

DISCOURSES

Kabbalah and Science

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Other books of the author

Het Genesis Project 2007

Attis 2007

Kabbalistic Psychology 2010

Elementaire Kabbalistische Psychologie 2010

A Kabbalistic Key to Neuroscience 2010

Triangulation of Selves 2010

Radicale Neurotheologie 2011 / 2014

Kabbalah and Personality 2011

Tobias 2011 / 2014

De Spreker 2014

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SYAAD

“I am unable to express the whole truth and so present one aspect or mode of truth. The meaning of syaad is the acceptance of one's inability to express and to accept the limitations of language.”

[JAIN LOGIC]

ABSTRACT

My interests embrace many subjects and my principle goal is, and has always been, to integrate the different main-streams into a thin red line, or more alchemical spoken, extracting the gold, finding the philosopher's stone. I join the view on transpersonal psychology of Ronald Campbell (1999) in saying that transpersonal psychology is an integral science which treats the complete person and rests on the concept that the human personality has many dimensions of being that must ultimately be integrated into one complex whole person. But even more complete is James Fadiman (2003) who proposes that transpersonal psychology is the study, recognition, and use of the full range of human experience. Its central assumption is that humans are physical-psychological-spiritual beings and that one aspect can be fully studied only in the context of other aspects. Transpersonal psychology, he continues, *integrates the accumulated wisdom and practices from the major spiritual traditions and psychological schools of thought with the insights of current research into genetic predispositions, cultural conditioning, and critical events in childhood and adult life* (italics are mine).

My experience and studies are mainly aimed at biology / medicine, theology/religions, philosophy, psychology and spiritual/metaphysical mainstreams. For me, personally, the old religious and philosophical theories can have as much value as e.g. the present neural science. The ancient theory of Indian thought with its Prana and Chacras are not as deviant as we assume from our modern biologic psychiatry, the main problem is the ignorance in the disparity of culture-defined semantics.

The gap between them is a concept-split, based on a grammatical and different interpretation or points of view, by which they are *apparently* incompatible. I hope this project to be a valuable contribution in bridging the cleft between the two supposed opposites. I assume therefore that all accepted or not accepted sciences must have a unitary nomological foundation that is conformable to, what is explained in the Smaragdine Table, attributed to the Trice Great Hermes (Randolph, 1889, 1972):

“True, without error, certain and most true, that which is above is as that which is below, and that which is below is as that which is above, for performing the miracles of the One thing.”

I, personally, assume that biology and mind are founded in the same kind of relationship as nature and nurture; these split subjects, with at each side its proponents as split egos, have to be transcended by theories that are found within the transpersonal approach and are in desperate need of more research.

I join the words that William James (2000) repeats as he cites Papini on pragmatism: It is like a corridor in a hotel. Innumerable chambers open out of it, one chamber with an atheist and another with a praying man; one with a chemist and one with an idealistic metaphysic. But they all own the corridor, and all must pass through it.

For the use of this project I propose to divide this discourse into three parts, harmonizing with the concept I laid bare in the former paragraphs; at first the Thesis with a theoretical and suggestive view, followed by the Antithesis and relating for the greater part to the medical sciences; in the last part,

the Synthesis, I will fuse the foregoing subjects into a transpersonal theory grounded in the Psychoanalysis.

Part One, the **Thesis**, is meant to give a synopsis of the religious and cultural aspects in defining soul or self. This overview is given to lead our thoughts into the unitary mind of ages. I have not the intention to digress down to the minutest details or to extend their philosophies, as within a stream of thought there are also others minor streams of explanation. My aim is to show the continuous thread which pervades them all. The inherent thought in all these religious theories is the occurrence of three main parts:

(1) a worldly, physical body, (2) an affect-experiencing mediating body, and (3) a subtle spiritual or heavenly body.

Part Two, the **Antithesis**, is a synopsis too, but this time from the physical, biological point of view, but without omitting some of the transpersonal and philosophical insights. This part will be split in two phases: I start from the genetic fusion of ovum and sperm and the biological influences experienced, and in the second phase I will finish at the social adjusting of the newborn to this world. The phases of development that are searched for are divided into a triad of differences between temperament, character and personality.

Part Three, the **Synthesis**, shall be grounded in the psychoanalytic theory concerning the Id, the Ego and the Super-ego; these will be dealt with by the image of fusing the sperm/ovum or, in this project offered, by fusing thesis/antithesis in a bridging of polarities and at the same time to offer an extended comprehension on the subject. This part will be focused especially on the triune

manifestations in order to find a transpersonal explanation for life at large and for transpersonal psychology in particular. I will finish this Project by naming four axes that can be a valuable replenishment in the grounding of diagnosis and therapy; the axis are based on the conclusions of former treated subjects.

