

# THE GREAT BROTHER

*(The Talk of The Master)*

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TRANSLATED FROM BULGARIA

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Printed in U. S. A.

THE TALK OF THE MASTER ON DECEMBER 31st, 12 M. N.

THE NEW YEAR 1939.

THE GREAT BROTHER.

You have all gathered together this evening to welcome the new year 1939. The number 39 is made up of 3 and 9, which are resultant numbers. The number 8 in 1938 represents the old mother, who solves all problems easily: whoever is to be born — gets born; whoever is to die — dies; whoever is to get rich, or poor, gets that. This mother acts quickly, without much hesitation. However, the new year, which is ahead, is condescending towards all. It hides within itself something great and beautiful. The numbers 3 and 9 contain the three great virtues: love, wisdom, and truth; also life, knowledge, and freedom. The number 9, moreover, represents the human head, i.e. man manifested, through whom God's power in the world finds expression. The number 9 is the final result of every life. No one can go further than number 9. So the new year deprives man of all possibility of continuing in his old habits and faulty ways. Whoever attempts during this year to make the mistakes he has been accustomed to, will go bankrupt. The new year contains all the possibilities for a good life. He who desires to live well — to apply all his good intentions, good thoughts and feelings — will find all the favorable conditions to fulfil his desire, during this year. But he who thinks that he can stick to his old life — a life full of evil thoughts and desires — will melt like ice, and evaporate like water.

This new year is for the good people. It contains favorable conditions for planting all the good seeds that you possess, in the field. The human soul is the field. It is the world in which man lives. When we compare the soul to a field, we have in mind only its external clothing. It is written:

“God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish.” Which world did God so love? The world which is in the human soul. Therefore, God loved the enlightened soul, which is made manifest through life. It also says that God loved the truth in man. Where is the truth? Again — in the human soul. Truth can not live out-

side of the soul. He who seeks the truth must first of all find the soul — realize that he has a soul and lives in it. The soul speaks to man through everything that surrounds him. The sun — when it shines; the wind which blows; the flowing rivers, and the blooming flowers — this is the language of the soul — the great mother of man. She cares for him in many different ways. At her command the sun shines forth, the wind begins to blow, the waters start flowing and the fruits ripen. The soul is the manifestation of God in man. When man does not obey his soul, she withdraws herself, and he melts like the ice under the rays of the sun. The soul can melt a person by her fire, as we melt the wax. Out of the melted wax, she moulds new forms to suit her taste. This year many new forms will be moulded — many good people shall be born.

As you know this, be ready to be melted and moulded anew. This will happen to many, but not to all. There is nothing fearful in the melting and moulding of new forms. It does not imply death. There is something fearful in the world, but it is not in death. It is in man's coming into contradiction with himself.

There is a contradiction in the world which arises from eating using this word in a broad sense. It is said in Genesis that God created the world in six days, but on the seventh day He rested. He pronounced Himself pleased with the work done during these days, but He did not express Himself about the second day. That day had something to do with eating. That is why this year has made it a purpose to educate man in eating. It advises man not to overeat. It tells him to eat only those foods which he likes; to clothe himself in clothes which he likes; to read the books he likes; to go in company with people he likes. Man can correct himself in eating, only when he makes a connection between his mouth and his ears. In other words, man can correct his life through his own speech. He must learn to give ear to that which he speaks. If he would listen to his own words and would evaluate them, he could correct himself. If he does not do that, he will remain such as he is, and his normal development will stop.

And so, speak this year only that which you hear as coming out of yourself. First hear it, then, after having passed it thru your

ears, pass it on to the world. In case you have not approved that, which you have heard, keep it within yourself.

This new year will be one of the good and fruitful years. Be awake, in order to fill up your stores, so that you will have something when the other years come. Now you are in Egypt, at the time when Joseph prophesied of the seven fruitful years, and the seven hungry ones following. For the good people, this is one of the fruitful years. They must gather in food for the hungry years which are to follow. Do not take my words literally, as I am not speaking of physical fruitfulness only.

When one speaks about hunger, poverty, or death, men begin to be afraid. Death is fearful, but man must know to what he dies. It is good for one to die at times, but die to what? Die to drunkenness, poverty, falsity, and ignorance. It is good for man to come to life again — to resurrect, but to what? To knowledge, to light, freedom, life, and love. Life has no meaning without love. It has no space without light and knowledge. Life has no opportunity to expand without freedom. To die is to renunciate all the evil in the world, and all your weaknesses.

