

**Chapter I**  
**“Introduction”**  
*Principles of Metaphysical Psychology*  
**“Keys to the (re)discovery of the Kingdom of Heaven that is within you”**

Scholars, philosophers, clergy, and layman throughout the centuries have contemplated upon the interaction, or lack there of, between the sciences Metaphysics and Psychology. Briefly stated, Metaphysics is known as the science of first principles, also known as the *first causes* of things, while Psychology is known as the *science of the mind*, or the interaction between mental processes (thinking) and behavior. Throughout the centuries and decades however, Psychology has also been called the “science of inner experience.” Metaphysics, nonetheless, was bequeathed its name around 70 A.D. by Andronicus of Rhodes, who coined the name “metaphysics” to the works of Aristotle which he (Aristotle) entitled “the theological science.” The term psychology came into existence at a much later date. In 1590, the German scholastic philosopher named Rudolph Goclenius is accredited with the invention of the term ‘psychology.’ If one were so inclined to study the etymology of the words ‘*metaphysics*’ and ‘*psychology*’, one would discover that the prefix of Metaphysics, that being *meta*, in Greek meant beyond or after, while the Greek word for *physics* meant nature. The root word of Psychology is *psyche*, which in its original Greek translation meant “soul.” Being that as it may, that the root meaning of the word Psychology denotes the soul, and, with the suffix, ‘*ology*’, meaning *the study of*, it is clear to this writer, hereby being referred to as ‘this student’, that Mr. Goclenius’ intention, with the creation and entitling of the word ‘Psychology,’ was to develop a science which had the purpose of studying the soul. Since Psychology’s conception into a term in 1590 however, it has developed also into a medical discipline, which describes the methods and workings of how the brain functions, while Metaphysics has developed into a speculative science of Philosophy.

Hence, this student’s study has discovered that a synthesis between Metaphysics along

with the original and the medical meaning of Psychology is necessary, in etymology as well as in practice, on an individual as well as a collective scale. So, with that being stated, this student wishes to express that the purpose and intention of this dissertation is to reintroduce ancient understandings, and explain how and why synthesizing the principles of the science of 'first cause' or, Metaphysics together with the principles of the science of how the soul and brain functions or, Psychology, potentially possess within us the creation of our heaven or hell. This inner experience or journey into the essence of our minds, or our individualized way(s) of thinking, provokes an investigation into our motives and intentions, which are the initial 'causes' that shape our thought process or our way(s) of thinking, individually as well as collectively. This is where this student recognizes that Metaphysics has a strong affinity and direct impact upon Psychology. For when dealing with anything such as the ideas and thoughts of the mind, which are intangible, one would have to contemplate and agree that the use of Metaphysics is deemed appropriate, being that Metaphysics is considered a science and a branch of philosophy which deals with the studying of those things beyond the scope of the physical, yet, which ironically is the *cause* of the tangible. Therefore, this student humbly states that the combining of Metaphysics and Psychology into the science of Metaphysical Psychology, in theory and in practice, is not only desperately needed, but an imperative implementation if we are to (re)discover our greatest potential, individually as well as collectively. For it is this student's aim to unveil with this dissertation that the mind is the house of *thought*, and *thought* is responsible for the creation of *everything*, including our internal and external environments, whether this is realized or not. One known philosopher and mathematician named William Hamilton (1788-1856), voiced that metaphysics is synonymous with psychology. He goes on to state in his work entitled Lectures on Metaphysics that, "On earth there is nothing great but man; in man there is nothing great but Mind."

**Chapter II**  
**“Review of Literature”**  
*Principles of Metaphysical Psychology*  
*“Keys to the (re)discovery of the Kingdom of Heaven that is within you”*

The journey inside the principles of Metaphysical Psychology, and therefore into the (re)discovery of the Kingdom of Heaven which resides within us all, has taken this student through numerous articles, dictionaries, encyclopedias and websites to analyze information about metaphysics, psychology, the psyche/soul, intellect, personality/ego, the mind-body connection, and other related topics. This student has embarked upon this tedious undertaking, of examining the inner workings of the mind and its connection to the body and spirit, in order to prove that the situations in which we go through on a daily basis are the direct result of our thinking and/or perceptions/beliefs, on an individual and collective basis. The literature reviewed by this student for this dissertation support the ideas and position that Metaphysical Psychology is a meaningful practice which is needed in order for humanity to truly undergo a mental transformation of thinking, and achieve a cooperative synthesis between the body, mind, and spirit, thereby experiencing the *greater good* within us all. Once one *chooses* to receive and accept this truth (that Metaphysical Psychology is needed), the wisdom it possess is so awesome and so powerful that it will effortlessly infect, change and transform the mentality of any individual willing to learn and apply it, thus, infecting, changing and transforming the mentality of the world in which we live.

With the scope of metaphysics, psychology, and their relevant topics chosen for discussion within this work being so broad, this student has deliberated upon literature which support key ideas and concepts that relate directly to the purpose of this dissertation. That purpose being stated again as fostering the principles of Metaphysical Psychology, with the intention of presenting a suitable study, worthy of the many philosophers, psychologists, scholars, and clergy

who have presented similar workings prior to this one, so that the (re)discovery of the “Kingdom of Heaven within” may be recognized and embraced. An enlightening metaphysical perspective of our inner mental workings was achieved by this student from referring to the books *Jesus and the Lost Goddess* together with *The Laughing Jesus*, which both were written by the authors Timothy Freke and Peter Gandy. Awareness was realized from the authors’ perspectives on the inner journey into the psyche, consciousness, and Man’s (Humanity’s) potential. Their ideas, concepts and philosophies were cross referenced with *The Elements of the Qabalah*, by Will Parfitt, and the *Universal Laws*, which are known to have been written by the renowned ancient, Egyptian sage, Hermes Trismegistus (also known as Thoth). *The Elements of the Qabalah* along with the *Universal Hermetic Laws* have been extremely useful to this student in acquiring a more mystical approach into the rediscovery of consciousness, and the inner workings and correlation between the body, psyche/mind (hence soul), as well as, the spirit of our being. The early works by philosophers such as Plato, Aristotle, Plotinus, and Immanuel Kant on the subjects; metaphysics, the psyche (soul) and consciousness were also investigated by this student from *The Internet Encyclopedia of Philosophy* and the *Stanford Encyclopedia of Philosophy*. In addition, *The Catholic Encyclopedia*, *Wikipedia Encyclopedia*, along with the *Psychology Matters Glossary* was also used in order to gain an understanding of the definition of metaphysics and psychology from an objective approach, as well as, to grasp the meaning of metaphysical and psychological terminology.

The *Virtual Psychology Classroom* and the website *A Guide to Psychology and its Practice* have been the most influential sources, in regards to the typical use of psychology, contemplated upon by this student, in order to give a psychological perspective involving the topics: the mind and body connection, personality development, the ego’s defense mechanism, and behavior. The research through *The Virtual Psychology Classroom* together with the examination of the articles from the website of *A Guide to Psychology and its Practice* provided this student with the data needed to properly link the mechanics and principles of Metaphysics

with that of the mechanics and principles of Psychology. This bridge of concepts and ideas, when linked by this student, show that there is a distinct interaction and dependency between the cognitive functions of our brains (thinking; mind), our bodies (here meaning our (5) five senses), and our behavior, which only naturally affect our environments along with our personal experiences, individually as well as collectively. Articles written by the psychologists William Wundt and Carl Jung have likewise been observed and considered, in order to depict and understand the basic guidelines and principles of Psychology, as well as, into gaining a perspective of the subconscious and unconscious mind. The King James Version of the Bible was also used by this student for reference as well as to justify and confirm what this work proclaims the overall root cause and intention of the science of Metaphysical Psychology is, and to clarify this work's perspective of what the Kingdom of Heaven entails.

**Chapter III**  
**“Methods, N/A”**  
*Principles of Metaphysical Psychology*  
***“Keys to the (re)discovery of the Kingdom of Heaven that is within you”***

**Chapter IV**  
**“Findings”**  
*Principles of Metaphysical Psychology*  
***“Keys to the (re)discovery of the Kingdom of Heaven that is within you”***

It has often been stated that “Life is stranger than fiction.” Yet, according to the mentality of our current age, it is common practice for one to account everything that we can not physically sense with our (5) five senses as being non-existent. If an occurrence or happening is beyond the perception of which the (5) five senses (body) can sense, we deem the circumstance or manifestation as being pointless. The primary intent that this student chooses to make known throughout this dissertation is that this is seldom the case. For everything that we can touch, feel, taste, hear, or smell is *first caused* by something which no physical sense can perceive nor understand. This primordial phenomenon being known as ‘thought.’ However, at this time, this student would like to elaborate upon what is considered to be known as being ‘Consciousness’ or ‘Awareness.’ If one were so inclined to research the word ‘consciousness’, one would see that the word awareness is a synonym for consciousness, and knowledge a synonym for awareness. For it has been commonly expressed by those who have aspired to ponder upon the correlations between the senses (body) and thought (mind) that ‘consciousness’ (awareness/knowledge) gained from our (5) five senses is to a large part determined from our *perceptions/beliefs*, or our own personalized interpretation of what our (5) five senses are experiencing and registering to the brain.

It would be, in this student's opinion, presumptuous and unfortunate for one to fail to recognize the undeniable fact that attributes of the physical (here meaning our (5) five senses) nature as well as the psychic (here meaning of a mental) nature lie innately ingrained within each of us. With the physical attributes (our (5) five senses) of our being already being understood as being known and prevalent, this student will therefore expand upon our psychic nature. This psychic (here meaning metaphysical) or mental nature of our being could briefly be described by the example of if an individual has ever thought of a particular event or situation as happening that had not occurred, which eventually did, or if one has ever thought of or desired to speak to a loved one or friend who soon contacted you in some way, or, simply by one examining their thoughts and the root cause intentions of those thoughts, thereby being described as their individualized way(s) of thinking. Many people would see the first two mentioned occurrences as being merely coincidental, yet, there are many, this student being one, who would state that an experience being labeled as a 'coincident' is merely an occurrence beyond the realm which the physical (5) five senses can perceive, explain, or understand, and, if a realm has its being beyond the physical, it implies that the happening or occurrence is a metaphysical occurrence, again, meaning that it is beyond the physical realm. Therefore, if an incident shocks or startles an individual, the occurrence is labeled as being a "coincident". The lack of justification which can explain the 'coincidence' births doubt and unbelief within a person, and shifts the *cause* of the incident and/or occurrence as being something (or in many cases someone) other than that which lies inside the individual themselves. The person hence becomes skeptical of the truth, which is that the individual's own way of thinking, together with the different combinations of emotions within the individual, manifest what they are wanting or in many cases what is not wanted.

If a professional who deals with psychology as only a science for empirical use is asked about the phenomenon of thoughts, this student would go so far as to speculate that the professional would state, with confidence, that thoughts are the product of secretions occurring within the body's glands that interact with the brain to produce thoughts. This, this student

respectfully declares, is a true statement, although it denies psychology any representation of its root meaning, that being the study of the psyche/soul, which this student deems would not truly represent what Psychology is. For if this was the case, why in 1590 would Mr. Rudolph Goclenius create the word psychology from the root word psyche, meaning soul? This age old paradox of conflicting, yet seemingly true theories of Psychology being spawned *initially* for studying the soul, to Psychology being primarily understood as merely the discovery of the mundane workings of how the brain functions, has been the science's dilemma for centuries. The argument could be considered as being like opposite ends of the same item. Yet, based upon this analysis, this student humbly attempts to absorb into a harmonizing synthesis the principles and ideas from the science of *Cause or Being*, i.e. Metaphysics, with the principles and ideas from the science of *Psyche/Soul*, i.e. Psychology, within this dissertation, so as to (re)discover the treasure that lies within all us.

The synthesis of the sciences Metaphysics and Psychology will begin by first understanding the name, definition, and methods of Metaphysics, as understood by many philosophers, theologians, scholars, as well as this student. For erroneous usage of the term "metaphysics" has arisen throughout the recent decades due to the science's essential meaning and purpose being unknown to most. It is said that there are (3) three key ideas which are of importance in the science of Metaphysics. These key ideas are declared as: Being (the state of existing), Substance, and Cause. These terms could be synonymously used to represent Intellect, Personality/Ego (Being), Soul/Psyche (Substance), and Spirit (Cause), and these key principles can and should be reviewed subjectively and objectively. The notorious philosopher Aristotle described Metaphysics as a science which seeks knowledge of the '*causes*' or '*essence*' of things, and according to the Catholic Encyclopedia, the term Metaphysics is the science of mental phenomena or the *laws of the mind* (\*\*italics added by student). The most special concept that Metaphysics expresses, in this student's humble opinion is the state "*of Being as being*". This idea suggests that in reality, our perceived reality is nothing more than the Divine, i.e., God,

*experiencing* through the life or being of *everything* which is alive. This is why many scholars and mystics call The Divine or God simply “The All.”

It has been stated that everything that exists comes within the scope of metaphysical inquiry, whether immaterial or material, infinite or finite. Metaphysics is considered special and unique in contrast to other sciences due to Metaphysics having no boundaries or restrictions. Again, its [Metaphysics] domain is *all* of reality. The Catholic Encyclopedia delivers a suitable example. Take for instance the universal truths of the human soul and God. Because neither can be detected by color nor weight, they can not be considered by the scope of the science Physics; and because both are devoid of quantity, they do not come within the scope of Mathematics. However, since the human soul and God are both ‘beings,’ they do come within the domain of Metaphysics. The central object of Metaphysics is therefore considered to be, *all being or reality*. Aristotle continues to decipher Metaphysics as “the first science”, or the “Queen of all sciences” because Metaphysics is considered to be the science which unifies the efforts of all the sciences, due to the fact that all sciences deal with ‘*being something*’ on one level or another. Aristotle states that this is so because Metaphysics deals with things which are both separate from matter and unmovable. What makes Metaphysics so mysterious to most is that it deals with immaterial or abstract (thinking) concepts, which are not easily understood, such as spirit, soul, the mind and its cognitive thinking patterns. These concepts are usually considered by most people as being too deep or profound to contemplate, although, when properly understood, these concepts are really common knowledge which is imbedded within us all. Eastern Metaphysical teachings are usually divided into Psychology, which studies the human psyche/soul, Theology, which studies the existence and attributes of God, and Cosmology, which studies and contemplates the laws and principles of the universe, while Western Metaphysical teachings, nevertheless, regard the science of Metaphysics as being divided into the (3) three parts of; Ontology (study of existence), Theology (study of the attributes of God), and Universal Science (the science of the Universal Laws which govern the Universe). Skeptics of Metaphysics, however, argue that the science is to

abstract or speculative to be considered a science of sincere importance. This is because in Metaphysics, there is no set of superior or empirical observations, nor, is there a valid set of logical arguments which could definitively prove metaphysical axioms to be either true or false. Therefore, a metaphysical truth usually implies a *belief* about the perceived environment or world. Nevertheless, what makes Metaphysics unparalleled *is not* that it is commonly known as hard to comprehend, because in this student's opinion, comprehension is all a matter of perspective, because what one considers difficult to understand, another may comprehend easily and vice versa, yet, it is the method of *abstraction*, used here by this student to mean a withdrawal of layers to expose something's essence, core, or cause for being or existing, that essentially elevates the science of Metaphysics among its subsidiary sciences.

The treatise by Aristotle, now known as Aristotle's Metaphysics, was the first major work in the history of philosophy which bore the name "*Metaphysics*". It was translated and given that name by a first century scholar named Andronicus of Rhodes and, according to the Stanford Encyclopedia of Philosophy, was assembled by Andronicus from various smaller sections of Aristotle's work. The title 'metaphysics' - literally meaning, 'after the *Physics*' - very likely indicated 'the location' of the metaphysical topics discussed within the treatise, written by Aristotle, which were placed after the topics of Physics. However, Aristotle himself did not describe his work as "metaphysics." He depicted his work in a variety of other ways, those being: 'first philosophy', or 'the study of Being qua (in the capacity of) being', or, simply 'wisdom'. Aristotle viewed his work, which we deem as metaphysics, as the "first" or "highest" science, which he declared as being synonymous with the science of Theology, which again, is the study of the existence and attributes of the Divine, i.e. God. Aristotle proclaimed that what most men specify as wisdom is in actuality the study into the first causes and principles of *all* things. What Aristotle meant, as understood by this student, is that by classifying Metaphysics as the 'first philosophy', Aristotle wasn't stating that metaphysics should be studied first, but rather that the science's essential issues and concerns are of the most universal or considered to be at the highest

level of generality, and thereby, the science which bequeaths the other sciences. Primary topics of importance and concern of Aristotle's work which are of relevance to this work are the principles of substance and essence. This student doesn't choose to go entirely in depth into the works of Aristotle on these topics; substance and essence, yet, briefly, he [Aristotle] proclaims that the substance of something and its essence are one in the same. To Aristotle, the age-old metaphysical question- 'What is being?' is considered to be the same question as 'What is substance?' The answer to these questions lead us into the discovery of the *causes* of things, which, when dealing with the inner workings of the mind (higher & lower), as this dissertation does, is the essence or foundation of how one operates through their thought process or thinks. Aristotle justifies the causes [purpose] of things into (4) four distinct, yet linked classifications. The first of these causes being called the *material* cause. He states that the material cause refers to "that out of which a thing comes to be and persists," such as the physical materials needed to build a house, i.e., wood, siding, etc... The second is called the *formal* cause, and refers to the "form, plan, or pattern, by which the essence of something is." An example of this would be the blueprint needed and used in order to build the house. The third cause is designated as the *efficient* cause, and refers to "the primary source of the change," which in this case would be the actual builders of the house. And, the root cause, which is fittingly entitled the *final* cause, refers to "that, for the sake of which something is done," which in our example would be to provide suitable shelter. It is these causes which correspond directly to the way the mind (and therefore thoughts), body, and spirit interact upon each other, which dictate our internal and external circumstances and experiences, individually as well as collectively.

Journeying to the next topic of the Principles of Metaphysical Psychology, and therefore to the (re)discovery of the Kingdom of Heaven which lies within each of us, we proceed to the root terminology of psychology, that being psyche. As stated previously within this work, the science of Psychology bequeathed its name from the root word psyche which means soul. The reality of the psyche/soul and its distinction from the body are among the most important

questions in psychology, philosophy, and religion. Over the centuries, various theories as to the nature of the soul have gone hand-in-hand with the theories of immortality, and it has even been suggested that to suspect or question the substantiality [being; existence] of the psyche/soul would be declared as an assault on the belief of existing beyond physical death. Two (2) controversial truths in regards to the soul have been stated as being-the soul's affinity with the Divine, and its (psyche/soul) radical distinction from the body. As stated in the Catholic Encyclopedia, "the soul may be defined as the ultimate internal principle by which we think, have emotions, and is the vehicle which contains (free) will, as well as, is the spiritual breath which bestows our bodies with animation (life)." Some philosophies argue that the essential cause of our vital activities and capabilities stem from the soul, and more specifically, from a central Principle or Cause, which exists within and is the root cause of soul/psyche, yet, is capable of subsisting or existing by ITSELF and, which uses soul as a vehicle to manifest what is desired. It is widely known that Greek philosophies on the soul also refer to the soul in two (2) distinct ways. The first way being described as that which one can risk and lose, such as in battle (meaning one's life in general), and the second way is interpreted as that which endures and still lives after death. Nevertheless, both facts were, and in many circles still are, thought of as being one in the same. These two truths when considered together shed light upon the suggestion that in whatever way one desires to ponder upon the soul, it is in either case thought to be in connection with life or being alive [hence the word '*ensouled*'], and more specifically for the purposes of this work, thought to be in connection with the life of human beings.

