

Omraam Mikhaël Aïvanhov

Light is a Living Spirit



Izvor Collection



P R O S V E T A

Translated from the French
Original title: « LA LUMIÈRE, ESPRIT VIVANT »

Original edition:

© 1983, Éditions Prosveta S.A. (France), ISBN 2-85566-235-4

© 1983, Éditions Prosveta S.A. , ISBN 2-85566-252-4

© 1984, Éditions Prosveta S.A. , ISBN 2-85566-278-8

© 1986, Éditions Prosveta S.A. , ISBN 2-85566-391-1

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Prosveta S.A. – 83600 Fréjus (France)

ISSN 0763-2738

ISBN 978-2-85566-391-3

Digital edition: 978-2-8184-0255-9

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Chapter One

Light: the essence of creation

It has been said that God is a consuming fire, and in most mythologies, the god of fire was the most powerful of all the gods. We are not speaking here, of course, of the fire that burns in our hearths; physical fire is only one aspect of the universal fire. Actually, there are many different kinds of fire: the fire that burns in the human heart, the fire that slumbers at the base of the spine, the fire of the sun, the fire of hell, the fire hidden in stone and metal, and so on.

Have you ever realized that fire is visible only if it is accompanied by light? This is because light is the matter by means of which fire manifests itself. And if we transpose this image onto a higher plane we find that light is the substance that emanated from God, the primordial fire, at the beginning of the world, when he said, *'Let there be light'*. This is the light that St John, at the beginning of his *gospel*, calls the *'Word'*: *'In the beginning was the Word, and the Word was with God, and the Word*

was God... All things came into being through him...’ Light is the Word uttered by the Creator, and by means of this light he created the world.

The physical world, as we know it, is simply the condensation of that primordial light. God, the active principle, emitted light and used that light as the raw material out of which he created the universe. And it is here that we get a first glimpse of the two principles, masculine and feminine, which are at the origin of the created universe: God, the primordial fire, the masculine principle, drew from within himself and projected outwards the feminine principle, light, the matter with which he created.

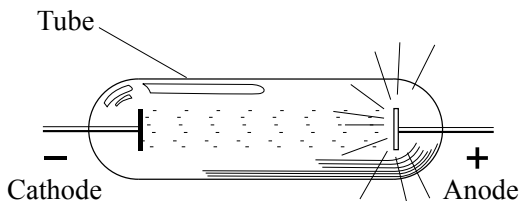
We are told that God created the world out of nothing. If we understand by that that he used nothing from outside himself, then this is true, and it is this that is so difficult to understand, for we human beings can create only by using materials and tools that are not ourselves. The truth is that it is not possible to create something out of nothing; to say that God created out of nothing simply means that God drew the raw materials of creation from himself. The universe, therefore, is God’s very own substance; it came from him, it has become external to him, and yet it is still him.¹

What does the silkworm use to spin its cocoon, the spider to spin its web or the snail to make its shell? They all draw a substance from themselves.

If you know how to look at nature properly, you will see a great many phenomena that can throw light on questions that thinkers consider to be the deepest and most unfathomable mysteries. One day, in fact, even scientists will discover that light is the primordial matter from which the universe was created, and if humans learn how to go about it, they too will be able to create, like God.

According to the book of *Genesis*, the very first event in the world was the creation of light. God said, '*Let there be light*'. But what was this light? In Bulgarian there are two different words for light, *svetlina* and *videlina*. *Svetlina* designates physical light and has the same root as the verb meaning 'to shine', whereas *videlina* designates spiritual light and is formed from the root of the verb meaning 'to see'. *Videlina* is the light that enables us to see the spiritual, invisible world; it was *videlina* that was condensed into material form and gave us *svetlina*, physical light.

Perhaps you will understand this better if you think of a Crookes tube: at each end of the tube, in which a vacuum has been created, is an electrode connected to a source of electrical current. When the current is switched on, the cathode emits a flow of electrons in the direction of the anode, with the result that the immediate vicinity of the anode is illuminated, although the cathode itself remains dark.