To resurrect is to come into the life of the good and the great in the world, and then to begin to live for that good and that greatness. In applying the laws of the good to life, man must consecrate a great part of his life to love, wisdom, and truth. Love will endow him with life, wisdom — with knowledge and light, and truth — with freedom. Only thus will man learn to love God and men, and to understand love.

What do we mean when we say — to love God? To love God is to see Him everywhere. If man looks for Him outside of himself, he can never see Him. How can he find God outside of himself, when He lives in him? How can one see his own face? In order to see it, one must have a mirror. All people are mirrors for each other, in whom they can see themselves. Therefore, when you love someone, you see yourself in him as in a mirror. Also, the one you love sees himself in you. When you look at yourself in a mirror you feel happy. Why? Because you see the Divine in the mirror. The image you see there is pure, unspotted, because no one has

touched it, or embraced it. You can conceive of the Divine, as an image, which one can only see, not touch, embrace, or kiss. If you make the least attempt to touch it, it momentarily disappears.

Now, if men ask you why you must love, you should answer: "Man must love in order to see the Divine everywhere." If man does not see God, he has no life in himself, for life has no meaning without love. This year you must make way for the outflow of the love in yourselves in order to be able to receive the stream of the great life coming to you. Many are afraid of love and call it "a devouring fire". Do not be afraid, for the fire of love burns without devouring things. When you consecrate your life to love, you will realize that you have enough strength to bear your burdens. When you consecrate your life to wisdom, you will find out that you possess knowledge and light to see things clearly. When you consecrate your life to truth, you will realize that you have freedom. Strength gives man the ability to overcome all hardships in life. Knowledge lights one's way, while freedom gives man the possibility to express himself, to manifest his life. Some one might say that he is free to express his opinion about any question in discussion. This is not freedom. Only the man, who can tell a dead person to rise out of his grave and start life anew, speaks out of freedom. If he tells the dead man to rise and come forth, but the latter still lies in his grave, that man has not had freedom to speak.

Now, I desire that all of you here should get out of your graves. It is not a question of bodily resurrection. No, not that! Your souls must be resurrected. When the soul is resurrected, it begins to manifest its life. Great and beautiful is the human soul! When the soul comes into life, it rolls away the great tomb stone, that has kept it in the darkness thousands of years, and it awakes from its deep sleep.

Awake from this sleep, and sleep no longer! If you should fall asleep, great misfortunes will befall you. Do not fall asleep in places where thieves and robbers pass! In other words, do not admit into your mind even one negative thought; in your heart — even one negative feeling, which on the one hand robs people, and on the other, accuses the peaceful passers-by in robbery and crime. If

you want to keep your divine consciousness awake, never admit one wrong thought about the Divine in the world. Do not ask why some men are born good, while others are evil. Essentially all men were created good. The cause for evil lies within man himself. God's hand has no share in men's misfortunes and sufferings. Man has been created good, but if he does not voluntarily manifest himself as such, no one will force him into manifesting his essentially good nature. It is his own right to do that, or not. If he does not do it, he carries the responsibility that he has not manifested himself as he was created.

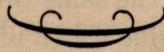
Therefore, the new year wants all of you to manifest yourselves such as you were first made, that is to say — to give way to the good that lies within you. Everyone must give an expression of the love in his heart, fearlessly. We live in an age when love must receive its right value. It is not enough to say that you love. Until man learns to evaluate love, he can not be said to love in the true sense of the word. For it is impossible to love a person, before you have realized the great value of his soul. To value the human soul is to recognize in it the Divine image. As soon as we recognize that image, we shall become aware of His love. There is nothing nobler or greater for man than love. Once having caught the divine fire, man's fire need not be started again. See how the sun, once having caught fire, has been burning for millions of years continually, and its fire needs no starting. The same thing applies to man. His fire has been started by the Divine match of love, at the very beginning of his life, and he is still burning to this very day. No one has the power to extinguish that fire. The heat which man possesses is capable of melting all the tomb stones that have been piling up on him, for ages. The only things of which man must not be afraid are — love, knowledge, and freedom. He must be afraid of lovelessness, ignorance, bondage and limitations.

Finally, the number 39 in the new year 1939, represents the two brothers. The three is the brother that lives in the Divine world, and the nine — the great brother who lives on the earth and directs all humanity. This brother is coming now into the world, to help all those who suffer. Get ready to welcome him and to come to know him. Next year, he will go away, but his father will come.



Rejoice over him, while he is still on earth among you, and welcome him. You ought to meet him several times, during the course of this year. Be interested in his love, in his knowledge, and in his freedom. After you have achieved this you will understand the significance of the verse: "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

Now, I greet you, all, with your great brother, and wish that you would welcome him with love in your hearts. Then pay him a visit and he will visit you also. To meet your great brother is to unite into one the physical, spiritual and Divine worlds.



