

Omraam Mikhaël Aïvanhov

THE SECOND BIRTH

Love Wisdom Truth



Complete Works – Volume 1

P R O S V E T A

Translated from the French
Original title: LA DEUXIÈME NAISSANCE
Amour Sagesse Vérité

Original edition:

© 1974, Éditions Prosveta S.A. (Suisse)

© 1988, Éditions Prosveta S.A., ISBN 2-85566-441-1

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Prosveta S.A – CS30012 – 83601 Fréjus CEDEX (France)

ISBN 978-2-85566-441-5

ISBN EBOOK: 978-2-8184-0269-6

Chapter One

The second birth

If you were to visit the Brotherhood in Bulgaria when the brothers and sisters are camping up in the mountains, near the seven lakes of Rila, you would see a natural spring not far from the camp, that has been arranged as a unique kind of fountain. The water flows from a huge block of stone carved in the shape of a ship's prow, from which it runs down onto a bed of very white, flat stones and pours out between two carved hands. All who wish can drink from this source of pure, fresh water flowing from the two hands. On the rock to the left of the spring, is the symbol of the Brotherhood: an engraving of an anchor, painted in red, and on the right is the following inscription:

*Brothers and sisters,
Father and mothers,
Friends and strangers,
Teachers and students,
All you who are the servants of life,
Be like this spring:
Open your hearts to good!*

There are also some geometrical figures and cabbalistic symbols carved beside this text; but I will talk to you about them another time.

You are all familiar with the passage in the Gospel of St John in which Jesus tells Nicodemus, *'Very truly, I tell you, no one can see the kingdom of God without being born anew.'* Nicodemus, who was astounded by this, asked, *'How can anyone be born after having grown old? Can one enter a second time into the mother's womb and be born?'* And Jesus replied, *'Very truly, I tell you, no one can enter the kingdom of God without being born of water and Spirit.'* What does *'being born of water and Spirit'* mean?

In very ancient times, in the city of Jerusalem, lived a sage by the name of Nathan. When the Sultan Saladin captured the city, he heard tell of Nathan and commanded that he be brought before him. Saladin asked this wise man seven questions, and one of them was this: *'Which is the most perfect religion: Judaism, Buddhism, Christianity or Muhammadanism?'* Nathan replied, *'I'll tell you a story. There was once a king who possessed a magic ring which made him all-powerful, and thanks to this magic power, his kingdom was never troubled by war, disease or disaster. Now the king had three sons who were all equally dear to him and, when he felt that he was getting old, he could not make up his mind which son should inherit his ring. Then he thought of a solution; he called the court goldsmith to him and told him to make two copies of the magic ring. This he did, and, when the king shuffled the three rings together, they were so alike that even he could not tell which was the original. Then the king called each of his sons to him in turn and said the same thing to each of them: 'My son, I love you very dearly; I am going to give you a third of my kingdom and, in secret, you shall also have my magic ring.'* The king himself did not know which son had received the magic ring, but each of them was convinced that he had it.

Some months went by, and the king decided to go and visit his sons. He went, first of all, to the kingdom of his eldest son and, when he saw that his subjects suffered from poverty and disease, he knew that it was not he who had received the magic ring.

Next, he went to visit the second son, and there, too, he found the population afflicted by war and endless misfortunes: the magic ring was not there, either. Finally, when he reached the kingdom of his third son, he found that all his subjects were prosperous and healthy and lived in peace and happiness. Then the king understood that it was his youngest son who had inherited the magic ring. And that', said Nathan; 'is how you will know which is the true religion: the one in which peace, happiness, prosperity, wisdom and love reign.'

If, in spite of the teaching received from the great masters, we have still not discovered truth, it may well be because the channels within us are blocked up and the currents cannot circulate. This is something I understood when I was still very young. Let me tell you how: I studied hard, read a great deal and worked continuously, and yet I was never really satisfied. So then, one day, I decided to fast. I fasted for ten days and, after that, I understood a great many things that I had never found in books. To begin with I felt famished, but that feeling did not last very long. On the third or fourth day I was terribly thirsty and this got worse and worse during the following days. When I slept, I dreamed that I was drinking from springs and rivers but that my thirst still was not quenched. And then, one day, I was no longer thirsty. On the seventh day I picked up a piece of fruit and inhaled its perfume, and the essence emanating from it was so extraordinarily subtle and strong that I felt nourished by it and, for the last two or three days, the only food and drink I needed were these subtle emanations. This was how I learned that each plant, each fruit contains its own subtle, etheric elements, but that we are too well-fed and replete to be able to perceive or benefit from them. So many things exist all around us, but we are too 'full' to receive them! Precious though they may be, we have to suffer real hunger and thirst before being aware that they exist;¹ we are somnolent and unaware like those who habitually overeat, and this is why we are deprived of certain subtler foods.

