

**The Pillars
of the Order of Guardians of God's Will on Earth**

The Three Lessons

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The First Lesson

About principles of the supernatural world

The essence of the universe

The centre of the universe is the moving strength of all that exists.

His spirit diffuses universe by His will that means, by the law of movement – therefore life, which is the basic law of origin and existence of beings that are similar to God.

The spirit of the Highest is therefore the highest functionary in universe.

Sparks are emitted from His essence, which by the law of causes and consequences get forms, it means that they acquire substance and form according to their mission.

They are beings similar to God.

The beings of the good

The beings similar to God, which were originally beings of the good, were destined to the service and celebration of God and their mission determined their stay, near or further from the centre.

Laws govern the activity of these beings.

In the same way all laws fall under the law of causes and consequence, all beings in universe fall under the highest beings of the good, to the beings from the Highest congregation, who practice and accomplish the will of the Highest spirit.

They use for it all laws in the whole universe.

The rise of chaos

Harmony existed in the whole universe, because inferior beings accepted orders from superior beings without any complaints and every being fulfilled their commitments with full responsibility of its free will.

This harmony was violated at the moment when first thought of refusal arose in some being.

Life of harmony that existed in the universe and was in progress due to the sole will, the will of the Highest, was disturbed, because another dissimilar will was trying to overthrow and oppose this life.

So the chaos was born and the evil began, because chaos is evil, as harmony is represented by the good.

The beings of evil

By refusal of obedience evil was raised and it was one of the high-ranking spirits who opposed orders of the seven beings from the Highest congregation.

However the will of spirits from the Highest congregation is so closely bound with the will of God, that any variance from the will of the Highest congregation is a deviation from the will of God and everything that goes against the will of God is evil.

The law of cause and consequence noted and detached this rebellious spirit, who became by his act a being of evil from the beings of the good and with him, all those beings that supported disobedience of the Highest congregation.

They were thrown down far away from the Centre, they lost their mission and a zone of the green glare sphere made their return closer to the Centre impossible.

The division of the universe

With this separation of beings of evil and beings of the good, by the help of a border guarded by high-ranking beings of the good, the universe was divided into two parts: the harmonic part and the chaotic part and this state lasted until today.

Stray beings

Chaos tries to disturb harmony where it is preserved, in other words: evil tries to make beings of the good to turn away from God's will.

At the failure as a consequence, the delinquent is always weakened, either by bigger objectification, parting into quantity or by being thrown down among the beings of evil.

So rose the astray beings, which were beings of the good and who for various reasons caused themselves to be incorporated on planets in the chaotic part of the universe.

Thereby these stray beings were eliminated from the rank of beings of the good, however they were not guilty enough to become beings of evil.

To these astray beings similar to God belongs human being on this Earth.

The fight between good and evil

Since the expulsion of rebels from the light spheres of the universe, the fight between good and evil never stopped.

The beings of the good similar to God stand against beings of evil similar to God and both create helpers in the form of good or evil spirits for their enforcement, of course dissimilar to God.

Beings of evil tempt superior beings to come down to their level.

The superior beings try to resist all temptations in order for God to be merciful, so that they could rise higher step by step and finally be able to return to the spheres which were earlier their home.

The similar fight takes place on all planets with stray beings.

The beings of the good are helping them to fulfill their tasks, but opposing it and trying to stop them are beings of evil.

The stray beings decide with their free will to receive help of good or evil.

By this they show to which side they are likely to turn, because they have a chance to return to the beings of the good or incorporate themselves among beings of evil.

And about these beings, about their salvation or destruction, the fight between good and evil takes place.

It is a spiritual fight of two opposing powers, harmonic and chaotic, for stray beings as well as being a mutual fight.

The Second Lesson

About principles of correct living on Earth

Adolescence

It is necessary to give the young people truth about God in a same way as other natural and special subjects are taught at schools, it means, it must be a chain of continuous and logical events, with proper illustration of the most righteous divine justice.

