

MASTERS / VISIBLE & INVISIBLE

PRICE £1.00



DOREAL

THE NINE ZONES
OF COLOR AND LIGHT &
THE FOUR ASPECTS OF SOUL

THE FOUR GOSPELS

A NEW SPIRITUAL AND OCCULT INTERPRETATION OF THE TEACHINGS OF JESUS AS FOUND IN THE GOSPELS, AND OTHER SOURCES.

Doreal

This interpretation of the FOUR GOSPELS, Matthew, Mark, Luke, and John, is the answer to the crying need of the Age for a comprehensive explanation of the Teachings of Jesus. It gives the TRUE teachings as they were originally taught, and it explains away the many versions due to interpolation, numerous translations, and later attempts at revision to fit special doctrines.

THE FOUR GOSPELS explains the "Mysteries" behind the sayings of Jesus. The time is at hand for the "hidden things" about the life of Jesus and his Teachings to be made clear. The Secret Teachings of Jesus need no longer remain obscure. Dr. Doreal has so simply, and clearly explained the Four Gospels that anyone can perfectly understand the wonderful message of Truth the Master Jesus came to give.

THE REGULAR EDITION - \$5.00.
IN TWO VOLUMES -
BOARD BINDING -

MASTERS
VISIBLE AND INVISIBLE

THE SECRET
PATH TO MASTERSHIP

By

Rev. M. DOREAL, Ms.D., Psy.D.

COPYRIGHT 1939

By

BROTHERHOOD OF THE WHITE TEMPLE, Inc.
1600 Logan St., Denver, 5, Co.

SEDALIA, COLORADO

M A S T E R S

V I S I B L E A N D I N V I S I B L E

T H E S E C O N D

P L A T E O F M A S T E R S H I P

B Y

Rev. M. M. DONNELLY, M.A., D.D., F.R.S.E.

C O P Y R I G H T 1 8 8 3

B Y

1400 Broadway, N.Y.
PUBLISHED BY THE WHITE LITHO, INC.,
BOSTON, U.S.A.

MASTERS

VISIBLE AND INVISIBLE

By
Doreal

When we embark upon the path of occult development and truth we find that truth truly becomes a jewel of many facets and that there are so many facets the entirety can hardly be learned in a lifetime.

There are a great many people who want the deep things and yet when they find them say it is too deep for them. I suppose the teachers must do like the Gautama Buddha did in his teaching, give not too much and not too little. But it is very hard sometimes to judge what is too much and what too little, because a lesson might be simple to one and deep to another; so the teacher is confronted with a difficult task, that is, to judge just what people are ready for. It is almost impossible to write a lesson and make it suit all individuals. The occult student always wants to know what he is going to get when he takes a class, seldom desiring to leave it to the teacher to give him what he is ready for. If I said I was going to give a class of four lessons suitable to the development of the students there would be little interest shown, yet this is the way the highest work is always given. If I just said that the lessons were fitted to the

consciousness of those who were present, few would attend. The best lesson I have ever given in my life have been given in this manner because I was without any restriction of subject matter. Each thing was built upon the preceding topic, yet I did not know until the moment I started to talk what I was going to give those students. This is the manner in which both the visible and invisible masters teach.

When a student is called, or meets the masters, the master has not announced to him previously what he is going to be told. He comes to gain the knowledge of the thing for which he has opened himself. The invisible and visible masters work from a plane or planes of consciousness wherein they can comprehend the needs of the individual. They know what each one can receive. I have attended in one capacity or another thousands of convocations, classes and meetings, both in the material world and out of the material world, wherein from ten to ten thousand were gathered together for the dispensation of truth, so that truth could be made manifest to them in the degree that they could conceive and comprehend; yet I have never seen any two individuals in a class, regardless of the smallness or largeness of the number present, whoever comprehended the truth that was given to them, in the same form or image. You will always find that different ones have different things strike upon them with the greatest force because that particular thing fitted with the

needs of their nature at that moment.

I have given talks, impersonal talks where I talked in that manner and afterwards I have had certain ones come to me and say, "I know that you gave that talk just for me." Why? Because some one thing in it was in accordance with something they knew they had not been doing rightly, or correctly.

It is an impossibility in the outer world, excepting to the few, to give the things that are actually good and needful for the student. Why? Because the student wants the thing that he does.

