

Omraam Mikhaël Aïvanhov

Sons and Daughters of God



Izvor Collection



P R O S V E T A

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Chapter One

‘I came that they may have life’

In the ‘Sermon on the Mount’ Jesus addresses his disciples, as well as the crowd of men and women who have followed him, and he teaches them how to pray. He says: *‘Pray then in this way: Our Father in heaven...’*

So, let us reflect on this. Why do we call a man ‘father’? We are acknowledging the fact that he gave us life. Children acknowledge they owe their life to their father, and the father sees the continuation of his own life in his children... So, if we want to know what Jesus was thinking when he presented the relationship between human beings and God as one between a father and his children, we must consider the immense and mysterious subject we call life.

Life is everywhere, all of nature is alive and all beings are alive, and yet how few men and women know what life is! Whenever they experience difficulties or unhappiness, they exclaim: ‘What do you expect, that’s life!’ They understand life as something external to themselves, something to be endured. Failure, accidents, illness and suffering:

'That's life!' They were in love, they got married, and now they are getting divorced; once again, they say: 'That's life!' But no, that is not life. What they call 'life' is a chain of mistakes, weaknesses and failures, and they do not realize that it was they themselves who created such an appalling existence. The Creator had foreseen an entirely different life for them!

Jesus said: *'The thief comes only to steal... I came that they may have life, and have it abundantly.'* What life was he speaking of? We are already alive. These words of Jesus are what urged me to explore the realm of life as extensively as I have. If you read the Gospels carefully you will see that Jesus speaks of nothing but life. That is why we must keep on returning to this question of life and study it in all its aspects.

Human beings always seek power, wealth, knowledge and love... Well no, it is life they must seek. You may ask: 'But why should we seek life? We already have it; we are alive. We look for things that we don't already have.' You are alive, that is true, but life manifests itself differently in each person, life has many degrees. From the mineral kingdom, right up to God Himself, via the vegetable, animal, human and angelic kingdoms, everything is alive. But it is not enough to be alive; we must ask ourselves what kind of life we are living. In his physical form man, of course, lives the life of a man. But his inner life can take on an infinite number of forms and colours. The life of which Jesus speaks, which he wishes to bring to all human beings, is the divine life, that

current which springs, forever pure and limpid, from a source which has existed since the beginning of creation.

Life has often been compared to flowing water. But what a difference there is between the fresh water springing from its source in the mountain tops and that which reaches the mouth of the river after having received all sorts of filth and toxic material! Human beings desperately need this water in order to live; it is more necessary for their survival than food (since it is possible to live longer without food than without drink). It is a source of regeneration, but it can also be a cause of death. When a river or stream reaches the plains and flows through a great city, who would ever consider drinking from it? Just look at the Seine in Paris... I would not like to mention everything that has been thrown into it during its journey. The water runs the same course, but the pure spring water of the mountain tops is no more!

Whether pure or polluted, water is always water, just as life is always life, but nothing is more vivifying than pure water, whereas polluted water brings death. How many people, even in our day and age, fall ill and die from having drunk polluted water!

Life springs from the heart of God and flows down to water all creatures. But humans are not conscious of the sacredness of life. They sully the life of God, the water of God. You are astonished and ask: 'But how can we sully divine life?' Every

time you lack wisdom, love or disinterestedness, it is as though you were throwing rubbish into the Lord's river. And the river never protests; it accepts everything in order to help human beings.

Let us retain this image of the river and the stream, for it will give us a clear idea of the infinite unity of life. Consider how many different regions a river passes through from its source to its mouth, and also what a difference there is in the quality of the water! And yet it is the same stream. When we speak of life, we must be aware that life includes the whole of existence. Nothing and no one is able to be separate from life. All creatures are nourished by this life, and so they feed on each other's life. So, do not be surprised if I tell you that, on one level or another, each creature eats and is eaten.

It is very simple to understand: when you are filled with selfish, unjust and malevolent thoughts and feelings, it is as though you were getting your nourishment from the most inferior regions of life. By accepting such thoughts and feelings you reinforce them. Not only this, but all the negative thoughts and feelings that you emit propagate waves, so in fact you are projecting unwholesome effluvia which feed not only other people but even infernal entities. Whereas, if you make an effort to maintain thoughts and feelings of harmony and generosity, you not only link yourself to higher beings, but this divine nourishment feeds other, luminous creatures. This is how you live within such creatures: because you have fed them.

Life is made up of a series of transformations, and creatures ceaselessly pass from one stage of evolution to another. Everyone absorbs the life of others and, in return, nourishes others with his own life. So, be vigilant, and remember that the food you receive and the food you provide depends on you alone, just as who you receive it from and who you give it to also depends on you. Angelic creatures as well as infernal entities may feed us or be fed by us.

You may say that since demons are in hell it is impossible for us to eat them or feed them... But how do you imagine hell, and where do you think it is? It is also part of the river of life, only it is not found at its source but at its mouth, and it is also nourished by divine life. God is the source of life, it is He who created everything, and nothing and no one exists outside of Him. Every living creature is alive, thanks to the life of God. So then, we must accept that those creatures we call demons also receive their life from Him. For we cannot deny that they are alive and, since God does not withdraw their life, it must mean He accepts their existence.

