

Leon Moscuna



The Testament of Truth

Manifesto

The Testament of Truth – Manifesto

by Leon Moscona

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Other books and material by Leon Moscona:

The Second Coming (English and Bulgarian)

The Testament of Truth – Manifesto (English and Bulgarian)

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 – available online)

Website: 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 work for the New Reality.*

The Great Blessing

Then I saw a new heaven and a new earth, for the first heaven and the first earth had passed away, and there was no longer any sea.

I saw the Holy City, the New Jerusalem, coming down out of heaven from God, prepared as a bride beautifully dressed for her husband.

And I heard a loud voice from the throne saying, "Now the dwelling of God is with men, and he will live with them. They will be his people, and God himself will be with them and be their God."

→He will wipe every tear from their eyes. There will be no more death or mourning or crying or pain, for the old order of things has passed away."

He who was seated on the throne said, "I am making everything new!" Then he said, "Write this down, for these words are trustworthy and true."

He said to me: "It is done. I am the Alpha and the Omega, the Beginning and the End. To him who is thirsty I will give to drink without cost from the spring of the water of life".

→He who overcomes will inherit all this, and I will be his God and he will be my son."

(Revelation 21: 1-7)

*The living experience of this Great Divine Blessing is the
realisation of the Testament of Truth ←*

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Introduction

The Great Blessing

The Testament of Truth reveals the eternal Divine truth about God, Creation and the human being made in the image and likeness of God ←

The realisation of the Testament of Truth is connected with the fulfilment of the prophecies of the End of Time, the Judgment, the Second Coming, the Divine Wedding and of humankind's entry into the reality of the New Heaven and the New Earth. Almost all world religions predict that the time for the fulfilment of these prophecies is now – the present epoch. It will happen as a result of the great Divine Action which has been in preparation for hundreds and thousands of years and which already has begun to unfold.

Humankind has struggled throughout its earthly history to overcome the original sin and to return to the Garden of Paradise. Now it is blessed by the Lord God Almighty not only to return to the Garden of Paradise but also to ascend to the Highest Divine World – to the reality of the New Heaven and the New Earth as the New Humankind. This is the Kingdom of God, with many mansions, where humankind will live forever with the Divine Masters and the personifications of the Divine Feminine and where they will co-create with the Divine Father-Mother. Thus the great Messianic Plan for the salvation of humankind will be fulfilled:

Now the dwelling of God is with men, and he will live with them. They will be his people, and God himself will be with them and be their God. He will wipe every tear from their eyes. There will be no more death or mourning or crying or pain, for the old order of things has passed away. (Revelation 21: 3-4)

The Testament of Truth is the fulfilment of all prophecies for the new stage in the life of humankind. These prophecies now have to be transformed into spiritual knowledge for rich and inspired work. In all world religions we find predictions and prophecies about the fulfilment

of the *Testament of Truth*. Many of these are presented in my book *The Second Coming*. In this *Manifesto* we are quoting mainly the *Book of Revelation*. We hope sincerely that even from the short references to the other world religions their representatives will identify the essence of the *Divine Testament of Truth* and its realisation. Naturally, in the near future the *Manifesto* should be →translated→ into →the archetypal language→ of each of the world religions, with appropriate references to the others, as is the case here.

*The **Testament of Truth** will be realised through a planetary spiritual **Movement**, a Movement for social renovation, cultural renaissance, spiritual awakening and Divine illumination. The Movement for the fulfilment of the *Testament of Truth* comes to unite all people on Earth regardless of race, culture, religion, gender and age into one planetary spiritual family. It promotes life in peace, harmony, love, mutual understanding and care for the Earth and nature. It introduces the people to an emotional spiritual journey on the Path of **Divine Love, Wisdom and Truth**.*

Divine Love awakens a great desire for the spiritual rebirth of humankind as a whole and the transformation of the earth, with all kingdoms of life on it, into a *Garden of Paradise*. **Divine Wisdom** opens the *Book of the Living*, which contains Divine knowledge of God, Creation and our lives as Sons and Daughters of God. **Divine Truth** reveals the will of the Lord, Who makes all things new (*Revelation 21: 5*).

*This *Manifesto* is the spiritual programme of the Movement for the realisation of the *Testament of Truth*. It presents, in a brief and essential form, the essence of the Messianic Plan, the deep meaning of the great Divine Blessing and invites →all awakening souls from the four corners of the Earth→ to join the Divine Action for the fulfilment of the *Testament of Truth*.*

The archetypal ideas at the basis of the Manifesto are a summary of my work with devoted participants – pioneers of the Movement for the realisation of the Testament of Truth - from a few countries for some years. Everything which is related to the essence of the Movement (its spiritual goals and values, the type of spiritual community, the organisation of the spiritual work, the forms of activity and other important aspects) is constantly developing in practice. It is a very emotional, creative spiritual path for the participants in the Movement, who are in contact with the Spirit of Truth and trace the way for the awakening souls, from the four corners of the Earth, towards the reality of the New Heaven and the New Earth.

There are no words to express my gratitude for these people, souls devoted to God, who are marking the path of humankind towards the reality of the New Heaven and the New Earth. Their activity in the three worlds of Being – the earthly, the angelic and the Highest Divine World, is extremely important; it manifests itself through genuine spiritual friendship, through moral and practical support, through sharing of existential difficulties, in common emotional journeys through the whole vertical structure of Creation and entry into the reality of the New Heaven and the New Earth. May the blessings of the Living God be always upon them.

The present Movement for the realisation of the Testament of Truth originated in Bulgaria. It is directly connected with the Teaching and the Cause of the great Bulgarian Master Beinsa Douno and the destiny of the Bulgarian people. In this critical time in human history however every nation, in accordance with its Divine essence, has an important role to play in the fulfilment of the Testament of Truth. Now, there is interest in the Movement in other countries but in the near future it is desirable for the Movement to unfold throughout the world in order for the Testament of Truth to be realised on a planetary scale. Only then will humankind return to the Kingdom of God where the kings of the earth will bring their wealth into it. (Revelation 21: 24).

*The Manifesto finishes with **The Call-Blessing** →Come→. Really, three times blessed will be all people who accept the goals and values of the Testament of Truth. For them the Lord God has said: To him who is thirsty I will give to drink without cost from the spring of the water of life. He who overcomes will inherit all this, and I will be his God and he will be my son.*

(Revelation 21: 6-7)

*So, have an inspiring journey in the Testament of Truth,
dear friends, and may the blessing of the Living God
be always upon you ←*

Part One

The Testament of Truth

The Eternal Divine Truth

*The Testament of Truth reveals the eternal Divine truth about **God**, **Creation** and the **Human Being** made in the image and likeness of God*←

*The staggering **Truth** about **God** is that everything is Spirit, Divine consciousness, supreme intellect; the whole of Creation is an ocean of love, light and life within the Absolute Mind. There is nothing else except the One Who Is. God is the Sole Being, the Absolute, the Creator, the Beginning and the End, the Alpha and the Omega, the Principal Cause, the Source of Life, the Revealed and Unrevealed, the All in All.*

*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.*

There is One who is Love, Wisdom and Truth. Only One← And all living Nature speaks about this One, the Great. They call Him Lord, God, Father. He pervades everything, permeates the whole Being, envelops the entire world, all solar and stellar systems, and still He remains hidden, unrevealed. Throughout the whole of eternity He shall not reveal Himself, for being the Absolute, the Eternal, He is without form. (The Master Beinsa Douno)

In His endless Divine Love, Wisdom and Truth the Lord God Almighty unfolds a monumental structure of Creation as a Tree of Life in order for every living creature at the end of its evolution to realise the absolute mystery of Being and to merge with God. All world religions reveal, in their own way, this magnificent structure of Creation, which consists of three hierarchical worlds, one above the other:

a) the physical, material world – the material cosmos in Hinduism, the world of gross forms in Buddhism, the sensory and corporeal world of made-fact in Judaism, the physical, material universe in Christianity and the phenomenal world, mulk, in Islam.

This is the world which the majority of people understand and live in. The whole earthly culture is built on this understanding. For the experience of the higher Celestial world, however, the people have to enter into the esoteric traditions of the world religions.

b) the heavenly, angelic world woven by celestial colour rays of light, spiritual music, sacred words and inhabited by myriads of light beings. This world corresponds to the astral cosmos in Hinduism, the world of subtle forms in Buddhism, the world of formation inhabited by angels, genii and souls, with seven heavens' in Judaism, the celestial world with seven heavens in Christianity, and the world of angelic and spiritual forms, malakut, in Islam;

Entry into this celestial world requires the awakening and blossoming of the human soul. People with awakened souls exist in all world religions and they form the esoteric spiritual community in each one of them.

c) the highest Divine world which allows the contemplation of all Creation – the causal cosmos in Hinduism, the world without forms in Buddhism, the world of creation filled with the Divine immanent presence alone in Judaism, the world around the Throne of God in Christianity, and the world of His dominion, jabarut, in Islam.

The ascent to this Highest Divine World requires the awakening of the Higher Self in the human being and receiving a Divine enlightenment. These people are the initiates in all world religions who form the mystical core in each one of them.

*In one or another way every world religion reveals the essence of the **Human Being** as a model of the Universe, created in the image and likeness of God. For this purpose the Divine Masters, the founders of the religions, appear in each one of the three worlds with perfect physical, celestial and universal bodies. For instance, the Lord Jesus Christ manifests the mystery of God the Son in all three worlds:*

*a) in an **earthly human form** as a particular historical person – She will have a son, and you will name him Jesus. (Matthew 1: 21)*

*b) in a **celestial, transfigured form** as spiritual light personified – Six days later Jesus took with him Peter and the brothers James and John and led them up a high mountain where they were alone. As they looked on, a change came over Jesus: his face was shining like the sun, and his clothes were dazzling white. (Matthew 17: 1-2)*

*c) in **cosmic-spiritual, Divine form** as the Universal Logos – Before the world was created, the Word already existed; he was with God, and he was the same as God. From the*

very beginning the Word was with God. Through him God made all things (John 1: 1-3). The Word became a human being and, full of grace and truth, lived among us. We saw his glory, the glory which he received as the Father's only Son. (John 1: 14)

The richness of the spiritual culture in Christianity, in which the three perfect bodies of the Lord Jesus Christ and the relationship between them is interpreted, appreciated and experienced, is practically inexhaustible indeed.

The same mystery of perfection can be ascribed to Gautama Buddha in his appearance with three perfect bodies – nirmänakäya, sambhogakäya and dharmakäya – in the three Buddhist worlds respectively, the worlds of gross forms, subtle forms and without forms. And again, the depths of the Buddhist spiritual cosmos and the possibility of achieving Nirvana is based on the essence of these three perfect bodies and the relationship between them.

In the Hindu tradition, the Divine Guru Babaji (an incarnation of Krishna, according to Sri Yogananda in Autobiography of a Yogi) has a perfect physical body with which he is able to materialise and dematerialise at will. His heavenly transfigured body shines with all the colours of the rainbow emanating from his open chakras. As a Mahavatar (Great Avatar – a descent of Divinity into flesh), he is a personification of the Divine Light itself which constitutes his universal body. It is not by chance that the three perfect bodies of every great Hindu Master are the theme for so many legends, myths and miracles inspiring the millions of followers of the Hindu tradition.

The Muslim tradition acknowledges the same Divine perfection of the universal body of Muhammad as well as the Divine perfection of the universal bodies of Christ, Buddha and Babaji. In a similar way to the perfection of the celestial bodies of Christ, Buddha and Babaji, the celestial body of Muhammad contains all Divine potential and human virtues. As to the perfect physical incarnation of Muhammad on Earth, it is acknowledged that the Prophet

possessed 'eminently both the human (*näsüt*) and the spiritual (*lähüt*) natures'. This is why the followers of this spiritual tradition have such great love and appreciation for Muhammad the founder of Islam calling him with more than a hundred inspiring Divine names.

According to Judaism, Man is the most perfect image of universal reality in the whole of creation; he is the 'incarnated' recapitulation of all the cosmic degrees and of their divine archetypes. Indeed, through his spiritual faculties, psychic virtues and corporeal forms, he represents the most evident symbol of the ten Sefiroth, and his integral personality embraces all the worlds: his pure and uncreated being is identified with the Sefirothic 'world of emanation' (*olam ha'atsiluth*); his spirit, with the prototypical 'world of creation' (*olam haberiyah*); his soul with the subtle 'world of formation' (*olam hayetsirah*); and his body, with the sensory 'world of fact' (*olam ha'asiyah*).¹

Even from this quotation alone the great mystical depths of the essence of God, Creation and the human being and their inter-relationship, according to the Kabbalah, can be seen. It is not by chance then that the Old Testament, with the concept of the Tree of Life in it, in a very profound, archetypal way, is at the basis of the New Testament and Islam, testifying for thousands of years to the Divine Testament of Truth.

We could conclude that all people who experience the eternal Divine Truth about God, Creation and the Human Being, made in the image and likeness of God, realise the Testament of Truth ←

The Messianic Plan

*The life of Adam and Eve before the **Fall** was a life in a celestial state of consciousness which enabled them to see the spiritual essence of the Universe and to have a perception of the whole of Creation as a Garden of Paradise. They were allowed to eat the fruit from all trees in the Garden of Paradise except the Tree of the Knowledge of Good and Evil. By eating the fruit of the trees in the Garden of Paradise, Adam and Eve enjoyed the wonderful spiritual taste of all three worlds of Creation. After eating the fruit from the Tree of the Knowledge of Good and Evil, Adam and Eve fell from the celestial state of consciousness to the restricted material consciousness limited by earthly conditions. The Fall actually was a descent from life in the second, celestial, world of the three-fold structure of the Universe to the first, material, world. This world is based on the fundamental principle of struggling polarities – spirit and matter, good and evil, joy and suffering, etc. Entry into this world is symbolised by eating the fruit from the Tree of the Knowledge of Good and Evil.*

God, however, never left humankind without His support and blessing. He sent His messengers, the Divine Masters, to show the way back to the higher states of consciousness in the celestial world. The Teachings of the Masters, in accord with the historical epochs and different human cultures, brought an enormous amount of living knowledge about the three-fold structure of the Universe, the Divine origin of the human being and the Path of the glorious return to the celestial world. We can recall here the Eight Steps of Yoga, the Eight-fold Path of Buddhism, the Kabbalistic Tree in Judaism, Rebirth in the Spirit in Christianity and Muhammad's Night Journey as a model for all Muslims.

