

**Commentaries on Scripture**

**Thomas Hora, M.D.**

2008  
The PAGL Foundation, Inc.

Copyright © 1987 by Thomas Hora, M.D.

All rights reserved.

ISBN 0-913105-10-4

ISBN series 0-913105-01-5

**The PAGL Foundation, Inc.**  
**New York, NY**

The PAGL Foundation, Inc.  
New York, New York

---

**TABLE OF CONTENTS**


---

<b>INTRODUCTION</b> .....	v
<b>THE ELEVEN PRINCIPLES OF METAPSYCHIATRY</b> .....	vi
<b>THE BEATITUDES</b> .....	1
<b>BLESSED ARE THEY THAT MOURN</b> .....	1
<b>POOR IN SPIRIT</b> .....	3
<b>BLESSED ARE YOU IF THEY REVILE YOU</b>	3
<b>BLESSED ARE THE MERCIFUL</b> .....	4
<b>BLESSED ARE THE MEEK</b> .....	6
<b>BLESSED ARE THE PEACEMAKERS</b> .....	7
<b>BLESSED ARE THEY THAT HUNGER</b> .....	7
<b>BLESSED ARE THE PURE IN HEART</b> .....	8
<b>THE THREE TEMPTATIONS</b> .....	8
<b>THREE KINDS OF PEOPLE</b> .....	10
<b>OVERCOMING THE WORLD</b> .....	13
<b>PORTRAYALS OF JESUS</b> .....	14
<b>THE COMFORTER</b> .....	17
<b>TEACHING WITH PARABLES AND MIRACLES</b> .....	17
<b>ONE SINGLE DIRECTION</b> .....	19
<b>LOSING OUR LIFE FOR CHRIST'S SAKE</b> ..	20
<b>BOOK OF PROVERBS</b> .....	20
<b>JESUS' HEALING WORK</b> .....	22
<b>RAISING THE DEAD</b> .....	23
<b>ADAM'S RIB</b> .....	25
<b>CREATION</b> .....	26
<b>THE ORIGIN OF JESUS' SELF- ESTEEM</b> ...	27

The following text includes page symbols indicating the pagination of the original copy text (i.e., the top of page two is indicated with <p 2>) in this printable electronic form. These indications may be helpful when referring to the original text in discussion or when using the concordance of Dr. Hora's works, located at [www.PAGL.org](http://www.PAGL.org).

---

## INTRODUCTION

---

Thomas Hora, M.D., (1914-1995), was a psychiatrist with a passion for seeking spiritual understanding. His search led him to study philosophy as well as psychology and the wisdom of world religions. Most important to him were the spiritual teachings of Jesus Christ, which became the cornerstone of his practice which he called Metapsychiatry. Metapsychiatry offers a unique method of healing which blends psychological insights with metaphysical truths about who and what we really are.

The appeal of Metapsychiatry is broad and deep and transcends denominations. Dr. Hora's patients and students included Catholics, Protestants, Jews, Buddhists, and non-religious individuals. Some of these individuals went on to become counselors and teachers themselves.

From 1983 to 1987 a group of them\* led by Jan Linthorst, D. Min., distilled the essence of this wisdom on 12 vital subjects and published them as a series of booklets. This is one of them. The other, as well as books and tapes of Dr. Hora, are available through the PAGL Foundation. PAGL is an acronym for Peace, Assurance, Gratitude, and Love, qualities of being which are accompanied by blessing and healings. The presence of PAGL in consciousness, Dr. Hora taught, is evidence of the existence of God and can be seen as a way by which to measure individual spiritual progress.

Dr. Hora's genius was, first, to help individuals see their problems in terms of invalid values, beliefs, and modes of living; and, then, to help them

see their lives in the context of God, and to learn to replace troublesome, unhealthy values with valid ones. Only then, he taught, could problems dissolve and PAGL take their place. Each booklet in this series gives a different glimpse of this process.

---

## THE ELEVEN PRINCIPLES OF METAPSYCHIATRY

---

1. Thou shalt have no other interests before the good of God, which is spiritual blessedness.
2. Take no thought for what should be or what should not be; seek ye first to know the good of God, which already is.
3. There is no interaction anywhere, there is only Omniaction everywhere.
4. Yes is good, but no is also good.
5. God helps those who let Him.
6. If you know what, you know how.
7. Nothing comes into experience uninvited.
8. Problems are lessons designed for our edification.
9. Reality cannot be experienced or imagined; it can, however, be realized.
10. The understanding of what really is, abolishes all that seems to be.
11. Do not show your pearls to unreceptive minds, for they will demean them.

– Thomas Hora

\*Ann Linthorst, Joan Taylor, Joan Rubadeau and Gloria Spurgeon

---

## THE BEATITUDES

---

Jesus gave the world a set of principles to live by and to reach enlightened awareness. They are called the Beatitudes. The Beatitudes have great existential relevancy. Their meaning goes beyond words. Their aim is to transform our modes of being-in-the world. Taken literally, they may appear as simple statements but when their deeper meaning is understood, each one is found to be the “pearl of great price.”