For a clearer understanding about the principles of the soul, we continue by considering the works of some of the world's most renowned and widely studied philosophers; Socrates, Plato, and Aristotle. We will start with the works of Plato due to the fact that his teacher, Socrates, did not write any of his philosophies down, but taught via an oral tradition, a common practice among the contemporaries of his [Socrates] era. Yet, it has been stated that the age-old philosopher and teacher of Plato, Socrates, stated that not only is the soul immortal, it also still

contemplates truths (or learns and grows) after its separation from the body at the time of death. His pupil, Plato nonetheless, is stated as writing in the middle of the fourth century B.C., and is also known as the teacher of the equally known and respected philosopher Aristotle. The works of Plato, in regards to the soul, are considered as the most ancient workings which seek to interconnect ethics, philosophy, psychology, and metaphysics into a systematic blend of sciences. In many of his confabulations, Plato makes known the entities (concepts) which he calls “Forms” or “Ideas,” (i.e. Thoughts) which he proclaims are the intangible foundation within everything that exists, (or the specific individualized blueprints, or Geometry within *everything*, which gives it [the object, creature, individual, etc...] being, shape, or form) beyond the reality which the bodily senses can perceive. He [Plato] clearly expressed in the *Phaedo*, that Forms are universal concepts (or thoughts/ideas) which make all phenomenon in the world knowable. During Plato’s era, it is most likely true that the people’s beliefs concerning the existence of the ‘soul’, not to mention an afterlife of the soul, was, and as in many cases still are, extremely vague, with numerous interpretations. Plato’s philosophy on the soul however, expounded a little more in depth than his predecessor Socrates, and is regarded by some to be called the ‘affinity argument.’ Plato recognizes and conveys the unlocking of the mysterious soul by seeking to answer the questions; 1). What is the soul and 2) Does the soul survive after death? He [Plato], along with his successor Aristotle, established (2) two sorts of conditions in reference to the defining of the soul. These conditions being: the tangible, i.e. material, and the intangible, i.e. the immaterial (or metaphysical). Both [Plato, Aristotle] philosophers consider tangible things to be viewed as perceptible, or things which the (5) five bodily senses can detect. They then proceed to explain that intangible things are things which cannot be perceived by the (5) five bodily senses, yet, are nonetheless *real*, and, able to be grasped and understood by way of thought. Plato sees tangible things as being subject to dissolution and destruction, with intangible things being classified as exempt from dissolution and destruction. He uses his ‘affinity argument’ to state that the soul is *most akin to*, or like intangible things, while the body, he declares, is ‘*most like*’ perceivable or

perishable things. This student would like to bring to the reader's attention the key words in Plato's 'affinity argument' as being '*most like*'. Plato as well as Aristotle states in their individualized work the discovery of different kinds of souls which are possessed by different kinds of living beings. These different kinds of souls, which reside within different living things, are distinguished by the manner of how these different organisms progress through their respective lives. Thus, since it is proclaimed that the minimum qualification to be considered as having a soul, and thus, being alive, be that the living organism have the capacity for reproduction and nourishment, *everything* alive, with the ability to reproduce and feed, therefore must be thought of as containing a soul on some level or degree, if the definition of 'soul' is equated to 'being alive'. In addition, since animals also contain senses and free will of action within the capabilities of their species, the definitive and distinctive feature which sets the human soul apart from all other living souls is considered to be intellect or the ability to reason. The main principle underlining Plato's, and later his student Aristotle's teachings, in regards to the soul, was that they emphatically made the distinction between what is of the mind and what is of matter. This distinction is what gave rise to the concepts of Dualism, which asserts the separate existence of mind and body.

According to the Wikipedia Encyclopedia, Plato's philosophy became the prototypical concept of what is now known as 'substance dualism'. Substance dualists argue that the mind is a substance which exists independently and functions simultaneously with the body. Aristotle however, is said to have rejected the part of his predecessor's, Plato, work, which stated that "forms" or "ideas" (the foundation, blueprint or geometry for something's existence) exist independently from the actual 'something' which is manifested and tangible. His [Aristotle] doctrine agreed with Plato's in reference to the soul being the essence of being, yet he argued against the soul having a separate or independent existence from the tangible 'something'. Therefore, Aristotle revised his philosophy to declare that the '*form*' of anything '*is*' in fact its nature, essence, and very foundation of it 'being something.' This is the reason why he [Aristotle]

proclaims that the form of something cannot exist as a separate entity. A quick example of explaining this for instance is, if a gun had a soul, the *act* of shooting would be that soul, because 'shooting' is the *cause* and therefore the *activity* for which the gun was created. For any thing that even remotely contains the capacity to 'shoot something' by pulling a trigger usually is compared to being able to "shoot like a gun." Aristotle deems that the 'form' (the intangible essence or core, which in the gun example would be the activity of shooting) is indeed substance, but not substance over and above the concrete entity (here meaning tangible; the gun) in which it characterizes. Meaning that the soul/essence, form, or activity, which in this example is declared as 'shooting', can not fully be expressed without the manifestation of something tangible, such as the gun, to do or complete the action. The same theory is true in the case of the tangible object (the gun) needing its soul/essence (shooting) in order to fulfill its '*purpose*.' His [Aristotle] philosophy on the soul continues further to include the intellect, declaring that *intellect* cannot be conceived of as simply something material, i.e. the brain, from the perspective of the mind. He [Aristotle] argues: if intellect were a specific material organ or even part of one, then it would be restricted into receiving only certain kinds of information, just as the eyes are restricted to receiving only visual data, and the ears restricted into receiving only audio information. He continues to state that since intellect is capable of receiving and reflecting upon all forms of data, that it (intellect) must *not* be a physical entity, therefore, it must be classified as immaterial or metaphysical, yet, nevertheless, still be considered to exist as much as one would consider something material to exist.

In light of this information about intellect, it raises another question: Is there a distinction between the soul and intellect? It has been stated that the soul within a human being has the potential to become a mirror of the Divine [GOD]. Intellect, however, is distinguished from soul by being considered as the *dark mirror*, or imitator of soul. And, though technically soul and intellect *are* one in the same, thoughts and therefore actions stemming from soul are considered to be wiser and more complete than those of intellect. While intellect frequently aspires to possess

good intentions by imitating the soul, intellect's 'goodness' is tainted by the "me" mentality, which is the mentality with the ambitions for obtaining advantages only for oneself and the insatiable desire for instant gratification. It is believed that what intellect seeks most is for the thoughts, and therefore actions, stemming from itself within one to control and be served as master over the soul. This could be likened to an actor (intellect) in a movie (life) who continuously is *only* acting, yet, is blinded by the *illusion* of perceiving their self as being the director (soul) who *is* directing. Intellect is subject to what is expressed as the fear of 'nakedness'. This 'nakedness' of an individual's intellect is recognized as being vulnerability, meaning that if this happens, intellect or the individualized level of intelligence a person has lacks *understanding*. The vulnerability of an individual's intellect also develops when it [one's intellect or ability to reason] is stripped of its constructed centrality, where it sees itself as being supreme over the higher thinking soul within one. When an individual's intellect is considered as being naked, again, here meaning vulnerable, and thus, lacking understanding, the individual refuses to perceive unity, and even scowls at diversity. This is because intellect or one's intelligence doesn't readily accept that which is not like itself or which is not declared unto it as being acceptable.

Another term which is synonymous when speaking of the soul and intellect is mind. Some argue that only the "higher" intellectual functions such as reason and memory constitute the mind, while others argue that the rational and emotional sides of an individual cannot be separated, being that their nature and origin are one in the same. However, both the intellectual and emotional sides of an individual should respectfully be considered as being essential in order for an individual to possess a balanced, healthy functioning mind. In popular usage, the mind is derived from the Greek word '*nous*,' which means 'efficient cause', which, as stated earlier, is considered by Aristotle to refer to "the primary source of the change," and, is frequently regarded as being *thought*. Aristotle himself identifies '*nous*' (mind) as being partly active and partly passive, and views the mind as the highest and most spiritual thinking principle of the soul/psyche. Mr. Marvin Lee Minsky, as an American cognitive scientist in the field of artificial

intelligence, and co-founder of MIT's A.I. (artificial intelligence) laboratory, constructed a thesis for a way in which the human mind, in all its complexity, can be understood by building up the mind into layers of interactions, which constitutes what he calls the "Society of Mind." A core principle of Minsky's philosophy is that "Minds are what brains do," and according to the Wikipedia Encyclopedia, "the Society of the Mind theory views the human mind as a vast society of simple processes known as agents. These 'agents' are the fundamental thinking entities from which minds are built, and together produce the many abilities that we attribute to the mind." So to differentiate between what a mind is in comparison to soul/psyche, and intellect, the mind could be contemplated and identified as being where the "*root causes*" or core intentions of our individualized way(s) of thinking are kept, which motivates our soul/psyche and intellect, individually as well as collectively, therefore dictating one's moods, behavior, and actions, whether this is realized or not. And, though the word mind to many men of higher thinking is said to have more affinity to the concept and principles of soul/psyche rather than intellect, how it (mind) functions is due to the interaction between soul/psyche and intellect while they execute their respective duties in unison. It is soul/psyche and intellect which are commonly understood as composing the two (2) parts of the mind, known as the higher and the lower mind, respectively. The lower part of the mind is stated as encompassing the intellect or one's ability to reason which gives birth to an individual's personality or ego. The higher part of the mind is considered to be where the soul/psyche resides, and is the essence and core of our higher or most righteous (here meaning most truthful) causes or intentions, on an individual as well as on a collective basis. This is why it has been stated that at its greatest potential, soul is the mirror of the Divine.

When defining terminology such as the soul/psyche, intellect, and mind, the word consciousness undoubtedly has to be discovered and reviewed. And, if consciousness is touched upon, the science of Psychology is also synonymous with that term. Therefore, next this work will briefly express the findings on these two subjects (consciousness; psychology), as relates to

continuing the purpose of relaying the essential principles of Metaphysical Psychology, and thus, (re)discovering a key which lies within each individual and which potentially has the power to unlock and unveil the Kingdom of Heaven. Consciousness is known to be a quality of the mind, generally viewed as the ability to perceive the relationship between one's way(s) of thinking and one's environment. A word which is constantly related to the word consciousness is 'awareness', which, despite the fact that the term awareness is not generally accepted by scholars today as being synonymous with consciousness, this student will nonetheless continue to use these terms interchangeably throughout this work. It should be expressed to the reader that awareness or consciousness doesn't necessarily imply that understanding is obtained from simply the ability to perceive the relationship between oneself (way of thinking) and one's environment, nor by just being alive. But, consciousness/awareness, as a key principle of Metaphysical Psychology, as well as for the intentions of this work, is stated as being the ability to perceive and understand the correlation between one's inner (mental) and outer (physical) environment, with an individual's inner environment being the central focus of this work. In furthering the definition of consciousness, this student has discovered that the root word of consciousness comes from the Latin *con*, meaning with, and *scire*, meaning to know. Thus, "consciousness" has its etymological or root meaning as being one's ability 'to know' or, one 'with knowledge', and should not be confused with conscience, which has a more specific connotation to the morality of knowing when one has done or is doing something wrong, per se. Consciousness denotes the capability of one to have awareness, understanding, and therefore knowledge of their external environment, and more importantly, one's own internal environment (mental state(s), perceptions or individualized way of thinking).

According to The Internet Encyclopedia of Philosophy, Thomas Nagel's famous "what it is like" sense is the most commonly used contemporary notion which describes a conscious mental state. This meaning that when an individual is in a conscious mental state, there is something that particular mental state or way of thinking 'is like' to that individual from that

person's first person perspective or point of view. On the other hand, it is often stated that just as humans, dogs, plants, etc.... are conscious, so are organisms or creatures. However, creature consciousness is implied to simply refer to the fact that an organism is awake or alive, as opposed to being asleep or dead. Most contemporary psychological theories of 'consciousness' are aimed at explaining state consciousness; that is, explaining what makes one aware of a particular mental state or specifically what they are thinking at any given moment. The Internet Encyclopedia of Philosophy proclaims that there are two broad metaphysical views concerning conscious mental states and the nature of the mind: dualism and materialism. Dualism, as mentioned earlier within this chapter, was spawned from the works of Plato and later Aristotle whom both distinctly declared and separated things of the mind from things material. The view from Materialism, nevertheless, proclaims that 'mind' is the neural activity (of the nervous system), and thus, the physical happening within one, or specifically, the workings of the brain. It is important to note that the category "physical" is broader than the category "material". This is so because before something can be classified as being non-physical, it must literally be outside the scope of physics. Equally noteworthy is the fact that the materialist views the brain as a *material* thing, and the most likely *physical* candidate to be identified with the mind, and therefore, consciousness. However, something may be considered physical yet not material, such as a magnetic energy field. Dualists therefore believe that conscious mental states and our minds differ from anything in the physical, while others declare that 'conscious' mental states are the product of higher-ordered theories of consciousness which are intellectualized by an individual's brain. Some suggest that these higher-ordered theories of consciousness/awareness explain the nature of mental states which become conscious to an individual; i.e., the explanation from one of what *any* given conscious mental state of their's is like.

At this time, this student feels that distinctions need to be made between what is identified as creature consciousness, state consciousness, and introspective consciousness. With this student already having explained that merely being 'awake' as opposed to being 'asleep' is

what constitutes creature consciousness, and with introspective consciousness going to be elaborated upon momentarily within this work, the distinction will now be made by this student between what is declared as state consciousness. State consciousness has been regarded as an attribute of any particular mental state which mark or differentiates the differences between the unconscious and conscious causes/intentions/purposes of any given mental state or way of thinking within an individual. Introspective consciousness involves an individual directing their *attention* within into *recognizing* their own mental state(s) or way(s) of thinking. A metaphysical way of explaining this attention that is paid to consciousness when viewed introspectively is to say that a mental state is considered as being 'conscious' when we become *aware* of a particular mental state or particular thought which one is experiencing. However, there are two (2) different uses of the word "consciousness" which are contemplated upon by most philosophers. The first being called *intransitive* because this form of consciousness has *no' physical' object* to be conscious of. State consciousness is said to be an intransitive form of consciousness. The second use of the word consciousness is considered as being *transitive* consciousness, and is stated as being the consciousness of '*something*'. Introspective consciousness is said to be a transitive form of consciousness, because it gives shape or form to mental states or individualized way(s) of thinking by making them into recognizable objects or symbols. Intransitive (no object) consciousness is typically explained in terms of transitive (as an object) consciousness so that a mental state(s) can be comprehended. And, although conscious mental states are pivotal attributes to our everyday activities, a critical problem regarding consciousness, nevertheless, is attempting to decipher and explain how a mental state becomes conscious to an individual. The solution to this perplexity is a 'higher-ordered state of consciousness,' i.e. a specific *thought* or *perception* about a specific mental state of consciousness in question, which was presumably unconscious or undiscovered until the individual drew attention to reflect upon it. According to the Internet Encyclopedia of Philosophy, the mystery of a higher-ordered theory of consciousness lies in the nature, or a higher ordered representation given to any given mental state. This gives the mental

state that an individual is now conscious or aware of a higher -ordered representation to an individual's individualized way(s) of thinking or mind. When considering higher-ordered accounts of consciousness, it is arguably debated that the higher-ordered perception theory is the first higher-order account of consciousness. The root of this declaration is traced back to the philosopher John Locke, who expresses within his inner sense theory that knowledge is acquired by either of two ways: perception and/or reflection. This, meaning that we gain knowledge of the immaterial or intangible (soul/psyche) through conscious reflection, and we gain knowledge of the material or tangible through our individualized perception, which, as stated earlier within this dissertation, is based on our personal experiences and memories. Locke summarizes the way we perceive as being the operations of our minds, and states that consciousness is being aware of the perceptions which pass through a Man's mind. He [Locke] identifies the way we perceive as being comparable to an 'inner scanner' or 'inner sense'. Most contemporary theorists proclaim that our mental states are deemed conscious when one's internal scanner (consciousness; awareness) produces perceptual (customized; individualized) representations of their mental state(s) or thoughts. This process of internally scanning, or monitoring, is done to coordinate and relay information about one's mental states to an individual in order for an individual to gain understanding, as well as, to better plan and monitor one's actions. William Lycan (1996, 2004) suggested that inner sensing is accomplished by means of the attention mechanism concentration or directed will.

The science of Psychology, whose function is to describe and explain the states of consciousness, was once considered as a branch of philosophy. Modern psychology, while encompassing many different approaches to the studying of mental processes and consciousness, has associated the explanation of consciousness as being a derivative from the nature of physical matter, i.e. the brain. With the nature of thought being a key interest in Psychology, it [Psychology] has begun to examine the relationship between consciousness and the central nervous system, with emphasis on the master component of the nervous system; the brain. In

regards to matter (the brain) being the ‘cause’ of consciousness, and thus, the central concept in which Psychology should focus upon, a professor named Edward Montgomery proclaims, “Psychology as a science of self-originated and self-acting conscious existence can only lead to nihilistic [nonexistence] results; such a science [Psychology] constructed without reference to an abiding extra-conscious source [divine] will end in vacancy.” (\*\*\*)Words in brackets added by student). This is why throughout various schools of thought and professional circles of Psychology, it is assumed that modern Psychology’s central concern and focus is on the realm of effects rather than causes. It is still not clear in what way(s) consciousness and the brain interacts: does consciousness determine the mental state of the brain or does the brain determine consciousness? Or, are both [consciousness and the brain] respectfully conducting their duties simultaneously in various ways?

With the terms ‘psyche/soul’, ‘mind’ and ‘consciousness’ already being examined and expounded upon, one can easily see, if one chooses, the extremely transparent line between these terms within the extent of Psychology, and more specifically, within Metaphysical Psychology. The next concept for discussion which this student will therefore address is perception. It is commonly known throughout informed circles that the theories of perception are in part driven by the argument of illusion; meaning that what is being ‘perceived’ by any given individual isn’t always how a situation or circumstance actually is. This, as Locke’s inner sense theory proclaims, is because “The mind perceives nothing but its own ideas.” Perception is however considered a central issue in the theory of knowledge and therefore the mind. This is so because our knowledge is said to be rooted in how we see, hear, touch, smell, taste and thus ‘perceive’ the world around us. There are (2) two distinct levels of perception, nevertheless, which are considered to be called; *perceptual beliefs* and *perceptual knowledge*, along with the two (2) objects of perception: *direct realism* and *indirect realism*. With perceptual beliefs and perceptual knowledge being discussed a little bit later within this work, direct and indirect realism will be discussed at this point. Direct realists proclaim that direct realism happens only

with objects that we *directly* interact with. It [Direct realism] is considered to be the common view that what we perceive or deem as existing exists independently from us, the perceivers. Indirect realism agrees with direct realism's proclamation that what is being perceived exists independently from the perceiver. However, the indirect realist claims that *all* perception is mediated by way of a perceptual intermediary, meaning a symbol which triggers ones memory or intellect, which allows the perceiver the ability to understand what is being perceived by giving *it* (what is being perceived) definition, structure or something tangible to help an individual identify with it. Indirect realism commits to the dualistic picture which holds the '*being*' of a non physical object right alongside the '*being*' of a physical object. The French philosopher, mathematician, and scientist, Descartes himself admitted that he was stumped by the situations of how to account for the interaction between the mental and physical realms. He states: "It does not seem to me that the human mind is capable of both the distinction between itself, body, and their union; because to do so, it is necessary to conceive them as a single thing, and at the same time, conceive them as two things, which is self-contradictory." [Descartes, 1970, 142] Scholarly opinions suggest that it is indirect realism or the mental perception of any given individual gained through the representation of *appearances* into understandable symbols, which are personalized within an individual's mind and assists in raising the 'veil of perception', which is what allows truth to become known to one, whether this is realized or not by any given individual. This has posed the question: What then justifies our belief that there is a world beyond our own created veil of perception or illusion? A question which this student will humbly attempt to shed light upon in the next chapter of this work. The direct realist, nonetheless, does not claim that his/her perceptions are immune to error, simply that when one perceives the world, one does so *directly*, or, by way of the five (5) senses.

Many have made a distinct parallel between perceptions, beliefs, and knowledge. It has even been said that *perceptual beliefs* are those beliefs concerning the perceivable features of our environment, meaning that they are beliefs that are grounded in our perceptual (or individualized)

*experience* of the world. Perceptual beliefs are self-justified; that is, they are reasonable to accept by an individual and *usually* are declared as being true (to a particular individual) *unless* one has evidence to suggest that their perceptual beliefs may be untrustworthy. However, one does not necessarily acquire their perceptual beliefs only by seeing the world, for just simply seeing is a function that even unsophisticated (nonintellectual) creatures possess. Therefore perceptual belief is considered as being the possession of cognitive (thinking) states of perception, which are molded according to the information that the five (5) senses are interpreting. However, any reason(s) one may have for thinking that their perceptual beliefs correctly represent any given experience, circumstance, situation or world in general, assume or neglect the fact that one could have such beliefs even if the external or physical world of experience didn't exist. A quick example of this would be if a person would desire to go to Ethiopia but could not afford to go. Yet, this person still thoroughly studied to know all there is to know about the country Ethiopia, and is told by a sibling that they're (the sibling) becoming a missionary for their church, and will be stationed, of all places, in Ethiopia. The brother/sister, knowing that their sibling loves the country Ethiopia, constantly sends pictures, videos, articles, etc..., to their sibling about the happenings in Ethiopia to keep them informed. The pictures that are sent to the sibling display all the beauty which the person studied, as well as imagined Ethiopia as possessing. So, with the prior acquired knowledge of Ethiopia, together with the pictures, video, etc... sent from their sibling, this forms a perceptual belief about Ethiopia within the individual that is more complete than they would have had if they hadn't had a sibling in Ethiopia, yet, nonetheless, is achieved without physically being or ever have gone to Ethiopia. This view, again, has lead into the argument of the concept of illusion, with the key controversy being that one can have false perceptual beliefs.