*So, in their First Coming the Masters sowed the seeds of great spiritual traditions which grew up and matured into the Tree of Life, giving the sweet fruit of a unique initiation – an understanding of the Truth about God, Creation and the path of ascension to the higher worlds. The **roots** of this →Tree of Life→ are on Earth in the form of a spiritual culture – Christianity, Hinduism, Buddhism, Judaism, Islam and others; the **trunk** and the **branches***

*are in the higher heavenly world and take the form of a particular structure of the celestial realms; the **crown** is in the highest Divine world embracing the whole of Creation. Thus, the Tree of Life sowed by the Divine Masters stretches up through the whole vertical structure of the Universe and helps the devoted believers to return back to the higher worlds and to become micro-models of Creation.*

The First Coming of the Masters can also be seen as the plan for building human life as a Divine Temple. The foundations of this Temple are here on Earth in the form of a particular religion, with its credo and social structures; the building itself is the heavenly world revealed by that religion; and the dome of the Temple touches the foot of the Throne of God. In essence, the historical evolution of each religion is the construction of the Temple, the plan of which was given by its Divine Master. The building of the Temple includes the process of unfolding all its potential in the form of theology, philosophy, ethics, arts, social structures, etc. During this process of building which lasts thousands of years, great numbers of people enter through the gate of the Temple into the higher worlds, and in the Temple itself they receive the initiation from the Divine Master, the founder of the spiritual tradition.

*The purpose of the First Coming of the Masters was to bring as many people as possible to the higher states of consciousness and to prepare humankind on Earth for its return to the Kingdom of God. The return of **humankind as a whole** to the Kingdom of God, however, was predestined for the End of Time and for this purpose the Masters have to come again. So, knowing the Divine plan for ascent to heavenly states of consciousness, most of the Masters predicted their **Second Coming** for the **End of Time**.*

The End of Time (or the End of the World) is a metaphorical term for the end of the life of humankind in its restricted, earthly consciousness and its rising with a new cosmic-spiritual consciousness into the higher celestial realms. This is the end of the great metahistorical

cycle of human involution on Earth after the Fall and the beginning of a completely new historical cycle of evolution in the heavenly world.

And now the End of Time is approaching, the Second Coming is happening and the Lord God Almighty blesses humankind to ascend to the Kingdom of God. All predictions and prophecies from the world religions indicate that our epoch is the End of Time, the Judgment and the Second Coming. This is because for the first time in known history humankind has become a colossal socio-cultural organism which has to be reborn like the Phoenix bird in order to fly towards the higher spiritual worlds.²

So, the time for the realisation of the Testament of Truth has come. The great Hindu-European cycle in the life of humankind which has lasted for more than ten thousand years is closing and a new majestic cycle of Divine Evolution is beginning. In this critical time of human history, the Lord God Almighty activates the Testament of Truth and →makes all things new":

He who was seated on the throne said, "I am making everything new!" "It is done. I am the Alpha and the Omega, the Beginning and the End. To him who is thirsty I will give to drink without cost from the spring of the water of life". Revelation 21:5, 6

Thus the curse of God upon Adam and Eve after the Fall (Genesis 3: 16-19) is replaced by the great Blessing witnessed by St. John:

The throne of God and of the Lamb will be in the city, and his servants will serve him. They will see his face, and his name will be on their foreheads. There will be no more night. They will not need the light of a lamp or the light of the sun, for the Lord God will give them light. And they will reign forever and ever. (Revelation 22: 5)

The One Who sits on the throne →makes all things new→ through a majestic Divine Action which has been in preparation for hundreds and thousands of years. In this action the whole

spiritual hierarchy of the Divine Masters, manifestations of the Divine Feminine, archangels, angels and myriads of light beings participate. For this action many holy scriptures and initiatic books testify. A bright example is the last chapters of the Book of Revelation by St. John which contain the mystical keys for the realisation of this Divine Action.

The Divine Action

The great Bulgarian Spiritual Master Beinsa Douno gives an amazing apocalyptic picture of the Divine Action for the realisation of the Testament of Truth and the event of the Second Coming:

The great Divine Masters of the Universal Brotherhood, who guide the entire cosmos, after the completion of each evolution, create new waves of evolution following another plan and another rhythm.

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

Those creators of the past, those great ancestors, again today, descend to our earth. And they will transform it into a paradise. Together with them will come those 144,000 souls spoken of in Revelation and among whom there will be representatives of all past and present nations. All saints, adepts and Masters from time immemorial will come. They will activate, with their mighty spirits, all awakened souls from the four corners of the earth and all together they will establish the perfect order and harmony in the world.

After finishing their task, they will withdraw and leave humanity to live and work under the new conditions. Thus, the communication between the visible and invisible worlds will be restored.

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

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

Then every living thing will praise God in sacred peace and harmony.³

*As could be seen from the apocalyptic vision which the Master Beinsa Douno depicts, the Divine Action activates all three worlds in Creation (the earthly, celestial and Divine) and integrates the past, the present and the future in the history of humankind. →The great Masters of the Universal Brotherhood who guide the entire cosmos→ are in the **Highest Divine World**. Being one with the Lord God Almighty, they participated in the creation of Heaven and Earth, described in the first chapter of the Bible – Genesis. Now they participate in the creation of the New Heaven and the New Earth where the new humankind will live.*

*The advanced spirits who created and organised the primal cosmic earth – what was once Paradise now again descend on earth. They, with the great Ancestors of humanity, are representatives of the **Celestial World** and participate actively in the new Divine Action for transforming the Earth into a Garden of Paradise.*

Together with them will come those 144 thousand souls spoken of in the Book of Revelation and among whom there are representatives of all past and present nations. All these 144 thousand souls are a symbol of the enlightened humankind who, in accordance with the Revelation of St. John remain in the Higher Divine Worlds →singing the song→ of the New Being which is coming (Revelation 14: 1-3). All saints, adepts and Masters from time

immemorial will come, i.e. the Initiates from the whole history of humankind will come in order to participate in the great apocalyptic event.

*Their mighty spirits will direct all awakened souls from the four corners of the Earth and all of them together will establish perfect order and harmony in the world. The awakened souls are the representatives of the **Earthly World**, followers of all spiritual traditions who are on the path of Love, Wisdom and Truth and are called to participate in the Divine Action.*

The Divine Action, which the Master Beinsa Douno depicts, is the ascent of humankind into the Kingdom of God where there are many mansions and the establishment of this Divine Reality here on Earth. This is the end of the dramatic history of the human race after the Fall of Adam and Eve and the beginning of a new cycle in the evolution of human beings as God's people in the Reality of the New Heaven and the New Earth. This is why the Master Beinsa Douno concludes that the work will continue until the one Love, the one Wisdom and the one Truth envelop all of Creation. Then every living being will praise God in sacred peace and harmony. Thus the Testament of Truth will be fulfilled and humankind will live in all three worlds simultaneously, i.e. the communication between the visible and the invisible worlds will be restored.

The great Divine Action for the re-creation of the world and the transformation of human culture has begun and unfolds with greater and greater power and dynamism. Soon it will affect the whole of humankind and will present the great choice – the establishment of peace, harmony and order in the world or entry into the tragic cycle of wars, ecological catastrophes and self-destruction. Every person on Earth will be faced with this choice. With the choice however come the consequences.

The Holy Council in Heaven and the Divine Messenger on Earth

The realisation of the Testament of Truth and the re-creation of the world are majestic apocalyptic tasks. The whole spiritual hierarchy is behind them, headed by the Holy Council of humankind. The Holy Council of humankind includes all spiritual Masters and personifications of the Divine Feminine from the spiritual history who lead the evolution of humankind and the Earth from the Highest Divine World.

In the various spiritual traditions this Holy Council is named differently – the Holy Council of humankind, Shambala, Agartha, the Great Universal Brotherhood, the Syncit of the World – but its essence is one and the same, it leads the destiny of humankind in accordance with the Messianic Plan and it is connected directly with the Living God, →the One who sits on the Throne".

Similarly, in every world religion, and in every historical epoch, the manifestation of the Living God on Earth is named differently – Manu, Messiah, the Son of God, the Prophet, the Buddha, Mahavatar, the World Teacher, the Great Initiate – but their essence is that they are personifications of the Lord who link all worlds together and direct the evolution of humankind. In a similar way as Buddha is not only an individual but an enlightened consciousness, thus the human being who is a manifestation of the Living God is not only a human being but a Divine messenger blessed with the presence of the Lord. He or she could ascend and descend through the whole vertical structure of Creation, actualising its axis mundi (axis of the Universe). When however, they merge with the Absolute Origin of Being they receive a new demiurgic impulse from the Lord and they pass it to all the created worlds. Thus they bring a New Initiation, i.e. a new fruit from the Tree of Life. This is the way in which the Messianic Plan for the salvation of humankind and for the elevation of all kingdoms of life on Earth is unfolding throughout the millennia.

One of the brightest and most recent examples of the descent of the Divine Messenger was the coming of the World Teacher Beinsa Douno among the Bulgarian people during the critical time of the first half of the 20th century.

The Master Peter Deunov was blessed by the Living God to become the World Teacher Beinsa Douno. For this purpose, he built his three perfect bodies in the three-fold structure of Creation and merged with the Divine Origin of Being in order to bring the new fruit from the Tree of Life, the New Initiation in the spiritual evolution of humankind.

The Mission of the World Teacher Beinsa Douno was to open the Epoch of the Holy Spirit, which begins with the cosmic spiritual Spring, in the life of humankind and the Earth. During this epoch the human being sprouts, symbolically speaking, as a grain of wheat from the darkness of the material world towards the light of the Celestial worlds. For the fulfilment of this process the Master Beinsa Douno shines as Divine Light, Love, Wisdom and Truth, radiating from the cosmic spiritual Sun of the Universe. He revealed a majestic picture of the whole of Creation connecting the physical, angelic and the Highest Divine World. He explained the main spiritual principles and laws which govern the Universe and revealed to human beings the endless richness of Divine Love, Wisdom and Truth. In fulfilling his Divine Tasks, the Master Beinsa Douno did enormous work on all three levels of human life – the microcosmos of the human being, the cosmos of the human civilisation and the macrocosmos of Creation. Thus, he traced the Path of the spiritual disciple in the new epoch of Aquarius as a Path for all humankind towards the Kingdom of God.

The spiritual heritage of the Master Beinsa Douno includes more than eight thousand lectures (around 100,000 pages of text), over 150 original songs, the sacred dance Paneurhythmy, thousands of spiritual exercises and tasks and practical advice for almost every aspect of human life on Earth. The Master implemented the principles of Divine Music

in his creative work, he revealed the power of the Living Word in his inspired lectures, many prayers, formulas and texts of songs – some of which are in the oldest language on Earth, Vatan, which is connected with the previous golden Age.

The great richness of the Teaching and Cause of the Master Beinsa Douno embraces all the three worlds in Creation and develops the Tree of Life in it. For instance, we could see the Tree of Life blossoming in the sacred dance Paneurhythmy, the Pentagram and the Testament of the Colour Rays of Light. The Paneurhythmy created by the Master Beinsa Douno is like a new type of spiritual practice for the epoch of Aquarius. It is a gate which brings us into the reality of the Kingdom of God and integrates within itself the Divine Music, the Colour Rays of Light and the Sacred Word. The energy of the new Solar Culture and of the Sixth Race of Light are coded in the Paneurhythmy. When it is performed with deep understanding and mystical appreciation the Paneurhythmy becomes a sacred spiritual action and activates the Tree of Life: its roots are in the earthly world, the trunk grows in the celestial world and the crown blossoms and gives fruit in the Highest Divine World. And in a similar way as the leaves of the Tree of Life are for the healing of the nations (Revelation 22:2), the Paneurhythmy brings the energy for the purification, rejuvenation and illumination of humankind and the whole Earth.

The Paneurhythmy is a sacred spiritual activity which concludes with a series of movements called the Pentagram – a symbol of the cosmic spiritual being. The Pentagram has to be performed in such a way that the participants in the Paneurhythmy experience the essence of the human being →created in the image and likeness of God". This is the human being who has a heart a pure as crystal, a mind as bright as the Sun, a soul as vast as the Universe and a spirit as powerful as God and one with God. (Formula for the Disciple given by the Master Beinsa Douno). All the Divine Masters and the personifications of the Divine Feminine are inspiring images of this Cosmic Being. Even in 1910 the Master Beinsa Douno

revealed the mystery of the Pentagram in which, through many symbols and pictures, he depicts the evolution of the human being from an ordinary earthly consciousness through the process of the blossoming of the human soul up to the awakening of the Higher Divine Self and merging with God. Thus the Pentagram presents in symbolic form the essence of the human being as the →crown of Creation".

The Master Beinsa Douno blessed humankind with a very special and sacred book – The Testament of the Colour Rays of Light. In this book the Master selected verses from the Bible, which God addressed to the prophets or spoke through Jesus Christ, and linked them to colour rays of Light, human virtues and Divine qualities. The book reveals the secret of the human being in the manifested universe – beginning with birth from God as a Divine spark, through the conscious spiritual path as a disciple in the worlds of Light, to the return back as a Son or Daughter of God and final merging with Him. The book also contains esoteric keys to the initiations of the epoch of the Old Testament, the epoch of the New Testament and the coming epoch of the Holy Spirit. The energies of the whole Messianic plan and the development of the human being as a Divine Tree of Life are encoded in this sacred book.