PART ONE THESIS

“The old schoolroom, Mr. Dorian?” she exclaimed. “Why, it is full of dust. I must get it arranged and put it straight before you go into it. It is not fit for you to see, sir. It is not indeed.”
“I don’t want it put straight, Leave, I only want the key.”

(from: The Picture of Dorian Gray by Oscar Wilde)

The Theoretical, Philosophical and Religious Views.

1. General views concerning the Self:

1.1. Introduction

In many religions, and also in most old philosophies, we can find a certain kind of creed on the existence of a triune essence. Within New Age and transpersonal psychology authors have spoken of body, mind and soul and why should we omit Freud when he named his famous Id, Ego and Superego? Maybe he consciously or unconsciously has adjusted his theory to the idea of a triune manifestation of life.

Everything breathes triune activity; there is (1) a subject, (2) an object and (3) the specific relationship between the two. Take one of them away from the field of interaction, and there is nothing left. Even if I am alone, there is me and the interaction with the environment or to specific objects in the environment. The interactive part is generally grammatically called the verb; it denotes the appropriate activity or the necessary dynamics of the experienced relationship: I eat the orange, or I see the sun, I speak to you. If we carry on

this triune principle into psychology, we may be able to understand better the problems and their solutions.

In this Part One I propose that all religions have a same triune basis from which they relate to the world only differentiating in their historical and cultural expression. I will explain their dynamic relationship so the force fields will be recognized. The subjects mentioned are those that are more or less familiar; equivalent streams of thought, however, they show the same cosmic structure, have an equal value, but in order not to enlarge too much and loose overview, I fix the attention on the following thoughts.

1.2. The Self in Hinduism

To give an explanation of the concept of self within Hinduism is not an easy task; the different streams assume different explanations and even within the same texts we notice some variety and is the translation Self used by precariousness. E.g. two important systems of Indian thought hold different views; these systems are (a) the Sankhya and the (b) the Vedanta system.

(a) The Sankhya system is philosophically important and it has its highlights in the Upanishads, Mahabharata and Bhagavad Gita. Classical Sankhya assumes a consistent dualism of primordial matter or Prakriti on the one hand, and of the spiritual monads or purushas on the other. Prakriti is always on the move, always in action; purushas are always at rest, they are conscious and knowing, but remain unmoved.

The second system is **(b)** the Vedanta system; it is opposed to the Sankhya system, which is dualistic, for the teachings within Vedanta are monistic. Brahman is One and every individual soul is one with Brahman. The individual aspects or expressions of Brahman are the so-called jivas or individual souls (Rhadhakrishnan, 1992 / Poortman, 1978).

However, it is beyond the intention of this project to extend and define the specific differences in the Indian culture; on the contrary, it is a project on the philosophical backgrounds of transpersonal psychology. I will therefore make my choice and will focus mainly on the triune manifestation of the proposed triangulation.

At first I will treat the concept of selves like Atman, Purusha and Jiva; I also will pay attention to a selection of the different bodies like the sthula-sharira, suksma-sharira and karana-sharira; followed by the three qualities: tamas, rajas and sattva; finishing with a concise explanation of the chakra-theory; all of them seen from the view of the triune concept.

On the concept of bodies: Much of the Indian literature mentions five bodies or sheaths connected to the five bhutas or qualities (panca mahabhuta theory). Herein they differentiate the following qualities: *prthvi* (earth), *jala* (water), *agni* (fire), *vayu* (air), and *akasha* (ether). Relating to our subject and in concordance with my aim at triangulation I will take three kinds of “body” that may serve as an example, because they are used as a triple soul-essence.

On the concept of modes or qualities (gunas): Another important system, also practiced within the Ayurvedic medicine, is the Tridosa Concept (triune concept); I will only

give a short enumeration on the different psychological qualities attached to each state (Sharma, 1981, and Dash, 1986).

On the Chakra concept: The Chakra system consists of 7 main chakras or energy centers; ancient theories assume that the energy centers develop gradually from the base chakra, with its materialistic, coarse qualities, up to the crown chakra where spiritual oneness is reached. Literature shows that there is a feedback and also feed forward system between the different leveled chakras. In the way how these chakras are related, once again, the authors are not unanimous. Subserving to this project I will show a possible, and for me reasonable, division.

The Souls or Selves:

As I mentioned earlier, we can define the Self or soul into three categories or levels, namely (a) *atman*, (b) *Purusha* and (c) *jiva*.