For example, in the Beatitude, “Blessed are they that mourn for they shall be comforted” (Matt. 5:4). Jesus was not referring to the passing comfort offered by well-meaning relatives and friends to one who has lost a loved one, for this comfort has no transforming effect. He was pointing to the lasting, existentially relevant comfort derived from divine Love. In all his teachings he was leading the human mind to transcend itself and reach a higher understanding of life in God

It is the aim of these Commentaries to bring out the higher spiritual meaning of Scripture, as seen from the perspective of Metapsychiatry. <p 2>

---

## BLESSED ARE THEY THAT MOURN

---

Mourning is a very painful condition of grief and depression over the loss of someone or something we have cherished. How then could Jesus talk of mourning as a blessing? To answer this question we have to discern the meaning of the experience of mourning.

When we understand the meaning of our grief as an attachment to either a person, place, thing, or

cherished notion, it is revealed to us that it is this tendency to form attachments that places us in a precarious and vulnerable position.

In Metapsychiatry we learn that attachments are troublesome, and if we wish to be free of suffering, we must be very careful about what we cherish and what we attach ourselves to. We must learn to avoid forming attachments to anything except the good of God, which is spiritual. Spiritual values cannot be lost; no one can deprive us of spiritual treasures. The Bible calls them “treasures in heaven.” Once we understand that we cannot afford to be attached to anything but spiritual good, our mode of being-in-the-world is transformed and our grief is healed. And that is the blessing implied in this Beatitude. <p 3>

There is a passage in the Bible where Jesus speaks of the desirability of leaving behind mother, father, sister, houses and other possessions. At one point he told a rich young man to sell all he had and give everything to the poor if he wished to follow him. Here again, we need to discern the deeper meaning of Jesus’ words. He was not recommending the rejection of families, he was pointing out the danger of being attached to them. We still love our families and appreciate our homes, but we learn not to be attached to them. Actually, attachment is not love. When we are attached to someone, we do not really love that individual; we see ourselves as dependent on him or her. There is a great difference between attachment and love. Love is unconditional, nonpersonal benevolence, which is liberating. Attachment, on the other hand, is enslavement. It is rigidly personal and fraught

with anxiety, insecurity and compulsiveness. It immobilizes us and this inevitably leads to irritability and resentment. Can you imagine two people shackled together with a chain and having to go through life in this condition? Wouldn't they soon become irritated with each other? Therefore, attachments are troublesome and they are not love.

And so we can see the existential lesson in <p 4> the deeper understanding of Jesus' words, always leading us away from the narrow, limiting personal perspective on life—toward the liberating context of infinite Mind.

---

#### **POOR IN SPIRIT**

---

“Blessed are the poor in spirit: for theirs is the kingdom of heaven” (Matt. 5:3). Poor in spirit means being aware of a need for more spiritual understanding. This awareness is a prerequisite to becoming a sincere seeker of the Truth. This is the basic motivation which brings us into Metapsychiatry and assures progress on our journey heavenward. Here again, Jesus' aim was transformation of our modes of being-in-the-world through development of a capacity for spiritual discernment.

---

#### **BLESSED ARE YOU IF THEY REVILE YOU**

---

Jesus said: “Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely” (Matt. 5:11). This is another strange and puzzling statement. One is reminded of the Zen master's way of dealing with persecution, injustice, slander and malicious gossip. In one Zen story that comes <p 5> to mind, the

master, when confronted with slanderous remarks about himself, replied, “Quatz,” which could be taken to mean “Baloney.” Another story tells of a Zen master who was being publicly ostracized for allegedly having fathered an illegitimate child. All he said was, “Is that so?” In other words, neither of them had a personal reaction to the accusations.

In Metapsychiatry we are learning not to condemn people who are accusing or assaulting us. We learn to be compassionate, but above all, we learn to understand that the attacker is not a person but ignorance. Therefore, we remain nondefensive and undisturbed. The adversary, the accuser, the slanderer, is always personal, always starting out by saying “you” or “he,” etc. We are learning not to be defensive, not to get embroiled in a controversy but to remain nonpersonal in the face of personal attack. That, too, is an existential lesson and a blessing.

---

#### **BLESSED ARE THE MERCIFUL**

---

“Blessed are the merciful: for they shall obtain mercy” (Matt. 5:7). Let us try to understand the deeper spiritual meaning of this Beatitude. Mercy is an aspect of divine Love, therefore <p 6> existentially valid; whereas carrying a grudge against people who treat us unfairly or malign us is an interactive thought, invalid and harmful.

In the human condition, before enlightenment is attained, everyone manifests a mixture of valid and invalid thoughts. These may be compared to the tares and the wheat in the well-known parable of Jesus (Matt. 13:24-30). This parable describes some farm workers who discovered that tares (poisonous weeds closely resembling wheat) had

infested a field of wheat. The workers were concerned that the entire crop of wheat would be destroyed and alerted the owner. But he remained undisturbed and told them to wait until harvest time when it would be easier to distinguish the wheat from the tares and separate them.

This parable refers to the human condition, as mentioned above, where good and bad qualities, good and bad motivations, are included in all individuals and considered normal. The harvest represents maturity.