Working on all three levels – the microcosmos of human life, the cosmos of the human civilisation and the macrocosmos of Creation, the Master Beinsa Douno gave a powerful new impulse for the evolution of humankind. In the light of the last chapters of the Book of Revelation by St. John we could realise and understand the Cause of the Master Beinsa Douno as the establishment of the Thousand Years Kingdom of Christ on Earth:

Happy and greatly blessed are those who are included in this first raising of the dead. The second death has no power over them; they shall be priests of God and of Christ, and they will rule with him for a thousand years. (Revelation 20:6).

He brought a new fruit from the Tree of Life by opening the epoch of the Holy Spirit and preparing the soil for the descent of the Kingdom of God on Earth. From a metaphysical point of view the Master opened the Eastern Universal Gate in the Heavenly Jerusalem leading to the Kingdom of God with many mansions and revealing the new Divine Spring in the life of humankind.

Our time however is so important and critical for humankind that the Spirit of Truth, the Holy Spirit, again emanates from the Absolute Origin of Being to bring Divine Light. Continuing the fulfilment of the Messianic Plan, the Holy Spirit will bring a New Initiation from the Living God, connected with the further realisation of the Testament of Truth. In accordance with the level of evolution of the contemporary civilisation the Spirit of Truth will reveal in a new way the eternal Divine Truth about God as the Absolute Origin of Being, Creation as a majestic Divine Temple and the human being made in the image and likeness of God. And of course, in accordance with the Messianic Plan the Lord will bless a human being on Earth to become a bearer of the Spirit of Truth, the Holy Spirit. This being will have become a Temple of God in which the Divine Spirit comes to remain. Thus, he or she has a direct connection with God, with the whole spiritual hierarchy and this is why such a person is able to participate actively in the fulfilment of the Testament of Truth on Earth.

As Buddha is a level of enlightened consciousness, so the person who brings new fruit from the Tree of Life, i.e. new initiation for the realisation of the Testament of Truth in our time, is enlightened by the Spirit of Truth, the Holy Spirit. In the scripture it is said: By their deeds you will recognize them. The suggested spiritual programme, for the realisation of the Testament of Truth, as outlined in this Manifesto, is blessed by the Living God and is unfolding already. This is confirmation that I am channelling the Spirit of Truth and have received the initiation of the Testament of Truth. Very briefly I will mention a few of the main events leading to my enlightenment as channel of the Spirit of Truth.

The first insight about the Testament of Truth came in 1979. In the process of a deep meditative study of the Gospel of St. John and the Book of Revelation many pictures from these Holy Scriptures became alive and the visions, symbols and allegories in them began to reveal their deep spiritual meaning. In 1981 I was blessed to visit the Holy Land where I received 37 messages from the celestial worlds. Some of them are mystical visions from the Highest Divine World and became the basis of the new initiation, which is coming through the Spirit of Truth, the Holy Spirit.

In the Spring and Autumn of 1982 all planets in our solar system were in alignment with the Earth. This extraordinary planetary constellation appeared as a sign of the beginning of a new era when humankind would become God's people on earth and live in peace, love, harmony and mutual understanding. During this event I received enlightenment about the Kingdom of God with many mansions. I felt called to write it down and to share it with the world. The work on this message took about three years and resulted in The Book of Resurrection which interprets the Heavenly Jerusalem from the visions of the prophets Isaiah, Ezekiel and St. John as a majestic cosmic-spiritual Zodiac-Mandala. In it the different spiritual worlds revealed by the world religions are the →mansions in the Kingdom of God→ (In my Father's house there are many mansions – John 14:2). In essence this Zodiac-Mandala is the key for a new Integral Pentecost which comes as a conclusion to the great Hindu-European cycle in the history of humankind and gives the impulse for the beginning of a new cycle of evolution. At the same time this enlightenment became like an anticipation of the majestic Mandala of the New Buddha – the expected Maitreya-Buddha.

In 1995 I published the book The Second Coming in Ireland in which I describe the New Initiation which is coming from the Living God: then the one who sits on the throne says →and now I make all things new". Revelation 21: 5. This majestic apocalyptic act activates the new coming of the Divine Masters, the wedding between the Divine Spirit and the Divine Feminine

which gives birth to the reality of the New Heaven and the New Earth and the formation of the new humankind which will live in this Divine Reality.

In the book there is a special chapter consecrated to the Mandala of the Heavenly Jerusalem. In it is described how the Lord Krishna, the Enlightened One Gautama Buddha, the Lord Jesus Christ, the World Teacher Beinsa Douno and the Spirit of Truth, the Holy Spirit, open the four cardinal gates of the Heavenly Jerusalem, the Kingdom of God with many mansions, for the initiation of humankind. The other world religions such as Judaism, Islam, Taoism, Zoroastrism are the other gates of the Heavenly Jerusalem which are widely open for Divine Initiation as well.

The book The Second Coming describes the Nine-Fold Rainbow Path which leads to the Kingdom of God and helps us to bring this Divine reality on Earth. The Steps on the Path of the Divine Rainbow follow the logic of the majestic three fold structure of Creation and trace the spiritual journey of the human being to the Reality of the New Heaven and the New Earth. The Path of the Divine Rainbow is not only an inspiring and poetic image but a clearly defined spiritual path given specially for our time which could bring contemporary humankind to the Highest Divine World and help it to transform the Earth into a Garden of Paradise.

After the translation and publishing of the book The Second Coming in Bulgarian (1998) I, inspired by the Spirit of Truth, the Holy Spirit, introduced the New Initiation in more than two hundred and fifty lectures, in ten Rila Assemblies and in emotional celebrations of the spiritual festivals. Of course, the New Initiation is very closely and organically connected with the Teaching and Cause of the World Teacher Beinsa Douno. On the one hand it is a deepening in the esoteric dimensions in the Teaching and Cause of the Master Beinsa Douno and on the other hand it leads to the opening of the last Gate, the Southern Universal Gate, in the

Holy City. Thus, this Initiation is a new important stage in the Messianic Plan which is created by the Lord and is guided by the Holy Council of humankind in Heaven.

So, in the New Initiation of the Spirit of Truth coming now from the Living God the Path of the disciple is transformed into the Path of the Initiate and the spiritual community of Brotherhood/Sisterhood becomes Cosmic-spiritual Friendship. The initiates on the Path are invited to participate in the great Divine Wedding, which gives birth to the Reality of the New Heaven and the New Earth. In this reality the awakened human beings will form the New Humankind who will co-create with the Lord and the Divine Mother. Thus humankind will become God's people on Earth, one great spiritual family where all nations, cultures and religions are integrated into one Divine wholeness. This is the realisation of the great Divine Testament of Truth.

Part Two

The Realisation of the Testament of Truth

The New Initiation

The fulfilment of the Testament of Truth in our epoch requires the gathering of the spiritual fruits from the whole Hindu-European cycle, spiritual awakening of the people and meeting the new coming of the Divine Masters. They will reveal the Reality of the New Heaven and the New Earth where the illuminated humankind will live.

We can find the typological picture of the spiritual history of humankind during the Hindu-European cycle in the world religions: in Hinduism – the teaching about the Yugas, in the Old Testament – the visions of the prophet Isaiah and the prophet Ezekiel, in the New Testament – the Book of Revelation by St. John, and others. For instance, the vision of St. John in the Book of Revelation (Chapter 21) of the Holy City, the New Jerusalem, which has twelve gates, is like a colossal metaphysical Zodiac-Mandala – the Mandala of the Heavenly Jerusalem:

The Spirit took control of me, and the angel carried me to the top of a very high mountain. He showed me Jerusalem, the Holy City, coming down out of heaven from God and shining with the glory of God. 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. The city's wall was built on twelve foundation stones, on which were written the names of the twelve apostles of the Lamb (Revelation 21: 10-14).

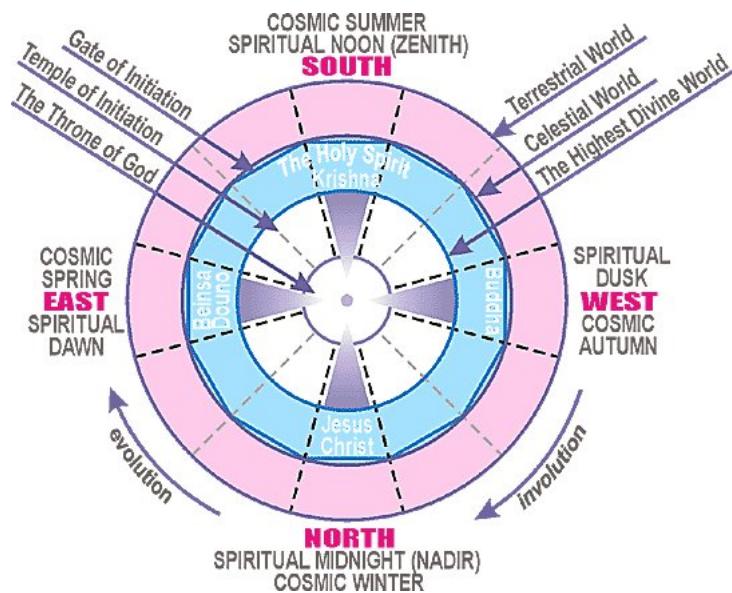
In essence, 'the twelve gates' are the spiritual paths traced by the world religions which lead through one or another 'entrance' to the wholeness of the Kingdom of God. The 'twelve tribes of the people of Israel' are the archetype of the whole of humanity, while 'the twelve apostles of the Lamb' personify specific human qualities and virtues enabling entry into the Holy City through the various gates.

*The Throne of God and of the Lamb, the four metaphysical directions (east, west, south, north) and the twelve gates, 'three on each side', depict a gigantic cosmic-spiritual Zodiac. In this metaphysical Zodiac God Himself (manifested by the Holy Trinity) is the cosmic-spiritual Sun which never sets; the four directions are the turning points of the spiritual 'seasons' and the 'twelve gates' are specific cosmic-spiritual fields of energy (like twelve spiritual zodiac signs). The 'seasons' correspond to the great spiritual epochs in the history of humankind – for instance, the Satya, Treta, Dwapara and Kali Yugas, according to the Hindu tradition. Each world religion comes in a particular cosmic-spiritual season (historical epoch) and reveals a complete picture of the Universe but in accordance with its 'season'. Thus, the religions form one or another 'room in the Father's house' with a specific gate (i.e. spiritual path) of entry into the Kingdom of God. The interpretation of the Holy City as a cosmic-spiritual Zodiac allows us to integrate all spiritual epochs in the Hindu-European cycle of evolution (from the previous Golden Age, the last Satya Yuga, to the coming new one) in a gigantic Zodiac-Mandala. This is the contemplation of all human history on Earth in the panorama of the great metahistorical '**cosmic-spiritual year**' in the life of humankind.*

In other words, the vision of the Heavenly Jerusalem 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 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). In this picture all initiations in human history, such as those of Krishna, Hermes, Moses, Zoroaster, Buddha, Lao Tzu, Orpheus, Pythagoras, Plato, Jesus Christ, Muhammad, Bodhidharma, the Master Beinsa Douno and many others can be inscribed.

Each one of the twelve gates of the Heavenly Jerusalem leads to the majestic Divine Temple of one or another world religion. Each Temple embraces the whole vertical structure of creation with its three worlds – the earthly, the celestial and the Highest Divine World, reaching the Absolute Origin of Being. The Divine Masters, founders of the religions, and the manifestations of the Divine Feminine connected with them keep the gates of the Temples in the Heavenly Jerusalem always open in order for millions of followers to enter and to receive their initiation:



All the elements of the Mandala on the Scheme above – the centre, the circumference, the horizontal and vertical axes, the three circles (pink, blue and white), the day-night cycle, the four cosmic seasons, the gates of initiation, the Temples of initiation, etc. – have a deep mythological significance and symbolise the structure of Creation, the different phases in the involution and the evolution of the human being and the different historical epochs in human

civilisation as well. A detailed description of the Heavenly Jerusalem as a majestic metaphysical Zodiac-Mandala, i.e. the metahistorical picture of the whole Hindu-European cycle in the human history, is given in my book *The Second Coming*.

If we depict the whole Hindu-European cycle of human evolution, metaphorically, as a clock, now humankind is approaching the 12th hour of this historical epoch, the moment when the old cycle finishes and the new one begins. For this purpose the Spirit of Truth opens the last Universal Gate in the Heavenly Jerusalem, the one which leads to the cosmic spiritual summer, the New Golden Age, the epoch of the Holy Spirit. Thus the prophecy of St. John from the Book of Revelation that all gates of the Holy City will be open day and night (Revelation 21:25) will be fulfilled and humankind will live in the Reality of the New Heaven and the New Earth forever.

The opening of the last Universal Gate in the Heavenly Jerusalem is a great apocalyptic event which marks the new stage in the evolution of humankind as God's people on sacred Earth. The building of the New Temple of the Holy Spirit which appears on the Southern Universal Gate follows the archetypal model of all other Temples in the Heavenly Jerusalem in accordance with the three-fold structure of Creation. It unfolds on all three levels as well – the earthly, the celestial and the Divine levels. It is in this Temple that all awakened souls from the four corners of the earth, receiving the New Initiation from the Living God, will realise the Testament of Truth.

The New Initiation, which comes from the Spirit of Truth, the Holy Spirit, is the fulfilment of the Testament of Truth in our epoch and 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 Divine Rainbow from the earthly world to the Highest Divine World; the metahistorical aspect is an experience

of the New Pentecost and meeting the new coming of the Divine Masters; the metacultural aspect is participation in the Divine Wedding in Heaven and co-creation with God.