- a. **atman** = universal soul, universal self, baseline, a piece of blank paper

The Atman is held in regard as being the immortal Brahman; it is the controller of all, the lord of all, the ruler of all, according to the old book the Brihadaranyaka Upanishad (Sankaracarya, 1975). The eternal glory of Atman can neither increase nor decrease, for it is the motionless background upon which evolution and life unfold. This motionlessness refers to the perennial rest of the purushas. The world of the Self (Atman) has no connection with any

kind of work. Atman is also held for the beginning of man's spiritualization (Poortman, 1978). Peter Harvey (1995) writes even on the variety of selves, depending on the different spiritual streams of thought. He mentions e.g. the Jains, who see the person's true Self (Atman) as the Life-principle or jiva; it was seen as a luminescent inner Self which lay bonded within a person, waiting to be liberated.

The first "body" we can visualize as the body of Atman, the **karana-sharira** or **karmana-sharira** (causal, spiritual, or mental body): Karmana sharira is an expression of the binding (or mental attachment) energy of the jiva, its function is to maintain a bond of fine matter between the different earthly existences (Poortman, 1978).

The qualities connected to this principle are **sattva**, meaning tranquility, spirituality, here rests the importance of knowledge and study, it shows, generally, a well-considered and harmonious personality. Sattva also reflects the light and unity of consciousness, it is the perfect purity and luminosity, and therefore it contributes at the same time to the stability of the universe (Radhakrishnan, 1970). Further psychological content of the related mode **pitta** are the inherent qualities like light, moist, warm, liquid (sulfur), gratification, conciliation, good memory and concentration.

Within the chacra-system we place here the Manipura/Sahasrara dimension (respectively the third and the seventh chacra); we find this to be the idea of the microcosmos / macrocosmos: This relation reflects the ancient law of the Trice Great Hermes; it has the intention to equalize the great and the small, human trifles and cosmic patterns. We have to mind here, as we can see in the following text, that the Anahata chacra is the centre of all

and it is not actively drawn into the cauldron of existence, on the contrary, it is quite definitely an emerging power in the web of patterning. It is a true word when the scriptures say:

“To know the real Self (Brahman) to be one’s own, is the greatest attainment according to the scriptures and reasoning. To know wrongly the non-Self such as the ego to be the Self, is no attainment at all” (Sri Sankaracharya, 1979).

Concluding I recite some verses from the Caraka-Samhita, concerning the section on the study of the human body (Sarirasthanam) (Sharma, 1981):

“The personal Self is known as the cause from all the sources of valid knowledge and also all the scriptures from which the knowables are known; thus the personal Self is neither the doer nor the enjoyer (of the action). The doer equipped with instruments becomes the cause of all actions.”

In this verse we notice that the Self is caused from valid knowledge, and the Doer becomes the first cause of all actions. Knowledge is the repeating quality of memory so memory creates the Self. The Doer is the cause of action or behavior.

Resuming: environmental influences impose perception, the act of perception initiates memory, memory creates a Self, the Self is in need for active response (the Doer), and the Doer takes action, shows behavior. This is a perfect example of Piaget’s sensori-motor system.

“The supreme Self, because of being eternal, has no source of origin while the personal self, being the aggregate is born of ignorance, desire and aversion. The self possesses knowledge which comes forth on conjunction with instruments.”

The text presses the notion that above the personal Self that came into being from knowledge, and there exists a supreme Self that is eternal.

“Those who are attached excessively to duals and are engrossed by ego are subjected to origin and destruction, but not others who are contrary to them.”

Ego or personal self has a beginning and therefore will have to end; if one focuses on this transient principle there will be no experienced unity, but only loss.

b. purusha = spiritual monad, social self, rest, a pencil

As said earlier, the Purusha is the spiritual monad that remains untouched by the actions of life, just like the Atman. There is a great resemblance here with the monads of Leibnitz. The first rule of the Leibnitzian monad explains that the monad is a simple substance entering the complexity. The next rule states that complexity is nothing else than an accumulation or aggregate of simple substances (Leibniz, 1991).

Also according to Leibnitz one has to give all simple substances or monads the name entelechie, for they carry within them a recognized perfection which makes them a source of inner activity. The Theosophical writer Leadbeater imagines the monads (as Purushas) to be the sparks from

the fire (Atman / Brahman) and every spark bears the essence of the fire from which it came. Each monad is, in this way, literally a part of God, only apparently separated from Him, while he (Atman) is enclosed in the veils of matter, though in truth never for one moment are they really separated (Leadbeater,1980).

