

METAPHYSICAL PSYCHOLOGY AND THE NATURE OF CONSCIOUSNESS: HEALING, MYSTICISM,  
AND HUMAN TRANSFORMATION

by

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## INTRODUCTION

Metaphysical psychology is an interdisciplinary field that examines human consciousness, psychological functioning, and spiritual experience as interconnected dimensions of the psyche. Traditional psychological models have historically emphasized observable behavior, cognition, and neurobiological processes, often excluding spiritual or metaphysical dimensions of human experience. Contemporary scholarship, however, increasingly acknowledges that altered states of consciousness, existential meaning-making, and spiritually transformative experiences play a significant role in psychological development and well-being.

Recent research in *Psychology of Consciousness: Theory, Research, and Practice* demonstrates that altered states arising from meditation, trauma, contemplative practices, and spontaneous spiritual experiences are not inherently pathological when evaluated within appropriate psychological and cultural contexts (Hartelius 6). These findings support the foundational premise of metaphysical psychology: that consciousness is multidimensional and cannot be fully understood through reductionist or materialist models alone.

Transpersonal psychology has played a central role in legitimizing the scholarly study of spiritual experience within psychology. Since its formal emergence in 1969, *The Journal of Transpersonal Psychology* has published peer-reviewed research examining experiences that transcend ego boundaries, including mystical states, spiritual crises, and expanded awareness. Scholars emphasize that spiritually transformative experiences, when approached with ethical responsibility and psychological grounding, may contribute to integration and healing rather than dysfunction (Kaspro 101).

Ethical responsibility is therefore foundational to metaphysical psychology.

Psychological literature identifies the phenomenon of spiritual bypass, in which spiritual beliefs are used to avoid unresolved emotional or psychological issues. Transpersonal scholars stress that practitioner discernment, professional boundaries, and psychological literacy are essential when engaging altered states of consciousness (Kaspro 108).

Humanistic psychology further contributes to the conceptual grounding of metaphysical psychology by emphasizing meaning, authenticity, and holistic well-being. Research published in the *Journal of Humanistic Psychology* argues that psychological symptoms may reflect existential or identity-related struggles rather than pathology alone (Hartelius 9). This perspective aligns closely with metaphysical psychology's emphasis on contextualizing distress within broader spiritual and existential frameworks.

Analytical psychology also provides foundational support through its emphasis on symbolic meaning and psychological integration. Jungian-oriented scholarship suggests that dreams, archetypes, and symbolic imagery function as mechanisms through which the psyche seeks balance and coherence. Such symbolic engagement facilitates integration of conscious and unconscious material rather than fragmentation, reinforcing metaphysical psychology's focus on meaning-making and inner alignment.

The convergence of transpersonal, humanistic, analytical, and consciousness-based research reflects a broader shift within psychology toward recognizing spiritual experience as psychologically meaningful. Metaphysical psychology emerges within this context as a complementary framework that integrates psychological science, consciousness studies, and spiritual inquiry while maintaining ethical rigor and professional responsibility

## **Review of Literature**

### **WILLIAM JAMES AND THE FOUNDATIONS OF METAPHYSICAL PSYCHOLOGY**

William James's *The Varieties of Religious Experience* (1902) is widely regarded as one of the foundational texts bridging psychology, philosophy, and the study of spiritual experience. James approached religious and mystical phenomena not as theological claims but as legitimate psychological experiences worthy of systematic study. His work represents one of the earliest scholarly efforts to examine consciousness beyond ordinary waking awareness, making it highly relevant to the development of metaphysical psychology.

James emphasized that religious and mystical experiences should be evaluated based on their psychological effects rather than their metaphysical truth claims. He argued that such experiences often produce lasting transformations in perception, emotional regulation, and moral orientation. According to James, the value of spiritual experience lies in its "fruits" rather than its "roots," meaning that the psychological outcomes of these experiences are more significant than attempts to explain their origins through materialist or reductionist frameworks (James 20). This perspective aligns closely with metaphysical psychology's emphasis on experiential meaning and psychological integration.

Throughout *The Varieties of Religious Experience*, James explored altered states of consciousness, including mystical states, conversion experiences, and experiences of transcendence. He noted that these states often arise spontaneously and can lead to profound shifts in identity and worldview. James described mystical states as characterized by ineffability, noetic quality, transience, and passivity, emphasizing that individuals often perceive these experiences as sources of deep insight and understanding (James 380). This characterization

supports metaphysical psychology's view that non-ordinary states of consciousness may serve as catalysts for psychological transformation rather than indicators of pathology.

James also addressed the relationship between psychological distress and spiritual experience, recognizing that emotional suffering often precedes transformative spiritual states. He observed that individuals experiencing profound inner conflict or existential dissatisfaction may be more receptive to religious or mystical experiences that reorganize their sense of meaning and purpose (James 162). This observation is particularly relevant to metaphysical psychology, which frequently engages clients undergoing spiritual crisis or existential disorientation. Rather than viewing distress solely as dysfunction, James framed it as a potential precursor to psychological and spiritual integration.

Importantly, James maintained a balanced and ethical stance regarding spiritual experience. He cautioned against uncritical acceptance of all religious phenomena, acknowledging that spiritual experiences can vary widely in their psychological impact. James argued that not all spiritual experiences lead to healthy outcomes and emphasized the importance of discernment when evaluating their effects on behavior and mental health (James 23). This ethical caution resonates with metaphysical psychology's insistence on practitioner responsibility, psychological grounding, and careful interpretation of spiritual phenomena.

James's methodological approach further supports metaphysical psychology's interdisciplinary nature. He drew upon case studies, autobiographical accounts, and cross-cultural examples to illustrate the diversity of religious and mystical experiences. By valuing first-person narratives alongside psychological analysis, James legitimized subjective experience

as a valid source of psychological data (James 7). This approach parallels metaphysical psychology's emphasis on phenomenological inquiry and experiential understanding.

One of James's most influential contributions is his assertion that consciousness extends beyond ordinary rational awareness. He proposed that human consciousness includes subliminal and subconscious dimensions that influence perception, emotion, and behavior (James 393). This expanded view of consciousness provides a conceptual foundation for metaphysical psychology, which similarly acknowledges layers of awareness beyond the conscious mind and explores their role in psychological functioning and healing.

*The Varieties of Religious Experience* provides a foundational framework for metaphysical psychology by validating spiritual and mystical experiences as psychologically meaningful phenomena. James's emphasis on experiential effects, ethical discernment, and expanded consciousness aligns closely with contemporary metaphysical psychology's focus on integration, meaning-making, and responsible engagement with non-ordinary states. His work remains a cornerstone in the scholarly literature supporting the psychological study of spirituality and consciousness.

The purpose of this dissertation is to examine metaphysical psychology as a legitimate and ethically grounded psychological framework that integrates consciousness, spirituality, and psychological science. By situating metaphysical psychology within peer-reviewed journal literature, this study demonstrates that metaphysical inquiry aligns with contemporary psychological concerns regarding meaning, integration, and ethical practice.

### **Evelyn Underhill and the Psychology of Mystical Experience**

Evelyn Underhill's *Mysticism* (1911) is a foundational scholarly work examining the nature, development, and psychological dimensions of mystical experience. Writing from a comparative and phenomenological perspective, Underhill approached mysticism not as abstract theology but as a lived process of inner transformation. Her work is widely regarded as a bridge between spiritual studies, psychology, and anthropology, making it highly relevant to metaphysical psychology. Underhill defined mysticism as a direct, experiential engagement with ultimate reality rather than adherence to doctrine or belief. She emphasized that mystical experience involves a progressive transformation of consciousness rather than isolated visionary events. According to Underhill, mysticism represents "the art of union with Reality," emphasizing experiential integration rather than intellectual speculation (Underhill 3). This conceptualization aligns with metaphysical psychology's focus on lived experience, consciousness expansion, and psychological integration.

A central contribution of Underhill's work is her articulation of the stages of mystical development, which include awakening, purification, illumination, the dark night of the soul, and unitive life. Underhill emphasized that these stages often involve psychological challenges, including emotional upheaval, existential uncertainty, and ego dissolution. Rather than interpreting such experiences as pathology, she framed them as part of a broader developmental process through which the individual reorganizes perception, identity, and meaning (Underhill 176–178). This developmental framework closely parallels metaphysical psychology's understanding of spiritual emergence and transformation.

