

**THE NEW YORK  
INSTITUTE  
OF METAPSYCHIATRY**

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DIRECTOR

P.A.G.L. FOUNDATION • WEST COAST AFFILIATE

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NEWSLETTER

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EDITORIAL

Merry Christmas to all!

The ideas presented in this issue of our Newsletter will, hopefully, help the holiday celebrations to be peaceful and harmonious in keeping with the spiritual significance of the season.

The PAGL Foundation has good news to announce: it has been granted tax exempt status. Subscriptions and contributions to the Newsletter are now tax exempt if the checks are made out to the PAGL Foundation and mailed to Phyllis Larzelere, Treasurer of the PAGL Foundation, 212 Via Orvieto, Newport Beach, CA. 92663.

The ten week course in Spiritual Discernment has just been completed and is available in taped form through Dr. Jan Linthorst at the School of Existential Metapsychiatry, 2854 North Santiago Blvd., Suite 100, Orange, CA. 92667

Letter from Emory Ayers:

I am happy to report that all the legal work concerning PAGL Foundation has been completed and needed government approvals are expected by the end of the year. Regardless of when the approvals are obtained, all contributions made to the Foundation, at any time prior to approval, do qualify for tax deduction. Our plan is to accept contributions in 1982 with the understanding that the funds will not be used until official approval is obtained.

The specific application of the funds will, of course, depend on the amount of contributions received. It is the initial plan to use some funds to help finance the newly formed School of Metapsychiatry and to help support the Newsletter. Of course, other activities are going to be considered as well.

If you have any questions about the Foundation, please feel free to discuss them with Dr. Hora, Jan Linthorst, or any of the four Directors whose names and addresses are listed. For those wishing to make a contribution, please make your check payable to the PAGL Foundation and send it to Phyllis Larzelere, 212 Via Orvieto, Newport Beach, CA.

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SPIRITUAL SELF-ESTEEM

Report by Fern Rubin, M.S.

This being the holiday season, many of us will be visiting our families, or sharing holiday events with family members and friends. This can be a time of gratitude and appreciation of the good (that already is) and an opportunity for us to be beneficial presences. Our awareness can remain focused on the truth that the source of love, harmony and all goodness is God, infinite Love-Intelligence, and cannot come from other people. The following discussion on spiritual self-esteem may be of some help to all of us in this endeavor:

Student: Does Metapsychiatry have anything to say about the issue of self-esteem?

Dr. Hora: We can differentiate two kinds of self-esteem; there is the wrong kind of self-esteem and, surprisingly enough, the right kind. What do you think characterizes the wrong kind of self-esteem?

Student: Well, if you do something and you take credit for it and feel good about yourself..."Look how smart I am."

Dr. Hora: That would be the intellectual variety of the wrong kind of self-esteem. It is a desire for recognition and for admiration, for a sense of importance among our fellows. This is psychological self-esteem. Many people are clamoring for it and suffering greatly if it isn't available to them. Now, what is the right kind of self-esteem?

Student: Self-esteem which comes with a sincere knowledge and conviction that one is an emanation of Love-Intelligence, what is better than that?

Dr. Hora: Right. When we are here for God in our daily lives, there is a natural sense that we are entitled to be here. It is the will of God that we be here and manifest His qualities. We are full-fledged citizens in the Kingdom of God. There is a marvelous sense of assurance and peace, gratitude and love...called PAGL. This is the essence of mental health and a most solid foundation for it. Human self-esteem is always an aspect of pride; spiritual self-esteem is always an aspect of humility. When we have found spiritual self-esteem, we have, at the same time, become humble. This is interesting. In God-conscious living when we have reached a sincere commitment to the loving mode of being-in-the-world, we suddenly find peace; we have discovered the real self-esteem which is spiritual. Here we are free

from the struggle to get recognition from others, free of the craziness of family strife, from the struggles to get from our parents something which we imagine they have failed to give us. Nobody owes us anything, and nobody can give us the right kind of self-esteem.

Student: We may come to know that God loves us?

Dr. Hora Spiritual growth is what we seek, not psychological savvy. Spiritual growth takes place when we study, pray, meditate and aspire to understand that God is our creator, and not our human parents; we learn that God is infinite Love-Intelligence and that we have been created for a purpose. As we consider this carefully, we may come to know that God loves us, in an existential way.

Student: Could you help us understand the practical import of the difference between spiritual self-esteem and psychological self-esteem?

