse: "No man lights a candle and puts it in a hidden place." The candle is an emblem of the thinking man. Therefore, when your mind is lit, you should not put it in favor of the materialistic world, you should not envelop it with mean desires, ignoble thoughts and you should not pervert it. You will say: "then, what benefit will this mind bring for us?" - You will put it on the highest place so that it shines over the state of your life, because life on earth is movement. None of you stay in one spot; you move all the time. The conditions in which you were living yesterday are not the same today, and will not be the same tomorrow. Today other conditions are acting. After I finish this lecture, we shall be far away in space, millions of kilometers further from the previous place. Our Earth moves constantly. With its changing position in space, our state changes accordingly. Why is this so? As the Earth travels through space, the conditions of this space differ and, as a result, the influences upon us are different. Those who are not familiar with this Cosmic influence think that space is empty. It is not like this. The philosophers who study Space work on the question of whether there is space or not [and] does time exist or not. The issue does not subsist in this - whether time and space exist. Regardless of how space is explained, this concept exists in the human mind. The concept of time also exists in the human mind. You cannot

unriddle their essence, but you can reflect upon them as concepts. The concept of space includes in itself the matter. In the concept of time our life is projected. Let us put aside the question about the essence of time and space. There is not a single philosopher who has ever determined what time and space are. There is something close to the truth in their explanations, but, in essence, what space is and what time is - only God knows. Only the most advanced, the most sublime Spirits, Who have finished their development, their evolution in the Universe, know what time and space are. All other beings who have not yet finished their development have a childish understanding of these issues. They say about someone: so-and-so has graduated from the University in Berlin, or in London, or in Paris. I ask: what does this man know? This man, who has graduated from four faculties, gets ill tomorrow from the simplest influenza and immediately calls for a doctor. That is how much this man knows! As you can see, he is not able to heal himself. You may ask for a doctor only in the case that you have an illness which you cannot cure alone. And he will be the real doctor.

"No man lights a candle and puts it in a hidden place". I understand what interests you. All of you are from this kind, who wish with one blow to learn everything (Master speaking to his audience -- tr. note). At the moment, you want to go out from here, just wave with a hand and immediately the cash-desk of some banker to come into your room with his money at your disposal. Is there anyone who does not desire this! This wish is deposited even in the smallest of animals. For instance, contemporary people study hypnotism, they wish to use it. Contemporary scientists have found what hypnotism is and have observed that many plants and animals make use of it. Snakes, for example, have used hypnotism up to now. They are capable of attracting their victim directly into their mouth. Cats also use hypnotism with respect to mice. Cats have known what hypnotism is for a long time. Do you know what hypnotism is? - it is applied everywhere. Who does not use hypnotism? Do the flowers not hypnotize the bees? Is every attraction not a hypnotism? Some

say that such-and-such a scientist in France possesses the skill of hypnotizing. I say: that scientist does not even possess this art as much as the animals [who] know it. In general, today's hypnotists know very little about this art. The powers in Nature which we use nowadays are so configured that they also have a contrariwise action. There is a law of balance: we must not misuse certain powers in Nature, because we will always be bringing upon us their consequences. In the same way there is a law of thought, and the human mind works in accordance with it. If you deviate from the first direction of thought, i.e. if you hide the lit candle, you will have bad consequences. When is a candle hidden under a bushel? - when you want to smooth things over, to represent them in such a form in which they do not exist. You know that what you say is not quite the truth, but yet you do otherwise. This reminds us of a situation in life which had happened somewhere in Bulgaria, but during the [far distant] time of the Turkish occupation [2]. Two Turks were suing each other; one of them went to the judge and told him: "Your Honor, take this lira [3] from me and when I say to you: look at my face, please, remember that I have given you something". Then the second one went [to the judge] and told him: "Your Honor, I am giving you two liras, please, look at my two faces." The judge [4] kept the money from both of them. He has put the lit candle under the bushel. During the examination of the case, the first defendant told him: "Your Honor, look at my face". "Very well," - the judge told him - "but what should I do with the one that has two faces?" Then the first man understood that the second one had given the judge more [money]. Consequently, the trial was ruled in favor of the one who had two faces. The people of today have lost their faith in the judges and say: "there is no justice in the world". I say: in the world there is a Divine, Absolute Justice in which no exception exists. This Justice applies equally to all. What we see now is that people constantly judge each other. The whole life is about nothing but a correction of mistakes. You suffer from illnesses, your children are born ill; you lose your wealth; a catastrophe befalls a nation; another nation is wiped out from the face of the earth.

Do you think that all this is without a cause? All the nations who have vanished from the face of the earth - they have extinguished their candelabrum. On the other hand, the ones who are put to the test, like the Bulgarians, have placed their candelabrum under the bushel. But there is another danger - the candle may become extinguished. Nature sends all these trials.

Contemporary people are afraid from the thought that if they walk in the right Path they will die hungry. This is not true. There is not even a single fact known in history of someone who has been thinking righteously and has died hungry. All those people, however, who have not been thinking righteously have died hungry. [Even] the most learned ones have died hungry. Kings have died hungry. Princes, generals have [also] died hungry. Who has not died from hunger? You say: all people have died from hunger. This is a fact. The old and the young die from hunger, but man dies from hunger only when his candelabrum is extinguished. If his candelabrum shines, he cannot die. There are number of reasons why people die. The world, [as well as] life have to be studied in all their manifestations. For instance, have you ever asked yourselves why the Lord has created the head? What is the purpose of the head? What is the purpose of the lungs, what is the purpose of the stomach, what is the purpose of the brain? In Russian the word for stomach is "life" [Bg.: "*jhivot*"] [5]. Some call the stomach "bag" [Bg.: "*tarbuh*"]. In reality, the purpose of the stomach is completely different from that which is ascribed to it by some. Nowadays its service is perverted and all the bad results in [the life of] contemporary humanity are due to this perversion. What is the service of the stomach in reality? What is the service of the lungs, of the brain, and so on? After all this, we speak about the human heart, too. We have a heart which moves the blood and we also have a heart which feels; finally, we have a mind with which we think. For the time being what is important is the function of the brain; man's mind manifests there. In the nineteenth century a whole science was established for the study of the human brain. Earlier on, the human face was studied; going even further into the past, the human body was

