

LEON MOSCONA



**THE PATH OF TRUTH
SOCIETY**

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Leon Moscona
The Path of Truth Society
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Other books and material by Leon Moscona:

The Second Coming (English and Bulgarian)
The Testament of Truth – Manifesto (English, Bulgarian and eBook)
The Path of Truth Society (Booklet - English and Bulgarian)
The New Epoch of the Holy Spirit and Bulgaria (Booklet - Bulgarian)
The Teaching and the Cause of the Spirit of Truth (Bulgarian)
2012 and the New Genesis (eBook)
The Path of the Divine Rainbow (eBook)
On the Path of Enlightenment (eBook)

Web site: www.testamentoftruth.org

YouTube Videos:

Leon Moscona and the Book of Revelation
Contemplation of the New Heaven

The Divine Mother and the New Earth

The World Teacher Beinsa Douno and the Thousand Years Kingdom of Christ

Revelation: The 144,000 Initiates and the New Song

The Cosmic Christ and the New Humankind

Dedication

Dedicated to the awakening souls

from the four corners of the Earth

who live *Life for the Whole in the Wholeness of Life*

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Foreword

Dear Reader

Humankind is on the verge of a major shift in consciousness. The present existential difficulties are great opportunities for growth and for shifting to a new way of thinking. The world now faces many problems – social, economic, ecological and spiritual. A growing number of people are coming to the understanding that in order to solve these problems there has to be a different approach to life, a change from a self-gratifying, consumerist, unsustainable approach to LIFE-FOR-THE-WHOLE in the WHOLENESS-OF-LIFE.

In order to manifest the 'Life for the Whole' approach we established The Path of Truth Society. It has to bring an integrated, uniting and forward looking spirituality; it has to become a society of great spiritual energy and activity, like a beacon of light in the world. The main purpose of the Society will be to realise the Testament of Truth for our time. The Testament of Truth reveals the eternal Divine Truth about God, Creation and the human being made in the image and likeness of God.

In our time, in accordance with the unfoldment of the Messianic Plan, the realisation of the Testament of Truth is connected with an Exodus from the restricted earthly consciousness, closing the existing Indo-European Cycle, meeting the Second Coming and entering into a New Cycle of evolution in the reality of the New Heaven and the New Earth.

The Path of Truth Society is based on the Teaching and the Cause of the Initiate Leon Moscona. In a long spiritual journey, lasting already more than thirty five years, he received Enlightenment into the Divine Truth about the Second Coming, the Kingdom of God with many mansions, the Divine essence of the Human Being and the coming New Reality in the life of humankind. The visions of Leon Moscona are presented in the books The Second Coming and The Testament of Truth – Manifesto, in more than two hundred and fifty lectures, in ten Assemblies on the Sacred Mountain Rila in Bulgaria, in many celebrations of religious and solar festivals. Some of the main ideas of his Teaching are presented in the web site: www.testamentoftruth.org

In our difficult time it is a great blessing to overcome the challenges of the present 'egocentric civilisation' and to enter into the higher spiritual states of consciousness. Then we will be able to make a significant difference in the world. Thus, we could reach the 'critical mass' needed for the peaceful transition to the New Cycle of human existence.

So, dear friends, welcome to The Path of Truth Society and let us be part of the Divine solution for humankind. Let us pray that the Lord God Almighty and the Divine Mother will be with us always← Amen←

Bernadette Branick

Part One

The Path of Truth Society

Introduction

We are living in extraordinary times ← A dramatic new spiritual story is emerging ← The present Indo-European Cycle of evolution is coming to a close and humankind is on the threshold of the New Cycle of existence in a New Reality.

The new story comes with a new spiritual paradigm and a new type of society, which could make possible the transformation of the world in accordance with the Divine Plan. These new fundaments in the spiritual life of humankind are crucially important for its survival and further evolution into the New Reality. Some of the main ideas of the new story are presented in Part One, *The Path of Truth Society*.

The New Cycle of Existence will unfold in the reality of the New Heaven and the New Earth. The archetypal structure of this New Reality is presented in Part Two, *Mandala of the Heavenly Jerusalem*. The ideas, archetypal structures and visions in both parts of the book have been presented in much greater detail in my spiritual work for more than thirty years, listed above.

In order to make the new story existential, I will start with some aspects of my own spiritual journey to clarify the process of unfolding the new spiritual story.

Section One

Avatar of Synthesis

My spiritual journey has lasted more than thirty-eight years and I have been blessed to merge with great Divine Masters and Personifications of the Divine Feminine and to receive their initiations. One of the key visions in the early stages of my spiritual path was the vision of the Cosmic Christ.

In 1975, on a beautiful Summer day on the Sacred Mountain Rila in Bulgaria, I was with two friends climbing towards the Lake of Purity (in the region of the Seven Lakes). It was a wonderful sunny day, with very fresh →pranic→ air and exceptional visibility. When we reached the plateau, we stopped for a little rest and contemplation. We sat comfortably on the grass and everybody went deep into reflection, contemplation or meditation.

At this moment something extraordinary happened to me. As I was sitting on the ground, enjoying the beautiful day and the scenic panorama, everything around me suddenly starting vibrating and I felt that I was entering into a metaphysical space and time. As in the *Book of Revelation*, the →Spirit took control of me and carried me to the top of a high mountain". From the top of this high metaphysical mountain I saw the image of the Cosmic Christ, filling the whole →sky". Actually, the sky itself was the image of Christ (somehow close to the image from the shrine of Turin, but of course full of life), radiating with incredible light, love, peace, tenderness, beauty and apocalyptic power. His eyes, full of all Divine Virtues, contemplated the whole of Creation.

I felt that He was looking at me with great Divine Love and at the same time He was looking through me at myriads of other beings with the same Divine Love, Wisdom and Truth. Little by little I began to realise the great mystery of Christ as the ideal-subjective essence of the Universe, the active principle, the absolute reality of all living beings, the substance of the 'I', the beginning and the end of human evolution, the whole continuum of perfected spiritual qualities. He appeared as the Light of the Universe, the only Subject of the Universe, God the Son, the One Who has made God known, Who is manifesting the Living God at every moment and in eternity.

This is actually the Divine prototype of the Human Being made in the image and likeness of God. In His Divine eyes I was able to read the whole story of humankind – from the beginning of its evolution up to its conclusion as God's people on sacred Earth, mediators between Heaven and Earth. For me His Divine metaphysical presence on that day was like seeing the living Scroll from the *Book of Revelation* (Chapter 5) where everything in the evolution of humankind is written.

In this astonishing vision I understood many archetypes from the Gospels, from the *Book of Revelation* and from many other Holy Scriptures as well. In the First Chapter of the *Book of Revelation* St. John describes his vision of the Cosmic Christ (9-20) and his *Book of Revelation* unfolded as a result of this vision. For St. John it was like meeting the Second Coming of Christ Who showed him the mystery of Creation (Chapter 4), the spiritual history of humankind (Chapters 6-18), the apocalyptic events of its transformation and the reality of the New Heaven and the New Earth where humankind will continue its evolution (Chapters 19-22).

My vision of the Cosmic Christ was like a revelation into the mysteries in the *Book of Revelation*. I began also to understand the Spirit of Christ as described in the sacred book of the Master Beinsa Douno →*The Testament of the Colour Rays of Light*→ (p. 41):

The Spirit of Christ

The White

Diamond

Rays. Who opens the seven seals, and the seven eyes;

Fullness. Causes the seven horns to grow.

Holds the seven churches.

Forms the seven stars.

Lights the seven candles.

Sanctifies the seven days.

Sends out the seven spirits; Unites everything in one; Creates the Divine harmony of the great and small worlds; distributes the

My vision lasted for about forty-five minutes, but after these minutes I was a different person. The Cosmic Christ revealed to me the three-fold structure of the Universe and the essence of the Human Being as its micro-model. This vision was like an initiation into the Second Coming of Christ and into the mystery of the *Book of Revelation* by St. John. Since then I could say that for me the event of the Second Coming has happened and I have been blessed to hear the Call, described in the *Book of Revelation*:

The Spirit and the Bride say, →Come←→ Everyone, who hears this must also say, →Come←→ Come, whoever is thirsty; accept the water of life as a gift, whoever wants it. (Revelation 22:17)

My vision of Christ was a living experience which developed further over the years and provided answers to the main questions in my spiritual journey. In the light of this vision I understood many of my previous visions much better and the mystical experiences which came afterwards.

After my vision I ascended gradually in consciousness to the Highest Divine World and contemplated the mystery of God, Creation and the Human Being made in the image and likeness of God. This led me to the vision of the Throne of God and the Christ sitting beside Him as the light of the Heavenly Jerusalem:

I did not see a temple in the city, because the temple is the Lord God Almighty and the Lamb. The city has no need of the sun or the moon to shine on it, because the glory of God shines on it, and the Lamb is its lamp. (Revelation 21:22-23)

I realized that the whole of Creation is a Divine Temple where the Light of God shines as a great Cosmic-spiritual Sun at its Centre. From this Cosmic-spiritual Sun radiate all the Divine Masters, founders of religions, and the Manifestations of the Divine Feminine. Over the years I was blessed to link with some of them and to receive their initiations. I was able to contemplate such great Divine Masters as the Son of God Jesus Christ and Virgin Mary, the Lord Krishna, the Enlightened Gautama Buddha and Kuan Yin, Zoroaster, Orpheus and Eurydice, the World Teacher Beinsa

Douno and the New Eve and many others. (Some of these visions are included in the website www.testamentoftruth.org, *Projects, Rila*.)

In most of my visions I felt that I was in the Temple of Creation, participating in Divine Services in front of the Throne of God. In them I contemplated one or another Divine Master and Personification of the Divine Feminine performing the Service. If my vision of Christ was meeting His Second Coming, the visions of other Divine Masters and Personifications of the Divine Feminine were also a contemplation of their New Coming.

The spiritual experiences and mystical links with the Divine Masters had a profound impact on my spiritual development: by merging with them I received their initiations. Moreover, I realized that they helped me to build my seven spiritual bodies in order to transcend my earthly personality and to become a cosmic being, able to hold a Divine Mission.

In this aspect it is interesting to quote J.J. Dewey, author of many spiritual books and articles, who writes that if an Avatar incarnates he →wastes→ twenty to thirty years in the relearning process. Now, in hindsight, I could say that some of my mystical connections with the Divine Masters had a much deeper existential meaning. To explain this I would like to refer to the revealing interpretations of the Gospels by Rudolf Steiner about the young Jesus.

Rudolf Steiner describes in an amazing way how Jesus from the moment of his miraculous birth developed his spiritual bodies one after another in order to become Jesus Christ after the baptizing in the river Jordan. For this purpose when Jesus was

twelve years old, the spirit of Zoroaster incarnated in the boy Jesus. After this, Jesus built his etheric and astral bodies by merging with Moses and Hermes respectively. At some stage the Enlightenment of Buddha significantly influenced his spiritual development. Thus Jesus, reaching the age of thirty, had integrated the existing spiritual cultures on Earth and was ready to receive the Spirit of Christ and to begin His majestic Mission.

Something similar happened to me during my spiritual journey. At the age of thirty three I linked mystically with the Spirit of Zoroaster. After this I developed my etheric, astral and causal bodies through mystical connections with the great Hindu Guru Ramakrishna, the World Teacher Beinsa Douno, and St. Peter. Subsequently I experienced a deep mystical link with Buddha and then linked with the Cosmic Christ. Thus the Heavens prepared me to become a focus of the contemporary spiritual culture in order to fulfil my spiritual Mission. Each one of these mystical connections is a very emotional existential story and contains many secrets about the unfolding of the Messianic Plan over the centuries.

As a result of my spiritual journey and my mystical connections with the Divine Masters and Personifications of the Divine Feminine, I received Enlightenment and became as an Avatar of Synthesis who had merged with the Axis of the present Age and the link between the worlds. As Buddha is a level of enlightened consciousness, so also is the Avatar of Synthesis as the Axis of the Age.

In order to receive my Enlightenment I had to integrate into a Divine wholeness all three worlds in the life of humankind - the physical, the celestial, and the Highest Divine world. I also had to connect spiritually the past, the present and the future of

human evolution on Earth. The past is the enormous spiritual richness in the history of humankind, the present is the spiritual essence of our epoch and the Initiation of the Spirit of Truth, the future is meeting the Second Coming of the Divine Masters, participating in the Divine Wedding and entry into the reality of the New Heaven and the New Earth as co-creators of God.

In addition, the spiritual past, present and future had to be contemplated on the three main levels of humanity's existence – the microcosmic, mesocosmic and macrocosmic, i.e. on the level of the individual human being, on the level of the socio-cultural cosmos of human civilisation and on the level of the macrocosmos of Heaven and Earth.

My Enlightenment however led me to the greatest mystery of our time – the re-creation of the world by the Lord God Almighty.

Section Two

The New Spiritual Paradigm

At one point in my spiritual journey a staggering revelation came to me and I realized that I was witnessing the majestic vision of St. John from the *Book of Revelation*:

Then the one who sits on the throne said, →And now I make all things new!"... I am the first and the last, the beginning and the end.

(Revelation 21: 5, 6)

The Lord God Almighty, through the Divine Masters and the Personifications of the Divine Feminine was re-creating the world. The Lord God, the First and the Last, the Beginning and the End, was concluding the present Indo-European Cycle of evolution and opening the New Cycle of Existence in the reality of the New Heaven and the New Earth.

The re-creation of the world is a staggering New Genesis, which integrates the past, the present and the future in the life of humankind. It contains the essence of the great spiritual teachings from the past, keys to the present apocalyptic change of the world and the living seeds for the coming New Reality.

