

The Psychic Body

The Personality After Death

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In a recent issue of *L'Initiation* we presented the occult data regarding the astral body by using analogical figures. The success of that essay with our readers invites us to continue in this way; so the same method will be applied to the study of the soul and to the question of the conservation of the personality after death.

In order not to unduly complicate this presentation, we will refer to all the higher principles of humankind as the *psychic body* by analogy with the *astral body* and the physical body that constitute the other synthetic elements of the human being.

When we indeed want to merely address the issue under the general point of view, we can say that a human being is composed of three principles:

1. The physical body;
2. The living or astral body;
3. The soul or psychic body.

But if we want to precisely identify the action of these three principles, if we want to attempt to relate these principles to the current scientific data in our possession, it is necessary to make new divisions, as the physicist who wants to study the laws of colorization analyzes the three irreducible colors he has first determined: red, yellow, and blue.

The physicist who studies the solar spectrum deals with seven main colors; the occultist who studies the human being deals with seven general principles.

The physical body has three components: a material element - the body; an element animating this body - vitality; and finally, an intermediate element between the physical body and the higher principle - an element known as the astral body.

Jacob Boehme and Swedenborg studied the septenary division of humankind, and, moreover, we can show that this analysis follows step by step the color spectrum.

Indeed, the red does offer two more colors to the observer: orange and yellow. We will see that this is still true for the analysis of humankind or light. The same law governs all the phenomena of Nature.

The *astral body*, a median principle, also shows us:

1. One element that connects it to the lower principle, an element that has the name of the principle itself: the astral body.
2. One element that appears in the animal series in individuals with well developed thoracic ganglia: the animal soul, the origin of instinct.
3. One element that appears only when a cephalic ganglion exists in animals or in humans: the human soul, the origin of the intelligence. This last element also serves as the point of intersection to the median principle, the astral body, and to the higher principle, the psychic body.

In the color series, yellow, green and blue correspond to the three elements of humankind.

The *psychic body*, higher principle, shows:

1. The previous intermediate element: the human soul.
2. A special element existing in germ in modern humans: the spiritual soul origin of spirituality.
3. A still less developed element: the divine soul origin of the definite immortality of the personal monad.

Blue, indigo and violet correspond to these elements.

We are only giving here a rather compact nomenclature of these seven principles of which we previously studied the physiological location¹.

What is important to note for the establishment of our analogical figure is that two elements serve as hooks for all the others: the third (astral body) and the fifth (the human soul). In the same vein two of the colors, Yellow and Blue, are intermediate between two different series. The following figure shows these correspondences.

(1) The seven principles of man scientifically.

| | | |
|-------------------------|-------------------|--------|
| SOUL psychic body | 7. Divine Soul | Violet |
| | 6. Spiritual Soul | Indigo |
| ASTRAL | 5. Human Soul | Blue |
| BODY | 4. Animal Soul | Green |
| | 3. Astral Body | Yellow |
| PHYSICAL | 2. Vitality | Orange |
| BODY | 1. Material body | Red |

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The astral body thus appears to us as a double hook whose rod is the fourth principle (the animal soul).

How to represent the other two principles, the body and the soul?

The material body cannot be better represented than by a mass, a weight, a block of lead for example.

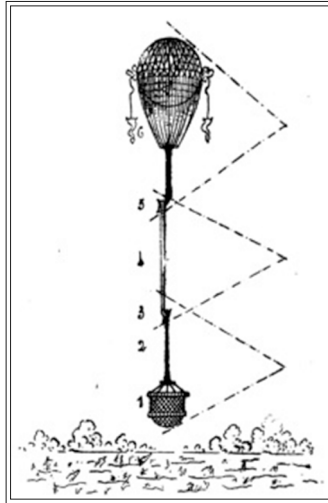
The soul, on the contrary, the essence of which is totally different, has to have a totally opposite image of all the previous. Instead of a heavy thing, it will absolutely be something light, a thing that in all appearances escapes the laws of gravity. What better figure than that of a balloon for this purpose?

