

Authentic Texts in Translation Series

Volume 1

# Master Peter Deunov (BEINSA DOUNO)



Peace be with you

CHRISTOPHORUS



# Peace be with you

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 1914-1915, originally in Bulgarian.

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*Cover illustration by Fra Angelico (c.1395 - 1455)*

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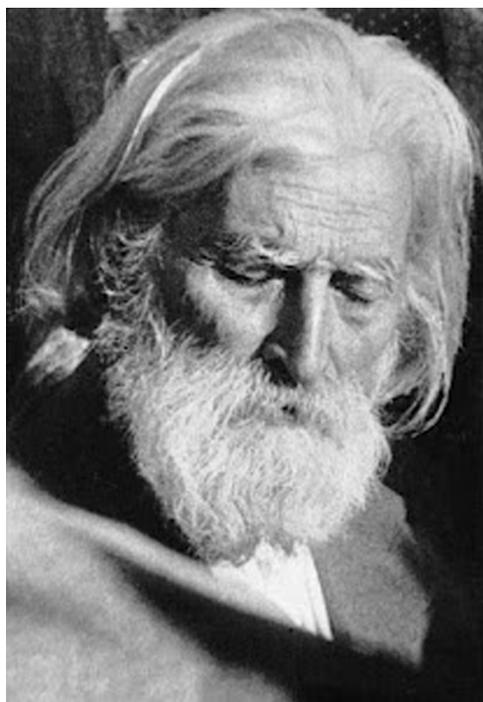
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## Preface

*“Today a Divine teaching is being preached to the people. This teaching is not a sect, as some believe, nor is it a religion. It is the teaching of Christ; It is for those, who have a deep understanding of life. It is for all people, for the whole of humanity, for all conditions, for all times and epochs.”*

*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 first 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 out-

skirts 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*

## “Behold the Man!” (Ecce Homo)

*“Then Jesus came out, wearing the crown of thorns and the purple robe. And Pilate said to them, “Behold the Man!” (John 19:5)*

By the word "man" {chovek} or "Mann" {chelovek} [1] in Bulgarian is meant a being, which lives for an entire century; however, in the archetypal language, in the language in which this phrase is written, "man" has a different meaning - it means: Jesus, the Man Who comes to the earth, the Brother of those who suffer. What should we understand by these words? Can people say of us, when we come out before the world: "Behold the man"? For man to bear the honor of this name, he must contain four things in himself: he must be rich, he must be strong, he must have knowledge, he must possess virtues. But, you will say: "What is richness doing here?" - Richness is the soil, the conditions in which man can develop; it is the soil in which strength develops. And the latter brings warmth and light, which affect the growth, the development. When we come to knowledge - it is the method by which we must understand and regulate our life. Virtue, on the other hand, is the aim towards which we must aspire. And often people ask the question: "What should we do?" - sow a grain of wheat, and it will show you what you ought to do. You will say "How?" - Put moisture, and the sunrays will show what the grain of wheat strives towards - towards one direction - towards the Sun - the wellspring of life. And we, like the grain of wheat, must grow - must strive towards God. But someone may ask: "When the grain of wheat grows up, does it reach the Sun? Whereas I wish to find God." You do not need to know where God is, but need only strive towards Him. The grain has understood what sort of a thing the Sun is, and has accepted what it wishes. The same law holds true for us - we, too, must produce the same re-

sult. We must be sown, our life will by all means have difficulties, which constitute these small but necessary hindrances, like the grain of wheat - a certain pressure is required, and after this will come the process of growth, knowledge, and when we give fruit, this is finally virtue. Therefore, we must be sown, a little soil must be added, there must be a little pressure, after which we must grow upwards and gain knowledge, and this knowledge, after it has grown to a certain level, must immediately transform into a grain of wheat. And after this the Master [2] will send for the wheat to be reaped, and He will separate the useful from the useless - the wheat from the chaff. We are born, this means we are sprouting; we grow, we develop, we die and are buried in the grave - this is threshing. And from the threshing-floor the Lord will gather that which He needs. This corresponds to the barn and the granary: the chaff is placed in the barn, and the grains - in the granary.

I have read to you the 19th chapter from the Gospel of John, so that you would see the four things that Christ bore on the cross - four things, which we too have to learn, by placing virtue on the head which was not nailed, on the left - knowledge, on the right - strength and down below at the feet - richness, and we will then have the crucified man. I.e. when we nail the richness, strength and knowledge, their juices will ascend towards the head - towards virtue. When the Lord wishes to make man kind-hearted, He nails him to the cross - He nails his riches, strength, knowledge. And what does nailing mean? They put him in the bank-safe, so that he may not be taken by anyone, so that no one can have him at one's disposal, because the Lord will have him at His disposal. He says: "When I work, you will be calm". And because man does not want to stay calm, the Lord says: "Nail him, so that he may be calm, [and] that I may work..." And when we are nailed to this cross, we should not weep, because then the Lord works for us. Unfortunate is the one, who is not nailed to the cross. Whoever wants the Lord to occupy Himself with him must pass through this process of development. I speak to you allegorically.

Before this process of development, it is imperative that there is faith, unshakeable faith in the overall Divine plan, which has in view all living beings that God has created. We should not doubt God, because He is perfect, omnipotent; does not Jesus say in one place: "What is impossible for man is possible for God." The Divine ways are unfathomable. The thought that these ways can be distorted and impeded should not be allowed: it is impossible.

And when we are called and have set out on the Divine path, we should have that simple faith which children have and avoid flaws like the one pointed out in the following story. In England, a great artist wanted to make a painting in which to depict the extreme poverty. For days and months he wandered around London in order to find a subject that would accord with the idea. At last he found a child in tattered rags which befitted his heart and he said to himself: "Here is the face that will serve for the creation of the painting!" He approached the child, gave him his card with the address and said to him: "Come in four days, I have something to speak to you." The child, on seeing a man dressed in this manner, thought: "How am I going to visit him like this, almost entirely tattered", and went to acquaintances to dress and present himself in the way one presents himself to the kings; the child found clothes, dressed, and went to the painter. "Who are you?" asked the artist. - "I am so-and-so." - "Off you go! If I wanted someone like this, dressed, there are thousands of them. I needed you the way I saw you then". And we too, when Heaven invites us to work, wish to dress ourselves. However, the strength is not in our clothes, hats, gloves and fashionable shoes, neither in the collars, ties and watches - they do not constitute anything of importance; the strength is in our mind, in our heart, in the noble instigations and the aspiration to do good. When we have these things, the others, in their own time, will come by themselves. Indeed, when we go to Heaven, should we take our clothes from here? The Lord, when He summons us to Heaven, undresses us here. He does not want our rags, but rather He says: "Bring him as he is". When someone dies, each of us turns away from him; even those, who had loved him, say: "Take him away sooner!"

Where, then, is their love? But the Lord does not turn away and says: "Bring him. I need him as he is". And when they put us in the grave and leave us, what does the Lord do? He begins to talk with us - it is not the case, as some think, that the dead are set free. He asks us: "Well, did you understand life, did you understand the meaning of the life which I sent you?" Precisely in this conversation the Lord draws His great painting, precisely then this process comes into existence: the people, after they see the man off, begin to cry and to list all his good qualities - they see the Divine painting which is depicted in these qualities.

We have to endure the sufferings which come to us and draw a lesson from them. Jesus wished to give us an example with His earthly sufferings that we have to obey this Divine process. In one place He says: "Do I not have the power to ask My Father to send thousands of Angels to save me? But if I do not accomplish what I have come for, how shall people be uplifted?" And He Himself wished to be lifted up, as well. You are on the Earth, one day storms, tribulations and, perhaps, the same terrible fate will also come to pass upon you, but when this hour comes, you should not in the least consider it a misfortune, for where there is no suffering, there is also no enrichment [3]; where there are sorrows, there are also joys; where there is death, there is also resurrection. And he, who does not wish to participate in the sufferings of humanity, will not acquire anything. And then, what, in essence, are sufferings? Consequences of mistakes, caused in the past by our inaptitude. Precisely these mistakes are rectified by the process of suffering. This process is a method for us to adapt to and achieve those supreme ascending vibrations which await us in Heaven. A hundred sorrows must be borne in order to endure one Divine joy. Exactly then we will appreciate, as we should, this joy and will retain it. And this is why the Lord begins with sufferings, in order to harden us (like the blacksmith hardens the iron in order to make it suitable for work), so that we are able to endure the joy that will follow afterwards.

Each of us is needed and much needed by the Lord. It may be that for the world you are not of any worth - a zero - however,

for God you are an important unit [4]. Only the Lord, Who has sent you to the Earth, values your sufferings, and, therefore, you should not worry what the world thinks of you; the One Who has sent you, He thinks of you and values you. For you it is important to have the approval of God. If the Lord is with you, you will be beautiful, and the world loves that which is beautiful; if He is with you, you will be rich, strong and good, and the good is always honored.

Now I shall speak to you about God, not as a being, as the philosophers say, abstract, dispersed throughout space, [whereby] you do not know where He is, but about that Lord, of Whom I preach, Who thinks of us, Who watches our steps, straightens, corrects, punishes, dresses, undresses - causes us to be born and to die. What is dying? The Lord makes an operation, He sees that you will lose much, [and so] He shortens the process of your life - "in order for him not to make more debt, take [away] his capital, which I have given him, the times are not favorable now, leave him for another time, bring him to Me". And in this process we think that the world has forgotten us. But, if the world has forgotten us, the Lord thinks of us. And the world must by all means forget us. A maiden can never marry if she loves all lads; she has to choose one and say: "This is my beloved [5]". So also in life, this fact is just as true. You must have only one Lord. There are many gods in the world who will want to appropriate you; but you must find your God with Whom you will be able to live, to develop, to grow rich.

The Scriptures say: "God is not only in Heaven; He lives in the hearts of the humble"; therefore, the first quality which you must acquire, so that He may begin to live in you, is humility. But this humility is not like the humility of a sheep - to say, when they beat you up or break your legs: "Nothing doing!". It is not humility, when they take away all your riches, to say: "We have humbled ourselves" . It is humility to realize and say, when you have all the riches, strength, knowledge, and goodness: "Lord! Everything I have is at your disposal". But now everyone does the following: all preach the Gospel and always set the world aright;

but when the Lord stops at their overfilled purses, they shout: "Ah, not there! One half, see, we can give, but everything - no". When it comes to strength, they say: "You cannot have all of my strength at your disposal". But when we are in need we want and plead Him to guide us and to help. This way of humanly understanding life predominates in all philosophies from thousands of years ago until this very time. And our misfortunes stem exactly from this. But Jesus wishes to show us the way with His life. Many Christians understand that when they become Christians, they will have to abandon the world. You may renounce your houses, wealth, wives, children and still think of them. You may go to a secluded monastery and still think: "I wonder what became of my wife, my children, my house?" And this means that you have not renounced them, that you are not free. To renounce things does not mean to forget them, but to leave people free - to leave the wife to act as she sees fit, to leave the son to act as he sees fit. To renounce the world means to leave it, to not hinder it - let it go its own way: can we stop the flowing of the river? We should leave it to go its own way; we can do one thing only - to make use of it. In the same way, we are not able to stop life, but should simply make use of things. And Jesus clearly and positively tells us: "If you love Me" - and we must love Him - in no way does He say: "Woe to you, if you do not love Me!" No! The Lord never wants sacrifices from us against our will.

People say: "Why doesn't the Lord, Who is Almighty, set the world right?" - "How should He set it right?" - "He who lies, let his tongue wither; he who steals, let his hand wither". But then we would have a world of only deaf and crippled people. What do you think - would such a world be pleasant for us, of only ailing people? The Lord, however, exercises a diametrically opposed rulership, He goes by the reverse of this process and says that, whoever wishes to be a master, must be a servant. This process consists in the following. The strong people usually want all rivers to flow into their river; in the Good, however, the process is exactly the opposite - the Lord pours Himself into small rivers and instead of ruling them Himself, He leaves it to them to rule

themselves. You can make a small experiment in your home. Let the thought that you have to control take leave of you; place in your mind [the thought] to become a servant - to become a servant for the sake of the Lord, and then you will descend in the place of the Lord. You seek the Lord in Heaven, but He is not there; when you groan and suffer, He is within you. And what people call growth, advancement, is a sign that in this process [of suffering] the Lord works. He is the best workman. Some complain: "Why does God not see our sufferings?"; but He says: "I do not have time; I am so busy with your affairs, I am busy with much more important affairs of yours; when there is time left I will occupy Myself with your external tiny disagreements". This is not an allegory, but reality. There is a verse in the Scriptures, where the Lord says: "I was for Israel like a loaded cart, in which people constantly put everything". The sufferings, however, which we experience here are the Lord's sufferings; He suffers and weeps in you. We say: "I weep, sorrowful is my soul"; but when we say: "Lord, forgive me - I caused you so many sufferings with impure thoughts and actions", then we will arrive at that true path which will save us from the evil of our day. And lastly, we have to leave our Lord to strengthen firmly within us. We have tied Him with ropes and have nailed Him. We have to lay Him to rest and leave Him quiet in the grave and then He will resurrect and set us free. And rest assured in one thing: those who hinder His way - it is us, the people: the devils do not hinder the way of the Lord. Because He has laid down the law of Freedom, He cannot, He does not want to change this law and until we arrive at this consciousness - to voluntarily obey - He will not deliver us. The consciousness that we should be like Him has to permeate us deeply. Then we will use our riches, strength, virtues for the elevation - of whom? - of our brethren, our neighbors. Each of you should seek and cherish the souls of your brethren, rather than to love their bodies. And I can tell you that Jesus, since He came here, even now has not left the Earth; He lives among men, works among them and the time has come for Him to resurrect in us. We must have faith, but not that faith and that fear which

the Jews had - "We have no other king, but Caesar", so when this Caesar ruined Jerusalem and tore down their temple in several years, they rejected him. Now again one can say: "Caesar is my king", but the consequences will be the same.