So it is possible to read that the person is equal to Purusha, but consciousness alone is also Purusha (Sharma, 1981). The Purushas are said to be transcendent and are without exception unaffected placed above the Prakriti (matter); they do not possess kinds of qualities, such as goodness, wisdom, strength and so on; on the contrary, these qualities can be traced back to differences in the linga-sharira (Poortman, 1978).

The body related to this level is the **linga-sharira** or **suksma-sharira** concerned with the astral energies and therefore called the energy-body. Inside this body are our feelings and emotions. The first term is the older Upanishad name and it is more often used within Sankhya literature than anywhere else, the latter term is seen later on in the Indian literature and is at the same time more familiar within the Vedanta teachings. According to von Glasenapp it were the Indian commentators that wanted to insert the idea of a “spiritual monad surrounded by fine matter” which they give the name of the linga-sharira. The conception of the linga-sharira, or subtle body, is also found in the Mahabharata (Poortman, 1978).

The essential quality is **rajas**; here we find the experience of the momentum, the sociable, people and relationships are important, these people are in general very impulsive. Rajas is also the outward and creative movement (Radhakrishnan,

1970). They are also called, by another quality, **vayu** or **vata**, meaning light, dry, cold, vivid (mercurial); psychologically these persons are unsteady in movement and speech, abundance, talkative, quickly irritated and very disordered, fearful, attachment and disenchantment, poor memory and easily distracted.

Within the chakra-system the dimension is Svadhithana/ Ajna (respectively the second and the sixth chakra): This relation is aimed at the bonding and fusion of inside impulses and outside influences. We can notice in this dimension a comparison to the nature / nurture principle. The influencing impulses are our instincts, affects and emotions and they seem to be grounded by dynamic patterns.

c. **jiva** = self, the doer, personal self, activity, change, writer

Within the Jiva are those nerves, called Hita, they are the seat of the subtle body; for the Self resides in the body, pervading it in a general and particular way and doing this function the Self is called the vital force (Sankaracraya, 1975).

Jiva is the source of life, because the self of embryo is the internal or supreme self, which is known as jiva (Sharma, 1981). One of the oldest Upanishads known to us, the Taittiriya, says in I Valli, 3rd Anuvaka, verse 1, that the self is a body within the quintessence of human existence:

“Now let us explain (the secret meaning) of the union (samhita), under five heads, with regards to the worlds, the heavenly lights, knowledge, offspring, and self (body)” (Mueller, 1992).

Explaining this verse, the author says that with regards to the worlds we have to know that earth and heaven are the complementary elements and ether is their union, again making a trinity. Concerning the heavenly lights we find fire, the sun and the unifying principle, water. Knowledge has the triad teacher, pupil and the uniting element, knowledge. Offspring has the mother, the father, resulting in the child/offspring. The self presents itself as the lower jaw, the upper jaw and speech as their union.

The golden rule followed here is that the presence of two opposites creates a bond that grows beyond the former separate elements and herewith initiates a new way of communication by confirming interpersonal relations.

The **sthula-sharira** is the expression of physical body; it is seen as the lowest and densest of all five. The quality is **tamas**, meaning inertia, materialism, possessions are important, they have no initiative. They expose a heedless indifference, it is the tendency of things to decay and die (Radhakrishnan, 1970). Here we also see the relation with **kapha** with a correlation with heavy, wet, cold, indolence (salt); psychologically they are dull in activities and speech, vice, ignorance and much sleep.

Within the chakra-system this dimension is the Muladhara/Vishuddhi (respectively the first and the fifth chakra), the relation is focused on material things that go

into the body and out of the body. The influences are concerned with physicality. If we read the Caraka Samhita we notice that: *Mind, self and body – these three make a tripod on which the living word stands. That living body is Purusha (person.* (Sharma, 1981). This old text makes us understand that there are three interactive agents or modes overarched by a fourth, which is most actual and most real. In this text the self and the body are NOT identical, though at the same time there emerges a “new” and overarching entity, the living word, containing the triad!

1.3. The Self in Buddhism

We read in *Encountering Buddhism* of Seth Robert Segall, editor, the following important explanation:

“Western psychotherapies also tend to stress the development of a strong sense of an autonomous personal identity and may encourage varying degrees of social and material achievement. These goals seem to depart in meaningful ways from the Buddhist understanding of the quasi-illusory nature of a separate sense of self, and the inherent unsatisfactoriness of material and interpersonal goals. It is not entirely clear, however, what the relation of the Self in Buddhist discourse is to Western psychological notions of the Self. Western psychotherapists who have struggled to understand, for example, the relationship between the Freudian Ego and the Kohutian Self may understand how hard it might be to appreciate the parallels and differences between contemporary Western conceptions of Self, and those conceptions embedded in the Pali language within a 2500-year-old non Western culture.”