studied - the way it had been created, what its functions are and so on. Included in this is Astrology, which shows what the relation of the body to the outer world is. If man does not study these sciences he will believe that the connections between him and the external world are very distant, as though they do not exist. It is not like this, though. Venus, for example, has an influence upon the feelings of man; Mars has an influence upon the belligerent mood of man; Saturn has an influence upon the powers of thought in man; Jupiter has an influence upon the nobility, upon the intellectual feelings in man; Mercury has an influence upon the mind of man; the Moon on the other hand has an influence upon his imagination, upon his fantasy. What influence does the Earth have upon man? But the Sun and the Earth influence the human being most. Life itself is so distributed, that between the chemical processes which happen within the Earth and the life which comes from the Sun there is a constant interweaving. And vice-versa: between the life on Earth and the chemical processes which happen on the Sun, there is also a certain interweaving. So I say: Christ deeply understood Nature and its laws. Some think that Christ was not educated. No, He was quite a well educated Man. If Christ was a professor today, He would be the most eminent professor in contemporary culture. Do not think that those Sublime Teachers, those great Adepts do not understand science. They understand it very well, they have their laboratories where they do a number of experiments. The greatest Teachers have methods through which they can reach the Sun and they are able to return back from there. An Adept has positive knowledge, he [may] know everything but he keeps silent, [and] does not say anything. Contemporary culture, which I call "the culture of the little children", now preoccupies itself with the question - what is there on the Sun? They have just started to study how many elements there are and what these elements are. They have done [some] small experiments and [then] they say that contemporary science is very exact. The contemporary learned scholars have done a number of calculations to determine the distance between the Earth and the Sun. How exact their calculations are,

we can see from the fact that one mathematician calculates using all the exactness of the mathematical science and finds that the distance between the Earth and the Sun is 92 million miles, but another one calculates that the same distance is 93 million miles. What kind of exactness is this, if in the calculations of two mathematicians there is a difference of one million miles? What would I have done if I had taken a train which left me at a distance of one million miles from the Sun? When we come to [know] all the theories of contemporary mathematics, we see its unsoundness. I do not want to criticize science, but I say that the true scientists upon whose backs science stands keep silent. The true adepts know the exact distance between the Earth and the Sun. In their calculations there is a difference of only one centimeter, and if you go to the Sun you will find that indeed, there is only one centimeter difference. This interval does not allow you to touch the Sun completely. If you touch it, an explosion will occur. The same interval of one centimeter exists between one man and another. Some of you wish to destroy this distance and say: let us unite and let us destroy this border! All quarrels, all misunderstandings between people start precisely when they [the people] get too close to each other. If they touch each other, an explosion occurs between them. Why do these things happen? The handsome lad who is deprived of a mind, searches for some beautiful maiden to connect with. But the beautiful maidens are the worst house-wives. If a lad wants his hair to turn white, let him take on a pretty woman. And the opposite is also true. If a maiden wants her hair to turn white, let her take on a handsome lad. To be beautiful in mind, in soul, in heart, that I [can] understand; but to be only externally beautiful, this is the worst misfortune. The soul of man must be noble, mighty! The mind of man also must be pure and full of light! Every man [male] has to perceive the needs of his female companion, to sympathize fully with her situation. And in every moment, if he sees that she is in a difficult state, let him consider the problem in the same way as he would have done it for himself. If he is a clever man, let him put himself in her place. The same thing can be said about the

woman. If we do not respect this [attitude], we put the candle under the bushel. So, to put the candle under the bushel, there must be a number of conditions.

Now, we desire to live. It is a correct desire, life is a necessity. Every young person wants to live. The old ones also wish to live. There are a number of conditions, however, and if we fulfill them, we may live as long as we wish. For this, knowledge is required. The first quality required of the occult pupils is absolute patience. Patience is a conscious process of the mind. Nowadays people do not have patience. Someone is beaten up, and he is told: be patient! This is not patience, this is wretchedness. Patience is a quality of the free man. The patient man should not be outwardly indifferent to things. The statesman can be a patient man. The minister can be a patient man. The philosopher can be a patient man. The mother can also be patient. To be a patient man means to be a great man, to endure all difficulties in life; to lose \$200,000 levs [6] and to walk as though even a flea has not bitten you. I will give you an example (a symbol -- tr. note), let me see how you will interpret it. Imagine that your brother has gone somewhere and ten years later writes to you that he is about to return. You have attained wealth during that time and now you start preparing to meet your brother. But before your brother comes back, you have lost all your possessions, worth \$500,000 levs and you are left with nothing. I ask you: will you be able to meet your brother in this case as cordially as you would have done if you had not lost that money? You will say: this is a misfortune! I will give you the same symbol in another form. Imagine that your brother is caught by a bandit's gang. You love your brother as you love yourself. They send people to tell you that your brother will be released, only on the condition that you pay \$500,000 levs for him. You give this money and when your brother comes back, you are joyous. Why? - because your profit in this case is your brother. The \$500,000 are gone, but you have saved your brother's life. That you gave \$500,000 for the life of your brother, this is nothing. Some [people] say: Bulgaria has lost because of a similar act. What has Bulgaria lost? If those money have gone to

pay ransom for something extremely valuable, are they not put in the right place? Who do you ransom? How many Bulgarians are there locked, imprisoned in the invisible world? The University professors know nothing about them. Do you know that for these prisoners in the invisible world the Bulgarians must pay \$30 million leva in gold? You say: "Somehow Bulgaria does not have good luck". That is exactly why Bulgarians do not have a good luck. Those enslaved Bulgarians must be redeemed. How are you going to redeem them, can you tell me? Christ says: "I shall redeem them". And in truth, Christ will redeem them. But I ask: "Is Christ's Love manifested here in Bulgaria as Christ manifests it? I take Christ as He was 2000 years ago, the same way I take now the Bulgarian nation, at the head of whom is the whole priesthood, as followers of Christ, and I ask you like an external, unbiased person: "have the Bulgarian priesthood, also the Bulgarian people, applied Christ's Love? Go abroad and you will see that when they want to offend someone they call him Bulgarian. Go to Germany, go to England - everywhere the Bulgarian has a discredited name; everywhere the Bulgarians pass for barbarians. There is a very bad opinion about Bulgarians everywhere. I would consider that Christ's Love is applied in Bulgaria [only] if there were no gallows to be found anywhere, if no murder was taking place anywhere. In the war which the British waged for four years, only 3,500 people were killed and about 250 executed. How many people were killed and executed in the war which Bulgaria waged? I was told about a Bulgarian who was suffering from an epileptic illness and because of this, he stepped back on the battlefield at the time of a battle. But as a result of his action he was accused for not wanting to serve his country and was sentenced to be shot. They say: "these things should not be made public because they shake the nation's morale". It is not me who brings them up, these things are everywhere. The stability of a nation depends on the Love it contains in itself. A people cannot raise itself with killings, there must be stability within it! In this Love everyone must wish the well-being for all the Bulgarian people; and the whole Bulgarian people must wish the

