

Omraam Mikhaël Aïvanhov

Cosmic Balance

The Secret of Polarity



Izvor Collection



P R O S V E T A

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Chapter One

Cosmic Balance and the number two

I

On March 21st the Sun enters the sign of Aries. This is the spring equinox, when the days and nights are of equal length. After the repose of winter, nature is awakening. Seeds begin to germinate and leaf-buds form on trees. As the months go by and the Sun travels through the signs of Taurus, Gemini, Cancer, Leo, and Virgo, the earth is gradually clothed in leaves, flowers, and fruits. On September 23rd, the Sun enters the sign of Libra (Balance or Scales), and this is the autumn equinox. Once again the days and nights are of equal length. But now it is time to harvest the ripe grain and fruit as nature enters a new period of repose. After the ascending phase, from Aries to Virgo, comes the descending phase, from Libra to Pisces.

Libra is the seventh sign on the zodiacal belt. Why, you may wonder, are there scales in the heavens, and what do these scales teach us? Libra is the only sign of the zodiac that does not represent a living being – human or animal. And it is not

just any inanimate object, it is an instrument of precision that serves to weigh things. It is as though it were there with its two pans to maintain a state of equilibrium between the powers of darkness and light, of life and death. Libra is preceded by Virgo, the maiden carrying a sheaf of wheat, and followed by Scorpio, the animal whose sting can cause death. This opposition is again underscored by the fact that Venus is the ruling planet in Libra while Saturn is exalted. Saturn and Venus – what a partnership! Venus, a young woman seen as the incarnation of grace, of harmonious relationships, of pleasure, and Saturn, the austere old man who is most at home in solitude and who reaps lives with his scythe.

Libra, the Scales of the zodiac, is a reflection of cosmic balance, of the equilibrium between the two opposite and complementary principles, thanks to which the universe came into being and continues to exist.

The first book of the *Zohar* tells the story of how God created the universe.

Two thousand years before the creation of the world, the letters were hidden, and the Holy One, blessed be his name, looked on them and delighted in them. When he wished to create the world, all the letters, starting from the last, came before him. ... Thus Tav, Shin, Resh, Qoph, Tzadi, Peh, Ayin, Samech, Nun, and Mem presented themselves one after the other before the

Creator and spoke of the qualities which made them worthy to be the instruments of his creation. But God dismissed them all. Then Lamed, Kaph, Yod, Tet, Chet, Zayin, Vav, Heh, Dalet, and Gimel came also before the Lord, but they too were dismissed. Finally the letter Beth, the second letter of the alphabet, presented itself, and God said: 'Yes, I shall use you to create the world. You will thus be the foundation of the work of creation.'

This is why the two first words of Genesis, 'Bereshith bara', begin with the letter Beth.

You will ask: 'What happened to the letter Aleph? Why is there no mention of it?' Ah, God had a special destiny in mind for Aleph. The Zohar continues:

The letter Aleph stayed in its place and did not come before God. The Holy One, blessed be He, said: 'Aleph, Aleph, why did you not come before me as did all the other letters?' Aleph replied: 'Master of the universe, when I saw that all the other letters presented themselves before you to no avail, why should I have done the same? Later, when I saw that you had conferred this precious gift on Beth, I knew that it would be unworthy of the heavenly King to take back the gift that he had given to one of his servants and give it to another.' The Holy One, blessed

be He, replied: 'Oh Aleph, Aleph, although Beth be the letter with which I shall create the world, you will have compensation, for you will be first among all the letters, and in you alone will there be unity. You will be the basis of all calculations and all actions in the world. There will be found no unity except in Aleph.'

Thus *Aleph*, the first letter of the alphabet, represents the number One, the unity of God. And since the letters of the Hebrew alphabet also represent numbers, *Beth*, the second letter, corresponds to the number Two.

