

Healing Through Spiritual Understanding

*The Dynamics of Illness and the Nature of
Spiritual Healing*

Thomas Hora, M.D.

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INTRODUCTION

Thomas Hora, M.D., (1914-1995), was a psychiatrist with a passion for seeking spiritual understanding. His search lead 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 call ed 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

DIVINE CONSCIOUSNESS

Every individual is an infinite consciousness within the divine consciousness, and all that is needed comes from this consciousness. Awareness is an event within that consciousness which is constantly taking place; this kind of existence is unlimited Love-Intelligence. To human sense it appears as peace, assurance, gratitude and love (PAGL). When we reach an understanding of this, healings take place within us and within all that comes in touch with us. These are spontaneous healings, because pathology has no place within divine consciousness. Once this consciousness is realized in an individual, there is nothing left to heal. Just as we don't have to have memories anymore, we don't have to be sick anymore, and we don't have to have problems anymore. In this reality there is only perfection and harmony and glowing, it is a glow of transcendental light, Love Intelligence. This is something to be fervently desired: "In thy presence is fullness of joy" (Ps. 16:11).

Student: If I am praying for a healing, I cannot "do" this understanding, I must allow it to come to me, but I still want to do it. <p 2>

Dr. Hora: Well, what is the second principle of Metapsychiatry?

Student: Take no thought for what should be or what should not be, but seek ye first to know the good of God which already is.

Dr. Hora: Seek ye first to know the good of God which already is. In other words, God, Divine reality, perfection, harmony, already is, everywhere,

not only on the planet earth but in the entire universe. What we pray for is to see it, not by petitioning God, but by contemplating this reality. If we are interested in realizing that reality, we will be quiet and turn away from all fantasies, shoulds, distractions and cherish moments of complete peace and stillness. “Be still and know that I am God” (Ps. 46:10).

We study and pray and meditate and seek to find that reality which is non-dual. Jesus referred to that reality when he said, “If thine eye is single thy body also shall be full of light” (Luke 11:34). What does that mean?

Student: Does this refer to the third eye or the inner eye?

SPIRITUAL DISCERNMENT

Dr. Hora: The oriental sages postulate the existence of an inner eye, but that is just a metaphor **<p 3>** for the possibility of discerning the non-dual realm of reality. We speak of the faculty of spiritual discernment instead of the third eye; we have the faculty of spiritual discernment, and this faculty makes it possible for us to become aware of that reality where there is no evil; there is only good; there are no opposites. “If thine eye be single...” we understand it to mean, if your outlook on life is spiritual, non-dual, then you will be healthy in all ways. Experience has shown that any time we succeed in seeing reality through spiritual perceptivity as a non-dual realm of good, that neither discord, nor illness nor disharmony nor suffering has any possibility to exist; surprising healings take place. In our meditations we seek to

catch a glimpse of that reality and every time we succeed, there is an awareness of PAGL: peace, assurance, gratitude and love. If at that point something ails us, it will surely be healed, either instantaneously or in a little while. That is the secret of spiritual healing. It is not psychic healing; it is not mumbo jumbo, nor is it any mystery. It is simply reaching that faculty of awareness which is hidden by the impressions of the eyes and the ears, the carnal mind. In meditation we are oriented toward attaining the capacity to see reality with the single eye, as **<p 4>** non-dual, infinite presence of Love-Intelligence, and every time we succeed there is PAGL. We can become so interested in PAGL that we would like to be aware of it all the time. That is the way to healing and enlightenment. PAGL: peace, assurance, gratitude and love is the indicator that we are on the right track.

Now, how is it possible that healings take place when the single eye form of discernment is achieved? How can that be?

Student: Because mistaken beliefs cause illness?

Dr. Hora: If illness were caused by mistaken beliefs, then illness would be a reality, and it could not be healed. You see, illnesses don't have a cause; they only have a meaning. So mistaken beliefs don't cause illness. Mistaken beliefs take on the appearance of illness; therefore, illness can be healed by correcting our mistaken beliefs. But how can a mistaken belief appear as an illness? What is a mistaken belief? It is a thought. There are two kinds of thoughts: there are valid thoughts and invalid thoughts. It is very simple. What are valid thoughts? They are thoughts which conform to reality, divine

reality, and their source is in the Divine Mind, the ocean of Love-Intelligence. Invalid thoughts do not conform to reality; for instance, two and **<p 5>** two is five does not conform to mathematical principles. Two and two is four conforms; therefore, it is a valid thought, and this thought can abolish the invalid thought.

WHOLENESS

Student: What would make it possible for us to see wholeness?

