

SELF-TRANSCENDENCE

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The PAGL Foundation, Inc.

New York, NY

2013

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ISBN-13: 978-0-913105-07-8

ISBN-10: 0-913105-07-4

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New York, New York

CONTENT

INTRODUCTION	5
SELF-TRANSCENDENCE	7
TRANSCENDENCE OF THE PAST	9
THE THEORY OF EVOLUTION	12
MONASTICISM	14
DREAMING AND WAKING	15
TWO WAYS OF EXPERIENCING HEALING	16
INERTIA	18
IS FAITH HELPFUL	19
TRANSCENDENT REGARD	21

INTRODUCTION

Thomas Hora, M.D., (1914-1995), was a psychiatrist with a passion for seeking spiritual understanding. His search led him beyond psychology to study philosophy, phenomenology, world religions and other existential and metaphysical teachings. The spiritual teachings of Jesus Christ became the cornerstone of his practice that he called Metapsychiatry.

Metapsychiatry offers a unique method of spiritual growth and understanding that manifests in healing of all kinds. It is not a religion. Dr. Hora's patients and students included followers of diverse religions, as well as non-religious individuals.

From 1983 to 1987 a group of his students* led by Jan Linthorst, D. Min., distilled the essence of this wisdom on twelve vital subjects and published them as a series of booklets, of which this is one. These, as well as books of Dr. Hora are available at www.Amazon.com. Audio recordings of classes with Dr. Hora are available through the PAGL Foundation at: www.pagl.org. PAGL is an acronym for Peace, Assurance, Gratitude, and Love. The presence of PAGL in consciousness, as taught in Metapsychiatry, is evidence of the existence of God and can be seen as a way by which to measure individual spiritual progress.

*Ann Linthorst, Joan Taylor, Joan Rubadeau and Gloria Spurgeons

SELF-TRANSCENDENCE

When we are more interested in the truth than in being right, we transcend ourselves.

What we consider our psychological or physical self is a misperception of Reality due to judging by appearances. This misperception gives rise to an impression that we are self-created, autonomous persons with minds of our own — independent from any Creator or Deity. This belief arises from the fact that God is not accessible to the physical senses. The existence of God has been conveyed to us through spiritual seers, like the Buddha, Jesus, and the prophets.

Existence apart from God is an illusion. The right understanding of our selfhood is based on the realization of our inseparability from the divine Mind, the creative Principle of the universe. Through this realization we discover our true self-identity in the context of God.

Ego existence is an illusion, a fantasy — or as the Buddhists call it, *maya* or *samsara* — in which there is no reality. Psychoanalysis believes that it is desirable to have a strong ego, and endeavors to develop “ego strength” in its students and patients. A strong ego, however, reinforces the belief in an autonomous self and inevitably leads to many crises in life. No matter how strong the belief in existence as an independent, self-created entity, there lingers a doubt of its validity. This doubt manifests itself in a “dread of nothingness,” i.e. nonbeing, or existential anxiety.

Consequently, there arise many cults and fads professing to dissolve this dread. Almost every few months or so, new systems of thought appear on the scene promising relief from existential anxiety, and people eagerly flock to them. After a while, disappointments set in and the search begins all over again. The Bible states: “God hath

made man upright; but they have sought out many inventions” (Ecclesiastes 7:29). Upright means honest, fearless, forthright. We must understand that God is our Reality and we are individualized aspects of it.

The desire to be an independent, autonomous being, apart from God, is nothing new. The allegory of Adam and Eve in the garden of Eden, as described in the Bible, is an account of the wish to become independent of God. The serpent — personal sense — seduced Adam and Eve into believing they did not need God and could themselves “be as gods” (Genesis 3:5). The result, as usual, was disastrous. Existence without God — “sine Deo,” to use the Latin term — is an impossibility and in fact is the essence of the original sin.

In Metapsychiatry we seek to understand our true identities as spiritual beings, and our interest is focused on attaining PAGL consciousness rather than ego gratification. Through this shift in interest the ego is transcended — it disappears. This is not a religious quest but a quest for liberation from the sufferings of ignorant life.

