

**THE STRANGE
STORY OF
AHRINZIMAN**

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The Strange Story of Ahrinziman by Anita Silvani

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ANITA SILVANI

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AHRINZIMAN**

Univ. of
CALIFORNIA



TO VISIT
CALIFORNIA



THE VISION IN THE DESERT.

UNIV. OF
CALIFORNIA

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BY
ANITA SILVANI



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ANNOUNCING

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THE STORY OF AHRINZIMAN

TOLD BY HIMSELF

INTRODUCTION

The philosophy of Ahrinziman, the Persian — what life hath taught him of the Soul; life lived on Earth and life of ages in the Abyss and in the Heavens of the Beyond.

To each one comes life's lessons in different form. Let him that would learn the meaning of this tale attend to these words that he may the better understand, and let him that is but the idle hearer of a story pass them by.

He who would write truly the history of any Soul must take into account the prenatal conditions, that is, those which have preceded its conception into mortal form.

A Soul germ is but an incomplete unit until it touches the Plane of Earth Life, because until then it is still wanting in one, at least, of the elements which go to form the Perfect Whole. And although at the death of the earthly body the Soul would appear to cast off entirely its purely earthly attributes with the earthly shell, which, like the husk of the wheat, has concealed the grain within, yet it does not do so. From every one of the lower faculties it has retained the Spiritual germ, and these germs of the grosser propensities may be called, for lack of a better term (there being no word in the English language which exactly expresses this element, and this element only, in the Soul), the "Animal Soul," since they are typified in Man's lower, or animal, propensities and are the "Soul" elements of these propensities. Therefore, the idea which has prevailed among many religious faiths, that at death there is a complete severance between the Animal Soul and the higher Spiritual faculties, is an error as absurd as it is pernicious, because men are thereby led to give undue prominence to the purely intellectual and moral faculties and to cramp and neglect the due, proper, and judicious develop-

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2. THE STORY OF AHRINZIMAN

ment and regulation of the faculties of this Animal Soul, which is truly not only an immortal part of the Soul itself, but quite as needful as any other to its complete evolution.

The Animal Soul contains all those elements which give force to the character. Strength to will and to act with decision. Power to command and to contend. Perseverance to struggle and battle with the trials of the Earth life here and with the contending forces of the Spiritual World hereafter. All the elements which go to make Man great in a physical as well as moral sense are born of the passions of this Animal Soul, and no one ever emerged from the condition of the Dreamer and Visionary into the active agent for the fulfillment of his dreams unless he cultivated the powers of his Animal Soul as fully as those of his moral and intellectual ones.

The love of conquest, the thirst for power from purely selfish and greedy motives, becomes in the properly developed Spirit of the higher spheres the strength by which he protects his weaker brethren, and by which he contends with the Powers of Evil to overthrow them—a strength and force of will which are developed first in the rapacious conflicts of the Animal Soul during the life of Earth and of the lower spheres.

From the equal development of all three of man's Moral, Intellectual, and Physical attributes are born those seeds which spring up into the beautiful flowers of a truly Spiritual character.

All the lower propensities of Man's Soul have each their spiritual seed, and although when unduly developed and un-equally balanced by the development of Man's higher nature and uncontrolled by his moral and intellectual powers these lower propensities bring suffering and destruction on all sides, yet their very excess of development creates a force of character which (when the higher attributes become equally developed and in their turn the controlling powers of Man's Soul) will send the Soul upwards with a velocity and a strength of flight equal to that with which the evil propensities dragged it down, and these natures will possess a grandeur of character, a power and breadth of thought, which, when combined with the perfections of the higher Soul enable their possessors to become rulers in the Spiritual World.

Our teachings are that the Soul, in its passage downwards from the central source of life, travels through all the intermediate