Dr. Hora: By understanding what it means, we see what we understand. Ordinarily we see our own thoughts; that is why Jesus said, "Having eyes ye see not and having ears ye hear not" (Mark 8:18). Usually, we only hear and see our own thoughts; we hear what we are thinking about and the thoughts we entertain, but if we understand wholeness, then we can see what really is. Would you like to know what wholeness is?

Student: Yes, I would.

Dr. Hora: Wholeness means that there is no separation between God and man, infinite Mind; the ocean of Love-Intelligence and its contents are inseparable and they are one. So we are one. "I am in the Father and the Father is in me" (John 14:10). It is not I and the Father, but "I in the Father" and that is wholeness, the right understanding of our inseparability from **<p 6>** God, the infinite mind, our oneness with the creative principle of all life: undividedness, non-dualness. Under ordinary circumstances, we all assume that there is God, somewhere in outer space, or in another country, and we are here and that we are autonomous,

independent, separate entities or life forms, separated from God, persons with minds of our own and lives of our own, and we can produce love and give it and get it, think our own thoughts, produce thoughts; we are running on our own batteries, with our own energy, so to speak. Everywhere we see people completely on their own, and we don't see God anywhere. This is the opposite of wholeness, separatedness. "I and my Father are one." We are not separate units of life; we are one with the creative principle of our existence. Infinite mind is our creator and spirit is our substance. We are made of the same stuff as God is made of, and we cannot really be independent. Existence apart from God is an illusion which we all have to be healed of eventually. Wonderful things happen when we reach a point of understanding wholeness; wholeness is oneness, undividedness, and that is very important to realize.

Student: When I am caught in the illusion of being separate from God, what can help me **<p 7>** turn toward this truth?

Dr. Hora: A helpful analogy is to think of a wave and the ocean. A wave can never be separated from the ocean, and the substance of the wave is the same substance as the ocean. So just as a wave is inseparable from the ocean, so we are inseparable from the Divine Mind which creates us and sustains us, and energizes us and maintains us in perfect health and harmony. This analogy can assist you in reaching the realization of wholeness.

There is a great deal of confusion about wholeness among the professions, especially since the advent of holistic thinking in the field of

medicine and psychology. If it were clear what wholeness is, then there would be no holistic psychology or medicine; there would only be a recognition that wholeness is the realization of our at-one-ment with the creative principle of all life. There is no need for “holism;” there is a need for the realization of wholeness and that realization has the power to heal. All our difficulties are rooted in our ignorance of our wholeness. If we understand wholeness, we spontaneously become whole, which means healthy. If we are at one with perfect mind, then we must be perfect; we are made of the same substance as God is made of: spirit, mind, <p 8> Love-Intelligence. That’s what we really are. A true understanding of this reality immediately abolishes all problems, be they emotional, physical, or anything else. Just as if you know that two and two is four, immediately all the other possibilities are abolished. We can have an endless number of wrong answers, or sick mathematical formulas until we come to know that two and two is four. This knowledge, which is the truth, is an analogy; it heals, abolishes all the others. So, the issue of wholeness is very important and we must work on it every day through meditating and reaching out to God, so that we may understand our own wholeness. If we understand our own wholeness, then we shall understand everyone else’s wholeness, and that will be a great help. “Understanding of what really is abolishes all that seems to be.” This is the principle which explains spiritual healing (Principle 10 in Metapsychiatry).

HEALING, PRAYER AND MEDITATION

Student: I have a question about prayer and meditation. When we are praying, we tend to focus on what is wrong. When there is an illness or problem, we often just picture the situation going well. We may even imagine ourselves <p 9> as being healthy. What is the difference between that and being beneficial with our prayers?

Dr. Hora: It is fashionable in California to resort to visualization, imagining oneself to be healthy. Whatever we can imagine will always remain purely imaginary. This is a childish idea. Imagination can be experienced, but just because we can experience something, it does not mean that it is really so. Suppose you create yourself an experience of being healthy; you would suddenly feel healthy, but would you really be healthy? No. You would be deluding yourself. There is such a thing as a delusion of health. You cannot hope to be healed on this basis. That is self-hypnosis.

Student: In contrast with this, could you explain the Prayer of Glowing?

Dr. Hora: The Prayer of Glowing is the metapsychiatric understanding of the following line in the Bible: “God is Spirit, and they that worship Him must worship Him in spirit and truth” (John 4:24). If we worship in spirit, we are not using words, and we are not in the dimension of time; we are not thinking of the future or of the past; our prayer is non-verbal, timeless, existential. Being timeless, it is the dimension of infinity. We say, “God is light, and they that <p 10> worship Him must worship Him by glowing.” When our

consciousness is filled with Love-Intelligence, we glow. There is a radiance around us. We are not talking to God; we are manifesting God. Nothing interferes with the healing power of God. All things begin to work together for good.