We need to distinguish between what is real and what is only an appearance of reality. This is accomplished through phenomenological discernment. Phenomenological discernment facilitates the attainment of the “open mind” through a process that is called “bracketing.” Bracketing means setting aside preconceived notions and prejudices that clutter consciousness. When we have learned to set aside these stumbling blocks, which may be many, we are able to confront the present, moment by moment, with an open and receptive consciousness. This, in turn, helps us understand and see more clearly what may be needed at any particular time. This discipline is also spoken of as “mind fasting.”

As an example, let us suppose that someone has a preconceived notion that black people are mentally inferior. When such an individual meets a black man, even though he may be a brilliant scholar, or an inventor, or a successful businessman, he will have difficulty seeing this man as intelligent because his preconception will distort what he sees. This is a common experience in our culture. Many minority children often suffer from this kind of preconception. A white school teacher has to see children with an open, unprejudiced mind. Thus we see that phenomenological training can help set aside preconceptions and this is entirely nonpolitical. It is purely a matter of learning to see what really is. It is an epistemological issue of clear perception and right knowing.

TRANSCENDENCE OF THE PAST

The book of Ecclesiastes contains the following illuminating statement: "That which hath been is now; and that which is to be hath already been; and God requireth that which is past" (Ecclesiastes 3:15). There is great wisdom to be found in this statement, namely, that it is an error to dwell on experiences of the past and blame them for our present problems. Psychoanalysis and traditional psychotherapies endeavor to understand the present condition of students and patients by exploring their past in great detail. This is cause and effect reasoning and, as the saying goes, "He that seeks reasons only finds excuses." Metapsychiatry has abandoned the universal tendency toward cause and effect reasoning and replaces the question, "Why is this happening?" with "What is the meaning of what seems to be?" This question does not refer to the past but leads to an

understanding that God requires us to be oriented from moment to moment to what is in the timeless, and not to be stuck with our thoughts and fantasies of blaming and self-pity and the belief that the past is responsible for our present problems. What is needed is to understand life in the dimension of the timeless, where everything becomes meaningful and self-revealing. If we don't give up the past by giving it back to God, nothing will change in our lives no matter how much we find out about the past.

Another problem with time is that of always being late, or too early, which is essentially the same. Its meaning is self-confirmatory ideation. The same self-confirmatory concern can cause one individual to be tardy, another early. There is an anecdote about the psychoanalyst who used to tell his patients who were late for their appointments that they were resistant; when they were early, he said they were anxious, and when they came on time, he would tell them they were compulsive.

Finally, there is the problem of procrastination which is another form of self-concern. Behind all conflicts with time is the issue of self-confirmatory ideation. Procrastination is a sign of perfectionism based on vanity and fear of criticism. We want to be so perfect that we never get around to finishing anything on time. When we are concerned with ourselves, we are not here for God. The more we are able to understand timelessness, the less we will be subjected to these universal human afflictions.

Often people wake up in the morning more tired than when they went to sleep. They are busy throughout the night trying to solve their problems through a process of calculative thinking. They are trying to "figure things out," and this is quite exhausting.

The question was asked whether it is intelligent to force

SELF-TRANSCENDENCE

oneself to start each day with study and meditation. We need enthusiasm, which means, to be with God (“en Theos”). The Bible says: “This is the day which the Lord hath made; we will rejoice and be glad in it” (Psalm 118:24). We can begin the day with relish, with joy and gratitude for another glorious day which the “Lord hath made.”

To most people eternity means a long period of time. That is a naive assumption. In order to grasp the meaning of timelessness, it is helpful to understand the event of understanding. What happens when we understand something? In the moment of understanding we can become aware of the fact that the so-called temporo-spatial coordinates of existence are suspended. At that moment a spiritual event takes place in consciousness. We have caught a glimpse of eternity in which there is neither time nor space. There is direct contact with infinite Mind.

Infinity is apart from time and space. Time and space belong to the phenomenal world. Time and space have practical value in human experience, like arriving on time to our office, etc. But if we understand that real life proceeds in timelessness, we will never be in conflict with time. We will gain a transcendent perspective on time.