The light, love and patience of God feed all creatures. Obviously, those who move away from Him are deprived of His blessings. But it is they who deprive themselves; the Lord has not withdrawn His gifts. Some of you will be scandalized by my way of presenting hell and the demons. Well, there is no use being scandalized; it is better to reason. If the dark entities did not get their life from God, who could have given it to them? Did they create it themselves,

or did they receive it from another Creator? If God is not the only master of life, it means He is not the only master of the universe either, and that means He is not all-powerful. You see what contradictions we are falling into... So, try to understand that if the infernal spirits get their life from God, it also means that they are nourished by God's life. But what food do they receive? In any case, not the same as that of the angels, but the dross, all the waste which is rejected by other creatures, as the river water flows further and further from the Source. And yet, in this waste, there remain a few particles of the life which came from on high.

You must be very clear about this. On leaving the divine source, the river of life descends, and as it descends it passes through the regions that the Christians call the angelic hierarchies, and the Cabbalists the Sephiroth. But God's life does not stop there: it also includes, lower down, the regions that Christians call 'hell' and the Cabbalists call 'Kliphoth', which means skin or peel. These regions still contain a few atoms of God's life. I cannot stress that enough, for no life can exist outside of God. If there were a life outside of God, it would mean there was another Creator, and then we would have the right to seek Him out: since the first was not all-powerful, we would be justified in looking for another.¹

It is because this question concerning the unity of creation has not been clearly explained by the church that men and women have wanted to put

themselves at the service of Satan in order to combat the Lord. How ignorant! What victory do they expect to obtain? Do they not know that they will absorb all the refuse, all that has been rejected, peeled away from the divine life? So, really, there is no advantage!

On the physical plane, an evildoer, a criminal can eat the most succulent food and offer it to his guests. But on the psychic plane we are only able to eat or offer food that resembles ourselves, for our food corresponds to what we ourselves are in our heart, mind, soul and spirit. We attract all that has an affinity with us, and we give out what emanates from us. And, according to the quality of this food, we become stronger and richer... or we begin to collapse.

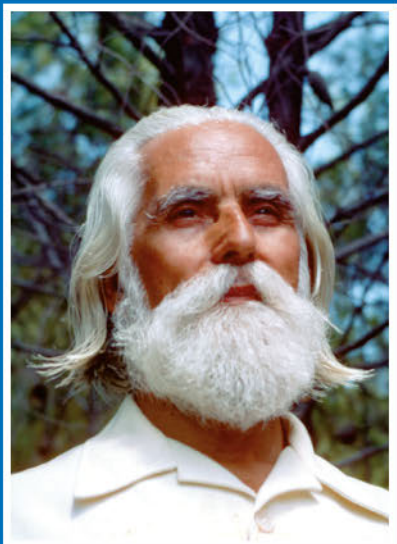
‘The thief comes only to steal... I came that they may have life...’ Why did Jesus contrast the thief’s intentions in this way with his own? The thief comes to take and Jesus comes to give. And if he comes in order to give life, it means that the thief, on the contrary, comes to take. Who is this thief who comes to strip humans bare? In reality, there are many thieves, and there are many different kinds. Some are external, but many are found within as the desires and greed which humans are always ready to satisfy by sacrificing their most precious possession: life, divine life.

You have certainly read in the Old Testament the story of Isaac’s two sons, Esau and Jacob. Esau, the eldest, spent his days outside, hunting game or

working in the fields, while Jacob was peacefully occupied in the tent. Now, one day Esau came back from the fields, tired and famished, and there he found Jacob preparing a lentil soup. He could not resist the sight of this food, and so he ceded to Jacob all his rights as the first-born son in exchange for a plate of lentils. To lose your birthright as the first born, with all the honour and advantages due to this rank, is certainly not a fair exchange! But this is yet another symbolic story which we must interpret.

Esau, who agreed to give up his birthright for the immediate gratification of his hunger, represents the human being, who is willing to sacrifice everything that makes him worthy in the eyes of his heavenly Father, in exchange for the pleasures of the moment. We must understand the concept of birthright in its broadest sense. It is not a question of telling the eldest in all families that they must never give up the prerogatives attached to their status. Here, we are referring to the spiritual plane, not the physical.

In families on earth, there has to be a first-born child, then a second, then a third, and so on, because we are on the physical plane, and as the physical plane is regulated by the laws of time and space there is always an order, a ranking system: one object after another, one person after another; they cannot all appear together at the same place and at the same moment. But on the spiritual plane, in the divine family, human beings are all of equal rank. So everyone is accorded the 'rights of the first born', that is, the dignity of sons and daughters of God.



The distinguished philosopher and spiritual Master, Omraam Mikhaël Aïvanhov (1900-1986), was born in Bulgaria. In 1937 he moved to France, where he lived and taught for almost fifty years until his death. One of the most striking aspects of the Master's teaching is the enormous variety of ways in which he presents the one central theme of man and his growth in perfection. Whatever the question under discussion, it is invariably dealt with in terms of how man can better conduct his life.

‘Two thousand years ago, the coming of Jesus introduced a new order of things where, for the first time in human history, the values of love, goodness, forgiveness, patience, gentleness, humility and sacrifice were put in first place. And even if Jesus’ words have not yet been either completely understood or practised, it has been enough that certain beings have received this light for it to be transmitted down through the centuries. The love for one’s neighbour which was taught by Jesus and which stems from this truth that humans are sons and daughters of the same Father has allowed the idea of brotherhood to forge a path.’

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