

THE NEW YORK INSTITUTE OF METAPSYCHIA TRY
P. A. G. L. FOUNDATION
Thomas Hora, M.D., Director
West Coast Affiliate

NEWSLETTER

No. 4 and 5

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EDITORIAL

The present issue of our Newsletter is a double issue. It features details of our summer Conference held at the Astara Conference Center on September 5th and 6th. The theme of the Conference was "The Search for Fulfillment."

In preparation for the Conference Dr. Hora suggested that we study a recently published sociological essay by Daniel Yankelovich who describes and documents in great detail the current search for "self-fulfillment" in the United States. He concludes that the quest for self-fulfillment lead to self-indulgence and a great deal of confusion and suffering.

In contrast to this the search for existential fulfillment is found to lead us to the Land of P. A. G. L. At the entrance to this land we may place a sign saying, "Here All Things Work Together For Good."

We are pleased to announce the availability of a recent tape entitled: "Sixty minutes with Dr. Hora."

We are also including a set of suggestions for setting up P. A. G. L. groups throughout the country and abroad.

Re: The P. A. G. L. FOUNDATION

There was an enthusiastic response to Emory Ayers' letter about the P. A. G. L. Foundation. A major publishing house expressed interest in Dr. Hora's books, a considerable amount of financial support was pledged by friends of the Institute of Metapsychiatry from various parts of the country, and many offered to participate in the Foundation as volunteer workers.

The Foundation was offered a gift of a computer which may prove to be very useful as we grow and extend our activities.

We are very grateful to all who called or responded in writing.

THE KNOWLEDGE THAT TRANSFORMS

by Fern Rubin, M. A.

(Report on the Telephone Seminar at the Conference 9/5/81)

Student: It seems like I am stuck in a material existence. If I really knew I lived in a spiritual universe I wouldn't be troubled.

Dr. Hora: Yes.... how to reach that knowledge existentially rather than just intellectually. That is your real need to come to know things existentially. It is a common experience that intellectual knowledge is superficial, it is nothing but information. How can intellectual knowledge become realization? What is needed for this to take place? Do we eat certain vegetables? The prerequisite is radical sincerity. If we are not radically sincere we deceive ourselves. It means you must admit to yourself that you don't know, and that takes humility and integrity. If you don't know something then there is hope that you will come to know. A Zen saying says, "knowing comes from not knowing." You confront yourself. You have read the words, you have the information, but you still don't know. Then you can proceed to prayerfully contemplate the issues you need to realize. In your contemplative meditations and prayer you sincerely endeavor to ask, "Do I really know this or do I only know about it?" Through continuous self-confrontation you reach a point of existential realization, where the information will turn to transformation. Only that knowledge which is existentially realized is genuine. Everything else is sham. It is book knowledge and it has only one value, namely, showing off. You know that showing off is just ego-gratification and it is the greatest obstacle to existential fulfillment. But for many people showing off is more important than anything else.

Student: Thank you, Dr. Hora.

Student: I have been on some interviews lately and have been very anxious about them. During the interview everything goes well, but when I contemplate doing another one the anxiety returns in spite of the demonstration of Love-Intelligence. I would like to understand the meaning of this.

Dr. Hora: Well, you can ask, what is anxiety? The Metapsychiatric understanding of anxiety is very simple. Would you like to know it?

Student: Yes, please.

Dr. Hora: It is wanting something.

Student: Yes, I have been guilty of that. (laughter)

Dr. Hora: So you see, before the interview you are involved with certain thoughts; "I want" "to make a good impression, I want to be accepted, I want to be liked, I want this interview to be successful." These are thoughts of wanting. You're familiar with these thoughts?

Student: Yes, you have covered them all. (laughter)

Dr. Hora: They are existentially invalid thoughts. Now, once the interview begins there is no more thinking about wanting. There is only responding to the immediate present. Before the interview you are oriented toward the future, but the moment the interview starts you are functioning in the present. In the present it is impossible to be afraid. We can only be afraid in the future, and thoughts of "I want" relate to the future. This is the meaning of anxiety and it is very simple to be healed of it. Is there anyone that knows how to be liberated from the dualistic trap of wanting and not wanting?