well-being for its members. Thus, when you visit some village, the villagers should meet you and treat you with a hearty meal. And when a villager comes to the city, you should meet him in the same way, there should be a competition between you all in this respect. When the villagers [7] come to visit you, how do you welcome them? And when you go and visit them, how do they welcome you? And all these are Bulgarians! One is a man of the city - Bulgarian, the other is a farmer - [also] Bulgarian. When you meet them, you see all of them separated in parties. And all are faithful, always thinking of their people. But of which people - of the city-dwellers or of the farmers? Some think of the city-dwellers, some of the farmers. The separation in parties is not a bad thing, but let this people learn. Those who are for the city-dwellers, let them teach the city-dwellers how to love; those who are for the villagers, let them teach the villagers how to love; those who are for the farmers, let them teach the farmers how to love; those who are for the military men, let them teach the military men how to love; those who are for the professors, let them teach the professors how to love; those who are for the mothers, let them teach the mothers how to love. The fathers, the brothers, the sisters, let them all preach about Love. I do not speak about the contemporary love. A young lad, Bulgarian, armed with two pistols during the uprising [8], said to his sweetheart: "Genka, do you see these Turks, I will kill them all! Come with me and do not be afraid". He was traveling with her through the Old Mountain (Balkans) when a bear jumped out at them. He left Genka and climbed up a beech tree, and from there told her: "Do not be afraid, I will be shooting from here". Genka saw her hero up in the tree, and said to him: "nothing can be achieved with shooting from above". I would consider that lad a hero who could get the bear by the ears and tell it: "Do you know that I love this girl? Do you know that I have faith? Come on, go away!" After this he would stroke the bear a little bit and say: "Off you go, let us not quarrel! You have to know that I love [Genka]." The bear will look at him and will say to itself: "If you love, then there is no problem any more". This is what I call heroism. While you are

shooting with the rifle from above, your Genka will be finished ten times over. If you are in India, before you turn, the tiger will swipe your Genka and no one will be able to find her. These are figurative things.

A student fails her exams with some schoolteacher. She says: "I do not want to live any more, I will kill myself." And indeed, when she fails [the exam], she buys poison and goes to poison herself, or hangs herself, or kills herself. How many students are there who have poisoned themselves in this way! What kind of morality is there in the act of failing a student? If he is going to kill himself, give him a mark of 3 (bare pass --tr. note) [9]. If you give him 3, the Lord will also give you 3, He will bless you. Sometimes the schoolteacher does not give way, he says: "Let him kill himself, I do not step back from my convictions." When the student kills himself, his mother, father, brothers, sisters and all his relatives mourn [for him]. Give him 3, be generous with this one digit. After this, tell the student: "I believe that in the future you will learn better, I have faith in you!" In view of him killing himself, give him 3 and let him live. You say: such is the morality of the schoolteacher. What kind of morality is it to let a student kill himself! Some students, when they find themselves in a difficult situation, beat their schoolteachers. I was told an anecdote about a student at University who compelled his professor to give him a good score. This student failed the exam with his professor, so he visited the professor's office one day and told him: "I have studied but failed; because of this I want you to correct my score." - "I cannot correct it" - "You cannot? Listen, you shall correct it, otherwise you will fly out of the window! Will you correct the score?" - "Please, please wait!" And the professor corrected the score, and gave 5. The student said: "Do not mess with me again". I will not narrate the story to you any further. This professor has convictions, he does not want to change the score, but when the subject comes to the point where he has to fly out of the window, he gives the student 5. The teachers should behave with love and the students should behave with respect.

This candle must be ignited. If some of my lectures reach one

of the high schools [10], the whole teachers' council will gather and will seek a way to safeguard the students from being captivated by the New Teaching. Their parents complain that these lectures have shaken the minds of their kids. They say that these lectures are not for the young ones. Who are they for then? I will prove to you that up to now the Sunlight has caused the worst evils [to happen]. Are not all the floods caused by the warmth and by the light? Are not all illnesses due to the warmth and the light? Is death not due to the warmth and the light? Are all fires not because of the Sun? Are all quarrels between men and women not because of the Sun? If the man and the woman were living in darkness, would they quarrel? No, they would not. Is the Sun guilty because of all this? No, it is not. We should understand the meaning of this light. If we do not know how to use the light, it shall bring in our lives the worst possible evils; but if we know how to use it, it shall bring the greatest blessings. Just as Christ turned to those who lived 2000 years ago, [so now also] He says: "The mind, which God inserted in man should not be put under a bushel, but rather, under a wide horizon, so as to serve for the well-being of those people in whom it lives". And all true learned people who occupy themselves with science are sent by the invisible world for the well-being of [all] other people. Every man is born with a certain inclination for something. I praise the scientists for one thing, namely, that they live all their lives working without being paid. Every scientist who dedicates 20 or 30 years of his life to science without payment, he is an idealist. A musician who dedicates the whole of his life to music, or a sculptor, or an artist who dedicate the whole of their lives to art, these are the people who stimulate mankind [to go] forward. Thus all of us must work without payment, and must obey the Law of God. And when this candle becomes kindled in the mind of anyone, that man shall know how to use the powers and the laws of Nature. A farmer would not till 100 acres of land; for him 10 acres are enough [11]. If a Chinese man possesses 4 acres of land, he is considered a rich man. A Chinese man is capable of receiving as much harvest [from 4 acres] as the Bulgarian can from 50 acres.