When we study Metapsychiatry we are engaged in a process of spiritual growth with the goal of attaining spiritual maturity. On this journey the “tares” of human personality, the evil thoughts and motivations, are discerned and exchanged for the pure, enlightened manifestations of divine Love-Intelligence. This process **<p 7>** describes the movement from sense existence to soul existence, from unenlightened human personality to enlightened spiritual being. We discover that in Reality we are individualized aspects of divine consciousness in which no evil exists. All is good, all is love, all is intelligence, because God is Love-Intelligence, infinite mercy.

The parable of the tares and the wheat is very helpful if we are interested in learning to forgive effectively and permanently. It is quite impossible to forgive anyone as long as we are in the habit of seeing culpable persons instead of ignorance; therefore it is important to learn to separate the offense from the offending individual. The forgiver is even more blessed than the forgiven one because carrying a grudge is an emotional burden that can

have crippling effects if not corrected. There are many people who carry a lifelong resentment without even being aware of it, because they have repressed it. This may then lead to problems of a physical nature. When we are experiencing certain difficulties, we can try to understand them as the tares in our lives. The realization that they are no part of our true being, which is pure spiritual consciousness, can result in their spontaneous healing.

It is a great mercy to be relieved of the tendency toward interaction thinking. **<p 8>**

---

### **BLESSED ARE THE MEEK**

---

The Beatitude “Blessed are the meek for they shall inherit the earth” (Matt. 5:5), translated into metapsychiatric language, says: “Blessed are the shouldless for their lives will be fussless.”

Fussless means that our affairs will be free from hardships, conflicts and frictions, if we learn shouldlessness. The word “should” is a tyrannical one and implies an endeavor to exercise personal control and influence over others and over situations. We need to realize that God is harmony, God is love, God is intelligence, God is vitality, and God gives us a sense of humor. “Should” thinkers are humorless, since tyranny makes for seriousness.

God is the harmonizing principle of the universe, and when we are in proper alignment with this principle, our responses to the exigencies of daily living are such that all our endeavors become effortless, efficient and effective. There is spiritual blessedness.

---

### **BLESSED ARE THE PEACEMAKERS**

---

“Blessed are the peacemakers: for they shall **<p 9>** be called the children of God” (Matt. 5:9). What is a peacemaker? A peacemaker is a beneficial presence in the world. He does not attempt to make peace on the basis of interaction, but brings to light the fact that all interaction is illusion. He does not interact with the warring parties but sheds light on the fact that Omniaction is the only power. Omniaction enters into a situation when attention is turned toward issues rather than personalities. The essence of all conflicts is interaction and personalism.

When personalism and interaction are abandoned and attention is turned toward issues, omniactive Love-Intelligence takes control of the situation and healings occur.

---

### **BLESSED ARE THEY THAT HUNGER**

---

“Blessed are they which do hunger and thirst after righteousness: for they shall be filled” (Matt. 5:6). The principles of Metapsychiatry parallel the Beatitudes, and we understand this Beatitude to mean that those who have a sincere desire and an overriding interest in understanding the Truth will come to understand it.

If we are sincerely interested, we seek and find, we ask and we receive, we knock and it is opened to us. We become seekers of the Truth **<p 10>** either through suffering or through wisdom. Jesus was teaching people how to reach the intelligent and abundant life and what qualities are requisite in attaining this goal.

---

### **BLESSED ARE THE PURE IN HEART**

---

The Beatitude “Blessed are the pure in heart: for they shall see God” (Matt. 5:8), points to the importance of right motivation. The heart is the symbolic center of motivation. The first principle of Metapsychiatry states: “Thou shalt have no other interests before the good of God, which is spiritual.” This refers to purity of motive. If our motivation is to understand God because we cherish spiritual values above all else, we shall find fulfillment.

---

### **THE THREE TEMPTATIONS**

---

We have come to understand through the teachings of Jesus, as well as the great prophets and spiritual masters of the East, that the personal mind is an illusion and its power illusory. And since it is an illusion and has no real power, we seek liberation from it.

Unenlightened people are greatly impressed by this illusory power because they believe the **<p 11>** personal mind can produce marvels through the feats of astrologers, psychics, psychic healers, tea leaf readers, telepathic media, etc. This, of course, is nothing new. In biblical times these were called “necromancers,” magicians, and wizards who “mutter and peep,” and were understood even then as possessing no power and were discredited by the true prophets. Efforts at improving personal mind are moving in the wrong direction, namely, into the world of phenomena.

The personal mind, with its illusory power, is a symbolic counterfeit of the real Mind. Most everything in the phenomenal world, which in

Metapsychiatry we call the “sea of mental garbage,” is a symbolic counterfeit of Reality. The devil, i.e., the personal mind, tries to seduce us by whispering: “You don’t need God, I can give you all the power God has, and you don’t have to struggle to attain it; I can make it very easy.”