A Crookes Tube

The light we receive from the sun is not the light of that first day of creation of which *Genesis* speaks. Beyond the visible sun is the invisible, dark sun pouring a ceaseless stream of energies into our visible sun, and the visible sun transforms them and sends them on in the form of light. The light we see is not what God created on the first day, when he said, '*Let there be light*'. The light we see came later. The first sun emitted the primordial light, *videlina*, which the visible sun transforms and sends out as rays of visible light, *svetlina*. *Videlina*, true light, only lights up objects that cross its path; if it encounters no obstacle it remains invisible. The presence of true light, then, is revealed by the obstacles in its path.

In the beginning was *videlina*, that first movement within the spirit of God, which manifested itself by blazing forth, radiating from the centre to the periphery – that first movement outwards from within. Before creating, God encompassed himself in a circle of light which we

may call his aura. The limits of this circle were to become the limits of the universe, and once they were established, God projected into the luminous circle of *videlina*, his aura, images which then crystallized and took on material form, and in this way *videlina* supplied the matter of creation. And when St John says, at the beginning of his gospel, *'In the beginning was the Word, and the Word was with God, and the Word was God'*, *'the Word was with God'* means that nothing was created without the participation of *videlina*, God's aura. The divine Word is light.

We can witness this same process of creation as it is enacted by initiates. They, too, possess a luminous aura, which not only surrounds and protects them, but also provides the matter for their creations.² When initiates wish to create by means of their thoughts, they use the same methods that God used in creating the universe: they project an image or pronounce a few words, and these projections, as they pass through their aura, take from it the matter they need to manifest themselves. The images or words clothe themselves, as it were, in the matter of the aura. Someone who wants to give concrete form to an idea but who does not possess this subtle matter of the aura can never create anything. You have probably all experienced this: there are days when, however eloquent you may be, your words have no effect on people; your

audience remains completely cold and unmoved, whereas on other days, on the contrary, a few simple words produce a striking impression. The reason is that those few words were alive; before they reached their target they had been steeped in your aura, from which they had drawn life and strength; thus made powerful they were able to reach the souls of others and cause them to vibrate. On the days when your aura is weak, your words will be meaningless and empty; there is nothing there. You speak, but with no effect. Your words are not imbued with that element that only the aura can give – *videlina*.

The power of initiates comes from the fact that they know how to imbue their words with the pure, abundant, intense matter of their aura. The spoken word is only a vehicle or support; it can only take effect if it is steeped in the creative element, *videlina*. Someone who does not understand how to speak magic words can shout and gesticulate as much as they like, but they will never be heard by the higher spirits, nor will they persuade them to come to their help. But an initiate who quietly utters the same words, without a single gesture, simply by the inner power derived from their aura, will obtain mighty results.

It was not the spoken word that created the world; it was the *logos*, the divine Word, light. The logos was the first element to be set in motion by

God, and the spoken word is the medium which the divine Word uses in its work of creation. When that primeval force came forth from God it was spirit; it became light as it returned to God. The dark sun sends *videlina*, the Spirit, to the bright, visible sun, and the bright sun sends it back to the dark sun in the form of visible light, *svetlina*. The spirit becomes light as it returns to God. When God initiated the first movement, his Spirit, the Word, was set in motion, and when it returned to God it had become light. Whatever goes out from the centre to the periphery returns to the centre once it has reached the limits of the circle, and in this way a continual ebb and flow, a circular movement, is set in motion from the centre to the outer periphery and from the periphery back to the centre. On its return journey towards the centre, the current of forces is invested with new and different qualities and provokes new and different reactions as it goes. Its nature is not the same on the way out as on the way back.