If we had true knowledge, we would have known how to shorten our labor. The students of today use a lot of time for their studies; such is our contemporary educational system. According to my understanding, four hours are enough for studying: two hours before lunchtime and two hours after lunchtime. Most of the time should be spent [by the students] studying Nature in the midst of it, together with the schoolteachers. For instance, botany should be studied among the flowers. And where should religious life be studied? Not in the Church, but rather in the midst of the poor folks. When some people desire to pray, they should not go to the Church, but they should visit a poor widow instead. This is the best Church. This is the best prayer. If you wish to pray, we will send you to the poor foster children, those who are left without their mothers and fathers. This is the best Church. There you will be the priest; you will pray and you will take them to the Lord. In this way you will send the best prayer. And so, when you get up in the morning you will put on new garments and [clothed] like that you will enter [the place] where the foster children are, so they can enjoy your visit. What kind of garments will you put on? Living garments; [made] of bread, of water, of little clothes, of warmth, of knowledge, of sweet words. This is what I understand to be religion! The modern-day religion which we have in America, in England, it used to be good, but in the past; in the future this religion will not be capable of uplifting you, because it is said: "This people approach me with their mouth, but their hearts are far away from me". You have gathered here to hear my lecture, but you must know that what will uplift you toward God are your good intentions which you can apply even today. All of you are rich, you just have to kindle your candles, to take your keys and to open your safes. I do not want you to give away all your treasure, but give as much as your heart allows you to do, by love, and think how you would like others to behave towards you if you were poor. If we apply all this in exactly this way, we will have the greatest science. When good intentions are formed in the human soul, only then will Nature reveal its knowledge, its secrets and will start to teach us. The man who gives is [also]

given. For a man who is generous, poverty does not exist. What poverty means, he does not [even] know. "With the measure you use, it will be measured to you.". Attract clever people, do not befriend the silly ones. When you gather with stupid people, you should have the wish to throw more light so they can also become bright. When you gather with bad people, you should awaken in them with your righteous life their fervent wish to be righteous too. We should not be excessively zealous; but how should we work? Without [any] force, but with love. How do they act in the contemporary governments? When a new law is released in the parliament, all newspapers announce it and insist on its application. All policemen watch for its application and woe to the one who does not apply it. But this is oppression. If this application [of the law] has to come through oppression, what would the results be? You know the consequences of oppression. Oppression gives birth to oppression.

Why did Christ not come with His Angels, to introduce fear and shuddering, and to impose Himself? Why did He come poor and had to be persecuted, He had to be denigrated by the Jews and had to be crucified by the Roman soldiers? In the coming of Christ precisely in this way is hidden the salvation of the world. In suffering is the salvation of humanity. I speak about sufferings in which man can rejoice. Christ says about the conscious sufferings: "I have come for this hour. My sufferings will become the cause for many people's upliftment and rejoicing." Only through sufferings the future great souls can be born. Through this act, an impulse for the sublime in the world will be accumulated. If Christ had come as a King, this internal impulse would have not been born in people. Every one of you who wishes to understand the sufferings of Christ must by all means acquire internal humility. The Scriptures say: "God lives in the Souls of the humble". You must understand humility in its depth and life-giving power. To be humble means that you are aware of your capabilities to do everything, but at the same time are so sweet-hearted, that you would give way [even] to an ant. Christ says: "No one lights a candle and puts it in a hidden place". You too, [should] kindle

your candles! And then, if you are an artist, paint on [the light of] this candle, on this Sun! If you do not possess this candle, nothing will come out of you. If you are a poet, write on [the light of] this candle! If you are a preacher, preach on [the light of] this candle! If you are a farmer, the first thing you should do is to ignite this candle and then go and plough. If you go [to plough] when this Sun has not yet risen, nothing will come out [of your work]. I am speaking about the internal candle, not about the external Sun. The kindling of this candle represents an internal process inside us. We have deceptive objective understandings, we think that the light is outside of us. No, the internal light is much stronger than the external. Christ says: "You are light". That light which comes from the Sun, this is the life of those Beings which shine; They are radiant Beings. From these rational Beings proceeds the light in the world. Where there is light, there is life and rationality. Where there is no light, there is no life, there is no rationality. About the latter situation, it is said with the words of Christ: "This light is put under the bushel".

And so, work only under this light, which God has instilled in you. Sometimes you speak about the Sun; it is an emblem. This external Sun is a reflection of the other Sun, which is invisible. Also, the Scripture says that in the future God shall be our Sun. Thus, this [external] Sun only represents the Power of God, which is projected through it. And in the mind which God has implanted in us, we must inscribe faith. We should have faith in this mind, in this candle, because it is from God. Through it God manifests Himself to us. If we do not have faith in our mind, if we do not have faith in our thoughts, in our feelings, then who can we have faith in? Man has faith in other people as much as he has faith in himself. Man must acquire faith in its fullness - in himself and in the Divine. If he restores this faith, he will restore his relationships with others also.

The first thing [is]: we must acquire complete faith in the Divine which lives within us.

4th of July 1926, Sofia

Notes

1. Sofia is the capital and largest city of Bulgaria.
2. This is reference to the time before 1878 when Bulgaria was under Ottoman rule.
3. Lira was adopted as the national currency in the Ottoman Empire in the 19th century.
4. *Kadhi* (also *Qadi*, *Kadi* etc.) during the Ottoman period was a local judge in charge of minor disputes and/or magistrate responsible for the city services.
5. i.e. the Russian word for 'stomach' (*jhivot*) coincides with the Bulgarian word for 'life' (also '*jhivot*')
6. Lev (pl. leva) is the currency of Bulgaria.
7. *Shop* (pl. *shopi*) is an ethnographic group inhabiting Shopluk, a region located in the whole of Western Bulgaria and parts of today's Eastern Serbia and Macedonia. Colloquially, the terms is often used to refer to the peasants in the area around Sofia.
8. Most probably the Master refers here to the April (1876) uprising in Bulgaria against the Ottoman rule, which was ultimately seeking re-establishment of an independent Bulgarian state.
9. In Bulgaria the students were marked from 2 (fail) to 6 (equivalent of A). 3 (roughly equivalent to D) although a very low mark, ensures a pass.
10. A 'gymnasium' is a type of school providing secondary education, comparable to English grammar schools and US preparatory high schools. It is designed to prepare pupils for College/University education.
11. The Master uses the unit 'decare' which was and still is typically used in the measurement of land in Bulgaria. One decare [da] (from 'deka', i.e. 10 and 'are') is the same as 10 acres, which is the same as 1000 square metres. Consequently, the numbers mentioned in the lecture are approximately: 100 decares are 25 acres, 10 decares are 2.5 acres, 4 decares are one acre, 50 decares are 12 acres. This note is just to give an idea of the sizes of land the Master speaks about.