Underhill also addressed the ethical and psychological risks associated with mystical experience. She warned that unintegrated or ego-driven spiritual experiences could lead to



imbalance, inflation, or detachment from ordinary life. Authentic mysticism, she argued, must result in increased compassion, humility, and psychological grounding rather than escapism or superiority (Underhill 81). This emphasis on ethical outcome strongly supports metaphysical psychology's insistence on discernment and responsible engagement with altered states.

Importantly, Underhill acknowledged the role of symbolism, imagination, and inner imagery in mystical experience. She argued that symbolic perception allows individuals to translate ineffable experiences into psychologically meaningful forms. These symbols serve as mediators between unconscious material and conscious understanding, facilitating integration rather than fragmentation (Underhill 94). This symbolic orientation resonates with metaphysical psychology's emphasis on meaning-making and inner coherence.

*Mysticism* provides a psychologically sophisticated framework for understanding spiritual experience as a transformative process rather than an anomalous event. Underhill's emphasis on stages of development, ethical grounding, and integration aligns closely with metaphysical psychology's focus on consciousness, psychological balance, and responsible spiritual inquiry. Her work remains a cornerstone in the scholarly literature addressing the psychology of mysticism.

### **Rudolf Otto and the Numinous: Foundations of Mystical Consciousness**

Rudolf Otto's *The Idea of the Holy* (1917) is a seminal work examining the experiential foundation of religious and mystical consciousness. Otto introduced the concept of the *numinous* to describe a dimension of experience that precedes rational interpretation and doctrinal

formulation. His work is highly influential in psychology, religious studies, and consciousness research and provides important theoretical grounding for metaphysical psychology.

Otto described the numinous as a non-rational experience characterized by awe, mystery, and profound emotional impact. He famously defined it as *mysterium tremendum et fascinans*, emphasizing that numinous experience simultaneously evokes fear, reverence, and attraction (Otto 12). This formulation highlights that spiritual experience engages deep psychological and affective dimensions rather than intellectual belief alone, supporting metaphysical psychology's focus on experiential consciousness. A key contribution of Otto's work is his argument that numinous experience is irreducible to moral, rational, or cultural explanations. While such frameworks may shape interpretation, Otto insisted that the core experience itself arises from a distinct dimension of consciousness (Otto 7). This assertion challenges reductionist psychological models and supports metaphysical psychology's claim that certain experiences cannot be fully explained through materialist or cognitive paradigms alone

Otto also examined the psychological impact of numinous experience, noting that encounters with the sacred often produce lasting changes in perception, values, and self-understanding. He observed that individuals who undergo such experiences frequently report a heightened sense of meaning and orientation toward something greater than the ego (Otto 31). This emphasis on transformation aligns with metaphysical psychology's interest in expanded identity and existential integration. Ethical implications are also present in Otto's analysis. He cautioned that misinterpretation or trivialization of numinous experience could result in distortion or misuse of spiritual authority. Genuine encounters with the numinous, Otto argued, cultivate humility rather than ego inflation and encourage ethical sensitivity rather than

domination (Otto 40). This perspective supports metaphysical psychology's concern with ethical responsibility and psychological grounding.

Otto further emphasized that symbolic language and mythological imagery play a crucial role in expressing numinous experience. Because such experiences exceed rational description, symbols serve as essential mediators between ineffable perception and conscious understanding (Otto 65). This symbolic function parallels metaphysical psychology's use of imagery, ritual, and symbolic frameworks to support psychological integration.

*The Idea of the Holy* provides a foundational framework for understanding spiritual experience as a psychologically significant encounter with non-ordinary dimensions of consciousness. Otto's concept of the numinous supports metaphysical psychology's emphasis on experiential meaning, expanded awareness, and ethical engagement with spiritual phenomena.

### **Expanding Awareness: Consciousness as the Core of Metaphysical Psychology**

Metaphysical psychology is a holistic discipline that examines the nature of consciousness and its influence on human experience, integrating both spiritual and psychological perspectives. Masters emphasizes that consciousness is not confined to the physical brain but operates on multiple dimensions, interacting with the mental, emotional, and spiritual aspects of the self (Masters, Vol. 1, p. 45). This multidimensional view of consciousness forms the cornerstone of metaphysical psychology, allowing practitioners to explore the expansion of awareness, higher states of mind, and the awakening of latent human potential (Masters, Vol. 2, p. 102).

Consciousness, according to Masters, is both a tool and a medium for personal transformation. He describes it as the primary agent in the evolution of the human psyche, suggesting that the development of awareness is central to psychological health and spiritual growth (Masters, Vol. 1, p. 78). In this framework, metaphysical psychology examines how thoughts, emotions, and beliefs influence one's energetic and spiritual states, linking traditional psychological concepts with metaphysical principles (Masters, Vol. 2, p. 121).

Masters also highlights that altered states of consciousness, such as meditation, trance, and deep introspection, can provide profound insights into the self and the universe. These states facilitate the integration of unconscious material, the resolution of inner conflicts, and the realization of higher spiritual truths (Masters, Vol. 1, p. 90; Vol. 2, p. 135). By studying consciousness in this way, metaphysical psychology moves beyond the purely cognitive or behavioral approaches of mainstream psychology, incorporating subtle dimensions of experience that are often overlooked (Masters, Vol. 1, p. 112).

A critical aspect of metaphysical psychology, as outlined by Masters, is its emphasis on the dynamic relationship between the individual and the universal consciousness. Human consciousness is seen as both a reflection of and a participant in the greater cosmic intelligence, and personal growth is facilitated by aligning individual awareness with higher spiritual principles (Masters, Vol. 2, p. 158). Through this alignment, practitioners aim to foster self-realization, inner healing, and the cultivation of intuition, creativity, and psychic faculties (Masters, Vol. 1, p. 128; Vol. 2, p. 172).

Furthermore, Masters asserts that metaphysics is inherently experiential, encouraging the application of consciousness-expanding practices in daily life. These include guided

visualization, energy work, contemplation, and ritualized exercises designed to enhance awareness and integrate higher wisdom into the personality (Masters, Vol. 1, p. 135; Vol. 2, p. 190). By engaging with consciousness in this way, individuals can access deeper layers of the psyche, release limiting patterns, and actualize their spiritual potential, which is the ultimate goal of metaphysical psychology (Masters, Vol. 1, p. 148; Vol. 2, p. 202).

The study of consciousness as a multidimensional, transformative force underpins the theoretical and practical foundations of metaphysical psychology. Masters' volumes provide a comprehensive framework for understanding the interplay between mind, spirit, and universal awareness, highlighting the importance of consciousness in personal development, healing, and spiritual evolution (Masters, Vol. 1, p. 160; Vol. 2, p. 218). This body of work establishes metaphysical psychology as a unique and integrative field that bridges the gap between psychology, spirituality, and the exploration of human potential.

### **Psychedelics and Mystical Experience in Metaphysical Psychology**

The use of psychedelics as a means of exploring higher states of consciousness has long been an area of interest within transpersonal and metaphysical psychology. In *Introduction to Transpersonal Psychology*, Paul F. Cunningham, Ph.D., examines whether substances such as LSD, psilocybin, mescaline, MDMA, and ayahuasca can facilitate authentic mystical experiences (Cunningham, p. 143). Drawing on firsthand accounts from individuals who ingested these substances, Cunningham identifies a set of core experiential qualities frequently reported in such states. These include a profound sense of unity and interconnectedness, experiences of

transcendence beyond ordinary concepts of time and space, intuitive or revelatory knowledge often termed the “noetic” quality, and the perception of sacredness or awe. Such experiences are often accompanied by deeply positive emotions, including love, peace, joy, and a sense of purity, as well as ineffable or paradoxical qualities that defy conventional description.