I am well aware that it will still be argued that these are ingenuities unworthy of philosophical questions; but occultism is being accused of being incomprehensible to those who have not been beyond elementary school. Since we must show that the most abstract questions can be known to all, we leave there all the critics on the ingenuity of our images and proceed with our presentation.

A double hook holding up a balloon at the top, at the bottom a block of lead, is a very good representation of the composition of the human being with respect to the higher element, the soul, which we will especially talk about later on.

Since the three principles are divided by an analysis in seven, the following figure will show us this division exactly applied in the image of our balloon.

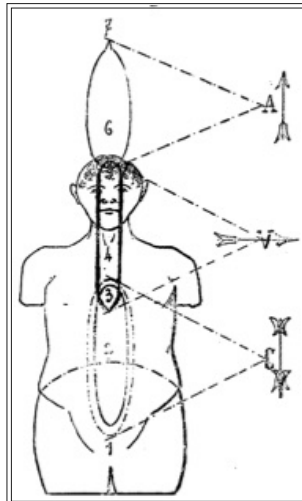
(See figure on following page.)



Analogical figure of the composition of the human being.

Humankind is thus conceived as a system of balanced forces yet put unsteadily. Depending on whether the material body (the mass of lead) or the psychic body (the balloon) prevails, the entire system will be inclined toward earth or toward heaven.

So that one does not think that these are purely metaphysical elements, we will summarize their location with the help of the following figure:



*The seven principles of the human being.
Analysis of the Soul (A), of Life (V) and of the body (C)*

It will be noted that some of these elements are located *outside of the being*. This portion forms the higher NON-HUMAN PERSONALITY or *higher unconscious* studied in detail by the occult schools almost exclusively and unknown by spiritualism.

The Spirit incarnated in humankind, the HUMAN PERSONALITY is formed by the fourth and fifth principles and is, therefore, placed between *two unconscious*; one higher and one lower. The lower unconscious is known by modern doctors as *Organic Life* and located in the sympathetic nerve².

These are not revelations made recently by some Mahatmas. This is the system of Paracelsus, Jacob Boehme, Swedenborg, also known on the other hand for thousands of years in India, which we try our best to summarize.

The figure of the balloon already allows one to capture at a glance the esoteric theory of sin or the *Materialization of the Spirit* (predominance of the Lead block over the Balloon) and that of Ecstasy or *Spiritualization of the Body* (predominance of the Balloon over the Lead Block). We can likewise review most religious data that are scientific data not understood, as demonstrated by Wronski who calls dogmas porisms, that is to say, problems to demonstrate.

But let us leave there these minor points and examine a rather delicate question.

THE SOUL AFTER DEATH

Let us note well the positions of the psychic entities.

The HUMAN PERSONALITY is placed between two unconsciousnesses.

1. A higher unconscious, the higher NON-HUMAN PERSONALITY- or the self.

2. A lower unconscious, the lower NON-HUMAN PERSONALITY or Organic Life.

The Balloon represents the self (seventh and sixth principles).

The Lower Hook of the Balloon and the Upper Hook of the Astral Body represent the HUMAN PERSONALITY (fifth and fourth principles).

Finally, the other parts of the figure represent the other lowest elements.

What happens after death?

These various principles part from each other with each continuing their evolution *on a different plane*.

We all know that after death the material body evolves on the material plane, that its organic cells are going to animate new organisms and that the vitality spreads into Nature.

(2) Ref. *l'Initiation*, 9th Volume, No. 1.

