

Omraam Mikhaël Aïvanhov

Golden Rules for Everyday Life



Izvor Collection



P R O S V E T A

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Izvor Collection – No. 227



P R O S V E T A

1. Life is our most precious possession

So many people ruin their lives in their eagerness to acquire all kinds of possessions worth far less than life itself. Have you ever thought about this? If you learned to give priority to life, if you took care to treasure and protect it and keep it in a state of perfect integrity and purity, you would have far more opportunity to fulfil all your wishes, for when life is enlightened, illuminated and intense it gives us all the rest.

You take life for granted and think you are free to do whatever you like with it, but one day, after years spent in the pursuit of your own ambitions, you will be so exhausted and disillusioned that if you weigh up all you have gained against everything you have lost you will find you have lost almost everything and gained practically nothing. People say, 'Since I possess life, I can use it to get all the other things I want – money, pleasure, knowledge, glory, etc.,' and they keep drawing on

their reserves, until one day there is nothing left and they are forced to give up all their activities. It is senseless to behave like that, because in losing your life you lose everything. The essential thing is life itself, and you must protect, purify and strengthen it and reject whatever hampers or inhibits it, because it is thanks to life that you will obtain health, beauty, power, intelligence, love and true wealth.

So, from now on, work at beautifying, intensifying and sanctifying your life. You will soon feel the results, for a pure, harmonious life reverberates in other regions and touches a multitude of other entities, and they will come to help and inspire you.

2. Reconciling material life and spiritual life

Nobody is asking you to imitate those mystics and ascetics who fled from the temptations and difficulties of the world and to neglect your material life by dedicating yourself exclusively to prayer and meditation. On the other hand, more and more people today are totally absorbed by material concerns, and that is not the right solution either. Everyone should be in a position to work, earn a living and have their own family and, at the same time, possess the inner light and the methods they need to work at their own evolution.

You have to develop both the spiritual and the material aspects of your lives, to be in the world while, at the same time, living a heavenly life. This is the goal you should aim for. It is difficult, of course, because you are still at the stage where, when you engage in spiritual activities, you let your material affairs go to pieces and, when you take care of your material affairs, you neglect your spiritual life. But you must have both. Both are necessary and both are possible. How? Well, before undertaking anything, always say to yourself, ‘My goal is to obtain true light, love and power: will I get them by doing this or that?’ Examine the situation carefully, and if you see that such or such an activity or interest deflects you from your ideal, abandon it.

3. Dedicate your life to a sublime goal

It is very important to know who you are working for and for what purpose, because it is this that determines the orientation of your energies. If you dedicate yourself to a sublime ideal, your life will continually grow in richness, strength and intensity. It is just like investing capital: you place your capital in a heavenly bank so that, instead of being frittered away and squandered, it increases and makes you richer. And when you are richer you will be in a position to learn better and to

work better. Those who abandon themselves to pleasures, emotions and passions squander their capital – their life – because all those things have to be paid for, and they pay for them with their life. But if you invest your capital in a heavenly bank, the more you work the stronger you become, because new, purer and more luminous elements continually pour into you to replace those you have lost.

4. Our daily life: matter that must be transformed by the spirit

You must learn to infuse all your actions, even the simplest things you do in your daily life, with forces and elements that enable you to transpose them onto a spiritual plane and so reach a higher level of life.

Take any ordinary day: as soon as you wake up in the morning, a series of events – thoughts, feelings and actions – is set in motion. You get out of bed, switch on the light, open your windows, wash, get breakfast, go to work, meet other people, etc., etc. There are so many things to do – and everybody has to do them. The only difference lies in the way they do them: some do them mechanically, automatically, but those who have a spiritual philosophy try to introduce a purer and more intense life into each action so that everything

they do is transformed, everything takes on new meaning and they feel constantly inspired.

Of course, there are a lot of very dynamic, enterprising people in the world, but everything they do is designed to gain success, money and glory. They never do anything that will give their life greater serenity, balance or harmony. This is not intelligent of them, because all that feverish activity will only end up wearing them out and making them ill.

So, get into the habit of seeing your daily life, with all the little things you have to do every day, all the events that occur, all the people you meet and those you live with, as a raw material which you are working to transform. Don't be content to accept everything as it comes, to resign yourself and be purely passive. You must always add an element capable of animating, vivifying and spiritualizing this raw material. For this is what the spiritual life really is: the ability to infuse everything you do with this special element, this leaven that is capable of raising it to a higher plane. You will say, 'What about prayer and meditation? Don't they come into it?' They certainly do: it is through prayer and meditation that you acquire the subtler, purer elements that enable you to give your activities this new dimension.

There may be times in your life when events make it impossible for you to practise the spiritual

exercises that you are in the habit of practising, but this must not prevent you from being constantly in contact with the Spirit, for the Spirit transcends forms and practices. There is no situation or circumstance in which your life cannot be animated and made beautiful by your contact with the Spirit.

5. *Nutrition as yoga*¹

Many people, feeling that their sanity is threatened by their hectic way of life, take up yoga, zen or transcendental meditation or various techniques of relaxation, hoping that these will help them to regain their balance. This is all well and good, but I can give you a simpler and far more effective method: learn to eat correctly. What is so surprising about that? Instead of eating carelessly and hurriedly, in the midst of noise, agitation and arguments, and then going off to do yoga exercises, wouldn't it be much better to understand that meals give you the perfect opportunity every day, two or three times a day, to practise relaxation, concentration and the harmonization of all the cells of your body?

