

Omraam Mikhaël Aïvanhov

Looking into the Invisible

Intuition, Clairvoyance, Dreams



Izvor Collection



P R O S V E T A

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Chapter One

THE VISIBLE AND THE INVISIBLE

If it is difficult to get human beings to accept that the unseen world is a reality, it is because the organs that would enable them to perceive and comprehend that world are still not as highly developed as the sense organs of touch, sight, hearing, smell and taste which put them in touch with the physical world.

Most men and women think that the notion of another world peopled with innumerable invisible beings that are just as real, and often a great deal more highly evolved than those they rub shoulders with every day, is too far-fetched, too ridiculous to be taken seriously. To their way of thinking, anything that cannot be perceived by human beings or by one of the highly sophisticated instruments used by scientists simply does not exist. This is very faulty reasoning. Can they see the one thing that is essential to them, their own life? Suppose you see a man's body stretched out on the ground.

He is visible; he is tangible, but he is dead; something invisible has left him, that something that once enabled him to walk about, to love and speak and think. You can put all the food and all the treasures of the world by his side, telling him, 'There you are, my friend: all that is for you. Enjoy it!' but it will not change anything; you will get no reaction. In the face of this, how can anyone doubt the existence of the invisible world?

The visible world would be nothing if it were not animated and sustained by the invisible world. We must always seek the invisible behind what is visible. If the world exists for you, if you can see the earth and the sky and the sun, it is because there is an invisible principle within you that enables you to see them through the visible instruments of your eyes. If that invisible principle were not there your eyes would be no use at all, you would not see anything with them. The visible world is simply the outer wrapping of the invisible world without which we could know nothing of what exists around us.¹

If people categorically refuse to acknowledge the existence of the invisible world it simply proves that they have never really thought about it. Have they ever seen the thoughts and feelings that occupy them all day and all night? Of course they haven't! and yet it never occurs to them to doubt that these thoughts and feelings are absolutely real. Does

someone who is in love doubt the existence of his love? He cannot see it, he cannot touch it, and yet he is ready to move heaven and earth because of it. And has anyone ever seen his own conscience? When a judge declares, 'in all conscience,' that the accused is guilty, he is condemning him in the name of something he has never seen and whose very existence he calls into question. Is that logical?

Actually, although they don't realize it, human beings believe only in what is invisible, intangible. The reasons for which they think, feel, love, suffer and weep are always invisible, and yet they continue to insist that they don't believe in the invisible world. What a contradiction! Innumerable crimes are committed simply because people take everything that goes through their minds as reality. A jealous husband suspects his wife of being unfaithful to him, and without even taking the trouble to confirm his suspicions, he kills her. A man suspects a competitor of planning to ruin him... and one more death occurs.

People never doubt the reality of what they think and feel; for them, it is the absolute truth. When you try to explain your own point of view, they hesitate: 'I don't know, I'll have to think about that... I must study the question,' but when it is a question of what they think and feel there is no need to study anything; it is obviously the only reality. In a way they are quite right, for how can

anyone doubt the reality of a sensation that causes them to cry out in joy or anguish? Inner realities are the only things that are not open to doubt. In fact, inner realities are living entities, and this is why the initiates tell us not only that an invisible, intangible world exists, but that it is the only reality. Of course, this 'invisible world' is not entirely invisible. To initiates it is visible, substantial and tangible, and it is peopled by creatures, currents, lights, colours, forms and scents which are far more real than those of the physical plane. Initiates know and study the realities of this world.

It would be a mistake to think that emotions, feelings and thoughts, the things of the psychic, spiritual world, cannot be studied with scientific precision. Scientists who neglect this world in the belief that the instruments needed to study it do not exist are mistaken. The necessary instruments do exist; in fact they are far more precise and accurate than those used to measure the phenomena of the physical plane. In chemistry and physics one has to allow for a possible, almost unavoidable, margin of error. You cannot measure the weight of a substance to within one electron, for instance. Whereas in the science of the invisible world, every electron is counted, weighed and calculated. Accuracy is absolute.

