Master’s Degree Course Study
Modules

VOLUME I

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Part I

We live today in a world that is rapidly awakening to an exciting, yet age-old concept of the mind, and thus a new way of living. The validity of what mystics and metaphysicians have spoken of for centuries is slowly but surely being proven.

- Nothing can affect human life as profoundly as this new understanding of consciousness, which can not only keep pace with the rapid advancements of outer technology, but potentially accelerate far beyond it.

- Metaphysics, considered for a long period of time as only vague, speculative philosophy, is coming of age in a New Age of Mind. The answers that metaphysics has given to the age-old questions of:
  - “Who am I?”
  - “What am I?”
  - “Where have I been?” and,
  - “Where am I going?”

  ... are increasingly being accepted as reality.

- As science catches up with the truths that metaphysicians have intuitively discovered and presented in the past, the answers to the questions regarding the relationship between man/woman, mind, and the universe are making more sense and finding increasing acceptance.

- Consider that until the middle 1960’s, the opinions of metaphysicians were shunned by most psychologists and psychiatrists.

- However, with a stepped-up pace in parapsychology, the effects of meditation, experiments in biofeedback, mass exposure to Kirlian photography, and countless
mind-expansion and awareness programs nationwide, a new Psychology of Consciousness is emerging.

- Contributing to this is a new awareness on the part of an increasing number of medical physicians.

➢ **Most importantly, as metaphysical principles are being proven, philosophical discussions of metaphysical knowledge need no longer be left to an esoteric few.**

- Rather, it is becoming evident that metaphysical knowledge has a real-life role to play in the daily mental life of all human beings. The so-called “mystical” can become the most practical foundation upon which to interact with life, and with others, on a daily basis.

- One can receive no greater gift in life than the gift of metaphysical knowledge. As Socrates notably said, “The unexamined life is not worth living.” In metaphysics today, it can be said, “The examined life is far more worth living.”

**One can receive no greater gift in life than the gift of metaphysical knowledge. As Socrates notably said, “The unexamined life is not worth living.” In metaphysics today, it can be said, “The examined life is far more worth living.”**

- In this new world of mind, Sigmund Freud, while appreciated for his efforts, is now being set aside. The analytical psychology of the late Carl Jung has gained great popularity.

➢ **And what has brought on this shift?**

- Jung explored the teachings of mystics and metaphysicians who existed throughout the ages, in an attempt to penetrate the deepest layers of the human mind. With his tremendous contribution to academic psychology, Jung is most certainly the greatest psychologist of the twentieth century.

- This is in no small measure because he drew into psychology the important teachings of metaphysics. At one time, he was quoted as saying, “What the East [where metaphysics has long existed as a religious mind philosophy/psychology] knows about the human mind is at least 2000 years ahead of Western psychology.”
In Jung’s statement, we find a great truth. If one truly studies metaphysics to its fullest, it can be seen that most of the basic ideas presented in metaphysics have an Eastern origin.

This does not mean that the ancient Egyptian and Greek metaphysicians did not also add to, or complement, Eastern metaphysics, as, of course, did the greatest metaphysician of them all – Jesus.

Yet, so many of today’s metaphysically-minded people would not be able to understand the true meaning of Christ’s teachings, had they not been cross-referenced with the teachings of Eastern mystics.

Metaphysics – A Historical Perspective

- Let us take a look at some of the contributors who paved the way for today’s current thinking and knowledge in the area of Metaphysics.

**Madam Blavatsky** - The Psychology of New Consciousness, based on metaphysics, probably had its strongest beginnings in the United States, with the Theosophy Movement of Madam Blavatsky. Her two outstanding books, “The Secret Doctrine” and “Isis Unveiled,” laid tremendous groundwork for today’s metaphysical thinkers, as many subsequent teachers and writers drew from her works.

**Mary Baker Eddy** - Then along came Mary Baker Eddy, a woman who was ill a great deal of her life. She discovered the power of the mind and subsequent healing for herself through a hypnotist named Parkus Quimby. Later, however, she would attack hypnotism. It is believed she very likely felt it would be unpopular with the people of her day to present “religious suggestive therapeutics” under the label of “hypnotism.”

It wasn’t until she was 65 years old that Mary Baker Eddy gave her first Christian Science lecture. To those of us who have studied all major teachings of the mind, worldwide and throughout history, what is known today as “Christian Science” can best be described as “Christianized Eastern Metaphysics.” Her interpretation of Christ’s teachings was definitely along the lines of Eastern metaphysical thinking.
Whether she had studied metaphysics, intuitively arrived at metaphysical truths, or a combination of the two, one can only speculate. Indeed, the metaphysical pantheism of Mary Baker Eddy is obvious. Christian Science became the first major metaphysical movement with a practical application, with major emphasis on health, of course, but also with a strong emphasis on prosperity and improving the quality of daily living.

Through Christian Science as a vehicle, the success of metaphysics spread, and others took up the banner of what later became known as “Truth Teachings” or “New Thought.”

**Charles and Myrtle Fillmore** – The contributions of two wonderful and inspiring souls, in the persons of Charles and Myrtle Fillmore, were notable in that they first healed themselves; they then went on to share with their fellow human beings what, again, can only be described as “Christianized Eastern Metaphysics,” in the marvelous movement that became known as “Unity.”

**Ernest Holmes** - How much of an effect the success of the Christian Science and Unity movements had on a man in Los Angeles, named Ernest Holmes, can only be speculated. Whatever the motivation, Holmes started the Church of Religious Science, a metaphysical teaching – again, Eastern in base.

While involving the teachings of Christ, Holmes did so with less emphasis than either Christian Science or Unity. He made the right decision, because something happened in Los Angeles that had not been seen to any great extent in the other aforementioned movements.

What occurred was that with less emphasis on the Christian approach, sprinklings of people with Jewish and other backgrounds were attracted to the teaching. This positive accomplishment by Holmes made it possible to bring metaphysics to people who did not have a Christian upbringing.

The teachings of Blavatsky, Eddy, and Holmes continued for years, attracting those who were ready for metaphysics, but not really stepping into the new arena of mass media communications.

**The Beatles** - Then, the phenomenon happened – the “Beatles!” This talented group of young men, with worldwide influence over the young seeking to go beyond drugs, turned to meditation. **The Maharishi** – a relative unknown at that time – became their teacher, and through his identification with them, he himself became world-renowned.
Most important, through the mass media exposure during that period, meditation became a daily practice in the lives of so many people. A new phenomenon was emerging – the public, en masse, was being exposed to metaphysics.

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The mind-body relationship of Western psychology became the mind-body-spirit, or metaphysical, relationship.

**Self-Help**

- **Jose Silva** - The social atmosphere was now set for people like Jose Silva to promote his *Silva Mind Control* on a large scale. Here, under the “Self-Help” label, people were exposed to a combination of self-hypnosis, meditation, and psychic sensitivity techniques. The “Self-Help” and “Awareness” labels created a comfortable doorway to metaphysics for the more skeptical, conservative souls among us.

- **Werner Erhard** – He saw the “handwriting on the wall” and realized that the “Self-Help/Awareness” label was the way to reach people, and thus, EST and other similar movements appeared on the scene.

- **Rev. Ike** - At the same time, black consciousness came alive to the basics of metaphysical consciousness through the personage of “Rev. Ike.” Probably more than any other teacher mentioned here, Rev. Ike was criticized because of his emphasis on how metaphysics could be used to create prosperity.

**My Methods** - Meanwhile, contributing in my own way, I was saturating newspapers in the Los Angeles area with large display advertising (continually for a period of four years), presenting what I call “Meditation Dynamics.” This combination meditation/self-hypnosis/self-help approach to life has, as its goal, consciousness of metaphysical principles of the mind.

I mention this here because all my activity during that time was aimed at people in Los Angeles, California, and not nationally in any direct way. Those who live in another part of the country or outside the United States may not be aware that Los Angeles is where most movements and/or ideas generally get started. If people are influenced in Los Angeles,
Angeles, that influence will spread throughout the country. For this reason, my personal efforts were concentrated there.

Many people studying with me during that period had never heard of metaphysics before we met, and yet today they are metaphysical teachers. We were so successful in this regard through the National Metaphysics Institute, that a Higher Educational Division was formed, the University of Metaphysics, to give Doctoral Degree recognition to graduates wishing to teach metaphysics. At this point, we shifted from large, local advertising to more extensive national publicity.

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**Additional Metaphysicians**

Those metaphysicians discussed above, whose influence has been strongly felt in this field, are fairly well-known by the general public. Many who are not as renowned have also contributed to bringing greater metaphysical awareness to the public.

- **Listed below are a few metaphysicians who stand out, each with his or her own unique contribution:**

  - **Swami Vivekananda** - Brought Jnana Yoga teachings in Vedanta form to this country around the beginning of the nineteenth century. No teacher I have ever read has taught more powerfully.

  - **Paramahansa Yogananda** - Started the Self-Realization Fellowship in Los Angeles; his teachings reached many throughout the country via mail order studies.

  - **Manly Palmer Hall** - Probably wrote more books covering metaphysical subjects than any other author.

  - **Franklin Loehr** - Explored the power of prayer on plants, and thus began the idea of people talking to their plants, opening a whole new level of psychic mind communications.

