

Omraam Mikhaël Aïvanhov

‘In Spirit and in Truth’



Izvor Collection



P R O S V E T A

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Chapter One

The framework of the universe

Initiatic science has always drawn an analogy between the universe – the macrocosm – and a human being – the microcosm.

Imagine how puzzling it would be for someone who knew nothing of human anatomy or of the structure that lies under the skin to try to understand what holds people together – what keeps them upright and makes them capable of walking, breathing and eating, what enables them to express thoughts and feelings. You would have to explain that hidden by the skin there is a framework of bones to which are attached flesh, muscles, organs, blood and nerves. Well, this is also true, on a gigantic scale, of the universe itself.¹ The universe is a body, the body of God. And our own physical bodies are created in its image. Just as our bodies are built on the framework of a skeleton – without which they would collapse – the universe itself hangs on a framework thanks to which all its constituent parts, from the galaxies to the minute particles of matter that make up the atoms, are held together in equilibrium. It is this

framework that we call the world of principles. It is this framework that makes life possible.

If you want to understand how the universe is built and how it functions, you have to be able to see the whole skeleton of this cosmic body from head to toe. For years and years this is what I endeavoured to do. Through meditation and contemplation, I did my best to discover the laws that governed the construction of the universe. I would leave my physical body and rise to the highest peak, from which the whole edifice can be seen. Obviously no human being can ever quite manage to see creation as the Creator sees it, but at least we can try to get as close to his point of view as possible. And the only way to do this is to free oneself from the material density and limitations of earth. For truth, first and foremost, is a point of view, and we can only acquire this point of view by distancing ourselves from the world that is constantly before our eyes.

If you have never thought about any of this, of course, it may be difficult for you to see what I mean when I speak of seeing the universe from a distance. It might help you to understand this better if I compare the experience with that of astronauts in outer space: they see the earth and the rest of the universe from a quite different point of view. All human beings possess within themselves the equivalent of the spaceship that carries astronauts

into space. The Creator has given each one of us centres and subtle bodies that enable us to make contact with spiritual realities in the same way that our five senses enable us to make contact with the realities of the physical world.²

You will know truth when you are able to embrace the gigantic edifice of creation, from the summit to the base, in one glance. In the normal way we see the world as a heterogeneous collection of unrelated creatures, elements, objects and phenomena. The truth is that there is order in this diversity, and all the different elements are interrelated, but the intellect is incapable of grasping the overall reality. This is why it is impossible for me to show you the totality all at once. In each talk I can give you a glimpse of no more than a small part of the whole. Each talk is just one element of the whole vast structure. One day, when you succeed through your own inner work in putting all these elements together, you will suddenly find you are able to grasp the unity of the world. I can explain no more than that.

In any case, there are certain questions that all initiates prefer to pass over in silence, for try as they might it is simply not possible to explain them by objective, intellectual reasoning. The only truly effective way of getting their disciples to understand would be to take them back to a primordial state of consciousness in which

everything is understood without explanations. To attempt anything else is like trying to get a blind person to understand the colours of a sunrise, or a deaf person to appreciate a Mozart or Beethoven mass. Explanations are useless. But give them back their sight or their hearing and all explanations become superfluous.

When the first human beings dwelt in the bosom of their heavenly Father, they were in constant communion with him and had access to all knowledge. The divine life in which they were immersed was their unique and peerless source of information. To know something is to taste it, to savour it. If you want to recapture something of that primordial knowledge, you must be in communion with the whole universe, with the ocean of cosmic light. As long as you fail to reach the state of consciousness known as communion, you cannot know reality, because you cannot savour it. You can formulate any number of suppositions and theories that may come fairly close to the truth, but they will never be more than an approximation.

'So what is the use of explanations?' you may ask. The use of explanations is that they stimulate your curiosity, they trigger in you the desire to exert yourself in certain ways, to experience things for yourself, to become capable of living

in an altered state of consciousness. Everything I have been saying to you for years comes from the vision I have been granted of the sublime order that governs the universe. I give you the elements and point you in the right direction, and if you know how to work, you too will be given this vision of truth.

Notes

1. See *Angels and other Mysteries of The Tree of Life*, Izvor Coll. n° 236, chap. 11: 'The body of Adam Kadmon'.
2. See *Man's Subtle Bodies and Centres – the Aura, the Solar Plexus, the Chakras...*, Izvor Coll. n° 219.

Chapter Two

The divine office of weights and measures

According to the philosophy of the initiates there is one unique and eternal truth. This means that all the beliefs and opinions held by human beings can be considered true only to the extent that they come close to this one, eternal principle, which is the heart of all reality. Until such time as you reach this heart, the truth you hold is simply *your* truth and nothing more. All that you believe to be true is, of course, a form of truth, but only a relative form. You say, 'To my mind things are like this or like that...', and perhaps in saying this you imagine you are identifying with truth. But what may seem self-evident to you is not necessarily the truth. There are two different realities involved here: yourself and the truth. What makes you think that your truth is universal truth? If you could test this assumption, you would see how far off the mark you are.

There can be no absolute definition of truth, for human beings change and their definitions

change with them. You have all been children. You have all played with toys and know that if you broke a favourite toy or someone took it away from you, it was a real tragedy. If you tell a child that some things are more important than its dolls, or toy soldiers or tiny cars, it will not believe you. These things are a child's whole world. They are its truth. But adolescents laugh at the things they found important as children. They will say they used to be very naïve, because now their truth is elsewhere – it is in their friends, their success in the classroom, and so on. But only a few years from now they and their truths will have changed again. Is there anything wrong with this? No, not at all. It is perfectly normal for human beings to progress in this way. But what is important is that they should constantly progress towards higher truths, that they should constantly reach a higher level of understanding and a broader point of view, so that at the age of ninety they no longer make do with the truths that satisfied them at the age of fifteen.