Dr. Hora: Self-esteem is very important for effective functioning in all areas of life. As mentioned before, psychological self-esteem is based on pride; pride of success, pride of accomplishment, pride of praise. In order to have this kind of self-esteem we try to find something to be proud of, but this is a precarious basis for self-esteem. At any moment, this psychological self-esteem can crumble under criticism or failure, and then we are down in the dumps again. It is unreliable and invalid. Healthy self-esteem is based on understanding our oneness with our creator and our purpose in life. Here we have an unshakable sense of assurance which no one can take from us. "My peace I give to you, not as the world giveth, give I unto you; My peace no man taketh from you" (John 14:27).

Student: I struggle with male-female relationships. Could this have something to do with self-esteem?

Dr. Hora: Yes. The issue of spiritual self-esteem is very important. Many women, and men too, try to derive a sense of self-esteem from having someone of the opposite sex who loves them; this is psychological self-esteem and not valid. If your boyfriend jilts you, your self-esteem is crushed, right? And you can get depressed and feel worthless. It is important not to seek or hope to get self-esteem from a relationship. Only from knowing our true identity can we derive a healthy sense of self-esteem, which is then the foundation for efficient, effortless and effective living. (Tape excerpts from Non-dimensional Reality in Education and Healing, 1982).

#### WE WISH YOU A SOLITARY CHRISTMAS

by Ann Linthorst, M.Div.

"What?! A solitary Christmas! No way!" That's how most people would respond to our Christmas wish. A white Christmas, a merry Christmas, happy holidays -- those are reasonable greetings and wishes for the upcoming holiday season. But the idea of a "solitary" holiday conjures up, in most people's minds, images of Scrooge, crouched over his bowl of gruel, unloved, unwanted amidst the warmth and festivity of the Christmas celebrations.

Nonetheless, we wish you a solitary Christmas. Dr. Hora has recently suggested for us four possible modes-of-being in relation to other people. We can be oriented toward others, away from others, against others, or, we can be solitary. Being solitary does not mean being isolated or alone. Being solitary says nothing about the presence or absence of other people; one may be solitary in the midst of others or solitary alone. The essence of solitariness, as Dr. Hora defines it, is being mentally unattached to other people--being oriented, in consciousness, to spiritual values rather than to people.

The festivals of Hanukkah and Christmas are eminently social as well as religious celebrations. Indeed, the popular meaning of Christmas is the celebration of interpersonal ties. Family and friends are brought together, at Christmas if no other time, by mail, phone and gatherings, and this human togetherness is the very essence of the holidays.

The first Christmas after our first baby was born, I literally made myself sick with the celebration of it all. At last I "had" the crucial elements of a perfect Christmas: a husband and a baby. I knocked myself out, physically and mentally, making it all happen. And, though I manifested the conventional seasonal disease, I loved every euphoric minute of it.

We all know from our own experience, however, that every holiday season is different, not really because of differences in situation, but because of different states of consciousness. Christmas is not really a time, anymore than heaven is really a place. A holiday (holy-day) is a state of consciousness, a state of PAGL, and not a time or situation or interpersonal arrangement. If we wish to actually celebrate-- rather than simply endure-- the holidays this year, we will need to realize that we -- and the holidays -- are here for God and not for ourselves or for others. When we try to make Christmas be for us, we end up being for it: harassed and burdened by the inner "shoulds" of what we think the family, and the holiday, demand of us.

There is enormous suffering during the holiday season. People compulsively reenact the rituals of family togetherness, and personal practices which, in their minds, "make Christmas Christmas." Never mind that they hate every minute of it, resenting the drain of money and time and effort. "People expect it" is the highest value of these people-centered times.

But those of us who are dedicated to intelligent living have another value--and other options. The value is PAGL and the option is to orient ourselves toward maximum realization of peace, assurance, gratitude and love. We CAN say "no" to friends or family or--most of all--to the inner dictates of self--the insistence on "doing it right" no matter what the cost.

Nobody profits from our "right-doing" if it is at the cost of our "right seeing." Physical illness, emotional upset, interpersonal conflict, gluttony and drunkenness do not glorify God or benefit mankind in any way. Only PAGL is of any value. And, no matter what others say and do, they also profit from our insistence that

nothing is worth the sacrifice of a peaceful and joyful state of consciousness.

A solitary Christmas means a Christmas oriented to health and harmony. That means letting harmony make the decisions about what we do, where we go, whom we are with. It means that when we are with other people our attention is not on them, or on ourselves, but on maintaining our conscious connection with the good of God. We don't have to make Christmas happen for ourselves, nor can others keep Christmas from us. Whether we are by ourselves or with others, we are always alone with God. That's what it means to be solitary.