The Path of the Divine Rainbow

*The metaphysical aspect in the fulfilment of the Testament of Truth is the ascent through the whole vertical structure of Creation and entry into the Heavenly Jerusalem, into the Kingdom of God where there are many mansions. For this purpose the Spirit of Truth leads the awakening souls step by step on the **Path of the Initiate**. This is the Nine-Fold Path of the Divine Rainbow 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.*

*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 the Temple of the Spirit of Truth, which is in the process of building on the Southern Universal Gate, the Path of the Initiate 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.*

In essence, the Steps on the Path are not crystallised and encapsulated within themselves. In fact, 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.

On this important holistic principle the whole Nine-Fold Rainbow Path is built and this principle directs the spiritual activities of its followers. From this perspective, the Path of the Initiate is open for everyone who is interested, but, of course, the participants will receive in accordance with their level of spiritual development and commitment.

Here we could compare the journey on the Nine-Fold Path of the Divine Rainbow with a climber's expedition in the Himalayas. In it, part of the group stays in the base camp, another part builds the intermediary camp, while the most prepared climb to the top of 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.

So, when the advanced followers on the Path of the Divine Rainbow enter into the Heavenly Jerusalem they are able to visit the various temples of the world religions and to receive, in person, the Initiations of the Divine Masters, founders of the religions. The bearers of the Spirit of Truth help and accelerate this process through their direct connection with the Divine Masters and by shedding light on the whole Heavenly Jerusalem as the Kingdom of God with many mansions. Thus the metaphysical aspect in the Testament of Truth is fulfilled. For the realisation of the metahistorical aspect however the initiates have to gather in the centre of the Heavenly Jerusalem in front of the Throne of God and to experience the great mysteries of the New Pentecost and the Second Coming.

The New Pentecost and Meeting the Second Coming

The metahistorical aspect in the realisation of the Testament of Truth is the conclusion of the whole Hindu-European cycle and experiencing the great spiritual riches gathered by humankind for more than ten thousand years. It is connected with the fulfilment of the prophecies of the world religions and meeting the Second Coming (or the New Coming, or the Coming) of the Divine Masters.

For this purpose the advanced followers on the Path of the Initiate have to ascend to the Highest Divine World, to the centre of the Heavenly Jerusalem, and to experience a majestic new integral Pentecost and to meet the new coming of the Divine Masters.

After they receive initiation from the Divine Masters in various Temples of the Heavenly Jerusalem the initiated followers on the Path of the Divine Rainbow are ready mystically to stand in the centre of the Heavenly Jerusalem, in front of the Throne of God. In moments of culmination in prayer and meditation the human being could become a witness, even a participant, in the Divine Service in front of the Throne of God in which emotional apocalyptic events connected with the new manifestations of the Divine Masters and the manifestations of the Divine Feminine are happening. During such emotional services in the Highest Divine World the participants become initiated into the mysteries of the New Pentecost and the Second Coming of the Divine Masters.

From the Acts of the Apostles we know that on Pentecost the promise of the Lord Jesus Christ was fulfilled (John 14: 26; 16: 14). On Pentecost not only the apostles but many of the people present around them in Jerusalem experienced the descent of the Holy Spirit and received of the spiritual treasures which the Lord Jesus Christ brought on Earth.

Now through the Testament of Truth, from the centre of the Heavenly Jerusalem, the Living God will bless us with a new majestic integral Pentecost. This time the Holy Spirit will reveal

the whole spiritual history of humankind in the Hindu-European cycle, initiation after initiation, so that all twelve gates of the Heavenly Jerusalem will be open and the people will become able to experience simultaneously the richness of many spiritual traditions – Hermetism, Hinduism, Buddhism, Taoism, Zoroastrism, Judaism, Christianity, Islam and others. Thus the Holy Spirit will open the Book of the Living where all initiations from the Hindu-European cycle are written.

When a human being receives enlightenment he comprehends all his life, sees all previous incarnations and brings the spiritual achievements from them into his new life as an initiate. He builds himself as a temple of God and the enlightenment which came is the Spirit of God who begins to live in him. In a similar way the enlightened humankind will see all cultural historical epochs in the Hindu-European cycle through which it has passed in order to bring the initiations from its spiritual history into the New Cycle of Existence.

In order to enter into the New Cycle of Existence however, the participants have to meet the new coming of the Divine Masters and the personifications of the Divine Feminine connected with them. The New Pentecost and the Second Coming are activated by the apocalyptic act of the One Who sits on the throne and makes all things new (Revelation 21:5). This time the Divine Masters will manifest themselves simultaneously, participating altogether in the New Creation. Each one of the Masters brings a new Initiation, while the personifications of the Divine Feminine, connected with them, receive a new spiritual mission linked with the mystery of the Divine Wedding through which the Lord creates everything new.

The new initiations of the Divine Masters will be very closely interconnected and will depict the whole reality of the Kingdom of God →with its many mansions". Each one of them will incorporate all the others, but according to its own spiritual approach. We could also compare the Second Coming of the Divine Masters with the joint construction of a majestic Divine

*Temple with many different but transparent chapels from which one could observe the whole Temple. The result of this universal multidimensional integration of all new initiations is a dynamic **unity in diversity**, because all of them integrate the same reality of the Kingdom of God, and **diversity in unity** because each one of them integrates the others differently.*

The Masters, according to their promises, can appear in any level of Creation, but regardless of their actual manifestations, they will proclaim the wholeness of Being on both the macrocosmic and microcosmic levels. For instance, Christ, →the Son of Man will appear, coming on the clouds with great power and glory→ (Mark 13: 26), i.e. He will appear in His universal body, in the highest Divine world, as the Light of the whole of Creation. The Hebrew Messiah will come to lead the New Exodus of representatives of all world religions to the Promised Land (the Kingdom of God, the seven Heavens) and will inaugurate the Third Temple – the whole Universe as a Divine Temple. Zoroaster may manifest in the heavenly worlds as an inner Guide within our souls and spirits and will reveal the mystery of the great cosmic-spiritual Sun which gives eternal life to all of Creation. The coming of Maitreya-Buddha will result in a great, staggering Enlightenment revealing the totality of all existence and embracing the past, the present and the future of humankind. The Divine Guru Ramakrishna was an embodiment of Rama and Krishna; in his Second Coming he can even become a manifestation of Masters from different traditions in order to confirm the absolute mystical unity of all religions.

Each one of the Masters, and the personifications of the Divine Feminine as well, will find the most appropriate male and female, physical, etheric, heavenly or universal bodies to manifest the great apocalyptic event of the Second Coming. This is why we will have many incarnations, embodiments, personifications and manifestations related to the mystery of the Second Coming in all three worlds. On the other hand, many human beings will be directly

inspired by the Masters and will become their channels, witnesses, messengers, collaborators and co-creators.

The participants in the Divine Service in front of the Throne of God will meet the new coming of the Divine Masters and the personifications of the Divine Feminine and will receive their new initiations for co-creation with God. This will happen in emotional spiritual events similar to those of the first coming of the Masters. Let us remember the apostles around Christ, the disciples around Buddha, the priests and the elders around Moses, the friends around Muhammad, the first disciples around the Master Beinsa Douno and many other emotional stories connected with the coming of the great spiritual Masters. This time the followers on the Path of the Initiate have to experience similar Divine events in connection with their second or new coming.

For instance we could expect that when the initiates on the Divine Rainbow Path are ready, the Cosmic Christ will bless them in the name of the cosmic-spiritual Cross of Immortality. The Master Beinsa Douno will introduce them into the great celestial school of the Universal Brotherhood; the coming Maitreya Buddha will bless them with a great new Enlightenment, while the Divine Guru Babaji will include them in his legendary group of initiates in the Himalayas; the coming Messiah will initiate them in the new Commandments from the Lord God Almighty while the Imam Mahdi, up to now in occultation, will reveal himself to them and will lead them on an emotional spiritual journey (similar to the night journey of Muhammad) through the whole vertical structure of Creation up to the Garden of Truth.

It is hard to imagine a more emotional and inspiring spiritual work here on Earth than this one connected with the experience of the New Pentecost and meeting the new coming of the Divine Masters and the personifications of the Divine Feminine linked with them. This will be a mystical closure of the old Hindu-European cycle in the history of humankind and entry into

the New Cycle of Existence, developing the Reality of the New Heaven and the New Earth. In essence this means to participate in the mysteries of the Divine Wedding in Heaven (as a result of which the New Reality comes into existence) and to co-create with God.

Participation in the Divine Wedding and Co-creation with God

The metacultural aspect in the fulfilment of the Testament of Truth is the entry of humankind as God's people into the Reality of the New Heaven and the New Earth and the beginning of the new cycle in its evolution. This cycle is connected with participation in the great Divine Wedding in Heaven and spiritual co-creation with the Divine Masters and the personifications of the Divine Feminine for the coming of the Kingdom of God on Earth.

The birth of the New Heaven and the New Earth comes as a realisation of the Divine Wedding between the Divine Spirit and the Divine Feminine, i.e. between the Universal Masculine and Feminine Principles in Creation. In this respect we could speak about the archetypes of the Celestial Father and the Celestial Mother who are radiations from the Absolute Origin of Being.

From the point of view of this new archetype the Divine Spirit is the essence of the Subjective Principle in Creation while the Divine Feminine is the essence of the Objective Principle which manifests and sustains Creation; the Divine Spirit is the Sacred Word through which everything was created, the Divine Feminine is Creation Itself; the Divine Spirit is the light of the world, the Divine Feminine is the manifested world illuminated by this light; the Divine Spirit is a manifestation of the Universal Spirit in Creation, the Divine Feminine is a manifestation of the Universal Soul in Creation; the Divine Spirit is the Living Water for Eternal Life, the Divine Feminine is the river of the water of life clear as crystal which springs from the Throne of God (Revelation 22:1); the Divine Spirit is the living Bread coming from Heaven,

the Divine Feminine is the One who nourishes all living beings with this bread; the Divine Spirit develops the human being as a Temple of God, the Divine Feminine sustains this holy Temple within the human being.

When →the One who sits on the throne makes everything new", the Divine Spirit and the Divine Feminine, in absolute harmony and collaboration, create the Reality of the New Heaven and the New Earth and give birth to the New Transcendent Humankind. This is realised in the process of the new coming of the Divine Masters and the Divine Wedding between the Universal Divine Spirit and the Universal Divine Feminine. This is the great creative act of the Lord, which we could contemplate and in which we are called to participate through the Divine Service in front of the Throne of God.

The Divine Service in the centre of the Heavenly Jerusalem is not a single demiurgic act but a continuous dynamic process of new Creation. Let us remember here the majestic Divine Service described by St. John in the Book of Revelation (Chapter 4) where the twenty-four Elders and the four mythological creatures, day and night, glorify the Lord (Holy, Holy, Holy is the Lord God Almighty, Who was, Who is and Who is to come). This is the way in which they participate in the Divine unfoldment of Creation. This is why the event of the new coming of the Divine Masters and the appearance of many manifestations of the Divine Feminine is not a single apocalyptic event, but a continual living process. We have not only to meet them but to live with them where they are (the Gospel of John, 14: 1-3), i.e. they create unceasingly in the Highest Divine World and we co-create with them. Of course first we have to meet them mystically and to see their new Divine manifestation from the Lord →who creates all things new". After this however we have to witness and to participate in the creative process which they unfold, fulfilling the great Messianic Plan for the enlightenment of humankind and all of Creation.

The Messianic Prophecies in the various world religions, such as the Second Coming of Christ, the coming of Maitreya-Buddha, the coming of the Messiah, the reappearance of Imam Mahdi, etc., are predictions given by the Lord to the Divine Masters or to some of their closest disciples. They are in the Causal World and if we compare them with living seeds they are in the 'storehouse' of human evolution. Fulfilling the Testament of Truth with the blessing of the Masters we have very carefully to sow these seeds (i.e. all the predictions about the Second Coming, the Divine Wedding the Reality of the New Heaven and the New Earth and others) in fertile soil in order for them to sprout. In this process however the first task is to prepare them for sowing. This means to transform them from their archetypal metaphysical form into concrete ideas which have to become the basis for inspiring spiritual work. In this respect the Revelation of St. John, a sacred book sealed with seven seals, has to become a plan and scenario for action.

In other words we have to take these sacred ideas, transform them into living impulses for spiritual work and sow them in fertile soil in the Divine Garden. Naturally we ourselves have to become the fertile soil. We have to accept in our souls the living seeds of the Second Coming of the Divine Masters which they left to us as a promise in their First Coming and start taking care of them, growing them in our souls and spirits. This is a very refined and emotional process. With great devotion, joy and appreciation, in prayers and creative meditation, we will water the seeds in this Divine Garden by developing 'Second Coming consciousness' (accepting the Initiation of the Spirit of Truth) and these seeds will sprout through our living mystical contact with the Masters and receiving the new creative impulses coming from them.

So, the fulfilment of the Testament of Truth is realised in the Centre of the Heavenly Jerusalem, but projected here on Earth where the predictions about the Second Coming of the Divine Masters and the re-creation of the world become the basis of our inspired Divine work. As a result of our co-creation with the Masters and the manifestations of the Divine

Feminine the reality of the New Heaven and the New Earth comes into existence. This is a continuous process and we start living in a new dynamic, creative Universe. Thus the meeting of the Second Coming and the participation in the Divine Wedding is the beginning of the New Cycle of humankind's evolution.