  - **Roy Eugene Davis** - Former disciple of Yogananda, he has written books on metaphysical subjects that the general public can readily assimilate.
Marcus Bach - His books, magazine articles, and lectures have provided real insight into metaphysics and the metaphysical movement itself.

Alice Bailey - Her many books opened the door to the deeper, more occult aspects of metaphysics. She picked up where Blavatsky and her main followers, Annie Besant and C.W. Leadbeater, left off.

Ram Dass - Formerly Dr. Richard Alpert, and onetime crony of Timothy Leary, he introduced a positive presentation of higher awareness to the young people, that Leary with his drug orientation could not.

Corinne Heline - Though blind, she wrote volumes on Metaphysical Bible Interpretation, which, at the time of this writing, are not widely known, but may someday have a strong impact on the Christian Church.

Catherine Ponder - Her self-help books have opened the door to metaphysics for many traditional Christian believers.

The Chaneys of the Astara Movement - Their mail order lessons have reached many who are interested in the more esoteric side of metaphysics.

H. Spencer Lewis - Founder of the San Jose based Rosicrucian Order, his teachings have probably reached more people by mail through the years than those of any other organization.

So many come to mind, that it would take a small book to give credit to all of those who have so richly contributed to the public’s current receptivity to, and awareness of metaphysics.

Knowledge of the metaphysical movement is offered in this brief description, so that you may better grasp and cross-reference the Metaphysical Psychology of Consciousness that follows.
Part II

The One Great Truth

In practically all metaphysical teachings, there is one basic truth throughout that underscores all that is said. It is the ONE GREAT TRUTH about the nature of the mind, and that One Great Truth is:

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THERE IS BUT ONE MIND IN THE UNIVERSE.

Followed by:

ALL MINDS ARE INSEPARABLE FROM THE ONE GREAT MIND.

Followed by:

ALL SO-CALLED INDIVIDUAL MINDS ARE INDIVIDUALIZED EXPRESSIONS OF THE ONE GREAT MIND.

➢ The definition of the One Great Mind by mystics, metaphysicians, and philosophers has been referred to in various ways, all of which essentially have the same meaning:

- Universal Mind
- Cosmic Mind
- Infinite Mind
- Pure Mind
- Spirit
- God-Mind
- God

Such knowledge has not been arrived at through the reasoning and analysis of the conscious mind, but by the DIRECT, INTUITIVE EXPERIENCE OF THE INNER MIND.
At the center, or nucleus, of what, in a psychological sense, is defined as the “Unconscious,” a Conscious Inner Knowingness of the Infinite Reality of Mind has been experienced by the truly wise throughout history.

Those who have had this experience of the innermost nature of the mind have called it by many names:

- NIRVANA - by the Buddhist
- SAMADHI - by the Hindu
- CHRIST CONSCIOUSNESS - by the Christian Mystic
- COSMIC CONSCIOUSNESS - by the Philosopher

By whatever name may be used to describe it, the key to understanding the workings of the mind (and subsequently the reality of individual and collective life) lies in the experience of one’s innermost mind.

The actual meaning of being “Born Again” is in the Mystical Experience of this state of consciousness. An individual is mentally reborn through a Direct Experience of what can only be described as a Divine Consciousness when compared to the usual conscious life activity of the average person.

The work of the Metaphysician is to bring knowledge of this Inner Mind to others. Truly, a person can be transformed into a better, more aware, more loving and productive individual through such an experience. All lesser practices of metaphysics should have this inner experience as the ultimate goal.

Christ explained it to his disciples this way: “Seek ye first the Kingdom of Heaven, and all things will be added to you.”

The Kingdom of Heaven, metaphysically speaking, is not an after-death place, but this Higher Inner Mind into which a person may enter and commune, and become One with the Infinite Mind.
► Christ taught people that “The Kingdom of Heaven is here and now,” and “The Kingdom of Heaven is within you.”

► The Great Metaphysician, Christ, was unquestionably saying that the Kingdom of Heaven is not an after-death place, but rather, a place within you.

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➢ Christ was a teacher of meditation. He instructed his followers, “When thou prayest, enter into thy closet, shut the door behind thee, and prayeth to the Father, which seeth in secret.” These words are understandable to any mystic.

- Enter into thy closet — Enter into your own mind.
- Shut the door behind thee — Shut off your outer senses to the world around you.
- Pray to thy Father which seeth in secret — Commune, or become One with Higher Universal Consciousness.

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Metaphysics and Traditional Christianity

All of the above sayings are mere words taken more or less symbolically by the non-mystic and uninformed Christian traditionalist.

- Yet, they point to a literal practice and experience.

- This experience alone reveals the innermost nature of the mind and most completely answers the questions of:
  
  - “Who am I?”
  - “What am I?”
  - “Where have I been?” and,
  - “Where am I going?”

➢ Note the following comparison between Traditional Christianity and Metaphysics in regard to these questions.
Through deep meditational practices, we actually find the nature of the mind and consciousness. When Christ said, “In my Father’s house are many mansions,” the reference was directly to the many levels of consciousness within the human mind.

Traditional Western psychology, as an example, will break down the mind very simply, as in DIAGRAM 1:

![DIAGRAM 1](image1)

- Instinctive Drives To Sexual Creativity
- Instinctive Drives To Self-Preservation

On the other hand, Metaphysics says that these answers should come, not from theologians, but from within the Higher Inner Mind of an individual as a personal experience, and offers deep meditational practices for the experience of same.

Traditional Christianity relies on the intellectual interpretations by theologians of the relationship of man/woman, mind, and the universe.

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In actually exploring the mind thoroughly in metaphysics, the mind may be broken down to the following levels, as demonstrated in DIAGRAM 2:

![DIAGRAM 2](image2)

- Conscious Mind
- Personal Subconscious
- Personal Psychic Exchange
- Collective Unconscious
- Pure Mind—Infinite Mind
The experience of the innermost state of mind, or Cosmic Consciousness, provides the greatest life-transforming power in an individual’s life.

Whether a Buddhist describes it as Nirvana, or a Christian mystic as God, all who have experienced this state of mind, regardless of their secular descriptions, agree that the experience offers the ONE ESSENTIAL IMPACT UPON HUMAN CONSCIOUSNESS that creates the greatest advancement towards aware and healthy living, and that is one of “UNIVERSAL ONENESS.”

Why, then, is this the most important of all of life’s mental experiences?

The classical Western psychological approach to the mind, in reference to those who are neurotic and seeking help, is as follows:

People are deemed neurotic because of their difficulty in associating with their exterior environment. The libido (life force) is not connecting with the outer world. A gap exists between one’s sense of identity and identification symbols in exterior surroundings.

As can be seen from the preceding diagram, people who are neurotic in the traditional psychological sense cannot connect with the world immediately around them.
Note the following additional explanation:

- These individuals withdraw into themselves and create a fantasyland in the personal subconscious levels of their minds, as an escape from coping with environmental reality.
- They have set up a state of psychic isolation between themselves and the outer world.
- To protect themselves, all types of defense mechanisms are set up to prevent outside occurrences from interfering with the inner escape.
- Defense mechanisms can translate themselves into hostility, antisocial behavior, role and game-playing with others, etc.
- In extreme cases, the libido is so reversed back into the unconscious levels of the mind, that the uncontrollable, powerful forces of the collective unconscious flood the conscious mind, resulting in the neurosis becoming psychosis.

Western psychology’s answer to this problem, stated as simply as possible, is as follows:

*Through psychotherapy, one establishes an identity within oneself that is equal to the common denominator of identity in the social structure (outer environment) in which the individual must function.*

The preceding diagram is an example of the goal. It is not possible to connect outwardly with the lifestyle, opinions and social order as of a certain date, i.e., June, 1998, and then to re-educate and remake the inner identity to equal that date.

When and if this is achieved, one is often pronounced “healthy” and sent back into society to function with his or her new “identity.” The fallacy therein is that the months and years ahead bring changes, and one continues to have a “June, 1998” identity.
In other words, no permanent state of identity has been secured for the individual. This can lead to a subsequent series of identity crises, and the person once again initiates neurotic behavioral patterns.

The real source of this mental dilemma is that traditional psychology has, in approach only, sought to establish a “oneness” within the present time/space reference of the individual.

This “oneness” dissolves as time/space changes occur in the exterior environment of an individual in the natural progression of society.

The alternative to “temporary oneness” or “temporary identity” can be found in the ultimate mental experience of one’s identity, or Cosmic Consciousness.

- All who have experienced it intuitively agree that it is as though one had become One with the stars, nature, all living things, and the universe.

  It can only be described as a revelation that, at the center of the human mind, there is ONENESS OF PRESENCE, or Primal Energy (original universal energy source), in which one discovers that they are ultimately One with all things, as all things are One with them.

- It can only be described as a revelation that, at the center of the human mind, there is Oneness of Presence, or Primal Energy (original universal energy source) in which one discovers that they are ultimately One with all things, as all things are One with them.

- This UNIVERSAL ONENESS experienced within oneself may last only a few seconds as a mind-expansion experience.

- Its effect, however, even if experienced only once in a person’s lifetime, remains the major influence or criterion of “identity structure” in an individual.

