

Omraam Mikhaël Aïvanhov

# Creation: Artistic and Spiritual



Izvor Collection



P R O S V E T A

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# **Creation: Artistic and Spiritual**



**Izvor Collection – No. 223**



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## Chapter One

# Art, science and religion

If we want to have a really clear idea of this question of art, we have to take as our starting point the structure of the human being.

A human being can be defined as a trinity: we have been given a mind with which to think, a heart with which to feel, and a will with which to act.<sup>1</sup> The goal of the mind is science, knowledge; the specific concern of the heart is religion and ethics, whereas the will is designed for action: it needs to do something, to build and create. This is why we can say that art concerns the will. Music, dancing, sculpture, architecture, poetry, painting and so on, are all means invented by humans to express outwardly, in concrete form, what is in their heart and mind. Art, therefore, is related both to science and religion.

Science requires light; religion, warmth; art, creative activity. Unfortunately, human beings have the habit of separating science, art and religion into three separate compartments. In fact

they often see them as being in opposition to one another. We find frequent instances where religion has condemned science and art, where science has scorned religion and considered art to be too trivial to be taken seriously, or where art has set little store by the opinion that either science or religion may have of it. And yet, in life and in nature, the three are closely linked: they work together. Initiates have never separated the three domains. But now that a division has occurred, religion no longer has a hold on scientists: they reject it out of hand. In point of fact, of course, if scientists reject religion it is because they do not possess true science. They are only interested in the physical, material world, not in the science of the three worlds, which is the only true science, and on which all religions are based. As for art, it hovers uncertainly between the two: at times it is at odds with religion and morality, and at other times with science.

In nature, as I have said, religion, science and art are one. It is only in the minds of human beings that they have become divorced, and as long as this state of separation persists there can be no true understanding of reality. Science, religion and art together form a coherent whole which enables us to explain and understand the whole of creation. The activity of the heart, mind and will in a human being must never be set one against the other. All

three must move in the same direction, united and inseparable. When the mind judges that something is good, the heart must contribute all its strength, love and enthusiasm and the will must seal it by acting upon it. If the intellect disapproves and condemns what the heart feels, or if the will is torn first one way and then the other in the attempt to satisfy their conflicting commands, it will be thrown completely off balance, and the person will disintegrate. The mind needs science, the heart needs religion and the will needs art, as it needs to express itself, to create and build. And these three needs are intimately related, for the thoughts in our mind are felt and loved by the heart and, eventually, translated into action by the will.

What does life show us? It shows us that we begin by planning things in our mind; next we feel the desire to see our plans carried out, and finally we set to work to put that desire into effect. You see: thought, feeling and action. Thought must always precede action. Of course, people very often do just the opposite: they act before they have studied a question properly, and the results are frequently disastrous and cause them untold suffering and remorse. You might ask, 'Is it ever permissible to act without thinking?' Yes, it is, but only if you are so pure and so highly evolved that every impulse to act comes as a direct inspiration from God himself. There are a few extremely

rare and exceptional beings who are so intimately identified with the Godhead that if they paused to reflect before acting they would be allowing a human element to intervene, and this would disturb the divine energies which have exclusive control of them. Once they have acted, beings such as this can look at what they have done and see that it is good, just as God himself saw that what he had created was good. If you study the story of the six days of creation in the book of Genesis, you will see that each 'day' God spoke a few words that brought the different elements of the universe into existence, and that at the end of each day he looked at what he had created and 'saw that it was good.' If we want to do as God does, we must be like him – and if we want to be like him we are going to have to work hard for several billion more years!

Throughout the centuries, science, religion and art have vied for first place in the different civilizations. For a very long time it was religion that predominated in the West, hindering the development of art and science. Then came a period in which religion declined and science gained the upper hand. And now we can say that the future belongs to the artists. Yes, more and more we see that people appreciate and applaud art and artists. Heaven has chosen, at this moment in history, to manifest itself through artists,



musicians, poets, painters and sculptors. What is the reason for this?

