

Daheshist Ideology

Sayyals (Spiritual Fluids): Their meaning, types, activities, and interaction according to Daheshist concepts. Excerpts taken from an article published in *Dahesh Voice* magazine, Vol. 10, No. 2, 2004.

By: Dr. Ghazi Brax

In parts 1,2, and 3 of the series, I have clarified the Daheshist meaning of the Sayyal and stressed its importance in explaining every situation, condition, or issue from the physical or psychological aspect and regardless of its existence in a human being, mother Earth, or the entire universe. I have also showed that it is through the hidden radiant Spiritual essence of the Sayyal that the entire physical universe is interconnected as well as the corresponding connections to the Spiritual Worlds. “Matter,” itself, is nothing but a physical form taken by the Sayyal and its characteristics are determined by the Spiritual level of the Sayyal—such an idea or a variant of this idea, had been adopted, past and present, by certain philosophers and scientists.

From the human aspect, I have clarified that the most important Sayyals of the conscious self (consciousness) is the Main Sayyal that extends life to man and provides him with specific characteristics that include: a variety of propensities, intellectual and perceptive abilities, and a faculty for will. The Spiritual level of each Sayyal varies from one individual to another. I also provided scientific and psychological proofs to the existence of the Main Sayyal prior to birth and presented realistic and historical examples. I also clarified the affiliation of the Main Sayyals to each other; the reason for the morphological difference between human beings; and the reason for the difference between men and women. I have clarified that in addition to their hereditary Sayyals, Supplemental Sayyals enter the lives of many human beings at different periods of their lives and extend them with specific talents. Finally, I have taken my discussion to the whole psychological human self by defining the conscience and the meaning of talents; the reasons for having Spiritual Alienation; and the psychological agents for death and limiting lifespan. Finally, I have discussed the differences in the consciousness levels between people, their desires, and the interactivity of their Sayyals with respect to each other and with respect to their vital environment, whether natural or human and provided several scientific proofs.

In this issue, I will limit my research to the Sayyals of the unconscious self according to Daheshist concepts.

Sayyals of the Unconscious Self

After my detailed explanation of the Sayyals of the conscious self according to Daheshist concepts, it is necessary to clarify the equally important concept of the unconscious self. The reader may have difficulties in comprehending its new meaning, because its Daheshist concept is completely different from its currently held concept—especially that of Sigmund Freud (1856-1939) and of other psychologists—however, the difficulties will

ease gradually. It is important to mention here that the individual is incapable of having awareness of the activities of the unconscious self through his conscious self, yet his unconscious self is aware of itself and conscious of each of its activities. It is hidden from the awareness of man, but not hidden from its own awareness. We will see that the unconscious self is not one-dimensional, but rather four-dimensional and the dimensions are: the Fundamental Sayyal, earthly, degenerate, and lofty.

1-Fundamental Human Sayyal

To make it easier on the reader, it is necessary to distinguish between the conscious Main Sayyal that extends life to the fetus and molds the human being with distinguished personal characteristic (I have discussed this in details in part 1 of the series) and between the Fundamental Sayyal that represents one of the dimensions of the unconscious self. The founder of Daheshism refers to this Sayyal in the story of “*The container and its 25 wooden boxes,*” where he talks about the Fundamental Sayyal of trees that is inclusive of all trees and regardless of their type. For human beings, it is the ancestral Sayyal of Adam and Eve that is inclusive of all nations [races]. I say this because according to Daheshist teachings, human beings have gone through 759 creation cycles before Adam and Eve. In this regard, Daheshism is in agreement with the scientific findings that dates Homo Sapiens to millions of years, however, Daheshism is unique in explaining what science could not explain so far that from the human beings that preceded Adam, some had formed civilizations far more advanced than ours in sciences and inventions, however, each civilization ended with a near or total annihilation—self inflicted or due to natural factors.