- Hence, the identity functions in terms of ONENESS WITH THE ETERNAL/INFINITE, rather than in traditional psychology with the ever-changing time/space environmental factor.
In essence, through a METAPHYSICAL AWARENESS OF UNIVERSAL ONENESS, AS WELL AS IDENTIFICATION WITH IT, one’s personal sense of identity can more readily adjust to time/space changes, because the Eternal is “part of” or “one with” all changes within itself.

Translated into daily living, this CONSCIOUSNESS OF UNIVERSAL ONENESS breaks down the neurotic walls of mental isolation between oneself, conditions in one’s environment, and communications with others. One deals with outer life from an identity founded on AN ABSOLUTE, OR UNIVERSAL, FRAME OF REFERENCE.

There are a few throughout history who have become saints through this Ultimate Experience of the mind, but this is not the aim or goal. Rather, the intention is to live life more productively, with greater mental participation.

In metaphysics, the importance of this experience is emphasized. However, in traditional psychology, it is not. The reason is that the very suggestion of such an experience triggers religious connotations, and these types of occurrences are not supposed to be dealt with by traditional psychology. If they were, it would no longer be psychology, but metaphysics.

For this reason, we in metaphysics have so much to give – to complete, as it were, an individual’s entire mental structure, rather than offer bits and pieces a la traditional psychology.

Certainly, in the province of religion, such an experience is the all-revealing climax to the search for Spiritual Truth and the validity of a Supreme Universal Intelligence, or God.

The Kingdom of Heaven Lies Within You

How utterly void are the traditional Christian churches in this ultimate quest of the Spirit! Yet, how can they say to their membership, “Seek ye first the Kingdom of Heaven and all things will be added unto you,” while the Kingdom of Heaven is incorrectly described as an after-death place of reward for virtuous living.
Christ correctly pointed out that the Kingdom of Heaven is within you, here and now, the ultimate virtue of your identity and being while in THIS physical body.

The point here is that True Metaphysics, practiced and taught in its highest expression, provides the missing links in both traditional psychology and traditional religion, where most turn for guidance in their lives.

This phrase, “True Metaphysics,” means that today there are numerous practices that fall under a metaphysical label. While many may offer some clarification or direction for a person’s life, in and of themselves they do not provide a total answer.

Only when other practices in metaphysics have the ULTIMATE GOAL of True Metaphysics in mind as the foundation upon which they are applied, do they not do an injustice to an individual.

Here is an Example:

- For a number of years, I practiced Astrology in conjunction with True Metaphysics.

- The astrological was used to bring out the potentials in an individual who was not yet tuned into the Higher Mind to have an intuitive realization of these possibilities.

- During this period of time, I conducted over 2,000 analyses for people, injecting, whenever feasible, thoughts that directed them toward the true goal of life – that of Oneness – and thus, the fulfillment of True Metaphysics.

- This should always be borne in mind by anyone seeking to help others through metaphysical means, and should also serve as criteria for individuals seeking to find the finest metaphysical practitioners.
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.”
What the academic community once frowned upon as the vague or charlatanic imaginings of metaphysicians is now accepted as fact, i.e., extrasensory perception (ESP) does, in fact, exist.

Metaphysicians have also taught how ESP affects the daily life of every human being on earth through a constant exchange of ideas between people on a psychic level of communication.

- Metaphysicians have also taught how ESP affects the daily life of every human being on earth through a constant exchange of ideas between people on a psychic level of communication.
- Psychical researchers continue to define this “hidden sense.” Their research supports the theory that all human beings have the capacity for ESP, although some are born with more talent than others.
  - Simply stated, whatever a person thinks on a conscious level of mind enters into the “personal subconscious,” or memory bank, of the mind.

- Similarly, whatever is in the memory bank of the mind flows into what is called the “psychic” level of the mind.
  - This psychic level is like a broadcasting station, sending out thoughts on the SAME VIBRATIONAL ENERGY FREQUENCY as the nature of the thoughts.

**Let us illustrate this point:**

- Just as every radio station has its own frequency, every thought and/or emotion has its own energy frequency.
- A loving thought is one frequency of energy, while a hateful thought is another frequency of energy.
- A thought of poverty is one frequency of energy, while a thought of prosperity is another frequency of energy.
Now, how does this work in the daily life of any individual?

- People who think of their lives in terms of poverty or lack are operating consciously on that energy vibration frequency.

- As the psychic levels of their minds send out psychic energy, they are united on a psychic level with all other minds on earth also operating on that same energy level.

- There is an old expression that goes, “Like attracts like.” In studying the psychic function of the mind, we might say that “Like attracts like, FIRST ON A PSYCHIC LEVEL,” which in turn results in a conscious attraction to certain individuals throughout one’s life.

There is an old expression that goes, “Like attracts like.” In studying the psychic function of the mind, we might say that “Like attracts like, FIRST ON A PSYCHIC LEVEL,” which in turn results in a conscious attraction to certain individuals throughout one’s life.

- Hence, the chronic “poverty thinker” is attracted to others with thoughts of poverty, just as they are attracted to him.

- Conversely, “prosperity thinkers” have a mutual attraction, helping one another to move upward in financial matters.

- Meanwhile, poverty thinkers unite to complain continually about their hard times.

One of the most important aspects of the metaphysician’s message is to explain the preceding concept, to help people understand that their minds are like magnets, attracting back to them the nature of their daily thoughts.

- As an example, those who are struggling financially should be taught that by reversing their thoughts from poverty to prosperity, they will start to attract individuals who can help them prosper.

- People who are lonely and have feelings of being unloved should start to think of themselves as already being loved, because they are capable of giving much love to others.

- In a psychic nutshell, bad-time thinking attracts bad times, and good-time thinking attracts good times – and corresponding types of people into our lives.
The personal subconscious, as already stated, is the memory back of the mind. Here, over a period of time, a “thought accumulation” builds – an accumulation of both positive (success) and negative (failure) thoughts in the mind.

Psychologists estimate that nine-tenths of the conscious reactions people have to events in their daily lives, from the most trivial to the most major occurrences, are based upon what they have ‘come to expect’ as a result of a computer-like feedback to the conscious mind from the personal subconscious memory bank.

- Psychologists estimate that nine-tenths of the conscious reactions people have to events in their daily lives, from the most trivial to the most major occurrences, are based upon what they have ‘come to expect’ as a result of a computer-like feedback to the conscious mind from the personal subconscious memory bank.

- If people have accumulated certain failure experiences in their memory bank, they are conditioned to react to conscious daily life situations from the framework of a subconscious reference of failure. In other words, when opportunities arise, they back off, feeling that they would only fail if they tried.

- It is obvious then, that a person who has experienced failure in one or more areas of life, such as love, money, health, etc., will experience more of the same unless the memory bank of the mind can be cleared of past failure experiences, and programmed with winning thoughts to replace them.

**Affirmations**

- In Western metaphysics, most schools of thought will attempt this reconditioning of the subconscious through AFFIRMATIONS.

  - An affirmation in metaphysics is a positive thought statement with a spiritual base. For example:

    - “I am prosperous already, because I am ONE with the ALL-CREATING UNIVERSAL SOURCE of all things – the God within me.”
• In this affirmation, as expressed by the use of the word “already,” the construction is one of a positive thought. “Already” conditions the mind that this is an already established fact.

• Such affirmations, used daily, have dramatically changed the lives of thousands of people.

• They may be practiced aloud, or in the silence of what I term AFFIRMATIVE MEDITATION.

• In addition, they may be spoken or thought of in the context of the practice of METAPHYSICAL PRAYER or SPIRITUAL MIND TREATMENT, which in most cases is one and the same as the practice of metaphysical prayer or affirmative meditation.

Self-Hypnosis

➢ I have also found it beneficial to teach some self-hypnotic practices, which, in many cases, improve one’s ability to recondition the mind. This is not a mere notion of mine, but an idea that I introduced a number of years ago and one which has helped thousands of metaphysically inclined people.

➢ I have definitely ascertained that there is no one set way to treat and/or help all individuals, and that it is best to teach all available and proven techniques in this field.

➢ If you can clear out the negative accumulation of the personal subconscious, you not only affect the conscious life reaction to daily living, but the psychic thought energies as well.

The Personal Subconscious and Health

Psychosomatic medicine varies in its estimates of how many physical ailments are functional (mental in origin) and how many are organic. Conservative assessments in regard to the functional are 70 percent, while other estimates go as high as 90 percent.

The conscious and corresponding subconscious mental attitude and thought accumulation become all-important in terms of health, due to the fact that the personal subconscious influences the nervous system. In turn, the nervous system affects the non-voluntary internal organs, glands, chemistry, and energy factors throughout the body.
Negative and self-destructive thoughts take a physical toll on the body. A human being is a psycho-physical unit, i.e., the mind affects the body and the body affects the mind.

In metaphysics, it is taught that the subconscious must be cleared of negative thinking so that a person may enjoy maximum good health.

Therefore, concentration on the content of the subconscious is all-important to those of us in the practice of metaphysics.

It is vital to be educated on how it is possible to think oneself into and/or out of good health, coupled with having an understanding of metaphysical “how to” practices for clearing one’s subconscious mind of negative debris.

The Prominent Role of the Conscious Mind

What has been discussed here has dealt primarily with the layers of the mind beneath the surface daily functioning of consciousness. It is important to realize that while the unconscious workings of the mind control the conscious mind, the conscious mind still can do a great deal to mitigate the influence of unconscious energies.