To understand the law of God must be as possible as understanding the law of nature, which is actually a result of the divine law.

After interpretation of the laws of universe it is possible to reassume with an interpretation about correct living in accordance of these laws.

For example, by the highest law about cause and consequence, it is possible to explain to every human being and that means to young ones too, the divine justice clearly and sensibly, that everyone alone is a creator of his life, current and future one and that everyone has the possibility to use this law to achieve salvation of his soul, because good act brings only the good and bad act has evil as a consequence.

Even the scientific facts about existence and will of God can be given, in harmony with scientific knowledge of young people though.

Every human being, that means even adolescent can engage in every worldly amusement, because it is his free will.

Therefore every amusement is allowed to young human being which belongs to his age, as far as there is moderation, every young person can engage in these entertainment's without worrying that the way to God will be lost.

As soon as the worldly amusement changes into a habit that equals passion, then it is always harmful.

And what are the amusements which belong to a human being?

All except those, which are downright repulsive to God and these are:

1. The amusements, which degrade human spirit to a level of an animal.
2. The amusements which ridicule God and His servants in any way.
3. The amusements which tempt to any offence against the laws of The Order.
4. The amusements, which cause disgust or disapproval of parents or persons responsible for guidance and education of a young person.

Young people are often pointed out due to their eccentricity of dressing, acting, talking and amusement.

The eccentricity in anything is always harmful to spirit and body.

It is a result of youthful foolishness and longing to excel in something and it is usually the reason why young people try to impress others with their eccentric ways.

It is necessary to replace this longing by another content that is suitable, which also but in the right way contributes to obtainment of people's admiration.

It isn't necessary to burden thoughts of young people by deeper connections of terrestrial and unearthly living, unless there arises a situation which will demand broader illumination of these relations.

The manner in which we live is the most important and from the unearthly world, it is only necessary to divulge what is needed to clarify life's roads.

The preparation for marriage

It is correct to establish matrimony in time of adulthood, not in adolescence.

The adulthood is given by various causes, like a place, where the human being grows up, environment in which he lives and by personal peculiarities, because even in the same country an adolescent matures in a different way.

The best is to adhere to the old and tested rules, that he must be fully grown in order to carry the responsibility resulting from marriage.

This applies to both, man and woman.

In any case, God is not pleased when a descendant is a cause for speedy wedding, because by that one of the deep mystic secrets for reinforcement of good rules was not observed, namely purity of a woman entering marital bond.

It is a big truth, many hardships and obstacles could be spared to young people in marriage, if this secret was fully comprehended and observed.

The relevance of woman's purity is enormous, but it is very much misunderstood and unvalued in today's world.

In today's state in which mankind finds itself, it is impossible to achieve the improvement of good powers on the Earth without matrimonial coexistence.

Therefore it is necessary to fortify and purify this pillar for mankind as much as possible to affect correct relationship between man and woman before and during marriage.

The man has another requirement.

The man must keep his integrity as a first rule and his sexual life before marriage is subjected to God's commandments, which determine limits of this liberty.

It means that every single man can have bodily connection with a woman, without violation of the law, if he uses moderation according to the needs of his body and respects orders and laws in such a way that he will not affect matrimonial coexistence, he will not obtain intimate contact with a girl or an innocent woman and he will not obtain these relationships by being deceitful above love and marriage.

If he will approach his connection with a woman by this, he will then have an absolute discretion in this matter.

The connection of a man and woman is an act consecrated by God.

It was however misused by evil so much during the time that in most cases this sacred act ended to be an act with good consequence.

Therefore it is necessary not to violate bodily connection of a man with woman by impure intentions and extravagances which oppose to the needs of body and which are harmful for body and spirit as well.

In contrast, normal and natural sexual life in marriage is a part of a harmonic living on Earth.

After the engagement, which is a custom in many parts of the world, a law about preservation of body's purity is already valid and every indiscretion is assessed as adultery.