Cunningham emphasizes that while psychedelics can act as catalysts for these profound shifts in consciousness, the emergence of genuine mystical experiences is not guaranteed. According to transpersonal psychiatrist Roger Walsh, their occurrence depends on multiple factors, including the individual’s psychological readiness, intention, and the context in which the substance is used (Cunningham, p. 143). From a metaphysical psychology perspective, this distinction is significant: psychedelics do not create mystical consciousness directly but provide a unique opportunity for individuals to access altered states that can deepen self-awareness, spiritual insight, and psychological integration.

Metaphysical psychology values these experiences because they illuminate the multidimensional nature of consciousness, highlighting the interconnectedness of mind, body, and spirit. Psychedelic-induced mystical states exemplify how consciousness can temporarily expand beyond ordinary perception, offering individuals experiential insight into higher truths, the nature of the self, and the interconnected fabric of reality. When guided intentionally and integrated mindfully, these experiences can support personal transformation, the expansion of awareness, and the cultivation of higher cognitive and emotional capacities—core objectives of metaphysical psychology. In this sense, psychedelics serve as one of several pathways through which humans may explore, understand, and engage with the deeper dimensions of consciousness.

## **Healing Across Dimensions: Spiritism, Consciousness, and Metaphysical Psychology**

Metaphysical psychology recognizes that healing has long involved conscious interaction with non-physical dimensions of reality. Across ancient, earth-based shamanic cultures worldwide, healing practices traditionally included intentional communication and cooperation with benevolent spiritual intelligences to restore balance and well-being (Bragdon 22). These approaches did not view spirit interaction as superstition, but as a natural extension of consciousness operating beyond the physical body. Similarly, saints, mystics, and spiritual adepts within major religious traditions have engaged in forms of spiritual healing that relied on prayer, intercession, and communion with higher realms of awareness. From the perspective of metaphysical psychology, these practices reflect an understanding that consciousness is not confined to the brain, but functions across multiple levels of existence, allowing healing to occur through alignment with higher states of awareness

In the mid-nineteenth century, the emergence of modern Spiritualism in North America marked a shift in how spirit communication was practiced within an industrial and technologically advancing society. Unlike traditional shamanic contexts, this movement operated largely outside established religious or cultural frameworks and initially focused more on communication with discarnate spirits than on healing itself (Weisberg; Bragdon 22). Practitioners believed that physical death marked the end of the body but not of consciousness, which continued in another dimension. Without formal ritual lineages, these early Spiritualists developed their own methods for spirit contact within domestic and public spaces, employing tools such as musical instruments, writing implements, and physical objects to facilitate

interaction. From a metaphysical psychological standpoint, these practices demonstrate early attempts to consciously engage altered states and non-ordinary perception, even though they lacked the ethical and psychological containment found in older spiritual traditions.

Spiritism, as articulated by Allan Kardec, introduced a more structured and ethically grounded framework for spirit interaction. Kardec distinguished Spiritism from Spiritualism by emphasizing reincarnation, moral development, and spiritual evolution rather than mere communication with the deceased (Bragdon 23). Spiritism teaches that consciousness progresses through alternating phases of embodied and disembodied existence, gradually evolving toward higher expressions of love, wisdom, and compassion. Central to this philosophy is the concept of *reforma íntima*, or inner moral transformation, which requires disciplined self-awareness, emotional regulation, and ethical responsibility. Metaphysical psychology aligns closely with this view by emphasizing that healing involves not only symptom relief, but the transformation of consciousness, belief systems, and the deeper motivations of the self.

Within Spiritism, communication with spirits is approached with discernment. Practitioners are encouraged to seek guidance from highly evolved spiritual intelligences for purposes of healing and the pursuit of truth, rather than engaging lower-level entities for entertainment or curiosity (Bragdon 23). This mirrors metaphysical psychology's emphasis on psychological boundaries, ethical intention, and conscious awareness when working with non-ordinary states. Spiritist philosophy also holds that human behavior, thought patterns, and willpower influence not only personal development but also the spiritual evolution of discarnate beings. Knowledge of spiritual realms, cultivated through study and disciplined practice, is considered essential to this reciprocal process of healing and growth.



Another defining feature of Spiritism is its stance on spiritual healing as a sacred service rather than a commercial enterprise. Spiritist tradition teaches that healing abilities and mediumistic gifts originate from a divine source and must be offered freely, without financial exchange (Bragdon 23). Charging for spiritual services is believed to compromise the integrity of the work and to invite interference from less evolved entities, potentially leading to psychological or physical harm. Historical examples, such as the decline of early mediums who commercialized their abilities, are often cited as cautionary tales. From a metaphysical psychological perspective, this principle underscores the importance of intention, ethical clarity, and conscious alignment in healing practices involving expanded states of awareness.

The development of Spiritism in Brazil illustrates how metaphysical, psychological, and social factors can converge into a comprehensive healing movement. Kardec's teachings spread through Brazilian society as students returned from European universities with his writings, which were already influential among educated elites (Bragdon 23). The philosophy also resonated strongly with homeopathic physicians trained in Europe, who were already accustomed to incorporating intuition, subtle energy, and hands-on healing into their medical practice. These physicians played a central role in organizing Spiritist study and healing groups. Over time, Spiritist centers became hubs of charitable service, offering not only spiritual healing but also medical care, food, education, legal assistance, and support for vulnerable populations. This integration of spiritual consciousness, psychological care, and social responsibility reflects a holistic model of healing that closely parallels the aims of metaphysical psychology.

Taken together, these traditions demonstrate that spirit-based healing is fundamentally rooted in consciousness. Metaphysical psychology provides a contemporary framework for

understanding how interaction with spiritual dimensions—when approached with ethical discipline, psychological awareness, and conscious intention—can contribute to healing, transformation, and the expansion of human awareness across both visible and invisible realms.

Phenomenological research on spiritual attachment, as discussed by Emma Bragdon, Ph.D., indicates that the effects of such attachments can vary widely in intensity. In some cases, the influence may be so subtle that it is barely perceptible, whereas in others it may become sufficiently disruptive to interfere with daily functioning (Bragdon, p. 167). In the majority of instances, attached entities do not exert direct control over the individual. Rather than fully overtaking consciousness or bodily movements, their presence is most often felt as subtle shifts in mood, perception, or emotional tone. Complete loss of awareness or motor control is uncommon, and when it does occur, it tends to be brief—similar to fugue-like episodes or the blackouts experienced by individuals under the influence of alcohol.

Only a very small subset of cases exhibits the dramatic identity switching and memory gaps characteristic of dissociative identity phenomena. Research further suggests that individuals with heightened psychic sensitivity or perceptual openness may be more prone to experiencing these forms of attachment, possibly because of their increased receptivity to subtle, non-ordinary states of awareness (Bragdon, p. 167). In most accounts, attached entities are not considered beneficial to the host; at best, their presence may be neutral, but more often they contribute to emotional disruption or psychological confusion rather than providing guidance, support, or healing.

From a metaphysical psychology perspective, awareness of these dynamics is crucial for practitioners who work with altered states of consciousness, regression therapy, or other methods

that involve exploring the subtle or non-ordinary aspects of the psyche. Spiritual attachments highlight the need for careful boundary-setting, discernment, and ethical practice when guiding clients through explorations of inner experience. By understanding the nuanced ways in which consciousness can be influenced—without losing agency or control—metaphysical psychologists can help individuals navigate spiritual phenomena safely, integrating these experiences into personal growth, heightened awareness, and psychological and spiritual resilience.

From the standpoint of metaphysical psychology, these findings are especially significant. Practitioners working with altered states of consciousness—particularly through hypnosis, trance, or regression techniques—must remain attentive to the psychological and energetic boundaries of the client. This is something to be carefully monitored when a metaphysical psychology practitioner chooses to engage with non-ordinary states or perceived entities through hypnosis, as discernment and grounding are essential to maintaining psychological stability and ethical practice.

### **Exploring Past Life Regression in Psychological and Spiritual Healing**

Another hypnotherapeutic approach that has shown the potential to create meaningful change in an individual's life is past life regression. This method is used to explore whether present-day emotional struggles, recurring patterns, or unexplained experiences may be connected to impressions carried from earlier lifetimes. In a typical session, a trained practitioner guides the individual into a deeply relaxed and focused state of awareness, allowing symbolic memories, imagery, or narratives to surface that are understood as originating beyond the current lifetime. Within this framework, unresolved emotions or unfinished experiences from other

incarnations are believed to continue influencing psychological and emotional functioning in the present.

