***The ancient Egyptian model of the soul and the paranormal***

Hello everyone,

I have decided to edit this article that I wrote in 2022 regarding the ancient Egyptian model of the soul and how its parts can be identified in various forms of paranormal activity. I am reposting the edited version now because I have had a number of people ask what I believe happens to people after they die. I think most adults have pondered this enough to come up with a theory/belief or two that guides them through life. Of course, there are no easy answers to this question and no one can be entirely certain until they time of their passing is upon them.

I have come to adopt the ancient Egyptian model of the soul/body complex as series of concepts that really speak to me on so many levels. In this article, I address the belief that I hold that states we are not simply the sum of two parts; body and soul. We are so much more. We are complex beings that are composed of many pieces. Some of these pieces will dissipate after we die and some will continue on for a finite amount of time, while other parts will be immortal. I would like to encourage the reader to start to comprehend themselves as multi-faceted beings and ponder all the implications that come along with this realization. While I do not expect everyone to love the Egyptian model, I do hope that you seek out or create a model in which you can address these components of yourself. It is my belief that if one addresses and strengthen these aspects of the self, do they experience a grand “afterlife”.

Anyway, here is the edited article…..

Recognizing the Ancient Egyptian Concepts of “Spirit” within Paranormal Research

Eric Tschachler

There are times when people may become depressed by the idea that “souls” can become trapped in a specific locations and unable to “move on”. In a Judeo-Christian context, a person is the combination of body and soul. In fact many religions and spiritual traditions support this duality as being the end all be all of human existence. But what if things weren’t so simple?

As a practicing occultist, I spend a lot of time entertaining the various possibilities of what it is to be a living being and what is beyond physical life. Many years ago, I started studying how the Ancient Egyptians viewed the soul-body complex and the ways in which they worked with the soul. I came to really appreciate these concepts and I believe that paranormal investigators may also appreciate these ideas. Not only because it can alleviate the anxiety that comes with the prospect of trapped souls, but also because they could reach a greater understanding of what they may experience during an investigation.

By recognizing which aspect of the soul is active during a paranormal event, the investigator can interact in a more meaningful and direct manner with the deceased.

Before going any further, I would like to make a few things clear. First, there is a difference between academic Egyptology and, what I call, esoteric Egyptology. Academic Egyptology is incredibly important to the fields of Archeology, Anthropology and History in general. These fields will tell us what the Egyptians ate, how they waged war, how the treated the ill, how their government works and how they built stone constructions. This field also is responsible for the translation of the hieroglyphics into known modern languages. Esoteric Egyptology is taking the ideas, thoughts and philosophies of the Egyptians and applying them to our lives. It’s easy for an Academic Egyptologist to protest the authenticity of our understanding of subjective ideas, but let’s face it…the Egyptian society during ancient times spanned 3000 to 4000 years. During that time, the characteristics, attributes, and parentage of the Gods changed. Their cults came into and fell out of favor, their sacred sites moved from place to place and even new Gods were created as composites of the qualities of older Gods and Goddesses. What chance does a person living in 2024 really have of comprehending the subjective aspects of the ancients? The second point is a matter of metaphor vs literal interpretation. I can’t say for sure if the Egyptians really believed the heart is where the intellect originated and memories were stored but I can say that, metaphorically, it makes sense given the Ancient Egyptian understanding of the body. So when things like the heart, shadow or power are mentioned, it shouldn’t be taken literally at all rather than a metaphor for a particular portion of the human consciousness.

With that out of the way, let’s look at the parts of the Egyptian soul-body complex. If you do further research, you’ll notice that different sources may not contain as many parts as I list in this article. One reason why this may be the case is because certain parts are not as prominently mentioned in papyri because some parts are rare or limited to specific individuals. The priests, for example, were said to have more soul parts than commoners. If we are to take this model as a tool for the paranormal, then we must understand that everyone has the potential to develop all aspects of the self however, the parts that are considered rare have to be recognized and developed consciously. So it stands to reason that only people like priests would be trained in developing these aspects of the consciousness.

The eight parts that I have studied are as follows; Khat (Body), Ren (Name), Ab (Heart), Khabit (Shadow), Ba (The Basic Soul), Ka (Transmigrational Emanation), Sekhem (Power) and the Akh (Deified Self). Some of these are rather obscure in terms of what they exactly are and may not be of much importance to the paranormal investigator, however, each one should be defined so that we may always understand how human spirits manifest and which parts are present.