Therefore it is necessary to approach this act with a full respect, because it is precondition for the right direction of life's road in marriage.

Thus with the man also avoiding bodily contact in this preparatory time, he wards off all forces from himself which would otherwise impede his effort to purify his heart that is needed to enter the common way.

It is a trial time for man and woman, whether their affection has a truly solid base and whether both of them are conscious of those duties, which await them on their common way.

However many young people do not get engaged before their wedding, but they simply promise to each other that they will get married.

Such a promise done in earnest is as good as the biggest and ostentatious engagement celebration.

But it is necessary to consider how such a promise between each other is easily forgotten, and often such a promise is not taken seriously enough as it deserves.

Therefore a civil promise of two young people in front of God and parents leaves more significant effect because the cause was also strengthened.

The consequence in this case is knowledge about strong bond of one to the other as a couple.

There are also young men who do not wish to get married; however they do not think that should abstain from intercourse.

As a matter of general principle every single man who deliberately delays his single life for worldly reasons, sins against the commandments, because he does not take advantage of a blessed matrimonial relation.

Posterity in marriage

The birth of a descendant strengthens the marriage bond; it is a sign of God's grace and means reinforcement for the stock.

These are the basic consequences of descendant's birth.

With each ancestral reinforcement, for the power and number, the grace of God is also enhanced.

Birth of a daughter is also a reinforcement of the stock, because even daughter aids not only to the strengthening of family ties, but she also increases the number of the stock and that means she does it with powers which accompany her on Earth.

This is how we should understand the reinforcement of the family by numerical expansion, because with every new member grow mystical forces in astral, which accompany the new member and unite with force that already exists for this family.

It is necessary to add that the number of descendants can be controlled and regulated by men's free will, which means that on the basis of men's free will, protective measures can be used during matrimonial association.

The laws of nature are given to the human being so that he can use them for his livelihood and spiritual growth, in order to come close to his lost rise and to his abilities.

There are various laws, which a human being uses frequently in his life and which either strengthen or weaken him.

Therefore even birth of descendants is used by him for strengthening so that he bears descendants in natural way, which arises from his need and longing not only for a bodily contact, but also his longing for children.

If the heavenly father permits this law's effect, he also allows necessary resources for livelihood and life of these children; therefore concerns about nourishment is not a deciding factor in procreation.

But one thing is necessary, natural and correct approach to the birth of a descendant, that means that both men and woman must be in accord in this matter and both must be aware of all duties arising from this and of course to fulfil them.

Not taking advantage of this law of procreation by use of protective measures creates weakness and is wrong, if it is influenced by these reasons:

1. By fear of worldly worries, when in fact this fear is result of laziness, because increased numbers of descendant's means also increased physical efforts during fulfillment of these duties.
2. Indifference to one's own marital bond and to the outcome of one's life task connected herewith.
3. By aversion to descendants for sensual reasons, meaning that more descendants would prevent exploitation, to say it better, violation of bodily senses in different ways.

Regulation of numbers of descendants by artificial interruption of pregnancy is wrong, and it is only advisable when it is required for the health of a man or woman.

Married couple should try to bring descendants into this world, partly due to a need for reincarnation, because with increased chances to reincarnate the soul has more opportunities to correct wrongdoing and also for another reason, reinforcement of good powers of the whole mankind for the fight against evil.

The mankind has a task as a unit and this task of the mankind is divided into parts, which are inherited from particular stocks.

They have their ancestral duties divided into individual branches.

These once again into families and the family into individuals and this is in summary the whole human race on this Earth with all its small and lesser components.

These duties, summarized in the task of mankind, should be accomplished with certain number of human souls incarnated on Earth.

Many souls are saved and they even fuse with God, and God sends out many new Sparks from his seat, which according to the well known law get the form of a soul with spirit and they incarnate themselves on Earth.

Each new Spark is an invaluable God's grace for the human race, because it is still fresh and unburdened power for the fight for human salvation.