The three temptations of Jesus, described in the Bible, are very instructive and important to understand. It is interesting to note what the devil was offering to Jesus and at what particular time. Jesus had just spent forty days in the desert fasting and meditating, and was very close to God and full enlightenment: It was at that point that the devil suddenly appeared to him and <p 12> said: “Look, you haven’t eaten in forty days, you must be very hungry. If you are such a great master, a favorite son of God, why don’t you turn this rock into bread and satisfy your hunger?” (See Matt. 4:3-11).

This first temptation could be called awakening the desire for self-gratification. The devil started off by suggesting, “You have mind power. You can perform miracles. Use it to make yourself feel good.” Self-gratification is the first thing humans tend to think about. Jesus refuted the devil’s enticement by saying: “Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.”

In the second temptation Jesus was being enticed to entertain self-confirmatory thoughts: “If you are the favorite son of your Father, why don’t you climb up to the pinnacle of this temple and throw yourself down to show the people that God will send His angels to catch you so you won’t get hurt.” But Jesus resisted and replied: “It is written again,

Thou shall not tempt the Lord thy God.” The first temptation appealed to a desire for self-gratification, the second to self-confirmatory ideation, a wish to show off.

In the third temptation, personal sense—the devil—promised Jesus personal mind power. He said, “Bow down to me and I will give you <p 13> power over the whole world.”

In the phenomenal world, unenlightened man longs for self-gratification, self-confirmation and personal power. It seems natural to be interested these and, in fact, they are readily available to anyone who is willing to sell his soul to the devil. There are numerous systems offering the marvels of personal mind power through hypnotism, chemical substances, and the like, but all of these belong to the world of illusion. The phenomenal world is the world of illusions, and everything in it dishonors God because it seems to be in competition with God. Jesus rejected this offer of the devil by replying, “It is written, thou shalt worship the Lord thy God, and him only shalt thou serve.”

Some people may say, Why must I be committed exclusively to God? Why can’t I be a human being and a spiritual idea at the same time? The Bible has the answer to this question. It states, “We cannot serve two masters.”

---

### THREE KINDS OF PEOPLE

---

There seem to be three kinds of people: animal people, human people and spiritual beings. Animal people are mainly interested in ego gratification. The human person’s interest centers <p 14> mainly on personal mind power. Spiritual beings have

risen above these interests and are sincere seekers after the Truth and Reality.

The first two categories of people suffer from an undeveloped spiritual sense and rely strictly on the perceptions of their physical senses for orientation in life. They judge by appearances and therefore they are not capable of righteous (right) judgment of what is existentially valid and what is not. The apostle Paul calls them “natural men.” In I Corinthians 2:14, he says: “Natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.”

Without spiritual discernment we cannot even hope to approach an understanding of divine Reality. As long as our interests lie in the illusory realm of ego-gratification and personal mind power, the development of spiritual discernment may not seem a worthwhile aim. But having suffered enough from the pursuit of invalid interests, we may become willing and ready to give them up and seek to be governed by Love-Intelligence. This is what Metapsychiatry is all about.

Jesus was not interested in personal mind power. He repeated frequently, “I seek not my **<p 15>** own will but the will of Him who sent me.” He was primarily a teacher, and through parables, analogies, marvelous healings and so-called miracles, he was demonstrating divine Reality. His aim was to elevate human consciousness to the faculty of spiritual discernment, to an ability to understand God as ever-present good.

There is a great deal of confusion today in the world about spiritual enlightenment on one hand, and psychic phenomena—visualizations, imaginations and fantasies—on the other. There is a proliferation of various groups where people are encouraged to fantasize and engage in wishful thinking and imagining in order to bring about some desirable results. The idea is being propagated that if one is sick, all one has to do is to imagine oneself healthy. If we want to be successful, we have to think of ourselves as being successful and it will happen. In other words, we have to be strong-willed and learn to imagine the things we want in life, and we will get them. Emerson warned us about the dangers of wanting. He said: “Be careful what you want, for you shall surely have it.”

Metapsychiatry warns us as well about the danger of sliding into the error of wanting something when we pray and meditate. Metapsychiatry has discovered that all suffering comes **<p 16>** from wanting and not wanting. There is no other source of suffering in life. We have come to this startling realization that we cannot want anything. What happens when we begin thinking about what we want? The moment we start thinking about what we want, we leave God out of the picture. Immediately we have separated ourselves from God. Problems arise from a sense of separation from the good of God, from spiritual blessedness. Whatever is imagined is imaginary, illusory. Harmonious life is only possible in the context of Reality.

What is the difference between wanting something and being interested in something?

Interest is an aspect of love. Love is interested. When we love someone we are interested in that individual. The word “interest” is derived from the Latin, “inter esse,” which means to be involved with something. This is an existentially valid term. “I want” is willful and arrogant, therefore existentially invalid.

---

### OVERCOMING THE WORLD

---

Jesus pointed out, “In this world ye shall have tribulation: but be of good cheer; I have overcome the world” (John 16:33). The “world” means operationalism, willfulness, calculative **<p 17>** thinking, excitement, personal mind power, self-gratification, the dualism of good and bad, interaction thinking.