Someone who habitually overeats becomes so clogged up that he becomes drowsy, sluggish and comatose. His senses lose their finer edge, his intelligence is clouded, his will is sapped and his passions become coarser and more demanding. And the same is true on other planes. If you 'eat' too much on the astral plane, the subtler elements of the soul and of nature will escape you; they will be beyond the perception of your consciousness. And in these conditions, of course, even if all the greatest masters of humanity came to teach you their wisdom, you would neither understand nor feel any of it. This is what my fast taught me, for I found that astral projection was so much easier when I was not eating: I could leave my body and travel to subtler regions with the greatest of ease, whereas, when I began eating normally again, it became much more difficult.

The little spring of water murmurs, 'Be like me! Be alive; flow!' Yes, if you refuse to take the spring of living water as your model, you will become a stagnant bog. If your inner spring ceases to flow, fermentation and rot will set in. And you know what that means: you will be infested by mosquitoes, flies and every kind of vermin, and nothing you can do will get rid of them again; they will continue to proliferate. The only solution is to drain the bog and allow the spring waters to flow freely once more. There is no danger of putrefaction in the presence of a free-flowing spring.² On the contrary, you all know what happens: trees grow tall, flowers blossom and the birds sing. You will ask, 'What do I have to do for this inner spring to start flowing in me?' It is very simple: all you have to do is to love. Oh, yes, I know... You will say that you already love, that everybody loves... That is true, but I am speaking of another kind of love. Most people would admit that being in love was a painful experience and that it made them miserable, but this only means that what they experienced was not really love. The kind of love that makes someone miserable is not true love: it is a malady! And the strange thing is that almost no one is immune

to it. It is a raging epidemic: however many precautions you take, you end up by catching it and being ravaged by it.

I once had a friend in Bulgaria who used to talk about love as the most beautiful thing in the world. One day he came to see me, his hair tangled and unkempt, gloom and desolation written in every line of his features. When I anxiously asked what was wrong with him, he replied, 'I'm in love, that's all!' His love made him very unhappy because he could not possess the object of his affections. But true love, the love I am talking about is something completely different: when we are in possession of this true love, the love that this new teaching is all about, we cannot help but be happy because it is a glorious state of consciousness which brings with it all blessings. As soon as a spring begins to flow within us, trees, flowers, animals and men also appear, for a culture always grows up alongside running water; in other words, vegetation, animals and human civilization always flourish in the presence of true love.³

Can we give another interpretation to this? Yes: the mineral kingdom represents our bones; the vegetable kingdom represents our muscular system; the animal kingdom represents our circulatory system, and the kingdom of men represents our nervous system.

'No one can see the kingdom of God without being born of water and Spirit.' What are the water and the spirit? In Esoteric Science, water has always been seen as the passive element whereas the spirit, on the contrary, is an active principle. In Hebrew, the word for water is *maim* and the word for spirit is *ruah*. The curious thing about this word is that, if you say it in reverse it becomes *haur*, and this means light, the light that created the world. *Haur* is the light that lives in every human soul as a tiny spark of the creative masculine principle, celestial fire. Whereas water is the passive feminine principle, the plastic medium, the universal fluid.

Unless you are born of water and Spirit. In other words, unless you be born of water and fire...

Now, in order to help you to understand these two words, 'water' and 'fire', I must explain a little astrology to you. Of course, you all know the twelve signs of the zodiac: from the alchemical point of view, they correspond to the four elements: earth, water, air and fire, there being three signs for each element, and they are arranged on the circle of the zodiac in the order shown in Figure 1.

