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**PROOF OF THE EXISTENCE
AND IMMORTALITY OF
THE SOUL**



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PROOF OF THE EXISTENCE AND IMMORTALITY OF THE SOUL

From a Scientific and Logical Standpoint

THE MIND

COMPLIMENTARY COPY

As taught by
The Society of Behaist's

By
Ibrahim G. Kheiralla, B. A.; D. D.

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INTRODUCTION

The Scriptures teach us that "In the Hand of God is the soul of every living thing, and the breath of all mankind." Job, 12.

Knowledge of the existence and immortality of the soul is a matter of first importance to every normal human being. It provides a solid structure for true religion, also a common ground of better understanding amongst all classes of people. If we do not know and cannot prove the existence of the soul then "Let us eat, drink and be merry if tomorrow we die." "KNOW THYSELF" has been the subject of human interest throughout the ages. After we know ourselves and know what makes the body move we shall be in a better position to realize our moral obligations to each other human beings while a knowledge of immortality will arouse within us a desire to learn the future of our soul in the spiritual realms, to know more about the purpose of our creation and just what obligations are due the Creator.

Should we lack this knowledge perhaps it is due to our own negligence in seeking it. God has endowed mankind with the intelligence to learn the reasons for the creation of this wonderful construction and by the gross misuse of our intellectual soul faculties may lie the reason for depriving ourselves of the vital spiritual food which is essential for the development of the soul's comprehension and the only kind of knowledge which will benefit the soul's in the life to come.

Our life on this earth is only an atom of time in comparison to eternity and surely our creator would not permit us to come here for such a short time subject to all the oppressions, the miseries and sorrows of life unless He had some great, wonderful purpose in doing so. It is not difficult to demonstrate that the purpose of our existence here is to show our standard and accomplish a certain definite action. If it be our choice to neglect the purpose of our mission to this earth and are contented to live in a state of soul-starvation and make no effort to understand the Laws of God and His Commands, we must take the consequences; for on our return to the spiritual realms we shall find ourselves incompetent to pass the test which is required to merit promotion to a much higher and less limited state of existence in the worlds to come. We will have no one but ourselves to blame if we are returned to our class to resume our former limited station in paradise and we will regret the loss of a great opportunity and the useless, mis-spent life-time upon earth. We have been warned that there is no permanent profit to the people in the material accomplishments and effects they attain when that which is of eternal benefit to the soul has been disregarded.

THE EDITOR.

IMMORTALITY OF THE SOUL

by

Ibrahim G. Kheiralla, B.A., D.D.

Can immortality be scientifically proved and demonstrated? Can the survival of the human soul after the dissolution of the body by death become a certainty and an established fact? To this supreme question which concerns everyone I have devoted many years of study and have now reached a point where I claim I can prove and demonstrate the immortality of the soul to the satisfaction of people of understanding whom I ask to investigate strictly my proofs and demonstrations and to cooperate with me in establishing this great and momentous fact.

Is man an intelligence called soul, dwelling in a material body wherein it manifests its thinking faculties and powers, or is he only a material composition and is the intelligence which appears therein merely the result of that material combination? What effect has the death of the body upon the existence of that intelligence called soul?

In answering these questions from a scientific and logical standpoint I would like to claim: Man is an intelligent substance called soul, living in a material composition known as the body, and both of them differ from each other in substance, in attributes and in effects, and neither one is the result of the other. The soul is not a composition, but a single and simple substance undivided, and consequently the dissolution of the material body by death can not affect the existence of its undivided substance, which is eternal with its attributes and powers.

The Scientific and Logical Proofs Are As Follows

By scientific research and experiments this fact has been established—that intelligence does not belong in the realm of matter. There is no intellectuality in any of the material elements nor in any of their numerous compositions. If we take carbon, iron, and oxygen and combine them, or any other combination, and test the mixture thereof we find them entirely devoid of intelligence. There is no intellectuality in a hill, in a mountain, in a material continent, nor in the greatest and highest material compositions like the body of a man, or in its parts, such as the nervous system and the brain. Medical science establishes the fact that there is no intelligence in matter, not even in the nervous system and the brain. In the essays written by W. H. Thompson, M.D., LL.D., he has stated that the brain is the mechanical instrument of the thinker, the soul, as his whole body is, and that instruments are no more than instruments, however they work.

Intelligence Is Not the Property of Matter

The scientific reason that intelligence can not be the property of matter is because every substance is provided with qualities which are necessary to its existence. For instance, weight and form are two necessary qualities for the existence of matter; iron cannot exist without having weight and form, but it can and does exist without having will, consciousness, or any other mental quality. Now, inasmuch as weight and form are necessary for the existence of iron, and if they were taken away from matter the result would be the entire destruction of it, and as intelligence is not necessary for the existence of matter, therefore intelligence is not the property of matter.

Material Compositions Cannot Produce Intelligence

It is universally admitted that every composition partakes only of the nature of the substances of which it was

composed, and consequently cannot produce a condition or result which is not of the nature or property of the substances combined. Chemistry proves in all its experiments with material compositions that not one of them has produced sane material qualities and conditions, nor ever has manifested any property or nature beyond that of matter. Also, if intelligence were the result of material combinations we would have found in their larger compositions stronger mentalities than in the smallest ones, that is, the elephant would be wiser than man, and a stout man would have more understanding than a thin one. In the mixture of silver, gold and copper, or in any other material mixture, we find therein material ingredients and conditions and nothing else. Now, inasmuch as matter is void of intelligence, and as material compositions cannot produce other than material qualities and results, therefore material compositions cannot produce intelligence.