In Daheshism, as well as in Christianity, the original sin that resulted from the disobedience of Adam and Eve to Divine Orders had passed on ever since to every human being. Dr. Dahesh says: “The devil that took the form of a serpent tempted Eve to share with Adam the fruit of sex that humanity will continue to suffer from its great misery, raging evil, great unhappiness, eternal homelessness, overwhelming horror...constant fear, and overflowing and blistering infernal worry.

The Apostle Paul said: “Sin came into the world through one man, and his sin brought death with it. As a result, death has spread to the whole human race because everyone has sinned.” Romans (5:12) According to Daheshism and Christianity, this continuity of sin stamped the entire human race and inflicted on it the certainty of death and shorter lifespan, as well as diseases, suffering, and all kinds of unhappiness. This indicates that it takes place through continuous and unavoidable hereditary means. There is no direct relationship between the Fundamental Sayyal with the Sayyals of the conscious self (Main, Hereditary, or Supplemental) and regardless of their degraded or lofty level, but rather the relationship is with constant elements in a general Sayyal that organizes the genetic human genes.

In the Qu’ran: “O people, fear your Lord who created you from a single soul, and from it He created its mate, and from both He scattered abroad many men and women...” (Sura Nissa’[Women]:1). Anyone that contemplates the meaning of this verse would

undoubtedly deduce that the act of creation was originally restricted to Adam and through him Eve was created. It is through Adam and Eve that God spread the human race at a broad scale. The mechanism that carries on a continuous basis within itself the characteristics derived from Adam and Eve themselves is the Fundamental Sayyal—the Sayyal that builds the human body in a specific form; distinguishes him from the other creatures; provides him with a lifespan and specific senses; and a mind that makes him eligible to advance his domain, develop sciences, arts, literature, technology, and all aspects of civilization. However, what is the proof that this Fundamental Sayyal is conscious?

All we need to do is examine the structure of the human body—or the animal body, for it is similar in most of its genes, cells, and members—to realize that it is not made up from billions of atoms clustered randomly, but rather it is a complex structure and organized in an amazing way. Whether internally or externally, the structure of the human body contains an incredible amount of electrical impulses and chemical reactions that take place within the approximately 60 trillion cells—each with its own precise function. Every day, approximately 500 billion cells die and new ones are born in a continuous cycle of renewal. There is no doubt that there is an unconscious power behind the amazing structure of the human body with its cells, tissues, systems, and members—that is hidden from its conscious mind. It is a creating power that oversees the structure of the body and controls its physiological functions, growth, cell renewal, immune system, blood circulation, breathing, digestive and all functions that take place independent of the conscious self and human will. This hidden and conscious power is not subject to human will because it is not a product of the human brain, but rather it is its creator and the creator of all the other systems within the human body. This power, in a hidden way from our consciousness, is the organizing and controlling force over this astronomical amount of cells and tissues.

This amazingly intelligent hidden power is the power of the Fundamental Sayyal that the founder of Daheshism clarified its nature. From this Fundamental Sayyal, all the physical Sayyals of human beings branch out; i.e., the Sayyals that determine the senses and their limits and the formation of tissues and members; however, they do not include the determination of gender that ties directly to the Main Sayyal. Some researchers have recently realized what Dr. Dahesh conveyed to us through his teachings since the 4th decade of the 20th century, to include P. Winterbert, who in 1963, asserted that within the living human body there is an unconscious power of extreme intelligence that dwarfs our consciousness. It seems that the conscious psychological energy within the human being with its intellect, propensities, and will is not unrestricted in its activity, but rather limited by the physical form it is entrapped within and derived from the Fundamental Sayyal. In this manner, the human body with its organs, senses, and tissues becomes a mean to express and limit the activity of the conscious Sayyals. It is through the Fundamental Sayyal that the senses are determined, the extent of their powers, the kind of articulation, and its relationship to its natural domain. Take for example the scientific experiments that proved that felines have a vision range of 187 degrees, while human beings are limited to 125 degrees. Likewise, bees can see in the ultraviolet range, while man cannot. However, man can see the color red, while bees could not. This indicates that the appearance of all

objects varies significantly as viewed by human beings and bees. Likewise, the upper threshold for hearing in human beings is limited to 20 Kilo-Hertz (KHZ), while that of felines, 47 KHZ; for bats, 95 KHZ; and for some whales, 300 KHZ. Such a great difference in the power of the senses for human beings, bees, felines, and bats are determined by the Fundamental Syyals. Add to this all the other senses and their limits for all animals and even for trees, flowers, and all plant life where the senses and means of connecting to their ecosystem vary considerably.