Student: I think I am using my imagination when I work with the Prayer of Glowing. I find myself visualizing that I am glowing.

Dr. Hora: This is self-deception. Glowing spontaneously occurs as we fill our consciousness with love. You see, Love-Intelligence, God, cannot be imagined.

Student: Then whenever I am meditating and I imagine something, I am leaving God out of the picture?

Dr. Hora: Yes, you are just creating your own reality. Man is not a creator; man is a miscreator.

Student: When we are praying effectively, we let God's reality into our consciousness.

Dr. Hora: Exactly.

Student: But how can we know that we are doing this? We can fool ourselves into an experience of peace.

Dr. Hora: Only God can heal. If we try to heal ourselves through imagination, we leave God out of the picture, or we are imagining <p 11> God with our own human mind and we are deluding ourselves. We are creating our own experiences.

Student: Genuine prayer then would always begin with the awareness that of ourselves we can do nothing.

Dr. Hora: Of course, and that we are nothing, and the illness is nothing, and God is everything. God is good; God is life; God is Love-Intelligence, and spiritual values cannot be imagined because they have no form. Imagination is just an endeavor to create pictures in the mind, which is giving form to thought. In the Bible, it is called making oneself graven images: "Thou shalt not make thyself graven images" (Exodus 20:4). If we are praying, we seek to fill our consciousness, not with images of any kind, but with spiritual values: Love-Intelligence, beauty, harmony, freedom, joy, peace, assurance, gratitude. We seek to become aware of the presence of God, infinite Love Intelligence, to such a point that we lose sight of our bodies and our problems. The Zen people speak of Sun-ya-ta, which is emptiness. Did you ever think of what they mean by this? It is a discovery of the fact, that right where a physical person seems to be, there is nothing material there, but the whole place is filled with God. <p 12>

Nothing really is except Love-Intelligence, and in meditation, we seek to become aware of that emptiness, that void, which is filled with the presence of God. This cannot be imagined; it can only be realized. When a realization takes place, there is a healing. The Zen master says, "Erase yourself, utterly." So the presence of God has to fill the place where you seem to be. Remember, man is a place (not a person) where God's presence reveals itself as omniactive Love-Intelligence. Using your imagination will just hinder the process of meditation. When you are relying on visualizations and imaginings, you are not praying or meditating,

you are engaging in wishful thinking, and wishful thinking never accomplished anything.

**SPIRITUAL REALITY IS NON-
DIMENSIONAL REALITY**

In the following dialogues, the idea that God is non-dimensional reality has been brought to light. Students ask questions in order to clarify what this non-dimensional realm really is and what the understanding of this means in the context of healing. This is an important point in understanding the difference between spiritual healing and all other forms of healing, such as **<p 13>** faith healing, psychic healing, or so-called holistic health. Spiritual healing is an aspect of the non-dimensional realm of reality; it is the perspective of life that is healed, not material parts of the body.

Student: You have referred to spirit as non-dimensional substance. What is the substance? What does that mean?

Dr. Hora: We are from childhood on conditioned to consider only dimensional things as substantial. Only that which can be measured, weighed or taken apart are we accustomed to consider as reality. To us, reality has to be concrete; this is our preconception, but as we learn more and more about God, we discover that the dimensional things are not really substantial; they just appear to be. True substance, everything real cannot be measured or weighed; it is non-dimensional. That is real substance.

Student: We spoke about fear being unreal, having dimensionality, since it manifests itself in a form of trembling or emotions, yet if peace comes

into my consciousness it has the effect of healing me; this seems to be a dimension, a phenomenon also.

Dr. Hora: That is not a phenomenon, that is a noumenon, God manifesting His presence in **<p 14>** you. There is a difference between a phenomenon (fear) and a noumenon (peace).

Student: Can you help me see the difference?

Dr. Hora: Phenomena are garbage thoughts (invalid thoughts) appearing as form and formlessness; noumena are divine ideas appearing in consciousness as blessings.

Student: Blessings then are non-dimensional also?

Dr. Hora: Of course. To the human eye it looks like healing. If we are unenlightened and have never heard of Metapsychiatry, we think of healing as a change taking place in the dimensional aspects of our experience. For instance, if somebody has a stomach ulcer, the x-ray shows the ulcer and then when he is healed, the x-ray shows a healthy stomach, right? But what has happened here is actually nothing; it never was. Do you see that? The noumenon doesn't change anything; it just makes it possible for us to see the underlying perfection which was always there.