It is relatively easy to explain why human beings hold certain opinions or behave in certain ways. It is easy also to understand that they are liable to make many mistakes and do many stupid things. Yes, we can understand this, but to claim that their thoughts and behaviour conform strictly to the truth is quite another matter. Individuals

judge according to their own faculties, abilities, temperament and needs. That is all. And yet with what arrogance they declare that they believe or do not believe something, as though they were proclaiming an eternal truth! As though it had to be true or untrue just because they believed or refused to believe! But it is not a question of believing or not believing; it is a question of studying and verifying things for oneself. Only in this way can you come close to truth. Do those who declare that they believe know why they believe? What is the source of their belief? Human beings believe a great many things because it suits them, because it is to their advantage to do so. They believe what corresponds to their needs and their sensibilities. Well, they are fully within their rights to believe whatever they like, but they should not think that what they believe is necessarily the truth. Above all, they should never try to force their beliefs on others.

You sometimes hear people expressing admiration for someone who has strong convictions and who defends them openly. They think it is magnificent to be ready to fight for one's convictions. Of course, there is nothing reprehensible in having convictions. No one can live without them. What is reprehensible is never to examine the basis of our convictions, never to wonder whether they should not be revised

occasionally. From the viewpoint of wisdom, the attitude of some of those who hold strong convictions is rather one of pride or stupidity, and the consequences can be terrible fanaticism and cruelty.¹

I strongly advise you to stop declaring that you believe or do not believe, for your beliefs cannot alter reality. The only thing you need to be concerned about is whether or not your beliefs make you better, stronger, more generous and more understanding of others. If they do not, then you have nothing to be proud of.

A wise person will say, 'Who am I to lay down the law? When I think of all the blunders I have made, and all the harm I have already done, all the failures and disappointments I have met with, how can I be sure that my opinions are right?'

If you want to perceive things clearly and reason correctly on the basis of that perception, you must have the necessary instruments. And they must be in good working order. What instruments am I talking about? The intellect, the heart and the will. Unfortunately, we are forced to recognize that in most human beings these instruments are faulty. Their intellect has been clouded, their heart numbed and their will weakened by too many shocks, too much nervous tension and emotion, too many negative influences. How can anyone hope to perceive truth with the help of such

instruments? It is obvious that they need to be checked and adjusted.

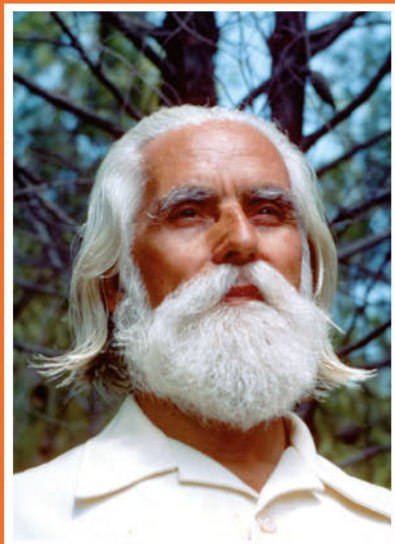
Human beings know that it is indispensable to have certain fixed norms and standards on the physical plane. For instance, the French National Office of Weights and Measures kept its standards and instruments of calibration here in Sèvres for years, and they served as a frame of reference for the whole world. Standards are always necessary. It would be unbelievably confusing if everybody calculated the length of a metre or the weight of a kilogram to suit themselves! Even the length of hours and minutes are subject to standards. If there were no recognized time zones in the world, how could telecommunications or travel by land or air be regulated? And machines, the vehicles and appliances we use in our daily lives, need to be inspected from time to time – some of them every day – to ensure that they are working properly.

It is easy to predict what the result would be if the engines, brakes and various gauges and instruments in cars, trains and aeroplanes were never checked. But people never imagine that there might be something in their own mechanism that needs to be checked. They think they are above all that. And this is why there are so many accidents. All the difficulties and disasters that befall human beings are caused by their defects of mind, heart and will. This is why, from time to

time, they should inspect these instruments. They have been given to them to enable them to think and love and work, and it is absolutely essential that every day – and not just once, but three, five, ten times a day – they should regulate them with reference to the norms of the divine world.

Just as the Office of Weights and Measures at Sèvres regulates standards and norms on the physical plane, there is a cosmic office of standards which provides the criteria we need on other planes. The scriptures say that God created the universe according to divine weights and measures and numbers. The whole of creation comes from this divine office of standards, and it is to it that we must go in order to check our own instruments – our mind, heart and will.

Each period of silence during our meetings provides a golden opportunity for this work of revision, and you should take advantage of it to tune your instruments to the divine diapason, the universal Soul, God himself. In this way you will be in tune once again with cosmic harmony. Until you make up your mind to work at this you will always be out of tune. What do we see musicians doing? They constantly have to tune their instruments. Why is it so difficult for people to apply to the psychic plane things that they understand and apply without hesitation on the physical plane?



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."

'Imagine how the faithful of all the world's religions would feel if they were told one day that there would be no more churches or temples or synagogues, no more religious ceremonies, no more statues or pious pictures, no more clergy; that every material, external manifestation of religion would disappear because the time had come to worship God in spirit and in truth. They would feel utterly lost, as though they had nothing to hold on to any more. Only those who are exceptionally highly evolved are capable of finding within their own soul and spirit the sanctuary in which they can communicate with the Lord, in which they can touch and taste and breathe the splendours of heaven. Of course, such an expansion of consciousness is highly desirable. Those who achieve it are free from all limitations, for the world of the soul and spirit is vaster and more beautiful than any other. In that world they are free to work without restrictions to build a future for themselves as sons and daughters of God.'

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