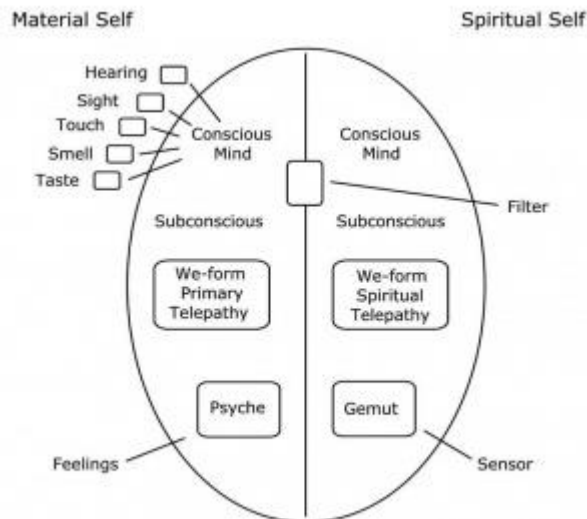


Psyche is the factor in which the state of a negative and/or positive mood, respectively, the atmosphere of the inner attitude, produces - from the state, that is to say, from the form of the thoughts and feelings - self-confidence, from which, in a positive sense, exaltation, encouragement, joy, hope and being emotionally well positioned and so forth are supported, whereas, in a negative sense, despondency, joylessness, dejection and hopelessness, and so forth, arise.



The 2 sides of of consciousness, material and spiritual

Psyche is the name for the half-material block and factor, which, in the material body of a form of life - in this case, the human - organises and administers, within itself, in a negative or positive sequence, the thoughts and feelings of the material consciousness, from which results a negative or positive imbalance or a neutral-positive equilibrium, whereby the human is then simply negatively or positively out of balance or neutrally-positively balanced.

A positive or negative imbalance means, for the psyche, that it is degenerated in one form or another, while neutrally-positively balanced means that, in the psyche, an equilibrium exists, which consists of the same values of negative and positive, each to the same degree, whereby neither a negative or positive degeneration therefore arises, rather simply a symmetry and, consequently, a balanced harmony.

In no way does the psyche have anything to do with a "Soul", in the sense that the old and new philosophers, such as Plato, Aristotle, and Democritus, and so forth, as well as the Stoics and Epicureans and Greek mythology, and so forth, describe it, according to their principle.

The psyche also has nothing to do with so-called "soul-travelling"; the immortal Spirit also does not reside therein, nor does it embody the humans' reason or his actual self.

All that is every bit as incorrect as Plato's representation, being: that the psyche is the automotive power in the world and in the human, whose actual self consists of reason in the head (logistikós), courage (thymós) in the chest, and desire (eptymía) in the lower abdomen, of which, reason is that which is divine in the human and, as such, is immortal.

Aristotle asserted that the psyche is the first entelechy, respectively, the form which manifests materially, respectively, the power residing in the physical organism which effects its development and completion.

Always according to Aristotle, this is supposed to produce the organism's form, and, with plants, the ability to take up nourishment and to propagate. With this, the animals are supposed to be able to possess sensory perception as well as the ability to desire and to move from one place to another. The human is supposed to merge these abilities in himself, for which reason he receives the immortal spirit, put into him from outside.

According to the Stoics, the psyche was a body, and indeed a subtly detailed, fiery pneuma, respectively, an air-like, fiery principle of nature and of life. Democritus and the Epicureans also taught that the psyche is corporal, and, indeed, is best compared with a warm pneuma, consisting of the smoothest and roundest atoms, from which a part thereof is distributed, completely unreasonably, over the entire body, while the part of the soul endowed with reason was assigned to its seat in the chest.

The assertion of Greek philosophy is also incorrect when it asserts that the psyche (life, soul) is the principle of life, its bearer is the body, and the principle itself is the bearer of the spirit in the human. Greek mythology also comes up with the absurd assertion that the psyche is the shadowy image of the human, represented as winged, or as a bird, butterfly or some other kind of winged female entity.

Source: http://www.futureofmankind.co.uk/Billy_Meier/Psyche