We have noticed that the Self in Hinduism is often identified with the body and, in some way, we can see this also within Buddhism and especially with the critical insight of vipassana meditation, where focusing on body-awareness is essential. The primary goal of this mindfulness meditation has as its primary aim the development of a calm centered comprehension of the self and the world. According to the book *Psychology and Buddhism* (Dockett, et.al.2003), the ultimate goal is to break through the illusions of ordinary (body) consciousness and to comprehend the principle of not-self.

I assume that this non-self can be equaled to Freud's superego. This can be deduced from the following text of the authors, following Schachtel, when they say:

“Our attitude towards “the self” has far reaching implications. In the normal process of learning about ourselves we often take on images and ideas that have been imposed from outside by others, which in turn become fixed in our minds as our true selves. These fixed defining attributes appear then as unchangeable part of our character and our identity. These characteristics of our self-perception will then constantly surface in everything we do”.

The Self and the world are said to be one, for there is no difference; they both come and go, as is written *“Self and the world are risen by chance. Why? Formerly I was not, but now I am”*. So the self and the world is meant to be **my** self and **my** world of experience (Harvey, 1995) (bold printing mine).

All the images and ideas we carry along with us are saved within the memory system or as I propose the superego. If

we consider our self-image, based on memory, as our everlasting self; then the Buddha was right in saying: you do not have a self.

Like we had two streams of thought within Hinduism, we do also have two streams of thought within Buddhism namely Hinayana and Mahayana Buddhism. The first is said to be the older teachings directed to the person himself (also often mentioned as, and seen equal with, Theravada Buddhism), while the latter and newer teachings aims at the group, at humanity as a whole. Peter Harvey (2002) however mentions that the term Hinayana is not accepted by especially the Theravada Buddhists.

The term Hinayana, he says, is mostly used to refer to the lower level of spiritual motivation and *it is, in fact, a mistake to equate the Hinayana with the Theravada school, both because the term is a disparaging one not accepted by the school, and also because it was used to refer to all schools which did not accept the Mahayana Sutras as authoritative.*

In the Path of Purification or **Visuddhi Magga** (Buddhaghosa, 1979) we can find references to the Self in the following verses:

XVI.90. *For there is suffering, but none who suffers;
Doing exists although there is no doer;
Extinction is but no extinguished person;
Although there is a path, there is no goer.*

XVII.116. *When he is confused about the characteristic
of formations, he figures that formations are
self, belong to a self, are lasting and pleasant*

beautiful. When he is confused about dependently-arisen states, he figures that it is a self that knows or does not know, that acts and causes action, that appears in rebirth-linking, and he figures that atoms, an Overlord, the shape of his body its faculties, and that it becomes anew in the next becoming or he figures thus “All beings are moulded by fate, coincidence and nature. Thus he figures, blinded by ignorance. He is like a blind man who wanders about the earth, encountering now right and now wrong paths, now heights and now hollows, now even and now uneven ground, and so he forms formations now of merit, now of demerit and now imperturbable.

XX.16. *And just as it is painful, so too all that materiality is “not self in the sense of having no core”. In the sense of having no core because of the absence of any core of self conceived of a self, an abider, a doer, an experiencer, one who is his own master.*

XX.126. *When illumination arises, a skilful, wary meditator who is endowed with discretion either defines and examines it with understanding thus “This illumination has arisen. But it is impermanent, formed, conditionally arisen and subject to fading away, subject to cessation”. Or he thinks “If illumination were self, it would be right to take it as self; but being not self, it*

is taken as self. Therefore it is not self in the sense of no power being exercisable over it; it is impermanent in the sense of non-existence after having come to be; it is painful in the sense of oppression by rise and fall”.

So by carefully watching the growing manifestation of “self” and neither getting caught by the characteristics of self, nor even by the spiritualization of self, one remains focused on the eternal existence without any cathected connection. Something important survives the Self, something important has no individuality, no beginning and no end; that something is nothing but existence.

1.4. The Self in Egyptian Thought

The Egyptians acknowledged different parts or elements of man that were necessary for the creation of the human being; besides his physical expression on this level of existence. In order to make an acceptable summary of these soul-functions I will treat them as a triad, based on the literature I studied, partly self-study, partly at Ancient Egyptian Language (AEL). The literature I mainly used for this soul-division are the books Middle Egyptian, written by James P. Allen (2000), Egyptian Religion (1997) and The Book of the Dead (1989) by Sir Wallis Budge, and the Vehicles of Consciousness by the Dutch researcher of theosophy dr.J.J. Poortman (1978).