Therefore, through the New Pentecost, on the one hand, the spiritual treasures from the first coming of the Masters are gathered and the Hindu-European cycle in human evolution is concluded in its fullness and wholeness. Through the meeting of the Second Coming of the Divine Masters and participation in the Divine Wedding, on the other hand, we are entering into the New Cycle of Existence which is a continuous creative spiritual process. In it the life of every human being, of all humankind, of the whole of Creation →blossoms as the Tree of Life". This is the realisation of the Testament of Truth, which the Lord God envisaged, in the Messianic Plan←

Part Three

The Fruits of the Testament of Truth

The New Human Being

The Tree of Life is a universal symbol of the three-fold structure of Creation and of the human being, made in the image and likeness of God, emanating from the Absolute Origin of Being. Through the fulfilment of the Testament of Truth the life of humankind will develop and grow as a Tree of Life on all levels – microcosmic, socio-cultural and macrocosmic. On a microcosmic level human beings will be transformed into cosmic spiritual persons – Sons and Daughters of the Lord, beloved children of God. On a socio-cultural level humankind will

become God's people on sacred Earth. On a macrocosmic level human beings will enter into the Reality of the New Heaven and the New Earth where they will live in the presence of the Lord God forever.

So, on the microcosmic level the human beings will transform themselves into cosmic spiritual persons (sons and daughters of God) who are living simultaneously in the whole three-fold vertical structure of Creation: with a purified physical body and enlightened human personality in the physical world; with a blossoming soul in the celestial world and with an awakened Divine Spirit in the Highest Divine World. For this purpose, they have to undergo two main spiritual transformations. Here we are calling them, symbolically, resurrections, because each of them is connected with a new birth. The **first resurrection** is rebirth as a Divine soul from the first, material world into the second, heavenly world, woven by celestial light, love, music, high human virtues and spiritual abilities. The **second resurrection** is rebirth from the heavenly world into the highest Divine world – a mystery connected with the awakening of the higher Divine Self which enables the human being to contemplate the whole of Creation and to co-create with God. In every spiritual tradition we find profound and inspiring descriptions of the great spiritual journey of the human being through the two resurrections towards complete self-realisation and final liberation in God.

In the first resurrection the human being is transfigured from an earthly personality into a heavenly soul (a 'psycho-soulful essence'). The inner 'spiritual senses', i.e. the mind and the heart, develop in the process of the blossoming of the soul and begin to build the bodies of the higher intellect, higher emotions and higher will. The human being is then imbued with very refined, delicate, yet powerful feelings; profound insight into the spiritual aspect of life is gained; the limitations and obstructions of the egocentric 'I' are overcome and the person starts to 'live for the whole'. Gradually this process leads to the realisation of the spiritual essence of the Universe.

With the blossoming of the soul, the human being no longer identifies solely with the physical body, but sees himself as a psycho-soulful essence (a part of the Universal Soul), consisting of spiritual colour rays of light and living heavenly music in which the highest human virtues are manifested. With the first resurrection the human being becomes one with his soul, understands the spiritual nature of the Universe, develops new abilities, creates a new body, the perfect celestial body, and finally enters into the world of angels.

After the first resurrection human beings are able to express the Divine virtues hidden in their souls. Behind each of these virtues (such as love, joy, peace, patience, kindness, charity, faith, gentleness, humility, compassion, beauty and many others) lies a spiritual colour ray of Light emitted by the highest Divine world. So, when a person develops the qualities which each Divine colour ray brings, his aura will contain all the spiritual colours of the Divine Rainbow and will approach the integral White Light of the Divine Masters.

Through the blossoming of the soul the human being enters into the reality of the second, angelic, world of the three-fold structure of Creation. There, those who have completed the spiritual rebirth (the first resurrection), have the possibility to continue their spiritual path and to ascend to the highest Divine world. In the highest Divine world they could undergo the second resurrection, awakening their higher Divine Self. For this purpose, the followers on the Path have to enter into one or another Temple of the world religions in the Heavenly Jerusalem, to link with the Divine Master there, and the personification of the Divine Feminine connected with him, and to receive his initiation. Thus, by merging with the perfect universal body of the Divine Master, the followers start developing their own universal bodies.

The second resurrection of the human beings happens when they open all of their seven spiritual centres (chakras). The first resurrection occurs when the human being opens completely his fourth, heart, centre (Anahata chakra). This is the process of the blossoming

of the human soul and the entry into the Garden of Paradise. The second resurrection occurs when the heavenly born human being opens his sixth centre, the 'third eye' (ajna chakra), and becomes able to contemplate the spiritual structure of Creation. Then he illuminates the seventh centre, the thousand-petalled lotus, merges with the Living God and becomes the human being created in the image and likeness of God with an awakened higher Divine Self.

In the second resurrection the followers on the Path of the Initiate are transfigured into cosmic-spiritual beings. In the process of this second rebirth the physical body becomes completely illuminated and spiritualised. The higher emotional body develops into a body of Divine Love, the higher intellectual body develops into a body of Divine Wisdom and the higher will body develops into a body of Divine Will and Truth.

It is during this second resurrection that the human being ceases to identify even with the soul and unites with the Living God. Since God is Love, God is Wisdom and God is Truth, the transfigured human being now becomes love of Love, wisdom of Wisdom and truth of Truth – the essential characteristics and attributes of one who is a Son or Daughter of God. Thus, undergoing the second resurrection, the human being, by uniting with the Divine Spirit within, transcends even the world of angels and enters into the highest Divine world.

So, when the human beings have undergone the second resurrection, their existence extends to the whole three-fold vertical structure of the Universe as the Tree of Life: they live in the physical world with an illuminated physical body and personality, in the world of angels with a soul in full bloom, and in the highest Divine world with an awakened Divine Self. Thus they achieve the richness and fullness of their cosmic-spiritual wholeness and become models of the Universe with three perfect bodies. This is the Eternal Truth about the human being revealed by all world religions:

Spiritual Transformation of the Human Being



*In our time however, in order for the human being to become a →blossoming→ Tree of Life, i.e. to realise completely his creative spiritual potential as a Being, made in the image and likeness of God, he has to achieve two more sublime levels in his development – receiving the **Crown of Initiations** and merging with God as a **Co-creator**.*

Receiving the initiations of the Divine Masters in the various Temples of the world religions, the followers on the Path gradually develop the qualities for entry into the centre of the Heavenly Jerusalem and experiencing the wholeness of the Kingdom of God where there are many mansions. In this sublime state of consciousness, they merge with the Absolute Origin of Being, the Lord God Almighty, who was, who is and who is to come (Revelation 4: 8) and

experience the New Pentecost. The Holy Spirit comes to remain in them and they receive the Crown of Initiations.

The Divine Service in the centre of the Heavenly Jerusalem contains enormous richness for contemplation, meditation and co-creation. Through it the initiates enter into a qualitatively new state of cosmic consciousness in which there is balance, synchronization and complete harmony between all archetypal polarities in Creation: between earthly and celestial forces, masculine and feminine Divine energies, micro and macro, inner and outer planes of existence, between the past, present and future in human history, between east and west, north and south in human culture and so on.

In order to receive the Crown of initiations and to contemplate the wholeness of the Kingdom of God, the initiates have to develop (based on the results of their second resurrection) many new spiritual qualities related to the activation of the various Divine archetypes. Obviously, mystical comprehension of the opposing, yet complementary Divine archetypes quoted above requires the development of different spiritual abilities. For instance, in order to enter into the spiritual Universe through the microcosmic or macrocosmic gates, we have, on the one hand, to develop the ability to focus on the smallest 'quantums of consciousness' (as in Buddhism) and, on the other hand, to become able to comprehend the evolution of every form of life over thousands of years (as in the initiation of the Master Beinsa Douno). Thus the integration of various initiations in the spiritual history of humankind opens new horizons for the evolution of the human being.

Experiencing these most elevated states of consciousness, the initiates will be ready to meet the Second Coming of the Divine Masters, to participate in the Divine Wedding in Heaven and to co-create with God for the descent of the Kingdom of God on Earth. After receiving the Crown of Initiations the mystical path towards co-creation with God is completely

open. In essence **Co-creation with God** is an even higher state of Being than receiving the **Crown of Initiations**.

Participation in the Divine Wedding, resulting in co-creation with God, is the highest stage of human evolution on Earth. At this stage the human beings develop the highest Divine qualities, abilities and virtues, that of Sons and Daughters of God, who participate consciously in the evolution of the Universe. Finally, through co-creation with God they become Divine Temples where the Holy Spirit comes to remain forever.

It is only through the miracle of co-creation with God that human beings can completely unfold the Divine potential of their higher Selves. Moreover, co-creation is the way in which they can express the uniqueness of their spirits 'printed' in them from the beginning of their existence. By following the Path of the Initiate in the fulfilment of the Testament of Truth, every human being will receive a unique mission in the great apocalyptic process of the re-creation of the world. And because they will be in God's consciousness and the Living God will act through them, their unique missions will be inscribed in the Great Divine Plan for the New World. Through co-creation with God the human beings will penetrate to the very depths of the Second Coming of the Divine Masters because their Second Coming is a Divine action in which the Masters themselves co-create with God.

*Thus, in the fulfilment of the Testament of Truth, experiencing the mysteries of the first and second resurrections, humankind will be blessed with two qualitatively new stages of human evolution on Earth – receiving the **Crown of Initiations** and **Co-creation with God**. The **Crown of Initiations** introduces us to the totality of the Kingdom of God, while **Co-creation with God** initiates us into the celestial task of bringing the reality of the Kingdom of God down on Earth and building ourselves as Divine Temples. This is the complete self-realisation of*

the human being, created in the image and likeness of God, who becomes a blossoming cosmic-spiritual Tree of Life.

It is in regard to achieving this highest state of consciousness that St. John testified in the last Chapter of the Book of Revelation to the Second Coming of Christ, when he will bring his rewards:

→Listen←→ says Jesus. →I am coming soon← I will bring my rewards with me, to give to each one according to what he has done. I am the Alpha and the Omega, the First and the Last, the Beginning and the End. Happy are those who wash their robes clean and so have the right to eat the fruit from the Tree of Life and to go through the gates into the city→ (Revelation 22:12-14).

The New Humankind

On a socio-cultural level (the level of human civilization) humankind has to become God's people on Earth and the greatness and the wealth of the nations has to be brought into the Holy City, the New Jerusalem (Revelation 21: 26).

*Each nation has a three-fold structure similar to that of the human being: body (personality), soul and spirit. On the earthly or material level, every nation develops by forming a **socio-cultural organism** which consists of various systems such as economic, political, cultural, religious, educational and so forth. These systems are very closely, organically interconnected and, altogether, form the 'organism' of the human society which, in order to develop and reproduce itself, enters into relationship with the socio-cultural organisms of other nations and with all kingdoms of life on Earth.*

*Every nation also has its **National Soul** which is like a bouquet of human virtues and qualities that the nation develops over centuries and expresses through religion, morality, the*

arts and science. Each nation makes a unique contribution to humankind's treasury of spiritual qualities. Together the National souls comprise the essence of humanity in the Heart of God – that is, in the reality of the Universal Soul.

Furthermore, every nation has its **National Spirit** who leads the nation and its destiny according to the Divine Plan. Each nation has a mission which it unfolds over the centuries of its development on Earth and the National Spirit, an emanation from the Divine Universal Spirit, is the inspirer of this mission. The 'kings of the earth' referred to by St. John are the National Spirits who hold the keys to the spiritual wealth gathered by each nation along its historical path. So, when the time comes for humankind to return to the Kingdom of God, its 'kings' will bring forth and manifest the spiritual wealth of the nations. In other words, every National Spirit-Guide will present the spiritual richness of his people in front of the Throne of God.

The process of transformation of the earthly culture into a heavenly one is similar to the blossoming of the human soul and the awakening of the higher Self. Just as a human being first develops a personality and self-consciousness within the human culture and later transcends this level of existence to enter into the higher worlds, so human society develops its socio-cultural organism based on the earthly culture and later it has to transform its earthly culture and enter into the ring of cosmic-spiritual civilisations. Then human society ceases its absorption with itself, becomes an organic part of the heavenly civilisations, and starts to blossom in the reality of the Universal Soul and the Universal Spirit.

In order to blossom spiritually, however, the existing culture, which has developed on the basis of 'cosmic illusion' (maya), has to be illuminated and transformed. The substance of contemporary human culture is dense, thick and heavy because egoism, materialism, separation, division and narrow-mindedness are woven into its very fabric. It has developed

within the limited confines of such fundamental structures as **ego-personality, self-consciousness, material life**, and so on. Almost all human relationships and socio-cultural structures, and subsequently the destinies of societies and nations, are functions of these categories. This ego-based earthly culture has to be illuminated, spiritualised and transformed so that a new type of civilisation can be established. The new heavenly culture has to be founded on different archetypal structures such as the **higher Self, super-consciousness, spiritual life, harmonious relationships with the Earth and Nature**, and so forth.

When the opening of the souls of the nations begins and humankind realises that it is one Divine cosmic-spiritual organism, the Rose of the World will start to blossom⁴. The Rose of the World is a poetic image of the integration of all religions, of all spiritual paths and traditions. Each one of them is like a petal of this cosmic Rose with an exquisite spiritual fragrance. It is a symbol of the heart centre of all humankind which now opens and begins to blossom. The beauty and fragrance of all spiritual paths and traditions come from the depths of the collective heart of humankind – the centre of its Divine origin in God springing from the Universal Soul. This heart contains inexhaustible potential, shines with all the colours of light and love, testifies to the infinite and passionate, always new and deeply moving Divine Love. By fulfilling the Testament of Truth, this sacred heart of humankind will be opened through the great blessings of the Living God, Who creates everything new.