Although past life regression remains controversial and is not supported by conventional scientific models, many individuals report that the process provides valuable insight, emotional release, and a renewed sense of meaning. From a metaphysical psychology perspective, the therapeutic value of past life regression lies not in proving the literal reality of reincarnation, but in how the material accessed during these sessions can promote self-understanding, emotional integration, and healing in the here and now (Davis 19).

Guzalia Davis explains that past life regression therapy is grounded in the concept of reincarnation, the belief that consciousness or soul essence continues beyond physical death and returns in subsequent lifetimes. According to this view, each incarnation offers the soul further opportunities for learning, growth, and evolutionary development. The cycle of rebirth allows unresolved themes to re-emerge so they may be understood and integrated at deeper levels of awareness. The term *reincarnation* itself reflects the idea of returning again to embodied existence, reinforcing the belief that consciousness is not limited to a single lifetime (Davis 19).

Supporting this perspective, Brian Weiss suggests that past life regression may contribute to healing across mental, physical, and spiritual dimensions while also improving present-day relationships. He notes that experiences such as *déjà vu*—strong feelings of familiarity with people, places, or situations—are often interpreted as indicators of unresolved connections from other lifetimes. These moments of recognition may reflect lingering emotional or energetic ties that surface in the present for resolution. Through past life regression, individuals are given the

opportunity to explore these experiences consciously, allowing insight, healing, and personal growth to unfold in ways that can positively impact their current lives (Weiss).

### **Exploring Past Lives: Insights into the Soul**

Many people, at some point in their lives, wonder whether they have lived before. This curiosity can manifest as a deep attraction to a specific era in history or as intense déjà-vu experiences when visiting certain places for the first time (Demarmels, p. 10). Despite the rational and enlightened frameworks of modern society, most individuals retain a sense that there may be something beyond the material, earthly existence. The conventional view of life—birth, decades of striving and preoccupation, and eventual death—often feels insufficient for providing lasting fulfillment or a deep sense of meaning. A greater sense of purpose and contentment arises when life is experienced as part of something larger, something that connects the individual to a higher order. This connection, often felt rather than fully understood, can be experienced as the presence of the soul, bringing vitality, alignment, and a sense of integration before, during, and beyond the earthly journey.

For many years, I carried a deep fear that my beloved mother might die. Although she had faced occasional health challenges, she always recovered, yet my anxiety persisted. During that period, our neighbors had a cat who developed a strong attachment to me. She often wandered away from home and sometimes waited for hours outside my door, curling up against me whenever I was near. At the time, my busy lifestyle and frequent travels made it impractical to care for a pet, and I tried to communicate this to her, especially since she already had a loving

home. Despite my efforts, she eventually settled in with me. I named her Semiramis and grew deeply attached to her (Demarmels, 2016, p. 8).

Years later, Semiramis became gravely ill. I shared in her suffering and did everything I could to care for her, but ultimately, I could not prevent her passing. Several months after her death, I had a vivid dream in which she appeared and explained that she would be reborn as a cat. She described how I would recognize her: a harmless but bloodied mark on her nose, inflamed eyes, and the unique color of her coat. She even shared specific details about the house where she would be found, including a distinctive double set of steps leading to the front door. While the dream gave me hope, I was unsure what action to take. I shared it with my husband and a few friends, and we searched in vain. Eventually, we stopped, assuming the dream was wishful thinking (Demarmels, 2016, p. 8).

Then, exactly as she had described, it happened. While visiting a veterinarian friend, I was shown a litter of kittens she was about to deliver to a farmer. At first, I did not notice one kitten hiding under a blanket, but when I looked closer, I recognized her instantly: the nose mark, the eyes, and the coat matched the dream perfectly. The details were identical to what Semiramis had shared, confirming the vivid vision I had months earlier (Demarmels, 2016, p. 8).

### **Depth Trance States and Access to Higher Consciousness in Regression Therapy**

The depth and clarity of material accessed during past life regression varies from person to person and is shaped by several important factors. One of the most significant influences is the individual's ability to relax fully. When the body and mind enter a deeply calm state, the regression experience tends to become more vivid, coherent, and emotionally meaningful. The

capacity to reach a profound trance state also affects how deeply one can explore non-ordinary memory and perception. Practices such as meditation are especially helpful, as they train the mind to enter altered states of consciousness more naturally. With continued regression work, many individuals find that they are able to enter hypnosis more quickly and access deeper layers of experience with greater ease and stability (Davis 33).

Regression work becomes particularly powerful when conducted at the somnambulistic level of hypnosis, a very deep trance state associated with heightened receptivity and inner awareness. At this level, extraordinary phenomena have been reported, including spontaneous emotional release, physical relief, and the emergence of insight that appears to arise without conscious effort. Research into this depth of hypnosis suggests that when surface mental activity quiets completely, a higher level of awareness becomes accessible—one that appears capable of facilitating healing, answering questions, and offering perspectives that transcend ordinary cognition (Cannon 12).

Within this state, practitioners have described direct interaction with what is often understood as a higher or expanded aspect of consciousness. Across spiritual and psychological traditions, this aspect has been referred to as the Higher Self, Universal Consciousness, the Oversoul, or Higher Mind. From a psychological perspective, it may be understood as a deeper stratum of awareness that operates beyond the conditioned personality and analytical intellect. This level of consciousness appears to hold a broader, more integrative understanding than the everyday subconscious, which is often shaped by habit, emotion, and learned response patterns (Cannon 12).

When regression reaches this depth, the habitual “chatter” of the conscious mind no longer interferes, allowing communication to emerge directly from this deeper source of awareness. Over the course of decades working with thousands of individuals, practitioners engaging this state have often viewed themselves not as authorities, but as facilitators and observers—documenting the retrieval of forgotten knowledge, the resolution of long-standing emotional or physical disturbances, and the activation of profound healing responses. This approach reframes hypnosis and past life regression not as externally imposed techniques, but as processes that allow individuals to access their own innate wisdom, expanded consciousness, and capacity for transformation (Cannon 12; Davis 33).

This approach to hypnotherapy is best understood within the framework of spiritual or transpersonal hypnotherapy, as it moves beyond conventional clinical methods that focus only on resolving surface-level concerns through the subconscious mind. Rather than limiting the work to behavioral patterns or emotional conditioning, this modality engages expanded dimensions of consciousness, including the spiritual realm and what is commonly referred to as the Higher Self or superconscious awareness. Within metaphysical psychology, this expanded focus is essential, as healing is viewed not merely as symptom relief but as realignment across mental, emotional, energetic, and spiritual dimensions of the individual.

Transpersonal theory emphasizes experiences that transcend the boundaries of the individual ego and connect the person to a broader field of meaning and universal awareness. Emma Bragdon explains that the term *transpersonal* refers to experiences that extend beyond the personal self and involve a spiritual dimension marked by connection to something greater than oneself. She notes that transpersonal methods often include practices such as hypnosis,



meditation, guided imagery, mindfulness, dream analysis, and breathwork, all of which support the exploration of spiritual awareness and the individual's relationship to a larger, transcendent reality (Bragdon, Emma. *"My Approach to Therapy and What to Expect."* Integrative Mental Health University, [www.imhu.org](http://www.imhu.org). Accessed 31 Dec. 2025). These tools align closely with metaphysical psychology, which seeks to understand how altered states of consciousness can facilitate insight, healing, and spiritual integration.

From this perspective, hypnosis is not a passive state imposed by an external authority, but an intentional and participatory process in which consciousness shifts from ordinary waking awareness into a focused and receptive state. Holly Holmes-Meredith describes hypnosis as a unique state of consciousness distinct from everyday awareness, in which individuals become more responsive to internal imagery, suggestion, and insight. This state may occur spontaneously or be guided by a trained practitioner; however, the individual remains an active participant throughout the experience. As Holmes-Meredith emphasizes, all hypnosis is fundamentally self-hypnosis, since the client consciously engages in the process and retains the freedom to respond or not respond to suggestions (Holly Holmes-Meredith, D. Min., MFT, *Spiritual Hypnotherapy Scripts* 5–6).

