

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

**Thomas Hora, M.D.**

**Director**

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**Newsletter**

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**EDITORIAL**

On Labor Day weekend, we held a nationwide telephone seminar with Dr. Hora linking 10 different groups around the country, "Groups across America." The success of that meeting has led to the unfoldment of a kind of "national classroom," as groups and individuals from around the country join in on the classes and seminars with Dr. Hora. The special service of AT&T, which makes this possible, allows for 58 telephone hook-ups at one time, so there is plenty of room for anyone who would like, on a Saturday morning, to join the Orange group and others in an hour of dialogue with Dr. Hora. For information, please call or write the School in Orange.

This issue of the Newsletter offers a varied "menu." It begins with excerpts from the Research Seminar with Dr. Hora on the topic "In the World but Not of It." This is followed by an abbreviated version of the paper on Transcendent Regard which Susan Ayers presented at last summer's conference at Lake Arrowhead. Next, a brief article discusses a way of looking at the issue of "spiritual study" which delivers us from an operational sense of it, and finally, two accounts by students of practical applications of the ideas of Metapsychiatry in daily life complete the contents. As usual, announcements and study materials are listed at the end.

- Jan Linthorst, D.Min., Editor

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The New York Institute of Metapsychiatry was founded in 1975 by Dr. Thomas Hora, M.D. for the study and exploration of modes of being in the world, their meanings in terms of qualities of consciousness, cognitive processes, and how these can be altered through educational methods emphasizing prayer and meditation, spiritual values, and existentially valid metaphysical principles.

Metapsychiatry is an epistemological method of truth realization. The Newsletter is published by the Institute's affiliate in Orange, California. The PAGL Foundation is a tax-exempt, non-profit organization which sponsors the Newsletter, as well as other educational and publishing projects.

## **IN THE WORLD BUT NOT OF IT**

Following is the introduction to the Research Seminar of September 27, 1986, by Ann Linthorst.

### **The possibility of living trouble-free in a troubled world.**

1. Being "other-worldly" is not appealing or popular. However, being "of the world" often leads to attempts to not be IN the world, everything from mild forms of escape to drugs, alcohol, suicide, death.
2. What is "the world"? Metapsychiatry would say it is the "sea of mental garbage." It is not an externalized reality but is a mental state: a limited and distorted sense of the one perfect divine Reality.
3. To be "of the world" means to be completely hypnotized, mentally enslaved, by the limiting, distorting concepts about life which make up human sense. It means "judging by appearances." And this means being completely vulnerable to the appearances.
4. Jesus: "In the world ye have tribulation, but be of good cheer. I have overcome the world." Can we overcome it?
5. Reactions to world problems on the human level made in terms of being here for self or being here for others.
6. Secret of overcoming the world lies in understanding that we are here for God. That is, that "external reality is not objective" and that the overcoming is therefore an issue of consciousness.
7. Having "the mind of Christ" was Jesus' road to the reality which overcomes the world and it is ours, as well. We have this Mind by understanding the 4 W's of Metapsychiatry, and thus dwelling in the "secret place of the most High."

**Excerpt from the dialogue with Dr. Hora following this introduction.**

**Student:** This morning we have discussed the fact that what seems to be the world is a mental state. When I attempt to read the newspaper or watch the news, I either end up avoiding reading the news or get up and turn off the television because I get fearful. I can see that I am not a beneficial presence in the world. What do I need to understand?

**Dr. Hora:** What does it mean when we say that the world is mental? In Metapsychiatry, we have come to understand that the world is made of interaction thoughts. It is mental, but, specifically, it is interactively mental. Everything in the world is based on interaction thinking. Now apparently, you are sticking your head in the sand. You find this world very frightening. You need to study and understand the third principle of Metapsychiatry.

**Student:** There is no interaction anywhere; there is only omniaction everywhere.

**Dr. Hora:** Right. If you study deeply this principle, you will find that it is much easier to read the papers and watch television and observe the world without being frightened or involved in it. You continuously transcend it. Many people do what you are doing, sticking their heads into the sand, because there is a lot of discord, intimidation and tragedy but all these things are forms of interactive thinking. The third principle can be very helpful in learning to be in the world but not of it.

**Student:** It just occurred to me that all we do experience, in truth, are our thoughts. What we misperceive is really an out-picturing of our thoughts and our images. If we have no thoughts about the world any longer, or if you are not engaged or interested in these thoughts and therefore creating experiences for ourselves, then the world in that sense tends to disappear.

