

In the Beginning Was the Word

[*V nachalo be Slovoto*]

Andante (♩ = 60)

Dm A A⁷ Dm A Dm A

V na - cha - lo be Slo - vo - to i Slo - vo - to be u Bo - ga, i

A⁷ Dm A Dm Dm A Dm A Gm Dm

Slo - vo - to be Bog. To v na - cha - lo be u Bo - ga.

Dm D^o Dm Gm A Dm A A⁷ Dm Gm⁷ A⁷ Dm

Vsich - ko chrez Ne - go sta - na i ko - e - to e sta - na - lo,

(Poco più mosso)

A Dm A Dm Gm⁷ A Dm Dm Gm Dm

ni - shto bez Ne - go ne sta - na. V Ne - go be zhi - vo - tât

A⁷ Dm Gm⁷ A⁷

i zhi - vo - tât be vi - de - li - na na che - lo - ve - tsi -

(a tempo)

1. Dm 2. Dm Dm D^o Dm Gm Dm A⁷ Dm A Dm

te. te. I vi - de - li - na - ta sve - ti v tam - ni -

A⁷ Dm A⁷ Dm A G^o Gm⁷ A⁷ 1. Dm 2. Dm

na - ta, i tam - ni - na - ta ya ne ob - ze. I ze.

In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. Through Him all things were made, and without Him nothing was made that has been made. In Him was life, and that life was the light of men. And the light shines in the darkness, and the darkness did not overcome it.

69. **Musala.** Given on December 3, 1922, General Esoteric Class, 2nd year, lecture 10.
70. **Neva Sanzu.** Given on May 1, 1929, General Esoteric Class, 8th year, lecture 37. The song is written in Eastern style, the words are taken from an ancient sacred language. The syllables are arranged so that they serve as a conduit of forces; if they are translated, they will lose their power. The song shows a spiritual path that is not smooth—there are obstacles. Here one needs to descend from a height to a valley to solve a difficult matter in life. It is one of the adepts' songs, whose music was created a long time ago.
71. **Give, Give [Davay, davay].** Given on December 28, 1926, General Esoteric Class, 6th year, lecture 15. This song is a powerful motif that awakens images and pictures in the mind. It encourages us to give, to sow in the fields of Life. When you sing *Davay, davay* (Give, give) you say, "I need to give". Whoever gives pure grain of wheat, the same will return to him. *Davay, davay*, start from the tone "A" that symbolizes the wellspring—it means that you are a source, and you should flow. You are withdrawn—get up, and do whatever the job is. The term *Davay, davay* has a very broad meaning.
72. **Think, Think Right [Misli, pravo misli].** Given on June 6, 1926, General Esoteric Class, 5th year, lecture 30. The power of the human beings is in the sacred thoughts about life that they carry within. As long as you keep sacred thoughts within, they will protect you. However, if you cease to keep them, your fall is inevitable. This song is sung with the movement of the hands.
73. **In the Beginning Was the Word [V nachalo be Slovoto].** Given on November 5, 1924, General Esoteric Class, 4th Year, lecture 4. The text of this song is taken from the Gospel of John 1: 1–5. The first two verses express the action of the Spirit, the third verse—the action of the mind, the fourth verse—the action of the heart, and the fifth verse expresses the material world. Darkness represents the material life, and the Light overcomes it. From the Divine Origin of things, the Word has come forth in its majestic beauty. *V nachalo be Slovoto i Slovoto be u Boga* (In the beginning was the Word and the Word was with God)—this verse is very important; when you get up in the morning, you will read it, sing it, and contemplate it, until Light comes to your mind, and you accept this great idea. Then your heart will be transformed—it will become softer; your mind will change and will begin to think more rightly. This song expresses the new direction that comes into the music—it is the music of Love.
74. **A Good Day [Dobâr den].** Given on September 11, 1933
75. **Inspiration [Vdâhnovenie].** Given on December 10, 1924, General Esoteric Class, 4th year, lecture 9.
76. **Be Joyful [Vesel ti bâdî].** Given on August 21, 1929. Rila Mountains, Seven Rila Lakes.
77. **The Fire Is Lit [Zapali se ogânyat].** Given on August 8, 1933, Vitosha, the camp El-Shaday.
78. **Aum.** Given by the Master on December 2, 1925. This is an exercise that one needs to keep sacred within oneself. It is taken from an ancient sacred song.