Amazingly, I was not only witnessing the New Genesis but was also invited to participate in it. Thus I was able to gather the spiritual fruits from the outgoing Indo-European Cycle, to contemplate the New Coming of the Divine Masters and Personifications of the Divine Feminine and to co-create with them for the coming reality of the New Heaven and the New Earth.

St. John wrote the *Book of Revelation* after his vision of Christ. My vision of Christ and later on of the New Genesis developed into a revelation of the *Book of Revelation* as a plan and scenario for action.

The fundamental archetypes in the last Chapters of the *Book of Revelation* characterise the coming new reality in the life of humankind. When we activate them as vast dynamic fields for spiritual work, we participate actively in the New Genesis. Naturally these fundamental archetypes could be easily →translated→ into the metaphysical language of all other world religions. This is why we have such unity in

diversity and diversity in unity in the spiritual history of humankind: all world religions glorify the One God, →Who was, Who is and Who is to come", and each religion does this differently. By activating these archetypes we are participating in the fulfilment of the prophecies in all world religions.

Metaphysically the New Genesis takes place now, in the actual, dynamic, creative present, moving towards the future of God's activity. According to Genesis, the opening book of the Bible, human beings appear on the sixth day after the Heaven and the Earth, the Sun, the Moon, the Stars and all plant and animal life on Earth were created - this is to say, the Divine Genesis had already actually happened and was in the past in relation to the creation of the human beings. Now, in the New Genesis, we are invited by God to witness the Genesis of the New Heaven and the New Earth, and not only to witness, but to collaborate and co-create with God.

From now on entry into the new dynamic universe and co-creation with God has to be our main task in life. This is the deep mystical essence of our time. All our spiritual activities have to be planned and organised in line with this inspiring and challenging task. If we live up to this task, we could go forward gloriously into the New Cycle of Existence in great appreciation and gratitude for the efforts of all previous generations of humankind.

The mystery of the New Genesis will bring us into the emerging New World and will put us in a different position in relation to Creation - at the very heart of God's creativity, in the Divine demiurgic present. This shift from the static, crystallized, well-established Universe to a dynamic Universe in constant re-creation is a staggering

phenomenon which will dramatically change the conceptions and the approach to God in the existing world religions.

Moreover, the actual participation in the New Genesis will transform the relationship of humankind with the Earth and all Kingdoms of life on it. According to Genesis which opens the Old Testament and gives the account of the First Covenant, when God created human beings, 'He put them in command of all living creatures on Earth' (Genesis 1: 28). After the Flood, He even told Noah that 'all the animals, birds and fish will live in fear of you' (Genesis 9:2). Now, however, in the New Genesis, human beings are invited to become collaborators and co-creators with God and as such will become friends, helpers and caretakers of the Kingdoms of life on Earth.

In the new epoch, the Divine task of humankind is to transform the Earth into a Garden of Paradise and to bring the mineral, plant and animal kingdoms to a new level of evolution. In fulfilling this Divine task, humankind will establish a completely different type of relationship with the Earth and Nature and will become a major factor in their future evolution. Only by establishing this new type of relationship will humankind accomplish its ultimate Divine function of mediating between God and the Earth with all kingdoms of life on it, as was envisaged from the beginning of time when God created human beings in 'His own image'. Divine mediatorship will be at the foundation of human life on Earth as one of the most important and inspiring goals.

Participation in the New Genesis, i.e. the activation of the celestial archetypes in the *Book of Revelation* and other Prophetic books of world religions, requires a new spiritual paradigm in the life of humankind. It is based on meeting the Second Coming,

gathering the fruits from the outgoing Indo-European Cycle, participating in the Divine Wedding which gives birth to the New Reality and co-creation with God.

Metaphysically we could speak about the new spiritual paradigm as Second Coming Consciousness. It comes not to replace the Teachings of the existing religions, but on the contrary – to strengthen, rejuvenate and reinforce them by fulfilling their ultimate goals. This is why now we could speak about an important →paradigm shift→ in the fields of religion and spirituality – a shift from →First Coming Consciousness→ (i.e. the one existing in the established religious traditions) to →Second Coming Consciousness→ developing in line with the New Genesis. In fact this is the essence of the Teaching and the Cause of the Avatar of Synthesis for our time.

The Teaching and the Cause of the Avatar of Synthesis has three main aspects, which are very closely and organically interconnected – metaphysical, metahistorical and metacultural. The metaphysical aspect is connected with the spiritual journey on the Path of the Initiate from the earthly world to the Highest Divine World, to the Kingdom of God with many mansions; the metahistorical aspect is the experience of all the spiritual treasures of the world religions and meeting the New Coming of the Divine Masters; the metacultural aspect is participation in the Divine Wedding and co-creation with God in the New Cycle of Existence.

These aspects of Second Coming Consciousness, characterising the new spiritual paradigm, could be described through the ‘celestial’ archetypes in many Holy Scriptures of the world Religions. Here again, as an example, we could use some of the main archetypes in the *Book of Revelation*. These archetypes have to become a plan and scenario for action:

- *The →Throne in Heaven→* (Chapter 4). This vision reveals the mystery of God, Creation and the Human Being made in the image and likeness of God. It is the essence of the Testament of Truth carried for centuries and millennia, described in one or another way in all world religions. ‘Man’s eternal quest’ was and always will be to see God. Now this is the ultimate purpose in our lives as well.
- *The →New Heaven and the New Earth→* (Chapter 21). When St. John saw the One Who sits on the Throne and makes all things new, he witnessed the New Genesis. This creative act activates the New Coming of the Divine Masters and Manifestations of the Divine Mother through whom the Lord God creates the reality of the New Heaven and the New Earth and raises the consciousness of the human race to live in it. Thus we are blessed to enter into the dynamic new universe and to co-create with God. There is no greater blessing now on Earth than to witness and participate in the New Genesis←
- *The →Vision of Christ→, with a face as bright as the midday sun* (Chapter 1). For St. John this vision was meeting the Second Coming of Christ. It is not by chance that the *Book of Revelation* started with this vision and finished with the Genesis of the New Reality. Thus, for St. John, Christ fulfilled his promise to come back and to bring everyone who believes in Him to the world where He lives. In one or another way all of us have to prepare for these most glorious events - meeting the Second Coming of Christ and the Coming of other Divine Masters and Personifications of the Divine Feminine←
- *The Seven Blessings* (Chapters 2, 3). After His appearance to St. John, Christ gave Seven Messages for the Churches. Each Message finishes with a

Blessing for opening the seven chakras in the human being. Thus Christ traced the path to the Throne of God and to the restoration of Cosmic Consciousness in the Human Being. Those who win the victory will live in the whole three-fold structure of the Universe: with an ennobled personality on Earth, with a blossoming soul in the Celestial world and with an awakened Divine Self in the Highest Divine World. Thus the Axis Mundi in us will be restored and from Homo Sapiens we will become Homo Divinus, beloved Sons and Daughters of God. To achieve this however we have to overcome the challenges on the Path and receive the Divine Blessings← (The Nine-Fold Rainbow Path)

- *The Lamb and His People* (Chapter 14). "144 000 people stood before the throne and were singing a new song, which only they could learn". These people are the Initiates from all world religions who are witnessing and participating in the New Genesis. We have also to receive the initiation into the coming New Reality and to join the 144, 000 people around the Throne of God←
- *The Fall of Babylon* (Chapter 18). Babylon, the fall of which is described so dramatically in the *Book of Revelation*, is a symbol of all the negative aspects of our contemporary civilisation. Obviously humankind cannot continue its evolution in the long term with the excesses and abuses of the present Babylonian civilization. This civilization has to be replaced by the Heavenly Jerusalem civilization. We have to join the living souls from the four corners of the world in order to reach the critical mass for transcending the Babylonian civilization.
- *The Rider on the White Horse* (Chapter 19). In our time the struggle between the Light and the Dark forces has reached a critical point. In order to

survive, humankind has to overcome the power of the dark forces and the present, Babylonian type, civilisation has to fall. The Rider on the White Horse is the leader of the Divine Action from Heaven who will conquer the Beast and his army. All human beings who have restored their cosmic consciousness will participate in this battle←

- *The Final Judgement* (Chapter 20). With the fall of the Babylonian civilization the present Indo-European cycle of evolution finishes and the New Cycle of Existence begins. This dramatic change brings the Day of Resurrection and Judgment. At this moment of Truth the whole Indo-European Cycle is seen as a Divine wholeness and a single event in God's Mind: the Creator opens the books where everything is recorded and reveals the original Divine Plan for the evolution of all beings in the Cycle. This Day is a Day for Judgement and of the harvest of the good deeds from the Book of Life, which will enter into the New Cycle. By receiving the light of the New Genesis, we could help the souls from all planes of existence to raise their consciousness and to enter into the New Reality←
- *The Wedding-Feast of the Lamb* (Chapter 19). It is a celebration of the new celestial culture coming down on Earth, woven by →the good deeds of God's people". The archetype of the Wedding Feast of the Lamb is connected with the archetype of the Union between the Universal Masculine and Universal Feminine forces which gives birth to the reality of the New Heaven and the New Earth. We are warmly invited to participate in the Divine Wedding in Heaven and to co-create with the Divine Masters and the Personifications of the Divine Feminine in developing this Reality on Earth.

- *The New Jerusalem* (Chapter 21). The Holy City with twelve gates, →coming down out of heaven from God and shining with the glory of God→ is the reality of the Kingdom of God with →many mansions"; the many mansions are the spiritual realities revealed by the world religions. When the last, Twelfth, Gate, is opened, the Indo-European Cycle of evolution comes to a close and humankind enters into the reality of the New Heaven and the New Earth to begin its New Cycle of existence. We have to ascend through the whole vertical structure of the Universe in order to become citizens of the Holy City, where the Lord and the Divine Mother are always present←
- *The Kings of the nations will bring their wealth into it* (Chapter 21). Similarly to the essence of the human being, consisting of body, soul and spirit, every nation has a three-fold structure as well – a 'body', which is its socio-cultural organism, a National Soul and a National Spirit .The Kings of the nations are the National Spirit-Guides who lead the Missions of the nations over the centuries. They will bring the accumulated spiritual treasures into the Holy City. Following the new spiritual paradigm, we have to participate actively in the fulfilment of the Mission of the nation to which we belong←
- *The Tree of Life* (Chapter 22). →On each side of the river was the tree of life, which bears fruit twelve times a year, once each month; and its leaves are for the healing of the nations". The Tree of Life, with its fruit and leaves, is the symbol of the realisation of the Testament of Truth and life in the Kingdom of God with many mansions. To live in the Kingdom of God with many mansions

is to gather the spiritual fruits from the outgoing Indo-European Cycle and to build life on all levels of Being as a Divine Temple←

After achieving Second Coming Consciousness I interpreted the Divine archetypes, mentioned above, in the books *The Second Coming* and *The Testament of Truth - Manifesto*, in more than two hundred and fifty lectures, in ten Assemblies on the Sacred Mountain Rila in Bulgaria and on many other occasions. Now these archetypes are not only high metaphysical concepts, but an active new spiritual paradigm, determining the thinking and the style of life of the followers. As a result of this collective work we have tasted the coming reality of the New Heaven and the New Earth and the presence of the Living God. Through this work a new type of community is forming, which could become a creative Divine laboratory for developing the New Humankind, capable of living in the reality of the New Heaven and the New Earth.

So, in our difficult time, based on the new spiritual paradigm, humankind will be able to overcome the existing →Babylonian civilisation→ (the fall of which is described so dramatically in Chapter 18 in the *Book of Revelation*) and to start building the New Jerusalem civilisation (envisioned so powerfully and inspiringly in Chapters 21, 22)! The introduction of the new spiritual paradigm by the Avatar of Synthesis is a great blessing for contemporary humankind because it shifts the accent from the destructive apocalyptic events in the *Book of Revelation* to the constructive positive forthcoming reality of the New Heaven and the New Earth.

The establishment of this new civilisation is the key to humankind's survival in the long term and to the fulfilment of its Divine purpose as mediator between Heaven and Earth envisaged from the beginning of Time.

Section Three

The New Society

The human beings who will inhabit the reality of the New Heaven the New Earth will live in the whole three-fold structure of the Universe: with an ennobled personality on Earth, with a blossoming soul in the Celestial world and with an awakened Divine Self in the Highest Divine World. Thus the Axis Mundi in them will be restored and from Homo Sapiens they will become Homo Divinus. As a result they will build their lives on all levels of Being as Divine Temples.

The participants in the Spiritual Community who will implement the new spiritual paradigm and build their lives as Divine Temples will achieve this by following the Nine-Fold Rainbow Path. This is the Path which traces our ascent through the whole vertical structure of Creation and our entry into the Reality of the New Heaven and the New Earth. My spiritual journey and the Nine-Fold Rainbow Path are very closely related: throughout the years I had to experience each one of these Steps in order to present them as a precise spiritual path for humankind's ascent to the Kingdom of God.

The journey on the Path of the Divine Rainbow begins with building the Right Understanding, creating an appropriate style of life and making our Exodus from the restricted material consciousness (Step One Exodus). The next Step is an ascent to the second world of the three-fold structure of the Universe (i.e. to the celestial world), and spiritual rebirth as celestial souls (Step Two, The Garden of Paradise). The Third Step, The Sacred Mountain, leads to the highest Divine world of the three-fold structure of Creation and to the spiritual centre of the Universe from the perspective

of one or another world religion. From there we can experience the mystery of Creation and embrace its whole vertical structure. This Step brings our second rebirth – the awakening of our Divine Self. From the highest point, at the Centre of the Universe, we can contemplate all rooms in the Father's House – i.e. the great variety of spiritual worlds which have been revealed by the different religions (Step Four, The Holy City). Above the highest Divine world is the 'Throne of God', the Absolute Origin of Being, which is manifested by the Holy Trinity. The Fifth and Sixth Steps are consecrated respectively to the Mysteries of Universal Spirit – the active, subjective, masculine Divine principle – and to the Mysteries of the Universal Feminine – the receptive, objective, feminine Divine principle. The Universal Spirit and the Universal Feminine are in eternal Divine Union, and now this Union brings forth the reality of the New Heaven and the New Earth.