As one's intentions, which are considered to be the root cause of perceptual beliefs, mature, an individual's perceptual beliefs transform into perceptual knowledge. The traditional account of perceptual knowledge is defined as when our perceptual beliefs are declared 'justified'

and 'true'. Skeptics, however, argue that it isn't clear how our perceptual beliefs can be justified, and thus give way to perceptual knowledge. It is said that *experience* provides justificatory grounds between the relationship of our perceptions, beliefs, and therefore knowledge, and, it is expressed by the Internet Encyclopedia of Philosophy that in regards to perceptual (personal) experience, that experience [perceptual] can be conceptually structured, meaning, that an individual can *choose* to view the world as being this certain way, or that particular way. Therefore, since experience can be conceptually structured, experience is thus declared as being illusion because one experience from a certain perception or point of view *is not* sufficient to ensure that ones perceptual beliefs are justified, and thus, perceptual knowledge. A good example of this statement would be for one to consider a referee of a sporting event. Though the referee may blow his/her whistle to call a foul, penalty, or violation, it doesn't necessarily make the infraction justified and true. For the same violation may have been seen by another official working the game, who has a better angle, and consults with the referee who made the call to overturned it after the infraction is discussed between the two officials. This validates that one's particular experience doesn't entail that we have justified beliefs or acquired knowledge. Some scholarly opinions suggest that perceptual knowledge simply requires that one's perceptual beliefs stand in '*law like*' relation to the perceived world around us. And according to the philosopher Davidson, a universal generalization (belief/perspective) is law-like just as long as it provides suitable support for a broad set of conditions. He [Davidson] deems that a law-like statement also qualifies as "homonymic" if the scope of its generality can be increased by means of adding further conditions or information through research and study.

Still others claim that the paradox of it all is that there is *no one* universal path to get to knowledge, even though knowledge *is* universal. D.M Armstrong (1961/1973) states that we can come to have knowledge of the world just as a thermometer can come to represent its own temperature. For in both systems (the mind, and the thermometer) there is a 'law like relation' between a property of the world and a property of the device, respectively. For empiricists, the

foundation of knowledge dwells in your beliefs about your own experience. Therefore, our belief systems inherit their justification from certain perceptual beliefs that we each individually possess, which can be viewed as our “basic beliefs.” It is also known that we equally have non-basic beliefs which are not detected by the five (5) senses. Basic beliefs comprise such beliefs as the reader of this dissertation ‘believing’ what their eyes are registered to them (this work) is being seen. Justification for basic beliefs is provided by experiential states (experiences), which are not in themselves beliefs. It is then, your *experience* of seeing this dissertation that justifies your belief in the existence of this dissertation, according to the philosophies of basic beliefs. This experiential state of belief is non- conceptual (doesn’t require much thought), and sometimes is referred to as being “the given”, meaning that it should register to one as being naturally understood.

It would behoove one to pay attention to how one’s perceptual beliefs are *justified*, or the *reasons* for one’s perceptual (personal) beliefs, which can eventually be transform into knowledge. The Internet Encyclopedia of Philosophy declares that Sellars (1956) proclaims, “The essential part is that in characterizing an episode (experience) or a state (mental) as that of knowing, we are placing it in the logical space of reasons of justifying and being able to justify what one says.” (Sellars, 1956, p. 76; words in parenthesis added by student) Whether we are talking about perceptual or non-perceptual knowledge, we must be able to offer reasons for *why* we accept our beliefs as being true for the beliefs to be truly legitimate. Therefore, one must recognize *why* a particular belief is likely to be considered true or *why* one is said to have a certain experience, which is customized to their individualized perceptions of the experience. A quick example of this would be if someone is partially color blind and could not see the color green. What “looks green” to a non color blind person who can see ‘society’s’ green is perceived by the color blind person as being totally different. The color blind individual when perceiving something which is declared by society as ‘being green,’ may really see a color that is closer in resemblance to the color gray (if the color blind individual explained what they were viewing to a

person who wasn't color blind), although, this 'gray' of the color blind individual is clearly distinguished from the color gray which is perceived by society, as well as to the color blind person, who can see all other colors except green. The *reason* for this distinction of gray in the color-blind individual's eyes is because when they see grass or trees and perceive what they see as that grayish color, others around them claim that the grass and the trees are green. Hence, the color-blind individual begins to recognize and believe that the grayish color which they see when looking at the grass and trees should be considered being 'their green,' while an individual who can see 'society's green' just fine has a totally different belief and therefore experience of what green represents. Surely though, what "*looks green*" to one individual cannot be something that an individual can be wrong about. Sellars, nonetheless, suggests that such an utterance *does not* indicate infallibility. He declares that one does not say, "This looks green to me," to infallibly report the nature of one's experience; rather, he declares that one uses such an expression in order to alert others that one is unsure whether one has correctly perceived the world, or more specifically for this work's purposes, the color green. A conceptual analysis of "knowledge" reveals that knowledge is essentially a rational state, and therefore, one cannot claim 'to know' what one has no reason for accepting as truth. Such reasons must be conceived in terms which one can articulate, and thus, the consistent presence of "the given" (knowledge gained by the (5) five senses) cannot suppress the knowledge that we possess innately of our own interpretation of the experience the world around us is giving. The phenomenon of "seeing as," suggests to some that experience should be interpreted as being essentially imaginary in nature, due to the fact that one individual may see an object as one thing, while another individual may see the same object as being something else. So, to continue on with our example of the color green, *all* have distinct perceptual experiences of what they view the color green as, which depends on an individual's particular belief of what one views as green. The theory of the philosopher Kant also proposes that one cannot experience the world without having a conceptual (imaginary; thinking) structure to provide and represent the properties of any particular experience to the individual. The Kantian

claim then is that *thinking* about the world and *experiencing* it are interdependent.

Coherentists, nonetheless, claim that perceptual (personal) beliefs can only be justified by other beliefs. The basic concept behind Coherentism is that the better a belief system “hangs” or “sticks” together, the more coherent it is considered, and therefore justifiable. In order for our beliefs to be deemed as being ‘coherent’, our beliefs require consistency and should not clash. They must not be logically inconsistent. For example, one could imagine a set of beliefs that consisted of Eddie Murphy being funny, that soft rock is the best genre of music, or the belief that plaid clashes with stripes. Although these beliefs are logically consistent, they do not form a particular coherent belief system since they do not have any logical bearing upon each other. For a belief to thereby be rendered as coherent there must be some sort of positive connection between one’s beliefs. Such a positive connection is the effect of the process of abstraction, deduction or judgment, which happens within an individual, which provide a reason or cause. For a coherentist, perceptual (personal) beliefs are justified, as are all beliefs, if our acceptance of them increases the overall coherence of our individualized belief system or way of thinking, thereby transforming one’s perceptual belief (s) into perceptual knowledge. In short, a belief is justified if it is acquired by one’s mind using a method that is perceived by an individual as being reliable, and which one’s way of thinking latches onto and is thus declared unto the individual as being understood or truth. The Internet Encyclopedia of Philosophy has Goldman (1979, p.10) as stating “The justificatory status of a belief is a function of the reliability of the process that causes it.”

In continuing the (re)discovery of influential keys into the principles of Metaphysical Psychology and hence, the Kingdom of Heaven which lies within, this student at this time will touch upon the principle ‘*self knowledge*’. We will begin discussing these findings by briefly reiterating what most scholars consider ‘knowledge’ to be. The experience of *knowledge* is viewed by numerous scholars and practitioners as being highly internal and individualized. The Catholic Encyclopedia states that knowledge, being an essential factor of consciousness

(awareness), cannot strictly speaking be defined, but, knowledge may be made clearer by drawing *attention* to distinctive and essential characteristics of one's beliefs/perspectives, thereby acquiring knowledge. Therefore, this student would like to distinctly make known the difference between perceptual knowledge (spoken of earlier) and self knowledge. With perceptual knowledge (personal knowledge gained from the five (5) senses, which are used by an individual to acquire personal beliefs/perspectives) already having been discussed, self knowledge, as stated by the Stanford Encyclopedia of Philosophy, is usually referred to as being *knowledge of one's particular mental states*, including *one's beliefs, desires, and sensations* (\*\*italics emphasized by student). So, in short, perceptual knowledge could be proclaimed as knowledge which requires little recognition or awareness (consciousness) of any particular mental state(s) to be obtained, while self knowledge *cannot* exist without the mental recognition and/or awareness of the thought processes happening within one, which allows an individual the opportunity to develop their personal identity or personality. Perceptual knowledge doesn't reveal self identity to one when obtained, yet, if recognized and contemplated upon, can lead one to the awareness of self knowledge. The Stanford Encyclopedia of Philosophy also declares that there are (6) six models of self-knowledge. These (6) six models of self knowledge, as listed by the Stanford Encyclopedia of Philosophy, are known to be: the Unmediated Observation Model, the Inner Sense Model, The Displaced Perception Model, The Rationality Model, The Commitment Model, and The Expressivist Model. For the purposes of this work however, this student will only expound upon the Unmediated Observation Model, the Inner Sense Model and the Displaced Perception Model. The Unmediated Observation Model, however, has been criticized on various grounds. First, some deny that the model can provide the *true certainty* which it claims. The second common objection to the Unmediated Observation Model is the model's highly paid attention to metaphysical directness, or introspection (which will be elaborated upon at a later time within this work). The Unmediated Observation Model is looked upon by some as seeming to exclude the possibility of error, and even more, numerous philosophers deny that self-

knowledge is as distinguished as the Unmediated Observation Model implies. Being that as it may, the second model of self-knowledge which this student chooses to speak about is called The Inner Sense Model. The Inner Sense Model of self-knowledge is said to seek to minimize the irregular mystery that is associated with introspection, and hence, self-knowledge in general, by correlating introspection and perception as fundamentally similar. However, whether introspection is a form of *inner perception* is debatable. A key argument regarding self knowledge (and knowledge in general for that matter) is how can one clearly state and define that the mental state in which an individual is experiencing is in fact a mental state of 'self-knowledge'? This argument is known as the argument against the infallibility and omniscience of self knowledge. Many scholars suggest that if self-knowledge is indeed infallible, that one cannot have a false belief in regards to whether one is in a certain mental state or not. One is sited as being omniscient or all knowing in regards to knowing one's individualized mental state(s) or perceptions/beliefs (individualized way of thinking) *only* if the individual realizes, observes and thus, is conscious that they are indeed in that particular mental state. This meaning, that there would be no way to accurately determine, outside of an individual's words and actions, whether an individual truly has acquired self knowledge or not. This, among other arguments, is why few, if any, philosophers accept the infallibility or omniscience of self knowledge, and declare the principles of The Inner Sense Model as being unqualified.

Another special attribute, nonetheless, which makes self knowledge distinct among other aspects of acquiring knowledge, is the special method of introspective consciousness or more specifically, introspection---literally meaning, 'looking within.' Introspection is the process which captures the way that we conceive and form our beliefs, which enables one to understand their own individualized mental states, perspectives/beliefs, or way(s) of thinking. Many claim that the reason why introspective beliefs are thought of as being infallible or certain is because of introspection's ability to permit *immediate* and *direct* access into one self, allowing self-knowledge, or the inner workings of an individual's individualized perspectives/beliefs or

thoughts, to become known. In this respect, one's introspective beliefs are regarded by many as being significantly different from one's perceptual beliefs because an individual's introspective beliefs are not typically influenced by anything outside of the individual. This meaning that because introspective beliefs are not inferred from anything outside of 'self', this enables the immediate and direct knowledge obtained through introspective beliefs to be immune from error, in the perspective of that particular individual. A quick example to illustrate this point is that an individual can usually form the belief that someone else is happy based upon our perceptual beliefs or by observing the behavior of that individual. But, a person typically doesn't have to observe their own behavior to determine that they are happy. This determination is made by an individual through introspection or looking within. This student however would like to reiterate that again, of course, when dealing with the workings of the mind, such as perspectives, beliefs, and knowledge, that there is always the possibility for an individual to be blinded by illusion or a displaced perception. It has been discussed amongst numerous philosophers and scholars alike that there seems to be 'something special about one's beliefs which are acquired through introspection. Philosophers and scholars declare this as being so again because there is *'nothing'* required to justify an introspective belief about one's own conscious mental state(s), other than the fact that inside the individual there resides a *belief* about one's own mental state(s). Some philosophers have consistently observed the fact that each individual's introspective capacity allows them to be in a unique and special position in regards to forming their individualized beliefs, which thereby allows one to gain knowledge in regards to their individualized way(s) of thinking or self. This alone, when dealing with introspection, seems to justify the individual's belief(s) as valid and true as long as the individual has no rational or logical *reason* to reject their belief(s) or perspective(s). In this respect, our introspective beliefs are regarded as being significantly different from our perceptual beliefs. The fact that introspective beliefs are not based upon any other evidence (outside of the individual), and that they (introspective beliefs) are not, or should not be inferred from any other beliefs outside of the individual, makes the 'immediate'

or 'direct' knowledge obtained through introspective beliefs distinctly different from other beliefs because it is each individual's introspective capacity which places them in a special position to form individualized beliefs which thereby potentially give way to the gaining knowledge of 'self.' This 'specialness' has been referred to as the *privileged access* or "first-person" method into discovering the inner workings of our own minds. In stating that an individual possess 'privileged access' into the workings of their own mind, this student is simply proclaiming that a individual has a more dominating advantage than anyone else in obtaining justified beliefs and knowledge about themselves. Direct access insinuates that we need not any inference (reason) from anything or anyone in order to observe our own mental state(s), nor, metaphysically speaking, this directness does not require any object or preconceived state (mental), outside of us to mediate between our individual beliefs or mental conditions. A profound point which many scholars in philosophical discussions proclaim has been that introspection evokes metaphysical conclusions about the nature of mind, and thus, oneself. It has been argued that if one's access into their mental state(s) is considered direct, that the access should also be considered metaphysical. According to the Stanford Encyclopedia of Philosophy, Russell (1917) held that introspection is unique among methods of acquiring knowledge in that it (introspection) is the only process which yields non presumptive knowledge of probable truths. He [Russell] claimed that there was no metaphysical being, so to speak, that mediates between a subject, i.e. a person, and their mental state(s) that the person is aware of. For Russell states that '*That*' which mediates and the persons own mental state(s) are in 'acquaintance' to one another or are in fact, one in the same. Some philosophers, however, proclaim that as the traditional perspective of introspection connotes a 'looking within,' that the method to self knowledge, on the contrary, requires precisely the opposite, meaning, '*looking without*', or looking outside of oneself, which is essentially meaning through reflection. This view states that by looking outside of ones self, we ascertain or discover ourselves through the reflections of our thoughts upon our environment, meaning that the reaction or behavior of the people in our environment towards us indicates to us who we are and how we

think, hence, giving way to obtaining self knowledge. This student, however, some-what disagrees with this criticism. For this student deems that if this criticism was in fact true, a person in an isolated prison cell wouldn't be able to become self aware, for there would be nothing with him/her to reflect upon in their environment (isolated prison cell) to cause reflection, introspection or self awareness except the isolated prisoner's own thoughts and memories.

Nevertheless, what separates self knowledge from other aspects of obtaining knowledge is the principle of each individual possessing sole authority and responsibility over his/her own mental states. In philosophical terms, this is known as the "first-person authority." Self- knowledge, as relayed by Descartes, holds that we observe our own thoughts, but that these 'inner' observations differ from ordinary perceptual observations in that there isn't anything which mediates.

Descartes was in agreement with the statement that inner observations are non-inferentially and metaphysically direct. This type of argument has an affinity to the first of the six (6) models of self-knowledge, known as the Unmediated Observation Model. Armstrong (1996) describes introspection as the brain's "self-scanning process", a mere flow of information or beliefs that result in a higher-ordered awareness or consciousness about one self. And many philosophers claim that unlike perception, introspection need not involve any sensory quality. The Stanford Encyclopedia of Philosophy however proclaims that Lycan (1996) argues that introspection is limited in principle to one's own states [mental], because in the introspective self analysis, one refers to oneself with "semantically primitive lexemes" (a language of thought) which are applicable and comprehensible only to oneself. Still, there are some scholars who have their version of describing introspection as being deeply akin to perception because it involves a monitoring mechanism, and relinquishes representations of its object through attention or awareness.

Another principle of self-knowledge and more specifically, of the aspect of privileged access self knowledge, comes from the concept entitled *self-intimation*. When an individual observes a particular mental state, and is aware that they are observing it (the particular mental

state or condition, i.e. a certain thought), then, that individual is considered as being omniscient (or all knowing per se) in respect to that particular mental state, or that aspect of their own individualized way(s) of thinking or perspective(s). Because of this, the self-intimation aspect of introspection is sometimes referred to as being transparent-meaning, that whatever happens within an individual's mind is completely clear and comprehensible to that individual's mind. Therefore, how can self-intimation be denied or deemed irrelevant? The self-intimation aspect of introspection therefore declares that whenever an individual reflects upon or becomes aware of their mental state(s), the individual will form a justified belief about their individualized way(s) of thinking/perspective(s). This will therefore permit an individual to develop recognition or familiarity to their mental state(s) or self, i.e. the individual will begin to become aware of their thought patterns and therefore, their causes/intentions/purposes (mind) or their individualized way(s) of thinking. And, assuming that rationality accompanies a justified belief, self-intimating self-knowledge (introspection) assures that merely *believing* that one is in or is observing a certain mental state(s) is enough to ensure to an individual that the mental state(s) exists, and is thereby thought of as being '*truth*' to the individual.

The other account of *privileged access* self-knowledge which this work will discuss is the concept of *self-warrant*. If privileged access self-knowledge (or introspection) is to be understood in terms of self-warrant, this would mean that whenever an individual forms a belief about a particular perspective/belief of theirs, they [individuals] are justified in holding the belief. However, the concept of self-warranted self-knowledge does not guarantee that beliefs gained are necessarily true. Self-warrant, unlike the concept of intimation or infallibility, leaves open the possibility of error. Therefore, self-knowledge achieved through the concept of being self-warranted is considered weaker than self-knowledge acquired through the concept of being self-intimation. This is because the notion of self-warranted self-knowledge, in itself, does no explanatory work. Self-warranted knowledge is knowledge based off of what a particular individual "thinks" or "feels" from what they have "heard" from others, and in this student's

humble opinion, is usually an educated guess, at best.

At this point, this student would like to briefly touch upon the concept of personal identity or personality. Although common terminology in the science of Psychology, the same science (that being Psychology) recognizes that the concept of the *personality or personal identity* really doesn't mean very much when seeking self knowledge or explaining self. This is because the science of Psychology suggests that *any* given individual is really composed of *many* diverse, fragmentary-and generally illusory-images of *self*. Yet, the fact that these *illusory-images of self* are all contained within one's mind, and therefore beyond the physical, the concepts of self-identity or personality, in the opinion of this student, should be declared as a metaphysical concept as well. These normal fragments of oneself are typically declared within the realm of psychology as being different *ego states*. According to The Guide to Psychology suggests, many psychologists agree that when the personality becomes so fragmented that the various parts can no longer communicate with each other, that this condition is what is diagnosed as Multiple Personality Disorder (MPD). What this student would like to emphasize in regards to the 'personality' is that *no one* has a truly single or unified personality. Personality, as well as one's self-identity, however, are both considered as being 'illusions' by both sciences of Psychology and Metaphysical Psychology. Take a college professor for a quick example of the reasoning why Psychology and Metaphysical Psychology depict the personality and self-identity as being an 'illusion'. This college professor who teaches at his college is a completely different "person" from the romantic husband or wife, who is also a different "person" than the father or mother who plays with the children. The college professor would be considered all these different "persons" while in reality, all persons are really still the one professor. These different identities or personalities are not to be considered as being abnormal, though they are not recognized and accepted by most. The personality or one's self-identity goes hand-in-hand with one's *behavior or actions*. What few recognize within the concepts of self- identity or personality is that an individual's behavior can either stem from the conscious or unconscious mind, be overt or covert,

voluntary or involuntary. Nonetheless, one's 'personality' could also be described in metaphysical terms as that *particular* or *individualized* thought process that is specified to an individual in any given experience, and causes an individual to behave or act a certain customized way, in any given circumstance or experience. The argument against personality however is that an individual can act one way in one circumstance or experience, and act totally different in another, or, the individual may even act differently than they had previously in the same circumstance or experience. Therefore, it has been stated that a person's behavior in one situation or experience *does not* authenticate anything about how that individual's behavior is in regards to the rest of their life, hence, why the earlier statement within this chapter was proclaimed that the personality is really an illusion, and therefore doesn't truly assist one in knowing self or becoming enlightened.