The Ministers of our orthodox churches are in exactly the same trouble. I have known many of them and I would discuss with them certain metaphysical and occult things, and I would find that they were in accordance with those principles, but when I ask them why they don't teach them, they say, "the people won't let me, because they have not accepted it as truth, and I have to teach according to their concept."

I have often wondered how many people are truly on the path of truth, whether they are searching out truth for truth's sake, or whether they are merely satisfying an abnormal bump of curiosity. They also have a yearning for the mysterious because they like to be pointed out as one who is different. Many enter into metaphysical work so that they can be pointed out as such. You would be

surprised at the percent of people who do that. They are not true seekers on the path.

There are others who like to enter into a thing so that they can be dominant in it; people of strong wills who find it easy to dominate the people they come into contact with.

On the subjective side we find people in occult or metaphysical work who object to paying a certain, or definite fixed fee, and ninety-nine percent of those people are people with means. The reason that they so believe, or say that they believe, is that if they can keep from paying a fixed fee they will very probably give much more than if they gave a fixed fee, but by so doing they make the teacher dependant upon their charity, and therefore exalt their ego so that they make themselves greater than the teacher in their own subconscious estimation. People who have that idea, that concept, never make contact with either the visible or invisible masters for the reason that many times that is one of the tests that they have to pass. The law of the Cosmos is one of compensation, or exchange. The great masters and adepts are not dependant upon any person, persons or thing, for their manifestations or their teachings, but those same great masters never place themselves either in inferior or superior positions. Neither will they allow themselves to be brought into contact with or disseminate the truth that they have through the

channels that have such fixations or ideas.

Many people are searching for truth and do not know what truth is when they find it. Many people say, "truth is so great that I cannot comprehend it; it is just beyond my mind." The answer to that is: enlarge your mind. Your mind does not have to be incapable of comprehending all the forces and attributes of the Divine Mind.

I never have had anyone complain that I gave too little, but only that I gave so much that they could not grasp it all, but every word that I say to the student, regardless of whether they consciously accept it or not, because it is truth, make a perfect, deep and lasting impression upon their consciousness and upon their subconscious mind, and later, when the thing comes up again, or when some problem in life comes up that that law applies to, they find they have the knowledge to meet it. But they have it because they had been building up a subconscious understanding which made it possible for them to recognize the things I have said, even though they thought it had gone over their head.

The idea of visible and invisible masters is one which has been prevalent in the world for centuries. The study of metaphysics is almost as old as civilization. It began back in the dark ages when man in this present cycle was just emerging from savagery, but always,

throughout all ages, even when man was in the depth of darkness there were certain great adepts of wisdom and power who changed not from age to age, who had been, and are, one with the Universal Spirit, - or Divine Light. We speak of these in two manners: one as invisible ones and one as visible. Now the distinction is this: the great invisible masters are those aspects of consciousness, those egos, who were not bound by the inrush of that force which we call negation, when it came into manifestation in the material plane in the first cycle, when man was a spiritual being, manifest in a body other than that of the animal body, like unto those that we now call invisible masters, or Children of Light, Sons of the Morning. The morning of what? The morning of creation, the morning of manifestation. When that force which we call negation came in, in the first cycle, there were certain egos or souls that were not in manifestation in the material body. Those egos, or souls were not affected by that force of negation, and therefore were not thrown from their primal condition of balance. They still had access to all the planes of manifestation of the Divine Spirit, with perfect consciousness and understanding. They are the ones whom we call "the Children of Light," "the Sons of the Morning," or the Invisible Ones. They did not incarnate in the animal body of man, except in periods, or ages, very far apart. They came into manifestation, brought into

such materialization by their own will and power, for the purpose of bringing a new light to a new age.

They dwell on a plane apart from the material world. In occult philosophy this plane is called the ninth dimension. The ninth dimension is actually the true materiality of the Divine Essence. It was in the form of a ninth dimensional body that the first incarnation of soul dwelt in the material body. They are the inhabitants of the seven sacred, primal planets which encircle the Great Central Spiritual Sun. Those seven planets are the true planets which are spoken of in ancient astrology. They are the true spiritual planets which the seven ancient earthly planets symbolized.

The Great Invisible Masters, in a sense, act as guides and directors of those Great Ones that we call the Great White Lodge of earth, and other material planets throughout the Cosmos. They are the guides of the entire White Lodge of the Cosmos, as those whom we call Masters are the guides of man's efforts to attain light and freedom from the bondage of darkness.