The Fifth and the Sixth Steps constitute the climax of the Divine Rainbow and are the culmination of the Rainbow Path. But, while the Fifth Step crowns the first act of the Drama of the transformation of humankind – our ascent to the celestial reality of the Kingdom of God, the Sixth Step opens the second act of this Drama – our descent back to the Earth with the task of bringing the reality of the Kingdom of God down on Earth. Thus, the Seventh Step of the Divine Rainbow Path is 'The Transfiguration of the Earth', while the Eighth Step is 'Transformation of the Earthly Culture into a Celestial Culture'. Finally, as we establish our new celestial style of life which bears fruit twelve times a year (Revelation 22: 2), we reach the end of the Divine Rainbow, the Ninth Step, and enjoy the New Golden Age.

The Steps of the Divine Rainbow Path are organically connected to the three-fold structure of the Universe and to the essence of the human being, created in the

image and likeness of God, as a micro-model of Creation. Each Step on the Path embraces a vast realm of spiritual work and requires a great variety of methods, techniques and spiritual practices for achieving its goals. In its entirety the Path of the Divine Rainbow is a well-defined and precise spiritual Path which has been given for our epoch.

In accordance with the three levels in spirituality, the Nine-Fold Rainbow Path begins with a Spiritual School for the awakening souls, develops into a Mystery School for the awakening Divine Selves and is crowned with Apostleship in the Testament of Truth and participation in the great Divine Action for the establishment of the Kingdom of God on Earth.

The Nine-Fold Rainbow Path was traced by the Avatar of Synthesis and is based on the new spiritual paradigm. It determines the forms of activity, the structure of the spiritual year and the style of life of the participants in the Spiritual Community.²

The Steps on the Path are not crystallized and encapsulated within themselves: each Step projects itself onto all others and all others are projected onto it. This holistic principle opens endless possibilities for mutual projections and for the unfolding of each Step through the prism of the whole Rainbow Path. As a result, we could go deeper and deeper into the essence of every Step experiencing through it the richness of all others.

We could compare the journey on the Nine-Fold Path of the Divine Rainbow with a climbing expedition in the Himalayas. In it, one group of participants stays in the base camp, another group builds the intermediary camp, while the most prepared

climb to the summit. In all cases however the group acts as a whole and the success, even of a single person, is the result of the activity of the whole group and brings fruit for everyone.

As a result of the journey on the Nine-Fold Rainbow Path the participants in the Community will enter into the reality of the New Heaven and the New Earth will start their New Cycle of Existence as God's people on sacred Earth and will build their lives on all levels of Being as Divine Temples.

I. Building the Human Being as a Divine Temple

→*Surely you know that you are God's temple and that God's Spirit lives in you*←→ (1 Corinthians 3:16)

The ultimate goal of human beings is Divine self-realisation. For this purpose we have to embark on a glorious spiritual journey and undergo the first and the second resurrections, i.e. achieving the blossoming of the soul and the awakening of the higher self. This process is completed when one opens all seven chakras, develops all three perfect bodies (the earthly, the celestial and the universal) and establishes the mystical marriage between the soul and the

spirit within. Then surely the person builds himself or herself as a Divine Temple and the Holy Spirit comes to live therein forever.

II. Developing the Family as a Divine Temple

In accordance with the great myth (introduced by Plato) every human being on earth is in eternal search of his or her soul mate. This myth reflects the Divine impulse within everyone to meet their beloved partner and soul mate, to enter into Divine union and to create a beautiful temple of love, light and life together. By undergoing the first and second resurrections together the man and woman in love interweave the energies of their seven chakras to build the Divine Temple.

They become personifications of the New Adam and the New Eve and enjoy the wonderful spiritual taste of all three worlds of Creation. As a result the couple could become a holy family when the birth of beloved children follows, conceived with the power and the mystery of the Holy Spirit. Their life together is like an eternal journey in the Kingdom of God.

III. Building the Spiritual Community as a Divine Temple

→*There is a friend who sticks closer than a brother.*"

(Proverbs 18:24)

In the coming epoch of the Holy Spirit a new type of relationship will develop within the broader community – cosmic-spiritual friendship. In this type of relationship, the participants not only look in the same direction together (towards a beloved Divine Master or cherished spiritual goal) but also appreciate

each other as cosmic-spiritual beings in whom the Holy Spirit lives. Thus, they help each other to build the personal Divine Temple of life and to form altogether a wonderful community-temple of Divine love, joy, peace, gentleness, goodness, purity, friendship, appreciation, help, mutual understanding and many other sacred virtues.

The mystery of the Divine Wedding manifests in this Temple of life as the most pure and beautiful relationship between Sons and Daughters of God, as brothers and sisters in absolute purity, tenderness, friendship and mutual exchange of Divine energies. Surely, people who engage in cosmic-spiritual friendship build their community as a Divine Temple where the Holy Spirit is always present.

IV. Building the Nation as a Divine Temple

→*The greatness and the wealth of the nations will be brought into the city.*"

(Revelation: 21: 26)

God gives each nation a special Divine mission. In order to fulfil this mission the Nation has to develop fully its National Soul and allow the National Spirit Guide to lead it through centuries and millennia in fulfilment of its task. This process builds the life of the Nation as a Divine Temple. In it the National Soul is a wonderful, overflowing treasury of spiritual virtues, developed and manifested by the Nation over the centuries. The National Spirit is the Guide for the fulfilment of the mission through many glorious spiritual deeds.

Everyone who links deeply with the National Soul and the National Spirit Guide could become their personifications and experience the most unique intense Divine essence of the nation in action within this Temple. When the National Soul and the National Spirit are in Divine Union and the people participate in this mystery, they realise that the Holy Spirit has illuminated and will illuminate the whole Temple from its formation to the fulfilment of its Divine Mission. Such a Temple remains in eternity among all other 'Nation Temples' upheld by the Divine Spirit.

V. Building Humankind as a Divine Temple

→Now God's home is with mankind← He will live with them, and they shall be his people. God himself will be with them, and he will be their God." (Revelation 21: 3)

All peoples on earth have to form one great spiritual family living in peace, friendship, mutual respect and understanding, fulfilling the purpose of humankind envisaged by God from the beginning of time. Humankind has to create its life as a Divine Temple where the different nations, following different world religions, form altogether the tabernacle of Divine worship. The story of the twelve tribes of Israel carrying the different segments of the tabernacle has to be enacted now on a planetary level by all the peoples of the world carrying the new tabernacle of worship.

When humankind builds this Divine Temple of worship its heart centre, originating in the Universal Soul, will open. Then humankind will realise its Divine

mission in Creation, guided by the Universal Spirit: to bring the reality of the Kingdom of God on earth and transform it into a Garden of Paradise, to serve as a mediator between heaven and earth by building a Divine Temple of life, and to co-create with God, Who →now makes all things new".

VI. The New Earth as a Divine Temple

→Then I saw a great white throne and the one who sits on it. Earth and heaven fled from his presence and were seen no more... Then I saw a new heaven and a new earth. The first heaven and the first earth disappeared, and the sea vanished. And I saw the Holy City, the New Jerusalem, coming down out of heaven from God, prepared and ready, like a bride dressed to meet her husband. (Revelation 20: 11, 21: 1-2)

On a planetary level we have to witness and participate in the dramatic transfiguration of the Earth from a solid material body into a beautiful shining astral planet. Then, for us, the Earth will appear as a living celestial Being with its own planetary Soul (a part of the Universal Soul) and with a planetary Spirit - i.e. the planetary Divine Logos who leads the evolution of the Earth.

Of course, this metaphysical change must occur first in our consciousness, that is, in our understanding and perception of the Earth transformed by the light of the New Creative Impulse from God. Naturally, if we change our understanding and perception of the Earth, we will act and behave differently. As a result the etheric layer around the Earth will become a space for the fusion between the celestial Jerusalem and the illuminated Earth. Figuratively speaking, a

magnificent etheric Temple will be built upon the whole planet with a gigantic cosmic-spiritual Cross of Light at the centre of the Temple. In this transfigured Earth-Temple all kingdoms of life will be present in Divine Harmony, Wisdom and Truth.

VII. The New Heaven as a Divine Temple

→*Then I saw a great white throne and the one who sits on it...*" →*Then the one who sits on the throne said, →And now I make all things new←→*
(Revelation 20: 11, 21:5)

We could imagine the Lord (the Living God, the Absolute Origin of Being) as an eternal cosmic-spiritual Sun Who gives Light, Love and Life to the whole of Creation. When the Lord says →And now I make all thing new", the Divine Spirit starts to emanate from the Throne of God through multiple images and manifestations. He activates all the Divine Masters and light beings in the higher worlds and gives them a new quality, a new radiance in accord with the new mysteries coming from the Living God.

At the same time the Divine Feminine radiates from the Throne of God forming the substance of the New Reality, thus in absolute harmony and union they illuminate the whole of Creation as a Divine Temple. In it the Divine Feminine forms the substance while the Divine Spirit (the Cosmic Christ) is the Living Cross.

Building life on all levels of Being as a Divine Temple is the main goal of the New Humankind who will live in the reality of the New Heaven and the New Earth. This will be achieved by following the Nine-Fold Rainbow Path, traced by the Avatar of Synthesis for our time. The appropriate knowledge, methods, practices and style of life will be developed within the new type of Spiritual Community, inspired by the Avatar of Synthesis.

Part Two

Mandala of the Heavenly Jerusalem

Introduction

According to ancient spiritual tradition the Mandala serves as a symbolic image of the Universe. During the epoch of the Holy Spirit humankind will enter into a new cosmic-spiritual order. This order may be represented by a new Mandala. It will depict the reality of the New Heaven and the New Earth with the New Jerusalem coming down out of Heaven from God:

Then I saw a new heaven and a new earth. The first heaven and the first earth disappeared, and the sea vanished. And I saw the Holy City, the new Jerusalem, coming down out of heaven from God, prepared and ready, like a bride dressed to meet her husband.

(Revelation 21:1-2)

The Mandala of the Heavenly Jerusalem (or the New Jerusalem coming down out of Heaven from God) is a model of the spiritual Universe where God is the cosmic-spiritual Sun which never sets for those who live in the light of Truth. Just as the Sun gives light and life to the Earth, so God, as the cosmic-spiritual Sun, illuminates the reality of the New Heaven and the New Earth and sustains eternal life:

The throne of God and of the Lamb will be in the city, and his servants will worship him. They will see his face, and his name will be written on their

foreheads. There shall be no more night, and they will not need lamps or sunlight, because the Lord God will be their light, and they will rule as kings for ever and ever. (Revelation 22:3-5)

The new Mandala depicts the reality of the Kingdom of God in which there are many mansions. It introduces the metaphysical system of co-ordinates of the Heavenly Jerusalem which has various entrances - gates of initiation:

The city shone like a precious stone, like a jasper, clear as crystal. It had a great, high wall with twelve gates and with twelve angels in charge of the gates. On the gates were written the names of the twelve tribes of the people of Israel. There were three gates on each side: three on the east, three on the south, three on the north, and three on the west.

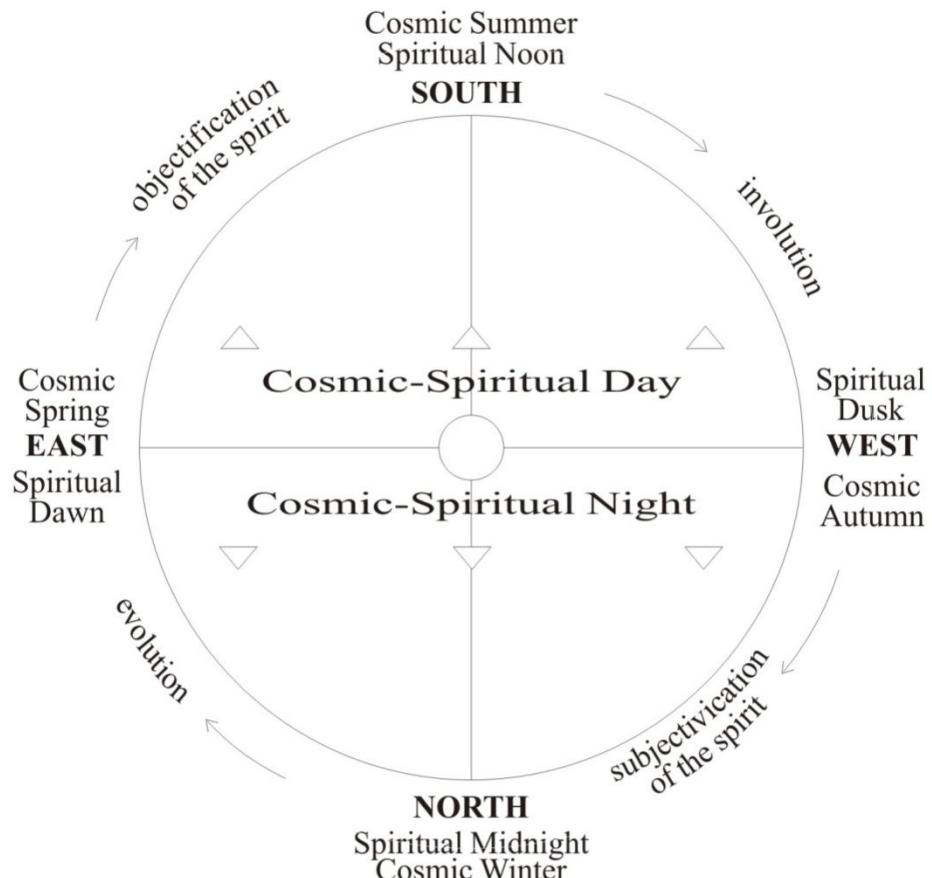
(Revelation 21: 11-13)

The Mandala of the Heavenly Jerusalem presented here serves as a basis for reflection, contemplation and meditation. Through work on this Mandala human beings will raise their consciousness and enter into the Holy City.

