

Omraam Mikhaël Aïvanhov

The Symbolic Language of Geometrical Figures



Izvor Collection



P R O S V E T A

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Chapter One

Geometrical symbolism

From the earliest days of history, men and women have sought a language that would be both universal and give an overall picture, a language capable of expressing the richest and most complex realities while, at the same time, reducing them to the barest essentials. It is this research that led to the discovery of figures and symbols.

Everyone can make this discovery for themselves if they meditate for long enough. If you meditate for a very long time on any given subject, you will find that a symbolic image will begin to take shape in your subconscious or your higher consciousness. This image is of an object or a geometrical figure that corresponds in every respect to the idea, thought or truth that you have been concentrating on. And this, incidently, also explains our dreams.

A part of every person's being is in constant touch with the whole cosmos: we all live and vibrate in unison with the cosmic Soul, the uni-

versal Soul. We are all, therefore, in contact with the world of archetypes, principles and laws, and if we meditate on certain truths that exist on a far higher plane, on the causal plane, something in the depths of our being stirs into life and a symbolic image appears in our mind's eye. The answer to a question that has been worrying you can also appear in the form of a symbol, which you will need to interpret.¹

In order to understand how this can occur, we must remember that human beings are built in such a way as to reflect the whole universe. Everything that exists in heaven, in hell or on this earth is reflected in the human being. Therefore, when initiates begin to meditate on a given subject, a process of distillation and crystallization along certain lines of force is set in motion within them. This produces on the screen of their subconscious or superconscious mind the image of a symbol that is a condensation, an abstract of their meditation. It is nature that provides them with the answer. If it were left to them to find the exact correspondence, they would not be able to do so, for reality is far too vast and too diverse! Only nature can provide the answer: for nature it is automatic, a mathematical evidence.

Yes, it is nature itself that sorts, distils and condenses your meditation and then shows you

the essence of it in the form of a symbol, as if to say, 'Here is the subject of your meditation, your thought, feeling or inspiration. It is all summed up and expressed in this image.'

Personally, for many years, in all my meditations and contemplations, I sought to rise so far above the world that I could embrace it all in one glance, that I might discover an overall view of the world and see it in its wholeness. And the image that presented itself was that of the cone, which, when seen in geometrical projection, becomes a circle with a dot in the centre. This is why I have always considered this figure to be a symbol of the universe. The central point is identical with the summit, the apex: it is the cohesive centre, which holds all things together and the vantage point from which the oneness of life can be perceived in the multiplicity of its expressions.²

It is important for us to study this question of symbols, because symbols are the language of nature, and most people are totally incapable of deciphering this language. You will perhaps tell me that you have already read books about the interpretation of dreams... All right, but personally I don't put much faith in those books, because the interpretations they give don't always correspond to reality; in fact they are often pure invention! Just because somebody dreamed of a snake, or a precipice, or of being chased by a bull, and then

met with an accident, does not justify generalizing the meaning of those images. For others, the same dreams may not have at all the same meaning.

It is the same with medicines: if a certain medicine has cured one person, it is then prescribed for everybody else... but it won't cure everybody else! This does not mean, though, that there is no absolute correspondence: there is a general, absolute correspondence, but there is also a relative, individual correspondence, so we should know the general correspondence and, at the same time, take into account the individual shades of interpretation, and it is then that certain differences can be seen.

So, the images seen in dreams are a language, but the language of images is still not the absolute language of symbols. The absolute language of symbols is the language of geometrical figures. Geometrical figures are, as it were, the framework or skeleton of reality, whereas images still have a little spare flesh on them, a little skin and muscle. The forms seen in dreams still have some clothing on them. We have to learn to see the 'bare bones' of pure symbols, and to do this we have to look much further and much higher, to where they are stripped of everything extraneous, to where they have been reduced to pure abstractions: geometrical figures.

A symbol is like a human being: it is a skeleton, a framework, to which flesh, nerves, veins and

arteries, fat and skin have been added. But when a person dies all this begins to disintegrate and disappear until they are, once again, reduced to the essential: the skeleton.

In the old days, when the initiates drew a vertical or horizontal line, a circle or a dot, and then combined them to form a cross, a triangle, a square, a pentagram, a hexagram or a serpent with its tail in its mouth, they were expressing an eternal science through each one of these figures. The language of symbols, which is the universal language, represents the quintessence, the supreme distillation of wisdom. Images are still on the astral plane, whereas geometrical symbols belong to the causal plane. This is why crystals are considered to be symbols of the causal plane: because they are an expression of pure geometry.

You will, perhaps, say, ‘But crystals are minerals, and surely the mineral realm is the lowest realm in nature since it is the most densely material?’ That is true, but what is below is like what is above, and crystals are a reflection of the causal plane. So, what is on the lowest level – crystals, metals and rocks – reflects the highest level, the supernal world above. As I’ve already said so often, what is below is like what is above, but reversed.