Soul Is An Intelligent Substance

It stands by itself and differs from matter in substance, in attributes and in effects. It is infinitely higher and finer than matter, and superior to it. This can be scientifically proved as follows:

It is necessary that back of memory, reason and sight there must be that which remembers, reasons and sees. Science teaches the Universal truth that there is no substance in existence without attributes and powers, and there is no attribute or power unless there is back of it a substance to which it belongs, and which it qualifies. For instance, the substance called iron cannot exist without having attributes and powers like weight and the power of cohesion. Likewise, attributes and powers like density, power of gravity or electricity, cannot be found unless there is back of them a substance to which they belong. Thus it becomes evident that substances are inseparable from attributes and powers, and that the one cannot be found without the other. From these facts it was scientifically established that attributes and powers are inherent and eternal with their substances.

Also, according to the light of reason which mankind has, we cannot think of or imagine anything in existence unless it occupies space, and has a form and other qualities and powers which distinguish it from anything else in existence. Therefore, we are forced to conclude that everything in existence must be a substance which occupies a space, has a form and other attributes and powers. Inasmuch as intelligence is not the property of matter, nor the result of its compositions, and as it has nine thinking faculties and powers like memory, will, etc., etc., which belong to and qualify it, hence intelligence is an existing substance called soul, therefore the soul is an intelligent substance.

Science teaches that substance is either visible or invisible. It is visible while in a solid or liquid form, and invisible when ethereal or spiritual. Also, that the essence of substance is not known, whether it is visible or invisible, yet we know that substance is in existence because of its qualities, powers and effects, and consequently scientists established the fact that substances are known by their qualities, attributes, and effects. Upon these grounds we can say without reserve that although the essence of the substance—soul—is not known, yet we know that the substance—soul—exists because of its qualities, powers and effects.

Soul is infinitely higher than matter inasmuch as no one can deny that the soul is cognizant of its existence and actions, and of that of matter and its effects, while matter is devoid of all knowledge. The soul discovered matter, named its different elements, analyzed and combined them. There is no question but that Perception is higher and different from weight, and Memory from roughness and density. Hence, we are forced to come to the conclusion that soul-substance is superior and infinitely different from matter in essence, in nature, in qualities and in effects. The soul-substance exists and knows that it knows and that it exists, and in the meantime it knows the existence of the material substance which is devoid of knowledge. Notwithstanding all

that some so-called scientists deny the existence of their own soul-substance while admitting the existence of matter.

The soul is not composed of different intelligent substances, but it is homogeneous, and an individuality, just as a material atom of iron is single, simple, undivided, and death, the dissolution of the body, has no effect upon it. This can be proved as follows:

The Soul Is Not a Composition, Hence It Cannot Be Decomposed

Every part of any composition performs its special function toward a special purpose independent of every other part of the same composition. For example let us take the human body, a composition of not less than thirty-three material elements; we find that every part of it, the eye, for instance, performs the function of seeing independent of other parts of the body; because the heart, the stomach, the tongue, and all other parts have nothing to do with the act of seeing. Also the ear performs the function of hearing independent of all other parts of the body; consequently the body is a composition and its perfection is in its decomposition. This is also the case in other compositions we may consider. But if we examine the soul we can see at once that it is homogeneous, simple, and not composite; because its various faculties always perform their functions collectively toward every single impression or thought perceived or conceived. This proves that the soul cannot be a composition but, like a material atom, it cannot be decomposed and death has no power to dissolve it. Therefore, the soul is not a composition and it cannot be decomposed by death.

Furthermore, the soul cannot be decomposed when the death of the body comes because it is an individuality, an identity, which cannot be divided. It is impossible to divide the soul into two or more parts, as the division thereof necessitates the separation of some of the faculties from the others, and if any of the faculties should be missing because

of division, it would render each of the parts useless and not fitted to exist. For instance, if we separate consciousness or memory from the other faculties, the soul or its division which is deprived of memory or consciousness could not exist, therefore the soul cannot be divided, as division means destruction. This is a violation of the established fact that no existing substance can be destroyed. Therefore, death, the dissolution of its tent, cannot destroy the individuality of the soul, nor can it prevent it from living in other places or other tents.

Material existence is composed of various material elements which differ from each other, as iron differs from carbon, sodium, etc.; and each of these elements is simple and not a composite. Likewise, the intelligence differs in substance and in attributes. The soul of man and that of a dog or horse differ from each other in substance and attributes. By comparing these varying intelligent substances we prove the soul of man to be a simple and homogeneous substance and not composite. This shows that death has no power to destroy the soul, just as it has no power to destroy any material atom.

The growth of the soul is not like that of matter, for matter grows in size by adding an atom or more to other atom or atoms. The body of a child becomes that of a man by adding to it material food. The mountain is an addition of material atoms to each others. But the growth of the soul is in knowledge and not in size. For instance, by going to college and studying science your soul grows in comprehension, in understanding, and in knowledge, but not in size. The teachers and professors who taught you have not lost any part of what they know, nor of their intelligent substance; hence no intelligent substance was added to your soul that caused it to grow in size. Therefore, if the growth of the soul cannot be in size it is obvious that nothing can be added to its size and consequently nothing can be taken away from its size. For this reason the soul must be simple, single, intellectual sub-

stance; nothing can be added to or be taken away from it, and after the dissolution of the body it continues to exist eternally with its inherent faculties and powers to the end which has no end.

The soul can be seen as distinctly as matter. It is difficult and nearly impossible to many to believe in the existence of the soul because they cannot see it as they see a material object like a piece of silver. In connection with this objection I would like to draw the attention of the reader to the following points:

Although we do not see the air nor the gases with our physical eye, yet we know and prove their existence, because we experience their effects, know their qualities, and understand some of their movements. We know by experience that if we could not inhale the air our lives would be in danger; we feel the air currents and know from what direction the wind blows. Although we cannot see the soul with the physical eye we receive through other senses than sight plenty of experiences in regard to its effects on the beings and things in this world; we know its faculties and powers as we know the attributes of matter, and we have a better understanding of its actions, for we are more certain of memory, will, reason, etc., than we are of shape, density, etc. of matter. For the attributes of our souls are inherent and inseparable from us, while those of matter are outside of us and foreign. Furthermore, we comprehend the actions of our souls and understand our thoughts more clearly than we understand how the wind travels, but some believe not in the existence of their souls, but of the existence of air they are certain.