Positive Thinking

- The simplest and most direct way, of course, is through positive thinking – that is, not allowing negative thoughts to become part of one’s mental subconscious reality.

- In metaphysics, we try to condition the subconscious so that it will think positively, while rejecting negative, self-destructive thoughts. We have found that this can, indeed, be accomplished through Affirmative Meditation and Metaphysically-Oriented Self-Hypnotic Practices.
This is a two-way street, however, since every day, two different influences are being exerted on the conscious mind:

- **One comes from the outside** (new negative experiences, which should be rejected from one’s physical environment).

- **The other comes from the inside** (previous negative thought accumulation that surfaces as a memory or recollection of a particular past activity in one’s life).

  The conscious mind must be taught to take command of what positive thoughts it accepts, and what negative thoughts it rejects, both from the environmental experiences of daily living, as well as from subconscious recollections or influences.

  Metaphysical practices should, therefore, put a great deal of emphasis on what I have termed **Conscious Thought Control**, through the metaphysical practices available to us.
The source of most Western metaphysics is yoga, which has been “Christianized” by the majority of Western schools of metaphysical thought.

- These schools have taken the central idea of the “One Mind in the Universe” concept to explain the mystical symbology of Christ’s teaching. However, with the exception of some Western esoteric and/or mystery schools, they do not refer to the whole mental growth theory found in yoga teachings.

- Classical Yoga has five major branches, with the end goal being “Yoga,” or, in the literal translation of the word, “Union with God,” or the “absolute state of consciousness” to be found in the human mind.

The five main branches of Classical Yoga are:

1. Hatha Yoga
2. Bhakti Yoga
3. Karma Yoga
4. Jnana Yoga
5. Raja Yoga

We will now define and discuss each of these branches.
Most people are familiar with Hatha Yoga because it deals with the physical. Generally, Westerners associate it only with the overall health tone of the physical body.

- While, indeed, the body can be healthier through its practice, the main concern of Hatha Yoga is utilizing physical postures and breathing exercises to stimulate the psycho-physical chemistry, in order to awaken what are called the “chakras,” or psychic centers.

- Different schools of yoga may vary slightly as to the location of the chakras or psychic centers, but the general consensus is as follows:

  - **There are seven psychic centers:**
    1. At the base of the spine
    2. At the naval area
    3. At the spleen
    4. In the central upper body – adjacent to the physical heart
    5. At the throat
    6. In the middle of the forehead
    7. Covering the entire scalp area

- Each psychic center relates to certain stages of consciousness. The theory is that by more fully activating each psychic center, the mind grows in its awareness.

- The knowledge that these psychic centers exist comes from the internal psychic vision of their existence during meditation in expanded states of consciousness.
Internal psychic vision takes place in varying progressive stages of meditation.

- The first stage is generally perceived in the interior region of the forehead, with the eyes closed, in which the mind sees into different levels of itself. This is not unusual, as the mind, according to even empirical investigation, is the only true organ of sight.

- In the next stage, the entire inner head area becomes the inner viewing screen.

- Finally, the whole interior region of the body, from the crown of the head down to the reproductive area, becomes one large inner viewing screen.

The basic idea is that psychic energy, and what is called the “kundalini” (or life force), is released from the base of the spine and travels upward through the center of the spine, activating a psychic nerve flow along the outside of the spine in a feminine/masculine surge of psychic energies.

- As the kundalini rises upward, it stimulates each psychic center into greater activity.

- As each psychic center relates to a certain level of consciousness, it is awakened in this manner until all seven are fully activated. This initiation of each center brings a new level of awareness to the human mind.

Most schools of meditation suggest that the activation of the psychic centers takes place all at once. Experience has taught us, however, that while initiation of all centers may be experienced simultaneously, for many people activation takes place one center at a time.

- Total activation is said to bring FULL MENTAL ENLIGHTENMENT to the one having the experience, and through this incredible inner happening, a breaking of the “wheel of birth” (death and rebirth), or the need to continue to reincarnate unless it is a matter of choice, comes about.

If all of this is authentic – and years of meditation have taught me that it is – then all study and understanding of mental reality should be cross-referenced with all other truths.
ROOT CHAKRA

- The root chakra, as it is often called, exists at the base of the spine.

- It contains the awakening energy – the kundalini – for the activation of the other centers.

- As stated above, this energy may be released all at once for the awakening of all the centers simultaneously, or, as many people experience, small amounts of energy may be released gradually over a period of time, for a more controlled awakening of the centers.

- The more controlled awakening seems to be nature’s way of safeguarding the conscious mind via a gradual growth pattern. In other words, the conscious mind does not become aware of the unconscious content of the mind that it is not prepared to assimilate.

NAVEL CHAKRA

- The awakening of the second chakra, at the navel, opens the mind’s perception to astral awareness, i.e., after-death dimensions.

- Perceptions in the initial stages are generally fragments of scenes or people seen in the psychic or third eye (interior region of the forehead, eyes closed).

- There can be exceptions to this, as a person may see astral images with the eyes open.

- In this case, what the mind has contacted visually is projected outside onto one’s environment, super-imposing what the mind is seeing onto the immediate exterior physical environment of the viewer.

- In most cases of perception, however, this is rare, unless a student’s practice is focusing on the activation of this particular center for the sake of maximizing the ability to see astrally.
SPLEEN CHAKRA

- THE ACTIVATION OF THIS CENTER GENERALLY STRENGTHENS THE HEALING ABILITY OF THE STUDENT, WHETHER FOR HEALING ONESELF OR OTHERS.

- It connects the human body, on a psychic level, with the life-giving force of the sun, on a psychic level of absorbency.

HEART CHAKRA

- THIS FOURTH PSYCHIC CENTER IS USUALLY ASSOCIATED WITH MYSTICAL EXPERIENCE, I.E., UNION WITH THE ABSOLUTE, OR GOD.

- The awakening of this center puts the mind in touch with the core, or nucleus, of itself.

- Here, the primal energy, source, essence of consciousness, which is present in all things, is experienced.

- In this state, all feeling of personality is lost, and one experiences seeing only what can be described as an INFINITE FIELD OF LIGHT.

- This is different from other psychical experiences, however, in which one has a sense of separateness from what is being perceived, such as looking into the third eye. For in this life-altering experience, one is both the one “seeing” and the one being “seen.”

- Christ was referring to this when he said, “The Father and I are One.”

  The awakening of this center and its perception is the most important of all because it is here that THE KNOWLEDGE OF GOD, OR THE ABSOLUTE WITHIN, IS REALIZED.

- The awakening of this center and its perception is the most important of all because it is here that The Knowledge of God, or the Absolute Within, is realized.
THROAT CHAKRA

- The next chakra is located at the throat. **This center is tied in to that level of the mind where the IDEA OF SOUND originates.**

- In metaphysics, a great deal of emphasis is placed on the idea of vibrations, energy, and **SOUND AS A CREATING POWER.**

- References to “speaking the word” or to the creative power of the spoken word come from the knowledge of this center.

  *Its awakening ties in to that level of the mind that gives creative power to the spoken word.*

- Its awakening ties in to that level of the mind that gives creative power to the spoken word.

- In spiritual practices, this would be most **noticeable in healing work, prayers, meditation, and invocations where the spoken word is used.**

FOREHEAD CHAKRA

- **THIS CHAKRA, OFTEN REFERRED TO AS THE THIRD EYE OR PSYCHIC EYE, CORRESPONDS TO THAT LEVEL OF THE MIND THAT HAS THE ABILITY TO “SEE” PSYCHICALLY.**

- It receives impressions of a visual and energy nature from all other centers, with the exception of the heart center, which sees into itself.

- Through what can only be described as the “psychic nervous system,” it receives impressions from the naval center, and thus, allows the mind to “see” into other dimensions, or astral worlds.

  *THE ACTIVATION OF THIS CENTER PRODUCES A VISUAL LEVEL OF AWARENESS THAT ALLOWS ONE TO SEE ANYTHING, FROM BITS AND PIECES OF PSYCHIC TRIVIA, TO SOME OF THE MOST PROFOUND SPIRITUAL VISIONS.*

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CROWN CHAKRA

- This chakra covers the entire top of the head.

_In mysticism, its activation releases the personal ego from karma, or the mental/emotional need to reincarnate, except by choice, into physical embodiment._

- In mysticism, its activation releases the personal ego from karma, or the mental/emotional need to reincarnate, except by choice, into physical embodiment.

- The initial part of this experience takes place inside one’s head, as if looking upward from the vantage point of the third eye.

- In the final part of the experience, the personal ego passes “through it” and out through the top of one’s head.

SUMMARY - CHAKRAS

- As stated earlier, the chakras may be awakened all at once, or a little at a time.

- The knowledge of their awakening is usually “visually” apparent to the student of meditation.

- The chakras may also awaken of their own accord, without conscious knowledge, such as with someone who is not a student of meditation, as part of the natural evolutionary process of the mind.

- In this case, the benefits received will be the same, although the person so affected may not consciously understand the inner process involved.
Like Hatha Yoga and all other major branches of yoga, the end goal is union with the Absolute State of Mind, or God.

- Bhakti Yoga attempts to awaken the mind through the heart. Therefore, it is for the devotional type of person, who naturally responds best to the idea of love.
- In this practice, love, as experienced in the ordinary human sense, becomes Divine Love.
- Through devotion and love of the “idea concept” of God, the student develops a “unity” between the conscious mind, and the heart center in the unconscious.