A TALK OF THE MASTER GIVEN ON THE FIRST OF  
JANUARY, 1939, 10 A. M.  
THE YOUNG BROTHER

Contemporary humanity is living in a most important epoch. This epoch is important because of its consequences. It is as important as the state of a dead man buried in the earth. His relatives and friends weep over his grave and he hears their weeping, but is unable to tell them anything. Terrible is the state of that man! He thinks that everything he has possessed — knowledge, glory, wealth — all is buried along with him. The most important thing for him in that moment is that someone should come from outside and say:— Open this grave!— If he hears these words, it means that the hour for his salvation is at hand. People bury their dead quite deeply, at least one meter deep. The grain of wheat, however, is planted at a depth of about one or two centimeters. If it were planted one meter deep, it would never sprout.

Now, I want to explain the value of things, without proposing any new hypotheses or theories, or saying which is right and which is wrong. The idea of right and wrong is a human idea. In human affairs there exist rights, but in Divine — values. So that when we speak of the value of things, we understand Divine things. When you come to the right and wrong of man, you stop at that point. No one wants to deprive man of his right or wrong. Sometimes the wrong is necessary. For instance, the wheel that is turning is not made up of straight lines only but also of curved ones. Only under this condition can it turn. In the Divine world, the crooked things make the wheel turn. There they are placed on the outside, while the right, straight ones are on the inside. The two, put together, form a dynamo. However, in the human world, it is not so.

As men do not understand the laws of life, some are afraid of the law of lovelessness, while others are afraid of the law of love. Why? Because lovelessness takes, while love gives. If the poor man should find himself before the abundance of good in life, he would rejoice. Deprived of that abundance, he would grieve. Exactly the opposite is true of the Divine world. When a creature there is deprived of the abundance it has been accustomed to, it

rejoices. This same thing we see in the life of the fruit trees. A man, with a basket in hand, approaches a fruit tree covered with fruit, and starts picking them one by one. While picking the fruit he tells the tree a story of how he is taking its children, in order to send them to the earthly schools and universities to study. In reality, the fruit go to school. In order to be registered as regular students, they should take entrance examinations in several subjects. They enter in by the door of the first school — the mouth, where thirty-two professors welcome them. There they are asked different questions, until the committee pronounces the examination successfully passed. As soon as the result of the examination proves good, another door opens for them and they enter into a higher university, where ten million learned men are expecting them. They are accepted triumphantly, with hurrahs and ovations. This university is man's stomach. They say that the fruits, i.e. the children of the fruit trees, do not go to school, but to death. What does death represent? It represents the stomach of life. Therefore, he who wants to enter into life, must first pass through the stomach of life — death. There he will be met by 32 professors clothed in white. They will make him sit at a desk, as a student, and he will take his examination according to all the requirements for the students. If he does not want to take it then, he may put it off, but only temporarily. It does not matter when he will take it, he has to pass through this door sometime. There is no other way to heaven. Some think that they can enter heaven by some other way, by avoiding death. So far, history has recorded only two cases of a special ascent to heaven — those of Enoch and the prophet Elijah, who ascended into heaven in a fiery chariot. However, Elijah came down to earth again, and that time he passed through the same door through which all ordinary men pass. Every man can be accepted as an auditor in some school, but if he wants to be a regular student, he must, by all means, pass through an examination. Going into the other world without an examination, in a fiery chariot, has been only the exception.

But now, considering the value of things, we find that three things make life valuable and comprehensive: love, wisdom, and truth. In other words, without life, without knowledge and light,

without freedom, without movement, without achievements life always remains incomprehensible. Life has no significance without love. Love is that great principle which stimulates the spirit, and puts it in a position to manifest its possibilities. Life is hidden in love — as the fruit in the seed. In order that the life of the seed should be manifested, light and heat, coming from the outside, must act upon it. Men renounce exactly this seed. It represents the human soul, the essence of things. It has rested for millions of years in the Divine granary until the time of its manifestation has come. If it does not enter into life, into the conditions of love, wisdom, and truth, it can never ripen. When we speak of love, wisdom, and truth, we consider them in their dynamic not in their static manifestations. If love comes into a static state, it turns into lovelessness. Lovelessness always takes away while love always gives. Knowledge brings light into the human mind, while ignorance — darkness. Light liberates man, while darkness limits him. The misfortunes of this world have darkness for a source. In man are posited light, knowledge, and love. One thing is required of him — to open the windows of his mind and of his heart, in order that love, knowledge, and light may enter in through them. Man must put his mind in action in order to solve all the difficult problems of his life. The mind can only solve the problems, but it can not get things accomplished. It is the spirit that applies and accomplishes things. The Spirit is the great employee in man. When you come to the application of things, turn to your Spirit. Man can solve a problem with his mind and understand what love is, for instance, but this would be merely knowledge. Love should be applied. One can touch and lick the crust of the bread without even taking a bite of it, but he will have an idea only of its outside, as he would not have tasted its inside, or applied it. Consequently, if a man works only with his mind, he gets knowledge, but as soon as the Spirit begins to apply this knowledge in his life, he attains love, light, and freedom.