Technological man needs a sense of orientation in time and space. Even astronauts, traveling in outer space or living on space stations, are helped via computers at the space center to orient themselves in time and space in terms of relationships to other planets, distances and speed of travel. There is an interesting aspect to space travel that needs to be further explored. It appears that the aging process is slowed down in people who travel in space.

This brings us to the question, What is aging and what is the relationship between an awareness of time and aging? The more we are time-bound, the more we are inclined to

aging. This explains why some people age at a faster pace than others. Great musicians are known for their longevity. Some are able to travel around the world and perform masterfully even in their advanced years. One possible explanation may be that since musical ideas are timeless, when these individuals are immersed in music, they lose awareness of time. Music lifts them out of a sense of time. Art transcends time.

One learning tool of Metapsychiatry is meditation. Through meditation we can develop a clear awareness of the thoughts which interfere with our ability to perceive God. These invalid thoughts stand out like boulders in our path and we can realize we must let go of them. That is what meditation is all about — clearing the way. To quote Isaiah: “Prepare ye the way of the Lord, make straight in the desert a highway for our God.” Every valley of sensuality shall be uncovered, and every mountain of selfishness shall be brought low: “and the crooked shall be made straight, and the rough places plain” (Isaiah 40:3-4). In the process of meditation we clear away the debris of materialism so that we may receive the healing message.

THE THEORY OF EVOLUTION

The human race seems to be involved in a great evolutionary process which is not Darwinian, or religious, but spiritual. It is the evolution of consciousness. It is not for us to say how long it will take for humanity to see the light of Christ. Darwin's theory of evolution does not speak about the origin of man. It describes in physical, symbolic terms an evolutionary process of consciousness. Everything material is a symbolic structure indicating the existence of spiritual

Reality. Actually, Darwin's theory of evolution of the species is a symbolic representation of the real evolutionary process which is that of spiritual consciousness.

Phenomenology illuminates the fact that there is an evolutionary process throughout the planet earth. As consciousness evolves, the physical manifestations accompanying it are rising from primitive to more intelligent and purified forms. The physical universe is a manifestation of the quality of evolving consciousness. Everything in the material world, which has form or is formless, is a symbolic structure pointing beyond itself toward the existence of spiritual ideas.

This world is a product of interaction thinking. It consists of interaction thoughts and experiences. Enlightened man has gone beyond this dream. He does not entertain interaction thoughts; he transcends the world. He does not run away from the world; he transcends it through understanding and compassion.

Man is a divine idea. He is perfect, spiritual, immortal, supremely intelligent, and loving. That is what we really are. The fact that we are capable of being aware of spiritual values and appreciating them, makes us entirely different from other living creatures. No other life form, as far as we know, is capable of being aware of these existentially fundamental ideas. This underscores the claim that we are spiritual beings.

Sometimes the question is asked, Wouldn't it be better to withdraw from interacting and from being in the world? No matter how much we would avoid the world, we would still have fantasies about it. The problem, therefore, is not so much interaction, but interaction thoughts. If one were to become a hermit or a recluse and avoid contact with people, one would still be able to entertain interaction fantasies. That is not a solution. We are in this world but not of it. In the

world there are “tribulations,” but we have to learn to transcend the cares of the world. How do we overcome or transcend the world? In prayer we seek to behold another dimension of life, namely, spiritual Reality. We cannot escape the world but we can rise above it.

We overcome the world by losing interest in self-confirmation. This has important implications for protection from becoming susceptible to illnesses. The most significant factor in the dynamic of epidemics is the human inclination toward self-confirmatory ideation. What protects doctors and nurses working in hospitals is that their primary interest is in the scientific study of the phenomena of illness. They don't focus on the human experience; they see mainly illnesses. They will be safe in working even in a leper colony as long as they are there as clinical investigators of scientific data rather than as sensitive human beings. Should they see themselves as human persons participating in the human condition on an experiential level — empathizing and sympathizing with patients as human beings — they would immediately become vulnerable. Human beings have one great weakness which makes them susceptible to contagion, namely, they approach all other human beings with self-confirmatory ideation. At present, the epidemic of AIDS is sweeping the world. It is particularly devastating because nothing is more self-confirming and interactive than sexual interest. The sexual, erotic way of self-confirmation is the most seductive of all forms of self-confirmation. Therefore, AIDS is probably a more devastating epidemic than even the plague was. In order to be safe, one has to transcend the interest in self-confirmatory ideation.