**THIS UNITY CULMINATES WITH THE STUDENT EXPERIENCING THE ABSOLUTE.**

Not to be confused with the general references to karma found in most metaphysical teachings, Karma Yoga is a system, developed by Yogis, with the end goal of union with the Absolute Mind.

- It is intended for anyone who is actively engaged in the everyday world, i.e., business people, householders, etc. – those not living in a monastery, but functioning in the “normal” working world.
- In this system, all good that a person does or experiences is credited to the “Inner God Identity,” rather than to the personal ego. All so-called negative occurrences are also released to the peace of the “Inner God Mind.”

**Thus, over a period of this type of living, the mind becomes emptied of personal ego until, at last, there is a “mental opening” sufficient for the God-Mind to enter.**

- Thus, over a period of this type of living, the mind becomes emptied of personal ego until, at last, there is a “mental opening” sufficient for the God-Mind to enter. The God-Mind actually consumes the conscious mind, so that union with the Absolute takes place.

**Of all the systems of yoga described here, I have found Karma Yoga, over years of teaching, to be the most practical for the active Westerner.**
Jnana Yoga is best suited for those with philosophical curiosity.

- Through speculation on life’s great mysteries, the mind finally bypasses the analytical process and becomes part of the intuitive flow of its own consciousness.

- Through this mental merger, the conscious intellectual faculty at last becomes exhausted enough to sufficiently allow the Higher Mind to occupy it, THEREBY CULMINATING IN A MYSTICAL EXPERIENCE.

Raja Yoga

Through meditation, this practice deals directly with the use of the conscious mind to guide inner consciousness to an awakening of the deepest part of the mind.

- The energies of the conscious mind work with those of the unconscious to set the mental stage wherein the Absolute mind may be experienced.

- For the Westerner, it is possibly the most difficult to work with of all the major branches of yoga because of the mental abstracts involved.

SUMMARY

- You have just been given a thumbnail sketch of how each of the major yoga systems relates to the Metaphysical Psychology of Consciousness.

- The nitty-gritty has been presented! If you were unfamiliar with that information before this reading, it is strongly advised that you become more knowledgeable on these concepts by reading some of the many fine books available today on yoga.

- I would highly recommend any of the teachings of Swami Vivekananda on this subject.
Part I

Intuitive vs. Empirical

Metaphysics is not an empirical science, i.e., based on observed study as experienced through the outer five senses. Indeed, much metaphysical knowledge may be in contradiction to what appears to be to empirical scientists.

Ultimately, the Metaphysical and the Empirical will be in harmony as humankind evolves, and outer science discovers that THE FARTHEST REACHES OF INFINITY, OR OUTER SPACE, EQUAL THE INNER INFINITE DEPTHS OF THE HUMAN MIND.

Ultimately, the Metaphysical and the Empirical will be in harmony as humankind evolves, and outer science discovers that the farthest reaches of Infinity, or outer space, equal the Inner Infinite Depths of the human mind.

Until then, metaphysicians must exercise patience, although, unfortunately, they are not often shown it by empirical scientists.

In recent years, however, the investigation of parapsychology in academic universities has, at least, contributed to more open-minded attitudes regarding metaphysical views. Many metaphysicians are impatient because they “intuitively” learn, in a short amount of time, what parapsychologists may take longer to conclude through academically accepted scientific procedures.

The science of the metaphysician is, indeed, an intuitive one, based on psychic and mystical revelations of the mind.
Eventually, even if humankind does nothing to probe the innermost mysteries of nature, they will become apparent, as the inner senses and levels of the mind evolve to a conscious level of awareness. For *whatever the human mind will ever be, it already is.*

- In other words, as the law of physics states, *SOMETHING cannot come from NOTHING.* The “seed truths” are already in the soil of the unconscious mind, and have only to grow into the sunlight of conscious awareness.

- Christ tried to explain this truth to his disciples when he asked, “*Which of you by taking thought can add one cubit to your stature?*”
  - He was implying that whatever you will become, you *already are* because it is already in your mind.
  - Thus, you don’t have to add anything outwardly to yourself – merely become *aware* of what you already are.

This module is intended to point out how we, as metaphysicians, gain our knowledge. We experience levels of consciousness inwardly through psychic-mystical means that bring the innermost mysteries of life to the surface.

This module is intended to point out how we, as metaphysicians, gain our knowledge. We experience levels of consciousness inwardly through psychic-mystical means that bring the innermost mysteries of life to the surface. Through such knowledge, we acquire an understanding of the relationship of man/woman, mind, and the universe. This comprehension should focus primarily on how such knowledge can be used to improve the quality of daily human life.

If the entire world possessed metaphysical knowledge, and actually lived by it, indeed, all problems of the earth would be solved, and peace, love, harmony and prosperity would be experienced universally.

For this reason, metaphysics is critically important for each individual, as well as society collectively. By gaining such knowledge, through psychic-mystical means, the world’s understanding of itself can be accelerated beyond the slow pace of empirical science.
In metaphysics, there are two basic approaches to the inner exploration of the mind:

<table>
<thead>
<tr>
<th>PSYCHISM</th>
<th>MYSTICISM</th>
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<tbody>
<tr>
<td>Psychism deals with any area of metaphysical practice <strong>not</strong> specifically centered upon the experience of “absolute mental truth,” or God.</td>
<td>A mystic seeking <strong>ABSOLUTE TRUTH</strong> will not settle for lesser truths.</td>
</tr>
<tr>
<td>A psychic may possess some interest in the mystical, or none at all.</td>
<td><strong>Mysticism deals specifically with this area.</strong></td>
</tr>
<tr>
<td>A psychic usually won’t reach the goal of mysticism because their attention is too distracted by the psychical levels of the mind.</td>
<td>Mysticism is by far the greater and more valuable of the two approaches – and there is a reason for this: A person practicing mysticism will automatically discover the same things as a psychic, because the mystic must generally first pass through those levels of the mind that the psychic focuses on, in order to reach the eventual goal.</td>
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**TO SUMMARIZE:**

- The mystic draws upon an “absolute” frame of reference; i.e., the psychic may prove that ESP exists, but the mystic can tell you why and how it exists.
- A psychic may see what a person is currently thinking, but a mystic will very likely sense why the person is thinking it!

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Psychism in itself is no guarantee of self-growth; in many instances, it has actually retarded that growth.

- In other words, a person, who is possibly a bit neurotic to begin with, gets involved with the psychic realm.
- This individual, who may not even have straightened out his worldly mind, is now trying to handle not just one, but two dimensions.
- The person may indeed become more psychic; however, when it comes to daily living, the individual is no better off than before.
- In fact, some psychics may be even less able to function, due to the increased mental load.

Mysticism encompasses the knowledge of Psychism while, in addition, leading to self-growth. And I would say – in the final analysis – this is the essence of life!
In metaphysics, we encourage people not to blindly believe in anything, and that includes the subject of LIFE AFTER DEATH.

In traditional approaches to religion, followers are asked to BELIEVE, based on the “authority” of someone else. However, no matter how high the authority – and that includes the Bible – it is still blind belief, because the individuals do not really KNOW for themselves.

The beauty of metaphysics is that people are asked to find out for themselves.

Let’s face it – this is unheard of in traditional churches!

Throughout the ages, knowledge of this kind has come to people through the practice of meditation, during which individuals can literally see – psychically – into other dimensions of activity corresponding to life after death. In metaphysics, these dimensions are called “astral planes.”

Over the past 40 years of full-time teaching, I have trained literally tens of thousands of people in the art of deep meditation. This has demonstrated to me, many times over, that the average person who persists in meditational practices, will, sooner than later, actually see clairvoyantly (have psychic sight) into other dimensions.
In the practice of mysticism, people who seek the “absolute truth” will have these experiences as they advance through different levels of consciousness. The psychic, medium, or channel, through various psychic practices aimed at astral perception, will also have such experiences.

We as metaphysicians know that the strength of metaphysics, as opposed to traditional religion, is that a person does not have to be classified as a saint or seer to have such astral experiences and gain this knowledge.

What Actually Takes Place

Through years of research with thousands of students, as well as through my own personal experiences, I have reached the following conclusions:

- When a person meditates, contact is made with the inner levels of the mind or unconscious, psychologically speaking.
- Certain levels of the unconscious are one and the same as “astral dimension consciousness.”
- At the time of death, the energy factor of outer sense perception is drawn inward to activate psychic sense perception, equal to astral consciousness.

Therefore, in reality, we carry our after-death existence within us, in the inner levels of our minds, throughout our physical lifetime.

- Therefore, in reality, we carry our after-death existence within us, in the inner levels of our minds, throughout our physical lifetime.
- The personal ego becomes aware and involved with the astral level of the unconscious.
- When the death or transition process is complete, the ego’s only perception or reality is that of the astral world.
Hence, it is not surprising that when people meditate, going into the deeper levels of the mind, they come into contact with astral dimensions of consciousness.

Most psychics and mystics agree that there are many different astral dimensions.

Thus, when people have such experiences, they may mentally encounter these numerous planes of existence.

The particular planes to which a person’s mind opens up seem to correspond to one’s OWN EMOTIONAL ENERGY FACTOR at the time of the experience.