The numbers of Sparks that are sent down to Earth to incarnate magnifies support for the family.

With more married couples giving birth to descendants, chances of a new Spark being incarnated increase.

By summarizing both reasons we can say, that the more descendants mankind has, the better are chances of burdened souls awaiting purification and of new ones awaiting incarnation to support the unit.

Situation may arise, where married couple would like to have descendants, however cannot, because one of them is sterile.

It may not be punishment, because this may also happen when there is no further need for descendants, because the final objective of each stock is to decrease its numbers on the earth and get stronger in higher spheres, until such time where any member of the stock no longer falls under the law of incarnation.

When the married couple who cannot have their own descendants decide to adopt a child, the situation is not the same as if the child was theirs. However with correct guidance the descendant will become part of the stock, a spiritual member, which will affect future generations like a real blood connection.

It is a big contribution for all, for the unit, married couple and the child, to whom are given family pleasures and education.

We must not forget, that by guidance of parents, this soul can begin to see and step on the right path and that is a lot, almost everything, because one fighter for good was created and despite saving child's soul, it can influence surrounding neighborhood where it is found.

If the married couple has a descendant that is cursed with some illness, either physical or mental defect, it is necessary that parents accept this deal with humility and interpret this as a sign from the highest point, like the will of God, which only leads to a good, only good consequence.

Any handicap of a descendant may be consequence of incorrect living in past lives.

It can also be a punishment or test of the parents and it depends on them how will they hold their ground.

Due to the handicap, the descendant makes amends and it is only necessary that parents do anything in their power for the health of their child.

If they neglect medical investigation or doctor's orders, they bear a big guilt, head of the family the biggest and they will answer for it.

The education of descendants

The basic accepted principle for education of descendants is that the man and woman take part in the education of their descendants.

It is in the nature of a woman that she turns more on worldly things in her education and correct for the man to complete this education by spiritual guidance.

If the woman is not up to leading in worldly aspect, she then turns to her man and he will do all he thinks is correct to increase good powers in his descendant, because education of descendants is nothing more than endeavor to extend good powers.

The more bad characteristics we manage to suppress by education, the more good powers is raised and the more good characteristics we sow, the more good powers we create.

Art and tactics of this education consists partly in guidance of descendants to obey God's orders and partly in an effort to imagine own's child's soul and examine characteristics by which it is burdened from previous life and determine the way for their extermination or inhibition.

Most difficult are the years in which the child begins to mature, therefore the approach to own descendants must be more responsible, because in this time the child's heart is especially open to all influences from the surrounding world and they are predominantly unfavorable.

Certain forbearance and maintenance of independence of descendants is necessary, but the supervision over them must be reinforced in time of their maturation and performed with greater care.

At that time parents are preparing for an independent life of their descendants and it is a check-up of life's teaching and the whole education of parents, because the fruits of their work start to ripen, which are already permanent.

The education of descendants is always different according to the environment, in which it is found, but it has a common nub, and it is will of God, which is demonstrated by His laws. It applies to the whole mankind and only the way it is carried out differs, as in the nations, so in the families.

The harmony in education is a requirement, and if correctly handled by man and woman it never becomes disharmony, because the woman helps her man not against his will but according to his will and the man acts according to the will of God and not against it.

And thereby is given the manner of man at guidance of descendants and regulation of woman in this way.

The mature age

The mature age doesn't necessarily begin at the time when the descendants are married, but before that, when they are still single and have certain responsibilities.

The care of parents and direct leadership has already finished.

All that remains to them is to look after and adjust their life road in case of an emergency, because the descendant by overcoming adolescence already leads, for most of the time, a separate life.

Father and mother become the advisers of their children and they guide their steps in life and give them comfort during first failures in life's effort.

This is basically a picture about relation of parents and descendants, but one thing is necessary to emphasize, that the care and responsibility remains with parents and therefore they are obliged, according to their consideration and needs of descendants, to help them with all their strength, because there are many parents who have a wrong opinion, that nobody helped them and therefore they are not obliged to do this.

