

**THE NEW YORK INSTITUTE OF METAPSYCHIATRY  
P.A.G.L. FOUNDATION – WEST COAST AFFILIATE  
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Director**

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**Newsletter**

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**EDITORIAL**

This issue of the Newsletter is a report on the 1986 International Conference in Laguna Beach, California on “Acquiring Immunity Against Gossip, Voodoo, Witchcraft, Influencing, and Claims of Personal Mind Power.”

The conference was attended by many from the West Coast and even more from other parts of the country and the world.

For many, the conference was a great inspiration. The papers were interesting and even surprising, as in the case of Dr. Hora’s concluding paper. Some papers are published in this issue. This issue also contains the workshop paper of Heather Brodhead who was unable to be present at the conference. There were many moments of joy and a lot of laughter. The tapes of these meetings are listed in the section on study materials. This time there is also a good set of videotapes available for VCR’s.

The conferences are becoming more and more a center around which various activities are scheduled. On Thursday the meeting of the Board of Directors of the PAGL Foundation was attended by several contributors. The Friday morning Master Class for counseling professionals and others who seek to be helpful attracted a great deal of attention. The topic was: “Can We Influence Clients for Good?” On Friday afternoon, three workshops were presented on various topics. On Monday morning following the main conference, the PAGL Breakfast was another interesting activity. This was an occasion when various study methods and study opportunities were communicated to PAGL group members and other interested students. Finally, the picnic at the Ganahl ranch with the green mountains and the billowing white clouds was a lovely finale to these truly memorable days.

- Jan Linthorst, D.Min.

**SERIOUSNESS**

By Thomas Hora, M.D.

When we turn our attention to the issue of immunity from the effects of gossip, voodoo, witchcraft, influencing, and the claims of personal mind power, we are really seeking

liberation from mental enslavement. Mental enslavement can be overt, as in mental despotism, or covert, as in miseducation and deceit, or subliminal, as when we are exposed to hidden messages suggested through channels below the level of conscious awareness or through telepathic influences, as in curing and various forms of thought transferences, as in voodoo for example.

Mental enslavement deprives one of the faculty of responding intelligently and appropriately to issues. For instance, if we are mentally enslaved we may not be able to respond appropriately to the above enumerated influences, either because our awareness has been impaired by subtle prohibitions against being intelligent or by outright commands to be stupid. In such cases, the victim does not know that he is a victim. Many lives have been ruined through these kinds of nefarious influences.

The second possibility is that an individual may be aware of the crippling influences on him but finds his rage so overwhelming that he doesn't dare to protest. Such individuals may seek refuge in some compulsive activities or physical illnesses.

The third alternative is that the victim may develop a paranoid sense of persecutory fear which in turn incapacitates him socially.

To all mentally enslaved people – and there are more of them than meets the eye – Metapsychiatry offers a way to freedom by teaching them how to acquire immunity.

One of the most insidious forms of mental enslavement is the mesmerism of seriousness. It is insidious because it claims respectability. If we unmask seriousness, we find that it is a form of intimidation. Once we realize that seriousness is a pretense and we repudiate it, we may discover joy. Joy is a basic quality of the living Soul. We must constantly be on guard against being seduced into taking seriousness seriously.

Seriousness is the enemy of joy. God has created us to be joyous and loving. The alternative to seriousness is not frivolity and silliness. Frivolity and silliness are the flip side of seriousness. Seriousness is self-confirmatory and frivolousness is also self-confirmatory. Joy, however, is God-confirmatory.

People often say that important issues deserve to be treated seriously. Important issues deserve our careful attention, alertness, and intelligence. If we are sufficiently enlightened to refuse to be mesmerized by the claims of seriousness and constantly turn our attention towards joy and love, we will be beneficial presences in the world and a blessing to others around us. By understanding how to gain immunity from this widespread mental poison, we become liberated from its effects and not only are we protected, but we are also a protection to others.