- If, for example, people are emotionally depressed, they will open to a lower dimension of the astral world.
- On the other hand, if they are spiritually high emotionally, higher dimensions of the astral world will open to them.
- Just as we have higher and lower activities on this earth, there are astral planes that correspond to those levels.

At the time of physical death, a person is drawn into that level of consciousness or astral plane to which their mental and emotional energy factor has predominantly responded during their physical lifetime.

At the time of physical death, a person is drawn into that level of consciousness or astral plane to which their mental and emotional energy factor has predominantly responded during their physical lifetime.

Those who have been hostile during most of their physical lifetime will be drawn into an astral plane of activity with other souls who have experienced similar hostility.

In essence, if we carry a “hell-like” mental and emotional attitude throughout our physical lifetime, it so builds the energy factor in the mind, that the inner levels of the mind corresponding to after-death dimensions become a life-after-death extension of our physical life attitude, or consciousness.

We literally carry our heaven or hell within us. Our own state of consciousness throughout our physical lifetime automatically makes the choices as to what our after-death experience will be.
There are low planes of existence where one finds base or lowly evolved levels of consciousness, and higher planes of consciousness where a God-like evolvement of consciousness is encountered.

I want to emphasize that statements made here are not based on blind belief, but on the personal experiences of psychics, mystics, and above all, the “average” person who has persisted in the practice of meditation.

Through such astral experiences, the average student can personally understand the existence of life after death.

The Astral Body and Astral Projection

Just as we carry the mental energy level of the astral world in our unconscious mind, there are multiple levels of energy connected to the physical body. Physical science records physical energy factors corresponding to the activities of the physical body.

- Underlying the physical energy factors of the body are other more subtle energy factors, which would fall into the classification of the psychic or astral.
- Psychic and mystical metaphysicians agree that our after-death or astral body is “psychically” inside our physical body during our physical lifetime.

Knowledge of the Astral Body

Experiences of “astral body projections” further support the metaphysical position that there is life after death, without people being asked to believe blindly in these occurrences.

- In this type of experience, we find ourselves outside the physical body and in the astral body – which is identical to its physical counterpart.
- The fact that people without any interest in metaphysics or psychic practices have had this type of experience only reinforces its reality. In other words, these are not hallucinations by psychically self-deluded “believers.”
When astral projection occurs, it feels as if an energy field (the astral body) is separating from the physical energy field.

These experiences have usually taken place under one of the following two circumstances:

- The first involves a stressful situation, such as an accident, where one’s life hangs in the balance.
  
  An incident described to me by one student serves as an example:
  
  - When traveling in a convertible, the student lost control of his car and was on the brink of a head-on collision with another car.
  
  - In the split second when he knew a crash was inevitable, the student suddenly found himself in his astral body alongside of the highway.
  
  - As the two cars collided, the individual watched as his physical body flew forth from the car at impact and crashed to the pavement. Only then did he find himself back in his physical body.
  
  - It would seem that nature, God, or Higher Intelligence waited to see whether or not, when the physical body landed, it would be fatal.
  
  - As soon as it was apparent that the person would survive, he was instantly back in his physical body.
  
  - A great many similar experiences of stressful and/or life-or-death situations have been related to me.

- The second type of experience involves people undergoing surgery.
  
  - On many occasions, having been put to sleep before the operation, people will claim when revived, that they were out of their physical body during the surgery and witnessed what had taken place in the operating room.

The fact that people without any interest in metaphysics or psychic practices have had this type of experience only reinforces its reality. In other words, these are not hallucinations by psychically self-deluded “believers.”
Critical psychologists may claim that “under stress” experiences are merely hallucinations to take pressure off of the mind. However, the overwhelming evidence to the contrary provided by so many credible people simply does not support the theory of hallucination.

- It is also true that in many instances a person who is exhausted may experience a spontaneous astral projection.

In some schools dealing with psychic phenomena, specific practices to bring about astral projection are taught.

- Many years of observation have led me to the conclusion that while some of these procedures are effective for some people, the general practice is not one to be encouraged.

- Too many students stunt their personal spiritual growth by becoming so fascinated with the idea of astral projection, that they do not seriously pursue the personal growth goals of metaphysics.

- It would seem that it is far better and more authentic to allow this experience to happen as the natural result of meditating over a period of time.

- The main value of the experience, after all, is to prove that a secondary body does indeed exist, which gives credibility to an after-death, or “after the physical body” experience.

By combining the knowledge of other dimensions encountered through clairvoyant meditation, and the experiences of astral body projection, METAPHYSICS CAN DECLARE THAT LIFE AFTER DEATH DOES EXIST. And this declaration is based not on blind belief, but on personally experienced psychic fact.
Two-thirds of the world’s populace believes in reincarnation. In the Western world, only the failure of traditional religion to educate people about reincarnation makes the average Westerner believe the idea to be “far out” and not to be seriously considered.

As with most of the content in the New Testament, traditional theologians have things backwards; they take what is symbolic to be literal, and what is literal to be symbolic.

- Further, when it comes to passages directly relating to the psychic-mystical, they are never quoted.

- An example that deals with reincarnation is when Christ is asked by one of the disciples if he is Elias or one of the prophets reborn.

- This is about as obvious a reference as could be made that the belief in reincarnation was a part of the conversation of Christ and his disciples.
PREVIOUS LIVES

Just as one gains knowledge of life after death and astral dimensions through meditation, there are also experiences in meditation that would suggest we have lived other lifetimes.

- In a state of deep meditation, a person may experience flashbacks of what they believe to be previous lives.
- These flashbacks are of an inner, visual nature, seen before the psychic mind’s eye.
- Just as we have a memory bank of experiences in this lifetime, there are also – at far deeper levels of the unconscious – memories of what people depict as their past lives.
- Certainly there is a fascination in all this – to think that not only have we led previous lives, but that we may also lead future lives.

This metaphysical concept has brought a great deal of inner peace to people who have accepted it, as it tends to explain numerous aspects of life that are otherwise unexplainable.

- The most important of these would be the explanation of the purpose of the individual life.
Mystics, for the most part, believe in a Tibetan theory of the “Wheel of Birth and Rebirth.”

After many years of researching all concepts of reincarnation, I believe it can be summarized concisely, as follows:

- We reincarnate numerous times through each of the twelve signs of the zodiac.
- The purpose of this reincarnating is growth.
- We start with the lowest evolved expression of each sign, and gradually, over many lifetimes, evolve to the highest expression.
- In the end, we break the wheel of birth and rebirth, and no longer have a personal karmic reason for incarnating.
- We may do so, however, only if we so choose.

**PERSONAL KARMIC REASON**

This means that each person continues to reincarnate because they are drawn back, not having fulfilled everything that comprises the total physical life experience.

- This process goes on lifetime after lifetime, until a person has satisfied the physical needs of their personal ego.
- When this occurs, the true reality of physical life becomes apparent – that the whole aim of life is to arrive at the point where the “word is made of flesh.”
- In other words, the purpose of one’s physical existence is to manifest the perfection of the Infinite God through the vehicle of the physical body.
- At this point, we work daily to turn over our will to the Universal Will and Intelligence.
We practice meditation so that our conscious mind may be directed by the Infinite Mind, whose Presence is deep within us.

The above does not mean that here we take on a “holier than thou” attitude. Quite the contrary, we are more human than before, but in the universal sense of using, speaking, and acting with “universal common sense.”

- **At this stage, we no longer have to be psychically drawn back to physical life experiences. We come back then only to serve in some capacity for the benefit of less evolved souls, thereby finding a way to be of help to them.**

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**Between Lifetimes**

The number of years between lifetimes, in the astral world, before one reincarnates, can vary enormously.

- It seems that less evolved souls incarnate far more frequently because of the psychic attraction to physical living.

- Exceptions to this may be evident in highly evolved souls that may return quickly if they feel their work in service to others must be accelerated.

- Lesser evolved souls may incarnate every century, while highly evolved souls, perhaps not for 2,000 years.

- It should also be understood that the reincarnation may not be on the same planet as before, as there are many planets that sustain life, some of which may be more suitable for the next stage of evolutionary development of the soul.

Most psychics and mystics agree that the time spent in the astral world is for the purpose of assimilating what has been learned in the just-completed physical life.

- This assimilation is not conscious in less evolved souls.

- Generally, the astral life is an extension of the primary consciousness of the individual.
Everything that is not fulfilled in the physical lifetime is complete and whole in the astral, but because lower evolved souls need to fulfill more than any one physical lifetime can provide, they are drawn back into physical embodiment.

MENTAL ENERGY BODY

During this period, these souls enter into a sleep state, wherein they shed or give up the astral body.

- At this point, they exist only as a “mental energy body,” which vibrates to a certain energy frequency.
- The frequency corresponds to the sum total of growth in the soul/mind, which is equal to what is now needed for further growth in another physical lifetime.

CHOOSING ONE’S PARENTS

- Lesser evolved souls are unconsciously drawn, psychically, to a certain set of parents.
- In the case of more evolved souls, they consciously pick their parents.
- The less evolved souls are drawn to their parents in what can only be described as a “cosmic sifting concept,” with the vibratory rate of their mental body being drawn to the combined mental vibratory rate of the parents at the time of conception.