As long as there are traces of the inclination toward self-confirmatory ideation, we are in danger of being seduced, provoked, and intimidated by “vibes” which human beings

emit toward each other. These are always present in the mental climate where human beings meet. To be safe, one has to be able to transcend the human dream. Essentially, it is a self-confirmatory, interactive dream of pleasure and pain. People frequently experience unpleasant aftereffects when they have participated in gatherings of family or friends. It is the result of jointly participating in the dream of life as interaction and self-confirmation. One can survive the contagion as a scientific researcher but not as a fellow human being.

MONASTICISM

The monastic life is usually conceived of as one of isolation and avoidance of contact with people. But monastic life is life in the context of God, of the one God (Monos, meaning one).

Some think that life would be much easier if they could only avoid contact with people altogether. This is called “schizoidism.” This, however, is an incapacitation. Such individuals cannot function effectively. Entering a monastery or a convent in order to retreat from the world does not lead to enlightenment. Retreating from the world is not a solution, but transcending it is. Metapsychiatry shows us the practical way of transcending this complex world and helps us to function in it efficiently, effortlessly, and effectively.

An important quality of spiritually healthy life is joy. The moment we lose our joy, we are victims of some hypnotic influence, our own fantasies, or of the thoughts (“vibes”) of others. Joy is a God-given gift and we must guard it. Jesus said: “My joy I leave with you” and “Your joy no man taketh from you” (John 16:22).

Through the tendency of self-confirmatory ideation, people are easily hypnotized. They tend to lose their joy and become serious. Seriousness and joy are mutually exclusive. The moment one becomes serious joy is lost. "Enter ye into the joy of the Lord." Religious people tend to be serious about God. The theology of Metapsychiatry is a theology of joy. Students of Metapsychiatry are reverential toward God. They gratefully and joyfully celebrate their growing understanding of divine Reality.

DREAMING AND WAKING

God never made a dreamer. We may then ask, Who made the dreamer? The dream makes the dreamer. Sin makes the sinner. Ignorance makes the ignorant one. Who created darkness? It has not been created; it is just something that seems to be. Dreams are things that seem to be and dreamers are products of dreams.

In like manner, thought creates the thinker. The thinker does not create his thoughts. Certain thoughts obtain in consciousness and we have the impression that we are thinking them, but that is an illusion. We can only be aware of thoughts. The Bible says: "He that keepeth Israel shall neither slumber nor sleep" (Psalm 121:4). God never sleeps. God is the source of intelligent ideas that obtain in consciousness. Dreams are pictorial thoughts creating the illusion of the dreamer. Therefore, the thought and the thinker are one, just as the dream and the dreamer are one — and both are nothing. Nothing that seems to be something has great fascination to unenlightened man. The Bible states: "in the twinkling of an eye, ... we shall be changed." (I Corinthians. 15:52).

As we study, pray and meditate, every moment a little bit of understanding reaches our consciousness, and at that moment we are awake. If we cherish these moments and would like to be awake a little longer, we could contemplate perfect love. In the moment when we are able to be perfectly loving, we are awake. Through this discipline we get glimpses of Reality for longer and longer periods of time until we become habituated in it — and then we are dwelling in the secret place of the most High, in the land of PAGL.

TWO WAYS OF EXPERIENCING HEALING

Healings tend to occur in two ways. By the gradual melting away of a problem, or as described in the Book of Revelation (and also described in Zen literature as Satori) where a meltdown is sometimes experienced as catastrophic, disorienting and dramatic visions of the destruction of the world. The whole world seems to go to pieces, perhaps just for a few moments, or a day or two. This may be accompanied by dizziness and severe anxiety. We don't see much of that in Metapsychiatry.

Most of the time our healings take place gradually. The Bible says: "He uttered His voice, the earth melted" (Psalm 46:6), and: "The hills melted like wax at the presence of the Lord" (Psalm 97:5). These quotations from the Bible refer to the process of healing. It is a slow dawning on consciousness that certain cherished wants and fears have no validity. They are gradually replaced by the truth.

