

Omraam Mikhaël Aïvanhov

# The Book of Divine Magic



Izvor Collection



P R O S V E T A

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# **The Book of Divine Magic**



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## Chapter One

# THE DANGER OF THE CURRENT REVIVAL OF MAGIC

Initiation is a work of inner organization, a ceaseless effort to purify and acquire the mastery of self. In view of this, it is disturbing to see the ever-growing interest in books about magic and the occult sciences: far from expressing a need for genuine spirituality, it is a sign of men's eagerness to immerse themselves in things unknown, in all that is mysterious and forbidden. The results speak for themselves: instead of making people well balanced, wiser and purer, these books unleash the obscure forces slumbering within them, confuse and cloud their minds and deliver them into the hands of inferior entities bent on the destruction of mankind.

For centuries, the Church made the mistake of opposing everything to do with the initiatic tradition, but the opposite extreme that prevails today is not an improvement, for it means that everyone, however weak, vicious and ill-intentioned they may be, has access to the occult

sciences. If Initiates in past centuries obeyed the precept to 'Be silent,' it was because they were well aware that initiatic science could become a very dangerous weapon in the hands of those who were not properly prepared for it. The nature of men is such that, however sublime, however divine the truths that are revealed to them, they will always seek to use them for their own selfish, personal ends. Whatever you give them, even if it is intended to help them and do them good, they manage to turn it from its true purpose and use it to ruin themselves and others.

A great deal of experimentation is going on today in an attempt to find out more about the powers of thought, about how people and objects can be influenced or acted upon from a distance, about how to gather secret information. There are people who use the power of thought to influence athletes taking part in sporting competitions, for instance, to ensure that their chosen athletes win and others lose. Not to mention those who impregnate objects with harmful influences before sending them as gifts to certain highly placed statesmen or political leaders, in the hope of injuring them or their country. The current research into the power of thought with a view to using it as a weapon of destruction is as dangerous as that devoted to atomic weapons, and from a moral point of view, even more reprehensible. Man has no right

to use the divine factor of thought to do evil. This is black magic or sorcery, and those who practise it must be warned that, sooner or later, they will be punished for it.

There is nothing intrinsically wrong in wanting to know more about the powers of thought.<sup>1</sup> But even here, unfortunately, there are always those who are sufficiently immoral and unscrupulous to try to use this knowledge for their own ends. Man's lower nature is always there, ready to manifest itself and urge him to exploit every means he can get his hands on.<sup>2</sup> This is why several races of mankind have already disappeared from the face of the earth; and our own will meet the same fate if love and kindness, the moral dimension, are not given priority. Left to itself, the intellect has no sense of right or wrong, and this means that, when it is given the upper hand, its only concern is to put more and more highly sophisticated technical and scientific means at man's disposal. It never asks what they will be used for. And the same is true of the occult sciences. Don't make the mistake of thinking that, if people are attracted to the occult sciences today, they are motivated by lofty mystical or spiritual aspirations. Not at all! They are often out and out materialists. But as others tell them that the occult sciences might provide them with the means to fulfil their ambitions, they say, 'Why not try it? Let's see if it's any good.' And so they try!

Human beings have quantities of needs and desires... there is no lack in this direction. What is lacking, though, is the intelligence, patience and perseverance to satisfy these desires. They always think that there must be easier ways of getting what they want. When someone suggests the use of magic, therefore, they see it as a possible short cut to success; they are ready to try anything.