When the process of the awakening of the National Spirits-Guides begins, humankind will ascend to the highest Divine World and will bring its spiritual treasures before the Throne of God:

I did not see a temple in the city, because its temple is the Lord God Almighty and the Lamb. The city has no need for the sun or the moon to shine on it, because the glory

of God shines on it, and the Lamb is its lamp. The peoples of the world will walk by its light, and the kings of the earth will bring their wealth into it. (Revelation 21: 22-24)

After finishing its Hindu-European cycle of evolution, 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, humankind can rise above the cycle of the cosmic-spiritual seasons in its evolution and encompass the whole macrostructure of the spiritual Zodiac in which the various initiations find integration.

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 new cosmic-spiritual 'Summer', 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 long historical periods of involution and evolution which last 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 fruit twelve times a year – once every month. 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.

By ascending to the 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. This is why, in the Kingdom of God the enlightened humankind will appreciate completely and enjoy fully the fruit of the Tree of Life which grows on each side of the River springing from the Throne of God in the Heavenly Jerusalem and giving fruit twelve times a year:

The angel also showed me the river of the water of life, sparkling like crystal, and coming from the throne of God and of the Lamb and flowing down the middle of the city's street. 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. (Revelation 22: 1-2)

The Tree of Life here could be interpreted as the living cosmic-spiritual Cross of Immortality, where the vertical axis represents the three-fold structure of Creation, while the horizontal axis represents the reality of the Heavenly Jerusalem, with its twelve Gates leading to the Temples of the world religions, as the Kingdom of God with many mansions. The fruit of the Tree of Life, which it bears twelve times a year, once each month, are the initiations of the world religions in the cosmic-spiritual Zodiac-Mandala, which will be appreciated more and more deeply by humankind in its new cycle of evolution.

Thus the Tree of Life, growing on each side of the river in the Heavenly Jerusalem, and the Tree of Life within the human being refer to the same mystery of life, but on a different scale: on a microcosmic level as the mystery of immortal life of the human being and on a socio-cultural level as the mystery of life of all humankind. Then the Tree of Life on a macrocosmic level is the mystery of life in the New Creation, i.e. the reality of the New Heaven and the New Earth, which the Lord God Almighty will reveal to the New Humankind.

The New Heaven and the New Earth

*On a **macrocosmic level** the enlightened humankind will live in the Reality of the New Heaven and the New Earth. According to the prophecies in many of the Holy Scriptures of the world religions this reality comes after the resurrection from the dead and the Day of Judgment. For instance, in his Revelation St. John testifies:*

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. And I saw the dead, great and small alike, standing before the throne. Books were opened, and then another book was opened, the book of the living. The dead were judged according to what they had done, as recorded in the books. Then the sea gave up its dead. Death and the world of the dead also gave up the dead they held. And all were judged according to what they had done. Then death and the world of the dead were thrown into the lake of fire. (This lake of fire is the second death.) Whoever did not have his name written in the book of the living was thrown into the lake of fire.

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: 11-15, 21: 1-2)

*It is difficult to find in spiritual literature a text more mystical and apocalyptic than the quoted one. When we understand it on an archetypal level however it reveals its deep meaning and actuality. The activation of the Testament of Truth will transform these visions into spiritual action, as a result of which the Reality of the **New Heaven and the New Earth** will appear.*

*In essence the end of the Hindu-European cycle and the beginning of the new evolutionary cycle of humankind in the cosmic-spiritual summer is the time of spiritual **Resurrection** and **Judgment** for humankind.*

The whole of Creation is an ocean of Light, Love and Divine Thought-forms and unfolds itself within the Divine Spirit. The Divine Spirit keeps a record of everything which has happened, is happening, and is planned for the future. Everything is recorded in the Divine 'memory', referred to as the Akashic Chronicles. When the Truth of God as Creator and the spiritual essence of the Universe are revealed in the cosmic-spiritual Summer, all the Akashic Chronicles from the past will be activated. This is what St. John witnessed as books were opened.

The content of the 'opened books' is the history of the human race on Earth. In a similar way as an illuminated human being can see all his or her past incarnations, humankind, in the epoch of the cosmic-spiritual Summer when the Divine Sun sheds light on the whole evolutionary path, will be able to read the Akashic Chronicles as 'opened books'. Moreover, God will make visible the spiritual essence of the deeds of all generations from the passing metahistorical cycle in order to gather the good seeds, to preserve and include them in the new metahistorical cycle, and to discard all the undeveloped ones.

In the cosmic-spiritual Summer, however, when the Divine Light and Presence shines with full power, everyone has to face the Truth. Facing the Truth is not a matter of personal desire or individual illumination; it is the result of the objective cosmic-spiritual 'weather' in the Universe which encompasses everything and raises the vibrations of all beings. When St. John saw the dead, great and small alike, standing before the throne, he witnessed all human beings that were still living in ignorance, forced to face the Divine Truth. Let us remember Christ saying Let the dead bury their dead. By 'dead' He meant all those living in the world of illusion, maya, ignorant of the Truth. In the Christian spiritual tradition the sea symbolizes the life of humankind in the →cosmic illusion→ – maya. This is why in the transitional period from the Hindu-European historical cycle to the new one the sea will give up its dead for Judgment.

On the other hand, through the opening of the Akashic Chronicles, the physically dead, the past generations, will be resurrected in their spiritual bodies and will also stand before the Throne of God for judgment. (Here, we should bear in mind that actually there is no death for the spiritual essence of human beings; a subtle aspect of the mystery of resurrection is that all physically dead actually live in other spiritual realms in the Universe). The Light of the Divine Truth, shining in the cosmic-spiritual Summer, will dissolve the veil between the visible and invisible worlds. The difference between them is a result only of our limited perception of the Universe. This Light will make all planes and levels of existence apparent and as a result all creatures in them will be exposed to the Truth. When St. John speaks about the sea which gave up its dead, and about the death and the world of the dead which also gave up the dead (i.e. the past generations) – this refers to the different planes and modes of existence which will be exposed to the Divine Truth.

The dead were judged according to what they had done, as recorded in the books. The supreme essence of the Universe is Love, Light, Wisdom, Truth and Freedom. Because

every being has the right of absolute freedom, they can live in accordance with the Divine essence of Creation or they can misuse and abuse it. In the first instance, their deeds are written in the book of the living; in the second, their deeds are also recorded but are the subject of judgment and rejection.

In essence, no one judges us but when we face the Divine Truth we see the whole story of our lives and we understand what we have done and the consequences of our deeds. We could compare this self-judgment with the phenomenon in the hours before death when a human being sees all his life as on a video film and understands, from a new spiritual perspective, the essence of all his deeds and their interconnection. The impressions from this 'video film' are the judgment; they are the psychic material which the person will deal with in the psychological dimensions of his 'life after death'. According to the law of karma, if his life was based on love, goodwill and friendship – on all positive human virtues – he will continue his ascent into higher metaphysical planes of the Universe. If however, the life of the human being was based on negative emotions, violence and offences against others, karmic law obliges him to rectify his deeds. For this purpose, he will be incarnated again on Earth and he will face all the problems which he caused.

The crucial point here is that after the end of the present metahistorical cycle, the new incarnations cannot take place on Earth anymore. If the Earth and humankind on it move to a new stage of evolution (and this will be the case in the cosmic-spiritual Summer when the whole Earth will be transformed and illuminated), the karmic forces will prevent some human beings from returning to the Earth. They will be pushed into other planes of existence or will experience psychic solitude, facing the results of their mistakes again and again, without an opportunity to correct or neutralise them. If someone's name is not written in the Book of the Living when the Earth moves into a new stage of evolution, they will be expelled from the community of God's people on Earth and will start their evolution over again at a much lower

level, in a completely new metaphysical realm. The great karmic Judgment, which will be at the end of the present metahistorical cycle, determines the positive or negative outcome in the development of individual human destinies.

Naturally, the drama of the End of Time, the Judgment and the Second Coming requires a transitional period when each important decision will influence the evolutionary direction – upward or downward. And, of course, we will be given enough time to make our choice consciously and to take full responsibility.

When humankind chooses the positive, creative, life-supporting Divine path of evolution, it will be able to hatch from the restricted earthly consciousness and begin its return to the Kingdom of God. In a similar way to the grain of wheat which sprouts within the earth and pushes up into a new world above the soil, the enlightened consciousness of human beings will transcend its perceptions of the physical universe and will penetrate into the higher spiritual worlds. Human beings will change their understanding of Creation and will comprehend it as an enormously vast, multi-dimensional spiritual Universe – a tremendously rich world of spiritual realities within new dynamic spatio-temporal co-ordinates where the physical dimensions of our world are only a special case. Then the whole of Creation will appear like an ocean of Divine Consciousness, Light, Love, Music, Sacred Words and archetypal Thought-forms, inhabited by the myriads of light beings of the celestial hierarchy.

Of course, the physical Earth will remain as it is, but for the consciousness enlightened by the Divine Truth of Creation it will melt into a cosmic sea of spiritual energies. This is why St. John saw a great white throne and the one who sits on it that is, God Himself shining from the zenith of the Universe), and a new metaphysics of Creation in which earth and heaven fled from his presence and were seen no more.

We can find a poetic expression of this transfiguration of our consciousness in Yogananda's book *Metaphysical Meditations*:

When you find that your soul, your heart, every wisp of inspiration, every speck of the vast blue sky and its shining star-blossoms, the mountains, the earth, the whippoorwill, and the bluebells are all tied together with one cord of rhythm, one cord of joy, one cord of unity, one cord of Spirit, then you shall know that all are but waves in His cosmic sea.⁵

In the legendary Shurangama Sutra we find another inspiring poetic vision of illuminated consciousness contemplating the process of the transfiguration of the Earth. At first, 'the waters and waves of brooks and streams were singing the music of the Dharma'. This is the stage of awareness when the Earth is comprehended on the astral level – the second, celestial level of the three-fold structure of the Universe. Then, all the differentiations of mountains and waters and rocks and plants, and all that makes up our common world, blended into one another and faded away, leaving only the indescribable experience of primordial unity. This higher state of consciousness corresponds to the perception of the Earth on the causal level – the third level in the three-fold structure of the Universe. And finally, even this indescribable experience fades away into silence – that is the enlightened consciousness reaches the state of nirvana and dissolves the whole of Creation into the Great Void.⁶

Therefore, our comprehension and understanding of the Earth depends on our state of consciousness. When we open our eyes to the celestial world, we can contemplate the Earth as a beautiful '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 – the planetary Divine Logos – who leads the evolution of the Earth. The Earth, as a celestial Being, has

spiritual centres (chakras) and a very rich and well-developed structure of lay-lines of circulating energy which corresponds to the nervous system in the human body.

*When we ascend to the Highest Divine World, we will understand the Earth as the projection of the Heavenly Jerusalem. The Earth will be appreciated as a majestic Divine Temple in the centre of which a gigantic cosmic-spiritual Cross of life is present. This is the Cross of immortal life which the Living God activates in the Reality of the New Heaven and the New Earth. The vertical axis of this Cross is a huge column of Light, filling the whole space and representing the vertical structure of the Universe. The horizontal axis of the Cross (actually a horizontal circular plane filling the entire cosmic-spiritual space) is the celestial reality of the Kingdom of God with its many mansions, including all the different spiritual worlds revealed by the world religions. Above the horizontal axis is the Throne of God with the →One sitting upon it". The walls of this gigantic, etheric Temple are living Light which shines with all the colours of the Rainbow, exposing the presence of myriads of light beings, angels, archangels and many others. All the kingdoms of life on Earth – the mineral, plant, animal and human – are present within the Temple. This Temple of Life, in which Divine Light, Love, Unity, Harmony, Wisdom and Truth are manifested, is the **New Earth** in the highest Divine world.*

Therefore, the new Earth for us will be enlivened by radiantly bright spiritual colours and will become first a Garden of Paradise, a wonderful →astral→ planet, and after this it will appear as a Divine Temple in the Kingdom of God where there are many mansions. On the new Earth we will live as cosmic-spiritual beings and we will be mediators between Heaven and Earth for the spiritual elevation of the whole planet with all kingdoms of life on it. Thus, we will fulfil our predestined function on Earth as Divine Mediators (Divine Messengers). For this purpose we will be in direct contact with the Divine Masters as the living Light – they will be both within our souls and before our spiritual gaze. This is the reality of the New Earth and

in this reality we will become new beings – Sons and Daughters of the Divine Father-Mother.

Thus we will live as God's people on sacred Earth.

As to the →sky← above this sacred earth, the Lord God Himself, the Ultimate Truth, will shine as an eternal cosmic spiritual sun which never sets. In it we could see the images of all our beloved Masters and manifestations of the Divine Feminine in celestial transfigured bodies shining in great glory, love and power. Their radiation will contain all colours of the Divine Rainbow and will reveal the beauty of the Highest Divine World – the result of their common inspired co-creative work with God.

This is why after the apocalyptic events of Resurrection and Judgment St. John sees the New Heaven and the New Earth, 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)

A mystical key to the Reality of the New Heaven we could find in the same legendary Shurangama Sutra. Expecting the coming of the Enlightened One, Maitreya-Buddha, Tomo Géshé Rimpoche had a staggering vision:

The Blessed Lord, sitting upon the throne in the midst of Buddhas and Bodhisattvas from all the ten quarters of the universe, manifested his transcendental glory, surpassing them all. From his hands and feet and body radiated supernal beams of light that rested upon the crown of each Buddha and Bodhisattva assembled here.