Let me return. At first we have to live in this world, to prepare ourselves; we are not able to live in Heaven because there the warmth and light are very bright. Just like the gardener, when he replants pines taken from a high place, makes various seedlings until they become acclimatized, so the Heavenly Father cannot take us from here and directly plant us in the Garden of Paradise. Even our school system is ordered so: to begin with, we have to pass the first year, only after it - the second - further on, secondary school, university, and, finally, we can enter the world. All these are methods of the culture to which anyone who wishes to advance and develop has to adapt. A Christian, in my understanding, should not be a foolish man and say: "As the Lord provides". When you have ploughed your land, you sow wheat, because if you do not sow wheat, what will God provide? Weeds and thorns. Till the vineyard, plant it, and it will bear fruit for you. And whatever vine you plant, such will be its fruit - if you plant low quality twigs, it will give you sour fruit. The Lord gave your child a good mind, but what have you planted in his mind - are these the good germs which will bear good fruits? We wish to be virtuous, strong, rich; we can indeed have virtue and strength and richness and we need to have them: the conditions under which they thrive and are able to develop are: the Divine germ, the Divine law and the Divine equilibrium. The equilibrium - this is virtue, the law - this is knowledge, the conditions - this is strength, the germ - this is richness. But you will ask me: "How shall we find the Lord?" - A very easy thing. Someone wanted to make a joke and tease a friend, who said: "We are in a garden in which there are many good apples". - "But I do not see anything", answered the former while closing his eyes; the friend smacked a slap on his face and the man recovered his sight and saw. Similarly, the Lord sometimes gives us a slap and we see. Those of you whose eyes are closed, let them wish that their eyes be opened.

The world of today contends and says: "Where is the Lord?" - He is in the trees, in the stones and in the earth"; however, when a misfortune comes, everyone looks up and sees that He is there and cries out: "Lord!" This is the reason for the misfortunes - they are the slap, which the Lord smacks while saying: "I have created you to see, not to stay with closed eyes". So we, in order to elevate ourselves, must attain the state of children - to seek and be receptive.

Now I will tell you something else. What will be our method, by which we have to work? From now on we must always be connected mentally and whole-heartedly with all people around the world, because salvation is in our joint prayers - "unity makes strength" [6] And when the minds and hearts of the people unite, then the Kingdom of God will come on Earth. We should not look for the shortcomings of a friend whom we really love: he too, like us, may have them; the shortcomings are the external garment with which man is clothed; but the human soul is pure, she cannot be spoiled, she cannot be destroyed; no one is able to corrupt your Divine soul. She can be stained from the outside, but not on the inside, because God dwells in her. And it is unthinkable to destroy something which the Lord protects. We can obey the world in the way shown when Jesus spoke to Pilate, who said: "I have the power to crucify you" - "I obey the one who gave you this power, but my soul is free". We have to obey the temporal sufferings; we cannot comprehend them, but when we die and resurrect we will understand why they have occurred. Everyone until now has been tormented by fears and trepidations in life. But that is not life. Life is when man is full of noble feelings. Happy is he, who rejoices when he was able to do good selflessly. Someone has offended you - you do not lift your hat to him [anymore], you do not shake hands; you may shake hands without this being a handshake; you may lift your hat without this being respect. And usually we lift the hat to somebody above us; but by this we somehow say to him: "Can you promote me?" There is a devilish fish in the sea which always greets whatever it meets on its way. Man also takes someone by the hand. Why? These

devilish fingers of the human hand speak a lot; for example, the smallest one says: "Can you lend me some money? I have to start a business. I have losses, I have been robbed, can you help me?" The ring finger - "I desire Artistic fame and knowledge". The middle one - "I want rights and privileges". The index finger - "I need honor and respect". The thumb - "I want strength and skill". The person greeted, if he can and desires, will give [what he was asked for]. And so two men go, and then three in the society and create a coterie, but they do not find what they seek. And at last Jesus came and said: "What you are seeking - richness, strength, knowledge, goodness - I can give to you. There is not one among you who has left behind his father and his mother for Me, and has not received a hundredfold the future life". Behold the Man, who can shake hands with us, Who can give us richness, and strength, and knowledge, and goodness. But people said: "Take him away, crucify him"; to which Pilate noted: "You are losing Him". And today Jesus stands before you again and I say to you: "Behold the Man, Whom you seek, the Man Who can only bring peace into your hearts, to give you mind, to give you health, social standing, to uplift you, to show you the way, to let your mind be clarified". But in your doubt, you say: "Show Him to us so that we may see Him!" - I will present a comparison. During the evening a man comes from afar with a small candle, I tell you: "Behold the man, who brings light for you"; you, however, see the candle but do not see the man; you will see him - when? - when the Sun rises. Seek by yourself this light which the Man carries, - it will help you find the path upon which you should walk. This is how you have to perceive the issue. Let me give you another, clearer comparison. Suppose that I take you into a lavish but dark reception-room and say to you: "This is a room with wondrous adornments, with immense treasures, over there in that corner there is this, in the other corner this-and-this". - "It is possible, but who knows, I see nothing", you object. If I bring a small candle, then the objects close-by start to be delineated; if I bring another one, the objects' outlines emerge more clearly; when the number of candles increases, the room becomes more

and more illuminated; when the electric lamp lights up, the objects become lucid, while when the day-light arrives, everything is seen. The world is like this room, and each of us has to be a light-bearer, to carry one candle, and, when we all enter with our candles and place them next to each other and thus increase the light, we will see a lot. Your brains - these are candles. I do not like people who carry extinguished candles, but only such who carry burning candles, like on Good Friday. Each one of us a must be a burning candle. A devoted, loving, good person is a burning candle. And it is a big mistake for a man to be an extinguished candle. You ask: "What shall we do". - You should pray for each other, you should send good thoughts to your friends and pray for them, wanting them to be blessed, and the Lord, when he blesses them, will bless you also. And why should we pray? In the summer season of 1899 in the area of Novi Pazar [7] a prolonged drought occurred; the Turks from 39 villages in the vicinity gathered and prayed for rain and rain came; the Bulgarians said to themselves: "God, when He sends rain for them, will send for us also"; however, the rain did not fall over their villages and their cattle grew emaciated from hunger. When people pray, you [should] pray too [8]: you, too, should submit your petition; the Lord will not keep a special column [9] for you if you do not pray. Prayer has great power, and contemporary people should be people of prayer: with prayer we will prepare our mind and our heart. And we should not pray for ourselves: that is egotism. - I do not wish to concern myself with people's minds, my desire is to occupy myself with their hearts, because all the evil lurks in the hearts. And then, the Lord Himself says: "My son, give Me your heart". Now we have to begin [our] purification, just as we do for Easter [10] - to open the windows and wash the floor. We all groan under the same burden, everywhere there is a common disharmony, a husband and wife [11] cannot come to an agreement - they divide a house, divide money, the wife is dissatisfied that the husband holds the money. Whether the husband or the wife holds them - this is indifferent. Come to an agreement on who is to be the cashier. They argue [about] who is to take first

place in the house - whether a hen or a rooster will sing [12]. What hens and roosters? - this does not constitute anything important in life. - I said, another thing is important.

Jesus has come and He works, and when the light comes, it comes gradually, quietly, without noise. He will not come like thunder, as some expect Him. - This too can happen, but Jesus is not there. When the Prophet Elijah went in the desert and surrendered himself to fasting and prayer and when storm and fire came and Elijah covered his eyes, God was not in the storm and in the fire, but in the quiet voice which spoke. The Lord is not in your sufferings, in your strength, in your knowledge. Where is He? In Love. If you love, He is within you. If you do not love, He is not there. And you must love - this is the law. We do not love, but expect people to love us! This means to sit in front of a stove and wait for someone else to bring wood for us to warm ourselves. We, we ourselves should have this fuel which is to be used by others also.

We, who follow Jesus, Who has given us sufficient strength, must finally allow {*pusnem*} Him to enter into us. Now, I leave you this Man: will you accept Him or crucify Him, will you let Him in {*pusnete*} or will you say: "We do not want Him" - this is the problem you have to resolve. If you say: "Release {*pusnete*} Him, He is our Lord", you have resolved the problem and the blessing will surely come. And then the words from the Scripture will be fulfilled: "I and My Father will come and will make our abode in you". Then the light will abide in us and we will all be reconciled.

*16th of March 1914, Sofia*

## Notes

1. Both words (*chelovek* and *chovek*) mean "man". *Chelovek* (*chelo* - "whole"; *vek* - "century", or in some contexts an indefinitely long period of time, an age) is the archaic word for man in Bulgarian (as "Mann" is in old English), and was gradually substituted in the 19th century with

the word chovek.

2. *Gospodariat*: the word itself actually means "lord" as in the master of land etc.; c.f. Luke 12, 14; Mark 13; Matthew 10 etc.

3. literally: gaining of riches.

4. the digit 1

5. The Bulgarian word is ambiguous, and the sentence can be rendered here as: "this is my world"; but also "this is my light".

6. This phrase coincides with the motto on the Bulgarian coat of arms.

7. Novi Pazar is a city in the North Eastern part of Bulgaria (close to the city of Shumen and the ancient capital of the first Bulgarian kingdom, Pliska).

8. "you" is singular for the rest of this sentence.

9. in an accounting document

10. Apart from referring to the spiritual purification, there is also reference to a custom in Bulgaria where the whole house is cleaned thoroughly before Easter.

11. In Bulgarian, there is a single word for "husband", "male" and "man", and similarly for "wife", "female" and "woman"

12. A Bulgarian proverb, meaning: whether the husband or the wife will lead the family affairs.

### **Additional information**

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## The Grain of Wheat

*"Truly, truly I say to you, unless a grain of wheat falls into the earth and dies, it remains alone; but if it dies, it bears much fruit." (John 12:24)*

The grain of wheat is the emblem of the human soul. It represents a great story {*istoria*} in Nature's development. If you were able to open the leaves of the grain of wheat, to follow its history {*istoria*}, you would completely understand the history of the human soul. As the grain of wheat falls into the ground and dies, as it germinates, grows and bears seed, so the same happens with the human soul. It could be, that for you the grain of wheat looks like something very modest, something without much value - 1/16 thousandth part of the kilogram: what price would you give it if a kilogram costs a penny? However, the grain of wheat has power, potential and a spirit of selflessness, by means of which it feeds itself and others. And when you sit at the table, you do not think about the grain of wheat at all, you do not know what joy it brings into you, what thoughts it brings. You do not know its origin. People do not appreciate it, neither do the hens - no one appreciates it. But it is a great enigma in the world.

Now, what is hidden in this grain of wheat? It is an emblem of life. And if we take the Bulgarian letter "и" [1], which is at the beginning of the word "ито" [Wheat] [2], it completely corresponds to the grain of wheat - two small legs below, roots, two small branches above. When it is sown, it shows us in what direction we should strive. The grain of wheat shows us that we should strive for the One from Whom we originated - for God; that in order to strive for God, we should branch out, form branches, blossom, produce food for the world, that is "to help and to sacrifice yourselves for your neighbors, as I do". And that is why Christ says in another place: "I am [the] living bread that has come down from Heaven" And what is bread made from? From

the grain of wheat. Contemporary people say their life is unhappy, everyone is discontent - kings and princes alike; starting from the highest and ending with the lowest, they all want something and when they receive it, they are dissatisfied again and again want for something. Ask them why they are dissatisfied. They seek something more. But let us turn to the story of the grain of wheat. When it is sown into the ground, what would you say if you were in its place? You would say: "That is the end of us, our life has disappeared, our life has decayed!" But within the grain of wheat there is more faith than within us. When it is buried in the soil, it decays and rots, but immediately it understands the language of the Sun and, when the first sunrays appear, it says to itself: "I will not die, I will come back to life, and I will bear fruit for others", and energy flows into it, and it begins to strive toward the Sun. It bears fruit, it ripens. But people do not leave it alone: they take a sickle and cut it down.

Its sufferings have not finished yet: after they harvest it, they bind it in sheaves, then thrust a pitchfork into it and throw it in the truck, take it to the threshing-floor and heap it in piles as big as mountains. Then they thresh it with horses and boards. What would you think if you were in its place? Human life undergoes the same process. You will ask: "Why do we need to pass through this whole process?" - Man must learn from the example of the grain of wheat. The horse hoofs pass through the wheat, then it is taken and put in the barn. But this is still not the end of its sufferings: they winnow it, the bad grains fall to the bottom, the good grains stay above, they place it in bags and carry it to the mill, then these two heavy stones grind it and crush it completely. If you were in the place of the grain of wheat, what would you say? "What kind of life and what kind of world has God created?" But the grain of wheat has great patience; it says: "You are still to see my story". They take it out of the mill in the form of flour, bring it home, but still they do not leave it in peace; the woman gets busy with her bolter, she sifts the flour, part of it she throws away, part she puts in the bread-trough, adds yeast and makes dough. If you were in the place of the grain of wheat, you would say: "This is

the end of our suffering". No! When the dough rises - in the oven it goes! - and when they take it out, we see these fine loaves of bread. If you were in the place of the grain of wheat, you would say: "At last, this is the end of our suffering". But after a while, they break the loaves and start eating. In this way the grain of wheat enters the stomach, juices are created that enter our mind and what happens? Great thoughts spring up in our brain, in our heart - new desires. The grain of wheat brings the garment that clothes our feelings, it pours itself out in the pen of writers and poets, it pours itself out in the bow of the violinist. This is what the grain of wheat gives. And if the grain of wheat had not undergone this process of development, you would never see these good things in Nature. Why? Because the grain of wheat gives us the strength to look and see. That is why Christ says: "I am the living bread". For man to be alive, he must communicate with his surroundings, to dive in them to help and to be helped. Just as the grain of wheat has passed through this process, so too we must sacrifice ourselves in the same way. And to offer this sacrifice is not so difficult.

Now, let us turn to the history of Christ's life, to the history of the Jewish people. How can you explain this contradiction: a nation has been waiting for thousands of years for its Saviour, for its King to come and bring freedom, and when He arrives, the same Jewish high priests and princes complain against Him? You would say that, if Christ came in our time, you would act differently. I doubt it. And I will tell you a fact. Look how the husband [3] behaves with his wife [3] and vice versa and you will know how you would behave with Christ. When the Truth comes in the world, She will not wear festive clothes, but a most humble garment, and this is why Christ appeared among the Jewish people in this simple form. This is the reason why people cannot comprehend the Truth. Such are the laws of this world.