Seriousness is seductive and contagious. It is a self-confirmatory mood. Everything self-confirmatory is contagious and everything contagious is self-confirmatory.

Depressions are forms of seriousness carried to pathological extent. When seriousness

becomes too painful, people often resort to alcohol or drugs. This may lead to short-term relief and long-term serious alcoholism or drug addiction.

Tyrannical ideologies, religions, philosophies, bureaucratic systems of administration tend to use intimidating methods of communication and insist on being taken seriously.

When we are faced with important issues and we take them seriously, we are really taking ourselves seriously. Important issues must be always approached from the perspective of God and that means with joy, love, and intelligence. The Buddha is never serious but always serene and gently smiling.

Gratitude is the door to joy. Seriousness is a kill-joy. In order to know what light is, we must be acquainted with darkness. In order to know what joy is, we must understand the experience and intent of seriousness. We call this process cognitive dialectics.

Among the many human frailties, there is one rather troublesome character trait, namely, self-righteousness. Such individuals insist on being right no matter how wrong they may be. They also tend to be very serious.

A recent bestseller was entitled: *Winning Through Intimidation*. Intimidation is so widespread that people are largely unaware of its harmful effects. Its poison manifests itself in fear and psychosomatic disorders.

Recently, I met a young lady who was hired by a corporation as a junior employee. The pressures and demands and the mental climate in that office were so devastatingly serious that within a short time this perfectly healthy young woman came down with what the doctors called an intestinal disease. She was then hospitalized and had to face the heavy and serious climate of the hospital where she was told that unless she consented to an operation, she would most likely die because she was seriously ill. There followed several crippling operations which did not alleviate her problem. Finally, she was advised to seek psychiatric help. Following this advice, her wealthy father found a prominent psychoanalyst who was known for treating serious cases. She entered into psychoanalysis. By this time, she was so fed up with everything serious that she developed a serious aversion to her serious psychoanalyst and left him. At this desperate point, she met a childhood friend who happened to be a student of Metapsychiatry. That's when she had her first good laugh. The sun was rising . . .

The above is not an indictment of the medical profession but an illustration of the mental poison generated by individuals who take themselves seriously and insist on being taken seriously. We acquire immunity from the mesmerism of interaction thinking by waking up from the dream of seriousness to the joy and reality of divine Love.

Jesus said: "In the world ye shall have tribulation: but be of good cheer; I have overcome the world." (John 16:33) "Behold, I give unto you power to tread on serpents and scorpions and over all the power of the enemy: and nothing shall by any means hurt you." (Luke 10:19) What is this world which Jesus overcame? And what is this power that Jesus can

give us? In Metapsychiatry, we have come to understand that the world which Jesus spoke of is essentially a dream of interaction thinking. The third principle of Metapsychiatry states: "There is no interaction anywhere, there is only Omniaction everywhere." Interaction is thought. It is thinking about what others are thinking about what we are thinking. The phenomenal world is thought in visible form. The human body is made up of interaction thoughts. If we listen to what the body is saying, we find that it is always speaking about interaction. Jesus teaches us immunity from the poisons of serpentine thoughts and biting attacks in malicious relationships.

In the above-mentioned case, we can surmise that the body of this woman was saying: "I hate the guts of my employers who are oppressing and tyrannizing me."

When we are healthy the body tends to be silent. We lose sight of the body. If we have a healthy stomach, we don't know that we have a stomach. The Bible says it is better to be "absent from the body and present with the Lord." We say, "It is better to be aware of Omniaction than to entertain thoughts of interaction." When Buddha was asked in what way was he different from other people, he replied: "I am awake" which means that he overcame the world of seriousness by progressing beyond the dream of interaction thinking.

Jesus said: "Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves." Matthew (10:16) When we understand the true nature of seriousness, we become immune to it and at the same time preserve our joy. A beneficial presence in the world is not naïve. He is acquainted with evil but remains innocent and immune just as Daniel was in the lion's den.

