

Omraam Mikhaël Aïvanhov

# New Light on the Gospels



Izvor Collection



P R O S V E T A

*Translated from the French*  
*Original title: « NOUVELLE LUMIÈRE*  
*SUR LES ÉVANGILES »*

*Original edition:*

© 1984, Éditions Prosveta S.A., ISBN 2-85566-284-2

© 1985, Éditions Prosveta S.A., ISBN 2-85566-339-3

© Copyright Prosveta S.A. 2021. All rights reserved for all countries.  
No part of this publication may be reproduced, translated, adapted,  
stored in a retrieval system or transmitted, whether privately or other-  
wise, in any form or by any means, electronic, mechanical, photocopy-  
ing, audio-visual or otherwise, without the prior permission of author  
and publishers (Law of March 1957 revised).

Prosveta S.A. – 83600 Fréjus (France)

ISBN 978-2-85566-339-5

Digital edition: 978-2-8184-0221-4

**Omraam Mikhaël Aïvanhov**

# **New Light on the Gospels**



**Izvor Collection – No. 217**



**P R O S V E T A**

## Chapter One

‘No one puts new wine  
into old wineskins’

*'No one sews a piece of unshrunk cloth on an old cloak, for the patch pulls away from the cloak, and a worse tear is made. Neither is new wine put into old wineskins; otherwise, the skins burst, and the wine is spilled, and the skins are destroyed; but new wine is put into fresh wineskins, and so both are preserved.'*

St. Matthew 9: 16, 17.

You will have heard these verses quoted many times yet, despite this, I think that you have very little idea of the truth contained within this passage and I feel that you ought to know these truths. What is meant by 'old' and 'new' bottles and by new wine' itself? Nowadays, wine is put in vats, but in the past they used leather bottles made out of animal skins stitched into sacs. It was not possible to put new wine into old wineskins because wine produces all sorts of fermentation and releases gasses which would destroy second-

hand skins and so the wine would have spilled and been wasted. Therefore new wine was put into new skins which were strong and capable of resisting very great pressure.

Let us look at this process of fermentation from the scientific point of view. It is a natural decomposition of organic matter. There are different forms of fermentation and some, in particular, have been studied by alchemists, for they supply the necessary elements to make the philosopher's stone. Many types of fermentation can also take place in man, not only in his physical organs, but also in his thoughts and feelings.<sup>1</sup>

When Jesus said, *'New wine is put into fresh wineskins, and so both are preserved.'* he was comparing his teaching to new wine, and saying that this teaching must be poured into solid, resistant beings, capable of accepting all the changes which would inevitably take place in them. Initiatic teaching, just like wine, is no dead thing; on the contrary, it is alive, and it is that very life which causes all sorts of consequences. The wineskin Jesus talked of symbolizes man, and within this skin you can find many other sacs: the head, the lungs, the stomach... the heart, the intellect and the soul are also wineskins and if one does not pay attention to what is put into them or does not look after the condition of the skins, the results are disastrous.

Sometimes people come complaining to me saying, 'Before I met this Teaching I felt so very much better: I ate and drank and did all sorts of stupid things. I had a great time and I felt marvellous. But, since I decided to try and follow this Teaching of the Universal White Brotherhood, I feel slightly uncomfortable all the time, as if something is beginning to bubble away inside me. I really don't think that this Teaching suits me.' They have no understanding of what is going on within and so, instead of allowing this normal evolution to take place, they weep and get discouraged and withdraw. How do I view this attitude? I say that they are old skins in which it is still too soon to pour new wine!

Watch yourself and watch others. You will see that once a Teaching, however divine, has been accepted, at the end of a month perhaps, or six months, or a year (depending on the individual), you will notice that people start behaving in most contradictory ways. They become irritable and depressed and, far from intensifying the positive side in them, their work only develops the negative side because each new thought, each new feeling produces even more fermentation within.

Hearing this, you may well think that it is very dangerous to accept our Teaching, even though it really is so pure and divine. I assure you that there is no danger whatsoever, but first of all you must

know one thing: you must prepare a strong enough structure in yourself to contain and support such a philosophy, such an idea, such a new teaching. You cannot receive a new philosophy without first harmonizing with it, without first preparing and fortifying your stomach, your head, your lungs, in fact all your organism, so that it will be able to resist the tension produced by the new currents you will receive. Do not delude yourself that the currents of love and light are easy to bear. In fact, I would say that people are better able to support suffering, pain and disappointment than they can joy, inspiration and very high energy. Often you could say that people even like to be immersed in complications and that if one day they were to receive a luminous inspiration, they would do everything possible to get rid of it. Why do people behave like this when it is such a very rare and precious gift to receive divine inspiration?