The enjoyment of material life is incorrect and immoral from their side, because it always threatens soul and creates dangerous existence in old age, which is manifested by avarice.

Therefore the main sense and content of the adult age should be gathering of wisdom, spread of knowledge and know how, and on these principles adjust one's living, thinking and performance, so that this section of life would bring the highest rewards.

Their whole life before this consists partly in preparation for this section and partly in filling duties, especially in the education of descendants.

Then the mature age begins and it is mature because the experiences gained in previous times should be taken advantage of as much as possible to work for God among fellow men.

This section should be the most active section of the fight against evil, because they are no longer burdened by worries about education of descendants and therefore they can concentrate on the fulfillment of their life's task with all their strength.

Obviously, this section will show how much effort and goodwill went into previous sector from each individual, because good upbringing of descendants with love and support is now returning in a form of love and support from the children and with that many worries are lost as well as possibilities of evil's intervention.

When the woman's man dies or when he is mentally ill, the blessing of the Highest is transferred directly to a woman according to her acts; if the descendants are in the age of not being fully mature.

However, if the woman is with adult descendants of men's sex, then the blessing of God passes to the oldest son until such time he can establish his own stock and thereafter over to other sons.

When the woman is alone, she accepts God's blessing herself, but no longer according to her acts, but according to her merits.

The old age

How much good, how many good powers are produced in the period of the middle age, that much support and help one gets in the old age, when the bodily strength wanes, but the spirit has the same strength as before.

Now the relation of parents and their descendants is reversed.

Accountability of parents towards their children no longer exists and the children have responsibility for the welfare of their parents in front of God, and woe to those who forget about this responsibility and repayment of love, which they received from their parents from the beginning of their life on the Earth.

But even if their parents did not give them enough care and love previously, as it should be, any condemnation in this way is not acceptable, only fully defined duty endures and it must be fulfilled.

Opposition of authority by descendants and neglect of duty to parents is one of the most severe offences in human life, because it shows absence of love to a fellow man.

If the necessary love is not found for care of one's father and mother, it is found to a lesser degree for someone foreign and not at all for one's rival.

Such a man condemns himself by his behavior and opinion.

In such a case the parent has a right to remind his children of their duties and he can demand their fulfillment.

Obviously, the father cannot demand from his son, who supports his family by modest means, higher level of living than the one that exists in his son's family, because it would be a violation of his right.

What is found on the table of the son and daughter, may be consumed by the father and mother as well.

If the son or the daughter gives voluntarily more, it is their good will which is expression of their love and care.

People should help each other not only between relatives, but to everyone according to their needs, if it is possible.

It is also necessary to help affected people who do have a descendant or a partner, but who do not receive necessary care and help from them.

The cancellation of matrimonial bond

The matrimonial bond is formed on the basis of man and woman voluntary promise that they will walk together through the lifetime.

According to whether this promise was confirmed only by secular or spiritual office, the married couple is under the law of promise on lower or higher level.

Those who have their bond confirmed only secularly lack matrimonial blessing and all that goes with it and as a result have much less strength for protection of their union against evil and for fulfillment of their life tasks.

The married couples who have their union confirmed by church ceremony also have blessing of the Highest for their journey together and much greater forces of the good which are consequence of this blessing.

However, duties are also in the same ratio because there is a law, that more privileges resulting from this blessing also carry more duties.

From this law also follow rules of matrimonial bond cancellation.

As a matter of general principle certified promise which was a cause of matrimonial bond can be annulled only by the same cause, that is, at promise on lower level secularly and at promise on higher level by spiritual officials.

If the man leaves his woman by his will, he acts improperly and the consequence of this act is always weakening of his good powers.

If he leaves descendants to his woman, his duties to them remain and it is necessary to emphasize that even contribution appointed by secular court will not release him from his responsibility to them, because the possibility still exists, even though he no longer lives with his wife, to fulfill all of his fatherly duties.