The great adepts, or masters, such as Khoot Hoomi, Morya, Hilarion and others are those we term visible masters, though they are not as a rule visible to our material world at large, but only to those who have raised their consciousness to the plane where they can perceive them; though it is also true that from

time to time they make journeys through the world, contacting and teaching those that have made themselves ready. It might be only once in ten years that they contact each student. That student then has to work with what is given him, until finally he can open himself to meet them otherwise, for the great adepts of the White Lodge are always visible to those who are able to recognize them and know them. They journey through the world from time to time in this manner, and from time to time bring a new understanding of light, of life and truth. When the mission is fulfilled, which is directed by the Great Council of the White Lodge, the master withdraws from earthly contacts, going back, not to the invisible, but to the various places of the White Lodge. He has a mission to perform according to the direction that is given.

In regard to our visible masters, in the material plane, we have the idea and concept of the visible masters as being in most cases those that we call men. The invisible masters are neither men nor women in the accepted sense of the term. Like Melchisedek, 'they are without father or mother, without beginning or end,' neither masculine nor feminine. In the first and perfect manifestation of soul, in that first form of manifestation of soul, in that first form of manifestation of the ninth dimensional body, the ego, or consciousness, or ray of light from the Divine Sun which manifested, was neither posi-

tive or negative, but both contained in the one. That is, the ray of soul-light which came into manifestation in the primal man was both positive and negative, therefore the soul which manifested in that form was both positive and negative. It is for that reason that we are told in the book of Geneses that "God created man in his own image; male and female created he them," and, "throughout all the world was not found a help-mate for Adam." Why? Because Adam was self-contained; "and God caused a deep sleep to fall on Adam and took a rib from Adam and made Eve," and in that we have the story of the inrush of negation which was the deep sleep, and when man entered the animal body the soul that was equally balanced was manifest then in division. This was the same soul divided to form two parts: one positive and one negative and therefore, masculine and feminine.

In occult philosophy we are told that the force of attraction between man and woman is nothing more or less than the opposite polarities seeking to again unite but that the perfect union of soul is distorted by passing through the screen of flesh and therefore the earthly manifestation of sex is brought in as a distortion. On this occult concept is based all the teachings, throughout all forms of occultism, philosophy and religion of twin souls - a truth which is in a sense distorted because each masculine and each negative soul-unit may have attraction for each other, because in

the source from which they came, they are all one.

The invisible masters never passed through this process of separation, therefore they are neither masculine nor feminine, and not the two in one, but neither for they are that source or light from which the two polarities come. The duad is one in the monad. They are such because they have not entered three-dimensional material bodies.

The visible masters are those who in the beginning came into this division of duality and they may be either masculine or feminine. They travelled the long road of life, throwing off sheath after sheath of the physical body, and perhaps have incarnated ten thousand or a million times.

It is because each portion of consciousness is essentially positive or negative, that, for the most part they incarnate in the body, or sex of which they are a division, excepting under the following conditions: when a soul during a lifetime has been disturbed by thoughts or jealousy, that the opposite polarity had an easier time, usually that soul incarnates in the opposite sex for one incarnation. Not by chance have they incarnated in the other polarity of body, but because of their longing and desire, or their will, or perhaps because of a cause set up, they have to experience the things in the opposite type of body. That is the reason that if you go back

in time you will find that you almost always incarnate in the same sex.

The reason I am bringing all this in is to show you the separation and distinction between the great adepts and the manner in which they manifest. As they pass along the long road of life, gradually, they begin to conquer all the manifestations of their own nature, because each soul, each aspect of soul, masculine and feminine, have within their nature the full and perfect creative power, and because the negative pole of the positive soul, or positive pole of the negative soul is not severed at its source, but only in the world. When the ray of soul-light, divided into negative and positive, reaches its perfect state of balance, it does not conjoin with its opposite, but draws from the source which is not divided, the opposite principle, to bring about the condition of balance in itself. Regardless of whether it was a woman or man before, it occupies any body which it desires, for it has taken on the condition of balance, and becomes neither positive or negative, but both. For this reason we do not refer to a master as either man or woman but just as a master - one in whom the two polarities have not re-united, but one in whom the dual polarity has manifested. When this occurs, where the manifestation has reached this stage, the incarnation as a divided soul ceases and there is only the one incarnation. In other words, re-uniting, or becoming one is reached by becoming, not

by joining, therefore, we say a master is neither woman or man, though if they appear in masculine body we say man; if they appear in the body of a woman, we say woman but the soul is a dual or balanced soul.