Comment: To understand what God wants?

Dr. Hora: That's right. We must live with this question rather than thoughts of what do I want or what I don't want. We constantly ask a different question: What does God want?

Student: God wants to be manifested, to shine everywhere?

Dr. Hora: Right. Now, if you learn to live with this question you will never know anxiety.

Student: That's very helpful, Dr. Hora. Thank you.

Student: How does one live in the present and make plans for the future? In my job I am required to plan 6 months ahead of time. Can I integrate this with being responsive moment to moment?

Dr. Hora: Well, it is all right to plan as long as you don't want it. (laughter)

Student: Can you explain that?

Dr. Hora: Planning is necessary, but our attitude towards our plans has to be open-ended, allowing God to govern the outcome. So if we have a plan and we are not willful about it, then it's all right. It will be no problem. Just don't insist on its fulfillment.

Student: Thank you.

Student: What is the meaning of having unpleasant dreams?

Dr. Hora: Well, what are dreams? What do you think?

Student: Are they thoughts?

Dr. Hora: Yes, dreams are thoughts, and if you make it your business to meditate and study before you go to sleep, to purify your consciousness from the garbage of the day and fill your thoughts with principles of Love-Intelligence, you will find your sleep will be restful and undisturbed.

Student: Thank you.

Dr. Hora: You're welcome.

Student: Is everything that comes into our experience invited by us? If a person has no reaction to something, has this been invited into his experience?

Dr. Hora: It is not the person who invited the experiences; it is the thoughts in consciousness which invite experiences. A enlightened individual does not invite experiences. Events come to his attention, but they do not come into his experience.

Student: When they come into our experience, are we reacting to them? And if we observe them and transcend them, we have not invited that?

Dr. Hora: Yes, right. We have not invited it. Events have come to our attention, but we are not having an experience. We are only aware of certain phenomena.

Student: Thank you.

Dr. Hora: You're welcome.

Student: My financial situation seems to go up and down. As I maintain a more loving consciousness, money will manifest itself - but I don't see this on a steady basis.

Dr. Hora: Well, is your love steady? Maybe you need more steadfastness in your loving outlook on life and to think less about money and more about the steadfast outpouring of love. We are transparencies for Divine Love-Intelligence, and we have to understand that God's love is consistent, steadfast, and never varies. "All good comes from above, from the Father of light, with whom there is no variability, neither shadow of turning." Learn to become more steadfast.

Student: Thank you Dr. Hora.

LIFE IS A PARADOX

You are unique!

Don't let it go to your head;

Everyone is.

Therefore, being unique isn't unique.

So, you're just like everybody else---

Unique!

See what you can do with that!

Self-fulfillment and Existential Fulfillment

Jan Linthorst, D. Min.

(summary of a paper read at the Conference on Metapsychiatry 9/5/81)

In the last few decades Americans have been on a binge of seeking self-fulfillment. This fact has been thoroughly documented in a recent book, New Rules, by Daniel Yankelovich (New York, 1981) a sociologist who has been analyzing trends in the the American culture for the last 30 years.

For the greater part of this century, Americans have lived by the ethic of self-sacrifice and self-denial. This ethic has built the affluent American society we know. Men sacrificed enormously for their jobs, and women sacrificed for their husbands and families. In return, they expected to get something back, mostly in terms of good salaries, nice homes, happy families, and respectability in the community. For a long time this actually worked well for many people. However, sometime in the post-war era many began to suspect that they were giving too much and getting too little in return, mainly in terms of humanistic values.

The psychology of affluence

At this time the psychology of affluence began to assert itself in the culture. In the first years of their lives, men and women had received the message "subordinate your desires to your jobs, your husband, your marriage, be a hard-working husband or a good wife." Now they were receiving a distinctive contradictory message: "it is good to follow your desires, it is acceptable to express yourself, exercise control over your life and career." The psychology of affluence had three prominent features: First, self-expression and a personalized life-style were promoted in addition to material good - - in short the "we-want-more-of-everything" outlook. Second, this was not a matter of mere desire anymore, but of personal entitlement. Third, the ethic of "sacrificing personal desires to fulfill obligations to others" was turned upside down. Now personal desires are pursued at the expense of obligations to others. This is termed a "duty to self." Personal desires have achieved the status of ethical norm.