Moving on from the principle of the personality, the concept of the unconscious mind will be discussed next. The intent of this work in dealing with the concept of the unconscious mind is to identify it as an essential component of Metaphysical Psychology which is needed to be understood in order for one to understand self and thus, becoming enlightened. According to *The Guide to Psychology*, the psychoanalysis Sigmund Freud did not originate the idea of the unconscious mind, yet, popularized it, and made far-reaching research and advances regarding the use of it [unconscious mind] in his philosophy and treatment of his patients. Freud's interpretation of the unconscious mind was a more complex theory than many before and of his time. This is because the unconscious mind was regarded by Freud to be a 'force of will' which influences an individual even though it operates well below the awareness/consciousness of the individual's perceptually conscious mind. He developed the concept of there being layers to the human consciousness; those being: the conscious, preconscious, and the unconscious. Mr. Freud felt that psychic experiences take place "below the surface" or in the unconscious (unaware) mind, and proclaimed that dreaming or the imagination was the "royal road to the unconscious mind." According to Mr. Freud, the unconscious mind can be likened to the "hidden man" behind

the curtain in *The Wizard of Oz*, because it directs the thoughts and feelings of an individual and therefore the moods, behavior and actions while still being veiled. Carl Jung, the Swiss psychiatrist, founder of Analytical Psychology, and pupil of Mr. Freud, developed the concept of the unconscious mind more in depth than his teacher and later colleague, Mr. Sigmund Freud. Mr. Jung divided the unconscious mind into two (2) distinctive parts: the personal unconscious mind and the collective unconscious mind. For Mr. Jung, the first of these (personal unconscious mind) corresponds to his instructor's (Freud) idea of the unconscious mind being an unknown storage in the mind of an individual, where the desires and impulses which one would rather not admit to dwell. Unlike his mentor however, Mr. Jung believed that the personal unconscious mind possessed a valuable counter-balance to the conscious mind, along with the capability to resist childish urges. The collective unconscious mind, however, was regarded by Mr. Jung to contain the archetypes or "father" ideas, meaning they were the originating ideas which are the foundational mental building blocks that make up the psyche (soul) of *all* humans. Evidence of the unconscious mind's existence can be observed when an individual does something which those closest to him/her view as being out of character, yet, when asked by those closest to him/her 'why' they did what they did, the individual can not verbalize the cause for their actions. This, as defined by Mr. Freud and Mr. Jung, is because the *true* or *veiled* cause for their action(s) lies within the individual's unconscious mind (*unaware* cause/intentions/purposes), which still have the potential to dictate the behavior and action(s) of an individual which they may or may not be able to explain. The French psychoanalysis Jacques Lacan (who was mentioned briefly earlier, and who too was a pupil and colleague of Mr. Freud) contended that the unconscious mind is structured like a language. It has been claimed that the French psychoanalyst, Jacques Lacan, understood the unconscious mind better than anyone. He [Lacan] too agreed with the traditional Freudian concept of the unconscious mind, and held the belief that there was a conflict between the ego/personality and the unconscious mind, within all individuals, which he declared could not be healed.

In light of these findings about the unconscious mind, many have contemplated upon what distinctly defines and separates the unconscious mind from being observed as the subconscious mind? There are fundamental disagreements within the science of Psychology about the nature of the subconscious and unconscious mind. Psychology has even contemplated whether the subconscious mind even exists at all. Nevertheless, it has been stated that the subconscious mind is the middle or halfway realm of consciousness (awareness) within one between the conscious mind and the unconscious mind. The subconscious mind is also said to be the recording mechanism which records and stores information based on how the information was received by the conscious, thinking mind. In speaking of Metaphysical Psychology, one might wonder- what relevance does the unconscious mind have on our everyday lives? Well, whether realized or not, we all have an unconscious mind life, which affects every aspect of our daily being, both individually as well as collectively. Some of the most unsettling and unfortunate circumstances concerning the unconscious mind are that many people either don't believe in the unconscious mind, don't think that it's that important, or, many people who do believe in the unconscious mind don't *really* understand it, and those who do understand it (unconscious mind) know that there is very little they can do to help others who are unaware of it recognize and understand it. Therefore, most become trapped and controlled by it (unconscious mind), yet, refuse to acknowledge it or listen to wise advice concerning it. The most logical issue regarding understanding the unconscious mind for most is that it is....well, unconscious, and therefore beyond the physical everyday observation of the (5) five senses. The dilemma therefore in reference to the unconscious mind is; how is it possible to know or talk about something that we are not aware of or is unknown? This is why to the 'rational' mind the unconscious mind is considered as being nonsense. As stated by the website The Guide to Psychology and it's Practice, though it may seem on the surface that our lives are structured simply by conscious thought and speech, we are really more influenced by the "gap" between the symbolic and the real, which is where the lies and deceit of humanity come into play, individually and collectively,

despite the fact that we are unaware of it (here meaning the “gap” between the symbolic and the real, and hence, the lies, deceit, or illusion). So, as stated earlier in this paragraph- How can we speak about something which is hidden and unknown? This is made possible because what is hidden or unknown and thus unconscious can be *mapped out* to become known and understood, if one *sincerely* believes that it can be mapped out, and *truly* desires to map out what is unknown within them.

In concluding this chapter, this work would like to speak on the Seven (7) Laws of Metaphysics, also known as the Hermetic Principles, named after the ancient enlightened sage Hermes Trismegistus. Before delving into how these principles operate in the science of Metaphysical Psychology, this student deems it first necessary to give a little more detail and insight as to who Hermes Trismegistus is. As mentioned in Chapter II, Hermes Trismegistus is also known as the Egyptian teacher Thoth, who dwelled and taught in ancient Egypt. Some claim that he was a contemporary of Abraham (of the Old Testament), and if there is any validity to legends, even his [Abraham’s] instructor. It has been stated that all basic and fundamental spiritual teachings, of every race, even the most ancient teachings of India, may be traced back to the illuminated sage of Egypt, Hermes or Thoth. He is known as the founder of Astrology and Alchemy, as well as, Master of Masters, among the initiated. This is why the Egyptians deified him as one of their gods, and named him Thoth. The Greeks also deified him as one of their many gods-calling him “Hermes, god of Wisdom.” In regards to his memory, the Egyptians bestowed upon him his ancient title, “Trismegistus,” which means, “the greatest-great.” These (7) seven principles, which are associated with Hermes Trismegistus, are what may loosely be regarded as the Seven (7) “Universal Laws” of Metaphysics. The purpose of including these laws or principles into this work is to attempt to unite and give reasoning as to why the spoken about concepts within this chapter assist in balancing one’s individualized way(s) of thinking in regards to Metaphysical Psychology, and thus, to the (re)discovering of the Kingdom of Heaven which lies within each of us. So, with that all being stated, at this juncture this work will briefly list and

summarize these principles.

The first, and seemingly most significant principle for the aim of this work, is the Principle of Mentalism. This principle suggests that; “All is Mind”, meaning that thought creates reality. The second principle is the Principle of Correspondence; which states; “As above, so below”, or, As in Heaven, so it is on Earth, as well as, what happens at the individual level is part of and connected with the collective level. This principle is therefore connected to the workings or movements of the Universe and therefore, the workings and movements of THE ALL or GOD. The third principle is the Principle of Vibration, which states that; “Nothing rest;” everything constantly moves or changes (whether realized or not), and it is the speed of this vibration which generates and determines any particular person or object's operating 'frequency.' The fourth principle is the Principle of Polarity, which proclaims that; “Everything is dual and has an opposite, and that these opposites are really identical in nature;” also, this principle states that all truths are but half truths, for all paradoxes (contradicting yet seemingly true statements) may be reconciled and united. The fifth principle is the Principle of Rhythm, which states that; “Everything has its tides; what rises also falls and vice versa.” The sixth principle is the principle of Cause and Effect, which declares that; “Everything has a cause,” and thus an effect or consequence according to Law- ‘chance or coincidence’ is declared as a name for law not recognized according to this principle. The seventh and final principle is the Principle of Gender, which declares that; “Everything has its Masculine and Feminine attributes,” respectively.

The Principle of Mentalism, which embodies the truth that "All is Mind", explains that THE ALL (which is regarded as the veiled Force or the *True Reality* underlying *all* manifestations (tangible & intangible); i.e., the Substantial Reality-GOD) is actually Spirit, which is *unknowable* and *indefinable*, yet, can be considered and thought of as being *Pure Living Mind*, meaning, of the highest degree of awareness and thought that can be imagined and beyond, which concentrates IT'S Causes/Intentions/Purposes [Mind]effortlessly upon giving and loving. This principle also explains that *all* happenings of the world and universe are simply a mental creation

of THE ALL [GOD], subjected to the Laws of Created Things; i.e., The Seven (7) Hermetic Principles. An understanding of the prominent Hermetic Principle of Mentalism enables an individual to grasp the laws and workings of the Universe, and apply this knowledge to one's own well being and advancement of thought. The Principle of Correspondence embodies the truth of- " As above, so below," meaning that there is *always* a correspondence, or likeness between *all* various planes of being and life. Regardless of how high or low the intelligence level of the plane. The grasping of this principle is said to give one the means of solving many of the veiled secrets of life. It has been stated that the ancient Hermetists [followers of Hermetic knowledge] considered this principle to be one of the most important mental instruments by which man (Humanity) is able to unveil and know the Unknown, i.e., the mysteries of the Universe, as well as, the mysteries of ourselves. The Principle of Vibration embodies the truth that "everything is in motion", "everything vibrates", a fact which Modern Science endorses. For it is a scientific fact that energy and force are nothing more varying degrees of vibration. This principle explains that the only separation between Matter (material), Energy (power), Mind (thought), and Spirit (cause), are the *effects* of their varying degrees of vibration. *All* is in vibration -the higher the vibration, the higher the capacity to love and intelligence (or ability to reason and make decisions), and thus, the higher the position on the scale of Being, i.e., Life. The Mind of THE ALL; GOD, is said to vibrate at an indescribable rate of intensity. So rapidly that IT appears to be motionless; like the wheels of a fast moving car which appear to be moving extremely slow. A proper understanding of the Principle of Vibration enables an individual to possess the means of controlling their own mental vibrations (thoughts), thereby, possessing the ability to affect one's environment as well as others either in a positive or negative manner. The last Hermetic Principle which this student chooses to discuss in depth for the purposes of this work is the Principle of Cause and Effect. This principle embodies the truth that there is a Cause for every Effect, and an Effect stems from every Cause. "Everything happens for a reason, according to law"; nothing *ever* merely happens, for there is no such thing as a 'chance' occurrence. Ancient wise ones, such

as the Hermes, Essenes, Gnostics, etc., knew that a chance occurrence is the Law of Cause and Effect not recognized, and by mentally rising to a higher vibration, meaning a higher way of thinking, enables one to become *Causers* of their circumstances and experiences in life instead of *Effects*.

**Chapter V**  
**“Discussion”**  
*Principles of Metaphysical Psychology;*  
*“Keys to the (re)discovery of the Kingdom of Heaven that is within you”*

Hopefully, by this juncture within this work, this student has sufficiently established the existence of ‘something’ beyond what our physical senses can perceive and interpret. This ‘something’, of course, being the inner life which we all possess; i.e., thought or mind. In this chapter, this work will explain how and why the concepts of Metaphysical Psychology spoken about in the previous chapter connect and provide a key into (re)discovering the Kingdom of Heaven which lies within. To begin our discussion about these principles of Metaphysical Psychology, this student declares that it is necessary to declare that in order for Metaphysical Psychology to be effective, it is imperative for an individual to recognize the terms spoken about in the previous chapter as being *real* entities which should be observed, contemplated upon and respected just as one would observe, contemplate, and respect tangible objects, which are

observed and recognized by the five (5) senses. The workings of Aristotle in regards to seeking an answer to the age-old metaphysical question ‘What is being?’ has a distinct affinity to this chapter’s purpose of getting one to internally look into the mechanics of one’s thinking and perspective(s)/belief(s). This enables one to understand oneself and life by recognizing that our minds and more specifically our thoughts *are* pivotal instruments, which need to be understood if one desires to obtain the answers to key questions which, in the opinion of this student plague us all, whether consciously aware of it or not- What is the purpose of Life? What is my purpose? These answers are ironically sought after everywhere except the most logical, and in this student’s humble opinion, most obvious place, which is within.

It has been said that in reference to the mind-body connection that the science of Psychology differs from Metaphysics in that it [Psychology] seeks an answer to the question of ‘How?’ they [mind-body]correlate, while Metaphysics is declared as seeking an answer to ‘Why?’ the mind and body correlate. This is why many say that Psychology deals with *effects* and Metaphysics deals with the *causes*. Which as suggested by the previously mentioned Hermetic Law of Cause and Effect are opposite ends of the same entity. Briefly reiterating what was spoken of earlier within this work, Psychology seeks to explain how the nature of physical matter; i.e. the brain, performs the function of explaining the different states of consciousness/awareness, which we *all* experience individually, as well as collectively. Metaphysics, nevertheless, is considered as being the science which seeks to justify the most universal and abstract concept, namely- ‘Being,’ ‘Cause’ or the ‘Existence’ of everything, tangible (recognizable by the (5) five senses; outer world) as well as intangible (not recognized by the (5) five senses, inner world; thoughts or mind). The investigation into ‘Being’ at its highest cause is therefore considered to be the main objective and purpose of Metaphysics.

So, one might ask, what exactly is the purpose of Metaphysical Psychology and its principles? How can these concepts discussed within this dissertation help one know self? Well, to answer these questions, this work shall start by discussing what was stated in Chapter IV,

referring to the central arguments concerning the soul. The central inquisitions, in reference to the soul, concern the validity or existence of the soul and its distinction and relation to the body. In explaining the principles of Metaphysical Psychology, this work deems that the soul/psyche and mind are in a sense, one in the same, just as mind and intellect/personality/ego are, yet, the true purpose and intent of the soul at its highest existence is 'enlightenment'. Many scholars and men of higher thinking consider enlightenment as being acquired 'knowledge' (not belief) which is gained by way of one's faith from what was veiled or unknown. Therefore light or hence 'enlightenment', is essential for any individual to possess if one desires to see, know, and understand what was previously in darkness or unknown, which for this work's purposes is regarded as being self (one's mind or root causes/intentions/purposes for one's actions/moods/behaviors). This is why ignorance is likened by numerous religious and spiritual teachings as 'being in darkness', which is inevitably, not knowing. Enlightenment, in regards to the soul (higher mind (higher causes/intentions/purposes)) is needed to assist in an individual's soul achieving clarification and more importantly understanding of the inner workings of oneself (meaning, one's individualized way(s) of thinking or belief(s)/perception(s)). Enlightenment is therefore achieved by way of monitoring one's higher/lower mind (positive & negative causes/intentions/purposes for one's thoughts), and more specifically, enlightenment is gained through the acceptance and transformation of an individual's lower/negative, and thus, detrimental ways of thinking or perception(s)/belief(s) about life, and especially, about oneself. In many cases, the problem is that most do not recognize their thoughts, or if they are recognized, not enough emphasis or attention is placed on them or their root causes. This is why the mental vehicle needed first by an individual in order to acquire self knowledge and therefore enlightenment is consciousness or awareness. This is so because through consciousness/awareness an individual starts to recognize and place more attention upon their inner world (positive and negative thoughts), which then enables the *integration* of the concepts spoken about in the previous chapter, in regards to our minds, and thus, the merger of the two

sciences Metaphysics and Psychology to take place. Meaning, that one becomes aware or conscious of their thoughts/perspectives/beliefs (positive/negative), as well as, the root causes/intentions/purposes for those thoughts and/or perspectives/beliefs, thereby achieving knowledge of self which is the first step before enlightenment in regards to understanding the workings of their mind. Self-knowledge enables an individual to become aware of, as well as recognizes their own internal, unique, and individualized way(s) of thinking, which are nonetheless veiled to the degree that *only* the individual and THE ALL, i.e. GOD, posses the potential to become aware of them. Yet, through an individual's choices, the individual is *solely* responsible and accountable for the actions which their thoughts/perceptions/beliefs produce. The philosopher Immanuel Kant stated that, "Enlightenment is when a person leaves behind a state of immaturity and dependence for which he (or she) are responsible ['she' added by student]. Immaturity and dependence are the inability to use one's own intellect and free will without the direction of another. One is responsible for this immaturity and dependence if its cause is not a lack of intelligence or education, but a lack of determination and courage to think without the direction of another."

As stated previously in Chapter IV, this work has suggested that 'soul' be equated to activity or being 'alive'. But for a more specific explanation of soul, this work equates soul to its *manifested* substance which enables a 'being' to possess activity or be alive; namely the blood. Without going into elaborate detail about blood, it is commonly known that blood contains the D.N.A. (deoxyribonucleic acid) or the genetic structure of an organism or being. In short, it is our DNA which carries the hereditary information from generation to generation, one's build and overall make up from facial features, (or in organisms and animals cases, their structure or bodily characteristics; such as stripes, a tail, scales, etc...) habits and characteristics, to our inherited ways of thinking and perception(s)/belief(s) (gained from our parents as well as our own experiences). The only thing which separates our inherited ways of thinking/ perceptions, from our parents and others, is an individual's actions through the *choices* one makes through the

ability of one's *free will*. Therefore, 'soul', in its manifested form, blood, is considered by this work to be the *substance* by which an individual's mind (higher (positive) & lower (negative) thoughts/perspectives/beliefs or causes/intentions/purposes) operates, and brings *action or life* into a being. This work declares that what separates an animal's activity and life (soul) from human activity and life (soul) is the varying degrees of intellect or the ability to make decisions and come to conclusions through free will. This statement meaning that we (humanity) have more intellectual potential to create what is desired and to reason, whether this potential is recognized or not, than the animal or organism. It is when consciousness/awareness is combined with an individual's intellect and free will that a vital tool into one recognizing and knowing one's own soul is obtained. Meaning, the individual will begin to decipher and *understand* their ways of perceiving and thereby thinking, which therefore will affect one's actions and purpose for living.

The authors Timothy Freke and Peter Gandy declare in their book entitled; *Jesus and the Lost Goddess; The Secret Teachings of the Original Christians*, that it is through [what they claim as] the *psychic* and *pneumatic* initiations of the soul, and therefore mind, that an individual ascertains into self knowledge or the clarification and understanding of one's way(s) of thinking and thus enlightenment. For these gentlemen, their usage of the term psychic means; related to, or influenced by the human mind; mental, while the term pneumatic means; of, or relating to a spiritual nature. This work's intent concerning the usage of these two gentlemen's work is to correlate these initiations (psychic, pneumatic) with the intent of Metaphysical Psychology by associating the concepts of the science together with the purpose of the initiations, which is what allows an individual the ability to rediscover and create a blueprint for unlocking and understanding one's inner world, or individualized way(s) of thinking/perceiving, and thus, discover the treasure which lies within each of us. This 'treasure' spoken of is located by one taking heed to the ancient authoritative instruction to 'Know thy Self.' The intent of Metaphysical Psychology, by way of its principles, is to explain 'why' this instruction is given. This student proclaims that the authors Mr. Freke and Mr. Gandy offer a foundational beginning to uncovering

the 'why' of the ancient axiom "know yourself."

As explained by the previously mentioned authors, when an individual experiences the psychic (mental) initiation, this initiation represents to the individual the '*purification*' or death of the *fake* self, also referred to as unveiling the illusion of one's ego or personality being all that an individual is. This purification or death is likened to a *silencing* or *checking/disciplining* of one's ego or personality so that one may no longer dwell in the lower/negative thoughts/perspectives of their mind, and thus, transform their individualized way(s) of thinking. These initiations are known by the authors to be the two (2) steps in which an individual partakes when embarking upon the path to *truly* 'knowing oneself,' or towards enlightenment. For enlightenment is being consciously aware and responsible for the workings of one's mind, meaning, an individual becomes aware of and thus responsible for the root causes of their beliefs/perspectives, actions, and numerous emotions and moods. If one were so inclined, an individual could liken 'soul' to being the General of our higher mind (higher causes/intentions/purposes) or higher (positive) ways of thinking/perspectives, and therefore, possessing the potential to become a mirror of the Divine [GOD]. Thoughts are considered to be generated from one's higher mind or 'soul' when the thoughts *are not* based solely upon one *receiving* or gaining for the benefit and gratification of oneself, but, are caused by the nature and intent of *imparting* or *giving* something. -This imparting or giving of 'something' can be considered as being anything positive, selfless or uplifting, whether this 'something' is tangible or intangible. Nevertheless, soul works in conjunction with its polarity intellect/reasoning. Intellect/reasoning resides and governs one's lower mind, along side an individual's personality/ego, and as was previously stated in Chapter IV, intellect/reasoning is considered as being most akin to the intangible or immaterial just as soul is, yet, intellect is considered to be the 'dark mirror' or 'imitator' of soul, which again, at its [soul's] highest potential, is considered to be the mirror of the Divine/GOD/THE ALL. In the science of Metaphysical Psychology, the concepts of soul and intellect are considered to be a paradox, meaning that they are indeed one in the same and distinctly different at the same time.