Within metaphysical psychology, this understanding reinforces the principle that the capacity for healing resides within the individual. The hypnotic state serves as a gateway to deeper layers of awareness, including symbolic material, spiritual insight, and subtle energetic perception. By working respectfully and ethically with these expanded states of consciousness, metaphysical psychology integrates psychological understanding with spiritual exploration,

offering a holistic approach to healing that honors both inner autonomy and transpersonal connection.

### **Near-Death Regression as a Catalyst for Expanded Consciousness**

Revisiting my near-death experience through regression, as introduced earlier in this work, fundamentally altered my understanding of consciousness and the nature of healing. In that moment, it became clear to me that human awareness is capable of accessing profoundly transformative states without the necessity of physical death or extreme trauma. This realization became a turning point in my work and aligns directly with the foundational principles of metaphysical psychology, which view consciousness as multidimensional and not confined to the physical body or linear time. The intensity of that experience awakened in me a deep responsibility to explore how similar states of expanded awareness could be accessed safely, intentionally, and therapeutically.

Metaphysical psychology recognizes that healing does not occur solely through cognitive insight or behavioral modification, but through direct experiential contact with deeper layers of consciousness. As I moved closer to what I describe as the eighth layer of awareness—an aspect of the psyche that transcends ordinary identity—the practices I later developed began to unlock memories from early pre-verbal states, including time in the womb, as well as impressions and learning carried across what appeared to be multiple lifetimes. From a metaphysical psychological perspective, these experiences suggest that the subconscious and superconscious mind function as repositories of memory far beyond the scope traditionally acknowledged in clinical psychology. Healing, in this context, arises when consciousness is allowed to re-enter and integrate these deeper strata of awareness.

Initially, I questioned whether such access was unique to my own experience or even possible to replicate. However, metaphysical psychology teaches that consciousness is not personal but universal in nature, and that the capacity for expanded perception exists within all individuals. It was through this understanding that I began to see regression not as fantasy or suggestion, but as a method for temporarily bypassing the analytical mind and allowing deeper psychic and spiritual intelligence to emerge. This insight was further reinforced when, shortly after regressing through my own near-death experience, I was invited by Michael Newton to assist in a professional training. Observing his work firsthand, I witnessed a sophisticated form of past life regression that demonstrated how altered states of consciousness could be accessed with precision, safety, and profound therapeutic impact.

From the standpoint of metaphysical psychology, such regressions function as bridges between the conscious mind and the deeper levels of the psyche where soul memory, karmic patterns, and existential meaning reside. These experiences are not pursued for novelty, but for integration. When individuals reconnect with the continuity of consciousness beyond the present lifetime, unresolved emotional patterns often dissolve, existential fear softens, and a deeper sense of purpose emerges. Healing, therefore, becomes not only psychological but ontological—addressing the very nature of being.

This convergence of personal experience, clinical observation, and metaphysical theory confirms one of the central assertions of this dissertation: that metaphysical psychology offers a legitimate and necessary framework for understanding transformative states of consciousness. By honoring subjective experience while maintaining ethical structure and intentional guidance, metaphysical psychology creates a space in which profound healing can occur—through direct

contact with the deeper self, the soul's memory, and the expanded field of consciousness itself (Aurand 149).

## **Beyond Empiricism: Psychology and the Exploration of Consciousness**

### **INTRODUCTION**

Psychology seeks to understand the intricate patterns of human thought, emotion, and behavior by examining the inner workings of the mind. Through observation, research, and scientific methodology, the discipline has offered valuable insight into mental processes and behavioral patterns. Yet, beneath these empirical approaches lies a deeper dimension that cannot be fully measured or quantified. Human experience is not shaped solely by neural activity or observable behavior; it is also informed by meaning, perception, consciousness, and subjective awareness. This deeper layer brings psychology into dialogue with metaphysics, where questions about the nature of mind, consciousness, and reality itself are explored. Examining psychology through a metaphysical lens allows for a more expansive understanding of the human psyche and the mysteries that influence behavior (Allied Academies).

### **THE MIND–BODY QUESTION**

One of the most enduring questions shared by psychology and philosophy is the relationship between the mind and the physical body. Are thoughts, emotions, and consciousness simply byproducts of brain activity, or do they originate from a non-material source? This question leads directly into metaphysical inquiry, where the mind is examined not only as a biological function but as a fundamental aspect of existence that may extend beyond the physical

body. Metaphysical psychology does not dismiss neuroscience, but it challenges the assumption that consciousness is entirely reducible to brain chemistry alone (Allied Academies).

## **DUALISM AND MONISM**

Historically, the mind–body problem has given rise to two major philosophical positions: dualism and monism. Dualism proposes that mind and body are distinct, suggesting that consciousness possesses a non-physical or spiritual quality. Monism, by contrast, holds that mind and body are inseparable aspects of a single unified reality. Both perspectives have influenced psychological theory. While monistic approaches dominate modern neuroscience, dualistic ideas continue to surface in depth psychology and transpersonal models, where consciousness is viewed as capable of operating independently of the physical form (Allied Academies).

## **DUALISTIC THEMES IN PSYCHOLOGICAL THEORY**

Certain schools of psychology implicitly reflect dualistic thinking. Sigmund Freud’s structural model of the psyche—dividing mental life into conscious, preconscious, and unconscious layers—suggests that much of human behavior is driven by unseen forces operating beneath awareness. Carl Jung expanded this idea further with his concept of the collective unconscious, proposing that individuals share access to a deeper psychic realm shaped by archetypes and universal patterns. These frameworks imply that human behavior is influenced by dimensions of mind that transcend immediate physical experience, aligning naturally with metaphysical interpretations of consciousness (Allied Academies).

## **EMERGENCE BEYOND REDUCTIONISM**

Another metaphysical consideration within psychology involves the concept of emergence. Emergence suggests that complex systems give rise to properties that cannot be explained solely by examining their individual components. Applied to psychology, this means that consciousness and behavior cannot be fully understood by studying neurons in isolation. Instead, awareness arises from the dynamic interaction of mental, emotional, and symbolic systems. Metaphysical psychology embraces this view by recognizing consciousness as an emergent phenomenon that carries meaning, intentionality, and creative power beyond mechanical processes (Allied Academies).

## **CONSCIOUSNESS AND SUBJECTIVE EXPERIENCE**

Despite significant advances in neuroscience, consciousness remains one of the most elusive aspects of human experience. Subjective awareness—our inner sense of being—cannot be directly observed or measured, yet it defines how reality is perceived. Metaphysical perspectives such as panpsychism or irreducible consciousness propose that awareness may be a fundamental aspect of existence itself, rather than a secondary product of matter. These views challenge reductionist models and open psychology to deeper inquiry into the nature of perception, identity, and lived experience (Allied Academies).

## **FREE WILL AND HUMAN AGENCY**

Questions of free will lie at the heart of understanding human behavior. While deterministic models emphasize conditioning, biology, and environmental influence, metaphysical psychology allows space for conscious choice and intentionality. From this

perspective, self-awareness grants individuals the capacity to influence their thoughts, actions, and life direction. Consciousness is not merely reactive but participatory, shaping experience through perception, belief, and intention. This understanding restores meaning and responsibility to human agency without rejecting psychological conditioning altogether (Allied Academies).

## **METAPHYSICS AND THE EVOLUTION OF PSYCHOLOGY**

Integrating metaphysical inquiry into psychology does not undermine scientific rigor. Rather, it acknowledges the limitations of purely empirical models when addressing meaning, purpose, and inner experience. Metaphysical psychology invites interdisciplinary dialogue with philosophy, spirituality, and consciousness studies, allowing psychology to evolve beyond narrow frameworks. By embracing a multidimensional understanding of the human mind, psychology can more fully address the depth of human experience while remaining grounded in ethical and reflective inquiry (Allied Academies).