One of the most destructive aspects of living in the world is self-confirmation. It leads to a sense of separation from God, and consequently results in existential anxiety. One meaning of overcoming the world is to come into conscious union with divine Reality.

When we have succeeded, through consistent prayer and study, in overcoming the world and have gained a sense of inseparability from divine Mind, we will lose our fears and anxieties. Conscious union with God implies a conscious awareness of guidance from God in the form of inspired ideas or messages, commonly called “angels,” which speak to us, saying: “This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left” (Isaiah 30:21).

---

### PORTRAYALS OF JESUS

---

Jesus is a great enigma to many. He seems to be full of contradictions and very difficult to explain to individuals who don't know the meaning of spiritual discernment. Unenlightened man relies solely on sensory perceptions for orientation in life. **<p 18>** At times Jesus could be very outspoken in demonstrating spiritual power. At other times he appeared to be meek, which was interpreted by many as weakness. A tragic aspect of the history of Christianity is that Jesus is often portrayed as a “man of sorrows,” when in fact he seemed to have been a joyous individual. For instance, at one time he told his disciples: “These things have I spoken unto you, that my joy might remain in you, and that your joy might be full” (John 15:11). Traditional Christianity focuses attention more on the “tragedy” of the crucifixion than on Jesus' enlightenment, which made his resurrection and ascension possible.

Many confusing impressions have been propagated about the life of Jesus. One psychiatrist wrote a book about Jesus, claiming that he was a schizophrenic. The vast majority do not understand him at all, particularly those who take his sayings literally without perceiving their deeper meaning. Jesus overcame the world; he remained unaffected by the world's hostility and misunderstanding of his teachings.

In order to understand Jesus we have to become aware of nondimensional man, who cannot be pictorially portrayed nor evaluated psychologically. Jesus was not subject to **<p 19>** psychoanalytic, psychiatric or psychological assessments. Anyone

attempting to do so is sadly mistaken and arrives at very confusing conclusions.

In some Bible accounts Jesus even appears to have been cruel. For example, in the Gospel of Matthew a scene is described where a Canaanite woman came to Jesus imploring him to heal her daughter. Jesus said to her: "It is not meet to take the children's bread and to cast it to dogs" (Matt. 15:26). On the surface this may appear as callousness, even cruelty, but Jesus' aim was always to teach the truth of God and the spiritual dimension of man. In this instance he seemed to have been testing the woman's faith and receptivity, and at the same time he was teaching his disciples and others a lesson in humility. The woman's reply indicated her deep humility. She said: "Truth, Lord: yet the dogs eat of the crumbs which fall from their masters' table." She passed the test with flying colors and consequently Jesus healed her daughter.

Jesus' aim was always to teach. Even on the cross he was not concerned with his own pain, but with teaching. His teachings were existential lessons revealing the spiritual dimension of life, and demonstrating the validity of his words by their healing and harmonizing effect. **<p 20>**

Perhaps the most important lessons derived from Jesus' teachings came at the close of his career. In the Garden of Gethsemane where, according to the Bible, he "sweated blood," he was able to say: "Not my will but thine be done." He was completely free of wants and self-confirmatory thoughts and interested only in what God wanted. He surrendered totally to Love-Intelligence.

Another lesson can be learned from his utterance on the cross: "Father, forgive them; for they know not what they do" (Luke 23:34). By these words he demonstrated true forgiveness, compassion and spiritual love. He demonstrated true forgiveness by his compassion toward his ignorant persecutors who humiliated, abused and tortured him. He attained a broader perspective on the situation, and he neither blamed his accusers nor attempted to defend himself. He understood the culprit to be ignorance, not persons, and he was able to forgive.

Metapsychiatry parallels the teachings of Jesus to a great extent, and his words on the cross illustrate spiritual love as defined in Metapsychiatry, namely, nonconditional, nonpersonal benevolence.

Jesus was teaching people to understand God as nondimensional Reality always present and **<p 21>** governing the universe. God, omniactive Love-Intelligence, cannot be perceived or understood with our senses. Therefore, we have to learn to see God with the faculty of spiritual discernment. This was the aim of Jesus' teaching. He was leading his listeners away from himself and pointing always to God as the healer and comforter. He was aware that the people worshipped him as a person and attempted to turn his teaching into a personality cult. He said he had to remove himself because, "If I don't go away, the Comforter cannot come to you." By which he meant: "You are too much preoccupied with my physical appearance and are worshipping me as a person." He knew this was an impediment to an understanding of God as a nondimensional healing presence.

---

### THE COMFORTER

---

The Comforter is not a person. It is a quality of nondimensional Reality. It cannot be seen or understood by the senses. The more primitive we are, the more we tend to rely on sensory impressions, like the doubting Thomas, who insisted on touching the wounds of Jesus after the crucifixion. That was the only way he could believe that Jesus was resurrected. The Christ **<p 22>** eluded him because his faculty of spiritual discernment was unawakened. He was only looking for a man with lacerated palms.

Jesus removed himself in order not to become a stumbling block to his disciples. Whenever we yield to the temptation to worship a person or something material, be it money, clothes, or possessions, these become stumbling blocks in our way to seeing the Truth and they interfere with God-realization.