Men, today, need to learn how to apply their knowledge. They have the truth within themselves, but it must be applied. Anything which can not be applied is dead. Even the smallest piece of bread which one has eaten must be applied, must bear fruit. If the piece

of bread does not turn into a good feeling, the feeling into a bright thought, the thought into a fruit of a fine quality, eating has no sense. These processes are interrelated. There is a hidden meaning in eating, which we do not know yet. In man himself there is a hidden something which he does not know. That hidden thing in man manifests itself only when he suffers.

Men today do not understand what suffering is. Suffering is a process of growth. It is a sign of the fact that man is already out of the unfavourable conditions. Until man begins to suffer, he is in bondage. As soon as he begins to suffer, he sees the light inside and outside of himself. Then he wants to pull his roots out of the ground. Every plant suffers, because it wants to pull its head out of the soil. The roots are the head of the plant. The same thing applies to man. The head, i.e. the thought of man is buried in dense matter. When a mother and a father complain that their children do not love them, it is a proof that their heads are buried in dense matter. When a nation complains that its citizens do not observe its laws, it shows that the nation's head is buried in the earth. Man must liberate his head from dense matter. By what means? There are many ways by which man can obtain his freedom. The first way towards obtaining freedom is love. But before he understands and applies love, he must experience lovelessness. In order to understand love, one must have a broad conception of life, not a onesided view. Breadth is required in man's views. Do you think that the state of the child, while it rests curled up nine months in the mother's womb is good? The mother says, — "you should stand still inside of me, and should not utter one single word. If you dare speak a word, I shall throw you out instantly." If the child makes up its mind to say a word, i.e. to start crying, its mother instantly throws it out. This thrusting of the child out of the womb is called birth. If the child starts to speak during the seventh month, it is born just the same. But if it should begin to speak before the seventh month, it can not be born.

Today all men are in a hurry to be born, and in consequence they are unhappy. They say, "We should be born! It is good for one to be born, but at the proper time. Birth is a great thing, but he who hurries with his birth, and is born before the ninth month,

can not live. He who is born during the ninth month of 1939, all will be well with him. But if he should be born before or after this time, he will die. If you are born this year, the future is yours. You have not had as good a year as this in all your life. If you are not born this year, you will have to wait for the year 1999, when the same conditions will be repeated.

Now, I do not want to prove the truth of my words, for proving things is a sort of exercise, and exercises take much time. A violinist, who wishes to give a one-hour concert, practices a whole year beforehand. By playing for one hour before the public, he proves that he has played much, and practiced for a long time. Everything played well, proves that the musician has practised. If it is not played well, it shows that the musician has not practised. While living, man exercises daily. In this sense, life is music. There does not exist greater music than life. To live means to practise — to study the laws of the great virtues in the world.

And now, love is the basic tone of life — the tone “do”. Wisdom is the dominant tone — “sol”. The truth is the tone “si”, which makes for expansion in all things. Thus, we have the three basic tones of life: do, sol, si. As soon as you come to the tone “si”, you find yourself in an ascending state — this is, you pass into a higher octave of life. When you enter a higher octave, the order of things begins to change. In the tone “do” of the first octave there is a certain pressure, which we can compare to that of an egg at the time of hatching. The egg has been for a certain time under the hen, and it must rest there until it is hatched. As soon as you enter the tone “do” of the higher octave, instead of pressure, movement takes place. One should know what he can do when he enters the tone “do” while he is in action.