Triune manifestation can be seen within the Egyptian mythology when we read the story on creation or genesis. From the primal element Nun arise two further elements, each in opposition and at the same time complementary,

Shu (air) and Tefnut (water). Cybernetic mechanisms on the energy level were called the Sethian fire; this power resembles the Kundalini power within Indian thought.

In Egyptian literature we find that **Chat** is the physical body, it is subdued to decay and led (mostly astray) by the senses. Their soul theory acknowledges the following complex triad:

- a. **Sah(u):** this represents the glorified or exalted body; it is the bearer of man's individuality, and it is veiled by **Inek**, the hidden personality; Sah also contains **Chu / Sut**, being the power of transfiguration and transformation. It establishes the core of spiritual intelligence and is sometimes mentioned as the divine messenger of the gods.

- b. **Ba:** this part represents the body of affects, it is the emotional body or the heart-soul. It is equaled to the first and the last breath we take, it is neither physical nor spiritual, the Ba seems to be higher in essence than the Ka, with a great freedom of movement. This Ba is said to be transferred by the essence of the father and remains active by nutrition, it is situated in the blood.

- c. **Ka:** this soul-essence represents all the qualities of the person; it is said to be transferred by the mother from generation to generation (like the mitochondrial DNA). Ka is the embodiment of Ptah's fire, being the principle of embedding or determination, and therefore equal to our present day genetic programming.

I have to add here some more information on the Ka. I simplified the soul theory, for the Ka is a very complex soul essence because it is divided into four supplementary characteristics, which gives a septenary unity, although a division into nine levels is also mentioned.

First we have the higher Ka, which is called **Sekhem**, presenting the potential liberator of Ka. It is assumed to be connected with the word chemia or chemistry, and has the power to force the person into new life or reincarnation.

The second part and supplementary to Sekhem is its garment **Ab**, which concerns our thinking and conscience. It is the mirroring of Ba (also literally); here does rest the knowledge of good and evil, virtue and vice.

The third is the lower Ka, it bears the name **Ren**, it contains the executive power of the name. Human personality is manifested in this expression of being.

The fourth characteristic and supplementary to Ren, is its garment called **Khaibit**, having the meaning or the possibility of memory and dreams. The phantom or ghost that people sometimes percept is an example of the manifestation of Khaibit.

1.5. The Self in Jewish Thought

The Jewish mystical school of thought, the Chassidus, and especially the Chabad school of thought, assume a holistic soul essence to contain five parts. Two parts, however, posses a cosmic or universal quality, the Chaim or Lifeforce and the Yechidah or Absolute Unity, these two will be left out because we look at the individual human, psychological qualities and the remaining three fit perfectly within the aimed subject of triangulation.

a. **The Nefesh**

The Nefesh reigns in the world of matter; it contains the dynamic energy patterns that are responsible for our behavioral functions in daily life. Our experience of affect is explained by the marriage of male Zeir Anpin with the female Nukbah and this initiates the middle level of Ruah that possesses the dynamism between rational and affective assimilation. It is the unifying principle with respect to the worlds of Yetzirah and Assiah, the middle and the lower world. When a man retires to rest at night, his nefesh or soul leaves the body and ascends on high; its connection with the body remains intact by means of the silver cord or the magnetic tie. The word Nefesh always designates the lower self, the individuality and its personal manifestation is mainly the physical body (Manhar, 1978).

The Nefesh is from grammatical point of view in a passive form with the most essential meaning of spreading out, disperse. This means that the Nefesh is basically suffering from a split; reading the word backwards, an often used Kabbalistic technique, we read the word naked or bare, meaning that if we reverse our Nefesh we will stand naked before our creator.

b. **The Ruach**

The Ruah or spirit is the first human quality of mental acquisition. This mental principle has six dimensions, called the Midoth, corresponding with the attitudes: empathy, justice, optimism, order, tolerance and firmness. If the affect-driven impulses from the

Nefesh have been integrated, the Ruach has to bring these perceptions to a higher level, to the Neshamah. The term Ruach is applied to a state of wakefulness or awareness and directs its activity on the earthly plane. Working in this lower world it initiates the longing for the higher worlds and at the same time act like a mediator. Together with Nefesh it forms the two angles at the base of a triangle (Manhar, 1978). Principally the Ruach, as an active principle, means breathing or breath; reversed we read to be white, to be pale and also to be beautiful, high esteem, and the noble ones.

c. **The Neshamah**

The Neshamah is the individual expression of the Universal spark and it is said To have the female gender. When mankind desires to reach out to a higher consciousness, men has to enter into marriage twice. Within the Torah, the Old Testament we can notice that the arch-fathers are marrying two times, each time a different woman.