### **Soul Retrieval and Soul Loss**

From the perspective of metaphysical psychology, soul loss can be understood as a transpersonal survival response rather than a pathology. When trauma overwhelms the nervous system, consciousness may fragment as a means of protection, allowing aspects of the self to temporarily withdraw in order to preserve overall integrity. In conventional psychology, this is often described as dissociation or compartmentalization; in metaphysical psychology, however, it is viewed as the temporary retreat of vital soul essence—an intelligent, self-preserving act that helps the psyche endure experiences that were too overwhelming to integrate at the time

(Personal Tao). Soul retrieval, then, becomes a profound process of transpersonal integration. Rather than merely revisiting memories or reframing beliefs, the practice works at the level of essence—restoring those parts of identity that were left behind during moments of trauma, loss, or emotional overwhelm.

This understanding aligns with the fundamental view that the psyche is multidimensional and that healing occurs when consciousness is reunited with its own wholeness across time and states of awareness. When individuals engage in soul retrieval work, they are not simply “recovering memories,” but reintegrating lost aspects of vitality, agency, creativity, and emotional presence. This is why clients often experience transformative shifts after retrieval work: emotional patterns soften, relationships evolve, and the individual feels a renewed connection to purpose and life force. In metaphysical psychology, these shifts happen because the psyche is no longer operating from a fragmented state; the soul has been welcomed back into the body-mind system, restoring coherence and inner alignment (Personal Tao).

This framework also expands psychological healing beyond the personal biography. Soul loss may originate not only from personal trauma but from ancestral wounds, early attachment disruptions, and pre-verbal or prenatal experiences. Modern metaphysical psychology recognizes that deep healing sometimes must occur beyond conscious narrative—through symbolic, somatic, and spiritual processes that engage those deeper layers of the psyche. Soul retrieval functions as one such process, allowing the fragmented parts of the self to be found and gently reintegrated into the lived field of awareness. Ultimately, metaphysical psychology views soul retrieval as a restorative practice that reunites consciousness with its essential nature. As soul parts return, individuals often experience greater emotional fluidity, clearer decision-making, and



a felt sense of inner coherence. Healing becomes not only about resolving symptoms, but about remembering and reclaiming the wholeness that was always inherent within consciousness itself (Personal Tao).

### **Consciousness, Imagination, and Manifestation in Metaphysical Psychology**

Within metaphysical psychology, manifestation is understood as a natural function of consciousness operating through the subconscious mind. This perspective emphasizes that human experience is not random, but shaped through inner states of awareness, belief, and assumption. Neville Goddard teaches that what individuals experience externally is the result of inner decisions made at the level of consciousness. According to this view, people are continually shaping their reality through what they inwardly accept as true, whether they are aware of it or not. What appears in one's life is not the product of chance, but the outcome of sustained inner agreement with a particular state of being (Goddard 44–45).

From this metaphysical psychological standpoint, manifestation does not occur through spoken affirmations alone, especially when those words are rooted in fear, doubt, or contradiction. Instead, creation unfolds through consciousness itself. Goddard explains that true decreeing takes place internally, through the silent acceptance of an idea as already fulfilled. This process is governed by an unchanging principle: consciousness precedes form. As long as individuals identify themselves as conscious beings, they continue to generate experiences that reflect their dominant inner assumptions. Even when this principle is resisted or denied, it remains operative, quietly shaping perception and circumstance (Goddard 44–45).

When applied within metaphysical psychology, this teaching highlights the importance of inner alignment, imagination, and subconscious awareness in healing and transformation. By learning to work intentionally with consciousness rather than unconsciously reacting from fear or limitation, individuals gain access to their creative power. Manifestation, in this sense, is not magical thinking but a disciplined engagement with the deeper levels of mind where belief, identity, and expectation converge. This approach reinforces the metaphysical psychological view that healing, growth, and material change begin within consciousness before taking form in the external world.

Within metaphysical psychology, imagination is understood as an active force within consciousness rather than a passive mental exercise. One individual, after attending lectures on the creative power of awareness, reached a point of emotional urgency that compelled them to apply these principles directly to their own life. Overwhelmed by lack and uncertainty, they initially attempted to mentally account for every specific need they had, only to find that this approach created exhaustion and anxiety rather than relief. This experience led to a critical insight: transformation does not occur through mentally listing problems, but through shifting one's inner state.

Drawing upon the idea of embodying a felt sense of fulfillment, the individual abandoned detailed visualization and instead focused on cultivating the emotional atmosphere of success and relief. Each night, as sleep approached, they repeated a simple phrase that evoked the feeling that something profoundly positive was already unfolding in the present moment. Rather than imagining future outcomes, they concentrated on emotionally inhabiting the state they believed would naturally follow a favorable change. This practice was repeated consistently over an

extended period, allowing the subconscious mind to absorb and stabilize the new internal condition (Goddard 361–62). The words this individual stated every night before drifting off to sleep was, “Isn’t wonderful that something marvelous is happening to me now?”

### **Conscious and Subconscious Dynamics in Metaphysical Psychology**

From a metaphysical psychology perspective, this shift illustrates how sustained emotional alignment can reorganize subconscious expectation, which in turn influences external circumstances. Some time later, an unexpected sequence of events unfolded through seemingly ordinary social interactions. A casual acquaintance, encountered briefly and then forgotten, later returned with financial assistance that originated from a long-lost connection. The individual had not consciously pursued this outcome, nor taken deliberate action to orchestrate it, yet the circumstances aligned in a way that fulfilled the inner state they had been consistently cultivating.

What followed was not a single event but a sustained change in life conditions. Financial support continued over time, providing not only stability but freedom from survival anxiety. In metaphysical psychology, this example illustrates how deeply impressed subconscious states can produce long-term patterns rather than isolated results. When consciousness consistently occupies a particular assumption, reality tends to organize itself around that internal orientation, often through indirect and unforeseen channels (Goddard 361–62).

This account reinforces a core principle of metaphysical psychology: inner persistence precedes outer transformation. Change does not require forcing outcomes or manipulating

circumstances, but rather maintaining coherence between emotional expectation and conscious identity. By repeatedly inhabiting a state of trust and fulfillment, the individual allowed subconscious intelligence to resolve external conditions organically. This process reflects the broader metaphysical psychological view that imagination, when emotionally embodied and sustained, functions as a bridge between inner awareness and lived experience.

Within metaphysical psychology, the mind is understood as a unified system that expresses itself through different modes of awareness rather than as separate or competing structures. Joseph Murphy describes the mind as operating through two primary functions, each with its own characteristics and capacities. One aspect of the mind is oriented toward external reality and engages directly with the physical world, while the other functions inwardly and responds to impressions, meanings, and subtle forms of perception. These two aspects can function independently, yet they are most powerful when they work in harmony (Murphy 117).

The conscious aspect of the mind is primarily responsible for engaging with the outer environment. It gathers information through the five senses and forms conclusions based on observation, learning, and reasoning. This is the part of awareness that evaluates experiences, draws logical connections, and navigates everyday life. For example, judgments about beauty, structure, or order in one's surroundings arise through conscious observation and interpretation. In metaphysical psychology, this aspect of the mind serves as the interface between the individual and the material world, shaping perception through attention and interpretation (Murphy 117).

In contrast, the subconscious or subjective dimension of the mind operates beyond sensory input and rational analysis. It perceives intuitively and functions as the emotional and

imaginal center of awareness. This deeper level of mind becomes most active when the conscious intellect is quieted, such as during states of relaxation, meditation, or light sleep. Metaphysical psychology recognizes this state as particularly significant, as it allows access to non-ordinary perception, symbolic imagery, and inner knowing that does not rely on sensory evidence alone (Murphy 117).

Murphy suggests that the subconscious mind possesses capacities that exceed conventional sensory limitations, including intuitive perception and heightened awareness. Within metaphysical psychology, these abilities are understood not as literal departures from the body, but as expressions of expanded consciousness that arise when attention shifts away from external stimuli. In this state, individuals may experience intuitive insight, heightened empathy, or symbolic understanding that feels immediate and precise. These experiences highlight the importance of learning how the conscious and subconscious aspects of the mind interact, particularly when engaging in practices such as prayer, visualization, or intentional inner focus (Murphy 117).

In metaphysical psychology, the subconscious mind is understood as highly receptive and responsive to suggestion. It does not analyze or challenge what is presented to it; instead, it accepts impressions and works to bring them into expression. The experiences a person encounters in life are shaped by the beliefs and ideas that have been repeatedly impressed upon the subconscious through faith and conviction. Once a belief is accepted at this deeper level of mind, it becomes a guiding force that influences behavior, perception, and lived reality (Murphy 117).