The reason in the past that great adepts appeared more often as men than as women was merely because man occupied a more commanding appearance in society than a woman could, therefore, they manifested in the masculine vehicle because it was the one that they could carry out their work more easily through.

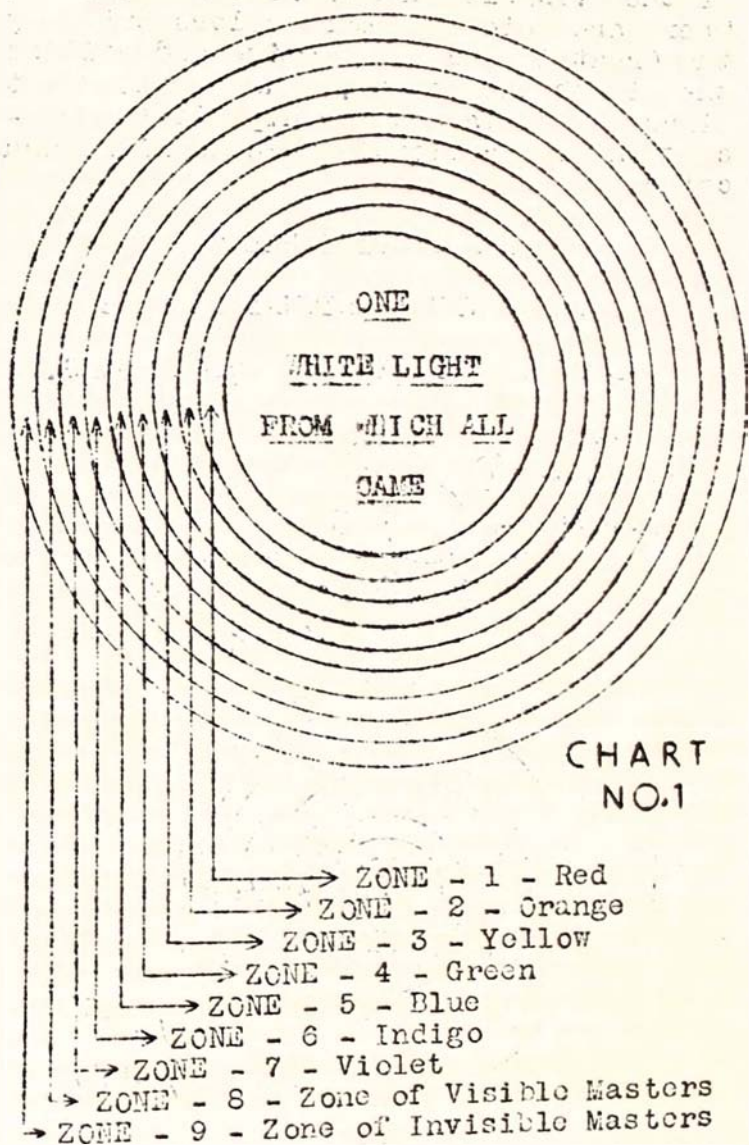
QUESTION: Is the master Khoot Hoomi one of those? ANSWER: The master Khoot Hoomi is one of those.

QUESTION: I always thought that Morya and Khoot Hoomi were twin rays. Is that right? ANSWER: Each a twin ray in this sense; that they are both manifesting from one of the seven encircling planets which move around the Central Spiritual Sun. The seven Logoi are each rulers of one of these seven planets. Any two egos or consciousnesses which manifest from one of them is considered to be a twin, or like ray.

We say that there are seven spiritual planets. A moment ago I said that the invisible masters are of those spiritual planes. The rulers of the seven spiritual planets are the seven Logoi.

(See chart on following page.)

THE NINE ZONES
of
SPIRITUAL MANIFESTATION



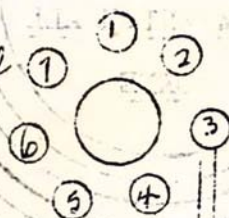
The nine zones shown in Chart One are the seven zones or stages in which man manifests, and the two higher zones of the visible and invisible masters. There are nine primary colors but only the Great Adepts can perceive and utilize the eighth and ninth. One of the first signs of coming mastership is the perception of previously unknown light and color.