The first marriage is the low union and encompasses the fusion of the Ruach and the Nefesh, in Kaballistic terms Zeir Anpin with Nukhbah. This lower relationship is most of the time barren. The second marriage is the high union where both are drawn into the Neshamah while at the same time infertility changes into fertility.

We can assume that the Neshamah appoints the lessons of our lives; it is the leading power behind our existence, so see can be seen as the pure and vital life power. This principle aims at the highest possible goals and in order to reach this, she is excused by not

having knowledge of good or evil. She certainly is Boetius' symbol of Providence, contrary to fate, and she takes care of the mental imprint into mind. The Neshamah can be taken for the spiritual ego or higher self (Manhar, 1978). According to the Tanya, the Neshamah refers only to the divine soul; it is the highest of three categories comprising the human soul (Zalman, 1993).

Grammar shows us that the Neshamah, like the Nefesh, is in passive form. It has the meaning of listening and to keep watch. Reversed it directs attention to its place within the system, namely, the second place. Though there is a world in its own value by explaining the mysterious background of the Neshamah in relation to the Watchers and its second place, I have to omit this theory, because it has no direct connection to this present subject.

1.6. The Self in Christianity

In the very first chapter of the book Genesis, creation is set out in a detailed way. We read that God, *Elohim*, created the universe. This word "*Elohim*" is a junction of two words: *Eloha* or *Eloah*, the female part, and *Elim*, the male part. God, the *Elohim*, is a dual power which expresses itself in the creation he ordered for he created man according to His image: male and female he created them; not man and woman; it is a gender and not a sexual determination. So the Old Testament's beginning finds its origin in duality or polarity; from this dual principle originates a third principle. There is a father, a mother and then comes the child; because we breathe in and breathe out, we live, and materially we have to eat and drink to live. Triads are

everywhere. Jewish religion and Christianity veiled the existence of the Mother. In Jewish literature we can find her in the concept of the Shekinah; in Christian beliefs there is the mother of Christ: Maria. In both religions it is a hidden power, denied in the objective experience of the Holy.

Very clear and beautifully this is written in *The Secret Doctrine in Israel* (Waite, 1913):

But we have explained nothing which is vital if we say that Shekinah is the principle of Divine Motherhood – that is, the feminine side of Divinity, implied in the logic of our symbolism when we speak of the fatherhood in God.

He further mentioned that she is the High Light, the Lady of Meditation, she leads us back, she leads the return of our soul, and we travel under her light, in and by her grace, with the sustenance and aid of her mysterious power.

The symbol of the Mother is about 20.000 years old; she is also called the Paleolithic Mother. Statues in stone, bone, wood and ivory are found; tiny figures with long bodies and big falling breasts, rounded motherly figures pregnant with life or even painted on the rocks with red ochre. The names of the Mother has been manifold, to name just a few of the most famous Women: Geb, Inanna-Ishtar, Isis, Tiamat, Gaia, Hera, Aphrodite, Demeter, Cybele, Eve, Mary and Sophia (Baring/Cashford, 1993).

According to Michael Cremo and Richard Thomson (1998) the oldest human female image is found at Nampa, Idaho in 1889 and has been dated somewhere in the Plio-Pleistocene age, about 2 million years old. The same figure as discussed by Baring & Cashford, the Willendorf Venus,

they even date at some 30.000 years old. As mentioned earlier, the Mother is veiled, and in Christianity the divine triad is formed by the Father, the Son and the Holy Spirit and here we will see that the Son is the symbolic replacement of the Mother: all my biblical quotations are taken from the **NIV** Study Bible (Zondervan Publishing House, 10th anniversary edition, 1995).

a. **The Father**

The Father is obviously always there, no beginning is mentioned, no end is predicted and He is characterized by saying that He knows all that is happening, here, there and everywhere. For, as the text says: *Your father knows what you need, before you ask them* (Matthew 6:8).

This seems a kind of prediction, but knowing or being the nature herself, it is no more than an insight into the laws of cause and effect and can be mentioned in an equal way to the great Hindu law: karma. Karma means action and every action elicits a reaction.

In trying to reach the ceiling you climb the stairs and with each step you increase height and decrease the distance between you and the goal. It is impossible to increase or decrease the same subject both at the same time; but in the case of different subjects it is indeed possible.

