

Omraam Mikhaël Aïvanhov

The Living Book of Nature



Izvor Collection



P R O S V E T A

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Chapter One

The living book of nature

From time immemorial philosophers have recognized in man a miniature universe. In the temples of antiquity he was portrayed as the key to the door of the Great King's palace, because all that exists in the universe, whether it be energy or matter, exists to a lesser degree in man. So the universe is known as the macrocosm (the great world) and man as the microcosm (the small world.) And 'God' is simply the name man has given to the sublime Spirit who created both worlds, the great and the small, who breathes life into them, maintaining them in existence.

Created in order to live and develop, man, the microcosm, must necessarily maintain a permanent bond with Nature, the macrocosm. He must be constantly tuned in, a partner in a continuous relationship of exchange. It is this interaction, this symbiosis between man and Nature that we call Life. Life is nothing more

than a ceaseless flow of give-and-take between man and Nature, and sickness and death follow if this flow is interrupted or obstructed. The food we eat and drink, the air we breathe, are God's own life. There is nothing in the whole cosmos that is not animated by the divine Spirit of God. All things created live and breathe. All things pulsate in communion with that boundless flow of life streaming from the Godhead, penetrating the furthest reaches of Creation, from the greatest star to the most minute particle of matter. As St. Paul says, 'In him we live and breathe and have our being.'

This is symbiosis and it is the key to life. Health and sickness, beauty and ugliness, wealth and poverty, intelligence and stupidity, all are determined by the quality of our relationship with Nature.¹ For everything is nourishment, respiration, ceaseless interchange. When we eat we make an exchange in the physical world, our feelings and emotions are an exchange on the astral plane and when we use our minds it is an exchange on the mental plane. Why do so many people suffer from obstructions of one kind or another in their bodies? Simply because they eat or breathe in such a way that the normal flow of exchange between themselves and Nature is obstructed and as a result they fall ill. The pattern is the same for our hearts and minds. If our minds

are closed to the light, if our hearts contain no warmth, if we do not throw out negative thoughts and feelings, like so much rubbish, then our minds and hearts suffocate and die.

If you want to live in a constant state of contentment and joy you have to learn how to live this symbiotic relationship with Nature correctly. Above all, you must open your hearts to Nature and feel your mutual bonds, feel that you are a part of Nature. When you open your heart to the divine current flowing through the universe you are establishing the perfect relationship of exchange, a totally new intelligence begins to awaken within you and you begin to grasp even the most subtle philosophical thoughts. Perhaps your friends will say, 'Did you know that such and such a philosopher says what you have just said?' No, you did not know. And you do not need to know. All you know with complete certainty is this relationship of exchange because you live it and feel it in your whole being. No doubt it is excellent to be able to quote the wisdom of philosophers but it is far better to be able to give proof of their wisdom from your own experience. Instead of reading a lot of books, therefore, it is better to establish a bond with the only truly inexhaustible, immortal source: Nature. Instead of drawing quotations from the books of men – for all men die and, because of their imperfections,

all are in error to some degree – from now on we should quote only from the great living Book of Nature. It is the only book that contains all truth, for only Nature is eternally true and trustworthy.

A great Master or initiate is someone who understands exactly how man is built, and who has an intimate knowledge of the whole of Nature. He can, therefore, explain how man should exchange with Nature through his thoughts, feelings and actions. Orientals say that you can learn more by spending five minutes with a genuine Master than in twenty years in the best universities of the world. A Master can teach you the science of Life, for a great Master possesses true Life.²

The major difference between what you learn at a university and what you learn in an initiatic school is that a university can teach you everything about the superficial, exterior aspects of life, everything, that is, except life itself. After years and years of studying at a university you find yourself exactly as you were when you began. with the same faults and failings. True, you have perhaps become a very distinguished scholar. You have learned to use complicated instruments, to quote from many different authors, to use your tongue to great effect and even to earn a great deal of money. But your ability to have

a harmful influence on other people's minds has also increased. Whereas if you study Initiatic Science you will soon find that a profound transformation is taking place: you become more discerning, morally stronger, and you begin to have a beneficial influence on others.

Studying at a university is like dissecting and analysing a fruit in a physics or chemistry laboratory. You can find out exactly what the skin, the flesh, the seeds and the juice contain in terms of physical elements but you do not really taste and experience the fruit or feel its effect upon you unless you use the natural instruments God has given you. Initiatic Science will certainly not teach you anything about the physical structure of the fruit but it will teach you how to eat it and soon you will feel all the wheels within you beginning to spin more smoothly. Then you will be able to apply yourself to studying the Book of Nature. The chemical, physical and astronomical aspects are explained far more fully and exactly than in any university text and you will discover how they are all linked and interrelated.³

It is certainly very useful to study various disciplines deeply. Each one reveals a different aspect of the universe and of life. But modern scientific methods are such that they can only study what is dead. One day people will begin to realize that science needs to have life breathed into

it, that it must be applied to all aspects of reality. Once this is understood, mathematical formulae, for example, or geometric forms and properties will begin to speak in other accents and men will discover that the same laws govern our thoughts, feelings and actions. This is what I mean by true Science. At the moment we know too much about astronomy, anatomy and mathematics: but no one ever sees the connection between them. Above all, no one ever links the sciences with the nature and life of man.