If the real meaning of "sight" is realized then it is certain that we can see our souls more distinctly than one can see a rod of iron or any substantial substance. "To see" is to perceive, for the physical eye has no power "to see" by itself, but the soul through its faculty of perception, perceives every impression which comes through the organs of sight. There-

fore "sight" is a perception, a mental action, and the soul sees, not the eye.

Hence we can "see" or rather conceive the soul's attributes and powers better and clearer than we can "see" or perceive the qualities of the rod of iron. So, we can state without reserve, that the soul can be seen, or rather perceived, more distinctly than a rod of iron.

Substances are divided into five classes or kinds. First, substantial substance, such as iron, crystal and sponge. Second, liquid substance, water or mercury. The substantial and liquid substances can be seen by the physical eye because the material eye is a composite of both of them, and consequently can see the substances which are of its nature. But it cannot see the other three kinds, as they are not of its nature, and upon these grounds the two first kinds are called the visible substances, while the other three are the invisible. Third, the aerial or ethereal substance, which is like air, gas or ether. Although this kind of substance is material the material eye cannot see it, not because it is hidden from the eye but because it is finer than the substances of which the eye is composed. Fourth, the spiritual substance, which is named soul. This is higher and finer than the three material kinds of substances inasmuch as intelligent attributes and powers are higher than and superior to the attributes of matter. For this reason the spirits clothed with material bodies cannot see those which are free from matter unless they attain the celestial eye through spiritual development. Fifth, the divine substance of the Creator of the Universe is the Most Invisible Substance. This invisibility of the Eternal-Identity, the Creator, is not because He is hiding himself from his creatures, but because His Substances is most invisible to them inasmuch as He is superior to them. Therefore His occultation from the spirits is natural. Because of this He made for Himself a Face, a Manifestation called "The Great Spirit," "The Spirit of Truth," "The Everlasting Father." This Face was made manifest and spoke through Christ and

all other prophets. This Great Spirit is the "Known God," "The God of all Gods," whom our spirits can see, know, enjoy and worship.

Intelligent and material substances of which the universe is composed are not only different from each other in essence, in attributes, and in effects, as it has been heretofore proved, but also they are independent and exist separate from each other. For instance, take a piece of metal, a rod of iron, and you will find it exists separate from and independent of intelligence; and when sometimes intelligent and material substances are found connected, as in man, they are joined together—body and soul—only until death comes.

Should we study the book of nature and ponder the knowledge we gain therefrom we would be led to the right path of discovering scientific facts, which are simple and plain truths. Take a piece of silver and examine it thoroughly and you will find it devoid of intelligence and existing separately and independently therefrom, but we find a man a composite of both of them for a duration, and when death comes we discover that matter is still existing and that no trace of intelligence can be found. Because of being unable to see or detect the invisible substance of the soul after its separation from the body, some of our fellow creatures, who pretend to be scientists, draw the following conclusion: "Because intelligence, soul, could not be seen nor detected save when connected with material bodies, therefore, intelligence is the property of matter and has no existence nor independence beyond that." In order to refute scientifically their wrong conclusion and prove that intelligence does exist separately and independently from matter, although for a while it was connected therewith, let us take the following case as an illustration:

Suppose you met in a park a friend whom you have not seen for many years, and after shaking hands you walked a few steps and sat down on one of the benches, and while

relating to each other some interesting events which had happened during the period of separation, a stray bullet should suddenly pierce the heart of your friend, killing him instantly. Suppose you jumped up, calling him by name, and saying, "What is the matter with you, my friend?" But no answer was given. Quickly you leaned down, took hold of the motionless hand and then listened to see if the heart beat. Finally, positive that your friend is no more, you took hold of his corpse with both of your hands and shook it to see if there were any trace of life or intelligence therein. But of no avail your efforts, for there was no motion, no hearing, no seeing, and no power of speech nor touch. Likewise you found no memory, no reason, no will, nor any of the thinking faculties. Where are these great powers and thinking faculties, and why can you find no trace of intelligence in the motionless corpse of your friend? Please call some of the deniers of immortality who pretend to be scientists and talk to them scientifically and let them examine the corpse as much as they wish. Then tell them that a few minutes ago your friend greeted you, shook hands with you, spoke of different topics with you and remembered past events in which you and he had participated. Ask those scientists where those great intelligent powers and thinking faculties have gone, and why there is not the least trace of any of them in the corpse? Remind them also, that science teaches that the powers and attributes are inseparable from and eternal with the substance to which they belong and which they qualify, and where the substance goes its powers and attributes go, as they are inherent with it.

These scientists have no answer to give save this, that they do not know where those intellectual powers and thinking faculties have gone, but they know that they have disappeared. At once point your forefinger at them and say those intellectual powers and thinking faculties do not belong to matter and are not the property of matter, and that they are the property of the soul and inherent with it, and when the soul of your friend left his body which is before you,

those powers and faculties went with their substance—the soul—to which they belonged. Science establishes the fact that the powers and attributes are inseparable from and eternal with their substance, therefore, we can safely deduce from this that your aforesaid conclusion wherein you said, "Because intelligence could not be seen nor detected save when connected with matter, therefore intelligence is the property of matter and has no existence nor independence apart from it," is a wrong conclusion and a gross error, for it violates the fact that powers and attributes are inseparable from their substances.