Soul and intellect are considered as being one in the same due to both existing within the mind respectively, and therefore, they do affect one another. Yet, it is intellect or the ability to reason which is birthed from soul. Meaning, that since soul produces activity and life within one, this activity and life, or hence soul, gives way to an individual using [hopefully] their intellect or ability to reason to *choose* what thought, plan, action or experience they desire to give life to. Soul (at its highest degree of activity/life) is likened most to the Divine because consciousness helps one become aware of the fact that possessing activity and life, hence 'being', are divine characteristics which enables one the opportunity to create 'something', whether this 'something' is either mental or physical, be it another life, a business, or simply having a new idea, invention, etc... Metaphysical Psychology proclaims intellect or the ability to reason as being associated with the brain (tangible/material). This meaning that when an individual's intellect is operating mainly in association with the brain (and thus the lower, negative mind), intellect or reason dominates their everyday actions and hence life. This isn't deemed as being 'bad' per se, unless the individual's mentality is unbalanced, and he/she over-thinks situations or reasons *too* much, with little regard for their own or others emotions and feelings. This is what leads intellect into being an attribute solely of the lower mind, and therefore, has the potential to be subjected into being used only in regards to and for the betterment of self, either mentally, emotionally, financially, and/or physically. Again, this is so because intellect is said to be the *dark mirror* or *imitator* of soul, so, intellect too possess a lower degree of activity and life, along with the ability to create, just as soul. The difference is that if intellect is unbalanced within an individual, the activity, life, and ability to reason and create within any given individual are used for the betterment and advantage of self only, at varying degrees, depending upon the individual. And though both soul and intellect are contained within one's mind respectively, an individual's activity and therefore actions which are manifested through soul (higher (positive) causes/purposes/intentions) are the wiser actions of the two. This is because when activity and life are produced through soul, actions in one's life seek to benefit someone else along with self,

and are thereby spawned from the divine nature of *imparting or giving*, at various levels, again, depending on the individual. And, in this student's humble opinion, the conflict within any given individual between their higher (positive/soul) mind and their lower (negative/intellect) mind develops because, for an individual's intellect/ability to reason, it is hard to understand the actions governed by soul because to [an individual's] intellect or ability to reason, thinking about someone other than one self, especially in the world we live in, just isn't logical. This is what can cause confusion, and produce fear within one. Therefore, the activity, life, and thus actions governed by intellect are based upon *receiving* for the protection, betterment and advancement of self only. So this work therefore declares intellect as being the General of the lower (negative) mind. The intent of Metaphysical Psychology, however, is to allow and acquire a healthy use of both soul and intellect, through the uniting and acceptance of both, respectively. This unification occurs by way of first being conscious and aware of them [soul & intellect], then by exercising the use of compassionate truth, acceptance, and unconditional love between one's higher "we" mentality [soul] and lower "me" mentality [intellect] or way(s) of thinking. And although both soul and intellect possess the ability to concentrate and contemplate intensely upon any given thing, whether material or immaterial, it is however soul which is considered to be the mirror of the Divine because its (soul's) actions are generated from an individual's higher "we" mentality or way(s) of thinking, which is closer to the innate 'goodness' which comprises the core of all humanity's being, whether this is realized or not, which in essence, is closer to *'imitating'* the divine attribute of God, per se- which is selfless imparting or giving. Within any given individual, what intellect or the "me" mentality fears most is the sensation of not being in control, which could be described as a 'nakedness' or vulnerability, which can be likened to someone hurting an individual's feelings. Intellect perceives any thought and/or action which don't seek an immediate advantage for self or which seemingly leaves one open and unprotected physically and/or emotionally, so to speak, as thoughts and/or actions which are not intelligent. This "me" mentality, this student humbly proclaims, is produced from the thinking of only wanting to

receive, whether realized or not, and thus, is considered as being an unbalanced mentality, way of thinking, or perception, and is furthermore based upon illusion. This is not to imply that intellect should be considered as being useless or 'bad', for intellect is only doing what it is meant to do; protect to insure the physical, emotional, and mental survival of our individualized personality/ego. This student would like to clarify that when reference is made to the soul being housed in the higher mind and the intellect in the lower mind, this work is attempting to identify which thoughts/perspectives/beliefs come from the higher (positive; "we") mind (causes/purposes/intentions), and hence, should be considered as being stemmed from 'soul' within one, and which thoughts are generated by an individual's lower (negative; "me") mind (causes/purposes/intentions), and hence, should be considered as being stemmed from 'intellect'. Soul and Intellect, however, *can* and *must* be integrated in order for Metaphysical Psychology to be effective, as well as for one to (re)discover the Kingdom of Heaven which lies within. The integration of soul and intellect balances and orders the thoughts and perceptions/beliefs of giving and receiving, which lie veiled, yet are considered as being the root cause of any given individual's causes/intentions/purposes (thoughts), and are constantly at battle within one, whether this battle is recognized or not.

Now that we have discussed how the soul and intellect perform their respective functions simultaneously within the mind, this work will briefly discuss how understanding the mind provides a crucial key when one is seeking self-knowledge, enlightenment and the Kingdom of Heaven which lies within. As stated in the previous paragraph, both soul and intellect are contained within the mind, respectively. However, the most difficult function within the science of Metaphysical Psychology is knowing how to recognize which thoughts/perspectives/beliefs, at their root cause, are coming from one's higher mind [soul/psyche], and which are coming from one's lower mind [intellect, personality/ego], and then, how does one balance and therefore unite these thoughts/perspectives/beliefs or way(s) of thinking coming from the higher and lower mind? This, in this student's opinion, is a most impossible task without first an individual being

'conscious' or 'aware' of one's inner life or individualized way(s) of thinking and/or perspectives/beliefs. Therefore, it is essentially consciousness or bringing one's attention into becoming aware of one's individualized inner world (mental states; way(s) of thinking; perspectives) which can shed light upon which thoughts/perspectives are coming from soul (higher; positive causes/intentions/purposes) and which are coming from intellect/personality or ego (lower; negative causes/intentions/purposes). Consciousness, however, is not specifically in the higher or lower part of the mind. Consciousness resides throughout the whole mind, yet, within one, can be likened to a light within a dark room waiting to be turned on, yet always possessing the potential to brighten, but, if not turned on, darkness prevails. This 'darkness', again, has been considered by numerous teachers, scholars, and clergy to be ignorance, meaning not knowing. Not knowing what, one may ask? Not knowing the 'potential' that the room (self; mind) has to be lit up (or enlightened) because we are so frightened by the darkness or the not knowing which surrounds us in the room (our mind). Therefore, the darkness perpetrates to an individual an illusion. This is why consciousness/awareness not only is a concept of Metaphysical Psychology, but an important key into (re)discovering of the Kingdom which lies within. Without consciousness/awareness, it is impossible to recognize the continents of the mind, i.e. thoughts. To many, the mind (one's higher & lower causes/intentions/purposes) has been compared to being a garden. Enlightened philosophers, scholars and clergy have made this comparison because the mind can be well taken care of and groomed [self-discipline applied through compassionate truth and acceptance] to produce food which is eatable and nutritious [desirable, positive creative thinking which produces desired results] or allowed to run wild, depending of course on the desire, commitment, determination and love of the gardener for the well being of his/her garden [mind; perspectives/individualized way(s) of thinking]. Yet, it makes no difference whether the gardener develops or neglects his/her garden (mind) it will produce 'something', meaning, either food (positive creative thoughts/perspectives) or weeds (negative detrimental thoughts/perspectives) regardless of the gardener's actions (either development or neglect),

whether realized or not. Continuing with the metaphor of the gardener and the garden, Metaphysical Psychology can be considered as being a tool to help the gardener (humanity) keep his/her garden (mind) well groomed so that the garden (mind) may be given the opportunity to produce the best possible food (positive/higher thoughts/perspectives) for consumption, resulting in a healthier and more active and purposeful life (mentally, emotionally, physically, etc.). This work declares that it is being conscious of ones higher & lower causes/purposes/intentions or way(s) of thinking combined with an individual's sense of *responsibility* for the effects of those higher & lower causes/purposes/intentions or way(s) of thinking that the gardener cultivates and develops his/her garden (mind) to produce eatable food (positive creative thoughts which assist in the mental growth of any given individual). Just as responsibility helps motivate the gardener to take care of his/her garden, so too should responsibility motivate an individual into developing his/her mind (higher & lower causes/purposes/intentions or way(s) of thinking).

After drawing attention and thus, becoming conscious or aware of one's thought process has led an individual into feeling responsible for his/her higher (positive) and lower (negative) thoughts/perceptions/beliefs, ones inner thoughts/perceptions/beliefs can be dealt with accordingly. And while Psychology would most likely consider 'how' the brain manifests these concepts of the mind, Metaphysical Psychology, as well as this work, are just as interested in 'why' the brain and therefore body, performs and interacts with the mind. So, one might ask- What keeps the brain performing and functioning? Well, in this student's opinion, it's the innate breath of activity and life [soul], which resides within all, that is responsible for the performance and functioning of the brain. Or, in short, mind (higher & lower causes/intentions/purposes; '*thought*' in general) keeps the brain functioning. One's intellect [which again resides in the lower mind (or an individual's lower "me" causes/purposes/intentions)], has the potential to assist in the perfection of one's soul, [activity, life; higher "we" thoughts/perceptions] or has the ability to *choose* to ignore the higher mind (or higher causes/purposes/intentions [i.e., soul]) and be filled with *illusions* of grandeur, which the unbalanced intellect would manifest through an individual's

personality/ego, which make's up the character that an individual portrays onto society. Please understand that even though intellect can ignore soul (higher thoughts/perceptions; "we" thinking) it [intellect; lower thoughts/perceptions; "me" thinking] *cannot* conquer or destroy soul. For as stated previously within this work, intellect [lower causes/purposes/intentions; "me" thinking] is the 'dark (meaning again ignorant; not knowing) mirror' of soul [higher causes/purposes/intentions; "we" thinking]. This is why this work thereby associates *ego/personality* with intellect, yet does not declare that the two are entirely the same. The association between intellect and personality/ego is made by this student because 'ego' and/or 'personality' are directly affected by an individual's intellect or ability to reason, due to both being contained within the thoughts of the lower mind ( lower causes/purposes/intentions) or the "me" type of thinking within an individual. Ego and personality, for the purposes of this work, are considered as being one-in-the-same, and along with intellect, are also housed within the lower mind, while soul/psyche, their polarity, is housed within an individual's higher mind. With that being stated however, though both (intellect, ego/personality) are contained within the lower mind, it is intellect or intelligence which dictates and directly affects one's 'ego type' or personality. Meaning, the level of intelligence that one may feel they have or others *perceive* them as having directly impacts the development of the personality/ego state or the *perceived* image of self which is the character that is portrayed and projected onto society from any given individual. Remembering, as previously stated in Chapter IV, that 'perception' in truth is an illusion, just as personality or the ego are said to be by the science of Psychology. This is why this work earlier identified intellect as being the general of the lower mind. This work determines that various levels of intelligence [intellect] are at the heart of an individual's perceived beliefs, and, is the means by which one forms and develops their individualized perspectives/beliefs, and thereby, one's personality/ego. The level of intelligence or ability to reason used in an individual's decision making process to develop conclusions to their situations, experiences, or circumstances dictates whether their core intentions stem from a level of intelligence/reasoning

associated closer to the intentions of the higher mind, a more “we” type mentality or way of thinking, or, if the individual's decisions involve a lower level of intelligence/reasoning, meaning a level of intelligence associated closer to that of the ego/personality, and hence, a more “me” type mentality or way of thinking, used by any given individual, at any given time. When one’s perceived beliefs are developed from a level of intellect which thinks about others just as much as self, intellect is reflecting more of the characteristics of soul than ego/personality, which base its thoughts/perceptions/beliefs on the best possible method that can be used for the survival and benefit of self solely, which, *is* useful and necessary *when* disciplined, balanced, and submissive to one’s higher/positive causes/intentions/purposes, or soul. However, in most cases, the level of intelligence used by an individual, in any given circumstance or experience, is a matter of perception and belief because a perceived “good” decision for one individual may be perceived as a “bad” decision for another. This is because what is declared as being ‘intelligent’ thinking by one, could be proclaimed as being a foolish decision or action by another. It is intellect, nevertheless, which is the vehicle used by an individual to make a positive connection between their beliefs, and/or perspectives and, intellect is the *effect* which assists in the process of deduction and abstraction within an individual's thought process which enables an individual to arrive at a conclusion or solution in their individualized decision making process, or individualized way(s) of thinking.

As stated in the previous chapter, a key argument regarding self knowledge is trying to determine how one can clearly state and define that they do indeed know self or are in fact enlightened. For one to possess the belief of knowing self as well as being enlightened, an individual must first recognize that they *do* in fact have an inner world, which can be identified as being mind, or more specifically, our individualized way(s) of thinking; i.e., our thoughts. Self knowledge therefore is achieved through the act of introspection, which as stated previously in Chapter IV, introspection is the process of ‘looking within’ which captures the way one conceives and form their beliefs or individualized way(s) of thinking which enable us to grasp and

understand self. What allows introspection this capability is its [introspection's] immediate and direct potential to access ones way(s) of thinking or self. Metaphysical Psychology views introspection as being most akin to a higher-ordered consciousness or awareness, and declares that both consciousness/awareness and introspection can potentially exist throughout the lower and higher mind, with always the potential to be recognized and used.

Once Metaphysical Psychology has assisted an individual in becoming conscious or aware of 'self' (or one's individualized way(s) of thinking/perspectives) through responsibility and introspection (higher-ordered consciousness/awareness of self), an individual can continue their journey of becoming enlightened and thus (re)discovering the Kingdom of Heaven which lies within by an individual scanning, recognizing, and then '*checking*' or disciplining their causes/intentions/purposes or their individualized way(s) of thinking of the lower mind, which again, are recognized by this work as being the thoughts which at their core seek to benefit only self, with no regards or concern for others. As previously stated in Chapter IV in regards to the personality/ego, personality/ego is considered to be an illusion, yet, is where our basic thoughts and feelings (general likes and dislikes) stem from. These thoughts and feelings (or general likes and dislikes) are usually ones' parents' or guardians' likes and dislikes which are acquired through being raised by them, as well as, through the information received by ones' (5) five senses through everyday experiences and circumstances. The reasoning for the personality/ego being declared as an illusion is due to an individual's general likes and dislikes typically not being too permanent. For one's likes and dislikes can, and usually do, change throughout their life. This is the reason why an individual's personality/ego, along with an individual's general likes and dislikes are considered to be an illusion and therefore, are also contained within the lower mind. This work proclaims that at the core of illusion, and therefore personality/ego, is perception. This meaning that one's personal identity or personality/ego is who we *perceive* and therefore project ourselves to be to society. Now, being that the personality/ego exists along side the superior intellect/reason in one's lower mind, an individual's personality/ego is influenced by their

*perceived* level of individualized intellect or ability to reason which one chooses to use in regards to the different experiences and circumstances that one finds themselves going through on a daily basis. This, in the opinion of this student, is why an individual's individualized level of intellect or ability to reason and personality/ego, combined with an individual's desire and will [free], directly affect one's behavior and/or actions. What happens within most is that few are conscious or aware of this constant interchange within the lower mind between one's thoughts and feelings, and therefore, are unaware of the *essence* or *cause* for their thoughts and feelings which *unconsciously* dictate their behavior, moods and actions. This is how some people when asked why they committed a particular action or behaved in a certain manner can not explain why they did or behaved the way they did. This is because the core thought(s) which caused their action or dictated their mood and/or behavior stemmed from their 'unconscious' mind, making the reasons for their thoughts, moods and actions unknown to the individual. So, one may indeed be telling the truth when they state that they are 'unaware' of why they committed their actions or find themselves in a particular negative mood or feeling a certain way. With this being brought to light, one could ask- if the causes for one's actions are unknown to them and therefore rendered as being housed in the unconscious mind, how does one become aware of something which they aren't aware exists? According to this work's understanding of this dilemma, the thoughts of the unconscious mind within an individual become thoughts of the conscious mind through the individual's *free will* working with their *desire* to know what is declared as being unknown, i.e. unconscious mind (which is self; ones veiled inner 'root' causes/intentions/purposes which provoke one's moods, behavior, and actions). Free will and desire are considered by this work as possessing the same likeness as consciousness/awareness by existing throughout an individual's lower and higher mind, with always the potential to be used by one, if one chooses. However, in this student's opinion, the key to the relationship between free will and desire within the mind of an individual is *desire*. This student sees this as being so because desire directs one's free will, yet, free will is what chooses an individual's perspectives/beliefs, whether realized or not.

Meaning, the average individual isn't aware that they use various levels of desire as well as free will in every decision, situation, circumstance, and experience they find themselves going through on a daily basis. Proof of this statement is that we all *choose* to say and do or *choose* not to say or do what we want according to the level of desire within us to speak and act the way we want. Even in situations where we find ourselves being told what to do, or are influenced by the suggestions of others, the individual who is being told what to do *desires* to direct their free will to choose to do what is being asked or suggested of him/her, for whatever reasons, and is therefore, *still* in control of their desire and free will, whether realized or not. This work declares that in many cases, individuals do what they are told not necessarily because they desire to (consciously), but because of the numerous emotions which are constantly moving within the lower mind, affecting one's intellect or ability to reason, personality/ego, free will and desire, as well as, influencing one's behavior, moods and actions all in order to think and feel accepted by others and therefore themselves. Though we experience numerous emotions on a daily basis, it is the opinion of this student that the strongest lower/negative root cause emotion that we face on a daily basis on one level or another is *Fear*, with the strongest higher/positive root cause emotion being *Love*. Both emotions have the potential to exist throughout the lower and higher mind respectively, yet, this student declares that when an individual's intellect, desire, and thus free will are being influenced by fear, they [intellect; desire; free will] are not being influenced by 'real' or 'unconditional' love, and vice versa. And though all of the above mentioned components of the mind exist, many still are not aware of the *causes* which affect their own innermost thoughts, or more specifically, their thought process (reasons for the way we think). So the logical question to again ask is - how can something which is unknown be or become known? This can, again, be achieved because what is unknown or veiled from an individual can be mapped out or unveiled to become known, *if*, one only possesses the desire to direct their free will into doing so, and in the process, the individual can transcend the 'fear' of the unknown or of self.

Transcending fear, Metaphysical Psychology proclaims, is accomplished by way of faith,

which is simply an individual's inner look for strength, comfort, and support, which is likened to trusting in what can not be detected by our five (5) senses. This work declares faith as a key component of the science Metaphysical Psychology, and also relates faith to being a higher-ordered level of consciousness/awareness just as introspection, and therefore a deeper, stronger belief within one, yet, where 'true' faith resides, beliefs are eradicated of doubt. Nevertheless, beliefs/perspectives, as well as faith are both considered sources of authority and power for an individual seeking self-knowledge or enlightenment. Faith is usually associated with an individual's free will, and both faith and free will are located throughout the whole mind (lower & higher), just as ones' consciousness, desire, and emotions are. The basis of faith, within one however, is a 'knowing' in what the five (5) senses *cannot* detect, with the absence of doubt, whose root cause is fear. The polarity of faith, which is belief nevertheless, is rooted in doubt, mainly because, as previously stated, they (beliefs) are usually acquired through what was heard. Faith, however, is based upon a *knowing* and a trusting which can only be formed through the revelation of the higher-ordered consciousness/awareness method of introspection, or looking within. Faith thereby in most cases is discovered by an individual either directly, meaning through ones own desire, research and will, and requires no justification or validation from anything or anyone outside of what is known to the individual to be true, or, indirectly, meaning through what has been "heard" through the testimony of someone else, and hence, through their research and will. Beliefs, because they contain some degree of doubt, are considered as being fickle like our likes and dislikes, and are therefore considered by this work to be also housed within the lower mind. Therefore, beliefs gained *solely* through an individual's intellect or ability to reason, at their root, is based upon illusion. Metaphysical Psychology declares however that beliefs gained through a healthy balance of faith and intellect/reason is the desired result that one would need to acquire self knowledge, as well as to achieve enlightenment, and thus, (re)discover the Kingdom of Heaven which lies within. This is so that a more complete understanding of an individual's beliefs which were acquired from what was heard combined with what was gained

through one's own research, study and contemplation can become known, thus, allowing an individual the opportunity to know self.