But there is another law in the world, which manifests itself in the Sunlight. When the Sun begins to shine over all embryos and beings on the Earth, this light that brings joy and delight in man will cause hate and malice in others. This light that brings

good dispositions in some, makes others ferocious! The light and warmth applied to a wolf make him think about where he can find a sheep to eat; when they fall on a thief, he will start thinking how to steal money from you; when they fall on a man who strives to make good, he will think of finding a poor man to help. Give a grain of wheat to the hen and it will form good plumage. Give it to the pig, it will form good bristle; give it to the wolf, it will form good teeth and nails; give it to the fish, it will form good scales. The physiologists cannot explain this process. Every being adapts the food, the warmth and the light in accordance with its development and understanding. You can understand this law if you experience these two different worlds. It cannot be explained to you why evil exists within people, why they prefer hate before love, the lie before the truth. We cannot explain this; many questions "why?" will remain without an answer. The Bulgarian word "why" is a question mark, which implies: "I want". Why should we want? There is a law, which says that we need to strive towards progress.

Christ says that unless a grain of wheat fallen on the ground dies, it remains alone in this world. What is loneliness in life? Loneliness is the most difficult suffering a man can experience. To multiply - this is the meaning of life. All sufferings in the world come from the fact that people wish to live for themselves only. Evil is always born out of the wish to be alone and to become the centre of the world. But, in the Divine laws this is unthinkable. Our thoughts and our feelings undergo a downfall, because we build them on sand. We can be happy in the world precisely when we live for God. And we must live for Him. We can find the explanation for this in Nature itself. When the Sun rises every morning, it rises for everyone, because it loves everyone; it is attentive to all beings, from the lowest to the highest, and that is why everyone casts their eyes towards it. From there comes this energy that resurrects and elevates you. But does the Sun tell us that we must enter it? It tells us to only make use of the good it gives to us, and, as it illuminates the world, so we must shed light and enlightenment to those around us. In our

minds we have some false conceptions, which originate from our individual life. For example, if you enter a house which only has a single window and there are 20-30 visitors, you will tell them: "You have no right, only I want to look out" and when you are looking at the Sun everyone else will be deprived of its light; but you should call them so that they too can see the Sun, to show them the way out of this house so they can look at the light. That is why it is not good for man to keep too many people around him, because all of them can never make use of the sunlight and warmth at once. We have to tell them to go out. That is why Jesus says: "He who loves himself, must go out"; and in another place "Whoever loves his father and mother more than he loves Me, is not worthy of Me". So, if a being approaches the window too closely, it will obscure the entire horizon for others. Keep yourself 20-30 steps further away. This is the physical situation. Thus, Christ wishes to say that life is not in the material things; they are just a simple aid, much as textbooks, notebooks, pens are aids for the students. Do not think that God has prepared only these small things for you: He has prepared greater things for you. Ask a frog what its views of life are ; it will say: "I would like more flies flying above the marsh I live in, and want them to be nearer, so I can catch them". And when you sometimes see the frog being silent, as though it were watching philosophically, then it is observing the flies: to be able to catch them when they come closer. This is its view of life. When we travel up this ladder, we should not think that we are already at the peak of our development: in this ladder of development, there is still a long way to travel from where we are, to the path we are striving for. The distance between humans and Angels is so vast, the ratio is almost as the distance between the tadpoles and humans. From the point of view of the Angels, we are still small frogs. Some say: "People are made in the image and likeness of God, aren't they?" But they have not attained this image and likeness yet. You see how we act. In order to say: "We are made in the image and likeness of God", we should have God's qualities. And what are His qualities? They are: Virtue, Love, Wisdom and Truth. Virtue ex-

cludes evil, Love — [excludes] hate, Wisdom — [excludes] folly, Truth — [excludes] the lie. If these things are excluded - we have God's likeness; if they are not excluded - we are still small frogs. I have nothing against the frog; it has to eat flies. And why does it eat flies? I will tell you. Because the fly, as a flying being, lives one stage above the frog, so the frog, which has a striving to fly in the air, wishes to acquire the vibrations of the fly, to develop them and fly. Why does the wolf eat sheep? He has to eat sheep in order to become meek, because we become good when we eat good things. Actors have made an experiment when they needed to play the role of an ideal love, to eat sheep's meat for a long time, because this meat predisposes to such feelings. Consequently, the wolf has the right to eat sheep if he wishes to become meek. And he will certainly become such, as the wolf is now much meeker than he was before. And where people eat sheep and hens, I will tell you, that they eat sheep because they wish to become beautiful, they eat hens because they also wish to become winged like the Angels. And you have the right to use them for food. The evil is not in the eating. When a certain food is forbidden, this is so in order to not cause suffering to the being that is used for food. I say you may eat. You will go into the henhouse and when you catch the hen, if it does not make a sound, you may eat it. If it makes a sound, leave it alone. Likewise with the sheep - if it baas: it wants to live. Consequently, you have to ask them. Ask which hen and which sheep wants to live in you. Christ says: "I am the living bread and whoever eats Me, will have eternal life".

In order to understand Christ's words, we have to purify ourselves: to purify our vision, also to purify our mind. Our mind is an excellent tool when we know how to apply it; but it is also a very dangerous weapon when we do not know how to use it. When you plough the land to prepare it for sowing, this is your right; you are following a natural law. But when you plough land that has already been sown, you act foolishly. Some people say: "We have to think and criticize", because science, they say, cannot do without criticism. Criticize, but how? Criticism, like surgery - to cut out a diseased part of the body, I understand, it

can be good, but to remove a healthy part of the body, I do not understand. It is not difficult for man to be such a surgeon: everybody can take the saw and cut someone's leg; any one of you has this capability, but few are those who know how to make the surgical operation correctly. To learn this, the law of virtue and love must possess us. When I speak about love, do not think I am preaching a teaching of peace and tranquility; a man who wants to love must experience the greatest sufferings in the world; for he who has not suffered cannot experience this Divine principle of Love. In order to love God, we should be prepared to sacrifice ourselves, as God sacrificed Himself for us. To come to know Him, you say: "Lord! Give us what we need". "Give, give, give!" - this is the call that can be heard from one end of the world to the other. And money has never been so cheap as they are nowadays; any one of us today takes, perhaps, a salary 3-4 times larger than what people once received, and still we do not have enough. The money is inflated, because there is nothing to match them. We should have asked for wheat, corn, pears, apples. You say: "Lord! I want to be beautiful, I want to be rich". You want to obtain many things, but do you know that this is unhappiness for you, because when you become rich everybody will think how to harm you, and, to prevent this, you will have to hire people, [just] as the rich Americans hire 3-4 bodyguards for protection, because at every step they are an object of blackmail. Yet we do not need riches, but rather those basic things which make life better. We have abandoned the development of our hearts and, consequently, we must go back to this main principle - to develop and ennoble our heart. Evil has its nest not in the mind, but in the heart. Each of us has to ask his heart what it desires. It is our fault our heart is corrupted; we have forced it so many times, like the maid-servants, to lie, to think evil and so on. The Lord says in the Scripture: "My son, give Me your heart"; He knows and sees people's errors and wants of us nothing else but that we open our heart for Him to enter. You will say "how"? In the same way in which we open the window for light to enter our room. It is said: "a room, in which light enters - a doctor never enters, and illness

never rules", or "where light does not enter, the doctor does not leave"; likewise in that human heart which the Lord has entered, the devil does not enter. The Lord is the doctor in this sense. When he visits, the doctor says: "You have to eat more, you have to drink more, you have to do this and that"; and we bear with this, bear until our backbone brakes. We are often like the camel driver, who traveled through the desert and his camel barely carried the luggage; when he saw a fox skin on the road he picked it up and threw it on the camel, but its backbone broke because of this and the luggage had to be left in the desert. The camel's back can carry only a certain amount of weight. The camel - this is us; we are those who travel, and if we put on more weight that we can carry, one day we will stumble in our development. With this I do not recommend poverty to you; I recommend you richness in three ways - not only physical, not only intellectual, but spiritual as well. Heaven wants such rich people, because they can be generous. And when Christ says: "Lay up for yourselves treasures", He means such treasures. Invest this capital in Heaven, so that from the interest God can feed the hungry people on Earth. It is not the Angels that earn your Salvation, we must do this ourselves. And we have all the conditions to do it. The law is not that all of us should be equally learned; everyone needs to know as much as he needs. Some say: "My brain is small"; I reply: "If you are not able to look after a small horse, how could you look after a bigger one; if you have a small heart and cannot control it, how will you rule over a bigger heart, which has bigger desires?"

What should we do? We should not think of the future, but use all the goodness that the present day provides for good deeds; the present day carries all future blessings. The law is such that God, Who has given us conditions for today, will give them for all other days also; we do not need to think what will happen to us in the future, but we must be calm; there are certain laws which regulate human relations. That someone may cause harm, this is not arbitrary; it will happen according to the relevant law. Every misfortune, however, will bring a blessing; every obstacle will open a new horizon for you. You can always check this, and

that is why you should not worry about misfortunes that may befall you. Some ask me about the political life in Bulgaria: "What will happen to her?" Strange thing! So what has happened now? Bulgaria is undergoing a little massage - that is all. They took off a little from her load; they provided her with a new experience and an issue to be resolved. We do not sit to think rationally about the laws which regulate life, but seek a culprit. Who is guilty, tell me. You will not find the guilty ones. Guilty is the individual life of man. When a man wants to become a king for the people, he is guilty. And the one who wants to overthrow the king, he is guilty as well. It is of no difference to us who is the king - one or the other or a third or fourth: they all follow the same path. I am not saying that a man should not wish to become a king or queen. But king of whom? King of himself, king of his mind, his heart, his will. How are your subjects - your thoughts, feelings and desires, have you subordinated them, have you put them in order and harmony within yourself? First you give an example to the world. What kind of a preacher would I be, if I turn to the people and say: "Be generous," but I am myself covetous; if I say: "Do not steal", but I myself steal; if I say: "Do not lie", but I myself lie? A teacher who teaches the people must be a model - to give an example himself. And Jesus, when He came down to teach people, first gave them the model, and, if we absorb His teaching, the world will change immediately. There is a dynamic power hidden within us, which we do not know how to put to use, because we do not know how to work. A thorn once blocked the road and stopped people from passing; passers-by hit it with sticks, but the more they hit it the more it grew, until the carts started toppling over. Everyone found themselves in a quandary, until somebody came with a pick and said: "I, too, will show my art" and started from afar - to dig the roots from afar; at first the thorn began to laugh and to think to itself: "So many people could not do anything to me, you will not scare me either". But the pick [began to] cut deeper and after a while the thorn said: "This guy has found my weak spot". Until you put a pick to work in you also, the thorn will always laugh at you and say: "I will

grow more". This is an allegory, which you need to comprehend. What is this pick? Think and find out. We should always be in the place of a judge. For example, during the Civil War in the US they brought in two criminals, one was blind, the other one without legs; their crime was the following: they were stealing apples, the gardener caught them and brought them before the judge; but the blind man began to say: "I am blind, I did not steal apples, but I stretched out my hands and took a few from the ground"; while the one without the legs began to shout: "I do not have legs and cannot go around stealing". The judge, after some consideration, said: "Mount the blind man on the shoulders of the legless one" and added: "The one that has eyes found the apples, and the one who does not have legs, but has hands, picked the apples". And really, they caught them in this way. And man is the same - every one consists of two beings, one is blind, the other without legs. When the Lord catches them at the scene of the crime, each of them begins to say: "I did not pick, I have not touched, I have not set a foot", but the Lord says: "Mount one on top of the other" and then He judges them. Who is the one without eyes? The human instinct. The one without legs? The human mind. Both say: "Let's steal a bit", they mount and go around stealing apples, and when they are caught, one says: "Why do you beat me?" and the other says: "Why do you beat me?" but both are guilty.

Evolution is necessary for us; greater blessings await us; but we must become quite clever, quite good, to grow up, so that this heritage can be entrusted to us. These three things I have just listed - virtue, righteousness and wisdom - are immense riches and when you possess them, you will be healthy and happy.

But, you will say: "How can we apply this teaching in the world?" - It is not required from us to set the world in order: the world is set correctly, there are no anomalies in the world, everything proceeds in a certain order; the phenomena, natural or political, we know why they come, we do not need to alter this flow. One thing is necessary, however - individual improvement of the personality in the world, be it a man or a woman. When the personality is straightened, her children will be straightened - sons

and daughters; and when in their own turn they are straightened, their fellowmen and the whole world will be straightened by itself. Like father, like son [4]. This is the principle which Christ laid down, and Christ acts to implement this principle. And as the chrysalis takes up and organizes itself further, so the world will take up and change to the better. There is great unrest in this world because all those who cannot make a cocoon are apprehensive about how they will spend the winter which approaches. The transformation, therefore, should happen in our mind, in our heart, in our will, and, when this transformation happens, we will feel that inside us there is a certain internal strength. Then we will come into contact with those higher beings, who are advanced and whom we call Saints. When we make contact with them, our mind will be enlightened, just as students become enlightened among their teachers. The Saints are teachers of Humanity and we should learn from them - they teach the world how to live. But you will say: "Where are these teachers, in which place are they? We see their images in Church." Everything has its shadow and by means of it we can find the object itself. Your desires in the world are a shadow, your aspirations as well; you wish to understand the essence, you should follow the law - from the heart upwards, towards your mind, to think of God. How can we imagine God? We can imagine Him as the most-good, perfect Man, Who has no malice, no hatred, Who loves people as a real father loves his children - this is God's attitude toward us. How do you think, is He listening to us now or not? He listens and works in our minds. The good disposition we have every day is due to Him. As the Sun creates a good disposition in us when it rises, so the happy minutes in our life are a result of this internal Sun that shines upon us. In the spiritual life there is also a sunrise and sunset. At a ripe age the sun rises - you are in your afternoon, at old age you set, so that you can rise again. The Lord will rise in the hearts and minds of many, but for many He will not rise. Those, in whom the Lord will rise, will feel joy and delight, while those for whom He will not rise will say: "Life for us is unhappiness, sorrow and suffering". They have to wait. Why? Because the

conditions for rising do not exist within them; because if it [the Sun] rises prematurely, it will be a misfortune for them. It is better if they have a rest now. I do not say they will die - not at all; I am citing a law to you.