'In the beginning was the Word', the first movement of the divine Spirit that created the circle of the universe. In the same way, before mages perform a magical rite, they form a circle around themselves. The origin of this custom, which dates from very ancient times, is to be found in the secret science concerning the human aura. When we read that mages must stand inside the circle they have drawn, this does not mean,

simply, that they must draw a material circle on the ground and stand inside it. It means they must create the living circle of their aura and take up their stand within it. In other words, their spirit must be active and watchful, otherwise they run the risk of falling a prey to invisible entities. If mages are content to draw a material circle round themselves but have not lived in such a way as to develop a pure, brilliant, powerful aura, they may, perhaps, get what they wanted from the ceremony, but when they step out of their magic circle, all those entities that obeyed them while they were in it (for the invisible entities respect the symbol of the circle and obey the magic formulas pronounced by a magus) will cluster round them to pursue and harass them.

Any magicians who are unaware of these laws will have problems of this kind. The invisible entities, which are well aware that the aura of these magicians is neither pure nor luminous, will end by revenging themselves on them for being forced to obey them in spite of their unworthiness. Magicians of this kind do not know that in the beginning is the Word. They do not know, in other words, that before launching into all kinds of bold undertakings, they should build up an aura, a true magic circle of light. But this circle cannot be drawn automatically, with a piece of chalk or any other material means; it can only be created by

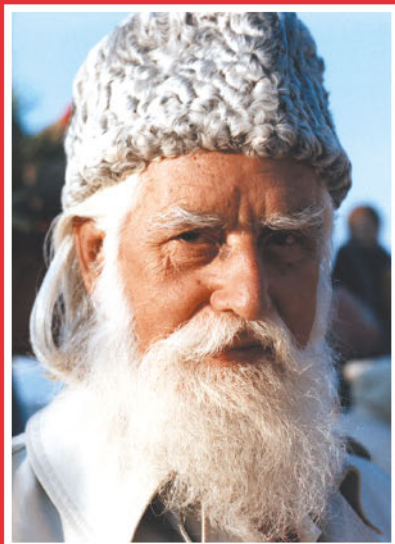
love, purity and selflessness. Why do you suppose that so many people who embark upon the practice of magic not only fail to get any results, but seem to become prone to all kinds of mishaps? It is because their aura is not sufficiently powerful, luminous and pure, so when they try to project a thought they have no materials with which to clothe it or make it strong. If you want a thought to take flight, you have to give it wings, and those wings can only be found in your aura.

'In the beginning was the Word, and the Word was with God, and the Word was God.' When God created this great luminous circle he imbued it with his own essence.³ Trees, plants, animals and humans were all, at one time, images floating in God's aura. Everything that exists exists in the aura of God. As St Paul puts it: *'In him we live and move and have our being.'* We are all immersed in God's aura; it permeates and pervades every particle and fibre of our being.

Meditate every day on the power of *videlina*, that living light that is the primordial element of all creation.

One of the symbols of the creation of the world is the mystic rose.

The six circles of the petals represent the six days during which God created the world (six symbolic 'days' which lasted billions of years!).



The French philosopher and spiritual Master, Omraam Mikhaël Aïvanhov (1900-1986), was born in Bulgaria and came to France in 1937. Although his work addresses many aspects of initiatic science, he explains: 'The questions with which we are faced will always be the same: to understand who we are, to discover the meaning of our lives and to overcome the obstacles which we find on our path. So, do not ask me to talk to you about anything else; I will always return to the same subjects: our development, our difficulties, the path to be followed and the methods we need to follow it.'

Light is held by tradition to be the living substance of the universe from which God created the world. Recently, thanks to the development of the laser, light has become a formidable instrument for the exploration and transformation of matter. Light offers us an infinite range of possibilities both on the material and the spiritual levels. In this little book Omraam Mikhaël Aïvanhov invites us to explore the spiritual potential of light, to understand that it can protect and nourish us, that it can enlighten us about the human being, nature and God and, above all, that it is the only truly effective means for us to transform ourselves and the world around us.

ISBN 978-2-85566-391-3



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