Metaphysical System of Co-ordinates

The Mandala given here is the psycho-cosmic system that connects the microcosmic level of Being with the macrocosmic level. On the macrocosmic level it reveals the map of the Heavenly Jerusalem; on the microcosmic level it 'structures' the higher states of human consciousness. All the elements of the Mandala - the

centre, the circumference, the horizontal and vertical axes - have mythological significance and symbolise different phases in the development of human consciousness, both individual and collective:



SCHEME ONE

In the Mandala shown in Scheme One, the centre represents the Absolute Origin of Being, the Primal Cause, the unknown Divine Spirit through whom the whole of Creation was brought into existence. All is Spirit, all is Light, all emanates from the eternal source - God. God, the Father/Mother of Creation, is Divine Love, infinite Wisdom, absolute Truth.

God as the great spiritual Sun at the metaphysical centre of the Universe unceasingly radiates light and creative energy. However, because of the cosmic law of involution and evolution, this light falls at varying 'angles' on human consciousness (just as the rays of the Sun fall upon the Earth), and determines the different phases in the development of the human being and human civilization. As the Earth is subject to the day/night cycle and the turn of the seasons, so the involution and evolution of the human being can be compared with the cycle of night and day, while the involution and evolution of human civilization is comparable to the cycle of the seasons. Thus, the circle of the Mandala represents both the cosmic-spiritual day/night and the cosmic-spiritual year in the development of the human being and of human civilization respectively.

Every stage in the journey of the human beings - spiritual dusk, night, dawn and noon - is a long period and characterises the main phases in their development. For example, the spiritual 'dusk' depicts the process of human involution and the gradual crystallisation of the ego. This process is marked by the loss of spiritual qualities and abilities, the loss of the spiritual perception of the world and it leads to increasing immersion in the material world. During the spiritual 'night' the ego is completely crystallised, the human being loses the direct link with the Divine source of life and becomes totally absorbed in the material world. The spiritual 'dawn' of the human being is the awakening of the soul and entry into the spiritual reality which this awakening reveals. During this spiritual 'sunrise', the inner light of the cosmic Sun constantly increases, new qualities and abilities develop and new spiritual bodies of the human being are formed. At the spiritual 'noon' the human being awakens his or her higher Divine Self and builds him/herself into a Temple of God. In this Temple the Divine Spirit as a dove comes to live forever.

The stages in the development of the human being are determined by the cosmic phases of the spiritual Sun through which human life passes. From noon to midnight is the phase of involution - the macrocosmos projects itself into the microcosmos. The result is the descent into material reality and the crystallisation of the ego-personality. From midnight to noon an evolutionary process takes place. The microcosmos projects itself into the macrocosmos and the re-birth of the Spirit commences, the human soul blossoms and the higher Self emerge. During the period of 'dusk' there is a balance between the individualisation of the personality (crystallisation of the ego) and the collective consciousness. During the period of 'dawn' there is a balance between the individuation of the personality (manifestation of the uniqueness of everyone on a soul basis) and the collective spiritual consciousness. 'Midnight' symbolises maximum crystallisation of the ego and maximum individualisation, 'noon' - maximum individuation and living in the higher Self.

On the collective level - human civilization - the development follows the pattern of the changing seasons. In a similar way the cosmic-spiritual Sun energises human civilizations. For instance, the cosmic-spiritual Summer corresponds to the epoch of the Golden Age when human civilization develops under the bright Divine Light of the Spiritual Sun - God Himself. During the spiritual Autumn of civilization, the luminosity of the Spirit is still a reality, but the perception of Truth gradually diminishes until spiritual darkness obscures the light. In the spiritual Winter human civilization is cut off from the direct link with the cosmic Sun. As a result humankind experiences spiritual ignorance, coldness, hate and separation. During the spiritual Spring the life-giving cosmic-spiritual Sun begins to shine on all forms and processes of life and gradually they become filled with Divine Light. With this awakening comes transfiguration: the soul starts to blossom, melting the ice of hate and egocentricity,

and the scope of the mind expands as the spiritual essence of Creation becomes evident. During the spiritual Summer the whole Universe is spiritualised and glows in the aura of Divine Truth. Humankind returns to the higher levels of Being and begins its new Golden Age.

Thus the day/night cycle of the cosmic-spiritual Sun is linked with the development of the human being, while the annual cycle of the seasons symbolises the development of human civilization. The system of co-ordinates within the circle indicates the spiritual 'horizon' and the spiritual 'meridian'. The 'horizon' is the line that divides spiritual light from spiritual darkness. The half-circle above the 'horizon', culminating in the zenith, symbolises the great **cosmic-spiritual day** (from dawn to dusk on the level of the individual human being and from Spring to Autumn on the level of human civilization) through which humankind develops with complete clarity and with consciousness of the spiritual essence of the Universe and of the life-giving Spirit of God. The half-circle below the 'horizon', with the lowest point at the nadir, symbolises the great **cosmic-spiritual night** (from 'dusk' to 'dawn' and from Autumn to Spring). Through this 'night' humankind journeys without the light of spiritual truth, sunk in ignorance, darkness and isolation, devoid of the order and spiritual purpose of life.

The balance between spirit and matter (spiritual and material life), between light and darkness, is indicated by the horizontal line. A substantial decrease in light in consciousness begins in the spiritual Autumn (after the 'Autumn Equinox') reaching complete darkness in the Winter. The spiritual light begins to increase in the Spring (after the 'Spring Equinox') reaching culmination during the cosmic-spiritual Summer.

The spiritual meridian indicates the maximum and minimum perception of the Divine Light. It symbolises the processes of spiritual involution and evolution: from Summer to Winter, from 'noon' to 'midnight' - the gradual process of descending into the material world; from Winter to Summer, from 'midnight' to 'noon' - the gradual process of ascending to the celestial realms.

The metaphysical system of co-ordinates also symbolises the process of objectification and subjectification of the spiritual reality. Above the 'horizon' the spiritual reality manifests itself externally, objectively, culminating at the zenith where the scope is enlarged and light intensity increased, and there is objective realisation on a collective basis. Below the 'horizon' the spiritual reality reveals itself internally, subjectively, culminating at the nadir, reaching maximum intensity and depth of subjectivity with the possibility of inner realisation. At 'dusk' there is a balance between the objective and subjective, between the collective and individual on the involutionary path; on the opposite side, at 'dawn', there is a balance between the subjective and objective, between the individual and collective on the evolutionary path.

Thus, the centre of the Mandala, the circle, the meridian and the horizon are fundamental metaphysical concepts symbolising God as the spiritual Sun at the centre of the Universe, the cosmic processes of involution and evolution, objectivity and subjectivity. They show the stages of development of the human being and how humankind is linked with God - the supreme source of life. Analogous to the seasonal changes in Nature, the Mandala depicts the spiritual changes in human beings as they pass through the different metaphysical seasons and stages.

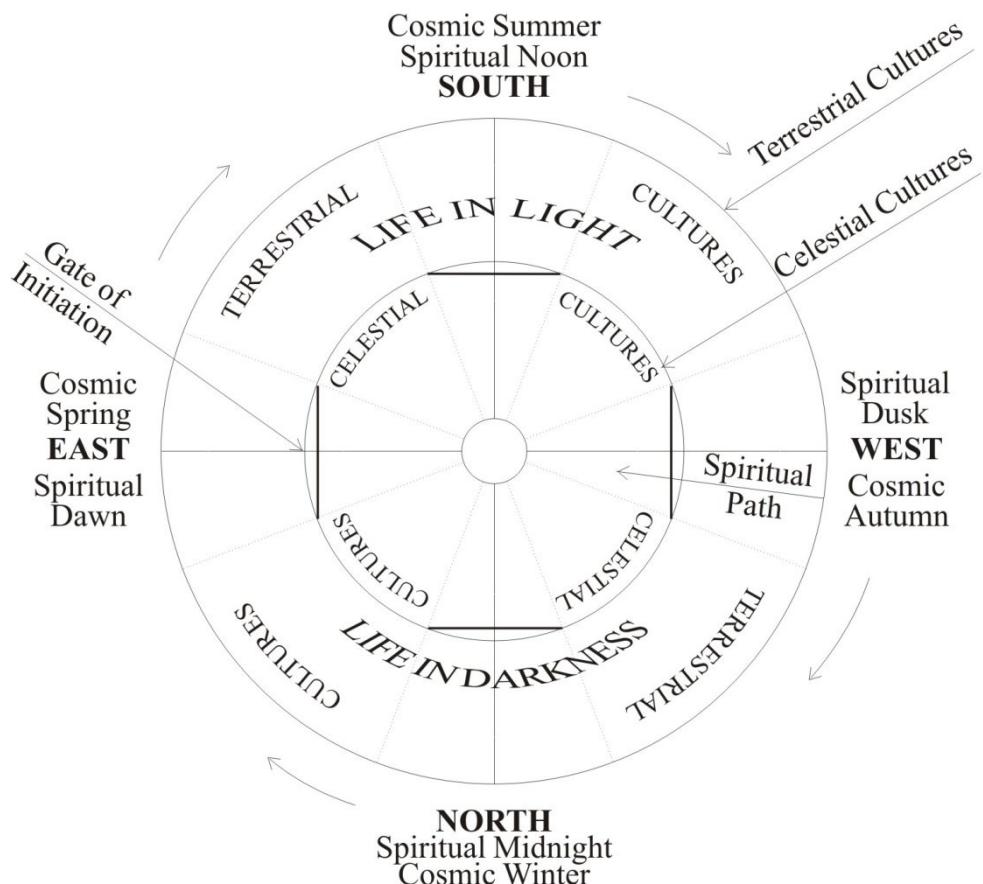
These stages represent the development of human consciousness and its relation to the Primal Cause. From this perspective, the development of humankind follows the phases of a new, invisible, spiritual Nature where God the Father-Mother is the great cosmic-spiritual Sun and the numerous 'forms of life' are the myriads of living beings in the Universe. The evolution of human beings and civilizations follows the rhythm of this invisible, rich and tangible spiritual Nature. In a similar way as we can see the seasonal changes in Nature and describe them, so every epoch in the development of the human being and civilization can be seen and described. Within this cycle the initiates will have inspiring spiritual visions for every 'season'. In the cosmic Winter they will see the dormant spiritual forces which lie within the human being; in the cosmic Spring they will see the manifestation of the Spirit everywhere which will bear fruit in the Summer. The initiates will penetrate to the depths and meaning of the cosmic-spiritual processes within human consciousness and will understand the work of the Divine energies within the individual human being and human civilization in accordance with the nature of each spiritual season. Thus, the metaphysical system of co-ordinates of the Mandala provides the foundation for understanding and describing the inner meaning of these 'invisible' but deeply perceptible spiritual processes.

Symbolising the Initiations

The Divine Spirit never abandons humankind whatever phase it may be passing through. The creative Spirit of God leads humankind continuously through the cosmic-spiritual processes of involution and evolution, of spiritual Night and Day, in order to fulfil His great cosmic plan. In every cosmic-spiritual season God sends His

messengers, prophets and initiates to help humankind on its spiritual journey. In accordance with the 'season' and the state of development of humankind, every Divine Master shows the path towards the Living God and reveals a magnificent 'seasonal picture' of the whole Universe.

The Divine impulses for the evolution of humankind, radiating from God through the Masters, can be depicted in a schematic way as in Scheme Two. In this scheme the centre of the Mandala again symbolises God as the great cosmic-spiritual Sun at the centre of the Universe. Divine creative impulses radiate out from this cosmic centre of life with unceasing Love, infinite Wisdom and eternal Truth. At every stage of human life on Earth God reveals Himself through the Divine Masters to convey the new message for the coming epoch.



SCHEME TWO

All points of the inner circle symbolise the impulses which the Divine Masters (and their initiates) carry for the spiritual evolution of humankind. Each Divine Master activates a new phase in the development of the human being, reveals new spiritual realities and sows the seeds for a new civilization. It is the spiritual impulses brought by the Masters that give the creative energy which forms all the fundamental structures in the life of human beings and society at every level - religion, culture, arts, science, and so on.