**Dr. Hora:** All the calamities of the world are based in the universal assumption that life can be experienced. People are trying to have as intensive experiences and as pleasurable as possible. If pleasurable is not possible, we will settle for painful but it is experience that everybody is looking for. The question is: If life cannot be experienced and the quest for experience is an error, what is left? What is the alternative to experiential life? The alternative to sense existence is soul existence. We are living Souls and when we understand what a demonic trap it is to seek to experience life, then suddenly we understand the hopelessness of the struggle to end drug addiction and sexual perversion and wars and rumors of wars and interaction of various kinds. This will never stop until people discover soul existence as the only alternative to experiential life.

**Student:** Could you elaborate a little more on soul existence?

**Dr. Hora:** Soul existence is conscious union with God through awareness of God as Love-Intelligence, omnipresent, omnipotent, omniactive Love-Intelligence. PAGL is the supreme good. There is no such experience that can come near it. The trouble is that mankind is unaware of the possibility of spiritual joy and true happiness which is spiritual. Man seeks happiness through experiences, pleasurable experiences, and that is the devil's way, the demonic element in the human condition.

**Student:** When we are here for ourselves or for others, then we are experiencing. But if we are not interested in being here for others or for ourselves, then whatever comes to our attention is not coming as an experience. It becomes an event?

**Dr. Hora:** An event in consciousness, right? It is either valid or not valid.

**Student:** It has a meaning?

**Dr. Hora:** Yes, everything has a meaning.

**Student:** For a living Soul, it is not an experience but learning meaning?

**Dr. Hora:** No, a living Soul doesn't have to learn anything. It already knows that it is a transcendent observer and meanings are constantly revealing themselves to it, and it doesn't get involved with them. It views life with infinite compassion and is a beneficial presence in the world. It is not a thinker. Understandings and revelations are constantly happening in consciousness. It doesn't have to speculate about anything.

**Student:** I don't understand when you say "understandings are constantly taking place in consciousness."

**Dr. Hora:** You probably think that we do the understanding. It cannot be done. Nobody can do understanding. Understanding is an event, a happening that takes place in consciousness. It is a spiritual event. We receive it. It is always a gift of God when we understand something.

## **STUDY AND PRAYER AS THE ACTION OF GOD**

By Jan Linthorst, D.Min.

We think of ourselves as spiritual students, and often we bemoan the lack of studiousness. "I know it would help if I studied more . . . can't get myself to do it . . . don't seem to be interested enough." This complaint is often followed by a question: What do I need to know (meaning, secretly, what can I do) to become more motivated, to get interested, etc.?

This is one more of the "catch 22" binds which spiritual study may seem to involve. If we only were more interested, we'd see more Spirit, but we don't see enough Spirit to be much interested in it! What's a poor struggling student to do in such a bind? What is the meaning of this predicament?

### **Trying to reach God**

In Dialogues on pages 12 and 13, Dr. Hora has addressed this issue in the following way: "The idea of man having to reach God is a widespread and deeply ingrained erroneous assumption . . . we are not trying to climb up to God." The meaning of this seeming lack of

studiousness may be in the assumption that we think of ourselves as separate from God and have to find our way back, somehow. Starting from this assumption, we would find it difficult, indeed, to be interested in study. In fact, this sense of separateness itself makes it impossible to ever become interested in seeking God.

As a solution, Dr. Hora starts to reason from a different viewpoint. He takes the standpoint that we are emanations of God. He asks: "If a wave were praying, it wouldn't try to reach the ocean; the wave would try to realize that it is inseparable from the ocean. That is a tremendous difference which helps us gain a better understanding of the principle of God and man. We don't have a relationship to God or with God, we have at-one-ment with God."

### **A sunbeam**

What does it mean to start our prayer and study from the standpoint of at-one-ment and being an emanation of God? Dr. Hora states that "when we come to understand and see ourselves as emanations of divine Principle, then it is very easy for us to understand that we are Godlike. That which emanates from God has all the qualities of God. The sunbeam emanating from the sun has all the qualities of the sun. We are all radiances of Love-Intelligence. We never have to establish contact with God and this changes radically our mode of prayer."

This suggests an interesting perspective on our spiritual study and prayer. Instead of seeing ourselves as little personal minds, apart and separate from God, dragging themselves to the labor of spiritual study, we may understand that it is God's action in consciousness that inspires the desire to study, and that it is God's Mind, that hears in groups, or reads and understands in spiritual study, or beholds in moments during the day, that this is not a seeming self-propelled action, but the action of the "ocean" in and as a "wave." All the activity of knowing, understanding, appreciating, enjoying, loving spiritual qualities and ideas are the action of Mind, appreciating, enjoying, understanding, loving Itself, in us and as us.