Creation, therefore, is the work of the Two. But what is the Two? It is the One polarized as positive and negative, masculine and feminine, active and passive. Manifestation necessarily implies partition, division. In order to manifest and reveal itself, the One has to divide itself. Unity is the privilege of God alone, his own exclusive domain. But in order to create, God, who never ceases to be One, had to become Two. The One cannot create, for in unity there is no reciprocity. In becoming polarized, therefore, God projected himself outside himself and from these two poles the universe was born. Positive and negative poles are mutually attractive and it is this mechanism of reciprocal action and reaction that originates and sustains the movement of life. If this movement were to cease, the result would be stagnation and death, a return to the original absence

of differentiation. The first verses of *Genesis* reveal that creation was effected by successive divisions. On the first day of creation, God separated light from darkness. On the second day, he separated the waters on high from the waters below. On the third day, he separated the waters from the dry land. And if we look at the other end of the scale of creation, we see that a cell, the smallest element of a living organism, reproduces itself by division, by splitting in two.

The One is that which is enclosed within itself. In order to emerge from itself it has to become Two. In initiatic science, the Two is not the sum of One plus One, as in mathematics. It is the One, which, in order to create, is polarized as positive and negative. It is important to understand that when we are talking about principles, we attribute no psychological or moral value to the words ‘positive’ and ‘negative’. We are not saying that ‘positive’ implies something good and constructive or that ‘negative’ denotes something bad and destructive. We have to remember that these terms belong primarily to the vocabulary of the physical sciences which deal with the two great forces of nature, electricity and magnetism. Both these forces are polarized. Both are positive and negative, emissive and receptive. An electrical connection and a magnet both have two poles. When we borrow these terms from the plane of natural physical forces and apply them to the psychic and spiritual planes, we see their positive, emissive properties as belonging to the

masculine principle, and their negative or receptive properties as belonging to the feminine principle.

On the Sephirotic Tree (Figure 1), *Chokmah*, Wisdom, is the second sephirah. In *Chokmah*, the One, *Kether*, is divided into positive and negative. In *Chokmah*, the name of God is *Yah*, which is composed of the two letters, *Yod* – the masculine principle – and *Heh* – the feminine principle – which together engendered the universe.

The second letter of the Hebrew alphabet, *Beth*, corresponds to the second Tarot key, the High Priestess or Female Pope. There are two details in this key that are particularly striking. The first is the

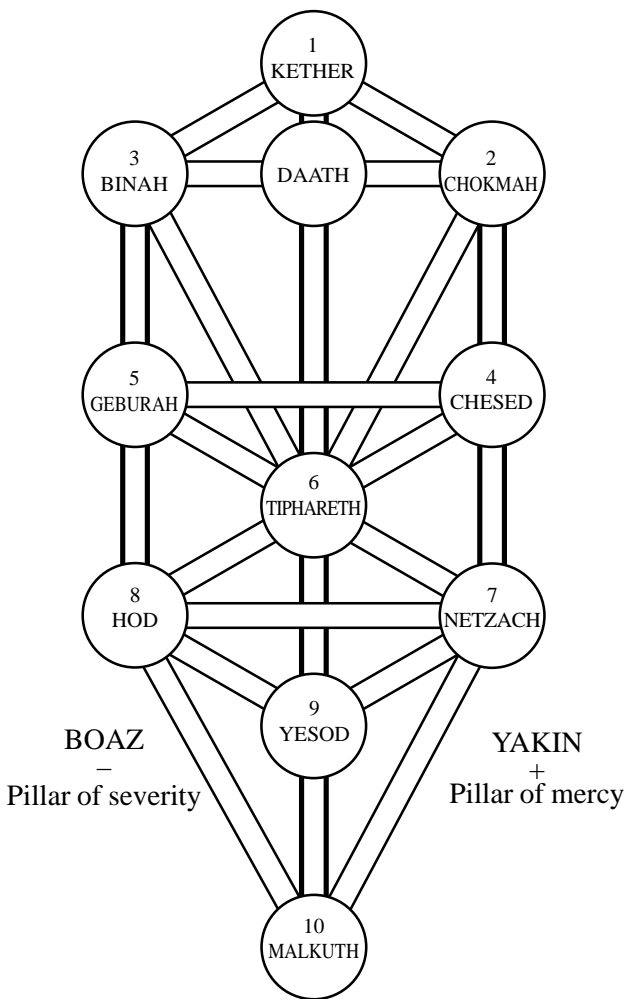


2nd Trump Card - The High Priestess
(Oswald Wirth, *Tarot of the Magicians*)

tiara worn by the High Priestess, which is surmounted by a crescent moon, the shape of which is reminiscent of a scales. The other is the fact that she is seated in front of two columns, between which hangs a veil. These two columns symbolize the two pillars of the Temple of Solomon, *Yakin* and *Boaz*. On her left is *Yakin* and on her right is *Boaz*. *Yakin* is blue and *Boaz* is red, and this difference in colour reveals the difference in their nature. Nowadays, many people consider Tarot cards to be a game for telling the future. But in reality they contain, in symbolic form, much of the science of the initiates of the past who created them.