There is nothing more necessary to humans than art. It is something that goes back to the infancy of humankind itself. And in fact, can we not see this in the way human babies express themselves? They do not bother their head with philosophy, science or morals; they are ‘artists’: they spend their time gesticulating, screwing up their face and screaming. Malicious tongues might say they are crying, but I must object. No, they are singing – or, at least, let’s say they are exercising their lungs and vocal chords against the day when they will be fully formed and ready to sing. Then look at how they dance, just as soon as they can stand on their own two feet, and how they draw and paint, even before they have learned to read or write. Give them some building blocks or some sand, and you will see the budding architect at work.

The history of humankind was marked, first of all, by art. Later, religion assumed first place, and finally, science predominated. But in future, I repeat, art will be predominant. ‘Why art?’ you may ask. ‘Why not religion or science?’

For centuries, religion – or rather those who have represented the religions – have been unworthy of their mission and have neglected their spiritual goals for other, material goals:

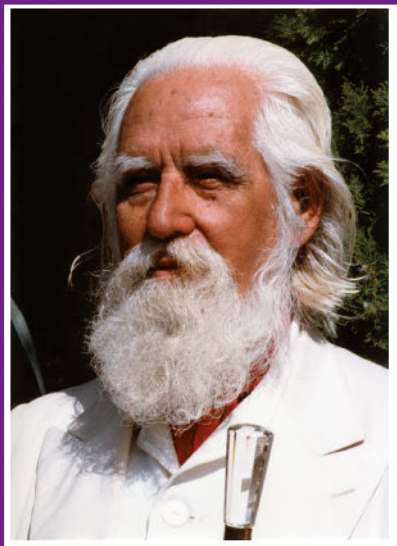
authority, prestige, power and money.<sup>2</sup> Instead of instilling true faith into the hearts of men and women, they have taught them fanaticism; instead of freeing them, they have all too often tried to subjugate and exploit them. Jesus castigated the scribes and Pharisees, saying: *'Woe to you, scribes and Pharisees, hypocrites. For you lock people out of the kingdom of heaven. For you do not go in yourselves, and when others are going in you stop them,'* and his rebuke could be applied with equal justice to most of the clergy of the world's religions. This is why more and more people are abandoning the churches and temples. As for science, all its energies are spent on such highly specialized research that it has become the affair of experts only. Even if most people recognize the usefulness of scientific discoveries, they cannot really understand them or make them their focus of interest.

Only art has the power, nowadays, to touch men and women profoundly and awaken them to the true life. This does not mean that no criticism can be made of the forms art takes today. On the contrary, it would be true to say that it is very, very far from the ideal of art as the initiates understand it: an activity in which both true science and true religion are united. And yet, it is art that will save the world, an art that is conscious and enlightened by the truths of wisdom and love. In the future,

artists will rank first in human society, for a true artist is priest, philosopher and scientist. Yes, for the function of an artist is to make visible on the physical plane what the intelligence conceives as true and the heart feels as good, so that the world above, the world of the spirit, can descend and incarnate in matter.

### Notes

1. See *'You Are Gods'*, Synopsis Coll., Part II, chap. 1 'Lower nature and higher nature'.
2. See *The Faith That Moves Mountains*, Izvor Coll. n° 238, chap. 7: 'A religion is only one form of faith'.



*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.'*

**Omraam Mikhaël Aïvanhov tells us that the notion of creation is the very quintessence of his Teaching. Everyone needs to create, but true creation implies the intervention of elements of a spiritual nature. All artists who really and truly want to create have to transcend themselves, to reach beyond their own limitations and, through prayer, meditation and contemplation, incorporate into their work elements from above. We find, therefore, that the laws of true artistic creation are identical to the laws of spiritual creation. The creative work of an artist is exactly the same work of inner regeneration as is undertaken by anyone who is working spiritually. Just as an artist uses paint and canvas, clay or bronze to create a work of art, so a spiritual person uses the raw materials of his or her own being in striving for inner perfection.**

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