When sunset is spoken of, everyone thinks about [the process of] dying. What is the process of dying? This is a presupposition. Every one of you must have passed through death in order to be able to tell what death is; but now one only imagines things. In one of his stories, Tolstoy says: He meets a Russian monk, 85 years old, with a white beard, and asks him: "What were the reasons which made you become a monk?" And the monk told his story in short: "I am of a noble family; when I was between 21-25 years, my father and mother wanted me to marry a princess; at this time I fell into a lethargic sleep, doctors were coming, touching my pulse - "the heart has stopped, he is dead" they noted, and said I had to be buried; I said within myself: "can this be death?" I could not give a sign that I am alive; my fiancée came with her father and I hear him tell her to cry a little - "so people can say that you loved him" - "I never loved him, I love his wealth", she replied; and I told myself: "if the Lord returns me to the world, I will take up a different life"; how difficult it is to be alive and not be able to say that you are alive; to see everyone crying and not be able to say you are alive!" And how many souls are buried like this! There is nothing worse than to be buried alive. The greatest unhappiness is to stay for days and months on Earth and not to be able to get rid of your body; this is the heaviest prison - the inferno! If we were pure, we would know when the soul has left the body and we would never have such sufferings. After the doctor says that the sick man is not alive, the people suddenly say: "Take him!" They will make him a nice coffin and with songs and music they will carry him away. Where goes their love? This is the love of the fellowmen and the society! Someone says: "I love you!" How? Like the cat loves the mouse, or the wolf loves the sheep? This also is love. But this is such love, from which the world suffers. The love that the world needs is to love others, and to help them to be happy, as we are happy. And that is why Jesus

has said: "He that believes in Me, will do what I do, and whoever loves Me, will also be loved by my My Father, and He will come and will make an abode in him". You say: "What will happen with Bulgaria?" I ask you: "What will happen with you?" You do not know that the devil has taken all your possessions, has sold even your skin, and you are asking: "What will happen with Bulgaria?" Bulgaria - this is you. You must pray so that God helps you to drive out this uninvited guest within you, to preserve your possessions, your mind and your heart. The devil is to be blamed for these sufferings. You should not be angry with him. I praise him for one thing only - he is very diligent, he does not become disheartened; if you chase him out of one door, he comes back through another; if he does not succeed in one way, he will look for another, a third and a fourth. This is an excellent and commendable quality of his. And the Lord says: "Take example from him: he is a teacher of the people, he teaches them and he will teach all of them; when he lies to you and lies, at last you will say: "We have learned your lies and you cannot deceive us any more". Someone said to his friend: "You cannot deceive my monkey"; his friend approached the monkey and started to pretend that he is asleep, the monkey closed its eyes as well and the friend took the money; its master came back and gave the monkey a good beating; the second time the monkey will keeps its eyes wide open, it will not close them, because it knows that the stick will be used again. With the experience we have in the world, after sufferings, when the devil comes, we will tell him: "My eyes are open". When you start suffering, keep saying: "I have not yet passed through the whole process of the grain of wheat." And when your thoughts and your heart transform and become wonderful, then you will acquire the image and likeness of God, and then God will resurrect you, like the Sun brings back to life the planted grain of wheat.

*23rd of March 1914*

## Notes

1. Pronounced as "j" in "Dijon".
2. Pronounced jito where "j" is as in [1].
3. In Bulgarian, there is a single word for "husband", "male" and "man", and similarly for "wife", "female" and "woman"
4. literally: "like the yeast, like the dough"

## Additional information

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## The Appearance of the Spirit

*"But to each the appearance of the Spirit is given for benefit." (1 Corinthians 12:7)*

There are many questions that occupy the human mind, many questions that humanity has been occupied with in the past; there will also be such questions in the future. I will give you a short definition of the notion {*poniatie*} [1] "Spirit". Many minds have a vague conception {*poniatie*} of the Spirit. This notion is vague even in the minds of people who possess vast knowledge. You will ask: "How is it possible for a man to be learned and his conceptions of the Spirit to be vague?" I answer: quite naturally. If you were deprived of vision and had a painting in front of you, you would have quite a vague conception of it. Consequently, for the learned man, too, the conception of the Spirit can be vague. When we examine this question, we should take into account whether we have the appropriate feelings and abilities to come into contact with the true reality of things; because we can have a conception of the world and its regulations directly or indirectly, but these conceptions of ours will differ from one case to the other. I will give you a short translation of the word "ΔΥΧΪ" [Spirit]. In Bulgarian this word has four letters [2]. If we take the letter "Δ" [D], it makes three angles and underneath [it] the letter "Π" [P]; the three angles show the triunity of God, the three forces which manifest. The letter "Υ" [U] - two fingers, the index finger and the middle finger raised up - show that man's hand is working [on something] [3]. The letter "Χ" [H], the cross - this is the manifestation of the force that acts in four ways: the line that goes up and the other line that crosses it show man's manifestation, that is, the two forces which are not in accord, which cross. When we raise a finger upwards, this shows that we point to God, while when a man comes into opposition, this is

the other line of the cross, which means, that the Spirit descends and defines this contradiction between God and His children. The letter "Б" [EU] [4] denotes the balance of the human mind which wants to give people understanding of the basic laws [5]. I derive this interpretation from the very letters of the word. Now, the other interpretation of the Spirit is: the manifestation of Its essence. Take, for example, the light which descends from above - this is the Spirit. We do not know what the Sun is; the scientists say that it is situated 92 million kilometers away from the Earth; it may be so - we do not know; there can be a difference of a few million kilometers in this calculation. If we decide to check, it is questionable whether we will find it at the point defined by the scientists. And what is the internal state of the Sun - a profound philosophy. Some say that it is liquid, some say - solid. It may be that either is true. But of the light which descends we already have a real conception, because we see what comes down from the Sun and reveals the whole Earth before our eyes with all the objects upon it. The Light is Spirit, Which comes down from the Sun and has direct contact with our life. To this Sun we can also liken the Spirit. He will not descend otherwise, for if He descends, He will melt, like the Sun, everything we see around us; everything will become dust and ashes or it will be turned into a gaseous state. This is why God says: "I will not come down, but will send My Spirit through space to bring people My blessing". This is why God does not want to come down to us but sends His Spirit - the Light. This Spirit, this creative capability, is exactly what builds within us. We owe everything we have to Him. This rational force which is manifested by God is defined by the learned people in terms of laws, of force, of relations between the elements etc. - they give it different names. But this is a rational essence, which works [6]; this is [a] Spirit, Which creates laws.

The Spirit has direct communion with our soul. We gain a conception of His origin precisely through the changes which occur in our soul world. Without the soul we would not have any conception of the Spirit. The soul, with its way of thinking, [re] presents the Divine world within us. And if there is anything Di-

vine within us, it is the luminous soul, which thinks. That is why, when we speak about man, we need to understand her [the soul] [7]. Separate from man the rational soul - what is left is a regular animal on four legs; there is no other difference: he eats, sleeps and has all the needs and weaknesses of the animal. The Spirit manifests in the human soul. Because of this, man, in contrast to the other creatures, walks upright. Why is it that the other animals do not walk upright? Because they are at variance with the Lord. Where they walk on all four legs, it shows that their will is in contrast to the manifestation of God. There will pass, perhaps, thousands of years, and they will achieve that stage of man - to rise and stand upright. We have elevated ourselves relatively, and we are striving to elevate ourselves more, for we want to come nearer to God and to be in accord with Him - there is a desire in us to follow the Divine path. And if we make mistakes, we do not do them out of ill will, but for other reasons that lie in our past.

Now, it is said that this Spirit is given to everyone for benefit; in what exactly does this benefit consist? The word "benefit" itself has a certain content, because everyone works for [some sort of] benefit. The worker hoes a vineyard, but expects to be paid a wage of 2-3 levs. The wife does something for the husband, but she also expects something for Easter, for Christmas, for the festive occasions, for the summer season - everyone is always working for benefit. Some think that life is quite ideal; but what do they consider an ideal life? I understand the ideal life thus: to have harmony, accord in all our relations. Some wish to live in Heaven; but where is Heaven? Under the word "Heaven" we understand a state where complete order exists, where people keep their rights and responsibilities {*zadaljenja*} to each other. A man wishes to advance, but you hamper him, you delay his advancement by imposing your rights on him, whereas you should to realize that you have obligations {*zadaljenja*} toward him. The chapter from the Gospel I have read shows what our relations should be. "But there are some meaningless things there" - you will say. A Russian proverb says: "Even in disorder there is order" [8] - even in the unseemly there is seemliness, I will say.

I will give an analogy, in order for you to understand where the distorted conceptions of things stem from. For example, I give to someone a walnut and tell him to do research on it. Someone will do research on its taste, he will try the external green shell, he will bite it and will throw it away. I give the walnut to another person, he, [being] quite sensible already, peels off its external green shell, but when he tries the second shell he breaks his teeth, and also throws it away. I give the walnut to a third person, he, however, [being] even more sensible, peels off the external shell, breaks the hard nutshell with a stone, takes out the kernel and eats it. If we gather these three together and ask them what [sort of thing] a walnut is, one will say that the walnut is an astringent, pungent and poisonous fruit; the second - that it is a hard fruit that breaks people's teeth, the third - that it is something delicious and pleasant. This analogy can be adapted to our errors: all things in the world are wrapped in shells, and if we do not have enough knowledge, we will not find the essence. Food is necessary for the body, but also necessary is food for the mind and the soul; that is, we have to eat in two ways. And when we say that it is not good for a man to overeat, we understand that the body, the mind and the soul have to be equally fed. It is a whole triple circle, which forms the man. This is why those three people who pronounced themselves on the walnut are not sufficiently clever. The one who ate the walnut thinks he is the cleverest. No! I give the walnut to a fourth person, he takes it, but instead of eating it, plants it and in 10 or 15 years this single walnut gives thousands of walnuts. So, we have four categories of people in the world who philosophize: some say: "The world is no good, lecherous, it is not worth living"; others say: "In it [the world] egoism rules, it cannot be worse"; the third: "The world is good, pleasant"; they are closer to the truth. And who are the fourth? Those who have entered the Divine school and have started studying i.e. started planting the good things. The best conception for man is to know that the Earth is a Divine school in which he is set to study, to learn to peel off the upper and the lower shell of the walnut, and not to eat the walnut but to plant it. And when

he learns the properties of all things, he will understand the true meaning of earthly life. And as a master sends his servants to the vineyard to work and gives them bread and tools necessary for the work, so God has given man the brain as a tool for work. What is it given for? To break stones or to try the bitter shell of the walnut? No, but to learn to plant the walnut. "Would I feel any better, if I only plant walnuts" someone will say, "I will not feel better". Under the word "walnut" we should understand the good thoughts, wishes [9] and acts which we can plant in others. This work will bring you prosperity. When you meet a certain resistance in achieving some wish, do not despair and do not give up: God has dressed a certain thought in three or four garments - one may not be favorable, but the other will be favorable. If you take off the bad garment, if you plant your thoughts in good soil, regardless of anything else, they will give good fruit. This is how I view the world. Evil is illusory {*prividno*}; these are the external shells of things. And people are only seemingly {*prividno*} bad. Not that they are not bad, they are bad, but in essence again they are not bad, because evil cannot proceed from God. The evil originates from certain relations that we have in the world. Two families live in one house, with four rooms; one family has more children, the other less, they start arguing first about the rooms, who will take how many rooms, and look - suddenly they have quarreled. I ask: why this quarrel about rooms? This is quite a negligible cause. And one of the families starts speaking about the other family: "They are unreasonable people", while the second one speaks about the other [(first) family] - the same. But in reality both families are unreasonable, because a reasonable man never quarrels. This word "{kara}" ["quarrel" in Bulgarian] originates from a Sanskrit root: to quarrel means to be in darkness. People, who are in [the] light, do not quarrel. A certain manifestation in our brain darkens {*pomrachava*} our thoughts and then bad wishes follow. When we have enlightened thoughts we are ready to live in peace and accord; when, however, a small cloud {*pomrachenie*} comes, we are ready to change our relations. So, evil originates from the darkening {*pomrachenieto*} of the human

mind. Now, because God knows that a certain darkness which causes harm exists on the Earth - darkness always causes harm: if we were living permanently in darkness, it would cause an atrophy to all our feelings, eyes, ears etc., just as there are certain fish, which have lived in the underwater caves for years and have lost the ability to see - He has sent precisely this Spirit to react upon us, upon our thoughts and feelings, upon the body, in order for us to think correctly about things and to establish true conceptions about them.

In the first place we need to establish a right conception about ourselves, i.e. what our relation to God should be. According to my understanding, the Earth is only a school for the individual human soul. If there is something real in the world, it is the human soul. Some ask themselves: "What am I?" - I am that which thinks, that which feels and desires. But every thought, every feeling and every desire has its own form. When you want to make a weapon, with which to kill people, how do you adapt it? You take certain practical considerations [into account] about what it should be like — it has to be sharp, it has to be able to destroy. You make a ball for children to play with: do you make it sharp? No. You make it round, smooth, in order it not to cause harm to the child, because all things that are sharp are harmful. They say about someone that he has a refined mind; yes, if it is necessary to [wage] battle, he should have a very refined mind and explosive powers - to shatter wherever they hit. But, when a man lives in a peaceful society, what need and what benefit does he have from such a sharp and refined mind? And if during the time of battling you put a man with a blunt mind at the helm, he is out of place as well. We have changed the order of things: we have put the blunt things with the sharp ones or vice versa. I am not saying that there should not be battling on the Earth; battling in Nature has two principles: one which destroys and one which builds-up. But in both one and the other there is a constant exhaustion. We exhaust ourselves not only when we love, but also when we hate, because the one who hates breaks stones, and when we exhaust our life by breaking thousands of

tonnes of stones, what meaning will life have for us? When we constantly think evil, we constantly break stones. But God, incidentally, needs this material as well: He will use our labor to make smooth roads, and people will indirectly thank us that we have crushed the stones necessary for their road. Whatever we do in the world, our labor will be useful, if not for us, then for others. In one case, if we love, we perform conscious work, in the other case unconscious [work], and, consequently, the reward cannot be one and the same.