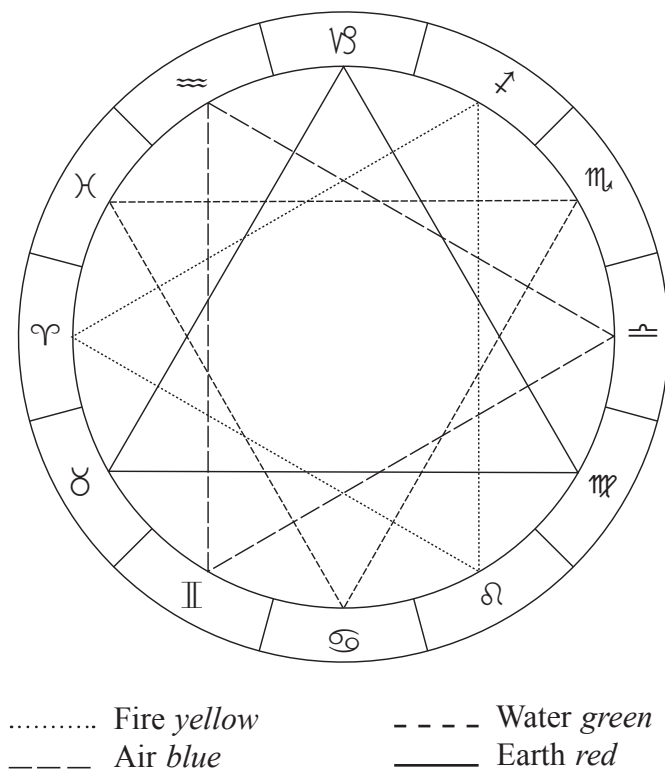


Figure 1

As you see, the signs belonging to each of the four elements are placed at the apex of four equilateral triangles. The triangle of earth is formed by the signs of Taurus $\mathbin{\text{♉}}$, Virgo $\mathbin{\text{♍}}$ and Capricorn $\mathbin{\text{♐}}$; the triangle of water is formed by the signs of Cancer $\mathbin{\text{♋}}$, Scorpio $\mathbin{\text{♏}}$ and Pisces $\mathbin{\text{♓}}$; the triangle of air is formed by the signs of Gemini $\mathbin{\text{♊}}$, Libra $\mathbin{\text{♎}}$ and Aquarius $\mathbin{\text{♒}}$, and the triangle of fire is formed by the signs of Aries $\mathbin{\text{♈}}$, Leo $\mathbin{\text{♌}}$ and Sagittarius $\mathbin{\text{♐}}$. I do not intend to talk about all the different possible combinations of these four triangles in every area of our lives. Today, we shall restrict ourselves to the two triangles of water and fire.

Each sign of the zodiac corresponds to a particular part of the human body (See Table), so that the triangles of water and fire give us the following (Figures 2 and 3):

Figure 2

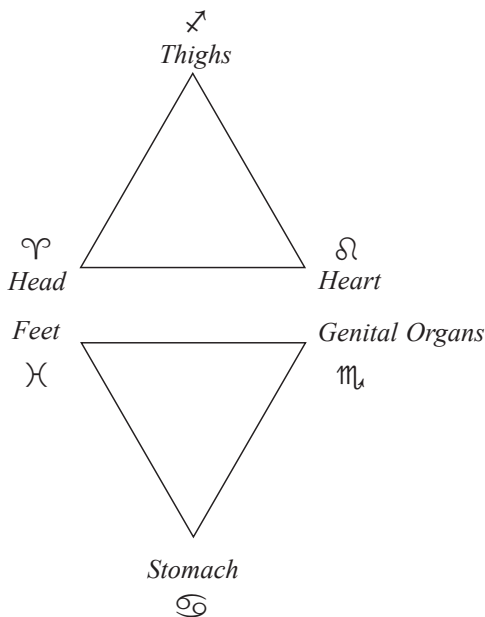


Figure 3

Table of correspondences between the zodiac and the human body.⁴

♈ Aries	Head	♎ Libra	Kidneys
♉ Taurus	Neck	♏ Scorpio	Genitals
♊ Gemini	Arms and lungs	♐ Sagittarius	Thighs
♋ Cancer	Chest and stomach	♑ Capricorn	Knees
♌ Leo	Heart	♒ Aquarius	Calves
♍ Virgo	Intestines	♓ Pisces	Feet

Each triangle also represents a cross-section of a triangular prism. You know what a prism is and you know that it decomposes white light into the spectrum of seven colours (See Figure 9). Nature has hidden tremendous secret meaning in this phenomenon. If the three sides of a prism are unequal, they will not distribute the colours in the same way as an equilateral triangle. Symbolically, these three sides of the prism represent the three principles in man: mind, heart and will or thought, feeling and action or any number of other phenomena or manifestations of life, such as: father, mother and child; acid, alkali and salt; light, heat and movement; love, wisdom and truth; length, breadth and height, etc., etc.

The phenomenon of the refraction of light by a prism is also based on three significant numbers: One, Three and Seven. The 1 represents the beam of white light that strikes the face of the prism; the 3 represents the prism itself with its three faces, and the 7 represents the spectrum of seven colours produced by the prism.