However only few individuals can do this in regard to their unfavorable position in family and the more man neglects these duties, the more rights pass over to his wife who must take care of the successful development and education of her children with greater intensity.

In which manner and whom she will select as her mentor or helper for fulfillment of these assigned duties is her right and it is not in men's jurisdiction to interfere with it.

Prerequisite is that she has done all she could to prevent her man from leaving the family.

When the man takes care of his descendants the way he should, then the woman has no right to have a helper, because in this case he is not needed and if she does, she acts in a wrong way and the man is acquitted from his duties, however this does not change the strength of failure in the beginning, because he is the one who put his wife onto a wrong path when he left.

The sexual life of woman is not barred in this case, because it was not her fault to find herself in such a situation, but she must adjust her life in such a way as not to disrupt family ties between herself and the children, nor the bond between children and their father.

Woman should not leave her husband, because by that she would create a reason which always has bad implications – spiritual and bodily state of the woman will always get worse after she leaves her husband and she can very seldom fulfill her life's task.

This conclusion should complete the correct opinion on the breakup of the family, which is almost always debilitating and harmful for its members.

The Third lesson

About principles of the Order of Guardians of God's Will on Earth

The Pillars of the Order

The Pillars of the Order are the first foundation of the Order.

The truth presented in the Pillars reveals the unchanging will of our Creator and is a solid support and a clear guide how to leave the cycle of reincarnation and to gain salvation.

The Teaching of the Truth

This is the first and fundamental Pillar of the Order. It concerns the supernatural world, living properly on earth, and the Last Judgment. It gives a complete picture of the origin of humans, why they are on earth and about life after death. The truth contained in this Pillar of the Order expresses fully the will of God and therefore cannot be changed.

The Commandments of the Order

This is the second Pillar of the Order. They briefly and clearly explain to people what their relationship should be to God, the family, the neighbors, to oneself, and to possessions. The Commandments of the Order are derived from The Teaching of the Truth and therefore cannot be changed.

The Spiritualities of the Order

This is the third Pillar of the Order. These are the spiritual ceremonies of God's blessing for both members and non-members of the Order. The Order established seven spiritualities.

Statute of the Order (The Guiding Rules of the Order)

This is the fourth Pillar of the Order. This document gives the principals of internal and external organization of the Order as a worldwide religious community. It explains the rights and duties of the members and the voluntary activities in the Order.

The Glares of the Order

This is the fifth Pillar of the Order. The Order has selected certain days as memorial, joyful, and the most glorious days in the year. The members of the Order can use this way to recognize the love and grace of God and to support themselves on their way to fulfill life's purpose. The number of Glares is not permanent and the Order can change them according to its need.

The Three Lessons

This is the sixth Pillar of the Order. It consists of three independent parts. The First, the Second and the Third Lesson. The first Lesson concerns the supernatural world. The Second Lesson concerns living properly while on earth, and the Third Lesson concerns the foundation of the Order of Guardians of God's will on Earth.

The Only Temple of the Most High

This is the seventh Pillar of the Order. It is the last Pillar and is the culmination of all the Order's doctrine. It explains how the Temple of the Most High will be constructed according

to the doctrine and by God's will who desires only one temple on earth for the Order. It is built using the symbol of the star of the Order and the number seven.

The Grades of consecration

The grades of consecration are the second basis of the Order.

The human being enters into the Order with declaration that he believes in Triune God and wishes to serve Him.

To serve the God has the same meaning as to “guard God's will” because by filling/ guarding/ God's will the human being glorifies God, gets nearer to Him and by that serves Him.

Protection of God's will is done above all by own exemplary life.

If the human being wants to live according to the will of God, he must get familiar with it, that means, he must have basic knowledge of the grades of consecration, how to arrange his life.