At that moment God takes over, we are no longer praying and studying as the person with a human name, but as the "I am," that God is. The concluding paragraphs of *Beyond the Dream*, on "I am the only I am," clarifies this point. "We are no longer pouring truth into an unenlightened personal mind, rather, leaving the context of the personal mind, we see ourselves in the context of our at-one-ment with God. Thus understanding any spiritual idea, which we sincerely seek to behold, is actually the action of the divine Mind in individual consciousness."

### **God found us**

If we think for a moment, it is clear to all of us that we did not decide as persons, one day, to become spiritual students, to discover Metapsychiatry. Rather, God found us; a light in consciousness became aware of the light that had always been there.

The sense of separateness from God studies and prays with the desire to get something that

it doesn't have. From the standpoint of at-one-ment we do not study to become more spiritual. From that standpoint it is not "me, Joe Smith" but "I am" studying. When "I am" studies, it does not actually study, it beholds. Therefore beholding is the actual effectual prayer, where we begin with the spiritual fact of our identity in God and proceed with contemplating what already and eternally is our very own being. When I study therefore with sincere interest, it is "I" that studies, "I" beholds, and "I" am.

Excerpt from

## **TRANSCENDENT REGARD: DEVOTION AND DISCIPLINE**

By Susan Ayers

In learning to see non-dimensional man, we can ask, "what is transcendent regard?", "what is non-dimensional man?", and "what ideas help to prepare consciousness to learn to see non-dimensional man?"

### **Seeing life in the context of God**

First, let us say something about what transcendent is and what regard is. Transcendent means to go beyond the limits of experience, and regard means to look at attentively. What is beyond the limits of experience? We are learning in Metapsychiatry that reality cannot be experienced or imagined. It can however be realized. So we are attentively interested in reality when we have transcendent regard. Now what is within the limits of experience? Seeing experiences is within the limits of our experience so when we have a transcendent view, the focus of our attention shifts from appearances to the context of reality or the context of God which is omniactive, infinite Love-Intelligence. What happens when we are only seeing appearances? We end up judging by appearances. If we judge by appearances, we will see ourselves and other selves and we will start comparing and seeing life from a limited perspective but transcendent regard is more interested in seeing life in the context of God. It constantly disregards the limiting appearances of experiences and regards the infinite nature of divine reality. When this happens, we start to learn that there is more to life than what meets the eye. This is called non-dimensional.

### **The physical is mental**

In order to understand the non-dimensional, let us first clarify what the dimensional is. It is helpful to consider the idea from Metapsychiatry that the physical is mental. A thought is a unit of mental energy and this energy transmutes itself into behavior, speech or symptom and becomes phenomenon or thought in visible form. It is helpful for us to understand that thoughts appear as form and this is where all appearances come from and form is dimensional. But non-dimensional means no dimensions. We are back to seeing that in transcendence, we need to go beyond our experiences of phenomena and consequently beyond the dimensional.

Metapsychiatry has defined spirit as non-dimensional substance. Spiritual values manifest as spiritual qualities which are neither formless, which means mentally abstract which eventually take on a form, nor do they have a form. The benefit in understanding this is that whatever has dimensions is limited and always changing. Spiritual values and qualities, which are the focus of transcendent regard, do not change and are unlimited. With non-dimensional man, God is saying something about his nature. We have to be more interested in hearing what God has to say than what the appearance is saying.

### **Reading or hearing music**

As appearance is not bad in that sense, it is just not real. In order to understand non-dimensional reality, we have to come to understand what is real, immutable and divine. We must learn not to judge by appearances. What happens if we do not see the non-dimensional man? It is like reading sheet music and thinking that we have heard or fully appreciated it by just merely reading the score. We may get some idea of what the notes point to but to appreciate it fully, we must hear the music. So it is with seeing a non-dimensional or real man. If we look at the appearance, we are only seeing the cursory, gross appearance of thought appearing as form. If we are to see the perfection of this creation, we have to hear the music which means we have to go beyond the appearance and listen to what God is saying about this particular, unique composition, the individual.

### **Seeing and the open mind**

Now what determines what we think and how do we move beyond it? We will consider the idea of the whole process of seeing and the open mind. We usually see what we are thinking about. The conditioned mind has to become the open mind. The previous example shows that we do not fully appreciate music just by reading the score. We have to hear it. If we were to read the notes on the page without hearing them played, what would we respond to? We would be fantasizing about what it might sound like. Our thoughts about the music would determine what we hear instead of hearing what the music really is. This is what happens ordinarily when we see individuals. We are actually, in a way, seeing what we are thinking about them or what they are thinking about themselves. What determines what we think and consequently what we will experience? Usually, what we cherish, what we hate and what we fear. These constitute interests for us. We see what we are interested in. We interpret what we see according to the thoughts present in consciousness and these thoughts attract corresponding experiences, which is called the law of correspondence.