Look at all the publishers who have recently begun to produce books about occultism. You can find detailed instructions in some of these books about how to accomplish the most dreadful deeds... even how to make a pact with the Devil. You probably do not realize how serious the situation is, but a great many people, many more than you imagine, put these things into practice. And what is more, they succeed. Why? Because their passions and lusts and the obstinacy with which they try to find ways to satisfy them are a lure and a nourishment for infernal spirits. It is this that attracts them and enables men to communicate with them and, as it were, infuse life into them.<sup>3</sup>

Nobody realizes the dangers involved in black magic. What a terrible responsibility the authors and publishers of these books have. As their only concern is to make as much money as possible with them, they take care not to give their readers any explanation or warning of the dangers involved in putting their formulas into practice;



they don't care if they cause others to lose their souls. People who have never learned to control their instinctive impulses and appetites can pick up these books and find the means to satisfy all their basest desires. How could they possibly resist the temptation? One wants to win the love of a particular man or woman, another wants to revenge himself on an enemy, others want to satisfy their ambitions and their cupidity, and as these desires are stronger than their reason, they decide to have recourse to black magic. It is so tempting to think that one can fulfil one's every wish. Think of all the men and women who know perfectly well that alcohol and tobacco are bad for their health, but who are incapable of giving up drinking or smoking. And we see exactly the same thing where practices of black magic or sorcery are concerned: why give such potent weapons to people whose weakness and uncontrollable desires and passions inevitably lead them to use them to injure others as well as themselves? Yes, they injure themselves, too. For such practices attract terrible entities who devastate those who use them. But nobody warns them about this. This is why I say that the authors of books of black magic must realize that they are criminals and that, one day, divine justice will punish them for what they are doing. When that day comes they should not be surprised. No one has the right to lead human

beings to hell; we only have the right to lead them towards heaven.

History records many, many cases of people who have perished in dreadful conditions because they had dabbled in black magic and sorcery. To be sure, black magic gets results. But it must be avoided at all costs, for you must realize that it involves great dangers: sorcerers and black magicians are on the road that leads straight to the abyss. What is the good of having spiritual ambitions if one is not even conscious of the immediate or long-term consequences of one's acts?

Certainly, when human beings first become aware of the existence of the invisible world and its inhabitants, when they first learn that they possess psychic faculties which make it possible for them to act in that world, they are greatly tempted to see what they can do. I remember that when I was very young (fourteen or fifteen), I made all kinds of experiments which were not all highly recommendable. I would entertain myself by using mental suggestion to make one of my friends do something: by concentrating on him I would get him to take off his beret, for instance, or look for something on the ground or talk to a passer-by. I was just experimenting, to see what I could do.

Sometimes, when I went for a walk in the park by the Black Sea (I was living at Varna at the

time), all the benches were full and I could find nowhere to sit. So I would stand a little way off and concentrate on one of the people sitting on the bench, thinking, 'Go away; go on: get up and go!' And sure enough, after a few moments, he would get up and walk away and I, as innocently as could be, would take his place. One day, I remember, I saw a friend coming down the street, towards me, and I concentrated on his right foot so that, all of a sudden, he was incapable of taking another step. I saw him stop and lean against a tree. I went up to him, as though I were there purely by chance, and he said, 'Oh, Mikhaël, I'm glad to see you; I don't know what's the matter with me; I can't walk.' 'Don't worry,' I said; 'It's probably nothing; it will soon pass.' But I did not tell him that it was I who had made him lame. Yes, that was the kind of thing I did. Of course, I had no right to do such things, but I was very young and although I had learned about the powers of thought I had no one to advise me or tell me what was good and what was bad.

And then, when I was in bed one night, something happened that I have never forgotten: two figures appeared before me. I was not asleep but perhaps I was not very wide awake, either. Anyway, in this drowsy state, I saw these two apparitions before me. One of them was very impressively built and everything about him spoke

of strength and power, but the expression on his face was extremely harsh and there was something dark and terrible in his eyes. The figure beside him, by contrast, was radiantly beautiful and his eyes expressed the immensity of divine love. It was as though I were being told to choose between the two. I was very impressed by the power of the first, but my heart and soul were seized with horror at the terrible evil I could feel in him and I was more drawn to the other. I chose the one whose face was the face of Christ, who was the picture of gentleness, kindness and self-sacrifice.

