

C F G C C F C  
 raz - pre - de - lyash vsich - ko vse - ta; kra - si - - va i

F C G C F G C  
 mosht - na si ti i raz - pre - de - lyash vsich - ko vse - ta.

**Rubato**  
 C G F C G F  
 Prav - - 5 da, prav - - - - da!

Justice, you who brings freedom to our spirit! You are beautiful and powerful, and you distribute everything in the world. Justice, Justice!

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## Venir Benir

**Andante** (♩ = 58)

Dm C F D D<sup>7</sup> Gm A Dm Gm  
 Ve - nir Be - nir, Bi - har Be - num. Il bi - yut, Il be -

Cm<sup>7</sup> A Dm Gm<sup>6</sup> A<sup>7</sup> A Dm  
 zut Om bi - yut. Il be - zut Om bi - yut. Zun me -

Dm A A<sup>7</sup> G<sup>o</sup> A<sup>6</sup> A<sup>7</sup> | 1. Dm | 2. Dm  
 zun, zun me - zun, Bi - nom tu me - to. Zun me - to.

**D.C.**

\* See the Appendix for explanation of this Vatan song.

57. **Vehadi.** Given on June 17, 1925, General Esoteric Class, 4<sup>th</sup> year, lecture 28. The word Vehadi denotes the beginning of a certain work. This motif is a small passage of a sacred song.
58. **Evening, Morning [Veche, sutrin].** Given on December 10, 1924, General Esoteric Class, 4<sup>th</sup> year, lecture 9.
59. **Tell Me the Truth [Kazhi mi Ti Istinata].** Given on November 26, 1924, General Esoteric Class, 4<sup>th</sup> year, lecture 7.
60. **The Song of Kindness [Blagata pesen].** Given on March 27, 1929, General Esoteric Class, 8<sup>th</sup> year, lecture 32. This song is a translation from an ancient language and is titled *Hadi-h'enzi*; in Bulgarian these words mean *The Song of Kindness*. It has a smooth, unobstructed road.
61. **The Day Is Coming [Denyat ide].** Given on February 18, 1938. The text of the second and third verses is by Stoyanka Ilieva.
62. **Justice [Pravda].** Given on April 15, 1943.
63. **Venir Benir.** Given on November 5, 1922, General Esoteric Class, 2<sup>nd</sup> year, lecture 6. Venir Benir is an esoteric Eastern motif, adopted by the Western nations. The mystical meaning of the song is as follow: *Venir Benir*: You, the Great One, Who blesses everyone and everything. *Bihar Benum*: To be blessed. *Il biyut*: God, bless the Great, the youth, the beginning of life. *Il bezut*: Bless the young, rising, Divine life; bless the Divine that is emerging within the soul—the breath of God that we have originally received. *Om biyut*: He is the One, the Only One Who blesses. *Il bezut, Om biyut*: He is everything, He is everywhere. *Zun mezun*: all our life. *Binom tu meto*: Let it now be so! And man became a living soul! The song is imbued with significance, but it needs to be discovered, to be found. This is the relationship of the Great toward the least—the soul. And the least is filled with thought for the Great—for God. The soul remembers the instant when it has received the first Breath of God's breathing. (From the General Esoteric Class, May 8, 1940, Sofia – Izgrev).
64. **There Was a Man [Imashe chelovek].** Given on November 30, 1927, General Esoteric Class, 7<sup>th</sup> year, lecture 6. The text is from John 1:6-13.
65. **Go Fetch Water [Hodi, hodi].** Given on April 23, 1924, General Esoteric Class, 3<sup>rd</sup> year, lecture 27. The text of the second verse is by Stoyanka Ilieva.
66. **Griefs and Sorrows [Tâgi, skârbî].** Given on April 16, 1924, General Esoteric Class, 3<sup>rd</sup> year, lecture 26. When you sing this exercise you will feel rejuvenated.
67. **Bright Day [Svetâl den].** Given on April 16, 1924, General Esoteric Class, 3<sup>rd</sup> year, lecture 26.
68. **Kiamet Zenu.** Given on 8 December 1926, General Esoteric Class, 6<sup>th</sup> year, lecture 12. *Kiamet Zenu* means that you are ascending into a beautiful place—so beautiful that you wonder what to look at first. The word *Kiamet* means the great in Life, that which lies hidden in time and space—it is the beginning of things, that which gives impetus to creation; it also means the power one needs to apply for overcoming constraint and beginning rebirth. *Mahar Benu* is the Great who arranges and builds things—He is unchanging and constant.