Besides this there is another established scientific fact, namely, that substances are known by their powers and attributes and not by their essences. We can easily detect the powers and qualities of a rod of iron by our five senses. So also can we detect and know the powers and faculties of the intelligent substance by our senses. For instance, we can hear the intellectual thoughts expressed by the power of speech of some men talking to us and see by our own eyes the voluntary motions of other souls, for the power of speech, the power of seeing, the power of hearing belong to the soul and not to the body. So we are forced to conclude that inasmuch as substances are known to exist by their powers and qualities which we can recognize by our five senses as the material substance of iron, so we know through the senses the powers and faculties of the soul substance, therefore, the soul is an intelligent substance in existence. Furthermore, we cannot very well say, according to science, that intelligence is a condition produced by material combination and not a substance. Because conditions have no powers nor attributes, as the powers and qualities belong only to substances, therefore intelligence is a substance and not a condition. Also every condition must partake of the nature of the composite of which it was produced and as matter is devoid of intelligence, as heretofore proved, therefore intelligence is not a condition but a substance.

Inasmuch as the universe is a composite of two substances, one intelligent and the other material; and inasmuch as matter, although sometimes visible and sometimes invisible, exists in both conditions separate and independent from intelligence, therefore intelligence, although invisible and sometimes connected with matter and sometimes disconnected, is an intelligent substance existing separately and independently from matter. So you see our souls are imperishable and death, the separation between intelligence and matter, cannot destroy their existence and independence nor imperil their individualities.

One may argue that none of the books on mental philosophy and psychology has ever drawn a distinct and indisputable line separating intelligence from matter. The line they give is the following: "Where there is a will there is intelligence, and where there is no will there is no intelligence." Some scientists say this is not a clear distinction and claim that perhaps there is intelligence and will in inanimate things where we cannot accurately detect it, as in trees whose roots spread, perhaps willingly and not by chemical affinity, toward streams and rivers to obtain water as food and sustenance.

In order to dispel controversy regarding this question and to throw a searchlight upon it, I would like to give the whole world generally, and philosophers and psychologists particularly, distinct and indisputable proof of the qualities that widely separate the intelligent substance from matter. I feel that every psychologist will examine and appreciate these new discoveries which should revolutionize this great science of mental philosophy—the science of all sciences. The proof is as follows:

The growth of intelligence always takes place without loss to anything or any being; but the growth of matter cannot be accomplished without causing an equivalent loss somewhere.

For instance, a chemist in college teaches scores of students the science of chemistry whereby their souls may develop and grow in knowledge of that science, yet, that chemist suffers no loss of his knowledge of his intelligent substance. So you see the growth of intelligence causes no loss to anyone.

Material growth is entirely different. For instance, the body of a baby grows by adding to it material substances on which the baby is fed, like milk and other foods. Likewise the growth of bodies of animals and vegetables comes out of material substances which are food to both the animal and vegetable kingdoms. So we find that the growth is always a loss to some other material thing, while the growth of the soul is without loss.

The Soul Is Immortal Because It Is a Part of the Indestructible Universe

The universe, which is a composite of matter and intelligence, has existed from the beginning, which cannot be fathomed as a beginning, and consequently it will continue to exist to the end which has no end. The spiritual substance of man, called soul, is the highest part of this universe. According to the best scientific research learned people discovered the truth, that there is no waste in nature; that is, that not one single essence or atom of all substances of which this universe is composed could be destroyed or annihilated throughout all its continual changes and modifications. Inasmuch as this universe existed in the past, and shall exist in the future, and not one single essence of all its substance can be destroyed, and as the soul of man, the spiritual substance, is a part thereof and the highest part known, it is necessary to conclude that the soul of man will continue to exist to no end. Indeed, it stands to reason that inasmuch as man's soul is the highest part of the universe, and as the universe shall exist to no end, therefore the highest part of it, the human soul, shall likewise everlastingly exist.

Besides the proofs already mentioned, that the immortality of the soul is a scientific fact because it is a single and simple substance which cannot be decomposed or divided, and that death—the dissolution of the body—has no effect on it, and that it will remain in existence to no end inseparable from its inherent attributes and powers, I would like to add the following demonstrations of its immortality in order to help the reader to reach the realization of this truth.

Sleep Is An Evidence and a Test of Immortality

Sleep is a state in which the soul temporarily ceases to exercise its faculties and communicative powers in order to give rest to the nervous system, through which its functions are performed. This temporary cessation of action and activity of the soul through its instrument, the body, is not, as we all know, a destruction of the soul, because when it has sufficient rest the soul, by itself, rises up, ordering all its faculties and powers to quick action and energetic activity. So it is evident that the soul sometimes is in a state of activity in its body, and sometimes in an inactive condition. This disproves the claim of those who think that intelligence is the result of material composition. It does not stand to reason that the same composition could produce two contradictory results, one of them activity, and the other inactivity, while the combination is the same. Furthermore, we are taught that although the soul uses the material organs as instruments, it does sometimes act independently from them while asleep, and also it awakens from sleep without using the material organs of sense, as is evidenced in some cases of artificial sleep induced by mesmerism, when the mesmerizer deals directly with the soul of the mesmerized one.

Since the soul is not the result of material combination, but stands by itself as a spiritual substance, and as it has sometimes the power to act independent of the material organs of sense, we can state without reserve that the soul has the power to act without its material instrument, and that the dissolu-

tion of that instrument by death cannot destroy the power which is inherent in the soul, consequently the soul is immortal.

Also, as the soul can through sleep cease temporarily from using its material instrument, the body, and as this cessation cannot destroy the soul nor prevent it from resuming its activity, we are forced to conclude that the soul could not be destroyed by death when it ceases to use this body as its instrument of action. Therefore, sleep is an evidence of immortality.