If only people had an idea of what physiological, chemical and psychological improvements take place in the presence of a divine idea! Yet it is precisely this presence they push away from themselves, and if they continue to do so they will never find the same opportunities to transform themselves. One day they will regret having acted in this way and will say, 'How true: I chased away the light so many times because I was afraid of having the Spirit within me!' I have often noticed



that people are much more afraid of the Spirit and sublime states of consciousness than they are of hell and all its devils, of suffering, disorder, and all those lower states of being. In a way they have a point because somewhere within them they are aware that they are not new wineskins and so, instinctively, they are afraid of being unable to bear this new life, this new expansion of their consciousness, and also they still feel the need to lead life at a lower level. Those who fear the life of the Spirit do not really know why they fear it but feel, instinctively, that there is something to fear: they will have to give up their old habits. In reality, there is nothing more beautiful than to be able to grasp the spiritual currents of light, strength and joy which come daily to us, to receive this love which constantly transpierces our souls. If we block these currents because of our weaknesses, our thoughts and our negative feelings, it shows that our wineskins are not yet ready to receive the new wine. We have old skins and we must change them. The cells of the body are constantly renewed. Each day old and sickly cells are replaced by new and healthy ones. This process of renewal works in a seven year cycle during which all the molecules and atoms of our bodies are replaced by others. In that case, I hear you argue, the renewal is complete! Not so, because even if all our cells have been replaced, you must realize that each cell

has a memory and so is able to transmit etheric imprints of old habits on to the new cells. Thanks to these imprints, thoughts, feelings and energies circulate in these old, well-traced furrows... which explains why the new particles inherit the memory of the old particles and, despite the fact that seven years have rolled by, the cells still remain in the same or, often, in a much worse condition.

How old are you? How many seven-year cycles have you already lived through? Yet aren't you still loyal to the same old habits; still thinking in the same old way, and still doing the same stupid things? However much your cells may have regenerated every seven years, the essential you has not been affected or changed. Your body may be transformed but your tendencies, your habits, stay exactly the same because the new particles have been imprinted by old patterns and old memories.

If you are to achieve real self-transformation, you must change the memories of your cells. As fast as the new cells come in, you must impregnate them with new thoughts and with new feelings. Yes, if you are really conscious, you can renew the wineskins as fast as you pour in the new wine of a spiritual teaching. Otherwise, if you go on living in the same disorder and with the same dangerous habits, fermentation will take place in the wineskins. For this reason, as we receive

this spiritual teaching, we must at the same time transform the memory of our cells. This we do by consciously introducing new elements into ourselves, watching over the purity of the food, drink and air we take in and scrutinizing all we absorb, both visible and invisible.<sup>2</sup> Then, and then alone, can we receive a new philosophy and new spiritual currents without the slightest trace of fear.

Having spoken about wineskins, let us now speak of wine. Nearly all of you drink wine and, taken in small quantities, it is not harmful. Some people even say that wine fills them with inspiration! However, as you know, adulterated wines do exist and it is much better for you not to drink them because they have been prepared with all sorts of very harmful ingredients which I shall not detail here. What I want to point out to you is that the same phenomenon occurs on the spiritual plane as on the physical plane. You will find teachings and philosophical systems which are similar to these adulterated wines: they are made out of a heterogenous collection of ingredients which have nothing living or substantial at the heart of them. When you have drunk of this wine you feel disturbed, upset and ill. So, instead of going to buy your wine in any old shop, the secret is to make your own wine for your own consumption... your own wine brewed from your

own thoughts, feelings and actions. Of course, you immediately question whether this wine which I am pouring in to your wineskins is an adulterated wine. You are welcome to think what you like! My advice to you is to suggest that you plant a vine in your soul, cultivate it, pick its grapes, crush them and then drink their juice. You can drink as much as you like of this good wine which you have made yourself; you can even get drunk on it!

This image of pouring new wine into new skins symbolizes the union of spirit and matter and, when I speak of matter, I mean not just physical matter but psychic matter: the very stuff of your thoughts and feelings. You cannot stay happy just pouring the Teaching into your head, stuffing yourself each day with new ideas, without at the same time renewing your physical and psychic being by living a life of increasing purity. If you stop yourself from learning this new way of living, the wineskins, stretched to bursting, will soon explode because their material cannot take the strain of the new forces they are receiving. If you do not do your breathing exercises, if you do not do the gymnastics, if you do not pray, meditate, eat and live according to the rules of the new Teaching, then do not be surprised if all sorts of anomalies appear. When the fermentation begins you will feel so troubled and nervous that you will clash with everybody. I have seen men

who, once they embraced the spiritual life, became exaggeratedly irritable towards their wives and children. A spiritual Teaching should not provoke such reactions, and signs of such fermentation prove that the wineskins are too old and worn out!