So, have a merry, white, happy, SOLITARY Christmas!

BENEFICIAL PRESENCE AND BENEFICENT PERSON: WHAT IS THE DIFFERENCE?

By Christie Rinehart

To begin to understand the difference between a beneficial presence and a beneficent person, it is helpful to define these terms. Webster defines beneficent as "doing good" as contrasted with beneficial which means "productive of benefits and kindness, contributing to an improvement, and person as face, mask, human being -- a living, bodily form or appearance as contrasted with presence which means being at a specified/understood place, in attendance, existing in the now rather than in the past or future.

In Existential Metapsychiatry (p.6), Dr. Hora defines a beneficial presence in terms of one's mode of being-in-the-world--especially in terms of being loving. Love is defined as a "desire to express goodness, unconditionally." A beneficial presence is a funnel through which the love of God flows into the world, while the beneficent person tends to have an intention to do good--is self-righteous and manipulative. The person here is a pretense: "anybody who thinks of himself as a person is, of necessity, automatically pretending to be something other than he really is--"doing good" in order to confirm himself" (p.99).

The distinction between the beneficial presence and the beneficent person is also seen in the "hierarchy of values." We must be careful not to confuse religious/humanistic values with spiritual values. It is pointed out that "humanistic values are shown by the beneficent person in his endeavors to be generous and good and nice to people, and hoping they will be nice in return" (p. 5, Dissertation by Tim Ryan). Dr. Hora observes that the major concerns in religious values are for "altruism, methods of worshipping, modes of conduct, moralism and a desire to be a beneficent person" (Spiritual Values in Psychotherapy, p. 7) . Religious values "are often put into service of humanistic values where the goal is to influence others and be recognized by others.

This takes us to the seven steps of seeing: perceptivity, cognition, empathy, telepathy, intuition, spiritual discernment and beholding. Dr. Hora notes that within each step below the steps of spiritual discernment and beholding, people tend to be fascinated by life experiences wherein they may be fixated, expressing as beneficent persons. "If our motivation is to understand, to shed light, to

to bless, in essence to become a beneficial presence in the world, then we need to become transparent" (Dialogues, p 32) ...going beyond living out our parents' fantasies and life experiences. In this consciousness, our beholding faculty, the awareness of spiritual values as qualities beyond thoughts, is enhanced. "We must learn to practice being aware of spiritual values and learn to cherish values themselves, not our thoughts about them. In proportion that we come to know these spiritual values as actual realities, in that proportion we become loving, actualized beneficial presences in the world, and thus become healthy. Instead of being a person with a personality and mask to promote and defend, we become an image and likeness of God, manifesting Truth in the world" (Dissertation, p. 186).

#### HEALING: A DIVINE PROMISE

By Jan Linthorst, D.Min.

Healing is a universal aspect of the human experience. We don't see ourselves initially as spiritual beings. We seem to be born into a human family and find ourselves in the world of humans, in a material universe. We tend to become miseducated. Having begun with miseducation we are in need of healing of diseases and problems which result from this miseducation.

Healing is one of the promises of God to man. "I will restore health unto thee, and I will heal thee of thy wounds. saith the Lord" (Jer.30:17). "Then they cry unto the Lord in their trouble, and he saveth them out of their distresses. He sent his word and healeth them, and delivereth them from their destructions" (Ps. 107:19-20).

The possibility of being healed from our problems by prayer is something we can be deeply grateful for. Let us consider this divine promise more closely.

The effectiveness of prayer for healing is expressed by a woman who was undergoing chemotherapy in a hospital and was invaded throughout the night with anxieties and fears. This woman clung all night to the statement: "God is my life," but by morning she did not feel any better. She was still in a terrible mental state and in great despair. When the doctor came to visit her, he announced that something miraculous had happened, she had suffered no physical side effect from the chemotherapy.

We, also, hear from a business man who was called into court on charges of violating certain regulations and who prayerfully considered the meaning of this experience. When he recognized the misguided desire to run his own business, he turned to God and let Him be in charge. When the judge asked his accusers to state their case, he heard them contradicting one another and arguing among themselves, their obvious malicious intent was exposed in front of the judge, and they were dismissed and thrown out of the courtroom.

Metapsychiatry has developed a methodology of healing and its methodology is based on the "Two Intelligent Questions." Dr. Hora says: "Symptoms may be frightening and confusing, but if we understand the meaning of the symptoms, things often become surprisingly simple." In Metapsychiatry we say that the physical is

mental, and we seek to understand what mental issue is involved; then we can seek healing of this mental issue.