Student: I am beginning to understand. What is being healed is the perspective on life, which is non-dimensional. It is not measurable, but a perception of who we are or where we are, or what life is all about; the healing is not taking place in a piece of skin. **<p 15>**

Dr. Hora: Exactly. This is very important because if we have a physical problem, for instance, and this is an appearance of an inharmonious dimensionality, something has become deformed; a form has taken on an undesirable form. We get mesmerized, and we are constantly thinking that this form should take on the right kind of form, and the more we are involved with correcting the undesirable form to a desirable form, the less possibility of healing there is. Healing is not a change in dimensions; healing is a discovery that there was nothing wrong to begin with. Nothing really needs to be changed except our ability to see the pre-existent perfection of Divine Creation.

Student: Another thing we have talked about is that God unfolds. Divine reality has an unfoldment to it, and this seems to be a dimension. Can you clarify that?

Dr. Hora: God has created a perfect universe, and everything in it is already perfect. When a healing takes place, or when we grow in our ability to discern non-dimensional reality, we begin to see that right where a problem seems to be, there is just perfection. This gives us, the impression that a healing has taken place; really nothing needs to be healed except our ability to see, which is an unfolding process of consciousness. **<p 16>** Like when you draw a curtain, or a veil is removed and then you see an aspect of perfect creation.

Student: So the unfoldment is going on in our consciousness. Thank you.

THE TWO INTELLIGENT QUESTIONS

In this next series of dialogues, Dr. Hora is clarifying the basic process of healing and transformation in Metapsychiatry, the utilization of the two intelligent questions as a healing prayer: What is the meaning of what seems to be? (the first question); and What is what really is? (the second question).

Dr. Hora: When we find that we have a pain or some unpleasant experience, whether physical or social or marital, a good idea is to find a quiet place and ask ourselves what is this thing saying to me? You see, everything is a message. Suppose you have a stomach ache; you ask yourself what is this stomach ache saying to me? In other words, you ask, what is the meaning of this? And you wait quietly until the meaning reveals itself to you. Don't try to figure it out or answer it yourself. Maybe it will say that you are angry at your wife. Well, that is a self-confirmatory attitude; it makes no sense. **<p 17>**

God is the source of my good, and I live and move and have my being in infinite Love-Intelligence.

Student: Would you say that it is in the nature of our consciousness that the meaning will be revealed to us?

Dr. Hora: It is in the nature of problems, because problems are thoughts. No matter what the problem is, it is just a thought. There is a Buddhist saying, "The believer and the belief are one." Have you heard of that? The thinker and the thought are one. For instance, all problems in life are nothing

else but certain invalid thoughts; all mankind is suffering from certain beliefs, and these beliefs create believers. The believers experience these beliefs. So, if you have a problem, you can know that this problem is not a person. It is not something concrete; it is always a thought, because the phenomenological world is just the outpicturing of a series of invalid thoughts. Whenever we have a problem, regardless of diagnosis, or the nature of the problem, it is nothing real; it is always a thought. Therefore, if we understand phenomenology, we wait for this thought to reveal itself to us. That is the door which opens the possibility of healing because a thought can always be replaced by a valid thought. Invalid <p 18> thoughts create phenomena; valid thoughts reestablish the fundamental order, perfection of divine reality, and that's what a healing is.

Student: How can we be sure the meaning will be revealed to us?

Dr. Hora: It will always reveal itself to us if we sincerely desire to face up to it. We must be willing to be embarrassed and be sincere. Sometimes we do not really want to know the meaning. The primary issue is learning to know God; every problem is an opportunity to come closer to God, truth. We are not using God to solve our problems; we are using our problems to come closer to God. Principle 8 in Metapsychiatry says, "Problems are lessons designed for our edification."

Student: The Bible says, "Spirit will bear witness with our spirit" (Job 5:6). Is that the guarantee that God will reveal the meaning to our problem?

Dr. Hora: God is not aware of our problems. Our problems reveal themselves; they are mental in nature. God has nothing to do with this part of the two intelligent questions. God is in the second question: What is what really is? "The spirit beareth witness with our spirit" means that we are made of the same stuff as God is made of; we are individual aspects of <p 19> infinite consciousness. We, too, in reality are non-dimensional beings, just as God is.

Student: So, it is not the problem that leads me to understand God, but that there are no problems, just qualities and life and beauty.

Dr. Hora: Right Perfection of being: "Be ye therefore perfect, even as your Father in heaven is perfect" (Mat. 5:48), which means realize God has created you perfect, without any problems.

Student: We spoke of a man who had a growth on his face that dropped away when he had a realization of his spiritual substance. Must we always know the meaning of the problem in order to be healed, or is it enough to immerse ourselves in spiritual study and understand ourselves purely as spirit?