Leading theorists

The notions which constitute the psycho-culture of our time are derived from popularizations of some of the leading theorists of the era. Maslow's hierarchy of needs led to an understanding that desires for material good need first to be satisfied in order to find self-fulfillment. Erich Fromm elevated the self to the level of the sacred and asserted the notion of a religious duty to self. Carl Rogers introduced the notion that the truly actualized person evolves as a result of the unblocking of one's feelings and expressing them openly. Finally, Rollo May added the notion of guilt if one fails to assert oneself and develop one's potential.

Is it surprising, then, that many people who entered the road to self-fulfillment are

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experiencing the strain of contradiction? To them, self-fulfillment means having a career of your own and having a marriage and sexual freedom and children and autonomy and family and money and city-life and country living and simplicity and friends and time to read and to travel and so on and so on. All these are seen as needs that we are morally obligated to fill. However, as the data indicate, concentrating day and night on what you feel and asserting in order to get what you want do not make you grow. They make you more egocentric and isolated, they make you shrink. What has been overlooked in this search for self-fulfillment are these questions: What is the self? What is fulfillment?

Existential fulfillment

Even the sociologists surveying the trends of self-fulfillment have discovered that there has to be more than simply having our desires met. The problem, they discovered from talking with people all across the country who had been pursuing their real selves; is that there is no such thing. Yankelovich writes, "There is no 'real me' -- a tiny homunculus hidden behind layers of frozen feelings. You are not the sum of your desires. Your growth is not a matter of fulfilling all your potential." However, Yankelovich does not provide a better alternative.

The alternative can be found only on the basis of an existentially valid concept of man, the right idea of self.

Sociologists forecast that a new social commitment is needed and will be formulated in the next decade. Surely there is a need for an involvement in a larger purpose. For fulfillment it is necessary to go beyond the self, but this larger purpose is provided in existence: the purpose of existence. The solution, therefore, seems to require a valid idea of ourselves involved in a valid idea of the purpose of existence.

We are not a "self," a person with feelings that need to be expressed and gratified. We are an individual, which means "undivided" --undivided from the creative Source, God, Love-Intelligence.

The purpose of our existence is to express this individuality, this undividedness from the Source, this wholeness, this perfection by virtue of becoming consciously aware of our connection with our creative Source. This is called existential fulfillment.

Mind you, this cannot be "done." This sense of fulfillment is the result of attaining an awareness, of being mindful, of being devoted, cherishing, and seeking to see.

By putting the search for existential fulfillment in juxtaposition with self-fulfillment, we can see it more clearly.

Self-fulfillment

Seeking what you want.

Existential fulfillment

Seeking what God wants. God wants to be manifested.

We cannot want anything. We can cherish Love-Intelligence.

Asserting yourself to get what you want.

Fulfillment cannot be done; it is not operational. Fulfillment is based on understanding who and what we are and what we are meant to be: the image and likeness of God.

Fulfilling yourself with meaningful personal and interpersonal experiences.

Cherishing Love-Intelligence. Conscious awareness of spiritual values. Living in the Land of PAGL. The Bible speaks of the promised land and the Buddhists speak of the pure land. The Land of PAGL is a situation where all things work together for good.

Expressing yourself/ your feelings.

Expressing your individuality, your undividedness from the creative Source, your wholeness.

Self-realization- your human potential.

Realization of Reality, fulfilling the purpose of your existence.

A TALE OF TWO KINGDOMS

by Ann Linthorst, M. Div.

Ann Linthorst couched her presentation at the conference in the context of a fable called "A Tale of Two Kingdoms," written to clarify some of the issues involved in fulfillment.