I know that some of you are thinking right now: 'That's all very well, we have understood that a marvellous teaching exists. We need to evolve, we have an enormous amount of work to do, that's certain. However we do not know how to set about it. Give us the methods, because it is methods we lack.' What you say is both true and false, for I have already given you many methods, but you have not really appreciated them; they seem so insignificant to you.<sup>3</sup> You still go on waiting for the magic moment when I will reveal such sensational methods to you that you will instantly be transformed. What a pity! Such methods do not exist!

You will never find a true initiate giving you recipes for instant wisdom, instant strength and instant liberation. Transformation of character is only possible by an uninterrupted round of daily work. If anybody says to you, 'Use this formula, take this pentagram, follow this magical rite... and you will instantly be saved', you can be absolutely certain that he is lying because he has something to gain by deceiving you. A true Master will tell you, 'Dear children, everything is possible, but only if

you make the effort. Then, when you have done so, what you obtain will be so deeply a part of you that no one will ever be able to take it away.' Everything which you gain by instant methods, by magic spells, cannot be durable. Just a short while afterwards you will lose all that you thought you had achieved because it was not gained by personal effort.

There are Masters living who in an instant could develop all sorts of qualities in you, but they do not do it as they are aware that these virtues would not last. Love, knowledge, powers, cannot come from outside like wine poured into a bottle... it is we ourselves who must work each and every day to transform our wineskins.<sup>4</sup> Unfortunately all the schools which demand personal effort from their candidates are not very successful, whereas those that promise amazing effects without asking them to lift a finger are wildly popular! True teachings attract very few disciples.

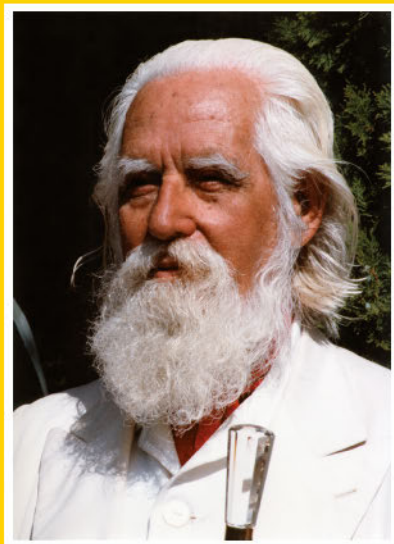
Heaven is preparing to send powerful currents, rather like a new wine. Those who are not ready to take this wine of change will not be able to continue their existence, because the Invisible World will fill all skins, whether old or new. The time is coming when the Great Mysteries will be revealed to all. Humanity is made up of a mixture of old and new skins but, when the new wine arrives, that fact will be irrelevant: there will be

no selection, all the skins will be filled. The new ones will be able to support the pressure and so will hold. Too bad if the old ones explode!

So, work each day at renewing your wineskins... by which I mean work on yourselves, work on all your cells, work on all your organs so that you will be ready to receive the new wine of those powerful and beneficial currents which the Invisible World is preparing to pour out on the world.

### **Notes**

1. See *The Key to the Problems of Existence*, Complete Works, vol. 11, chap. 6 : 'Fermentation'.
2. See *Boire l'élixir de la vie immortelle*, Pamphlet n° 5 and *La fête de Pâques*, Brochure n° 308.
3. See *A New Earth – Methods, exercises, formulas, prayers*, Complete Works, vol. 13.
4. See *The Faith That Moves Mountains*, Izvor Coll. n° 238, chap. 13 : 'Rabota, vreme, vera : Work, time, 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.'*

A newcomer to the Gospels is struck by their simple narrative style: although considerable spans of Jesus' life are left untold, we are given a vivid picture of daily events during his public life and even his Teaching is often expressed in parables and allegorical tales.

The Master Omraam Mikhaël Aïvanhov interprets all these familiar tales: the ten virgins going out to greet the bridegroom, the rich man confronting his unjust steward, the householder who hires labourers for his vineyard, the terrified disciples who awaken Jesus as he sleeps through the storm at sea, the question of the tribute owing to Caesar... and his interpretation strips these stories of their restrictive, purely anecdotal character and reveals the underlying, psychological and spiritual realities. Suddenly we realize that these stories relate most intimately to our own inner lives in which the rival forces of materialism and spirituality confront and come to terms with each other.

ISBN 978-2-85566-339-5



9 782855 663395 03

[www.prosveta.com](http://www.prosveta.com)  
[www.prosveta.fr/en](http://www.prosveta.fr/en)  
[international@prosveta.com](mailto:international@prosveta.com)