Thus when a man faces certain difficulties, we say that he is in the tone “do” of the first octave. He is in the basic tone of material life. The physical life settles all difficulties. Once the problems are solved, man enters into the spiritual world. The spiritual world is in a dynamic, not in a static state. While man is living in the physical world, he is always complaining of lack of clothes, shoes, money, houses etc. Crying has its place in the physical

world, but is out of place in the spiritual and mental worlds. When the professor comes, you begin to study the other tones — re, mi, fa, sol, la, si, and you come to high “do”, that is, you enter into the spiritual world where weeping is not allowed. When you come to high “do” in the higher octave, crying turns into music. There things are solved. When man reaches the spiritual world, he receives a free ticket, gets on the ship and starts on a journey. Wherever he passes, he observes things and takes notes. When he enters the spiritual world, he wants to have pleasant feelings. This is possible only if he stops taking interest in material things. Can a man, moving from one country to another, take with him his house, lands, and furniture? He sells all he has and exchanges all his possessions for money, which he will transfer, for instance, from a Bulgarian bank into that of the foreign country. If he is going to America, he will transfer all his values there.

Similarly, the spiritual life is nothing but a special way which shows man how he can transfer his values from the earthly into the heavenly banks. He, who has a way of transferring his values into the spiritual world, is a prudent man. Such a man is welcomed in the spiritual world. The same thing happens on the earth. If a foreigner wants to enter the United States of America, he is questioned whether he has something in his pocket or not. In order to live well in the States, one should have at least from five-hundred, to one thousand dollars in one’s pocket. Many think that God is love, kindness, and will welcome them both on earth and in heaven, regardless of whether they have anything valuable in themselves or not. This is impossible. If a father would send his son abroad to study, and would send him one-hundred dollars each month, but the son would not study and would spend that money for eating and drinking only — do you think that father would be pleased with his son? He would be dissatisfied and grieved. Someone might say that after much wandering about the world, the prodigal son returned to his father, who welcomed him with joy. In his honour, the father killed a calf and gave a feast. The prodigal son returned to his father after he had finished his studies in the earthly university. He ate and drank with friends, young men and women, and squandered all that he had. When he finally became a pauper with-

out a cent in his pocket, he became a swine-keeper. He learned at least one job — that of keeping swine. As he watched them, he observed what they did. With their snout, they turned up the soil and planted the seeds of the trees, so that the trees grew up, on account of the swine. You might call this “Swine-business”, and actually, it is not a clean job to bury the head of a plant in the ground, but it is better for the plant that its head should be buried, than not. When the prodigal son returned to his father, he said, “Father, I could not graduate from the university you wanted me to, but I finished the earthly university. Now I understand that I have not attained a position worthy of that of a son. The son should have studied much, but since I could not study much, I have come to you, not as your son, but as a servant. My diploma is worthy of one of the meanest jobs that you give your servants. Let the big jobs be taken by others”. When the father heard the words of his son, he saw that the son had come to a deep and sound understanding of life, for which reason he embraced and kissed him, gave him a ring, and ordered his servants to kill the most fatted calf for him. The son had returned from abroad with open eyes — ready to study with his father. Up to that time, he had never seen his father, nor known him, such as he then saw him. He had known only a stern, severe, and scowling face of a person, who only gave orders to his sons and servants. When he got tired of that stern face, one day he said:— Father, I want to go into the world to study. Give me my share of the inheritance, for I want to obtain knowledge away from you. However, now he saw such a love in his father, as he had never even imagined before. The father embraced and kissed him, and ordered that a great feast be given in honour of his return.

Meanwhile, the elder son was returning from the field, and when he heard at a distance the joyful noise and saw the gay crowd, he asked what it was all about, and why a feast was being given. The father answered: — “Your brother returned from abroad, where he finished the earthly university. I am giving this feast because of his graduation”. When the older son heard these words, he was displeased and said: “I have worked for so many years for you, but you have never yet given such a feast for me. But him,



who has hardly learned anything, you receive with such a great celebration. You have not yet given me a calf to kill and to entertain my friends, but for the one who squandered everything, you have killed the best calf. Then I also can go into the world to eat and drink as he did". Thus spoke the older son to his father, and the father answered: "Son, all that I have is at your disposal. Now your brother will take your place — he will work, but you will go into the world to study".

This is the psychological interpretation of the state of the two sons and the father. The story of the prodigal son has been, and is still being repeated in the world, for which reason men are dissatisfied one with another, and are dissatisfied with God, their Great Father, because He has given some men much, at the expense of others; because some possess houses, money, good children — while others are deprived of these goods. Some do not pray, do not wait upon God, and in spite of that, they have His blessing, while others lead a good life of prayer, but are poor and sick. Men get stuck on these contradictions and can not solve them. Why? They have not come to the value of things. In what does the value of things lie? In love. The father tells the older son: "Son, all I have is at your disposal, I do not withhold anything from you. You must study more, until you attain that humility which your brother attained. You are not humble yet. There are many virtuous people in the world, but they do not have humility. Some one comes to me and tells me that he loves me. "Very well. If you love, you are doing a good work. I appreciate your love".