Dreams and Visions are the Connecting Link Between the Visible and the Invisible Worlds

Dreams and visions are strong and plain demonstrations of the immortality of the soul. No one can deny that mankind has received and will continue to receive through dreams and visions warnings and instructions in regard to pending events which are fulfilled as they were shown in the dreams and visions. Histories and legends of all nations record thousands of such cases, and we have no reason to doubt their authenticity.

Joan d'Arc, the shepherd-girl of Domremy, to whom the spirits of saints appeared, is one such instance. She heard "voices," and they revealed to her that by the Will of God through her a war should be waged against the English in order to raise the siege of the City of Orleans where the King of Frances, Charles, the Dauphin, was sheltered, and lead him to Rheims where he was to be crowned. On the 8th of May, 1429, A.D., through Joan d'Arc the English army was forced to raise the siege of Orleans and on the 17th of July 1429, A.D., she Joan d'Arc, stood next to the king at his coronation in the Cathedral of Rheims.

The various visions of Dr. Emanuel Swedenborg, like those which foretold the burning of Stockholm and the mur-

der of Emperor Peter the Third of Russia, are historic facts that cannot be doubted. He entered the spiritual realms wherein the souls of men dwelt and held conversation with them. Although these souls were free from matter and material bodies they were clothed with the spiritual garments through which they manifested and exercised their spiritual faculties and powers. No one can deny that Swedenborg was a seer, that he was advised and instructed by invisible intelligence.

In 1813, four days before the battle of Bautzen, one of Napoleon's great officers, the Marshal Duroc, informed his companion at arms, the Duke of Vincenza, that he (the marshal) would not survive that battle. The marshal was wounded by the cannon-ball that had killed General Kirchner, and on his deathbed he recalled to the Duke of Vincenza his foreboding and insisted that a voice had warned him of his end.

Many of us have received by dreams and sometimes, while wide awake, by visions, warnings and information regarding the death of some relative or friend living nearby or in far away countries. Time proved the truth of these warnings, for eventually we found that the relative or friend actually died at the time we received the spiritual impression of his death.

All the prophets of yore and the great reformers of this world, like Abraham, Moses, Buddha, Jesus, Mohammed, and many others, declared that they received instructions and truths from invisible intelligence—truths which mankind must follow and obey. Is it wise on our part to lay aside the words of these great men and reformers of the earth, deny without evidence what they claimed, and listen to the words of an insignificant skeptic? No! It behooves every one of us to consider their claims and to investigate them thoroughly by trying the same ways and methods whereby these prophets claimed that they reached the state of being able to communicate with invisible intelligences. If, in our dreams and visions,

we could receive from the invisible intelligences knowledge of the ways and methods these sages of yore used it would be to every reasonable scientist a satisfactory demonstration of immortality of the soul, because if there are in existence intelligences freed from material bodies it follows that our souls shall continue to exist although separated from the material.

If we desire to test the truth of what the prophets claimed we ourselves should endeavor to do what they did. They fasted, they praised the Supreme Being; they asked Him to reveal to them His will; they humbled themselves before His infinite knowledge. We should do likewise.

The prophets contemplated God; they prayed, fasted, and went into solitude for days and months and years until they developed their spiritual powers and reached the state of being able to see and hear the invisible intelligences. One of them said:

*"For three days—for three nights;
For three courses of the stars,
For three marches of the rolling storms,
Rest, and pray in this solitude."*

Some questions arise to which I will give the following answers:

First. What kind of a body shall our souls or spirits have after death?

Everything in existence, whether visible or invisible, is a substance out of which its body, which occupies a space, is formed, otherwise, it does not exist. The substance itself forms or makes its own body. If we take a piece of iron we will find that the substance of iron makes the body of that piece of iron. Likewise the substance of the spirit makes its own body, and consequently our souls after death will have

bodies out of their own substances. As every existing thing forms its own body out of its own substance, and as the soul is an existing spiritual substance, therefore it has a body before death and the same after death which is made out of its own substance, a spiritual one.

Second. If the soul could not remember after death the events of our lives on earth would not that be the destruction of the soul?

Although the dissolution of the material body by death destroys what was recorded on the tablets of the memory of the material instrument, the soul can remember after death the events of this life because they were also recorded on the tablet of the sub-memory of the spiritual body on which death has no effect. The material body covers the soul and its spiritual body like a sheet of paper covers a carbon paper and a sub-sheet of paper. Everything recorded or written on the first sheet of paper is also, through the carbon paper, recorded and written on the sub-sheet of paper. In the same manner every event registered on the tablet of the material memory is likewise registered, through the soul, on the tablet of the spiritual memory and consequently the soul can remember after death the earthly events because they are preserved in the memory of the original instrument, the spiritual body. This illustration makes clear what is meant by Sub-Consciousness, Sub-Memory, and so forth.

Third. At what time does the soul come into its new habitation, the material body?

I am positive that the soul enters the material body as soon as the body is separated from its mother, for then breathing and circulation of blood begin. My reason for believing this to be the case is that the cessation of breathing is the true sign of death. This forces us to conclude that the beginning of breathing is the moment at which the soul connects with its earthly body. "And God breathed into the nostrils of man the 'breath of life'; and man became a living soul." Also we can say without reserve that it is a natural process

to tenant the tent after it has been taken out of its factory.

Although psychology is not our subject I wish to give a brief description of the communicative powers of the soul and its thinking faculties. The soul has nine communicative powers or senses instead of five which are mentioned in the books of philosophy. They are the power or sense of sight, of hearing, of smelling, of tasting and of touching, which communicate the impressions received from the outside existence to the soul inside; there are also three other communicative powers or senses which transfer the impressions conceived inside of the soul to the outside existence, and they are the power or sense of speech, of motion, and of sympathy. The power or sense of life, the ninth one, communicates the thoughts and impressions from inside to inside, thus connecting the thinking faculties so that they work and interwork in unison; also the power of life connects the thinking faculties with all the communicative powers or senses.