CENTRAL SPIRITUAL SUN

THE SEVEN SPIRITUAL PLANETS

AND THEIR RELATION TO COLOR ZONES.

Seven
Spiritual
Planets



Koot Hoomi
and
Morya

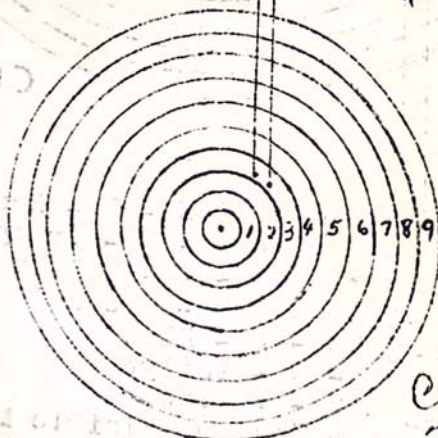


Chart
no 2.

An Adept works in the color zone related to his Spiritual Planet. There are nine possible zones, but eight and nine are zones of the masters. (See Chart #1.) These zones represent seven stages of mankind on earth today. There are men manifesting on earth in all of the seven zones of development. Each of the spiritual planets are, as it were, a director of one zone of man's evolution. If we say that three is the Spiritual planet from which Morya and Khoot Hoomi came we mean that their spiritual bodies are manifest on that spiritual planet. (See chart #2.) They are twin rays because being in harmony in the spiritual plane, they both manifest in the third zone. One from a particular Spiritual planet would work in a related color zone of evolution, or development. Each adept who works among mankind has a zone given to him to work in.

There are 144 brothers of the White Lodge working on this planet, though the same zones hold true on other planets also. To work in a zone, the ones from a particular Spiritual planet may be centered on one planet for a time. They may then all be withdrawn from that zone and set to work on another for a time. They are shifted from place to place so that during the course of ages they work in all the zones, with various races of people and different degrees of development. Sometimes they have worked in the eighth or ninth zone, and when they have done that, and then change to work in a lower zone it is very hard to bring the

principles of the thing they are doing to the comprehension of that same. In this you have embodied the principle of color scales as related to spiritual evolution. The scales follow perfect law and order. They have regulations and laws that they were under, just as man has his laws.

Those who do spiritual work, work under the direction of the visible masters who work under the direction of the invisible masters who move from cone to cone, planet to planet, from time to time. Because of their nature they may manifest either as man or woman but upon whatever planet, or in whatever age, if they manifest as visible masters, they manifest in the form, or sex of the dominant sex of that race or planet. There is one planet in this solar system on which the dominant sex is feminine, and all masters manifest there as feminine. It is merely a matter of aspect because in mastery there is no above or below, masculine or feminine, within or without.

Understand that souls in the state of perfect mastery are the same as the invisible masters. The only difference is that the invisible ones never having occupied animal bodies, their work deals with the handling and control of the negative principle which has been purified and ordered, making it occupy its proper place.

The consciousness which has manifested in a condition of mastery, when it is doing an invisible work in the

visible world calls upon the invisible powers to control, and direct all the situations with which it is confronted. When it is manifesting in the material plane it uses the law of the material - the laws of the visible, to direct its manifestation. It has learned that in whatever plane, or state of consciousness in which it manifests, that it is in the mastery of that plane and its laws and principles that he has to use. If he is working in the invisible he calls upon the invisible; if he is working in the visible he uses the visible laws. He does things according to, and by the laws of the plane in which he is doing his work.

This is the reason that Jesus said, "If I would, I could call a legion of angels to my aid," but he would not because he was working in one aspect of plane and only used the powers of that plane, for he was working in and through the material nature alone, with material laws. He was showing how man in the material could use the material laws. If he had tried to teach men the true laws of the spiritual, they would have been beyond his comprehension because man had not yet learned to use the material laws of the plane in which he was manifesting.

I wish to tell you about a woman who walked the earth for five million years and who still walks the earth. You, of course, have heard of certain adepts, certain ones, who have lived for hundreds of years. You have all heard

the legend of the Wandering Jew who has lived since the time of Jesus but there have been, from almost the most ancient of historical times, legends and stories of people who have walked the world for ages - yet the greatest of all those stories is not known to man; of a woman over five million years old, a woman who was born in the first cycle of earth, in the first cycle of man.