Thus, if you wish Divine Love to manifest itself, the Spirit must be in you, you have to give Him room to manifest Himself. But the Spirit is a very delicate being; do not think that He will come to knock strongly on your door, no; he will knock quietly on the door of your heart and if you open, immediately your life will change completely, He will show you how to live; if He knocks on the door of your will, He will show you what to do and do it consciously. But if you do not open, you will soon understand what you have lost. When you meet an idiot, you have to know that in the past, when the Spirit had knocked on his door, he did not open [the door] for Him. You say of somebody that he is foolish. Why? Because when the Spirit once knocked on the door of his mind, he rejected Him. If anyone is violent, you should know that when the Spirit knocked on his heart, he also did not accept Him. Violence is like a crystal that does not have softness. But you should not think that among the violent people there are not occasionally good people; but in general they are not suitable for an organized human society. And so, we must always be ready to give the Spirit place to penetrate [10] and to manifest in each one of us.

Some say: "We want to see the Spirit". But the only thing you see is the Spirit. He speaks, but because your ears are blunt, you cannot hear, just as when you speak to deaf people, they do not hear. You want to hear; good then! Adjust your ear to comprehend what the Spirit speaks to it. "I want to see the Spirit". Excellent, but if your eye is veiled, how will you see Him? The only thing that we see in the world, I repeat, is the Spirit. This flower

here, which I hold in my hand - it is Spirit, and if you were able to see, you would observe a whole human figure in it. Now, why are you not able to see? Because your vision is restricted, you see only the dense parts, but the rarefied parts you do not see. For example, some things seem round to you - the walnut; but if you plant it, will it grow a round stem? It will immediately express its essence. In order to recognize things, you need to plant them in their soil. And if you could plant this flower in this way, you will immediately see that it is an intelligent being. And what does this flower convey to you? Why has this color been applied to it? It is has been applied to show that life without love does not have meaning. And for thousands of years the flower has been speaking to people what they should do - that they should love, that the mind should be neither too sharp, nor too blunt. In some cases it has to be sharp, but when you are among clever people, you do not need wit [11]. When you are among enemies, the heart has to be hard, among friends - soft. You must know how to love [12]. When you take a rose and smell it, two things are manifested: one - the tender aroma, the other - thorns. Every man has his thorns, but of course, they are not the man. The thorns are for those conditions in life when man has to wage battle, to defend himself, when he does not have to be very soft. You should not make rendezvous with the devils; against them you have to have spikes. But among friends your gunpowder has to be moist. There are times when it has to be dry and times when it has to be moist. What will the husband [13] do when his gunpowder is dry and his wife [14] teases him every day? When they get married, both of them have to make the gunpowder moist. In the world, your gunpowder has to be dry, just in case . . . This is an allegory, which I give so that you may learn all these relations that exist in the world. You have friends and say that you know them, but until you learn both the dark and the bright side of your friends, you do not know them well. You want to be good always; you should be good under certain conditions and bad under others. When you anger your friend you already have to defend yourselves, and, in order to defend yourselves, you have

to know how to wage battle. If you fight with an enemy you are doing your duty; if you wage battle with peaceful or unarmed people, you are doing a foolish thing. They say: "Life is a battle {*borba*} [15]". And man, when he gets married, says: "Life is a battle". But against whom does he battle? Against his wife, and the wife against her husband. They give birth to children, and the children also read the motto: "Life is a battle" and say to themselves: "So, who do we fight with - brothers with sisters". And a fight starts, they pull each other's hair and bursting into tears, off they go to mum and dad. People have a motto! When they do not have a real opponent, they create one - the husband with the wife, the brother with the sister, the priest with his parishers, the teacher with his pupils. Here we have people who do not understand life. Battles have to exist, but with that nature which has to be subjugated. I understand if we were to act like this when we are about to shatter a certain rock in the mountain, so as to bore a tunnel, but to apply these means in an organized society, this I do not understand. It shows that people do not understand the relation that exists between them and their spirit, the tasks that the latter sets to them.

Apostle Paul describes in the chapter [we] read what this relation should be. You may ask me the question: "Are there not in existence thousands of relations in the world?" - But we should choose only those which are favorable for us. We should know, for example, the relations of the water towards us. If we put it in the stomach, there will be favorable consequences; if, however, we put it in the lungs, it will produce entirely different consequences. If we bring air in the lungs, it will be favorable for us, but if we put it in the stomach, it will have exactly the opposite result and so on. Things have relations to certain organs. We should know what the right place is for the water, the air, the light, the sound and the smell. You will say: "But we know these things - that the light is necessary for the eyes and the sound - for the ear". Just so. But do you understand the internal meaning of this light? In the morning, when the Sun rises, what do you say to yourself? "Right, the Sun has risen". But when somebody says:

"The Teacher is coming", what do the students infer? They all shuffle, take their books and sit at the desks. When the Sun rises, each of us should take his book and say: "The Teacher-Spirit is coming" and sit at his desk and ask himself what he should do on this day. The Sun says: "I will listen [16] to you, you will answer me, I will impart to you and you will impart to me". This is what the sunrise means. If we can study the program which our Spirit sets every day, life would proceed [17] very favorably. "But", you will say, "today's Sun looks like yesterday's, it rises in the same way". - No! I have not seen two days alike in my life and the Sun to rise in the same way on both of them; every day differs from every other and each has its own program. And the light which comes is not the same: it differs from the light which came several days ago. Here exactly is the greatness of the Divine Spirit, Who brings countless riches, invisible worlds and reveals what God is in Himself. He is something majestic. You meet a friend of yours and say: "[About] Ivan, how do you appraise him?" - "He is 1 1/2, or 165 cm tall, he has dense eyebrows, thickish lips, enjoys his food and loves to have a drink". But this is not important. A day comes [when] you come to love him and for you his thick lips, his external invisible defects already disappear - you begin to see something else in him. So, you take off the first shell of the walnut, you see his mind. If you plant him, half of the walnuts he will bear will be for you, the other half for him. If you eat him, what will you benefit? Neither you, nor Ivan will benefit. For when the Spirit comes, He says that every day you should plant better thoughts, better wishes. You meet a friend of yours and sometimes you say: "I do not know what to speak [about]". You see people chatting a lot, but you do not know what to say, or you speak many things, but not that which you need. First, you have to plant the walnut and then talk as much as you want. Before you plant the walnut, do not speak. Whoever has worked comes back home and says: "I have worked, I am tired, I am hungry". Speech shows certain relations that exist between us and our actions. The first thing you should do every day is to ask yourself the question: "What fruit should I plant today?" If you

plant a walnut, after time it will bring [forth] its riches in abundance. You will only understand this parable when you return, as you will, to the other world, from where you have come; then you will notice what benefit was brought by those good wishes and thoughts which you have planted, the good deeds, which you have done for your neighbors, friends, wife, children. Now these things are still dark for you. - Another example. You say to yourself: "This son, I feed him now, but who knows if he will look after me one day?" "Now I educate him, so that he will look after me when I get old". Do not expect him to look after you, when you get old. You may not even get old, you may pass away earlier without the need occurring for him to look after you. The mother says: "I wish I had a daughter to look after me in [my] old age". This is a very distorted understanding of life. Give an upbringing to your children and do not expect anything for yourselves. If you have planted a good walnut in them, not only will they look after you, but they will also love you. When a mother is not loved by her children, it shows that she was unable to bring them up [well]. Hence, the first thing to do, so that your children would love you, is to teach your children to love you under the guidance of this Spirit.

I will conclude my lecture with a comparison. There are three relations that we must keep. In the world God exists, we exist and a certain society exists; some put themselves in the first place by saying: "I, then the society, and last of all the Lord". This is a completely distorted solution of the issue. Others say: "First society: I live for the people, for the society, then I come next, while last comes the Lord". This is also a bad solution. Still others say: "First God, the Lord, my Spirit, then I, the rational soul, which should serve Him first, and afterwards society, and at last of all myself". Here is the right solution. Any other solution will not be a correct solution. All errors originate in the following. We want to know what the head is: the society or us. If we put three heads on a single body, it will not accomplish anything! There will never be agreement on which way to go. Sometimes you struggle what to decide - this shows you have three heads: chop off the two oth-

ers, let it be so that the Lord is the head. Every thing should be in its place. Now, ask yourself: who is your head. If you say it is the Lord, I would be glad. Put the Lord at the head. And do you know what your state will be then? There will not be any hesitation, fear or tremblings in you, you will have willpower, you will be courageous, decisive, clever, good people. You will be rich in every respect - whatever you grasp with your hand will become gold. Some are afraid of money; only the foolish are afraid. Why? Because they are weak in spirit. You know what the scriptures say about the righteous Job - that he had worms and whenever he gave them away to some beggar, the worms would turn into gold coins. If you are like Job, the worm which you give [away] will turn into gold. Often you do injustice to the worms, but they also do an excellent job in the world, the present-day world owes much to them. When the Lord takes them with one hand and gives them to you, they turn into gold coins. And what is this gold, this coin, which the Lord gives you? You acquire knowledge and experience. A clever woman, when she takes [some] {*seriava*}, dirty wool, what does she do with it? She washes it, cleans it, spins it and weaves a fabric; the foolish one, on the contrary, when she sees it is so dirty, will throw it away. How many times the Lord has given you [the] Spirit, and you have rejected Him!

What does the rule require [18]? When you come back from work in the evening, to take off the rucksack from your back and to leave it at the entrance; all dealings [19] that you have, leave them at the entrance, too; to enter your room free as though there are no dealings for you in the world, and to say: "I thank the Lord for what He has given me"; eat well, thank Him again; and in the morning when you get up, take your rucksack or notebooks again and go to work. What do we do? We come in the evening and go to bed with the full rucksack on our back and toss in bed the whole night. The Spirit says: "Take off your rucksack, its place is not here." We sit down to eat - we feel a certain heaviness, because we have a rucksack on our back. We have to take it off and have the meal. This is it, the message of the Spirit.

"But some people have erred"; leave this question out, at the entrance: does the Lord not know that people err; are we [those who are] going to fix the world? There is someone to fix it. In the evening, when we come back, we should thank God that He has sent us among these sinful people, so that they may teach us good lessons. When you meet someone like this, you should say to him: "You are carrying your rucksack very well" He is a sinner and in this state he is a man with a rucksack. One day it will come off his back. Someone is vulgar, sour; why? Because he has not taken off his rucksack from his heart. Someone else cannot think: why? Let him take off his rucksack from his mind, and then he will think well.

Now, I will give one more example and will conclude. There are two extremes, two opposites in real life that we should always take into account; these are: good and evil - two [opposing] poles, the touching endpoints of the earthly human life. Once upon a time, a king had two daughters: the older one was very beautiful and slender, but had a very sharp tongue; the younger one was with a very good soul but with a very ugly face. Because of these external and internal defects not one of the princes from the surrounding area wanted to ask for their hand. Anxious about the future of his daughters, the father, because he did not have any heirs, decided to convene a counsel of the wisest people in his kingdom so that they would show him a way out of this desperate situation. Among the many good counsels {*seuвети*} that everyone offered, the oldest man and, incidentally, the wisest, gave the following advice {*seuвет*}: "You" - he said to the king - "will make an inn for everybody and the first two young men to enter will be your sons in law, which destiny {*seudбата*} allots to you". The good father thought that maybe fate {*seudбата*} will smile upon his greyed [20] hairs and will send some illustrious persons from kingly homes. When the inn was completed and opened, the first visitors were indeed two young lads. However, much to the father's astonishment, one of them was blind and the other - deaf. Surprised by this, the king summoned the old wise man and said to him: "What is the matter - the one is blind, the other

is deaf? How are we going to settle this, I cannot see". - "I will tell you" - replied the wise man - "the deaf one you will marry to your beautiful daughter, and the blind - to the ugly one". Thus did the king. And truly, both marriages came out to be happy: the daughters lived well. At some stage the sons in law started to feel uneasy about their defects. The deaf one, when his wife yelled and poured over him all curses, shrugged his shoulders and thought to himself: "That's how it is when one is lacking one [of his] senses. I believe she is saying Divine things, but since I cannot perceive [21] them, this is my misfortune. I would give everything in the world to be able to hear just a single one of her sweet words". The blind son in law, in turn, when he listened to the clever and sweet speech of his wife, the outpouring of her soul, thought to himself: "What a splendid being she is! How pretty she must be! But as I am blind - this is my big misfortune in this life. I would give everything just to be able to see for a moment the external appearance of this Divine treasure". This reached the king's ears and he summoned the old wise man and entreated him [the wise man] to tell him [the king] whether it is somehow possible for the fate of his two sons in law to change, so that they may rescue themselves from their defects. "It is possible" - said the venerable old man - "but this will destroy their happiness and bliss on the Earth".

If God has connected you with the beautiful princess and has deprived you of hearing, do not be sorry that you cannot hear her voice. Delight in her appearance and give thanks. Do not wish to hear her words so that you do not become embittered and come into contradiction with your own self. Two good things cannot be gathered in one place on the earth . If God has connected you with the ugly princess and has deprived you of vision, of the temporary illusions of the earthly life, again give thanks. Delight in her kind speech, in her sweet tongue; do not wish to see her external appearance and image, because you will lose even that which you [already] have. Goodness is not always dressed in a king's mantle. Goodness and beauty live together only in Heaven. Here, in this world, it is thus - good and evil al-

ternate in man's life. If in one life God connects you with the evil, thank Him. Do not worry. You do not know the deep causes [of] why this has been done. Know, that the aim is for good. In time, you will understand the great Love of Heaven. If in another life you are connected with the good, thank Him and do not desire to put on a king's mantle and to admire your looks. Do not seek to reconcile good and evil within yourself: it is impossible. This is given to you so that you may learn to know the profound deeds of the life of the Spirit. Your defects will depart when your heart opens, the Spirit comes and your soul unites with Him.