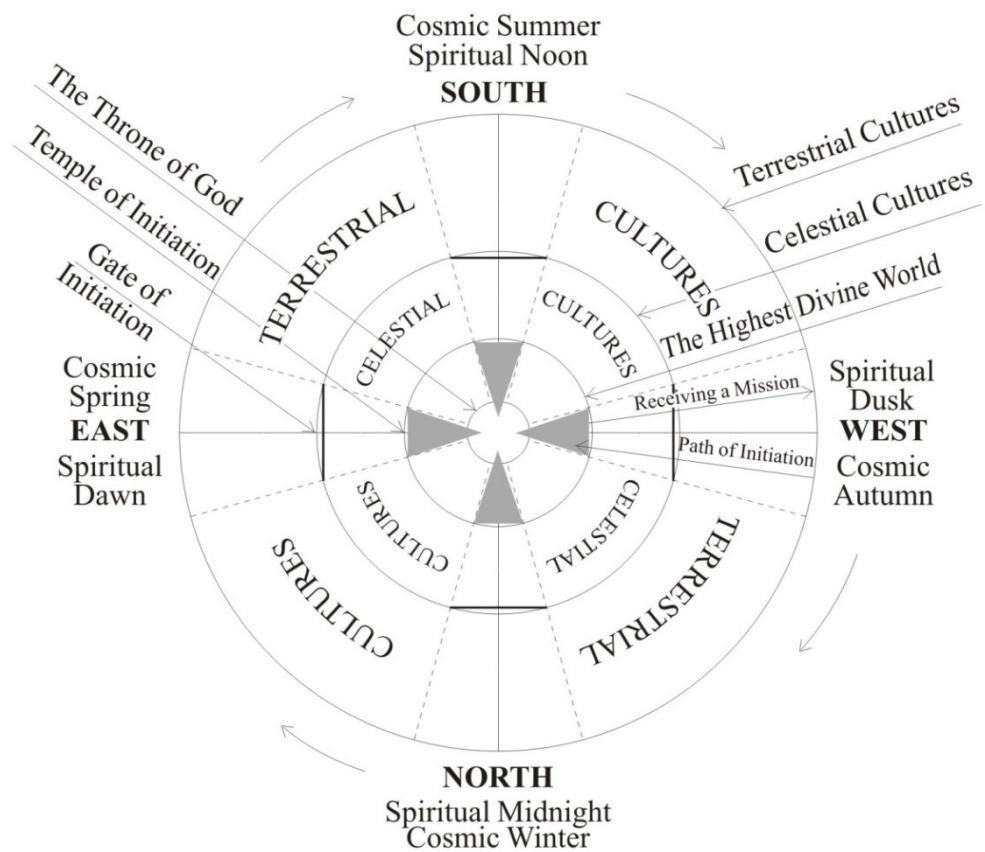
On the other hand, the Divine Masters show the way (in accordance with the 'season') to the higher levels of Being and union with God. Thus, the points of the inner circle of the Mandala represent the Masters, appearing in celestial bodies as **Gates of Initiation** into the higher heavenly worlds. Here again we can see the great truth in the words of Christ when he said: *I am the way, the truth and the life* (John 14: 6).

The outer circle of the Mandala represents the reality of human life on Earth during the different cosmic-spiritual seasons and phases of development. The organisation and function of human cultures, as well as the style of life of the people in them, depend on the degree of development of the human being and the specific energies of the cosmic season. It depends also on the type of initiation and the forces which emanate from God through the Divine Masters and their initiates. The correlation between the inner and outer circles is similar to the correlation between cosmic-spiritual existence and human cultural life, heaven and earth, esotericism and exotericism, spiritual mission and material way of life. Therefore, from the points of

the inner circle of the Mandala many spiritual impulses are directed to the outer circle which represents the development of the human being and the different spheres of culture. At the same time, every point of the inner circle is like a Gate of Initiation leading to the spiritual Universe and union with God.

The passage from the outer to the inner circle symbolises a departure from the ordinary path of human evolution and embarking on the spiritual path. The spiritual path is the orientation of the human being towards the centre. To this end, the spiritual disciples link directly or indirectly with the aura of a great Divine Master and begin to 'magnetise' their lives according to the spiritual forces and qualities which the Master carries. At a certain appropriately advanced degree of their evolution, human beings enter through one or another Gate of Initiation. During this process, the boundaries of the ordinary perception of the world are opened up and the human beings enter into the heavenly realms of Creation.

From the perspective of the three-fold structure of the Universe we can identify the outer circle of the Mandala with life which is restricted in the material cosmos. The inner circle, with its gates of initiation, symbolises entry into the higher celestial world. The centre of the Mandala corresponds to the transcendent Divine world beyond Creation, personified by God sitting on His Throne. Then, the third world of the three-fold structure of the Universe - the highest Divine world around the Throne of God - can be situated between the centre and the inner circle of the Mandala. So, the three-fold vertical structure of the Universe may be projected on the present Mandala of the Heavenly Jerusalem by three concentric circles around the centre:



SCHEME THREE

On this scheme the inmost circle represents the entry into the highest Divine world of the three-fold structure of the Universe. The human beings can enter into this world only by merging with the universal body of one or another Divine Master. This mystical process means climbing to the top of the Sacred Mountain and results in receiving the **Initiation** of the Master. So, if metaphorically we called the points of the inner circle - Gates of Initiation, now, again metaphorically, we can call the points of the inmost circle - **Temples of Initiation**. When human beings finally enter into the highest Divine world they perceive the whole three-fold structure of the Universe as a Divine Temple. In this Temple they unite with the Living God.

In the graphic language of the Mandala receiving initiation can be described as passing from the inner circle, through the inmost circle, to the centre. During this

process the human beings build all their spiritual bodies and become completely illuminated. After merging with the Living God they are ready to receive a Divine **Mission** for the evolution of humankind. Receiving a spiritual mission as a result of initiation would be described as coming back from the centre of the Mandala, through the inner circles, to the outer.

Let us summarise. God is always present with humankind, in every 'season', in every phase of human evolution. Depending on the specific cosmic-spiritual season, however, this presence is realised differently by the various Divine Masters and their initiates. Every point of the inner circles of the Mandala is an emanation of God, a ray of cosmic-spiritual Sun, an impulse arising from the Divine Spirit. At the same time, every point of the inner circles illuminates the way to the centre of the Mandala, revealing magnificent pictures of the spiritual worlds.

Initiations at the Cardinal Points of the Mandala

The four cardinal points of the Mandala mark the changes of the spiritual seasons. The initiations at these points are of crucial importance. Each one of them reveals a different picture of the Universe and initiates a new phase in the evolution of the human being. Seen in this light, the initiations at the cardinal points are the main cosmic gates - southern, western, northern, and eastern - to the spiritual reality of the Holy City.

We can compare the Mandala of the Heavenly Jerusalem with a gigantic cosmic-spiritual Zodiac with God as the spiritual Sun at its centre and the four cardinal points marking the change of the seasons. Then, analogous to the astrological symbolism,

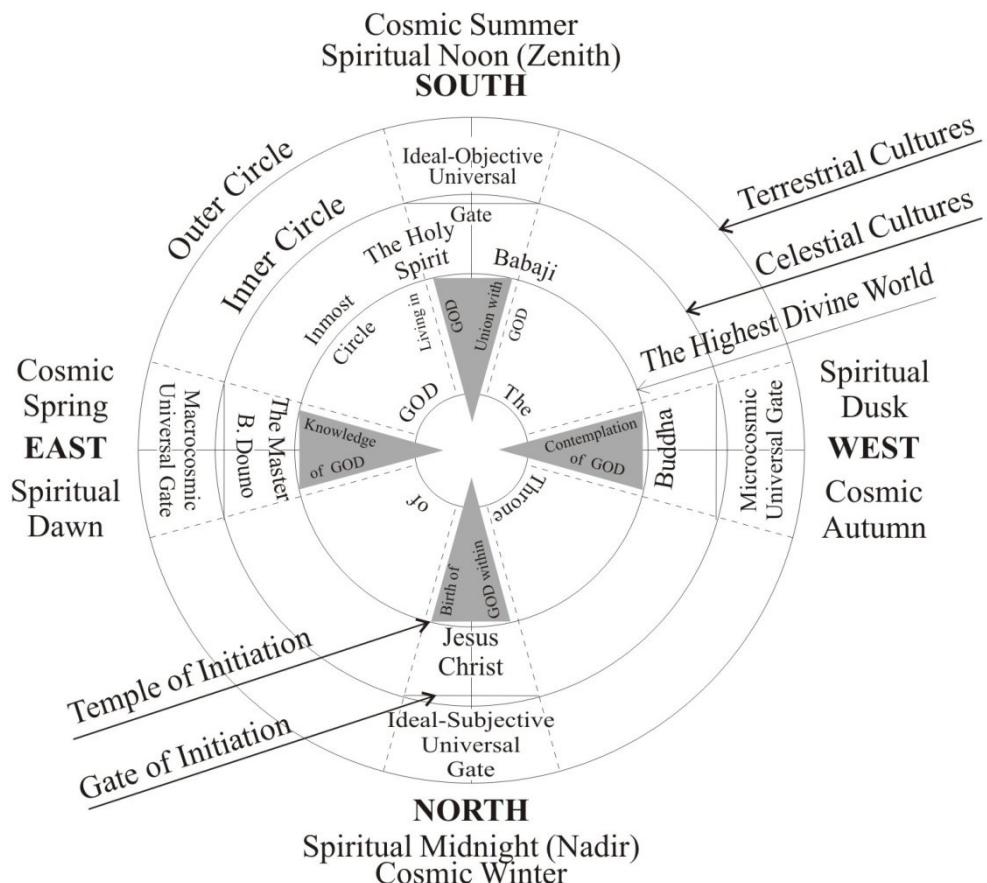
we can imagine twelve signs of the spiritual Zodiac which will be determined by the type of correlation between spirit and matter, light and darkness, objectivity and subjectivity - i.e. all the categories which constitute the spiritual seasons and affect the evolution of the human being. We are using the astrological symbolism only as an analogy which helps us to explain some main ideas of the present Mandala. The precise structuring of the cosmic-spiritual Zodiac with its four cardinal points, twelve signs, etc., is an extremely subtle and complex subject which has to be discussed in a special book.

Following this analogy, we can envisage, in addition to the initiations at the cardinal points, initiations at the rest of the twelve signs and at many other important points on the Zodiac - i.e. in the middle of the signs, around the cardinal points and so on. In fact, all points of the inner circle of the Mandala (their number will be a function of the introduced structure of the spiritual Zodiac) are important and mark either specific initiations, or at least significant aspects of some of the main initiations.

The initiations at the four cardinal points can be identified as the initiations of Krishna (personified in our epoch by the Hindu Master Babaji), Buddha, Jesus Christ, the Master Peter Deunov (Beinsa Douno), and the Holy Spirit. This choice has deep cultural-historical foundations which again is a special theme for discussion. The initiation of the Master Beinsa Douno (Peter Deunov) was chosen to represent the epoch of the cosmic-spiritual Spring because at the beginning of the 20th century, as we saw from the previous section, he became one of the greatest heralds of the approaching new epoch in the life of humankind.

Each one of the Divine Masters has a feminine counterpart who plays a very important role in the initiation. In fact, the initiation is completed only when the aspirant harmonises both the masculine and feminine aspects of the initiation. At this preliminary stage, however, we will discuss mainly the masculine aspects of the initiations at the four cardinal points of the Mandala.

The great Divine Masters in the history of humankind are radiations from God, the Absolute, but personify different **principles** of the Divinity in accordance with the spiritual seasons. As a result, their initiations reveal different models of the spiritual Universe and activate different potential in human beings. The initiations at the cardinal points of the Mandala of the Heavenly Jerusalem can be presented, in a schematic way, as in Scheme Four.



SCHEME FOUR

According to the present Mandala, Babaji is a personification of the life-creating Divine Light. He carries the initiation of the Satya Yuga - the epoch of the last Golden Age when humankind was living in the direct light of Absolute Truth - that is to say, during the past cosmic-spiritual Summer. From the time of the Fall, the Hindu culture has preserved the truth of the spiritual essence of the Universe and for thousands of years has kept sacred the memory of the Golden Age. The initiation of Babaji, a contemporary personification of the Lord Krishna, reveals again the true reality of Being as a universal life-creating Divine Light. This initiation leads through the gate of the ideal-objective universe (i.e. the reality of the Divine Light which is Creation itself) to union with God, the Absolute Spirit of Being.

Buddha represents the principle of self-realised universal consciousness. Gautama Buddha's initiation comes in the season of the cosmic-spiritual Autumn, at the point when, in the process of involution, spirit and matter are in balance. Appropriately enough the state of *Nirvana* means calmness, serenity, peace and oneness with the undifferentiated universal mind. There is nothing else except the universal consciousness and everyone who dissolves in it becomes a Buddha (that is, the one who is purified and who has conquered ignorance). The Buddhist path of initiation leads through the gate of the 'microcosmos' of Being. It is based on *dharmas* - the smallest 'quanta' of consciousness - and from this perspective we can compare the Buddhist approach to the ultimate reality with the view of 'quantum mechanics' in physics. After entry into this microworld, however, the Buddhist followers experience an immensely rich living Universe of ideal-spiritual essences reflected by their 'transparent' consciousness. Therefore, the Buddhist initiation can

be defined as contemplation of God. Finally, the Buddhist initiates dissolve into the Great Void (*Sūnyatā*) - the undifferentiated Absolute Origin of Being.

Jesus Christ is the incarnation of God the Son. God created human beings in His own image and likeness and Jesus Christ, as the Son of God, is the perfect embodiment of this image. Christ is the first born of God, the substance and the absolute 'I-reality' (ideal-subjective essence) of all living beings. At the lowest point of human involution on Earth, in the coldness and darkness of the cosmic-spiritual Winter, God had to send His first-born Son to save humankind. By accepting the Cross of Crucifixion and Resurrection, Jesus Christ turned the wheel of human involution into an evolutionary ascent and spiritual rebirth - a Divine task which only the Son of God can fulfil. It is very significant that Christ literally means 'Saviour'. So, the Christian path of initiation leads through the gate of the ideal-subjective Universe - that is the absolute 'I-reality' of all living creatures and results in the birth of the Christ impulse within (the essence of the first born from God) and joining the universal community of myriads of light beings. Finally, this initiation leads to the complete realisation of the greatest mystery of God - that of the Holy Trinity.