Divine Will made the “material” form created by the human Fundamental Syyal more like a prison for the conscious Syyals that merited to live in it and be part of it for a period determined by Divine Justice through the Main Syyal. Once the Main Syyal leaves the material form, death takes place. For this reason, the Fundamental Syyal of the body does not precede in its existence the Syyals of the conscious self and there is no cause and effect relationship between the two, but rather a close and interactive relationship; i.e.; it is not the origin of the psychological life and the source of its mental, spiritual, and will power in any creature—as many researchers in evolution imagine it to be.

2-Earthly Dimension of the Unconscious

According to Daheshism, in the Revealed story of “*The Fall and the Creation of Adam*,” a great number of lofty Syyals (i.e., noble living entities) that used to live happily throughout all 150 levels of Paradise, disobeyed a Divine Order that restricted them from venturing beyond their material domain—that includes billions of stars and planets—and into the Spiritual Domain, before a specified period of time passes for each one of them and in accordance to their Spiritual level. However, they were tempted and conspired under the leadership of the Archangel to join their forces and knowledge in order to cross into the prohibited domain. As they attempted the transgression, the Divine Power immediately penalized them and they all descended to earth in one amalgamation, thus creating Adam. The rest of the story is well known and mentioned in the Book of Genesis in the Holy Bible. I have learned from the founder of Daheshism that it is possible for every Syyal to split into fragments and multiply ad infinitum, however, the fragments or the different forms of the Syyal remain attached to each other—an attachment kept hidden from the individual conscious mind. In this manner, they all influence each other in accordance to a Divine Justice Order without the individual’s conscious will having any direct control over the Syyals existing outside of his/her being.

Since Adam, the one individual that multiplied thus forming billions of human beings—and could very well surpass this figure by several more billions—and since the form taken by any Syyal is not limited to the human form—to include animal, plant, or matter and each according to its merit (because the weave of the entire universe is made up of conscious Syyals)—then it is most likely to have several extensions to each human being in other earthly forms and are linked to his Main or Secondary Syyals (Hereditary or Supplemental) in a hidden manner. However, since the extensions of the Syyals lie beyond the circle of influence of the individual who cannot forcefully subject them to his will, then their influence on him takes on the form of mysterious attraction or enticement.

The clearest personification of this phenomenon appear in the clustering of artistic, literary, and philosophical groups that form haphazardly in many countries and without having the members be aware of the willful logical thinking behind it. The existence of the various schools of thought in literature and art—Classicism, Romanticism, Symbolism, Cubism, Impressionism and others as a proof to what I am saying (the founder of Daheshism gave me the examples of “The Brotherhood of Good Will” [a philosophical Muslim Brotherhood in the tenth century] and “The Pen League” [a League of Lebanese writers in the US in the first half of the 20TH century]. The Sanyals of the members of each school of thought were attracted to each other due to a hidden link between them. If we add the influences of past reincarnations to the influences of the earthly dimension of the unconscious, we would understand many of the hidden reasons that may influence the affective subconscious attitudes taken by any individual.

3-Infernal Dimension of the Unconscious Mind

This dimension represents the Sanyals that descended to the lower worlds and they are extensions to the conscious Sanyals in every human being. They are evil Sanyals that crossed the minimum threshold level of Earth and merited to depart from the human body to take on a different form in the lower Worlds of Hell. A living human being may have committed a horrible act that caused a particular Sanyal to descend to a lower world, or the act may have been committed in a preceding life cycle to the existing one and merited the descent. These evil Sanyals are what the Bible call “devils.”

