

# Master's Degree Course Study Modules

## VOLUME 1



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# I

## The Metaphysical Psychology of Consciousness

### Part II

#### The One Great Truth

**I**n 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

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**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.****

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

▪ <b>NIRVANA</b>	-	<b>by the Buddhist</b>
▪ <b>SAMADHI</b>	-	<b>by the Hindu</b>
▪ <b>CHRIST CONSCIOUSNESS</b>	-	<b>by the Christian Mystic</b>
▪ <b>COSMIC CONSCIOUSNESS</b>	-	<b>by the Philosopher</b>

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- ▶ 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.

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## Experience of the Inner 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.

- 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.

## Metaphysics and Traditional Christianity

**A**ll 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.

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## TRADITIONAL CHRISTIANITY

Traditional Western psychology, and Freud, attempted to answer such questions in an ever-changing, time/space frame of reference.

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

## METAPHYSICS

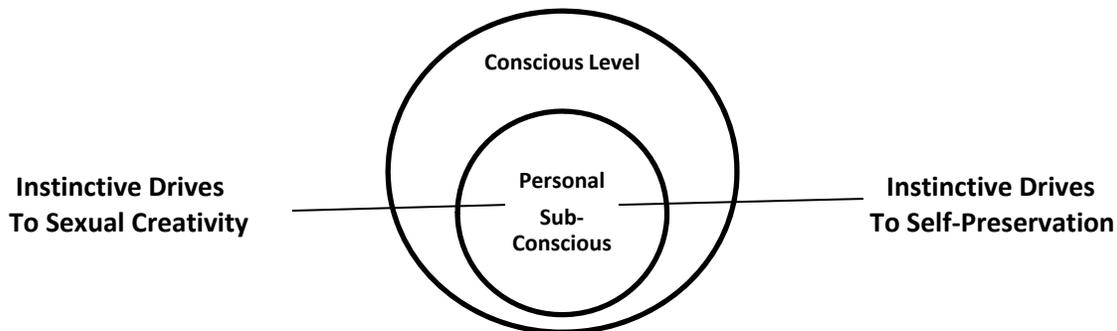
Metaphysics, on the other hand, gives the answers from an absolute frame of reference.

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.

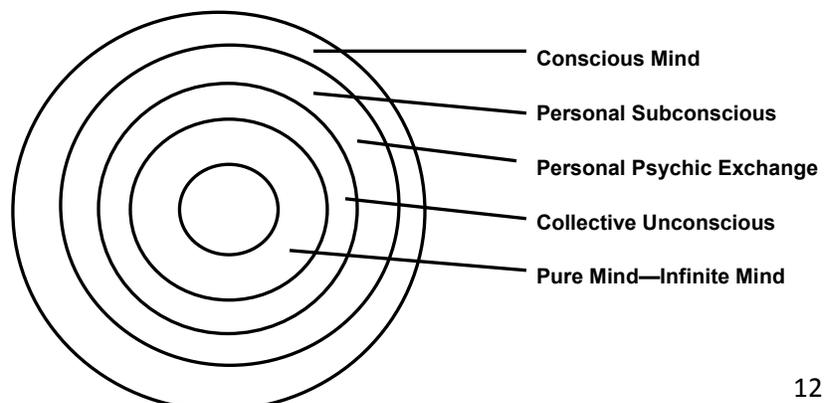
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Through deep meditational practices, we actually find the nature of the mind and consciousness. When Christ said, *“In my Father’s house are many mansions,”* the reference was directly to the many levels of consciousness within the human mind.

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



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



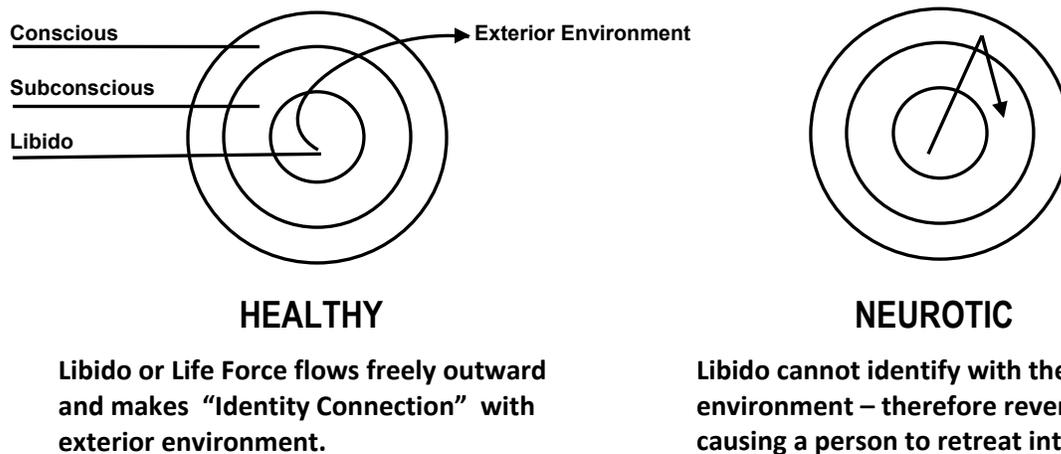
- The experience of the innermost state of mind, or Cosmic Consciousness, provides the greatest life-transforming power in an individual's life.

➤ *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.*

### Traditional Psychological Approach Diagram



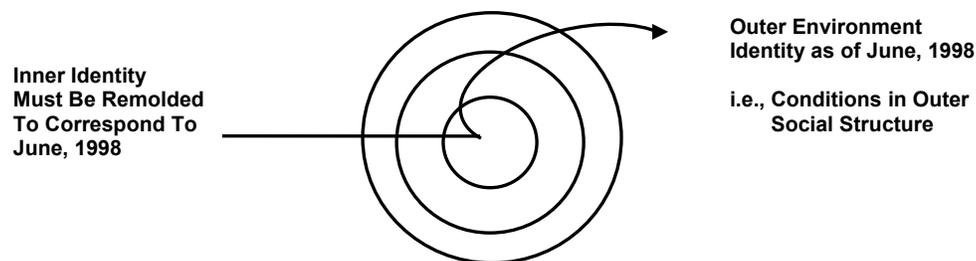
- As can be seen from the preceding diagram, people who are neurotic in the traditional psychological sense cannot connect with the world immediately around them.

➤ **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.

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

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## **Consciousness of Universal Oneness**

**T**he 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.