The Master Peter Deunov (Beinsa Douno) personifies the principle of World Teacher. The initiation of the Master opens the epoch of the cosmic-spiritual Spring when the soul blossoms and the whole Earth is filled with new spiritual vibrations. During this phase of evolution the Divine Spirit manifests itself as the World Teacher who leads humankind out of the shadow of material existence into the light of the spiritual Sun. In the cosmic Spring, spirit and matter are again in balance (as in the cosmic Autumn) but on an evolutionary basis, i.e. towards the increasing manifestation of the spirit in matter. As a result, metaphorically speaking, the Universe

becomes like a 'blossoming entity'. In this metaphysical season, the initiation of the Master Beinsa Douno traces the path of the disciple through the macrocosmic gate of Being. It reveals every phenomenon of life as a product of a long evolution in time and thus develops knowledge of God. If the Buddhist path, which is on the same horizontal axis of the Mandala but on the opposite side, operates with the smallest quantums of consciousness and penetrates through this microworld to the absolute essence of Being, then the path of the Master Beinsa Douno's initiation deals with macrophenomena and penetrates through the macroworld to the essence of Creation. As a result, the Master's initiation illuminates many spiritual worlds in Creation and finally reveals the mystery of the Primal Cause - God as eternal Love, endless Wisdom, absolute Truth.

The Holy Spirit, the Third Person of the Trinity, is the ideal-objective substance of all created worlds. If Christ acts in the depths of the cosmic Winter as the ideal-subjective universal principle coming from God, the Holy Spirit has maximum influence on human beings in the epoch of the cosmic Summer when humankind develops in direct contact with God, under the dazzling light of the cosmic-spiritual Sun. This epoch represents the return to the Golden Age. For this reason both Babaji and the Holy Spirit are at the Southern Universal Gate of the Mandala. The 'Prodigal Son' will, however, come back to the Kingdom of God with rich spiritual experience derived from his evolution on Earth, with an impulse to put right his mistakes and to transform the whole Earth into a Garden of Paradise. Therefore, the initiations of Babaji and the Holy Spirit have different nuances: the initiation of Babaji is union with God as the Great Divine Light while the initiation of the Holy Spirit is living and creating in God. It introduces human beings to the Heavenly Jerusalem by building life as a Divine Temple where the Holy Spirit as a dove comes to live forever. As to the messengers

of the initiation of the Holy Spirit, we can expect many male and female initiates to lead human beings to the Kingdom of God through this universal gate of the Holy City.

As we can see, the present Mandala is a typological picture of the whole metahistorical cycle of humankind's life on Earth since the Fall - the expulsion of Adam and Eve from Paradise - to their return back to the Father's house. It is a typological picture of the great **cosmic-spiritual year** in the history of humankind which includes all historical epochs through which humankind has passed during the process of involution (from the Garden of Paradise to the material world) and evolution (from the dark 'material' consciousness evolving to cosmic-spiritual consciousness).

A beautiful example of such a typological picture can be found in the Hindu tradition. In Hindu cosmology the cultural-historical 24,000 year cycle in the development of humankind is very significant. This cycle is divided into descending and ascending stages of 12,000 years, each of which comprises four epochs - the *Satya Yuga* (4,800 years), the *Treta Yuga*, (3,600 years), the *Dwapara Yuga* (2,400 years), and the *Kali Yuga* (1,200 years). Sri Yukteswar, in his Divinely inspired book, *The Sacred Science*, points out that the descending *Kali Yuga* ended about 500 years after Christ and then the ascending *Kali Yuga* began. In the light of this cosmology, the initiation of Christ falls in the period of the *Kali Yuga*, the initiation of Buddha is connected with the descending *Dwapara Yuga* and the initiation of the Master Beinsa Douno with the ascending *Dwapara Yuga*. In this context the initiation of Krishna (Babaji) falls in the descending *Satya Yuga* and the initiation of the Holy Spirit belongs to the coming ascending *Satya Yuga*. The present Mandala does not include the full cycle of initiations through which humankind has passed or will pass - i.e. the initiations of the descending and ascending *Treta Yugas*. To present the full cycle is

a very subtle and complicated task which has to be discussed in the future. The aim of the present Mandala is to give a vision of the coming new Golden Age (*Satya Yuga*) now, in the epoch of the *Dwapara Yuga*, in order to prepare for the event of the Second Coming. This event comes not so much through cosmic law as by God's grace. Through the event of the Second Coming God shortens the time of earthly sorrow for all who love Him.

The initiations at the four cardinal points of the spiritual Zodiac encompass the whole cycle of the cosmic-spiritual year (the initiations of Krishna (Babaji) and the Holy Spirit mark the beginning and the end of the cycle). All the remaining initiations through which humankind has passed in the course of history can be inscribed within this cycle - for instance, the initiations of Hermes, Moses, Zoroaster, Lao Tzu, Orpheus, Pythagoras, Plato, Muhammad, Bodhidharma and many others. All these initiations have a definite place in the inner circles of the Mandala at one or another of the important points on the cosmic-spiritual Zodiac - i.e. at the entry to the rest of the signs, in the middle of the signs, around the cardinal points and so on. Thus, the spiritual Zodiac-Mandala gives a great overview of the spiritual history of humankind and the place, role and significance of each one of the initiations.

Having passed along the cosmic-spiritual path, humankind will return to the Kingdom of God enriched by many spiritual experiences and various initiations. Each initiation, however, regardless of the time it was given to humankind, is not lost from God's memory, but remains to shine throughout eternity as a spiritual jewel. After its return to the Kingdom of God, humankind will resurrect all initiations through which it has passed and experience them as the 'many rooms in the Father's house'. Thus, by the grace of God, it becomes possible to go beyond the stream of cultural-historical

time and to transform diachrony into synchrony. In other words, we can rise above the cycle of the cosmic-spiritual seasons in the evolution of humankind and encompass the whole macrostructure of the spiritual Zodiac in which the various initiations find integration.

Therefore, the Mandala of the Heavenly Jerusalem is a basis for the integration of all religions. Although they have very different ways, often even opposing, due to the particular cosmic season in which they flourish, they come from one and the same spiritual centre of Being and lead back to it. The knowledge of their differences and their essential unity will allow the misunderstandings between religions to be transcended and combined work for the descent of the Kingdom of God on Earth to begin. Moreover, the Mandala of the Heavenly Jerusalem will open up the possibility for easy passage from the spiritual world of one religion into the spiritual world of another. Thus the followers of the different religions will become free citizens of the Holy City.

In principle, human beings, who were created in the image of God, should not have descended to the lower cycle of involution - i.e. entered the previously described cosmic-spiritual year of life in earthly consciousness. However, after the Fall, due to the power of cosmic law, humankind descended into the material world and had to undergo a very long and painful metahistorical process of involution and evolution through the spiritual seasons. Naturally, after humankind has completed its process of ascension and has reached the zenith of its earthly evolution (i.e. when it enters the cosmic 'Summer', 'Noon'), humankind will not descend again but will start a qualitatively new cycle of spiritual evolution in the celestial worlds. When the same archetypal structure of the cosmic-spiritual Zodiac is projected onto the first, material,

world of the three-fold structure of the Universe it determines a long historical involution and evolution which lasts thousands of years. When however it is activated in the second, celestial, world, the structure of the cosmic-spiritual Zodiac determines the pattern of just one spiritual year in the life of humankind which gives initiatic fruits twelve times a year - once every month. After the event of the Second Coming the initiatic fruits, which humankind will bear twelve times a year, will not only be the fruits of the initiations from the First Coming of the Masters, but the 'hybridised' fruit of each initiation reflecting all others. Then, in the highest Divine world the structure of the cosmic-spiritual Zodiac manifests itself as the wholeness of the Holy City of Jerusalem with its twelve gates and the Throne of God which shines as the eternal spiritual Sun upon the City. On this level the cosmic-spiritual Zodiac becomes a Divine archetypal structure which can be contemplated in one single act of illumination. Thus, by ascending to a new higher cycle of evolution, humankind will fulfil its original Divine purpose envisaged by God from the beginning of Time - going not through various painful historical epochs of earthly life, but from initiation to initiation in the celestial realms.

Typology of the Initiations

The initiations at the four cardinal points form the main typological structure of the Mandala of the Heavenly Jerusalem. All other initiations gravitate to one or another of these four types depending on their place on the Mandala.

Similar to the Buddhist Mandala, the main initiations at the four cardinal points can be presented in a symbolic form through different spiritual characteristics such as universal direction, earthly manifestation of the Divine Spirit, feminine counterpart,

element, colour, posture and others. In order to describe the essence of the initiations at the cardinal points of all three circles of the Mandala (the outer, inner and inmost circles), however, we have to introduce many more spiritual characteristics and concepts: cosmic phase, universal principle, mission, view of earthly life, type of transcendence, spiritual practice, model of the universe, structure of creation, spiritual transformation of the human being, symbol of initiation, sublime state of consciousness, ultimate reality. Then, with the help of all these spiritual characteristics and concepts, we can, based on key words, model the initiations of Babaji, Buddha, Jesus Christ, the Master Beinsa Douno and the Holy Spirit as shown on Table One.

We have already discussed a few characteristics of the initiations such as universal direction, cosmic phase, mission, universal principle, structure of creation. Following is a brief explanation of some of the other characteristics introduced on Table One:

TABLE ONE: TYPOLOGY OF THE INITIATIONS

1	2	3	4	5	6
Characteristics of the Initiations	Krishna (Babaji)	Buddha	Christ	The Master Beinsa Douno	The Holy Spirit
Universal Direction	South	West	North	East	South
Cosmic Phase	Cosmic Summer Spiritual Noon	Cosmic Autumn Spiritual Dusk	Cosmic Winter Spiritual Midnight	Cosmic Spring Spiritual Dawn	Cosmic Summer Spiritual Noon
Universal Principle	Manifestation of the	Dissolving in	Incarnation	Personification of the	Descending

	Divine Light	the Universal Consciousness	of God the Son	World Teacher	of God the Holy Spirit
Mission (turning the wheel)	Wheel of Truth	Wheel of the Law	Wheel of Resurrection	Wheel of Eternal Life	Wheel of Immortality
Introduced Aspect of the Divinity	Union with God	Contemplation of God	Birth of God	Knowledge of God	Living in God
Model of the Universe	Ideal-objective Universe	Universe encapsulated within a point (through the microcosm)	Ideal – subjective Universe	Processual-dynamic Universe (through the macrocosm)	Ideal – objective Universe
Structure of Creation	Physical, Astral, Causal Cosmos	Worlds of gross forms, subtle forms, without forms	Earth, Heavens, the Heavenly Jerusalem	Terrestrial, Angelic, Divine Worlds	The New Earth and the New Heaven
View of Earthly Life	Maya	Field of Enlightenment	Desert of Life	Spiritual School	Paradise
Character and Direction of Transcendence	Vertical and Extroverted (ascending upward)	Horizontal and Introverted	Vertical and Introverted (ascending upward)	Horizontal and Extroverted	Vertical and Extroverted (descending downward)
Element	Ether	Water	Earth	Air	Fire
	Kriya Yoga The Eight	Meditation The Eight	Testament of Love	Living Word, Living Music, Living Colour	Divine Testaments of Living

Spiritual Practice	Steps of Yoga	Fold Path	The Seven Mysteries of Christ	Rays of Light Panerhythm	Light, Spiritual Music, Sacred Words
Spiritual Transformation of the Human Being	Sudra Kshatriya Brahman	Suffering in Samsara Walking in the Eight Fold Path Bodhisattva	Unbeliever Baptised in Christ Saint	The Five Steps for the Blossoming of the Human Soul Man of the World Spiritual Disciple Heavenly Brother/Sister	Mandala of the Heavenly Jerusalem Egocentric Human Being Spiritually Individuated Being Cosmic Being
Symbol of Initiation	The Thousand Petalled Lotus	The Bodhi Tree	The True Vine	The Grain of Wheat	The Dove
Spiritual Colour	Radiant – White	Transparent – White	Diamond – White	Bright – White	Fiery – White
Sublime State of Consciousness	Samadhi	Nirvana	Resurrection	Transfiguration	Revelation

Ultimate Reality	The Absolute	The Great Void (Śūnyatā)	The Lord God Almighty	God as Eternal Love, Wisdom and Truth	The Creator
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View of earthly life. In accordance with the spiritual seasons, the symbolic image of earthly life varies from initiation to initiation. For the Hindu tradition, which came at the beginning of the involutionary cycle, the earthly life is maya, illusion, and unreality. The Earth is not the true homeland of humankind. Human beings have a higher Divine origin but have forgotten it, erroneously interpreting existence on Earth as the true reality. They will not however remain in the thraldom of illusion forever. They are children of Light and must pierce through the cosmic illusion and disperse it.

In the Buddhist tradition (originating in the cosmic Autumn which brings a balance between spirit and matter) earthly life is a perfect field for enlightenment but only as an opportunity to escape from it by reducing the lust for life. Moreover, of all living creatures, human beings alone, and only on Earth, can attain the state of Nirvana and reach enlightenment - that is, become a Buddha. All other creatures, even the most Divine ones, must be born as human beings on Earth in order to attain Nirvana.

In Christianity, the earthly life, reflecting the spiritual coldness of the cosmic Winter, is portrayed as a 'desert of life' where hate and hard-heartedness reign and where human beings are neither enlightened by Wisdom, nor warmed by Love, nor spiritualised by Truth. The life of human beings on Earth during the epoch of the cosmic-spiritual Winter necessitates suffering and spiritual crucifixion but the acceptance of the Christ impulse leads to resurrection and eternal life. So, in

Christianity, earthly life is a spiritual prison where Christ, experienced historically as Jesus Christ, spiritually as the Love in the hearts of people, and cosmically as the Light of the World, descended as Saviour to set us free. Only the first born of God, God the Son, could stop the process of human involution in darkness and set in motion the wheel of evolution bringing light and immortal life.