And equally from the hands and feet and bodies of all those Buddhas and Bodhisattvas of the ten quarters of the universe went forth rays of glorious brightness that converged upon the crown of the Lord Buddha, and upon the crowns of all the Buddhas and Bodhisattvas and Saints present.⁷

This is the amazingly majestic Buddhist Mandala, which reveals the mystery of Creation from the Buddhist point of view. Now in the light of the new Creative Act from the Lord, we could imagine the One Who sits on the Throne, the cosmic-spiritual Sun of the universe, radiating with transcendental glory. From the twelve mythological directions, i.e. the Temples in the Heavenly Jerusalem, the Divine Masters of humankind – Krishna, Hermes, Moses, Zoroaster, Buddha, Lao Tze, Jesus Christ, Muhammad, the Master Beinsa Douno and others – shine with great Divine light that merges with the crown of the One Who sits on the throne. The celestial images of the Divine Masters appearing at the twelve gates of the Holy City are emanations from the cosmic-spiritual Sun at the centre of the Universe, from the One Who sits on the Throne. At the same time each one of them reflects the light of all the others in accordance with his own image and spiritual essence. This leads to an illumination about the glorious appearance of all the Divine Masters simultaneously from the Centre of the New Jerusalem. Radiating from the Divine Centre of Creation as images of the Living God, they reflect the essence of each other, keeping however their own unique identity.

The Divine Masters, together with their Feminine counterparts, are surrounded by the souls of many enlightened followers – the Bodhisattvas in Buddhism, the Prophets in Judaism, the Apostles and Saints in Christianity, the Gnostics in Islam. The Light emanating from the Divine Masters opens widely the gates of initiation into the ultimate reality.

*So, the **New Heaven** is the integral light of all the Divine Masters, all personifications of the Divine Feminine and all initiates, connected with them, which radiates from the →One, Who sits on the Throne → as from a colossal cosmic-spiritual Sun, enlightening the New Reality. In a similar way as the Sun is at the base of all life on Earth, thus the Light, Love, Wisdom and Truth of this cosmic-spiritual Sun is at the base of the co-creative life of the enlightened humankind:*

The throne of God and of the Lamb will be in the city, and his servants will serve him.

They will see his face, and his name will be on their foreheads. There will be no more night. They will not need the light of a lamp or the light of the sun, for the Lord God will give them light. And they will reign forever and ever. (Revelation 22: 3-5)

If we imagine the New Heaven, the New Earth and the New humankind as emanating from →the One who sits on the Throne and makes all things new", then in sacred feelings, appreciation and trembling we could contemplate the Divine Tree of Life revealing the majestic Truth about God, Creation and the human being. The roots of this tree will be in the Highest Divine World, the Absolute Origin of Being, the trunk will go through the whole vertical structure of Creation, and the crown will blossom in the earthly physical world testifying to the Divinity of everything which has been created←

*Of course, the Tree of Life with roots on Earth and crown in the Highest Divine World and the Tree of Life with roots in the Highest Divine World and crown on Earth are only two different →points of view" (earthly and celestial) of the great **Tree of Life** – revealing the absolute truth about God, Creation and the human being. The essence is one and the same – it is the Lord God Almighty Who was, Who is and Who is to come←*

*The ultimate experience of this great Divine Truth
is the **Testament of Truth**←*

Our Lord and God← You are worthy to receive glory, honour, and power. For you created all things, and by your will they were given existence and life. (Revelation 4: 11)

Part Four

Mandala of the Heavenly Jerusalem

The New Humankind will live in the reality of the New Heaven and the New Earth ← As St. John witnessed, this is the Holy City, 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)

In this Part we will interpret the New Jerusalem, with its Twelve Gates, as a colossal Zodiac-Mandala. In this reality humankind will continue its evolution. According to ancient spiritual tradition the Mandala serves as a symbolic image of the Universe. 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 Mandala of the Heavenly Jerusalem depicts the reality of the Kingdom of God where there are many mansions. It introduces the metaphysical system of co-ordinates of the Holy City 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, will enter into the Holy City and will become God's people living on a sacred Earth:

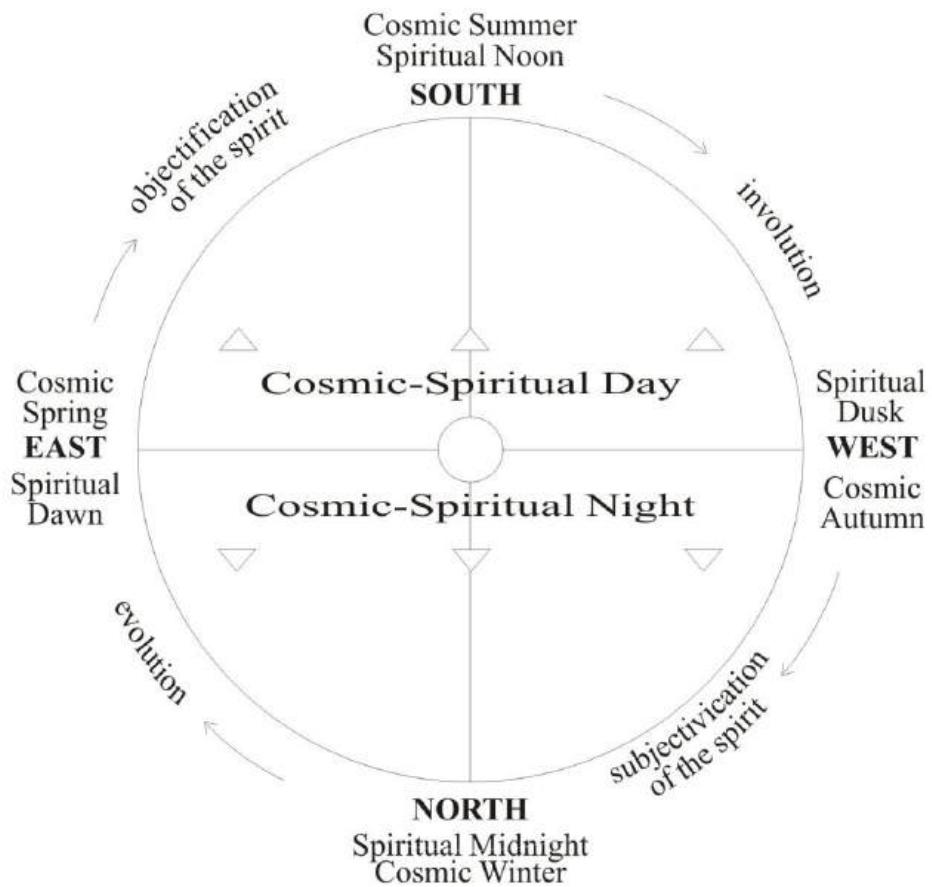
The throne of God and of the Lamb will be in the city, and his servants will worship him. They will see his face, and his name will be written on their foreheads. There shall be no more night, and they will not need lamps or sunlight, because the Lord God will be their light, and they will rule as kings forever and ever. (Revelation 22:3-5)

Thus the Testament of Truth for our times will be realised and humankind will live with the Lord God and the Divine Mother forever←

So, let me now, step by step, introduce the Mandala of the Heavenly Jerusalem, where humankind will continue its new cycle of spiritual evolution.

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 emerges. 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.

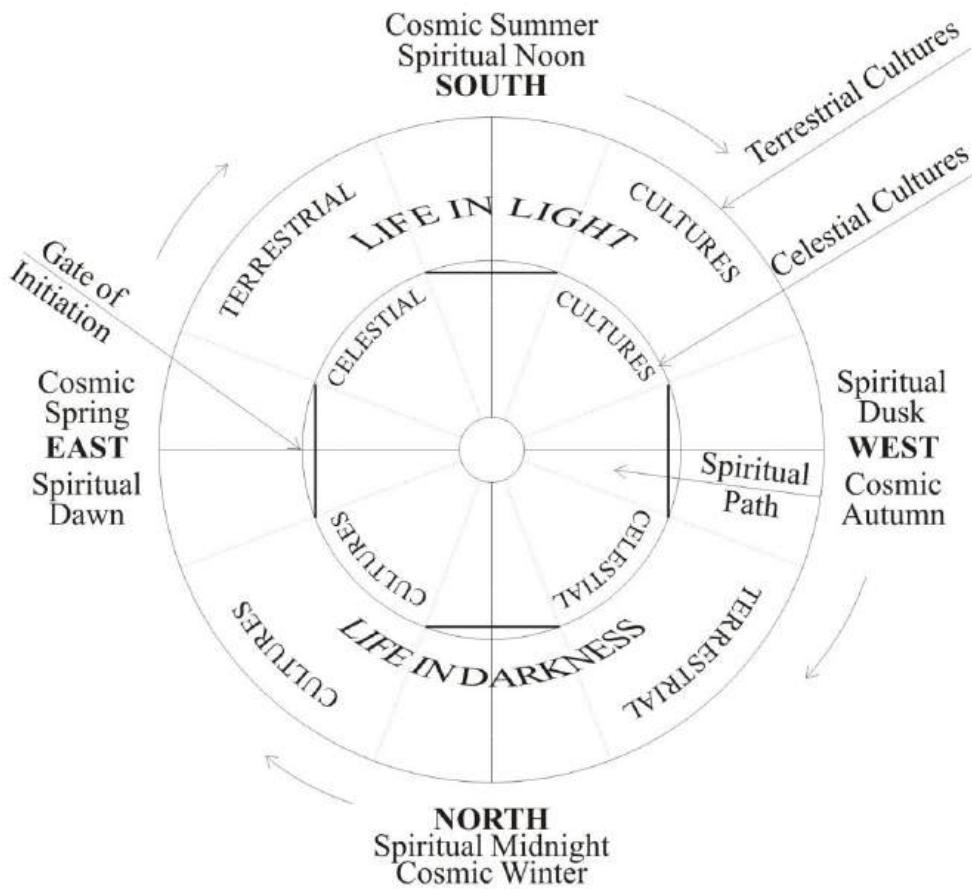
Thus, the centre of the Mandala, the circle, the meridian and the horizon are fundamental metaphysical concepts symbolising God as the spiritual Sun at the centre of the Universe, the cosmic processes of involution and evolution, objectivity and subjectivity. They show the stages of development of the 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.

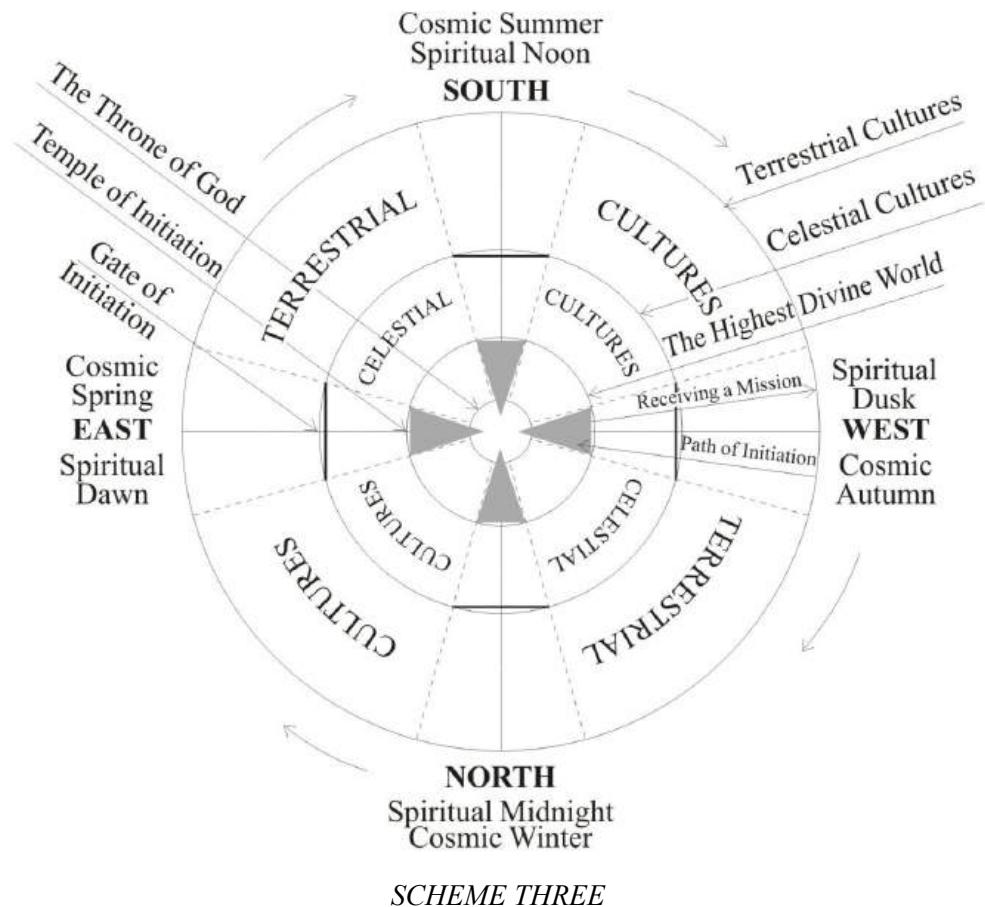
*On the other hand, the Divine Masters show the way (in accordance with the 'season') to the higher levels of Being and union with God. Thus, the points of the inner circle of the Mandala represent the Masters, appearing in celestial bodies as **Gates of Initiation** into the higher heavenly worlds. 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 disciplines 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:



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.

