

THE UNIVERSAL FELLOWSHIP OF THE INNER LIGHT

THE THIRTEEN PRINCIPLES:

The fundamental principles upon which the teaching of Universal Fellowship of the Inner Light is based.

Every teaching, whether it is spiritual in nature, or a science, or a profession, has a set of principles upon which that teaching is based. Because religions are, at their most fundamental level, explanations of man's existence on Earth and his place in the greater Cosmos, they, of all teachings, must be founded on certain, specific principles. Virtually all beliefs centre on the actions of a Creator, and various accounts are given of how the various acts of creation took place that led to the present time and state of the world. So it is, too, with the Universal Fellowship of the Inner Light.

The crucial difference between this and what has gone before is the explosion in scientific knowledge in the last half of the twentieth century, which allows a rational verification of much of what is taught as spiritual 'belief'. To be certain, science has its own severe limitations in the final determination of where truth lies, but within its limits, it allows a set of principles to be established that don't simply require 'faith'. They can, to a large degree, be tested in the 'real' world.

Throughout the whole of the Fellowship's teaching, there are the three fundamental questions we are seeking to answer:

If God is all that exists, why does He need to create a universe in the first place?

If there is a purpose behind the creation of the universe, why did God put you in it?

If there is a purpose behind both the Universe and in your being a part of it, how is this purpose made manifest?

The Fellowship believes that answers can be found to each of these questions, and that the answers lie within each and every one of us. And, that it is the role of the Fellowship to guide and direct the self-unfoldment wherein the answers are found. At the very foundation of the understanding of our own lives, and of the life of the Universe itself, are the Thirteen Principles upon which the Fellowship and its teaching are based:

First, we will list these principles, and then explain them in greater detail. Additional detail will be found throughout the Fellowship's teachings. Some of these Principles are self-explanatory, as they follow directly from the previous Principle.

PRINCIPLE 1. The collective universe, both manifest and unmanifest, is God.

PRINCIPLE 2. God manifests Himself as appropriate to the needs of Himself. The manifest universe is thus a manifestation of divine need. *

PRINCIPLE 3. The fact of manifestation is both evidence of and revelation of God's need, which may or may not be within human cognizance.

PRINCIPLE 4. Earth and the Solar Logos are thus God made manifest, according to God's needs.

PRINCIPLE 5. The Earth and its Kingdoms, collectively called 'Nature', are both manifestations of God, and God made manifest.

PRINCIPLE 6. Accordingly, the Earth and its life forms *are* God, and inseparable from the rest of the Universe which is God.

PRINCIPLE 7. Man is a facet of God made manifest through Nature. Thus man is God, made manifest within nature, according to God's need.

PRINCIPLE 8. As a creature of Nature, and as a manifestation of Nature, Man is thus inseparable from it.

PRINCIPLE 9. Man was made from Nature, not Nature from Man. The presence of Man within Nature is thus an extension of the needs of Nature.

* The male pronoun is used here as a matter of historic tradition. It is fully recognised that God is beyond gender.

PRINCIPLE 10. Because God is all that exists, Truth is thus an attribute of God's being. That truth is expressed as Earth and its Nature. Thus Nature is Truth unto itself, with or without the presence of Man.

PRINCIPLE 11. Because man is an extension of Nature, which is its own truth, the truth of Man is an extension of the truth of Nature. Man cannot experience his own truth outside of Nature.

PRINCIPLE 12. Because Man is One with Nature, Man's separation of himself from Nature also separates himself from his own nature, which is the facet of God he embodies within Nature.

PRINCIPLE 13. It is that self-imposed separation from the Truth, both of Nature and of himself, that permits Man's 'inhumanities', both to himself and to Nature. The role of the Church is to lead Man back to oneness with Nature and with his own inner nature, wherein lie both the Truth of God, and the truth of himself, which are One, according to and in fulfilment of, The Law of One.

Principle 1 either is, or is consistent with, the fundamental understanding of Creation of many of the world's major religions, and is the key to understanding your own personal place within the whole of Creation. Modern science, although possessed of its own limitations, has at least provided us with a rational understanding of the meaning of this Principle.

Through science, we know that fifteen thousand million years ago, the entire universe was confined in a sphere about the size of a pea. At that stage it was pure energy, but it was energy without form, energy without order. Every light beam from every star, every moon, every planet, what you ate for breakfast, every atom in your body, every thought you will ever think, every feeling you will ever feel - all was there in that little ball of energy. All One. What, precisely, is energy? In purely scientific terms, we don't know, but we do know that everything in the universe is made from it, and every bit of it was there in that little cosmic egg, awaiting birth.

It also follows that, in that state of pure oneness, that God and what would ultimately become Man were one and the same. Whether God actually was that ball of

energy in His entirety, or existed a principle outside of it, is clearly open to debate. But what is perfectly clear is that God was in no way separate or removed from it.

Also as a result of scientific observation, it is clear that nothing exists purely in its own right, unconnected to that which surrounds it. And, that any given thing which is created serves a specific purpose or purposes wherever it exists. This leads to the Second and Third Principles:

:

Principles 2 and 3: While we cannot say with absolute certainty what the whole of divine need might be, there are certainly clues to what part - perhaps a very important part - of it may be. As made manifest through the Five Universal Patterns of Creation, the Universe is moving into ever more complex patterns and relationships. As it does so, it develops its own need to rediscover and reintegrate its new embodiment of Self - just as we do. The universe is a young place yet - its move into density and complexity is just beginning. The physical body of God is still being created, and there is still a lot of creating to do.