She began by quoting the tenth Principle of Metapsychiatry: "The understanding of what is abolishes all that seems to be," and reading from an article in Revision Magazine by the physicist David Bohm. Prof. Bohm blames the troubles of mankind on our habit of seeing things in an "atomistic" way, that is our belief "that the basic reality consists of little bits, all outside of each other." He states that such seeing belies the true state of affairs, which is --even in the material world-- wholeness.

Ann's fable concerns a seeming place, the Kingdom of Hunk, which is seemingly ruled over by a very demanding and wicked ruler, the King of Hunk. The plight of the hunks, who are living in a completely untenable situation but cannot let themselves realize it, is described in various ways. The King of Hunk is driven to his wickedness by his fear that the residents of his kingdom may hear the rumors he has heard of another kingdom, The Kingdom of Whole, which is said not only to exist, but to exist right where the Kingdom of Hunk seems to be! His terror of finding his kingdom suddenly dissolved by a realization of the Kingdom of Whole leads the king to continually plot and scheme to reinforce the sense of separate hunkness upon which his seeming power depends. He encourages his subjects to worship and indulge in hun -confirmatory thought and action. And most of the poor hunks are so captivated by their pretendings and sufferings that they never suspect a thing. Once in a while, however, a hunk wakes up to the Kingdom of

of Whole, and then he moves among the other hunks with a smile and a secret:

Do not fear,
Wholeness is here.
The Kingdom of Whole
Is the home of your soul.

The Kingdom of Hunk is the belief-world we live in: the world of autonomous self-hood, separate bodyhood. The fable is employed to help clarify four points.

1. The Kingdom of Hunk is untenable. It is impossible to live a sane, whole-some life as an autonomous self. That idea of life is, by definition, insane and unliveable.

2. The quest for fulfillment is nothing else than our secret awareness of the impossibility of trying to live like a hunk. We are constantly trying to overcome the sense of isolation, limitation, helplessness, lack, etc., which is built into the definition of life in hunkhood terms. We need to know ourselves whole, safe, beautiful, and good.

3. That knowledge--the knowledge of ourselves as manifestations of a life which is whole, safe, beautiful, good--is, ITSELF fulfillment. And that knowledge is not available in the Kingdom of Hunk. Pursuing any goal, possession, or state in the context of hunkhood can never yield fulfillment, because hunks are by definition unfulfilled.

4. Fulfillment, then, is not achieving something in the Kingdom of Hunk. It is awakening to the omnipresence--the reality--of a different situation entirely: the Kingdom of Whole. And the Kingdom of Whole is not hidden! It is neither hidden nor insubstantial. Because we speak of spiritual values as intangible and unthinkable, we sometimes make the mistake of believing that spiritual reality is hidden from us in some way. But it is openly, blatantly manifest.

We do not see the wholeness, the goodness, in which we live, not because it is hidden, but because we are blind. The nature of that blindness has been defined by Dr. Hora as "judging by appearances." To better understand that blindness, we may distinguish between "Hunk-seeing" and "whole-seeing."

Hunk-seeing is seeing things as self-contained entities. Whole-seeing is seeing individual forms as manifestations of the whole, as windows to reality. In the Kingdom of Whole, every form manifests the nature of the whole. Any beautiful thing says, "life is beautiful." And if life is beautiful, then MY life is beautiful. Any abundance says, "life is abundant," and if life is abundant, the MY life is abundant. What is, is for everyone.

Jesus taught whole-seeing in his famous sermon, recorded in Luke 12:22-32. "Observe the ravens," he counsels. Why? Was Jesus a bird watcher? No, Jesus was a God watcher. We are to observe the ravens in order to notice abundance, order, harmony, supply--in short, Omniactive Love Intelligence manifesting. "Observe the flowers," he suggests. What does he see when he looks at a flower?

A rare specimen for his collection? No, Jesus saw spiritual good taking form in an abundant and lavish beauty exceeding the greatest displays of the greatest king. And he goes on to specifically state the connection between such observations and our lives: "If God so clothes the grass of the field...how much more will he clothe you, oh ye of little faith!"