*20th of April 1914*

## Notes

1. In Bulgarian, the same word can mean both notion or idea and understanding or comprehension. Throughout this translation the word "conception" is used in an attempt to encompass both aspects, however, the reader should be aware of the subtle nuance between when it is used to mean "notion/idea", and when "understanding".
2. The word "ДУХЪ" in Bulgarian means "Spirit". It is pronounced "dooh" with a clearly audible "h" and is spelt here in the old spelling with the added "Ъ" at the end, which is silent. "Ъ" is the 26th letter in the Bulgarian alphabet, known as "big er" and pronounced as ŭ). After the reform of the orthography finalized during 27 Feb 1945, this word has "lost" the last letter "Ъ".
3. literally: "doing something"
4. This letter is not pronounced when at the end of the word. After the reform of the orthography finalized during 27 Feb 1945, this letter (") is not used any more at the end of words.
5. i.e. to give people the ability to be able to come to an understanding of the great laws.
6. i.e. the action of working
7. In Bulgarian "soul" has a feminine gender "she, the soul".
8. "И в беспорядке е порядък" (Russian), literally means "And in chaos there is order"
9. or "desires"
10. or "permeate"

11. literally: "sharp-mindedness"
12. *obichate*, as opposed to the other Bulgarian word for love *liubov*, can also mean: to have affection, ardour etc. This distinction is sometimes of importance in the Master's lectures.
- 13-14. In Bulgarian, there is a single word for "husband", "male" and "man", and similarly for "wife", "female" and "woman".
15. This is a popular Bulgarian saying.
16. *prislusham*, but the Master could have said *proslusham*, which means to test out, to try, examine.
17. literally: "flow"
18. This is a Bulgarian expression; the rule is determined according to what follows.
19. An idiom derived from the Turkish "*aleush-verish*", which literally means "takings-givings", making business.
20. literally: "whitened (from age)"
21. literally: "understand"

### **Additional information**

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## The Importance of the Small Things

*See that you do not despise one of these little ones, for I tell you that in heaven their Angels always see the face of My Father Who is in heaven.” (Matthew 18:10)*

In general, people from both genders have an aspiration for grand things, for great matters; everyone, by virtue of an internal weakness, despises the little things. You are given a nickel [1], you say: "It is worth nothing; if they were a thousand, 10, 100 thousand levs, I [would] understand, but a nickel - I am not a beggar!" They give you a walnut - "You are offending me; if you were to give me 5-10 kg, I [would] understand, but with one walnut, Mister, are you making fun of me?" When we aspire for great matters, we also try to become acquainted with high-ranking people - with kings, prime-ministers, chiefs, scholars, philosophers; about the socially lower-ranking people we say: "He is an ignoramus, a simpleton!" From one end of our life to the other we can see disdain for the little things and a seeking only for grand things. But Christ turns to His disciples and warns them not to despise the little ones. Why? "Do not despise them, because you offend their Angels, who serve them in the Heavens. If you despise these little ones, you despise the Angels, whose children the little ones are". When we want to split a log, we first carve small sharp wedges and they, upon entering, open space for the large wedges. If the wedges are large and blunt, how will they be driven in? So, the little things open the way for the big ones. And in the world the whole process of development unfolds from the very beginning with these little things, which you despise; all the progress of the Universe is due to them. We say that the plough feeds the whole world, that, when the ploughman ploughs the field well and sows it, it brings forth a rich harvest. This is so, but we should not forget the role that those billions of little worms play, which also till the field. Because we are brought up so, to

disdain the weak, we, even when we enter Christianity, carry, below the sheepskin, the instincts of the wolf, and see, how at a certain moment from under this innocent garment we expose our claws; we do not forget our old habits: when someone takes away a grosh [2] from us - soon there is a petition to the court. If someone steals 5-10 thousand levs - "Ah, well done!" we tell him. However, one who steals a lot has not acquired this habit all at once; to begin with, he took a nickel from his father, then a dime [3], then - a grosh, five grosh, ten grosh and so on. In every respect this law is true. When we despise the little causes, we miss the great consequences in the matter. I can say that all our current misfortunes, common and personal, are due to this disdain of the little things in the past. And this is why Christ turns to His disciples and tells them not to despise "these little ones". Now, who are "these little ones"? Someone may say: these are our children. It is true that they are our children. But when we come to apply the law of Christ completely, we will see that there are also many other things which should not be despised. "Do not despise these little ones!" - I will explain to you the meaning which is hidden in these words. An (Indian) Hindu gives his son a walnut and bids him to investigate it; the son breaks the walnut and eats it. "What does the walnut contain?" - asked the father afterwards. - "Nothing special - a few kernels, pleasant in taste". The Hindu asks his son again: "Did you not find anything else in the walnut?" - "Nothing". - "Son, a great power is hidden in this walnut and, if you had not eaten it, but had planted it in the ground, a big tree would have grown out of it, and you would see the grandeur of this little thing, which is a germ of a large thing". The Lord sends you a small thought, an apple seed, you say: "It is nothing" and throw it away; but the Lord says: "Ask what power it contains, plant it, and you will see what [kind of] a tree will grow out of it". Precisely because of this constant disdain of the little thoughts, we have come to this state, and say that the world is bad. We are the cleverest!

Christ says: "Do not despise these little things, do not aspire to the big ones, learn to recognize what power hides in the lit-

tle things and make use of them: they will help you to acquire the big ones". Is not your house built wholly out of little microscopic grains, condensed. Upon these little things, like the grain of wheat, the fruits and other trifles, rests our everyday life. This is in relation to the body; but in relation to the mind exactly the little thoughts and desires cause joy and gladness in life. Sometimes we laugh at the children, that they are engaged with trifling {*drebni*} thoughts; not the thoughts, but the grains, which assist the development of the big things, are tiny {*drebni*}.

And why should we not despise these little ones; why should we not trespass the second Divine commandment: "to love our neighbors"? Every living being, which has a relation to someone, which gives benefit, we should not despise. This creature may be a dove, a hen, a sheep, an ox, a horse, a donkey, for each of them there is a book, in which it is being written: today you have loaded your donkey with so much, tomorrow with so much - it is written there, and when the Lord calculates for it [(the creature)] 5 lev a day, in 100 years - if we say that it has served you all your life - what capital will you have to [re]pay it? One day you will find out, like that debtor, that you owe the creature 10 thousand talents. You will say: "I do not remember"; but the Lord has noted in the book that you owe this much. So, we all owe these little ones. Our current development, our current thoughts, our current desires we owe to these little ones, of which Christ speaks, and, therefore, as we owe them, we should have love towards them, to know, that they have worked for us and that we now should work for them. And in passing I will tell you something about a riddle. I have often been asked: why are the Angels interested in people, what do they have in common with them. Once upon a time, when the Angels were in our [current] state, as people on Earth, we were in the position of animals and we served the Angels; they owe us much, and now the Lord compels them to repay us. Likewise, the great Angels do not despise their smaller brothers, because the latter have worked for them. You may have a servant who is ignorant, but you do not know the relations of this servant towards you, [the reason] why the Lord

has brought him in your home. Your connection with him is not from now; this servant has been in your home many times; you do not know, but the Lord knows; he, perhaps, has saved your life from destruction many times; therefore, you should have all the love and leniency towards him. And then we come to understand this great Divine Law - to have love towards the smaller ones. Love is not for the great people, for the Angels, for the saints, She is for the little, the tiny, the poor, the fallen brethren. This is why such strong love is developed in the mother toward her child; she loves it according to this Divine Law, that she should love it. She loves it like that according to an internal fire, because the Lord has entered the child incognito. You wish to see the Lord, but when He comes in this child, you say: "Why, Lord, have you given me this child?" Every day you call to the Lord and every day you drive Him away. And you pass for clever people! Such a behavior is held not only by you, but by the whole world. The Lord tries your mind every day to see how much you love Him and how much you speak the truth. Once upon a time, when the world declined, it spread that the Lord [has] set out through the world [4], to see how people live, and the latter said: "Now there is no Lord in Heaven, there is no one to control us, we will live more freely". In one place, the Lord saw that someone is selling a blind horse and that he says to the buyer: "Have faith in God, the horse is not blind". - "If you swear in God, I will believe" and [he] buys the horse. The Lord passes by a house and sees a man [5] lambasting his wife [5]: "For the Lord's sake - forgive!"; he forgives her. Those two then appear in Heaven and say: "On the Earth we, Lord, preached Your Name". So also, contemporary people call upon the Lord, when they want to sell a blind horse or want to beat their wife. The priests say: "Have faith in the Lord"; but what will the Lord say to them? "I do not know you, because you used My Name not for My glory, but to lie to the people, so that they may commit certain crimes and cover them". Precisely these little things create the misfortunes. You have a blind horse, you wish to sell it in God's Name, but watch and keep account of what you do. Do you know who this blind horse is? This is

your body. And people always talk against it and always punish it; everyone says that it is faulty. It is not the body that is at fault. Someone got drunk in the pub and said: "Do not feed my horse"; he errs, but [he] punishes the horse. Do not despise the body and do not mix the flesh with your desires, with your lusts. It is them that you have to renounce, not the flesh, because it would mean to renounce all thoughts and deeds, which happen through the flesh. And you should not torture your body - this temple, which the Lord has created. Therefore, you should be very lenient towards your body, because, while it is healthy, you are able to work.

Now, Christ, when He says "their Angels", He means those clever beings, which take account of our actions. That which we call "conscience", are the Angels who live within us and who note our every action, good or bad, and who say: "You did well" or "you did badly". You offend someone, his Angel tells you: "Your action is not right". You start apologizing yourself: "Please excuse me, I was a bit nervous, ill-disposed, such are the conditions". That you are in such a state, this has nothing to do with the rule, that you should not despise these little ones, upon which the Divine laws rest.

These little things sometimes cause great benefits or great harms. A wolf [once] related that he was a hero and that among the animals he was a king; the fox told him: "Do not boast so much, because if a mosquito goes into your nose, it will sting you and you cannot do anything to it". "When I blow with my nose, it will fly out", the wolf answered. One day a mosquito went in his nose, stung him, introduced a disease, and the wolf died. And in our life the little causes, in one respect or another, can often aid our development, but can also make us stumble. The causes, which make us good and bad, are not in themselves bad; it is their application which is bad. Take for example the air: if you place it in your lungs, it will purify the blood and the man will feel pleased with this purification; but if you place it in the stomach, it will cause stomach-aches - one and the same thing in both cases produces two quite opposite effects. If you decide

to introduce in the stomach some coal in a dissolved state, it will cause pleasantness, but, if you place it in the lungs, it will poison you. Therefore, by these little things, of which Christ speaks that we should not despise, He understands the whole-united human life, with which we are closely connected. For example, if I were to ask you: can you say how your body, your heart, your mind were formed, can you say how these things occurred? In the beginning man, when he appeared on Earth, was not gigantic, but microscopic, but under certain conditions he developed and became a man, who is now a million times more grandiose than he was [before]. His strength was initially hidden as a germ.

Thus also in our modern-day life, thought contains a great Divine foundation, and, if it falls on good soil, it can revive our life. This, which we call "revival", exists as a law of the Spirit. It is that internal Divine process, which elevates and renews the human heart, the human mind, the human soul, the human spirit. This is a process of ascension from below upwards. And in this Divine aspiration our upliftment, redemption and salvation are elaborated. This is why all beings from the greatest to the smallest aspire to renew themselves, to uplift themselves, and in youth the blossoming of the human soul is hidden.

When we say, that we have to be lenient towards the little ones, this originates from the principle to not embitter the Lord, because when we embitter a man, we do not embitter him individually, but the Lord Who is within him. Thus also, when we do [something] good, we aid the Lord. When we help someone, his Angel, too, who is in Heaven, will be at our service. Therefore, if we wish to have friends in Heaven, we have to serve the little ones, and their fathers, the Angels in Heaven, will accept us in their home and will hospitably-host us, we will feel ourselves at home. A favor for a favor, love for love - this is how the world is.

Now, do you know why Christ addressed His disciples with this thought? The [state of] disdain - this state you must expel from your soul. For example, you meet a man who you do not know; contempt arises in you that he, perhaps, stands lower than you; if you merely establish ignorance and help him, then it is

different, but, if you despise him, you introduce poison. From the disdain the contemporary aristocratism has been born, the castes - some noble, others ignoble, some rich, others poor. If we understand the relations of things, we will see that we should not be ashamed of poverty, because it is a service, given to us to carry: we have to be little, we have to be poor, in order to become rich. These are two opposite poles, between which undoubtedly lies the development. And the movement is always from the greater to the smaller, that is, the Lord always strives towards the tiny ones, He is not occupied with great works. He has made the world, but the ruling of the whole world does not give Him as much pleasure as when He is occupied with children. His task is, when He sees the people, that they err, to teach them, and by this He gives us an example also, not to despise the little ones, but to tolerate them and to instruct them - this is our rest. When the teacher is occupied with his students, this gives him pleasure, and he commends the students when they learn. The saints, the priests are occupied with the sinners, so as to turn them to the Lord. And the task of all of us is to turn our eye towards the weak people and towards the tiny things. When someone says: "I cannot take a rest", I understand that he is occupied with great deeds, with great thoughts. How will he take a rest, if he puts upon his back a heavy for his strength rucksack- of 10, 20, 50 kilograms of gold? When he leaves in his rucksack only one napoleon [6], he will see that he will find rest. And now the Lord is coming to say: "Lay down the rucksacks!" - to liberate the world from them; lay down the weapons which destroy your minds and your hearts, you all have to become like children: to not despise the little things, which I have created. The Lord wishes to return people to that pure primary state, which people call becoming-savage {*podiviavane*}, but which in actuality is not becoming savage. I desire people to become savage in this way. "Div" in Sanskrit means "pure". Let us become pure and come nearer to God, instead of growing rough and becoming evil. I would wish the whole world to become savage a-day-sooner, to become

pure, noble, to not despise the little things which God loves, and to place love, righteousness, wisdom, truth and strength on that height, upon which they should stand. That is where salvation is.