Some may find this idea of God as an unfinished, learning being unsettling. Many wish see God as rigid, fixed, unchanging. And, paradoxically, so He is. The love that is God never changes; its embodiment is always changing, ever seeking more complete ways of Self-expression.

Somewhere within that Divine need was the expression of energy-as-matter, through one of the Five Universal Patterns. The creation of stars and, ultimately, planets, were the physical expression of that need:

Principle 4: To reiterate the understanding expressed in Principle One: the world around us teaches us that everything in Creation exists for a purpose, and has its own niche within creation. Indeed, ecology today is growing in the understanding that when a niche exists, something will evolve specifically to fill it. Conversely, when we observe the existence of a thing, we can be certain that it exists for some purpose, whether its purpose be apparent to us or not.

The expression of God-as-Universe is thus - in our own lives at least - made manifest through our own Sun and Solar System. And, most specifically to our own existence, as the Earth:

Principle 5: Clearly from the preceding Principles, the Earth itself and what has developed on it - the Kingdoms based on organic matter - must in some way fulfil Divine need, and are in and of themselves, expressions of it:

Principle 6: Because the whole of the Universe is a single, interacting body of energy, some of which still exists of energy in its many forms, and some of which has coalesced into matter, there is still nothing in the Universe that is separate from anything else. Thus if the Universe is, or is at least part of, the physical body of God, then everything that exists within it is God.

Principle 7: Because Man's physical body evolved as part of Earth's Animal Kingdom, our physical being is firmly rooted in the Nature of which the Animal Kingdom is a part. Our evolution is a direct outworking of the Five Universal Patterns of Creation, and is, in itself, evidence of those patterns through the principle of microcosm and macrocosm.

Principle 8: In the modern world, we have tended to separate the word 'nature' from the places made by man, such as cities and towns. Yet that is a narrow and inaccurate viewpoint, principally held by city-dwellers who live lives removed from the countryside around them. To be certain, cities live in a disrupted part of nature, but it is nature nonetheless.

Principles 9 & 10: It is only within the last centuries when much of western mankind began to live in cities and removed from nature, that it was even possible to conceive of man as being removed from nature. Further, because of our diminished connection with nature, it is difficult for many to look at nature and understand that nothing in nature exists without a purpose. One outgrowth of the ecology movement in the past few decades has been to give mind-oriented western man a rational understanding of the role played by the myriad of interdependent organisms that make up any given ecological system. And further, to see the role of mankind in the largest ecological system of all: the Earth itself. Beyond that, the growing understanding of the Earth through the Gaia principle - that the Earth is itself a living organism - has given new insight into the role of man within the greater whole.

Principles 11 and 12: Even today the so-called 'primitive' peoples who live in daily contact with their surroundings, fully understand the meaning of man's utter inseparability from nature. When city-man looks at his surroundings, he mostly sees streets and buildings, rarely perceiving the soil beneath, the sky overhead, and the birds in the sky, the grass growing through the cracks in the concrete. The natural world may be disguised, but it is still there.

This is the reason there is so much emphasis in the Fellowship on Natural Man. It is only from this look at ourselves as a creature of nature that we can really understand who and what we are, and our ultimate role within the greater whole of creation.

Principle 13: We begin to see now why God creates a universe, and why he has put you in it. Remember that the universe, too, is bound by its own limitations. It cannot experience beyond its own capacities any more than you can. But as you expand your capacities, so too are the capacities of the universe expanded.

The spiral path of the universe, of God, is the same as ours: an expanding capacity for relationship, for experience, for self - knowing, for the Self-expression of Love.

**

How these principles manifest in 'real life' is the subject of Ron's book *The Law of One*. In it, he examines the various levels of the natural world, from stars and galaxies to the intricacies of the atom, uncovering the rhythms and patterns of the Universe and all within it that are evidence of Oneness.

A formal statement regarding The Law of One and its relationship to the Fellowship follows:

THE LAW OF ONE

1) THE FELLOWSHIP acknowledges as its supreme law, The Law of One, which states that All Is One. Implicit are its first and second corollaries, The Law of Reunion and The Law of Opposites:

2) The first corollary, The Law of Reunion, states that: All creation moves toward ultimate reunion with the Creator. The Law of Opposites states that: A thing is sometimes

best known through the experience of its opposite. The Law of Opposites is implicit in the first corollary.

3) We recognize that all major religions are motivated by The Law of One or its corollaries, implicitly or explicitly, and that it is the common thread linking all beliefs.

4) We believe that direct and personal experience of Oneness with the Creator is available to every human being, and that it is the specific role of The Fellowship to promote that experience and that Oneness in all ways and through all means appropriate to and consistent with The Law of One.

5) It is a guiding principle of The Fellowship that in man, God is made manifest. And, that as human mind, body, and spirit are brought into harmony, man reunites with the source of his being in unfoldment of The Law of One.

6) It is a guiding principle of The Fellowship that the Earth Being is the living essence of the Earth, of which man is an integral part. The role of man within Earth's domain is that of conscious creator; that it is incumbent upon man to be conscious of that which he creates, as it relates to the greater whole; and that his conscious creations are conscious manifestations of The Law of One.

7) Because All is One, all human activities are governed by The Law of One or its corollaries, and are therefore within the domain of The Fellowship, appropriate to The Law of One.

*Look for other teachings related to the Fellowship on the **Teaching Page**, on the Ron Bonewitz website.*