Let me give you an example: you are under the impression that addition, subtraction, division and multiplication hold no more secrets for you. But in fact you will never understand what addition is if you do not know that it is the heart that adds. The heart only knows how to add. It adds and adds. In fact it often adds so many things together that it gets everything all mixed up! And the intellect subtracts. Multiplication is an activity of the soul, whereas division is an activity of the spirit. It will help you to understand this if you see how human beings behave at different stages of their lives. A baby, for instance, needs to touch everything. He picks up everything he can lay hands on and puts it in his mouth: childhood is governed by the heart. It is a time for adding. In adolescence this changes: a child's intellect becomes more active and he has a tendency to reject whatever

he perceives as useless, harmful or unpleasant. In other words, he subtracts. Later, in adulthood, he will begin to multiply. His life will be filled with women, children and houses, his business expands and he acquires possessions of all kinds. And finally, when he is old, he begins to think about leaving for the next world: he makes his will and distributes his belongings. He has reached the stage of division.

So we start by accumulating and then, later, we discard much of what we have accumulated. The good things must be planted and tended so that they multiply, and if you do not know how to plant your thoughts and feelings, then you know nothing about true multiplication. If you know how to plant correctly you can expect to reap a rich harvest which you can then divide up and distribute to others. We are constantly in a position where we need to apply one of these mathematical operations to our lives. When we are feeling heavy-hearted, for instance, we must subtract, that is, get rid of our sadness. Sometimes we should refuse to subtract, if our intellect tries to persuade us to discard a true friend under the pretext that he is not socially or intellectually distinguished. Sometimes we multiply bad things and neglect to plant good things. So you see, if we really want to understand the four basic mathematical operations we should begin by studying their application to

our lives. Later we can learn to go on to squares, square roots, logarithms and so on. But, for the time being, we must be content with the four basic operations because we have still not learned to add and subtract correctly. Sometimes people 'add' themselves to an inveterate ne'er-do-well, or 'subtract' from their hearts and minds good intentions or high ideals because some chance acquaintance has convinced them that high ideals only lead to death from starvation!

Everything around us, even our everyday needs and apparently insignificant acts, all have profound meaning. Our most commonplace gestures can reveal important secrets if we learn to decode them. The Master Peter Deunov used to say, 'Nature entertains ordinary people and instructs disciples but she reveals her secrets only to the wise.' Everything in Nature possesses form, content and meaning. The form is for the common man, the content for the disciple and the hidden meaning for the wise, for initiates.

Nature is the great book that we must learn to read. Nature is the great cosmic powerhouse with which we must make contact. And if we ask how this can be done, the answer is very simple: the secret is love. If we love Nature because it is God's masterpiece and not merely for our own pleasure and amusement, a hidden spring within us will begin to well up and cleanse us of all

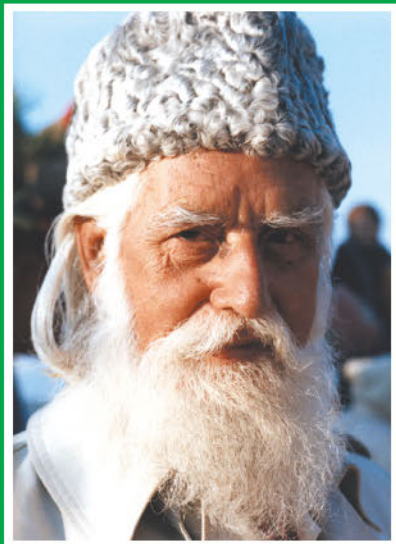
our impurities, clear away all obstructions and establish a flow of exchange thanks to which we shall receive knowledge and understanding. As soon as love enters into the picture, living beings and even inanimate objects open up like flowers. If we love Nature she will speak to us from within for we are a part of her.⁴

Jacob Boehme, the great German mystic, earned his living as a cobbler. Suddenly one day he saw everything in a light so brilliant he could not bear it. Everything he laid eyes on seemed to be lit from within. No doubt he had earned that privilege in an earlier life! In a panic he ran out of his house and fled into the countryside, but there it was stronger still: everything, the stones, the trees, the flowers and the grass all seemed to be made of light and to speak to him out of that light! Many clairvoyants and mystics have had similar experiences and they know that all of Nature is alive and filled with light.

Gradually, as our perception of Nature changes, we change our destiny. If we consider Nature as something lifeless we diminish the life within us. If we realize that Nature is alive then we shall have a share in the life of everything Nature contains: the earth, plants, animals, even the stars, and the power of the living Spirit within us will be increased and intensified.

Notes

1. See *The Yoga of Nutrition*, Izvor Coll. n° 204, chap. 11: 'The Law of Symbiosis'.
2. See *Sons and Daughters of God*, Izvor Coll. n° 240, chap. 1: 'I came that they should have life'.
3. See *Truth: Fruit of Wisdom and Love*, Izvor Coll. n° 234, chap. 14: 'Scientific Truth and the Truth of Life'.
4. See '*Cherchez le Royaume de Dieu et sa Justice*', Synopsis Coll., Part VII, chap. 4-V: 'Au royaume de la Nature vivante'.



The Bulgarian philosopher, teacher and spiritual Master, Omraam Mikhaël Aïvanhov (1900-1986), moved to France in 1937. His work deals with the many aspects of initiatic science, but he says, 'I have particularly tried to clarify one subject: the two natures of human beings, their higher nature and their lower nature, because this is the key to resolving all problems.'

'We live in a civilization which requires us to know how to read and write, and this is very good. It will always be necessary to read and write but we must also know how to do so on other planes. In Initiatic Science, to read means to be able to decipher the subtle and hidden side of objects and creatures, to interpret the symbols and signs placed everywhere by Cosmic Intelligence in the great book of the universe. To write means to leave one's imprint on this great book, to act upon stones, plants, animals and men through the magic force of one's spirit. It is not just on paper that we must know how to read and write but upon all regions of the universe.'

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