However, these infernal Sanyals are just like all other external Sanyals to the conscious self and his will domain, i.e., their influence on the individual is through temptation and enticement, but not forced against his/her will. These Sanyals are the source of evil temptations and bad thoughts with the aim of controlling the Sanyals of the individual and to draw them into their world, however, they can be suppressed. According to Daheshist teachings, it is a grave error to think that God, the Just and most Merciful, had created the devils to tempt people and to forcefully make them fall, so that they can torture them for no reason and without having any link between the devils and people. According to Daheshism, devils are Sanyals that fell from the Worlds of Paradise to the Worlds of Hell as a consequence of disobedience to Divine Commandments, or Sanyals from human beings that fell into the level of the Worlds of Hell by committing evil acts. It follows that no evil Sanyal is permitted to tempt any individual with evil thoughts to attract him/her to its world unless this Sanyal is affiliated to the individual, otherwise there wouldn't be any Divine Justice. In general, there is no human being without having these thoughts of temptations and enticements because it is impossible for any human being not to have at least one evil Sanyal.

In his book “*Strange Stories and Wonderful Tales*,” Vol. 3, in a story titled “*A Horrible and Sublime Dream*,” Dr. Dahesh says: “From the [Summit] of the Mountain of Knowledge...I was viewing my Sanyals that are present in many worlds—some good and some miserable. I was amazed to see my Sanyals in the Lower Worlds, sending their rays to my other Sanyals in Lofty Worlds enticing them to commit forbidden acts in order to

make them fall and lure them into their Infernal Worlds. I understood then that every thought of committing forbidden acts comes from within us, i.e., our Sayyal that resides in an Infernal World is the one that works hard to make us fall and either it succeeds or fails. No external Sayyal is capable of making us fall, for it is absolutely forbidden. If we fall, it would be because our own Sayyal seeking to avenge itself from our deeds that caused its fall to the Infernal Worlds and it does so by sending to the rest of our Sayyals its enticing rays in order to make them fall and this is where the great disaster lies. Our Spiritual elevation or degradation is directly proportional to our struggle and resistance or submission and surrender to the temptation of our degraded Sayyal. If we obey its wishes and implement its orders by committing forbidden things, we would certainly fall and descend to its Infernal World. However, if we do not obey its orders, we would elevate our Sayyal to a Lofty World. This is Divine Justice that recompenses each one of us according to his deed. Actually, it is us that recompense ourselves by elevating or degrading our Sayyals. "Surely, We [God] do not wrong people at all; but people wrong themselves." (Sura Hood:101)

Sometimes, it is permitted for an evil Sayyal that is not linked to an individual to take over his body and control his conscious mind as a penalty for his evil deeds and in accordance to the limits prescribed by Divine Justice. In the New Testament there are many examples on this particular condition, where Lord Christ used to cast them out with a Spiritual Power when the individual merited to be cured [liberated]. A modern example would be the evil Sayyal that was permitted to take over Bechara el-Khoury, the former Lebanese President, and inflict him with insanity towards the end of his rule. The founder of Daheshism had already prophesied that he would be inflicted with insanity and paralysis in the hand he used to sign the denationalization order to strip Dr. Dahesh from his Lebanese citizenship—a prophesy that was published in the magazine "*Al-Sahafi el-Ta'eh*," owned by Iskandar Riyashi, a year before this disciplinary incident took place.

Through my conversation with the founder of Daheshism, I concluded that there are two types of conscience within us: The "Superior Conscience" that represents the voice of the highest conscious Sayyal within us that advises us and keeps us from committing evil (I have talked about it in part#3 of this series); and an "Inferior or Infernal Conscience" that represents the voice of the Sayyal that recently descended to an Infernal World. Initially, it blames the individual that caused its fall and makes him feel guilty, but then once it settles in its Infernal World and goes through horrible torture, it begins to transmit its invisible rays back to the individual enticing him to commit forbidden acts so that he [his other Sayyals] would fall to the same Infernal World.