What is the difference between the Zen experience and what Metapsychiatry offers? The Zen experience is based on

a radical approach to truth realization on a nonverbal level. Therefore, the individual who is in Zen training doesn't really know what is going on. Something is happening to him and he is always surprised. In Metapsychiatry we have the great blessing of phenomenological discernment of meanings. If we come to realize the meaning of our problem, then in confrontation with the spiritual counter-fact of the thoughts that have been plaguing us, we can observe the process of meltdown as our misguided and cherished notions gradually melt away and are replaced by an understanding and a realization of certain truths. This results in a healing.

If we are ignorant of certain thoughts that are affecting the quality of our lives, we have the impression that these invalid thoughts are holding us in their power, and we actually feel that we are being victimized by them. They seem to have power over us and we feel like their hostages. There are many things in life that seem to be, but actually do not exist. Until we discover the truth that can abolish these invalid ideas and erroneous notions, it appears as if there are two powers battling with one another. There is a picture of a Buddha standing in semi-darkness and the caption says, "Man is a place where darkness struggles against the light." This is a description of a battle going on in individual consciousness. Man appears to be a battleground of conflicting forces. But the Bible says: "The battle is not yours, but God's" (II Chronicles 20:15). There is another well-known passage in the Bible suggesting a contest between two powers: "The flesh lusteth against the Spirit" (Galatians 5:17). Actually, this describes the human experience. In reality there is just one power and that is God.

It is helpful to be aware of the fact that the material is mental. No matter what the diagnosis or the outward appearance of a problem is, we have to remind ourselves that

the physical is mental. It has no cause; it has only a meaning. Therefore, the answer to the first intelligent question in Metapsychiatry is our starting point.

Whenever we are confronted with some frightening report on television or in the newspapers about some (so-called) natural disaster, the first question that is asked by the public is: What happened there, and why did it happen, and who is to blame, and what is wrong with the world? These questions are, of course, all right for the news media to ask. But in Metapsychiatry we ask another question. We start out by asking, What is the meaning of my experience in connection with this report? Then everything that we hear and see and read about will help us gain a different perspective on the situation. We may not be able to help anyone or change anything, but we will preserve our own perspective and not fall into despair.

Ignorance is not passive but existential, and is built into the human condition. The whole world is suffering or “groaning,” as the apostle Paul says, under the burden of ignorance. It is a universal experience of the human race, and it is existential because it determines the quality of our experiences in life. It is inevitable because we tend to judge by appearances. This results in a tendency to misinterpret and distort what we see. Consequently, a great deal of ignorance is being propagated among the peoples of the world, which in turn gives rise to a “sea of mental garbage.”

We see Metapsychiatry as a great blessing, as actually a gift of God to our time. We have come to understand that it is an epistemological method of truth realization, a unique approach to the truth. This new approach to the truth is neither philosophical, nor religious, nor materially scientific, nor political. It offers great blessings to all who come to understand it. The more grateful we are for it, the more rapid

progress we shall make in its study and the more benefits will accrue in terms of individual redemption.

INERTIA

There is a general tendency toward inertia when it comes to changing our ways. Jesus warned about it when he said: “This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil” (John 3:19). How does Metapsychiatry understand these words? We see them as indicating that one of the obstacles to the realization of the truth of Jesus’ teaching is operationalism. As long as we are in the habit of thinking in terms of How can I do this? What should I do? or, Must I do something? This orientation will be a stumbling block to realization. The Bible clearly states that the meaning and purpose of life is to come to know Reality. “This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent” (John 17:3). This then is the purpose of life. Students of Metapsychiatry are in the process of realizing this. As far as others are concerned, we have no right to interfere or to influence them. But we can be influential models of spiritual excellence and that would facilitate the redemption of others.

We have great compassion for people who suffer because we have come to understand that suffering, while inevitable, is really not necessary.