In the latter part of it, in the beginning of the second cycle, this earth was invaded by beings from the dark planet X, whom we call the Xians. One of the properties of the tenth planet was that all the negation of the negative force which came into this Cosmos at the fall of man was centered in the dark planet. It has the power of absorbing, instead of refracting light; it also has the power of absorbing negative. When negative manifested abnormally on that planet, there came into being as a result of what we might literally call an unholy union of negation and order, so much disorder that it was dominant in the nature of the inhabitants. In their first coming to earth they controlled, and ruled mankind. They overwhelmed and conquered man in the latter part of the first age or cycle. They ruled mankind from their condition of negation or disorder before they were imprisoned by the Children of Light, who came to earth for that purpose. They were imprisoned in the center of the earth, but before that time they had ruled mankind for thousands of years. They caused themselves to be

worshipped as Gods.

They had as their intermediary a woman, or girl, who acted as a high priestess; one who had because of certain things, in her own nature, become somewhat harmonized with their negative nature and she, as she remained close to them, became more infused with their negations instead of manifesting the positive. Then she became immune to the force that was brought into manifestation - death, so that negation could be sheathed off. Death is a law of harmony and not of negation, and when the Xians were imprisoned in the central earth, she was left upon the earth for certain reasons which I am not at liberty to disclose because it has something in it of the manner in which the invisible ones hope to manifest a condition of order in the Xians. She is the origin of the legend of Lilith, who in ancient symbolism was called the first wife of Adam. She has walked the earth since then, in the form of a beautiful woman, and she still walks the earth and wherever she walks turmoil and negation manifest, because she feeds on negation; now, even as she fed on it when she was an intermediary between the Xians and mankind.

I want to talk to you about the four aspects of soul as taught in the Kabbala. According to most of the ancient wisdom teachings, the soul of man manifests in four planes or aspects. In the Egyptian religion we are told of four aspects of soul. First there was the animal soul

of the body which remained as a guardian of the body in the tomb. Then there was the messenger between the tomb, and Amenti, and the soul which passed before Osiris in the Halls of Amenti, but beyond this they still had a further aspect of soul, a soul which justified in Osiris and weighed by Maat, the goddess of truth, and found not wanting, was allowed to pass through the heart of Osiris into that greater plane from which the soul comes. When the soul had passed the double gates, and been perfectly justified in Osiris, then that soul had completed the circle of the wheel of life, and was no longer bound to the wheel of life.

The Kabbala says that there is the material or emotional soul, called Nephesch. Then they say that there is Ruach, the Creative soul, or soul of the plane of formation. Then they say that there is the Neshemah, the soul of the mental plane and above and beyond all these is the Chiah, the Spiritual soul from which the three lesser aspects of soul emanate. They say that the soul of man assumed, as it were, the form of a triangle. That is, that the three lesser degrees or aspects of soul form a triangle radiating from a center, and that each of the qualities of soul remains always in its own plane connected only by a thin cord of light, the silver cord of Ecclesiastes. The Silver Cord is considered to be a thin thread of force, light, energy, or consciousness which connects the various aspects of

soul and by which they are separated into their various planes of manifestation.

We are told that the material soul is the lowest aspect, and in a sense is the controller of the emotional nature of man. The true occultist recognizes that the soul as manifest in the material body is the emotional soul, the lowest aspect or Nephesh. Some occultists, knowing that man's inherent material nature is emotional, because it is ruled by Nephesh, play upon that quality of soul, never advancing it but forcing it deeper into its manifestation. By thus bringing the emotional nature, which is already in manifestation, into control and enhancing it they gain control of the lower manifestation, the emotions. All emotional religions play upon the Nephesh, because it is the first thing that they can reach, the easiest thing, the lowest aspect, the Nephesh. Instead of bringing man closer to his higher aspects of soul, they more firmly fix him away from his higher aspects of consciousness.

Chart #3, - on page twenty-five - shows the Neshemah, the Ruach, and Nephesh, the material. The Chiah is the highest, or Spiritual soul. The Chiah is not shown here because it is of the highest, or invisible realm and we are told that the three lowermost qualities of soul co-ordinate and balance in material man, that man in the material has the power to call into being the powers of his mental soul, and the power of his

creative soul, though because he is so deeply immersed in his Nephesch, he is bound and limited in his emotional nature.