When you sit down to a meal, begin by ridding your mind of anything that may prevent you from

¹ See 'The Yoga of Nutrition', *Collection Izvor*, No. 204, which discusses this question at length.

eating in peace and harmony. And if you don't succeed at once, wait until you are calm before beginning to eat. If you eat while you are upset, angry or irritable, that agitation and lack of harmony will affect your vibrations and communicate itself to everything you do. Even if you try to appear calm and in control, you will convey a sense of agitation and tension. You will make mistakes, bump into the furniture or into other people and speak thoughtlessly, causing people to withdraw their friendship and doors to be closed to you. Whereas, if you are in a state of harmony when you eat, you will be better able to solve the problems that come your way, and even if you spend the rest of your day rushing from one activity to the next, you will be inhabited by a peace that nothing can destroy. By beginning at the beginning, with little things, you will be able to go much further.

Don't make the mistake of thinking that tiredness is always a result of overwork; it is very often caused by a wasteful use of energy. And that applies here: when you swallow your food without chewing it properly and, particularly, without having impregnated it with your thoughts and feelings, it is less digestible, and your organism will have difficulty in assimilating it and will not benefit from it as it should.

When you eat without being aware of the importance of what you are doing, your body is still

strengthened by the food, of course, but it gets only the crudest and most material particles from it. This is nothing compared to the energies that you would receive if you really knew how to concentrate and eat in silence, for then you would extract all the etheric, subtle elements the food contains. During your meals, therefore, concentrate and project rays of love into your food so that energy and matter become separated. When you do this, the matter disintegrates, whereas the energy is absorbed by your body and becomes available to you.

The important thing in nutrition is not the food itself but the energy, the quintessence it contains, for in this quintessence is life. The food-stuff itself is only a medium, and the pure, subtle quintessence it contains must nourish not only the lower planes (the physical, astral and mental bodies) but also the soul and spirit.

6. Deep breathing

a. 'Chew' the air you breathe

Get into the habit of doing a few breathing exercises during the day, and be sure to breathe slowly and deeply so that the practice is really beneficial. Give the fresh air time to fill your lungs and get down to the very bottom, so that it can replace the stale, impure air trapped in them. And

not only must you draw slow, deep breaths, you must also hold your breath for a few seconds, from time to time, before breathing out again. Why? In order to ‘chew’ it, for your lungs can ‘chew’ air just as the mouth chews food. The air we breathe in is like a mouthful of food loaded with life-giving energies, but if you want to get the most out of those energies, you have to give your lungs time to chew and digest it. So, when you do deep breathing exercises, try to be conscious that, with the air you are taking into your body, you are absorbing divine life.

b. The psychic and spiritual dimensions

Breathing exercises are good for our health, of course, but they are also good for our will and our mind. Try this experiment: when you have to lift something heavy, start by taking a deep breath and you will find that you can lift it more easily. In all the little details of everyday life, in your relations with others, remember to breathe deeply: it will help you to remain in control of yourself. Before an interview, for example, if you want to ensure that a discussion does not degenerate into a quarrel, get into the habit of taking a deep breath. And if you are feeling jumpy or upset, why not ask your lungs to help you? That is what they are there for. Breathe deeply for two or three minutes and you

will find that you are quite calm again. It is normal to need help from time to time, but why do you always have to look for it on the outside when it is there inside you?

As you come to understand the deeper significance of deep breathing, you will gradually feel that your own breathing is beginning to blend into that of the cosmos. As you breathe out, think that you are expanding to the very outer limits of the universe, and then, as you breathe in again, come back into yourself, into your ego, that imperceptible point at the centre of an infinite circle. Again you expand, and again you contract... In this way you begin to discover the movement of ebb and flow, which is the key to all the rhythms of the universe. When you become conscious of this movement within your own being, you enter into the harmony of the cosmos and establish a relationship of exchange between yourself and the universe. As you breathe in, you inhale elements from space, and as you breathe out you send out into space something of your own heart and soul.

Those who learn to be in harmony with the breath of the cosmos enter the sphere of divine consciousness. Once you become really aware of that dimension, you will want to spend your life working to inhale the strength and light of God and breathe that light out again to the whole world. For



The distinguished philosopher and spiritual Master, Omraam Mikhaël Aïvanhov came to France in 1937. Although his work deals with many aspects of initiatic science, he makes it clear that: 'Each one of us must undertake his own self-development, but only if his goal is not solely for himself, but for the good of the collectivity. Then, the collectivity becomes a brotherhood. A brotherhood is a collectivity where true unity reigns, because by working on himself, each individual is also consciously working for the good of the whole.'

'Get into the habit of seeing the whole of your daily life, with all the things that you are obliged to do, the events that occur and the beings with whom you have to live or whom you meet in your work as a raw material, a matter that you have to transform. Don't be passive. Don't be content to accept whatever comes and submit to events: always add an element to that raw material that will animate, vivify and spiritualize it. This is what the spiritual life really is: the ability to introduce into every activity a yeast capable of catapulting it on to a higher plane. You will ask, "What about meditation and prayer? Where do they come into it?" That is just the point: it is by meditation and prayer that you pick up that subtler, purer element that enables you to give a new dimension to all your acts.'

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