For this purpose the Order has schooling and according to the knowledge achieved, bestows to successful graduates honorable titles, so called grades of consecration, from pilgrim to journeyman and finally, especially capable member can become master or even a grand master.

By successive gaining of these qualifying indicators the member of the Order expands his knowledge, deepens his cognition and grows proportionately with this knowledge of how far he can apply this by his own will in practical life.

Each grade of consecration is therefore closely associated with the higher knowledge.

Only this gives necessary strengths for understanding and doing of good acts, which lead the human being to the aim for which he entered into the Order, for fulfillment of life's task, that means, for salvation of soul and by that the end of life's circulation on the Earth.

The names of grades of consecration and their characteristic

Pilgrim

This grade is gained by the human being when he enters into the Order, because by this act his heart has decided to step on the road to God and develop in himself such forces of good so that they will predominate.

By his membership in the Order, the pilgrim also becomes guardian of God's will on Earth and this will he must protect above all by looking and perfecting his way of living and that of those dependent upon him in the family in such a way that it follows the will of our Creator.

Seeker of treasures

The pilgrim reaches this grade by spreading his knowledge from the sources given to him by the Order and this is done either by studying the Pillars or by attending the Order's lectures or schooling, whereby he gains basic knowledge, how to live according to the will of God.

By achieving the grade seeker of treasures, the member of the Order gains chance to deepen his knowledge of the truth contained in the Teaching of the Truth and in the laws of the Order, whereby he can regulate his life, life of his wife and descendants in a better way.

Disciple

If the effort of the seeker of treasures to get near his creator is sincere and permanent and if his good powers in performing good acts are evident, maturity occurs to earn another grade of consecration – the disciple.

The disciple has achieved the superiority of good in his thinking and performance.

His life and life of his family is getting into the harmonic state, because he has relevant knowledge and knows how to apply it in life.

Preacher

The disciple who correctly conveys the laws and commands into his life and life of his dependent on him and who shows self-restraint in egoism by doing good acts matures slowly for the grade of the preacher.

The preacher has already crossed over the part of inner development, because he became mature to guard God's will on Earth not only by his own example, but also in front of public.

He enlightens situations which primarily ensue from the Teaching of Truth and from other Pillars of the Order for earthly life.

The preacher will, besides his exemplary living, personal and that of his family, teach others how to serve God and fulfill his will, which is secured firmly in the Pillars of the Order.

Journeyman

On the basis of rich experience from the preaching work and the intensive spiritual study, the member becomes mature for the grade of consecration, the journeyman.

This one already walks alone, for most of the time, because he searches and deepens his knowledge wherever he can, looks for and finds new chains of events and truths, by which he can better understand and find way to God, for himself and for his fellow man.

The Journeyman works out on articles from the Pillars of the Order and prepares them for lectures, discussions and schooling, spreads and strengthens the principles of the Order in every way, which is required from him.

Master

From the journeyman of the Order the High priest and the Grandmaster search for the most capable and exemplary, so that they could bestow them the grade of the master.

The master of the Order is always and everywhere a representative of the Order's spirit.

Everything that he thinks about, talks or does has the seal of the Order, and therefore he is totally independent functionary of the Order, to whom is consigned certain sector in the field of the Order's work.

In frame of this he searches for his collaborators, who then with him control and cultivate this sector, so that it will yield plentiful and worthy harvest.

Grandmaster

Master, who demonstrates lasting and excellent accomplishments in the field of his work and who by his spirit visibly and highly elevates Order's spirit in all members in his territory, so that Order's life flourishes under his leadership in all aspects and respect, gratitude and love become link between him and his fellow man, this master by his excellent activity for the Order creates expectations for the nomination of the grandmaster of the Order.

Everybody can reach the grade of consecration of grandmaster of the Order, with all jurisdictions resulting from this grade, but only the best capable grandmaster can take place among the leading agents of the Order.

From the above ensues that not every member will guard the will of God in the same way.

The higher the grade of consecration he has, the better he can guard it.