IS FAITH HELPFUL

Faith can be very helpful when we are involved in a situation where it is difficult to understand the truth. Faith is

SELF-TRANSCENDENCE

helpful to people who believe that man has no way of understanding God, that it is not possible for man to realize the truth, that he can only believe in it and know about it. In Metapsychiatry we are blessed with a method of knowing the truth directly and absolutely. And that happens with the help of the two intelligent questions which, in juxtaposition, create what we have called a cognitive dialectic. This leads us into the realization of the truth. Therefore, we don't need to struggle with faith. Faith, of course, will give some modicum of peace, but it will not heal us. Faith healing is not sufficient because in it we do not really know what is being healed. We think that a physical condition is being healed and do not realize that what needs to be healed and transformed is a certain thought process. Another radical difference between faith healing and a genuine spiritual healing is that most religions are based on the assumption that God is here for man and man has to find ways to influence God. In Metapsychiatry we find that man is here for God. So we don't talk much about faith because we seek the realization of the truth rather than just believing in the truth, or worshiping the truth, or hoping for the truth. That is one of the differences between religion and Metapsychiatry. Everything in the material world is a phenomenon, including atomic power and the vicissitudes associated with nuclear energy. In order for a phenomenon to appear either as desirable or catastrophic, a thought has to precede it. Phenomena are thoughts appearing as form. We, in the United States, have had our share of catastrophic failures, such as the recent space shuttle disaster. That can only happen if some thought processes are present in certain significant consciousnesses associated with the project. Without thought nothing happens. The philosopher Heraclitus said: "Nothing happens without thought" (In

Latin as, *Sine ratione nihil est*).

In the phenomenal world everything manifests itself as form or formlessness, good events or bad events. It is the world of the serpent who said: “Ye shall be as gods, knowing good and evil” (Genesis 3:5).

There is such a thing as spiritual identity. Within the context of Love-Intelligence everyone is a unique, non-dimensional entity endowed with faculties of spiritual discernment. Each and every one is an individual entity manifesting the same God in a uniquely specific way. We must guard against thinking of our uniqueness in self-confirmatory ways. We do not create it; it is determined by the creative Mind, God. This helps us to understand individuality in the context of God.

When an individual believes that he is the creator of his own uniqueness, he may become a bizarre personality, as can be observed in many of the rock performers. They try to express their self-created uniqueness in ever more bizarre fashions.

TRANSCENDENT REGARD

What is transcendent regard? And in what way does it differ from positive regard? Positive regard is interactive. It is an attempt to see persons in a positive way. Transcendent regard transcends form and formlessness and beholds individuals in the context of non-dimensional Reality, which is Love-Intelligence. Transcendent regard transcends interaction thinking and instead of persons, sees non-dimensional man, constituted of spiritual qualities.

What is the faculty capable of seeing non-dimensional man? This is a question frequently asked. We cannot see

non-dimensional man with our eyes, and neither can we use our imagination, because whatever can be imagined is purely imaginary and non-dimensional man is not imaginary; he is the only real man there is.

Zen Buddhism speaks of the thinker and the thought as one, the imaginer and the imagined as one. In Metapsychiatry we learn that we are not thinkers, that we do not produce thoughts. We become aware of thoughts and we can direct our attention to thoughts which obtain in consciousness because we are units of awareness. Furthermore, we have the faculty to be aware of the origin of these thoughts and, through what we call spiritual discernment, we can separate existentially invalid thoughts coming to us from the world around us, or from what we call the “sea of mental garbage.” The existentially valid thoughts, such as wisdom and love, which constitute non-dimensional man — the real man — come to us from the “ocean of Love Intelligence.” This is where non-dimensional man dwells, and this is where we can find him and see him.

The individuality of non-dimensional man is constituted of the above-mentioned spiritual qualities of wisdom and love, and we can discern him through our own spiritual senses. Thus, when we develop our spiritual senses through consistent study, prayer and meditation, our consciousness expands and matures towards discernment of spiritual Reality. The biblical admonition, “Love thy neighbor as thyself,” we could paraphrase: “See your neighbor as thyself — with transcendent regard.”

The question was asked, Does personal mind mature into the transcendent observer? No, consciousness is expanding and maturing spiritually and awakening to the ability to see Reality in the context of God. The Bible states: “Awake thou that sleepest, and arise from the dead, and

Christ shall give thee light” (Ephesians 5:14). What is the light Christ gives us? The light of enlightenment. It is a full, mature, expanded capacity of consciousness. The word “maturing” is an attempt at describing a progressive development of consciousness, moving in the direction of ever-clearer discernment of non-dimensional Reality.