Removing all of this from the abstract for a moment and simplifying its meaning, it can be described as follows:

- The reincarnating soul must now have experiences that the two parents set into motion through how they live their lives.
- For example, let’s say the two parents were only lovers and never saw one another again after the conception.
- That reincarnating soul, in order to grow, would start life’s experience with only one parent, or possibly none, if given up for adoption.
KARMA - The idea of “karma” also comes into play in reincarnation.

- **KARMA MEANS “ACTION.”**
  - In the case of reincarnation, it means the actions of a previous life will be carried over to the next life.
  - **Good karma** in this life, or a good life, indicates that it has been earned through a previous life.
  - Similarly, **negative karma** is earned through one’s actions in a past lifetime.
  - Not to detract from the romance of karma, but my findings show that most karma, whether for good or ill, can be explained by a person’s actions in their present lifetime.
  - Hence, **“As you sow, so shall you reap.”**
  - The purist, however, perceives that the person would not have been motivated to sow good or bad karma in this life, were it not for previous lives, and on this, I certainly agree.

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**Hypnosis and Reincarnation**

As stated earlier, the metaphysical student gains knowledge of reincarnation principally through the practice of meditation. In recent years, however, Past-Life Hypnotic Age Regression has also yielded evidence of previous lives.

- It should be noted that this demonstrates a definite use of hypnosis in metaphysical religious practice.

- This has also occurred with some people who are not meditators, per se; in some cases, through their use of hypnosis, they have tapped into the past-life memory bank of the mind – the same level as that of the meditators.
As previously mentioned, a great many people have found answers and understanding as to why things happen in life, through the concept of reincarnation.

Events that occur in people’s lives would otherwise have no explanation, were it not for reincarnation, tied in to the concept of karma. It explains all of the “good,” as well as the seemingly “unfortunate” and “tragic” events that happen in people’s lives.

Further, it points to a purpose for living – a purpose for doing “good” and attempting to be a decent person, as opposed to not doing “good” or caring about making the effort.

This is valid even if, in the less developed souls, the motivation is no more than self-defense.

When this explanation is truly understood, it brings about enormous relief!

Thus we see that metaphysical teachings, almost all of which embrace the concept of reincarnation, are deeply needed by every man and woman today, as well as in future worlds throughout eternity.
Part I

### Distinction Between Pastoral Psychology and Clinical Psychology

As a metaphysician, you will be practicing Metaphysical Pastoral Counseling in private consultations with people seeking your help with their personal problems.

- Your legal right to counsel people is as an Ordained Metaphysical Minister.
- Your doctoral degree is for your professional image, as it does not, in and of itself, give you the right to counsel.
- This, again, is being covered by your ordained minister’s status.
- The clinical psychologist usually has an M.A. or Ph.D. in clinical psychology, and is generally state-licensed to practice.
- *It is your affiliation with our organization as an ordained metaphysical minister, as well as compliance with any local ordinances in your state and county, that enable you to practice pastoral psychology.*

### IMPORTANT POINTS TO NOTE

- **In regular counseling,** the psychologist will avoid metaphysical and religious references.
- **In metaphysical counseling,** this is the basic foundation, although psychology in the natural course of counseling will be a part of the sessions.
At no time, however, should you state or hint, directly or indirectly, that you are either a psychologist or that you are practicing psychology. This would probably put you in violation of business and professional codes in your local community, and you could be faced with a hefty fine for doing so.

Therefore, for your own sake, legally, always present yourself as you truly are. Your doctoral degree alone will give you sufficient status.

A Fine Line

Care should also be taken, if you plan to do considerable individual, one-on-one counseling, in the following areas of metaphysics:

- Hetero-Hypnosis
- Card Readings
- Spiritual Healing
- Psychic Readings
- Astrology

HOLD A SUNDAY SERVICE

When operating legally as an ordained minister, you should hold some type of Sunday morning program or service to enforce your position as a genuine minister before any local magistrates.

There are many local ordinances – which vary from city to city – pertaining to the above-mentioned practices, and the suggestion of a Sunday Service to cover you legally cannot be stressed too strongly.
HANDLING TELEPHONE REQUESTS

- Whether through advertising or referrals, people will phone you in regard to receiving counseling.

  - Use the following guidelines in handing these requests:

    - Establish how they learned about you.
    - Get their name, address and phone number for reference.
    - Ask that they briefly state the nature of their problem.
    - **Do not get into counseling the person over the phone; your job is to set up an appointment.** Over the years, it has been my finding that only face-to-face consultations produce results. If you start giving phone consultations, you will end up with a long list of people who will call you daily to “cry on your shoulder,” but they will not really receive the help that can be given in an in-person consultation.

      - From the nature of their problem, try to ascertain if you are truly in a position to help them, and whether you seem to communicate well with them. If there is any doubt in your mind, do the “spiritual thing” and refer them to someone you believe can better handle their problem.

      - Maintain a referral list of other ministers of metaphysical thinking. Also, make the acquaintance of at least one clinical psychologist who has some metaphysical leanings, to whom you can refer people. Check your local phone directory to make such initial contacts.
**SCHEDULING CONSULTATIONS**

- This can vary according to a person’s immediate need.
  - The usual rule of thumb that seems to be most effective is twice a week in the beginning stages of counseling.
  - After a person has shown some improvement, reduce the schedule to once a week, followed by every other week, to assure that the individual is maintaining gains made.
  - The final cutoff point for counseling will be determined when the person has shown adequate signs of being able to “stand on their own two metaphysical feet” without supportive counseling.

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**THE INITIAL CONSULTATION**

- **MAINTAIN CLIENT INFORMATION** - When seeing a person for the first time, obtain as much personal background information as possible. This will guide you in better understanding the lifestyle and pressures the individual is experiencing.
  - **DEVELOP A STANDARD FORM** for this purpose; this is professional, and will be helpful as a reference.
  - You should also **MAINTAIN A FILE** on every person you counsel, so that you can refresh your memory each time you see them.
  - Explain that all information you take down is put in a “coded” file, and then devise one that functions in this capacity.
  - Be sure the client’s name is not exposed, in case anyone reads your files.
  - It is advisable to use a professional-looking **clipboard for note-taking** throughout each counseling session.
  - **Personal background** would be similar to what appears on a work application form, i.e., age, marital status, children, their ages, etc.
  - It is probable that someone with no children would experience less pressure than a person with, let’s say, four or five! This is an example of why the personal history is so essential in the initial consultation.
➢ Be a listener rather than a talker in the first session. After you have obtained the personal background information, take the next step below.

➢ ASK THE FOLLOWING KEY QUESTIONS to better understand the direction you will wish to take with the client:

   ▶ How long have you had this problem?

   ▶ What do you think first caused it?

   ▶ Have you ever sought professional consultation for the problem? If so, from whom? Did you feel that you benefited?

   ▶ Do you have any physical problems?

   ▶ Have you studied, or do you believe in metaphysical concepts?

➢ The above are fundamental points that will assist you in helping the client.

USE OF A TAPE RECORDER

➢ Some counselors prefer to use a tape recorder, rather than taking notes.

   ▶ In one sense, this may be more professional than note-taking, but on the other hand, the person may feel uneasy about their innermost thoughts being recorded.

   ▶ Should you decide to use a tape recorder, be certain to explain that the recordings are coded and will be kept under lock and key.

   ▶ If this still does not put the client’s mind at ease, then, by all means, take notes.
LENGTH OF A CONSULTATION

- The optimum length for a consultation is **ONE HOUR**. Only in exceptional cases should the time exceed that period.

- **It is vital that you stick to the one-hour schedule.** If you fail to do so, you will have some people with such a strong emotional need for contact, that they will attempt any mental ploy to keep the consultation going. If you have a busy appointment schedule, you will fall behind and find that you have disgruntled people waiting.

- Experience has shown, over many years of conducting private counseling, that it is best to wrap it up at the end of fifty minutes. You then take charge for the final ten minutes.

- This is the opportune time for you to make suggestions on what you want the person to work on until the next consultation, and also give them a spiritual mind treatment or brief meditation.

- Make it a practice to stand up about three minutes before they are scheduled to leave. About one minute before they do leave, move toward the door to show them out. This is a professional, tactful way of handling those who wish to hang on for extra time.

CONSTRUCTION OF A METAPHYSICAL CONSULTATION

- A **METAPHYSICAL CONSULTATION MUST BE DIFFERENT THAN A PSYCHOLOGICAL ONE.**

- It is, therefore, suggested that you **BEGIN WITH A BRIEF PRAYER TREATMENT** on behalf of the client. You can also end a consultation in this manner.

- Taking a person through **A SHORT PERIOD OF GUIDED MEDITATION** helps to distinguish between metaphysical counseling and clinical psychotherapy.

- **A BURNING CANDLE AND INCENSE** also assists in creating a peaceful atmosphere with spiritual vibrations, to which most people respond favorably, except for a few who seem to have an aversion to incense.
As just mentioned, a single burning candle plus incense can create a peaceful and secure feeling.