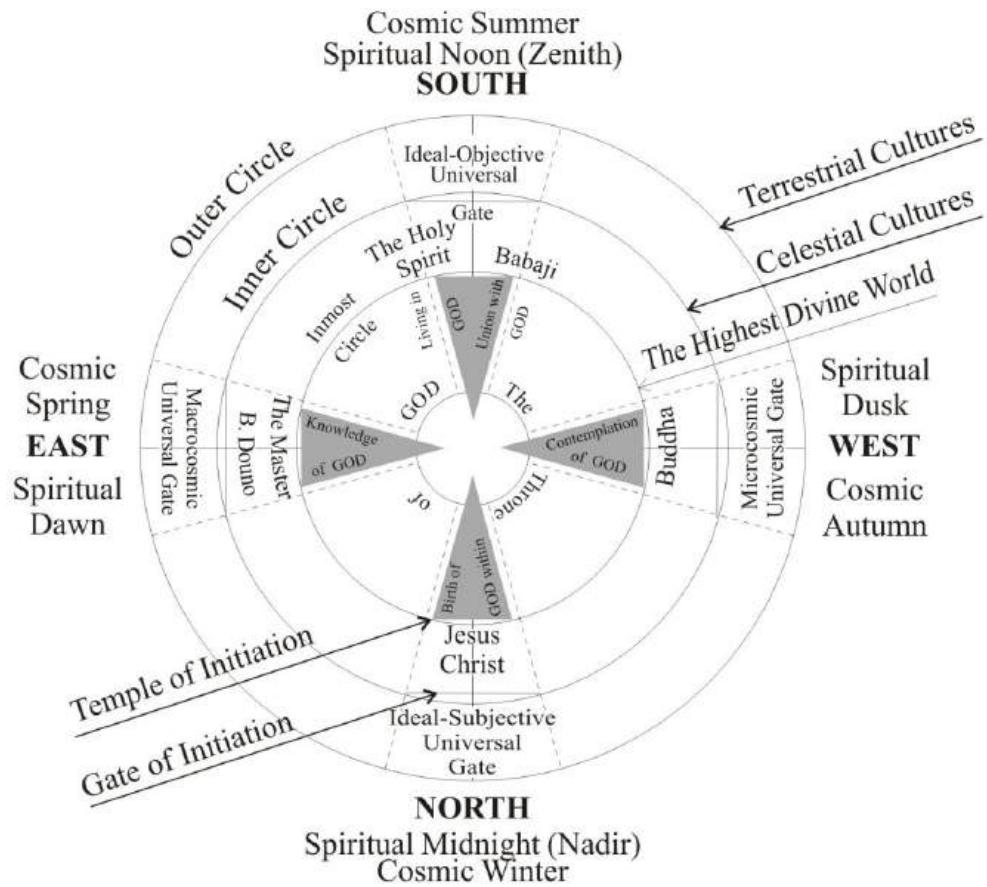
We can compare the Mandala of the Heavenly Jerusalem with a gigantic cosmic-spiritual Zodiac with God as the spiritual Sun at its centre and the four cardinal points marking the

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.

Following this analogy⁴, 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 Spirit⁵. 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 Doumo 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 dyachrony 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 month¹⁰. 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 One¹¹:

TABLE ONE: TYPOLOGY OF THE INITIATIONS

1	2	3	4	5	6
<i>Characteris-tics of the Initiations</i>	<i>Krishna (Babaji)</i>	<i>Buddha</i>	<i>Christ</i>	<i>The Master Beinsa Douno</i>	<i>The Holy Spirit</i>
<i>Universal Direction</i>	<i>South</i>	<i>West</i>	<i>North</i>	<i>East</i>	<i>South</i>
<i>Cosmic Phase</i>	<i>Cosmic Summer Spiritual Noon</i>	<i>Cosmic Autumn Spiritual Dusk</i>	<i>Cosmic Winter Spiritual Midnight</i>	<i>Cosmic Spring Spiritual Dawn</i>	<i>Cosmic Summer Spiritual Noon</i>
<i>Universal Principle</i>	<i>Manifestation of the Divine Light</i>	<i>Dissolving in the Universal Consciousness</i>	<i>Incarnation of God the Son</i>	<i>Personification of the World Teacher</i>	<i>Descending of God the Holy Spirit</i>
<i>Mission (turning the wheel)</i>	<i>Wheel of Truth</i>	<i>Wheel of the Law</i>	<i>Wheel of Resurrection</i>	<i>Wheel of Eternal Life</i>	<i>Wheel of Immortality</i>
<i>Introduced Aspect of the Divinity</i>	<i>Union with god</i>	<i>Contemplation of God</i>	<i>Birth of God</i>	<i>Knowledge of God</i>	<i>Living in God</i>

<i>Model of the Universe</i>	<i>Ideal-objective Universe</i>	<i>Universe encapsulated within a point (through the microcosm)</i>	<i>Ideal – subjective Universe</i>	<i>Processual-dynamic Universe (through the macrocosm)</i>	<i>Ideal – objective Universe</i>
<i>Structure of Creation</i>	<i>Physical, Astral, Causal Cosmos</i>	<i>Worlds of gross forms, subtle forms, without forms</i>	<i>Earth, Heavens, the Heavenly Jerusalem</i>	<i>Terrestrial, Angelic, Divine Worlds</i>	<i>The New Earth and the New Heaven</i>
<i>View of Earthly Life</i>	<i>Maya</i>	<i>Field of Enlightenment</i>	<i>Desert of Life</i>	<i>Spiritual School</i>	<i>Paradise</i>
<i>Character and Direction of Transcendence</i>	<i>Vertical and Extroverted (ascending upward)</i>	<i>Horizontal and Introverted</i>	<i>Vertical and Introverted (ascending upward)</i>	<i>Horizontal and Extroverted</i>	<i>Vertical and Extroverted (descending downward)</i>
<i>Element</i>	<i>Ether</i>	<i>Water</i>	<i>Earth</i>	<i>Air</i>	<i>Fire</i>
<i>Spiritual Practice</i>	<i>Kriya Yoga The Eight Steps of Yoga</i>	<i>Meditation The Eight Fold Path</i>	<i>Testament of Love The Seven Mysteries of Christ</i>	<i>Living Word, Living Music, Living Colour Rays of Light Paneu-rhythmy</i>	<i>Divine Testaments of Living Light, Spiritual Music, Sacred Words The Five Steps</i>

				<i>for the Blossoming of the Human Soul</i>	<i>Mandala of the Heavenly Jerusalem</i>
<i>Spiritual Transformation of the Human Being</i>	<i>Sudra</i> <i>Kshatriya</i> <i>Brahman</i>	<i>Suffering in Samsara</i> <i>Walking in the Eight Fold Path</i> <i>Bodhisattva</i>	<i>Unbeliever</i> <i>Baptised in Christ</i> <i>Saint</i>	<i>Man of the World</i> <i>Spiritual Disciple</i> <i>Heavenly Brother/ Sister</i>	<i>Egocentric Human Being</i> <i>Spiritually Individuated Being</i> <i>Cosmic Being</i>
<i>Symbol of Initiation</i>	<i>The Thousand Petalled Lotus</i>	<i>The Bodhi Tree</i>	<i>The True Vine</i>	<i>The Grain of Wheat</i>	<i>The Dove</i>
<i>Spiritual Colour</i>	<i>Radiant – White</i>	<i>Transparent – White</i>	<i>Diamond – White</i>	<i>Bright – White</i>	<i>Fiery – White</i>
<i>Sublime State</i>	<i>Samadhi</i>	<i>Nirvana</i>	<i>Resurrec-</i>	<i>Transfigura-tion</i>	<i>Revelation</i>

<i>of Consciousness</i>			<i>tion</i>		
<i>Ultimate Reality</i>	<i>The Absolute</i>	<i>The Great Void (Śūnyatā)</i>	<i>The Lord God Almighty</i>	<i>God as Eternal Love, Wisdom and Truth</i>	<i>The Creator</i>

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 thrall 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 depend 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,'¹² 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 Douño'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.¹³

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...¹⁴

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' Alläh¹⁵

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 3-5 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 5-10 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

The Call – Blessing “Come→←

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)

So, beloved friends, **Come←** Everyone who follows the Testament of Truth will receive the →water of life as a gift". We are blessed to become "kings and priests of the Living God to the end of the world" (Revelation 1: 6) and to co-create with Him and the Divine Mother. We will become beloved children of God and will experience the highest states of consciousness envisaged by the world religions – spiritual transformation, salvation, liberation, resurrection, rebirth, initiation, enlightenment, self-realisation and co-creation with God. These are great Divine Blessings which come into force **here and now←**

The great Bulgarian Spiritual Master Beinsa Douno has said:

Truth speaks with the suns.

Wisdom speaks with the planets.

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

*Because Truth speaks with the Suns,
its goal is far away and exalted.*

(The Master Speaks, Alpha-Dar, 1998, p. 25.)

The Testament of Truth brings us to the highest Divine World where we will be able to contemplate the Living God as the cosmic-spiritual Sun at the centre of the Universe. There

we will be able to witness the great Divine Action for the re-creation of the world. This is the apocalyptic event of the Second Coming of Christ, all the Divine Masters and the personifications of the Divine Feminine, appearing in transcendental glory and power; this is the ultimate point of Omega, contemplated by Teilhard de Chardin, which becomes the Alpha of the new reality; this is the great shift in the destiny of humankind, entering into the New Cycle of existence.

Following the Testament of Truth and reaching this highest Divine world we will experience extremely refined, tender and at the same time powerful ecstatic feelings of Divine Love, all-embracing Wisdom and apocalyptic Truth. On the one hand, we will receive the blessing to hear the powerful voice of Heaven, like St. John, and to be called to "the Divine Wedding of the Lamb":

Then I heard what sounded like a large crowd, like the sound of a roaring waterfall, like loud peals of thunder. I heard them say, "Praise God ← For the Lord, our almighty God is king ← Let us rejoice and be glad; let us praise his greatness ← For the time has come for the wedding of the Lamb, and his bride has prepared for it". (Revelation 19: 6-7)

On the other hand, we will hear deeply within us the tender Divine voice →Come→ and we will enter into the blissful state of Samadhi, described in the quoted Shurangama Sutra:

Such a marvellous sight had never been imagined and held all who were present in silence and awe. Unwittingly they passed into the blissful state of Samādhi. And upon them all an unspeakable peace and happiness descended like a gentle rain of soft petals of many different-coloured lotus-blossoms, all blending together and being reflected into the open space of heaven in all the tints of the spectrum.

The energy, which emanates from the Living God, from the cosmic-spiritual Sun at the centre of the Universe, is like a colossal magnet of Divine Love, Wisdom and Truth. It will organize the little wills of human beings in accordance with the power lines of this Divine Magnet, with the Will of God who re-creates the world. The chaos caused by so many egocentric individual wills, which is the reason for so much trouble and suffering in the world will be transformed by this Divine Magnet into the perfect order of the new reality.

Through the Testament of Truth, the life of humankind will enter into the power lines of this colossal spiritual magnet and will start the New Cycle of existence. The Testament of Truth is the future of humankind. If the people don't reach these high spiritual values, it is not known whether or not they will enter into the New Cycle of Existence, because they simply will not have the knowledge for it and the energy to achieve it. It doesn't matter where exactly the human being is in the society – it is enough to be in the power lines of the Divine Magnet, because the Magnet is one – it is the apocalyptic energy radiating from the Living God.

One *Book of Life* in Creation is coming to a close – that of the old, immanent, humankind and a new *Book of Life* is opening – that of the new, transcendent, humankind who will live in the Reality of the New Heaven and the New Earth and will co-create with God.

The new *Book of Life* is opening through the **Testament of Truth**←

Beloved Friends, Come←

Come and receive the Great Divine Blessings←

So be it← Amen←

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References and Notes

¹ Leo Schaya, *The Universal Meaning of the Kabbalah*, Unwin Hyman Ltd., London, 1989, p. 70.

² Obviously, humankind has to change its direction of life and undergo a cultural and spiritual rebirth or otherwise it could face a chain of devastating wars, ecological disasters and ultimately self-destruction. With regard to this change all spiritual traditions speak about the big choice, the moment of truth at the End of Time and the Day of Judgment. More detailed information about the essence of our epoch from the point of view of the myths about the End of Time, the Judgment, the Second Coming, the Reality of the New Heaven and the New Earth, etc. could be found in the book *The Second Coming* by Leon Moscona.

³ Beinsa Douno, *The Master Speaks*, Alpha-Dar, 1998, page 137.

⁴ The Rose of the World is an emotional poetic symbol introduced by the great Russian mystic Daniil Andreev in his book *The Rose of the World*. His book is consecrated to the mission of the Russian people in relationship to the blossoming of the Rose of the World. Daniil Andreev was blessed to be able to contemplate the destiny and interrelationships on both the physical and celestial planes of more than thirty cultures in human history going back thousands of years. It also contains an extremely rich ontology of the vertical structure of the Universe, of the three-fold structure of human cultures and of the new manifestation of the Divine Feminine.

⁵ Paramahansa Yogananda, *Metaphysical Meditations*, Self-Realization Fellowship, Los Angeles, California, 1976, p. 36.

⁶ See Lama Anagarika Govinda, *The Way of the White Clouds*, Rider & Co. Ltd., London, 1984, p. 10.

⁷ Lama Anagarika Govinda, *The Way of the White Clouds*, Rider & Co. Ltd., London, 1984, p. 10.

⁸ 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.

⁹ 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.

¹⁰ 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 'hybridized' fruit of each initiation reflecting all others.

¹¹ All characteristics are discussed in much more detail in another book, *The Book of Resurrection* (manuscript). The purpose of the present section is to introduce the main idea of the Mandala of the Heavenly Jerusalem as a milestone on the Nine-Fold Rainbow Path.

¹² See Lama Anagarika Govinda, *Foundations of Tibetan Mysticism*, Rider Book, Century, London, 1987, p. 89.

¹³ 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.

¹⁴ Lama Anagarika Govinda, *Foundations of Tibetan Mysticism*, Rider Book, Century, London, 1987p. 230.

¹⁵ For detailed explanation of this key formula of the Quran, see Seyyed Hossein Nasr, *Ideals and Realities of Islam*, Unwin Hyman Ltd., Great Britain, 1988, p. 61: 'The most fundamental formula of the Quran is the first Shahādah, that is, witness or testimony, La ilāha ill' Allāh, which is the fountain head of all Islamic doctrine, the alpha and omega of the Islamic message. In it is contained all of metaphysics. He who knows it knows everything in principle. It is both the doctrine and the method, the doctrine because it negates all relativity and multiplicity from the Absolute and returns all positive qualities back to God, the method because it is the means whereby the soul can combat against the enemies within.'