## **HE THAT IS BEGOTTEN OF GOD IS IMMUNE**

By Jan Linthorst, D.Min.

**Motto:** "A man can receive nothing, except it be give him from heaven." (St. John the Baptist speaking of the Christ)

"... he that is begotten of God keepeth himself and that wicked one toucheth him not." (1 John 5:18)

1. The derivation of the word immunity is from the Latin *in* ("without") and *munis* ("duty") and meant originally "being exempt." The exempt is immune. In this conference, we are considering the possibility of being exempt from certain detrimental influences. Dr. Hora speaks of "vibes" or energy waves which are around in the environment, just as there are radio waves which are in this room at this moment. These vibes or energy waves are in the mental atmosphere. They can also be absorbed without us consciously knowing it. We may speak also of states of consciousness. These states of consciousness show up wherever there is gossip or desire for gossip. We will now analyze more closely what these influences are.

2. Gossip is a verbal expression of a mental preoccupation with another person with a hidden desire to influence him. It seems to be the modern version of what in more primitive cultures was the place of witchcraft and voodoo. An example of this was told by a teacher who had difficulty with a student in his class. The student had a tendency to dominate the class with “smart-alec” comments. The teacher was unable to control the student. One day, he noticed that he was talking with other teachers about this student’s behavior and spilling his disgust over it. As he observed himself and remembered the theme of the conference, he could see that this was gossip but also that this gossip was meant to influence the other teachers against this student. The fact that the student was not in their class didn’t matter to him because he had the feeling that it somehow would get to the student. This is exactly the voodoo element of gossip. If we examine gossip, we will often find the hidden desire to affect the other person. Voodoo is the claim that we can hurt someone through mental effort; witchcraft is the claim that we can help someone through mental effort. Both are forms of influencing and personal mind power. Of course, these claims are boastful and have only the illusion of influence and power.

3. How do these influences operate in our lives? Earlier the example of the teacher was mentioned. Gossip may take on other forms. Just try to picture the all-pervasive presence of gossip in our society: corporate structures, offices and cafeterias where employees meet, where they talk about a boss and about co-workers; family gatherings and the gossip about members that are absent; phone conversations over short and long distances about other people. One just can envision the uncountable damage of this tendency to gossip all across the land, pervading into the fabric of families and businesses, churches and institutions, including the Institute of Metapsychiatry and the PAGL Foundation. All of these conversations are laced with envy and jealousy, with sowing dissension, with setting one person up against another, with casting a bad light on someone, with trying to make somebody change his mind about a third person with descriptions of someone’s flaws and idiosyncrasies. Daily, several television shows bring us this very picture of life into our living rooms.

If we expand our definition just a little to include influences in a broader sense, we may see how inadvertently damaging and destructive influences are exerted by talking about illness and death, accidents and mishaps that happen to people. Most people would not think of it as gossip when they tell others that so-and-so is sick with a serious disease or so-and-so has died, other than necessary information. Yet such broadcasting of diseases and mortality sends influential mental pictures into people’s minds and pollutes the mental atmosphere. Often getting sick itself is an attempt to influence others. For example, this happened to a family who had a member hospitalized for an illness. After a visit to the hospital, the family wrestled for several days with the depressing picture of what they had witnessed in the hospital. Such pictures of the fragility, mortality, destructibility of human life are presented to us all the time, often by well-meaning people who would not think of themselves as gossipers. This is the scope of the subject of the conference, to become aware of these broadcasts of anything that makes a mockery of God’s perfect life and creation, of beauty and harmony, of peace and joy.