As previously stated in Chapter IV, the unconscious mind was regarded by Freud [Sigmund] to be a 'force of will' which influences an individual, even though it operates well below the surface of an individual's conscious or aware mind. And, although these thoughts of the unconscious mind are suppressed or veiled to an individual, they [thoughts of the unconscious mind] are the foundational causes which feed the thoughts of the higher and lower mind, where our consciousness/awareness, soul/psyche, intellect, personality/ego, desire, emotions and free will all affect our perceptions/beliefs or individualized way(s) of thinking, which therefore shape our overall moods, behavior, and actions. As also stated in the previous chapter about the unconscious mind, the Swiss psychiatrist Carl Jung believed in the principles of a personal as well as a collective unconscious mind. He [Jung] believed that the 'personal' unconscious mind should be thought of as a valuable counter-balance to the conscious mind, meaning that they function in unison, while he [Mr. Jung] declared that the collective unconscious mind describes how humanity *is* truly connected as one because of our whole existence taking place within the unconscious mind of THE ALL or GOD. The French psychoanalysis Jacques Lacan claimed that there is a battle within us between the ego (personality) and the unconscious mind which *cannot* be healed, yet this student respectfully disagrees with this statement. This work perceives Mr. Lacan's statement as being presumptuous because it doesn't take in consideration that both the ego/personality and the unconscious mind *could* benefit from each other *if* acceptance and understanding are involved. This work declares that the only way that the ego/personality and the unconscious mind (meaning our 'unaware' root causes/intentions/purposes; or our veiled motives and intentions) can resolve their conflict and truly reap the benefits of their reconciliation is for an individual's intellect (intelligence) to direct an individual's ego/personality to recognize and accept the fact that the veiled causes/intentions/purposes within an individual's unconscious mind, are the root causes for one's individualized way(s) of thinking within any given individual.

Therefore, ego/personality exists because of the root causing thoughts of the unconscious mind. And although, as previously stated, the thoughts of the unconscious mind are not known to an individual, they *can* be mapped out to become known. This interaction within one between the ego/personality and the unconscious mind happens usually without an individual ever being aware that it is indeed happening, yet, this interaction directly affects our individualized level of intellect or ability to reason, which also exists along side the ego/personality within the lower mind. In short this meaning that it is our hidden or veiled root causes/intentions/purposes contained within the unconscious mind which feed and develop our intellect or ability to reason which therefore shapes and develops the personality/ego into building one's individual character. Mr. Lacan continues by stating that the unconscious mind within one is governed by "the Desire of the Other" which this work identifies as the innate Desire to Receive, which exists within all, and competes against the higher innate Desire to Impart or Give. For we all house the confusing internal battle of trying to decide what desire we will *chose* to let become the prime motivator and thus root cause for our thoughts, actions, moods, and behavior tendencies, and therefore, our individualized way(s) of thinking - the Desire to Receive or the Desire to Impart or Give. This internal battle between the two desires is what helps shape our perceptions/beliefs or individualized ways of thinking, and dictates our environments (internal and external), whether this is recognized by an individual or not. This work proclaims that the desire which wins is the desire which an individual consciously or unconsciously *chooses* to make the chief motivator of their thinking on various levels, making the chosen desire the veiled or unveiled root cause for one's behavioral tendencies, moods, actions and overall perceptions/ beliefs and/or our individualized way(s) of thinking. The intent of Metaphysical Psychology is to assist an individual into recognizing what desire *is* their *true* motivation at the innermost core of their being and/or thinking, and thus, the 'root' cause, intention, or purpose of an individual's thinking in any given circumstance and/or experience. The core and/or root motivation of any given individual moods, behavior, and actions is exposed through the process of abstracting through the

different layers of thought within one. Simply meaning, does one mainly think of ways to receive *solely* for the benefit of *self*, or does an individual *solely* think of ways to give, at their innermost core of one's thinking? This work declares that neither way of thinking *solely* represents the true purpose of Metaphysical Psychology of achieving self knowledge and enlightenment, nor will it solely provide one the key to the (re)discovery of the Kingdom of Heaven which resides within us all. For this study deems that it is not the wisest choice to desire solely to receive or to give because the unbalanced desire of either can reap consequences and lessons that may be quite painful for an individual to experience. Yet, this work does declare that it is the amalgamation [uniting] of both desires (the Desire to Receive and the Desire to Impart/Give) within one in any given experience, situation or circumstance which provide the full benefits that Metaphysical Psychology can potentially offer, and this combining of desires within any given individual is key to (re)discover the Kingdom of Heaven which resides within, meaning, that the ultimate purpose of Metaphysical Psychology is the merger of both desires within one, which produces the enlightened Desire to Receive for the sake of Imparting or Giving.

The Seven (7) Laws of Metaphysics, this student humbly suggests, should always be considered as the highest among all other principles of Metaphysical Psychology, as well as its foundational essence. This work makes this claim because the Seven (7) Laws are proclaimed to be the Laws which govern not only the inner and outer workings of Man's [Humanity's] thinking, but, of the entire Universe as well, and are thus put into place by THE ALL [GOD] to establish order within HIM/HERSELF. And although all seven (7) laws are considered by this student as being essential in the practice of Metaphysical Psychology and in the (re)discovery of the Kingdom of Heaven, this work feels no need to reiterate all seven (which were all spoken about in the closing of Chapter IV). Therefore, this student would like to declare that an understanding of the first Law of Metaphysics, the Law of Mentalism, is key and essential if an individual desires to gain any true understanding of Metaphysical Psychology, and therefore, the inner workings of ones mind or way(s) of thinking. This is so because the Law of Mentalism proclaims

that ALL is Mind, meaning that thoughts create reality, and in regards to the intentions of Metaphysical Psychology, and more specifically this work, the Law of Mentalism declares that *our* thoughts create *our* realities, individually as well as collectively. So, with that being stated, at this point within this work this student will attempt to briefly summarize and explain 'why' the Law of Mentalism declares this to be so, and 'why' the Law of Mentalism is the basic foundation of Metaphysical Psychology.

One might be inclined to ask- what does the understanding of this law mean in regards to Metaphysical Psychology and in assisting one to know self, become enlightened, and thus, (re)discover the Kingdom of Heaven which lies within? To answer these questions, this student declares that it is first important for an individual to grasp the Hermetic concept of THE ALL. The term THE ALL is the name given by the Hermetic sages to represent the Substantial Reality or Supreme Deity, i.e. GOD. In attempting to comprehend and explain the incomprehensible and unexplainable, i.e. GOD, this work will attempt to briefly define what is meant by the ancient Hermetic scholars and philosopher's depiction of THE ALL/GOD. To begin, let's first define what the word *substantial* means. Substantial, according to the American Heritage Dictionary, is defined as being: the essential element; actually existing, or real; not imaginary; and is characterized by abundance or plenty. While *reality*, nevertheless, is defined as being: true; the state of being real; fixed; permanent. Therefore, based upon these two definitions, the Hermetic scholars defined THE ALL (GOD per se) as being the Substantial Reality, which is the underlining *Cause* of every *effect* [meaning 'everything' which is manifested and/or exists which is tangible as well as intangible]. And, though the inner nature and true essence of THE ALL/GOD is considered by the Hermetic Masters as well as many enlightened thinkers to be *Unknowable* and *Unchanging* to any human mind, the given term which is *still* considered to be the most comprehensive and complete of the many descriptions applied by Man to THAT (here meaning GOD) which transcends *all* names and terms of a Supreme Deity is described and stated as being simply, THE ALL. So, next one may ask- what does this information have to do with

Metaphysical Psychology and more specifically, the aim and purpose of this work? To this inquisition this student humbly asks the reader to be patient, for understanding will be reached in due time.

As briefly touched upon in the prior paragraph, the only term which is comprehensible for the human mind to grasp which somewhat describes the Unknowable, Indefinable, and therefore Unspeakable is THE ALL, which can be classified as being SPIRIT. But, what is SPIRIT? SPIRIT (THE ALL; i.e. GOD) can be likened to the highest degree/vibration of Pure Intelligent Thought, which, is always of a benevolent, imparting/giving nature, and, which loses absolutely *nothing* no matter how much of ITSELF is given. This is what the ancient sages, prophets, scholars, and this work declare to be SPIRIT, THE ALL, and GOD. INFINITE LIVING MIND, which exists beyond the scope of our five (5) senses, yet is the veiled root 'Cause' of *everything*, including the five (5) senses, and seeks to *always* impart and/or give love, which is ITSELF. IT (here meaning THE ALL/GOD) accomplishes this imparting or giving of ITSELF continuously and effortlessly. In the Mind of THE ALL/GOD is where all or everything which has, does, or will exist has its being, hence the title of THE ALL. Meaning, *all* that possess activity and life, hence a soul, is at its deepest essence a spark or idea (if you will) from the eternal flame or continuous flowing stream or energy and therefore thought which can be likened to being the Divine Mind of THE ALL. With that all being stated, it should now be clear to the reader why The Law of Mentalism is essential in the principles of Metaphysical Psychology, and more importantly, in the (re)discovery of the Kingdom of Heaven which lies within. For a clearer understanding about the Law of Mentalism, this student feels that the website presented by Astra Mare best relays the intentions of the Law of Mentalism, and therefore, may give the reader a better understanding of the principles of Metaphysical Psychology, and thus, gain insight to assist in knowing self and (re)discovering the Kingdom of Heaven. According to the website, it states: “the Law of Mentalism describes the creative force of thought which all things, events, and works first take seed. The popular notion that you [we] create our own reality is generally interpreted as

if it were simply a matter of putting one's mind to it, or as if we have complete conscious mastery over the process. The more accurate notion should be stated as, "You are responsible for, or affect your own reality." This meaning that our thoughts give rise to our words, which are therefore connected to our actions, or specifically, to what we then *choose* to do or not do, and, the things we *choose* to do or don't do become the actions which shape and mold us into who we are as well as, defines our perceptions/beliefs. Not to mention, of course, an individual's desire, emotions, intellect, personality/ego, and soul/psyche or memory which also affect an individual's overall way(s) of thinking or mind. These concepts of Metaphysical Psychology make up an individual's core mentality, which shape a person's individualized way(s) of thinking, and are the tools needed if one truly desires to know self, become enlightened, and thus, (re)discover the Kingdom of Heaven.

Next, this student would like to discuss and elaborate upon what was spoken on earlier in reference to perspectives/beliefs. Earlier, this work touched upon perspectives and more specifically, perceptual beliefs and perceptual knowledge. The question was asked- how does an individual's perceptual beliefs (thereby "*beliefs/perspectives*") become perceptual knowledge (thereby "*knowledge*")? What is the 'root cause' of the change within one from having their perspectives/beliefs turned into knowledge? Well, this work humbly states that the answer to these questions is acquired by an individual justifying between what one considers as being their beliefs and what is illusion. So, what is illusion? An illusion is defined by the American Heritage Dictionary as: an erroneous perception of reality; an erroneous concept or belief. Therefore, to continue to exist, illusion thrives off of an individual not conducting their own inquiring into where one's beliefs/perspectives come from, and 'why' they believe what they "say" they believe. Most individuals, not all, simply trust what is told to them, without question because of them trusting in the title of the individual who is telling them what they should believe. These titles range from: mother, father, teacher, professor, pastor, priest, congressman, president, etc.... Not to insinuate that these people in one's life shouldn't be listened to and respected, this work is simply

stating that in order for one to distinguish between what is illusion and what is truth within one, it is imperative for an individual to conduct one's own research, along with any other method an individual may have developed and found useful in forming their beliefs/perspectives. This, Metaphysical Psychology claims, also applies to one knowing self, and is why consciousness/awareness is essentially the first tool or function needed in order for an individual to 'know self' and thus, achieve enlightenment. This is so because an individual needs to first recognize or pay attention to their belief(s)/perspective(s) before the individual can find out the 'root cause' of their belief(s)/perspective(s), and therefore obtain knowledge [of self].

Metaphysical Psychology suggests that perceptual beliefs become an individual's perceptual knowledge through the individual erasing doubt, again whose root cause is fear, about the authenticity or trueness of their beliefs/perspectives. Fear of what, one may ask? Fear of possibly being wrong about what we as individuals perceive to be true about ourselves, which can potentially affect one's pride and self esteem, (aspects of personality/ego), and especially, fear of what others may perceive or think about one, which can be classified as our individualized way(s) of thinking. This, again, is because most beliefs/perspectives are achieved without any real research or study by an individual, and therefore, are based from what has been "heard" from others, and are therefore other's beliefs/perspectives and thus may be illusion, which, unfortunately, is seldom recognized by most. So, if what is proclaimed from others sounds true enough for an individual to accept as truth, it becomes the individual's belief(s) and truth as well. It is then the mind (lower causes/intentions/purposes which houses the "me" mentality and one's higher causes/intentions/purposes which houses the "we" mentality) which continues to shape and mold one's beliefs/perspectives into what we *perceive* as 'knowing' to be true, especially in regards to knowing self. What this work desires an individual to recognized through the science of Metaphysical Psychology is that beliefs/perspectives achieved by any given individual without the sincere desire and effort of an individual to *truly* 'know' the information that is being sought after, will in fact be beliefs/perspectives governed at their root by illusion. This would also apply

to beliefs about oneself. This is the reason why this work considers an individual's perspectives/beliefs to be similar to an individual's common likes and dislikes, being that they are both contained within the lower mind. Metaphysical Psychology of course recognizes that an individual's beliefs/perspectives carry various levels of passion and emotion attached to them which makes it extremely hard for an individual to let loose of them [beliefs/perspectives] for fear of not being able to survive the switch or transformation of thinking because the individual can't or refuses to see pass what they want to belief or perceive as being true. This is why this work therefore states that beliefs/perspectives are contained within one's lower mind, and is in theory, governed by intellect/ego/personality. Meaning, that in regards to one's beliefs/perspectives and especially for the purposes of this work, one's beliefs/perspectives about one self, are formed in one's lower mind, and therefore at their root represent the "me" mentality or the Desire to Receive. This Desire to Receive can be for any number of reasons but, the root desire is for acceptance, which has as its' root LOVE. While the polarity of beliefs/perspectives, that being knowledge, is contained within the one's higher mind, and at its root represents the "we" mentality or the Desire to Impart/Give. And, this Desire to Impart/Give embodies the act of sharing, and therefore represents LOVE. This is declared as being so because when 'true' knowledge is obtained by any given individual, one, in most cases, is moved to share this knowledge, either for the glory of self (ego/personality; "me" mentality) or to enlighten others (soul/psyche; "we" mentality). Therefore, this work thereby declares that since beliefs/perspectives are contained within the lower mind, they are likened to self-warranted self knowledge, which as stated previously in Chapter IV, leaves open the possibility of error. Metaphysical Psychology suggests that this is not the case in every individual's circumstance, but in many, if one truly looks inside and is truthful with oneself to discover how they acquired their particular beliefs/perspectives. Metaphysical Psychology thereby also suggests to any individual willing to listen, that in the quest to know self, after one has become aware of their beliefs/perspectives, that an individual also utilizes the higher-ordered tool of consciousness, that

being introspection, to 'scan' these perspectives and/or beliefs to delve deeper to discover their root cause as well as the purpose for an individual retaining and considering the beliefs/perspectives as truth.

In continuing to discuss the principles of Metaphysical Psychology, this student would like to reemphasize that what Metaphysical Psychology declares is the first tool needed by an individual to begin embarking upon the path to self-knowledge and thus enlightenment is consciousness/awareness, or, to draw attention to one's beliefs/perspectives, or simply one's way(s) of thinking. Now, with that being stated, this student understands that it is extremely difficult and exhausting to give attention to *every* thought that we have on a daily basis. Therefore, Metaphysical Psychology would urge an individual to start drawing one's attention to or start becoming more conscious or aware of the thoughts which one has a strong emotional connection or reaction to. This meaning that an individual will start recognizing when a particular mood or emotion (happy or sad) is affecting one's thinking, and therefore, the individual can probe deeper into their mind (causes/intentions/purposes) to discover 'why' this way of thinking (meaning either happy or sad thinking) is taking place. It is being conscious or aware of these thoughts which allow an individual the opportunity to know self. Once one is conscious of their thoughts/perspectives/beliefs, one is therefore able to make sure that one's beliefs/perspectives do not clash, and are consistent. Such consistency enables a positive connection between one's beliefs/perspectives within an individual, which provides a 'reason' or 'root cause' for one possessing their perspectives/beliefs/ or individualized way(s) of thinking. This positive connection between one's beliefs/perspectives is what allows an individual to believe their beliefs/perspectives or individualized way(s) of thinking as truth. The science of Metaphysical Psychology is the science which seeks to unveil the 'root cause' for one's way(s) of thinking/perspectives/beliefs. This is why a belief/perspective can only be justified if it [the belief/perspective] is acquired by organizing one's thoughts into a reliable organized method which an individual's way of thinking latches onto, and therefore, the belief/perspective is

declared unto the individual as being understood or truth. Intellect or one's ability to reason and make decisions is also involved in understanding one's individualized way(s) of thinking/perspectives/beliefs. Yet, while an individual's thoughts/perspectives are merely beliefs, and reside within the lower mind, their [beliefs] root cause is the "me" type thinking, again, whose root cause is the innate Desire to Receive which, while contained within an individual's lower mind, seeks to receive for the benefit of self solely, and this desire [to receive for self only] is housed within the unconscious mind, unaware to an individual.

The belief which is central to the intent and purposes of this work, nonetheless, is the belief about one self, or, the belief about one knowing self, and thus, becoming enlightened. What allows one to be sure that one is on the right path to (re)discovering self and enlightenment? Well, to start to answer this question, this work will restate what was previously stated by The Stanford Encyclopedia of Philosophy about self knowledge. The Stanford Encyclopedia of Philosophy refers to self-knowledge as being knowledge of one's mental state(s) or way(s) of thinking, which include an individual's beliefs, desires, and sensations. So does this mean that self-knowledge is indeed infallible? This work, as well as Metaphysical Psychology, would declare that the answer to this question would be "yes", if, the beliefs of self-knowledge were obtained by an individual with the *desire* to truly know self, and has therefore, has used compassionate truth and acceptance upon themselves (meaning their lower and hence negative tendencies) so that they become conscious or aware of illusion is governing their own perspectives/beliefs. One's desire is an essential component which an individual needs to have in order to know self and become enlightened, as well as for Metaphysical Psychology to be successful. From an outside observer looking at one who has supposedly acquired self-knowledge however, the only way that an observer can determine that an individual has acquired knowledge of self is for one to observe the individual's words and actions to see if they correlate to one knowing self or being enlightened. Nevertheless, this work, as well as Metaphysical Psychology, would like to reiterate that an individual obtains self-knowledge and therefore becomes enlightened through the special higher-

ordered consciousness/awareness method known as introspection. It is introspection's ability to permit an individual immediate and direct access into the inner workings of an individual's individualized way(s) of thinking which allows one to (re)discover self or acquire self-knowledge. This, again, is because perspectives/beliefs gained through introspection are *not typically* influenced by anything outside of any given individual, and those which are, are the beliefs/perspectives about one self which are achieved and governed by illusion. This is why beliefs/perspectives gained through introspection are regarded as being special, because there is nothing required to justify an introspective belief/perspective other than the individual believing that they are indeed conscious of their respective perspective(s)/belief(s)/or individualized way(s) of thinking. Introspection, referred to by Metaphysical Psychology as the 'privileged access method of obtaining a higher-ordered consciousness/awareness' provides immediate access into one becoming enlightened, and therefore, (re)discovering the Kingdom of Heaven that lies within. It is introspection which ignites an individual to start making conclusions about one's perspectives/beliefs/individualized way(s) of thinking, which in essence is an individual's mind (higher & lower causes/intentions/purposes). And, being that introspection is a tool which assists an individual in recognizing the different aspects of mind, and operates beyond the capacity of the five (5) senses, these conclusions, this work humbly states, must be declared also as being metaphysical conclusions, thereby making them spiritual in nature. This work would like to reiterate that introspection has two (2) distinct characteristics which attempt to justify and rationalize an individual's beliefs, those characteristics being self-intimation and self-warranted self-knowledge. It is self-knowledge which is acquired through self-intimation which assures that simply believing that one *truly* is observing or is truly conscious of their individualized way(s) of thinking/perspectives/beliefs is enough to justify them to an individual. This is so because as the Hermetic Metaphysical Law of Mentalism states; All is Mind. Yet, beliefs/perspectives achieved by way of the introspective method of self-intimation can truly only become declared as being truth and knowledge however when all illusion is eradicated from the mind of an individual. Self-

warranted self-knowledge, on the contrary, is based off of information which was “heard” by an individual, and offers an individual no ‘real’ justification to declare the self-warranted beliefs/perspectives as being truth. Therefore, Metaphysical Psychology suggests that self-warranted self-knowledge, about one’s beliefs/perspectives/or individualized way(s) of thinking, has as its root cause illusion, and is therefore controlled by an individual’s personality/ego. And, being that personality/ego resides within the lower mind beliefs/perspectives achieved by way of the self-warranted self-knowledge method are controlled by an individual’s intellect or ability to reason.