Let's take a look, now, at the different functions of our body, and you will see how they reproduce this phenomenon of the diffraction of light by a prism.⁵ When we eat, for instance, the food represents the beam of white light (One) which passes through the prism, the stomach (Three), and produces the Seven, that is to say, the seven colours, the seven forces distributed throughout the body. In the phenomenon of breathing, we find

the same thing: the air we inhale is the 1, the lungs represent the 3 and, here too, the 7 is represented by the seven forces distributed throughout the body.

But we can also study the prism from another point of view: if we say that the three sides of the prism correspond to the mind (thought), the heart (feeling) and the will (action), then an equilateral triangle is the symbol of a human being whose mind, heart and will are evenly developed (See Figure 4), of someone who is perfectly balanced, someone who is intelligent and, at the same time, both kind and capable of acting in accordance with his thoughts and feelings. Everything in him is harmonious. But, of course, as such people are few and far between, we can say that the equilateral triangle represents the Initiate, the Sage, the great Master.

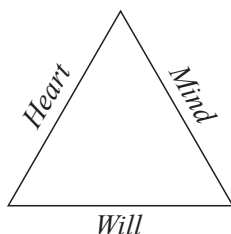


Figure 4

Most men are irregular triangles, their sides are unequal. Some have a more highly developed will (Figure 5), which means that they are content to carry out other people's ideas. Others, on the

Figure 5

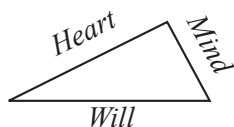
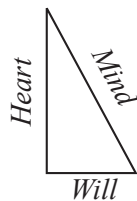


Figure 6



contrary, have developed their heart and mind to a far greater degree than their will (Figure 6), which means that they are capable of deep thought and careful analysis and, also, that they have deep feelings, but, when it comes to action, to putting their ideas into effect, they would rather let others act for them.

The triangle shown in Figure 7 symbolizes someone who is intelligent, active and energetic, but selfish and unkind, incapable of love or pity because his heart, his capacity for feeling, is underdeveloped. Whereas the triangle shown in Figure 8 represents someone whose heart and will are more developed than his intelligence: he will be very kind and generous and always ready to make sacrifices, but he will be a blunderer and an easy prey for others.

Figure 7

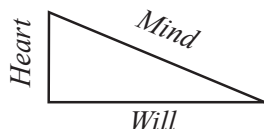
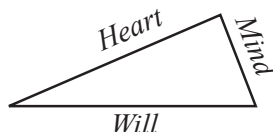


Figure 8



Obviously, there are so many possible combinations and variations that I cannot talk about them all; I can give you no more than a general outline. The essential thing to understand is that we must all make every effort to become equilateral prisms.

When the apex of a prism is at the top (Figure 9), the red is at the top of the band of colours and the violet at the bottom. If the apex points down, the order is reversed: the violet is above and the red below.

It is really marvellous to see how the colours of the spectrum are distributed in the human body: red is associated with the sexual organs; orange with the spleen; green with the stomach; blue with the lungs, and yellow, violet and indigo with the head. Each organ can be healed by its corresponding colour.

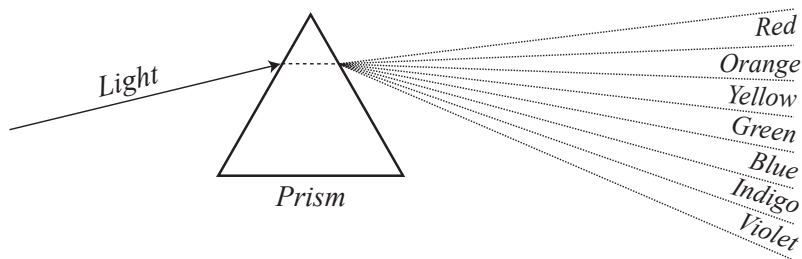


Figure 9

And now I want you to look at this figure (Figure 10):

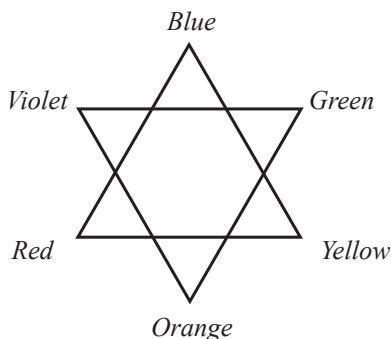


Figure 10

Let's begin with red: the mixture of yellow and red, which we see at the two lower angles of the same triangle, gives orange, which is the colour that lies between them, at the apex of the other triangle. Similarly, if we mix yellow and blue, we get green, whereas blue and red produce violet. But if we mix colours that are diametrically opposite, such as red and green, blue and orange or yellow and violet, the result is a very ugly colour. We must not mix these colours, therefore. This question

of the affinity or incompatibility of colours conceals many truths. If we are ignorant of the laws which determine the predominant colour of each human being, we shall always be liable to do something that could have tragic consequences. These laws can also throw light on the consequences that we can expect from mixing certain thoughts and feelings, or even certain virtues and weaknesses. But this is a veritable spiritual alchemy and I do not intend to expand on it today. We shall have the opportunity to talk about it another time.

