

Omraam Mikhaël Aïvanhov

Education Begins Before Birth



Izvor Collection



P R O S V E T A

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Chapter One

The first priority: educating parents

It is quite likely that some of you have wondered why, since I am supposed to be an educator, I so rarely talk about how to bring up your children. This is the main concern of all other educators, and I seem to be an exception. Why? The reason is simple: I believe that it is the parents who stand most in need of instruction.

I have no pet educational theory: I believe only in the educational value of the parents' behaviour, both before and after the birth of their children. This is why I have never said very much about how to educate your children. If parents do nothing to educate themselves, how can they expect to educate their children? People talk to parents about how to bring up their children as though they themselves already had all the preparation they needed. If people have children, everybody takes it for granted that they are capable of bringing them up. But very often this is simply not the case: it is the parents, first and foremost, who need to be

instructed and taught how to behave so as to be a beneficial influence on their children.

People who do not know my programme criticize me: 'An educator? He's no educator; he never talks about the education of children.' But they say this because they have not understood my point of view. As long as parents themselves are not up to the mark it makes no difference how many important educational theories you explain to them: it will do no good. Just the opposite in fact, because not only will they not understand, but if they attempt to apply your theories without understanding them they will do a lot of harm to their children.

How many people who decide to have children have ever stopped to ask themselves whether they are fitted to do so? Are they healthy? Do they have the means to provide for them properly? And, above all, do they have the qualities they need to be a constant example and to give their children security and consolation in all circumstances? They never even talk about it. They bring children into the world and leave them to bring themselves up. And the children do what they can on their own, and then, one day, they too have children in the same deplorable conditions as their parents.

I am constantly astounded to see how many young men and women who want to get married

have never paused to think about preparing themselves for their future role as parents. When one sees some young women who are pregnant, one cannot help thinking, ‘But she’s a baby herself, and look at her, she’s expecting another baby!’ It is written on her face: she is still a child. So what can you expect? It is far better not to have children if you are not properly prepared to do so; otherwise, I do assure you, it will cost you dearly.

You may ask, ‘But what can I do to prepare myself?’ The very best way is to make sure that your thoughts and feelings, indeed your whole attitude and way of life, are such as to attract exceptional beings into your family. Yes: this is possible. Initiatic Science teaches that children are not born into a particular family by chance. Whether they realize it or not – and most of the time they are very far from realizing it – it is the parents who cause those particular beings to incarnate as their children.¹ And this being so, they should consciously endeavour to attract divine beings, creatures of genius, into their family. They have this tremendous power, the power of choosing their own children – and most of them are totally unaware of it.

So the whole question needs to be re-examined from the beginning, and the beginning is the conception of a child. It never occurs to parents

that they should prepare themselves for months, even years, before performing this sacred act. Oh, no! As often as not, children are conceived after their parents have been out on a spree, eating and drinking too much. This is the occasion most parents choose – if one can speak of ‘choosing’ in these conditions! Why couldn’t they wait for a moment of peace and lucidity, for a moment of deep and true harmony? But, no. They pick a moment when they are besotted by alcohol and not fully conscious of what they are doing. This is the sublime condition of many parents at the moment of conceiving a child! Have they never stopped to wonder what elements they introduce into a child conceived under these conditions? A child that comes into the world burdened with such elements is the first victim of its own parents. And now, who do you think most needs to be educated? I will tell you: the parents, not their children.

If parents quarrel, tell lies and cheat other people in the presence of their children, how can they possibly hope to educate them? It has already been ascertained that a baby can fall ill and show signs of nervous disorders when its parents quarrel. Even if it is not in the same room at the time, a quarrel creates a discordant atmosphere which the baby immediately picks up, for it is still very dependent on its parents. The baby is not consciously aware of the disharmony but this does

not prevent it from being extremely receptive, and its etheric body feels the shock.

Parents must be more conscious of their responsibilities. They have no right to invite spiritual entities to incarnate as their children if they are unfit for their task. Sometimes I see parents behaving so unbelievably stupidly that I ask them, 'Tell me... do you love your child or not?' Of course, they get very indignant, 'What? Love him? Of course we love him!' But I feel obliged to tell them, 'I don't believe it. If you loved him you'd change your attitude and start trying to correct some of the things that have such a disastrous effect on him. But you don't make the slightest effort. Is that your love?'

I know that the future of the Brotherhood lies with the children, but it is their parents that I am concerned with. I want to make them understand that they must not bring children into the world simply to satisfy an atavistic instinct of procreation. The instinct continues to exist, of course. But it is time that it was transposed onto a higher, more spiritual plane: the act of procreation should be accomplished with the full participation of mind, soul and spirit, and, in this way, your child will be linked to a world superior to our own.² Most people are content to live like animals: they eat, drink and procreate like animals. There is no spiritual content to what they do. Love simply

doesn't come into it. All they're interested in is pleasure, and for a few moments of pleasure they are going to have to pay – and their children are going to have to pay – for the rest of their lives!

Do you really want me to concern myself with your children? No. It is you who are my first concern and indirectly, through you, I am already doing something for the children you have now and for those you will have in the future.

Notes

1. See *The Book of Divine Magic*, Izvor Coll. n° 226, chap. 11-2: 'The law of affinity'.
2. See *Cosmic Moral Law*, Complete Works, vol. 12, chap. 14: 'Through their thoughts and feelings, humans are creators in the invisible'.