Yes, life can be studied. In fact, the inner spiritual life can be known with even greater

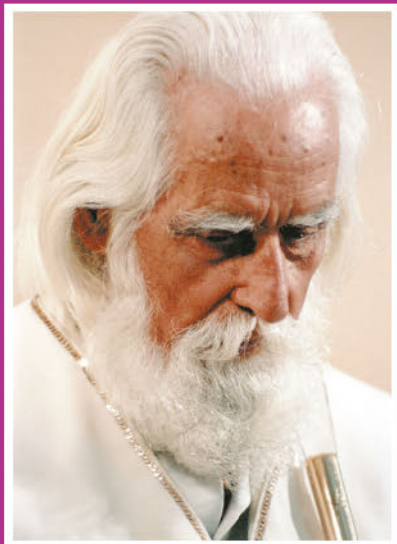
accuracy than can be achieved on the physical plane, on condition, of course, that our instruments of absolute precision, our relevant spiritual organs, have been developed. As long as we have not developed these organs, we have no right to deny the reality of the invisible world. As a matter of fact, man has not developed even his physical organs to any great extent. Some animals can see, hear, smell or sense certain odours or ultrasonic waves, certain radiations of light or signs of coming storms, earthquakes or epidemics, that man is incapable of perceiving.

The only reasonable attitude for a scientist, therefore, is to say, 'The present state of our knowledge doesn't allow us to make a definitive statement about the question. It needs a great deal more study.' Instead of this, they make all kinds of official pronouncements and are responsible for misleading mankind, and, sooner or later, they are going to have to pay a heavy price for this responsibility; it has gone on record against them and heaven is implacable towards those who lead mankind astray. All those scientists who see themselves as a universal yardstick, the sole arbiters of truth, fail to realize that, in doing so, their own limitations become an insurmountable obstacle to any further progress, not only to their progress but to that of the whole of humanity. How is it that everybody believes travellers who come

back from the other side of the world and tell of the countries they have explored, the rivers that flow through them and the people who live in them, whereas they refuse to believe those who try to tell them about the spiritual regions that they have visited? Those who explore the physical world could be lying, and yet people believe everything they say, while they systematically doubt the word of those who explore the invisible world.

All the sacred Scriptures of all religions speak of the existence of invisible creatures whose presence has repercussions in the lives and destinies of human beings. The Christian religion puts these beings into two categories: the spirits of light and the spirits of darkness, angels and demons. Other religions have put more emphasis on the nature spirits that dwell in the four elements. Personally, I have often spoken to you about all these entities, particularly about the angelic hierarchies mentioned in the Cabbalah and adopted by Christianity, so I shall not enlarge on the subject today.²

For my part, I believe in the invisible world; in fact, I believe only in that. The whole of our existence is governed and permeated by the invisible world. Even our sensations of well-being and joy – as, equally, those of pain and sorrow – are linked to the presence of invisible creatures that have been attracted to us by the way we live. You will say, ‘We can’t see them, so they don’t exist.’



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.'

'You must not imagine that, just because some people have mediumistic capacities, this necessarily gives them access to every region of the invisible world; on the contrary, they will see only what corresponds to their own level of consciousness, their own thoughts and desires. Each individual receives the degree of clairvoyance that matches his level of evolution; those who are still mired in the lower regions of the astral plane are bound to suffer because they will encounter only the entities of that plane. If you want to be in communication with heavenly entities, with divine splendour, you must purify yourself, broaden the scope of your consciousness and work for the highest ideal: the brotherhood of all men, the Kingdom of God. When you do this, your emanations become purer, your vibrations subtler, and not only will the spirits of light allow you to reach them, but they themselves will come to you, for they will find nourishment in you.'

Omraam Mikhaël Aïvanhov

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