*3rd of August 1914, Sofia*

## Notes

1. *petache* - is a coin equaling 2.5/100 of a lev
2. *grosh* - a coin equaling 20/100 of a lev, or 20 stotinki. The name comes from the Turkish coins and originates from Latin (denario grosso).
3. *gologan*, a coin equaling 10/100 of a lev, or 10 stotinki. The name comes from the denomination used in the Turkey
4. literally: Earth
5. In Bulgarian, there is a single word for "husband", "male" and "man", and similarly for "wife", "female" and "woman"
6. a golden coin of 20 lev, following the model of the gold 20-franc coin created in 1803

## Additional information

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## Peace be with you

*“On the evening of that day, the first day of the week, the doors being locked where the disciples were for fear of the Jews, Jesus came and stood among them and said to them, “Peace be with you.” “ (John 20:19)*

Immortality - this is an aspiration of the human soul, an ideal which she strives for and always desires to fulfill. The human soul lives on Earth so that it may find the path to immortality. Immortality is regulated by a great Divine Law, a law which man must study and apply in all areas of his life. And in this sense, we have to constantly learn [1], to find those conditions under which immortality can exist. Man can be immortal and lose his immortality, he can be mortal and acquire immortality. Death and immortality - these are two states. In a [more] scientific language - immortality is an equilibrium of [all] things, of the powers which act within Nature. Death is a loss of this equilibrium. Immortality contains in itself a unity, a harmony; death - a disunity, a discord, a disharmony. When people desire immortality, they should know exactly what it contains in itself. When you enter a modern-day concert hall to listen to a symphonic orchestra, if you have the ability to observe, you will see that, firstly, when the players come in with their instruments, which are mostly stringed, they take the instruments out of their cases, after which they begin to tune the violins, to determine the tones of the wires, some of which are stretched more tightly, others less so. In this tuning there is a certain ratio. And after they attune the instruments according to specific tones, they take the bow and begin to play. Do you know how much time a violinist needs to become able to join a symphonic orchestra, to become able to control his instrument, his bow? He needs to dedicate at least 12 years to specialized tuition. Here they usually say that someone

who plays a violin is a gypsy - this is the byname of the violinists. But in this instrument there is a certain emblem. We can say that the violin is the most perfect instrument, which, for the last 300 years - since the great master Stradivarius made it - has not undergone any changes, because it has almost achieved its perfection. I can liken the violin to the human soul: it has four strings and a bow. The violin - this is the human soul; the strings - these are the four human temperaments. The human will we can consider to be the bow. A violinist, when he goes to buy strings, will say: "Give me a such-and-such string - Mi (E), La (A), Re (D) or Sol (G)" and when he returns home, he knows where to put every single string. In human nature there are, we said, four temperaments - choleric, phlegmatic, sanguine and nervous [2] - these are four states within man. They correspond to the human soul, mind, heart and life. These are four main strings which we should know how to tighten and relax. And when we tune our heart and our mind, we should know to tune them to one and the same tone. In the violin, the four wires are tuned to four different pitches, and between every wire there are also four tones, that is, every consequent wire is tightened four tones higher than the previous one. When you tune the whole violin, you have  $4 \times 4 = 16$  tones, steps, to which the strings are tuned. When the violinist tunes his violin, he takes the bow and begins to play. And the violin is precisely the only instrument which is played on a cross, an instrument which creates the most pleasant music, which with its tones comes nearest to the human voice. Therefore, when you tune your violin and take the bow, you form this cross of which you now complain and say: "Why, Lord, have you given us this heavy cross!" I tell you, that the Lord has given you a beautiful instrument, but you do not know how to tune it, and, because of this, you carry it on your back as a heavy burden. Take it off and start tuning it, so that it may become playable. And when Apostle Paul says: "I will boast in the cross" (Gal 6:14), what do you understand? Everywhere I see people who carry these crosses, I see them in the Churches and everywhere besides, but I have not seen a man play on his cross. Enter the concert room and see

that people applaud the playing on the cross, without realizing that they, too, have crosses - the sufferings - that they, too, play.

But the most important thing in this playing on the cross is the keeping of measure. When the Kapellmeister [3] raises and begins to wave his baton, everyone must be attentive and [allow themselves to] be guided by him. And the movement of the bows causes us a certain pleasantness, because the bows move according to a certain rule. So, when we come to the deep intrinsic meaning of life, when we tune its strings - the mind, the heart, the soul, the life, and when we harness the bow - the human will, to work, through the Spirit of the Kapellmeister Who will raise His baton, we will create the most pleasant music in our life. Note that the cross is a great blessing with which the Lord visits us on Earth: the most grandiose symphony proceeds from it, music, singing, which is called salvation. It is in this kind of singing that salvation is to be found. When Christ was suffering on the cross, the Angels above, in Heaven, were not weeping, but singing. All the prisoners in Hell were rejoicing that their Savior is coming. So too when He was born upon the Earth, the Angels came to announce His arrival with singing yet again. So, when this Instrument, these Strings, this Bow of our faith were being created, the Angels were singing above, in the Heavens. The modern-day Christian says: "Woe to us! The Earth is a woeful lot, life is a burden, it does not have meaning". For the foolish people who do not know and do not wish to play, who do not know how to tighten their strings, who do not listen to the Kapellmeister, for them indeed, life does not have meaning; but for those who can adjust their violin and play, for them life is full of meaning. And the violinists who play so pleasantly receive a very large remuneration - 4-5-6-700, 1000 levs per month, just by moving their bow. Christ often visits you and asks: "Do you know how to play?" When I ask a man: "Do you know how to suffer?" I understand: "Do you know how to play?" You do not want to suffer, this means - you do not want to play. Those who do not know how to play are gloomy; I have no hope in them. There is a saying: "A man who sings and plays does not think evil". A man who

suffers, this means - he sings and plays in life and saves himself. Does a violinist who plays stay hungry? Whoever does not know, will beg. Whoever knows and stands somewhere to play, he receives a payment from the people. Whoever knows how to suffer, he will never stay hungry. And note, people always rush to help one who suffers, just as they give to the violinist. When I remain to listen to how someone plays, while others only watch how the bow moves, I also hear the voice of the violinist, and I can see whether he has learnt to play [already] or whether he is learning now. If he is learning, he is a novice, now he is taking lessons, but in 12 years he will be in the symphony orchestra and then you will pay a high price for a ticket to listen to him... Now, when we learn this great law, to sing and to play, said in the modern language, or to suffer, said in a Christian sense - these words have one and the same meaning for me - through the suffering we will reach that great law, immortality - in which all harmony exists, in which there is no disharmony. Christ, Who comes to the Earth, is coming to teach people how to sing and play. He will teach you {pl.} how to tighten the strings of your soul. The string of the soul is Mi (E), the top-most string, [the string] of the mind - La (A), of the heart - Re (D), of the life - Sol (G). Here is the first lesson which Christ will teach you. Many times people ask themselves: "Why has the Lord given me such a good-for-nothing heart?" Is the heart good-for-nothing or you are good-for-nothing! They say: "Why has the Lord given me this foolish mind?" Is the mind foolish or are you foolish! "Why has the Lord given this meaningless life?" Is life meaningless or do you not know what it is for. The sufferings - these are the laws through which the Lord works for our development. We have to sing and play - to feel and think. To think means to play; to feel means to sing. Now, if two neighbors tune their violins and begin to play, it will be very pleasant. A year ago I visited a family; the father, the mother, the son and the daughter - all played; the father has taken the violin, the son - the double-bass and so on; everyone has something to occupy themselves with. Most modern-day people, the husband, the wife [4], the children, do not know how to play and since

they do nothing else, they begin to fight. For them, of course, life is meaningless. Christ says: tune your violins, pull your bows, learn to play; when you gather in the evening, take up a song to play or sing in measure and then another, a third, a fourth. Have a meal and start again. Lay down to sleep; on the next day - go to work again in life.

Now, you will say: "What connection does this have with the resurrection of Christ?" The modern-day Christian deliberates the question of the resurrection and says: "When I go to Heaven, then I will learn everything". This is for the world beyond [5]. But for this world, what shall we do? There is the illogicality in people's reasoning {pl.}. For this world we are very clever, but for the other world [beyond] we are not. When a youth wishes to study at a certain University, can he fly off from home and enter straight into the university? First he has to pass through kindergarten, then through the grades of primary school, the classes of high school, to prepare himself to understand advanced science and only then can he enter the University. Now, why has the Lord sent us to the Earth and what is she? This is a kindergarten, the grades of a primary school through which we have to pass. If we do not graduate from them, how are we to enter the classes [of the secondary school]? When we go to the other world, do you think they will accept us in the classes? No, by no means. The word "resurrection" contains a lofty idea in itself. It contains Divine secrets. To resurrect - this means to be master of all elements, of all powers, of all thoughts, of all desires, of all your actions. And how can a man resurrect when he is not a master of all these things? When a frog, or a little snake can frighten you, how are you preparing yourselves for resurrection? When on the Earth you cannot bear the smallest sorrow and be of service to the Lord, how will you be able to resurrect? If a violinist has to spend 12 years of constant 1-10 hour a day labor in order to learn to play, we, the Christians, how much do we need to play in order to learn Christ's resurrection? One of the failings of the modern-day Church is that it thinks that everything can be received as a gift [by grace]. The Lord can give us a violin, strings, a bow as

a gift and He can find a teacher for us and pay for him, but we will have to spend 10 hours a day to learn to play - the exercise must be from us. And whoever cannot exercise thus, is a man indolent, incapable, he is not worthy of the Kingdom of Christ.

When Christ says to His disciples: "Peace be with you!", if I were to interpret this phrase for you in its broad sense, it means the same as when the Kapellmeister takes some symphonic aria, beckons with the baton and everyone listens at once and begins to play. Similarly, when Christ says: "Peace be with you!", everyone should prepare themselves with their own violin, with their own bow, and listen to this Divine measure, which constantly moves from one end of the world to the other. All people sing and play before the Lord. He inspects them. Whoever has not learned to sing, twists his mouth. Weeping - this is distorted singing. In laughter the mouth rises up a little, and in crying it bends downwards. Whoever cries is young, he has not learned to sing yet. And so, crying is distorted singing, which, incidentally, is preparation for good singing. It is not bad to cry, because in time this crying will turn into very good singing. But, it is grievous for the man. We will be lenient: he will learn to sing.

With this new energy which Christ brought into the world with His resurrection, He showed the way of that Divine art - salvation. And this is exactly why you should study the Gospel diligently. You say: "I do not understand this, I do not understand that, this is necessary, that is not necessary, this is right, that is not right". I ask, what is right? Some people do not want to suffer, do not want to sing, others do not want to work. What, then, do they want? Weeping is an exercise; it is a transition to singing. The hoe, it also has its tone. To work with the hoe, to raise it and apply it - this means to beat [upon] a drum. And the drum has to be beaten. You raise an axe and bring it down - these are the bells in a piece of music. And when you raise the hoe and till, even then you should think, you should say to yourself: "The master is watching me - I have to know how to apply this hoe rhythmically". Chop wood {pl.}, but chop it {pl.} according to all the rules of the art. We say: "This is meaningless, that is meaningless". But

then, what has meaning in life? The things seemingly smallest, to which we attribute the least significance, have the greatest content in themselves.

Resurrection is a process which the Spirit of God performs in our life, a grand process, through which God restores that primordial harmony. One day, when your ears open and you begin to listen a little more and further away than you listen now - now they are very thick, you do not even have musical capability, you perceive only the roughest tones - you will notice that throughout the whole Universe there is a movement of certain tones which the objects - the wellsprings, the trees, the leaves - emit, and you will hear majestic music which spreads from one end of the world to the other, and then you will understand the inner meaning of life. And Christ, through His resurrection, wishes to introduce you into this concert hall. He will pay for you, He will give you [each] a ticket, but will you have an ear to understand this Divine music when you enter that hall and see that concert, that playing? This is the internal deep meaning of Christ's resurrection. This is the life which develops among the Angels, from the lowest to the highest. This Divine manifestation is [present] everywhere in the world, and, because we cannot find this internal connection, we assume that there is no connection between the various phenomena. And when you hear the words: "Peace be with you!" you should be ready for what the Kapellmeister will order you to play - whether to sing or to cry. When the Lord raises His baton and says: "Peace be with you!", the husband [4] who does not know to sing begins to shout, and his singing is already called beating. And he beats the drum, but beats it awry. The wife, she, too, sometimes beats the drum awry. The Lord says: "You have not learned to beat the drum, you do not take the such-and-such tone correctly, you have not set your voice right, tune, tighten a little the strings of your life, of your soul". Then again He says: "Peace be with you!" and you begin to play. "Hold on! You do not place your fingers on the violin correctly" - He will stop you again. You will say: "I have had enough!" But you have to understand that art is acquired with great patience and

conscientiousness and that for the indolent there is no Heaven. This is why the Lord says: "If you do not become receptive like the children, you will not enter the Kingdom of Heaven"; because children have the striving to study [these] things, while adults say: "We do not need this, we do not need that" and finally they stoop downwards, become like a question mark, the Earth attracts them and they are buried in it. The Lord says: "Because this violin is not made well, put it down, so that it can be made anew once again". They will assemble it again, and it will go out in the world afresh, so that it may start learning again - the Lord has decided that each of you is to learn how to sing and play. He does not desire children in Heaven who do not wish to learn to sing and play. And Apostle Paul says that he was taken up to the third heaven and heard something which cannot be expressed with human language (2 Cor 12:2). He had heard singing and playing. [St.] John also said, that he heard singing and playing.