THE DYNAMIC OF ILLNESS: HYPNOTISM

Dr. Hora: You are touching on the issue of faith healing versus spiritual healing. There is such a thing as a faith healing, when someone has such tremendous faith in the truth that that alone will reorient him in life. But very often this is nothing else but religious hypnotism, which can also remove symptoms. Real spiritual healing consists of understanding the nature of <p 20> the problem,

and then appreciating the truth as a spiritual counterfact to erroneous ways of thinking and being in the world. Most of Jesus' works were somewhat in the category of faith healing because Jesus never tried to explore the meaning of people's problems. He had such a powerful impact on people, that the truth jolted them out of their erroneous ways of thinking and they were healed; but that is not easy. The danger with faith healing is that the symptoms can return, since the process of disease formation has not been sufficiently understood. It is not enough to be informed of the truth; we also have to understand the dynamics of illness.

Student: Can you clarify what the dynamic of illness is?

Dr. Hora: Hypnotism. When an idea is being impressed on an individual's consciousness, forcefully, suggestively, it can transmute itself into symptoms. That is the dynamic of illness; all illness is hypnotism. It is very important to know the dynamic of illness. We are susceptible to hypnotism till such time that we understand that we don't have to be. We are created perfect in the image and likeness of God, and on the basis all hypnotism can be rejected, and then we cannot be influenced anymore; that's where we find our freedom.
<p 21>

Student: Dr. Hora, in order to become immune to hypnotism, do we need to know the source of that hypnotic idea?

Dr. Hora: Well, the source is always an ignorant observation, or ignorant motivation in people or in institutions or in the culture. There are various

ignorant ideas being propagated, either individually or collectively. The television plays a tremendously harmful role in propagating ignorant and illness-producing ideas among people. Some of the programs are very poisonous, and many people suffer from the consequences of them without realizing it.

Student: Would it be helpful to try to avoid people who are putting out these strong vibes of hypnotism if at all possible?

Dr. Hora: Well, it is not possible to avoid them because they are all over the place. It is very important to study how to be immune to hypnotism. You cannot avoid them; you cannot avoid watching television because that is a very important source of information about the state of the world. We must develop the understanding to the point that we are beyond hypnotism. Our daily meditations are ways of brainwashing ourselves from the ill effects of these pollutants in the mental climate of our culture. Through contemplative meditation, we seek <p 22> clarity and understanding of reality, and the more we are able to know divine reality, the more we are immune to hypnotism and mind control and influencing.

SYMPTOM CHOICE

Dr. Hora: Haven't you noticed that in certain periods of history certain types of illnesses were fashionable? There was a time when hysteria was fashionable; there was a time when obsessive-compulsive neurosis was fashionable. Nowadays cancer is fashionable and the flu. Whatever is fashionable at a particular time, if a certain kind of

problem becomes prevalent in our environment, we begin to be afraid of it. This fear rivets our thought and channels it in a particular direction; the energy is transmuted and channeled in that direction. The body is the mind, and the mind is the body; they are one. In other words, there is only mind. The transmutation of mental energy will move in the direction in which the maximum fear is moving. The Bible beautifully explains this; it says, "That which I feared most has come upon me." However, it is possible to be fearless to a great extent. "Perfect love casteth out fear" (Job 4:18). "He that feareth is not made perfect in love; he <p 23> that dwelleth in love dwelleth in God and God in him, for God is love" (John 4:16).

When we attain the realization of spiritual love and come to cherish it, then there will be no problem with fear. That is the way to be healthy and to stay healthy, no matter what sicknesses are fashionable at any particular time.

Student: I keep getting the idea that there is a connection between the physical symptom and the thought. What determines the choice of symptom?

Dr. Hora: Bronchial asthma and pulmonary emphysema in medical literature are sometimes referred to as a diathesis, which means a constitutional inclination towards a particular symptom, syndrome complex. In certain families, particular diseases tend to run in the family, even though they are not contagious and not inherited. Bronchial asthma is not inherited, and it is not contagious, yet it tends to run in families. There is an inclination towards developing this condition. But, of course, this demonstrates what we said

before about symptom choice. Whatever is fashionable, and in certain families respiratory diseases are fashionable. In other families, other things are fashionable because the choice of the disease is based <p 24> on hypnotism. What is hypnotism?

Student: Is it suggestion?

Dr. Hora: Yes. Suggestion can be deliberate or accidental, incidental, malicious, or it can be inadvertent. Unenlightened man lives in a state of constant hypnotism. He is dreaming about what should be or what should not be, mostly somebody else's suggestions, not even his own. People are powerfully impressed and intimidated by certain diseases that are talked about and propagandized. Suddenly, people find themselves with the feared symptoms. It is important to be alert and refuse to be hypnotized. If we have a clear understanding of what constitutes being healthy, we shall be immune to the three ways in which hypnotism operates. Would you like to know the avenues of approach of hypnotism? They are seduction, provocation and intimidation; we are continually being bombarded by these. Some of us are more responsive to seduction; others of us react to provocation, and some of us react to intimidation. Unless we are alert and know this about ourselves, we are invariably susceptible.