What I want to do is to explain to you, as simply as possible, the great truths on which man can base his existence and thanks to which he can improve his life and his relations with nature and the beings of the divine world. And I have promised myself to explain things in very clear, simple language, illustrated with plenty of examples and comparisons, even though I know that this may mean that I shall not be taken seriously: I shall be seen as a lecturer who regales his listeners with childish ideas and stories and never quotes any of the recognized authorities.

Take a sheet of red paper and a sheet of green, and put them side by side: the green will seem greener and the red will seem redder. When these two colours are side by side, they exalt each other but, as I have said, if you mix them you get a dirty, muddy colour. And the same is true of people.

Here is another experiment you can do: stare at a piece of red paper for a few seconds and then abruptly switch your gaze to something white: it will appear green. If you stare at something orange, you will see blue and if you stare at blue, you will see orange. Why? There are some very interesting laws involved here and these laws are reflected in our psychic life. Suppose you are meditating on something and, all of a sudden, a quite different idea crops up in your mind... This kind of phenomenon reveals the relationship between the red and green or the violet and yellow within you. Each virtue in man is related to another virtue, each quality to another quality, each movement to another movement, just as colours relate to each other. Also,

each weakness is connected to another weakness. This means that a person need only stimulate one of his virtues or one of his failings and the corresponding virtue or failing will also be aroused. It is sometimes enough to trigger one passion in order to awaken another.

In fact, an even more intriguing phenomenon can be observed: if you make an effort to cultivate a particular virtue, the corresponding vice will sometimes make its appearance. The opposite can also be true at times: certain faults or failings can awaken a quality or virtue. These things should help us to understand how someone who has prayed regularly for years, who has always been a model of generosity and virtue, can suddenly fall a prey to a violent passion and indulge in all kinds of vices and excesses. How can someone who has always relied on heaven suddenly find his soul invaded by the forces of hell? On the other hand, we sometimes see just the reverse: people who have committed crimes and indulged in every form of vice become saints and models of kindness, purity and self-sacrifice.

We wish for purity but we often harbour impurity. We wish for wisdom but we often take pleasure in reading nonsense. Why do the Gospels say that matter is opposed to the spirit? Have you ever noticed how the branches of trees are linked to their roots? When the branches grow longer and thicker the roots, too, become stronger and go deeper into the ground. If a person does not know how the world above is linked to the world below, he will often be astonished by the results he obtains. But we shall come back to this question another time.

I have already told you that red is related to the genital organs and green to the stomach and liver. If the red in us is impure, it will cause the green in us to be impure also, which means that our stomach and liver will be unhealthy and fail to eliminate poisons from our system. All the colours are interrelated. He who follows the path of wisdom (yellow) is necessarily led to adore (violet) the Creator of the universe, the Lord of infinite wisdom.

To be born a second time is to be born to a new life, the life of the kingdom of God, the life of the great Universal White Brotherhood.

Two thousand years ago, in Palestine, Jesus gave us the key to all spiritual work, when he said, 'No one can enter the kingdom of God without being born of water and spirit'. Today, the Master Omraam Mikhaël Aïvanhov interprets these words for our benefit. The water Jesus speaks of is love, the spirit – fire – is wisdom, and love and wisdom unite to give birth to truth, which is the new life. In his commentary, the Master Omraam Mikhaël Aïvanhov shows how these three virtues of love, wisdom and truth correspond to our psychic structure – to our heart, mind and will. Explaining that our physical bodies mirror our psychic being, he shows how Cosmic Intelligence has inscribed the secret of love in our mouths, that of wisdom in our ears and that of truth in our eyes.

This volume, which is the first of a series, sets out the essential foundations of Omraam Mikhaël Aïvanhov's Teaching and reveals the vast scope of his thought in which holy scripture, esoteric symbolism and the sciences of the human being and of nature meet and complete each other in one all-embracing synthesis.



ISBN 978-2-85566-441-5

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