Now, when I think of those days, I can see that if providence had not helped me to choose the right path, I might have become a black magician myself because, even in my youth, I had exceptional psychic abilities. What saved me was the fact that I was not bad; I only made all those experiments out of curiosity. Yes, but I was very young, I showed no discernment and had no one to guide me: it could easily have ended badly. You must not think that all those who end by being sucked down into black magic necessarily reached this point consciously and deliberately. It can happen, of course, but there are not many who say to themselves, 'My mind's made up: I'm going to do everything in my power to become a black magician.' Many of them had nothing bad in mind; but they were ignorant and rash, so they misjudged

their own strength and self-control and let things get the better of them.

You must have nothing to do with occult practices that help you to fulfil your personal ambitions. Occultism is not true spiritual science; in fact, for my part, I prefer to avoid the term 'occult,' for the occult sciences are a mixture of good and evil and there are all too many occultists who dip into the darker side of these sciences. The science that I give you will never lead to practices of that kind. What good would it do you if you obtained wealth, power and earthly pleasures only to find yourselves bound hand and foot, persecuted and possessed by demons and obliged to have recourse to exorcists to set you free?

There is more than one kind of magic. True magic, divine magic, consists in putting everything, absolutely everything, at the service of the kingdom of God. The opposite of this, that is to say, anything that involves putting the higher powers and properties of the human spirit at the service of our lower nature, is sorcery, black magic. Unfortunately, very few magicians reach the highest degree, the point at which they have no interest in magic for its own sake, the point at which they refuse to perform magic rites or to attempt to command spirits, elementals and genii in order to achieve their personal ambitions. Very

few – only the greatest amongst them, in fact – think of dedicating all their strength and energy, all their knowledge to the realization of the kingdom of God: these are the theurgists, those who practise the divine art of white magic; their work is always totally disinterested. Of course, no one can reach such heights without being exceptionally pure and selfless and renouncing all desire for personal power or glory; their only desire is to transform the earth so that God may come and dwell amongst men.

A man's true strength and greatness lie in his refusal to use the powers he possesses for his own benefit. This is why I ask you all, all the brothers and sisters of the Brotherhood, never to have recourse to magical practices in order to obtain love, glory or money or to rid yourselves of an enemy, for all that is black magic. If I ever heard that anything of the kind was being practised here, I would take very severe measures. A disciple of an initiatic school must not try to satisfy his baser desires; his one idea must be to work in the light and for the light so as to become a true son of God, a benefactor of humanity. Henceforth, therefore, you must practise only white magic, the magic of light and love. For, I warn you: the time is coming when more and more black magicians will manifest themselves, and you must practise radiating light and harmony so that the powers of darkness shall not prevail.<sup>4</sup>

**Notes**

1. See *The Powers of Thought*, Izvor Coll. n° 224.
2. See 'You Are Gods', Synopsis Coll., Part II-1: 'Lower nature and higher nature'
3. See *The Tree of the Knowledge of Good and Evil*, Izvor Coll. n° 210, chap. 7: 'The Undesirables'.
4. See *Light is a Living Spirit*, Izvor Coll. n° 212, chap. 9: 'The Spiritual Laser', and *Creation: Artistic and Spiritual*, Izvor Coll. n° 223, chap. 3: 'The Work of the Imagination' and chap. 7: 'How to Listen to Music'.



*The distinguished philosopher and spiritual Master, Omraam Mikhaël Aïvanhov came to France in 1937. Although his work deals with many aspects of initiatic science, he makes it clear that: 'Each one of us must undertake his own self-development, but only if his goal is not solely for himself, but for the good of the collectivity. Then, the collectivity becomes a brotherhood. A brotherhood is a collectivity where true unity reigns, because by working on himself, each individual is also consciously working for the good of the whole.'*

**'True magic, divine magic, consists in putting all one's powers, all one's knowledge, at the service of the Kingdom of God on earth. Very few magicians attain this higher level, the level at which they are totally free of any personal interest even in magical practices themselves and have outgrown all desire to command the spirits for the satisfaction of their own ambitions; the level at which they have only one desire: that of working in the light and for the light. Those who reach this level are true theurgists: all that they do is utterly disinterested; they are true benefactors of mankind.'**

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