

Chapter 11

The Psychology of the Soul and the Paranormal

Karen E. Herrick

Center for Children of Alcoholics, Inc., USA

ABSTRACT

The author does not believe that all of psychology must fit into the narrow boundaries accepted by mainstream reductionist and rationalistic science. Jungian Psychology validates the awareness of spirit. This chapter explains how the soul has the ability to interact with the physical body and how mediums and psychics receive their information—both of these happen through the spiritual body. The author believes that the small voice in our head comes from our soul through the unconscious where our soul resides. The author offers that the law of polarity seeks to balance us with positive or negative reactions to our energy or electrical field. This law works with our vibrations and our thoughts. In this way, thoughts are very real things that affect us floating between the two worlds in our dreams and when we are awake. It is suggested that we all receive vibrational frequencies through our vagus nerve, what Darwin called the pneumogastric nerve in the 1870s.

INTRODUCTION

In working with alcoholics and drug addicts, I heard many stories that could only be classified as spiritual and/or paranormal. These subjects were not taught in any educational classes I had attended. However, I could tell from the clients that they were meaningful to them and had made a difference in their lives. Some perhaps, started them on their recovery of not using substances. By that time I was studying Carl Jung and Abraham Maslow who will be discussed below. I also learned of Transpersonal Psychology which emerged in the late 1960 as a result of Abraham Maslow's studies. One of the goals of transpersonal psychology is to encompass other states of consciousness, including waking, dreaming and various contemplative states versus studying a single state of consciousness, our usual waking state, which is focused on by mainstream psychology.

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Maslow found “that exceptionally psychologically healthy, self-actualizing individuals tended to have what he called peak experiences. These experiences were akin to mystical experiences that have been highly valued across cultures and suggested that psychological health and development may include possibilities unknown to mainstream psychology” (Kazdin, 2000, p. 111). The study of this psychology through the Institute of Transpersonal Psychology in Menlo Park, California through an external degree program took me two years to complete. Jungian psychology is included in Transpersonal Psychology. More and more of my clients started to tell me that they were not religious. Instead they would say that they were just spiritual. Because certain clients need different kinds of help not available in the mainstream then this was a topic in the early 1980s that I needed to understand to be more effective. More information on my journey and theirs will follow.

The book was written to show one how to develop the soul and to increase understanding of different types of Spiritual Experiences (SEs) and paranormal experiences, which include mediumship. It is also meant to show that these experiences happen to normal and healthy functioning adults who have a good ego. This is a notable difference between a SE and mental illness, to have a good, functioning ego, and from that, your story does not change. In mental illness, a person having a hallucination cannot come in and out of his story and the story does not remain the same. Hallucinations, a characteristic of mental illness, also frequently increase a person’s grandiosity. On the other hand, after having a SE, the person is usually humbled by this experience and its numinous quality. The story remains the same and they can stop at any time and then continue with the flow of the story. This means, that they can explain to you over and over again what this experience was like and what it meant to them. More significantly, after experiencing a SE, the spiritual person will be able to incorporate the meaning of the SE into his or her life. It eventually changes important values in their life in a positive way once they understand it. Sometimes they need a therapist to help in this process.

This chapter compilation is from my book entitled, *The Psychology of the Soul & the Paranormal* (Herrick, 2019). This book was written for mainstream people, academics and “a third to half of the populations in the United States and Great Britain who report having had at least one experience that minimally qualifies as mystical” (Cardena, et al., 2000, p. 429), published by the American Psychological Association. The Western medical model manual entitled the *Diagnostic and Statistical Manual of Mental Disorders* contains an original 1994 V-Code 62.89 diagnosis “Religious or Spiritual Problem” which validated statistics at that time that 30-40% of the populations in the United States and Great Britain were having these experiences. The intent of this code has not yet been explained to mental-health users of this diagnostic manual.

BACKGROUND

DSM-IV V Code 62-89 “Religious or Spiritual Problem”

A mystical experience has become synonymous with the terms religious and spiritual experience. A typical mystical experience includes:

- a) A state of ecstasy
- b) A sense of union with the universe
- c) A heightened awareness transcending space and time

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