

Master's Degree Course Study Modules

VOLUME I



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SP201-8/14

Table of Contents

I. The Metaphysical Psychology of Consciousness

Part I	1
Part II	8
Part III – The Collective Unconscious	17
Part IV – Yoga and the Mind	25

II. Psychic-Mystical Aspects of Metaphysics

Part I	34
Part II – Life After Death	38
Part III – Reincarnation	44

III. Pastoral Psychology

Part I	51
Part II – Transference and Counter-Transference	60

I

The Metaphysical Psychology of Consciousness

Part III

The Collective Unconscious

Reference was made earlier to the mystical research of Dr. Carl Jung. While conducting this research, he formulated a concept of a level of the mind that he called the “Collective Unconscious.”

This contribution to Western psychology was perhaps the greatest gift the world-renowned psychologist could have given to those of us in metaphysics. For although stated in psychological terms, many of Jung’s theories give added acceptance to the innumerable ideas of the nature of the mind, as espoused by mystics and metaphysicians down through the ages.

It is not the intent of this module to go into every fine detail of Jung’s theories. That will be left to the reader. Should you wish to pursue his philosophy, volumes of books on Jung’s concepts may be found today in most large bookstores and libraries.

➤ **The basic synopsis of Jung’s ideas is as follows:**

- Inside every human mind, there is a level of mind that deals with change, or transformation.
- As an example, when a diehard atheist of many years becomes an ardent believer, we can say that this is indeed a momentous change in the personality structure of that individual. Such a change or transformation has taken place in what Jung called the “collective unconscious” level of the mind.
- Jung believed in what he called “**archetypes**” of the unconscious. These archetypes are powerful **IDEA ENERGIES** existing in very deep levels of a person’s mind.

- So powerful are these archetypes that they have the power to rule over the attitudes, opinions, and desires of the more surface levels of the mind.
- A change or transformation of the “controlling archetype” at a deep level of the mind causes a dramatic change in the surface personality.
- **The tie-in to metaphysics** is that Jung regarded these archetypes as almost gods or goddesses of the unconscious.
- **This also parallels deep meditational experience**, as in the case of a meditator who may psychically see visions of what can only be described as gods or goddesses.
- **In mythology, which contains some hidden truth in its symbology**, there are the so-called “good” gods and goddesses, and the so-called “bad” ones. This could explain people’s seemingly good and bad surface mental attitudes.
- A more personalized example might be as follows: One of Jung’s archetypes was termed the “**temptress**.” Such an unconscious controlling archetype could cause a soul inhabiting a male body, for example, to be attracted to a woman with a dubious background. Once the “temptress” was changed over to another archetype, the fascination for this type of woman would be lost.
- **Many religious symbols**, seen psychically in visions, would also fall into the realm of the collective unconscious, and could be considered archetypes, or transformation symbols, of the collective unconscious.

➤ **What we, as metaphysicians, can glean from this is:**

- The changeover of controlling archetypes of the collective unconscious is part of an evolutionary growth process of the mind.
- In addition, when people seek to consciously improve themselves or others, in truth, they are seeking to evolve the mind to its next plateau of awareness.
- The most profound idea in all of this is that there *has to be* a Ruling Intelligence, Ultimate in its Presence, that is behind the various transformational changes that must take place for the evolution of the human mind. An Ultimate Presence rules the mind, hence is the God of the mind – or as Christ put it, “**The Father Within.**”

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