Once the mental issue is understood, we can turn to the truth and "be transformed by the renewing of our mind" (Rom. 12:2). This involves two distinct steps. One is to recognize and to regret our misguided modes of being-in-the-world or as the Bible puts it: "to forsake our wicked ways and the unrighteous thoughts" (Is. 55.7).

Secondly, is to seek reorientation towards the Truth of being. Healing in Metapsychiatry, is, therefore, defined as restoring an individual to wholeness in terms of his mode of being-in-the-world.

In studying healing through spiritual understanding, we may observe the following three features: Just as education about the material universe takes place in the realm of dimensionality, material methods of healing focus attention on the body. In contrast, healing through spiritual understanding focuses on non-dimensional reality and the qualities thereof. The first method involves manipulation and managing of symptoms, the second method, seeks to transcend the symptoms and the body and behold the universe of Mind and its attributes.

The second issue follows from this: the work of healing takes place in consciousness. The temptation is to manage symptoms and study symptoms. Sometimes when we have understood a meaning and turned to God in prayer, and find that the symptoms are still there, we think we failed. One of our friends discovered that as long as she kept looking at the symptoms for evidence of healing, she could not be healed. The evidence must be sought in consciousness. When consciousness has found peace with God and some measure of assurance, then the problem is healed. What is not in consciousness has no place to be. Dr. Hora says: the problem is not what it seems to be, nor where it seems to be. The symptoms are not the problem, they are just the outward manifestation of the problem.

#### ENLIGHTENED AND UNENLIGHTENED MAN

By Bill Rubin

In class we were asked if we really knew the price we pay for seeking excitement and pleasure. We were told that if we really knew, we would stop seeking it. We were asked to write down any invalid ideas or symptoms that had occurred over the last six months. I found there were many, from aches and pains to fears--a sense of boredom, fears of dying or of sickness, and on and on. This study of the consequences of clinging to excitement and pleasure-seeking led me to consider the values of the enlightened man and the unenlightened man.

Unenlightened man is concerned with excitement and pleasure. He tends to miss out on truth, reality, love, communion, joy, health, etc. As long as there is a desire for excitement and pleasure, the body is forever asking for some kind of attention.

We are all quite willing to reject pain and fear, but unless we are willing to reject excitement and pleasure-seeking as well, there is no possibility of awakening; the moment we accept excitement and

pleasure as our good, we also accept pain and fear; they are inseparable, two sides of the same coin. To reject excitement and pleasure-seeking means to lose interest in pursuing a false promise of happiness.

What is required for awakening? A willingness to shift our attention to the good, which is spiritual. There is a need to know the real good. We need to be interested in cultivating an appreciation of the real good which is beneficial and healthy for man. Dr. Hora says the real good is the conscious awareness of being in harmony with the good of God. The good of God is active in man's consciousness as a faculty capable of distinguishing truth from error. A willingness to face the truth that as persons seeking excitement and pleasure our lives cannot be harmonious. This can be seen and changed in us through a willingness to be still in meditation and prayer as we wait for God to reveal to us the unseen. "We look not on the things that are seen, for they are temporal, but we look on the things which are not seen, for they are eternal" (II Cor. 4:18). No one has ever seen the real man; he cannot be seen just as God cannot be seen. Goodness, love, intelligence, beauty, joy, harmony and wisdom, spiritual qualities can be seen, not with the eyes, but by the faculty of spiritual discernment. We all have this special faculty and we can cultivate an interest in this type of seeing.

This entails a willingness to face the truth that as a person things are not harmonious. This becomes clear to us if we are willing to be still and ponder the difficulties we experience as persons, believing we have a life separate from God. Our difficulties then as persons become lessons and opportunities leading us to an enlightened awareness of real man and real good. The open mind is attained through the full realization of the closed mind" (Hora; In Quest of Wholeness, 1972).

Unenlightened man sees himself as either good or bad, dumb or smart, passive or aggressive. He sees everything in dualistic terms. Enlightened man sees that he has a third alternative: a faculty of responding moment to moment to inspired wisdom, which comes from the law and principle of God.

#### STUDY OPPORTUNITIES

TAPE TRANSCRIPTS are now available for \$3.00 plus postage and sales tax in California.

The NEWSLETTER is published every other month (six times a year). Subscription donations are appreciated of \$12.00 a year. Please make check payable to PAGL Foundation and send to the treasurer, Phyllis Larzelere, 212 Via Orvieto, Newport Beach, CA 92663

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