Additional information

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For the Glory of God

I shall briefly dwell on one fundamental thought, namely - life's essential manifestation. What can be understood by the words "Glory of God"? The Glory can only be explained according to the law of Wisdom or knowledge. Science points to the Glory of God, but people, once having acquired knowledge, do not use it for the Glory of God but for their own glory; as a consequence of this, a disharmony is born. I call people separate entities. For every separate entity there are two possibilities in life: to follow the right path and (or) to make a deviation from this path. This means that for every soul, as a separate entity, there is a possibility to expand and (or) to contract. This [fact] is explained in occult science in several ways. Western occultists explain it with the so called "warmth ether". "Ether" means that from which all things are born and brought up. The syllable "et" means the Primordial Beginning, from which things are born. [The syllable] "ther" means that which raises things up on the earth. The Ether is not a dense substance. The warmth ether, i.e. the Primordial Energy which has commenced its activity, has a connection with closeness [1], with Love. Therefore, in the first expression of life Love is manifested, during which time the warmth ether begins to act in matter. And so, life manifests itself in warmth. With the appearance of warmth, the current of life started to descend towards the earth to organize it.

In Genesis it is said: "In the beginning God created Heaven and Earth". This current is the Divine Spirit Which descends from above to organize things. In the current state of your development, you must understand the law of the warmth ether. It [2] is a movement from the outside inwards. When we say that we must love other people, we imply this warmth ether which comes from outside. People demand our love. Someone has the wish to love you and for you to love him. Why? This is an en-

ergy in Nature which wants to manifest itself. Because you do not understand the law, you distort things. When a wellspring wants to express itself what does it do? - it must start gushing out. When water begins to flow out of it, it manifests itself. The same happens with man. When an Angel loves some man, you will see that something flows out from this Angel. That which flows out of Him is liquid, while your love is dense. When you love someone, something flows out of you too, and if at this moment an Angel who is returning from a long journey happens to see you, he will say: "Let me have some rest next to this well-spring". He will scoop up a little bit of your water with his small cup and will correctly evaluate whether your well-spring is good or not. Therefore, when people love each other in the physical world, purely physical manifestations exist between them; but in the Invisible world it is not like that, there Love is a wellspring. For you these things are abstract terms; you just say: these people love each other. Yes, this is so, but you should know that life corresponds to the warmth ether and if you cannot accept this stimulus from the outside, then life cannot manifest itself within you. The life which comes out from within is a manifestation of this warmth ether. When life manifests itself, your life-giving ether will also be in the center of the Earth. The life-giving ether is that which creates, and, for that life to manifest itself, this wave must first come from outside.

Now, when I speak about the earth, you resemble it, and, because of this, the warmth ether must by all means come into you like an impulse from the outside, to urge your heart towards activity. Sometimes you desire to love. Thus, after you have accepted a stimulus from the outside inwards, another impulse from the center of your heart should express itself, so that life can manifest. Therefore, everyone who desires to live will come into discord with the solid matter. Everyone who desires to love will come into discord with the solid matter. A man who is not able to work with solid matter, cannot live. In this respect, from the point of view of life, all sufferings are stones which you will build your future with. Afterwards comes the light, which is also

necessary for life; it is also a current which is called "Light Ether".

All these external manifestations of life have their [own] form. Warmth creates certain forms in man. Light also creates certain forms. Life has certain forms, too. Every current creates its own specific form. The warmth and light of the Sun render a great influence firstly on the religious state of man; also on science. You must strive to keep this warmth and light within yourselves. You must never lose that small warmth in your solar plexus! This warmth must always exist in you, you need it. If you have this little warmth, you are invulnerable, no one will be able to do anything against you, but if you lose this little warmth, then the greatest misfortunes can happen to you: storms, calamities. They can completely ruin you and nothing will remain of you. If you [succeed] in keeping this little warmth in yourselves, then the light will come as a result, and, when it comes, it brings knowledge in man. So, the light ether has an influence upon the brain; the warmth ether has an influence upon the heart. A number of chemical processes happen from the inside outwards in the heart of man. How a man will manifest, whether in one way or another, depends on them. Do not stumble upon the different manifestations of human life! The external world may stumble, but you should not stumble. You should know that in whatever direction a man may choose to manifest himself, all this is for the Glory of God! This is because your trespasses, your mistakes represent possibilities for the upliftment of other Beings, [much] more advanced than you. You make a certain mistake, but these Beings, which you do not see, use this mistake of yours, they take it for the construction of a mighty virtue. Everything in the world is created in such a way that these wise Beings make use of each one of your mistakes for the creation of a virtue. Now, you should not say: if this is so, that everything is for [the creation of some] good, then let us make mistakes! No, it is not like that! Only when you have made a mistake unconsciously, when you have transgressed unconsciously, only then I say to you, you should not feel sorry for that. This mistake of yours will be used by some other Being for [the creation of] good. Know that if you

are on the earth, you will make mistakes, they are unavoidable, but the mistakes must not be done deliberately. The only danger which comes from the black brotherhood stands in the fact that they have the task to incorporate into man a critical spirit, that he does not lead a good life. We know, man is not able to become a saint in one day. To be saints, we have to know all the laws of Nature, we have to even know our future. Someone comes to me and says: "I am a saint". Alright, then tell me my future! If he is not able to tell me about the future, I say to him: you are not a saint at all. A saint must be able to predict the future to people. A man who is advanced should have this internal knowledge, he should have a premonition of how things will come about. For the time being you all have the chance to be influenced by the external world. You are reflectors of the external world, of its light, but you should know that the light of the other people is their own [light] and your light is yours. But if you reflect only their light, this is not light at all. If you have your own light, only this light is real. However, if you reflect their light, when it ceases, you will lose it too; if the light is within you, you will keep it always. And if another light comes from outside to your reflector, rejoice even more - it will increase your light. In the given case you must always keep your light and your warmth.