### **Seeing what seems to be**

Metapsychiatry has taught us that on the spiritual path, we ask two intelligent questions: what is the meaning of what seems to be? And what is what really is? The appearances tell us what seems to be but we can't stop there. To be interested in God means to ask the second question, what is what really is? When we see another individual, are we really seeing the essential individual or are we seeing what seems to be? If we see physical attributes, possessions, the individual's stature in life, whether they are male or female, we are seeing what seems to be. If we judge them to be good or bad, rich or poor, we are seeing

what seems to be. If we like them or don't like them, feel comfortable or uncomfortable, if they make us feel good or bad, we are seeing what seems to be. If we get seduced, provoked or intimidated, if we feel like interacting with them, we are seeing what seems to be. If we feel like talking about them, if we have compared ourselves with them, we have seen what seems to be. When we stop all this ruminating and ask what is the real individual, then we are in an entirely different state of consciousness, a transcendent state with our spiritual faculty ready to see what God is saying about this individual. Instead of what seems to be, we see qualities. So what does this mean? It means if there is order, we have acknowledged this as a spiritual quality of orderliness. If there is intelligence, we acknowledge this as a basic attribute of God. What is being said is that the individual that we can see with our eyes is a phenomenon, thoughts appearing as form. It may point to the divine but they are not the divine.

### **Seeing more than what meets the eye**

To understand that there is something more to the individual than what meets the eye would mean a tremendous liberation from the four horsemen and the problems of interaction thinking. First, we haven't loaded up our own consciousness with a lot of garbage and we have not adversely influenced someone else with our garbage thoughts. We have to see what really is. If we are to see what really is, we shall be interested in having an open mind. To obtain an open mind, we have to distinguish between what we previously thought, put it aside, reject it in consciousness, practice fasting from our old thoughts. We are learning to see that the world of interaction thinking is an illusion because it fades away in the light of reality of God. We put aside the old ideas and wait to see the real individual, to hear the perfection of the composition.

### **Horse sense**

The following Taoist tale illustrates this idea:

Duk Mu said to Po Lo, "You are now advanced in years. Is there any member of your family that I could employ to look for horses in your stead?"

Po Lo replied, A good horse can be picked out by its general build and appearance, but the superlative horse, one that raises no dust and leaves no tracks is something evanescent and fleeting, illusive as thin air. The talents of my sons lie in a lower plane altogether. They can tell a good horse when they see one but they cannot tell a superlative horse. I have a friend however, a hawker of fruits and vegetables, who in things pertaining to horses, is in no wise my inferior. Pray, see him."

Duk Mu did so. Three months later the friend returned with the news that he had found one. "What kind of horse is it?" asked Duk. "It is a dun colored mare," was the answer.

However when someone went to fetch it, the horse turned out to be a coal black stallion. Much displeased, Duk Mu sent for Po Lo. "That friend of yours who I commissioned to look for a horse has made a fine mess of it. He can't even distinguish a beast's color or sex. What



on earth can he know about horses?" Po Lo replied with a sigh of satisfaction, "Has he really gotten as far as that?"

### **Seeing beyond preconceptions**

What the friend kept in view was the spiritual. In making sure of the essential, he forgot the other details. Intent on the inward qualities, he lost sight of the external. He was so clever a judge of horses that he had it in him to judge something better than horses. When the horse arrived, it turned out indeed, to be a superlative animal. In transcendent regard, we are intent on seeing the spiritual, non-dimensional individual. The glow of the spiritual qualities is our focus and we see what we are interested in. If we are interested in seeing spiritual qualities, that is what we shall see. We learn to hear what God is saying about the individual and go beyond what the appearances are saying. This requires recognizing that we have preconceptions about an appearance which is only thought in visible form and surrendering those thoughts to obtain an open mind, to listen meditatively in consciousness. We also have to be in the context of the non-dimensional to see and it is in consciousness that this occurs. We are aware of an idea in consciousness contrasted to an interaction thought in the psychological sense or a feeling in the physical sense. We prepare our consciousness for the right kind of seeing in prayer and meditation and the result is seeing what really is. When we learn transcendent regard, we will be able to see God's perfection, non-dimensional man. What a joyous occasion!