There is a way that we can be completely immune to hypnotism. God-consciousness can make us immune to the impact of hypnotism. God-consciousness is not a religious condition; <p 25> it is an existential condition. A God-conscious individual is constantly aware of where his

intelligent, creative ideas come from. His mode of being-in-the-world is based on inspired wisdom. He consciously dwells in the infinite ocean of Love-Intelligence, and the sea of mental garbage, hypnotic ideas, cannot reach him. Inspired wisdom is creative intelligence obtaining in a receptive consciousness from an infinite source of Love-Intelligence which is called God—God inspired ideas. Enlightened man knows that he doesn't produce thought that his ideas obtain in consciousness.

SHIFTING ATTENTION

Student: In prayer and meditation, is this where this shift of focus takes place, when illness and other tangible things are seen as nothing, not real?

Dr. Hora: Yes. We are unimpressed by symptoms; we know they are just invalid thoughts.

Student: I have a habit of watching a symptom to see if it is going away as proof that I am on the right track. It seems that I pay attention to the symptom. What don't I understand about that? I seem to be impressed with the symptoms.

Dr. Hora: Well, if you are watching a symptom **<p 26>** to see if it is going away, then you are praying to an illness. Instead of going away, it will get worse. The Bible says, "They that are at home in the body are absent from the Lord; let us rather be absent from the body and present with the Lord" (II Cor. 5:6).

Student: Real corrections and changes are made for us then, as we come to see reality. The healing

that goes on is in consciousness instead of in the body or in the symptom?

Dr. Hora: That's right. The body is just an externalization of consciousness. It is not helpful to be fascinated with the symptom. The crucial factor is reaching PAGL and staying in PAGL; this is the focus of our attention, rather than the symptom. Don't be distracted from the Good of God, which is spiritual.

Student: What would one have to understand in order to turn towards prayer rather than trying to alter external events?

Dr. Hora: You would have to understand the dynamic of illness. If you know that illness is just hypnotism, which means that certain invalid thoughts are accepted in consciousness as being true, and having power, then you will be able to differentiate between the truth, which has real substance and power, and every other thought which claims power but is an imposter **<p 27>** insinuating itself into consciousness either to be cherished, hated or feared. Sometimes we get sick because we cherish something, sometimes we get sick because we hate something, and sometimes we get sick because we are afraid of something. It is always an invalid idea. Jesus could look at a leper full of sores and disfigurement of his body, and he would see a perfect spiritual manifestation of God. This is the prayer of beholding, it is a marvelous healing prayer. The clarity of Jesus' spiritual vision communicated itself to that leper in such a powerful way that the leprosy instantaneously disappeared, because it was hypnotism. This is what we are seeking to understand and realize, but we cannot

accomplish it through personal effort. It will come to us by the grace of God if we are sincerely and humbly receptive to this idea.

Student: Dr. Hora, could you explain how this communicates itself to the individual when we see a person as a spiritual being?

Dr. Hora: Whatever you understand will communicate itself through non-verbal channels in subliminal ways to individuals. Have you ever heard of vibes? Vibes are thoughts, either positive or negative, which we can perceive. They communicate themselves <p 28> non-verbally. In the prayer of beholding, certain healing vibes are communicated to one individual from another, and these healing vibes are essentially the truth of God's perfect universe.

Student: Is it important that the person be receptive to this prayer?

Dr. Hora: Yes, it is. Not even Jesus could heal the unreceptive. It is recorded that in his home town of Nazareth, he was unable to heal because people could not respond to him. He could not help them. The Bible says, "To them that received him gave he the power to be the sons of God, even to them that believed in his name" (John 1:12); this speaks to the importance of receptivity.

**THE FLESH WARRETH AGAINST THE
SPIRIT**

Student: I would like to better understand the scripture, "The flesh lusteth against the spirit" (Gal 5:17). Does this mean the ego lusts against the spirit?

Dr. Hora: You could say that, but, essentially, it is a belief. The problem is that we believe that the physical body, its sensations and emotions and pleasures are a fundamental reality <p 29> beyond which there is nothing. This belief is so deeply ingrained, that any kind of challenge to it arouses a great deal of inner turmoil and resistance. It is a resistance against the non-dimensional realm of reality. It is very unpleasant for us to contemplate that what we are convinced of as being true and real may not be so. This is expressed as "the flesh warreth against the spirit."