In the Old Testament it says, "my Neshamah rejoiced." Here we find that the old poet really said the mental aspect of my soul-rejoiced. They translated it as, "my soul rejoiced," instead of showing what aspect of the soul rejoiced, and therefore, giving an understanding of the plane of rejoicing.

We are told that these three aspects of soul are potentially capable of manifesting in the material world; that man has to pass through these three aspects of soul before he can reach the Chiah. We are told that these four aspects of soul are also symbolical of one aspect of the Tetragrammaton, the Yod-He-Vau-He. We are told that the three aspects of Soul, coming down into manifestation into the material soul, manifests each its own nature.

First, Nephesch which is of the emotional body, of the emotional world, manifests one of the two angels which are present in the life of every man from birth to death: Mikael and Samael - his good and evil angels. Samael was the evil angel, the negative, the emotional side of man. Man in the emotional quality of his soul is swayed by that emotion until he is not in control of the things he does, and therefore Samael is the manifestation of the emotional or

THE FOUR ASPECTS OF THE SOUL
Forming Mikael and Samael and Tzelem,
the Image.

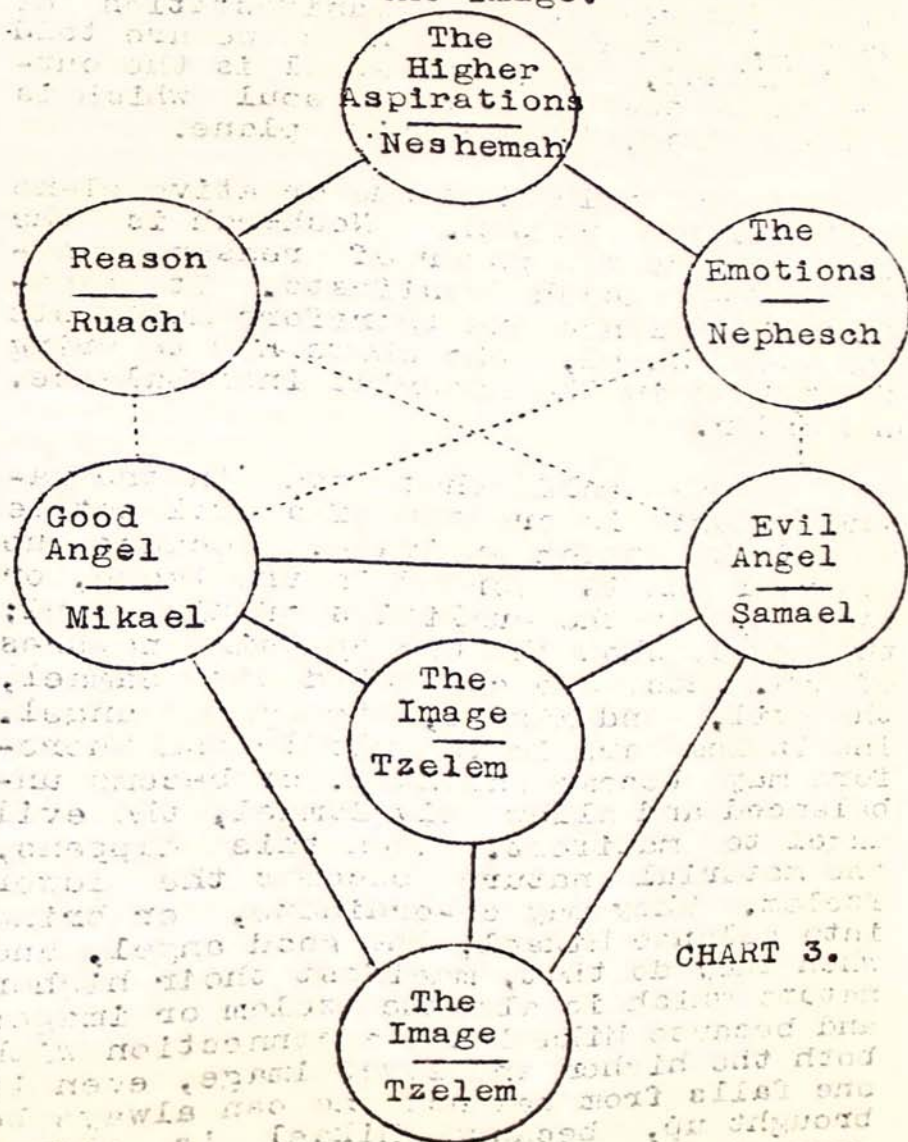


CHART 3.

material soul of man, where he is impelled or thrown into the deeper aspects of negative by the manifestation of Samael. On the other hand we are told that Mikael, the good angel is the outgrowth of the aspect of soul which is called Knoch, the creative plane.