We have seen that Daheshism is unique in its deep understanding of the unconscious mind in all of its dimensions. Psychoanalysts and psychologists could not add much more to the interpretations of Freud that conflict with Daheshism and with many other modern psychologists. For this reason, the drugs and psychoanalysis treatments that they use in order to cure patients suffering from awful or evil chronic obsessions or other psychoses are in general ineffective in curing the patient, but do have temporary easing of the symptoms.

4-Lofty Dimension of the Unconscious Mind

Just as all human beings possess infernal Sanyals that are suffering in the Lower Worlds of hell, many possess lofty Sanyals living happily in the Worlds of Paradise. They are refined Sanyals that crossed the maximum threshold level of Earth by shedding terrestrial filth, allurements, and shackles and merited to depart from the human body and to take on a different form in the Worlds of Paradise. A living human being may have committed a very noble act that merited a particular Sanyal of his to depart Earth and ascend to a lofty world, or the act may have been committed in a preceding life cycle to the existing one and merited that Sanyal to ascend.

These lofty Sanyals inspire the human beings linked to them with glorious spiritual achievements, great humane deeds, timeless literary and artistic accomplishments, and discoveries and inventions that change the course of history and the direction of human civilization. However, their influence is limited to inspiration and not compulsion—an inspiration that is either accepted or rejected by the human will and depending on the level of the current Sanyals of the individual. That's because each Sanyal in the human being has a particular will that is used to consciously choose whatever it wants and by doing so, it takes sole responsibility for the consequences and it is either rewarded or punished. If an individual makes a decision of some sort, the decision is a result of a Sanyal that defeated the other conflicting Sanyals. For this reason we see the true creativity in many talented individuals dry up after they had degraded their Sanyals.

Psychologists could not comprehend inspiration and unlock its secrets after they had realized its metaphysical nature. Many have preferred to approach the psychological issues using natural sciences—i.e., studying the psyche without believing in the existence of the Soul in conformity to an era of widespread atheism and physical interpretations—and have avoided the search for “inspiration” and replaced it with the term “intuition”. However, when they couldn't explain how individuals have suddenly derived ideas and solutions that led to important discoveries and inventions, they invented the term “happy coincidence” in order to avoid facing this problem.

In his book *Ion*, Plato (427-347 BC) was the first to talk about inspiration in his discussion of genius when he said: “Your evident talent in your extensive talk about Homer is not an art (skill), but rather an inspiration: for inside of you there lives a god.” He continued saying: “[The poet is] something sacred and no creativity takes place until he is inspired...that because the poet does not recite through the activity of art (skill), but rather through the activity of a Divine Power.” Many other philosophers have followed Plato in the likes of Baruch Spinoza (1632-1677), F. Von Schelling (1775-1854), Benedetto Croce (1866-1952), and Henri Bergson (1859-1941), who all believed that inspiration is a semi-Divine gift.

When I used to run into a difficult problem and had several solutions ahead of me, and on several occasions, the founder of Daheshism would tell me: “Follow your inspiration.” Sometimes he would tell us after some sort of harm takes place as a result of meeting

someone he did not wish to meet with, yet did so upon the insistence of one of his followers: “I told you that I must always follow my inspiration.”

Dreams

In 1899, Sigmund Freud published his famous book “*Dreams*” that was considered to be a great accomplishment by the supporters of psychoanalysis. Tens of attempts were made since then in order to explain dreams by following different approaches, although at times contradictory, all claiming to be scientifically correct. Despite all that, this field remains very mysterious and full of suppositions and delusions, and the door to the world of dreams continue to be locked and refuses to allow anyone unlock its secrets.

After waking up from a disturbing dream, the founder of Daheshism says: “The world of dreams remains locked to human beings and no one was able to break its locks. In attempting to explain them, researchers in the field of dreams have gone in so many different directions and each one to the best of his ability. Also Freud made many errors in his explanation of dreams and their meaning and traced their causes back to sexuality. In his [Freud’s] opinion, every obsession traces back to sex, every moan is caused by sex, and every dream, good or bad, traces back to sex! In summation, not a single psychiatric researcher or dream interpreter can give us a true explanation to what we see in our dreams. As to myself, I say: Our dreams—of course not every dream—that are of meaning and require interpretation are due to Spiritual causes and motives.”