Now we have climbed up on Musala [3]. Here you are all in a very good frame of mind, but down there in Sofia, you are not like that. There you have bad, malicious feelings towards each other. A sister comes to visit you [and] you cannot bear her, you want her to go away. What are the reasons for these feelings? These are small, ordinary things, but they do not resolve the issues. You do not love some sister, you wish to get rid of her. Why? I do not want to resolve these things between you now, but I say that these situations also exist in the whole world. You do not love someone, but there is another one who does not love you. And then someone else is very much dear to you. It happens that there is someone you cannot bear, but he constantly comes to you. The opposite happens, too: you love somebody, you want him to come to you, but he avoids you. Why is this so? This is all due to

those currents in space. The Law of Love states: when a feeling of love comes into being within me, because love descends from above, from Heaven, I must carry something, I must give something. If I give nothing, I would not be able to manifest love. God Who loves us, gives us something as He manifests Himself. Similarly, when we wish to love God we should also give something from ourselves, we should sacrifice something, should give some of our fruits. God wants something from us too. We read in the Holy Scriptures that the Jews offered sacrifices to God, but what will we bring [to Him]? We do not want sacrifices today. What should we do then? What should we give? Sweet fruits from our garden? No, we must bring fruits from the garden of our hearts, in a very special little tray made of gold, of diamond. Up there, where God is, we will be met by an Angel who will accept these fruits from us. You will say: this is all a fantasy. Yes, these things are lofty, difficult to understand.

Let us now come to the facts as they manifest themselves on earth. When you love someone, what do you do? At first the mother will give her child little socks, will make a little dress for it, a little hat, a little shirt; up to the time of the child's mature years, she will always wish to give the child something, all the time she manifests her love. When love appears in the son or in the daughter, the same law is at work. For this law to be put into effect in us also, we should always be connected in our consciousness with the Invisible world. But to be connected with the Invisible world, we should know someone who is from that world, we should know his name. And you, how do you have intercourse with the Invisible world? In a dream, through prayer, with your thought? Who are your mediators? As I go back to the distant past, I see how many times you have not used the possibilities which you have had for your upliftment. You have made such mistakes that you have put whole barricades in front of yourselves, you alone have put real mountains within your lives. And now you encounter these transgressions in your lives. You must now cope with what you have done to others in the past. That is why you are given favorable conditions today, so that you

can better your ways. Your current path is an opportunity for you to liquidate with all the existing contradictions. And you can liquidate them [even] now; these contradictions are not too big.

Now, when considering this subject, each one of you has to be put in a circle. Each one of you has a distinguishable circle in which it is possible to act. Every thought has its own outlined periphery and outside of this periphery it can not manifest itself. For instance, would you be willing for the whole of Bulgaria to listen to you when you sing? A time will come when it will listen to you, this will be like listening to a radio. There will be a special instrument for everything. If you were to be heard through the air, there would be such a roar, such a yell! How strong should the sound be for it to be heard throughout the whole of Bulgaria? To transfer a sound to a far-away place in the current conditions, it must be produced very loudly because, as it passes through the air, it becomes diminished. After [many] years people will develop their inner faculties, so that when something is spoken or is sang somewhere, the sound will be transmitted through the ether over a great distance, and it will be perceived. The sound will pass through the air without any obstacles. For example, if you sing in Varna [in Eastern Bulgaria --tr. note], your voice will be heard everywhere.

So, you will have to occupy yourselves with the study of the warmth ether which has a connection with Love. You will have to occupy yourselves with the study of light, or the light ether which has a connection with Faith and Wisdom. You will have to occupy yourselves with [the study of] the chemical ether or with the volitional expressions of the human soul, with water. The alchemists or occultists of old times made the following divisions: earth - this is the life, water - these are the chemical processes, light - this is the air, and warmth - this is the fire. Man must rule over these elements: earth, water, air, fire, light and warmth. Man must produce fire himself. If your heart is cold you should be able to internally warm it and not wait for it to be warmed up from the outside. You will say: let the Lord do this! Truly, the Lord is the one who acts internally, He is able to do everything

Himself alone, but He wishes to impel us to act upon ourselves by ourselves. He wants us to love. In this way you study a great art. If you have fire [and] if you can control it, you will even be able to descend into hell. A man who is not able to rule over the water, who is not able to rule over the air, a man who is not able to rule over the light and a man who is not able to rule over the warmth, such a man is good for nothing. With respect to man alone, these are just given possibilities. If he does not use these possibilities, he will do as much as the fish does; it lives in the water but does not rule over the water. Such man would do as much as the mole does; it lives in the earth but does not rule over the earth. And what have the birds accomplished? They live in the air, but do not rule over the air. They have done nothing up to now, they do not possess any [sort of] culture. And when we arrive at those who concern themselves with the fire, we can see that they also do not rule over the fire. They make big fires: set alight some house, blow up a bomb which produces a great earthquake, and afterwards they retreat. Our houses get destroyed, we suffer, but they make fun and revelry out of this. In this respect it is expected of you that you investigate these powers, although there is a danger that if some secrets are disclosed to you, you will not be able to use them sensibly.

So I say to you: when you see a man, you should not ponder over his weaknesses but rather upon his virtues. You say: I was thinking of you as being my friend but you have such-and-such a weakness. No! To understand a man we should ponder over his virtues, because the bad things in a good person are only a shadow in his life. Only a highly good man can have shadows in his life; [and] only such a man can manifest evil. Do wolves go to a shepherd who does not possess sheep? Where there are sheep, there are wolves and bears [also]. Do lice infest a dead man? So, if a man is infested by lice and fleas, you should know that he is alive. Where do the lice go? - [they go] to the living [people]. I say: in all of you there must be created such a noble character, your souls must be [so] widely opened, that whoever meets you would feel how life breathes from you and how freshness comes

out of you; an inner fullness and goodness must exist in you without any effort; you should manifest yourselves naturally, in a Divine way. You must be good in essence, [even] without wishing to be good; even when you would sometimes wish to not be good, to still be good, regardless. And when you do not want to do good, again, to be unable to help yourself from doing it. These people I call good [people].