The Father also takes action in human affairs when he says: *“Do not worry about what to say or how to say it. At that time you will be given what to say, for it will not be you speaking, but the spirit of your father speaking through you”* (Matthew 10:19-20).

Here we find a relation with the unconscious in two different ways; (1) deep inside there already rests the solution to our problem, we just have to sleep over it, (2) the unconscious is influenced by the morphogenetic field, while we are awake,

but even stronger when we are asleep. The Father is one and only, because it is stated: “*Do not call anyone on earth Father, for you have one father, and he is in heaven*” (Matthew 23:9).

Every religion has its origin in Oneness. Every religion places this Oneness somewhere. Some down here, others up there; some outside, others inside; some in this life and others in the life to come. All religions, however, unfortunately seem to forget that **Oneness is Oneness**; it can not be somewhere, for somewhere is the proof of separation and you can not separate what is One.

And is it not John who speaks (6:32): “*It is my Father who gives you the true bread from heaven. For the bread of god, is he who comes down from heaven and gives life to the world.*”

Symbolical the word *bread* (Hebrew lechem) can also have the meaning of “the sending of the son-in-law”; maybe that is the (unconscious?) reason why nuns say they are married to Jesus. The above text would be crucial when John says that the son-law-of God is he who comes down from heaven and gives life to the world. This is also symbolized by the breaking of the bread at the Holy Communion.

b. **The Son** (son of god/son of man)

For the Son came eating and drinking (Matthew 11:19), then he will be handled over to be crucified (Matthew 26:2), and speaking at the cross: “*My father, if it is not possible for this cup to be taken away unless I drink it, may your will be done*” (Matthew 26:42), and after this *he is raised from the dead* (Matthew 17:9).

God is physicalized and shown as a transient phenomenon and experiencing human affect, while at the same time something is eternalized, something is reborn.

The Son is pleading his Father to *forgive them, for they don't know what they are doing* (Luke 23:24) and *commands his Spirit into the hands of the Father* (Luke 23:46).

Here the physical expression of the most High is showing his insight in the natural world. Like psychology explains: most humans do not know why they behave, emotionally react, and even why they think what they think; how can one be responsible?

The Son explains the cycle of life in saying: *"I came from the father and entered the world; now I am leaving the world and going back to the father"* (John 16:23).

It is an interesting experience to read the New Testament and replace the name of Jesus for the word Self. The aforementioned sentence would be that the Self explains the cycles of life in saying that he came from the higher spheres downward into this physical world and again leaving to go back into this heavenly realm. Here the Self is a transient phenomenon of a higher heavenly or spiritual principle. It shows in a very subtle way that all creation is reciprocity (or, as Edelman says: reentry). Feed forward (entering the world) and feedback (leaving the world), creation is a closed system, no matter what.

c. **The Holy Spirit or Ghost**

In this essence we notice a higher value than the importance given to the Son. Matthew declares (12:32): *"Anyone who speaks a word against the Son of Man will be forgiven, but anyone who speaks against the Holy Spirit will not be forgiven, either in this age or in the age to come."* This text shows us clearly the permutation in the Christian doctrine of the Father, the Son and the Holy Spirit. Actually the Holy Spirit is the outreach of the One or God that did

materialize in the shape of the Son. Christian teaching should better say the Father, the Spirit and the Son to be comparable with the other religions.

Notice Titus (2:12) who teaches us to say *NO to ungodliness and worldly passions, and to live self-controlled, upright and godly lives.*

God and the Spirit are the most high, the most valued; therefore is a pity that Christianity put the Son in front, leaving the Spirit and God in the shadow of the son's personality.

Also interesting is the text in Luke 2:26 when it says: *"It had been revealed to him by the Holy spirit that he would not die before he had seen the lord's Christ."* The spirit can obviously forewarn, it knows the things to come; Spirit has a parapsychological quality.

The Spirit also has something to do with learning as we read: *"the man on whom you see the spirit come down and remain is he who will baptize with the holy spirit"* (John 1:33) and also, *"the counselor, the holy spirit, whom the father will send in my name, will teach you all things and will remind you of everything I have said to you"* (14:26).

The Spirit, we can say, is close to all compassing consciousness and therefore it has also cognitive qualities.

1.7. The Self in Islam

In their book *The Vision of Islam* (Murata/Chittick, 1994) the authors explain, in a clear and beautiful way, the creation of self:

"Spirit has the qualities of light and body has the qualities of clay. Neither spirit nor body is fire, since fire combines