Khat (Body): The Khat was highly regarded by the Egyptians. This is evident in mummification and funerary practices of the culture. It is the physical reference point of our consciousness. This reference point is important to the psyche as it is how we self-identify. But the Khat was more than the physical body. It was also the electro-magnetic field generated by the body. Some cultures call this the aura, the astral double, and Wilhelm Reich called it Orgone. This is the place of the Chakras and Kundalini in eastern schools of thought. The Khat is the animating force of the body and it is said that zombies are animated with the Khat in Haitian practices (although the Haitians don’t call it the “Khat”).

The Khat leaves impressions where a person spends a lot of time or is emotionally invested in. For the paranormal investigator, the Khat is the likely source of residual hauntings. The Khat won’t reply to your questions through ITC devices and it won’t acknowledge your presence at all. The Khat can leave EVPs on recordings, however, it is likely to be irrelevant to questions being asked. These may take the form of breathing, screaming or random words. The Khat can be seen as well. But, again, it will be movement of a shadow. Even a full body apparition is still only going to move or stand in specific areas that were determined during that person’s life.

The Khat can be the culprit of “intelligent” hauntings if the death was violent and sudden, causing the person’s energy to rapidly disembark into the immediate environment. One way of determining if an intelligent haunt is the result of a person’s Khat is to find out if the spirit is able to assimilate new information. They don’t often know what year it is (only the year of their death), they don’t know they are dead (but they are certainly confused), and they won’t remember you from one encounter to the next. They are basically suspended in the moment of their demise.

Ren (Name): The Name doesn’t seem important but to the Egyptians it was. Once the name was spoken for the last time, a part of that person dissolved into nothingness and thus, their Ren died. That’s why the royalty of Ancient Egypt had their names inscribed everywhere! In the paranormal, we are often asking for an entities name. It connects us to that person. It also connects all the known stories about that person to the entity. The Ren can have a life of its own. Think about famous or historical figures. Did George Washington really chop down a cherry tree and have wooden teeth? Many people are told that story and therefore, it can attach to that person’s Ren. Then, if an investigator as lucky enough to reach George Washington in an EVP session, he might back up those myths, not to trick us, but because the myths are a part of the Ren and have gained a certain amount of truth (truth and fact aren’t the same!). The Ren holds so much of a person’s identity that it can manifest on its own. It can answer questions and gather new information but it will be recognizable because it won’t be able to grasp the movement of time and is blissfully unaware that its body has even died. This part of the self, from an external point of view is an illusion. Humans interacting with a Ren will feel no real closure from the events that arise via the Ren.

Ab (Heart): In Ancient Egypt, the Ab is one of the most important parts of the self. It is the place of passions, emotions, intellect, memories and the place where magic originates. It stores the deeds of an individual and is weighed on the scales by Anubis to decide the fate of a person’s soul. If the heart was lighter than the feathers of the Goddess Ma’at (the Goddess of Truth, Justice and Cosmic Order) then the soul was permitted to go to A’Aru (A'Aru was the Egyptian afterlife, an idealized vision of one's life on earth). Here we see why spirits may choose to stay around places they lived. A’Aru was the idealized vision of life. If they had a physical place in mind as their ideal, then they would stay. Perhaps, in their perception, the place appears ideal to them even if it is a dilapidated old house to the living. When interacting with an entity that is an expression of someone’s Ab, the person would likely feel emotions overtake them or see flashes of visions from another time. Sensitives have these experiences most but many paranormal investigators have reported these types of occurrences. An Ab isn’t likely to communicate through words but it will be felt. While Ab experiences aren’t easily recorded, they can be the basis of personal experiences that lead the investigator towards other manifestations that will be documented.

Khabit (Shadow): The Shadow was important to the Egyptians. It was said that priests and sorcerers could send their shadows to spy on people or even to murder a rival. The Shadow had a higher function after death. It would usher the Ba (described below) into the afterlife, then it would often dissolve. For paranormal investigators, the Khabit is what you want to come across. The Khabit can manifest as a shadow person, it is what is behind most intelligent hauntings. The Khabit can move objects in some cases as well as cause physical injuries to the living. Illnesses suffered by the living from paranormal entities are the victims of a rather malevolent Khabit (or some form of non-human entity). The Khabit has full access to a person’s memories, thoughts, feelings and it can learn new information. Khabit manifestations are indistinguishable from the person in most ways, their personality, mannerisms, sense of humor, etc. will all reflect that person perfectly. It is aware that the body has died and that it existences in this dimension and possibly other dimensions as well. It can travel from place to place and chooses where to spend its time. It can potentially get “stuck” somewhere if an entity of greater strength gains control over it, however as potent as the Khabit can be, it still isn’t the ‘true’ soul of the person. But it seems as though this thing that we call the true soul is, in fact, aware of its Khabit. The true self has control of its Khabit under normal circumstances and can choose to cut it loose or salvage it from an undesirable situation. The Khabit is the best chance a person may have to truly communicate with the dead as soul isn’t likely reachable after physical death.