Let us suppose a friend is sitting beside you. The rays of the light which fall on him are reflected to your eye and imprint his image upon the retina over which the optic nerve is spread. The impression of his image would be carried by the power of life to each one of the nine thinking faculties, and you would perceive outside of you a friend of your having certain characteristics of size, figure, complexion, etc., etc. Such knowledge is likewise obtainable through the powers or senses of hearing, smelling, tasting and touching. But the messages from inside to outside are transferred by the three powers or senses of speech, of motion, and of sympathy. For instance, when you are inside a locked room and you hear the voice of your daughter Helen saying, "Please papa open for me," you at once recognize her through your power of hearing, and not that of sight. Through her communicative power of speech she transferred her inside thought and desire to you and you rose up and opened for her the door of the room.

The thinking faculties are also nine in number, to-wit: Perception, Memory, Abstraction, Imagination, Reason, Judgment, Mental-Taste, Will, and Consciousness. Each one of these nine faculties is capable of manifesting three mental functions or rather three thinking powers. They are twenty-seven powers as follows:

Faculties	Power	Power	Power
Perception	____To perceive	____To conceive	____To attend
Memory	____To record	____To retain	____To reproduce
Imagination	____To select	____To modify	____To construct
Abstraction	____To abstract	____To regulate	____To classify
Reason	____To analyze	____To comprehend	____To decide
Judgment	____To govern	____To command	____To judge
Mental-Taste	____To systematize	____To appreciate	____To perfect
Will	____To choose	____To determine	____To act
Consciousness	____To report	____To cognize	____To know
Nine faculties (9)		Twenty-seven powers (27=9)	

PART II

THE MIND

Mind is a collective name given to the nine faculties of the soul when they are united in action for a specific purpose. We are souls. The soul is the individual, the man, a prisoner in the body. Through the five windows of the senses impressions come and go; through them the nine faculties work, and the soul gathers knowledge of the surrounding existence. The soul knows. Mind is the term given to the soul powers when united in action.

The definition of mind has always been, and still is, a bone of philosophical contention. Volumes have been written upon it, and definitions have been as many and various as the philosophers themselves. Each one has defined mind, according to his own standpoint of ideas, and the result is that scarcely two agree. Some teach that mind is the spirit of man; others that it is the soul, or some of the faculties of the soul; we are told that mind is reason; that it is consciousness; according to some it is the cause of ideas, thoughts and feelings; according to others it is the result of them.

We quote some of the best authorities upon this subject: Spencer says, Vol. 1, p. 145, "For if, by the phrase 'substance of mind', is to be understood mind as qualitatively differentiated in each portion that is separable by introspection, but seems homogeneous and undecomposable, then we do know something about the substance of mind, and may eventually know more. Assuming an underlying something, it is possible in some cases to see, and in the rest to conceive, how these multitudinous modifications of it arise. But if the phrase is taken to mean the underlying something, of which these distinguishable portions are formed, or of which they are modifications, then we know nothing about it and never can know anything about it. It is not enough to say that such knowledge is beyond the grasp of human intelligence as it now exists, for no amount

of that which we call intelligence, however transcendent, can grasp such knowledge."

And again, p. 159, "Mind, as known to the possessor of it, is a circumscribed aggregate of activities, and the cohesion of these activities, one with another, throughout the aggregate, compels the postulation of a something, of which they are the activities, simultaneously makes him aware of activities that are not included in it; outlying activities, which become known by their effects on this aggregate, but which are experimentally proved to be not coherent with it, and to be coherent with one another."

Hume says, "Impressions and ideas are the only things known to exist," and that "mind is merely a name for the sum of them."

Porter, in "Elements of Intellectual Science", p. 535, says, "We say, then, without reserve, that the mind in sense, perception, knows matter or material beings as truly and directly as in consciousness it knows the 'ego' or mental being."

Naturally, on account of this uncertainty, this lack of agreement and wide range of differences between psychologists concerning the functions and definition of mind and especially since every opinion advanced finds many followers, we meet at the end of the Nineteenth Century a great number and variety of teachings, doctrines, isms and philosophies, widely divergent and mutually contradictory. Vague impractical ideas, mystical and impossible theories beset us. Sophistry wages war against science, logic and common sense. If we plod through this maze of theorizing and so-called philosophical teachings we will find some who divide mind into different parts, giving them various definitions peculiar to their theories. For instance, one will speak of the mortal mind as distinct from the immortal; the subjective mind as different from the objective. The finite mind is a term employed by another to

express human intelligence as separated from the great, the infinite, the universal mind. Some say that God is mind, that the Universe is mind, and so on.

Truth is never complex. There can be but one truth, which never varies though the terms we use to express it may conflict. A drop of pure water possesses fixed, invariable qualities, no matter by what name we call it. Truth is as crystalline pure, transparent and unchangeable as the drop of water, but, unfortunately, the limpid purity of truth is often lost in a vast ocean of superstitions and imaginations beyond the possibility of discovery by those who seek it.

According to the dictionary the meaning of the verb "to mind" is "to fasten one's thoughts upon", "pay attention to", "regard with care", "to care for", "obey", "have charge of", etc. As a noun, mind is defined as "that which thinks, feels, and wills", or, "the entire physical being of man." From this wide range of definitions we gather that mind is a term used for, or in place of, the nine thinking faculties. Therefore, as the function of these faculties is to take each external or internal impression, think it over, examine it thoroughly, come to a decision about it and then accept or reject it, it follows that mind is our protector against mental or physical action, thought or thing; that mind rejects what is harmful to us and admits that which is beneficial. In other words, mind is our protector against the harmful and the receiver of good. This is the consensus of philosophical definitions of mind.