He then gave two examples from the Holy Bible: The first is the dream that the Pharaoh of Egypt had seen and no one was able to decipher its secret except for Joseph, the righteous; and the second is the dream that Nebuchadnezzar had seen and no one was able to decipher its meaning except for Daniel. Dr. Dahesh comments on the two dreams by saying: “From these cases, the reader realizes that the cause of dreams is Spiritual, for when all those that claim to be seers and boastful of psychology fail to provide a proper explanation, there remains only the Prophet who solely can explain the dream and the details of its facts because he possesses the Spiritual faculty, i.e., he is Spiritually endowed from Heavens with a Spiritual Power that enables him to unlock the secrets of the unknown, otherwise everything else is nothing but nonsense and deception.”

As Dr. Dahesh told me, this doesn’t mean that the individual is not responsible for his dreams and all the good or evil deeds that he commits in them due to the indirect link between the individual and the specific Sayyal in the dream. For this reason, the founder of Daheshism used to ask his followers after they had seen a bad dream to write the Daheshist “Holy Ramz” and request the interpretation of the dream to be for the good.

It is fair to say that many contemporary thinkers and psychologists have come closer to what Daheshism calls for and have rejected Freud’s theory and considered it to be only representative of the lowest earthly psychological level and to the point that Dalbiez said: “Freud’s writings is the deepest analysis known to history on what is not in the human being is truly humane.” Likewise, Stocker said that Freud “should have limited his talk about the human being with a glance that decapitated him,” (i.e., that eliminated his/her

reasoning and inspiration and kept the sexual urge). Stoker and Berthélemy realized that the unconscious mind must have two aspects: an infernal one and a Spiritual one that inspires discovery, invention, creativity, philosophy, literature, art, and noble Spiritual Messages.

Nevertheless, why can't man interpret his own dreams? I have previously showed that every person has an unconscious mind consisting of four dimensions: One dimension that infiltrates into his Fundamental Sanyal that links him with all of humanity, and the three Earthly, Infernal, and Lofty dimensions. What I have learned from the founder of Daheshism is that the dream—as long as it is not a confused and nonsense dream—does not necessarily take a form that reflects the individual's needs, wishes, condition, or his personal psychological motives. The dream may reflect a condition, an horrible, enjoyable, or unusual incident that a Sanyal linked to him had experienced in a previous life cycle, in a different person, world, animal, or any creature that is linked to his Spiritual network and this Sanyal may not be in the current body of the person seeing the dream. Since this Sanyal that is part of the Spiritual network of the dreamer, then whatever happens to this Sanyal or what it feels leaves a realistic or symbolic traces in the mind of dreamer's unconscious mind of the four dimensions mentioned earlier. The issue is extremely complicated and surpasses the limits of human comprehension. For this reason, the Holy Bible limited the ability of interpreting dreams to the Prophets.

Visions

I have known from the founder of Daheshism that Spiritual dreams do translate into visions, i.e., accurate dreams with facts and real dates of unknown incidents—past, present, or future—presented to the dreamer for Spiritual reasons. However, visions do take place more frequently during the times of Prophets where elevated Sanyals enter into the closest of their followers due to the closeness of these Sanyals to the Sanyals of the Prophets. A few examples are: The vision that Joseph saw when the angel appeared to him in a dream and announced to him the birth of his child from the Virgin Mary; the vision that Saul saw while in Damascus of an individual called Ananias who will place his hands on him and his sight will be restored; and the vision that Ananias himself had where he was instructed to go see Saul because the Lord had chosen him to be an Apostle to the world.