Now, let’s go one step further: when you concentrate or meditate in order to find the answer

to a particular problem, you may receive the answer in your mind in the form of an image or a geometrical figure. But the reverse is also true, and I have often shown you how, if you take a symbol as a starting point, you can work back to the ideas and truths of which it is the concrete expression. This explains why those who are able to rise to the contemplation of a symbol in the world of archetypes can actually feel a multitude of movements and vibrations taking place in their soul and bringing into their consciousness the world of ideas and images which spring naturally from this symbol. The symbol, therefore, can be the starting point from which to rediscover the world it represents. This is why you find so many figures and pantacles* in esoteric science. For the initiates, they are a means by which they can return to the regions represented by the symbols, renew their contact with them and taste, once again, the full flavour of their existence.

Just as the divine world of thought, therefore, can be crystallized in symbols, so by diluting these symbols, in other words, by resuscitating them and giving them new life in our soul, we can explore and draw on the wealth contained in them. It is said that when Pythagoras wished to test those who

* The word *pantacle* (from the Greek *pan*, 'all') refers to any form of talisman and must not be confused with the word *pentacle* (from the Greek *pente*, 'five'), which is synonymous with pentagram.

asked to become his disciples, he put them in a small room with a little pitcher of water and a crust of bread and gave them a symbol to decipher: a triangle or a circle, for example. He knew that if they knew how to rise to a very high level, they could see what a symbol corresponded to in the world of ideas.

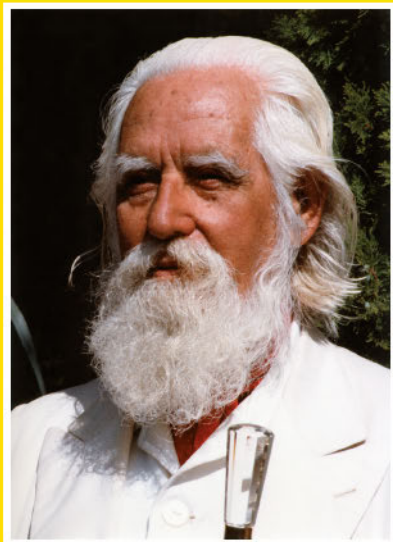
I have so often spoken to you about seeds! You have a tiny seed, you plant it in the ground, and, one day, it grows into a huge tree. The sages and initiates of the past recognized that everywhere in nature, even in the human soul and mind, could be seen the same process of growth and development, and so they too condensed a whole tree into one little seed. And where can we find these seeds? In symbols: a symbol is a seed. Initiates plant this seed in their mind, water it regularly, and the seed grows and grows until the initiate can work and rejoice in the shade of its branches, gather its fruits and collect and plant its seeds... and the whole cycle begins all over again. The world of symbols is the world of life. Life works with symbols and manifests itself by way of symbols: every object is a symbol containing life. To enter fully into life we have to work with symbols, and, conversely, in order to discover symbols and understand what they contain, we have to live the true life.

Perhaps you are wondering what use a symbol can be. To that I can only say, 'What use is a seed?'

It is not possible to carry a whole forest or even one tree about with you, but you can carry some seeds. Symbols are seeds that you can plant, which means that you can work with just ten symbols and you will be in possession of all the sciences... Nor can you carry all the books and libraries of the world everywhere you go, but with only a few symbols in your head this becomes possible, because all the books of the world are summed up in a few symbols.

Thought, like nature, is governed by two opposite processes: condensation and dilution or expansion. You can condense a philosophical problem until you reduce it to a few words: a seed. You can also do the opposite and expand those few words, that seed, until it reaches to the confines of the universe: and there you have the tree again!

Now, it is essential that you practise these two modes of action: condense and then expand, crystallize and synthesize, and then reintroduce life, causing it to grow and become active. This is the twin process of *solve et coagula*, ‘dissolve and condense’. If you want to see things in all their glory, to see the full extent and refinement of their matter, you can dilute them infinitely until you can no longer see them, until they disappear into eternity: this is *solve*. And then, if you want to see them again, to make them reappear, you condense them, and that is *coagula*.



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.'

'From the earliest days of history, men and women have sought a language that would be both universal and give an overall perspective, a language capable of expressing the richest and most complex realities while, at the same time, reducing them to the barest essentials. It is this research that led to the discovery of images and symbols. Images and symbols speak: they have their own language, but the absolute language of symbols is that of geometrical figures. Geometrical figures are, as it were, the framework or skeleton of reality, but although they are reduced to the bare bones they are by no means dead, for they represent living realities in humans and the universe. And this is why, in order to interpret them, we have to breathe the life of the spirit into them: they will mean nothing to us if we are content to study them only as they occur outside ourselves.'

Omraam Mikhaël Aïvanhov

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