By contrast, hunk-thinking, which sees separate entities, believes that one must possess something personally in order to "have it for oneself." One gains possession by operational means--doing things. The life process in the Kingdom of Hunk is usually seen as a bargain: "If I do what I should do (or don't do what I should't), then I deserve such-and-such a reward." Nothing is more blinding than the idea of being a deserver. The deserver can see only what he deserves. Our culture is fixated on the idea of deserving--called one's "rights." Millions of people are failing to notice infinite, omnipresent good--the very sunlight of their lives--because of a preoccupation with demanding and getting their "rights."

Even students on a spiritual path sometimes fall into the mistake of thinking operationally. "What should I do to get enlightened?" they ask. And they may involve themselves deeply in activities, only to begin thinking after a while: "OK, I've done what I should. Now where's my enlightenment!?"

What, then, determines our shift from hunk-seeing to whole-seeing? The shift appears most likely to take place when we give up trying to make hunkhood work. When we recognize that there is simply no "mileage" in hunkhood--that no matter what we do, we will never find fulfillment anywhere except in awakening to the wholeness which already is and always has been. Then the shift can take place. When we know that "The Kingdom of Hunk/ Is nothing but bunk," then we shall know that "The Kingdom of Whole/ Is the home of man's soul."

A PRACTICAL APPLICATION

by Betty Klausen

One morning I woke up with a headache. It was a familiar headache. About once every month or two, I used to wake up with the same type of headache, which would usually last about a day. I never understood the meaning. I always wondered about it, but once the headache was gone, I lost interest.

This particular morning, however, I thought it was time to understand these headaches. I would usually "think" about a situation and try to figure out the meaning. Meanings seemed elusive to me. Sometimes they would be revealed, but usually only with the help of someone.

I remembered hearing at the seminar that once we ask about a meaning, the meaning becomes like a bubble of air under water. It needs to pop up to the surface, and it will do so. I sincerely asked, "What is the meaning of this headache?" Answer: Nothing came to me. Oh well...

So I got busy with my household chores. I was quickly making my bed, when suddenly I realized the meaning. Just like a bubble of air, it popped right up! I was trying to get ahead. I felt swamped with chores that I thought should be done

and I felt short of time to do them in. I had thought the night before that I would really try to get ahead the next day. I stopped making the bed for a moment to seek to see "what is what really is?"

What I realized was that all my chores were in a material world of appearances. I looked at appearances and sought to fix them to conform to what I thought they "should be." I mistakenly thought my life was controlled by time. Then I realized that spiritually all was in perfect, timeless, order--now. This fact was the only truth, and I was a part of this timeless order. There was nothing for me to do but see this. I realized that as long as I continued to judge by appearances I would always be behind. If I could see the spiritual truth and hold my thought on it, my burden of getting ahead would disappear.

I started my chores again, this time at a pleasant pace, filled with joy. I have not had a "get headache" since.

SIXTY MINUTES WITH DR. HORA

by Claudette Maddox

(Summary of a newly released tape-lecture by Thomas Hora, M.D.)

The first metapsychiatric principle, "thou shalt have no other interest before the good of God, which is spiritual," helps us to live by right priorities. When we establish valid priorities in our lives, then the temptations of the world gradually diminish. If not, suffering is the inevitable consequence. The Bible says that the principle thing in life is wisdom: "Therefore with all thy getting, get wisdom and understanding" (Proverbs 4:7). Solomon asked for an understanding heart, which led to wisdom. Jesus said; "Take no thought for your life, nor for the body, what you will eat, what you will drink or what you will put on, but seek ye first the Kingdom of God and its righteousness [which is wisdom and understanding, enlightenment] and all these other things shall be added unto you" (Matt. 6:25, 33).

How do we become more interested in wisdom and understanding when the things of the world--sex, money, power, influence--are so distracting? There are two ways we can become interested. One is through learning under the guidance of a spiritual guide, studying spiritual literature, and learning to meditate. The other is through suffering.