4. It needs no further explanation that the essence of this problem is interaction thinking.

When we look at the picture just painted, we see that there is, as it were, a veil, a screen of interaction thinking on the minds of people, that this screen is so concentrated that for many it is their entire life and preoccupation. Not many are aware of the fact that most of their daily life experiences take place in the context of the characters with whom they live. It is the interpersonal context. It is the context of seeing ourselves as persons interacting with other persons. Dr. Hora makes a significant point. He says, "the thoughts which obtain in consciousness at any moment are determined by the perspective within which we view life." (Hora, 1986) That means that we don't produce, for instance, jealous thoughts. The perspective, the context produces jealous thoughts. That also means that we cannot get rid of jealous thoughts unless we first somehow get rid of the context in which they occur. Dr. Hora continues: "If our perspective is interaction then the thoughts which occur to us will also be determined by interaction." Therefore," he says, "the issue is not so much the thoughts that come up but the context that gives rise to these thoughts." (Ibid.) So, in order to be free of gossip, jealousy, envy, sowing dissension, influencing people, we must be free, ourselves, in consciousness, of the context in which they occur. This requires a shift of perspective.

Before we discuss this shift, we may look at another aspect of interaction thinking. It may now be possible for us to see that interaction thinking is what Dr. Hora calls a dream. In Dialogues, he writes: "Somehow man has fallen asleep and has begun to dream about interaction . . . and we are still dreaming this dream. Our dream is that we are living in interaction with other people." To the extent that we are engaged in this type of thinking, we are dreaming. Within this dream, we see now that the people we live and work with are characters in that dream. Maybe even God is a character in that dream. We ourselves are but a character in that dream. We are not such persons as we think we are. Dr. Hora states: "Persons are made up of psychological concepts. Persons live in the sea of mental garbage. When spiritual values obtain in consciousness, we are manifestations of God's presence. We are presences instead of persons." The shift of context requires an awakening from this dream. The first requirement for the liberation from the bondage of interaction thinking is recognition of the context we live in, to see that our thinking on a day-to-day basis takes place in interaction thinking, dreaming the interaction dream.

5. In juxtaposition to the dream of interaction thinking with all its problems, there is a mode of existence which Metapsychiatry calls "solitariness." It takes place when consciousness is aware of the context of God, Omniactive Love-Intelligence, and where interaction thinking has been recognized as a dream. Dr. Hora writes in *Beyond the Dream* (p. 266): "Daniel is a model of the solitary man . . . Whenever Daniel is mentioned, people tend to associate him with the story of his survival in the lion's den. Some think that he was a skillful hypnotist or animal tamer. But the real meaning and importance of Daniel is not in that, but in his mode-of-being-in-the-world. The lion's den is best understood in a symbolic way. Since he had no need for companionship, he was untouchable, immune to the animal or beastly tendencies of people around him. He was immune to gossip, intrigue, malice, which was abounding at the royal court where he lived. Nothing could touch him, he was invulnerable. He called it innocency. He said to the king: "My God hath sent his angel, and hath shut the lion's mouths, that they have not hurt me: forasmuch as before him innocency was found in me." (Daniel 6:22) This is the power of solitariness to make one immune to

the mental poisons which fill the atmosphere in organizations and in political and cultural institutions etc. Daniel demonstrated that a solitary man cannot be victimized since he does not crave interaction and confirmation by his fellow man." Here we have the solution and an example of immunity.

6. Now the question remains to be addressed – what is the way to move from one context, that of the interaction dream, to another context, that of the non-dimensional spiritual Reality, the universe of the divine Mind, of Omniactive Love-Intelligence? Metapsychiatry suggests reorientation. We have seen Daniel's solitary mode-of-being-in-the-world, which made him immune. Let us go back to the derivation of the word "immunity." It meant to be exempt. The spiritual being is exempt. How do we become a divine consciousness? We don't have to because we already are. As our true identity, we are. As divine consciousness, we are. It is the spiritual fact of our being. Immunity is the fact of our real being. The interaction state of consciousness is not exempt, but that is not what we are. That is what we seem to be and have mistakenly assumed we are. We can learn to regret the mistake. We are exempt by virtue of being God's image and likeness. St. John calls this identity of the spiritual being the "begotten to God," who, he says, "keepeth himself." That means that when we hold on to this awareness and exclusively maintain it, we have effectively shut out any influences from the world. And "that wicked one toucheth him not."