We are told that the creative plane manifests as reason. Keshemah is the mental, but the power of reason manifests when Knoch manifests. It manifests in balance and therefore manifests the good angel, who shows how to bring the things in the material into balance, and order.

We are told that man in the material world is created of a dual nature called the Tselam or image, because the material man is formed in the image, or aspects, of the qualities of his soul; thus these show the two opposing natures of man. These are connected with Samael, the evil, and Mikael, the good angel. The Tselam are in the middle and therefore may become balanced, or become unbalanced and allow only Samael, the evil angel to manifest. When this happens, the material nature becomes the lower Tselam. They may co-ordinate, or bring into balance Mikael, the good angel, and when they do that, manifest their higher nature which is also the Tselam or image; and because Mikael has a connection with both the higher and lower image, even if one falls from balance he can always be brought up, because Mikael is always connected to the image. If unbalanced,

he can manifest his lower nature by surrendering to Samael.

We are told that the understanding of the four aspects of soul enables one to find the particular aspect that he is functioning in. If man is functioning solely in his emotional soul, if he is allowing that condition of unbalance and even though he seems to see things as good, yet he is ruled by Samael, the evil angel who is manifesting through his animal soul. His material being is a manifestation of Samael which is a manifestation of Nephesch or his emotional soul.

Because of the co-ordination of the emotional soul of man, with Samael, it is taught by the true occultist that the inducing in the student of the heightening of the emotional nature, is, in effect bringing the evil angel, or Samael, into manifestation and by so doing that person will finally be led to a condition of unbalance where they will reflect in their outer nature the image of Samael, the lower nature.

Does the student want to become a reflection of Samael, the lower Tzelem, or image, ruled by emotion which is connected to the left side, or does he want to become a reflection of Mikael, the higher Tzelem, or image, ruled by the powers of reason, which is connected to the right side, leading him to Keshamah and Chiah? Both are through the soul. His aspirations lead him to the right,

or left side, and to whether he manifests in his Ruach or Nephesch. If he manifests in his Nephesch only, he can never find his Neshemah. If one calls on his good angel, that is, exalts the power of Ruach, then the connection which is broken becomes solid and the good angel manifests, to affect, to control, and to repulse Samael. On the other hand if we exalt the emotional nature, then that aspect becomes manifest and Samael becomes dominant and exerts power to negate Mikael.

Remember that Mikael and Samael are only symbols, therefore, when the old Kabbalist spoke of the aspects of soul in relationship to man he was really giving man a key by which to live. He was showing man how he could exalt one of his two manifest natures. If he called his higher nature, Ruach, into being then he could call on Neshemah; he could call unto the great will of the Divine to bring into power the Chiah, but he could not do it on the left hand path. Therefore, one of the things that the student must do is this: push to one side the things that appeal to his emotional nature, and call upon his powers of reason and discrimination. Apply the powers of analysis to it and when he does so he begins to exercise the powers of Mikael, and Ruach, and a great light begins to dawn on him and he is shown the path which is the right hand path, instead of the left hand path which leads to destruction.

FOUR PLANES OF HEALING

Doreal

There are four planes of man's being which should be considered in Spiritual Healing; the physical, mental, psychic and spiritual planes. It is for this reason that when the healer has learned how to operate on the four planes, he is able to reach the cause and permanently heal his patients.

A symptom may appear in the physical which has its cause in any one or more of these four planes. The treating of symptoms alone will not remove the cause. When the cause is not eliminated, even though the symptoms has disappeared, the patient has not been really healed for the same symptom or another may later appear if the cause is allowed to remain.

FOUR PLANES OF HEALING is a Textbook for healers. It describes the Laws of Healing; giving the methods for employing them and cites a large number of examples which explains how they are to be used, - gives the method for diagnosing both the symptom and their causes - and treatment for each.

This book may be used for self treatment as well. A beginning student may immediately practice its principles and heal the sick. All students wishing to heal either themselves, or others, should read this book.

Formerly \$10.00 -

NOW \$3.00.