

Metaphysics Proper

Metaphysics proper is defined as the study and apprehension of the invisible worlds and all of the implications for a human being living in the visible or material world. It is the study of the psychic realm. It is the study of cosmogenesis and anthropogenesis, of mysticism and occultism. It is the study of reincarnation and karma and cause and effect relationships. It is the study of the seven planes of consciousness. And it is the study of the seven rays.

The first import of metaphysics proper is that it provides a context for human evolution. It shows where human beings come from and where they are going. It shows the true nature of the human being and relationships to God and other lifewaves. It shows the true nature of God (immanent and transcendent). It shows what actually happens to a human being in incarnation (how a person is affected by psychic forces and how a person influences his or her psychic environment), and what happens when someone dies (purgatory, purification, and preparation for rebirth). And it shows the immediate and long-term consequences for actions on physical, emotional, and mental levels. It shows the wisdom of karma. And it demonstrates quite clearly that virtually everyone is asleep. Ultimately, it demonstrates how the human being can wake up, at least to some extent.

Popular or new age metaphysics is simply a very-poor-but-useful reflection of some of the truths of metaphysics proper. The problem with new age metaphysics is that it is filled with half-truths and compounded by misunderstanding and ego. Worse, there is englamourment, and there is the (false) belief in understanding (lack of humility, lack of openness to deeper truth). And people who embrace popular metaphysics are also generally compounded by personality-centeredness and a lack of genuine spiritual focus. Indeed, it tends to strengthen the independent personality and feeds the illusion of spirituality. But for the student who can go beyond popular metaphysics, without being impeded or conditioned by popular metaphysics, there is growing clarity and depth of realization.

The second import of metaphysics proper is that it provides a means for conscious evolution. It provides rules or qualifications for advancement along with the needed means and methods. This begins with understanding the context of human evolution. Then there is the preliminary discipline which prepares the student for more conscious spiritual endeavors. And real work. Which leads to real learning, real growth, and real service.

There are of course numerous additional contrasts or distinctions between academic metaphysics, popular metaphysics, and metaphysics proper. Academic metaphysics tends to be head-centered and lacking any real spiritual focus or insight. The mind and its intellect may be a very powerful tool, but ultimately it limits understanding. Popular metaphysics can be head-centered or heart-centered, but based primarily in beliefs, reasoning, and speculation, rather than actuality. Metaphysics proper is based on proper qualification and training, leading to first-hand knowledge. It is one thing to believe in the invisible worlds. It is quite another to actually perceive them correctly. Many who embrace popular metaphysics believe they perceive things correctly, but without qualification and proper training their perceptions are mostly very limited, biased, and self-serving.

To perceive correctly on super-physical levels one must be qualified through proper discipline and training, to undo the conditioning of the physical world, indeed even to undo the conditioning of popular metaphysics. One must temper and qualify the personality. One must learn not to rely on the lower senses. One must learn not to rely on the mind. One must pass beyond glamour. One must learn how to distinguish between the ego and the higher self. And none of this can be accomplished without genuine humility.

There is also a distinction between humanism and spirituality. Humanistic popular metaphysics is admirable in contrast with the more worldly focus and associated values, but humanism is not spirituality. To merely embrace popular metaphysical principles is not being spiritual, because merely embracing popular metaphysical principles is ego-based, and true spirituality is not ego-based.

Which leads to the third import of metaphysics proper, namely overcoming glamour and ego, i.e., real progress in consciousness. It is not enough merely to (superficially) understand cosmogenesis and anthropogenesis, to (superficially)

understand the various planes of consciousness and the context for human evolution. It is not enough merely to embrace the methods and means of metaphysics proper (the spiritual path). One must also actually overcome the conditioning of life in the lower worlds. One must also actually become unenglamoured. One must actually become actually honest. One must have a strong sense of ethics and morality (harmless), without being judgmental. One must also actually become non-egoistic.

There are two fundamental approaches to metaphysics proper, namely mysticism and occultism. Mysticism is the heart-centered or subjective approach. It works well only when one is properly qualified, intelligent, and genuinely heart-centered. Occultism is the head-centered or objective approach. It works well only when one is properly (genuinely) motivated, qualified, and trained, when one is genuinely spiritual (selfless). But the mystical or heart-centered approach, and the occult or head-centered approach, both lead ultimately to a balancing of the head and heart and to the transcendence of personality, intellect, and ego.

All of this is apparent to one who is properly qualified and trained, who can perceive intelligently and therefore relatively clearly on metaphysical levels, who is honest enough to truly appreciate one's own limitations, who can progress through genuine understanding based on first-hand knowledge of the metaphysical realm, both of the realm itself, and one's place in that realm.