The Arabic word for "mind" is "ackle", which also means "a fort set upon a hill." The term thus mutually employed is especially significant when we consider the similarity which exists between "mind" and "fort". The "mind" is indeed a fort set upon a hill, the head; the position from whence it is best fitted to command the defense of the body. A fort is built upon a hill. Its function is protection against attack and invasion by an enemy and at the same time to receive that which is friendly and helpful. It resists the harmful; admits

and shelters the good. The function of mind is precisely similar. It defends us against harm and attack; it admits that which is beneficial and good to us. The world in general outside of us is made up of material things and is at war against the soul, while the mind is busy in the soul's defense. Dangers threaten injury and destruction to the soul's habitation, disease assails us, harmful conditions beset us, and without the vigilance of the mind to offset and resist their ceaseless attack the body would be destroyed and the soul compelled to move out.

Fort is a collective name for a combination of defensive equipment consisting of buildings, guns, small arms, ammunition, soldiers, officers and commander-in-chief. These, collectively, form the fort. No one of them is the fort. Separately, they neither protect nor fortify. The guns cannot be considered the fort; the soldiers are not the fort, nor do the officers and commander-in-chief comprise the fort. The building itself is not the fort for unless it is occupied by the various defensive groups and equipment it is without the power of defense. Therefore a fort is a combination of groups, parties or things, united for the purpose of protection against harm, and for the receiving of good.

Similarly, no one faculty is the mind; perception alone is not the mind; neither is memory nor imagination, but when all the faculties are combined to work in unison (and they always work in unison, never separately) we give them the collective name, mind, just as army, house, farm, menagerie, city, etc. are collective nouns or names.

Therefore the nine faculties of the soul are behind the performance of every action, mental or physical. You placed your hand unintentionally upon a hot radiator. In an instant you drew it away. Why? Because the impression of heat was carried by the power of life through the nerves of sensation to the thinking faculties, causing each one of them to perform its duty toward the action of the hand. In an instant the

decision was reached — the hand was in a dangerous position and suffering injury. Through the agency of the power of life a command flashed back along another set of nerves which control the motions of the hand, ordering the hand drawn away as quickly as possible from its position of danger. If you are asked why you drew your hand away so quickly you will say that you made up your mind to do so. In reality, the faculties of the soul caused you to do so by operating together to protect the hand from injury, but instead of naming these faculties in detail you use the collective term, mind. The same is true of all our actions, whether mental or physical. The faculties are behind them and action is the result of these faculties.

The soul faculties always work in unison, never separately, no matter what the mental action may be. Suppose you are walking along the street behind a friend. You notice, as he comes to a cross street that an electric car is bearing down rapidly upon him. He starts to cross in front of it, hesitates a moment as if in doubt, then steps backward, allowing the car to pass in front of him. What has happened to cause this action? If you ask him why he did not cross the street he will say he made up his mind that the car would strike and injure him if he attempted to cross. Let us examine his mental action. What really happened was this: First, he saw the car through the faculty of perception; then his memory recalled cases of accident and injury; abstraction classified it as a swift-moving vehicle; in imagination he saw himself struck, perhaps killed; reason debated whether or not he had time to cross in front of the car; judgment said "No"; mental taste furnished him the desire to protect himself from injury; will commanded the voluntary muscles of his limbs to move his body out of danger, and throughout the whole occurrence he was conscious of his own actions, as well as of the action outside of himself. Thus we see that in reality all nine of his soul faculties acted in unison in the performance of what seemed to be simple action. So, if we analyze each mental or physical action of our existence we will find the same evidence that the nine powers of the soul are behind that action, and

that they always operate collectively. They never work alone or separately. The failure or refusal of one faculty to act cripples the action of all the rest. Had memory failed to supply your friend with the knowledge that the approaching object was a danger then abstraction, reason, judgment and all the other faculties would have been unable to perform their various mental duties and, most probably, he would have been killed or injured. In a similar way the various functions of a fort work collectively during an attack or siege. If the ammunition fails there can be no defense; if the soldiers refuse to act the guns and weapons are without power to destroy or repel. The functions of the fort must necessarily be collectively employed. No one of them can act alone; no one of them can fail to act without crippling the collective whole.

As these faculties or powers are inseparable from the soul, and as the soul essence is immortal, it follows that the mind must be immortal, for these nine powers follow the soul and cling to it wherever it goes. We must conclude also, that the mind cannot be considered altogether subjective or objective, for its action is sometimes subjective and sometimes objective.

Each human being is an individual, a soul, entirely separated from other individuals, other souls; each soul has its own faculties or powers, distinct from those of other souls, therefore each individual mind is separated entirely from the mind of all others and it is an error to claim that mind is universal, for each mind must, of necessity, be separate, distinct, and individual. No one can think for another; each must think for himself.

It is likewise incorrect to claim, as some do, that mind is the aggregate of thoughts, ideas and feelings, for in reality the mind itself is the performer of these results or actions. They are mental products, of which mind is the cause. That which is caused, cannot be the causer. The building is not the builder, the invention is not the inventor; the sensation of joy cannot be that which rejoices.

We have shown that mind, like a fort, is continually occupied in warring with the surrounding existence; protecting us from the assault of injurious physical or mental forces; defending us against moral, mental and physical harm, and at the same time receiving and retaining whatever we deem useful or beneficial. All the nine faculties are thus actively engaged except during the period of sleep, and even then, they sometimes work, as in dreams and visions.

In addition to this general similarity between mind and fort there is a strong and individual parallel between the duties of the soul faculties and the functions of the various parts and belongings of the fort.