There are two kinds of suffering. There is useful suffering and there is useless suffering. If we learn from our suffering, then it is useful. In metapsychiatry we have a principle which says, "problems are lessons designed for our edification." Once we understand this principle, we will not be afraid of problems. We may even welcome them because we know that in every problem is a hidden special message, and, when we have learned that message, the problem disappears and we ascend much higher on the path toward wisdom and understanding. But if we have a hard time being interested in wisdom and understanding, because the world is too much with us, we may have to wait for problems to afflict us.

Metapsychiatry says we always suffer from what we want and from what we don't want. Although the world assumes that wanting something and not wanting something are perfectly normal, they are existentially invalid. As an example, if we are con-

fronted with a task, like addressing an audience, we want to do it right. This wanting --the meaning of anxiety--is the presence of the thought: "I want to do it right." As long as that thought is present, there will always be anxiety. However, when one starts talking, the thought of "I want" disappears and attention is focused on communicating. In the process of communicating, we are simply responsive to the needs of the moment. Since the thought of "I want" is not there--there is no anxiety. We can see, then, that the meaning of anxiety and fear is the thought of I want and I don't want.

The way to get free of anxiety and to be liberated from dualistic thoughts of I want and I don't want is to learn to be here for God. When we learn the secret of being here for God, our thoughts are forever revolving around another question: What does God want? Not what I want, but what does God want?

To be truly here for God, one must have an existentially valid concept of God. God is not someone who loves, is not a big daddy who hands out goodies. God is not somebody we can influence. God is not someone who is here for us. We are here for God! God is the creative principle of the universe and the main attribute of God is Love-Intelligence. The enlightened man focuses attention on the question: "What does God want?"

Metapsychiatry discovers that it is very simple to know what God wants. What does Life want? What does Love want? What does Intelligence want? What does a flower want? To manifest itself in the fullness of its being. Therefore, we say that God wants to be manifested through His image and likeness and that enlightened man is free of anxiety, peaceful, and assured because he doesn't think in terms of what he wants and doesn't want. He thinks in terms of what God wants and is committed to being here in that manner. Enlightened man is neither passive nor aggressive. He is responsive--intelligently, lovingly responsive--to manifest needs around him from moment to moment.

Unenlightened man, on the other hand, judges everything by his experiences. It is the organism that is the location of all experiences--emotions, senses, mind, intellect. The naive way to see life is to judge by appearances and to judge by experiences. Although we experience darkness and experience evil, that experiencing doesn't make it real. The source of all ignorance in the world is judging by appearances and experiences. Jesus said: "Judge not by appearance but judge righteous judgment."

The ninth metapsychiatric principle states that "Reality cannot be experienced or imagined; it can, however, be realized." Realization takes place in consciousness and cannot be localized because it is infinite.

A beneficial presence manifests spiritual qualities in his being. What makes man a spiritual being is that he has the capacity of spiritual discernment. He has the capacity to become consciously aware and to develop the faculty to discern spiritual values--to appreciate spiritual values and spiritual qualities. Furthermore, his existential fulfillment demands of him that he become increasingly spiritually minded and that makes him a spiritual being. He focuses his attention on valid priorities,

thereby transforming his mode-of-being.

"the meaning and purpose of life is to come to know Reality."

Jan 4.
E.H. - 607 - 5139

P. A. G. L. GROUPS

Currently there are students of Metapsychiatry in 22 states of the U. S. A. and in 4 provinces of Canada. Following is a guide for a study group in Metapsychiatry, a PAGL group, as such groups now being formed in various places.