Ba (Soul): The Ba was the essential soul of the person and didn’t often stick around the earthly plane of existence for any length of time. It was the part of the person that ascends to A’Aru (see section on the Ab) so long as the Ab was lighter or the same weight as the feathers of Maat. In Egyptian art, the Ba was depicted as a bird with a human face. The Ba was the basic “code” of the person. Similar to the DNA except in a mystical “energetic” sort of way. The Ba couldn’t be changed or altered in any way like the other parts of the self. It can be “initiated” which leads to the development of those more mysterious parts of the self that are described in the last 3 soul parts. This is the “soul” as most westerners would acknowledge it. It will never be trapped, stalk the living, seek revenge or even communicate with us. This is what I hope brings people some solace when contemplating the possibility of a person being trapped or tormented in any way after death. The Ba is said to be eternal but not overly “conscious”. Self-awareness is not said to be a part of the Ba. In the eastern schools of thought, humans were are small part of the larger whole and merged with it. While I do not believe in that aspect of what happens to the Ba (unless a person creates that goal for themselves), however I can understand how this belief came to be in some cultures once I understood the nature of the Ba. What happens to the Ba and where it goes is open for debate, but it is likely that we will not encounter the Ba here on earth after a person dies.

Ka (Transmigrational Emanation): The Ka was a reflection of the entirety of a person’s being. The parts of the soul were said to be unable to communicate with one another and therefore the job of the Ka was, in part, to do just that. The Ka was brought forward to carry out the Will of the human in other realms of existence. Some stories from Egypt say the Ka could inhabit a picture or statue of a person. Perhaps haunted objects are an earthly manifestation of a person’s Ka? There is a lack of material regarding the subject and I haven’t come across any other types of manifestations of the Ka in a physical sense.

Sekhem (Force or Power): The Sekhem was one of those parts that only a select few possessed. As I stated before, I don’t feel this is entirely accurate. I do believe only a few people have the knowledge or even the desire to develop a Sekhem, but the seed is always there for people looking to make more of their time on earth. I was once told that the Sekhem is the “stink that a soul picks up from hanging around with spirits or the Gods”. If a priest was working primarily with the Egyptian God Thoth then that person may experience visions and voices from Thoth himself. Moreover, Thoth would be able to see with the persons eyes and hear with their ears and speak with their mouth. A person doesn’t lose their individuality or control over themselves but it does resemble possession to an extent albeit a very welcomed form of that phenomenon. A person who experiences a manifestation of their own Sekhem can have a conversation with themselves and receive information that they did not have prior (conscious) knowledge of. As someone that has experienced this, I can tell you that it is disturbing at first. For the paranormal investigator, the Sekhem of the deceased can continue to function here on earth. The Sekhem could become a type of lesser avatar to a deity or even communicate with the living against the living’s will. Psychics are the most likely to contact a person’s Sekhem and Sekhems can change the environment and feel of a place drastically. These manifestations are rare and it is my theory that a Sekhem has better things to do than to bother with human beings barring special circumstances (such as a séance or summoning).

Akh (Deified Self): The Akh is the last part of the self and it is said to be the rarest of all parts. Remember how I said the Ba couldn’t be changed, only initiated? It is my opinion that the Akh is what forms from consciously initiating the Ba. While this may happen by accident, it is more likely that a person develops their Akh on purpose. The Egyptians believed that the Akh was the god form of the deceased and resided with the Gods as a result of their life of working with magic. It was even believed that a person could summon their Akh in times of dire need, which is interesting since the Akh only really become self-aware after physical death…perhaps the Egyptians knew that time was not at all linear. In a paranormal sense, the Akh would be terrible to encounter. It would not consider the living at all important regardless of who they are (unless it is their living self). Things that many call “demons” might even fall into this category. They would have ill effects on the living’s health and well-being and not effectively communicate. Living humans have absolutely no power over a fully formed Akh and therefore should appease it rather than fight it.

The Egyptians had a colorful theology and imparted humans with an alternate to the 2 part soul/body schematic. After all, why have just a soul when you can have some much more?