In the writings of the founder of Daheshism are many examples on accurate visions: In “*A Frightening Vision That Came True*,” he talks about what he saw in a dream on July 10, 1944, and how his vision came true by the events that took place on August 28 of the same year when he was arrested by the tyrannical authorities; the vision he saw where Magda Hadad, the martyr, appeared to him to announce the fall of the President that persecuted him; the lofty vision where he saw the joys of the Prophets and those in the Worlds of Paradise, as well as the happiness of the righteous that believed in his message and the torment of the hypocrites and evil individuals that persecuted him; in “*Secrets of Life and Death*,” Dr. Dahesh declares that he who elevates his Sanyal to a Spiritual level that enables it to enter one of the Worlds of Paradise, he will see himself in a dream entering a Paradise of the same level as his Sanyal and what he sees in the dream

is factual and accurate. He further clarifies that “what the dreamer sees in this dream on Earth in few minutes, are actually many years of living in this Paradise.

It becomes clear through reading the stories of Dr. Dahesh that visions take place in exceptional people as well as in common people and for Spiritual reasons, such as: illustrating the administration of Divine Justice; unveiling reincarnations; or conveying Spiritual secrets. In the story “*An Unknown Romance of Napoleon*,” he tells the story of how Paulette Gautier appeared to Napoleon in many dreams and how in the last dream she and a little girl were fighting the waves to avoid drowning and then he found himself flying over their dead bodies. Then Napoleon came to know Paulette in real life and had a secret love affair with her. After he fell from his throne and was exiled to the island of St. Helen, Paulette—who had secretly borne him a girl—went crazy, so she and her daughter Henriette took a boat and headed toward his exiled island, however, the waves were strong and they both drowned, and at that same instant, Napoleon died.

In the story of “*Harmakhis and Amonarits*,” Dr. Dahesh relates an instant love story between the priest Harmakhis and one of the beautiful young women that regularly visited the temple. While he was with his love, the priest fell into a trance and the god Osiris appeared to him and said: “O priest, I have forgiven you because Amonarits is part of you, for you were a couple thousands of years ago...for this reason, today I will have all the priests see one dream that deals with your marriage so that you are not expelled from my temple when your love affair is exposed. When the formalities of marriage are complete, she will be ordained as a priestess and you will then become the head priest...soon after the vision came true.” In the story of “*The Homeless and Fugitive Dog*,” Malcolm sees in a vision his previous reincarnation; in the story of “*Who is the Killer?*”, after seeing a vision, Shandra Bouzo, a Hindu, admits to killing his master for beating a cow; and in the story of “*The Blind*,” the blind sees in a vision the reason for his blindness.

Holistic Human Image

The holistic human image refers to that which separated from the Divine Self. It is an image that helps clarify the position of each individual with respect to other creatures. Every human being is more like a live junction in a network of Sanyals that are exclusively his and are indirectly supervised by his Divine Spirit. Just as the level of the Spirit is determined by the levels of all of its Sanyals in the physical worlds, so too is every human being—who is a small component of a universal Spiritual network— influenced by every lofty or infernal movement within his Spiritual network. For this reason, the true worth of the human being is not limited to the conscious Sanyals that form his psychosomatic self but also include his unconscious Sanyals in their four dimensions.

As to what is commonly called “personality” of the human being, it is just a mortal existence made up of a collection of Sanyals that took a particular material form. In other words, the human personality is a particular and temporary organization that includes the Main Sanyal—which is the most important—and several other specific Sanyals that

distinguish the individual, limiting his physical form, i.e., his psychosomatic structure and its individual activity, progression, and interaction with his living environment through out one life cycle. For this reason, we see the human personality as a partial existence that cannot become complete except through the merging with the Spirit that it originated from. Likewise, the Spirit cannot complete its perfection, total knowledge, ability, beatitude, and glory except through the merging with the Creating Power. The merging with the Creating Power is impossible to take place unless all the Sayyals of that Spirit, that descended to the physical world had elevated themselves beyond all levels of Paradise; liberated themselves from the physical world and merited their elevation to the Eternal Spiritual Worlds; pass through 150 Spiritual levels; and then go beyond the first level to merge with the Divine Glory. This is the greater dream of every Spirit and has not been accomplished by any Spirit since Creation.