Perception, for instance, may be likened to the structure or buildings of the fort, for unless we receive impressions of the external world which can only come to us through this faculty, there will be no capital for the other faculties to work upon; that is to say, there will be no mind, for all the other faculties must remain inactive and inoperative from lack of the capital of knowledge. Without this structure, or building, mind cannot exist.

Memory represents the intelligence office of a fort. It is the repository of records and data; the department in which the details of past happenings are preserved; for upon the tablet of memory every mental action, external or internal, is registered so that in time of need we may refer to it, recognize and recollect events of the past.

Abstraction resembles the military system and arrangements of the fort; the division into groups and bodies in order that action, when necessary, may be effective.

Imagination is similar to the drill and preparation for possible emergencies; the combination of various parties and groups in readiness for surprises or unexpected plan of assault.

Reason may be compared to the officers of the fort, who must be thoroughly versed in all the various methods of military action and competent to decide between the right and wrong plan, in order to accomplish the most successful result.

Judgment is the commander-in-chief of the fort who issues final orders as to what is or is not to be done.

Mental Taste may be likened to the engineers, whose duties are to examine the condition of the fort and its various component bodies, supervise the equipment of armor, minister to the comfort and needs of all within the fort, and to correct and improve all details.

Will is represented by the soldiers who do the fighting and perform the voluntary action of defense by making use of the various weapons against the enemy.

Consciousness is the official staff whose business it is keenly to observe and report all the movements and actions of the enemy, as well as the internal actions of the fort, so that the condition inside and outside may be under thorough scrutiny and perfectly understood.

By this line of comparison we show clearly that mind is a collective name given to the nine faculties of the soul, when they are united in action, for a specific purpose.

The question arises, "What is the difference between soul, spirit and mind?" Soul and spirit are often used synonymously, although soul is the intelligent essence, and spirit is the measure of its comprehension. The equivalents of the two terms are found in the oriental languages. In the Hebrew, "nephesh" means breath and is translated "soul"; while "ruach" means "air", and is translated "spirit". Undoubtedly soul was associated with breath, since the *Action* of the soul faculties begins when the breath first enters the physical body and ends when breathing ceases at the moment of death.

When a man dies we say, "His soul has departed." We do not say that his "mind" has departed.

In the figurative expression, "Eyes have they but they see not; ears have they but they hear not," the meaning is that there are souls who do not utilize their faculties to gain understanding.

Thought is simply the action of the soul faculties. Intellect, in one sense, is mind; in another sense it is knowing the power of the soul. The human soul, endowed with the nine great faculties or powers, stands next to God in rank and degree, the only difference between God and ourselves, being the essential fact that He knows more than we are capable of knowing. God is Infinite and His intelligence is the aggregate of Infinite powers of soul, while we are of finite essence, limited in this existence to knowledge derived from collective action of the nine powers of that essence whose powers, when in action, we term Mind.

BY THE EDITOR

The foregoing elucidations on the Soul and Mind are based on the teachings given to the world by the Manifestation of God, Beha Ullah. His instructions on this subject are brief and to the point. The verses read as follows:

"The Spirit, the Mind, the Soul, the hearing and seeing are one! It differs, because there are different causes as in man, ye see: All that by which man perceives or reasons, moves, speaks, hears and sees, is caused by that "wonder" which God put in him. Life is given only from the Presence of the Mighty and Wise."

"There are two flights to the soul; when it flieth in the atmosphere of the love and pleasure of God it is related to 'Merciful'; but when it flieth in the atmosphere of self it is related to the evil."

"Think well over this, that thou mayest reach the original significance and not find thyself depending upon what (most) people say, and be of those whose faith is founded upon knowledge."

"By the Hands of Power I made thee and by the Fingers of Strength I created thee and deposited in thee the essence of My Light: (reason) Therefore depend upon it and not upon anything else, for My Action is perfect and My Command must take effect."

"Let thy satisfaction be in Myself and not in those who are inferior to Me, and seek not help from any beside Me, for nothing beside Me will ever satisfy thee. My authority is everlasting and will never cease; My Kingdom is a continual one and has no end, and if thou seekest someone beside Me, thou shalt not find, even if thou searchest the universe forever and ever."

If what has been read in this booklet on the "Soul and Mind" is insufficient evidence to thoroughly convince the reader of the existence and immortality of the soul and additional proof is desired, write to the editor. Enclose stamp for reply.

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PREFACE

Man never dies, for he is that wonderful, intelligent substance named SOUL which is endowed with many inherent powers and attributes necessary for its eternal existence. Thus, sanctified souls or wicked ones have no end. Also, it was conclusively proved from scientific and logical standpoints with strong and impregnable proofs which cannot be refuted that they live eternally; likewise, there is no end to their lives after their separation from their material bodies which is called death.

I was graduated in 1870 from the American University of Beirut, Syria. I lived in Egypt 21 years, then I came to live in the country of those who taught me, Dec. 23, 1892. Since then, I spent 35 years in this blessed country studying the effects and operations of the faculties of the human soul, and their 27 inherent thinking powers. Likewise, in thinking over the five senses I found that they are communicative powers to communicate impressions received through them from the outside to the soul inside, and that there are four more communicative powers to communicate the conceptions of the soul from inside to the outside world; and thus I called them the nine communicative powers or senses of the soul. After that I reached the point of presenting to the people of understanding my claim of proving and demonstrating that the human soul lives forever; that man never dies.

The results of solving this greatest mystery is, first, it roots out the fear of death from the hearts of mankind. Also, it will awaken their minds to know something about the hereafter. It will help a great deal to unite the different nations together, in order to realize that they are all kindred souls, brothers, and of one kind, whereby they will acknowledge the longed-for brotherhood of man, establish it, and organize it over the earthly globe, vivifying the benumbed spirituality of man.

DR. I. G. KHEIRALLA.

New York.