"But I want you, also to love me".

"Are you ready to appreciate my love? When a goldsmith comes to me. I display my precious stones before him, because he recognizes the precious stones and can give each one its right value. But if someone, who does not recognize the value of precious stones should come to me, I would not show him my precious things."

An American family had fallen into such a bad material state that all its members had become depressed. One day a tourist passing by their home stopped there to rest a while. Upon noticing the pale, sad faces of the children, he asked if they had a violin, so he could play for them. The father answered that none of his family

could play, but that they had an old violin, handed down from their grandfather. Since no one needed it, they had thrown it up in the attic somewhere. They gave the tourist their violin, and when he tuned it and cleaned it, he exclaimed in great surprise that it was a Stradivarius. He played upon it, very pleased with its tone, and after that offered them a price, that he might buy it in case they would not need it in the house. He praised it highly and offered a good price for it. The father agreed to all and sold it. The money, he received for it, put the family in a better material condition.

Today all people possess a Stradivarius violin, which they have thrown up in the attic as useless. One day, however, a noted virtuoso will enter your home and will ask you for your violin, that he might play on it. He will become the cause for your bringing down the violin from the attic. After playing on it, he will tell you that your violin is very good. Then you will understand that in your violin are hidden the conditions upon which your life depends. What more can you want than this, that a virtuoso, or a learned man, should come into your home, who would teach you to appreciate the mind, which God has given you, and to use it rightly? What is there more valuable for man than this, that he should know how to use his heart and how to converse with his Soul? There is nothing greater for man than to hear the voice of his soul and to converse with her.

Many maintain that the soul is something abstract, invisible, whose voice can not be heard. According to me, the invisible things are real, but the visible are only shadows of the reality. Back of the visible things stand the invisible, the real ones. Consequently, the reality creates the visible things.

Reality, by itself, can not incarnate in any form, and after it has created innumerable visible forms, it still remains unmanifested. No matter how many visible forms it might create, reality can not be manifested in all its fulness. It will remain forever unmanifested; there will always be a part of it unmanifest. This fact can only make you happy, because future possibilities open up before you. Even the human heart is not yet fully manifested. Today man is able to survive, at the most, up to a temperature of 106°F. This limit

passed, the heart can not stand the heat and man dies. The normal temperature of the heart is 98°F. The nervous system of man today is so constituted that it can stand only a certain degree of strain. This limit passed, man gets nervous disorders. Every man wants to have more love, but he can not bear the high temperature of love. So also, man can not bear the high temperature of knowledge. Many of the new theories are unapproachable for the minds of most people and in consequence many who have attempted to perceive them, have received nervous disorders. The theory of Einstein, for instance, has caused a great mental and nervous strain for many learned men. When a great strain is imposed upon the nervous system it weakens, as the metals which melt under a high temperature. Many are striving toward a spiritual life, which they want to know, but they come against great obstacles. Men speak of spiritual love, ignorant of the great power which that love contains. They are not able to stand the strain of physical love, how much less would they be able to stand that of spiritual love! Once a Protestant minister prayed to God for a long time that He might give him a chance to taste the blessedness of spiritual love. Afterward he told of his experience to others. One night, during prayer, he felt something very pleasant and tender creeping into him, gradually taking hold of his whole body. This feeling became so intense, that he fell face down upon the floor and began to roll about and to pray that this mighty feeling might come to an end. The strain it had produced in him had been too much for him to bear. Great is the strain which the Spirit created in man. Few are those who can bear it.

Thus, the number 9 in 1939 signifies a result of Divine processes. This number denotes perfection. All forms in the physical world, all man's feelings and thoughts must be perfect. This number signifies completed processes in consequence of which man can not go any further than that number. The number 3 shows the way by which man can attain the result of the number 9. In order to attain the result of the three, man should work with the three great powers: life, knowledge, and freedom. If he works with these powers, man will of a certainty get results in the physical world. Every person wants to be good-looking, to have nice eyebrows, eyes, nose, mouth, but in order to reach this state, he must

understand the fundamental laws of life. Life is not something empty. It is a great reality, a great good, which is given to us. While studying life, the Hindus revealed two important processes taking place — the process of disintegration and that of construction. According to these processes they divided their gods into two categories: those who work with the disintegrating processes and those who work with the constructive ones.