For the first time in the history of philosophy and religion and through the Revealed teachings of Daheshism, the true psychological nature of man is clearer to us than it ever been and now we comprehend that each human being is endowed with a Greater Self, which is a Divine Spirit that he originated from and that his human self consists of several sub-selves of different Spiritual levels and linked indirectly with other sub-selves on Earth, Infernal Worlds, or Lofty Worlds, and that the road to salvation is through the conquering of his earthly desires and his infernal obsessions and to direct his thinking and desires towards goodness, truthfulness and beauty. That's because the Spiritual value of a human being lies in the kind of relationships of his Main Sayyal with his other conscious and unconscious Sayyals and with his Mother-Spirit that he originated from. Danah Zohar had realized this truth when she said: "I am my relationships— my relationships to the subselves within my own self (my past and my future), my relationships to others, and my relationships to the world at large."

Physical Proof for the Immortality of the Soul

After we have clarified the Daheshist view of the psychological self, the question that comes to mind: is there a physical proof for the immortality of the Soul? Daheshist teachings affirm that the Sayyals that constitute the human Soul, as well as all the Sayyals in the universe, do not perish, because their essence is Spiritual and are connected to the Eternal Spiritual World where their immortal Mother-Spirits reside. The decisive physical proof for the immortality of the Spirit is through palpable miracles that transgress the laws of nature relative to our limited human knowledge but not relative to their comprehensive knowledge that encompass the secrets of everything.

The founder of Daheshism clarifies this important issue by saying: "The proof to the existence of the Spirit can be realized by anyone who attends a Spiritual Session that I hold. During the Session, a Spirit will take on a human form, where it would be possible to communicate directly back and forth with it and without any pretense or mystery. The Spirit can perform miracles as a proof of its existence. Let us suppose that you have a watch that you can identify and you left in your home. During a Spiritual Session, you can ask to have your watch brought to you. Your house could be in America, China, Cairo, or Beirut, for distance is irrelevant. The response is amazingly fast and in less than

a second, the watch can be on your wrist. This is an irrefutable physical proof that cannot be denied.

If the person attending the Spiritual Session is Christian, his faith in his Gospels is solidified. If he is a Muslim, his faith is increased by what was inspired in the Qur'an. If he is a Jew, his faith in the Torah becomes stronger, and so on with other faiths. The purpose of the Spiritual Session is to help people return to their religious faiths and to practice righteousness and decency. This would be a victory for the Spirit over materialism in an era where materialism has dominated the minds. Spiritual Sessions are not constrained to this miracle, but rather, numerous miracles can happen that would strengthen the faith of those attending. For example, you can bring with you from home a plate that you normally use for meals. When the Spirit takes on a human form, you can ask it to have the plate be transmuted from porcelain into wood. While holding the plate in both of your hands, the Spirit would transmute it immediately into wood. This plate remains a wooden plate for days and years. You could have asked the Spirit, instead, to have the plate be transmuted to iron and the change would have taken place immediately and you'll notice its weight increase while holding it in both of your hands. Likewise, you could have asked the Spirit to change the plate to any material you desire, such as; lead or crystal..."

When Dr. Dahesh was asked: Can the Spirit transmute a plate to Gold? He replied affirmatively, however he explained that the purpose of miracles is not the satisfaction of our materialistic desires, for Lord Christ, who fed thousands from a few loafs of bread, was very capable to bring money and give it to his hungry Disciples. He continued his clarification by saying: "he could have easily done that and had he did, Christianity would never have emerged. People would have said that his disciples follow him because he showers them with money. The disciples were meant to suffer, led by their master. They would face hunger, lack of clothing, torture, and struggle, so that each one of them earned the rewards of his extensive struggle. For instance, if you are attending a Spiritual Session and asked to have a plate be transmuted into gold, the Spirit would tell you to pull a nail from the wall, instead, hold it tight with your hands and while holding it, it will turn into a golden nail that you can take to any jeweler and be assured that it is truly gold. Miracles take place to bring faith into the hearts and not for personal materialistic gain. That is, the miracle doesn't occur so that the person comes out happy with what he saw, but rather, that he entered as an atheist and exited believing in the day of reckoning and in God."