Dr. Hora states in *Beyond the Dream*: "When we catch a glimpse of Omniactive Truth as the sole reality of the entire universe, then we are lifted up to a higher level of awareness and discover that God is the only power, the only Presence, the only Life, the only Mind there is and this Mind is not susceptible to hypnotism, seduction and provocation, to praise, pampering and persecution or to self-confirmatory ideation (and we may add gossip, etc.). We discover life above the level of personal interaction. Suddenly, we understand what Paul said: 'None of these things move me.' (Acts 20:24) We cease to be carnally minded and become spiritually minded. When we are spiritually minded, God is our mind and we gain immunity from the tribulations of this world." (p. 31)

## **HOW SHALL WE SING THE LORD'S SONG IN A FOREIGN LAND?**

By Heather Brodhead

By the waters of Babylon, there we  
Sat down and wept, when we remembered Zion.  
On the willows there we hung up our lyres.  
For there our captors required of us songs,  
And our tormentors, mirth, saying,  
"Sing us one of the songs of Zion!"

How shall we sing the Lord's song in a foreign land?

(Psalm 137:1-4)

Sometimes that's how it seems: that we're trying to sing the Lord's song in the foreign land

of business and our day-to-day work. Pushed by the demands of our business, and the pervasive encouragement to see our lives and work in material terms, we tend to forget the words and music of the song – or even that we are called to sing it. There seems to be a gap between our spiritual studies and our place of work. The predominance in human thought of natural, hedonistic, materialistic, and humanistic values (see A Hierarchy of Values, T. Hora) offers the same sense of captivity that is referred to in the Bible as “Babylon.” In our workplace, we experience friction, fears, and disharmony, which come from our preoccupation with self-preservation, self-gratification, and self-promotion. The world of self-confirmation seems to hold us captive.

What does it mean to sing the Lord’s song? What is the Lord’s song? The Lord’s song is that “soundless music of life” reality, which is expressed everywhere in spiritual qualities and omni-act. To sing the song is to allow the song to be sung through us. In order to allow this song to be sung through us, we must be interested in being here for God – in being a beneficial presence.

Often, however, we are not interested in this. We may pretend we are, to ourselves, and weep with self-pity or ache with resentments. We struggle and joylessly cope with life. We look longingly at the peace, assurance, gratitude, and love which our spiritual studies offer, but we seem to forget them and leave them behind when we go to work, exchanging them for the promises of pleasure from self-confirmation. At such times we say, “Who needs the Lord’s song? Who cares?” This is when our work and business really seem like a foreign land. At such times we are holding on to the old values as we flirt with spiritual values. We will not be interested in, nor would we be able to sing the Lord’s song, if we merely flirt with spiritual values and still hold on to self-confirmatory interests. If we are still interested in power struggles, competition, influencing others, owing things, etc., then we will not be interested in seeing omni-act, love, beauty, and harmony. If we seek to see spiritual qualities and value them above all else, we will see them. We will become a channel for them. We will sing the Lord’s song. When this occurs, we no longer see the land as foreign. It is God’s world and God’s business.

If our place or work still seems like a foreign land, that means we have not yet devoted enough interest to looking for evidences of God’s presence. The commitment to do so needs to be total. We will be aware of spiritual qualities to the extent we are interested in them. And we will suffer the pains and pleasures of self-confirmation to the extent we embrace those interests. Which shall it be? “I have set before you life and death . . . therefore choose life . . .” (Deuteronomy 30:19) We can make the choice over and over throughout the day. We need to practice awareness of our thoughts. “What am I interested in right now?” “What do I want for myself?” “What is the alternative?” “What does God want?” “What spiritual qualities do I see right now?” “What can I do that would express these qualities?” Such practice brings us into alignment with reality. We go to work; we do our jobs, but no longer is it in a foreign land. Our captors and tormentors – our invalid interests – lose their power over us. We do our work with joy and enthusiasm, love and intelligence. We work effortlessly, efficiently, and effectively. We are surrounded by evidences of beauty, grace, harmony, order, and peace. We are singing the Lord’s song.