Contrary to the Buddhist conception, in the Master Beinsa Douno's initiation (during the evolutionary process of the cosmic Spring when we have again a balance between matter and spirit) the earthly life is not only a field for enlightenment, but a great spiritual school where we work on every life situation and relationship. Behind Nature and the various processes in human life stands the span of evolution, the age-long work of natural, social and cosmic-spiritual forces. When the disciples become aware of the spiritual energies inherent in earthly life, they understand the great efforts necessary to produce these conditions and appreciate the blessings and possibilities given them for spiritual development. Then they give thanks from the depths of their hearts and begin to perceive life on Earth as a great spiritual school.

In the epoch of the cosmic Summer the earthly life will become a life in the Garden of Paradise. People initiated by the Holy Spirit will have direct contact with God and the spiritual hierarchies which uphold the mineral, plant and animal kingdoms. All forms of life will be enlivened in the reality of the Spirit. The initiation of the Holy Spirit brings a unique opportunity to fulfil the greatest dream in the history of humankind - returning back to the Garden of Paradise. Unlike the Hindu and the Christian approach to earthly life, in the epoch of the Holy Spirit the earthly life itself has to become life in the Garden of Paradise.

So, during the various seasons of the cosmic-spiritual year, the perception of earthly life changes dramatically: from maya and illusion, through a neutral field for enlightenment, to a desperate desert of life; then, in accordance with the evolutionary process, it becomes a great spiritual school and finally - the basis for celestial life on Earth. Such different viewpoints of earthly life determine the completely different directions of the spiritual paths leading towards initiation.

Character and direction of transcendence. It is amazing how the directions of the paths leading towards initiation (or in other words, the transcendence to the higher states of consciousness) differ in the various spiritual traditions. The character and direction of transcendence depends on the cosmic-spiritual season and the view of earthly life. Accordingly, the type of transcendence determines the spiritual practices for each tradition.

In the Hindu path, the person must overcome the limiting boundaries of maya (the cosmic illusion) and penetrate to the true reality of Being - the all-embracing Divine Light. Therefore, the transcendence is vertical and upward. The liberated human consciousness must be able to perceive only the creative Divine Light rather than the manifested material world of forms. This process of dissolving all forms into the reality of Light makes the transcendence extraverted.

The Buddhist path turns within, to the intimate mechanisms of the human mind - i.e. the transcendence is introverted. Because 'samsära and nirväna are one,' we don't need to go anywhere else, but simply to overcome our ignorance. We are in the same reality but we have to change our attitude towards it - so the transcendence is 'horizontal'.

The Christian path shows the way to the reality of the Kingdom of God. We have to ascend upward from the material life to the higher spiritual worlds (the transcendence is vertical, ascending upward). In order to achieve this goal, however, we have to go deeply within ourselves and to activate the Christ essence within (so the transcendence is introverted).

The path of the Master Beinsa Douno's spiritual school is one of externalisation of the spiritual laws, methods and principles in our daily life. In the epoch of the cosmic Spring the spiritual disciples are supposed to have given birth to the Christ impulse within and then, with blossoming souls, they live in the material world as in a joyful spiritual school. So, the transcendence is extraverted because the disciples emerge from the subjective, psychological dimensions of life and direct their attention to the external world. It is 'horizontal' because the disciples seek the spiritual in the field of earthly life, in the inexhaustible richness of concrete forms, relationships and social structures.

The type of transcendence in the initiation of the Holy Spirit is vertical, but descending downward, and extraverted. The initiation of the Holy Spirit inspires human beings to connect with the spiritual aspect of all things and to start working for the enlightenment of the whole earthly life. In this respect their spiritual practice is extraverted (from the inner to the outer). It has a vertical direction, but orientated downwards, because the purpose is to bring the reality of the Kingdom of God down on Earth (compare with the Hindu path which is vertical and extraverted as well, but ascending upward trying to rise above maya, the cosmic illusion).

We can summarise that on the horizontal axis of the Mandala the transcendence is always horizontal, due to the balance between spirit and matter, but either

introverted or extraverted in accordance with the process of involution (during the spiritual Autumn) or evolution (during the spiritual Spring). On the vertical axis the transcendence is always vertical, but ascending upward or descending downward, either introverted or extraverted in accordance with the process of 'subjectification' or 'objectification' (see Scheme One). The transcendence in the Hindu initiation and in the initiation of the Holy Spirit is both vertical and extraverted, but they differ in direction - ascending upward or descending downward. This comes as a result of the difference between the beginning of the process of involution (as is the case in Hindu tradition) and the end of the process of earthly evolution (which results in the initiation of the Holy Spirit).

The type of transcendence is a very important characteristic of every spiritual path. It helps us to understand them much better and to compare the aims and spiritual practices of the various traditions. In our epoch we are witnessing much discussion and argument between the followers of different spiritual paths. But, of course, there is no reason for polemics because the different traditions simply realise different types of transcendence in accordance with the spiritual seasons and lead ultimately to the same Divine Origin of Being. At the same time, what a wonderful opportunity for humankind to experience the whole bouquet of spiritual paths, each one with its exquisite and unique fragrance.

Element. The five elements (including ether), in relation to the five initiations, have a deep 'alchemical' significance. In the context of the present Mandala, human consciousness has two levels of functioning: the level of ordinary human consciousness and the level of cosmic consciousness after illumination. Each element symbolises the type of transition from ordinary consciousness to the cosmic

consciousness of the particular initiation. In this their function, the elements are a focus of contemplation (in the context of all other characteristics of the initiation) in order to achieve the desired change of consciousness.

Ether as the element in the Babaji initiation symbolises the completely enlightened human consciousness which freely enjoys the spiritual essence of the world. This consciousness is on such an elevated level of spiritual illumination that a person easily overcomes the limitations of the material world and sees the true reality of Light. So, the perception of the true reality of Being as Light - beyond time, space and matter - where all living creatures dissolve without losing their individuality, is symbolised mythologically by Ether.

The element **Water** in the Buddhist initiation is a symbol of the mirror-like transparent nature of the human mind which, when freed of the lust for life, becomes still, unrippled, calm, clear and reflects the true reality. Then human consciousness merges with the impersonal, undifferentiated universal consciousness, which is the original absolute nature of existence, and as a result attains the state of Nirvāna. It is this transformation of consciousness which, freed from egocentric drive and false identification, reveals its true universal nature as an impersonal phenomenon. So, as we come to understand the symbolism of the element Water in the Buddhist initiation, we have to try to experience this calmness and tranquillity of the mind.

Earth as a mythological element symbolises the crystallisation of the ego in the dense material world. Some metaphysical qualities of the element Earth are matter, restriction, density, hardness, division and individualisation and as such the element Earth is a subject for the great alchemy of Love. By pursuing the path of self-sacrifice,

suffering and love, Christ melted the 'ego-stone' in the human heart, liberated the human spirit and enlightened the dark side of human nature. So, as an element, Earth relates to the Christ initiation as a symbol of death and resurrection, of the fall and rise of the human soul, of the hardening of the ego and of the birth of the Christ Spirit within the human being.

The element **Air** in the initiation of the Master Beinsa Douno represents the expansion of human consciousness during the evolutionary process in the cosmic Spring and its new birth into the spiritual world. Air is a symbol of departure from the narrow confines of earthly existence and entry into the great cosmic-spiritual life. Air as a mythological element is an expression of the dynamic, all permeating Divine nature of the 'higher Self', who, as a collective spiritual being, merges with myriads of other creatures in the Universe without losing its individuality.

Fire as a mythological element of the initiation of the Holy Spirit symbolises the creative nature of the Spirit. It represents the activation of the sacred fire, Kundalini, within the human being which enlightens the whole of Creation and sustains the flame of immortality. The creative Fire of the Holy Spirit will transform humankind and the Earth with all kingdoms of life on it.

Symbol of initiation. In a poetic and inspiring form the symbol of initiation describes the qualities of the illuminated human consciousness. At the same time it clarifies some of the main features of each initiation in relation to the cosmic-spiritual season when the initiation was given.

The symbol of the initiation given by Babaji is the **Thousand-petalled lotus**. The Thousand-petalled lotus is a figurative and symbolic name for the highest seventh chakra, Sahasrara, of Kundalini energy within the human being. The Thousand-petalled lotus is the psychophysical basis of complete fusion with the Spirit. When the Yoga disciples are ready, they open the seventh, Sahasrara, chakra and enter in samadhi. So, the blossoming of the Thousand-petalled lotus symbolises the ultimate goal of the Yoga path and the receiving of Yoga initiation. This symbol implicitly contains all the Divine knowledge about the Yoga path and the secrets of the Universe. The Thousand-petalled lotus represents this highest state of consciousness when the human being starts to blossom as a cosmic-spiritual flower with Divine beauty and fragrance. It shines as a star with a dazzling white light which integrates all colours of the spiritual rainbow.

The enlightened Buddhist consciousness is symbolised by the **Bodhi Tree**. As the legend says, it was under the Bodhi Tree that Buddha attained Enlightenment. In principle, the Bodhi Tree is an ever-present attribute of all Buddhas from all times and all worlds. The term 'Bodhi' itself has seven essential characteristics - it signifies reflection, study of the dharma, courage, excitement, tranquillity, concentration and imperturbability. All characteristics associated with the Bodhi Tree render it a symbol of the Buddhist way of life and spiritual practice (the Eight-fold path) and of the oneness of Samsära and Nirväna. In fact, the symbolism of the Bodhi Tree represents the earthly basis for attaining Nirväna.

One of the most inspiring chapters of the Gospel of St. John, Chapter 15, describes the symbol of the Christ initiation - the **True Vine**. The initiation of the True

Vine is the birth of the Christ Spirit in the human being. During the course of this initiation every thought, feeling and action in our spiritual body becomes illuminated by the light of the life-giving Christ Spirit; at the same time, all the cells of the physical body become revitalised and enlivened. Christ as the 'True Vine' is a symbol of the Light of the World, the Living Bread, the Living Water for Eternal Life, the Way, the Truth and the Life. This is why Christ says: 'Remain united to me, and I will remain united to you'. (John 14:4)

The path of the disciple in the Master Beinsa Douno's school and the blossoming of the human soul are symbolised by the **Grain of Wheat**. This is the seed sown by Christ which in fertile soil and with the help of the Master grows in the heavenly world. The Grain of Wheat is the emblem of the spiritual evolution of the human being who sprouts from the 'dark earth' into the celestial worlds. The esoteric meaning of this symbol is that we have to die (as an ego-personality) to the earthly life in order to be born into the celestial world where our souls will blossom and bear many fruits. In the lecture 'Blossoming of the Human Soul' the Master, in a deeply mystical and symbolic way, connects the two processes - the growth of the grain of wheat and the blossoming of the human soul. In many other lectures the Master also uses the grain of wheat as a symbol of self-sacrifice, humility, patience, over-coming difficulties, inner work, process of growth and organic transformation. It is very significant that Buddha, in the epoch of the spiritual Autumn, reaches enlightenment **under** the Bodhi Tree, while the Grain of Wheat, which is the emblem of the initiation of the disciple in the epoch of the spiritual Spring, grows **out** of the ground.

The symbol associated with the initiation of the Holy Spirit is the **Dove**. When human beings give birth to the Christ impulse within and sprout from the material world

into the heavenly realms, they become able to fly as free Divine souls - celestial birds - all over the spiritual Universe. On the other hand, the initiation of the Holy Spirit occurs when human beings build themselves and their lives as Divine Temples. In these Temples the Spirit of God as a Divine Dove comes to live forever. It brings all the fruits of the Spirit such as 'love, joy, peace, patience, kindness, goodness, faithfulness, humility, self-control' (Gal. 5:22), and many others. In the initiation of the Holy Spirit these fruits are crowned by holiness, Divine integrity and creativity.

The symbols of the initiations mark the highest points of the spiritual paths after which the human beings enter into a new state of consciousness enabling them to contemplate the universal body of their Divine Master and to realise the Ultimate Truth of Creation. This is why for this qualitatively new state of consciousness each spiritual tradition chooses a highly essential and inspiring symbolic image.

Spiritual Colour. The purpose of the present Mandala is to help us to receive the initiations bestowed on us by the Divine Masters. After receiving them we will be able to experience two other metaphysical characteristics of the Mandala - Spiritual Colour and Ultimate Reality.

Spiritual Colour is one of the most mystical characteristics of an initiation. It is a sacred meeting with the Divine Masters and merging with their universal bodies of Light. For instance, when we speak about the Diamond-white colour of Christ's aura, it is a Divine illumination and merging with Him. In Step Eight we quoted the initiatic book The Testament of the Colour Rays of Light by the Master Beinsa Douno who gave us the key to the Diamond-white Rays of the Spirit of Christ and His initiation. The Diamond-white Rays of the Spirit of Christ 'open the seven seals and the seven

eyes', 'cause the seven horns to grow,' 'hold the seven churches', 'form the seven stars', 'light the seven candles', 'sanctify the seven days', 'send the seven spirits'. They are 'fullness' and integrate life on all levels of Being. The Diamond-white Rays of the Spirit of Christ 'lead to the Divine heart of Love and manifest all God's love, wisdom and truth'. So, when human beings are illuminated by the Diamond-white Rays they receive Christ's initiation and understand the greatest mysteries of Life.

In a similar way we can link with the Divine Light radiating from the other Masters. The spiritual colour of the aura of each one of them is the White Light, which integrates all colour rays from the Living God, but this White Light reflects the different essence of their initiations and conveys a different spiritual message.