The science of Metaphysical Psychology therefore suggests and teaches individuals that we are the only ones who can monitor our individualized thoughts/perspectives/beliefs/way(s) of thinking, which makes us responsible for them, on an individual and collective level. The problem occurs when we negate this responsibility because of our ignorance or not knowing. Metaphysical Psychology declares that self-knowledge and enlightenment occur because introspection or ‘looking within’ is a monitoring mechanism that draws attention and awareness to oneself, or one’s perspectives/beliefs/individualized way(s) of thinking. Self-knowledge as well as enlightenment is obtained through a specific language or code of thought happening within the mind of an individual which can only be interpreted by one self and our Creator, i.e. THE ALL (GOD). This, many enlightened ones declare, is so because we are in essence one in the same, because of man (humanity) being made in the image of GOD/THE ALL. This is why we individually as well as collectively need to pay attention, scan and check/discipline our thoughts of the unconscious mind, which houses our ‘true’ intentions, which are the root causes for our thoughts behavior, moods, and actions.

The unconscious mind is where the innate Desires to Receive as well as to Impart/Give reside within us. However, though one’s true intentions along with the innate Desires to Receive and to Impart/Give dwell within the unconscious mind, and are hence unknown to most individuals, the unconscious mind can be reprogrammed, so to speak, according to each

individuals desire to know the root cause and intentions of their thinking, and therefore, one can direct their desire and free will to decide what innate desire [to Receive or Impart/Give] they truly want to be the root cause of their thoughts or beliefs/perspectives/individualized way(s) of thinking. Again, this work would like to restate that a healthy, balanced combination of both desires within one is the desired effect of Metaphysical Psychology. Metaphysical Psychology declares that if the 'root causes' or 'intentions' of the unconscious mind are recognized and accepted by an individual with compassionate truth, they can be understood and verbalized, which is an aspect of knowing self and being enlightened.

In regards to the mind-body connection, Metaphysical Psychology proclaims that the connection can be explained by stating that the brain [body] is the vehicle used in which introspection/self-knowledge/enlightenment [mind] completes the self-scanning process of its constant flowing information of beliefs/perspectives which results in an individual potentially achieving a higher-ordered sense of awareness/consciousness. In the mind-body correlation, the brain is considered to be the master gland which can be likened to being the link between the mind (spiritual) and the central nervous system (body), as well as the brain being responsible for balancing the interaction between the two (mind; body). As master gland of the body, the brain integrates all bodily functions, yet is subject to the causes/intentions/purposes of the mind (higher/lower) within any given individual. Mind however, is not confined to the brain solely or hence, the body, as believed by the science of Psychology, but extends beyond the body. It is the brain which regulates the thoughts coming from our subconscious and unconscious mind which have their effect on the health and functions on the body. The body, Metaphysical Psychology teaches, is "Thought" manifested in its physical form, and therefore thought or one's way(s) of thinking indicates the operating vibration, frequency or overall "vibe" of that individual. It is the subconscious mind nevertheless which works indirectly with an individual's desire and free will, and differs from an individual's unconscious mind only in that the subconscious mind can be considered as being the middle ground between one's conscious and unconscious mind. Therefore

in order for Metaphysical Psychology to be effective, it is first necessary for the thoughts of the subconscious mind to become recognized before the true causes and intentions of an individual's unconscious mind are unveiled, and thus, self knowledge or enlightenment obtained. It is the subconscious mind which alerts an individual when that individual is wrong or when others wrong them. The subconscious mind therefore helps “protect” an individual physically as well as mentally, and is therefore the vehicle which an individual uses to “feel” and evaluate the intentions of others and self as either being honest or dishonest in any given experience, circumstance, or situation, which one's physical senses can not detect. Therefore, since the subconscious mind helps “protect”, the subconscious mind is likened by Metaphysical Psychology as also being an aspect of the lower mind, where intellect and personality/ego dwell and have life, yet, nevertheless, these attributes of the lower mind should be considered by one as being just as important as the contents of the higher mind (soul/psyche or memory) in obtaining a balanced and healthy life (mental and physical). This could possibly be the reason why the body has been likened to being a barometer of what the mind is doing. Meaning, that the health of the body (all of its cells, organs, etc...) is determined by and reflect the thoughts of the mind, or, an individual's individualized way(s) of thinking. This could explain the true cause of many illnesses, and is why Metaphysical Psychology identifies disease as essential being dis-ease between an individual's the mind (one's way(s) of thinking) and the body, whether this is realized or not, which may seem strange until one chooses to delve deeper into the root causes/intentions/purposes of self or one's way of thinking. A metaphor of this can be said to be like how heat or temperature [thought per se] regulates the degree [vibration or frequency per se] of a thermometer [body per se]. This simple metaphor *could* be the answer to the question which has plagued and bewildered many - how does the mind and body correlate?

This work has attempted to present to the reader a comprehensive understanding of the principles of the science Psychology as well as how and why these same principles can and should also be regarded as Metaphysical, and hence, integrated into the science of Metaphysical

Psychology, which in this student's humble opinion, represents the science which exemplifies a key into understanding ourselves, and therefore, acquiring a primitive understanding of our Creator, THE ALL, i.e. GOD. Why Metaphysical Psychology can give an individual not only an understanding of self but of THE ALL [GOD], is best stated in Genesis 1:26-27 of The King James Version of the Bible. Genesis 1:26 states: **And God said, "Let us make man in our image, after our likeness, and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. [27] So God created man in his own image, in the image of God created he him; male and female created he them."** With that being stated, this student would like to share an interpretation of this scripture which assists in the purpose and aim of this work, and may be of interest to the reader. Earlier within this work, the Hermetic concept of THE ALL, i.e. GOD, was explained and briefly discussed. It was also previously stated within this work that the primordial phenomenon which precedes *all* manifestations, whether tangible or intangible, recognized or not, is 'thought.' But why is this? What is responsible for making thought the primary cause of everything else, including our being? This work humbly states that Metaphysical Psychology answers these questions with a simple answer-THE ALL, i.e., GOD, which is a pretty general answer unless understanding is achieved in respect of the relationship between THE ALL [GOD] and Man [Humanity]. This student declares that this work's interpretation of Genesis 1:26-27 implies that the cause of our inner life (mind; thought) is due to THE ALL [GOD], which is loosely described by this work as being INFINITE LIVING MIND, or INFINITE LIVING THOUGHT. But what does this mean? This means that THE ALL, i.e. GOD can be *loosely* likened to being "Supreme Consciousness" or "Supreme/Total Awareness", and is the primordial '*Knowing*' of *all* that is, yet, not specified until THIS CONSCIOUSNESS (here meaning GOD) '*desires*' to '*create*' *something* specific. However, until the *desire* of THE ALL specifies or concentrates ITS *attention* and *will* to any given seed thought, the thoughts

remain in THE ALL's [GOD's] Mind, *living*, yet not tangibly manifested. Creation of Universes, Solar Systems, and all that each consist of, are consistently and effortlessly being created and/or absorbed back into the mind of THE ALL [GOD]. The Mind of THE ALL, i.e., GOD can be perceived as being the space where infinite *potential or possibilities* of ideas, commonly referred to by many as being the different seeds or core ideas (thoughts) for the creation of *all* things reside, or simply stated, THE ALL can be likened to the infinite abyss or storehouse of information and memory regarding '*everything*' that ever has, does, or will exist, whether tangible (such as a tree) or intangible (such as the knowledge contained within the seed which embarks the tree to bloom and produce fruit of its own kind). THE ALL [GOD] is PURE INTELLIGENCE, which seeks solely to create in order to fulfill its essential and innate Desire to Impart/Give and therefore to Love, which IT continuously does effortlessly without the confliction of battling a Desire to Receive.

In light of this information being presented which roughly describes the Indescribable, i.e. THE ALL (GOD), this student will now link how and why this information about THE ALL is imperative in the practice of Metaphysical Psychology, as well as to anyone desiring to heal their respective way(s) of thinking or mind. The reason why the Law of Mentalism operates in the manner in which it does, as well as the other six (6) laws, is because the Seven (7) Universal or Hermetic Laws are the laws which THE ALL or GOD has established within ITS (HIS/HER) Mind to govern *all* minds or individualized way(s) of thinking which are contained and held within IT [THE ALL/GOD]. THE ALL [GOD], however, blessed the mind of Man [Humanity], which is sustained within the Mind of THE ALL, with the best and worst things which MAN possess...Intellect/Personality/Ego, Desire and Free Will (symbolically represented by the serpent of the Garden of Eden in Genesis), which allows one the 'potential' to *create* what ever is *desired*, or, *thought* of the most, which is an attribute of being made in the image of GOD, whether this blessing is realized or not. In truth, we *all* create on a daily basis the different aspects of our lives simply by how we think or by our respective perspectives/beliefs about our daily

experiences and circumstances. This is why being aware or conscious of our perspectives/beliefs is the first step to knowing self and thus, becoming enlightened. If one desire's, an individual could journey deeper within self to discover the root cause of these perspectives/beliefs so that one might get past the illusion of the personality/ego and unveil what is real. However, Humanity has not remembered, in regards to the workings of the mind that one *is* responsible for what one creates or thinks about due to the Hermetic Metaphysical Law of Cause and Effect. This work proclaims that this is where the practice of Metaphysical Psychology can assist an individual and thereby Humanity in becoming more conscious or aware of what they are creating mentally, i.e., thinking about, which, can and usually does dictate what our external environments are like. Many, nonetheless, would state that most of the time they "don't know" what they're *really* thinking about because we rarely pay attention to the numerous different thoughts which constantly go through our minds unless we desire specific results. This is why Metaphysical Psychology suggests to any individual who wants to embark upon the journey of 'knowing self' or becoming enlightened to *sincerely* desire to direct one's attention or awareness/consciousness into wanting the specific result of knowing self and thus knowing the root cause for one's individualized way(s) of thinking, and it shall start to manifest in ones life due to what is stated by the Hermetic Metaphysical Law of Mentalism- "All is Mind".

The science of Metaphysical Psychology suggests that by an individual desiring to know self, that he/she also in the process will discover that at the root cause of their beliefs/perspectives lies the "Desire of the Other" or the Desire to Receive, which because it is housed within the lower mind, is first molded by one's intellect and personality/ego. Therefore, the Desire to Receive represents the "me" mentality which is again the expression of desiring to receive for the benefit of self solely with no regards for the needs or concerns of others. However, this work would also like to reiterate that the "me" mentality *shouldn't* be regarded as being bad, per se, for this mentality's purpose is to "protect self." The Desire to Receive, which gives birth to the "me" mentality, is innately placed within us along with the Desire to Impart/Give at birth. To clarify

this point, this work asks the reader to briefly contemplate an infant growing into an adult. When we are infants first born into this world, our mentality is that of survival. This basic and normal need for survival inbred within us all at birth is what develops the “me” mentality, which again, is normal at this early immature mentality or way of thinking. As the infant grows however into a toddler, child, adolescence, and finally adult, if this “me” mentality is not disciplined/checked, it continues this immature way of thinking about self solely with no regards for others. Early in life, it usually is our parents and/or guardian who are responsible for this checking/disciplining of one’s “me” mentality, yet, as one matures, this responsibility falls solely onto the individual to discipline themselves. Metaphysical Psychology teaches those who desire to learn that to first acquire self knowledge which leads into becoming enlightened, one needs to learn how to accept the “me” mentality and unite it with the “we” mentality contained within one’s lower and higher mind (lower and higher causes/intentions/purposes) respectively. But, how is this done? Well, this is achieved after one has become conscious or aware of their beliefs/perspectives or individualized way(s) of thinking and thus obtained self knowledge, by transcending the fear of the unknown, which for this work, is considered as being one’s unconscious mind. Changing one’s mental vibration or frequency is achieved by simply thinking about the opposite ‘positive’ mood, thought, experience/situation/circumstance instead of the ‘negative’ mood, thought, experience/situation/circumstance which an individual is experiencing. This is what balances the thinking and moods within an individual because of the Hermetic Metaphysical Law of Polarity. But how is this done? - Through practice. One changes his/her mental vibration or way of thinking by desire and sheer will (free). Desire and will is what empowers an individual to deliberately fix their attention upon a more desirable mood or thought, if one sincerely chooses to do so. It is desire and will which directs ones attention to become conscious or aware of an individual's beliefs/perspectives or individualized way(s) of thinking, which is what Metaphysical Psychology proclaims as changing the mental vibration or frequency of one’s thinking. Metaphysical Psychology declares that this practice works because concentrating upon the

opposite mood or mentality is likened to seeing both ends and/or poles of the same object, and thus, viewing the entire object or situation. The science of Psychology already practices this technique to some degree by suggesting to its patients and students that when trying to overcome negative impulses, moods, and behavior to concentrate on the opposite impulse or mood. Therefore, Metaphysical Psychology suggests that in order to defeat negativity within one, one doesn't necessarily have to eliminate the negative quality completely, but accept the negative quality for what it is, yet, do not tolerate the associated negative behavior and one will transcend it and see the positive, thus learning what is needed to be learned for an individual to grow and mature mentally, therefore changing ones outer environment naturally as well. By reversing ones negative mentality to its positive polarity, an individual becomes master of their own moods, behavior and therefore actions, and thus, begins to 'know self'. Therefore, Metaphysical Psychology proclaims that in reference to the uniting of the "me" mentality and the "we" mentality, the "we" mentality develops from one choosing to think and *care* about others, thereby raising the negative lower thinking of the personality/ego to a higher "we" thinking of the soul/psyche. As this mental art is practiced and perfected within one, self-knowledge gives way into enlightenment.

This work recognizes that in truth, many are confused and disgusted at the fact of really not knowing oneself, whether this is realized or not. The feeling of not knowing what one's purpose is, or life's purpose in general is constantly lurking within the back of every individual's mind on one level or another. Metaphysical Psychology's intent therefore is to unveil and empower one into overcoming this feeling of "not knowing" oneself, as well as not knowing one's purpose, which in essence is what gives life *true* meaning. In continuing, this work humbly states that the unveiling of self can only be obtained through accepting, knowing and understanding the 'soul.' In agreeing with the French psychoanalyst Mr. Jacques Lacan, who states that 'soul' is something alien to the mundane (meaning, world; five (5) senses), this work declares that this is so because soul is a metaphysical happening and therefore has to be

approached in that manner (metaphysical) to be understood. What Metaphysical Psychology recognizes in most in regards to speaking of thoughts and self-knowledge is that many don't *really* want to know their self or become 'enlightened' because of thinking that it will be too difficult to do, as well as because of the extreme amount of guilt and unworthiness one may feel because of past thoughts, behavior and actions. This guilt breeds an unforgiving mind for oneself, for what numerous people have described as being *sin*. The science of Metaphysical Psychology suggests however that it is this 'unforgiveness' which provokes an individual into possessing a victim mentality, and prohibits an individual from thinking and acting in maturity according to personal responsibility instead of thinking and acting immaturely according to personal convenience. Meaning, most individuals' individualized way(s) of thinking concentrate mainly on ways to make life easy and simple for themselves solely with little regards for others. It is the immaturity of this "me" way of thinking which blinds one individually as well as collectively from the realization that there's more to life than what is best for us individually, and what this world and our physical senses represent to an individual. It is sin, which in its original Greek translation simply means *missing the mark*, which manipulates one's intellect as well as one's personality/ego, into allowing an individual's beliefs/perspectives to be governed by illusion.

This world operates on the defenses and hence the illusions of the personality/ego: pride, anger, jealousy, competition, social status, etc., which, are not to be considered as being "bad" *per se* if these defenses of the personality/ego are accepted, disciplined and balanced by the higher/positive way(s) of thinking of soul/psyche within any given individual. And as stated earlier within this work about one's intellect, an individual's personality/ego, through its defense mechanisms, is also only doing what it is meant to do- 'protect us' on all levels of our lives, individually as well as collectively. Metaphysical Psychology however proclaims that this "protection" should be considered as being unhealthy and detrimental if and/or when an individual's personality/ego is blinded and thereby ignorant of one's soul/psyche or higher/positive causes/intentions/purposes. The science of Psychology teaches that all defenses,

healthy and unhealthy, originate in childhood as ways to assist in our survival, but, if the unhealthy defense mechanisms are not checked or disciplined, they are carried along with us into adulthood, being housed in our unconscious mind, and hence, being veiled or unknown to us, yet, still being the root cause of our overall beliefs/perspectives or individualized way(s) of thinking. These same defenses, whose purpose are to protect us when we were children, if not checked/disciplined, can and in many cases usually do lead into nothing but mental, physical, and spiritual dysfunction, and is the reason for experiencing “hell,” on an individual and collective basis.

Metaphysical Psychology’s intention, nonetheless, is to help individual’s realize that we are all basically good (per se), yet to help people realize that to rediscover this ‘good’, especially in the kind of world we presently live in, it takes practice, which is a desire to work continuously to rediscover one’s ‘true’ self and hence ‘goodness’ (per se). Yet, Metaphysical Psychology declares- what truly worth having isn't work? Yet, the work of knowing self and becoming enlightened is the kind of hard work which one doesn't mind doing because the results are more than worth the effort. This work states that it is in essence the responsibility of *self-discipline* which enables and assists an individual in rediscovering their ‘good’ which is true self-knowledge which leads one into enlightenment. Yet, without self-discipline being accompanied by introspection, which internally checks and scans the “me” mentality of the personality/ego of the lower mind and its defenses, acceptance and therefore unconditional love remains hidden from an individual to give to self or others. This is not to confuse acceptance with tolerance. Acceptance meaning by his work as accepting one self as well as others for who you and they are, no matter what you or they say or do, yet, not necessarily tolerating yours’ or their undesirable behavior. This Metaphysical Psychology declares, is the difference between acceptance and tolerance, and a key step needed to be obtained in order for an individual to achieve self knowledge and thus, (re)discovering the Kingdom of Heaven which lies within. So, one’s “hell” is the effect or result of one’s immature “me” mentality/way(s) of thinking, which neglects responsibility and self-

discipline, thereby making one's life full of sin, or, allowing one to miss the mark of 'being good' or caring about others as much as self. In this student's humble opinion, this is what makes sin [missing the mark] its own punishment. The difference between sin and salvation or ignorance and enlightenment is simply a matter of an individual pushing their desire and/or free will towards going in either direction. It is nonetheless desire accompanied by an individual's imagination which enables an individual's free will to be healthy and balanced. This is why this student suggests that Metaphysical Psychology is the science which actively pursues to heal the mind of an individual by assisting individuals to accept, understand and unite their higher/positive mind with their lower/negative mind, which enables one to love oneself and thus others *unconditionally*, and discover 'purpose' for one's life in the process.

The discussed principles of Metaphysical Psychology were assembled to inform the reader that the outer experiences, conditions, and circumstances of an individual's life will always reflect his/her inner life, on an individual and collective level. The intention of Metaphysical Psychology is to help individual's recognize that we are responsible for the happiness and/or sadness which happens within our lives. Self-knowledge as a product of the elements of the mind, which are the principles of Metaphysical Psychology presented within this work, shape, mold, and unify an individual's lower/negative mind, together with their higher/positive mind. Remembering that intellect is the dark mirror of the soul/psyche, Metaphysical Psychology teaches that intellect and soul/psyche are in truth one in the same, and at the same time, distinctly different, making our individualized way(s) of thinking and therefore us (humanity) living paradoxes, or, contradictory yet seemingly truthful beings. Life is the playground where humanity's purpose is to make the Earth the best possible place to live by working to become the best possible individual. This happens by transforming the way we think so that we may experience growth and in essence mature. The key to becoming enlightened or maturing is to recognize and learn that by becoming conscious/aware of one's individualized way(s) of thinking enables us individually as well as collectively to discover the truth that *every* (positive and

negative) experience, circumstance, and/or situation which takes place daily in an individual's life is in essence an opportunity to grow and mature one's individualized way(s) of thinking. Hence, Life *should* be considered as being a spiritual happening. We as individual's as well as collectively will continue to be governed and thus controlled by our experiences, circumstances, and situations as long as we continue to believe that the cause for these occurrences in our lives are due to something other than ourselves. Yet, when we realize that we are the creative power from whence our experiences, circumstances, and situations grow from, our individualized way(s) of thinking will become enlightened, therefore making one master of their life instead of being a victim.