## THE MASTER CLASS

The format of the Master Class which meets monthly is now changed in two respects. First, the meetings will now be held on Saturday morning to make the opportunity available to more interested students. Second, the meetings are now open to everyone, professional or non-professional, who would like to learn more about how to be helpful to others. It has been renamed "The Master Class on Issues of Helpfulness" and will continue to be taught by Ann Linthorst and Dr. Hora.

Many people have a deep desire to be truly helpful to others, to be instruments of good in the world. It is worth noting, however, that in spite of this widespread human desire to help others, there is little evidence of widespread help actually resulting from all the good will. What goes wrong? Human helping concerns are often corrupted by mistaken beliefs about what is truly helpful. Metapsychiatry offers a unique definition of a helper: "a beneficial presence in the world." And Metapsychiatry offers practical guidance and tools of understanding to everyone who would like to understand better what is truly helpful.

On Friday, February 14, 1986, the Master Class was held on the subject of "Is It Possible to Influence Clients for Good?" Ann Linthorst led the class and Dr. Daun Martin and Rev. Michael Hopkins each presented cases and issues from their respective professional work. Following is an excerpt from that class with Dr. Hora:

**Ann:** I am extremely encouraged by the realization that because Metapsychiatry is an understanding of how things are, rather than a belief system, people can be participating in a valid and truth-oriented way even in the midst of a structure which is, itself, extremely difficult to work with. However, I wonder, Dr. Hora, I know a number of our students here in Orange County are professional and do work in a structure which is very socially oriented and behaviorally oriented. Is it possible really to be helpful within an invalid structure?

**Dr. Hora:** The only thing one can do is to "render unto Caesar what is Caesar's and unto God what is God's." We don't argue with people because we know that the truth always prevails. We just seek occasions for clarifying it, whether one is working in a jail or with drug addicts or tough guys or acting-out guys. It is very well possible that the particular institution where one is employed requires certain kinds of reporting. You comply with these requirements of reporting the behavior of people and what recommendations they would expect you to make because it is no use arguing with them. But in the meanwhile, you keep in mind that the only therapeutically effective issue is being a beneficial presence right in the midst of an invalid world. We are in this world but not of it, and our therapeutic work may require us to function in a totally invalid world. But we understand what is really beneficial. The truth is the healing element in any situation. We try, to the best of our ability, to function within that context as beneficial presences. We let the truth speak for itself and thereby we can be maximally beneficial. We are not against anything or anybody. We are for clarity. That is how we must function.

**Student:** Many times as a minister, I find myself praying to the congregation rather than

praying to God. It is the idea that I want them to get this. The most difficult part for me is seeing that the issue is changing the perspective in my consciousness and how that makes a difference in someone else's life.

**Dr. Hora:** In other words, how does the change in the therapist's consciousness benefit someone who is seeking help? Everything depends on having the right consciousness. Consciousness determines the mental climate which exists between the healer and the individual seeking help. The value system which we cherish determines the mental climate which surrounds us. One could speak of "healing vibes." Jesus was known to have just passed by in a village and people would spontaneously get healed. It is the healing climate which has the healing and liberating impact. Anyone who works with people or who would like to be a beneficial presence would be well advised to develop a capacity of awareness of the quality of his consciousness at any moment.

**Ann:** So then it would be very important for teachers not to have the thought that their students SHOULD understand what they are teaching.

**Dr. Hora:** Yes.