Men of today strive not only towards the attainment of external beauty, but also toward that which is internal. Internal beauty implies perfection. Worldly people strive toward external, while the religious and spiritually-minded people — toward internal beauty. In order to be internally beautiful, one must have liquidated all one's weaknesses and mistakes. One can become perfect in a moment. If man would apply the law of love, of wisdom, and of truth, in a moment he could be released from faults and become perfect. While working in his laboratory, Edison often spotted his clothes by some mistake he made at times in the experiments. In order to clean his clothes he used to step on a disk and let electric power pass through them. In a few minutes his clothes became absolutely clean. Therefore, if you want to get clean and free of your mistakes, step upon the disk of love, and let its power flow into you. Only Love is capable of purifying man in a moment and of bringing him to the state of a new-born child. The adult and the aged say that their mothers conceived them in sin. However, the child can never say that its mother gave it birth in sin, or impurity. Man was created pure and sinless, so that being created perfect, he is born as such. In order to keep his purity and perfection, man must apply in his life Divine Love. Thus he will manifest all that is beautiful and lofty invested in his soul. Whatever people might speak about you, should not cause you to stumble. People speak outside and inside of you, but you should discriminate between their speech and that of your soul. For instance, you decide to do some good, but something within you tells you not to do it, since its time has not come yet. Do the good without paying attention to that voice. That is the voice of your neighbour. There is no definite time set for doing good. You can always do good. When the father in a home helps some poor children, his wife and

his own children all go to him and begin to advise him not to do that. They all think that he does not do the right thing. Why? Because their own interests are infringed. When he does good outside of his home, the family is afraid that little will be left for them and so they will be deprived of certain things. This is exactly why Christ said: "When you do good, let not your left hand know what your right hand doeth". Only God should know of the good you have decided to do — no other. When you love someone, and when you want to be free, only God should know of it.

Many speak about freedom and seek after it, but in spite of all, they are not free. When people discuss certain questions, they find that they are free to express their opinion. To be able to express your opinion freely, does not yet imply the idea of freedom. You are as free as a man who walks into a restaurant without any money. He is free to enter the restaurant and to order one or two dishes of the menu, and also to eat the food. But as soon as he starts to leave, he finds out that he is not free to do that. The inn-keeper comes to him at once and tells him to pay. Only the man who carries bread in his own bag and eats any time he gets hungry can be called free. That man is free because he eats of his own bread. If he eats another man's bread and can not pay for it, he is not free. What is our own, and what is another's? Only the Divine is ours. That which is human is another's. The Divine liberates us, while the human limits us. Therefore, everything which limits the love, the knowledge, and the freedom of man, is another's. So that, if you accept the Divine, if you give way to the Divine within you, you will always be free. Then your love will manifest itself as the sun manifests its heat and light. The sun is far away, but its love is great. Whoever it meets on its way, it embraces and kisses with its beams. There is no creature on earth which has not been embraced and kissed by the sun. It discovers even the creatures which hide themselves in the darkness. The love of the sun penetrates all things. There is nothing hidden, or covered from the sun. Everyone who deprives himself of the heat and light of the sun, that is — of its love, is doomed to death. The light and the heat are the manifestations of Divine Love. That is why it is said in the scriptures: "We live and move in God". That

means: We live and move in the light and the heat. Therein is our place. Out of the light flows knowledge. If there were no light, there would be no knowledge.

Now, as I observe the faces of men, I find that some of them resemble that of the prodigal son who has returned to his father repentant and humble. For that was really why his father embraced and kissed him, and gave a feast in his honour. The faces of others resemble the face of the older brother, who returning from the field and seeing the celebration in his father's home, gathered his eyebrows, when he understood that all this was done in honour of his younger brother who had come from abroad. He was displeased with the act of his father, and pronounced him unjust. Why did not the face of this son light up, when he heard that his younger brother had returned safe and sound from the foreign land? Why, like his father, had he not run toward him, embraced and kissed him?

This year requires of all men to correct the opinion which they have about their Father. Do not keep in your mind the thoughts of the older son who does not appreciate life, who despairs in his work and says that he is tired of life. Be ready, like the Prodigal son, to repent and to realize, that by eating and drinking, by leading a superficial life, you have gone astray from the right way — from the great law of love. What had that son learned from women? Not only nothing, but what is more, he lost his freedom. Why? The woman is a foreign creature to the man. The sister, however, is the Divine, whom man should have a relation to. If you seek after the woman, seek after her as a sister. The woman is a servant who has come to the earth to do some work. Should you prevent her from doing her work? What good will your love-letters do to her? She works to earn her living. By your love-letters you will not bring to her bread, water, or knowledge. The same thing can be said about the man. The man is also a servant, come to earth to accomplish something, and to earn his living. Must you stop him on his way? The woman must regard the man as a brother, and man must regard the woman as a sister, in order that they may work together and finish the work assigned to them.