The intention of Metaphysical Psychology is to inform any individual willing and desiring to know that our individual experiences, circumstances and situations *do not* have to shape our beliefs and/or perceptions about ourselves and lives. On the contrary, humanity is the lord and master of thought. And why is this so? This is because humanity, on an individual and collective level, as previously stated, is made in the image of THE ALL, or GOD. Meaning that what enables man (humanity) to become master of thought is because Man is the only being on Earth which can directly experience its' thoughts according to the amount of desire and free will summoned within one to manifest them, and more importantly, Humanity is the only being upon the Earth which can manifest Love at Its' highest degree. So, what THE ALL, i.e. GOD did in reference to the human mind by creating it (human mind) in the likeness of ITSELF was make the human mind house potentially the highest level of activity, life, and consciousness/awareness known on the Life scale- i.e., the human 'Soul', which, as stated numerous times throughout this work, at its [soul's] highest intentions, can be likened to being the mirror of the Divine. And, remembering what the Hermetic Law of Correspondence states (one of the Seven (7) Metaphysical Laws) - "as above, so below," this unveils understanding in reference to why the human mind works and operates in the manner in which it does. Our minds are made in the image of the Mind of THE ALL, or GOD like children are made in the likeness of their parents-hence,

As above, so below. This is why in light of this information, Metaphysical Psychology assists an individual in not fighting against any particular experience, circumstance or situation because to do so is to fight only against an effect, while the 'cause' of the experience, circumstance or situation lies consciously or unconsciously within the mind of an individual. Metaphysical Psychology realizes that many want to improve and change their circumstances and hence, experience of life, yet, not many desire or are willing to improve and change self. And, if an individual wanted to improve and change themselves, many wouldn't know where to begin. Metaphysical Psychology would like to direct anyone willing to listen to start by becoming conscious of their thoughts and feelings regarding one's life. What are your thoughts and feelings about you as a person? What would you like to change or modify about yourself? These questions Metaphysical Psychology deems are appropriate questions that an individual can ask oneself to begin the mental healing process of knowing self, becoming enlightened, and hence, (re)discover the Kingdom of Heaven which lies within.

Metaphysical Psychology teaches that once an individual desires to direct their free will to 'know self' by becoming conscious of their thoughts and feelings, the natural tendency of many is to become ashamed of what they discover. The science of Metaphysical Psychology however, encourages an individual to accept *not* tolerate the aspects of self which one finds undesirable. The difference between the two is that acceptance is rooted in unconditional love. Self-knowledge is obtained through an individual consciously transforming the undesirable thoughts about self, residing within the negative lower mind, into desirable thoughts of one's positive higher mind. This transformation of thoughts or individualized way(s) of thinking is what allows one to possess the key to (re)discover the Kingdom of Heaven. But where and what is this Kingdom of Heaven which has been constantly spoken about throughout this work? To answer this question, Metaphysical Psychology refers to what the Bible, and more specifically Jesus declares the Kingdom of Heaven to be. In **Luke 17:20-21 Jesus states: The kingdom of God (Heaven) cometh not with observation; Neither shall they say Lo here, nor Lo there, for, behold,**

the Kingdom of God (Heaven) is within you. And, in Matthew 13:24, Jesus states: The kingdom of heaven is likened unto a man who sowed good seeds in his field. In wake of what has been discussed throughout this work in regards to the mind and the principles of Metaphysical Psychology, these scriptures support the aim and intention of this work in directing an individual inside themselves to observe their individualized way(s) of thinking to (re)discover the Kingdom of Heaven which lies within. But, what did Jesus mean by the parables in these scriptures in reference to the intention of Metaphysical Psychology? Well, first, let's start with Matthew 13:24 which states that the kingdom of heaven can be likened to a man sowing good seeds in his field. This parable is similar to the metaphor which was given earlier within this work concerning man's (humanity's) mind being likened to a garden. It was stated earlier within this work that man's garden or mind can be intelligently cultivated, groomed and cared for in order for the individual to produce good, eatable food (positive/higher thinking and thus positive results) or neglected and hence allow weeds (negative/lower thinking and thus negative results) to overtake one's garden or mind. Yet again, whether an individual is responsible and takes care of his/her garden [mind] or neglects to care for his/her garden [mind], his/her garden [mind] will produce something regardless. Metaphysical Psychology, again, can be likened to a tool used by the gardener to assist in maintaining his/her garden or mind. This sheds light upon the prior scripture Luke 17:20-21. In this scripture [Luke 17:20-21] Jesus states that the Kingdom of Heaven is within you, and, Metaphysical Psychology clarifies what this Kingdom entails. The kingdom of heaven spoken of by Jesus is the cultivated enlightened mind (fruitful garden) of any given individual, who has transcended the lower/negative "me" mentality into the higher/positive "we" mentality. But why does this transcendence from the "me" mentality to the "we" mentality open up the Kingdom of Heaven which lies within? Well when an individual becomes conscious or aware of their inner world and therefore their higher/positive and lower/negative individualized way(s) of thinking, the individual begins to recognize the difference between the two mentalities which operate within one, and can then consciously choose to allow a healthy balance of the two.

Yet, Metaphysical Psychology would stress to any given individual to allow the “we” mentality within one be the leading mentality, and thus, the root cause of an individual's overall individualized way(s) of thinking in one’s daily life. This "we" mentality is the vehicle of the soul, and, when the soul is allowed to be the leading or controlling mentality leading one’s life, balance begins to flow throughout ever facet of one’s life because the soul is likened to being the mirror of the Divine, THE ALL, or GOD. This allows an individual to achieve enlightenment because the individual thus becomes a vessel or tool that can be used by THE ALL, or GOD. And, this happens because THE ALL recognizes the “we” mentality as being the same mentality as ITSELF, being that the "we" mentality is what evokes the innate Desire to Impart or Give within one to become the root cause of one's individualized way(s) of thinking. This is so because *all* exists within the Mind of THE ALL and are in truth THE ALL [GOD] experiencing through different individualized way(s) of thinking manifested, which could be likened to being *all* that is alive. Yet, because this innate Desire to Impart/Give is veiled by any given individual's intellect and personality/ego, which functions through the innate Desire to Receive or the “me” mentality, Humanity has lost the remembrance of our true self, which is the innate Desire to Impart/Give or ‘goodness ‘due to ignorance and the pressures of society.

So, one may have been confused when this work stated that we are *all* THE ALL [GOD] experiencing, for we *all* feel the unworthiness of this statement on one level or another. So, what does this work mean by this statement? Well, Metaphysical Psychology refers to again what the Bible states in reference to this statement as well. In 1 John 4:7-8 it states: “Beloved, let us love one another: for love is of GOD; and every one that loveth is born of GOD, and knoweth GOD. [8] He that loveth not knoweth not GOD; for GOD is love.” But, again, what does this really mean? It means that since the potential to love lies innately within any given individual, that this is what *proves* that GOD or THE ALL *does* in fact exist within us all, and *does* manifest through us [humanity]. This is so because Metaphysical Psychology suggests that whether we realize it or not, we *all* seek love from someone or something on one level or another. The science of

Metaphysical Psychology however declares that the problem arises when we look for this love from everybody or everything before first looking within and applying this love to self. In light of this information, Metaphysical Psychology stresses that acceptance and therefore love between the “me” mentality and the “we” mentality within one is how an individual experiences the Kingdom of Heaven, which is an indescribable 'peace' in '*knowing*' that no matter any given undesirable experience/circumstance/situation, an individual *will* survive and become a better and stronger individual from it. This 'peace', which this work proclaims is the Kingdom of Heaven, to be truly understood can only be experienced. This is what knowing self, enlightenment and thus Metaphysical Psychology's chief aim and purpose is: *obtaining an inner peace and therefore an unconditional love for self and others that transcends throughout an individual's daily actions, experiences, circumstances, and situations*. This inner peace and unconditional love which Metaphysical Psychology declares as being the Kingdom of Heaven doesn't necessarily erase or eradicate bad moods, regretful behavior, nor totally eliminates negative/detrimental thoughts. Yet, the Kingdom of Heaven represents a peace which gives way to an '*unconditional love*' which persists within an individual, in spite of one temporarily experiencing negative or detrimental thoughts. If acceptance, unconditional love, and hence peace still reside within one despite negative or detrimental thoughts, which prohibit mental maturity, an individual can still become conscious of the root cause(s) within ones mind or individualized way(s) of thinking and therefore, still know self and become enlightened. Again, Metaphysical Psychology stresses that this is achieved through self-discipline and the application of compassionate truth, which are both needed to keep one's mind balanced and healthy.

In the 'heaven' or 'peace' of knowing self, there is no longer any fear of what others may think or feel about one. One's mentality is now focused on knowing and checking/disciplining oneself to become aware of delusion (self-illusion) and hence, becoming the best individual possible, with the healthy, balanced feeling of no longer needing acceptance and approval from anything or anyone outside of self. The science of Metaphysical Psychology declares that in light

of the information provided within this work about the mind, and knowing just how hard it is to decipher through, not to mention check or discipline the thoughts which we experience daily on an individual and collective level, Metaphysical Psychology suggests that there is no possible way for anyone to truthfully judge another individual's beliefs/perspectives or individualized way(s) of thinking as an outsider who observes only externally the *effects* of an individual's beliefs/perspectives or individualized way(s) of thinking without knowing the *root cause(s)* for their beliefs/perspectives or individualized way(s) of thinking, and thus *why* the individual did what he or she did. This root cause, as stated earlier within this work, is solely known by the individual and THE ALL (God), but, is the responsibility solely of the individual to groom one's mind (higher & lower causes/intentions/purposes) or way(s) of thinking through responsibility and self discipline to produce positive thoughts and thus behavior and actions, which matures an individual from the inside out. With practice, this is what enables one to know self and become enlightened because where peace resides, confusion, hate, and strain cannot. But why is this? This is because where peace resides, so also does acceptance, unity and love.

Now, being that there are different kinds of love, just as there are different beliefs and perspectives, Metaphysical Psychology deals solely with Unconditional Love, for self, which overflows out as Unconditional Love for others as well. Unconditional Love is where love overcomes indifference and diversity to unite and function as one cooperating entity. It is only through unconditional love and acceptance for self that one begins to know self, which, is essentially the journey of transcending the fear of being oneself. Therefore, through practice, one can potentially become enlightened, which is the recognition of realizing that we are *all* one because we are all beneficiaries of THE ALL's [GOD's] gracious Desire to Impart/Give or Love, which is the spiritual bond between us (GOD and Humanity) that develops into our individualized way(s) of thinking. And when an individual moves past the fear of being oneself for the fear of not being accepted or liked by others, an individual begins to truly know and accept their self for who they are and thus begin to love self and others unconditionally, which Metaphysical

Psychology declares is the transcendence of the “me” mentality into the “we” mentality manifested through any given individual. This spiritual bond when realized allows an individual to experience enlightenment and therefore, the Kingdom of Heaven which lies within- Unity between our lower and higher mind, which represents Peace, which is essentially the product of ‘Unconditional Love’, which, according to I John 4:8, *is* GOD. This is what the science of Metaphysical Psychology assists an individual into learning- Unconditional acceptance and love for self and others.

**Chapter VI**  
**“Conclusion”**  
*Principles of Metaphysical Psychology;*  
*“Keys to the (re)discovery of the Kingdom of Heaven that is within you”*

In conclusion, this student would like to summarize what has been found and discussed in reference to the principles of Metaphysical Psychology, as well as, the (re)discovery of the Kingdom of Heaven. The overall tone of this work wants the reader to recognize and embrace “Life” as being a meaningful happening, even though many would still rather cling to their own personal “hell.”, which again, this work declares as being a constant detrimental or negative way(s) of thinking, which then provokes detrimental or negative moods, behavior, and actions, creating constant negative and detrimental experiences, circumstances and relationships

throughout an individual's entire life. What Metaphysical Psychology offers potentially to any given individual willing to pay attention and listen to their inner life or individualized way(s) of thinking is a method of accepting and loving self by an individual becoming conscious/aware of their beliefs/perspectives so that they (beliefs/perspectives) may become accepted, checked/disciplined (where needed), and therefore healed through responsibility, self-discipline, and applying compassionate truth, which, love is the root cause of all three. This is what Metaphysical Psychology declares as knowing self and the first step towards enlightenment, as well as is how one can unify one's intellect, personality/ego with their soul/psyche, or unify an individual's lower with their higher mind, i.e. unite higher and lower causes/intentions/purposes, and thus, the "me" and "we" mentalities within one. In the process, Metaphysical Psychology also assists in (re)discovering the Kingdom of Heaven which lies within us all, which is Peace and Unity. It has been stated by the website *A Guide to Psychology and its Practice* that the reason why many people cling to their personal "hell," or detrimental/negative way(s) of thinking no matter how painful their "hell" may be is because the [self] discipline required to acquire "heaven" or healthy/positive way(s) of thinking is scary to one's intellect and personality/ego because of the individual still being trapped by the illusion of the "me" mentality. Again, as previously stated within this work, this is because to one's intellect and personality/ego, it isn't rational, nor practical for one to care, do, or therefore think about anything (or anyone) which one can not *see* or does not help produce a benefit for oneself. Yet, this work's intention was to inform whoever reads it that an inner spiritual life and therefore a metaphysical life *is* a practical life. But, in reference to an individual knowing self and becoming enlightened, such practicality does not depend on self-knowledge so much as self-understanding. Metaphysical Psychology nevertheless, does not desire for individuals to concern themselves with the pursuit of knowledge or knowing one's thoughts/beliefs/perspectives or individualized way(s) of thinking so wholeheartedly that one neglects the concept of *understanding* why and from where we have obtained those thoughts/beliefs/perspectives or individualized way(s) of thinking. The unification

of one's lower/negative thinking mind with one's higher/positive thinking mind within happens through the unification of the "me" mentality with the "we" mentality within any given individual's mind. This is what is likened to uniting the innate Desires to Receive and Impart/Give within one, which produces the Desire to Receive for the sake of Imparting/or Giving. This however, this work humbly suggests, can only be achieved through an honest, compassionate, and disciplined acceptance of one's lower mind (lower/negative causes/intentions/purposes), which houses the intellect, personality/ego and thus the "me" mentality. Acceptance of oneself through compassionate truth begets understanding and enables an individual to love *unconditionally* one self, and therefore others. This is because Metaphysical Psychology teaches that it is extremely if not impossible to '*truly*' love others if one hasn't first remembered how to love oneself. This work has attempted to express to the reader that the way for an individual to experience this love for oneself and therefore others is to first become conscious or aware of the primordial phenomenon which precedes all manifestations, and, this phenomenon being of course 'thought.'

In continuing to conclude this work, this student would like to reiterate that thoughts or our beliefs/perspectives/individualized way(s) of thinking become conscious or aware to an individual by an individual first *sincerely* desiring to make them conscious, then, internally scanning those thoughts/beliefs/perspectives or way(s) of thinking to discover why one thinks the way they do, and from where this type of thinking has come to the individual from. In many cases, an individual will discover that their beliefs and/or individualized way(s) of thinking at their root are those of someone other than themselves, which in many cases, stem from a parent, close relative, or guardian which the individual was around during their childhood. Not to mention as one grows how the effect of what society "thinks" affects what they think as well. Therefore, this work would like to suggest to an individual who is seeking to know self and become enlightened to be mindful of and draw their attention to outside suggestions which blindly become one's beliefs/perspectives. These suggestions come into our minds (our

causes/intentions/purposes) from society through a variety of ways: parents, friends, co workers, preachers/priests, etc. Not to state that all suggestions are bad, per se, just stating that Metaphysical Psychology would suggest that one scans and is mindful of the suggestions that are being received and interpreted which may eventually become an individual's beliefs/perspectives or way of thinking.

Where there is a healthy practice of discipline, there too is love. Therefore, it is through self-discipline combined with responsibility, and compassionate truth that acceptance and thereby love is shown to self, which, *if true*, will therefore *be* unconditional and overflow onto others in an individual's everyday activities in life. This is what helps and enables one to become the best possible person that an individual can be, with no wasted talent. This is why Metaphysical Psychology teaches that for an individual to truly know self and thus become enlightened, one must practice being responsible and practice self-discipline upon one's individualized way(s) of thinking in order to allow GOD (THE ALL) the opportunity to shape and mold an individual into becoming the best that they can potentially become by truly striving to become the image of GOD by showing and therefore becoming LOVE. This is how the higher and lower mind within one can unite and the individual achieve inner peace and unity. This is what can be likened to knowing self and thus enlightenment.

To support the information provided within this work concerning the mind, as well as loving and accepting self and others which is what enables one to experience the Kingdom of Heaven which lies within, which, is considered as being peace and unity, this work will continue to conclude by providing scriptures which support the overall theme of this work, and purpose of Metaphysical Psychology: Romans 13:10 states: "Love worketh no ill to his neighbor: therefore love is the fulfilling of the law. Galatians 5:14 states: For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbor as thyself." And, in 1 John 4:12-13, it states: "If we love one another, God dwelleth in us, and his love is perfected in us. [13] Hereby know that we dwell in him, and he in us, because he hath given us of his Spirit" [Mind]. Also in 1 John 4: 16 & 18 it

states: **16]** “And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him; and **[18]** There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love.” This student sees these selected scriptures as directly pertaining to ‘why’ the science of Metaphysical Psychology, as well as, its concepts are needed, and should be considered as the gateway into the Kingdom of Heaven which lies within. These scriptures clarify that it is essentially LOVE which is the key to self knowledge, enlightenment, and therefore the Kingdom of Heaven which *all* lie within and compose the Kingdom of Heaven. The Kingdom of Heaven is therefore an inner Love, Peace and Unity, which transforms into peaceful environments, circumstances, experiences, and relationships. And this is so because as stated previously within this work, All is Mind, and, GOD is LOVE. This is ‘how’ and ‘why’ we (humanity) were made in the image of GOD. Because we are the only creation which *potentially* possesses the ability to love the way GOD does- ‘*Unconditionally.*’ For compassion, which is caring, is a divine characteristic given to us from our Primordial Father/Mother; LOVE/GOD/THE ALL, and is needed in order for Metaphysical Psychology to truly be effective. We have to care about our well being as well as others in order to become enlightened, and therefore, experience the Kingdom of Heaven. For this work declares that it is LOVE, and therefore GOD, which we all seek on one level or another. However, it is when we look for Love, and therefore GOD, everywhere and in everything but within that we cause our dilemmas in life, although we may find temporary pleasure and satisfaction from seeking love in someone or something other than our self. However, when love is obtained from illusion, it *can’t* be real and eventually fades away leaving most as empty shells. Life is a meaningful experience, given to us through the mercy of GOD, who *is* LOVE [Unconditional], and who can only be experienced and roughly described by any individual through that individual’s actions of love for self and others. So therefore, Life is declared by the science of Metaphysical Psychology as being a “gift or present” from THE ALL/GOD to HIS/HER children [Humanity] which enables us to manifest our love for whatever

we desire and choose.

In light of the information about GOD/THE ALL being INFINITE LIVING THOUGHT or MIND, and hence, UNCONDITIONAL LOVE, one who chooses to see can understand why one of the most pertinent laws of the scriptures is to *love thy neighbor as thyself*. It is only through Unconditional Love for self and thus others that one's higher "we" mentality and hence 'soul' can accept and therefore unite with the lower "me" mentality, which has been labeled by this work as being intellect and personality/ego. Again, this can only occur within an individual who has consciously become aware of their individualized way(s) of thinking and thus, has taken responsibility for their beliefs/perspectives/way(s) of thinking. This happens because where there is responsibility, there has to be either a conscious or unconscious desire to direct one's free will to love whatever one feels responsible for. Where there is caring and thus responsibility, there is love at its root, and, therefore GOD. And, this is why Metaphysical Psychology stresses to any individual willing to know self and seek enlightenment to remember that, "ALL is Mind", and become responsible for one's individualized way(s) of thinking so that we can become a Child of God or a living extension and vessel of Love [GOD]. This is how the Kingdom of Heaven, which is peace and unity, and, which potentially lies within, will manifest on Earth, and humanity begins to live together in harmony. The science of Metaphysical Psychology is a mental art of mentally transforming and then uniting our "me" mentality [innate Desire to Receive] with the "we" mentality [innate Desire to Impart/Give], which hence empowers one to transform and change the world *only* by first transforming and changing oneself or specifically, one's individualized way(s) of thinking/beliefs/perspectives, making fact, in the opinion of this student, indeed stranger than fiction.