From a metaphysical psychological perspective, effective inner work depends on aligning conscious intention with subconscious receptivity. When the analytical mind relaxes its control, deeper levels of awareness can respond more freely to suggestion, imagery, and emotional intention. This interaction forms the foundation for practices aimed at healing, spiritual insight, and transformation. Understanding how these two functions of mind cooperate allows individuals to engage prayer, meditation, and manifestation not as passive rituals, but as conscious collaborations with the deeper intelligence of the psyche (Murphy 117).

### **The Game of Life: Imagination, Spiritual Law, and Inner Creation**

In metaphysical psychology, life is not approached as a struggle to be endured, but as a creative process governed by spiritual law. When these laws are understood and consciously applied, life begins to unfold with greater ease and coherence. Sacred teachings, particularly those found in both the Old and New Testaments, articulate these principles with remarkable clarity. Central to this framework is the law of giving and receiving—the understanding that what an individual sends out through thought, word, and action inevitably returns. Inner attitudes and outward behavior shape lived experience, whether expressed through love or fear, integrity or deception (Shinn loc. 84).

From this perspective, imagination plays a decisive role in the formation of reality. Spiritual teachings caution individuals to guard the inner world carefully, recognizing that what is consistently held in the imagination eventually manifests in external circumstances. Metaphysical psychology echoes this principle by recognizing that emotionally charged mental imagery imprints itself upon the subconscious mind, directing patterns of experience and

perception. When imagination is driven by fear, fixation, or unconscious conditioning, it can manifest as limitation or distress; when consciously cultivated, it becomes a powerful instrument for healing, abundance, and authentic self-expression (Shinn loc. 84).

Imagination has often been described as the creative instrument of the mind, continuously shaping inner images that later emerge in physical form. For this reason, self-knowledge becomes essential. Ancient wisdom urged individuals to truly know themselves, a teaching that aligns with metaphysical psychology's understanding of the mind as operating across multiple levels of awareness. The subconscious mind holds immense creative power, yet it lacks discernment and responds faithfully to whatever impressions are repeatedly felt or vividly imagined. Over time, these impressions unfold with remarkable precision, regardless of personal consequence. This highlights the ethical and psychological responsibility of conscious awareness to guide imagination with intention, clarity, and wisdom (Shinn loc. 84).

### **Perception, Attention, and the Architecture of Conscious Experience**

This perspective deeply resonated with my own work, as I have repeatedly observed how many of my clients' struggles stem from unconscious habits of perception—rigid beliefs, automatic decisions, emotional reactions, and a disconnection from intuition and inner trust. Much of human suffering, I have found, arises not from external circumstances alone, but from an unskilled use of consciousness itself. Through the lens of metaphysical psychology, consciousness is not passive; it is an active, shaping force that determines how reality is interpreted, embodied, and ultimately experienced. As my understanding evolved, I became increasingly aware that attention functions as the organizing principle of perception—the

adjustable lens through which consciousness becomes meaning, knowledge, and lived reality. Penney Peirce describes attention as a “live connection with the world,” emphasizing its role in sustaining intuition, unity, and flow within conscious experience (Peirce loc. 156). This insight aligns closely with metaphysical psychology’s assertion that where attention is placed, energy follows, and transformation becomes possible.

I also became acutely aware of how modern, technology-driven culture fragments attention, weakening our ability to sustain depth, presence, and inner coherence. From a metaphysical psychological standpoint, this fragmentation disrupts the natural integration between consciousness and energy, leading to disconnection not only from self but from meaning itself. Yet beneath this surface-level distraction, there exists an innate capacity for expanded awareness and unified perception. Through intentional practices—such as contemplative focus, altered states, and conscious engagement with perception—individuals can restore this live connection and access deeper layers of knowing. In my own visionary and contemplative experiences, moments of sustained attention revealed an intimate reciprocity between observer and observed, reinforcing the metaphysical principle that consciousness participates in reality rather than merely witnessing it. This understanding affirms that transformation occurs not through force or effort, but through refined perception, focused attention, and conscious participation in the field of experience itself (Peirce loc. 156).

### **Quantum Metaphysics and the Nature of Reality**

Quantum metaphysics challenges the classical assumption that reality exists as a fixed, objective structure independent of observation. Drawing from developments in quantum theory,



Tarja Kallio-Tamminen explains that reality at its most fundamental level appears to be relational, probabilistic, and deeply interconnected rather than mechanistic and deterministic. Quantum phenomena such as nonlocality, superposition, and entanglement suggest that the observer is not separate from what is observed, but actively participates in the manifestation of reality. This view destabilizes the traditional Cartesian split between mind and matter and opens space for metaphysical interpretations in which consciousness plays a foundational role in how reality unfolds (Kallio-Tamminen 3–5).

From a metaphysical psychological perspective, these insights resonate strongly with the understanding that consciousness is not merely a byproduct of the brain, but a dynamic, organizing principle that interacts with physical reality. Kallio-Tamminen emphasizes that quantum theory invites a reconsideration of causality, suggesting that meaning, intention, and information may operate alongside physical forces in shaping outcomes. This has profound implications for metaphysical psychology, where inner states such as belief, attention, and awareness are understood to influence both perception and lived experience. By bridging physics and metaphysics, quantum theory supports a model of reality in which consciousness and matter are entangled expressions of a deeper, unified field of existence rather than separate domains (Kallio-Tamminen 15–18).

### **“The Essence of Transpersonal Psychology: Contemporary Views”**

Transpersonal psychology goes beyond conventional psychological frameworks by focusing on the spiritual, transcendent, and holistic aspects of human experience. Rather than

limiting itself to behavior or cognition, it studies how individuals encounter and integrate states of awareness that extend beyond the ordinary ego structure. This includes experiences of interconnectedness, mystical states, and the sense of unity with a larger reality, all of which reflect dimensions of consciousness that traditional models often overlook. In this view, human development is not complete when the ego matures, but continues through stages involving expansion of identity and meaning that include both psychological and spiritual growth. This broader focus acknowledges that peak and transpersonal experiences contribute to a more comprehensive understanding of human potential and well-being. Transpersonal psychology emphasizes how spiritual experiences and expanded states of awareness extend beyond ego boundaries and contribute to higher human development (Contemporary Views)

## **“A REVIEW OF TRANSPERSONAL THEORY AND ITS APPLICATION TO THE STUDY OF CONSCIOUSNESS”**

Transpersonal theory proposes that human development includes levels of awareness beyond the conventional adult ego, involving experiences of profound connectedness, intuitive wisdom, and higher human capacities. Unlike mainstream psychology—which often focuses on dysfunction and survival needs—transpersonal approaches explore how individuals encounter states that point to expanded meaning, altruism, and self-transcendence. Importantly, while these transpersonal states can resemble symptoms of psychosis, the field distinguishes authentic transformational experiences from clinical pathology. This article highlights that transpersonal psychology is not in opposition to traditional models but rather *extends* them by integrating spiritual and existential dimensions into an expanded developmental framework. Transpersonal

theory argues that developmental stages beyond the adult ego yield qualities like altruism, intuition, and a sense of unity with broader life, extending psychological growth into spiritual dimensions (Kasprow).

### **“WHAT IS TRANSPERSONAL PSYCHOLOGY? A CONTEMPORARY DEFINITION”**

According to recent transpersonal scholarship, transpersonal psychology can be characterized as a transformative psychology of the whole person, situated within a diverse and evolving world. It pays particular attention to states of consciousness that go beyond typical self-boundaries and includes models of human development reflecting expansion past egoic identity. This approach views the human psyche as capable of integrating deep experiential and spiritual dimensions into everyday functioning. It not only explores peak experiences and altered states, but also seeks to understand how these phenomena can promote wholeness, meaning, and psychological integration in ordinary life. This modern definition reflects the field's emphasis on both empirical inquiry and experiential depth, bridging personal growth with broader cultural and existential questions. Transpersonal psychology is described as a transformative approach to the whole person, focusing on expanded states of consciousness and growth beyond conventional ego identity (Hartelius).