This is the thought which I wish to leave for you. Do you know what the fundamental tone of your soul is? Do you know how to tune your violin? Learn to tune it. Every morning, when you get up, tune your nervous system. You are a little grumpy, anxious - this shows that your violin is not tuned. Stop, tune it. And so while you gradually tune it, your anxieties will disappear. How will you tune your nervous system? You will go to say a prayer - prayer, this is tuning. Some ask: "Why should we pray?" In order to tune your violins. When you tune your violin like this, you will say to the Lord: "My violin is tuned", and the Lord will tell you: "Begin the work of the day". And peace will enter amongst you, and your work will proceed well. And on some days the wife does not tune the violin well and starts to beat now this, now that child; of course, [on] this day the music does not go well. She says: "Why did the Lord give me these children? They are so unruly [6]!" Whether the children are misbehaved or the mother is, this is a question. Another day, when the violin is tuned, everything goes well, yet the children are the same. So there is something discordant. This is why the first thing we should do in the morning is to pray - to tune our minds, our

hearts, our souls, our lives, and thus to appear before the Lord for work. To be grateful and to say: "We have learned our lesson in singing and playing well today, and our Dad, when He comes back, will receive our gratitude". Christ has come to see how we sing and play on Earth. He is nailed to the cross and 500 million people today sing and play on this cross, which, since its arrival, has given the perfect civilization.

And so, Christianity is Divine music, Divine singing. Learn to sing and play on it; tune your violins well, move the bow correctly and listen to the commandments of the Kapellmeister. The whole world will follow this Divine law, and you will prepare yourselves for the other world, for the other life, which is coming.

*11th of September 1914, Sofia*

## **Notes**

1. or study
2. i.e. melancholic
3. From German; this is a court composer-conductor who would compose music for and lead the palace opera company, orchestra, and/or Church services. Nowadays a Kapellmeister is the director or conductor of an orchestra or choir.
4. In Bulgarian, there is a single word for "husband", "male" and "man", and similarly for "wife", "female" and "woman"
5. literally: for the other world. It is possible that the quotation beginning with the previous sentence extends until the end of this one.
6. i.e. children who do exactly the opposite of what they are told

## **Additional information**

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## Divine Providence

*“But even the hairs of your head are all numbered. Fear not therefore, you are better than many sparrows.” (Luke 12:7)*

Contemporary people have to be convinced with many arguments, facts and logical conclusions that there is a Divine Providence, Which, through certain laws, guides the life of man.

All thoughts, desires and actions are determined by certain laws. Occasionally we give a distorted interpretation to what occurs in life, to what is strange for us, and as a consequence we have formed, through the passage of time and amidst many generations, a peculiar philosophy, that everything in the world is arbitrary, i.e. that there is no order, no regulation, that the right belongs to whoever is strong, to whoever is clever, to whoever is sly etc. Is there a need for me to prove that this is a great delusion?

When we observe the life of Christ, we can see that Christ always paid attention to the small things. He says directly to His disciples: "Fear not therefore: your life is provided for" and gives them an example that from the five sparrows not a single one falls to the ground without the will of the Father. Why did Christ not take one sparrow, but took the number five? Here there is a law, and everyone who finds themselves in this law of the number five does not fall down without the will of the Father. With the second comparison Christ tells us: "You are provided for, the hairs of your head are all numbered" - and He stops there. We may say to ourselves: "What importance is there, that the hairs of our head have all been numbered?" Just so, there is the thing of importance. For these hairs to be counted by the Lord, for Him to keep account of them, they must have some sort of meaning in themselves. And do you know how many of these hairs there are on the head? Many have counted them. Some people have 250

thousand, others 320 thousand hairs. And all these hairs are accounted for by the Lord, as a gardener keeps account of his fruit trees - he puts a number on each tree. We may uproot a hair from our head and throw it away, but this hair serves a certain purpose, it occupies a high post on our head. If I now set out to tell you about the significance [1] of the hairs, I will deviate from the issue [at hand], but I will come to the comparison with the sparrows, which implies that our spiritual life is under the protection of the Divine Providence; and the comparison with the hairs of the head also implies, in its turn, that our physical life, too, is under the protection of the same Divine Providence. It is necessary for faith in this Providence to be established [2] in us, because, only when we believe in It, are we able to develop correctly. Every doubt which penetrates into our minds and into our hearts, that in the world there is no Providence, distances us from the correct understanding of the order of things, and compels us to labor to create another order and other rules, according to our views. A man and a woman, when they become married, think that the Lord has given them power; the husband [3] says: "You have lived with your mother in this way, but now you are entering my house under a new law. I am a little quick-tempered, touchy, I take offence easily - watch out, because if you offend me, I will apply this harsh [4] law". The wife [3], however, tells her husband: "I am very sensitive, delicate, I am not used to work, do not make me do hard work: if you breach this law, things will change immediately". As you can see, all people prepare their own laws. But what happens in the end? Both of them fall into disagreement. Why? Because the position which they have taken is false in its very foundations. The true [actual] good marriage is not something which is made on Earth. There are three kinds of marriages: ones which are accomplished in Heaven, others - on the Earth and the third kind - in Hell; ones are carried out by God, others - by people and the third - by the devil. When you enter into a marriage established by God, it will bring love, peace and joy in your home; there will always be agreement between the man and the woman; a harsh word will not be heard; they

will spend a blissful life. When people unite you, it will only be [so] in order for you to perfect yourselves: there will be friction between you in order to smooth yourselves, because two sharp stones cannot mill flour [5]. This marriage is not a creation of God, but a human one; [so, ] your work will be according to your mind. When the Lord performs a certain work, as omniscient, He puts everything in good order; when people arrange something, they will order it [only] insofar as there will always be friction, which is necessary for self-perfection, for the smoothing-out of the character. But when the devil marries you, then at home there will certainly be discord and lewdness - everything bad. In every home in which there is such a life, the marriage has been brought about by the devil. Therefore, give to everything its precise definition and do not mix God's actions with the human ones, nor with those of the devil.

In order to be able to think correctly and logically, we must understand the source [, the origin] of things. If there is something prudent in the modern-day sciences, it is this, that they ascertain that there exist in the world certain laws which regulate the relations of things, of the elements, of the bodies; we have established laws of physics, of chemistry, of the human soul, laws which regulate the relations of things, and no one can transgress these laws without bearing the consequences in one sense or another. And thus, there are three types of people: one type, who comprehend things in a Divine way, another type - in a human way, and the third type - in a diabolical way; the first case is when we comprehend things as they are determined in the beginning by the Lord; the second [case ] is when one thinks that the Lord does not involve Himself in all things and that we should interfere to smooth-out these things; when the Lord accomplishes something, we say: "The Lord did not manage to finish it; let us correct it; the third case is when every one by themselves wishes to become the Lord. Thousands of years ago people comprehended things in a Divine way, but in their decline they lost this comprehension. So, when you are in a good disposition, in your soul you, too, believe in God; if your affairs are going well you

say: "Thanks be to God, the Lord takes care of us"; but when a misfortune comes, you say: "The Lord has forgotten us". On what grounds do you claim that the Lord has forgotten you, that He is the cause of your sufferings? The Lord says: "Because you forget Me, I also will forget you". If you distance yourselves from Him, He also will distance Himself from you. Some think that God, Who is unchangeable, constant in His love, should still follow after them when they begin to distance themselves from Him, as a mother follows her child, while calling: "Wait, my son, do not distance yourself from me". No! The Lord stands in His place and when you say: "The Lord has distanced Himself from me", I understand that you have distanced yourselves from Him, not He from you. The path of motion of some people around the Lord is correct, with insignificant changes: they move away from Him a little, but then again draw near, like the path of the Earth around the Sun; the path of others, however, is like the path of some wandering comet: sometimes it draws too near to the Sun and then for centuries does not come close. So you, too, when you distance yourselves from the Lord, you say: "The Lord has forgotten us". I tell you, in 75 years, when you approach Him like Halley's Comet, the Lord will remember you again: it depends on the orbit in which you move around the Lord - when your path draws near to Him, He will remember you again. And now all of you move along a certain path, but you cannot [all] understand me equally - why? - because not all of you follow one and the same orbit. And I do not condemn you: I look at things very objectively, philosophically. But you will object: "Such is our way". It is questionable whether your way is such, or whether you have made it to be like this. I say to you that your path is not like this. Between Sofia and Varna there is a railroad which constantly breaks down and incurs great expenses; is this road made by the Lord? If the Lord had built it, it would have been built most cleverly; but people have built it, and this is why they have built it as cleverly as they have! If during the building of a railroad you act according to the laws of Divine Providence, no misfortunes will occur. Nevertheless the technicians have a better comprehension

of the needs of a construction than the believing Christians do - of life; they [the technicians] say: "we have to mathematically calculate what turns and gradients [6] the railroad has to have along its way very well, so that the force of the movement may be regulated, because if this is not done, there will be an accident", whereas the Christians say to themselves: "The Lord is good; He provides for us; whatever gradient we make, it is all the same". But when the car tumbles over, they say: "Our affairs do not go well". Of course they will not go well, because you act foolishly; your train tumbles over because you have not taken into account the laws of Divine Providence when you established the turns of the rail lines.

That is why you, the spiritual people, will have to gather experience from the secular people in some cases, [you have] to become their students. It is not shameful for a man to be a student. And when it comes to spiritual things, unknown to the secular people, there the latter have to be your students. You cannot be teachers everywhere - somewhere you will be teachers, somewhere you will be students.

The Divine Providence has strictly determined all things and phenomena; nothing is by chance; all events, of whatever character they may be - physical, psychic or social - are governed and directed by a superior Being, who guards and watches over their course. In the same way as they place a locomotive-driver to watch over the engine of the train, because the life of the passengers depends on the locomotive-driver, so our Earth, which moves through space, has its own locomotive-driver, who sometimes applies more fire to the engine, sometime less. The path of the Earth also has certain curves, turns, the Earth sometimes draws nearer to some larger planet, which influences her. These are abstract things, which, in the future, you will study and understand. But now regarding Divine Providence, Which is necessary for you, I will give you an example - a story which you may take as a prehistoric legend, because the events described in it are inconceivable, allegorical. Some date this story to the time of Solomon, but the things mentioned in the story relate to a much

earlier epoch. They say that once there was a very learned and clever king, who understood the language of all animals; when he summoned the animals every year for an assembly, he taught them, he instructed them, and in the end he [always] concluded his speech with the words: "What the Lord has created, no one can destroy". At one of the assemblies two large eagles were present, called "rocka" [7]; one of them said: "I can destroy what the Lord has created". The king said: "Very well, prove this factually" and dismissed the assembly. In the same year the daughter of another King set about to marry, again for a King's son. When they were being wedded and were returning from the temple, rejoicing in each other, one of the eagles swept down, lifted the bride, carried her to a remote island and laid her down on its nest in a big tree. The bridegroom, left alone without his beloved-friend, fell into despair and embarked upon a journey. He boarded a ship; after months at sea the ship wrecked and the waves cast ashore the despairing traveler on the same island where his beloved-friend was taken to. He began complaining to the Lord: "Is it not enough for me, O God, the misfortune of losing my wife, that now I am cast on this deserted island? It would have been better if I were not born!" His wife, who was in the nest on the same tree under which the bridegroom was lamenting his fate, heard that someone was crying, came down and when she saw that this was her same husband, she hid him in the nest. When the time approached for the next assembly of the animals, the two eagles came, lifted the nest with the bride and carried it to the assembly. The King began his lecture anew and in the end again concluded with the words: "What God has created, no one can destroy"; then the eagle called out again: "I destroyed a deed of the Lord". - "Prove this", said the King. When the eagle had narrated the story of the wedding, the King wished to see the bride. The eagle called to the bride to come out of the nest. But, when she came out, together with her also came out the bridegroom. The eagle, when he saw that he was not able to ruin what the Lord has created, burst from anger. By the eagle, the human mind is to be understood. We sometimes say that we can ruin

what God has created, that we can change the form of things, but in the ultimate end things stay as God has ordered them, and we, like the proud eagle, in our anger break into pieces.

The modern-day teachers say at every turn: "Prepare your mind well [8], the world cannot advance with foolishness [9]". I say: thank the foolish, since the Lord holds the world because [10] of them. In the world there are no spirits more clever than the devils. Have you ever entered their kingdom, to see how they live? You speak of human intelligence, but, if you descend to these fallen spirits, you will find conceptions about physics, about chemistry, about spiritual manifestations - a lot of knowledge [in order] to tell a lie, to deceive, to do anything. But their knowledge cannot introduce order and harmony into things, because it does not rest upon those elements which are able to cement life. Knowledge must be cemented through Divine Love. Therefore, whenever someone speaks of knowledge and of facts, I ask: do you have cement to bind these things? If you have this cement, then indeed you have Divine knowledge; but if you have bare facts, without cement, they cannot be of any use to you. I ask you: if you gather 200 thousand or a million sheep fleece hairs and you do not know how to join them, of what use will they be to you? Only when you spin and weave them in a certain way will you be able to fashion clothes and dress yourselves. According to the same law, when we are able to cement within ourselves our thoughts, our desires, through this Divine cement, the Divine Providence, we will be able to fashion a garment with which to dress our inner nakedness. Therefore, we need this Providence in order to be able to live and to develop. And this is why Christ says: "Fear not" and asks why the five sparrows do not fall. You have the number five elsewhere: five senses, five fingers; this is the emblem of man on Earth. The number five represents man - the prudent, wise man - and He [Christ] says that this wise man does not fall unless he errs. While you are prudent and fulfill the Will of God, you shall not fall; the day, however, when you err, the Lord will allow one of these sparrows to fall to the ground, and as soon as it falls, the hairs of you head will start to

fall as well, which means: your life will start to crumble. And so, always bear in mind that the Divine Providence watches over you as long as you unswervingly follow Its laws; if you drift away from It, your life begins to fall apart. Turn again to the Sun of this Providence, so that the growth may start again.

24th of May 1915

## Notes

1. or meaning
2. literally: created
3. In Bulgarian, there is a single word for "husband", "male" and "man", and similarly for "wife", "female" and "woman"
4. or strict
5. This is a literal translation of a Bulgarian idiom.
6. i.e. slopes
7. A monstrous bird of Arabian mythology; also written as "rock", and "rukh".
8. This is a literal translation of a Bulgarian proverb which means: get ready, be prepared for something, be warned etc
9. literally: "foolish things"
10. Another reading is: "for their sake"

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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.

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CHRISTOPHORUS