1. It is not necessary to be able to teach Metapsychiatry for someone to start a PAGL group. For a group to start and function it is enough to have someone co-ordinating the meetings and making arrangements for a meeting place and time and the various other concerns involved in running a regular group meeting.
2. Someone interested in fulfilling such a function may receive a detailed guide for a study program. This program consists of a series of introductory lectures on the main ideas of Metapsychiatry by Dr. Jan Linthorst and tapes and papers from Dr. Thomas Hora. These can be studied, listened to, and discussed at group meetings.
3. A separate guide is available with suggestions on proceedings of meetings that allow for optimal fruitful discussion.
4. To start a series of meetings off, it may be helpful to invite those interested in Metapsychiatry and friends for an all-day seminar. A qualified teacher will be available to conduct this seminar and get the discussions off on the right track.
5. At certain times in the course of a study program, the group can meet for a seminar by telephone with Dr. Hora or with Jan or Ann Linthorst. A speaker phone can be obtained for approximately \$50. On weekends, telephone rates for an hour's talk are relatively inexpensive.
6. Groups in the western parts of the U. S. can make it part of their program to attend the semiannual Conference of the West-Coast Affiliate of the Institute of Metapsychiatry.
7. Those who would like to start a group, but are not yet in a position to do so, may enroll in a correspondence course with Mrs. Ann Linthorst on the Principles of Metapsychiatry. This course is a series of lectures combined with tapes by Dr. Hora, and prepares one for the study of Metapsychiatry, possibly leading to a PAGL group.
8. The office of Dr. Linthorst is available to coordinators of groups in the west with any help they may desire or any advice on getting started.

Regional announcements can be published in this NEWSLETTER to alert interested people in any area. One such is the start of a group in the Bay Area, which will be coordinated by Alice Kruegel. Those interested in participating can contact her

at 450 Golden Gate Avenue, San Francisco, CA 94102. Telephone: home (415) 556-0951 or work (415) 631-0143. And another one in the Phoenix, AZ area. The coordinator for this area is Jay Roundy, 2229 S. Cherry Avenue, Mesa, AZ 85202. Telephone: home (602) 892-5292 or work (602) 835-3111.

A Modified Concordance on Existential Metapsychiatry

by Tim Ryan, M.A.

A Modified Concordance is being prepared for the book Existential Metapsychiatry. (New York, 1976) for the purpose of helping with the study of spiritual principles or scientific research.

Dr. Hora states that when we become committed to something wholesome, it acts not like a hammer and chisel but like a blowtorch which burns away all ignorance and thus transforms our lives. Furthermore, he states, someone has first to define it. Then we can discover it.

The Modified Concordance, of which a section is offered here, is an index of the most significant terms and ideas listed in the context of the sentence in which they occur. The example shown here is the idea of "fulfillment." This category includes such terms as "fulfilling" and "fulfilled." As the example shows, some references to "fulfillment," "fulfilled," and "fulfilling" are listed.

This method allows both easy access to key ideas and principles of Metapsychiatry and the availability of a particular topic for study with the purpose of fully understanding it.

Other topics now available are Reality, Realization, Ego-gratification, Consciousness and Beneficial Presence.

Following is a sample of the concordance on the subject of existential fulfillment:

FULFILL/ING /MENT/ED

page

- 170 We have to put ego gratification in juxtaposition to existential f.
- 171 In ego gratification the aim is feeling good, in existential f. the aim is being good.
- 171 In existential f. we are concerned with being true to our essential nature, f. our mission and purpose in life.
- 172 Existential f. is the pursuit of reality of what really is.
- 172 Existential fulfillment will not only make us feel good but it will bring out

CHILDREN'S BOOK

Suggestions have been made to compile a book for children teaching them principles of Metapsychiatry through short stories, prayers, meditation, poems, songs, illustrations, practical applications etc. Those interested in contributing ideas may write to Fern Rubin, 16152 Beach Blvd, suite 179E, Huntington Beach, CA 92647 or call (714) 842-0209.

NEWSLETTER STAFF

Publisher: The New York Institute of Metapsychiatry, West Coast Affiliate, and the PAGL Foundation.
Editor-in-chief: Jan Linthorst, D. Min.
Editorial Staff: Marjorie Barker, M. A. ; Polly Berrien Berends, M. A. ; Roberta Carasso, Ph. D. ; Ann Linthorst, M. Div. ; Fern Rubin, M. S. ; Bill Rubin; Ted Smith, D. Min.
Copy-editing: Barbara Ardinger, Ph. D.
Typing and mailing: Beverly McGougan
Printing: Grey Means

CORRESPONDENCE

Correspondence and information regarding the NEWSLETTER and items listed may be addressed to Dr. Jan Linthorst, 2854 North Santiago Blvd., suite 103, Orange, CA 92667. Telephone: (714) 637-5100.