### **DISCUSSION**

The collective body of work examined in this study reveals a consistent and compelling conclusion: while conventional psychology offers valuable tools for understanding behavior and cognition, it remains incomplete without addressing consciousness, spirituality, and the non-

material dimensions of human experience. Metaphysical psychology arises as a necessary evolution of the discipline, integrating psychological theory with spiritual law, expanded states of awareness, and the creative power of consciousness. Across metaphysical teachings, transpersonal psychology, hypnotherapy, and consciousness research, a shared understanding emerges—that inner states of awareness actively shape perception, health, identity, and lived reality.

Metaphysical thinkers such as Neville Goddard, Joseph Murphy, and Florence Scovel Shinn each emphasized consciousness as a causal force rather than a passive byproduct of neurological activity. Goddard asserted that imagination is the primary creative faculty through which reality is formed, emphasizing that inner assumptions and felt states externalize as life experience (Goddard 44–45). This view is reinforced by Murphy’s model of the subconscious mind as a receptive, directive intelligence that responds faithfully to belief and emotional impression (Murphy 117). Shinn further framed this process within universal spiritual law, teaching that what is held consistently in imagination and belief inevitably manifests in form, whether constructively or destructively (Shinn loc. 84). Metaphysical psychology synthesizes these perspectives into a coherent psychological framework, recognizing imagination, belief, and attention as core mechanisms of healing, behavior, and transformation rather than dismissing them as purely subjective or symbolic.

Transpersonal psychology further legitimizes this expanded view by recognizing altered states of consciousness, spiritual experiences, and transcendent identity as valid domains of psychological inquiry. The work of Dolores Cannon demonstrated that deep somnambulistic hypnosis can access layers of awareness beyond the conscious and subconscious mind, often

resulting in spontaneous healing, profound insight, and expanded perception of time and identity (Cannon 12). Similarly, Michael Newton's research into life-between-lives regression provided consistent accounts of soul consciousness, purpose, and learning beyond physical incarnation, challenging materialist assumptions about the nature of mind and memory (Newton 9-12). Metaphysical psychology provides the theoretical structure necessary to understand these experiences without reducing them to pathology or imagination, allowing them to be explored as meaningful dimensions of human consciousness.

Penney Peirce's work on perception and attention bridges metaphysical insight with modern psychology and neuroscience. She describes attention as an active, shaping force that determines how consciousness becomes experience, emphasizing that perception itself is a creative act (Peirce loc. 156). Her observations align with contemporary research on neuroplasticity, which suggests that focused attention can alter neural pathways, supporting the idea that consciousness and biology are dynamically interconnected. Metaphysical psychology embraces this convergence, positioning consciousness not as a secondary phenomenon but as a foundational element influencing both psychological and physiological processes.

The metaphysical psychological framework also offers a more comprehensive approach to trauma and healing. Shamanic concepts such as soul loss and soul retrieval provide language for experiences of fragmentation, dissociation, and loss of vitality that are often inadequately addressed by conventional models. Soul loss is understood as a protective response to trauma, while soul retrieval facilitates reintegration and wholeness (Ingerman; "Soul Retrieval," Personal Tao). When viewed through a metaphysical psychological lens, trauma is not merely a neurological or behavioral disruption but a disturbance in consciousness and identity. Healing,

therefore, requires reintegration at mental, emotional, energetic, and spiritual levels rather than symptom management alone.

From a philosophical and academic standpoint, metaphysical psychology also responds directly to longstanding debates within psychology and philosophy, particularly the mind–body problem and the nature of consciousness. Contemporary discussions on emergence, nonlocal consciousness, and free will highlight the limitations of strictly reductionist models (Allied Academies). By acknowledging consciousness as irreducible and potentially fundamental, metaphysical psychology opens space for interdisciplinary dialogue between psychology, neuroscience, philosophy, spirituality, and quantum theory.

Ultimately, metaphysical psychology does not reject empirical psychology; rather, it expands it. It honors scientific inquiry while acknowledging its current limitations in addressing meaning, intuition, spiritual experience, and consciousness itself. By integrating metaphysical principles, transpersonal theory, spiritual psychology, and consciousness research, metaphysical psychology offers a more complete and humane model of the psyche—one that reflects the lived experiences of individuals seeking healing, self-realization, and purpose. In an era marked by existential uncertainty, technological fragmentation, and spiritual disconnection, metaphysical psychology provides not only a therapeutic framework but a necessary evolution in understanding what it truly means to heal, transform, and become whole.

## **CONCLUSION**

Metaphysical psychology emerges from this body of work not as an alternative to traditional psychology, but as its necessary expansion. The collective insights of thinkers such as Neville Goddard, Joseph Murphy, Florence Scovel Shinn, Dolores Cannon, Michael Newton,

Penney Peirce, and contemporary transpersonal scholars reveal a shared understanding: consciousness is not merely a byproduct of brain activity, but an active, creative force shaping perception, experience, health, and identity. When psychology excludes this dimension, it limits its ability to fully address human suffering, transformation, and spiritual awakening. Metaphysical psychology restores consciousness to its rightful place as the central organizing principle of human experience.

Across metaphysical and transpersonal traditions, imagination, belief, and attention consistently appear as mechanisms through which reality is formed and reformed. Goddard's assertion that imagination is the creative power of consciousness demonstrates how deeply held inner states externalize as lived experience (Goddard 44–45). Murphy's explanation of the subconscious mind as an obedient and receptive intelligence further clarifies why beliefs—whether constructive or destructive—become embodied in emotional, physical, and psychological patterns (Murphy 117). Shinn's articulation of spiritual law reinforces this process, emphasizing that inner imagery and expectation operate according to universal principles of cause and effect rather than chance (Shinn loc. 84). Metaphysical psychology unifies these teachings into a coherent psychological framework that recognizes consciousness as causal, directional, and transformative.

The inclusion of altered states of consciousness within metaphysical psychology further strengthens its legitimacy and necessity. Cannon's work with somnambulistic hypnosis revealed that deep trance states allow access to a level of awareness capable of spontaneous healing, expanded knowledge, and direct communication with what she termed the higher consciousness or Subconscious (Cannon 12). Newton's life-between-lives research similarly demonstrated that

consciousness appears to persist beyond physical embodiment, carrying memory, purpose, and learning across lifetimes (Newton 9-12). These findings challenge reductionist models of the mind and offer compelling evidence that identity and awareness extend beyond the limits traditionally assigned by mainstream psychology. Metaphysical psychology provides the conceptual structure needed to explore these phenomena without dismissing them as fantasy or pathology.

Modern consciousness research further supports this expanded view. Peirce's work illustrates how attention functions as an active force that shapes perception and material experience, reinforcing the idea that consciousness and energy are deeply intertwined (Peirce loc. 156). This perspective aligns with emerging scientific discussions surrounding neuroplasticity and nonlocal consciousness, where focused awareness is shown to influence both neural structure and lived reality. When paired with metaphysical psychology, these findings suggest that transformation occurs not only through behavioral change, but through shifts in perception, intention, and conscious awareness.

Metaphysical psychology also offers a more holistic and compassionate approach to trauma and healing. Shamanic models of soul loss and soul retrieval provide language for experiences of fragmentation, dissociation, and loss of vitality that are often inadequately addressed by conventional frameworks. Soul retrieval emphasizes reintegration, wholeness, and the return of vital essence following trauma, aligning closely with metaphysical psychology's emphasis on restoring balance across mental, emotional, energetic, and spiritual dimensions (Ingerman; "Soul Retrieval," Personal Tao). This approach reframes healing as a process of remembering and reclaiming the self, rather than merely managing symptoms.



Ultimately, metaphysical psychology bridges the long-standing divide between science and spirituality, offering a unified model of the human psyche that honors empirical inquiry while embracing the depth of subjective and transcendent experience. It acknowledges that meaning, intuition, imagination, and spiritual awareness are not secondary or illusory, but foundational aspects of human consciousness. By integrating metaphysical principles with psychological practice, this discipline provides a powerful framework for healing, self-realization, and personal transformation. In a world increasingly marked by disconnection, fragmentation, and existential uncertainty, metaphysical psychology stands as a vital path forward—one that recognizes consciousness not only as something we possess, but as the very essence of who we are.

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