---

### TEACHING WITH PARABLES AND MIRACLES

---

Jesus taught in parables and riddles. One of his more puzzling parables is the one of the barren fig tree which he had cursed. The fig tree which bore no fruit served as a teaching tool for Jesus. He said a fig tree which bears no fruit is useless. He was demonstrating that God requires us to be fruitful in this life, to have a meaningful existence by being beneficial presences in the world.

Everything and everyone in the universe is here for God, whether he knows it or not, and whatever

is not in harmony with the will of God withers away.

The parable of the Prodigal Son speaks of **<p 23>** man's universal tendency to separate himself from the Creator and attempt to live as an autonomous entity. The Bible describes it the following way: "He took his journey into a far country, and there wasted his substance with riotous living" (Luke 15:13). The Prodigal Son was looking for self-fulfillment, self-actualization and self-realization, and the result was catastrophic, as it usually is. After suffering hunger and rejection, he recognized his mistake, and in humility returned to his father, asking forgiveness. This is the lesson.

We are all tempted to try to make a go of life without God, but the fulfillment we seek as separate, independent entities is not existential fulfillment. It is not freedom but enslavement to an illusion, therefore very troublesome. Freedom in the context of our atonement with God is the only freedom. To paraphrase Jesus: Ye shall know the truth of your being in the context of God, and this truth shall make you free." In Metapsychiatry we speak of realization of Reality rather than self-realization.

One of the so-called miracles of Jesus that draws much interest is his walking on water. We don't have to be concerned whether the account is historical fact; we can ask instead, What was Jesus trying to teach? **<p 24>** He was teaching that man is a spiritual being capable of transcending material limitations.

Whether he was feeding the multitudes with a limited supply of food, transporting himself instantaneously from one place to another, or walking into a room through closed doors, he was always teaching one Truth: that reality is not material but spiritual; that man is not material, depending on material circumstances, but a living Soul.

---

### ONE SINGLE DIRECTION

---

When we study the record of Jesus' life and his teachings, as clarified through Metapsychiatry, we begin to understand that they all point in one single direction: namely, Reality is spiritual, nondimensional, and the real man is part of this Reality.

Nondimensional man is free to transcend the limited material world. He is immortal, never born, never dying; "hid with Christ in God" (Colossians 3:3). This is the message Jesus consistently taught and demonstrated. Life is consciousness and we need to focus on the quality of his consciousness—the Christ consciousness—which is the true life of all of us. We study the teachings of Jesus with the aim and expectancy **<p 25>** of attaining or being graced by the Christ consciousness.

In our true being we already are individual and unique manifestations of infinite consciousness. Personality is determined by the psychological characteristics of man, but individuality is determined by spiritual qualities. We are learning to see an individual with the faculty of spiritual discernment, which in turn enables us to view one another with transcendent regard. We all have this

faculty and it can be awakened through study, cultivation and guidance.

---

### LOSING OUR LIFE FOR CHRIST'S SAKE

---

Jesus said: "He that loseth his life for my sake shall find it" (Matt. 10:39). Our life is what we cherish, what we hate and what we fear. As we reach the point when we are ready to give up these invalid pursuits, we become willing to die for Christ's sake, which means, for the sake of a spiritual value system. We may experience this as a sacrifice, but only through this process can we find the spiritual life Jesus referred to the only real life.

This exchange of the insubstantial, illusory mode of being for the real and substantial one **<p 26>** is a continuous process, and what at first seems a sacrifice, is revealed to us as the only way to harmonious existence, and a great blessing.

---

### BOOK OF PROVERBS

---

We read in the Bible: "The principle thing in life is wisdom, therefore get wisdom and with all thy getting get understanding" (Proverbs 5:7). Only that which is real can be understood. Everything else is either believed or disbelieved. Although the Bible frequently speaks of "believing," we have to translate this into understanding because only understanding and realization are existentially valid. Belief indicates doubt. As long as we believe, we of necessity doubt, and are caught in the dualism of believing and disbelieving. Doubt always brings about anxiety. The solution is to gain understanding and realization, as the Bible recommends.

Another biblical recommendation states: “Commit thy works unto the Lord and thy thoughts shall be established” (Prov. 16:3). We could add: “and thou shall be established in the “Land of PAGL” (peace, assurance, gratitude and love), where anxious thoughts are unknown. In the “Land of P AGL,” no one is anxious. If we find ourselves anxious, the issue is not to relieve the anxiety but to heal it. <p 27> Healing occurs the moment we have committed ourselves to being here for God. The three “Rs” of Metapsychiatry are of help here: Recognition, Regret and Reorientation.

The first two steps—recognition and regret—are usually not difficult to take if we are suffering. When we are in a crisis and recognize that it is the ignorance of an invalid desire for ego-gratification that precipitated the crisis, it is easy to regret. However, reorientation to a more valid mode of being may require some help. When we are suffering, we usually want relief and this could lead us to reorientation in a wrong direction. We could get drunk, take drugs, or choose many other ways to get fast relief. The Bible puts it this way: “Wide is the gate, and broad is the way that leadeth to destruction, and many there be which go in thereat; Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it” (Matt. 7:13, 14).