Now, the important thing for you is to retain something from this excursion to Musala. What will remain in you from this day? Will you remember something from it when one day you become 60-70 years old! You may say: Leave us alone, [all] this is not connected with our white hair! Well, what is left from your faith then? Not only should you not grow old, but rather, you should get younger and younger every day. Not only should not you die, but rather, you should be enlivened every day. You must constantly live in joy! And when you pass away to the other world, there you will go to Musala again, but there you will see Musala in a different form. The important thing is that we are doing this excursion because we have certain tasks on earth which we must solve. Every climb of Musala gives us an impulse. We are here on the highest position and there is no one who can stop us. Our determination forward is so great, that we are capable of taking this position from everywhere. We are at such a height at which the black lodge is powerless, it can do nothing to us, we shall break through a path for ourselves everywhere. But if we were to return without climbing up to Musala, than we would have retreated from this position like Kuropatkin [4], and also like the Germans at the siege of Verdun [5].

In all of us, in every man, there must be determination! The [main] mistake in all of you is that you do not have determination. You must have an ideal! If you stop in the face of the smallest difficulty, there is no determination in you. If you have determination, you will be like the birds, you will pass by and go away. If you have determination, if you have an ideal, there is no devil who can stop you.

And so, the Lofty Ideal - the striving towards God, brings

warmth. Behold, you can see even here on Musala, at this height, we have a temperature of 22 degrees (71.6 F). What does this physical temperature of 22 degrees show? When we add $2 + 2$ together we obtain the number 4, which is the strongest number, on the highest place. The fire of these energies, of these powers, acts in a square; whatever falls in there gets destroyed. So, here we have the Square of life. At a temperature of 22 degrees life is capable of destroying all hindrances which could be met on the way. Here Nature also shows the same; everything is destroyed [barren] on Musala. Thus this number corresponds to Musala. In the Hebrew language there are 22 letters. The Jews interpret all their philosophy according to Cabala (Kabbalah).

And so, all separate entities live for the whole Entity. The whole Entity, this is God with Whom we are connected. And all our ideas are corrected by this Whole Entity. We always think of God, although we are not conscious of this; and there is no need to become aware of this. But there is one sacred Idea within us; when we come to a certain place, we always correct our mistakes precisely according to this Idea. That which corrects our mistakes, this is God. He says: "Do not do this thing!" And you joyfully accept this [correction]. Afterwards He says to you: "Accept this!" And you accept it. There is not a single man in the world who the Lord does not correct. Sometimes you cry, until the Lord comes, casts a glance at you, takes you by the hand and you become free from all the difficulties in life.

Now, we are not going to talk about your difficulties; they are a blessing for you; you will carry them, you should know that. We shall not set you free from your difficulties. To set you free from your difficulties, that would mean to do the worst evil to you. We give you knowledge [and] opportunities to use these difficulties for [doing] good. All your treasure is hidden exactly in these difficulties. Somebody says: "I wish the Lord would take this difficulty off me". Do not say this, but rather say: "Lord, give me knowledge so that I can cope with all difficulties in my life!" You have very special difficulties in your life which you can share with no one. A doctor is needed! If you share your difficulty with

someone who does not understand, than he will make your situation worse. If you are a bankrupt tradesman and you speak about your situation to some other tradesman who is your enemy, nothing will be left of you; but if you reveal this to a friend who loves you, who is able to put himself in your situation, he will give you advice through which you will become free of your trouble. The Scripture also says: "Cast your burden only upon the Lord!" You can cast your burden only upon one who loves you and upon one who you love. If you love him, when you connect with him he will take your burden from you. Then again, if he does not love you and if you do not love him as well, he will not accept your burden.

Now, the fog around us shows that this year the world will pass through great difficulties. The secular people will be enveloped in a very dense fog which they will have to overcome. It will be like this throughout the whole year, but on the highest place there will be warmth, lots of forces will be there. There are forces in the fogs. Whatever comes, fear not! You will be courageous and resolute. You carry [within yourselves] a sacred Idea. Even if you are put into a fire 10 times, do not be afraid, you shall not burn up. You shall be like Daniel, who was cast into a den of lions. Did the lions eat him? You shall be like the three lads in the fiery furnace. Did they burn up? You shall be like Christ on the cross. Did He die? Did He stay in the grave? How many saints were buried in the ground and afterwards their bodies were not found there. The earth cannot keep them, a prison cannot keep them [either]. An Englishman was acquainted with the Universal White Brotherhood, with the knowledge of the Hindu Yogas, but he was not well accepted by the English Government, and because of this, he was locked up in India with a guard to watch over him. When they went to the prison the next morning, they saw that he is not there. A second time they caught him, locked him up again and put 10 guards to watch over him, but again, he disappeared. Eventually, he wrote a letter to them: "You cannot imprison me. Leave me alone and go your own way! I am not against the laws, but I also have certain rights according to which

you should let me be so that I can go on my way! Do not think that you can lock me up!" The strength of that man is in this faith. You can pass through the same experience, but faith is required. They can lock you up as many times as they please, but the Lord will always rescue you from prison. In this stands the beauty in the world! If some one of you were to have this experience [then even if you were] to be locked up, with 10 guards watching over you, again, you will get out and will feel free, a master of the situation. You, too, have faith, but how long it will take until this faith is strengthened! You have knowledge, but how much more has to be acquired! You possess virtues, but these virtues have to be developed much further. Your Wisdom, your Justice, your Mercy, all these virtues must be strengthened in you, and they can be strengthened. You all have the opportunity to strengthen these virtues.