Following are other suggestions conducive to establishing a beneficial atmosphere for metaphysical counseling:

- **Soft Music** - Background music of a metaphysical and/or inspirational nature.
- **Lighting** - Soft and non-glaring.
- **Drapes Drawn** - Unless there is an extremely pleasant non-commercial view from a window.
- **Pictures** - Of a spiritual or inspirational quality.
- **Colors of Walls and Furnishings** - Peaceful, with no harsh or glaring tones.
- **Neatness** - An uncluttered work space; a desk should not be covered with paperwork.
- **Quiet** - Try to locate your counseling office as far away from outside and street noises as possible.
- **Books** - Not many are needed, but metaphysical books displayed in one’s office lend an air of professionalism. They are also helpful as references for recommended reading.
- **Diplomas and Degrees** - Should be prominently displayed to convey the feeling that you are, indeed, a professional. Professional plaques for diplomas and degrees are recommended, as they will appear even more impressive.
OUTLINE OF A CONSULTATION

CONSULTATION COMPONENTS

- Listed below are the basic elements of a consultation. Some or all may be utilized, depending on whom you are counseling and what their particular needs are:

  - **Spiritual Mind Treatment** - Affirmative prayer.

  - **Meditation** -
    - **AFFIRMATIVE** - For positive mental programming of spiritually-based suggestions;
    - **MYSTICAL** - For inner contact.

  - **Check on Progress** - This should be done at the beginning of a consultation. Find out if suggestions made or reading recommended during the previous session have been of benefit.

  - **Final Suggestions** - Given at the end of the consultation, suggesting reading material or metaphysical practices that can be worked on until the next consultation.

  - **Communication** - Ask key questions to keep moving toward the root or cause of the problem. Let the clients do most of the talking. If you give them the chance, they will eventually convey the cause of their problem.

  - **Notes** - As the clients talk, take notes on what they are saying. Where appropriate, you can suggest a metaphysical practice; make a star or highlight that entry for later recommendations.

  - **Final Note Entries** - Working from your highlighted designations, write down the suggestions you have made for them to work on until the next consultation.
READING RECOMMENDATIONS

➢ For your clients, suggest reading between consultations that best suits the following:
  ▶ Current emotional needs of the person.
  ▶ Their spiritual understanding (some are deep students and some are not – select accordingly).
  ▶ Inspirational and generally uplifting metaphysical self-help materials.

➢ In cases of well-read students of esoteric and occult information, with a knowledge of metaphysics, please take note of the following:
  ▶ If your advice is being sought on personal problems by such people, they haven’t mastered the “basics” of metaphysics, or they would not be there in the first place.
  ▶ The “basics” of positive thinking, affirmative meditation, etc., are what should be stressed in the choice of reading material and counseling methods.
  ▶ This does not mean that you are making an error in judgment, or going below their level of understanding.
  ▶ Rather, you are doing what is necessary. There are many walking encyclopedias of esoteric and occult knowledge today who don’t know the first thing about interpersonal relationships, which is at the heart of most personal problems.
  ▶ That is why, in counseling, going back to the basics is suggested, if you are really going to help them.

➢ The reason that the above condition exists for some is that they have been playing a spiritual game with themselves. That is to say, they have used esoteric or occult knowledge as a vehicle to escape their own inadequacies in the everyday world, under the guise of a quest for truth.

➢ The basics are what they need spiritually, so that they can function effectively with others in the everyday world. Only then does the search for truth really begin in earnest. At that point, it’s being undertaken “FOR TRUTH’S SAKE ALONE,” and not as an emotional ploy used to escape examination of their lives.
Part II

Transference and Counter-Transference

This subject is basic to all forms of counseling, and is frequently encountered by psychiatrists, psychologists, ministers, and metaphysicians in their sessions. It deals with the PERSONAL INTERACTION between the individual being counseled and the counselor.

You must understand this phenomenon and how to handle it if you are to move from the realm of amateur to professional counselor.

What is described here is based upon the general findings of counselors throughout the world, as well as my own experiences, having spent thousands of hours personally counseling people.

Transference

If a counselor is competent – and sometimes even if he is not – “transference” can occur.

- The counselor becomes a “symbol” to the individual seeking help.
- This symbol – in the mind of the client – generally represents:

Wisdom • Strength • Self-Mastery • Understanding • Insight • Healing.
Most counselors cannot, in reality, live up to this image their clients have of them; it is an exaggeration in the clients’ mind of the counselors’ virtues and powers.

So we see that the clients tend to have a “super-hero” symbolic image of the counselor in their mind.

Let’s now create a hypothetical example to show what occurs in transference:

Mrs. X is having marital problems and decides to see a counselor.

Her image of her husband is not at a high point.

He doesn’t understand her and seems indifferent to the notion of talking things out and/or paying attention to her needs.

How different things are when she visits a counselor!

- The counselor is sympathetic to her plight, and takes a non-judgmental posture – which may be quite unlike the treatment she is receiving at home.

- She finds that she can communicate with the counselor on levels that she cannot with her own husband.

- She bares her soul, revealing confidences to the counselor that she cannot, perhaps, tell even close friends.

- She knows that the counselor will keep all disclosures confidential.

- After awhile, she tends to forget that the counselor is getting paid to listen to her, while her husband earns a living elsewhere!

- After just a few consultations, she becomes increasingly dependent upon her counselor. After all, he alone is the person in whom she can confide anything that is troubling her.
Then, the symbolic image of the counselor takes on an even more exaggerated role in her mind.

- The counselor, especially if the sessions are spiritual in nature, moves from a “super-hero” figure in her mind to that of a Christ or God-like being.
- In other words, the counselor becomes “Christ on earth” to her.

An experienced professional is sensitive to transference accumulation in the client, and can see it coming during their sessions. This awareness is based upon certain things the person says or does, which – directly or indirectly – are of a personal, male/female nature.

- In her mind, the counselor is like “God on earth” – the “closer” she can get to him, the closer she will be to the healing source of all her problems.
- This need for closeness begins to translate itself in her mind into the need for personal, physical contact – in simple terms, to be made love to by her counselor.
- These sessions have now reached a critical stage.

The next move is up to the counselor; he must respond to the situation professionally, or he will find himself caught up in what is termed “counter-transference.”

- The next move is up to the counselor; he must respond to the situation professionally, or he will find himself caught up in what is termed “counter-transference.”

Counter-Transference

The counselor is not without feelings, and at this stage may find himself being stirred by the obvious personal intentions of the client. He may now imagine himself to be in love with the client, and/or wanting her sexually.

Counter-transference, then, occurs when the counselor gets caught up in the personal vibrations of the client.
To handle the situation professionally, the counselor must try to keep the counseling sessions in a professional perspective in the client’s mind, and also in his own, if he is experiencing symptoms of counter-transference.

Let us look at the following suggestions that you, as the counselor, would consider in order to control and deal with transference and counter-transference.

**SUGGESTIONS**

- Keep an appropriate physical distance from the client.
- Speak to the client with a professional tone in your voice.
- Schedule appointments so that there is always someone waiting to see you.
- Limit consultations to one hour.
- Be professional, but as “human” as possible. However, don’t sit there and talk, speaking like some kind of God.
- If physical advances are made toward you, back off as gracefully and as professionally as you can.
- Talk it out and explain what has happened – that you have become a symbol in their mind. Make it clear that if they lived with you, they would probably find just as much fault with you about which to complain, as they do with whomever they are having their current problems.
- If, after a period of time, they are unable to resolve their transference symptoms, and/or if counter-transference symptoms are continuing to bother you, then the only solution is to refer the client to another counselor.
Beware! The moment you begin to rebuff a client’s advances, their image of you can turn from a God-like being to the “devil on earth.”

- Because you are now the “ultimate symbol” in their life, yours will be the “ultimate rejection,” and thus, the “ultimate hurt.”
- The “ultimate hurt” turns to the “ultimate defense mechanism” against that hurt, or the “ultimate hostility.”
- Because you have been a Christ-like image in their mind, you have now become the 180-degree opposite – the devil!

They will now verbalize whatever negative attributes they can dredge up about you in their imagination.

- If the client attends group meetings you conduct, watch out!
- Anything disparaging that can be said about you will be voiced!

You will simply have to work your way out of this quandary as gracefully and professionally as you can – SEEKING GUIDANCE FROM THE REAL GOD WITHIN YOU.

If you go along with the client’s transference, you will lose your ability to counsel.

- You will soon discover this, as the person will now want to talk increasingly about personal matters pertaining to the two of you, rather than sticking to the business of determining the cause of their problems.
- “A man is not a prophet in his own home” is an expression which will now be applicable, because you will have established a “home” stemming from your personal involvement.
Dr. Carl Jung once said, “You have to run the risk of transference to get close enough to the patient to really know and help them.” However, most certainly, Jung did not mean for it to go “all the way.”

An experienced counselor can handle the situation in most cases, but even the most experienced can succumb. An inexperienced counselor should never even attempt it.

Now that you have been made aware of what is potentially a common occurrence in counseling, take a long look at yourself.

► With this knowledge, will you take advantage of those who come to you, placing their trust in you to help them with their problems?

► Some counselors have indeed exploited the situation, and some psychiatrists have even implied that perhaps it should be a component of psychotherapy.

► If you don’t know any better, that is one thing, but now that you do, it is quite another.

► Remember, if you are a counselor, you are ethically bound to help people find God and Truth within themselves and remove the cause of their problems.

► Engaging in counter-transference can severely damage or completely ruin your ability and effectiveness to accomplish what you are now obligated to do.

May God within you give you the strength and wisdom to successfully resolve, or at the very least minimize, your participation in counter-transference.