Chapter Two

Education begins before birth

Most people, when they decide to have a child, imagine that their powers are limited to performing the necessary physical act, but that everything else – the child's physical constitution and character, talents, qualities and defects – are a question of chance or of something they think of vaguely as 'the will of God'. They have heard about heredity, of course, so they fully expect their child to have some physical or psychological likeness to themselves or their own parents or at least to some member of the family. But they never imagine that it is within their power to increase or diminish this likeness or, more generally, to choose what kind of person their child will be. And this is where they are greatly mistaken: parents have a large part in determining what kind of person their future child will be.

But parents who want to give birth to a very highly developed being have to prepare themselves long before the child is conceived, because higher

beings only consent to incarnate with parents who have already achieved a certain degree of purity and self-mastery. A being of very high calibre will not choose a family for its wealth or renown; in fact it will be more likely to choose a family of modest means in which it will be less tempted to lead an easy life. What is important is to find a family capable of providing it with a heredity which will not be an obstacle to the accomplishment of the spiritual task for which it has decided to incarnate. Very few men and women can offer a very highly evolved spiritual being the conditions it needs to incarnate, and this explains why there are so few divinities in the world and so many very inferior people, so many criminals, so many sick people.

The Teaching of the Universal White Brotherhood, therefore, shows men and women in what frame of mind and state of purity they must prepare to conceive a child. They can even choose the best moment for conception in relation to the most favourable planetary aspects. How did humans sink so low as to leave the conception of a child, this all-important event, to chance? It is something for which they should call on heaven, asking the angels to come and help them to attract a powerful, luminous being into their family. But it never occurs to them: they look to alcohol for help, and very often the man behaves like an animal, doing violence to his wife and arousing

feelings of disgust and contempt and thoughts of revenge in her. In these conditions is it surprising if the resulting child is a monster?

Let's take a closer look at the subject of conception. For a child to be born into the world, the father has to give his seed to the mother, who nurtures it and brings it to maturity. You could say that it is the father who creates and the mother who forms their child. The father's seed contains a condensation of his quintessence. All that he has experienced in the past as well as his present life is expressed in his seed. And this means, therefore, that a man can give a seed of greater or lesser quality according to the kind of life he has lived in the past and is living now.

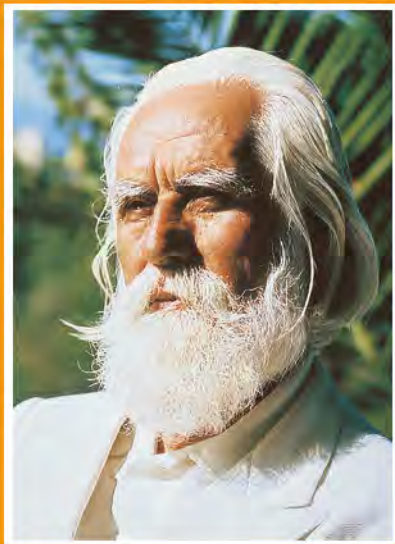
I have often explained how everything we do in life is recorded within us, in the chromosomes of our cells. Every single cell has its memory, and however skillfully you may play the part of decent, honest and charitable people when you are with others, it is what goes on inside you, what you think and feel in private, that is recorded and handed down from parent to child, generation after generation.¹ And if your chromosomes record disease or vice, once they have been handed on to your children, you can consult all the doctors and specialists, all the professors and schools you like, you will never find a cure for them. It is too late; the damage has been done. Everything

is transmitted to your children, and if it does not show up in the first one it will inevitably do so in the second or third child. You have to understand that nature is always faithful and true to itself.

It would be a mistake, therefore, to think that what a man gives to his wife at the moment of conception is always of the same quality. If he has never made any effort to improve and purify himself, he can only give his wife the seed of a very commonplace individual, perhaps even of a criminal.

Let's take an example: it is not a very poetic one, perhaps, but at least it has the merit of being perfectly clear. The function of a tap is to supply water, and that water may be crystal-clear or it may be clouded and muddy. A man who persistently harbours vicious thoughts and feelings can supply only dirty water, whereas one who works constantly for what is right and virtuous, one whose being is oriented towards the light, will supply crystal-clear, life-giving water. So, do not be surprised: the quality of the seed a man gives to his wife at the moment of conception depends on his degree of evolution.

Just as a seed planted in the soil is programmed to produce a specific tree or plant, the seed a man plants in a woman is programmed to produce a child with specific talents and capacities or, on the



The distinguished philosopher and spiritual Master, Omraam Mikhaël Aïvanhov (1900 - 1986), was born in Bulgaria. In 1937 he moved to France, where he lived and taught for almost fifty years until his death. One of the most striking aspects of the Master's teaching is the enormous variety of ways in which he presents the one central theme of man and his growth in perfection. Whatever the question under discussion, it is invariably dealt with in terms of how man can better conduct his life.

For most men and women expecting to become fathers and mothers, the formation of their child, its character, faculties, qualities and flaws all happen by chance – or by the will of God, which they have no very clear idea about. As they have, however, heard of the laws of heredity, they do expect a child to physically and morally resemble its parents, grandparents, an uncle or an aunt. But they don't think they can do anything to encourage or prevent this resemblance or generally contribute to the good physical, psychological and spiritual development of their child. Well, that is where they are mistaken – parents can favourably influence the child that is to incarnate in their family.

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