And thus, to those of you who listen to me now, I shall not speak of [some kind of theoretical] philosophy, because no kind of [theoretical] philosophy can be considered on Musala - but I shall give you several practical points (suggestions) for application. Musala is only a place for experiments. Now, I should leave you here on the summit to lay down and have a rest for at least an hour, through which time you will learn three times as much as from me giving you a lecture! When you descend, the first thing which lies ahead of you is to do the following experiment: concentrate your mind upwards to God and say: "Lord, because we walk on this path and wish to serve You, let this small warmth come into us, let us feel it! I am prepared to carry my sufferings, but grant me this small warmth, allow me to feel it!" Do not ask the Lord for grand things! You always want grand things from the Lord, that is why you lose the small ones as well, but you should ask for the small thing[s]. When this little warmth comes, it will introduce the New Impulse into your lives. This is a law: if you ask for something from God, ask for this little warmth! This is the first experiment, the first condition. When you feel the little warmth, you will say: "Lord, grant me the little light, allow me to feel it." And when you say so, a small light will flash in your

mind. You will notice this small whitish light in the center of your brain. This light will be [very] little, like a pin. Thus you will have two possibilities: the warmth and the light. Then you will begin with life. The warmth acts upon life, while the light - upon chemistry, upon religion. You will become fearless and decisive. So, when you get up in the morning, you should ask the Lord for two things.

Now, as you apply one method, then another, then a third, in the end when you find yourselves in some difficulty, you should say: "Lord, grant me the little warmth, grant me the small light!" When you feel it, you should say: "Lord, may everything be for Your Glory!" And when difficulties and sufferings come, you should say once again: "Lord, may it also be for Your Glory!" For everything which happens in your lives, you must say: "For the Glory of God!" This will be your benefit from Musala. And if you are asked, what have you been told on Musala, say: "May everything be for the Glory of God!" This is the [essential] summary of everything I spoke to you on Musala. "May everything be for the Glory of God!"

We are now learning about the smallest warmth which exists within us and about the smallest light which can manifest itself in us - Warmth and Light!

And now, you should know this for the whole year: everything happens for the Glory of God! Next year, when we come here I will say to you: show me your little warmth and your little light!

We will do an exercise now. You will spread out at a distance, with at least one meter between each of you. You will turn towards the South and pronounce the formula: "May Virtue reign and may all bad thoughts in the world disperse!". You will turn towards the East and pronounce the formula: "May Divine Justice reign in the world and may every injustice disappear from our life!" You will turn towards the North and pronounce the formula: "May Divine Truth reign in our life and may every bondage disappear from our soul!" You will turn towards the West and pronounce the formula: "May Divine Wisdom reign in all

manifestations of our life and may evil disappear from our path!" You will turn again towards the East and pronounce the formula: "May the Lord reign and may the Lord be glorified in all His Love, Wisdom and Truth!". "May the Lord be enthroned in His Love, in His Wisdom, in His Truth!". "And let us accomplish everything for the Glory of God on earth!" - Amen!

*11th of July 1926, Sunday 8.30 am
Peak Musala (9596 ft), Rila Mountains*

Notes

1. In Bulgarian, there are two words for Love, '*obich*' which implies to have affection, ardor etc., and '*liubov*', which is equivalent to love. This distinction is sometimes of importance in the Master's lectures.
2. 'It' may refer here to either the law, or the ether.
3. Musala is the highest peak in the Rila Mountains (2925 m / 9596 ft), in Bulgaria and the Balkan peninsula.
4. Kuropatkin A.N. (1848-1925) was a Russian Imperial Minister of War (1898-1904), supreme commander of the Russian forces in the East Asia (1904-1905) and commander of the First Manchurian Army (1905-06). Military historians consider his indecisiveness and organizational deficiencies in directing large-scale military operations as a major element in the Russian defeat during the Russo-Japanese War (1904-05).
5. Verdun was the site of one of the major battles during the First World War on the Western Front. It exemplifies the 'war of attrition' strategy - it was the longest battle (10 months) and one of the most devastating in the First World War and in human history.

Additional information

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A Letter

Wednesday 5.30 am (the weather is cloudy, foggy and cold)

6.30 am (The Master did not come, he had sent a letter)

15 minutes contemplation.

To be written [on the blackboard]:

Three things are needed by the spiritual-students: Prudence, Strength, Goodness.

Prudence implies the right way of Life; Strength implies Freedom - the Truth of Life; Goodness implies the achievement of Life - Love. Prudence brings Light which neither fades, nor darkens! Strength brings that which overcomes, it does not weaken; Goodness brings that which achieves; Prudence leads, guides; Strength protects; Goodness elevates. Prudence brings all the possibilities of the Divine world. Strength brings all the possibilities of the Spiritual world. Goodness brings all the possibilities of the human world.

Blessed is he who by them is led, protected and sustained. He is there, in the Radiant Path, in the Radiant Truth, in the Radiant Life. There peace, joy and gladness abide.

My regards to the good students.

10th of January 1934, Izgrev, Sofia

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One sentence

Reflection.

Spiritual exercise.

[An example spiritual exercise that prefaces some Morning Talks given in the same year is the reading of the following:

- Psalm 91*
- The Path of Life*
- Prayer "Our Father" (Mt 6:9-13)*
- Prayer of the Kingdom]*

I will read chapter 16 from the Gospel of Mark. 16:1-16.

I will tell you only one sentence and with this I will conclude:

Every one of you should strive to grow and upraise in himself what God has implanted since the creation of the world.

The manifested Love of the Spirit, the manifested Wisdom of the Spirit, [and] the manifested Truth of the Spirit bring the full Life of God, of the One, Eternal God of Life! (three times)

Those of you who can, towards 8 o'clock - exercises.

(8 am, exercises on the meadow)

7th of January 1934

Additional information

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Master Peter Deunov (Beinsa Douno) [1864-1944] was a Christian mystic, philosopher, musician, poet – a spiritual Teacher, and a herald of the new old Teaching of Christ Jesus in the 20th century. Although little known outside Bulgaria, the Master (as his followers came to call him) left in almost 4000 spoken lectures and other works a profound, multi-faceted esoteric-Christian philosophy that can speak to anyone with a wish to learn from, and to hear, the living Word of God as it reveals itself to modern humanity.

The current volume is the second in a series of books dedicated to presenting accurate, faithful and readable English translations of lectures and other works by the Master Peter Deunov (Beinsa Douno) taken solely from authentic, unmodified sources, which have preserved what the Master spoke or wrote without editorial or other interventions.