Student: This seems to be like another entity. Paul said, warring against something within you, against the spirit, does this fade after awhile?

Dr. Hora: Yes. St. Paul called this the body of his death, which is a deep-seated conviction that the body is life. It is a belief that the body is what really is and beyond the body there is nothing. It is a struggle, a warfare which every individual must face in his lifetime or in another lifetime. The whole process of redemption entails a willingness to abandon our convictions and to come to realize that spiritual consciousness, the Christhood of an individual is what really is and everything else is something that seems to be, an illusion, a phenomenon.

Student: Dr. Hora, I have a question about healing. In the Gospel of St. Mark, it speaks about a boy with an unclean spirit. He froths at <p 30> the mouth, and the disciples could not heal him. They asked Jesus why he could not be healed and he said, "This kind takes prayer and fasting." How was this healing different from all the rest?

Dr. Hora: It seems that what Jesus meant by fasting in this situation is to refuse to be impressed by the dramatics of the symptoms, because this boy was putting on a real show.

Student: So they could not heal him because they were still impressed with this appearance?

Dr. Hora: That's right, with the drama of the symptoms. I think it was an epileptic seizure described here. The fasting probably refers to refusing to be impressed by the drama. Problems can appear in an exciting and dramatic picture, and if we are unduly impressed by this, we lose sight of the PAGL of Divine Consciousness. One can get frightened and intimidated by the dramatics of the appearances. We have to refuse to be impressed or intimidated, because then we are lost; we have fallen into the clutches of the devil.

Student: When Jesus spoke of fasting, this means mind-fasting rather than fasting from food?

Dr. Hora: Absolutely. What good would it do to refrain from food? Who would be benefited **<p 31>** by that except people that need to go on a diet? It wouldn't have benefited the boy.

Student: I realize that I get paralyzed with the problem. The physical symptoms are alarming to me, and I become paralyzed between saying, "There is no such thing as this illness," and "I want to go to the doctor." This is admitting there is such a thing as illness; then I am paralyzed and do nothing. Can you help me with this?

Dr. Hora: The issue here is intelligent responsiveness to the situation.

Student: Sometimes it seems that at my level of understanding, going to the doctor is intelligent.

Dr. Hora: Well, then you go to the doctor; this indicates that you haven't yet evolved sufficiently to cope with the situation any other way.

Student: So, it can be intelligent to go to the doctor and still try to come to an understanding?

Dr. Hora: That's right, sure.

Student: Thank you very much. That was helpful.

Student: Dr. Hora, we are confronted daily with the suffering of others, either in the newspapers or in our own experiences. Is it helpful **<p 32>** or beneficial to others if we are able to see them as they really are spiritually?

Dr. Hora: If it is our intention to heal somebody, then we are assuming an operational position; we are going to heal another person. Only God heals. God is truth. We cannot heal anybody, but beholding an individual in the context of the truth can have a very good effect, one of spiritual blessedness. But we must understand that the power to heal is in the truth, not in any human person or human thought. What does it mean to behold the individual in the context of the truth?

Student: Seeing what really is? That he is an image and likeness of God. Realizing that we are all one mind, made in the image and likeness of God, which is perfect. Is that beholding?

Dr. Hora: It is helpful to remember that everyone is a place where God's presence reveals itself as Love-Intelligence. Everything in this

universe is here for the purpose of manifesting the qualities of God. If you behold others as a place where God expresses His own nature, then you lose sight of personality quirks and of the human person, or a distorted character, or a worried individual. All you will see are the qualities of God manifesting themselves in a certain place. We are places where God manifests **<p 33>** himself in the world; that can have a very beneficial, healing effect. But the primary issue is not to produce healing. We are not interested in being healers, but in being beholders. We are willing to behold the presence of God right where a worried or frightened or sick individual seems to be.

ENLIGHTENMENT

Student: What is necessary to make the transition from sense existence, trying to improve on our dream of life, to soul existence?

Dr. Hora: Most religions and so-called spiritual movements essentially boil down to a search to improve the dream of life in the material world. Those of us who are suffering in this world are struggling to improve our experience. We would like to exchange a bad dream for a better dream. Physical illness is a bad dream; physical health is a better dream. When someone is ill, he wants to be healed as a person, and he wants to improve his dream of life in the material world. Now, enlightenment is of a different nature. Enlightenment is an awareness of the fact that the physical existence is a dream and that reality, the real substance of all things, is non-dimensional, spiritual. We are actually **<p 34>** spiritual beings,

but we have the illusion of living in a material world and being material ourselves. We have the illusion of being subject to material conditions of health and illness. “The law of the spirit of life in Christ Jesus makes us free of the law of sin and death” (Rom. 8:2). Would you like to understand this passage?