Recognition, regret and reorientation—making sure we take the straight and narrow path of spiritual understanding—is the remedy for problems of anxiety.

---

## JESUS' HEALING WORK

---

What is the relationship between compassion, spiritual love and healing? Healing implies that <p 28> wholeness has been discerned. Wholeness is the opposite of fragmentation. That which is whole, or holy, is not fragmented.

Under so called normal or unenlightened conditions we see self and other in interaction. In order for healing to take place, we must behold wholeness where fragmentation seems to appear. As we say in Metapsychiatry: “In the realm of Love-Intelligence there is neither self nor other. There is only that which really is.”

In compassion we do not see sick, aggressive, obnoxious, blameworthy individuals. We recognize an absence of understanding. Somewhat like seeing darkness, we recognize it to be the absence of light. Compassion is a quality of love which naturally overcomes the fragmented perception of Reality. When Jesus was approached by a leper who begged to be healed, he said: “Thou art made whole and pure,” and the leper was healed. What had happened? Jesus could see wholeness where fragmentation seemed to be. He was able to see the wholeness of God’s creation and this effected the healing.

If this is difficult to understand clearly, it is because we have the ingrained notion that healing is done by one person to another person. We see everything in terms of interpersonal actions. Jesus saw Reality as whole and perfect <p 29> and harmonious and totally free of personal interaction. He could see issues. Where others saw a person

afflicted by leprosy, he saw an issue, namely, an existentially invalid idea of impurity. The leper's plea to Jesus was not, Please heal my leprosy, but: "If thou wilt, thou canst make me clean."

Issues are always mental. When we learn to focus on issues the way God sees them, healings take place, not because we have done something but because what really underlies the situation comes into view. Where there was an appearance of impurity, suddenly purity is revealed. The two fundamental questions we ask in Metapsychiatry: "What is the meaning of what seems to be?" and "What is what really is?" can help us understand the issue involved in the leper's healing. This individual may have been diagnosed as suffering from leprosy, but Jesus understood that he was suffering from an idea of impurity. He healed this invalid thought by seeing the man as God saw him—pure and whole.

Thus we can see that the physical is mental. It is comforting to know that no matter what the problem seems to be or what the diagnostic label may be, in the final analysis it is but an invalid thought. <p 30>

---

### RAISING THE DEAD

---

The great blessing of the teachings of Jesus as well as of other spiritual seers is that they show the experience of dying to be a dream. The living Soul never dies. Jesus said: "Whosoever believeth in me shall never see death and even if he were dead, yet shall he live" (See John 11: 25, 26). He implied that no one ever dies, only the dream of life in matter dies. If we identify ourselves with this material life, there will be an experience of dying.

But we know that experiences are dreams, therefore physical life as well as physical death are but dreams. Reality is spiritual. The living Soul is never born and it never dies; it is "hid with Christ in God."

The Bible describes a scene where Jesus, after the resurrection, emerges from the tomb and meets Mary. Mary wants to embrace him, but Jesus warns her, "Touch me not, for I am not yet ascended" (John 20:17). We may surmise this to mean the following: "I am on my way to full enlightenment and the physical contact of your embrace would reinforce the belief in material existence and slow down my spiritual progress." <p 31>

When the disciple Thomas asked to touch Jesus, it was because he was still judging by appearances. To him all that was real was what could be seen or touched with the physical senses. He was seeking proof of a reality that was concrete, that could be touched. The concrete is tangible, the abstract is thinkable, but the spiritual is neither tangible nor thinkable, it is realizable. Thomas was on a low level of material mindedness and to him the concrete was the only proof of reality.

The Bible calls the human body "the temple of God." ("For the temple of God is holy, which temple ye are." I Corinthians 3:17). We have to take good care of our bodies just as we would take care of a church or a cathedral if we were in charge of them. If we were in charge of a church building, our task would be to keep it in good repair, clean and holy—whole—because in this temple God is honored and worshipped. It is a place where God's presence manifests itself. In Metapsychiatry we

speak of man as “a place where God’s presence reveals itself”.

---

### ADAM’S RIB

---

The story of Adam and Eve is not an historic **<p 30>** event that may have occurred in the distant past. It is an allegory of something that is happening all the time. According to this allegory, after God created Adam, He saw that Adam was lonely and said to him: “I see that you are lonely, so I will create a help mate for you to relieve your loneliness.” So God put Adam to sleep and performed a surgical operation on him. He removed one of his ribs and formed a woman out of it.

This is a symbolic, mythological description of a man who is uncomfortable being alone and longs to be with others. However, as soon as he finds himself with others, he develops relationship ties with them and loses sight of God. This is the dilemma of human relationships. We attempt to satisfy all our wants through ties with other people.

In the Gospel according to Thomas, Jesus is quoted as saying: “The Kingdom of God shall come when the inside will be outside and the outside inside and the two shall be one, and the male with the female, neither male nor female.”

