

Omraam Mikhaël Aïvanhov

Bible and Gospels

Commentaries
in the Light of the
Initiatic Science

ÉDITIONS



PROSVETA

'Your kingdom come...' From this we see that the kingdom of God does exist and that it has its own laws and its own harmonious organization. To imagine what it is like is totally beyond us! But we do seem to get a fleeting glimpse of it every now and then in our purest, most spiritual moments, but it is only at these special times that we can begin to have any idea of what the kingdom of God means. It is no use relying on our experience of earthly kingdoms, with all their disorders, conflicts and madness, to guide our imagination. It is possible to establish the kingdom of God on earth; there is a whole body of teaching and methods to bring this about. But it is not enough to ask for it in our prayers. The trouble is that we have been asking for it for the last 2,000 years, and it still has not come, because people do nothing to make it come.'

With this second petition, 'Your kingdom come', we have moved from the domain of the mind and spirit to that of the heart. God's name must be hallowed in our mind, but his kingdom must come in our heart, for the kingdom of God is not a place but a disposition or attitude that reflects all that is good, generous and disinterested.'

Omraam Mikhaël Aïvanhov

Omraam Mikhaël Aïvanhov interprets all these familiar tales, whether real or symbolic, told by the Gospels and the Bible.

He strips them of their restrictive, purely anecdotal character, and reveals their underlying, psychological and spiritual realities.

Suddenly it becomes clear that they are always relevant to our own inner lives, where the forces of materialism and spirituality confront and come to terms with each other.



Links for references and themes



Find this topic online

SPECIFIC TOPICS: THE BOOK OF REVELATIONS, THE TREE OF THE KNOWLEDGE OF GOOD AND EVIL, CHRIST'S TEACHING, BIBLICAL PARABLES, THE CARDINAL FEASTS...

'You Are Gods'

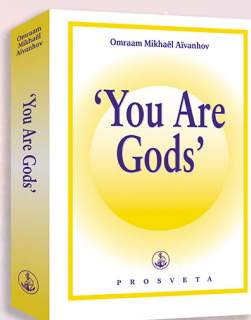


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The Tree of the Knowledge of Good and Evil

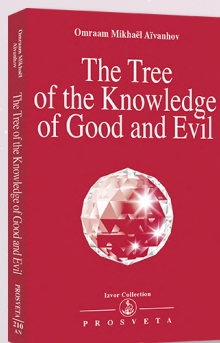


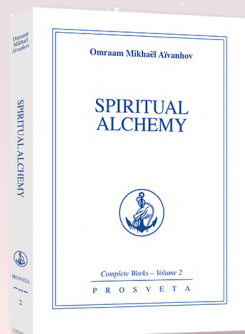
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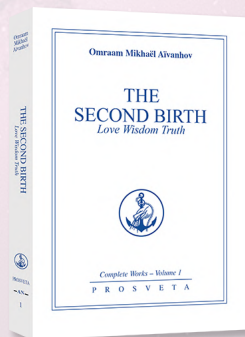


The Second Birth

Love, Wisdom, Truth

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The True Meaning of Christ's Teaching

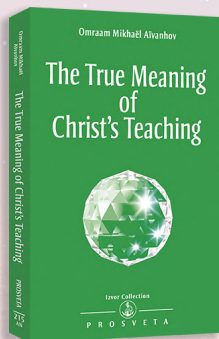


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The Philosopher's stone in the Gospels and in Alchemy

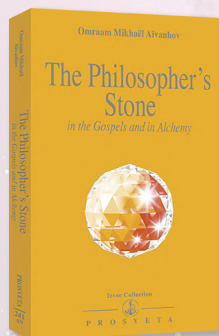


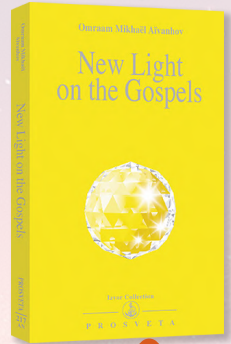
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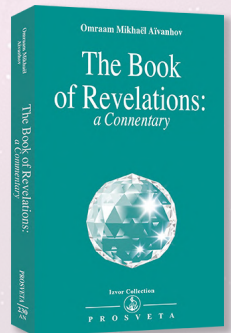
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Sons and Daughters of God

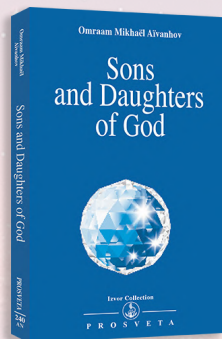


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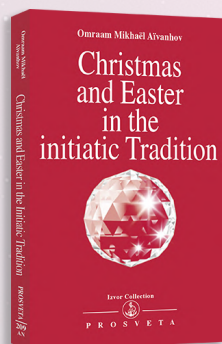


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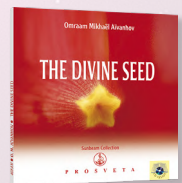
The New Year

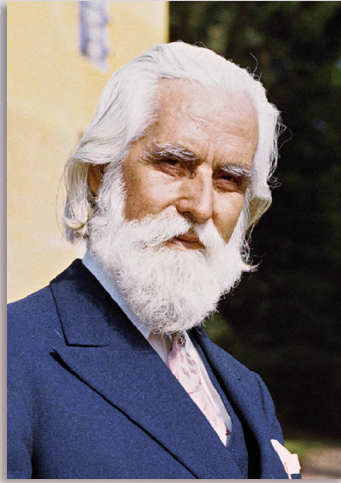
'The Cabbalah tells us that the new year is influenced by the stars. The birth of a new year is like the birth of a child: it is the beginning of a life that will last just twelve months. When a child is born one can draw up a horoscope based on the date and time of birth and thus foresee the principal events of the child's life. And we can do the same for the birth of a new year; in fact you should know that the first day of the year determines the first month, the second day, the second month, the third day the third month and so on. So you must try to live, think, feel and behave as well as possible, at least during the first twelve days, so as to ensure an intelligent, luminous start to the year and thus influence and determine it favourably.'



The Divine Seed

'A seed is nothing other than a living being who ceaselessly calls upon the forces and materials of the Cosmos so as to be able to accomplish its task. And its task is to resemble the tree that produced it. The Creator put into the seed the vocation to resemble its father, the tree; that's why, once planted - unless it's defective - all of work will go in the direction of this vocation, taking from among the elements around it those which suit it, relinquishing the others, and it's in this way that it will come to express all the tendencies indicated in the diagram which it carries within it. The same thing applies to man. Since God created man in His image, he has the possibility, by developing himself correctly, of becoming like his Heavenly Father.'





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.

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