Contemporary humanity has not come to the idea of brotherhood and sisterhood yet, but we find people calling each other angels. The man calls the woman an angel, and tells her that he can not live without her. The woman also calls the man an angel, up to the time when she is married to him. Both the man and the woman are angels, but angels without wings. As soon as they marry, their wings fall off. There is a way by which wings can grow on a man in the course of one year, even in nine months. In what way? When man begins to apply love, knowledge, and freedom in his life. Knowledge and freedom are the two hands of man. When he looks upon his right hand, he should know that it is the truth in him which makes him free. When he looks upon his left hand, he should realize that he has certain knowledge at his disposal. Education today requires that one should not be a master of his heart and mind, but that he should rather know how to treat them. Do not say that your heart is bad, but treat it well. Do not say, like David, that your mother conceived you in sin. Your mother conceived you in love, and you will live in love. No matter how bad your past life has been, one day it will turn into a precious stone. There will not remain even one thing in the world, with which God will not reconcile man, but long years are required for that. Man must pass through great experiences and sufferings until he comes to the understanding, that everything which God has created is great. Man must understand that he is not deprived of anything. Strive during this year toward the attainment of Divine things, for they only do not produce contradictions. Every Divine idea brings light to the human mind and to the human consciousness. If the idea comes from the earth, it carries darkness for the human mind. Every voice, coming from the center of the sun, from the Divine, brings light to the human mind. You will be tried by the light and the darkness in which you move. That is why it says in the Scriptures: "Try the Spirits!" When the voice comes from the darkness, try it; when it comes from the light, accept and apply it! Some say that man must oppose the devil, the evil in the world. No, do not oppose the evil, neither fight it, but only take out your mirror and make the evil see itself in it. As soon as the evil sees itself, it runs away. Therefore, as soon as temptation comes to you, take out your mirror at once and watch what will happen. This is a wonder-making mirror.

If the temptation should see itself in your mirror, all problems would be solved. The mirror is the light of life. We see ourselves in this light. Where the light is, there the mirror is.

Be free to manifest your love this year as you have never manifested it before. This means: manifest your love in the light of life. Manifest your thoughts and acts in the light of life. Rejoice over everything which you will do under these conditions, without ever regretting anything done. Whatever you do, know that there is One Who is always watching you. He is the One Who loves you, and Who lives in your mind and in your heart. He speaks silently in your ear, showing you the way in which you can correct your life. If you listen to Him, your life will become right, there will be no weeping. This year you must not weep. He who is not through with weeping has the right to weep, but he who is through with weeping should sing.

I wish that this year you would all be rejuvenated. Love rejuvenates man. It supplies the necessary substances for rejuvenation. Knowledge applies these substances, while the truth reveals them. Love is the cosmetics of life. Knowledge will apply that which is beautiful, while truth will reveal that which is accomplished, so that whoever looks upon it may say: Behold the man! In other words: clothe yourselves in the beautiful robe of love, in the beautiful life of wisdom, and in the rightly cut pattern of truth. Only the truth can give the fine lines around the eyes, eyebrows, nose, and mouth of man.

Thus, since 1939 is an epochal year, I wish that you would wisely take advantage of all the opportunities it brings. If you do not take advantage of them now, the same conditions will come in 1999. You have worked hundreds of years in order to prepare yourselves for this year. If you work conscientiously upon yourselves during this year, you will attain greater achievements than any you have ever attained since the time of Adam. When this time has elapsed, you will be convinced of the truth of my words. The good which this year brings is a result of the Divine Word, of the Great in the world. We must all work for the establishment of the Kingdom of God and His righteousness within our minds, hearts, and



souls. If you apply all this to life, you will be happy and content. No complaints are allowed during this year.

I wish that this year you would all be inflamed by the Holy Fire of Love. I wish that you would at least plant all your aspirations in your soul, even though you may not immediately see them realized. I wish that you would plant your good thoughts, love and acts, and by watering them carefully, you might see that you have achieved something. And then, after this year has passed, you would be satisfied with yourselves, that you have attained something. For those who will fulfil the requirements of "39", this year will continue during the next. For those who do not fulfil the great laws, there will come 1940, which ends with a zero — an egg. That means that during next year man should re-incubate the egg, until it is hatched. In order to see the realization of his desires, he would have to wait for the good opportunities of life which will not come again until 1999. Those who listen to and obey that which is spoken to them, will always be in the conditions of 1939. The best calf will be killed for them, and a feast will be given in their honour. All who are present at the Divine table will be thankful for that which is given to them.

Keep in your mind the thought:

*The Way of Divine Love is paved with all the possibilities and conditions for attainment.*