Student: Yes, I would.

Dr. Hora: It points to an entirely different dimension of consciousness. Enlightened man lives and moves and has his being in Christ, or divine reality. He is a living soul, “hid with Christ in God.” This realization makes it possible for him to transcend the law of sin and death, which means the law of material existence, of suffering and dying. Spiritual beings are living according to the “law of the spirit of life in Christ Jesus.” They are not calculative people; they are responsive, compassionate, inspired, individual manifestations of Divine Love-Intelligence.

Student: When we recognize invalid thoughts of our human dream or personal mind-power, who is recognizing this? It is not an aspect of the person?

Dr. Hora: No, not likely. Consciousness is conscious, and the soul recognizes. The soul is **<p 35>** overlooking our thought processes, and we can know the difference between what is valid and what is invalid. This is the activity of the soul, which is also spoken of as the transcendent observer. We all have a built-in transcendent observer which is watching. We can be aware, even while we are asleep and dreaming, that there is awake within us this soul which never sleeps nor

slumbers. When we are imbued with spiritual truth and spiritual principles of Metapsychiatry, we find that even in our sleep we are aware of what is valid and invalid. We are in ceaseless prayer. Ceaseless prayer is nothing else but constant monitoring of thoughts as to their existential validity.

THE FUNCTION OF THE LIVING SOUL

Student: Someone told me of an instance this week in which they were dreaming and became anxious and healed themselves in the dream by turning to a valid thought. This process of reorientation takes place automatically; is this right?

Dr. Hora: The closer we are to the realization that we are living souls, “hid with Christ in God,” the more we find that the soul becomes increasingly active in our consciousness and is <p 36> constantly monitoring our thought processes and is correcting them. It is an automatic process just like the automatic pilot in airplanes maintains the right course, regardless of winds and current. This is the activity of the soul or Christ within us, but we need to warn against confusing this with the super-ego which is an internalized system of values derived from human parentage. The soul is the spiritual consciousness present in all of us, reminding us of spiritual values. Christ-consciousness replaces the super-ego. It is a spiritual way of seeing and being.

Student: Is the super-ego the same as the inner parent spoken about in psychology?

Dr. Hora: Yes. We could distinguish between the inner observer which is the super-ego, and the transcendent observer, which is the soul.

Student: Is there a way to differentiate between just a set of rules and the transcendent observer?

Dr. Hora: Of course. The inner observer, at best, consists of moral values, but more often than not, is immoral and corrupt. But the transcendent observer is upholding the Christ in us: Christly values and spiritual truth. It is totally spiritual, consisting of spiritual values and qualities and inspired ideas. <p 37>

Student: I have heard that the automatic pilot in planes is continually putting the plane back on course, that it never rests, and the plane never stays straight. Is this the same with the soul? Is it always putting us back on course?

Dr. Hora: Yes, that is correct. There are all sorts of currents constantly buffeting it from every side. The soul never sleeps and is continually keeping us on course, and we are forever buffeted with all sorts of aggressive suggestions and seductions and provocations or intimidations until we wake up completely. Then we say with St. Paul, “None of these things move me anymore” (Acts 20:24).

Student: So, the aggressive suggestions are our symptoms or our fears?

Dr. Hora: That’s right, and the four horsemen (envy, jealousy, rivalry and malice), wanting and not wanting and ambitions; that is what unenlightened life consists of.

Student: But some suggestions seem so much more interesting to us than others. They seem

aggressively more effective at capturing our attention. What is this?

Dr. Hora: It is a matter of interest. As the popular saying goes, “whatever turns you on.” These are the troublemakers; this is what we suffer from. The first principle in Metapsychiatry <p 38> is very helpful, because it establishes the valid priority in life; it goes, “Thou shalt have no other interests before the good of God, which is spiritual”

Student: The more we are aware of the living soul, the more active it becomes. How can we be more effectively receptive to the living soul in us?

Dr. Hora: By becoming increasingly interested in it. It is a very fantastic discovery, and it was in the Bible all the time. The soul is a living soul because it was never born, and it never dies. It is dynamic life, and it is entirely apart from the dream of material existence. That is our true identity. In proportion that we become aware of ourselves as being living souls, in that proportion we wake up from our dreams of life, whether they are good dreams or bad dreams, and this awakening is called a healing. Every healing is an awakening from the dream of life in matter. If we are seeking to be healed of some problem, regardless of the diagnostic label, it is important to become increasingly aware that we are living souls, perfect in every way and immortal. Therefore, the problems that we are confronted with are dreams from which we need to be awakened. A living soul, in metapsychiatric language, can be spoken of as a non-dimensional unit of awareness.

**This booklet is one of a series of twelve essays
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