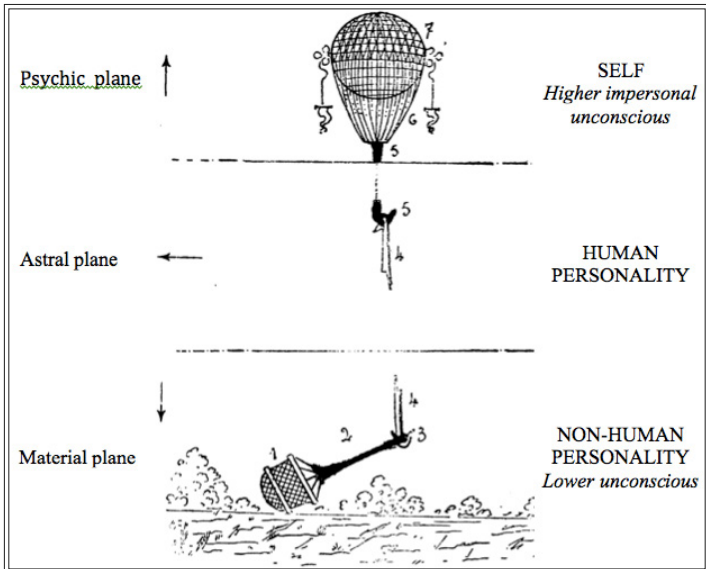
The HUMAN PERSONALITY also continues its evolution in the astral plane. This is a point clearly defined in the various works involved in spiritualism.

On the other hand, the SELF continues its evolution in the essentially impersonal Divine Plane. The last two principles, however, are always connected to one another, we will see later just how.

To summarize let us say that just as there are three distinct planes in the Universe, so there are three evolutions corresponding to these planes:

| | |
|---|--|
| 1. The Material Plane | In which the physical body will continue its evolution |
| 2. The Astral Plane Personal Plane or Moral. | In which the HUMAN PERSONALITY continues its evolution |
| 3. The Divine Plane or impersonal | In which the self continues its evolution |

The figure below summarizes these data:



The state of the human being after death

What good does it do, one will argue, that this SELF distinguishes itself from the HUMAN PERSONALITY? This is a source of gibberish that upon which nobody can agree. We will show only one side of the issue, the

others requiring more space than we can dedicate to that study here.

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The primary doctrine of occultism teaches us the theory of reincarnation. We reincarnate several times during our gradual evolution.

If we now assume that John died, his Spirit, after completing its astral evolution will be reborn with his perispirit, as some spiritualists want, in the individuality of Peter, what will happen if one evokes John through Necromancy and Spiritualism?

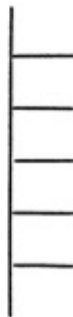
Will Peter have to fall asleep at that moment and send out of himself the primitive individuality of John with his perispirit?

The problem is further complicated if, instead of seeking the previous immediate incarnation, we seek the one that is above the tenth up to the twelfth degree in the series.

It is because Occultism responds better to all these difficulties that we wanted to expound its teachings in this regard.

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According to the doctrine of *Karma* and Reincarnation, the evolution of humankind can be compared to a long vertical rod cut by small horizontal rods.



The large vertical rod represents the divine principle the SELF that passes through all the personalities and bringing luck or bad luck in the next individuality, following the conduct of the previous individuality.

Each of the small horizontal bars represents one of the many HUMAN PERSONALITIES through which the divine Principle is evolving.

Therefore, if I was *John* in a previous life and I am *Peter* in this one, it is not the personality of John that was used to build my current personality; the divine principle alone that was in John is in me, or rather is above me, and is my ideal, and that this principle will be in my future personality.

The social position and the “luck” of each of these personalities will depend on the behavior of the previous personality, but this does not prevent each of the so generated personalities to keep intact all its individuality, all its HUMAN PERSONALITY, in the astral plane.

The Higher Principle, moving in a different direction, cannot affect in the least the evolution of the different personalities to which it is always linked, as the wire is related to the beads of the rosary it crosses.

When the solar system enters its time of rest, the Higher Principle, the SELF, can see all the HUMAN PERSONALITIES it has evolved manifest before it, and synthesize thoroughly all the merits and demerits acquired during its evolution. But we are discussing there a matter outside of our subject.

To sum it all up, let us note the ease with which the objection made earlier is resolved by the theory of the indefinite retention of the vibrations generated at any given time in the astral plane. Each of the individualities remains, linked to every other by the Higher Principle, but independent from the others in its special evolution.

The Egyptian cross that is found on the Tarot represents at best this theory, the vertical branch representing the SELF and each horizontal branch a differentiated HUMAN PERSONALITY with its special plan of evolution.



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