Seeing oneself and others with transcendent regard is beneficial to all. It has a harmonizing, healing effect because it is the result of an unequivocal, wholehearted attention to the good of God. If beneficial consequences are delayed, this may indicate that we have some reservations; they will be slow in coming in proportion to our skepticism or unwillingness to consider the good of God as the first priority in our lives.

If we did not know that there is Love-Intelligence — the harmonizing Principle of the universe — we would have no place to turn and we could not cope with our problems except by repressing them and then developing some physical symptoms, or some obsessions and compulsions. But we do not have to repress them; we can just shift our attention in the direction of God. The first principle of Metapsychiatry guides us in this direction. It states: “Thou shalt have no other interests before the good of God, which is spiritual blessedness.” When we have some reservations as to the validity of this principle, our prayers are ineffective and the resolution of our problems is delayed. Jesus said: “If ye have faith [understanding] as a grain of mustard seed, ye shall say unto this mountain, remove hence to yonder place; and it shall remove; and nothing shall be impossible to you” (Matthew 17:20). The meaning of the mountain here is a mountain of skepticism. And so Metapsychiatry guides us to live with the right priority.

The attainment of transcendent regard can also be

impeded by a lack of gratitude. If we are not grateful in knowing that there is a God — Love-Intelligence — we may fall victim to envy, jealousy, rivalry, and even malice: “the four horsemen”. When we disregard the first principle, our interest is not in the good of God but in having what someone else has, or being what someone else is, or being better than another is, or even trying to harm someone maliciously. Gratitude is a sign of interest; if we are not grateful for something, we do not consider it desirable and we cannot really be interested in it. Therefore, gratitude can be an indicator of our sincere interest in the good of God as our top priority. But we have to be careful here because it is easy to deceive ourselves, or to be grateful disingenuously. Radical sincerity is a prerequisite for effective living in the context of God.

The question was asked, How can we see non-dimensional man when the Bible speaks of man as an image and likeness of God? The answer to this question leads to another question: How can we understand that man is the image and likeness of God if we don't know what God looks like? If we asked someone who never studied Metapsychiatry what he or she thought God looks like, the answer would most likely be, “He looks just like me, only bigger!” Like some sort of an enlarged clone of man. But the Bible does not say God is the image of man, but man is an image of God. So here we have a biblical koan. Metapsychiatry reveals what God looks like: He looks like Love and Intelligence.

God did not create men and women. He created male and female qualities, and every creation of God is endowed with these qualities, which are spiritual. In the phenomenal world — to our way of seeing — they appear as men and women. But this is not spiritual creation. Male and female are spiritual, non-dimensional; just like Love and

Intelligence, they are non-dimensional qualities created by God. Transcendent regard helps us to rise above what meets the eye and discern Reality in terms of qualities rather than form and formlessness.

Transcendent regard can be extended beyond oneself and our neighbor. An individual who is able to see everyone with transcendent regard is truly a beneficial presence in the world, because an enlightened consciousness is infinite — not limited geographically. So the whole world becomes the neighborhood of an enlightened individual, one who is a beneficial presence, and he is a blessing to the world. If there were ever-increasing numbers of such individuals, the world could be redeemed. If in daily meditation we endeavor to behold life in the context of God, infinite Love-Intelligence, we can be a blessing to the world.

Sometimes people are puzzled by the idea that one individual consciousness could have such large-scale beneficial effect, but the fact is that truth entertained even by one individual consciousness has no difficulty overriding collective ignorant beliefs. Truth takes care of error. The mathematical truth that two and two are four has no difficulty overriding the erroneous belief that two and two is five, no matter how many individuals may think so.

When the presence of the truth, the awareness of the presence of God in human experience, breaks through in human consciousness, it results in unexpected blessings of harmony, peace, assurance, gratitude and love, and this is called Epiphany.

SELF-TRANSCENDENCE

SELF-TRANSCENDENCE

This booklet is one of a series of twelve essays

by Thomas Hora, M.D.

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In Quest of Wholeness

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