Naturally, there is a direct link between the spiritual colour of a Master's aura as the living Light which illuminates the human consciousness and the element as a symbol of the transition from ordinary to cosmic consciousness. For example, we could merge with the diamond-white colour of Christ's aura only if we melt the 'stone of the ego' and awaken our higher Divine Self through the alchemy of Christ's Love. Therefore, the integral white light of Christ's aura is diamond-white, of Babaji's aura is radiant-white, of Buddha's - transparent-white, of the Master Beinsa Douno's - bright-white, and of the Holy Spirit's - fiery-white.

Ultimate Reality. Merging with the Ultimate Reality is the final goal of every spiritual path. It reveals the mystery of God's existence and the secret of the Universe. After dissolving into the Ultimate Reality, the human being becomes one with the Absolute Origin of Being.

The different spiritual initiations reveal different aspects of the Ultimate Reality. In Babaji's initiation this is the Absolute, in Buddha's - the Great Void (Sunyäta), in Christ's - the Lord God Almighty, in the Master Beinsa Douno's - God as eternal Love, Wisdom and Truth, and in the Holy Spirit's - the Creator. Of course, all initiations refer to the same Absolute Truth of Being, but each one reveals a different aspect because of the particular cosmic season and the different universal principle in action.

The initiates in the Mandala of the Heavenly Jerusalem will experience the Ultimate Reality in different sublime states of consciousness, shifting easily from one to another. Their integrative illumination will shine with all aspects of Samadhi, Nirvana, Satori, Resurrection, Transfiguration and Revelation. Thus, the initiates in the Mandala, by merging with the Absolute Origin of Being, will become able to co-create with God.

Mandala Meditation

One of the main tasks of the Mandala of the Heavenly Jerusalem is to provide a basis for reflection, meditation and initiation. For this purpose it converts some of the greatest visions in the spiritual history of humankind, such as those of the prophet Ezekiel, the apostle St. John and the Tibetan guru Tomo Geshe Rimpoche, into a constructive field for inspiring spiritual work.

For instance, the New Jerusalem in St. John's vision can be identified with a colossal cosmic-spiritual Zodiac-Mandala with the Lord God Almighty at its centre who, as an immense spiritual Sun, radiates Light sustaining the whole of Creation.

The four universal directions (East, South, North and West), with three gates on each side, symbolise the four seasons of the great cosmic-spiritual year and the twelve signs of the celestial Zodiac. Each one of the twelve gates is a gate of a particular initiation and leads to the celestial Temple of that initiation.

The celestial Temples symbolise the three-fold structure of the Universe revealed by the world religions. We can call them Temples, Mansions, Palaces, Gardens, Worlds, but in essence they encompass the totality of the Universe and enshrine life in the presence of the Living God. Each celestial Temple represents a unique aspect of Creation and the wholeness of the human being as its micro-model. Figuratively speaking, we can relate each celestial Temple to a unique metaphysical architecture modelling the Universe. It is interesting to note that many earthly temples, such as the Buddhist Pagoda, the Gothic Cathedral and others, reflect symbolically some essential features of the structure of the Universe in accordance with the tradition.

The Highest Priests and Priestesses in the Temples are the Masters themselves and their feminine counterparts. They manifest one or another universal principle of God and fill the whole Temple with Divine Light, Love, Wisdom and Truth. The Masters, surrounded by their closest disciples (initiates, saints, apostles, bodhisattvas), in union with their feminine counterparts, perform an eternal Divine Service before myriads of their followers. They shine with dazzling white light which integrates all colours of the Divine Rainbow and reveals the ultimate Truth about God, Creation and the Human Being. All Temples have a common altar - the Throne of God from where the Masters and their feminine counterparts perform the eternal Service. In each Temple, however, the altar (the concept of the Throne of God) takes a different form, the one most appropriate and inspiring for the followers of the particular tradition.

In these celestial Temples we will receive the initiations of the Masters. For this purpose we have to reflect and meditate on each characteristic presented in Table One, on their 'vertical' and 'horizontal' interconnections. The 'vertical' interconnections between the characteristics (i.e. from 'universal direction', 'cosmic phase', 'universal principle', etc., up to the 'ultimate reality') trace the path of each initiation. The 'horizontal' interconnections between the characteristics (i.e. the comparison between the different expressions of each characteristic - for instance, the different manifestations of the universal principle, the various views of earthly life, the different symbols of initiation, etc.) determine the archetypal structure of the Heavenly Jerusalem as a cosmic-spiritual Zodiac-Mandala. Eventually, we have to experience in meditation all 'vertical' and 'horizontal' interconnections between the characteristics in order to receive the various initiations and to embrace the reality of the Heavenly Jerusalem in one single act of illumination. From this point of view, the Mandala of the Heavenly Jerusalem is like a map of the Holy City. So, through reflection and meditation on all its constituents, we will gradually recreate in our consciousness the whole Divine City, shining with eternal Truth and wondrous Beauty. Thus, we will become immortal citizens of the Heavenly Jerusalem who live in the presence of the Lord God Almighty.

The spiritual work on the Mandala of the Heavenly Jerusalem can take many different forms. These range from a single Mandala-meditation (lasting about an hour) through a wide variety of workshops, seminars and initiatic cycles, up to extended Summer gatherings and spiritual schools. One of the richest forms of course is the one-year initiatic school consecrated to Step Four. In this school the meditative work

based on the Mandala becomes a great milestone on the Rainbow Path and leads to an entry into the Holy City through the various gates.

In this section it is impossible to describe, even to list, the great variety of types of meditations based on the Mandala. For illustration let us give just one example of a Mandala meditation. Figuratively speaking, we can name this meditation 'Knocking at the doors of the Heavenly Jerusalem'.

If we meditate on mantras and spiritual formulas from the various religions, they will serve as keys which will enable us to enter into the spiritual worlds of these religions. For instance, the great Buddhist mantra *Om Mani Padme Hum* symbolises the mystery of the three perfect bodies of Buddha - *Dharmakäya*, *Sambhogakäya* and *Nirmänakäya* - related to the three-fold structure of the Universe:

*In the OM we experience the Dharmakäya and the mystery of the universal body; in the MANI the Sambhogakäya and the mystery of the mantric sound, as the awakener of psychic consciousness, of inner vision and inspiration; in the PADMA we experience the Nirmänakäya and the mystery of the all-transforming mind; in the HUM we experience the Vajrakäya as synthesis of the transcendental body of the Three Mysteries... (Lama Anagarika Govinda, *Foundations of Tibetan Mysticism*, Rider Book, Century, London, 1987, p. 230)*

So, by meditating on *Om Mani Padme Hum*, we can link with the Buddhist spiritual world and taste the flavour of this approach to the essence of Being. Thus, metaphorically speaking, we will knock at the doors of the Buddhist Temple. In a similar way we can find appropriate mantras or formulas fitting for each spiritual

tradition - for example, *Om Tat Sat Chit Ananda* (Hinduism), *I am that I am* (Judaism), *I am the Resurrection and the Life* (Christianity) and so forth.

For many spiritual groups and movements meditation begins and ends with the singing of Om - the sacred word-vibration of the Universe. Our Mandala meditation could also adopt this practice. Then, a possible format for this Mandala meditation could be as follows:

Mandala Meditation

To begin: Sing *Om* three times in rich harmony

Hinduism *Om Tat Sat Chit Ananda*

Buddhism *Om Mani Padme Hum*

Judaism *I am that I am*

Christianity *I am the Resurrection and the Life*

Islam *Lä iläha ill' Alläh*

The Master *God is Love*

Beinsa Douno's Tradition *God is Wisdom*

God is Truth

The Holy Spirit

Holy, Holy, Holy

Is the Lord God Almighty

Who was, Who is,

and Who is to come

To finish: Sing *Om* three times in rich harmony

Beginning with the singing of *Om* three times in rich harmony concentrates the mind on the highest vibration of Being and creates the spiritual atmosphere within the group. After three to five minutes the group continues by saying three times the first mantra, *Om Tat Sat Chit Ananda*. This mantra activates the vibrations of the Hindu Holy Trinity (*Om Tat Sat*), the ability to understand it (*Chit*) and the state of bliss and ecstasy in its contemplation (*Ananda*).

For five to ten minutes (depending on the spiritual stream within the group and the spiritual contact of the leader of the meditation, if there is such) the group concentrates and meditates on the Hindu spiritual world. The purpose of this short meditation is to link with the love and light emanating from the Hindu spiritual culture, to feel the blessings of the great Hindu Masters, to enter the Heavenly Jerusalem through this gate and to receive living fruits of illumination from the Hindu celestial Temple. We have to experience this Temple as one of the 'many mansions' in the Heavenly Jerusalem. In a similar way we meditate on each of the other spiritual formulas and then finish the meditation with the singing of *Om*.

Groups performing this Mandala meditation can of course vary the formulas and mantras. Moreover, it is very important to include formulas which invoke the spiritual

presence of the feminine counterparts of the Divine Masters. For example, a perfect formula for linking with Our Lady, the mother of Jesus Christ, is '*I am the Immaculate Conception*'. Groups are also encouraged to add appropriate mantras and formulas for other traditions if they know the spiritual gates which these traditions open. Whatever the choice, however, each group should adhere to the main purpose of this Mandala meditation - to link in love, joy and harmony with many existing spiritual traditions, and to knock at their initiatic doors leading to the Heavenly Jerusalem.

The Mandala meditation can be done not only with formulas and mantras but also with music (appropriate to each spiritual tradition), with pictures or with various combinations of these elements. Any time of the day is suitable for performing the meditation but of course the most powerful times are sunrise, noon, sunset and midnight. The Mandala meditation can also be done in any place, but obviously sacred places, hills, mountains and the outdoors are preferable. The number of participants may vary from a single person to groups of thousands.

The suggested Mandala meditation, 'Knocking at the doors of the Heavenly Jerusalem', is just one example of a possible Mandala meditation. It is evident that the Mandala of the Heavenly Jerusalem contains an enormous potential for reflection, contemplation and meditation. We can summarise that through Mandala meditations human consciousness will enter a new cosmic-spiritual system of co-ordinates. In it will be balance, synchronisation and constructive harmony between all polarities: between heavenly and earthly forces, masculine and feminine Divine energies, micro and macro, inner and outer planes of existence of the human being, between the past, present and future in the spiritual history of humankind, between East and West, North and South in human culture and so forth.

Successful Mandala meditations will result in illumination, transfiguration and self-realisation. In love, joy and ecstasy we will enter into the reality of the Holy City, the 'new Jerusalem coming down out of heaven from God'. It will appear before us as a living heavenly Mandala illuminated by the great light of all the Divine Masters and their feminine counterparts. In this high state of consciousness we will merge with the universal bodies of the Divine Masters and will receive their initiations in the Temples of the Holy City. Thus the prophetic words will be fulfilled:

'Now God's home is with mankind ← He will live with them, and they shall be his people. God himself will be with them, and he will be their God.'

(Revelation 21: 3)

The name of the city from now on will be, 'The-Lord-Is-Here!'

(Ezekiel 48: 35)

AMEN

Conclusion

Welcome to the Path of Truth Society

In *The Path of Truth Society* we work for the establishing of the Kingdom of God on Earth and for the realisation of the Divine Teaching for our time. the World Teacher Beinsa Douno says:

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

Love is the beginning of life. Truth is the end of life. These are the two limits of the Great Reality in life. That which moves in between and gives form to things is Wisdom.

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

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

Beinsa Douno, The Master Speaks p. 115 -117

The ultimate goal of *The Path of Truth Society* is embarking on the Path of Love and Wisdom to pass from the beginning to the end and to enter into Truth (i.e. to conclude the present Indo-European Cycle) and with this truth to pass back from the end to the beginning – to start the New Cycle of existence in the reality of the New Heaven and the New Earth as co-creators of God. This is exactly the new spiritual story which is unfolding now.

So, beloved Friends, in The Path of Truth Society we will understand the great secrets of Divine Love, Wisdom and Truth. All of Creation springs from the Absolute Cause with limitless Love. All things have their beginning in Love. Love is the seed, the impulse, the energy, the strength for growth, the driving force of evolution, the true source of life. Creation is Divine magic, a magic of Love, and everything in existence is born out of the Divine Love of God.

Love is the impulse and the energy for growth, Wisdom builds. All things in the Universe originate from an idea of God. Everything is alive; everything is significant. When we observe and understand the spiritual significance and purpose of the physical forms which appear in time, space and matter, we enter into the world of Divine Wisdom. In this Divine world every material form is a manifestation of living forces, a reflection of spiritual ideas from the higher worlds. Wisdom is the key to time, to all processes in Nature, society and the Cosmos, and hence to the understanding of the whole evolution of Creation.

Truth crowns human evolution. It is the end result, the harvest, the fruit. Through Truth we realize the real meaning of evolution and achieve self-realisation. It is a merging with the Absolute Origin of Being, the Primal Cause, the unknown Divine Spirit which brought everything into existence. Everything is Spirit, everything is Light, everything springs from the Eternal Source, from God, and this is why only through Truth we could touch the limitless and unrevealed, which has a link with the revealed:

Truth is the fruit of the entire life. It includes that in which God reveals Himself. It includes that in which all perfect beings reveal themselves. It includes all

*eternities which are composed of thousands and millions of →eternities", for
there are eternities which are limited and eternities which are limitless.*

Beinsa Douno, The Master Speaks p. 117.

This is why the Master says:

Truth converses with the suns.

Wisdom converses with the planets.

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

Since it converses with the suns,

Truth's aim is remote and exalted.

Beinsa Douno, The Master Speaks p. 25.

This remote and exalted aim of Truth becomes a reality for us, a spiritual path, here and now← Let us enter into The Path of Truth and unfold a new emotional spiritual story in the life of humankind – the ascent to the highest Divine world and the beginning of the New Cycle of evolution in the reality of the New Heaven and the New Earth←

So, be it← Amen←

The Path of Truth Society

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