Those who know how to interpret these symbols find immense perspectives of reflection and discovery opening before them.

Thus the two pillars, being of different colours, blue and red, express the opposition of the masculine and feminine principles. This idea can also be seen in the Sephirotic Tree, in which the two pillars of Mercy and Severity stand on either side of the central pillar of Equilibrium. On the pillar of Mercy, the sephiroth *Chokmah*, *Chesed*, and *Netzach* represent the masculine forces, and on the pillar of Severity, the sephiroth *Binah*, *Geburah*, and *Hod* represent the feminine forces, and these two forces can work together in harmony only if they are sustained by the higher power represented by the central pillar, consisting of the sephiroth *Malkuth*, *Yesod*, *Tiphareth*, *Daath*, and *Kether*. This



Central Pillar

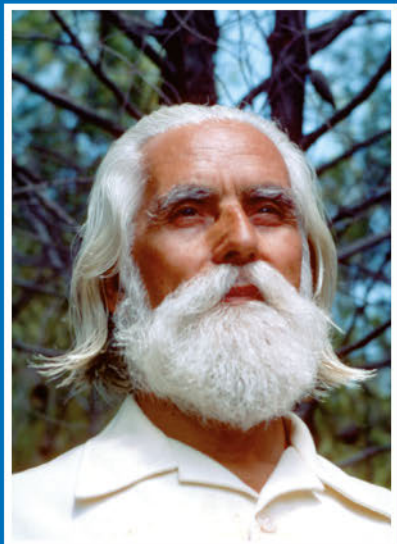
SEPHIROTIC TREE (Figure 1)

is what is known to cabbalists as the cosmic balance or scales, the two antagonistic but complementary forces held in control by *Kether*, the Crown, the sephirah that dominates all the others. (Figure 1).

One of the books of the *Zohar*, the *Siphra di-Tzenioutha* (Book of Concealment), opens with these words: *'The Book of Concealment is the book of the equilibrium of balance. For before there was equilibrium, countenance beheld not countenance. And the kings of ancient times were dead, because they had no nourishment.'* These kings are, of course, symbols. We find mention of them again towards the end of the book: *'Seven kings are seen in the land of Edom... they are called shells, who have fallen down among the inferiors.'* The word shells, or husks, is a literal translation of the Hebrew word *qliphoth*. The *qliphoth* are the dark, inverted reflection of the divine sephiroth. Thus the *qliphoth* represent the forces, entities, or creatures that refuse to respect the equilibrium of balance. This is why it is said that the kings perished for lack of nourishment: they were no longer nourished by the great light radiating from *Kether*, the sublime Head on high.

The symbol of the balance, or scales, dominates the whole of creation. As we have already seen,¹ the Cabbalah divides the Sephirothic Tree into four regions (Figure 2):

– *Olam Atziluth*, the world of emanations, comprised of the sephiroth *Kether*, *Chokmah*, and *Binah*.



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.'

'On September 23rd, the Sun enters the sign of Libra (Scales or Balance), and this is the autumn equinox. After the ascending phase, from Aries to Virgo, comes the descending phase, from Libra to Pisces.

Libra is the seventh sign on the zodiacal belt. Why, you may wonder, are there scales in the heavens, and what do these scales teach us? This is the only sign of the zodiac that does not represent a living being, human or animal. It is an inanimate object, and not just any object, but an instrument for weighing things. It is as though its two pans were there to maintain the balance between the powers of darkness and light, of life and death. Libra, the Scales of the zodiac, is a reflection of the cosmic scales, the equilibrium between the two opposite and complementary principles, thanks to which the universe came into being and continues to exist. The symbol of the scales, which we find also in the sephirotic Tree of Life, dominates the whole of creation.'

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