Therefore it is in the interest of each member to achieve the highest possible grade of consecration, so that he could walk on the Order's way and be a better guardian of God's will on Earth.

However, the required powers cannot be obtained suddenly and inversely, but gradually and progressively.

The demanded properties must be gained from grade to grade by the purest desire, persistence and patience.

From these standpoints everybody will comprehend sense and content of the Order's slogan, "Soul and body for the Creator", which is valid without exemption for the pilgrim as well as for the grandmaster of the Order.

Only this direct endeavor will evoke required forces in the heart of a member to overcome traps, troubles and tests, because the fulfillment of life's task is grace of God, which must be fought for.

Program of the Order

1. The Order of Guardians of God's Will on Earth was constituted by God's will as a new worldwide spiritual community of people who believe in the Triune God and want to serve Him.
2. Faith in the Triune God and the desire to serve Him are the only conditions for membership in the Order. All are welcome without regard to religion, race, nationality, gender, or age.
3. Membership in the Order is voluntary as is participation in the Order's groups and activities.
4. The Order proclaims the existence and the will of the Triune God here on earth and in all the universe and the will of God is given in seven documents, which are named „Pillars of the Order“, made up to the instructions and help of God's supernatural beings.
5. The doctrine of the Order, which is based on The Pillars, is a complete and clear guide to the way to God for every human being, explaining the human's relationship and correct attitude toward the Creator of the universe and toward life and the world.
6. This doctrine leads members of the Order to the living faith of the Triune God, to a pure spiritual and physical life finding and maintaining harmony of their will with the will of God in all life's events, because this harmony is the only guarantee for the soul's salvation.
7. The Order's life is maintained in groups called Circles of the Order where assemblies, lectures, informal discussions, ceremonies, and training take place.

8. The education of members takes place in the Order's school which provide the knowledge necessary for higher levels of consecration in the Order.
9. The Order will proclaim, explain, and recommend its doctrine to the world by all means of communication and publicity at its disposal.
10. The Order will obtain new members as guardians of God's will on earth but it will also awaken, restore, and reinforce faith in God to people who remain in other religions.
11. The Order will hold divine services and other spiritual ceremonies to praise God and to support the human spirit.
12. The highest ceremonies and continual worship of the Triune God will take place in a temple called „The Only Temple of the Most High“; the Order of the Guardians of God's Will on Earth will not have other temples except this one because it is the will of our God.
13. The Order will hold special ceremonies called „Spiritualities“, to obtain God's blessing for certain events and to support the human spirit. They will be performed in the Only Temple of the Most High and also in the ceremonial halls of the Order. For the same purpose, the Order will celebrate certain anniversaries and special joyful days, called „Glades“, during the Order's year.
14. The Order is only one of the roads leading to the redemption of human souls. From that follows its tolerant attitude to other churches and religious communities.
15. The Order's doctrine is purely spiritual and has nothing to do with any political doctrine.
16. The Order holds that every institution of the state exists according to God's will and therefore it will lead its members to perform their civic duties.
17. The Order will work to strengthen family bonds because a harmonious family is every person's foundation or fulfilling life's purpose.
18. The Order will work to subdue selfishness and to promote benevolence among all people. This means that the way members live together is an example to others, the seven documents which are the pillars of the Order present the doctrine, and the Order gives its opinion on the problems of humans.
19. The way of the Order is the way of non-materialism because only that way leads a person to the redemption of the soul. Therefore, the Order will not gather unnecessary possessions but it will use all its power to reduce wrongs, suffering, and distress in our world.
20. The Order only has one dogma, that there is a Triune God. All other learning derived from The Pillars serves to reach the needed knowledge and to support the spirit on the way to the redemption of the soul; and it is an individual decision to accept this teaching completely or only in part.
21. The Order will always call the grace and blessing of the Triune God upon its members that they will always complete their mission to be good guardians of God's will on earth according to the command, „Soul and body for the Creator“.