We may understand him as saying: “Enlightenment reveals that the outside world of visible forms is an externalization of internal thoughts which are formless.” **<p 33>**

Gender is externalized as sex. Sex is form, gender is quality. Enlightened man is neither male

nor female in a physical sense. He is one living Soul, a nondimensional unit of awareness endowed with all the qualities of God. We are individual consciousnesses and we manifest qualities. These qualities are both male and female; in some individuals the male qualities appear to be more outstanding and prevalent and in others the female qualities may be more pronounced.

Humanity suffers from a cognitive deficiency, which means that we are looking and perceiving life through our senses. This gives us a false impression of Reality. As a result, we lose sight of God, and we see everything in terms of units of life in various forms. Out of that cognitive deficiency comes the Adamic perspective on life, leading to a variety of difficulties and so-called injustices and inequities as seen in the current “battle of the sexes.”

---

### CREATION

---

When God created the universe, he said: “Let there be light” (Gen 1:3). This light is continually expanding through the ages and there is more and more light. This is called spiritual **<p 34>** evolution. The Darwinian evolution is the symbolic counterfeit, on a material plane, of the Spiritual evolutionary process.

The essential issue in Metapsychiatry is seeing, i.e., expansion of the ability to see. It is offering an expanding awareness of Reality.

When we suffer from a cognitive deficiency, we are of necessity insecure and live in fear. The story of Jacob in the Old Testament deals with this issue. Jacob was returning from self-imposed exile and was about to meet Esau, his brother, whom he had

previously cheated. He was greatly afraid of his brother's revenge and turned to God in prayer. His fear disappeared, and he was able to meet his brother with these words: "I have seen thy face, as though I had seen the face of God, and thou wast pleased with me" (Gen. 33:10).

---

### THE ORIGIN OF JESUS' SELF-ESTEEM

---

On the path of harmonious living perhaps the most crucial issue is the attainment of a healthy sense of self-esteem. The Bible describes in a dramatic way the origin of Jesus' sense of self-esteem. In Mark 1:11 we read, "Thou art my beloved son in whom I am well pleased." These simple words launched the most **<p 35>** spectacular career in human history. This divine affirmation was heard by those who witnessed the baptism of Jesus by John, the Baptist. When Jesus came to be baptized by John, John was incredulous and said: "It is I who would need to be baptized by you." Jesus answered, "Suffer it to be so for now, for so it becometh to fulfill all righteousness."

We understand this to mean that Jesus submitted to the ceremony of baptism by water in order not to provoke people whose customs required it. We too are at times conforming to the customs of the day so as not to be provocative, but knowing at the same time that these are just formalities and that the real issue is the quality of consciousness. We are beneficial presences in the world, but if the custom of the environment we happen to be in is that of a beneficent person, we submit to it in order not to hurt the sensibilities of people who believe it to be important.

If we contemplate the meaning of this whole scene, we realize that it describes the conditions under which harmonious existence can be attained. Man seeks human approbation but that is only a symbolic ceremony pointing to the existential approbation we all need; namely, the awareness of being beloved sons and daughters of God, the creative Principle of the universe, divine Love-Intelligence which favors our prospering. Without that awareness we are forever frustrated, because our struggles for a healthy sense of self-esteem and self-identity are never fulfilled. We can get it neither from our parents nor our teachers; it cannot be purchased for money. It is humanly unattainable.

In Metapsychiatry we recognize the futility of self-confirmatory strivings and seek to realize a fulfilling life through an ever-clearer understanding of God and our perfect sonship as living Souls. The living Soul is a transcendent observer. He cannot be influenced, pressured, seduced, provoked, and intimidated. He is not attached to people, nor detached from them. He is neither personal nor aloof. He is a beneficial presence who neither condemns nor condones. He does not have personal reactions. He is a divine consciousness, responsive to manifest needs in an intelligent and compassionate way. Everyone needs to be seen as a living Soul, and a beneficial presence can impart this gift to all on whom his thoughts rest or with whom he makes contact.

In proportion as we approach this understanding, our frustrations disappear, our lives become harmonious and increasingly frictionless. We enter

the “Land of PAGL” where we too, can hear God saying to us “Thou art my beloved son in whom I am well pleased.”

**This booklet is one of a series of twelve essays  
by Thomas Hora, M.D.**

Healing Through Spiritual Understanding  
A Hierarchy of Values  
Forgiveness  
The Soundless Music of Life  
Can Meditation be Done?  
Compassion  
Marriage and Family Life  
God in Psychiatry  
What Does God Want?  
Self-Transcendence  
Right Usefulness  
Commentaries on Scripture

**Other books by Thomas Hora M.D.**

Encounters with Wisdom (Vol. I & II)  
One Mind  
Beyond the Dream  
Dialogues in Metapsychiatry  
Existential Metapsychiatry  
In Quest of Wholeness

If you are interested in exploring more of Metapsychiatry's literature, please communicate with us at:

**The PAGL Bookstore**  
P.O. Box 4001  
Old Lyme, CT, 06371  
Tel: (860) 434-1512  
e-mail: PAGLBooks@aol.com  
or visit Metapsychiatry's website: <http://www.pagl.org>