### **DOES GOD GO SHOPPING?**

By Jan Civic

Taking my sons shopping for clothes is an event that calls for alertness for many reasons. Shopping malls are fraught with self-confirmatory invitations. Buying clothes with a 12-year-old and a 17-year-old add still further to the challenge.

Recently, my sons and I spent several hours together shopping. They looked and looked and I watched them patiently. When they were finished and had their bags filled with new clothes, I announced that I would shop for myself for a while. We planned to meet in one hour at a specified place. Time passed swiftly as I got caught up in the madness that sometimes engulfs me when I shop for myself. Thoughts flew rapidly as I tried on clothes. "This looks awful." "I'm too fat!" "This costs too much." Self-confirmation flooded my consciousness. "Does God go shopping?" I wondered.

When I met my young son at the designated time, he looked like he was in a fog. He stared at me and his usually bright face was a blank. He blurted out that he had lost his bag full of new clothes. "Where? Where were you?" He only shook his head. We retraced every step he had taken. Everywhere we asked, people were sorry but they hadn't found the bag.

My thoughts were once again full of self-confirmatory garbage. "How could he?" "How can I ever teach him to be more responsible?" "What will I tell his father?" We both needed to be aware of peace and love and not be submerged in fear, anger, blame and guilt but garbage

thoughts flooded my consciousness. It seemed like a struggle to stay centered on Love-Intelligence. When I spoke to him of how angry I felt, he began to cry. As I looked at him, the compassionate thought, "How must he feel?" overwhelmed me. The thought came clearly to mind that God was all there was and is.

Silently we walked to the last place we could possibly look for the bag of clothes, the Information booth in the center of the mall. We were waiting to inquire about the bag when a woman walked up beside me with something in her hand. As I asked the concierge if a bag of clothes had been turned in, the lady was lifting a bag over the counter. It was our bag!

I was immediately overcome with gratitude and the realization that this was a demonstration of the fact that we are never separated from the good of God. The contents of the shopping bag weren't important. The letting go and focusing on God's goodness while in the midst of confusion was the importance of this whole incident. It became a moment when I could share God's loving care in all things with my son. Does God go shopping? Yes, I think so.

## **METAPSYCHIATRY AND IMMUNITY FROM INVALID IDEAS**

By Sue Shalom

Toward the end of June, undercurrents of fear and anxiety pervade the school where I work. Thoughts turn to who will be there the next year and what teaching assignments will be. Last June was no exception. When the list of staff appeared on the office bulletin board, my name, along with several others, was not on it. Since there were fewer positions allotted than there were teachers for them, we were "in excess."

Various well-intentioned people, including our union representative, commiserated with me and offered suggestions on how to find a new job. The principal informed me that nothing was final yet and I was determined not to fall into panic. Instead, I withdrew from the situation and tried to understand and clarify what seemed to be going on.

First, I realized that throughout the school there was a terrible fear of change which I did not need to participate in. Many teachers had been at that school for years and some had never worked anywhere else, resenting and fearing anything that might jeopardize their positions.

Then it became clear that the sole criterion, agreed upon by the Board of Education and the Teachers' Union, for determining who is in excess, is that of seniority. Positions are filled in order of length of teaching time, with those teaching for less time low on the list and sometimes "left over." The quality or level of one's work or teaching abilities are not considered at all and are totally extraneous. Keeping this in mind, there now could be no possibility of taking the situation personally. There could be no reason to feel unappreciated or resentful, to blame myself for working too hard or not hard enough, to blame the principal, or to indulge in any other of a myriad of personal reactions. There was

just no point in doing so. Not to have to take the situation personally was a great liberation.

Finally, knowing that God was my true employer and that my real work was manifesting spiritual qualities, spiritual values, and spiritual ideas, the idea of being “in excess” became absurd. A child of God could never be an excess in the kingdom of God. Where there is a commitment to usefulness, there will always be suitable employment. Thankfully, it was with PAGL that I was able to finish the school year and pass the summer vacation. There seemed no need to telephone the principal, make any inquiries, or in fact do anything except hold fast to the spiritual truths that had been realized.

On the first day of the new school year, the principal greeted me smiling broadly. The Board of Education had “excess” monies which were being used to form additional classes, so I would have a position after all. My assignment is a lovely third grade class, probably the smallest group I have ever taught. We are in a large, bright corner classroom with a beautiful view of the Verrazzano Bridge. I certainly appreciate the desirable teaching situation of this year. I am even more grateful for the immunity to the invalid ideas which were manifest in this situation, the immunity which the study of Metapsychiatry has afforded me.